

NAMES FOR BUSINESS GAIN: FACTORS TRIGGERING PERSONAL NAMES CHANGING

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Abstract

The paper describes reasons as to why people change their personal Names. The act of changing names is not only deeply rooted from person decision but also sociocultural implication. The existing body of literature dwell on the factors for naming personal names, this attracts attentions for the factors of personal names changing . The study used descriptive theory which argues that the meaning of the name is identical to its descriptions and their referents satisfy these explanations. The study used purposive sampling in selecting twenty informants aged 20-50, ten from villages and the rest from the town area in Tanzania, snowball technique was used in selecting them as they seemed to change their names. The study used qualitative approach under descriptive theory in data analysis and discussion thematically. It was found that divorce, business, articulation simplification, safety and security, homosexuality, religious conversion and artistic purpose were circumstantial contexts of changing names. It was concluded that names changing results into loosing and endangering sociocultural identities of human historical heritage because African names serve not only as identifiers but also as powerful tools for driving and developing social cultural navigation.

Keywords: Factors, Changing Names, Descriptive Theory

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Introduction

Names are identifiers of a thing, item or people, in other words a name is what somebody or something is called after (Chamber Dictionary, 2005). The topic of names is a multidisciplinary one that has attracted attention to philosophers of language, anthropologists, linguists and ordinary people. Personal names can best be analyzed by a combination of both philosophical and anthropological notions (Kileng'a 2020:1). however, the philosophical nature of naming is considered as universal cultural practices, every human community in the world we live gives name to its new born as tags, majorly as a means of identification, but how the names are given, the practices and rituals involved and the interpretations attached to the names differ from society and culture to culture (Agyekum (2006), Rymes (1996), Oduyoye (1982) and Essien (1986), Akinnaso (1980), Mohome (1992), Nething (2004) Lusekelo (2018), Lusekelo and Kapufi (2014), Aboh et al (2022) to mention just but a few. Most of these studies on personal names devoted on cultural factors for naming systems, this attracted attention for the present study due to the fact that no study has been investigated on the factors for personal names' changing in African context, thus reasons for personal names changing is the base for the current investigation, this is done to see why people need to change their names being named after birth.

Literature Review

Several scholars have investigated on names and personal names (Cf. Ashel 2017: 187) on Kuria, Iraqw and Maa (Masai) argued that names are meaningful in African. The author added on the factors for naming including birth, rain, rituals, burial ceremonies etc. Basing on these findings, the current study benefits because it houses first personal names from different languages in Tanzania though with the new scope being it the reasons for personal names changing.

Factors for naming personal names can be seen in Shigini (2020) who investigated on personal names to Sukuma speaking community found in the United Republic of Tanzania. The aim of the study was to contextualize influences for naming personal names. Let it be noted that a name is what somebody or something is called or identified by, that is why it is critical by which an individual or a thing is known and distinguished from other people or things (Ngade, 2011). however, therefore, Shigini's study revealed that some of the Sukuma personal names are assigned to children basing on different factors as in parents' experiences to prior or during pregnancy and even at birth. The current study desires investigation on the names changing reason after the first names assignment in Tanzania.

The sociocultural and religious beliefs and practices have been evidenced as factors for naming personal names; this was observed in Abubakari (2020) who investigated on personal names in Kusaal speaking community found in West Africa. In other words, Kusaal personal names have semantic content and constitute a set of linguistic forms that are meaningful rather than being assumed or classified as 'mere forms.' The current study goes beyond looking the factors for changing names in African context. This follows the fact that people have been changing their first names that were given after birth and that these names (Cf. second nominated names) have been famous rather than the first names.

Crystal, (1995) investigated on personal names drawing attention from English culture and he argued that names are given as fashion in English speaking communities. In addition to that, Crystal argued that names are given with reasons as in physical characteristics, time or place of origin, real or desirable characteristics and parent's feelings are etymological aspects contained in English personal as in *Kelvin* which means "handsome at birth" etc.

