

**A HISTORICAL PERSPECTIVE AND LINGUISTIC ANALYSIS OF
ONOMASTIC ELEMENTS WITH SPECIAL
REFERENCE TO THE SHANGASE CLAN**

SIBUSISO ELPHUS SHANGASE

**DISSERTATION SUBMITTED IN FULFILMENT
OF THE REQUIREMENTS OF THE DEGREE**

DOCTOR OF PHILOSOPHY

IN THE

**FACULTY OF HUMANANITIES, DEVELOPMENT AND SOCIAL SCIENCES
UNIVERSITY OF KWAZULU-NATAL
HOWARD COLLEGE, DURBAN**

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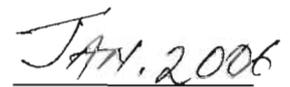
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DECLARATION

I, the undersigned, hereby declare that: "*A Historical perspective and Linguistic Analysis of Onomastic Elements with Special Reference to the Shangase Clan*" is my own work both in conception and execution. The sources used have been indicated by means of complete reference, and also that I am responsible for the opinions and ideas expressed and examples given in this thesis.

A handwritten signature in black ink, consisting of a large, stylized initial 'A' followed by 'Se', written over a horizontal line.

SIGNATURE

A handwritten date in black ink, 'JAN. 2006', written over a horizontal line.

DATE

DEDICATION

TO :

My late father : Inkosi Simangenduku
My late mother : Mashozi (MaDinunganga)
My wife : Eunice Eugenia (KaMaphumulo)
My late wife : Phumzile Purity (MaHlophe)

My daughters : Sibusisiwe
Siphindile
Nomvula
Sidudzile

My sons : Sibonelo
Sikhumbuzo
Siphilile
Siphamandla
Sizwesethu

My Grandsons : Siphesihle
Siyethemba

ACKNOWLEDGEMENT

I am highly indebted to the following:

Prof S.E. Ngubane, my supervisor, for nurturing my academic skills in linguistic onomastics and whose scholarly and unretiring guidance, patience and enthusiasm have enabled me to further research for this thesis.

The Library Head – Ms Patience Mthiyane and the University of KwaZulu-Natal Library staff at the Malherbe and Killie Campbell Libraries. Prof Jacobs and Prof E. de Kadt for the help and guidance they offered me whenever I needed information from their linguistic expertise.

My informants : Mr L.K. Shangase and Mr J.K. Shangase and others for offering me knowledge from their historical background of the Shangase clan.

My wife, my daughters and sons who supported me during the research of this thesis. My son-in-law, Mr Thami Ndinisa who, when encouraging me would say: “Baba ayiqhubeke I-PHD thesis, nathi siyeza.”

INKosi P.P. Luthuli who furnished me with the duties and functions of traditional leaders (Amakhosi) and also Dr G.B.J. Ndlela for referring me to the White Paper on Local Government (1998).

Mr Sibonelo Shangase for his skillful typing of this thesis.

My colleagues and friends for their personal encouragement and contribution and also for the useful information we shared and the discussions we had, especially Senziwe Rejoice Ngonyama for her sincere help during times of need.

ABSTRACT

The overall questions that were provided in the higher degrees proposal have been fairly answered throughout this doctoral dissertation. The following questions have been asked and answered throughout the thesis:

1. What has been identified as changes from traditional naming practices to Western naming practices?
2. What morphological comparisons can be made in naming practices?
3. What influenced the cultural and historical background and language of the Shangase clan?
4. Every social group of people has certain norms of behaviour. How does this culturally and structurally affect the system of naming within the Shangase Clan?
5. Since there are different language names, how are these names related, or can any system of their relationship be found within the Shangase Clan?
6. From which parts of speech are different names (which are nouns) normally derived and what prefixal and suffixal elements are applied?
7. What poetic techniques can be used to analyse the personal praises or praise names of Kings, Royal Family Members and the ordinary people?

It has therefore, been realized that the personal names and place names are well known to have played a more substantial role in the identification of different people and places of different clans. Surnames and address names have promoted the identification and classification of different clans.

The researcher has used both the qualitative and quantitative research methodologies as tools for data collection. Research methods have entailed verbal descriptive

practices, which include oral inquiries, questionnaires, interviews and observational information.

The purpose of this research has been to locate the study within the context of the topic and the historical background of the Shangase people which eventually deals with personal names, place-names and personal praises. The literature has been reviewed according to the recommendations of the researcher's supervisor Prof S.E. Ngubane. Five scholars were chosen and the focus was on history, genealogy, linguistic, onomastics of personal names, place-names and how these names are derived and changed from time to time with naming practices changing from generation to generation. This has enabled every member of the Shangase clan to identify himself easily with the founder, Shangase (Mkheshane), son of Vumizitha, of Mthebe of Mnguni 1.

The researcher's main objective has been to focus on the history and genealogy of the Shangase clan from the time of Vumizitha (d.c.1688) to the present time (AD 2006), how personal names and place names are given when one looks at the circumstances of naming and history surrounding the names and the linguistic analysis of the onomastic elements. The personal names, place names and praise names are analysed and synthesized within the parameters of word formation, and as words they are isolated or syntactically used to assign a particular meaning in Zulu.

Lastly, the researcher is mostly interested in this study because, as a member of the Shangase Community, he has a thorough knowledge of where the Shangase clan is located. The researcher's method of interviews using interview questionnaires assisted him to accomplish the main objectives. Through these interviews and observations, the researcher highly recommends that those who might be able to read this thesis, and feel interested and create new challenges in the field of onomastics, which the researcher hopes this thesis has done, should further undertake a study of personal praises within the Shangase clan.

IQOQA

Imibuzo iyonke esihlelwe eqophelweni eliphezulu leziqo zeNyonyivesi, ziphendulwe kahle kuwawonke lomsebenzi. Imibuzo yilena elandelayo:

1. Yikuphi okubonakale kuwushintsho ekuqanjweni kwamagama akudala kunawamanje?
2. Yikuphi okuqhathaniswa ngokwesakhiwo samagama okungaba khona ohlelweni / emikhubeni yokuqamba amagama?
3. Yini okungathelela umgogodla wesikompilo nomlando nolimi emndenini wakwaShangase?
4. Abantu abaphila ndawonye banendlela yabo yokuziphatha. Lokhu kungayithinta kanjani indlela yokuqanjwa kwamagama kwaShangase?
5. Njengoba amagama eqanjwe ngezilimi ezahlukeneyo, lamagama ahlobene kanjani?
6. Amagama abantu asuselwa kuziphi izingcezu zenkulumbo, futhi yiziphi iziphongozo nezijobelelo ezingasetshenziswa?
7. Zingahlaziwa kanjani izibongo zamakhosi, namalunga omndeni aseNdlunkulu nabantu phaqa ngokuvenza ubunkondlo bazo?

Ngakho, amagama abantu nawezindawo abambe iqhaza elikhulu ekuzibonakaliseni kwabantu nezindawo zabo ezahlukeneyo. Izibongo (amagama emindenini) nezithakazelo kusizile ukuba abantu bazibone nokuba bazazi futhi bazihlukanise kahle.

Umcwaningi walo msebenzi usebenzise indlela yokubheka okusemqoka kuphela kanye nokuningi njengendlela yakhe yokucwaninga ulwazi. Izindlela zokucwaninga beziphethe ukuchaza ngokukhuluma, ukubuza ngokukhuluma, imibuzo ebhalwe phansi, ukubuza nokuphendula kanye nokubonwa nokutholwe umcwaningi.

Inhloso enkulu yalolucwaningo ukubeka lomsebenzi engqikithini yesihloko nomlando wabakwaShangase, ekugcineni uphathe amagama abantu, ezindawo nezibongo.

Ukubukezwa kwemisebenzi yababhali ngokwenani kwanconywa nguye uProf. S.E. Ngubane ukuba babe yisihlanu kuphela. Abaqhokwa baqokelwa umkhakha wezomlando, nesihlahla somndeni, ukuhlaziwa kolimi nokuqanjwa kwamagama. Lokhu kusize ukuba amalungu omndeni wakwaShangase wonkana akwazi ukuzixhumanisa nongumsunguli wesibongo sakwaShangase.

Okuyinhlosongqangi yalolucwaningo ukubheka umlando nesihlahla sokuzalana komndeni kusukela umlando kuVumizitha (d.c.1688) kuzekube manje, nanokuthi amagama abantu nezindawo aqanjwa kanjani uma sibheka izimo zomlando aqanjwa phezu kwazo, nokuthi amagama angahlaziwa kanjani ngokwesakhiwo sawo ukuze agcine ethula incazelo ezwakalayo.

Okokugcina, umcwaningi uyilunga lomphakathi wakwaShangase ngokokuzalwa, futhi ungowasebukhosini, yingakho enolwazi ngalababantu baseThafamasi. Ukuxhumana nabantu kulendawo ngemibuzo ebhaliwe kuzise umcwaningi ukuba afeze izinhloso ezinzulu zalolucwaningo. Ngakhoke umcwaningi uyancoma ukuba emkhakheni wezibongo sengathi bekunqahutshekwa kucwaningisiswe. Umcwaningi uthi abangaqhubeka babhale njengoba kunconyiwe ngenhla kungaba yikho umcwaningi angobona ngakho umphumela omuhle walo msebenzi.

TABLE OF CONTENTS

| CONTENT | PAGE |
|-------------------------|-------|
| DECLARATION | (i) |
| DEDICATION | (ii) |
| ACKNOWLEDGEMENTS | (iii) |
| ABSTRACT | (v) |
| TABLE OF CONTENTS | (ix) |

CHAPTER 1

| | | |
|-----|--|----|
| 1.0 | BRIEF OUTLINE OF TOPIC AND NAMING PRACTICE | 1 |
| 1.1 | INTRODUCTION | 1 |
| 1.2 | DEFINITION OF TERMS | 3 |
| 1.3 | LITERATURE REVIEW | 17 |
| 1.4 | OBJECTIVES OF THE STUDY | 26 |

CHAPTER 2

| | | |
|---------|---|----|
| 2.0 | A BROAD CULTURAL OVERVIEW OF THE SHANGASE CLAN. | 36 |
| 2.1 | INTRODUCTION | 36 |
| 2.2 | THE HISTORICAL BACKGROUND | 37 |
| 2.3 | THE SOCIO-CULTURAL FAMILY AND THE CLAN | 44 |
| 2.3.1 | THE SOCIAL HOMESTEAD AND ITS STRUCTURE | 44 |
| 2.3.1.1 | The Great Wife (Undlunkulu) | 45 |
| 2.3.1.2 | The Left-Side Wife (Ikhohlo) | 45 |
| 2.3.2 | THE RELIGIOUS BELIEF SYSTEMS | 50 |

| | | |
|-----------|--|-----|
| 2.3.3 | LANGUAGE CLASSIFICATION WITH REFERENCE TO THE SHANGASE CLAN. | 53 |
| 2.3.4 | NORMS OF BEHAVIOUR | 58 |
| 2.3.4.1 | Moral Status of Behaviour | 59 |
| 2.3.4.2 | The Taboos | 62 |
| 2.3.5 | POLITICAL ORGANISATION | 67 |
| 2.3.5.1 | The Tribe | 68 |
| 2.3.5.2 | The King or Inkosi and his Council | 68 |
| 2.3.5.3 | The Military Organisation | 73 |
| 2.4 | THE RITUAL CEREMONY | 77 |
| 2.4.1 | RITES DE PASSAGE | 78 |
| 2.4.1.1 | Birth and Childhood | 78 |
| 2.4.1.2 | Ear-piecing Ceremony (Ukuqhambusa) | 81 |
| 2.4.1.3 | The Reed Ceremony (Umkhosi Womhlanga) | 82 |
| 2.4.1.4 | Incorporation or Puberty Ceremony | 84 |
| 2.4.1.4.1 | Girl's Purperty Ceremony (Ukuthomba) | 85 |
| 2.4.1.4.2 | The Incorporation of Man into full Tribal Membership (Ukubuthwa) | 88 |
| 2.4.1.4.3 | Girl's Good Behaviour Ceremony | 91 |
| 2.4.1.4.4 | Marriage Ceremony | 92 |
| 2.4.1.6 | Death and Burial | 100 |
| 2.4.1.6.1 | Death | 100 |
| 2.4.1.6.2 | Burial or Interment | 102 |
| 2.4.1.7 | The Purification Ceremony | 104 |
| 2.4.1.8 | Return the Deceased Home | 106 |
| 2.4.1.9 | The First Fruit Ceremony | 107 |
| 2.4.1.10 | Nomkhubulwana (Princess of Heaven Ceremony) | 109 |

| | | |
|-------|---|-----|
| 2.5 | THE BRIEF SOCIO-HISTORICAL AND GENEALOGICAL BACKGROUND OF “AMAKHOSI” OF THE SHANGASE CLAN. | 113 |
| 2.5.1 | THE EXPLANATION OF THE DIAGRAM REPRESENTING THE GENEALOGY TREE. | 115 |
| 2.5.2 | THE SHORT HISTORICAL BACKGROUND OF EACH INKOSI. | 119 |
| 2.6 | THE OF THE SHANGASE GENEALOGY TREE AND OTHER RELATED CLANS. | 136 |

CHAPTER 3

| | | |
|---------|---------------------------------------|-----|
| 3.0 | RESEARCH METHODOLOGY | 137 |
| 3.1 | INTRODUCTION | 137 |
| 3.2 | METHODOLOGY | 137 |
| 3.2.1 | RESEARCH METHODS | 137 |
| 3.2.2 | QUALITATIVE DATA COLLECTION | 138 |
| 3.2.3 | INTERVIEWING | 140 |
| 3.2.3.1 | Structured Interviewing | 140 |
| 3.2.3.2 | Random Sampling | 141 |
| 3.2.3.3 | Sample of the Interview Questionnaire | 142 |

CHAPTER 4

| | | |
|---------|--|-----|
| 4.0 | THE ANTHROPONYMIC SYSTEMS AND THEIR LINGUISTIC PERSPECTIVE | 145 |
| 4.1 | INTRODUCTION | 145 |
| 4.2 | THE PERSONAL NAMES | 148 |
| 4.2.1 | LINGUISTICS AND MORPHOLOGY OF PERSONAL NAMES | 149 |
| 4.2.1.1 | The structure and Meaning of Personal Names of Amakhosi | 150 |

| | | |
|---------|--|-----|
| 4.2.2 | DERIVATIONAL MORPHOLOGY OF MALE AND FEMALE | |
| | PERSONAL NAMES | 159 |
| 4.2.2.1 | Personal Names Derived from Nouns | 160 |
| 4.2.2.2 | Personal Names Derived from Verbs | 161 |
| 4.2.3.1 | Abbreviated forms of personal names as nicknames | 182 |
| 4.2.3.2 | Zulu abbreviation Nicknames with Meaning | 183 |
| 4.2.2.3 | Zulu abbreviation Nicknames without Meaning | 183 |
| 4.3 | THE PLACE NAMES | 184 |
| 4.3.1 | NAMES OF HOMESTEADS | 185 |
| 4.3.1.1 | AMakhosi Royal Homesteads | 185 |
| 4.3.1.2 | Princely Royal Homesteads | 187 |
| 4.4 | NAMES OF RIVERS | 190 |
| 4.5 | NAMES OF MOUNTAINS | 192 |
| 4.5.1 | MOUNTAINS | 192 |
| 4.5.2 | NAMES OF HILLS, HILLOCKS, AND STEEP INCLINES | 194 |
| 4.6 | NAMES OF TRIBAL REGIONS | 195 |
| 4.7 | NAMES OF EDUCATIONAL INSTITUTIONS | 197 |
| 4.8 | NAMES OF THE HEALTH CENTRES | 199 |
| 4.9 | NAMES DERIVED FROM SURNAMES AND ADDRESS NAMES | 199 |

CHAPTER 5

| | | |
|-------|---|-----|
| 5.0 | THE SOCIOLOGY AND HISTORY OF NAMES | 200 |
| 5.1 | INTRODUCTION | 200 |
| 5.2 | PERSONAL NAMES | 201 |
| 5.3 | BRIEF SURVEY OF TOPONYMS WITHIN THE SHANGASE CLAN | 207 |
| 5.4 | PLACE NAMES | 208 |
| 5.4.1 | AMAKHOSI ROYAL HOMESTEADS | 209 |
| 5.4.2 | PRINCELY ROYAL HOMESTEADS | 210 |

| | | |
|-------|--|-----|
| 5.4.3 | NAMES OF TRIBAL REGION | 211 |
| 5.4.4 | NAMES OF EDUCATIONAL INSTITUTIONS | 212 |
| 5.5 | PRAISE NAMES | 214 |
| 5.5.1 | PRAISE NAMES OF AMAKHOSI | 215 |
| 5.5.2 | PRAISE NAMES OF PRINCES | 217 |
| 5.6 | NAME AVOIDANCE (HLONIPHA) | 221 |
| 5.7 | NAME SHARING (THE LIVING AND THE DEAD) | 223 |
| 5.8 | FAMILY STRUCTURE OF SIBLINGS | 225 |
| 5.9 | BIRTH CIRCUMSTANCES | 227 |
| 5.9.1 | SINGLE BIRTHS | 229 |
| 5.9.2 | TWIN BIRTHS | 229 |
| 5.10 | THE REGIMENTS | 231 |
| 5.11 | NAME GIVER | 233 |
| 5.12 | ONOMASTIC SHIFT | 236 |
| 5.13 | MAP OF THE SHANGASE TRIBAL TERRITORY | 239 |

CHAPTER 6

| | | |
|-----|--------------|-----|
| 6.0 | CONCLUSION | 240 |
| | BIBLIOGRAPHY | 247 |
| | APPENDIX I | 1 |
| | APPENDIX II | 40 |
| | APPENDIX III | 50 |

CHAPTER 1

1.0 BRIEF OUTLINE OF TOPIC AND NAMING PRACTICES

1.1 INTRODUCTION

Name giving is a universal norm and in most countries the use of family names began some time between the 12th and 20th century. Amongst Africans, given names were used as personal names and place names. The Zulu nation follow suit by bestowing names to children and elders, place names and regiment names. Within the Zulu Nation and the Shangase clan, name giving is not that peculiar to the fact that when names are bestowed to princes, places and regiments, certain ceremonies are celebrated (Msimang 1982). Therefore, onomastics as a main theme in this thesis is the study of the origin and formation of proper names, Fowler (1992:829), defines onomastics as a branch of semantics which studies the etymology of institutionalized proper names, such as the names of people (anthroponymy) and places (toponymy). Crystal (1980:242) also defines onomastics as scientific study of names, which comprises anthroponymy and toponymy. Prabhakaran (1997: 1) states that onomastics is firstly, the study of personal names and secondly of place names. Linguistics as a sub-theme, is the scientific study of language and its structures, and sociolinguistics, as another sub-theme or, onomastics, is the study of language in relation to social factors, for instance, the people speaking that particular language in a particular geographic area (Fowler 1992:1155).

Koopman (1986), Ngubane (2000) and others who have studied Zulu personal names; confirm that personal naming is an anthroponymic study which looks at how names are given to people and how the giving of names changes from time to time. Personal names include proper names and nouns, clan names or family names or surnames (izibongo), address names (izithakazelo) and nicknames or bynames (isidlaliso). Some of the surnames or clan names, address names and nicknames are derived from personal

names by changing a personal name to a clan name, or address name and by abbreviating a personal name. There are also nicknames that are derived from full personal names, e.g. Mkheshane nicknamed as “Shangase”. The Zulu clan names or surnames differ from the English surnames in that the Zulu surnames or clan names do consider the morphophonological changes. Koopman (1991:333) emphasizes that Zulu surnames or clan names differ from the European surnames in that they have a potential for morphological changes, and Koopman further states that as far as English surnames are concerned, the only potential for morphological change is the suffering of a plural morpheme.

In case of address names, the address names are personal names of either previous chiefs or kings attached to that clan or various heroes or other outstanding figures attached to the history of that clan, Koopman (1991:158). Mzolo (1977:10) in Bryant (1965) states that an address name or praise name common to every member of the clan, which was usually the personal name of some ancient celebrity thereof, and is now applied properly, only in polite conversation, to any clansman, who by being called after him, felt participator in this glory. Mzolo (1977:112) further emphasizes that ‘isithakazelo’ (address name) is a tribal salutation, term of polite or friendly address peculiar to each clan, each clan being distinguished by its own clan name and address name. When referring to nicknames, Neethling (1996:36) points out that many nicknames have developed into surnames and ancestors have been described in terms of their physical appearance, gaits, personality traits, morals and clothes. The nicknames have often become hereditary, serving as surnames. In Chapter 2 of this thesis, it is going to be mentioned that Shangase as the author’s surname is initially a nickname, the first personal name of that Shangase being ‘Mkheshane’.

Personal praises, on the other hand, are praise poems that are regarded as oral literature. Lestrade (1946:262) in Mzolo (1977:23) divides oral literature into two broad categories, viz. prose and verse, and under verse he identifies a genre known as praise-poem, which he says is intermediate between the epic and ode, and which he describes as the highest

form of literary art. Praises, initially were known to be falling under oral literature for as late as 1935, when Vilakazi (1935), in modern poetry, produced his first poetry book titled "INKONDLO KAZULU". Cope (1968:25) defines 'izibongo', praises and praise-poems as the word 'izibongo', which means 'praises'. Cope (1968) further explains that it is a plural noun of which the singular means 'surname'. According to Cope the clan name is the personal name of the clan's founder and personal names are essentially praise names. In this thesis the corpus of personal praises of 'Amakhosi', princes and heroes will be found in appendix III.

Besides personal names and praise names, onomastics also deals with the study of toponymy, which deals with the naming of places, which convey a message through the communications evoked by them. The purpose of this contribution is to analyse the onomastic content of place names within the Shangase clan with special reference to the connotative meanings of such names. It is clear that each of these place names represent a hotspot in the history of the Shangase clan, where events took place that shaped the course of history or gave rise to controversy and repercussions. Picard (1991:42) refers to toponymy as of considerable value to the military ethnologist since place names often give an indication of the tribes or populations who inhabit certain areas or regions and their geographic contribution could, in many cases, be determined more accurately, and borders quite arbitrarily could make proper administration, difficult. The description, linguistics and meaning of place names will be discussed and analysed in detail in Chapter 5. It is also correct to say that the geographic location is determined by correct naming practices used when the naming of different places is done. This is also confirmed by Picard (1991:42).

1.2 DEFINITION OF TERMS

Onomastics as the science of names is a study of names that involves complicated naming systems and practices of traditional and contemporary societies. It is only the

formal academic definitions of terms that will describe mostly the field of onomastics as pertaining to names and naming practices. (See also Ngubane 2000:18).

The following definitions are of those selected onomasticians who have studied onomastics in a formal academic way.

(a) Onomastics

Crystal (1980:242):

Onomastics is a branch of SEMANTICS which studies the ETYMOLOGY of institutionalised ('proper') names, such-as-the-names-of- people ('anthroponymy) and places ('toponymy').

Raper (1987:78):

Onomastics has its object the study of proper names. A proper name, like any other linguistic sign, consists of a sound sequence, which may be represented graphemically, and a 'sense' or 'meaning'. It also has the function of referring to, or designing an extra-linguistic entity.

Koopman(2002:8):

The word 'onomastics' is derived from the Greek work 'onoma' which means name. Onomastics is the study of names and naming systems. In any language names are nouns, that is, linguistic units. As names are linguistic units, which normally operate within a social context, onomastics can be considered a branch of socio-linguistics.

Ngubane (2000:17) :

Onomastics is the study of names and involves a variety of complex naming techniques. Onomastics as a science, has no ending but is open-ended, accommodating new thoughts and innovations through naming in any of the languages of peoples of the earth.

From the point of view of definitions of onomastics above, it is evident that all definitions by different onomasticians coin around, the concept and theme of the study of names and naming practices, with both an anthroponymic and toponymic approach (Sorensen in Raper (1957:78)

(b) Names

According to the Concise Oxford Dictionary, Fowler (1990:787) the word 'name' generally means the word by which an individual person, animal, place, or thing is known or spoken of.

Nicolaisen (1975:109) in Ngubane (2000:20) contends that:

In spite of all the intellectual and scholarly man weaving (Sic), in spite of the attention which names have received from the best minds, it is probably true to say that we do not as yet have hat cold with justification be called a 'Theory of Names' or "Theories of Names. What we are confronted with is a plethora of Theories about Names.

Algeo (1976:145) In Ngubane (2000:20) believes that a theory of names should consist of the following:

- (i) A description of a name and characteristics of proper names that distinguishes them from other words in language;
- (ii) A descriptive framework for sorting out different kinds of names;
- (iii) The synchronic and diachronic facts of its subject.
Awareness of history is vitally important in naming.
- (iv) Information on the individual nature and individual use of names and an adequate onomastic theory to include the private and practical use of a name;
- (v) An explanation as to how onomastics differs from linguistics, geography, and history.

(vi) An explanation of the relationship between name giving and name use and other aspects of human life.

Cassidy (1984:402) in Ngubane (2000:20) also states that:

A name is not the same thing as a word. Words designate classes, names designate individuals, persons or things.

According to Dale (1993:733), categories of names are very broad: names of persons, personal names, and names of places or place names. The most precise terminology is anthroponymy for a set of personal names and their study is called anthroponomastics. A set of place names is called toponymy, and their study is called toponomastics

Koopman (2002:9) maintains that:

Traditionally, the terms 'proper nouns' or proper names are used. Although there is general agreement that all names are nouns, it is difficult if not impossible to find consensus on where the difference lies between those nouns which are names, and those which are not.

Koopman (2002) referring to the above statement, states that, however, this is not a very useful guideline because the orthographic convention of the capital letter differs from country to country. For an example, in German, all nouns begin with a capital letter, so proper nouns are visually indistinguishable from common nouns. In French, many words, which we would capitalise in English, are spelt without a capital letter. The days of the week and the names of months are capitalised in English, but in languages such as Finnish and French they are not, Koopman (2002:10).

(c) Anthroponyms

Anthroponymy is a term derived from the Greek words ‘anthropos’ which means ‘human being’ plus onymia or onoma which means ‘name.’ These are different types of names given to human beings which are personal names, nicknames and surnames or clan names (see also Fowler 1990:45).

Other scholars of onomastics define the term anthroponymy as follows: Koopman (2002:10):

This term is derived from the Greek word ‘anthropos’ (‘man,’ cf anthropology). There are a number of different types of names given to human beings, the most common being the personal name, the nickname, and the surname.

Koopman (2002:268) further indicates:

No matter what part of speech the anthroponyms are derived from, all human names (anthroponyms) belong, without exceptions, to class 1a, and therefore all have the prefix “u-.”

(d) Personal names:

These are names given to human beings for the purposes of identification, or the word by which an individual person is known or spoken of, or addressed.

Other onomasticians have defined personal names as follows:

Koopman (2002:10):

These are also known as Christian names, first names, and given names. A personal name is a name that is given to a person either by a parent or sometimes by a grandmother or close relative.

(e) Nicknames:

These are familiarly, humorously, or ridiculously used names given to people instead of using the real complete name of that particular person or different full name other than his first name.

Other definitions by other scholars are as follows:

Koopman (2002:15):

The term 'nickname' is derived from the earlier form 'a eke name' where 'eke' is the archaic form of 'also,' moreover.' In terms of its etymology, then a nickname is an 'also name' or 'extra name,' a name additional to a person's formal given names. Nicknames tend to be unofficial and are seldom recorded on an individual's official documents, such as birth certificates, school certificates, driver's license, and so on.

Turner (1997:54):

These nicknames are often used to label an individual or express one's dislikes towards another person's attitude or behaviour, or they may simply be used to provide a form of ridicule and repressed antagonism.

The Encyclopedia Britanica (1978:330) defines the nickname as:

An informal name given to an individual in place of, or addition to his given name.

De Klerk and Bosch (1996):

Nicknames are names invented by companies and classmates or members of tight knit subcultures. Some were devised by friends of acquaintances at school.

Sometime, in certain occasions, names are given to form nicknames with or without meaning. From the above definitions, it is concluded that nicknames are indeed, names

or additional names or just a given name that might be used to humorously or ridiculously name a person. (See also Fowler 1990:800 and Turner 1997:54).

(f) Regiments:

These are groups of males categorised according to age-sets to form a unit called regiment with a permanent regiment name by which every member of the regiment is addressed.

According to the Concise Oxford Dictionary, Fowler (1992:1010) defines regiment as a permanent unit of an army commanded by a colonel and divided into several companies or troops or batteries or often into battalions.

Bryant (1929:41) giving some idea of the background to the establishment of regiments, states that the Zulu regimental system is often erroneously supposed to have been an invention of Shaka, by others, of Dingiswayo. In reality, military regiments were the universal custom before either of them was king. The Nguni habit of banding together youth of a like age started with the old circumcision parties or guilds (Z. amaButho, sing iButho from butha, collect together). When, towards the end of the eighteenth century, circumcision fell into disuse, the practice of classifying the youth according to age still continued, but now, not for circumcision, but for general state purposes.

Nowadays, the aMakhosi of the Kingdom of KwaZulu still register regiments and name them at certain ritual ceremonies of their tribes. The above definitions of the regiments and the naming thereof go hand in hand with the naming practices in general and with naming of regiments within the Shangase clan e.g. regiments like: *Ameva*, *Khandampevu*, *Nyonebomvu*, *Nyonemhlophe*, *iNkasa*, *Vukani*, *Amanqe*, *Izinyoni*. To emphasize the above statement, Bryant (1929) goes on to point out that as these bands of age-groups grew in size, and started to become used for military purposes, it became appropriate to refer to them as 'regiments.' Koopman (2002:87) further indicates the importance and nature of regiments when he states that regiments show a number of similarities with other types of Zulu names, such as clan names and clan 'izithakazelo'

on the one hand, and names of the homesteads on the other, while at the same time keeping an onomastic profile all of their own.

(g) Clan names vs Surname

Clan name: A clan name is the name of a family clan named after a certain founder or ancestor of that clan, this remaining their permanent identity such that people calling themselves by that clan name are relatives and may not intermarry.

Neethling (1996:33) refers to clan name as ancestor surname when he states:

These are based on the first name of an ancestor (male or female). The male names are dominant which is not surprising given the fact that traditional Xhosa Society is patriarchal.

Mzolo (1977:5) defines the clan name as:

The clan name itself is taken to be the name of the clan's founder, or perhaps of some particular famous member of it.

Mthembu (2003:17) states:

The clan praise is an oral tradition transmitted orally from one generation to the next and which has been practiced by oral societies in their communities as a mode of expression for various purposes. Clan names may be abbreviated when they are used as form of address e.g. Mkhize > Khabazela > Khabzo or Khizo.

(h) Surname:

According to the Concise Oxford Dictionary Fowler (1992:1228) defines a surname as a hereditary name common to all members of a family, as distinct from a Christian or first name. Archaic, an additional descriptive or allusive name attached to a person, sometimes becoming hereditary.

Surnames as in English have in themselves no potential of kinship, that is, English people sharing the same surname are not at all related unless they are consanguineous kins. Koopman (1990:333) states that Zulu surnames, or clan names as he prefers to call

them, differ from European surnames in that they have a potential for morphological change. As far as English surnames are concerned, the only potential for morphological change is the suffixing of plural morpheme, as in:

“He is one of the Lincolnshire Smiths.”

Or

“Keeping up with the Jones”

VS

Mthembu: umThembu (abaThembu)

AbaThembu (Thembus) abakwaMthembu (those of the house of Mthembu), eBathenjini (of the Mthembu area) isiThembu (Mthembu language and customs), etc.

Ndlovu (1992:9), defines:

Zulu ‘isibongo’ is what we normally refer to as surname. However, the word surname does not fit the Zulu ‘isibongo’ perfectly. A more suitable term for ‘isibongo’ is clan name, though it is used as a surname.

Neethling (1996:32) gives origin and meaning:

The French term ‘surnom’ (nickname) was adopted to surname to describe the new hereditary family name. The ‘sur’ in ‘surname’ originally comes from the Latin ‘super’ which means ‘in addition / above.’ Essentially, then, a surname is an additional name.

Koopman (2002:71) gives origin and meaning:

The prefix ‘sur-’ in surname is derived via Old French, from the Latin ‘super,’ meaning ‘above,’ ‘beyond,’ as in surplus and surcharge. Surname, then, implies an ‘extra name,’ a name over and above the personal name. The modern word ‘scernom’ means ‘nickname,’ again implying an ‘extra name.’

Koopman (2002:71) prefers the use of the term ‘clan name’ to ‘surname’ to describe the Zulu ‘isibongo’ - although it is commonly known as, used as, and assumed to be the same as Euro-Western surname.

It is also important to note that Koopman (2002:77) states that British Royalty names are not associated with 'surnames' but rather with the dynasty: Queen Elizabeth II of the House of Windsor, Queen Victoria of the House of Saxe-Coburg Gotha, Henry VIII of the House of Tudor, but Prof. Jacobs of the University of KwaZulu Natal (an informant) told the researcher that Queen Elizabeth and her family have a surname 'Mount Batten Windsor' which 'Windsor' is the House and 'Mount Batten' is the surname. The Zulus too had adopted surnames and they do also have the Royal Houses as the First House (iNdlunkulu), the Second House (IKhohlo) and the third House (IQadi).

(i) Address name - Izithakazelo:

The clan names and address names are often names of the important, admired, prominent and highly revered ancestors of the clan who are mainly male lineage only. Address names are important in the sense that when ancestors are propitiated in ritual ceremonies, they are used. They are usually used for the purposes of showing respect, greetings, appeasing the ancestors, marriage negotiations, wedding ceremonies, admiration and appreciation. (See also Nyembe 1994:46).

Definitions by other scholars are:

Bryant (1965:151) in Nyembe (1994:45) defines:

In addition to the clan, 'isibongo,' there is the 'isithakazelo,' an address name, which was usually the personal name of some ancient celebrity thereof and is now applied properly only in polite conversation to any clansman who felt participating in his glory.

Mzolo (1977:10) defines:

Address names are those names of well revered and admired ancestors of the clan. With some clans the 'izithakazelo' are the names of famous chiefs of those clans, such as Macingwane, chief of Mchunu clan, Bhungane and Mthimkhulu of the Hadebe, Gubhela, Khabazela of the Mkhize, etc.

Koopman (2002:81) explains:

- In their most basic form clan praises consist of a list of names linked with the genealogy of that clan: usually the name of the founding father, together with the names of the heroes and chiefs the clan history.

It is common sense in all definitions of address names by different scholars mentioned here that they are an addition to the clan name and are names of clan founders, ancestors, ancient celebrities, chiefs and heroes from the history of the clan.

(j) Toponyms

The word toponymy is derived from two words, 'topos' (place) and 'onoma' (name). Toponyms have a lot to do with the study of place names of the regions, whether natural or artificial e.g. names of rivers, mountains, homesteads, tribal or geographical regions, etc (see also Fowler 1990:1287).

Definitions by other scholars:

Koopman (2002:109):

Place names include the names of cities, towns, and villages (that is man-made inhabitant areas) as well as the names of geographical features such as mountains (oronyms), and rivers and other water features (hydronyms).

Kadman (1992:02) in Nyembe (1994:12) states that:

The term toponymy is derived from the Greek words: topos, place, onyma (also onoma), name. Toponymy, thus, is the discipline dealing with all aspects of place names whether theoretical and scientific or practical and applied.

Style (1971) in Koopman (2000:109) says:

[Zulu place names] are picturesque and melodious. They are apt, descriptive, meaningful and rich in folk-lore, legend,

history and imagery. The National Place Names Committee is concerned solely with official place names and primarily with the correct form and spelling of these names. The above statement indicates how important place names are, more especially, if one looks at the major functions of place names which is to identify, and thus to provide locational guidance. (see Nyembe 1994 and Koopman 2002).

(k) Homestead names

A homestead is a house and its outbuildings where a household as occupants live as family. There are so many families in these homesteads, it is therefore important that these homesteads should have names to identify them from one another. Therefore, every homestead in Zulu society has a name which reflects experiences and aspirations of specific families. The question is whether the homestead naming is affected by modern socio-cultural influences, in homestead names such as royal homestead, princely royal homesteads, ordinary homesteads (see Fowler 1990:564 and Ntuli 1992:14).

(l) Name-giver

Name-giving in Zulu is accelerated by a number of social, religious, and other cultural activities during the time the child is born. Name-giver is an adult person who gives a name to a child, and this family person could be a parent - father or mother, grandparents, uncles, aunts, brothers or sisters, and outside the family it could be the Priest and elders at church, peer-group or friends at school, nurses at birth in hospitals, teachers at school, and employers and employees at work. The choice of English name-giving in our Zulu society was not the name-bearer's, but was as a result of borrowings and strong influences of English and Afrikaans during the colonial era.

Mathangwane and Gardner (1998:79) in Ngubane (2000:121) noted in their research, also, the effects of western influence on the Tswana people's customs and practices:

The Western culture is also considered to play some part in the choice of English names. Name-givers at times give

English names which come from the Western countries which they may have heard of through the media or on their visits to these countries.

(m) Name bearer

The name-bearer is both an unfortunate and fortunate person who, but, has no choice and no say when the name is given to him or her no matter what circumstances. Therefore, the name-bearer is the one to whom the name (whatever name) is given. It is also important to note that name-giving by the name-giver depends on whether the name-bearer's birth is a single birth or a twin birth.

(n) Culture

All the customs, beliefs, language, systems, techniques, implements, civilization, achievements, cultivation of soil and plants, etc. which are shared and believed in by a group of people is the culture of the people.

According to Anthropology Notes (1984:10) a culture is the sum total of material and non-material institutions which have been acquired by a people during a dynamic process of adaptation to a certain environment, in accordance with human nature.

Fowler (1992:282) defines culture as:

The arts and other manifestations of human intellectual achievement regarded collectively, the custom, civilization and achievements of a particular time or people and the cultivation of the soil and plants.

(o) Society

Society as it is generally understood is a social mode of life, the customs and organization of an ordered community. It is members of the community. It is members of the community whose movements and entertainments are more or less conspicuous, the socially distinguished, fashionable, connected people.

Fowler:(1992:1154) describes society as:

. . . the sum of human conditions and activity regarded as a whole functioning interdependently, a social community, the customs and organization of an ordered community.

Ecologically speaking, society is a plant community, the social advantage on prominent members of the community. According to anthropology notes (1984:20) a society is a group of persons coming together or organizing themselves for a specific purpose or sharing the same circumstances. It can also be understood that a people is a kind of society, but a society is not necessarily a people, anthropology notes (1984:20).

(p) History

Generally speaking, history is a continuous or a chronological record of important or public past events especially human affairs or to the accumulation of developments connected with a particular nation. (See also Fowler: 1992:559).

Shamase (2002:vi) states:

History is the name given to the efforts of people who re-create or reconstruct the past. This includes the work of writers or poets or people who have recorded events in diaries or letters. It is the study of the experiences, thoughts, words and acts of people in the past.

Hall, (2004) explains history in three categories:

The ancient Greeks regarded history as a cycle of event that repeated itself endlessly. During the Middle Ages history was

defined as a series of events, directed by God, with a beginning and an end. During the late 1700s and 1800s, philosophers saw history as a process of inevitable progress which would lead to an ordered society based on a scientific understanding of human events.

Modern historians have turned away from theories and concentrated instead on the nature of history as a field of human knowledge.

Nuttall (1998:1) states:

History is about people, events, past of what actually happened at a specific time and place. We come to know about the past through a variety of points of view about the past which can often be linked to specific interest, groups and specific conflicts in the present.

Therefore, history is a discipline that deals mainly with people, relationships and events within the framework of changing space and time.

1.3 LITERATURE REVIEW

Numerous authors have commented a lot about onomastics, we shall therefore in this section focus on the contributions made by Koopman (1979a, 1979b, 1983,1987a, 1987b, 1989, 1991,2000), Bryant (1929,1939,1949, 1965), Krige (1950), Mzolo (1977) and Ngubane (1991, 1998, 2000). Seemingly, the most substantial contribution has been made by Koopman in his extensive study of linguistic onomastics in Zulu. The same is seen in Ngubane (1991, 1998, 2000) theses, which confirms thorough research in the same field of study. Bryant (1929, 1949) on one hand concentrated on the history of different Nguni tribes with special reference to the Shangase clan and other related clans, where, though a lot has been corrected through personal experiences of the informants, Bryant has covered a broader ground in pioneering work in history and genealogy of the Shangase clan, Krige (1950) on the other hand, investigated more about rites de passage, in investigation mostly done in Chapter 2 of this thesis, while Mzolo (1977)

concentrated on personal praises which are closely related to those of “aMakhosi,” princes and heroes of the Shangase clan.

Koopman (1987a: 136) states that he has been working on Zulu names since 1974. He became interested in them while employed in the then Municipality Bantu Administration’s Labour Office in Durban and his Honours dissertation in 1975 was on the linguistic aspect of Zulu names and other modes of address e.g. Mr. Mkhize’s personal name is “Simanga” (strange occurrence) but his children call him “uBaba” (father) and his wife call him “uBaba kaJabulani” (Jabulani’s father). Mkhize’s friends call him “Mango” and by other people he is called “Mkhize” o Khabazela or Mavovo. May be at work his employers call him “Samuel.” Koopman (1979a: 67) says that when he was working first in the influx control and then in KwaMashu Township, he collected a large number of Zulu names of different kinds. Koopman made a subsequent analysis of the body of names which showed that there are several linguistic features, peculiar to Zulu names, distinguishing between names and common nouns, and male and female names e.g. home name - Sifiso (wish), English name - Jolin, address name - Shuku, nickname - Senzi.

Koopman (1979a:72) further argues that Doke’s diachronic approach that the treatment of noun with morphemes -no-, -so-, -ma-, are compound nouns is confusing. Koopman says that these words like uNolwandle, uMantombi, UMaMkhize and uSomandla are, in their internal structure, totally unlike the compound nouns and names, and, therefore, declares the formatives -so-, -no-, -ma- class /a formatives while Xala (1996:92) calls them “Extra Morphemes.” Koopman went on to say that the morphemes -so- and -ma- likewise, are used only as sex markers in the formation of names.

Koopman (1979b:154) refers to uninflected male and female names derived from nouns.

MALE NAMES

uMuntu < umuntu CL1 “person”

| | | | | |
|---------|---|---------|-----|-------------|
| uMusa | < | umusa | CL3 | “mercy” |
| uJubane | < | ijubane | CL5 | “speed” etc |

FEMALE NAMES

| | | | | |
|----------|---|----------|-----|------------|
| uNtombi | < | intombi | CL9 | “girl” |
| uGugu | < | igugu | CL5 | “treasure” |
| uMntwana | < | umntwana | CL1 | “child” |

He further indicates that male names are unrestricted while female names are strictly derived from nouns that are feminine in meaning.

Koopman (1989:32) explained a wide variety of underlying reasons for personal names to be given in various parts of Africa. These include:

- a) A family name handed down - commemorating a deceased relative.
- b) A reference to physical features of the child at birth.
- c) The circumstances of the birth : what happened when birth was given.
- d) Names referring to state of mind.
- e) Quarrelling and friction within the family.
- f) If a child is born on a certain market day.
- g) Name which refers to birth order and sex.
- h) Names referring to structure of the family sex of child or twins.

The role of God in the birth of a child, whether as activity by the family’s ancestral spirits or see the hand of God in the birth of a child, e.g. “Sandlasenkosi” (the hand of God).

That the personal names are derived from other parts of speech, Koopman (1991:334) deals with the clan names, nouns by noun class. Koopman indicates that when all words deriving the personal names are formed, they all belong to class /a or u- / o- class, the class into which all personal names in Zulu are found, and this class can be considered the primary or basic form of Zulu clan names. The class /a prefix as with personal

names, is used as a secondary prefix (See Koopman 1979:69). Koopman further explains how the prefixes work hand in hand to produce simple, and composite noun prefixes. (See also Xala 1996:115 &126).

Furthermore, Koopman, (2002), managed to define, explain and give the historical derivation of the term “onomastics,” Koopman (2002:8-9). Koopman further deals with anthroponymy (personal names) where he looks at the Zulu names and other forms of address, patronyms which deal with names derived from the name of a father or ancestor, and teknonyms which looks at the married man or woman addressed as father of so and so or mother of so and so, Koopman (2002:27-28).

Referring to Rev. Dr. A.T. Bryant (1929,1939,1949), he was born in London on 26th February 1865. Bryant was educated at the Birbeck Literary and Scientific Institute, a college which later came to be affiliated with the University of London. In 1883, Dr. Bryant migrated to Natal where he associated himself with the then recently established Mission Station at Marianhill. In 1887, he visited Europe and was ordained as priest at the church of St. John of Lateran (the Cathedral church of Rome) (See Bryant 1949:ix).

On his return to South Africa, he returned to Zululand in 1886. He was given permission by the British Resident to establish a Mission Station on the Ongoye Range between the Mlalazi and Mhlathuze Rivers. He lived among the Zulus and acquired much information which is contained in his books. In 1920, he was appointed Lecturer in Bantu Studies in the Wits University. He wrote “Olden Times in Zululand and Natal,” which was published in 1929. In 1935, he completed another book titled “The Zulu People,” which was published in 1949.

“The 1929 Olden Times in Zululand and Natal,” is a historical survey of the tribes of Natal and Zululand. “The 1949 “The Zulu People” bases its chapters on the discussion of Zulu civilization which is the life of the Zulu people before the whiteman came i.e. until the year 1900, (Bryant 1929:xii).

According to Bryant (1949:1), the Zulu set out from Nyanzaland 500 years ago, while again according to Bryant (1929:479) the Shangases and their related tribes are said to have come from Tongaland under the leadership of “Vumizitha,” who later had his two sons Mkheshane and Ngcobo both taking after him his chieftainship on separate tribal areas. Bryant’s 1929 volume offered to the public a complete work on the early History of the Eastern-Nguni Bantu. It deals solely with their Tribal History, i.e. with the political state and activities of each such clan, in particular, at the earliest period (c1750-1828) just prior to the Zulu King Shaka, (See Bryant 1929: vii). For the History of the Shangase and other related tribes, their History is contained in Bryant (1929:479-498).

The genealogy tree of Vumizitha’s clans i.e. Ngcobo and Mkheshane (Shangase) clans, Dingila (Nyuswa and Qadi clans), Ngongoma clan and Wosiyana (Nzama) clans are displayed in his book on the page facing page 482. Bryant (1929:482) on the genealogy tree page, states that generally speaking, nothing is certain beyond the sixth or seventh generation back. In the genealogy tree prepared for specifically for this thesis, all of the Shangase clans has been twisted by Bryant (1929) but it has now been put right through thorough research. (See Table 1 in chapter 4 of this thesis).

Krige is the author and a well-known South African Anthropologist who has presented an investigation on Zulu culture and societal customs of the most romantic and best-known South African tribe, largely as it was before the impact of Western civilization. He has collected information about Zulu Culture from scattered material contained in travellers’ accounts, missionary reports, periodicals of all sorts, and by further independent enquiry.

In Chapter 2, Krige (1950:4-22) deals with the Zulu history, that is, the occupation of Natal by the Bantu. The rise of the Mthethwa and Ndwandwe powers - Shaka and his reorganization of the Zulu Kingdom. Krige (1950:23) deals with the Kinship system and social organization of the Zulus which includes behavior patterns within the family,

extension of the behaviour patterns towards the father to include his relations, relatives - in-law of the wife and the husband, etc. Krige (1950:39) further outlines, under the Zulu Village - food and narcotics, the status of wives as “iNdlunkulu” (first house), iKhohlo (second house), and iQadi (third house), the arrangement of a village, village life, and division of meat - beer.

Krige (1950:61) deals with birth and childhood, that is, observances during pregnancy, the birth, strengthening of the child, period of seclusion, etc. Krige (1950:68) emphasizes that on birth of a child, both mother and child are isolated for a certain period, usually until the navel string (inkaba) falls off. Bryant (1949:613) agrees with Krige when he says that the placenta (umzanyana) with the navel - cord (inkaba) is buried one foot deep, there within the hut, alongside the hut well near where the child was born, she remains isolated (ukugoya) for five days if it is a girl and for eight days if it is a boy. When the mother is still in isolation both Krige (1950:68) and Bryant (1949:613) agree that the mother abstains from eating clotted - milk (Amasi) and wears “Umkhanzi” for a certain period and that she later wears “isifociya” or grass-plaited waist belt. The above makes us understand that the two authors agree on certain issues regarding births.

The transition from childhood to adulthood is marked by certain rites de passage which are celebrated through ceremonies. Krige (1950:81) refers us to Ear-piercing ceremony (ukuqhambusa), which is celebrated by both boys and girls. This is followed by the Puberty ceremony (umkhosi wokuthomba), which is celebrated by both boys and girls Krige (1950:87-106), and Bryant (1949:649-650) and Bryant (1929:480) have clearly explained the puberty ceremony. The enrolment to tribal regiment for boys of the same age-set group up to form a regiment which is given a name by iNkosi in a tribal ceremony, for instance, the First Fruit Ceremony where a bull is strangled by the newly enrolled regiment. Krige (1950:106-117) generally discusses this topic while in this thesis it is handled with special reference to the Shangase clan.

Krige (1950:120-150) successfully discusses the principles underlying the Zulu Marriage. Ceremony which start from informal betrothal (ukuqoma) marriage negotiation, formal betrothal (ukugana), the “lobolo” (bridal price), marriage preparations to marriage ceremony. After marriage, he discusses death and burial ceremonies which are followed by purification ceremony. After marriage he discusses death and burial ceremonies, which are followed by purification ceremony (ihlambo), which is celebrated twice in case of iNkosi, and the return dead home ceremony (ukubuyisa), Krige (1950:159-175).

Krige (1950:280-296) also refers to uNkulunkulu (uMvelinqangi) as the Creator or First Cause who broke off from the “bed of reed” and then all men broke off too. Krige is also referring to “uHlanga” (the bed of reed) and “amaThongo” (spiritual ancestors) and their worship and propitiation. When Krige (1950:282) is referring to “Heaven”, she does that in collaboration with iNkosazana” - “uNomkhubulwana” - The Rain Princess - The princess of Heavens or the Princess of the Corn, the one who taught the Ngunis how to brew Zulu beer, etc.

Krige (1950) is one of the most important authors whose prowess is highly congratulated for she has brought back lost and forgotten knowledge of the historical past, fresh in our minds, so that for those who have read his work can survive better and do things positively when observing the rites de passage.

Mzolo (1977:1-22) clearly explains the difference between the family which is the basic unit of Zulu society consisting of a man as husband, and a woman as his wife, and the clan as the expansion of the family which goes on generation after generation claiming descent to the same ancestor. The clan name is usually taken to be the name of the clans founder, which in this thesis, Shangase is the clan name and founder of the Shangase tribe. Furthermore, he says the tribe is the multiplication of family clans and “iNkosi” as the head who administer the affairs of the people. The nation is the combination of different tribes to form e.g. a “Zulu Nation”.

Mzolo (1977:23-70) successfully discusses the types of praises such as the Royal family personal praises and personal praises of ordinary people. He further discusses the linguistic features of personal praises such as tense, vowels, vocatives etc. He linguistically analyses the personal praises. (In chapter 3, Mzolo (1977:71-122) specifically deals with clan praises and praising.

His chapter 4, “the concept of clan praises”, is analysed meaningfully and gives a real flow of his work. In chapter 3 again, he correctly shows a connection between praises and rites de passage because when celebrating the different ceremonies such as the formal betrothal, address names are mentioned, at marriages personal praises and personal names of ancestors are mentioned, and in fact, at the start of each ceremony personal names and personal praises of ancestors and address names are important. Mzolo (1977) is therefore congratulated for his contribution in the study of Nguni Clan Praises.

Ngubane’s (1998) dissertation attempts to identify the three dialects found in the Ingwavuma district of Northern Zululand, namely, Tembe, Ngwavuma and Gonde. His chapter 1 serves as a general introduction of the study and looks at some linguistic concepts necessary for placing the research in its proper theoretical perspective. Ngubane (1998:6 and 7) indicates a difference between Standard Zulu (SZ) and Gondo (Go) and he further indicates how phonetical, morphological and lexical differences are between SZ. and Go. In the examples given by him on page 7, he eventually shows that Gonde has many differences than both Zulu and Swati, although Gonde seems closer to Swati than to Zulu.

Ngubane (1998) looks at historical background of the Ngunis and the people of the Ingwavuma district. Clans falling into the limitations of this research are the Mathenjwa’s, Nyawo’s, Mngomezulu’s and Tembe’s. Ngubane (1998:26) gives us a brief history of the Nguni people and the explanation of Pure-Ngunis, Sutu-Ngunis and

Tekela-Ngunis as Lala. (See also Bryant 1929:313). The historical and genealogical background of different Ingwavuma tribes is found from page 31-43 and is clearly discussed.

Chapter 3 deals with the phonetic systems of the three northern dialects in order to highlight differences and similarities. Ngubane (1998:45-69) finds a clear description of phonetic sounds found in IPA vowel charts and how these are described. The Ingwavuma dialect is also discussed from page 59 to page 67. In chapter 4 a phonological comparison which is based on Ownby's Core Vocabulary List (1986) and on a 200 social usage words list collected from during research is presented in chapter 5 which looks at the phonological processes of the three dialects. He very well discusses the following phonetical processes.

- a) **Assimilation** -A process whereby different neighbouring sounds become alike.
- b) **Assonance** -the pronunciation of similar vowels in a word following one another which occurs in ideophones.
- c) **Consonantalization** - this is also a process of formation. Khumalo (1987) in Msimang (1989:203) refers to this process as Vowel/Glide Realisation. Chapter 6 presents a few morphological characteristics of the three dialects such as the Noun Class System, the Absolute Pronoun, Formation of Demonstrative and Nominal Inflections. These topics apply in all the three dialects.

Ngubane (2000) deals with onomastics which is a science of naming with special reference to personal naming practices. In this thesis Ngubane (2000) shows that as in previous times of major social and historical change, naming practices among the Zulus have undergone significant changes since the advent in 1994 of a democratic government in South Africa. Ngubane (2000:2) indicates that the primary aim of naming is to prevent one person being confused with another. Personal names are, therefore, primarily used to identify people and it is common practice to name people in their own language so that it is easy for the people.

In chapter 2 Ngubane very well deals with the naming practice amongst Western and African peoples. Defining onomastics as the science of naming has made readers of this thesis very clearer as to what is exactly meant by the term “ONOMASTICS”. The connection between the name bearer, name giver and society and culture are simply put to make the concept of onomastics clearer. Ngubane (2000:31-76) when dealing with the personal naming practices, discusses the following sub-themes:

- a) **Naming people** - Western personal naming practices - page 31.
- b) **African naming practice** - Traditional personal naming practices on the African Continent, Common Nguni - Specific naming practices, and
- c) **Zulu - specific naming practices** - This whole concept makes it clear as to what naming practices are about.

Ngubane (2000:90) constitutes an analytical discussion of the data gathered in both rural and urban areas in KwaZulu-Natal during 1998 and 1999. When dealing with this section of his thesis, Ngubane did not fail himself by not referring to the work of earlier researchers such as Suzman (1994), Koopman 1986 in particular; Dickens (1985) and Xaba (1993). The examples that Ngubane gives in chapter 4 from page 94 to page 141 vividly corresponds with what is exactly discussed and the art of putting it is superlative. In chapter 5, Ngubane finally deals with the findings on current trends in Zulu naming practices, such as birth practices in rural areas, birth records in Durban hospitals, the way of shifts in naming practices among the poor urban and rural communities.

1.4 OBJECTIVES OF THE STUDY

This thesis will, therefore, focus on the following naming practices. It will first and foremost look at the history of the Shangase clan from the time of Vumizitha (d.c. 1688) to the present time in chapter 2. In chapter 3 it will focus on methodology where the qualitative and quantitative research methods will be used for the purposes of qualitative

data collection. The genealogy tree will be discussed in Chapter 4 from Mnguni I down to Simangenduku. For history and genealogy, we have a traceable origin of the Shangase people, Bryant (1929:479-496).

Chapter 4 will deal with the data analysis which includes the personal names - an anthroponymic study which looks at how personal names are given (Koopman 1979a & b, and Moller, 1995), place names - a toponymic study which looks at the naming of places (Koopman 1983 and Jenkins, 1994), and syntactico - semantic analysis, which deals with the structure, sentence and meaning of praise names, Mzolo (1977), Cope (1968) and Koopman (1987b). Notably, in this thesis, is the linguistic onomastico - semantic outlay of the above-mentioned onomastic elements.

The thesis will provide the legitimacy of the researcher through family tree of the Shangase tribe. It will further indicate that the Shangase tribe is located in the province of KwaZulu-Natal, at Ndwedwe District, at the territory called Thafamasi (KwaShangase).

The researcher is mostly interested in this study because, as a member of the Shangase community, he has a thorough knowledge of the Shangase clan is located. A bigger group of the Shangase clan is concentrated at Thafamasi, Mkhizwana and Wosi, while the smaller groups are found at Mnambithi, Mthunzini, Lovu, Mzimkhulu, Harding, Mzumbe and Mthwalume. The Thafamasi and Mkhizwana areas have both "Ubukhosi" (Chiefdom) of the same Majestic and Original Stalk. The researcher belongs directly to the Third House of the First House where inkosi is born, and he would like to contribute to the Shangase tribe by recovering some of the forgotten and unrecorded history, genealogy and names of the ancestors (some of whom are founders) of the Shangase clan. This is in collaboration with the history of the Zulu people. The researcher himself is born of a third wife, iQadi of iNdlunkulu House. He is therefore, the rightful heir to the chieftainship of the Shangase Royal Family and its tribe, and can be able to differentiate between proto and contemporary naming practices within the Shangase

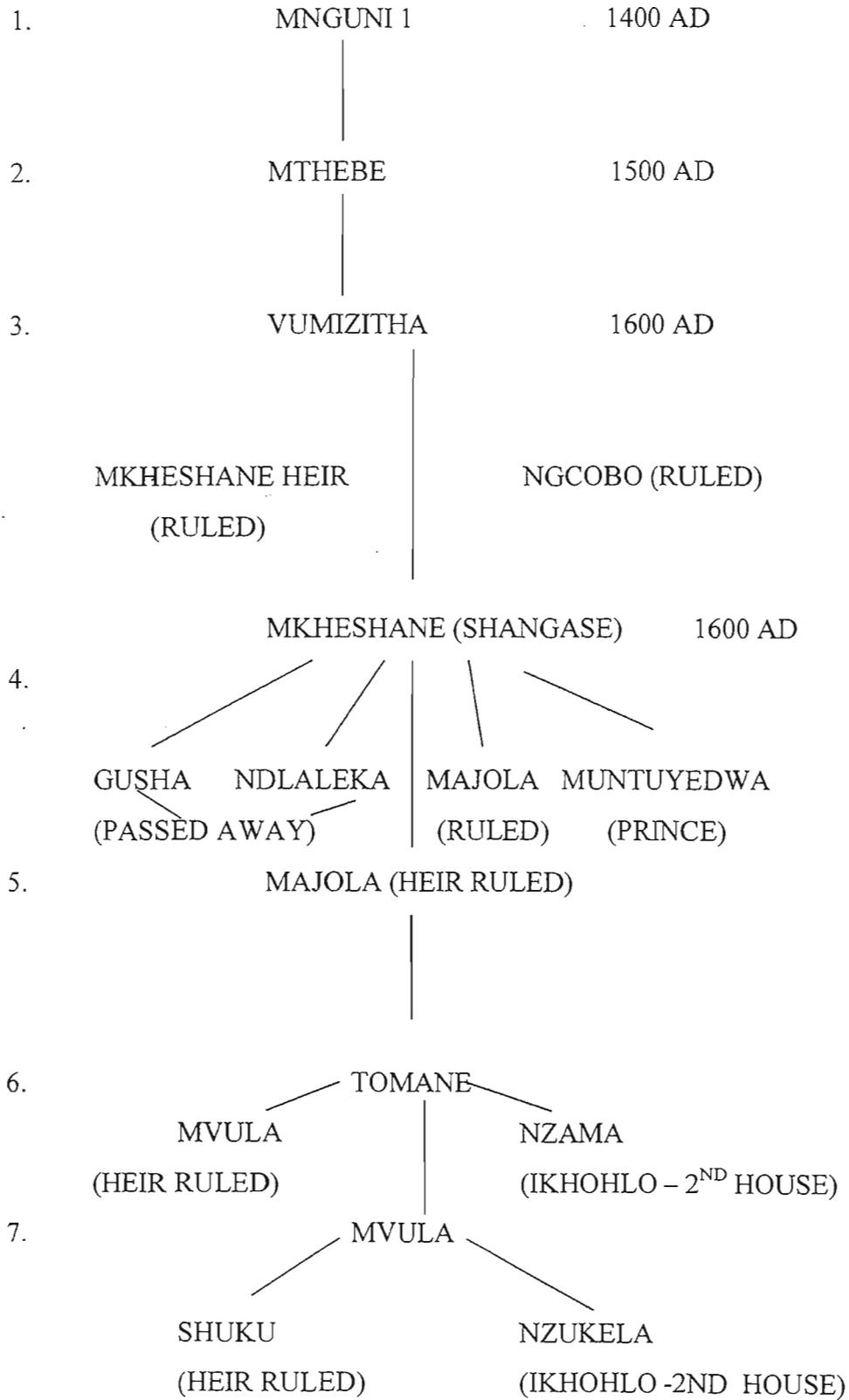
people to identify themselves and realize the importance of knowing about the man called “SHANGASE” and how each one of them is directly related to him and to the “KINGDOM OF THE ORIGINAL STALK”.

