A MORPHOSYNTACTIC INTERPRETATION OF KOONGO ANTHROPONOMY

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Abstract:

The main aim of this paper is to analyze Koongo family anthroponyms under the morphosyntactic angle. As it is well-known, the study in charge of names analysis is termed onomastics. The latter generally splits up into two subsets namely anthroponomy which is responsible for persons' names and toponymy which deals with names of places. However, this study is mainly concerned with the anthroponomy of Koongo with a particular regard to morphological and syntactic aspects. The study is based on a corpus of approximately four hundred (400) names collected in the Southern part of Brazzaville city where Koongo dialects are intensively spoken. It emerges that Koongo names are the result of the agglutination of different linguistic units (morphemes/words). Indeed, Koongo names are shaped thanks to morphemic processes such as compounding, causative, applicative and reciprocity. In addition, Koongo attests phrasal names which are usually headed either by a noun, a verb or a preposition. Finally, Koongo attests clausal or sentential names expressing affirmation, negation, question, order, advice, relativization, aspect and time sphere.

Key words*: Koongo, morphological names, phrasal names, sentential names*

Résumé:

Cet article traite des noms de famille koongo sous l'angle morphosyntactique. Il est universellement reconnu que la science en charge de l'étude des noms est appelée l'onomastique qui, généralement se subdivise en deux sous branches à savoir l'anthroponomie qui traite des noms de famille et la toponymie qui étudie les noms des lieux. Cette étude est cependant consacrée à l'anthroponomie koongo avec un accent particulier sur ses aspects morphologiques et syntactiques. L'étude est basée sur un

corpus d'au moins quatre cent (400) noms collectés dans la partie Sud de la ville Brazzaville où les dialectes koongo sont abondamment parlés. Il se dégage que les noms koongo sont le résultat de l'agglutination des différentes unités linguistiques (morphèmes/mots). En effet, les noms koongo peuvent être formés grâce aux procédés morphologiques tels que la composition, le causatif, l'applicatif et la réciprocité. Outre cela, le koongo atteste les noms syntagmatiques ayant souvent pour nœud dominateur le substantif, le verbe ou la préposition. En fin, le koongo atteste les noms propositionnels ou phrastiques exprimant l'affirmation, la négation, l'interrogation, l'ordre, le conseil, la relativisation, l'aspect et le temps.

Mots-clés : *koongo, noms dérivationnels, noms syntagmatiques, noms phrastiques.*

Introduction:

The present study analyses Koongo family names under the morphosyntactic angle. Indeed, it looks at different components of Koongo family names resulting from the morphology-syntax interface. Accordingly, based on J. M. Anderson (2007), L. Denk (2019, p. 3) argues that "all languages have names, and in all languages names have a syntax different from other syntactic categories". Likewise, O. Matushansky (2009, p. 574), opines that proper names can be counted as semantically and syntactically complex unlike former studies which view them as simplex. What comes out of these assertions is that names being an integral part of the language system can be analyzed in the same way as other words or structures of a given language. Put otherwise, the issue about names is not only the monopoly of applied linguistic branches like sociolinguistics, ethnolinguistics, philosophy of language, psycholinguistics etc., but also of theoretical linguistic branches like syntax, morphology and phonology. That is the reason why A. Akkuamah (2021, p. 189) affirms that "names are an essential category of linguistics".

Koongo which is the language under scrutiny is one of the four family groups spoken in Congo Brazzaville along with Mbochi,

Téké and Oubanguien. It is spoken in the southern part of the republic of that country and is classified in H10 according to M. Guthrie's classification (M. Guthrie 1953). In Congo Brazzaville, this language is mainly spoken in Pool, Bouenza and Kouilou regions. Out of Congo, Koongo is spoken in Angola and DRC countries. This work is based on a huge corpus of Koongo names collected in the southern part of Brazzaville city where Koongo is intensively spoken. Data are analyzed following Chomsky's generative approach of grammar and more specifically its last version namely Minimalist Program. This is because the work tends to explain the extent to which family names are both principles and parameters of variation due to cross-cultural contexts. The questions raised are as follows: (1) What are the different morphosyntactic components of the Koongo family names? (2) Which categories and functions do those components denote? (3) Which syntactic categories and functions do Koongo anthroponyms express? (4) How can pronouns and associative morphemes contained in Koongo anthroponyms be interpreted in connection with the Minimalist copy theory? The paper is structured as follows. Section 1 looks at the methodology used to collect essential data. Section 2 is about the overview of family names study. That is, it presents authors that have already tacked the issue about names. Section 3 deals with the typology and the description of Koongo family names.

1. Research Methodology:

Data were collected in southern Brazzaville city, an environment where Koongo dialects (Laari, Gaangala, Suundi, Boko, Kaamba, Doondo etc.) are intensively spoken. They were mainly quantitative, primary and secondary. Quantitative because I needed a good deal of Koongo names so as to largely understand the mechanism on how morphology and syntax

interact for the formation of Koongo family names. However, my data were primary due to the fact that I collected them on my own thanks to the class rolls of my wife who is a teacher in Météo area; one of the zones of Koongo speech community in Brazzaville. Additionally, I collected my data thanks to different posters bearing Koongo family names in different occasions (political, funeral, religious, social and academic). Moreover, I focused on television news broadcasters especially, those having a Koongo family name connotation. Finally, some other Koongo family names were sourced from social media, especially Facebook. Secondary data have been found thanks to works (articles and books) that have tackled the issue about names by and large. They have been useful in that they have shown the way how different authors have proceeded to deal with the question of name. Let it be specified that the graphemic system of Koongo names in this paper will not look like the one found the Congolese registry office which resembles the French language. Unlike, it will be based on the Bantu writing conventions. So I will write *Butukanamyo* instead of *Boutoukanamio* which is usually somebody's civil status.

