A MORPHOLOGICAL STUDY OF FULƁE NICKNAMES

BY

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SPS/15/MLG/00037

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Declaration

I do hereby declare that this dissertation is a product of my personal research under the supervision of Prof. Garba Kawu Daudu. This work has never been presented anywhere and will not be presented anywhere for the award of any degree or certificate. All sources of information used in this work have been duly acknowledged.

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SIGN & DATE--------------------------

Certification

This is to certify that, this dissertation entitled 'A Morphological Study of Fulɓe Nicknames' is a research work conducted by Hamidu Abubakar (SPS/15/MLG/00037) of the Department of Linguistics and Foreign Languages, Faculty of Arts and Islamic Studies, Bayero University, Kano.

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This research work has been read and approved by the Board of School of Postgraduate Studies through the Department of Linguistics and Foreign Languages, Bayero University, Kano, in Partial Fulfillments for the award of Master of Arts (M.A) in Linguistics.

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Dedication

This work is wholeheartedly dedicated to my wife Zainab (Adda-Gude) and children Jamila, Mohammad (Ballo), Aliyu (Garga) and Khadija (Inna) for their love and endurance all these years of my M. A studies.

Acknowledgement

I am grateful to the Almighty Allah the Most Generous, the Sustainer and the Cherisher of the whole universe for bringing me this far. It is by His grace that I am able to complete this work. May His blessings and salutations go to the noble Prophet of Islam Muhammad (saw), his family, his companions and all those who follow them in righteousness till the last day.

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Table of Content

Abstract

The aim of this research work is to analyse Fulɓe nicknames morphologically. The scope is the typical Fulɓe and Fulfulde nicknames and the data was collected in the following Local Government Areas: Jalingo, Yorro and Zing of Taraba State. The data was collected through interview of twenty one respondents selected through a purposive sampling technique. The research uses a descriptive approach to describe the structure and meaning of Fulɓe nicknames and the morphology and semantic of Fulfulde nominal grades. The research adopted the Descriptive theory of names propounded by Frege (1892). The findings indicate that Fulɓe nicknames are derived from different word categories through different morphological processes. The research also reveals that the Fulfulde nominal grades that are morphologically suffixed to the nominal and adjectival stems are meaning molders, because they determine the meaning of each nickname by looking at their morphology and semantics. It also reveals that Fulɓe nicknames have meaning.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

In this chapter, we briefly introduce the focus of this research and examine the Fulɓe people, their origin and their language. As an introductory chapter it presents the background of the study, statement of the problem, research questions, aim and objectives of the study and the scope and limitation of the study.

Morphological processes pour words into a language. However, nicknaming is one of the rich sources of word creation not often stressed in discussion of morphological and lexico - semantic processes. Morphological analysis is an attempt to capture the structure of a language at a word level or it is concerned with the 'forms of words' (cf Matthew, 1993). Morphology has its origin from Goethe according to (Lyons, 1968). It was first used in the study of the 'forms' of living organisms in biology (Yule, 2009). Morphology deals with how different words categories are composed, i.e how morphemes are arranged during word formation. Fromkin and Rodman (1993) defined a morpheme as the smallest constituent of a word that cannot be further analysed or broken down. Nicknames are nouns and by virtue of that, they are made up of meaningful sequence of sounds (morphemes). This shows that morphemes play a central role

in assigning meaning to words. Morphemes such as prefixes and suffixes when fixed to a stem or root modify the meaning in terms of gender, place and time or word category. These suggest that morphemes can also be regarded as meaning molders. When Fulɓe nicknames are closely analysed one discovers that they are derived from different word categories with different word formation processes.

Palmer (1993) states that, semantics is a technical term used to refer to meaning, and since meaning is part of language then semantics is part of linguistics. Saeed (1997:3) supports Palmer by saying 'semantics is the study of meaning communicated through language'. Finegan (1994) defines referential meaning as 'an object notion or state of affairs described by a word or sentence'. In this context the meaning attached to a word or sentence does nothing more than referring. Ullman (1972:68) supports Finegan's definition when he states that 'referential meaning is an expression that symbolizes a referent which in turn refers to a certain feature or event'. In line with this Suzman (1994:253) states that, 'names are given not only to identify but also to indicate a range of events.' In relation to this Fulɓe nicknames indicate birth time and place, birth order in the family, birth circumstances etc. However, many Fulɓe are unaware of the structure and meaning of their nicknames.

Coulson & et al (1962) defined a nickname as an informal name, for a person that is connected with his real name, personality or appearance or something he has done. Nicknames are unofficial or additional names given subsequent to the

official name (Mapako, 2016). Leslie and Skipper (1990:273) also defined a nickname as 'a term of familiarity which substitutes a proper name'. From a cultural point of view, nicknames are differently defined. This is alluded in Sa'ad and Tahir (1999) who classify Fulɓe names into: Major and minor names. Major names are the Islamic names derived from Arabic language, while the minor names (Soomooje) are any name apart from the Arabic names brought to Fulɓe through Islam. They further, categorised minor names into two: the 'Soomooje' and the 'Jammooje'. The former are nicknames or pet names in positive or neutral situation, while the latter are nicknames of pejorative or derogatory nature.

They added that, the used of nicknames (soomooje) arise from the concept of 'Pulaaku' the Fulɓe way which dictates that, there should be strict avoidance of calling certain group of persons by their names, this lead to the employment of another name, title or honorific, while 'Jammooje' mostly arise as a result of a joking relationship or contempt among Fulɓe.

In reliance on some of the above definitions, particularly, the classification of Fulɓe names Sa'ad and Tahir (ibid) this research considers any Fulfulde native name used in the area of study in addition to an Islamic name as a nickname.

1.1.1 The Fulɓe People

The speakers of our language of study call themselves Fulɓe (pl.) and Pullo (sing.). Morphologically, Daudu (2005) states that 'the word Fulɓe is composed of two morphemes: the root *Ful-* and the suffix *-ɓe*, *-ɓe* is a plural nominal grade of the singular nominal class *-o* as in Pullo'. However, these people are known and designated by many names. These include: *Fulani* as they are called by Hausas and English world (Daudu, 2005). The Germans called them *Ful* (Arnott, 1970). The Sudanese called them *Fellah or Fellata* (Ahmad 2014). Similarly, Sa'idu (1980) reveals that Fulɓe are called '*Poli, Silamaga, Pilata, Nya Bolake, Nya Dewu* and *Fellata* by the Jolof, Bambara, Bole, Margi, Mbum and Shuwa Arabs respectively. In Taraba State, our area of study the Fulɓe are called: *Dulung* and *Bandaga* by Mumuye and Wurkum respectively. For the purpose of this research we will refer to them as Fulɓe.

Furthermore, Abdul-Aziz (2015) reveals that Fulɓe are the largest pastoral nomadic group in the world. However, their exact number is not yet ascertained (Breedveld, 1995). What is certain is that, according to Armstrong (1977) the Fulɓe are composed of an enormous people who are found widely spread in West Africa and south of the Sahara. In support of Armstrong, De Wolf (1995) states that, Fulɓe are one of the largest ethnic groups of West Africa, they are found in almost all of the West African countries with a great majority in Burkina Faso, Cameroun, Guinea, Mali, Nigeria, Niger and Senegal. Girei

4

(2009) adds that Fulɓe are also found with significant number in Benin, Gambia, Guinea Bissau, Ivory coast, Mauritania and Sudan.

Moreover, in respect to when Fulɓe came to Nigeria, Daudu (2005) reveals that there is no clear evidence to show the exact date of their arrival. But what is certain is that by the beginning of the 14th century they had entered the Hausaland and later became a significant factor in Nigeria after the holy war of 1804 led by Usman Bin Foduye. Historically, Sa'ad (1970) indicates that, the Fulɓe arrived in two different periods and geographical entries. These were through the North-Eastern and North-Western routes. In one hand, the North-Eastern group came through the Dillara area of Lake Chad Basin as pastoralist and their lineages are currently found in Adamawa, Borno, Taraba and Yobe States. On the other hand, the other group who were religiously oriented and comprises of clergymen, came in through the North Western route (Agades, currently in Niger republic). Their lineages are currently found in Western and Central Northern Nigeria. Today Fulɓe can be found in almost every nook and cranny of this country with political, economic and religious influences.

1.1.2 Theories of Origin of Fulɓe

The origin of Fulɓe has led to many theories and speculations, most of which pointed to a non African origin. Arnott (1965) described them as 'people of an unknown origin'. Similarly, Delafosse (1965) as quoted in Ahmed (2015) reveals that 'they were of Judaeo Syrian origin.' Palmer (1915) went to the

extent to describe them as a product of a marriage union of Arabs and Judaezing Berbers. On the other hand, all theories linking the Fulɓe to non African origin were dismissed by Mohammed (1998).

On their own part, the Fulɓe have an oral tradition that links their origin to an Arab called Uqba B. Nafi who was said to have came to Africa to propagate the religion of Islam. Consequently, he married a princess called Bajjo Mannga, who was a Negro. The offsprings of this union were said to be the descendants of Fulɓe (Daudu, 2005). However, Sa'ad (1977) as cited in Daudu (2005) dismisses the oral tradition.

1.1.3 The Fulfulde Language

Fulfulde is one of the most widely spoken languages of West Africa and Nigeria in particular (Arnott, 1965). The speakers of the language refer to it as *Fulfulde* in Burkina Faso, Cameroon, Chad, Mali, Niger and Nigeria, while in Senegal and Guinea it is called *Pulaar* and *Pular* respectively (Daudu, 2005). In Nigeria it is called *Fulatanci* or *Fillanci* by the Hausas, *Ede Fulani* by the Yorubas. It was decided at a seminar organised by UNESCO (1986) that the language should be referred to as *Fulfulde* or *Pulaar* (Mohammed, 1998). For the purpose of this study we are going to refer to the language as Fulfulde.

There are many hypotheses on the classification of Fulfulde language just as is the case of the origin of the Fulɓe (Daudu, 1995). Meinhof (1912) classifies the

language as Hamatic. Fulfulde belongs to the West Atlantic group of Niger-Congo language phylum (Greenberg, 1963 and Hansford et al, 1976). However, in a revised classification of African languages, Bendor-Samuel (1989) classifies Fulfulde in the Index of Nigerian Languages as a Nigerian language and observed that it belongs to the Atlantic sub-division of Atlantic-Congo language phylum. Its sister languages include: *Adyakur, Joola, Seerer* and *Wolof* (Ahmed, 2014). In his own words, Mohammed (1998:3) states that 'the overwhelming evidence connecting Fulfulde with these languages of the Niger-Congo language family has effectively put an end to all speculations and innuendoes about the probable origin and genetic affiliation of Fulfulde'.