Names simplify communicative interaction; therefore Akinnaso (1980) argued that the fundamental reason for naming in human society is to provide a symbolic base for social interaction through a formal means of individual identification. This means that, naming in African society is determined by sociocultural, environmental, circumstantial and ethno-pragmatic contexts (Cf. Agyekum, 2006& Ubahekwe, 1981). Similarly, Mensah & Offong 2013 added that days of a week and time of birth determines personal names choices of a child or children in Effik community. However, this finding reflects that names are identifiers, thus the current investigation justifies the reason for a human to change his or her first given to a new name. This would provide us with practical orientation see if the first given names are wrong or should be modified depending on the pragmatics context.

Imoh (2019) investigated on Basà personal names from their structural perspectives. This paper is within the purview of linguistic onomastics and examines the complex lexical, morphological and syntactic properties and processes which provide a window to the grammatical processes of Basà language using the Leipzig Glossing Rules. The study revealed that Basà names have different structures such as simple words, complex words, idiophones, idioms, riddles, clipping, compounds and proverbs, each undergoing various derivation processes. The author recommended that these findings can be replicated in other languages or compared to other naming practices in Africa or the world to enrich the frontiers of onomastics literature or, to a larger extent, scholarship, in general.

Kileng'a (2020) investigated on the Sociolinguistics of Asu personal names in Same district of Tanzania. Thematically, the author analysed and discussed the typology of the names including family names, circumstantial names, theophorous names, flora and fauna names, to mention just but a few. The paper further examined the changing nature of Asu naming system and practice as dictated by cultural contact mainly with Swahili and Christian or western culture. Kilenga's work is very useful to the current investigation because it has acted as a point of reference along others with new reasons of personal names changing due to the development of science and technology.

Names have both denotative and connotative senses, this is evidenced by personal names in Malande (2021) whose study established such theme, and thus Lulogooli personal names have both denotative and connotative meaning. The study revealed that Lulogooli personal names are established following their origin which can be triggered by place names, names of natural phenomena such as famine, poverty to mention just but a few. The present study establishes the fact that these names are changed by the name owners of which this is the desire of the present analysis.

Bichwa (2025) examined igiHa personal names; igiHa is the language spoken in Tanzania. Using intuition technique, the study revealed that igiHa personal names are derived from religious orientations, family situations during the birth, professionals, and circumstances before and during the birth, birth orders, and death situations. The study conclude that personal names in Baha society are non-arbitrary tags, but notably linked with sociocultural denotations, roles, events, time, and places. This was also attested in Agyekum (2006)who was on the opinion that names are pointers to people's ways of life and socio-cultural experience that give deep insight into the cultural patterns, belief, ideology and the religion of the people concerned. Very importantly, the author added that personal names reflect how people relate with their social and physical environment, especially in their relationship with cosmic powers. However, therefore, Bichwa and Agyekum's examination has presented us sociocultural issues of the first given

personal names after birth, however, the present study goes beyond by looking why people change the first given names.

Other studies on personal names have been devoted on morphological analysis of these names for example Shigini and Mapunda (2023) examined the morphological analysis of Kemunasukuma personal names. Very importantly their study examined the structural patterns and morphological processes involved in the formation of these names. It was revealed that that three word-formation processes as in inflection, derivation, and compounding process.

Sebonde (2020) investigated on sociolinguistics aspects of Chasu personal names and some ways in which they relate to the modes of address among the Vaasu people of Same District in the Kilimanjaro Region of Tanzania. It was revealed that Chasu personal names are both linguistic and sociocultural phenomena and are formed by both lexical and affixation processes. In other words, Chasu names demonstrate meaningful morphological and derivation processes that are linked to gender marking and hierarchy of birth. Very importantly, these personal names are named following different factors as in circumstances surrounding the birth, such as time and day of delivery, place of birth, and natural events. Sebonde's work is very useful as it relates with the current study though the current study looks why these names are changed by name owners.

