

WESTERN INFLUENCES ON

THE ZULU SYSTEM

OF PERSONAL NAMING

by

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**\*\*\* FOREWORD \*\*\***

*In the course of this research a total of 25 858 names was collected for analysis. Because the inclusion of these names would have made the work too bulky, sample pages have been included in the appendix. The rest have been listed alphabetically and submitted under separate cover.*

*Another aspect of this research included interviewing 100 Zulus. The interviews were taped and later transcribed. The tapes and transcripts have been lodged with the supervisor, Professor W.Branford, and are available on request.*

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## INTRODUCTION

### PARTICULAR INTEREST IN ZULU NAMES

It is reasonable to expect that a nation's names will come from the language of the nation. One does, of course, make allowances for the odd names, taken from a language other than the bearer's. However, when a large proportion of the names come from another language, one is inclined to wonder why there is such a widespread use of "foreign" names. It was this phenomenon that aroused interest in the Zulu personal naming system for they, who have a language of their own, Zulu, use English names to the extent that most Westernised Zulu children are given a Western [English] name.

A knowledge of the language and the people, obtained from having grown up in an area largely populated by Zulus, deepened the interest in the subject. Furthermore, the occurrence of names such as MZONDENI [hate him] and MXOSHENI [chase him], with their negative connotations, was an incentive to research and determine the philosophy underlying these names.

The fact that Zulus, who have such culture bound naming conventions, use English names, suggested that Western culture had exerted a tremendous influence on the Zulus. This influence, it seemed, was reflected in the Western names which the Zulus adopted.

The array of Zulu and Western names such as;

[1] IGAMA LA SEKHAYA [home name];

[2] IGAMA LESLUNGU/LOMBHABHADISO/LESKÖLO/LASEDOLOBENI;

[European/baptismal/school/town] respectively;

[3] ISITHAKAZELO [praise names];

which the Zulu acquired in his life time, strengthened the idea that Western influence on the Zulus was reflected in the names adopted by Westernised Zulus.

The occurrence of Western names such as Abednego, Churchill, Deuteronomy, Edmond, Gladness, Pearl, Vinolia, Wisdom, among the Zulus, suggested that a study of Zulu names would indicate the nature and extent of Western influence.

A pilot study of names, taken from the registration records of Ixopo, reflected a high incidence of religious influence on names given to Zulus in the period 1840-1849; a more diffuse cultural influence in the period 1900-1949 and a return to Zulu origin names in the 1950-1982 period.

This study was thus motivated by the desire to determine the exact nature and sphere of the influence of Western culture, brought to Natal by the missionaries, traders and immigrants, on the Zulu personal naming system.

The second motivation was the need to determine whether historical and sociological information could be obtained from onomastic data.

## 1 OVERVIEW OF RESEARCH

### 1.1 HYPOTHESES

This study was based on the expectation that a study of Zulu names would indicate a strong Western influence on the Zulu personal naming system and reveal certain patterns in naming.

The research undertaken for this study validated the following hypotheses:

[1] the first major Western influence on the Zulu personal naming system was a religious one which was at its peak in the period 1840-1899: [The term religious will be used throughout the text. However it will cover missionary and christianisation influence],

[2] the greater acculturation of the Zulus in the period 1900-1949 caused an increase in other Western influences on Zulu personal naming and a corresponding decrease in the religious influence,

[3] there is a noticeable return to Zulu personal naming in the period 1950-1982, apparently as a result of national awareness, the Black Consciousness movement and increased political sensitivity.

The research was conducted in three stages which comprised:

[1] reading around the subject of the Zulus and the arrival of the White man in Natal:

[2] the analysis of collected names and

[3] interviews with Zulus to validate information obtained from the literature consulted and to determine attitudes to Western names.

## 1.2 PERIODS

The research covered:

- [1] the period of Zulu History before the arrival of the White man, which, for the purpose of this research, was termed the pre 1840 period and
- [2] the period after the arrival of the white man to 1982. This period was divided into three periods based on historically significant events in the inter-relationship of the Zulus and the Whites. The three periods are:

- [1] Period 1: 1840 - 1899      Missionary penetration of Natal
- [2] Period 2: 1900 - 1949      Increased Westernisation of Zulus
- [3] Period 3: 1950 - 1982      Upsurge in national awareness/ the Black Consciousness movement.

## 1.3 HISTORICAL BACKGROUND

### 1.3.1 1840 AND POST 1840 NAMES

In order to prove the hypothesis that an analysis of Zulu names would reveal influences by Western culture, the nature and extent of the influence, and patterns or trends in the influence, a study of Zulu names was undertaken. The names that were studied were selected from those recorded before and after [1840] the date of effective White settlement in Natal. Names given before 1840 were analysed so that traditional and conventional naming patterns could be established for purposes of comparison. Names given after 1840 were analysed to determine Western influence on the Zulu personal naming system.

### 1.4 ASPECTS OF ZULU CULTURE RELATED TO NAMING

A study of Zulu culture and ideology related to name giving was

undertaken, in order to ensure that traditional naming patterns were known, so that valid comparisons could be made. The study was conducted in the following stages.

### 1.5 READING

An extensive reading course was undertaken. The reading covered areas such as the origins of the Zulus, their culture, their beliefs and attitudes relating to life, death and birth, their contact with the White man and its effects. The complete range of works consulted is listed in the bibliography on pages 230-243.

### 1.6 THE ARRIVAL OF THE WESTERNISING INFLUENCES.

Since this study suggests that Western culture influenced the Zulu personal naming system it was necessary to sketch how Western culture came to Natal. The bearers of Western civilisation were taken to be:

[1] The missionaries [1835-1870]

[2] The traders [1824 + ]

[3] The immigrants [1840-1859]

Research was conducted to outline the culture they brought to Natal; the area in which they settled; the activities they engaged in and the consequences of their social interaction with the Zulus.

### 1.7 COLLECTION OF NAMES

Since the primary objective of this research is to determine the nature and extent of Western influences on the Zulu personal naming system, it was decided to collect names for analysis.

#### 1.7.1 ZULU NAMES GIVEN BEFORE 1840

In order to study changing name patterns of the Zulus a comparative study of names was essential. It was, therefore, necessary to obtain names given to Zulus before and after the arrival of the Whites.

The problems encountered at this stage of the research were legion. Because this study entails a comparative look at Zulu and Western names, a primary source, from which a list of Zulu names could be drawn up had to be found. The first problem encountered was the absence of any written records kept by Zulus, before the arrival of the White man. Therefore, in order to compile a list of Zulu names, a note was made of every Zulu name mentioned in the works listed on pages 230-243.

## 1.7.2 POST 1840 NAMES

### 1.7.2.1 SELECTION OF DATE MARKING BEGINNING OF WESTERN INFLUENCE.

The first decision to be made was which names would be considered "pre Western" and which "post Western". The decision was problematic since the non-Westernised Zulu had no records of births, deaths and registration. There was no indisputable transition date available.

The problem was further compounded by the fact that the Europeans came into a Zulu community of adults and children. This meant that the names Zulu children were using, in the early years after the arrival of the White man, had been given before the arrival of the Whites.

Since the first documentary evidence of Western influence on Zulu personal names was to be found in baptismal registers, it was decided to use these as one of the sources for the first recorded Western names given to Zulus. Because the earliest recorded date in these registers was 1840, this date was taken as marking the beginning of verifiable Western influence on the Zulu personal naming system.

### 1.7.2.2 SOURCES FOR ZULU NAMES IN THE PERIOD 1840.

Once it had been decided to use 1840 as the date marking the beginning of Western influence on Zulu names, it was necessary to find a source from which names could be collected.

Because continuities and changes would be revealed by an analysis of patterns in name giving, it was essential to choose an appropriate primary source. The option lay between comprehensive sources, such as official birth registers and population census records, and partial sources such as lists of school graduates, hospital and church entries, newspapers, magazines and organisations' files.

Comprehensive sources have the advantage of covering virtually the whole population since registration is mandated by law. It was impossible to get permission to use these records.

Permission was sought from the Minister of the Interior in Pretoria for access to the registration files for study purposes. The Minister refused to grant the necessary permission [for letter please see Appendix, page 252].

An appeal was then made to the Joint Matriculation Board for access to matriculation results. The reply received on the 8 June 1983, read "...this case was submitted to the Executive Committee of the board who resolved that the board unfortunately cannot accede to your request." [For letter please see Appendix, page 251].

## 1.8 A STUDY OF THE LINGUISTIC FEATURES OF ZULU NAMES

The pre 1840 Zulu names collected, indicated certain distinct linguistic features. A study of the linguistic features of traditional Zulu names was undertaken, based on the work done by Koopman [1976].

[Please see chapter 3]

## 1.9 SOURCES

To compile a list of names for validation of the stated hypotheses a variety of partial sources was consulted. The sources are detailed in the following pages.

### 1.9.1 BAPTISMAL REGISTERS

Sixteen baptismal registers were studied. They included Central Durban [Wesleyan], Durban and Elsewhere [Wesleyan], Emmanuel Cathedral [Catholic], Isipingo [Methodist], Mariannhill [Catholic], St Raphaels [Anglican] and Zululand Church [Anglican]. The registers covered the period 1840-1982.

At least twenty consecutive pages from each register were consulted. Samples of names from the three periods under scrutiny were taken from the Mariannhill register. This was done so that trends could be determined. Please refer to page 248-249 for a comprehensive list of the pages and dates of the baptismal registers that were consulted. Please see Appendix pages 165-186.

### 1.9.2 NEWSPAPERS

Zulu newspapers were used as partial sources as they yielded a greater number of names given to Zulus since they are aimed at the Zulu community. The papers consulted dated from 1840 to 1982 and included Inkundla Ya Bantu, Ilanga, Umafrika, Izwe Lakiti, The Bantu World, The Kaffir Express and Izindaba Za Bantu. Newspapers were used as a partial source because names taken from them would cut across the total population thus representing a wide spectrum of Zulu names.

### 1.9.3 MAGAZINES

Magazines surveyed included commercial ones and those produced by schools. They included Drum [1950-1955] and Iso Lomuzi [1930-1955]. The commercial magazine was selected because it contained a wide spectrum of names, while the school one was consulted for the great number of names it provided and for its extensive time span.

### 1.9.4 SCHOOL ADMISSION BOOKS

The native schools' admission books were used because they provided

names from 1911 to 1927

#### 1.9.5 BOOKS

Books provided names which were given before the arrival of the White man as well as those given after his arrival. The authors included both Whites and Zulus.

It was felt that, in the absence of any official written records from which a list of Zulu names could be compiled, books dealing with Zulu history should be consulted. It was also felt that using books of both Zulu and White authors would make for a more authentic list of names. The books consulted include inter alia those of Alson [1928], Bird [1888], Bryant [1949] and Hattersley [1936]. A more comprehensive list of books appears in the bibliography, pages 230-243.

