

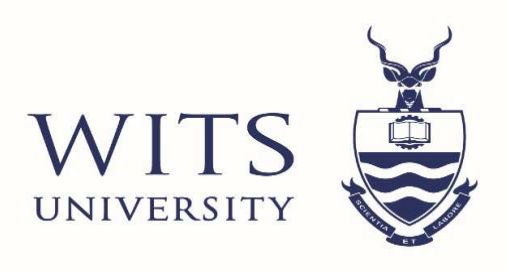
https://dspace.org/

A study of semantics and morphological forms of Zulu adolescence nicknames: a case study of the inner West Townships of Durban, KwaZulu-Natal

Nzama, Thulani Blessing

2021
https://hdl.handle.net/10539/32268

Downloaded from a DSpace repository. https://dspace.org/



A STUDY OF SEMANTICS AND MORPHOLOGICAL FORMS OF ZULU ADOLESCENCE NICKNAMES: A CASE OF THE INNER WEST TOWNSHIPS OF DURBAN, KWAZULU-NATAL

BY

THULANI BLESSING NZAMA

A DISSERTATION SUBMITTED TO THE UNIVERSITY OF THE WITWATERSRAND IN PARTIAL FULFILMENT OF THE REQUIREMENTS OF THE DEGREE OF MASTER OF ARTS

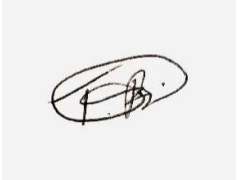
IN

AFRICAN LANGUAGES AND LINGUISTICS

Supervisor: **Dr E.B. Zungu** Year: **2020**

DECLARATION

I, Thulani Blessing Nzama, declare that the contents of this dissertation/thesis represent my own unaided work, and that the dissertation/thesis has not previously been submitted for academic examination towards any qualification. Furthermore, it represents my own opinions and not necessarily those of the University of Witwatersrand.



22/06/2020

Signed **Date**

DEDICATION

I would like to dedicate this dissertation to my late father, Vusumuzi Victor Nzama whose words of encouragement and push for tenacity ring in my ears. He always had confidence in me, and wished that I would complete my studies.

ACKNOWLEDGEMENTS

Producing a dissertation of necessity involves the assistance of a range of persons. I would like to take this opportunity to thank the following individuals and groups for assisting me to complete this research study. Firstly, I would like to thank my principal supervisor, Dr E.B. Zungu, for her guidance and encouragement throughout the long process.

Secondly, this study owes a great debt of gratitude to the Clermont KwaDabeka community and the Grade 8 and Grade 10 learners of Sithokozile Secondary School located in KwaDabeka. Without their co-operation, this study could not have happened. As we say in Zulu, *Ngiyabonga kakhulu.*

Thirdly, a special thanks to my parents, my late father Mr Victor Nzama and my mother Mrs Gladys Nzama for their moral, spiritual and financial support. They provided me with direction and became more of mentors and friends, than parents. I doubt that I will ever be able to convey my appreciation fully, but I owe you eternal gratitude. To my siblings Nonhlanhla, Sibongile and Bongani, my nephews and nieces Nkosinathi, Mpumelelo, Ayanda and Thandolwethu, thank you for your trust, faith and the support you gave me.

Last but not least, to all my friends and fellow researchers Mmanape Hlungwane, Sanele Mthembu, Thabiso Raphaphula, Lerato Sefoloshe, Minenhle Khumalo (Central China Normal University) and everyone else who helped me during that crucial time and helped me to learn, read and edited my dissertation, thank you, thank you and again thank you. May God bless you all.

Above all, I owe everything I do to God the One who sustains my life. It is by His grace and love that I have come this far and I know He will never leave me on my own.

ABSTRACT

Nicknames are part of the daily life of a Zulu person. They identify a person more than their given name. They influence the behaviour and personality based on the interaction and general well-being of an individual. They discipline, praise and even mock the person.

The aim of the study was to present the morphology and semantics of Zulu adolescence nicknames. The study applied research design largely informed by a qualitative approach, while ethnography was the main method used for data collection. It was conducted amongst the Zulu adolescent peers in the Clermont KwaDabeka area in Durban (South Africa). The Theory of Nicknames was very useful to the semantic analysis of the Zulu adolescence nicknames since the meanings of the nicknames are not found in the dictionary definitions or even necessarily in their origins, but in their usage in everyday life. These nicknames present peculiar morphological structures, therefore, morpheme-based morphology theory was used in identifying and describing morphemes that constitute these nicknames.

The study revealed that Zulu adolescence nicknames possess denotative, connotative and etymological meaning. The study concluded that nicknames hold semantic value governed by socio-cultural factors and convey messages. It also observed on the one hand that nicknames derived from nouns are derived from simple noun roots. On the other hand, compounds, verbs and diminutives are derived from complex structure.

The study recommends that future research on Zulu nicknames focus on syntax or phonology.

KEY WORDS

Semantics, onomastics, morphology, morphemes, affixes

LIST OF ABBREVIATIONS

Adj	-	Adjective
BP	-	Basic prefix
CL	-	Class
FV	-	Final vowel
Inf.	-	Infix
KZN	-	KwaZulu-Natal
N	-	Noun
NP	-	Noun prefix
PP	-	Pre-prefix
Rt.	-	Root
SA	-	South Africa
Suff.	-	Suffix
V	-	Verb
VS	-	Verb stem

TABLE OF CONTENTS

DECLARATION i

DEDICATION ii

ABSTRACT iii

LIST OF ABBREVIATIONS iv

CHAPTER ONE: GENERAL INTRODUCTION v

1.1 OVERVIEW 1

1.2 INTRODUCTION 1

1.3 AIM AND OBJECTIVES 3

1.4 PROBLEM STATEMENT 3

1.5 RESEARCH QUESTION(S) 4

1.6 SIGNIFICANCE OF THE STUDY 4

1.7 BACKGROUND INFORMATION ON THE RESEARCH AREA 4

1.8 BACKGROUND TO ZULU LANGUAGE AND THE ZULU PEOPLE 5

1.8.1 Zulu people 6

1.8.2 The Zulu language (isiZulu) 6

1.8.3 Norms of behaviour and etiquette 8

1.9 HISTORICAL BACKGROUND OF TOWNSHIPS IN SA 9

1.9.1Timeline overview of townships in SA 9

(i) Early development (1900 – 1947) 10

(ii) Apartheid (1948 – 1994) 10

(iii) Post-apartheid 10

(iv) Societal issues 11

1.10 OPERATIONAL DEFINITION OF TERMS 11

1.10.1 Onomastics 11

1.10.2 Anthroponymy (or anthroponomastics) 12

1.10.3 Nicknames 12

1.10.4 Society 13

1.10.5 Adolescence 13

1.10.6 Morphology 13

1.10.7 Semantics 13

1.11 CHAPTER OUTLINE 14

1.12 CONCLUSION 15

CHAPTER 2: LITERATURE REVIEW 16

2.1 OVERVIEW 16
2.2 PERSONAL NAMES AND IDENTITY 16
2.3 IMPORTANCE OF NAMING IN AN AFRICAN CONTEXT 20
2.4 CHILD NAMING PROCESS AMONGST AMAZULU 23
2.5 NICKNAMES 26
2.5.1 Functions of nicknames 27
2.7 CONCLUSION 29
CHAPTER 3: RESEARCH METHODOLOGY AND THEORETICAL FRAMEWORK..... 30
3.1 OVERVIEW 30
3.2 RESEARCH DESIGN 30
3.2.1. Qualitative design 30
3.2.2 Ethnographic design 31
3.3 METHODOLOGY 31
3.3.1 Research area and sample 31
3.3.2 Target population 32
3.3.3 Data collection techniques 32
3.3.4 Research Instruments 33
3.3 5 Data Analysis 33
3.4 LIMITATIONS 34
3.5 DELIMITATIONS 34
3.6 ETHICAL ISSUES 34
3.7 THEORETICAL FRAMEWORK 34
3.7.1 Theory of nicknames 34
3.7.2 Morpheme-based morphology 36
3.8 CONCLUSION 36
CHAPTER 4: THE SEMANTICS OF THE SELECTED NICKNAMES IN ZULU 38
4.1 OVERVIEW 38
4.2 SEMANTICS AND ETYMOLOGY OF ZULU NICKNAMES 38
4.3 THE RELATIONSHIP BETWEEN SEMANTICS AND ETYMOLOGY 39
4.4 NICKNAME GIVERS AND BEARERS 39
4.5 THE CONCEPTS OF TRANSPARENCY AND OPACITY IN NICKNAMES 40
4.6 THE SEMANTICS AND ETYMOLOGIES OF ZULU NICKNAMES ACCORDING TO THEMES 40
4.7 THE CRITICAL ANALYSIS OF THE SEMANTICS AND ETYMOLOGIES OF ZULU ADOLESCENCE NICKNAMES 41
4.7.1 Physical appearance 42

4.7.2 Nicknames concerning skin colour 47
4.7.3 Personality nicknames 48
4.7.4 Political nicknames 49
4.7.5 Praise nicknames 50
4.7.6 Clan nickname 50
4.7.7 Nicknames derived from personal name 51
4.7.8 Nicknames derived from people's behaviour 52
4.7.9 Social nicknames 54
4.7.10 Nicknames derived from animal names 55
4.7.11 Status nicknames 56
4.7.12 Love relationship related nicknames 57
4.7.13 Gender nicknames 58
4.7.14 Stubbornness nicknames 59
4.7.15 Pejorative, ridicule, demine nicknames 60
4.7.16 Ethnophaulism nicknames 61
4.7.17 Nicknames expressing ability to fight, persistence and conquer 62
4.7.18 Nicknames derived from play phrases 63
4.7.19 Nicknames concerning gossiping 64
4.7.20 Nicknames expressing complaints, displeasure and regrets 64
4.7.21 Nicknames expressing hardworking 65
4.7.22 Nicknames demonstrating manner of doing things 65
4.7.23 Nicknames that indicate ownership or non-ownership 66
4.7.24 Nicknames portraying begged family ties 66
4.7.25 Nicknames regarding health 66
4.7.26 Nickname derived from unknown language 67
4.8 CONCLUSION 68
CHAPTER 5: SOCIOLOGY OF ZULU ADOLESCENCE NICKNAMES 69
5.1 OVERVIEW 69
5.2 SOCIAL AND CULTURAL SIGNIFICANCE OF ADOLESCENCE NICKNAMES 69
5.3 THE EDUCATIONAL FEATURES OF ZULU NICKNAMES 70
5.4 ADOLESCENCE NICKNAMES AND GENDER 71
5.5 SECRET NICKNAMES 71
5.6 SHARED NICKNAMES 72
5.7 SHORT-TERM NICKNAMES 73

5.8 NICKNAMES LOANED FROM ENGLISH LANGUAGES..... 73
5.9 NICKNAME COINERS..... 74
5.10 PURPOSES OF NICKNAME USERS 74
5.11 CONCLUSION 74

CHAPTER 6: THE MORPHOLOGICAL ANALYSIS OF ZULU NICKNAMES 76
6.1 OVERVIEW 76
6.2 MORPHOLOGY DEFINED 76
6.3 MORPHEME-BASED-APPROACH 76
6.4 TYPES OF MORPHEMES 77
6.4.1 Bound morphemes 77
6.4.2 Free morphemes 77
6.5 AFFIXES 78
6.5.1 Prefixes 78
6.5.2 Infixes 78
6.5.3 Suffixes 77
6.6 THE MORPHOLOGICAL PROCESS OF NICKNAME CONSTRUCTION IN ISIZULU 79
6.6.1 Nicknames derived from non-inflected nouns 81
6.6.2 Nicknames derived from inflected nouns 84
6.6.3 Diminutives 86
6.6.4 Nicknames derived from the verb stem 88
6.6.5 Compound nicknames 90
6.6.6 Duplicated stems 97
6.6.7 Zulu abbreviated nicknames with meaning 98
6.6.8 Zulu abbreviated nicknames without meaning 99
6.6.9 Loanwords nicknames 99
6.7 CONCLUSION 100
CHAPTER 7: FINDINGS AND RECOMMENDATIONS AND CONCLUSION 102
7.1 OVERVIEW 102
7.2 ADOLESCENCE NICKNAMES AMONGST THE ZULUS IN DURBAN 102
7.3 FINDINGS 102
7.3.1 Meaning of Zulu adolescence nicknames 102
7.3.2 Morphology of Zulu adolescence nicknames 104

7.4 RECOMMENDATIONS FOR FUTURE RESEARCH..... 104
REFERENCES 105
APPENDIXES.....111-133

CHAPTER ONE

GENERAL INTRODUCTION

1.1 OVERVIEW

This chapter captures the general introduction of the research, which begins with the background to the study, and proceeds to the aims and objectives. It discusses the statement of the problem, research questions, significance of the study and a background to Zulu language and the Zulu people. The chapter ends with a summary and conclusion.

1.2 INTRODUCTION

Onomastics is a growing field of study in South Africa. Crystal (1980) defines onomastics as a scientific study of names, which includes anthroponymy and toponymy. Koopman (2002:10) states that the terminology anthroponym is derived from the Greek word anthropos which means human and it refers to personal names whereas toponymy refers to place names. The study is grounded in onomastics particularly anthroponyms. The subdivisions of anthroponym (Neethling, 1995) include clan names, personal names, surnames, nicknames, ethonyms, matronyms, patronyms, and teknonyms, amongst others. This study however, only investigates Zulu nicknames.

Nicknames are a research dimension that has not received much attention from researchers in the field of onomastics and works that have been done, have all been the size of an article. This is even more intriguing in the case of Zulu anthroponyms, since most researchers have been focusing on Zulu personal naming practices and their relationship to social values, culture, and religion. Amongst them, Ngidi (2012), Shangase (2006), Hlongwa (2005), Machaba (2004), Ngubane (2000), Koopman (2002) have played a significant role in the area of Zulu anthroponyms. Therefore, I decided to embark on a study which seeks to fully understand Zulu nicknames used amongst adolescents in the townships of the inner west area of Durban (*Clermont KwaDabeka*) in KwaZulu-Natal (KZN).

I was born and raised in a township where people prefer using nicknames to using given names. When I was in high school, I was called *Sgwili* (which person), the

nickname given to me by my peers. This nickname was derived from my body appearance, which resembles that of a rich man. I strongly believe that the close contact between teenagers in the adolescence stage provides fertile ground for nickname formation. A nickname is defined by Koopman (2002) as a familiar or funny name bestowed to an individual instead of his given name, often a short form of the given name, or a reference to the person's personality amongst other things. Leslie and Skipper (1990), in defining nicknames, note that they express one's sense of significance and have a powerful impact on one's behaviour. Some of the adolescence nicknames which are found in this study area reflect negative behaviour. For example:

1. *uMavolovolo* (Gun) - one who is always carrying a gun.
2. *uPhara* (Paranoid) – a person who smokes drugs.
3. *uMadakwana* (Drunkard) – a person who is always drunk.

The aim in the utilisation of nicknames is not always positive, and this study found that many name bearers lack enthusiasm about their nicknames, many respondents don't like their nicknames because it doesn't sound good. However, some nicknames reflect the positivity, for instance:

1. *uSosayensi* (Scientist) – *a* person who likes education.
2. *uBhele* (Nickname of a soccer player Siyabonga Nomvete) – a person with good soccer skills.
3. *uHulumeni (government)* – a person with good leadership skills

According to De Klerk (1997:1), nicknames are acquired easily and offer an unusual example of different societies using language artistically, without the ordinary phonological and semantic limitations related to other aspects of language practice. Nicknames are connected to a person's social identity within the group where the name is given. Morgan, O'Neill and Harre (1979:37) also argue that nicknames are one of the most significant features of adolescents' independent societal world and are perhaps the most marked because of their independence from influences derived in some way directly from adults. The bestowal of nicknames is not so much within the power of the personal holder but lies within the social practices of the peer group and they can contribute both positively and negatively towards an adolescent's view of self.

A nickname may indicate the linguistic structures and morphological processes found in the language, therefore, this study looks deeply into the structural forms of nicknames. People tend to pay more attention to the lexical meaning which may be deceiving as it says nothing about the name giver and the reason he/she might have had before bestowing that name (Ngidi: 2012/10). The choice of words used in the naming process accommodates those events that are prescribed by the society which are culturally permissible. Therefore, this study seeks to understand stories behind nicknames, and through them one better learns the culture of Zulu people living in townships.

This is the main reason why I decided to embark on this study rather than any other study, because I want to better understand the society I live in, and to understand the social and cultural factors that influence the social behaviour of people at a given time.

1.3 AIM AND OBJECTIVES

The purpose of the study is to present the meaning and morphology of Zulu adolescence nicknames.

The study was guided by the following specific objectives:

a. To investigate the semantics and etymologies of Zulu adolescence nicknames.

b. To analyse Zulu nicknames in relation to social and cultural significance.

c. To present the morphology of Zulu adolescence nicknames.

1.4 PROBLEM STATEMENT

Several studies have been conducted in Onomastics on Zulu antroponyms. The studies have been focusing on the meanings and etymology of personal names. The motivation for this study is the lack of previous research on semantics and morphology of Zulu adolescence nicknames particularly found in townships. A literature search indicated that little research has been conducted directly on this topic (chapter 2). This study will therefore bridge the gap on the nicknaming systems, by studying their semantics and understanding various aspects of morphological processes of nickname coinage focusing particularly on young people from townships of Durban since they have not been studied before.

1.5 RESEARCH QUESTION(S)

Main research question: What are the semantics and morphological structures of the selected adolescence nicknames in Zulu?

Subsidiary research question(s)

a) What are the semantics and etymologies of Zulu adolescence nicknames?
b) To what extent are the social and cultural significance of meanings expressed in Zulu adolescence nicknames?
c) What are the morphological processes of coining a Zulu nickname?

1.6 SIGNIFICANCE OF THE STUDY

The findings of this study will contribute to the general field of Zulu onomastics by adding knowledge to the existing onomastic literature. This study is another way of understanding the social and cultural aspects of the Southern African ethnic groups since Zulu is spread throughout large areas of southern Africa and serve as a tool for unifying many ethnic groups that are found there. It will also be useful to the people who do not have any special type of knowledge of the Zulu nicknaming systems. In addition, the study will be useful for specialists in Zulu language curricula, researchers, lecturers and school teachers.

1.7 BACKGROUND INFORMATION ON THE RESEARCH AREA

Since the study will concentrate on Clermont and KwaDabeka in the inner west area of Durban, KwaZulu-Natal province, it is proper to give some background information about these two areas.

Clermont at the time of apartheid was a black municipality of middle income. It is surrounded by Westville, Kloof, New Germany and Inanda in the distance. Its main street is called Clermont Road and is named after Sir Clermont, a farmer who sold his land. It was the only place in Durban where blacks could buy property and build houses in the 1980s. Since the end of apartheid, Clermont has expanded with huts while people from rural areas are looking for job opportunities in the nearby suburbs of Westville, New Germany, Pinetown and Durban. Clermont has a large Anglican, Catholic and Wesleyan community, and on Sundays people attend church in their

church uniforms. Today it is a popular place for socialising and entertainment, as lifestyle clubs and pubs are in this historic town of Durban (South Africa history online).

KwaDabeka is also found in the inner west area of Durban. KwaDabeka is a dormitory township with old four-roomed houses built by the apartheid government, informal settlements and hostel establishments. It was one of the first of Durban's townships that emerged with the implementation of the Apartheid Group Areas Act during the 1950s. The Group Areas Act was a system used by the apartheid government to physically separate Indians, Coloureds and Africans who lived collectively in places such as uMkhumbane (Cato Manor) an Indian township in Durban, Sophiatown in Johannesburg and District Six in Cape Town.

Growing up in Clermont and KwaDabeka did not guarantee me a lot of information about nicknames bestowed there, as there are different settings where different Zulu nicknames are bestowed, and those situations present their own different social dynamics. The adolescence nicknames usually bestowed in an area are uncommon. The following are some examples of nicknames amongst the Zulu teenagers:

(1) *uSbhukebhuke* (Full chicken) – Fat person
(2) *uNgculazi* (Human Immunodeficiency Virus) – Slim person
(3) *uKula* (India) – Person who has Indian friends

If one hears someone being called by any of the nicknames indicated above, one immediately becomes curious, and question the meaning and etymology behind the nickname. This study will be an in-depth analysis of such nicknames to determine their meaning amongst the two communities.

1.8 BACKGROUND TO ZULU LANGUAGE AND THE ZULU PEOPLE

This section presents important details about the Zulu language and Zulu people. These facts will enhance the understanding of the meaning of Zulu nicknames. It is vital to underscore that the section presents only those aspects relevant to the purpose of study when considering the objectives.

1.8.1 Zulu people

The research areas mentioned in section 1.7 are both dominated by Zulu people. Therefore, it is crucial in this study to understand a brief history of Zulu people since Zulu nicknames are collected in the province of KwaZulu-Natal.

According to Groenewald (2003) Zulu people (amaZulu) are a Bantu ethnic group of Southern Africa, living mainly in the province of KwaZulu-Natal where this study was conducted. The Zulus started as a clan that belonged to a larger group of people called the Nguni. The Nguni migrated to the south from central East Africa in the 16th century to the Zululand region, a traditional region in the north-eastern section of present-day KwaZulu-Natal. It is the home of the Zulu people and the site of their 19th century Kingdom.

The Zulus became more prosperous throughout the rule of King Shaka the son of Senzangakhona (uShaka kaSenzangakhona), who unified the different clans into one nation. The British Empire attacked South Africa, beginning the Anglo-Zulu War. After an initial Zulu conquest at the Impi yaseSandlwana (Battle of Isandlwana*)* in 22 January 1879, the British Army reformed and conquered the Zulus in 04 July 1879 in the Battle of Ulundi. The area was absorbed into the Colony of Natal and later became part of Zululand (Groenewald, 2003). The government of 1948 started the practice of apartheid. Zulus and other ethnic groups in South Africa officially became inferior to the British and Afrikaners. During the apartheid period, most rural people migrated to big cities such as Durban to look for employment and lived in townships (see section 1.9).

1.8.2 The Zulu language (isiZulu)

The current study is concerned with nicknames in the Zulu language found in Clermont and KwaDabeka, therefore, this section provides an overview of the Zulu language. The Zulu language is one of the eleven official languages of South Africa. The official languages of the Republic include Pedi, Sotho, Tswana, Swati, Venḍa, Tsonga, Afrikaans, English, Ndebele, Xhosa and Zulu. Zulu is spoken predominantly in the KwaZulu-Natal province. This region, located in the north- East of South Africa, is considered the homeland of Zulus and eighty percent of its population are native Zulu speakers. Its largest city is Durban where the current study was conducted. Zulu is

also widely spoken in Mpumalanga, Gauteng and other provinces of South Africa, and it is also spoken in other African countries such as Zimbabwe, Malawi, Swaziland, Mozambique and Tanzania.

Per Oparinde (2016:14), Zulu has its own dialects and these varieties are found in central KwaZulu, the KwaZulu coast, the Natal coast, the lower Natal coast, the south west Natal and the northern Natal, amongst others. For instance, people from Central KwaZulu would say '*phasi'* when they referring to down, on the other hand, people from Natal would say '*phansi'* even thou they refer to the same thing. There are also differences between rural and urban Zulu of which the current study is closely looking at the urban Zulu. The distinction between rural and urban Zulu is like the distinction between standard and urban Zulu, where the standard form is less affected by loans (Magagula, 2009). The Zulu standard form is the language taught in schools and reflects a more purist approach to language management. The new Zulu derivations are preferable to loan words to adapt to new concepts (Magagula, 2009). In contrast, urban Zulu is the predominant style of colloquial language used by people living in large cities and allows many more loan words for new concepts, especially English (Magagula, 2009). The Zulus are more aware of the standard Zulu forms of rural speakers, motivated by the teaching of the first Zulu language in schools, which is based on the standard (*isiZulu esijulile*).

Writers, novelists and poets amongst others, added their relevance to the language by producing or writing many novels and poems in the language. John Langalibalele Dube wrote the first novel in isiZulu titled *Insila kaShaka* (1930). Several authors followed him such as the prominent Zulu writer Reginald Dhlomo who has written several historical novels such as: *U-Dingane* (1936), *U-Shaka* (1937), *U-Cetshwayo* (1952) and *U-Dinizulu* (1968). Benedict Wallet Vilakazi and Oswald Mbuyiseni Mtshali were popular poets who contributed significantly in the literature of isiZulu. Some great literary works such as Mandela's biography titled *Long Walk to Freedom* has also been translated to Uhambo olude oluya enkukulekweni by D.B.Z. Ntuli.

