

Morphosemantic and Morphosyntactic Analysis of Place Names in Tanzania: Reflections from Zanzibar Island, Tanzania

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Abstract: This study dealt with the morphosemantic and morphosyntactic analysis of place names in Tanzania, particularly in Zanzibar Island. The study used the morphosemantic and morphosyntactic of place names demand to underpin the contexts of their establishments through the qualitative research approach. The study used 10 individuals as respondents and of 28 place names in Unguja Region as sample. The study used focus group discussions and intuition knowledge as sources of data. The informants were gathered in three non-consecutive days of February, 2025 to share their in-depth information while the researcher was taking notes. Based on the findings, the study concludes that the twenty-eight (28) place names were arranged from roots or stems and the meaning became the constituent parts of the lexeme. Different place names were formed in various ways, such as the derivation process (noun +adverbial of place) such as Muembe ‘mango’ and ni ‘at,’ which makes Muembeni (at the mango). The other was compounding process (root noun + root noun) such as Mto + Pepo to mean ‘Demon + River’ which makes Mto Pepo. Another type was prepositional phrase process (preposition + proper noun) such as ‘kwa’ + ‘Sefu’ to mean ‘To + Sefu,’ which makes ‘Kwa Sefu.’ Most of the meanings of these place names reflect activities, items, objects, citizenship or nationality. The study calls for further studies on the incorporation analysis of other functors, such as phonological and morphophonological aspects on place names, which with no doubt would contribute to the grammar of the language to both this generation and generations yet to come.

Keywords: Morphosemantics; morphoyntax; toponyms, Zanzibar; Kiswahili.

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Introduction

The study of naming is as old as humanity. It is a linguistic universal because every human society uses names to identify and individuate its members (Aceto, 2002). Names are studied under a branch of semantics called Onomastics. It studies the “origins, meaning and science of names” (Omolar, 2021). Onomastics has two major branches: toponomastics, which deals with place names, and anthroponomastics, which deals with personal names (Al-Zumor, 2009; Mandende, 2009; Mutunda, 2016). On field of names, scholars who investigated on naming practices include 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, Resani (2012), who gave a sociolinguistic and semantic analysis of Kurya personal names and Mwang’eka (2013) and Hamad (2015), who integrated the study of naming with gender construction and gender stereotyping in the Kindali and Zanzibar Swahili languages. This paper focuses on place names.

Place names constitute a word category with special morphology, syntax and semantics (Burenhult, 2008). Names are identifiers in the contexts we live. A name and its identifier can be either synonymous or not in linguistics juxtaposition. The name and its feature may/or not be different. This calls the fact that simplistic explanations pertinent to place or

place names should be avoided because of having no surrogate for pragmatic substantiation. That is to say, pragmatic substantiation is preferable to postulation or logical.

Thus, names may not be the way they seem. From this base, this study investigates on morphosemantic and morphosyntactic study of Swahili place names in Zanzibar. The study urge morphosemantic and morphosyntactic analysis on place names in Zanzibar and Unguja, specifically. The investigation is triggered by the presence of place names in the area, which are part of tourism attraction and that are not known to most Zanzibar's young generation. The lack of any study on the topic under discussion motivated the current study.

Literature Review

Globally, efforts to look place names have been taken. For instance, Kalkanova (1999) studied English place names by focusing on their semantics in England. The investigation shows that place names provide some meanings; they refer to people, communities, family relations or the status of people in a particular community; it also shows that every village, street, town or city has a distinct name. Nicolaisen (1993) investigated Scottish place names in Scotland as evidence for language change. The findings claims that place names that are lexically opaque are more likely to reflect changes in pronunciation earlier than words, the lexical meaning of which is well known. In Australia, Nash (2013) investigated the meaning of place names on four islands. The results reveal that places names are a product of different sociolinguistic issues, particularly the history and ecology of society. Though he was less concerned with morphosemantic issues of place names, Nash hinted that place names manifest themselves in a compound structural pattern. Helleland (2012) researched on place names in Norway and argued that there is a cherished correlation between place and place names. His findings showed that place names create a sense of identity in a place through the feelings of belonging. The author continues arguing that names have meanings and the meanings differ from individual to individual. The author stated that there is an intimate relationship between place and place name, and that a place name may reflect or give rise to feelings of individual and collective identity attached to the places in question.

