

A MORPHO-SEMATIC ANALYSIS AND SOCIO-CULTURAL INTERPRETATION OF SOME PYGMIES FROM IDJWI ISLAND ANTHROPONYMS RELATED TO ANONYMOUS SOCIAL CIRCUMSTANCES

Oscar KULYO MANEGABE

Institut Supérieur Pédagogique d'Idjwi, ISP/Idwi, RD Congo

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ABSTRACT: This paper aims at a morpho-semantic analysis and socio-cultural interpretation of some Idjwi island pygmies' names related to anonymous circumstances. Names are most of the time attributed to pygmies according to the circumstances that surrounded the birth.

Like other Africans, particularly the bantu, pygmies consider the name as a global reality in the sense that it implicitly relates the circumstances of the birth: living conditions of the new baby's parents, the physical conditions, the time of the new baby's birth.

Pygmies are not discriminated through their names because they carry the same names as other members of other ethnic groups around them. However, discrimination can be seen through the aspect of social relationships with the other ethnic groups. For instance, the bantu say that "Omurhwa arhajeka", i.e. a pygmy does not go at home. That is to say a pygmy cannot be married to a non pygmy, otherwise all the family members of the latter must die. Thus, the carrier of the name tends to behave accordingly in the society. This shows that a name has an impact to the future of the carrier. This paper tries to shed some light in this point.

KEYWORDS: anthroponyms, anonymous, socio-cultural, pygmy.

1 INTRODUCTION

This study tackles pygmies' names related to anonymous social circumstances : a morpho-semantic analysis and socio-cultural interpretation.

They will be analysed morpho-semantically, i.e; each name will be divided into its constituent morphemes and the meaning of each name will be divided into its constituent morphemes and the meaning of each or plene will be given. Then the circumstances which surrounded the naming will be described. Mainly we will focus our study on anonymous social circumstances, i.e, opposite social circumstances with the related names.

However, the attribution of names to new children in pygmies' families is not done at random. It is motivated by the circumstances that surrounded the family at the birth of the new child. That is why some children will carry names related to positive circumstances such as love, unity, peace, victory, harvesting, etc. Whereas other names are considered as related to negative circumstances such as names related to conflict, hatred, misfortune events, etc. These names can have either a positive impact or a negative one on the nominee.

Therefore, the corpus of this study is made of twenty-six names in order to answer the following questions:

- The pygmies are discriminated through names that they carry in a havu society?
- What are the anonymous social circumstances that motivated the attribution of these names?
- What are the social impacts do these names have on the nominee?

Hence, pygmies from Idjwi Island speak kihavu. Kihavu is a bantu language that is classified in D52 by Guthrie and J52 by Meussen. It has three dialects-Nyeju (ekinyeju), Bindi (ekibindi) and Buzi (ekinyabuzi)⁽¹⁾.

Idjwi Island is the greatest aland of the democratic Republic of Congo and the second of Africa after Madagascar. It is located in the middle of Lake Kivu. It is limited in the east by the Republic of Rwanda and in the north by Goma town and in south by Bukavu town, in West by Kalehe territory. It is populated by two different ethnic groups –bantu and pygmies but both speaking kihavu as their local language⁽²⁾.

This study starts with a survey on anthroponyms. Then it tackles the morpho-semantic analysis and social interpretation of pygmies' names. It ends with a short conclusion.

To carry out this research, we firstly used the direct and documentary methods for data collection. The first consisted in interviewing pygmies to know about their names. In order to get information related to the meaning of their names we interviewed both pygmies and some bahavu who were sufficiently informed about kihavu and havu culture. And the latter consisted in reading books and other written sources in order to get data related to our topic.

Secondly, for data processing we used interpretation in order understand the veiled meaning conveyed by pygmies' names.

2 ASURVEY OF LITERATURE ON ANTHROPNYMS

DEFINITION AND IMPORTANCE OF ANTHROPNYMS

Anthroponymy is a sub-branch of onomastics which scientifically studies persons' proper names. It may relate to extra linguistic research such as historical, sociological and anthropological research approaches. Such a branch of lexicology is called by linguists "Omonastic anthroponmy" as it studies the origin of persons' names⁽³⁾.

