

Research Article

Associative -a as a Productive Affix in Names Formation in Runyambo

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Abstract

This paper presents the names formed through associative -a in Runyambo. The formation of nouns in Bantu languages employ several strategies including the use of associative -a which differ in productivity in different languages. The paper looks at this process as a productive one especially in forming personal and place names in Runyambo. The paper is descriptive in nature with qualitative data presented through listing and morphological parsing. The names were collected from five native speakers; What's app groups where lists of names (especially of people) are listed during different contributions; extraction from written materials and through elicitation techniques in the natural environment where the language is spoken. It was found that associative -a is very productive in the formation of names in Runyambo. It is used to associate an entity being named with the environment and its meaning. Being a dependent morpheme, it attaches to noun class agreement affixes to agree with the nouns it associates. In names, the associative -a 'of' occurs as a prefix as in class 9/10 *nya-* in a personal name *Nyangoma* 'of drum'. The other forms include *ka-* class 12, *cha-* class 7, *bhya-* class 8, *rwa-* class 11, etc. Among which when used in personal names *nya-* is feminine, *rwa*, *bhya* and *cha* are masculine and *ka* is diminutive. Despite having morphological features, names in Runyanyo are meaningful and reflect the culture of the speakers.

Keywords

Associative a-, Names, Morphological Features, Morpheme, Prefix

1. Introduction

Naming is one of the basic practices found in human language. Entities, places, people, activities, cultural performances, rituals etc are named in different communities [9] (Nick names); [17] (Place names); [18] (hair style names); [21] (personal names)). This paper investigates the formation of names by associative -a 'of' in Runyambo and their meanings. Schücker and Ackermann [19] argue that proper names possess morphosyntactic structure which may be simple or complex. These features differentiate names from other nouns. Mpobela [17] presents the way associative -a is used in the

formation of place names briefly. This paper expands this into place names and other categories of names including personal names in Runyambo, a Bantu language spoken in the North western part of Tanzania.

2. Literature Review

Associative -a is a productive affix in forming names in different languages. Such is found in Bantu and non Bantu

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languages as discussed in this section. Names in Bantu are said to possess varied morphological features. The studies on names in Bantu evidence how morphologically rich the names are. Place names [6, 17], personal names [1, 2], nicknames [9] show different ways in which names in Bantu languages can be formed. Most of these scholars evidence the presence of associative *-a* in forming names.

2.1. Associative *-a* in Forming Names in Different Languages

In Turkana, some personal names are morphologically complex formed from verbs by the attachment of */-ka/* as in *Ekaremoni* ‘to spear with a spear’ and *Ekapoloni* ‘a chief’ (Lit. Being senior) [11]. The morphological richness of names is also presented in Tshivenḡa by Mandende [15] in which different word formation processes deriving names from verbs, adjectives, first person pronoun singular, verb stems and associative pronouns are discussed. The names in this language are also further formed from verb phrases, negative phrases and interrogative phrases.

In Siswati, personal names are morphologically marked for gender with *lo-* and *-so-* marking male names and the suffix *-iwe* marking female names [23]. The prefixes *lo-* and *so-* seem to have associative features despite being feminine and masculine respectively. For instance, the name *lomvula* means mother of death which indicates association. It was reported that in Siswati, a daughter is given the name of her father with the feminine prefix *la* (*Lamagadlela* ‘daughter of Magadlela’ which to me is the associative *-a* as it is translated as daughter of without the term for daughter being included. Similarly, in Toposa language of Teso-Turkana the personal names are classified based on gender in which *ne*, *ni* (masculine singular and plural respectively), *na*, *ya* (feminine singular and plural respectively) in class one, and *lo* and *ta-lo* for masculine singular and plural, and *na* for feminine singular in class two [11] are classified. These presents the evidence that names in different languages are marked for different morphological properties including gender. This paper discusses names which are formed by the attachment of associative *-a*. it sets out to find if the associative *-a* associates with gender in naming places and people.

Asiimwe [2] presents the attachment of associative *-a* in forming personal names in Rukiga, a Bantu language spoken in Uganda. The formatives include the class 12 *ka* as in *Ke-migisha* (*Ka-emigisha*) ‘of luck’, class 11 *rwa* as in *Rwenduru* ‘of noise’, class 8 *bya* in *Byamugisha* (*e-by-a omugisha*), and class 7 *ekya* in *Kyomugisha* (*E-ky-a o-mu-gisha*) ‘of a blessing’. The attachment of associative *-a* is not limited to personal names. This is evidenced in the cow name *enyankore* ‘of Ankore’ given by Mberwa and Tibategeza [16] which shows the use of associative *-a* in forming names of difference Kinds in Haya which is closely related to Runyambo, a subject of this study. Some personal names possess the same feature in the same language as presented by Buberwa [3] who identi-

fies the place names like *Kemyongu* ‘of pumpkin’ *Kyenjubu* ‘of hippopotamus’, *Kyebikobe* ‘of big monkeys’, *Kakajoju* ‘of small elephant’, *Kankende* ‘of monkey’ which are made up of noun class 7 prefix *-ki* and class 12 *ka-* respectively. The prefixes *Nya-* (*Nyakigando*) ‘of cassava’ *rwa* (*Rwabangereza*) ‘of the British’ show the richness of this process in Haya. Being closer in inter-comprehension with Haya, Runyambo is believed to have many names formed by the associative *-a* which is the focus of this study.

