A MORPHOLOGICAL AND SOCIAL SEMIOTIC ANALYSIS OF BEMBA THEONYMS

BY

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DECLARATION

I, Susan Matukuto, do hereby declare that this dissertation is my own work and it has never been submitted or presented for the award of any degree at any University.

Signed: ……..

Date: ……...…….

APPROVAL

This Dissertation of SUSAN MATUKUTO is approved as part of the requirements for the award of the degree of Master of Arts in Linguistic Science of the University of Zambia.

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ABSTRACT

The study is embedded in onomastics, a study of proper names in all aspects from different typologies. The study aimed at establishing the morphological structure, social semiotic aspects and etymology of the Bemba Christian theonyms. Data were drawn from Kasama and Mungwi districts through semi-structured interviews, focus group discussions, a questionnaire, and document analysis. The study used descriptive research design informed by qualitative approach to data descriptive and lexical analysis of morphological structures. This was analysed using lexical morphology model by segmenting, identifying and describing morphemes that make up these theonyms. The meanings were interpreted by means of eclectic theories; the social semiotics, phenomenology and thematic analysis in order to establish their social semiotic aspects. The study established that the Bemba Christian theonyms have a noun prefix plus noun stem morphological structure. The theonyms showed a morphological patterning of the prefixes and extensions added to roots or stems with the potential to change the meanings of roots or stems to which they are attached. These theonyms are denominals, deverbals and deadjectivals. At configurational level, the theonyms exhibited short, long, phrasal (compound), sentential and proverbial structures. With regards to the processes which undergirded their formulation, the study noted affixation, compounding, reduplication, conversion, coinage or neologism, borrowing and clipping. Bemba Christian Theonyms are meaningful, as they try to express adoration and praise of the mighty and great powers of God who is omnipotent, omnipresent and omniscient. It was established through interviews that due to God's social interest in the interests of mankind, he has been given different names. Some names which were previously used before the coming of Christianity to praise their natural environment, phenomena, some extra ordinary chiefs and people have been adopted and transposed as praise names for God. Some Bemba Christian theonyms have been borrowed from other languages and others from the Bible. Etymologically, Bemba Christian Theonyms are derived from verbs and nouns motivated by social semiotic (social interest and religious beliefs) based on humankind, natural environment and phenomena. This study has added some body of knowledge of morphological structure, social semiotic and etymology of proper names as some of the ways of studying onomastics.

Key words: Bemba theonyms, morphological structure, social semiotic analysis.

DEDICATION

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ABBREVIATIONS

AUG	AUGMENTATIVE
CL	CLASS
CONJ	CONJUNCTION
CN	COMMON NOUN
END	ENDING
EXT	EXTENSION
FV	FINAL VOWEL
GP	GENTIVE PRONOUN
INF	INFINIVE
N.D	NOT DATED
NP	NOUN PREFIX
NS	NOUN STEM
OP	OBJECT PREFIX
PASS	PASSIVE MORPHEME
PERF	PERFECTIVE MORPHEME
PL	PLURAL
POSS PRO	POSSESSIVE PRONOUN
PREF	PREFIX
PREP	PREPOSITION
PRON	PRONOUN
SING	SINGULAR
SP	SUBJECT PREFIX
TENSE	TENSE
Ø	ZERO MORPH/ MORPHEME

CHAPTER ONE

INTRODUCTION

1.0 General

This chapter is an introduction to the study entitled *'A Morphological and Social Semiotic Analysis of Bemba Theonyms'* which is analysed using lexical morphology, social semiotic theory, phenomenology and thematic Analysis. The study sought to establish the morphological structure, social semiotic aspects and etymology of the Bemba Christian theonyms. The study is motivated by the fact that few (or no known) studies have been done on the morphological structure, social semiotic and etymological analysis of Bemba Theonyms. Futher, it was recognised the that there are different Bemba Christian theonyms but their meanings have not been fully exploited and understood.

The chapter starts by providing the background information to the study on onomastics, Bemba Language and naming practices of the Bemba society. Thereafter, it presents the actual problem, which the study sought to investigate. In order to contextualise the study, the Chapter presents the aim of the study, objectives, research questions and significance of the study. There is also an inclusion of the scope of the study and definitions of terms. The chapter concludes with the structure of the dissertation and a summary of the introduction.

1.1.0 Background to the study

1.1.1 Onomastics

The study was embedded in onomastics. Onomastics is the science or study of the origin and forms of proper names, (Raper, 1987 and Cobuild, 1987). It is "a scientific study of names, naming and naming systems; the field of study where the naming systems in a language and meanings of names are studied", (Kabaso, 2016:12). Onomastics is also defined as a study of proper names in all their aspects from different typologies. Among such names are personal names (anthroponyms), names of places (toponyms), names of gods (theonyms). Onomastics is broad as almost everything has a name and the study of names theoretically encompasses all languages, geographical and cultural regions, and all historical epochs (Zgusta, n.d).

Proper names or nouns are essential to human kind and no human language has no names, (Zgusta, n.d).

Onomasticians are the people who study onomastics by analysing proper names in various ways. Onomasticians may study the:

> history of individual names or of the names found in particular social groups or areas, to discover their original meanings and establish their social or geographical distributional patterns. They may study the linguistic devices that are used to create names and keep them in circulation, in association with the language or languages of the community that uses them. Onomasticians may also study current patterns and processes of naming, to establish the distribution and popularity of particular names or name-types. They may also study among others the connotations of names (for instance, how, or whether, personal names relate to personality or are subject to changes in fashion), how different names may apply to the same entity (even in the same culture, for example in nicknaming) and how ordinary words and phrases may become proper names, and vice versa, and/or how they may be used metaphorically or become associated with entities which are not the original thing named, (Coates, n.d).

Within the broader context of onomastics, the current study undertook to study Bemba Christian theonyms. A theonym, from classical Greek - Theos “god" and -onym "name" is a proper name of a deity or god or goddess or spiritual being or divine, (Word Finder, 2019). Motivated by a general principle that the names of a society's gods may be useful in understanding the origin of the languages of that society, as well as their views of a particular deity (Word Finder, 2019), the study investigated the Bemba naming system as it relates to theonyms in order to unravel both the semiotic force and some aspects of morphology which undergird the naming practices. This is because it is often argued that a name of a deity or god often reveals something of their character, and can shed light on obscure elements in the mythology or a particular religion, (French, 2014). Like any other African society, the Bemba society has different names of its superme being and it is these different names given to the Supreme Being that this study aimed to study on.

1.1.2. The Place of Religion in Bemba Society in Pre-Christian Era

Bemba has had religion way back before the coming of the Christian faith which was introduced in 1893 when the first missionaries came in Bemba land, (Mapoma, 1969). The Bemba pre-Christian era beliefs like any other African society revolved around a two -tier system, "the belief in the co-existence of God and a host of lesser spirities", (Horton, 1971:88). These gods or spirits which existed in Bemba society had different names. In the late 19th century, European Christian missionaries invaded Africa with a different faith, Christianity, which they preached to Africans and converted some of them, Bembas inclusive. Among them included:

> The Roman Catholics entered Northern Province of Zambia about 1893. About 1900 the Polymouth Brethren or Christian Mission in Many Lands (CMML), who had entered Zambia via Barotse Province, worked their way into Luapula Valley to the Congo, settled at Mambilima and later at Mansa. In 1910 the Anglicans arrived in Zambia and settled in Livingstone later set up a station in Luapula. In 1914 the station was moved from Mansa the administrative station to Chipili, (Mapoma, 1969).

The Bemba society had different names for its supreme being, which it transposed to a Christian God which it had embraced. Some names were used in the translation of the Bemba Bible.

1.1.3 Bemba Language

Bemba or Icibemba is one of the Central African Bantu languages spoken in Zambia, in the Northern, Muchinga, Luapula, Copperbelt and some parts of Central Province as well as southern Tanzania and in some parts of Democratic Republic of Congo (DRC). It was the widely spoken language of communication in Zambia of 33.5% population in the year 2010 (Zambia 2010 Census of Population and Housing, 2012: 64). Bemba is classified as M42 of the Bantu languages, (Guthrie, 1948). It has numerous dialects, (Nurse, 2003). Its principal dialects are mainly Aushi, Bemba, Bisa, Chishinga, Kunda, Lala, Lamba, Luunda, Ng'umbo, Swaka, Tabwa, and Unga. It is among the seven Zambian regional official languages which include; Nyanja, Tonga, Luvale, Lunda and Lozi, (Kashoki, 1990 and Ministry of Education –MOE, 2005). Bemba language is most closely related to the Bantu languages such as

Kaonde (in Zambia and the DRC), Luba (in the DRC), Nsenga and Tonga (in Zambia), and Nyanja/Chewa (in Zambia and Malawi) (cf. Jimaima 2016).

As observed by Kabinga, (2010: 17), the Central Bemba has been used as a reference point for the standardised form of Bemba for many years. Central Bemba is the language that is used in the Bemba royal household, courts and schools in the Northern, Luapula and Copperbelt Provinces, (Spitulnik, 1998:38). Central Bemba is also taught as a subject from Grade four to twelve and is the medium of instructions from pre-school to Grade three on the Copperbelt, Northern, Luapula, Muchinga and some parts of Central province. Bemba was used as early as the 1900s in government documents, educational textbooks, novels, and the Bemba version of the Bible and later it was used on the radio and television programmes. "The first Bemba translation of the New Testament Bible produced by the Missionary Fathers appeared in 1923," (Spitulnik, 1998:38).

1.1.4 Naming Practices of the Bemba society

Humankind passes through life naming entities. This is so because the act of naming entities is relevant and essential activity in organizing our world. If people, places and other entities did not have names, it would have been totally impossible for us to live a meaningful life in the present day world, (Neethling 2005).

In Bemba communities, people used to inherit names from their matriarchal clan. Naming of a newly born child among the Bembas was done after the umbilical cord of a child had fallen. In olden days, the name for the first baby was usually divined by a diviner who chose a suitable name for the baby using his charms from the several names of the baby's ancestors suggested by the baby's relatives (Kapwepwe, 2002). It was believed that, that chosen name for the baby was the name of the spirit that would incarnate itself in the child, and live again through him. That name was called a child's true name, the navel name and name of his spiritual protector and guardian.

For subsequent children, usually the grandparents would choose a name from important family or clan names or divinities. Such a name became the child's navel name which was not subject to change upon taking another name later in life as it is considered to be a child's true name. Among the Bembas navel names are not gender

specific that is a particular navel name can be given to a male or female (cf. Kapwepwe, 2002).

Due to change in life circumstances people changed or took up new names, for instance in cases where a name of a baby was bestowed and a baby cried persistently or became sickly, the baby's name was changed as it was thought that the child had refused the name given to him or that the spirit was not yet ready to reincarnate in that particular baby. Later in life especially in late adolescence, a person chose another name for himself or herself for one's praise of some qualities one possesses (cf. Kapwepwe, 2002).

Although a name to a newly born baby was given after the falling of the baby's umbilical cord, choice of a name could be done before or after or during the birth of a child. Some names stem from the natural environment, circumstances of birth and the socio-psychological experience (Penda, 2013). Due to some of the contacts that Bembas have made with different groupings of people like these of different languages, race or religions there has been some influence that are taking place in Bemba anthroponyms, changes in the naming system and the actual names given to people (cf. Penda, 2013).

Apart from naming themselves, the Bembas have also given names to other entities depending on their experiences in their society. Among such are the different names they have given to their supreme being, Lesa wihch this study sought to investigate.

The names of Bemba kings have many interesting aspects in them, in many instances; people gave the king a name that referred to a particular quality of his character, his style of leadership, or circumstances leading to his succession (cf. Kapwepwe, 2002).

1.2. Statement of the Problem

In recent history, a lot of scholarly work has focused on onomastics, particularly toponyms and anthroponyms. Very few studies have devoted their energies to the appreciation of theonyms, and hardly any study has been done on Bemba theonyms within the broader context of linguistics onomastics. Yet it is recognised that Africans have many different names for god whose meanings show what people think about the gods. Some of these theonyms are personal signifying only god while others are

descriptive - describing something about him (god), (Healey and Sybertz, 1996). Motivated by the fact that there are different Bemba Christian theonyms whose meanings have not been fully exploited and understood despite their use in the Bemba Bible and gospel songs, and realising a danger of losing their meaning and the potential of being replaced by imported names from foreign cultures, which in turn threatens language death as a name is rooted in a language (cf. Kapwepwe, 2002:12), this study sought to establish the meaning and the morphology of these Bemba Christian theonyms. Thus, the study attempted to answer this question 'What is the morphological structure, the social semiotic force and etymology of Bemba Christian Theonyms?'

1.3. Aim /Purpose of the Study

The aim of the study was to undertake a systematic analysis of the morphology and social semiotic aspects of Bemba theonyms while unravelling their etymology.

1.4. Objectives of the Study

The study was guided by the following objectives:

i. To analyse morphological structure of some selected Bemba Christian theonyms.

ii. To establish the social semiotic aspects of the Bemba Christian theonyms.

iii. To establish the etymology of the Bemba Christian theonyms.

1.5. Research Questions

The research was guided by the following research questions in relation to the objectives;

i What is the morphological structure of some selected Bemba Christian Theonyms?

ii. What are the social semiotic aspects of the Bemba Christian Theonyms?

iii. What is the etymology of each of the Bemba Christian Theonym?

1.6. Significance of the Study

The researcher anticipated that the findings of the study will contribute to the general body of literature on onomastics especially in Zambia, as onomastics studies are yet to be popular in this country. The findings may also be useful to the general public, particularly those who would wish to know how the Bemba Christian theonyms are formulated and linked to beliefs and hopes of Bemba Christian society, as well as the

deep rich meaning embedded in these theonyms. The document may further provide information of the deep rich meanings embedded in these Bemba Christian Theonyms for generations to come which in the long run may prevent the death of a language (Bemba) as a name is rooted in a language.

1.7. Scope of the Study

The study was limited to the morphology (linguistic structure) and Social Semiotic of Bemba Christian Theonyms and data were drawn from Kasama and Mungwi districts and not any other districts in Northern Province. For linguistic structure analysis, the study only focused on the morphology and not any other linguistic structures like phonology or syntax. Additaionlly, the morphology which was studied was not a comprehensive one as the study did not study all aspects of morphology but only analysed the morphological structure of the Bemba Christian Theonyms, gave the description to the identified morphemes, presented the social semiotic of the Bemba Christian Theonyms. The study was only limited to the analysis of the Bemba Christian Theonyms, not all Bemba theonyms or any other theonyms from other language or religion. The research did not cover the naming systems or nomecultuclare of God.

1.8 Definition of Terms

Onomastics: is a scientific study of proper names in all aspects from different typologies.

Theonym is a proper name used for a divine entity, a god or goddess.

Morphology: is the scientific study of the internal structure of words, theonyms in this case.

Etymology of the Bemba Christian theonyms: The sources of Bemba Christian theonyms.

Social Semiotic Theory: can include the study of how people design and interpret meanings, the study of texts, and the study of how semiotic systems are shaped by social interests and ideologies, and how they are adapted as society changes (Hodge and Kress, 1988).

1.9 Structure of the Dissertation

This dissertation contains seven chapters. The first chapter presents an introduction to the study.The second chapter is based on literature review whereas chapter three presents theoretical framework of the study. Chapter four is on the research methodology and design. Chapter five presents the findings and discussions of objective one while chapter six present the findings and discussions of objective two and three. The last chapter which is chapter seven is on conclusion and recommendations based on the entire research.

Chapter one which is based on the introduction to the study contains background information to the investigation, the statement of the problem under study, a presentation of the aim of the study, objectives, research questions as well as the significance to the study. In addition, chapter one contains also scope to the study, definition of terms, structure of the dissertation and a summary of issues discussed in the chapter.

Chapter two presents a literature review which provides information about the investigations made related to the present study. The chapter presents some of the literature reviewed available and directly pertinent to the present research. This is so as to put this study within the context of other similar studies and provide justification for it. It is divided into seven parts. The first part contains literature on the relationship between names and language in Africa. The second part is on studies on anthroponyms in Zambia while the third part is based on anthroponyms and toponyms in Africa. Fourth part comprises of linguistic studies on theonyms in Africa and outside Africa. Meanwhile, fifth part presents some theological studies on theonyms in Africa and outside Africa. On the other hand, the sixth part comprises of some theological studies on theonyms in Zambian leading into a conclusion in the seventh part.

Chapter three contains a theoretical framework of the study within which the data have been analysed. Chapter four presents Research Methodology and Design used in the study which includes research approach, research design, research site,

population, sampling techniques, research instruments, data collection procedure and analysis as well as ethical considerations.

Chapter five presents the findings and discussions of objective one. Chapter six consist of the findings and discussions of objective two and three. The seventh chapter is the final chapter of the dissertation containing the conclusion of the study and recommendations that necessitate further studies.

1.10 Summary

This chapter introduced the study by presenting background information, stating the problem under investigation, presented the aim of the study, outlined the objectives and research questions to the study. The chapter has also presented the significance of the study, the scope of the study, definition of terms and the structure of the dissertation.

CHAPTER TWO
LITERATURE REVIEW

2.0 General

The preceding chapter introduced the study by providing the background information to the investigation, stating the actual problem under study, the aim and the objectives of the study. The chapter has also presented the significance of the study, the scope of the study, definition of terms and the structure of the dissertation.

The current chapter presents literature review related to the present study. Numerous studies have been carried out in the area of onomastics. The study under discussion is not isolated from past research. This chapter contains a literature review which has been conducted to address the morphological structure, social semiotic and etymological analysis of Bemba theonyms. It is organised into six parts that is: the relationship between names and language in Africa; studies on anthroponyms in Zambia; anthroponyms and toponyms in Africa; linguistic studies on theonyms in Africa and outside Africa; theological studies on theonyms in Africa and outside Africa as well as Zambian.

2.1 Relationship between names and language in Africa

A name is a "word or group of words used to refer to an individual entity (real or imaginary). It is what is used to address someone or something. A name singles out the entity by directly pointing to it, not by specifying it as a member of a class", (Zgusta, n.d). A name is a word or set of words by which a person or entity is known, addressed, or referred to.

African societies tend to name entities depending on their experiences with such entities, their understanding of such entities, beliefs held towards such entities, different influences such entities have on a particular society. Giving names among "the Bantu culture reflects the socio-cultural circumstances of the group or clan", (Hang'ombe, 2015:20). Through the names given in an African society, a person can understand the beliefs held by a particular society, its hopes, the importance of such an entity in that particular society, the influence such an entity is believed to have in that society. This is so as (Mphande, 2006) puts it, among many African cultures a name tells a lot about the individual that it signifies, the language from which it is drawn, and the society that ascribes it. Through the different names given to a particular entity in African setup, one who does not know such an entity but knows

and understands the language in which that name is coming from, gets acquainted to what sort of an entity such is through the content of the meaning embedded in that name. This is so because a name is embedded in a language and human beings use mainly language to express their societies, (Mphande, 2006).

In Africa, "there is much meaning in a name", (Olawale, 2005: 9). The meanings of names are "the result of complex social negotiations, learned and interpreted through socialization", (Leslie and Skipper, 1990:273). This means that "only those who grow up within the community can, perhaps, participate fully in this expanded communicative interaction," (Beattie, 1957:37). Beattie futher states 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 are transparent, accessible and often recording complex details about their bearers," (De Klerk and Bosch, 1995:69). They have "deeper meanings than is generally apparent," (Nsimbi, 1950: 20). In fact, these names are a summary of the society's values. The meanings of names are best understood in a cultural context, those who know and understand the language metaphorically and figuratively are the ones who can best appreciate the meanings that the names convey (Nyota and Mapara, 2010 and Epstein and Kole, 1998).

Names, as words by which reality is known and spoken of, are the most meaningful lexicon in the vocabulary of any African language, and they are an important part of the language inventory, (Mphande, 2006). This is because names do not only name the distinct real content of the environment but also it's imaginary. Names are constructed, depending on the semantic import that the name-giver wants to convey, (Mphande, 2006). Further, Mphande stated that in creating names, people take the forms with which they are familiar, and play with them in a creative way to formulate new structures that fulfil their needs in a more satisfying and meaningful way.

Names are useful in expressing the self-image of their owners, (Finnegan, 1970). They can also be used to express fear and awe, (Nyota and Mapara, 2010). Names "function as conduits of information, especially on society's attitudes or observations towards the named" (Mapara et al, 2009:9). Since Ancient Greece, names have been regarded as central to the study of language, throwing light on how humans

communicate with each other and organise their world, (The Oxford Handbook of Names and Naming, 2016). Language is part of the culture; it is the primary means of communication. It is a guide to social reality, and human beings at times seem to be at the mercy of the language that has become the medium of expression for their society, (Suzman, 1994). Therefore, from this perspective, experience is largely determined by the language habit of the community, and that each separate structure represents a separate reality, (Mphande, 2006).

The vocabulary of a language according to Mphande plays an important role as a window into the universe of knowledge of its speakers and their view of the world around them. Mphande (2006) went on to say that, words are taken as a label of aspects of culture, and are thus an index of the cultural world of society. If a language does not have a term for something, it may mean that thing is probably not important in that culture. On the other hand, if a language has a set of names for something then perhaps that thing reflects some cultural essence of the people (cf.Mphande, 2006).

Names like "the languages that carry them are dynamic", (Mapara, Mutasa and Nyota, 2005: 9). The researchers compared this dynamism of names to a river that picks what it can and some items along the way. They also likened it to a snake that casts off its slough for another. In an environment where new objects and experiences are constantly coming up as a result of language contact, it is imperative that new names and terminologies to reflect and carry new realities do come up (Mapara, Mutasa and Nyota, 2005). Adoption of new names of God from other languages is one of the realities that has approved this reality among the Bemba society.

2.2. Studies on Anthroponyms in Zambia

This section of the dissertation discusses literature on some studies done on anthroponyms in Zambia. An anthroponym is a proper name for a person or group of people.

Kabaso (2016) conducted a research on morphology and semantics of selected nicknames in Ng'umbo language which was done in Samfya and Mufulira. Nicknames were collected from elders and name bearers using snowballing, simple face to face interviews, introspection, document analysis of headmen's and examination register. It was established that nicknames have morphological structure

where prefixes and extension added to roots or stems alter their meanings. They are de-nominals, de-verbals and de-adjectivals. For example:

(1) Denominals are nicknames (noun) derived from nouns whether proper nouns or common nouns, for instance;

(i) Chitumbolulembo (a) ci-tumbo-lu-lembo

(b) cl7-hosepipe/intestine-cl11-tatoo

(2) De-verbals are nicknames that are derived mainly from verbs:

(ii) Kamiima (a) ka-miim-a

(b) cl12-rain/shower-fv

(3) De-adjectivals are nominals or nouns formed from words classified as adjectives:

(iii) Lusengolwambwa (a) lu-sengo-lu-a-i-mbwa

(b) cl11-horn-cl11 (POSS MORP)-cl9-dog

They displayed short, long, phrasal (compounding), sentence and proverbial structures where borrowed nicknames exhibited difficult morphological structures. It was also found that nicknames have different 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. The present study however, focused on the morphological structure, social semiotic and etymological analysis of the Bemba theonyms in the quest to establish the morphological structure, social semiotic force and etymology.

Kabaso applied descriptive research design which was greatly informed by qualitative approach to data descriptive and lexical analysis of morphological structures by segmenting, identifying and describing morphemes that constitute nicknames. The current researcher equally applied descriptive research design which was greatly informed by qualitative approach to data descriptive and lexical analysis of morphological structures by segmenting, identifying and describing morphemes that constitute Bemba theonyms. Kabaso used eclectic theories: Lexical Morphology, the No-sense Theory, Phenomenology and Thematic Analysis to interpret the meanings of nicknames to determine their semantics.

Related to kabaso (2016) is Hang'ombe (2015) who conducted a research on the morphology and meaning of Tonga anthroponyms. Hang'ombe's work is related to the current research as it focuses on the morphological structure and social semiotic

analysis of the Bemba theonyms. He used Unified Theory of Names which argues that names have denotative and connotative meaning.

Hang'ombe's (2015) research was undergirded by semi-structured interviews arising from the use of purposive sampling in data collection of names which were later grouped according to their semantic categories. The current research used thematic analysis theory to group the collected Bemba theonyms into their themes based on their common characteristics.

Hang'ombe further analysed the morphology of the anthroponyms using hyphens, Tonga noun class system and derivation. Anthroponyms' name givers express what they approve or disapprove of and/or, endear. It was also found that these anthroponyms are derivatives, hence can be analysed morphologically. Furthermore, it was found out that Tonga anthroponyms have both denotative and connotative meaning. This is because they are taken from existing stock of Tonga vocabulary. Some of the Tonga anthroponyms have positive meaning while others have negative meaning.

The study concluded that anthroponyms derived from verbs are made up of complex or compound nominal stems. On the other hand, Tonga anthroponyms derived from nouns are made up of simplex noun stems. Hang'ombe argued that a complex stem is generally made up of a derivational morpheme, root and an ending for example:

pimpa (verb, fold) → m-pimpa (one who folds) > ∅- Mpimpa

∅ - Mpimpa [mpimpa]

NP + NS

∅ -M-pimp-a

1a-DM-fold-END

It was also concluded by the study that Tonga anthroponyms are meaningful and are used to minimise conflict, teach, advise, inform and to show endearment.

Similar to the research of kabaso (2016) and Hang'ombe (2015) is Mutunda (2016) who carried a study mainly on semantic analysis of the Luvale personal names by bringing out the circumstances that lead to the name given to the name bearers. The three studies are similar to each other as there are based on the meanings of

anthroponyms, naming systems and the significance of those names. Mutunda's study is related to the current study because it gives an insight into the meaning of names, which is a very relevant component to the current study of Bemba theonyms and of general Onomastics in Zambia.

Mutunda's (2016) study has indicated that names are meaning potentials among the Luvale people. Luvale personal name system and practice is a marker of the people's belief, ideology, religion, culture, philosophy and thoughts. Luvale names are not mere arbitrary and meaningless labels but rather have indexical relationship to socio-cultural meanings and functions, places, time, people and events. Luvale typological names indicate various contexts.

Related to Mutunda (2016) is Penda (2013) who in his book 'Encyclopaedia of Zambian Names' conducted a research on Zambian personal names, aiming at discovering the collective Zambian mind-set by examining the idea behind personal names. Penda's work encompasses the seven main Zambian official languages. Penda's work provided a spring board for the current study. He argued that Zambians are mainly Bantu, and the names share a common origin because of the language in which they are rooted. Generally, Bantu names come from their environment and are a way in which they record historical events. The meanings of names go beyond the linguistic boarders into the boundless ideological realms, (Penda, 2013). He drew this conclusion from scholars like Mbiti who said that, "nearly all African names have meaning," (Mbiti, 1970:154) and the other scholar who said that names almost always have an etymological meaning, implying that they were originally words. From the research conducted, Penda observed that names come from the natural environment, circumstances of birth and socio-psychological experience.

Similar to Penda (2013) is the work of Kapwepwe (2011) who conducted a research on some Bemba names and their meanings. Like Penda, Kapwepwe presented some anthroponyms with their literal meanings. The current study however, aimed to carry out a morphological structure, social semiotic and etymological analysis of Bemba theonyms. Kapwepwe presented a list of some traditional Bemba theonyms but their meanings were not provided.

According to Kapwepwe, in Bemba traditional society every person had a right to a name. A name had a deep influence on the destiny upon whom it was bestowed. Bemba names can be structured as an entire phrase that denotes the person's full name just as a surname gives completion to a person's name in the West. In the Bemba tradition, some names are normally part of a longer phrase that gives completion to the name. In some cases, the completion phrase of the name has a historical significance and describes the qualities or attributes of the original name bearer. In other case, the phrase simply alludes to or explains the meaning of the name.

According to Kapwepwe (2002), the meanings of some of the older Bemba names have become lost over time. But there are still many names for which we have the meaning. Most Bemba names are object names that are derived from natural and man-made objects, climatic conditions, heavenly bodies and geographical features. Some names are descriptive of human qualities, while others are names of physical bodily conditions. A lot of names record the local ecology, animal and plant life, minerals and natural phenomena. Some names contain historical information. Most often, titles also contain character profiles, civic and leadership expectations or achievements. The names of Bemba kings have many interesting aspects to them, in many instances; people gave the king a name that referred to a particular quality of his character, his style of leadership, or circumstances leading to his succession.

2.3 Studies on anthroponyms and toponyms in Africa

Mphande (2006) examined the naming practice in Nguni, a Southern African group of Bantu languages of which isiZulu and isiXhosa are members. He argued that of all Bantu languages, Nguni has perhaps the most elaborate and overt morphological and derivational semantic processes for naming, and therefore offers an interesting opportunity to adequately describe and account for the morphological and semantic processes involved in naming. In his paper, Mphande made emphasis on the construction of proper names, particularly the process involved in naming children. Though Mphande acknowledged the existence of many ways in which names are constructed in Nguni depending on the semantic import that the name-giver wants to convey, his focus of interest was on those that involve some form of derivational affixation- a very distinctive feature of Bantu languages.

Mphande argued that affix morphemes in Nguni appear as either prefixes, as in noun class markers, or as suffixes, as in verbalizers. Stems are fully formed "independent" words at the lexical level. However, some stems can be turned into verbal stems by affixing verbal suffixes, and some verb stems in turn can be turned into names by suffixation. Therefore, there are two types of name formation: lexical and derived.

He further argued that in Nguni, an agglutinating language, the process of naming is largely based on the deployment of a network of affixes that are harmonized by the relevant phonological rules. In the morphological processes, the noun or verbal conjugation is the main source for deriving meaning, and this poses an interesting question of how meaning can be best implicated through the linguistic process. Context affects the interpretation of linguistic items such as names, and therefore there can be no semantic systematic theorizing because context determines what can be intuitively said about a lexicon in a natural language. Names are thus like implicatives, and we need a declaration to provide the input to implicatives which are pragmatic. You do not just draw from the lexical parts. Thus in a name like Thandeka, "the loved one," it is not clear who is loved: the child, mother, or ancestor? The morphology of names also has fundamental implications for syntax because names tend to be both words and sentences, for example: Thembinkosi is "We trust in the Lord," or Bonangani, "How do you see?"

Mphande (2006) stated that most of the names in Zulu culture result from the process of verbal conjugation, where derivational affixes turn specific categories of morphemes into corresponding morphemes in another category. These affixes can be as small as a single vowel:

/themb + a/ →Themba (trust, hope)

Normally, all verbs in Bantu languages end in a final vowel [a], which is a default absolute tense feature in verbs. In Nguni languages this is a common source of proper personal names. But names are also morphologically related to other grammatical categories, and in the following example the derivational process affixes [o] or [i] as a final vowel to verb stems:

/vusa/ (revise) → Vuso (revival) / hlaza (embarrass) → Hlazo (disgrace)

/zonda/ (hate) → Mzondi (hater) / thakatha (bewitch) →Mthakathi (witch)

Derivational affixes thus change the syntactic category of the lexical morphemes to which they are attached, turning verbs into nouns, which then become another source for personal names. Plural appeal is also indicated by either prefix –si, as in Sibongile (we are thankful), or suffix –ni, as in Bongani (be thankful). Using this process of affixation, name-givers take the verb forms with which they are familiar, and play with them in a creative way to re-create new names that convey a meaningful reflection on what the new birth means to the community, Mphande (2006).

The overwhelming majority of names in Nguni, however, are derived from the process of verbalization by which a verbalizer suffix is attached to the verb stem to indicate the state of the action denoted. The three most popular suffixes used in Nguni languages are the causative extension [-se], the applicative extension [-le], the simple passive suffix [-we], and passive suffix [-ka]. There are two observations to be made about verbalizers. First, each verbalizer behaves uniquely and second, some verbalizers are more frequent than others. Note also that although both [-se] and [-ka] are causative extensions and are used to name or define a quality in the individual bearing the name, there is a qualitative semantic distinction between them in the way they indicate capacity or potential for some thing. All the four suffixations are very common in the Nguni naming practice.

thanda (verb, love) →hando(noun) →Thandeka/Thandwa/Thandiwe(the loved one)
lungaa (verb, correct) → lungo (noun) → Lungile (the one set right)
nhlanza (verb, purify) → Nhalanzo (noun) → Nhlanzikile (the cleansed one)
linda (verb, wait) → lindo (noun) → Lindiwe (the awaited one)
dinga (verb, need) → dingo (noun) → Dingile/Dingase (the needed one)

These suffixes not only convert the stem into different phonological and grammatical realizations but also impart different semantic impulses of the social meaning. It is these semantic impulses that help interpret the related activity implied in the verbal extension, i.e., applicative, causative, intensive, passive, etc. The {-ka} extension, for instance, indicates a stative condition with respect to social space, as in Bongeka (be thanked), or Thandeka (the favourite one). The name with a {-le} suffix indicates a semantic element of persistence: Hlanzekile (purified, continuously cleansed), or Lungile (be righteous, consistently well behaved). The {-se} suffix indicates a cause-and-effect intensity, causing or being caused, as in the forms Dingase (cause to need), and Mzondwase (the one caused to hate). The intensification can be further reinforced

by the affixation of another pronominal suffix {-yo) onto the causative one, as in Dingiswayo (the needy one), or Sunduzwayo (the one made to be pushed aside, forced out). The plural suffix {-ni} is also used in Nguni names as an appeal or form of command: Bongani (be thankful), Kholwani (be faithful), Thembani (be trusting), and Tholani (give birth, adopt, offer shelter). The {-ni} suffix also indicates collectivity, an appeal to a group rather than to a single individual, and should not be confused with the locative of the same form. Thus, while /mzonde/, "hate her/him," refers to a single addressee, in Mzondeni more than one addressee is referred to. Although there are several morphemes in Nguni languages that can be attached to various verbal stems to turn them into different types of words of different categories, only a few can be used in this way to form verb-based names, Mphande (2006).

Zuwawi (1998) stated in his study of African Muslim Names that, names convey the social and cultural experiences of the people who created them to people who know their origin and meaning , names are a reflect of how members of a community regard themselves. Names are a depiction of the beliefs, ideologies, religion, culture, philosophy and thoughts of people who use them. Zuwawi's work informed the current study on the power of a name in conveying the social and cultural experiences of the people (Bembas) who created it to those who know the origin and meanings of such names as well as a reflection of how members of a community regard themselves. It also informed this study on the depiction of the beliefs, ideologies, religion, culture, philosophy and thoughts of people (Bembas) who use such names.

Maduagwu's article (2010) focuses on the morphology and semantics of personal names in the Ìgbò language of Nigeria, West Africa. It is established in this article that Ìgbò personal names consist of both underived and derived lexical items, particularly compound names which are highly preponderant, hence they are the concern of this article. The view of this article is that personal names in Ìgbò are not mere labels for identification – they constitute a special class of noun compounds, derived by a concatenation of words of at least two components. The morphology and semantics of these nouns reflect the cultural milieu of the Ìgbò people. Furthermore, the names are not just a concatenation of words – they have both socio-cultural and semantic implications underlying them.

Oha (2009) carried out a research on 'Praise Names and Power De/constructions in Contemporary Igbo Chiefship'. He argued that praise names are very important means through which individuals in the Igbo society generally articulate and express their ideologies, boast about their abilities and accomplishments, as well as criticize and subvert the vision of others. Praise names are, by extension, texts of visions or ideologies. Oha argued that, it is not only human beings that are given praise names, communities, the supernatural, and even animals, are sometimes given praise names also. In the case of the praise-naming of the supernatural, it is a rhetorical means of gaining the favour or enlisting the support of the being in question, like in the case of several praise names given to God in Jewish religious tradition.

Further, Oha posits that the act of praising is performed in many cultures as a means of encouraging positive behaviour in those who are praised, although we know that in some cases it could be hypocritical. Additionally, Oha (2009) states that within the Igbo cultural context, praising, as an ideal positive reinforcement act, is justified with the wise saying that *E too dike na nke o mere, o mechie ozo* 'If a great person is praised for his or her achievement, he or she would achieve more'". Like the saying of the Igbo, praise names are used sometimes among the Bemba Christians to praise God for his mighty works in their lives, to appease him so that he can intervene in their affairs.

Oha (2009) posits that praise-naming is a cognate semiotic act through which obligations and expressions of abilities and achievement are communicated, in other words, the praise name is not just an identity, but also a text that functions in the social context of relationships, power differentiation, and reconstructions of goals. Further Oha (2009) states that just like all personal names, praise names possess structures of meaning that relate to philosophical and cognitive experiences. Oha furthermore states that Praise names as part of proper names, they are not mere linguistic expressions but are also indicators of experiences. The Bemba Christian praise theonyms indicate the experiences of the Bemba Christian society in realation to God and their environment. This work has informed this study on praise names.

