

Enseignement

AN ATTEMPT AT A FUNCTIONAL ANALYSIS OF SOME HUTU NAMES IN THE BWISHA LOCAL COMMUNITY

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Abstract

Names in the Bantu culture are given to children following the circumstances or events in which the children were born. Names portray various themes related to social realities of communities from fauna and flora through social facts to abstract and philosophical concerns governing the lives of Bantu people. Those themes deal with nature, education, solidarity, glory, innocence, individualism, experience, memory, hope, religion, death, etc. reflecting thus the Bantu culture in its holistic aspects. This article shows then that the Hutu community in the territory of Rutshuru, constituting one of the Bantu components, never gives names to children at random. Each name given to a child holds a particular significance. The name may recall the name of an ancestor, point out a particular virtue or peculiar defect, highlight a deed, a quality or behaviour, remind about the suffering the mother underwent during her delivery, depict a beautiful environment or peculiar condition, enhance a happy or an unhappy experience that marked an event. Briefly, this article focuses on one of the cultural and traditional aspects characterizing the customs of the Hutu community in the territory of Rutshuru. It obviously intends to show that each name a Muhutu bears has a specific meaning. The functional analysis made in this text about a sample of names reveals that the Hutu names hide an extraordinary rich culture.

Key words: *Name, Bantu culture, Theme, Hutu community, Rutshuru territory, Deep analysis Sample.*

Résumé

Les noms dans la culture Bantou sont donnés aux enfants en fonction des circonstances ou des événements dans lesquels ils sont nés. Les noms décrivent des thèmes variés liés aux réalités sociales des communautés à partir de la faune et de la flore en passant par les faits sociaux jusqu'aux concepts abstraits et philosophiques régulant les vies des peuples Bantous. Ces thèmes se rapportent sur la nature, l'éducation, la solidarité, la gloire, l'innocence, l'individualisme, l'expérience, la mémoire, l'espoir, la religion, la mort, etc., reflétant la culture Bantou dans ses aspects holistiques. Cet article démontre ensuite que la communauté Hutu du territoire de Rutshuru, qui constitue l'une des composantes Bantou, ne donne jamais de noms à des enfants au hasard. Chaque nom donné à un enfant a une signification particulière. Le nom peut rappeler le nom d'un ancêtre, indiquer une vertu ou un défaut particulier, souligner un exploit, une qualité ou un comportement, rappeler la souffrance de la mère lors de son accouchement, représenter un bel environnement ou une condition particulière, renforcer une expérience heureuse ou malheureuse qui a marqué un événement, etc. Bref, cet article se focalise sur l'un des aspects culturels et traditionnels qui caractérisent les coutumes de la communauté Hutu dans le territoire de Rutshuru. Il a évidemment pour intention de démontrer que chaque nom d'un Muhutu a une signification spécifique. L'analyse fonctionnelle faite dans

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ce texte sur un échantillon de noms révèle que les noms hutu cachent une culture d'une richesse extraordinaire.

Mots clés: Nom, Culture bantoue, Thème, Communauté hutu, Territoire de Rutshuru, Analyse approfondie, Échantillon.

1. INTRODUCTION

The present work aims mainly at analyzing some relevant themes that Hutu names from the Bwisha local community in Rutshuru territory contain. This territory is one of the six ones that the North-Kivu province is made up of. For demography, the Bahutu people come in the second position after the Nande ethnic group in this province. However, they hold the first place in Rutshuru with approximately 90% of the entire local demography as says the linguist Nkiko Mvuyekure Emmanuel (2016). They speak Kinyabwisha that is known as a dialect of Kinyarwanda. The above linguist as other natives call it GIHUTU. It is a language that is spoken in the territories of Rutshuru, Nyiragongo and Masisi in the North Kivu.

