



Commercial Onomastic Analysis of Zambian Herbal Medicines for Male Libido

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Abstract: This chapter explores the commercial onomastics of traditional Zambian herbal medicines marketed for enhancing male libido. It examines how names given to these herbal products reflect cultural beliefs, linguistic creativity, and marketing strategies aimed at influencing consumer behaviour. Drawing from both linguistic and socio-cultural perspectives, the study analyses the semantic, pragmatic, and symbolic aspects of product naming, highlighting how these names are constructed to appeal to specific social, psychological, and gendered needs in the Zambian market. The research also investigates the role of indigenous knowledge and how it intersects with modern commercial imperatives in the naming and branding of these herbal medicines. The study examines the linguistic structure and semantic meaning of names given to traditional Zambian herbal medicines for male libido. Additionally, it explores the cultural, psychological, and marketing factors influencing the naming strategies of these herbal products. The chapter employs a qualitative methodology to illustrate the intricate relationships between Onomastics and informal trading. This methodological approach allows for an in-depth examination of product naming in informal trading. The study employs a Cultural Linguistics framework, focusing on how language is shaped by cultural practices, beliefs, and values. This is complemented by Critical Discourse Analysis (CDA) to unpack how naming practices reflect and reinforce gendered power relations, consumerism, and societal views on masculinity and sexual health in Zambia. Through this interdisciplinary approach, the study reveals how onomastics in the commercial realm are deeply rooted in both linguistic creativity and socio-cultural dynamics.

Keywords: Commercial onomastics, cultural linguistics, male libido, traditional herbal, medicines, semantics.

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1. INTRODUCTION

The paper foregrounds the commercial onomastics of traditional Zambian herbal medicines marketed for enhancing male libido. From the outset, it is evident that the names used for these herbal products are more than just labels; they represent cultural values, exhibit linguistic innovation, and represent astute marketing techniques intended to sway consumer choices. To understand how these well-crafted names, speak to particular social, psychological, and gendered demands within the Zambian market, the study closely examines the rich semantic, pragmatic, and symbolic aspects of product naming. It also clarifies how important indigenous knowledge is to the branding of

these herbal remedies and how it interacts with modern economic realities. In addition, the study explores the cultural, psychological, and marketing factors influencing the naming strategies of these herbal products.

The scientific study of names and naming customs, including the linguistic, cultural, historical, and social aspects of place and people names, is known as onomastics. According to Tufvesson (2020), onomastics involves the systematic study of the origin, meaning, and use of names within a particular cultural or societal context. Because names are so rooted in a community's cultural identity, legacy, and social systems, it is a field

that connects linguistics with anthropology, history, and geography. Since names frequently have connotations that reflect social values, historical occurrences, or geographical characteristics, onomastics aid in understanding how people and organizations interact with their surroundings. Examining the relationships between names and identity, tradition, and social order in Zambian and other African cultures makes this subject particularly important.

Traditional herbal medicines, on the other hand, are used to prevent and treat diseases using natural plant-based therapies. People who do not have access to professional medical facilities benefit greatly from herbal medicine, which is the backbone of traditional healthcare systems worldwide, especially in Africa. Like in other parts of the continent, traditional medicine in Zambia uses knowledge that has been passed down through the generations to harness the therapeutic potential of different plants, roots, and herbs (Mugomeri *et al.*, 2019). Traditional herbal medicine, according to the World Health Organization (2019), is a technique that uses remedies derived from plants, animals, and minerals either alone or in combination to prevent or treat a range of illnesses. These medications, which take a holistic approach to healthcare that takes into account patients' emotional, spiritual, as well as physical health, frequently connect with cultural and spiritual beliefs.

Onomastics and traditional herbal remedies may appear to have little in common at first, but deeper analysis reveals that they are connected by social conventions, cultural identity, and the sharing of knowledge. The cultural context in which plants and remedies are employed is often reflected in their names, and the process of naming these medicines frequently conveys particular connotations about their efficacy, uses, and origins. The names of traditional remedies are frequently transmitted orally, and maintaining these names is essential to the dissemination of indigenous knowledge systems.

The interaction between traditional herbal remedies and onomastics in Zambia is covered in this chapter. In addition to helping to preserve and transmit indigenous knowledge, it investigates how the names given to herbs and plants used in traditional medicine reflect larger cultural and linguistic processes. This study adds to a better understanding of Zambia's language, culture, and healthcare systems by investigating the relationship between onomastics and traditional herbal medicine. It also looks at how these relationships impact the everyday lives of those who depend on traditional remedies for their health and well-being.

