

**SEMANTIC AND PRAGMATIC ANALYSIS OF SELECTED  
NAMWANGA PERSONAL NAMES**

**By**

**LUNGU BRUCE**

**A Dissertation submitted to the University of Zambia in partial fulfilment of the  
requirement for the award of the Degree of Master of Arts in Linguistic Science  
(MA-Linguistic Science).**

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## DECLARATION

I, **Bruce Lungu** hereby declare that this work is my own, and that all the work of other persons used in this dissertation has been duly acknowledged and that this work has not been previously presented in this University or any other for similar purposes.

Signature (**candidate**).....Date.....2019

Signature (**supervisor**).....Date .....2019

## **APPROVAL**

This Dissertation of **BRUCE LUNGU** has been approved as a partial fulfilment of the requirements for the award of the Degree of Master of Arts in Linguistic Science by The University of Zambia.

### **Examiner 1**

Name: .....

Signature: ..... Date: .....

### **Examiner 2**

Name: .....

Signature: ..... Date: .....

### **Examiner 3**

Names: .....

Signature: ..... Date: .....

### **Chairperson, Board of Examiners**

Names: .....

Signature: ..... Date: .....

### **Supervisor**

Names: .....

Signature: ..... Date: .....

## ABSTRACT

This study investigated the semantic and pragmatic meaning of selected Namwanga personal names. Specifically, the study sought to investigate the patterns of selected Namwanga personal names: determine the semantic and pragmatic meaning of selected Namwanga personal names: and to establish the social and cultural significance of the meanings expressed in selected Namwanga personal names. The study was conducted in Isoka district of Muchinga province, 100 personal names were collected from 16 informants, among these were; five males, five females, five village headmen and one chief from five different villages who were not less than 50 years old and have resided in the area for more than 45 years. The research is qualitative: purposive and snowballing sampling were used in selecting the key informants. The interviews were guided by semi-structured interview questions which the researcher prepared. The data analysis was informed by Austin's (1962) Speech Act Theory. The primary data obtained from the semi-structured interview questions reveal the following results: Namwanga personal names are categorized into different patterns which include, names expressing religious beliefs, unity, hatred, displeasure, gossiping, clan, surnames, special names and many others. Namwanga names have semantic and pragmatic meaning that can only be known by the name-giver or the context in which they are given and through naming one is able to perform certain functions or acts such as warn, remind, caution, and apology. In addition, Namwanga personal names have social and cultural significance in that, in certain cases, the circumstances concerning the life of the mother or father inform the idea expressed in the name. Hence, in several instances the name indicates that prior to the birth of the child, the parents did not live in harmony and with this name the hope is expressed that the birth of the child might end that unpleasant situation and reconcile the family in one way or another. Lastly, the study is not exhaustive as far as anthroponyms are concerned; other aspects may deserve further research such as nicknames in Namwanga and their function, as well as proverbial anthroponyms of Namwanga. Thus, this study makes a positive contribution to the body of knowledge in an area that is by and large unexploited.

**Key words:** *Semantics, Pragmatics, Speech Act, Personal Names, Anthroponyms*

## **DEDICATION**

To my beloved wife Chanda Nkandu, my children Dumisani and Mkhonzeni Lungu for being true and mature friends and to my dear parents, Mr Lungu Jacob and Mrs Lungu, (Ruth Kabwe) you are my pride and joy.

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## DEFINITIONS OF TERMS

For the purpose of this study, the terms are defined as follows

**Anthroponyms:** This is the study of personal names (of people) – first names, surnames, middle names and nicknames.

**Semantics:** refers to the meanings that can be interpreted at word level or sentence without considering any context. It can also be defined as the dictionary meaning of the name.

**Pragmatics:** is the study of language in use. Mukonde (2009) defines Pragmatics, as a systematic way of explaining language use in context. It is a branch of linguistics that analyses the choice of language in social interaction and the effects of our choice on other people. It is concerned with meaning that words convey when they are used, or with the speaker's intended meaning.

**Personal names:** this is the study of people's names which includes first names, middle names and surnames

**Surnames:** refers to the family names

**Ng'ondo:** this is a special name given to the drum used during the Namwanga traditional ceremony

**Prefix:** is an affix attached before the root, base or stem like –Si, and –Na.

**Clan:** refers to a group of people who are connected because of a particular blood relation.

**Name:** is a word or words that a particular person is known by

**Speech Act:** is an utterance which performs a particular function in communication. It does something

**Context:** simply means physical or social setting of an utterance. Any background knowledge assumed to be shared by the speaker(s) and hearer (*h*) which contributes to *h*'s interpretation of what *s* means by a given utterance (Leech, 1983)

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1.Overview**

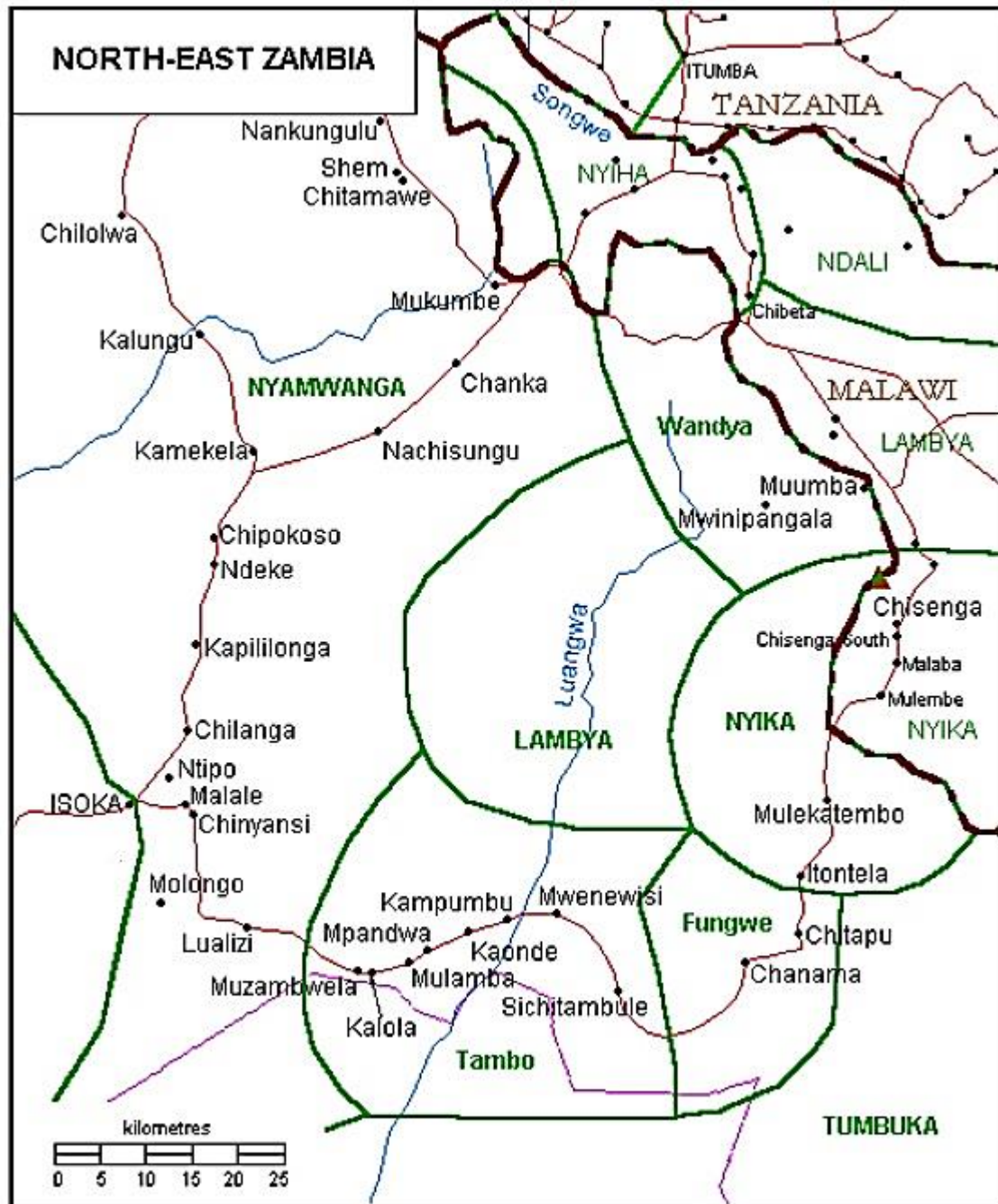
This chapter presents a background to the study. The chapter also presents the statement of the problem, objectives of the study, research questions, and significance of the study, aim of the study, the scope of the study, limitation of the study, definitions of terms and the theoretical framework.

#### **1.2.Background**

Namwanga is one of the Bantu languages spoken by people in Muchinga province of Zambia, particularly Nakonde and Isoka districts and the real Namwanzas are said to have come from Mfipa and Nyika. People like the Simwanzas, Sichelwes, Simukangas and the Musyanis seemed to be the founders and the owners of the Namwanga land. However, people like the Simutowes, Simwingas, Sichulas, Sinyangwes and the Simfukwes came from Mambwe, whereas the Simukondas, Silwimbos, and the Siwales came from Nyika (Sinkamba, 1984).

Despite the language being widely spoken in Zambia, it can also be traced in some parts of the African continent, such as Tanzania in Mbeya region and the North West part of Malawi. According to the 2010 Zambia census, it was stated that there are 140,000 speakers of Namwanga language. There are also other languages that are similar to Namwanga; these include Mambwe spoken by people of Mbala and Mpulungu districts of the Northern Province of Zambia, Lungu, Lambya, Nyika, Iwa, and Tambo. According to Guthrie's (1948) Classification of Bantu languages, Namwanga is coded M22 which is found in group 20 of Zone M-Nyika-Safwa, where it is the seventh of 21 languages, along with the Wandya, Nyika, Malila, Safwa, Iwa, and Tambo. Below is a tribal and linguistic map of Zambia showing where exactly Namwanga Language is spoken.





**Figure 1: Map showing areas where Namwanga and other similar Languages are spoken in Zambia**

### **1.2.1. Social Life**

Every year between November and December, with the onset of the rains, when people begin to prepare the seeds for sowing in their prepared lands, the Namwanga hold a

post-harvest traditional ceremony called ‘ING’ONDO.’ The chief calls out all the messengers, indunas, as well as all the village headmen to his palace to celebrate. When everyone is gathered in the chief’s palace, food and beer are prepared and the elderly men and women will take some of the beer and spit a little whilst the drum ‘Ng’ondo’ is beaten. The ceremony is characterized by different dances and ancestral spirits are appeased and thanked for extending the lives of those who continue living and for providing them with good harvests. They also pray for the rains so that God will give them abundant food for the next coming farming season. It is at this ceremony that they also commemorate their success over enemy tribes during the tribal wars before the coming of the White man. Additionally, they as well celebrate their independence from white rule. During the ceremony the children and young people are not allowed to enter the small house where the drum ‘Ng’ondo’ is being played.

### **1.2.2. Naming Practices of the Namwanga People**

Naming is a joyous occasion among the Namwanga people as children are regarded as wealth and as a means of continuity of the lineage (Gerba 2011). A naming ceremony is one of the oldest traditional practices that people still hold on to. It is also considered as one of the most important rites in an individual’s life. Indeed, it is the name given to a child that distinguishes the infant socially and incorporates it fully into the wider society (Ryan 1981). Unlike other cultures or traditions, naming among the Namwanga is a simple occasion or ceremony in that any elderly member of the family can perform the task of bestowing a name on a child, according to Docke (1931:134), ‘five or six days after the umbilical cord has dropped off.’ This simply means that among the Lamba people a name cannot be given prior to the dropping off of the umbilical cord. However, Namwanga people have a different or unique traditional practice towards naming a child, in that a baby can be given a name at any time. The respondent interviewed on how they give names to his children disclosed that,

*‘umwana nga wakwatwa tukapa izina paponye nanti umusofu utani upone’* (the child is given a name immediately he or she is born without waiting for the umbilical cord to drop off).

In other instances, Namwanga have a similar practice as Lamba people in that when the child is born they wait until the umbilical cord drops off. The respondent interviewed said that,

*‘Umwana nga wakwatwa tukalindilila umusofu awu pona apo atumupa izina’* (when the child is born, they wait until the umbilical cord drops off, that is when they will give a name).

Moreover, from the two responses above, it was observed that the Namwanga have no specific or special date or time where naming practice is concerned in that each and every family has its own way or time of bestowing a name on the child. This is supported by Koopman (1986) who asserts that the AmaZulu of South Africa do not have a rigid timetable for naming their children, and the only available information is that they name their children immediately after birth. Akinnaso (1980) says, naming is a way of talking about what a person (especially the name giver) ‘experiences, values, thinks and knows in the real world.’

Mbiti (1990:115) adds that, ‘almost all African names are rooted in culture and history, names restore identity.’ A name has an impact on the life of an individual and his or her family. Naming of children is an important occasion that is often marked by ceremonies in many African societies. In many societies, it is a common custom to name children after their grandparents. Hence the use of traditional names tightens family bonds.

Among the Namwanga people of Isoka district personal naming is done traditionally, in that it is not every name that can be given to any child at any time, as they consider the values, the teaching that a particular name signifies to the family as well as to the society. Ullmann (1962:71) says, ‘Names play such an important role in human relations that they are often endowed with magic potencies and surrounded by elaborate superstitions and taboos.’

Traditionally, Namwanga are patrilineal, denoting that the male folk exercise their power and authority over their female counterparts, who take a submissive role.

Nevertheless, not even the males have the right to decide which surname one will use. Each and every one must use the family name of his or her father. Table 1 shows family names according to gender and their clans.

**Table 1: Surnames and their Clan**

S/N	MALE	FEMALE	CLAN
1	SIMWANZA	NAKAWALA	WASUKWA, WALUMBA WANYAMA
2	SICHALWE	NAMUNDI/SICHALWE	MPOMBO
3	SINKALA	NAMBELA	NSASU
4	SILWIMBA	NAWITI/NALWIMBA	NZOVU
5	SIWILA	NAWILA	UWUSU
6	SIMFUKWE	NAMFUKWE	NSEFU
7	SIAME	NAKAMBA	MUKANDI
8	SIMUCHIMBA	NAMUTEWE	KOLWE
9	SIKALANGWE	NACHONA	CHIMBWI
10	SILWIZYA	NAKALUMBILA	CHIMBWI
11	SIKOMBE	NAKAPONDA	UTUMBWI UTUTICHI
12	SILUNGWE	NALUNGWE/ NAMUCHELENJE	ZUMBWE
13	SIMUTENDA	NAMUTENDA/NANYINZA	ZUMBWE
14	SINYINZA	NAKALOMBO/NANYINZA	KAPOLI
15	SIMPITO	NAMPITO	MBOWO
16	SINGOI	NANGOI	NKAMPU
17	SIKAWONA	NAKAWONA	NKAMPU
18	SINKAMBA	NANKAMBA	MUKOKWA
19	SIKAPIZYE	NAKAPIZYE	MUKOKWA
20	SIMUKOKO	NAMUKOKO	KUZA
21	SICHONE	NAMONJE	NKULANDI

### **1.2.3. Namwanga Personal Names as Part of Language**

The importance of personal naming is clearly seen in most families, communities, societies, and the nations at large. Moreover, there is no individual human being who does not have a name of his or her own. Personal naming is as old as human societies can be. According to Nicolaisen (1976), naming is so closely linked with the history of the human race and its mastery over the world by which it is surrounded, that ultimately the history of naming may be said to be the same as the history of the human spirit or, as it is in the proverb, ‘man always has been, and still is a naming animal. Conclusively, Alford (1988:1) says, ‘Ethnographic research has failed to reveal a single society which does not bestow personal names on its members.’

Personal names are part of every society that gives them and they act as a window through which the world is understood and appreciated. Through names, members of the community express their experiences, feelings, joys, happiness and even sorrows. Thus, names function as channels of information, especially on society’s attitudes or observations towards the named (Mapara, Mutasa and Nyota 2009). Moreover, for one to appreciate these names there is need to have good knowledge of the language in which the name is being communicated to which the names belong.

Moreover, various types of personal names do not exist in isolation. There is a close relationship between the society and a language in which personal names are found, as names form an important part of a language. The acquisition of a language is another human trait that has given him [man] the tool with which to name (Nicolaisen 1976). The language in this case refers to a system of communication which consists of a set of sounds and written symbols which are used by the people of a particular country or region for talking or writing. (<https://www.collinsdictionary.com/dictionary/english/language>). On the other hand it can be defined as a powerful tool which various people from different societies use to communicate or convey their messages. Language may be described as a social instrument used by members of society to communicate with one another (Raper 1983). It is for this reason that Namwanga personal names are part and parcel of a form

of language which can be used to convey and communicate messages in day to day life.

According to Raper (1987:17), 'Names are an integral part of a language, and the primary function of a language is to communicate. It would therefore seem to be unreasonable to assume that names have no meaning at all.' Like any other linguistic item, personal names are found in a language. Koopman (1979) points out that the name-forming process is a derivational one as all names are derived from a primary source in a language. Despite names being found in a language, they do not only function as linguistic items but also a social and a psychological matter which is demonstrated by various naming practices adopted by people from various cultural and religious backgrounds. Mazrui (2002) says, speakers of different languages view the world in different ways. Like the other languages of the world, Namwanga is a language which has rich cultural and traditional values, and it is through naming that some of the values are expressed and conveyed.

#### **1.2.4. Meaning of Names**

The Namwanga people attach great importance to the meaning of names as it is believed that the name given to the child may determine his or her fate or destiny. It is for this reason that the meaning of a name is dependent on the family of the named and what they intend to communicate to other family members or society. It is from this perspective that the meaning of the name given depends on two levels that is: literal (the actual meaning of the name) and the context (the situation and the circumstance in which the name is given at a particular time). Therefore, it is important that the meanings of names being referred to in this case be clearly explained and differentiated.

According to Nicolaisen (1976), there are three levels of meaning found in a given name. These levels are: first, the lexical level, which is the dictionary meaning of the word or word comprising the name, for example, the dictionary meaning of the Tsonga name Tinyiko is 'gifts'. The second is the associative level, which includes the reasons

why the particular lexical items were used in the naming process (this is also the level of connotative names). For instance, parents may choose to name their child Lerato, a seSotho name meaning 'Move,' because of the love they have for their new born child or the love they share together which has resulted in the birth. The third is the onomastic level, which deals with the meaning of a denotative name as a name, that is, its application based on lexical and associative semantic elements but no longer dependent on them. In contrast, the researcher in the study looked at the meanings of names based on two levels; that is the semantic, the literal or dictionary meaning, and the pragmatic meaning, meaning derived from the context.

### **1.2.5. Semantics and Pragmatics**

#### **1.2.5.1. Semantics**

Semantics is the branch of linguistics concerned with the meaning of words in a language and their meaning within sentences derived from the structure of the language. Fromkin et al (2007) view semantics as: the study of the linguistic meaning of morphemes, words, phrases and sentences. Crystal, (1987) shares a view with Syal and Jindal where he defines semantics as the study of meaning in language. Generally, it can be said that semantic meaning is all about meaning, be it of morphemes, words, phrases or sentences.

Structurally, the study of semantic meanings does not take context into consideration: it is concerned with grammatical and lexical structure and the conceptual meaning of a word. The semantic meaning of a sentence remains constant each time a certain expression is uttered. Hence, it can be said that semantics only analyses what that particular expression means in a very general sense. Semantics thus, has a narrow scope in dealing with meaning. In other words, semantics is mostly explained as representing the 'dictionary meaning' of something - what one would interpret as the literal meaning of a sentence. For instance, 'it is cold:' 'cold' means that the temperature is below the normal one.