There are several scholars who have studied Zulu personal names, and the Zulu language in general such as Zungu (2012), Shangase (2006), Ndimande-Hlongwa (2005), Machaba (2004), Khuboni (2003), Ngubane (2000), Koopman (2013, 2002,

1990, 1984), Molefe (1999) amongst others. Naming is one area of study in both onomastic and ethnographic literature that has been extensively investigated.

1.8.3 Norms of behaviour and etiquette

This refers to the standard and the way one conducts oneself; one's good or bad manners; the good or bad way one treats others; and how good or bad does one display one's moral conduct, especially in public, as perhaps one may say; behave well when being observed. The relevance of this section to nicknaming practices is realized when nicknames are given to certain individuals from the way they behave which is the way they do things. People, as they are given names certain occurrences and circumstances are observed e.g. uMakhala (The one who cries every time).

Generally, the Zulus are known to be very warm and friendly people on a personal level. Humanity *(*Ubuntu*)* shapes the daily life of the Zulu. This derives from the idea that a human being is the highest of all species. There are proverbs written on Ubuntu like "*umuntu, umuntu ngabantu*" which literally means that a person is a person through other people. These proverbs are related to the treatment of people, good and bad behaviour, pride, ingratitude, bad manners, moral degeneration, presumption, cruelty, stubbornness, the pretext of helping others. Zheng (2009) cited (Zulu Culture) which gives example of Zulu Etiquette:

- Greeting: *Sawubona* (Hello), response: *Yebo, Sawubona,* is the greeting in Zulu culture (Zulu Culture, 2008).
- Eye contact: Excessive eye contact is considered provocative and is avoided, particularly between women and men (Zulu Etiquette, 2006).
- Handshake: A handshake takes the following form: firstly, the conventional shake, then clasping thumbs around thumbs and finally another conventional handshake (Zulu Culture, 2008).
- Walking: Wives walk behind their husbands who, should they encounter another man, pass him on the left enabling both to see the other's weapons (Zulu Culture, 2008).
- Seating: Men always sit on the right of the hut with those of highest standing at the rear. One is always expected to sit on a hide or shield (Zulu Culture, 2008).

- Eating: Eating is hygienic with each member using his own plate and utensils. Hands are washed before eating and mouths are washed after eating.
- The men are served first per their standing, followed by the women and then the children, boys before girls (Zulu Culture, 2008).

1.9 HISTORICAL BACKGROUND OF TOWNSHIPS IN SA

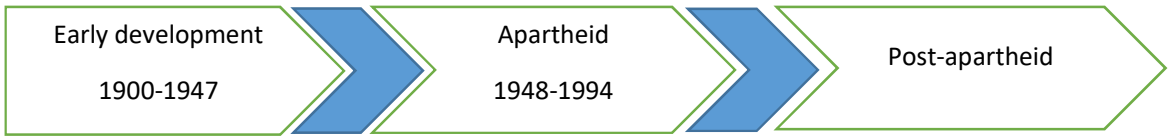
Zulu traditional people amongst other ethnic groups in S.A. lived in rural areas, however, different factors affected the traditional way of living. These factors include relocation or immigration and introduction of western ways of living in an area that conflicts with the traditional way of living. Extremely limited local job opportunities in rural areas meant that people who wished to obtain employment had to move to urban areas. Most rural people migrated to big cities such as Durban and Johannesburg to look for employment where they lived in townships.

Per the Department of Co-operative Governance (2009), townships are defined as areas that were designated under the Land Act of 1913 and the Group Areas Act of 1950 for exclusive occupation by people classified as Africans, Coloureds and Indians. Even within black townships, ethnic groups were often segregated into separate areas for Zulus, Xhosas, Sothos and others. Previously called 'locations' or *lokasies* in Afrikaans, they are normally called by the slang term *"Kasie",* a short version of *"Lokasie".* Townships have a unique and distinct history, which has had a direct impact on the socioeconomic status of these areas over time and how people perceive and operate within them.

1.9.1Timeline overview of townships in SA

The time line comprises three periods that are unique to the history of townships in South Africa. Each period has been selected based on the unique events that occurred during the period with a focus on governance as the key defining factor. The timeline is used to define each period and the impact on townships is set out below.

Figure 1: The Township Time periods



(i) Early development (1900 – 1947)

Per Department of Co-operative Governance (2009):

> Initially townships (called “locations”) emerged, some within towns (on a mixed-race basis) but increasingly over time, on the outskirts of towns. They were allowed by Government to ensure labour force in urban areas but limited investment was made into their development. Living conditions were extremely poor. Neither employers nor the government built new accommodation or homes for the influx of new residents. This led to overcrowding, poor living conditions, and the absence of amenities thereby contributing to high levels of crime and violence. High rent and overcrowding led to land invasions and the growth of shack settlements which were largely ignored by government (Seekings and Nattrass, 2005). Living conditions in the shack township settlements were low but had the advantage over other more established options in the hostels of being cheap and largely unregulated by the apartheid era South African Police (Seekings and Nattrass, 2005).

(ii) Apartheid 1948-1994

Per Department of Co-operative Governance (2009):

> “During the era of ideological apartheid, black people were evicted from properties that were in areas designated as "white only" and forced to move into segregated townships. Separate townships were established for each of the three designated non-white race groups - black people, Coloureds and Indians - as per the Population Registration Act, 1950. Legislation that enabled the apartheid government to do this included the Group Areas Act.”

(iii) Post-apartheid

Per Department of Co-operative governance (2009):

> “Most South African towns and cities have at least one township associated with them. Some old townships have seen rapid development since 1994 with, for instance, wealthy and middle-income areas sprouting in parts of Soweto and Chatsworth”. Despite their origins in apartheid South Africa, today the terms township, location and informal settlement are not used pejoratively. However policy makers are, as in the 1950s, once again using the term “slums” in a highly pejorative way”.

(iv) Societal issues

Townships are faced with many social problems. Most residents in the township do not own the land where they built their houses. Thus, these houses were built illegally. The construction is informal and unregulated by the government. This results in a lack of access to basic services such as sewerage, electricity, roads and water, which negatively affects the quality of life of residents. Township schools are often overcrowded and lack adequate infrastructure. Gangs are a problem in communities, and children as young as twelve will begin initiation into a local gang. Some see violence and gangs as a way of life and culture.

1.10 OPERATIONAL DEFINITION OF TERMS

This section explores some definitions of major terms used in this study. The following definitions are of those selected onomasticians who have studied onomastics in a formal academic way.

1.10.1 Onomastics

Raper (1987:78) defines Onomastics as:

> "The science or study of the origin and forms of proper names or places".

Fowler (1992:829) defines onomastics as:

> "A branch of semantics that study the etymology of proper institutionalised names, such as the names of people (anthroponymy) and places (toponymy)".

Crystal (1980:242) defines onomastics as:

> "A scientific study of names which studies the etymology of institutionalised (proper) names, such as the names of people (anthroponym") and places (toponymy)".

In all the above definitions, one can conclude that onomastics is about names, naming systems and naming practices in all cultures.

1.10.2 Anthroponomy (or anthroponomastics)

Anthroponymy, which is a study of human personal names, is further subdivided into personal names, surnames, clan names, patronyms, matronyms, demonyms, ethnonyms, teknonyms and nickname. Other scholars of onomastics define the term anthroponymy as follow:

Koopman (2002:10):

> "The term anthroponym comes from the Greek word *anthropos* man or human and it refers to personal names. Anthroponomastics then refers to the study of personal names."

Fowler (1988):

> "Anthroponymy is a term derived from the Greek words "*anthropos*" which means "human being" plus "*onoma*" which means name."

1.10.3 Nicknames

A nickname is a name bestowed upon a person by peers within a group and is not so much within the power of the personal holder but the social practices of the peer group. Scholars who have studied nicknames also define nicknames as follows:

Ndimande-Hlongwa (2005):

> "A nickname is a name a person has thrust upon him/her by colleagues, playmates, friends and family. It represents that person as others see him/her. In Zulu, the nickname is called *isidlaliso* and has several shades of meaning."

Khuboni (2003):

> States that" a nickname is an informal name, often humorous, which is given to a person".

Koopman 2002:

> Points out that the word nickname is derived from eke-name meaning "additional name". He argues that it is an elastic term used for a name or a description that is added to a proper name.

1.10.4 Society

Society is a large social grouping sharing the same geographical territory. Many scholars have given the definitions of society in different ways. Some of them are:

MacIver and Page (1965) defines society as:

> "As a web of relations, a complex system of usages and procedures, of authority and mutual aid of many groupings and divisions, of control of human behaviour and of liberties."

Atkinson (2018) defines society as:

> "Society is that group of a race of people sharing beliefs that allow a single shared understanding which insensibly incorporates the racial character of the group."

1.10.5 Adolescence

Macmillan Dictionary (1981) defines the term as:

> "Adolescence is a transitional stage of physical and psychological development that generally occurs during the period from puberty to legal adulthood and it is associated with teenage years."

One can conclude that adolescence is the period of transition between childhood and adulthood.

1.10.6 Morphology

Zungu (1999:76) Defines morphology as:

> "Morphology is the internal structure of a word that can be identified as being either a self-standing lexical item, conveying the basic meaning as found in the lexicon, or a cluster of elements comprising, beside the lexical item or stem, one or more affixes, that is added before (= prefix), or after (= suffix), or within (= infix) the stem to convey additional grammatical meaning(s)".

One can conclude that morphology is the study of words, how they are formed, and their relationship to other words in the same language.

1.10.7 Semantics

Koopman (2002) defines the term as:

> "Semantics is the study of words and how one draw meanings from them."

Miller (1998) defines the term as:

> "Semantics, or the study of relationships between words and how we construct meaning, sheds light on how we experience the world and how we understand others and ourselves."

One can conclude that semantics is a study of meaning in a language.

1.11 CHAPTER OUTLINE

Chapter 1-Introduction

The dissertation is comprised of seven chapters. Chapter one introduces the study, background information, statement of the specific problem under investigation, purpose, and objectives of the study. It also give research questions which will investigate the significance and background of Zulu people, language and history of townships.

Chapter 2-Literature review

It will review some of the literature which is available and directly relevant to the current study to place this research within the context of other similar studies and provide justification for it.

Chapter 3-Research methodology and Theoretical Framework

It first describe the research design orientation of the study. This will be followed by the description of the data collection area of study and sample size, data collection techniques and instruments, and data collection procedure and data analysis.

Chapter 4-The Semantics of the Selected Nicknames in Zulu

The presentation is done per the research objective one and question one as set out in chapter one; It explain the semantic meanings with etymologies, cultural and social functions of selected Zulu nicknames.

Chapter 5- Sociology of Zulu Adolescence Nicknames

The presentation is done per the research objective two and question two; it analyses Zulu nicknames in relation to social and cultural significance.

Chapter 6- The Morphological Analysis of Zulu Nicknames

The presentation is done per the research objective three and question three as set out in chapter one; It discusses the morphological structures of Zulu adolescent nicknames.

Chapter 7-Conclusions and recommendations

This chapter presents the conclusion and recommendations. It also suggests possible areas for future studies.

1.12 CONCLUSION

This chapter has introduced the investigation of Zulu adolescence nicknames in the inner west area of Durban. The presentation started with introducing the topic. Later, the chapter presented the problem under research, the significance, and the purpose and objectives which address the aim of the study. The chapter includes the presentation of the background of Zulu people, culture, language and history of townships as well as giving the structure of the dissertation.

CHAPTER 2
LITERATURE REVIEW

2.1 OVERVIEW

The previous chapter presented a detailed introduction, aims and objectives, problem statement, research questions, the significance of the study, background of Zulu people, and the language and history of townships. The purpose of this chapter is to convey to the reader what knowledge and ideas have been established on the topic to highlight what the current research will add to the existing body of knowledge. The chapter focuses on the studies that have been done in South Africa, Africa and other parts of the world.

Naming is one area of study in both onomastic and ethnographic literature that has been extensively investigated. There are several scholars who have studied Zulu personal names, Nicknames and Zulu culture in general such as Ngidi (2012), Shangase (2006), Ndimande-Hlongwa (2005), Machaba (2004), Khuboni (2003), Lubisi (2002), Ngubane (2000), Koopman (2013, 2002,1990,1984), Molefe (1999), amongst others, but the available research on nicknames is very limited. However, these scholars have developed a platform upon which other researchers can use to conduct more research on the field of Zulu onomastics to fill in the gaps.

The literature review covers three broad areas. The first section of the review is allocated to a discussion of names and identity, and the importance of naming in an African context. The second section discusses the analysis of Zulu naming practices from the time that the child is born. The third section focuses on the post naming where nicknames are discussed.

2.2 PERSONAL NAMES AND IDENTITY

Chauke (1992) noted that the name plays an important part in reminding the next generation that there was a certain group of individuals living in a place. The name serves as the symbol that will stay with people throughout their existence. The name is important in the community and conveys messages of social and cultural significance. The name plays a central role in discovering the history of the nation. This means that the name allows people to get to know the world and its inhabitants. In

other words, one should be familiar with the names as precious memories or wealth, which will remain as evidence of the history of human existence on earth.

Lyons (1977) states that there is meaning in the name, which may be symbolic or semantic in nature. Hence, the name symbolises something that can be attributed to the nature of a person. For example, "John" is derived from Greek and Latin, it comes from a Hebrew name, which can be interpreted in terms of the vocabulary of Hebrew as "God is good". Lyon refers to the etymological meaning of the name. He argues that it seems appropriate to extend the scope of this term to include simultaneous interpretation and motivated diacronously name. Lyons (1977) and Chauke (1992) offer important ideas for this study because they help researchers understand the relationship between a nickname and what they symbolise.

Machaba (2004) points out that naming is a very important tool that is used amongst various African cultures to send a specific message, whether related to an individual, family or community members. Naming of different objects is associated with the factors of socio-political aspects in all countries where names are found. He insists that it is for this reason that the name (the study of names) can never be isolated from the study of the dynamics of the various communities. While the names may unite the community, they can also serve as a tool for division into various communities. It is from the names that one can learn about the various cultures that have been present in a place and to understand and appreciate the history of a place.

Sebashe (2003) noted in his study that names are an important social and cultural aspect in all civilised countries. A name is a sense of self-identity, self-worth and self-esteem. He further explained that in South Africa, both black and white attach meanings that correspond to their respective feelings. He says that what primarily it is causing problems between these two groups in South Africa because names were not with the aim of promoting the unity given but polarising these two groups further.

Smith (1953:38) indicates that the use of names is unavoidable. He thus begins his philosophy on names with the question: "How many times a day do you identify someone by their name?" He claims that the names are so important that hardly a day can pass without one person mentioning his name either on the phone in greetings, or

in signing a cheque. He continues to say that one should think how often you refer their names to others, either in their presence or absence. The point of this exercise that is hardly represented, is simply that the names are important. The author points out that for most of us, a name is much more than just a day or a label. It is a symbol that stands for the unique combination of character and unity that define us as individuals.

North (2003:183) states that names have in addition to their distinctive function as identifiers, other purposes too. He argues that first, names are usually, but not always, gender specific, so that we recognize from the name form, whether it refers to a man or a woman. Second, he notes that a name can denote social class, religion, or ethnic origin. Third, names in addition to manifesting our identity, origin, and membership of a cultural or social group, have a role in social classification. Personal names not only communicate to the community, but also reveal to the individual's status within the community.

Names have a dictionary meaning, which is the fundamental importance of the parts of speech, representing the name (Ngidi, 2012:81). It is sometimes also called a literal meaning. The lexical meaning of a name is concerned with the original meaning before the word is a name. It is always considered, even as a pure linguistic element that can be subjected to the rigors of the linguistic analysis. Ngidi (2012) also notes that name connotative meaning addresses the four elements of a naming system, viz. a name, a name carrier, a namegiver, and the context in which the name can be used. It makes a clear example in relation to the Zulu polygynous homestead, she uses the name *Thangithini*? (What do you want to tell me?). She explains that this is a name given to a girl by her father in a polygynous homestead because he did not know how to intervene when the women in the homestead fought.

Ainiala *et al*. (2008:34) states that other types of names evoke other types of meanings, not related to the possible lexical contents of the name. They can express the desired properties or affect the image of the name of the carrier. They can be connotations based on things like semantic associations, (for example, if the name is like or resembles an appellative) inspiration, knowledge or experience. Personal names can also arouse associations with, for example, the person, the appearance (Marilyn), of their voice or temperament. Such associations can be by everyone within the linguistic

community or used uniquely together for a single individual. Ngidi (2012) and Ainiala *et al*. (2008) help us understand that some nicknames found in this study may have no connection with the possible lexical contents of the nickname.

Zungu and Zulu (2018:142) argue that it should not be forgotten that naming is deeply rooted in the Zulu people's traditional religion. The name is a label, which introduced the name bearer to his or her living dead. The name is an intimate part of the name of the carrier. The name bearer becomes that which is known. For this reason, name bearers prefer positive, neutral name.

Akinola (2014) notes that Yoruba believe in Nigeria that the names on the owner (child) must make sense to the giver (parents). They believe that there is a strong link between a name and the essential values and virtues associated with it. He also notes that Yoruba people have the proverb which says that "*Oruko omo ni ro omo*" (A child is influenced by its name , therefore, good names for kids makes them adopt the realisation and name meaning can largely prevent and stop many of the social vices that are currently plaguing our society today. In other words, if a child carries a good name, he/she would certainly strive hard to improve on certain socially recognised expectations and aspirations in life, instead of getting involved in activities such as stealing, armed robbery, rape, kidnapping and terrorism.

Kadenge, Mabugu, Chivero and Chiwara (2014) reveal that Shona anthroponyms of albinos, like ordinary personal names, are not just arbitrary labels but are socio tags that function as communication tools. The Shona practice of children living with albinism is largely artificial and maintains and legitimizes social imbalances where albinos are considered, "the others" and are frowned upon to call.

It is worth noting that while reviewing the available literature on naming and identity, the above-mentioned scholars stand out since they focused on the social and cultural aspects, their studies remain the foundation to build our argument on as one may understand that names in general (including nicknames) are important as they give identity, differentiation, and might also isolate one thing from another. The review also helps to understand the social and cultural significance of meanings expressed in Zulu adolescence nicknames in the current study.

2.3 IMPORTANCE OF NAMING IN AN AFRICAN CONTEXT

Personal names, play a very important role in every culture. For a long time, they have been of the utmost importance for both the name givers and name bearers. For example, in traditional cultures new-borns may have a name or names that will reflect their ethnic origin and be closely linked to the tribal totems and family/tribe history. Children can have a name with a certain magical power to erode evil and ward off ghosts by them and/or by the people in the family/tribe. The names also support certain positive characteristics, such as physical health, strength, endurance and luck and good luck, honesty and believed to offer wealth. Each nation has its own name, however traditions and the name trends are variable and are often pre-conditioned by external factors, such as major political events, changes in social life and or religious beliefs, etc.

De Klerk (1996) states that bestowing a name is a special linguistic act with closely related hopes, fears, values and events in people's lives. Naming is concerned with the culture of the people. She continues by outlining that the name givers can be both in the Xhosa and English cultures and either a father or a mother or both parents. But in the culture of the Xhosa, the grandmother, grandfather and other family members can also give names. Personal name practices offer important insights into the patterns of the social and cultural organisation of communities and can provide a key to broader cultural changes. A name can send a message that expresses hope or a prayer, perpetuating a cultural or religious tradition or simply sound interesting or euphonious.

Dickens (1985), who conducted a study into the personal name of Zulu, reveals that the following patterns are followed when personal names are selected in Zulu society: synoptic history of the circumstances surrounding the birth of a child; emotions associated with birth; family attitudes to birth; the place where the child was born; his/her position in the family; the time when the child is born; spiritual attitudes of parents; child’s looks at birth; the wishes of parents to children; parental social expectations; situation of the country at the time of birth of a child; or clan where he/she is born into.

Kofi (2006) argues that the Akan of Ghana regard names as an important aspect of Akan society. He considers names as not being arbitrary labels but sociocultural tags that have sociocultural functions and meanings. The Akans attach much importance to names and naming practices. The Akan names give insight into the Akan culture, environment and religion. In logical and philosophical sense, a name refers to a different element of human experience between Akan. The names are therefore merely referential.

Dakubu (2000), notes that personal names and naming practices of Dagomba people are based on their traditional or historical differences. The naming of a child shortly after birth is the child's legal name viewed as a public announcement of the birth as a member of a recognised group. Such a name is regarded as the primary name of Dagomba. Dakubu explains that the name given at birth is for culturally specific circumstances. Dakubu further explains that in the traditional ceremony to give a child a name, the hair of the child is shaved. So, the name may alternatively be the name of a holy being or place of worship. Names given by a fortune teller are regarded as the most important primary Dagomba names. However, there are many names that deal with the circumstances around the birth. The name of the only child is given in such situations. The names must therefore be classified as primary names.

Mphela (2010) indicates that the personal names are considered a very serious matter amongst the Bapedi of Moletjie and in most cases influenced by the situation prevailing at the birth of children. He stressed that the Bapedi names are given to children by considering issues such as nature, marital wealth, biological and social relationships, status, the environment and their health.

Another related study by Koma (2012) revealed that in Moletjie and Sekhukhune names are given to the people per their ancestors, totems, schools marriage and initiation and emphasizes that these names serve as important features of identity. The common thing about these studies is that the Bapedi people do not give their children names of praise, however, they give them names of totems.

Mheta, Mangoya and Makondo (2017) note that the Shona's personal names are not mere reference labels, but bearers of family values, hopes, fears and aspirations as in

most African cultures. This understanding is crucial because, they stress that the names of Christians are often not Christian, but personal names that allude to certain beliefs and spirituality of Shona. The key implication drawn from this is that Shona personal names are not transparent as they are often assumed, but that they are wrapped in ambiguity, and this ambiguity can only be revealed through a solid understanding and appreciation of the Shona culture, particularly in spiritual matters and beliefs (Mheta, Mangoya and Makondo, 2017).

Mandende (2009) reveals that amongst the Vhavenda, whenever they choose a personal name, it has a special meaning or is the name of a deceased member of the family. The grandfather bestows the name upon the child, or the child's father plays the role. Mandende's work is important because, it reveals the connection between the living and the dead. He explains that the reason Vhavenda bestow deceased name upon a child, is a way to calm the deceased. Africans believe that there are always connections between the living and the dead and that the dead have a great influence on the lives of the living (Mandende, 2009).

In a similar way, Ngidi (2012) notes that in the Zulu culture, the ancestors are perceived as guardian angels who are closer to God. They are believed to be able to reward good behaviour and reprimand those who are not behaving in an acceptable manner. She notes that friction is always a problem in polygynous families. Therefore, polygynous families use names as a way of avoiding confrontation to appease their living dead, who control their lives. She argues that Zulu names are not just labels to be chosen from the existing anthroponym icons.

This reveals that studies of personal names have so far been largely exercised in lexicography. That is, the scholar of personal names has mainly been interested in the origin and meaning of personal names as words. Most scholars are aware that names are connected to human culture and that they reveal information about the thoughts, feelings and events surrounding the birth of a child. Therefore, this study focuses on nicknames particularly of young people as a way of bridging the gap in the scholarship of names. The current study deals in-depth with the way in which nicknames are bestowed, and our discussion benefits much from their observations as it identifies factors governing the nickname of a person and categories in cultural milieu. Their

observations also help us to contribute to the understanding of the meanings of nicknames within the township context where they are found.

2.4 CHILD NAMING PROCESS AMONGST AMAZULU

At first thought, it appears that naming is simply the act of giving a name. While this is true as far as it goes, the act of naming is not simple. In the African cultures, names are extremely significant as the giving of a name is influenced by various factors prevailing in a community. Different nations have various naming practices. Naming practices, however, have evolved with time in various African countries.

Pauw (1994:12) points out that *Imbeleko* is a ritual performed to thank and request the ancestral spirits to protect both the baby and mother during childbirth. If the ritual is not performed, it is believed that the child will constantly be wetting his bed and be disobedient. Ngcobo (1996) states that the *Imbeleko* ceremony was also specifically created to provide a suitable opportunity to name the child. This type of *Imbeleko* is also known as the naming ceremony. During *Imbeleko* a normal procedure is followed and in the end an opportunity is given to name a child. This ceremony does not necessarily mean that the child bears the name of that day. It may mean that the children's names are announced on that day. In most cases, the child could have been named privately by their parents or grandparents. Sometimes the child is named while still in the womb, but this is something that is private and confidential because one does not tell others until the appropriate time.