2. LITERATURE REVIEW

The commercial onomastic study of Zambian herbal remedies for male libido is a complex subject that combines pharmacology, ethnobotany, ethics, and linguistics. The purpose of this review of the literature is to investigate the naming practices and promotional tactics used in the herbal medicine industry, specifically about male sexual health.

Beginning with the research of Antia, Emoabino, & Egbejimba (2008), the morpho-semantic analysis shows that producers deliberately use a core collection of motifs or brand characteristics when naming their goods. In addition to showcasing the manufacturers' inventiveness, this methodical approach draws attention to the possibility of dishonesty, since certain trade names may give false impressions regarding the products' effectiveness. Understanding the intricacies of herbal medicine branding is made possible by this duality of resourcefulness and dishonesty.

The problem of exaggerated competence in traditional medicine advertising is examined by Munyaradzi (2011) in a critical analysis of the ethical dimensions. He contends that to increase their credibility in the eyes of customers, healers frequently make false claims about their capacity to treat different illnesses. This practice is especially relevant when discussing enhancing male libido because herbal product advertisements frequently highlight purported clinical knowledge to draw in customers. Important ethical concerns regarding the duty of producers and healers in promoting their goods are brought up by the ramifications of such advertising tactics.

Chinsembu (2016) offers an ethnobotanical viewpoint by describing how HIV-positive men in Livingstone, who often turn to herbal remedies for erectile dysfunction and libido loss, use particular plants. The study identifies important medicinal plants used to restore sexual function, including *Hoslundia opposita* and *Mucuna pruriens*. In addition to highlighting the cultural value of these plants in treating sexual health concerns, this study highlights the larger background of HIV/AIDS-related health issues in Zambia.

By examining the trade of sex enhancers in Harare's avenues, Kufakurinani (2022) broadens the commercial aspect and offers insight into the dynamics of the market for these goods. The findings show how common sex enhancers are and how consumers behave when using them, which can help us understand similar markets in Zambia.

A systematic review of medicinal plants used in the East African community to treat infertility and sexual dysfunction was carried out by Kyarimpa *et al.* in 2023.

This thorough review of the literature highlights the need for more research into the safety and efficacy profiles of important plant species in addition to identifying them and their alleged advantages. The results of the study advance our understanding of how these plants may improve male libido and sexual health in general.

To foster a sense of social belonging and to shape cultural identity, names are essential. People, places, plants, and even medicines have symbolic meanings that are ingrained in a community's history, values, and beliefs in many societies. Names are dynamic symbols that represent a society's social structures and cultural practices; they are more than just labels. Van Langendonck (2021) asserts that onomastics, or the study of names and their origins, provides important insights into how societies express relationships between people, communities, and their surroundings and organize their knowledge. A society's worldview, hierarchies, and the cultural significance ascribed to particular individuals, locations, and artifacts can all be revealed through naming conventions.

In African societies, naming is frequently linked to status, kinship, and lineage, acting as a crucial conduit between people and their cultural heritage. Personal names, in particular, are considered to be an extension of one's identity within a broader community and have been associated with spiritual and cultural significance (Mapara, 2020). Family histories, spiritual beliefs, and occasionally the circumstances surrounding a person's birth are all reflected in these names, which are not picked at random. Sometimes names are used to honour ancestors or commemorate important historical occurrences, making the past a living component of the community's present and future.

Personal names, for example, frequently have meanings that are profoundly reflective of cultural and familial expectations among the Shona people of Zimbabwe. Many Shona names reflect historical occurrences, religious convictions, or parental hopes for the child's future, claims Mashiri (2019). Names that reflect the family's values and aspirations are common, such as Tendai (meaning "thankful") and Simba (meaning "strength"). Other names might be associated with spiritual or religious ideas, implying protection or blessings from gods or ancestors. These naming customs show how, in African societies, a person's name serves as a link between them and a larger cultural and spiritual story rather than just serving as a personal marker.

In a similar vein, place names have great cultural significance in Africa and are frequently associated with historical occurrences, natural characteristics, or religious beliefs. Place names, sometimes referred to as toponyms, are historical

documents that contain details about the ecology, geography, or significant occurrences that have influenced how a community interacts with its surroundings. For instance, place names may honour significant figures in local history, commemorate battles, or reflect the availability of natural resources. According to Van Langendonck (2021), the study of toponyms provides insight into how societies encode information about their surroundings and their historical interactions with them.