Therefore, anthroponymy is very important since it helps to distinguish people and identify the members of a given society. The name is not a simple label; ticket attributed to a person. It is a message⁽⁴⁾. In even human society, each person has his own name. That is why the bahavu sustain that "izino ye muntu", i.e. a name is the person. No person can exist without a name. "izino libi liyirha omwana" i.e. a bad name causes a child to become bad. That is to say that a person is identified through his/her name. He/she is designated in a group of conversation. It classifies a person to belong to a given category of people.

Furthermore, to name a new child is not the role of any whom for pygmies. That is why either the grandfather or the father himself can name the new child. This is so, because both the grandfather and the father master the circumstances that surrounded the family at the birth of the new child. So, the name of a new child depends on the place, and position or the role of the child in the family or in his future.

3 PYGMIES' ANTHROPNYMS RELATED TO ANTONYMOUS SOCIAL CIRCUMSTANCES: WHAT ARE THE MORPHO-SEMANTIC AND SOCIO-CULTURAL INTERPRETATIONS?

In this section, the names which are analyzed or presented in names related to antonymous circumstances. Antonym is a word that means the opposite of another word. That is we will present names in opposite circumstances analyzed morpho-Semantically and disclose the socio-cultural meanings.

3.1 ANTHROPNYMS RELATED TO CONFLICTS VERSUS UNITY/PEACE

3.1.1 ANTHROPNYMS RELATED TO CONFLICTS/HATRED

These names are attributed to children if they are born when their parents conflict among themselves or against their relatives or neighbors in order to express their internal feelings.

1. Lwangolusheka

ϕ Lu-ang-o-lu-shek-o

- lu : N.pr.cl11;

- ang :v.r meaning "to hate"

- o: suffix morpheme indicating the result of the action
- lu : substitute of cl11
- shek: v.r. meaning "to laugh"
- a : final

s1 : Hatred laughs

s2: this name means that one can laugh with his enemies. The parents of a so named child may have got enemies before having their new child. After the birth of the child, particularly at the naming ceremony, they have to share food and beer with their relatives and neighbours including their enemies.

In this case they name their new child "Iwangolusheka" to mean that one can share joy with his enemies without showing them that he is not against them. That is a sign of wisdom as well which can push someone's enemies to change the mind and behave properly in the future towards the family of the new child.

2. Magayane:

ϕ Ma-gay-an-e

- ma -: NPr.cl6
- gay- : v.r. meaning « to hate », "to dislike"
- an - : suffix of reciprocity
- e: final

S1. Which hate each other

S2. "magayane" is a name through which parents express the misunderstanding that is in their household. A child who is born when they are conflicting with either relatives or neighbors carries such a name.

3. Materanya-:

ϕ ma-ter-an-is-a

- ma-: Nipr.cl6
- gay-: v.r. meaning 'to hate' to dislike"
- an-: suffix of reciprocity
- e: final

§1. which opposes one to another

§2. Sometimes a pregnant woman may be in misunderstanding with her husband or somebody else in her surroundings. During this pregnancy, the wife can be separated from her husband and goes to live in her own parents' family because of this misunderstanding between them. If the wife gives birth after this period of troubles in their household, the new child receives the name "materanya" because he is supposed to be the source of that misunderstanding.

4. Rwalya n'enzigo:

ϕ Rhu-a-li-a-na-e-n- Zigo

- Rhu- substitute of the first person of plural
- a-: connective
- li-: v. R which means "to eat"
- a-: final
- na-: connective meaning "with"
- e-: augment
- N-: N.pr.cl.9
- Zigo : N.T. which means « enemies »

S1. we eat with enemies

S2. we can live together in the society being enemies. At the birth of a child, if his parents are having conflicts with their neighbors, or their relatives. The child is named "Rwalya n'enzigo" because they can still share food and drinks with their enemies at home to show that at their side they do not want any conflict with them. They want to show their innocence.

