# Discourse of Partial Reduplication on Sesotho Personal Names: A Systemic Functional Linguistics Approach

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**Abstract:** *This paper explores the discourse of partial reduplication in Sesotho personal names as social discourse. These names are described within the parameters of Systemic Functional Linguistics (SFL) theory. Speech functions such as statements and exclamations display their semantics of interaction as they are noted as enacted messages drawn from the awarders' experiences around the babies; births.These speech functions bear and correlate with features of various moods proposed in SFL.The study is qualitative, and it emphasizes form-meaning description of these names. Data is drawn from national examinations pass lists, admissions, employment roll lists from public, private, tertiary and orphanage institutions, telephone directories, interviews with owners, parents, senior citizens to demonstrate the interface of systemic theory and naming in socio-cultural contexts. The study establishes Sesotho names as cohesive, authentic, un-arbitrary semantic units that function as semiotic choices in the exchange of information. The reduplication tie displays these names as the awarder's evaluation or modality. This is the appraisal of the context, a skill to be redirected to the development of various linguistic and social avenues and serve as the main framework for language and linguistic analyses syllabi. Reciprocation and the sub-modification features taken for granted by formalist analysts of the logical structures of the nominal and verbal groups reflect as the contribution by this description. More contribution reveals the deployment of reduplicated words as onomastica. This study has implications for studies in language and culture, linguistics, applied linguistics, social and cultural studies, education, media advertising and development generally.*

**Keywords:** cohesive ties, ellipsis, reduplication, passivity, reciprocation, moods, modality, deployment, logical structures, formalist analysis, un-arbitrary semantic units

## 1. Introduction

Personal names are an obligatory and mandatory identity marker and possession for humans and onomastics is a scientific study of personal names. Among Basotho, personal names are enacted messages and therefore, semantic units as they display the experiences of awarders. Halliday (2001:xvii) explains that "semantics is not only the meaning of words but also of the entire system of meanings of a language expressed in grammar as well as vocabulary. They are encoded in 'wordings' or grammatical sequences that bear lexical and grammatical items such as the nominal and verbal groups and in-between type such as prepositions." As he bases this explanation on functional description, Halliday clarifies that functional grammar requires researchers to "look at real examples of language in use" and this is because systemic grammar is interested in people interacting in naturally occurring social contexts and thus reflect the semiotic quality of language. Sesotho names are semiotic, enacted messages that realize a specific meaning within a specific socio-cultural context in a novel linguistic ways. Reduplication, as one of the linguistic presentations, in its categories of complete and partial forms, is deployed in coining Sesotho names. As Mokhathi-Mbhele (2020) described complete reduplication feature of Sesotho names, she noted existence of partial reduplication Sesotho names and these partial reduplicated names are the focus in this paper.

## 2. Partial Reduplication

Complete and partial reduplicationare the major categories of reduplication and as complete reduplication on Sesotho names has been established a divergence to observe behaviour of partial reduplication would make a knotof the reduplication cohesive tie of the Sesotho names. As Urbanczyk (2017, p.1) notes, "The definitive feature of reduplication – that it involves copying a portion of a word – has generated a large variety of mechanisms to account for how repetition takes place." In a precise tone Ekanjime-Ilomgo (2013, p.2) avers that "morphemes may be reduplicated in their complete form or partial form".She specifically clarifies that partial reduplication occurs "when only a part of a word is repeated." This says a part of a word is repeated while another maintains original form and this process differs from complete reduplication in which the full structure is repeated with no remainder.

Note that though partial reduplication affects only part of the word, it retains the cohesion function in the name. Cohesion in Halliday and Hasan's (1978,p.1) view presents completeness of meaning. This cohesion produces a 'unified whole' in a structure and it is the speakers who decide, on hearing or reading a structure, "… whether it [the structure] forms a whole or is just a collection of unrelated sentences". Halliday and Hasan (1978, p.2) explain that reduplication builds cohesive significance as in partial reduplication the initial or terminal form needs to be repeated to specify the intended meaning. Mokhathi-Mbhele (2020) in specific terms argues that cohesion makes Sesotho names texts in contests, Ekanjume-Ilongo (2008, p.136) explicates further that whether in complete or partial form, reduplication displays segments comprising consonants/vowels or prosodic units comprising syllables or moras. Her view about syllables reiterates Sesotho language description because Guma (1971, p. 24) presents three types of syllables in Southern Sotho [Sesotho] namely Vowel only (V), Consonant Vowel (CV) and Consonant only (C).To display this prosodic feature partial reduplication Sesotho names are sourced and 'loaned' originally from other syntactic

categories, and the main category is the ideophone. A CV ideophone may form a monosyllable as exemplified by the ideophone. The ideophone*ti!* [ti] (with low (L) toneme) to mean 'swift running' and its reduplication of *ti!* [ti] may be initial but be suffixed to form the action verb name ***Titi**ma* [titima] 'run swiftly' which is deployed as personal name..It is observed that to form personal names the monosyllable undergoes complete reduplication that may be prefixed or suffixed. This observation advocates derivation process to breed a new name. This view supports Urbanczyk's (2017, p.1) claim that reduplication is morphologically based. Sneddon (2009) (updated 2019) claims that "Partial reduplication occurs only with bases (roots) which begin with a consonant" but on the contrary, with Sesotho names, partial reduplication builds extensively on the ideophone and the production tapers to other syntactic categories.

A general observation is that partially reduplicated ideophone Sesotho personal names experience derivation process as its panacea. The major derivation process engaged is affixation. According to www.thoughtco.com/ Affixation (Accessed 2019) Affixation is the process of adding a morpheme or affix to a word to create either a different form of that word or a new word with a different meaning. In English it is the most common way of making new words. Morphologists present that Affixation occurs when a word is either prefixed or infixed or suffixed. At times these processes co-occur in one structure. This affixation occurs mainly on the syllabic feature of Sesotho names. It is observed that affixation on Sesotho names builds partial reduplication names from monosyllabic ideophones into names with more than one syllable. The affixation may occur in the initial position as a prefix of the morpheme with complete reduplication in various ways thus:

