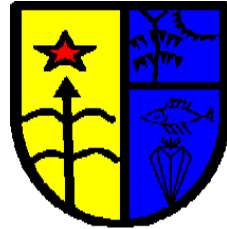


**ENSEIGNEMENT SUPERIEUR ET UNIVERSITAIRE  
INSTITUT SUPERIEUR PEDAGOGIQUE DE KISANGANI  
« I.S.P. KISANGANI »**



**B.P.508  
Kisangani**

**Section : Lettres et Sciences Humaines  
Département : Anglais**

**PROJET D'ARTICLE:  
A THEMATIC STUDY OF SOME  
ENGLISH AND BOA ANTHROPNYMS:  
A SEMANTIC ANALYSIS**

- **BENZANGO BENDEA Fatou** : **ASS<sub>2</sub>**
- **MONGBOLO NGALIMA Valentin** : **P.O**
- **EGONGO AMENE Ladyslas** : **C.T**

**Year : 2022**

**A THEMATIC STUDY OF SOME ENGLISH AND BOA ANTHROPNYMS: A SEMANTIC ANALYSIS****RESUME**

*Cet article s'intitule : Etude thématique de quelques anthroponymes Bokiba (Boa) et Anglais : analyse sémantique Chez les peuples Boa comme chez les Anglais ; certains noms conférés aux enfants sont justifiés par des phénomènes qui ont entouré l'arrivée du nouveau né ou de la nouvelle née. Il y a donc des circonstances naturelles qui justifient le choix du nom chez ces deux peuples comme il en est le cas ailleurs.*

*Le travail que nous menons consiste à faciliter la compréhension ou mieux l'interprétation des noms tels que ceux-ci sont liés soit aux arbres ; au vent ; à la rivière ; au voyage ; etc.*

*Notre étude consiste ainsi à aider les générations actives présentes et futures à découvrir et s'imprégner des valeurs intrinsèques ; culturelles et ancestrales de chaque nom. Parce qu'en fait le nom chez les Boa comme chez les Anglais portent un sens. Ce travail tient également à mesurer le degré de ressemblance et différence entre ces deux langues sous études en matière d'anthroponymes.*

*L'importance des anthroponymes en linguistique générale est indéniable ; car elle ouvre une voie assez élargie vers les études des langues centrées sur la signification des noms (anthroponymes) et la valorisation des cultures.*

**ABSTRACT**

*This article is entitled : « A THEMATIC STUDY OF SOME ENGLISH AND BOA ANTHROPNYMS : A semantic Analysis ». The meanings of some English and Boa names can help new generations to discover and get aware of their cultural and ancestral values. A contrastive study (of English and Boa) can also help the readers discover how the Anglophone sphere attributes names to individuals or groups of peoples in different circumstances of life. The importance of anthroponyms in general linguistics is undeniable; because it opens a very large opportunity to the language studies centered on the meaning of names (anthroponyms).*

**Mots clés:** *Sémantique, Boa, Anglais, Anthroponymes, Thème.*

**Key words:** *Semantics, Boa, English; Anthroponyms, Theme.*

**Glossary**

- **Anthroponym** : a branch of semantics which studies the names of people.
- **English**: an Indo-European language spoken in England, United States of America, and in a great number of African Countries.
- **Boa**: one of the tribes living in the Democratic Republic of the Congo, North East side.
- **Semantics**: a major branch of linguistics devoted to the study of meaning in language.
- **Theme**: the subject or main idea in a talk, piece of writing or work of art.
- **Onomastics**: the branch of lexicology devoted to the study of names and naming, especially the origins of names.

## INTRODUCTION

### 1.1. Interest of the topic

The topic of this research is: A THEMATIC STUDY OF Boa and English Anthroponyms : semantic study Anyway; Boa and English people name their kids each tribe accordingly. The particular interest of this work is motivated by the endless question what can be the origin of those names that are given to children by Boa and English parents .

