

NAMING IN THE MZIMELA TRIBAL AREA

by

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CHAPTER 1

1.0 INTRODUCTION

The area known as the Mzimela Tribal area was formerly controlled by the Gumedede in the early days. It was under the supervision of King Phakathwayo Gumedede of the Qwabe clan. In those days, Shaka who was a very powerful King took control of the area and incorporated it into his Kingdom after he defeated Phakathwayo. After Shaka's death, this area was abandoned with no ruling King to control it, since King Phakathwayo had died long before.

It remained in this state for quite a long time until the arrival of the White men, people such as John Dunn (Jantoni) and others, who then introduced the Chief system. Thereafter the area was re-distributed among a number of Black people, who took control of it. Later, the present Mzimela Tribal area, was placed under the supervision of Sgodo Mzimela who was found staying with Nyoni Dindi and others. These Black men helped the first Whites to build the tribal courts and to divide the land into areas. From the time of Sgodo, this area, has been under the supervision of the Mzimelas. The chief system is hereditary,

and after Chief Sgodo's death this area was transferred to Chief Zimema; he was followed by Chief Ntshidi; (after whom the school is named) who, in turn, was succeeded by Chief Lindelihle who still rules to this day.

1.1 DEFINITION OF TERMS

1.1.1 NAMING

Naming is the word derived from the noun, name, which means a word or a group of words used to refer to an individual entity, the name singles out this entity by directly pointing to it. Therefore, one of the most important elements of the naming process concerns the meaning and association of names. Usually, meaning of a name involves that which the constituent parts suggest. Names may cease to be understood as a result of language change. Another loss of meaning in names is that meaning simply fades out by a constant use of the word as a name.

Names and naming practices in other cultural areas show a strong similarity in the basic trends, Unlike Proper names, Place names are less personal, less intimate and a matter of public concern.

International co-operation is necessary because names of identical places may vary from language to language.

Place names are descriptive and commemorative in nature and reflect historical influences. They are descriptive in the sense that they indicate the characteristic features of the entity e.g. Rocky Mountains, North Sea or "Emachobeni" "Etsheni Lamabele" etc. in the case of this research paper.

Place names can be used as a source of information themselves, even when other forms of evidence are lacking, and, names of rivers are particularly important since they are conservative and usually are taken over by new inhabitants.

1.1.1.2 TRIBAL

Tribal is derived from the word tribe which means a group of people sharing common values, general customs, language and usually contiguous territory who, as a result, also share a common cultural identity. Tribal usually refers to groups within which kin relations are important, forming a

significant source of personal identity and position. The importance of Kingship is reflected in the tradition common in tribal societies, that every member is descended from a real or supposed common ancestor. Normally in tribes, people share a common and broad genetic or racial background; but tribes may be genetically heterogeneous, because of the absorption of people of other cultural or genetic backgrounds, through such circumstances as adoption, marriage, conquest, or political alliance.

1.2 AIM OF THE STUDY

Naming among Black people results from specific events that have taken place prior or after a certain occurrence, for instance, some places and personal names, are named after some historical events and family matters that has taken place. The main aim in this research paper is to get and follow some few aspects that are used and considered by people in this area when naming things such as places, persons, praises, homesteads, drifts and other living and non-living things.

1.3 DELIMITATION OF SCOPE

Because the Mzimela Tribal Area is vast the whole area was not studied. Only a small portion of the Mzimela Tribal Area was studied. The area of study is from Ntshidi area up to Ndlangubo store. This survey covers the naming of proper names, and praise names of people, names of places, rivers, drifts etc. that are found in this particular region mentioned above.

Because information of this nature is not available in any written documents for the area, all the information contained in this paper has been collected via personal contact with a number of old people who know the historical events of the area.

CHAPTER 2

2.0 NAMING OF PERSONS

2.1 PERSONAL NAMES

Among all African nations, and especially amongst the Zulus, the naming of people is considered to be a most important even, because through people's personal and praise names, many different aspects of the society are reflected. They reflect aspects such as social norms, behaviour, culture etc. and as a result of that one may find that praise names are closely related to proper names in their manner of composition.

Proper names, in Zulu, show that it is a cryptic summary of a host of events, or circumstances, surrounding a person's birth. These names may refer to events that occur before or after birth e.g. names such as Phushiwe, Nzondo, Thandabantu, Mkhishwa, Khuthele, etc. Through names one may find out exactly what happened to the mothers before the children were born. Therefore, one must look at and analyse the meaning contained in personal names.