The Shangase and the Ngcobo clans belong to the Tonga-Nguni branch of the Nguni family and to the Tekela - speaking group, while the Zulu clan belongs to the Ntungwa-Nguni brand of the Nguni family and to the Zunda - speaking group, Bryant (1929) 233-234). The language that Lalas spoke was slightly different from that spoken by the Zulu clans. But, by Shaka’s time, the Tekela Language (Shangase and others, lost its characteristics and resumed the use of the Zulu - Language (Zulu and others) habits and speech. Vumizitha, son of Mthebe, of Mnguni I had a wife (KaMlimi) and two sons Mkheshane and Ngcobo, but his sons have since filled the land. Mkheshane with his wife Nokuthela (MaMthethwa), built the Shangase clan until it became a big tribe which remained a sub-category of the large Zulu Nation.

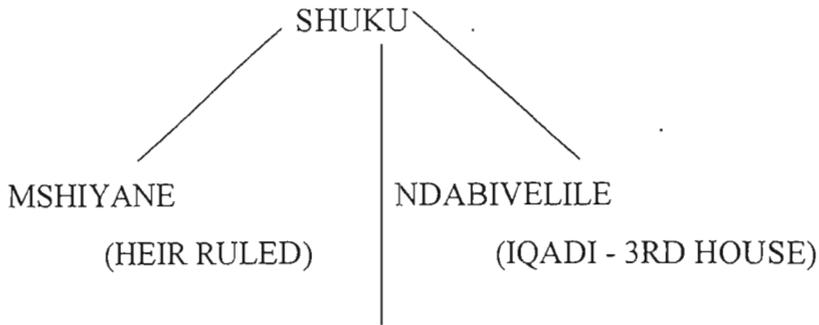
The Shangase tribe later settled at the Tukela Valley where they were nearly swept by Shaka in 1821-1823 but had already gone and established themselves above the Nyuswa clan with the Wosiyana clan on the Ntolowane stream. Mshiyane, son of Shuku, of Mvula, of Tomane, of Majola of Mkheshane, the rightful head was in isolation on the North bank of the lower Mngeni. From Native Chief, he raised himself to the rank of “BRITISH SERVANT” in 1824 when he was with the British Pioneers in Durban. The stray Shangase tribe regathered and Mshiyane was promoted to “DISTRICT CHIEF” in recognition of his valuable services under the British Government. The whole history of the Shangase clan will be given in detail in chapter 2 of this thesis. (See Bryant, 1929:496 and Ngubane, 1998:1).

All the amakhosi, prior to Mnguni I, are not known by their actual names, they are only referred to as “IZINYANDEZULU” (green snakes) who were also all clothed by “IMBATHAMAKHOSI”. The genealogy tree of the “AMakhosi” of the Shangase clan from top down stand as follows:

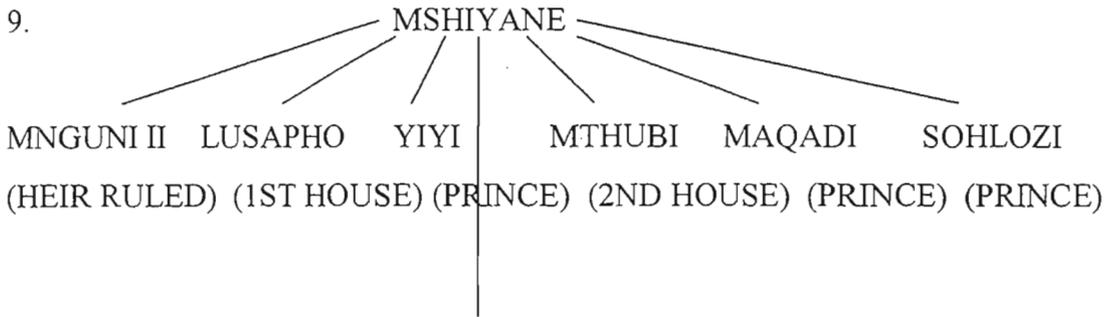
THE SHANGASE GENEALOGY TREE



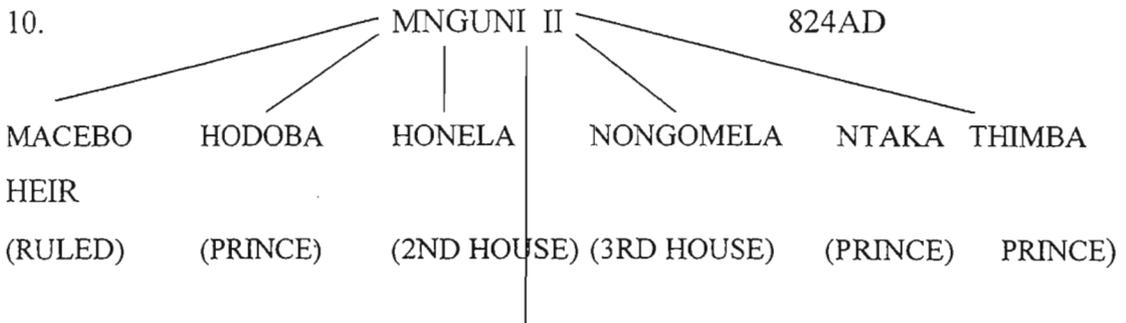
8.



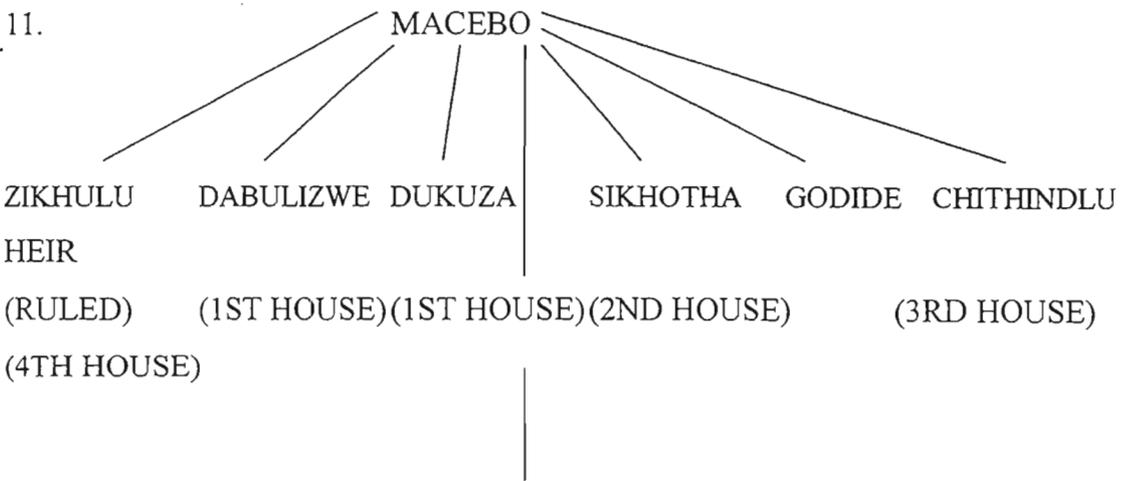
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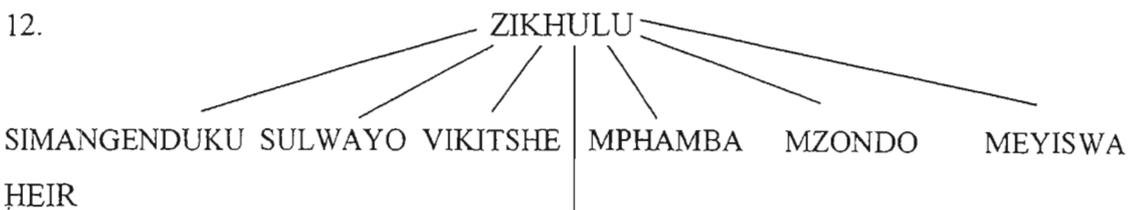
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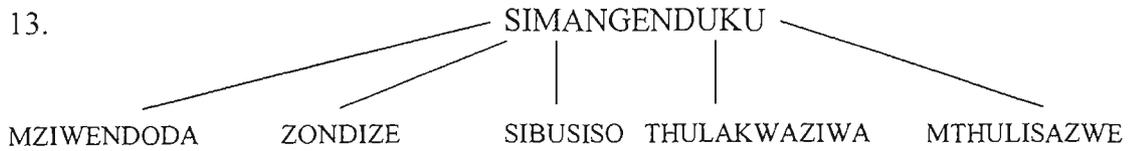
11.



12.



(RULED) (1st HOUSE) (2nd HOUSE) (3rd HOUSE) (4th HOUSE) (PRINCE)



(ILLEGITIMATE) HEIR
 (1st HOUSE) (2nd HOUSE) (3rd HOUSE) (PRINCE) (PRINCE)

Bryant (1929:482) has slightly twisted the Shangase clan genealogy tree, but gladly, this has been rectified above in this thesis and in table I of Chapter 2. It is surprising why “SHUKU” as our address name, is so famous and important and yet, in history, he is not such a significant and a revered iNkosi of the Shangase tribe. The significance of the name “Shuku” does not apparently stem from any historical event, however, verbal informants give a general version that the popularity of the name appears to have been designed by some unknown fate of divinity as anyone who genealogically descends from ‘MKHESHANE’ derives a complete sensual satisfaction when he is addressed by the salutation “SHUKU!” However, “MKHESHANE” from whom the Shangase people descend has a tangible historical record - a fact that proves the authenticity of this compilation tending the history of the Shangase clan to real objectivity - finally suggesting no exaggeration of this narration.

In conclusion, this chapter started with a brief outline of topic and naming systems such as personal, place, and praise names. The same chapter has further dealt with the definition of terms such as onomastics which is the science of names, which generally refers to ‘words’ by which anything is known. ‘Anthroponyms’ which deals with personal names, nicknames, regiments, clan names, surnames and address names. ‘Toponyms’ have to do with the study of place names, that is, homestead names. The chapter further defines terms like, ‘name giver’, ‘name bearer’, ‘culture’, ‘society’, and ‘history’. The literature review in the same chapter focused on the contributions made by other authors such as Koopman (1979a, 1979b, 1983, 1987a, 1987b, 1989, 1991, 2000,

2002), Bryant (1929, 1949,1965), Krige (1950), Mzolo (1977) and Ngubane (1991, 1998, 2000). Lastly, objectives of the study, which are history and genealogy of the Shangase clan in Chapter 2, the anthroponymic and toponymic studies, the linguistic analysis which deals with the morphophonological processes in Chapter 4 and the sociological and semantic systems of naming in Chapter 5.

Chapter 2 will focus on the socio-cultural, historical, genealogical and language of the Shangase clan. Culture will be considered as referring to customs, civilization, education and achievements of a particular people. History, which refers to past events, especially human affairs and the past events, is indispensable. History is, therefore, such an important element in naming practices because there shall be no events if the people in their own names are left out and some people are given names after certain historical events. To give names to people one has to use a particular language, which is spoken and understood by the members of the society or community. In case of the Shangase clan, a child is given a name well if he or she is named in isiZulu language, which is a spoken language. Therefore, Chapter 2 will deal with the historical background of the Shangase clan from the time of Vumizitha to the present time. The socio-cultural family and the clan include social homestead and its structure, which is the Great Wife, the Left-side Wife, and the Third Wife of the first House. The people of the household, the religious belief system which is quite complicated, but intelligible at the same time in the sense that there are five categories of being: God – sustainer of man, the Spirit – superhuman being, Men – human beings and the spirit of men, Animals and plants – remainder of biological life, and the Phenomenon and object – without biological life.

Chapter 2 also deals with the language classification, which is Zunda for Ntungwa-Nguni and Tekela for Lala-Nguni. Also, the same chapter will deal with the norms of behaviour, which refer to the standard, and the way one conducts oneself and which also refers to the moral status of behaviour, and the taboos. The political organization will be another aspect of Chapter 2 when one looks at the tribe, the King and his council, the military organization which is the regiments and wars and lastly, the ritual ceremonies

such as rites de passage, that is, birth and childhood, ear-piercing ceremony, the reed ceremony, incorporation or puberty ceremony, marriage ceremony, death, return the deceased home ceremony which is celebrated at least a year after death and burial and the first fruit ceremony which is performed by the King and the medicinal invigoration of the king, a review of the warriors and a blessing of the new crops. It, therefore, stands to reason that the strength of this theses is to demonstrate the lineage and genealogy of the Shangase clan which is evident to the naming practice of their Kings and commoners.

Chapter 3 will deal with the research methodology which will further look into research methods which entail verbal description practices including oral inquiries, interviews and observational information. The qualitative data collection will be conducted using random sampling in the Thafamasi area. Interviews will be conducted as more natural form of interacting with the people. In random sampling, the size of samples will depend on the number of areas, which in our case will be sixteen areas from which twenty will be chosen and from each homestead twenty samples of dependents will be interviewed. Lastly, in Chapter 3 a sample of the interview questionnaire with section A questions concerning personal particulars and section B questions on onomastics and linguistics will be prepared.

Chapter 4 will focus on the linguistic analysis of names. The emphases in this chapter will be on the anthroponymic and toponymic systems and their morphological perspective, that is, if one looks at the morphophonological processes which will help analyse the names. This will include the personal names of Amakhosi, princes and commoners. These names will be analysed as derived from other parts of speech to form personal nouns of class1a. Chapter 4 will further deal with the abbreviated forms of personal names with or without meaning and, lastly, it will explain and analyse the homestead names which is toponymic in character.

The final chapter, which is Chapter 5, will focus on the socio-historical aspects and meaning of personal, praise and place names. This will mainly be the personal names of Amakhosi and Princes, personal names of AMakhosi and Princes and place names like Royal Homesteads, Regions, Rivers, and Schools. Chapter 5, will further look into name avoidance, which is mostly done by the in-laws, name sharing, name bearer, looking into family structure of siblings, birth circumstances, this refers to the facts, occurrences, internal or external conditions that might affect our action. Considering births they are circumstantial, adventitious or accidental depending on prevailing circumstances. Single births which are normal pregnancy resulting to a normal single birth, the twins which is a closely related associated pair. When these children grow up, boys of the same age-set are given one regimental name to make permanent unit of an army commanded by a colonel. Lastly, Chapter 5 will deal with onomastic shift from traditional Zulu naming system to Western naming practices.

CHAPTER 2

2.0 A BROAD CULTURAL OVERVIEW OF THE SHANGASE CLAN

The socio-cultural, historical and language of the Shangase clan has, a lot to do with onomastics and naming practices in the sense that culture refers to customs, civilization, education and achievements of a particular people. History refers to past events especially human affairs and the names of humans and discussing these past event is indispensable. There shall be no events if the people in their names left out. Some people are even given names after certain historical events. To give names to people one has to use a particular language which is spoken and understood by the members of the society or community. In case of the Shangase clan, a child is given a name well if he or she is named in Zulu language. That is why in Chapter 4, we are able to linguistically analyse the names and in Chapter 5 we look at the sociology of these names, ie. What and why social events and circumstances are connected with these names. As long as there are people, there are names.

2.1 INTRODUCTION

This chapter intends to discuss the broad overview of cultural, historical and language of the Shangase clan. Such discussion will enhance and arouse in the minds of the Shangase people, the interest and knowledge of their cultural, historical and language background in terms of their identification, past and present location, and why their appellative systems changed with their norms of behaviour. The chapter also intends to investigate the linguistic operations of different morphemes in the naming practices before and after the arrival of the missionaries within the Shangase clan between 1830 and 1840. The chapter will further investigate the socio-cultural family and the clan realizing the social homestead, (umuzi), and its culture, the religious belief systems, the original language of the Shangase clan, norms of behaviour, which refer to moral status of behaviour, and the taboos, and the political organization which also

refers to the tribe, the King and his Council, the traditional court and the military organization. The ritual ceremonies will be dealt with where we shall be looking at the 'rites de passage' which refer to birth and childhood, and ceremonies like Ear-Piercing ceremony (ukuqhambusa), the Reed Ceremony (Umkhosi Womhlanga), the Incorporation or Puberty Ceremony (Umkhosi wokuthomba), the Incorporation of man into full tribal membership (ukubuthwa), the Girls' Good Behaviour Ceremony), (ukumula) the Marriage or Wedding Ceremony (Umshado), the Return the Deceased Home Ceremony (Ukubuyisa), the First-Fruit Ceremony (Ukweshwama), and Nomkhubulwana (The Princess of Heaven) Ceremony. The history and language will be discussed in this chapter (Chapter 2), and the also the genealogy will be discussed in chapter 2. History, genealogy and language are intertwined in onomastics because they all deal with names of people and places.

2.2 THE HISTORICAL BACKGROUND

Vumizitha and the eMbo (Dlamini, Mkhize and all the Lala group of people) are said to have come from Tongaland. Vumizitha, son of Mthebe, of Mnguni and his wife KaMlimi had two sons Mkheshane (Shangase) and Ngcobo, but these sons have now filled the land. Among the Nguni clans, there was a custom known as "levirate union" which means a man is required to marry the widow of his brother. This is "Sororate Union" which requires that a man accepts an unmarried sister of his wife in addition to his first wife or as a substitute for his late wife. (See Anthropology I NOTES 1984 UNIZULU and Krige, 1950:159).

One day, Ngcobo asked his wives as to whom they would get married to if he died. The wives answered that there is no one else they could give themselves to except the much beloved brother of Ngcobo, Mkheshane (Shangase). That was sufficient for Ngcobo. Ngcobo then proceeded to hatch a plot to kill his brother. Mkheshane was a handsome, beloved and strong young lad, and Ngcobo was very jealous of him. Mkheshane, after learning about the conspiracy, vanished prematurely. Initially, Mkheshane was a great hunter with his two dogs "Laba" and "Bakithi." After this

stupid quarrel with his brother Ngcobo, he went away too long, such that his parents thought he was dead. It was after this awful event that Mkheshane was referred to as a “rover” and given the name “Shangase” (the wanderer) which is derived from the ideophone “Shanga” (of wandering about) and the verb “Shangaza” (wander about).

Before Shangase went away after the quarrel, he had already been appointed by his grandfather iNkosi Mthebe to take over chieftainship after his father Vumizitha. It is now believed to be true that Mkheshane is older than Ngcobo, for Shangase used to carry Ngcobo at his back while still a baby, hence Shangase’s praise names: “Umhlan’ubanz’ obeleth’ amakhosi.” (The back that is big, it carried amakhosi). As a direct member or direct descendant of the Shangase clan, I disagree with the statement made by Mzolo (1977:16) that the Shangase and Ngongoma are offshoots of Ngcobo clan, because Mkheshane and Ngcobo are brothers and sons of Vumizitha. It is Dingila and Ngongoma who are sons of Ngcobo. Shangase (Mkheshane) is the elder brother of Ngcobo whose father is Vumizitha. It is therefore, in no way that Shangase could be an offshoot of the Ngcobo clan. This eventually means that Ngcobo and Shangase are brothers, and sons of Vumizitha and KaMlimi (Vumizitha’s wife Refer to informant L.K. Shangase of Thafamasi and Bryant1929; 47.9).

It happened that Ngcobo only got married first while Shangase was busy hunting as this was his hobby. Back from temporary self-exile, Mkheshane came home with Nokuthela, daughter of Nyaba, of Mthethwa to whom Mkheshane got married. Mkheshane fell in love with her when he was appearing from the bush. In the bush, Mkheshane was living on wild fruits and small or big games that he was hunting. Nokuthela and Thembani were gathering firewood in the bush when Mkheshane heard them laughing and went to them. After a few days, Mkheshane requested Nokuthela to take him to her father, Nyaba, so that he could hire him as herdsman and be paid a cow every year, so that Mkheshane could pay “lobolo” for Nokuthela and get married. Nokuthela did not agree to this idea and said: “Mkheshane does not look a “wonderer” with no family, he looks as if he is from a big homestead, if his

homestead were not too far from here they could go there then” They did so at once. When they were about to reach “OSuthu”, the name of Vumizitha’s homestead, Mkheshane left Nokuthela with the Dladla family and went home to instruct the girls to go and collect Nokuthela after dressing her properly. Nokuthela then came to OSuthu as a bride (umlobokazi) and soon got married. MaMthethwa first gave birth to Gusha who died early as a baby, Ndaleka who died a young lad, Majola who became iNkosi after his father Mkheshane. This is the iNkosi who fought many wars after being helped by Mthiya, the witchdoctor (inyanga). He triumphed over the Ngcobo warriors and thereafter there was peace within the Shangase clan, hence his praise names to his triumphant victory:

“Inkunz’ ezehluleke ziyihlaba ziyihlikiza.
 Uphondo lwenyanga yakoMthiya.”
 Olwamis’ uShangase
 (The bull they failed to stab and crush
 The horn of the Mthiya’s witchdoctor.
 That supported the Shangases)

Mtuyedwa comes after Majola, and he was also a strong warrior. The Ngcobo clan wanted to crush the Shangase clan and possess everything that belonged to Shangase. Even today, the Ngcobo people claim wrongfully that the Shangase clan is a descendant of the Ngcobo through a particular, unaccepted scandal. But, now this has been put right by the researcher. Mkheshane and Ngcobo are brothers and Mkheshane is the elder brother of the two. This is proven correct by Mkheshane’s personal praises quoted above. (Refer to informant K.J. & L.K. Shangase). Vumizitha is said to have come from Tongaland and stationed himself at Othinsangu (oSuthu), but his sons moved to the south of the Thukela valley and to the Kranskop at the foot of the Ntunjambili mountain at a place called “Mambulu.” Mshiyane built his Royal Homestead on the hillock called Oyaya and this was also the name given to his Royal Homestead. Oyaya is Mshiyane’s Royal Homestead at Wosi at Sihlabathini SikaShuku the Shangase people are still found in their big numbers and are called “uPhith’ olumashoba.” The Shangase clan’s neighbours were Wosiyana, Nyuswa, Msomi (crushed by Bhengu and Shangase) Bhengu and Mchunu. The Shangase clan followed the Ngcobo clan into the Thukela valley established itself

above the Nyuswa clan with the Wosiyana on the Ntolwana stream. The Shangase clan broke off the diplomatic relationship with the Ngcobo clans and had gone to live by themselves on the south bank of the Thukela, along the Mandlalati stream, seawards of the Kranskop. After a few years, internal ructions had broken out within the Shangase family. When about the years 1821-23, Shaka swept out the south Thukela valley, the Shangase folk had already swept away themselves. At this time, iNkosi Mshiyane, son of Shuku, of Mvula, of Tomane, of Majola of Shangase, of Vumizitha, the rightful tribal head, was at that time living in a state of splendid isolation on the north bank of lower Mngeni. His faithful subjects were living at the Bluff, Lovo and others went to join the Blacks in uMzimkhulu (Bryant 1929:496).

According to Bryant (1929:496) in 1824, the British pioneers first settled in Durban (then in Port Natal), Mshiyane, himself, a forlorn and solitary exile in a foreign land hastened to greet them as companions in affliction and from native chief raised himself to the rank of "BRITISH SERVANT." Mshiyane was with a commoner Mkhizwane, son of Nogumba, who in company with Kofiyana, son of Mbengane (of the Mbambo clan), attached himself to the new arrivals. The former became henchman of Captain Smith, the British Military Commander; the other, native headman to John Cause. All three in recognition of their valuable services, were subsequently promoted to the position of District Chiefs under the British Government. Under Mshiyane, the stray Shangase band then regathered about the period of Mpande's revolt. Mnguni, son of Mshiyane fell into his own once more as a recognised clan head over a remnant of his people gathered at Thafamasi. (See Bryant 1929:496-497.) According to my own personal knowledge collected from my father Simangenduku Mnguni (the heir-indlalifa) born of the third wife (iQadi) and Lusapho (the first broron-isokanqangi) born of the first wife (iNdlunkulu) quarreled over chieftainship. In the war between "abantwana" (Princes) Mnguni's brother was assassinated. Sibeshe from the Mthalande family "Osixovela Mnguni amatulwa elele ngendelewane" (the mixer of wild medlaire while Mnguni sleeps tiredly.) went to where Mnguni was herding the cattle to call him home to take over his position as a rightful tribal head. The Mthalande family was given a position of

Mnumzane (head iNduna of the region) in recognition of his good services rendered by Sibeshe to the Royal family of the Shangase clan. Mnguni came to Thaphamasi later known as Thafamasi with his half brothers Maqadi – of eMbuyeni, Yiyi – of eMgibeni; Mthubi of eMashobeni, Vethe of eManyonini, Sohlozi of eNsingweni, who were later joined by Lusapho (the rival prince of eGugwini).

Mnguni, with his subjects from Wosi, first settled at Phoenix-trees of uMnsinsi where his cattle kraal was built, at Sibubulungu (Bluff), at Matata, where he built a Royal Homestead eMndaba. He built other three Royal Homesteads at Thafamasi, the first called eDayinani, the second eMahashini and the third KwaSibindigidi (eSibundini), where iNkosi Macebo, son of Mnguni was installed. The Wosiyana clan migrated after the Shangase clan to all Mdloti river where the former may still be found headed by Siziba, son of Muntukaziboni, of Mkhonto (deposed), of Mvakwendlu, of Mgombane, of Mashiza, of Mvakela, of Khumalo, of Manjanja, of Nzama, of Tomane. Nzama is Tomane's son born, of the second wife (iKhohlo), while Mvula is born of the first wife (iNdlunkulu). Mashiza of Wosiyana clan is the one who came to Mnguni of the Shangase clan and requested land to live with his subjects. Mnguni gave Mashiza the land, west-end of Thafamasi, and the dog-called "Sibi" to catch the dangerous wild animals. Mnguni further sent Mvelinqangi from the Shangase clan to go with Mashiza and protect him. The moving together of the Shangase and Wosiyana clans make us conclude that they are basically related, the Wosiyana clan springing directly from the Shangase clan and for the fact that Nzama is the son of Tomane, of Majola, of Shangase (Mkheshane).(See also Bryant 1929; 497).

It is also interesting to note that, when the Vumizitha families ordered the removal to the clans to newer and fresher kraal. Site the Ngongoma – Shangase faction declined to comply. Despite the fact that the Ngongoma – cum – Shangase women had already removed the old grass from the hut-frames in order to facilitate the transportation of these latter, they were now directed to re-thatch (fulela) them and let them remain where they were. This action won for these two branches Ngongoma and Shangase; the derisive epithet of uFuz'afulele njengenyamazane (they who

remove the grass, then put it back again, as do the antelopes) “Fuz’afulele” is an epithet for the Shangase and Ngongoma clans and not for the Ngcobo clans.

Another inescapable fact which cements the close relationship that exists between the Shangase and the Wosiyana tribes, relates to an incident which took place during the chieftainship of iNkosi Zulu of Wosiyana. INkosi Zulu of Wosiyana was deposed as head of the Wosiyana clan, because when a man known as Jan Myeni died, iNkosi Zulu refused to accompany the police from Ndwedwe to where Jan Myeni lay dead after being murdered by unknown people.

The Police Officers took the refusal of iNkosi Zulu as a gross disobedience to the authority, hence, he was deposed. During a period when there was no ruling, iNkosi, iNkosi Hodoba of the Shangase tribe knew where Mkhonto son of the deceased iNkosi Mvawkwendlu worked, as iNkosi Zulu was an acting iNkosi. INkosi Hodoba who was also acting on Zikhulu’s Chieftaincy, went to Durban and approached Mkhonto with a view of advising him to shoulder the responsibility of ruling the Wosiyana tribe. Thus, after Mnguni handed over the vast green hilly area to the Wosiyanas, iNkosi Hodoba repeated the act when he advised “Mkhonto to abandon work at the Model Dairy in Durban in favour of the Wosiyana chieftaincy.

Amongst Gcugcwa of Wosiyana clan with no drop of Royal Blood in his veins, stole Shaka’s Royal cattle rendered himself invisible to human eye. Gcugcwa climbed in the tree and when it was chopped, he fell down with it. Shaka greeted Gcugcwa, and Gcugcwa said responded in a very rude manner. That Gcugcwa had no Royal blood in his veins, indicates that his name cannot be held up as an address name (isithakazelo) for the Wosiyana clan. Gcugcwa was just a commoner who stole Shaka’s Royal cattle in payment for his services rendered, as he claimed. The mention of Gcugcwa in this section is because the Wosiyana clan is a direct offspring from the Shangase clan, (see Bryant, 1929:497).

Mnguni and his wife Mataye, daughter of Taye, iNkosi of the Ngcobo – Malangeni did not give birth to a son (the heir) immediately as expected, until Mnguni relied on Honela his first born and son of the second (left) house (iKhohlo). Fortunately, Ndlunkulu Mataye gave birth to a son (the heir) who was named Macebo and Honela did not like this and illtreated Macebo who was far younger than himself. Mnguni chased away Honela from eMahhashini Royal Homestaed. Mnguni built another Royal homestead called KwaSibindigidi where Macebo stayed until he was intalled. Honela homestead is called eGoqweni at eMbuyeni. After the installation, Macebo went down to build his own eNsingweni Royal homestead where he stayed until he passed away. The other homesteads for the princes were : Yiyi – eMgibeni, Mthubi –eMashobeni, Maqadi–eMbuyeni, Lusapho–eGugwini, Vethe–eNsongeni, Nongomela–eNguza, Makhafula-Zakhel, Hodoba–eMeveni, Dabulizwe–KwaGobamashingana, Chithindlu–KwaBhekozayo, Godide–KwaThulani, and Vikitshe (Shawa)–Kuphendukeni. EMbuyeni is half way between eMndaba and eMahhashini – Mngunis’ Royal Homesteads.

After the death of Macebo, Zikhulu, first son of Macebo and heir, a son born of the first wife – Ndlunkulu MaMzungulu was very young to take over as iNkosi. Hodoba, brother to Macebo took over as acting iNkosi (Ibamba). Despite all problems, harassment and hardships that were caused by Hodoba, Zikhulu was eventually, as a right of his House, installed as iNkosi at eNsingweni Royal homestead. The installation took place after Zikhulu was staying at the Ndwedwe Magistrate’s Residence where he was bitten by a monkey on one of his heels. Zikhulu died also very young leaving an eight (8) year old prince (uMntwana) by the name of Simangenduku Josiah. Dabulizwe brother to Zikhulu took over as acting iNkosi (ibamba) until Simangenduku was installed as iNkosi in 1935. The name for the Royal homestead was never changed up to date. Simangenduku died at seventy six (76) years old on the 24th January 1988 and his rightful heir SibusisosamaShuku (shortly known as Sibusiso) is supposed to have been installed in his father’s place after certain problems have been solved by the KwaZulu-Natal Parliament and the Department Traditional and Environmental Affairs in uLundi. An illegitimate

Mziwendoda Elliot took over chieftainship wrongfully because those elder members of the Royal family could not come out and speak the truth because they were afraid they might be killed. Mziwendoda failed in all his endeavours to rule the land but in vain. Mziwendoda was then assassinated on the 26 May 1999. Khayelihle and Khonanjalo, sons of Nsuze, of Siphungela, of Msombuluko, of Nkasa [cf. Sozimuka] of Nkasa, of Nzukela, of Mvula, with Msawenkosi Enock, son of Menyezwayo, of Matiwane, of Lusapho, of Mshiyane are trying their utmost best to fight against this “illegitimacy”, and put the rightful tribal head to his right position.

It is therefore, concluded as said earlier on that Mkheshane (Shangase) and Ngcobo are both sons of Vumizitha, son of Mthebe, of Mnguni I and his wife KaMlimi, daughter of Mlimi. But, because they both shared Vumizitha’s Kingdom, two new clans were created, i.e. the Shangase clan and the Ngcobo clan which both developed into big tribes. (See Bryant 1929:479, and also L.K. Shangase of Thafamasi and J.K. Shangase of eMbuyeni).

2.3 THE SOCIO-CULTURAL FAMILY AND THE CLAN

The families, each with a set of parents, or of children, or of relatives living together or not, with a common ancestor and with a strong social interest, build up the clan. According to Bryant (1949:412) the Shangase clan with the following aspects concerning the social organisation should be considered.

2.3.1 THE SOCIAL HOMESTEAD (UMUZI) AND ITS STRUCTURE

Structurally, people like to live in social groups. The houses or huts are built inside a circular enclosure, and at the center is a cattle kraal (isibaya). On the right hand side of the homestead is the “iNdlunkulu” and “iqadi” houses. On the left hand side are all “ikhohlo” houses. On top of the cattle kraal, is the grandmother’s houses. The significance of the grandmother’s house is that, it is where the ancestors are propitiated (ukuthetha idlozi emsamo – the back of this house and where the ancestral

assegai and the meat of sacrificial libations of the household is kept. The arrangement of huts of the Shangase household is based on the status of different wives. (See Bryant 1949:415; Krige 1950:280). The homestead as a social is under the authority of the paterfamilias (family owner – umninimuzi). He is in control of the whole household and in external affairs, acts on behalf of his family. The paterfamilias has more than one polygamous or polygynous wives, and at the head is a mater-familias (uNdlunkulu – inkosikazi). The status of wives of a king or commoner is determined by the order in which they were married. (See Bryant 1949:412).

2.3.1.1 The Great Wife (uNdlunkulu)

For a king, she is chosen in consultation with the chief men of the tribe. The Great wife is the first wife (iNkosikazi – uNdlunkulu) who occupies the Great House (iNdlunkulu). The eldest son of the first wife is naturally the heir (Indlalifa), to the inheritance of this father, where the “law of inheritance instead of the: law of succession” is applied. The great wife lives at the top right hand side of the homestead enjoying a certain precedence and pre-eminence among the other wives. The main duty of the first wife is to attend to the strangers and travellers and treat them well. (See also Bryant 1929)

2.3.1.2 The Left-Side Wife (iKhohlo)

The Left- Sided Wife (ikhohlo) occupies the second place of dignity in the household. She, with all the subordinate wives (amabibi) attached to her household, is entirely independent of the iNdlunkulu (Right-Side Wife). This side of the homestead can never produce the heir, and has no part in the personal property of the head of the homestead, which has something to do with iNdlunkulu. The iKhohlo son inherits on his left side of the homestead. According to the cultural tradition of the Shangase clan, there is a region (isigodi – umfula) known as iKhohlo Le Sizwe (the left-side

house of the tribe) of iNkosi Mvula known as “Inhlabakanye”. Functions of the iKhohlo leSizwe House are as follows:

True to all Zulu people, the organisational structure of their families follow a patterned order which distinctively reflects, in the main, the two Houses: the Right House and the Left House: as Houses of Royalty they both participate in the affairs and activities of Royalty.

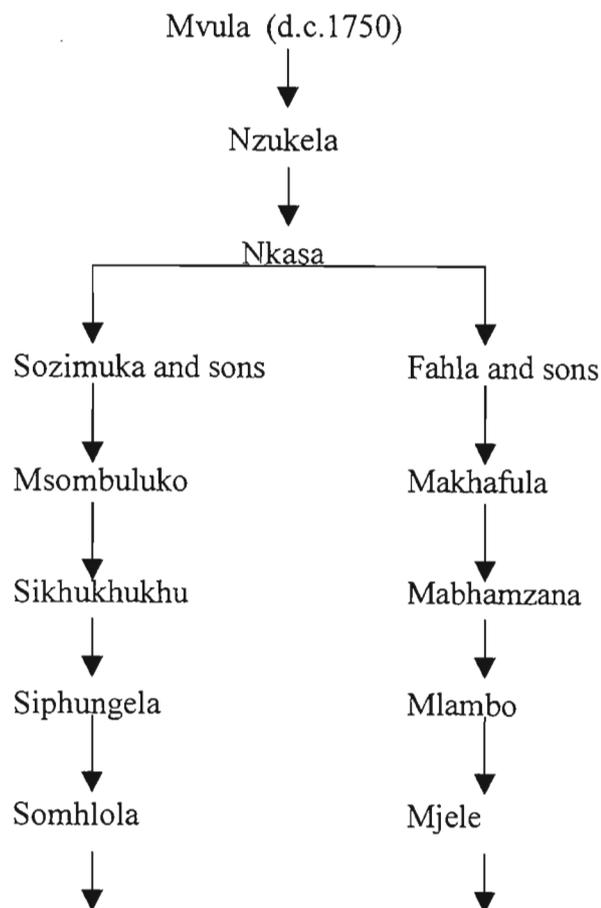
The main function of Ikhohlo house is to participate in the appointment of a monarch and devise culturally accepted customary ways of sustaining the Royalty House. Thus, the iKhohlo House of Shangase tribe has the following functions:

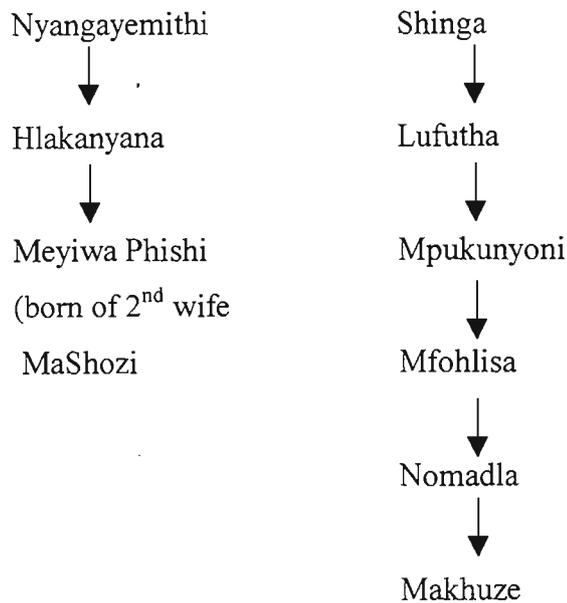
1. To fulfill its obligation of participation in the appointment of a monarch.
2. To undertake to perform customary functions geared to present the monarch to the people e.g. by slaughtering a goat, etc. before rounding the entire tribe.
3. To supervise functions and activities related to the monarch.
4. To act as chief overseer of all subjects given roles to administer rules and laws that help in the ordering of society.
5. To help maintain peace within the tribe and to promote good relations with neighbouring tribes. Should peaceful relations break down irrecoverably, the iKhohlo House, within the context of what is legal within the Shangase tribe, then declares war and customarily reports the beginnings of hostilities to the ancestors? Apart from the tribe’s fighting units, the iKhohlo House has a seemingly special fighting unit ready to proceed to the Royal House to undertake any duties it may be called upon to do from time to time.

The descendants of the iKhohlo leSizwe House trace their descent to iNkosi Mvula whose son of the left-side house is Nzukela and his son Nkasa. Nkasa had two sons Sozimuka and Fahla.

It is believed that the above “ikhohlo” duties are applicable to all Zulu family groups, since it is possible for some family clans to attach the same meaning with the same strength to the “ikhohlo” house as the Shangase people are doing. The above mentioned duties are common to every Royal Family which attaches meaning to the “iKhohlo House”. In terms of the structure of a social family unit, it is believed that the “iKhohlo House” protects the “INdlunkulu as its main function within the Shangase clan and other clans also are expected to have the same structure, unless the socio-political context of the Royal family unit of the Zulu Nation has changed to westernized forms of natural grouping. Every Royal Family within the KwaZulu Kingdom does recognize the importance of “Houses” and these houses may not perform the same duties for the purposes of maintaining law, order and respect of the tribe. For the genealogy, iKhohlo house, refer to informant L.K. Shangase.

THE SHANGASE IKHOHLO GENEALOGY TREE.





Sozimuka is the elder son who died. Daughters Nyakameleni and two other girls needed to know which house would look after them after the death of Fahla. Fahla married MaMbatha for his elder brother Sozimuka (uSithulo) as custom demands. MaMbatha, daughter of Bobokana gave birth to Msombuluko to sustain the house of the late Sozimuka.

The uMdlelanyoni House's head was Vethe, son of Mshiyane, of Shuku, of Mvula. The Mdlelanyoni House belongs directly to the iNdlunkulu which was headed by iNkosi Mnguni. Their area where they stay is called eManyonini, though it stretches right up to eNsongwni just above the upper Mdloti river.

The Shangase clan was a magnified family consisting of the off-springs of a single forefather, who is the clan's founder. This single clan gradually multiplied and expanded itself by a process of geometrical progression, until it mustered at least several hundreds, and thousands of souls, all settled together in a single place, speaking the same language, practicing the same customs, taboos and aspirations, and united in their allegiance to their common grand-patriarch, its monarch (iNkosi) Mkheshane (Shangase).

Among the Zulu clans as well as among the Shangase clan, a clan was always a progeny of a single man, whose name it took, thus a new name is derived. “AbakwaShangase” (they-of-Shangase) clan was named and established after “uShangase” (the Rover) from whom they and their sub-clans descended. A clan found in this way makes the founder immortal, i.e. he is never can be regarded as a nameless dead, but a living dead, for his name is ever called as a family name of every member of he clan. Shangase did separate himself from parent clan of Vumizitha, and went an independent life and found himself an unoccupied territory at Othinsangu, and his descendants went further to a place called “Wosi” at the District of the Kranskop. The migration went on and on until the Shangase clan came to a place called “Thafamasi” (plain of milk), the name changed by Rev. March from “cf. Thaphamasi” (gather milk) the name first given by iNkosi Mnguni, the founder of the territory (iNkosi yeSizwe).

Therefore, the Shangase clan, then, was but a conglomeration of mutually related families, i.e. each family then, regarded as the basic clan unit. They have a fundamental rule or system for distinguishing the relationship within the family, which was to divide the family members according to their generations. For instance, you find a nephew older in years than the person who he regards as uncle (ubabomncane), or an aunt (ubabekazi) being younger than the person who is her spinster or nephew. The age indicating a person as older or younger does not change the kinship of different generations of family clans.

It is also worth mentioning that according to modern European practice, every person has at least two names, a so called ‘Christian’ name (e.g. James) and a family name or surname (e.g. Brown), and occasionally also a third name or ‘nickname’ given to him by associates. (See Bryant 1949:432.) Referring to the Shangase clan, the above practice exactly did or still does occur. The Shangase which is our family name is Mkheshane’s nickname. He was named by his brother Ngcobo after he disappeared for a long time up until his parents thought he was dead. When Mkheshane came back, Ngcobo said to Mkheshane, that he has been wandering

about, he is Shangase of eKuShangaseni). The nickname, 'Shangase', became our family name. (See Bryant 1949:412-454 and Krige 1950:280-283.)

2.3.2 THE RELIGIOUS BELIEF SYSTEMS

According to the religious beliefs systems within the Shangase clan, the Shangase people believe that there is a God (uMvelinqangi), somewhere in the skies. There is hardly an aspect in the Nguni life in which religion does not play its role, in warfare, in first fruit ceremonies, in the different crises in the life of the individual, everywhere the ancestors are looked to for help and guidance and propitiated with offerings. The Shangase clan of the Nguni family believes in supernatural powers like uMvelinqangi. (The First to Come Out, the First Cause, The Creator, The one who sprang from a bed of reeds, or Uhlanga (bed of reeds), a source of being a father being called Uhlanga of his children, from which they broke off). The term "Uhlanga is used in addition to uMvelinqangi to imply the first man or origin of mankind. The names that are given to uMvelinqangi (God) in Zulu signify the functions and services, rendered to His earthly subjects.

UMvelinqangi (The First to Come Out) instituted the present order, which the Shangase people followed. He gave man the amaThongo (Spirits or Ancestors) or AmaDlozi (Ancestors). He arranged that the amaThongo should make their wishes in dreams, and that in case of mishaps and illness, men will apologise with sacrificial libations to make them fortunate and recover from their illness. When offering libations to the ancestors, ancestors are first propitiated and the goat and the oxen are slaughtered. It is customary with the Shangase people that these animals are slaughtered one after another on the same day. The goat is hung at umsamo (the back of the house) to be seen by the ancestors. After the meat of an ox has been eaten, the goat is eaten a day after. The above procedure in handling the religious ancestral activities is essential to safeguard the people against possible failures, illness and mishaps which threatened their existence. In this sense, religion is connected with the disposition of man. They would not have been any religion if man did not have the

capacity for it, and for the spiritual needs. It is also worth indicating that the ethnological interest in systems of religion is objective and does not aim at determining what may be regarded as true religion. Religion is unique to the human species and at the same time absolutely universal. (See Krige 1950:280-283).

The Ancestors are divided into two spiritual categories. Following John Mbiti in Wright (1979:160-161) we could call the inhabitants of the ancestral community by the name of the “living dead”, for the ancestral dead are not dead in the world of spirits, nor are they dead in the memory of the living men and women who continue to remember them, and who incessantly ask for their help through various acts of libations and sacrificial offerings. At the stage of ancestral existence, the dead still retain their personhood and are addressed by their various names very much as if they were still at centre stage. Later, however, after several generations, the ancestors cease to be remembered by their personal names; from this time on they slide into personal non-existence, and lose all that they once possessed by way of personal identity. They therefore no longer have the adequate sense of self; and have lost their names, lose also the means by which they could be immortalised, hence, they are called the “nameless dead”, and lose their personhood. (See Wright 1979:160-162).

In the African Philosophy notes ASP 125 (1) Faculty of Arts in the University of Zululand, we also learn that there are five categories of being in the study of African Ontology which refers to an anthropocentric ontology in the sense that everything is seen in terms of its relations to man. These categories are:-

- (a) God as the ultimate explanation of the Genesis and sustenance for both man and all things;
- (b) The Spirits made up of superhuman beings and the spirits of men who died a long time ago;
- (c) Men including Human Beings who are alive and those about to be born;
- (d) Animals and plants, or the remainder of biological life; and
- (e) The phenomena and objects without biological life.

The notes go on further to state that expressed anthropocentrically, God is the originator and sustainer of man: the spirits explain the destiny of man; man is the center of this religious ontology; the animals, plants and natural phenomena and objects constitute the environment in which man lives, provide a means of existence and, if need be, man establishes a mystical relationship with them. This anthropocentric ontology is a complete unit or solidarity which nothing can break up or destroy. To destroy or remove one of these categories is to ruin the whole existence including the destruction of the creator, which is impossible. One mode of existence presupposes all the others, and a balance must be maintained so that those modes neither drift too far apart from one another nor get too close to one another. In addition to the five categories, there seems to be a force, power or energy permeating the whole universe. God is the source and ultimate controller of this force; but the spirits have access to some of it. A few human beings have the knowledge and ability to tap, manipulate and use it, such as the medicine-men, witches, priests, and rainmakers, some for the good and others for the ill of their communities.

In olden times, there was no influx of missionaries within the Shangase clan, but one missionary set his foot on KwaShangase soil. He was Rev. March of the American Board of Missions. Oral history reports that Rev. March met the monarch's subjects Fahla, son of Nkasa, of Nzukela, of Mvula, and Maqadi, son of Mshiyane, of Shuku, of Mvula. At that time, the iNkosi was Mnguni, son of Mshiyane, of Shuku, of Mvula. Fahla and Maqadi escorted Rev. March to Mnguni to plead that Rev. March be allowed to start a religious mission station in the area of Thaphamasi, if iNkosi Mnguni concurred. Mnguni nodded in agreement and said that "Where he has been seated, they shall build a church." Rev. March, thus, started a mission station and the American Board of Mission Church was established in \pm 1854. The name of the mission station was Thafamasi Mission Station and had branches at eMbuyeni and at eZimpondweni. After the mission station the place was known as Thafamasi Mission Glebe, a proclaimed or reserved area solely for the mission activities, and chief-elect, by the name of Vulelela Dingila was chosen to take control of this area while he was

supervised by the American Board of Missions. The Glebe was totally out of the hands and control of the tribal iNkosi. But, in 1959 iNkosi Simangenduku, son of Zukhulu, of Macebo, of Mnguni, celebrated an occasion where the administration and control of Thafamasi Mission Glebe was taken back to the tribal iNkosi.

Other denominations were allowed to establish themselves within the Shangase tribe. These were churches such as the Roman Catholic Church at eMbuyeni, The Nazareth Baptist Church at eNsingweni, The Pentecoastal Church at eNsingweni, The Apostolic Faith Mission of South Africa at eNsingwini, The St. John's Apostolic Church at eMbuyeni, and different Zion Christian Churches. All these Christian and secular denominations are still presently preaching the word of God to the people of the Shangase tribe. The arrival of the missionaries changed the names and naming systems which were practised by the Shangase people to Western naming practices. Children were thus given English names by Priest when baptized at church and even when they were going to school e.g. Paul for Sigwegwe and Elijah for Siwula, Moses for Ndoda, Zacharia for Nsuze, and Jotham for Zidlubha.

2.3.3 LANGUAGE CLASSIFICATION WITH RERERENCE TO THE SHANGASE CLAN

Vumizitha is said to have come from Tongaland with his two sons Mkheshane (Shangase) and Ngcobo. The Shangase clan, therefore, belonged to the Tonga-Nguni branch which is found in its three sub-divisions of Mthethwa, Lala (Shangase and Ngcobo) and Debe Ngunis, and to the Tekela-Speaking group (Lala-speaking group) who later subdivided into Tonga-Ngunis and Dlamini-Ngunis, while the Zulu clans belonged to the Zulu-speaking branch of the Nguni family, Bryant (1929:233). The language that Lala-group (Shangase clan) spoke was a little different from that spoken by the Zulu clans. But, by Shaka's time, the Tekela – Nguni (Shangase and others) lost their Tekela – Nguni characteristics and resumed the use of the Ntungwa – Nguni (Zulu and others) habits and speech, i.e. their speech, though radically identical with that of the Ntungwa – Nguni's from whom they had sprung, had, owing

to their contact with the descending stream of Sutu-Bantu, assumed so many phonetic and morphophonological changes of which the changing of (z) into a closed (t) was the most striking and consequently gave rise to the term “Tekela” and to have become a new language. The Tonga-Nguni did not only pick the vocabulary of the Tonga – Bantu but also the customs and much Tonga blood and distinguishing appellation.

The following are examples of sound changes in Lala and Zulu:

| <u>Lala</u> | <u>Zulu</u> |
|-----------------|-------------|
| u-fati (wife) | um-fazi |
| umu-nu (person) | umu-n̄tu |
| i-yomo (cattle) | i-n-komo |
| i-nombi (girl) | i-n-thombi |
| ketulu (above) | phezulu |

(See Bryant 1929:233, 479-480)

In Ngubane’s (1991:28) brief history of the Nguni people, Bryant, and quoted by Ownby (1981:62) postulates a Nguni migration into Southern Africa as follows:

The “Sutu-Ngunis”. Who interacted with Venda and Karanga people in the North-Western Transvaal.

The “Tonga-Nguni”s, who went East and then broke into two sub-groups, the Mbo (or Dlamini or Swazi) who moved South and the group which went East and interacted with Thonga people coming South.

The “Pure-Ngunis” who moved into Zululand, Natal and Eastern Cape.

Ngubane (1991:28-30) further discusses each type of Ngunis as follows:

Pure-Ngunis

They are said to be pure because their speech (language) form has never been tainted by Sotho or Thonga influence (Msimang 1989). These were the ancestors of Mntungwa from whom sprung the Zulus, the Thembus and the Xhosas.

Suthu-Ngunis

Ownby (1981:62), in Ngubane (1991) further maintains that the classification of Sutu-Nguni only reflects assumption of a link between Sutu and Nguni. Ngubane (1991:28) and other agree with Ownby since the link between “Sutu” and Nguni” may not be acceptable because of the fact that these languages are not mutually intelligible, and that it is best to put them into two separate sub-zones.

Tekela-Ngunis

Scholars like Ownby (1981) and Msimang (1989) accepted Bryant’s account on the Tekela-Nguni. The Embo-Nguni tribes were the Dlamini who moved towards the wilderness of Eastern Lubombo. Matsebula (1988) states that most of the families split into several groups which migrated Southwards. The Swati remained behind and established themselves around the Tembe River near a place known as “Maputo”. Bryant (1929) maintains that their stay was long enough that they intermarried with the Thongas and even picked up their language. Mswati I and Mthonga were blood brothers as this is mentioned by Matsebula (1988) and Msimang (1989).

Matsebula (1988) states that Mswati and Mthonga were sons of the same father Dlamini I. They both became leaders of identifiable groups as a result of individual characteristics or peculiarities. Mswati I has come to be the father of the present Swazi nation, whereas Mthonga has come to be the father of the Thonga nations. The Thongas (Mabhuda – Tembe group) later expanded southwards. By the end of the 17th century, they had occupied the coastal area stretching right down to the St. Lucia Bay.

Lala-Ngunis

The Lala-Nguni is the final group of the Tekela-Nguni. Bryant and Soga suggest that the Lala group members were the earlier inhabitants of Natal. Lala tribes (Tonga-Ngunis – Mthethwas, Lalas and Debes) were mostly absorbed and integrated into the Zulu nation. (Msimang 1989:49) Bryant (1929:313) maintains that the Lalas are those Ngunis who on reaching their nucleus, east of the Lubombo, lived more with the Thonga further north. They wheeled around descended southwards along the coast, occupying all the present-day Natal North of Mngeni River, and along the Thukela from below its confluence with the Mzinyathi, and down to the Indian Ocean. The close relationship between these two Nguni groups becomes apparent immediately. We compare their speech, in which both showed identically the same divergences, grammatical and lexical from the Zulu or Pure-Nguni; thus their common peculiarity of ukutekela (using (t) for (z) etc.), the change of z() ka-(of) into wa-, of (z); yo into –ko; Swazi nata (drink), Lala nyata; against the (z) puza. (See Bryant 1929:313).

Generally speaking, language is a body of phenomena whose laws can be ascertained by a study of the facts. Colet in Power (1962:363) further states that anything concerning a language should not be left out, but should be noticed and analysed, i.e. elements like semantics (meaning of words) should be given and morphology (structure of words) should be analysed. Vreery -1979:152, argues that language is a medium of thought by means of which we symbolise objects, concepts, generalisations and attitudes. The word or linguistic symbol then represents the situation or the generalised concept that we have in mind. Thoughts are formed and expressed in the mind of a human being by means of a language that a particular person speaks. A Zulu speaking for instance, thinks within the framework of the mind in Zulu in particular, i.e. all ideas are formed within the parameters of a language which a person speaks.

As a medium of thought, the language helps “memorising” by committing events or observations into memory, and “remembering” by recalling the information that has been stored. Problem-solving is another mode of thought which requires a convergence of mental activities. Fowler (1990:665) defines and explains language as a method of human communication, either spoken or written, memorised or remembered consisting of the use of words in an agreed way.

Ngubane (1991:18) mentions that in South Africa we have four language groups, namely: Nguni, Sotho, Tsonga and Venda. The Nguni and Sotho groups can be further divided into minor subgroups e.g. Nguni: Zunda and Tekela. Zunda comprises the Zulu and Xhosa; Tekela includes Swati and Lala. Sotho: Western, Southern and Northern subgroups. The subgroups prove the point of relationship among these languages. Ngubane (1991) further states that language is the means of human communication within a particular community. This means that the cultural habitats, as conditioned by the physical and ethnological habitat, will be widely reflected in the language and its system.

Since the habitat is often constituted by a continuum of land and only exceptionally by isolated pockets of humans such as those living on islands which are difficult to reach, it follows that the language of one area is not absolutely and clearly isolated from the system of communication used in a neighbouring area. Each area, however, may present some peculiar characteristic of a particular community. Therefore, language is a living entity, exposed to concepts, ideas, cultural aspects, etc., to neighbouring language community. This means that it keeps changing and borrowing.

Language use could be seen as an aspect of establishing social identity and membership in speech community, apart from serving the purpose of mere communication. Though the Shangase people are all Zulu speaking, some of them (about twenty five percent can speak English fluently, and the rest, though not fluent, have a loose vocabulary of English words, some of them not properly pronounced for

they get these as employees from their employers, and also because of the fact that English, though it is a language of the minority group, has a great influence on Zulu, and also because of the fact that English is the medium of political debate which is used by political leaders, no matter what first language is used by most of their supporters, particularly when their addresses are broadcast through the National media, e.g. the use of 'khan' for can't, blens for brains, Lipoli for leopard, sthupethu for stupid, and M's Peni for Mr Payne. (See Moyo 2000:123).

Fisherman (1972) in Moyo (1996:125) contains that domains of language behaviour are institutional contexts where language can be employed, and these are organised into specific sets of role relations between people, such as father and mother, parent and child, superior and subordinate, employer and employee, etc.

2.3.4 NORMS OF BEHAVIOUR

This refers to the standard and the way one conducts oneself, one's good or bad manners, the good or bad way one treats others, and how good or bad does one display one's moral conduct, especially in public, as perhaps one may say; behave well when being observed. The relevance of this section to names and naming practices is realized when names are given to certain individuals from the way they behave which is the way they do things, e.g. uSakaza (scatter), uThula (be quiet), uDukuza (get lost) uMenzi (doer), uDelela (insolent). The naming practices as applied in accordance with social groupings differ from another with respect to language, social classes, age-sets, sex, and general moral behaviour.

We first need to define and explain the term "psychology" because behaviour is a part discipline of the bigger concept of psychology, as Halonen (1996:21) puts it, says that psychology is the scientific study of behaviour and mental process in context. As a science, psychology seeks to observe, describe, explain and predict behaviour.

According to Morgan (1971:33) behaviour helps animals, including man, to adjust to an ever-changing environment. He continues to say that lower animals have innate behaviour patterns developed through the pressures of evolutionary forces, and to refer to this kind of behaviour, people often use the term “instinct” and this term explains behaviour. Considering the levels of being in systematic philosophy, animals work with “instincts”, i.e. they are only conscious, whereas humans use awareness in addition to consciousness as a high level of being. In order to understand ourselves, we need to know and understand the complex mechanisms of behaviour and biology as working together to form the sum total of the physical self. Papilia (1971:35) states that to understand human behaviour, then, we need to understand the Basic biological structures and processes that provide information about the world and enable people to respond to it.

She further states that in “Biology” and “Behaviour”, we explore the intricate workings of the brain and the nervous system, to see how they control every mental and physical process that human beings are capable of. Again the concept of behaviour is explained by Louw (2000:106) where, when he is referring to genetics and behaviour, states that genetics is the branch of science which studies how specific characteristics are transmitted from one generation to another in plants, animals, and in humans.

He further states psychologists are less interested in the inheritance of physical characteristics such as height, hair, or eye colour, but are very much interested to know whether other characteristics are inherited through the genes. This is a biological behaviour in as far as the psycho-genetic inheritance of human nature is concerned. Morgan (1971:33) further argues that people vary in behaviour because of differences in their individual genetic constitutions, hence our species heritage and different individual genetic constitutions partially determine our behaviour.

2.3.4.1 Moral status of behaviour

There are many names which are given on the basis of moral status of behaviour. People, as they are given names certain occurrences and circumstances are observed e.g. *duduza* (comfort) > *uMduduzi* (comforter); *thokoza* (be happy) > *uThokozani* (be all happy); *uMusa + inkosi uMsawenkosi* (God's mercy); *jabha* (be sad) > *uJabhisa* (cause disappointment).

One may not behave without thinking. We may think, to wish to be rude-rudeness is a form of negative behaviour, to be polite-politeness, is a sign of positive behaviour, (See de Kadt 1994:105), and to be happy or overwhelmed by a certain occurrence, all of this is psychological behaviour, explained and interpreted in our minds to have a cognitive perspective of what we say and do. May be, that is how our minds behave, to help us think and know things we do not know, and form experiences which have been memorised and may therefore be recalled from memory by remembering them. (See Halonen 1996:20-21 and de Kadt 1994:103-105). The learning process plays an important role in behaviour perspectives, for this develops the mind of a human body to be able to think rationally or systematically and create new ideas or experiences and such behaviour patterns are rewarded. (See Halonen 1996:20).

The main behaviour pattern in a human body is the power of thinking, i.e. the rational judgement made by the brain which is aroused by the learning process. Whatever a person does, he first thinks about it. Morgan (1979:178) argues that during most of our waking hours, even when we are asleep and dreaming, we are thinking; it is hard not to think. He also says that in the thinking process, the symbols that we use are often words and language, and therefore thinking and language are closely related.

The thinking power in a human mind helps humans to be able to solve problems. Morgan (1979:182) describes a problem as any conflict or difference between one situation and another. In order that the mind does its function of proper thinking, there has to be a set of rules in problem solving. The algorithms and heuristics we

use in solving problems typically come from past experiences with the solution of similar problems. When one decides, one thinks. Making a decision is a kind of problem in which we are presented with several alternatives among which we must choose. The decision-makers are trying to minimize their maximum possible loss. This again goes alongside with creative thinking, where a creative thinker, whether artist, writer, or scientist, is trying to create something new under the sun. Creative scientists think about their own discoveries and those of others. A successful creative thinker must have a special personality traits using a good language to communicate the unknown to others.

Like all peoples of the world, the Shangase people were and still are affected by factors of nature which are innate or inborn, like evolution. Every group of people evolved from proto-human “Ramapithecus” to contemporary human beings “Homo sapiens-sapeins.” Evolution is a behavioural activity which is innate and has been taking place over a long period of time. The evolution of man from Ramapithecus to Australopithecus which was replaced by homo erectus about one and a half million years ago effected the following changes:

- (a) Change in diet - meat introduced to diet of hominids.
- (b) Changes in social behaviour - group behaviour minimised aggression within the group.
- (c) Changes in the use of teeth - increasing use of teeth diminished the need to use teeth for certain tasks and freedom of hands afforded by progression to bipedalism-enabled acquisition of skills. (See Morgan 1979).

The anthropological study of mankind indicates the evolution of man as proto-human beings in the study of human paleontology and as contemporary human beings in the study of Somatology – the science of living bodies is physically considered. The knowledge about their palaeo-existence is studied in the theory of archeology (a part perspective of anthropology) which refers to the study of fossils or remains. Hobbes

(1588:1679) in Gleitman (1983:259) states that man is a self-centred brute, who, left to his own devices, will seek his own gain regardless of the cost to others. Animals are exactly like men, when it comes to egocentricism and selfishness. Let us look at the selfishness of killing. An animal kills another for it to survive. A human being kills another for his personal gains. With the same breathe, Hobbes continues to argue that men had no choice, under the circumstances, but to protect themselves against their own ugly natures. Man is by nature socially and destructively repacious. Society is the means to chain brute within himself, but when curbed by social fetters, man does not go beyond his animal nature; does he become truly human? Given this position, the various social motives that bind us to others (that is love, loyalty) presumably are imposed through culture and convention, i.e. general agreement on social behaviour. They are learned, for they could not be possibly part of our intrinsic makeup. These are the behaviours that cause quarrels, and wars between groups of people, if the rules of society fail to control the human mind, which is behaving like an animal mind. This is why we find so many people within the Zulusocieties extortionately and insulting names e.g. UNozinja (mother of dogs) uMbizeze (empty clay pot), Zungezwayo (the besieged), and so forth.(See Gleitman 1983:260).