2. An overview on anthroponomical studies:

This section scans the horizon on the question of names. It is a kind of literature review of works that have already been subjected to the study of family names. In fact, since the question of names is a huge area of study, it has attracted the attention of authors of different research fields. In this respect, M. Yakub (2020, p. 3) asserts that "the subject of name as a multidisciplinary field has caught the attention of many philosophers, anthropologists and linguists from various angles. There have been enormous research on names from the perspectives of sociolinguistics (…), morphosemantics (…), and morphosyntactic". Accordingly, the question of names is both

multidimensional and transversal. As such, its perception cannot have unanimous support from authors and realms of research. Authors like K. Agyekum (2006), E. Mabuza Mandila (2011), A. H. Al-Qawasmi, and F. Al-Haq Al-Haq (2016), P. Solomon-Etefa and I. Amaka (2020), S. M. L. Okoko (2021), S. W. Al-Sayyed (2021) have approached names under the sociolinguistic angle. Others like N. Dobríc (2010), V. C. Onumajuru (2016), M. Z. Charwi (2019) and A. K. Mofeli (1991) have tackled them based on the semantico-pragmatic aspect. However, some other researchers have dealt with the issue of names in terms of morphosyntax. This is the case of H. Traboulsi (2004), O. Matushansky (2009), L. Barnabas and P. John (2013) , A. Saragossà (2014), W. V. Langendonck and M. V. de Velde (2016), L. Denk (2019), C. R. Oforiwah (2019), M. Yakub (2020) and A; Akuamah (2021) to name but these .

K. Agyekum (2006) for instance focuses on the socio cultural aspects of Akan[1] names and strongly goes against the former western opinion which views names as void of meaning due their referring to unique entities. As such, he opines that "Akan names are not arbitrary labels but sociocultural tags that have sociocultural functions and meanings. (…) Proper names refer very specifically to the person who has that name. (…) Akan names are not arbitrary but they are based on socio-cultural and ethno-pragmatic contexts" (Agyekum 2021, p. 207, 208).

According to Agyekum, there is an intimate relation between the name and a given people's culture. That is why Akan names have socio-cultural contexts that identify the bearer and indicate his/her behavior and way of life.

Indeed, the early hypothesis on names averred that they do not have meaning but only perform the function of denoting items. Also names stand as mere identification marks (N. Dodríc, 2010, p. 32). This means that names do no mean but they only describe

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[1] Akan is language of people called Akans. It is spoken in the southern sector of Ghana (Agyekum Op.cit. : 206)

the entity concerned. The conception of names here is linked to Saussure arbitrariness feature of language which establishes no link between a linguistic expression and a world element it refers to. As such, names just indicate respective states of affairs. In other words, names are restricted to simple indexical expressions as they just indicate or point to. However, if this hypothesis is possible in European languages, Agyekum affirms it is the total contrary which is attested in an African language like Akan as in Africa, names are intimately linked to cultural and circumstantial events, and as such, they are meaningful.

M. Z. Charwi (2019) is about the semantics of personal names in Datooga[2] society. Like Agyekum, Charwi thinks that names have functions other than simply denoting unique objects. In this respect, he argues that "it is indicated specifically that names are associated with the time of the day, seasons of the year, personal characteristics and events, physical appearance, animals, normal things and respect" (M.Z. Charwi, 2019, p. 94). This means that names in Datooga culture are not given in a haphazard way, but rather follow the cultural prescriptions and requirements linked to that speech community. In effect, not only do names have denotative meaning i.e., that of pointing to their specific unique referents, they also have connotative meaning owing to the fact that they are linked to different social factors of a people. As a consequence, M.Z. Charwi opines that names in Datooga society, names are given according to different circumstances including time of the of the day, seasons of the year, situation or characteristics of the parents' during the mother's pregnancy, the physical appearance of the child once born among others. These are illustrated as follows:

(1) a- **Time of the day**
  Usakteayda: "a male born in the morning"
  Gi akteayda: "a female born in the morning"

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[2] Datooga a Nilotic language spoken in Tazania (Charwi, Op. cit. 91)

b- **Season of the year**
    Udag-weidesh: "a male born in the summer"
    Gi-weidesh: "a female born in the summer"

c- **Characteristics of the parents' during the mother's pregnancy**
    Qeambanyesht: "a talkative male"
    Udanyash: "a talkative female"

d- **Physical appearance**
    Marish: "a female who cannot be hidden"
    Ginyawish: "a male born with a green color"

These examples demonstrate that in Datooga environment, names carry certain meaning linked to the *how* of the parents during the child's pregnancy or the *when* or the *how* of the child at birth. Consequently, children are named after a meaningful circumstance in Datooga.