In Africa, Mojapelo (2009) investigated the morphological aspects of Sesotho place nouns and found that Sesotho place nouns are morphologically grouped into four: those without locative markers, those with the prefix *ga-*, those with the prefix *bo-*, and those with the suffix *-ng*. The researcher also explains that Sesotho place nouns result from affixation, compounding and reduplication processes. Mamvura et al. (2017) investigated the identity construction capacity of place nouns. The study shows that place nouns are icons of identity and symbolic representations of a people's memory and belonging. They are concepts beyond the physical dimension as they are discursively constructed. Anindo (2016) in his study of the meanings and morphology of Lulogooli place nouns shows that, Lulogooli place noun are primarily derived, inflected and compounded. This implies that they are mainly formed through derivation, inflection and compounding processes. The study also shows that Lulogooli place noun generally, have referential meanings and are derived from prominent persons, unique deaths, water sources, pioneers or clans, local insects, plants or trees, local terrain and description of characteristics of a place.

In Tanzania, Buberwa (2012)'s investigation cannot be left behind. She investigated on place names in Oruhaya speech community found in north western Tanzania in Kagera Region. The author argued that place names can be named according to the features they refer to as in relating to fauna and flora that exist in a given place, names relating to names of people or parts of human body, names relating to natural phenomena, belongingness, social-cultural behaviors or mannerisms as well as experienced events. In addition, it was noted that some Oruhaya place names refer to animals (fauna) that lived in a particular area in the past. In turn, the author juxtaposed factors for place naming in the Oruhaya speech community.

Yonazi (2014) investigated Chasu place nouns and their meanings in the Chasu speech community. The results showed that Chasu place nouns are embedded with meanings that stem from the names of people, clans, animals, plants and insects. Other meanings stem from different notable events. The findings demonstrate further that Chasu place nouns are not given randomly; sociolinguistic criteria like notable events and physical features/climatic conditions are considered. Other place nouns are given from other communities that had relationships with Chasu. In addition, results

indicate that Chasu place nouns have changed from one historical period to another and the changes include total name changes as well as pronunciation changes.

Obeng (1998) conducted an investigation on Akan death-prevention names of which the author applied pragmatic and structural analysis. The study observed that personal names are governed by grammatical rules. In other words, these names are created or made up of with single words, phrases and sentences. The study attracts the current investigation, following the fact that grammatical rules can apply to the structure of street names located in Zanzibar and that some of these areas are tourist attractions as in Manga Pwani and Mnarani. Thus the findings will help the young generation knowing the street names' meaning, history and word formation phenomena from which are made together with their semantics.

Jordan (2020) conducted an investigation on the role of place names in relating people and space. The researcher identified the following five essential roles played by place names in relating human to territory:

1. When they are descriptive, they emphasize spatial characteristics that are important for a community – they reflect the interests of a given community and they are condensed narratives on the cultural disposition of human communities in history and today.
2. In the status of endonyms (i.e., names used by the local community), place names mark the territory of a community, reflect the general human distinction between “ours” and “theirs,” and have a strong symbolic meaning.
3. In the status of exonyms (i.e., names used by a local community for geographical features outside their own territory), they indicate the network of relations of a community extending beyond the boundaries of its own territory.
4. In space structure, often concepts of space are just defined by their names. Place names are not only carriers of spatial concepts and enable communication about spatial structures, but they also contribute to the mental structuring of space. By place names, spatial structures cannot only be described but also be shaped and modified.

5. They support emotional ties between humans and space and promote the formation of space-related identity.

The author added that Geographical names contribute to space-related identity of individuals and communities. With this regard, this study goes beyond looking at morphosyntactic descriptions of place names and factors for naming systems that will contribute to glance of linguistics phenomena of these names.

Shigini (2023) conducted a morphological analysis of place names in Sukuma speech communities in Tanzania, particularly the primary school names in Shinyanga Rural District, Shinyanga Region. It was revealed that Sukuma place names minimally consist of a noun or verb stem, though most are composed of a prefix and a noun or verb stem. The author continued arguing that Sukuma speakers use inflection, derivation and compounding strategies to form place names.