Mukoshy (1984:30) categorically states that 'Fulfulde is a language composed of a very large dialects with a very high mutual intelligibility among speakers.' Girei (2008) in his support of Mukoshy (1984:30) says, "Since Fulfulde is spoken in a very large territory, it might be subdivided into many dialects". Notwithstanding, Arnott (1970) identifies six main dialect blocks of Fulfulde in Africa. Since the scope of our study is in Nigeria, the block dialects found in Nigeria are:

  a. Sokoto Dialect (spoken in Sokoto, Kebbi, Zamfara).

  b. Central Northern Dialect (spoken in Bauchi, Benue, Borno, Jigawa, Kaduna, Kano, Katsina, Plateau and Yobe States)

  c. Adamawa Dialect (found in Adamawa and Taraba States).

In Nigeria, Fulfulde is not only a first language to millions of its speakers, but a second language to a large population. The language is used as a medium of instruction, language of broadcast in both radio and television stations, a course of study in a University and some Colleges of Education and a lingua franca in many communities (Daudu, 2005).

1.2 Background of the Study

Generally, the study of onomastics (or onomatology, an obsolete word) triggered interesting researches from various scholars around the globe. There is a substantial literature on personal naming procedures. In particular, on Fulɓe names such researches include: Sa'ad (1991), Sa'ad and Tahir (1999), Adama (2000), Daudu (2003), Girei (2003), Husseini (2013) and Ahmad (2015) among others. Names in African languages are said to be significant and embedded with meaning. For example, in Fulfulde, the name *Dujjo* 'disregarded-feminine' reflects that the bearer's mother had suffered constant child mortality in the past and *Hammajumba* 'brother of Friday prayer' reflects the bearer's day of birth.

Fulfulde, like many other languages, has a number of ways in which nicknames are formed depending on the meaning the name givers want to convey. The researches done by Daudu (2003) and Girei (2003) covered quite a wide linguistic area, particularly in the field of morphology. The current research takes a point of departure from the previous researches both in approach, content and scope. Firstly, Girei (2003) did not make a distinction between

8

Arabic or Islamic names used by Fulɓe and typical or traditional Fulfulde and Fulɓe names. For example, he draws examples from the clipping of typical Arabic names such as: Usmaanu → Maanu, Aishatu → Shatu, Faɗimatu → Faɗi and Maimunatu → Maimu etc. However, we did not take this as a sign of weakness of that research, but a call for further research. In this research a categorical distinction has been made with regard to whether a name is a Fulfulde and traditionally a Fulɓe name. Thus, Arabic names brought to Fulɓe via Islam were not considered. In addition, the current research also presents another morphological process (coinage) that was not discussed in his research. Secondly, the previous researches (eg. Girei 2003) focused on only the morphological structure of Fulɓe names, whereas others (Daudu, 2003) went further and discuses the cultural meaning of Fulɓe names. However, the current research analyses Fulɓe nicknames in two forms viz: morphologically and morphosemantically. Therefore, this work in a way is a complementary to Girei's and Daudu's because both the researches have element of onomastics.

1.3 Statement of the Problem

Naming as a universal phenomenon and a crucial factor in human life, poses questions that trigger investigation in all ramifications. In the last three decades, the field of Fulɓe onomastics has attracted the attention of some scholars as shown in the following works: Sa'ad (1991), Sa'ad and Tahir (1999), Adama (2000), Daudu (2003), Girei (2003), Husseini (2013) and Ahmed (2015).

However, looking at the strength and status of Fulfulde one might be forced to agree with Algeo (1992:728) when he states that, 'onomastics is a part of linguistics that is generally ignored by linguists'.

On one hand, names form a special group of vocabulary of a language, because they obey most phonological, morphological, semantic, syntactic and orthographic rules. So, naming is a linguistic act, intimately linked with values, traditions, hopes, fears and events in peoples' lives. Names reveal many preferences of their owners or givers in terms of real life, actions, features and believes. On the other hand, it has also been observed that whereas some Fulɓe are contented with their nicknames, others do not expose their native nicknames claiming that the nicknames have negative connotations.

Consequently, this research is an attempt to describe the morphological and semantic patterns of Fulɓe nicknames and classify them accordingly. It is also an attempt to analyse morphologically and semantically the Fulfulde nominal grades within the Fulɓe nicknames.

1.4 Aim and Objectives of the Study

The aim of this research is to study Fulɓe nicknames and the objectives are to:

a. identify the morphological processes involved in the formation of Fulɓe nicknames.

b. morphosemantically provide the meaning of Fulɓe nicknames.

10

c. morphologically and semantically analyse Fulfulde nominal grades within Fulɓe nicknames.

1.5 Research Questions

This research attempts to provide answers to the following questions:

a. What are the morphological processes involved in the formation of Fulɓe nicknames?

b. Can morphosemantics be taken as a factor in determining the meaning of Fulɓe nicknames?

c. Can morphological and semantic analysis of Fulfulde nominal grades determine their meaning within Fulɓe nicknames?

1.6 Significance of the Study

The significance of the research is that, it will provide a fresh insight into what has already been done on Fulɓe names and consequently add to the field of knowledge. In addition, it will also motivate more researches and serves as a reference material for those who want to write on African languages or cultures.

1.7 Scope and Limitation of the Study

Generally, this work is based on morphology and semantics. Nicknames obtained from the field will be analysed along this line. This study is clearly on morphology and semantics. Aspects that concern phonology and syntax would

not be explained in detail. Thus, the scope of this research is mainly the typical Fulɓe and Fulfulde nicknames excluding those nicknames that are borrowed from other languages and have not been nativised, and the limitation are the Fulɓe living in Ardo-Kola, Jalingo and Zing Local Government Areas of Taraba State. The choice of these areas was motivated by the population of Fulɓe in these places.

CHAPTER TWO

LITERATURE REVIEW

2.0   Introduction

This chapter reviewed literatures on names in general, this is followed by a brief review on Fulfulde morphology.

2.1 General Literature Review

Daudu (2003) identifies the following word categories as sources of Fulɓe personal names: verbo-nominals as in *Jenngudo* 'the late comer', noun phrases for instance *Baabayoola*, 'father of Yoola', adjectives as in *Woodi* 'Beauty*'*, verbs as in *Sippi* 'hawk*'*, and common nouns as in *Kagooro* 'name of a village in Kaduna State'. He further pointed out some circumstances governing the selection of a name among Fulɓe such as: physical appearance as in *Ɓaleeri* 'black', history of birth for example *Julde* 'eid prayer' and *Suumaye* 'fasting'. Therefore, the above reviewed work is similar to the current research and will guide the researcher in discussing the morphology and semantics of Fulɓe nicknames.

Girei (2003) reveals that, in Fulɓe culture the choice of names are influenced by events, circumstances and personalities. He added that, there are names that are synonymous with all Fulɓe groups in Nigeria such names include Buuba, Jowro, and Arɗo. He also asserts that Fulɓe names are composed of a root or stem + suffix or + another stem and/ or root again. He further affirms that morphological processes of affixation, compounding, stress and vowel change,

clipping and conversion are all fertile processes in the formation or derivation of Fulɓe personal names. Morphologically, the current research has accepted this analysis and will look at Fulɓe nicknames alone this line.

Sa'ad and Tahir (1999) categorised Fulɓe names into: the major and the minor names. A major name (innde mawnde) is mostly drawn from Islamic names. Examples of this are: Mohammed and Zainab. More often these names are transformed or modified to suit Fulɓe pronunciation. For examples; *Jenabu* or *Abu* for Zainab. Usman, Ibrahim, Ahmad and Abdulkhadir carry the alternate name *Shehu* for historical or religious reasons. They added that, sometimes these Islamic names are abbreviated for simplification. For instance, Abubakar is shortened to *Buba* and Asma'u to *Ma'u*. Lastly, the Islamic names sometimes are extended like *Ibrahima* for Ibrahim. They viewed minor names (soomooje) as any other name acquired after the major name. Consequently, the current research accepted the above division of Fulɓe names and will work alone this line.

Sa'ad and Tahir (1999:10) added that 'Fulɓe women are often designated by their personal names followed by their father's name. Fulɓe do not change names on getting married to reflect their husband's name. The use of husband's name is a very recent phenomenon borrowed from the western culture. However, the newlywed woman may acquire a nickname given by her husband's relatives or the senior wife'. Thus, the above reviewed research is

similar to the current work and will help in discussing nicknames given to women at marriage.

Sa'ad (1991) identifies eight criteria of deriving toponyms in Fulfulde, these are: characteristics of the settlement or the inhabitants, fauna derivations, flora derivations, Fulɓenised words borrowed from other languages, ethnic derivational toponyms, tropical features toponyms, commemoration of historical events and eponymous typonyms are all used in deriving Fulɓe toponyms. The above research is similar to the research at hand, thus will play a significant role in guiding the current work. Particularly, when discussing the circumstances surrounding the choice of nicknames among Fulɓe.

Salihu (2014) states that in Hausa society, nicknames are either given to individuals or they adopt them by themselves. She added that, the self selected nicknames are mostly symbols of endearment and great achievements, they are used at all levels and by everyone. For example, *Mai Nasara* (male-successful one). In addition, she revealed that many Hausa nicknames are indicators. For example: *Dogara* (male, female - denoting hope), Wada and Yelwa (male and female - denoting season of birth), *'Yar Fagge* and *Banufiya* (both females indicating place of birth and tribe respectively). *Danjuma* and *Jummai* (male and female - indicating days of birth). Therefore, the above reviewed literature is similar to the current work and will guide the researcher in discussing the meaning of Fulɓe nicknames.

Yakasai (2014) reveals that some Hausa personal names can have a semantic modification when the morphological process of reduplication is applied on them, while others cannot accept the process completely. He illustrated names like; Bintu, Ubale, Amadu as some of the names that can accept the morphological process, thus, create names like; *Bintuutu, Ubaalele, Amaduudu* respectively and the reduplicated forms have diminutive sense (the semantic value of the word 'little') incorporated in them. Furthermore, he stated that a name like Amina does not accept the reduplication process completely. So, the above reviewed work is related to the current research in both morphological and semantic aspect and will guide this research in discussing the morphology and semantics of Fulɓe nicknames.

Chamo (2013) observes that, Hausa people use traditional names as an avenue of expressing their cultural values and perceptions of life in general. He also asserts that Hausa names are also used as stores of documenting important events that take place before or immediately after the bearer's birth within the family or the community at large. Therefore, Hausa names are socio-culturally meaningful as they contain valuable information.

Furthermore, he categorises the Hausa names into the following typology: Names based on physical appearance as in; *Fari* 'fair in complexion', *Gajere* 'short' etc. death prevention and survival names like; *Ajuji* 'thrown child', theophoric names as in; *Kyauta* 'gift', positional names as can be seen in;

Tanko/Mati 'a male child who follows a series of females', *Kande* 'a female born after two or more male children', circumstantial names as in; *Shekarau* 'a child who stays in his mother's womb for a year' etc. Therefore, the above reviewed research is related to the topic at hand and will guide the current work in discussing the semantic aspect of Fulɓe nicknames.