### **1.2.5.2. Pragmatics**

The word pragmatics has been defined in various ways by different scholars. These can be summarised as meaning in context. Crystal (1985) defines pragmatics as the study of language from the point of view of users, especially of the choices they make, the constraints they encounter in using language in social interaction and the effects their use of language has on other participants in the act of communication. It is a broad field, which analyses the context in addition to grammar, vocabulary and conceptual meaning. Instead of examining what the expression means, this field studies what the speaker means in using a certain word or expression. Many researchers consider different factors surrounding the utterance such as the speaker's intended meaning, contextual factors, and the listener's inferences in order to interpret the utterance. In simple words, pragmatics deals with what is implied in an utterance.

Pragmatics also focuses on the factors that govern our choice of language in social interaction and the effects of our choice on others (Crystal, 1987). This definition emphasizes the complete roles that the language user plays in identifying the context in which the given word is used. The former is instrumental in framing language users' choices of linguistic means for optimal communication outcomes, while the latter is merely responsible for the awareness of context or speech environment in which they are used to perform certain functions using language or fulfil specific objectives by making use of available linguistic means within their ability.

Another definition of Pragmatics is that of Leech, (1983) who defines it as the study of how utterances have meanings in situations. From this definition, Leech identifies the differences between semantics, syntax and pragmatics. What he is trying to say is that: Sentences are for syntax, while utterances for pragmatics; sentence meanings free from situations are for semantics, while utterance meanings bound with situations are for pragmatics. Yule (1996) says, Pragmatics is the study of how more gets communicated than is said. He further said that pragmatics belongs to that part of linguistics that tries to investigate those meanings beyond what is literally conveyed in actual speech events and situations. In other words, it is often the case that language



users are inclined to mean something more by their speech, and as to what is exactly meant by this over the said or communicated message, it is the work of pragmatics to find out.

Furthermore, Verschueren (2002) adds that Pragmatics is a perspective of linguistic adaptation. What is more important is that people are seen as adapting themselves by way of using language or linguistic means towards things. It is therefore, important that the distinction between semantics and pragmatics is made clear so as to avoid misconception.

### **1.2.5.3. Differences between Semantics and Pragmatics**

Despite semantics and pragmatics being the two branches of linguistics that are related to the meaning of language, there is a major difference between them. Knowing the difference between semantics and pragmatics will enable effective communication. Semantics is involved with the meaning of words without considering the context, whereas pragmatics analyses the meanings in relation to the relevant context.

Blakemore (1992) also affirms that both semantics and pragmatics are related to language and to each other. However, each deals with one aspect of language. While the former is restricted to the language itself, the latter is pertaining to the world knowledge associated with language.

Morris (1938) says, though semantics studies the relations between signs and the objects to which the signs are applicable, it certainly does not study all these relations. The fact that the English word ‘dog’ applies to dogs is a semantic fact; the fact that most dogs would bark if one yelled ‘dog’ into their ears is not. Semantics is concerned only with those relations between ‘dog’ and dogs in virtue of which ‘dog’ is a sign that applies to dogs. That is the reason as to why Morris focuses much attention to relations. Semantics is concerned with abstracting away from interpreters in considering the trade relation underlying semiotics. Clearly stated, Morris's view is that semantics is the study of the relations between one thing and another in virtue of which the former

is a sign applicable to the latter, while pragmatics is the study of the relations one thing bears to another in virtue of which the former is interpreted as a sign by the latter.

Pragmatics is the study of the aspects of meaning and language use that are dependent on the speaker, the addressee and other features of the context of utterance, such as the following. The effects that the following have on the speaker's choice of expression and the addressee's interpretation of an utterance:

- Context of utterance
- Generally observed principles of communication
- The goals of the speaker

Semantics is the study of meanings. Meaning in names is dealt with at two levels, namely, the surface and the deeper level. The surface level, meaning in this study is equivalent to literal meaning after conducting a linguistic analysis. In other words, this can be referred to as the dictionary meaning of names as this meaning is the result of the semantic value of linguistic items used in the names. However, the deeper meaning is only arrived at after conducting the etymological analysis. Therefore, the deeper meaning is referred to as the actual meaning in the study. The contextual meaning is dealt with at the pragmatic level. Table 2 below shows the differences between semantic and pragmatics according to

[http://www.differencebetween.info/difference-between-semantics-and-pragmatics.](http://www.differencebetween.info/difference-between-semantics-and-pragmatics)

**Table 2: Differences between Semantics and Pragmatics**

	<b>Semantics</b>	<b>Pragmatics</b>
Definition	Semantics is a term which is derived from the Greek word same meaning sigh. Semantics is another important field related to theoretical linguistics. It is	Pragmatics understands the language, meaning, but keeping the context in mind.

	all about studying the meaning of linguistic expressions.	
Focus	Meaning	Language Use
Scope	Narrow as it deals with only meaning	Broad as it deals with aspects beyond text
Meaning of an utterance	Context independent	Context dependent
Governed by	General rules	Principles
Domain	Grammar	Rhetoric
Example	Semantics deals with the conditions under which the proposition expressed by a sentence is true. These are known as truth-conditions. 'The red cup is on the table' is True if and only if the red cup is really on the table.	The sentence 'It is very cold' by the speaker may mean that temperature is low (semantic approach), or some other explanation. A Pragmatist may also like to consider that maybe the speaker wants to switch on the blower and used the statement "it is very cold" as an associated sentence.
A typical question	Is an utterance true?	Is the utterance appropriate in a given situation?

### 1.3. Statement of the Problem

Personal naming is an essential aspect of every society the reason being that it portrays the culture, traditions and norms embedded in the particular society and the community at large. A personal name in this study refers to a name given to a baby after birth,

which identifies him or her as an individual. Personal names occur in any language and they basically change, develop, and die out, and they have a life cycle similar to that of the other lexical items of the language (Rosenhouse, 2002). Various studies that have been conducted on anthroponyms in many languages such as Lozi, Lamba, Tumbuka, Tonga, Luvale and even in other parts of the world other than Namwanga. Despite its value and the significance attached to it, there have been no known studies about personal naming in Namwanga. Thus, this study will specifically investigate the patterns of Namwanga personal names and analyse their semantic and pragmatic meanings.

#### **1.4. Purpose of the Study**

The purpose of this study is to investigate the patterns of Namwanga personal names and analyse their semantic and pragmatic meanings.

#### **1.5. Objectives**

The objectives to be achieved through this research will be as follows:

- i. To investigate the pattern of Namwanga personal names.
- ii. To determine the semantics and pragmatics of selected Namwanga personal names.
- iii. To establish the social and cultural significance of meanings expressed in selected personal names in Namwanga.

#### **1.6. Research Questions**

Based on the objectives of this study, the research questions were;

- i. What are the patterns of Namwanga personal names?
- ii. What are the semantics and pragmatics of Namwanga personal names?
- iii. What is the social and cultural significance of meanings expressed in personal names in Namwanga?

### **1.7. Significance of the Study**

This study is significant as it focuses on valuable information about the naming practices, their patterns and meaning in the Namwanga language and area. The study may also benefit scholars with information that they may have not been aware of with regard to personal naming. On the other hand, the knowledge about Namwanga anthroponyms gives insight into Namwanga culture, tradition, thought, environment, religion, and language. In other words, the findings of this study may be valuable as reference material for scholars interested in this field, owing to the fact that very little literature has been written in Namwanga language as well.

### **1.8. Scope of the Study**

The study was carried out in Isoka District of Muchinga province and it was only limited to Namwanga anthroponyms.

### **1.9. Limitation of the Study**

The findings of this study may not be generalized to other families, communities, societies or districts as the sample will not be a representative of the district, owing to the fact that, the pragmatic meaning of names differs according to the context in which the circumstances occurred prior to the birth of the child.

### **1.10. Theoretical Framework**

The theoretical framework is the structure that explains the outcome being interpreted from the findings of the study. It introduces and describes the theory that explains why the research problem under study exists. ([libguides.usc.edu/writing\\_guide/theoretical\\_framework](http://libguides.usc.edu/writing_guide/theoretical_framework))

The theoretical framework is the “blueprint” for the entire dissertation inquiry. It serves as the guide on which to build and support the study at hand. Eisenhart (1991: 205) defines theoretical framework as, ‘a structure that guides research by relying on a formal theory...constructed by using an established, coherent explanation of certain phenomena and relationships’ Hence, the theoretical framework comprises the

selected theory (or theories) that undergirds one's thinking with regard to how one understands and plans his or her research topic, as well as the concepts and definitions from that theory that are relevant to the given topic.

Lovitts (2005) empirically defines the criteria for applying or developing theory to the dissertation that it must be appropriate, logically interpreted, well understood, and align with the question at hand. A theoretical framework consists of concepts and, together with their definitions and reference to relevant scholarly literature, the existing theory that is used for the particular study. The theoretical framework must demonstrate an understanding of theories and concepts that are relevant to the topic of the research paper and that relate to the broader areas of knowledge being considered. It is for this reason that the study used the speech act theory (SAT) by Austin (1962). The theory will be discussed in detail in the following section.

#### **1.10.1. Speech Act Theory**

This theory is concerned with how an utterance is defined in terms of the intentions of the speaker and the effect it has on the listener. It is a pragmatic aspect which considers language as performing communicative acts. For Osisanwo (2003:60) speech acts, 'are said to be any utterance or the type of actions we perform with our words.'

From this perspective, Austin (1962) asserts that every utterance a person makes performs an act such as stating a fact, stating an opinion, confirming or denying something, making a prediction, or request, asking a question, issuing an order, giving permission, giving a piece of advice, making a promise, thanking somebody. Searle (1975) also adds that speaking a language means performing acts. According to this theory, words do not merely 'say' something but they 'do' something. Thus, an action is performed by means of language and different kinds of actions are performed by language.

Since the research is based on the semantic and pragmatic analysis of personal names, the focus will be very much on speech acts and this will be discussed in the light of the theory of speech acts according to J.L. Austin. This theory was developed by

Austin in the 1960s, and he distinguishes between constatives and performatives which are central to speech act theory.

#### **1.10.1.1. Constatives**

Constatives are statements or assertions that are either true or false. They depend on the facts, and can only be judged with reference to them. They are also the expression of a belief, together with the expression of an intention the hearer forms or continues to hold like a belief. Constatives were rendered as one form of performatives (Lyons, 1995). Constatives are divided into assertives, predicatives, retrodictives, descriptives, ascriptives, informatives, confirmatives, concessives, dissentives, disputatives, responsives, suggestives and suppositives. These utterances perform the following functions: convey a message that can be compared to the real world and be declared to be true or false, and a failed constative is false, unclear, or void of reference. For instance, 'the car is in the garage,' 'I promise to be there,' if the listener does not believe that the car is in the garage or he or she will not be there, then the constatives will not be true.

#### **1.10.1.2. Performatives**

A performative refers to an utterance which contains a special type of verb, which is called a performative verb, by force of which it performs an action. In other words, in using a performative, a person is not just saying something, but is actually doing something by means of language. Lyons (1977:726) 'emphasizes, 'the importance of relating the function of language to the social contexts in which language operates.' The most characteristic feature of a performative utterance, in contrast to the constative, is that it does not describe a state of affairs independent of itself, it describes reality itself. It cannot be true or false, it is therefore, a self-reflexive utterance. The acts of naming, marrying, bequeathing and betting are the classic examples of performatives given by Austin. Hence, a performative in this case is an act and not a representation of something else.

Naming falls under Austin's performatives, as it has semantic and pragmatic content that relates it to the socio-cultural, traditional and historical context that gives rise to it, rather than functioning as a constative utterance.

Lyons (1977), makes a distinction between locutionary, illocutionary and perlocutionary acts. These three acts work hand in hand in producing meaningful utterances.

#### **1.10.1.2.1. The Locutionary Act**

The locutionary act can be viewed as a mere uttering of some words in a certain language or the act of saying. It is a production of meaningful utterances. According to Austin (1965), a locutionary act is an act where the speaker says something. In this case, grammar and phonetics play a vital role. According to him a locutionary act is the actual utterance and its ostensible meaning, comprising phonetic, phatic and rhetic acts which correspond to the verbal, syntactic and semantic aspects of any meaningful utterance. Austin's idea of a locutionary act involves:

- i. Performing the act of uttering certain noises (a phonetic act).
- ii. Performing the act of uttering certain vocables or words (a phatic act).
- iii. Performing the act of using that sentence or its constituents with a certain more or less definite 'sense' and a more or less definite 'reference', which together are equivalent to 'meaning' (rhetic act).

#### **1.10.1.2.2. The Illocutionary Act**

An illocutionary act is the action performed by the speaker in producing a given utterance. The illocutionary act is closely associated with speaker's intentions, for instance, stating, questioning, promising, requesting, and giving commands, threatening and many others. Austin (1965:98) states, 'An Illocutionary act is an act, which is uttered by the speaker with intention, by keeping motive in mind. It includes asking or answering a question, giving information, warning, announcing a verdict, or an intention pronouncing sentence, appointing, appealing, criticizing, describing, and many more suggestions.'



The illocutionary force of an utterance is a phonological utterance with an intention of the speaker's meaning. This is the act, which is governed by culture and by the illocutionary force behind the culture. If a speaker utters, 'It's too cold here,' he or she persuades the hearer to do a certain action like bringing a cup of coffee or she wants to put on something warm. Therefore, most of the indigenous names given to persons are meaningful utterances that can be analysed semantically and pragmatically. For instance,

The name **Wapatwa-** means 'hatred' or 'One who is hated,' the respondent interviewed said that pragmatically the name means that the couple were not welcomed by the families they married into. They have waited during the pregnancy period hoping that the situation would improve but to no avail. As a result, they have decidedly taken this elusive confrontational move with the hope that things can be sorted out. This is important because being shunned in a marriage setup is the last thing one can tolerate as the Namwanga people regard marriage as a lifelong relationship. This makes it important to have relations improved so that everyone involved could have meaningful married lives.

#### **1.10.1.2.3. The Perlocutionary Act**

Yule (1996: 48) says, 'Perlocutionary is the third act which is the effect of the illocutionary force of the utterance'. It is also an act of having an effect on those who hear a meaningful utterance. Hence, Lyons (1977) asserts that the meaning of an utterance involves of necessity the sender's communicative intention and that understanding an utterance necessarily involves the receiver's recognition of the sender's communicative intention. Hence, to some extent, the name given to a person may have an impact or effects on his or her life. Indigenous names might have perlocutionary effects on their bearers.

According to Austin (1962) for an illocutionary act to generate the desired force, it must abide by what he refers to as felicity conditions. These are conditions necessary to the success of a speech act. They are also conditions needed for success or achievement of a performative act, which include the existence of accepted

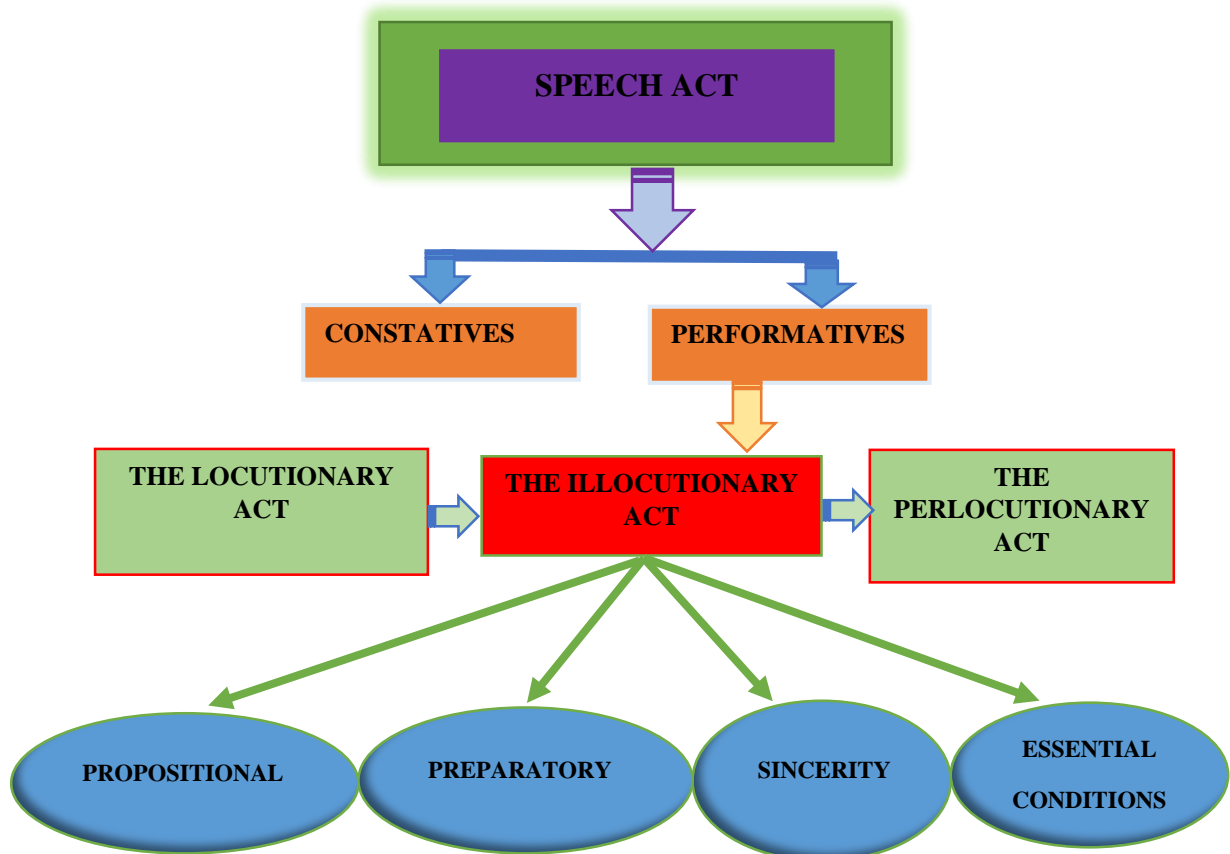
conventional procedures having a certain conventional effect, the procedures include the uttering of certain words by certain persons in certain circumstances (Omoloso, 2015).

Therefore, felicity conditions require that an utterance must be produced by an appropriate person, on an appropriate occasion and in an appropriate context, if it is to have the desired communicative effect. Thus, a teacher, while teaching in the class, cannot, for instance, legally join a male student and a female student in his class in marriage by saying, 'I hereby pronounce you husband and wife'. The utterance will not have the effect of making the affected students truly husband and wife'

Equally, for the naming process to qualify as an illocutionary act that makes the desired force, all the conditions necessary to make naming conform to the naming practices must be upheld. On the other hand, Searle (1969), as cited in Leech and Thomas (1990), supports Austin in stating that meaning amounts to a kind of doing, but suggests what he calls essential conditions or rules that should be followed for a given speech act to be effectively performed. These are propositional content conditions or rules which specify the kind of meaning that the propositional part of an utterance expresses; preparatory conditions which are preconditions to the performance of the speech act; sincerity conditions that should obtain for the speech act to be sincerely performed; and essential conditions which specify what the speech act is with reference to a convention.

In addition, naming practices achieve all the four essential conditions emphasised by Searle. For example, the name that is given to a child must be propositionally meaningful, thereby fulfilling Searle's propositional content condition. Secondly, the norms that govern naming practices within the area of study constitute preparatory conditions for giving a child a name. Such conditions must include the birth of a child and the fact that the child survives till the date traditionally set aside for naming a new born baby. Parts of the sincerity conditions for naming a child are that there is a child to be named, the naming is done by a person or persons selected conventionally to do so, and the members of the family of the baby to be named, particularly the baby's

parents (in normal circumstances) are present and many more. On the other hand, the essential conditions are fulfilled once the name given to the child is meaningful and can be associated with specific aspects of the people's cultural practices and beliefs. Below is a model showing how the speech act is utilized in this study.