V. C. Unumajuru (2016) deals with the structural, semantic and pragmatic aspects of meaning in the Igbo[3] naming system. According to him, in Igbo society, *names are powerful symbols and words that act as markers*. He goes on arguing that Igbo speech community attests lexical, phrasal or sentential names. Lexical names are mono-word names like *Obi, Ada, Ize, Ibe, Uba, Agu Ilo* etc (V.C. Unumajuru, 2016, p. 310). Phrasal names are those made up more than one word. They may appear in the form of noun-noun or noun-verb strings as shown below:

(2) a- Di   ike   Dike = "Powerful person"
      Husband power
      Noun   noun

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[3] Igbo is a language spoken in the South Eastern States of Nigeria. (V.C. Unumajuru 2016, p. 307)

b- Ike   chukwu   Ikechukwu = "God's power"
   Power   God
   Noun   noun

c- Uzo   ndu   Uzondu = "Race of life"
   way   life
   Noun   noun

d- Udo   ka   Udoka = "Peace is supreme"
   peace surpasses
   Noun   verb

e- Onuma juru   Onumajuru = "Let anger cease"
   anger cease
   Noun   verb

                 (Unumajuru, 2016, p. 312).

However, sentential names are those that express a complete thought. Usually in Igbo, sentential names appear in declarative, interrogative or imperative form as instantiated hereafter:

(3) a- Mma   gwu   lu   aku   Mmagwuluaku = "Beauty that exhausted wealth"
     Beauty finish past wealth

b- Onye dika Chukwu   Onyedikachukwu = "Who
  Who like God   is like God?"

c- Chekwu be Chukwu   ChekwubeChukwu =
   Trust in God   "Trust in God"

             (Unumajuru, 2016, p. 313-315)

It results from these examples that names in Igbo are not reduced to mere deixis. Indeed, they express function rather than denoting entities they refer to. Put otherwise, they are part language internal materials in the same way as parts of speech or larger structural units like phrases, clauses and sentences generated by human mind.

W. V. Langendonck and M. V. De Velde (2016) side with Van de Velde (2003) and Anderson (2004) on the significant lack of the studies of proper names from the morphosyntactic point of view. Accordingly, on the basis of Anderson (2004), they complains that "little theoretical attention in general linguistics has been paid to the morphosyntax of names" (W. V. Langendonck and M. V. De Velde, 2016, p. 2). According to them, contemporary 'pragmatic' or 'discourse' approaches to names do not show much interest in looking for grammatical criteria to characterize names. This is due to the fact that former anthroponomical approaches focused their attention on language use rather than on grammatical rules which should be the hart of language study.

S. W. Al-Sayyed (2021) who is based on the causal theory of names avers that names in the Arabic culture are not given haphazardly. There is a causal relationship between the use of the name and the name itself. In this regard, he affirms:

> There is a relationship between the name and its usage. […] Whenever people choose a name, they are under the influence of; naming after people who are admired for their virtues, the aesthetic taste of the name, parents' and relatives' religious beliefs, maintaining rhyming names, circumstantial names, and respecting social and cultural traditions. (S. W. Al-Sayyed, 2021, p. 152)

What this means is that a name in the Arabic society have a considerable impact on its bearer. Consequently, give a name to a child at birth amounts to writing his/her fate because this name

will determine his/her whole life long. As such, Arabs watch out when it comes to naming their children. Usually, they choose names related to positive elements from the nature and the environment. That is the reason why most Arabs bear occupational and achievement names, death prevention and survival names, cultural tradition names, respecting social names, circumstantial names, religious names, horrific names and proverbial names (S. W. Al-Sayyed, 2021, p. 162).

A. H. Al-Qawasmi and F. Al-Abed Al-Haq (2016) are of the same viewpoint as S.W. Al-Sayyed. Their study is based on the choice of names for newborn in Jordanian culture. To start with, they argue that "naming is an essential and universal process, which people use to identify what surrounds them as a way of communication around the world" (A. H. Al-Qawasmi and F. Al-Abed Al-Haq, 2016, p.177). Like S.W. Al-Sayyed, they opine that there is a connection between a name and its bearer. According to them, names affect the person's character and give the confidence to their bearers. In fact, names appear as identifiers that distinguish persons from others and supply information to everybody all over the world about people's background. A. H. Al-Qawasmi and F. Al-Abed Al-Haq argue that previous Jordan parents used to choose the newborn names in relation to socio-cultural and religious values that people believed in. However, they castigate the fact that from 2000 onwards, people's directions towards naming newborns changed in Jordan society due to the advent of globalization and modernization, associating with development and urbanization but also and above all, the influence of different cultures on the community.