*Monosyllabic: fi* [fi]'dark' reduplicated into *fifi* [fifi] 'darkness' may be inflected with the prefix *Le-* or *Ma-* and result in the name-words*Le+fi+fi < Lefifi* [lefifi] 'darkness' or *Ma+fi+fi > Mafifi* [mafifi] 'one with a dark complexion' or it is the plural of *lefifi*. An observation made is that the prefixed monosyllabic ideophone basically breeds trisyllabic partial reduplication Sesotho names as exemplified by the names *Lefifi* and *Mafifi*. Prefixes *Le-* and *Ma-* are viewed as corresponding singular and plural prefixes of consecutive noun classes respectively but in *Mafifi* [mafifi]'one with a dark complexion'*Ma-* denotes one person with a very dark complexion and such a name is preferred as a substitute for the actual name of a father-in-law not necessarily the plural of 'darkness'. It contributes to the politeness theory of Basotho which demands that a daughter-in-law should improvise a synonym that will substitute the father-in-law's actual name and avoid theincest taboo of calling her father-in-law by his real name. The improvised version would arise as a synonym of the father-n-law's real name.
In other cases*Le-* and *Ma-* form direct denotation of singular and plural nouns as in:

*te!* [te] 'hard hit on a tough flat surface such as chest or back of a human body. It is prefixed to form trisyllabic names such as *Letete*[letete]or *Matete*[matete]. The same partial reduplication monosyllabic also employs yet another singular number prefix *Mo-* [mδ] to form *Motete*[mδtete], the locative in Mokhotlong district in Lesotho.The *Le-* can

also be prefixed to a noun formed from an ideophone with passivity marker [w] and the example of the passivified marker is *koe!* [kwέ] 'bird's chirp' which undergoes complete reduplicationto form*koekoe* [kwέkwέ] 'speckled bird (from its chirping movement)'. Unto *koekoe* is inflected the prefix *Le-* to form the name *Lekoekoe* [lekwέkwέ]. The name could take from the 'adorable' movement of this bird as it attracts people's attention when it chirps. The partial reduplication noted also extends to the obsolete form such as *Lenono*[lenɔnɔ] which would need to be researched to establish the real meaning or reference of the name.

As noted, the prefixes *Le-* and *Ma-* are corresponding singular and plural respectively in Meinhof's(1977) classification of Bantu languages and in Sesotho grammar but as personal names, unless contextually established, the correspondence is not certain.Added to the prefixes *Le-* and *Ma-* and *Mo-* is the nominal complement *M-* [m]. It normally denotes the subject `*na* [nna] 'I' or 'me' in the objective case as in *bone `na* [bɔne nna[ 'saw me' or 'has seen me' which changes to *mpone* [mpɔne] 'saw me' or 'has seen me'. That prefix**m-** [m] refers to `*na* [nna] 'I' or 'me'. Guma (1971, p.164) explains that M- is an Object Concord that represents the object in the Subject slot. He says*M-* effects articulationchanges in sounds that it precedes throughmorphophonemic process, "…those changes that occur in the phonemes of morphemes when certain morphemes are added or juxtaposed to others" (Guma, 1971,p.29).This is why the bilabial *b* of *b**one*[bɔne]'seen' changes to *p* of *mp**one* [mpɔne] 'seen me' and*p* occurs prior to the initial sound of the verb root or stem*bone* [bɔne] 'seen'.

With partial reduplication it is observed that names formed with *M-+finite predicator or base verb*are mainly resourced from the monosyllabic ideophones so that the ideophone *po!* [pɔ] 'very cold' or 'bus horn' duplicates into*popo* [pɔpɔ] 'extremely cold' or 'bus horn' thenprefixed with *M-* to form the name *Mpopo* [mpɔpɔ].In the similar tone, *phe!* [pʰɛ] 'pale, soiled with dust' or 'a part or bit of shack pieces' duplicates into [pʰɛpʰɛ]. When prefixed with *M-*it gives the name *Mphephe* [mpʰɛpʰɛ] 'one as shabby and light weight as a shack'; *pho!* [pʰδ] forms*Mphopho*[mpʰδpʰδ]. As observed partial reduplication in Sesotho names employs and prefixes *Le-, Ma-, Mo* and*M-* to the reduplicated monosyllabic ideophone to form trisyllabic names.They irresistibly follow the process of ideophone which undergoes complete reduplication to form disyllabic word then prefixing to form trisyllabic partial reduplication.

When suffixing to form partial reduplication names the ideophone still surpasses the syntactic categories employed. Deployment from monosyllabic prosodic feature reflects the complete reduplication with terminal affix process which produces trisyllabic names. That is, *Monosyllabic* ideophone *ti!* [ti]'run at unexpected speed' forms disyllabic *Titi* [titi] – with tonemes (LL) as an action but tonemes (LH) as a name. With suffix *–ma* it forms trisyllabic name *Titima* [titima] 'run quickly' normally designated to males or as family name. *–ma* [ma] in Guma's (1971) description is the verbalizer in Sesotho language. *pha!*[pʰa] 'pat' or 'sound of a slap normally across the face' forms *Phaphama* [pʰapʰama] 'wake up' and *Phaphatha* [pʰapʰatʰa]'give a pat'

ends with –*tha* [tʰa]. It may be argued that **Phapha***ma*and **Phapha***tha* originate from the same ideophone *pha!,*a slap given to make the slappedalert. The suffixes breed discrete messages. Thus, suffix on partial reduplication bears different effects on structure, word class and meaning while it breedsaction verbs deployed as onomastica.

The prefix *M-* further allows a concomitant occurrence of initial-terminal affixation on complete reduplication of a monosyllabic ideophone to build quadrisyllabic names such as **Mpopo***ro* [mpɔpɔrɔ] 'one who (continues to) be extremely cold' or 'one who (continues to) blow the horn' from ideophone *po!* [pɔ]; *pha!* [pʰa] 'pat' or 'a slap across the face' to form **Mphapha***thi* [mpʰapʰatʰi]'one who (always) pats (continuously) for comfort' and**Mphopho***tha* [mpʰδpʰδtʰa] 'a stupid fool' from monosyllabic ideophone *pho!*[pʰδ] 'blowing off the pungent smell' or 'blowing off a speck clinging to the labial' or 'blowing off light matter such as dust or flakes from a flat surface' or 'a blow that tries to explain what happens when one is dreaming' or 'a blow-sound to deter small ones from something not appreciated'.This effect of *M-* accommodatesun-aspirated or tenius sounds *po!* [pɔ] as in **Mpopo***ro* and aspirated sounds *pho!*[pʰδ]as in **Mphopho***tha*. Note further that *M-*complements the interpretation of an Objective case Subject to that of 'one who …'These prefixed quadrisyllabic names result from the process of a monosyllabic ideophone *pho!* which undergoes complete reduplication*pho+pho!*, prefixed into a trisyllabic *M+pho+pho* then suffixed to form *M+pho+pho+tha.* The reduplicated ideophone that reflects as an infix placed between the prefix M- and the suffix suitable. *Mpopo**ro*** [mpɔpɔrɔ] (*Mpopo**ro*)'one who (continues to) be extremely cold' or 'blow the horn', as well as**Mphapha***thi* [mpʰapʰatʰi]'one who (always) pats (continuously) for comfort' from the ideophone *pha!* [pʰa] 'pat' or 'a slap across the face'.