The study at stake depicts a different explanation because place or street names cannot be known different to their belonging, since if the names have meaning x they cannot have meaning y to another individual. In addition, not all place names make rise or reflect what is taking place there. Thus morphology, syntax and semantics of street names is the key issue for the current analysis that would argue in different angles pertinent to place names in question.

Theoretical Underpinning

This subsection presented theories that handled the study. Two theories were applied, namely: Item-and-Arrangement Theory as well as Prototype theory.

Item-and-Arrangement Theory

This study approached the tool of analysis called Item-and-Arrangement Theory (IAT). The theory was coined by Hockett, (1954), who argued, words are formed by arrangement of different morphemes as in roots or stems and their corresponding exponents, which indicate morphosyntactic and semantic information. Other authors encoded this theory by describing the way morphemes are built in forming different lexemes. However, the IAT supports the current investigation on morphological side of forming street names found in Zanzibar. This follows the fact that most of names in Zanzibar are being formed from different morphemes, including prefixes and suffixes in nature as in *minanasni*, meaning ‘pineapple.’ Here, *mi* is the plural prefix

and *ni* is an adverbial suffix of place, which makes the area be called place of many pineapples. IAT handles morphological processes, which are accordance to strict compositionality principle, which show that the meaning of a complex expression results from the meanings of its constituent part (Langacker, 1987). In other words, there is no 'surplus' meaning accruing to a complex expression that is not attributable to its parts or the manner of their combination (Taylor, 2002).

The argument of IAT implies that every sub-component of a complex expression has a fixed and determinant meaning within a language system. However, despite having meanings of place names as demonstrated in the IAT, specifically on strict compositionality, not all names and place names have denotative senses. The point is that it cannot generally be argued that every sub-component of a complex expressions has a fixed and determinant meaning within the language system. This is because there are some place names whose meanings do not reflect the sum of the combined morphemes in a word. From this argument, IAT cannot at large describe the semantics of place names, whose senses are conceptual. This has made use of other principles in cognitive semantics, known as prototype mode of meaning conceptualization (Rosch, 1978).

The Prototype Model

A prototype model is a "a mental representation (possibly one quite rich in specific detail) of a typical instance of a category, such that entities get assimilated to the category on the basis of perceived similarity to the prototype" (Taylor, 1990). The author added that the Prototype Model is a way of explaining relationships between phenomena that have some kind of relationship or similarity. Cruse (1990) argued that this model was developed as a counter to the 'classical' or 'Aristotelian' view of associating every category with a set of membership criteria, or defining attributes that are both necessary and sufficient. The model was the culmination of research pioneered by a cognitive psychologist, Rosch (1978), whose research findings showed that membership of categories is in most cases matters of degree. The author argues that categories, in general, have central or best examples called 'prototypes' and that there is some gradience from the prototypes to the less central members of a category. The author claims that the meaning of the word has core (basic) and peripheral (non-basic). This describes well place names, whose

names are opaque and not transparent. Therefore, place names, whose meanings are not monosemy, will be well handled within the conceptual materialization of this theory.

Methodology

Design

This study used the morphosemantic and morphosyntactic of place names demand to underpin the contexts of their establishments. The study adopted a qualitative research approach. The rationale for choosing the qualitative approach was that only descriptions, interpretations and explanations of primary data from morphosemantic and morphosyntactic of place names were provided through data analysis and discussion.

Population and Sampling

This study targeted 255,685 Zanzibar indigenous people aged 50-70, according to the 2022 National Population Census. As not all native speakers of language have adequate knowledge and experience of the history of place names, the study selected 10 individuals to form the sample. They were obtained through snow ball procedure of non-probability sampling technique. The researcher sought a convenience sample of 28 place names in Unguja Region, which are famous and known to be used for more than five decades.

Instruments

The study used focus group discussion and intuition knowledge as sources of data. The informants were gathered in three non-consecutive days of February, 2025 to share their in-depth information while the researcher was taking notes. The IAT and the Prototype models were used to develop three variables (Morphology, syntax and semantics) of the study relating to establishments of place names. On each day, the group was given twenty minutes to brainstorm and thereafter asked to give reports.

Ethical Considerations

The researchers had informants' informed consent that explained the purpose of the study. Respondents participated freely. The study ensured anonymity and confidentiality, while providing freedom for participants to withdraw at any time.