Names have cultural significance that goes beyond people and locations; in societies with strong herbal medicine traditions, this is especially true for the names of plants and herbal remedies. The names of plants and remedies used in African traditional medicine have their origins in local knowledge systems and reflect the cultural importance of these medical procedures. Medicinal plant names are not chosen at random; rather, they are frequently determined by the plant's appearance, habitat, or therapeutic qualities. For instance, plants may be named after the diseases they are thought to treat, their physical attributes, or the mythological or spiritual narratives that surround them (Babalola & Adebayo, 2019).

In African traditional medicine, the names of medicinal plants frequently correspond to how well they are thought to treat particular ailments. The plant's name could refer directly to the symptoms it is thought to relieve or the therapeutic properties that traditional healers attribute to it. A plant used to cure fevers, for instance, might have a name that means "fever-reducer," creating a linguistic and functional connection between the name and its application. By acting as a mnemonic device, this kind of naming aids community members and traditional healers in recalling the characteristics and applications of different plants.

Furthermore, the names of some medicinal plants are frequently based on spiritual or mythological associations, connecting the plant to ancestors, gods, or other supernatural beings thought to have healing abilities. Certain plants are revered and connected to particular gods or spirits in some African cultures. These plants are utilized in spiritual rites intended to evoke the protection or favour of deities in addition to their therapeutic uses (Babalola & Adebayo, 2019). These plants' dual roles as spiritual conduits and medicines are reflected in their names, which highlight the intricate relationship between spirituality, cultural beliefs, and health.

In this sense, onomastics is essential to the transmission and preservation of traditional knowledge, especially when it comes to medical procedures. To preserve this important knowledge for upcoming

practitioners and community members, the names of plants and remedies are passed down through the generations. The act of naming a plant or remedy frequently serves to formalize and legitimize the knowledge that is associated with it, thereby integrating it into the community's cultural fabric. In addition to maintaining traditional knowledge, this process passes down cultural values, beliefs, and customs from one generation to the next (Mashiri, 2019). It can be argued that names are strong cultural markers that are essential to the formation of both individual and societal identities. In addition, individuals in African societies are connected to their wider cultural heritage through the names of their places, medicinal plants, and personal names, all of which have profound cultural and spiritual meanings.

The preservation and transmission of indigenous knowledge is one of onomastics' primary purposes. In many indigenous societies, oral traditions—which are frequently embedded in names and naming practices—are used to transmit knowledge about the environment, health, and social structure. The survival and well-being of these communities depend on the vital information that these names preserve, acting as knowledge repositories. Onomastics, which incorporates ecological, historical, and cultural information into names, is essential to preserving the continuity of indigenous knowledge, claim Mathie & Cunningham (2020). The names of places, people, or natural resources are examples of labels that frequently contain historical and environmental information, offering hints about the relationship between a community and its surroundings.

In indigenous societies, place names—or toponyms—have great ecological and historical significance. They frequently offer hints regarding the resources, climate, or topography of a specific area. A place name might, for instance, denote the existence of water sources, fertile land, or flood-prone areas. For societies that depend on natural resources for survival, this kind of encoded knowledge is essential because it guides choices regarding resource management, agriculture, and settlement. In many African communities, place names function as ecological markers that aid residents in navigating and making sustainable use of their surroundings (Mashiri, 2019). For example, a place name that alludes to the behaviour of plants or animals may indicate climatic shifts or the presence of resources like fish or medicinal plants. Therefore, this complex naming system guarantees that future generations will have access to the information they need to survive and preserve important environmental knowledge.

The preservation of information regarding the medicinal properties of plants is another important

function of onomastics in the context of traditional herbal medicine. Medicinal plant and remedy names are frequently descriptive, offering important details about their applications, methods of preparation, and effectiveness. Indigenous names for medicinal plants usually allude to their medicinal properties or the illnesses they are known to cure (Akinyemi, 2021). In addition to making it easier to share information about the plant's therapeutic applications, this kind of naming scheme guarantees that this information is transmitted from one generation to the next. For instance, the names of many plants used in Yoruba traditional medicine are derived from the conditions they cure or the body parts they impact. While a plant used to treat digestive problems might be named after its impact on the stomach, a plant used to treat fever might be named after its capacity to lower body temperature (Akinyemi, 2021).