Anindo [1] presents 3 morphological processes involved in forming Lulogooli toponyms including derivation, inflection and compounding and blending. The associative *-a* is among the affixes that seem to be found in Lulogooli as in *Chavakali* ‘of wives’ in which *cha* is an associative *-a*. Mpobela [17] discusses the productivity of associative *-a* ‘of’ in forming place names in Runyambo. The forms function as prefixes including *Nya-* which she classifies in noun class 9/10, *rwa-* in class 11, *cha-* in class 7 and *ka-* in class 12. In a different way, Asiimwe [2] separates *nya* from other associative forms in Luganda arguing that it means mother of. This adds to my curiosity to see if it means the same in Runyambo names as I will include names of different kinds.

Lusekelo [13] presents the names in Kinyakyusa including those prefixed with *mwa-* ‘son of’, and *sa-* ‘son of mother X’ which show the associative *-a* ‘of’ in *mwa* as in *Mwabwite* ‘son of a fighter’, *Mwaitete* ‘son of a reed’ and *Mwasambongo* ‘son of mother of buffalo’. To evidence this, Lusekelo [13] gives examples of male names like *Mwabulesi* ‘of milk’ and *Mwangengele* ‘of plant species taking *mwa* as associative *-a* agreeing with noun class one which refer to human beings. This structure is very productive in Nyakyusa. Discussing the morphological processes in Chasu personal naming, Sebonde [20] presents names like *Nampoa* ‘of slowly’, *Semkae* ‘of old’ with the associative *na-* for feminine and *se-* for masculine. The evidence of *na-* being associative is seen in the examples given by Sebonde including *Konakiete* ‘Mother of Nakiete’, *Namburi* of news’, *Namwai* ‘of a maiden’ *Nankware* ‘of quail’ which are female names and *Semnkande* ‘of good’, *Senkuku* ‘of chicken’ and *Senkando* ‘of wall’ used for males. This process is productive in forming personal names in Chasu. While Sebonde focuses on personal names, this study discusses the use of the associative *-a* in forming names of different kinds in Runyambo.

Discussing about nouns formed from associative pronouns in Tshivenḡa, Mandende [15] argues that some names reflect possession. In the presented examples, the associative pronouns which agree with the nouns are reflected. For example, the name *Thohoyanḡou* ‘head of an elephant’ is made up of a noun *thoho* ‘head’ and associative *ya* ‘of’ and a noun *nḡou* ‘elephant’. Two forms of such names are presented including the derivation from noun, and a possessive phrase as given above and an adverb with a possessive phrase as in *Musiwalwo* ‘its time’ derived from the adverb *musi* ‘time’ and *wa* ‘of’ *lwo* ‘it’. *Lwo* in this context refers to the class 11 noun

lufu ‘death’ which is an associative stem. This work on Tshivenḑa shows the presence of the associative *-a* in forming personal names but it does not show how productive this is in the language. While Asiimwe [2] presents associative *-a* as occurring with a noun (the possessed), in Tshivenḑa, the associative *-a* occurs with the two nouns (the possessor and the possessed). This paper discusses if Runyambo reflect both structures in the formation of names or only one of the two is present.

Associative *-a* seems to be available in most Bantu languages though different in productivity. It is presented as a productive process in some languages and less productive in others. In Zulu, bird names like *ivukuthu-lehlath* ‘rameron pigeon’ from *ivukuthu* ‘pigeon’ *lehlath* ‘of the forest’, *isikhombazane-sehlath* ‘tambourine dove (lit. dove of the forest)’ *isikhombazane-sehlanze* ‘green spotted dove (lit. dove of bush-veld)’ are identified by Koopman and Turner [12]. Also, they add birds names like *igwalagwala logu* ‘Livingstone’s turaco’ is derived from *igwalagwala* ‘turaco’ *la* ‘of’ and *ugu* ‘coast’ while *isikhova sexhaphozi* ‘Marsh owl’ derives from *isikhova* ‘owl’, *sa* ‘of’ and *ixhaphozi* ‘marsh’ which possess the same feature which shows that associative *-a* can be used richly in forming names of different species in different Bantu languages. In the work by Turner [24], the names *Muziwenduku/ M’ziwempi* ‘home of the stick’ are found showing that associative *-a* is used in forming names in many Bantu cultures. The name *Muziwenduku* is derived from *muzi* ‘home’ which is a noun, *wa* ‘of’ and *nduku* ‘stick’ which is a noun. While this formation seems similar to what is presented in Tshivenḑa [15], it differs from Luganda [2] in which only an associative *-a* and the noun are found. This study looks at this trait in Runyambo names to add to the evidence that most Bantu languages exhibit this feature.