Ngobeni (2018) states that a goat is slaughtered after the child is born as a sacrifice to the ancestors. Before the goat is slaughtered, the *impepho* (Zulus sacred herb) is burnt. Burning of *impepho* is symbolic and an invitation to the ancestors because if the ceremony commences without this invitation to the ancestors, the child may not be officially welcomed. The mother must eat a piece of meat cut from the goat's front leg. The elders of the family speak and ask the ancestors to accept, guide and protect the child. A piece of skin from the goat is then cut and made into *isiphandla* (a bangle-like garment), which is placed on the child’s left wrist. *Isiphandla* reflects their acceptance of the child. This is common practice in cultures such as Zulu, Xhosa, Kikuyu, Shona, Ashanti and many others. Being introduced to the ancestors/living dead and becoming part of a family is considered very noble.

Zungu (2016:273) asserts that from the time a child is born, he/she is introduced to his/her living dead by his/her personal name. The living dead are informed of the arrival of the child and are told to protect him/her from evil spirits and jealous people. After this ceremony of *imbeleko*, the living dead recognise the child because of his/her name. They act as guardian angels to protect this child.

Several factors are considered when naming a Zulu child. Ngubani (2002) reveals naming categories in his analysis. These are expectations and encouragement for a child; some reflect the experiences of the family or the way they relate to others in their community; sometimes they tell the time/how was the time when the person was born, and so on. Names that reflect religious beliefs and political beliefs are also common. Below are the examples of the Zulu naming system:

Names that show encouragement

Boys' names

Mlungisi (The one who brings order)

Manqoba (The one who conquers in hopeless situations)

Mandlakhe (His efforts)

Zenzele (Do it yourself)

Girls' names

Gabisile [Has made (people) envious, but they won't get it]

Zenzile (You're responsible for what you've become)

Nomzamo (Mother of attempts/efforts)

Nqobile (Has come up victorious in what was a hopeless/dreadful/ precarious situation)

(l) Names telling about the time a person was born

Boys' names

Langelihle (Good/lovely day)

Minenhle (Good/lovely day)

Girls' names

Minenhle (Good/lovely day)

Nomvula (Mother of rain)

(II) Religious names

Boys' names

Sihawukele (Have mercy on us)

Sibusiso (Blessing)

Simphiwe (We have him as a gift)

MusaweNkosi (Grace of God)

Girls' Names

Nkazimulo (Glory)

Thandazile (Has/have prayed)

Nozibusiso (Mother of blessings)

(III) Names denoting a family's expectations and feelings

Boys' names

Jabulani (Be happy)

Thabani (You all be joyful)

Njabulo (Joy)

*Musa (*Kindness/mercy)

Girls' Names

Nonjabulo (Mother of joy)

Thandiwe (Beloved)

Thandeka (Lovely)

Thabisile/Jabulisile (Has brought joy)

It is important for them to give a positive name to a child as there is a belief that a child with a positive name is more likely to behave in a proper manner than a child with a negative name. For example, the Akans expect a child named after a dignitary or a chief to behave himself/herself properly so that nobody makes derogatory remarks about the name in an attempt to denigrate him/her. Such children are also advised to behave well to avoid tarnishing their names.

The current study benefited greatly from the fact that they discuss the subject of Zulu naming practice and that Ngubani (2002) reveals naming categories. Therefore, the study has thematised the findings to provide meanings in simplicity. Thematic analysis

of the findings has shown that Zulu nicknames have a denotative and connotative semantic value which will be explained in all the categories in the fourth chapter.

2.5 NICKNAMES

The leading figure in the study of names today is Adrian Koopman, who has published a fair amount of work about names. Koopman published a book on Zulu people's names titled, *Zulu names* in 2002. He explored the meanings of and metaphors behind more than a thousand Zulu names which includes nicknames. Koopman (2002:12) says that the term nickname is derived from an older English form an *eke* name, where eke means additional or added. He continues to say that nicknames tend to be unofficial and are seldom recorded on an individual's official documents, such as birth certificates, school certificates, driver's licences, and so on. He further makes a breakdown of nicknames by analysing other terms that refer to them. He refers to '*izidlaliso*', '*izifekethiso*' and '*izifengo*' all meaning play names which are additional names.

Hlongwa (2010:88) defines the term nickname as "a name given to an individual or even to a collective entity by a community that is usually descriptive in its form because it tends to summarize the physical or idiosyncratic form of each character or group characteristics".

De Klerk (1998) states that nicknames act as signs of positive identification and serve to establish a relaxed informal environment. In this sense, nicknames can be used to bring to the fore the collective capabilities and attributes of an individual or a group. In some cases, nicknames are given to praise someone's extraordinary attributes in something within a given society.

Cowan (2005) holds that nicknames express attitudes, neutral, idealising, personality, playful, ironic, and sometimes even be condescending. Furthermore, the sociological studies of nicknaming practices have shown that naming practices are often associated with domains of language use. For example, nicknaming practices are frequent in gangs, in sport teams, in political arenas and within the family.

Cowan (2005:42) notes that nicknames can also serve to describe someone's personality or physical being in a negative sense. Unlike names with positive connotations, these names are little known by the name's vectors, but are used by a section of the audience in the absence of a bearer to describe their character or do not like being physical. Considering this, nicknames not only reflect positive attributes or traits of an individual, but may also reflect negatives (Ndimande-Hlongwa, 2010; Pfukwa, 2003).

The reviewed literature helped the researcher to gain more understanding on what nicknames are and why they are significant. This makes it easier for the current study to analyse adolescence nicknames, and their morphology.

2.5.1 Functions of nicknames

Leslie and Skipper (1990) postulate that the value of nicknames are closely linked to the often complex social networks in which they operate, and the meanings often depend on the context of use (Leslie & Skipper 1990). In this regard, Khuboni's (2003) study demonstrates how Zulu industrial workers use nicknames socially and linguistically to contribute to research on Zulu nicknaming practices. The findings were that Zulu nicknames are not only used as a label but convey a great deal of social information and that the person composing the nickname needs to be talented, motivated as well as creative.

Khuboni's (2003) study on nicknames took a socio-linguistic dimension. She dwelt on the linguistic and sociological aspects of nicknames. She gave detailed explanations of social effects of individual nicknames on the name bearer and the society in which the bearer is placed in terms of behaviour, grammatical and functional aspects of personal names. She classified nicknames into different themes, for example, nicknames on physical appearance were grouped together in her analyses. However, she did not analyse the nicknames in Zulu more morphologically using a certain theoretical framework that would allow her to do so.

In a study on the relationship between nicknames and the gender-based trends, de Klerk and Bosch (1996) chose an African group of adolescents from mixed socio-economic backgrounds. Their findings revealed that the conventions pertaining to

coinage and usage of nicknames were in close relation with the gender of the users and bearers and males held more nicknames than females. Additionally, the application of nicknames amongst females was more indicative of affection than humour. The study by de Klerk and Bosch (1996) is in line with the present study of the selected nicknames in Zulu.

Having run a research study in an American high school, Busse (1983) revealed that over half of the boys and less than half of the girls possessed nicknames. Amongst boys, variations in surnames followed by nicknames because of physical features, religion, and economic factors formed the most applied categories of creating nicknames. For the girls, physical characteristics and changes in last name, respectively, stood as the most used categories based on which nicknames were fashioned.

Nickname and identity was researched by Ahmadi (2009-2010) in the community of Iran. He underlined the significant role that a nickname plays in giving identity to individuals in their society. The remarkable point he made lay in the finding that more dominant groups and classes of the society often do not have nicknames as they are considered as disdaining or degrading which are commonly belonged to the masses.

Further, Liao (2006) found that nicknaming was quite popular with Taiwanese teenagers. Nicknames play roles in shaping group solidarity, making fun and teasing. In Taiwan, people select a nickname from one's real name, by making a reference to past events, one's personality or physical features.

Shankle (1995) reported that Americans, compared with other people, make more use of nicknames. They pass nicknames to their friends, kids, family members, enemies and any other people. To Americans, he added, there is no name carrying sacredness and names are not acting as a base to shift into humorous or insulting sobriquet. The existing scrutiny, having looked at related research studies available as well as theoretical justification, embarked on a quest for nicknaming as fulfilled by Ilami Kurdish speakers in the educational settings of high schools.

These studies help the current study to understand various factors that affect the societies we live in and thus influence the naming of various objects. These include religious, political, social and economic factors. In chapter 4, the study will categorise nicknames per the above mention categories and others which could be found. For example, when a person joins Christianity, possible nicknames bestowed up on him is *umfundisi* (Pastor). This nickname would fall under religious nicknames.

From what the above-mentioned scholars stated, it shows that naming is indeed an important aspect of life. Therefore, everywhere in the world each object or a living thing goes with an identity which is mainly expressed through naming. The works of these various scholars have also indicated that names are not just identification tools but also bear meaning. However, the literature shows that not much has been done in Zulu nicknaming, therefore, this study will serve as a tool to bridge the field of Zulu onomastics.

2.7 CONCLUSION

The literature has reviewed several personal names and nickname studies. Although numerous studies and collections are added to the existing onomastics from time to time, the nickname remains an enigma for scholars. The mystery is evident in the fact that the nickname has not been defined and that an integral approach has been reached that studies the nickname. There is no doubt, however, that overwhelming evidence shows that the name days and the personal names of which the nicknames are a part are an important part of people's daily lives, especially that of the Africans. Further, it is noticeable from the various studies reviewed that names can be analysed morphologically. However, there is a gap in the literature because less of the reviewed studies focussed on the naming system, and morphology of anthroponymic nicknames.

CHAPTER 3
RESEARCH METHODOLOGY AND THEORETICAL FRAMEWORK

3.1 OVERVIEW

In chapter one, provision was made to describe and clarify the focus of the research. In chapter two, the study reviewed literature on the topic to highlight what the current research will add to the existing body of knowledge. The purpose in this chapter is to present the research methodology used to carry out this study. Babbie and Mouton (2001:647) state that research methodology deals with the approach by which a researcher conducts his research. It gives a logical sequence for a researcher to work within a laid down frame which serves as a guide to the work. The chapter begins by presenting the research strategies and the reason for choosing these strategies. The following section is methodology for data collection and analysis. Limitations and delimitations and ethical issues are the following sections. This chapter also discusses the theoretical framework used in this study.

3.2 RESEARCH DESIGN

Creswell (2014) states that a research plan is a basic plan that guides the phases of collection and analysis of the research data. It provides the framework that specifies the type of information to collect, its sources and the collection procedure. The research design provides a map of how the researcher devised to answer the research question(s) defined by the study. An undeveloped design does not provide specific answers to the research question in the study and in turn will not help the researcher in the process of decision making. However, there are many design managers of research that can help the researcher to meet the objectives of the study.

Qualitative and ethnographic designs is used to gain insight into the semantic meanings, etymologies, and social functions of adolescence nicknames and different aspects of Zulu culture.

3.2.1. Qualitative design

This study employs a qualitative research strategy. The reason for selecting a qualitative research strategy is because it provides a framework which captures human behaviour within relevant contexts which will allow the researcher to be able to explore,

understand and interpret adolescence nicknames. Creswell (1998:14) states that qualitative research is an approach to research grounded in philosophical assumptions, mainly an interpretative and naturalistic approach and on the multiple sources of information and narrative approaches available to the researcher. This means that in qualitative research, the researcher must define the problem and must take note of contextual factors of the research participants. This research strategy will play a vital role in this study as it seeks to understand adolescence nicknames within the township context.

3.2.2 Ethnographic design

This study employs an ethnographic research strategy which is largely informed by a qualitative approach, but ethnographers more specifically seek understanding of what participants do to create the culture in which they live, and how the culture develops over time. The research will be done from an ethnographic approach. Ethnography, as a method of research, forces the researcher to enter the world of the people investigated (Sanders, 1983:47). It involves the people researched in asking their own questions and structuring their own answers. In this way, answers are not manipulated by prepared formal questions. The environment in which research is done is as natural as possible and is not threatening to the subjects. Spradley (1980:3) is of the view that "the essential core of ethnography is the concern with the meaning of actions and events to the people we seek to understand". Through an ethnographic study, the researcher will come to comprehend, through detailed observation, the semantic meanings, etymologies, cultural and social functions of selected Zulu nicknames.

3.3 METHODOLOGY

Creswell (2014) defines methodology as the study of methods by which data is collected. Its aim is to give the work plan of research. This study will employ a methodological approach of data collection and analysis which is largely informed by a qualitative approach to research.

3.3.1 Research area and sample

The research area is the physical, social and cultural site in which the researcher conducts the study. In qualitative research, the focus is primarily on creating meaning, and the researcher studies the participants in their natural environment (Patton, 2002).

The study took place in KwaDabeka and Clermont which are in the Pinetown district, in inner west of Durban, KwaZulu-Natal. The reason for choosing this research area is that I grew up in KwaDabeka and attended Highschool in Clermont. It was going to be easy to collect data since I was familiar with these two areas.

The study had a sample size of 70 participants who mainly consisted of teenagers and name bearers who were selected through snow balling and random sampling from whom nicknames were collected. The respondents were either residents or visitors for so long that they had nicknames in the language under investigation. Each study area provided at least 35 respondents to make the total of 70.

3.3.2 Target population

Before the research can start, the target population must be identified and agreed upon. The target population is the entire population, or group, that a researcher is interested in researching and analysing. It is for the benefit of the population that researches are done. However, due to the large sizes of populations, researchers often cannot test every individual in the population because it is too expensive and time-consuming. A sampling structure is then extracted from this target population. The target population is understood as a group which possesses specific characteristics that a researcher is interested in (Brynard, Hanekom and Brynard 2014:57).

This study targeted young people between the ages of 13-18 years old in Clermont and KwaDabeka in Durban. The reason why the study focused only on this place is because I grew up there and I can confirm that the close contact between teenagers provides rich ground for nickname formation. Schools, libraries, sport fields, streets and tuckshops are the settings where social identity is formed within small and large groups and where social norms are negotiated.

3.3.3 Data collection techniques

The collection of data forms the heart of any research design, irrespective of the field of study. Manion and Morrison (2017) state that data collection is the systematic approach to gathering and measuring information from a variety of sources to get a complete and accurate picture of an area of interest. The study used interviews as the

main research technique for data collection. Gill, Stewart, Treasure and Chadwick (2008):

> States that “an interview is meant to record and analyse people’s opinions, experiences, beliefs and ideas on relevant topics. The respondents are required to present more detailed information. This gives a deeper insight into the social phenomena, as compared to the quantitative methods such as surveys and questionnaires. Interviews are also convenient to gather data when the research deals with more sensitive topics, about which the participants may not feel very comfortable to talk openly in a group environment”.

In this study, a simple interview technique involves face to face interviews with the selected respondents. The researcher will interview them at their normal settings e.g. schools, libraries, streets, tuckshops, homes and sports fields amongst other places. An interview guide will be developed, which the researcher can utilise during the face to face interviews. These interviews were recorded, with full consent of respondents, using digital voice recorder. The researcher also took notes during these interviews. The researcher asked the respondents to mention the Zulu given nicknames used in by his/her peers, who gave it to them, the circumstances and motivations or when and why such names are given to which individuals and the meaning of such names.

3.3.4 Research Instruments

Research tools are tools used to collect data. The study used three main tools to collect data: recorder, notebook guide and interviews. The recorder was used to record interviews, while the notebook was used to take notes that may not have been captured through the recorder. The interview guide was used to interview respondents in a more systematic and organised way. The tools and techniques are necessary because they allowed the researcher to collect interview data in natural and unadulterated environments.

3.3 5 Data analysis

The recorded files were transferred to the computer and Express Scribe software was used to listen to the recorded files during which all the nicknames and their meaning were noted down. The method that was used to analyse the data was the thematic

method. The thematic method is a method for identifying themes and patterns of meaning across a data set in relation to a research question (Braun and Clarke 2013:174). The collected nicknames were then grouped into their semantic categories. Finally, the interpretation and explanation was inductive, whereby the analyses is shaped by the researcher's standpoint and disciplinary knowledge.

3.4 LIMITATIONS

The following factors afford potential limitations to this research:

- The research is based in one geographic region (KwaZulu-Natal). Therefore, the data generated does not truly represent all the other regions in South Africa.
- Due to the limitations of time as well as limited funding, the number of respondents may affect the results of this study.

3.5 DELIMITATIONS

Although the aim is to study the morphology and semantics of Zulu adolescence nicknames, the terms morphology and semantics are not used to strictly refer to language structure and rules, but to deal with morphology and semantics as they relate to nicknames investigated. Therefore, the study has only given morphological descriptions (identified morphemes), the meanings and etymologies of the selected nicknames and compound nicknames in Zulu.

3.6 ETHICAL ISSUES

Since this study involves interviewing people and it is of an ethnographic nature, Ethical Clearance permission was sought from the University Ethical Committee (non-medical).

3.7 THEORETICAL FRAMEWORK

3.7.1 Theory of nicknames

This research was informed by the theory of nicknames developed by Leslie and Skipper (1990) under the journal article titled "Toward a Theory of Nicknames: a case for Socio-onomastics". This theory develops a form of analysis for nicknames, it proposes theoretical construction using empirical knowledge of nicknames, and postulating a unique sociological perspective that describes and explains the

nicknames as aspects of the social action process. It argues that a sociological approach would enable researchers to understand the larger scene of names in terms of their meaning for the inner lives and external careers of a variety of individuals.

Since the use of nicknames vary in contexts, one name offers many possible interpretations of the meaning(s), and without descriptions of its origin and eventual social use, all interpretations would be speculative only. Leslie and Skipper (1990) mention that:

> "Meanings of nicknames are not to be found in dictionary definitions or even necessarily in their origins, but in their uses in everyday life. The difference between a person's nickname and a behavioural description of that person is that it is only the use of the name that guarantees the meaningful identification of the person."

Analyses based purely on speculation may not present the full facts of nicknames and the nicknaming process by participants. Therefore, this study will give the meaning of each nickname offered and revelation of its social situation, as participants share an understanding of contextual properties. It is helpful to offer understanding of the social construction of the naming process amongst young people of KwaZulu-Natal. This theoretical position is supported by Khuboni (2003) in her study when she mentions Nicolaisen (1976) who supports this theoretical position by concerning himself particularly with the semantic and associative aspects of naming. He notes that associative level is the reason why the lexical items were chosen in the naming process. This involves determining the reason why that person was given his nickname (Nicolaisen, 1976). Nicolaisen (1976) in Khuboni (2005) concerns himself particularly with the semantic and associative aspect of naming. Nicolaisen points out that names reflect three levels of meaning namely:

- Denotative level: semantics of the word and the dictionary meaning. The dictionary meaning of the word or words comprising the nickname will be looked at in this study.
- Connotative level: The reason why the lexical items were chosen in the naming process. This involves determining the reason why the person was given his/her nickname.

- Etymological level (denotative): The meaning of a denotative name as a name. Its application based on the denotative and connotative semantic elements, but is usually no longer dependent on them.

Shared agreement of the meaning of a nickname is achieved by recognising that it was bestowed as per a normative rule. In using nicknames, we follow everyday rules that leave latitude for interpretation. Thus, there are no final arbiters for the meanings of nicknames, only our faculties of observation. This study will also attempt to show a trend that is followed in coining nicknames, connotations, denotations and etymologies of young people's nicknames in Durban inner west townships. Nicknames show the interaction of individuals within their communities. They are thus more likely to reveal the trends within a culture.

3.7.2 Morpheme-based morphology

Morpheme-based morphology theory is employed to assist on the analysis of morphological structure of Zulu nicknames in this study. It is a theory in which it is assumed that the rules of word formation can operate on morphemes. In Nguni, as the case in most Bantu languages, affix morphemes appear as either prefixes as in noun class markers, or as suffixes as in verbalisers. Stems are fully formed "independent" words at the lexical level. However, some stems can be turned into verbal stems by affixing verbal suffixes, and some verb stems in turn can be turned into names by suffixation. This theoretical position is supported by Mphande and Lupenga (2006) in their paper on naming and linguistic Africanisms in African American culture. They create an example that, most of the names in Zulu culture result from the process of verbal conjugation, where derivational affixes turn specific categories of morphemes into corresponding morphemes in another category: /themb + a/ →Themba (trust, hope). This research is in line with Mpande and Lupenga's (2006) study although it analyses nicknames, therefore, the morpheme-based morphology theory is useful in chapter 6 where the study will analyse the morphology of Zulu nicknames.

3.8 CONCLUSION

In this chapter, the research design and research method were discussed. Sampling, target population and data collection methods have been discussed. The limitations of the study, analysis of data, ethical issues and theoretical framework have not been left

uncovered. The subsequent chapter will discuss the findings of this research by analysing them as they are the evidence of the research project.

CHAPTER 4
THE SEMANTICS OF THE SELECTED NICKNAMES IN ZULU

4.1 OVERVIEW

This chapter presents and discusses the findings of the study as per objective one to determine the semantics and to establish the etymologies of selected Zulu adolescence nicknames. Semantics of nicknames and etymology of nicknames go together and, therefore, dealing with them separately would dilute the interpretation of the meanings of the nicknames. Themes of the data were directed by the research questions as indicated in chapter one.

4.2 SEMANTICS AND ETYMOLOGY OF ZULU NICKNAMES

The main objective of a language is to convey meaning and since nicknames are created from a language, one of the objectives of nicknames is to carry a certain message or meaning about the name bearer. This study deals in-depth with semantics of nicknames. Semantics is the study of words and how one draws meaning from them.

In determining the semantics of the nicknames, the study employed thematic analysis where themes were identified using theory of nicknames by Leslie and Skipper (1990). The importance of this theory is that, it helps the researcher to provide rich textured descriptions of semantic meaning and etymologies and social situation which nicknames are given under, as participants shared an understanding of contextual properties of young people in Zulu society. Therefore, the analysis reflects three levels of meaning namely:

- Denotative level: semantics of the word and the dictionary meaning. In this study the dictionary meaning of the word or words comprising the nickname will be looked at.
- Connotative level: The reason why the lexical items were chosen in the naming process. This involves determining the reason why that person was given his/her nickname
- Etymological level: The meaning of a denotative name as a name. Its application based on the denotative and connotative semantic elements, but is usually no longer dependent on them.

From the analysis of the results, it is revealed that nicknames in Zulu have both denotative and connotative implications which are social and cultural oriented. All nicknames denote a certain thing in the world or natural environment for it expresses literal meaning but can connote something else in the real world of the name giver and the nicknamed (Batoma 2009). The latter is more important than the former, as the one who has bestowed a nickname upon another person or self-bestowed has an intention and purpose that would be achieved in that nickname.

4.3 THE RELATIONSHIP BETWEEN SEMANTICS AND ETYMOLOGY

Only a thin line exists between the levels of semantics and etymology. In dealing with the semantics and the meanings of the Zulu nicknames, there was by no means that the discussion of etymologies of nicknames could have been avoided as they are the building blocks in the process of achieving meaning. This entails that the meaning of a nickname can be traced from its source. Thus, the source of a nickname also accounts for the semantic value as the semantic value can present the etymology of a nickname. Therefore, it can clearly be said that these two concepts are indispensable linguistic and onomastic terms. Nevertheless, the social situations and cultural aspects and the name giver's intention remain pertinent to the interpretation of nicknames semantically and the findings of their etymologies.

4.4 NICKNAME GIVERS AND BEARERS

Potter (2007:450) says that it is difficult to explain the etymology of a nickname. Ndimande-Hlongwa (2005:65) argues that the nickname givers and the bearers are active in the process of nicknaming. The giving of nicknames occurs in both formal and informal settings such as at the home, school, sport field and in church amongst other places. Potter (2007:445) maintains that nicknames possibly arise to meet more prescient communicative needs. While a nickname can be used as a form of address, it is commonly used as a reference. In either case, the range of social meaning attributable to a nickname is broad. Nicknaming can highlight one feature, mask other silent another and reinforce stereotyping. In the inner west townships of Durban, nicknames are bestowed upon young people by their peers, family members and general community members.