Findings and Discussion

The findings section begins with the presentation of demographic characteristics of the respondents. Thereafter, findings of the study are presented, using research questions.

Demographics of Respondents

Three of the respondents were females while seven were males. The majority of the respondents were in the age group of sixty-five to seventy years, followed by those with fifty-nine to sixty-four years of age. The least were in the age group of fifty-three to fifty-eight years.

Research Question 1: What are the morphosemantic descriptions of place names in Zanzibar Island?

This research question sought to describe the morphosemantics of place names in Zanzibar Island. Morphosemantic description is a linguistic approach that combines the study of word structure (morphology) with the study of meaning (semantics). It examines how the internal structure of words affects their meaning and vice versa. With this knowledge, this study identified twenty-nine (28) place names as follows:

1. Mnarani

The participants were asked to give explanations on the name "Mnarani" in regard to its origin. All respondents were in agreement that the name *Mnarani* is made up of a noun root "Mnara," which means 'tower' or 'monument' and the preposition of place 'ni,' which in English language refers as 'at.' One of the respondents pointed out that "Mnarani is the Swahili place name and tourist attraction located in Western town region of Zanzibar" (Respondent 8). Another respondent reported, "denotatively, 'Mnarani' is the area where there is a long tower' and connotatively, it is the area where there is a monument showing the Zanzibar revolution" (Respondent 3).

2. Manga Pwani

The name is formed through compounding process. It is made up of two independent roots: 'Manga,' which means 'Arabs' and 'Pwani,' which means 'coast,' hence 'Manga Pwani.' Manga Pwani is one among tourist attraction names in Zanzibar. This name originates from colonial Arabs, who used to live in the coast area. The Swahili people of Zanzibar refer to "Arabs" as Manga in Swahili language. Therefore, the name Manga Pwani is one among the tourist attractions in Zanzibar; its semantic content implies place where Arabs used to settle during the colonial epoch.

3. Mbuyuni

The word 'Mbuyuni' means Baobabtree in English. It is made up of root (Mbuyu) + suffix of place (ni).

Thus, Mbuyuni is a place where Baobabtrees are found. Mbuyuni is the street name, which originated from the presence of the trees. This made to be known as Mbuyuni.

4. Kwa Haji Tumbo

The study sought to discover from the participants how the name "Kwa Haji Tumbo" was established as a street name in the area. All the participants agreed that, the name 'Kwa Haji Tumbo' is made up of a Swahili preposition 'kwa,' which means 'to' and a noun 'Haji,' as well as noun 'Tumbo' which means 'stomach.' This was pointed out by one participant,

Haji is a name of a man and Tumbo means stomach. Haji Tumbo was an elder during the colonial epoch. His stomach was the biggest of all villagers around the area. This situation triggered the villagers around to name the place with reference to this person's appearance" (Respondent 6).

5. Michenzani

The name 'Michenzani' is formed by a plural prefix 'Mi'+ root 'Chenza' which means 'Tangerine' as well as an adverbial suffix of place 'ni,' which means 'in.' This name originated from the presence of Tangerine fruit trees. Therefore, villagers around the place used to name this place 'Michenzani,' drawing attention from the trees around.

6. Minanasini

The place name 'Minanasini' has been formed by a plural prefix 'Mi' together with a noun root 'Nanasi,' which means pineapple, and an adverbial of place 'ni,' which means 'in,' hence Minanasini. This name originates from the fact that there was a big farm of pineapples around the place. These pineapples made the villagers of the place to come up with such a name.

7. Mkunazini

The name 'Mkunazini' is made up of a single noun 'Mkunazi' plus an adverbial of place 'ni,' which means 'in.' This made a place to be nominated as 'Mkunazini.' This is a place name whose origin was a tree known as 'Mkunazi.' The tree was very big compared to other trees around the place, which made citizens of the area to name the place so.

8. Muharitani

The street name 'Muharitani' is formed by noun 'Muharita,' name of a tree and an adverbial suffix of place 'ni,' which means 'in.' People around the area named the place with reference to such tree. This tree is still present; it is big compared to other trees around the place.

9. Mfereji wa Wima

The name 'Mfereji wa Wima' is formed by the process known as 'compounding.' Here the noun 'Mfereji' 'canal' together with an adjective 'wima' which means 'straight.' This made the place to be nominated as straight canal. It is a street name for a place where there was a long straight canal.