The descriptive aspect of plant names acts as a mnemonic device, aiding community members and traditional healers in recalling the applications and preparation techniques of different medicinal plants. Sometimes a plant's name also indicates how it should be prepared, such as whether it should be crushed, boiled, or combined with other ingredients to get the desired result. Plant names contain this intricate knowledge, which is an essential component of traditional health care systems, particularly in rural areas with limited access to modern medicine. Onomastics ensures that indigenous medical knowledge is preserved and available to future generations by implementing these naming practices.

Given the increasing prevalence of Western medical systems and the effects of globalization, it is especially critical to preserve native names for medicinal plants. Traditional knowledge systems, such as the names and applications of medicinal plants, are in danger of disappearing as contemporary pharmaceuticals and biomedicine take the lead in global health. The survival of traditional knowledge, which has been transmitted orally for generations, is in danger due to the expansion of Western medical practices and the decrease in the use of indigenous languages. Wachtel-Galor & Benzie (2020) assert that the loss of indigenous knowledge regarding plant species poses a threat to biodiversity as well as cultural diversity. It is alarming that local knowledge about the sustainable production, preservation, and use of plants—as well as their medicinal qualities—is eroding. This decrease could result in the loss of valuable plant species from traditional pharmacopeia and restrict the options for traditional healing methods.

In this regard, onomastics is essential to the conservation of biological and cultural diversity. Plant and medicine names are essential connections between

the natural world and indigenous knowledge systems. In addition to guaranteeing the survival of important ecological knowledge, communities can preserve their cultural heritage and connection to the land by keeping the traditional names of medicinal plants. Therefore, onomastics serve as a cultural preservation tool that protects the complex relationship between human societies and their natural environments, in addition to being a linguistic tool.

Furthermore, naming customs that preserve indigenous knowledge have wider ramifications for biodiversity conservation and global health. Interest in recording and conserving the wisdom contained in the names of medicinal plants is rising as scientists acknowledge the importance of traditional medicine in tackling global health issues. Akinyemi (2021) asserts that attempts to combine traditional knowledge with contemporary medical procedures may improve the efficacy of healthcare systems, especially in areas with restricted access to Western medicine. Onomastics can support international efforts to preserve biodiversity and advance sustainable healthcare practices by preserving the linguistic and cultural legacy connected to medicinal plants.

Indigenous communities' health systems rely heavily on traditional herbal medicines, which have been used for centuries in many parts of the world. These medicines, which have their roots in long-standing cultural and social customs, are an empirical representation of our understanding of the natural world—especially plants and their therapeutic qualities. Traditional herbal remedies are founded on generations of accumulated knowledge about the use of natural resources to treat a variety of illnesses, claim Wachtel-Galor & Benzie (2020). These treatments, which are frequently transmitted orally, change over time to address emerging health issues in communities. Traditional herbal medicine is still an essential component of healthcare in parts of Africa, Asia, and Latin America, particularly in rural areas where access to modern medical facilities may be scarce or inaccessible (Akinyemi, 2021).

Traditional herbal remedies provide a cost-effective and culturally appropriate substitute for contemporary pharmaceuticals in many rural communities. These areas' dependence on herbal remedies is frequently brought on by a lack of infrastructure, the high expense of pharmaceutical medications, and the restricted availability of official healthcare services. By identifying ailments and recommending plant-based remedies, traditional healers—who hold this knowledge—play a crucial part in healthcare delivery (Akinyemi, 2021). Local beliefs about health, spirituality, and the natural world are often

linked to the effectiveness of these practices, which are ingrained in the sociocultural fabric of communities.

Traditional herbal medicines face several challenges in the modern world, despite their widespread use and cultural significance. The absence of formal regulation and standardization is one of the most urgent problems. Traditional herbal medicines are generally manufactured and distributed without standardized dosages, quality controls, or safety assessments, in contrast to modern pharmaceuticals, which are subject to stringent regulatory oversight and rigorous testing (Mathie & Cunningham, 2020). Users may be at risk as a result of inconsistent herbal remedy efficacy brought on by this lack of regulation. For example, different plant potencies, inadequate preparation, or incorrect dosage can lead to harmful or ineffective remedies. Serious safety concerns are also raised by the contamination and adulteration of herbal products, which can occur from careless handling or deliberate mixing with non-natural substances.