4.5 THE CONCEPTS OF TRANSPARENCY AND OPACITY IN NICKNAMES

Nicknames can be differentiated into transparent and opaque nicknames. A transparent nickname is a nickname the meaning of which is easy for users of the language to perceive. An opaque nickname is a nickname where its meaning is not immediately evident (Exner, 2005). This does not mean that the name does not have an etymology, but that it cannot be understood by the linguistic community without consulting a nickname giver or bearer to obtain the meaning. Since nicknames often do not undergo the same language change as the general lexicon, they may contain obsolete lexicons or dialectal forms. In general, a nickname will develop from transparent to opaque over time. In our analysis, we also conclude that, within the Zulu nickname system, the individual nicknames show different degrees of transparency.

A case of a transparent nickname is suggested by a nickname *uDombolo*. This nickname was given to a girl. To people who know the Zulu language and culture, *iDombolo* refers to a steamed bread meaning that the girl has a large, roundish body and appears to look like a steamed bread. Once the body is big and badly shape, the nickname is bestowed to an individual regardless of gender. In this manner, the nickname is transparent. The very same nickname was developed from transparent to opaque. Some of her friends started calling her *uDo,* shortened for *uDombolo*. The nickname became opaque because *uDo* has no meaning, and even the speakers of the language cannot understand its meaning until explained by the name giver or bearer.

4.6 THE SEMANTICS AND ETYMOLOGIES OF ZULU NICKNAMES ACCORDING TO THEMES

Nicknames are derived from many sources. Therefore, the study has thematised the findings to provide meanings in simplicity. Thematic analysis of the findings has shown that Zulu nicknames have a denotative and connotative semantic value which will be explained in all the categories in the section below. The themes have been categorised as follows:

I. Physical Appearance
II. Skin colour Nicknames
III. Personality Nicknames
IV. Political Nicknames

V. Praise Nicknames
VI. Clan Nickname
VII. Social Nicknames
VIII. Status Nicknames
IX. Gender Nicknames
X. Stubbornness Nicknames
XI. Ethnophaulism Nicknames
XII. Pejorative, Ridicule, Demine Nicknames
XIII. Nicknames Derived from Personal Name
XIV. Nicknames Derived from People's Behaviour
XV. Nicknames Derived from Animal Names
XVI. Love relationship related nicknames
XVII. Pejorative, Ridicule, Demine Nicknames
XVIII. Nicknames Expressing Ability to Fight, Persistence and Conquer
XIX. Nicknames Derived from Play Phrases
XX. Nicknames Concerning Gossiping
XXI. Nicknames Expressing Complaints, Displeasure and Regrets
XXII. Nicknames Expressing Hardworking
XXIII. Nicknames Demonstrating Manner of Doing Things
XXIV. Nicknames that Indicate Ownership or Non-ownership
XXV. Nicknames Portraying Begged Family Ties
XXVI. Nicknames Regarding Health
XXVII. Nickname derived from unknown language

4.7 THE CRITICAL ANALYSIS OF THE SEMANTICS AND ETYMOLOGIES OF ZULU ADOLESCENCE NICKNAMES

Nicknames come from deferent sources. Therefore, the study thematises nickname analysis per semantic values, cultural and social situations. Therefore, the common sources and the semantic value of the nicknames given above can be well and detailed elaborated with examples as follows; nicknames that concern.

4.7.1 Physical appearance

Physical appearance nickname captures physical characteristics easily see people and plays an important role in giving nickname at the adolescence stage. It has been observed that a person's body is an easy target in the habit of creating a nickname. It is easy to give a nickname to a person of what he / she looks like. But any unusual features anywhere on the body will prompt an innovative nickname creators to resort to using his / her talent. The nickname with the positive interpretations tend to be homemade. Those who criticise the individual comes from the public. Following are the example:

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uSbhukebhuke	Full chicken	Grandmother's fat girl	Female	This nickname is derived from body appearance. Her grandmother used to call her "*Sbhukebhuke sikagogo*" when she was young, until to date, people around her still use this nickname to address her.
uMaqakala	Ankles	One with swollen ankles	Male	A young man suffering from leg and foot which makes the foot swell was given the nickname *"uMaqakala"* (ankle). It is meant to tell people that he had a swollen ankle. He has been slow because if they are too heavy for him / her.
uNgungunyane	Short man	Slim short tough bad tempered person	Gender neutral	This nickname is given to a person who has an extremely short height and it is used pejoratively to mock the name bearer. The etymology of this nickname is that the name bearer was very slim, extremely short but with very bad temper which made him look funny.
uKudenezulu	Tall man	A person who is extremely tall	Female	This nickname was given because the person was tall and also playing good netball because of her height: "*duze"* means 'near' and "*izulu"* means 'the sky'. This nickname is a compound noun..

uMagwegwe	Bandy legs	One with bandy legs	Male	The nickname is derived from appearance. This boy has bandy legs and he is the only person with them amongst his friends at school. Therefore, his friends call him "*amagwegwe"* meaning bandy legs.
uNgculazi	'Human Immunodeficiency Virus' (HIV)	Very tall slim person	Male	The implication of the nickname "*uNgculazi"* is that somebody is very tall and slender. "*uNgculazi"* literary translated as 'Human Immunodeficiency Virus' as a nickname is metaphorically used to mean that the nicknamed is very slim and extremely tall. The name bearer acquired this nickname because of his outstanding height and very slim body wherever he was in a group. The name bearer is fit and healthy, however, his body appearance is compared to a person who is physically slim and suffering from the HIV.
uKhansela	Councillor	Large fat boy	Male	This nickname was given to the name bearer because he had a large body, then they said he will grew up be a councillor. Councillors are known to be rich in the community and have large fat bodies because of the lavish life they live.
uKhalelikhulu	Extremely large nose	A person with an abnormal large nose	Gender neutral	The nickname "*uKhalelikhulu"* was bestowed on the name bearer because he is very slim but has an extremely large nose that distinguishes him even from a far. Therefore, classmates started calling him "*uKhalelikhulu"* to tease him. This is a compound nickname.
uMafutha	Fat	A fat person		This nickname was given to the name bear because she is fat. "*amafutha"* meaning fat. This nickname is more common amongst peers in adolescence. More than five participants gave the research this nickname, and it has got similar meaning.

uKhandakhulu	Extremely large head	A person with large head	Gender neutral	A shared nickname bestowed on individuals with large heads. In one of the classroom where the nicknames were collected, this nickname was given to a boy who had a large head. The boy excelled at school and the nickname was sustained to survive even more. If a person with this nickname turns out to be clever, users of the nickname imply that he has two brains.
uMakhandakhanda	Hydra-headed	Abnormally large head	Gender neutral	Another case of a nickname given to somebody who has an abnormally large head is '*uMakhandakhanda*' ('Hydra-headed'). These variations are useful to differentiate in cases where there are many people with large heads in the same area.
uMehlomakhulu	Big eyes	A person with big eyes	Gender neutral	This is a descriptive name. This name has a bearing on both naming and nicknaming of people with big eyes. In one of the football clubs, a boy was nicknamed "*uMehlomakhulu"*. Some would mock him by calling him "*uSkhova"* ('owl') meaning that the person has some of the characteristics of the bird - commonly big eyes.
uSiphongwana	Small forehead	Person with small forehead	Gender neutral	The name bearer (Small-forehead) has a pointed forehead. A good contrasting background is always laid by this nickname since it will habitually be given to somebody with a big protruding forehead.
uNtshebe	Beard	A person with beard	Gender neutral	At the adolescent stage, when a boy starts cultivating a beard, the term "*intshebe"* (the beard) can be used as a nickname. Most young people refer to a person with a beard as an old person. The participant told the researcher that "No matter the age, if you have it, you are old"

uMadlebe	Ears	Large ears	Gender neutral	This nickname is bestowed on a person who has large protruding ears.
uSandlana	Small hand	A person with as small hand	Gender neutral	This is a nickname of a young boy who lost an arm, and the community named him "*uSandlana".*
uSiswana	Tiny stomach		Female	This nickname is derived from name bearer's stomach, which was quite large when she was a child. Curiously, although the nickname refers to a large stomach, the name itself uses the diminutive suffix –ana.
uMadombolo	Big cheeks	One with big cheeks	Male	This young boy had big cheeks like amadombolo (African food made of flour)**.** He was given a nickname derived from the word *"amadombolo".*
uSgwili	A rich person	A rich person	Male	Most rich people in the area of Clermont Kwadabeka have fat bodies, most of which happen to be taxi owners. This nickname is derived from the name bearer's body appearance, which resembles that of a rich man.
uTikoloshe	Dwarf-like	Short person	Gender neutral	In Zulu mythology, this nickname means a 'dwarf-like' water spirit that is known for engaging in witchcraft for destructive reasons. The spirit is believed to be mischievous and completely evil. Because of the short length of the spirit, dwarfs or naturally short persons are referred negatively to as "*uTikoloshe".*
uXhugexhuge	Limping	Person who limps	Male	This nickname connotes a disabled person who limps. The victim has difficulty in walking due to a damaged or stiff leg. The name

				bearer has not accepted the nickname although his friends and people in the community continue to address him with this name.
uNdlobho	One eye	One-eyed person	Gender neutral	This nickname was given because he is a one-eyed person. The nickname portrays the one-eyed person as being incapable of seeing very well due to the challenge he/she faces.
uSishawa	Albino	A light skinned person	Gender neutral	This nickname was given to the name bearer because of they are light skinned. Albinos are referred to as *"Isishawa"*. The name bearer has very fair skin that is different from others. The physical difference is viewed from a negative perspective and is used as a nickname.
uMagcwalubhavu	Fat person	Fat person	Gender neutral	This nickname is bestowed on fat people. It indicates that they are so fat that they can fill a bathtub with their size. High school students often use the nickname when a big person exhausts the spaces of their desk.

4.7.2 Nicknames concerning skin colour

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

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uMfanobomvu	Very light skinned	A person who is very slim and very light in complexion	Male	The etymology of this nickname was that the name bearer was extremely slender and very light in complexion. The researcher was told that 'My cousins nicknamed me "*uMfanobomvu"* because of my very little structure and my 'light skin'.

uBhodwelomsebenzi	Black three legged pot	A person with very dark complexion	Gender neutral	This nickname was given to the name bearer because of their complexion which resembled that of a black three legged pot, "*ibhodwe"* meaning 'pot'.
uSomnyama	Black person	A person with very dark complexion	Gender neutral	The nickname is bestowed on an extremely black skinned person to mean that he is very dark in complexion. The name bearer was pejoratively nicknamed by acquintances because his skin was very dark.
uMlungu	A white person	A person with very light complexion or a modern mannered person	Gender neutral	The name as a nickname is given to a person to mean that s/he has very light skinned. It could be a female or male. Sometimes, it is bestowed by acquaintances to refer to perceived white-like character or behaviour. Others mean the person who is so ferocious. The nickname bearer "*Umlungu"* was extremely light skinned and well-mannered like a white man. Again whenever they speak English with a distinctive way of pronouncing, many would associate it with one from England.
uBhunu	An Afrikaner	A person with very light complexion	Gender neutral	This nickname is derived from name bearer's complexion which is perceived to resemble that of an Afrikaner.
uMnyamana	The black one	A person with very dark complexion	Gender neutral	This nickname is derived from a skin colour that is very dark. The name bearer is very dark in her complexion. This particular nickname bearer had such a negative reaction to her nickname that the nickname is used in her absence. These nicknames do not reach the ears of bearers either because they are derogatory or because they refer to unpalatable incidents in the life of an individual.

4.7.3 Personality nicknames

These are kinds of nicknames which are bestowed based on a person's personality. Each society has its norms and cherished values which are not meant to be breached. There are certain behaviours expected of a young person in his/her relationship with an elderly person. By this, the subordinate ones need to be submissive to their superiors.

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uHlongandlebe	Immoral and disrespectful	An immoral and disrespectful person	Gender neutral	The name bearer was bestowed this nickname by his grandmother because he is considered immoral and disrespectful person. The victim in this instance is considered to be very wayward and is difficult to control. The target has perverse behavioural traits which are attributed to his/her background.
uSimukanandwendwe	Lack morals	A person who lacks morals	Female	In Zulu culture, this is a term used to refer to ladies who are seen around with males. The name bearer was given this name because she hardly keeps the company of females. She is more at home with different males mostly for the purpose of sexual intimacy. The example here connotes a woman who lacks moral values due to the absence of home training. The Zulu community regards such a lady as demeaning herself. The cultural implication is that the victim lacks adequate training from parents who should have taught her how to preserve her dignity.
uSlinyana	A fool	As person who acts unwisely	Gender neutral	This nickname is derived from a noun "*isilima"* which is translated as a 'fool', a person who acts very unwisely. This nickname showcases the victim as being silly and stupid and devoid of sound judgment and sense. Even though this nickname is negative, the name bearer accepted it.

4.7.4 Political nicknames

These are kind of nicknames derived from political context. It is important to note that some of these nicknames might not look political at the surface but still they are politically motivated.

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uKlova			Gender neutral	The word depicts members of the Inkatha Freedom Party as barbaric and non-civilized. Zulu people in the most popular political party of South Africa which is the African National Congress address the opposition party (Inkatha Freedom Party) using the name. The use of the word has arguably led to fighting in many times. The implied insult is their lack of civilization; their party cannot contribute anything new to the situations of South Africa. Their party would not serve any good purpose because the party is not civilized.
uMpimpi	Spy	Person who spies	Gender neutral	*"Impimpi"* is a word used by different political parties in the Zulu community to refer to a spy. The word shares almost the same meaning with *"Igundane"* which literally means a 'rat'. It connotes a backstabber in the Zulu political setting. The name bearer was bestowed this nickname because he was the one to spy on his friends in class when the teacher asks for people who did not do their homework. At first they did not know who spied on them but eventually he was caught out and referred to as "*Impimpi"* until it became an official nickname. In other instances, even during labour strikes, the non-conforming person who goes to work while others are on strike is also referred to as *"impimpi".*

4.7.5 Praise nicknames

Praise nicknames are either self-given as self-praise or given by community members to eulogize the bearer for a splendid trait of character. Some of the praise nicknames are feminine while others are masculine. The study discusses two names in this category.

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uBhele	Clan name	Nickname for "Siyabonga Nomvete"	Male	The name bearer was bestowed with good skills in football, then he was praised with the nickname "*Ibhele"* because his skill resembles the one of Siyabonga Nomvete. Mr Nomvete is one of the greatest SA soccer players who has recently received an honorary Doctorate in sport, his nickname is "*Bhele"*, a short form of his clan name "*Mbhele"*.
uMshini	Machine	One who performs like a machine	Gender neutral	The name bearer is now considered the best soccer player in the under 17 teams. He told the researcher that in his team, their team followers give nicknames to football-players. They nicknamed him "*uMshini"*. He earned the nickname from playing faultless on the field. The name came from the praises which his fans recited when he controlled the ball. They would say: "*Wadlala umshini*" ('The machine is playing').

4.7.6 Clan nicknames

These are kinds of nicknames which are assigned to a person derived from their clan name as in the examples below:

uZamasomi	Nurse (of the Msomi clan)			Zamasomi was given her nickname by her grandmother. When her mother returned from the hospital, she came home with a beautiful little girl and she was very light in complexion. Her grandmother said "*makoti ubelethe unesi namhlanje*" meaning the daugher-in-law gave birth to a 'nurse', and this nickname came in to being.

Most other clans use female as a modified version of their clan names or clan praises as their nicknames, e.g.:	*Dlamini - MaDlams* *Mbhele - Bhelebane* *Mkhize - Khizo* *Mthembu -Thembo*	

4.7.7 Nicknames derived from personal name

These are kinds of nicknames which are assigned to a person derived from personal or given names. This is one of the easiest way for nickname creation particularly amongst peers in adolescence. These anthroponyms are feminine while others are masculine. You only get the meaning or etymology from the personal name, and when it is converted to a nickname it loses meaning. The following are the examples:

NICKNAME	**PERSONAL NAME**
Hle	Lihle (It is beautiful/nice)
Njabs	Njabulo/ Nonjabulo (Happiness/ Mother of happiness)
Fiso	Sifiso (A Wish)
Smindlo	Mandla (Power)
Thanda	Thandazile (Have prayed)
Sbu	Sibusiso (A Blessing)
Sipho	Siphosenkosi (Gift of the Lord)
Sbusi	Sibusisiwe (We are blessed)
Bu	Busisa (Bless)
Ntando	Ntandoyenkosi (The love of the Lord)

Nkosi	Nkosikhona (The Lord is here)
Ndo	Nomfundo (mother of education)
Sne	Sinenhlanhla (we are lucky)

4.7.8 Nicknames derived from people's behaviour

These are kinds of nicknames which are assigned to a person derived from the way which one acts especially towards others. Most nicknames in this category have an extra morpheme *"ma"* which indicates that the nickname bearer likes to do something more often as in the examples below:

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uMshini	Machine	One who performs like a machine	Gender neutral	Umshini is a Zulu word for a machine. This nickname is derived from name bear's actions. Whatever she was doing she used to do it quickly as if a machine was performing that duty. Then the nickname "*Mshini"* came into being.
uMakhala	Nose	One who always touches his or her nose	Gender neutral	This nickname is derived from the person's behaviour. The name bearer had a habit of often touching his nose. Naturally he has a big nose. Then his grandfather nicknamed him "*uMakhala".*
uMakhamisa	Mouth open	One who always has his or her mouth open	Gender neutral	This nickname is derived from the person's behaviour. The name bearer used to open his mouth or yawn regularly. Some of his friends say he is always hungry as he always yawns. Then his friends nicknamed him "*uMakhamisa".*

uMahlafuna	Chewing	A person who is chewing something	Gender neutral	This nickname is derived from the person's behaviour. The name bearer chews food faster than any of his friends when during lunch time at school. Then his friends nicknamed him "*uMahlafuna".*
uMakhala	Cry	A person who always cries	Gender neutral	This nickname is derived from the person's behaviour. The name bearer used to cry every morning he was taken to school. Then his friends nicknamed him "*uMahkala".*
uMadakwana	Drunkard	Drunkard or a person who drinks a lot and reveals a lot of things	Gender neutral	The name means a drunkard or a person whois inseperable of his beer. S/he drinks excessively and then talks too much. The name bearer was nicknamed "*uMadakwana"* which is directly translated as 'drunkard' because he portrayed the characteristics of a drunkard. The problem with his drukardness is that the name bearer is still young.
uNswangwini	Smoker	The dagger smoker	Gender neutral	The name "*uNsangwini"* literally means 'dagger smoker.' But when used as nickname, it refers to a person's strange confused behaviour that portrayed; gets upset quickly for no apparent reason, quarrelsome and fighting behaviour and becomes uncontrollable and becoming a thief. Many young people are called by this name in the township because of their habit to smoke. They inevitably end up becoming thieves and smoke a drug called 'woonga' or "*nyawupe"* which has destroyed a lot of young people's futures.
uNyifinyifi	(no clear denotative meaning)	The one who is destructive	Male	The nickname was bestowed on the name bearer because he had the character of destroying things. His peers named him "*Nyifinyifi"* meaning the destroyer to show their disapproval of his behaviour.

uMazula	Honey	The one who likes honey	Male	The person was bestowed this nickname because he likes going to the forest to fetch honey from the beehives. His peers ended up calling him "*uMahani"*.
uGimberi	Foodie	The one who eats too much food	Male	Person was nicknamed *"Gimberi"* because he likes to food excessively. In Zulu a person who eats too much is called "*uGimba"* but his friends nicknamed him "*uGimberi"* because they wanted the nickname to sound nice and humorous at the same time.

4.7.9 Social nicknames

This type must deal with the societal perception towards the personality of the name bearer. It gives the views of the society regarding a person. These views, in most cases, are uniform and are true because they represent the general perception of the society.

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uSkhotheni	Bush	Bush person	Gender neutral	The recipient of this name has been confined to local villages and not exposed to town or city life. By virtue of this fact, certain characteristics considered to be negative are found in them. They exhibit traces of violence in their behaviour. The behaviour they project involve physical force, intention to hurt, damage or kill. The society attributes their violent manners to their upbringing in a rural setting. The victims are likened to wild animals. People with this behaviour have a hard time making friends.
uNkedama	Criminal	A criminal	Gender neutral	This nickname was given to a young person who has committed several offences which are punishable by law. The name bearer lost all respect in the society. Because of the nature of the crimes, the society would always have a negative perception of the 'criminal'. Parents do not want their children to be seen in the company of such a person whose influences could be negative.

				This general perception of the society makes it a social invective. The victim himself/herself would also not feel comfortable in the society again as his/her personality has been dented.
uScabha	Door	A sliding door operator	Male	The name bearer was given the nickname because he works as a taxi conductor after school hours, and his school mates named him after his occupation. *"uScabha"* is a derogatory term used in referring to bus (taxi) conductors in the isiZulu language. This word is very insulting to taxi conductors. Zulu taxi conductors feel highly insulted when addressed as "*uScabha"* and would not hesitate to engage in a combat if called this.
uMdayisi	Seller	A prostitute	Female	The name bearer is a woman who engages in sexual activity for pecuniary gains. The society frowns upon the person for putting her abilities to an unworthy use just for the sake of money. The lady involved is deemed to be living below the dignity required of a lady.

4.7.10 Nicknames derived from animal names

In this category nicknames derived from animal names will be presented.

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uNyamazane	Springbok	A person who runs fast		This nickname *Nyamazane* is a Zulu word for a Springbok. The name bearer's running resembles the speed of a springbok. He always won running competitions at school. Her friends nicknamed her "*Nyamazane".* Everyone uses her nickname to address her, even his family members at home.
uMbiba	Type of mouse	A person with a small body	Female	This nickname is derived from the Zulu word "*imbiba".* When name bearer was born her mother was worried that she gave birth to a

				small child. She said "*hawu ingane yami yaze yancane imbibana nje"*, meaning that the baby was as small as a mouse. Even to date, her friends in school still use this nickname to address her.
uBhubesi	Lion	A person with a lion character	Gender neutral	Bhubesi is a Zulu word for a lion. The name bearer acquired this nickname while growing up. She likes shouting at her friends when they are together. The participant told the researcher that "Her voice is big, and when she shout at us, you would think it is a lion" .
uGundane	Rat	A person with a small body	Gender neutral	This nickname "*Gundane"* is a Zulu word for a rat. The name bearer was very small when she was young, similar to a rat. Her father nicknamed her "*Gundane"*. Whenever he calls her he will say "*Gundane,* come here". In addition to that, she is the youngest in her family.
uQhelu	A bird name	A person with a small body	Gender neutral	*"Qhelu"* is a Zulu word for a very small cunning bird. Ntokozo acquired this nickname while growing up. She had small legs which resembled that of "*Qhelu"*, a very tiny bird.

4.7.11 Status nicknames

Status nicknames are based on the social or economic standing of the name bearer.

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uMalambane	Hungry	A poor person	Gender neutral	The name bearer was bestowed this nickname "*uMalambane"* because he comes from a poor family. It depicts a 'broke' person having little or no money. The standard or quality of the target's very low economic status is viewed with pity and sympathy. The victim depicts poverty in all aspects. The rich kids use this nickname to insult the poor.

uPhara	Paranoid	A person who smokes drugs	Gender neutral	This nickname was given to a boy who lacks sufficient money to buy drugs although he is using drugs. He begs for money, food, or material things that he can sell to make money to buy drugs. He hardly thinks of using money for other valuable things. He dropped out of school, left home and lives as a street child in town.
uSigqila	Slave	A persn who works hard	Gender neutral	The nickname was given to person who works hard on her school work, did all her home work diligently, only to find that her friends will copy her work from her. Generally "*isigqila"* is greatly influenced or controlled by someone else.
uMbungulu	Parasite	A person who depends on others	Gender neutral	This nickname was bestowed on the name bearer who survives by depending on his rich friend for school lunch. Other school mates refers to the name bearer as "*Imbungulu"*, and it has an express purpose to insult.

4.7.12 Love relationship related nicknames

These are kinds of nicknames which are assigned to a person with many partners' name as in the examples below.

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uSokalezintombi	Many partners	A womaniser	Male	The nickname expresses erotic behaviour. It is sex specific, thus directed at a man whose libido supersedes a considered natural one and has sex with many sexual partners in intensity and does it so attractively that women or girls fall for him.
uSeqamgwaqo	The pearched / pricked	A girl whose libido causes her to be loose	Female	The nickname is bestowed on a girl or a young woman with high sexual libido and who accommodates suitors whether standing or in descent place. It is assigned to a sexually active woman or girl. She

				can is able to have sex nicely and attractively, but her allowing multiple sexual partners earns her a bad name.
uSokalamanyala	Many partners	A womaniser	Male	The name is either self-bestowed or given by acquaintances. If bestowed on by other people it is to despise the erotic behaviour and uncontrolled appetite for women. Also to warn the would be suitors about the character of the nicknamed. If self-bestowed, the name bearer is praising himself for his libido and capabilities to propose love to women.