Anindo (2016) did a research on *A Morphosemantic Study of Toponyms: Lulogooli Place Names*, where the findings of the study indicated that Lulogooli toponyms do

follow distinct morphological patterns of formation and derivation is the main one and others being inflection and compounding. It was also found that toponyms can be classified morphologically into those same patterns as derived, inflected, compounded and those following no pattern.The results of the study showed that the meanings of morphemes contribute to the overall meaning of Lulogooli toponyms. This study informed the current study on the morphological processes or patterns of formation of names and how morphemes contribute to the overall meaning of names.

Filani and Melefa (2014) carried out a research on *A Socio-semiotic Study of Nicknaming among Undergraduates in a Nigerian University*. They argued that the concept of name and naming is not just a tool for constructing identity; it is an important signification system in African cosmology. Their paper explored nicknaming as a signification tool for identity reinvention from a socio-semiotic dimension. Filani and Melefa argued that for social semiotics, meaning emerges out of the concerted intercourse of humans, each with differing motives, goals, and outlooks. In social semiotics, meaning relies on use or practice as meaning relies on the consequences of social action.

Data for the study was sampled purposively from students' halls of residence at the University of Ibadan and analysed using insights from socio-semiotic theory of sign. Each nickname is taken as a word, that is, a linguistic sign that is created through a morphological process. Filani and Melefa (2014) used word and paradigm approaches as model of morphological analysis to identify the morphemes in the nicknames which were collected. After identifying the component morphemes of these nicknames, the item process was used to uncover the morphological processes involved in the creation of the nicknames, which included:

a) Coinage, a process whereby a language user deliberately creates a new word or inadvertently uses a word in a particular context for effective communication. In the situation studied, there were instances where the students deliberately created names that were previously not existing and purposively attached meaning to them. In several instances, the meaning is got by ostensive definitions. There were also instances where already existing lexical items acquired new meanings, that is, they were not names of persons but were used as nicknames for the bearers. For example, Locosuma (which is coined for the bearer who, as a female student, wears too much

make up that makes her look unattractive; its creation is probably inspired by the students' knowledge of Japanese sumo wrestlers, Yokozuma).

b) Affixation,

c) Blending (e.g Alovet from the bearer's name Alóńgé and his department Veterinary),

d) Compounding (e.g 'Slim shaddy' from the bearer's physical features. The bearer is dark in complexion and slim),

e) Clipping (e.g Sege from Ségun), backformation (Wendy from Olawande) etc.

This approach sees the morpheme and not the words as the basic unit of grammar.

The second part of the study, which is the concept or meaning to which the sign (nicknames) refers, was read following socio-functional approach of social semiotics, where the social functions the nicknames perform are identified through their indexical links with the signs in which they are represented. In application to nicknames, apart from functioning as means of identification in the context where these are created and used, it was observed that they also perform the following functions: (1) indicate a behavioural pattern e.g. Gallas, the name of a professional footballer. The bearer of the nickname is so labelled because he plays football like Gallas, a professional footballer, (2) inform about a particular trait or character or ability, for instance, Plato (name of a philosopher) for a student who is highly eloquent and outspoken, (3) hide identity or traits especially in instances where they are derogatory biases and negative interpretations or meaning, for instance, sisi kamo (the bearer though a male is believed to behave like females).

The use of anglicised nicknames was observed in the study. The students' propensity for using anglicised nicknames shows their desire to showcase their sense of modernity. The adoption of anglicised nicknames is deployed by the students as a socio-semiotic tool to subtly reject the identity that is captured in the names given to them by their parents. It presents them with the tool for self-reformation and reinvention. The use of irony in names was observed to be a common tool for reinvention, especially with those instances where the nicknames were given as derogatory labels to redesign the identities of the concerned personalities. It was observed also that others use nicknames to project a sense of reinvented self, especially in instances where the nicknames were the creations of the individuals concerned.

2.4 Linguistic studies on theonyms in Africa and outside Africa

Al-Azmeh (2011) wrote on the character and possible provenance (origin or derivation) of the divine name Allah which became ultimately the supreme theonym in the Quran. Part of the current work also focused on the provenance, that is origin (etymology) and derivation (morphology) of Bemba theonyms. Al-Azmeh collected data from the Quran (a scripture for Islam). The current researcher also collected some of the Bemba theonyms used in the study from the Bemba Bible (a scripture for the Bemba Christians).

Neutriann (2016) evaluated the origin and meaning of (EL) Sadday with regard to its etymology and religion-historical plausibility. Neutriann collected data from the Bible and extra-biblical sources from Palestine. He argued that, it is only the derivation of Sadday from the Egyptian deity 'Shed' remains convincing under both criteria and thus deserves a close look. Analysis of biblical and extra-biblical sources from Palestine indicates that the motifs associated with Sadday are comparable to those of Shed and moreover that these motifs are iconographically represented in Palestine. The paper argues that (EL)-Sadday takes it's origin from Shed and that the biblical use of this name can be better be understood in this context.

French (2014) did a study on a new etymology of an Old Icelandic theonym, Gefjun. He argued that the name of a deity or god often reveals something of their character, and can shed light on obscure elements in the mythology. Unfortunately the prehistory of a word is itself often obscure, and care must be taken not to project a meaning onto a word that was never truly there. The goddess name Gefjun has long been considered to mean 'the giving one', and the goddess interpreted as a generous deity of vegetation, but warns that the superficial similarity of the name to the word gefav 'to give' is not reason enough to come to such a conclusion. As Sturtevant (1952, 166-167) pointed out, the root-final jin of Gefjun would have caused i-umlaut of the root vowel, indicating an earlier *a. French (2014) states that there is much evidence to suggest a connection to OI gǫfugradj 'noble' and Goth. gabeif. 'riches' but the nature of that connection is unclear. One possibility is that the name Gefjun is a deverbal from an unattested *gefja, pret. *gefjaði. Another is that it is a "Hoffmann formation" derived by the same manner as Óðinn, þjóðann, and possibly

some goddess names as well. This essay considers the etymology of Gefjun through comparative linguistics and investigation of Icelandic manuscript sources. In the end it is concluded that the word is most likely a Hoffmann formation meaning ‘she who rules/pertains to *gaƀī’, and possible meanings of *gaƀiare considered. French (2014)’s study informed the present study on the morphology and etymology of theonym. The information was useful in the understanding of the two objectives of this study on the morphology and etymology of Bemba theonyms.

2.5 Theological studies on theonyms in Africa and outside Africa

It should be acknowledged that Africans are religious people who believed in the existence of the Supreme Being even before the coming of the European Missionaries. It is contested that before European missionaries came to Africa, “in the old African society God’s existence was never questioned”, (Pheko, 1969:11). African forefathers were very much aware that nature and the whole creation could not have come into existence without a maker, they believed that the ‘Great One’ (God) had created everything and was source of everything and had different African names (Daneel, 1970). Therefore, the concept of God was well known in Africa before the European Missionaries.

Further, Pheko, (1969:12) states that, “the God of the Bible is the same God whom our forefathers knew by various names, they believed he was above all things.” When these European Christian Missionaries came into Africa and converted Africans into Christians, they had to use these same African local names Africans were using for their ‘Supreme Being’ or ‘Great One’ into translating their scripture (Bible) into various respective African local languages. In support of this, Daneel (1970:36) states that, “when the Missionaries translated the Biblical Message into Shona, they found ‘Mwari’, the most suitable term to use for God (Elohim), the father”. The name ‘Mwari’ in Shona means the force behind Creation (David, 2012).

The Shona had according to Nkomo (2015) interest in cosmological issues just like any other societies, their attempts to explain how the world came about led them into religious speculation and they concluded that the world came from “Musiki” or “Mwari” (the most powerful Spiritual being who created the heavens and the earth and sustains all things) or “Nyadenga” (He who dwells in the Heavens). It was

undoubtedly the most effective term to use in the Bible translation, but the traditional associations were so strong, that some of the pre-christian attributes were simply transferred to the Biblical God in the minds of many active Christians." Just as the Bible was translated into Shona so was it done into Bemba language. "The first Bemba translation of the New Testament Bible produced by the Missionary Fathers appeared in 1923," (Spitulnik, 1998:38).

Healey and Sybertz (1996) conducted a research on African names, titles, images, descriptions and attributes of God to mention a few, gathered from 102 local African languages in African countries. The list of names of God gathered are sum total of both pre-christian names (names used for God before Christianity was introduced in Africa) and post-Christian names (the enculturation process which include adapting universal names for God in Africa. Healey and Sybertz concluded that African names of God offer an insight into how Africans feel, think and the beliefs they have about God.

Kleing (1992) presented work on the use of giving names to God. He argued that God gave the Israelites his name, for by his name they had access to him personally. They could address him; they could gain his attention and communicate with him. In his name they could represent him and speak for him as he himself determined. As God gave the Israelites his name, they had him as their God. Kleing argued that there are many names for God in the Bible and each of these has its own origin and use. Among all these names, the name YHWH stands out by itself. It was used for appellation of God, to show the uniqueness of God; it was given for petition and proclamation, as well as a way of approaching God. This name was so sacrosanct that the Masorectic replaced it with Adonary which means 'my Lord'. Elohim is a common noun for all the deities and super natural beings in Hebrew, for the Supreme God, article 'the' is added to avoid any reference to deities. Elohim is used to speak of the general activities of God in the world.

Yet another study on theonyms is the work of Daneel (1970) who conducted a research among the Southern Shona on the God of the Matopo Hills. Daneel conducted a field research case study among the Shona people. He argued that the main attributes ascribed to Mwari, the Supreme Being are clearly reflected in many

traditional names which missionaries found to be present in Shona religion when they arrived towards the end of the 19th century. These names are derived from the verbs of his abilities which names have direct connotation. When the missionaries translated the bible message into shona, they found 'Mwari', the most suitable term to use for God (Elohim), the father. Daneel (1970)'s research is related to Omari (1971) who conducted a study on the High God among the Vasu of Tanzania. Omari argued that the Asu (people of Vasu religion) believed in one High God who was known by many different names but the names referred to the same one High God, names such as Kiumbi, Izuva, and Mrungu. Ancestors were not considered to be Mrungu.

In his part of his research on *Traditional Zambian Eschatology and Ethnics Confronting the Advert of Christianity*, Mwewa (1977) presented the traditional Zambian concepts of God that has been passed on by word of the mouth through proverbs, names of God, myths, riddles and folks-songs about God's manifestation and his role in the world. Mwewa claimed that the creation of man and everything that exist in the universe is attributed to one Supreme Being. This highest being, God, is designated in Zambian language by some different names and has different names presenting him as creator. This creator is regarded as the origin of every good gift; life, health, fertility, rain, peace and even good luck in hunting. The Supreme Being is called by different names according to his other abilities.

Kibicho (1978) researched on the concept of God among the Kikuyu in Kenya. He carried out a research on the Continuity of the African conception of God into and through Christianity, a Case of Kikuyu, a study in Kenya. Kibicho argued that the Kikuyu like most African people, had a basically monotheistic conception of God. His chief name is Ngai which is derived from the infinitive verb 'kugaya' (to divide or distribute). This signifies that as creator, sustainer and ruler of all, God is the ultimate giver or distributor of all things to all, who are his children as he wills. He is called by different names such as Mugai, Mwene-Nyaga, Nyene, Murungu, Githuri, and Baba.

In his study, Makumba (2006) argues that God is unnameable, he cannot be grasped in his essence, and no name is worth enough to be attributed to him. God is ineffable,

he is transcendent and incomprehensible. Although numerous names can be used to signify God, he is unnameable because names signify essences but for God, his essences simply means his essence or is identical with it. Therefore, no single name can sufficiently express his essence. These names however, signify divine essence in an imperfect and incomplete manner, the names that are given to God cannot grasp his essence as such but rather his essence as understood from creatures. No name could be therefore applicable to God in a substantial way. Further, Makumba argues that the names of God mean the same reality, God; but they do so by way of different aspects in which this reality manifests itself through different effects. Though the names of God signify the same reality, they are not however synonyms because they signify different notion. Their significance is different but they allow expressing what God is through different names as single concept cannot grasp God because he transcends human knowledge. As a result a number of different concepts and names are used to express his perfection. The attributes of God are identical with his essence, hence no difference exist between the attribute themselves and divine essence. The Most proper name for God which has some priority place among other names is that which God gave to Moses 'I am who I am" in Exodus 3:13-14 .This is because it signifies the very act of his existence identical to his essence, its universality comprehending all in itself and its consignification signifying his existence in the presence which applies to God who has no past or future exists in the eternal now.

Amitai (2009) presented an article on reflections upon Divine Names and Attraction of God to Israel. According to Amitai, a name tends to define the character of the named thing in essence. He argued that divine names have different significances and different levels of meaning. All the names of God occurred in the scripture originates from His actions except for His name Tetragrammaton.

2.6 Theological Studies on Theonyms in Zambian

There was a "broad uniformity in the religious beliefs of Zambian people five hundreds years ago. There was a general belief in a High God called by different names, usually called Nzambi, Lesa or Leza", (Roberts, 1976:73). Bembas called their supreme being 'Lesa' and many other different names.

In his part of his research on *Zambian Traditional Religion, The Basis on which to Build Authentic Christianity in Zambia: Inculturation*, Milimo (2018) did research on 'The Praise Names and Titles given to Lesa the Supreme Being. According to Milimo, the Bemba people of Kasama archdiocese traditionally have given Lesa the Supreme Being many praise names and titles which are very rich in meaning. Milimo argued that these praise names and titles have no English equivalence to convey the deep meaning for some of them. Among the praise names and titles discussed in his work are:

(i) Kabumba which means moulder, it comes from the verb '*kubumba*' which means to mould. The activity of moulding is associated with women when moulding clay pots. It means Lesa / God is a creator or moulder of everything. According to Milimo, although Bemba language does not indicate whether God is masculine or feminine or both, Milimo presented God as masculine in his work.

(ii) Kabumba wa fintu fyonse literally translated as 'moulder of all things' like Kabumba, this praise name is derived from a verb kubumba. God is recognised in this praise name as the one who moulded, made or manufactured everthing that exists on earth.

(ii) Kabumba wamulu ne calo translated as 'Moulder of the heavens and the earth'. In this praise title God is recognised to be responsible for the existence of everything on earth and in heaven.

(iv) Shicaibumba 'one who moulded or created him or herself. Thus God is recognised as having created Himself.

(v) Shakapanga, the praise name which comes from the word kupanga which means to make or construct where God is perceived as the one who made or constructed everything that exists on earth.

(vi)Chimbamilonga literally translated as 'Digger of rivers', presents God as one who is responsible for the existence of all water sources which provide people with the water they need in their lives.

(vii) Umwine nkuni na Menshi 'Owner of all firewood and water'.

(viii) Munshifunkatilwa, one whose strength and power cannot be contained by anyone or anything.

(ix) Shimukokota nsono: Insono are tough and very hard stones or pebbles. As *Shimukokota* God chews these stones like one would chew sugar cane or something

soft. The title therefore, means the God who does the impossible, one for whom nothing is too hard to do.

(x) Katebebe: The One who reigns above everything else.

(xi) Nsamfyamanika: One who covers the earth with vegetation.

(xii) Shimwilili: The One who lives forever, that is, He is eternal.

(xiii) Shimwelenganya: He who does the unimaginable, the impossible or miraculous and He is behind all things and creations.

(xiv) Shimwitwapakakala: The One to call upon (for intervention/ assistance) when in the midst of the hardest of situations and most difficult struggles or battles.

(xv) Chitwemambo: The Supreme One, the Almighty One, the Absolute One.

(xvi) Mwine manga literally translated as 'Owner of Witchcraft' but means one who has power even on or over witches.

(xvii) Imfumu pasha mfumu shonse literally translated as 'chief of all chiefs'.

Though Milimo's work has informed this study as it has provided some of the meaning of some Bemba Christian Theonyms, it has not provided any of their morphological structure nor etymology.

2.7 Conclusion

It is therefore, worth noting that reviewing the available literature conducted on theonyms and onomastics in general, no study stands out to have conducted a morphological structure and social semiotic analysis of Bemba theonyms though many have studied; morphology and semantics (meanings) of anthroponyms and nicknames (Hang'ombe and Kasongo respectively); significance of personal names in Africa as meaning bearing linguistic signs; and other presentations and acknowledgements of God as a Supreme Being having different names with different meanings as well as some Bemba praise names for God by Milimo. These different works conducted earlier however, provided knowledge and the foundation where the argument of the knowledge gap in onomastics which requires a research was built.

2.8 Summary

This chapter has reviewed selected works that were consulted in this research. It has been noted from the literature reviewed that most of the anthroponyms, toponyms and theonyms are derived from some parts of speech like nouns, verbs and adverbs

hence having some morphological structures. It has also been noted from the studies reviewed that these names are meaningful and have meanings which are significant to the society which ascribe to them and that they also contain some etymological features.

CHAPTER THREE
THEORETICAL FRAMEWORK

3.0 General

The previous chapter presented literature review which was done in line with the present study. It presented some works related and relevant to the study and later presented the justification for the current study. In this Chapter, however, I present the theoretical toolkit informing the study.The study engaged an eclectic theoretical framework, which includes lexical morphology, social semiotic and phenomenology.

3.1.0 Lexical Morphology

Lexical Morphology is a branch of morphology which deals with the lexicon, the collection of lexemes in a language. Lexicon consists of lexical items which are the fundamental building blocks of morphological structure. The lexicon includes all words and any linguistic unit (morpheme) found in a particular language with their meanings and rules that are used in the formation of words or lexemes. Lexical morphology (LM) involves the formation of words or lexemes in a particular language through the attachment of words or linguistic units (morphemes) found in a lexicon of that particular language. It is concerned with the formation of words using derivation and compounding. Words are formed using phonological and morphological rules which are found in the lexicon where the rules are organised in blocks or strata, one below the other, (Katamba, 1993; Nkhata and Jimaima 2020). Central to lexical morphology is the principle that the morphological component of a grammar is organised in a series of hierarchical strata (Pesetsky, 1979 and Kiparsky, 1982). Using lexical morphology, “words are formed by joining morphemes in the lexicon, where affixes must obey their subcategorization frames”, (Jeseen, 1985:75).

Lexical morphology, as a theoretical model was initially proposed in Pesetsky (1979), and later elaborated in Kiparsky (1982). This work adopted lexical

morphology to analyse the morphology of Bemba theonyms. There are "two basic approaches to morphological analysis: the analytical and synthetic", (Agbeyangi and others, 2016:8). This study has used analytical approach which is involved with the breaking down of words into morphemes. Lexical morphology was used to segment and identify the morphemes that constitute Bemba theonyms, which are formed through derivation and compounding, thereby identifying their (Bemba theonyms') morphological structure. An important feature of lexical morphology is that, "it is the word, rather than the morpheme, that is regarded as the key unit of morphological analysis", (Katamba, 1993:89). The study therefore, analysed Bemba theonyms as names are presented as words as it can be observed from Houis (1983:8) when he stated that "... names are practically not distinct from other linguistic signs (words) at the level of form and morphology..."

3.1.1 How lexical morphology has been applied to the current study

It is important to state here that lexical morphology promises to be a useful theoretical toolkit as it avails theoretical lenses through which word formation is performed. In particular, LM privileges derivation over inflection. Considering the kind of data collected for this study, most of which show processes of derivation and compounding, LM was seen to be the most appropriate theory as it deals with derivation and compounding.

Further, it is instructive to underscore that the study has restricted itself to the derivational and compounding aspects of LM as they operate at tier 1 and 2. Derivation is dealt at level 1 and 2 which mainly guide on how affixation should be transacted, starting with the regular and ending up with irregular. According to Kiparsky (1983) in Katamba (1993), stratum 1 deals with inflection and irregular derivation while stratum 2 deals with regular derivation and compounding. Bemba theonyms being generally formed through derivation and compounding, it was therefore imperative to use LM to break down them into their morphemes so as to establish their morphological structure.

3.2. Social Semiotic Theory

Social Semiotic includes the study of how people design and interpret meanings, the study of texts, and the study of how semiotic systems are shaped by social interests

and ideologies, and how they are adapted as society changes (Hodge and Kress, 1988). Social Semiotic holds the view that meanings arise from a shared social cultural understanding, (Hodge and Kress, 1988; cf. Jimaima 2016; Jimaima and Banda 2019; Banda and Jimaima 2015; Banda and Jimaima 2017). In addition, social semiotic theory is "interested in meaning in all its forms. In the theory, "'the social' is generative of meaning, of semiotic processes and forms, hence the theory is a social-semiotic one," (Kress, 2010:54). Kress and others (2005, 3) affirm that meaning is made by individuals, who act in social environments and use socially and culturally shaped available resources (cf. Jimaima and Simungala 2019; Nkhata and Jimaima 2020; Jimaima and Banda 2019a).

The basic element of semiotics is the sign, a fusion of form and meaning, (Kress 2010). The genesis of signs lies in social actions, (Kress, 2010:54). Signs materialize societal knowledge, beliefs and values for specific audiences and purposes (Kress 2010). Signs reflect the social histories of both the sign makers and sign users, which would potentially reflect language choices and use in a transformative way within these emplacements. Kress (2005: 76) puts this idea as follows:

> the social is in the sign; it is not a question of a correlation between an autonomously existing sign, and an external social reality, of a context around the sign, or around the text as complex sign. The sign is fully social, the social/semiotic agents expressing their sense of the social world at a particular moment, and of their affective response in it.

The notion of metaphor in Kress' (2010) social semiotics plays a central role in what he calls 'naming'. He in fact equates signs to metaphors by advancing that all signs are metaphors. All signs are always newly made. So metaphors as signs are always newly made, in specific environments, for specific audiences and purposes, arising from the rhetor's interest, the designer's use of available semiotic resources in an awareness of the requirements of the social environment, (Kress 2010:30).

Signs exist in all modes, so that all modes need to be considered for their contribution to the meaning of a sign-complex. According to Kress (2010), meaning exists only as it is materialised in one or more modes. The question of modes includes that of semiotic resources. For example, following Bezemer and Jewitt (2010, 184), we consider that:

> Social semiotics assumes that resources are socially shaped to become, over time, meaning making resources which articulate the (social, individual/affective) meanings demanded by the requirements of different communities. These organised sets of semiotic resources for making meaning (with) are referred to as modes.

Van Leeuwen (2005) states that 'semiotic resources' include semiotic modes such as language, gesture, images and music along with food, dress and everyday objects, which, according to him, carry cultural value and significance. People express meaning through their selection of the semiotic resources that are available to them at a particular moment, (Moro and others, 2019).

Social semiotics focuses on social meaning-making practices of all types, whether visual, verbal or aural in nature, (Thibault, 1991). These different systems for meaning-making or possible "channels" (for example speech, writing, images) are known as semiotic modes, they can include visual, verbal, written, gestural or musical resources for communication. They also include various "multimodal" ensembles of any of these modes (Kress and van Leeuwen, 2001).

Society uses language to communicate and interpret ideas about the world (environment) in which people live in, people connect ideas and interactions into meaningful texts and making them relevant to their context, (Halliday, 1978). The names given to God by the Bemba society provide or portray a lot of information about their environment and beliefs they hold. The researcher therefore, engaged social semiotic to study how Bemba theonyms are designed and interpreted, how theonyms are shaped by social interests and religious beliefs, and how they are or have been adopted and adapted as Bemba society changes or has changed .

Bob Hodge in Semiotics Encyclopedia Online states that:

> the influential linguist Michael Halliday's Language as Social Semiotic, (1978) introduced the term 'social semiotic' into linguistics. For him 'the formulation "Language as Social Semiotic" means interpreting language within a socio-cultural context, in which the

> culture itself is interpreted in semiotic terms' (1978:2). Bob Hodge and Gunther Kress's Social Semiotics (1988) developed the term 'social semiotics' in a more fully semiotic framework. From 1991 the journal Social Semiotics, influenced by both, provided a forum in which over a number of years different academics have given their own inflection to the term.

Further, Bob Hodge in Semiotics Encyclopedia Online posits that these three sets of influences have had different agendas and trajectories which enhance social semiotics, and each opens up specific connections with other fields of inquiry, within semiotics under that name, and beyond. Halliday was primarily a linguist. The 'social semiotic' for him contested the usual linguistic separation of language from its social nature, while at the same time beginning to expand its base beyond the verbal. Hodge and Kress were influenced by Halliday, and added a diverse semiotic base, integrating the sometimes rival traditions of Saussure and Peirce. They also gave a critical inflection to the 'social', drawing especially on Marx and the Marxist tradition

Van Leeuwen in his book Introducing Social Semiotics stated that social semiotics "is not 'pure' theory, not a self- contained field" but "a form of inquiry" that "comes into its own when it is applied to specific instances and problems," (Van Leeuwen, 2005:1). It is thus a theory that is both an 'appliable' (Halliday, 1985) and necessarily agile and interdisciplinary (Djonov and Zhao, 2017). Social semiotics enquiries pursue three central goals:

> Collect, document and systematically catalogue semiotics resources – including their history; investigates how these resources are used in specific historical, cultural and institutional contexts, and how people talk about them in these contexts- plan them, teach them, justify them, critique them and contribute to the discovery and development of new semiotics resources and new uses of existing semiotics resources (Van Leeuwen, 2005:3).

Central to Van Leeuwen's theory of social semiotics is the notion of 'semiotic resource', which reflects Halliday's (1978) model of language as a social semiotic resource whose meaning-making potential is dynamic, simultaneously shaped by and

shaping the social contexts in which it is employed. Semiotic resources have "a meaning potential, based on their past uses, and a set of affordances based on their possible uses, and these will be actualised in concrete social contexts where their use is subject to some form of semiotic regime", (Van Leeuwen, 2005: 285).

3.2.0 Semiotics

Semiotics is from a Greek root semeion. It has been commonly theorised as a study of signs which has a long well-known history. It involves the way meaning is communicated (Berger 2010). According to Berger (2010) and Danesi (2004) in Jimaima (2016:85-86):

> in medicine, Hippocrates (460 – 377 BC) was preoccupied with the association between signs and medical symptoms while philosophers such as Plato (c. 428 – c. 347 BC) and his pupil Aristotle (384 – 322 BC), St Augustine (AD 354 – 430), and Locke (1632 – 1704) who came after Hippocrates are said to have equally applied signs in their works It was, however Locke, who used the concept semeiotics for the first time and laid out a solid footing for philosophical inquiry with regard to the relation between concepts and reality. Despite this attempt by Locke in 1690 to localize semiotics as a body of inquiry in philosophy, the study only received active attention in the late nineteenth century by the Swiss linguist Ferdinand de Saussure (1857 – 1914) and the American philosopher Charles S. Peirce (1839 – 1914).

Although there has been this long and well-known history of semiotics, Jimaima (2016) posits that modern semiotics is associated with Ferdinand de Saussure and Charles S. Peirce. Their involvement in modern linguistics, particularly Ferdinand de Saussure, can be observed in grammars that were formulated based on the semiotic system and Saussure's belief about linguistics being the most advanced study of any semiotic system in the twentieth century, (Kress 2010). This resulted into Charles Morris (1901 – 1979) regarding syntactics, semantics and pragmatics as they are used today based on semiotics (cf Jimaima, 2016). Similarly Roman Jakobson (1896 – 1982) advocated the use of motivated signs which are thought to be signs frequently used to represent the world through simulation as result of the preceding influence in field of semiosis (cf Jimaima, 2016). The works by Roland Barthes (1915 –1980)

which show the effective nature of semiotics in unpacking meanings contained in concepts and mundane performances can also be traced back to the nineteenth century theorization about the sign system (Danesi 2004).

Halliday (1994) theorized Saussurean semiology and Peircean semiotics to linguistics, producing an insightful, analytical working toolkit, which he named as Systemic Functional Grammar. One of the two central tenets of Halliday's systemic functional linguistics from an analytical framework is that every act of communication simultaneously constructs three broad types of meaning, or 'metafunctions':

> ideational/ representational-representing patterns of experience (as configurations of processes, participants and circumstances) and the logico-semantic relations between them; interpersonal/ interactional-enacting social interactions, relations, attitudes, and values and textual/ compositional-interweaving ideational and interpersonal meanings into cohesive and coherent units, that is texts (Halliday and Matthiessen, 2004).

Halliday (1994) came up with a multimodal discourse analysis, which is multidimensional in its being as it brings together ideational, personal and text meanings within one framework. In fact, Halliday (1994: 41) states that "systemic theory is a theory of meaning as choice, by which a language, or any other semiotic system, is interpreted as networks of interlocking options." Further, Halliday (1994: 52) adds that "the systemic network is a theory of about language as a resource for making meaning," and in doing so, he "follows Saussure in his understanding of the relationship between the system of language and its instantiation in acts of speaking; although not in his implied conclusion."

3.2.1 Saussurean Semiology (1857 – 1913)

In the book *Course in General Linguistics*, published posthumously in 1915 from his lecture notes by his students, Saussure (1857 – 1913) postulates that "language is a system that expresses ideas" (cited in Berger 2010). Saussure founded the idea of semiology as the science of signs. A sign is a conceptual object consisting of signifier (the name of sign) and signified (the concept, referred idea in mind or meaning). Thus, in language especially when viewed as a system, one has the signifier and

signified, whose relation "is not natural but arbitrary and based on convention" (Berger 2010:5). The notion of arbitrariness allows for change of meaning of signs over time, which is why, in studying signs, Saussure asserts that one can opt for either diachronic approach or synchronic approach (Berger 2010). Further, because the relation between the signifier and signified is based on convention, no sign has inherent meaning by itself but that "its meaning is always a function of its relationship with other signs" (Berger 2010:7; cf. Danesi 2004). Scollon and Scollon (2003) used the term dialogicality to show the dependability of signs on each other for meaning. No wonder, Berger (2010:7) explains how Saussure views words as signs, "and that the meaning of a word depends upon the context in which it is found." Thus, meanings are mobile and not tied to concepts; they are context based.

3.2.2 Peircean Semiotics (1839 – 1914)

Richard J. Parmentier (1994) in, *Signs in Society Studies in Semiotic Anthropology*, offers a comprehensive summary of the Peircean semiotic system and its relevance to studies that are couched in social, historical and cultural phenomena due to the fact that for Peirce, signs are embedded in society which uses them. To achieve this, Peircean semiotics is built on the three-tier concepts: sign, object, and interpretant also referred to as representamen, object and interpretant, respectively (Parmentier 1994:xiv, Danesi 2004:26). The triadic semiotic system of Peirce has an overarching sense of mediation enabled by the notion of interpretant (Parmentier 1994). Ascending partly from this, Parmentier (1994:3-4) claims that:

> for our cognitions to involve true knowledge…object and sign must be connected in such a way that the former (i.e. object) 'determines' – specifies or specializes – the character of the latter (i.e. sign) which represents it. So there must be some kind of principled linkage or reason, what Peirce calls the 'ground,' between the two if the sign is to become a mediate realization of the object in this process of constantly developing knowledge-communication.

Thus, Peircean semiotics presupposes semiotic users' foreknowledge of the relation between object and sign in order to arrive at the correct meaning of the sign mediated through the interpretant. For example, for someone to correctly deduce the iconicity between a picture and the individual it represents, both the represented individual in

the picture and the picture should be familiar to this consumer of the icon. In the same vein, indexicality between a sign and the object should be historically and culturally established within the consumer society, and the same is true for symbols (Parmentier 1994, Danesi 2004). Social semiotics theory has been used in this study to interpret the meaning and establish the etymology of the Bemba Christian theonyms according to the culture and knowledge of the Bemba Christian society.

3.3 Phenomenology

Phenomenology is derived from a Greek term 'phainomenon' which means 'appearance'; hence it is the study of appearances as opposed to reality. Phenomenology is "the study of human experiences and of the ways things present themselves to us in and through such experience", (Sokolowski, 2000: 2). It is also defined as the study of experience and how we experience things, (Locke, n.d). He further states that phenomenology studies structures of conscious experience as experienced from a subjective or first person point of view, along with its 'intertionality'(the way an experience is directed toward a certain object in the world), leading to the analysis of conditions of possibility of intentionality, conditions involving motorskills and habits, background social practices and often language.

As applied to the research, phenomenology is the study of phenomena: their nature and meanings, concentrating on the way things appear to us through experience or in our consciousness where the researcher provided description of lived experience. Phenomenology focuses on people's perception of the world in which they live in and what it means to them; people's lived experience and the way meaning arises in experience, (Langdridge, 2007). It is according to Kabaso (2016:71) a kind of qualitative research in which the researcher identifies the 'essence' of human experiences concerning a phenomenon. Understanding the 'lived experiences' makes phenomenology as a philosophy as well as a method, and the procedure involves studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationships of meaning.

Phenomenology helped the researcher in this study to concentrate on the way Bemba Christian Theonyms appeared to the researcherthrough experience to provide rich

and deeper descriptions of lived experience, by presenting their (Bemba theonyms) meanings.

3.4. Thematic Analysis

Thematic analysis is used in qualitative research and focuses on examining themes within data. This method emphasizes organization and rich description of the data set. “Thematic analysis is one of the most common forms of analysis in qualitative research”, (Greg, 2012:11). It emphasizes pinpoints, examines, and records patterns or themes within data. Themes represent levels of patterned response or meaning from the data that is related to the research questions at hand. Themes are patterns across data sets that are important to the description of a phenomenon and are associated to a specific research question. Determining what can be considered a theme can be used with deciding what is common. Themes are identified through a rigorous process of data familiarisation, data coding, and theme development and revision. Therefore, thematic analysis summarizes the data content and draws relationships between distinct codes to produce a social meaning shared by the examined population sample. Hence thematic analysis was used in the study to identify themes and classify theonyms according to their meanings.

CHAPTER FOUR
METHODOLOGY

4.0 General

This chapter presents a detailed methodology, that is, the methods and techniques used in data collection and analysis of the morphological structure, social semiotic and etymology of Bemba theonyms. It further discusses some ethical considerations which were undertaken in the study.

4.1 Research Methodology

Methodology is a systematic and scientific procedure of data collection, compilation, analysis, interpretation, and implication pertaining to any research", (Bajpai, 2011). It is "an important tool for research, it determines how the conclusions and findings of the study will be reached. It further specifies the precise stages, guidelines and parameters through which objectivity can be achieved in a research", (Mambwe, 2014:92). The study applied qualitative research approach which is the collecting, analysing and interpreting of data by observing what people do and say. It refers to the meanings, definitions, characteristics, symbols, metaphors, and description of things.

Qualitative research is much more subjective and uses very different methods of collecting information, mainly individual, in-depth interviews and focus groups. Qualitative research seeks to describe and analyse the culture and behaviour of humans and their groups from the point of view of those being studied, (Kombo and Tromp, 2006). It is especially effective in obtaining culturally specific information about the values, opinions, behaviours, and social contexts of particular populations, (Denzin and Lincoln, 2000). Qualitative research can be said to be a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live, (Holloway, 1997). They seek answers to questions that stress how social experience is created and given meaning. It is about what or how people interpret or make sense of their word, qualitative research was applied in the study to present how Bembas interpret or make sense of theonyms. Qualitative is done through a small group of participants in order to obtain a richer description of the phenomenon in question (Masenya, 2018). It uses natural setting, flexible strategies and interactive interviews, focus group discussions and questionnaires

which this study has used. It describes the methods applied in carrying out the research study organised under: research design, research site, population, sampling techniques, research instruments, data collection and analysis.

4.2 Research Design

Every ideal research study has a structure or frame which elaborately defines the steps to be pursued right from the beginning to the end in the process of executing the work. This structure is outlined in a way that seeks to provide answers to the research questions set out in the study", (Mambwe, 2014:88). Therefore, a research design is an overall structure of how research is to be conducted or done in a particular study so as to answer the research questions set out in a particular study. A research design is "the conceptual structure within which research is conducted, it constitutes the blueprint for the collection, measurement and analysis of data", (Kothari, 2004:30). It has also been defined as a plan or strategy which moves from the underlying philosophical assumptions to specifying the selection of respondents, the data gathering techniques to be used and data analysis to be done, (Maree, 2007). It is "a systematic arrangement of procedures and methods used during a study and sets the logic by which researchers make interpretations at the end of their studies to avoid haphazard approach", (Tshuma and Mafa, 2013:115). This study used a descriptive research design which aims at describing the state of affairs as they are at present. It is concerned with conditions, practices, structures, differences or relationships that exist, opinions held, processes that are going on or trends that are evident.