#### 1.9.6 CAREERS GUIDANCE CORRESPONDENCE

The careers guidance office, situated in Durban, made available the names on their lists for the year 1982. This source was used because it provided contemporary names which could be used to determine and analyse current trends.

#### 1.9.7 BANTU ADMINISTRATION DEPARTMENT INFLUX CONTROL LIST

This source was selected because it provided a wide spectrum of Zulu and Western names and covered a wide range of the Zulu population.

#### 1.9.8 HISTORICAL NOTES

The notes of James Stuart, filed as original documents in the Killie Campbell Library, Durban were used because he obtained his names from personal contact with the Zulus. It was felt that they would therefore be a valuable source of names across the population spectrum.

## 1.10 TIME PERIOD

The data collected for this study covered a time period dating from 1497 when Natal was discovered [Brown, 1960] to 1982. Since this study is concerned with a comparison of Zulu personal names given before and after Western cultural influence, it was decided to use 1840 as the cut off point for pre and post Western names. A brief survey of the Whites' contact with Natal will explain this choice of date.

Although many White men had visited Natal before 1820 since Vasco da Gama's discovery of Natal in 1497 [Brown, 1960], none had remained long enough to have a far reaching influence on the Zulus of Natal. In the Nineteenth century numbers of traders, missionaries and immigrants settled in Natal [ibid]. It is suggested that their settlement here resulted in the Westernisation of the Zulus.

As stated above the period from 1840 onwards was divided in the following manner: PERIOD 1: 1840 - 1899, PERIOD 2: 1900 - 1959, PERIOD 3: 1950-1982.

### 1.10.1 PERIOD 1 : 1840-1899

One hypothesis of this research suggests that the most predominant Western influence on the Zulu personal naming system, in the period 1840-1899, was a religious one. This was a direct result of the evangelisation campaigns of the missionaries. The first missionary, Allen Gardiner, arrived in Natal in 1835 [Brown, 1960] and thereafter missionaries poured into Natal intent on bringing the light of Christianity and civilisation to the "pagan" Zulus [Etherington, 1978]. Although some of the Europeans, who came with the intention of settling arrived in 1820, 1840 has been used as the cut off point for consideration of pre Western names because the Western influence would not have been felt immediately on the arrival of the Whites.

Gardiner's arrival in 1835 was only seriously followed by other missionaries after 1840. Furthermore, 1843 saw the entrenchment of British power as a result of the annexation of Natal in 1843 [Mackeurtan, 1935]

It was felt that the Zulu names given before 1840 were given according to the traditional naming conventions discussed in Chapter 2.

1899 is used as the date indicating the beginning of the waning of religious influence on the Zulu personal naming system for several reasons. By the end of the Nineteenth century the stream of missionaries that had come with zealous evangelising fervour had petered out [Etherington, 1978]. In addition, the missionaries were beginning to feel the edge of Zulu resistance to evangelisation which had condemned their traditions and customs such as lobola, polygamy, inyangas and tribal living [Etherington, 1978]. At a comparatively early date DINGAAN placed several obstacles in the way of missionary work [Williams, 1970]. Zulu resistance to christianity reached its peak after the Battle of Isandlwana in 1879 [Etherington, 1978].

Another reason for the choice of 1899, as the cut off point for period 1, is that every christian community was greatly affected by the Zulu war of 1879. Anglicans, Lutherans and Methodists were forced to change their modus operandi after 1880 [ibid]. The 1879 war led to the departure of many founder members of the missionary societies. Grout, Lindley and Callaway had left Natal by this time, while Allison, Wilder, Hohls, Bishop Colenso and Bishop Schreuder had died [ibid]. Religious influence on the Zulu personal naming system then declined in favour of other Western influences concomitant with the further acculturation of the Zulus. Although the White victory at ISANDLWANA, in 1879, established White supremacy over the Zulus, the religious influence did not come to an abrupt end.

Although, as has been concluded, the predominant Western influence in the period 1840-1899 was a religious one, there were other Western influences at work on the Zulus personal naming system in this time. Other groups of Europeans who contributed to the detribalisation of the Zulus were the immigrants who came to Natal under the various immigration schemes such as : the Byrne scheme of 1849; the Wilgefontein scheme of 1880 and the French-Mauritian scheme of 1840-1849 [Mackeurtan, 1935]. The influx of immigrants diminished after 1880 [ibid], therefore, 1899 was considered a suitable end date for studying initial Western influence on the Zulu personal naming system.

#### 1.10.2 PERIOD 2 : 1900-1949

Another hypothesis of this study suggests that the religious influence on the Zulu personal naming system waned somewhat in favour of other Western influences as the Zulus became more acculturised. For the purposes of this research "other" influence will be taken to mean all Western influences other than the religious one. It will include the influence of education, employment, historical developments, industrialisation and urbanisation.

1900-1949 has been chosen as the second time period, because it takes in the post Anglo-Boer war period when the power of the English was being entrenched [de Kiewet, 1972]; the Union of 1910 which further ensured White supremacy in Natal [ibid] and the two world wars 1914-1918 and 1939-1945 whose influence on the Zulus can be gauged by the names reflecting this period of history.

#### 1.10.3 PERIOD 3 : 1950-1982

A third hypothesis of this study suggests that Western influence on the Zulu personal naming system began to decline in this period. This decline, it is concluded, can be attributed to the resurgence of

National awareness and Black Consciousness among the Zulus. It is suggested that the aspirations of the Black Consciousness movement were stimulated by the apartheid based policies which flowed from the Nationalist election victory in 1948.

1950 was chosen as marking the post war era when Black Consciousness became a force to be reckoned with. In this time National and Black Consciousness was being preached by the African National Congress [A.N.C.], Azanian Peoples' Organisation [Azapo], Azanian Students' Organisation [Azaso], Black peoples' Convention [B.P.C.] and Inkatha. 1982 was chosen as the end point.

## 1.11 CLASSIFICATION OF NAMES

It became necessary to quantify and analyse the 23 574 names collected from various sources and time periods. An initial study of the names indicated that they could be classified according to the influences they reflected. They reflected religious and historical influences. There was also evidence of the influence of flowers' names, place names, famous peoples' names, the names of royalty, the Western value system and the Western judicial system. The names were then classified according to these cited influences.

### 1.11.1 NAMES REFLECTING RELIGIOUS INFLUENCE

This category included the following : Old Testament names, New Testament names, Saints' names and Missionaries' names. This classification was suggested by Abel, Mephibosheth, Simon, Zaccheus.

### 1.11.2 NAMES REFLECTING HISTORICAL INFLUENCE

This category included names reflecting local and international historical events and history makers as well as literary figures. Names such as Hitler, Milton, Napoleon and Sauer suggested this category.

### 1.11.3 NAMES TAKEN FROM NAMES OF FLOWERS

Names of both exotic and indigenous flowers were included in this category. Names such as Chrysanthemum, Primrose suggested this classification

### 1.11.4 NAMES TAKEN FROM PLACE NAMES

Local and overseas place names, given as personal names, were included in this category. Names such as Howick, Philadelphia, Stanford and Washington suggested this category. It must be noted, however, that some of the classifications have fuzzy edges. Washington could be classified as an historical figure or place name.

### 1.11.5 NAMES REFLECTING WESTERN VALUE SYSTEMS

This category included names denoting values. It was suggested by names such as Charity, Constance, Mercy and Purity.

### 1.11.6 CONVENIENCE NAMES

The term "convenience" was chosen to describe those names which the White man gave to the Zulu, often in his employ, because he could not pronounce the Zulu name. They include names such as Carwash, Dent, Paraffin and Sixpence.

### 1.11.7 NAMES REFLECTING THE INFLUENCE OF ROYALTY

This category was suggested by names such as Albert, King, Prince, Queen and Victoria reflecting both the station and the monarchs.

### 1.11.8 NAMES REFLECTING THE INFLUENCE OF THE LAW

This category includes names such as Justice, Judge and Lawyer.

### 1.11.9 NAMES REFLECTING ZULU INFLUENCE

*This category was suggested by Zulu names given in all three periods.*

### 1.12 RECORDING OF DATA FOR ANALYSIS

*The various name categories were recorded in the following manner. A sheet, Appendix, 1B page 187, was designed for the recording of the names to be analysed. When a name reflecting a religious influence appeared the mark "I", representing a name, was placed in the relevant name classification column on the sheet. The initial recording was done on a year by year basis, for all the various sources. The year by year name recording was then numerically summarised, so as to determine how many names of that particular category were given in a particular year. This numerical yearly summary was then recorded on a specially designed sheet indicated in Appendix 1C page 188. The yearly summary was then collated into ten year periods and recorded as such on forms included as Appendix 1D page 189-192. The collation into ten year periods was done to facilitate the study of trends in the Zulu naming system.*

*While the yearly numerical summary of the various categories of names was being done, an analysis of the ratio between Zulu and Western origin names was made. This was done to provide statistical evidence, in support of the hypothesis that Zulu personal names reflect a swing towards Western origin names, in the early years following contact with the Whites and a gradual movement towards Zulu names with the development of National Consciousness. The percentage ratio was recorded as indicated in Appendix 1D page 189-190.*

*The recording of the names provided the following information : the year during which the names were current; the various categories into which the names were classified and a percentage ratio of the incidence of Zulu names and Western names.*

### 1.13 QUANTIFICATION OF SOURCES

It was decided that the sources from which the names had been obtained should be recorded with the year by year quantification. This was done in order to determine whether the trends discerned in the naming patterns of the Zulus were reflected in all sources. Please refer to Appendix 7 page 208 for an example of the classification. The source quantification, like the name categorisation, was collated into ten year time periods. This was done so that the names for analysis could be presented as a whole cutting across the gamut of sources and so establishing a more valid core of data to be analysed. Please see Appendix 10, page 189-192.

Once the data had been collated and classified the analysis was done in relation to the three periods outlined in this chapter.

### 1.14 INTERVIEWS WITH ZULUS

It was decided to conduct interviews with Zulus to determine and/or verify the following: the naming conventions of Zulus; why Westernisation influenced the Zulu personal naming system; the nature and extent of Western influence; reactions to Western influence on the Zulu personal naming system; the information gathered from reading and from the present day attitudes to Western influence on Zulu personal names. Please see Chapters 9&10

### 1.15 EXPLANATION OF TERMINOLOGY

For the purposes of this research, "religious" influence will refer to any names taken from the Bible, christian concepts and missionaries' names. "Other" influence will refer to names reflecting the influence of history, flowers' and place names, those reflecting Western value influences, convenience names, names influenced by royalty and the Western judicial system. Zulu influence will refer to Zulu names.