4.7.13 Gender nicknames

Gender nicknames are associated specifically with the gender of the recipients. They are invectives that are gender-selected as they cannot be used for the opposite sex.

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uSiyoyoyo (USyo)	Henpecked	A man who is henpecked	Male	This nickname was given to a boy whose girlfriend beats and controls him. His friends would say, "*wena uyisiyoyo".* The Zulu society frowns seriously at a boyfriend allowing to be henpecked. When the roles of the man and the women have now been reversed, the man is called "*isiyoyoyo*".

4.7.14 Stubbornness nicknames

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

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uNkaniyesosha	Stubborness	A stubborn brave person like a soldier	Male	This nickname implies stubbornness. It is bestowed on a stubborn person. According to the name bearer, his school friends nicknamed him "*UNkaniyesosha"* because of his stubbornness in many things especially difficult situations where he was unchallenged. He even challenged those believed to have been selling drugs to young people at school. Even in physical confrontation, he emerged victorious. He never feared any person. So, he was called "*UNkaniyesosha"* 'Stubborn person' because of the stereotype that soldiers are brave and stubborn.
uNgenzeni	What have I done?	What would I have done with them?	Gender neutral	In this onomastic message the nickname bearer downplays the impact of his/her detractor's actions on his/her self-esteem and integrity. S/he refuses to listen to their scandal mongering or pay attention to their scheme. Doing so would satisfy their desire to distract him or her from the essential tasks in life. It would also vindicate their false allegations in the public's eyes, for justifying and defending his or her integrity would amount to admitting to a wrong doing. It is also interpreted as the expression of contempt and belittlement of the adversory or opponent.
uMankanini	Stubbornness	A stubborn person	Gender neutral	This is a stubborn person. *"Inkani"* means stubbornness. The nickname is self-bestowed to encourage one-self to continue with the socially disapproved character or happening. If it is given by other people, it is a discouragement to the concerned people who negatively comment about the issue that do not need them.

uNsimbi	Steel	A brave person who is not scared of anything	Male	The nickname was given to the name bearer because he was a short brave young man who fought for his girlfriend against many tall strong men in school. He never feared anything no matter how threatening it was. Though short, this person can stand infront of a crowd and speak to defend a person.
uHlanyo	Crazy	An uncontrolled stubborn person	Gender neutral	The uncontrolled person or one who does whatever pleases him without thinking about the possible consequences. He does not take advice from others. But this is ironical. The name bearer was nicknamed due to his unrelenting fights with people. A lot of people would say "*Uyahlanya lo*" meaning this one is crazy. Then he was given this nickname.

4.7.15 Pejorative, ridicule, demine nicknames

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

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uSkelethoni	A skeleton	A sickly person in poor health, thin as skeleton	Gender neutral	This name is a nickname given to a person whose health has been poor or who as been sickly since birth. This type of nickname demeans the name bearer and implies s/he is not strong or health enough and it will not be a surprise should they die any time soon. Handle this person with care is the message sent to people in society.
uMathambo	Bones	A skinny person caused by suffering from poor health	Gender neutral	This name is a nickname given to a person whose health has been poor or who has been sickly since birth (same as skeleton noted before). Handle this person with care is the message sent to people in society.

uMnyamane	Black	An extremely black person	Gender neutral	The name bearer is extremely dark in complexion.
uNtencane	Small thing	A short person however being short is very useful	Gender neutral	This nickname is given to a person who is extremely short however being short is very useful. It is used pejoratively to mock the name bearer but also to praise him or her. The etymology of this nickname is that the name bearer was very short, but with very useful ideas.

4.7.16 Ethnophaulism nicknames

They are ethnic group's derogatory nicknames for another. He further notes that all racial groups make use of ethnophaulisms to refer to other groups, and it is evident that there is no known group which does not use ethnophaulism.

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uKula	Indian	coolie	Gender neutral	This nickname was bestowed on a black boy because he has Indian friends. As for "*Ikula"*, it is argued that it comes from the word 'coolie' which means unskilled labourer, especially under people from Asia. The Indians were a sources of cheap and forced labour. This contemptuous word is considered to have come into place during the war that took place between the Indians and the black people many decades ago. During this war, the Indians ran into hiding, and when they were found in their hiding places, they are referred to as 'this is the thing'. The Indians who understand the word still consider it to be a very derogatory term.
uMpondise	Mpondomise	A Xhosa person	Gender neutral	The name bearer was bestowed this nickname because he comes from the Eastern Cape and he speaks isiXhosa. Zulu people use this word to refer to the Xhosas. He "*Amapondo"* are considered to be a sub-tribe of the Xhosas and by implication, there are many other Xhosas that are not "*amapondo".* A general attempt by a Zulu person to refer to any Xhosa as *"Impondo"* may be an invitation to wrath.

uBhunu	Afrikaans	A fair skinned person	Gender neutral	This nickname is normally given to a fair skinned person. General, the word *"Ibhunu"* is targeted at the Afrikaans and the white people in South Africa. The Afrikaans prefer to be called Afrikaans rather than by this isiZulu terminology. The word paints a picture of wickedness, brutality and callousness.

4.7.17 Nicknames expressing ability to fight, persistence and conquer

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

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uSgora	Fit person	A fit, strong person who beats apponents repeatedly	Male	The nickname implies one who is physically strong and is able to beat people repeatedly. The nicknamed acquired this name because he used to knockout every opponent to pulp, he is physically fit, hence, people called him by that name.
uJekhi	Jackie Chan (martial artist from Hong Kong)	A person who liked fighting	Male	The nickname is bestowed on a person who likes fighting or resorts to fighting when he or she is provoked. The name bearer confessed to have this nickname bestowed on him because of his fighting nature which is more like Jackie Chan. He always knock out his opponents.
uNdlovu	Elephant	A large fat person who is able to beat any opponent when in a fight		This nickname is bestowed on a fat person who can beat anybody or many people regardless of the number in a fight. Culturally, an elephant is considered a powerful giant mammal whose vigour enables it do anything. Therefore, it is this quality and manner of fighting or trait that is used to describe how one fights.

4.7.18 Nicknames derived from play phrases

These are kind of nicknames which are used assigned to a person from play phrases:

NAME	DENOTATION	CONNOTATION	SEX	ETYMOLOGY
uGusheshe	Fast moving vehicle (specfically a BMW 325)	An athlete who runs very fast	Male	This is a playful nickname. The name was bestowed on the name bearer because he is an athlete who runs the 100 meter and wins all his races. His pace is compared with the speed of the BMW (325).
uPhoyisa	Police person	A very good defender or stopper or preventer in soccer	Male	The name denotes the job of policing. But, as a nickname, it is a playful name which the football fans bestowed on the name bearer because he praised himself by shouting 'police' each time he marked the ball well from the striker. These self phrases connotation was that I am a very good defender capable of stopping anybody.
uTman	Thulani 'person'	Short from the surname, T-man	Male	This name is a short form of Thulani which the acquintances used to refer to Thulani Nzama. Whenever they want to call him, they say T or T-man.
uPhoyizini	Poison	A fierce and dangerous person	Gender neutral	The nickname entails poison. The etymology of this name is that the nickname is a ferocious person who could strike at any time like a rabied dog. His cousins started calling him poison.

4.7.19 Nicknames concerning gossiping

These are nicknames which are assigned to a person believed to be a gossiper or a rumour monger because people in Zulu society hate gossiping. These nicknames may include the following:

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
UMaMgobhozi	A character in an old SABC TV series "*Uhlala Kwabafileyo"*	Well known for rumour mongering / gossiping or false news breaker	Female	The character "*UMamgobhozi"* in the television series on SABC "*Uhlala Kwabafileyo"* was portrayed as a news breaker or the one who spreads news, even false news. As a nickname, it is bestowed on a person who has proven to have been a rumour monger or a gossiper. The name bearer acquires this name by spreading the news even what was beyond his age. It is given to females only.
uNyoka	Snake	A backbiting person or one who backstabs friends	Gender neutral	The name entails one who backbites friends. The other nickname bearer is a man who backbites friends by taking their girlfriends and making them his. Hence, people called him "*uNyoka*" to tease and despise him for his bad habits.
uMangamanga	The one who lies	The great liar	Gender neutral	The nicknamed acquired this nickname because of being a great liar who could come up with lies which seemed to be true. Teachers, school mates and people around him believe him when he tells a story only to discover that it is a lie.

4.7.20 Nicknames expressing complaints, displeasure and regrets

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uBhini	Mr Bean	Everything he says and does is funny and sometimes makes no sense	Male	The name bearer is funny and whatever he does in the society, it only earns him mockery. They say he does things the way Mr Bean does, but the name bearer did not like the name at first. The bearer is now treating the situation as normal.

uNyoni	A bird	Regarded me as a fool	Male	This nickname was given to a boy who is always staying at home. He does not participate in any community activities, and the only time he leaves home is when he goes to school. Those who know him well say he is one of the smartest learners at school. In the township they call "*wena uyinyoni"* if you isolate yourself. The nicknamed told the researcher that people who surround him must respect him because he feels that he will be useful to them in the near future.

4.7.21 Nicknames expressing hardworking

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uSolwazi	A professor	A person who likes education	Gender neutral	The nicknamed has an extremely big head, however, he is also smart. He always gives answers in the classroom and get high marks in tests. His school calls him "*uSolwazi" (a professor)* because he knows everything taught in class. The nicknamed informed the researcher that he works hard, and generally, professors work hard to discover knowledge.

4.7.22 Nicknames demonstrating manner of doing things

These are nicknames assigned to somebody because of the way this person does something. They describe mannerism one displays when doing somethings. Such nicknames are as demonstrated below:

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uNwabu	A chameleon	A slow person	Gender neutral	This nickname is bestowed on a person by his mother because he portrays a lazy character. The etymology is that the boy was lazy. He does things slowly, and he is not helpful in the house. All he does is bath and eat.

4.7.23 Nicknames that indicate ownership or non-ownership

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uBholalami	My ball	A person who owns a soccer ball	Male	This nickname was given to a boy who owned a soccer ball. Every time his team lost he would run away with the ball and say "*phela ibhola lami leli* meaning this is my ball. His fellow peers nicknamed him "*uBholalami".*

4.7.24 Nicknames portraying begged family ties

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uMfanakama	Mamma's boy	A boy whose mother does everything for him	Male	This nickname was given to a boy who always talks about his mother. He lives with his mother who does everything for him. His friends nicknamed him "*Umfanakama"*.

4.7.25 Nicknames regarding health

These are nicknames which are assigned to a person to show how the health of the nicknamed person has been. In most cases, these nicknames are demining in nature as they only talk about poor health status of the nicknamed. These may include nicknames such as:

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uNgculazi	Human Immunodeficiency Virus *(HIV)*	A very tall slim person	Male	The implication of the nickname "*UGculazi"* is that somebody is very tall and slender. "*UGculazi"* is directly translated as 'Human Immunodeficiency Virus'. As a nickname it is metaphorically used to mean that the nicknamed is very slim and extremely tall. The name bearer acquired this nickname because of his exceptional

				height and very slim body. The name bearer is fit and healthy, however, his body appearance is compared to a person who is physically slim and suffering from the HIV.

4.7.26 Nickname derived from unknown language

NAME	**DENOTATION**	**CONNOTATION**	**SEX**	**ETYMOLOGY**
uNkoshosho	(unknown)	(unknown)	Male	The name bearer was nicknamed "*uNkoshosho"* because he likes to use the word "*nkoshosho"*. The participant told the researcher that he likes to speak languages others do not understand, so they ended up calling him "*uNkoshosho"*. It has no meaning in isiZulu.

4.8 CONCLUSION

This chapter has presented the meaning of nicknames based on themes. A clear majority of Zulu nicknames are given or coined from the existing stock of vocabulary. Most of the nicknames are gender neutral. The data reveals different names with similar meaning. In the community, a person who is dark in complexion was called *uSomnyama*, and in the very same community a person was nicknamed *uBhodwelomsebenzi* because of their complexion which resembled that of a black three-legged pot, *ibhodwe* meaning *'*pot*'*. Another body feature that is noticeable is the nose. If a person has a big nose people are very quick to notice it and coin a nickname.

This chapter revealed that peers in adolescence enjoy calling each other by nicknames. There are nicknames that are offensive in their nature such as when a person is very short he/she may be called *uShoti* (the short one), or when a person has big eyes he/she may be called *uMehlomakhulu* (the one with big eyes). It is interesting to note that even the nicknames that may be thought to be offensive, were accepted by their bearers. This study has also revealed that nicknames are used by everyone who know them in the community since it was where they got the nickname. All respondents agreed that not all their family members knew their nicknames. In the case where they got their nicknames at school, when they leave school in the afternoon or for the weekend they also leave their nicknames behind.

CHAPTER 5
SOCIOLOGY OF ZULU ADOLESCENCE NICKNAMES

5.1 OVERVIEW

This chapter discusses the findings of the analysis of the selected nicknames as per study objective two and to establish the social and cultural significance of the meanings presented by Zulu nicknames.

5.2 SOCIAL AND CULTURAL SIGNIFICANCE OF ADOLESCENCE NICKNAMES

The second objective of the study was to find out the social and cultural significance of the meanings expressed in the selected Zulu adolescent nicknames. The study findings have revealed that the meanings of Zulu nicknames are socially and culturally significant just like personal names.

Chauke (1992) notes that personal names play a significant part in reminding the next generation that there was once a certain group of individuals lived in a certain place. Personal names function as symbols that will stay with people throughout their existence. Machaba (2004) points out that personal naming is a very important tool used among various African cultures to convey certain messages, whether to an individual or to a community. The analysis in chapter 4 revealed that nicknames just like personal names are documents where one can read the history of the individual in time and space. For example:

(1) uMpimpi

(a) Denotation - Spy

(b) Connotation – Person who spies

(c) Sex – Gender neutral

(d) Etymology - *Impimpi* is a word used by different political parties in the Zulu community to refer to a spy. The word shares almost the same meaning with "*Igundane"* which literally means a "rat". It connotes a backstabber in Zulu political setting. This word was used during apartheid era when political parties like the ANC were fighting against that regime. Those who were leaking the information to the enemy were called *Izimpimpi.*

The nickname in the above example teaches young people about apartheid history indirectly, therefore, they have the social and cultural significance because they convey history of the society that has created the nickname.

Leslie and Skipper (1990), in defining nicknames, note that they express one's sense of significance and have a powerful impact on behaviour. Some of the adolescence nicknames which are found in study area reflect negative behaviour. For example:

uMadakwana (Drunkard) – Person who is always drunk.

However, some nicknames reflect positivity, for instance: uSosayensi (Scientist) – Person who likes education.

The study also reveals that the use of adolescence nicknames requires a certain level of friendship or relationship if intimacy and etiquette are not to be violated, this leads to the name bearer to accept the name as part of his or her identity. Therefore, adolescence nicknames strengths social ties.

5.3 THE EDUCATIONAL FEATURES OF ZULU NICKNAMES

Through the etymology of the nickname the people are taught about the culture and values of the Zulu. Zulu nickname that comes from the physical appearance, personality, and habits, as well as from the reference to animals, other associations. They can serve not only to individual labels or express dislike a person against another person, but also as a mechanism to enforce the ideals of culture or even to gain prestige, especially for those who are good at creating nicknames. They also function powerfully to define inappropriate or excessive behaviour. For example:

(1)uNswangwini

(a) Denotation - Smoker.

(b) Connotation - The dagger smoker.

Adolescence nicknames are also teaching people about the danger of diseases by telling society the sexual behaviour of the name bearers. This helps in the prevention of the sexual transmitted diseases like HIV. People are taught to work hard, be united and take care of one another to excel in life.

5.4 ADOLESCENCE NICKNAMES AND GENDER

The study reveals that Zulu adolescence nicknames are more common among the male. The conventions pertaining to coinage and usage of nicknames were in close interaction with the gender of users and bearers and males held more nicknames than females. The application of nicknames among females was more indicators of affection than humour. However, only a thin line exists between nicknames assigned to females and males because any name can be either for a male or female as they are no gender specific. This is in as agreement with Mashiri, (2004) study on some Shona nicknames. The form that a nickname takes and how it is used depend mainly on social distance between the participants, their relative social statuses, age, sex and the nickname's effect.

5.5 SECRET NICKNAMES

Pfukwa (2008) who postulate nicknames are not used in the presence of the nicknamed because they are offensive, demine or make fun of the person in question unless in a conflictual situation to provoke the name bearer. Among Zulu adolescence nicknames there are those that may not reach the ears of bearers because of many reasons. The example are as follows:

(1) uMdayisi

(a) Denotation – Seller

(b) Connotation – A prostitute.

(2) uMadakwana

(a) Denotation - Drunkard

(b) Connotation - Drunkard or a person who drinks a lot and reveals a lot of things.

(3) uHlongandlebe

(a) Denotation- immoral and disrespectful.

(b) Connotation - immoral and disrespectful person

(4) uNkedama

(a) Denotation – criminal

(b) Connotation – a criminal

These nicknames are offensive, and they are not easily accepted by the bearer, so the nickname cannot be used publicly.

5.6 SHARED NICKNAMES

Some adolescence nicknames are shared by more than one bearer in the research area. These adolescence nicknames are transparent and any individuals can give them because they do not require any special artistic ways of giving a nickname. Nevertheless, Molefe, (1999) states that it is always unlikely that two individuals sharing a nickname are in the same environment (Molele, 1999), however, this research study found that many nicknames in the research area are shared. The most shared ones are:

(1) uKhalelikhulu

(a) Denotative - Extremely big nose.

(b) Connotative - A person with an abnormally big nose

(2) uKhandakhulu

(a) Denotation – Extremely big head.

(b) Connotation – A person with big head.

(3) uMehlomakhulu

(a) Denotation – Big eyes

(b) Connotation – A person with big eyes.

(4) uMadlebe

(a) Denotation – Ears

(b) Connotation – Large ears.

The study also reveals that shared nicknames are mostly derived from physical appearance which is the easiest way of nickname creation at the adolescent stage. In addition, the fact that a nickname identifies an individual better than a personal name, (Molele, 1999), it is was also found to be true because if two people in the same area were to share a name, they would be called by their nickname. In the case where people share the same nickname they would be called by both their name and nickname. For example:

(1) uSboniso Madlebe

(a) uSboniso (personal name)

(b) uMadlebe (nickname)

(2) uSanele Khandakhulu

(a) uSanele

(b) uKhandakhulu

The above illustration proves that indeed a nickname identifies an individual better than a personal name.

5.7 SHORT-TERM NICKNAMES

Short-term nicknames are those nicknames that are used for a relatively short period. For example, a boy who went to Sithokozile secondary school was nicknamed 'uSisu' (A person with stomach). He only studied for two years in Sithokozile and changed the school which influenced the duration of the nickname. Some people who accept the nicknames may mean the nickname to be in use for only that period.

5.8 NICKNAMES LOANED FROM ENGLISH LANGUAGES

Many nicknames in this study are derived from English language. Nickname givers have a tendency of avoiding pure Zulu and English combinations. This is illustrated in the examples below:

English word		Nickname
Banana	>	uBhanana
Police	>	uPhoyisa

These kind of nicknames reveal that most people in adolescence are familiar with the English language.

5.9 NICKNAME COINERS

The literature in this study revealed personal name givers inevitably a family member, in the case of nicknames the study found that there is a variety of people responsible

for nicknames creation of adolescent people. This includes friends, teammates, schoolmates, self, siblings among other things.

5.10 PURPOSES OF NICKNAME USERS

The aim in the utilisation of nicknames is not always positive, and this study found that many name bearers lack enthusiasm about their nicknames, many respondents don't like their nicknames because it doesn't sound good. For example:

(1) uQhelu

(a) Denotation - bird name

(b) Connotation- Person with small body

(2) uSkhotheni

(a) Denotation - bush

(b) Connotation – bush person

(3) uMahlafuna

(a) Denotation - Chewing

(b) Connotation – A person who chewing something in his or her mouth.

This research found a number of adolescence nicknames which informants said they are used with negative social intent.

5.11 CONCLUSION

The observation here is that the adolescence nicknames brings with it the idea that it is not only personal names that have significant cultural and social meaning. They can teach and at the same time used for amusing and teasing people in society. The aim in the utilisation of nicknames is not always positive, and this study found that many name bearers lack enthusiasm about their nicknames. This chapter also reveals that many nicknames in this study are derived from English language. Further, this chapter reveals that short-term nicknames are those nicknames that are used for a relatively

short period. The following chapter discusses the morphology of the selected Zulu adolescence nicknames.

CHAPTER 6
THE MORPHOLOGICAL ANALYSIS OF ZULU NICKNAMES

6.1 OVERVIEW

This chapter presents discussions on the morphology of Zulu nicknames. It breaks down the morphology of selected nicknames in Zulu into different types. It identifies the common classes, shows the prefixes and stems or roots as morphemes of individual nicknames to establish their morphological structures.

6.2 MORPHOLOGY DEFINED

Morphology can also be defined as the analysis of words into morphemes. Zungu (1999:76) defines morphology as:

> "An internal structure of a word that can be identified as an independent lexicon component, which carries the basic meaning found in the lexicon, or a group of elements which comprises, in addition to the component lexicon or root, one or more affixes, or details added before (prefix), or after (suffix), or inside (infix) of the root to convey further grammatical meanings."

This chapter explores the morphological structures of nicknames. Nicknames analysed in this chapter are those names found in the research area (Clermont KwaDabeka). The chapter does not discuss all nicknames but rather the selected ones.

6.3 MORPHEME-BASED-APPROACH

The morpheme based approach is a theory in which it is assumed that the rules of word formation can operate on morphemes. A morpheme is the smallest grammatical unit in a language. Suzanne (2014) noted that:

> "A morpheme is not identical to a word, and the main difference between the two is that a morpheme may or may not be alone, while a word, by definition, is independent."

The field of study of linguistics dedicated to morphemes is called morphology as mentioned above. A morpheme is a root because it has its own meaning.
This can be illustrated in the following example:

umuntwana > umu- (prefix) -nt- (root) and -ana (suffix)

The morpheme /ana/ cannot be divided further because /-a-/ and /-na/ are meaningless, the same applies to /-nt-/ the root.

This theoretical position is supported by Mphande and Lupenga (2006) in their paper on naming and linguistic Africanisms in African American culture. They make an example that, most of the names in Zulu culture result from the process of verbal conjugation, where derivational affixes turn specific categories of morphemes into corresponding morphemes in another category:

/themb + a/ →*Themba* (trust, hope).

This research is line with Mpande and Lupenga's study which analyses personal names.

6.4 TYPES OF MORPHEMES

Morphemes are different in form and in application. This results in two types of morphemes namely bound morphemes and free morphemes:

6.4.1 Bound morphemes

Bound morphemes are morphemes that are not able to occur in isolation.

They need to occur in a word form in conjunction with other morphemes.

Madondo (2001) defines a bound morpheme as:

> "The above statement indicates that prefixes, roots, infixes and suffixes are bound morphemes. Although morphemes have meaning, bound morphemes cannot convey any holistic meaning on their own without being used in conjunction to other bound morphemes. The above statement indicates that prefixes, roots, infixes and suffixes are bound morphemes. Although morphemes have meaning, bound morphemes cannot convey any holistic meaning on their own without being used in conjunction to other bound morphemes."

6.4.2 Free morphemes

Madondo (2001) defines a free morpheme as:

> "These are the morphemes which can stand on their own in isolation as words. This means that free morphemes are words that cannot be divided any further. Such words include idiophones, [du, hlephu, gilikidi phaxa etc]

auxiliary verbs [mane, vele, damane, de] and some adverbs. Free morphemes are complete words that are indivisible."

6.5 AFFIXES

The term affix indicates bound morphemes that are always added to other morphemes like root or stem because they cannot stand on their own as words. Nicknames are names and they consist of significant sequences of morphemes and they have a meaning. However, not all morphemes are affixes. There are three categories of affixes:

6.5.1 Prefixes

A prefix is an affix which is positioned before the stem or root of a word (Wilson 2011: 152).

This can be illustrated by the following example:

The nickname *ibhubesi* (lion), has the prefix i- and the stem -bhubesi.