- 2.1.1 PHUSHIWE: Before the mother conceived the owner of this name she dreamt about her or his coming. Thus at the child's birth, the child was then assigned by this name.
- 2.1.2 NZONDO: In Zulu culture and polygamous families there is number of wives sharing one man. In such a family there may be no understanding among the wives, only hatred, and as a result of this hatred, the wives insult one another indirectly through their children's praise names. In this case the parent pretend as if she is naming the child honestly yet she knows exactly what she means.
- 2.1.3 THANDABANTU: Usually this name is given because during the term of pregnancy the mother liked to be continually in the company of people. This need for constant company only occurred during the pregnancy. After delivery their love became normal again.
- 2.1.4 Indeed, some proper names, explain the circumstances that the relatives of the bearer of the name, experienced, at the time of the birth e.g. names

such as Ntombifuthi, Phindile, Ntombizodwa, Ntombi etc. The first three names are usually given to children when the second born is a girl, preceded by a girl.

By name "Ntombi" this might be the answer that answers the question of other people when they ask the mother concerned or relatives. What type of child did she get. Definitely the response to that question would be "Intombi" if it is a girl; the personal name that may be derived from that noun is "Ntombi".

- 2.1.5 It was observed that in this area many proper names express the parents' desires for their children. Names such as; Siphamandla, Ntandoyethu, Siphosenkosi, Nkosinathi etc. All these names relate to religion; that is, they depict the presence, love and the existence of God. These names are only common among the people in the area who are Christians and appear to be more common around Ekuphumuleni Mission. Obviously most of the people around the Mission are Christians.

2.1.6 There are also names such as Bhekekhaya, Bhekumuzi, Nesi, Dokotela, Bhasobhile, Mlondi, Nobhala etc. These names are scattered all over the area because they are not so particular or centralised but they consist only of parents future wishes for their children.

2.1.7 Proper names in this area, are used to symbolise the lineage and history of a clan, or tribe of:- Bheka Mangwane, Zamanguni, Zasembo, Nobesuthu, Magonondo, Mangethe etc. Through these names the history of a particular family name is kept alive. Such names show that there is history behind them, and they are not just a label or appellation distinguishing one person from another, because if that was the case it means that there would be no single name shared by a number of people in the same area. But because different people may be inspired by some ideas and inspirations towards their pupils, therefore, that is the reason why we find that many people of the same area share one and the same name. e.g. Nokulunga, Vusumuzi, Mgcineni etc.

2.1.8 Praise names, in this area differ in structure from proper names. They are also historical to a very large extent. They are not flattery

for its own sake, they reflect the person's worth within the value system of the community. They are the records of the person's achievements, exploits, suffering, short comings, failures and his fellow men's evaluation of him.

2.1.9 The praise names in this area extol the brave deeds and important achievements of the subjects. They differ from proper names in the sense that, the former are a form of an address, while latter are the record of his achievements and evaluations. Praise names should not be confused with the clan name "Izithakazelo" which is a honorific form.

2.1.10 Successful composition of praise names depends entirely upon the exploitation of their syntatic characteristic. Praise names are not hereditary, they can not be transferred to descendants, or from generatin to generation.

Here is a few collection of praise names gathered in the area and a brief explanation of them. These come from different people from Ntshidi, KwaManyathi, Oyemeni, Mkhungwazi, Ncekwane and Msunduze areas.

Fo fidi mathambo
Unkomo zadl'usizi zahuda
Udl'iduku libhakuza
Ngoba nakwaMpanza yalishiya libhakuza.

(Four feet inches
Cattle ate sorrows and their stomachs
run
The passerby of a flapping white flag
Because even at the Mpanza's she left
it flapping.)

These praise names are for Mahlaleiyifisa Xulu
from Ntshidi and he explained them as follows:-

1st line "Fo fidi mathambo"

This is a descriptive line describing the owner's
physical structure, that he was very tall and
strong and had long strides of feet in between

2nd line "Unkomo zadl'usizi zahuda"
(cattle ate sorrows and their stomachs
runs)

This means that every person of his age group
by that time was afraid of him, when he appeared
before them. "Zahuda" shows the act of being
frightened or shivering, therefore, this literary
means that even the girls he proposed love to,
become frightened when they saw him.