10. Miembeni

The 'Miembeni' place name has been formed by a plural prefix 'Mi' together with a noun root 'embe,' which means 'mango' and 'ni,' which means 'in,' hence 'Miembeni.' This is a place where there were many mango trees. This made the place to be so nominated due to the mango trees around the place.

11. Kwa Boko

The name 'Kwa Boko' is formed by the preposition 'Kwa,' which means 'to' and proper noun 'Boko.' Long time ago, there was a person called 'Boko' who lived around the place, thus the place was so named.

12. Jambiani

The name 'Jambiani' resulted from the suffixation process. The lexeme 'Jambia' means 'dagger' and 'ni' is a Swahili place preposition meaning 'in.' Hence 'Jambiani' means the place where 'daggers' were kept. Jambia is synonymous to bush knives (weapons), used for protection against dangerous things. This was an area where colonial administrators used to hide the weapons for fighting. This made the area to be nominated as Jambiani.

13. Kizimkazi

'Kizi' is a proper noun referring to a fish type obtained from the ocean. On the other hand, 'Mkazi' means 'resident' or 'citizen' of a certain place. The name originated from the fact that there were fishermen in the area; however, these fishermen agreed that they should sell the fishes to only residents of the area, thus the name Kizimkazi emerged.

14. Mshelishelini

Affixation process yielded the traditional place name 'M+shelisheli + ni.' The prefix -M- shows noun class, together with a noun root 'shelisheli,' which means 'tree' and 'ni,' a Swahili preposition, which means 'in.' There were trees traditionally known as 'Mhelisheli,' hence people around that place named the place so.

15. Mto Pepo

Compounding phenomenon formed this place name 'Mto Pepo.' 'Mto' represent a 'river' and 'Pepo' means 'demon,' hence 'Mto Pepo.' The name originated from the fact that the place had both a river and demons around.

16. Muembe Ladu

Compounding process made the place name 'Muembe Ladu.' Muembe means 'Mango tree' and 'Ladu' implies 'traditional food.' That was a place where there were various mango trees. At the same place, people used to sell traditional food stuffs known as 'Ladu,' hence 'Muembe Ladu' emerged as a place name.

17. Kwa Sefu

The place name 'Kwa Sefu' is formed by a Swahili preposition 'Kwa,' which means 'to' and proper noun 'Sefu.' That is a place where a politician known Sefu used to live. The place name, therefore, emerged.

18. Kiembe Samaki

Compounding word process formed this noun: *Kiembe* 'small mango' and 'Samaki' 'fish.' This is a place where there was a mango tree as well as fishes. Therefore, the mango tree together with the activity of selling fishes under such a tree made citizens around the area to come up with such a place name.

19. Mambo Sasa

Compounding process yielded the place name 'Mambo Sasa.' Mambo means 'things or Issues' and 'Sasa' means 'now or current,' hence 'Mambo Sasa' emerged as a place name, which denotatively implies current issues at hand. Before this name, there were no individuals living there. Suddenly, people started living there and building good houses. These houses were of new fashion, which made the area to be called 'Mambo Sasa.'

20. Kijito Upele

The study sought to discover from the participants the origin and meaning of the name "Kijito Upele." The study found out that the name 'Kijito' is a Swahili word, which means 'small river' and 'Upele' means 'rashes.' Therefore, Kijito + Upele resulted from the compounding process as reported by one informant, who reported that *"the place had a river whose water was believed to be the source of rashes on people's bodies (Respondent 5). Another informant narrated that long time ago, the rashes disease from the river took the life of people, where every year*

one person died from the rashes disease” (Respondent 3).

21. Kibanda Maiti

The study sought to discover from the participants the origin and meaning of the name “Kibanda Maiti.” The study found out that the name developed from the compounding process. The place name is structured as Kibanda ‘Cabin’ + Maiti ‘Corpse,’ hence forth ‘Kibanda Maiti.’ Therefore, the syntax of this place name shows the adverbial of the place where traditionally people used cabins to pray for dead bodies and as a result, the place name was formed.