Kone at el (n.d.) examined an ethno-linguistic account of naming system in the Dogon community following the fact that not much has been written about. It was revealed that the Dogon people have a crafty way of naming systems including but not limited to natural names, given names, and inherited names to mention just a few. Very importantly, additionally, the study also revealed that the categories and circumstances characterizing the practice of Dogon's naming systems are various in nature and that the practice of attributing authentic traditional and customary personal names are maintained. Shortly, it can be said the history, location, context, culture, inheritances are some of the sociolinguistics issues for Dodon personal names. However, the current study contributes to a new way of conceptualization pertinent name changing, this means that people change their names that the have been named after birth.

Theoretical Framework

The study was guided by the descriptive theory whose origin was in the work of Frege (1967) but has been supported by different linguists as in Evans (1973). Within the philosophy of language and human communication descriptive theory of proper names (descriptive theory of reference) is the view that the meaning (semantic content) of a proper name is identical to the descriptions associated with it by speakers, while their referents are determined to be the objects that satisfy these explanations.

The question of what is denoted by a name both in a speaker's and the hearer's mind and in the real world and how does that process of denotation function (Anderson 2007: 145) has raised concern for the descriptive theory of persona names being they proper names. In other words descriptive theory of naming names is a philosophical view that explains that a proper name's meaning is a set of descriptions associated with the name, and a name refers to the object that satisfies those descriptions. Language philosophers as in Russell (2003) and Frege (1967) supported this view of descriptions and proposed that a name functions as an abbreviation or a truncated form of a description,

The descriptive theory argues that names denote an item only if they satisfy all or most of the descriptions or characteristics one associates with the item that the name is supposed to represent. In other words, the speakers also have to believe and intend to use the given name

with the necessary denotation including the necessary set of characteristics (Dobrić, 2010:136). From this base Evans stated:

'N.N.' denotes x upon a particular occasion of its use by a speaker S just in case x is uniquely that which satisfies all or most of the descriptions O such that S would assent to 'N.N. is O' (or 'That N.N. is O'). Crudely: the cluster of information S has associated with the name determines its denotation upon a particular occasion by fit. If the speaker has no individuating information he will denote nothing (Evans 1973: 188).

From the quotation above, we can argue that descriptive theory is conceptual in the sense that it depends on contextual conceptualization denoted by certain occasion feature. This calls upon conceptual metaphorical expressions.

Despite the fact that descriptive theory is very useful in describing proper names, there are incidences whereby an object might fail to fit all or any of the associated descriptions, but yet still be the intended referent of that name. Secondly descriptive theory has weakness for accounting the historical, social, and causal connections that link a name to its referent, rather than just the descriptive contents. However, the current study is not much affected by these criticisms following the fact that the study is on name changing of easily is arbitrarily. Thus descriptive theory fits to the current analysis as people change their names triggered by different factors of which fit their description for satisfactions.

Methodology

The study used a case study design, a case study design refers to specific procedures involved in the last three steps of research process. These steps are data collection, analysis and report writing (Creswell, 2008). Additionally, Punch (2005) described that almost anything can serve as a case as in individuals, a role or occupation, organization, a policy, a community, or even a country. Therefore, this study used the population of house (girls) workers, business individuals, farmers, sexual workers and teachers to mention just but a few. The study used qualitative approach to investigate factors for name changing because of its nature under investigation, very crucial to note is that in qualitative research, qualitative data is not so much about behavior but about the action of the participants, such data occur in specific situation and cannot be generalized (Enon 1998).

The techniques and procedures used in the process data gathering is known as research methods (Patton 1990). therefore, two methods of data collections were used in data gathering namely: focus group discussions and critical documents analysis were used in this study. Focus group discussion was one among the two techniques of collecting data as stated elsewhere, in this method, the the researcher gathered and formed four groups where each group consisted of six respondents. During the discussion the researcher used the notebook to jot down field notes and a voice recorder to record the information. The study analyzed the data thematically.