3rd line "Udl'iduku libhakuza, ngoba
nakwa Mpanza yalishiya libhakuza"
(The passerby of a flapping white flag)

"Iduku" is a handkerchief used by girls to display their love to boys. Usually a white handkerchief is used. The girl or lady is not expected to say "yes" to the boy when she feels she loves him. Instead a number of girls are sent to the boy's home with a white handkerchief meaning that she had been over come by his love. So the phrase:-

"Udlul'iduku libhakuza"

Means that Mahlaleyifisa didn't care, even though the girl he loved had already chosen her own boy friend, but he still proposed love to her. This is witnessed by the last rhythm of these praises that reads thus:-

"Ngoba nakwa Mpanza yalishiya libhakuza"
(Even at the Mpanza she left it flapping)

This means that the lady who had fallen in love with Mpanza, left Mpanza without any reason and fell in love with Mahlaleyifisa.

2.1.11 Other praise names read thus:-

"UGwej'obombu njenge ntolwane
UJukujel'abhuxeke induku ime
Ngoba yema nakumuntu ngaphambili
Umandlakhe adliwa kwanina kwaSibiya
Usikhova bethi sifile kanti, basemboze
ngengubo."

Intolwane is an ordinary tree, which is reddish in colour. The 1st line 'UGwej'obomvu onjenge Ntolwane' compares the man named Gweje with this particular tree because he has a very light complexion and is very handsome, therefore they associate him with this "intolwane" tree.

"Ujukujel'abhuxeke induku ime"

This stanza tells us more about his victory. Therefore, this means that Gweje is very brave and accurate because when he throws his spear to the target no matter how far, it would reach it.

"Umandl'akhe adliwa kwanina kwaSibiya"

This tells us that this man was reared by his mother's grand parents at Sibiya's family, where

he was hidden and protected from family members who were hunting for him, in order to kill him, because they thought he would take up the position of his father i.e. (to be King), after the death of the father. So everything i.e. his successes and achievements, that he obtained during his youthful days, were taken over and consumed by his grand parents of Sibiya's.

"Usikhova bethi sifile kanti basimboze
ngengubo"

He refers to himself as "isikhova", an eagle, because an eagle is a bird hated by people because of its bad habits. He called himself an eagle, because he was hated by many people in his family. So by his disappearance among them, they thought that he was long dead, because he was hidden for a long time, and they were convinced that he was no longer living, whilst the Sibiya grand parents were hiding him to save his life from his enemies.

Cope (1968:25) "The Zulu Praise poems cannot be described as simple, however nor as lacking in linguistic artificiality, but its a consciously an art of attaining a richer, a more evocative, a more emotive and a more memorable use of language; and they exhibit all the characteristics of poetry"

Nyanda G. (1982:12) describes izibongo as a reservoir for the historical events of the African people. The events that occurred from time to time in their lives, and are all co-mingled with the elemental things of life.

Another praise reads thus:-

"Mashay'inyoka
Ayifake ephaketheni
Ngoba ethi esandleni angeyigcine
Hleze iphunyuke okokuphela."

These are the praises of Nkonyolozzi Vundla, of the Oyemeni area, a former detective policeman. He has seven wives. He got this praise from the men of his age group, because, he was well known for his habit of taking by force, or kidnapping girls whom he wished to be his girl friends. They say, when he loved a certain girl and wished to make her his wife, he did not propose love to the particular girl, instead he just went straight to the girl, took her by force (carry), and locked her in his room, where he promised her everything. If she agreed with him, then, on the following day, he sent two or three men to the girl's parents to pay "lobola". If the girl's parents agreed, then they would start

marriage negotiations. Such actions among the Zulus at that time were very common. So that was the reason why those boys who did it were not accused of it. The kidnapping of a lady depends entirely on the wealth of the man. Wealth among Blacks by that time was of course the huge heard of cattle.

He was referred to as "Mashaya inyoka" because "inyoka" means snake, literally, signifies a dangerous animal which frightens almost everybody. So a girl in this case is referred to as "inyoka" because in the traditional way of life, an "intombi" was regarded as a precious possession of the nation, something of high esteem. This man was not afraid of taking or kidnapping such a beauty of the nation.