22. Muembe Sanda:

The study sought to discover from the participants the origin and meaning of the name “Muembe Sanda.” The study found out that the name developed from the compounding process. The place name is structured as in Muembe ‘mango’ + Sanda ‘Shroud,’ hence forth, ‘Muembe Sanda’. This word formation is opaque, following the fact that the meaning, the sum of its parts does not reflect the sense of whole word. One informant reported that “this is the street name whose nomination resulted from the activities of making or tailoring ‘Sanda’- ‘Shroud’ or ‘burial cloth’ in English language” (Respondent 1). Another informant added that “this Shroud was used for burying dead bodies. Therefore, from that base, the name came from the place where there was a mango tree together with the activities of making burial shrouds” (Respondent 8).

23. Msikiti wa Walugulu:

The study sought to discover from the participants the origin and meaning of the name “Msikiti wa Walugulu.” The study found out that the name is made up of Noun ‘Msikiti’ (Mosque), plus possessive morph ‘wa’ (of) and proper noun Walugulu (the Lugulu tribe). This noun phrase is a complex one because it is made up of several particles. This is the street name and is one of the car or bus station in Unguja. One informant reported, “the nomination of this name comes from the presence of people known as ‘Lugulu’ from Morogoro Region of Tanzania mainland” (Respondent 9). Another respondent added, “it happened that Muslims built a Mosque in the area, which is being dominated by the Lugulu people, hence this made the area to be called ‘Msikiti wa Lugulu,’ which means ‘the Lugulu peoples’ Mosque’ (Respondent 10).

24. Kichaka Nyuki:

The study sought to discover from the participants the origin and meaning of the name “Kichaka Nyuki.” The study found out that the name ‘Kichaka Nyuki’ developed from the compounding process, Kichaka ‘bush’ plus Nyuki ‘bees.’ Henceforth ‘Kichaka nyuki’ meaning ‘the bush of bees.’ One respondent narrated, “this place name ‘Kichaka nyuki’ originated from the fact that there was a big bush in the area together with many bees for a long time” (Respondent 1).

25. Bububu:

The study sought to discover from the participants the origin and meaning of the name “Bububu.” The study found out that the name developed through the phonological process known as idiophonic adaptation. The idiophone is sound imitation (onomatopoeia), which is used to express an action, situation or manner. It was pointed out that “the name originated following the fact that there was a train in those days transporting human being and goods” (Respondent 10). Another person reported that “the sound of the train made people to reflect naming. This is nothing but idiophonic adaptation in linguistics phonology” (Respondent 9).

26. Tangini:

The study sought to discover from the participants the origin and meaning of the name “Tangini.” The study found out that the name is made up of proper noun “Tank” and adverbial of place ‘ni’ meaning ‘at’ or ‘in’ in English language. One informant reported, “the origin of this name is that there was a large poly tank, which was used to supply water at the village” (Respondent 4). Another respondent added, “the villagers used to call Tankini, meaning the place of where tank of water was found” (Respondent 2).

27. Kwa Kisasi:

The study sought to discover from the participants the origin and meaning of the name “Kwa Kisasi.” The study found out that the name ‘Kwa Kisasi’ developed from the compounding process. It is made by the reposition ‘Kwa’ ‘to’ and proper noun ‘Kisasi,’ henceforth ‘Kwa Kisasi’ meaning ‘to Kisasi.’ In syntax, preposition is a minor word class of various semantic contents. It can be time, place, etc. In turn, ‘Kwa Kisasi’ shows the preposition of place, connotating ‘to.’ Some place names are being nominated following the presence of a certain person. One respondent reported, “the origin of this name was due to the presence of one man known as Kisasi. The citizens around the place called the place ‘Kwa Kisasi,’ meaning ‘to Kisasi’ in English

language. The respondent added further, “currently the man has died but the area is still known by his name ‘Kisasi’” (Respondent 3).

28. Mchangani:

The study sought to discover from the participants the origin and meaning of the name “Mchangani.” The study found out that the name ‘Mchangani’ developed from the compounding process. Like other derivative names, the researcher discovered that, ‘Mchangani’ is made up of proper noun ‘Mchanga,’ which means ‘heap of sand’ and adverbial of place ‘ni,’ which means ‘at’ or ‘in’ in English language. One informant narrated, “this place name was derived from the fact that in that place, there was a heap of sands” (Respondent 6). Another respondent added, “the citizens around started nominating the place, meaning the area where there is a heap of sands” (Respondent 2).