Document review was the second method of data collection pertinent to personal names changing. The technique refers to the data collection context which uses secondary data in print or handwritten forms as in recorded materials, maps, charts, reports, reviews, published and unpublished studies, books, and anecdotes. During the process of reviewing the documents, researcher analyzed what seemed to complement in favor or against the existing knowledge on the matter of facts (Cf. Kothari, 2004; Gray, 2014).

Results and Discussion

A name is what somebody or something is called or identified by. It is a term by which an individual or a thing is known and distinguished from other people or things Essien in (Olatunji, Issah, Noah, Muhammed & Suleiman, 2015). This subsection discusses the reasons for why people change their names given after birth and start be known by new names. Changing names is the situation or process of legally or personally adopting a new name that is different from that of the first name given after birth. Therefore, it was revealed that divorce, business, traditional practice, safety, homosexual, religion, marriage and artistic purposes are some of the reasons for names changing. The next subsection starts with divorce as the factor name changing.

Marriage and Divorce

Marriage and divorce were encoded as the factors triggering names changing. The former refers to the situation whereby people especially female gender persons change their surnames. In Tanzania most of marriage women change their surnames after marriage, and this is observed especially when a woman is married by an educated or personal with either middle or high class. However, it was also identified that most women change their surname after marriage for marking new identity, unity or belongings. This was evidenced by one of the respondents whose place of birth is Kagera region and Mtukula border of Tanzania and Uganda:

*" My name which I was nominated by my parents after birth is **Kokubanza Lutalemwa Mulokozi**. After I got married to **Lugemalila Lwechengula** my sur name was suddenly changed to become **Kokubanza LugemalilaLwechengula**. This was done for belonging, that is to say when you are married it is good to change the sir's name showing that you belong to a certain or specific man. This has social practical significance because people especially girls or women get respect to my husband because, they observe that he is married " (RES 1)¹*

Therefore, the above quotation proves that most married women change their sir names for belongings as well as recognition. The later (Cf. Divorce) infers to the the situation in which two people end their marriage. In other words, the husband and wife are no longer together but, in the control, or eyes of the laws. This results the situation whereby women are separated with their husband officially. Such situation has been observed as one among the factors for name changing. This means that when women are divorced sometimes don't want to hear anything from their formal husband depending on the situation or causes of divorce. Divorce links the confirmation of an association between liking one's name and liking oneself (Cf. Allport, 1961). Hereunder the narrative from one of the respondents whose domicile is Dar es Salaam, Tanzania, as she said:

*"My name is **Teri John**; my age is 23 years old. It is approximately two years since my marriage was separated. In my family, my husband used to go with other girls (women) when asked, she used to punish me vigorously as the result I decided to leave the family for my safety. However, after I left I decided to change my child name **from Easter Mesato Eunice John**, this was due to the fact that my husband did not even pay bride price after marriage and that he was not acting as a man in the house in the sense that he did not incur cost of family*

accommodation for me together with his child. This made me become furious after separation and change my child's name totally to a new name" (RES 2)

This shows that divorce has been observed as strong reason for people change their names which were named soon after birth. During the focus group discussion, it was observed most of female gender persons agreed with the situation of changing the names after divorce, for them it was claimed that they do so in order to forget their previous husbands' image and bitterness. Thus, the changed name becomes famous rather than the name named after birth because of the pragmatics use. In other words, the psychological mechanism of changing name is to find positive perception as a part of oneself. That is why (Cf. Dion 1982) such phenomenon of re-naming houses strong and positive relationships between names and self-acceptance. This idea of names differs with Zawawi (1996) who was on the opinion that a name may reflect to the mental and social behaviour of the name bearer. In other words, the changed name has been changed without following the nature of first name which probably followed behavioral and sociocultural aspects of the name givers.