**Figure 2: Speech Act Model**

### 1.11. Organisation of the Dissertation

The dissertation comprises five chapters: **Chapter one** presents the background information about the Namwanga language under investigation, the statement of the problem, the purpose of the study and objectives of the study. The chapter also outlines the research questions which addressed the objectives. The rest of the chapter has defined some of the key concepts and illustrated the significance of some selected

personal names in Namwanga addressing the semantic and pragmatic meaning. In addition, the chapter also presents the theoretical framework within which the study was undertaken by defining and illustrating some of the major concepts relating to the study.

**Chapter two** reviews some of the available literature that is considered to be directly relevant to the present study in order to place the investigation in the context of similar surveys, thereby enriching and providing justification for it.

**Chapter three** describes and explains in detail the methodology used to collect data in order to provide answers to the questions raised in chapter one of the study, the study area and sample size, the data collection instruments and procedures as well as the data analysis process.

**Chapter four** presents the findings and discussion based on semantic and pragmatic analysis of selected Namwanga personal names extracted from the data collected. The presentation is arranged according to the research objectives and questions as set out in chapter one of the report.

**Chapter five** presents the conclusion and recommendations regarding the semantic and pragmatic analysis of personal names in line with the objectives.

### **1.12. Summary of Chapter One**

This chapter introduced the semantic and pragmatic analysis of selected Namwanga personal names: The words in the title semantics, pragmatics as well as ‘anthroponyms’ have been explained. It went further to give the differences between semantics and pragmatics. The social life of Namwanga people and naming practices has also been discussed. The chapter presents a statement of the problem, the purpose of the study, objectives, research questions and the significance. The theoretical framework is yet another subject discussed in this chapter. It showed how important the Speech Act theory is to this study. The chapter concludes with the presentation of the scope of the study, limitations, definition of terms and the summary of the chapter. The next chapter

gives a detailed review of available literature which is significant to the current study in order to justify the need to carry out the study.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1. Overview**

This chapter is concerned with the review of related literature on the patterns of personal naming systems, studies on semantic and pragmatic meaning of personal names conducted outside Zambia, studies conducted within Zambia on the semantics and pragmatics of personal naming, studies conducted on the social and cultural significance expressed in the meaning of names, and studies conducted on speech act theory of personal naming. The literature review is an account of what has been published on the topic by scholars and researchers (Kombo 2006). The literature review involves the examination of the documents such as books, magazines, journals, newspapers and dissertations that have a bearing on the study being conducted (ibid 2006). Creswell (2012:80) defines the literature review, ‘as a written summary of journal articles, books, and other documents like conference papers and government documents that describes the past and the current state of information on the topic of your research study.’ This chapter reviews some of the studies that have been previously carried out on **‘the study of anthroponyms.’**

#### **2.2. Studies conducted on the Patterns of Personal Naming Systems**

According to Mandende (2009), African personal names play an important role in society, reflecting what happens in day to day life. For this reason, personal names follow different patterns. Different scholars have written on the aspect of naming patterns in different cultures as well as languages. Therefore, this section intends to review some of the literature conducted on the patterns of naming systems.

Mathangwane and Gardner (1998), in their study of personal names in Botswana, found that names play an important role in conveying cultural values and traditions. It is from this perspective that Koopman (1989) provides these patterns of personal names among the AmaZulu: names referring to the structure of the family, names referring to the role of God in the birth, names referring to the perceived relationship

between parents and children, names referring to the circumstances of the parents, names referring to the wider clan. The information provided in previous studies on naming patterns will add value to the current study, regardless of it being done in a different language, but one aspect of naming patterns, that is, names referring to the structure of the family was not discussed in the current study.

Like other scholars cited above, Dickens (1985), who conducted research on Zulu personal names, suggests that the following patterns are followed when personal names are selected in Zulu society: a synoptic history of the circumstances surrounding the child's birth, the emotions related to the birth, the family's attitude to the birth, the place where he or she was born, his position in the family, the time he was born, the parents' spiritual attitudes, his appearance at birth, his parents' wishes for him, the parents' social expectations, the country's situation at the time of his birth or the clan into which he was born. Although these two studies seem to be similar to the current study, this study looks at the personal naming patterns in a different language reflecting the circumstances of the family of the name giver.

Suzman (1994), in her study of Zulu personal naming practices, concurs with Dickens (1985) on the factors that influence the choice of personal names: these names document several significant events in the family's history, their happiness at having first born, a boy and then a girl, their aspirations for continuing the family line, problems in the marriage, the mother's uncomfortable pregnancy and the birth of a child relatively late in life. Moreover, it is these factors that determine the patterns into which a particular name can be categorised. This study is similar to the present study in that the factors that underlie the naming system are almost the same, despite the current study having been done in Namwanga.

Another study conducted by Mönnig (1967) about the selection of personal names among the Pedi, reveals that personal names are normally chosen from events occurring on the day of the child's birth. If it rained on that day, the child may be called Mapule or Modupe from pula "rain" or Modupe "soft rain". Children may also be named after famous people, visitors and for outstanding physical features, like Ratsebe

for a child with large ears. However, the current study focuses on the naming patterns that revealed the circumstances surrounding the family prior to the birth of the child and not names related to the seasons, particular physical feature or names commemorating famous people or visitors.

Similarly, Mandende (2009), who conducted a study on Tshivenda personal names, says that the patterns that personal names in most African societies follow have been divided into different patterns or categories. These are: those reflecting traditional beliefs and meanings, cultural practices, ancestry, reincarnation and commemoration, derogation (to demean) and name changes or substitutions. The study also demonstrated how the meanings in the morphological composition of personal names can convey messages from and experiences of the name-giver and the community at large. Africans, Vhavenda in particular, arrange and rearrange different morphemes from different word categories in the expression of their deepest feelings. It was revealed that many African personal names, Tshivenda personal names in particular, point to the circumstances of the family or community at a particular time in their lives.

A study of the morphology of Tshivenda personal names reveals that the structure of a personal name and its meaning are related, that is, when a negative construction is used in the formation of a personal name, such a personal name may refer to an unhappy experience. Vhavenda use the negative construction in names in order to be less direct when addressing serious issues and concerns. An example of such a name is *Athifhelimilu* (I do not worry), which indicates that the name-giver is not concerned about the bad treatment he or she has received. However, through the use of this name, the name-giver appears polite and no one will take exception to this expression, although the message is clear to those who have ill-treated him or her.

Most Tshivenda personal names are gender neutral and those that are gender specific, usually start with the prefixes *Ṉe-* and *Ra-* which refer to males and those that start with the prefix *Nya-* and *Ṉwa-* refer to females. In Tshivenda, unlike in isiZulu and isiXhosa, suffixes are not used to determine gender. Personal names that refer to power, that is, *Thavhayamipfa* (Thorny Mountain), are bestowed on males only. This



is a characteristic of a patriarchal society. The study by Mandende is important and similar to the current study in terms of gender identification, though the present study will be done in a different language, that is Namwanga, and in a different locality.

Also, Neethling (2007) states that the study of personal naming or names of people, known as anthroponymy, is often dictated by an existing tradition or convention of name-giving in any given culture or community. Once this tradition has taken root, most members belonging to that particular culture or community will tend to stay within the general parameters. Surnames or family names are, generally speaking, hereditary, and hence remain stable over long periods of time. This is perhaps true for most communities. First names, by contrast, are not as stable, and it is in this area that name-givers at times ‘digress’ from the convention, or even “experiment” when it comes to the choice of a name. Hereditary aspects may play a role here too, such as patronymics, for example, where the father (or grandfather) of a child might be commemorated through naming. However, the current study focuses on the surnames or family names that distinguish gender by adding a prefix, ‘Si-’ for male and ‘Na-’ for female. This is unique in that it distinguishes the Namwanga culture and traditions from others.

A study conducted by Saarelma-Maunumaa (1999) On Name-Sharing system of the Ovambo Namibia reveals that the personal naming system of the Ovambos in Namibia, was based on the idea of name-sharing. He indicated that when a child is born, he or she is first given a temporary name, a birth name that usually indicates the time of the day the baby was born. For instance, *Angula* (boy) and *Nangula* (girl) would mean born in the morning, while names like, *Usiku* (boy) and *Nuusiku* (girl) would mean born in the night. In other instances when events occur at the time of birth, for example: *Unkongo* (boy) and *Nuukongo* (girl) might mean hunting.

He further states that after a few weeks, a child is then given a real, permanent name, which is used together with a patronymic. It is always the father who chooses the name. Moreover, the remarks that the prevalent custom is to name a child after a close friend of the father and the name becomes public only after the friend visits the child to greet

him or her. If the parents die, the namesake is expected to take care of the child. However, in the current study, temporary names are not applicable in Namwanga, but rather real and permanent names are given when the child is born and every elderly member of the family can bestow the name on a child.

Mphela (2010) in his dissertation entitled, *An Analysis of Personal Naming in the Moletjie Area of the Limpopo Province: An Onomastic Approach*, indicated that personal naming was regarded as a very serious matter among the Bapedi of Moletjie; and it was in most instances influenced by the context that prevails during the birth of children. Thus, names are given to children taking into account issues such as status, marital wealth, health, biological and social relationships, nature, and the environment. Though the findings were of great value to the current study, this particular research did not focus on the aspect of naming in relation to status, marital wealth and environment.

Langendonck (1990) carried out an investigation of Dutch personal names. It was observed that personal names constitute the most diversified category of proper names. Proper nouns and pronouns are better means of reference than common nouns. This is so as cross-linguistically and even within one language (dialect), a number of different patterns were encountered. Functionally, primary names are those that fulfil the three main functions of personal names: address (talk to), identification (talk about) and a wide variety of sub categorisations as to gender and expressivity (especially combinability with diminutive and argumentative morphemes) (Langendonck 2001). He further points out that personal names display rich derivational functions of a classificatory and expressive (emotive) nature. The formal diversification ultimately derives from the fact that personal names constitute the unmarked subcategory of proper names since they refer to humans. The feature 'human' has been said to be the unmarked one vis-à-vis other features. From an experiential-cognitive viewpoint, indeed, it is obvious that human beings interact most with other human beings. This fact causes the extensive use of personal names and the increase of subclasses (Langendonck 2001). However, the current study is different in that certain aspects of name categorisation were not dealt with, instead it focused on the aspect of naming in

relation to the circumstances that the family passed through before the birth of the child.

Gerba (2014) carried out a study on Personal names among the Oromo in Ethiopia, his study found that names were given in terms of gender, though there are names that can be used for both sexes such as *kennaa* (gift), *siifan* (you and me), *naaffjaad* (think for me), and many more. Such names have no gender markers. Personal names that end in *\_aa*, *-a*, *-is*, and *-oo* denote male, while those that end with morphemes *-ee*, *tii*, and *-tuu,-* denote female. Names, like any other words, may have conceptual, descriptive or lexical meanings, but these meanings become irrelevant when the connotative or pragmatic meaning is attached to the name. For instance, *k'eeramsoo* literally means 'the leopard'. Yet its extended meaning is arrogant or quarrelsome and impatient. This study shows that Oromo people do not choose names at random without attaching something important in their life. He further indicates that Oromo names carry some important message apart from the literal meaning. It is very rare for an Oromo to have a personal name that is meaningless. Such a name cannot be regarded as a real one. This particular study is relevant to the current study in that it does not only focus on the names in general but it has also discussed the aspect of pragmatics. The aspect of gender among Oromo people was a matter of adding suffixes to denote male or female, while in the current study, gender is signified by adding a prefix to the stem or root.

Like Gerba, Ahinful(1997) also indicates that Akan personal female names usually have a man's name as the root plus a suffix 'a', 'aa' or 'wa' which reflect the morphology of Akan female names. The variations in the suffix are determined by the phonological conditions of the root name. This simply means that the morphology of personal names is connected to other linguistic categories such as syntax, phonology and others. Through Ahinful's study, the present study gains some hints on morphological analysis through the affixation process: Namwanga might have the same pattern, although the Namwanga use prefixes to denote gender.

Ekah (2016) did a study in Nigeria on Morpho-Syntactic Analysis of Ibibio personal names, on which she observes that personal names among Ibibio undergo generational changes and those changes cause the names to be transformed from lexical items to phrasal and sentence - like constructions through prefixation and suffixation. For instance *eno +abasi- enobasi* – (God’s gift), *toro +obon –torobo* (praise God). However, Ekah focused on how the forms and words are arranged in names and not the naming patterns.

Similarly, Houis (1983) observes that names are practically not distinct from other linguistic signs [word] at the level of form and morphology. Therefore, it is from this background of Houis that Nkolola (2013) asserts that names can be analysed from morphological, syntactic, semantic or etymological perspectives among others. Shona anthroponyms fall into this category of substantives in Shona Morphology. In contrast, the current study did not focus on the linguistic aspect of personal naming.

Mwizenge (1988) also carried out studies on indigenous Tonga names among the Tonga-speaking people of the Southern province of Zambia. He observed that Tonga personal names fall into four broad categories linguistically; nouns, adjectives, verbs and adverbs. Mwizenge’s study dealt with the linguistic aspects of personal names.

According to Klerk (2002), personal naming is mainly a linguistic act, intimately linked with hopes, fears, values, thanksgiving and events in people’s lives. Similarly, Lupenga (2006) also adds that personal names are an interesting opportunity to reveal the semantic and morphological processes involved in constructing them. Constructing names in general depends largely on the semantic significance that the name-giver wants to convey followed by the morphological processes which largely depend on the deployment of a network of affixes that are harmonized by relevant phonological rules.

In the same way, Abdul’s (2014) study in Ghana concentrated on morphologically and conventionally gender-distinct names. The morphologically marked gender names are the circumstantial birth names, twin names, the traditional religious names and some birthday names whilst clan names, order – of - birth names and traditional names are conventionally marked for gender. Beside the age-based variations, the study also

revealed that there are some gender distinctions in Ewe personal names. Though this study seems to be similar to the current study in one way or the other in terms of the morphologically and conventionally gender-distinct names, the present study dealt with these two aspects from a different perspective and in a different language.

The study by Mwangi (2015) in Kenya focused on the linguistic structure of Gikuyu personal names in terms of morphological constructions, their modifications and general development. According to him, names are morphologically analysable following the same agglutination principle of Bantu morphology and demonstrated that Gikuyu grammar is largely contained in personal names. His study has revealed various morphological processes in the language that include affixation, derivation, compounding and reflexivization. The point of disagreement between Mwangi's (2015) study and this current study is the language in which the study was conducted and the aspects of semantic and pragmatic meanings of personal names was not discussed. Moreover, the aspect of semantics and pragmatics will be reviewed below

Having looked at literature based on the patterns of naming systems conducted in other parts of the world in different languages, the study also reviewed some literature on semantics and pragmatics. The following are the studies conducted in different languages and countries.

### **2.3. Studies conducted on Semantic and Pragmatic Meaning of Personal Names outside Zambia**

This section reviews some of the literature that has been done on the semantic and pragmatic meaning of personal names.

A study conducted in the Shona language, reviews that names carry a variety of semantic, pragmatic and socio-cultural information. The purpose of this study was to show that personal names are not just empty labels, but are linked to certain interpretations and understanding that parents, the extended family and society at large give. As Mashiri (2002) observes, names in Shona society are used as communicative tools in the community, that is, they communicate the culture, beliefs and values of the

society. This study would add value to the current study though it would be done in a different language (Namwanga).

Manegabe (2016) conducted a research in the Democratic Republic of Congo entitled; *Morpho-Semantic Analysis and Socio-cultural interpretations of some Pygmies from Idjwi Island, anthroponyms related to antonymous social circumstances*. He observes that among the pygmies personal names reflect the personality of the name-giver in the society and this allows pygmies to attack their enemies through the message they convey. He further states that the children tend to live and behave according to the names given to them by their parents. Pygmy's names are similar to a Bantu language or community though they are discriminated against by the latter where social relationships are concerned. Moreover, this study is related to the current study though certain aspects such as pragmatic meanings have not been discussed and this will be done extensively here.

Additionally, a study conducted by Akintola (2016) entitled; 'A Pragmatic Analysis of Selected Nicknames Used by Yoruba Brides for In-Laws,' reveals that nicknames when used can maintain the culture and tradition of people and that through the use of nicknames it is possible to insult, praise, exalt, and respect people especially the in-law. Thus nicknames in this case, help the families to communicate something within the community or the society. This study focused on nicknames that is, additional names given to a person: however, the current study will dwell on semantic and pragmatic analysis of personal names (first names, surnames).

In contrast, Malande (2011) carried out a study entitled 'what is in a name? An analysis of the semantics of Lulogooli personal names in Tanzania, reveals that Lulogooli personal names have both denotative and connotative meanings. When the question of meaning of Lulogooli personal names arises, it is important that one has to learn the origin of all such names that is, place names, names of natural phenomena such as famine, poverty, and so on. Naming derives meaning from existing phenomenon. Connotative meaning creates a mental picture, which from the origin of such names, has negative and positive attributes. Mostly, Lulogooli personal name formation is

semantically motivated. A sizeable number of Lulogooli personal names have meanings. For instance, names such as: *Ilamenya* literally mean ‘inhabitant/stay/live,’ ‘*Bwosi* means ‘all,’ *Mwiruki* ‘one who runs away,’ and so on. Other Lulogooli personal names originate from man-made as well as natural phenomena such as famine, poverty, wars, seasons, social activities, political activities and so on. In addition, most of the Lulogooli personal names are derivatives from Lulogooli verbs, nouns and adjectives. The study therefore investigated the meaning of Lulogooli personal names and the connotations implied in such personal names. The current study looked at the semantics taking into consideration the denotative aspect of meaning. On the other hand, it also looked at the pragmatic aspect of personal naming taking into consideration the functions that a particular name performs.

Equally, Ogunwale (2012) in his article entitled: A Pragma Linguistic study of Yoruba personal names, attempted to bring out the vocative function of names and found that only pithy expressions could be appropriate. The study also noted that proverbial expressions are copious yet a group of them are sometimes used as names. The mechanisms involved in the new or changing roles of proverbs being used as Yoruba personal names are the thrust of the paper. It was also observed that the thematic contents of the proverbs are the tokens that are relevant as the proverbial names. Furthermore, it was found that Yoruba personal names are parts of genres that ensure continuity of identity and consistency of ethos in pre-literate Yoruba society because the interpretations that the names suggest contain truth-values that cannot be faulted or disdained. Yoruba personal names, therefore, represent unwritten regulations for the individual members and the society on a number of issues like caution, the essence of man, kinship, absolute hope and trust in God, the pregnant nature of future life. It is regrettable, however, that as elastic and educative as this class of names is, people no longer take on these kinds of names. Changing societal perspectives, coupled with impoverished knowledge of the indigenous language, foreign religions that cast aspersions on native culture, and the emerging new interests about naming practices among the Yorùbá, can be said to be accountable. This study emphasizes that the use of proverbial names is more important than any other kind. In contrast, the present

study will look at the aspect of personal naming in terms of pragmatics and semantics using speech act theory to analyse data.