That bolded part is an infix, another form of affixation. Guma (1971, p.6) asserts that an infix "is that type of affix that occurs inside a verbal radical". However, he clarifies that because this term ['infix'] does not apply in Southern Sotho, it shall be slightly modified to indicate a morpheme that occurs between others. This view may be challenged by the names built from the ideophone to reflect partial reduplication thus revealing that Sesotho structure does have infixes "that occur inside a verbal radical". That the ideophone is a "sophisticated" form of verbal expression, is noted by Mokhathi-Mbhele (2018). Examples such as *po!, pha!* [pʰa] and *pho!* may be reduplicated and concurrently be prefixed and suffixed to derive another word.That says *po!, pha!*and *pho!* experience concomitant initial-terminal affixation to form the names **M**popo**ro**,**M**phapha**thi**and **M**phopho**tha**. Initial and terminal affixation has been observed in the reduplication of other languages but the simultaneous or concomitant initial-terminal feature, infixed reduplication and initial-terminal or double affixation on aspirated sounds are new observations especially in Sesotho grammar.

It is further observed that initial-terminal affixation on monosyllabic ideophone depicts an action that enfolds the meaning of 'nonstop' or 'one who (always/continuously) + action' as in **Mphapha***thi* [mpʰapʰatʰi]'one who (always)

pats (continuously) for comfort' from the ideophone *pha!* [pʰa] 'pat' or 'a slap across the face', **Mpopo***ro* [mpɔpɔrɔ] 'one who (always/continuously) makes a clarion call' and –*ro*marks 'continuously' and as observed in **Mphopho***tha* [mpʰδpʰδtʰa] 'a stupid fool' which stems from *phofa* [pʰδfa] or *phopha!* [pʰδpʰa]'day dreaming'. The simultaneous initial-terminal or double affixation occurrence in these names reveals yet another new process of monosyllabic-quadrisyllabic process which forms simultaneous affixation whereby a prefix and a suffix are collaboratively inflected onto infixed reduplicated morpheme to form a new word deployed as a personal name.

Note further that the impact of an infix in partial reduplication identified in **M**phopho**tha**, **M**phapha**thi** and **M**popo**ro**is that the double affixing incorporates the same prefix *M-* but entails different suffix endings –a, –*i* and -*o*. As Mokhathi-Mbhele (2018) asserts, some Sesotho names, such as the minimal pair featured names, revere distinctively, the Sesotho monophthong vowel order as is the case with *Mphopho**tha**, Mphaphathi*and *Mpopo**ro***. These names reiterate Mokhathi-Mbhele's (2018) observation that vowels breathe a distinctive significance enfolded in terminal elements in some Sesotho words. Note that the initial *Mphopho**tha**,* and *Mphaphathi*are similar in all respects such as aspiration, the initial object speaker marker but differ in the vowels and the terminal vowels.

*Mo-* prefix also forms the quadrisyllabic partial reduplication Sesotho names using the initial-terminal structureas in *Mokaka**ilane** [mōkakailane] 'a betrayer' which has infixed the reduplicated morpheme in the verb radical (unchangeable form of the base verb) -*kakail-* [kakail] between the prefix *Mo-* and the diminutive suffix –*ane* [ane] 'small'. –*ane* however,denotes a cynical 'smallness (of rationality)' of the referent as a betrayer.Note that *Mokakailane* is a historical figure among Basotho and this relates partial reduplication of onomastica with history.

Another new observation with the initial-terminal quadrisyllabic partial reduplication of Sesotho names is that the initial as well as the terminal morphemes may reduplicateas in *Khekhenene* [kʰέkʰέnέnέ] 'abrupt stop' and *Pepenene* [pέpένέnɛ] 'exposed'. The feature is not mentioned prior to this study in the description of reduplication and particularly of Sesotho names. Thereduplicated initial morphemes*khe* [kʰέ] and *pe* [pέ]duplicate to form *Khekhe* [kʰέkʰέ]'cut short (from fast movement such as running)' and *Pepe* [pέpέ] 'exposed' or 'made explicit'.

The terminal*ne* [nέ] is also duplicated to form *nene* [nένέ] 'completely'. This is why *Khekhenene* [kʰέkʰέnένέ] is translated as 'abrupt stop'. **Khekhenene**[kʰέkʰένɛnɛ] 'abrupt stop' and *Pepenene* [pέpένέnɛ] 'exposed' or 'without hiding' or explicit' or 'straight forward' present 'double initial-terminal partial reduplication' as the initial morpheme is reduplicated and the latter in the same token, different though they are.*Pepenene* [pέpένέnɛ] 'exposed'and *Khekhenene*, and both aremanner adverbs. With *Pepenene* the –*nene* part harbours the meaning of 'with no form of cover whatsoever' because *pepe-* [pέpέ] is a prop for the full meaning of the verb *pepesa* [pέpέsa] 'expose' which is a

name as well. These are new observations in the discourse of the reduplication tie and in Sesotho onomastica description.

Where the quadrisyllabic initial and terminal partial reduplication function separately the initial reduplication occurs in **Koko**ropo [kɔkɔrɔpɔ] 'the antelope leader' and the terminal in*Ran***thithi** [rantʰitʰi] 'father of the blunt'resourced from a monosyllabic ideophone *thi* [tʰi] 'slow tedious movement'. The prefixed complete reduplication process of *thi*[tʰi]+*thi*[tʰi] = *thithi* [tʰitʰi] formed a disyllabic ideophone-verb which when prefixed with *n-* becomes the trisyllabic*nthithi* [ntʰitʰi] 'blunt'. *nthithi* is pre-prefixed with a gender denominator *Ra-* [ra] 'father of…' to form this quadtisyllabic name *Ranthithi* [rantʰitʰi] 'father of the blunt'. This process in *Ranthithi* adds a new observation that the monosyllabic ideophone can use double prefixing to form a quadrisyllabic nominal because Guma (1971, p.230) only describes the ideophone forming verbs not nouns, especially the onomastica.*C*hebe**lele** [cʰebelele] '(exclusively) a clarion call to alert rat hunters to be ready for a plunder' is another example which when prefixed breeds the five syllabic name *Mochebe***lele** [mõcʰebelele] 'one who (exclusively) makes a clarion call to alert rat hunters (herd boys) to be ready for a plunder'.