4.3 Research Site

The sample for this study was drawn from Northern Province among the Bembas in Mungwi and Kasama districts in chief Chitimukulu and Mwamba respectively. This is due to the fact that these districts are among the areas where the early Christian Missionaries first settled among the Bembas and where Standard Bemba is spoken. Data were drawn from chief Chitimukulu in Malole area in four villages (Fele, Kabamba, Chundu and Mutamba) and in chief Mwamba in Itamina and Muchilingwa village surrounding the first missionary stations, Chilubula.

4.4 Population and Sample Size

A population is any target group of individuals that has common characteristics that are of interest to the researcher, (Best and Khan, 1993). A sample is "a group of individuals or cases selected from all the possible respondents in a population in which the study is being conducted", (Tshuma and Mafa, 2013:122). It can also be a small group of the total set of objects, events or people, which together make up the subject of study, as defined by Seaberg (1988). This makes the researcher to choose in a proper manner the restricted set of individuals, object and events from which the actual information would be drawn to rationalise the collection of data, (Jimaima, 2014). The concern of qualitative studies is not about the representation but rather about understanding the natural phenomena, (Flick, 2007). Sample is the subset of the population. Number of elements in the sample is the sample size.

From the areas stated above, a purposive sampling sample size of 40 respondents was drawn. Sample size in qualitative research is normally decided on the basis that the sample adequately answers the research questions up until new themes, categories and explanations cease to emerge from the data", (Jimaima, 2016:124). To this study, it meant to target a sample that was representative in relations to the research objectives and questions. Therefore, such a sample had to be drawn from the elderly with rich deep cultural knowledge, elderly enough to understand the vocabulary of standard Bemba.

The sample size was distributed as follows: 15 for semi-structured interviews, 15 for focus group discussion and 10 for questionnaire. Two of the 15 respondents for semi-structured interviews were Bemba Bible translators. The 15 respondents who were engaged in focus group discussions were made up of three (3) groups of 5 participants each. This is in line with Tshuma and Mafa (2013:129) who postulated that "…working with three focus groups would be ideal for a study with the first two groups giving considerable new information and there after the new insights rapidly diminish". A sample of 10 respondents with tertiary education was engaged in questionnaire as they were required to write answers in the questionnaire. The questionnaire was engaged to accommodate some of the respondents who were unable to be interviewed or take part in focus group discussions due to their busy schedules but whose knowledge was critical to the study.

4.5 Sampling Technique

Sampling is the process of selecting a sample. It is a process of selecting a number of individuals or objects from a population such that the selected group contains elements representative of the characteristics found in the entire group, (Orodho and Kombo, 2002). It is "the act, process or technique of selecting a suitable sample, or a representative part of a population for the purpose of determining parameters or characteristics of the whole population", (Kombo and Tromp, 2006:78). The researcher selected the appropriate individuals with suitable common characteristics suitable for the study. The researcher employed in this study a purposive sampling which is homogeneous sampling.

A purposive sampling is "one that is selected based on the knowledge of population and the purpose of the study", (Tshuma and Mafa, 2013:124). It is used so that individuals are selected because of some defining characteristics that make them the holders of specific data needed for study, (Maree, 2003). Certain groups or individuals are hand-picked to be part of the sample based on their relevance to the problem under study, (cf Tshuma and Mafa). The researcher engaged a homogeneous purposive sampling where a small sample with similar characteristics was picked and included in the study.

The researcher purposively selected elderly standard Bemba speakers with in-depth understanding of the Bemba culture who had been born and bred also lived in Bemba land for a longer period of time to have acquired its rich deep vocabulary to be able to explain the deeper meaning of Bemba theonyms. This was so as the study went beyond Biblical Bemba theonyms that is including the Bemba traditional theonyms which embraced Bemba culture. This is in line with Hang'ombe (2015) who observed that Tonga names are deeply rooted in Tonga culture, to understand and appreciate them, one requires to have a deep rich knowledge of Tonga culture. In the same vein Koopman (1990) posits that the ability to read between lines of the meaning of Shona names, depends upon a cultural continuity (cultural knowledge) in which language is embedded, and which is not open to all. Need for cultural knowledge is "context of situation" or "context of utterance" or expanded communicative interaction, (Epstein and Kole, 1998:266; Löbner, 2002:9 and Beattie, 1957) respectively. This was only possible in this study with only those who have grown up in the Bemba community,

who are able to participate fully in this expanded communicative interaction. To interprete, understand and appreciate the deep rich meanings of Bemba Christian theonyms, one has to socialise with the community and understand its culture. This is in consistence with Hang'ombe (2015) who stated that one's ability to decipher the cultural meaning of Tonga names is a result of complex social negotiations, learned and interpreted through socialization.

The researcher also engaged the clergy (Christian religious leaders) with the same characteristics as these are the people who use these names in their preachings or sermons as well as the Bemba Gospel song composers as they also include these different Bemba theonyms in their songs. The study also purposively included people who were involved in the translation of Bemba Bible from English into Bemba language. These Bemba Bible translators were required to answer some questions pertaining to why certain Bemba theonyms were not included in the Bemba Bible. They were also to answer whether the Bemba theonyms in the Bible were as a result of purely translation from the English Bible or an adoption from Bemba theonyms and other information related to the names of God in the Bemba Bible.

Besides having an in-depth understanding of Bemba culture, ability to speak standard Bemba and having deep rich Bemba vocabulary, respondents for questionnaire were selected based on their acquisition of tertiary education as they were required to answer open ended questions where they were required to explain certain things in a questionnaire in writing.

4.6 Research Instruments

Research instruments are tools used in the collection of data in a research. In this present study, the researcher used interview guide, focus group discussion guide and questionnaire as can be refered to the appendix. A simple list of Bemba theonyms from the Bible and songs, a digital voice recorder and a note book was also used.

4.7.0 Data collection

Data collection is "the process of disciplined inquiry through gathering and analysing of empirical data", (Best and Khan, 1993:25). It is also defined as the gathering of specific information aiming at proving or refuting of some facts, (Kombo and Tromp,

2006). They further posit that data collection is vital in research because it enables dissemination of accurate information and development of meaningful programmes. Data for this study was collected within 6 weeks in which the researcher used one-on-one semi-structured interview, conducted focus group discussion, administer questionnaires, and undertook document and record analysis as well as researcher's introspection as the researcher is a native speaker. Different methods were engaged in the study so as to cancel out the respective weaknesses of each other. Interviews and discussions were engaged in this study as it is qualitative research which requires the collection of data in a real-life situation. This is done so as to learn more about a phenomenon by asking questions to participants in order to collet their detailed views in a form of words and analyse the information for description of themes. The researcher makes interpretations on this data about the meaning of the information drawing from personal reflections and past research as qualitative studies allows subjectivity as something that is unavoidable, (Mambwe, 2014). The methods which were engaged in this study addressed the research questions collectively which in return addressed the research issue. The following are the details of the methods used in the process of data collection and the motivation behind their selection.

4.7.1 Semi-structured Interviews

Interviews involve the collection of data through direct contact between the researcher(s) or interviewer and respondents presumed to have certain experiences that enhance in-depth understanding of the problem under investigation, (Borg and Gall, 1996). An interview is a two-way conversation or oral questionnaire which is initiated by the interviewer for the specific purpose of obtaining research related information and to learn about the ideas, beliefs, views, perceptions and opinions of the interviewees. There are various forms of interviews that can be conducted, these include; structured, semi-structured and unstructured interviews. This study used semi-structured interviews in the current study.

Semi-structured interviews use interview guide which is a written list of questions or topics that are required to be covered by that interview. An interview guide was used so as to help the researcher to be focussed and to obtain the same information from a number of respondents by covering the same material or questions. The content of the interview guide for this present study was based on the research questions in line

with research objectives presented in chapter one. These semi-structured interviews are flexible in the sense that they include both open and closed-ended questions which enables the researcher to get a complete and detailed understanding of the issues under study. They give interviewers some choice in the wording to each question and the use of probes. Probing in particular, can be an invaluable tool for ensuring reliability of the data as it, (Barriball and while, 1994): allows for the clarification of interesting and relevant issues raised by the respondents (Hutchinson and Wilson, 1992); it can elicit valuable and complete information (Bailey, 1987); enables the interviewer to explore and clarify inconsistencies within respondents' accounts and it can also help respondents recall information for questions involving memory (Smith, 1992). The researcher therefore, engaged semi-structured interview in the study as means of collecting data as it enabled probing for more information and clarification of answers.

4.7.2 Focus Group Discussion

A focus group discussion is defined as a small gathering of individuals who have a common interest or characteristic, assembled by the researcher who uses the group and it's interactions as a way to gain in-depth information about a particular topic, (Kartz and Williams, 2002). It involves group interaction so as to generate the required information for the study. Focus group discussion is carefully designed in such a way that detailed information from the participants based on their beliefs and perception on a defined area of interest is fully obtained, (Kombo and Tromp, 2006). It is a carefully focussed discussion designed to obtain perceptions, attitudes, feelings and experiences in a defined area of interest in a permissive non threatening atmosphere of disclosure from a predetermined and limited number of people, (Krenger, 1988). The focus group discussion strategy is based on the assumption that group interaction will be productive in widening the range of responses, activating forgotten details of experience and releasing inhibitions that may otherwise discourage participants from disclosing information, (Maree, 2007). Focus group discussions especially in dynamic groups enable participants to be able to build on each other's ideas, experiences and comments to produce data rich in detail that is difficult to achieve with other research methods, (Anderson, 1993 and Maree, 2007). Focus group discussion makes it possible for easy exploration of unexpected comments and new perspectives within it and that can add value to one's study. Focus

group discussion was engaged in data collection to get in-depth information about Bemba Christian theonyms as focus group discussion enabled participants to be able to build on each other's ideas, experiences and comments thereby producing data rich in detail that may be difficult to achieve with other research methods.

4.7.3 Questionnaire

Questionnaire was another research instrument which was involved in this study. A questionnaire is a document containing questions made or designed to obtain information through writing from the sampled respondents. This instrument was included in the study to cater for suitable respondents who were unable to be available for interviews and focus group discussion due to their tight schedules. It was also engaged in the study so as to complement with other methods of data collection so as to validate the data which was collected.

4.7.4 Document Analysis

In order to get some critical information (like Bemba Christian theonyms) from written documents, document analysis method was also used as a way of data collection. It focuses on all types of written communication that may shed light on the phenomenon that one is investigating, (Maree, 2007). Document analysis complements interviews and questionnaires in data collection process and may help answer questions that interviews, questionnaires and focus group discussions may not address, (Tshuma and Mafa, 2013). The researcher may also pick up some issues from document analysis which need verification with the respondents during individual interviews and focus group discussions and might assist the researcher to minimize the risk of imposing personal inferential interpretation on what is found in the documents, (Chisaka and Vakalisa, 2000).

Using document analysis, the current researcher collected data which was used to clarify some information on Bemba theonyms through interviews, focus group discussion and questionnaire especially with the respondents who were involved in the translation of the Bemba Bible. For example, making some clarification on why some Bemba theonyms which are commonly used in spoken and singing have not been used in the Bemba Bible. Document analysis in this work was used to collect

different Bemba theonyms from the Bemba Bible, Gospel songs and other related material from internet.

4.8 Data Collection Procedure

Primary data was collected through first analysing of the Bemba Bible (like Baibele (Mushindo), Amashiwi ya kwa Lesa (Mbala) and Ishiwi Lyakwa Lesa Bemba Bibles) and gospel songs by identifying and selecting Bemba theonyms. It was also done through one-on-one semi-structured interviews from selected respondents, focus group discussions and questionnaire. Some of the respondents were selected with the help of the headmen from the villages and others because of their status as members of the clergy, having participated in the translation of the Bemba Bible and being gospel song composer. The different Bemba Christian theonyms from the Bemba Bible were recorded in a note book. Relevant information from interviews and focus group discussions were recorded using a digital recorder as well as a note book where some notes were written down. Secondary data was collected from documented materials and electronic sources such as internet as well as from Bemba Gospel Songs.

4.9 Data Analysis

Analysis of data started at the onset of data collection. This is in line with Silverman (1993) who claimed that data analysis does not always come after data gathering especially in the case of interviews, it starts during the research process itself. He suggests that under all research circumstances, it is suitable to start analysing research data in the light of research questions. The researcher began the process of data analysis during the selection of the different Bemba Christian theonyms from the Bemba Bible (collected through document analysis method) which were used in other methods of data collection. Data analysis continued during data collection, interviews and focus group discussions by recording what was considered relevant to the research questions according to the interview and focus group discussion guides respectively. In this connection “data analysis is an ongoing process involving continual reflection about the data, asking analytic questions, and writing memos throughout the study”, (Creswell, 2003:217). It is not sharply divided from the other activities in the process, such as collecting data or formulating research questions, (Creswell, 2003).

An eclectic theoretical framework was engaged in the analysis of data where:

4.9.1 Lexical Morphology was used to segment, identify and describe the morphemes that constitute the morphological structures of the Bemba Christian Theonyms which are formed through compounding and derivation.

4.9.2 Social Semiotic Theory was engaged to analyse how Bemba Christian theonyms are designed and interpreted by the Bemba society, how theonyms are shaped by social interests and religious beliefs, and how they are or have been adapted as Bemba society changes or has changed.

4.9.3 Phenomenology was used to analyse the meanings of the Bemba Christian theonyms from the lived experience of the researcher.

4.9.4 Thematic Analysis was used in this work to identify themes and classify theonyms according to their morphology, meanings and etymology.

Data which were collected from interviews, focus group discussions recordings and questionnaires were translated, transcribed, coded and analysed thematically with the help of lexical morphology, social semiotic, phenomenology and thematic analysis theory in line with the research objectives and questions. The data which were obtained through document analysis, interviews, focus group discussions and questionnaires were used to analyse the morphological structure of the Bemba Christian theonyms using lexical morphology. The data were further used to analyse how Christian Bemba theonyms are created and interpreted, how theonyms are shaped by social interests and religious beliefs, and how they are or have been adapted as Bemba society changes or has changed. All these were achieved through social semiotic theory. Later on I analysed the meanings of the Bemba Christian theonyms from my lived experience using phenomenology. Social semiotic theory and phenomenology had been engaged in this qualitative research as qualitative is a form of social inquiry that focuses on the way people interpret and make sense of their experiences and the world in which they live in (Holloway, 1997).

4.10 Ethical Considerations

Ethical consideration in research has to do with taking care of all matters that guide the conduct of data collection by respecting participants in terms of their privacy, protection from any form of abuse and respecting their right to choose whether to participate or not or which information to give and which one to withhold (Simachenya, 2017). Since data was collected from people, the researcher sought consent and upheld confidentiality throughout all stages of the study. To ensure the ethics were appropriate to the tenets of research, the study was first cleared by the ethical committee of the University of Zambia. Informed consent was obtained from both the participants and people in charge of the places where the research was carried out and all the participants were treated equally. Permission was sought from the informants before they could be engaged into interviews or discussions to ensure that they participate voluntarily. The researcher fully explained the purpose of the research in advance to informants. The researcher respected the rights and views of the informants.

4.11 Conclusion

This chapter has presented the research methodology of the study. The chapter has shaded light on the research design, approach, study site, population, sample size, sampling technique, data collection procedures, research instruments used, data analysis methods used and ethical considerations.The following chapter presents the findings and discussions of the study in line with objective one.

CHAPTER FIVE

MORPHOLOGICAL STRUCTURE

5.0 General

In the previous Chapter, the research methodology of the study has been discussed. This chapter presents and discusses the findings of objective one stated as:

(i) analyse morphological structure of some selected Bemba Christian Theonyms.

The objective is analysed in line with the theoretical framework of the study. This chapter of this study therefore, aims at establishing the morphological structure of Bemba Christian Theonyms. It sets out with the analysis and description of the morphological structure of Bemba Christian theonyms, later the presentation and discussion of the findings.

During data collection, more than sixty Bemba Christian Theonyms were collected (a full list is presented as appendix at the end of the document). However, for the purpose of the analysis to be done in this study, only those which were prominent during data collection are presented as in Table 1 below.

Table 1: Bemba Christian Theonyms

	Bemba Christian Theonym	Literal Translation
1	Alifa na Omega	'Alpha and Omega'
2	Bige Lesa	'Big or great God'
3	Chibindawamweo	'Master or Owner of lives'
4	Chilibwecakale	'Rock of Ages'
5	Chimbamilonga	'Digger of rivers or streams'
6	Chitwemambo	'a big head of the pegs'
7	Choba	Choba 'Ferryman'
8	Imfumu yabashamfumu	'King of Kings'
9	Inkwela	'shield'
10	Kabengele Nsafyamanika	'month of January or February when the marshes are covered with vegetation' or 'January or February' or 'Rain'
11	Kabumba	'Potter or Moulder'
12	Kacema	'Shepherd'
13	Kacitawafyonse	'One who does everything'
14	Kafulawafita	'One who forges the warriors'

15	Kalungu mwinekuninamenshi	'Kalungu (name of a river in Bembaland) owner of firewood and water'
16	Kanabesa	'Giver or bespatter or sprinkle of millet' or 'title given to a chief or respectable person in society'.
17	Kapekape	'Generous giver or open handed'
18	Katebebe	'One who is wealthy or generous'
19	Lesa	'God or the Supreme Being'
20	Lesa kampambashimwatul aiyulu	'God kampamba (thunder) who pierces the sky or has power to split the sky'
21	Lesa Mubige	'big God' or great one'
22	Lesa Mukoloko or Mukolokolo	'God who is skilful or old or ancient skilful craftman'
23	Lesa Mukulu	'Great God or the Almighty God'
24	Lucele Nganga uwashilelukasapebwe	'Light Healer or Auroral Envoy who left his footprint on a rock'
25	Mankangala mushifukatilwa	'Mankangala (gourd-like fruit with thorns) that cannot be embraced'
26	Mpalume	'Defender or Saviour'
27	Mukote wa Kale	'Ancient of Days'
28	Mulengawalengafyonse	' One who has caused all things into being' or 'creator'
29	Mulopwe	'Master or Lord or king'
30	Mulungu	'God'
31	Mwansabamba	'one who spreads or stretches out a skin of an animal on a drum' or 'a name of a chief'
32	Mwinempanga	Owner or Master of the Forest or Bush'
33	Naba uuntu Naba	'I Am who I Am'
34	Namutekenya	'Driver'

35	Nankokocifukatilaaba na	'mother hen embrace the chicks'
36	Ntambalukuta	'One who watches over or looks after the crowd or large family'
37	Ntulwamalambo	'One whom sacrifices are offered to'
38	Shakapanga	'Maker or maker of makers'
39	Shicaibumba	'Moulder or creator of oneself'
40	Shimucitafipapwa	'one who does wonders or wondrous things'
41	Shimukuntapetabwa	'one who rumbles or strikes at Itabwa'
42	Shimwelenganya	'Inventor or one who imagines things or one who is so creative'
43	Shimwililili	'Everliving or Everlasting'
44	Shimwisushamilon-ga	Filler or one who fills up rivers and streams'
45	Shimwitwapakakala	'one who is called upon for intervention in difficulty times or in the midist of difficulties'
46	Solwesolwenakapele ko	'the first and the last'
47	Tembwewang'oma	'one who is appeased or who is to be appeased with the drumming of drums'
48	Tumbanambo mutima kaebele	'one who has wisdom who is well off and needs no one to give him advice'
49	Yawe	'Yahweh'
50	Yehoba	'Jehovah'

5.1 Morphological Analysis of the Bemba Christian Theonyms

This section analyses and describes the morphological structure of the Bemba Christian Theonyms thereby establishing their morphological structure. The Bemba Christian Theonyms (extracted from Table 1) have been isolated into their various minimal linguistic units or morphemes that make up each particular theonym using lexical morphology model and thematic analysis theory. Depending on the part of

speech from which a particular theonym has been derived from, it can be denominal, deverbal, deadjectival or a combination. This has resulted into a summary below in Table 2.

Table 2. The Morphological Type and Composition of the Bemba Christian Theonyms

Type	Structure	Form	Source or composition	Number
Derivative	Simplex	Denominal	Noun	8
	Complex	Denominal	Noun	2
		Deverbal	verb	7
		Deadjectival	Adjective	1
Compounding	Compound	Denominal/ Noun plus noun	Noun plus noun or other parts of speech	8
		Noun plus Adjectives	Different parts of speech	9
		Synthetic Compounds or verb/deverbal	Verb plus other parts of speech	17

Morphological analysis involves the analysis of a particular word (which in this study is a particular Bemba Christian Theonym) where the type, form and functional role(s) of morphemes are investigated, (Shodhganga.inflibnet.ac.in:90). The analysis of these Bemba Christian Theonyms have been done through the segmentation of each into morphemes or constituents using hyphen in line with Haspelmath and Sims (2002) who stated that a word constituents are in accordance with a widespread typographical convention, often separated using a hyphen as in the word 'nuts': nut-s and a Bemba Christian Theonym like Kabumba 'moulder or creator' can be segemented as:

Kabumba: Ka- bumb- a

NP- root- FV

Cl12- mould/ create- Fv

The analysis has been done using lexical morphology and thematic analysis theory. Lexical morphology is concerned with the formation of words by means of derivation and compounding. Since lexical morphology is involved with derivation and compounding, the analysis has been done and grouped according to derivation and compounding. The theonyms have been analysed into their structural parts so as to show their components, structures and how they have been derived or formed.

5.1.1.0 Derivative Nominals

This section presents the morphology of denominals, deverbals and deadjectivals of the Bemba Christian Theonyms:

5.1.1.1. Denominals

Denominals are names or nouns which are derived from nouns. In onomastics, there is properisation of nouns where a proper noun is derived from a common or another proper noun. Denominals are derived from proper or common nouns to which some particular noun prefixes (NP) are attached. However, there are some nouns that are just converted into theonyms without affixation of any nominal prefix taking place hence having a Ø (zero) morpheme to indicate that a class exists but has no nominal prefix or phonological representation. They however, take class (1a) prefix since they name a being.These Bemba Christian theonyms can be observed from the following analysis:

(1) Lesa

Ø – Lesa

CL1a- God

Lesa as a Bemba Christian Theonym is from a proper noun Lesa a name of a supreme being of the Bemba before the coming of Christianity among the Bemba society which has been converted into a Bemba Christian theonym hence having a zero (Ø) morpheme noun prefix.

(2) Mulungu

Mu-lungu

CL1- God/ Divinity

Mu as a singular noun prefix has been used to indicate number that is one God, the plural for lesser gods or spirits is milungu where mi is used as plural noun prefix. It is already a proper noun borrowed from Swahili which has been converted to a Bemba Christian theonym.

(3) Mulopwe

Ø- Mulopwe

CL1a- lord/master/ a term of great respect used mostly in addressing chiefs

Mulopwe used to be a proper name for a certain Bemba chief who earned a lot of respect from his subjects during his reign. Later, with time it turned into a common noun, a term used to address someone who is respected in society like a chief. This common noun among the Bemba Christians society has been converted into a proper name for God. It has been properised hence having a zero morpheme from class 1a.

(4) Mpalume

Ø- mpalume

CL1a- saviour, liberator, defender, redeemer

Mpalume is a common noun, a term which can be used to refer to any person among any group of people like a family who is believed to be brave or wise or generous who is able to use his abilities to solve problem(s) among the people. This common noun has been properised as a name of God hence being prefixed with Ø. (5) Katebebe

Ø- Katebebe

CL1a- a wealthy, generous person.

Katebebe is a common noun, a term used to refer to a wealthy, generous person. It has been converted into a proper name for God hence being prefixed with a zero (Ø) morpheme.

(6) Inkwela

I-nkwela

CL9-shield

This theonym is from a common noun nkwela ‘shield’ which has been properised into a proper noun where ‘i’ morpheme from class 9 has been prefixed as a noun prefix to form a Bemba Christian Theonym Inkwela ‘Shield’.

(7) Namutekenya

Ø -Namutekenya

CL1a – driver

This theonym has been properised from a common noun namutekenya ‘driver’ to a name of God.

(8) Yehoba

Ø- Yehoba

CL1a- Jehovah

Yehoba is a theonym which has been formed by borrowing, adopting the word ‘Jehovah’ from English language together with its concept or idea it stands for. Jehovah has been transliterated from English into Bemba as Yehoba.

(9) Yawe

Ø- Yawe

CL1a- Yahweh

Yawe ‘Yahweh’ is borrowed from English language and has adapted the Bemba phonology and morphology partialy, it has been transliterated from English into Bemba.

(10) Kapekape

Kape- kape

Ka- p- e- ka- p- e

CL12- to give- fv-CL12- to give-fv

Kapekape ‘generous giver’ has been properised as a theonym from a common noun. It is a name which is used to refer to a generous person in Bemba society. This theonym is as a result of reduplication. It has been derived from the root p- ‘give’ (of a monosyllabic verb pa ‘give’) to which –e a final vowel is suffixed to form a deverbal noun ending in –e (in this case –pe) to which an agentive noun prefix Ka- from class 12 is prefixed to form Kape which is further reduplicated as Kapekape to emphasize the kind of giving with no limitations and done continually as –Pe also means continually.

From the analysis of denominals, it has been found that some Bemba Christian Theonyms have been derived from proper or common nouns where a noun prefix from class 1a (Ø) has been prefixed. This is in line with Doke (1948:295) who positulated that “in most Bantu languages, some proper names are formed by transferring of common nouns into proper names using class 1a”. This is also in line

with Hang'ombe (2015) and Kabaso (2016) who also stated that anthroponym or nickname denominals are derived from common or proper nouns through the prefixation of class 1a.

From the analysis made on this study, it has been found that some of the denominals of the noun stems of the Bemba Christian Theonyms are simplex and some complex in nature. They are simplex in the sense that they are free morphemes, nominals or names without any attachment of any nominal affix; they do not undergo any morphological modification.

This data which has been analysed on Bemba Christian theonyms from denominals above indicates that (1), (3- 5) (7 -9) have Ø symbol as their prefix indicate that they have no noun class morpheme but belong to class 1a [CL1a] as they are proper names of a Supreme Being which are properised from proper and common nouns. (2) has Mu- noun prefix from class 1 [CL1] used to indicate number (singular). While (6), has been prefixed with i- noun prefix from class 9 [CL9] to denote Supreme Being as this noun prefix is also a noun prefix for beings according to (Mann, 1999). Theonym (10) has noun prefix Ka- from class 12 [CL12] as Ka- is used as a noun prefix to praise the name bearer (the Supreme Being) for the action denoted by that particular verb to which ka- has been prefixed. It is as well added to the verb as an agentive noun prefix to form agentive theonym from a particular verb with the meaning 'someone who does the action designated by the verb', this is in line with the (Bemba Grammar Notes for Beginners:10) where it states that "the prefix 'ka' before a verb is used to indicate an agent".

All these theonyms have been derived from nouns as already alluded to, of which some are from proper nouns like (1-2) and (8-9) from the names of a supreme being. Some theonyms have been derived from common nouns like (3-5), (7) and 10) from common names of people while (6) is from a common noun, a name of an object. The morphological structures of these theonyms are simplex (each individual theonym is made up of one free morpheme) and complex (with two morphemes -2 and 6).

5.1.1.2 Deverbals

These are nominals derived from verbs. There are made up of a derivational morpheme, stem or root and the ending. Øivin (2007) states that, deverbal nouns are often referred to as hybrids, containing both verbal and nominal features. They are verbs that are converted to nouns by the additional of appropriate morphemes. These theonyms are complex in nature as they are derived from verbs. From the analysis made on Bemba Christian theonyms, it was found that some of the theonyms are deverbals. Below are some of the examples of these Bemba Christian theonym derverbals:

(11) Kabumba

ka-bumb-a

CL12- mould/ create- fv

This theonym is derived from a root –bumb- from the verb bumba 'mould' to which –a deverbal noun ending vowel has been suffixed as a final vowel to form a stem and later an agentive noun prefix Ka- from noun class 12 has been prefixed to form an agentive and praise theonym Kabumba 'Creator or Potter or Moulder'.

(12) Shicaibumba

Shi- ci-a- i- bumb- a

CL7-CL7- perf- SP - mould/ create- fv

Shicaibumba 'one who has mould or made or created oneself' is derived from a root –bumb- where –a has been suffixed as a final vowel of the verb bumba 'mould' to which a noun prefix i- from class 9 has been prefixed to the verb as Subject Prefix. Later a noun prefix from class 7 ci- has been prefixed (to form a common noun, caibumba) for augmentation to indicate the size, that God is big (he is not a small god with small 'g'). Later, Shi- has also been preprefixed or used as a secondary noun prefix (for properisation) as augmentative to indicate the value of God. It potrays that God is great and unique among potters as he has made himself into being. It has been prefixed for laudatory, to praise his high quality as a creator.

(13) Choba

Ci-ob-a

CL7- to paddle/row a boat- fv

This theonym is derived from a root –ob- 'to paddle or row a boat' to which '-a', a final vowel for deverbal nominal is suffixed and later ci- augmentative noun prefix is prefixed to form an agentive nominal Choba 'one who ferries'.

(14) Kacema

Ka- cem- a

CL12- to guard/ take care of someone- fv

Kacema is derived from a root –cem- to which a deverbal noun ending vowel –a has been suffixed and later an agentive noun prefix ka- has been prefixed to form Kacema 'shepherd', a Bemba Christian Theonym borrowed from the Bible.

(15) Shakapanga

Sha- ka- pang- a

CL7- CL12- to make- fv

Shakapanga is borrowed from Kikaonde. It is derived from a root –pang- where a dervebal nominal final vowel -a is suffixed for deverbal and Ka- an agentive noun prefix is attached to form an agentive noun Kapanga 'maker or creator' (a common noun) which is later prefixed with sha- (for properisation) for augmentation as a noun prefix to indicate the uniqueness and greatness of God in his creation which is different from other makers of things, Shakapanga 'great creator'.

(16) Shimwelenganya

Shi- mu- elengany-a

CL7- CL1- to imagine/invent/ devise- fv

This theonym is derived from a root -elengany- 'imagine or invent or devise' to which a deverbal nominal final vowel -a is attached and later a noun prefix mu- is attached (resulting into a simevocalisation u+a 'mwe') to form a common noun mwelenganya which is later preprefixed (for properisation) with an augmentative and the outstanding of God's creativity noun prefix shi- as God is believed to be great and unique in his imaginations and creativity.

(17) Shimwililili

Shi- mu- ililil-i

CL7- CL1- on going/ forever-fv

Shimwililili 'everlasting or everliving' is derived from a root –ililil- 'on going or forever' where –i a deverbal nominal final vowel is added and later mu- a noun prefix from noun class 1 is attached (resulting into a simevocalisation u+i 'mwi') to form a common nominal mwililili to which a secondary noun prefix shi- for augmentation and the outstandinginess of God is prefixed (for properisation) as God is believed to

be great and outstanding hence the attachment of shi- to form a proper name, Shimwilililili.

From the analysed Bemba Christian Theonyms of deverbals, it can be observed that the noun class 12 [CL12] denoted by Ka- is used as a noun prefix to praise the bearer (the Supreme Being) for the action denoted by that particular verb. It is as well added to the verb as an agentive noun prefix to form agentive theonym(s) from various verbs with the meaning 'someone who does the action designated by the verb'. These theonyms include; (11) and (14). Theonyms (12-13) and (15-17) have noun prefix for class 7 [CL7] which have been used augmentatively as well as to indicate the outstanding or uniqueness of the Supreme Being by the following prefixes Ci-, Sha- and Shi-, of which Shi- and Sha- have been used as secondary prefixes to denote or bring out the uniqueness (outstandingness) of God. These theonyms under this category have a complex morphological structure as they are made up of more than one morpheme. They are derived from various verbs to which various noun prefixes from different Bemba noun classes which add sematic values to such verbs are prefixed.

5.1.1.3. Deadjectivals

These are nominals or nouns formed from adjectives. There are some Bemba Christian Theonyms which have been derived from adjectives as in:

(18) Mubige

Mu- bige

CL1- big

Mubige 'Big or Great One' is as a result of coinage where a transliterated English adjective bige 'big' has been prefixed with a Bemba noun prefix mu- from noun class 1 forming Mubige 'one who is great or big'. This is a descriptive name like Healey and Sybertz (1996:80) had put it "every African person has a name for God and often other names which describe something about him.''

This deadjectival is complex. It has been found from the data analysed that this Bemba Christian Theonym which has been found under this category is as a result of coinage. It is a neologism that has been formed by the callboys using street language, their language of daily activities by combining Town Bemba and English. From the

data analysed on the deadjectivals, it has been found that the Bemba Christian Theonym under this category has been derived from an adjective ‘big’ transliterated as bige prefixed with noun prefixes from class 1 mu- (18). This category of this theonym has a complex morphological structure, with two morphemes.

5.1.2.0 Compound Nominals

This section presents nominal compounds (noun plus noun), Noun plus adjectives and Synthetic Compounds or Verb/ deverbal plus noun/ denominal. Each compound has been analysed further so as to show and identify all the smallest units which constitute each theonym.

5.1.2.1 Nominals or Noun plus Noun

These are compounds that are as a result of the combination of two or more nouns or nominals. Such include:

(19) Solwesolwenakapeleko

Solwesolwe-na-kapeleko

Ø-Solwesolwe-na-kapeleko

CL1a- the first person-and- the last person

Solwesolwenakapeleko ‘the Beginning and the End’ is formed by the combination of two common nouns solwesolwe ‘the beginning’ and kapeleko ‘the end’ with a conjunction na ‘and’.

(20) Chitwemambo

Chitwe-mambo

Ci-twe-mambo

CL7- head- wooden peg

Chitwemambo literally translated as ‘the big or large head who is the owner of pegs’ is formed by the combination of two nouns chitwe ‘big or large head’ and mambo ‘wooden pegs’.

(21) Mwinenkuninamenshi

Mwine-nkuni-na-menshi

Mu- ine- n- kuni- na- menshi

CL1- owner- CL9 (pl)- firewood- and water

Mwinenkuninamenshi ‘owner or master of firewood and water’ is as a result of the joining of three nouns mwine ‘owner’ (formed by prefixing a noun prefix Mu- to an

adjective root –ine where u+i result into a simevocalisation ‘mwi’ forming a noun mwine) to two nouns nkuni and menshi, where nkuni ‘firewood’ and menshi ‘water’ have been joined together using a conjuction na ‘and’.

(22) Mwinempanga

Mwine-mpanga

Mu- ine- mpanga

CL1- master / owner of- the bush/ forest/ country

This theonynm Mwinempanga ‘owner or master of the forest or bush’ is as a result of the combination of two nouns mwine ‘owner or master’ (formed by prefixing a noun prefix Mu- to an adjective root –ine where u+i result into a simevocalisation ‘mwi’ forming a noun mwine) and mpanga ‘forest or bush’.

(23) Alifa na Omega

Alifa- na- Omega

Ø- Alifa na Omega

Ø- Alifa- na- Omega

CL1a- Alpha- and –Omega

Alifa na Omega ‘the beginning and the end’ is as a result of borrowing the theonym from the English Bible where the nouns Alifa ‘Alpha’ and Omega ‘omega’ which are transliterated have been combined using a conjuction na ‘and’ which is as a result of translation from English into Bemba.

(24) Imfumu ya bashamfumu

Imfumu –ya- bashamfumu

I- mfumu- ya- ba- sha- mfumu

CL9- king- GP(of) –OP (pl) - CL9 (pl)- kings

Imfumu ya bashamfumu ‘King of Kings’ is as a result of borrowing the name of God from the English Bible and later translate into Bemba language. Imfumu has been joined to bashamfumu (formed by a pluralised noun shamfumu ‘Kings’ prefixed with ‘sha’ a plural noun prefix from class 9 preprefixed with ba- a plural noun object prefix) with a gentive pronoun of class 9 ya ‘of’.

(25) Lesa Mukolokolo

Lesa- Mukolokolo

Ø-Lesa- Mukolokolo

CL1a-God- a clever, skilful craftsman/ old/ ancient

It is formed by joining two free morphemes; Lesa ‘God’ and Mukolokolo ‘clever, skilful craftsman/ old/ Ancient Being’.

As the nominal compounds were analysed further, it was found that (19), (23) and (25) compounds were headed by the noun prefix Ø from class 1a [CL1a]. Meanwhile (20) has noun prefix ci- from class 7 [CL7]; (24) has noun prefix ‘i’ from class 9 [CL9] and (21-22) have mu- noun prefix from noun class 1[CL1].