The decline of indigenous knowledge systems is another major issue facing traditional herbal medicines, especially in light of globalization and the increasing use of Western medical procedures. Traditional knowledge about medicinal plants and their applications may be lost as healthcare systems in developing nations become more and more modeled after Western medical practices. The threat to the biodiversity of plants used in traditional medicine posed by industrial agriculture, deforestation, and environmental degradation has exacerbated the displacement of traditional healing practices by modern healthcare (Wachtel-Galor & Benzie, 2020). The names and knowledge associated with the use of medicinal plants are frequently lost when they disappear from their natural habitats, which further jeopardizes the passing down of indigenous knowledge from one generation to the next.

Since many of the plants used in traditional herbal medicine are found in particular ecological niches that are susceptible to environmental degradation, the loss of biodiversity is especially concerning. Plant species that have long been essential to traditional healing systems are going extinct due to habitat destruction and deforestation brought on by contemporary farming methods and urbanization. Communities lose access to vital cultural and health resources as these plants and the knowledge about their therapeutic benefits disappear (Wachtel-Galor & Benzie, 2020).

Notwithstanding these obstacles, the value of traditional herbal remedies in promoting global health is becoming increasingly acknowledged. The World

Health Organization (2020) has worked to encourage the integration of traditional and modern medical practices, acknowledging that traditional medicine is an essential component of healthcare for many people worldwide. In Africa, where governments and international organizations are increasingly funding studies on the effectiveness of traditional herbal medicines and their potential benefits to global health, this recognition is especially clear. Many African nations are now concentrating on recording and conserving traditional knowledge about medicinal plants, as well as encouraging sustainable methods for gathering and utilizing these resources, according to Akinyemi (2021). By integrating indigenous knowledge into more comprehensive public health frameworks, these initiatives seek to close the gap between traditional and contemporary healthcare systems.

Initiatives that document the names and applications of medicinal plants also support the sustainable use of natural resources while preserving cultural heritage. To preserve indigenous knowledge about traditional herbal medicines for future generations, researchers and policymakers should document this knowledge. This documentation is especially significant because it preserves cultural diversity while also offering insightful information about plant-based remedies that may improve or supplement contemporary medical procedures.

3. Theoretical Framework

The study examines the commercial onomastics of traditional herbal medicines from Zambia that are marketed as libido-boosting agents by combining Cultural Linguistics and Critical Discourse Analysis (CDA) locales. The theories foreground the analysis of product naming conventions in Zambia's informal markets to excavate the underlying cultural, linguistic, and commercial forces.

Sharifian (2017) argues that in Cultural Linguistics, shared worldviews, cognitive schemas, and collective cultural experiences all influence language. Names for traditional herbal products in Zambia are cultural artifacts that reflect societal views on health, virility, and masculinity in addition to linguistic constructs. According to the argument, these names are ingrained in cultural narratives that shape consumers' identification with culturally significant ideas of male virility. Product names were thought to appeal to social and psychological needs by evoking metaphors and symbols associated with masculinity and sexual health that have cultural resonance (Sharifian, 2017).

The theory also maintains that traditional gender roles and cultural ideas of masculinity have an impact on the names of herbal remedies used to increase

male libido. It has been suggested that the linguistic ingenuity used to name these goods reflects a culturally motivated desire to arouse in the customers' favourable associations of strength, vitality, and potency. According to Sharifian's work, this cultural lens sheds light on how Zambian product names use deeply rooted ideas of gender and sexuality to encode social meanings and affect consumer behaviour.

The paper also uses Critical Discourse Analysis (CDA), building on Fairclough's (2013) analysis, to investigate how herbal product names represent consumerism and gendered power dynamics. It was claimed that by deliberately appealing to psychological and social norms, product names promote sexual health as a commodity and uphold traditional gender norms. When used in the framework, CDA reveals how language choices in product names uphold social norms around masculinity and male dominance (van Dijk, 1993).

According to CDA, the language used in product names is intentionally created to appeal to male consumers by evoking conventional notions of sexual prowess and virility. It was pointed out that this conversation also mirrors the informal market's commodification of male sexual health, where naming conventions support consumerist beliefs. Furthermore, using Fairclough's CDA framework, it was argued that product names convey implicit messages about the need to continuously improve male sexual performance, which in turn creates a market for herbal medicines that play on consumers' desires and fears.

Therefore, the framework incorporates the concepts of indigenous knowledge with commercial marketing strategies, pointing out that the way these two domains intersect influences the names given to herbal products. This shows that names of traditional Zambian herbal medicines highlight the intersection between indigenous knowledge systems and modern commercial imperatives, implying that linguistic creativity in product naming reflects the balancing act between preserving cultural authenticity and appealing to modern consumers, who are influenced by both traditional and global market trends (Nyambe & Muyangana, 2019). This interaction produces names that satisfy the business goals of attracting customers in a cutthroat market while also expressing cultural significance.