The present research paper finds its roots in the oral literature, precisely African literature that P. Sébillot (1887: 56) defines as “a reference to an oral communication in opposition to the written communication”. Oral literature, as he adds, is “a reference to what has been said, transmitted and conserved orally by a given people and concerns in that way the entire society in its aspects”.

During the colonial era, as in many other countries of the Democratic Republic of the Congo, the Bahutu used mainly an oral communicative system to spread out any message. Names were given orally depending on birth circumstances with no administrative traces. The focus in this article is the functional dimension that the names of Bahutu portray. Some of them relate to glorious times, Christianity, social virtues, death, etc. The study is not only a literary one but also an anthropological one since it mentions some Hutu cultural aspect extents.

The Bwisha local community is limited in its southern part by the Nyiragongo territory, Rwanda in the south west, and Uganda in the north as well as the territories of Lubero and Beni, while in its western part we have the territory of Masisi. The Hutu /'hu:tu:/, as spells Wikipedia website, also known as the Bahutu of Bwisha, are a Bantu ethnic group native to the African Great Lakes Region, primarily in Uganda, Burundi, Rwanda, Tanzania, Malawi, and the South African Republic. They form one the principal population divisions beside the Tutsi, Twa, Nande and Hunde in the Bwisha local community.

Their culture, powerfully respected, carries with itself social virtues, especially names which draw out themes like happiness, sadness, wealth, poverty, death and other themes at birth. Hutu names are sometimes divinatory ones. When, for example, a child is

named 'Rumpfu', which means death, the person can rarely grow one child out of five. His children die miraculously every time. Then the ultimate goal of this article is to focus our attention on the significant values carried by such social entities. Different themes that will build our case study demonstrate best that Hutu names in the Bwisha local community can be circumstantial. That is, there is a reason or a goal behind when a parent names his new born child. This research answers globally the questions why and how Bahutu name their children.

As any other scientific research, we did face a number of difficulties to reach the present result. We tried to find out researchers that would have worked on such a topic before us in the Goma city but in vain. Our understanding is that oral literature in the Bwisha local community is still a wide field unexplored and open to the coming researches. This explains the lack of documents written on the Hutu culture in Goma and an utter ignorance of Hutu traditions. Some informants wanted to be paid before they could provide us with certain information. Others, on the contrary, found it a shame and a kind of moral corruption to trade science in society.

2. THE PURPOSE OF THE ARTICLE

This article constitutes a contribution to the knowledge of the Bantu culture in general and the Hutu culture in particular. Bantu culture is very rich and encompasses manifold aspects of social life. One of these aspects proves to be the naming system which is typical in Bantu culture. In most Bantu tribes or communities, the naming system constitutes a common denominator in that the names of persons bear certain significance, sometimes observing a chronological naming system as it is in Nande and Hunde tribes, sometimes involving events or specific situations unfolding in society as it is the case in the Hutu community, or sometimes describing specific features in several Bantu communities.

Therefore, this article is dedicated to portray one of the Bantu cultural riches which embodies the Bantu's way of thinking, of living and of perceiving the world they live in. These cultural features are obviously reflected in Hutu culture.

3. THE METHODOLOGY OF THE WORK

The work methodology has essentially consisted in collecting data on which focus this study. Firstly, it has focused on interviewing different sources among which the very aged people like Mr. Komayombi Sebatware, 84 years old, and the former "Chef de groupement de Bwisha". Twenty persons were interviewed following an established questionnaire. Most of them answered our questions in their respective zones. The second step has consisted in searching data via internet and some websites such as <https://en.wikipedia.org/wiki/Meaning-of-life>. This typical research has been of great help since it has enabled us to understand that the Hutu people from the Bwisha local

community are to some extent not different from the Bahutu of other areas in the Great Lakes Region of Africa. However, an elaborate questionnaire addressed to qualified informants has helped us understand that their names have deep meanings and not only superficial ones as one can note it in the conceptual frame point. The most important thing about Hutu names is that when a speaker or a writer refers to them, he or she picks out a single aspect. Our research went beyond this way of doing, examining thus the deep meanings.