2.3.4.2 The Taboos

Taboos are much connected with naming in the sense that when a mother or father does something that is forbidden, a child may then be given a name that has to do with the breaking of the taboo or the taboo itself as a naming circumstance e.g. Ndawoyakhe (his place). Samkelo (acceptance/gift), Coliwe (something done neatly) in Hloniphile (respected), Hlebekile (defamed).

Taboos are another form of life in social organisation of a group of people which refers to prohibitions or restrictions imposed by social custom. It also has something to do with ritual avoidance of certain people, objects, acts and other phenomena believed to be changed with power. Any contravention of this, leads to the release of supernatural power which has a detrimental effect on the person who committed the

offence. Within the Shangase clan, there are things prohibited by social custom that we cannot overlook.

(a) Marriages

Within the Shangase clan, it is customary that the people do not marry within the same clan, i.e. they are exogamous. This means that the endogamous marriage is strictly prohibited. If, by any chance, this has happened, the customary procedure is adhered to. For an example, a goat from the grooms family is slaughtered to end up the kinship solely between the bride and the groom. In order that this idea is intelligible, it is better to give a clear explanation of the following terms:

Exogamy

It is the cultural expression of the incest instinct. It refers to the rule that a marriage partner must be found outside one's own kin group. Thus, one can find lineage, clan or tribe exogamy.

Endogamy

This means the prescription to marry inside one's own group – mostly class, religious, ethnic or dynastic endogamy i.e. king marrying the daughter of another king. These are thus cases where it prevails in spite of the incest instinct.

The Cross cousin marriage

It is less common but means marriage between the children of two brothers.

NB: He endogamy, preferential, cross-cousin and parallel cousin marriages are strictly prohibited within the Shangase clan. Only the exogamy marriage is preferred and practiced.

(b) First Fruit Ceremony

The First Fruit Ceremony is a very important occasion in the Shangase tribe. This means that in summer, before mealies, pumpkins, vegetables, madumbe, imfe, beans, etc. is ripe, not even a single residence of the territory is supposed to eat the fresh foods before the First Fruits Ceremony is celebrated. The iNkosi calls Great iNduna, Lesser iNdunas, respected elders of the tribe and military warriors to gather at the Royal Homestead to perform the “Squirting at the First Fruit Ceremony.” The iNkosi at daybreak, squirts from his mouth towards the east a liquid concoction of the “uselwa” calabash and various herbs and chalmes. INkosi, the regiment iNdunas and warriors drink the liquid and all that is boiled with it. Imfe is used to hit with all the joints of the body to strengthen the bones and the body. All the warriors sprinkle the liquid to their sticks to make them strong. Before the ceremony, iNkosi must have been fortified and strengthened with oils of different animals, herbs and charms (intelezi). INkosi who “squirts” (ukuchinsa uselwa) is the real head and heir to the throne. After the ceremony members of the tribe are now free to eat the fresh foods as much as they like without being reprimanded.

(c) Taboos for women – young and old

In both Zulu and Shangase clans custom, a young girl does not pierce her ears to wear ear-rings before her father slaughters a goat and have the girls’ peers join her in Zulu dance and singing to celebrate the Piercing of Ears Ceremony. As a proof to the ancestors that this has been done, the gall-bile is dropped on the girl’s tongue, ears, left hand thumb and left foot thumb. We call this “ukucola” (slaughter a beast for). The performance of this custom helps the ancestors to protect the girls properly so that she does not easily fall pregnant or suffer from diseases that are sometimes incurable. Pregnancy before marriage was and still is a prohibition among the Shangase people. For the girl to respect and protect her private parts, she is not allowed to squat or sit on the haunches. If a girl has done this, you often hear old people say: “Hlala ngentombi!” (sit like a girl). A girl when seated, puts her legs

together as a sign of respect and having good character. As a good indication of self-respect and respect for her unknown in-laws a girl refrains from eating chicken meat and eggs. This is done to avoid the insults that might be attached to her when she is married. If dogs eat chicken meat and eggs, this should not be suspected on her as she is a respected figure at the grooms residence, and it is clearly known that she does not eat eggs. This carries on until she becomes an old woman and she is given this following a certain ritual by the elderly women.

Once again, the bride does not eat meat of beast slaughtered when the ancestors are propitiated until such time comes shortly after the wedding ceremony that she is given meat following another customary activity by the elderly women, where the bride is made to cut the piece of meat into two pieces (sikisa), which means thereafter that she can now eat the meat. The Nguni hut has two floors; the left hand side floor which is for the women, and the right hand side floor which is for the men. The bride is therefore not allowed to cross over from the left side floor to the right side floor because that is where it is believed the ancestors of the household stay and because the bride respects the ancestors she may not delve where it is believed they are found. For the sake of protecting the household from being attacked and hit by the lightning in case it thunders, girls may not enter home with water after sunset and after cattle are already in the kraal, because this might cause the houses and cattle to be hit by the lightning. To fetch water in broad day light promotes practices of good hygiene. For the warriors of our tribe to fight bravely, strongly and successfully, they need their weapons to be kept safely and undisturbed. To maintain their strength, weapons are sprinkled with a mixture of water, herbs and charms (intelezi). Therefore, the weapons should not be jumped over by women, because if they are jumped over, weapons will fail the fighter when he is faced with enemies. This may not only affect the concerned warrior, but other warrior too might be affected.

(d) Taboos for men

It is the Shangase- tribal custom that when tribal warriors are going for war, they should not sleep with women, for if they do, they will be ill-omened and be easily defeated. To make them strong and fight daringly and brilliantly, an old woman who has reached the menopause period (esingesemuntu) sprinkle the warriors with “intelezi” at the gate of the cattle kraal and they go without turning back for if they do, they will loose the battle. In this way, the army will come back triumphant over their enemies singing the “triumph song” of the Shangase tribe. “Nyon’ emhlophe iyawanqob’amakhosi, Wezwa ngobani? UyiZulu elakaNgobamkhonto.” *The white bird that defeated the Amakhosi, from whom you heard, the sky that bent the spears*). In the Nguni culture, cattle are of very high importance for paying “lobolo”, slaughtering for sacrificial libations, using skins, eating meat, milk and “maas”. Therefore, nothing stupid should be done to cattle to cause them to die unnecessarily. It is, therefore, an unfortunate situation where you find calves left alone to their mothers sucking milk without their mothers being milked properly. Milk and “maas” are needed to support the family. Failure to milk cows causes the unnecessary famine and this may not be liked by the ancestors who may cast illness and suffering to certain members of the family should this continue. It is men who see to it that cows are milked properly for the whole family and calves to survive. It is totally a mishap and an insult to the ancestors to milk dogs, for no one in the family or ancestors can drink milk and eat maas from a dog. If this can be done, it might anger the ancestors who might cause a lot of problems and sufferings within the lineage. This stands to reason that only cows are milked and not dogs. Another prohibition concerning dogs is that if a dog is troublesome in the sense that it kills domestic beasts, it should not be killed by stabbing, but it should be hanged.

(e) Taboos for children

In our community, for health purposes, children are forbidden to sit on paths because they will have abscess all over their bodies. This is not true, they are only threatened not to sit on paths disturbing elderly people who pass by. Another prohibition for the children is not to urinate in water, for this causes “bilharzia”, and boys will become girls. Again this is not true. This is only to scare them not to make water dirty since this is highly unhygienic.

(f) Miscellaneous Taboos

No family in the Zulu culture, unless negligent, should sweep and take out the swept dust at night, for it is believed that if this is done, the ancestors are also going out with the swept dust. The Shangase clan also observes this practice. The ancestors are spiritual and are supposed to be everywhere in the home and they are also sensitive. Should they be taken out in this fashion, bringing them back means slaughtering of a goat to request them to come back, because the living dead are not supposed to turn their backs against the living humans. If this happens, it is clearly an indication of misfortune, illness and suffering. Not to sit next to the fire and water when the storm thunders is a prohibition for everyone. No-one should do this because thundering goes with dangerous lightning easily. Therefore, should you sit next to the fire and water you are bound to be hit by lightning and die. To avoid unnecessary deaths, it is better to avoid fire and water if it is thundering with lightning.

In conclusion, all of these prohibitions might seem superstitious, yet they stand firm in our traditional culture and belief. They are to be observed to avoid a lot of havoc when ancestors hit back on us.

2.3.5 POLITICAL ORGANISATION

We will start to discuss this section by first explaining what politics is and what it is about. Politics is the science of government, a particular set of ideas, principles or commitments in the way the country is governed, and activities concerned with the acquisition or exercise of authority or government, or an organisational process or principles affecting the authority or status of those inside or outside government.

The Shangase clan, as now a large community must provide a way in which decision-making on matters affecting the survival of its members can be done. Some ways of controlling conflict within the community and some ways of regulating its relations with other communities should be devised. This need for the maintenance of internal societal order and for the governing of relations with other societies is universal. The forms and processes by which the need is met vary from small, autonomous family bands to populous, independent nation states; from reliance on custom to voluminous legal codes; from intrafamiliae fending to atomic war. (See Hammond 1971:19).

A political unit is a social unit which is organised to satisfy the above needs. To a larger extent the family, the clan, the local group, each can function as a political unit, but the following categories can be formed as significant types of political units.

2.3.5.1 The tribe

It has been mentioned earlier in this chapter that a member of family units tracing their descent to the same ancestor form a clan which later develops into a tribe. The tribe is, however, usually known by the name of the supposed original ancestor of the dominant sib, and the chief (iNkosi) is a descendant of this ancestor, whose name the tribe bears. The greatest political unit is the tribe. The Shangase people as tribe have their own territory called "Thafamasi" which was named by "iNkosi Mnguni" who is regarded as "iNkosi YeSizwe" (the Chief of the Shangase Territory). Because the

tribe now consists of different types of family clans with different family names, there may be a slightly different sets of customs within the Shangase tribe. The place where the king (iNkosi) lives is a “Royal Homestead” (iHlalankosi) which acts as the “Palace” (iSigodlo) in English. The Royal Homestead and the Palace differ in the way they are built. But they are both “Royal Residences.” INkosi can have more than one Royal Homesteads within the tribe, each with a unique name. The iNkosi Royal Homestead is regarded as the “Great Kraal (KoMkhulu) which stands supreme over all other commoners’ homesteads. Bryant (1929:459) states that all in the clan were as subject to the king, as were all subject to the paterfamilias in the family. Law and authority within the tribe were not written down, but wholly traditional or customary, was based upon a strong foundation of experience, equity and logic. This is still transpiring in the Shangase tribal court today, but the only difference lies with the fact that new laws and procedures are written down and no longer oral.

2.3.5.2 The King or iNkosi and his Council

The position of the Nguni King in the Kingdom of the Nguni, including the Shangase chieftaincy – the Shangase people who are Tonga or Tsonga-Nguni, is hereditary. He is born of the first or principal wife of the Royal family and becomes successor to the throne on the grounds of being the eldest son of his father’s Great Wife. He is captain of the ship, and paterfamilias of the clan, and absolute monarch both in fact and in name. The Shangase people are given the opportunity to contribute towards the “lobolo” of the king’s principal wife, so that they may share in the woman who is to bear the successor to the throne.

The Shangase or any Zulu king or iNkosi in the Kingdom of KwaZulu is not despotic in his way of rule. He rules according to custom and is always assisted by his councillors. Krige (1950:218) states that people were ruled by custom and usage and very little legislation took place, and questions as to what the law was being usually settled by discussion among the old men or, if serious, by the king assisted by his councillors. The king could make no new laws without the consent of his councillors

who represented the people, for should he deviate, he would be departing from custom and would receive no obedience from the people. Bryant (1949:460) also states that a prudent king or chief, in all matters of gravity affecting the common welfare of the clan would, as was expected of him, prior to embarking on any decisive move, first consult the members of the council to avoid placing his own head and welfare in jeopardy. Bryant (1949:461) further mentions that while the tribe is making its tribal chief a tribal despot, had not failed to provide also some means for holding that despotism in control. He further supports the above statement by saying that in ancient Sparta and Dravidian India, there existed a two king system in which there reigned a sovereign (at once king, lawgiver and judge) alongside a subordinate, almost his co-equal in power, who was the army head or war – lord. This sometimes existed too among the Zulu clans and other clans. The king's council consists of “iziNduna” and “abaNumzane” and possibly two other confidantes who are personal advisors to the king. Krige (1950:219) indicates that the councillors were mostly headmen, the heads of the leading families of the tribe, whose rights were mainly hereditary. The chief's council within the Shangase clan is selected exactly the same way as the one explained above. Bryant (1949:461) points out that in the Zulu states, age was regarded as synonymous with experience, wisdom and prestige, and from among such elder clansmen of distinction and ability – strong characters, capable of ruling and leading others, the “king” chose his own council and executive, whose members were termed (iziNduna) captains or headmen, functioning at once as ministers of state, crown councillors and executive officers.

The iNkosi is a religious leader. The Shangase people consider themselves as descendants from a single ancestor. The iNkosi (king) takes the lead in involving the royal ancestral spirits, for instance, in times of trouble and suffering. Krige (1950:233) mentions the fact that the king holds his position, in the first place, as representative in the direct line of the tribal ancestors, and he is the only man who can approach them for their blessings in the tribe as a whole. The chief shows signs of anger, and when there is illness at the chief's homestead, people send cattle to ancestral spirits to apologise for whatever bad deed. Like uMvelinqangi, the iNkosi

has many praise names. He is usually called “iSilo” (Leopard), “iNdlovu” (Elephant), “Wena Waphakade” (Thou who art for ever), “Wena Ongangezintaba” (Thou who art as high as mountains). “Wen’ omnyama” (The Black one), “Inyoni’ edl’ ezinye”. The hereditary chiefs are referred to as “Amakhosi Ohlanga: (Chiefs of the reed), having originated from the bed of reeds.

The king or inkosi co-ordinates economic activities. He allocates tribal land. He announces when sowing is to start and controls the use of new crops by celebrating the First Fruit Ceremony. The chief is the wealthiest man in the tribe. He has large herds of cattle, goats and sometimes sheep, which are captured in wars or given as gifts by his subjects. He has also much grain from many fields because he cultivates as he wishes. Much of all this wealth is used by the tribe and also to entertain guests. The wealth of the tribe is thus, in the hands of the king or chief, who is expected to use it to benefit his people. Today, the above practice is no longer fully possible. The chiefs are as struggling as their tribesmen because of the new government systems where a chief is now a salaried man like every working employee. The wealth in terms of cattle and grain is no longer a copious gain, for everybody now struggles hard to survive. The herds of cattle and goats our fathers used to herd when they were still boys, we, as boys, did not herd (See Krige 1950:241).

The king or chief is the administrative and judicial head of the tribe. In contrast with the western system in which the administrative and judicial functions are separate, the king or chief and his council form the highest court in the land. The king or chief is the administrator and exponent in matters of highest importance, like war-waging, always guided by his councillors. The council consists of iziNduna of different ranks who function as ministers of state. Among the iNdunas, is a Great iNduna who is appointed by the chief even if he is a commoner by birth. In English, he may be called the Prime Minister or Commander-in-Chief. He is the Tribal iNduna as distinct from District iNdunas. He is so powerful in both internal and foreign affairs. He is the man next in power to the king or chief. Beside the greater Tribal iNdunas in

the council, are also lesser District iNdunas appointed by the king or chief, each governing in his name.

They possess authority to adjudicate upon all matters, civil and criminal of purely local nature. In each ward (isigodi), the District iNdunas selected uMnumzane to maintain law and order within their wards and they are vested with the authority and power to adjust minor family, civil or criminal cases. With regard to the selection of uMnumzane, within the Shangase clan, this does not happen as explained above. The uMnumzane according to the customary need of the Shangase clan, his position is customarily hereditary i.e. he is uMnumzane because one of his forefathers was a prince of a certain iNkosi and because of his position in the Royal family inherits as such, this position which is transferred from father to son of different generations. This, therefore, stands to reason that the uMnumzane is not selected by the District iNdunas, but he is born to take after his father (See Bryant 1949:462).

The king or iNkosi is the Military Commander, tribal doctor and the father of his people in general. Within the Shangase clan, the iNkosi is the first military commander and second to him is the Military Great iNduna (uMdidiyeli). At all Royal tribal ceremonies, the chief and the army are fortified and strengthened against all kinds of attacks. The Shangase tribal army is divided into regiments, and each regiment is controlled by the Regiment iNduna. The regiments (amabutho) are organised according to age-sets (intanga). Organising men into circumcision guilds has been abandoned by most of the Zulu clans as well as the Shangase clan. The following regiments were classified and identified by the way in which they sing, dance, and dress using different colours of ornaments: aMeva, uKhandampevu, iNyonebomvu, iNyonehlophe, iNkasa, uVukani, aManqe.

In conclusion, the king or chief is not at all to be hurt or angered by his subjects. By hurting the chief, the people of the tribe can break up the whole tribe. That is why, when Zwide of Ndwandwe succeeded in capturing the Mthethwa king, Dingiswayo, the Mthethwa retired in confusion and made no further effort to fight. They were

then powerless to do anything, for their king had been captured. That is why, any Zulu king or chief has to be fortified and strengthened for his position and also get his tribe especially the warriors doctored. The king is the custodian of a number of sacred articles of the tribe, which form part of the royal regalia and handed down from father to son. Such are the ancestral assegai, hoe, axe hearthstones, fire-sticks, postherds, etc. Most important of all the regalia is, however, the “iNkatha” or “sacred coil,” symbolising the unity of the tribe, the circular form of which is believed to have the power of collecting up all traitors and disaffected subjects, and joining them with the rest of the nation in affection for the king. Should the “iNkatha” be destroyed, the king and his family would suffer illness and misfortune until the new one is made and concentrated. During times of war, the king puts his shield with the ancestral assegai and sticks on the “iNkatha” and sit thereon so that the enemies can be tired, helpless and defeated. It is customarily compulsory that the king or chief must have more than one wife, each with a specific house, livestock, and grain to give him the wealth and honour befitting his position. (See also Bryant 1949:457-471 & Krige 1950:217-261).

The modern way of exercising the developmental powers by the traditional leader (iNkosi) is displayed in his functions as he lives now. His main function is to see to the welfare and control of the people of his tribe by solving their problems. He convenes meetings at council or tribal level to discuss about agricultural activities, and infra-structures in projects like water supplies, electricity, tarring of main and access roads and transport, sanitation with or without water system facilities, sports ground services, organisation of agricultural skills, erection and control of multipurpose centres, e.g. halls and shopping centers, health clinics, and schools.

The iNkosi further tries offences within his limitations of different types as provided by the KwaZulu-Natal Provincial Department of Traditional Affairs. In distributing the land, he looks at the housing and agricultural practices, suitable land for health, education, and multipurpose centres. As he is still the head of the tribe, he remains accountable to the ancestors.

2.3.5.3 The Military Organisation

The history and the character of any group of people including the Zulus as a big nation and the Shangases as a sub-category of this big nation have been to a great extent moulded and determined by their military system which, influenced almost every phase of the life of the people. Every royal homestead of every king or chief acts as a great military camp of the tribal army. The army is always formed to protect the country and its people against the attacking enemies. (See Krige 1950:261).

As it is said above, the Shangases, like all other people, have two sides of the coin, they subscribe to peaceful, offensive and defensive relations depending on the circumstances. History reveals that since their arrival at Thafamasi (KwaShangase) irreversible twinges of adversity have at times compelled them to take to arms either in an offensive or defensive action. The Shangase people have a regulated army or ready to fight malefolk as they do not have a sophisticated fighting side like westernised governments.

The custom of circumcision had fallen into disuse by Shaka's time, therefore, the regiments were organised into age-sets, and enrol in that regiment. It was exactly so with the Shangase clan. To mention the fighting regiments of the past and their engagements, there was:

- a) **Ameva Regiment**, which in the 1930's when the Shangase people attended a wedding ceremony at a neighbouring Mangangeni tribe, it was reported on their arrival that they were on the verge of being attacked by the Mangangeni group. Soon thereafter, there was fighting and the Ameva regiment chased the Mangangeni warriors past a kraal in which spears were hidden. The Shangase Ameva regiment kicked doors and got hold of bundles of spears, which they took to the iNkosi singing "Ameva, Ameva sibuthiwe." (Thorns, thorns, we are recruited).

- b) **Ukhandampevu Regiment** was another great warrior regiment whose members fought in the war between the English and Cetshwayo during Queen Victoria's reign. They fought many wars within and without KwaShangase, mainly to protect the Shangase Royalty and acquiring more land, hence the presence of "Beacons" installed in 1936 between the Shangase and Wosiyana tribes.
- c) **Inyonemhlophe** fought several local skirmishes, but were renowned for fighting like "tigers" as their war song describes their winning touch, "Inyon' emhlophe eyanqob' aMakhosi." (The White bird that conquered the Kings). This was iNkosi Zikhulu's warrior regiment.
- d) **INkasi** is iNkosi Simangenduku's own warrior regiment. This was a respected and a well-controlled regiment as iNkosi Simangenduku was a very peaceful prone. When iNkasa regiment is together at the Royal Homestead they repeat this slogan or war-cry, "INkasa, INkasa, umubi uyiNkasa." (The INkasa, Inkasa, you are bad, you are iNkasa).
- e) **Vukani** is the present regiment which has never seen any war fighting as the old regiments did. The political divide has affected the strict Shangase regimentation.
- f) **Amanqe** is also the present regiment which never fought any war. The regiment was called "Amanqe" because of the way in which they ate meat. When the meat is brought to them, they could not sit down, cut the meat in small pieces, but would just tear the meat and eat it standing like vultures, hence the regiment name. "Amanqe" (vultures).

There are two main wars in which the Shangase warrior regiments participated so strongly. These are:

a) Impi yakoNkwenkwezi (The Nkwenkezi War)

This war ensued during a wedding ceremony between the Shangase and Qadi warriors. Reports on the fighting given by the elders of both Shangase and Qadi describe the engagement of these two tribes as being very furious at that time. On numerical strengths, the amaQadi outnumbered the amaShangase. It is reported that during the early stages of the fight they gained confidence from the numbers they fielded on the war scene. Those who were not yet in contact with the enemy, unanimously shouted a war cry of the amaQadi which goes thus: Waminza! Waminza! (You drowned! You drowned!), as they bit their shields.

In line with their true fighting process, the Shangase warriors so matched the amaQadi's superior numbers that silence and the rata – dam sound of the spears and shields was heard. The two parties were then engaged in real fight with no one seeming to accept defeat. No one person stopped the fight, but perhaps the telepathic failing took command and many warriors from both sides lay sprawled on the field of battle. The new regiment who arrived after the break and who were still eager to continue the fight were discouraged by both sides.

When the offence was tried at Ndwedwe Magistrates' Court, a man called "Magcekeni Ngcobo" was given an indeterminate sentence. The court magistrate at Ndwedwe declared that there should never be more fights between the two tribes as they were related tracing their descent from the same known ancestral parent "VUMIZITHA."

b) 1906 Bhambatha Rebellion

The informant L.K. Shangase who was told by his Great-grandfather (ukhokho) Msombuluko, son of Fahla (Sozimuka), of Nkasa, of Nzukela, of Mvula tells me that the Shangase having heard that the Nyuswas under iNkosi Mqedi are involved in the

rebellion, took to arms to assist the Nyuswas since the Shangases and the Nyuswas are closely related. Therefore, the Shangase warriors joined the Nyuswa warriors to make a big army to fight against the British Colonial Government who wrongfully imposed the poll-tax over the Zulus in 1906.

iNkosi Bhambatha Zondi of Ngoma at Mdlovana led the resistance against the British Colonial Government who undemocratically imposed poll-tax over the Zulu' in 1906. Due to improper communication a serious misunderstanding ensued between the Zulus and the Natal British Colonial Government. This led to the famous battle known as the 1906 Bhambatha Rebellion. A careful analysis of the situation indicates that this was not a rebellion as recorded, but infact, a resistance against defamation of Zulu culture. There were many other laws that were imposed on the Zulus undermining their essential way of life. Confirmation of this fact was obtained from reliable sources as well as generations of the people who lived this history. Following this misunderstanding, iNkosi Bhambatha visited the Zulu Royal House to consult on the issue. When he came back, he vigorously defeated the British forces at Mpanza and after that sought refuge to the iNkandla forest near the grave of King Cetshwayo. This is where the best and the last of Bhambatha KaMancinza were seen by the British forces.

Still propounding on the 1906 Bhambatha Rebellion, the Shangase regiments were summoned by the amaQadi to please take to arms together and proceed to KwaNyuswa in order to salvage the Nyuswas from the British soldiers stationed at Nsuze. The iNkosi of the Nyuswa tribe at that time was Mqadi. However, that action did not take place in spite of the Shangase warriors having strangled the black bull to be used for strengthening the Shangase, Nyuswa and Qadi Army. This tumult or ruction was called off on the arrival of Marshall Campbell. The 1906 Bhambatha Rebellion took place during the times of the Zulu king – Dinuzulu, Nyuswa iNkosi – Mqadi, Qadi iNkosi – Mandlakayise, and Shangase iNkosi – Zikhulu.

2.4 THE RITUAL CEREMONIES

Culturally and traditionally, festivals and ceremonies are an important way to mark the incorporation or rites of passage. Rites of passage are occasions, celebrations and ceremonies that indicate important changes in life. All different cultures celebrate ritual ceremonies in the form of sacrificial libations such as:-

- a) The First Fruit Ceremony (ukushwama)
- b) The Purification Ceremony (ihlambo)
- a) Return the Deceased Ceremony (ukubuyisa),
- b) The Princess of Heaven Ceremony (Nomdede), and the rites of passage such as:
 - Birth and Childhood (ukuzalwa)
 - Ear-Piercing Ceremony (ukuqhambusa).
 - Incorporation or Puberty Ceremony (ukubuthwa nokuthomba).
 - Good Behaviour Ceremony (ukwemula)
 - Marriage or Wedding Ceremony (umshado)
 - Death and Burial Ceremony (ukufa nomngcwabo).

The above mentioned ceremonies are widely celebrated within the Shangase clan, following their own philosophical and socio-cultural way. To clearly understand what libations and rites of passage are all about, we need to further explain their definition practically as it occurs in different situations. Libation, in our case, refers to something given or offered as a potation or an ancestral or sacrificial offering in the form of a beast or other gifts. Rites de passages are eventful ceremonies celebrated in a preferred or prescribed order of performance to mark important changes in life and for a particular individual to be incorporated into a new order of life. (See Fowler 1990:682, 1040 and du Plessis 2001:69).

2.4.1 RITES DE PASSAGE

Rites de passage are the events, celebrations and ceremonies that mark important changes in human beings' lives. All different cultures celebrate rites de passage such as births and birthdays, ear-piercing, incorporation or puberty, marriage, death and burial ceremonies. Rite de passage is a rite of incorporation where one transforms from it – status of early childhood, marked by an absence of moral function, into the person-status of later years marked by widened maturity without which personhood is conceived as an eluding one. (See Wright 1979:162 and du Plessis 2001:68).

2.4.1.1 Birth and Childhood

It was a strong and strict prohibition for any woman in Zulu and Shangase traditional culture to first become pregnant and give birth to a child before marriage. It happens, it was scandalous, awful and unacceptable. Every individual passes through a number of marked stages, none of which can be entered into without preparation and ceremonial incorporation.

In any society, the birth of a child is very important, not only as the advent of the individual into society, but as indicating a further stage in the lives of its parents. The first child is remarkably important, for no marriage is considered complete before a child has been born. To a woman, childlessness is the greatest of all misfortunes, for it makes her a great laughter. The cause of this might be the fact that the ancestors might require a certain sacrifice or the woman's sexual organs need to be doctored (miselela).

During the time of pregnancy, which is of great concern, for the health, successful confinement and far more the welfare of the child, to safeguard the unborn child, the pregnant woman used to drink herbs (izihlambezo) to help the child grow and be healthy. Nowadays, though some still use herbs, but at the same time, it is advisable

that a pregnant woman should be treated by a doctor. A pregnant woman should also observe food taboos so that she is careful of the food she eats.

In Zulu and especially in the Shangase clan, the birth of a child is the concern of women alone, though these days it is now the responsibility of doctors. When the child is about to be born, the spirit-snakes are seen around the home. But if the spirit of an old woman appears in an angry mood, steps are taken to appease her. A sacrificial offering will be presented if need be. The child is now born, and he or she must now be given a name either by the father, mother, grandfather or grandmother. In the Shangase clan, usually, the real name is given by the father and the mother or grandmother usually gives nicknames. For the bride (umakoti), after the child is born she reaches a stage of "umfazi", (married woman) and she may be given her own hut. Shortly after birth, the child is washed with a mixture of herbs and roots (intelezi) and "izinyamazane" (burnt medicine) is burnt to counteract all "izinyamazane" diseases which may attack the child. This is a way of strengthening the child against the dangers that are out to threaten it during the first few months of its life. The "impepho at "umsamo" (back of the hut) is going to be put on burning coal to propitiate the ancestors so that they protect the newly born child. Men are prohibited to see the child naked until after the period of two weeks. The child is presented with gifts of whatever form. After six months, the child is reported to the ancestors by slaughtering a beast or goat and wear two armbands of hide (isiphandla). The one on the right hand is for the paternal family and the other on the left hand is from the maternal family. If this sacrificial libation is accepted, it really indicates that the child is a member of the family.

The child first learns to sit, talk to himself or herself (egocentric speech). Secondly, the child learns to walk with knees, and thereafter stands and walks with feet. Soon after this, the child learns to talk to other people (socialized speech). The child as he develops begins to play with his/her peer group and the mother stops the child from breast feeding, that is, the child is weaned.

Twins are believed to be abnormal births because when they are born it is believed their births would cause bad luck to both parents of the twins. Therefore, with the birth of the twins, a custom of infanticide is applied. This is killing by having a lump of earth placed in child's throat, believing also that if this is not done, either parent or the twins might die, because the ancestors have become very angry. Among the Zulus and other sub-clans, it is believed that it is the ancestral spirit that creates new life in its offspring and the offspring takes nine months of pregnancy before it is seen. It is also another belief that among the Zulus the height of good fortune is to bear sons and a family of daughters only causes some misunderstanding, and quarrels, eventually leading to separation. This is grossly regretted by the whole family (See also Bryant 1929:610,622).

All stages of growing children are very important and they are to be considered that way so that all appropriate steps are reached correctly. It is always the case that misfortunes are cast onto the children because of their parents' sins. (See also Krige 1950:61).

2.4.1.2 Ear-piercing ceremony (ukuqhambusa)

The transition or development from childhood to adulthood (manhood or womanhood) among the Zulu and the Shangase clans is one of gradual changes, which consists of marked development stages each bringing with it increased status and better responsibilities. The first of these is the "qhambusa" (ear-piercing and "butha" (enroll into regiment) stages.

When the ear-piercing ceremony is to be celebrated the child is kept in isolation (gonqa) for a few days before the ceremony and the father of the girl slaughters a beast a day before the ceremony is held. The gall is poured on the girls' both ears, the tongue and the left hand thumb left and foot thumb. At the ceremony, the girls of the same age-group must be present to partake in singing and dancing. They should all wear traditional attire. Within the Shangase clan, it has never happened that the tribal

captain (induna yesigodi) calls up all the children of the same age to hold a collective ear-piercing ceremony. In this case, parents send beast, beer and food as a contribution to the feast. In our case, ear-piercing ceremony is held per family at different times. Krige (1949:81) indicates that in the Inanda and Verulam areas, collective ceremony is the recognized form. It is, however, made clear that within the Shangase clan, the individual ear-piercing ceremony is preferred irrespective of the fact that Inanda and Verulam districts are our neighbours.

For the ceremony, invitations are sent to relatives, neighbours and children of the same age-set. The parents are required to observe certain precautions, otherwise the ears when pierced become swollen and sore. At the ceremony, no unclean girls, i.e. menstruating, pregnant members of the age-group or members that have been sleeping with men are expected to participate in the occasion. This should be a very pure and clean ceremony for the ancestors to accept, bless and approve of it. This also serves to inform the ancestors that the child has grown up and she is just about to reach the incorporation stage.

The person to pierce the child's ears must be a man or woman who has reached the menopause period, and is chosen for his or her prowess and his general experience and wisdom to perform this duty. If complications are experienced, a doctor may be consulted or ancestral help may be needed. It should be importantly noted for every sacrifice that for a male, a male beast is to be killed and for a woman, a female beast is to be killed but if the ear-piercing, is to be held, the male beast is always killed irrespective of the gender. Presents of different kinds are given to the child ear-pierced. The occasion is usually celebrated within the home premises and not outside in the open space. To sing and dance, children use small shields and small sticks, but the ear-pierced girl uses a big shield and a spear, probably belonging to the father. After singing and dancing, there is general feasting and casual dancing, for there is plenty meat, food and beer. The child is now kept in more strict control than usual till her ears are quite healed. The ear-piercing marks the second step from infant stage to adult stage, bringing the child a status higher than before. (See Krige 1950:81-85).

2.4.1.3 The Reed Ceremony (UMkhosi woMhlanga)

The reed ceremony is one of the Nguni cultural customs which is celebrated every year by the Zulu people, and it had remained in the minds of many traditional leaders and citizens. In this ceremony, it is traditional for the young girl to walk half naked, portraying the sense of identity and pride among the Zulu youth.

Nowadays, this ceremony is held in September of every year. It is one of the customs that are transferred from generation to generation. The celebration is opened by King Zwelithini kaBhekuzulu when thousands of girls have converged at the king's palace at eNyokeni to sing and dance to the delight of the king, loyal subjects and guests. It is part of the tradition that only girls who are virgins are allowed to take part in this rite, and the girl's virginity promotes purity and respect for young girls. At this ceremony, each girl has to carry a reed stick from the river to give it to the king in a spectacular procession, and this experience is an opportunity for the young girls to learn how to behave in front of the king. It is during this ceremony, that the king chooses his youngest "uNdlunkulu". The young virgins, when in procession, wear "izigege" and "izinculuba" (traditional garments that show their buttocks). They also wear beadwork to symbolize African beauty.

Councillor Nomvuzo Shabalala, who always promotes cultural festivals in her ward at uMlazi says; "It is not unusual for certain individuals who have been swallowed by western cultures to criticize this festival, claiming that it empowers young women who may be made wives at an early age without being given a chance to choose the husband that they like. The reed ceremony is a key element in the Zulu community of preserving the custom of keeping the young girls virgins until they are ready to get married. A day before the ceremony, thousands of girls gather at the King's Royal Homestead. The following day they walk to the king's main hut, where the king appears to watch the girls in procession while praised by his "imbongi" (poet or praiser). The girls walk, each with a reed stick in her hand. As they go past the king,

they put down the reed stick and go back. The king and other dignitaries wait for the army of girls to appear, while men sing and engage in mock fighting. The king will then deliver a speech. The women ululate and sing praises in a joyous mood. As a cultural gesture, the group of girls are enrolled into a regiment and given a name by the king to identify and distinguish themselves from other women. In olden days as well as nowadays, girls gather together during the reed ceremony (uMkhosi WoMhlanga) and the boys join the men at the first – fruit ceremony (uMkhosi wokweshwama).

The girls (amatshitshi and amajongosi) afterwards are taught by senior girls (amaqhikiza or izinkehli) how to behave themselves and be proud of their virginity and naked bodies. This, in return, causes the people of the community to respect the virgin girls. All the young girls in a particular society are managed and controlled by the lady in charge called “iqhikiza” or “inkehli” (chief maiden).

Presently, the Shangase tribe is experiencing an unpleasant situation where and when the reed ceremony is no longer celebrated either tribally or nationally, the cause of which no one can account for. The Shangase tribe as part of the Zulu nation extends its gratitude to King Zwelithini kaBhekuzulu to still practice the traditional custom of the reed ceremony.

In conclusion, uHlanga refers to the origin of mankind, thus, the Zulus are said to have come from Nkabazwe (land of origin), and this is why the Zulu King is referred to as “uHlanga lwezwe” because they link us with our common ancestors, explains Babongile (MaMbatha) of Pinetown. Another name for the king is “uHlanga lomhlabathi” which signifies “land ownership”, or belonging to the original soil or land. The significance here is as if the Zulus own the soil since their bodies look like the soil. (See du Buisson 1987:15). It is “uHlanga lwezwe” or “uHlanga lomhlabathi” to whom the reed sticks should be taken to by all the virgin girls, to the king’s delight, during the reed ceremony. The Shangase tribe, therefore, feels it is also part of all the Zulu ritual practices.

2.4.1.4 Incorporation or Puberty Ceremony

Literally, the Zulu term “thomba” means to pass the first genital discharge known as spermatozoa if it is a boy or menstruating if it is a girl for the first time reaching the stage of puberty or the age of virility. Incorporation lexically refers to the art of admitting as a member of company, family, clan or community. Puberty is the period during which adolescents reach sexual maturity and become capable of reproduction. At this stage pubic hair appears and the voice changes. This is generally age 14 years or so in girls.

When the boy first sees sperms have come out of himself at night when dreaming, he must at once wake up at dawn to go to the river and washes himself with cold water not using soap. If a girl at the age of twelve or thirteen years is experiencing the coming out of blood from her private parts, she is told by elders that she is menstruating. Some girls feel no pains and do not even realize that they have already received menstruation periods, but others do suffer or feel some menstruation period pains, though they do not know and understand what these pains are all about. The elderly woman supposed to have reached the menopause period supervises young girls who are menstruating for the first time. The elderly woman does a thorough counselling as to how the menstruating girl should behave. She is told to remain in doors or in isolation (gonqa), for boys must not see her and talk to them. If she does all of this when menstruating for the first time, she continuously loses control of herself and becomes a loose puppet for life. She then sleeps with her grandmother in her hut for a period enough for menstruation.

In this thesis, we are going to discuss the puberty ceremony in two different dimensions, viz:

- (a) Menstruation for girls (ukuthomba) and the Puberty Ceremony.
- (b) Enrolment in regiment for boys (ukubuthwa) and the Incorporation Ceremony.

2.4.1.4.1 Girls Puberty Ceremony (ukuthomba)

Both boys and girls puberty ceremonies are celebrated the same way, but we will in this thesis concentrate much on the girls' puberty ceremony (ukuthomba) and the boys' incorporation ceremony (ukubuthwa, ukukleza). This is going to be discussed mostly referring to how these ceremonies are celebrated within the Shangase clan. Krige (1950:100) is true when he says that a girl's puberty ceremony like all other transition ceremonies is characterized by separation rites, i.e. a period of seclusion followed by aggregation into a new group. For seclusion (umgonqo) purposes, the girl used to sit behind the well arranged sticks of wood in ancient times, but nowadays, the girl sits behind the curtains so that she may not be seen. During this period, she refrains from eating maas (amasi) and each time she is menstruating she will not eat maas for the number of her menstruating days. The seclusion period is taking a few days before the puberty ceremony. During these days, she comes out from seclusion with the girls of her age-group, going from house to house (ukuhoyiza) to relatives and other local people requesting gifts of any kind singing the song: "Woyeyiya woye wembube wemaye: – ubaba uyisiyo". Then the girls have been given whatever gift and sing: "Ayabonga, ayabonga amankankazana, athi wena winkosi amankankazana". They sing this song to say thank you for the gift. When the girls are moving around, they do not talk to anyone. Before moving out to this they smear their bodies and face with lime and remain half-naked. Strictly, the girls will go to the girl's maternal residence to collect the ancestral assegai with which to sing and dance and pins it before the people who in return give her gifts in the form of money only this time.

A day before the ceremony, the father shows the girls two beasts, the goat and the ox. The occasion is reported by slaughtering the goat to the ancestors when the propitiation of ancestors is undertaken. But at Nhangwini, tribe, Hlanganani Dlamini, a member of the Dlamini Royal Family says that the goat that is slaughtered prior to the ox is called "imbuzi yamasi" (maas goat) because at the seclusion period

a girl does not eat maas, and at this ceremony, she is given maas to eat, hence “imbuzi yamasi” (the goat of maas). Krige (1950:101) supports the above idea by stating that the initiate abstains from eating “amasi” during the whole period of seclusion, and thereafter she will have to refrain from “amasi” for seven days at each menstrual period. The ancestors are propitiated by burning the “impepho” and placing the clay pot full of beer next to “impepho”, and the goat is also standing nearby at the back of the hut (emsamo). When the propitiation is over, the father takes two sips of the beer and say”. “Nakhu ukudla kwenu MaShangase, phuzani”. (Here is your food, then drink).

The goat is slaughtered first while the ox is waiting in the cattle kraal. From the hut where the girls have shown the goat, they again go and stand on top of the cattle kraal, but outside. The father, in the cattle kraal, points at the ox offered to the ancestors for the girl’s puberty ceremony. The father says: “Here is an ox offered to you, MaShangase, for the puberty girl.” (Nansi inkabi engimthombisa ngayo umntwana wenu MaShangase). He hits the ox with a stick. The ox is then slaughtered after the girls sang a song: “Ayabonga, ayabonga amankankazana, athi wena winkosi amankankazana.” After the beast has been skinned completely, the fat tripe cover (umhlwehlwe) is taken out very carefully as it is the most important part of meat which is treated with great care, for it is this part that is worn by the girl on the day of the celebration. At night, the goat meat is cooked and eaten, while one side of the ox ribs meat is roasted and eaten by everyone present.

In the morning of the day of the celebration, the girl wears the goat armlet of hide (isiphandla) and the armlet of gall-bladder from the ox. The men divide the meat for cooking. At this time, the girls go to the river to wash themselves and thereafter, dress themselves up for the occasion. The puberty girl is the one who wears the fat tripe cover (umhlwehlwe), and the blown gall-bladder of the goat is pinned on the fat tripe cover and she is already in her Zulu regalia. She is carrying an ancestral assegai she got from the maternal residence (komalume). On her head, she wears a fink plume (isidlokolo), and on her waste she wears a married woman kilt (isidwaba).

Shortly after mid-day, the girl is led by her father together with her peers from “iNdlunkulu” hut to the cattle kraal and from the cattle kraal to the open space where the ceremony will be held. When the girls are being led, they sing the puberty song: “Woyeyiya woye imbube wemaye, ubaba uyisiyo.”

For the ‘isigekle’ (wedding-dance) they sing songs like the following:-

Ngizwe ngendlebe ngadlula

“mubi lo mame, uyabaqed’abantu

upheth’umuth’omubi.”

(I heard with an ear and past)

(This woman is bad, she finishes people carrying bad medicine).

“Wo Ladum’eMahlabathini

Izulu liyaphenduka

Wo laduma kwenzenjani

Izulu liyaphenduka.

(The storm thunders Mahlathini)

(The weather changes)

(Oh it thunders, what has happened?)

(The weather changes).

For the ordinary Zulu dancing, they sing songs like the following:

“Wanyathela ngodaka, ngodaka

Wanyathela ngodaka izwe lakithi.”

(You trap with mud, with mud)

(You trap with mud on our land).

The praise names of all amakhosi are recited by a very skillful praiser (imbongi) who in our case is Khayelihle, son of Nsuze, of Siphungela, of

Msombuluko, of Fahla, and thereafter the praiser war-dances are followed by a few warriors, all shouting their praises in a vigorous manner. From the open space to the cattle kraal the girls sing an “imbube” song again, while the regiments sing the tribal song (ihubo lesizwe): “Banamanga, baqinisile, yingwe yamakhosana oHlanga.” (They lied, they are true, He is the tiger of the Royal Princes).

During the feasting time, there is meat, all types of beer and food. While this is happening, women are uttering shrill cries of pleasure. The girl having gone through her menstruation period, and the puberty stage celebrated, she is incorporated into her community. She has become a “person”, i.e. she has reached a stage of personhood. (See also Krige 1950:100).

2.4.1.4.2 The incorporation of man into full tribal membership (ukubuthwa)

The boys’ puberty ceremony is held exactly the same way as that of the girl. Therefore, we are not going to discuss it here, but instead, we are going to discuss the next stage after puberty, the incorporation of man into full tribal membership in his warrior regiment with others of his age-set. After the boys’ maturity, the boy felt that he was old enough to be enrolled (buthwa, kleza) into a particular warrior regiment. It was customary that a boy runs away to a military regiment for the first time. Krige (1950:107) is mixing issues when he says: “There, he would “kleza”, i.e. drink milk direct from the udder of the cow into his mouth, as a sign that he wished to be enlisted.” No, this is not so. The verb stem “kleza” has two direct meanings. Firstly, “kleza” means to drink milk directly from the udder of the cow into the mouth. This is only done by boys when they are milking cows in the cattle kraal. To them, this is just a game like all others that they enjoy as boys. Secondly, “kleza” means to enroll into a military regiment (ukubuthwa). For instance, “Wakhulela khona waze wabuthwa noma wakleza khona”. (He grew up there until he was enrolled into a military regiment). For the boys to be enrolled into a regiment, they were recruited by iNdunas who report them to the iNkosi, who would, if there were enough reported

boys, summon them to the Royal Homestead where they are affiliated into a regiment. The other important way in which boys are affiliated into a regiment, is when the iNkosi has a Royal Ceremony like the First Fruit Ceremony, Tribal Meeting, Royal Wedding, etc. On any of these ceremonies, the regiment is given a name and a young bull to strangle. Infact, the regiments are enrolled and given names taking an advantage of the large assembly of men.

An example of Zulu regiments is as follows:

- | | |
|---------------------|---------------|
| - Mbelebele | - Shaka |
| - AMamboza | - Mpande |
| - USuthu | - Cetshwayo |
| - IziGqoza | - Mbuyazwe |
| - UPhondo lweNdlovu | - Dinuzulu |
| - INtaba yezulu | - Phumuzuzulu |
| - INqaba yembube | - Phumuzuzulu |

An example of the Shangase regiments is as follows:

- | | |
|-----------------|----------------|
| - Ameva | - Mshiyane |
| - UKhandampevu | - Mnguni |
| - INyonebomvu | - Macebo |
| - INyonemhlophe | - Zikhulu |
| - INkasa | - Simangenduku |
| - Vukani | - Simangenduku |
| - Amanqe | - Simangenduku |

For men not to be enrolled in military regiments, the men cannot be full members of the tribe, nor do they know their proper place in the hierarchy of age, which, in Zulu, is so important. The military regiments give military support and protection to the iNkosi and the tribe at large. That is why the ritual ceremonies are very important in the life of every man in any tribal society. The most important part in the recruitment

and enrolment of old members was the strengthening of young men so as to instill into them the courage and strength that is required of every member of the iNkosi's army. Sprinkling the army with a mixture of herbs (intelezi), making the warriors sip the medicine from fingers (ncinda) and the strangling of a bull by the regiments and the inoculation (gcaba) of warriors, all are done to fortify the army. It should be noted that even within the Shangase tribe, the strangling of the bull has been prohibited by law, i.e. it is no longer in common practice. If it is still done, it can be done against the law.

The only person with power to form the new regiments is the iNkosi. But, during the enrolment period, the young men are instructed by the old men about what is expected of them as loyal members of the tribe. These instructions are given in the cattle kraal to the effect that they should behave well, honour older people, respect all those in higher positions above them, respect their parents and never hit back when hit by an elderly person. Most importantly, they must respect and honour their iNkosi and uphold the dignity of their locality. They must also keep away from women and never deflower their sweethearts. They are taught not to quarrel and fight among themselves, to love work and to be real men.

The regiments, during the enrolment period at the royal homestead, live on beer and meat mixed with medicine. They eat "izinkobe" (boiled mealies), sweet potatoes, amadumbe, beans and other foods. Eating of "Amasi" is prohibited. Their main duties during waiting period of enrolment are ploughing the iNkosi's fields and sow the crops. They are also taken out to hunt and those who excel are praised and admired. They are instructed to build a military kraal for the iNkosi. While doing all these duties, happily, they sing and perform war-dance, war antics. At times, the enrolment of regiments should be accompanied by a tribal ritual ceremony that is observed by all members of the tribe and the iNkosi himself.

In conclusion, the father of every boy who returns from the enrolment ceremony, slaughter either a bullock or a goat to thank the ancestors for having safely guided his

son through yet another stage in his development. Instead of the circumcision ceremony, the Zulus have the enrolment ceremony, since, among the Zulus including the Shangase people, circumcision has been curtailed. The Xhosa, Phondo and Chwana Bantu called Bakoni who are, partly, of the same original family as the Zulus (similarly known as AbaNguni, (Bryant 1949:651), celebrate the ear-piercing and puberty ceremonies, but instead of having the enrolment ceremony, they have the circumcision ceremony. (See Krige 1950:106 and 1949:651).

2.4.1.4.3 Girl's Good Behaviour Ceremony

In a girl's developmental life, the following step after the puberty ceremony is the good behaviour ceremony (ukwemula). This is a stage between the puberty stage and the marriage stage. At the marriageable state, the father is thanking his daughter for behaving so well that she has gone through certain evolutionary stages successfully without disappointing her parents, i.e. she did not get pregnant before marriage or have to change a lot of men for no reasons. Sticking to one man successfully until getting married is what the girl is thanked for.

At the time when a girl is just about to be married, the father decides to slaughter two beasts for her, the goat and the ox, thanking both the girl for behaving well and the ancestors for protecting and looking well after her. The same procedure as practiced in the puberty ceremony is adhered to, except for the fact that the bridegroom's party (abayeni) are the ones from whom the ancestral assegai will be collected and they are the ones that will come with presents for their bride. Some of these presents are worn at the open space for everyone to see, and soon thereafter, they sing and dance with their bride. The historical genealogy of the girl is given and the praises of aMakhosi are recited. From the open yard, everybody goes back home for feasting. The bridegroom's party is given a big earthen vessel (imbiza) full of beer and meat to drink and eat. When it is time for them to live, they are given a big piece of meat with a ten litre beer and a few other gifts to thank them and say: "goodbye," (ndlelanhle).

After this wonderful thanks-giving ceremony by the girl's father to his beloved daughter, coming next is the marriage ceremony which is preceded by the exercise of begging for wedding gifts (ukucimela). While the bride is doing this, the wedding day is soon announced and the relatives, neighbours and other people are invited. (See also – Krig 1950:103).

2.4.1.5 Marriage Ceremony

The marriage is an incorporation stage in the sense that it effects a change of state from being a girl (intombi) to a married women (umfazi) more so confirmed after the first child is born. Wedding ceremonies include customs, traditions, rituals, beliefs, ways of dressing, type of food, songs, and dance . Although all weddings are ceremonies to marry two people, they are not always the same. What is happening in a wedding ceremony depends on the religion and the traditions of the culture of the people concerned. The marriage marks a bond between two people, but it has to be born in mind that individuals are not allowed to marry until a certain stage of maturity has been reached. Therefore, the marriage ceremony is a culmination of negotiations that take a long time between two people involved. Krige (1950:120) states that marriage is however, far more than a transition for the girl and the boy; it is a gradual rapprochement of the two sibs, that of the girl and that of the boy, and we therefore find actions and reactions between the two groups in order to produce a feeling of friendship and stability. To confirm what Krige is saying above, marriage is matrimonial in the sense that it is a combination, a rite of incorporation, i.e. a rite of marriage. A woman feels like a queen, and a man feels like a king when getting married. The bride is treated more like a queen when she is attended and dressed by a matron of honour.

Like in all other clans, the marriage process within the Shangase clan starts with the informal betrothal (ukuqoma) i.e. when a girl has decided to accept a lover with a formal permission of older girls in a special ceremony, “ukuvuma indaba” (accept the affair) is observed by means of which the boys thank the girls at a specially

selected spot. In the informal betrothal, the girl is considered to have taken the first step to matrimony, for no girl many practise informal betrothal more than once, and accepting a lover, she intends marrying him. “The formal betrothal (ukugana) is the second step in the forms of marriage negotiations. This is the formal engagement, which takes place after the boy’s family has satisfied itself about the suitability of the girl as a marriage partner for their son and vice versa. Approaching the girl’s family is a delicate matter that requires a very tactful handling, and a go-between (umkhongi) is chosen to act as an ambassador. Usually, there are two go-betweens (umkhongi omkhulu, nomncane), who are trusted by the boy’s family. Their main function is that they are responsible for facilitating the actions and reactions between the two groups, and can better tolerate any rebuffs than the father of the boy himself. In Zulu culture, no woman can be chosen as a go-between, for no Zulu man can discuss anything of great importance with a woman. This means that the go-betweens should be quite competent to start the marriage negotiations.

The first step to be taken in the formal marriage negotiations is for the go-betweens to go to the girl’s home to make the marriage settlement for a girl. The custom is that, on their arrival, they should wait until they are reported to the family head. Someone is sent to question these strangers as their errand, and instead of replying as an ordinary stranger would, one of them shouts the address names (izithakazelo) of the groom’s people and then mentions the “lobolo” cattle with their colours one by one. If they are ordered into the house, it is a sign of being accepted so that everything else will be discussed in the house. But in some places they are chased away when coming for the first time so that the family head can find time to inform his family about this. They are eventually accepted. In the house, the bride’s people meet the go-betweens to discuss the bride price (ilobolo). But before this could be discussed finally, the go-betweens are asked to pay “imvulamlo” (the open the mouth), or “ingqaqamazinyo” (loosen the teeth), “yehlemthini” (climb down the tree) and “isibizo sikababa” (father’s compensation). The “imvulamlo” is paid to open up negotiations between the bride’s father and the go-betweens. The bride’s mother is also compensated. The women are also given “Umgoqwana” (the stick to hold them),

and “ugwayi” (the snuff). All of this is in the form of money except for “umqhoyiso” which is in the form of “ibheka” (bride price) another word for “lobolo”.

A day is then set aside for the bride’s father’s (umukhwe) presents known as “izishikashika”. They come together with those of the grandmother. The main items there are the goat for the bride’s father and the goat for grandmother, and other minor presents. For the bride’s mother and the bride herself, another day is set aside to bring their gifts while the groom’s side gets its own presents too on the very same day in the form of goats and other presents. This “umembeso” (presents) is held on the same day with “Umemulo” (good behaviour ceremony) to decrease food expenses and other expenses. Shortly after the formal betrothal, the “umbondo wokugqiba izinyawo zabakhongi” (gifts of beer and food to groom’s residence after the formal betrothal) is performed.

“Amabheka” (bride’s price) are discussed so that arrangements for a marriage ceremony are done. “Amabheka” have been reduced from one hundred to fifty and finally to twenty-five cattle and the twenty sixth is the “umqhoyiso”. This is so because this is a royal family. For commoners the “lobolo” is ten cattle and “umqhoyiso” is the eleventh one. With iNdunas and AbaNumzane, the “lobolo” is fifteen cattle plus “Umqhoyiso” to make a total of sixteen. All the cattle go to the bride’s father, while only the “umqhoyiso” goes to the bride’s mother. When the “amabheka” have been paid though not completely, the marriage ceremony can occur should the two parties agree. The first “lobolo” cattle to be paid to the bride’s father is “ufunelaneno,” a heifer (isithole) which has never been in calve. The preparations for the wedding ceremony begin.

The bride starts moving around to different relatives, and other people begging for wedding gifts (ukucimela). Together with her family, the bride starts buying presents (umabo) for the groom’s family, whether the marriage is Christian or traditional depends on the way the two types of marriages are handled and the style in which the bride and the groom are dressed. The family background also determines this. In a

traditional marriage, the bride dresses as follows: She is dressed in a new kilt (isidwaba) which is well greased and perfumed. She also wears beautiful beads ornaments. The ornaments of bushy tails (amashoba) are dressed round the arms and legs and a white ox-tails to make the bride different. The most remarkable and distinguishing mark is her veil (imvakazi) or cloth decorated with beads or a fringe of beads concealing her face while allowing her to see. The veil is made of “ubendle” leaves and “isakabula” feathers. In dancing, she carries an assegai or big knife (ishayankondlo). To make a noise in the dance, the bride wears ankle rattles (isiwahla). On the head is the headdress isicholo) decorated with beads ornaments.

As the groom is also a center of attraction like his bride, the groom wears a skin buttock-covering (ibheshu) and in front is a man’s loin covering (isinene)”. On either sides of his legs are two “izinjobo” and on his ankles are “amadavathi”. Round his arms and legs, he wears the ornaments of bushy tails (amashoba) like his bride. On his head is an ornament of other-skin (umqhele), and over his shoulders he is dressed with buckskin (izinyamazane). “Udle inyamazane yakwabo.” (He is perfectly dressed in native style).

In a Christian wedding ceremony, the bride is dressed as follows: She wears a wedding gown, white or cream, and this includes white underwears, white shoes and gloves. The bride who has got illegitimate children, or who is getting married for the second time usually wears the cream colour. The white colour is the perfect colour for the newly wedded bride. She also wears a veil to conceal the head and face to indicate virginity. A bride who has had sexual intercourse before marriage does not wear the veil. The bride wears white gloves and carries a white bouquet, which she will throw up so as to give good luck to the lady who will catch it. It is believed that the lady who catches it will soon get married. There is a superstitious belief concerning a panty that needs to be washed a day before the wedding day. It is believed that if the panty has not been washed, the ancestors can disturb the wedding and even death can occur within the closest members of the bride’s family. On a

wedding day, it is for the bride to look lively, smart, classy, elegant and formal as a matron of honour dresses her.

The groom usually wears a black suit, black shoes, white shirt, white gloves, bow-tie and commuter belt. It is believed that a black suit gives decency and dignity to the groom on his wedding day, as he is the best, the victor and the conqueror. The black suit gives him luck to be able to take care of his new family as its head and admired by his ancestor for his great achievement. On this important day, the bride and the groom feel on top of the world as they are in their best state of mind.

In the Shangase area, currently, we experience two types of marriages. But generally speaking, the marriage ceremonies are celebrated the same way in some cases, and differently in others. Whether the celebration is Christian or traditional, the same marriage principles are followed, especially those that are traditional. Normally, the beer, all sorts of food staffs, and beasts (cattle and goats) are prepared. A day before the occasion, the go-betweens come to the bride's home to collect the "ibhokisi lomshado" (the kist) full of wedding presents for the groom's people). On the very same day, he utters the words: "Aluphum' udwendwe" (Let the wedding start). He shouts these words at a distance. Should he be nearer, the girls' whould hit him with small sticks. At the bride's home, the bride slaughters an ox and a goat (uphaphe) for his daughter's provision whose other part, the leg (umlenze) is given to the groom's family as proof that the bride has been taken out (ukhishiwe) so that in return, at the groom's home, the bride will be received by being given another goat called "indlakudla" and again the leg (umlenze) of the goat will be taken to the bride's family as a sign of acceptance and love.

At the bride's home, the bride's father propitiates the ancestors while the bride is siting halfway the back of the house next to the pole (insika) supporting the house. The bride is poured with gall (ukucola) and the gall bladder is tied on her body. The father starts giving the words of advice (isiyalo) of good behaviour and good respect of the groom's people. The father also tells the ancestors about the wedding and

“lobolo”, and invokes their blessings on the girl, begging not to be hard on her for leaving them, it is a natural thing, it has to happen, and that they should not sit on her thereby preventing her from bearing children. The slaughtering of the goat is a very sad occasion. The meat is cooked by women and eaten amidst great mourning on the part of the mother, the bride and other members of the family. The women stress to the bride that there are hardships she will have to undergo. They tell her that she will be called a wizard, a sloven, a harlot and by all other sorts of bad names. After the eating of meat, the father presents the girl with her wedding apparel, kilt (isidwaba) or wedding gown and crown. From the house, he leads the girl by the hand to the cattle kraal while everybody sings “ihubo lesizwe” (the tribal song), “Banamanga, baqinisile, uyingwe yaMakhosana Ohlanga.” (They lie, they are true, and you are the tiger of the Royal Princes). From the cattle kraal, the girl is given to the older person to go with to the groom’s place. The girl goes from the cattle kraal until she crosses the river without looking back. At this time, no one is happy and this sounds like mourning to everyone present.

When the bride’s people (umthimba) reaches the groom’s residence, a few lads move out with sticks shouting: “Nangu Umntwana, Nangu Umntwana!” continuously until they come back. They do the same thing for the second time. With the same song they move towards the gate where they stop and wait for the signal to come in. If they are stopped to come in they pay money and then come in singing. At the door of the house in which they will be accommodated, they are stop again when the groom’s people are looking for the bride to catch. If they fail to catch her, they pay the price or if they succeed, the bride’s people pay the money. For this game, the bride dresses like a man so that she may not be easily identified. They are than allowed into the house and thereafter the bride will be given “indlakudla.” Before dawn, the bride moves to a secluded spot called “isihlahla” (a tree) where she eats and is dressed by a matron of honour. This “isihlahla”, nowadays is a nearby house because “izihlahla” are no longer found where the bride can be accommodated.

In the morning of the wedding day, the girls are shown the beast to be killed for the groom's people. When it is being stabbed at "emhlabankomo" (where the cattle is stabbed behind the horns), the girls sing: "Inkomo kadade ayivuke." (Cattle of sister, wake up). The girls count the number of stab-wounds and each is ten rand. If there are five stab-wounds before the beast dies, that means the groom is going to pay fifty rands. When the beast is completely skinned, the bride will come into the cattle kraal with a knife to point at the middle of the cattle's tripe. The bride leaves the knife on top of the tripe with a silver coin and the groom pays a sum of one hundred rands. The bride does this covering herself with a rug or blanket from toe to head. The bride will then cut the short piece of the tail of the beast towards its end and put it on the plate. This tail is taken back to the bride's home and kept at the back of the house (emsamo). Certain parts of each beast will have to be exchanged for other so as to signify togetherness of both ancestors from the bride's and groom's sides. The meat is thus cooked and the remaining is sent to bride's home.