The five syllable structure is further observed when the monosyllabic ideophone such as *ti!* [ti] builds a terminal partial reduplication Sesotho namesuch as`*Man***titi**[mmantiti] 'mother of the runner' which has as its five syllables *Mmantiti M+ma+n+ti+ti* [mmantiti] normally written as `*Mantiti*. In the orthographic presentation of `*Mantiti* the initial diacritic represents the initial [m] that occurs before [ma]. This initial diacritic stands for 'of' and *Ma* [mma] refers to 'mother'. Together they form 'mother of …' The accurate spelling should be `*m'a* [mma] which is `*m'e oa* [mmɛ́ wa] 'mother of …' It should be noted that `*m'a* is the panacea in the naming of women generally but specifically the mothers though the latest experience is that some names with this feature are family names and thus they also mark males. They were a common practice among Bapedi as one of the Sotho-Tswana group but it is steadily growing among Basotho (Southern Sotho). A Bapedi example is `*Mamabolo* [mmamabɔlɔ].

Note importantly that `*Mantiti* [mmantiti] reflects the Lesotho orthographic version and it differs from the South African Sesotho orthography which transcribes the diacritic into [m] to form*Mmantiti* [mmantiti]. Guma (1971, p.67) refers to `*Ma*-prefix as a denominative prefix used to form other nouns from existing nouns. In his words, "… denominative nouns …are nouns that are formed from other nouns … These are formed by prefixing /`Ma-/ and /Ra-/ to an existing noun" and Mokhathi-Mbhele (2016) describes its relevance as an element in deictic nominal.*M+ma+n+ti+ti* [mmantiti] is a product of pre-prefixing processor double-prefixing. Pre-prefixing in Sesotho grammar refers to a concomitant application of prefixes. That doubleor pre-prefixing feature functions with partial reduplication is a new observation.

When building `*Mantiti* [mmantiti] the monosyllable,*ti!*is reduplicated into the disyllabic *titi* [titi] and the disyllabic is infixed further with *n-* which expresses the awarder's

modality of aesthetic feelings towards the addressed and forms the trisyllabic name *Ntiti*. Eggins (1996) refers to modality as the speaker's evaluation and the awarder displays appreciation of the baby. Double prefixing with `*Ma*- extends*Ntiti* to form a pentasyllabic name`*Mantiti* [m-ma-n-ti-ti]. The diacriticis the fifth syllable hence the label penta 'five'.This process displays a web sourced from monosyllabic *ti! w*hich develops into the disyllabic *Titi* and triplicates into *Ntiti* and completes the web at the pentasyllabic `*Mantiti*all of which are personal names except *ti!* Eggns (1996) observation that linguists have a potential to extend language is fortified.

The etymology of *penta* as noted in Google (2019) originates from Greek. www.dictionary.com/pentaasserts that *penta* originates from Classical Greek *'pente'* to say 'five' or 'containing five'.According to Wiktionary (in Google 2019) *penta* refers to "the number following four and preceding six". From Collins dictionary (in Google 2019) *penta* refers to "the cardinal number that is the sum of four and one". It says it is anything measuring five units. Furthermore, *penta* is explained as a combining form found in loanwords from Greek and these features make the newly coined label of *pentasyllabic* names a relevant choice label for five syllable Sesotho names. This says that names whose structure bears 'mother of …' form the category of *pentasyllabic* names.

The presented pentasyllabic form is a new observation in the description of the syllabic forms in Sesotho because Sesotho analysts such as Guma (1971, p.230) only discuss syllabic forms with an optimal number of four syllables noted as quadrisyllables. In particular, Guma (1971, p.228) and subsequent analysts of Sesotho only discuss quadrisyllabic ideophones and do not describe Sesotho names from this angle. The pentasyllabic form borne of prefixing on partial reduplication was presented as initial observation by Mokhathi-Mbhele (2018, p.35) in the analysis of the discourse of Sesotho ideophones as personal names.

Mokhathi-Mbhele's (2018,p.35)and (2020) description notes the complete reduplication of disyllabic Sesotho ideophones into quadrisyllabic and this in turn can be prefixed to form pentasyllabic structures that function as personal names, deriving them from ideophone word class – which would be verbal group as ideophones tend to describe action mainly - to the nominal group. This observation introduces to the research world that the monosyllabic ideophones used in partial reduplication also breed pentasyllabic names. These pentasyllabic structures support Eggins' (1996, p.119) claim that speakers of a language have in-built potential to extend their language and this is a functional perspective. The observation on `*Mantiti* confirms that the monosyllabic ideophone may also breed a five syllable structure. It further confirms the claim made earlier that the monosyllabic and disyllabic ideophone forms are the basic propellers of the partial reduplication Sesotho names.

Beyond monosyllabic ideophones are the disyllabic to form pentasyllabic names such as *ephe* [ɛ+pʰɛ́] + [ɛ+pʰɛ́]'cut open (in a carving manner)'. It makes a complete reduplicationto form*the* quadrisyllabic *epheephe* [ɛpʰɛ́ɛpʰɛ́] (ɛ+pʰɛ́+ɛ+pʰɛ́)'cut open (in a carving manner)'. When

prefixed with *Se-* [se] it forms *Seepheephe* [seɛpʰɛɛpʰɛ́] 'knife'.*Seepheephe* is an obsolete word for *thipa*[tʰipa] 'knife'.In *Seepheephe* is counted five syllables and thus presenting *Se+e+phe+e+phe = Seepheephe*. The rationale is that there is a combination of four syllables *e+phe+e+phe* and one syllable which is the prefix, *Se-*.*lai* 'move in a flash' forms *Se+la+i+la+i* >*Selailai* 'extremely quick person'.These are new observations not articulated in the description of Sesotho, particularly in its onomastica.