The present work is also a fruit of research done in Bukavu, particularly at Bukavu Teacher Training College. Works such as “Analyse morpho-sémantique de quelques anthroponymes “EBEMBE” by Lukyonga Asashi (2015) and “Essai d’une analyse fonctionnelle de quelques proverbes Hunde” by Rosine Machozi Maliza (2008), “Analyse comparative des quelques toponymes des groupements de Bugorhe, Miti et Mudaka (Territoire de Kabare” by Pacifique Bunvikane have been of great contribution to the achievement of this research paper.

4. CORPUS

This study is fully onomastic, that is, the study of proper names that constitute a very important part of the Hutu people’s culture. The corpus includes 105 names from the Hutu community in the Bwisha local community. The following chart provides the names and their translations. Names are encoded following the alphabetical order.

N°	Names	Translations
01	Amani	Peace
02	Amisi	Born on Thursday
03	Ayobangira	Enough is enough, God will protect me
04	Bahati	Chance
05	Bamporiki	Why are they against me
06	Bazampona	I am faithful, they will see me one day
07	Bitwi	Big ears
08	Bwiza	Beautiful
09	Byishimo	A lot of happiness
10	Bolingo	Love
11	Cheusi	Black
12	Furaha	Happiness
13	Gafupi	Small man
14	Gahene	Small goat
15	Gahereri	Squirrel
16	Gakuru	Twin: the first to come out
17	Gakwavu	Hare
18	Gampfizi	Small hyena
19	Gapysi	Small he-goat

20	Gatutsi	Small but handsome man from Tutsi tribe
21	Gashamba	Small bush: he was born in the bush
22	Gashongo	Who can see with only one eye
23	Gasigwa	Left child. The father died when the mother was pregnant and the child came out after his father's death
24	Gasimba	Small animal
25	Gasore	Young and beautiful man
26	Gatasha	Wild pigeon
27	Gato	Twin: the younger
28	Gatuku	Brown: beautiful young man
29	Habalurema	Thanks to God
30	Habamungu	God exists
31	Habineza	Goodness
32	Hitimana	God names
33	Icimbaye	What God gives me is sufficient and I am happy with it
34	Iyamuremye	Only God knows one's future
35	Kaboko	Small hand
36	Kajiga	Pride: she or he is full of pride
37	Kanane	Eight child
38	Kanyamanza	Small wagtail
39	Kayoka	Small snake
40	Kayovu	Small elephant
41	Karomba	Small navel
42	Kinigamazi	Who throttles water
43	Komayombi	Clap hands: thank God: the king is born
44	Kwitonda	To be prudent, attentive
45	Machozi	Tears : born during bad times
46	Maguru	Feet: Feet came out first at birth
47	Mahangayiko	Suffering : born during hard times
48	Masumbuko	Suffering : born during unhappy moments
49	Mbitsemunda	I will never reveal the secret, I keep it in my belly
50	Mbumburwanze	I beseech death but it does not understand me
51	Migishya	Chances: Destined to win his life
52	Mpagazehe	Where am I? Born during difficulties
53	Mpezamihigo	He has a project and must achieve the objectives
54	Mpfashingabo	I take arms: I am ready to fight and protect
55	Muchacha	Natural lawn: symbol of maternity
56	Muhozi	Who revenges his
57	Mukeshimana	My life lies in the God's hands
58	Mwiza	He is good/ nice with people
59	Mvitumukiza	I have God with me: He is my protector
60	Ndabishoboye	I achieve all what I am assigned to