The bride and groom are dressed and so is everybody else. If it is a traditional wedding, everybody goes to open yard where there shall be singing and dancing, war dancing and reciting of aMakhosi's praises. The "Umbuzeli wezintombi (a captain) sent by iNkosi to do this function stops the singing and dancing so that the bride and groom can be helped by the "Umbuzeli" to tie the knot by exchanging their matrimonial vows before him and everybody present. And, if it is a Christian wedding, the whole occasion is held as a religious ceremony in a place of worship like the church. The tying of the knot by the bride and groom is done by exchanging of matrimonial vows before the Priest and the audience in the church, and a marriage certificate is produced and issued to the bride. The priest blesses the marriage and the newly wedded couple kisses each other after being pronounced man and wife by the Priest. After this long expected moment of relief, the bride's people (umthimba) and the groom's people (ikhetho) compete with each other in singing and dancing outside the church and at home.

After the exchange of marriage vows, singing and dancing, the bride's and groom's fathers make speeches (ukuthethelela), where the bride's father confers his daughter to the groom and his family and spells out clearly how the "lobolo" was paid. There are two cattle which are left with the groom's family by the bride's father. They are "inkomo yamasi" (maas cattle) for the bride and "impandla" or "isigodo" for the groom's father (ubabezala or umlingani). Second to make a speech is the groom's father who warmly receives and accepts the bride (umlobokazi). After these two important speeches, everybody goes home to celebrate in feasting with beer, meat, and all kinds of food.

The marriage ceremony is not an occasion for the family only, but it also involves other relatives, neighbours, local people and people from afar. The grooms family, other relatives and the local people bring different kinds of presents (izipheko) to the celebrating family. When feasting is over, groups of people are taken to different homes where there is still plenty beer to take them throughout the night. Some are invited to enjoy as being provided (iminjonjo) differently from the wedding family, because of certain betrothal connections (ukuganiselana), and others are sons-in-law (abalamu nosibali) within the groom's family. These receive a special attention and treatment, for they are taken to a rather comfortable place to enjoy themselves.

If the wedding day has been too busy accommodating all other marriage activities, some are postponed for the following day, like the giving out of presents by the bride to the groom's lineage. This is a tradition and it must be done according to the stipulated rules of custom. Before the family is presented, the groom has to pay a sum of one hundred rands to open the kist (ukuvula ibhokisi). Every activity within the wedding ceremony starts with a certain song. The giving of presents (ukwaba) also commences in that way. This is a very exciting moment for the whole family when they are to receive presents from the bride. Before the giving out of presents, the girls from the bride's party are given "umeke" which is a goat slaughtered on the same day. But these days, they are given money due to the fact that the wedding girl is a virgin. The groom gives the bride's mother "ubikibiki" and the bride's mother

gives the groom's mother "izibhoma". The presents are within the range of "amacansi" (sitting mat) big and small, calabashes (izinkamba), rugs and blankets, pillows and pillowcases. In our case as a royal family within the Shangase clan, the paterfamilias and the groom are prominently presented with "Ingwe" blankets and other presents. The bride is thereafter shown to her hut, which the girls have cleaned before presentation. The bride is left with "umakotshana" (small bride) who is going to help the bride acquaint herself with the routines and habits of the groom's family. The bride will remain a bride until the first child is born, thus incorporated into a new stage of "Umfazi" a married woman. (See also Krige 1950; 120 due Plessis 2001:69, Bryant 1949:533 and 604.)

2.4.1.6 Death and Burial

(a) Death

Death is the last thing to occur to any living human being, caused by many outside factors such as accidents, illnesses, evil spirits, suicide and death caused by old age (ukugoduka). This gives rise to conflicting emotions of the family and the societal members by threatening their cohesion and solidarity. The death causes demoralisation, which is counteracted by mourning ceremonies bringing the members of the family and society together. Because the body is dead, therefore, all the body systems can no longer function meaning a stop to a human being's life, and that the body has retired and begins to perish, the relatives of the dead are bound to him or her and become very weak bodily, physically and spiritually. Therefore, they need to be specially fortified with strengthening medicines (amakhubalo). The family is left mourning by not partaking in the normal life of the society till they have been purified after the mourning period. They have their hair shaved and leave off all ornaments and observe many taboos till finally a cleansing beast is slaughtered to take off the defilement of death and mourning. They are purified with medicines and once more resume their normal life.

The death of an adult has more effect in the minds of the living people depending on his or her contribution to the family and has a lesser effect since his or her support strength is lesser of course. Krige (1950:160) states that when a child dies, the funeral ceremonies are simple and do not affect the larger circle than the immediate family; but the death of a family head is accompanied by much more rituals and much longer mourning period, for the higher the status of the deceased, the greater is the blow to family and society. The importance of death of the family head of an adult is marked by the fact that a widow before engaging in any love affair, whether following a custom of levirate union or not, she should first engage herself in sexual intercourse once with a mad man who she will never meet again. In this way, it is believed she has purified herself (*ukususa umnyama*). In this particular context of Africa, Wright (1979:160) writes that the absence of ritualized grief when the death of a young child occurs, whereas with the death of an older person, the burial ceremony becomes more elaborate and the grief more ritualized, indicating difference in the conferral of ontological status.

(b) Burial or Interment

The second step after death is to get the corpse of the deceased properly buried and this should be done with great respect and dignity. This should not be the case of after death the first thought of those left behind is to get rid of the corpse which is a source of pollution contaminating the whole kraal as Krige (1950:160) puts it. In African culture, the death and burial of a human body is very much respected and is treated as such by those left behind, and these two ceremonies are held with great respect, and allegiance is paid to the deceased and the supernatural beings of the family. In our family, the wailing aloud is not condoned, but those who are wailing are consoled until they slow down the loudness. Krige (1950:161) says that this is a most mournful and dispiriting sort of dirge.

In the old days, and in many instances even today, the time of burial is at sunset if it is a male and before sunset if it is a female or a child. In most cases, bodies are

buried outside the home. Each homestead has its own cemetery if it is outside a Mission, Reserve or also not in the Proclaimed Urban area. We are in the rural area with our own burial ground known as “eMakhosini” as we belong to the Shangase Royal Family. Only the members of the Royal Family are buried at “eMakhosini.” When Krige (1950:174) refers to Cetshwayo’s burial, he says that on his death a goat was killed and the gall-bladder was fastened on his forehead a little toward the right to make his journey pleasant. His body was taken to “eMakhosini” where most of the Zulu kings are buried. When burying an iNkosi, Princes, Princesses or commoners, whether male or female, in the grave a hollowed out corner (igumbi) is dug where the body is finally placed facing his or her home, and the hollowed out corner is closed with bamboo sticks and mat (ucansi) before the grave is closed with soil. The priest conducts the final burial sermon and the paterfamilias or any senior member of the family confers the deceased to the ancestors and wishes him or her a good journey to the world of the ancestors and a peaceful rest.

Relatives and neighbours dig the grave. The family head or first son of the family head turns the first sod. The father’s brother can also do so if the son is still too young. The first son, in case of a father’s death, stands at the head of the grave with the shield and an ancestral assegai. Usually, the grave is four to six feet deep and about five feet long. Today, everywhere, the body is no longer placed in a sitting posture. In case of traditional burials no sacramental rites are performed on the burial ground and the body is fortified by doctoring it. If the burial is Christian orientated, there shall be sacramental rites performed, and the body and grave are fortified by prayer and blessed water, which is sprinkled over the grave and made proof against the wizards and bad spirits.

The corpse is put on a mat, which is put on a reed-mat and carried out of the hut by the relatives. The funeral procession is led by a paterfamilias with an ancestral stick in his hand followed firstly by men and lastly by women. While proceeding to the cemetery, they sing a traditional or a Christian song depending on the type of interment. If the iNkosi is buried, the burial is usually traditional and the tribe and the

family are responsible for the burial. The tribe sings in protest and war-cries are shouted with vigour and inspiration. Anciently, in the iNkosi's grave first comes in the body-servant (insila), and two or more of his chosen wives to go with him. Some of his belongings are also added in the grave, and others remain. His body is wrapped in an ox-hide, thereafter, the body is placed in a hollowed out corner in the grave facing his homestead. The iNkosi's first son, the heir, stands on top of the grave with a shield and an ancestral assegai because he is the one to take over after his father. In certain areas, some of the above traditional burial practices are no longer in use, but others are still exercised. Some of the ancient amakhosi were buried in the cattle kraal, but this, in most cases, has been abandoned due to the fact that some are buried having been attacked by infections and dreadful diseases and they do not want to plant the same disease at home, rather they be buried outside the royal homestead, so that the remaining members of the family are not affected. This was practically applied to my own father iNkosi Simangenduku who was buried on the 26 January 1988 at "eMakhosini" where his father was buried. He also warned that his body should not be taken to the mortuary if he dies at home, because he did not want a post-mortem to be conducted on his body. He wanted to be buried as a complete human being.

It is the male members of the family who carry the corpse into the grave, which is placed slowly, and with dignity into the hollowed out corner (igumbi) facing the deceased home. The spirit of the deceased remains around and near the grave, so that when the spirit of the deceased is returned home after a year the funeral ceremony was held, the spirit of the deceased is incorporated into the world of ancestors. After the funeral, everybody is believed to be weak; hence strengthening medicine made of medicinal roots and barks (amakhubalo) is used.

The mourning period (ukuzila) starts from death, and it is the strongest until burial when nothing at all is done except preparations for the burial. After the burial, mourning relaxes a little bit until the purification ceremony (ihlambo). In one or two years they return the deceased home ceremony (ukubuyisa) is held. The widower

of a deceased, if it is a family head, shaves her hair and wears a grass made necklace until the day of return the deceased home ceremony is celebrated.

2.4.1.7 The Purification Ceremony (Ihlambo)

The purification ceremony follows the burial in one or two months time. Firstly, a goat is killed to wash hands from the period which accumulated when mourning. If the deceased is a male, in the Shangase communities, a purification ceremony takes place. This ceremony is celebrated for a male who had been enrolled in a military regiment and is carrying a shield and a spear of his own (isihlangu). The purification beast is slaughtered and eaten with white medicine to cleanse the people from the defilement of death and to indicate the end of mourning period. Before the ceremony much beer is prepared. All relatives and men from the neighbourhood are invited to attend. They start celebrating at night, and just before dawn, all men go out each with one small green stick, which is going to be thrown across the river to the area of another iNkosi. In the way, the tribe has been purified (ukukhipha ihlambo or ukujikijela). On their way back, they start hunting the small game which they do not eat, but give it to dogs. Before hunting, they wash to fortify themselves and their weapons with water and a mixture of herbs and barcks (intelezi).

Singing a tribal song, they come back home and wait at the gate to be given a clay pot full of beer. When the beer is finished, they sing again and enter the cattle kraal, where they will eat meat, drink beer, sing, and war-dance. Above is a general idea or procedure of how a purification ceremony of a commoner is to be celebrated.

The purification ceremony of an iNkosi is celebrated exactly the same way as that of a commoner except that the iNkosi's differs slightly. The first one is the Black Purification Ceremony, and the second one is the White Purification Ceremony.

a) Black Purification Ceremony (Ihlambo elimnyama)

In this family, only the members of the Royal family, the abaNuzane, the iNdunas, Councilors, relatives and the whole tribe are invited. At the river, the warriors wash themselves and their weapons with water and a mixture of herbs and barcks (intelezi).

b) White Purification Ceremony (Ihlambo elimhlophe)

In the White Purification Ceremony, the members of the Royal Family, abaNuzane, iNdunas, Councillors, relatives and the whole tribe are invited. At the river, the warriors wash themselves and their weapons with water and a mixture of herbs and barcks (ubulawu obumhlophe). Back from the river, everybody assembles in the cattle kraal for feasting, recitation of amaKhosi praises (izibongo zamakhosi), speeches and announcements if any. As soon as the war-dancing is over, everybody disperses.

2.4.1.8 Return the deceased home Ceremony (Ukubuyisa)

Bringing or returning home the deceased is to finally incorporate him or her into the community of the family ancestors, and have his name called with theirs for the first time. This ceremony takes place a year or two after his or her death. Though, there is no stipulated time for this ceremony, it should not be held too long after two years, for if this does happen, the deceased to be returned home might quarrel with the living bringing to them misfortune and suffering. It is on this day that the widow takes out the grass-made necklace and dress like everyone once again, and burn the necklace and dresses she used to wear while mourning. The returning home ceremony is done holding a belief that the deceased is now powerful and will look after his living family well.

To celebrate this occasion, a goat and an ox are slaughtered. At the back of the hut is the clay pot of beer, “impepho”, and the goat which is used to report the whole ceremony to the ancestors. When the ancestors are propitiated, the name of the deceased is included in the praises of the ancestors for the first time since his death and burial. He is asked to come back home and look after his family. Firstly, he has to be collected from the grave using a branch of “Umlahlankosi” – a tree, usually the “umphafa” whose branches are used to place on a chief’s grave. Since it is believed that he will sit on the branch, the branch is pulled with a string home until the main gate is reached. At the gate he is told to come in, and move until the hut is reached where the branch is going to be kept after being told to come in. This is the most important part of this occasion, for should it be ignored or not done properly, the whole exercise will be futile. Krige (1950:170) mentions that the “ukubuyisa” is a very important ceremony, and one that secures the blessings and help of the deceased for the whole lineage. According to the Shangase clan custom, the goat is slaughtered first but on the same day with the ox. The killing of the goat by cutting it across the neck, the killing of the ox by stabbing it behind the horns (emhlabankomo), the skinning and the cooking is done by men. While skinning and dividing the meat into different parts, they cut some meat for roasting (amansthontsho) when the fire is ready in the cattle kraal. It is only the inside parts of the goat that are cooked and eaten on the same day. The whole goat is kept hanging at the back of the hut until a day after “izithebe” (feasting day). In the morning of the feasting day, the meat is cut and divided into different parts as each part of meat belongs to a certain type of people. For instance, “inhloko” (head) is for men, “isisu nemlenze” (tripe and legs) is for women, iphaphu (lungs) is for boys, etc. If the ceremony is at the uMnumzane, or iNduna’s household, the “insonyama” and a ten litre of beer is taken to the Royal homestead to pay allegiance to the iNkosi. Nowadays, this practice has been abandoned; instead, iNkosi is given money.

During the time for feasting (izithebe), men divide themselves into two groups. A group of older men remains in the hut while a group of younger men goes to the cattle kraal to eat the meat, which is “inhloko” (head) and “umkhono” (right front leg).

After eating the meat, the younger group moves from the cattle kraal singing, while uttering war-cries to the house to join the group of elders. The sons eat the breast meat is eaten by the sons-in-law and collateral relatives of the sons – in – law. At Mthunzini, in the Mthethwa tribe under iNkosi Ntemba Mthethwa, all men go to the cattle kraal to eat meat, and thereafter, sing and war-dance before going into the iNdlunkulu house to drink beer. The Nene group of people under iNkosi Langalasebo, son of Muziwamandla of Mkhize tribe at Lovu does exactly the same as the Mthethwa group of Mthunzini. In both these areas are found many Shangase people. When the feasting is over, everybody dismisses. A day after the feasting day, the goat is then cooked and eaten with the meat called buttocks or rump (isinqe) by men and women of the family.

2.4.1.9 The First Fruit Ceremony (ukweshwama)

The first fruit ceremony is performed by iNkosi; and included is the medicinal invigoration of the iNkosi; a review of all his soldiers and a blessing of the new crops.

It was and still is a common belief among the primitive and the contemporary peoples that in December of every year when the green mealies, pumpkin, sugar reed, watermelon and other vegetable foods are ready for use, the first fruit ceremony is held before all of the above mentioned could be eaten. No one could eat of the first fruits before the iNkosi has held the Great First Fruit Ceremony at which every member of the tribe is present. The iNkosi as a leader in all agricultural activities, must be the first to partake of the new crops after this ceremony has been held. Krige (1950:249) states that Great uMkhosi is more in the nature of a military review, it still retains its characteristics of an agricultural ceremony. This is one of the ceremonies where tribal warriors are enrolled into different regiments according to various age-groups.

The first fruit ceremony is divided into two parts, the Little and the Great First Fruit Ceremony.

(a) The Little First Fruit Ceremony (Ishwamo elincane)

This ceremony is little in the sense that the iNkosi only invites the members of the Royal Family, the councilors, and the iNdunas to attend.

(b) The Great First – Fruit Ceremony (Ishwamo elikhulu)

To attend this one, iNkosi invites the members of the Royal Family, the councilors, AbaNuzane, the iNdunas and the tribe at large.

In preparation for this ceremony, iNkosi sends two or three warriors to find the plant of gourd (uselwa) a very bitter gourd which grows wild in the coastal belt, which is added in the medicine for both ceremonies. The other gourd is used by iNkosi as it is. The ceremonies take place in full moon and the medicines to be administered to iNkosi have to be prepared well in advance. The iNkosi lives in seclusion or confinement shortly before the ceremony. There, he is fortified with strengthening medicines and the ancestors are made ready for the occasion and to be near iNkosi (iNkosi ikhothwa amathongo emgonqweni). The plant of gourd is mixed taken from another tribe, the water-melown, sugar reed (imfe), pumpkins, green mealies, other vegetable foods and a decoction of the bitter roots and herbs. This is supposed to prepare the stomach for the new green foods. This mixture is drunk by everyone, and the foods in the mixture are eaten, but the sugar-reed is used to hit every joint of the body by all males while saying (dolo qina). The males also wash their weapons with the mixture. For the iNkosi to partake of the first-fruits, he does so for the tribe and he is fortified with strengthening medicines in the concoction, for he represents the tribe and the ancestors.

The usual time for squirting is at sunrise and sunset, and one may squirt at both sunrise and sunset or on one of these occasions depending on the circumstances. INkosi drinks the mixture and at sunrise squirts at the rising sun. The squirting of the mixture with the gourds (ukuchinsa uselwa) is only done by the rightful heir to the

throne of the Shangase clan. (iNkosi yoselwa noma yohlanga). When the iNkosi arrives at the cattle kraal accompanied by his iNdunas and councilors, the whole tribe rises to its feet giving iNkosi the royal salute, “Bayede!” thrice, followed by, “Ndabezitha, Wena WeZulu!” (Bayede, Ndabezitha, you of the skies).

Within the Shangase clan, iNkosi in the presence of the tribe dips his fingers in the medicine, sucks the medicine off his fingers and squirts at the setting sun, as a blessing to his people and a curse to his enemies. iNkosi squirts several times the same way, and when he finishes the tribe utters again the royal salute, “Bayede!” If iNkosi sees a need for the regiments to be enrolled and named, such is also done in this ceremony. The iNkosi offers a bull to be strangled by the warriors of regiments which have been newly enrolled. The ceremony ends up with singing, war-dancing, uttering of war-cries, the reciting of the praises of aMakhosi and the feasting until everybody disperses. (See also Krige 1950).

2.4.1.10 Nomkhubulwana (Princess of Heaven) Ceremony

(a) Nomkhubulwana

The existence of “Nomkhubulwana” – “iNkosazana YeZulu noma iNkosazana yeMvula” (The Princess of Heaven or the Princess of Rain) is puzzling because she appears to different people at various places in this form and to the other form. We are told that Mvelinqangi (He who appeared first – the Creator) as he regards himself masculine could not involve himself in the affairs and concerns of women. “Mvelinqangi”, therefore, created another mythical being (not an ancestor) known as “Nomkhubulwana”. Krige (1950:282) referring to Nomkhubulwana as iNkosazana, says, Nomkhubulwana is the daughter (iNkosazana) of “uNkulunkulu” (God), and she came out on the same day that man came out of the earth.

Lambert (1990:46-47) refers to “Nomkhubulwana” as immortal and an eternally young princess who descends from her home in the sky. Berglund 1976:65) says she

is the virgin daughter of the Lord-of-the-sky and a vaguely defined heavenly queen. Krige (1968:179) says that to others, she is daughter of the earth. Nomkhubulwana was once seen at Thafamasi in the Ndwedwe District. We are told by Busisiwe Shangase (KaMakhanya) an old woman of about eighty years of age that Nomkhubulwana was once seen at Sidumuka's house, first son of Zukayilizwe Jali between 1920's and 1930's. She saw her with other girls. Busisiwe carries on to say that Nomkhubulwana was an ugly big fat woman wearing a loin gurgle of cats' tails (isitobo), a woven fibre belt (isibhamba) and cloak (ingubo) or a cape covering her shoulders. Near uMdloti river where the cattle dipping tank is now, they planted her a mealie field where small children were half-buried and her field was sprinkled with beer then the rain falls. She used to say: "Ngizokugcoba ibomvu emqaleni (I am going to smear you with red-clay (ibomvu), meaning she was going to kill you. Busisiwe further told us that, my father, iNkosi Simangenduku used to take his people to the iNduzula mountain, dressed in Zulu regalia. On top of the mountain, they sang, danced and war-danced. Coming back home, the rain falls. At every home, there was beer to drink, which has been prepared for this occasion.

To a woman who claimed to have met her in the spring of 1966, she was a tall woman figure almost completely covered by a cape grayish black in colour like the rain clouds (Krige 1968:180). She was rainbow like and dressed in white and simply a naked Zulu kore, like the young unmarried girls who dance and sing her praises (Berglund 1976:71-72). But, Krige (1950:197) writes about Nomkhubulwana differently when he says that she is said to be a very little animal as large as a polecat (iqaqqa), and marked with little white and black stripes; on one side, there grows a bed of reeds, a forest and grass; the other side is that of a man. Bryant 1949:667) says that Nomkhubulwana, who moveth with the mist, on one side being a human being, on one side wood, on one side a river, on one side overgrown with grass. Krige further refers to Nomkhubulwana as a kind of goddess of the corn virtually a Zulu Cares presiding over the growth of the grain, and from her the people learnt how to make beer, to plant, to harvest and design useful area, therefore, is regarded also as fertility spirit who rules over women and children.

“Nomkhubulwana” has the power of bringing rain and relief to people in times of drought or when the mealies are infested with top-grub or other pests such as locusts. When the valley mists of spring appear, they are believed to enshroud “Nomkhubulwana”. (The Princess of Heaven). Krige 1968:180) says that again in 1966 in the Valley of Thousand Hills, Nomkhubulwana was seen dressed in sackings with potatoes on one side, green mealie plants on the other. It is “Nomkhubulwana” who prevents summer pestilences like gastro-enteritis in young children. Children and marriageable girls are a particular concern, and she can make women fertile by making them beautiful (Berglund 1976:70); she advises women when their children should be weaned (Krige 1950:283) or what food they could eat. To marriageable girls “Nomkhubulwana” acts as a marriage guidance bureau dispensing advice on choice of partner. Failure to observe her rituals would result in offending her, who would revenge, cause the corn to die of plight, (Bryant 1949:667).

It is further noted that if Nomkhubulwana meets a man, she conceals herself and speaks to him, for it is said that if a man looks upon her, face to face, the man will be ill and very soon dies (Krige 1949:283).

(b) Nomdede Ceremony

Nomdede ceremony is celebrated in honour of the spring visit of the Princess of Heaven on earth. This is an important ritual which seems to be the beer – brewing ceremony which begins at about the time of the first corn – planting (Krige 1949:198 and Lambert 1990:47).

Beer would be brewed and other preparations made. A night before the appointed day, all unmarried girls would assemble in a hut of an old woman whose reputation is good and who has reached the menopause period (ongasemuntu) to sleep in her hut. The following morning, all women with small children would bring their children to the hut and put them one by one at the door of the hut so that the Nomdede

celebrating girls would jump over the lying down small children to asseverate them. Lambert (1990:47) states that the important features of this rite, is designed to win over the spirit's favour and thus a good harvest, include: the brewing of beer in secret by the unmarried girls in advance, in order to prepare for the day long rite; transvestitism (the girls wear their lovers' attire) and role reversal for the day (the girls take on the male role of herding cattle, but their cattle have to be female); the planting of sacred field of mealies for "Nomkhubulwana", the crop of which must be left severely alone; the placing of pots of beer in the field as a gift and occasionally, sprinkling of the crop with beer or the libation of the beer in a deserted, usually rocky spot; talks of lovers and marriages, the use of obscene language, especially to uninvolved strangers, and the singing of "Nomkhubulwana" song, and girls puberty songs, sung on the way to the hoeing of the field and during the cattle-herding ritual.

On this occasion, Krige (1950:197) says that the opportunity is taken of making requests to the goddess to relieve the people of certain misfortunes. Krige (1950:199) records that if this ceremony is unsuccessful, the women bury the children in the sand leaving only their arms and heads free. As the women withdraw crying the scene is thought to be so heart-rending that the heavens are supposed to melt with tenderness at the sight and the rain falls.

Remarkable between the two goddesses, "Nomkhubulwana" and Demeter is that as "Nomkhubulwana" could be identified with mealies and corns, Demeter could be synonymous with the corn itself. It has been said that "Nomkhubulwana" is not an ancestral spirit (iThongo), for she speaks with men of her own accord. Men do not pray to her for anything, for she does not dwell with men, but in the forest or in the skies (Krige 1950:283).

In conclusion, it is exciting to mention that the cultural, historical and language background of the Shangase clan has been satisfactorily discussed at this level. The identification of the people with their founder or leader "Shangase (Mksheshane)" has been successfully indicated. With regard to the socio-cultural family and the clan, the

local, government and the ritual ceremonies with regard to incorporation have really made us aware of how the Shangase clan in relation to the Zulu nation is connected. Lastly, this discussion has paved the way to the actual study of onomastics and genealogy, which deal with names of people we exactly know who they are.

2.5 THE BRIEF SOCIO-HISTORICAL AND GENEALOGICAL OF BACKGROUND “AMAKHOSI” OF THE SHANGASE CLAN.

This section addresses the sociolinguistics of the naming practices of “Amakhosi of the Shangase clan which starts by giving the explanation of the diagram representing the genealogy tree, wherein the Shangase related clans are shortly mentioned. The short historical background of each iNkosi will be discussed.

The naming practices are applied in accordance with social groupings, i.e. each group different from another in terms of language (dialect and sociolect), social classes, age sets, sexual division and general moral behaviour. (See also Msimang 1989:12) in Ngubane (1991:16). Referring to linguistics of personal names, Koopman (2002:267 refers to all names as nouns consisting of a prefix and a stem. It is agreeably so with personal names of “amakhosi” like uVumizitha (compound name) uMvula (single name). This, therefore, takes us to scrutinize the hierarchical genealogy of the Shangase kings before and after the iNkosi uMnguni II, i.e. before d.c. 1688 to 1820.

The hierarchical genealogy of the Shangase kings has been unfairly arranged even by Bryant (1929:482). The list of aMakhosi of the Shangase and Ngcobo clans is put as given by the informants L.K. Shangase of Thafamasi, Dr M.V. Gumede of eMbuyeni, Rev. Shangase of Mkhizwana and iNkosi S. Nzama of Wosiyana tribe under Ndwedwe Magisterial District.

It is felt that the genealogy tree which is found in the Department of Traditional and Environment Affairs in uLundi is also not fairly right, therefore, it needs some kind of correction. It is also intended that after compilation of this work, the thesis will be submitted to this department so that further corrections could be effected to make our

historical record straight. We do not blame those who submitted what ever was available at the time.

It shall be realised in this chapter that with some of aMakhosi, there is too little to say about them because of the non-availability of information which should be obtained from the elderly people of the Shangase clan or from any other informants who might have such knowledge. The little that is written is what has been given. There is also no literature that can be referred to in order to get such an information regarding this type of history, except for Mkheshane (Shangase), Mshiyane and Mnguni, (Bryant 1929:477-498). The above mentioned aMakhosi have a longer written history than the others because of the information available. This is so because Shangase is the founder and father of the Shangase clan. INkosi Mshiyane is the one who first met the British people south of the Thukela river, until he was promoted to District chief after he raised himself to a rank of "BRITISH SERVANT" in about 1824, (Bryant 1929:496). Inkosi Mnguni has a lot more written about him because he is the founder of the area called "Thafamasi" in which most of the Shangase people live, (Bryant, 1929:497). Simangenduku has also the longest history because new developments and changes in the whole of South Africa occurred during his period of reign, and also for the fact that the researcher, being the writer of this thesis, personally know him very well as a father and that he passed away at the age of seventy six years on 24 January 1988.

We are, therefore, taken forward to discuss the diagram representing the genealogy tree, the Shangase related clans, and the short historical background of each iNkosi.

2.5.1 AN EXPLANATION OF THE DIAGRAM REPRESENTING THE GENEALOGY TREE

The Shangase clan like all other Nguni clans originated from the main source and had potentates of the original succession, stock or ancestry (aMakhosi oHlanga) of the potentates of royalty (aMakhosi Oselwa). The rightful heir to the throne is the one

who will eventually inherit it and is also the one who may perform the First Fruit Ceremony (Umkhosi wokweShwama) by squirting the plant of gourd on the kings' gourd (uSelwa lwaMakhosi) in the presence of his tribe. According to the Nguni mythology, it is believed that "Mvelinqangi" (the first to appear) naturally emanated from the bed of reed (ohlangeni) on powers he bestowed himself with. With that very same strength "Mvelinqangi" further created mankind of different family clans from his original stock. The first Shangase people are also the progeny of this kind of Mvelinqangi's creation. Above human nature, are supernatural powers known as "Izinyandezulu" (green snakes) and with those is "Imbathamakhosi" (kings' protectors) who have never been human beings, "iNkosi," or an ancestor (ithongo) but only created to do just this duty of protecting "aMakhosi." If "Imbathamakhosi does not protect the supposed heir" he is therefore not the rightful heir at all to the throne of the Shangase tribe. He may be mistakenly installed but will die sooner than expected. The hierarchical order after the green snakes (izinyandezulu) whose names are no longer known, is as follows: the first is Mnguni I (known as Inguni elikhulu) followed by Mthebe, Vumizitha, Mkheshane (Shangase), Gusha (did not rule), Ndaleka (did not rule), Majola, Tomane, Mvula, Shuku, Mshiyane, Mnguni II, Macebo, Zikhulu and Simangenduku. From Mnguni I to Mkheshane, the people were known as Lala-Ngunis who were also Tekela-Nguni speaking group (Bryant, 1929:233). These people had no surname but only names and family clan identification. They identified themselves according to different family clans who speak the same language, share the same cultural values and trace their descent to the same ancestor. Looking at the diagram of the Shangase genealogy tree, we shall be able to discuss briefly the character of each iNkosi depending on the information collected. These aMakhosi had the kingly authority, majesty and royal power to rule over their subjects impressively so that the kingdom supported by traditional custom should stand up until this moment of writing this thesis.

Shangase (Mkheshane) as son of Vumizitha, of Mthebe, of Mnguni I had a wife Nokuthela (iNdlunkulu MaMthethwa) daughter of Nyaba, of Mthethwa and four sons Gusha, Ndaleka, Majola and Muntuyedwa. Gusha passed away when he was still a

child. Ndaleka passed away when he was a young lad, just before he got married to inherit the chieftainship. Majola is the one who ruled after Shangase and Muntuyedwa is a younger brother to Majola. It is not quite clear whether Vumanjengomngoma is Shangase's son or not, but all we know is that he was a great traditional diviner (isangoma). Tomane, son of Majola was a strong muscular man who ruled after his father with dignity. He had Mvula, his first son from "iNdlunkulu" house and Nzama his second son from "iKhhohlo" house. Presently, Mvula is on the "Indlunkulu" side of Ensingweni and Nzama is on the "ikhohlo" side of Wosiyana. After the rule of Tomane, we find the Kingdom of Shangase divided into three categories, viz. The Shangase of Thafamasi (Ensingweni), the Shangase of Mkhizwana (Emkhambathini) and the Shangase of Nzama (Wosiyana). Looking at the table above, it shows that Wosiyanas went out of the Shangase house to form the Nzama-Wosiyana house. Mvula, son of Tomane, of Majola, of Shangase born of "uNdlunkulu". MaMchunu had two known sons Shuku from the "iNdlunkulu" house and Nzukela from the "Ikhohlo" house. Down the Shangase hierarchical tree, we have Mayeza another, son of Mshiyane who created another family clan and its address name is Mcanyana. But, the Mayezas are a progeny which is another direct posterity from Shangase and they do not have any chieftaincy, but the Wosiyana clan does have. The Chamane clan which is an offspring of Wosiyana had chieftainship at the Appelsbosch area, but the ruling Chamane throne was taken by the Luthuli commoner who, because of his little education was elected by the people to become iNkosi. This information has been received from an informant iNduna of iNkosi M.Z. Luthuli of Bhamshela. Mayeza and Chamane groups form the minority groups of the Shangase family clans. This stands to reason that Wosiyana, Mkhizwana, Chamane, Mayeza peoples are the direct descendants of Shangase. The Shangase genealogy tree as laid down by Bryant (1929:482) is being corrected and we are happy to see this being done, especially in this thesis, by the member of this family clan. Shamase (1996:6) refers us to the genealogy of the Zulu Royal House from Malandela to Shaka and his brothers Sigujana, Dingane and Mpande who also ruled. Shamase (1996:12) also refers us to the genealogy of the eLangeni House from Mhlongo to Makhedama, etc.

Shuku, son of Mvula, of Tomane, of Majola, of Shangase ruled after the death of his father Mvula. Shuku's brother Ndabivelile was a chief tribal military iNduna even during the ruling times of Mshiyane. Presumably, Tata of what was later called Mkhizwana clan is supposed to have been Shuku's brother who did not rule, but his son Mkhizwana did, though he was a commoner of the Shangase clan, (Bryant, 1929:496). The Mkhizwanas in the Pietermaritzburg district still uphold Shangase's name as their family name.

Mshiyane, son of Shuku, of Mvula of Tomane, of Majola of Shangase, ruled after his father Shuku. Mshiyane had seven known sons, Lusapho from the "iNdlunkulu" house, Mthubi from "iKhohlo" house, Yiyi, Maqadi, Vethe from uMdlelanyoni house and Sohlozi from iNdlunkulu house. Mnguni II from the "iQadi" house is the one who ruled, and some of his brothers ruled over "izigodi" like Maqadi-eMbuyeni, Vethe-eManyonini, Yiyi-eMgibeni, Mthubi-eMashobeni as "abaNumzane." One commoner by the name of Sibeshe Mthalane was given a position of "uMnumzane" in recognition of his good services he rendered to Mnguni II. Mshiyane remained at Oyaya until he met the British pioneers across the Thukela river in about 1820. The mother of the ruling son Mnguni II was KaMakhanya (uMaThusi) "iQadi" house of the "iNdlunkulu" house, of iNkosi Mshiyane.

Mnguni II, son of Mshiyane, of Shuku, of Mvula, of Tomane, of Shangase, of Vumizitha, of Mthebe, of Mnguni I, got married to MaTaye, daughter of Teye of Ngcobo-Malangeneni. Mnguni II ruled after his father Mshiyane after Lusapho, his elder brother, gave some problems until Sibeshe Mthalane intervened. Lusapho even though, he was from the "iNdlunkulu" house could not rule because of his brutal and arrogant character and also of the fact that Mnguni's mother was paid "lobolo" for by the Shangase tribe which indicated that she was the one to bear the heir for the Shangase throne.

Macebo, son of Mnguni II, of Mshiyane, of Shuku, of Mvula, of Tomane, of Majola of Shangase, of Vumizitha, of Mthebe, of Mnguni II, and born of MaTaye, daughter of Taye, of Ngcobo-Malangeni, ruled after his father Mnguni II. His “iKhokho” brother Honela quarrelled with Macebo because Honela also wanted to be iNkosi. Honela was pulled out of eMahhashini Royal Homestead to build his own homestead at eGoqweni. Macebo was installed as iNkosi at eSibindini Homestead (KwaSibindigidi). Soon after that, he established another homestead called eNsingweni Royal Homestead.

Zikhulu, son of Macebo, of Mnguni II, of Mshiyane, of Shuku of Mvula, etc., ruled after his father Macebo. Zikhulu passed away very young in 1921, when his heir, Simangenduku was about eight years of age and Dabulizwe, Zikhulu’s brother acted on the throne until Simangenduku was old enough to take over his chieftaincy.

Simangenduku, son of Zikhulu, of Macebo, of Mnguni II, of Mshiyane, etc., took over his throne after his father Zikhulu. He ruled from 1938 to 1988 when he passed away at the age of seventy six years. “UNdlunkulu” MaNxumalo could not bear the rightful heir to the throne of the Shangase tribe, instead, she gave birth to an illegitimate son who was not supposed to take over a position of an INkosi because he had no Shangase royal blood. This is a big controversy over the Shangase chieftainship where the Shangase Royal Family claims that Sibusiso, born of “IQadi” house of the iNdlunkulu house should or is the rightful heir to the Shangase throne after the death of Simangenduku. This, to the Shangase people, should Muziwendoda’s house continue holding the reigns of this throne, means that the majesty of the Shangase kingdom has shifted to another family name which is not Shangase. This, according to the Shangase Royal Family, is a very big insult. The supposed ruling family and the whole of the “iNdlunkulu” family and the “Ikhohlo” house of iNkosi Mvula, son of Tomane, of Majola, of Shangase are fighting hard to convince the Department of Traditional and Environmental Affairs to bring back the throne to its natural source.

On the other hand, the Ngcobo clan has four main categories; the Ngcobo Dingila, the Ngcobo Ngongoma, the Ngcobo Nyuswa and Ngcobo Qadi. The Ngcobo Dingila and Ngcobo Ngongoma are Ngcobo offsprings while Ngcobo Nyuswa and Ngcobo Qadi are an offspring of Dingila, son of Ngcobo. Other Ngcobo clans are Ngcobo of Malangeni, Ngcobo of Mgangeni, Ngcobo of Swayimana and Ngcobo Fuze (See Bryant 1929:482-483). It is strongly believed, thus known that the Shangase clans and Ngcobo clans are consanguineously related as, of course, this is indicated in table facing page 482, Bryant (1929:482-483), and table 1 of this thesis.

2.5.2 A SHORT HISTORICAL BACKGROUND OF EACH INKOSI

(a) MNGUNI I

Mnguni I is a Great forefather to Shangase (Mksheshane), a forefather to Vumizitha and a father to Mthebe. Mnguni I is referred to by all the Shangase people as “iNguni elikhulu.” This means that he is the Great Ancestor (IDlozi elikhulu) after “Izinyandezulu” (green snakes) whose names are no longer known. He was also clothed by “iMbathamakhosi” which clothes or protects all the “aMakhosi” of the Shangase clan. “iMbathamakhosi” has never been a living person or human being, but a mythical being which has never lived and ruled. It only talks to “aMakhosi” during their sleep. If the ruling iNkosi of the time is somewhat illegitimate, he is not protected by “iMbathamakhosi” which means that he may die young and sooner than he should. The “iMbathamakhosi” and “iNguni elikhulu” work hand in hand in selecting the heir to the throne of the Shangase people.

For instance, “iNkosi” Simangenduku was the rightful heir and protected by the iMbathamakhosi, but as soon as he became a member of the Nazareth Baptist Church in 1963, the iMbathamakhosi abstained from protecting him because he then wore church garments which the “iMbathamakhosi” does not know or could not stand. Muziwendoda, an illegitimate son of “iNkosi” Simangenduku who ruled, was not protected by the “iMbathamakhosi” because he never cognated with us from the same ancestor, instead, it is Sibusiso (iQadi) who is clothed and protected by the

“iMbathamakhosi.” This had been seen in many occasion e.g. the “Inkanyamba” Ceremony that was held on the 13-15 April 2001, etc. We are thankful to say that Mnguni I is a Great Forefather of the Shangase people, who are Lala-Ngunis and Tekela-Nguni speaking group like Embo Brand of the Nguni family.

(b) MTHEBE

Mthebe, son of Mnguni I is a father to Vumizitha who came from Tongaland (Bryant, 1929:479). We are told that Mthebe gave his blessings to Mkheshane that he would be the heir to the throne of Vumizitha. Vumizitha carried this out as suggested by his father Mthebe. Within the Shangse clan, it is traditional that the son of iNkosi who is heir should be made to drink water that is found on the leaves of “dumbedumbe” (wild species of “dumbe” tubers). “Umthebe is an inside soft species of plant with an edible tuber. The wild species of “dumbe” tubers grow in the water while the ordinary edible “dumbe” tubers grow anywhere where they are planted by men. The above statement is supported by Mthebe’s personal praises which are as follows:

“Umthebe omile ngasemfuleni,
Umthebe wedumbe
Umthebe kadumbedumbe.”

The “dumbe” tubers that grow near the river,

The “dumbe” tubers of “dumbe”

The “dumbe” tubers of large wild “dumbe”

The drinking of this water signifies the importance of Mthebe, son of Mnguni I to the kingdom of the Shangase people.

(c) VUMIZITHA

Vumizitha, son of Mthebe, of Mnguni I is believed to have come from Tongaland (Delagoa Bay) and belonged to the Tonga-Nguni branch of the Nguni family, and to the Lala group of the Tekela-Nguni speaking group, (Bryant 1929:479). Vumizitha

and his wife kaMlimi had two sons Mkheshane and Ngcobo. Vumizitha himself, and his sons were the nearest racial cousins to the Mthethwa and Debes who were also belonging to the Lala-Nguni family. It is true that Mkheshane and Ngcobo were brothers, but not true that Ngcobo is older than Mkheshane. It is Mkheshane who is older than Ngcobo. Mkheshane was only too slow to get married since he wasted most of his time as a great hunter. Let us refer to his praises which go as follows:

“Umhlan’ ubaniz obeleth’ amakhosi.” The back that is wide, which carried the kings, (See Bryant 1929:479). The praises depict that Mkheshane as an elder brother carried Ngcobo at his back while the two boys were still young. This is so because Ngcobo himself also became a king. It is also said that Vumizitha used to love Mkheshane more than Ngcobo, because Mkheshane from his hunting sprees, used to come back with beautiful royal skins worn by the members of the royal family, skins of leopards, tigers, lions, etc. Mkheshane brought the most ornamental plumes to Vumizitha from his hunting expertise. This made Vumizitha happy each times he received those ornamental presents from his beloved son Mkheshane.

(d) SHANGASE (MKHESHANE)

Mkheshane (Shangase) son of Vumizitha of Mthebe, of Mnguni I is known by the Shangase people as “iNkosi Yobukhosi” bakwaShangase (The King of the Shangase Kingdom). It is his name nicknamed by Ngcobo his brother that was made the family name or surname of the Shangase people. Shangase, the elder son of Vumizitha and heir to Vumizitha’s throne, and his wife “Nokuthela,” daughter of Nyaba, of Mthethwa (MaMthethwa) had four sons, Gusha (did not rule) Ndaleka (did not rule) Majola (ruled), and Muntuyedwa (did not rule).

Mkheshane got his nickname “Shangase,” which later became a surname after his quarrel with Ngcobo and also that Ngcobo had conspired against Mkheshane that he should be assassinated. This caused Mkheshane to go away from home for a long time until his parents considered him dead. Mkheshane came back with Nokuthela as his bride to get married and take up his throne. Mkheshane fought many wars against

the Ngcobo clans who wanted to crush the Shangase clan, but failed. In his praises: “Ufezel’ ogwiny’ abakaNgcobo” (The scorpion that swallowed the Ngcobos), this is indicated. That is why Mkheshane had to name his fourth son Muntuyedwa to imply that Mkheshane was alone among the Ngcobo clans, caused by the fact that Ngcobo had many wives, therefore, his clan had become larger than that of Shangase. Shangase’s Kingdom survived until he passed away and his strong son Majola took over his father’s throne (See Bryant 1929:477-498).

(e) GUSHA

Gusha is the first son of Mkheshane who passed away very young. Gusha never ruled, but he is included in the genealogy tree of the Shangase clan. Unfortunately, we have no outstanding historical background of Gusha as iNkosi because he never was. Gusha was very light in complexion hence his praises:

“I Gusha elimhlophe njengeqhwa,
I Gusha elimthende njengedube”
(The sheep that is as white as snow,
The sheep that has stripes like a zebra)

The second line denotes that Gusha was a very handsome young baby.

(f) NDALEKA

Ndaleka, second son of Shangase passed away when he was a young lad just about to involve himself in the informal and formal betrothal and thereafter get married to take over chieftainship after his father Shangase. All of this could not happen because he passed away very young. From his praises, we conclude that Ndaleka was a brilliant and a famous young lad who everybody admired and talked about, hence his praises:

“UNdab’ izwekwayo,

Indab' izekw' abafazi namadoda.”

(The story that is told,
The story that is told by men and women).

(g) MAJOLA

Majola, son of Shangase, of Vumizitha, of Mthebe, of Mnguni I ruled after his father Shangase. Majola like his father, was a powerful king who ruled during the times when the Ngcobo clans wanted to crush the Shangase clan. He fought the Ngcobo clans with his strong warriors until they were finally defeated. For this reason, Majola used to be praised as follows:

“Inkunz' ezehluleke ziyihlaba ziyihlikiza”
(The bull they failed to stab and crush).

“Uphondo lwenyanga yakoMthiya”
Olwamis' uShangase
(The horn of the Mthiya's herbalist).
(That survived the Shangases).

Majola was given these praises due to his power and strength which he got to fight against the Ngcobo Army. To be able to finally triumph his victory over the Ngcobos, he went to the Mthiya witch-doctor to help him using his horn full of strengthening medicines to be used by Majola's Army to subdue the Ngcobos. Majola passed away with his body wounded and full of blood. The present rightful heir to the Shangase throne, Sibusiso son of Simangenduku, of Zikhulu, of Macebo, of Mnguni II purified Majola and all the warriors on the “Day of aMakhosi” at eNsingweni Royal Homestead on the 14-15 of April 2001. Majola is the one who made the Shangase clan stronger and a bigger tribe. Shangase was still building up as a founder of the tribe. The surname Shangase began to be used during the times of Majola for clear identification purposes in about 1700.

(h) TOMANE

Tomane, son of Majola, of Shangase, of Vumizitha, of Mthebe, of Mnguni I did as much as his father tried to defend the Shangase tribe against the attacking tribes including the Ngcobo tribe. Tomane is born of “uNdlunkulu” MaBhengu, first wife of Majola. It was after the term of Tomane that we had two Shangase clans, the one that is led by Mvula (iNdlunkulu heir) and the other led by Nzama “iKhohlo” (heir) who totally pulled out from the Shangase clan to form the Wosiyana clan. In his praises, the poet says this about him:

“Inkuz’ emanikiniki

Eziyihlabe zayihlikiza”

(The bull that is strong and heavily built,

They stabbed tearing it out).

Like his father, Majola, Tomane fought his enemies strongly and bravely without retiring. He refused to be stabbed and be torn out and the Shangase tribe stood strong even during his times.

(i) MVULA

Mvula is Tomane’s son from “iNdlunkulu” house, born of “uNdlunkulu” MaMchunu, daughter of Mchunu, of Malandela, (Shamase 1996:6), and brother to Nzama from “iKhohlo” house who broke off from the Shangase clan to establish his own new Wosiyana clan. Mvula remained and continued to rule the Shangase tribe without disturbing its hierarchical system. (See Bryant 1929:497).

Mvula is said to have resembled the founder-Shangase in structure and character. The praises that follow has this:

“Inkanyamb’ abayibone
Ihuhuluz’ emafini,
Bathi babon’ uMvula,
Kanti babon’ uMkheshane.”

(The cobra that they saw flying in the clouds,
They say they are seeing Mvula
But, they are seeing uMkheshane).

The name Mvula (rain) signifies plenty of corn, mealies, pumpkin, sugar reed and other green vegetable foods. The rain symbolises luck and the acceptance of the ritual libation offered by every member of the Shangase clan. This symbolic event emanates from the stalk “Mvula,” that if it rains all the ancestors who have been called are now back home. Therefore, Mvula is one ancestor who within the Shangase clan, is a symbol of rain and of plenty.

(j) SHUKU

Shuku, son of Mvula, of Tomane, of Majola, of Shangase is an iNkosi of the Shangase people whose name is very famous and common as an address name (isithakazelo) of the Shangase clan, yet Shuku is not among those older kings of the Shangase clan, who were fighters and conquerors. He is the tenth king in the configuration of the Shangase kings from Mnguni I. From his praises: “Imamba kaMaquba evuke ehlathini elimnyama kwabaleka abafazi namadoda,” (The mamba of the lunar month that rose from the thick bush and men, and women ran away), we gather that the lunar month is a dust blower that commences about the middle of June when the winds are strong. If somebody is said to be like this lunar month (uNtulani or uNtulikazi), it means he was a furious, strong and a powerful warrior. Shuku had a brother from the “iQadi” house whose name was Ndabivelile, who was a tribal military organiser (uMdidiyeli). Ndabivelile held this position even during the reign of Mshiyane.

(k) MSHIYANE

Mshiyane, son of Shuku, of Mvula, of Tomane, of Majola, of Shangase, among the Shangase kings, is the first to have met the British pioneers who first settled in Durban in about 1820. But, Mshiyane, himself a forlorn and a solitary exile in a foreign land, hastened to greet the British pioneers as companions in affliction, and from native chief, raised himself to the rank of "BRITISH SERVANT." Mshiyane by then was accompanied by a commoner Mkhizwana, son of Nogumba, who, in company with Kofiyana, son of Mbengane of the Mbambo clan, likewise attached himself to the new arrivals. Mshiyane became the faithful henchman of captain Smith, the British Military Commander, the other native headman to John Cane. In recognition of their valuable services, the all three were subsequently promoted to the position of district chiefs under the British Government. Mshiyane is said to have passed away and was buried at Oyaya at the foot of Ntunjambili Mountain where some of the Shangase people (uPhitholumashoba) still reside (See Bryant 1929:496).

(l) MNGUNI II

Mshiyane, Mkhizwana and many of the stray Shangase than regathered, especially about the period of Mpande's revolt, and Mnguni II, son of Mshiyane, of Shuku, of Mvula, of Tomane, of Majola of Shangase experienced hardships and family disputes over heirship. Lusapho is the first son of Mshiyane from the "iNdlunkulu" house, and Mnguni II is the son born of the third house (iQadi) of the "iNdlunkulu" house. Lusapho could not be given the chieftaincy as heir because of his natural arrogance which made his father, Mshiyane to give the throne to Mnguni II. A princely fight (impi yabantwana) erupted between Mnguni II and Lusapho while Mshiyane was still alive. When Shaka heard about this family eruption, said that the Shangases were fighting over "izinh lakuva," and ignored them. It is Sibeshe of Mthalane who went to the cattle camps to fetch Mnguni II to take over his chiefdom as he was the rightful heir. In this fight, Mshiyane's son who comes after Mnguni II was killed, as a result

Mshiyane uttered these bitter words to Lusapho and said: "I curse you, your family and your next generations that nothing will ever come right in your house."

Sibeshe and Mnguni II, on their way home, were travelling through tall grown up reeds, and when Mnguni II was tired and hungry, Sibeshe used to mix the fruit of the wild medlar (amaviyo) and water on the hollow part of the rock and let Mnguni II to drink. The Mthalanes are therefore known as the "Osixovela Mnguni amaviyo elele ngendelevane," (The mixers of fruits of wild medlar and water, when Mnguni was tired and hungry). Sibeshe Mthalane carried with him a small species of millet which are roasted in preparation for a journey, so that on his way back with Mnguni II, Sibeshe could feed Mnguni whenever he was hungry. This he did until a small species of millet got finished. The journey was still long and that is why Sibeshe had to mix the fruit of the wild medlar fruit with water in a hollowed out stone for Mnguni II to drink.

Mnguni II ran away from Lusapho to the far south of Thukela river. From Oyaya and Mpofana in the Kranskop district, Mnguni II settled at the Phoenix and the "umnsinsi" trees, which were surrounding his cattle kraal are still found even today. From "Isibubulungu" (Bluff) he went to settle at KwaMashu and because of Sugar cane growing, Mnguni II went further to Hillcrest area. At Hillcrest he was not happy and he went further down across the uMngeni river to uMzinyathi where he was troubled by buffalos and a lot of "Mkhamba" trees and this disturbed his livestock.

Mnguni II and his people went further inland to a place called eNkungwini, now known as eMaphephetheni, and his cattle were again interfered with by cobras (izimfezi). Because of this, Mnguni II went to eMatata mountain where he settled, but for a short time. There he complained about very cold weather conditions which disturbed his health. At aMatata, he built eMndaba Royal Homestead where he stayed with his brothers, Maqadi, Yiyi, Mthubi, Vethe, and Sohlozi (uMagabhukazi). Lusapho joined them at eMahhashini per Yiyi's request, which Mnguni II gladly

accepted. Two other royal homesteads of Dayimane and eSibindini (KwaSibindigidi) where Macebo was installed as iNkosi, were built.

Mnguni's cattle were grazing at a hill-top which he named "Thaphamasi" which later became the name of the whole KwaShangase area. His cattle were grazing at eSinkontshela enjoying good grass like buffalo grass (ubabe) and bluish-red veld grass (insinde). Usually, all the cows were brought to him and they used to come to him milking themselves, hence the name "Thaphamasi." Mnguni II used to enjoy this. Thafamasi territory (as it was later called by Rev. March of the American Board of Missions), is the land in the middle of the "Valley of Thousand Hills" (KwaDedangendale). Everybody who comes to this Mnguni-land of the Shangase people is overcome by the splendour, grandeur and magnificence of this territory. This is the place that was found by Mnguni when he sent Fahla, Vethe, Gaqa and Sibeshe to look for a good land with buffalo grass (ubabe) and bluish-red veld grass (insinde) to provide excellent pasture for cattle, goat and sheep, and earth worm to indicate soil fertility for corn and mealies. The corn and mealies was mainly used to brew Zulu beer for the "iNkosi" and his warriors.

Macebo was the rightful heir to the Shangase chiefdom, but Mnguni II later felt Nomgomela should be iNkosi because he was rather dark in complexion as compared to Macebo who was rather bright in colour. According to Mnguni II the light complexion was indicative of having no dignity. The question is: "How can a man who is regarded as iNkosi have no dignity? Therefore Mnguni II conspired that Macebo should be assassinated by bewitching a bullock so that when it is being stabbed Macebo would die instantly. Yiyi, Mnumzane, of eMgibeni asked: "Mnguni uyambulala Macebo?" (Mnguni, are you killing Macebo?). After Yiyi's remark, the slaughtering of the bullock was stopped at once. Obviously Macebo took up his chieftaincy after iNkosi Mnguni II. (See Bryant 1929:477-498).

(m) MACEBO

Macebo, son of Mnguni II, of Mshiyane, of Shuku, is the first son of the “iNdlunkulu” house, hence, the rightful heir to the throne of the Shangase tribe. The first born son (isokanqangi) is Honela, born of the second wife from the “iKhohlo” house who could not rule. Honela illtreated Macebo because he knew Macebo is heir and was younger than himself, and he (Honela) wanted to be iNkosi. Mnguni II chased Honela away from eMahhashini Royal Homestead to build himself another home known as eGoqweni. Honela’s home still stands ever today and its present paterfamilias is Shokwakhe, son of Nkumbana, of Honela, of Mnguni II. Macebo’s other brothers from other houses were Hodoba (eMeveni), Nongomela (Nguza), Thimba, Nala, Mbikwana and Ntaka also from Nguza.

Macebo was installed iNkosi at eSibindini (KwaSibindigidi) Royal Homestead. Soon, after his installation, he (Macebo) went down near the UMdloti River where he built the eNsingweni Royal Homestead. According to an informant, Nothando Mbambo (uMaShangase), daughter of Siziba of Mdutshana, of Yiyi who begat Sohlozi, Yiyi was very much fond of Macebo because Yiyi is the one who came to Macebo’s rescue when a conspiracy was plotted that he should be killed, and also that Macebo is the one who said Yiyi should look after MaMkhize-Sohlozi’s wife until Mdutshana was born, and his Biological father being Yiyi who gave rise to Sohlozi. The Ndwedwe District Magistrate at that time gave Macebo a wanderer by the name of Mabubu who looked after Macebo’s cattle. While Mabubu was doing the job, he was staying at Shohlozi’s house since Sohlozi had a very small family. Mabubu was compensated with a cattle each year. Mabubu grew up as a cattle herder until he became a man who could get married and establish his own family. Macebo was very happy that Sohlozi’s house did not vanish into thin air just like that.

Macebo passed away (wakhothama) very young that Zikhulu, his first son from the iNdlunkulu, could rule. He had his throne acted upon by Hodoba who was also from

the “iNdlunkulu” house until Zikhulu was ready to take over his throne as “iNkhosi.”
Macebo’s sons were:

- From “iNdlunkulu” house.
Zikhulu (a hundred lads)
Dabulizwe (demarcate the land)
Dukuza (grope about in the dark)

- From “iKhohlo” house.
Sikhotha (long grass)
Mphepha (recoverer)
Langwane (long one)

- From “iQadi” house. (Species of small veld plant)
Godide (name of Great Chief of Ntuli tribe)

- From other houses.
Chithindlu (Destroy the house)
Mqedi (finisher)
Mtini (untraceable stem)

The other house of Mahlophe (Vobo) did not bear any sons except two daughters Nobasenteli and Nomaloma.

(n) ZIKHULU

Zikhulu’s infant, puberty and adolescent stages were full of hardships, and a lot of discrepancies, for his father passed away when Zikhulu was still very young. Zikhulu’s uncle (uyisomncane) who acted on his position as “iNkosi” was ill-treating him in order to take over his throne. Hodoba privately went to Pietermaritzburg in the Department of Justice to say that Macebo had no sons when he passed away,

therefore, Hodoba wanted to become the absolute ruler of the Shangase tribe. MaMzungulu (uNdlunkulu) on hearing this, she, with Jobha, Msombuluko, and Gwabhaza went to the Department of Justice in Pietermaritzburg to tell them that Macebo had ten (10) sons among whom Zikhulu was the heir to Macebo's throne.

At one stage, when Zikhulu was looking after the cattle, he fainted until this was reported for help. After this incident, he was taken to stay with the Jali families near Sangwana Mountain. This did not help for the illtreatment went on as before. Zikhulu was ultimately taken to stay at the Ndwedwe Magistrate residence where everyone thought it could be safer. Indeed, at the Magistrate residence, it was very safe. A remarkable incident that occurred was when Zikhulu was bitten by the monkey on one of his hills. This was not something serious though it was reported to his mother.

Zikhulu stayed there until he reached a stage where he could get married and be installed. At this time, Hodoba was very reluctant to abandon the chieftom because Zikhulu was then ready to take over. After Zikhulu's installation, still showing his arrogance, Hodoba went to Zikhulu Royal Homestead at eNsingweni to collect his remuneration for he claimed he had been working for Zikhulu from the time he started acting up until Zikhulu was installed. Chithindlu, half brother to Zikhulu said: "You have been working, therefore, show us the wealth you have been accumulating since you started acting, and you shall be paid from that." Hodoba could not answer that one, and he decided to let it go until he went back to eMeveni, after he enjoyed meat and drinks.

Zikhulu was one of the most respected of "aMakhosi" of the Shangase clan. Zikhulu had four wives, MaLuthuli-first wife, MaMdima-second wife, MaJali-third wife and MaDeliweyo (MaNyuswa)-fourth wife. He had seven sons, and out of these Simangenduku was the heir to his throne. An informant, my father, the late Simangenduku, told me that a conspiracy was made that Zikhulu should be assassinated. The conspirators were MaPhuthaza, wife to Sikhotha-half brother to

Zikhulu from the second house, Luwese from Mshiyane's second house of Mashobeni, Gwabhaza, son of Makhafula, of Fahla from Mvula's second house of Nhlabakanye, and Ngabayena of Thafamasi Misison Reserve. . This motley crew took Zikhulu to a very less important meeting which was held at Thafamasi B.C. School. After, the meeting, Zikhulu was taken to Gwabhaza's homestead for feasting. It was at this homestead where Zikhulu was poisoned and passed away. This was a very tragic and painful moment in the social life of the Shangase tribe.

Zikhulu passed away on the 7th August 1921. Simangenduku, his son, was only eight years of age when his father passed away. Simangeduku, though he was a rightful heir, could not take over his throne, because he was still very young, instead, Dabulizwe, Zikhulu's younger brother acted in his position until he was grown up enough to be installed.

(o) SIMANGENDUKU

Simangenduku, son of Zikhulu, of Macebo, of Mnguni, of Mshiyane, of Shuku, of Mvula, was born on the 1st January 1912. He comes after the first son who was a stillborn of the iNdlunkulu house. His mother was "uNdlunkulu" MaLuthuli, daughter of Makhubalo of eMbuyeni area. Simangenduku is the third child of the five children born of "uNdlunkulu" MaLuthuli. The children are Hletshwase, Sizwesenkosi, Simangenduku, Nokudunyazwa, and Sulwayo.

Simangenduku went to school at Thafamasi B.C. School until he passed Std. 6. Just before he went to Ohlange High School for further education, Msombuluko, Mabhamzane, Shinga, Lufutha and Gwabhaza, all sons of Fahla went to Thafamasi B.C. School to say to the Principal that Simangenduku should not carry on with his education because he was supposed to get married and be installed as iNkosi. Dabulizwe, who was acting on his behalf could not materially support the

“iNdlunkulu” house, thus, it was imperative that Simangenduku should either seek for a job or take over the throne. It was also felt that Dabulizwe no longer wanted Simangenduku to be iNkosi, but his son Jamela.

Simangenduku first got married to MaNxumalo, daughter of Mcupheni, and then was installed as iNkosi in 1938. The tribe paid “lobola” for MaNxumalo which was an indication that MaNxumalo is the one who will bear “iNkosi Yesizwe.” This could not happen as MaNxumalo gave birth to an illegitimate child who was named by her “Mziwendoda,” meaning this is the homestead of a man from which an illegitimate child has been born. On the day MaNxumalo gave birth to this illegitimate child, MaLuthuli, mother of MaNxumalo’s husband, said: “Wayizala ingotwane uSimangendoda” (An illegitimate child has been born). But, when Sibusiso, a third son from the “iQadi” house, was born the same MaLuthuli said: “Wayizala iNkosi uSimangendoda,” (The iNkosi has been born).