## 2 TRADITIONAL ZULU NAMING CONVENTIONS

This chapter deals with the naming conventions of the earlier traditional Zulus. These conventions are described so that Western influences on naming practices can be gauged. The material was obtained from various sources [Faye, 1923; Krige, 1936; Mtinkulu, 1936; Mkwanazi, 1944; Bryant, 1949; Tyrell, 1971; Bergglund, 1976; Koopman, 1976; Lugg, n.d.]. Many of the naming conventions mentioned here were followed by Zulus whose lifestyles were still very tribal and traditional. The contemporary Zulu who has been influenced, directly or indirectly, by Westernisation has, to a certain degree, moved away from the traditional naming conventions. These departures are mentioned in this chapter and discussed in chapters 5, 6 and 7. This research is concerned with the names given after White settlement in Natal and therefore, those given by a less traditional people.

### 2.1 THE IMPORTANCE OF NAMES TO THE ZULU

Zulus, more particularly those who have had no contact with Western influence, do not have the almost casual attitude to names that some Westerners have.

To a Zulu, steeped in tribal customs and beliefs, the name is very important for a variety of reasons. It can well be his Achilles heel in the event of an enemy desiring his death [Berglund, 1976]. So real a threat does knowledge of the name present that some primitive tribes, for instance the natives of Borneo, hide their real names and use nicknames [Mkwanazi, Iso Lomuzi, 1944]. They believe that their real names may be abused by those who hate them [ibid]. Many unwesternised Zulus believe very strongly in the connection between a man and his name. Commenting on this issue, Berglund [1976] mentions that the traditional Zulu regards the

person and the name as being the same. Therefore, if a traditional Zulu wishes to escape destruction wrought by the UMTHAKHATI [witch doctor] he must ensure that the UMTHAKHATI does not know and consequently cannot mention his name. Ignorance of his name gives him immunity from death which the UMTHAKHATI intends for him.

Nicolaisen [1976:143] shares the view that there is an important relationship between a man and his name. He says "... being known places one in the unenviable position of the tricked and overpowered, not likely to escape from exploitation and eventual destruction, as in the case of Rumpelstiltskin or Tom-tit-tot"

The importance of the name to Zulus is further highlighted, by the belief, prevalent among some modern Zulus and, to a greater extent, among traditional Zulus that UFUFUNYANE [hysterics] is caused by someone calling the real name of the person one night and invoking evil spirits to trouble the bearer. So strong is this belief that, if the bearer became ill and recovered, he would change his name so that the evil spirit when it returned, would not find him, for it would still be using his old name [Mkwanazi, Iso Lomuzi, 1944].

The truly traditional Zulu would thus prefer to keep his name a secret and go by some fictitious one or a nickname of his own choice for fear of being bewitched [Mthinkuli, Iso Lomuzi, 1944]. The need for keeping names secret was prevalent amongst primitive people whose "... primitive custom was to keep their name secret for protection because knowledge of the name confers power over the bearers which is particularly dangerous if evil demons are involved" [Pulgram, 1974:175]. Today however, the social educational and employment demands of Westernisation make it

difficult to keep the name secret.

The traditional Zulus believed that UMTAKHATHI [witch doctor] could kill them by combining the words of death with the name. Secrecy in relation to names was therefore, very important [Krige, 1936].

This research suggests that the advent of the Western forces changed these attitudes to names and that these changes can be seen by a comparative study of pre Western and current naming conventions and names.

## 2.2 THE NAMING CONVENTIONS OF THE PRE WESTERN ZULUS

### 2.2.1 THE FUNCTION OF NAMES IN THE COMMUNITY

From time immemorial names have embodied the functions of identification, reference and distinguishing [Nicolaisen, 1976]. Added to these is their vocative function [ibid]. This can be said of any name and so the Zulu names served the same function for the Zulu community. Zulu names have the additional function of reflecting one or more of the following: a synoptic history of the circumstances surrounding the child's birth; the emotions related to the birth; the family's attitude to the birth; the place where he was born, his position in the family, the time he was born, the parents' spiritual attitudes; his appearance at birth; his parents' wishes for him; the parents' social aspirations; the country's situation at the time of his birth or the clan into which he is born [Bryant, 1949; Krige, 1936; Lee, 1949; Tyrell, 1971].

The earlier Zulus were a community for whom personal naming was bound by tradition to a very high degree. They were a race in which names such as MAPETSHISI [peaches] given to a first child;

VELABAHLEKA [arrived while they were laughing] named for her joyous arrival after a series of sons; CENTA [hoeing] given because the child's mother had been hoeing prior to her birth, [Tyrell, 1971] were the order of the day. The contemporary Zulu is still influenced by the circumstances related to the child's birth in the choice of the Zulu name they give to a child.

The earlier traditional Zulu personal name often served as a classification code relegating the individual to his place in society; his clan, if the clan name was used; his age group, if the regimental name was used and his peer group, if the peer name is used. The GIYA [nickname] indicated his occupation. The relationship between the addressed and the addressor was often indicated by the name, for example parent addressing child : "WE! NTOMFIKILE" [girl has arrived]. The peer group member addressing his friend might say: WE! NTETHE [grasshopper] which is the ISIDLALISO [pet/nickname]. An inferior addressing a superior might use the ISITHAKAZELO [address name] [Koopman, 1976].

### 2.2.2 NAME TYPES: INDIVIDUAL AND GROUP NAMES

The earlier traditional Zulu names fall into two categories, the personal, individual names and the group names. The name given to the individual is known as the IGAMA [name]. Names given to groups are the ISIBONGO [surname], the ISITHAKAZELO [address name] and the IGAMA LAMABUTHO [regimental name]. Other personal names which the Zulus can have are the GIYA [nicknames] and the ISIDLALISO [pet name]. Of these traditional names the IGAMA has survived the detribalisation process. The others mentioned above exist in the corpus of tradition rather than in common usage.

### 2.2.3 PRE WESTERN ZULU NAMING TRADITION

According to earlier traditional Zulu custom, the child was not considered a human being, until he was a certain age. The birth of a child was reported to the father and he would take no notice until a specified period of time had elapsed. In the case of a king, the time was six months and in the case of a commoner, one month. In the meantime the mother gave the child a name IGAMA. When the stipulated time had elapsed, the mother sent the child to the father who took the infant, kissed it and gave it a name, which then became the second name IGAMA. This could be regarded as analogous to the second naming which was to follow at baptism, after the advent of the missionaries [Mkwanazi, Iso Lomuzi, 1938:21]. The majority of contemporary Zulus do not wait that long to name a child. The reasons for that are discussed in chapters 5,6,7 which detail the influence of Westernisation on the Zulu naming system.

According to Eileen Krige [1936] Zulu children acquired different names at various stages of maturation. The child, if a boy, would, at seven years, be given the task of herding calves. His fellow herders would give him a name which would then be his third name. At fifteen, when he was old enough to be incorporated into the regiments or AMABUTHO he would then be given a regiment name or IGAMA LAMABUTHO. When he became an adult, qualified to fight as a soldier in the king's army, he was given yet another name. When he became an old man he received yet another name during the KEHLA [old man] ceremony. Since the traditional life of the Zulus has been altered by contact with Western civilisation many of the tradition bound names have fallen away.

It must be noted, however, that the above names were given by

peers, as was the case with GIYA or AMABUTHO [regiment names] names and were consequently not official names. They were not common knowledge but were restricted to members of the group. These peer names would be names known only to the peers and used only by them. The true personal names were those given by the grandparents or parents.

Before the arrival of the White man, the Zulus lived a tribal life with ... "a closed image as its focal point" [Nel, 1970:17]. Their view of life was a "collectivistic" one [ibid] in which "group responsibility" [Dreyer, 1980:23] superseded the responsibility of the individual or the well being of the members of the tribe. The traditional pre Western Zulu belonged to a society in which the traditional group was a meaningful entity and personal obligation was not recognised since it would have been in conflict with the cultural stability and group solidarity [ibid]. As a result of this collectivistic view of life, based on the extended patrilineal family system, children born to Zulus were born into the extended family and belonged to it, or more specifically, to the grandparents rather than the biological parents [Krige, 1936].

The naming of this child was consequently a shared family experience, in which the grandparents took the lead, assisted by the parents, uncles and aunts [ibid]. When the child was born, beer that had been brewed would be drunk, while the family members, mentioned earlier on, chose the name. The grandparents then made the final selection and sent word to the parents regarding the name chosen [Mkwanazi, Iso Lomuzi, 1936]. The name was chosen to reflect the things indicated in 2.2.1. The personal names [AMAGAMA ASEKHAYA] are the only ones recognised by the Courts of Law and appear on official documents [Krige, 1936]. In addition to their home names, each clan had its own "ISIBONGO"

[praise name or surname]; its own "ISITHAKAZELO" [a kind of second surname or address name used to show friendly politeness [Lee, 1949: 29-41]].

The man's personal name or IGAMA was seldom used after he had reached early manhood [ibid]. His peer group name became the most used name among his peers. If he was a soldier, the name of the regiment [AMABUTHO], into which he was enrolled, was most favoured. The nickname or ISIDHLALISO given by his peers and prompted by some outstanding feature, peculiarity or deed [Mkwanazi, Iso Lomuzi, 1936], often replaced the IGAMA LASEKHAYA [home name] when he was in the company of peers. Krige [1936] makes the point that the nickname often stuck to the child more firmly than his real name.

Apart from all the names indicated above, any man might, out of politeness, be called by the name of his ancestors [Bryant, 1949].

The example given by Lee [1949: 29-30] illustrates how the naming conventions operated.

NQOTI MBATHA	-name of Zulu chief
MBATHA	-surname
SHANDU/NDABEZITHI	-praise name [ISITHAKAZELO] used by MBATHA
MBOKODWEMBOMVU	-regimental name [amabutho]
NQOTI	-personal name [IGAMA]
MAGEBA/ NDABA/ NKOMO	-patronymics

Another variation of the earlier Zulu naming tradition to be found is recorded by Bryant [1949] who reports that every Zulu babe male or female received, soon after birth, a personal name [IGAMA] from its father, for instance JANA.

While within the family itself, a person, being there well known,

would always be called simply by his own personal name. Among the outside public that name would often be conjoined with the personal name of his father, as for example, JANA KA NDABA [Jana son of Ndaba]. This then might be called the full name of the Zulu man. Not only was his father's name tacked on to the name of a Zulu. It was customary in regard to persons of quality, to add also that of their grandfather, great grandfather and as many more of their ancestors as could be remembered as in the case of DINIZULU KACESHWAYO KAMPANDE KASENZANGAKONA KaJANA KaPUNGA KAMAGEBA KaZULU [Bryant, [1949].

Bryant [1949] informs us that the Zulu commoner and aristocratic elite, felt the more proud of themselves, the more names they could string together. With the Zulus, the preservation of pedigree was important. Since they lacked birth registration facilities, it enabled them to keep track of their family lineage and prove descent, if the need arose, and to keep track of the paternal and fraternal relationships in the polygamous families [Bryant, 1949]. Initially most Zulus who had been influenced by Westernisation tended to give their children an English and Zulu name [John SIPHO Ngubane] or only one English name [John]. Nowadays however, the tendency is to revert to using Zulu names. [See chapter 7].