The study by Muzale (1998) examined the Psycho-semantic motives underlying the names of interlacustrine speech communities of East Africa. He points out that although naming is and continues to be a natural phenomenon in all human societies, there are differences not only in the processes used by people to refer to things, animals, places, or natural and supernatural phenomena, but also in what these names stand for. He contends that while in some societies names are either arbitrarily picked up or inherited and bear very little, if any, of both semantic and socio-cultural significance, in many Bantu societies, names have synchronic meanings and are intended to play a certain role in the people's social life: hence, naming is basically meaningful. In his analysis, he utilized the morphological analysis method whereby the names were broken down into functionally meaningful morphemes which helped to decode the meaning of the entire name. His findings were mainly based on psycho-semantic factors that influence the choice of an infant name. However, the current study used speech act theory to analyse Namwanga personal names because the findings were based on semantic and pragmatic meaning.

In a study of Morpho-Semantic analysis of the Kamue Personal names in Nigeria, Barnabas (2013) observes that the Kamue personal names are classified into three types, these are birth-order names indicating a person's birth position and sex, the twins' names as regarding twins' birth-order too and then the largest group which is the circumstantial names, which explains the circumstances surrounding one's birth as well as one's family life. The study was purely based on their structural formations as their categorization is made according to the parts of speech which the words belong to; this depends on their structural components which bring out their morphological and semantic features, which are, in some cases the sum total of the product of the compound names which are, in some cases, the meanings of the names while some are not. In this study the main issues were discussed which were different from the current study and the following were the findings of the study:



- Classification of personal names into three types
- Structural formation of personal names and semantic features.

Koopman (1990) concludes that in Zulu society, name-givers and bearers are always aware of the meaning of the name, and the literal meaning of the name is always directly related to the reason for giving it. The ability to read between the lines as it were depends upon a cultural continuity in which language is embedded, and which is not open to all. Only those who grow up within the community can, perhaps, participate fully in this expanded communicative interaction. Beattie (1957) affirms that it is well known that African names have meaning and that speakers readily identify that meaning. African names retain their meaning-bearing function and are much less arbitrary, their meaning generally being transparent and accessible and often recording complex details about their bearers (De Klerk and Bosch 1995). Molefe (1999) focused on onomastic aspects of Zulu nicknames with special reference to source and functionality. However, these studies appear to be similar to the current study, the reason being that they have dealt on the aspect of meaning of names that can only be interpreted within the context and the language being used. Therefore, it was from this perspective that the present study was focused.

Mphande (2006) asserts that through the naming system, African-Americans are reclaiming their complex African roots in the continuing process of redefining themselves and dismantling the paradigm that kept them mentally chained for centuries. The purpose of his study was not only to help confirm the survival of African traditions in America, but also to reveal the presence of a distinct African-American cultural enclave in the United States. In his findings, Mphande came up with the results that Africans and African Americans have retained in their speech African linguistic roots used in naming, as well as the ability to fundamentally manipulate the base name-stem of a language to construct new names and encode them with the relevant semantic imports through affixation process. Through Mphande's study, this study gains some clues on morphological analysis through the affixation process, it is posited here that Namwanga might have the same kind of pattern.

Another study closely related to the present research is by Ajileye, MK and Ajileye S (1997) which is a pragma-sociolinguistic study of Yoruba nicknames. The study drew attention to the meanings embedded in the nicknames that form the data for their analysis. They studied the stylistic significance of nicknames that results from the manner of construction, expression and perception of the names. However, the current study differs from theirs in the sense that it attempts to identify the patterns and structures of personal naming systems and analyse their semantic and pragmatic meaning.

A study by Onumajuru (2016) investigated the semantic & pragmatic contents of personal names and naming in the Igbo language and culture. The objective of the paper was to examine the structure of Igbo names and analyse their semantic and pragmatic content. The data were sourced from the Igbo language spoken in the South Eastern States of Nigeria. Selected personal names were grouped structurally according to their forms in the following order: lexical (or morph-morphemic) names, Noun-Noun phrasal names, Noun-Verb phrasal names, Noun-Verb-Complement/sentential names and Interrogation / Injunction names. The semantic and pragmatic analyses were based on the structural data generated. The pragmatic analysis was handled by incorporating the context into the semantic contents. The findings show that structurally Igbo names fall into three broad categories, namely: lexical, phrasal and sentential. From the analysis, it was observed that among *Ndigbo*, a name is not just a tag of identity or personal label but a story and expression of the events and circumstances surrounding the birth of the child as well as the parents' life experiences and world view.

It was also discovered that names in Igbo were philosophical. Some of the names were so semantically opaque that it was only the name-givers and their relations that can interpret the message being expressed. Some of the names have been so compressed through clipping that even the intended meanings were sometimes displaced, lost, or forgotten by the children. Igbo names as it was said earlier, are not personal labels, unlike other cultures where names are given just as a tags of identity. Moreover, it was observed that Igbo names serve as a window through which information about an

individual or a group is generated. This study is important in that it is directly related to the current study and will be instrumental in providing insights in the analysis of the semantics and pragmatics of the selected personal names in Namwanga.

Furthermore, it is also worth noting that reviewing the available literature on Onomastics studies across the world, Africa, and Zambia in particular reveals that, only Onumajuru's (2016) study stands out since the study has focused on the semantic and pragmatic analysis of the Igbo names of Nigeria, and that is where the current study is anchored for justification and filling the knowledge gap, also as the study was conducted in Idgbo of south Eastern state Nigeria and culture and not among the Namwanga people. However, for the social and cultural aspects, Mutunda's (2011) and Nkolola's (2013) studies remain the foundation on which to build the argument that names are meaning bearing linguistic signs.

Despite the fact that studies conducted in some parts of the countries outside Zambia are significant for this current study and done in different languages, it is vital that the researcher reviews some research that was done within Zambia, since the culture, tradition and languages that the previous studies relate to are totally different from Zambia.

#### **2.4. Studies conducted within Zambia on Semantics and Pragmatics of Personal Naming**

Hang'ombe's (2015) study of the morphology and semantics of Tonga anthroponyms: the case of given names and nicknames revealed the following as morphology of the given names and nicknames; deverbals, deadjectivals and denominals in addition to the common morphological structure of a common noun and proper nouns. The study concluded that Tonga anthroponyms are meaningful and are used to minimise conflict, teach, advise, inform and to show endearment. This study is significant in that it is directly related to the current study and will be instrumental in providing insights in the analysis of the semantics and pragmatics of the selected personal names in Namwanga.

Kabaso (2016) also conducted a similar study, though in a different language. The study findings revealed that Ng'umbo people have nicknames as part of their naming practices and that these nicknames present different morphological and semantic structures. He also indicated that a nickname is a linguistic sign and hence, could be subjected to the same linguistic scrutiny as other linguistic signs that could be studied phonologically, morphologically, syntactically and semantically. Thus, the study aimed at analysing the morphology and semantics of selected nicknames in Ng'umbo.

The study applied a descriptive research design largely informed by the qualitative approach to data analysis in descriptive and lexical analysis of morphological structures by segmenting, identifying and describing morphemes that constitute these nicknames. The meanings were interpreted through Eclectic theories; the Nonsense Theory, Phenomenology and Thematic Analysis to determine their semantics. The study established that nicknames have morphology where prefixes and extensions added to roots or stems change their meanings. They are de-nominals, de-verbals and de-adjectivals. They displayed short, long, phrasal (compounding), sentence and proverbial structures where borrowed nicknames exhibit difficult morphological structures. Nicknames have various etymologies cardinal in providing meanings. The study concluded that nicknames are meaningful, but polysemous; have semantic value governed by socio-cultural factors and convey messages. Many people are proudly called by nicknames; hence these become fixed and eventually stabilise into surnames, family names or inherited names. However, the current study used speech act theory to analyse personal names in order to get their full meaning and function. This study adds value to the current study in that semantics will be discussed to determine the socio-cultural factors, though certain linguistic aspects were not discussed such as pragmatics and the previous study looked at nicknames and not personal names in Namwanga, hence the gap for this present study.

Nkolola's (2013) study is yet another study in Onomastics. However, her study focused on animal onomasticon (Zoonymy). The study discusses the sources, meanings of names and naming systems for cattle among the Tonga of Zambia. "The study looks at the role of cattle names in reconstructing Tonga culture, shedding light

on the Tonga people's social world view, socio- economic milieu and the value they attach to cattle" (Lisa, 2013). The study reveals that the relative social value attached to each category of names is assumed to be proportional to the number of distinct names it comprises: meaning, simply, that the more times certain types of names appear, the greater the value they express. Multiplicity of names in a given category thus signals subject matter of greater relations and social importance to the community.

The study establishes that cattle are not simply viewed as collective possessions and that each animal is given a separate and specific identity by its owner, which may be reflected in its name. It also shows that just like personal names, names of cattle among Tongas are not given unmindfully. Rather they relate to the immediate natural environment and social setup and they reflect the beliefs and customs of the Tonga people. She says there are names based on people if a person manifests characteristics of the beast as in Namwala district: for instance, *Mungaila*, name of the Chief, names based on clans for instance *Munsanje* for *Bansenje* clan, names inherited from other cattle, names derived from circumstances for example of birth or upbringing or those names from family or event. 'Cattle, in this study, are synonymous with human beings in value,' (Lisa 2013: 108). This piece of work, in looking at names' meaning also took a socio- cultural dimension, but did not analyse the social and cultural expression of the meaning of personal names in Namwanga but it looked at the cultural aspects expressed in naming cattle in Tonga. Thus, the need for this study.

Moreover, from the literature conducted in Zambia it was observed that most studies focused on morphology and semantics and not pragmatics. The present study is therefore significant in that the aspects of semantics and pragmatics will be dealt with at the same time to give meaningful insight and function.

## **2.5. Studies Conducted on the Socio-Cultural Significance of Personal Naming**

Firstly, the word culture can be defined in so many ways by different scholars; one of the definitions of culture is that it is the way of life of people in a particular society. Culture and society are closely linked in one way or the other. Therefore, it is for this reason that there can be no human culture without a society, and no human society

without a culture. Personal names are described as a mirror of the culture of the people; this simply means that, it is through naming that values, norms, beliefs and cultural systems are expressed (Essien 1986). Furthermore, this section aims at reviewing some of the literature conducted on the socio-cultural significance expressed in meaning of personal names.

The study by Essien (1986) reveals that in Nigeria, the Ibibio people are also influenced by particular events when they choose a name: Ibibio people use names to mark important events. Some of these events have a lot of social significance. Such names include *Usoro* “feast”, *Emana* “birth”. Occasions or events marked by these names are of great social significance to the Ibibio people. Ibibio personal names reflect everything these people do, that is, they reflect on economic or commercial activities, artistic or creative work and also religious and philosophical ideas. Hence, the Ibibio people believe that God is with them in everything they do, and when they bestow personal names on their children this is reflected in the names they select. This study is rather similar to the current study though it was done in a different language.

In contrast, Yanga (1978), carried out research entitled “Language planning and onomastics in Zaire”, the study findings reveal that in Zaire, personal names do not only differentiate people from each other, but they also operate as “linguistic indicators” of socialization, in that they are usually representative of various social relationships within a family. He further said that African personal names play an indexical role reflecting the socio-cultural changes or events in the community. Yanga (ibid) observed that the Zairean onomastic system reflects the history, culture and socio-political events which have marked the national scene. In contrast to this study, the present study focuses on the socio-cultural significance expressed in the meaning of personal names and not the socio-cultural changes or history, thus, the gap for this study.

Equally, Mutunda (2011) conducted a study on Personal Names in the Lunda Cultural Milieu. His study focused on what is relevant to Lunda-speaking people in regards to the meaning of names, their naming practices, and factors governing the choice of

names, (Mutunda, 2011). This is more of a cultural inclination than a pragmatics and a semantics analysis (linguistics analysis) of names. Further, his study did not look at personal names in Namwanga. However, the study is related to the current study because it gives an insight into general Onomastics in Zambia and naming practices in Lunda which is also vital to the current study

According to Mutunda (2011), there are names given after a child's kinsmen, for instance, a grandfather, and that makes the relation strong. There are also those named after events which govern a child's fate, for example, *Makabi* "suffering", names given to express gratitude like *Chipangu* to show gratitude where the spirit shows medicine to the pregnant mother to give birth without problems and names connected with manner of birth such as Wendi, from the *idika* "emerge". Some names are insinuating and proverbial names couched in the form of innuendos to depict a situation that occurred during pregnancy or childbirth, such as *Nsonyi* "shame", names acquired later in life, for instance, a woman becomes *Nyakalumba*, "the mother of *Kalumba*", avoiding personal names mostly used by friends and foreign adopted names such as, "*Petulu*" from Peter; a Christian name.

Furthermore, Mutunda concludes that among the Lunda, personal names are the foundation of one's identity. Their meanings and circumstances in which they are chosen suggest that they are not mere linguistic phenomena or arbitrary labels without any meaning whatsoever. On the contrary, they convey the social and cultural existence of the Lunda people. Names are rarely given to children randomly, but rather are carefully chosen by parents and relatives so as to reflect and reveal the social circumstances in which a baby is born. Therefore, socio-cultural factors play a major role in the selection and bestowal of personal names.

Mutunda's (2011) study of the Lunda nomenclature took a socio-cultural dimension. But, he did not focus on the semantics and pragmatics (denotative and connotative) aspects of names. Neither did he analyse the personal names in Lunda more linguistically. He acknowledges that many types of names such as surnames, or family names, religious names, honorifics, and nicknames did not receive his attention and

that it would be the focus of the next research providing a spring board and the knowledge gap for my current study. He also avoided detailed explanations of social effects of individual personal names on the name bearer and the society in which the bearer is found in terms of behaviour, grammatical, morphological, syntactic, semantics, phonological and functional aspects of personal names. Mutunda (2011: 15), clearly states that, ‘this is regarded as a task beyond the scope of an introductory study such as this.’ This as aforesaid, creates the knowledge gap through which the researcher will direct the current study. It acts as a point of departure. In the current study, not only will the researcher discuss the semantic and pragmatic aspects of personal naming system, but also give a critical detailed analysis of the social and cultural significance expressed in the meaning of personal names in Namwanga.

Another study by Pritchett (2001) entitled; ‘The Lunda-Ndembu: Style Change, and Social transformation in South Central Africa’ is similar to Mutunda’s study on Lunda traditional culture on the naming of a child. It was discovered that parents of the child, usually the father, but the mother, grandparents, uncles, aunties may also name the child. The name given to the child would continue permanently and be used in interactions freely. But if the child reacts with cries unceasingly or uncontrollably, it meant that the name is insufficient to satisfy some demand of its existence. The spirit that is reincarnated indicates through the uncontrollable crying of the child that the name must be changed and another be selected. Like the Lunda, among the Namwanga people, personal naming can be done by any elderly member of the family, but the only difference is that the Namwanga culture does not allow the change of names and that every name given remains permanent regardless of the circumstances that may come.

In addition, in Pritchett’s research there is spiritual appeasement apart from the social sphere. Hence, as Pritchett (2001: 85) states, ‘to find out the name the child wishes; the one that reflects the person who is reincarnated in the already- born child, parents will greet the baby in words and songs, using various different names: the one that mostly makes the baby smile or soothes the agitated state is purported to be the “right”



name.’ Should serious illness be induced in the child, the name is changed. However, this practice is not found among Namwanga society.

Pritchett’s (2001) conclusion was that in a number of instances a child’s name may be determined without either parent having any choice. For instance, if a woman has difficult labour a diviner, *Katepu*, is consulted. He or she may indicate that a certain ancestor is interfering with the birth; if the spirit is successfully appeased and the child is born, it will take the name of the ancestral spirit *Mukushi* which affected the birth; a child could be named *Kamwandi* (the spirit of dreams) if it is a girl or *Kayongu* (spirit of madness) for a boy child.

Despite Pritchett’s study being not on linguistic aspects, the revealed findings are important to the current study as they give an insight of some determinants of the naming systems which might be a common practice in every ethnic group not only in Zambia, but also in Africa as a continent and Namwanga in particular.

Another study similar to the current research was done by Moyo in 1996 among the Ngoni and Tumbuka of Zambia. According to Moyo (1996), in the Ngoni and Tumbuka cultures, a father and grand-father of a husband are the sole name givers. Also among Chewa and the Nsenga of Zambia, the research by Tembo (2006) reveals that the name is bestowed upon a child after its umbilical cord has fallen. This also is culturally oriented and not a semantic and pragmatic analysis of the Namwanga personal names. Lisimbo (2000) also conducted a study about Lozi names in language and culture. This also only looked at person names of the Lozi in language and culture and not linguistic analysis of personal names. However, the social and cultural aspect will be useful in determining the significance of names and their meanings.

Related to Moyo (1996), Tembo (2006) and Lisimbo (2000)’s study was Kafimbwa (1994)’s study with regard to onomastics, ‘Lunda Royal Poetry’ where he included forms of address and titles, officials and succession as part of the world’s naming system. According to his findings, certain people are called by titles, people such as kings (*Nabezitha*), and president (your Excellency). Many texts show that Lunda society is composed of a set of relationship between established positions which are

filled at one time by a person who is one of the possible successors. The succession to the Lunda throne of *Mwata-Kazembe* is patrilineal. On a death of a *Mwata* his successor will not be necessarily his son, but the aristocrats charged with the duty of choosing a new *Mwata* will consider any senior member of the patrilineage. Kafimbwa, (1994) in his Lunda nomenclature states that “The successor automatically takes the name of *Mwata-Kazembe*. As such, the same name appears throughout history.” Since the name is acquired at a later stage in life as an additional name or title, it qualifies to be a nickname.

In this study Kafimbwa, (1994) found that titles are inherited names which become offices of operation through inheritance. By office he meant that a title such as *Mwata Kazembe* is just a position a person acquires by ascending to the throne of the paramount chief Kazembe of the Lunda of Luapula province. However, offices are not personal names. Personal names are given at birth while some are nicknames since they are acquired later in life as a result of one’s own character. ‘*Mwata*’ is not a name of a person as it means chief or king or in some cases ‘husband or *yama* ‘uncle’. It simply means a good person of good character and respectable. Kazembe is not a personal name, but a title. It was one of *Ng’anga Bilonda’s* (who became *Kazembe* 1) personal names. So, this name has become the title of any holders of the *Mwataship*. All *Mwatas* have their personal names that distinguish them from other holders of the throne of *Mwata- Kazembe*. There are also aristocratic names turned titles which are as old as the Lunda state. Kafimbwa also comments that some names are just self-given for self-praise to portray character and quality during succession, for instance, the predecessor of the previous *Mwata-Kazembe*; *Kafumbe-Munona* was *Kamima* while the current office bearer is *Kapale Akamuninina Mfwa*. These are nicknames too and are not related to the current study.

In contrast to Kafimbwa (1994), Chishiba (2017) conducted a study entitled; ‘The Naming Process among the Lamba People of Zambia: a socio-cultural study.’ The findings of this study were that names can be given for various reasons and that some names arise from the circumstances that surround the birth of the child, whereas others are closely associated with the socio-psychological environment. It was also observed

that among the Lamba people names are given immediately a child is born. Again, it is possible that a child may choose to change a name when he or she reaches the age of 10 to 12 years or during adulthood. This study is a unique one in that there is an aspect of changing a name when a child does not like it at a certain age. The current study focuses on the aspect of meanings and other aspects such as a circumstance that have been considered in the previous study.

Another related study by is Simelane- Kalumba (2014) in his MA. Dissertation entitled: 'The use of Proverbial names among the Xhosa society: A socio-cultural approach.' He analysed the contextual meanings of isiXhosa proverbial personal names. He also investigated the relationship among proverbial names, proverbs and the cultural practices from which the names originated. The study was based on the assumption that the naming traditions of the Xhosa as well as their culture had changed over time. A comprehensive methodology, namely desk research and a questionnaire survey, constituted the theoretical and practical approaches, respectively. The study found that naming practices among the Xhosa play an important and defining part in the oral tradition and also serve as a system to record the events that happened around the time of birth. However, this study differ from the current study in that it looked at proverbial names in relation to the society. The present work focuses on Namwanga personal names stressing their literal and contextual meaning as well as the socio-cultural significance expressed in the meaning of names.