Research Question 2: What are morphosyntactic descriptions of place names in Zanzibar Island?

To address this research question about morphosyntactic description of place names in Zanzibar, it is crucial to remember that Morphology deals with word structure in linguistics and syntax deals with how word patterns are arranged in a good and chronological order. The study revealed different place names being formed with the derivation process (noun + adverbial of place), compounding process (root noun + root noun) and prepositional phrase process (preposition + proper noun).

Derivation Process

Derivation process is a morphological process in which the addition of morphemes in a root or word base triggers the word class changes (Katamba, 1993). The study revealed that some place names in Zanzibar have been formed through the derivational process in a sense that some place names were formed by using noun roots (proper noun) plus a morpheme (suffix), which indicates adverbial of a particular place. Some examples appear in table 1.

Table 1: Noun + Adverbial of Place

Root Noun	Gloss	Adv	Gloss	Place Name	Etymology
Michenza	Tangerine	ni	-in-	Michenzani	Area of tangerines
Mbuyu	Baobab tree	ni	-in-	Mbuyuni	Area of Mbuyu tree
Minanasi	Pineapple	ni	-in-	Minanasini	Area of pineapples
Miembe	Mangoes	ni	-in-	Miembeni	Place of mango trees
Jambia	Dagger	ni	-in-	Jambiani	Place of daggers

The word gloss means an explanation or definition of an obscure word in a text

The names in Table 1 were formed by proper noun together with adverbials (suffix) of place. It is important to note that the Swahili adverbial suffix ‘ni’ shows places or location. This is in line with the Item –and- Arrangement Theory (IAT), which shows that words are formed by the arrangement of different morphemes for housing morphosyntactic and semantic information. Therefore, in the case of the root noun when attached with a Swahili suffix ‘ni,’ the word automatically changed its word class in the angle of morphology (Spencer, 1991). In other words, place names of this nature are derived following the nature of the flora found in the area. Example: E₁: Miembe [[mangoes [ni [[in (at) = Miembeni]] ‘Place of mangoes.’

Morphologically, the data in E₁ shows that the place name has been made by root Miembe ‘mangoes,’ and suffix *ni* that forms ‘Miembeni.’ This suffix is a derivational one because it changes a word class in the language under discussion from noun to adverbial. In other words, such suffix is syntactically motivated in showing the adverbial of place.

Semantically, such place name has not come from the vacuum; it has been triggered by the presence of mango trees. This situation exists within the multiple senses of the Prototype model (Cruse, 1990) in that, meaning can be extended from core to peripheral. In other words, not all areas called such names reflect directly the presence of trees

Compounding Process

Compounding process is a morphological process, whereby two (or more) bases or lexemes are combined to form one word (Katamba & Stonham, 2006). For example, the compound word ‘Black house’ contains the bases ‘black’ and ‘house,’ which can exist separately. The study reveals that there are place names formed by using the endocentric compound form of word formation phenomenon. According to Snyder (2016), a compound word will be called ‘endocentric’ if it contains a head morpheme that determines its morphosyntactic features and a general semantic type. In Zanzibar, there are place names formed by two independent roots. Each root has its own semantics. When,

joined they yield a single place name of a given area. Consider the following examples in table 2:

Table 2: Root noun + root noun

¹ Root noun	Gloss	² Root noun	Gloss	Place name	Reflection
Mto	River	Pepo	Demon	Mto Pepo	Opaque
Kibanda	Hut	Maiti	Corpse	Kibanda Maiti	Opaque
Muembe	Mango	Sanda	Shroud	Muembe Sanda	Opaque
Mambo	Issue	Sasa	Now	Mambo Sasa	Opaque
Kijito	River	Upele	Rashes	Kijito Upele	Opaque
Kiembe	Mango	Samaki	Fish	Kiembe Samaki	Opaque

Table 3: Preposition + Proper Noun

PP	Gloss	Noun	names	Gloss
Kwa	to	Sefu	Kwa Sefu	To Sefu
Kwa	to	Boko	Kwa Boko	To Boko
Kwa	to	Kisasi	Kwa Kisasi	To Kisasi
Kwa	to	Nyanya	Kwa Nyanya	To Nyanya
Kwa	to	Haji	Kwa Haji	To Haji
Kwa	to	John	Kwa John	To John

Examples in Table 2 show the syntactic compounds, which in turn describe morphology and syntax par excellence (Spencer, 1991). This means the right most word is the headword of the combined word. Compounding is the matter of meaning, where the combined words can have reflective sense (transparency) or non-reflective sense (opaque). Transparent compound words are those for which both lexemes contribute to the overall meaning of the word while opaque compound words are those for which the lexemes do not contribute to the meaning of the word.