First of all; it is useful even imperative to know better what is the concept anthroponymy. Anthroponymy is the study of anthroponyms, the proper names of human being, both individual and collective. It is a branch of onomastics; i.e the classification of personal names or the branch of lexicology devoted to the study of names and naming, especially the origins of names. Anthroponyms can also be classified according to gender. Males' names are called andronyms while names of females are called gyronyms, Barolini (2005).

Names have got great values and importance in world cultures including English and Boaa Congolese culture in particular. So, those names generally bear meanings related to different events, which surround the birth of an individual.

The Boa names having the meanings are nowadays thought to be well understood by some natives those living the village who use Boa language but in a bad way.

Some other languages such as: French,English; Swahili, Lingala and even Portuguese have negatively influenced the use of Boa language in the appropriate way, chiefly from the new generation.

Indeed, Boa ancestors and elders have certainly contributed to the spread of some cultural features such as anthroponyms. Ever since; young Boa boys and girls agree with identifying themselves from their names as belonging to either the family of x or y thanks to the interpretation of their names.

In spite of the cultural invasion provoked by Christinism; Bourin, et al (2010), Boa people did not abandon their anthroponyms. They are always linked to their cultures to decline their proper identities thanks to the use of anthroponyms.

That is the reason why, I would like to value, Bokiba culture throughout the analysis of anthroponyms as contrasted to English ones.

A contrastive analysis will show degrees of similarities and differences that exist between these two languages(English and Bokiba) regarding the use of anthroponyms.

### 1.2. Research statement

In order to keep on the analysis;following questions need to be asked to enhance this research. Is it established that Boa and English proper names derive necessarily from natural circumstances? What are advantages of anthroponyms in Bokiba and English cultures? Some Boa new generations do not happen to better interpret Boa anthroponyms what does justify this shortcoming?

To answer to preceding questions contained in the research statement; some possible hypotheses are given in the following lines: It might be true that names are sometimes arbitrary attributed to a child or to an object. But generally speaking; Boa and English names derive from natural phenomena; from trees; rivers; hunting; fishing; war etc. Anthroponyms are useful for young generations because they help fellows; younger and elders discover their names origins and meanings. Because in Africa; as well as elsewhere; the name can determine the behavior of someone. It can bring about joy or sorrow.

Some cultural reasons might justify shortcomings observed within some young Boa people who do not happen to better interpret their names. For some of them they are uprooted since they were born out of the home land. Sometimes kids derive from marriage of parents who do not share the same Boa tribe. Parents might carry that burden for not having warned their kids about the origin of names whose origins are from the source.

Some methods have been called up to achieve this scientific work namely analytical and semantic methods within a sociolinguistic approach. Interviews; questionnaires and direct observation techniques were certainly welcome for the success of the research.

### 1.3. Objectives of the work

After surrounding the importance of anthroponyms in both English and Boa languages, the work aims at contrasting closely some of the anthroponyms in order to find out similarities and differences existing in them at the level of semantics, i.e the meaning that a word can carry when it is attributed to an individual or a group of people.

An objective interpretation must be done about the value of native language from which anthroponyms derive. Secondly; to point out advantages that athroponyms bring about any inhabitant because; an anthroponym declines each individual belongings and cultural identity. Throughout this research; it appears quite clearly that parents and elders have an obligation to transmit cultural practices to the young generations towards tales; adages; proverbs and certainly anthroponyms.

## II. Boa Language and Culture

The Boa of Kole, particularly Bokiba people dwelling in the area from Zambeke up to Tele village. These people are socio- culturally characterized by the initiation, circumcision locally called LIYAMBE and AGBAYA in their life. In fact, AGBAYA is the most important initiation in the Boa life. This is a kind of dance that is exhibited during different ceremonies such as marriages, birth days, naming ceremonies under the moon light. So, new generation must learn these things to value their own culture. The main activities of Boa of Kole are: agriculture, fishing and hunting.