## 2.3 A DESCRIPTION OF THE INDIVIDUAL ZULU ORIGIN NAMES

### 2.3.1 IGAMA LASE KHAYA [HOME NAME]

To humans, the name is important for its referential function, since it draws the hearer's attention to the existence and relevance of the named person, thus affirming his being [Lyons, 1971]. The personal name of the Zulu performs the same function. The pre Westernised Zulu name distinctly individualised him, since

it was sometimes given to record particular circumstances obtaining at his birth [Tyrell, 1971]. When the first boy, born to a family, is called VUSUMUZI [raise the family name], it is no mere whim that earns him that name. He is to be the one who will continue the family name.

Since names often reflect the circumstances of the child's birth, most Zulu names have an interesting history. If the circumstances are happy, the joy of the parents will be recorded in the name and so we have names such as BONGILE [we are thankful] and JABULILE [we are happy]

Because the Zulus regarded a child as a gift or a blessing to be sought and prayed for, the birth of a child was often seen as an indication of being favoured by the powers that be. The parents' acknowledgement of this favour is ever remembered in the names SIBONGILE [we are thankful], and SIPHO [gift]. These names are variations of the theme of joy at life's goodness.

Nature may have smiled on the mother at the birth of her child and so the fine weather on the child's birthday will be recorded in LANGELIHLE [nice day] and LANGALIBALELE [the sun is hot]

It has been noted that although children were prized by the Zulus as a form of wealth, particularly the girls who increase the father's cattle through lobola, the birth of a child could also be a disquieting occurrence. Polygamy was an integral part of the pre Westernised Zulu's culture and thus one man could find himself with four wives [Bryant, 1949]. Tensions arose in such households [Tyrell, 1971] and sometimes children were born in controversial circumstances. The controversies and anxieties prevailing at the child's birth are captured in the names BHANGUBKHOSI [fight over the chieftancy] and PHIKENI [what are you denying]. It is

suggested that these conflicts account for names which the uninitiated might perhaps find distasteful. Some such names are MZONDENI [hate him] and MXOSHENI [chase him away] often given in defiance, since whatever the feelings of the other wives were, the child's existence could not be wished away.

Boys are desirable to Zulus for they uphold the name of the clan and tribe. However parents could be frustrated if they have too many of the same sex. The frustration is often recorded in names such as NTOMBIZODWA [only girls] and MFANAFUTHI [a boy again].

Zulu names may well reflect the parents' philosophy of life and his hopes and ambitions for his child [Koopman, 1976]. It is thus conceivable that the parent who desires that his child be constantly aware of his ancestral spirits could name his child THANDIDLOZI [love the ancestral spirits]. The parent who wishes the best for his daughter could call her PHUMALELE [succeeded]; a mother who desires that her daughter remember that she was saved at birth might call her SINDISIWE [has been saved] or PHILILE [is healthy]. Law abiding parents may feel inclined to exhort their children not to fall foul of the law and so we have the name BHEKUMTHETHO [keep the law]. These names reflect the value systems of the parents, confirming the theory that Zulu names may reflect the social mores and philosophies of the parents. This aspect of naming is still operative in most current Zulu naming practises.

The changing fortunes of the Zulus as they lost Natal to the Whites [Etherington, 1978] occasioned some sad headshakes and the consequent sense of disorientation was echoed in names such as SHINSHISKHATI [times change]; SMANGALISO [marvels/wonders] and PELILIZWE [the land is finished].

Whatever the occasion which gave rise to these names, there seems

little doubt that name giving was a serious business among the pre Western Zulus who did not have a repertoire of names from which they could choose one which caught their fancy, as the Westerners do. To the Zulu each child was special and the name reflected this uniqueness [Tyrell, 1971]. Because of this Zulu names appear to have meaning. [Pulgram [1954:155] maintains that people "... have also learned to expect that eastern and primitive names are often translatable into meaningful words and phrases" suggesting that Zulu names do have meaning.]

### 2.3.2 PERSONAL PRAISE NAMES: NICKNAMES: IZITHOPO: IZIDLALISO

One of the consequences of socialisation is the development of relationships, friendly or otherwise, between members of peer groups. In the Zulu community these relationships were often reflected in the personal praise names which the Zulus called IZITHOPO. They [praise names] were often closed names since the name was only used by the peer group while elders and the general public called the child by IGAMA LASEKHAYA [home name] [Krige, 1936]. LALULUSA [sleep while you herd] would only be known by this name to the boys with whom he herded his father's cattle, for only they would know that he slept on the job. Only the accomplice urchins would know of MEHLAMADE [long eyes] for only they would know that his eyes needed to reach far to locate "treasure". These IZITHOPO [praise names] can also be thought of as nicknames. Bryant [1949:143] comments that:

... when the babe of the single paternal name had grown into a brave and handsome youth, he was wont to flatter himself, or, more commonly he flattered his companions, with some brand new fancy name ISITHOPO [praise name] usually one of adulation; by which name,

among his set he henceforth was generally called, instead of by his birthname -though among leaders and the general public, the latter, given by his father, still, and it alone, held the field.

As some of the Zulus became Westernised, the nicknames reflected more Western oriented activities. Mthinkulu [Iso Lomuzi, 1944: 18] reports that " ... in football, rugby, basketball, hockey and almost in every other group game, people are called by nicknames". Soccer and boxing were responsible for names such as Lightning, Pepsi-cola, Smash and grab and Wonderboy.

According to Mthinkulu [Iso Lomuzi, 1944:111] nicknames are often given as a mark of friendship by peers. Sometimes, however, they are given as a form of mockery. " These nicknames very often stick, and later it behooves him to accept it [sic] his real name."

### 2.3.3. GIYA NAMES

While Shaka was consolidating the Zulu nation, he was also building up the fearsome Zulu army [Brown, 1960.] An important feature of the Zulu army was the war dance which could be performed solo or as an army. According to Koopman [1976] the Zulu warriors delighted in showing their prowess at these dances and often they earned names which described their prowess. These would be GIYA [nicknames] names for example NOVENDZI [agile legs].

### 2.4 GROUP NAMES

As the term group implies, the group names of the earlier non-westernised Zulus were names which indicated their membership of a particular group. The groups were designated by the ISIBONGO [clan name] or the regiment indicated by the IGAMA LAMABUTHO [regimental name]. The shared fellowship of the clan was often indicated by the

ISITHAKAZELO [address name] of the clan.

THE ZULU ENGLISH DICTIONARY compiled by Doke and Vilakazi [1964] defines IZIBONGO as "... a clan name, plural only, praise[s] or praise name [of chief, hero, prominent person ... [ibid:85] and IZITHAKAZELO as a" ... tribal salutation; term of polite or friendly address peculiar to each clan [ibid:781] : AMABUTHO as"... regiment [of the same] age-grade of men and women enrolled by a Zulu king [ibid:40]." Thus from their definition and use it can be concluded that the group names of the Zulu were born of their social system. It is not surprising that the breakdown of their tribal conventions [Dreyer, 1960] consequent on the arrival of the Westernising forces led to a decline in the use of names arising out of tribal social conventions. It is postulated that the regimental names fell into disuse with the defeat of the mighty Zulu army at ISANDLWANA in 1879. It has been noted that the ISITHAKAZELO is now known only by some of the Zulus to whom it has been passed on by the elders.

#### 2.4.1 THE ISIBONGO :CLAN NAME

The ISIBONGO or clan name has, in contemporary times come to mean surname as it is understood in the Western culture.

To the earlier traditional Zulu ISIBONGO meant clan name and had the dual function of indicating both the clan name and the surname. According to Bryant [1949] Zulu clan names took a personal form with the prefix -ABA- :-KWA- meaning "they of such and such a place" as in ABA KWA ZULU [of Zululand] :or a locative one -ABA- ; -SE- "they of such and such a place" as in ABEMBE [of Mbe]. Some Zulu clan names are collective names. In such instances the prefixes are usually -AMA-; -ABA- forming for example amaMBATA or amaTEMBA [of the Mbatas and of the Tembas] [ibid, 1949]. The Zulus often applied names of this form to tribes of nondescript foreigners in a generic sense.

The clan names of the Zulus may go far back in time to record the splitting of the tribes, in their southward migratory phase [Bryant, 1949; Fuze, 1979]. The clan name ZULU records MALANDELA'S [follower] journey west across the MPEMBENI and MKUMBANE streams - a spot later to become the motherland of his descendants the Zulus: DLAMINI [those who eat in the day] records the split of the BUTHELEZI clan when a junior branch under their chief PUNGASHE elected to establish itself on its own and became known as the tiny DLAMINI clan [Bryant, 1949]. Clan names were thus restricted in locale, since they originally arose out of the splitting of the tribes during their migration from the North to the South-east coast of Africa. Every split group would settle in its chosen locale and adopt the name of the leader as its clan name. As a result of increases in population these small groups developed into fully fledged clans. It can thus be concluded that the increased population and the migration of the clan members were responsible for the clan name becoming widespread instead of being restricted to a locale as it had originally been. Shaka's policy of building the Zulu nation into one, by incorporating shattered tribes, also contributed to the breakdown of the relationship between clan name and locale.

Often the clan name which is patrilineal in origin evolved from great chiefs who left their personal names as IZIBONGO of their respective tribes [Bryant, 1949]. The IZIBONGO DLAMINI or THIMKHULU [big tree] are thought to have originated this way. The origins of the various clan names which in turn record the formation of the various tribes during their early settlement of Natal are well documented by Bryant in The Zulu People as They were before the White Man came [1949].

An interesting influence of the clan name on the Zulus was the prohibition of marriage between persons bearing the same clan name. In Western culture John Smith may marry Ann Smith if no blood relationship is proved. Not so with the earlier traditional Zulus who believed that

all the DLAMINIS, for example, must be related since they had a common ancestor [Bryant, 1949]. With increased Western influence however, this prohibition has become a mere reluctance which some overcome and so marriages do occur between Miss and Mr Dlamini. In other instances the clan name is changed and so the ban on marrying someone of the same surname is circumvented [ibid, 1949]. The clan name was called the ISIBONGO or praise name since the Zulu felt it a proud distinction to carry the same name as his most famous ancestor [Bryant, 1949].

An interesting feature in the use of the ISIBONGO is its application to the female Zulu. According to Lugg [whose documents are filed in the Killie Campbell Library, Durban n.d.] "The Zulu female adopted the same ISIBONGO as her father and retained it throughout marriage, married or single." With Westernisation the married female adopts the husband's surname. Lugg maintains, however, that "... relations and friends generally ignore the change and continue to address her by her maiden name."