In addition to reviewing the literature that focussed on the socio-cultural significance expressed in the meaning of personal names, it is equally important to review some of the studies conducted on speech act theory on personal naming, as this will be the basis for the analysis of the data. Below are some studies conducted on speech act theory by different scholars in different languages as well as fields.

## **2.6. Studies Conducted on Speech Act Theory on Personal Naming**

Omoloso (2015) carried out a study on the speech act analysis of selected Yoruba anthroponyms. The study employs a speech act approach to the analysis of Yoruba indigenous names that are not mere labels. From the findings it was observed that

Yoruba indigenous names perform speech acts such as ‘assertive’, directive,’ ‘commissive’, expressive,’ and ‘declarative’, together with varying sub-acts. This entails that they are utterances that derive their meanings from the cultural beliefs of the Yoruba people rather than being mere labels. Thus speech acts will help in understanding aspects of the cultural practices of the Yoruba in general. The following was the purpose of the study;

- i. To show the relationship between Yoruba indigenous names and the Yoruba socio-cultural and traditional beliefs.
- ii. To emphasize that Yoruba indigenous names are not just labels or identification marks but are rooted in the cultural, social, historical, psychological, spiritual and the general traditional beliefs of the Yoruba people, and therefore believed to shape the bearer’s journey through life.

From the findings it was clear that Yoruba indigenous names can be assigned to direct and indirect speech acts and from that perspective it was deduced that the classification of indigenous names relates to the culture and traditions of the Yoruba people, thereby shedding light on the understanding of the Yoruba socio-cultural practices, an understanding that is believed to enhance people’s understanding of the Yoruba speech community generally. This study is important in that it will add value to the current study as the same speech act theory will be used though from a different perspective, study area and language.

Likewise, Odebode (2012), carried out a study on a speech act analysis of names given to pets particularly by women in polygamous homes among the Yoruba, a popular ethnic group in Nigeria. He sampled twenty-five names for the study. He also analysed the names using the theory of Speech Acts by Austin (1962). The findings of the study indicate that the invented pet names, besides their initial illocutionary function of insulting, perform certain other functions in their context of usage. Through naming or nicknaming, it is possible to direct, inform, advise and perform different discourse acts. It is also possible to take turns indirectly through naming such that one pet name elicits another which serves as a reply to the previous one. Furthermore, it was

discovered that pet-naming was an important communicative tool which was largely used by participants in polygamous homes in Africa as instruments of punishment and protests. The present study uses the speech act theory to analyse the data, it also focuses on personal names and not pet names as alluded to above.

## **2.7. Summary of Literature Review**

This chapter presented the literature review. It began by reviewing studies done on the patterns of naming systems. This was followed by those studies conducted on semantic and pragmatic meaning of personal names conducted outside Zambia, and those done within Zambia. Studies conducted on the socio-cultural significance expressed in the meaning of personal names were also reviewed and finally studies on speech act theory. From the literature review above, it has been observed that outside the African continent, when giving names to the children, parents do not pay much attention to the pragmatic meanings of the names, hence, names remain mere labels or tags for identification. Whereas in the African continent and Zambia in particular, personal naming is regarded as one of the most important aspect of ones' life and has rich traditional value, in that it identifies an individual's position in his or her family in the society or rather community; it also defines his or her social personality. In addition, it is a person's name that can give instant information about social background, culture, language and many other things. In other words, it classifies a person (Hang'ombe, 2015). This review has shown that giving of names is not done randomly by any person, but there are some factors that are attached to it and some of them are as follows; culture, tribe, tradition and others; each tribe has its unique way of naming children. Finally, regardless of its values and the significance accredited to it, there have been no known studies carried out on semantics and pragmatic analysis of personal naming in Namwanga. Hence, the importance of this research is that it will be the first of its kind in this area.

## **CHAPTER THREE**

### **RESEARCH DESIGN AND METHODOLOGY**

#### **3.1. Overview**

The previous chapter reviewed some important literature. It began by reviewing studies done on structure and patterns of naming systems. This was followed by those studies conducted on the semantic and pragmatic meaning of personal names conducted outside Zambia, and those done within Zambia. Studies conducted on the socio-cultural significance expressed in meaning of personal names were also reviewed and finally studies on speech act theory. This chapter presents the methodology that was employed in the study, which included the research design, study population, sample size, and sampling procedures. It further explains the research instruments, data collection, data analysis and finally ethical considerations. The study uses the qualitative research design which is non-statistical.

#### **3.2. Research Design**

A Research design is defined as a detailed plan of how the research will be conducted. According to Bless and Higson-smith (1995), a research design is a programme to guide the researcher in collecting, analysing and interpreting observed facts. In addition, it is a plan or strategy which moves from the underlying assumptions to specify the selection of respondents, the data gathering techniques to be used and the method of analysis (Mason, 1996). Yin (2003) adds that a research design is the logic that links the data to be collected and the conclusions to be drawn from the study's initial question. Msabila (2013:27) says, 'the research design specifies conditions and optimum research procedures to be followed in conducting a study.'

Moreover, the study used a descriptive research design which is largely informed by a qualitative research approach. The design was applied in this study with a view to providing detailed descriptions and explanations of the selected personal names. Kombo and Tromp (2006: 71) note, 'the descriptive research design's major purpose is description of the state of affairs as it exists and researcher's findings'. On the other

hand, Kerlinger (1969) points out that descriptive studies are not only restricted to findings, but may often result in information of important values of knowledge and solutions to significant problems. Not only does a research design involve data collection, but it also involves measurement, classification, analysis, comparison, interpretation of data. A descriptive survey is a method of collecting information by interviewing or ministering questionnaires to a sample of individuals (Orodho, 2003).

The research design can take different approaches such as a qualitative or a quantitative design. This study employed a qualitative approach. Qualitative is a kind of approach which asks questions that are not based on 'no' or 'yes.' This was done in order to enable people to explain their thoughts, opinions, ideas or beliefs in a detailed manner. Seale (2004) says, that the qualitative approach involves intensive studying of a single setting or a number of people. Dooley (1984) notes that when research is based on qualitative methodology, it makes use of a non-quantitative observations which are made in the field and analysed in non-statistical way. Moreover, the qualitative approach involves the researcher interacting, observing and interpreting meaning from the cases being studied. It also involves the researcher describing kinds of characteristics of people and events without comparing them in terms of measurements and amounts or numbers.

Equally, De Vos (1998) states that qualitative research methods bring forth an all-inclusive tactical approach with the goal of understanding social and behavioural meanings, which human beings ascribe to their daily doings and experiences. Qualitative research methods are systematic, contextual, rigorous, and flexible and should be purposefully conducted (Mason, 2001).

Similarly, Key (1997) identifies the characteristics that qualitative research has to be identified with as: purpose, reality, view point, values, focus and orientation (Ibid). Its purpose is concerned with understanding people's interpretations, how reality changes as perceptions also change. Finally in this regard, qualitative research reminds us that reality and viewpoints are not fixed variables in life.

### **3.3. Study Area**

The study was conducted in selected parts of Isoka district of Muchinga Province of Zambia. The samples were drawn from Ntipo, Chinyansi, Malale, Chilanga, and Kapililonga villages under the rule of chief Kafwimbi's area, the reason being that it is where most of the native speakers of the language live.

### **3.4. Study Population**

The population is defined as a group of individuals, from whom samples are taken for measurement (Kasonde-Ng'andu, 2013). Msabila (2013) also defines population as a complete set of elements (persons or objects that possess some common characteristics defined by the sampling criteria established by the researcher). The research population is also known as a well-defined collection of individuals or objects known to have similar characteristics. The population for this study comprises: five villages in Isoka district of Muchinga province in Zambia. The population for the study was all the Namwanga speaking people and a sample of 16 persons was drawn from five villages which include, Ntipo, Chinyansi, Malale, Chilanga, and Kapililonga from chief Kafwimbi's area.

### **3.5. Sampling Technique**

The study employed purposive sampling techniques where informants were chosen, targeting only the native speakers of the language to obtain samples from the identified study area. Ball (1990) explains that purposive sampling is used in order to access knowledgeable people, that is, those who have in-depth knowledge about particular issues. Moreover, to be particular, the study used typical sampling as being one of the types of purposive sampling, since the study sample involved individuals, families, households, chiefs, village headmen in providing the required information (Kombo and Tromp, 2006). Doke (1927: xi) reiterates, 'Each village is run by a headman who is directly responsible to the chief.' In-depth interviews were conducted, where typical sampling was used in order to select the specific respondents, that is the local Namwanga people with the right information or knowledge about the data required.



Snowballing sampling was also partly used to identify key informants where elderly people were identified through careful inquiries from the village headmen. Msabila (2013:38) adds that ‘the process of snowball sampling involves a researcher asking the initial subject to nominate another person with the same trait.’ Not only was the selection based on one being a first language speaker, not less than 50 years old, but also one who has resided in the area of study for not less than 45 years. This helped the researcher to access the information which was relevant to the study.

Table 3 below shows the instrument used, category of the participant, sampling technique and the sample size of the participants.

**Table 3: Sampling techniques used and sample size for each category of participants**

<b>Instrument</b>	<b>Category of Participant</b>	<b>Sampling Technique</b>	<b>Sample</b>
Interview guide	Chiefs	Purposive	01
Interview guide	Village headmen	Purposive	5
Interview guide	Elderly people	Snowball	10
<b>TOTAL</b>			<b>16</b>

### **3.6. Data Collection Instruments**

The research instruments refer to the device or tools the researcher used in collecting or gathering data for the study. The study used three main research instruments namely: interview guide, tape recorder and notebook.

#### **3.6.1 Semi-Structured Interviews**

Interviews are defined as formal face to face conversations in a particular arranged meeting and they can also be defined as questions asked orally (Kombo and Tromp, 2006). An interview guide was used which consisted of a list of questions and topics to be covered by the respondents. To be precise, the researcher used the semi-structured interview method where the same questions are asked in each interview,

however the researcher is free to rephrase or ask in a slightly different way from those from the guide. Furthermore, the researcher makes a list of issues to be investigated before the interview. Stroud and Dlayedwa (2010) point out that in semi-structured interviews the interviewer makes a list of precise questions, but depending on the answers from respondents, the interviewer can use sub-questions. This simply means that the researcher is free to use additional questions depending on the situation and responses. This particular instrument was significant in that it enabled the researcher to collect the first hand information in a natural and conducive manner. ‘Natural and conducive manner’ entails that homes, churches, drinking places are included. May (1997) emphasizes that interviews yield rich insights into people’s experiences, opinions, aspirations, attitudes and feelings.

### **3.6.2. Tape Recorder**

The recorder was used to record the interview sessions. Engelbart (1962) asserts that even for sensitive topics, audio recording can be regarded as a tool which improves the quality of data. Hence, audio recordings enabled the researcher to refer back in case of omissions, elaborations and justifications of data. In this case the recorded work ensured validity of the research as the researcher compared the two from the note book and what was recorded on the tape recorder.

### **3.6.3. The Note Book**

The note book was also used to take notes that may not have been captured through using the recorder. Note-taking refers to the practice of recording information from another source. Notes can be taken from such sources as oral interviews, focus groups or from observations. The researcher in this study took notes from oral interviews and observations. The notes were recorded in an exercise book.

## **3.7. Data Collection Procedures**

Msabila (2013) says, Data collection involves explaining how one actually carried out the research process and which instruments one used and why. In this case data

collection was undertaken over a period of three months and the procedure was as follows: primary data were obtained with the help of snowballing sampling where the key informants were identified through careful inquiries from the village headmen. In supporting this instrument, Atkinson et al (1982;38) highlights that, ‘a linguist who is a native speaker of the language under investigation (of which the researcher is), is entitled to invent sentences as well as non-sentences with a view to formulating and testing one’s hypothesis.’ An MP 3 tape recorder was also used to record information from some respondents for the purpose of data analysis.

### **3.8. Data Analysis**

Data analysis started during the collection exercise by arranging the field notes in line with research objectives. The information collected from books was subjected to content analysis. Kasonde (2013) explains that data analysis is a manipulation of the collected data for the purpose of drawing conclusions that reflect on the interest, ideas and theories that are initiated in the study so as to uncover the underpinning structures and extracting cardinal variables thereby testing any underlying assumptions. Analysis is referred to as a means of studying the material in order to determine important facts of meaning. It also involves breaking down existing complex factors into simpler parts and putting the parts together in new arrangements for the purpose of interpretation. In other words analysis is meant to make sense out of the gathered information. The researcher for this study took notes during the interviews and most of the interviews conducted were done in Namwanga. Hence, these required translation into English. The data were analysed qualitatively according to emerging themes such as, first names, surnames, clan names, names expressing religious affiliation, names expressing hatred, unity and many others.

### **3.9. Ethical Considerations**

Ethical considerations are the most important aspect of any study in that they establish trust between the participants and the researcher. According to Henning (2004), human beings are the objects of study in Social Sciences who need to know their privacy and have humanity protected. Thus, they have the right to know what is going to happen

to the information they provide during data gathering. Ethical issues were upheld in the study. In the first place, a clearance letter was obtained from the Directorate of Research and Graduate of Studies and the researcher sought to have consent forms from the University of Zambia relevant authorities, Directorate of Research and Graduate of Studies, (DRGS), Assistant Dean for Post Graduate Studies, chiefs, village headmen and elderly men and women from the respective sampled villages, and the data collected would be kept confidential and would only be used for academic purposes. Names of chiefs, village headmen, elderly men and women who participated were represented using numbers. It is for this reason that the researcher sought permission from the informants so as to enable them participate fully, voluntarily and make sound decisions. The researcher also explained the purpose of the study to the respondents well in advance and assured them of their rights to anonymity, and confidentiality as well as dignity.

### **3.10. Summary of Chapter Three**

This chapter discussed the methodology which was employed in the study. Under methodology, the following items were captured: the research design, study area, study population, sampling techniques, research instruments, data collection procedure, data analysis and ethical considerations. Having presented the above, the next chapter will present the findings of the study from the sampled villages in Isoka district.

## CHAPTER FOUR

### PRESENTATION AND DISCUSSION OF FINDINGS

#### 4.1. Overview

This chapter presents and discusses findings from the study on the semantic and pragmatic analysis of selected personal names in Namwanga based on the following objectives;

- i. To Investigate the patterns of selected Namwanga personal names,
- ii. To determine the semantics and pragmatics of selected Namwanga personal names;
- iii. To establish the social and cultural significance of the meanings expressed in selected personal names in Namwanga.

The findings are based on the interviews conducted in the field about personal naming in Namwanga. The results were further analysed using the Speech Act Theory developed by Austin (1962). These findings are further presented according to the following themes:

#### 4.2. The patterns of selected Namwanga personal names

Namwanga personal names play an important role in the families and society in that they reflect what happens in day to day life. Among the Namwanga people, personal naming is not given lightly in that it represents the thoughts and feelings of the name-giver. It is for this reason that Namwanga personal names follow different patterns. Patterns in this case refer to something (name) that represents a class or type. Therefore, this section presents the findings of the study according to the first objective: to investigate the patterns of the Namwanga personal naming system. A respondent interviewed said that *when giving names to their children they consider the circumstances surrounding the birth of the child, the manner, religious affiliation of the parents, the economic status, and the family background*. Figure 3 is a picture showing one of the respondents with her child responding to a question on how they give names to their children and this is what she had to say.



**Figure 3: Picture showing a 65 year old woman with her son responding to the question**

*Amazina ya wana tu kapa ukulingana ni ntambi zya ci -Namwanga ziitu nanti ulupwa lwiitu, elyo pamwi napo tukakonka ngati pacitisilepo vimwi invintu panu umwana atani akwatwe.*

(They give names to their children according to their Namwanga traditions or family or sometimes they follow the circumstances that happen prior to the birth of the child)

In this section, different aspects of name-giving were dealt with, according to what the respondents gave and they were further categorized in patterns as outlined below,

- Names expressing Religious affiliations of the parents
- Surnames
- Clan names
- Names expressing the ability to fight, persist and conquer
- Names expressing character or personality
- Names that reflect gossiping or rumour- mongering
- Names expressing complaint, displeasure, and regrets

- Names expressing ownership
- Names expressing respect, care or protection.
- Names expressing unity
- Special names
- Names expressing hatred.

#### **4.2.1. First names expressing Religious affiliations of the parents**

These are names given to children that reveal the religious affiliation of the family of the name-giver or the name-bearer. According to Obeng (2001:144), ‘African religious names reveal the African beliefs that God is the giver of joy, wealth, happiness and peace and also the protector of humankind.’

Through religious names, the Namwanga people show their reverence and gratitude to God for his mercies and kindness towards them and it is through the name that one can be identified as belonging to a particular religion. In addition, Dalfovo (1982:122) says, ‘religions consist of a set of beliefs and rites in which the human efforts at establishing a relationship with the beyond find fulfilment.’ This simply means that by choosing that particular name, the name-giver or name-bearer is able to express and establish the relationship with the supernatural. The respondent interviewed about religious names said that

*Amazina yamipepele yo awana wakwata yakalondolola intalicilo ya ukapepa wo ulupwa lwakwata swinya yakalondolola vyo wazuwilamo. Icakulolako, ulupwa nga alwa wina kilisitu wakapa awana amazina yo yakalanjizya vyo awina klisitu wazumilamo.*

(The religious names that children bear easily identify the family religious background and they also depict their belief system. For instance, if the family is Christian they give names that depict Christian values and norms.)

Thus, giving Namwanga personal names that are closely linked with their faith is an indication that the name-givers are showing their commitment and gratefulness to the

object of their faith. The following are some of the religious names that the participants or respondents gave that represent the religious affiliations of the parents:

#### **Namwanga religious Christian names**

1. *Alinani* ‘God is with me’
2. *Alinaswe* ‘God is with us’
3. *Alinjavwa* ‘God will help me’
4. *Lavya* – ‘saviour’
5. *Wampa*- ‘God has given me’
6. *Lukundo*- ‘love’
7. *Ndosilwe*- ‘God bless me’
8. *Nkumbu*- ‘grace’
9. *Nkusuwila*- ‘trust in God’
10. *Pepanji*- ‘pray’
11. *Salifyanji*- ‘thanking God’
12. *Suwilanji*- ‘faith’
13. *Tetelanji*- ‘forgive’
14. *Wankumbu*- ‘mercy’
15. *Nasalifya*- ‘am thankful’
16. *Walukundo*- he( God is love)
17. *Kusechela* – ‘rejoicing’
18. *Lenganji*- ‘asking God’
19. *Ndinawe*- ‘am with God’.

#### **4.2.2. Surnames**

A surname is referred to as a name that is shared by all the members of a family group. Surname practices are primarily patronymic, implying that they are derived from a male ancestor and patrilineal. However, not all the tribes have surnames, meaning that some tribes have no specific names that can be used as family names. The study on Namwanga names has provided evidence that there are surnames in Namwanga. This finding is contrary to what Kimenyi (1978) discovered, who conducted research in



Rwanda and found that there are no family names or surnames in Rwanda and that children, father, mother, everyone has his own name, and women keep their names when they are married.

Namwanga people have specific names that are referred to as surnames and these are inherited from the male ancestors. When a child is born, he or she will automatically carry that name and this same applies to a woman when she is married off; she will also adopt the husband's surname and she will eventually be called by that name. This is done so as to show respect to her husband. This is similar to Chang (1995), who conducted a study in China about Chinese vocabularies and culture and found that in Chinese traditional culture, a baby always follows its father's surname when it was born to indicate the blood relationship with certain clan. According to Namwanga people, surnames are mostly distinguished by gender.