CHAPTER THREE

3. NAMING OF PLACES

3.1 HISTORICAL PLACES

- 3.1.1 Ekuphumuleni
- 3.1.2 Ncekwane
- 3.1.3 KwaNkunzi
- 3.1.4 Esiklebheni
- 3.1.5 Emachobane
- 3.1.6 KwaManyathi
- 3.1.7 Etsheni lamabele
- 3.1.8 Ndlangubo
- 3.1.9 Mgitshwa

3.2 HOMESTEADS

- 3.2.1 Ekuphumuleni
- 3.2.2 KwaXhoshwa
- 3.2.3 Ogengethekeni

INTRODUCTION

The choice of the place-names is less personal, less intimate and is a matter of public affairs or concern. The usual pattern is that the national

Ministry of the Interior keeps an official list of place-names particularly those that form administrative units together with lists of districts countries and the like. A very difficult situation arises when a place is generally better known by its international name rather than its original name. The recent name becomes more prominent and the original one fades out. Sometimes place names come from a person or a place resident e.g. Ntshidi School, from a Mzimela Chief, called Ntshidi. Therefore a very short and few places of this particular area would be critically discussed under this heading:

3.1 NCEKWANE

This place was named after a deceased inhabitant named Ncekwane Nxele. His house was situated next to the road, and he had a number of wives. One day Nxele was sitting in his house when two white men came to him and asked for the Chief of that particular area. At that time, Chief Zimema was in control, the late father of the present ruling Chief Lindelihle. Ncekwane then

showed them the direction which they had to follow in order to reach the Chief's Kraal, which was about 30 kilometers away. The White men said "it is too far" meaning that it would take them too long to go via that place because they were on duty at that time and at the same time they were in a hurry to go back. The White men were the owners of the Washesha Bus Services, which was about to come into operation there and which is still operating today. Their main aim in seeing the Chief was to get permission to operate the Bus services in that area.

Because the White men were in a hurry they failed to go to the Chief's Kraal. They turned to Ncekwane and asked him "What is your name" "I am Ncekwane Nxele", he replied. After he had told them his name, they took out of their car a board and wrote on it in a big handwriting. Ncekwane did not know what they were writing because he was uneducated. After writing those words they thanked him, and left with that written board and pinned it next to the road on the "Mganu" tree between the road and Ncekwane's house. After pinning the board to the tree they told Ncekwane their aim. On the board was written "Ncekwane".

The following morning the Washesha Bus came and started to operate in that area. It operated between Empangeni and the point where the board was pinned. The bus service operated smoothly and became famous to the passengers and community. From that time people boarding the bus said "I am going to Ncekwane", meaning the last bus stop. From that time on, that area and its surroundings is known as Ncekwane.

That area is still known as Ncekwane today and it is about three to four kilometres away from Ekuphumuleni hospital.

3.1.2 KWANKUNZI

That area is now known as Ntshidi area. This stretches from Ntshidi Primary School across to Mtunzini High School and Makhwezini Bush up to Mhlatuzane River. Today all these places are collectively known as Ntshidi. Ntshidi initially was the name of a school named after former chief Ntshidi Mzimela. Formerly this place was known as "KwaNkunzi" because it was where the huge herds of the inhabitants of this area were reared

or spread over for grazing in the afternoons. The boys of this area, especially those who were herds men, turned that area in to be their recreational centre because it was where they featured their oxen to one another. Featuring of oxen was the most enjoyable game to them. So every afternoon that game was done. Each boy came along with his ox to be featured against another oxen. Every boys expected and wished that his ox would be successful in that fight. During the time of fighting boys used to praise oxen as a result many oxen at that time had praises as in the case with human beings e.g.

"Umafund'afubele
Umtham'unezinyembezi
Ubhukuda kwesinengwenya
Ingwenya ingamnaki
Inake amagweb'ensipho"

As a result of that game, that particular place, became the recreation centre for young boys every afternoon. The boy whose ox managed to defeat all the other oxen became very proud because that meant that his ox was a victory and that defeating ox would then be assigned a name related to its victory, which is completely different from its proper name. Praise names such as

"Insimb'edl'ezinye", and the place or area at large was then known as "Yikwa Nkunzi edl'ezinye" i.e. "KwaNkunzi" in short.