E. Mabuza Mandila (2011) argues against S. W. Al-Sayyed, A. H. Al-Qawasmi and Al-Abed Al-Haq. Obviously, based on Turner (2009), E.Mabuza Mandila (2011, p. 833) asserts that "your name does not make you". According to him, each person is and has a unique personality and so cannot look like each other

because of his/her homonymic identity with another. In other words, the belief that names have an impact on their bearers is questionable according to E. Mabuza Mandila. As such, he opines the following himself:

> This paper provides a counter argument to the notion that a name predicts the personality of an individual and those individuals with the same personal name with the same meaning share the same personality. It also provides an interface between a people's language and its cultural practices. (E. Mabuza Mandila, 2011, p. 839)

Accordingly, there is no connection between the names given to babies and their future life. Correspondingly, E. Mabuza Mandila affirms that two persons may have the same name and have two totally different destinies. As such, a gap should be made between the expectation we have on the realization of the name and the concrete realization itself. Indeed, what parents have when naming their newborn child is the hope that the name and all the positive energies associated with it will follow their child's fate. In this regard, E. Mabuza Mandila (Idid) adds what follows:

> The African personal name system and its practices is a marker of people's beliefs, ideology, religion, culture, philosophy and thought. These names are best understood and analyzed if one has insight into the language and culture of Africans. Africans believe that there is some inherent power and linkage in names, and expect the behavior of those who bear them to reflect these personal names, either positively or negatively. The individual's name is of concern to the society as a whole, for the individual performs and participates in society.

So, the issue about naming has nothing to do with the one to whom the name is given. Unlike, it concerns the belief of the givers' name i.e. parents. It is not because you have such or such a name that you will automatically have such or such favors. Consequently, our daily experiences, failure, misfortune or success have no link with our names at all. Someone having a name with a negative connotation for instance can have positive results all along his/her life. In contrast, someone with a positive connotation name can have every possible vice. Therefore, our name do not reflect our personality. Put differently, our talents or our shortcomings are not determined or predicted by our names given at birth.

P. Solomon-Etefa and I. Amaka (2020) is concerned with naming and social identity with an emphasis on male praise names in Awgbu Igbo[4]. In this respect, they assert that the naming system in Awgbu Igbo is implemented according to either of the following factors: wealth, strength and power, generosity, kinship, dignity, belief in the Almighty God, and circumstances of life. Besides, Awgbu Igbo names are shaped based on three broad grammatical categories including lexical, phrasal and sentential. The following examples illustrate Awgbu Igbo names:

(4) a- Áku   nné   Ákunné = "Mother's wealth"
       Wealth mother

    b- Ike   mba   Ikemba = "The strength of the
       Power nation   nation"

    c- Ò   gbú éfi   Ògbúéfi = "A cow killer/a
       3SG kill cow   philanthropist"

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[4] Awgbu Igbo is a dialect of Igbo language spoken in Anambra State, South-easte Nigeria. (Solomon-Etefa and Ideh Op. cit : 314)

d- Chi wè ni té   Chiwènité = "God elevates"
 God raise up indeed

These examples show that names in Awgbu Igbo are eventfully significant. Furthermore, they are made up of different language units to express larger ones. We can see from above examples that Awgbu Igbo are constituted of different words to result in either a phrase as in (4a, 4b & 4c) or a sentence as in (4d).

C. R. Oforiwah (2019) emphasizes the morphosyntactic features of Dangme[5] allusive names. For that purpose, he thinks that Dangme personal names are underlain by morphosyntactic principles. In other words, names in Dangme are related to both morphological and syntactic features. As a matter of fact, Dangme attests mono-morphemic, di-morphemic and poly-morphemic names. Mono-morphemic names are mono-word names. Di-morphemic names are phrasal names occurring in the form of N-N, N-ADJ or ADJ-N sequence. However, poly-morphemic names in Dangme are those deriving from its SVO canonical structure (C. R. Oforiwah, 2019, p. 58). What is remarkable is that poly-morphemic names functions as declarative, imperative, interrogative, simple and compound structures. Put differently, poly-morphemic names are also referred to as sentential names. The following examples illustrate of the Dangme naming taxonomy.

(5) a- **Mono-morphemic names**
    Odehe = "A great one"
     Sika = "Money"
     Juɛni = Jewellery

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[5] Dangme is language belonging to the Kwa family of languages. It is spoken in two regions of Ghana. (C. R. Oforiwah 2019, p. 53)

b- **Di-morphemic names**

Sika   yo   Sikayo = "A rich woman"
Money woman
Noun   Noun

Sika   tsu   Sikatsu = "Gold"
Money red
Noun   ADJ

Nyakpɛ   ni   Nyakpɛni = "A wonderful thing/ a special
Wonderful thing   person"

c- **Poly-morphemic names**

O   je   yo   Ojeyo = "You resemble female"
You resemble   female

Mawu maa lɛ wɔ   Mawumaalɛwɔ = "God will
God   will feed us   feed us"

Yo   da   we   Yodawe = "A female is not
Female waste not   useless"

Jije   wa yaa   Jijewayaa = "Where are we
Where we go   going?"