Business

Basically, business is an activity of producing, buying, or selling goods or services for making profit. This is one among the factors for name changing. During the focus group discussion, it was identified that people change their names depending on the business they are doing. For example, one of the narratives was that most women or girls who are involved in sexual works (selling their body) change their names for hiding themselves. One of the respondents said:

*"My names is **Sunshine** from Mwanza region located at the North western part of Tanzania, I came here in town looking for money from sexual business following the fact that my family experience hardship of life and severe poverty, however, here in town you cannot use your name that is known from your parents, this is due to the fact that it is easily to be identified even by people from your villages. Therefore, I changed my name from Joyce to Sunshine, whereby by no one can easily detect who am I compared to when if i could use the first named by the parents' name Joyce" (RES 3)*

The quoted information above proves that an individual can changes names depending on the context of need, this philosophical argument stands against with Kripke (1973: 94) who sees names as rigid designations which have a causal connection to the items they name and hence foresees several different ways to name the same object regarding the fulfillment of the truth conditions. In other words, **Sunshine** is conceptual in its descriptions. It must be noted that business can change names into negative or positive, very importantly other people seem to change their names due to business or professional activities of their experience. That is to say some people claim some names of people present their professional. For example, one of the boys changed his name for getting customers to his working station. Consider the following discourse:

"I am an engineer, I completed my bachelor's degree one year ago, when I reached to this station, I found about 80% of my fellow workers are Muslims, and that most of our customers are also Muslims. Since my name is Peter, I did not capture many customers because whoever one comes use to ask for either Abdul, Mohammad etc. With this regard I decided to change my name from Peter into Mohammad, from here most of the customers when came used me very much to make their cars compared to when I used the first name Peter" (RES 4)

The two quoted discourses above show that business triggers name changing for common good depending on the person. The first discourse (Cf. Res3) shows that names are changed following the fact of shameless to parents, while this is true the second discourse (Cf. Res4) shows that names were changed following the fact of getting customers. Therefore, individual business triggers names named after birth change into new names for securing customers' tangibility. With this regard the description theory is in press describing people's cognitive variables and epistemological ontology of connotation. Very importantly, Russel (1905) stated that the fundamental epistemological principle in the analysis of proposition containing descriptions as in "every proposition which we can understand must be composed wholly of constituents with which we are acquainted" this means that the proposition does not infer denotation but qualitative identifiers. This is evidenced when he changed the name, customers stated following him.

Cultural Norms

Cultural norms are shared expectations and rules or principles guiding people's behavior within a specific speech community. This is the factor for name changing in some African communities including Tanzania. The philosophical underpinning of tradition practices underscores primitive or culturally conditioned concepts that represent interwoven basic structures of human thought, social communication and concrete linguistic envisioning through a rich semantic system pertinent to human physical, cognitive and cultural experience (Fauconnier 2005). This description in the current study when a child demands ancestors name from his or her clan, this happen following the fact that when a child is born he or she is named a name, there after she or he cries because of demanding a certain name from his or her ancestors, this is connected with traditional rituals. Consider one of the narrations from one of the respondents:

*"My name from my parents is **Bhujiku** 'night' this is my name, and I was named so following the fact that I was born during the night. However after six months... as narrated by mother I started crying frequently for one week, my grandfather came and told my mother what is the name of your child, my mother responded '**Bhujiku**' ... he shacked his head and said you would had asked us before naming, take the child to traditional healer to see what went wrong... then I did took him, as the result I was told that your child is crying because he demands his grand-grand father's name who was a chief and a traditional healer... therefore from there my name was changed into '**Linti**' meaning tree in Kisukuma language of Tanzania" (RES 5)*