In the case of illegitimate children, they take the father's name. If the father is unknown, the mother's surname is used. Adopted children take the surname of the foster father. If adopted by an unmarried woman or widow they adopt her ISIBONGO [Faye, 1923]

#### 2.4.2 THE ISIBONGO:PRAISE NAME

Another form of address, acquired by the Zulu, was the ISIBONGO with the connotation of praise name. Bryant [1949] has documented the origin of the praise name in the following manner. He indicates that the Zulu man dearly loved both praise and admiration. Opportunities arose for the Zulu to distinguish himself in warfare when he was conscripted into the army and in the chase. Notable deeds, of all sorts, would once more earn for the young man still further titles or praise names by which he would often be called by his peers.

### 2.4.3 THE ISITHAKAZELO:CLAN PRAISE OR ADDRESS NAME

The Zulu who came under the influence of Shaka was marked by the need to perform remarkable feats of bravery [Bryant, 1949]. The man who performed the brave deeds was then identified by his brave deeds, which were woven into a form of salutation and praise to be used when addressing him [Koopman, 1976]. The personal praises of the famous figures, in the history of each clan, would then be used to address descendants of the clan ancestors. These praise names were known as the ISITHAKAZELO. Because the ISITHAKAZELO was patrilineal, each ISIBONGO would have attached to it a number of IZITHAKAZELO being the personal names of famous figures in the history of each clan, together with some personal praises of these figures for example, with ZULUS some of the ISITHAKAZELO are NDABEZITHA, MAGEBA, SITHULI, after MALANDELA who was the ancestor of the Zulus as they are known today [Bryant, 1949].

Because the IZITHAKAZELO [address names] are often handed down in a clan, some of the IZITHAKAZELO are recognisable as the names of previous chiefs. The Zulu clan name relates a man to his family and clan even through time. The following is, according to Koopman [1976] an example of the co-existence of the ISIBONGO [praise /clan name] and ISITHAKAZELO [address name]:

Isibongo	Isithakazelo
DUBE	MBUYAZI KHUZWAYO
KHANYILE	NGWANE MWELASE MTHUNGWA
CELE	WENA OWABUYA NOMSILA EMFULENI
	[you who came back with a tail from the river [Koopman, 1976]

[See Appendix, Page 195 for samples of Isithakazelo.]

Before Shaka's incorporation of the various tribes to form one nation, Zulu history was characterised by the constant splitting from a parent group and the consequent formation of splinter tribal groups

[Bryant, 1949]. This resulted in the formation of new IZIBONGO. Thus a number of tribes with a common ancestor shared common IZITHAKAZELO and IZIBONGO. These shared group names record the history of the pre Shaka tribes, for they capture the common ancestor in the address forms.

The IZITHAKAZELO were used when the addressor wished to be respectful or when a superior was being addressed. There were, however, less formal occasions in which the ISITHAKHAZELO was used. They were used as a greeting among friends who had not seen each other for a considerable time. Often friends used them when saying farewell to someone whose absence would be protracted or when speaking to each other [Koopman, 1976].

Since the ISITHAKAZELO often incorporated the name of the great ancestor of the clan, they naturally became the names of the clan AMADLOZI [ancestral spirits]. According to Krige [1936] it is the custom of the Zulus to sacrifice cows to their ancestors in propitiation; for good health; for protection and in thanksgiving. On these occasions the ISITHAKAZELO would be used when the AMADLOZI were being addressed. The head of the kraal conducting the ceremony would call on his AMADLOZI using the clan ISITHAKAZELO and the guests at the celebration would address him by the clan name indicating his seniority in the lineage of the clan [Koopman, 1976].

#### 2.4.4 DECLINE IN THE USE OF THE IZITHAKAZELO

It is concluded that Shaka's unifying policy was responsible for a decline in the creation of new IZIBONGO. With the introduction of Western culture by the missionaries, traders and settlers, the existing IZITHAKAZELO declined. The current Zulu naming system then increasingly subscribed to the Western name and surname

convention.

#### 2.4.5 AMAGAMA AMABUTHO : REGIMENTAL NAMES

Bryant [1949] gives a good account of the origin and function of the regimental names. He recounts that every Zulu youth of about 18-20 years of age became embodied in a newly formed regiment of his own, bearing its own distinguished appellation for example the *INDLU YE NGWE* [the hair of the leopard]. This regimental name was thereafter assumed by every member as another title of especial pride and honour and by it he was henceforth known in polite conversation. [Please see Appendix page 195 for sample lists of Regimental Names.]

Martin West [et al, 1976] give the following account.

The next stage in the transition to full adulthood was incorporation into an age regiment: a vital aspect in the creation and function of the Zulu war machine. Boys left their homes a year or two after puberty to go and live at a military kraal... They were then summoned to the King who formed them into a regiment. ... At some point during these activities the regiment was given a name chosen by the king for a variety of reasons; the weather on that particular day or the current state of the Zulu nation. Thereafter each man was entitled to be known by his regimental name as a mark of respect, particularly in later years".

It is concluded that with the demise of the Zulu army after the battle of ISANDLWANA in 1879, came the end of the Zulu army. This ended the practice of AMABUTHO name giving.

#### 2.5. HLONIPA NAMES : RESPECTFUL AVOIDANCE

The non Westernised Zulu was very strongly influenced by a sense

of superstitious awe. So great was the awe that a number of conventions demanding restraint from certain actions and modes of speech, arose. Bryant [1949:219] gives this account:

"...when the awesomeness reposes in a person, and the resulting abstention is in regard to such person, then the taboo, whether one of action or of speech is usually distinguished by the name of UKUHLONIPA" [to do out of respect of reverence for].

Thus if a name is HLONIPA it is taboo to mention the name and an alternative name must be found so the person can be addressed while still maintaining that awesome respect often borne out of fear. Bryant [1949] cites the example of the Zulus who respected the words IMPANDE [roots] and NDLELA [road] since they were the names of their chiefs and so they used the words XGABO [root] and NYATUKO [road] respectively.

It is suggested that the non Westernised married Zulu woman respected the names of her father-in-law; the eldest of her brothers-in-law; her mother-in-law and the wives of her father-in-law to a greater extent than she does today. In order to uphold the HLONIPA convention the women had to find other names to address the people concerned. The wife then called her husband BABA KA DOMBI [DOMBI'S father] or YISE KA DOMBI [DOMBI'S father] which is a reference to his children [Grout, 1970]. Grout, however, gives another explanation for the use of the above-named terms. He maintains that the traditional Zulu has no family or surname and he is sometimes called the son of so-and-so. A man not infrequently designates his wife as the daughter of so-and so. She may also use the ISIBONGO but only after having ensured that none of her husband's elders are around because using that form of

address in that instance would be a breach of respectful avoidance [HLONIPA] since to call the husband the head of the clan in the presence of older clan members is an insult. If she was really at a loss as to how to address him she would use his MABUTHO [regiment] name [Faye, 1923]. According to Faye [1923:105] a Zulu woman will speak of her husband's father as uMAMEZALA [mother who bore my husband]. " Of her husband's mother a Zulu woman will speak as OKA [of] so-and-so affixing the name of the father of the husband's mother to the OKA [OKA-DLAMINI].

The husband, in turn, though allowed to use his wife's personal name also addressed her as her children's mother NINA KA XOLIWE [XOLIWE'S mother] [ibid]. Because of the great store set by the line from which they descend the Zulu wife may be called by her patrilineal ancestor's clan name prefixed by the prefix MA- . A descendant of the DLAMINI would thus be MADLAMINI [Bryant, 1949]. Here the use of the prefixed clan name is bound up with the non Westernised Zulu's strong sense of kinship relationship and communal life.

Bryant [1949] described the importance of kinship. He mentions that the Zulu social organisation had its foundations in the person and rights of Paterfamilias [the-family-father]. It was the father who built up the family and the families built up the clan.

The HLONIPA custom also applied to children who were not allowed to use their parents' name. They got round the problem by calling the father BABA and the mother MAMA. The HLONIPA convention is applied throughout the person's life as well after his death [Koopman, 1976]

The parents' are not bound by the HLONIPA tradition in relation to

their children. They may use the child's personal name [IGAMA LASE KHAYA]. They may, if they desire, use the generic name NTOMBAMI [my girl] instead of the individual name.

The HLONIPA convention operates among the siblings of the family. The younger must show respect for the older siblings by name avoidance. A younger brother could address his older brother by the term MFOWETHU [my brother]. His sister could be called DADEWETHU [my sister].

## 2.6 WESTERN INFLUENCE ON ZULU NAMING CONVENTIONS

It has been noted that Western influence has infiltrated every aspect of the Zulu social system because of education, employment and urbanisation. As a result, the modern Zulu child is often given two personal names. The second name is a reflection of Western influence on Zulu personal naming in as much as it is a baptismal, school, or employment name. [SIPHO, John Ngubane or John SIPHO Ngubane]

## 2.7. RESUME

To the traditional Zulu, name giving is very important since names are often given to commemorate events related to the child's birth; to describe the child's appearance and to record aspirations for the child's future. Names, some believe, can be used to work evil against them or cause their death. Non Westernised Zulus were given individual names AMAGAMA and a series of group names, AMAGAMA AMABUTHO, IZIBONGO and IZITHAKAZELO. They were also given nicknames, ISIDHLALISO, by their peers. Western influence caused a decline in the use of group names and an initial increase in the use of Western names by Zulus.

### 3 ZULU NAME DERIVATION AND STRUCTURE

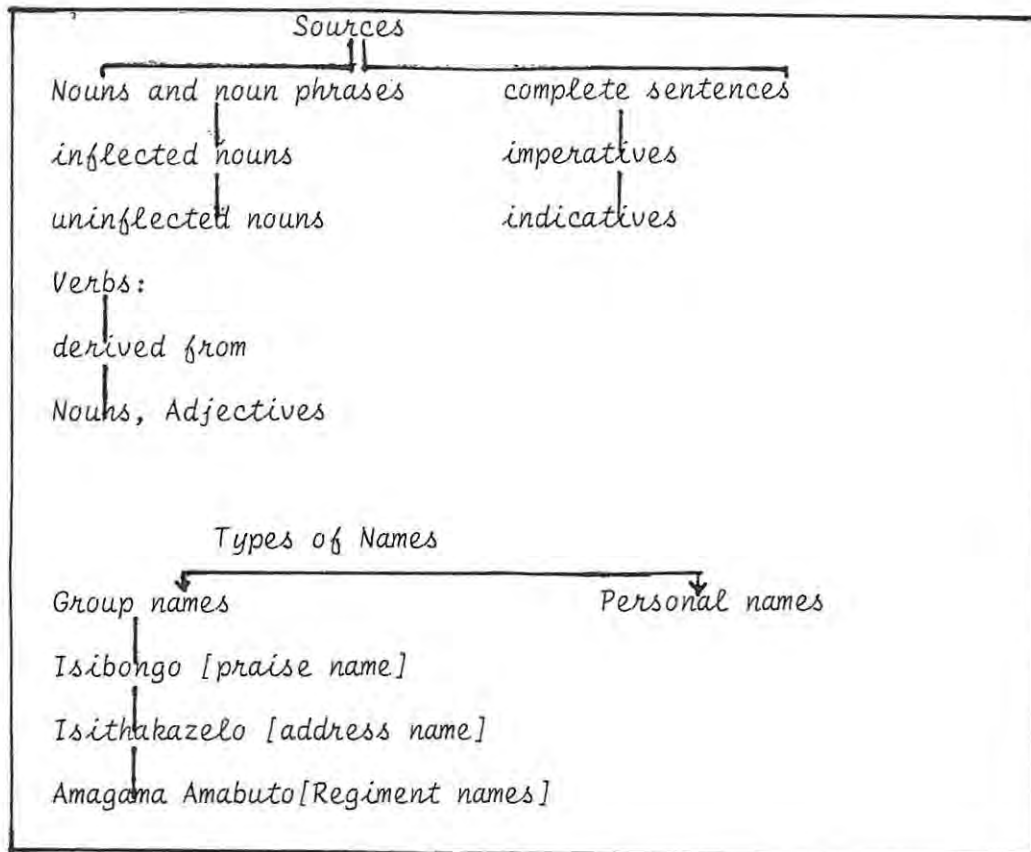
*This chapter was included to indicate that traditional Zulu names generally derive directly from the language in the way that English names do not. A comparative study of the Western names given by and to Zulus as a result of Westernisation indicates the distance of Western names from Zulu language and culture, of which Zulu names are integral parts. It is suggested that the realisation of this distance has partly motivated a swing back to Zulu names. [Please see chapter 7]*