Bi nɛ a de mo   Binɛademo = "Ask and you
Ask and they tell you (sg)   would be told"

(C. R. Oforiwah, 2019, p. 62-63, 65-67)

A. Akuamah (2021), goes in the same vein as C. R. Oforiwah. Indeed he investigates the morphosyntactic components of Asante weed names. The author opines that in Asante, names

result from the morphological processes such as affixation, reduplication and compounding. Accordingly, names are morphologically structured into single and di-morphemic words. Additionally, some Asante names are formed by the means of the combination of different words to result into phrases and sentences. The latters can be categorized in terms of functional (declarative, imperative and interrogative) and structural (simple, compound) sentences. In a nutshell, Asante weed names can be lexical or derive from the fusion of different categorial words as illustrated below:

(6) a- **Lexical names**

Nyanya = "Momordica charantia"
Kagy = "Griffonia simplicifolia"
Funtum = "Funtumia elastic"

b- **Di-morphemic names**

Abirekyire - abɔdwesɛ		Abirekyireabɔdwesɛ =
Goat	beard	"Goat's beard/Beard of a goat"
Noun	Noun	

Gyina Antwi		Gyinantwi = "Stop Antwi"
Stop	Personal Name	
Verb	Noun	

c- **Sentential names**

Kaka	we	adwe	Kakatweadwe = "Toothache
Toothache	chews	palm kernel	chews palm kernel"
N	V	N	

Nyame	nwu	na	m(e)	a-wu	Nyamenwunamawu =
N	NEG-die	CONJ	PRO	PERF-die	
					"God will not die, so I will not die"

M. Yakub (2020) describes the morphosyntax of pet names in Nzema. According to him, pet names in Nzema are governed by grammatical rules linked to morphology and syntax. In fact, out of manes made up single root morphemes, Nzema pet names are constituted via lexical compounding, derivational and inflectional processes. At syntactic level, Nzema pet names function as simple declaratives, imperatives, and interrogatives. In addition, they can appear in terms of compound and conditional structures as illustrated hereafter:

(7) a- **Single Root Morphemes**
    Abotane = Patience
    Ewiade = (The) world
    Pɛlepɛle = Justice

  b- **Compound word names**

Sonla - bile	Sonlabile = "Black
Human black	man/African"
Noun ADJ	

Nyamenle - mekɛ	Nyamenlemekɛ = "God's
God time	time (is best)"
Noun Noun	

Tia - bɛtɛɛ	Tiabɛtɛɛ = "Be patient in life"
Walk slowly	
Noun ADV	

Biza - nyamenle	Bizanyamenle = "Seek
Ask God	direction from God"
Verb noun	

| Dwenle - kpalɛ | Dwenlekpalɛ = "Think |

Think   proper   positively"

Verb   ADJ

c- **Derivational word names**
Boa - volɛ   Boavolɛ = "Helper"
Help suffix {-er}

Kpɔ - volɛ   Kpɔvolɛ = "Enemy"
Hate suffix {-er}

d- **Inflectional word names**
Nwodomgbɔ - ma   Nwodomgbɔma = Gossips"
Gossip -   plural marker {-s}

Gyantɛla - ma   Gyantɛlama = "Prostitutes"
Prostitute - pl marker {-s}

e- **Sentential names**
Nea   ye boɛ   Neayeboɛ = "Watch it
Look.IMP 3SG good   well/take precaution."

ɛbɛla le konle   ɛbɛlalekonle = "Life is war"
Life be fight

Nwane a   ze   a   Nwaneazea = "Who knows
                                      (tomorrow) ?"

Ques   int.part know int.part[6]

Fɛ   na   di.   Fɛnadi = "Suffer and
Suffer.IMP CONJ eat.IMP   eat/Suffer and enjoy"

(Saa) ɛ-lɛ bie   a,   bɛ-ze   wɔ

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[6] Int. part : Interrogative particle

278

If   2sg-have some con.part[7]   3Pl-know 2sg
"If you are wealthy, they recognise/regard you."

The above reviewed papers have mainly focused on how the question of names has been carried out cross-linguistically and cross-culturally. From the morphosyntactic angle, authors are unanimous that names in many African languages are merged based on a number morphological and syntactic processes as instantiated above. This work follows the path paved by earlier authors i.e., it analyzes the anthroponomical system of Koongo regarding its morphosyntactic aspects. However, it differs from the above ones inasmuch as not only does it analyzes names in a language different from those aforementioned, it also and more importantly carries out the issue of names with regard to Chomsky's Minimalist Program; what proves that this work is original in its own right.

3. Typology of Koongo anthroponyms

This section looks at ways Koongo language shapes its anthroponyms. It mainly focuses on Koongo morphologically based anthroponyms and Koongo syntactically based anthroponyms.

3.1. *Koongo morphologically based anthroponyms*
The concern of this subsection is to show how Koongo anthroponyms are formed thanks to derivational processes. Indeed, Koongo names can be built out of the morphemic processes including compounding, causativity, applicative and reciprocity as shown in the example hereafter:

(8) a- Nzala kanda   Nzalakanda = "love for the
       love   family   family"

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[7] Con. part : Conditional part

b- Kaba luund **is** a
    root   root suf suf
    altruism   caus.
    Kabaluundisa = "Altruism is a way to make your treasure
                            inexhaustible"

c- Ba song **il** a   Basongela = "They showed it
    pref root suf suf   to them"
    Them speak applic. suf

d- Ba tees **an** a   Bateesana = "They argued each other"
    pref root suf suf
    You argue Recip. Suf

These Koongo names evolve from a number morphological processes. In (8a) we have the examples of a compound name as it is made up two distinct Koongo lexemes, in (8b), we have a causative name. In fact, in Koongo, the morphological causative is expressed by the morpheme *–is* occurring after the verb root and before its final vowel suffix as illustrated above. (8c) example express the applicative process. According to D. Nurse and G. Philippson (2003, p. 68-69), "in a wide range of central and eastern Bantu languages the applicative construction follows the schema hereafter: Root + Applicative -**il**. […] In many Northwest Bantu languages applicative construction follows the schema hereafter: Root + Applicative –**el**". Consequently, the morpheme *-il* in (1c) makes this Koongo name an applicative one. Finally, (8d) alludes to a name expressing reciprocity. D. Nurse and G. Philippson (2003, p. 97, 101) opine that in Bantu, reciprocity is denoted by the morpheme *–an* which is the reverse form of *na* (with). As such, the

morpheme–***an*** appearing in post verb stem position in (8d) expresses reciprocity.