According to Pilcher (2017), surnaming is therefore related to sex categorization: it is a tool for the display of gender. Like forenames, surnaming practices are subject to interpretation and evaluation, and are part of the process whereby gender is determined, attributed, and authenticated in ongoing interaction through practices of exemplified named identity.

Louie (2001) also affirms the practice of surnames before the first name in Chinese, Vietnamese, Hungarian and Rumanian cultures show that people consider family to be more important than individual identity. In contrast, the Japanese have a different view regarding the use of surnames and first names. According to them, they consider surnames as an individual or group identity during interactions (Plutschow, 1995). In addition, gender personal names in Namwanga can be categorized into two:

- 1. Gender-specific names**
- 2. Gender neutral names.**

#### **4.1.2.1. Gender-specific names**

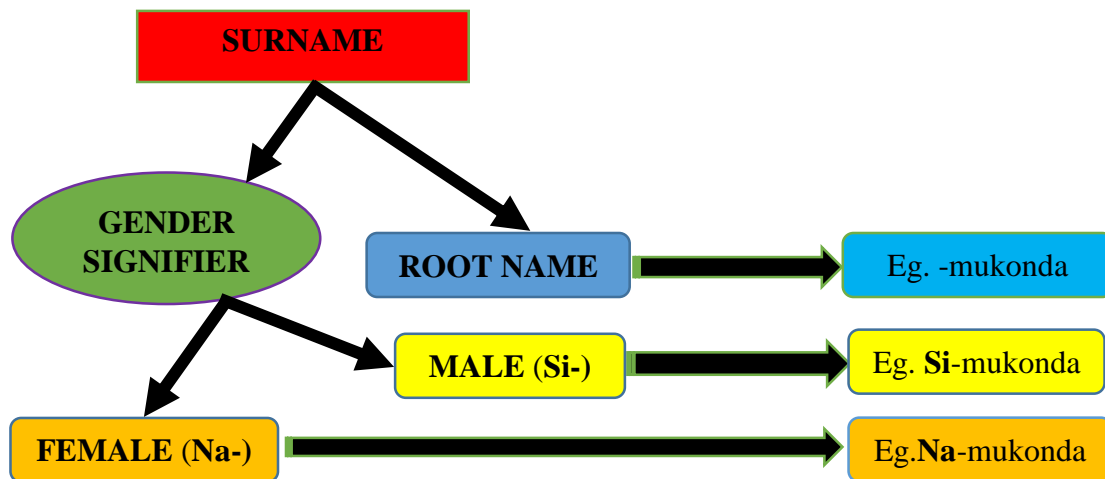
Gender-specific names are names that are given to persons of a particular sex that are either male only or female only. In this section, Namwanga personal names that are

surnames, in particular, are usually marked with gender-specific names. In an interview conducted, some respondents interviewed about gender-specific names indicated that, *Namwanga personal names, surnames, in particular, are gender marked specific, meaning there are names that are only given to males or females and they are usually marked through the use of the prefix 'Si-', for males and 'Na-', for females.*

From this perspective, gender-specific names in Namwanga are divided into two categories: those that are morphologically marked and those that are conventionally marked. Generally, the majority of Namwanga first names are not morphologically marked for gender. But there are specific personal names that are morphologically marked and these are surnames or family names.

#### 4.1.2.1.1. Morphologically marked gender names

These are names that are formed by adding affixes in form of the prefixes to the root or stem of the name. Mostly, morphologically marked gender names in Namwanga are formed by adding prefix 'Si-' (male), 'Na-' (female). Below is the model and the table showing the morphological marked gender-specific names (surnames)



**Figure 4: Morphologically Marked Gender Anthroponyms model**

**Table 4: Morphologically Marked Gender Names**

<b>S/N</b>	<b>MALE</b>	<b>FEMALE</b>
1.	<b>SIWILA</b>	<b>NAWILA</b>
2.	<b>SIMUKONDA</b>	<b>NAMUKONDA</b>
3.	<b>SILUNGWE</b>	<b>NALUNGWE</b>
4.	<b>SICHALWE</b>	<b>NACHALWE</b>
5	<b>SIMUTENDA</b>	<b>NAMUTENDA</b>
6.	<b>SIMFUKWE</b>	<b>NAMFUKWE</b>
7.	<b>SIMPITO</b>	<b>NAMPITO</b>
8.	<b>SINGOI</b>	<b>NANGOI</b>
9.	<b>SIKAONGA</b>	<b>NAKAONGA</b>
10	<b>SINKAMBA</b>	<b>NANKAMBA</b>
11	<b>SIMUKOKO</b>	<b>NAMUKOKO</b>
12	<b>SIKAPIZYE</b>	<b>NAKAPIZYE</b>
13.	<b>SICHIZYA</b>	<b>NACHIZYA</b>
14.	<b>SILWIMBA</b>	<b>NALWIMBA</b>
15.	<b>SIMUTOWE</b>	<b>NAMUTOWE</b>
16.	<b>SICHAMBA</b>	<b>NACHAMBA</b>
17.	<b>SIMUKANGA</b>	<b>NAMUKANGA</b>
18.	<b>SIMBEYE</b>	<b>NAMBEYE/ NAKAMBA</b>
19.	<b>SICHIVULA</b>	<b>NACHIVULA</b>
20.	<b>SICHELA</b>	<b>NACHELA</b>
21.	<b>SIMWINGA</b>	<b>NAMWINGA</b>
22.	<b>SILWEYA</b>	<b>NALWEYA</b>
23.	<b>SILAVWE</b>	<b>NALAVWE</b>

**4.1.2.1.2. Conventionally marked Gender Surnames**

Conventionally marked gender surnames or family names are names whose gender is not determined by affixation. The knowledge about this type of gender marking is

inherent to the Namwanga people. Table 5 below shows some selected conventionally marked gender surnames in Namwanga.

**Table 5: Conventionally marked gender surnames**

S/N	MALE	FEMALE
1.	SICHONE	NAMONJE
2.	SIKOMBE	NAKAPONDA
3.	SILWIZYA	NAKALUMBI
4.	SIKALANGWE	NACHONA
5	SIAME	NAKAMBA
6	SINKALA	NAMBELA
7	SICHALWE	NAMUNDI
8.	SIMWANZA	NAKAWALA
9.	SIWALE	NAMWILA

*The names in the table above are perceived to be gender-distinct names among the Namwanga. Hardly will the person of an opposite sex be seen bearing them.*

Having looked at gender-specific personal names (surnames), it is equally important to note that the morphologically marked gender specific surnames are very productive. Productive in this case refers to the creation of new words through affixations. On the other hand, the conventionally marked gender specific surnames are not productive. Despite discussing gender-specific personal names that are surnames, in particular, personal names in Namwanga can be gender-neutral names that will be exemplified and discussed in the next section

#### **4.1.2.2. Gender neutral names**

These are unisex names, meaning that the names can be given to both male and female. However, Namwanga consider some first names to be gender neutral and in this regard, different respondents interviewed on some names gave different gender identity of the same name submitted to the researcher. The following are some Namwanga selected gender neutral first names as shown in Table 6 below:

**Table 6: Gender neutral names**

S/N	MASCULINE	FEMININE
1.	NKUSUWILA	NKUSUWILA
2.	SUWILANJI	SUWILANJI
3.	TETELANJI	TETELANJI
4.	WATUPA	WATUPA
5.	NZALA	NZALA
6.	IVWANANJI	IVWANANJI
7.	IZUKANJI	IZUKANJI
8.	KUZIPA	KUZIPA
9.	NKUMBU	NKUMBU
10.	CHIMWEMWE	CHIMWEMWE

In relation to the findings on gender neutral names, the respondent interviewed said that, despite the names being gender neutral and having the same semantic meaning, the pragmatic meaning differs according to different individual families, societies, communities and even the circumstances in which they are given. For instance, **Suwilanjji**: semantically means 'faith' or 'believe.' and this could be given to both male and female. Pragmatically, different respondents interviewed separately gave different interpretations. One respondent said that *the name was given to a female child because they had a number of male children so they had faith or believed in God that one day they are going to have the female child. Hence, that name Suwilanji (faith).* Another respondent said that *the name was given to the male child in that they believed that it was this child who was going to liberate or rescue them from the challenges that they were encountering.*

Furthermore, the findings above indicated that among the Namwanga personal names, gender is grouped into two major categories that are gender-specific names of which surnames were discussed and gender-neutral names where first names were presented and exemplified in detail. The findings are in line with Onukawa (2000) who stipulated

that most names in Igbo are gender-specific of which these are first names. Like Onukawa, Walkowiak (2016) also found that gender-specific given names are in some cultures used for the opposite sex. For instance, in Poland, the name 'Maria' as the holy name of God's mother can be bestowed on boys and girls alike. In France, a similar practice was connected with names 'Anne' and 'Marie,' which historically could be bestowed on boys too, even as the first of the given names. For example, Anne du Bourg or Marie- Pierre Kanig.

The study is also in agreement with Ahinful (1997) who states that the Akan personal female names have a man's name as the root plus a suffix '-a,' '-aa,' or '-wa' which reflect the morphology of the Akan female name. Also Gerba(2014) who conducted a study on personal names among the Oromo in Ethiopia found that names were given in terms of gender, though there were names that were used for both sexes such as *Kennaa* (gift), *Siifan* (you and me), *Naafjaad* (thank for me), and such names had no gender markers. But there were also personal names that end in -aa, -a, -is, and -oo which denoted male, whereas those that end with morphemes -ee, tii, and -tuu, denoted female. However, the current study is different in that personal names in Namwanga, surnames in particular, are the ones that are marked gender specific and that gender-specific names are marked by adding the prefix 'Si-,' for male and 'Na-,' for female respectively. The researcher also discovered that surnames in most cases are marked gender specific while first names are in most cases gender neutral.

#### **4.2.3. Clan names**

These are names that indicate the patrilineal identity of the family. Moreover, clan names cannot be given by any particular group of people who do not belong to that particular clan, though nowadays one can find that the same names are given to people who even do not belong to that particular clan. The respondent interviewed about clan names said that, *clan names in Namwanga are given to children whose parents belong to the specific type of clan and family*. Thus, their meanings can only be disclosed to the member of the family or clan because of some beliefs attached to them. These names includes the Simwawa and the Sichilongo families.

#### **Simwawa**

1. *Kapewa*
2. *Kasempa*
3. *Mukalakata*
4. *Katwamakondo*
5. *Kapewa*

#### **Sichilongo**

1. *Chuusa*
2. *Kafwatula*
3. *Muchinga*
4. *Chilolwa*
5. *Chamunda*
6. *Mwiche*
7. *Chikulamayembe*
8. *Namposya*
9. *Mpazi*

#### **4.2.4. Names expressing the ability to fight, persist and conquer**

These are personal names that are given to children whose parents had the ability to fight, persist and conquer socially or physically and in the same way they thought that bestowing such names on their children would enable them when they grow up to have such powers to fight problems or challenges that may come in their way, and keep moving forward to persevere and succeed. The following is an example of such a name:

1. *Kafwimbi* - ‘conqueror’

#### **4.2.5. Names that reflect character or personality**

These are personal names given to children that portray the parents or family behaviour or personality, examples of such names include:

1. *Matula*- ‘destroyer’
2. *Tepechela* – ‘careless’

#### **4.2.6. Names that reflect gossiping or rumour mongering**

These are names given to children by their parents because before their birth people used to gossip, talk evil things and spread fake information about the lives of the couple

as well as the families. The following are some examples of names that reflect gossip or rumour-mongering:

1. *Zonto-* 'talking anyhow'
2. *Mbepa* – 'lie'
3. *Vwanganji* – 'talk'
4. *Landanji* - 'talk'

The researcher asked one respondent the reason as to why they give such names to the children and this is what the respondent had to say:

*Cino cikalenga a twinika amazina kuwana witu aya musango weyo acakuti awantu wano walandanga nanti ukuwipa ivya ufi palupwa lwitu waleke nanti wakwivwa insoni pavyo wawipanga.*

(What made them give such names to their children was to let those who talk evil or gossip to stop and be ashamed of the vice).

#### **4.2.7. Names expressing complaint, displeasure and regrets**

These are names that are usually bestowed on the child because of bad experiences that parents underwent, and by giving such names parents are indirectly expressing complaints, displeasure and regrets about the situations being unfair to them. Examples of such names include:

- |  |                                 |
|--|---------------------------------|
| 1. <i>Waimbila</i> 'suffering'           | 6. <i>Nzala</i> 'hunger'        |
| 2. <i>Musekanji</i> 'laugh him or her'   | 7. <i>Mukomanji</i> 'kill'      |
| 3. <i>Mutukwanji</i> 'insult him or her' | 8. <i>Manda</i> 'days'          |
| 4. <i>Chinyanyali</i> 'dirty'            | 9. <i>Wamusula</i> 'disrespect' |
| 5. <i>Maimbo</i> 'problems'              | 10. <i>Watonta</i> 'tired'      |

#### **4.2.8. Names expressing ownership**

The researcher asked the respondent on names regarding ownership and this is what the respondent had to say:



*Amazina ngavyo yaha yakapwa ku wana nga pamwi palupwa kwalinji ivya kupokota nukulwisyanyikwa kwa mpanga.* (Such names are given to children by their parents because there were conflicts regarding the ownership of the land). The following is an example of the name that express ownership:

1. *Chiwutwe* ‘owner’

#### **4.2.9. Names expressing respect, love, care or protection**

These are names given to children so as to convey the message to other family members that they should be respecting, loving one another, care and embrace every person regardless of whom that person is or where he or she comes from. Examples of names include:

1. *Muchinzi* ‘respect’
2. *Ndolanji* ‘see him or her’
3. *Salifyanji* ‘thanking’

#### **4.2.10. Names expressing unity**

These are names given to children by their parents as they think that such names may bring about oneness and togetherness among the family members. Examples of such names include:

1. *Mengwa* ‘peace’
2. *Iwwananji* ‘understand each other’
3. *Chizengo*. ‘build or unite’

#### **4.2.11. Special names**

According to the findings on this category of names, it was observed that some names are specifically given to children based on certain special conditions. Under this category, the respondent interviewed said that *such names are given to a child born after their dead brother. In other words, it is a name given to a child who is born after another child who has passed on.* For instance, the name:

1. *Musenga* ‘born after the dead brother’

2. *Pawi*- ‘born during the time when there was a funeral for one of the family members’

#### **4.2.12. Names that express hatred**

These are names given to children by parents which reveal that parents were hated for no apparent reasons known to them and that they were not happy about the unfair treatment. Thus giving such names parents were expressing unhappy situation. Such expressions or situations are manifested in the following names:

1. *Wapatwa* ‘hatred’
2. *Winganji* ‘chase him or her’

The above findings revealed that personal names in Namwanga are categorized according to different patterns. The study is similar to Mandende (2009) and Neethling (2007) who found that the patterns that personal names in most African societies follow are divided into: reflecting traditional beliefs, cultural practices, religious practices and derogation (demean). This is also in agreement with Mphela (2010) who found that names bestowed on the children are given taking into account issues such as status, marital wealth, health, biological and social relationships, nature and environment. This is also true in Namwanga culture and traditions, though categories of patterns of names are based on what the name-giver experiences prior to the birth of the child.

#### **4.3. The Semantic and Pragmatic meanings of selected Namwanga Personal Names**

Semantics is the study of meanings. This can also be referred to as the dictionary meaning of personal names as this meaning is the result of the semantic value of linguistic items used in the personal names. The meaning referred to in this case is fixed in that it can be known by any person of a different family or society who knows the language being studied. On the other hand, the pragmatic meaning of personal names refers to the meaning of names that can be encoded within the context. Thus the meaning is not fixed but it depends on the context in which the particular family names

the child. This particular study focused on both the semantic and pragmatic meaning of selected Namwanga personal names.

The discussions of the findings were based on the theoretical framework of Speech Acts by Austin (1962). Names are perceived to perform certain functions or acts which are known to the name-giver as well as the name-bearer, such performance includes reminding, plea, advice, complaint, surprise, apologizing, informing, and warning. It is for this reason that personal naming is considered as an act where words and sentences which when uttered do things, and are used to carry out socially meaningful acts in addition to mere describing aspects of the words, are performatives. For instance, when a child is named, they perform actions and each word uttered serves a specific function or purpose. indeed, the context in this regard supports Austin (1962)'s Speech act theory of having three layers of meanings, where the first layer (locutionary act) has to do with the production of the name, the illocutionary act which is the second layer has to do with the speaker's intended meaning, and the perlocutionary act has to do with the effect the name has on the bearer or name-giver.

Additionally, the researcher categorizes the names that were collected into eight themes, and analyses them, and these are the following:

1. Names expressing the ability to fight, persistence and conquer
2. Names expressing character or personality
3. Names concerning gossiping or rumour mongering
4. Names expressing complaint, displeasure, and regrets
5. Names expressing ownership
6. Names expressing respect, care or protection, and embracing
7. Names expressing unity.
8. Names expressing hatred.

The above themes were further discussed and analysed semantically and pragmatically using speech act theory as illustrated below.

#### 4.3.1. Names expressing the Religious affiliations of the Parents

These are names which reveal the religious affiliation of the name giver or the name bearer. Through religious names, the Namwanga people show their respect, honour and gratitude to God for his mercies and kindness towards them. Table 7 below shows the Namwanga personal name, gender, semantic meaning, pragmatic meaning and the illocutionary acts performed by the names.

**Table 7: Showing Namwanga personal names, gender, semantic meaning, pragmatic meaning and Illocutionary Acts performed by names**

S/N	Name	Gender	Semantic meaning	Pragmatic meaning	Illocutionary act performed
01.	<b>Alinani,</b>	Male	God is with me'	One of the respondents who happens to be the parent said that, <i>the name was given because the parent of the child was neglected by the in-laws during her pregnancy so after giving birth to her son she named the child 'Alinani,' meaning despite being neglected by her in-laws God is still with her.</i>	<b>Asserting</b>
02	<b>Alinjavwa,</b>	Male/ female	He (God) is going to help	The respondent said that <i>the name was given by the parents because they stayed in a marriage for so many years without a</i>	<b>Informing</b>

				<p><i>child. Thus, the parents were communicating to the family and society that whatever Situations, challenges that one may pass through, God has always a way to help them. Another respondent said that the name is trying to inform the members of the family that they should be taking care of the parents as well as relatives.</i></p>	
03	<b>Ndosilwe</b>	Female	‘blessing’	<p>The respondent said that <i>the parents had many male children so they longed to have a female child who can be helping them in terms of household chores, so when God gave them a ‘female’ child, the parents thanked God for giving them the female child as being a blessing from God. They acknowledge the role played by God in bringing</i></p>	<b>Thanking</b>

				this female child into their family.	
04	<b>Pepanji</b>	Male	Pray	The respondent interviewed said that <i>the name may be given to a child whose parents have longed for a child and have frequented the church to ask for a child. In the long run, their prayers were answered, hence the name 'Pepanji' that is derived from the verb Pepa 'pray'.</i> The name is a constant reminder to the couple that they should not stop praying and praising God.	<b>Reminding</b>
05	<b>Nkusuwila</b>	Male/ female	Faith/ believe	The respondent said <i>the name was given to a male child because the father was not responsible enough for his life and looking after the family, all what he knew was drinking beer.</i> Hence the mother of the child named the child 'Nkusuwila' meaning that she has faith in God that the child born	<b>Asserting</b>

				will not be like his father but he will grow into a responsible and dependable person and that the mother had faith that one day the husband will be transformed into a better person.	
06	<b>Tetelanji</b>	Male /female	Forgive', meaning it is through the forgiveness of God that we have this child.	The respondent said that; <i>the name was given to the child by his grandfather because the mother of the child used to misbehave and lived a promiscuous life and in the long run, she got pregnant out of wedlock. After the birth of the child, the child was named 'Tetelanji' meaning the grandfather is telling the mother of the child that she has been forgiven for what she used to do.</i>	<b>Informing</b>
07	<b>Watupa</b>	Male/ female	He has given us.'	Pragmatically, this name is a verbal act of announcing to family members and other community members that the name-giver has been	<b>Announcing</b>

				blessed with a child by a supreme being. The name- giver who is the father of the child may also be announcing that the child has been born at a time when the family has been blessed with various things which include good harvest, employment or favoured by God. The alternative name to <b>Watupa</b> is <b>Wampa</b> which means he has given me	
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The above mentioned Namwanga religious personal names given to the children have both semantic and pragmatic meaning. Semantic in this case implies that the meaning can be encoded by any person or member of a different family provided he or she knows the language and its meaning is constant (it does not change) while pragmatic meaning can only be known by particular family members of the child named in the specific reference. Its meaning depends on an individual family.