It has been said earlier on that iNkosi Simangenduku was a very peaceful prone who ruled with dignity and peace. The land was very quiet during his reign. If there was turmoil somewhere, he had peaceful means to control the people involved in any dispute. The neighbouring tribes respected iNkosi Simangenduku because of his nurturing character and humour he used to display when he is met by those who know him as iNkosi. He is highly respected by his tribe even today.

Before 1959, the Glebe was controlled by its own chief-elect, who at that time was Vuselela Dingila. This meant that there were two chiefs in the same area because the Mission Reserve was still part of the Shangase tribe. The Mission Station was under the auspices of the American Board of Missions. In 1959 the chief-elect was demoted and the Mission was totally kept under the control of the tribal “iNkosi.” A ceremony to this effect was celebrated in 1959 where the whole tribe was present.

Simangenduku did several projects in line with development since he was a custodian of this. He built three high schools, viz., Ngungwini, Mshiyane and Zikhulu High

Schools. He built Motala Community Clinic which was sponsored by M.A. Motala to their employee Mr. Shangase of eMbuyeni. Before he passed away, he started a water project which was abandoned after his death. Boreholes were made from which the water was to be drawn through pipelines to different homes. This development project collapsed after the death of iNkosi Simangenduku.

He was the Vice Chairman of Ndwedwe Regional Authority, and a member of the former KwaZulu Legislative Assembly. He resigned those positions because of ill-health and old age. As a faithful servant of the government, he passed away having not committed even a single offence in the Department of Justice which he served for fifty years.

iNkosi Simangenduku had six wives whose marriage was based on customary law and two other wives whose customary union is as a result of levirate system. He had eight sons out of which Sibusiso is the rightful heir to the Shangase throne.

iNkosi Simangenduku passed away on the 24th January 1988, after he had been sick for a long time. He was buried on the 26th January 1988, a day on which Johnstone Felokwakhe Shangase, son of Nsungulo, of Yiyi, of Mshiyane was murdered by a small group of people because Mziwendoda suspected that after the burial Felokwakhe would call the Royal family members and tell them that Mziwendoda is illegitimate and Sibusiso is the heir to the throne, and that his name is written as heir with the Ndwedwe Magistrate Court.

In conclusion, this chapter has addressed a broad overview of cultural, historical, and language background of the Shangase clan under which the social history and culture of the Shangase people has been discussed. We have looked at the socio-cultural family and the clan, e.g. the social homestead, i.e. the great wife (iNdlunkulu), the left side wife (iKhohlo) and the third wife (iQadi). Furthermore, the idea of “uMvelinqangi” (The First to Appear), as the ultimate explanation to Genesis and sustenance for both men and all things. Other items such as language classification

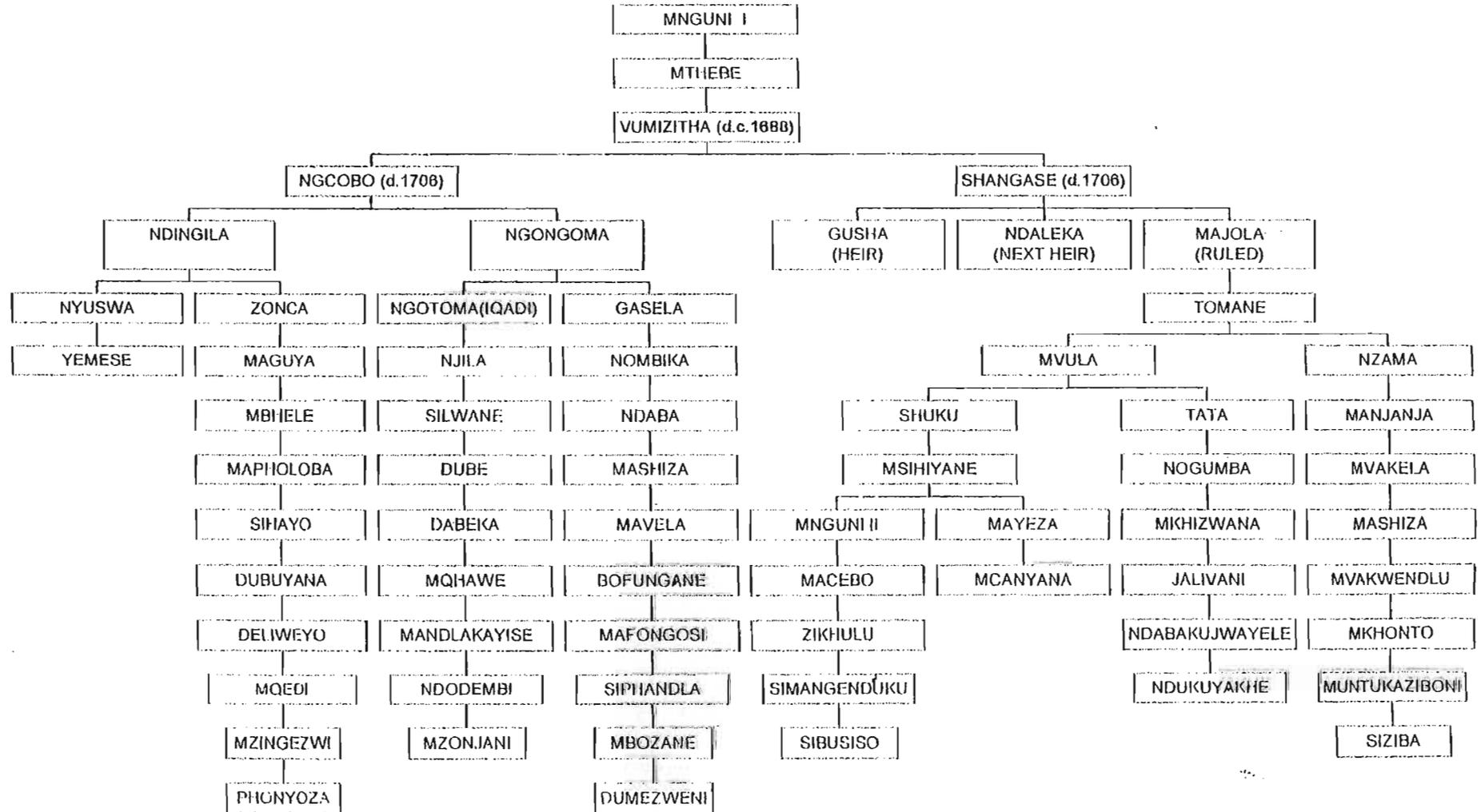
which is Zunda (Ntungwa-Nguni) and Tekela (Thonga-Nguni) later became Zulu language where Tekela was linguistically influenced by Zulu language. The norms of behaviour where moral status of behaviour and taboos, political organization where the tribe, iNkosi and his council, the military organization where wars and regiments are arranged and enrolled, was dealt with. The ritual ceremonies and rites de passage were celebrated from birth to death or burial ceremonies. Lastly, in this same chapter, the socio-historical and genealogical background of aMakhosi of the Shangase clan, and a diagram of their dynast was explained, and a short historical background of each iNkosi starting from Mnguni I down to Simangenduku has been discussed.

TABLE 1

THE SHANGASE GENEALOGY TREE AND OTHER RELATED CLANS

(See Bryant 1929:182)

136



CHAPTER 3

3.0 RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter focuses on how data collection was conducted from a wide range of written texts, ranging from literary works to linguistic and onomastic studies. A number of informants and respondents who were in a position to give educated opinions and meanings of names of individual persons and places were consulted. This is prepared in an interview questionnaire for men and women, male and female youth. There is a structured interview, interviewer asks respondent prepared questions and a random sampling where samples depend on the number of areas in which research interviews were conducted, is used.

At the end of the thesis, samples from Appendix I – Personal names, Appendix II – Place names, Appendix III – Praise names, Appendix IV – Map will be provided.

3.2 METHODOLOGY

In order to explain the phenomenon of naming practices with regard to personal names, place names, personal praises, history and genealogy of the Shangase clan, this thesis adopts systems and methods which have been practiced by other researchers who have specifically connected themselves with the research of Zulu or Nguni names, histories and genealogies.

3.2.1 RESEARCH METHODS

There are two research methods that will be used in the collection of data: the quantitative (analytical) and the qualitative (descriptive) methods. Research entails verbal descriptive practices which include oral inquiries, questionnaires, interviews and observational information.

<http://trochim.human.cornell.edu/kb/sampprob.htm>discusses Multi-Stage Sampling, that can be combined with simple methods in a variety of useful ways that help the

research to address our sampling needs in the most efficient and effective manner possible. By combining different sampling methods one is able to achieve a rich variety of probabilistic sampling methods that can be used in a wide range of social research contexts.

Denzin (1994:2) discussed the qualitative research as a multimethod in focus, involving an interpretative, and naturalistic approach to its subject matter. Denzin (1994) further states that qualitative research means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret phenomena in terms of the meanings people bring to them. Therefore, qualitative research involves the studied use and collection of a variety of empirical materials, case study, personal experiences, introspective, life story, interview, observational, historical, interactional and visual texts that describe routine and problematic moments in individual's lives. Therefore, again, qualitative research is a field of inquiry in its own right as it crosscuts disciplines, fields and subject matter (Denzin 1994:1-2),

Though qualitative research as a process, goes by a variety of different labels, including theory, method and analysis, ontology, epistemology and methodology, as processes of data collection shall be considered. Finally, the data collected using the qualitative methods has been considered, weighed and critically discussed to come up with strong and valid conclusions based on propositions, which are later considered true episteme. (See Ngubane 2000:81 and Denzin 1994:11).

3.2.2 QUALITATIVE DATA COLLECTION

Generally speaking, qualitative data, in the form of words rather than numbers, have always been the staple of certain Social Sciences, notably Anthropology, History, and Political Science. More and more researchers in fields with a traditional quantitative emphasis (psychology, sociology, linguistics, etc.) have shifted to a more qualitative paradigm. Qualitative data are attractive. They are a source of well grounded, rich descriptions and explanations of processes occurring in local contexts. With qualitative data one can preserve chronological flow, assess local causality and derive fruitful explanations. Qualitative data lead to scendipitous

findings and know new theoretical integrations; they help researchers go beyond initial preconception and frameworks. The findings of qualitative studies have a quality of undeniability, (Miles 1984:15). Mile (1984:15) further states that collecting data is a labor-intensive operation, traditionally lasting for months if not years.

The qualitative data collection has been conducted using random sampling in the Thafamasi (KwaShangase) area where the people of the Shangase tribe are mostly found. Appendix 1.1 – 1.2.14 - Interview copies list of amakhosi, princes and their families at eNsingweni area. The data collected has been transferred from generation to generation and from father to son. This is how the authors personal experience has been accrued. Appendix 1.2.13 concerns Vethe's family – Nsongeni area names have been collected. Appendix 1.2.15 –1.2.16 – Ikhohlo family – names have been collected at Nhlabakanye area. Other areas are: Appendix 1.2.3 Maqadi family – eMgibeni area, Appendix 1.2.7 Sohlozi family – eNsingweni area and Appendix 1.2.9 Mthubi's family – eMashobeni area.

The data was collected from paterfamilias and materfamilias from the main house of uMnumzane (the region iNduna) who is a traditional leader in his area since interview questions were traditional in order to suite their style. The data was collected from sixteen areas. Twenty families in each area were visited, choosing twenty respondents, men and women. Data was further collected from youth just to test their insight and also for purposes of variation of ideas. Fifteen to twenty samples of youth members were interviewed, especially, for youth personal names and names of educational centers, namely, Thafamasi, Mbuyeni, Zimpondeni, and Nsingweni, (Appendix 2.7). It is also interesting for the author to note that some of the adult and youth samples are illiterate and cannot be useful when they are interviewed, they can not easily understand the question, therefore, no correct answers were received.

Throughout the list of appendix of personal names, it has been realized that the youth, both boys and girls have a duplication of names, should the stem not be the same, definitely, the extensions e.g. -il-, -iw-, -w-, is attached and also in most cases their names are compound nouns (see Appendix 1.1 – 1.2.16). it could also be

noted that data is not universally popular. This means that data represent bits of discrete information extracted from their contexts. The word data conjures up images of some kind of knowledge factory where raw materials are processed to manufacture products. For instance, the interpretive researchers may formulate their research questions as a result of new material they have collected or change their sampling strategy in response to new findings.

3.2.3 INTERVIEWING

Conducting an interview is a more natural form of interacting with people, than making them fill out a questionnaire, do a test or perform some experimental task. Interview provides an opportunity to know people quite close and to understand how they think and feel. Interviewing may have its own repercussions, that respondents answer questions they do not understand, therefore gave wrong information. Asking questions and getting answers is a much harder task than it may seem at first. The spoken or written word has always a residue of ambiguity, no matter how carefully we phrase the questions. Yet, interviewing is one of the most powerful ways we use to try to understand our fellow human beings (See Benney & Hughes 1956:142). The most common type of interviewing is individual, face-to-face verbal interchange. This is the type of interviewing that has mostly been used in this work.

3.2.3.1 Structured Interviewing

Structured interviewing refers to a situation in which an interviewer asks each respondent questions with a limited set of response categories, (Denzin 1994:363). There is generally little room for variation in response except where an infrequent open-ended question may be used. The interviewer controls the pace of an interview by treating the questionnaire as if it were a theatrical script to be followed in a standardized and straightforward manner, (Denzin 1994:363). Carlsmith (1976:176) further states that the questionnaire is not appropriate when the investigation is specifically interested in the subject's verbal responses and knows in advance exactly what questions he or she wants the subject to answer. He further states that the use of the questionnaire should be restricted to situations in which the

instructions and the questions are intelligible. In this thesis interviews formulated questionnaire answered by interviewees.

3.2.3.2 Random sampling

The size of samples depends on the number of areas, which in our case is 16 areas, from which twenty homesteads were chosen and from each homestead twenty samples of dependents were interviewed. Both adult and youth, literate and illiterate samples of dependents were interviewed. Adult and youth, literate and illiterate, and known and unknown informants were chosen. Out of twenty informants 10 were boys and the other 10 were girls. The length of interviews was between ten and twenty minutes each. The map of the area and the videocassette was found from the Traditional Affairs Office at Ndwedwe Magistrate's Court. The area of "Thafamasi is situated in a rural area where there is no hospital, as a result, the demographical recording of births was not easy with exception of few births at the Motala "Community Clinic.

The interview was conducted by the researcher himself to avoid the use of research assistants because of the complexity of such interviews. It was easy for the researcher to conduct interviews because the research was conducted in one area, and the researcher was a member of the community, it was easy to understand the language and culture of the respondents to avoid asking questions cross-culturally.

All the areas are highly populated, but the largest of them all is eNsingweni with a population of about 20000 – 30000 people who are the family members of Mshiyane's sons, Mnguni (iNkosi), Yiyi, Lusapho, Mthubi, Sohlozi, Maqadi and Vethe. From these interviews, a corpus of names from all regions was compiled with the help of a very brilliant and dedicated informant "Mr Khayelihle Lawrence Shangase". A corpus of praise names of "amakhosi" and some princess and their history and genealogy was included. (Appendix 1.1 and Appendix 3.1 and Chapter 2 & 4)

3.2.3.3 Sample of the interview questionnaire

SECTION A

Questions concerning Personal Particular

1. What is your name and surname?
.....
2. Who named you, and are you happy that you are called by this name?
.....
3. Where do you stay?
.....
4. Were you born and brought up here?
.....
5. If yes, what are your parents' names?
.....
6. If no, where have you been staying?
.....
7. What is the name of iNkosi of this area?
.....
8. What is the name of an iNduna?
.....
9. What is the name of your regiment?
.....

10. What is your highest Qualification?

.....

11. If schooling what are you studying for?

.....

12. If working, what kind of a job are you doing?

.....

13. If pensioned, what kind of job have you been doing?

.....

SECTION B

1. What has been identified as changes from traditional names practices to Western naming practices from an ethnographical and ethnological perspective?

.....
.....
.....

2. What morphophonological comparisons can be made in naming practices?

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.....
.....

3. What influenced the cultural and historical background and language of the Shangase clan?

.....
.....
.....

4. Every social group of people has certain norms of behaviour. How does this culturally and structurally affect the system of naming within the Shangase clan?

.....
.....
.....

5. Since there are different language names, how are these names related, or can any system of their relationship be found within the Shangase clan?

.....
.....
.....

6. From which parts of speech are different names (which are nouns) normally derived and what prefixal and suffixal elements are applied?

.....
.....
.....

7. What poetic techniques can be used to analyse the personal praises of Royal Family Members and the ordinary people?

.....
.....
.....

CHAPTER 4

4.0. THE ANTHROPONYMIC SYSTEMS AND THEIR LINGUISTIC PERSPECTIVE.

4.1. INTRODUCTION

It is of remarkable importance to note the social processes of onomastics in Zulu with special reference to naming within the Shangase clan. It is with regret that in this thesis, especially in this chapter, the study deals with names which are exclusively connected with personal names wherein name giving is influenced by a range of social, religious and cultural circumstances at the time the child is born. On the whole, this study explores the overview of the personal names, anthroponymic study, place names, the toponymic study and the personal praises to the total exclusion of animal and plant names.

It is correct, first to indicate the instances where morphology of naming could occur. Personal and place names are derived from different parts of speech. It is here emphasized that personal and place names are derived from nouns and verbs. With personal names, the morphological derivation is prefixal or suffixal. The use of -so-, -no-, -ma-/-ka- extra morphemes are prefixally applied. Furthermore, we look at the suffixal elements which are verbal extensions such as the passive -w-, -iw-, the perfective -il-, the combination of extensions and the analysis of names of uMakhose, (See 4.2.1 Page 149). In this chapter we also deal with the compound personal names, inputs from different parts of speech, such as, compounds of nouns, compounds of qualificative, compounds of verbs, and compounds of adverbs in both male and female names.

The focus, in this chapter is mainly based on morphophonology of naming, that is, all personal names are class 1a nouns formed from different parts of speech. This eventually indicates how do personal names differ from proper names and personal nouns. Doke (1927: 40&66) differentiates between proper names of class 1a eg. uThemba from the noun i(li)themba of class 3 and personal nouns of class 1 formed from verbs eg. hamba(travel), umhambi (traveller) [Cf isihambi] class 7 and he further brings in the impersonal nouns formed from verbs such as thanda (love),- u(lu)thando (love).

There are personal nouns of class 1 “umhambi” (traveller) from the verb “hamba” and nouns of class 4 “isithuli” (a mute) from the verb “thula” and nouns of class 5 “imbongi” (royal praiser) from the noun verb bonga. Doke (1927) further indicates that all proper nouns for example “uMpande” from the noun “impande” are all nouns of class 1a. Ziervogel (1971:31) states that the u/o class contains mainly proper names and terms of relationship, animal names and words of foreign origin. To call these names personal or proper names is both syntactically and semantically correct in this thesis. In actual fact, all that scholars of onomastic term “personal names” is termed proper names according to Doke (1927:40) and Ziervogel (1985:31).

Further than the morphophonology of personal (proper) names is the discussion of surnames (izibongo) and address names (izithakazelo). “Isibongo” (clan-name or surname) is the name of the clan into which are is born. Equivalent to over surname, and used as such by most people, black or white is the name of the founder or first ancestor of that particular clan. “Isithakazelo” (address name or clan praise name) is a name used instead or in addition to the surname to show respect or gratitude or to flatter, Koopman (1979:67-68). Referring to nicknames, some nicknames are complete words with a particular meaning and others are a shortened form with or without a particular meaning, eg. “Shangase” (rover, wondered) - Shangs (bears no meaning). In most cases nicknames are abbreviate in form with or without meaning. The use of extra - morphemes - so, -no-, -ma - ka - (Xaba 1996:94 and Koopman 1979:72) helps to form other personal names and these bear each a particular meaning. Koopman (1979:78) states that it is convenient to generally analyse the difference between male and female names by examining the various derivational sources, and seeing which structure may be allowed for female names only, which female names and which for both, thereby revealing general characteristics of male and female names. For instance, uShangase - Shanga - ideophone (of wandering about) which is a male name as opposed to uDingase - dinga - verb (need) which is a female name, and uNyawose - unyawo - noun (foot) which is also a male name as opposed to uHletshwase - hleba - verb (gossip) or - hletshwa - passive - verb (to be gossiped about) which is a female name.

It is to be recorded in the minds of onomasticious that clan names have a great deal of variation in their morphophonology, for instance, the clan name “uShangase” of class 1a in its singular form has two plural forms of class 2a uShangase - oShangase and class 6 uShangase - aMaShangase.

Other various forms of the word “Shangase” will still be shown in detail in this chapter for example, the locative structure which is also found in various forms. For further scrutiny into the clan names used locatively, Bryant (1929:699) has this, has this style especially in his index. for example abakwa Shangase, 489,496 in Bryant (1929:708). The people of abakwa Shangase have different names male and female names, Zulu and English names, home and school names, home and work names and home and church names. All of the types will be dealt with in this chapter linguistically to see if any influence of other languages like English and Afrikaans, Xhosa and Swazi has any impact on the on the naming systems within the Shangase clan, (Koopman 1990:333).

Moyo (1996:12) states that the considerable differences between contemporary and traditional naming practices seem to indicate that naming practices are undergoing a process of redefinition involving socio-economic and perhaps also political changes. The Shangase people are following a cultural practice where the fathers and grandfathers of the paternal family became the sole name givers. According to Moyo (1996:12) the same applies with the Ngoni and the Thumbuka clans. Furthermore, within the Shangase clan, the nicknames are mostly given by mothers, grandmothers and peer-group. To complete the morphology of each personal name, the following morphophonological processes are commonly used to form both personal names and place names

Deletion:- obliteration or removal of morpheme or part morphine.

Maintenance :-keeping or preservation of either the UV of the IV.

Consonantalization:-glide formation eg. i - y or u - w.

Substitution :-replacement of morphemes or part morphemes.

Vowel Coalescence:-vowel combination in coalition eg. a+a = a, a+i = e , a+u = o

Cementation :- Uniting different morphemes together to form a complete meaningful lexeme.

Prefixation :-An element placed at the beginning of a word to against or qualify its meaning - in some languages as an inflectional formative.

Suffixation : an element added at the end of a word stem to form a derivational lexeme.(See also Fowler 1992)

Epenthesis :-the insertion of a letter or sound within a word eg.
umudli + ^w amafa

umudliwamafa - uMudliwamafa

4.2. THE PERSONAL NAMES

The personal names, also linguistically known as proper nouns or names (Doke 1927:40) are actual or real names given to different people of different family clans. Moyo (1996:11) states that John Stuart Mill in Summerell (1995:368) contends that the proper name is denotative and not connotative. His argument is that the proper name should attributively indicate an object, and that logical proper names, ie. personal nouns, situationally, denote an object, for example he, she, this, whereas the proper name Johannes or York differentiates its reference. This is how each Nguni family clan, identified itself from other Nguni family clans, before identification could be marked by family clan names or surnames which is usually the personal name of a Great Ancestor of a particular group of people. It is believed to be correct that prior Shangase (Mkheshane) era the Ngunis had no family names. They were known as Thonga - Ngunis and in this section of Nguni family, there are three strains to be distinguished ie. Mthethwa, Lala and Debe, and the Shangase clan falling directly under the Lala -Nguni family. According to a personal interview with Prof. Jacobs, professor of English at University of KwaZulu Natal, the Kings and Queens of Great Britain have their House of Kings and Queens as Windsor House and their surname is Mount Batten Windsor. The Nguni or Zulu Kings after King Zulu, son of Malandela had their family name as "Zulu" and every descent of Zulu with or without the direct royal blood is an offspring of Zulu. But, the Zulu Kingdom started to be strong with King Shaka Zulu who reigned as King from 1816 to 1828. (See Shamase 1996:7).

In this section, the linguistic features which distinguish personal names from other nouns, the differences between male and female names for example, "uThembani" where the difference is only tonal, will be discussed. Boy- "Thembani" - verb 'themba' is used plurally and means "all of you, hope", girl - "Thembani?" - form of one word question which is "What do you trust?" The morphology is the same in Zulu but the syntactical change is caused by tone if it is expressed in English. In the case of a female name, the tone is high. Male or female names are derived from different word categories. Some of these male or female names are abbreviated or made nicknames either by shortening them or giving a different nickname completely.

Abbreviated names or nicknames assign or do not assign any meaning at all, eg. Thandiwe (the beloved), Thandi (no meaning). Ntombizodwa (only girls), Zodwa (only), and yet Zo has no meaning or Ntombi (girls). The verbal extensions whether productive or non-productive suggests that the name is male or female, for example: fika (arrive), thanda (love), loda (preserve), bopha (tie), nqoba (defeat).

Male:

uFika (one who arrives)
 uThanda (one who loves)
 uLonda (one who is saved)
 uMboshwa (one who is arrested)
 uMnqobi (one who conquors)

Female:

uFikile (one who has arrived)
 uThandiwe (one who has been loved))
 uLondiwe (one who has been saved)
 uBoshiwe (one who has been arrested)
 uNqobile (one who has been defeated)

In Zulu the perfective - il - verbal extension is always attached to the given verb when a female name is given.

The influence of English as a language has an impact on naming practices since the introduction of Christianity in African Communities, since the white people ventured in about 1823 - 1824 to execute the missionary duties among the Ntungwa and Thonga-Ngunis. (See du Boisson 1987:25). Because of this influence every Nguni had a number of different names in different languages, ie. School name - John, home name - Mgwazeni, town or work name - Bra Sam, personal praise name - Sakaza Mthombo, address name - Makhulukhulu. This is more applicable to males than females. One person can be known and be called by all of these names by different types of people at different levels of life.

The birth of a child is a circumstantial moment which is expected and respected by everyone in the family. The birth of twins is a significant event which is characterised by naming the twins with almost the same name for the same meaning but slightly differing in structure, eg. “Mpho” and Mphonyana” to the name “Mphonyana” the diminutive - ana is added to change the structure and meaning a little. This would possibly mean that Mphonyana is younger than Mpho or Mphonyana is smaller in size while they are both of the same sex.

In most families, the name giver could be the parents, grand parents, uncles, aunts, brothers and sisters at home, but in the church it is the priests or elders and anywhere else it could be friends, neighbours.

4.2.1. LINGUISTICS AND MORPHOLOGY OF PERSONAL NAMES.

As mentioned earlier in this section, this chapter, deals with the linguistic and morphophonological aspect of the real personal names and the uniqueness of personal names as reflected in their morphologies, be it simple or complex.

We will also endeavour to ascertain the difference between the times from Vumizitha (d.c. 1688) to Mnguni II when Rev. March of the American Board of Missions came to request for a church site at Thaphamasi in about 1840. (See also Bryant 1929: 482 - 483). Cannonici (1995:14) giving his semantic content, states that this class contains personal nouns referring to family relationships or kinship terms; professionals (often expressed with borrowed nouns); umama (my mother), ubaba (my father); kinship terms for example ugogo (my grandmother); professions for example Unesi (nurse) , uthisha (teacher), unobhala (secretary) and personalised nouns for example uThemba, uJohn, uNtombi. When these are derived from various parts of speech, they apply certain morphophonological processes like, deletion, substitution, maintenance, assimilation, consonantization, reduplication, compounding, passivization, palatalization, diminutivization. This will be used in names of “Amakhosi”, princes, princesses, and commoners of the whole tribe. This is going to spread all over this chapter.

4.2.1.1. The Structure and Meaning of Personal Names of aMakhosi.

(i) uMnguni I (one of the ancient stock)

The name uMnguni is derived from the stem “Nguni” (one of the ancient stock) by affixing the prefix um(u) - to form the personal name “UMnguni” or UMunguni”. Originally, the term uMnguni is used for the people of the Zulu, - Xhosa or Swazi groups which further indicates that the term is used to denote that group of the South - Eastern Bantu comprising the Zulu, Xhosa, Swazi and Ndebele clusters. The word - Nguni can refer to the - Nguni Nationality which is divided into two groups, viz, the Ntungwa Nguni family, who were a Zunda speaking group, and the Tonga - Nguni family (Lala-Nguni) who were a Tekela speaking brand. The country of the Nguni people is called “ebuNguni”, therefore, uMnguni - personal name, Ubu Nguni - Nguni nationality, ubuNguni - country of the Nguni people. To form the word “esuNguni”, we have initial vowel e- of “ebuNguni” substituting initial vowel u - of “ubuNguni.” (See Doke (1996 : 565).

(ii) UMthebe (dumbe tubers)

The personal name uMthebe is derived from noun stem - “thebe” (stalk / leaf) to which noun prefix um(u) - is affixed to the noun stem - “thebe” to form a complete noun “uMthebe” or “uMthebe” (stalk or leaf of dumbe tubers). *Dumbe* tubers are found in the dumbe leaves that are eaten or in the large wild “*dumbe*” tubers (dumbedumbe) that may not be eaten. The meaning of the personal name “uMthebe” does not shift from the meaning of the primary stem - “thebe”. (See Doke 1996:788).

(iii) uVumizitha (accept enemies)

In the personal name Vumizitha, we are introduced to another phonological process which when being applied goes with a number of other phonological processes. The inputs here are the verb plus noun to form the personal noun which is a compound noun. The formalised structure is as follows:

VERB+ +NOUN

vum(a) (accept)+izitha (enemies)

vum∅ + +izitha

vum- + +izitha

Vumizitha

In the above structure, it looks as though, we could apply vowel coalescence because of the ultimate vowel ‘-a’ of ‘vuma’ and initial vowel ‘i’ of the noun prefix ‘izi-’ (C1.8). But the ultimate formation would be Vumezitha which is not morphophonologically correct. We, therefore, deleted U/V ‘-a’ of the verb - ‘vuma’ and maintained the initial vowel ‘i’ - ‘of the noun prefix ‘izi -’ so that the ultimate derivation would be Vumizitha (accept enemies) and this is linguistically correct. (See also Doke 1996:841 & 780).

(iv) uShangase (the rover)

The addition of the suffix ‘-se’ to some stems to form personal names is indicated by Doke (1927:72). The name Shangase is derived from the ideophonic stem ‘shanga’ (of wandering about) by simply adding, the suffix ‘-se’ to the ideophonic stem shanga.’ (of wandering about). The primary meaning of the ideophonic stem ‘shanga’ does not change with the attachment of the suffix ‘-se’ to form the personal name ‘Shangase’ (wanderer, rover). The denominative verb ‘shangaza’ (wander about) is also formed by adding the denominative non-productive extension ‘-z-’. therefore, both the name ‘Shangase’ and the verb ‘shangaza’ maintains the primary meaning of the original ideophonic stem shanga’. Furthermore, the same is applied to the above ideophonic stem ‘shanga’ when it is reduplicated to become a diminutive verb ‘Shangashanga’ (to wander about a little) maintains but reduces the primary meaning. Shangase (2001:130) indicates that most deviations from ideophones and verbs also involve reduplication, while Doke (1927:148) has claimed that reduplication can be used to imply a narrowing or diminution of meaning of the original stem.

The linguistic formalised structure of the personal name u(u) Shangase stands as follows:

NP+ IR+UV+ SUF

u- +shang + a+-se

u - + -shanga + -a- + -se

UShangase (rover)

(v) uMksheshane (one who takes a quick peep)

Shangase's name is "uMksheshane" which is derived from the ideophonic stem - "kheshe" (of taking a quick peep). the noun prefix "u-" is prefixed to the ideophonic stem "-kheshe" to form the personal name "UMksheshane" after the suffix - ana is attached and the vowel - u - of the basic prefix -m(u) - is deleted. The ultimate vowel -a of suffix - ana is substituted by ultimate vowel -e. so that the personal name stands as "UMksheshane". This deleted vowel -u- of basic prefix - m(u) is latent and evolutive for if one wants to bring it back, it is very well used to make the basic prefix complete. (See also Doke 1996:390).

(vi) uGusha (merino sheep)

UGusha is the personal name derived from the noun "i(li)gusha" (merino sheep), where the basic prefix - li - of class 5 is deleted to form uGusha (class 1a). The covert compound prefix u(li)- in its underlying structure, is utili > uili.

The initial vowel is-substitute d by noun prefix u - The basic prefix - li- is deleted to form a compound noun prefix u(li) - where eventually the compound noun prefix becomes covert compound noun prefix u - (class 1a), hence the personal name "uGusha" which means the merino sheep. (See Doke 1996:279).

(vii) uNdaleka (one who was created)

UNdaleka is one personal name whose derivation and meaning is an assumption of what we believe is correct about it. The name uNdaleka is derived from the verb stem - "dala" (create), to which a productive neuter verbal extension - ek - is attached to form an extended verb stem - "daleka". the voiced alveolar explosive "-d-" is nasalised to form the new sound "-nd" - and lastly the new lexeme "ndaleka" is derived, from which the personal name u Ndaleka is formed. UNdaleka refers to creation or origin or that which is created "indalo" (creation). (See Shangase 2001:47&48 and Doke 1927:6)

(viii) uMajola (hemp - pipe smoker)

Onto the verb stem “-jola” which means passing the smoke and water through a hollow reed to the ground, the prefix referred to as an extra morpheme (Xala 1996:92) is prefixed to verbs indicating the person who habitually acts according to the verb, eg. uMajola (one who passes the smoke through the hollow reed), uMahamba (one who is always walking), uMahleka (one who is always laughing). The u-class of a classifier is prefixed before the “-ma-” to make a verb stem “-jola” a personal noun. The tonal character of the personal name might change the meaning of the personal name “uMajola”. As it is derived from the verb stem - “-jola”. (See also Doke 1927:40, Ziervogel 1985:31 and Doke 1996:136, 297 & 363). But, Xala (1996:93) says that the shift of category [+verb] to category [+noun] introduces this “-ma-” to denote [perfective] which was found in the verb stem “-jola”. He further states that the non-perfective verb loses the status of the verb to that of a noun retaining the [-perfective] feature. The sequence of a simple noun prefix “u-” and the extra morpheme “-ma-” forms a complex noun prefix uma - as in “uMajola”.

The personal name ‘uMajola’ depicts the old cultural custom of dagga - smoking using a hemp-pipe or hemp - horn (igudu). The dish of the hemp-pipe is filled with water so that when smoking the dagga smoke goes through the dish full of water to the mouth. The water purifies the smoke to avoid nicotine (isaja). The nicotine was thus used for the planning and drawing of ways that would be followed by their army when attacking or attacked by enemies. This practice is undertaken in the guest hut (ilawu) on a fine floor which is polished by a mixture of suet (unwali) and cattle dung (ubulongwe). The process is called “ukujola” (smoke hemp by mixing the smoke with water held in the mouth, passing the smoke and water through a hollow reed to the ground). (See Doke 1996:273, 451, 612).

(ix) uMntuyedwa (the only person)

UMntuyedwa [cf uMntiyedwa] is a compound noun with the following inputs:

| | | | | |
|-------------|---|-----------------------------|---|----------------------|
| <u>NOUN</u> | ± | <u>QUANTITATIVE PRONOUN</u> | ≡ | <u>COMPOUND NAME</u> |
| um(u)ntu | + | yedwa | | |
| umøntu | + | yedwa | | |
| um-ntu | + | yedwa | = | <u>uMntuyedwa</u> |

| | | | | |
|-------------|---|-----------------------------|---|----------------------|
| <u>NOUN</u> | ± | <u>QUANTITATIVE PRONOUN</u> | ≡ | <u>COMPOUND NAME</u> |
| um(u)ntu | + | yedwa | | |
| ∅ | | | | |
| umønti | + | yedwa | | |
| um-nti | + | yedwa | = | <u>uMntiyedwa</u> |

There are three morphophonological processes that had occurred in the structures above. VIZ: Compounding - the noun and the quantitative pronoun are compounded together to form one word eg. umuntu + yedwa - uMntuyedwa.

Deletion - to take any morpheme or part morpheme from the word eg. “-u-” of basic noun prefix is deleted and that is called temporary evolutive.

Substitution - this is where a morpheme or part morphine is replaced eg. the ultimate vowel (UV) “-u” of the noun “umuntu” is replaced or substituted by UV - “i”.

Significantly, the name refers to the person who is the only child at home. “Mkheshane” named his fourth son “Mntuyedwa” because he was alone among a very big Ngcobo clan established far before he could do so to his Shangase clan.

The idea of compounding and application of phonological processes is supported by Katamba (1993:292) where he says that although we are primarily interested in the syntactic aspects of compounds, we will not overlook altogether the role of phonology in compounding. In English, Katamba (1993:292) refers to English compounds which are formed by joining together pre-existing words that rhyme such as: Black-jack, clap-trap, night-light etc., whereas in Zulu, rhyme is not an issue. Koopman (1979a:76) states that the compound names, thus, reflect a functional relationship between the compounded elements in their surface structure, whereas the compound nouns represent a transformation of the basic structure relationship between the compounded elements, for example:

| | | | | |
|-------------|---|-------------|---|----------------------|
| <u>VERB</u> | ± | <u>NOUN</u> | ≡ | <u>COMPOUND NAME</u> |
| bong(a) | + | inkosi | = | <u>uBonginkosi</u> |
| | | | | |
| NOUN | + | NOUN | = | COMPOUND NOUN |
| imbuzi | + | (a)mawa | = | imbuzimawa |

In the first example, the ultimate vowel of the first input is deleted and in the second example, the initial vowel of the second input is also deleted. The initial vowel of the first example of the second input and the ultimate vowel of the second example of the first input is maintained.

(x) uMvula (rain)

In order to explain the name ‘uMvula’ (rain), we need first to give the meaning of the word ‘imvula’ (rain) and then the structure and meaning of the same personal name ‘uMvula’. (rain). The noun rain (imvula) means the condensed moisture of the atmosphere falling visibly in separate drops, hence the rainfall (ukuna kwemvula). The noun ‘imvula’ is a noun with no verbal forms or origins and the noun is only used with the monosyllabic verb stem ‘-na’ (fall) hence, the phrase ‘kuna imvula’ (to rain or rain falls). The personal name ‘uMvula is derived from the noun ‘imvula’ by merely substituting the pre-prefix ‘i-’ of the noun prefix

iN-. (class 9) when includes both in - and im -. The primary nasal ‘n’ changes to secondary nasal ‘m’ which is used with bilabial sounds such as b,v,f,p. The primary alveolar nasal ‘n’ only selects alveolar and velar sounds such as d , z , s , g , k.

Kissun (1999:15-16) explains that the rainbow appears when there is a decrease in humidity as well as there is humidity in the atmosphere. It is an atmospheric disturbance associated with warm sector and cold sector. The cold sector refers to the cold mass of air. Cold air cannot hold as much moisture as warm air, there is usually decrease in humidity. As the cold air moves over the surface that was previously occupied by the warm air, pockets of warm air are formed, they are lighter, they quickly rise forming cumulus clouds. The air pressure begins to rise after the cold front passes. Temperatures are low. The warm sector refers to the warm mass of the air. The air is relatively warm and humid. The air is unstable, pressure drops as warm air passes. Stratus clouds are formed and soft continuous rain falls. From a natural point of view, when the rainbow appears, it depicts that the rain is not going to fall any further.

(xi) uShuku (shaker)

“UShuku” (shaker, mover, or tosser) is a personal name derived from a disyllabic ideophonic stem “shuku” (of shaking). The noun prefix u- affixed to the ideophonic stem “shuku” and when the basic prefix is deleted the personal name “uShuku” is derived.

The formalised structure is as follows:

| | | | | |
|-----------------|---|--------|---|----|
| NP | + | IR | + | UV |
| u- | + | -shuk- | + | -u |
| u- | + | -shuk- | + | -u |
| uShuku (shaker) | | | | |

(xii) uMshiyana (one who abandons)

The verb stem - “shiyana” (abandon one another , leave one another behind, surpass one another) from which the personal name “um(u) Shiyana” is formed, is a reciprocal extension “-an-”, -an- extension that reciprocates the action between two people or things. The reciprocal verb stem -“shiyana” is derived from the disyllabic verb stem - “shiya” (abandon , leave behind) to which the reciprocal - an - is attached. The “-u-” of the basic noun prefix “-m(u)-” is deleted to derive a personal name “uMshiyane.” The ultimate vowel “-a-” of uMshiyana is substituted by ultimate vowel “-e”. “Mshiyane” followed his name when he and his tribe abandoned each other and Mshiyane lived in a state of splendid isolation, while his loyal and faithful subjects were living as free - lances somewhere on the Bluff, Lovu and others among the Bacas on the Mzimkhulu. The structure of the personal name “uM(u)Shiyane” stands as follows:

| | | | | | | |
|--------|---|--------|---|--------|---|----|
| NP | + | VR | + | R.Ext. | + | UV |
| um(u)- | + | -shiy- | + | -an- | + | -a |
| umø- | + | -shiy- | + | -an- | + | -e |
| um-- | + | -shiy- | + | -an- | + | -e |

uMshiyane

The -ana of uMshiyana is not a diminutive, but a reciprocal productive verbal extension. The action between Mshiyana and his tribe was reciprocated.

(xiii) uMacebo (plots)

The name uMacebo is formed from the class 5 noun i(li)cebo (plan, scheme, plot) which is also derived from the disyllabic stem "-ceba" (plan, scheme, plot). This name has a compound noun prefix which is formed as follows:

| | | | | |
|--------|---|--------|---|--------|
| u(mu)- | + | (a)ma- | = | uma- |
| CL1 | + | CL 6 | = | CL / a |

The deletion of the basic prefix "-mu-" of the noun prefix "umu"- and of the initial vowel "-a-" of the noun prefix "ama-" is effected to produce the overt compound noun prefix "uma-". The personal name "uMacebo" (plan, device) derives and maintains its meaning from the verb stem "-ceba" (plan, scheme, plot). (See also Doke 1996:104).

(xiv) uZikhulu (hundred lads)

"UNsizwaziyikhulu" is a compound name abbreviated to "uZikhulu" by deleting the noun stem "-nsizwa" and the copulative morpheme -yi- of "ziyikhulu". The subjectival concord "-zi-" and the adjectival stem "-khulu" are maintained. The overt compound noun prefix "uzi-" is formed as follows:

| | | | | |
|--------|---|--------|---|--------|
| u(mu)- | + | (i)zi- | = | uzi- |
| CL.1. | + | CL 8 | = | CL /a. |

(xv) uSimanganduku (stand by the stick)

"Simanganduka" is a compound name formed by cementing two word categories, the verb "sima" and the adverb "ngenduku". The structure stands as follows:

| | | |
|----------------------|---|----------|
| VERB | + | ADVERB |
| sima | + | ngenduku |
| <u>uSimangenduku</u> | | |

The subjectival concord “si-” which is plural in character as an antecedent of the monosyllabic verb stem “-ma” (stand), whereas the adverbial element “ngenduku” (by or with the stick) is instrumental and is used as an adjunct if we consider the name “uSimangenduku” as a one word sentence which means “we stand by the stick”.

Considering the semantic content, this class contains personal nouns and names referring to family relationships or kinship terms, professions, other personal or proper names and personalised names. The meaning of original stems does not change with compounding in case of compound names like the following:

| | | | |
|--------|----------|---|------------|
| vuma | + izitha | = | uVumizitha |
| umuntu | + yedwa | = | uMntuyedwa |

4.2.2. DERIVATIONAL MORPHOLOGY OF MALE AND FEMALE PERSONAL NAMES

It is important to mention the fact that personal names are derived or inflected from different word categories as this is indicated in appendix at the end of this thesis. It should also be stated that the personal names inflected from nouns usually have a compound noun prefix which is overt or covert. The personal names that are derived from verbs with a subjectival concord, mostly in its plural or singular form have a simple noun prefix. Those that are derived from ideophones and compound nouns also have simple noun prefixes. Some of the people within the Shangase clan, who, some of them were religious pioneers (onomhlevu), were given English names by their priests which were pronounced in a Zulu accent or as if were Zulu names , such as Paul - uPawulu, Elijah - uEliya, Louis - uLuwese, George - uJoji, Caleb - uKhelebha . Personal names derived from verbs differ in the following verbal extensions, that is productive extensions: the neuter, -ek-, the passive -iw-or-w-, the perfective -il-, the reciprocal - an-, the applied -el- and non-productive extensions: the stative actual - al - , the reversive -ul- and -uluk-, the denominative -z- and the combination of extensions.

In both “uAsilutho” and uAyanda, we put a hyphen (-) to separate the two vowels u and a, but to separate “a and a” of aanda, we epenthesise the “y” to have the name “u-ayanda.” (they are increasing).

In all the derivations, the deletion process is mainly used to formulate the compound noun prefixes of class 1a and these are mainly overt. All class 1a personal names are nouns of class 1 before the deletion of the basic prefix “-mu-” of “u(mu)-” to form class 1a “u-”. The class 1a u- and the basic prefix of each noun prefix are added to form the compound noun prefix. (See also Xala 1996:5-9, Ziervogel 1971:3, Doke 1927:37, Koopman 1990:334).

4.2.2.2. Personal names derived from verbs.

Personal names derived from verbs with a subjectival concord have overt compound noun prefixes whereas those without a subjectival concord, which are ordinary verb stems have a simple noun prefix. In this section, we may consider personal nouns derived from extended verbs which attach the following verbal extensions: Productive Extensions: the neuter - ek -, the passive -iw-, or -w-, the perfective -il-, the reciprocal -an-, the applied -el-, and the causative-is-. non - productive extensions: the stative actual -al-, the reversive -ul- and -uluk-, the denominative -z-, the extension -m- and the combination of extensions. These names are given to both males and females. We have very few names that indicate a negative form of the primary stem, though we have quite a number of names that are in the form of questions, which are, in fact one word questions and their semantics is in the primary verb stem which is still extended lexeme.

(a) Names attaching the verb extension passive -iw-, -w-

The verb stem whether mono-, di - or trisyllabic and with or without the subjectival concord have their ultimate vowels deleted and the ultimate vowel of the extended verb may or may not be substituted. In this category, we have both male and female names that are formed by attaching the passive - or -w-

MALE NAMES

Monosyllabic verb stem with passive

- iw -.

- ph(a) (give) - sphiwa - uSphiwe (we are given)

| | | | | | | |
|------|---|---------|---|------|---|----|
| CNP | + | VS | + | EXT. | + | UV |
| usi- | + | -ph(a)- | + | -iw- | + | -a |
| usi- | + | -phø- | + | -iw- | + | -e |
| usi- | + | -ph- | + | -iw- | + | -o |

USphiwe (we are given).

Disyllabic verb stem with passive -w-

- phieka (deny) - phikwa - uM(u)phikwa (the denied)

| | | | | | | |
|--------|---|----------|---|-----|---|----|
| CNP | + | VS | + | EXT | + | UV |
| um(u)- | + | -phik(a) | + | -w- | + | -a |
| umø- | + | -phik- | + | -w- | + | -a |
| um- | + | -phik- | + | -w- | + | -a |

uMphikwa (the denied).

Trisyllabic vowel verb stem with passive -w-

-eyisa (ridicule) - eyiswa - uMeyiswa (the ridiculed).

| | | | | | | |
|---------|---|-----------|---|-----|---|----|
| CNP | + | VS | + | EXT | + | UV |
| um(u) - | + | -eyis(a)+ | + | -w- | + | -a |
| umø- | + | eyisø | + | -w- | + | -a |
| um- | + | eyis- | + | -w- | + | -a |

uMeyiswa (the ridiculed)

FEMALE NAMES

Monoisyllabic verb stem with passive -iw- In UNokuphiwa (one who is given), the extra morphine - no - does not denote or imply mother of -, but has a lot to do with the action of “ukupha” (giving)- the infinitive mood of the monosyllabic stem -’pha” (give).

| | | | | | | |
|--------|---|--------|---|------|---|----|
| CNP | + | VS | + | EXT. | + | UV |
| unoku- | + | -ph(a) | + | -iw- | + | -a |
| unoku | + | -paø | + | -iw- | + | -a |
| unoku- | + | -ph- | + | -iw- | + | -a |

uNokuphiwa (one who is given)

Disyllabic verb stem with passive -w-

There is no substitution in this case.

“-thanda” (love) - withdrawn (eve are loved) - uSithandwa (the loved one).

| | | | | | | |
|------|---|-----------|---|------|---|----|
| CNP | + | VS | + | EXT. | + | UV |
| usi- | + | -thand(a) | + | -w- | + | -a |
| usi- | + | -thandø | + | -w- | + | -a |
| usi | + | -thand- | + | -w- | + | -a |

USithandwa (the loved one).

Disyllabic verb stem with passive -ie-

“thanda” (love) - “sithandiwa” - uSithandiwa (we are loved)

| | | | | | | |
|------|---|-----------|---|------|---|----|
| CNP | + | VS | + | EXT. | + | UV |
| usi- | + | -thand(a) | + | -iw- | + | -a |
| usi- | + | -thandø | + | -iw- | + | -e |
| usi | + | -thand- | + | -iw- | + | e |

USithandiwe (we are loved)

Frisyllabic verb stem with passive -iw-

busisa (bless) - busis (be blessed) - uSibusisiwa (we are blessed)

| | | | | | | |
|------|---|-----------|---|------|---|----|
| CNP | + | VS | + | EXT. | + | UV |
| usi- | + | -busis(a) | + | -iw- | + | -a |
| usi- | + | -busisø | + | -iw- | + | -e |
| usi | + | -busis- | + | -iw- | + | -e |

USibusisiwe (we are blessed)

(b) Names attaching the verb extension causative-is-

These are the male and female names formed by attaching the verb extension causative -is- to the verb stem.

MALE NAMES

Disyllabic verb stems with causative -is.

-themba (trust) - thembisa (promise) - uSithembisa (promise us)

| | | | | | | |
|------|---|-----------|---|------|---|----|
| CNP | + | VS | + | EXT. | + | UV |
| usi- | + | -themb(a) | + | is- | + | -a |
| usi- | + | -thembø | + | -is- | + | -o |
| usi | + | -themb- | + | -is- | + | -o |

USithembiso (promise)

It should be noted that the name uSithembiso (promise) started first as the verb themba meaning to trust or hope, But with addition of causative -is- slightly changed its meaning to promise (isithembiso).

This male name has no subjectival concord.compared to the above.

| | | | | | | |
|-----|---|----------|---|------|---|----|
| SNP | + | VS | + | EXT. | + | UV |
| u- | + | -thab(a) | + | -is- | + | -a |
| u- | + | -thabø | + | -is- | + | -o |
| u- | + | -thab- | + | -is- | + | -o |

UThabiso (the polite)

It is interesting to note that in the corpus of names collected in the appendix I, there are no verbal female names that attach the causative -is-. This only occurs with the verbal male names only. If this has to occur with the female names the causative -is- has to combine with another verbal extension. The combination of causative -is- and perfective -il- is indicated in the name uThembisile (the one who has promised) is as follows:

| | | | | | | |
|-----|---|-----------|---|--------|---|----|
| SNP | + | VS | + | EXT. | + | UV |
| u- | + | -themb(a) | + | -isil- | + | -e |
| u- | + | -thembø | + | -isil- | + | -e |
| u- | + | -themb- | + | -isil- | + | -e |

UThembisile (the one who has promised)

(c) Names attaching the Verbal extension applied -el-

This category does not have the female names. Even the male names have very few examples of this kind.

MALE NAMES

Disyllabic verb stems with applied -el.

As above , the morphophonological processes are applied to form these names.

-phunga (scare off) - phungela (scare off for)-

uSiphungela (one who scares off for)

| | | | | | | |
|------|---|----------|---|------|---|----|
| CNP | + | VS | + | EXT. | + | UV |
| usi- | + | -phunga) | + | -el- | + | -a |
| usi- | + | -phungø | + | -el- | + | -a |
| usi- | + | -phung- | + | -el- | + | -a |

USiphungela (one who scares off for)

The name has no subjectival concord (SNP)

| | | | | | | |
|-----|---|----------|---|------|---|----|
| SNP | + | VS | + | EXT. | + | UV |
| u- | + | -bhoj(a) | + | -el- | + | -a |
| u- | + | -bhojø | + | -el- | + | -a |
| u- | + | -bhoj- | + | -el- | + | -a |

UBhojela (one who thrust into for)

Quadrisyllabic verb stem with applied -el-

- gongqoloza (roll into a sausage -shape) -

- gongqolozela (roll into a sausage - shape for)

| | | | | | | |
|------|---|---------------|---|------|---|----|
| CNP | + | VS | + | EXT. | + | UV |
| usi- | + | -gongqoloz(a) | + | -el- | + | -a |
| usi- | + | -gongqolozø | + | -el- | + | -a |
| usi | + | -gongqoloz- | + | -el- | + | -a |

uGongqolozela (one who rolls into sausage -shape for)

FEMALE NAMES

According to the corpus of personal names collected in the appendix I, we unfortunately do not have the female names derived from the extended verbs with the applied -el- verbal extension.

(d) Names attaching the verbal extension perfective -il-

Names with perfective -il- verbal extension are mostly found with female names of modern type and very few of the male names are found in this section. The perfective -il- is sometimes attached to verb stem that are already extended with other verbal extension thus forming a combination of extensions. The perfective -il- is also attached to compound stems derived from compound stems of different word categories.

MALE NAMES

In this section, some male names are derived from simple extended verb stems and others from compound extended verb stems. Disyllabic verb stems with perfective -il- - linda (wait) - lindile (waiting) - silindile (we are waiting)

| | | | | | | |
|------|---|-----------|--------|------|----|----|
| CNP | + | VS | + | EXT. | + | UV |
| usi- | + | -lind(a)+ | -il- | + | -a | |
| usi- | + | -lindø + | -il- | + | -e | |
| usi | + | -lind- | + -il- | + | -e | |

USilindile (we are waiting)

This name, in Zului, is given to both males and females, which means we are waiting for either a baby boy or baby girl.

-Nona (be fat) - nomile (is fat) - unomile (he is fat)

| | | | | | | |
|-----|---|---------|---|------|---|----|
| SNP | + | VS | + | EXT. | + | UV |
| u- | + | -non(a) | + | -il- | + | -a |
| u- | + | -nonø | + | -il- | + | a |
| u- | + | -non- | + | -il- | + | -e |

UNomile (he is fat)

Compound verb stems with perfective il -

| | | |
|--------|---|-------|
| NOUN | + | VERB |
| Umfana | + | ufika |

| | | | | | | | | | | |
|--------|---|---------|---|----|---|---------|---|------|---|----|
| CNP | + | NS | + | SC | + | VS | + | EXT | + | UV |
| Um(u)- | + | -fan(a) | + | u | + | -fik(a) | + | -il- | + | -a |
| Umø- | + | -fanø | + | u | + | -fikø | + | -il- | + | -e |
| Um | + | -fan- | + | u | + | -fik- | + | -il- | + | -e |

UMfanufikile (the boy has come)

Morphophonological processes are applied as follows:

Deletion of “-u-” of “umu”- and “-a” of “-fana” and fika.

Maintenance of SC of “ufika”

Substitution of “-a” by “-e_”

Cementation of um(u)fan(a) + ufik(a) + ile to

UMfanufikile (the boy has come).

FEMALE NAMES

Firstly, the following are the names that are given to the children of the same family, possibly by the same name - giver , who is their father Alfred Zungezwayo, son of Lagadla, of Mudli, of Maqadi, of Mshiyane, of Embuyeni area. The names are as follows:

uBabhekile (he watched them)

uBathokozile (they are happy)

uBethukile (they are scared)

uBalungile (they are kind)

The above female names share the same subjectival concord -ba- and the same perfective -il- verbal extension. The verb stems differ according to their primary meaning they attach to different names.

One formulated structure of the above names is as follows:

| | | | | | | |
|------|---|----------|---|------|---|----|
| CNP | + | VS | + | EXT. | + | UV |
| uba- | + | -bhek(a) | + | -il- | + | -a |
| uba- | + | -bhekø | + | -il- | + | -e |
| uba- | + | -bhek- | + | -il- | + | -e |

uBabhekile (he watched them)

Other female names with perfective -il- and with single noun prefix.

- fika (come) - uFikile (has come)
- thoba (be polite) - uThobile (the polite)
- duduza (console) - uDuduzile (the consoler)
- fakaza (witness) - uFakazile (the witness)

Other female names with perfective -il- and with compound noun prefix.

Disyllabic verb stems with perfective -il-

- phinda (repeat) - uSiphindile (repeated)
- buya (comeback) - uZibuyile (have thanked)
- linda (wait) - uSilindile (have waited)

Trisyllabic verb stems with perfective -il-

- duduza (comfort) - duduzile (has comforted)
- UDuduzile [Cf. USiduduzile] (the comforter)
- thokoza (be happy) - thokozile (happy)
- Uthokozile [Cf. USithokozile] (the happy)
- tandaza (pray) - thandazile (has prayed)
- UThandazile (has prayed)

Female names with a combination of extensions

- khanya (give light) - khanyisa (cause to light)
- khanyisile (has cause to light) uKhanyisile (caused to give light)
- causative -is- + perfective -il- = isil -
- Neuter -ek- + - perfective -il- = ekil-
- themba (hope) - thembeka (be trusted)-
- thembekile (reliable) - uThembekile (the reliable)

Denominative -ph - + perfective -il -

- hloni (modesty) - hlonipha (respect) - uHloniphile (the respecting)

(e) Names derived from the verb plural imperative suffix - ni.

These are found in both male and female names as are seen in the appendix I of this thesis. The suffix - ni is added to the imperative verb indicating the imperative mood of the verb and the suffix - ni signifies the plural form of the imperative verb, and the class 1a noun prefix is directly prefixed to the plural imperative verb. Doke (1927:165) also confirms this verb behaviour by mentioning that the plurals are formed by suffixing -ni.

Singular

idla (eat) -

Plural

yidlani, yidlanini or dlanini

He goes on further to mention that vowel verbs prefix y - in forming the imperative verb, the plural imperative verb being formed by suffixing -ni in addition. eg.

Singular

enza (make / do)

Plural

yenzazuluzani or yenzani

akha (build) yakha - akhani or yakhani.

Koopman (1979b:158) states that in plural imperative the class 1a noun prefix is prefixed directly to the plural imperative. Koopman (1976b) further states that plural imperative with objectival concord -m- are always male and account for a fair proportion(10.4%) of male names. The object "him" in these names is almost certainly the young boy himself. eg.

UMthembeni (trust him) - themba (trust)

UMBongeni (thank him) - bonga (thank)

UMBongeleni (thank for him) - bonga (thank)

UMzumeni (surprise him) - zuma (surprise)

The plural imperative names without the objectival concord and which simply prefix the class 1a noun prefix and a plural imperative suffix - ni are as follows.

MALE NAMES

Disyllabic verb stems with imperative suffix - ni

- thula (shut up) - uThalani (all be a quiet / shut up)

- bonga (thank) - uBongani (all thank him)

- vuka (wake up) uVukani (all wake up)

- thoba (be polite) - uThobani (all be polite)

- thaba (be joyful) - uThabani (all be joyful)

- hleka (laugh) - uHlekani (all laugh)

Trisyllabic verb stems with imperative suffix - ni

phumula (rest) - uPhumlani (all rest)

- dumisa (glorify) - uDumisani (all glorify him)

- jabula (be happy) - uJabulani (all be happy)
- khawula (stop) - uKhawulani (all stop)

FEMALE NAMES

The list of female names in the appendix I show only one personal name found in the Mthubi Family which is:

- themba (trust) - uThembani (all trust)

(f) The names with -so- and -no- extra - morphemes

This section introduces us to names with extra morphemes with compound noun prefixes. In the appendix I there is not much male names with -so- extra - morpheme, but there is a lot of female names with -no- extra - morpheme. Koopman (1979b :155) indicates the class 1a morphemes -so-, -no-, -ma- as the traditional name - indicating morphemes. Doke (1927:81) gives the -so-, from the old Bantu form of “uyihlo” (thy father), used often in names of men; -no- from the old Bantu form of “unyoko” (thy mother), used often in names of women; and -ma- is connected with “umtaka” (the child of), used often in the names of married daughters. Xala (1996:94) stipulates that three morphemes that are used with compound noun prefixes are -so-, -no-, -ma-, - ka-. He says those extra - morphemes are inserted in between the compound noun prefixes each bearing a particular meaning.

MALE NAMES

The -so- extra morpheme indicates male names and it means “father of.” Unfortunately , “uSomhlola” is the only male name in the appendix I with -so- extra morpheme.

U- Class 1a (pre-prefix)

-so- extra morpheme

-mu- class 1a (pre-prefix)

-mu - class 1a (basic prefix)

-Usonu - Compound noun prefix

FEMALE NAMES

The extra - morphemes -ma- and -no- are used with female names. In our examples that

follow , it will be noticed that the extra - morpheme -no- is in common use today in the formation of new names. Koopman (1979b:156) emphasizes that the use of -no- as a feminine marker is commonly used in female names of the Shangase people. The pairs of male and female names show this:

MALES NAMES

FEMALE NAMES

| | |
|--------------------|---|
| uNhlanhla (luck) | uNo - (i)nhlanhla (mother of luck) CL. 9 |
| uMusa (kindness) | UNo -(u)musa (mother of kindness) CL 3 |
| uMuntu (person) | uNo -(u) muntu (mother of person) CL 1 |
| Ukwazi (Knowledge) | uNo - (u)kwazi (mother of Knowledge) |
| UMyalo (advice) | uNo - (u)myalo (mother of advice) CL 3 |
| uNduduzo (comfort) | uNo - (i)nduduzo (mother of comfort). CL 9 |
| uMvula (rain) | uNo- (i) vula (mother) of comfort CL 9 |

The structure of the compound noun prefix with -no- extra morpheme is as follows:

u - class 1a

-no- extra - morphine

-in- class 9

-unot(i)n - unon - uNonhlanhla

It should be noted that -ma- extra - morpheme which indicates that the married woman is a daughter and a member of a particular family clan bearing the father's name or surname is also used with the naming of wives of the sons of the personal names is not included in appendix I of this thesis.