This area is no longer known as KwaNkunzi since Ntshidi School was erected there in 1968. After the erection of the school the area became inhabited and today it is densely populated most people are of Zungu clan, and a few individual families such as the Buthelezi, Mtshalis, Gumede, etc. So this area is now known as Ntshidi.

3.1.3 EMACHOBANE

This area stretches from the Bhekuthando royal family kraal up to the Makhehle zone, and is densely populated by the Shandu and Qwabe clans. Today, this area is also collectively known as Ntshidi, which is not true, because Ntshidi is a name of a school. Formerly, the place was known as Emachobeni because it was full of small stones, which were known as "Amachweba." During the time of King Cetshwayo the warriors used to sharpen their spears with these stones called "amachweba" when preparing themselves to fight against their attackers and enemies.

It is said that the King's warriors gathered at this place every day in the afternoon. While busy sharpening their spears they sang songs of praises, songs of the nations, victory songs etc. which reminded them of the past experiences that they had overcome during their fights. So that place was named Emachobane because when people asked others e.g. other men from their women concerned the women instead of saying "He is not in at the moment," they just said "He is at Emachobeni", meaning the place where they sharpen their spears. So the men who had asked the question would then understand what she meant.

3.1.4 ESIKLEBHENI

This place is on the South Western side of Ntshidi Primary School. "Esiklebheni" was named after King Cetshwayo's homestead. "Esiklebheni" today is depopulated. A quarter of the area is used by the Qwabe clan as their mealie fields. They say when ploughing there, pieces of clay pots, "izinkamba" came out of the soil proving that this place was once occupied by people. On the

Western side of this place there is a river known as Mkhungwazi. In that river there is a drift known as "Emthonjeni Wenkosi". That drift is surrounded by very thick bush making it impossible to get through. There is only one entrance that can be used in order to penetrate through it.

That drift was the only drift used by King Cetshwayo to wash himself and drink. The royal family i.e. the King and his family were using that drift when washing themselves.

This drift is still there today, although it is no longer used because it is densely surrounded by thorny bushes.

3.1.5 KWAMANYATHI

This area is found across the Mkhungwazi River. It is on the Western side of Ntshidi area. This area stretches from Mkhungwazi via Ndlangubo and up to the boundaries of Chief Lindelihle Mzimela and Chief Khwameni Biyela. This area is today densely populated by the Khubisa and Vilakazi clans.

During King Phakathwayo's days, the predecessor of Chief Zimema Mzimela, it is said that area was unpopulated, and, inhabited by buffalos. Buffalos are known as "izinyathi" in Zulu. So this place was named after them.

"Kwa" is the locative formative that is prefixed to the plural noun "izinyathi" in order to form a locative noun "KwaManyathi".

Next to that place there is a river Mkhungwazi which has a drift called "Kwelezinyathi". It was named "Kwelezinyathi" because the drift was frequently used by buffalos when drinking. No one would have dared go there because the animals were very dangerous.

3.1.6 ETSHENI LAMABELE

The place is just on top of the Ngoye mountains. In fact the particular rock is very long, big and protruding so that it is easily recognisable by people. The rock had a shape that resembles the shape of a lady's body. It has two protruding points that resemble a lady's breasts "amabele". The rock amuses many people who pass it because

they enjoy looking at a rock with a breast-like shape. It is called "Itshe Lamabele", that is a stone having breasts.

That place is thus termed "Etsheni lamabele". vowel i- is replaced by vowel e- and formative -ni is suffixed to the noun "itshe" in order to change it to be a locative "etsheni".

3.2 HOMESTEADS

3.2.1 EKUPHUMULENI

This mission was established as early as 1896 by the first black evangelist Phangwana Mtshali together with Rev. Anderson from Sunbury Mission. Rev. Anderson initially came from Sweeden in 1892. He was first stationed at Sunbury Mission next to Stanger. The place where the mission was built was known as Makholokholo zone, under the supervision of Mandlenyathi Khumalo who was headman (induna) of the zone at that time.

When Phangwana and Anderson arrived at Makholokholo, Phangwana fell in love with Ellinah Khumalo and they married in 1906. By marrying Ellinah, Phangwana was trying to get suport from the inhabitants.