Yahaya (2012) identifies the following morphological processes as the most common processes of constructing nicknames from personal names among Hausa youth: clipping as in Bashiru →*Bash*, suffixation eg. Umma →*Ummacy,* multiple formation as in Shamsu → *Shamo*, acronyms for instance Tijjani →*TJ*, blending for example Yakubu →*Yakson,* initial + baby as in Zainab → *Zeebaby* and English equivalent example Musa →*Moses* among others. Morphologically, the above reviewed research is similar to the current work and will be used as a guide in analyzing the morphology of Fulɓe nicknames.

Onietan et al. (1998) observes that, Hausa people are fond of bearing hypocoristic or sometimes diminutive nicknames in addition to their first names (which are mostly Islamic names). These are considered more of traditional names other than religious names that are to be used by the close associates of the bearers. He cited names like: *Danliti* 'a male child born on Monday' and *Danladi* 'a male child born on Sunday' etc. He added that hypocoristic nicknames like: *Adodo* (derived from the name Adamu) and *Iroro* (from Ibrahim) are also found among Hausas. Therefore, the above reviewed research

will guide the current work in making a distinction between an Islamic name and a typical Fulɓe nickname.

Habib (1987) categorises personal names in Hausa communities into two: the 'sunan yanka' and the 'sunan rana'. The 'sunan yanka' are the names derived from Islamic (Arabic) names such as: Mohammad, Abdullahi, Zainab etc, while names like: *Laraba* (a female child born on Wednesday), *Gajere* (a male short), *Gimbiya* (a princess), *Kurma* (masculine -deaf), *Damina* (a masculine born in rainy season) among others as 'sunan rana' (nicknames). Therefore, the above reviewed research will guide the current work in making a distinction between an Islamic name and a typical Fulɓe nickname.

Mapako (2016) reveals that among Shona people of Zimbabwe, nicknames are basically categorized into positive and negative. This finding seems to confirmed Neethling (2007) when he said that certain nicknames are generally considered desirable and have positive feelings associated with them while others are humiliating and are looked down upon as being undesirable and carry negative connotations. Mapako (ibid) adds that nicknames are more prevalent among males than they were found among females. Furthermore, he reveals that some nicknames linguistically evolve from first names of their bearers as in *Tadi* from Tadiwa (a masculine name), from childhood tendencies as in *Mazhambe* (meaning a cry baby- masculine), from physical features of the bearer as in *Tepi* (a female who is thin) etc. Consequently, the above reviewed

literature will guide the current work in both the morphological and semantic analysis of Fulɓe nicknames.

Gerba (2014) reveals that morphologically speaking, Oromo personal names may be constructed from different word categories. For instance, the word *beekuu* (verb, meaning to know) when a suffix *-aa* is attached to the root, it becomes *Beekaa*(a masculine name) and when a suffix *-tuu* is attached to the same root it becomes *Beektuu* (a feminine name meaning to know). He added that Oromo personal names that end in *-aa*, *-a*, *-is* and *-oo* denote male gender, while those that end with *-ee*, *-tii*, and *-tuu* denote female gender. In addition, there are some names that can be bestowed on people regardless of their gender. Such names include: *Kenna* (gift), *Addunaa* (world) etc.

He further reveals that Oromo personal names may have a descriptive, denotative, connotative or associative meaning. These meanings are only identified based on how they are reflected in Oromo society. He added that the bearers of certain names are expected to live up to their names. Hence most Oromo people give names such as *Sooressa* (Male-rich)*, Soorettii* (Female-rich)*, Sooremee* (Female- became rich) and so on. The meanings of these names are connected with developing or becoming affluent in cattle or wealth. Therefore, the above reviewed work is similar to the current research and will guide this work in discussing the morphology and semantics of Fulɓe nicknames.

Ugwu and Ekundayo (2013) found that nicknaming is a lexico-semantic process in Nigerian English and Nigerian pidgin and a very common linguistic habit that generates new words and meaning in all the two languages using the common processes of word formation and lexico-semantics. They further reveal that Nigerians use the instrument of nicknaming to avoid committing, or even deliberately commit indecency, vulgarity and sacrilege, and also to praise, insult, redefine, characterize, tease people, place or thing. They further presented their data (nicknames) based on their figurative expressions. Examples: *Master key* this is a nickname for a smooth operator or a womaniser well known for wooing ladies with ease. As a master key opens most padlocks, so does a womaniser wins many ladies over and dumps them. It is a compound word with semantic extension (appellation); *Small house* is a compound conversion for toilet/latrine (euphemism); *Fine boy is* a compound coinage for bad boys, armed robbers, thieves, burglars (sarcasm) etc. Thus, the above research will guide the current work in discussing the lexico-semantic aspects of Fulɓe nicknames.

Mphela (2010) states that, a marital name is given to a woman upon getting married among Bapeli of Moletje area of Limpopo province (South Africa). The bride is publicly given a marital name by her sister in-laws during the wedding ceremony. The new nickname is meant to welcome her to her new family, such nicknames may start with a prefix 'mma' which literally means mother of, the

prefix is added to a personal name as in *mmaKagbo* 'Mother of kagbo' etc. Therefore, the above reviewed research has some similarities with the current work and will guide the researcher in discussing the marital names given to Fulɓe women at marriage.

Agyekum (2006) outlines that the Akan people of Ghana regard naming as an important aspect of their society. They consider names as not being arbitrary labels but socio-cultural tags that have socio-cultural functions and meanings. The Akan names give insight into Akan culture, environment, religion etc. Thus Akan names are not predictable until a child is born. In logical and philosophical sense a name refers to a different element of human experience among Akan people. Therefore, many Akan names are purely referential. In addition, Akan people also bear insinuating, proverbial or insulting names such as: *Sunkwa,Suronipa* or *Agyegyesem* meaning 'cry for life', 'fear human beings' and 'trouble maker' respectively. Consequantly, the current research will benefit from the above reviewed work in discussing the semantic aspects of Fulɓe nicknames.

Saarelma-Maunuuma (1999) mentions that personal naming system of the Ovambos in Namibia is based on the idea of name sharing. He indicates that when a child is born he/she is first given a temporary name at birth usually referring to the time the baby was born, for example, *Angula* (male) and *Nangula* (female) 'born in the morning hours' etc.

He further mentions that after some weeks, a child is then given a formal name by the parents. Moreover, he remarks that the prevalent custom is to name a child after his parent's close friend and the name becomes public only after the friend visits the newborn. In case of any eventuality, when the child's parents die the namesake is expected to take care of the child. Therefore, the above reviewed research will guide the current work in discussing the Fulɓe nicknames referring to the bearers' time or day of birth.

Turner (1997) discovers that many bearers of some nicknames in South Africa are not aware of their meaning, or any connotation attached to it mainly because they were not speakers of Zulu language. She further observes that nicknames are labels that function at three different levels: lexical, associative and onomastic levels. She maintains that the lexical level denotes the semantic meaning of the word chosen as a nickname. The associative level on the other hand gives the rationale behind the choice of that particular nickname. At the onomastic level the nickname becomes independent and tends to lose its original meaning. She also states that the function of nicknames in South African society goes beyond expressing the individual character, attitude, appearance etc. She also discovers that men are more likely to coin and use nicknames than women. De Klerk and Bosch (1996) and Phillips (1990) also concluded that nicknaming practices are more frequent among men than women. Therefore, the current research will benefit from the above reviewed

literature in analyzing the semantic aspects of Fulɓe nicknames.

De Klerk and Bosch (1996) looked at nicknames as powerful indicators of attitude towards gender categories. Because of their transient and optional nature, nicknames are used to show a closer relationship to ongoing trends in the culture and society than other more fixed part of the language. They added that the convention regarding nicknames coinage and usage are closely related to gender of the bearers and the users, and that more males have nicknames than females. They further revealed a greater tendency for female nicknames to function as indicators of affection rather than for humorous or critical effect. Therefore, the above reviewed literature will help the current work in discussing the conventions regarding nicknames coinage among Fulɓe.

Oseni (1981) categorises names in Nigerian context into two categories viz: the African indigenous names and the religious or foreign names. The former are names which emanated from African cultures without any foreign influence, while the later include all names imported into African societies in one way or the other. Examples of African indigenous names include: *Ngozi, Balogun, Bako* etc. while the religious/foreign names may include: George, Mohammad, Peter, Sa'idu etc. Thus, the above reviewed research will guide the current work in making a distinction between Arabic names brought to Fulɓe through Islam and the typical Fulɓe nicknames.

Akinnaso (1980) states that the condition of the home and the circumstances that strictly pertain to the child's birth or its appearance at birth determine a child personal name among Yoruba people, as in: Ige (a child who presents the legs first at birth), the religion affiliation of the family, the occupation of the parents, example: *Odeyemi* 'hunting befits me' and the status of the parents all play a role in naming a child. Therefore, the above reviewed work will guide the current research in discussing the semantic aspect of Fulɓe nicknames.

Kempson (1977) believes that proper names can only be meaningful when they are related to their referent. She asserted that one cannot ask 'what is the meaning of the expression: Noam Chomsky?' but rather ask 'who does the expression: Noam Chomsky refer to?' Oseni (1981) in support of the above view states that, names can only be interpreted based on the synchronic and diachronic description rather than trying to get their denotative meaning like other ordinary words of a language. Moreover, Liu (2013) provides a comprehensive explanation of the above views presented by Kempson (ibid) and Oseni (ibid) by proposing that; descriptions are associated with the use of proper names in two distinct ways: the first description sees names as identification tool and that answers the question of the meaning of a name, while the other description is used to identify the specific bearer with the qualities described by the name and this answers the question of who the name

refers to. Therefore, the above reviewed research will guide the current work in discussing the semantic aspects of Fulɓe nicknames.

Klerk and Bosch (1971) explained that there is an interesting difference in the nature and function of nicknames from one group to another. Nicknames show evidences of linguistic creativity and playfulness. They further make a distinction between nicknames and pet names with reference to Morgan & et al (1979) who labeled pet names as those names invented by parents for their very young children. While nicknames invented by companions, classmates or members of a peer group. They also discover that nicknames could be used to mark members of a certain group; most of the nicknames they examined were derived from internal feature of the first names, many of them being a direct manipulation of the first names based on alliteration, assonance and rhyme. Thus, the current research will benefit from the above reviewed work, from morphological and semantic perspectives.

Goodenough (1965) reports that among the Lakalai people of New Guinea personal naming practice is hinged on two basic principles: the use of fixed sequence of names reflecting one's place in a procreation chain and naming children for their sib or the place, time, day or the event associated with the child pregnancy or birth. Consequently, the current research will benefit from the above reviewed work in discussing the semantic aspects of Fulɓe nicknames.