61	Ndarubyariye	I am giving birth for death: when a child is born he dies
62	Ndayisenga	I pray to God: I believe in God
63	Ndayambaje	I call God in help: God is my hope
64	Ndeze	I am mature, I am innocent: ready to lead
65	Ngendararwo	I walk with death: Man and death are not separable though death is invisible
66	Nkurunziza	Good news: a positive messenger
67	Niyomugabo	God is above all
68	Niyonzima	God is eternity
69	Niyoyita	Only God names: protection and blessing
70	Nsekonziza	Amazing laugh: socialization
71	Nsengiyumva	My God always answers me when I pray to Him
72	Ntahorugiye	Death goes nowhere: accept or not you must die
73	Ntahorutaba	Death is everywhere
74	Ntambara	War: children born during and after war
75	Ntamuhanga	No expert of the world: humility
76	Ntiruhongerwa	Death has never been corrupt
77	Nzabandora	I will see: I keep my hope in God
78	Nzabonimpa	I am waiting God's blessing: I trust in my God
79	Nzapfakumusi	I will never die before the dedicated time
80	Nyirakwezi	She is beautiful like the moon: eyes are on her
81	Nyiramana	She who has God in her: eyes are on her
82	Rocogoza	Winner, leader
83	Rudachogora	Someone who's never tired: ambitious
84	Rudatinya	Who is never afraid
85	Rumpfu	Death is a social reality
86	Rurahoze	Death exists and will exist
87	Rwandekeye	If death would forget about me
88	Sebakunzi	He has friends: solidarity
89	Sebiti	He was born in trees: environmentalist
90	Sebuhoro	Who likes and brings peace
91	Sebyatsi	Born on grass: environmentalist
92	Sefuko	He has teeth like rat or born in a field full of rats
93	Segafumberi	Owner of the gazelle
94	Segitondo	Born early in the morning: always in time
95	Sehene	Born when the parents were owning a cattle of goats: he will be a goat breeder
96	Semacumu	Someone who was born during war
97	Semanwa	Someone born during the day
98	Semirama	Someone born in areas of sorghum
99	Semasaka	Someone born in sorghum: owner of sorghum
100	Semivumbi	Someone born during bad weather

101	Tuyisenge	We must pray to God: he is the saviour
102	Uwimana	Let's pray to God: he who is the solution
103	Uwiteka	Whoever believes in God will not perish
104	Uzamukunda	Whoever loves my daughter will pay dowry, a cow
105	Zaninka	Dowry value is cow, as you love her pay dowry

Source: Our research

5. CONCEPTUAL FRAME

5.1. Names related to environment

According to Merriam-Webster Dictionary, (2010), environment means surroundings that refer to what makes up the atmosphere of background against which someone or something is seen. Environment may refer either to actual physical surroundings or to social or cultural background factors: an environment of crime and grinding poverty. It is the external surroundings in which a plant or an animal lives, which tends to influence its development and behaviour. The conditions that surround someone or something: the conditions and influences that affect the growth, health, progress, etc., of someone or something. Hutu people prefer to live in areas that allow access to food of any kind for their better development and progress. To testify such an impact, some of them give to their children names of animals, plants and so forth. That is, this constitutes a sort of friendship with the environment. Therefore, the Bahutu protect their environment. The surrounding conditions or forces (such as soil, climate, and living things) influence plants or animals', characteristics and ability to survive. The aggregate of social and cultural conditions influences the life of an individual or a community. Therefore, names like '**Sebiti**' or '**Sebyati**' praise environment for their mothers delivered not at home but in the bush.

When the father names his child '**Gafundi**', it does not mean that the child resembles the bird. The father rather humanizes positive qualities of this bird through his offspring. In so doing he raises a kind of moral education from this bird. That is, everybody must respect and protect it for it is a symbol of beauty and innocence. When it sings and moves from place to place, it creates a certain attraction since it builds its nests in small trees around the village. It is the same with the name '**Kanyamanza**', the wagtail, which is considered to be friendly and can be tamed as it is tolerant of human activity for its habitat, is in urban and rural areas. This is the kind of bird that only eats insects among which some constitute destructive forces of the nature. It is known for its preying strategy using its tail to disturb grasses where harmful insects are harboured and which can be caught and destroyed by the wagtail.