These names are: Names with -ma- derived from surnames

uMaphumulo - uMa - (u)M(a)phumulo (daughter of uMaphumulo)

uKa -(u)Maphumulo (daughter of uMaphumulo)

uHlophe - uMa -(u)Hlophe (daughter of uHlophe)

uBhengu - Uma -(u) Bhengu (daughter of uBhengu)
uKhumalo - uMa -(u) Khumalo (daughter of uKhumalo)
uLuthuli - uMa - uLuthuli (daughter of uLuthuli)

Names with -ma- derived from father's names.

uNcwabana - uMa- (u)Ncwabana (daughter of uNcwabana)
uNtabane - uMa -(u)Ntabane (daughter of uNtabane)
uDinunganga - Uma -(u)Dinunganga (daughter of uDinunganga)
uMtshingwa uMa -(u)Mtshingwa (daughter of uMtshingwa).

The above analysis means that the names derived in this personal fashion are formed from other personal nouns of class 1a where the extra - morphemes are epenthesised between the two class 1a noun prefixes where the second class 1a noun prefix is deleted to form a compound noun prefix as indicated above. (See Xala (1996:98), Doke (1927:81) and Koopman (1979b :155).

(g) Names that are compound nouns.

A compound word is a mixture of two or more existing words out of which the compound personal names are formed in both male and female names. These names are derived by compounding two same or different word categories out of which the actual personal name is arrived at by applying morphophonological processes. Koopman (1979b: 156) has his noun phrases subdivided into three categories: Noun + Possessive ; Noun + Relative; and Noun + Pronoun in both male and female names. Matthews (1991:82) defines compounding as a process by which a compound lexeme is derived from two or more simple lexemes. Usually, the meaning of the personal name is maintained by both the first input and the meaning of derived lexemes is idiosyncratic, Mathews (1991:83). Ziervogel (1985:171) concurs with the above ideas by mentioning that compound nouns are nouns compounded from two or more stems. He further states that although the new word consists of two stems, only one class prefix covers the whole word. Ziervogel (1985) continues to say that the same applies to compound nouns in which the second stem is a monosyllabic noun or one from class in -, for here the stem retains its class prefix but without initial vowel. The male and female names are subdivided as follows:

MALE NAMES

Compounds of Nouns

(Noun + Substantive)

| | | |
|--------|---|----------|
| Noun | + | Noun |
| impuku | + | (i)ujoni |
| | | ∅ |
| u- | | - |

uMpukunyoni (ratbird)

| | | |
|--------|---|-------|
| Noun | + | Noun |
| Umudli | + | amafa |

uMudliwamafa (inheritor of estates)

The - w - is epenthesised between UV - i of “umudli” and IV a - of “amafa” to avoid juxtaposition of - in one syllabic place.

| | | |
|------------|---|---------|
| Noun | + | Pronoun |
| amakhos(i) | + | onke |
| u | | |

uMakhuosonke (all kings)

| | | |
|--------|---|---------|
| Noun | + | Pronoun |
| inkosi | + | nathi |
| u | | |

uNkosingathi (God is with us)

Compounds of Qualificatives

(Noun + Qualificatives)

Noun + Adjective

i(li)khany(a) + elihle

u ∅

-

uKhayelihle (beautiful home)

| | | |
|--------------|---|----------|
| Noun | + | Relative |
| i(li)thol(e) | + | Elibomvu |
| u | ∅ | |
| | - | |

uTholelibomvu (red heifer)

| | | |
|-------------|---|-----------------------------|
| Noun | + | Verb |
| un(u)thetho | + | k awuncengi (negative form) |
| | ∅ | |
| | - | |

uMthethokawuncengi (law does not choose)

(b) Compounds of Verbs
(Verb + Substantive)
Verb + Noun
-Pha + amandla
 \ /
 a

uSiphamaudla (God give us strength)

| | | |
|-------|---|---------|
| Verb | + | Pronoun |
| bheka | + | thina |

uBhekathina (look after us)

| | | |
|--------|---|----------------|
| (verb | + | Qualificative) |
| Verb | + | Relative |
| bon(a) | + | okwakhe |
| | ∅ | |
| | - | |

uBonokwakhe (see his own thing)

Verb + Possessive
 sho + kwakhe
uShokwakhe (say his own thing)

Verb + SC + Verb
 thula + ku + aziwa
 |
 w

uThulakwaziwa (something kept a secret)

(Verb + Descriptive)
 Verb + Adverb + Adverb..
 hlala + phezu + Kwakhe
uHlalaphezukwakhe (sit on him)

(c) Compunds of adverbs

(Adverb + Qualificative)
 Adverb + Relative
 khona + njalo
uKhonanjalo (always present)

Adverbs + SC + Enumerative
 kho(na) + -si- + (ku)phi
 ø + + ø
 - + -

uSikhosiphi (where are we)

(Adverb + Predicative)
 Adverb + SC + Verb
 khona + ba + isho
 / \
 e

uKhonabesho (present when they say)

Female Names

(Compounds of Nouns)

(Noun + Substantive)

Noun + Pronoun

intombi + zodwa
|
u

uNtombizodwa (girls only)

Noun + Qualificative

Noun + Relative

intomb(i) + emhlophe
| ø
u

uNtombemhlope (white girl)

Noun + Possessive

intombi + yebutho
|
u

uNtombiyebutho (regiment girl)

i(li)gugu + lethu
|
uø

uGugulethu (our treasure)

Compounds of Possessive

(Possessive + Substantive)

Possessive + Noun

za(wo) + (a)mashuki
ø ø

-

-

uZamashuku (girl of amaShuku)

Compounds Of Verb

| | | | | | | |
|---------|---|--------------|---|---------|---|---------|
| (Verb | + | Predicative) | | | | |
| Verb | + | Aux. Pref | + | SC | + | Verb |
| - th(i) | + | - a - | + | - ngi - | + | - thini |
| ∅ | | | | | | |
| - | | | | | | |

uThangithini (when you say I must say)

(See also Doke 1929, Ziervogel 1971, Koopman 1979b, Mathews 1991)

When studying the compound names, it is evident that they include ancient and modern types of names, such as:

Ancient Names: Mpiyemkhonto (war spears) Mzochithwayo (destroyed family)

Modern Names: Mdaluyazi (Lord knows) Khayelihle (beautiful home)

(See also the Appendix I of this thesis). But, the structure of primitive and modern names is the same, it is only the meaning that carries weight. Koopman 2002:238) refers to compounds stemmed names with compound stems in which the stem can be broken down into a number of parts, at least two of which have dictionary or lexical meaning. The word “isithandamanzi” (woollynecked stork) is divided from the verb “thanda” (to like) and the noun “amanzi” (water) with double meaning. But, Koopman (2002) when referring to relationship between structure and meaning says most nouns with a simple stem have only a single meaning whereas the compound stems have a double meaning, eg. “igola” (fiscal shrike) has only one meaning.

(h) Personal names that are questions.

In this section, we have very few male names that are questions in simple and in compound stems, while we have a big number of female names that are derived by adding -ini to their verb stems. The relative interrogative stem - “phi” is also added to simple stems and the stem “phi” denotes “where?” and it is a question. The structure differs according to whether the name remains a simple or a compound noun prefix.

Simple Stems: (Interrogative)

Male name

linda si + linda + ini
e

uSilindeni? (what are we waiting for)

- hleka hleka + (i)ni

uhdlekani? (what are you laughing at)

Female names

bona - bona + (i)ni

bona + øni

bona + -ni

uBonani (what are you seeing)

linda - linda + ini
e

uLindeni (what are you waiting for?)

thula - thulela + ini
e

uThuleleni? (what are you being quiet for?)

mbula - mbulela + ini
e

uMbuleleni? (what are you opening for?)

Some simple stem add the applied =- il - between the verb stem and the interrogative formative - "ini," to form a meaningful personal name.

Compound stem: (Interrogative)

Male names:

| | | |
|--------|---|----------|
| Adverb | + | Relative |
| kad(e) | + | (uk)uphi |
| ∅ | | ∅ |
| - | | - |

uKaduphi? (where have you been?)

| | | |
|----------|---|--------|
| Noun | + | Adverb |
| um(u)nte | + | ngani |
| ∅ | 1 | |
| - | | |

uMntungani? (why is he a person?)

Female names

| | | |
|------|---|----------|
| Verb | + | Relative |
| gana | + | (ku)phi |
| | | ∅ |
| e | | - |

uGanephi? (where have you betrothed?)

| | | |
|---------|---|----------|
| Noun | + | Relative |
| sebenza | + | (ku)pli |
| | | ∅ |
| | | - |

uSebenzaphi? (where are you working?)

| | | |
|--------|------|----------------|
| busa | + | kuphi |
| Verb | + | ext + Relative |
| bus(a) | + el | + (k)uphi |
| ∅ | | ∅ _a |
| - | | - |

uBuselaphi? (where do you rule for?)

All the compound female names add the interrogative relative stem - phi? (where) to all the verb stems. (See also Koopman 1979b : 162).

(i) **Miscellaneous**

In this section, we include names derived from ideophones, (Koopman 1979b : 1673), from adjectives, from possessives, from adverbs (locatives), from interjectives, and from diminutives.

From Ideophones

The simple noun prefix u - of class 1a is prefixed to disyllabic ideophone stems.

Male Names

fahla (of breaking) - u + fahla - uFahla (the breaks)

shophe (of walking with small buttocks) -

u + shophe > uShophe (walker with small buttocks)

phishi (of shyness) - u + phishi > uPhishi (one who is shy)

khukhu (of swelling) - u = khukhu > uSikhukhukhu (one who swells)

Female Names

thihli (of growing fat) - u + thihle > uThihli

(one who is fat)

mini (of coming in) - u + mini > uMini

(one who comes in)

bubu (of sighing) - u + bubu > uMabubu

(one who sighing)

vucu (of removing dirt) - u + vucu > uMavucu

(one who removes dirt)

NB : The difference between male - uMini and female uMini is tonal

From Possessives

Male names

kayise (brother) - u + kayise > uKayise (brother)

Female names

zakithi (our girls) - u + zakithi

uZakithi (our girls)

From Locatives

esontweni (at the church)

- i + sonto + ini
| | |
e w e
|
u

uSontweni (at the church)

emthebeni (at the “dumbe” tubers)

- u + mthebe + (i)ni

e ø
u -

uMthebeni (at the “dumbe” tubers)

From Interjectives

yebo (yes) - u + yebo

uYebo (yes).

From Diminutives

Male Names

phongo (forehead) - u + phongo + ana

↓
w

uPhongwana (small forehead)

mnyama (darkness) - u + mnyama + ana

∖ /
a

uMnyamana (dark a little)

fisha (short)

- um(u) + fisha + ana
∖ / /
ø a e
-

uMfishane (short a little)

Personal names derived from the above parts of speech differ structurally when the morphonological processes are applied (See also 5.1 of this thesis).

4.2.3 ABBREVIATED FORMS OF PERSONAL NAMES AS NICKNAMES.

It is believed that there are full personal names and abbreviated personal names which are sometime called nicknames even within the Shangase clan. There are also those nicknames that are full names but referred to as nicknames because they are not first names and are just given to a person by grandmothers, mothers, peer group, employers and friends. Nicknames are usually derived from socio - cultural and anthropological events, physical appearance, practical actions, certain acquired experience, ethical and ethnological attitudes, personal qualities and characteristics as well as behaviour patterns of those people who are nicknamed. Nicknames are also influenced by different family backgrounds where parents play an important role in promoting or abolishing the nicknames.

Costa (1975 : 493) when dealing with Calabrese nicknames states that nicknames result from the attentive observation of an individual's distinguishing characteristics. He says that nicknames are significative names that reveal some aspect of the bearer's personality. Fucilla (1964 : 26 - 27) in Costa (1975 : 493) suggests that nicknames originated because in every locality, there was a large number of identical surnames, therefore, there was a need to differentiate persons of the same surname.

Koopman (2002 : 25) indicates that nicknames are basically of three types: the baby name, or pet name, which a mother gives the nickname which is given by peers to child or adult, and the abbreviated form of "igama lasekhaya". He continues to say that a baby name may be:

isifenqo - fenqa (say in fun)

isidlaliso - dlalisa (amuse / play with)

isangelo - anga (kiss / hug)

isifekethiso - fekethisa (amuse / play with)

isiteketiso - teketisa (make weak)

Furthermore, he says that the child leaves his / her mother to join his /her peer group who give him / her a nickname. The abbreviated forms of nicknames are when the full personal name is shortened to declare it a nickname. In English, nicknames such as :

Bobby for Robert

Dick for Richard

Jimmy for James

Sam for Samuel

Some of the above nicknames are a direct abbreviation and others are different lexemes eg. Dick for Richard

4.2.3.1 Zulu Abbreviated Nicknames with Meaning

In most cases, Zulu personal names that have meanings are compound names of both males and females. These nicknames are given as extra - names to home names and school or English names even though name giving has undergone significant changes in the Shangase clan since the arrival of the missionaries.

Male abbreviated nicknames

| | |
|---------------------------------|--|
| uBhekathina (look after us) | > UBheka (look) or uThina (we) |
| uKanyelihle (beautiful home) | > uKhaya (home) or uLihle (beautiful) |
| uDabulizwe (dirmocate the Land) | > uLizwe (land) or Dabula (dermacate) |
| uSizwesethu (our tribe) | > uSizwe (the tribe) or Sethu (ours) |
| uThulasizwe (person authority) | > uThula (be quite) or Sizwe (tribe or nation) |
| uTholelibomvu (red heifer) | > uThole (the heifer) |

Female abberviated Nicknames

| | |
|----------------------------|--|
| uNtombifuthu (girl again) | > uNtombi (girl) or uFuthi (again) |
| uNtombizodwa (girl only) | > uZodwa (only) or uNtombi (girls) |
| uZamagcino (the last born) | > uGcina (last born) or Gcino > uZama (belonging to) or uZamo |

In some compounded stems, both stems can be made nicknames and both with meaning. (see also Koopman 2002 : 25-26)

4.2.3.2 Zulu Abbreviated Nicknames without meaing

Usually, the Zulu abbreviated nicknames without meaning are derived from both the simple and compound names.

Male Names

| | |
|---------------------------------|--|
| uSibusiso (Blessing) | > uS'bu |
| uVusimuzi (Build the Family) | > uVusi or uVu, but with meaning is uMuzi (home) |
| uSibonelo (example) | > uS'bo or uBo |
| uSiphamandla (give us strenght) | > uS'pha |

Female Names

| | |
|-----------------------------------|------------|
| uThokozile (being happy) | > uThoko |
| uSithokozile (we are being happy) | > uSithoko |
| uSibusisiwe (we are blessed) | > uSbu |
| uNokuphiwa (we are given) | > uPhiwe |
| uNtombenhle (pretty girl) | > uNtombe |

Koopman (2002:2 -27) stipulates that in abbreviating names, Zulu, like English and Afrikaans, may remove the first or the last part of a name. The English girls name Margareta may possibly be shortened to Marge or Greta, while Elizabeth may become Eliza (Lizzie) and Beth (Betty). The Afrikaans boy's name Stefanus may become Fanie, whcle Jacobus may become Jaap or Kobu. In Zulu, the girls name uSithokozile may become uSithoko and uZile, while a boy's name uVusimuzi may become uVusi (Vu) and uMuzi (Mzi). Koopman (2002 :27) also states that abbreviated forms of personal names are used as forms of address by family members generally, of the person named. It is also important to note that the abberviated forms of personal names in some cases depend highly on this high and low tonal character of the penultimate and ultimate syllables, eg. uSithoko and uSithoko, and the difference is tonal.

4.3 THE PLACE NAMES

In appendix II, we have included a collection of place - names which have reference to geographical entities like royal homesteads, tribal regions, mountains, hills and hillocks, steep inclines, educational and religious institutions, health centres and place names created by surnames and address names.

4.3.1 NAMES OF HOMESTEADS

In my socio - cultural Zulu community every homestead has a name. These homesteads are given names after certain events like suffering, illtreatment, quarrels or dispute within polyamous families, etc. The homestead are given names so that each can be distinguished from the other, and clan names were not enough to identify families of the same clan. In these names, certain experience and aspirations of concerned families are reflected, The homestead names used to be the names of paterfamilias and it is him who gives that special name to the homestead, and that is why he is eventually called by the homestead name. The custom of homestead naming in over rural area is still practised even today.

4.3.1.1 Amakhosi Royal Homesteads

Osuthu : - This was Vumizitha's Royal Homestead where Mkheshane (Shangase) and Ngcobo grew up untill they each took chieftainship after their father Vumizitha. Mkheshane was installed and ruled as iNkosi in this homestead hence his name praise, "Ingqungqul'eshay' amaphiko, phezu komuz' Osuthu, (the Bataleur eagle that whirped the wings over oSuthu).

The noun "uSuthu" means "uKhahlamba" - Drakensburg Mountains

u(lu) - + suth - + -u

∅
o -

oSuthu (Drackensburg Mountains)

Oyaya: - This was Mshiyane's Royal Homestead and it was named after the hillock called Oyaya. The stem - yaya means the necklet of tufted feathers. Even today the "uPhitholumashoba" still calls this place "Oyaya luka Mshiyane"

u(lu) - + - yay - + - a

∅
o -

Oyaya (at the necklet of tufted feathers)

eMndaba: This was iNkosi Mnguni II’s Royal Homestead which was on top of the aMatata Mountain. “Ndaba” {cf Ndabezitha} means ‘ O thou of the Royal Kraal! eMndaba in itself means the Royal Homestead. iNkosi Mnguni II never stayed too long at this place for it was too cold and frosty.

in - + ndaba
 |
 um(ie) - + ndaba
 |
 ∅
 e -

eMndaba (at the Royal Kraal)

eDayinani; This was iNkosi Mnguni II’s first Royal Homestead on top of the amaPhofu river, and it was named after the English wood “Diamond” (a precious stone called diamond’). He did not stay too long here and proceeded to another homestead named eMahashini where he stayed longer until he passed away.

i(li) - + dayiman - + - ili
 |
 ∅
 e -

eDayimani (Diamond)

eMahashini: This was the second iNkosi Mnguni II’s Royal Homestead on top of amaPhofi river, Inkosi Mnguni’II spent most of his time here until Yiyi, Mthubi, Vethe, Sohlozi, Honela, Hodoba, Nongomela, Thimba, Ntaka went out of this Homestead to build their own. But, Ntaka was brought back to eMahashini to guard the Royal Homestead after Inkosi Mnguni II had passed away.

ama - + hashi - (i)ni
 |
 ∅
 e -

eMakhahhini (at the horses)

eSibindini [cf.KwaSibindigide] : This Royal Homestead was built at Thafamasi by iNkosi Mnguni II for his uNdlunkulu - “uMataye” mother to Macebo - the heir. The name was given after Macebo is bravery to take up cheftaincry irrespective of the fact that Honelea tried to usurp Macebo is throne. Macebo is praises in respect of the above are as follows : “Ngifumanise olukayi bebabile olunye iluka Jozi Olunye Oluka Bhidi, Bembong uThcebo Ngeuhlamba bemcekefula Bethi Akayikubusa, akayikuba Nkosi Kante yilapho ezawucanethezeka Emzini waseSibindini.

eMbuyeni (at the green vegetable or hardwood tree)

eGugwini : This is Prince Lusapho's Royal Homestead which is an extended family of eMgibeni homestead. The name eGugwini is derived from the noun i(li)gugu (treasure or precious stone) which means Lusapho regarded his homestead precious.

i(li) - + - gugu + - ini
| |
∅ w
e -

eGugwini (at the treasure or precious stone)

eMashobeni : This Prince Mtyhubis Royal Homestead which was named after "Amashoba" which means ornament made of bushy tails worn on legs or arms.

ama - + - shoba + - ini
| / \
e e

eMaShobeni (at the ornaments made of bushy tails)

eManxebeni : This is Msombuluko's princely Royal Homestead of the "iKhohlo House of the inkosi Mvula. The Homestead name eManxebeni was given after an incident where Nomadlula (Msombulukos' brother) stabbed Msombuluko and because of the wounded sport he left Khungweni (Fahlas' homestead) to build his new homestead named eManxebeni (at the stabbed or wounded spot)

ama - + - nxeba + - ini
| / \
e e

eManxebeni (at the stabbed or wounded spot)

Other Homesteads

eGoqweni : Honlas' homestead from eMahashini.
eThembeni : Ukalashas' homestead from eGoqweni.
eNguza: Nongomelas' homestead from eMahashini.
eMeveni: Hodobas' homestead from eMahashini.
KwaHlekofayo : Masoka's homestead from eMgibeni.
KwaGobamashingo : Dabulizive's homestead from eNsingweni.
KwaBhekozayo ; Chithindlu's homestead from eNsingweni.
KwaThulani : Godlide's homestead from eNsingweni.
eKuphendukeni : Vikitshe's homestead from eNsingweni.
KwaLasha : Bhekisisa's homestead from eNsingweni.
KwaDolo : Sohlozis' homestead from eMahashini.
KwaZakhele : Makhafulas' homestead.

4.4 NAMES OF RIVERS

Umdloti : It runs from Moutobelo Mountain to the Verulam mouth of the Indian Ocean, and it forms a boundary between KwaShangase, amaNganga, and AmaQadi tribal territories. This is a river in Natal which has given its name to the Village of Verulam as "eMdloti|i". It starts off first very small known as "uMdlotshana."

um(u) - + - dloti

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-

Umdloti : (a river in Natal)

AmaPhofu : It runs from iNduzulu Mountain through AmaPhofu sub-regions to meet with uMwangala and continues until it again meets with uMdloti river. The word stem - phofu means "poor" as an adjective and "poverty: as a noun.

ama - + - phofu

AmaPhofu (refers to poverty)

uMwangala : It runs from Mathabatha mountain down to amaPhofu river. The name is derived from the stem - wangala which means worthless, strengthless thing or empty talk.

um(u) - + - wangala

∅

-

uMwangala (worthless or strengthless thing).

iMeme : It stretches from Makhalangwe mountain down to AmaPhofu river at the area called Ngcolosi region. The stem - meme means a mealie - cob when starting rudimentary grains.

i(il) - + - meme

∅

-

iMeme (mealie - cob when starting rudimentary grains).

uMhongozi : Its delta runs from Mtilobho, Ntendeni and Sangwane mountains until it joins uMwangala river meeting also the Nobhota rivers just a small Novimba regions. The name uMhongozi (howling dog) is derived from the stem “-hongoza” (sing while travelling.) This river might have been given this name because it makes some singing noise where its delta meets and also when it flows down to meet uMwangala river.

um(u) - + - hongoza

∅

i

-

uMhongozi : (river with prolonged wailing noise).

iNhlakanye : This is a small river stretching from uMtilobho mountain to uMdloti river next to Zakhele princely royal homestead. Its derivation is a compound of :

Verb + Adverb

- hlaba + kanye

iNhlakanye (that stabs once)

uMbhasa : It starts off first as a delta from Mabhehenene and Mbonambi kraals and runs down to uMdloti river.

The eNsingweni Royal Homestead is just on top of this river. The problem with the name “umbhasa” is that its stem is untraceable, but its structure is as follows :

um(u) - + - bhasa

∅

-

uMbhasa (stem untraceable)

4.5 NAMES OF MOUNTAINS

The Shangase tribal territory is situated in the Valley of Thousand Hills (KwaDedangwendlale) and is surrounded by the following mountains:

4.5.2 MOUNTAINS

uSangwana : It is situated in the west of the Shangase tribal region. It has been given this name because in the middle - top of this mountain is a gate - way, and it is the tallest mountain in this area. The whole of the Shangase region will be supplied with water coming from this mountain.

i(li) - + - sango + - ana

u ∅

w

uSangwana (small gate)

uMtolobho : It is situated towards north - west of KwaShangase tribal region between Shangase and Wosiyana tribal territories. The British Settlers came to Thafamasi and saw the ear - lobed mountain which again look like a lion. Noluthando (Ndo, daughter of Siziba), a teacher, used to say to this mountain “iBhubesi” (it is a lion). The British Settlers named this mountain the “Mountain Lobe “ (uMtilobho”). The Shangase warriors shout this war - cry about this mountain “Sesigudl’ uMtilobho, uMtilobho, kush’ induku yethu, ithi pikle, ithi pakli,” (we skirt Mtilobho, with our sticks, producing a pickli - pakla resonance).

um(u) - + - tilobho

∅

-

uMtilobho (mountain lobe)

iNtendeni : It is situated in the west -end between Shangase and Wosiyana tribal territories. The name was given after the “intende” (palm of the hand) because the top most part iNtendeni mountain resembles the plam of the hand, hence the name of the mountain “iNtentdeni” (in the palm of the hand).

in - + - tende + - (i)ni

∅

-

iNtendeni : (in the palm of the hand)

iChameni ; It is situated in the South West of Shangase tribal territory between Shangase and Cibane - NGoza tribal areas. The Stem “chama” means to urinate or give or pass out water. The mountain might have been given this name because of the water that drips or falls in drops on this mountain.

i(li) - + - chama + - ini

∅

e

-

iChameni : (fall in drops or drips)

Induzula : Is is situated along the South between the Shangase, Bhulushe and Maphephetheni tribal areas. In structure, the mountain looks like a rhinoseros. It is on the Induzula mountain where my father - iNkosi Simangluduku used to celebrate “Nomkhubulwane” (Nomdede) Ceremony where war - cries were shouterd, singing and dancing done, and thereafter went home for feasting. After the ceremony there shall be plenty rain, corn and mealies. (Refer to Lulu (MaMakhanye) Shangase of Thafamasi).

in - + - duzu + - la

iNduzula (look stunned or shocked)

uMakhalangwe : It is situated along the south between Shangase and Qadi tribal areas.

This is a compound name of :

Noun + Noun

Amakhala + (i)ngwe

| | |
|---|---|
| u | ø |
| - | |

uMakhalangwe (tigers nostrils)

Insimba : Is is situated inside the Shangase tribal area, but towards the South West. This mountain is named after a catlike mammal of the genus with spotted fur and a long ringed bushy tail called the genet (insimba). It is right in the sub - region of Manedlakazi tribal region.

in - + - simba

iNsimba (genet)

4.5.2 NAMES OF HILLS, HILLOCKS AND STEEP INCLINES

Izimpundo : It is a hill between amaPhofu and uMwangala rivers after which the area Ezimpondweni and the school is named.

| | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|------|---|---|---|---|---|---|---|---|---|
| i | z | i | n | - | + | - | P(h) | o | n | d | o | + | - | i | n | i |
| e | m | | | | | | ø | | | w | | | | e | | |
| - | | | | | | | | | | | | | | | | |

eZimpondweni - (at the horns)

or

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|------|---|---|---|---|
| i | z | i | n | - | + | - | p(h) | o | n | d | o |
| m | | | | | | | ø | | | | |
| - | | | | | | | | | | | |

iZimpondo (the horns)

uDolo : Is is hillock situated at eMgibeni sub-region, after which the Sohlozi homestead was named. It was named uDolo because its shape is like that of “idolo” (knee).

i(li) - + - dolo
 |
 u ∅
 -

uDolo (knee)

Ezindundumeni : This is a steep - incline named after a stone quarry, where concretionary ironstone was dug at kwaDolo area.

izin - + - dunduma + - ini
 | \ /
 e e

eZindundumeni (stone quarry)

kwaSiyila : This is a steeps - incline stretching from eMambtheni area to the top of Thafamasi Mission Reserve. This steep - incline was named after the man called uSijila, son of Honela.

4.6 NAMES OF TRIBAL REGIONS

IThafamasi : It was first named Thaphaamasi (plain of maas) by iNkosi Mnguni II who found the whole of this area, and later changed by Rev. Marah of the Amercian Board of Missions to be Thafamasi (Plain of maas), ie Thafamasi Mission Reserve, because of lingustic problems. The name “Thafamani” means the plain of maas or plenty of maas. The whole of KwaShangase also became known as Thafamasi. This is a compound noun formed by noun plus noun, thus :

Noun + Noun
 i(li)thafa + amasi
 ∅ \ /
 - a

iThafamasi (Plain of Maas)

INsingo : INsingo is the largest tribal region within the Shangase tribe. It is where the “Hill of Home” - the main Royal Homestead is situated. Every member of this tribe identifies himself or herself within the region iNsingo’ and the Royal Homestead eNsingweni which is regarded as an “ancestral Household” of the Shangase people. It has the following sub-regions.

uMgibe - founded by Prince Yiyi

aMashoba - founded by Prince Mthubi

iNguza - founded by Prince Nongomela

iMbuya - founded by Prince Magadi

in + singo

iNsingo (razor blade)

uMandlakazi : uMandlakazi is the second largest tribal regions, and it is and “uNdlunkulu” directly. It has the following sub- regions:

AmaPhofu - given to Sibeshe Mthalande

uDulini - founded by Prince Gaqa

iMeme - Founded by Prince Vethe uMandlakazi region is sometimes called iNsundukazi”

ama - + - ndla + - kazi
|
u

uMandlakazi (most strength)

uNovimba : Novimba tribal region is the smallest region in KwaShangase. Novimba was the name of a homestead which was the boundary between Shangase and Wosiyana tribes. Wosiyana tribes. This home served to prevent the Wosiyana people from attacking the Shangase people. It has the following sub - regions :

uMwangala : founded by Prince Vethe

iNhlabakanye : founded by Prince Fahla.

uno - + vimba

uNovimba (one who stops something)

4.7 NAMES OF EDUCATIONAL INSTITUTIONS

Thafamasi H. P. School : It was named after the place called ‘Thafamasi’ and is situated at the Thafamasi Mission Reserve. The school and church were built during the reign of iNkosi Mnguni II.

Then, it was controlled by the American Board of Missions, and it was under the control of the Department of Education and culture. The School starts from Grade 1 to Grade 7. This is a compound noun of :

| | | |
|------------|---|-------|
| Noun | + | Noun |
| i(li)thafa | + | amasi |
| ∅ | a | |
| - | | |

iThafamasi (Plain of Maas)

Ngungwini High School : It was named after the Personal praises of iNkosi Macebo, “uNgungwini Zemikhonto, “(love charm of the spears). It is situated between uMdloti river and eNsingweni Royal Homestead. The school was built during the reign of iNkosi Simangenduku, and the first principal of the school was Mr Hadebe of KwaMashu and the second principal and who is still the principal even now is Mr Khumalo.

| | | | | |
|----|---|-------|---|-----|
| in | + | gungu | + | ini |
| | | | | |
| | | w | | |

iNgungwini (species of love charm)

uMshiyane High School : It is named after iNkosi Mshiyane and it is situated at eMbuyeni area.

Its first principal as Mr Mkhwanazi who left on promotion to the post of inspector. Inkosi Mshiyane is the one who was given a position of “British Servant”. by the British Government in recognition of his good services. Mshiyanes’ sons are the ones who reached the Thafamasi under the leadership of iNkosi Mnguni II.

um(u)- + -shiya + -ana
 \emptyset a e
 -

uMshiyane (leave each other)

Zikhulu High School : The school was named after the iNkosi Zikhulu, my grandfather, who passed away in 1921. The school is situated at Mandlakazi tribal region.

uzi(yi)-+ khulu
 \emptyset
 -

uZikhulu (hundred lads)

Moola High School : This school was named after name of its donor, Mr Moola. It is situated at Thafamasi Mission Reserve next to Mission House. The Islamic Linguistic Structure of the name Moola has been different to analyse.

eMbuyeni H. P. School : This school was named after Maqadis princely royal homestead, and it is situated at eMbuyeni sub - region of eNsingweni tribal region.

in- + -buya + -ini
 || e
 em

eMbuyeni (at the green vegetables or at the hardwood tree)

KwaShangase L. P. School : The school is named after iNkosi Shangase, the founder of the Shangase clan, and whose name is also the surname of these people. The school is situated at eMgibeni sub - region. The school was sponsored by “OTIS” to its work Mr DC Shangase of Thafamasi.

ku- + -a + -shanga + -se
|
w

KwaShangase (at the rover)

Siyazama Creché : The name was given to the Creche by, Mr M. E. Shangase. The name means - we are trying (Siyazama). It was sponsored by “Free” to Mrs M.M. Shangase. Presently, it is controlled by “Save the Children”, and it may be controlled by the KZN Government (Dept of Health) in the near future.

si- + -ya- + -zama

Siyazama (we are trying)

Ndundumeni Creché : The Creché name was given by Mr H. K. Shangase (Chairperson of the Umbrella Committee). It was requested by Nhlabakanye Creché Committee, and it was sponsored by the Public Works Dept. through iLembe District.

in- + dunduma + ini
| \ e /
e

eNdundumeni (at the stone quarry)

4.8 NAMES OF THE HEALTH CENTRES

Motlala Community Clinic : The clinic was named after the name of its sponsor “Motlala” who donated this to Mr Maphobane Shangase of eMbuyeni sub-region. It is now controlled by the Department of Health.

Embuyeni Community Clinic : The clinic is named after Maqadis’ homestead “eMbuyeni,” and is situated at eMbuyeni engineered by the “Valley Of Thousand Hills Trust Fund”, but administratively, it is controlled by the Department of Health.

4.9 NAMES DERIVED FROM SURNAMES AND ADDRESS NAMES

EmaMbatheni : This place is named after the surname “Mbatha” because most of people living here are of the Mbatha clan, bnnut still subjects of the Shangase chief.

ama- + -mbatha + -in
 | e /

eMaMbatheni : (at aMaMbatha area)

EmaMfeneni : This place is named after the address aname “Mfene” of the surname “Makhanya”. Mostly, it is the Makhanya people who reside in this area, though are a little mixed with the Jali people. They are still under the full control of the Shangase chiefdom.

ama- + -mfene + -(i)ni
 | e ø

eMaMfeneni (at the aMaMfene area)

eMachumwini : The name is given after the surname “Mchunu”. AmaChunu were given this area of eMgibeni by iNkosi Muguni II to prevent the Ngcolosi people from occupying the land that belonged to the Shangase soil. The amaChunu are still subjects of the Shangase chieftaincry.

ama- + -chunu + -ini
 | e w

eMaChunwini (at the AmaChunu Area)

To conclude this chapter, one has to mention the fact that after considering all the linguistic elements of onomastics in the anthronymic study of naming practices, the personal names, in particular have been fairly discussed. The linguistics, which is morphophonology and semantics has been successfully dealt with. Looking at the above, the discussion of derivational morphology of male and female names from which nicknames are formed has been well undertaken. The name avoidance, name sharing between the living and the dead, the name which is male or female and birth circumstances with a clear level of difference have been successfully motivated.

All the complications arising from discussions have been tackled and resolved by looking into the work of other onomasticians and linguists. This has been used to compare the naming practices elsewhere with those exercised by the Shangase people. This research has indicated that there is not vast difference from traditional to contemporary naming practices has been fairly looked into indicates relevant changes in naming operations within the Shangase clan and outside this clan.

In conclusion, we have said in our introduction (6.1) that some personal names are in place - names, and this has been realised throughout this chapter. It has been so much interesting to analyse the place - names because most of them are named after the personal names, surnames and address names. The names keep on changing and that modification does not dishonour the status and meaning of the name changed depending on the circumstances. We have successfully dealt with the different types of place - names that are found in our tribal territory. It has been discovered that these place - names have a lot of history in themselves and the fact that some of them are named after the names of people is wonderfully appreciated. Their morphophonology has been well dealt with to make these names easily pronounced and be given they deserve. The informants quoted below have helped the compilation and discussion of this chapter. (Refer to Shangas L. K. of Thafamasi, Mbambo N. A. of Thafamasi and Shangase J. K. of eMbuyeni and see also Doke 1996 and Fowler 1992).

CHAPTER 5

5.0 THE SOCIOLOGY AND HISTORY OF NAMES

5.1 INTRODUCTION

In every family when a child is born a beautiful and marvelous child is expected. This is indicated and signified by the name that is going to be given to the child. Of course, it does depend on different socio-cultural and historical circumstances, but the most important thing is the reason why the child is given a particular name about which he or she will be happy when he or she grows up. The first question is, does the name have a specific sound meaning? If the meaning assigned by the name is accepted or unaccepted, for instance Jabulani (be happy) which means the child will do everything that is good to make his or her parents happy or Jabhisa (disappoint) which means the child will do everything to disappoint his or her parents and everybody else.

The second question is, why do parents give names that will have a wrong impact on the future lives of their children? As it has been said earlier on in this section, it all depends on the good or bad circumstances where a mother or father has no choice but to accept the name as it is, a child will only remain embarrassed for the rest of his or her life, if the name depicts bad reasons or circumstances. Suzman (1994:258) in Ngubane (2000:151) found that although the social context of naming was much more flexible in Zulu society, it was evident that name-giver gave children names which emanated from the social fabric of their lives. On one hand naming is good if it is practiced positively, and on the other, it is frustrating if it gives a negative meaning, except if their original stems are untraceable with no meaning. This will be discussed and demonstrated with a few personal names, place names and praise names.

5.2 PERSONAL NAMES

In the anthroponymic study we find names that are personal names, i.e. names given to people for particular reasons. These personal names may be traditional names, modern names, home names, church names, and English names. The church and English names had a strong influence on the African identity, but what is important again is the reason why the name is given whether socio-culturally or socio-historically. This section will therefore, deal with only Zulu names whether traditional or contemporary with change in culture caused by contact between cultures and languages. It has been realized that names mostly emanate from certain occurrences or historical events, as this is indicated by the following names common to the Shangase clan:

MALE NAMES

(i) **UMntuyedwa [cf. uMntiyedwa] (the only person)**

Mntuyedwa, son of Mkheshane was given this name after the idea that Mkheshane was alone, as his family was rather too small to form a family clan, among the big family clan of Ngcobo, who, though younger than Mkheshane, got married first to many wives with many children far before Mkheshane could do so. This made Mkheshane realized that he was alone among the many Ngcobo people, and named his fourth son 'uMntuyedwa' meaning he is alone among the many.

(ii) **UMacebo (plan, plot or conspiracy).**

Mnguni II, son of Mshiyane from the iNdlunkulu house, born of uNdlunkulu KaMakhanya, had no son who was supposed to be the heir to the Mnguni II chieftainship for a long time. Honela, (from the iKhohlo house) took advantage of this and wanted to become iNkosi. Mnguni II named uNdlunkulu MaTaye's son Macebo saying it was God's plan that at last MaTaye gave birth to a boy, the rightful heir to the chiefdom of the

Shangase tribe. Honela did all he could do to destroy Macebo until his father iNkosi Mnguni II chased him away from eMahhashini royal homestead and established himself at eGoqweni princely royal homestead.

(iii) Bangifa (fight over inheritance)

This is another name for iNkosi Simangenduku given on account of the fact that Hodoba who was a chief - elect for iNkosi Zikhulu when he was still very young to take up chieftainship, wanted to completely usurp Zikhulu's throne. As a result of this fight over inheritance, Zikhulu named his son "Bangifa" because chieftainship is inheritance. Dabulizwe, a chief - elect for Simangenduku (Bangifa) changed the name "Bangifa" to be "Bangubukhosi" implying that "Bengifa" is not heir, instead Jamela - Dabulizwe's son is heir. This was wrong. Dabulizwe was causing trouble so that Simangenduku should not be installed as iNkosi instead his son Jamela should be installed. Finally, iNkosi Simangenduku was installed as iNkosi in his throne in 1938, and the name "Bangubukhosi" simply vanished into thin air.

(iv) Sibusiso (Blessing)

Sibusiso, from the third house (iQadi) was given this name by his father iNkosi Simangenduku to signify that the birth of this child was a benediction from above, meaning from God in this family. This ultimately implied that the birth of Sibusiso was very important in his family, and that is why iNkosi Simangenduku wished and proposed that Sibusiso should be heir to his throne.

(v) Sulwayo (terminated)

iNkosi Zikhulu named his son Sulwayo (terminated) because he was nearly terminated or abdicated his throne as iNkosi on account of his fighting spirit and aggressiveness. Nombungu, son of Vethe, of Mshiyane, instead died at the Majuba prison on behalf of

iNkosi Zikhulu after his arrest and sentence. Nombungu's family was therefore, given a family position of Umnumzane (iNduna yesigodi), which is a very important high position within the Shangase clan.

(vi) Vikitshe (ward off stone)

iNkosi Zikhulu had chosen a girl by the name of Bakhalise Mdimba to court. The sons of Nyama Mdimba did not like Zikhulu to do so, and they threw stones at him each time he was coming for courting. Zikhulu used to ward them off without throwing them back. Zikhulu, therefore, named his son, born of MaMdimba, Vikitshe (ward off stone).

(vii) Thulakwaziwa (keep known secret)

This name was given after a very crucial circumstantial event that took place at eNsingweni royal homestead. MaNxumalo, uNdlunkulu of iNkosi Simangenduku wrongfully gave birth to an illegitimate child. iNkosi Simangenduku was requested by his mother (uNdlunkulu MaLuthuli) to keep this matter a secret, because it scandalized the whole of the chiefdom of the Shangase tribe. But when MaKhumalo, the fifth wife of iNdlunkulu house gave birth to his first son iNkosi Simangenduku named him 'Thulakwaziwa' meaning what is kept a secret, as explained above, is known. 'Thulakwaziwa' is the name given after this scandalous event.

(viii) Jabulani (be happy)

Jabulani comes after four girls in his family. His parents had given up that they would ever give birth to a baby boy. But overjoyed that a son has finally arrived and received. The parents named him 'Jabulani', meaning the unexpected birth to a baby boy has happened, as a result, they were very happy in such a way that they gave this boy a name "Jabulani". (be happy).

FEMALE NAMES

(i) **Nokuthela (person who flourishes)**

Nyaba, son of Mthethwa named his child: “Nokuthela” for he was wishing that Nokuthela when she grows up her life should be rose-flowering and flourishing. She would be doing things in her life while growing up which indicate that she was going to be a prosperous and successful woman. The wish was exactly so of Nokuthela because as a young woman she was courted by Mkheshane, fell in love and got married to iNgonyama yamaShangase “uMkheshane” (Shangase). She became a mother of the Shangase clan which later became a big tribe. Nokuthela also became a mother of iNkosi Majola, son of Mkheshane. This is how Nokuthela flourished as her parents wished her by giving her the name “Nokuthela”.

(ii) **Hletshwase (person gossiped about)**

iNkosi Zikhulu gave this name Hletshwase to his first daughter, born of MaLuthuli (uNdlunkulu) as a result of an unhappy event. Hodoba, a chief-elect wanted to be a permanent iNkosi of the Shangase tribe. He then went to the Magistrate Court in Pietermaritzburg to tell the magistrate that iNkosi Macebo had no sons, therefore, Hodoba is the sole heir to the throne of iNkosi Macebo. MaMzungulu (iNdlunkulu and Zikhulu’s mother), together with Fahla, Makhafula, Msombuluko and Khubulo, on hearing about this, they went to the magistrate in Pietermaritzburg to dispute what Hodoba had said. The name of Zikhulu as a rightful heir to the throne was given to the magistrate. Zikhulu got married to uNdlunkulu MaLuthuli, daughter of Makhubalo, of Nodokwane and iNkosi Zikhulu named his first daughter “uHletshwase” after the above incident.

(iii) Sebenzaphi (out of work)

When iNkosi Simangenduku left school he went to Johannesburg to seek for work. The Shangase people working in Johannesburg did not like this and they stopped him from looking for work. They collected money in the form of donations and sent him home. The arrangements were thus made that he should take over his throne as iNkosi of the Shangase tribe. This means that he never worked as an employee and earn a salary. It used to happen that whenever his wives would ask for money to buy household needs like grocery and other things, he would ask them as where he gets the money from because he is not working. When his first daughter was born, he gave her the name 'uSebenzaphi' which means he is out of work. As iNkosi, Simangenduku, indeed, never worked.

(iv) Sibusisiwe (we are blessed)

Sibusisiwe is the name given to the child of Sibusiso and Eugenia. Sibusisiwe is their first and the only daughter. Her parents gave her this name to say that they are blessed by God to be given such a wonderful baby in their family. Of course, this is a real blessing for she went to school passed Matric, BA. and B.A.Hons. in Psychology and she is now pursuing a Masters degree in Clinical Psychology. She fell in love once, and got married to Tshamsanqa Ndinisa her first and the only lover. She bought her family many things since she started working in 1994. The name Sibusisiwe befits her in every respect. As an elderly sister, her brothers honour her by being called on oath (Umafungwase) for her good name and good character.

(v) UNokukhanya (mother of light)

Nokukhanya is from a disadvantaged family. Though her father is employed, but he is slightly mentally disabled. Nokukhanya being the first child in her family she was given this name so that she be a light in this family and, indeed, she is, for she is employed and has built a big four roomed house for her parents to accommodate the whole family. She

was very bright at school and has passed matriculation, and she is employed by the Holiday Inn Hotel at the beach-front. She is a real mother of light as her parents named her.

(vi) UNokuthula (mother of peace)

Mkhombeni, son of Mfishane and his wife uMaNtuli were never in good terms after their marriage. But, God helped that after they had a child which the father named uNokuthula, since then there was peace, felicity and love between father and mother in such a way that they all forgot about their quarrels and squabbles they had before the name of their child uNokuthula.

(v) UVelephi (where appeared from)

It was about the right time that iNkosi Simangenduku had to get married to the fifth and sixth wives in about 1950-1952. Already he had four wives, the first wife with two children, the second wife with one child, the third wife with one child and the fourth wife with none. When he got married to the fifth wife uMaKhumalo, uMaKhumalo gave birth to a baby girl which was named uVelephi, which means where does she come from after a long time there was no baby in this family from 1944-1954. Between this period all the babies that were born, were passing away.

Some of the names discussed here were given as far back as 1600, 1700 and 1800 AD and others were given in 1800 and 1900AD. The contemporary names have been influenced by western type of religion and education which was brought about by the contact with white missionaries and white colonialists. The above mentioned names whose origin and birth circumstances have been explained emanate from socio-cultural and socio-historical events that are truthful. The reason why the name is given is always linked to the underlying meaning of the name in contrast to any other name and meaning. There are so many reasons for giving names to children in any Zulu community. The

above explained names, male or female, refer mostly to the structure of the family, to the perceived role of God, to the state of minds of the parents, to the circumstance of birth itself (friction in the family, to the family clan including reference to the ancestors and to any other social aspect of naming).

5.3 A BRIEF SURVEY OF TOPONYMS WITHIN THE SHANGASE CLAN

Toponym is defined as a study of place-names of any region or a descriptive place name derived from a topographical feature of the place. However, it does remain an argument and a problem of onomasticians whether the place-names are personal names, because there are a number of personal names that are in place-names. Kristensson (1975:459) when referring to English place-names, states that one of the time-honoured problems in English place-names research is the question whether the first element of a compound place-name is a personal name or a topographical term. Kristensson (1975) goes on to mention that since the scholarly study of English place-names started in early 20th century, personal names have been reckoned in with place-names to a large extent and the early authors of country monographs no doubt exaggerated the use of personal names in place-names.

The topic of the meaning of toponyms lies in the history, situation, and imagery of the place names and it has been and is still debated by the onomasticians and general linguists, notably semanticists. It is, therefore, argued that a name is applied to an entity usually on the basis of some kind of association. Most of these words probably had lexical meaning, but usually the meaning becomes irrelevant as time goes by and may even disappear. Onomasticians and semanticists then seem to agree that from a purely synchronic point of view, place-names have reference since they denote identifiable geographical entities in the natural or even imaginary world, but that do not necessarily have lexical meaning or sense. (See Neethling 1975:57).

Koopman (2002:109) states that the major function of place-names in whatever country, and in whatever language is to identify and thus to provide location guidance. That Koopman himself is not a Zulu speaking author, he gets worried by the spelling of place-names when he says that the spelling of Zulu place-names is very tricky territory. With us as Zulus, we do not have a problem in spelling the place-name - uMdloti as he has spelt this word in different ways, e.g. umdloti, umhloti, umdhloti, emdloti, mdloti. The difference between uMdloti and eMdloti is that uMdloti is the river that flows from the Montobelo mountain to the Verulam mouth of the Indian Ocean and eMdloti is the place where the uMdloti river flows. Place names are often given for a particular reason. Place names may describe a particular feature of natural entity, and they may also be given after the names of the people, and historical events and other natural phenomena.

Place-names or toponyms or geographical names, with references to the Shangase clan, include names of homesteads, rivers, mountains, hills and hillocks, steep inclines, tribal regions, educational institutions, health centres and names derived from surnames and address names. We shall, therefore, look into each place-name as long as it is found in the Shangase tribal territory.

5.4 PLACE NAMES

In 5.2 of this chapter, we have been looking at the reasons why parents give their children certain names. We have seen how names could be divided into various categories such as family structure and birth circumstances. Place names are given for a particular reason such as describing a particular feature or many be named after people and they may also be named for a state of mind of the people. A map of the Shangase Tribal Territory (Table 2) is included in this chapter. Therefore, the place names will be divided into five categories, viz. royal homesteads, tribal regions, rivers, mountains and educational institutions giving the historical significance of each.

5.4.1 AMAKHOSI ROYAL HOMESTEADS

These are the homesteads of Amakhosi of the Shangase people and are named by them on reasons that are socio-cultural and historical. We have seen in Chapter 2 that the traditional Zulu homesteads are not a single building. Homesteads consist of a number of huts of different wives. (See also Koopman 2002:183 and Ntuli 1992). The names of homesteads may remain unchanged for as long as the son of the original owner or giver changes or does not change the name including the extended families. In Chapter 2, it has been mentioned that the first function of the homestead name is to identify and distinguish the homestead from other homesteads. The second function is to give the underlying meaning of the homestead name. A few of these homestead names will be discussed as follows:

(i) Oyaya royal homestead

Oyaya royal homestead was named after the hillock called Oyaya found at the foot of Ntunjambili Mountain at Wosi region of Kranskop district. The place is now called “Oyaya lukaMshiyane” as the iNkosi Mshiyane royal homestead was situated at this hillock called “Oyaya”.

(ii) ENSingweni royal homestead

ENSingweni royal homestead is named after the region called “iNsingo” after which the whole Shangase tribe is known as “iNsing’ebukhali”. This is iNkosi Macebo’s royal homestead. This name went on from iNkosi Macebo to iNkosi Zikhulu and to iNkosi Simangenduku. INkosi Simangenduku once said this name should not be changed generation after generation. ENSingweni royal homestead is regarded as an ancestral household of the Shangase people.

(iii) Esibindini (cf. KwaSibindigidi) royal homestead

This royal homestead was given this name eSibindini after Macebo's daringness to strongly remain the heir to the throne of the Shangase Chiefdom, despite Honela's threats that Macebo should not be installed as iNkosi, instead, it should be himself who should be regarded as iNkosi. ESibindini royal homestead was built at Thafamasi by iNkosi Mnguni II for his UNdlunkulu "uMaTaye", mother to Macebo - the heir.

Although, we did not count all the royal homesteads, the findings thus far have revealed how the homesteads were given names and attach a particular meaning thereof.

5.4.2 PRINCELY ROYAL HOMESTEADS

The princely royal homesteads are headed by princes (abantwana) who are brothers of aMakhosi. Some of these homesteads are an extension of eMahhashini royal homestead which is iNkosi Mnguni II's royal homestead for example eMgibeni, eMashobeni, eNguza, eSibindini, eNsingweni, eGoqweni and eMeveni. We are just going to discuss only four of these as follows:

(i) eMgibeni princely royal homestead

The princely royal homestead name eMgibeni (at the clothe-line) is given after "umgibe" which means a string stretched across from point to point, inside a hut for hanging clothes - a clothe-line. This is Yiyi's homestead after which the region "eMgibeni" was named. EMgibeni homestead is also an extension of eMahhashini royal homestead.

(ii) eMbuyeni princely royal homestead

EMbuyeni is a princely royal homestead which is named after the green vegetable or hardwood tree which resembles the stinkwood. "IMbuya" grows at a very fertile soil, especially at the old deserted cattle kraals. EMbuyeni princely royal homestead is the

homestead after which the region called eMbuyeni is named. This homestead is an extension of eMndaba royal homestead at aMatata. Embuyeni is Prince Maqadi's royal homestead.

(iii) eManxebeni princely royal homestead

EManxebeni princely royal homestead is prince Msombuluko's royal homestead of the iKhohlo house of the iNkosi Mvula. It was named after the incident where Nomadlula, son of Fahla, stabbed Msombuluko and because of the wounded spot (inxeba) which remained a scar, the homestead eManxebeni was named. On account of what has happened, Msombuluko left Khungweni (Fahla's princely royal homestead) and moved to his new princely royal homestead - eManxebeni.

5.4.3 NAMES OF TRIBAL REGIONS

It has also been realized that names of tribal regions are often named after names of homesteads, rivers and mountains. The following are examples of such names of tribal regions whose origins are explained above.

(i) Thafamasi [cf. Thaphamasi] (Plain of maas)

This region called 'Thafamasi' was first named 'Thaphamasi' by iNkosi Mnguni II after the top plain where iNkosi Mnguni II used to sit under the tree and look at his cows milking themselves when slowly coming to him. Because of this action iNkosi Mnguni II named the plain 'Thaphamasi' which means the plain of maas. Soon thereafter, the missionary - Rev. March of the American Board of Missions changed the name 'Thaphamasi' to 'Thafamasi' because of linguistic problems.

(ii) Novimba (one who stops others)

Initially, Novimba was the name of a homestead which was built at the boundary between Wosiyana and Shangase tribal territories. This homestead served to stop these two tribes from attacking each other. Therefore, this region was named after Novimba homestead, sometimes called “uNovimb ovimbel’ izizwe.” Nhlabakanye is part of Novimba region, and Nhlabakanye is named after a small Nhlabakanye river.

(iii) Insingo (Razor blade)

Insingo tribal region is the largest of all the KwaShangase tribal regions. It is where the “HILLS OF HOME” - the “MAIN ROYAL HOMESTEAD” is situated in this tribal region. Every individual belonging to this tribe identifies himself or herself with the region iNsingo and the royal homestead eNsingweni after which the region iNsingo was named. The iNsingo region is regarded as an ancestral household of the Shangase people.

5.4.4 NAMES OF EDUCATIONAL INSTITUTIONS

(i) Thafamasi S.P. School

The school was named after the name given to Thafamasi Mission Station which is situated at the plain top called Thafamasi Mission Reserve. The name also refers to the plain on which iNkosi Mnguni’s cows were milking themselves after grazing at ‘iSinkontshela’ bush.

(ii) Ngungwini High School

Ngungwini High School was named after the praise names of iNkosi Macebo, son of Mnguni II, of Mshiyane. The praise names are: ‘UNgungwini Zemikhonto.’ (person who fights well with spears). Ngungwini High School is situated between uMdloti river and

eNsinweni royal homestead. The first principal of this school was Mr Hadebe of KwaMashu, and the second and present principal is Mr Khumalo.

(iii) Mshiyane High School

The name of this school has been given after the name of iNkosi Mshiyane who is father to iNkosi Mnguni II. It is situated at eMbuyeni Tribal sub-region of iNsingo tribal region. INkosi Mshiyane is highly revered by the people of KwaShangase because he is the only iNkosi who met the British pioneers and raised himself to a position of 'BRITISH SERVANT' under the auspices of the British Government and also whose sons Mnguni II (as iNkosi), Yiyi, Mthubi, Maqadi, Lusapho, Vethe and Sohlozi reached the area of Thafamasi. The first principal of Mshiyane High School is the late Mr. M Mkhwanazi.

(iv) Zikhulu High School

This school is named after the name of iNkosi Nsizwaziyikhulu abbreviated to be Zikhulu, the researchers grandfather who passed away in 1921. The school is situated at Mandlakazi tribal region, precisely at Maphofu sub-region. The first principal of Zikhulu High School is the late Mr. Mabaso.

(v) KwaShangase J.P. School

Shangase (Mkheshane) is the ancestral founder of the Shangase clan, after whom the KwaShangase J.P. School is named. Shangase is regarded as the iNgonyama yamaShangase - iNkanyamba enkulu yamaShangase (The King of the Shangase people). The school is situated at eMgibeni sub-region of iNsingo tribal region. The school was sponsored by "OTIS" to its worker, Mr D.C. Shangase, and its first principal is Mrs. Goba.

Although other names of schools are important and touch mostly on history, we have decided to count only the most important few to be discussed in Chapter 4 and Appendix II, and others, their originality is explained in this Chapter 5.

5.5 PRAISE NAMES

Unfortunately, the praise names have not been discussed in this thesis, except that it is only included in Appendix III. But, in this chapter praise names are just going to be highlighted as to their meaning and socio-historical reasons for naming. The praise names will be given as attached to a person praised, and we will possibly discuss the whole stanza or the sentence. It should be noted again that praise names are divided into two broad categories, viz. royal praises which are more highly developed and elaborate, and recognized officially by the tribe or nation, and praises of ordinary people which are local and do not have a wider social context. The praiser is responsibly delivering the praise names of royal and prominent persons in African societies. (See also Koopman 2002:51 and Mzolo 1977:28 & 35).

5.12.1 PRAISE NAMES OF AMAKHOSI

(i) UMKHESHANE (USHANGASE)

Umhlan' ubanz' obeleth' amakhosi
(The big back that carried kings)

Umthond' omkhul' ozal' amakhosi
(The big penis that produced kings)

The first line emanates from the fact that Mkheshane as he is older than Ngcobo, used to carry Ngcobo on his back. The second line is about the fact that because Mkheshane was a king, he had a big penis he used to produce other kings.

(ii) **UMAJOLA**

Uphondo lwenyanga yakoMthiya
Olwamis' uShangase.

(The Mthiya native doctor's horn
which strengthened the Shangase people)

The Ngcobo tribe was a problem to the Shangase tribe during the reign of Majola after iNkosi Mkheshane had passed away. The Ngcobo people and their army wanted to crush the Shangase people and their chiefdom. But, iNkosi Majola resisted this by consulting the Mthiya native doctor for help and the Mthiya native doctor came to Majola's rescue. By giving him a horn full of medicine to strengthen Majola as king and his warriors to fight and defeat the Ngcobo army, Majola triumphed over his victory.

(iii) **UMACEBO**

Undonga zelanga ngiyazibuka ziyasabeka
Ibel' elimile lodwa isicecelegwana.
Usakha yedwa njengomlungu.

(The sun rays I am afraid to look at
The corn that grows alone
One who stays alone like a white man).

Macebo was very bright in complexion in such a way that when you look at his ears, you could easily see through them. That is what the first line of his praises above is depicting. The second and third lines are about the fact that iNkosi Macebo as the only son of uNdlunkulu Mataye was alone among the many from other wives, some of them even far older than himself. He chose to build his royal homestead called eNsingweni royal homestead away from them, just on top of the uMdloti river which is too far from eMahhashini royal homestead. In fact, it was the only homestead at this place, at this time, and all others came long after him, Nontzele Mthembu, Zukayilizwe Jali, and Qili Mbatha who built their own small homesteads along the uMdloti river to protect Macebo's royal homestead from attacks.

(iv) **ZIKHULU**

UNkomo kayidli, kayidlelani nezikaNyama
Idlelana nezikaMgungulu,
Ziyishumi ziva ngomtshumane.

(Cattle don't graze with Nyama's,
But, with Mgungulu's.
They are ten, increased by one).

INkosi Zikhulu was courting a girl by the name of Bakhalise Mdimma. The Nyama young lads did not want him to do so. The Mgungulu's sons used to like Zikhulu. Infact, they even helped him to see Bakhalise. When his first son was born by MaMdimma, he named him Vikitshe for when he was coming to court his mother Nyama's sons threw stones at him and he warded the stones off (vika), hence the name "Vikitshe". Vikitshe in the praise names above is "umtshumane" (the increased number by one).

(v) **SIMANGENDUKU**

Inkuz' emidwayidwa
Ibonw'amadod' amabili
Ibonw'uSakaz' umtakaMacebo
Yabonw' uMpheph' umtaka Macebo
Babuze kuSiziba yen' oyalusayo
Ukuthi' imidwayidwa nje
Ibidla mazihi
Ibidla nezakaNomathiya, nezakaShozi
NezasoSuthu.

(The scratched bull, seen by Sakaza
and Mphepha, sons of Macebo
who asked Siziba about the bull's
where about, the bull grazed with
herds of Nomathiya, Shozi and Suthu).

INkosi Simangenduku whilst still a young lad went about courting. This time Sakaza and Mphepha, sons of Macebo asked Siziba about Simangenduku's movements because it was him (Siziba) who was with Simangenduku almost every time and everywhere. At this time iNkosi Simangenduku was in love with uNomdlinzo from Nomathiya (hlophe

paterfamilias), uMamile from Shozi (KoDinunganga), and NoNkosi from eMlwandle (Ngcobo homestead) whom he got married to. “Inkunzi emidwayidwa” is iNkosi Simangenduku himself.

(vi) SIBUSISOSAMASHUKU

Azibuy’ inhlazane lashon’ ilanga!
Azibuy’ emasisweni! Azidl’ekhaya!

(They must come back at noon before sunset.
They must come back from farming out,
they must graze at home).

The Shangase chiefdom had been controlled by an illegitimate iNkosi. The praiser here is saying that the chiefdom must come back to its original royalty. This chiefdom is as if it was farmed out (sisiwe) like livestock, but it was only snatched away.

USigingqa magula nkomo ziseKwaNgcolosi.

(Roller along of calabash, cattle milked at Ngcolosi).

Mehlesizwe was wrongfully supported by a wrong Shangase family from KwaNgcolosi because he was a misfit. If he was a rightful heir, he should have been accompanied by the right Simangenduku family. The birth right of Simangenduku family to choose and submit the heir to the Traditional Affairs Department was overridden by the Shangase people of KwaNgcolosi. This illegitimacy was confirmed by this action, hence the praise names above.

5.5.2 PRAISE NAMES OF PRINCES

(i) CHITHINDLU, SON OF MACEBO

Uhlabana ngoswazi nangaseMaMfeneni.

(One who used a stick to hit the Mfene people).

Chithindlu was said to have been in love with a widow at eMaMfeneni. The Mfene people did not like this to happen, as a result, they attacked him, but instead, he hit them with his stick, and they all ran away, hence his praises.

(ii) SIZIBA, SON OF MDUTSHANA

Unduku zasala kabi ngoba zasala
Endlini koninalume koNomathiya.