5.1.2.2. Noun plus adjectives

These are compounds which are as a result of the combination of a noun and an adjective or deadjective. According to (Bemba Grammar for Beginners:13) “there are very few adjectives in Bemba in the real sense (for example, suma ‘good’, -bi ‘bad’ –kulu ‘big’, kale ‘old’ et cetera). Among other ways of forming adjectives in Bemba are by the use of adverbs, as well as the use of the preposition ‘of’ (wa)” or possessive pronoun. This category includes:

(26) Chibindawamweo

Chibinda-wa-mweo

Ø-Chibinda- ua-Mu- eo

CL1a- master/ owner- GP (of) - CL1 – life

Chibindawamweo ‘owner or master of lives’ is formed by the joining of two nouns chibinda ‘owner or master’ and mweo ‘life’(formed by prefixing a noun prefix Mu- to a root –eo where u+e result into a simevocalisation ‘mwe’ forming a noun mweo) with a gentive pronoun wa’of’ for class1 .

(27) Chilibwecakale

Chilibwe-cakale

Ci- li- bwe- ca- kale

CL7- CL5- stone-CL7- long ago/ old

This Bemba Christian Theonym Chilibwecakale ‘Rock of Ages’ which is a combination of a noun chilibwe ‘a big stone’(ilibwe ‘stone’ is prefixed with ci- for augmentative) and deadjective cakale ‘of ancient or long ago’ (formed by prefixing ca- a gentive pronoun wa ‘of’ for class 7 for Chilibwe to kale) is as a result of borrowing from the Bible and later translated into Bemba.

(28) Mukote wa Kale

Mukote -wa -Kale

Mu- kote - wa (u-a) - Kale

CL1- old - GP (of) - long ago/ formerly

Mukote wa Kale ‘Ancient of Days’ is as a result of borrowing the name of God from the English Bible and later translated it into Bemba. This compound theonym is a composition of a deadjectival mukote ‘one who is old’ where an adjective kote ‘old’ prefixed with mu- noun prefix from class 1 [CL1] is joined to an adjective kale ‘long ago or formerly’ connected to each by a gentive pronoun wa ‘of’ for class1.

(29) Lesa Mubige

Lesa-mubige

Ø-Lesa- mu- bige

CL1a-God- CL1- big

Lesa Mubige literally translated as‘big God’ is as a result of the combination of a noun Lesa ‘God’ and a deadjectival mubige ‘is big’ which is as a result of the combination of mu- a Bemba noun prefix from class 1[CL1] which is prefixed with bige a translaliterated adjective big. This is a descriptive name, meant to praise God as in (18) Mubige above. This theonym has been coined by the callboys using their language of dairly activities.

(30) Lesa Mukulu

Lesa -Mukulu

Ø- Lesa Mukulu

Ø- Lesa- Mu- kulu

CL1a- God- CL1- great/ old/ important

Lesa Mukulu ‘Great God or Almighty God’ as a Bemba Christian Theonym is as a result of the combination of a noun; Lesa ‘God’ and deadjectival mukulu ‘great (formed by prefixing mu- a Bemba noun prefix from class 1 to an adjective –kulu), respectable and experienced person’. This is a descriptive name as in (29) Lesa Mubige, meant to praise God.

(31) Bige Lesa

Bige- Lesa

Ø-Bige- Lesa

CL1a-big-God

Bige Lesa ‘Big or Great God’ is as a result of combining of a transliterated English adjective Bige ‘big’ with a Bemba theonym Lesa ‘God’. This is a descriptive name as in (29) and (30) which is as a result of coinage by the callboys.

(32) Kafulawafita

Kafula-wa-fita

Ka-fula- wa (ua) - fi-ita

CL12- forge- GP (of) - CL8- warrior/ soldier/ army

Kafulawafita ‘the one who forges the warriors’ is formed by joining a deverbal Kafula ‘one who forges’ (formed by prefixing a noun prefix ka- from class 12 to a verb fula ‘forge’) and a noun (root) fita ‘warriors’ with a gentive pronoun wa ‘of’ for class 1.

(33) Tembwewang’oma

Tembwe-wa-ng’oma

Ø-Tembwewang’oma

Ø-Tembwe-wa (ua) -i-ŋoma

CL1a-appeased /to be treated kindly- PASS/ (god) - GP (of) - CL9- drum(s)

Tembwewang’oma ‘one who is appeased with drums’ is formed by combining a deverbal Tembwe ‘one who is appeased’ or a name of a god) and a noun ng’oma ‘drums’ where a gentive pronoun wa ‘of’ for class 1 is used to join them together.

(34) Kacitawafyonse

Kacita-wa-fyonse

Ka- cit- a- wa(ua) - fi- onse

CL12- to do- fv- GP (of)- CL8- all/ every

Kacitawafyonse ‘One who does everything’ is as a result of joining a deverbal kacita ‘doer’ (formed by prefixing a noun prefix ka- from class 12 to a verb cita ‘do’) with a deadjective fyonse ‘everything’ (formed by prefixing a noun prefix fi- from class 8 to an adjective –onse that is i+o resulting into a simevocalisation fyonse) where a gentive pronoun wa ‘of’ for class 1 is used to join them together.

From the analysed data from this category of theonyms, the following noun prefixes have been used in the formation of theonyms: Ka- of noun class 12 [CL12] has (32) and (34) to form agentive nouns (theonyms) and to praise the bearer (the Supreme Being) ; Ø noun prefix of class 1a [CL1a] has (29-31) and (33) while ci- noun prefix

from noun class 7 [CL7] has been used for augmentation and expression of the uniqueness of God as in (26) and (27); and Mu- noun prefix from noun class 1 [CL1] has been used to form (28).

5.1.2.3. Synthetic Compounds or deverbal/ Verb plus noun/ denominal

These are compounds according to Kula (2012) and Booij (2005) involving a derverbal noun and a nominal root or just a nominal, they are regarded synthetic because they use the simultaneous use of compounding and derivation. These compounds can also involve the combination of a verb and noun or a noun and a verb. From the data analysed from this study, the following Bemba Christian Theonyms have been found to be under this category:

(35) Mwansabamba

Mwansa-bamba

Mu- ansa- bamba

CL1-to spread something wide to stretch out-to kill game/to stretch out a skin on a drum

Mwansabamba literally translated as 'One who has spread, stretched out everything' is formed by the combination of a deverbal mwansa 'one who has spread, stretched out' (formed by prefixing a noun prefix mu- from class 1 to a verb -ansa resulting into mwansa where u+a have been simevocalised) and a verb bamba 'stretch out a skin of an animal on a drum'.

(36) Chimbamilonga

Chimba-milonga

Ci- imb- a- mi- longa

CL7- dig- fv- CL4- river/ stream of running water

Chimbamilonga 'Digger of rivers or one who digs rivers or streams' is formed by the combination of a deverbal Chimba 'one who digs' (formed by prefixing a noun prefix Ci- from class 7 to a verb imba) and a plural noun milonga 'rivers or streams'.

(37) Kabengele Nsafyamanika

Kabengele - Nsafyamanika

Ø- Kabengele Nsafyamanika

Ø- Kabengele- N-safya-ma-nika

CL1a- moon appearing in January-February-CL9 (SP) -dirty/dirten-CL6-any open area along a river/ marsh/ bog

This theonym is as a result of the combination of a noun Kabengele ‘(moon appearing in January-February’ and a deverbal Nsafyamanika (formed by prefixing a noun prefix N- from class 9 for Subject Prefix to a verb safya ‘dirten’ and a plural noun manika ‘marshlands’) ‘moon corresponding to month of February’ it also refers to ‘rain’ or literally translated as ‘one which dirten the marshlands or meadows or bogs’.

(38) Shimukuntapetabwa

Shimukunta-pe-tabwa

Shi- mu- kunta- pa - itabwa

CL7(augmentative)-CL1-rumble/ strike/ hit/ knock down- CL16- Itabwa(place)

Shimukuntapetabwa literally translated as ‘one who rumbles or strikes at Itabwa’. It is formed by joining a deverbal shimukunta ‘one who rumbles or strikes or hit or knocks down’ (formed by prefixing a noun prefix mu- from class 1 to a verb kunta and later preprefix a nominal mukunta with a noun prefix Ci- from class 7) and a noun Itabwa (a name of a place) with a preposition pa ‘at’.

(39) Mankangala munshifukatilwa

Mankangala-munshifukatilwa

Ma-nkangala- Mu- n-shi- fukatil- wa (ua)

CL6- a kind of a colocynth (gourd-like fruit with thorns) - SP- CL9- Neg - to embrace / give welcome with outstretched arms - PASS

Mankangala munshifukatilwa literally translated as ‘a gourd-like fruit with thorns which cannot be embraced’. It is formed by the combination of a noun Mankangala ‘‘a gourd-like fruit with thorns’ and a negative passive verb mushifukatilwa (formed by prefixing a noun prefix Mu- from class 1 for subject prefix to a passive verb fukatilwa ‘be embraced’ which is prefixed with nshi- a negative form of the first person) ‘one that cannot be embraced’.

(40) Naba uuntu Naba

Naba- uuntu - Naba

Ø- Naba uuntu Naba

Ø- Na- ba- uuntu- na- ba

CL1a- I(1st person sing.)- Am- who- I (1st person sing.)- Am

Naba uuntu Naba ‘I am who I am’ is a theonym which has been borrowed from the English and translated into Bemba language where a pronoun and a verb Naba ‘I am’

has been combined with a pronoun and a verb Naba ‘I am’ using a relative pronoun uuntu ‘who’ forming the theonym Naba uuntu Naba ‘I am who I am’.

(41) Tumbanambomutimakaebele

Tumbanambo mutima kaebele

Ø- Tumbanambo mutima kaebele

Ø- Tumba-nambo- mu- tima- ka- ebel-e

CL1a- filled up with wisdom- CL1- heart-CL12- pass judgement by oneself- fv

Tumbanambomutimakaebele literally means ‘one who has wisdom who is well off and needs no one to give him advice’ is formed by the combination of nouns (Tumbanambo ‘one who has wisdom’, mutima ‘heart’) to a verb kaebele ‘pass judgement on oneself or tell oneself’.

(42) Lesa kampambashimwatulaiyulu

Lesa- kampamba-shimwatula-iyulu

Ø- Lesa kampambashimwatulaiyulu

Ø- Lesa- kampamba-shi-mu- atul-a- i-ulu

CL1a- God- force/ energy- CL7- cl1- to split- fv- CL9- sky

Lesa kampambashimwatulaiyulu literally translated as ‘God kampamba (thunder) who pierces the sky or has power to split the sky’ is formed by the combination of nouns Lesa ‘God’, Kampamba ‘thunder’ and a verb shimwatula ‘one who pierces the sky’ (formed by prefixing a noun prefix Mu- to a stem – atula- where u+a results into a simevocalisation ‘mwa’ forming a noun mwatula which is later pre-prefixed with a noun prefix Shi- forming shimwatula where iulu is suffixed).

(43) Shimwisushamilonga

Shimwisusha-milonga

Shi- mu- isush- a- mi- longa

CL7- CL1- to fill up- fv- CL4- river/ stream of running water

Shimwisushamilonga literally ‘Filler or one who fills up rivers or streams’ is formed by the combination of a deverbal shimwisusha ‘filler or one who fills up’ (formed by prefixing a noun prefix mu- from class 1 to a verb isusha ‘fill up’ resulting into a simevocalisation of u+i forming ‘mwi’ and later preprefix a nominal mwisusha with a noun prefix shi- from class 7 forming Shimwisusha) and a noun plural milonga ‘rivers or streams’.

(44) Shimucitafipapwa

Shimucita-fipapwa

Shi- mu- cita- fi- pap- wa (ua)

CL7- CL1- to do- CL8- wonder at/ marvel/ astonished/ lost in admiration-PASS

Shimucitafipapwa ‘wonder worker’, is formed by the combination of a deverbal Shimucita ‘worker or perfomer or doer’ (formed by prefixing a noun prefix mu- from class 1 to a verb cita ‘do’ and later preprefix a nominal mucita with a noun prefix shi- from class 7 forming Shimucita) and a deverbal fipapwa ‘wonders or miracles’ (formed by prefixing a noun prefix fi- from class 8 to a passive verb papwa to form fipapwa).

(45) Shimwitwapakakala

Shimwitwa-pakakala

Shi- mu- it- wa- pa- kakala

CL7- CL1 - call- (PASS)- CL16- difficulty/ trouble

This theonym Shimwitwapakakala ‘one called upon in the midist of difficult situation’ it is as a result of combination of a deverbal Shimwitwa ‘one called upon’ and an adeverbial pakakala ‘difficult situations’ (formed by prefixing a noun prefix mu- from class 1 to a passive verb itwa ‘do’ forming a simevocalisation ‘mwi’ of u+i and later preprefix a nominal mwitwa with a noun prefix shi- from class 7 forming Shimwitwapakakala) made up of an adverb pa ‘where’ and a verb kakala ‘difficult’.

(46) Ntulwamalambo

Ntulwa-malambo

N- tul-wa- ma-lambo

CL9- to pay tribute/ offer/ make an offering- PASS- CL6- offering/ sacrifice

Ntulwamalambo literally translated as ‘One who is offered sacrifices or one whom sacrifices are offered to’ is formed as a result of the combination of a deverbal ntulwa ‘one who is offered’ (formed by prefixing a noun prefix N- from class 9 as subject prefix to a passive verb tulwa) and a noun (plural) malambo ‘sacrifices or offerings’.

(47) Kanabesa

Kana-besa

Ø- Kanabesa

Ø-Kana- besa

CL1a- to bespatter/ sprinkle- millet

Kanabesa literally translated as ‘giver of millet’ formed by the combination of a verb kana ‘bespatter or sprinkle or give’ and a noun besa ‘millet’.

(48) Ntambalukuta

Ntamba-lukuta

N- tamb- a- lu- kuta

CL9- to look at/ stand gazing at- fv- CL11- large family/ a crowd of people

Ntambalukuta literally translated as ‘One who watches over the People or one who looks after the crowd, large family’ is formed by combining a deverbal ntamba ‘one who watches over’ (formed by prefixing a noun prefix N- from class 9 as subject prefix to a verb tamba) and noun lukuta ‘the crowd or large family’.

(49) Nankokocifukatilaabana

Nankoko-fukatila-abana

Ø- Nankokofukatilaabana

Ø- Na- nkoko-ci-fukatil- a-a- ba- ana

CL1a- mother- hen- GP -embrace- fv- aug- CL2- young ones

Nankokocifukatilaabana literally translated as ‘mother hen embraces the chicks’ is as a result of the attaching of a verb fukatila ‘embrace’ to a noun Nankoko ‘mother hen’ using gentive pronoun ci- and later another noun abana ‘chicks or children’ attached in front of a verb respectively.

(50) Lucele Nganga uwashile lukasa pe bwe

Lucele- Nganga –uwashile- lukasa- pe -bwe

Ø- Lucele Nganga uwashile lukasa pe bwe

Ø- Lucele- i-ŋanga- u-uash-ile- lu-kasa- pa- i- bwe

CL1a- a name of a person- CL9-healer- who (SP) - left (Ext)- CL11-foot- on- CL9- stone

Lucele Nganga uwashile lukasa pe bwe ‘Light Healer or Auroral Envoy who left his footprint on a rock’ is as a result of joining one word to another; nouns lucele ‘light or auroral’, nganga ‘healer’, uwashile ‘one who left’, lukasa ‘foot’, pa ‘on’ ilibwe ‘stone’ of which the joining of these words is one after the other.

(51) Mulengawalengafyonse

Mulenga-walenga-fyonse

Mu- leng- a-u- aleng-a- fi- onse

CL1- cause/ to be the cause of- fv- GP- to cause/ to be the cause of- fv- CL8- all/every

Mulengawalengafyonse literally translated as ‘one who has caused all things into being’. It is formed by the combination of the deverbal Mulenga ‘one who has caused’ with a verb with a subject prefix u-alenga (u+a forming walenga) ‘who has caused’ and later attached with deadjective fyonse ‘everything’ (formed by prefixing a noun prefix fi- from class 8 to an adjective –onse that is i+o resulting into a simevocalisation fyonse) using a gentive pronoun wa ‘of’for class 1.

From the analysis made in this category of theonym compounds, the following noun prefixes have been found to be in use in the formation of the headed nominals: Ø- from noun class 1a [CL1a] as in (40-42), (47) and (49-50); Mu- from noun class 1 [CL1] as in (35) and (51); N from class 9 [CL9] (46) and (48) and ma- for plural noun prefix from noun class 6 [CL6] used in (39) not for plural but honorific; ci- or shi- from a noun prefix from noun class 7 [CL7] as in (36), (38) and (43-45).

It can be observed from the analysis above that different noun classes have been used of which class 1a [CL1a] for Ø has been the highest followed by class 7 [CL7] for Ci- or Shi- or Sha- then followed by class 1 [CL1] for Mu- and class 12 [CL12] for Ka- then class 9 [CL9] for I- or N- or M-, and the least is class 6 [CL6] for Ma- respectively. Their noun stems have been nouns which have been derived mainly from nouns themselves, verbs and adjectives.

From the analysis made, it has been found that Bemba Christian Theonyms are derivative. They can be derived from various parts of speech like verbs, nouns, adjectives and other parts of speech where derivational morphemes or other morphemes are affixed to come up with a particular Bemba Christian Theonym. As a result, there are denominal, deverbial and deadjectival Bemba Christian Theonyms which are determined by a word class from which a particular noun is derived from. Additionally, it has been found from the analysis made that Bemba Christian Theonyms are not only derivative but also compounding. Some of the theonyms that have been analysed are as a result of compounding.

Since the study has found that the Bemba Christian Theonyms are derivative and compounding, they therefore, been analysed into their structural parts so as to show their components and how they are structured. This finding is in consistency with Hang'ombe (2015) who claimed that Tonga anthroponyms being derivatives can be analysed into their structural parts to show how they are derived or formed.

From the data which have been analysed above, it has been concluded that the Bemba Christian Theonyms are a composition of Noun Prefix (NP) and Noun or Nominal Stem (NS). This is in consistency with (Spitulnik and Kashioki, 2001) who posited that Bantu noun or nominal comprises a class prefix which is called a Noun Prefix (Np) and a stem which is called a Noun or Nominal Stem (NS). In addition De Velde (2019:1) postulates that generally, the morphology of "Bantu nouns minimally consist of a stem, which is usually preceded by a class prefix, itself sometimes preceded by one or more prefixes or proclitics, which can be inflectional or derivational".

The Noun prefix is a composition of noun class. It is represented by different noun classes with different semantic values which add value and meaning to which ever particular morpheme or word they are attached to.

5.2 Bemba Noun Class system

Just like any other Bantu language, Bemba according to Spitulnik and Kashoki (2001:53) "has a very elaborate noun class system which involves pluralization patterns, agreement marking, and patterns of pronominal reference. There are 20 different classes in Bemba: 15 basic classes, 2 subclasses, and 3 locative classes. These noun classes have some semantic content". Below in Table 3 are the examples of the Bemba noun classes which have been found to have been used in the formation or structure of the Bemba Christian Theonyms or ones which are a composition of noun Prefix of the Bemba Christian Theonyms. The Bemba noun classes have been presented side by side with some particular examples of such theonyms. This has been followed by the Bemba Noun Class discussion as it is critical to the morphological structure of the Bemba Christian Theonyms.

Table 3: Bemba Christian Theonyms Nominal Prefixes

Class	Prefix	Example
1	Mu	**Mu**lungu ‘God’
1a	Ø	Lesa ‘God’
3	Mu	Chimba**mu**longa ‘one who digs river or stream’
4	Mi	Chimba**mi**longa ‘one who digs rivers or streams’,
5	Li	**Li**nkangala ‘a kind of colocynth (gourd-like fruit with thorns)
6	Ma	**Ma**nkangala ‘a gourd-like fruit with thorns’ or mankangala mushifukantilwa ‘‘a gourd-like fruit with thorns which cannot be embraced’
7	Ci/ Shi/ sha	**Chi**libwecakale ‘Rock of Ages’, **Shi**mwitwapakakala ‘one who is called upon in difficulty times’, **Sha**kapanga ‘Maker’
8	Fi	Shimucita**fi**papwa ‘one who does wonders’
9	I/M /N	**I**mfumu ya bashamfumu ‘King of Kings’, **I**nkwela ‘shield’, **M**palume ‘defender, saviour, a strong, sturdy, brave person’, Ntulwamalambo ‘One who is offered sacrifices’
10	I	Mwineinkuninamenshi ‘owner of firewood and water’
11	Lu	Ntamba**lu**kuta ‘one who looks after a crowd of people, large family’
12	Ka	**Ka**bumba ‘moulder’
13	Tu	
14	Bu	
15	Ku	
16	Pa	Shimwitwa**pa**kakala ‘one who is called upon in difficulty times’
17	Ku	
18	Mu	

The noun prefixes which have been found to have been used in the formation of theonyms include: Mu-, Ø-, I- or M-, ka-, Ci- or Shi- or Sha- and Ma-. Noun prefix Mu- from class 1 [CL1] and Ø- from class 1a [CL1a] have been used in the formation of different Bemba Christian Theonyms as these classes denote noun classes for beings. Zero morpheme (Ø) from class 1a [CL1a] entails that the class exists but has no nominal prefix or phonological representation.

Noun prefixes I- or M- or N- from class 9 [CL9] have also been used in the formation of the Bemba theonyms. According to Mann (1999:17), "some words for persons are in other class pair like 5/6 for ishilu/amashilu 'madman' and 9/10 for imfumu/imfumu 'chief'". Class 9 therefore, is also a class besides class 1 where names for beings can be found. Hence '**I-**' is prefixed to **I-**nkwela to form a Bemba Christian Theonym, **M-** is prefixed as a nasal to form **M-**palume and N- to form **N**tulwamalambo.

Ka- in this study has been found to be used in the formation of Bemba Christian Theonyms in praise and appreciation of the actions of the Supreme Being, for example *Kabumba* 'moulder or creator'. Ka- noun prefix from class 12 [CL12] is used in the formation of agentive theonyms. Ka- as an agentive noun prefix in Bemba language is in line with the Bemba grammar notes for Beginners where it states that "the prefix 'ka' before a verb is used to indicate an agent". Ka- is added therefore to a particular verb to form an agentive noun which is a noun according to Katamba (1993:68), "with the meaning someone who does whatever is designated by the verb". Ka is also added to a verb to form a norminal or proper name in praise of the bearer or named. This is in consistency with Kabaso (2016) who posited that Ka- is prefixed to a verb to form a praise name in praise of the named.

In the formation of some of these Bemba Christian Theonyms, there has been the element of Class 7 [CL7] being prefixed for augmentative and to form a name of an outstanding person represented by Ci-, Shi- as well as Sha- noun prefixes to some extent as can be observed in Table 3. According to the Bemba-English Dictionary (1954:682), Shi- is used as a noun prefix "before a proper noun to mean 'father of.' for example Shi Mulenga, it means 'father of Mulenga' and before a common noun

to indicate a man's occupation, for example shimalimino 'the gardener'". Shi- is also used as a noun prefix to form a common noun (commonization- from common to common noun) like bukombe 'message' to shibukombe 'the messanger (in marriage ceremony)'". According to Doke (1948:295), in the formation of proper names in some Bantu languages:

> there is what was originally a masculine prefixal formative, now used often in forming the names of males with the significance of 'the father of', 'the master of'. This appears in Zulu as *so-* (uSomandla, the Almighty, lit. father of strength; usokhaya, the head of the house; the father of the people); in Lamba as *si-* (sikulu, lord; sikombwe, cock; and with many laudatory non-masculine terms for instance simulilo 'fire'); in Ila as shi- (shibuzandi 'a prescious person',; shikale, an ancestor); in Nyanja as tsa- 'the master of' (tsabwalo 'the court master'; tsachipala, smith, forge-master; tsamwambo, instructor).

From this study however, it was found that Shi- is used among the Bemba Christian society as a secondary noun prefix in the formation of a particular theonym to indicate the greatness and uniqueness (outstandinginess) of God hence allocating it under class 7 as a noun prefix with a semantic value with an expression of large size, volume, or quantity and quality. This is in line with what Hendrkse and Poulos (1990:199) proposed from the views of a number of traditional Bantuists on semantic contents of the Bantu noun classes that "noun class 7 can be prefixed for outstanding people or being, amelioratives, augmentatives, languages, derogatives…" Using class 7 [CL7] as a secondary noun prefix in the formation of some Bemba Christian Theonyms is also in consistency with Hendrkse and Poulos (1990:206) who further posited that there are some Bantu noun prefixes "which are used in secondary sense to reflect the size and shape deviations, namely classes5/6, 7/8 and 11…".

The prefixing of such prefixes (*Shi-* and *Sha-)* as in *Shimwitwapakakala* 'One who is called upon for intervention in difficult circumstances' and *Shakapanga* 'Maker of all markers' respectively depict greatness in the context of praise or appreciation. There are initially common nouns but the prefixing of Shi- or Sha- to such a common noun brings about transformation from common to proper noun which is called properization. This is in consistency with Mohlala (2003:25) who posited that

affixing of attributive noun class prefixes with an augmentative significance to stems, "bring about the idea of bigness or greatness of which such bigness or greatness may be perceived in favourable manner, in the context of praise, encouragement or appreciation". Therefore, Shi- and Sha- are prefixes which are used in the formation of Bemba Christian Theonyms in praise, appreciation and acknowledgement of God as one with outstanding greatness.

Besides Shi- and Sha- noun prefixes, Ma- noun prefix from class 6 [CL6] is also used as derivative morphemes in the formation of Bemba Christian Theonyms as can be observed in Table 3 Ma- denotes plural. Nevertheless, it has not been used for plurality but used for honorific, to show respect to God who is believed to be great and deserving respect.

Although different noun prefixes are used in the formation of Bemba Christian Theonyms, they all belong to class 1 [CL1] and 1a [CL1a] because their concordial agreements fall under class 1 [CL1].

From the analysis made for this study, it has been found that noun prefix Ci- or Shi- from class 7 [CL7] has been more productive followed by Mu- from class 1 [CL1] and Ka- from class 12 [CL12] being at pa with each, class 9 [CL9] of I- or M- or N- noun prefix (es) being least followed by the plural noun prefix ma- from 6 [CL6]. The formation of the Bemba theonyms depends on the noun class system.

As earlier stated, the Bemba Christian Theonyms are a composition of Noun Prefix and Noun Stem. It has been found from the data analysis that the nominal stems for Bemba Christian theonyms consist of parts of speech that make up that particular theonym. It has further been found that, noun stems for Bemba Christians Theonyms are of three types; simplex, complex and compound stem. A simplex stem is made up of a free morpheme or a word (theonym) for example Lesa 'God'.

Complex stem is made up of a number of morphemes of which some are derivational, stem or root, extension or ending or final vowel, time or negative maker. This depends on the part of word class from which that particular theonym has been

derived, the theonym to be drived and the meaning the name-giver wants to convey. This is in line with (Mphande, 2006) who stated that names are constructed depending on the semantic import that the name-giver wants to convey. Mphande, further stated that, in creating names, people take the forms with which they are familiar, and play with them in a creative way to formulate new structures that fulfil their needs in a more satisfying and meaningful way.

A compound stem on the other hand is made up of a combination of two or more words (free morphemes) with or without morphological modification. According to Jackson and Zé Amvela (2000:4), "the limiting case for modification is that of zero (Ø) modification or conversion". Further, Jackson and Zé Amvela (2000) posit that when words consist of more than one morpheme, they may either be complex or compound. Thus, complex and compound noun stems can be segemented so as to identify what each constitutes. This finding is consistence with Hang'ombe (2015) who observed that Tonga the unmarked constructional pattern of all Tonga personal names is Noun Prefix (NP) + Noun Stem (NS) such as in the name Ø-Hamalijikila: where Ø- is a zero Noun Prefix (NP) and –hamalijikila is a Noun Stem (NS). Further Hang'ombe observed that the NS is sometimes complex hence it can be analysed further. The finding is also in consistence with Fortune (1988) who posited that the general structure of Shona anthroponyms is noun prefix + noun stem of which the noun prefix for anthroponyms is class 1a symbolised as Ø as in: Ø- +- Nyika.

The Noun stem being a composition of different morphemes can be further be analysed to show the constituents or elements that make up a particular theonym. The Bemba Christian Theonym Noun Stem can have a simplex or complex or compound structure which can come from a noun or verb or adjective or a combination of some certain parts of speech as summarised in Table 2 above.

5.3.0 Structure of Bemba Christian Theonyms

The structure of a name may vary due to its content the name giver intends to achieve. Some may be a single word structure; others may be in form of a phrasal structure and others may be in a form of a sentence as follows:

5.3.1 Single word structures

These are a type of theonyms which are made up of only one word. Most of these theonyms are derived from simple verbs or nouns or adjectives. These kind of names have been called by Felecan (2009) as one-word names. Such kind of names can be observed from denominal, deverbals and deajectivals analysed from above in 5.1.1.0 as follows:

(1) Lesa

Ø – Lesa

CL1a- God

(2) Mulungu

Mu-lungu

CL1-God/ Divinity

(3) Mulopwe

Ø- Mulopwe

CL1a- lord/master/ a term of great respect used mostly in addressing chiefs

(4) Mpalume

Ø- mpalume

CL1a- saviour, liberator, defender, redeemer

(5) Katebebe

Ø- Katebebe

CL1a- wealthy, generous person.

(6) Inkwela

Ø- inkwela

CL1a-shield

(7) Namutekenya

Ø -Namutekenya

CL1a – driver

(8) Yehoba

Ø- Yehoba

CL1a- Jehovah

(9) Yawe

Ø- Yawe

CL1a- Yahweh

(10) Kapekape

Kape- kape

Ka- p- e- ka- p- e

CL12- to give- fv-CL12- to give-fv

(11) Kabumba

ka-bumb-a

CL12- mould/ create- fv

(13) Choba

Ci-ob-a

CL7- to paddle/row a boat- fv

(14) Kacema

Ka- cem- a

CL12- to guard/ take care of someone- fv

(15) Shakapanga

Sha- ka- pang- a

CL7 (aug)- cl12- to make- fv

(16) Shimwelenganya

Shi- mu- elengany-a

CL7 (aug)- CL1- to imagine/invent/ devise- fv

(17) Shimwililili

Shi- mu- ililil-i

CL7- CL1- on goin/ forever-fv

(18) Mubige

Mu- bige

CL1- big

From this analysed data in this category above, it can be concluded that the Bemba Christian theonyms which have been analysed have the following single word structure: in examples (1-9) and (18) have prefix + stem whilst in examples (10-11) and (13-17) have prefix + root + FV/ End as particular common structures. There are different prefixes that have been attached to the roots or stems of theonyms due to the fact that the roots or stems are different from each other and the kind of name(s) the namer intends to convey or bring out is also different. Inaddition, there is no definite pattern of attaching prefixes, thus having no specific noun class prefixes.

5.3.2 Phrasal structures or compounding

According to Felecan (2009) and Kabaso (2016), phrasal names are made up of a combination of two or more separate words from any word class, they follow a morphological structure of compound nouns. Although compound words according to Kabaso (2016) have their elements that constitute them written separately by inserting a hyphen or by leaving space between the elements, most of the Bemba Christian theonyms are written as single entities or single words as Bemba is an agglunating language. Each of these theonyms has been analysed in their minimal morphemes. The structures of phrasal theonyms as found in this study are as below:

(19) Solwesolwenakapeleko

Solwesolwe-na-kapeleko

Ø-Solwesolwe-na-kapeleko

CL1a- the first person-and- the last person

(20) Chitwemambo

Chitwe-mambo

Ci-twe-mambo

CL7- head- wooden peg

(21) Mwinenkuninamenshi

Mwine-nkuni-na-menshi

Mu- ine- n- kuni- na- menshi

CL1- owner- cl9 (pl)- firewood- and water

(22) Mwinempanga

Mwine-mpanga

Mu- ine- mpanga

CL1- master / owner of- the bush/ forest/ country

(23) Alifa na Omega

Alifa- na- Omega

Ø- Alifa na Omega

CL1a- Alpha- and –Omega

(24) Imfumu ya bashamfumu

Imfumu –ya- bashamfumu

I- mfumu- ya- ba- sha- mfumu

CL9- king- GP (of) – OP (pl)- CL9 (pl)- kings

(25) Lesa Mukolokolo

Lesa- Mukolokolo

Ø-Lesa- Mukolokolo

CL1a-God- a clever, skilful craftsman/ old/ ancient

((26) Chibindawamweo

Chibinda-wa-mweo

Ø-Chibinda-ua-mwe

CL1a-master/ owner- GP (of) CL1 – life

(27) Chilibwecakale

Chilibwe-cakale

Ci- li- bwe- ca- kale

CL7- cl5- stone- GP (CL7)- long ago/ old

(28) Mukote wa Kale

Mukote -wa -Kale

Mu- kote- wa- Kale

CL1- old- GP of- long ago/ formerly

(29) Lesa Mubige

Lesa-mubige

Ø-Lesa- mu- bige

CL1a-God- CL1- big

(30) Lesa Mukulu

Lesa -Mukulu

Ø- Lesa Mukulu

Ø- Lesa- Mu- kulu

CL1a- God- CL1- great/ old/ important

(31) Bige Lesa

Bige- Lesa

Ø-Bige- Lesa

CL1a-big-God

(35) Mwansabamba

Mwansa-bamba

Mu- ansa- bamba

CL1-to spread something wide to stretch out-to kill game/to stretch out a skin on a drum

(37) Kabengele Nsafyamanika

Kabengele- Nsafyamanika

Ø- Kabengele Nsafyamanika

Ø- Kabengele- N-safya-ma-nika

CL1a- moon appearing in January-February-CL9-dirty/dirten-CL6-any open area along a river/ marsh/ bog

(39) Mankangala munshifukatilwa

Mankangala-munshifukatilwa

Ma-nkangala- Mu- n- shi- fukatil- wa

CL6- a kind of a colocynth (gourd-like fruit with thorns) - SP- CL9- Neg - to embrace / give welcome with outstretched arms - PASS

(40) Naba uuntu Naba

Naba- uuntu - Naba

Ø- Naba uuntu Naba

Ø- na- ba- uuntu- na- ba

CL1a- I(1st person sing.)- am- who- I(1st person sing.)- am

(47) Kanabesa

Kana-besa

Ø- Kanabesa

Ø-Kana- besa

CL1a- to bespatter/ sprinkle- millet

From the analysed theonyms, the study has found that some of the theonyms are phrasal structured or compound nouns, hence there are phrasal structured or compound names. There is a combination of different theonym phrasal structure or compounding from the analysed theonyms in this category for instance: (20), (22), (31), (35) and (47) have pref + stem + stem; (19), (22), (23), (26), (28), (29) and (30) has pref + stem + Conj/prep/ Pref + stem/ root + fv/ Ext; (21) has Pref + stem + stem + pref + stem; (37) has pref + stem + pref + stem + pref + stem; (24) has pref + stem + prep + pref + pref + stem; (25) and (27) pref +pref + stem + pref + stem; and (39) has Pref + stem + pref + pref + stem + conj + stem.