Adding prefix at the beginning of a word changes it and could also change the semantic meaning of the word.

This can be illustrated by the following example:

The nickname *uBhubesi* (lion), has the prefix U- (CL 1a) and the stem -Bhubesi.

The same noun stem has been personified by adding the Class 1a u- to form a nickname.

6.5.2 Infixes

Infixes are placed with the roots or stem. Madondo (2001) notes that infixes are not found in isiZulu. IsiZulu has extra morphemes or pre-root infixes which are added before the root or stem into the word and post-root infixes.

6.5.3 Suffixes

A suffix is an affix which is placed after the root or stem of a word. They are placed at the end of the root and take the place of the final vowel of the stem.

For example, the final vowel of the word *inkosi* (King) is –i which can be called a suffix. Another example, is the suffix –kazi added to the word nkos (King), it creates the word *Nkosikazi*, meaning a woman who is married in the Zulu culture.

6.6 THE MORPHOLOGICAL PROCESS OF NICKNAME CONSTRUCTION IN ISIZULU

Zulu nouns are grouped into noun classes based on the prefix they have. Zulu has fourteen noun of classes, which add up from one to seventeen with some gaps in the way due to the loss of a class or the merger of several classes. Zulu nouns are made up of two parts, which are the prefix and the stem. A prefix is that part that tells us the class number of the noun referred to. It expresses a noun class and whether the noun is in a singular or plural form. For example:

Change in class:

CL 1 *umfana* (boy) > CL 2 *abafana* (boys)

CL 3 *umuzi* (house) > CL 4 *imizi* (houses)

CL 7 *isitsha* (dish) > CL 8 *izitsha* (dishes)

The prefix and the stem are essential parts of Zulu noun classes. Nicknames are only found in class 1a. **Noun Prefix (NP)** /u/ for noun class 1a is used with **Noun Stem (NS)**, as in *uKhunda* (head). The plural of a noun is formed by switching it to the next higher class. In this case, the higher class is 2a with NP /o/, which occurs under special circumstances, as in *oKhanda*. *U(lu)thi* (stick) is a nickname derived from body appearance. Her schoolmates call her *'Uthi'* (the skinny one). The prefix /u/ is not to be mistaken for the prefix /u/ of class 1(a). This one is marking nouns in class 11. Its plural would be /iziN/ as in class 10. Other examples:

Change in class for nickname formation

isiphongo (forehead) > *uSiphongo* (one with big fore head)

amadlebe (ears) > *uMadlebe* (one with large ears)

ibhasi (bus) > *uBhasi* (big head)

Doke, (1956:69) supports this when he says:

> "Proper names may be formed in Zulu from other nouns by eliding the initial vowel of the latter and prefixing the class 1a prefix -u. The resulting nouns will each contain two prefixes, the second being short of its initial vowel. "

In this study the noun prefix is broken down into pre-prefix and basic prefix, because in the formation of nicknames the pre-prefix is elided and the pre-prefix /*u/* is prefixed to the basic prefix and the noun stem as in the below example:

ama*dlebe* (ears) > ***u****Madlebe* (one with large ears)

A stem is that part which is constant, it can be analysed into other constituent parts or simpler forms in complex and compound nouns. There are different kinds of noun stems namely: monosyllabic, disyllabic and polysyllabic stems. For example:

Monosyllabic stems:

-ntu > ***umu****ntu* (person)

-su > ***isi****su* (stomach)

-thi > ***umu****thi* (medicine)

Disyllabic stems:

-baba > ***u****baba* (father)

-khanda > ***i****khanda* (head)

-komo> ***in****komo* (cow)

Polysyllabic stems:

-nambuzane> ***isi****nambuzane* (insect)

-khabethe > ***i****khabethe* (cupboard)

-tandane > ***in****tandane* (orphan)

Noun roots are those that cannot be reduced into simpler forms which is mostly used in the analysis of this study. For example:

Noun roots:

-nt > ***umu****ntu* (person)

-s > ***isi****su* (stomach)

-th > ***umu****thi* (medicine)

Zulu nouns can be derived from different parts of speech. The following are examples:

Examples of nouns derived from nouns:

ikhehla (an old man) > *uKhehla* (a personal name, usually a boy's name)

isiwula (a stupid person) > *ubuwula* (an act of being stupid)

Examples of nouns derived from verbs:

bheka (look) > *umbheki* (guard)

cela (ask) > *isicelo* (a plea)

khohlisa (lie) > *umkhohlisi* (a liar)

6.6.1 Nicknames derived from non-inflected nouns

Nicknames that are made of one noun only, are easy to understand and are referred to as non-inflected or simple nicknames in this study. The noun *idada* (duck) in **CL** (class) 9 can easily be turned into a nickname *uDada* by substituting the initial vowel by **NP** (Noun Prefix) /u/ of **CL** (class) 1a. The **NS** (noun stem) remains. This is one of the easiest way of creating nicknames as they are non-inflected nouns. Many of these types of nicknames have been discussed in many parts of this study. The following are some examples:

(1) *uGusha* (One who looks like the merino sheep)

IGusha (merino sheep) = U (CL 1a) + i(li) (CL 5) + gusha

= U+∅ + gusha

= *uGusha*

UGusha is the nickname derived from the noun "i(li)gusha" (merino sheep), where the basic prefix - li - of class 5 is substituted by /u/ of class 1a to form uGusha.

(2) *uMadevu* (One with mustache)

Amadevu (mustache) = U (CL 1a) + Ama (CL 6) + devu

= U+∅ma + devu (FV)

= *uMadevu*

UMadevu is the nickname derived from the noun *Amadevu* (mustache), where the pre-prefix a - of class 6 is replaced by u- of class 1a to form *uMa-* which is joined with the noun stem -devu to create the nickname *uMadevu*.

(3) uNtshebe

Intshebe – (The beard) = U (CL 1a) + I (CL9) + ntshebe (NS)

= U+ ∅ + ntsebe

= *uNtshebe*

UNtshebe is the nickname derived from the noun *Intshebe* (beard), where the pre-prefix I - of class 9 is replaced by u- of class 1a which is joined with the noun stem – *ntshebe* to create the nickname *uNtshebe.*

(4) *uSisu* (one with big stomach)

Isisu (stomach) = U (CL 1a) +Isi (CL 7) + su (NS)

= U + Øsi + su

= *uSisu*

USisu is the nickname derived from the noun *isisu* (stomach), where the pre-prefix I - of class 7 is replaced by u- of class 1a to form *uSi-* which is joined with the noun stem -su to create the nickname *uSisu.*

(5) *uNkomo* (one who looks like a cow)

Inkomo (A cow) = U (CL 1a) + I (CL 9) + nkomo (NS)

= U + Ø + nkomo

= *uNkomo*

UNkomo is the nickname derived from the noun *inkomo* (beard), where the pre-prefix I - of class 9 is replaced by u- of class 1a which is joined with the noun stem -*nkomo* to create the nickname *uNkomo.*

(6) *uMathambo* (one with tiny body)

Amathambo (Bones) = U (CL 1a) + Ama (CL 6) + thambo (NS)

= U + Øma + thambo

= *uMathambo*

UMathambo is the nickname derived from the noun *amathambo* (bones), where the pre-prefix a - of class 6 is replaced by u- of class 1a to form *uMa-* which is joined with the noun stem –*thambo* to create the nickname *uMathambo.*

(7) *uPhoyisa* (A policeman)

iPhoyisa (The police) = U (CL 1a) + I (CL5) + phoyisa (NS)

= U + Ø + phoyisa

= *uPhoyisa*

UPhoyisa is the nickname derived from the noun *iphoyisa* (police), where the pre-prefix I - of class 5 is replaced by u- of class 1a which is joined with the noun stem -*phoyis-* and the final vowel –*a* to create the nickname *uPhoyisa.*

(8) *uBhubesi* (One whose character resembles of a lion)

iBhubesi (The lion) = U (CL 1a) + I (CL5) + bhubesi (NS)

= U + Ø + bhubesi

= *uBhubesi*

UBhubesi is the nickname derived from the noun *Ibhubesi* (lion), where the pre-prefix I - of class 5 is replaced by u- of class 1a which is joined with the noun stem -*bhubes*- and the final vowel –*i* to create the nickname *uBhubesi.*

(9) *uKinati* (The small one)

iKinati (The peanut) = U (CL 1a) + I (CL5) + kinati (NS)

= U + ∅ + kinati

= *uKinati*

UKinati is the nickname derived from the noun *ikinati* (peanut), where the pre-prefix I - of class 5 is replaced by u- of class 1a which is joined with the noun stem -*kinat*- and the final vowel –*i* to create the nickname *uKinati.*

(10) *uDombolo* (The fat one)

iDombolo (steamed bread) = U (CL 1a) + I (CL5) + dombolo (NS)

= U + ∅ + dombolo

= *uDombolo*

UDombolo is the nickname derived from the noun *idombolo* (lion), where the pre-prefix I - of class 5 is replaced by u- of class 1a which is joined with the noun stem -*dombolo* to create the nickname *uDombolo.*

(11) *uZinyo* (One with big tooth)

Izinyo (Teeth) = U (CL 1a) + I (CL5) + Zinyo (NS)

= U + ∅ + zinyo

= *uZinyo*

UZinyo is the nickname derived from the noun *izinyo* (tooth), where the pre prefix I - of class 5 is replaced by u- of class 1a which is joined with the noun stem -*zinyo* to create the nickname *uZinyo.*

(12) uManoni

Amanoni – Umanoni = U (CL 1a) + Ama (CL 6) + noni (NS)

= U + ∅ma + noni

= *uManoni*

UManoni is the nickname derived from the noun *Ibhubesi* (lion), where the pre-prefix u - of class 6 is replaced by u- of class 1a to form *uMa-* which is joined with the noun stem –*noni* to create the nickname *uManoni.*

Names in this category are derived from nouns, the study used only twelve selected nicknames in this category. Most of the names in this category have simplex stems. None of the anthroponyms in this category have morphemes above five. All the nicknames above are characterised by the appearance of the prefix Class 1a as a secondary prefix for them to transform from being a noun to nickname.

6.6.2 Nicknames derived from inflected nouns

Khuboni (2003) states that certain Zulu nicknames are derived from nouns inflected with Class 1a and Formatives 'so' and 'ma'. Clement Doke (1986) in his book says that the formative 'so' indicates male and 'ma' indicates a female name. It is interesting to note that in coining nicknames this is not the case. These formatives are not gender related. They could therefore be used for male or female (Khuboni, 2003). Hence, we find the following nicknames use either.

(1) uMakhekhe

Ikhekhe (cake) = U (CL 1a) + **ma** (F) + I (CL 5) + khekhe (NS)

= U+ **ma** + ∅ + khekhe

= *uMakhekhe*

UMakhekhe is the nickname derived from the noun *ikhekhe* (cake), where the pre-prefix i - of class 5 is replaced by u- of class 1a which is joined with formative *ma*, the noun stem -*khekhe* to create the nickname *uMakhekhe.*

(2) uMadlebe

Indlebe = U (CL 1a) + **ma** (F) + In (CL 9) + dlebe (NS)

= U+ ma + ∅ + dlebe

= *uMadlebe*

UMadlebe is the nickname derived from the noun *indlebe* (ear), where the prefix in - of class 9 is replaced by u- of class 1a which is joined with formative *ma*, the noun stem –*dlebe* to create the nickname *uMadlebe.*

(3) uMakhehla

Ikhehla = U (CL 1a) + **ma** (F) + I (CL 5) + khehla (NS)

= U+ ma + ∅ + khehla

= *umakhehla*

UMakhehla is the nickname derived from the noun *ikhehla* (old man), where the prefix i - of class 5 is replaced by u- of class 1a which is joined with formative *ma*, the noun stem -*khehla* to create the nickname *uMakhehla.*

(4) uSomatekisi

Amatekisi = U (CL 1a) + so (F) + ama (CL 6) + tekisi (NS)

= U+ so + ∅ma + tekisi

= *Usomatekisi*

USomatekisi is the nickname derived from the noun *amatekisi* (taxis), where the pre-prefix a - of class 6 is replaced by u- of class 1a which is joined with formative *so*, the prefix *ma,* the noun stem –*tekisi* to create the nickname *uSomatekisi.*

(5) uMagoda

Igoda = U (CL 1a) + ma (F) + I (CL 5) + goda (NS)

= U+ ma + ∅ + goda

= *uMagoda*

UMagoda is the nickname derived from the noun *igoda* (tide), where the prefix i - of class 5 is replaced by u- of class 1a which is joined with formative *ma*, the noun stem –*goda* to create the nickname *uMagoda.*

(6) uSomlomo

Umlomo = U (CL 1a) + so (F) + u (CL 3) + mlomo (NS)

= U+ so + ∅ + mlomo

= *uSomlomo*

USomlomo is the nickname derived from the noun *Umlomo* (mouth), where the prefix u - of class 3 is replaced by u- of class 1a which is joined with formative –*so-*, the noun stem –*mlomo* to create the nickname *uSomlomo.*

(7) uMagundane

Igundane = U (CL 1a) + ma (F) + I (CL 5) + gundane (NS)

= U+ ma + ∅ + gundane

= *uMagundane*

UMagundane is the nickname derived from the noun *igundane* (rat), where the prefix i - of class 5 is replaced by u- of class 1a which is joined with formative –*ma*-, the noun stem -*khehl*- and the final vowel –*e* to create the nickname *uMagundane.*

(8) *uSomkuqu* (the tough one)

Umkuqu = U (CL 1a) + so (F) + um (CL 3) + kuqu (NS)

= U+ so + ∅m + kuqu

= *uSomkuqu*

USomkuqu is the nickname derived from the noun *umkuqu* (tough person), where the prefix u - of class 5 is replaced by u- of class 1a which is joined with formative –*so*-, the prefix -*m-,* the noun root -*kuqu* to create the nickname *uSomkuqu.*

Other nicknames are derived from nouns inflected locatively. The nickname *uMkhumbini* (in the ship) is taken from the noun *umkhumbi* (ship). The locative suffix -ini has been added with the elision of the final vowel of the noun to make it a locative.

The nickname *uMgwaqeni* (always on the road) is another example of a noun that is inflected locatively. This nickname is formed from the noun *Umgwaqo* (road) to which a locative suffix 'ini' has been added, and vowel coalescence has taken place.

6.6.3 Diminutives

A diminutive is a word that has been modified to convey a slighter degree of its root meaning, to convey the smallness of the object or quality named, or to convey a sense of intimacy or endearment (Mair, 2015). Diminutives are often employed as nicknames and pet names, when speaking to small children, and when expressing extreme tenderness and intimacy to an adult. In many languages, formation of diminutives by adding suffixes is a productive part of the language.

Molefe (1999) states many of the nicknames tend to use the diminutive morpheme -ana. As a play name, the nickname will tend to make a victim feel a bit small. Nicknames commonly carry an element of belittling a bearer. Others simply use the suffix without any tangible label towards a bearer.

Poulos and Msimang (1998:103) in Molefe (1999) offer an account of what happens when the diminutive suffix -ana is applied to nouns to produce a diminutive. In nicknames nouns and diminutives adhere to these analysts' theories. They observe that:

"When the diminutive suffix -ana is added to a noun stem certain phonological changes occur. These vary in relation to the final syllable of the noun stem, that is both the final consonant and the final vowel."

On words that originally end with vowels a, e and, i, the final vowel is elided as the suffix /ana/ is attached. For example:

Izinqa + ana > *Uzinqana* (small bum)
Impandla + ana > *uMpandlana* (small bald)
Isikhova + ana > *uSikhovana* (small owl)
Umlenze + ana > *uMlenzana* (small leg)
Usdudla + ana > *uSidudlana* (middle sized fat)
Intshebe + ana > *uNtshebana* (small beard)

Those that have either a final vowel /o/ or /u/ at the end will combine the vowel in question with the initial vowel from the diminutive construction -ana, and the result is the semi-vowel /w/ (Molefe: 1999). For example:

Amehlo + ana > *Umehlwana*
Amadolo + ana > *uMadolwana*
Isiphongo + ana > *uSiphongwana*
Ubhozo + ana > *uBhozwana*
Umlungu + ana > *uMlungwana*

Some instances involve palatalisation as in the following example:

Amakhanda + ana > *uMakhanjana*

Some of the nicknames seem to have diminutive suffixes that call for palatalisation. They are simply natural constructions that coincide with diminutives. The term *untanjana* (small rope) is shifted to refer to a tie. From that meaning a nickname maker uses it to coin one for a certain individual. And we finally arrive at *uNtanjana* (which is, in fact, from *intambo* + ana).

6.6.4 Nicknames derived from the verb stem

Verbs are words used to describe an action carried out by the subject of the sentence. The verb stem consists of the root (umsuka) and final vowel. The important element of the verb stem is the root, because the meaning of the verb stem is assigned by the root. Coates (1999:27) sees the root as the key element to which other parts of the word are added. Kosch *et al*. (2004:43) defines the root as follows:

> "The root or stem forms the core of the derived word. In the African languages, its meaning is often only an approximate one, which is narrowed down to a specific meaning once it is combined with the other constituent(s) of the word."

Zulu people draw many of the nicknames from this category. These nicknames mostly reflect social behaviour amongst the Zulus. In this section the focus will be on the form of these names. In terms of their structure, they are formed from a verb root plus a formative plus a suffix, for example: A root carries the core meaning of the verb. Poulos and Msimang (1990:153) note that the verb root (*umsuka*) represents the core of the verb – the part that expresses the basic meaning of the verb.

'Ma' is prefixed to verbs indicating the person who habitually behave as the verb denotes. The u-class of a classifier is prefixed before the -ma- to make a verb stem nickname. The sequence of a simple noun prefix u- and the extra morpheme -ma- forms a complex noun prefix uma - as in *uMajola*.; as in the following examples:

(1) uMajola

(a) U+ ma+ jol + a

Onto the verb stem -jola which means dating, the prefix referred to as an extra morpheme (Xala 1996:92) is prefixed to verbs indicating the person who habitually acts per the verb, uMajola (one who is always dating). The u-class of a classifier is prefixed before the -ma- to make a verb stem -jola a personal noun. The sequence of a simple noun prefix u- and the extra morpheme -ma- forms a complex noun prefix uma - as in uMajola. The following examples also follow the similar structure.

(2) uMakhamisa

(a) U + ma + khamis + a

This is derived from the verb root -khamis-, with the basic meaning of 'the one with open mouth'. The final vowel –a is found in all positive verb stems. It is an ending that

denotes that verb stem is in a positive state. The sequence of a simple noun prefix u- and the extra morpheme -ma- forms a complex noun prefix uma - as in *uMakhamisa*.

(3) uMakhamisa

(a) U + Ma + hlafun + a

The morphological processes of the above nickname is same as with *Umahlafuna*. This is derived from the verb root -hlafun-, with the basic meaning of 'the one who likes chewing'. The sequence of a simple noun prefix u- and the extra morpheme -ma- forms a complex noun prefix uma - as in *uMahlafuna*.

(4) uMakhala

(a) U + Ma + khal + a

This is derived from the verb root -khal-, with the basic meaning of (the one who likes to cry). The sequence of a simple noun prefix u- and the extra morpheme -ma- forms a complex noun prefix uma - as in *uMakhala*.

(5) UMahleka

(a) U + Ma + hlek + a

This is derived from the verb root -hlek-, with the basic meaning of (the one who is always laughing). The sequence of a simple noun prefix u- and the extra morpheme -ma- forms a complex noun prefix uma - as in *uMahleka*.

(6) uMahamba

(a) U + ma + hamb + a

This is derived from the verb root -hamb-, with the basic meaning of (one who is always walking). The sequence of a simple noun prefix u- and the extra morpheme -ma- forms a complex noun prefix uma - as in *uMahamba*.

As stated above, 'Ma' as used in the examples, indicates habitual acts according to the verb. Such nicknames are mostly derived from simple verbs, as seen in the examples above.

6.6.5 Compound nicknames

The study found a large number of the analysed nicknames appeared to be compound nicknames. Felecan (2009) notes that these nicknames are called phrasal nicknames. A phrasal structure word, also known as compound word, is a word which consists of two or more words. For example, the Zulu compound *makhalekhukhwini* is a word which consists of two words: *ma-khale* 'ring' *khukhwini* 'pocket' (Koopman, 2002. Compounds are subject to morphological processes, which may be specific to compounds or may be shared with other structures, whether derived words or phrases. The words in a compound retain a meaning like their meaning as isolated words (Fabb, 1998).

The meaning of a compound is usually to some extent compositional, although it is often not predictable (Fabb, 1998). For example, *Khandakhulu* is a person with a big head. Once you know the meaning, it is possible to see how the parts contribute to the whole – but if you do not know the meaning of the whole, you are not certain to guess it by looking at the meaning of the parts. Fabb (1998) further explains that the lack of predictability derives mainly from two characteristics of the compounds:

(a) The compounds are subject to semantic drift processes, which may include metonymy, so that a redhead is a red-haired person;

(b) There are many possible semantic relationships between the parts of a compound, as between parts of a sentence, but unlike a sentence, in a compound, chance, prepositions and structural position are not available to clarify the relationship semantics.

Machaba (1999) states that:

> "When two words combine to form a new compound word, the problem of two adjacent vowels often occurs. Zulu language does not allow vowels to follow each other, therefore when this occurs in the formation of compound words, there are three ways to overcome it":

i) Vowel coalescence: a process which takes place when a low Zulu vowel a is followed by I or u which are high vowels then the intermediate vowels e or occurs.

a + a = a

a + i = e

a + u = o

For example:
wa + izingane > *wezingane*
wa + umlungu > *womlungu*

ii) Intervocalic consonants or semivowels: when vowels i, u, e, and o is followed by the vowel a, the result is a semi-vowel y or w.

For example:
Ingane iami > *inganeyami*
Ozaloeni > *uzalweni*

iii) Vowel deletion: when compound words or names are formed, we delete either the final vowel of the first element or the first vowel of the second element.

Compound nouns can be divided into different categories. Those categories are (verb + other parts of speech) and (noun + other parts of speech). A significant number of nicknames in this study are compound names that consist of verb + other parts of speech, for example: verb + substantive and verb + qualificative. There are also names that consists of substantive + other part of speech, e.g. substantive + verb.

6.6.5.1 Verb + Substantive

As was mentioned earlier, compound nouns in this category are those that are formed with the prefix of CL 1a /*u*/. Compound nouns are made up of different morphemes and those morphemes will be shown below.

(1) *uMajikanelanga* (he who turns with the sun)

The above name is formed from the verb *jika* (turn) and noun *ilanga* (sun). It consists of the following morphemes:

Class 1a: u
Verb root: jika
Conjugational suffix: -a
Concord: ne
Noun stem: -lang-
Final vowel: a

(2) uMadluphuthu

The above name is formed from the verb *dla* (eat) and noun *uphuthu* (meals). It consists of the following morphemes:

Class 1a prefix: U-

Extra morpheme: -ma-

Verb root: -dl-

Class 11 prefix: -u

Noun Stem: -phuthu

(3) *uPhumuzumlomo* (letting the mouth rest)

This name is formed from the verb *phumuza* (to rest) and the noun *umlomo* (mouth). It has the following morphemes:

Class prefix: U

Verb root: -phumuz

Conjugational suffix: -a

Class 3 prefix: -um (u)

Noun stem: -lomo

(4) *uVulamehlo* (opening eyes)

This name consists of the verb *vula* (open) and the noun *amehlo* (eyes). It consists of the following morphemes:

Class 1 a prefix: u

Verb root: -vul

Conjugational suffix: -a

Class 6 prefix: -ame

Noun stem: -hlo

(5) *uBhekingane* (looking after the child)

The above name is compounded by the verb *bheka* (look) and the noun *ingane* (child). It is made up of the following morphemes:

Class 1a prefix: u

Verb root: -bhek

Conjugational suffix: -a

Class 9 prefix: -iN

Noun stem: -gane

(6) *uBhekithemba* (looking for hope)

This compound name is made up of a verb *bheka* (look) and the noun *ithemba* (hope). It can be broken down into the following morphemes:

Class 1a prefix: u

Verb root: -bhek

Conjugational suffix: -a

Class 5 prefix: -i(li)

Noun stem: -themba

(7) uMahambanendlu

This compound name is made up of a verb *hamba* (walk) and the noun *indlu* (house). It can be broken down into the following morphemes:

Class 1a prefix: u

Extra morpheme: ma

Verb root: -hamb

Conjugational suffix: -a

Concord: ne

Class 9 prefix: -i(n)

Noun stem: -dlu

6.6.5.2 Verb + Qualificative

(1) *uDlasuthe* (eating until you are satisfied)

The stem of the above compound name consists of the verb *dla* (eat) and the verb *suthe* (be satisfied). It constituent morphemes are:

Class 1a prefix: u

Verb root: -dl

Conjugational suffix: -a

Verb root: -suth

Conjugational suffix: -e

(2) uMahlekehamba

The above compound name is made up of the verb *hleka* (laugh) and the verb *hamb* (walk) (Person who laughs while walking). It has the following morphemes:
Class 1a prefix: u
Extra morpheme: ma
Verb root: -hlek
Conjugational suffix: -e
Verb root: -hamb-
Conjugational suffix: -a

(3) uMadlulakuvaliwe

The above compound name is made up of the verb *dlula* (pass) and the relative *vala* (close) (He goes through closed doors). It has the following morphemes:
Class 1a prefix: u
Extra morpheme: ma
Verb root: -dlul
Concord: -ku-
Verb root: -val-
Extension: -iw-
Final vowel: -e

(4) *uFelokwakhe* (place of dying for his)

This compound name consists of the verb *fela* (die for) and the possessive *okwakhe* (his). The constituent morphemes of this compound name are:
Class 1a prefix: u
Verb root: -f
Applied extension suffix: -el
Conjugation suffix: -a
Pronominal: -o
Class 15 concord: -ku
Possessive formative: -a
Possessive stem: -khe

(5) uNgenegijima

This compound name consists of the verb *ngen* (enter) and the verb *gijima* (run).