The prefixes *Le-, Ma-* and *Mo-* resurface in pentasyllabic name formation. The ideophone *kete* [kete] 'thud' or 'clip for *(sekete*[sekete]) thousand' undergoes complete reduplication to form *ketekete* [ketekete] '(clip for) thousands' or 'thuds'. When prefixed with *Le-* it develops into *Leketekete*[leketekete](HLLLL) 'thud noise' or (LHHHH)'a manual bell sound'*fau!* [fau] 'tall and hefty' forms *Lefaufau* [lefaufau] 'a giant (very tall and hefty)' and *Lefantsatsa* [le+fa+n+tsa+tsa] 'a giant (very tall and hefty)'. *Mo* breeds *Molakolako*[mδlakδlakδ]'a destitute'. When prefixed, *Chebelele* [cʰebelele] 'a clarion call for rat hunters to await immediate plunder'displays partial terminal reduplication to form the name *Mochebelele*óne born when all had high expectation about his birth.

With *Ma- ketekete* breeds *Maketekete*[maketekete] 'thousands' or 'thuds' and there is *Malabulabu* [malabulabu] 'tattered clothes'. In this way the ideophone form surpasses the finite-predicator in the verbal group which it is a direct member and it is the ideophone that forms these onomastica as the nominal group. Guma (1971,p.76) attests to the ideophone being prefixed to form nouns and labels them *de-ideophones* but he is not distinct about ideophones being names.Ma also harbours original structures such as*Mafolofolo*[mafolofolo] 'eagerness' or 'zeal' or 'zest'.A new observation is that in reduplication of Sesotho names pentasyllabic form is not only a new contribution but also exclusive to the partial reduplication process and is achieved in different processes that add to the prefixing of complete reduplication quadrisyllabic forms, such as pentasyllabic formed from monosyllabic ideophone.

*Mabekebeke* [mabɛkɛbɛkɛ] 'the glittering one' hauls in the process of borrowing into the partial reduplication of Sesotho names as this name is sourced from the name that Basotho gave to the historical figure Sir Bartle Frere who, historically engaged with Basotho. History says his attire was always glittering from every angle and the Sesotho ideophone assigned to this view is *beke* [bɛkɛ]. The glitter is equated to the lightening flash. So, Basotho named him *mabekebeke* 'the always glittering one'. Another prefix that contributes to building partial reduplication names is velarized nasal *ng* [ŋ]as it precedes the velar [k] noted in *Nketekete* [ŋketekete] 'where there are thousands' or 'where there are thuds' and *Nkaekae* [ŋkaekae] 'a place not to be told' but it is orthographically *N-* used as a prefix.*N-* and its sister *M-* develop discourse that proposes a habit which denotes 'one who …' noted in *Mphephe* 'one who is (always) shabby'or 'where … happened' as in *Nketekete* [ŋketekete] 'where there are thousands' or 'where there are thuds'. The 'who' and 'where' are embedded in the prefix *N-*and it marks that the speaker was intentionally not audible enough when discussing the referent's situation or condition because he/she was hiding some excitement that is either

positive or negative depending on the context. They may depict the character of the referent.

Note further that the pentasyllabic form sourced from disyllabic ideophone may accommodate double prefixing or pre-prefixing already observed with monosyllabic name forms to build partial reduplication Sesotho names. The double prefixing still forms Guma's denominative-gender based noun deployed as onomastica. The example *Ramaketekete* [ramaketekete] 'father of one who owns thousands or thuds' may be coined when improvising a name for *Maketekete*'s father (as his distinctive one may not be known and it remains personal name). A new observation is that six syllables are noted as *Ra+ma+ke+te+ke+te= Ramaketekete*. *Ra-* may refer to 'father of …' or 'one who (always) has or is known for thousands or makes thuds' and *ma-* is the plural marker that says 'many' or 'more than one thousand or thud'. Both *Ra-* and *ma-* are prefixes and used simultaneously they form a 'double prefix' which has actually bred another new category of six syllables in a Sesotho name with partial reduplication. A new term and category of *hexasyllabic* names features. dictionary.com (2019) presents that *hexa* originates from Classical Greek and it refers to 'six'. *Hexa* etymologically means "before a vowel *hexa*".

Collins Dictionary (2019) defines *hexa* as a combining form meaning 'six' and it is used to form a compound. Note that it shares its origin with *penta* and its definition because according to Wiktionary (in Google 2019) *hexa* refers to "the number following five and preceding seven". These features justify the coining of the new term *hexasyllabic* because it is a compound term formed from the word *hexa* to denote the number of syllables employed in this partial reduplication process and it is compounded to the word *syllable*. As a gender marked name*Ramaketekete* denotes 'father of …' and the directly corresponding denominative is 'mother of …' coined from *Maketekete* and `*m'a* 'mother of …' is inflected on *Maketekete*to form `*Mamaketekete*`+*Ma+ma+ke+te+ke+te* [mmamaketekete] 'mother of thousands or thuds'.Guma (1971, p.67) clarifies that this process is used to form personal names that are normally inscribed beginning with the zero-morpheme /ø-/ but it is observed that there is oversight of the reduplication feature.

In `*Mamaketekete* [mmamaketekete] '*Maketekete*'s mother' the syllables[m ma] incorporated would replace *Ra,*expand *Ma+ke+te+ke+te* andcause count to be seven. Thus, the mother's name has seven syllables as *M+ma+ma+ke+te+ke+te* [m+ma+ma+ke+te+ke+te] 'mother of *Maketekete*'andit bears three prefixes simultaneously. That "triple prefixing" of *m+ma+ma* onto the reduplicated disyllabic ideophone *ke+te+ke+te*is another new observation not presented by priorSesotho analysts. A new syllabic category of seven or *septa* syllables thus permits a new cluster and label of *septasyllabic* names.

According to www.meanddate.com (accessed 2019) *sept* is a Latin marking that originates from Roman calendar that means "seven". *Sept* refers to seventh month. It was coinedwhen the old Roman calendar began with the month of March. www.meanddate.com emphasizes that the Julian

Gregorian calendar reform in 46 BCE shifted the year back by two months hence *Sept* now made nineth.en.wikipedia.org notes a *sept* as a division of a family, especially of a Scottish or Irish family. On-line-etymology Dictionary (Accessed 2019) the suffix added to *Septem* which is *–ber* (which is the source of old Germanic) replaced old English *Septembrai.* This is why, as this dictionary claims, there is no correlation between the known month of September and its current position. Nonetheless, in the same processes noted with the *pentasyllabic* and *hexasyllabic* categories, the *septasyllabic* names bear the features of combining different elements and compounding them into new words using partial reduplication as noted in `*Mamaketekete (m+ma+ma+ke+te+ke+te)*[mmamaketekete].