Names of trees and animals are given to human beings as a call for protecting the environment and as a way of raising people's consciousness towards nature promotion. For example:

- “**Sebihunyira**”: Owls (someone born in an area where owls were seen in great number). They are believed to be misfortune birds. People are warned off killing them. In other words they are protected.
- “**Semikore**”: Small trees whose leaves are used to cover milk in a wooden container. In some villages, leaves of these trees are used as hygienic papers because of their softness but also for they embody medical values against hemorrhoids, for example. Therefore, while cultivating, people must not cut these trees. They rather remove weeds that invade them.

5.2. Names connected with education

When talking about education people often confuse it with schooling. Many think of places like schools or colleges when examining the word. Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Educational methods include storytelling, discussion, teaching, training, and directed research. Education frequently takes place under the guidance of educators, but learners may also educate themselves. Education can take place in formal or informal settings and any experience that has a formative effect on the way one thinks, feels, or acts may be considered educational. The methodology of teaching is called pedagogy. The stock of knowledge acquired by an individual after studying particular subject matters or experiencing life lessons that provide an understanding of something constitutes education.

Some Hutu tribes, ‘**Abagesera**’, have chosen ‘**Kanyamanza**’ (wagtail) as their totem. It stands for curiosity, friendship, extroversion, cheerfulness, gregariousness, openness and sociability themes. If someone kills it or destroys its habitat, he is considered cursed. Parents, particularly in rural areas, moralize and sensitize their children on why to protect this bird when heating sorghum or maize. In many areas of Bahutu territory, some valleys and hills are covered with a natural lawn. A child born on such grass is named ‘**Muchacha**’. Wherever the ‘**Muchacha**’ is found it must be protected since it is looked at as a humanity symbol. Children, particularly, are warned about how to protect such places. They are asked to plant beautiful trees around. Sometimes, the place becomes a restful one, a place where the wise meet regularly to handle some development issues. The same way the father cares of his son crying the same way the community must protect this natural lawn.

This environmental education is a process that goes from generation to generation. The name given shows both the birth circumstances and the meaning of the name. In terms of fauna and flora, the Hutu names can easily reveal you what is banned and what is allowed in the culture. For example, names like:

- “**Kirazira**”: to mean it is forbidden to something.
- “**Sebati**”: Pay attention, you do live with bad people.
- “**Banzi**”: You! Evil people do not dare.

- **“Banzibasha”**: Pay attention to evil people. They are already known.

Hutu names are sometimes connected with animals and ecology to obviously prove the interpenetration between the social realities of and the environmental values on the community. There are medical plants in the Bahutu’s region whose names are carried by people. It is believed that if one destroys such plants one is automatically cursed by invisible forces. One then needs the intervention of the traditions holders. This is the case of the name like **“Masubyo”**, a potion made up of a series of herbs that one drinks when one is believed to have been reneging on social rules. One can, for example, die childless, or one can die miraculously or suffer from any harmful situation if nothing is done to chase away the misfortune. That is the reason why certain parents anticipate educating and moralizing their children before the worst happens.

5.3. Names referring to solidarity

African solidarity compels people to live in harmony as a single man with common sharing and unity spirit. That is, people should live and help each other within the community. The Bahutu do not escape from this social reality which is also known as Ubuntu (mankind) in many Bahutu zones. When a Muhutu is bereaved, the members of the community get involved in the logistic aspects till the end. This is equally the case for wedding ceremonies: people bring money, food and beer to assist the family in question. The child who is born in such circumstances is named **“Sebakunzi”** (who has friends), **“Sebumwe”** (Who lives in communion with others). A lot of names of Bahutu are connected with solidarity facts be it in happy or unhappy times. When **“Ndisanze”**. (I have met my brothers) is caught in a web of difficulties and neighbours come in help and sort out the problem, he feels relieved.