3.2. Koongo Syntactically based anthroponyms
In this this subsection I mainly approach Koongo anthroponyms expressed by syntactic structures including phrasal and sentential names.

3.2.1. Koongo phrasal anthroponyms
This part is devoted to Koongo anthroponyms denoted by phrasal categories i.e., names which are formed thanks to the merger of a number of words in order to result into phrasal structures as exemplified in (9).

(9) a- Gata   di eto   Gatadyeto = "our village"
         Village of us

    b- Mulendo wa Nzambi   Molendowanzambi = "the miracle
         miracle   of God   of God"

    c- Kaba na banza   Kabanabanza = "share with regret"
         share with thought

    d- Z*a* banganga   "Marabous' money"
          of marabous

    e- Kya ngebeni   Kyangebeni = "of yourself"
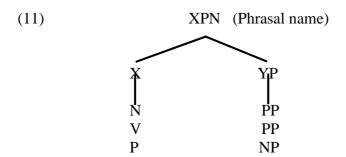   of   yourself

In these examples, (9a) and (9b) are noun phrases as they are respectively headed by the nouns *Gata* (village) and *Mulendo* (miracle) in initial position followed by c-commanded domains expressed by prepositional phrases *di eto* (of us) and *wa Nzambi* (of God) . However, (9c) is made up of a head verb *kaba* (share)

and a prepositional phrase complement *na banza* (with thought). Finally, in (9d) and (9e), we have prepositional phrase governed by a preposition *za* and *kya* followed by noun phrases *banganga* (marabous) and *ngebeni* (yourself). What results from these examples is that Koongo language form phrasal anthroponyms with a noun, a verb or a preposition followed by a given complement. If the head of the phrasal name is a noun or a verb, its complement will automatically be a prepositional phrase as instantiated in (9a), (9b) and (9c) above. However, if it is headed by a preposition, its domain will be an NP as illustrated in (9d) and (9e).

Of interest is that prepositions headed koongo names in (9d) and (9e) are copies of empty NPs occurring before them. Consequently, (9d) and (9e) structures are surface structures whose underlying structures are as follows:

(10) a- **Mboongo** *za* banganga   "Marabous' money"
      Money   of marabous

   b- **Kiima** *kya* ngebeni   "Your own property"
      Thing of   yourself

These examples show that the prepositions *za* and *kya* do not appear haphazardly in (10d) and (10e). Indeed, they are resumptive morphemes projected by their respective preceding NPs *kiima* and *mboongo* which are covert in (10d) and (10e) surface structures. Koongo phrasal names can be summarized as follows :

(11) XPN (Phrasal name)

```
              XPN   (Phrasal name)
             /      \
           X          YP
           |          |
           N          PP
           V          PP
           P          NP
```

3.2.2. Koongo sentential anthroponyms

This part is concerned with Koongo anthroponyms deriving from the merge of different linguistic units to give rise to structures denoting propositional or sentential meaning. These mainly refer to anthroponyms expressing affirmation, negation, interrogation, order, advice and relativization, aspect and time spheres.

3.2.2.1. Koongo affirmative anthroponyms

Affirmative is a term used in grammatical description to refer to a type of sentence or verb which has no marker of negation, i.e. it expresses an assertion (D. Crystal, 2008, p. 15). The following are Koongo names expressing affirmation.

(12) a- **Ba** kaba dyo   Bakabadyo = "They shared it
          They share it   (family)"

      b- **Ba** baka myo   Babakamyo = "They got them
          they got them   (problems)

      c- **Na** *mu*-zebi   Namuzebi = "I knew him"
          I   him- know

      d- **Na** *lu*-mweni   Nalumweni = "I saw you (pl)"

283

I you (pl) see

It results from these examples that a number of words can merge to form assertive family anthroponyms in Koongo. As we can notice, these structures do not contain any negative marker inside. As such, they are affirmative sentential anthroponyms. What is remarkable from these examples is that the pronouns (in initial position) are not free as they are copies of covert NPs. In other word, they have the same identity as their covert preceding empty NPs. Additionally, when a COD is pronominalized in Koongo anthroponyms as in (12c) and (12d), it tends to precede its head verb as illustrated by the bold italicized objects *mu* (him) and *lu* (you pl.) that appear preverbally.

3.2.2.2. Koongo interrogative anthroponyms

A. Radford (2009, p. 6) refers to interrogative clauses as those which have the force of a question. The following are family names which appear in the form questions in Koongo.