Phangwana and Rev. Anderson were said to be successful because the gospel they preached was accepted by a number of people, although some of the inhabitants there were very suspicious of them. A number of well known residents, such as Magomenkulu Mhlongo who was headman, Jeremia Mngadi and Mkobo Mhlongo who died, recently were the first Christians in this area.

In the beginning they said the preaching of the gospel should be stationed in one area. They went from house to house and as a result they gained a number of followers. Later on the gospel was accepted by the Chief and by a number of people because they realised that the evangelists and missionaries were there to help them.

In 1915 the missionaries were given a site to build a mission. The first church was built with reeds and sods. In 1920 Karl Swanson, and his wife Agnes, who was a missionary, came to this mission and worked hand in hand with Phangwana. Karl was not a missionary, but an ordinary believer, from Sunbury Mission. Karl introduced modern building methods. He rebuilt the church house

with modern materials i.e. blocks; corrugated iron, cement etc. By this time, preaching of the gospel was going smoothly and the church gained new members day by day. In 1925 Karl and Agnes Swanson established a mobil clinic because many people were dying from diseases such as diarrhoea, epidemics, malaria fever, and Tuberculosis. There were no clinics in this area then. Two years later, in 1927, Easter Johnson, from Sweden, a qualified nurse, came to help Agnes in the clinic, and later followed by Goose Staffson in 1936, who was also from Sweden.

Education was also introduced. In the beginning teaching took place in the church house. The first teachers were Agnes Msebeni a local lady and Elvin Dlamini. In 1927 the highest class was Std 4 and the Principal was Mr. Ngcobo.

By 1935 a few huts had been built next to the church. One of these house served as a clinic, the other as a maternity ward. Initially the hospital was known as "Nkosazana Hospital", this name is still used today, but very seldom.

In 1938 a small maternity ward and clinic were built. By 1944 General wards had been built, and later, a ward for infectious cases was added. The need for wards for T.B. patients grew every year. By 1957 T.B. out-patients treatment had commenced. In 1958 a small cottage was built to treat T.B. in-patients. From there on, the hospital was registered for maternity, general and Tuberculosis patients.

During 1963-1965 a mobile clinic was introduced at Ongoye, Mevamhlophe and Oyemeni. Later it was phased out, due to the decrease in out-patients, staff shortages, better public transport and more permanent facilities established by other organisations.

Between 1966 and 1967 a Nurses home was built, it had two bedrooms, bath; toilet and lounge. A children's ward was also added on to the main hospital, it had thirteen (13) beds in it. Between 1969 and 71 extensions to the hospital were carried out. At the end of 1971 the hospital was registered as a general T.B., Maternity and infectious hospital. At that time the hospital had 41 beds.

Between 1973 and 1974 two flats for married Staff were built. A waiting mother's two roomed cottage with twelve (12) beds was also built. The out building was renovated to accommodate drivers on call. Between 1975 and 1976 renovations were made to the buildings and new facilities were introduced e.g. laundry fencing hydro-extractor etc.

The mission hospital was transferred to the Department of Health and Welfare (ZG) on the 1st October 1979. By that time the staff was thirty one i.e.

- 3 - registered nurses
- 3 - staff nurses
- 9 - nursing assistants
- 1 - clerk
- 9 - T.W. women
- 4 - T.W. men
- 2 - Ambulance drivers

After transfer to the Department of Health and Welfare, the Staff were ready to move into a new era.

There has never been a resident doctor in the hospital, local medical officers come from Eshowe and Empangeni N.P.A. hospitals, giving their time to visit and advise. Miss Ester Johnson was matron from 1934 to 1963 and was relieved by mission Staff for furlough and holidays.

From 1963-1965 Ester's position was taken over by Sonja Botha and Eunice Howusleu. From May 1966 to January 1968 the same position was occupied by Miss Ulla Hammerstroem. Mrs Enid Williams followed her until 10th May 1968. Mrs Elizabeth Swanson took over as matron from 12th February 1974 to 30th April 1976. In 1963 Rev. Harold Swanson took over from Rev. Agnes'. He preached there for quite a long time until a rule came out that White Missionaries there must stop preaching among the Blacks. Then Rev. Swanson Harold was transferred to Vryheid. The mission was handed over to the Scandinavian Independent Baptist Church under the supervision of Rev. Panuel Zulu in 1960's.