When the names’ owners die, their names survive and the social function that they stand for persists. When a Hutu child is named, he/she is given the full contextual meaning of his/her name so that he/she can perpetuate this community life ideology from generation to generation. In other words, solidarity, a cultural identity in Bahutu communities, gets its roots in the naming system. **“Ngirwanabandi”** is that person who, after a hard time, gets help from his community. This name will survive from the owner to sons and grandsons for it is a way of perpetuating the deeds, the philosophy of solidarity. As in other many African societies, each Hutu is a brother, a sister of the other. One is responsible for the other: this is a social virtue. In case of negligence of this social reality, sanctions are to be taken immediately against the culprit. The guilty person will not be assisted in whatever situation. He must be excluded from the community. For example, the following names express this social reality:

- **“Mborwiki”**: Why am I not considered in my community? Why am I not given respect?
- **“Banyanga”**: People are against me.
- **“Bamporiki”**: Why am I hated?

All these names express exclusion from the community due to lack of collaboration and solidarity.

5.4. Names relating to glory

The concept “glory” can be understood as a social fact that refers to one’s victory, happy times that one undergoes. It can also be an outcome of achievement that someone enjoys. According to Walter’s (1996: 187) *Evangelical Dictionary of Biblical Theology*, glory refers to “a number of external manifestations and conditions, aspects of internal character, and the inherent condition of human nature. As applied to external manifestations and conditions of human beings, glory may refer to position, possessions, strength, or length to life”. Glory is attributed to rich people and those whose age extended over several years. Glory is contrary to misery, to unhappy moment in one’s life. A name like “**Ndeze**” (I am mature, people rely on me) is a symbol for both political and economic powers.

The first official traditional chief of Bahutu in the Bwisha local community was called Ndeze Daniel. He was a very powerful and glorious man for more than 40 years of reign. Some people born during his reign were called the same name probably hoping to live the same life. It is believed in the Bahutu culture that the sense of your name determines and predicts your future. For example:

- “**Mbonyintwali**”: (I have got a heir, a hero). When one dies one’s succession will be led with no conflicting episodes.
- “**Ndibwami**”: (I am in the royal court) enjoy a happy moment and children to come will live the same situation in the future. This is a name that a father gives his child for multiple reasons. The father is working in the royal family when the baby is born. The parent is at that time enjoying a happy time: he is gratified with salary; he is honoured for whatever work he does. The name can also be given depending on the relations the father enjoys with the chief. The child then shares the court glory.

However, there are sometimes names that instead of demonstrating the positive glory they stand for intimidation, frustration, etc. This is the case of the name “**Trivuzumwami**”. That is, what the chief has said cannot be contradicted. Holders of such a name are not numerous and are most of the time local leaders. Whatever they want and decide must be achieved. Very often people manifest biases towards them because they believe themselves to be more powerful than others. In former times, chiefs could name so their children, for example, after a conquest of a region. They believed their heirs would lead their people accordingly and then perpetuate the same glory for long. Which is not necessarily the case.

As a social fact, glory can lead to positive pride in Hutu community when, for example, some parents teach their children resourcefulness spirit. This resourcefulness teaches

them that self-reliance should specify their way of living. The typical name is “**Ndabishoboye**”: I am able to achieve what I am asked to. However, this spirit requires moderation and simplicity to avoid falling in negative pride as the name “**Kinigamazi**” (clarify a person who throttles down water). That is, a man who cannot be defeated in any situation. This constitutes a social exaggeration as far as rich and powerful men believe that no one can compete them and consequently they do not need individuals’ pieces of advice.