Nicknames in Kiswahili are classified morphologically by Taji [22] into single element, two element, and phrasal element nicknames among which the three names *Jicho la Bwana* ‘Lord’s eye’, *Makombo ya moto* ‘fire survivor’ and *Mzee wa upako* ‘master of anointing’ are formed by an associative *-a* ‘of’ (noun class 5, 6, 1). So, among the word formation processes of nicknames in Kiswahili, the attachment of associative *-a* is reported though not as a productive one. The same formation is also reported in Tonga nicknames [8] like *Cibwacamazakala* ‘a huge dog of fur’ formed through compounding of a class 7 noun *cibwa* ‘big/huge dog’ an associative *ca* agreeing with the noun, and a noun *mazakala* ‘fur’. Though Hang’ombe claims *camazaka* ‘of fur’ to be an adjective, I see it to be made up of a class 7 associative *ca* and a noun class 6 noun *mazakala* ‘fur’. Names of this kind seem to exist in many languages. This paper discusses such names in Runyambo.

The formation of names by the associative *-a* is experienced in Zulu personal names including *Zithozenkosi* ‘God’s gift’, *Hlelolwenkosi* ‘God’s plan’, *Musawenkosi* ‘God’s mercy’, in which the associative *za*, and *wa* agrees with the nouns they follow. Such names are compound words made

up of three words including two nouns conjoined with the associative *-a* agreeing with the first noun. The richness of personal names formation in Zulu is also reflected in using the associative pronouns *ethu* ‘our’ and *akhe* ‘their’ with the noun and associative *-a* as in *thandolwethu* (*thando lwa ethu*) ‘our love’ *Siphosakhe* (*sipho sa akhe*) ‘their gift’ which added to the curiosity of the researcher to find how the associative *-a* appears in different structures in Runyambo. The other Zulu examples include *Siphosethu* ‘our gift’ *Gugusethu* ‘our treasure’, *Muziwakhe* ‘his homestead’ [14].

Hang’ombe [8] presents the use of associative *-a* in forming the nicknames in Tonga. He gives the example like *Kayunikabuci* ‘honey bird (lit. bird of honey)’ from the noun *yuni* ‘bird’ to which a noun class 12 diminutive prefix *ka-* is attached and a noun class 12 genitive/associative *ka-* agreeing with it, and ends with the noun *buci* ‘honey’ in class 14. This paper discusses the use of the associative *a* in forming names of different kinds in Runyambo. It mainly looks at the different realizations of associative *a* in names of different types. It classified the names in different groups reflecting the noun class to which the associative *a* belongs.

2.2. The Basic Linguistic Theory (BLT)

BLT is a descriptive theory developed by Dixon [5]. The theory posits that each language should be described in its own terms rather than trying to force the language into a model based on European languages. It is a theoretical framework that suggests an approach to describe and analyse languages without basing on pre-established rules or forms that are founded on typological generalizations. The history of this theory can be traced as far back as the works of earlier grammarians who worked on Sanskrit and Greek. As the study of languages developed, it became obvious that a new descriptive theory was required to develop and expand the study of other languages. It is the theory that is flexible and analytic in which each language can be formulated [4].

The application of Basic Linguistic Theory is inductive. The theory is built on the argument that linguists ought to proceed from language data to description and from the descriptions of many languages to theory. The theory holds that no two languages are precisely alike in any features, so each language must be analysed in its own terms. However, the application can be done in the phenomenon in a language under analysis as long as they are sufficiently similar to those of the language under study. Since the formation of names adhere to the structural properties of the language in which they are found [2, 17], this study will use the BLT to analyse the formation of names by the associative *-a* in Runyambo.

3. Methodology

The paper is descriptive in nature containing qualitative data. The study was conducted in Karagwe district in Chanika ward in Ruzinga and Chanika villages. The data were col-

lected from five people who are native speakers of the language and have been living in the place all the time. The native speakers aged 50 and above were consulted regardless of their literacy level. Personal names were collected from WhatsApp groups where lists of names (especially of people) are listed during different contributions and through elicitation techniques in the natural environment where the language is spoken. With regard to place names, the data were extracted from Mpobela [17] in addition to the field data. Personal, plants, insects and other names were collected from the field through elicitation and focus group discussion. The collected names' meanings were obtained through focus group discussion. The data were complemented by my knowledge of the language as I am a native speaker of the same. This also made easy the communication with the informants and the assurance of the quality of the collected data and adherence to ethics of the community and individuals.