3.1.1.1 ANTHROPNOMS RELATED TO UNITY AND PEACE

Names which are discussed in this point express the parents' situation at the birth of the new child. Sometimes parents might have been living in conflict with the surroundings. At a given time, they may then be in harmony, that is, living in union with their relatives and neighbors. A child who is born in this period is attributed a name related to unity or peace.

1. Sangiza:

ϕ sang – ir –is a

ϕ -:zero morpheme

- sang - : v.r. meaning " to share"

- ir:-enlargement

- is -:causative suffix

- a: final

§1. Cause people to eat together.

§2. This name is given to a child who is supposed to unite his parents. In the new child's family, there has been misunderstanding between his father and mother. This misunderstanding is over when the wife delivers. So the misunderstanding might have been either between parents themselves or between them and the surroundings. Now at the birth of a new child the harmony is re-established in the society.

2. Rugusha:

ϕ Ru-gush-a

°Ru-:N.Pr.cl11

- gush -:V.R. meaning, "to unite", "to gather"

- a:final

§1. Who gathers/unites

§2.The name " Rugusha" or Lugusha" is given to a child who reconciles the family . This means the parents were separated at a given time. When the wife gives birth to a new child, the latter reconciles them and they start living together harmoniously.

3. Bihango: :

ϕ bi- hang – 0

bi-:N.P.r. cl8

-hang: V.R. meaning «to sew"to unite"

- O:final

§1. Which unite.

§2. The name " Bihango" is given to a child who is born during the ceremony of pacts in the family. That ceremony consists for two friends in drinking each other's blood as a symbol of union. In the future, the two fiends together with their whole families should share everything and be confident to one another. Besides, they should not betray each other or refuse to share food, beer, etc. with each other. Otherwise they should die.

4. Murhula:

ϕ - murhula

ϕ -: zero morpheme

- Murhula: N.T meaning "peace"

§1. Peace

§2.This name is given to a child who is supposed to bring peace in the family. It Means parents might have been in conflict before the birth of the new child. Then at his birth the family is supposed to live in a total harmony. If the name designates a boy he is " Murhula" but" if it is a girl she is named' Nabuholo" i. e, . Peace.

5. Nsimire - °N- sim-ir –e

- °N-: substitute of the first pers. Singular
- Sim-: V.R.meaning “to love”
- ir-: formative suffix
- e:final

§1. I love

§2. Through the name of “NSimire “parents express that they love each other and their new child.

6. Morhonyi:

➤ Mu-rhony-i

°Mu-:N.Pr.cl 11

- rhony-:v.r. meaning “to wheedle”
- i:final

§1. A wheedling person

§2. A wife who must get reward after jollyng her husband. Normally this name is given to a child whose mother is loved by her husband more than the others in a polygamous family. Then parents express this love by naming their new child” Murhonyi

7. Libagiza:

➤ Li-bag-is-a

°li-N.Pr.cl5

- bag-: v.r. meaning to “forget”
- is-: causative suffix
- a:final

§1.who causes to forget

§2. Most of the time this name is given to a child who is born in a polygamous family. It means that the husband is invited by his wife to forget about his other wives and then love her and take care of this new baby.

3.2 ANTHROPONYMS RELATED TO MISFORTUNE EVENTS VERSUS HAPPINESS**3.2.1 ANTHROPONYMS RELATED TO MISFORTUNE EVENTS**

Names which are discussed in this point are names parents give to their children when they have faced some difficulties and worries at the birth of the child. Among these events we have illness, death, accidents etc.

Parents of the carrier express their hopelessness about their children lives. They do not expect their baby to survive because of bad health at the birth. Death is considered as a misfortune event in most African societies. Those names tell that the child is born when one of the parents has died especially the father or some of the new child’s elder brothers or sisters died before the birth. Now parents express sorrows by naming the new born such names. Names discussed in this point are related to death, suffering or social instability.

3.2.1.1 NAMES RELATED TO SUFFERINGS

These names show that the parents have been suffering before the birth of the new child. They include poverty, social instability etc.