The number of Fulfulde nominal classes is between twenty five to thirty (see Arnott 1970, Gaden 1914 and westernman). These classes function in the language just as gender does in other languages. Mukoshy (1991) observes that these classes are well maintained by all dialects of Fulfulde. Therefore, the above reviewed research will guide the current work in discussing the morphology and semantics of Fulfulde nominal grades.

Mukoshy (1991) reveals that Fulfulde has free and bound segmental morphemes. Nouns and verbs as well as the quantifiers and modifiers are bound morphemes, because they have to mark tense, voice and number, as well as concord respectively. The free morphemes are the pronouns, adverbs and particles. He added that the language does not accept consonants clusters initially but finally on pronounce, particles, concord, idiophones or in the imperative of some verbs. Therefore, the above reviewed research will guide the current work in analyzing the morphology of Fulɓe nicknames.

Abba (1991) classifies the conditions that make consonants permutation possible in Fulfulde into three viz: the pluralisation of a verb after a plural subject, the inversion of the subject-verb order into verb-subject order and lastly, the pluralisation of common nouns or the pejorative or augmentative usage of nouns. He added that all these permutation takes place at the initial consonant of the nouns involved. However, he concluded that the initial consonant permutation between singular and plural forms of the verb occurs in

three levels viz: at the top it occurs within continuants, in the middle are the stops while at the bottom are prenasalised consonants, but not in all consonants system of the language. Thus, the above reviewed research will help the current work in analyzing the morphology and semantics of Fulfulde nominal grades within Fulɓe nicknames.

Ahmed (2015)) in his research on Fulɓe clan names in Plateau State, identifies the suffix -ji as a suffix used in reference to Fulɓe clan names with foreign stem as in: *Fiikaaji, Gayaaji* etc. While the suffix -jo singular with -en as plural are used in deriving Fulɓe clan names built on full words that function as a stem as in: *Kaccecereejo, Woylaajo* or the plural forms *Kaccecere'en, Woyla'en* etc. the vowel lengthening in the singular form is always shortened in the plural form. Furthermore, he identifies -ankeejo with -anko'en singular and plural respectively as suffixes used in deriving clan names referring as in: Katsinankeejo and Katsinaanko'en singular and plural respectively. Consequently, the above reviewed research will guide the current work in discussing the morphology and semantics of Fulfulde nominal grades within Fulɓe nicknames.

Umar (2014) categorises Fulfulde compounds into: *noun-base compound* which consists of a noun+ noun, noun+ pronoun, noun+ adjective and proper names and a pronoun-*base compound* which consists of pronoun+ noun and pronoun + pronoun. He further grouped the *verb-base compound* into: verb + verb and

verb + noun. Furthermore, under *idiophone-base compound* he identifies idiophone+ idiophone compound. He also identifies quantificational adjectives, colour adjectives, adjective+ adjective, adjective + noun and numeric adjective compounds. all as a sub-categories of *adjective-base compound*. Lastly he identifies *preposition-base compound* in which the preposition qualifies the noun. Therefore, the current research will benefit to a greater extent from the above reviewed work in discussing the morphological aspects of Fulɓe nicknames.

Fulfulde has many ways of creating or deriving its words. Daudu (1998) found that the most commonest ways is that of derivation, because the language has many primary nouns that are derived from verbs. He further observes that, the morphological processes of clipping, back formation, onomatopaeia, coinage and compounding are all productive in the language. Therefore, the current research will benefit to a large extent from the above reviewed work in discussing the morphological processes involved in the formation of Fulɓe nicknames.

In conclusion, all the above reviewed scholarly researches have similarities in one way or the other with the current research. As such, the current research will be guided to a large extent by the works of these scholars.

CHAPTER THREE

RESEARCH METHODOLOGY AND THEORETICAL FRAMEWORK

3.0 Introduction

This chapter discusses the research design, methods used in data collection, the area of study, sample selection as well as the theoretical frameworks adopted in this research.

3.1 Research Design

This research uses descriptive design to describe the morphological formation of Fulɓe nicknames, semantics of Fulɓe nicknames and the morphology and semantics of Fulfulde nominal grades within nicknames. A qualitative approach was adopted in both data collection and analysis. Moleong (1988) affirms that qualitative research is a type of research which does not include any calculation or enumeration. He further explains that qualitative research is the research in which the data are in form of written or oral words which are descriptively analysed. Based on this, the study at hand is qualitative and descriptive in nature, since the data collected were not enumerated but oral words.

3.2 Area of Study

This research was carried out in Taraba State in the following Local Government Areas: Ardo-Kola, Jalingo and Zing, which are places that are

highly populated by Fulɓe. In addition, the researcher, who is also a native speaker, hails from the area.

3.3 Research Methodology

This research employed the use of interview as a method of data collection. The choice of this method was done due to the nature of its flexibility with the hope of having a free discussion between the researcher and his informants. For the respondents, whom the researcher discussed with freely interview questions were presented in an informal and relaxed atmosphere in which the data was elicited without any stress. While for the respondents whom the researcher cannot discuss freely the formal (interview) method was adopted.

3.4 Sample Selection

Milroy (1987) suggests an in-depth investigation using a small number of reliable respondents. She noted that languages tend to be more homogeneous than other types of behaviors and require less data since too much of it tends to exhibit repetitive characteristics and increase data handling problem. Therefore, the researcher concentrated on only Fulɓe native nicknames. However, those nicknames that repeated themselves and those borrowed and had not been nativised were not considered.

The researcher targeted twenty one respondents who were all residents of the area under study (seven respondents from each local government) with the

following characteristics: knowledgeability, accessibility, diversity and representativeness. The researcher reached out these respondents through judgemental sampling (also known as purposive sampling), though not variables gender and age were considered in the sampling so as to bring out diverse responses. Going by what is in the law, the youths were those respondents of between 18 to 35years. For institutionalised memory, respondents aged above thirty five were also chosen. The two cohorts of respondents (as illustrated below) supplied the Fulɓe nicknames and their semantic interpretation.

Table 1   **Research Respondents**

12 Females   9 males

5 Youths   7 Elderly   4 Youths   5 Elderly
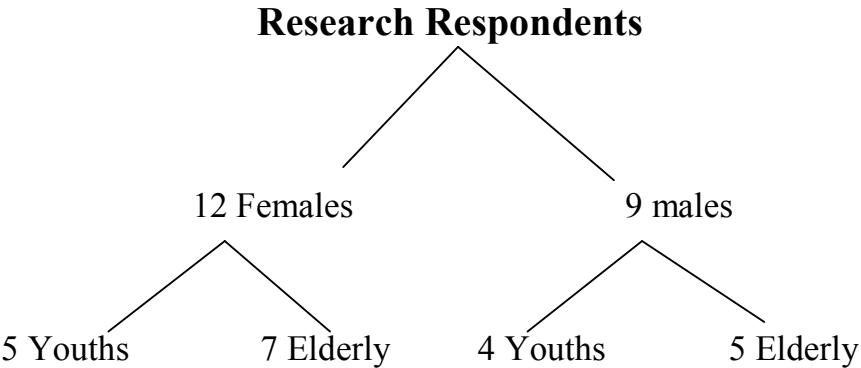
3.5 Data Analysis Procedure

The researcher uses the data collected through the interview method in the analyses. The researcher was basically concerned with firstly, identifying the morphological processes involved in the formation of the nicknames. Secondly, the researcher morphosemantically analysed the nicknames. Lastly the researcher was concerned in analyzing the morphology and semantics of Fulfulde nominal grades within Fulɓe nicknames.

3.6 Theoretical Framework

The research adopted the descriptive theory of names, which has its origin in the philosophy of language, logic and mathematics by a German Scholar Gottlob Frege (1892). Furthermore, the basic assumption of the theory is that: a name finds it proper referent through a set of qualities or characteristics that the referent possesses. This is done through defining a name in terms of the things, actions, qualities, events etc. it denotes. In relation to this, Fulɓe give nicknames that describe the bearers' time of birth, season or order of birth in the family etc. In this case Fulɓe nicknames have referential or descriptive meaning.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter presents an analysis of the data collected for this research on Fulɓe nicknames. The data is analyzed on three different levels. Firstly, the researcher makes a morphological analysis of the nicknames. This is followed by the morphological and semantics analysis of the data. Lastly, the researcher presents the morphology and semantics of Fulfulde nominal grades with reference to Fulɓe nicknames.

4.1 Morphological processes

A preview of the data shows that, most Fulɓe nicknames are derived from different word categories through different word formation processes. In this research, the following processes are analysed: affixation, compounding, clipping, derivation, stress change and coinage.

4.1.1 Affixation

Linguistically, Fulfulde uses affixation as a process of forming new words by adding a bound morpheme (or an affix) to an already existing word or name. However, only suffixation featured in the data collected for this research.

4.1.1.1 Suffixation

Based on the data collected, it was found that many Fulɓe nicknames are derived by attaching a bound morpheme in front of some nouns to derive another meaning, as illustrated below:

1. a. Jaɓɓoo + ji → Jaɓɓooji

    b. Kiirii + jo → Kiiriijo

    c. Hamma + wa → Hammaawa

    d. Kaawu + wa → Kaawuuwa

    e. Inna + yo → Innaayo

The suffix -ji in example (1a) above can be attached to many nicknames, such as: *Goggooji, Yaayaaji, Daadaaji, Addaaji, Kaawuuji, Yerooji* etc. The suffix -jo in example (1b) above would occur with many nicknames, particularly, those referring to the bearers' clan names as in: *Suwaljo* 'a member of 'suwal clan', *Woylaajo* 'a native of Northward', *Keesuujo* 'a member of Keesu clan' etc. The suffix -wa in examples (1c & d) above attaches the semantic value of 'big size' to the above proper noun and can also accompany some nicknames with adjectival stems, as in: *Ɓaleewa* 'black argumentative'. Even though the suffix -yo in example (1e) above is not a nominal grade, yet it is suffixed to nicknames like: *Baabayo, Innaayo, Bappayo* etc.

4.1.2 Compounding

Compound words can be classified in terms of their input categories (i.e the word classes of its constituents). Based on the data at our disposal, many Fulɓe nicknames are combination of two or more words with the following grammatical categories; noun+noun, verb+noun, noun+adjective and pronoun+noun as presented below:

4.1.2.1 Noun + Noun

These are nicknames in which two nouns are brought together to form a compound word (nickname). Most of the compound constituents under this category are nicknames themselves, however, they are sometimes put together and function as a nickname with a genitive relationship. The first noun always functions as the head. Consider the following examples:

2. a. Adda + Jaaliingo → Addajaaliingo   'elder sister of Jaliingo'

    b. Daada + Saare → Daadasaare   'mother of the hause'

    c. Hamma + Awdi → Hamma'awdi   'elder brother of Awdi'

    d. Baaba + Waage → Baabawaage   'father of waage (a cow)'

The nickname in example (2a) above *Addajaaliigo* is feminine because of its first compound constituent *Adda* which denotes female gender, its masculine counterpart would be *Baabajaaliigo* because of the first compound constituent

Baaba which denotes male gender. The nickname in example (2b) above

Daadasaare is also feminine because of its first compound constituent *Daada*

which denotes female gender and it can also accompany many common nouns

like: *Wuro* and *Suudu* as in *Daadawuro* and *Daadasuudu* respectively. While

the nickname in example (2c) above *Hammaawdi* is masculine because of the

first compound constituent *Hamma* which denotes male gender. So also, the

nickname in example (2d) above *Baabawaage* is masculine because of its first

compound constituent *Baaba* which denotes male gender and the noun can also

take other names of cows as in: *Baabafure, Baabaoole* etc.