(13) a- He   ka bak il   a   Hekabakila? = "Where will he
     where he get suf suf   get it?"

   b- He   mi lembolo   Hemilembolo? = "Where don't
                               we find them (problems)?"
     where them Neg   "Which family has no problems?"

   c- Ki   m-ba-mbelela   Kimbambelela? = "Why am I
     why   I Pass hate   hated?

   d- Kwe   tu kwenda   Kwetukwenda? = "Where will
     where we-go   we go?

   e- Na   ni tela myo   Nanitelamyo? = "Who will I
     who   I tell them   say them to?

By virtue of having words with Int-Force inside them, these Koongo names are viewed as question or interrogative names. In (13a) and (13b) question names are introduced by the interrogative morpheme *He* (where). In (13c) it is expressed by the interrogative word *ki* (what/why). In (13d) *kwe* (where) accounts for interrogation. Finally in (13e) the question word *na* (who) provides the interrogative value to the name *Nanitelamyo*. Let us specify that most of these interrogative words occur in situ. That is, they have not been moved from elsewhere. In fact, apart from the interrogative word *ki* interpreted as *what*, whose basic distribution is post verbal, the remaining interrogative words above are in their underlying form. Indeed, (13b) and (13e) can underlyingly be rewritten as follows:

(14) a- Misamu   *he*   mi lembolo "Where don't we find
          Problems where they Neg   them (problems)?"

    d- Meno *na* ni tela myo?   "Who will I say them to?
        me   who I tell them

Koongo negative anthroponyms is carried out in the upcoming part.

3.2.2.3. Koongo negative anthroponyms
Negating a proposition has the effect of reversing its truth value (A. Cruse, 2006, p. 116). In simple terms, a negative structure is the one which somehow says no in lieu of yes.

(15) a- Ba **lembo** bantu   Balembobantu = "People
        they neg people   without family"

    b- Ba **lembo** kanda   Balembokanda = "People without
        they neg family   family"

285

c- Ba **lembo** bantu   Balembobantu = "Those without
    they neg   people   family/Devoid of families"

d- **Ka** ba-kwela **ndi**   Kabakwelandi= "Let her/him
    neg they wed neg   not be wedded by men"

e- **Ka** wena munto **ko**   Kawenamuntoko = "You have
   neg you-be person neg   no person"

On the basis of the examples above, one can realize that Koongo language attests negative anthroponyms. This is accounted for the fact that each of them bears a negative marker which either stands in the middle position of the structure (cf. 15a, 15b & 15c) or appears discontinuously i.e., both in the initial and the final position of the sentence as in (15d) and (15e). However, like with other sentential names above, the subject personal pronouns of Koongo negative anthroponyms also agree in phi-features with silent NPs occurring before them in the underlying form. Even with (15d) and (15e), the negative marker *ka* appearing initially does not bar or block that process.

3.2.2.4. Koongo imperative anthroponyms
Constructions that are used to issue an order or command are counted as imperative in force (A. Radford, 2009, 10, A. Carnie, 2013, p. 37). Some Koongo names expressing imperative are illustrated below:

(16) a- *Sala* banzi   Salabanzi = "Think about"
     do   thought

   b- Toma dya *tuunga*   Tomadyatuunga = "Build/Govern
      well   it   build   it (family) well"

c- N keela   ni   Nkeelani = "Wait for me"
   you (pl) wait me

d- Mu di il   eno   Mudiileno = " (You) Take profit
   him eat Appl[8] you (pl)   of him/extort him"

e- Ba-kebuswa   Bakebuswa = "Let them be
   they be-careful   careful"

f- Ba-fwa   kwa wu   Bafwakwawu = "Let them die for
   they die   for them   them"

(16a) and (16b) illustrate imperatives linked to the 2ⁿᵈ person singular whereas (16c) and (16d) are linked to the 2ⁿᵈ person plural imperatives. What is obviously noticeable is that Koongo imperative anthroponyms associated with 2ⁿᵈ persons plural operate in such a way that the first person complement pronoun **ni** (me) appearing in post verbal position requires an overt subject expressed **n-** (you pl) as in (16c). However, when the name starts by the clitic object pronoun like ***mu***-, the subject will appear in final position if the form of ***eno*** as in (16d). (16e) and (16f) are respectively related to advice and wish. In fact, they are the English counterpart of *Let imperatives* which usually occur in first and third persons. The peculiarity of these examples is that they are typically plural as the plural morpheme ***Ba*** (they) shows it. This may be justified by the fact that while naming their newborn, Koongo parents need to address advice or wish to the whole community via the born infant. The following part deals with Koongo relativized anthroponyms.

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[8] Appl. is the abbrevaition of Applicative.

3.2.2.5. Koongo relativized anthroponyms

L. Haegeman (1994, p. 407) defines a relative clause as an IP preceded by the relative pronoun. Consider the following:

(17) a- ***Ba*** zebi   mya ta   Bazebimyata = "who know what
        rel know what say   to say/the matter"

   b- ***Wa*** yiza na myo   Wayizanamyo = "who came with
      rel came with them   them/who got born with them"

   c- ***We*** na bantu   Wenabantu = "who has people"
      rel be people

   d- ***Mɛ*** na Nzambi   Myɛnanzambi = "what God has"
      rel   with God

   e- ***Kya*** mona meso   Kyamonameso = "which eyes
      rel   see   eyes   saw"

   f- ***Bi*** tele mono   Bitelemono = "what I have said"
      rel said me

This abundance of examples show how relativization is a productive process for Koongo names shape. In the light of these examples, five hypotheses can be set.