1. Namulago :

➤ Na –mu-lag-o

- °Na-: possessive morpheme “to have”
- mu-: n.pr.cl3

- lag-: vir.meaning "to suffer of hardship"
- o: final suffix indicating the result of action.

§1. Mother of hardship

§2. This name is given to a child born when her parents are suffering because of poverty or lack of respect in the society. A boy is named "Mulago"

2. Ntawabo:

- Nta-u-abo
- °Nta-: morpheme of negation
- u-: objective infix
- abo: pronominal theme meaning "theirs, his, hers,

§1.no his/ hers, theirs

§2.this name expresses loneliness; it shows that the family of the nominee is abandoned by its relatives and neighbors by the time the new baby is born. They cannot have any assistance from anyone.

3. Kahama:

- ka-ham-a
- °Ka: Nipr.CL12
- ham-:v.r meaning "to immigrate"
- "a -:final

§1. Who immigrate

§2. The child who is born during the immigration of the family is called "Kahama". if the baby is a girl, she is called "Nakahama". This instability of parents may be caused by either war, famine or simply by the fact that pygmies' lives are characterized by nomadism since long ago.

4. Namasasa:

- Na-ma-ssa
- °Na-: possessive morpheme
- ma-: n,pr.cl6
- -sasa: N,t, Meaning "cartridge"

§1. Mother of cartridge.

§2.this name is given to a child who is born during war or trouble in the family/ country.

5. Mufanzara:

- Mu-fi-a-N- zara
- °Mu-: N,Pr;Cl1
- -fi-: V.r. Meaning "to die"
- a-:final
- N-N,Pr.C9
- zara:N.T. meaning "hunger"

3.2.1.2 NAMES RELATED TO DEATH

The pygmies are also afraid of death as many other Africans. They believe that death is normal despite the fact that it creates fear and sorrows in them. In kihavu, the morpheme "lu" stands for death". That is why most of the names are related to death begin with "lu"

1. Lurhakingirwa:

- Lu-rha-king-ir-u-a
- °lu-:N,Pr,cl11
- rha-:morpheme of negation
- king-: V.R. Meaning “to close, to forbid to happen
- ir-: enlargement
- u-: passive suffix
- a-:final

§1. It is not forbidden to occur.

§2. This name is given to a new child show that in this family death is normal. The family has been victim of some other cases of death for several times. They are no longer afraid of death and they cannot forbid death to occur by naming the new child “lurhakingirwa”. They believe that nobody can forbid death to happen except God. People should not be afraid of death.

2. Lwaboshi :

- Lu-a-ba—oshi
- °Lu-: N;Pr;cl11
- a-: connective
- ba-: substitute of cl2
- oshi-: N.T. meaning “everybody” “all”

§1. Death is for everybody

§2. This name means that nobody can avoid death. In giving the name to a baby, its parents criticize the surroundings, i.e, some relatives and neighbors who seem to be happy when someone dies in this family . May be they have been enemies before the birth of a new child.

3. Luligulu:

- lu-li- gulu
- °lu-: N,Pr;cl11
- -li- V.R.which means “to be” “to exist”
- e-:augement
- gulu-: N.T. meaning “world” “Earth”

§1. Death exist on the earth, world

§2. This name is given to a new child to remind the surroundings that death exists in the world. People should not be afraid of death because it is normal for people to die.

4. Kasigwa:

- Ka- sig- u- a
- °ka-: N,Pr,cl12
- sig-: v.r. meaning “to leave’ “to stay”
- u-: passive suffix
- a-: final

§1. Who has been left

§2. This name is given to a child who was born when his father has already died. It means the new born did not see his father at the birth. The father died when the mother was still pregnant.

5. Bifuko:

- bi-fuk-o
- °Bi-: N,Prcl8
- fuk-:v.r. meaning “to cover”
- o-:final

§1. Covers

§2. This name is given to a new child if he is born when many of his brothers and sisters died. If she is a girl, she is named "Nabifuko", this means the child who comes to cover this missing of children in the family.