According to respondents, traditional beliefs trigger name changing because of faith people have to their ancestors. It was argued that most of traditional healers have new names rather than names named soon after birth. From this narration it can be stipulated that names carry significant sociocultural and linguistic implications within Zulu society Lentz (2006) and Ngubane (2013). Very importantly the author added that these names often reflect the cultural values, beliefs, and traditions, familial, historical, and spiritual connections. Additionally, Oliver During focus group discussion, it was found interesting on the topic of tradition circumstances that trigger name changing system. Being the point of psychological and sociological values, Abubakari (2020) argued that the choice of a name can be influenced by various factors, including the circumstances of a child's birth, family lineage, and societal expectations. This was connected to another narration from one of the respondents who narrated that:

*"... for instance, my first name named by my father after birth in 1970 was **Enzula** 'rainfall' in Échizinza language of Tanzania, the naming of this name was*

*influenced by the fact that I was born when raining, thus made them to call me Mbula meaning 'rainfall'. However, in 1990, I started suffering from unknown deceases.... my father took me to the village chief for medication, during medication, it was identified that our clan dead traditional ancestors demand me be traditional healers as they used to be, in other words, they demanded change the name **Enzula** since it is not useful pertinent to our beliefs and became **Obulago** meaning medicine in Échizinza language of Tanzania. Therefore, our family member was directed to call me new name and restricted for the first name. The restriction followed the fact, my disease may return in my body if they can call again the first name '**Enzula**'... " (RES 6)*

However, traditional practice is seen as strong factor for determining name changing in African and Tanzania in specific. For instance, **Obulago** is a famous name compared to the first name **Enzula**. However, with this regard names particularly personal names, are considered to be “iconic representations of composite social variables that indexicalise and relate the name to the person” (Agyekum 2006: 209). This means that the change of the name is triggered by social iconic variables as from *Enzula* to *Obulago*. The same phenomenon can be attested in studies like Rubanza (1995), who investigated the semantics and morphology of Haya names; Muzale (1998), who examined the linguistics and sociocultural aspect in interlacustrine Bantu names in North Western Tanzania; and Resani (2012), who gave a sociolinguistic and semantic analysis of Kurya personal names. Mwang'eka (2013) and Hamad (2015) integrated the study of naming with gender construction and gender stereotyping in the Kindali and Zanzibar Swahili languages, respectively. These studies hold that naming names in African and Tanzania in specific is triggered by sociocultural factors.

Safety and Security

Safety and security are synonymous lexeme which refer to the situation of being protected or free from anything that triggers damage, harm, risk, and injury especially from international acts like theft, attack or crime. This is another reason for name changing as it was observed during the focus group discussion. It was identified that some people change their first name because risk avoidance. This means that because of the characteristics of an individual makes him or her change the name for avoiding other people feel negatives or think are in risk because of the presence of certain person. During the focus group discussion, one of the respondents narrated:

*"When 20-25 years my personal and social behaviour was very bad s I used to rob people's money and other properties in my Sangabhuye village in Mwanza region. With my fellows, we were caught one day of which I escaped from the police car, when I reached at this area, I decided to change my name fearing that when I use the same name, I can be caught soon. Therefore, I' m known currently by the name **Chuga** almost thirty (30) years ago, while at my Sangabhuye village I'm known by the name **James** which is my first name named after birth" (RES 7)*

Therefore, the quoted discourse above shows that the behaviour of a person triggers to change his or her name, this comes in the way that in our communities we live, names are often used to give an identity and define the name bearer (Cf. Nyambi et al, 2016). That is why with unacceptable behaviors, some change their names for hiding themselves when they reach in other social community. The change of names following safety reason is cognitively anchored to Casual theory of descriptive (Cf. Popescu 2013) which argues that the meaning of the is that of

description of the entity that triggers the current use of the name (Cf. Chuga), currently the entity is referred as the reason for change of the name in the scope of psychological context.