First, Koongo relativized names are introduced by relativizers which are copies of the antecedent dropped NPs. Consequently, all morphemes introducing Koongo names in (17) refer back to earlier empty categories.

Second, these relativizers are variables as they agree in grammatical features (number and person) with their empty back referents.

Third, the relativizer takes hid of whether its antecedent is ± animate. Accordingly, the relativizers *ba* in (17a) and *wa/e* in (17b) and (17c) refer back to animate empty NPs whilst the remaining relativizers i.e., (17d), (17e) and (17f) have non-animate empty NP back references.

Koongo names can also express perfectiveness and time spheres.

3.2.2.6. Koongo anthroponyms related to aspect and time spheres

Koongo names expressing perfectiveness are illustrated as follows:

(18) a- Djok *ele*   Djokele = "S/he has run away"
      run away

    b- Ki fuuk *idi*   Kifuukidi = "It has squaderred"
      It- squander-perf

    c- Monek *ene*   Monekene = "It been revealed"
     reveal perf

    d- Dia mona meso   Dyamonaso = "What eyes saw"
     What-see eyes.

    e- We na zo   Wenazo = "S/he has it (money)"
     S/he-be it

    f- Mbo mi monika   Mbomimonika = "They will be
     Fut   them see   observed/revealed"

Based on Kimenyi, R. P. Mberi Ngakala and Y. P. Ndongo-Ibara (2021, p. 42) affirm that the Koongo basic perfective morpheme is –*ile*. However, the latter has different allomorphs including -*idi, -udi, -ele, -ene, -ine* or -*ini* depending on the number of

syllables of the stem and on whether the stem ends with a nasal or a liquid. Accordingly, (18a), (18b) and (18c) refer to Koongo perfective names as they terminate by either of the allomorphic realizations of –*ile* mentioned above. However, (18d), (18e) and (18f) denote time spheres including past, present and future respectively.

3.3. Copy based analysis on Koongo anthroponyms

This section tackles Koongo anthroponyms containing associative morphemes and resumptive pronouns (standing for personal, relative and demonstrative pronouns) in the light of the operation referred to as Feature-Copying which is outlined as follows: "If α is valued for some feature [F] and β is unvalued for [F] and if β agrees with α, the feature-value for [F] on α is copied onto β" (A. Radford, 2004, p. 222). Indeed, according to Chomsky's Minimalism, there are items from the numeration/lexical array which enter a derivation with some features already valued (the case of ϕ-features for nouns and pronouns and tense for verbs) and those whose valuation depends on their being into contact with other elements in the same derivation (.e.g. case for nouns and pronouns and ϕ-features for verbs). In other words, if two different constituents appear in the same derivation and the former bears features not attested in its c-commanded domain (complement), the features of the latter will be valued by those of the former to make the derivation eligible at both PF and semantic components for the derivation not to crash. In this connection, the superordinate constituent is known as Probe and the ordinate goal (A. Radford, Ibid). Consider the following:

(19) a- **za** banganga   Zabanganga = "for marabous"
         of marabous

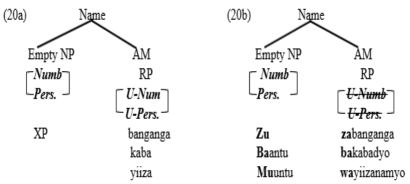   b- **ba** kaba dyo   Bakabadyo = "They shared it

    They share it   (family)"

    c- **wa** yiza na myo   Wayizanamyo = "He who came
     rel came with them   with them/who get born
                             with them"

In the examples, the associative morpheme **za** in (19a) and the resumptive pronouns **ba** and **wa** in (19b) & (19c) are respective copies of covert noun phrases appearing in their pre-position. In other words, they are valued by φ-features (person and number features) of their preceding empty noun phrases via the noun class. Based on the feature valuation hypothesis, these examples can be diagrammed as follows:

AM: Associative Morpheme
RP: Resumptive Pronoun
XP : Empty NP

Conclusion

To conclude, this paper has shown that Koongo anthroponyms result from the agglutination of different linguistic units (morphemes/words) of that language. It emerges that Koongo attests derivative names linked to compounding, causative,

applicative and reciprocal processes. Furthermore, Koongo attests phrasal and sentential names expressing affirmation, negation, question, order, advice, relativization, aspect and time spheres. Also, Koongo names containing associative morphemes and resumptive pronouns are linked to the process known as ***Feature Copying***. Yet, let it be remembered that although Koongo names are made up of different structural elements which basically make them phrases or sentences, when used within a syntactic structure, these names lose their detailed identities to be considered as the sum total of the merge of these constituents namely NPs. As such, the function of a name is assigned according to the position in which it occurs within a structure. Put otherwise, like sentential names, phrasal or a compound names fulfill the syntactic category of NPs and as such, they can function as subject, direct object, indirect object, oblique complement depending on distribution wherein they are used in a syntactic structure.

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