4. METHODOLOGY

This study uses a qualitative research approach to investigate the naming used in informal trading contexts for traditional herbal medicines used to treat male libido in Zambia. The study employs a case study design, which enables the in-depth examination of particular instances within their actual context (Yin,

2014). According to Yin, case studies are perfect for complicated issues that call for knowledge of larger social and cultural dynamics. This chapter describes how a case study approach enables a targeted examination of how the names of herbal medicines in Zambia's informal market reflect cultural, psychological, and commercial influences.

Data were gathered using three primary techniques: focus groups, semi-structured interviews, and linguistic analysis of product names. Kvale (2007) pointed out that semi-structured interviews enable the gathering of rich, contextual information from participants. Herbalists, market vendors, and customers were interviewed, according to the statement, which shed light on the reasons behind product naming conventions. According to Kvale, this approach enables interviewers to delve into both pre-planned and unplanned themes, which is consistent with the study's goal of comprehending how naming practices are influenced by cultural and commercial factors.

The semantic, pragmatic, and symbolic aspects of herbal medicine names were the main focus of the linguistic analysis. According to reports, names gathered from unofficial marketplaces were examined to see how well they reflected consumer preferences and cultural values. It was observed that this type of analysis demonstrated how linguistic creativity is employed to successfully market goods and communicate social meanings.

Following Braun & Clarke's (2006) suggestion for finding patterns in qualitative data, a thematic analysis approach was employed. It was noted that the goal of the analysis was to find recurrent themes in the names of herbal medicines that were associated with consumerism, gender, and cultural beliefs. Thematic analysis, according to Braun and Clarke, enables adaptable, nuanced interpretations of qualitative data, which is appropriate for this study's interdisciplinary nature.

Furthermore, the study utilized Critical Discourse Analysis (CDA) to examine how product names perpetuate power dynamics and gendered norms. According to Fairclough (2013), CDA can reveal hidden ideologies in language. This approach was used to show how consumerist ideologies and gendered identities are constructed and maintained in Zambia's informal market through product names.

It was shown that throughout the study, ethical standards were closely adhered to. In research involving indigenous knowledge, Smith (2012) underlined the significance of gaining informed consent and protecting participant confidentiality. As a result, the chapter stated

that participants were guaranteed their anonymity and were fully informed of the study's goals.

5. RESULTS AND DISCUSSION

Examining the names of herbal medicines in Zambian marketplaces reveals a complex environment where traditional wisdom, cultural norms, and business strategies meet. These herbal names capture aspects of cultural pride, traditional knowledge, and the skill of linguistic innovation in addition to acting as identifiers for a variety of medical medicines. Particularly for male libido enhancement goods, names are a reflection of deeply rooted cultural norms, psychological connotations, and cultural expectations that appeal to Zambian consumers. The names appeal to traditional values and fit well with modern marketing methods by encapsulating ideas of strength, endurance, and masculinity. With careful reference to foundational literature and theoretical concepts, this section outlines the main findings from the study on herbal naming practices, consumer perceptions, and the socio-cultural significance of these names within Zambian society.

5.1. Onomastic Reflection of Cultural Identity and Indigenous Knowledge

The results show that young people use digital communication to express identities beyond conventional limits embedded in herbal medicines. For example:

- (1) *Kalola* 'Power of the Chief'
- (2) *Kanganga* 'The Strong One'

This tendency is consistent with Lam's (2013) concept of linguistic hybridity, which holds that people can express identities differently from their offline personas and experiment with language on digital platforms. According to the participants, internet platforms give them a place to experiment with fluid identities and combine aspects of Zambian and international culture. Linguistic patterns on social media give young people a platform to claim their position in the global society, which bolsters Castells' (2001) argument that digital involvement is essential to contemporary identity.

The Zambian ethos is reflected in the cultural identifiers incorporated into these names, which are consistent with traditional beliefs in plant-based healing and boosting masculine vigour. According to Fishman (1989), names and language in particular serve as cultural archives, preserving social ideals and collective memory that have been passed down through the ages. Names like *Kalola* 'Power of the Chief' and *Kanganga* 'The Strong One' highlight the connection between traditional power structures and masculinity, supporting indigenous narratives that see physical strength as a sign of social authority and community status.