4.1. 2. 2 Verbs + Noun

These compound words are composed of a verb and a noun. This process is

found productive in the formation of Fulɓe nicknames, looking at the following

examples:

3.   a. Yiɗ + i + Kaawu → Yidikaawu 'like uncle'

      b. Yiɗ + i + Maama → Yidimama 'Like grandmother'

The first compound constituents in the above examples (3a & b) *Yidi* is derived

from a verbal root yiɗ- and the suffix -i marks: past tense, active voice and

positive polarity.

4.1.2.3 Noun + Adjective

Based on the data we gathered, Fulɓe nicknames are formed by attaching an adjective to a noun to form a compound nickname with the noun been the head. Considering the following examples:

4. a. Baaba + Peetel → Baabapeetel 'Small father'

   b. Baaba + Mannga → Baabamannga 'Big father'

   c. Kaawu + Peetel → Kaawupeetel 'Small Uncle'

All the above nicknames in examples (4a-c) are masculine because of their first compound constituents: *Baaba* and *Kaawu* which denote male gender. Their feminine counterparts are: *Addamannga*, *Daadamannga*, *Addapeetel*, *Goggo-peetel* etc.

4.1.2.4 Pronoun + Noun

These compound nicknames are composed of a pronoun as a head plus a noun as a second element of use (compound constituent), as illustrated below:

5. a. Mo + Allah-Yidi 'beloved of God'

   b. Mo + Daali 'who own castrated bulls'

The pronoun mo- in the above examples (5a & b) stands as a relative pronoun used to introduce the above clause *Allah-yidi* or the above noun *Daali* respectively.

4.1.3 Clipping

Some Fulɓe nicknames are found to be clipped forms derived from other words or proper nouns. Based on the data available to us the research identifies two types of clipping, namely; back and front clippings as discussed below:

4.1.3.1 Front Clipping

This is a process whereby a word is shortening by realising only the initial part of the base and the word retains its meaning and grammatical category. Consider the following examples:

	Full Forms (Base)	**Clipped Forms (Nicknames)**
6. a.	Hamman'adama	Hamman 'elder brother'
b.	Moodibbo	Moodi 'learned one'
c.	Jumɓaare	Jumɓa 'born on Friday'
d.	Jaabuuru	Jaabu 'born with a long navel'

The full form in example (6a) above is a personal name. However, people tend to realized only the first compound constituent *Hamman*. The nickname in example (6b) above *Moo\di* is derived by clipping the last syllable of the full form. While the nickname in example (6c) above *Jum\ɓa* is achieved by clipping the last two syllables of the full form (-a & re). Lastly, the nickname in example (6d) above *Jaabu* is achieved also by clipping the last two syllables of the full form (-u & ru).

38

4.1.3.2 Back Clipping

This is the opposite form of front clipping. In this process it is only the last segments or syllables of the base involved are realised but the meaning and grammatical category of both the full and the clipped forms remain the same. Consider the following examples:

Full Form (Base)   Clipped Form (Nicknames)

7.   a. Yaapendo   Pendo 'maternal aunt'

b. Bakari   Kari   'equivalent to Abubakar'

c. Alamiisa   Miisa 'born on Thursday'

The above full forms in examples (7a-c) above are proper nouns. However, some nicknames are still derived from them but the meanings and grammatical categories of both the full and derived forms remain the same. The nicknames in examples (7a & b) above *Pendo* and *Kari* are achieved by clipping the first syllables of the full forms, *Yaa* and *Ba* respectively. However, the nickname in example (7c) above *Miisa* is achieved by clipping the first two syllables of the full form.

4.1.4 Derivation

Fulɓe nicknames are derived from different word categories, based on the data at hand. The above word formation process (derivation) is achieved by adding

some derivational affixes; -jo or -ɗo to the already existing word, as illustrated below:

4.1.4.1 Nicknames Derived From Nouns

Morphologically, a noun in Fulfulde is made up of a nominal stem and a suffix. In deriving a nicknaming another suffix may be added. Consider the following examples:

| | Base Forms | Nicknames |

Base Forms   **Nicknames**

8.   a. Kila 'blacksmither'   Kilaajo 'Blacksmither'

    b. Gombe 'name of a town,   Gombeejo 'a Pullo native of Gombe'

    c. Woyla 'Northward'   Woylaajo 'a Pullo native of Woyla'

    d. Kiiri 'name of a clan'   Kiiriijo 'a member of Kiri clan'

The nicknames in examples (8a-d) above *Kilaajo, Gombeejo, Woylaajo* and *Kiiriijo* are derived from the above base forms (a-d) Kila, Gombe, Woyla and kiiri respectively.   The last vowels of the base forms are lengthened to accommodate the derivational suffix -jo.

4.1.4.2 Nicknames Derived From Verbs

A verb in Fulfulde is made up of a root and a suffix. While the root is stable, the suffix changes (tense maker) based on the tense, voice and aspect polarity. However, in deriving nicknames from some verbal roots sometimes the root

change as a result of the nominal suffix attached to it. Consider the following examples:

Verb root + suffix   nicknames

9.   a. Arɗ + a   'lead'   Arɗo 'a leader of Fulɓe group'

      b. Suɓ + a 'choose'   Cuɓaaɗo 'the chosen one'

      d. Yiɗ + a   'love'   Giɗaaɗo 'the loved one'

The suffix -ɗo is a variant of -jo. Each occurs in a different environment, the latter is suffixed to verbs and adjectives while the former to nominal roots. In example (9a) above the nickname *Arɗo* is achieved by replacing the tense suffix -a with a personal nominal grade -o. However, in examples (9b & c) above *Cuɓaaɗo* and *Giɗaaɗo,* there is an instance of initial consonant alternation before achieving the derived forms. Thus, s- changes to c- and y- to g. This happens as a result of the nominal grade -ɗo and the tense marker (aa) in both examples marked past tense, passive voice and positive polarity.

4.1.5 Coinage

Many first names of Islamic origin have some Fulfulde equivalents in form of nicknames which are coined to be used simultaneously with the bearers' first names. Consider these examples:

First Names   Fulfulde Equivallent

10.   a. Mohammed Giɗaaɗo/Cuɓaaɗo 'the beloved or chosen one'

b. Ibrahim   Jaalo 'the over comer

c. Maryam   Inna Isa 'Mother of Isa'

d. Ali   Garga 'brave'

All the first names in the above examples (10a-d) are of Islamic origin and the equivalents are coined in Fulfulde as a result of respect to the first bearers of these names. The coinage is based on the antecedents of the first bearers. For instance, in example (10a) above *Giɗaaˈɗo* is based on the fact that Prophet Mohammad (SAW) is the beloved of God. In the same vein, the nickname *ˈCuɓaaɗo* is based on the fact that the Prophet is the chosen one. The nickname *Jaaˈlo* in example (10b) above is coined as result of the struggle fought by Prophet Ibrahim (AS) where he eventually emerged victorious. Furthermore, the nickname in example (10c) above *Inna-Isa* is based on the fact that Maryam was the mother of Prophet Isa (AS). Lastly, the nickname *Garga* in example (10d) above means brave based on the history of Ali who was a brave companion of Prophet Mohammad (SAW).

4.1.6 Stress Change

Stress change is a process whereby a change of stress (primary stress) position in a word results in the change of meaning. Fulfulde being a stress language

derives many nicknames through stress change. Based on the data at hand Fulɓe nicknames are derived from nouns, verbs and adjective through this process, as can be seen below:

4.1.6.1 Nicknames Deduced From Nouns

Noun in Fulfulde is made up of a nominal stem and a nominal grade, many nouns become nicknames when their stress is moved from one syllable to the other. Considering the following examples:

      Noun   **Nicknames**

11. a. ˈAltine 'Monday'   Altiˈne 'feminine- born on Monday'

    b. ˈJemma 'night'   Jemˈma 'feminine born in the night'

    c ˈJuulde 'prayer'   Juulˈde 'born on Sallah day'

    d. ˈGole   'chin'   Goˈle 'a feminine with big chin/cheek'

The above nouns are disyllabic in nature, when their stress is at the first syllables they are common nouns and when it is shifted to the final syllables they become nicknames.

4.1.6.2 Nicknames Deduced From Verbs

A verb in Fulfulde is composed of a root and a suffix which normally marks tense, voice and aspect polarity. Many verbs become nicknames when their stress is shifted from one syllable to the other. Consider the following examples:

Verb + suffix   **Nicknames**

12. a. ˋEgg + i 'migrated'   egˋgi 'born while on migration'

b. ˋJaany + i 'came back' Jaanˋyi 'born in the late evening'

c. ˋVel + i 'happy'   Veˋli 'happy'

d. ˋJaal + o 'win'   Jaaˋlo 'winner'

The above verbs are disyllabic in nature and the suffixes -i and -o marks tense, voice and aspect polarity. The verbs are converted to nicknames through the process of moving their primary stress from being on the first syllable to the final syllable.

4.1.6.3 Nicknames Deduced From Adjectives

Adjectives in Fulfulde are made up of stem and a nominal grade which always agrees with the noun they described. Many adjectives become nicknames when their primary stress is moved from one syllable to another. Considering the following examples:

Adjective   **Nicknames**

13.   a. ˋBoɗɗo 'beauty'   Boɗˋɗo 'the beauty/handsome'

b. ˋJaamo 'healthy'   Jaaˋmo 'the healthy'
c. ˋMannga 'big'   Manˋnga 'big'

d. ˋBonngel 'beauty'   Bonˋngel 'beauty'

e. ˋMawɗo 'elder/eminent' Mawˋɗo 'an elder/eminent'

The above adjectives are disyllabic and stressed on the first syllables while in deriving nicknames, the primary stress is shifted to the final syllable.

4.2 Semantic Interpretation of Fulɓe Nicknames

In this research the word 'meaning' is used to embrace all the aspects or circumstances that are taken into account when a nickname is given. Thus, the nicknames discussed under this section are typologically divided into six categories: (a) nicknames associated with the manner of birth, (b) death allusion and survival nicknames (c) nicknames related to the bearers' time of birth (d) nicknames referring to the physical characteristics of the bearers, (e) nicknames given to women at marriage and (f) nicknames given in avoidance of calling major names. Moreover, every typological classification is further sub-divided into: male nicknames, female nicknames and nicknames applicable to both genders.