An additional new observation is that *Maketekete'*s paternal grandmother (the mother of *Ramaketekete*) extends two more syllables *m+ma* [mma] 'mother of…' beyond the double prefixing of *Ra-+ma-*to form `*Maramaketekete* [mmaramaketekete] (*M+ma+ra+ma+ke+te+ke+te*)'mother of the father of one who owns thousands or thuds' thus introducing a new "multiple prefixing" process in Sesotho description of *Ramaketekete*. The syllables mount to eight and form*m+ma+ra+ ma+ ke+ te+ ke+ te* [m+ma+ra+ma+ke+te+ke+te] = *Mmaramaketekete*. The increased number to eight awards a new term of Sesotho names being *octosyllabic*.This is another web spiralling based on disyllabic ideophone in partial reduplication.

PIE root > dekm (accessed 2019) explains that *octo* originates from late old English that sprouts from Latin "October",*memis*. In PIE view, o*cto* refers to "eight" and its root *octo(u)* means "eight". *octo* is the eighth month of the old Roman calendar (pre 46 BCE) which began the year in March and Tucker (2011) explains that from the Etymology Dictionary of Latin it is noted that the *–ber* in the four Latin month names is *–bris*hence no correlation between the known month of October and its current tenth position.This description has used the original references of *penta, hexam septa* and *octo.*

Besides prefixing and infixing, some names reflect terminal partial reduplication in the formation of personal names and it is achieved by placing the reduplicated monosyllabic ideophone after a prefix and an example is *Nthethe* [ntʰetʰe] 'tree' currently an obsolete term allotted to 'tree' and it is exclusively used as a personal name. This name is prefixed with *N-* [n] which is normally coupled with that objective case complement *M-* that represents the speaker but it does not reflect the speaker-object. *N-* has prefixed complete reduplication of monosyllabic *the* [tʰe] 'rooted (such as in soil)' or 'firm' to make *the+the* [tʰe+tʰe] to form partial reduplication *Nthethe*[ntʰetʰe] 'tree'. A tree is rooted and firm in soil. Further, there is *thi*[tʰi] 'blunt' or 'sneezing'which forms *Nthithi* 'blunt'.

The phonetic effect of a minimal pair (identical words contrasted by single letters in the same position breed contrastive meanings) is reiterated in *the*[tʰe] 'firm' to form *Nthethe* 'tree' and *thi*[tʰi] 'blunt' or 'sneezing' for *Nthithi* 'blunt' reflect another Phonetic feature of a minimal pair because they are identical in all the letters except those in the terminal place. These are distinctive both in structure and meaning because of one phoneme /-e/ and /-i/. The reduplicated parts are action verbs presented as ideophones to 'gloss' the verbal quality. In Mokhathi-Mbhele's (2018, p.7) words, "the ideophone tends to give a more glossy finish of the features mentioned or intended to be a verb" and these features differ. Such verbs portray a condition. The Phonetic feature adds to the morpho-syntactic character in reduplication thus forming a PMS cluster.The cluster extends to Semantic feature with names such as *Lekaka*[lekaka] can be 'luck' or 'a straight front line formed by a group of people (as in public demonstrations)' and *Mphephe*[mpʰɛpʰɛ] 'one who is light weight' or 'destitute', *Nyelele* [ɲɛ́lɛ́lɛ́] 'completely quiet' or [ɲɛlɛlɛ] 'slithy' and both meanings are drawn as original forms. The name is [ɲɛlɛ́lɛ́] and [ɲɛlɛlɛ] is an action.

These names bear a homonym semantic feature (*a word* that has the same spelling, the same pronunciation with different meanings), a mire with meanings tributaries from a single word and this proposes that Sesotho names with partial reduplication feature encapsulate the Semantics discipline thus extending the linguistic disciplines cluster whose claims declares Phonetic-Morphology-Syntax-Semantics (PMSS) occurrence noted with complete reduplication. Though *Lekaka* is originally of the nominal group and *Mphephe* from ideophone, both are obsolete lexemes exclusively assigned the onomastica reference as they are currently rare in daily communication. Additional obsolete name is *Seepheephe*'knife', a regiolect for the common lexeme*thipa* [tʰipa] 'knife'. Note that ideophones are not exclusive in partial reduplication of Sesotho names but other syntactic categories that pay tribute comprise:

***Adverb:*** *'kae* [kae] 'where?' forms *Nkaekae*[ŋkaekae] 'a place that cannot be publicly named'. *Kae* 'where?' is a WH- interrogative which elicits locative information. Basotho use *kaekae* to refer to a location of uncertainty but within late 1970's – early 80's youth used *kaekae* within their linguistic variation to intentionally conceal real location - jesting.*N-* [ŋ] could form the jest. Note that with the exception of *Nkaekae* the partial reduplication names in other syntactic categories maintain their original form with the prefixes inflected on the structures.

***Nominal:*** In their original form, prefixed partially reduplicated nominal such as *Moferefere*[mòferefere] 'confusion', *Mafolofolo*[mafòlòfòlò] 'agility', *Seholoholo* [sehɔlɔhɔlɔ] 'coccyx' refer. In these names a prefix is inflected on a complete reduplicated disyllabic nominal stem. These prefixes are inflected on names that were originally disyllabic ideophones which have been further reduplicated to form quadrisyllabic name forms. These quadrisyllabic forms are inflected with prefixes which develop into pentasyllabic names as exemplified in *Ma+fo+lo+fo+lo = Mafolofolo*. It could justifiably be argued that the original stem is not disyllabic but already quadrisyllabic as these names have some sense in their reduplicated form and such can be used as props. For instance, *Seholoholo* uttered as *holoholo* [hɔlɔhɔlɔ]is acceptable without the prefix *Se-* in and out of context. There is *Lekalakala*[lekalakala] 'one too many branches' and this name stems from *lekala* [lekala] 'a branch'. The

stem *kala* [kala] 'prop for a branch' is terminally reduplicated as opposed to the earlier examples which originally bear the reduplicated form as the base morpheme. Further borrowed nominal names such as *Matseletsele* [matsɛlɛtsɛlɛ] which Basotho comfortably use as a Sesotho name are employed. This name confirms language contact between Sotho and Nguni languages where this name originates.