5.5. Names connected to individualism

Hutu youth is taught through names that liberty is an acquired right though it should not go beyond social limits. As one should respect one’s neighbours one should not then harm them. The name “**Chubahiro**” (a person who respects others and is respected too) demonstrates this. The Bahutu enjoy the individual rights through their names: rights to possession, for example: “**Sebijumba**” (father of sweet potatoes), “**Semasaka**” (owner of sorghum). The initial consonant “**S**” and the following vowel “**e**”, which constitute both the syllable “**se**”, means owner of, membership. The social and moral lesson behind this is that each person should be jealous of his property and must fructify it accordingly. However, individualism risks destroying community life because before one could be the community existed. Individualism means independence, self-reliance but at the same time respect towards the entire group that one has integrated. The name “**Mugabo**” (I am a man with self-satisfaction) should not be understood as the growth of individualism, being a criterion of selfish, cynicism and illicit special interests.

5.6. Names associated with hope

Hutu people do not lose hope when they encounter several difficulties. They have coped with different armed attacks since the colonial era but hope enhanced their force to survive. Their hope is almost comparable to that of the Israelis who had been chased from their country and forced to live in exile. Some of them came back to their home country after about 40 years. Dawidowicz, L. (1986: 408) asserts that “Adolf Hitler pursued his policies to eliminate Jewish populations throughout Europe. Hitler delayed railcars providing supplies to front line troops in the Soviet Union so that Jews could be deported by rail from the USSR to death camps. However, the target did not lose hope to return home one day”. Similarly the Bahutu underwent wars and were forced to move to other areas. After a long period, as displaced people with a great deal of suffering, they returned home. Some children, born in displacement camps, were named “**Ndizeye**” (I believe in God and I am sure that he will not desert me whatever challenges I am facing). In other words, this name is a symbol of hope and optimism that is usually a kind of stimulus for the holder of the name and the name giver.

“**Bazambona**”, to mean “I am faithful they will see me one day”, is another name that shows hope as a sign of faith and courage in the Hutu community. A certain family may

have been waiting for birth for a long time and when birth comes the child is, for example, a sickly one. While other people are doubting about longevity, his/her parents whose faith is full of hope then give a name for they believe in God and know that He will never disappoint them. “**Iyamulemye**” (Only God the creator has power on him, on me), is another optimism name from the Hutu proverb that says that “**Iyakaremye niyikamena**” (Only the creator can destroy what he has created). Hutu people are armed with such a moral force in which they do not lose hope despite harsh moments they undergo for a better change.

5.7. Names recalling memories

Bahutu communities are people who are and were marked by positive and negative events as other tribes in the Democratic Republic of the Congo. This ethnic group, under a strong leadership of certain traditional chiefs like Ntamuhanga and Lulenga, conquered some spaces that extended the Bwisha area. Some people died and others survived in the conquest battles. To honour such a historical memory, some children were named “**Semacumu**” (spears), “**Ntambara**” (war) and “**Miami**” (arrows). This means that these children were born when their fathers were at war, fighting the enemy. Such names denote then the idea of supremacy, of magical and invulnerable forces, especially for those whose parents survived from war.

Among negative or hard times, we have famine that urged people to move from their homes to other sites. Many people died from diseases during displacements and others from hunger. Therefore, children born before, during and after this harsh period were, for example, named “**Senzige**” (locusts which invaded fields and destroyed crops and people under threat left the place), “**Semasaka**” (that person born at the time of catastrophes).

Such calamities brought Hutu people to conquer other regions and communities by force. These stories should then be told and known by different Hutu generations and one of the best ways to do so is the naming system. Names like “**Seruhungo**”, to mean someone born during human displacement, “**Mashagiro**”, a person born while his parents were looking for a new home, are among those which simply recommend to never forget your history.

5.8. Names relating to death

The Bahutu know that the end of life is death. No one can escape from it. They are aware of it and consequently they prepare themselves and their children for it and give names with reference to it or the end of life. It is obvious that Hutu people understand that one can die at any time. Therefore you hear or you encounter someone who carries a name that refers to death. These names recall that there is no eternal life on this earth. Jean-Pierre V. (1972) shares the idea that death is mysterious and no one can define it.