4.2.1 Nicknames Associated with the Manner of Birth

These are nicknames given to individuals taking into consideration the sequencing and the mode of their birth. Nicknames that are discussed here include ordinal nicknames which include nicknames of first, second, third and last born, twin nickname, a nickname of a child born after twins, nickname of a female who follows series of male children and vice versa. However, the manner of birth in this research does not exactly imply on how a child was born,

but rather refers to the order of birth and/or if a child was born a twin. More often, these nicknames are given by grandparents. Consider the following examples:

4.2.1.1 Male Nicknames

These are nicknames that are only applicable to masculine, they include:

14. a. Hamm + a + Dikk + o → Hammadikko 'first child'

   b. Baa + Sambo → Baasambo 'second child'

   c. Baa + Yero → Baayero 'third child'

   d. Hamm+a + Awdi → Hamma'awdi 'who follows female children'

The above nicknames from example (14a-c) are ordinal nicknames given to individuals in relation to their sequence of birth. The compound nickname in example (14a) above *Hamma-dikko* is given to a first child masculine, while *Baasambo* in example (14b) is given to a second child and its clipped form is *Saambo*. *Baayero* in example (14c) above is given to a third child its clipped form is *Yeero*. The compound nickname in example (14d) above *Hamma-awdi* is given to a child who follows series of female children in procreation chain and *Aw'di* is its clipped form.

4.2.1.2 Female Nicknames

These are nicknames that are only applicable to feminine. They include:

15. a. Asta + Dikk + o → Astadikko 'first born'

    b. Duudu → Duudu 'who follows male children'

The nicknames in example (15a & b) above are related to the bearers' sequence of birth. The nickname in example (15a) above *Asta-dikko* is given to a first child feminine, while *Duudu* in example (15b) is given to a female child who follows a series of male children in procreation chain.

4.2.1.3 Nicknames Given to Both Genders

These are nicknames applicable to both masculine and feminine. They include:

16. a. Dikk + o → Dikko 'first born'

    b. Gaaji → Gaaji 'last born'

    c. Chiwt + o → Chiwto 'twin'

    d. Saajo → Saajo 'who follows twins'

The nicknames in example (16a & b) above are ordinal nicknames given to individuals based on their sequence of birth. The nickname in example (16a) above *Dikko* is a clipped form of the compound nicknames *Hamma-dikko* and *Asta-dikko* and is given to a first child both masculine and feminine, while *Gaaji* in example (16b) above is given to a last born both masculine and

feminine. The birth of twins *Ciwtaaɓe* is viewed as a good will among Fulɓe. Thus, a twin is called *Ciw'to* as in example (16c) above, while a child who follows them immediately is called *Saajo* as in example (16d) above.

4.2.2 Death Allusion and Survival Nicknames

Some cultures believe that if a woman suffers constant child mortality, then one of the reasons is that, it is the child's mother in the underworld that does not want the child to stay in the living world. To combat such unfortunate situation, the parents give the child a weird name. These cultures believe that, if the child is given unattractive name the underworld mother would not accept the child and this would make him stay in the living world. However, Fulɓe people believe that life and death are in the hands of God. Nevertheless, grandparents usually give such children some nicknames, such as:

4.2.2.1 Male Nicknames

These are nicknames that are only applicable to masculine. They include:

17.　　a. Hamm + a + Jooɗ + a → Hammajooɗa 'brother sit down'

　　　　b. Geeb + i → Geebi 'neglected one'

　　　　c. Ngooba → Ngooba 'dung'

　　　　d. Suuɗ + i → Suuɗi 'hidden one'

All the above nicknames are given to individuals whose mother suffered constant child mortality in the past. The compound nickname in example (17a)

above *Hamma-jooda* sounds like a command to the bearer 'Brother sit or stay', the nickname in example (17b) above *Geebi* 'neglected' is derived from a verbal root 'yeeb' and the suffix -i marks past tense, active voice and positive polarity respectively. The initial consonant alternation in this nickname is triggered by the pluralisation of the verbal form. Furthermore, the nickname in example (17c) above *Ngooba* is derived from the noun *Ngoobaare* 'dung hill'. While the nickname in example (17d) above *Suuᶦdi* is derived from the verb *suuda* 'to hide' and the suffux -i marks past tense, active voice and positive polarity respectively.

4.2.2.2 Female Nicknames

These are nicknames that are only applicable to feminine. They include:

18.   a. Seel + i → Seeli 'dodged'

        b. Faalaa + ka → Faalaaka 'not cares for'

        c. Dujj + o → Dujjo 'disregarded one'

        d. Jidd + e + re → Jiddere 'rubbish heap'

The nickname in example (18a) above *Seeᶦli* 'dodge' is derived from a verb seela 'to dodge', the suffix -i marks past tense, active voice and positive polarity respectively. The undertone of the nickname is that the bearer has dodged the death. *Faalaaka* in example (18b) is derived from a verbal root 'faalaak' and the suffix -a marks past tense, passive voice and negative polarity. The nickname in

example (18c) above *Dujjˋo* is derived from a verb 'dujji' meaning ignored. While the anaptyctic vowel -e- in example (18d) above *Jiddere* is inserted between the nominal stem (Jidd-) and the nominal grade (-re) to break the consonant cluster (ddr).

4.2.2.3 Nicknames Given to Both Genders

These are nicknames applicable to both masculine and feminine. They include:

    19.   a. Jooɗ + a → Jooɗa 'sit'

            b. Wuudin + i → Wuudini 'abandoned'

The nickname in example (19a) above *Jooˋɗa* is derived from a verb ˋjooɗa, the nickname is like a command to the bearer to stay alive and is a clipped form of *Hamma-jooɗa* and *Asta-jooɗa*. The nickname in example (19b) above *Wuudiˋni* is derived from a verb wuudin 'to abandoned', the suffux -i marks past tense, active voice and positive polarity respectively.

4.2.3 Nicknames Related to the Bearers Time of Birth

These are nicknames related to the time, day, month or festive period of one's birth. In most cases it is the grandparents or the mid-wife who receives the birth that usually gives these nicknames, the selection of these nicknames among Fulɓe seemed culturally based on the exact time or period of delivery such as: morning, evening or night, the exact day, month or festive period etc. Examples of such nicknames may include:

4.2.3.1 Male Nicknames

These are nicknames that are only applicable to masculine. They include:

20. a. Oor + i → Oori 'born in the morning'

    b. Jaany + i → Jannyi 'born in the evening'

    c. Hamm + a + Miisa → Hammamiisa 'brother to Thursday'

    d. Hamm+ a + Jumɓa → Hammajumɓa 'brother to Friday prayers'

    e. Hamm + a + Haaram → Hammahaaram 'brother to Haaram'

    f. Hamm+ a + Juulde → Hammajuulde 'brother to eid prayers'

The nickname in example (20a) above *Ooˋri* is given to a child born in the morning when cattle are going out for grazing and the suffix -i marks past tense, active voice and positive polarity respectively. The nickname in example (20b) above Jannyi is derived from a verb ˋ*jaanyi* 'returned' and is given to a masculine born in the evening, specifically, when cattle are coming back from grazing. In example (20c) above the compound nickname *Hamma-miisa* is referring to a masculine born on Thursday and it clipped form is *Miisa*. The nickname in example (20d) above *Hamma-jumɓa* is given to a masculine born on Friday. *Hamma-haaram* in example (20e) above is given to a masculine born in the ninth month of hijrah calendar (Almuharram). While the nickname in example (20f) *Hamma-juulde* is given to a masculine born on the month of prayer.

4.2.3.2 Female Nicknames

These are nicknames that are only applicable to feminine. They include:

21.   a. Asta + Jumɓa → Astajumɓa 'feminine born on Friday'

          b. Asta + Haaram → Astahaaram 'feminine born in Haram'

          c. Asta + Juulde → Astajuulde 'feminine born on month of prayer'

          d. Suum + a+ yee →Suumayee 'feminine born in the month of fasting'

          e. Jemma 'feminine born in the night'

          f. Altine 'feminine born on Monday'

The compound nickname in example (21a) above *Asta-jumɓa* is given to a feminine born on Friday. The nickname in example (21b) above *Asta-haaram* is given to a feminine born on the ninth month of hijrah calendar (Almuharram). The nickname in example (21c) above *Asta-juulde* is given to a feminine born in the month of prayer. *Suumaˋyee* in example (21d) above is derived from the noun Suumayeeru 'the month of fasting' and is given to a feminine born in the month of fasting, it other vision is *Cuuˋmo*. Furthermore, the nickname in example (21e) above *Jemˋma* is given to a feminine born in the night, while *Altiˋne* in example (21f) above is derived from ˋAltine 'Monday' and is given to a feminine born on Monday.

4.2.3.3 Nickname Given to Both Genders

These are nicknames that are applicable to both masculine and feminine. They include:

22.   a. Juul + de → Juulde 'eid prayer'

       b. Jumɓ + a → Jumɓa 'Friday prayer'

The nickname in example (22a) above *Juul'de* is given to both masculine and feminine born on the month of prayer and is a clipped form of *Hamma-juulde* and *Asta-juulde*. While *Jum'ɓa* in example (22b) above is a short form of *Hamma-jumɓa* and *Asta-jumɓa* and it is given to both masculine and feminine born on Friday.

4.2.4 Nicknames Referring to Characteristics of the Bearer

In Fulɓe culture some nicknames are given based on certain tangible features of some part of the bearer's body, these nicknames are spontaneously given to individuals by friends and grandparents to relate to some aspects of the bearers' character, physique or quality etc. Such nicknames include:

4.2.4.1 Male Nicknames

These are nicknames that are only applicable to masculine. They include:

23.   a. Hamm + a + Jaabu → Hamma-jaaɓu 'brother to navel'

      b. Ɓalee + ri → Ɓaleeri 'back'

c. Boɗee + jo → Boɗeejo 'a light skin person'

d. Kolaa + ɗo → Kolaaɗo 'trusted one'

The compound nickname in example (23a) above *Hamma-jaabu* is given to a masculine born with a long navel. The nicknames in examples (23b & c) above *Ɓaleeri* and *Boɗeejo* are referring to the bearers' complexion. However, the nickname in example (23d) above *Kolaaɗo* refers to the bearer's character and is derived from a verb hoola 'to trust' the alternation of the initial consonant from a continuant h- to k- is triggered by the post nominal suffix.