(The sticks that were poorly left
They were left at his maternal residence at Nomathiya).

Siziba was a Chief Military Organiser of the Shangase Army. During his times, he used to attack the local tribes and conquer them. This time, he did this to his maternal people and fought until his sticks were left there. This was a clear sign that he should not have attacked his mother's people in the first place, hence his sticks were left there.

(iv) MFANUFIKILE, SON OF SONGO

Untombi zaseMaQadini zimzwani
Zimuzw' iphung' ukunuka yini.

(The eMaQadini girls, what a smell,
does he smell badly for them).

Mfanufikile was in love with a girl at eMaQadini tribal territory. He wanted to marry her, but soon after this move to formal betrothal, the girl rejected him for another man. He therefore, gave himself the above praise names. It was not bad smell which caused rejection but lack of love.

(v) MSOMBULUKO, SON OF FAHLA (SOZIMUKA)

Khubalo gijima ngendlela uyobikela
AbaseMaSomini, lukhulu luyeza
Luyanyenyela
Inkunz' ithibe phansi komsilingi
EManxebeni.

Uhlabane ngoGokogo nendodana yakhe
Kwabaka Wosiyana
Yyeka mhlakuv' ugobile.

(Khubalo run to the Msomi people
Something big is slowly coming,
The bull is sitting under the
Syringa tree at Manxebeni.
He stabbed Gokogo and his son
At Wosiyana
Oh! Fallen Castor-oil bush!

This was a fight over land boundary. The Wosiyana people were claiming more land from the Shangase soil, which was unacceptable. Msombuluko stood his ground and said the Wosiyana people must fight for the land they claim. Msombuluko built a house on the boundary but more towards the land they claimed, and no one went across that house. He fought for his ancestors land and stabbed Gokogo and his son and the Wosiyana army was very easy to defeat.

Finally it has been interesting to find out the difference between ancient and modern names, when one looks at the following female names.

INkosi Zikhulus' wives:
Nomcwangube or Batshele (tell them).
Bakhalise [cf. Bakhayise] (make them cry)
Tanethu (mother's child)
Dlakonyawo [cf. Dlakwendlela] (provision)

Prince Dabulizwes' wife
Dududu (noise making soil)

Prince Chithindlus' wives.
Nonkantolo (mother of court)
Mhle (beautiful)

Prince Mphephas' wife
Nomaphohlo (mother of brass buttons)

Prince Jamiles' wife
Nozidumbu (one owning a dead bodies)

The essence or fundamental nature of the above female names is that they were given in a denotatively traditional way. These names are ancient in the sense that their name-bearers were born presumably between 1850-1900 A.D. when compared with the contemporary names such as:

Sibusisiwe (we are blessed)

Sithandiwe (we are loved)

Fikile (have / has come)

Thandekile (loved)

Babhekile (have looked)

Bonani (see)

Ntombizodwa (girls only) - compound

Nokuthula (mother of quietness) - noun with extra morpheme -no-.

These are names given to females born between 1940 and 2000 AD.

It is again interesting that the old women used to call themselves by the above first names as indicated above, instead of calling themselves using their clan names as usual e.g. uMaLuthuli; uMaMdimba, uMaBhengu, uMaMbatha, uMaNyuswa, uMaJali.

Lastly, the personal names, place names and praise names whose origins have been traced mark the history of where the Shangase tribe comes from and is also found. It has also been noticed that in some cases praise names of aMakhosi begin with the name of iNkosi instead of any other name. For example

UMshiyane kaShuk' ofak' amashoba

wawaxanganisa....

UMngun' ungumande ngakwesendlovu.

UMaceb' akangakanan' angangena

nasembhobheni wesibhamu.

UNsizwaziyikhulu ukube zaziysisihlanu

Ngabe zagaxeka ngapha nangapha.

(Refer to the map of the Shangase Tribal Territory - Table 2, Append I, II, & III).

Besides the home name (igama lasekhaya) and the school name (igama lesikole) as this is the case with the Zulus, there is also additional name known as “full nickname.” For instance, Mkheshane, son of Vumizitha, of Mthebe, of Mnguni I and the brother to Ngcobo was nicknamed by his brother Ngcobo by giving him a second name “Shangase” which then became both his nickname and a calling name up until this nickname became a family clan name or surname. The nickname Shangase emanates from a practical event or experience which caused Mkheshane to rove about after Ngcobo had conspired to assassinate Mkheshane. Sibusiso is also nicknamed iSisulu (loneliness / solitariness) because he is referred to as the solitary Euphorbia tirucalle tree which was left on the abandoned kraal sites (iSisulu sabaphangi, iSihlahla somsululu esasal’ emanxiweni).

5.6 NAME AVOIDANCE (HLONIPHA)

Like the Nguni family, Shangase clan has a peculiar way of avoiding names more especially the in-laws.

The Nguni family is a family with very high respecting morals. The euphenism used among the Zulus is overwhelming in the sense that married women are prohibited to pronounce stems or lexemes that have something to do with the names of groom’s father and mother, grandfather and grandmother, elderly brothers and other siblings. The name avoidance is done by brides or married women to show respect, politeness, love and concern about their in-laws. Their moral behaviour is displayed to the family in this fashion for complete acceptance to their new family.

Even if Koopman (1989:45) states that Zulu names reflect the position of the individual both within the immediate family and the wider family, personal names show

relationships between brothers and sisters, between parents and children. Zulu names also reflect the importance of the clan and of the male children in a patrilineal society. They refer to the institution of “Lobolo” as well as to appropriate social behaviour. Zulu personal names are without doubt “social document.” Even if this is very true of personal names accepted by everyone, but personal names at one stage must be avoided for another “hlonipha” term.

Koopman (1979a:68) emphasizes the importance of personal names which is further underlined by the custom of “hlonipha” (respectful avoidance), where women will never use the personal names of men, but refer to them obliquely as father of so and so or use the regimental name, “isibongo” or “isithakazelo.” The importance of a personal name is also evident and relevant even after a man’s death. A man is remembered by his traditional Zulu name after his death. Importantly, it is this name which can be passed on to a man’s descendants as a clan name. It does happen that it is not the whole name that is avoided, but a certain part of name, esp., if it is a compound name or both part of the compound name can be avoided. The following names are the examples of those avoided by women in the Shangase clan:

| | | |
|--------------|---|---------------------------|
| Simangenduku | : | induku - imvisho / inzaca |
| Vikitshe | : | itshe - imokozo / igayezo |
| Zikhulu | : | khulu - mvana / banzi |
| Bafana | : | mlisa / mkhapheyana |
| Chithindlu | : | chitha - nitha |
| | | Indlu - inkasheko |
| Mphepha | : | phepha - incesa / incwadi |
| Dabulizwe | : | dabula - klebhula |
| Macebo | : | -ce- - -ne- |

For the surnames Cebekhulu and Khuluse, our married women say this for the purpose of name avoidance of Macebo and Zikhulu for the surname “Cebekhulu” they say “Nebemvama” and for “eMakhuluse” they say “eMamvamaseni.”

Shawa : shaya - nyaba
Nkomokayidli : inkomo - meshe

5.7 NAME SHARING (THE LIVING AND THE DEAD)

Among the Nguni - Zulu clans, name sharing is a common exercise where you find a child as a living person given a name of the deceased person or ancestor. This is mostly done if the child has common traits or close resemblance of that ancestor. In Zulu they even say, “usibanibani uvukile” (so and so has risen). This sharing of names also continues to happen if the family members of the dead want to honour both the child and the ancestor if perhaps the ancestor after whom the child is named was a revered hero during his living times. For instance, in the Shangase Royal Family, we have aMakhosi named as uMnguni I and uMnguni II and this is shown in our genealogy tree table 1 in Chapter 4. After uMthebe, son of Mnguni I, we have uMthebeni, son of Hodoba, of Mnguni, of Mshiyane, whose name “emthebeni” has been derived from “uMthebe.” In the personal name uMthebeni and the locative “emthebeni” the noun um(u)thebe still stands.

The patronymic way of giving names within the Shangase clan has spread out and is being practiced generation after generation. This is where a name of a father, grandfather or any other ancestor is given to a newly born child. Koopman (2002:27) states that patronymic address forms use the name of the father of the person being addressed. The heroes and all other men, instead of calling them using their actual names, they are called by their fathers or ancestors’ names. For instance, if someone does not want to call me by my own name, he would call me “Wena Ka Donfela - my father, or Wena KaLafayiza - my grandfather. My mothers’ father is Dinunganga, therefore, my mother was given her father’s name uMaDinunganga or KaDinunganga, and this is indicated by the extra-

morpheme -ma- or -ka-. This naming system was practiced after marriage ceremony when she was no longer referred to by her own name "Mamile". Bryant (1949:209) has this to mention about name sharing:

"But after marriage, a woman was referred to, conversationally, by the father and mother of her husband simply by her father's name (not by her own), uphi uNdwandwe? Where is Ndwandwe? (i.e. the daughter of Ndwandwe). By her husband and his married brothers and their wives, and by the public in general of an equal adult age, she was referred to with the prefix, oka- (she - of), places before her father's name, thus 'uphi oka - Ndwandwe? Where is she - of-Ndwandwe?'"

Teknomically, we now name the father and the mother with the name of their first born whether male or female. The researcher is referred to by his wife and other family members as uBaba kaSibu (father of Sibu). Sibu is the meaningless nickname for his first daughter whose real name is Sibusisiwe (we are blessed). The researcher refers to her mother (my wife) as uMa kaSibu (mother of Sibu).

Koopman (2002:28) under teknonyms states that the most common forms of address in Africa is where a married man or woman is addressed as father of so and so or mother of so and so. He continues to mention that the use of teknonyms is extremely common in Zulu societies as with the Nuer, and indeed many other societies in Africa, the name of the eldest child is used, but the name of the second child may also be used if the first child is a girl and the second child is a boy. Koopman (1986) in his study of urban Zulu families in the greater Pietermaritzburg area in the early 1980's, he compared 54.5% of mothers using teknonyms when addressing their husbands, with another 15% simply using the word "Baba" (father) without the use of a child's name. Within the Shangase clan the above system is strongly and widely utilized with a very small percentage of mothers referring to their husbands using the word "Baba".

5.8 FAMILY STRUCTURE OF SIBLINGS

It is important to understand that name is given according to who is going to be the name bearer, is it a male or female. Mostly, the names are given according to first born, second born, third born, etc. With the first born, there is a stronger urge to name and fulfill the traditional rites than for children born later, and also according to boys born in the majority or girls born in the majority, twins and the naming practice entirely refers to the structure of the family and its inmates. In most families, whether within the Shangase clan or not, if the boys are in the majority, a name for a first born is of Vusumuzi (build the family) - i.e. he is the beginning of new things to happen. The second born may be given the name uMfanafuthi (another boy), another one would be Mzwandile (the family has grown) and perhaps next would be uMzikawupheli (the family never ends). The essence and meaning of the above male names is an indication of a family abundant male progenies. Noting the names above, one could not fail to understand that the names may all be given to bearers by the male parent (father) (See also Koopman 2002:36 and De Klerk 1995:78). If the girls are in the majority, it is assumed that the name of the second born could be any name assigning whatever meaning, but if the second born is a girl again then her name will be uNtombifuthi (another girl). All other girls that come after the second girl will be given names as uZandile (girls have increased), uZiningi (girls are many), uZanele (girls are enough), uNtombizodwa (girls only), uNtombizonke (all girls). It is possible that a boy may be born after a string of girls and he may be named uMfanuvelile (the boy has appeared). If it is a girl who comes after many boys, she may be named uNtombifikile (the girl has come), uZibuyile (they have returned, etc. (See also Koopman 2002:36-37). Zibuyile may have two connotations i.e. izinkomo zelobolo or izintombi.

De Klerk (1995:79) comes out with the fact that the naming of newly born babies is now restricted to mothers and not to mother-in-law, because many babies are born in hospitals by mothers only, and names of newly born are needed for birth records at the hospital and at the Department of Home Affairs. De Klerk (1995) further states that English parents

chose names on the basis of aesthetic appeal or personal whim, the greater freedom of English-speaking parents in their choice of names is also evident in the higher incident of originality and linguistic innovation among English names. Therefore, the study of personal names and naming practices as Levi-Strauss (1966) in Herbert (1997:3) puts it, has traditionally formed part of the recognized domain of social anthropologists in so far as social categorization is served by the system of names. Herbert (1997) further states that personal names have attracted attention for what they reveal to the analyst about the values, thoughts, hopes, fears and boasts for the names. Herbert (1997) states that this approach recognizes the act of naming as an explicitly linguist act, names are thus sociolinguistic data par excellence-for it is true meaning and the system of address and reference within which they are embedded that members of the speech community reveal the complexities of social relations, roles, and statuses. The name that is permissible reveal the complexity of social relationship, about the relative contribution of power and status, and about the roles which are being played at any moment, for example uMthulisazwe (person of great authority) - power and status. UThulakwaziwa (keep known secret) - role played uNtobeko (politeness) - our relationship uNtombiyebutho (girl of the regiment) - power and status.

Another reason why names are of interest to the sociolinguist is to reveal something about the name given that personal names at the societal level provide insight into the operative system of cultural values within the community, Herbert (1997:3). It is also a fact that English names for females are often derived from male names whereas the reverse pattern never occurs, for example George > Georgette, Rorbert > Rorberta, Eugene > Eugenia, Joseph > Josephina, etc. He concludes that if the relationship between personal names and cultural values sketched above is real, the onomastic analyst should expect changing patterns of naming such study of changes in names and naming systems might appropriately be termed “dynamic onomastics”.

Unfortunately, in Zulu, we do not have a similar occurrence as the behaviour of English female names derived from male names. For instance, names like uNomathemba,

uThembelihle, uFikile and uFikelephi might look as if they are derived from male names uThemba, and uFika whereas these are derived from verbs like - themba and fika, and prefixes and suffixes are thus attached.

5.9 BIRTH CIRCUMSTANCES

Generally, birth is the emergence of a fully developed infant or other young from the body of its mother. Therefore, the circumstances in this case refers to the facts, occurrences or external conditions that affect or might affect an action. This means that births are circumstantial, adventitious or accidentally depending on circumstances. Therefore, names during entirely depends on circumstances which are inferences from known facts hard to explain otherwise. Births are a result of love which is the only thing worth living for in life and in the whole world. That is why man and wife would like to stay together after marriage bounded by love and exchange of matrimonial vows to eventually bear and produce children. Children are an agreement and a bond that people are likely to form a family of their own. Koopman (2002:42) confirms the above by revealing that names refer to the circumstances under which the child is born. Such circumstances might refer to physical birth itself, a breech presentation, a difficult labour, a caesarean birth, problems the mother had during pregnancy, problems in the marriage, unpaid bride price, illegitimate birth, status of child, events when child was born, the father drunk and it was raining. Rain is a good omen within the Shangase clan because of the ancestor iNkosi Mvula. It could be circumstances belonging to a wider arena than the immediate family. Names may, thus, refer to events of national importance: political elections or political coups, festivals, battles and wars, natural disaster such as floods, earthquakes, fire and volcanoes.

For boys the name could be:

USizwesenkosi / Sizwesethu - status of child - son of king or chief.

UNSizwaziyikhulu - physical birth and Royalty.

UTHulakwaziwa - an instance of illegitimate birth.

UVikitshe - circumstance of battle or war.

UMdaluyazi - circumstance of putting trust in God.

UNkosinathi - circumstance of putting trust in God.

UThembinkosi - circumstance of putting trust in God.

UMandlenkosi - circumstance of putting trust in God.

For girls the names could be:

UNomvula - circumstance of raining.

USibusisiwe - circumstance of receiving a blessing from God.

UBethukile - unhappy events when child was born.

UZinhle - physical birth itself.

USEbenzaphi - unpleasant condition of work eg. unemployment, retrenchment, expulsion, etc.

Ngubane (2000:109) when referring to names that reflect the sex of a child states that these names are commemorative in the sense that they allude to long held beliefs in Zulu culture, that the outcome of a child being a girl or boy is seen to be related to the events or circumstances surrounding the pregnancy. The Zulus believe that women behave differently when they carry a male child from the way in which they behave when they carry a girl. This reminds us of a habit of pregnancy to like (ukuthandiswa) and dislike (ukwaliswa) some people and other foodstuff.

It is common to Zulus that when they give names to their children, they refer to the above birth circumstances and the child concurs or responds to the meaning of the name, by so doing his or her action as he or she grows depicts what is meant by the name. In case of a boy uMpiyakhe - would always like to fight, uThulani - would always like to be quiet, uSibusiso - would always be a blessing to his family. The girl too would behave as explained above, uNomusa - would always be kind and giving, uNokuthula - would always be on the quiet side, uJabhisa - would always be disappointing and uThembekile - would always be trusted.

5.9.1 SINGLE BIRTHS

The single pregnancy which is normal pregnancy results to a normal single birth. There are physiological changes which take place in the body of a pregnant woman due to hormonal imbalances. Extensive changes occur in the body of a pregnant woman in order to maintain the pregnancy and accommodate the growing fetus (baby) up to the ninth month, nourish the baby during the period of development and growth, provide the woman with strength and energy for the delivery, and prepare the woman 's body for lactation.

Irrespective of the above, extensive changes during single pregnancy, it is easy to carry the body since there are no severe pains and tiredness experienced. With single birth it is easy to give birth because it is only done once and in most cases there are a few operations undergone. But, should that very single child come with the legs first or is tired before birth or child is big, the pregnant mother will have to undergo an operation and be regarded a caesarean case. (See Sellers 1993, Vol. 1.).

Naming of a single child from a single birth is very easy and fast, for there is no pairing of names, the name giver has only a simple duty of giving just one name which refers to whatever birth circumstance.

5.9.2 THE TWINS

Twin births starts off first with multiple or twin pregnancy is a condition of two or more fetuses (babies) being in the uterus (womb) at the same time. There are two types of twin pregnancy: the uniovular twin whereby only one ovum (egg) is fertilized by one sperm, thereafter, the zygote divides into two or more similar, separate zygotes, and the binovular twins whereby two or more ova (eggs) are each fertilized by a separate sperm with different placenta – same or different sex, different chorion or amnion. It should be

strictly noted that delivery should be monitored at hospital and diagnosed early by the doctor. Pregnant women with twins experience the same physiological changes as with single pregnancy except effects and complications arising from twin pregnancy. (See Sellers 1993, Vol.2.).

The twin is each of a closely related or associated pair, especially, of children born at a birth. We could wonder why twins were regarded as abnormal births in some societies, and when twins were born one of them or the first to be born was killed. In some societies like the Bushmen: they call this practice the ‘infanticide’ which means a child was not allowed to breathe and in other societies a lump of earth was placed in its throat (ukugingiswa itshe). The belief was, even among the Zulus, that if they are both allowed to live bad luck and suffering would be cast upon the parents. Generally, the birth of twins is somewhat special, and perhaps never regarded as quite ordinary. In some societies again twins used to be killed at birth as explained above, but in others twins are revered. The reverence of twins is seen even with modern societies where the infanticide and the placing of lump of earth in the child’s throat had been abandoned. (See also Koopman 2002:37 and Krige 1950:57).

The twins are either boys only or girls only or boy and a girl, and the naming is practiced according to the way which they are born. Koopman (2002:37) states that the naming of twins is done by pairing them morphologically and semantically, that is to say they will have similar meaning and structures. If the twins are a boy and a girl, names are sometimes as follows:

| Boy | VS | Girl |
|----------------------|----|------------------------------|
| UNhlanhla (luck) | > | uNonhlanhla (mother of luck) |
| UThobani (be polite) | > | uThobile (the polite) |
| UMduduzi (comforter) | > | uDuduzile (has comforted) |
| UMusa (mercy) | > | uNomusa (mother of mercy) |

If the twins are boys only, the names stand as follows:

| Boy | VS | Boy |
|------------------------|----|------------------------------|
| UMthobisi (humbles) | > | uThobani (be humble) |
| UBongani (be thankful) | > | uSiyabonga (we are thankful) |
| UMduduzi (comforter) | > | uNduduzo (comfort) |
| UBhekinkosi | > | uBhekuyise |

If twins are girls only, the names stand as follows:

| Girl | VS | Girl |
|----------------------------------|----|--------------------------|
| UThobekile (the trusted) | > | uThembile (the trusting) |
| UThandekile (the beloved) | > | uThandiwe (the beloved) |
| UThobisile (caused to be polite) | > | uThobile (the polite) |

5.10 THE REGIMENTS

Generally, a regiment is defined as a permanent unit of an army commanded by a colonel and divided into several companies or troops or batteries and often into two battalions. The above definition has a lot to do with the military organization and the formation of regiment has been discussed in Chapter 2. What is also interesting about regiment names is that a man has enrolled in a regiment, he is called by name of that regiment as if it were his own name. Every male youth when reaching the stage of 18-20 years of age, and he with all youth of his age set in a particular area became enrolled in a new regiment bearing its own unique name for instance Ameva, uKhandampevu, aManqe. Therefore, all the members of this regiment will be called Ameva, uKhandampevu, aManqe. For instance, Shaka's regiment was "uMbelebele", therefore Shaka was and still is called "UMbelebele". If you refer to the poem "Hamba Kahle Dlungwane kaNdaba" by L.B.S. Buthelezi (1982) the first two lines of this poem goes thus:
"UDlungwane kaNdaba."

“UDlungwane woMbelebele.”

The regiment name, therefore, marks and depicts the males of the same group, pride and love for one another is in the same name of the regiment. Within the Shangase clan iNkosi is the first military organizer (the general) of his own army. He is the one who gives names to the regiments in a First Fruit Ceremony where a bull is strangled as custom and a symbol of manhood. Every warrior after this ceremony feels proud and self-reliant that he is now a trusted protector of his tribal territory. Bryant (1949:434-435) confirms the above discussion when he mentioned that a still further change of name occurred when the young man became a warrior in the Zulu army. Every Zulu youth at last reaches this stage, when at about 18 to 20 years of age, he along with all such youth in the land, became embodied in a newly formed regiment of their own, bearing its own distinguishing appellation, for instance iNdlu Yengwe (the lair of the leopard), Bryant (1949). Krige (1950:106) also confirms this change of name by mentioning that the next stage after puberty in the incorporation of man into full tribal membership is his “grouping up” with others of his age into a regiment. Krige (1950:107) further states that the Zulu regiment “uPhondo lweNdllovu” was formed in 1905 when the Prince of Wales was at Eshowe, and in 1933 just before the death of King Solomon, the Intaba YeZulu regiment was named. Koopman (2002:87) in his introduction of Chapter 6 (Regiment Names) confirms that the names in his Chapter 6 are those of the regiment which were such a feature of Zulu military history over the whole of the nineteenth century.

Within the Shangase tribe the following are a few regiment names as per iNkosi:

- 5 AMeva regiment: This was formed in 1800’s and it used to sing “Ameva, Ameva, sibuthiwe (Thorns, Thorns, we are regimented).”
- 6 UKhandampevu regiment: This was a great warrior regiment which fought in the war between the English and Cetshwayo during the Queen Victoria reign.
- 7 INyonebomvu regiment: This was iNkosi Macebo’s regiment which fought many wars.

- 8 INyonemhlophe: This was iNkosi Zikhulu's regiment which fought several local skirmishes, but was renowned for fighting like "tigers" as their war-song depicts their winning touch. "Nyoni amhlophe eyanqob' aMakhosi." (The white bird that conquerd the Kings).
- 9 INkasa regiment: this is iNkosi Simangenduku's own warrior regiment. This was a respected and well controlled regiment as iNkosi Simangenduku was a very peaceful prone. Its war cry was: "iNkasa, iNkasa, iNkasa, umubi winkasa." (The iNkasa, you are bad, you are iNkasa).
- 10 Vukani regiment: It is the present regiment which has fought against aManganga in the 1980's and forced aManganga out of their tribal territory leaving their homes and livestock unattended.
- 11 AManqe regiment: No wars were ever fought by this regiment. They were named aManqe because of the way in which they were eating the meat.

The most important aim of enrolling into a regiment was the strengthening of warriors so as to instill in them the courage and strength that is necessary for the king's army. Linguistically, the regiment names take a simple and a compound structure of word formation as it is indicated above. The Shangase people know that the Zulu potentates have their own regiment names e.g. UMbelebele (Shaka), Dlambule (Dingane), iNgobamakhosi (Cetshwayo), iMbokodebomvu (Dinuzulu).

5.11 NAME GIVER

Name-giver in Zulu-Nguni cultures can be accelerated and influenced by a number of social, religious and other cultural activities during time the child is born and named. This is also true of the Shangase people who are practicing the same naming systems. Name-giving is, therefore, based on socio-cultural, socio-economic, political and historical reasons. Name-giving is not something left to a certain individual, but something that is spread over a number of people within the family such as parents, grandparents, uncles and aunts, and brothers and sisters. Name-giver who are outsiders could be the priest and

elders at church, who give English names when the child is baptized to suit their style of worship, friends and peer group at school, sports ground and at other social places, nurses at birth in hospitals should a mother experience problems of naming when the child's birth is to be recorded and registered. The teachers were giving names to the children who came to school with Zulu names. For instance, the researcher was given an English name "Elphus" by his uncle who worked in Johannesburg on the first day he went to school. Prior this day, he had no English name. English names were also given by employers to those Zulus who were employed without English names so that it could be easy for the employer to call their employees. For an example, Vikitshe, my uncle, had no English name for he never went to school. He was given an English name "Jack" by his employer when first employed in Johannesburg in Jeppe Street at Asto Mansion (See also Moyo 1996:10).

Moyo (1996:12) reveals that the Ngoni and the Thumbuka followed the Ngoni culture of naming practice in that the father and grandfathers of the husband's family became the sole name-givers. But, Ngubane (2000:138) reveals that the name-givers in the rural areas are mainly males. He goes on to say that male name-givers tend to bestow names (on girls) that point to mother's behaviour in the marriage, and in the contrast Suzman (1994:269) comments that in farm and urban families, name-givers are frequently the mother and female relatives. Suzman (1994) further states that because fathers were traditionally the most important people in the homestead, they were the primary name-givers. Therefore, the name given to a child carried with it great significance within the larger family with the result that the personality of the child was seldom the focus of his or her name. For the personal names and naming practices in the Shangase clan and from the information elicited from the questionnaire and formal interviews, it was observed that names given to children stem from traditional and social circumstances in the family. Moyo (1996:15) confirms the above by saying that the child's name would thus bear strong significance for the name-giver within the life of the family.

In addition to the above, every child's name has got a meaning emanating from the birth circumstances under which the child was born. The name-givers are so smart when giving names to the children, they bear in mind the significances which are contained in the meaning of the child's name as it is advocated by Herbert (1999:109) that one good generalization is that African names have meaning, i.e. the relationship between the name and its lexical meaning is typically a transparent one, at least in terms of providing a translation of the name into a European language. This is true of the name-givers, indeed the name-giver gives a name whose meaning is known to him or her, a meaning that is related to a particular situation or circumstance, and helps to describe the character of a person to whom the name is given. The semantic transparency is displayed in the name and the circumstances and reasons around which it evolves, for example uThemba (hope), uThanda (love), uThembeke (the trusted), uThandeka (the loved).

It should also be noted that some of the English meanings of Zulu personal names cannot in themselves be used as personal names, except in a few cases, for example uNhlanhla (Lucky), uThemba (Hope), uSibusiso (Blessing). As name-givers, the father or grandfather will state before a few people the name of the child. This is "igama", true or great name, the name by which this child will always be called by its parents and the people of the parents' generation, even after he or she has received a new puberty name or regiment name. (See also Krige 1950:73-74). At times, name giving by the mother or father may refer to mother's circumstances, particularly if there is friction between them, for example Boy: uMduduzi (the comforter), uSiphamandla (God give us strength), etc. Girls: uPhumzile (give me rest), uDuduzile (have comforted).

Zulu names, like English names, have meaning which reflects the position of the individual both within the immediate family and the wider family. They show relationship between brothers and sisters, between parents and children and reflect the importance of the clan and of the male children on patrilineal society. They also refer to the institution of "ilobolo" (bride price) as well as to misfortunes such as barrenness and stillbirths. Names may exhort children to appropriate behaviour. Zulu names are without

doubt “Social documents,” i.e. they are a record of saying, infact, a particular human being was ever born and has his or her birth recorded down, registered and be called thereby throughout his or her life (See also Koopman 1989:45).

5.12 ONOMASTIC SHIFT

The traditional Zulu naming system indicates that early contact between Zulus and Europeans (English) has caused a drastic change in the practice. This change has been due to the fact that when Europeans came to Africa, especially in Zululand, they were somewhat having a spirit of culture and racial superiority and highness, thus condemning our indigenous cultural practices of naming. In African societies Christian naming was introduced which influence the repentance of Christian Pioneers into Christianity which had a strong influenced on the Zulu identity and ethics, but, nevertheless, the idea of ancestor respect propitiation and polygamous practices continued in many societies. Zulu pagan naming systems were changed to Christian naming practices with a symbol of transformation from primitive to modern western civilization. The cultural contact resulted not only in the change of naming systems, but also in the values and languages of African societies. We find a lot of people – the elite group, which, when speaking uses interlarding as in the following sentence:

“I think ngidinga i-scan because angizizwa today.” This interlarding is indicated in the way name giving is practiced today, where we have a lot of names with an English bearing in themselves, for instance uSibusiso (blessing), uSibusisiwe (we are blessed), uSithokozile (we are happy).

Some people within the Shangase clan were given English names only because of the Christian Church influence. There are the names such as:

George pronounced as Jashuwa by the illiterate.

Caleb pronounced as Khalebha by the illiterate.

Louis pronounced as Luwese by the illiterate.
Solomon pronounced as Solomoni by the illiterate.
Samson pronounced as Samsoni by the illiterate.
Wilson pronounced as Wilsoni by the illiterate.
Moses pronounced as Mozisi (uMosi) by the illiterate.

These English names which are poorly pronounced in Zulu are names from uSikhotha, Sigwegwe, Nombanga and Siphungela families. These are the first converts who accepted Christian religion within the Shangase clan and named their children as such. (See also Koopman 2002, Herbert 1997 and Ngubane 2000).

To conclude, Chapter 5 has successfully dealt with names given socio-culturally and socio-historically. Selected personal names of Amakhosi and Princes have been semantically, socio-historically and socio-culturally discussed. A few of the place names of regions, names such as Amakhosi Royal Homesteads, Princely Royal Homesteads, names of regions, names of educational institutions, names of schools, and praise names of Amakhosi and princes have been fairly discussed. A differentiation has been made between the personal names of older and younger women in the family of Macebo, Zikhulu and Simangenduku.

Furthermore, Chapter 5 has discussed the name avoidance which is mostly practised by the in-laws as a symbol of high respecting morals. The chapter has also revealed the idea of names sharing between the living and the dead. This is where you find a child as a living person given the name of the deceased person or ancestor. The chapter went on to discuss the family structure of sibling, the name bearer, that is, who gives the name amongst the consanguineous kins and siblings. Birth circumstances, in this chapter refer to events of national importance, political importance, festivals, battles and wars, natural disaster such as floods, earthquakes, fire and volcanoes. Birth circumstances include single births, that is single pregnancy which is normal pregnancy results to a normal single birth and twin births which are an abnormal birth in some societies when the

custom of infanticide is practiced. The chapter also revealed that in some societies the first twin used to be killed, but in others twins are revered. In both Chapter 2 and Chapter 5 the regiment has been on the naming of the regiment while in Chapter 5 has been on the person enrolling in a particular regiment. Lastly, the onomastic shift from traditional to Western naming practices, which introduced to our Zulu cultural English, Afrikaans, church and work names, was fairly discussed.

Map of the Shangase Tribal Territory
Table 2



CHAPTER 6

6.0 CONCLUSION

The ultimate aim of this research has primarily been to present a full account of linguistic onomastics of personal names within the context of historical, genealogical and socio-cultural activities within the Shangase clan and the identification of the people as sons and daughters of the founder and the father of the Shangase tribe. Naming, therefore, has varied from proto to contemporary appellative systems when one looks at personal names as listed in appendix I of this thesis. This study has focused on the following naming practices, viz. the personal names which is an anthroponymic study in Chapter 4, the place names which is a toponymic study also in Chapter 4, the praise names to appear in the Appendix III with their semantic value and the genealogical history of the Shangase clan in Chapter 2. To analyse the above onomastic elements, a classification or non-classification system with respect to sound changes (phonology) – all the phenomenon accounted for the morphophonological processes and semantics for two basic components of linguistic character the ‘name’ (‘word’) and the ‘appellative’ (naming) has been discussed also in Chapter 4. Lastly, in Chapter 5, the thesis has attended to the findings, which involve the sociology of the appellative system. A further study needs to be undertaken in the field of praise names which has been shortly discussed in Chapter 5, but also listed in appendix III of this thesis.

In the light of the scope of the thesis, the study has been subjected to certain limitations. First and foremost, it was decided that the collection of data, as this is reflected in Chapter 3 under research methods, should be restricted to the history, genealogy, personal names, place names and praise names of the Shangase people of Thafamasi area. But later in the thesis, the history combined the Shangase related clans and that of the Zulus.

In Chapter 1, we review the literature of writers such as Koopman (1986, 1979a and 1979b, 2002 etc, Mzolo 1977, Krige 1950, Ngubane 2000, and Bryant 1929 and 1949) has enabled the researcher to ascertain to what extent these authors lack consensus with the reasercher and therefore a further study could be concluded to verify the

gaps. Where it refers to history much of Bryant's input needed to be corrected though in some areas he wrote about truthful historical events which could not be denied.

Chapter 2, mainly deals with a broad overview of cultural, historical and language of the Shangase clan, where the researcher has this history and genealogy transferred to him from his father the late INkosi Simangenduku and the other practical informants. The researcher himself is a possible and historical heir to the chieftdom of the Shangase tribe, since he is born of an IQadi (third house wife) of the INdlunkulu house. The INdlunkulu house son is said to be illegitimate, therefore, he could not inherit the majesty or royal power of the Shangase clan. It has been clear in Chapter 2 that there shall be no history without names. Therefore, the relevance of history in Chapter 2 has been realized when we were dealing with the names of AMakhosi, princes and commoners. The last page of Chapter 2 has the Shangase genealogy tree and other related clans, for instance, Ngcobo, Wosiyana, and Mayeza. Referring to the change of the Shangase clan structure of the dynasty of the Shangase clan as was prepared by Bryant, (1929: 482) has been successfully restructured by the researcher. (See last page facing page 134 of Chapter 2).

From the genealogy tree, it has been realized how traditional the names of AMakhosi are from iNkosi Mnguni I to iNkosi Simangenduku compared to the names given to Simangenduku 's successor Sibusiso, whose name, though Zulu in nature, but is also Christian in meaning. The researcher in this study has proved that there are no remarkable differences between the names of AMakhosi, princes and commoners. This means that the name of a prince could also be the name of a commoner. For instance, within the Shangase clan, there is iNkosi by the name of Zikhulu, whereas at eMakhuluse, Method Khuluse named his first son Zikhuluzezwe abbreviated to be Zikhulu. Chapter 2 further deals with the socio-cultural family and the clan under which we found and dealt with social homesteads, the religious belief systems, language classification from Zunda (Mtungwa-Nguni) and Tekela (Lala-Nguni) groups, norms of behaviour which referred to moral status of behaviour and the taboos, that is, things one is prohibited to do, the political organization which referred to the tribe, King and his Council, and the military organization and the ritual ceremonies such as the ear-piecing, the reed, puberty, girl's good behaviour and marriage ceremony.

In Chapter 3, for the research to be successfully undertaken, we have devised research methods for the collection of data which in this thesis has been qualitative data collection method. A structured interviewing questionnaire has been prepared. Random sampling where interviews were conducted by the researcher to avoid the use of research assistants because the researcher lives in the same area where the interview has been conducted. This has been done in different 16 areas from which twenty homesteads were chosen. Twenty samples of dependents were interviewed who were both adults and youth, and known and unknown. This method has been used to a great extent to facilitate speedy research in this thesis.

Chapter 4 has indicated that female personal names have been derived from nouns and verbs. It has been interesting to note that the girls from the same family were given names by the same name-giver deriving their personal names by attaching the perfective -il- verbal extension to different verb stems. This is the naming pattern which was adopted by Alfred Zungezwayo, son of Lagadla, of Mudli, of Maqadi, of Mshiyane, of eMbuyeni area. The personal names were given as follows:

- (i) UBabhekile (they are watching)
- (ii) UBathokozile (they are happy)
- (iii) UBathukile (they are scared)
- (iv) UBalungile (they are kind)

It has been noted also that the personal names above share one subjectival concord – ba-, and it is plural in form. (See Chapter 4, 4.2.2.2 (d). It has been indicated in Chapter 4 that the naming of children differ from male to female, Koopman (2002), as names are derived from different parts of speech to add both simple or compound noun prefixes. Looking at the morphophonology of personal names, it has been realized that they have been formed by prefixing the –so-, -no-, -ma-, / -ka- extra morphemes to different word categories. Compound nouns compounding different or same parts of speech have been formed. (See Mathews 1991, Ziegervogel, 1985 and Koopman 1979b). When abbreviating these personal names with simple or compound stems, nicknames with or without meaning are formed. (See Koopman 2002 and Costa 1975). But, some nicknames are just full personal names. (See Bryant 1929). As

part of naming practice, name avoidance (hlonipha) could not be avoided or left out as it has been an important feature. (See Koopman 1989, 1979b). Name sharing between the living and the dead has been discussed where in our genealogy tree; we have Mnguni I and Mnguni II. Koopman (2002) has referred to this practice as the patronymic and teknonymic way of naming. It has also been said that name bearer could be male or female, whether first, second, or third born.

The naming of an individual by the name-giver whether it is a single or twin birth depends on the birth circumstances during pregnancy, at or after birth, or on social, political, or historical circumstances prevailing at a particular point in time. (See Koopman 2002, Herbert 1997, de Klerk 1995, Ngubane 2000, Krige 1950 and Sellers 1993). It has also been revealed that regiment names are sometimes used as personal names as the regiment name depicts the males of the same group who share the name of the regiment among themselves. (See Bryant 1949, Krige 1950 and Koopman 2002). Eventually, when one looks at the onomastics shift, one realizes that the Zulu pagan naming systems were changed to Christian naming practices with a symbol of transformation from primitive to modern western civilization. The values and language of African societies changed with the culture context of Zulus and Europeans as was the naming practices. (See Koopman 2002, Herbert 1997 and Ngubane 2000)

A linguistic analysis of place names has been dealt with. The naming and the origin of place names, which are names of homesteads, regions, mountains, hills, hillocks, rivers, and educational institutions, have been discussed. A Morphophonological study of toponyms has revealed that almost all the place names are derived from nouns by adding prefixal locative morphemes e- or o- and kwa- and suffixal locative morpheme -ini-. This indicates that the discussion of these place names has been accompanied by a fine morphophonological analysis where morphophonological processes have been applied.

In Chapter 5, a toponymic study has included different types of place-names such as names of homesteads, namely, royal homesteads and princely royal homesteads, names of rivers, names of mountains, names of hills, hillocks and steep-inclines, names of tribal regions, names of educational institutions, names of health centers and

names created by surnames and address names. It has been discovered that these place-names have a lot of history in themselves and that some of them are named after certain personal names. The findings in Chapter 5 clearly indicate how and why names are socio-culturally and socio-historically given when one traces the original reasons and circumstances of name-giving. This refers to names of aMakhosi, and the praise names. This has been a very interesting socio-historical experience of knowing the right reasons and circumstances of naming. What is surprising about naming is when a child is given a name on reasons and circumstances that are unaccepted, and this kind of naming practice has been constrained in modern, communities which are Christians. It is Christianity, at certain levels that has caused modification in Zulu naming systems from proto to contemporary naming practices.

It is also interesting to note that in Chapter 5 we have looked at the reasons why parents give their children certain names, and in the same Chapter, it is said that place names are given for a particular reason such as describing a particular feature or may be named after people or for the state of mind of the people. A Map of the Shangase Tribal Territory (Table 2) shows these locations. With place names in Chapter 5, we have been dealing with the origin and meaning only which has also revealed a socio-cultural and socio-historical aspects of naming. It has been a known fact that the Zulu homesteads has been built in a round circle, the huts built to surround the cattle kraal. But, nowadays, some homesteads still follow the old pattern, while others are built in a modern style – the new type of houses. The researcher's royal homestead is not built with huts surrounding the cattle kraal, but it is built of modern houses, and with big rondavels instead of small huts like it happened before. This is an adoption of new, philosophical ways of living in modern societies.

Chapter 5, has discussed the regiments in general, where it said that the iNkosi gives names to the regiments. For as long as AMakhosi are in existence, it should be believed that the regiments will ever be given names in ceremonies like First-Fruit Ceremony where the iNkosi squirts the plant of gourd facing the son in front of his tribe. (See Chapter 2, 2.4.1.9. page 106). Within the Shangase clan, iNkosi Simangenduku last named “aManqe Regiment” and the regiment of his own age-group is “iNkasa Regiment”. The Shangase people look forward to the naming of the other regiments should the chiefdom be

given to the rightful heir. The King of the Zulus within the KwaZulu Kingdom last gave a regiment name “uDakwawukwesutha”.

Initially, the scope of this thesis was limited to personal names and place names. Later, it was felt that praise names should be added and be discussed in Chapter 5. Praise names were only mentioned in the Appendix III. (See Chapter 5, 5.5 page 215). In Chapter 5 the praise names of some of Amakhosi and princes have been historically and semantically analyzed. Importantly, the praise names have been given as attached to the person praised. We are happy to say that amakhosi and princes of today are still to have praise names, though this may need improvement here and there. According to this thesis, a further study of praise names and possibly naming regiments in a meaningfully celebrated First-Fruit Ceremony should be further studied within or with special reference to the Shangase clan. Referring to the history of ceremonies in Chapter 2, it is pretty obvious that whenever a ceremony is celebrated, such as Ear-piecing, Girl’s Puberty, Incorporation of Man to Full Tribal Membership, Girl’s Good Behaviour, Marriage, Purification, Return the Deceased Home, First-Fruit, Nomkhubulwano (Princess of Heaven) and Reed Ceremonies, the tribal iNkosi of the time is praised by the his praise names.

At the end of this thesis there are appendices, namely, Appendix I which refers to personal names of AMakhosi and personal names of different families of Amakhosi and princes, both male and female. Appendix II which refers to place names including geographical entities like homesteads, tribal regions rivers, mountains, hills and hillocks, steep inclines, educational and religious institutions and health centers. Appendix III which refers to praise names of Amakhosi and princes. These praise names listed here are created by the praisers and it is them who recite them. For instance, within the Shangase clan, the praiser for iNkosi Macebo and iNkosi Zikhulu was Prince Mphikwa, son of Mthubi, of Mshiyane and the praiser for iNkosi Zikhulu and iNkosi Simangenduku was Prince Shomu, son of Mthubi, of Mshiyane and the present praiser of the Amakhosi of the Shangase clan (excluding illegitimate Mzuwendoda and Mehlesizwe) is Prince Khayelihle, son of Nsuze, of Siphungela, of Msombuluko. It cannot be easily believed that praise names can be translated, they can lose their original meaning and cannot also attach the right image to the iNkosi praised. Therefore, it is advisable that they may not be translated to retain their

original language. A translating language does not fit well to the praise names in the original language. (See also Koopman 2002:52-59).

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APPENDIX I

NB: This list of personal names of different families of the Shangase clan has been collected from the reliable sources, which, in this case, are the informants Mr. L.K. Shangase (Nhlabakanye), Mr. B.R. Shangase (eNsingweni), Mr. Sibindi Shangase (eNsongeni), Mr. Jeff Shangase (eMbuyeni), Mr. Nduduzo Shangase (eMashobeni), Mr. M.E. Shangase (eGugwini), and Mr. Ndukwembi Shangase (eNsingweni kwaDolo), whose contribution to this collection is highly recommended.

The personal names listed hereunder are names of people who truly existed and are still existing in their families as indicated below:

THE PERSONAL NAMES

AMAKHOSI OF THE SHANGASE CLAN

1. MNGUNI I : one of the ancient stalk Nguni nationality.
2. MTHEBE : stalk, leaf, dumbe tubers.
3. VUMIZITHA : accept enemies / good or kind hearted.
4. MKHESHANE : one who takes a quick peep.
- SHANGASE : wanderer, rover.
5. GUSHA : merine sheep / shrinker away.
6. NDALEKA : the created or originated.
7. MAJOLA : one who plans and draws with nicotine (isaja) ways of attacking enemies.
8. TOMANE : the stem has no clear morphophonological and semantic significance.
9. MVULA : rain.
10. SHUKU : shaker, mover, tosser.

11. MSHIYANE : abandon, leave or surpass one another.
 12. MACEBO : the plan, scheme or plot.
 13. ZIKHULU : a group of hundred.
 14. SIMANGENDUKU : we stand by the stuck / dependent.

MALE AND FEMALE MEMBERS OF THE MSHIYANE FAMILY

MALE MEMBERS OF MNGUNI FAMILY (INDLUNKULU)

MACEBO'S FAMILY

- ZIKHULU : a group of hundred (N)
 DABULIZWE : divider of hand (N)
 DUKUZA : grope about (V)
 SIKHOTHA : long grass (N)
 MPHEPHA : recoverer (V)
 LANGWANE : long one (ADJ + ENUM.)
 GODIDE : species of small veld plants (N)
 Name of the Great Ntuli chief in Zululand.
 CHITHINDLU : destroy the family (CN)
 MQEDI : finisher (V)
HODOBA : essence of anger (N)
 MTHEBENI : where dumbe tubers grow (LOC)
HONELA : brick kiln (N)
 GEORGE
 MPHANDENI : dig him up (V-PL)
 NDLUVULEKILE : open house (CN)
 MTIKWA : overcame (V-PASS)
NKALASHA : stem untraceable
 NKUMBANA : small shield (N-DIM.)
 NYANGWINI : [cf. NYANGENI] at the moon (LOC.)

| | | |
|------------------|---|-----------------------------|
| <u>MPOLA</u> | : | stem untraceable |
| MAFASI | : | one who fastens (V) |
| SICEPHU | : | small sitting mat (N) |
| NYANGA | : | moon / doctor (N) |
| KHETHANI | : | choose (V) |
| <u>NONGOMELA</u> | : | stem untraceable |
| FILEYO | : | dead (REL) |
| <u>NTAKA</u> | : | finch bird (N) |
| MAMFINYONGWANA | : | handle roughly a little (V) |
| <u>THIMBA</u> | : | delegation (N) |
| MATHAMBO | : | bones (N) |
| MTUNGU | : | stem untraceable |
| <u>NALA</u> | : | |
| MPIYONKE | : | the whole army (CN) |

ZIKHULU'S FAMILY

| | | |
|---------------|---|---|
| SIZWESENKOSI | : | king's nation or tribe (CN) |
| SIMANGENDUKU | : | stand by the stick / dependent (CN) |
| SULWAYO | : | erased (V – PASS – REL.) |
| VIKITSHE | : | ward off stone (CN) |
| MTUNGU | : | stem untraceable |
| THOLELIBOMBU | : | red heifer (CN) |
| GALIGALI | : | stem untraceable |
| MPHAMBANISELI | : | cause to trick for (V – COMB. OF. EXTS) |
| LETOBHI | : | stem untraceable |
| BHEKISISA | : | scrutinizer (V – INT.) |
| MZONDO | : | GARDEN BUG (N) |
| MAKHOSONKE | : | all the kings (CN) |
| MEYISWA | : | humiliated (V – PASS) |

DABULIZWE'S FAMILY

| | | |
|----------|---|------------------------------|
| JAMELA | : | look steruly (V) |
| NDINDI | : | wanderlust (N) |
| BHEKIMPI | : | war lover (CN) |
| DININGWE | : | be irksome to the tiger (CN) |

DUKUZA'S FAMILY

| | | |
|-----------|---|---------------------------|
| BAFANA | : | the boys (-N) |
| LAFENYISA | : | condemner / denouncer (V) |

GODIDE'S FAMILY

| | | |
|------------|---|-------------------------|
| SHAYEYAKHE | : | hit of his own (CN) |
| DODO | : | stem untraceable |
| SIPHIWE | : | we are given (V – PASS) |

CHITHINDLU'S FAMILY

| | | |
|---------|---|----------------|
| SIKHALA | : | open space (N) |
| QONDA | : | wiseman (V) |

SIKHOTHA'S FAMILY

| | | |
|--------|---|---|
| GEORGE | : | - |
| CALEB | : | - |

MPHEPHA'S FAMILY

| | | |
|---------|---|-----------------------------|
| BEZWILE | : | they have heard (V – PERF.) |
| KHANDA | : | head (N) |

LANGWANE'S FAMILY

| | | |
|-------------|---|-------------------------------|
| MBONGWA | : | thanked (V – PASS) |
| MFANUFIKILE | : | the boy has come (CN – PERF.) |
| MFANANJALO | : | always a boy (CN) |
| MBOKODO | : | the grinder (N) |

SIMANGENDUKU'S FAMILY

| | | |
|-----------------|---|----------------------------|
| <u>SIBUSISO</u> | : | blessing (N) |
| SIBONELO | : | example (N) |
| SIKHUMBUZO | : | reminder (N) |
| SIPHILILE | : | healthy (V – PERF.) |
| SIPHAMANDLA | : | give us strength (CN) |
| SIZWESETHU | : | our nation or tribe (CN) |
| SIBONGAKONKE | : | thanks for everything (CN) |

| | | |
|-------------------|---|---------------------------|
| <u>ZONDIZE</u> | : | hate nothing (CN) |
| DODOZA | : | breathe asthmatically (V) |
| MADODENSINGO | : | men of Insingo (CN) |
| MTHETHOKAWUNCENGI | : | law favours no one (CN) |

| | | |
|---------------------|---|------------------------|
| <u>THULAKWAZIWA</u> | : | keep known secret (CN) |
| AYANDA | : | they increase (V) |

| | | |
|--------------|---|--------------|
| <u>PHILA</u> | : | be alive (V) |
|--------------|---|--------------|

SISEKELO : supporter (N)

MTHULISAZWE : person of great authority

VIKITSTHE & THOLELIBOMVU'S FAMILY

VIKITSHE

NTSHWILI : stem untraceable

JABULANI : be happy (V – PL)

GONDOLOZELA : glide along with undulating movement for (V – APPL.)

THOLELIBOMVU

MSUKELWA : the started one (V – COMB. OF. EXTS)

MFIKISWA : one caused to arrive (V – COMB. OF. EXTS)

BONOKWAKHE : sees his own viewpoint (CN)

MBONGELWA : one who is thanked for (V – COMB. OF EXTS)

ZO : meaning of stem untraceable

NKOSINATHI : God is with us (CN)

SIQINISEKO : proved true (N)

MBONGELENI : thank for him (V – APPL.)

MANDLESIZWE : power of the people (CN)

MANDLAKHE : his strength (CN)

JAMELA, NDINDI, BHEKIMPI & DININGWE'S FAMILY

JAMELA

NDONDO : stem untraceable

NDINDI

| | | |
|----------------|---|-----------------------------|
| SIPHIWE | : | we are given (V – PASS) |
| DUMISANI | : | glorify him (V – PL.) |
| NDLALIDLINDODA | : | Great starvation (COMP. N.) |
| MUNTU | : | person (N) |
| THOBANI | : | be polite (V – PL.) |
| MUZI | : | house / family (N) |

BHEKIMPI

| | | |
|--------|---|--------------------|
| SIDUMO | : | riot / quarrel (N) |
|--------|---|--------------------|

DININGWE

| | | |
|-------------|---|------------------------------------|
| ZAMOKWAKHE | : | try your own (CN) |
| SIYABONGA | : | we thank you (V) |
| SIBONGISENI | : | thank with us (V – PL) |
| MFANAFUTHI | : | boy again (CN) |
| SAMKELISO | : | gift, reception or acceptance (CN) |
| MBONGENI | : | thank him (V – PL) |
| LINDOKUHLE | : | wait for the good (CN) |

DODO & SIPHIWE'S FAMILY

DODO

| | | |
|--------|---|--------------------|
| BUSANI | : | rule over (V – PL) |
|--------|---|--------------------|

SIPHIWE

| | | |
|-----------|---|----------------------------|
| SIFISO | : | wish (N) |
| SIZWE | : | nation / tribe (N) |
| ZENZELE | : | do it yourself (V – PERF.) |
| SIPHELELE | : | we are enough (V – PERF.) |

BHEKISISA, MAKHOSONKE & MEYISWA'S FAMILY

BHEKISISA

| | | |
|---------------|---|------------------------------|
| VEZOKWAKHE | : | show his own (CN) |
| FUNDAKWEZAKHE | : | learn from own mistakes (CN) |

MAKHOSONKE

| | | |
|----------------|---|---------------------------|
| MAKHILE | : | the builder |
| NKOSINGIPHILE | : | God has given me (CN) |
| BANTUBAZOTHINI | : | what will people say (CN) |
| MBONGENI | : | thank him (V – PL) |
| NKOSIYETHU | : | our God (CN) |
| NKOSINATHI | : | God is with us (CN) |
| SAMUKELO | : | Gift (N) |
| NHLANHLA | : | luck (N) |

MEYISWA

| | | |
|----------|---|--------------------------------------|
| DOLOFIYA | : | fruit of the “umdolofiya” cactus (N) |
|----------|---|--------------------------------------|

SIKHALA'S FAMILY

| | | |
|------------------|---|--------------------------------|
| <u>VUSUMUZI</u> | : | rebuild the family (CN) |
| SITHEMBISO | : | promise (N) |
| <u>MADODONKE</u> | : | all men (CN) |
| SIBONGISENI | : | thank with us (V – CAUS. & PL) |
| SITHABISO | : | politeness (N – CAUS.) |
| NHLANHLA | : | luck (N) |
| PHUMLANI | : | rest (V – PL) |
| | | |
| <u>MBULAWA</u> | : | killed one (V – PASS) |

BEZWILE'S FAMILY

| | | |
|---------|---|---------------------------|
| ZENZELE | : | self-made man (V – PERF.) |
| ZIBANI | : | pretend or feign (V – PL) |

MAYONKE'S FAMILY

| | | |
|---------|---|------------------|
| SIGEDLE | : | stem untraceable |
| JERICHO | : | - |

MATHAMBO'S FAMILY

| | | |
|---------|---|------------------------|
| ZINGELA | : | hunt (V) |
| FRANK | : | candid / outspoken (N) |

MTUNGU'S FAMILY

| | | |
|------------|---|---|
| MAJALIMANE | : | Germans (N) |
| THOMAS | : | Thomas Aquines-Italian scholarstic philosopher and theologia (N) |
| MAXHEGU | : | old man (N) |
| WILTON | : | a kind of wovencarpets with a thick pile (N) |
| HALELUYA | : | hallelujah of alleluia (INTER) |
| MSAWAKHE | : | His mercy (CN) |
| ZIPHI | : | where are they (xx) |
| NDAWOYAKHE | : | his place (CN) |

MAMFINYONGWANA'S FAMILY

| | | |
|------------|---|--------------------------------|
| MBONWA | : | one who is seen (V – PASS) |
| BHEKINKOSI | : | look up to God (CN) |
| OZIYA | : | stem untraceable |
| NKONDLWANE | : | a shortnational song (N – DIM) |
| PHUMLANI | : | rest (V – PL) |
| NDUKU | : | stick (N) |
| SIBANI | : | light (N) |

FILEYO'S FAMILY

| | | |
|---------------------------|---|----------------------------|
| GOGOSHEKA [cf. GUGUSHEKA] | : | walk stealthily (V – NEUT) |
| BAFANYANA | : | small boys (N – DIM) |
| HLALAPHEZUKWKHE | : | sit on him (COMPL. N) |
| MTHEMBENI | : | trust him (V – PL) |
| BHUNU | : | Boer (N) |

MTHEMBENI'S FAMILY

SILIMA : fool (N)

NKUMBANA'S FAMILY

SIPHIWO : gift (N)
BHIPI : stem untraceable
SHOKWAKHE : say his own thing (CN)
BONGIWE : thanked (V – PASS)
SIPHEPELO : stronghold (N)

GEORGE'S FAMILY

MSONGELWA : the threatened (V – COMB)
MO : the icy cold (ID)

MAFASI, SICEPHU & KHETHANI'S FAMILY

MAFASI

MNINGI : the phosphoric light (N)
NONOZI : stem untraceable
MAGANIZI : stem untraceable
MADOSHA : snuff box (N)
MANQOBA : victor

SICEPHU

BHEKATHINA : support us (CN)
SIFISO : wish (N)

| | | |
|------------|---|---------------------|
| THULANI | : | be quiet (V – PL) |
| NTETHELELO | : | the forgiveness (N) |
| NGQA | : | the first time (ID) |

KHETHANI

| | | |
|-----------|---|-----------------------|
| BHEKIGOQO | : | look after lgoqo (CN) |
| YEBO | : | yes (INTERJ.) |

FEMALE MEMBERS OF THE MNGUNI FAMILY

MACEBO'S FAMILY

| | | |
|--------------|---|------------------------------|
| NTOMBIYETHU | : | regiment girl (CN) |
| NOMASHOWE | : | stem untraceable |
| NOZINHLENDLA | : | mother of harpoons (N) |
| NOMYALO | : | mother of advice (N) |
| GENI | : | stem untraceable |
| NOBATSHWEKI | : | one who pierces or staks (N) |
| NOBASENTELI | : | one who cracks (N) |
| NOMALOMA | : | mother of Romans (N) |

ZIKHULU'S FAMILY

| | | |
|--------------|---|---|
| HLETSHWASE | : | talked about behind her back (V – PASS) |
| NOKUDUNYAZWA | : | one who is sadaned |
| NOMNCIKISELO | : | one who gives and at the same time withdraws (N) |
| NGENZENI | : | what have I done (V – QUES.) |
| NOKUTIKITWA | : | one who is fiddled about (V – PASS) |

SIKHOTHA'S FAMILY

MAMANE : little mother (N)

MPHEPHA'S FAMILY

KHULUMILE : have talked (V – PERF.)

NKULUKAZI : very big (AUG. N.)

GODIDE'S FAMILY

KAZI : feminine suffix

SIKHWEBU : mealie cob with corn (N)

MAMKAZI : maternal aunt (N – FEM.)

THOKOZILE : excited (V – PERF.)

NTOMBIZETHU : our girls (CN)

CHITHINDLU'S FAMILY

NOKUHLEKA : one who laughs (V)

NOKUDINGA : one who needs (V)

THANDAZILE : prayed (V – PERF.)

SIMANGENDUKU'S FAMILY

SEBENZAPHI : where are you working (V – QUEST)

GANEPHI : where formally betrothed (V – QUES.)

SIBUSISIWE : blessed (V – PASS)

SIPHINDILE : repeated (V – PERF.)