“There are no experts on death, for there is nothing to know about it. Not even those who study the death process have an edge on the rest of us”.

The name of “**Rumphu**” (death) that a parent gives to his child becomes a reminding tool that tells and warns people to get prepared. When a family loses almost all the children, the one who survives becomes a subject of concern about his future. People think that death has made its law within this family, and thus giving this name becomes a way of begging it not to take away the remaining child quickly. Hutu people would like to live as long as possible. When one has lost a member, neighbours come in help and one way is to console him with slogans like “do not worry, tomorrow will be nice with you”; people are doomed to die”. While doing so a child who is born gets named “**Rurahoze**” (death is a social reality you can never escape). Names as “**Rwandekeye**” (If death could forget about me), “**Surwemwe**” (death is not destined to one person: whoever and whatever you are you must die), “**Rurakabije**” (death exaggerates), are among those ones people pronounce while consoling a mourner.

5.9. Names dealing with religious virtues

Religious belief is a social virtue that many Congolese societies among which the Hutu community have. The Bahutu believe in God as their creator. They know that their existence is God’s work and they then have to worship Him. Some go to modern churches while others still venerate God through traditional ways. Their recognition of God is revealed by the names they give to each other. There are names which recall delivery from difficulties. They show conversion and worship the divinity like *Lyamukuru* (God’s word is to be respected). This means that no one can be compared to God. God is divine. He is above all. “**Mponimpa**” (Only God provides me with all I need) is that person who always gets support from God. Then when someone names his child “**Mponimpa**” he means the only present he can offer God; he who lacks nothing recognizes God’s kindness and is ready to offer him the best gift he may possess.

6. CONCLUSION

This article has attempted to demonstrate some functions that Hutu names hold. We chose the subject to contribute to the efforts aiming at saving the Hutu culture. Beyond its symbolical value, a name has many social functions within a community. Its educational function is a great value which carries morale, work and intelligence. It then teaches respect, moderation, patience and prudence. Hutu names deal with economic issues showing people how they can be self-reliant and encourage them to fight laziness. They play inclusive function and social cohesion. That is, they embody aspects like solidarity, which is the treasury of the African society, good behaviour, when glory reigns within the community in order to avoid negative pride. This research paper also developed death and religious issues as bases for social growth since they are inseparable and constitute permanent concerns for human life.

We do not claim to have answered all questions related to the Hutu anthroponomy. We encourage other researchers to develop more this domain tackling issues like the Hutu typology in the Bwisha local community, semantic analysis of some Hutu hydrophones, etc.

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Informants

N°	NAMES	AGE	SEXE	PLACE
01	Celestin KAMORI	58	M	GOMA
02	Komayombi RUZIRABWOBA	86	M	GOMA
03	François SEBAKUNZI	66	M	GOMA
04	Joseph NZABANDORA	65	M	GOMA
05	Jean BAZIGWE	69	M	KANOMBE
06	François MBOREHO	71	M	RUTSHURU
07	Etienne NTIRYICA	80	M	RUTSHURU
08	Mbumburwanze MUGABO	66	MM	RUMANGABO
09	Semirama BUTO	48	M	KIWANJA
10	Emmanuel MUCO	57	M	RUMANGABO
11	Patient NZENZE	55	M	KABAYA
12	Euphraim TUYISENGE	59	M	KABAYA
13	Balthazar BIZI	70	M	RUBAYA

14	Freud BITIBIZA	62	M	RUBARE
15	Bona MUTAYOMBA	67	M	RUTSHURU
16	Marie ULIMUBENSHI	61	M	RUTSHURU
17	Vincent GIRAYO	81	M	RUTSHURU
18	Mbomboli SEMUCHO	49	M	KISHARO
19	Jean Damascene RUTWE	73	M	KISHARO
20	Immaculée KAMANZI	63	F	NYAMILIMA