By incorporating layers of cultural importance that appeal to the consumer's feeling of heritage, these names serve as socio-linguistic artifacts. To further appeal to men looking for items that represent strength and virility. For example:

(3) *Mulilo Wa Njovu* 'Elephant Fire'

Mulilo Wa Njovu 'Elephant Fire', capitalizes on the cultural iconography of the elephant, a symbol of power and domination. Herbal merchants and traditional healers retain indigenous knowledge through onomastics, while also situating their products into the larger economic framework of a consumer-oriented market.

5.2. Commercial Onomastics: Linguistic Creativity in Marketing

One distinguishing feature of Zambian herbal medicine names is the use of linguistic innovation as a tactic for market differentiation. An example of such a name is:

(4) *Katunkuma* 'Bitter Cola'

Katunkuma 'Bitter Cola', which is commonly marketed as "Energy Bomb," is intended to arouse strong feelings and highlight the effectiveness of the product. These names use metaphorical language to convey a sense of vigour and life that is consistent with what consumers anticipate from the product, rather than just describing the therapeutic qualities of the plants. Using metaphors, allusions, and symbolic references, this innovative naming strategy seeks to draw attention in a congested market and appeal to health-conscious consumers seeking culturally relevant remedies to problems related to male libido.

The use of marketing titles like "Love Rocket" or "Mighty Man Root" demonstrates how metaphors are purposefully used to link herbal goods to strength, confidence, and masculinity. The psychological concepts of power and endurance, which are highly prized in Zambian cultural conceptions of masculinity, are tapped into by the naming method. Fairclough (2013) asserts that language used in marketing has the dual purpose of informing and emotionally engaging customers. Here, language choices serve as a means of persuasion, boosting the attraction of the product by using aspirational imagery that is consistent with the consumer's values and self-perception.

While maintaining the regional character of Zambian cultural identity, these commercially motivated onomastic decisions show alignment with international marketing trends. By evoking common masculinity-related images, such as "rocket" or "superman," these names establish a connection between traditional herbal

therapy and contemporary ideas of success and power. These products may compete with international brands thanks to the strategic blending of Indigenous and modern languages, indicating a distinct market positioning that blends linguistic innovation with cultural authenticity.

5.3. The Intersection of Indigenous Knowledge and Contemporary Marketing

The study's key finding is how modern marketing techniques and indigenous knowledge interact in the market for herbal medicines. This is seen in indigenous names such as:

(5) *Kalubula* 'The Riser'

(6) *Msekese* 'The Revitalizer,'

Kalubula 'The Riser' is kept in contemporary branding techniques, preserving cultural ties while appealing to a wider, changing consumer base. As seen in the name *Msekese* 'The Revitalizer,' this blending of traditional naming with contemporary adjectives demonstrates a twofold strategy that capitalizes on both cultural authenticity and economic appeal. These goods are promoted as both a part of Zambian culture and as answers to contemporary health issues like better circulation and more vitality.

Nyambe and Muyangana (2019) assert that these items' resonance with a diverse spectrum of consumers is facilitated by the intersections of traditional knowledge systems with market-oriented techniques. Zambian herbal products need to embrace contemporary branding norms that improve accessibility and appeal in addition to communicating traditional efficacy if they are to compete successfully in a globalized consumer market. This dual naming strategy demonstrates how conventional knowledge systems can be modified to meet contemporary business needs without compromising their cultural authenticity. For instance, the term *Msekese* is relevant in both local and global contexts since it addresses current consumer concerns about health and vitality while maintaining its historical meaning as 'The Revitalizer.'

5.4. Consumer Perception and Cultural Resonance

The results show that Zambian cultural values, especially those related to masculinity and masculine performance, are strongly associated with consumer perceptions of these herbal names. Consumer expectations of male strength and resilience are echoed by names like:

(7) *Chimoto* 'The Heat'

(8) *Mulilo Wa Njovu* 'Elephant Fire',

It can be argued that the above herbal medicines invoke traditional ideas of potency, endurance, and virility. The idea of masculinity in Zambian society,

which emphasizes physical prowess and stamina as indicators of male identity and social standing, is fundamental to this psychological resonance.

Beyond branding, these names have cultural significance because they are affirmations of traditional masculinity that reassure customers looking for goods that fit their expectations and cultural norms. This is in line with Fairclough's (2013) discourse analysis of how language perpetuates gender norms, where product names that highlight strength and resiliency support a traditional yet aspirational communal conception of masculinity. It can be argued that many Zambian men view these goods as more than just health supplements; they are representations of their culture and inner power, which closely corresponds with the expectations of society regarding male performance and responsibility.