Homosexuality

This is the situation whereby persons of the same sex do sex. Thus, a homosexual man is a man who is attracted to sex with another man. Therefore, homosexual was another reason for names changing. Here some men are born and named with male gender names, as they come to be involved in homo gender sexual works, they themselves change their names and sound female gender names. Sexual business happens for either female gender person to sell their body or/and male persons. In this research, the study identified sexual business to girls who use their body not for enjoyment but profit purpose. The below is the narration from one who changed his name because of homo sexual activities:

*"My name is **Novella**, a man with 29 years old I stated this work when 15 years old and it was not my will. My uncle and other friends made me the way I'm now and I came to see like normal activities because the work has a lot of money... My first name that I was nominated by my parents is **Hassani**. Currently this name is just known at home.... while at my business I'm known by **Novella**...." (RES 8)*

The above quoted information shows that sometimes people change their names due to homosexual business, and this has been observed all over the world whereby people who are male gender naturally change their names for their business favor. This is connected to the idea of casual theory (Cf. Kripke, 1972), which argues that it does not matter what one think; his or her historical position alone determines the referent of your name. This means that the first name of a person does not reflect with the new name changed but saves the purpose of the name owner and those who benefit and use the name.

New Religion

Religion is defined as the set of beliefs, practice and some sorts of values and worship in one God which is controlled around the questions of morality and the divine. In this point, it must be noted that the names and the form of religion discussed here are rooted in or are affiliated with Christianity or Islam. Religion is one among the factors for first personal name changing whereby when a person is conversed into a new religion especially after baptism, he or she receives a new name. The received name is said to be civilized name and good one that makes an individual to reach the kingdom of the heaven. However, this is evidenced when one of the respondents hence forth (RES9) said:

*"My first name that I was nominated by my parents is **Gapi** which means black in Kisukuma language spoken in the United Republic of Tanzania. After following Roman Catholic Church's teaching, the old name Gapi sounded bad and that is connected to witch doctors or traditional healers they call themselves. Thus, I was baptized and given a new name known as **John** meaning '**God is gracious or God has been gracious**' is the one which sounds better ad it is often used for my identification.... my parents use to tell me that the second name is better as it can make me reach the kingdom of God while the first not"(RES 9)*

Therefore, this shows that religion has been accounted as the one of the reasons for names changing to human being. The new names individuals are given are believed to make people reach in the heaven or kingdom of God. However, with the description theory, such idea of naming via religious perspectives stands against. Such context was attested in Akinnaso (1980) who was on the opinion that the religious affiliation or deity loyalty of the family which God or deity is worshiped and its contribution to the welfare of the family. Very importantly Dobrić (2010:137) added that the descriptive theory sees names as denoting an item only if they satisfy all or most of the descriptions or characteristics one associates with the item that the name is supposed to represent. This sense of connectivity stands arbitrary because the name sometimes does not reflect the owner's characteristics even if the theory argues that the speakers also have to believe and intend to use the given name with the necessary denotation including the necessary set of characteristics.

Artistic Purpose

Some people want identification in the community they live. They need peculiarities following the nature and nature of their activities they do. Therefore, this identification (names) seem to describe them in other words what the speaker denotes upon a particular occasion of using a name and what the name itself denotes upon some particular occasion are two contemporary issues regarding the nature of the names. It must be noted that the descriptive theory (Cf. Kripke 1972) sees names as denoting an item only if they satisfy all or most of the descriptions or characteristics one associates with the item that the name is supposed to represent. Evans (1973) added to the ideas of Kripke that the speakers also have to believe and intend to use the given name with the necessary denotation including the necessary set of characteristics or features or behaviors. During the focus group discussion, informants managed to mention examples of artists who have changed their names and are using the popular names.