NOMVULA : mother of rain (N)

SIDUDUZILE : been comforted (V – PERF.)

| | | |
|-------------|---|----------------------------------|
| NOMUSA | : | mother of mercy (N) |
| MATSHITSHI | : | young girls (N) |
| NTOMBO | : | nickname for Ntombi (N) |
| MAVUCU | : | one who removes dirt (ID) |
| NOKUKHANYA | : | mother of light (N) |
| ZIMBILI | : | only two girls (ENUM. PR.) |
| NELISIWE | : | satisfied (V – PASS) |
| VELEPHI | : | where appeared from (V – QUES.) |
| DATE | : | nickname for “dade” (N) |
| BUSELAPHI | : | where ruling over (V – QUES.) |
| FIKILE | : | have come (V – PERF.) |
| NOKUPHIWA | : | mother of presents (N) |
| NONDUDUZO | : | mother of consolation (N) |
| NONKANYISO | : | mother of brightness (N) |
| GUNDU | : | nickname for “Gundane” (rat) (N) |
| SIZENI | : | what did you help? |
| SITHOKOZILE | : | we are thrilled (V – PERF.) |
| SITHANDIWE | : | we are loved (V – PASS) |

VIKITSHE & THOLELIBOMVU’S FAMILY

VIKITSHE

| | | |
|----------|---|-----------------------------|
| BONANI | : | what do you see (V – QUES) |
| ZINTOMBI | : | girls (N) |
| ZIBELANI | : | why do you feign (V – QUES) |

THOLELIBOMVU

| | | |
|-----------|---|----------------------------|
| SEKELAPHI | : | where to assist (V – QUES) |
| THOBEKILE | : | be polite (V – PERF.) |

| | | |
|------------|---|----------------------------|
| NOKUBONGA | : | mother of gratitude (N) |
| THUTHUKILE | : | have developed (V – PERF.) |

GALIGALI

MATHOZA [cf MATHEZA] : who searches for fire wood (V)

BHEKISISA, MAKHOSONKE & MEYISWA'S FAMILY

BHEKISA

| | | |
|--------------------|---|---|
| BUSISIWE | : | blessed (V – PASS) |
| NGANE | : | child (N) |
| MKHEHLEMANE | : | dried up person, as of old bones (N) |
| MAKHOSAZANA (N) | : | eldest daughter in a family / daughter of a chief |

MAKHOSONKE

| | | |
|-------------|---|------------------------------------|
| QHOMOLOZILE | : | sit up all night (V – PERF.) |
| GUGULETHU | : | our precious person (CN) |
| MAGANYANA | : | one who excels a little (N – DIM.) |
| THONGWANE | : | snuff box [cf. i(li)shungu] (N) |
| HLONIPHILE | : | respected (V – PERF.) |

MEYISWA

| | | |
|----------|---|------------------------|
| GENGQELE | : | round loose object (N) |
|----------|---|------------------------|

JAMELA, NDINDI, BHEKIMPI & DININGWE'S FAMILY

JAMELA

| | | |
|----------|---|-----------------------------------|
| NANA | : | one who exchange or pays back (V) |
| MATULUZA | : | one who walks proudly (V – DEN) |

NDINDI

| | | |
|----------|---|-------------------------------|
| FAKAZILE | : | one who witnessed (V – PERF.) |
| MANTOMBI | : | the girl (N) |

BHEKIMPI

| | | |
|-----------|---|-------------------------|
| THOKOZILE | : | be thrilled (V – PERF.) |
|-----------|---|-------------------------|

DININGWE

| | | |
|---------------------|---|---|
| NINIZA [cf. KIKIZA] | : | one who utters shrill cries of pleasure / ullulate (V – DEN) |
| MINI | : | the day on which / day or daytime (N) |
| THOLAKELE | : | obtained |

SIPHIWE'S FAMILY

| | | |
|------------|---|----------------------------|
| NOMBUSO | : | mother of kingdom (N) |
| SIBONGILE | : | we are thankful (V – PERF) |
| THEMBISILE | : | promised (V – PERF) |
| ZANELE | : | they are enough (V – PERF) |
| NONHLANHLA | : | mother of luck (N) |

SIPHIWE & DUMISANI'S FAMILY

| | | |
|-------------|---|---------------------------------|
| SIPHIWE | : | given, presented (N) |
| BUYISIWE | : | returned (V – PASS) |
| THANGITHINI | : | what do you say I must say (CN) |
| NTOMBIZODWA | : | girls only (CN) |

DUMISANI

| | | |
|-------------|---|---------------------------|
| ZAMA | : | try (V) |
| NTOMBIFUTHI | : | girl again (CN) |
| PHINDILE | : | done it again (V – PERF.) |

NALA, THIMBA, NTAKA & NONGOMELA'S FAMILY

NALA

| | | |
|---------|---|------------------------------------|
| BHOMANE | : | B.B. Barkery (N) |
| MABUBU | : | one who is moaning or sighing (ID) |

MATHAMBO

| | | |
|-----------------|---|----------------------------------|
| THATHAPHI | : | where taken (V – QUES) |
| THILILI | : | one who sits carelessly (ID) |
| DATE [cf. DADE] | : | nickname for “dade” (sister) (N) |

NTAKA

| | | |
|---------|---|---------------------|
| KHULILE | : | grown up (V – PERF) |
|---------|---|---------------------|

NONGOMELA

| | | |
|------------|---|---------------------------|
| NTOMBENHLE | : | pretty girl (CN) |
| SILINDILE | : | we are waiting (V – PERF) |
| THULISILE | : | quietened (V – PERF) |

HONELA, NKALASHA & MPOLA'S FAMILY

HONELA

| | | |
|----------|---|--|
| NTOMBIZA | : | the girl comes (CN) |
| NKONZO | : | service, homage, subjection to a chief (N) |

NKALASHA

| | | |
|-------------|---|---|
| SIDUMISILE | : | we have glorified (V – PERF) |
| NOMPUMELELO | : | mother of success (N) |
| MAKHOSAZANA | : | the eldest daughter / daughter of chief (N – DIM) |

MPOLA

| | | |
|-------------------------|---|--|
| BONANI (MPOLA'S SISTER) | : | see (V – PL) |
| HLANGANISILE | : | brought together (V – PERF) |
| THOBILE | : | be polite (V – PERF) |
| BALINDILE | : | they are waiting (V – PERF) |
| GUGU | : | favourite person or precious stone (N) |
| THEMBISILE | : | promised (V – PERF) |

MALE MEMBERS OF MAQADI FAMILY

1.2.3 NOMBANGA'S FAMILY

| | | |
|--------------------|---|--|
| JANI | : | Jan (Afrikaans or John (English)) (N) |
| TITUS | : | Stem untraceable |
| DOMINUS | : | The Lord's day (N) |
| JUDGEMENT | : | the sentence of the court of Justice (N) |
| <u>SAMSON</u> | : | a person of great strength (N) |
| NKUTHU | : | very big head (N) |
| MANHI | : | stem untraceable |
| <u>SONONO</u> | : | father of neatness (N) |
| BHOBHONI | : | bush-shrike (N) |
| PHAKAMANI | : | rise up (V – PL) |
| DIYO | : | drinking pot or limit, edge or end (N) |
| THAMSANQA (XHOSA) | : | blessing (N) |
| MDALUYAZI | : | God knows (N) |
| <u>MPHILIPHILI</u> | : | head-strong person (N) |
| PININI | : | running (ID) |
| ZULA | : | wander, rove, loiter (V) |
| FO [cf. UMUFO] | : | boy |
| MATHEWS | : | - |
| FANA | : | same (ADJ.) |

MUDLI'S FAMILY

| | | |
|-------------------|---|-------------------|
| LUGADLA (WILLIAM) | : | has attacked (V) |
| GOBINDODA | : | bend the man (CN) |

| | | |
|------------|---|------------------|
| NDODA | : | man (N) |
| ZUNGEZWAYO | : | surrounded (REL) |
| BABA | : | father (N) |
| SIBONELO | : | example (N) |

MATHABA'S FAMILY

| | | |
|-------------------|---|-------------------------------------|
| <u>MOFFAT</u> | : | - |
| MATHULA | : | quiet one |
| MBHOSHO | : | tall-standing (N) |
| MAFUKUZELA | : | energetic person (V – COMB. OF EXT) |
| GIGI | : | glass warbler (N) |
| SHWELEZANI | : | beg pardon |
| TSHOTSHO | : | stem untraceable |
| <u>KAYISE</u> | : | my brother (POSS.) |
| NKULULEKO | : | freedom (N) |
| PHUMLANI | : | rest (V – PL) |
| MONDLI | : | supporter (V) |
| THULASIZWE | : | person in authority (CN) |
| ZAZI | : | one who is sensitive (N) |
| NGCEBO | : | richness, wealth (N) |
| THANDA | : | love (N) |
| <u>THULASIZWE</u> | : | person in authority (N) |
| ROBERT | : | |
| NKOSINATHI | : | God is with us (CN) |
| NKOSIKHONA | : | God is present (CN) |

FEMALE OF MAQADI FAMILY

NOMBANGA'S FAMILY

| | | |
|--------------|---|--|
| NOZIKHASHA | : | mother of glimpse (N) |
| MAMA | : | term of endearment for my own mother (N) |
| GOGO | : | grandmother (N) |
| MANTI | : | stem untraceable |
| SE | : | nickname with no meaning |
| RACHAEL | : | |
| NOMANTANYANE | : | one with a small neck (N – DIM) |

MUDLI'S FAMILY

| | | |
|-------------|---|---|
| DUDUZILE | : | the consoled (V – PERF.) |
| BETHUKILE | : | they are scared (V – PERF.) |
| BATHOKOZILE | : | they are happy (V – PERF.) |
| BABHEKILE | : | they are careful (V – PERF.) |
| NDABO | : | nickname for “indaba” (N) |
| BALUNGILE | : | they are in order, correct & ready (V – PERF) |

MATHABA'S FAMILY

| | | |
|-----------|---|--|
| SILINDILE | : | we are waiting (V – PERF.) |
| ZETHU | : | our girls (POSS.) |
| ZAMAGCINO | : | last born (CN) |
| MANTOMBI | : | the girls (N) |
| GUGU | : | favourite person or precious stone (N) |
| MAUREEN | : | |
| SIDE | : | stem untraceable |

NOMUNTU : mother of person (N)

MALE MEMBERS OF THE YIYI FAMILY

KHUBULO'S FAMILY

BILA : boiling (V)
MPOTO : one who is soft to touch (ID)
NDE : stem untraceable
FIKILEYO : he has come (V – REL)

MASOKA

WI : of emptiness, bareness
MABHANE : species of sea-fish (N)
VUMBUTHI : admit poison (CN)
MPHEZENI : stop him (V – PL)
SANDILE : we are increased (V – PERF.)
LISULENKOSI : God's plan (CN)
PHONGWANA : small forehead (V – DIM)
MVELI : one who comes forth / appears (V)
HALOLO : stem untraceable
KHA WULANI : stop it (V – PL)

NSUNGOLO'S FAMILY

FELOKWAKHE : die for your own thing (CN)
DILIKA : fall in mass (V)

SITHA'S FAMILY

| | | |
|--------------------|---|----------------------------|
| <u>MASOGENYEZA</u> | : | stem untraceable |
| THABANI | : | be polite (V – PL) |
| KHONABESHO | : | present when they say (CN) |
| KADUPHI | : | where have you been (CN) |
| BABA | : | father |
| TE | : | of dripping, wetness (ID) |

LUGAGA'S FAMILY

| | | |
|-------------|---|-----------------------------|
| <u>DOLI</u> | : | doll (N) |
| GAWOTI | : | stem untraceable |
| VIMBA | : | stop (V) |
| MBUSO | : | reign (V) |
| BANELE | : | they are enough (V – PERF.) |
| NHLANHLA | : | luck (N) |

FEMALE MEMBERS OF THE YIYI FAMILY

KHUBULO'S FAMILY

| | | |
|-----------------|---|---------------------------------|
| NTOMBEMHLOPHE | : | the white girl (CN) |
| MANTOMBAZANYANA | : | small girls (N – DIM) |
| THEMBEKILE | : | the trusted (V – PERF.) |
| SIBONGILE | : | we have thanked (V – PERF.) |
| SIZENI | : | what have you helped (V – QUES) |
| THEMBEKILE | : | the trusted (V – PERF.) |
| ZABA | : | refusal (V) |
| ZANELE | : | they are enough (V – PERF.) |

NSUNGOLO'S FAMILY

ZIPHI : where are they (ENUM)

SITHA'S FAMILY

NOMPUMELELO : mother of success (N)

NOKUKHANYA : mother of light (N)

TOPATANE : stem untraceable

ZAMASHUKU : girls of amaShuku (N)

MALE MEMBERS OF THE SOHLOZI FAMILY

MDUTSHANA'S FAMILY

SIZIBA : deep pool (N)

BHEKUKWENZA : look up to the deed (CN)

SIPHIWE : we are gifted (V – PASS)

MNTUNGANI : what made him a person (CN)

MANDLA : strength (N)

LANGA : son (N)

SIBUSISO : blessing (N)

PHUMLANI : rest (V – PL)

NGADA : poor white (N)

NDABENI : in the story (LOC.)

MAKHEHLANE : all old men

MNGENI : name of the river “-MNGENI” (N)

WENA : you (PR)

THEMBINKOSI : trust the Lord (CN)

SO : father of (E.M)

FANI : nickname for “fana” – same (ADJ)

| | | |
|-----------------|---|----------------------------|
| MNTAKHE | : | his child (CN) |
| MAFIKA | : | welcome (V) |
| <u>MFISHANE</u> | : | short man (ADJ.) |
| KHIPHA | : | take out / extract (V) |
| NSUKUZONKE | : | everyday (CN) |
| VALELISA | : | greet goodbye (V – CAUS.) |
| MANDENI | : | name of place “-Mande” (N) |
| NDUKWEMBI | : | bad or dangerous hit (CN) |
| NDUMISO | : | glorification (N) |
| MKHOMBENI | : | point at him (V – PL) |
| NHLAKANIPHO | : | cleverness or wisdom (N) |
| PHIWAYINKOSI | : | given by God (CN) |
| <u>BHOJELA</u> | : | trust into for (V – APP.) |
| NOGWAJA | : | hare (N) |
| KWENZOKWAKHE | : | do your own thing (CN) |
| SIQUMBE | : | sulkey person (N) |
| MUSAWENKOSI | : | God’s mercy (CN) |
| SIMO | : | character / nature (N) |
| KLOLODO | : | grey mongoose (N) |

FEMALE MEMBERS OF THE SOHLOZI FAMILY

MDUTSHANA’S FAMILY

KHOHLIWE : forgot (V – PASS.)

SIZABA’S FAMILY

NYONI : bird (N)
 FIHLIWE : concealed (V – PASS)
 NOLUTHANDO : mother of love (N)

| | | |
|-------------|---|----------------------|
| HLEBEKILE | : | defamed (V – PERF.) |
| NOMTHANDAZO | : | mother of prayer (N) |
| THANDEKILE | : | beloved (V – PERF.) |

SIPHIWE’S FAMILY

| | | |
|-------|---|------------------------|
| DOBHI | : | stem untraceable |
| SANI | : | nickname for “son” (N) |
| MIMI | : | stem untraceable |

NDABENI’S FAMILY

| | | |
|------------|---|---|
| BHEKLEZILE | : | stroke with a smashing blow (V – PERF.) |
| WAMINZA | : | drowned ((V – PT) |

MFISHANE’S FAMILY

| | | |
|-------------|---|---------------------------------------|
| MPUNDU | : | piece of lever eaten by old women (N) |
| NTOMBINI | : | at the girl (LOC) |
| MAKHONZA | : | one who greets (V) |
| MAMO | : | nickname for “MAMA” – mother (N) |
| ZINUNGU | : | one with small eyes (N) |
| BONANGANI | : | how do you see (V – QUES) |
| MQHOLO | : | pride (N) |
| BANGEPHI | : | where to (V – QUES) |
| NOMABUTHO | : | mother of warriors (N) |
| NTOMBIZETHU | : | our girls (CN) |
| THEMBILE | : | has trusted (V – PERF.) |
| BAHLE | : | they are pretty (ADJ) |
| NONSINDISO | : | mother of redemption (N) |
| NTOMBENHLE | : | pretty girl (CN) |

| | | |
|------------|---|-----------------------------|
| ZAKITHI | : | home girls |
| ZAMASHUKU | : | girls of amaShuku (POSS.) |
| NOKUTHULA | : | mother of quietness (N) |
| SIPHINDILE | : | have done again (V – PERF.) |
| ZANELE | : | they are enough (V – PERF.) |

BHOJELA'S FAMILY

| | | |
|-------------|---|--------------------------------|
| MANINI | : | when (ADV. OF T.) |
| MAKUYANA | : | stem untraceable |
| NTOMBI | : | girl (N) |
| NOBELUNGU | : | mother of white people (N) |
| SIDUDUZILE | : | consoled (V – PERF.) |
| NTOMBIZODWA | : | girls only (CN) |
| SINDISIWE | : | redeemed (V – PASS) |
| HLONIPHILE | : | respected / obeyed (V – PERF.) |
| THULISILE | : | silenced (V – PERF.) |

MALE MEMBERS OF MTHUBI FAMILY

SIGWEGWE'S FAMILY

| | | |
|-------------------|---|---------------------------|
| SIWULA | : | stupid person (N) |
| BHIZA | : | make a whirring sound (V) |
| BRADY | : | Stem untraceable |
| QINISO | : | truth (N) |
| NDUDUZO | : | consolation (N) |
| NONILE | : | the fat one (V – PERF.) |
| THAMSANQA (XHOSA) | : | blessing (N) |

MPHIKWA'S FAMILY

| | | |
|--------------------|---|--------------------------------|
| SONGO | : | armlet / threat (N) |
| <u>BHEKUYISE</u> | : | look up to his father (CN) |
| THEMBA | : | hope (N) |
| THANDA | : | love (N) |
| JABULANI | : | be happy (V – PL) |
| SANDILE | : | we have increased (V – PERF.) |
| <u>MFANUFIKILE</u> | : | the boy has come (V – PERF.) |
| NHLANHLA | : | LUCK (N) |
| THULANI | : | be quiet (V – PL) |
| SITHEMBISO | : | promise (N) |
| MFUNWA | : | wanted (V – PASS) |
| <u>MMISO</u> | : | cause to stand (V – PASS) |
| GWEJE | : | the odd (N) |
| MGQONYANA | : | small drum (N – DIM) |
| MAGEDEZA | : | talkative (V – DEN) |
| FANO | : | nickname of “fana” – same (N) |
| JOEL | : | stem untraceable |
| MKHETHWA | : | the chosen (V – PASS) |
| MAGADAWE | : | stem untraceable |
| MANDLA | : | mighty (N) |
| THANDA | : | love (V) |
| MZOKHONA | : | existing home (CN) |
| MTHANDENI | : | love him (V – PL) |
| MBONGENI | : | thank him (V – PL) |
| DUMISANI | : | glorify (V – PL) |
| BHEKINKOSI | : | look up to God (CN) |
| MUSAWAKHE | : | His mercy (CN) |
| MKHOTHAMELENI | : | bow to Him (V – COMB. OF EXT.) |
| LUWESE | : | stem untraceable |

| | | |
|---------|---|----------------------|
| SOLOMON | : | very wise person (N) |
| THEMBA | : | hope (N) |

SHOMU'S FAMILY

| | | |
|-------------------|---|------------------------|
| <u>NGANEKWANE</u> | : | folktale / legend (N) |
| SAMKELO | : | reception (N) |
| SITHABISO | : | pleasure / delight (N) |
| MVUSELELO | : | reminder (N) |
| SIZWE | : | tribe / nation (N) |

SIBONA

| | | |
|--------------------------------------|---|---------------|
| NHLONIPHO | : | respect (N) |
| TSHATSHA (hlonipha term for "ubaba") | : | my father (N) |

FEMALE MEMBERS OF MTHUBI FAMILY

SIGWEGWE'S FAMILY

| | | |
|----------|---|----------------------|
| DUDUZILE | : | consoled (V – PERF.) |
| NOMZAMO | : | one who tries (V) |

MPHIKWA'S FAMILY

| | | |
|-----------|---|----------------------------------|
| MNKEHLI | : | head dress (N) |
| THEMBANI | : | trust (V – PL) |
| MANDOLO | : | one who acts in a stupid way (N) |
| THULELENI | : | why silent (V – QUES.) |
| DALO | : | nickname of "dala" – create (V) |
| NOSIHLE | : | mother of benevolence (N) |

| | | |
|---------------|---|---|
| DELISILE | : | satisfied (V – PERF.) |
| NOMATHAMSANQA | : | mother of blessing (N) |
| NOKUKHUTHALA | : | one who is dilight (N) |
| MBULELENI | : | why open up (V – QUES) |
| MAYO | : | nickname for “maye” – sudden alarm (INTER.) |
| NTOMBIZETHU | : | our girls (CN) |
| BUYISIWE | : | blessed (V – PASS) |
| BONGIWE | : | thanked (V – PASS) |
| GUGU | : | precious thing / stone (N) |

SHOMU’S FAMILY

| | | |
|------------|---|--------------------------------|
| NONTOBEKO | : | mother of politeness (N) |
| NSIKI | : | one who is making a move (ID.) |
| KHANYISILE | : | lightened (V – PERF.) |
| SINDISIWE | : | redeemed (V – PASS) |
| NQOBILE | : | conquered (V – PERF.) |

MALE MEMBERS OF THE LUSAPHO FAMILY

| | | |
|----------|---|---|
| LUSAPHO | : | progeny (N) |
| MATIWANE | : | son of Masumpa, chief of the Ngwane tribe, founded the Masopha tribe in Basutoland (N) |

MATIWANE’S FAMILY

| | | |
|---------------|---|-------------------------------|
| <u>TAMUZA</u> | : | enjoy an easy life (V – DEN.) |
| JAMILE | : | look sternly (N) |
| THASHANA | : | touch each other (N – DIM) |
| FUNDAKUBONA | : | learn from them (CN) |
| LINJI | : | stem untraceable |
| NDODA | : | man (N) |

| | | |
|-------------------|---|---|
| <u>MENYEZWAYO</u> | : | called out (REL) |
| MACALENI | : | always committing crimes (V – PL) |
| VI | : | knee-cap (N) |
| LANGA | : | son (N) |
| TSHEKETSHE | : | red-ant (N) |
| MTHENJWA | : | reliable / trustworthy / loyal (V – PASS) |
| MGAYINGA | : | roast (V) |
| BONGANI | : | gratify (V – PL) |
| MPIYEMKHONTO | : | spears of war (CN) |
| KUMAKWAKHE | : | his character (CN) |
| MZIWENKOSI | : | Lord's house (CN) |
| SENZO | : | the doer / actor (N) |

MPHENGULA'S FAMILY

| | | |
|----------------|---|--|
| <u>KHEMISI</u> | : | chemist (N) |
| MZUMEKI | : | surprise him (V – PL) |
| SONOSAKHE | : | his sin (CN) |
| ZONDEHLEKA | : | hate laughing (CN) |
| LAZAKA | : | |
| PHILA | : | be in good health (V) |
| <u>SISHOZI</u> | : | one of the iliWombe regiment of Mpande (N) |
| MAKHEHLA | : | the old men (N) |
| MTSHENENI | : | tell him (V – PL) |
| MAKALABHA | : | stronghat used for protecting the head (N) |
| <u>MOEDI</u> | : | finisher (V) |
| SIBUSISO | : | blessing (N) |
| <u>NSINDA</u> | : | heavily build person (V) |
| CIJA | : | sharpen (V) |

SPHONGO'S FAMILY

| | | |
|--------------------|---|------------------------------------|
| <u>NTSHUMAYELO</u> | : | sermon (N) |
| FANISWAYO | : | resembled (REL.) |
| <u>ASILUTHO</u> | : | we are nothing (N – NEG.) |
| SHOKWAKHE | : | say your thing (CN) |
| XXX | | |
| MZOCHITHWAYO | : | scattered family (CN) |
| <u>MZINGELI</u> | : | hunter (V) |
| KUFAKWEZWE | : | death of the nation (CN) |
| MKHOMBENI | : | point at him / choose him (V – PL) |
| BHEKO | : | nickname of “bheka” – look (V) |

FEMALE MEMBERS OF THE LUSAPHO FAMILY

| | | |
|--------------|---|---------------------------------|
| MAYOYO | : | one who is abating (ID) |
| MAMI | : | nickname for “mama” (N) |
| PHILEPHI | : | where surviving (V – QUES.) |
| KHULUMILE | : | talked (V – PERF.) |
| THOLWEPHI | : | where found (CN) |
| NOMAZONDO | : | mother of hatred (N) |
| NTOMBILEZI | : | these girls (CN) |
| DUMAZILE | : | sadening (V – PERF.) |
| MATHOMBI | : | girls (N) |
| KHUPHUKILE | : | risen (V – PERF.) |
| NTOMBIKAYISE | : | father's girl (CN) |
| NTOMBIFUTHI | : | girl again (CN) |
| BHOMPI | : | stem untraceable |
| MUNTUNJE | : | just a person (CN) |
| MINIZA | : | fix the day on which (V – DEN.) |
| DINGENI | : | what you need (V – QUES) |

| | | |
|------------|---|----------------------|
| NOMATHEMBA | : | mother of hope (N) |
| MBALI | : | flower (N) |
| KHUMBUZILE | : | reminded (V – PERF.) |
| FIHLANI | : | what hiding (V – PL) |

MALE MEMBERS OF THE VETHE FAMILY

| | | |
|----------|---|--|
| VETHE | : | a domestic of luck which sing in the cattle kraals. (N) |
| NOMBUNGU | : | one who plays an instrument made of a goat skin covering the Zulu pot with a reed stalk in a puberty ceremony. (N) |

MFUNDAMU'S FAMILY

| | | |
|-----------------|---|--|
| <u>MVUNGE</u> | : | slightly head noise (N) |
| NGANGEZWE | : | a huge person (N) |
| SIPHUNDU | : | occeput (N) |
| CIJA | : | sharpen (V) |
| BHALIWE | : | written / noted down (V – PASS) |
| THEMBA | : | hope (N) |
| <u>FAKAZI</u> | : | witness (N) |
| BHEKEYAHLULWAYO | : | look for the defeated (CN) |
| MBUKISWAYO | : | causes to be displayed for each other (COM. OF EXT.) |
| SIBINDI | : | bravery |
| BHEKAMANYONI | : | look for amaNyoni (CN) |
| NKOSINATHI | : | God is with us (CN) |
| SEHLO | : | good or bad luck (N) |
| MHLONIPHENI | : | respect him (V – PL) |
| SINETHEMBA | : | we have hope (POSS.) |
| NTANDO | : | liking (N) |

| | | |
|------------|---|--------------------------|
| GAMPOKWE | : | white cotton blanket (N) |
| SONTWENI | : | the church goer (LOC) |
| BASHOBONKE | : | say simultaneously (CN) |
| SIPHIWE | : | we are given (V – PASS) |

BANGA'S FAMILY

| | | |
|--------------|---|---------------------------------------|
| BANGA | : | cause to happen (V) |
| MVIMBEZELELI | : | besieger (V – PERS - & COMB. OF EXT.) |
| KUFAKWEZWE | : | death of the nation (CN) |
| NTABENKÜLU | : | mountain bull (CN) |

MAKHAKHAMELA'S FAMILY

| | | |
|--------------|---|---|
| MAKHAKHAMELA | : | one who speaks brazenly, be forward (V) |
| GOBONGWENI | : | empty container (LOC) |
| SIGUQA | : | large powerful old bull (N) |
| NONKISIMANE | : | a man of gentlemanly manners (N) |

NTSHINGWAYO'S FAMILY

| | | |
|--------------------|---|------------------------------|
| <u>NTSHINGWAYO</u> | : | one who is thrown away (REL) |
| <u>MPATHI</u> | : | one in charge (N) |
| FUNDUMTHETHO | : | learn the law (CN) |
| SHAYIGAMA | : | say something (CN) |
| QALIMPI | : | start the war (CN) |
| MTHETHONJANI | : | what kind of law (CN) |
| NDUKU | : | stick (N) |
| MZONEZWI | : | family's voice (CN) |
| NDABAKAYISE | : | father's affair (CN) |
| <u>MZOKHONA</u> | : | the existing home (CN) |

| | | |
|-----------|---|--------------------------|
| MPAMPO | : | stem untraceable |
| MBHULELWA | : | one beat for (V – PASS.) |

FEMALE MEMBERS OF THE VETHE FAMILY

MFUNDAMU'S FAMILY

| | | |
|---------------|---|----------------------------------|
| BAZIBILE | : | have pretended (V – PERF.) |
| NOMHAWU | : | mother of jealousy (N) |
| NOMDADI | : | mother of rules of etiquette (N) |
| ZENZELE | : | do it yourself (V – PERF.) |
| TSHAWUTSHA WU | : | stem untraceable |
| DELISILE | : | satisfied (V – PERF.) |
| MAHLEZANE | : | small shelled maize, cob. (N) |
| GOLIDE | : | gold (N) |
| BUSISIWE | : | blessed (V – PASS) |
| NTOMBANA | : | small girl (N – DIM) |
| MAWONDILE | : | emaciated (V – PERF.) |
| NDONDOLOSHE | : | stem untraceable |
| SILINDILE | : | we have waited (V – PERF.) |
| LUNGELENI | : | why polite (V – QUES.) |
| NOMABHANOYI | : | mother of aeroplanes (N) |
| NOKWAZI | : | mother of knowing (V) |
| NGONENI | : | what I do wrong (V – QUES.) |
| NTOMBIFUTHI | : | girl again (CN) |
| SITESHI | : | station (N) |
| VUKUTHI | : | wake up and say (CN) |
| NOMDLOTI | : | mother of Mdloti river (N) |

BANGA'S FAMILY

| | | |
|------------|---|----------------------------------|
| MANO | : | nickname for "mama" – mother (N) |
| THEMBEKILE | : | trusted (V – PERF.) |
| NOMANESI | : | mother of nurses (N) |

MALE MEMBERS OF THE IKHOHLO HOUSE OF MVULA

| | | |
|---------|---|---|
| NZUKELA | : | medicinal plant for bracing up a person (N) |
| NKASA | : | irrigation (N) |

FAHLA'S FAMILY

| | | |
|-----------------|---|-----------------------------------|
| FAHLA | : | of breaking up (ID) |
| MAKHAFULA | : | one who squirts (V – STACT) |
| MABHAMZANA | : | flounder about (N) |
| MLAMBO (XHOSA) | : | river (N) |
| MJELE | : | bull already beyond its prime (N) |
| SHINGA | : | ruffian (V) |
| LUFUTHA | : | warm, suffocating air (V) |
| MPUKUNYONI | : | rat bird (CN) |
| SIPHUNZI | : | true stump (N) |
| NOMADLULA | : | one who passes by (N) |
| NGOVINI | : | stem untraceable |
| BABOMHLOPHE | : | white father (CN) |
| <u>GWABHAZA</u> | : | eat ravenously (V – DEN.) |
| <u>NDIKA</u> | : | possessed person (N) |
| BATWAKU | : | stem untraceable |
| NDO [cf. NDU] | : | one who wheezes (ID) |

| | | |
|-----------------------|---|--|
| FE | : | stem untraceable |
| SILANDENI | : | come fetch us (V – PL) |
| <u>MDLIWAMAF</u> | : | one who inherit estates (CN) |
| MQOKOMANE | : | thick / stiff object (N) |
| SIKHOSIPHI | : | where are we (N) |
| <u>MLUNGWANA</u> | : | small white person (N – DIM) |
| ZONI | : | sinners (N) |
| SONTWENI | : | church goer (LOC.) |
| DINGABANTU | : | one who needs people (CN) |
| FINI | : | fins (N) |
| <u>NTSHOBONGEYANA</u> | : | stem untraceable |
| SHOPHE [cf. SHOPHI] | : | one who walks with small buttocks (JD) |
| SILINDILE | : | we are waiting (V – PERF.) |

SOZIMUKA – MSOBULUKO'S FAMILY

| | | |
|-----------------|---|---|
| SOZIMUKA | : | one who grows stout (N) |
| MSOMBULUKO | : | gain wisdom / unfold of the week (V – DEN.) |
| SIKHUKHUKHU | : | very stout person (N) |
| SIPHUNGELA | : | drive off for (V – APPL.) |
| SOMHLOLA | : | father of misfortune (N) |
| NYANGAYEMITHI | : | doctor of medicine (CN) |
| HLAKANYANA | : | proper name for the cunning little mythical |
| [cf. CHAKIJANA] | : | being of Zulu folk-lore (N) |
| MADLOKUBABAYO | : | eat the bitter (CN) |
| NDILINGANA | : | a round thing (N – DIM) |
| ZWELAKHE | : | his country (CN) |
| <u>MNYAMANA</u> | : | black a little (REL. – DIM) |
| NHLANHLA | : | luck (N) |
| SIMPHIWE | : | gift (V – PASS) |
| DUMISANI | : | glorify / make famous (V – PL) |

| | | |
|-------------------------|---|---|
| MTHULI | : | the quiet one (V) |
| VUKANI | : | wake up (V – PL) |
| TOBITOBI | : | stem untraceable |
| FANAZI | : | die knowing (CN) |
| QINISO | : | truth (N) |
| <u>NSUZE (ZACHARIA)</u> | : | name of the river (N) |
| <u>KHAYELIHLE</u> | : | beautiful, lovely home (CN) |
| NHLOSO | : | aim (N) |
| BUKHOSIBAKHE | : | His Kingdom (CN) |
| NKUMBULO | : | remembrance (N) |
| SAZISO | : | notice (N) |
| <u>KHONANJALO</u> | : | ever present (CN) |
| BONGANI | : | gratify (V – PL) |
| PHIWE | : | given (V – PASS) |
| SENZO | : | actor, doer (N) |
| MHLENGI | : | protector / supporter (V) |
| <u>WILSON</u> | : | stem untraceable (N) |
| MAFIKA | : | welcome (V) |
| <u>MOSES</u> | : | |
| MANDLENKOSI | : | God's strength / power / mighty (CN) |
| NKOSINATHI | : | God is with us (CN) |
| THULASIZWE | : | person in authority (CN) |
| MZOKHONA | : | the existing home (CN) |
| <u>ZWELAKHE</u> | : | his country (CN) |
| NKONZWENHLE | : | present sent with greetings, proper worship (CN) |
| MBUSO | : | rule (V) |
| MUSA WAKHE | : | His kindness (CN) |
| PHISHI | : | bad smell (N) |
| BABAZANI | : | praise, admire, express astonishment or surprise |

FEMALE MEMBERS OF THE IKHOHLO HOUSE OF MVULA

GWABHAZA'S FAMILY

| | | |
|----------|---|-----------------------------|
| DUMAZO | : | disgrace / dejection (V) |
| SALUKAZI | : | aged woman (N) |
| GANEPHI | : | where betrothed (V – QUES.) |
| THILILI | : | stem untraceable (N) |

MSOMBULUKO'S FAMILY

| | | |
|-------------|---|--------------------------------------|
| NOMBABAZO | : | mother of praise or astonishment (N) |
| NOMANZAMA | : | mother of amaNzama (N) |
| NTOMBIZEZE | : | valueless girls (CN) |
| KHULUMILE | : | talked / spoken (V – PERF.) |
| THEMBEKILE | : | one who is trusted (V – PERF.) |
| NOBEFUNDISI | : | mother of religious ministers (N) |
| THOLANI | : | what are you finding (V – QUES) |
| SIZAKELE | : | helped (V – PERF.) |
| THOLWEPHI | : | where found (V – QUES) |
| NOMASUKU | : | mother of amaShuku (N) |
| NOMUSA | : | mother of kindness (N) |
| THANDIWE | : | loved (N) |
| BATHOBILE | : | they are polite (V – PASS) |
| HLEKANI | : | what are you laughing at (V – QUES.) |
| DOBHI | : | stem untraceable (N) |
| SANELISIWE | : | we are satisfied (V – PASS) |

| | | |
|-------------|---|--------------------------------------|
| NTOMBIZEZE | : | valueless girls (CN) |
| KHULUMILE | : | talked / spoken (V – PERF.) |
| THEMBEKILE | : | one who is trusted (V – PERF.) |
| NOBEFUNDISI | : | mother of religious ministers (N) |
| THOLANI | : | what are you finding (V – QUES) |
| SIZAKELE | : | helped (V – PERF.) |
| THOLWEPHI | : | where found (V – QUES) |
| NOMASUKU | : | mother of amaShuku (N) |
| NOMUSA | : | mother of kindness (N) |
| THANDIWE | : | loved (N) |
| BATHOBILE | : | they are polite (V – PASS) |
| HLEKANI | : | what are you laughing at (V – QUES.) |
| DOBHI | : | stem untraceable (N) |
| SANELISIWE | : | we are satisfied (V – PASS) |

APPENDIX II

B: THE PLACE NAMES

In this appendix, we also include a collection of place names which have reference to geographical entities like royal homesteads, tribal regions, rivers, mountains, hills and hillocks, steep inclines, educational and religious institutions, health centres and names created by surnames. Listed hereunder are place names that are found even today:

NAMES OF HOMESTEADS

ROYAL HOMESTEADS

| | | |
|--------|---|---|
| OSUTHU | : | VUMIZITHA-MKHESHANE'S ROYAL HOMESTEAD |
| OYAYA | : | hillock on which Mshiyane's Royal Homestead was built. |

| | | |
|------------------------------------|---|---|
| EMASHOBENI | : | Shuku's Royal Homestead. |
| EMNDABA | : | Mnguni II's Royal Homestead at eMatata mountain. |
| EDAYIMAN | : | First Mnguni II's Royal Homestead on top of amaPhofu River. |
| EMAHASHINI | : | Second Mnguni II's Royal Homestead on top of amaPhofu River. |
| ESIBINDINI [cf. KWASIBINDIGIDI] | : | Mnguni II's Royal Homestead where Macebo was installed as iNkosi. |
| ENSINGWENI | : | Macebo's Royal Homestead on top of mid-upper uMdloti River. |

2.1.2. PRINCELY ROYAL HOMESTEADS

| | | |
|-------------------|---|---|
| EMGIBENI | : | Yiyi's homestead from eMahashini. |
| EMBUYENI | : | Maqadi's homestead from eMundaba. |
| EGUGWINI | : | Lusapho's homestead from eMahashini. |
| EMASHOBENI | : | Mthubi's homestead from eMndaba |
| EGOQWENI | : | Honela's homestead from eMahashini. |
| ETHEMBENI | : | Nkalasha's homestead from eGoqwenio. |
| ENGUZA | : | Nongomela's homestead from eMahashini. |
| EMEVENI | : | Hodoba's homestead from eMahashini. |
| KWAHLEKOFAYO | : | Masoka's homestead from eMgibeni. |
| KWAGOBAMASHINGANA | : | Dabulizwe's homestead from eNsingweni. |
| KWABHEKOZAYO | : | Chithindlu's homestead from eNsingweni. |
| EMASOSHENI | : | Sikhotha's homestead from eNsingweni. |
| KWATHULANI | : | Godide;s homestead from eNsingweni. |
| EKUPHENDUKENI | : | Vikitshe's homestead from eNsingweni. |
| KWADOLO | : | Sohlozi's homestead from eMahashini. |

KWALASHA :Bhekisisa's homestead from eNsingweni.

EMANXEBENI :Msombuluko's homestead.

ZAKHELE :Gwabhaza' homestead.

2.2. NAMES OF RIVERS

UMDLOTI RIVER : runs from Montobelo Mountain to the Verulam mouth of the Indian Ocean and it forms a boundary between amaNganga, amaQadi and KwaShangase Territories. It starts off first very small known as "uMdlotshana."

AMAPHOFU : runs from iNduzula Mountain through aMaphofu region to meet with uMwangala river and continues until it meets with uMdloti river.

UMWANGALA : runs from Mathabatha mountain to join aMaphofu river at the Nguza area. Surprisingly uMwangala is a bigger river than aMaphofu river.

IMEME : stretches from Makhalangwe Mountain down to aMaphofu river at the area called "eGalile" of the Ngcolosi territory.

UMHONGOZI : its delta runs from Mtilobho, Ntendeni and Sangwana mountains until it joins the uMwangala river, meeting also the Nobhota river, just a small river at Novimba region.

NHLABAKANYE : a Small river stretching from Mtilobho mountain to uMdloti river next to Zakhel princely royal homestead.

UMBHASA : it starts off first as a delta from Mabhebenene and Mbonambi kraals and runs down to uMdloti river.

2.3 NAMES OF MOUNTAINS

The Shangase tribal territory is situated in The Valley of Thousand Hills (KwaDedangdlale) and is surrounded by mountains which are as follows:

2.3.1.MOUNTAINS

- USANGWANE : situated in the west of the Shangase territory.
- MTILOBHO : situated towards north-west of this territory.
- NTENDENI : situated in the west end between KwaShangase and Wosiyane tribal areas.
- CHAMENI : situated in the south-west of this territory.
- NDUZULA : situated along the south of this territory.
- MAKHALANGWE : situated also along the south.
- INSIMBA : situated inside KwaShangase but slightly towards the South-west
- NOMBHEDE : situated in the east, but in emaQadini tribal area and stretches towards Nyuswa and Ngongoma territories.
- OZWATHINI : situated in the far north between Nyuswa, Nodwengu and Mthuli tribal areas.

2.3.2. HILLS, HILLROCKS AND STEEP INCINES

- IZIMPONDO : is a hill between amaPhofu and uMwangala rivers after which the area Ezimpondweni was named.
- DOLO : is a hillock in the middle of eMgibeni area at eNsingweni region.
- EZINDUNDUMENI : is a steep incline named after a stone quarry, where concretionary ironstone is dug at KwaDolo area.
- KWASIJILA : is a steep incline stretching from emaMbatheni area to the top of Thafamasi Mission Station.

2.4. NAMES OF TRIBAL REGIONS

- THAFAMASI : first named “Thaphamasi” by iNkosi Mnguni II and later changed by Rev. March of the American Board of Missions to be “Thafamasi Mission Reserve.”
- INSINGO : has the following sub-regions:
UMgibe – founder “Yiyi.”
AMashoba – founder “Mthubi.”
INguza – founder “Nongomela.”
IMbuya – founder “Maqadi.”
- MANDLAKAZI : has the following sub-regions:
Maphofu – founder “Sibeshe.”
Dulini – founder “Gaqa.”
Meme – founder “Vethe.”

NOVIMBA : has the following sub-regions:
Mwangala – founder “Vethe.”
Nhlabakanye – founder “Fahla.”

2.5. NAMES OF EDUCATIONAL INSTITUTIONS.

THAFAMASI B.C. SCHOOL : named after the place called
“Thafamasi” and is situated at the
Thafamasi Mission station.

NGUNGWINI HIGH SCHOOL : named after the praises of “iNkosi
Macebo,” “uNgungwini Zemikhonto,”
and it is situated near eNsingweni Royal
Homestead.

MSHIYANE HIGH SCHOOL : named after “iNkosi Mshiyane” kaShuku
and it is situated at eMbuyeni region.

ZIKHULU HIGH SCHOOL : named after “iNkosi Zikhulu and is
situated at Mandlakazi region at
“eMaphofu.”

MOOLA HIGH SCHOOL : named after the sponsor Moola and it is
situated at Thafamasi Mission Reserve
next to the Mission House.

EMBUYENI B.C. SCHOOL : named after Maqadi’s Princely Royal
Homestead, and it is situated at
eMbuyeni sub-region.

- KWASHANGASE L.P. SCHOOL : named after the founder and leader of the Shangase clan, originally known as “Mkheshane,” and it is situated at eMgibeni sub-region.
- EZIMPONDWENI B.C. SCHOOL : named after the hill called “Izimpondo” where most people living here are of the Ndlovu clan.
- SIYAZAMA CRECHE : it was sponsored by “Free” to Mrs. M.M. Shangase. Presently, the creche is controlled by “Save the Children,” and it may be controlled by KZN Government in the near future.
- NDUNDUMENI CRECHE : it was requested by the Nhlabakanye Creche Committee and it was sponsored by Public Works Dept. through Ilembe District.

2.6. NAMES OF RELIGIOUS INSTITUTIONS

- UNITED CONGREGATIONAL CHURCH
(AMERICAN BOARD OF MISSIONS) : This denomination originated from America and the Missionary Rev. March brought it to us. He was received and accepted by iNkosi Mnguni II in about 1854, and a church was built.

NAZARETH BAPTIST CHURCH

: The Prophet Isaiah Shembe came to aMakhosi to preach the Gospel. iNkosi Zikhulu received and accepted this denomination. They express their religious feelings by singing, clapping hands, blowing trumpets and dancing. The religious practice is highly traditional.

ROMAN CATHOLIC CHURCH

: It includes all of the Western church, i.e. of interest or use to all or all embracing universal. The church is situated at the area called eManyonini. It is a sub-branch of Ekukhanyeni Roman Catholic Mission. This was received and accepted by iNkosi Simangenduku.

PENTECOSTAL CHURCH

: These are christians who emphasize the gifts of the Holy Spirit and express their religious feelings by clapping, shouting in singing and dancing. The church is situated at the area of eGugwini. They were received and accepted by iNkosi Simangenduku.

APOSTOLIC FAITH MISSION OF
SOUTH AFRICA

: These have a strong religious belief in christian faith and are concerned with a supposed ability to cure by faith rather than treatment. They also express their religious feelings by clapping, shouting in singing and dancing. They were received and accepted by iNkosi Simangenduku.

ST. JOHN'S APOSTOLIC CHURCH

: This denomination uses blessed water to heal people. Its religious belief is on the ancestors before any prayer can be made. To express their religious feelings, they clap hands, sing and dance using different instruments. The founder is Masango of Katlehong-Germistone. It was received and accepted by iNkosi Simangenduku.

GARDINER MVUYANA AFRICAN
CONGREGATIONAL CHURCH

: This is a branch of African Congregational Church under the leader Gardiner Mvuyana. Religious feelings are expressed by singing and praying only.

This was received and accepted by iNkosi Zikhulu. The church is at Msombuluko's area and the site was blessed by iNkosi Simangenduku.

2.7. NAMES OF HEALTH CENTRES

MOTALA COMMUNITY CLINIC : Named after its sponsor "MOTALA" who donated this to Mr Maphobane Shangase of Embuyeni.

EMBUYENI COMMUNITY CLINIC : Named after the area of eMbuyeni of Maqadi. The clinic was sponsored and engineered by the Valley of Thousand Hills Trust Fund.

2.8. NAMES CREATED BY SURNAMES AND ADDRESS NAMES.

EMAMBATHENI : Named after the surname "MBATHA" because most of the people living here are of the Mbatha clan, but still subjects of the Shangase chiefdom.

EMAMFENENI : Named after the address name "MFENE" of the surname "MAKHANYA." This is the area where most of the people belong to the Makhanya clan who are still under the control of the Shangase chieftainship.

EMASOMINI : They occupy a very small area of uMwangala (Novimba) region. It is named after the surname "MSOMP" and are still subjects of the Shangase chiefdom.

EMACHUNWINI : Named after the surname (MCHUNU." The aMachunu were placed at this area by iNkosi Mnguni II to prevent the Ngcolosi people from taking the land belonging to the Shangase soil. They are also subjects of the Shangase chieftaincy.

APPENDIX III

3.0 THE PERSONAL PRAISE

The appendix again will register the personal praises of aMakhosi, princes and heroes, as this is regarded as the highest form of literacy expression in almost all African societies in the subcontinent, and continues to play an important role in South African political and cultural life. The personal praises are written as follows:

THE PERSONAL PRAISES OF AMAKHOSI

1. MNGUNI I

Mnguni I is only referred to as "INguni elikhulu."

2. MTHEBE

UMthebe omile ngasemfuleni.

UMthebe wedumbe

UMthebe kadumbedumbe.

3. VUMIZITHA

Inkanyamb' emakhanda mabili
Ivimbel' elivimb' ezansi komuzi koFili
Kazi lalivimb' ezansi komuzi koFili nje
Kwakwenzenjani.

4. MKHESHANE (SHANGASE)

Inkanyamb' enkulu yamaShangase
Ingqungqul' eshay' amaphiko
Phezu komuz' oSuthu
Imamb' eyehlul' izibiba
Ufezel' ogwiny' abakaNgcobo.

Ugagane lukaNdab' oluvuk' ehlathini
Lwabonwa yizintombi zakwaMthethwa
Zathi thatha Mkheshane
Noma kukuncane kuyokwanela.
Ugagane luka Vumizitha
Olufunyaniswe uNgcobo
Lwafunyaniswa uMthethwa.

Umthwali wezintab' ezimbili zasoSuthu.
Umhlan' ubanz' obeleth' amakahosi.
Umthond' omkhul' ozal' amakhosi.

5. GUSHA

Ugush' elimhlophe njengeqhwa
Ugush' elimthende njengedube.

6. NDALEKA

Undab' izekwayo

Undab' izekw' abafazi namadoda.

7. MAJOLA

Indlondl' enopheph' ekhanda kwezika Mkheshane

Inkunz' ezehluleke ziyihlaba ziyihlikiza

Inyakan' eluhlazan' abath' uma beyibona

AbakwaNgcobo bafun' ukuyibulala.

Inhlakazan' ehlakaz' abafazi namadoda

Uphondo lwenyanga yokoMthiya

Olwamis' uShangase.

8. TOMANE

Inkunz' emanikiniki

Inkunz' emanephunephu

Inkunz' eziyihlabe zayinikiza, zayinephuza.

9. MVULA

Imvul' ene ngamandla

Imvul' ene ya leth' iziphepho

Kwabalek' amadoda nabafazi

Insingiz' emagilogil' ekhale

Kwabuz' amadoda nabafazi

Ukuthi kaz' ikhala nje kwenzenjani.

Ingudud' ekhal' ezansi komuzi
Babuz' ukuth' ikhala nje lizoduma yini'
Kubuz' uMacingwane noNgcolosi
Ukuthi lenkanyamb' ekhala
Phezukomuz' oSuth' awuzodilika yini
Kanti babon' inkanyamba – uMksheshane
Inkanyamb' abayibon' ehuhuluz' emafini
Bathi babon' uMvula
Kanti babon' uMksheshane.

10 SHUKU

Imamba kamaquba evuk' ehlathini
Elimnynya kwaduma izihosha
Kwabaleka abafazi namadoda.

11. MSHIYANE

UMshiyane kaShuku
Ofak' amashoba wawaxanganisa
EngayiNkosi ngeyakhon' ekhaya eMashobeni
Inkuz' ebolekiweyo
Ukuzokhwe!' izithol' ezintathu
Yasiyek' esilazakazi.

12. MNGUNI II

Umngun' ungumande ngakwesendlovu
Uganga ngamanzi engawoyisi mlomo
Kuth' amanzi wodw' osal' ebabaza

Kwath' izimvubu zayikhex' imilomo
Izingwenya zaphephel' ezintabeni.
Utshani besenkotshela bunozwela
Kanti bengingakhulumi nabo
Bengikhuluma neziNduna zakaMandlakazi
Bengikhuluma noHlahlan' umtakaHlathikhulu
Imbacazan' ebhace phakathi kweNanda noSangwana
Bathi bayibhekile kant' izowuvusa
Umuzi waseMndaba.

Inggungqubala kaNomthophi,
Ungayigwazi kwesiphezulu
Ummemezi wentaba kusabel' umtakaNkomfela
Ebikhwelwa uSontingiza.

Insengwakaz' egabise ngebel' ukugwansa
Ubuye nezikaMyeko emaBhunwini
Umtaka Gusha, Myeka ngenembiteni
Uzwil' ukukhala kwengonyama phansi koPhiso.
Zimabalabal' ezomtakaGusha,
Phezu kwentab' iNdingiliza,
Ziyobuy' inhlazane ngezakithi ngezaseMndaba.

13. MACEBO

UMacebo akangakanan' angangena
Nasembotsheni yesibhamu.
Undonga zelangwe ziya ngoVunwa
Umtaka Batshazwayo noNkebes' umtaka Makhoba
Isikloloba singamatshe aseNduzula
UNgungwini zemikhonto

Undonga zelanga ngiyazibuka ziyesabeka
Usakha yedwa njengomlungu
Ibhanga lakwa MaTaye.

Umhlola wenziwe ukukil' umtaka Sinukela
Uthath' udengezi lomlotha waluchitha
Ngakwesamanina
Kwabhakuz' ingubo yombhalo.

Ngifumanis' oluhayi bebabili
Oluny' olukaBhidi, oluny' oluka Njozi
Bembong' uMacebo ngenhlamba bemcekefula
Bethi' akayikubusa, akayikuba Nkosi,
Kanti yilaph' ezawucamethek' emzini
WaseSibindini.

Unkomo zimalungalung' azidlelani nankomo
Zidlelana nezaseMgibeni zona ezevame imibalabala
Isithol' esimdludlu sibamb' uNompungela
Ngekhandasaye samphosa ngaphakathi.
Ibel' elimile lodw' isicecelegwana
Ishoba lenkom' emhlophe.

14. ZIKHULU

UNsizwaziyikhulu ukube zaziysisihlanu
Ngabe zagaxeka ngapha nangapha.
Isinduz' esmehlo bomv' esibuka
Umuntu sengathi simjamele.
Umdumela bant' onjengeZulu
Ithol' elehle ngamandl' entabeni.

ULufayiz' onjengeZulu
Unkomo kayidli, kayidlelani nezikaNyama
Idlelana nezikaMgungulu, ziyishumi
Ziva ngomtshumane
UNoganda ngokugand' izinkomo zamadoda
Unkom' ezavus' omdal' umzila
Ngoba zavus' okaThimoth' umtakaSontingiza

Ukhoz' oludl' amazinyan' ezinkukhu
ZakoNomathiya.
Luwadlil' oSuthu ngokuwandamela.
Umphuzi wezingazi zamadoda
Uphuz' ezikaShev' umtakaNgafa
Waphuz' ezikaLokazi umtakaNtingwane
Kant' ezikaShevu ziyadakana.

Umthothovan' omile ngasesangweni
Ukube wamil' eMaMpondweni ngabe
Baphel' ubukhosi bakwaShangase.
Umagidigidi, kwath' izinkonjane zoSuthu
Zayikhexa imilomo, zawulabalabela.

Uze naz' ezomnyatheyo kuMsombuluko
Umtaka Fahla
Uze nazo kumtakaKhanda
Uze nazo kuNtamban' umtaka Ntonya
Udlu'uSijil' umtaka Honela obemangamakhulu
Wadl' uMcinek' umtakaManyosi
Ithol' elinyise kuqal' amany' engakanyisi.

15. SIMANGENDUKU

Umthent' ohlab' usamila
Wahlab' idun' elibulala kabuhlungu
KuMabhamzan' umtaka Fahla
Kwakhal' uGabha kaNozishada
Wathi kazi sothin kith' eNsingweni.

Isithuli sikaNdaba abafazi bako Sihlahla
Banoteku, bathi' iNkosi ngeke yabusa
Lathi lishon' yayisibus' emzini wakithi eNsingweni.

Imbabal' emadleb' abomvu
Yal' ukubanjwa ibibanjwa uGwabhaza
Esigodini koLethiwe, yamthatha yamthela
Kwesidumay' isiziba sakwa Wawawa.

UDonfel' omnyam' owadl' abany' oDonfela
Inkul' indaba yenziw' shom' umtaka Mthubi
Uthath' inyongo koGwabhaza wayethela kwelidumayo
Kukikiz' uNgangezwe kwabakaNombungu
Akwaba ndaba zalutho
Uphahla ngophalane ababili eNkungwini
Utilongo likhal' enhla komuzi koNomathiya
Lakhal' eziswini zamadoda

Idwal' elibushelelezi lishhelekise
UMathathakakhulu nangaseSophia
Indab' ungayibuza kuSikhukhukhu
Uyibuze kuJobh' umtaka Kapteni
Ufakaz' angavuma
Isigila mkhuba esagila umkhuba

Kwabo kwaNomcwangube.

16. IZIBONGO ZIKAMAGADLA NGEWISA

ISISULU SABAPHANGI = SIBUSISOSAMASHUKU

Nsundukaz' engamunwe njengebutho lakwab' uMandlakazi

“Zinamandla lezonkomo zeNdlovu yakwaShangase”

“Banamanga, baqinisile Nkonyane yeNdlovu, uyiZulu!”

Ndlondlo! mpendu-mpendu ephendukel' abezizwe

Kwangaba ndaba zalutho.

Ndlondlo, yeNdlondlo, nzunge-nzunge yozungu

LukaZungu luzulelw' amanqe.

Inzumanzuma ezum' amadoda ngaphesheya komfula.

Bazingele nezinja, babaleka nezinyamazane

Ndlondl' edlondlobal' equbuleni samamba kamaquba.

Ndlondl' ewel' imisingana yonkana

Iwele iSiphingo, yawela uMlazi.

Ikhuphul' uMdloti, bathi' ibuthis' eNsingweni

Mbijana – Gijima ngendlel' ugudl' iChameni

Uyobikel' okaSigonyela, lukhulu luyeza

Luyanyelela – Inqe lichwakele phezu

Kwentab' iNduzula lising; izibaya zamadoda.

Nkentshan' elinkenenez' okhalweni

Amachalah' akhwintsh' imisila

Adukelwa yimigodi

Usibamba mphini konqamuk' izandla!

Inkunz' abayibuz' umbala kanti

EkaLafayiz' onjengeZulu- uNkomo kayidli,

Kayidlelani nezikaNyama yidlelana
NezikaMgungulu ziyishumi ziva ngomtshumane.
Nqambothi lukagwayi lubhenyw' abadala bakholwa.
Themba lezintombi nezinsizwa
UNTombi zimnik' ujiza bawujivaza
UNTombi zaseLangeni zibaleke nojiza
WesiSulu sabaphangi.
Isihlahla somsolul' esasal' emanxiweni
Basixebula ngoba sikhal' amasi.

Inhlakazane ehlakaz' abafazi namadoda
Inkunz' emanxebanxeba – isigodo akade
Besiklabha singapheli, kazi mhla saphel
Bayoklabh'onina yini.

Ishoba lenkunz' emhlophe elidle ngokuziphungela
Kwabakwab' eNsingweni.
Nangu umagadla ngewisa abanye begadla ngeziphuku.
INkosi ebekwe ngokoselwa lohlanga amanye
Ebekwa ngobumnandi bonina.
Nang' umagadl' ehlehla njengenqama
Umagadl' ayikhahlele njengeqhude
Umagawul' agoqe njengeshongololo.
Hha – a – wo !!!

Azibuy' inhlazane lashon' ilanga!
Azibuy' emasisweni! Azidl' ekhaya!
Zazidl' ekhaya koNokhenke
Zazidl' ekhaya koTamuza
Zazidl' ekhaya koMasakeni
Zazidl' ekhaya koMpa – a – a – athi!

Mjakad' ojakad' ofeleb' emanxiweni
USigingqa magula-nkomo zisengelwa kwaNgcolosi.
Nangu uNogandaya izisele zamadoda
Ingulukudel' eguludel' ezihonqweni zamadoda
Ukloba lomlilo,
Unsungulo zisemlilweni, umlilo bewotha.

Umev' omhluhluw' ayahlaba
Umev' omhluhluw' avale indlela
Indlela kayihanjwa, ihanjwa zindela,
Uthath' ezakh' ungilandele.
Ulandelil' uMyeken' ezalw' uNhlamvu.
Ulandelil' uFik' ezalwa uJobha
Ulandelil' uSibind' ezalw' uNombungu.

Bayavuma wena kaVumizitha!
Bayavuma wena weVimbela elivimbe
Ezansi komuzi koFili!
Bayavuma, Nozigigaba zikaNonkuzana
Uyesabeka!

Baqinisile nkonyane yeNdlovu!!

PERSONAL PRAISES OF PRINCES

1. DABULIZWE KAMACEBO

Umanqokod'ohlal' ezicocweni zamadoda
Umaqokod' ozikhatha
Ugqabul' izigqizo zentomb' iy' esokeni

Ugqabula zinemikhala
Ugabisa ngemizonz' abanye
Begabisa ngogqisha.

2. CHITHINDLU KAMACEBO

USakaza mthombo bosale beyibuth' onyoko
Umdeken' onjengetafula.
Uhlabana ngoswazi nangasemaMfeneni
Ugatigat' othandwa zingane.

3. VIKITSHE KAZIKHULU

Impis' edl' ithukusa
Emva kwendlu kwabo KwaMancwabana.

4. THOLELIBOMVU KAZIKHULU

Umathol' amdaka
Inswemp' adl' amatshe kwezika Noganda.

5. MPHEPHA KAMACEBO

UFulathela zimbuk' ugogo.

6. ZONDIZE KASIMANGENDUKU

UNtabakayikhonjwa, uNtabenkulu
Usikhuhlu nonkazana jikel' eshobeni
Inkunz' ebomvu ziyikakile
Kwafik' emhlophe yachama.

7. THULAKWAZIWA KASIMANGENDUKU

Umponywana – ukhamb' oluncane
Oludlela amaShangase.

8. MADODONKE KASIKHALA KACHITHINDLU

Usikhenke samaqola
Inyon' ehlal' igudluka
Lachiz' ijongozi
Isiyoni esakholwa sodwa eNsingweni.

9. SIPHIWE KANDINDI – SIMANGENDUKU

Utshod' olumantwengu
Ubhabhalazi lenhlunu
UDokodla koshemula
Impong' abayisik' amaqatha
Endlini kwabo kaNomcwangube.

10. YIYI KAMSHIYANE

Unsiba zimbeje kwezikaMshiyane

11. MDUTSHANE KASOHLOZI

Ubhudlu mazambane
Kudilik' ikhwani.

12. SIZIBA KAMDUTSHANA

Ukhangalazi lwezinsizwa
Usilwane helel' emzini yabantu
Unkom' inophondo kwezikaMdutshana.
UNduku zasala kabi ngoba zasala
Endlini koninalume koNomathiya

13. BHIZA KASIWULA

Idla mthunyana
Umthakath' ohamba ngokhala'abanye
Behamba ngezihosha
Uqhud' ukuziwise nangasemakholweni
Uzalukazana zaseThafamasi zimbingelela
Ngamafinyila zithi: "NHI! SAWUBONA BHIZA!"
Umcuphi wensimb'az' ayibambe.

14. BRADY KABHIZA

Umtshotshovu wezinsizwa
Ubhongobhongo omahlehele
Ihubesi laseNyakatho.

15. NGANEKWANE KASHOMU

Umhlambi wezinja
Umhlambi wabathakathi
Ngikhuz'izinja
Ngikhuz' abathakathi.

16. MFANUFIKILE KASONGO

Ugog' olumahlombe lukaSongo

Ugabha likaphoyizeni
Umakhas'omdloti
UNtombi zasemaQadini zimzwani
Zimuzwi' iphung' ukunuka yini.

17. MNINGI KAMAFASI KAMPOLA KAMNGUNI

UMning' uyesabeka
Ishumi lofakazi nofakazi
Ubukopokopo bamagabha.

18. LAGADLA KAMUDLI KAMAQADI

Ukhwengco olucije
Ndawo zombili
Isekiy' esakhala kabi
Ngoba sakhal' eDalton enamba four.

19. MFISHANA KANGADA

Ujamluydi obomv' onjengentolwane
Ungubo zinde zinyathelw' abantu
Inyungunyung' ubuhlalu bamaselesele

20. BHOJELA KANGADA

UNtab' ineqhwa
Inkunzi ngokuthwal' itshe

21. FAHLA KANKASA

Unompambukela
Undlela zabadluli nabagoduki
Ugej' elilodwa likaNkasa elitheng' inkomo

Ucezu lwethang' olutheng' inkomo
Usigodo somthole abaseklabha singapheli.

22. MSOMBULUKO KAFAPHLA

Uhhebuya – hho, uThayi – uThayiya – hho
UQhabili – Qha
Usunduz' amankengane
Uzinja ziyalumana zishiyalana ugwayi
Ukhubalo gijima ngendlela uyobikela
AbaseMaSomini ukuthi lukhulu luyeze
Luyanyelela
Inkunz' ithiba phansi komsilingi
EManxebeni
Uhllabane ngoGokogo nendodana yakhe
KwabakaWosiyana
Yyeka mhlakuv' ugobile

23. KHUBALO KAFAPHLA

UShing' umashingana
Ugazi lokufa
Utshatshaza katshatsha
Inkom' isengelw' emeveni
Uyifa uma uthanda.

24. SIKHUKHUKHU KAMSOMBULUKO

Ukhukhuz' abant' Ondini
Usehla ngamzungulu iphuka ngamunye
Ukhamba libhek' ezansi njengoxamu.

25. SIPHUNGELA KAMSOMBULUKO

Insizwan' ibonwana kaMandengezi

UHhusha moya

Umheshi uyakwazi ukuziheshela

Umheshi mgokuziheshela.

26. NYANGAYEZIZWE KAMSOMBULUKO

Usigingqa mbokodo

Imbokodo yabeSuthu

USavu sawisa.