4.2.4.2 Female Nicknames

These are nicknames that are only applicable to feminine. They include:

24.   a. Asta + Jaabu → Astajaaɓu 'feminine born with long navel'

b. Danee + jo → Daneejo 'fair in complexion'

c. Boɗɗ + o → Boɗɗo 'beauty'

d. De'i 'calm one'

The compound nickname in example (24a) above *Asta-jaaba* is feminine because of the first compound constituent *Asta* which denote female gender and it is given to a feminine born with a long navel. The nickname in example (24b) *Daneejo* is given based on the bearer's complexion, while the nickname in (24c) *Boɗdo* is derived from an adjective stem boɗɗ- and it refers to the bearers'

appearance. The nickname in example (24d) *De'i* is derived from the verb de'ita 'to calm down' and is refers to the bearers' character.

4.2.4.3 Nickname Given to Both Genders

These are nicknames that are applicable to both masculine and feminine. They include:

25.   a. Jaabu 'one with long navel'

The nickname in example (25a) above *Jaabu* is a short form of the nicknames *Hamma-jaabu* and *Asta-jaabu*, it is derived from a noun jaabuuru 'navel'. The nickname is given to both masculine and feminine born with a long navel.

4.2.5 Nicknames Given to Women at Marriage

In Fulɓe culture, a marital name suitable to the bride's new status is given to a woman upon getting married, the name is meant to welcome her to the new family and role. More often, this name is publicly given by the bride's sister in-laws or the co-wife during the wedding ceremony. But the choice of these names is guided by many factors which include; the position of the groom's birth in the family, marital names expressing hopes, proverbial names etc. Such marital names may include:

26. a. Yaa + wuru → Yaawuru 'wife of the first born'

b. Sukaa + yel → Sukaayel 'wife of the last born'

c. Jajjin + ɗo → Jajjinɗo 'expander'

d. Geɗee + wa → Geɗeewa 'portion'

e. Peesin + ɗo → Peesinɗo 'the sufficient'

f. Lumb + i → Lumbi 'put in the middle'

g. Kaaɓanaa + ɗo → Kaaɓanaaɗo 'who is much awaited for'

The reason for the selection of these marital names varies. For instance, the nicknames in examples (26a & b) are selected based on the grooms' birth position in the family. Hence, *Yaawuru* is given to the wife of the first born and *Sukaayel* which is derived from 'Sukaa' meaning youth is given to the wife of the last born. While the nicknames in examples (26c, d & e) are names expressing hope that the bride will give birth to many children, morphologically the nickname in example (26c) is derived from the verb 'yaaja' 'become wider' to 'yaajina meaning make wider and eventually *Jajjindo* 'the widener' the initial consonant alternation in this nickname occurs as a result of the post nominal suffix attached to it. In the same vein, the nickname in example (26d) above *Geɗeewa* 'portion' is derived from the noun 'geɗal' meaning share or potion. Furthermore, the nickname in example (26e) above *Peesindo* is derived from a verb 'feesina' meaning to make sufficient. The nickname in example (26f) above *Lum﹨bi* is only given to a woman who has an endogamous marriage and the suffix -i marks past tense, active voice, positive polarity. *Kaɓanaaɗo* in (26g) above is derived from the verb 'haaɓa' and is given to a woman whose marriage date was pospounded several times.

4.2.6 Nicknames Given in Avoidance of Calling Major Names

In Fulɓe culture major names are reciprocally used among friends, close associates and members of the same peer or age group. The non-reciprocal use of first names is determined by age or institutionalised status. In this pattern, an older person addresses a young person by his first name, but the latter dares not reply to the former in the same way. The Fulɓe consider it as disrespectful or rude to address an older person by his first name such an act at times may evoke an uncharitable remark on the younger one or to some extent his family. That is exactly why one finds Fulɓe calling their older ones (parents, siblings, superiors etc) with some nicknames as a symbol of respect. These courteous nicknames may include:

4.2.6.1 Male Nicknames

These are nicknames that are only applicable to masculine. They include:

27.   a. Nyaak + o → Nyaako 'father'

      b. Bapp + a → Bappa 'paternal uncle'

      c. Kaaw + u → Kaawu 'maternal uncle'

      d. Hamm + a → Hamma 'eldest brother'

The nickname in example (27a) above *Nyaako* is given to a father, while paternal uncle is called *Bappa* as in example (27b) above. In the same vain, a maternal uncle is called *Kaawu* as can be seen in example (27c) above. The

eldest brother is called *Hamma* as in example (27d) above, while other brothers are called *Bobbo, Abba, Iya* etc. irrespective of their birth other.

4.2.6.2 Female Nicknames

These are nicknames that are only applicable to feminine. They include:

28.   a. Inn + a → Inna 'mother

      b. Yaa + Kumbo → Yaakumbo 'step mother

      c. Yaa + Pendo → Yaapendo 'maternal aunt'

      d. Add + a → Adda 'eldest sister'

The nickname in example (28a) above *Inna* is a short form of Inniraawo 'a mother'. The nickname in example (28b) above *Yaakumbo* is given to a step mother, while *Yaapendo* in example (28c) above is given to a maternal aunt and it clipped form is *Pendo*. The eldest sister is called *Adda* as in example (28d) above, other nicknames for elder sisters irrespective of their birth other include: *Seebo, Nenne, Diddi, Aabi* etc.

4.3 The Morphology and Meaning of Fulfulde Nominal Grades within Fulɓe Nicknames

This section discusses the morphology and meaning of Fulfulde nominal grades in reference to Fulɓe nicknames.

4.3.1 Nicknames with -o Nominal Grade

In the morphological consideration of nominal grades assignment, the -o grade is a human singular class used in almost all nouns referring to a singular human being, unless the nouns are assigned to the diminutive or augmentative classes. Consider the following examples:

29.   a. Chiwt + o → Chiwto 'twin'

        b. Kes + o → Keso 'new'

        c. Dikk + o → Dikko 'first child'

The -o nominal grade is not only assigned to nouns but also to verbal roots referring to single human being as in: *Jaɓ'ɓo*, *Duj'jo* etc or adjectival stems as in *Ja'mo*, *Maw'do*, *Pee'to*. The nominal grade accompanies both stems and roots that end with either a vowel or a consonant but in a case of stems or roots that end with a vowel an apostrophe is used to separate that root with the nominal grade as in *Ja'o.*

4.3.2 Nicknames with -jo Nominal Grade

The nominal grade -jo is a continuant grade of the -o class which refers to a singular human being. It is use in deriving nicknames on full words that can function as a stem. Consider the following examples:

30.　　a. Boɗee + jo → Boɗeejo 'fair in complexion'

　　　　b. Kilaa + jo → Kilaajo 'blacksmither'

　　　　c. Woylaa + jo → Woylaajo 'Native of Northward'

　　　　d. Suwal + jo → Suwaljo 'member of Suwal clan'

From the above examples (30a-c) *Boɗeejo, Kilaajo, Woylaajo* it is obvious that the last vowels of the nominal stems are lengthen, this is because the suffix -jo can't stand with a nominal stem that ends with a short vowel. In addition the nicknames in examples (30b-d) are nicknames derived from complete words. In addition, the nominal grade -jo can also goes with nicknames with foreign base or stems as in: *Salihiijo* 'a pious one' from the Arabic stem 'Salih', *Batureejo* 'european' from the Hausa stem 'Bature' etc.

4.3.3 Nicknames with -ɗo Nominal Grade

The -ɗo nominal grade is a stop grade of the nominal class -o which is personal and singular. It is used in deriving nicknames particularly from verbal roots. Syntactically Fulfulde has subject-verb order when an inversion of this order

into verb-subject order occurred, then the subject becomes -ɗo in front of the verb, as in the following examples:

31.   a. Lay + ɗo → Layɗo 'one who germinate'

        b. NGard + u + ɗo → NGarduɗo 'one who came with something'

        c. Giɗ + aa + ɗo → Giɗaaɗo 'chosen one'

        d. Cuɓ + aa + ɗo → Cuɓaaɗo 'beloved one'

All the above examples from (31a-d) are derived from verbal roots lay, ward, yiɗ and suɓ respectively. Fulfulde been syntactically haven a subject-verb order, as in 'O layi' meaning he/she has germinated, with the suffix (-i) marking past tense, active voice and positive polarity. In nicknaming the order is inverted to a verb-subject order as in example (31a) Layɗo 'who germinated'. The same inversions happened in examples (31b, c & d) above *NGarduɗo, Giɗaa\ɗo and Chuɓaa\ɗo* respectively. In example (31b) the suffix -u marks past tense, active voice, and positive polarity. While in examples (31c & d) the suffixes -aa mark past tense, passive voice and positive polarity. The alternation of the initial consonants of the nicknames in examples (31b, c & d) above from w- to ng-, y- to g and s- to c- respectively, are triggered by the post nominal grade -ɗo which refers to a single human being. Other examples may include: *Kaɓaanaɗo, Barkinɗo* etc.

4.3.4 Nicknames with -nga Nominal Grade

The nominal grade -nga is a free augmentative singular grade that can refer to a person regarded as overwhemingly large. Consider the following examples:

32.   a. Man + nga → Mannga 'big and augmentative one'

b. Tow + nga → Townga 'tall and augmentative one'

One of the features of the prenasal nominal grades is the assimilation of the final consonants or the on-set consonants of the grade in cvc+ ccv nominals. The assimilation can be progressive or regressive. In the nickname in example (32a) above *Man'nga* the phoneme /n/ in the nominal stem assimilates progressively to the phoneme /ng/ of the nominal grade. While in example (32b) above *Townga* the nominal stem can only go with the two free classes (nga & ngel) or the personal nominal grade -ɗo when referring to a single human being, as in *Tow'ɗo*.

4.3.5 Nicknames with -wa Nominal Grade

The -wa nominal grade is a continuant grade of -nga class which refers to a person regarded as over whelmingly large. Consider the following examples:

33.   a. Ɓalee + wa → Ɓaleewa 'black and augmentative one'

b. Geɗee + wa → Geɗeewa

c. Duttii + wa → Duttiiwa 'kind and augmentative one'

d. Hamm + a + wa → Hammawa 'eldest and augmentative one'

The nominal grade -wa always accompanies nominal stems that end with a vowel and the last vowel should always be lengthened otherwise the nominal grade would follow the stem, except in few cases where a nominal stem ends with a consonant germination and that germination is broken by the insertion of an anaptytic vowel as in example (33d) above *Hammawa*. Other example includes: *Kawuuwa*.