*Verb:* With the same token of the nominal *Sethabathaba* [setʰabatʰaba] 'happy and full of excitement' or 'a gift of love' exemplifies names resourced from the verbal group. Note that in Sesotho *thaba* refers to 'being filled with joy' hence why a verb. A further note is that though both meanings refer, the latter bears heavier weight as onomastica. *Sebalabala*[sebalabala] 'one who talks to self because of worry or dissatisfaction' stems from *bala* [bala] 'count' or think about a number of issues of concern without a rested or relaxed mind' or 'turmoil within self' or 'an object with many colours like a blanket (Mabille, 1911)'. `*Mafangfang*`+*Ma*+*fa*+*ng*+*fa*+*ng* [mmafaŋfaŋ] '(mother of) one who normally says 'give! give!' is hexasyllabic and it adds verb category that exceeds the pentasyllabic names identified.

*Adjective:* The size adjective *kaale* [ka:le] 'so big' is reduplicated into *kaalekaale* [ka:leka:le] 'so big' prefixed with *mo-* [mō] to form *Mokaalekaale* [mōkaalékaalé] 'so big'. Nonetheless, the –*aa*- [aa] in the name undergoes assimilation process that results in the *aa* being represented by one -*a*- [a] which becomes lengthened in oral articulation. As a result the phonemic transcription presents *kaale* as *kale* thus hiding the lengthened *a* represented by the sound lengthening symbol [:] after a lengthened sound. The result is that the *Mokaalekaale* changes spatial form to *Mokalakale* though the temporal form maintains the lengthening. Thus, the septasyllabic descends to the pentasyllabic but the grammatical and social functionsare maintained. As a new observation, the process of phonemic reduction occurs in the partial reduplication of Sesotho personal names.

*Interjective:* Some nicknames take the *N-* objective case predicative which functions as a sister nominal complement to *M-* and it forms trisyllabic Sesotho names such as *Nnana* [nnana], *Nnono* [nnɔno], *Nnini* [nnini], *Nnunu* [nnunu]. With the same token the *N-* does not refer to the object that suffers action but it is a marker of 'cuddling' to the intimate, loved baby. These nick names are actually baby talk and they are used with babies to give them a cuddling feeling. That baby talk eventually functions as personal and family names as they encapsulate males, bearers of family names corresponds to the view from webmd.com (2020) that baby talk is important because "Early speech and language skills are associated with success in developing reading, writing and interpersonal skills, both in childhood and later in life."They originated as baby talk but are converted to identity markers through life for family members. Note further that the prefix *N-* employed does not denote number as claimed by the Sesotho grammarians because it directly denotes habit.

Both partial and complete reduplication ties in Sesotho generally reflect social functions. Those sourced from ideophones are generic denotations of intensity and alarm and they posit either positive or negative effect. As Kotzè and Kotzè (2002) note, words are not innocent because they embed messages depicted from life experiences and in such, as Mokhathi-Mbhele (2014) quoting Eggins (1996) avers, the awarder displays modality (situation evaluation). Both the complete and partial reduplication contribute to these functions. Mokhathi-Mbhele (2020,p.24) posits that different linguists and onomastics such as Ashley (1989, Thipa 1982, Ramos 1974, Raper 1983, Samson-Akpan and Mokhathi-Mbhele 2002, Mokhathi-Mbhele 2006, 2014, 2016, 2018)observe the interrelationships of the names to their contextual interpretation which reflect language use in cultural context as a systematic naming practice. Mokhathi-Mbhele (2014,p.28) further views this practice as an exercise that requires "absolute care" in meaning and relevance and this says that the creativity potential noted by Eggins (1996, p.161) is exploited. Thipa (1982) even asks "What shall we name him?" to appreciate the implicit divinity and sacredness to naming.

With limited exemplification is observed that all the noted syllabic forms bear social functions. The disyllabic name *Nyenye*[ɲɛɲɛ] 'sneaky movement' expresses an untrustworthy person. The trisyllabic *Mphephe*[mpʰɛpʰɛ] 'one who is not presentable' or 'destitute' is awarded because the biological father is probably a shabby person in attire and conduct in life. The quadrisyllabic *Halahala*which marks complete reduplication is an exclamation that raises alarm and has a negative effect as a jeer especially in bad situations. The original structure is *halala* [halala], a jeer that normally says "serves you right". This name may result from the prior stubbornness of the biological mother who may be warned of possible problems privy to the eventual unplanned baby. The awarder is actually saying the mother is bitterly reaping undesired fruit from her heedlessness which could have avoided by listening to advice.

The pentasyllabic name *Selialia*[sediadia] 'one who keeps on dropping (something)', is generally known as a traditional courtship dance. The name may be a reminder to the awarder and community that in whatever way, the baby is a result of the *selialia* performance. The hexasyllabic `*Mafangfang* [mmafaŋfaŋ] 'one who normally says 'give! give!', is a demand with a rough attitude that displays the named person as the product of one who always uses coercion to instruct others to give out something. *Mokaka*ilane [mōkakailane] is a betrayer – a historical feature. *Nketekete* marks hope for good life with thousands or tough family leader with authority.

Based on these descriptions, the overarching observation in the formation of partial reduplication of Sesotho names is that *trisyllabic, pentasyllabic* and *hexasyllabic* name forms develop an ascending prefixal multi-process because the monosyllabic and disyllabic forms initially undergo complete reduplication to form those which are beyond disyllabic forms. The monosyllabic are prefixed to form from *trisyllabic* to *pentasyllabic* names. The disyllabic are prefixed further to form from *quadrisyllabic* to *octosyllabuc* forms. The results from pre-prefixing process are shared by

formalists and functionalists (Sesotho Academy (1985) and in the functionalist Eggins' (1996) view, speakers have a creative potential of extending language. Sesotho Academy specifically says morphemes of Sesotho ideophones may be extended beyond five though it has not been a recorded observation in onomastica. The observations also reiteratethe claimed reciprocation of Morphology and Syntax with extension noted by Mokhathi-Mbhele's (2020) to new PMSS in the complete reduplication of Sesotho words.