The constituent morphemes of this compound name are:
Class 1a prefix: u
Verb root: -ngen
Conjugational suffix: -e
Verb root: gijim
Final vowel: a

(6) uMabulalegijima

The above compound name is made up of the verb *bulal* (look) and the relative *gijim* (run). It has the following morphemes:
Class 1a prefix: u
Extra morpheme: ma
Verb root: -bulal
Conjugational suffix: -e
Verb root: gijim
Final vowel: a

(7) uKhethomthandayo

The above compound name is made up of the verb *kheth* (choose) and the relative *omthandayo* (Person coming). It has the following morphemes:
Locative prefix: u
Verb root: - kheth
Conjugational suffix: -a
Relative concord: -o
Verb root: -thand
Conjugational suffix: -a
Relative suffix: -yo

(8) *uBhekozayo* (looking at the one coming)

The above compound name is made up of the verb *bheka* (look) and the relative*ozayo* (Person coming). It has the following morphemes:
Locative prefix: u
Verb root: -bhek
Conjugational suffix: -a

Relative concord: -0
Verb root: -z
Conjugational suffix: -a
Relative suffix: -yo

(9) *uPhumangezwi* (coming out by voice)

The stem of the above compound consists of the verb *phuma* (come out) and the adverb *'zwi* (by voice). Its constituent morphemes are as follows:
Class 1a prefix: u
Verb root: -phum
Conjugational suffix: -a
Adverbial prefix: -nge
Noun stem: -zwi

6.6.5.3 Noun + Adjective

(a) uMfanomdala

From parsing the above data, the compound word breaks down into two bound noun roots, mfan- and om-dala.The central meaning of word is carried by the second word of the compound *omdala*. *Umfanomdala* refers to an older boys, it could be in the family, or in a group of friends etc. The word *mfan* is hyponym of its heads *mdala*. The morpheme ‘o’ worked as an augment to put together the noun and adjective to form a nickname.
Class 1a prefix: u
Noun stem: - mfana
Formative: -om
Adjective: -dala

(b) *uKhandakhulu* (big head)

This anthroponymic nickname is derived from the noun *khanda* (head) and adjective *khulu* (big) to form nickname, structure is as follows:
Class 1a prefix: u
Noun stem: - khanda
Adjectival root: -khulu

(c) *uNdebenkulu* (big lip)

This nickname is derived from the noun *ndebe* (lip) and adjective *nkulu* (big) to form a nickname, the structure is as follows:

Ndebe (noun, lip) + *nkulu* (adjective, big) = *UNdebenkulu*

Class 1a prefix: u

Noun stem: - ndebe

Adjectival root: -nkulu

(d) *uKhalelide* (long nose)

This nickname is derived from the noun *khala* (nose) and adjective *elide* (long) to form a nickname, the structure is as follows:

Ikhala (noun, nose), *lide* (adjective, maize meal) = *Khalelide*

Class 1a prefix: u

Noun: - khal

Conjugational suffix: -e

Adjectival root: - lide

6.6.5.4 Noun + possessive

(a) *uMehlembuzi* (one with goat eyes)

This nickname is derived from the noun *mehlo* (eyes) and *imbuzi* (goat) to form a nickname, the structure is as follows:

Class 1a prefix: u

Noun: - Mehl

Conjugational suffix: -e

Noun stem: - mbuzi

6.6.6 Duplicated stems

This category consists of nicknames whose stem has been reduplicated.

For example:

(1) *uGabigabi* (showing off)

The stem of the above name consists of an interjections *gabi* (show off) which has been duplicated. Its morphemes are:

Class 1a prefix: u

Duplicated interjection: -gabigabi

(2) uMajusijusi (juicy juicy)

The stem of the above homestead name consists of the noun *ijusi* which has been reduplicated. Its morphemes are as follows:

Class 1a prefix: u

Extra morpheme: ma

Duplicated noun stem: -jusijusi

(3) uMabhoshabhosha(pooping pooping)

The stem of the above homestead name consists of the verb *bosha* which has been reduplicated. Its morphemes are as follows:

Class 1a prefix: u

Extra morpheme: ma

Duplicated verb stem: -bhoshabhosha

The observation we have made in his section is that compound nicknames characteristically show phonological deletion whereas non-personal compounds show morphological deletion. When two vowels are juxtaposed a phonological process takes place, in which vowel deletion occurs in compounding and either the final vowel of the first element, or the initial vowel of the second element is deleted.

6.6.7 Zulu abbreviated nicknames with meaning

In most cases, Zulu personal names that have meanings are compound names of both male and female. These nicknames are given as extra names to home names and school in the township.

(1) Abbreviated nicknames from compound personal names

(a) *uBhekathina* (look after us)

Bheka (verb) + *thina* (pronoun)

Nickname > *UBheka* (look) or *uThina* (we)

(b) *uKanyelihle* (beautiful home)

ikhaya (noun) + *elihle* (adjective)

Nickname > *uKhaya* (home) or *uLihle* (beautiful)

(c) *uDabulizwe* (demarcate the Land)
Dabula (verb) + *Ilizwe* (noun)
Nickname > *uLizwe* (land) or *Dabula* (demarcate)

(d) *uSizwesethu* (our tribe)
isizwe (noun) + *sethu* (possessive)
Nickname > *uSizwe* (the tribe) or *Sethu* (ours)

(e) *uThulasizwe* (person authority)
Thula (verb) + *isizwe* (noun)
Nickname > *uThula* (be quiet) or *Sizwe* (tribe or nation)

(f) *uNtombizodwa* (girls only)
Intombi (noun) + *zodwa* (adjective)
Nickname > *uZodwa* (only) or *uNtombi* (girls)
uZamagcino (the last born) > *uOcina* (last born) or *Ocino* > *uZama* (belonging to) or *uZamo*.

In some compounded stems, both stems can be created nicknames and both with meaning. (Koopman 2002:25-26).

6.6.8 Zulu abbreviated nicknames without meaning

Usually, the Zulu abbreviated nicknames without meaning are derived from both the simple.
uSibusiso (Blessing) > *uS'bu*
uXolani (forgive) > *uXo*
uSibonelo (example) > *uS'bo* or *uBo*
uSiyabonga (thank you) > *uS'ya*
uMthandeni (love him) > *uMtha*
Bongani (Say thank you) > *uBo* or *Bonga*
uThokozile (being happy) > *uThoko*
uSibusisiwe (we are blessed) > *uSbu*

Koopman (2002:2-27) stipulates that in abbreviating names, Zulu, like English and Afrikaans, may remove the first or the last part of a name. The English girl's name Margareta ·may possibly be shortened to Marge or Greta, while Elizabeth may become Eliza (Lizzie) and Beth (Betty). Koopman (2002:27) also states that abbreviated forms of personal names are used as forms of address by family members, generally in addressing the person named. It is also important to note that the abbreviated forms of personal names in some cases depend highly on this high and low tonal character of the penultimate and ultimate syllables, ego *uSithoko* and *uSithoko*, and the difference is tonal.

6.6.9 Loanwords nicknames

Languages often borrow words from each other languages. Loanword nicknames are adopted from one language and incorporated into another language without translation. They simply become part of that lexicon too. Words borrowed from English to Zulu for example have no prefix in their singular form, but behave like class 1 nouns and are designated as class 1a represented by [u]. The structures of such nicknames are shown in the examples below:

English word		Nickname
Banana	>	*uBhanana*
Police	>	*uPhoyisa*
Crate	>	*uKesi*
Sugar	>	*uShukela*
Touch	>	*uThoshi*

From the analysis of the above data, names in this category are derived from English nouns to form loanword nicknames. Zulu loanwords are not nicknames until the prefix 'u' is added. Therefore, these nicknames behave like class 1 nouns and are designated as class 1a which represent human beings.

6.7 CONCLUSION

The chapter has analysed Zulu selected adolescence nicknames in relation to their structure. The various morphemes and parts that make up these anthroponyms have been presented. The first part is class 1a prefix to which all proper names belong. The second part is the nicknames derived from nouns. There are two types, namely non-

inflected nouns and inflected nouns. Morphemes that make up complex stems include a derivational morpheme, base or root and diminutives depending on the word class from which a nickname is derived. Some derivational morphemes are highly productive while others are not. The derivational morphemes of formatives *ma* and *so* are generally productive in nicknames. Nicknames derived from verbs use formative or the extra morpheme *ma* which indicates habitual acts linked to the verb. The study found a large number of the analysed nicknames appeared to be compound nicknames. The study also found loanword nicknames which are incorporated into Zulu without translation.

CHAPTER 7
FINDINGS AND RECOMMENDATIONS

7.1 OVERVIEW

The previous chapter presented and analysed data in line with the objectives and theoretical framework. The present chapter presents a discussion on findings of the study and the recommendations arising from the findings and conclusion.

7.2 ADOLESCENCE NICKNAMES AMONGST THE ZULUS IN DURBAN

The study concluded that amongst the Zulu people, personal names are given by fathers, mothers, grandparents or even uncles and aunts after the birth of a child. The name a child is given depends on the events or circumstances surrounding the birth of that child. Nicknames are either self-imposed or given by peers in school, on sports fields, in homes, in libraries, on the street, in church, at tuckshops or anywhere where the adolescent gather.

7.3 FINDINGS

7.3.1 Meaning of Zulu adolescence nicknames

It was also concluded that Zulu adolescence nicknames are meaningful and perform various functions. These nicknames have both denotative and connotative meaning which, when considered together, offer a full and precise meaning of a given anthroponym. Having a nickname is often regarded as having a membership badge and a sign of belonging to a sub-culture. This is one reason why peers in adolescence generally accept their nicknames easily. For them, having a nickname means they are accepted as a member of the group, for instance, at school, church, sports field and member of the community in general. Therefore, nicknames show the strength of friendships, relationships and thereby integrates the members of a community.

However, the study has also concluded that there are certain adolescence nicknames that individuals have mixed feelings about or rather avoid because of their negativity. For instance, the name bearer for the nickname *uNgculazi* does not like this name as its meaning when directly translated is Human Immunodeficiency Virus (HIV). He told the researcher that he is healthy and fit, however, some people who do not know the etymology of his nickname would treat him otherwise. These are such names as those

that encode a person's health, social conflict and names which depict bad behaviour. Instead, anthroponyms with positive meaning are encouraged and sought after because the Zulu people believe that positive anthroponyms encourage hard work, foster community unity and are capable of influencing the bearer to live a positive life at large. For instance, if one is good in football, they would be praised by being nicknamed *Ibhele* (one of the greatest SA soccer player *Siyabonga Nomvethe* who has recently received honorary Doctorate in sport, his nickname is *Bhele* which is a short form of his clan name *Mbhele*).

A nickname may stick for the rest of a person's life or it can be dormant. If the nickname is pleasing the bearer gets attached to it that he even calls himself by his nickname. This shows that he accepts the nickname. For example, a grade 10 learner was nicknamed *uMlungu* which he really loved. This nickname is derived from the name bearer's complexion which resembles that of a white person. He introduces himself by his nickname to people who do not know him, as he treats it as his personal name. If a nickname refers to an unpleasant meaning, do not promote its use. However, they accepted nicknames even if it does not make them feel good about themselves, as it would stick to them like glue if they rejected it.

Some nicknames are educational as they teach young people about the danger of some diseases by telling society the sexual behaviour of the name bearers. This helps in the prevention of the sexually transmitted diseases like HIV. Some teach about drug usage, and no one likes to get a negative image.

The conventions pertaining to coinage and usage of nicknames were in close interaction with the gender of users and bearers and males held more nicknames than females.

The intention in the use of nicknames is not always positive, and this is evident in respondents' feelings about their own nicknames, where a high proportion indicated a definite lack of enthusiasm towards their nickname.

7.3.2 Morphology of Zulu adolescence nicknames

The aim of the study was to analyse the morphology (internal structure) of the selected Zulu adolescence nickname. It therefore looked at the morphemes that constitute a Zulu nickname, how affixing gives a Zulu nickname meaning and determine the Zulu nickname's morphological categories. Through this research, it is concluded that a nickname is a linguistic sign and, therefore, could be subject to the same linguistic examination of other linguistic signs. That is, it could be studied phonologically, morphologically, syntactically and semantically.

The study has established that most Zulu nicknames have interesting and peculiar morphological structures; prefix + stem, and prefix + root + suffix influenced by the Bantu noun prefix class system or Bantu noun morphological structure, where prefixes, endings and extensions added to roots or stems alter their meanings. The morphological categories of Zulu nicknames appear to be non-inflected nouns, inflected nouns, diminutive, compound, duplicated stem and loanwords. Additionally, Zulu nicknames are compound names and written without a hyphen in between.

The borrowed nicknames from other languages have simple morphological structures as only a prefix [u] is added to complete the nicknames.

Further, the study has brought to the fore that there is an interplay between morphology and semantics of nicknames in Zulu. From the findings, it has been observed that this interplay intensifies or gives the nicknames a new face or meaning to have a further additional and complete meaning. The morphology and semantics also has proved that nicknames are meaningful linguistic signs and can be analysed linguistically.

7.4 RECOMMENDATIONS FOR FUTURE RESEARCH

Anthroponyms can be studied from different points of view. The present study addressed anthroponyms from a semantically and morphologically angle. The study recommends that future research on Zulu nicknames focus on syntax or phonology. It is also recommended that future research investigate how the Zulu nicknames evolved into surnames over time. It is also possible to conduct a psycholinguistic, sociolinguistic and pragmatic study on the Zulu nicknames.

REFERENCES

Agyekum, K. (2006) The sociolinguistic of Akan personal names. *Nordic Journal of African Studies.*15(2):206–235.

Ahmadi, M.A. 2009-2010. Nickname: Sign of identity and a label of inferiority. *Ilami Kurdish Journal of Anthropology* 11(11):9-23.

Akinola, O.A. 2014. Communicative role of Yoruba names. *International Journal on Studies in English Language and Literature*. ISSN 2347-3126.

Atkinson. 2018. A study of our decline. [Online] Available from: https://www.ourcivilisation.com/define.htm [Accessed: 2019-10-22].

Babbie, E. & Mouton, J. 2001. *The practice of social research.* New York: University Press.

Busse, T.V. 1983. Nickname usage in an American high school. *Names*, 31, 300-306.

Chauke, M.T. 1992. Mavito ni nkoka wa wona eka Xitsonga. Unpublished Honours Research paper. Polokwane: University of the North. South Africa.

Cohen L., Manion L. & Morrison K. 2007. Research methods in education. 06th ed, *British Journal of Educational Studies,* 55:4, 469-470, DOI: 10.1111/j.1467-8527.2007.00388_4.x

Cowan, B. 2005. The language of corporate names: Historical, social and linguistic factors in the evolution of technology corporation naming practices. Unpublished (PhD thesis). Hawaii: University of Hawaii. United States of America

Cresswell, J.W. 1998. *Research design: Qualitative, quantitative and mixed approaches*. London: Routledge.

Creswell, W. 2014. *Research design: Qualitative, quantitative and mixed methods approaches*. 4th ed. Thousand Oaks, CA: Sage Publications.

Crozier, W.R. & P.S. Dimmock. 1999. Name-calling and nicknames in a sample of primary school children. *British Journal of Educational Psychology,* 69(4):505-516.

Crystal, D. 1980. *A dictionary of linguistics and phonetics. 3rd ed.* Cambridge: Blackwell Publishers.

Dakubu, K. 2000. Personal names of the Dagomba. *Research Review New Series*, 16.2, 5365.

De Klerk, V. & Bosch, B. 1997. Nicknaming among Xhosa-speaking children and adolescents, South African journal of African languages, 17:3, 95-99, DOI: 10.1080/02572117.1997.10587168

De Klerk, V. 1998. Nicknaming across cultures: Borrowing and other linguistic tricks'. *Nomina Africana,* 12 (1):1-18.

De Klerk, V. 1999. Beauty of Buhle. On changing one's name. *Nomina Africana*, 13 (1&2):41-44.

De Klerk, V. & Bosch, B. 1996. Nicknames as sex-role stereotypes. *Sex Roles*, Vol. 35, Nos. 9/10, 1996.

Department of Co-operative Governance. 2009. ISBN. 9780621386547[Online] Available from: http://sacitiesnetwork.co.za/wp-content/uploads/2014/07/township_transformation_timeline.pdf. [Accessed: 2020-03-20].

Dickens, S.M. 1985. Western influences on the Zulu system of personal naming. Unpublished (MA dissertation). Grahamstown. Rhodes University South Africa.

Eileen, J. 1998. *The social system of the Zulus*. Longmans Green and Co. Ltd.

Exner, F.K. 2005. The impact of naming practices among North American Indians on name authority control. Unpublished (PhD thesis). Pretoria. University of Pretoria. South Africa.

Fabb, N. 1998. Compounding. In Andrew Spenser & Arnold M. Zwicky (eds.*), The handbook of morphology*. London: Basil Blackwell.

Felecan, D. 2009. Nicknames – Reflections of polyphony within the linguistic area from the north western part of Romania. *Nomina Africana,* 23.2:61-89.

Fowler J.D. 1988. Theophoric personal name in Hebrew: A comparative study. *JNST*, supp 49.

Fowler, H.W. 1992: *The Concise Oxford Dictionary.* London: Oxford University Press.

Gill, P. Stewart, K. Treasure, E. & Chadwick, B. 2008. Methods of data collection in qualitative research: interviews and focus groups. *British Dental Journal*, 204:291-295.

Groenewald, H.C. 2003. Zulu oral art. *18 (1):87–90. doi:10.1353/ort.2004.0017. ISSN 1542-4308.*

Kadenge, M. Mabugu, P.R. Chivero, E. & Chiwara, R. 2014. Anthroponyms of albinos among the Shona people of Zimbabwe. *Mediterranean Journal of Social Sciences,* ISSN 2039-9340.

Khuboni, F. 2003. The social and linguistic implications of Zulu nicknames in the industrial workplace: A case study of the Westmead industrial area in KwaZulu-Natal. Unpublished (MA dissertation). Durban. University of KwaZulu-Natal. South Africa.

Khuzwayo, W. 1994. Kinship substitutions. *PAAA Conference*.

Kofi, A. 2006. The sociolinguistic of Akan personal names. *Nordic Journal of African Studies,* 15(2):206-235.

Koma, H.M. 2012. An analysis of given and inherited names among the Northern Sotho speaking people in Moletjie and Sekhukhune, Limpopo Province: An onomastic perspective. Unpublished (Master's dissertation). Polokwane. University of Limpopo. South Africa.

Koopman, A. 1984. Zulu compound nouns: Towards a preliminary analysis. *South African Journal of African Language*, 4:1, 94-105, DOI: 10.1080/02572117.1984.10586568.

Koopman, A. 1986. The social and literary aspects of Zulu personal names. Unpublished (M.A. dissertation), Pietermaritzburg: University of Natal. South Africa.

Koopman, A. 2002. *Zulu names.* Pietermaritzburg: University of Natal Press.

Kosch, I.M. *et al*. 2004. *Language, structure and meaning*. Only study guide for HALLSM-Q. Pretoria: Unisa Press.

Kristonis, W.A. 2009. *Research design and methodology* [online] Available from: http://www.slideshare.net/guestcc1ebaf/research-design-and-methodology [Accessed: 2019-09-10].

Leslie, P.L. & Skipper, J.K. 1990. Toward a theory of nicknames: A case for socio-onomastics names, 38:4, 273-282, DOI: 10.1179/nam.1990.38.4.273.

Liao, C.C. 2006. Linguistic analysis of nicknames of junior high school students. *Journal of Language and Linguistics*, 5(1):68-86.

Machaba, M.A. (2004) Naming, identity and the African Renaisance in a South African context. Unpublished (PhD thesis) University of Natal: South Africa.

MacIver. & Page. 1965. *Society.* London: Macmillan and Company.

Macmillan Dictionary 1981. [Online] Available from: https://www.macmillandictionary.com/ [Accessed: 2019-09-23].

Madondo, L.M.M.S. 2001. Some aspects of word formation in IsiZulu: With special reference to morphological and lexical processes. Unpublished (PhD thesis). Empangeni. University of Zululand. South Africa.

Magagula, C. 2009. *Standard versus non-standard IsiZulu: A comparative study between urban and rural learners' performance and attitude*. Durban: University of KwaZulu-Natal. South Africa.

Mandende, I.P. 2010. A study of Tshivenḓa personal names. Unpublished (PhD thesis). Pretoria. University of South Africa. South Africa.

Maxwell, J.A. 1998. *Designing a qualitative study,* in Bickman, L. & Rog, D.J. (Eds.), *Handbook of Applied Social Science Research Methods.* Thousand Oaks, CA: Sage Publications.

Mheta, G. Mangoya, E. & Makondo, L. 2017. Shona personal names of spiritual significance. *Nomina Africana*. ISSN 1012-0254.

Miller, G.A., 1998. *WordNet: An electronic lexical database*. MIT press.

Morgan, J. O`Neill, C. & Harre, R.1979. *Nicknames: Their origins and social consequences*. London: Routledge & Kegan Paul.

Lupenga, M. 2006. Naming and linguistic Africanism in African American culture In J Mugaine (ed.), Selected proceedings of the 35th annual conference on African linguistics Somerville, M.A: Cascadilla proceeding project. [Online] Available from: www.lingref.com [Accessed: 2019-08-23].

Mphela, K.L. 2010. An analysis of personal naming in the Moletjie area of the Limpopo Province: An onomastic approach. Unpublished (MA dissertation). University of Limpopo.

Ndimande-Hlongwa, N. 2005. *Zulu Nicknames within a Wider World Context*. nomina africana 19(2) 2005 ISSN 1012-0254

Ndimande-Hlongwa, N. 2012. Nicknames of South African soccer teams and players as symbols of approbation in a multilingual and multicultural country. *South African Journal of African Languages*. Vol. 30

Neethling, S.J. 1996 —January to December: Traditional Xhosa nomenclature. *Nomina Africana*, 10:1-2: 54-65

Neethling, S.J. 1995. Names and naming in Xhosa. In: Eichler, E *et al.,* (eds). *Name Studies.* New York. Waiter de Gruyter

Ngcobo. T.T. 1996. Orality and transformation in some Zulu ceremonies: Tradition in transition. Unpublished (MA dissertation). Durban. University of KwaZulu-Natal. South Africa.

Ngobeni N. 2018. The naming patterns of the Swati people living in the townships: A case study of KaMsogwaba. Unpublished (MA dissertation). Johannesburg. University of the Witwatersrand: South Africa.

Ngubane, S. 2000. Reclaiming our names: Shifts post-1994 in Zulu personal naming practices. Unpublished (PhD thesis) Durban. University of Natal: South Africa.

Nicolaisen, W.FJ. 1976. Words and names. *Onoma* 20(1):142-163. Potter (2007:450).