The former leaders of this country had liberalized the exploitation of minerals by neglecting agricultural activities by the new leaders. This has resulted in the loss of a great quantity of food in Bokiba people, sector of Kole.

**Boa** : one of the tribes living in the Democratic Republic of the Congo, North East side. According to, Guthrie (1967) It is Bantu language. It belongs to the zone C; Boa language contains 6 vowels and 20 consonants.

**Localisation;** Boa language or Leboale is spoken in two provinces namely in Tshopo and Lower-Uélé; both provinces are located in the North East of the country. Boa language is a living language with many variants such as Bonganzulu; Gbe; Barisi; Bongingita; Bogbama; Bobenge; Bokiba etc. The present work focuses on Bokiba variant. The latter is mainly spoken in Tshopo Province; Banalia Territory and principally at Kole sector.

The Boa (leboale) is a Bantu language classified by Malcon GUTHRIE in the Ngombe groupe, zone C with the sigle C44 (Toronzoni & TEKABILEBA 2000, p.53). that language is surrounded by:

- The Pazandé, a sudanese language in the North;
- The Popoi, the lengba and the lebedja in the west;
- The Malcereti, a oubanguian language, in the East;
- The Benja and the mbuja at the west (MOTINGEA, MA 2005 (P.10).

This language is spoken in the North of the Democratic Republic of Congo. Boa tribe is very comprising various clans: Banganzulu, Bagbe, Baris;... and Boa living mainly around Kole sector.

The work concerns the latter sector, that is, the Boa of Bokiba. Boa language is spoken in both Lower - Uélé and Tshopo provinces. But Boa of Kole people live in one province, that is Tshopo, chiefly in Banalia territory.

In Banalia Territory, there are 5 sectors from which one cheffery, occupied in this way:

- In the MBA sector occupied by bamanga people use kimanga as language;
- In the ANGBA sector, Angba people use leangba as language;
- In the Popoy sector occupied by Popoy people, they speak kipopoy;
- In the Kole sector, occupied by Boa people, they speak Lekiba which is one variant to Lèbòàle;
- The last one, that is the cheffery of Baboro that is led by the chief village, occupied by Ngelema people using lengelema as a tool of communication.

### III.An Overview on English Culture and Language

Culturally speaking, Humour, tradition and good manners are characteristics commonly associated with being English. So, the secretary of state for digital Culture, media and sport is the government minister responsible for the cultural life of England.

English language is an Indo – European language in the west Germanic language group. It is a language that started in Anglo Saxon England. It is originally from Anglo-Frisian and old. Now, Modern English is widely considered to be the lingua Franca of the world and is the standard language in a wide variety of the field, including computer Coding, international business and higher education.

So, English takes its place as one of the world's predominant forms of communication with its influences extending over as much as + 2 billion.

### IV.THEMATIC ANALYSIS OF BOA AND ENGLISH ANTHROPNYMS

In the African societies in general and in Boa in particular, the traditions and customs were transmitted from mouth to mouth, this means orally simply, because ancestors did not study. That is the reason why they were only obliged to rely on their ancestors' values and identify through the person's names for a long time, to instruct the masses.

As far as anthroponyms are concerned, Bruck, et al (2009) I have selected some of them which are related to heritage, origin, events activities, circumstances and specific situations concerning Boa and English customs and traditions in the below interpretation:

#### 4.1. Heritage Names

##### English Name

- Queen Desideria (at kiddarhdu church in Sweden): the name was given to désirée clary not at birth but when she was elected crown Princess of Sweden in 1810.

##### Boa name

- Matigabu: the one who takes the place of a person who dies.
- Meaning: The name Matigabu in Boa culture means children who are supposed to heir all the family heritage. i.e Father dies while mother is pregnant, when she delivered after the death of the father, the new born is named MATIGABU.

-

#### 4.2. Origin Names

##### English Name

- **Howard**: from the haward family, Dukes of Norfolk
- **Meaning** : Many were adopted from the 17<sup>th</sup> century in England to show respect to notable ancestry, usually given to nephews or male grandchildren of members of the great families concerned, from which the usage spread to general society.