4.3.6 Nicknames with -a Nominal Grade

The -a nominal grade is an augmentative singular grade of -nga class which normally goes with nominal stems ending with plosive consonants whether that consonants are single or germinate. Consider the following examples:

34.   a. Jumɓ + a → Jumɓa 'Friday prayer'

      b. Mbeel + a → Mbeela 'a big pound'

      c. Njidd + a → Njidda 'trash heap augmentative'

      d. Hamm + a → Hamma 'eldest'

The nominal stem in example (34a) above Jumɓ- ends with a voiced bilabial implosive /ɓ/, while the nominal stem in example (34b) above Mbeel- ends with voiced alveolar literal /l/. Furthermore, the nominal stem in example (34c) above ends with a voiced alveolar plosive /d/ as germinate, while the name in

example (34d) ends with a voiced bilabial nasal /m/ also as germinate. Other examples include: *Adda, Garga, Tug'ga, Nag'ga, NJaw'ga.*

4.3.7 Nicknames with -ngel Nominal Grade

The nominal grade -ngel is a free diminutive, singular and countable grade that refers to a small person, or a person who the name givers wish to belittle or regarded with affection. Consider the following examples:

35.   a. Tow + ngel → Towngel 'tall and diminutive'

   b. Ɓin + ngel → Ɓinngel 'young and diminutive'

The nominal grade -ngel above always accompanies nicknames usually derived from adjectival stems as in examples (35a & b) above *Tow'ngel* and *Ɓin'ngel*. In example (35b) above the voiceless alveolar nasal /n/ of the nominal class assimilates the voiceless alveolar nasal /n/ of the nominal stem retrogressively.

4.3.8 Nicknames with -el Nominal Grade

The nominal grade -el is a non consonant initial grade, diminutive and singular of -ngel class which is used to refer to a small person, as in the following example:

36   a. Peet + el → Peetel 'small and diminutive'

One of the features of the non consonants initial nominal grades is been suffixed to the nominal stems that end with a consonant either as single or germinate.

Thus, the nominal grade -el is been suffixed to the above nickname in example (36a) *Pee'tel* whom nominal stem ends with the voiceless alveolar plosive consonant /t/.

4.3.9 Nicknames with -yel Nominal Grade

The nominal grade -yel is a singular, diminutive and continuant grade of -ngel class that refers to a small person or a person treated with affection by the nickname givers. Consider the following examples:

37.   a. Boɗee + yel → Boɗeeyel 'fair in complexion & diminutive'

      b. Sukaa + yel → Sukaayel 'youth and diminutive'

All the above nicknames in examples (37a & b) *Boɗeeyel* and *Sukaayel* are Incorporated with the semantic value of the word 'little' and are derived from adjectival stems 'boɗee' and 'sukaa' respectively. The nominal grade -yel can only accompany a stem that ends with a long vowel.

4.3.10 Nicknames with -ri Nominal Grade

The nominal grade -ri is a continuant and uncountable nominal grade of -ndi class which is used to cover wide range of things including; animals, colour and light. In nicknaming it is used to describe the degree of what the nominal stem denotes. Consider the following examples:

38.   a. Ɓalee + ri → Ɓaleeri 'black'

        b. Jay + ri → Jayri 'light'

        c. Ngaa + ri → Ngaari 'bull'

In nicknaming the nominal grade -ri always follows a nominal stem that ends with a long vowel or in some few cases a semi vowel. In example (38a) above *Ɓaleeri* the -ri grade describes the degree of the complexion of the name bearer, While in example (38b) above *Jay﹨ri* its described the degree of the light the nickname refers to and the nominal stem ends with a semi vowel. In example (38c) above *Ngaa﹨ri* the nominal grade describes how brave the nickname bearer is.

4.3.11 Nicknames with -di Nominal Grade

The nominal grade -di is a plosive grade of -ndi class that usually attached to uncountable nouns. The uncountable nouns as nicknames may include:

39.   a. Njob + di → Njobdi 'compensation'

      b. Nduu + di → Nduudi 'storm'

      c. Aw + di → Awdi 'seed'

      d. Shud + di → Shuddi 'haze'

In Fulfulde the phoneme /y/ can alternate to /nj/ before a back vowel (a, o or u) in a plural environment as a result of nominal grade attached to the stem. In example (39a) above *Njob﹨di* the alternation is triggered by the pluralisation of

66

the verbal root which usually occurs after a plural subject. The nicknames in examples (39a, b & c) *Nduu˺di, Aw˺di* and *Shud˺di* are all uncountable nouns. Other examples include: *Mbul˺di* and *Pur˺di*.

4.3.12 Nicknames with -nde Nominal Grade

The nominal grade -nde is a singular grade that refers to a wide range of meaning including: times and places. It is used in nicknaming to refer to another name. Consider the following example:

40.   a. Maw + nde → Mawnde 'big one'

One of the characteristics of the prenasalised suffices is assimilation. In example (40a) above *Maw˺nde* the voice alveolar nasal /n/ of the nominal grade assimilates the voiced bilabial approximant /w/ of the nominal stem regressively. The nominal grade semantically refers to the name Mohammad.

4.3.13 Nickname with -re Nominal Grade

The nominal grade -re is a singular grade of -nde class which cover a wide range of meaning. In nicknaming it is used to refer to a place, as in the following example:

41.   a. Jidd + e + re → Jiddere 'rubbish heap'

One of the consonants clusters that Fulfulde does not accept is ddr, one of the ways of breaking the unaccepted clusters is by inserting an anaptyctic vowel

between the nominal stem and the nominal grade, as in example (40a) above *Jiddere*. The anaptyctic vowel -e- takes the quality of the post -r vowel.

4.3.14 Nickname with -de Nominal Grade

The nominal grade -de is a plosive grade of -nde class that covers a wide range of meaning. It is used in the following nickname:

42.   a. Juul + de → Juulde 'prayer'

In nicknaming the nominal grade -de only occurs after a stem that ends with the voiced alveolar lateral (l) as in the above example (34a) *Juul\de*.

4.4 CONCLUSION

This chapter presents the findings of this research. Firstly, it presents the morphological process found in the formation of Fulɓe nicknames. Secondly, it presents the semantics of Fulɓe nicknames and lastly, it presents the morphology and the semantics of Fulfulde nominal grades in reference to Fulɓe nicknames.

CHAPTER FIVE

SUMMARY AND CONCLUSION

5.0 Introduction

This chapter briefly summarises what has been apparent in the work. It also provides the conclusion of what has been studied concerning Fulɓe nicknames and Fulfulde nominal grades within Fulɓe nicknames. The discussion in general reflects how the objectives of the research were achieved and how the research questions were answered.

5.1 Summary

Chapter one serves as an introductory part of this research and it contains the general background of the study, statement of the problem, the research questions, aim and objectives of the research and the scope and limitation of the study.

Chapter two presents a general literature review, where scholarly researches on naming and Fulfulde morphology were reviewed. So as to guide the current research work.

Chapter three presents the research design, area of the study, research methodology, sample selection, data analysis procedures and the theoretical frameworks adopted for the research.

Chapter four presents the data analyses and presentation based on the objectives of the research.

Chapter five as the last chapter of the research presents the summary of the chapters, conclusion based on the research findings guided by the research objectives.

5.2 Conclusion

The conclusion has been directed in such a way that it reflects the objectives of the study. The first objective of this research sought to establish the morphological processes involved in the formation of Fulɓe nicknames. The study establishes that like other words, nicknames are formed through different word formation processes. The processes identified in this research include: affixation, compounding, clipping, coinage, derivation and stress change.

The second objective of this research is largely concerned with the meaning of Fulɓe nicknames based on the circumstances surrounding their choice. The study reveals various themes upon which nicknames are selected with their morphological pattern. The major themes identifies in this research include: nicknames based on one's manner of birth, death survival and allusion nicknames and nicknames referring to one's physical appearance.

The third objective focused on the Fulfulde nominal grades within nicknames, the aim was to analyse the morphology and semantics of the nominal grades

with reference to Fulɓe nicknames. The study reveals that, many Fulfulde nominal stems cannot have a meaning without been morphologically suffixed with a nominal grade. However, in nicknaming the choice of the nominal grade is not only limited to the personal grades but depends on the meaning the name giver wishes to convey, as can be seen in *Maw'do* 'the eminent person' and *Maw'nde* 'referring to another name'. Moreover, the nominal grade attached to the nominal root has a semantic value. This is revealed in the nominal grades such as *-nga* and *-ngel* which have a semantic import of augmentative and diminutive respectively.

The research also reveals that, in nicknaming the Fulfulde non consonant initial grades can only accompany the nominal stems that end with consonants whether as single or germinates as in *Mbee'la* and *Dikko* respectively. And verbal roots that end with vowels as in: Ja'e and Ja'o with an apostrophe between the verbal stem and the nominal grade. The prenasalised nominal grades have a phonological feature of assimilation as in the nicknames *Man'nga* and *Bin'ngel*.

The research also reveals how Fulɓe used the instrument of nicknaming to characterize, respect, praise people as can be seen in nicknames like: *Ɓaleeri* 'black', *Adda* 'eldest sister', *Kolaaɗo* 'trusted' etc. In addition, nicknames are use as markers of identity among Fulɓe as can be seen in: *Hamma-juulde*

'brother to eid preyer' indicating a religious affiliation, *Kiiriijo* 'a member of Kiirii clan' indicating a clan name.

The major conclusion of this is that, both morphology and semantics have a role in the formation of Fulɓe nicknames, in that morphology provides the free and bound morphemes while semantics assigns meaning.

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Appendix I

This section contains introduction of the researcher, the sample of interviewed questions, and the names of those interviewed, their occupation, date of the interview and the place of the interview.

Introduction of the Researcher

My name is Hamidu Abubakar, a post graduate student of the department of Linguistics and Foreign Languages, Bayero University, Kano. I am carrying out a study on "**A Morphological Study of Fulɓe Nicknames**" as part of the requirements for the award of Masters in Linguistics. I therefore, solicit for your cooperation in answering my interview questions. I promised that, all the information or data given to me will be used for purely academic purpose.

Sample of the Interview Questions

Below is the sample of the questions the researcher asked the respondents:

   a. What is a nickname in Fulɓe culture?

   b. Why do Fulɓe give nicknames?

   c. What are some of the circumstances taken into consideration before given a nickname among Fulɓe?

   d. Give me some examples of nicknames taken into consideration some of the circumstances you listed above.

   e. What is the future of these Fulɓe nicknames?

Appendix II

This section contains the names of those whom the researcher interviewed formally, their address, occupation and the interview date.

S/NO.	NAMES	ADDRESS	OCCUPATION	DATE
1.	Moodibbo Sa'idu	zing	Teaching	10-10-2017
2.	Dahiru Buuba	Jalingo	Cattle rearing	04-11-2017
3.	Alh. Ali Buuba	Jalingo	Politics	04-11-2017
4.	Zainabu Mohammad	Jalingo	House-wife	20-11-2-17
5.	Aishatu M. Yero	Jalingo	House-wife	21-11-2017
6.	Bello Isah	Yorro	Civil Servant	03-12-2017
7.	Mal. Kadiri Yahaya	Yorro	Farming	28-12-2017
8.	Astajam Abdullahi	Yorro	House-wife	02-01-2018
9.	Abu Abdu	Yorro	Cattle rearing	02-01-2018
10.	Kulu Buuba	Yorro	Widow	13-01-2018
11.	Hajja A. Kadiri	Yorro	Farming	13-01-2018