5.3.3 Sentential structures

Some names are like a sentence or are sentential in nature. They have a subject and a predicate. Felecan (2009), refered to such names as sentence names. Such names according to Kabaso (cf) translate into an English clause or sentence; they seem to have a subject and a predicate. This is also in consistency with Fortune (1988) who posited that some Shona names are sentential in nature which means that they can be deverbative, nominal or a combination of both nominals and derverbatives. Further, Fortune (1988) stated that the overall effect of this is that their general constructional pattern remains the same, that of noun prefix + noun stem, but when the stem is further analysed it can be broken into even lesser units. The Bemba Christian Theonyms with sentential structure include:

(12) Shicaibumba ‘One who has created oneself’

Shi- ci-a- i- bumb- a

CL7-cl7- perf- SP- mould/ create- fv

(32) Kafulawafita ‘One who forges the warriors’

Kafula-wa-fita

Ka-fula- ua- fi- ita

CL12- forge- GP (of) - CL8- warrior/ soldier/ army

(33) Tembwewang’oma ‘one who is appeased’

Tembwe-wa-ng’oma

Ø- Tembwewang’oma

Ø- Temb-wa- ua- i-ŋoma

CL1a- appeased /to be treated kindly- PASS- GP (of) - CL9- drum(s)

(34) Kacitawafyonse ‘One who does everything’

Kacita-wa-fyonse

Kacita-wa-fyonse

Ka- cit- a- ua- fi- onse

CL12- to do- fv- GP (of)- CL8- all/ every

(36) Chimbamilonga ‘One digs rivers or streams of water’

Chimba-milonga

Ci- imb- a- mi- longa

CL7- dig- fv- CL4- river/ stream of running water

(38) Shimukuntapetabwa

Shi- mu- kunta- pa - itabwa

CL7(augmentative)-CL1-rumble/ strike/ hit/ knock down- CL16- Itabwa(place)

(41) Tumbanambo mutima kaebele ‘one who has wisdom who is well off and needs no one to give him advice’

Tumbanambo- mutima- kaebele

Ø- Tumbanambo mutima kaebele

Ø- Tumbanambo- mu- tima- ka- ebel-e

CL1a- filled up with wisdom- CL1- heart- CL12-pass judgement by oneself- fv

(42) Lesa kampambashimwatulaiyulu

Lesa- kampamba-shimwatula-iyulu

Ø- Lesa kampambashimwatulaiyulu

Ø- Lesa- kampamba-shi-mu- atul-a- i-ulu

CL1a- God- force/ energy- CL7- CL1- to split- fv- CL9- sky

(43) Shimwisushamilonga ‘one who fills up rivers or streams’

Shimwisusha-milonga

Shi- mu- isush- a- mi- longa

CL7- cl1- to fill up- fv- CL4- river/ stream of running water

(44) Shimucitafipapwa

Shi- mu- cita- fi- pap- wa (ua)

CL7-CL1- to do- CL8- wonder at/ marvel/ astonished/ lost in admiration-PASS

(45) Shimwitwapakakala

Shi- mu- it- wa- pa- kakala

CL7 - CL1 - call- (PASS)- CL16- difficulty/ trouble

(46) Ntulwamalambo

Ntulwa-malambo

N- tul-wa- ma-lambo

CL9- to pay tribute/ offer/ make an offering- PASS- CL6- offering/ sacrifice

(48) Ntambalukuta ‘One who watches over or one who looks after the crowd, large family’

Ntamba-lukuta

N- tamb- a- lu- kuta

CL9- to look at/ stand gazing at- fv- CL11- large family/ a crowd of people

(49) Nankokocifukatilaabana ‘mother hen embraces the chicks’

Nankoko-cifukatila-abana

Ø- Nankokocifukatilaabana

Ø- Na- nkoko-ci-fukatil- a-a- ba- ana

CL1a- mother- hen- GP - embrace- fv- aug- CL2- young ones

(50)Lucele Nganga uwashile lukasa pe bwe ‘Light Healer who left his footprint on a rock’

Lucele- Nganga –uwashile- lukasa- pe -bwe

Ø- Lucele Nganga uwashile lukasa pe bwe

Ø- Lucele- i-ŋanga- uwa-sh-ile- lu-kasa- pa- i- bwe

CL1a- a name of a person- CL9-healer- GP(who)-left (Ext)- CL11-foot- on- CL9- stone

(51) Mulengawalengafyonse ‘One wha has caused or created everything into being’

Mulenga-walenga-fyonse

Mu- leng- a- ua-leng-a- fi- onse

CL1- cause/ to be the cause of- fv- GP- to cause/ to be the cause of- fv- CL8- all/every

Sentence theonyms from the analysis above tend to have: a ‘prefix + tense (PERF or FUT or PRES) + stem + pref + stem /root + FV or extentions (ending) as in example (36), (46) and (48); Pref + stem/ pref + stem + stem + tense (PERF or FUT or PRES) + stem or root+ FV or extension (ending) as in ((42), (49) and (50); stem + pref + stem + tense (PERF or FUT or PRES) + root+ extension as in (41); pref + pref + stem + tense (PERF or FUT or PRES) + stem or stem + stem or root+ FV or extension (ending) as in (12) and (43- 44); pref + stem + Prep + stem or pref + stem or stem + pref + stem as in (32-34); pref + tense (PERF or FUT or PRES) + pref + stem as in (51) while others have a locative or Negative prefix as shown in (38) and (45) respectively.

The study has found that Bemba Christian Theonyms have different structures; single word, phrasal or compound and sentential structures. This is in consistence with Kapwepwe (2002:8) who posited that “in Bemba tradition, some names are normally part of a longer phrase that gives completion to the name …or the phrase simply

alludes to or explains the meaning of the name for instance *Chilufya wa lufya manga na yakwe* 'Chilufya who has lost the charms or fetishes, and also his own charms' ".

5.3.4 Proverbial structures

These are names with the structure similar to proverbs (Pongweni, 1983). A proverb according to Mieder (2004:3) is "a short, generally known sentence of the folk which contains wisdom, truth, morals and traditional views in a metaphorical, fixed and memorisable form and which is handed down from generation to generation". Proverbs "are structurally complex, couched in standard metaphorically paradigmatic forms that represent logical relationships in life" (Yuka 2016:2). Such names in this study include:

(39) Mankangala mushifukatilwa

Mankangala- mushifukatilwa

Ma-nkangala - Mu- n- shi- fukatil- wa

CL6- a kind of a colocynth (gourd-like fruit with thorns) - CL1- CL9- Neg - to embrace / give welcome with outstretched arms - PASS

(41) Tumbanambo mutima kaebele

Tumbanambo- mutima- kaebele

Ø- Tumbanambo mutima kaebele

Ø- Tumba-nambo- mu- tima- ka- ebel-e

CL1a- filled up with wisdom- CL1- heart- CL12- pass judgement by oneself- fv

(42) Lesa kampambashimwatulaiyulu

Lesa- kampamba-shimwatula-iyulu

Ø- Lesa kampambashimwatulaiyulu

Ø- Lesa- kampamba-shi-mu- atul-a- i-ulu

CL1a- God- force/ energy- CL7- CL1- to split- fv- CL9- sky

(49) Nankokocifukatilaabana

Nankoko-cifukatila-abana

Ø- Nankokocifukatilaabana

Ø- Na- nkoko-ci-fukatil- a-a- ba- ana

CL1a- mother- hen- GP -embrace- fv- aug- CL2- young ones

From this analysis, it has been found that certain Bemba Christian Theonym are essentially derived from proverbs and are mainly praise names and acknowledgement

of the awesomeness, greatness and power of God. Just like any complex structured name, these proverbial structured theonyms have their nouns prefixed with particular noun classes and their verbs affixed with certain derivational morphemes and verb extensions depending on the name being derived. It was therefore, essential to analyse them into their minimal elements so as to identify units or morphemes that make up a particular theonym. These proverbial structured theonyms have relatively long and complex morphological structures as they behave like sentences.

From the analysed data of theonyms in this category, it has been found that there are different proverbial structures of the Bemba Christian Theonym noun stems. This can be observed as follows; ; a pref + stem + SP + pref + Neg + Tense (PERF or FUT or PRES) + PASS as in (39); while (41) displays a Pref + stem +pref + stem pref + Tense (PERF or FUT or PRES) + FV on the other hand, (42) has a Pref + stem + stem + SP+ Pref + tense (PERF or FUT or PRES) + FV + pref + stem and a Pref + pref + stem + tense (PERF or FUT or PRES) + FV + Pref stem as in (51). This finding is in line with Azhar (2012) who observed that the structures of proverbs vary in form, some of the structures are in the form of phrases of which some are in clauses (simplex and complex).

This finding of the Bemba Christian theonyms being proverbial in nature is in line with Kapwepwe (2002:9) who stated that "some Bemba names are also part of or completed in full as a proverb, an admonition or a cautionary statement for instance; *Sula, sule mbwa, umuntu taba musula* 'disrespect a dog, a human being is never disrespected'". These proverbial structured Bemba Christian theonyms are often transferred or transposed from the praises and acknowledgements of the supernatural occurrences or creatures or objects or the experiences of the Bemba society to God in acknowledgement of his unique character and greatness.

5. 4 summary

The chapter has analysed the Bemba Christian Theonyms according to their morphological structure. Analysis of each given example of the Bemba Christian Theonym was presented by segmenting each one into its morphemes which constituents it so as to identify each one's morphological structure. Different morphemes and parts that constitute each of these theonyms have been evidently

presented and described. The Bemba Christian Theonyms are made up of Noun prefix (NP) and Noun or Nominal stem (NS). The Noun prefix comprises of a noun class. Although various Bemba theonyms have different noun classes, they all belong to noun class 1(Mu-) or 1a (Ø) to which all proper names belong. The nominal stem consists of parts of speech that make up that particular nominal and in this case Bemba Christian theonym. Nominal stems are of three types; simplex, complex and compound stems. The simplex stem is made up of one free morpheme (word). From theonyms analysed, simplex are formed from nouns, they are denominals. Complex stem is made up of derivational morpheme, stem or root, extension or ending or final vowel, time (tense) or negative marker depending on the word class from which a particular theonym is derived and what is intended to be derived. Compound nominal stems are formed by the combination of two or more stems or roots.

Some derivational morphemes (prefixes) are highly productive while others are not. The derivational morphemes Ci/Shi-, Mu- and Ka- are very productive in these theonyms. Theonyms derived from verbs contain derivational morphemes with a number of them; some up to nine morphemes. Simplex nominal stem are mainly derived from nouns. Those derived from verbs are complex, those with sentential and proverbial structures are nevertheless more complex than any other.

It can be concluded from the analysed data that noun prefixes Ø-, Ci / Shi -, Mu- and Ka- from noun class 1a [cl1a], 7 [CL7], noun class 1 [CL1] and noun class 12 [CL12] respectively are the commonest noun prefixes. There is variation in these prefixes as they do not follow a certain pattern in the structure of these Bemba Christian Theonyms, therefore, there is no specific class of prefixes. Some theonyms have secondary prefix or preprefix which are from class 7.

Further, theonyms have various meanings which are embedded in the Bantu noun prefixes which are attached to them as these Bantu noun prefixes have a semantic value. Some express augmentation, the outstandinginess (uniqueness) of God, simply noun prefix of the Supreme Being, agentive noun prefix and praise of the bearer (the Supreme Being) et cetera as in Chitwemambo: ci-twe-ma-bambo (CL7- head- cl6- wooden peg), ‘Ci-’ (augmentative) morpheme has been used to show the association

with positive emotive perceptions regarding large size associated with good and positive quality than normal size. Shimwitwapakakala: shi- mu- it- wa- pa- kakala (CL7- CL1 - call- (PASS)- CL16- difficulty/ trouble),the use of the morpheme 'Shi-' (augmentative) shows unique greatness, outstandinginess and ability or quality of a Supreme Being. Mulengawalengafyonse: Mu- leng- a- wa-leng-a- fi- onse (CL1- to cause/ to be the cause of- fv- of- to cause/ to be the cause of- fv- CL5- all/every), Mu- morphene used as a nominal prefix of a Supreme Being. Kacitawafyonse: Kacita-wa-fyonse Ka- cit- a- wa- fi- onse CL12- to do- fv- of- CL8- all/ every), the morpheme 'ka-' is used as an agentive noun prefix to mean 'someone who does the action designated by the verb', Ka-is also used as praise of the bearer (the Supreme Being). Apart from the Bantu noun prefix giving meaning to the individual theonym, the morphological structure and the content of the nominal stem too.

CHAPTER SIX
THE SOCIAL SEMIOTICS AND ETYMOLOGICAL ANALYSIS OF THE BEMBA CHRISTIAN THEONYMS

6.0 General

In Chapter five, the results of the analysis of the morphological structure of some selected Bemba Christian Theonyms were presented and discussed. In the present Chapter, the social semiotic aspects and etymology of the Bemba Christian Theonyms have been presented and discussed according to objective two and three stated respectively as follows:

(ii) to establish the social semiotic aspects of the Bemba Christian theonyms.

(iii) to establish the etymology of the Bemba Christian theonyms .

This chapter therefore, presents the meaning and etymology of the Bemba Christian Theonyms according to the social semiotic theory and etymology of each individual theonym. Some data have been presented in narrative form as drawn from respondents, the ones in italics. To some theonyms, different respondents had

different answers (A) pertaing to the questions (Q) which were being presented to them according to the data I collected.

6.1 The Social Semiotics and Etymological Analysis of Bemba Christian Theonyms

Social semiotics and etymology of the Bemba Christian Theonyms have been presented and discussed together within this chapter as they are connected. Dealing with them separately would weaken the interpretation of the meanings of the theonyms. Some theonyms have been presented and discussed inform of naratives. The data for this study is presented below and analysed with the use of social semiotics, Phenomenology, lexical morphology model and thematic analysis theories. The numbering of the Bemba Christian theonyms which were used in the previous chapter of the morphological analysis has been maintained in the Social semiotic and etymology analysis.

6.2.0 Social Semiotic Aspects of the Bemba Christian Theonyms

This section presents part of the social semiotic aspects of the Bemba Christian Theonyms based on objective two. Social semiotic theory according to Kress (2010:54) is "interested in meaning-making, in all its form. Meaning arises in social environments and social interactions. That makes the social into the source, the origin and the generator of meaning."

Social semiotics can include the study of how people design and interpret meanings, the study of texts, the study of how semiotic systems are shaped by social interests and ideologies, and how they are adapted as society changes, (Hodge and Kress, 1988). This study therefore, engaged social semiotic theory to analyse how Bemba Christian society design and interpret meanings of Bemba Christian Theonyms, how theonyms are or have been shaped by social interests and ideologies (religious beliefs), and how they are or have been adapted as Bemba society changes or has changed. According to this study, the social semiotic aspects of the Bemba Christian Theonyms were analysed according to three segments:

(a) how the Bemba Christian society design Bemba Christian Theonyms

(b) the interpretation of meanings of the Bemba Christian Theonyms by the Bemba Christian society and their etymology, how Bemba Christian Theonyms emerged or their sources.

(c) how theonyms are shaped by social interests and religious beliefs, and how they are or have been adapted as Bemba society changes or has changed.

6.2.1 How Bemba Christian Society Design Bemba Christian Theonyms

Semiotics, as originally defined by Ferdinand de Saussure, is "the science of the life of signs in society". Signs can be visual, verbal, written, gestural and musical resources for communication. The term ‘sign’ is quite “a general expression which can refer to sentences, clauses, phrase, word or morphemes. The linguistic sign has both form and meaning,” (Jackson and Zé Amvela, 2000:55). Signs can be words which in this study are the different Bemba Christian Theonyms which the Bemba Christian society has come up with. The Bemba Christian Society has come up with different names of God in trying to bring out knowledge, experience and understanding of God in relation to its environment and the way it relates to itself (Michael, 2000). It looks at its experiences in terms of events, occurences, circumstances or situations in its environment, culture and individual lives then design that which would bring out or potray the meaning of its experiences, beliefs, knowledge and understanding.. This can be observed from the interview sought to know the reason behind giving God different names.

Q: Ninshi Lesa apelelwa amashina ayapusanapusana? ‘Why has God been given different names?’

A: Nimbela yaba Bemba ukupela amalumbo kuli Lesa mukupitila mukumupela amashina yakutatakula amaka yakwe elyo yonse icipesha amano camoneka pakati kabo. Nalinoline abantu bacilli balemwinika ukulingana ne fyabasekesha ne fyabapesha amano. (lit. It is the nature or habit of the Bembas to praise God through giving him the praise names that they give him in praise of his mighty power whenever they see or experience or encounter a miraculous event or an extra ordinary or wonderous occurrence. Even today people can still name him according to their extra ordinary experiences).

The Bemba Christians are able to make meaning and create theonyms using their knowledge, experience and their relationships. This is in line with Michael (2000:5) who posited that "social semiotics is about meaning-making, which is a process of how individuals make sense of knowledge, experience, relationships, and the self." The Bemba Christian society uses language to design or construct meaning from what is in the envinroment, what it has experienced and the beliefs it holds in order to bring out meaning or what is intended for communication. In the designing or formation of these theonyms, the designer considers certain morphemes which can be involved in the formation of such a name so as to bring out that meaning that the designer intends to convey. The society attaches meaning to the content (morphemes) used in the formation of a theonym.This is so according to Mphande (2006) who stated that:

> human beings use mainly language to express their societies. Names are constructed, depending on the semantic import that the name-giver wants to convey. In creating names, people take the forms which they are familiar with, and play with them in a creative way to formulate new structures that fulfil their needs in a more satisfying and meaningful way.

The Bemba Christian society has designed different names of God using different ways or processes and morphemes in such a way that it brings out that meaning that it intends to convey or express. This can be observed from the analysis in this section where lexical morphology model has been incoperated to analyse how Bemba Christian society design Bemba Christian theonyms resulting in Table 4 below.

Table 4: How Bemba Christian Society Design Bemba Christian Theonyms

Process of Designing	Example	Source
Affixation	Kabumba	Ka-bumb-a
Compounding	Chibindawamweo	Chibinda-wa-mweo
Reduplication	Mulengawalengafyonse	Mulenga-wa-lenga-fyonse
Neologisms and Coinage	Namutekenya	Namutekenya 'driver'
Borrowing	Yawe	Yahweh

Clipping	Mwinekuninamenshi	Kalungu umwinenkuninamenshi

Thus, the processes or ways used in the formation of the Bemba Christian Theonyms collected for this study are:

a) Affixation

Affixation consists of the adding of derivational affixes to roots and stems to form new words, (Zapata, 2000) as in the following data analysis:

(11) Kabumba 'Potter or Moulder or Creator'- Ka-bumb-a'- it is from the verb root bumb- 'to mould or shape' where -*a* a deverbal final vowel has been suffixed to form a deverbal noun ending with –a and later an agentive noun prefix from class 12 [CL12] 'ka-' has been prefixed to the root to form an agentive theonym, *Kabumba*'Potter or Moulder or Creator'.

(12) Shicaibumba 'The Creator of Oneself' Shi-ci-a-i-bumb-a. It is from the verb root bumb- 'to mould or shape' to which a *'-a-*' as perfective morpheme for the verb root has been attached, '-i- 'attached as subject prefix to the verb and '-a' suffixed to the root as final vowel to form a deverbal noun ending with *–a* and later on two noun prefixes, that is, a prefix and a preprefix (secondary prefix) from class 7 [CL7] 'Ci- and Shi-' have been prefixed for augmentative respectively resulting into *Shicaibumba*.

(13) Choba 'Ferryman' Ci-ob-a → CL7- to paddle/row a boat- fv, comes from the root –ob- where -*a* a final vowel is suffixed to a root and later an augmentative noun prefix Ci- from class 7 [CL7] is prefixed to form chioba resulting into *Choba*.

(14) Kacema 'Shepherd' Ka- cem- a→ CL12- to guard/ take care of someone- fv, it is derived from a root verb –cem- where a final vowel '*a*' is suffixed and later an agentive noun prefix Ka- from noun class 12 [CL12] is affixed to form an agentive Bemba theonym *Kacema* ''Shepherd'.

(15) Shakapanga 'Creator of the creators' Sha- ka- pang- a → CL7- cl12- to make- fv. It is derived from the root –pang- where a final vowel '-a' is suffixed and later an agentive noun prefix Ka- from class 12 [CL12] is prefixed to which a noun prefix Sha- is later preprefixed to form an augmentative Bemba theonym, *Shakapanga* 'Creator of the creators'.

(16) Shimwelenganya ‘One who does the unimaginable’ Shi- mu- elengany-a → CL7 - CL1- to imagine/invent/ devise- fv. It is derived from a root verb –elengany- where a final vowel is suffixed to which noun prefixes are attached, firstly Mu- a noun prefix from class 1[CL1] for the Supreme Being (resulting into a simevocalisation u+a ‘mwe’) and later a secondary prefix Shi- is affixed for augmentation, thereby coming up with *Shimwelenganya*.

(17) Shimwililili ‘everlasting or everliving’ Shi- mu- ililil-i CL7- CL1- on going/ forever-fv. This is derived from a root –ililil- ‘on going or forever’ where –I a deverbal nominal final vowel is added and later mu- a noun prefix from noun class 1[CL1] is attached (resulting into a simevocalisation u+i ‘mwi’) to form a common nominal mwililili to which a secondary noun prefix shi- for augmentation is prefixed (for properization) as God is believed to be great hence the attachment of shi- to form a proper name, *Shimwililililili*.

b) Compounding

Compounding is the process of producing words by combining two or more words or stems or roots (Sloat, Taylor and Hoard, 1978). It is also called composition, by this process two or more words are combined to form a single word, having a single idea and function, (Shameem, 2016). A compound word contains at least two bases which are both words, or at any rate, root morphemes, (Katamba, 1993). Further Katamba states that compounding is sometimes bare roots that are combined in compounds as in English word, ‘teapot’, and sometimes as input base contains an affixed form as in English word, ‘hairdresser’. Compounding according to Zapata (2000) can be a recursive process, one compound itself may become a constituent of a larger compound, for instance in English language lighthouse keeper. Such theonyms from this study that fall under this process are in Table 5 below.

Table 5: Bemba Christian Theonym as a Result of Compounding

Example		Composition
Chitwemambo	Chitwe+mambo	Noun +Noun
Chibindawamweo	Chibinda+wa+mweo	Noun+ pron +Noun
Kafulawafita	Kafula+wa+fita	Noun+ pron + Noun
Chimbamilonga	Chimba+milonga	Noun+Noun
Shimukuntapetabwa	Shimukunta+pa+ Itabwa	Noun + pron + Noun

Mwinempanga	Mwine + mpanga	Noun + Noun
Mwinelubansa	Mwine+lubansa	Noun + Noun
Lesa Mukulu	Lesa +Mukulu	Noun + deadjectival
Shimucitafipapwa	Shimucita+fipapwa	Noun+noun
Shimwitwapakakala	Shimwitwa+pakakala	Noun+adverbial
Kanabesa	Kana+besa	Verb+Noun

c) Reduplication

Reduplication is whereby part of the base or the complete base is copied and attached to the base either preceding or following it, (Haspelmath and Sims, 2002). It is a word formation process that repeats all or part of a work to convey some form of meaning whose range of patterns varies from a single segment being copied to entire phrases, (Urbanczyk, 2017). Repeation is done to emphasise or stress such an action. From the analysis made, some of the Bemba Theonyms have been formed or designed through reduplication of which some are of total reduplication and others are of partial reduplication as in Table 6 below.

Table 6 Bemba Christian Theonyms as a Result of Reduplication

Type	Example	
Total Reduplication	Kapekape	Kape-kape
Partial Reduplication	Shimwililili	Shimwili-li-li
	Imfumu ya bashamfumu	Imfumu-ya-basha-mfumu
	Naba uuntu Naba	Naba- uuntu -Naba
	Mulengawalengafyonse	Mu-lenga-wa-lenga-fyonse

d) Conversion

Conversion is "a process by which a word belonging to one word class is transferred to another word class without any concomitant change of form, either in pronounciation or spelling. It may also involve a change within the same word class as in the change from one type of noun to another or one type of verb to another", (Jackson and Zé Amvela, 2000:86). Conversion is also called zero derivation in

literature, where it is claimed that zero morphs are used as suffixes in derivational morphology, (Katamba, 1993). Conversion as a process of formation of Bemba theonyms is a process of changing a particular noun into a proper name of God where a zero morpheme is used to derive. It is done using a process in onamastic called properisation. Such Bemba theonyms include those from common or proper name or noun as in Table 7 below.

Table 7: Some Bemba theonyms as a result of Conversion

Example	Source
Mulopwe	common name which was a form or term of address for the Bemba chief
Mpalume,	common name of a brave or generous or wealthy or wise person
Katebebe	common name of a wealthy, generous person
Inkwela	common name of a shield
Namutekenya	common name of a driver
Kapekape	common name of a generous person
Lesa	proper name of a supreme being
Lucele Nganga	proper name of a Light Healer or Auroral Envoy who left his footprint on a rock.
Kabengele Nsafyamanika	Proper name of a the moon which appears in January/February or the rains

e) Neologisms and Coinage

Neologism is "a process that involves semantic shift. It involves giving words new meanings or changing the meaning of words. It also involves instances where new words are created and are given meanings", (Filani and Melefa, 2014). Some Bemba theonyms which are as a result of neologism come from already existing Bemba nouns or lexical items, they have been properised from common nouns and some names of Bemba Chiefs as can be observed in Table 8 below.

Table 8: Some Bemba theonyms as a result of Neologisms

Example	Source
Mulopwe	common name of a chief

Mpalume	common name of a person
Katebebe	common name of a person
Inkwela	common name of an object
Kacema	common name of a person
Namutekenya	common name of a person
Lucele Nganga	a proper name of a person
Tembwewang'oma	common name of a chief
Kanabesa	common name of a chief
Mankangala mushifukatilwa	common name of an object
Kabengele Nsafyamanika	a proper name of a month or common name the rains

From the analysed data, it has been found that some names come from the already existing Bemba nouns or lexical items but adapts a new meaning as attribute for God and therefore become Bemba praise theonyms. This finding is in line with Kabaso (2016) who posited that neologism names can also be coined words which initially meant something else but now are used to refer to something else. This is also in line with Filani and Melefa's (2014) findings who stated that some nicknmes of students were from already existing lexical items but acquired new meanings, that is, they were not names of persons but were used as nicknames for the bearers.

Coinage falls under neologisms. Coinage is a process whereby new words are created outright, either deliberately or accidentally, to fit some purpose, (Zapata, 2000). Zapata argues that words are usually coined in a language to express new ideas, processes and products, to mention but a few. He further states that the invention of new words is sometimes based on existing words; however, words are more often created without basing on any other pre-existing word.

Some theonyms are designed or formed by combining the old Bemba language or morphemes with new words or morphemes from either Bemba or English language. This is in consistency with Literary Devices Net (2019) where it is claimed that all neologisms are not entirely new, some are built from new uses of old words, while others are a combination of old and new words. This can be observed from the

theonyms that have been coined and used by the youths, specifically the callboys or the Ngwangwazi using Town Bemba. They use the language of their daily activities and orientation. Town Bemba "has several different social connotations, playful youth subculture", (Spitulnik, 1996:32). The coinage of some of these Bemba Christian Theonyms by these callboys has been due to the influence of English, Western movies which they watch and recorded music which they listen to. Town Bemba therefore, is being or has been used as an avenue for the creation of some theonyms originating from their social connotation, a street Town Bemba which is the combination of English and Bemba morphemes to some extent. Some of such theonyms in this study are:

(18) Mubige 'Big or Great One' Mu-bige → CL1-big which is as a result of affixation where a transliterated English adjective bige 'big' has been prefixed with a Bemba noun prefix mu- from noun class 1 forming Mubige 'Big or Great One'.

(29) Lesa Mubige 'Great God'- It is formed by compounding of Lesa and Mubige (Mu- bige →CL1-big). The name has been formed from the combination of Bemba and English morphemes, Lesa a Bemba free morpheme with a combination of Bemba bound morpheme which is a noun prefix from class 1 and borrowed English free morpheme bige 'big'.

(31) Bige Lesa 'Big or Great God' is as a result of compounding two free morphemes; a transliterated adjective (from English into Bemba) Bige 'Big' and a Bemba noun Lesa.

f) Borrowing

Borrowing is the process where new words are formed by adopting words from other languages together with the concepts or ideas they stand for. Usually the pronuaciation and morphology of the borrowings are adapted to the phonology and morphology of the host language", (Zapata, 2000). Borrowing on another hand is a morphological process where a word or phrase from a different language is borrowed by literally translating it into the target language (Shameem, 2016).

Table 9: Some Bemba Theonyms as a Result of Borrowing

Manner of Borrowing	Bemba Theonym	Source
Adoption from other languages	Mulungu	Mulungu from Swahili
	Yehoba	Jehovah from English

	Yawe	Yahweh from English
Literal translation from English	Solwesolwenakapele ko	The Beginning and the End
	Naba uuntu Naba	I Am who I Am
	Imfumuya bashamfumu	King of Kings
	Chilibwecakale	Rock of Ages
	Mukote wa Kale	Ancient of Days
combination of Bemba and English morphemes	Alifa na Omega	Alpha and Omega

From the data analysis of this study, it has been found that some borrowed Bemba theonyms have been formed by adopting words from other languages together with the concepts or ideas they stand for. In a study of Shona names (Mapara, Mutasa and Nyota, 2005:9) postulated that "in an environment where new objects and experiences are constantly coming up as a result of language contact, it is imperative that new names and terminologies to reflect and carry new realities do come up". Adoption or formation of new names of God from other languages is one of the realities that has proved this reality among the Bemba society. It has also been found that some Bemba theonyms are formed by the combination of some Bemba morphemes with some adopted words from English language.

g) Clipping

Clipping is the word formation process which is involved with the reduction of a word to one of its parts, (Marchand, 1969). From the analysis made some complex or compound Bemba theonyms have been shortened as in Table 10.

Table 10: Some Bemba Theonyms as a Result of Clipping

Bemba Theonym	Source
Mwinekuninamenshi or Kalungu	Kalungu umwinenkuninamenshi
Kabengele or Nsafyamanika	Lesa Kabengele Nsafyamanika
Kampambashimwatulaiyulu	Lesa kampambashimwatulaiyulu

Mukolokolo	Lesa Mukoloko
Lucele Nganga	Lucele Nganga uwashilelukasapebwe
Makangala or Munshifukatilwa	Makangala Munshifukatilwa
Mulenga	Mulengawalengafyonse
Tumbanambo or Mutimakaebele	Tumbanambo Mutimakaebele

From the analysis done in this segment it can be concluded that the Bemba Christian Society uses language to design meaning by designing or forming different Bemba Christian Theonyms which try to express or bring out that which people experience, understand, know or believe about their environment, culture and the way they relate to each other. Society formulates meaning around its environment as it interacts within itself. Using lexical morphology model it has been found that Bemba Christian Theonyms have been designed or formed using affixation, compounding, reduplication, coinage or neologism, borrowing and clipping. This is in consistency with the findings of Filani and Melefa (2014) who found that affixation, compounding, conversion, coinage or neologism, borrowing and clipping and other morphological processes were at play in the formation of nicknames by the students.

6.2.2.0 Interpretations of meaning and Etymology of the Bemba Christian Theonyms According to Themes

This section of this chapter is based on the second part of the analysis of objective two (the social semiotic aspects of the Bemba Christian Theonyms) where objective three which is on the etymology has been incorporated. This section has analysed the interpretation of meanings of the Bemba Christian Theonyms by the Bemba Christian society and their etymology, how Bemba Christian Theonyms emerged or their sources.

6.2.2.1 Interpretations of meaning

Interpretation is the act of explaining or bringing out the meaning of something. It is "an explanation of the meaning of something", (Macmillan English Dictionary, 2002:793). People use language to communicate and interpret ideas about the world (environment) in which they live in, they connect ideas and interactions into

meaningful texts and making them relevant to their context, (Halliday, 1978). Social semiotics according to Michael (2000:5) "is about meaning-making. It is also a process of how people construe or interpret, understand, or make sense of life events, relationships, and the self." In trying to make sense of life events, relationships, and the self, people come up with different signs with their different meanings using their language. This is possible as signs contain different meanings and these meanings depend on certain social and cultural conventions, they give meanings to the society, (Subasinghe, 2012). The Bemba Christian Theonyms as signs have different meanings which depend on the social and cultural conventions of the Bemba Christian society. Meaning in real human societies is socially constructed, (Bruner, 1991). The Bemba Christian society has come up with different names of God with their different meanings. This can be observed from an interview meant to seek if the different names of God among the Bemba Christians have meanings:

Q: Bushe ayamashina ayapusanapusana ayapelwa kuli Lesa yalikwatapo ubupilibulo nangulabumo? (lit. Do these different names that have been given to God have any meaning?).

A: Amashina aya yalikwata ubupilibulo ubwapusanapusana ukulingana nacileshina ubwashika ubwabelama mumashina yayako ukulingana nentambi, nembela shaba Bemba, ifyo abantu bapitamo neficitika mucende shapusanapusana na mubwikashi bwa bantu nefintu ifyo aba Bemba basuminamo. Aya amashina ayengi yakulumbanya nangula ukutatakula Lesa pafyo apanga nefyo acita pesonde. (lit. These Bemba Christian Theonyms have different deep meanings embedded in the content of each individual theonym according to the culture, habits and practices of the Bemba society, events and their experiences. Most of these names are meant to praise God for what he has created and what he does on earth).

A poet noted for his strong attachment to African verbal semiotics, states that "Names serve as the door to the house of experience, a guide to hidden meanings in the shadowy nooks of time and place. Names tell stories, liberate or imprison; they may also serve as self-fulfilling prophecies", (Osundare, 1993:3). The meanings of Bemba Christian Theonyms potray the experiences, beliefs and hopes that the Christian society holds for its Supreme Being in relation to its environment, social interests and religious beliefs. A number of these different Bemba Christian

Theonyms enumerate the various qualities, abilities and uniqueness of the Supreme Being. Some of which their meanings are hidden in their words hence a need for them to be interpreted.

Every African person "has a name for God and often other names which describe him. Many of the names have meanings, showing what people think about him…some of these are personal and mean only God and others are descriptive, describing something about him," (Healey and Sybertz, 1996:80). The Bemba Christian Theonyms can be divided into two main names, personal and praise. Below in Table 11 is a summary of the themes of the analysis of the meanings of the Bemba Christian Theonyms according to thematic, social semiotics and phenomenological analysis.

Table 11: Themes for Bemba Christian Theonyms based on their Meanings

Theme	Sub-theme	Type	Total Number	Example
Personal			5	Lesa
Praise	Omnipotent	Creator	14	Kabumba
			13	Shimwitwapakakala
			3	Kapekape
	Omnipresent		6	Mukote wa Kale
	Omniscient	All-knowing	3	Tumbanambo Mutima Kaebele
		Holder of highest position of honour	8	Kanabesa

6.2.2.2 Etymology of the Bemba Christian Theonyms

This section presents data for objective three which aims at establishing the etymology of the Bemba Christian theonyms. Etymology is the study of the origin of words and the meaning of particular words. It involves the study of how a particular word emerged, where it was derived from. According to etymology, Bemba Christian Theonyms have different sources which are socially, culturally and religiously motivated based on the environment, events and situations. Table 12 presents a summary of the etymology of the Bemba Christian theonyms.

Table 12: Etymology of the Bemba Christian theonyms

Source	Example	Literal Translation
Natural Environment	Chimbamilonga	Digger of rivers
Natural Phenomena	Shimwisushamilonga	one who fills up rivers and streams
Extra Ordinary Chiefs	Kanabesa	'giver of millet' or 'title given to a chief'
Extra Ordinary People	Lucele Nganga uwashileulukasapebwe	Light Healer who had left his footprint on the rock.
Bible	Yehoba	Jehovah
Other Language	Mulungu	God

The etymology of the Bemba Christian theonyms has been discussed in 6.2.2.3 below together with the meaning of each Bemba Christian Theonym.

6.2.2.3.0 Discussions of the findings of the Interpretations of Meanings and Etymology of the Bemba Christian Theonyms According to Themes

This section presents the discussions of the findings of the meaning of each Bemba Christian Theonym accompanied with their etymologies which have been included

in this study presented according to their themes. Each of the Bemba Christian Theonym is presented in this segment is analysed as follows:

1. A Bemba Christian Theonym with its literal translation in Arabic numeral

a) The meaning of that particular Bemba Christian Theonym

b) The etymology or the source of that particular Bemba Christian Theonym.

Some of the discussions of the findings of this study have been presented in form of interviews.

6.2.2.3.1 Personal Theonyms

These are different names by which God is intimately known or designated. They just mean God. Among the personal Christian theonyms in Bemba are:

(1) **Lesa ‘**God’ or ‘the Supreme Being’, God, denoted with a capital letter ‘*G*’ to differentiate him from the small gods commonly called ‘tulesa’.

(a) *Q: What does the name Lesa mean?*

A: It simply means God, a Supreme Being who is unseen, forever living, beyond human control and understanding, greater than anyone else, creator of all things or one who has made all things into existence.

According to Hinfelaar (1994:25), Lesa implied “divine and fecund presence”.

(b) *Q: where did the name Lesa come from?*

The respondents had different answers (A) pertaing to this question (Q) according to the data I collected as can be seen presented below.

A1: It came from an old word ‘umwelesa’ something which is not seen and whose actions or outcomes of its presences are so amazing and marverous. Lesa is not seen but the people are able to see and experience his actions and influences.

A2: It is just a name of God.

(2) **Mulungu** ‘God’ or ‘Divinity’

(a) It means God, creator of all things in heaven and on earth who has divided days into weeks literally transtlated as ‘imilungu’, hence also called Mulungu.

(b) Mulungu is borrowed from Swahili language in East Africa. It is a Swahili name of a Supreme Being. This could be observed from an interview:

Q: Where does Mulungu come from?