**Boa Names**

- **ENKO'ZEZO**: A girl from ZEZO village
- **Meaning** : the name with the prefix ENKO' + a name of a given village, the girls whose fathers are originated from that village. So, ENKO'ZEZO is the name that is given to the lady whose father is originated from ZEZO village.

**4.3. ACTIVITIES**

**A. Agriculture / Hunting**

**English Name**

- **Pine**: (from pine tree) an evergreen forest tree with leaves like needles.
- **Meaning**: it is one of the characters commonly recur given to some people including idea of strong, learned; and still reference nature during many activities such as agriculture, for example.
- **BAM'BOOTIAMATIA**: The one who is born in the field.
- **Meaning**: the name is attributed or given to children who were born in the field while performing one of the agriculture activities.

**B. Hunting**

**English Name**

- **Hunter** : a male name, associated with strong animals such as branco and wolf.

**Boa Name**

- **GBOGEH**: Forest
- **Meaning**: this name is given to children who were born in the forest while the mother accompanied her husband for hunting activities.

**C. Fishing**

**English Name**

- **Fishcher**: most of the time a male name.
- **Meaning**: while working some people can fish in the nearer stream, river or whatever water to provide fish for feeding themselves to get energy of continuing their activities.

**Boa Name**

- **BOKOOM**: Women fishing.
- **Meaning**: This kind of name in Boa culture, means children whose mothers delivered while fishing.

**4.4. EVENT NAME**

**English Name**

- **Casimir**: war
- **Meaning**: this name has a warlike character and is built of words meaning fight, war and anger.

**Boa Name**

- **ENKAANDO**: War, the one who fights
- **Meaning**: This name is given to children whose parents were often quarrelling and fighting time to time when their mothers were pregnant.

**4.5. CIRCUMSTANCES**

**A. Death**

**English Name**

- **Brian** : anglicised versions of celtic forms, but the original from may also be used.
- **Meaning**: this name often have origin in celtic words, as celtic versions of the names of internationally known Christian saints (those who died but are declared saints) as names of celtic mythological figures.

**Boa Name**

- **KUWAHKABAA**: Death did not allow.
- Meaning: the name kuwa kabaa is given to children whose one of their parents was died before they are born

**English Name**

- **Brian** : anglicised versions of celtic forms, but the original from may also be used.
- **Meaning**: this name often have origin in celtic words, as celtic versions of the names of internationally known Christian saints (those who died but are declared saints) as names of celtic mythological figures.

**B. Birth**

**English Name**

- **Thomas** : twin
- **Meaning**: circumstances of birth

**Boa Name**

- BABIYE: Two twins who are born in pair the same day.
- Meaning: the name biye in Boa culture, is attributed to one of the twins who were delivered the same day.

**English Name**

- Thomas : twin
- Meaning: circumstances of birth

**4.6. NAME RELATED TO HYDRONYMY**

**English Name**

- Moses: saved from water
- Meaning: probably an Egyptian name related to the names of pharaohs like thermose and Ahmose. And the name moses is adopted in Hebrew names.

**Boa Name**

- LEGONGO: the source or the upper part of a stream or river.
- Meaning: this name means children whose mother had given birth from the source of the river or stream.

**4.7. NAME RELATED TO ZOONYMY**

**English Name**

- Blanche : female name
- Meaning : white/ pure like a white lamb, goat, for example. This name comes from latin means worthy of love.

**Boa Name**

- LEBOOBI: A black skin animal hunting wild bird.
- Meaning: Leboobi means children or new born with a very dark or black skin.

**4.8. NAME RELATED TO DENDRONYMY**

**English Name**

- Jasmine : feminine name
- Meaning: This name is frequently derived from nature, flowers, birds, colours or gerustones. It is used in more languages than English, and more cultures than Europe alone.