Oparinde, K.M. 2016. A comparative socio-semiotic perspective of invectives in IsiZulu and Yoruba languages. Unpublished (MA dissertation). Durban. Durban University of Technology. South Africa.

Patton, M.Q. 2002. Qualitative *evaluation and research methods.* 3rd ed. Thousand Oaks, CA: Sage.

Pauw, H.C. 1994. The Xhosa. *Occasional Paper No. 42.* Port Elizabeth, SA: UPE Institute for Development Planning and Research.

Pfukwa, C. 2008. The function and significance of war names in the Zimbabwean armed conflict (1966-1979). Unpublished (PhD thesis). Pretoria. University of South Africa: South Africa.

Pfukwa, C. 2003. Onomastic innovation in Zimbabwean *noms de guerre*, Language Matters, 34:1, 13-23, DOI: 10.1080/10228190308566189.

Potter, T.M. 2007. USMA nicknames: Naming by the rules. *Names* 55(4):445-454.

Poulos, G. & Msimang, C.T. 1998. *A linguistic analysis of Zulu*. Cape Town: Vi.

Rajasekar, S. Philominathan, P. & Chinnathambi V. 2013. Research methodology. [Online] Available from: rajasekar@cnld.bdu.ac.in [Accessed: 2020-01-07].

Ralenala, M.F. 2003. Reading and behaviour of first year physics students at the University of the North. Unpublished (PhD thesis). Rand Afrikaans University.

Raper, P. E. 1987. Aspects of Onomastic Theory. Nomina Africana 78–91.

Sanders, W.B. 1983.*The conduct of social research*. New York: CBS College Publishing.

Sebashe, S.S. 2003. Place renaming in Limpopo. Unpublished (MA Dissertation). Polokwane. University of Limpopo. South Africa.

Seekings, J. & Nattrass, N. 2005. Class, race, and inequality in South Africa. *Yale University Press*. [Online] Available from: www.jstor.org/stable/j.ctt1np886 [Accessed: 2020-03-25].

Shangase, E.S.E. . 2006. A historical perspective and linguistic analysis of onomastic elements with reference to the Shangase clan. Unpublished (PhD thesis). Durban. Durban University of Natal. South Africa.

Shankle, G.E. 1955. American nicknames: Their origin and significance. In Liao, C.C. 2006. *Journal of Language and Linguistics*, 5(1):68-86.

South African History. [Online] Available from: http://www.sahistory.org.za/ [Accesssed: 2019-09-22]

Spradley, J.P. 1980. *Participant observation*, New York: Holt, Rinehart and Winston.

Zheng, J. 2009. Intercultural communication barriers between Zulu and Chinese students at selected higher education institutions in Durban. Unpublished (MA dissertation). Durban University of Technology.

Zulu Culture. 2008. *Zulu Family Structure*. [Online] Available from: http://www.zulu-culture.co.za/zulu_family.php [Accessed: 2020-02-10].

Zungu, E.B.& Zulu, S.P. 2018. Elimination by substitution: Magnifying the importance of self through personal name choice. *Indilinga African Journal of Indigenous Knowledge Systems*, 17(2)(2018): 141 - 153

Zungu, E. B. 2016. “Ungethuki Yimina!” Naming process in light of Africa’s community-based identity in the Zulu anthroponymic system. *Indilinga African Journal of Indigenous Knowledge Systems* 15 (3): 269 – 284.

Zungu, E.M. 1999. A comparative phonological analysis of the north and southern Lala dialects of Tekela Nguni. Unpublished (Ph.D. thesis). Pretoria. University of South Africa: South Africa.

UNIVERSITY OF THE WITWATERSRAND JOHANNESBURG

Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)
R1449 Nzama

CLEARANCE CERTIFICATE	PROTOCOL NUMBER: H19/08/33
PROJECT TITLE	A study on semantics and morphological forms of Zulu adolescence nicknames: A case of the inner west townships of Durban, KwaZulu Natal
INVESTIGATOR(S)	Mr T Nzama
SCHOOL/DEPARTMENT	Literature, Language and Media/
DATE CONSIDERED	16 August 2019
DECISION OF THE COMMITTEE	Approved
EXPIRY DATE	25 November 2022

DATE 26 November 2019 CHAIRPERSON (Professor J Knight)

cc: Supervisor : Dr B Zungu

DECLARATION OF INVESTIGATOR(S)

To be completed in duplicate and ONE COPY returned to the Secretary at Room 10004, 10th Floor, Senate House, University. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical).

I/We fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee. I agree to completion of a yearly progress report.

Signature Date ____/____/____

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

education

Department:
Education
PROVINCE OF KWAZULU-NATAL

Enquiries: Phindile Duma/Buyi Ntuli **Tel:** 033 392 1063/51 **Ref.**:2/4/8/4051

Mr Thulani Blessing Nzama
L109 Nkuleke Road
KWADABEKA
DURBAN
3610

Dear Mr Nzama

PERMISSION TO CONDUCT RESEARCH IN THE KZN DoE INSTITUTIONS

Your application to conduct research entitled: **"A STUDY OF SEMANTICS AND MORPHOLOGICAL FORMS OF ZULU ADOLESCENC NICKNAMES: A CASE STUDY OF THE INNER WEST TOWNSHIPS OF DURBAN KWAZULU-NATAL",** in the KwaZulu-Natal Department of Education Institutions has been approved. The conditions of the approval are as follows:

1. The researcher will make all the arrangements concerning the research and interviews.
2. The researcher must ensure that Educator and learning programmes are not interrupted.
3. Interviews are not conducted during the time of writing examinations in schools.
4. Learners, Educators, Schools and Institutions are not identifiable in any way from the results of the research.
5. A copy of this letter is submitted to District Managers, Principals and Heads of Institutions where the Intended research and interviews are to be conducted.
6. The period of investigation is limited to the period from 05 February 2020 to 10 January 2022.
7. Your research and interviews will be limited to the schools you have proposed and approved by the Head of Department. Please note that Principals, Educators, Departmental Officials and Learners are under no obligation to participate or assist you in your investigation.
8. Should you wish to extend the period of your survey at the school(s), please contact Miss Phindile Duma /Mrs Buyi Ntuli at the contact numbers above.
9. Upon completion of the research, a brief summary of the findings, recommendations or a full report/dissertation/thesis must be submitted to the research office of the Department. Please address it to The Office of the HOD, Private Bag X9137, Pietermaritzburg, 3200.
10. Please note that your research and interviews will be limited to schools and institutions in KwaZulu-Natal Department of Education.

Dr. EV Nzama
Head of Department: Education
Date: 05 February 2020

KWAZULU-NATAL DEPARTMENT OF EDUCATION
Postal Address: Private Bag X9137 • Pietermaritzburg • 3200 • Republic of South Africa
Physical Address: 247 Burger Street • Anton Lembede Building • Pietermaritzburg • 3201
Tel.: +27 33 392 1063 • **Fax.:** +27 033 392 1203• **Email:**Phindile.Duma@kzndoe.gov.za •**Web:**www.kzneducation.gov.za
Facebook: KZNDOE….Twitter: @DBE_KZN….Instagram: kzn_education….Youtube:kzndoe

SITHOKOZILE SECONDARY SCHOOL

LOT 1001, UNIT C
KWA-DABEKA TOWNSHIP
CLERNAVILLE
3602

P.O. BOX 77
CLERNAVILLE
3602
TEL: (031) 707 1388

Dear Mr Nzama

RE: APPLICATION FOR PERMISSION TO CONDUCT ACADEMIC RESEARCH

On behalf of Sithokozile Secondary School, I am writing to formally indicate our awareness of the research study by Thulani Blessing Nzama, a student at Wits University. We are aware that you intend to conduct a study entitled '**A study of semantics and morphological forms of Zulu adolescence nicknames: a case of the inner west townships of Durban, KwaZulu-Natal'**

In the light of your request, I therefore grant you permission to conduct research study at Sithokozile Secondary School.

If you have any question or concern, please feel free to contact the school.

Yours in Education

N.A. Mafu
Deputy Principal
24/02/2020

STRIVING FOR EXCELLENCE

APPENDIX D



Information Sheet for participants (18 years old and above)

TITLE OF THE RESEARCH PROJECT: A study of Semantics and Morphological Forms of Zulu Adolescence Nicknames: A Case of the Inner West Townships of Durban, KwaZulu-Natal

I, Thulani Blessing Nzama, am a postgraduate student at the University of the Witswatersrand, South Africa and I am currently in the process of completing my Master of Arts degree in African languages. To complete my degree, I will be finding out what are the meanings of Zulu young people's nicknames living in townships (KwaDabeka and Clermont) KwaZulu-Natal.

As part of this project, I would like to invite you to take part in an interview. This activity will involve asking you about nicknames of the people you know and their meanings and will take around 5-10 minutes. With your permission, I would also like to record the interview using a digital device.

This Study Aim and Objectives:

The aim of the study is to analyse how nicknames are formed as words and what are their meanings. The will be focusing on the nicknames of young people developing from a child into an adult particularly in Durban townships (Clermont and KwaDabeka) in KwaZulu-Natal. It will explain all meanings of nicknames found. It will explain how these nicknames are formed.

What will happen to me in the study?

If you decide to be in the study, you will be asked to join us for an interview. You will be asked to tell us Zulu nicknames of people aged from 12 to 18 years old that you know. You will also be asked to give us their meanings. You will be asked

when nicknames are given. You will be asked who gives nicknames. . You will be asked who gives nicknames. Answering these questions will take about 10 minutes. You do not have to tell us your nickname during the interview.

Outline of the Procedures: Interview will take roughly 5-10 minutes after school ours e.g. at the library, sport fields, classroom etc.

Risks or Discomforts to the Participant: There are minimal risks to respondents.

Benefits: A summary of the findings will be freely available to interested parties.

Protection of data and storage during and after research: The data will be stored in a password locked computer while the research is in progress and after completion of the project. I will make every effort to prevent anyone outside of the project from connecting participants with their responses and which might connect to their identity.

Withdraw from the Study: Participation is voluntary, respondents may withdraw at any time.

Remuneration/ Costs of the Study: No remuneration will be received by respondents for participating in this study.

Confidentiality: Respondents' responses will be kept confidential and their names will not be mentioned in the research report nor in any subsequent publications.

Anonymous: The data recorded will never be linked to the respondents' who supplied it.

Research-related Injury: No injuries can be expected in this study.

Consent and assent form: For participants under the age of 18 years old, consent form signed by their parents/guardians will be requested before they participate. Pupils will also be requested to sign the assent form in order participate.

Persons to Contact in the Event of Any Problems or Queries: DR E.B. Zungu (Supervisor) at: 0117174172 (Tel) or boni.zungu@wits.ac.za(Email) or MR

Thulani Blessing Nzama (Researcher) on 0847973214 (Cell) or 1827939@students.wits.ac.za or thulani.nzama@wits.ac.za (Email) or Human Research Ethics Committee (Non-

Medical) *Shaun Schoeman* on *Shaun*.*Schoeman*@*wits*.ac.za - 011717 1408.

This information sheet is for you to keep so that you can be aware of the purpose of the study. With your signature on the attached document, you indicate that you understand the purpose of the research study.

Yours faithfully

Thulani Blessing Nzama

Information Sheet for parents/guardians

TITLE OF THE RESEARCH PROJECT: A study of Semantics and Morphological Forms of Zulu Adolescence Nicknames: A Case of the Inner West Townships of Durban, KwaZulu-Natal

I, Thulani Blessing Nzama, am a postgraduate student at the University of the Witswatersrand, South Africa and I am currently in the process of completing my Master of Arts degree in African languages. To complete my degree, I will be finding out what are the meanings of Zulu young people's nicknames living in townships (KwaDabeka and Clermont) KwaZulu-Natal.

As part of this project, I would like to invite your children to take part in an interview. This activity will involve asking him or her about nicknames of the people s/he know and their meanings and it will take around 5-10 minutes. With your permission, I would also like to record the interview using a digital device.

This Study Aim and Objectives:

The aim of the study is to analyse how nicknames are formed as words and what are their meanings. The study will be focusing on the nicknames of young people developing from a child into an adult particularly in Durban townships (Clermont and KwaDabeka) in KwaZulu-Natal. It will explain all meanings of nicknames found. It will explain how these nicknames are formed.

What will happen to me in the study?

If you decide that your child will be in the study, s/he will be asked to join us for an interview. S/he will be asked to tell us Zulu nicknames of people aged from 12 to 18 years old that they know. S/he will also be asked to give us their meanings. S/he will be asked when nicknames are given. S/he will be asked who gives nicknames. S/he will be asked who gives nicknames. Answering these questions

will take about 10 minutes. S/he do not have to tell us their nickname during the interview.

Outline of the Procedures: Interview will take roughly 5-10 minutes, after school ours e.g. at the library, sport fields, classroom etc.

Risks or Discomforts to the Participant: There are minimal risks to respondents.

Benefits: A summary of the findings will be freely available to interested parties.

Protection of data and storage during and after research: The data will be stored in a password locked computer while the research is in progress and after completion of the project. I will make every effort to prevent anyone outside of the project from connecting participants with their responses and which might connect to their identity.

Reason/s why the Participant May Withdraw from the Study: Participation is voluntary, respondents may withdraw at any time.

Remuneration/ Costs of the Study: No remuneration will be received by respondents for participating in this study.

Confidentiality: Respondents' responses will be kept confidential and their names will not be mentioned in the research report nor in any subsequent publications.

Anonymous: The data recorded will never be linked to the respondents' who supplied it.

Consent and assent form: For participants under the age of 18 years old, consent form signed by their parents/guardians will be requested before they participate. Pupils will also be requested to sign the assent form in order participate.

Research-related Injury: No injuries can be expected in this study.

Persons to Contact in the Event of Any Problems or Queries: DR E.B. Zungu (Supervisor) at: 0117174172 (Tel) or boni.zungu@wits.ac.za(Email) or MR Thulani Blessing Nzama (Researcher) on 0847973214 (Cell) or

1827939@students.wits.ac.za or thulani.nzama@wits.ac.za (Email) or Human Research Ethics Committee (Non-

Medical) *Shaun Schoeman* on *Shaun*.*Schoeman*@*wits*.ac.za - 011717 1408.

This information sheet is for you to keep so that you can be aware of the purpose of the study. With your signature on the attached document, you indicate that you understand the purpose of the research study.

Yours faithfully

Thulani Blessing Nzama

APPENDIX E



Consent Form to the Parent

TITLE OF THE RESEARCH PROJECT: A study of Semantics and Morphological Forms of Zulu Adolescence Nicknames: A Case of the Inner West Townships of Durban, KwaZulu-Natal

NAME OF RESEACHER: Thulani Blessing Nzama

Statement of Agreement for my Child to Participate in the Research Study:

I, ……., agree that my child participate in this research project. The research has been explained to me that it about finding the meanings nicknames and how these nicknames are formed particularly of young people from townships and I understand what my child's participation will involve.

Please circle the relevant options below.

Please tick the box

1. I confirm that I have read and understood the information sheet explaining the above research Project. ☐

2. I understand that my child's participation is voluntary and that she or he is free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should he or she not wish to answer any particular question or questions, is free to decline. (If he or she wishes to withdraw I may contact the lead researcher at any time) ☐

3. I understand my child's responses and personal data will be kept strictly confidential. I understand that my child's name will not be linked with the research materials, and he or she will not be identified or identifiable in the reports or publications that result from the research. ☐

4. I give permission to audio recording of my child during the interview. ☐

5. I agree that my child take part in the above research project ☐

Name of Parent	Date	Signature
Thulani Blessing Nzama	_____	_____
Name of the Researcher	Date	Signature

APPENDIX F



ADOLESCENT ASSENT FORM FOR YOUTH AGES 12-17

TITLE OF THE RESEARCH PROJECT: A study of Semantics and Morphological Forms of Zulu Adolescence Nicknames: A Case of the Inner West Townships of Durban, KwaZulu-Natal

RESEARCHERS NAME: Thulani Blessing Nzama

ADDRESS: 23 Jorrisen street, Braamfontein, Wits University residence, 2001

CONTACT NUMBER: 0847973214

Your parent has given permission for you to be in a project called a research study. But first, we want to tell you all about it so you can decide if you want to be in it. If you don't understand, please ask questions. You can choose to be in the study, not be in the study or take more time to decide.

What is RESEARCH*?*

Research is something we do to find new knowledge about the way things (and people) work. Research helps us to better understand the society we live in.

What is the name of the study?

A study of Semantics and Morphological Forms of Zulu Adolescence Nicknames: A Case of the Inner West Townships of Durban, KwaZulu-Natal

Who is in charge of the study?

The person in charge of the study is Mr Thulani Blessing Nzama.

What is the study about?

We would like to find out what are the meanings of Zulu young people's nicknames living in townships (KwaDabeka and Clermont).

Why are you asking me to be in this study?

You are being asked to be in the study because you are between the ages of 12 and 18, you live in (KwaDabeka or Clermont), and we thought you might have better information about young people's nicknames in the place you live in.

What will happen to me in the study?

If you decide to be in the study, you will be asked to join us for an interview. You will be asked to tell us Zulu nicknames of people aged from 12 to 18 years old that you know. You will also be asked to give us their meanings. You will be asked when nicknames are given. You will be asked who gives nicknames. You will be asked who gives nicknames. Answering these questions will take about 10 minutes. You do not have to tell us your nickname during the interview.

Interview recording

We would like to get the permission from you to record the interview.

Will I be paid to be in this study?

No, you will not be paid for participating in this research.

Do I have to be in the study?

You don't have to do the study if you don't want to. If you are in the study, you can stop being in it at any time. Nobody will be upset with you if you don't want to be in the study or if you want to stop being in the study. If you have any questions, please do ask at any time.

You have had the study explained to you. You have been given a chance to ask questions. By writing your name below, you are saying that you want to be in the study.

Name of Adolescent (Print) Date

_____ _____

Signature of Adolescent

_____

Name of Person Obtaining Assent (Print)

Date

_____ _____

Signature of Person Obtaining Assent

_____

APPENDIX G

School of Language, Literature and Media

Department of African Languages

Solomon Mahlangu House

Private Bag 3 Wits,

Johannesburg

2050

Tel: 027 11 7174007

REQUEST FOR PERMISSION TO CONDUCT RESEARCH WITH HIGH SCHOOLS IN KWAZULU-NATAL

Dear Sir/Madam

My name is Thulani Blessing Nzama and I am currently studying for a Master of Arts in African Languages and Linguistics at the University of the Witwatersrand. I am conducting a study entitled **"A study on Semantics and Morphological Forms of Zulu Adolescence Nicknames: A Case of the Inner West Townships of Durban, KwaZulu-Natal"**. This project will be conducted under the supervision of Dr E.B Zungu.

I am hereby seeking your consent to approach a number of township high schools in the inner west area of Durban under Pinetown district to provide participants for this project.

This research seeks to analyse the semantic meaning of Zulu adolescence nicknames and their morphological forms. I have provided you with copies of the information sheet and consent form and interview guide to be used in the research process, as well as a copy of the approval letter which I received from the Wits University Research Ethics Committee.

I would really appreciate it if you grant me the permission to conduct this study. Thank you for your time and considering this matter.

Yours sincerely,

Mr Thulani B. Nzama (Bachelor of Arts Honours with distinction)

University of the Witwatersrand

084 7973214

1827939@students.wits.ac.za

APPENDIX H

Interview guide

This interview guide is designed to collect information for academic purpose only, and your confidentiality is guaranteed. We would like to know about nicknames. Many young people have nicknames.

Knowledge and Experience

1. Would you tell us the Zulu nicknames of people aged from 13 to 18 years old that you know. (Do not tell us your personal nickname/s)

2. Would you provide their meaning?

3. What Zulu nicknames do you prefer? Why?

4. What Zulu nicknames do you have reservations with? Why

5. Who gives nicknames?

6. Who is given a nickname?

7. When are nicknames given?

8. Why are nicknames given?

9. Tell us how people with the nicknames mentioned earlier feel about them.

APPENDIX H

LIST OF NICKNAMES

(1) uBhanana
(2) uBhekathina
(3) uBhekingane
(4) uBhekithemba
(5) uBhekozayo
(6) uBhele
(7) uBhelebane
(8) uBhini
(9) uBhodwelomsebenzi
(10) uBholalami
(11) uBhozwana
(12) uBhubesi
(13) uBhunu
(14) uBo or Bonga
(15) uBu
(16) uDabulizwe
(17) uDlasuthe
(18) uDombolo
(19) uFelokwakhe
(20) uFiso
(21) uGabigabi
(22) uGimberi
(23) uGundane
(24) uGusha
(25) uGusheshe
(26) uHlanyo
(27) uHle
(28) uHlongandlebe
(29) uJekhi
(30) uKanyelihle
(31) uKesi
(32) uKhalelide

(33) uKhalelikhulu
(34) uKhandakhulu
(35) uKhansela
(36) uKhethomthandayo
(37) uKhizo
(38) uKinati
(39) uKlova
(40) uKudeneZulu
(41) uKula
(42) uMabhoshabhosha
(43) uMabulalegijima
(44) uMadakwana
(45) uMadevu
(46) uMaDlams
(47) uMadlebe
(48) uMadlebe
(49) uMadlulakuvaliwe
(50) uMadluphuthu
(51) uMadolwana
(52) uMadombo
(53) uMafutha
(54) uMagcwalubhavu
(55) uMagoda
(56) uMagundane
(57) uMagwegwe
(58) uMahamba
(59) uMahambanendlu
(60) uMahani
(61) uMahlafuna
(62) UMahleka
(63) uMahlekehamba
(64) uMajikanelanga (he who turns with the sun)
(65) uMajola
(66) uMajusijusi

(67) uMakhala
(68) uMakhamisa
(69) uMakhamisa
(70) uMakhandakhanda
(71) uMakhanjana
(72) uMakhehla
(73) uMakhekhe
(74) uMalambane
(75) UMaMgobhozi
(76) uMangamanga
(77) uMankanini
(78) uManoni
(79) uMaqakala
(80) uMathambo
(81) uMazula
(82) uMbiba
(83) uMbungulu
(84) uMdayisi
(85) uMehlembuzi
(86) uMehlomakhulu
(87) uMehlwana
(88) uMfanakama
(89) uMfanobomvu
(90) uMfanomdala
(91) uMlenzana
(92) uMlungu
(93) uMlungwana
(94) uMnyamana
(95) uMnyamane
(96) uMpandlana
(97) uMpimpi
(98) uMpondise
(99) uMshini
(100) uMtha

(101) uNdebenkulu
(102) uNdlobho
(103) uNdlovu
(104) uNdo
(105) uNgculazi
(106) uNgculazi
(107) uNgenegijima
(108) uNgenzeni
(109) uNgungunyane
(110) uNjabs
(111) uNkaniyesosha
(112) uNkedama
(113) uNkomo
(114) uNkoshosho
(115) uNkosi
(116) uNsimbi
(117) uNswangwini
(118) uNtando
(119) uNtencane
(120) uNtombizodwa
(121) uNtshebana
(122) uNtshebe
(123) uNwabu
(124) uNyamazane
(125) uNyifinyifi
(126) uNyoka
(127) uNyoni
(128) uPhara
(129) uPhoyisa
(130) uPhoyisa
(131) uPhoyizini
(132) uPhumangezwi
(133) uPhumuzumIomo
(134) uQhelu

(135) uS’ya
(136) uSandlana
(137) uSbhukebhuke
(138) uS'bo or uBo
(139) uSbu
(140) uScabha
(141) uSeqamgwaqo
(142) uSgora
(143) uSgwili
(144) uShukela
(145) uSibu
(146) uSidudlana
(147) uSigqila
(148) uSijhovana
(149) uSimukanandwendwe
(150) uSipho
(151) uSiphongwana
(152) uSishawa
(153) uSisu
(154) uSiswana
(155) uSiyoyoyo (USyo)
(156) uSizwesethu
(157) uSkelethoni
(158) uSkhotheni
(159) uSlinyana
(160) uSmindlo
(161) uSne
(162) uSokalamanyala
(163) uSokalezintombi
(164) uSolwazi
(165) uSomatekisi
(166) uSomkuqu
(167) uSomlomo
(168) uSomnyama

(169) uThanda
(170) uThembo
(171) uThoko
(172) uThosi
(173) uThulasizwe
(174) uTikoloshe
(175) uTman
(176) uVulamehlo
(177) uXhugexhuge
(178) uXo
(179) uZamasomi
(180) Uzinqana
(181) uZinyo