3.2.2 NAMES RELATED TO HAPPINESS

Names which are discussed in this point are related to good times that the parents of new children are living . They do not have any worry, it means there is total harmony in the family and in the whole society. These names are related to circumstances of victory, harvesting, etc. When the parents are rich and respected in the society.

1. Kahimano:

- Ka-him-an-O
- Ka-: n, P,r. cl12
- him-: v.r. meaning "to win"
- o-: final suffix indicating the result of the action

§1. A winner

§2: this name is given to a new child in a household where the husband has been in conflict with the surrounding; then at the birth of the new child parents become winners in the conflict. This name symbolizes the victory in this family to show that the new child brings victory in the family.

2. Malugire:

- Ma-lug-ir-e
- Ma-: N, Pr.cl.6
- lug-: v.r meaning "to increase"
- ir-:enlargement
- e-: final

§1. There is much drink

§2§ abundance of drink. When the child is born, his family is brewing or receiving much beer. The child is either named "Malugire" i,e there is much drinks.

3. Mulumeorderhwa:

- Mu-lume-0-derh-u-a
- °Ma-: N, Pr.cl1
- lume-: n.t. meaning "a man"
- 0-: substitute the 3rd person singular
- derh-: V.R. meaning "to speak"
- u-: passive suffix. a-:final

§1. It is a man who is spoken about

§2. A welfare man is well known in the society. Indeed, when a person is rich, he is supposed to be well known and he is expected to help the society. So everybody talks about him because they are satisfied by his assistance in the society. Parents give this name to their child because they are rich and need to be respected continuously in the society.

4. Ziyunvirhe:

- Zi-yunv-irh-e
- Zi-:N.Pr.cl10
- Yunv-:V.R meaning "to understand"
- irh -: enlargement
- e-:final

§1. They understand

§2. Money is available in the family; to find it does not cause problems.

The parents who give this name are traders who are prosperous in their business activity at the birth of the new child. They wish to prosper continuously by giving this name to the child.

5. Shagwarhe

➤ Sha-gwarh-il-e

°sha -: possessive morpheme

- gwarh-:v.r.meaning “to have,to possess”
- il-: formative suffix expressing the past tense
- e-:final

§1. A father who possesses

§2. A rich man. The family of the new baby is rich to the extent that they have a lot of money, goats, and cows when the baby is born

4 CONCLUSION

This study dealt with pygmies’ names in order to disclose the meanings or messages each of them conveys and the impacts on the nominee in the community.

However, names attributed to new children in this community are not done at random. They convey messages which depict good or bad relationships that exist between different members of the society. These anthroponyms reflect the nominee’s personality in the society and allow pygmies to attack their enemies through the message they convey. People who carry these names tend to behave accordingly in the society. Hence pygmies’ names are similar to names that are found in the Bantu community despite the fact that they are discriminated by the latter as far as social relationships are concerned. For Bantu it is not normal to get married to a pygmy. If this is done, they consider it as a taboo. That is why they express it in saying “omurhwa arhaja eka” i.e; a pygmy does not go at home. They think that if anyone gets married to a pygmy all his family members must die.

To achieve this research we used both direct and documentary methods for data collection. The former consisted in interviewing some pygmies of Idjwi island and some bahavu living there in order to get pygmies’ names and get information related to the havu culture. The latter consisted in reading some written sources to get some theoretical knowledge which helped us to deal with the morphological aspect of the work.

For the data processing, we used interpretation and interview in order to disclose the message conveyed by each name and to know the circumstances that motivated the attribution of names.

In fact this study is not exhaustive as far as anthroponymy is concerned. Other aspects may attract the attention of further researchers such as proverbial anthroponyms of pygmies etc.

SIGNS AND SYMBOLS

NPR: Nominal Prefix

V.R.: Verbal Radical

N.T.: Nominal Theme

ϕ : Zero morpheme

o.i: Object infix

S1: First sense

S2: Second sense

i.e: that is to say

ISP: Institut supérieur pédagogique

TFC : Travail de fin de cycle

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