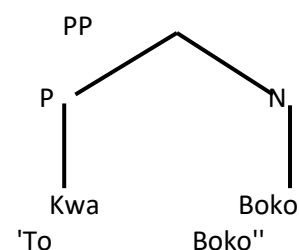
In other words, semantic transparency lines the fact that the meaning of the two combined roots or stems reflects the meaning of its parts. Plag (2003) added, semantically transparent words, formed by compounds are words whose “meaning is predictable on the basis of the word-formation rule. While this is true, semantic opaqueness shows that the meaning of the two combined words does not reflect the sense of each word. See the example in E₂: Mto (river) +Pepo (demon) = Mtopepo [river of demons]

The example above shows that the meaning of *Mtopepo* does not reflect the sum of its parts. This is nothing but semantic opaqueness. With reference to place names being formed by compounding process (Cf. table 3), all the place names were semantically opaque. Equally important, the semantic oriented front of reflection is well argued within the scope of Prototype theory of Rosch (1978). This means that originally, the meaning reflected the sense of reality but as the time goes on, nothing is found currently, hence meaning is multiple See more in Chabata, (2007, p. 200).

Prepositional Phrases Process

Prepositional Phrases Process is a combination of preposition and another word as in modifier and a noun. It can be placed at the beginning, middle or end of the sentence structure based on its role in that particular structure. In other words, this is the type of phrase, which constitutes a preposition as a head and other words as in noun. Preposition phrases begin with a preposition and ends with a noun. Place names in Unguja are formed by prepositional phrases as in proper noun together with preposition of place. The preposition is the head of the overall phrase. See examples in Table in 3.

Table 3 further shows that some place names have been formed by preposition together with a proper noun. What is interesting is that even if the person has died, the name of the place does not die, it exits forever from one generation to another. It is important to note that the preposition is the head of the headword of the overall phrase structure; this can be encoded in Chomsky's (1965) theory of grammar, which exposed *Headedness* and *Binarity* principles; the former states that every syntactic structure is a projection of a head word; the later states that every syntactic structure is binary-branching'. See an example in E₃:



The tree diagram of the preposition phrase in E₃ shows that the overall phrase *kwa Boko* is a preposition phrase (PP), and that its two constituents are the preposition (P) *to* and the noun (N) *Boko*. Therefore, preposition *to* is the head of the overall phrase; it is the key word which determines the grammatical and semantic properties of the phrase *Kwa Boko*).

Conclusions and Recommendations

The study has identified a number of issues relevant to morphosemantic and morphosyntactic analysis on place names in Zanzibar and Unguja specifically. The study concludes that the twenty-eight (28) place names were arranged from roots or stems and the meaning became the constituent parts of the lexeme. Therefore, the meanings of place names are conceptual, meaning that place names meaning does not necessarily constitute the same of its parts. There is the presence of morphosyntactic descriptions of place names found in particular place. Different place names being formed in various ways, such as the derivation process (noun + adverbial of place) such as Muembe 'mango' and ni 'at,' which makes Muembeni (at the mango). The other was compounding process (root noun + root noun) such as Mto + Pepo to mean 'Demon + River' which makes Mto Pepo. Another one is prepositional phrase process (preposition + proper noun) such as 'kwa' + 'Sefu' to mean 'To + Sefu,' which makes 'Kwa Sefu.' Most of the meanings of these place names reflect activities, items, objects, citizenship or nationality.

This study contributes to the knowledge of young generation in understanding the morphosemantic and morphosyntactic aspects. It is important to note that without making these findings known, the future generation would not know the explored knowledge. The study calls for further studies on the incorporation analysis of other functors, such as phonological and morphophonological aspects on place names, which with no doubt would contribute to the grammar of the language to both this generation and generations yet to come.

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