4. Findings

The formation of names in Runyambo by associative *-a* is very productive in forming place names and personal names. It was found to be less productive in forming plants' names, names of diseases and herbs and birds names. This may be because most of the names in these groups are nouns than proper names. Runyambo names in this category are formed by attaching *wa-* (class 1) *nya-* (class 9), *cha-* (class 7), *rwa-* (class 11), *ka-* (class 12), and *bhya-* (class 8) 'of' to the already existing words in Runyambo. Associative *-a* in Runyambo is an associative preposition which shows that one entity is owned by the other. Most of the names especially personal and place names in Runyambo fall into this category. In most cases, only the associative is attached without the possessed noun at the beginning. This makes it different from some languages like Zulu [12, 14, 24] and Songa [8] in which the names include two nouns and an associative *-a*. The associative *-a* in Runyambo behaves like locative prefixes like *ha-* in class 16, *mu-* in class 17 and *ku-* in class 18. That means, they are attached to fully formed nouns. As the feature of all names in Runyambo, most of the names formed by the associative *-a* 'of' lack augment with exception of a few as will be discussed.

4.1. The Associative Nya

A class 9 associative *nya* 'of' is attached to Runyambo words to form names of different kinds. *Nya-* is mainly used in forming female names. A few male names were also found in the field disqualifying the argument that *nya* means 'mother of'. In Runyambo, *nya-* rather mean plenty of/presence of which may be taken as feminine because it is mainly used in naming female and women are taken as producers of things. It is reported by Mpobela [17] that place names in Runyambo possess many morphological features including the prefixation by the class 9/10 associative *nya*. Some place names of

this nature are presented in 1.

- 1) *Nyakasozi* 'of small hill'
- Nyamiyaga* 'of winds'
- Nyakabhare* 'of a small stone'
- Nyamabhare* 'of stones'
- Nyarubhare* 'of pebbles'
- Nyakasenyi* 'of a few sand'
- Nyakeiga* 'of water stream'
- Nyakayanja* 'of a small water body'
- Nyakahanga* 'of small low land'
- Nyeisozi* 'of a high land'
- Nyarwere* 'of plain land'
- Nyabhikurungo* 'of big grinding stones'
- Nyabhiyonza* 'of big Miyonza trees'
- Nyakajumbura* 'of a small jumbura plan'

The associative *nya* 'of' is used to form most of the place names in Runyambo as presented in the names in 1. The places are named depending on the geographical features including, hills as in *Nyakasozi*, *Nyacigongo*, *Nyeisozi*; plain lands as in *Nyarwere*, low lands as in *Nyakahanga* 'of a low land'; soil features as in *Nyarubhare* 'of small stones', *nyarubhare* 'of pebbles', *Nyakasenyi* 'of sand'; vegetation as in *Nyabhiyonza* and *Nyakajumbura* and water bodies like *Nyaruyanja* 'of a lake (pejorative)', *Nyakayanja* 'of a small lake' *Nyakagera* 'of a river/spring'. Places in Runyambo are given names reflecting different features.

This process is also reflected in forming personal names in Runyambo. As argued earlier, the personal names in this category are feminine. Some of the examples of personal names in this group are presented hereunder.

- 2) *Nyangoma* 'of drum'
- Nyakato* 'a young twin'
- Nyanjura* 'of rainfall'
- Nyamwiza* 'of beauty'
- Nyamihanda* 'of roads/paths'
- Nyamirembe* 'of blessings'
- Nyamurungi* 'of beautiful'
- Nyamugore* 'of a bride'
- Nyarugenda* 'of travelling'
- Nyarwanju* 'of pretence at not liking something'
- Nyarusoke* 'of hair'
- Nyamicu* 'of good manners'
- Nyamuomba* 'of protruding navel'

The personal names in 2 present the wishes, the situations at birth and the place where the names' bearers were born. For instance, *Nyamirembe* 'of blessings', *Nyamuruungi* 'of beautiful', presents the wishes the parents have for their children. On the other hand *Nyanjura* 'of rain' presents the weather at the time the name bearer was born. Despite most of the names in 3 being female, three names *Nyarugenda*, *Nyarusoke* and *Nyamihanda* are male names. It is possible that the presence of noun class 11 prefix *-ru-* in *Nyarugenda* and *Nyarusoke* lenders them masculine. A noun class 11 prefix *ru-* is used in forming masculine names like *Rugema-*

rila and *Rutaremwā* in the language, which leads to the argument that the combination of *nya-* which is feminine and *ru-* which is masculine makes the names masculine. The names *Nyarwanju* is mostly a nick name and it is feminine due to its meaning which reflects a feminine behaviour. The other names of this kind belong to names of diseases like *nyachimasa* ‘yellow fever’, and *nyamututuma* ‘diabetes’, names of birds like *nyamurunga* ‘bishop bird’ and the name of a king’s drum *Nyabhatama*. *Nyamihanda* ‘of paths’ and *Nyarugenda* ‘of traveling/going’ reflect the place at which the names’ bearers were born, in this case, along the road as the parents travelled. *Nyamugore* ‘of a bride’ shows that the name bearer was born as her mother was still in-doors as a bride (a tradition among Banyambo that a bride stays in doors for some times which may take up to a year). *Nyamiromba* ‘of protruding navels’ and *Nyarusoke* ‘of weak hair’ are named after their physical appearance. In Runyambo, the female twins are named *Nyangoma* ‘of drum’ for the elder twin, *Nyakato* ‘of young’ for the young twin, *Nyamwiza* ‘of beauty’ a girl born after the twins and *Nyamicu* born after *Nyamwiza*.