A1: The first European missionaries to Bembaland came first via some neighbouring countries into Zambia, among such is Tanzania. Shortly after mistrusting the name Lesa thinking it was the local name for a local spirit or god, they preferred to use the name ‘Mulungu’ but later a local name for God (Lesa) was embraced and adopted.

A2: It is just a Bemba name of God, it is not borrowed from Swahili.

According to Taylor (1891:66) Mulungu is often "popularly understood as sky, luck or manes of fathers et cetera. In the old Swahili there is a word 'ungu', a vast space, especially the vault of heaven. In the old language, Mijikenda dialects more approximate than the Swahili of today, the word 'ungu' would have been 'lungu'. Mu-lungu then would mean 'the possessor of the vault (of heaven)'. The oldest recorded instances of the word for 'God' in Swahili is to be found in an 18th century manuscript where the word appears as Mulungu of which this form no longer survives in Swahili itself (for the /l/ has been effaced long since pronounced by real Swahili as 'M'ungu'), but it may still be heard, for example in the neighbouring Mijikenda languages, (Frankl, 1990).

(40) **Naba uuntu Naba** 'I AM WHO I AM' or (8) **Yehoba** 'Jehovah' or (9) **Yawe** 'Yahweh'

(a) This name signifies "presence", that God is 'with', he is near and among his people, means God is who he is, he does not change, and he is an everlasting God (Baker's Evangelical Dictionary of Biblical Theology, 1996).

(b) Naba uuntu Naba 'I AM WHO I AM' or (8) Yehoba 'Jehovah' or (9) Yawe 'Yahweh'. These names have been borrowed from English language into Bemba, where English names have been adopted with their concepts or ideas they stand for where; (40) 'I AM WHO I AM' an English theonym has been literally translated into Bemba language as 'Naba uuntu Naba' and (8) Jehovah to 'Yehoba' or (9) Yahweh to 'Yawe' transliterated, they have been borrowed by adopting Jehovah and Yahweh adapting them to 'Yehoba' and 'Yawe' to pronuaciation and morphology of Bemba respectively.

When God appeared to Moses at Sinai, the holy mountain commissioning him to deliver Israel from the Egyptians and to bring them out of Egypt to a promised land, God gave his name to Moses "I AM WHO I AM….say to them: 'the one who is called I AM has sent me to you (Exodus 3:14-15). God himself is speaking of himself hence the use of the first (1st) person pronoun.

According to the (Encyclopaedia Britannica), Yahweh or Jehovah or YHWH is:

> the God of the Israelites, whose name was reviewed to Moses as four Hebrew consonants YHWH, called the tetragrammaton. After the

> Babylonian Exile, the Masoretes who from about the 6th to 10th century worked to produce the original text of the Hebrew Bible, replaced the vowels of the name YHWH with the vowel signs of the Hebrew words Adonai or Elohim. Latin-speaking Christian scholars substituted the 'Y' (which does not exist in the Latin) with an 'I' or a 'J' (the latter of which exists in Latin as a variant form of 'I'). Thus, the artificial Latinized name Jehovah (JeHoWaH).

6.2.2.3.2 Praise Theonyms

Praise names are names which are given as expressions of respect and gratitude. They are laudatory epithets or descriptions referring to some quality for which the person is remarkable, or some deed or prowess or cunning which he has done, (Schapera, 1965:24). Praise names:

> indicates the distinctiveness of the individual bearing the name…The circumstances under which such names are given often suggest that the bearer of the name has achieved certain successes, not necessarily material, for which the community bestows a leadership position on the individual.It chooses for him a name which reflects his status either as the Spokesman, the Glory, the Light, the Redeemer, the King or the Voice of the People, (Ebeogu, 1993:81-82).

Anyone who has revealed outstanding or meritorious quality deserves to be praised, (Kgobe, 1994). "Communities, supernatural even animals, are sometimes given praise names. In the case of the praise-naming of the supernatural, it is a rhetorical means of enlisting the support of the being in question, like in the case of several praise names given to God in Jewish religious tradition", (Oha, 2009:103). The act of praising is performed in many cultures as a means of encouraging positive behaviour in those who are praised, (Oha, 2009). The Bemba Christians sometimes praise God for his mighty works in their lives, so as to appease him so that he can intervine in their affairs.

Praise-naming is a cognate semiotic act through which obligations and expressions of abilities and achievement are communicated, the praise name is not just an identity, but also a text that functions in the social context of relationships, power

differentiation, and reconstructions of goals, (Oha, 2009). Through various Bemba Christian praise theonyms given to the Supreme Being, various obligations of God and expressions of his abilities and achievements are presented. Praise theonyms are indicators of experiences which reveal much about the hopes, desires, fears and beliefs that Bemba Christian society holds.

Praise names contain figurative language which is the use of words or expressions with a meaning that is different or goes beyond their ordinary meaning which is used so as to add emotional intensity to otherwise merely informative and conveying attitude along with information, (Kgobe, 1994). "A word may have both a 'literal' meaning and one or more 'transferred' meanings. Example of transferred word is a word with figurative language like metaphor", (Jackson and Zé Amvela, 2000:59). That transferred meaning needs to be interpreted to bring out understanding. Praise names according to Salifu (2008) are proverbs which need to be interpreted. They need to be interpreted because they can not be easily be understood by everyone. Some of the Bemba Christian praise theonyms which have transferred meaning are not only those which contain figurative language but also some which are in proverbial form.

Among the figurative languages which have been found in these Bemba Christian Praise theonyms are metaphor and personification. Metaphor refers to a particular set of linguistic processes whereby aspects of one object are 'carried over' or transferred to another object, so that the second object is spoken of as if it were the first, (Hawkes, 1972). It is a figure of speech in which one thing is represented (or spoken of) as something else. Blackmur (1999) argues that all metaphors are made up of two parts: a tenor, which is the idea being expressed or the subject of the comparison, and a vehicle, which is the image by which the idea is conveyed or the subject is communicated. Metaphors are drawn from every sphere of life: animals, natural phenomena, and religion", (Kgobe, 1994:213)

Personification is another figurative speech used in some of the Bemba Christian Theonyms. Personification is "the impersonation or embodiment of some quality or abstraction, the attribution of human qualities to inanimate objects, (Cuddon,

1977:501). It is the act of giving or attribution of human qualities, feelings, actions, or characteristics to inanimate. Personification is often used to "clarify or richen the description of something, or to emphasize a certain characteristic of a non-human creature or object", (Arifah, 2016:33).

The Bemba Christian Praise theonyms can be further be divided into those that express God as omnipotent, omnipresent and omniscience. This is in line with (Mbiti, 1969) who posited that African societies express God to be omnipotent, omnipresent and omniscience in the different names they give or have given to him.

(i) God as Omnipotent

An omnipotent being is one that can do all things possible, (Pike, 1969). The Bemba Christian society claims that God is omnipotent in that he can create, bring about, effect, make-to-be, produce, et cetera do anything possible absolutely. An omnipotent being can do everything that is possible, (St Thomas, 1921). Further, (Geach, 1973:18) states that "God being omnipotent he can overcome difficulty. God is powerful than any creature, no creature can compete with God in power. God is also the source of all power; any power a creature has, comes or may have come from God and is maintained only for such times as God wills". In praise of the omnipotence of God, the Bemba Christians praise God by giving him different praise theonyms that praise his creativity, ability to make things into being, overcome dangers, control natural phenomena, give provision and help. Therefore the praise theonyms indicating God as omnipotent have been grouped into those with the meaning indicating God as a creator, overcomer and helper.

(A) As Creator

The Bemba Christian society has different praise theonyms that have been given to God acknowledging him as a Creator or Moulder and Maker. This is consistence with Mwewa (1977) who posited that the creation of man, and everything that exists in the universe is attributed to the Supreme Being who is designated with different names presenting him as a Creator, Moulder or Maker. Among such theonyms found in this study are:

(11) **Kabumba** 'Maker', 'potter', 'moulder'

(a) *Q: What does Kabumba mean?*

A: It means maker of things, he makes new things by moulding them. Kabumba means one who moulds or makes something new out of material which is already in existence and in this case, he uses clay or soil just like a potter does, mould something new from the clay which is already in existence.

(b) This praise theonym comes from the verb bumba 'to mould' where an agentive noun prefix 'Ka-' is prefixed to the verb to form an agentive noun 'Kabumba', which means a name of someone who does whatever is designated by the verb, that is to mould. Ka- noun prefix is at the same time prefixed to the verb in praise of God who makes new things or moulds new things. God has made some things into existence by moulding them using soil, for instance in Genisis 2:7 where God formed man from soil he took from the ground. Culturally among the Bembas, women mould earthenware pots from clay. There is the use of personification in this theonym in that God is assumed to mould things like a potter although he is a spirit.

(12) **Shicaibumba** literally translated as 'self created or one who has created oneself'.

(a) It means God has created oneself.

(b) Shicaibumba comes from the verb bumba 'mould, make' where 'a' is a verb perfective morpheme, 'i' is a subject prefix, a noun prefix for augmentation Ci- is attached and later a secondary prefix Shi- also for augmentation and expression of his outstandingness in making things into being is prefixed to show the unique greatness of God. Therefore Shi- has been prefixed for laudatory, to praise his high and great quality in his creation. Shicaibumba came about because people were unable to find answers to the source of God's existence hence coming to a conclusion that God had created himself, no one ever created him.

(15) **Shakapanga** "Maker'

(a) *Q: What does Shakapanga mean?*

A: It means maker, God is the one who made or constructed everything. This is a praise theonym in praise of God as a maker of all things who is above all makers of things on earth because he also created them (he made all into existence).

(b) This praise theonym has been borrowed from Kikaonde. It comes from the verb panga ‘make’ where an agentive noun prefix has been attached to the verb to form an agentive praise theonym describing the action which God does as a maker of things and at the same time praising him for his action of making. *Sha-* (a masculine prefixal in Kikaonde language) has been attached as a pre-prefix or secondary prefix to Kapanga for augmentative, adding value to God’s action depicting the outstanding of God in making things. God being a maker, is a maker of all makers, he has made all those who are involved in making things hence God being called Shakapanga.

(16) **Shimwelenganya** ‘Inventor’, ‘designer’ literally translated as ‘one who imagines who is so creative’

(a) This theonym means that God is imaginative creative and creative. He creates the unimaginable, impossible miraculous things. He is an unimaginable God; one cannot imagine how he has created everything. It also means that God is the only one who imagined, designed, created and came up with the architecture of the world and everything in it. He made things beyond what man can imagine or think of. He is a Designer, beyond all designers who has given other designers (his creatures) the ability to design.

(b) This theonym came into being due to a deep reflection on how cetain wonderous, strange things came into being. In creating this name a verb elenganya ‘to imagine, invent, devise’ has been used, to which a noun prefix Mu- has been added (resulting into a simevocalisation u+a ‘mwe’) to form a nominal Mwelenganya to which Shi- a noun pre-prefix for augmentation has been attached. A noun prefix Shi has been attached to bring out the uniqueness (outstandinginess) and greatness of God in his creation. Looking at the mighty wonder creation of God, people wonder, marvel and praise him by calling him as Shimwelenganya.

(21) **Mwinenkuninamenshi** ‘Owner of firewood and water’, a short form for the full praise name Kalungu mwinenkuninamenshi.

(a) It means that God who is a creator of all things has power over all things and is the source of hope and the provider for the people. He is able to provide the essential needs of people as well as give them genuine protection. It also means that God is the master and owner of everything on whose mercy the life of everyone depends on.

Like the river where everybody goes to draw water to quench their thirst, God is able to satisfy the needs of people.

(b) Kalungu is a big river in Bemba land near the paramount chief Chitimukulu's palace which flows through most of the areas in Lubemba 'Bembaland', it is surrounded by grass and trees. As a river, it contains water which the people use for drinking, cooking and other things.

The Bembas used to praise Chitimukulu Chileshe Chepela their paramount chief as it can be observed in section 6.2.3.2 from his praise song as in *niwe Kalungu umwine inkuni na menshi* 'you are Kalungu owner of water and firewood'(Chiwale, 1962). It means that you are the chief full of power to do anything you wish to do, you provide for your people, giving them help for their needs and protection from their enemies. You give shelter to the people and shield them from their enemies like those trees along Kalungu River which protect the water in the river, the water which quenches their thirst. Firewood and water are amongst the most essential commodities among the Bembas, they support and sustain the lives of people. Firewood which people could get from the trees along Kalungu River was a source of energy for warmth and cooking. This was transposed to God as Kalungu Mwinenkuninamenshi after the coming of Christianity as the Bemba Christians realised and understood that the chief cannot deserve that kind of praise as he is also a creation of God who has created everything and the only one who can provide real protection and every needy to the people.

(22) **Mwinempanga** 'owner or master of the forest or bush'

(a) It means the owner of the forest, creator of everything that is found in the forest and able to care, control and provide for all creatures in it.

(b) This praise theonym emenates from a belief that God is the creator of all things, the forest and all those wonderous things that maybe found in the forest which seem to be dangerous to man. It ws used in amazement and recognition of him whenever one came across a wonderous thing or whenever one was filled with fear upon encountering a dangerous creature. It is formed by the combination of two nouns, mwine 'owner or master' and mpanga 'forest or bush'. Mpanga does not only refers

to the forest or bush but also to the whole world which God has created and is incharge of.

(26) **Chibindawamweo** literally translated as ‘owner or master of life’.

(a) It means God the creator of all the people has power over each and every life he has created as a result people live and die as he wills.

(b) This Praise theonym came from the experiences of the people that although they were able to use medicine from witchdoctors or offer sacrifices to their spirits for healing from diseases, they were dying. Witchdoctors or spirits had no power over one’s life. They couldn’t control death hence acknowledging God as the owner of life by naming him as Chibindawamweo in praise of his power over the lives of people. Chibindawamweo comes from the combination of two nouns Chibinda ‘Owner or Master’ and mweo ‘lives’ joined by a gentive pronoun *wa* ‘of’.

(32) **Kafulawafita** literally translated as ‘Blacksmith of the armies’ or ‘The one who forges the warriors’

(a) It means that God has created a number of servants equipped them with different gifts and skills to use to fight and overcome Satan and his tricks. He has numerous armies (people and angles) who can fight for his people against their enermies when need arises. God has angles who serve him who can protect his people.

(b) It comes from an experience were a skilled blacksmith made weapons which the armies (long time ago weapons were being made by the blacksmiths) used to fight their enemies and protect other weak members of their group. The trainer of the would be armies of the Bemba society is also likened to a blacksmith as he forges weapons so does the trainer train and equip the armies with skills to use in a fight. In the same way God (as Kafulawafita for Christians) has created people and equipped them with different gifts to use to fight and overcome satan and his tricks. God has numerous armies (people and angles) who can fight for his people against their enermies when need raises. He has angles that serve him and protect his people. Kafulawafita comes from the combination of two nouns Kafula ‘blacksmith’ and ifita ‘armies or soldiers’ using a gentive pronoun wa ‘of.

(34) **Kacitawafyonse** ‘One who does everything’.

(a) This means that God has created everything and controls everything he created, he does all things.

(b) This praise theonym emenates from a belief that God is the creator and controller of everything. Being a creator he puts everything in place to sustain everything that he has created by caring and controlling everything. This theonym is formed by joining a deverbial Kacita 'doer' to a deadjective fyonse 'everything or all' (formed by prefixing a noun prefix fi- from class 8 to an adjective –onse that is i+o resulting into a simevocalisation fyonse) using a gentive pronoun wa 'of'. A deverbial Kacita 'doer' is derived from a verb cita 'do' which is prefixed by an agentive noun prefix Ka- of class 12 [CL12] to form a name of a designator of the action of a verb mentioned. Ka- has also been prefixed as in praise of the doer of an action of the verb under discussion. The deadjective fyonse 'all or everything' is formed by prefixing a plural noun prefix for things Fi- from class 8 [CL8] to an adjective –onse 'every, all' to form a deadjective fyonse.

(36) **Chimbamilonga** literally translated as 'Digger of rivers or streams'

(a) This praise theonym means that God has created rivers with perennial and plentiful flowing water, by digging these rivers and providing them with water. God has made it possible for the water bodies to be in existence. He is the creator and provider of life through his creation.

There is personification in this praise name as God in his creation is assumed to create rivers by the act of digging like a human being, though he is believed to be a spirit.

(b) It originates from the experience which people have about the existence of rivers around them. They see how continuously water runs in rivers and streams, how deep and wide some are. In awe people wonder and marvel at God's amazing creativity and praise him for his mighty works as a digger of rivers. Chimbamilonga comes from the combination of a deverbal Chimba 'digger' (from an action verb imba 'dig') and a noun (in plural form) Milonga 'rivers'. The deverbal is formed by prefixing Ci- a noun prefix for augmentation to imba to bring out the greatness of God who creates rivers by digging them.

(37) **Kabengele Nsafyamanika** 'moon of January and February' or also 'rain' shortened as Kabengele or Nsafyamanika literally translated as 'month of January/

February in which the meadows are covered with water'. Nsafyamanika can also be literally translated as 'One who covers the earth with vegetation' or 'one who dirten or covers the marshlands or meadows or bogs with vegetations'.

(a) It means that God as a creator of all things is the first (like Kabengele the first month of the year) who enables the rain (Nsafyamanika) to rain (providing water watering the whole earth, places along the river) using his power and provide the seeds which germinate and grow into the heavy vegetation which is seen during the period of Kabengele. God as a creator has created rain and vegetation, such that when it rains so incessantly the vegetation or grass over grows very fast such that if one has not visited a particular place for over one or two weeks one would marvel at the over grown grass making one to wonder and marvel at the great mighty abilities and works of God and praises him as 'Lesa Kabengele Nsafyamanika' or simply 'Kabengele Nsafyamnaka' or Nsafyamanika.

Kabengele Nsafyamanika also means that God who is Kabengele (The First) has created the world (manika) and has created different things which he has put (nsafya 'dirten', making things to be in place) in the world.

(b) This praise theonym comes from the month of January/February. Kabenge is "the moon appearing in the months of January and February (Bemba-English Dictionary, 1954:209). Nsafya manika is also "the moon corresponding to the month of February" (Bemba- English Dictionary, 1954:547). During this period of Kabengele, there is heavy pours of rains in these two rainiest lunar months of January and February. The rain is so incessant that grass grows very fast in those places along the rivers (marshland or bog or meadow) and everywhere, hence nsafyamanika which is a praise name for the rain as it enables the the vegetation to grow when it comes and rains continuously. It is used in praise of rain during the two rainiest lunar months of January and February. Kabengele Nsafyamanika is also a praise name for the months of January and February.

This praise name for the months and the rains has been coined for God as he is believed to be the first (being the creator of all things) as the first moon or month (January) of a year, being the creator and that he enables the rains to fall down from the sky thereby providing water which fills the meadows or marshes or bogs. God

also provides these meadows or marshes or bogs with seeds which germinate and grow making them to be filled with vegetation. Before the coming of the rain season usually some of these places near the river are dry during the dry season, some are burnt up leaving these places dry and lifeless. When rain season comes, the rain water carries different things from the dry lands and dumps some of it in these places along the rivers and in the rivers. Part of the rubbish becomes manure and part of it seeds for these places along the rivers. When ever these vegetation is seen overgrowing all over the marshes or meadows or bogs, people would marvel at the might change in these places and praise God as he is believed to be the source of the rain and seeds by calling and praising him as Lesa Kabengele Nsafyamanika.

(43) **Shimwisushamilonga** literally 'one who fills up rivers and streams '.

(a) It means God is the one who fills up rivers, streams and other water bodies with water. He created the rains which he uses to fill up these rivers and other water bodies with water thereby giving life to all livingthings.

(b) The aspect of rain falling from sky and filling up the rivers and other waterbodies with water is the source of this name. God is called by this name because it is assumed that the rain that falls from the sky is the act of God. Usually when the rivers which dry up during dry season get filled up with water to the bleam after heavy pours of the rain, the Bemba Chriatians marvel at such occurrence and praise God as Shimwisushamilonga as he is assumed to be behind all that. This name comes from the combination of a deverbal Shimwisusha and a noun (plural) milonga 'rivers or streams'. An action verb isusha 'fill up' is prefixed with a noun prefix Mu- for a nominal (resulting into a simevocalisation of u+i forming 'mwi') and later pre-prefixed with a secondary noun prefix Shi- to bring out the augmentation of the doer, to bring out the unique greatness of the actor of the action resulting into a nominal Shimwisushamilonga as a praise theonym for God. There is the use of personification in that God who is spirit is depicted as a human being doing the act of filling up water into 'imilonga' rivers and other water bodies.

(51) **Mulengawalengafyonse** literally translated as 'one who has caused all things into being'shortened as Mulenga.

(a) It means God caused all things into being or existence.

(b) This theonym was formed in praise of God who is believed to be the creator, one who has caused everything into being. Mulengawalengafyonse comes from the verb lenga ‘to cause or to be the cause’ and an deadjective fyonse ‘all or everything’ where the noun prefix Mu- has been attached to a verb to form a norminal Mulenga ‘causer or creator’. A norminal is then joined with another verb lenga ‘cause’ (which is reduplicated to emphasise an action) using a gentive pronoun wa ‘of’ forming ‘Mulengawalenga’ which is later joined to a deadjective fyonse ‘all or everything’ using a gentive pronoun wa ‘of’ resulting into Mulengawalengafyonse. The deadjective fyonse ‘all or everything’ is formed by prefixing a plural noun prefix for things Fi- from class 8 [CL8] to an adjective –onse ‘every, all’ to form a deadjective fyonse.

(B) As an Overcomer

God has been depicted from some of the Bemba praise theonyms as one who is so powerful able to overcome different challenging situations or problems of life that might be impossible to be dealt with by human beings. Among such names are:

(4) **Mpalume** ‘defender, saviour, a strong, sturdy, brave person’

(a) It means that God is powerful and mighty, he is the defender, provider for everyone, he is reliable to solve every problem anyone might face.

(b) Culturally in Bemba traditional, mpalume is a common noun. It is a name of someone believed to be a defender, spokesperson for each and every member of his family. He is generous, brave, firm and fair to everyone in his family or any group of people. He is able to solve problems for everyone in his family or a group of people. Such a person is believed to be born with such kind of ability, he is believed to be a gift to the family from God. Mpalume is formed by the combination of a verb pa ‘give’ and adjective lume ‘of masculine gender’. Socially and culturally, he is believed to do things in a masculine way, solving each one’s problem bravely and fairly, he is so generous to every member of the family or group. Though such a person is believed to be reliable by a family he is limited with the problems he can be able to solve hence the Bemba Christian society transposing such a name to God as a way of praising him of his unlimited abilities to solve problems for everyone and

also being the creator creating some people with such kind of abilities to be impalume among people.

(6) **Inkwela** 'shield'

(a) It means that God is so powerful; he guards and provides protection to the people from their enemies.

(b) This praise name emanates from the meaning of nkwela 'shield'. It is "a piece of armor carried in the hand or worn on the forearm to ward off blows or missiles. It also means that any person or thing that guards, protects, et cetera", (Webster's New World Dictionary, 1969:684). This theonym is a metaphor in that God has been likened to nkwela, an object. This praise theonym is formed in praise of God for a kind of protection that he provides for the people.

(7) **Namutekenya** 'driver'

(a) It means that God is able to drive people to their destinies.

(b) This praise theonym comes from the experiences and belief that Bemba Christians have that God who is so powerful and has a good plan for each and every individual human being. He guides and leads each individual to his destiny.This praise theonym is a metaphor where God has been likened to a driver of a vehicle who might be carrying passengers deriving them to their destinations. He is able to drive his vehicle carefully so as to reach his passengers to their destinations and the passengers put their trust in him that he would take them to their destination.

As a driver, God leads and guides people to their destination (destinies). However, the people are required to believe and put their trust in him that he would be able to lead and guide them to their destination that they would reach their destinies. This can be observed from the excerpt from the gospel song 'Namutekenya' by Mt Sinai United Church of Zambia Choir:

Pamusebo tulamwita Namutekenya, ena alafisha bwino mwebo! Enalafisha bwino mucetekeleni pantu ena Lesa tafilwa nakalya! 'on the road we call him as deriver, he reaches people to their destinations safely, you people! He reaches people to their destinations safely have trust in him because God does not fail in anyway!'.

The lyrics for Namutekenya are in the appendix in song 2.

(13) **Choba** 'ferryman' or 'one who ferries from one shore to the other'

(a) It means God using his power is able to help people reach their destinies just as a ferryman is able to ferry people or goods across a river.

(b) This praise theony emenates from the experiences of people who crosses big rivers or water bodies to go to the other side of a river or other waterbody. During the ferrying or paddling of a canoe, there are at times some challenges which the ferryman or paddler might face together with the people in a ferryboat or canoe especially when it is windy. There are a lot of waves such that at times the boat or canoe might capsize and people might die. During this journey the people might trust in God as the only one with power to help them reach their destination. God is trusted to have power to be able to help people to reach their different destinies in their lives. This can be observed from an excerpt from the gospel song 'Namutekenya' by Mt Sinai United Church of Zambia Choir:

Pamumana tulamwita ati Choba, pamusebo tulamwita Namutekenya 'on the river we call him that ferryman, on the road we call him driver'

This name has been used metaphorically as God has been liked to a ferryman. This praise theonym is derived from a verb oba 'to ferry across in a canoe or to paddle a canoe' where a noun prefix Ci- is affixed to form a nominal to depict the greatness of God.

(14) **Kacema** 'shepherd'

(a) It means God is a leader who leads people in right safe ways, providing their needs, protecting them from their enemies and giving them victory over their enemies.

(b) This praise theonym has been borrowed from the Bible for example from Psalm 23:1. The name has been used metaphorically where God has been liked to a shepherd who leads his sheep to good pasture and protects them from predators. It is derived from a verb cema 'guard or take care of something or someone' where a noun prefix Ka- has been affixed to form an agentive noun which means one who does whatever

is designated by a verb. Inaddition, Ka- has been attached in praise of God for doing the action of the verb.

This praise theonym is from the Bible. Though the term exists in Bemba society, culturally among the Bembas it is very rare to find a shepherd because of the nature of the environment. There are very few sheep and cattle as it is occupied by tse-tse flies. Mainly the shepherds who might be found are those for cattle and not sheep. Unlike the shepherd for sheep, the sherpherd for cattle do not go ahead of the cattles instead they follow the cattle behind.

(38) **Shimukuntapetabwa** literally translated as 'one who rumbles or strikes at Itabwa'

(a) It means one who is called upon for intervention in difficult situations or circumstances.

(b) This praise theonym used to be a praise name for rain in Itabwa area. Rain is often preceded or accompanied by lightning and thunder. It is this same praise which has been transposed to God. When thunder heralds a pending deluge people raise their praises for thunder and lightning.

Itabwa is a place of the Tabwa People of Mporokoso, Nsama and Kaputa districts of Northern Province. In those districts rain is often accompanied by thunder and lightning. The people have no explanation to what could be the cause of that. Some claim that in this area water is not far beneath the surface of the ground and it attracts thunder and lightning. Others clam that there are minerals beneath the surface of Itabwa area that attract thunder and lightning. The most bizarre explanation is that in Itabwa area there are wizards and sorcerers who know how to manufacture or control lightning to punish their enemies or whoever they want to eliminate. This of course is preposterous. However, in their praises of rain the people refer to it as if it resides in Itabwa area from where it rumbles and announces its coming (shi-mukunta peTabwa).

This praise name for the rain has been transposed to God after the coming of Christianity and an understanding of who God is. God is believed to be the creator who has power over everything. They associate lightning and thunder to God; they

look at its force and power and refer it to God who is so great and powerful. In fear of the effect of lightning and thunder as it rumbles the people would praise God by calling him as *niwe Lesa Shimukuntapetabwa* 'you are God who strikes in itabwa' (meaning that you are the creator of everything, you can control this thunder and lightning if you wish). They shower such praises because they believe that God can stop the lightning and thunder, as he is so powerful able to intervene in difficult situations.

This praise theonym is formed by the combination of a deverbial shimukunta 'one who rumbles or strikes' and a noun Tabwa a particular area in Northern Province where an adverb pe 'at' has been used to join a deverbial and a noun. A noun prefix Mu- is affixed to a verb kunta later a secondary prefix Shi- is prefixed for augmentation and laudatory.

(39) **Mankangala Munshifukatilwa** literally translated as 'a gourd-like fruit with thorns which cannot be embraced'

(a) It means God has a lot of power or authority to rule or lead people. He is one who is to be feared, given reverence just like one has to be careful in holding makangala a thorny fruit least being pierced. God has all the power even to punish offenders. It also means God is so great and big he cannot be embraced, he cannot be touched as his form is intangible.

(b)) It is derived from 'mankangala or Chinkangala" which is a vegetable fruit that grows on a creeper-like a cucumber but shorter and round. It has thorns almost as vicious as those of roses. The seeds are eaten raw but skins are cooked for relish either green or sundried. The praise theonym comes from the saying which the Bembas were using to describe some fierce chiefs goes like this: *Iyi mfumu ni mankangala munshifukatilwa* 'this chief is a kind of a colocynth (gourd-like fruit with thorns) which cannot be embraced or he can only be approached at a distance', (Bemba- English Dictionary, 1954:113). This means that the chief is rough, tough and so vicious one ought to be very careful with him otherwise one is liable to be pricked. If someone does not obey the laws and rules of a chief such a one can be punished using his powers or authority (thorns). He can use his influence to jail or free the offender. Mankangala is also called chinkangala or linkangala, a noun prefix

‘ma’ is prefixed to -nkangala as plural prefix but used in this case to add value to it as a name of God, it is added for honorific as honorific plural.

The Bemba Christians have adopted Mankangala Munshifukatilwa for God using their knowledge and experience of how cautious one has to be in holding this thorny fruit to avoid being pierced and experience pain. This praise theonym has been used metaphorically, where God has been likened to Makangala a thorny fruit. God is believed to have a lot of power or authority to rule the people. He is one who is to be feared, given reverence just like one has to be careful in holding makangala a thorny fruit least being pierced. God is great and powerful even to punish offenders. Hence as people approach him they should have and show reverence to him. Below in figure 1 is an example of the fruits makangala extracted from the internet.

Figure 1: Mankangala source: pictures from the internet

(42) **Lesa kampambashimwatulaiyulu** literally translated as ‘God kampamba (lightning and thunder) who pierces the sky or has power to split the sky’

(a) It means that God is so powerful that he is able to do the impossibities, to open or pierce the sky by splitting it using lightning, his power pierces the sky in form of lightning.

(b) It comes from ‘kampambamwatuleulu’ is “a name given to lightning and thurnder, which pierces the sky using the force or energy”, (Bemba-English Dictionary, 1954:229). It is a metaphorical name for God which is usually used in praise of God when there is lightning and thunder, in fear of being stricken with lightning. God is given such a name as kampambashimwatulaiyulu as he is believed to be so powerful. One who has created everything lightning and thunder inclusive

enabling the lightning and thunder to pierce or open or split the sky using its force or energy like in Figure 2 below. The power of God is at the same time likened to lightning and thunder. According to Bemba-English Dictionary (1954:323), "thunder is a synonym of Lesa 'God'."

Figure 2: Image of lightning. Source: ScienceMag.org. Lesa Kampambashimwatulaiulu

(44) **Shimucitafipapwa** 'one who does wonders or wondrous things'

(a) It means God is so powerful; he does mighty wonderous things beyond human comprehension. Shimucitafipapwa is a praise theonym given to God to marvel at certain great mighty works he does beyond human understanding

(b) It is formed by the combination of a deverbial shimucita 'one who does' and a denorminal fipapwa 'wonders, marvels, astonishments'. Shimucita is derived from a verb cita where a noun prefix Mu- for norminal is prefixed to a verb as well as a secondary noun prefix Shi- is pre-prefixed for augmentation and laudatory to the norminal so as to come up with Shimucita. Fipapwa is derived from a verb papa 'wonder at, marvel, being astonished, being lost in admiration' where a passive extension –w- (ua) has been suffixed resulting into papwa which is later prefixed with a noun prefix fi- from noun class 8 [CL8] resulting into fipapwa..

(45) **Shimwitwapakakala** 'one who is called upon for intervention in difficulty times or in the midist of difficulties'

(a) It means God is so powerful, great, wise and able to overcome anything when he is called upon for intervention whenever a complicated situation arises or in hardest situations and most difficult struggles or battles where human beings have failed. One to call whenever there is trouble, (Bemba-English Dictionary, 1954:216).

(b)This praise theonym comes from the aspect of people facing hardest problems or difficulties and failing to solve them but look to God's intervention. Shimwitwapakakala is formed by the combination of a deverbal Shimwitwa 'one called upon' and an adverbial pakakala 'difficulty times or situations'. Shimwitwa is derived from a verb ita 'call' which is suffixed with a passive extension –w- resulting into itwa 'being called' where a noun prefix Mu- is prefixed (forming a simevocalisation 'mwi' of u+i and later preprefix a nominal mwitwa) and further a noun prefix Shi- is pre-prefixed for augmentation (to depict the unique greatness of God) and laudatory (in praise of God's ability to intervene). An adverb pa- is attached to a verb kakala to form pakakala.

(46) **Ntulwamalambo** literally translated as 'One who is offered sacrifices or one whom sacrifices are offered to'

(a) It means that it is only God who deserves all sacrifices, who deserves to be worshipped, praised and honoured to thank and appease him for all the things he has created and what he does.

(b) In the interview done to inquire about the etymology of Ntulwamalambo, the interviewees had this to say:

Q: where does Ntulwamalambo come from?

A: Long time ago the Bembas used to offer sacrifices or offerings to spirits to honour and appease them (spirits) so that the spirits could intervene in their needs. For instance in an event of drought or deadly incurable diseases or when they needed some favours like protection, successful hunting as the spirits were believed to provide their needs. The Bembas could not offer sacrifices to God because traditionally there were no shrines for God but for spirits as they were believed to be mediators between people and God. They believed that God was too important to be approached and addressed by human beings instead spirits were believed to be very

close to the people. The Bembas also believed that God was very far from them and that he had nothing directly concerning with the welfare of the people. The people had spirits who were doing everything on behalf of God for the people.

After the coming of Christianity, some Bembas through their Christian understanding of who God is realised and came to understand that all the spirits to whom sacrifices were being offered to previously were not the ones behind the existence and provision of everything but God the Supreme Being who hence deserved all the offerings which were being offered to spirits.

God was hence called 'Ntulwamalambo or Ntulwafitebwa, which means 'the one who deserves all sacrifices, who deserves to be worshipped, praised and honoured for the things he has created and what he does'.

(49) **Nankokocifukatilaabana** literally translated as 'mother hen embraces the chicks'

(a) It means that God is able to protect people from any harm and danger. He provides refuge to people from their enemies and gives the security which is needed.

(b) This praise theonym is borrowed from the nature of a mother hen which gives protection to its chicks from preys by embracing them under its wings, covering them with its feathers and providing warmthness from coldness as can be seen in figure 3 below. There is the use of metaphoric language where God has been likened to mother hen. There is also the aspect of personification where there is the depiction of embracing of children which is an act of a human being.

Figure 3: Nankokocifukatilaabana ‘mother hen embraces the chicks’ Source: Youtubewww.com/ Mother Hen protects pinterest.com

(C) As a Helper

These are some of the examples of Bemba Christian Praise theonyms depicting God as one who is powerful and able to give or render help to so ever needs it. Among such names are:

(5) **Katebebe** ‘wealthy, generous person’

(a) It means God is so wealthy and generous to all. He created everything hence having power over all. Being a creator, God owns everything and gives out or exercises generosity to who ever needs it.

(b) Katebebe is a term or name given to a very wealthy, generous person. Though man can be wealthy and generous, his wealthy and generousity is limited hence transposing such a name to God as a way of praising him as he is the creator of everything, one who owns everything and generous to everyone without any limitation.

(10) **Kapekape** ‘generous giver or open handed’

(a) It means God gives generously to everyone beyond measure.

(b) This praise theonym emanates from a belief and experience that God is able to give generously to everyone regardless of some people being evil, he sustains their

lives. Kapekape is transposed from a name which is given to a generous person in Bemba society but his generousity is limited in that as a human being, he can be choosy about who is to benefit from him unlike God who gives to everyone. Kapekape is as a result of reduplication derived from the root p- 'give' (of a monosyllabic verb pa 'give') to which –e a final vowel is suffixed to form a deverbal noun ending in –e (in this case –pe) to which an agentive noun prefix Ka- from class 12 [CL12] is prefixed to form Kape which is further reduplicated as Kapekape to emphasize the kind of giving with no limitations and continually as –Pe also means continually.