NDLANGUBO

The name Ndlangubo is derived from the verb - "ndlala" (ndlaya in the thefula dialect that was very common in the past) which means to spread and the noun "ingubo" meaning a blanket.

The word ndlayingubo therefore means a spreading of a blanket on the ground.

ndlaya + ingubo = ndlayingubo

The "yi" instead of Zulu "li" testifies of the "thefula" or "yeyeza" dialect.

This place was named by King Shaka just before he became King, when they were crossing this area. Traditions has it that Shaka, together with his men stood on top of Maghwakazi mountain and look at the flat lands on the East of the mountain. The view over the flat lands struck him so much that he called it "Ndlangubo" meaning 'the flat areas are so beautiful and tempting that one could spread out the blanket and sleep thereon'.

On these flat areas he started a settlement which he named "Ndlayingubo". It was used for resting and sleeping when they were travelling to places beyond that point.

2. SIBONDA

Sibonda is a place name derived from the class noun of class 12 according to Meinhof.

isibonda = is a pole or pillar

The place is named after a settlement established by Mgitshwa Biyela, the son of the headman Mvundlana Biyela.

Mgitshwa quarreled with his brother over the succession to their father Mvundlana.

Mgitshwa and his followers left the Qomintaba area in the Melmoth district and established a new settlement, calling it Sibonda. By this, he meant, he was now independent. For Mgitshwa a pillar or a pole standing alone, is a symbol of independence.

KWA KHOSHWA ZIPHEPHETHE

This is the homestead of the Mdletshe family. The head of this family was Mr Willie Mdletshe, the father of two girls and three sons. Later, these children got married. His sons were not allowed to go out and kindle their own sub families that would be completely independent from the big family. As a result, the family ended up being very big. They were polygamous and each bride had her own kitchen to cook for her family. This family remained so for a long time.

The brides of the sons started misunderstanding one another, conflict among them became so strong that even the parents-in-laws recognised it. The hatred was so strong that no one was prepared to help one another even in the most matters. The father in-law failed to calm the situation.

The father in-law then stated publicly that no one in the family must help one another, one must pull at his own way meaning, no one should expect help from any body. The family was named, "Kukwa Xhoshwa Ziphephethe" "Ukuxhoshwa" is to have a problem with an eye e.g. to have something getting into the eye.

"Ukuphephetha" - "to blow out". This is a method used to relieve the eye problem.

The family remained in that situation for a long time until the first and second son decided to go out and kindle their own families. The last son, John, remained with the parents. The eldest son, Essau went to his new site, his house was then named as "Ekwandeni". This name "Ekwandeni" comes from the noun "ukwanda" which means 'to increase'. So this was changed to be a Locative noun "Ekwandeni" (where people increase in numbers). By applying some grammatical rules of prefixing the class prefix "uku" to the verb stem "anda" and suffixes the Locative suffix "ini" i.e.

uku + anda + ini = ekwandeni

By giving the name Ekwandeni, the father was not only wishing his son good luck in his new home, but was wishing him success, in everything. The couple ended up having eight kids i.e. four boys and four girls.

The second son, Jacob, also moved out and kindled his own house. His home was named "Enhlanhleni" which is derived from the noun "inhlanhla" (luck). This was changed to the locative noun "Enhlanhleni" by suffixing the locative suffix "ini" and the initial vowel "i" is replaced by vowel "e". By using the name Enhlanhleni the father was wishing them good luck, peace and success.

3.4 OGEGETHEKENI

This is the homestead of the Xulu family. The head of this family is Muzongenanduna Xulu. He lost his parents at an early age. Since he was an orphan, he was raised by his maternal grand parents, (ekhaya konina).

When Muzongenanduna was old enough to get married, he wed a Gumedede girl. He named his house "Ogegethekeni". This name is derived from the verb stem.

"gegetheka" (to burst into laughter)
This was in turn changed to a locative noun by suffixing a locative suffix "ini" e.g. gegetheka + ini = gegethekeni and then vowel "o" was prefixed to the verb stem.

He used this name because he had suffered during his childhood. People mocked him because he was an orphan and with the name "Ogegethekeni" he was challenging them to continue laughing at him and his family.