The personal names in this group are formed by the associative *nya-*. The prefix is attached to the fully formed nouns, adjectives and nominalized verbs to form names. For instance, *Nyangoma* is derived from *nya-* and a noun class 9/10 noun *N-goma* ‘drum’ and *Nyamurungi* from *nya-*, class one *mu-* and the adjective *rungi* ‘good’. On the other hand, *Nyarugenda* is formed from the nominalized verb with noun class 14 prefix *-ru*, and the verb *genda* ‘go’.

The associative *nya-* is formed from noun class 9/10 prefix *N-* and the bound preposition *-a*. The associative *Nya* is attached to nouns, verbs and adjectives to form names. The formed names indicate possession in the meanings of the names. The evidence is reflected in the examples of place names presented in 3.

- 3) a) *Nyamihingo*
N-a-mi-hingo
 cl.9-of-cl.4-cattle fold wood
 ‘of cattle fold wood’
- b) *Nyabhitaabha*
N-a-bhi-taabha
 cl.9-of-cl.8-dam
 ‘of big dams’
- c) *Nyakaziba*
N-a-ka-zibha
 cl.9-of-12-stream
 ‘of a small stream’
- d) *Nyarugoye*
N-a-ru-goye
 cl.9-of-cl.11-potato leave
 ‘of sweet potato leave’
- e) *Nyacitaabha*
N-a-ci-taabha
 cl.9-of-cl.7-dam

- f) *Nyabhuzibha*
N-a-bhu-zibha
 cl.9-of-cl.13-stream
 ‘of small stream’

As seen in the examples in 3 the associative *nya-* is attached as a prefix to fully formed words making a name to have 3 prefixes (2 noun class prefixes, an associative *nya* and a root. The place name *Nyamihingo* ‘of cattle fold wood’ for instance is formed by 4 morphemes including noun class 9 prefix *N-*, associative *-a-*, noun class 3 prefix *-mi-* and the root *-hingo*. Also, *Nyarugoye* ‘of potato leave’ is a place name formed by 3 prefixes including noun class 9 prefix *N-*, associative *-a-*, noun class 11 prefix *-ru-*, and the root *-goye*. The process is similar to both place and personal names. While personal names reflect the situation at birth, the physical appearance of the child at birth, the behaviour of the child and the place at which a child is born, place names reflect the geographical features of the place.

4.2. The Associative Rwa

Some names in Runyambo are also formed by the noun class 11 associative *rwa* ‘of’ from noun class prefix *ru-*, and the preposition *-a* which just as *nya*, is attached to fully formed words. *Rwa* is attached to words to form place names as in 4

- 4) *Rwambare* ‘of stone’
Rwabhitembe ‘of wild banana’
Rwizinga ‘of vacated place’
Rwabhahimba ‘of Bhahimba clan’
Rwenjubhu ‘of hippopotamus’
Rwambeho ‘of coldness’
Rwabhurila ‘of tears’
Rwentundu ‘of ntundu banana’
Rwimisundo ‘of worms’
Rwamugurusi ‘of elder’
Rwanda ‘of pregnancy/stomach’

The place names in 4 are formed by the associative *-a* which is the most occurring feature among the place names in Runyambo. Just like the place names formed by *nya-*, the place names in this group reflect the geographical features of the place. They reflect the agricultural activities carried out in this the area such as *Rwantundu* ‘of *entundu* kind of bananas’ and *Rwabhitembe* ‘of wild banana’ where wild bananas always used in feeding animals grow. Some reflect the fauna found in the area like *Rwenjubhu* reflecting the presence of hippopotamus, *Rwanyango* ‘of a kind of poisonous ants’ and *Rwimisundo* reflecting the presence of worms. Weather also is reflected in some names like *Rwambeho* ‘of coldness’. The names also may reflect the clan or famous people living in the area like *Rwamugurusi* ‘of an elder, and *Rwabhahimba* ‘of *abhahimba* clan.