Furthermore, Namwanga religious names have values that act as a reminder that God is there for them in whatever they may need and it is through Him that they can seek guidance, hope, faith, happiness, love, comfort and other things.

#### **4.3.2. Names expressing the ability to fight, persist and conquer**

These are personal names that are given to children whose parents had the abilities to fight, persist and conquer socially or physically as in Table 8 below



**Table 8: Showing Namwanga Personal names, gender, semantic meaning, pragmatic meaning and Illocutionary Acts performed by names**

S/N	Name	Gender	Semantic meaning	Pragmatic meaning	Illocutionary act performed
01	<b>Kafwimbi</b>	Male	‘conquer’	The respondent said that <i>the name was given to the child because the father of the child was so determined to fight for whatever he wanted in life regardless of the challenges or circumstances that came in his way.</i> In this regard, it may mean working hard towards achieving a certain goal and by doing that he achieved what he wanted.	<b>Reminding</b>

#### **4.3.3. Names expressing character or personality**

These are personal names given to children in portraying the parents or family behaviour or personality, such names are illustrated in Table 9

**Table 9: Names expressing character or personality**

S/N	Name	Gender	Semantic meaning	Pragmatic meaning	Illocutionary act performed
01	<b>Matula</b>	Male	‘destroyer’	This name was given to the child because the	<b>Reminding</b>

				father was careless in everything he had, he did not use to take care of his property very well. The grandfather named the grandchild <i>Matula</i> meaning ‘to destroy’ so as to disapprove the behaviour of the father.	
02	<b>Tepechela</b>	Male/ female	‘unstable’ or being careless	The name was given to the child because the father of this child had no consideration for others in the family or what he knew was just his family. Hence, the name is given in order to inform this couple that in families they should provide support, because among the Namwanga people living for one another is what they consider most praiseworthy.	<b>Informing</b>

#### 4.3.4. Names that reflect gossiping or rumour mongering

These are names given to children because before their birth, people used to gossip, spread fake information about the lives of the couple as well as the families. Table 10 below shows examples of the names that fall under this category, semantic meaning, pragmatic meaning and the speech act performed by the name.

**Table 10: Names that reflect gossiping or rumour mongering**

<b>S/N</b>	<b>Name</b>	<b>Gender</b>	<b>Semantic meaning</b>	<b>Pragmatic meaning</b>	<b>Illocutionary act performed</b>
01	<b>Zonto</b>	Male/ female	‘speaking anyhow’ or spread the news or gossipier’	This name was given to the child because before the birth of the child there were false rumours that the husband of the child was impotent (one who cannot bear children); upon seeing that the wife conceived people started spreading the false rumour that the wife got pregnant with another man. So upon the birth of this child, the father named the child ‘Zonto’ meaning that no matter what people may say about this child the couple will not mind, but let them continue gossiping.	<b>Informing</b>
02	<b>Mbepa</b>	Male/ female	‘Telling Lies’	The name was given to the child because the parents wanted to warn some family members who were great liars to stop the vice. The	<b>Warning</b>

				respondent said that <i>one family member accused the couple of being witches, and this information spread and later on they were chased out of the village by the community.</i>	
03	<b>Vwanganji</b>	Female	continue talking'	The researcher asked the respondent the pragmatic meaning of the name. In response, the participant said that <i>a name was given to a female child by her paternal grandmother because her mother was hated by the family of the husband (before the girl was born), the community or society was suspecting the mother of the child was moving around with other men.</i> This seems to have been the issue around the birth and the other factor was jealousy. The father and the community were	<b>Informing</b>

				suspecting the mother of not being faithful.	
17	<b>Landanji</b>	Female	'let them talk'	Pragmatically the name is an expression of contempt and belittlement of the opponent. In this case, the message of the name-giver downplays the impact of his or her detractor's actions on his or her self-esteem and integrity. They refuse to listen to their gossiping or pay attention to their schemes. Doing so would satisfy their desire to distract him or her from the essential tasks in life. It would also vindicate their false allegations in the public's eyes, for justifying and defending his or her integrity would amount to admitting to wrong doing.	<b>Asserting</b>

#### 4.3.5. Names expressing complaints, displeasure, and regrets

These are names that are usually bestowed on the child because of bad experiences that parents underwent and by giving such names parents are indirectly expressing complaints displeasure and regrets about the situations being unfair to them. Table 11 below shows examples of names, their semantic and pragmatic meanings, and the speech act performed.

**Table 11: Names expressing complaints, displeasure, and regrets**

S/N	Name	Gender	Semantic meaning	Pragmatic meaning	Illocutionary act performed
01	<b>Waimbila</b>	Female	‘Let me suffer’	the name was given to the child because the parents wanted to tell the society or the family around them that despite the situation of suffering that they are in at the moment, they used to live a very comfortable and luxurious life	<b>Complaining</b>
02	<b>Musekanji</b>	Male/ female	‘Just laugh’ or ‘laughing stock’	The name was given to the child because the society used to disregard the parents in whatever decision they made and or what they earned was a mockery. Because of this they	<b>Complaining</b>

				became used to the situation	
03	<b>Imbanji</b>	female	‘suffering’	Pragmatically the name is a constant reminder to the parents to work harder because it is through hard work that one can achieve whatever he or she wants. The parents in this case were complaining about the sufferings and hardship that they endured. Thus, the name <b>Imbanji</b> (why am suffering) In another instance, the name may be given to a child who is born to a single parent as it means that the child has come to face a world of suffering. This name is mostly given to a female child.	<b>Complaining</b>
04	<b>‘Chinyanyali</b>	Male/ female	an allergic person or the feeling that one	Pragmatically, the name is trying to remind the wife that she should be clean. In	<b>Reminding</b>

			has when he or she wants to vomit	other words, the name was given to the child because the husband wanted to tell the wife who used to be dirty each and every time to be clean so as to avoid unnecessary sicknesses, diseases and other things.	
05	<b>Mutukwa</b>	Male	‘The one who is insulted.’	Pragmatically the husband was foolish and he used to insult the wife during her pregnancy, upon delivering the wife decided to name the child <b><i>Mutukwa</i></b> , indirectly cautioning and warning the husband that what he was doing was wrong and it should not be repeated.	<b>Cautioning</b>
06	<b>Maimbo</b>	female	‘Problems’	According to the respondent <i>the name was given to the child because in the past there used to have problems as a family</i>	<b>Reminding</b>



				<p><i>that includes conflicts and fighting each other. Hence the name <b>Maimbo</b> ‘problems’ reminding the family that problems are now over and that they now have peace. In another interview, another respondent said that the name <b>Maimbo</b> ‘Problems’ was given because the child might have been born when there was a fight at home or in the village.</i></p>	
07	<b>Nzala</b>	Male /female	‘Hunger’	<p>Among the Namwanga people in the research area, hunger is the most feared thing and people work hard to avoid it. Pragmatically the name is given to a child, informing the family and the community that as a family they need to work hard so as to</p>	<b>Informing</b>

				avoid hunger. Another respondent said that <i>the name 'Nzala' is given to the child by her mother, indirectly telling the husband not to be lazy but he should be providing food for the family.</i>	
08	<b>Mukomanji</b>	Male	'Kill him'	Pragmatically the woman whose preceding babies always died and that within the family some people were being suspected over the killing of the babies, and through the birth of this child the name-giver is telling or warning the offenders that they should not kill this new born baby as they are already known. In other words, this personal name has a message of warning in it: meaning that, should they decide to kill this child, they will	<b>Warning</b>

				be dealt with and face bad consequences.	
09	<b>Manda</b>	Male/ female	‘days’	Pragmatically, the respondent interviewed said that <i>the name was given to the child because of the challenges they were encountering such as economically, financially and other things in comparison with other community members.</i> Through this name, the parents are indirectly telling the community or society that one day they will also rise to a high status because things change with the passing of time. The name is both self-assurance and an announcement to society that better days are yet to come.	<b>Complaining/ Announcing</b>
10	<b>Wamusuwila</b>	Male/ female	‘trusting someone’	In terms of pragmatic meaning, the respondent	<b>Complaining</b>

				interviewed said that, <i>the mother was accused of adultery by the family members as well as the community around her but maintained her innocence, and therefore the father selected this name: <b>Wamusuwila</b> ‘trust her’ meaning that people should trust her. According to Namwanga tradition, understanding adultery becomes an irrelevant issue after the child is born, since the child is all that counts. Hence, the name expresses the mother’s relief and protection from not being persecuted further.</i>	
11	<b>Watonta.</b>	Female	‘She is tired’	According to the respondent, the name pragmatically means that <i>this is the last child after having</i>	<b>Informing</b>

				<i>many children</i> and that the mother might not want any more children, or she needs to rest.	
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#### 4.3.6. Names expressing ownership

These are types of names given to children in remembrance of the conflicts that parents went through regarding ownership of land. Table 12 below shows examples of names expressing ownership, gender, their semantic and pragmatic meanings, and the speech act performed.

**Table 12: Names expressing ownership**

S/N	Name	Gender	Semantic meaning	Pragmatic meaning	Illocutionary act performed
01	<b>Chiwutwe</b>	Male	‘Owner of the land’	The name was given to the child because the father had wrangles with other family members Concerning land which he thought was his. Hence, regardless of what other families may say about the particular land the owner is known.	<b>Informing</b>

#### 4.3.7. Names expressing Respect, Care, or Protection and Embracing

These are names assigned to children whose parents try to teach the other members of the family that they should show respect, care and embrace every person regardless of who that person is or where he or she comes from. Table 13 below shows the names, gender, their semantic, pragmatic meaning as well as the speech act performed.

**Table 13: Showing Namwanga Personal names, gender, semantic meaning, pragmatic meaning and Illocutionary Acts performed by names.**

S/N	Name	Gender	Semantic meaning	Pragmatic meaning	Illocutionary act performed
01	<b>Muchinzi</b>	male	‘Respect’	The respondent said that <i>the name was given to the new baby because the community around them did not give them respect because they stayed for many years without a child and as for that they treated them in an unfair manner, useless as well like dirt. Thus, after the birth of this child, the name-giver is telling people that there should now be respect of some sort.</i> The other respondent said that <i>the name was given because the wife did not give respect to the in-laws so indirectly the</i>	<b>Warning</b>

				<i>husband was trying to communicate to the wife that she must be giving respect to the in-laws as well as her parents because it's the parents that have made them exist.</i>	
02	<b>Ndolanji</b>	Female	‘See me.’	Pragmatically this name is given by the grandparents telling their grandchild that they should be taking care and looking after their parents because they are now old and that they have no means of sustaining themselves so the only reliance is on their children to provide the required necessities.	<b>Reminding</b>
03	<b>Salifyanji</b> .	Male/ female	‘Thanking’ or be thankful. In other words, thanking comes about when something good has	According to the respondent interviewed the name pragmatically means that <i>it was given because the parents wanted to remind someone within the family to whom something good was done but that person was not appreciative.</i> The respondent further said	<b>Reminding</b>

			<p>been done to someone</p>	<p>that, the parents may not necessarily be looking for verbal appreciation but appreciation may even be done through actions. If someone does something good for someone, the receiver of the good action is expected to reciprocate with a good action even in a different form from the one received. For instance, if someone helps a neighbour in building a house, the helper expects a neighbour to help him whenever need arises. If one person keeps on doing something to someone a favour without reciprocation, that person can address the name 'Salifyanji' to a baby to indirectly castigate, at the same time reminding the unappreciative person to be appreciating for whatever he has been given.</p>	
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#### 4.3.8. Names expressing unity

These are names bestowed on children so as to restore peace and unity in the family or society. Such names are illustrated in the Table 14 below:

**Table 14: Names expressing unity**

S/ N	Name	Gender	Semantic meaning	Pragmatic meaning	Illocutionary act performed
01	<b>Mengwa</b>	Male	‘to be at peace’	According to the respondent interviewed the pragmatic meaning of the name is that <i>parents might have been in conflict such as quarrelling over petty issues, misunderstanding in terms of ideas before the birth of the new child. Then during the birth of the child, the family is supposed to live in total harmony. They thought that it is this child who is supposed to bring peace and end all the conflicts in the family.</i>	<b>Informing</b>
02	<b>Ivwananji</b>	Male /female	‘Understand each other.’	The name was given to this child because there used to be a misunderstanding	<b>Affirming</b>

				<p>between his father and mother. This misunderstanding is over when the wife delivers, hence, they gave the child this name because they thought that the child is supposed to unite his parents. As a result, the misunderstanding might have been either between parents themselves or between them and the surroundings. Now at the time of the birth of a new child, the harmony is re-established in the society. Another respondent said that pragmatically <i>the name is given to a child whose parents differed and separated at one time during the pregnancy of this child. When the wife gave birth to a new child, the latter reconciles them and they start living together harmoniously.</i> So it is that child who reconciles the family.</p>	
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03	<b>Chizengo</b>	Male/ female	‘Build each other’	Pragmatically, the name means that the family should be united. However, the respondent said that, <i>izina lya Chizengo twinisile umwana pamulandu wa kuti awantu wamwi mu lupwa walodanga nati wivwanga icete ukulola awantu wawiye wakucula muvintu ivivule ukwaula ukuya pankolelo.</i> (The name Chizengo was given to the child because some of the family members were taking pleasure in seeing the down fall of others. Thus, the name is trying to unite the broken relationships among the family members.	<b>Uniting</b>
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#### 4.3.9. Names that express hatred

These are names given to children that reflect the emotion of the parents regarding the hatred they passed through for no apparent reasons. Table 15 shows the names, their semantic, pragmatic meaning as well as the speech act performed.

**Table 15: Names that express hatred**

S/N	Name	Gender	Semantic meaning	Pragmatic meaning	Illocutionary act performed
01	<b>Wapatwa</b>	Male/ female	‘Not loved’ or ‘hated’	<p>The name was given to the child because parents were hated so much by the family members in the way they got married until they had the child; that is when the family started drawing closer to them. In order to express their feelings on what used to transpire they named the child <b>Wapatwa</b>.</p> <p>Communicating to the family members that what they used to do was wrong This is important because being despised in a marriage setup is the last thing one</p>	<b>Informing</b>

				can tolerate as the Namwanga people regard marriage as a lifelong relationship. This makes it imperative to have relations improved so that everyone involved could have meaningful marriage lives.	
02	<b>Winganji</b>	Male / female	chase	The name denotes the displeasure and anger that the mother of the named child encounters for not being welcomed by the family of the husband to an extent that she was chased. Hence the name winganji 'chase' is trying to send a message to the family members that despite chasing her from the family,	<b>Inform</b>

				she can still sustain herself and take care of the child.	
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The above mentioned Namwanga indigenous personal names show that a name can be given following the circumstances that the family passed through before the birth of the child, or the circumstances prevailing when the mother was still pregnant. The personal names in this sense serve as a reminder, warning, advice, request, apology, announcement, teaching, of those particular circumstances. These circumstances differ from one family to the other. Hence, the denotative meaning of one name might be the same in all the families, but contextual meaning or circumstances in which the name is given might be different.

The above findings of the study were analysed using the speech act theory by Austin (1962). The study findings were similar to Odebode (2012), who conducted a study on pet-naming as protests' discourse in polygamous Yoruba homes: a socio-pragmatic study. The research found that the inverted pet names, apart from their initial illocutionary function of insulting, perform certain other functions in their context of usage. Hence, through naming or nicknaming it is possible to direct, inform, advice, warn and perform different discourse acts.

In a similar manner, a study by Akintola (2016) on the pragmatic analysis of selected nicknames used by Yoruba brides for in-laws employed the same theory and in his study, it was observed that a name performs some illocutionary acts which can help people to maintain a peaceful cohabitation in the society. His work specifically examined the use of nicknames by Yoruba brides for their in-laws. However, the current study is different from the previous studies, in that the study findings were analysed using speech act theory based on the selected personal names (first names) in Namwanga. The findings established that Namwanga personal names have underlying meanings apart from what they actually imply. Therefore, it is in this regard that the illocutionary act enables the interpretation of the locutionary act of personal

names. Through naming, one is able to teach, warn, advise someone. Hence, Namwanga names are seen as a medium through which different information is conveyed to other members of the society.

#### **4.3.10. Semantic and pragmatic analysis of selected Namwanga Surnames**

The researcher found that Namwanga surnames have no semantic and pragmatic meaning attached to them, instead, they are just meant to identify that a particular individual belongs to a particular family and in most cases, they are inherited and not given. According to Elias (1991), surnames are important in signalling "we" identity, implying that 'we are family'. Thus such kind of names are not given following a particular circumstance or context in which the child is born.

*In contrast, Namwanga personal names have semantic and pragmatic meaning, but they also have social and cultural significance.* The following are some examples of the social and cultural significance of names

#### **4.4. The Socio-Cultural Significance of Meanings of Selected Namwanga Personal Names.**

Socio-cultural is a phrase which is made up of two concepts, that is, society and culture, it is defined as the sum total of the way of life of people in a particular society. Moreover, personal names being part of human culture play an important role in the society as it reflects the culture of the people. Among the Namwanga people, culture is expressed in different aspects and one of them is through personal naming. In addition, in the traditional Namwanga culture of Isoka district, parents give names that reveal their socio-cultural content. First names in particular convey a message that performs various functions or acts in the society such as to make requests, complain, look to the future, address opponents, teach, and warn. Regarding the socio-cultural significance of Namwanga personal names, one respondent who happens to be the village headman said that,

*‘Tukakwivwa icete ukwinika amazina aya ci-Namwanga ku wana witu pantu amuno tukasungila intambi zintu’* (we feel good giving Namwanga personal names to our children because this is one way of preserving our culture).

Therefore, this section presents and discusses findings based on the last objective which is the socio-cultural significance of meanings expressed in selected Namwanga personal names.

The name Mukomanji means ‘kill him.’ Pragmatically the parents were saying, ‘do not kill this child’ as the offenders were already known. Moreover, this name serves as a warning to the people whom the parents thought were behind the killing of their children using witchcraft. This name may also act as a threat to the people who in turn may refrain from killing the children for fear of being detected. Moreover, this name might even stimulate their kindness in order to prevent future accusations in case the child should die and witchcraft should be determined the cause. Such names are specifically selected for the purpose of removing social conflicts among the family members and the society.