#### 3.1 STUDY OF ZULU NAMES

*This chapter examines Zulu names in relation to their derivation, morphology and etymology. It also examines the lexical and syntactic structure of pre Western Zulu names so as to show how Western culture influenced the Zulu naming system by introducing Zulus to Western names far removed from their cultural and linguistic origins. The linguistic classification tables of Zulu names are taken from Koopman's figure of reference as found in his honours dissertation [1976]. The linguistic groupings used in his thesis are adopted here.*

### 3.2. ZULU NAME DERIVATION

The derivation of Zulu names may be indicated in the following manner [Koopman, 1976].



### 3.3. NAME DERIVATION PROCESS

Zulu names are formed by derivation [Bryant, 1963; Holden, 1963]. All names may be derived from primary sources in the language, that is, from nouns, noun phrases, noun clauses, sentences, verbs, adjectives or ideophones [Bryant, 1963; Holden, 1963]. Names may have either simple or compound stems, as will be explained later in this chapter. Those names with compound stems are distinguished by the secondary prefix of the name and by the rules of elision between the two elements of the compound [Koopman, 1976]. Thus SHAYA and INDLELA become uSHAYINDLELA [the one who walks on the road] after the elision of the "A" of SHAYA. On the other hand Western names given to Zulus have none of the morphology and syntax indicated above. In some cases they are merely an import from the English noun class to the personal name class, for

example, Flower ; May; Violet.

### 3.4 OCCURRENCE OF ZULU NAMES

Zulu names can only occur in the noun classes 1 and 2 but they may be derived from any of the other noun classes [Bryant, 1963; Holden, 1963] as indicated in the following examples:

- class 1 person : uMFANAMI [my boy]
- class 2 people : uMANDLAWETHU [our strength]
- class 3 mercy : uPHATHAKAHLE [treat well]
- class 4 treasure: uGUGUWAMI [my treasure]
- class 5 strength: uNKUNZELWAYO [the bull that fights]
- class 6 gift : uSIPHO [gift].

It has been noted that Zulu names can thus be classified in terms of their morphological structure, for example.

- MUNTUWETHU : [person of ours]
- classification : name formed from noun phrase
- type of phrase : noun and possessive relationship

However, Western foreign names given to Zulus cannot be classified in this way as, for example, Abednego.

### 3.5 LINGUISTIC FEATURES OF ZULU NAMES

There are several linguistic features of Zulu names which mark them as names, distinguishing them from other words. Markers also distinguish between male and female names. Post Western non Zulu names given to Zulus have come to rely on Western male/female name conventions to indicate the difference for example "John" is male and "Mary" is female by virtue of conventional use.

When a name is derived from a noun, the class 1a prefix is prefixed to the original noun with elision [Bryant, 1963] for example:

original noun : amanga [lie]  
 : "a"=initial vowel  
 name : uMANGA [liar]  
 : "u"=class 1 prefix  
 : "a" is elided

Nouns with monosyllabic prefixes lose their prefix completely in the name derivation process [Koopman, 1976] as in the following instance:

ORIGINAL NOUN : INSIMBI [an iron]  
 NAME : uNSIMBI [iron]

Traditional Zulu names have secondary prefixes. This means then that the names of Zulu origin, unlike the names of Western origin, can be linguistically identified as names. Sorenson [1963] and Algeo [1930] have long argued the question whether the English proper name has any linguistic mark which identifies the word as a proper name. They have concluded that neither orthography, nor syntactic occurrence nor semantic usage can indicate and identify a word as a proper name. However, they have not considered the point that proper names can be characterised by a particular way of patterning with determiners as in the case of "We climbed some Table Mountain". Zulu names are different as indicated in the following example:

ZULU : uMPEMPE [whistle]  
 : u-secondary class prefix therefore MPEMPE  
 is a name  
 ENGLISH : CHRISTINE no secondary class prefix

It must be mentioned that the spread of Western culture among the Zulus resulted in the adoption of certain words which have become names.

Examples of such names are :

uSIHLALA : chairman  
 uSIKHWAMA : treasurer

uMABHALANA : secretary

These prove exceptions to the rule that secondary prefixes denote a personal name [Koopman, 1976].

Bryant [1963] maintains, however, that the names derived from noun classes 1a, 5, and 11 do not show any prefix for example:

ihashi cl.5. : [horse] gives uHASHI

ufudu cl.11 : [tortoise] gives uFUDU

ubaba cl.1a : [father] gives uBABA"

Koopman [1976] makes a very significant point when he indicates that the only shift that has occurred in the transformation of the noun UBABA to uBABA the name is a lexical change which he adds is a big one since UBABA [noun] [father] denotes a member of a class whereas uBABA [name] does more. In other words UBABA has, in the words of Lyons, [1970] "a descriptive equivalent" whereas uBABA has, in the words of Searle [1969], a "descriptive backing".

### 3.6 LINGUISTIC DIFFERENCE IN MALE-FEMALE NAMES

A distinction is made between the names that can be used for males and those that can be used for females [Koopman, 1976]. Female Zulu names are indicated by feminine lexemes. In addition many of the female names are based on words that indicate femininity semantically. Male names are less restricted in their derivation since they may be derived from masculine and/or neutral nouns as well as nouns that have been derived from verbs [Koopman, 1976] as in the following examples:

uMDUMAZI: [the disappointer]

DUMAZO : verb [disappoint]

uMPHATHI : [guardian]

PHATA : verb [manage]

Some examples of male and female names are:

male	: uSHESHISA	[be quick]
female	: uNTOMBI	[girl]
male	: uCIJINSIMBI	[sharpen the iron]
female	: uMAKHOSAZANA	[young lady]

The male name can be derived from nouns that are either masculine or neuter as well as nouns that in turn have been derived from verbs:

uMDUMAZI	:	[the disappointer]
	:	DUMAZO [verb] disappoint
uMPHATHI	:	[guardian]
	:	PHATHA [verb] manage

### 3.7 DETAILED STUDY OF ZULU PERSONAL NAME DERIVATION

#### 3.7.1 NOUNAL NAMES

These names may be derived either from nouns inflected locatively; by the nominal extra prefixes or, by nouns inflected with the class 1a formatives: SO-; -NO-; -ME; -SE [Bryant, 1963].

Other nounal names may be derived from nouns that already have been adverbially inflected and so function as adverbs. These adverbs, may by the names derivational process, become nounal names while still retaining the adverbial inflection in the stem [ibid, 1963]. This is another linguistic phenomenon peculiar to the formation of Zulu names such as :

uMUNTUWAKUDE	:	[person from far]
WAKUDE	:	locative inflection
uFIKELINDELWE	:	[arrived as he was awaited]
ELINDELWE	:	locative inflection
uNJEGATHI	:	[ he is just like us ]
NJENGA	:	adverbial inflection

Yet another type of nounal name is that formed by the use of infixes -SO-; -NO-; -MA- AMA -S. Doke [1954] in his Text Book of Zulu Grammar indicates that the class 1a morphemes -SO-; -NO-; -MA-; are the name indicating morphemes. The formative -SO- indicates a male name as in the following instance:

uSOMFANA : [the boy]  
 uSOBANTU : [of the people]

An interesting feature of the infixes -MA-; -NO- is that they aid in the formation of female names as in the following examples:

uMANTOMBI : [girl]  
 uNOMVULA : [rain]

A study of the names collected for this research indicates that NO- is the most common infix used for the formation of new female names. The NO- infix makes it possible to use the full lexicon for the formation of female names. NO-, together with similar infixes, can be regarded as a marker which forms new names.

NO- may also be used to convert a male name to a female name as in the following instances [Bryant, 1976]:

VELA [appear] male : uNOMVELA [appear] female  
 NTHUTHUKO [progress] male : uNONTHUTUKHO [progress] female

Lyons [1970] argues that names have no meaning since JOHN could be used to designate a girl as JOHN and male are not semantically related in the way that "man-boy-male" are. Lyons, however, ignores the sociolinguistic practice which conventionally designates as male or female names. The Zulu naming system, however, distinguishes between male and female names in terms of their structure as indicated above.

This study has shown that post Western non-Zulu names used by the Zulus rely on sociolinguistic convention to mark them as either male or

female.

Morphemes may also be used in the formation of Zulu names. The morpheme -SE- merits special mention [Koopman 1976] since it is a suffixal and neutral morpheme transferring names of all classes to a class 1a in the derivation of male and female names for example:

DUNGA [soil] : uDUNGASE [soil] SE suffix. [female]

NYAWO [foot] : uNYAWOSE [foot] SE suffix [male]

The names collected for study indicated a drop in the use of MA-; SO-; SE-; as infixes in the formation of female names.

Wherever these morphemal infixes are used in the formation of names they occur between the primary and secondary prefix [Bryant, 1976] as in the following examples:

uMANTOMBI : from INTOMBI [girl]

uNOMVULA : from IMVULA [rain].

The Western names have no such system of name derivation by the transformation of nouns from one class to another with the aid of prefixes, suffixes and infixes.

Nounal Zulu name formation is not confined to simple nouns only but extends to noun phrases which can be broken down as follows, noun and possessive ; noun and relative ; noun and pronoun [ibid, 1976]

Names falling into the noun possessive category may consist of a noun and a possessive and are, with a few exceptions, male names [Bryant, 1976]. Examples of such names are :

uMEHLABABA : MEHLO [eyes] ABABA [of the father]

uMLENZENTETHE : MLENZE [legs] ENTETHE [of a grasshopper]

The female names that fall into this class have a feminine lexeme which marks them as female names for example:

uNTOMBIZETHU : INTOMBI [girls] ZETHU [of ours]

uNTOMBIYOMUNTU : INTOMBI [girls] YOMUNTU [of someone].