In Runyambo, it was found that this feature is not specific

to place names as it is also found productively in personal names mainly males names. The children among the Nyambo speakers are given names of this kind reflecting different circumstances. The names are reflected in 5

- 5) *Rwabhibhi* 'of bad things'
- Rwenduru* 'of noise'
- Rwakarengo* 'of peak'
- Rwachiromba* 'of protruding navel'
- Rwabhukambwe* 'of sour taste'
- Rwazo* 'of them (problems)'
- Rwente* 'of cows'
- Rwabhuti* 'of small trees'
- Rwamuzigu* 'of enmity'
- Rwabhunyasi* 'of grasses'
- Rwabwigamo* 'of leaning place'
- Rwamunana* 'of eight'
- Rwakajende* 'of slowness'
- Rwameina* 'of graves/big hols'

The personal names in this group are male names semantically presenting the places and circumstances and birth. For instance, the names *Rwakarengo* 'of hill peak' presents the place where the named was born, that is, he was born as they had the journey and they had reached at the peak of the hill. *Rwamizigu* presents the situation in which the child was born and the enmity relationship that existed among parents or neighbours during pregnancy. *Rwabhunyasi* 'of grass' was possibly born when the mother had gone to cut the grass which in the place are used as carpets. *Rwenduru* 'of noise' was given because of the crying of the baby during infancy.

Just like *nya-*, the noun class 11 associative *rwa* attaches to the already formed words to form names in Runyambo. The names to which *Rwa* is attached belong to different noun classes depending on the entity it is referring to as in 6

- 6) a) *Rwabhitembe*
ru-a-bhi-tembe
of-cl.8-wild banana
'of wild banana'
- b) *Rwandaaro*
Ru-a-n-raaro
of-cl.10-small ritual hurts
'of small hurts for religious ritual'
- c) *Rwenjuju*
ru-a-e-n-juju
cl.11-of-AUG-cl.9-cobra
'of cobra'
- d) *Rwentuhe*
ru-a-e-n-tuhe
cl.11-of-AUG-cl.9-crested crane
'of crested crane'
- e) *Rwamitima*
ru-a-mi-tima
cl.11-of-cl.4-heart
'of hearts'
- f) *Rwentundu*

Ru-a-e-n-tundu

cl.11-of-AUG-cl.9-type of banana
'of a kind of banana'

The names in this group are divided into two structures. On one hand, the preposition *rwa-* is attached to a fully formed noun without an augment as in a), d) and e). Prefixes in b), c) and f) are formed with nouns in group 9 in which different from other formations, a fully formed noun with an augment is combined with *rwa* to form a place name. Then a morphophonological process happens in which the vowel on the preposition *rwa* is merged with an augment to form the place names like *Rwentuhe* 'of crested crane' *Rwenjuju* 'of cobbler and *Rwentundu* of kind of banana'.

4.3. Associative *Ca*

Other names in Runyambo are formed by the noun class 7 associative *ca* 'of' which like *rwa* attaches to the nouns differently. In the nouns in class 8, 9 and 5, it includes the augment making the preposition to be realized as *ca*, *ce-* and *ci-*. The vowels on the prefix assimilate to the augment in class 9 and to the noun class prefix in class 5 and 8. Just like with the previously discussed categories, *ca-* forms both place and personal names in Runyambo. The place names in this group are presented in 7

- 7) *Ciitukuza* 'of whitening'
- Cengabhi* 'of gazelle'
- Camaguru* 'of legs'
- Ceibhumba* 'of clay soil'
- Ciitumbi* 'of mid night'
- Cakajura* 'of a rainfall (*ka* - diminutive)'
- Cabhahaya* 'of Haya people'
- Cabhayanda* 'of Yanda people'
- Censwera* 'of flies'
- Cencwera* 'of black mamba'

The place names in this group semantically reflect the features attached to the area to which the name is given. This includes the people, landscapes, insects, and the weather of the place. For instance, *Ciitukuza* and *Chiibhumba* reflects the colour of the soil which was being used to make the brides white, to mold pots and as paintings on the houses. *Cakajura* 'of small rainfall' is a fertile land at which many agricultural products grow. *Cabhahaya* and *Cabhayanda* reflects the settlement of the clans, while *Cengabhi* reflects the presence of gazelle in the area.

Personal names are also formed in this group. However, *ca-* is less productive in forming personal names. Just like other names, they reflect the wishes by the parents, the circumstances at birth and other features. Only 4 personal names were encountered including *Camani* 'of strength' formed from noun class seven associative *ca-* and adjectival noun *amani* 'strength' and *Cakuringa* 'of showing off' which is a nickname made up of an associative *ca-* 'of' and a nominalized verb *kuringa* 'to show off'. The other name is *Cakasese* 'of Kasese' a nick name given to a woman from a

place called *Kasese*. *Cenkungu* ‘of hornless cow/goat/sheep’ is a personal names formed from the associative *ca-* ‘of’ and the noun *enkungu* ‘hornless cow/sheep/goat’. the name was also said to mean king. Just like in a place names *Cengabhi*, the vowel /a/ of *ca-* deletes leaving the augment of the noun *enkungu* in class 9/10.