(50) **Lucele Nganga uwashile lukasa pebwe** shortened as Lucele Nganga 'a Prehistoric healer recorded in the traditional records of the Bembas who left his footprint on a rock or stone' or 'Light Healer, Auroral Envoy who left his footprint on a rock'

(a) It is a praise name of God to mean that he is the one who heals people from any disease or challenge of life. Being so powerful, God is able to do other impossible mighty things like printing a foot on a rock which is impossible to a human being to display his great capabilities.

(b)This praise theonym emanates from the legend of the auroral hero 'Lakerenga' Lucele Nganga (Lucele Nganga uwashileulukasapebwe) who had left his footprint on the rock.

> The story of Lucele Nganga (Light Healer, Auroral Envoy) of the Bemba-speaking people is all over the Central Plateau of the Bemba-speaking people. It was said that 'in the beginning when the Stones were still molten, like mud, God conversed intimately with creation. When creation became hard and cold, the Divine presence left it, but not before it had printed its footsteps (amakasa) into the rock with the promise that one day it would return", (Hinfelaar, 1994:11).

Lucele Nganga, the Auroral Healer or Light Healer or Auroral Envoy as a Divinity of the East, came to heal, liberate and work wonders, (Hinfelaar, 1994).

Some Bembas hold the story that Lucele Nganga was a white person and others say that he was a Portuguese who lived among the Bembas. He is known to have been a healer who left his footprint on the stone. Those people with that history have transposed the name to God as they believe that God is a great healer who can heal all sort of diseases and the only one who can print a foot on o rock a thing which is impossible to a mare human being. In this case the name is a metaphor, Lucele Nganga has been likened to God. Below in figure 4 is what is claimed to be his footprint found in Malole on a rock at Malole hill near Muselepete village.

Figure 4: Footprint (claimed to be for Lucele Nganga uwashileulukasapebwe) translated as "Light Healer or Auroral Envoy who left his footprint on a rock') found in Malole on a rock at Malole hill near Muselepete village.

(ii) Omnipresent

These are Bemba praise theonyms depicting God as one who is present everywhere, without limit to objects, space and time. God who is eternal is not limited to or by time, he is believed to be a ruler over the past, present and future hence in praising of his unique attribute the people have given him different names like:

(17) **Shimwililili** 'Everlasting or Everliving'

(a) It means God's nature is without beginning and end. He will never cease to be.

(b) This praise theonym comes from a belief that God is the source of everything, he has been in existence, everliving, his living is evergoing on and on, it has no end. The name is derived from a verb root -ililil- 'on going, forever' where –i a final vowel is suffixed to a root to form -ililili to which a noun prefix Mu- is prefixed (resulting into

a simevocalisation u+i ‘mwi’ forming mwilililili) and later a secondary prefix Shi- is pre-prefixed for augmentation (to show a unique greatness of God) and laudatory (in praise of His ability to liveforever).

(19) **Solwesolwenakapeleko** ‘the first and the last’ or (24) Alifa na Omega ‘Alpha and Omega’.

(a) It means God is the beginning and the end of everything, the source of all things. He has been in existence from the beginnining of existence.

(b) These praise theonyms emanate from a belief that God is the source of everything, one who created everything including himself. These theonyms have been also borrowed from the Bible for example Revelation1:8; 21:6 and 22:13.

(25) **Lesa Mukololokolo** ‘God is old, clever and skillful’

(a) It means “God is the one who knows how to do things”, (Bemba-English Dictionary, 1954:323). He is ancient, he has forever been in existence from the beginning, skilled in all things and therefore he knows how to do all things perfectly as he is an expert.

(b) This praise theonym comes from a belief that God made all things into being, he is the source, the beginning of all things, older than anything and he knows how to do all things.

(27) **Chilibwecakale** ‘Rock of Ages’

(a) This praise theonym means that God has been in existence even before the beginning of the world, he is so strong, stable like a big strong rock or stone and he is unchanging and unshakeable. It also means that God is powerful, full of everlasting strength and ability to safeguard his people much as stone fortifications provide an excellent refuge from the elements and other dangers.

(b) Chilibwecakale is a Praise theonym borrowed from the Bible like Isaiah 26:4 and from the hymn by Toplady, A. M. written in 1763 based on Psalm 94:22 , according to (Definitions net.STANDS4LLC, 2019):

> It is traditionally held that Toplady drew his inspiration from an incident in the gorge of Burrington Combe in the Mendip Hills in England. Toplady, a preacher in the nearby village of Blagdon, was

> travelling along the gorge when he was caught in a storm. Finding shelter in a gap in the gorge, he was struck by the title and scribbled down the initial lyric 'Rock of Ages'.

There is the use of metaphor; God is spoken of as a stone or rock. Like a stone has been in existence since creation God has been in existence from the beginning. A noun prefix Ci-' has been affixed to the noun *ilibwe* 'stone' to express augmentative (to express the greatness of God) that is to increase the size, to express that the stone is big.

(28) **Mukote wa Kale** 'Ancient of Days'

(a) It means God who is king existed before time, has been living forever, always existed, exists and will always exist from everlasting to everlasting.

(b)) It is a praise name of God borrowed from the Bible for example from Daniel 7:9,13 22, where Daniel saw the Ancient of Days with hair and clothing white as snow and with a river of fire coming from Him. Mukote *wa* Kale as a name of God has been borrowed by borrowing the idea and concept and then transliterated into Bemba.

(iii) Omniscient

Some of the Bemba Christian Theonyms in this study present God as omniscient, all-knowing. This is in consistence with Mbiti (1969:29) who posited that:

> "A number of African societies consider God to be omniscient, to know all things. When African people consider God to be omniscient, they are at the same time conferring upon him the highest possible position of honour and respect, for wisdom commands great respect in African societies. In so doing, people admit that man's wisdom, however great, are limited, incomplete and acquired. On the other hand God's omniscience is absolute, unlimited and intrinsically part of his eternal nature and being".

God is believed to be all knowing hence being given the highest respect. This can be seen in various names that the Bemba Christian society has bestowed on him, of which some are the praises which were once used to refer or give respect to chiefs as

they (chiefs) were considered to have the highest position of honour and respect. God as omniscience can also be seen as the one with highest possible position of honour and respect. God as omniscience can be presented into two as all-knowing and holder of the highest position of honour as discussed as follows:

(A) All-knowing

This can be seen in the praise theonyms which potrays God as the one with wisdom

(20) **Chitwemambo** literally translated as 'a big head of the pegs', a 'leader of the people'.

(a) It means God is a great almighty powerful leader full of wisdom, able to lead and care for his people and all his creation with his great widom.

(b) It comes from the praise phrase 'citwe mwine mambo', literally means the big head, the owner of the pegs. It is a praise given to a person who knows how to control people, one who keeps them in place as the pegs keep the skin of an animal for making a drum in place, (Bemba-English Dictionary, 1954). A big head is associated with having wisdom. "Mambo is euphony for mbambo, plural of lubambo, wooden peg", (Bemba-English Dictionary, 1954:404). It has been given to God as his praise name as he is a great powerful almighty leader with great wisdom.

(41) **Tumbanambo mutima kaebele** shortened as 'Tumbanambo' or 'Mutimakaebele' literally means ''one who has wisdom who is well off and needs no one to give him advice', 'a rich and independent person', (Bemba-English Dictionary, 1954:797).

(a) It means God is so wise, all knowing and needs no one to give him advice. He knows all hidden secrets, every thought of a human being hence nothing can be hidden from him. This is in line with Mbiti (1969:29) who posited that "to the Zulu and Banyarwanda, God is known as 'the Wise One, and to the Akan as 'He who knows or see all'". It also means God does whatever he wills or wishes to do; no one can ever stop or prevent him from doing what he has decided to do. Tumbanambo mutima kaebele also means that God is the source of all wisdom. God is "the Discerner of hearts, who sees both the inside and outside of man", (Mbiti, 1969:30). God is regarded as omniscience from whom nothing is hidden, since nothing can

escape his vision, hearing or knowledge. He knows everything and hears everything, without limitation and exception.

(b) This praise name comes from a combination of two phrases; 'tumbanambo' and 'mutima kaebele'. Tumbanambo means one who has his own wisdom, wealthy and anything great one can ever think of. The phrase is 'Lesa Tumbanambo'. The other phrase is 'mutimakaebele' which literally means one who makes decision according to what his own heart or thoughts tell him. Tumbanambo mutimakaebele is used to refer to a rich and independent, self-reliant person. Someone who is rich who does not depend on other people's riches, he relies on no one. He is able to make decisions on his own without consulting anyone. This has been adopted by the Bemba Christians as a praise name for God because he is believed to be the only one who has everything as he is a creator of everything who owns all. God is at the same time full of wisdom able to make decisions on his own without consulting any one', he is all-knowing.

(48) **Ntambalukuta** literally translated as 'One who watches over the People or one who looks after the crowd, large family'

(a) It means that God takes care of the people and provides for their every need. He is incharge of all humanity.

(b) The etymology of this praise theonym is from a term of honour addressed to a respectable or wealthy person incharge of some people. Such a name is given to a person who takes care of his family or any group of people. This praise name used to be a praise name for a certain paramount chief Chitimukulu, (Roberts, 1970). After the coming of Christianity this praise name has been transposed to God as he is assumed to be incharge of everything he created, responsible of all its essential needs. Unlike other people or chiefs with limitations, God takes care of all. This praise theonym is formed by the combination of a verb tamba 'to look at or stand gazing at' and a noun lukuta 'large family or a crowd of people' where a noun prefix n is prefixed to a verb to form a nominal 'Ntamba'.

According to the data which have been analysed, it has been found that,God as Omnisience can be seen as: all-knowing, having wisdom, one who is able to see and hear everything. This is in line with Mbiti (1969:30) who posited that there are many

areas in Africa in which God is said to be able "to see and hear everything like in his names like that of the people of Burundi as 'the watcher of everything' while the Ila say as His 'ears are long'. Other people visualise God as 'the Great Eye' or 'the Sun' which beams its light everywhere."

(B) Holder of the highest position of honour

This can be observed in the following praise theonyms which were earlier met for the Bemba chiefs. These praise names were given to chiefs as a way of depicting the highest respect due to the status which they occupied in society. They were thought to hold highest position which commanded authority over their subjects. They were looked upon as the ones who owned everything and had power over all things. With the inception of Christianity beliefs among the Bembas, these praise names which were given to chiefs have been shifted to God as he is believed to be the creator of all things and having power over everything. Such praise names include also the names given or borrowed or coined which show that God is the only one who is to be given the highest respect as he holds the highest position commanding respect from people. Such praise names include:

(3) **Mulopwe** 'Lord or 'Master' or 'King'

(a) It means a king. God is 'Mulopwe wabamulopwe' king of all kings. Mulopwe is a praise name given to God which means the almighty most high, one who deserves respect as he is the creator and owner of everything. It is a name used to address God as a way of praising him for his might deeds. It also means something greater than any human being.

(b) It is a term of great respect previously used mostly in addressing chiefs. "Bamulopwe refers to father of the community", (Hinfelaar, 1994:20). One of the respondents narrated that 'Mulopwe' was part of the name of the chief called Kalelelya Mulopwe who was the chief of the Bembas who were staying in Lubemba 'Bembaland' before the coming of that group that came from Kola led by Chitimukulu. This is the narration from one of the respondents:

> *'Elyo ibumba ilya ba Bemba ilyafumine ku Kola lyafikile pacende itwa uLubemba mulilelo, basangile aba Bemba abaletekwa ne mfumu Kalelelya Mulopwe. Caumfwika ukuti uyu Kalelelya Mulopwe aleikala ne mitundu iyapusanapusana ifilinga abaMambwe, abaFipa na basukuma. Aba*

abaBemba abasangilwe muli iyicende itwa nomba icendeya Lubemba baleitwa na limbi ishina ati aba Nŋ'alangase'.

Translated as*:*

'When a group of the Bembas who came from Kola arrived at the place now known as uLubemba 'Bembaland', they found some Bembas who were being ruled by a chief called Kalelelya Mulopwe. History is told that Kalelelya Mulopwe was staying with different tribes like Mambwes, the Fipas and Sukumas. These Bembas who were the earlier settlers were also called abaNŋ'alanganse'.

Mulopwe means something greater than any human being, hence his people looked upon him as great and above everything and gave him the highest respect. When those who came from Kola arrived, they adopted the term and started addressing their chief as Mulopwe as a way of showing respect and honour to their chief. After the coming of Christianity, Christian converts shifted the highest honour which was being given to their chiefs to God hence giving Him this name 'Mulopwe' to God as a name of praise to him for his greatness and power.

(24) **Imfumu ya bashamfumu** 'King of Kings'

(a) It means God is a ruler above all rulers, he rulers every king or ruler.

(b) It comes from a belief that God has authority over everytrhing that he has created and he controls all things including every king who claim to have power over their subjects.This name is also borrowed from the Bible like Deuteronomy 10:17.

(30) **Lesa Mukulu** 'the Almighty/ Great God'

(a) It means God is greater among all gods. His name is written with a capital 'G'.

(b) This praise theonym comes from a belief that there are lesser gods called tulesa 'small gods' and Lesa, a Supreme Being who is greater than any other god, written starting with a capital letter as 'Lesa or God'. Mukulu 'greater or a term of honour' added to a name Lesa so as to show that he is greater than any other spiritual being. Hinfelaar (1994:25) states that"with the addition of Mukulu, the term Lesa became limited to a one heavenly manifestation of the Divine". This is a descriptive name meant to praise God like Healey and Sybertz (1996:80) had put it "every African person has a name for God and often other names which describe something about him.'' This praise theonym is also borrowed from the Bible like from Deuteronomy 10:17.

(35) **Mwansabamba** ‘a name of a chief’ or ‘term of respect’

(a) It means that God is imfumu ‘King’, who is wealthy owning everything because he is the one who created everything, controls and protects his creation. He is the most honourable who deserves all the respect.

(b) Q: *Where does Mwansabamba come from?*

A1: *Mwansabamba is a term of respect refering to a person. It is a respective title for a chief who is a leader, one with power and who owns everything in the land. This praise name has been given to God as a praise name as a way of giving him respect as the most highest*.

This is in line with Roberts (1970) who stated that Chief Kopa, a chief of the Bisa people in Mpika district was formerly called Mwansabamba.

A2: *Among the Lunda, it means something that is above everything and awful. Mwansabamba has been used metaphorically. Mwansabamba refers to something awful but God is not awful instead he is awesome. Seeing the mighty deeds of God, the people get compelled to call God as Mwansabamba, awesome.*

(33) **Tembwewang’oma** literally means ‘one who is appeased or who is to be appeased with the drumming of drums’ ‘One who is to be appeased or treated cautiously or carefully with reverence’.

(a) Tembwewangoma is a praise name for God which means the one who is to be appeased, the owner of drums who deserves to be praised using drums. He deserves to be appeased and praised so that he gives people everything they need because he is the source of all good things.

(b) Q: *Where does a theonym Tembwewangoma come from?*

A1: it is a term of praise given to a chief a long time ago. After the coming of Christianity and an understanding of how great and close God is to the people, they gave him this praise name as he is the one who deserves to be praised and appeased. In giving praises, music is one way of giving praises for appeasal. Culturally and socially, among the Bembas when the drums are added to the singing, music sounds so beautiful and appeasing to ears. God is Tembwewang’oma as he is the one who is to be appeased and in return he gives people whatever they need as he is the owner of everything.

According to the Bemba-English Dictionary (1954) it is an honourable name given to a chief.

A2: It comes from tembwe a name of God.

This is in line with the Bemba-English Dictionary (1954) where it is stated that tembwe a name of a *god.*

(47) **Kanabesa** literally translated as 'giver of millet' or 'title given to a chief or respectable person in society'.

(a) It is a praise name given to God as a giver or provider of food for everything he has created. Kanabesa is a name of God which means "Provider of food", (Hinfelaar, 1994:89). God having created a human being he provides also for his needs especially food. Kanabesa is also a praise name given to God as a peace maker.

(b) Kanabesa has two sources; one as a provider and the other one from the name of a certain Paramount chief Chitimukulu. As a provider, it comes from two terms, a verb kana 'give' or 'sprinkle' and a noun besa 'millet' a clan name (Penda, 2013: 41) which results into Kanabesa 'giver of millet'. Traditionally among the Bembas, millet was the main source of mill meal for nshima a stample food in Bemba society. Long time ago, usually when the people ran out of food they used to receive some help (food or millet) from the chief as he was believed to be always stocked with food. Since the chief used to give or distribute food to his needy subjects, he was named and praised as Kanabesa.

The name Kanabesa also comes from a name for a chief and later became a term of respect to chiefs or elders so as to manifest one's approval, (Bemba-English Dictionary, 1954:232). "Kanabesa was a peaceful chief who won much respect from his subjects under whose reign the spear was exchanged for the hoe, and true abundance and peace lived in Lubemba. Kanabesa is one of the most respected Bemba chiefs; and the term 'kanabesa' is now generally used as a term of respect", (Kapwepwe, 2002:32). The Bemba Christians have adapted this name as a praise name for God as he is the one who can genuinely provide food for the people and bring about real peace in the lives of people.

Some theonyms have been coined and are used by the callboys or Ngwangwazi originating from their social connotation using the language of their daily activities

and orientation, a street Town Bemba which is the combination of English and Bemba morphemes to some extent. Among such are:

(29) **Lesa Mubige** lliterally translated as 'big God' or (31) **Bige Lesa** 'Big or Great God'or 'Almighty God' shortened as (18) **Mubige** 'one who is big or great'
(a) It means God is greater than anyone, lesser gods inclunsive and is able to provide for everyone and defeat anything in life.
(b) These theonyms are used and originate from the callboys. They believe that God is greater than anyone else and is able to do things beyond what anyone else on earth can do, even those people who seem to be great in society. Lesa Mubige or Bige Lesa are as a resulte of compounding; where Lesa 'God' a free morpheme has been combined with Mubige ' Big One or Great' (where an adjective 'big' which has been transliterated as 'bige' has been prefixed with a class 1[CL1] Mu- noun prefix to form a nominal 'Mubige') or combining Bige with Lesa respectively. These are descriptive names meant to praise God like (30) Lesa Mukulu. These theonyms can be observed in two of the excerpts from the gospel song titled 'Lesa Mubige' sang by Kabova where Carol and CQ have featured:

Bige Lesa mwasobolola nangu yakakana zoona! Big (great) God you intervene and bring things to order even if life is messed up!
Mubige, uyu Lesa Mubige, mulibamaka cacine Lesa mulibamaka 'He is Big (great), this God is big (great) you are mighty indeed God you are almighty'.

From the analysis made, it has been found that the names given to God by the Bemba Christian society are meaningful. They give or portray a lot of information about its environment and beliefs it holds about its God as a great, powerful, unique Supreme Being. The meanings of the Bemba Christian Theonyms are deeply related to the Bemba society and its culture. The names emanates from its social interests and religious beliefs in which their deep meanings are represented.

The study has also found that some of the meanings of some Bemba Christian Theonyms show the position that God holds in the lives of Bemba Christians, his abilities and character. This is so as a name may indicate the position of the name

bearer in society, the collective history and life experience of the people surrounding the individual, (Mphande, 2006). Inaddition, Kapwepwe (2002:12) states that some Bemba names "relate to ownership of the item, quite often names or titles often contain character profiles, civic and leadership expectations or achievements".

The study has also found that the meanings of some theonyms are associated with the value placed on the names of things or object of which a particular theonym is derived from. This is in line with Kabaso (2016:84) who stated that "the sources of names in a particular society are or may be linked to things or objects in that environment, their meanings are interpreted using the value given to that object socially and culturally."

The meaning of some Bemba Christian Theonyms potray the hope and belief the Bemba society has in God. This is so since name-giving practices does not only give insights into the speakers' conceptualisation of concrete and abstract entities such as the people and spirits around them, but also gives a good understanding of the way people solve problems they face in their environment, including those relating to life and death, (Sagna and Bassène, 2016) .

It has also been found that some praise names for God, praise his great and mighty works in the lives of people. They give information about his character or traits.This is in consistence with Kapwepwe (2002:9) who stated that:

> In the Bemba tradition, there are various ways in which names were earned. Some people often composed a personal praise-poem that was used sometimes in much the same way as a name. Some Bemba names normally have a full praise version. Some of these praise phrases were coined by the original owner of the name. Sometimes someone became extremely famous and a praise-phrase was joined to his name by other people. In olden days people would sometimes adopt a saying to depict their character or special circumstance….. Sometimes people came to be called by these phrases, often creating a shortcut of the phrase e.g Ndi chishiki, ushitentela mwela- I am the stump, which even the wind cannot shake. I am strong in my position.

In such praise names usually the character or trait to which the named is associated to or the ability or achievement is mentioned. This is so as "names function as conduits of information, especially on society's attitudes or observations towards the named", (Mapara and et al, 2005:9). Among many African cultures a name tells a lot about the individual that it denotes, the language from which it is drawn, and the society that ascribes it, (Mphande, 2006).

It has been found from the analysed data that etymologically, Bemba Christian Theonyms are derived from verbs and nouns motivated by the social interest and religious beliefs of the Bemba Christian society based on human qualities, natural environment and phenomena. Some Bemba Christian Theonyms are from the old praise names for extra ordinary Chiefs or people before the coming of Christianity and some are from natural environment or phenomena. This finding is in agreement with the findings of Phafoli (2009:110)'s study which postulates that, "naming of the accordion artists or groups is based on various factors among them regiments, places and chiefs from the areas where the artists hail from". The finding is also in line with Kapwepwe (2002:12) who posited that "most Bemba personal names are derived from natural and man-made objects, climate conditions, heavenly bodies and geographical features. Some names are descriptive of human qualities. A lot of names record the local ecology, animal and plant life and natural phenomena". In addition, some Bemba Christian Theonyms are adopted from the Bible and others from English and Swahili language. Therefore, different theonyms have emerged among the Bemba Christians society from their experiences, knowledge of things around them and the way people relate to each other in Bemba society.

It has also been found that the Bemba Christian Theonyms can be divided into two main names, personal and praise. Of these personal and praise or attributive theonyms, some are difficult to distinguish one from the other; for instance Kabumba, Naba untu Naba, Alifa na Omega to mention a few. This is in line with Mbiti (1969:217) who stated that "the nature of a holy name can be described as either personal or attributive. In many cultures it is often difficult to distinguish between the personal and the attributive names of God, the two divisions necessarily shading

into each other". It has been further found that the Bemba Christian Praise theonyms can be further be divided into those that express God as omnipotent, omnipresent and omniscience. This is in line with (Mbiti, 1969) who posited that African societies express God to be omnipotent, omnipresent and omniscience in the different names they give or have given to him.

From the data which have been analysed, it has been found that the Bemba Christians have bestowed a number of praise theonyms on God as a way of: expressing praise or admiration of his unique qualities; indicating his distinctiveness; thanking him for the protection, provision, help and care he renders to them and a means of enlisting support from him. The Bemba Christian praise theonyms which contain figurative language and some which are in proverbial form have transferred meaning. Hence they need to be interpreted because they can not be easily understood by everyone.

We notice that this study points to the weakness of social semiotic theory. While it is true that people share in their social cultural and historical knowledge according to social semiotic theory, according to the data collected some people had some different knowledge about some meanings and etymologies of some Bemba Christian theonyms, for instance Lesa, Mulungu, Mulopwe, Mwansabamba and Tembwewang'oma

6.2.3.0 How theonyms are shaped by social interests and religious beliefs and their adaption as Bemba society changes or has changed.

This section of this chapter is based on the third part of the analysis of objective two (the social semiotic aspects of the Bemba Christian Theonyms). It is based on how the Bemba Christian theonyms are shaped by social interests and religious beliefs and their adaption as Bemba society changes or has changed.

6.2.3.1 How Bemba Christian theonyms are shaped by social interests and religious beliefs

This has to do with the way theonyms are shaped or developed by the influence of social interest and religious beliefs (Christianity).

(a) Social Interest

Social interest is “an interest in the interest of mankind”, (Miranda and Goodman, 1996:265). The development of social interest results in feelings of identification, empathy and connectedness, and when fully developed, these feelings extend from the family unit to large groups and eventually to all humankind, (Barlow, Tobin and Schmidt, 2009). Social interest develops “within the social environment: the mother, the family and the whole ambience in which the individual exists all contribute to the development of social interest”, (Stoikova, 2013:286). In Adler’s psychology, social interest is the cardinal personality trait, with traits regarded as reflecting ‘the relationship of an individual to his environment, degree of social interest is the main characteristic of each person and is involved in all his actions’ (Ansbacher, 1968). It includes empathy towards others, contribution to the greater good, and an active interest in the betterment of the community (Beck, 2014). Behaviours displaying social interest include taking risks despite possible negative consequences indicates the courage to face one’s imperfections, closeness behaviours such as caring for and being cooperative, contributing to others, assisting to solve life problems, and improving the common welfare of the community, (Mosak, 1991).

Some people display such kind of behaviour in their societies. Among the Bemba society, such people with such kind of behaviour are usually praised through the praise names which they are given like Impalume, kapekape, to mention a few. Some chiefs acquired some names which people gave them as a way of praising their unique way of handling issues, leading and caring for their subjects. This can be observed from Chiwale (1962:39) when he posited that “praises and praise names were and are still a ‘keeping’ place of all great actions performed by great men and kings also a medium in which valorous actions and characters are expressed by all Bemba speakers.

God among the Bemba Christian society has been given different praise theonyms as he is believed to have interest in the interests of mankind. This can be observed from the interview below:

Q: Why has God among the Bemba Christian society been given different praise names?

A: God has been given different praise names to praise him for his great interventions in the lives of people.

Q: How do these praise names come into being?

A: One individual person due to his experiences with the might works of God might praise God by giving him a particular praise theonym, later on with time other members might embrace such a name and start using it to address God.

Due to his interests in the interest of mankind God has been given different praise theonyms among the Bemba Christian society.

(b) Religious Beliefs

Religious belief is "derived from ideas that are exclusive to religion, often related to the existence, characteristics and worship of deity or deities, divine intervention in the universe and human life, or the deontological explanations for the values and practices centered on the teachings of a spiritual leader or group", (Definitions.net). "Traditionally, the Bembas believed in the existence of a single high god, Lesa who did not deal with the problems of everyday life, and that he lives in the sky. He is all-powerful and controls things such as thunder and fertility", (Countries and their Culture-Bemba.Everyculture.com., n.d). In addition, the precolonial religious beliefs of Bembas revolved around "the worship of ancestral spirits (imipashi) and nature spirits (ingulu) by chiefs and clan elders on behalf of people by offering prayers and sacrifices at shrines so that they (spirits) can deal with their problems of everyday life", (Encyclopedia.com, 2019).

Unlike the old belief of the Bembas of God being unable to deal with their day to day problems, Christianity a new religious belief has taught the Bembas that God being their creator is very much concerned with their everyday's needs and comes to their help whenever he is called upon. They have come to learn about this from the Bible for example from Mathew 6:9-13, from the 'Lord's Prayer' taught by Jesus Christ. They have learnt to look to God a supreme being, as the source and provider of everything, the impossible inclusive. As a result God has been given different praise names in praise of his marvelous works. This can be observed from the information from the interviews.

Q: Why has God been given all these different praise names?
A: After the coming of Christianity and a deep understanding of how God is concerned with the needs of people, the Bembas have given God different names due to some of his characteristics, abilities and influences in their lives which are observed from their experiences and beliefs in him. It is the nature or habit of the Bembas to praise God or spirits through praise name giving in praise of his mighty power whenever they see or experience a wonderous occurrence or a miraculous event in their lives. Even today people can still name him according to their extra ordinary experiences.

The ancestors of the Bembas used to praise God whenever they experienced strange things in their lives be it good or bad hence coming up with a number of praise names for Him according to their language, experiences and their environment. After the coming of Christianity, the Bemba Christian converts have given and still give God all sorts of praise names according to their understanding of him.

God is assumed to be so great, might and powerful such that no one word or name can describe his power, greatness and might hence acquiring a number of names which try to describe him. Though he has acquired all these names, the Bemba Christians continue giving him new names according to their own experiences of him and his nature. This is in line with Makumba (2006) who argued that no name could be applicable to God in a substantial way although different names have been given with different significance to express what God is as a single concept cannot grasp God because he transcends human knowledge.

6.2.3.2 Adaption of the Bemba Christian Theonyms as Bemba Society Changes

Despite Bemba culture standing a test of time, it is apparent that religious beliefs and values towards God have been infiltrated and adopted as integral part of Bemba culture. This can be observed in some changes in the names given to God, the Supreme Being. The study has found that as opposed to the past where God was believed not to be concerned with everyday needs of people, not easy to relate to and unapproacheable, God is according to Christianity concerned with everyday needs of people, easy to relate to and approacheable. In Bemba society, before the coming of

Christianity it was not possible to approach and relate with God for any need for divine intervention but the spirits who were not approacheable by everyone but a selected few.

Currently, Christian religious beliefs have opened doors of easy access to God at any time. In relating to him, the Bemba Christians address him with different names which they give to him. Previously, before the coming of Christianity in Bembaland, the names of respect and acknowledgement of different life wonders were given to spirits and chiefs as initiator and performer of such wonders. Chiefs were highly respected apart from the spirits which were unseen as they were the only ones who were believed to have superior power over everything.

Christianity has streamlined the source of the wonders as God and hence redirected some of the praise names in Bemba society previously accorded to chiefs and spirits to God. This has been done so as to adapt to the new changes in Bemba society. This is so as in social semiotics, semiotic practices or language use shows how individual creativity, changing historical circumstances, and new social identities and projects can all change patterns of usage and design, (Hodge and Kress, 1988). This change of pattern of usage and design, in this case transposing of the praise names which used to be for great chiefs to God is made possible because signs and in this case words (theonyms) are considered to be resources from a social semiotic perspective, which people use and adapt or design to make meaning, (Hodge and Kress, 1988). According to social semiotics, signs and meanings are shaped by relations of power, and that as power shifts in society, our languages and other systems of socially accepted meanings can and do change, (Hodge and Kress, cf). This is due to a fact that signs (names of God) are considered to be resources which people design, use and adapt to make meaning (Hodge and Kress, 1988). The Bemba Christians have transposed the praise names which were for chiefs and spirits to God so as to adapt to Christianity. This can be observed from the information from one respondent who said that:

> In trying to express the awesomeness and greatness of God the Bembas have transposed the praise names which they were using to call or address their great chiefs and other things which were or are

respectable in their lives or culture to God. The people used different words to praise the chiefs, to try to show awesomeness and greatness of chiefs because the chiefs were very much respected or diginified and awesome. After the coming of Christianity and a new understanding about God, the people are unable to find praise names which are more suitaible for or more appealing to God than the ones they were using for the chiefs hence transposing or adopting those which were being used for chiefs to God.

This can be for example observed from the praise names which were given to Chitimukulu Chileshe Chepela from his praise song:

A) Niwe' Kalungu' we mwine kuni na menshi

B) Niwe mfumu waba ngo mumana

C) Wewa fundiko Lubemba

D) Niwe mwine wa bantu bonse nefintu fyonse

Approximate English version

A) You are the 'god' the owner of the wood and water (meaning that he was an equivalence of the heavenly God who possessed everything)

B) The only ruler, like the river. (meaning almost the above and that he was the master and owner of everything on whose mercy the life of everyone depended on; and like the river where everybody went to draw water to quench the thirst).

C) The only one who held Bembaland in his hand (that the life of everyone depended on his mercy in Bembaland)

D) The master of every person and owner of everything (because he was a wealthy man with plenty of food to supply the needy in time of famine) (Chiwale, 1962:52).

Some of these praise names and ideas which were for the chief have been transposed to God like Kalungu mwinenkuninamenshi, Mwinebantu. This is made possible as social semiotics is about meaning making in all its form, (Kress, 2010). Through meaning-making people retain, reaffirm, revise, or replace elements of their orienting system to develop more nuanced, complex and useful systems (Gillies, Neimeyer and Milman, 2014). This is so as through meaning-making individuals are able to make sense of knowledge, experience, relationships and self, (Michael, 2000).

In trying to adapt to Christianity the Bemba Christians have also borrowed some names for God from other languages (like English from the Bible and Swahili) like Yawe, Yehoba and Mulungu et cetera respectively. Some of the praise theonyms have been purely borrowed from the the Bible as they are coming from some of the traditions in the Bible. For instance Kacema 'Shepherd' among the Bembas cannot be given to God as 'the Kacema for sheep' of the Bible would go ahead, leading the sheep to right safe places. In contrast among the Bembas a would be shepherd would be for cattle who would be following behind and whipping them so as to give directions.Some Christians have also come up with different theonyms due to their own way understanding of God according to Christianity beliefs, their interpretation of language and things around them. A number of names like Bige Lesa have been coined in Bemba to form and refer to the various theonyms. These names which are coined by people are later accepted with time by society as concession is reached.

6.2.4 Conclusion

This chapter has presented and discussed the social semiotic aspects and etymology of the Bemba Christian Theonyms according to objective two (to establish the social semiotic aspects of the Bemba Christian theonyms) and three (to establish the etymology of the Bemba Christian theonyms). The social semiotic aspects of the Bemba Christian Theonyms analysed: firstly how Bemba Christian society design meaning in relation to Bemba Christian Theonyms; secondly the interpretations of meanings of the Bemba Christian Theonyms by the Bemba society and their etymology and thirdly how theonyms are shaped by social interests and religious beliefs, and how they are or have been adapted as Bemba society changes or has changed.

The study established that using language the Bemba Christian Society design different Bemba Christian Theonyms which try to express or bring out that which people experience, understand, know or believe about their environment, culture and the way they relate to each other. These Bemba Christian Theonyms are formed through affixation, compounding, reduplication, coinage or neologism, borrowing and clipping.

According to etymology, it has been established that Bemba Christian Theonyms have different sources which are socially, culturally and religiously motivated based on the environment, events and situations. These Bemba Christian Theonyms are derived from verbs and nouns motivated by the social interest and religious beliefs of the Bemba Christians based on human qualities, natural environment and phenomena.

The study further established that the Bemba Christian Theonyms are meaningful; they show or express what Bemba Christian society think about God in relation to their environment and themselves. A number of the Bemba Christian theonyms enumerate the various qualities, abilities and uniqueness of the Supreme Being drawn from the experiences of the Bemba Christian society. Some of them, their meaings are hidden in their words as they contain figurative language like metaphor, personification and hypebole. These Bemba Christian Theonyms are divided into two, personal and praise names; personal theonyms to mean only God and praise theonyms describing something about God. Praise theonyms are further divided into those that express God as omnipotent, omnipresent and omniscient.

In addition, it has been concluded that due to God's interest in the interests of humankind, the Bemba society has given him different praise theonyms to acknowledge and praise his unique qualities. Due to a new religious belief (Christianity), God has acquired some new praise names as he is believed to be one who is concerned with their everyday needs.

As Bemba culture came into contact with Christianity, in trying to adapt to the new changes in the Bemba theonyms, some praise names which were for some great Bemba chiefs, important things or objects in the natural environment and phenomena have been transposed to God. Some Bemba Christian theonyms have been borrowed from other languages and some from the English Bible. Some theonyms have been coined and are later accepted with time by society as concession is reached.

The study pointed out to the weaknesses of social semiotic theory. While it is true that people share in their social cultural and historical knowledge according to social

semiotic theory, people had some different knowledge about some meanings and etymology of some Bemba Christian theonyms, for instance Lesa, Mulungu, Mulopwe, Mwansabamba and Tembwewang'oma

CHAPTER SEVEN
CONCLUSIONS AND RECOMMENDATIONS

7.0 General

The previous chapter presented and discussed the findings of objective two (to establish the social semiotic aspects of the Bemba Christian theonyms) and three (to establish the etymology of the Bemba Christian theonyms).The present chapter presents a general conclusion of the dissertation and the recommendations arising from the findings.

7.1.0 Conclusion

Following the objectives of the study, summarized as the analysis of the morphological structure, establishment of the social semiotic aspects and the etymology of the Bemba Christian theonyms the study has shown that the morphological structure of the Bemba Christian Theonyms is a composition of a Noun Prefix (NP) and a Noun or Nominal Stem (NS). Noun prefix includes the noun class which is class 1or 1a prefix. Although different noun prefixes are used in the formation of Bemba Christian Theonyms, they all belong to class 1 as their

concordial agreements fall under class 1.The nominal stem consists of parts of speech that make up that particular nominal. The nominal stems are of three types; simplex, complex and compound. The Bemba Christian Theonyms are meaningful. They express what the Bemba Christian society think about God in relation to their environment, culture and themselves. Etymologically, Bemba Christian Theonyms are derived from verbs and nouns motivated by the social interest and religious beliefs based on human qualities, natural environment and phenomena. Some of these theonyms are from the old praise names for extra ordinary chiefs and people before the coming of Christianity.