Male names with their greater access to the whole lexicon permit a combination of noun and pronoun; noun and locative and noun and adverb in the formation of names as in the following examples:

uINDLUYAKHE : INDLU [house] YAKHE [his]

uMUNTUWALA : MUNTU [person] WALA [from here]

Yet another type of noun phrase that may be used to form names is the noun and relative phrase. Names in this group consist of noun and adjective and unless they contain a feminine lexeme are male names [ibid, 1976]. The structure of the names are markers of male/female names for example:

uMTHIMKHULU : MUTHI [tree] noun; KHULU [big] adjective  
male name

uNTOMBENHLE : INTOMBI [girl] noun; ENHLE [pretty]  
adjective female name

Another type of nounal name is the noun and pronoun name. In this category the feminine lexeme distinguishes the female name from the male name as in the following :

uMAKHOSONKE : MAKHOSI [chiefs] ONKE [all] male name

uNTOMBIZODWA : NTOMBI [girls] ZODWA [only] female name.

### 3.7.2 VERBAL NAMES

Names can also be derived from verbs as in the case of :

ISIHAMBI [the one who walks] noun : HAMBAMBA [walk] verb uNOHAMBAMBA [the walker] : name

Some may be derived directly from the verb without any intermediate noun derivation infixes [Koopman, 1976] as in the case of :

uSHAYA [hit] ; uHLEKA [laugh] ; uPHUMULA [rest].

For the female names, however, the stem will be in its perfect form and may be in the active or passive voice as in the following cases:

uTHABSILE: [be happy]: active voice: female

uTHANDIWE: [the loved one] passive: female name.

It can be noted, however, that there are some names in this category which could be either male or female as in the case of uSUKELELE [the provoker] and uZAKHELE [the one who builds for himself].

### 3.7.3 NAMES WITH COMPOUND STEMS

Zulu names may also be derived from compound words. In this instance the rule of elision is applicable. The final vowel of the first element is elided as in uBHEKUMTHETHO, a compound of BHEKA and UMTHETHO in which the "A" is elided.

According to Cope [1968] compound names reflect a functional relationship between the compound elements in the surface structure which sets them apart from compound nouns representing a transformed form of relationship between the elements. He further suggests that compound names could be considered as embedded or encapsulated phrases or sentences transformed into names by the class 1a prefix.

### 3.7.4 SENTENCE STRUCTURE NAMES

Zulu names may also be derived from modified sentences. Koopman [1976] maintains that the basic structure of the Zulu sentence comprises subject and predicate. The subject consists of a nounal phrase and the predicate of a verbal phrase. The verbal phrase can comprise the predicate, object, and descriptive elements while the predicate can be the verb, the object, a nounal phrase, and the descriptive an adverb or adverbial phrase [ibid].

The compound stem names can be seen as derivatives of complete sentence

transformations. These can be either imperatives and their sub-classes, singular or plural, object concord or indicatives and their sub-classes noun and predicate as well as subject concord and predicate [Koopman, 1976].

The imperative sentence structure often provides Zulu names. Both singular and plural imperatives are name structures which may be used in the formation of male and female names

Singular imperative names are formed by the prefixing of the class 1a noun prefix directly to the verb [ibid] as in the following examples :

- uHLANGANA : "u" prefix and HLANGANISA [collect]  
verb-male name
- uTHINTA : "u" prefix and TINTA [touch]  
verb-female name.

Plural imperative names, on the other hand, have the class 1a noun prefix , prefixed directly to the plural imperative as in the following example:

- uBONA : "u" prefix : BONA [look] verb: male name
- uTHULANI : "u" prefix : THULANI [be quiet] plural imperative male name.

It is interesting to note that names in this category rely on sociolinguistic convention for the distinction between male and female.

However names derived from the plural imperative with objective are always male names [Koopman, 1976]. Many male names come from this category. The derivation process is the same as for the singular as in the following example: uMTHATHENI [ you take him]. This structure is not used for female names.

Complete indicative sentence names are formed from the noun and predicate and from the subject concord and predicate.

Noun and predicate indicative names make a distinction between male and female names. All male names falling into this category may have object nouns, self-standing possessives, adverbs and independent verbs as adjuncts to the predicate while the female names have no adjunct attached to the predicate [Koopman, 1976]. There are two classes of subject concord and predicate names as indicated below:

MALE NAMES - OBJECT NOUN AS AN ADJUNCT

uBANGUBABA : BANGA [fights over] : singular verb  
                   BABA [father] : singular noun

MALE NAMES - SELF STANDING POSSESSIVE AS ADJUNCT

uFUNEZAKHE : FUNA [he looks for] : singular verb  
                   EZAKHE [his things] : selfstanding possessive

MALE NAMES - VERB :ADVERBIAL ADJUNCT

uHAMBANEDLOZI: HAMBANA [he goes] : singular verb  
                   NEDLOZI [with the ancestor spirits]  
                   : adverbial adjunct

MALE NAMES - VERB WITH DEPENDENT VERB AS ADJUNCT

uPHUMELWA : PHUMA [he comes out] :singular verb  
                   ELWA [while he fights] :singular dependent verb

In the above examples the concord arises out of the agreement between the class 1 third person singular "u" with the original verb in the transformed sentence. The third person singular "u" coincides with the "u" prefix indicating the name [ibid]

FEMALE NAMES WITHOUT ADJUNCT-SUBJECT CONCORD AND PREDICATE

uBONGEKILE : u [she] prefix : BONGEKILE [is praiseworthy]  
                   : non verbal predicate

In yet another instance of name formation female names may be formed from various verb forms as well as subject and predicate concord [ibid]. The following examples illustrate this.

- uHLUPHEKILE : U : [she] : singular prefix  
                   : HLUPHEKILE : [is worried] singular passive verb  
 uBONAKELE : U : [she] : singular prefix  
                   : BONAKELE : [is visible] singular neuter verb  
 uGCINEPHI : U : [she] : singular prefix  
                   : GCINA : [end] singular verb  
                   : EPHI : [where] interrogative suffix

The exception to the subject-concord derivation is found in names such as :

- uBAHAMBILE : U : [they]  
                   : BAHAMBILE [have gone] plural perfect verb

### 3.7.5 OTHER SOURCES OF NAMES

#### 3.7.5.1 CONTRACTIONS

Often contractions are given as names themselves and are not considered as nicknames [ibid]. Male names can be abbreviated but the contraction must come from a male name. Examples of such names are:

- uTHENGI : uTHENGIWE : [she has been bought]

#### 3.7.5.2 IDEOPHONES

A few male names may also be derived from onomatopaeic words. Thus the sound of hard knocking may best be captured by the ideophone NQO and from this may come the name uNQONQO [the one who knocks].

#### 3.7.5.3 PREDICATIVE ADJECTIVE NAMES

The predicative adjective may, with the aid of the class 1a prefix, be transformed into a name [ibid] as in the case of uMUHLE where "u" is the class 1a prefix and MUHLE [pretty] is the adjective. Names in this

category rely on convention for distinction between male and female names.

#### 3.7.5.4 UNCLASSIFIABLE NAMES

There are some names which appear to have evolved from whim or sound as in the case of uFUMBAFUMBA.

### 3.8 RESUME

The Zulu personal naming system has linguistic features which distinguish names from words of the Zulu lexicon and markers which indicate whether a name is either male or female. It can be noted that:

[1] female names cannot be derived from :

- [a] nouns which have been derived from verbs;
- [b] plural imperatives with object concord and
- [c] subject concord and predicate and object:

[2] female names can be derived from the following groups only if the name contains a feminine lexeme:

- [a] noun and passive verb;
- [b] noun and relative and;
- [c] noun and predicate:

[3] Female names derived from uninflected nouns must be derived from nouns with a feminine lexeme:

[4] The morpheme -NO- forms female names:

[5] The only name derivation structure which is neutral and thus relies on convention for male female distinction is the singular and imperative plural derivation:

[6] Male names which are less restricted may be considered to be unmarked:

[7] The infixes -SO-; -MA-; are female name markers, while the perfect tense; the subject and predicate concord structure; lexical meaning and predicate and object structure are male markers.

Western influence on the Zulu personal naming system is reflected in a movement away from the carefully structured Zulu names and the adoption of Western origin names.

Western influence initially resulted in the adoption of Western names instead of Zulu names. In the present time, however, the Zulus are tending towards Zulu names rather than Western names.

## 4 ANALYSIS OF PRE-1840 ZULU-NAMES

### 4.1 OBJECTIVE OF THE ANALYSIS

The analysis of the pre-1840 Names aims to prove that the Zulus gave names rooted in their culture and traditions, prior to the arrival of the White man in Natal.

### 4.2 SOURCES OF NAMES FOR THE PRE 1840 PERIOD

Since the non Westernised Zulu who lived in Natal, prior to 1840, was illiterate, there is no comprehensive source from which names, used by the Zulus in this period, could be obtained. It was therefore, decided to use books, [Bryant, 1948; Fuze, 1979; Holden, 1963; Gardiner, 1836; Fynney, 1880], that dealt with Zulu History prior to 1840. A more comprehensive list of reference books is given in the Bibliography listed on pages 230-243.

### 4.3 TIME UNIT PRE 1840

Refer to chapter 1 for an explanation of this time unit.

### 4.4 ANALYSIS OF DATA OBTAINED FROM BOOKS

A total of 1 716 names was collected from books. Refer to bibliography pages [267-282] for comprehensive works consulted.

#### 4.4.1 THE PREPONDERANCE OF ZULU NAMES.

The names collected were numerically quantified as indicated below:

-Total No. of Names	Zulu	Western Origin
1 716	1 674	42

The above figures serve to confirm the obvious, that the pre Westernised Zulus gave their children Zulu origin names. [Please see Appendix, pages 253-254 for the Zulu origin names.]

Although there are 42 names indicating a Western influence in this period, it is suggested that this number must be seen in the light of the following considerations. The period discussed in the source books is pre 1840 and thus there could have been no Western influence. The sources books were written by Whites who wrote from hearsay, hence the possibility of error.

The high incidence of Zulu names is not a chance occurrence. Because of its inaccessability, Natal remained without Europeans and barely known in England or even at the Cape of Good Hope until 1824 [Hattersley, 1960]. Thus Zulu culture and tribal customs remained untouched by Western culture. The names given in this time are Zulu in origin, etymology and phonology. These were classified in terms of their linguistic presentation.

#### 4.4.2 PREPONDERANCE OF MALE NAMES

Another interesting phenomenon shown by an analysis of the pre 1840 names is the high proportion of male names compared to female names. Of the 1 716 names collected for this period, 1 604 were male names while only 112 were female names. The reason for this may lie in the fact that, the Zulu male was regarded as the maker and shaper of history. In the traditional Zulu cultural life, the Zulu woman was too busy keeping the home fires burning and had no time to go out and leave her mark on the world, hence few female names feature in a book, which records the noteworthy and heroic deeds of the builders of a nation. The woman could not leave her traditional role indicated below.