**Boa Name**

- BAANGEYA EMBASO: A dead tree- up
- Meaning: This name is given to the only child who stands up or who last in a family.

**4.9. Name related to Astronomy**

**English Name**

- Pascal: Borrowing from latin to English
- Meaning: not a traditional type latin name, but the adjective- turned name paschalis, meaning of Easter’ (Pascha).

**Boa Name**

- KOOGO/ LOLA : Sky where there are stars.
- Meaning: such a name in Boa, means the new born whose father had a high level of personality.

**4.10. NAMES RELATED TO MORALITIES AND ETHICS**

**English Name**

- Mary: a biblical and saint name in most of the Christian countries.
- Meaning: the name Mary, now popular among Christians, particularly Roman Catholics, was considered too holy for secular use until about the 12<sup>th</sup> century. In countries that particularly venerated Mary, this remained the case much longer.

**Boa Name**

- ENKUKUMEH: Selfish man or woman.
- Meaning: This name is attributed to a new born whose mother was selfish during the pregnancy.

**5. SIMILARITIES AND DIFFERENCES BETWEEN ENGLISH AND BOA ANTHROPNYMS**

**5.1. SIMILARITIES**

The main similarities observed between English and Boa anthroponyms in this work are at the level of semantics, i.e names of human males and human females bear meanings given according to different circumstances.

Indeed, it is nearly universal for people to have names. The united Nations convention on the rights of the children declares that “A child has the right to a name from birth” (Text of the convention on the rights of the child, 1989 and 1990, art.49).

This means that a person’s name (or full name) usually identifies that person for legal and administrative purposes, although it may not be the name by which the person is commonly known, some people use only a portion of their full names, or are known by titles, nicknames, pseudonyms or other formal or informal designations.

## 5.2. DIFFERENCES

It is known that language is unique. Each language presents its own properties that are different from another one. Also, there are diversities in the world; each tribe possesses its tradition, customs and cultures different from other people. Boa people of kole sector have their tradition of naming individuals and collective people different from the English people.

In western culture, for example, nearly all individuals possess at least one given name (also known as a first name, forename or Christian name), together with a surname (also known as a last name or family name). In the name Abraham Lincoln, for example) Abraham is the first name and Lincoln is the surname. Surnames in the west generally indicate that the individual belongs to a family, a tribe, or a clan, although the exact relationships vary: the may be given at birth, taken upon adoption, changed upon marriage, and so on.

For example; John Fitzgerald Kennedy:

- John : First, fore, or given name
- Fitzgerald : middle name
- Kennedy: Last, family a surname.

This shows a structure typical for the Anglophone sphere, among others. Other cultures use other structures for full names. Where there are two or more given names, typically only one (in English – speaking cultures usually the first) is used in normal speech.

However, in some areas of the world, many people are known by a single name, and so are said to be mononymous. Still other cultures lack the concept of specific, fixed names designating people, either individually or collectively.

In Boa culture, for instance, names given to individuals and collective possess meanings, mainly the single name which contains the ancestor's values and traditions Roberts M (20017). The adding names such as fore, first or prenames, as well as what is commonly called post-names are adopted from the European cultures and some relationships that parents could have with other persons during some events, birth times or other circumstances.

## 6. CONCLUSION

Throughout this analysis; anthroponyms in Boa and English have been fully debated. Both cultures refer to events; phenomena which characterize the birth of an individual for naming him /her.

As a recall; Anthroponymy is a socio- cultural study that can be used to learn more about an individual's name signification and origin . Through the name of a person, his nationality, as well as his history, can be understood or simply interpreted.. Throughout anthroponymic study; people save their culture and originality. In this work; Boa and English refer to athroponyms to keep safely their cultures and express their cultural identities.

In terms of findings; Boa names; as well as English ones; generally ; derive from daily human activities such as agriculture; field; fishing; hunting; war; trip; starvation; rain.