7.1.1 Analysing of the Morphological Structure of some Selected Bemba Christian Theonyms

Analysing of the morphological structure of some selected Bemba Christian Theonyms involved the segmenting of each individual theonym into its morphemes using a Lexical morphology model which resulted into the establishment of the morphological structure of these theonyms. From the data which were analysed and discussed, it can be concluded that the morphological structure of the Bemba Christian Theonyms is a composition of a Noun Prefix (NP) and a Noun or Nominal Stem (NS). This conclusion is in line with the finding of Hang'ombe (2015) who observed that Tonga the unmarked constructional pattern of all Tonga personal names is Noun Prefix (NP) + Noun Stem (NS). Noun prefix includes the noun class which is class 1[CL1] or 1a [CL1a] prefix to which all proper names belong. The nominal stem consists of parts of speech that make up that particular nominal and in this case Bemba Christian theonym.This is in consistency with Spitulnik and Kashioki (2001) who posited that Bantu nominal comprises of a class prefix which is called a Noun Prefix (Np) and a stem which is called a Nominal Stem (NS). In addition De Velde (2019:1) postulates that generally, the morphology of "Bantu nouns minimally consist of a stem, which is usually preceded by a class prefix, itself sometimes preceded by one or more prefixes or proclitics, which can be inflectional or derivational".

These theonyms have various meanings which are embedded in the Bemba noun prefixes which are attached to them. This is so as Bemba noun prefixes have semantic values depending on the semantic import that the name-giver wanted to convey. This

is in line with Mphande (2006) who stated that names are constructed depending on the semantic import that the name-giver wants to convey. Mphande further stated that, in creating names, people take the forms with which they are familiar, and play with them in a creative way to formulate new structures that fulfil their needs in a more satisfying and meaningful way. The noun prefixes which have been found to have been used in the formation of theonyms include: class 1 Mu- or class 1a Ø- (noun class for beings); class 9 I- or M- or N- (a class besides class 1 where names for beings can be found); class 12 ka- (agentive noun prefix and also prefixed to a verb to form a praise name); Class 7 Ci- or Shi- or Sha- (prefixed for augmentative, to form a name of an outstanding person and for laudatory); and class 6 Ma- (noun prefix for plural but used for honorific, to show respect to God). Although different noun prefixes are used in the formation of Bemba Christian Theonyms, they all belong to class 1 [CL1] or 1a [CL1a] because their concordial agreements fall under class 1 [CL1]. Apart from the Bantu noun prefix giving meaning to the individual theonym, the morphological structure and the content of the nominal stem too

The nominal stem consists of part of speech that makes up that particular nominal and in this case Bemba Christian theonym. The nominal stems of the Bemba Christian Theonyms are of three types; simplex, complex and compound. This finding is in line with Kabaso (2016) who stated that Ng'umbo Nicknames have simplex, complex and compound nominal stems. The simplex stem is made up of one free morpheme (word) formed from nouns and are called denominals (for example, Lesa→ Ø – Lesa→ CL1a- God). Complex stem is made up of derivational morpheme, stem or root, extension or ending or final vowel, time (tense) or negative marker depending on the word class from which a particular theonym is derived and what is intended to be deriven (for example, Kabumba→ ka-bumb-a→ CL12-mould/create- fv). Compound nominal stems are formed by the combination of two or more stems or roots (for example Kanabesa→Kana-besa→Ø- Kanabesa→Ø-Kana- besa→CL1a- to bespatter/ sprinkle- millet). Some derivational morphemes (prefixes) are highly productive while others are not.

The derivational morphemes Ci/Shi-, Mu- and Ka- are generally very productive in these theonyms. There is variation in these prefixes as they do not follow a certain

pattern, therefore, there is no specific class of prefixes. Some theonyms have secondary prefix or preprefix, especially those prefixed with Shi-. Theonyms derived from verbs contain derivational morphemes with a number of them; some up to nine morphemes. Simplex nominal stems are mainly derived from nouns. Those derived from verbs are complex, those with sentential and proverbial structures are nevertheless more complex than any other. These findings are in consistency with Kabaso (2016) who also concluded that Ng'umbo Nicknames derived from verbs have many derivational morphemes, those derived from nouns have mostly simplex nominal stems and those with sentence and proverbial structures have more complex structures.

7.1.2 Social Semiotic Aspect of the Bemba Christian Theonyms

Using the Social Semiotic Theory with the help of Lexical Morphology Model, Phenomenology and Thematic Analysis Theory, the study analysed how the Bemba Christian society design and interpret meanings of the Bemba Christian Theonyms, how theonyms are or have been shaped by social interests and religious beliefs, and how they are or have been adapted as Bemba society changes or has changed in order to establish the social semiotic aspect of the Bemba Christian Theonyms, a second objective of this study.

From the study done using Social Semiotic Theory and Lexical Morphology Model, the study concluded that the Bemba Christian Society uses language to design meaning by designing or forming different Bemba Christian Theonyms which try to express or bring out that which people experience, understand, know or believe about their environment, culture and the way they relate to each other. This is so as social semiotic is "interested in meaning making" and meaning-making is the "process of how individuals make sense of knowledge, experience, relationships, and the self...." (Kress, 2010:54 and Michael, 2000:5).It has been concluded from the analysis that Bemba Christian Theonyms can be formed through affixation, compounding, reduplication, conversion, coinage or neologism, borrowing and clipping. This is in consistency with the conclusion of Filani and Melefa (2014) who concluded that affixation, compounding, coinage or neologism, borrowing and clipping and other morphological processes were at play in the formation of nicknames by the students. The study has also concluded that Town Bemba is being or has been used as an

avenue for the creation of some Bemba Christian Theonyms by the callboys originating from their social connotation using the language of their daily activities and orientation.

The study further concluded that the Bemba Christian Theonyms are meaningful. They show or express what the Bemba Christian society think about God in relation to their environment, culture and themselves. A number of the Bemba Christian theonyms enumerate the various qualities, abilities and uniqueness of the Supreme Being drawn from the experiences of the Bemba society. Some of the meanings of some Bemba Christian Theonyms are hidden in their words as they contain figurative language like metaphor and personification. This is as Jackson and Zé Amvela (2000:59) posited "a word may have both a 'literal' meaning and one or more 'transferred' meanings. Example of transferred word is a word with figurative language like metaphor". That transferred meaning needs to be interpreted to bring out understanding. Kgobe (1994) also observed that praise names contain figurative language which is the use of words or expressions with a meaning that is different or goes beyond their ordinary meaning which is used so as to add emotional intensity to otherwise merely informative and conveying attitude along with information.

These Bemba Christian Theonyms are divided into two main themes, personal and praise theonyms: personal theonyms to mean only God and praise theonyms as they are descriptive, describing something about God. This finding is in consistence with Healey and Sybertz (1996:80) who stated that "every African person has a name for God and often other names which describe him. Many of the names have meanings, showing what people think about him…some of these are personal and mean only God and others are descriptive, describing something about him". It has been concluded that praise theonyms are a means by which the Bemba Christian society tries to acknowledge, appreciate, approve, praise, thank and show admiration of the greatness, outstanding or uniqueness and mighty works of God. This conclusion is in line with Oha (2009) who posited that praise-naming is a cognate semiotic act through which obligations and expressions of abilities and achievement are communicated, the praise name is not just an identity, but also a text that functions in the social context of relationships, power differentiation, and reconstructions of goals. Through

various praise names they mention various mighty, marvel, awesome works of God. These Bemba Christian Praise Theonyms are further divided into those that express God as omnipotent (like Shimwitwapakakala 'one who is called upon for intervention in difficulty times or in the midist of difficulties'), omnipresent (like Shimwililili 'Everlasting or Everliving') and omniscient (like Tumbanambo mutima kaebele 'one who has wisdom who is well off and needs no one to give him advice').

From the study, it can be concluded that due to God's social interest in the interests of mankind: giving care, providing for their needs, protecting and solving seemingly impossible issues in the lives of people, God has been given different names in trying to praise and acknowledge his great mighty works and interventions in the lives of people. The Bemba Christian society has come up with different praise theonyms based on the beliefs that they hold for him as an all-powerful, all-knowing, everpresent and everliving who is the source of everything and able to solve every difficulty problem even those seemly impossible.

It can also be concluded that there has been some changes in the Bemba theonyms as Bemba society came into contact with Christianity so as to adapt to a new belief, Christianity. Some new names have been formulated, some adopted and some borrowed (like Shimwitwapakakala, Kacema, Yawe and Mulungu respectively) to add up to some former Bemba theonyms. In trying to adapt to the new changes in Bemba society due to the Bembas' new understanding of God as one who is concerned with their everyday lives unlike the old belief where God was believed not to be concerned with their everyday lives, the Bemba Christian society using their social interest and Christian beliefs have created and are still creating new Bemba Christian Theonyms. Some names which were previously (before the coming of Christianity) used to praise their natural environment (like Chimbamilonga), phenomena (like Shimwisushamilonga), some extra ordinary chiefs (like Mwansabamba) and people (like Lucele Nganga) who displayed unique powers, abilities and skills have been adopted and have them transposed as names for the Supreme Being, God. Some Bemba Christian theonyms have been borrowed from English and Swahili language and others from the Bible. This is so as social semiotics is about meaning making in all its form, (Kress, 2010). Through meaning-making people retain, reaffirm, revise, or replace elements of their orienting system to develop more nuanced, complex and useful systems (Gillies, Neimeyer and Milman,

2014). According to social semiotics, signs and meanings are shaped by relations of power, and that as power shifts in society, our languages and other systems of socially accepted meanings can and do change. This is due to a fact that signs (for instance, theonyms) are considered to be resources which people design, use and adapt to make meaning (Hodge and Kress, 1988).

7.1.3 Etymology of the Bemba Christian Theonyms

It can be concluded from the findings and discussions from the analysed data that etymologically, Bemba Christian Theonyms are derived from verbs and nouns motivated by the social interest and religious beliefs based on human qualities, natural environment (like Shimukuntapetabwa) and phenomena (like Kampambashimwatulaiulu). Some of these theonyms are from the old praise names for extra ordinary Chiefs (like Kanabesa), extra ordinary people (like Lucele Nganga) before the coming of Christianity. This finding is in agreement with the findings of Phafoli, (2009:110)'s study which postulates that, "naming of the accordion artists or groups is based on various factors among them regiments, places and chiefs from the areas where the artists hail from". The finding is also in line with Kapwepwe (2002:12) who observed that "most Bemba personal names are derived from natural and man-made objects, climate conditions, heavenly bodies and geographical features. Some names are descriptive of human qualities…. A lot of names record the local ecology, animal and plant life, minerals and natural phenomena". Some theonyms are adopted from the Bible and others from English and Swahili languages (Yawe and Mulungu). The Bemba Christians are able to make meaning, create theonyms using their knowledge, experience and their relationships. This is in line with Michael (2000: 5) who posited that "Meaning-making is the process of how individuals make sense of knowledge, experience, relationships, and the self. It is the process of how people construe or interpret, understand, or make sense of life events, relationships, and the self."

The study pointed out to the weakness of social semiotic theory. While it is true that people share in their social cultural and historical knowledge of their society according to social semiotic theory, from the data collected respondents had some different knowledge about some meanings and etymology of some Bemba Christian

theonyms, for instance Lesa, Mulungu, Mulopwe, Mwansabamba and Tembwewang'oma.

7.2 Recommendations

The next researcher should focus on the phonological aspects involved in the formation of complex Bemba Christian Theonyms and syntactic system of concordial agreement aspect involved in the formation of the compound Bemba Christian theonyms (especially the sentential structured ones), this is so because the nominal class system is crucial to the understanding of the grammatical structure of the Bantu or rather Bemba language. The research into theonyms should be extended to other languages in Zambia especially those languages and dialects threatened with death to prevent language death and preserve them.

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APPENDIX

RESEARCH TOOLS

SEMI-STRUCTURED INTERVIEW GUIDE

This interview guide is designed to collect information for academic purpose only, on 'Morphological and social semiotic analysis of Bemba theonyms (names of God). Kindly share your knowledge with the researcher and your confidentiality is guaranteed.

Among the Bemba speaking people;

1. How did the people come up with idea of Lesa 'God'?
2. What are the different names of Lesa 'God'?
3. Who gives these names of God?
4. Why do people give such names to God?
5. Why is God called by these different names?
6. What does each of these names mean?
7. How do or did the Bembas come up with each of these names?
8. Can such names be given to human beings? If yes or no, why?
9. What comes into one's (Bemba's) mind upon hearing a particular name of God?
10. How did the Bembas come to know and put these names into use and into their beliefs?
11. What are some of the things which are done (or were done in the past) among the Bembas to show the beliefs they hold (or held in the past) for those different names of God?
12. What beliefs does the Bemba society attach to each of these names of God?
13. What beliefs do individuals attach to each of these names of God?
14. When are these names of God addressed to God or used? Why?
15. Which of these Bemba theonyms do the Bemba people use in Christianity?
16. Besides the Bemba theonyms which existed in the Bemba pre-Christian era which have been adopted or incoparated into Christianity, what are other Bemba Christian theonyms which have been adopted into Christianity?
16. Why are these Bemba Christian theonyms been adopted into Christianity?

SEMI-STRUCTURED INTERVIEW GUIDE FOR BEMBA BIBLE TRANSLATORS

At the time of Bible translation

1. Are the Bemba Christian theonyms in the Bible (Bemba Bible) a translation or adoption from English? OR

Are they a purely creation by Bemba society without any link to Biblical names of God in the Bible?

2. Are the theonyms that exist among the Bemba society equivalent to those found in the Bemba Bible?

3. How do you think these Bemba theonyms like Shimucitafipapwa, Shimwelenganya, 'Chitwemambo, Shimwitwapakakala etc came about or came into existence? What comes into one's or your mind when such names are mentioned? Do they resonate or produce any emotional effect on someone upon hearing such theonyms?

4. Are there any theonym which exist in post Christianity era which were never in existence in pre-Christianity in Bemba society? If yes;

(i) What are these?

(ii) How have they come into existence?

5. Do the Bembas use the names of God found in the Bible in their day to day use?

FOCUS GROUP DISCUSSION GUIDE

1. Before the coming of Christianity among the Bemba society, did the Bembas have God? (What were the names of that God which existed among Bemba society in Pre-Christian era?

2. What does each of these names mean?

3. What comes into one's mind upon hearing the mentioning of such different names of God? Do they resonate or rise or produce any emotional effect on someone upon hearing such names?

4. How do these names of God come into being or existence?

5. Who gives these names to God?

6. How does the social cultural of people shape these theonyms?

7. Which names of God existed among the Bemba society in pre-Christian era that has become prominent in post-Christian era?

QUESTIONNAIRE

This questionnaire is designed to collect information for academic purpose only, on 'Morphological and Social Semiotic analysis of Bemba Theonyms (names of God). Kindly share your knowledge with the researcher and your confidentiality is guaranteed.

PART I

A. What is the meaning of each of these Bemba theonyms (names of God):

1) Lesa……..

2) Kabumba……

3) Nakabumba……

4) Shakapanga……

5) Nsamfyamanika…….

6) Shimucitafipapwa……

7) Shimwitwapetabwa……

8) Shimwelenganya……

9) Ntumbanambo……

10) Chitwemambo……..

11) Shimwitwapakakala……

12) Chikangabwe…….

13) Shimunkokotansono……...

14) Mankangala……

15) Chinshoto……

16) Mutambalukuta/Ntambalukuta……...

17) Mutambatanda/Ntambatanda…….

18) Mutimakayebele……

19) Mulengawampanga……

20) Shimwililili……

21) Shimwisushamilonga ……

22) Tembwewang'oma……

23) Mwansabamba……

24) Chimbamilonga……

25) Kanabesa……

26) Kabengele……

27) Mulopwe……

28) Mwinelubansa……

29) Katebebe……

30) Mucingawacingetabwa……

31) Munshifukatilwa……

32) Chendelamumwela……

33) Chilibwecakale……..…

34) Katingulu……

35) Mundumupetekambafu……

36) Mulungu……

37) Mwandanshi……

38) Tengenene……

39) Kalekamisuma/Kalekafisuma……

40) Kalamfyamilalo ……

41) Kashiwabikwa ……

42) Kashawaliko ……

43) Nalusandulula…….

44) Naluntuntwe…….

45) Nankokofukatilaabana……

46) Luceleng'ang'a ……

47) Mwansawayansafyonse……

48) Kafulawafita ……

49) Chibindawamweo……

50) NtalashaMatanda…….....

51) Kalunga……

52) Ntulwamalambo……..

53) Mwinebupalume…….....

54) Katalalikawamamimbi……..……

B. Where does each of these names above (in A) come from?

1) Lesa ……

2) Kabumba ……

3) Nakabumba ……

4) Shakapanga ……

5) Nsamfyamanika …….

6) Shimucitafipapwa …….

7) Shimwitwapetabwa……...

8) Shimwelenganya ……

9) Ntumbanambo……

10) Chitwemambo……

11) Shimwitwapakakala……

12) Chikangabwe ……

13) Shimunkokotansono ……

14) Mankangala ……

15) Chinshoto ……

16) Mutambalukuta/Ntambalukuta……

17) Mutambatanda/Ntambatanda……

18) Mutimakayebele……

19) Mulengawampanga……

20) Shimwililili…….

21) Shimwisushamilonga……..

22) Tembwewang'oma…….

23) Mwansabamba……

24) Chimbamilonga……

25) Kanabesa……..…

26) Kabengele……

27) Mulopwe……

28) Mwinelubansa……

29) Katebebe……

30) Mucingawacingetabwa……

31) Munshifukatilwa……..

32) Chendelamumwela……

33) Chilibwecakale…….

34) Katungulu……

35) Mundumupetekambafu……

36)Mulungu……

37)Mwandanshi……

38) Tengenene……

39) Kalekamisuma/Kalekafisuma……

40) Kalamfyamilalo……

41) Kashiwabikwa……

42) Kashawaliko……

43) Nalusandulula……

44) Naluntuntwe……

45) Nankokofukatilaabana……

46) Luceleng'ang'a……

47) Mwansawayansafyonse……

48) Kafulawafita……

49) Chibindawamweo……

50) NtalashaMatanda…….....

51) Kalunga……..…..

52) Ntulwamalambo……

53) Mwinebupalume…….....

54) Katalalikawamamimbi……

C. Why is God called by each of these names above?

1) Lesa……..

2) Kabumba……

3) Nakabumba…….

4) Shakapanga…….

5) Nsamfyamanika……..

6) Shimucitafipapwa……

7) Shimwitwapetabwa…….

8) Shimwelenganya..……

9) Ntumbanambo……..

10) Chitwemambo……..……

11) Shimwitwapakakala……

12) Chikangabwe……

13) Shimunkokotansono……

14) Mankangala……

15) Chinshoto……

16) Mutambalukuta/Ntambalukuta……

17) Mutambatanda/Ntambatanda……

18) Mutimakayebele……

19) Mulengawampanga……

20) Shimwililili……

21) Shimwisushamilonga……..

22) Tembwewang'oma……

23) Mwansabamba……

24) Chimbamilonga……

25) Kanabesa……

26) Kabengele……

27) Mulopwe……

28) Mwinelubansa……

29) Katebebe……

30) Mucingawacingetabwa……

31) Munshifukatilwa……

32) Chendelamumwele……

33) Chilibwecakale……

34) Katungulu ……

35) Mundumupetekambafu……

36) Mulungu……

37) Mwandanshi…….

38) Tengenene……

39) Kalekamisuma/Kalekafisuma…….

40) Kalamfyamilalo……

41) Kashiwabikwa…….

42) Kashawaliko……

43) Nalusandulula……

44) Naluntuntwe…….

45) Nankokofukatilaabana……..

46) Luceleng'ang'a……

47) Mwansawayansafyonse……..

48) Kafulawafita……

49) Chibindawamweo……...

50) NtalashaMatanda…….....

51) Kalunga ……...

52) Ntulwamalambo……..

53) Mwinebupalume…….....

54) Katalalikawamamimbi……

D. Apart from the ones mentioned in 'A' above, what are the other different names of God in Bemba? What do each of them mean, and where does each one of them come from? ……

E. What comes into one's or your mind when such names are mentioned?

……

E. Do they resonate or produce any emotional effect on someone upon hearing such names of God (theonyms)? If yes, what kind of emotions? …….

F. Are there any theonyms which exist in post Christianity era which were never in existence in pre-Christianity in Bemba society? If yes;

What are there and how have they come into existence in Bemba Christian faith?

……

PART II

FOR BEMBA BIBLE TRANSLATORS ONLY

1. Are the Bemba Christian theonyms in the Bible (Bemba Bible) a translation or adoption from English? ……

OR Are they a purely creation by Bemba society without any link to Biblical names of God in the Bible? ……

2. Are the theonyms that exist among the Bemba society equivalent to those found in the Bemba Bible……

3. Do the Bembas Christians use the names of God found in the Bible in their day to day use?

SOME BEMBA CHRISTIAN THEONYMS

Abenebefilimu
Alifa na Omega
Amabosele
Babige
Bakateka
Bamwine
Bazebige
Chanicandala
Chendelamumwela
Chibinda
Chibindawamweo
Chibuuta
Chiingawalabwalabwa
ukumwibukishanipantanga
Chikangabwe
Chilibwecakale
Chilibwecasasuka
Chilubula
Chimbamilonga
Chinshoto

Chintelelwe
Chisuubilo
Chitwemambo
Choba
Imfumu ya bashamfumu
Inkwela
Ipusukilo
Kaafwa
Kabengele Nsafyamanika
Kabumba
Kacema
Kacimfya
Kacitawafyonse
Kafikilishawamalayo
Kafulawafita
Kalenga
Kalubula
Kalubula
Kalungu
Kanabesa
Kapekape
Kapelekonechambilo
Kapulamunshiki
Kapususha
Katalalikawamabimbi
Katebebe
Kateka
Katula
Katungulula
Lesa
Lesa Chibengelemukupileculu
Lesa kampambashimwatulaiyulu
Lesa Mubige
Lesa Mukulu
Lesa wa muyayaya
Lesa wa pe na pe
Lucele Nganga uwashilelukasapebwe
Makangala
Mankangala mushifukatilwa
Mfumu Yawe
Mpalume
Mucingawacingetabwa
Mukote wa Kale
Mukote wa Kale
Mulenga
Mulengawalengafyonse
Mulopwe
Mulubushi
Mulungika
Mulungu
Munshifukatilwa
Mutambantanda
Mwansabamba
Mwansawayansafyonse
Mwine calo ne nkuni
Mwinebantu
Mwinebubumbo
Mwinebumpalume
Mwinelubansa
Mwinempanga
Mwinenkuninamenshi
Naba uuntu Naba
Nakabumba
Namutekenya
Nankokofukatilaabana

Ndubulwila
Nkontoyakusolelaabalwani
Nsafyamanika
NtalashaMatanda
Ntambalukuta
Ntulwamalambo
Shakapanga
Shakashaka
Shicaibumba
Shimucitafipapwa
Shimukokotansonoimibangamise
Shimukuntapetabwa
Shimwelenganya
Shimwililili
Shimwisushamilonga
Shimwitwapakakala
Shing'ang'a
Solwesolwenakapeleko
Tandabubemunshikolanswashine shieleta
Tefwetefwe uwilika abamunyantile
Tembwe
Tembwewang'oma
Tumbanambo mutima kaebele
Yawe
Yawe Kapususha
Yehoba

EXAMPLES OF SOME BEMBA NAMES OF GOD FROM THE BEMBA BIBLE

Sourced from WebBible Encyclopedia, Amashiwi ya kwa Lesa (1971), Baibele wa Mushilo. (1956) and Ishiwi lyakwa Lesa (2015).

1)Lesa (Baibele/ Mbala/ Ishiwi lyakwa Lesa) Ukutendeka /Citendekelo/ Icitendekelo/Genesis 1:1; Exodus 3:1 etc. (God)

2) Uwantashi kabili wa mpelelekesho /Alifa kabili Omega (Baibele), Citendekelo ne mpela /Alfa na Omega/ Solwesolwe na kapeleko/ (Mbala), Nine Citendekelo nine Wakupelekesha/ Alfa na Omega/ Citendekelo kabili Kapeleko (Ishiwi lyakwa Lesa) - Esaya/Isaya/Isaiah 44:6,48:12 ; Ukusokolola/ Busokololo/Ubusokolol/ Revelation 1:8; 22:13. (The Alpha and the Omega Meaning: "The First and the Last," "The Beginning and The End")

3) Umukote wa nshiku ne nshiku (Baibele), Mukote wa Kale(Mbala), Uwakale na kale (Ishiwi lyakwa Lesa) - Daniele/Daniel 7:9, 13-14, 22. Ancient of Days- Lesa we Mukolokolo (The Ancient of Days).

4) Impalume (Baibele), Mpalume yakwa Yakobo (Mbala/ Ishiwi lyakwa Lesa) - Esaya/Isaya/ Isaiah 60:16 (The Mighty One of Jacob)

Kalubula(Baibele), Mulubushi (Mbala), Yawe Kapususha (Ishiwi lyakwa Lesa) - Esaya/Isaya Isaiah 60:16

5) Kalenga/ Uwalengele (Baibele), Kacita/ Uwacitile (Mbala), Yawe Kabumba/ Lesa uwabumbile (Ishiwi lyakwa Lesa) - Esaya/Isaya /Isaiah 40:28; Mateo/Mathew 19:4 (The Creator).

6) Naba uuntu Naba (Baibele), Nine uyu aba (Mbala), Uwabapo (Ishiwi lyakwa Lesa) -Ukufuma/ Mikuukile/ Exodus 3:14. ("I Am that I Am").

7) Lesa wa muyayaya (Baibele), Lesa wa pe (Mbala), Lesa wa pe na pe (Ishiwi lyakwa Lesa) -Ukutendeka/Citendekelo/ Icitendekelo/ Genesis 21:33; Amalumbo / Mishikakulo / Psalm 90:1-3; Abena Roma/Roma/Romans 16:26 (Everlasting God)

8) Kabumba wa fyonse (Baibele), Kabumba wa fintu fyonse (Mbala/ Ishiwi lyakwa Lesa) -Yeremia/Jeremiah 10:16; 51:19 (Former of all things).

9) Lesa wa milungu (Baibele/ Ishiwi lyakwa Lesa) Daniel 2:47; 11:36 (God of gods) Imfumu ya bashamfumu -Mbila/ Amafunde/ Deuteronomy 10:17 Lesa Mukulu Kacimfya- Mbila/Deuteronomy 10:17; Kasokolola wa fyankama- / Daniel 2:47

10) Cilibwe icasasuka (Baibele) , Umwalala wesu (Mbala), Cilibwe (Ishiwi lyakwa Lesa) - Amalango/ Mbila/Amafunde/ Deuteronomy 32:4 (God our Rock).

11) Lesa Umupusushi wesu (Baibele/ Ishiwi lyakwa Lesa), Lesa umulubushi wesu (Mbala) – Tito/Titus 3:3-5 (God our Savior).

12) Lesa inkwela yesu (Baibele /Mbala/ Ishiwi lyakwa Lesa) – Amalumbo 84:9 / Mishikakulo 84:10 / Psalm 84:9 (God Our Shield).

13) Uucita eka ifipeshamano fikalamba (Baibele), Uucita eka ifyakupapa (Mbala), Uucita eka ifyakupapusha (Ishiwi lyakwa Lesa) - Amalumbo/ Mishikakulo/Psalm 136:4; Yobo/ Yob/ Job 9:10 (He Who Alone Doeth Great Wonders).

14) Kalumwa/ Lesa wa kalimwa (Baibele), Bufuba / Lesa wa bufuba/ Lesa wabufuba (Mbala/ Ishiwi lyakwa Lesa) -Ukufuma/ Mikukile/ Exodus 34:14 20:5;Amafunde/ Mbila/Deuteronomy 4:24 ; (Jealous / Jealous God).,

15) Yehoba-nisi (Baibele), Imfumu e bendela wandi (Mbala), Ukufuma/ Mikuule/ Exodus 17:15 (The LORD our Banner).

16) Yehoba e mucemi wandi (Baibele), Imfumu e kacema wandi (mbala), Yawe e kacema wandi (Ishiwi lyakwa Lesa) -Amalumbo/ Mishikakulo/Psa. 23:1 (The Lord is my Shepherd) .

17) Yehoba kapokolola wandi (Baibele), Lesa e mulubushi wandi (Mbala), Yawe kapokolola wandi (Ishiwi lyakwa Lesa) -2 Samwele/ Samuel 22:2; Amalumbo/ Psalm 18:2; 40:17; 70:5;144:2 (My Deliverer).

18) Cilibwe (Baibele/ Mbala), Icilibwe (Ishiwi lyakwa Lesa) -2 Samwele/ Samwel/ Samuel 22:47; 23:3; Amalumbo/ Mishikakulo/ Psalm 62:7; 18:31; 89:26; 94:22 (The Rock).

19) Lesa uwacita ifikulu (Baibele), Lesa uwacita ifyakupapa (Mbala), Lesa uwacita ifisungusho(Ishiwi lyakwa Lesa)Amalumbo/ Mishikakulo/ Psalm 71:19 (Who has done great things).

20) Kafikilishawamalayo numbers23:19; Exodus15:26 (Promise keeper)

SOME GOSPEL SONGS FROM WHICH SOME THEONYMS HAVE BEEN EXTRACTED

1. **Nalituntwe-** by Jordan Choir of Mufulira United Church of Zambia (UCZ) – from YouTube

Nalituntweee, Shicaibumba, Kanabesa, Shifwe, Katula ×8

Shimwililili, Shimuntapetabwa twakutotelaaa twawa amakuku ×8

Mankangala niwe, we Chilolo niwe Shimwansabamba niwe, Kanabesa niwe Chitwemambo eee niwe × 10

Twakutotela eweee, Nalutuntwee, Shicaibumbaa ×4

2. Namutekenya - by Mt Sinai Choir of Kitwe United Church of Zambia– from YouTube

Kwaliba ilyashi muno calo ilyabulendo elyo twenda mu myotoka cilabushiku

Natulandepo paliuyu ifwe tutila namutekenyaaaaa

Ati tulaninaaaa, tualanina ifimbayambaya cilabushikuuu

Bambi itafu ishitali bambi ishipi lelo tatwishiba namutenkenya uutusendele tukwatafye icicetekelo ati limbi alatufishaaaa

Ifwe tatwishiba ukoafumine, namutekenyaaa

Ifwe tatwishiba limbi nakolwaaa namutekenyaaaa nakolwaaa namutekenyaaa

Ifwe tatwishiba limbi alapuputaaa namutekenyaaaa

Ati tulaninaaaa, tualanina ifimbayambaya cilabushikuuu

Bambi itafu ishitali bambi ishipi lelo tatwishiba namutekenya uutusendele tukwatafye icicetekelo ati limbi alatufishaaaa

Lelo kwaliba Namutekenya uwacinee, uwoifyetufwilefye twacetekela

Natulandepo paliuyu namutekenyaaaa Lesaaaa

Ati enaaa, ena ewatwikatila imweo yesu

Bambii, bambi imwaka ishingi bambi ishipiiii

Enaaa, ena ewaishiba ifwe ukotulelolaaa, ngakufika nangula tekufikaaa

Pamumana tulamwita ati Choba, pamusebo tulamwita Namutekenya

Ena alafisha bwino mwebooo ena alafishabwinooo

Mucetekeleni mweboo, mucetekeleni mucetekeleni pantu ena Lesa tafilwa nakalya

Mucetekeleniii, mucetekeleni mucetekeleni pantu ena Lesa tafilwa nakalya ×5

3. Lesa Mubige - by Kabova (featured by Carol and CQ) – from YouTube

Mwe Lesa wandi Yawe ndetila ngufwenii, mwe Lesa wandi Tata ndetila ngufweniii

Amalumbo ayooo ayotwaleta palileloooo,

Yaweee napapene ba Kabova balelumbanya ishina lyenu

Eye imwee zooona! Muli ilya ine sitayelo bakaemba ngwangwa akapondo mucende zoona

That's why Lesa ifyo acitila mumweo wandi fyafulisha waufwa

Umushili njendapo walutu, umwela ipema walutu

Lesa alilinga ukumupela amalumbo that's why twalamupelakofye amalumbo zoona

Muli iya inefye sitayelo zooona, iyeeee imweee

Cacine Lesa alilinga ukumupela amalumbo zoona ubwaila no bwaca , eulolekesha pamweo Sheesu zooona nangu yakakana zooona palya pene Bige mulesa mwasobolola zoona kotololekotolole mucende zooona that's why Lesa mwalilinga ukupela amalumbo

Eco tumwitila Lesa Nankoko cifukatila abana, uutufukatila ngefyo inkoko efukatila utwana twaiko mumapindo

Wewalengele myulu ne sonde ukwabule impanda kabili walengele imyulu ne sonde ukufuma kuli tapali walengele na tapali ukufuma kulitapali zooona Bige nimwe zoona

Mubige, uyu Lesa imwe Mubige eee × 2

Eee muli bamaka cacine Lesa wamaka, muli baluse cacine Lesa waluse

Cacine zoona we Chilibwecakale Impalume yabulwi, uulenga itaba ukupapa pantu ngatalefwaya tetilipape that's why zoona nangu ba gayi balelandalanda ine nshisakamana zoona, ndabeba nokubeba ati Lesa alipanga ine zoona mucata cakwe waufwa! Fiyafuli waufwa! wandafuli waufwaa! Nanikanenanikane in the image of God zoona

Lesa uukaka amenshi mu makumbi amakumbi ukukanatuli zoona

pokeleleni amalumbo Kanabesa Mulopwe, Lesa Mankangala mwine kulumbwa wewalinga ukutotela amalumbo twaleta kucipuna cenu mwebatusunga nimwe

Mubige, uyu Lesa imwe Mubige eee × 2

Eee muli bamaka cacine Lesa wamaka, muli baluse cacine Lesa waluse

Cacine zoona bazegayi zoona nanguipose shani nangu yakakana zoona takulikusakamana

Lesa uotupepa ni Lesa uulisha utoni utwamulwelele ututatulima nangula ukusombola

Ni Lesa uulokesha imfula pabawina na pabacula, Lesa ushakwata akapatulula imwe zoona

Mubige imwe, Mubige iyeee imweee

Shakaleke shakaleke teti!ukumilumbanya ba Yawe (teti pali Lesa ine kumulumbanya ine zoona!)

Shakaleke shakaleke ukumilumbanya ba Yawe nangula abantu bangaseka(no vundu!)

Shakaleke ukumilumbanya (no gee zoona) nangula abantu bangaseka (ine na lesa wandi shakale zoona) Shakaleke ukumilumbanyaaaa ine na Lesa wandi nakulamupelafye amalumbo zoona

Amalumba twaleta kucipunacenuuu! Pokeleni Yawe Pokeleleni Tata pokeleleni Yawe eeeee Lesa wandiii twaleta amalumbo kucipuna cenu Yaweee

Mubige, uyu Lesa imwe Mubige eee × 2

Eee muli bamaka cacine Lesa wamaka, muli baluse cacine Lesa waluse

4. Isani Tulumbe Lesa Wesu by Main Choir St. Lawrence Parish Mufulira

Isani tulumbe Lesa wesu, eyeeleleee

Isani tulumbe Lesa wesu, eyeeleleee, e Lesa wesu,

Shimucitafipapwa Tata, Tumbanambo eee × 2

Shimwelenganya waelengenye umulu ne calo

5. Hymn 73 CH368.SSS 237 – Mwe cilibwe ca kale 'Rock of Ages'

Mwe cilibwe ca kale, kafisame muli 'mwe; umulopa na menshi fyasumine kuli 'mwe, e kundapwa kwa fibi, nsangululwe, muntule.

Nelyo kamo nshikwete, 'lupanda njikata fye; mufwike ndi no bwamba, ngafwa ne mbulwa maka. Nomba njise, nimbipa, munsambe nikesafwa.

'Milimo yak u minwe, te 'ti 'citya mafunde; 'mukisha ngataupwa, 'filamba filepona; te 'ti ifi fintule, muntule mweka imwe.

'Lintu nkaleko mweo, yakashibata menso; nkamono ko mwikele pacipuna ca cilye. Mwe cilibwe ca kale, kamfisame muli 'mwe.