According to survey participants:

Herbal medicines bearing these names are seen as extensions of their cultural identities, where language reinforces ideas of masculinity.

This cultural alignment emphasizes how language plays a significant role in consumer behaviour as a means of expressing social meaning and individual identity. These names' emphasis on stamina and power aligns with wider sociocultural norms, highlighting the role language plays in influencing consumer attitudes and actions in the Zambian market.

5.5. Preservation of Indigenous Knowledge and Biodiversity through Onomastics

In Zambia's herbal market, the practice of onomastics is also crucial to the conservation of biodiversity and local knowledge. More than just labels, herbal names like *Kanganga* 'The Strong One' serve as mnemonic techniques that capture the ecological and therapeutic qualities of each plant. This supports Tufvesson's (2020) claim that, particularly in civilizations where oral tradition is essential to knowledge retention, plant names in indigenous communities frequently serve as archives of ecological information. These names are used by merchants and healers to transmit traditional knowledge about the ecological traits and medicinal use of each herb.

The preservation of these names in a business context emphasizes how important onomastics are to preserving biodiversity and cultural heritage. Zambian vendors help to preserve traditional medical methods by keeping their native names, which could otherwise be in jeopardy due to environmental concerns and globalization. In addition to being a cultural undertaking, this preservation is a type of ecological stewardship, as the continued usage of traditional names supports sustainable practices related to the management of

natural resources. Vendors assist conservation and cultural resilience by incorporating ecological and medicinal information into these names, which strengthens the connection between local biodiversity and cultural history.

6. CONCLUSION

The commercial onomastics found in Zambian herbal medicines have been thoroughly examined in this chapter, with an emphasis on goods intended to increase male libido. The study demonstrates the complex relationship between language innovation, cultural preservation, and contemporary marketing tactics in Zambia's traditional medicine industry through a comprehensive examination of naming practices and their sociocultural ramifications. The results of the study show that product names such as *Musola* 'Nature's Viagra' and *Muwogola* 'Superman Roots' serve as complex linguistic artifacts that go beyond straightforward commercial identification. These names have many levels of meaning, acting as both cultural information archives and adjustments to meet the needs of the modern market. Semantically, these names successfully combine conventional knowledge with contemporary consumer demands, establishing a distinctive language niche where commercial viability and cultural authenticity coexist.

The study sheds light on how naming practices reflect and reinforce prevailing social structures and gender dynamics by utilizing frameworks from Critical Discourse Analysis and Cultural Linguistics. Remarkable linguistic inventiveness is used in names like "Love Rocket" and "Energy Bomb" to conjure aspirational imagery that speaks to both cultural and personal identities. Despite functioning outside of official marketing frameworks, informal traders employ sophisticated branding methods, as seen by this inventive naming strategy. The study specifically draws attention to these names' dual use as marketing tools and cultural emblems. These items can successfully compete in a market that is becoming more globalized while retaining its cultural identity because of the blending of indigenous and contemporary marketing languages. This hybridization shows how commercial onomastics can maintain cultural authenticity while satisfying modern consumer demands, reflecting the adaptability of traditional medicinal methods in response to modernization pressures.

The fact that this study reveals how these names function as channels for conserving Indigenous ecological and medical knowledge is one of its major contributions. Deep ecological wisdom is embodied by names like *Kanganga* and *Kalola*, which connect herbal qualities with sustainable methods derived from indigenous knowledge systems. This naming feature

highlights how important language is to preserving cultural practices and biodiversity knowledge, especially in business settings. The study also shows how cultural narratives about well-being, sexuality, and masculinity in Zambian society are reflected in and reinforced by these product names. By using metaphorical allusions to natural events and cultural ideas that have deep cultural significance in Zambia, the naming patterns both address current concerns about male sexual performance and identity and reinforce traditional ideas of masculinity.

The study illustrates how product naming fulfills several purposes, including satisfying consumer wants, maintaining cultural knowledge, and balancing conventional and contemporary views on health and healing. These findings indicate the durability of Zambian cultural identity within the herbal market and advance our understanding of how traditional behaviours adjust to modern commercial environments while preserving their cultural core. Understanding these naming practices is crucial for both academic research and real-world policymaking, especially in light of the continued importance of traditional medicine in African healthcare systems, especially when it comes to sustainable development and cultural preservation.

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