Table 1: Artists and Their Popular Names in Tanzania

S/N	First (personal) name	New (stage) names
1	Nasibu Abdul Juma	Diamond Platnumz
2	Raymond Shaban Mwakyusa	Rayvanny
3	Rajab Abdul Kahali	Harmonize

The table in 1 above indicates how artists change their names into new brand names for the purpose of trade marker. Sometimes they need names which are easily to be pronounced and attract their followers. However, it must be noted that there is no connection between the first name and the second name given due to sociocultural or person preferences (Cf. Halliday & Hasan (1985). That's why it is also important to emphasize that this investigation doesnot provide an etymological explanation of the first (given after birth) name. This has come following the fact that the reason for naming the first name is not similar to that of naming the second names. During the discussion it was identified that the most African artists change their names for stage identification, easier pronunciation, stylistics reason as in hip-hop, pop to mention just but a few. The point of artists change their names because of popularity, staging,

identification or any other reason not mentioned here is deployed in descriptive theory (Cf. Dobrić 2010:140) in the sense that the roots of certain names seem to be highly culturally conditioned being that they stem from local geographical areas, local gods or specific and different languages. This comes from a more universal and basic principle of generating names proposed being it Metaphorization as described. To recap this, it is the transfer from semantic and conceptual structure from one domain as basic or first name "Abdul" to another different or unrelated domain "Harmonize". Interested readers see more in Brozoviæ & Žic (2003).

Articulation Simplification

This was another reason for name changing in African speech communities. During the process of data collection via focus group discussion, it was identified that sometimes our indigenous names are complex to pronounce or articulate, this triggers people whose language is not of the name given face difficulties in calling. This complexity causes people find strategies (strategic communication) on how they can call the owner for simplicity. One of the respondents hence forth (RES) narrated the following:

*" I have many names for your information, beginning with the first name after birth is **Lutashobololwa** which is the name given to the person who is not advisable or reachable or who does not receive any advice or suggestion from the other side even if it is positive. After that when I completed my certificate of primary education, my results were poor, thus, this made me to think another side of searching life as the result I was connected to come in town, 'Dar es Salaam' as a shop sellers. Therefore, my fellows in the shop and other shop neighbourhood had hard time in pronouncing my name being it **Lutashobololwa** as the result they simplified by just taking the first syllable **Luta** and start calling me **Luta**, which was good name and was loved by all customers and shop neighbourhood who used to come for purchasing good in our shop. From there my name is **Luta** and that all my formal documents like birth certificate, National Identity Card (NID) are written by the name **Luta** " (RES 10).*

The quoted above fact shows that the cluster of some Bantu names is very complex as the result when owners interact with other speakers face problem in calling or naming as the result of name changing. But it must be noted that, the shortened name **Luta** has lost the meaning compared to when it was pronounced as full. The same spirit was speculated in the study of personal names in igiHa speech community (Saul, 2025). Saul gave us example of names as in *Hamenyimana* and *Ntiyiraruha* (Saul 2025:10-11).The former *Hamenyimana* implies 'the superpower knows'. According to Saul, the name *Hamenyimana* is bestowed upon a newborn as a recognition that only the superpower knows the true prosperity of the family. This act of naming signifies the family's faith in divine providence and acknowledgment of superpower's role in their well-being. By choosing this name, the family expresses their trust in the superpower's wisdom and blessings for their future. The later '*Ntiyiraruha*' refers 'god is not yet tired'. in other words the name *Ntiyiraruha* reflects the family's belief that God has not grown weary of blessing them with more children in the future. It signifies their faith in superpower's ongoing provision and fertility. Therefore, difficulty in articulating the name is the reason for names changing in our speech communities.

Conclusion

The paper has elucidated the factors triggering first names changing. The emphasis is on the way individuals change their names to fit the current and the global world. The paper revealed that divorce, articulation simplifications, business, safety and security, homosexuality, religious conversion and artistic purpose were the factors for names changing. However, such names changing systems results into loosing and endangering sociocultural identities of human historical heritage because African names serve not only as identifiers but also as powerful tools for driving cultural navigation. The study has revealed practical experience that the changed names are best understood in the given sociocultural norms and the entire speech communities and that people popularize the new name fast compared to that of the name first after birth. This paper argues that the new names given are loved more by both name owners and the users compared to the first name nominated after birth. This is due to the first that the second or changed name is more significance in both articulation, reality and tangibility for material world.

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