CHAPTER IV

4.0 NAMES OF RIVERS AND DRIFTS

4.1.1 Kwa-Gungula

4.1.2 Kwa-Bangidlozi

4.1.3 KwaMboma

4.1.4 Kweledipha

4.1 KWA-GUNGULA:

This is a drift on Mhlatuzane River on the Western side of Ntshidi School. The drift is very wide and suitable for swimming. Herd boys and young girls from the neighbouring area spent most of their time swimming there. The drift is very deep and has sharp rocks underwater and on the banks. The youths climbed on the rocks at the edge and jumped into the water. They did this continuously. One day, while jumping from the rocks on the bank a young girl named Nonhlakwendlu Xulu, she fell on a sharp rock deep in the water cutting big wound on her knee. Nonhlakwendlu was taken to hospital, she was seriously injured. From there on, the youths stopped swimming in the drift, and from that time it was called,

"Kukwa Gunguluz'ugebhu" i.e.
(Where one had been chopped seriously)

The name change to "KwaGungula" which is somehow the abbreviation of Gunguluza. The drift is still used for swimming but not in the same manner as before.

4.1.2 KWABANG'IDLOZI

This is a drift on the Mfukwini River. Dense bush surrounds the drift. The literary meaning of this name is analysed as follows:-

"Banga" (is to provoke something or to cause something to happen)

"idlozi" (the ancestor or fore-father)

People of the area do not allow their children to swim in this drift because they strongly believe that if one swims in this drift one will be very unfortunate, that is, the ancestors will give misfortune in life.

4.1.3 KWELEDIPHA

This is another drift on the Mhlathuzane River near Gungula drift. It was named as Kweledipha

because it used by cattle mainly when crossing to the dipping tank.

Kweledipha i.e. "Izibuko Ledibha"
(A drift used by cattle when crossing through to the dipping tank).

It is still used by cattle from Oyemeni zone. When crossing to the dipping tank situated beyond the river on the East side of Oyemeni in the Mbotsheni area.

Usually this drift, is the only drift used by cattle going to the dipping tank. It is associated with cattle more than anything else.

CHAPTER 5

1. SUMMARY OF CHAPTERS

In the previous chapters I have tried to explain the meaning and the origin of some names assigned to people, places and rivers of the Mzimela Tribal Area.

Chapter 1 I have attempted to discuss and explain the meaning of the topic, as well as the meaning of terms that are used in the article.

Chapter 2 Covers the naming of persons. It deals with both personal and praise names. An attempt was made to get to the roots of the original meaning and influences of the names.

Chapter 3 In this chapter the naming of places found in the Mzimela Tribal Area are scrutinized in depth. Emphasis was placed mainly on the prominent places of the area. This is the most interesting chapter for me because through a deep study of place names I discovered many new things that were interesting to me.

Chapter 4 This chapter is brief due to unavailability of information.

Chapter 5 This chapter is summary and conclusion of the paper.

5.2 CONCLUSION

One of the most important elements of the naming process is the meaning and the associations of the names. In this case the term "meaning" is radically different from that of a common noun in which the meaning is their ability to be used in reference to a class of entities to denote and designate them.

Names are sometimes an indication of cultural and political trends, some names reflect historical influences, others are descriptive, and some are commemorative of events.

Nkabinde (1976:10) states "Praise names like proper names are a condensed and picture sque image of certain events or circumstances in a person's life. The use of praise names is self explanatory to those acquainted with their historical background. Consequently, the attribution of

syntactic status to a praise name in spite of nursing overt signs of such a grammatical structure; is appropriate to the listeners and semantically acceptable to them."

A study of a naming process among Zulus and other Black nations shows that proper names are a cryptic summary of a host of events or circumstances surrounding a person's birth. They may refer to the events that occur before or at birth of the person. In question again, proper names may also indicate the circumstances in which the relatives of the bearer of the name find themselves in or any perculiar experience at the time of his birth.

Lastly, but not least, names that are proper ones may sometimes serve as a link, symbolising the lineage and history of a clan or tribe viz: Zamangwane; Zasembo; Embo etc.

Nkabinde (1976:4) "Proper names and izibongo are essentially dynamic, they have a wider significance than the lexical meaning contained

in them. Proper names are a form of address whereas "izibongo" Praise names extol the brave deeds and important achievements of the subject of the praises.

To sum up, this paper attempts to explain and indicate the complexity of the problem encountered in the naming of people and places etc; and analyses the meaning underlying these names. Significant progress in naming has been made but there is still much to be done.

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