From the findings above, giving the child the name ‘*Wamusuwila*, the husband of the wife who was suspected of adultery laconically stated, ‘trust her,’ while the wife, though claiming to be innocent, felt relieved of further accusations and expressed this feeling by saying, ‘look at the child!’ since, as stated before, with the birth of the child the previous adultery became irrelevant and the case was considered closed. In discussing this name with the respondent, he denied that it was shameful to bring such situations before the public, in doing so the adultery was forgotten not only by the couple but also by the general public as well. This is in line with Simelane-Kalumba (2014) who conducted a study on the use of proverbial names among the Xhosa society: he found that child-naming has socio-cultural implications such as to warn, caution, communicate and vent anger. This is also in agreement with Wieschhoff (1941) in Nigeria who found that personal names serve special social functions that are intended to minimize or reduce social friction in the society. This clearly shows



that personal names are an important tool for conveying messages, even among the Namwanga people of Isoka district.

In addition, Namwanga personal names have social and cultural significance. Culturally, names often reflect the cultural norms, patterns, beliefs and sometimes myths of the society. The study also reveals and emphasizes some important aspect of the family background of the name bearer such as family occupation, religion, an emotional state particularly child-bearing and the importance of children to the family. It can, therefore, be asserted that some Namwanga indigenous names are representations of many stories about the bearer's family. This can be manifested in the following names; **Musenga** (one who is born after the dead sibling), **Kafwimbi** (conqueror).

The study also found that sometimes a child can be named **Ivwananji** meaning 'understand each other' or 'be united'. This particular name is given so as to encourage good relations and unity in a family. This is true for names such as **Chizengo** (build or unite), **Kundananji** (love one another) and **Tengawezi** (bring people together. These also encourage society and family members to accept the reality of life. Namwanga personal names serve as tools in which humans can communicate, attack each other or express love. They act as windows through which one can see the thoughts, feelings, and beliefs of the parents and society at large.

One respondent interviewed said that names given to their children play a very significant role in shaping their culture and society in particular, in that they regulate the conduct as well as the morals of people in different families and such names include; **Ndosilwe** (blessings), **Suwilanji** (faith), **Pepanji** (pray), **Alinani** (God is with me), **Tetelanji** (forgive), **Alinjavwa** (God is going to help me), **Wankumbu** (God has mercy), **Nkumbu** (grace) and many others. The religious meaning implied is that, through naming, the name-giver was trying to portray the inseparable relationship expressed through God and that these names serve as a guide and promote spiritual as well as moral guidance to the families, communities and the society at large. This is of

relevance to the Namwanga people, since they believe that such names are usually sources of blessings, hope, faith, and comfort.

From the findings above, it was observed that some names express negative thoughts and bad memories. Such expressions can be manifested in the following names: **Imbanji** (suffering), **Nzala** (hunger), **Tamikanji** (trouble), **Mutukwanji** (insult), **Chipwelile** (laziness). Therefore, such names express serious concern by the members of the family or society to ensure that chances of such calamities and hard experiences recurring are minimized. In this way, people will be compelled to work hard and tirelessly so as to avoid such misfortunes, which include hunger, poverty, and sufferings.

Another social and cultural significance of Namwanga personal names is that they have the unique anthroponomastic feature that distinguishes them from other cultures, societies or traditions. For instance, if one mentions one of the two gender signifiers, the referent is specified as being either male or female.

The above findings are in line with Skhosana (2005), who says that a child named after a dignitary or chief is thus expected to behave accordingly so that nobody can make derogatory remarks about the name in an attempt to belittle it. It is for this reason that children named after grandparents, parents, and chiefs are addressed accordingly. Such children are also advised to behave well in order to avoid tarnishing their names. Hence these names are intended to shape the children. Likewise, Chauke (1992) also agrees that names play a significant role in reminding the next generation that once upon a time there lived a certain group of people in a particular place and they also serve as symbols which will remain with people throughout their lives. The generation to come will not be in the dark as far as culture is concerned. Thus, names are the treasure of society and should, therefore, be carefully preserved. Though the findings were similar, it was done in a different language and in a different place.

The results of the study also found that names given to Namwanga children reflect social identity, values, and social expectations. The majority of the names reflected the roles and responsibilities which the children named were supposed to play in their

families and in the community. The current study also revealed that the social and cultural significance of personal naming among Namwanga people is the preservation of history, culture and family heritage. The respondents in the current study revealed *that personal naming had important values in keeping cultural values and norms of Namwanga tradition*. The respondents further pointed out that failure to uphold those values could lead to the loss of cultural identity and traditions. The study revealed that once a name was bestowed, the name-bearer was expected either to carry out or to avoid certain activities. Neethling (2004) points out that common names given to AmaXhosa children are names reflecting a good or positive human quality or attributes that parents hope that their children will one day exhibit.

#### **4.5. Summary of Chapter Four**

In this chapter, the study has established that the meanings of personal names in Namwanga are socially and culturally significant and that their meanings are far more considerable than what they refer to. They also carry important messages that reveal something about the family background and welfare of the name-giver, the bearer and the society in which they live. They have both literal and contextual meanings which can only be inferred by the family of the name giver. In addition, Namwanga personal names perform different acts such, to warn, inform, praise, thank, teach, remind, advise and sensitize people on issues affecting society, especially pressing and sensitive ones. It is also clear that in Namwanga, some personal names are gender specific especially surnames meaning that some names can only be given to male or female while some other personal names, first names, in particular, are gender-neutral, that some names can be given to both male and female. The next chapter summarizes all the findings and recommendations of the study.

## **CHAPTER FIVE**

### **CONCLUSION AND RECOMMENDATIONS**

#### **5.1. Overview**

This chapter provides the summary of the findings and the discussions. It gives the relevant conclusions on the findings and makes suggestions for future studies as recommendations.

#### **5.2. Conclusion**

##### **5.2.1. Patterns of Selected Namwanga Personal Names**

The research concluded that among the Namwanga people, personal names are not given at random, but they are given according to their traditions and culture. The Namwanga names are categorised into various patterns in relation to the circumstances or situations surrounding the families prior to the birth of the child. These provide reasons why a name is given and events at the time a person is born. Moreover, the following are the patterns of names among the Namwanga people: names expressing religious affiliations of the parents, surnames, clan names, names expressing the ability to fight, persist and conquer, names expressing character or personality, names that reflect gossiping or rumour-mongering, names expressing complaint, displeasure, and regrets, names expressing ownership, names expressing respect, care or protection, names expressing unity, special names and names expressing hatred. Namwanga people express what they approve and disapprove in society, express hope for the future, inform others about their past, and express endearment. In addition, through personal naming, one is able to tell what the family believes in as well as their religious affiliation.

##### **5.2.2. Semantics and Pragmatic Meaning of Selected Namwanga Names**

The study found that Namwanga personal names have literal and contextual meanings, implying that they have both semantic and pragmatic meaning which when considered together give a full and precise meaning of given personal names. However, the

semantic meaning of names can be known by any Namwanga native speaker of the language whereas, pragmatic meaning depends on the context in which the name was given and what the name giver was thinking. Hence the meaning is not fixed. Not only do Namwanga personal names serve merely as identification of an individual, but also perform various meaningful acts or functions which include, teaching, criticising, advising, informing, praising, reminding, thanking, and warning. Moreover, this is not common in all traditions and cultures. Among the Namwanga people before giving a name to the child one has to consider the meaning as well as the function that a particular name is serving and later on the aspect of identifying comes last.

### **5.2.3. Social and cultural significance of Namwanga personal names**

The study has also concluded that there are certain Namwanga personal names which are culturally important in that they reflect the values of the society. Some names given to children have negative connotations about people and raise concerns about the society. Though, such names depict bad behaviour, death, hatred, laziness they are given so as to encourage people to work hard, to stop their bad behaviour and to refrain from activities that may bring about conflict in families. Some names are given to children in order to encourage good relationships and unity among family members as well as society. Namwanga naming practices expose people's experience and beliefs, myths and cultural values. It is clear from this dissertation that Namwanga personal names are functional and they have social and cultural significance expressed in their meanings. Namwanga names are very important in that they are used to shape and re-shape society, it is for this reason that they should be cherished, preserved and honoured to preserve Namwanga history and culture.

### **5.3. Recommendations**

Considering the overall study and conclusions drawn, the following are some of the recommendations made:

Personal naming is a common practice in almost all the societies such that different people use any language to give names. On the other hand, people feel free to express

themselves when they use their own language through personal naming. Nevertheless, this study has shown that little has been done in researching Namwanga personal naming. It is from this perspective that the findings suggest that research should be undertaken in the following;

- Nicknames in Namwanga and their functions.
- Proverbial anthroponyms of Namwanga.

It is recommended that the name-givers should make use of naming practices with the ultimate aim of enhancing the Namwanga traditions, culture and customs. This will make sure that the young generation know and are proud that their tradition, culture and customs are of paramount importance.

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## APPENDICES

### APPENDIX I: UN-ANALYSED NAMWANGA FIRSTNAMES

S/N	NAME	GLOSS	SEX
1.	ALINANI	He is with me	Male
2.	ALINASWE	He is with us	Male
3.	ALINJAVWA	He is going to help	Male/Female
4.	CHATONDWA	Curse	Male/Female
5.	CHAUSIKU	Born at night	Male/Female
6.	CHAVILWA	Failure	Male/Female
7.	CHAWELELA	He is used	Male/Female
8.	CHILOLWA	Mirror	Male/Female
9.	CHIMWEMWE	Happy	Male/Female
10.	CHINKONKOMBE	Residue	Male/Female
11.	CHINYANYALI	Dirty	Male/Female
12.	CHIPWELILE	Lazy	Male
13.	CHIWAMBI	Insect	Male/Female
14.	CHIWANZA	Ground	Female
15.	CHIWELEWELE	Foolish	Male
16.	CHIWUTWE	Owner	Male
17.	CHIZENGO	Build	Male/Female
18.	CHULE	poor	Male
19.	DIFIKA	I will reach	Male
20.	IMBANJI	Suffering	Female
21.	IVWANANJI	Understand	Male
22.	IZUKANJI	Remember	Male/Female
23.	KACHINGA	Protector	Male
24.	KAFWATULA	destroyer	Male
25.	KAFWIMBI	Conqueror	Male
26.	KALUNDWE	Cassava	Male

27.	KALUTANDA	Star	Female
28.	KAMUSONDE	Teach	Male
29.	KAMUSUNI	Soup	Male
30.	KAPEWA	Hat	Male/Female
31.	KATEYA	hunter	Male
32.	KOMANI	Kill	Male
33.	KONG'OSYANJI	Knock	Male
34.	KUNDANANJI	Love each other	Male/Female
35.	KUSECHELA	Happy	Male/Female
36.	KUSUWILA	Faith	Male/Female
37.	KUTIKANJI	Listen	Male/Female
38.	KUZIPA	Clean	Male/Female
39.	LANDANJI	Talk	Female
40.	LANDILANI	Talk on behalf	Female
41.	LAVYA	Saviour	Male
42.	LENGANJI	Ask	Female
43.	LINDILILA	Wait	Male/Female
44.	LOLANJI	See	Female
45.	LUKUNDO	Love	Male/Female
46.	LUSE	mercy	Female
47.	MAFWA	Leaves	Male/Female
48.	MAIMBO	Problems	Female
49.	MALANGO	Rules or laws	Male
50.	MALIZYANJI	Finish	Male/Female
51.	MANDA	Days	Male
52.	MANYI	I do not know	Male/Female
53.	MASTANO	Problems	Male/Female
54.	MATULA	Destroyer	Male
55.	MBEPA	Lie	Male

56.	MENGWA	Peace	Male
57.	MIYA	Character/ behaviour	Male
58.	MPANGALUSYA	In abundance	Male
59.	MPANJILA	threaten	Male
60.	MPOCHELA- MAKA	To have powers by force	Male
61.	MUCHINGA	Protector	Male
62.	MUCHINZI	Respect	Male
63.	MUCHUZI	Poor	Male/Female
64.	MUKOKWA	Tortoise	Male
65.	MUKOMA	Kill	Male
66.	MUKOMANJI	Kill him or her	Male
67.	MUKOSOKOZI	Hunter	Male
68.	MUKUNDANJI	Love him or her	Male/Female
69.	MULOLWA	Mirror	Male
70.	MULOTWA	Dreamed of	Male
71.	MUNSI	Earth	Male
72.	MUPOTANO	Failure	Male/Female
73.	MUSEKANJI	Laugh at	Male/Female
74.	MUSENGA	Born after dead sibling	Male
75.	MUSOKOZI	Hunter	Male
76.	MUSOWILANGO	Without respect	Male/Female
77.	MUSULANJI	Just ignore	Male/Female
78.	MUSYANI	Blacksmith	Male
79.	MUTUFYANJI	Fooling him or her	Male/Female
80.	MUTUKANJI	Insult him or her	Male
81.	MUTUKWANJI	Insulted	Male
82.	MUWIPANJI	Deceive him or her	Male/Female
83.	MWAKA	Years	Female

84.	MWALAMBA	To cross	Male
85.	MWELELEZYE	Try him or her	Female
86.	MWIZUKANJI	Remember him or her	Female
87.	NASALIFYA	I thank	Male/Female
88.	NDANJI	Welcome	Female
89.	NDIMULOLA	We will see	Male/Female
90.	NDIMUZANA	I will find	Male/Female
91.	NDINAWA	Am with him	Female
92.	NDIVISYA	I will leave them	Male
93.	NDOLANJI	See me	Female
94.	NDOSILWE	Blessings	Female
95.	NGOSYE	Snake	Male
96.	NIZA	I have come	Male/Female
97.	NJAVWA	Help	Male/Female
98.	NJITANANJI	Call me	Male
99.	NJIVWA	Listen to me	Male/Female
100.	NKUMBU	Grace	Male/Female
101.	NKUNGWE	Grave	Male
102.	NKUSUWILA	Faith	Male/Female
103.	NKUZYANI	Grow me	Male/Female
104.	NSIPA	Firm	Male
105.	NTAMANYILE	I do not know	Male
106.	NTANSILA	Am not finished	Male/Female
107.	NTASUWILA	I was not expecting	Male/Female
108.	NTAZANA	I have no find	Female
109.	NTAZI	Problems	Male/Female
110.	NTEPECHELA	Careless	Male/Female
111.	NZALA	Hunger	Male/Female
112.	PECHELANJI	Faith	Male/Female

113.	PELANJI/PANJI	Give	Male/Female
114.	PEPESYANJI	Pray	Male
115.	SALIFYANJI	Thank	Male/Female
116.	SANKANANJI	happy	Male/Female
117.	SEKANJI	Laugh	Male/Female
118.	SOVILWE	Am lost	Male/Female
119.	SUNGANANJI	Take care	Male/Female
120.	SUNGANJI	Take care	Male/Female
121.	SUNGWE	Take care	Male
122.	SUWILANJI	Faith	Male/Female
123.	SWENSI	We are together	Male
124.	TAMIKANJI	I have failed	Female
125.	TEMPWANJI	Be steady	Male/Female
126.	TENGAWEZI	Bring people together	Male
127.	TETELANJI	Forgive	Male/Female
128.	TONTELANJI	Obey	Female
129.	TUKWIZA	We are coming	Male/Female
130.	TUSAKINE	We are proud	Female
131.	TUWENI	We have seen	Male/Female
132.	TWALYA-NKOMI	Eating with an enemy	Male
133.	TWAMUNENENGA	We were telling him/her	Male/Female
134.	TWIZA	We are coming	Female
135.	VUMBE	high temper'	Female
136.	VWAMBANJI	Look for	Female
137.	VWANGANJI	Talk	Male/Female
138.	VWILIKANJI	'do not doubt'	Male/Female
139.	WAIMBILA	Suffering	Female
140.	WALUKUNDO	Love	Male/Female
141.	WAMFWILA	He has died for me	Male/Female

142.	WAMPA	He has given me	Male/Female
143.	WAMUSULA	Disregard	Male/Female
144.	WAMUSUWILA	faith	Male/Female
145.	WANJI	Let them be	Male/Female
146.	WANKUNDA	He or she love me	Male/Female
147.	WANZYANJI	read	Male/Female
148.	WAPATWA	Hated	Male/Female
149.	WATONTA	He or she is tired	Female
150.	WATUPA	He has given us	Male/Female
151.	WAZINGWA	To have a burden	Male
152.	WILA	For free	Male
153.	WINGANJI	Chase	Male/Female
154.	WOMA	Be hard or firm	Male/Female
155.	YANDE	receiving something with joy'	Male
156.	ZANJI	come	Male/Female
157.	ZEYVYANJI	celebrate	Female
158.	ZEWELANJI	rejoicing	Male/Female
159.	ZIFYANJI	making things better'	Male/Female
160.	ZONTO	Talk anyhow	Female
161.	ZUNGUKANJI	Surprise	Male/Female

## **APPENDIX II: INTERVIEW GUIDE**

**The University of Zambia**

**School of Humanities and Social Sciences: Department of Literature and  
Languages**

### **INTERVIEW GUIDE**

My name is Bruce Lungu carrying out a research in Master of Arts in Linguistic Science with The University of Zambia. Am here to get your views if you can allow me to do so, the views are about how personal naming system is done in Namwanga, patterns of personal names, and if at all the names given to children have meaning and the impact the naming system has to the community or society. Besides, that the values and benefits the name have to the parents and the society at large. This information is specifically for studies and may help the government, the community as well as other scholars who need to know about the Namwanga culture and traditions.

Semantic and Pragmatic Analysis of Personal Naming in Namwanga.

#### **Sample interview questions**


This section is going to cover native Namwanga names and naming.

- a) What is your name?
- b) For how long have you lived in Isoka-district?.....
- c) When do you give a name to your child.....
- d) Who gives the name to the child.....
- e) What are the Namwanga personal names of your children.....
- f) What are the meanings of the Namwanga personal names.....
- g) What are the other meaning of Namwanga personal names apart from the literal meaning.....
- h) What are the pragmatic meaning of Namwanga personal names? .....
- i) What are the socio-cultural significance of Namwanga personal names of your children? .....



### APPENDIX III: ETHICAL CLEARANCE LETTER

Clearance letter for data collection from ethical committee, the University of Zambia



**THE UNIVERSITY OF ZAMBIA**  
**DIRECTORATE OF RESEARCH AND GRADUATE STUDIES**  
Great East Road | P.O. Box 32379 | Lusaka 10101 | Tel: +260-211-290 258/291 777  
Fax: +260-1-290 258/253 952 | Email: director@drgs.unza.zm | Website: www.unza.zm

**Approval of Study**

24<sup>th</sup> May, 2019

**REF. NO. HSSREC: 2018-APRIL-016**

Mr. Lungu Bruce  
Muchinga Secondary School  
P.O. Box 440045  
**Isoka**

Dear Mr. Lungu,

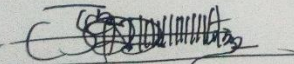
**RE: "SEMANTIC AND PRAGMATIC ANALYSIS OF SELECTED PERSONAL NAMES  
IN NAMWANGA IN ISOKA DISTRICT"**

The University of Zambia Humanities and Social Sciences Research Ethics Committee  
IRB has approved the study noting that there are no ethical concerns.

On behalf of The University of Zambia Humanities and Social Sciences Research  
Ethics Committee IRB, we would like to wish you all the success as you carry out your  
study.

In future ensure that you submit an application for ethical approval early enough.

Yours faithfully,

  
SP **Dr. J. L. T. Ziwa**  
**VICE CHAIRPERSON**  
**THE UNIVERSITY OF ZAMBIA HUMANITIES AND SOCIAL SCIENCES**  
**RESEARCH ETHICS COMMITTEE IRB**

CC: Director Directorate of Research and Graduate Studies  
Assistant Director (Research), Directorate of Research and Graduate Studies  
Assistant Registrar (Research), Directorate of Research and Graduate Studies  
Senior Administrative Officer (Research), Directorate of Research and Graduate Studies

**Excellence in Teaching, Research and Community Service**