The names in this group are formed by attaching the noun class 7 preposition *ca-* ‘of’ to the nouns, some of which are fully formed and others lack an augment as in the already discussed place names. This reveals the evidence that place names in Runyambo possess various morphological structures which are unique to place names. The morphology of such names are presented in 8

- 8) a) *Ciitukuza*
Ca-i-tukur-i-a
of-cl.5-be white/red-CAUS-FV
‘of whitening/ reddening’
- b) *Ciitumbi*
Ci-a i-tumbi
cl.7-of-cl.5-mid night
‘of mid night’
- c) *Cengabhi*
ci-a-e-n-gabhi
cl.7-of-AUG-cl.9-gazelle
‘of gazelle’
- d) *Cibhicucu*
ci-a-e-bhi-cucu
cl.7-of-AUG-cl.8-dust
‘of dust’
- e) *Censwera*
ci-a-e-n-swera
cl.7-of-AUG-cl.9-fly
‘of flies’
- f) *Cencwera*
ci-a e-n-cwera
cl.7-of-AUG-cl.9-spice
‘of black mamba’

The place names in 8 possess varied structures depending on the vowel of the noun to which they are attached. In a), the preposition *ca-* is attached to the nominalized verb *itukuza* ‘which whitens’. The noun *itukuza* is nominalized by a noun class 5 prefix *i-* resulting into the deletion of the vowel on the preposition *ca-* and the compensatory lengthening of *i-* resulting into *ciitukuza*. Similarly, the place name *ciitumbi* is formed by a combination of a prefix *ca-* and a class 5 noun *itumbi* ‘midnight’ resulting into the deletion of *-a* and lengthening of *i-*. The Place name *Cibhicucu* on the other hand is formed by the associative prefix *ca-* attached to a class eight noun *ebhicucu* merging the vowels /a/ in a prefix and an augment *e-* in *ebhicucu* into *i-* to form a place name *Cibhicucu*. In the place names in b), d) and f) the vowel *a-* on *ca-* deletes leaving the Augment *e-* on nouns to form the place nouns.

4.4. The Associative Ka-

The associative *ka-* is formed in noun class 12 which consists of diminutive singular nouns. The prefixation of associative *ka-* is found on many names and still new names especially personal names can be created using the same. Both personal and place names are found in this group. The personal names are as follows,

- 9) *Kumugisa* ‘of blessing (female)’ *Karugaba* ‘of God (male)’
Kimigisa ‘of blessings (female)’ *Kamihanda* ‘of path/way (male)’
Kimirembe ‘of grace (female)’ *Kamafa* ‘of disasters’ (male)’
Kukushubira ‘of hoping (female)’ *Kamugisa* ‘of blessings (male)’
Kukwenda ‘of loving (female)’ *Karuhanga* ‘of God (male)’
Kukwijuka ‘of remembering (female)’ *Karugendo* ‘of a journey (male)’
Kukutona ‘of fortune (female)’ *Kimikimba* ‘of charms (male)’

The personal names in 9 present the use of class 11 associative *ka-*. Just like other names formed by associative *-a* in the above groups, the names in this group reflect the wishes of parents and name givers on the children like blessings in *Kumugisa*, *Kimigisa* for female and *Kamugisha* for male and grace in names like *Kimirembe* and *Kukushubira* which refers to hope. The other names reflect the community’s belief in God include *Karugaba*, and *Karuhanga* both of which are male names. The other names reflect the situations at birth *Kamafa* referring to disasters and *Karugendo* showing that a child was born along the way or when the father or relative had traveled. This relates with *Kamihanda* given to the child who was born along the way. *Kimikimba* is given to a child who was born through charms after the parents could not have children for long time.

This process of forming names by *ka-* is not limited to personal names only. It is also used richly in forming place names. Not all names with the prefix *ka-* fall in this group. Some are formed by the noun 11 class prefix *ka-* which is not associative. The use of associative *-a* is determined the presence of complete nouns to which it is attached as in 10.

- 10) *Kabhahuta* ‘of Bhahuta clan’ *Kabhafu* ‘of the dead’
Kamakara ‘of coal/charcoal’ *Kamaato* ‘of boat’
Kamagambo ‘of magambo’ *Kabhugimbi* ‘of dust’
Kachibhango ‘of a big hump’ *Kachichwamba* ‘of kind of glass’
Kamuganga ‘of a muganga tree’ *Kansambya* ‘of sa bya trees’
Kanzamba ‘of bugle, horn’ *Kambeija* ‘of lumbering’
Kanture of a fall’ *Kambare* ‘of big stones’

The place names in 10 add to the richness of names morphology in Runyambo. Names possess many morphological properties including the rich prefixation by associative *-a*

especially in place and personal names. The names in 10 reflect the features of the places just like other names including the geographical features, flora and fauna, the people and the behavior of the people.