Beyond the structural description and social functions it is observed that reduplication tie has implications for media advertising because the personal names with partial reduplication bear a relevant reference in advertising. They intensify the significance of the named item and that repeated morpheme breeds a specific meaning. For instance, *Phaphama* 'wake up!' is a TV programme on SABC and it is intended to unearth some advice to the citizens.

Another interesting observation is that reduplication is significant even in pidgins because it has been noted that pidgin speakers would use reduplication to show emphasis and size as they would express it as 'big big' instead of the adjectives such as enormous, huge or adverbs such as extremely. The Chinese in Lesotho excitedly use *Phangphang* [pʰaŋpʰaŋ] 'enormous' normally uttered and written as [pʰampʰaŋ] to refer to a big body person. This reference is also employed as a personal name but best preferred in the Sesotho-Chinese pidgin in Lesotho. This partially reduplicated discourse is deployed as Sesotho names.

In *Phangphang* there is an element of excitement which automatically entails an exclamative mood and this introduces to readers that partial reduplication names bear mood. Examples include *Nketekete*(proudly raising awareness about thousands referred to in the interaction). A direct exclamative is actually an interjection *Helele*[hélélέ], which can usually be used as a jeer to peers or a greeting among adults. The exclamatives make an emotive announcement as *Helele* does. Mokhathi-Mbhele (2020, p.7) explains that the exclamation name *Helele* [hélέlέ] is an interjection and a homonym as it may be a jeer across all age groups but a greeting to peers, especially among kinsmen or a fight fanning expression among adolescents or it may be a greeting that marks closeness of those interacting. *Helele* matches Halliday's (2001, p.95) explanation of 'fire' as such a name would be an exclamative call for attention to the addressed. He analyses 'fire' as a prop for 'house on fire!' or 'fire broke out!' or 'there is fire!' In functional grammar expressions such as *Helele* are minor clauses (Mokhathi-Mbhele, 2020). Halliday (2001, p.95) refers to minor clauses as "forms of speech functions which are not construed as propositions or proposals".

A proposition, in Eggins' (1996, p.177) words is, "something that can be argued in a particular way and it can be affirmed or denied". Therefore, Halliday's presentation is confirmed because there is no specific articulation of a word that affirms or denies the situation in which *Helele* is used. As Halliday (2001, p.95) puts it, minor speech functions are exclamations, calls, greetings and alarms and this is why

Mokhathi-Mbhele (2020) avers that they include word-names such as *Helele!* which is a greeting.It is an equivalent of the English *Hi!* or *Hallo!* This greeting has been deployed to be a partial reduplication personal name though the partial feature is its original form. It functions as either an initiative or response move by the speaker,thus it may merely exclaim or indicate existence of some information thus function as exclamative-declarative.

The exclamative-declaratives declare a situation as in the jeer or excitementnoted as *Seholoholo*(complaining about a painful coccyx), uttered emotively, enfolding information not to be announced. On the other hand declarative forms are mainly response moves because they respond to information source or give 'one word' details coined as names. Examples include *Mafolofolo*[mafɔlɔfɔlɔ] 'agility', *Moferefere*[moferefere] 'confusion', *Sethabathaba* [setʰabatʰaba] 'gift of love'. As observed they are basically content words as *Mafolofolo*, *Moferefere*are originally nouns whereas*Sethabathaba*[setʰabatʰaba] is derived from the verb *thaba* [tʰaba] 'be happy'. Additional moods reflect as the imperative noted in *Phaphatha* 'give a pat', *Phaphama* 'wake up / be vigilant'. The imperative gives commands. At times these are orders given in an exhortative manner as in *Leokaoke* 'keep on nursing', It is observed that tone has an obscuring effect that makes these structures names because *Leokaoke* is originally [leɔkaɔkέ] 'please nurse gently' which as a name articulated as [leōkaōkέ]. Names such as *Phaphatha* (LHL)obscure their original meanings noted in (HHL) because as reduplicated names the preferred tonemes are (LHL). A similar case is observed in *shoe* [ʃwɛ] which may bear various references which reflect even in complete reduplication (cf. Mokhathi-Mbhele, November, 2020 on complete reduplication on Sesotho names). Tonemes LL are more of a mime in which a forefinger would be moved in front of slightly opened lips that would be lightly blowing out air resembling a razor shaving beard to mean that the addressee is lying, figuratively noted as a beard shave..

It is from this mime that the partial reduplication name of the founder of Basotho nation, *Moshoeshoe*[mōʃwɛʃwɛ] was metaphorically coined. History says it was given because he had plundered another chief's people, cattle, women and belongings. The name was an analogy to the clean shave of beard. The noted difference caused by tonemes brings to fore Guma's (1971,p.23) view that Sesotho is a tonal language and this says its lexicon is heavily influenced and affected by tone/pitch to change their original meaningful reference (cf. Mokhathi-Mbhele (2018, p.115)). The tonemes normally hide the direct meanings of Sesotho names and owners finally conclude that they are ancestral resemblances with meaning far-fetched or non-existing. That they are structures with relevant form-meaning character they are barely considered.

It is worthy to note further that the discussed names reflect as sub-modifications in the study of the reduplication tie from both the formalist and functional perspectives. Halliday (2001, p. 192) explains that "Sub-modifications may have the effect of disturbing the logical order of elements…" and this was noted with the nominal group as it is observed in the reduplicated forms that function as

onomastica. Sub-modifications in the description of Sesotho were initially observed by Mokhathi-Mbhele (2014) when describing the interpersonal meta-function of Sesotho names as these names are intended to share experiences of awarders with other social members at the babies' births.

A generic observation made is that partial reduplication may employ zero-morpheme and deploy selected structures as personal names of Basotho. Guma (1971, p.5) defines zero-morpheme as the morpheme that "refers to the significant absence of a morpheme in a given linguistic form".

## 3. Conclusion

The discourse of partial reduplication on Sesotho names shares character with complete reduplication on Sesotho names despite their formation variations. That reduplication forms onomastica is extended by the partial entity as an extended new observation. The morphological impact of derivation emphasizes the essence of affixation in onomastica. Partial reduplication is a sub-modification in the nominal group though it has the audacity to detail its significance in onomastica and employ such onomastica to systematically engage awarders to display the interpersonal function through naming system. That Sesotho names with partial reduplication are deployed as onomastica is the generic new observation. A further intriguing contribution is that this deployment enfolds ideophone, adjective and intejective to form he nominal group. The relevant influence of the prior "unschooled" awarders cannot be over emphasized though.

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