In fact, bear meanings of names, situations, places, ceremonies, etc. the recognition of cultural identity of Boa people is described through anthroponyms which remain without doubt the basis of this work.

I have attempted to exploit through this article, some Bokiba inhabitants surrounding Kole sector; anthroponyms, which will permit Boa people mainly new generations to know their names origins.

So, circumstances, places and different ceremonies bear specific names which determine the values of them in Boa community.

So, I wish anthroponyms can be used in many lessons to contribute to the reinforcement of acquisitions of traditional and cultural values by learners (native and non-native); and I am sure that, this article can educate Boa people themselves through names which bear moralities and ethics in the society. Therefore, I would like to encourage Boa and non- Boa readers to continue investigation from anthroponyms to allow new generations to get interest in it.

**SELECTED BIBLIOGRAPHICAL REFERENCES**

- [1] Barolini, T. (2005). *Medieval Constructions in Gender and Identity: Essays in Honor of Joan M. Ferranti*, Arizona Center for Medieval and Renaissance Studies.
- [2] Boanfa, L. (2017). *Research Methodology*, 4<sup>th</sup> International Multidisciplinary Scientific Conferences on Social Sciences and Arts, SGEH.
- [3] Bourin, et al. (2010). *Anthroponymie et Migrations dans la chrétienté médiévale* : Casa de Velázquez ; Madrid.
- [4] Bruck; et al (2009). *An Anthropology of Names and Naming*, 2<sup>nd</sup> ed. Cambridge: Cambridge University Press.
- [5] Dauver, S. (2015). *Native People of the World: An Encyclopedia of Groups, Cultures and Temporary Issues, Conden and new girls* Rutledge. Cambridge University Press.
- [6] Guido. G S (2014), *Bas- Uélé, Pouvoirs locaux et Économie agricole: héritages d'un passé brouillé*, Africa TERVUREN, Musée royal de l'Afrique central. Bruxelles
- [7] Guthrie M. (1967). *The Classification of Bantu Languages*. London. International African Institute.
- [8] Hornby, A. (2010). *Oxford Advanced Learners Dictionary of Current English*, 8<sup>th</sup> edition, Oxford University Press.
- [9] Kerren, V. (1936). *Migration of Bantu People in the Belgium Congo and RwandaUrundi*, Encyclopedia of the Congo Belgium.
- [10] Roberts, M (2017). *The Semantics of De monynes in English. The Semantics of nouns*, Oxford: Oxford University Press.
- [11] Wardhaugh; R and Janet M.F (2015). *An introduction to Sociolinguistics*. 7<sup>th</sup> edition. London.



**APPENDIX**

<b>1. THE LIST OF INFORMANTS</b>					
<b>N°</b>	<b>NAMES</b>	<b>AGE</b>	<b>FUNCTION</b>	<b>ADDRESS</b>	<b>PROVINCE</b>
1	GBOGEH	66	Cultivator	Kole	Tshopo
2	BENDEA	75	Nurse	Kisangani, Mangobo, Bambole quarter n°142	Tshopo
3	BIYE	57	Evangelist	Kisangani Mangobo, Bambole quarter n°67	Tshopo
4	ANANGI	48	Businessman	Bozezo	Tshopo
5	ANGANGI	46	Pastor	Banalia	Tshopo
6	ENK'OZEZO	37	Maid or housewife	Kole	Tshopo
7	ENKO'NGBOGO	40	Farmer	Bongbogo	Tshopo
8	SUMANE	45	Nurse	Banalia	Tshopo
9	GUSA	48	Businessman	Mangi	Tshopo
10	LENGBAA	53	Businesswoman	Mangi	Tshopo
11	DUMA	42		Bozezo village	Tshopo
12	BOKOOMI	37	Cultivator	Kole	Tshopo
13	ELENGA	50	Teacher	Kole	Tshopo
14	ENKAANDO	28	Businesswoman house	Kole	Tshopo
15	LEGONGO	58	Business	Bongonza	Tshopo

**Map of Banalia Territory**