The names in this group undergo the morphological process of prefixation with different morpho-phonological alterations just as discussed in the other groups. While most of the female personal names undergo the processes of coalescence of the final vowel of the associative *-a* and the augment *e/o* of the noun to which it is attached, the male names delete the augment of the noun to which *ka* is attached. That is evidenced in *Kimirembe* from *ka-* and *emirembe*, and *Kimigisha* from *ka-* and *emigisha* which reflect the coalescence of */a/* and */e/* to */i/*. The personal name *Kimikimba* draws from *ka* and *emikimba* in which to vowels *a-* and *-e* coalesce to form *i*. The other instance of coalescence is found in *Kukwenda*, *Kumugisa*, *Kukutona* in which *-a* of the *ka-* coalesce with *-o* of the nouns to form *u*. this feature is not reflected in male and place names in which the augment of the noun to which *ka-* is attached deletes making all the nouns to begin with *ka-*.

4.5. Associative *Bhya*

The associative *bhya-* is used to form personal names in Runyambo. It is formed in noun class eight which semantically refer to things. Names in this group encompass the beliefs the parents have about the origin and future of the children. It presents their beliefs in committing the lives of their children to God, and that whatever happens in their life is the will of God and other powers like death. The names such as

- 11) *Bhyarugabha* ‘of God’
- Bhyengonzi* ‘of love’
- Bhyakazobha* ‘of God’
- Bhyamungu* ‘of God’
- Bhyakatonda* ‘of God’
- Bhyaruhanga* ‘of God’
- Bhyarufu* ‘of death’
- Bhyarusengo* ‘of disaster’
- Bhyabusa* ‘of emptiness’

The names *Bhyarugabha*, *Bhyakatonda*, *Bhyakazobha*, *Bhyamungu*, *Bhyaruhanga* ‘of God’ reflect the belief of the Nyambo community in God. It also shows that God has many names in Runyambo reflecting the activities believed to be performed by God. For instance, *Rugabha* ‘the God who gives’ *Katonda* ‘God the creator’, *Kazobha* ‘god sun’, *Mungu* ‘God’ *Ruhanga* ‘God creator’ are personal names reflecting the power of God in giving the children. On the other hand, the names *Bhyarufu* ‘of death’ and *Bhyarusengo* ‘of trouble’ reflect the situation of the family at birth. The names are given to children born during funeral or loss of the loved one or any disaster during their infancy before they are named. The name *Bhyengozi* ‘of love’ reflects the love between the parents of a child.

These names are morphologically formed by the class eight agreement prefix *bhi-* attached to the associative *-a*.

The combination of */i/* and */a/* in Runyambo glides to *ya-* making the associative to be *bhya-*. The attachment of *bhya-* on a noun deletes the augment of the noun in the names *Bhyarufu* from *bhya-* ‘of’ *orufu* ‘death’ and *Bhyarusengo* from *bhya-* ‘of’ and *orusengo* ‘trouble’. In the names derived from the names of God, the augment is not included as argued by Mpobela [17] and Asimwe [2] that names differ from nouns by not carrying augments. Different from the other names, *Bhyengozi* (*bhya-engonzi*) has the vowel */e/* resulting from the deletion of the final *-a* of the associative leaving the noun class nine augment *e-*.

4.6. The Associative *Ga-* and Other Formatives

The names in Runyambo are productively formed by the associative *-a* in different noun classes as discussed above. Some of them are productively used in forming personal and place names while others are less productive. Only one personal names was found to be formed by the noun class 6 associative *ga-* which is *Gabhukambwe* ‘of sour’. This is referring to the sour alcohol *amarwa ga obhukambwe*. The other name is *Gabhagambi*

The other names are formed with the associative *a-* with augment in different noun classes. Such includes a noun class one personal name *owamazima* ‘of truth’ formed by the augment *o-* with the noun class one associative *wa-* and the noun *amazima* ‘truth’. The other names in this pattern are names of diseases like *Eyahansi* ‘skin disease’ from class nine augment *e-* associative *-ya* and class 16 noun *ahansi* ‘down’ *enyabhakeikuru* ‘kind of skin peeling on the fingers’ from augment *e-*, associative *nya-* and class 2 noun *abhakeikuru* ‘female elders’

5. Conclusion

The formation of names by the associative *-a* in different noun classes in Runyambo includes only one noun/word, which looks similar to what is presented by Asimwe (2022) in Luganda. It differs from other languages like Zulu [24], Kinyarwanda [10] and Songa [7, 8] in which some names are formed by three words including two nouns conjoined by the associative. In Runyambo such names were not found among the place or personal names. Generally, the associative *-a* is productive in forming place and personal names in Runyambo. This paper concentrates much on place and personal names and briefly on other kinds of names like names of plants, diseases and animals. A detailed study on plants names and other names in Runyambo should be conducted.

Abbreviations

AUG	Augment
BLT	Basic Linguistic Theory
CAUS	Causative

cl.	Noun Class
FV	Final Vowel
Lit	Literal Meaning

Author Contributions

Lea Mpobela is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

There is no conflict of interest.

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