To the woman falls the work that requires more continuous attention. The housework naturally falls within the sphere of woman's activities, and cooking and beer making, sweeping, washing of utensils, and the

beer making, sweeping, washing of utensils, and the fetching of firewood and water are the work of women. Agriculture is the special sphere of women, who hoe the ground, sow, weed and reap the crops, after grinding the corn or mealies for use .... women are the potters ..., and mat-makers, and the plaiting of beer-sieves and ropes for thatching are done by women .... women are the carriers; it is they who cut and carry the grass for thatching when huts are being built ... on a journey the women usually carry all the luggage; the men walk in front unencumbered, but ready to defend and protect the party if necessary [Krige, 1936:186].

#### 4.4.3 INDIVIDUALITY OF NAMES

A study of the Zulu names given before 1840 [Please see Appendix, 253-254] indicates that a name occurs only once and so becomes highly individualistic. This is so because [as discussed in chapter 2] names given according to the Zulu naming convention are meaningful registers of the history of the named. The pattern of highly individual names, revealed in this analysis, supports the observation made under 4:4:1, that the two Western origin names are atypical of the pre Western Zulu culture.

The pre 1840 names reflect the reasons for giving specific names as indicated in chapter 2.

#### 4.5 RESUME

The analysis of the pre 1840 Zulu names reveals an almost complete leaning towards Zulu names ; a classification of Zulu names in terms of their linguistic formation ; a naming convention rooted in the as yet unspoilt Zulu traditions.

These findings are important in that they indicate a definite Zulu naming practice among the Zulus prior to the arrival of the White man. This is significant, because use of the Western names by the Zulus, after the arrival of the Whites, can be said to be an indication of Western influence on the Zulu personal naming system.

## 5 ANALYSIS OF NAMES COLLECTED FOR THE PERIOD 1840-1899

### 5.1 OBJECTIVES OF THE ANALYSIS

The analysis of the 1840-1899 names aims to prove that the religious influence was the most predominant influence in this period, and that there was also a more diverse Western influence in this time. Those Zulus who came under the influence of Westernisation will be called the "Contact Group" for the purposes of this research.

### 5.2 THE $\chi^2$ TEST

The data which was collected from the various sources, listed in chapter 1 was used in the chi-square test to determine whether there is a significant difference between the proportions of different types of names during the three periods under study. From such a difference, certain tentative conclusions can be drawn as to the kinds of influence reflected in naming practice.

The names collected for analysis were quantified in the following table:

TABLE 5.1 NUMERICAL SUMMARY OF NAMES FOR ANALYSIS				
TIME SPAN	RELIG.	ZULU	OTHER	TOTAL
1840/1899	792 52%	392 26%	337 22%	1 521
1900/1949	3 188 36%	1 121 14%	4 376 50%	8 685
1950/1982	3 428 26%	3 536 27%	6 237 47%	13 255
	7 462	5 049	10 950	23 461

The figures used in Table 5.1 must be looked at comparatively to appreciate their significance. The 1840-1899 set of figures suggests that the most significant influence on recorded names in this period was religion [52%]. This influence shows a progressive decline in periods 2 [36%] and period 3 [26%].

The Zulu influence on recorded names shows a different pattern. Initially [1840-1899] when Western influence was not so diffuse the traditional influence stood at 26%. In period 2 [1900-1949] the increased Westernisation of the Zulus is reflected in the decrease [14%] of Zulu influence on personal names. Period 3 [1950-1982] reflects an increase in Zulu names [27%]. It is suggested that a heightened national and political awareness and sensitivity is

responsible for the increase in Zulu names.

The fluctuation of the "other" influence in the three periods must be seen in the light of the varying influences on Zulu personal names. In Period 1 diffuse Western influence was at its lowest [22%] while the religious influence was overwhelming [52%]. Period 2 reflects a substantial increase [52%] in "other" influence. It is suggested that this was a result of the increased Westernisation of the Zulus. Western influence decreased in Period 3 when national awareness increased.

The figures from Table 5.1 were used in the following

2

X calculation.

TABLE 5.2 CHI-SQUARE TABLE

	O	E	O-E	$[O-E]^2$	$\frac{O-E}{E}$
A	792	483,8	308,2	94 987,24	196,34
B	392	327,3	64,7	4186,09	12,79
C	337	709,9	372,9	139 054,41	195,88
D	3 188	2 762,3	425,7	181 220,49	65,60
E	1 121	1 869,1	748,1	559 653,61	299,42
F	4 376	4 053,6	322,4	103 941,76	25,64
G	3 482	4 215,9	733,9	53 8609,21	127,76
H	3 536	2 852,6	883,4	46 7035,56	163,72
I	6 237	6 186,5	50,5	2 550,25	0,41
				$\chi^2 = 1 087,56$	

The  $\chi^2$  calculation result was:  $\chi^2 [df=4] = 1 039,04 p < 0,01$ .

It can thus be said, with a 0,1% margin of error, that there is a significant difference between the proportions of names across three periods, and, that there is a probable relationship between naming practices and the "cultural" climate of the time.

### 5.3 SOURCES OF NAMES FOR THE 1840-1899 PERIOD

The 1 521 names collected for analysis in this period were taken from baptismal registers, books, admission registers, magazines and newspapers. It has been noted that the illiterate Zulu kept no written records before the arrival of the White man. The baptismal registers kept by the missionaries were the earliest sources of recorded names and were therefore used as sources.

It must be mentioned that, though the books [please refer to Bibliography pages 230-243] chosen as sources were written after 1840-1899, the historical period documented in the books is the period 1840-1899.

Since the admission register consulted was used in 1898 it was felt that it would be a valid source for the names given in Period 1: 1840-1899.

In order to make a valid comparison of trends discussed in 1.2.1.2, a variety of sources from each period was consulted. A complete list of sources appears in chapter 1. The data collected from the various sources was summarised in table 5.3.

## 5.3 NUMERICAL SUMMARY OF NAMES FROM VARIED SOURCES

SOURCES		PERIODS		INFLUENCES		
				R	Z	O
BAP.REG.	1840/1899	698	42	254	994	
		70%	4%	26%		
	-----					
	1900/1949	748	148	501	1 397	
		54%	10%	36%		
-----						
	1950/1982	166	220	288	674	
		25%	33%	42%		
BOOKS.	1.	71	287	32	390	
	2.	33	31	32	96	
	3.	12	35	21	65	
ADM.REG.	1.	23	63	51	137	
	2.	572	522	1 314	2 408	
	3.	-	-	-	-	
NEWSPAPERS1.		-	-	-	-	
	2.	1 683	404	2 175	4 262	
	3.	2 937	2 365	5 302	1 064	
MAGAZINES	1.	-	-	-	-	
	2.	152	16	354	522	
	3.	31	10	73	114	

#### 5.4 ANALYSIS OF DATA OBTAINED FROM VARIOUS SOURCES.

Table 5.4, an extract from table 5.3 focuses on the influences on the Zulu personal naming system in period 1: 1840-1899.

TABLE 5.4 SUMMARY OF SOURCES/INFLUENCES IN PERIOD 1				
INFLUENCES	REL.	ZULU	OTHER	TOTAL
Bap.Reg. 5A	698 70%	42 4%	254 26%	994
Books 5B	71 18%	287 74%	32 8%	390
Adm.Reg. 5C	23 17%	63 46%	51 37%	137

#### 5.5 ANALYSIS OF FINDINGS

The figures, 70% [religious influence, period 1] and 74% [Zulu influence, period 2] from Table 5.4 need some comment. The strong contrast reflected in the figures is possibly a result of the fact that Baptismal registers record the names of christianised Zulus. The books, on the other hand, reflect a section of the Zulu population uninfluenced by Christianity. It is also possible that the old folk-ways of naming continued in certain areas despite the missionary presence.

##### 5.5.1 OVERWHELMING RELIGIOUS INFLUENCE : 1840-1899

The above extract indicates that the religious influence was a significant Western influence on the personal naming of the Zulu "contact group", since it is a recognisable influence represented

in various sources such as admission books, baptismal registers and books. Table 5.4 indicates that the influence of religion stands at 70% as opposed to 26% which represents "other" Western influences [figures obtained from baptismal registers] : 18% as opposed to 8% [figures obtained from books] : 17% as opposed to 37% [figures obtained from admission registers]. Of the three sources used in the compilation, two [A&B] indicate a 44% and 10% predominance of religious influence between 1840-1899. Since two [A&B] of the three sources indicated in table 5.4 above, show a significant predominance of religious influence in period 1, the hypothesis that the most significant Western influence on the Zulu personal naming system in the period 1840-1899 was religion, can be taken as validated.

#### 5.5.2 TYPES OF NAMES

The religious names that were collected were classified in terms of the Old Testament, the New Testament and saints' names. Where Protestant missionaries established their mission stations, the religious names are predominantly old testament names. Where the Catholics settled, New Testament and saints' names predominate.

The following table is a sample of the classification of religious names.

Old Testament	New Testament	Saints Names
Penuel	Mark	Cosmos
Job	Luke	Damian
Rachel	Titus	Francis
Esther	Philemon	Agnes

It must be mentioned that the decision to classify John, Mark, Mary as religious names was an arbitrary one. It was taken because

these names [as names given to Zulus] were first encountered in the baptismal registers dating as far back as 1840 and used as source material

## 5.6 RELIGIOUS INFLUENCE ON ZULU PERSONAL NAMING SYSTEM.

### 5.6.1 INFLUENCE OF CHRISTIANITY ON ZULU CULTURE AND THOUGHT

Nel [1970] maintains that christianity changed many of the traditional behaviour patterns, attitudes and customs of the Zulu by giving new interpretations to old patterns.

Christianity came to Natal in 1834 when, according to Mackewrtan [1935], Allen Francis Gardiner, a missionary keen to evangelise the Zulus sailed to Port Natal. In 1837 Francis Owen succeeded Gardiner [ibid]. Missionaries of all denominations came to Natal, intent, in their various ways, on being an extension of civilisation, [Brown, 1960]; and on bringing as part and parcel of their religion, the presuppositions and cultural trappings of their mother countries [Collins, 1978]. According to Collins the African Convert was required to give overt proof of his acceptance of christianity. The renunciation of his Zulu name in favour of a Western christian name was seen as some such proof. For him [the African Convert] acceptance of the message of the Gospel was not sufficient proof of his commitment to Christianity; he had to renounce not only his former religious beliefs but all aspects of the traditional social order [Collins, 1978].

In fact the cultural identities of the evangelists were so strongly felt that Christianity brought to Africa was often clearly marked as made in Europe or made in Africa. Vilakazi [1962:96] maintains that English customs and habits were and are still considered the very last word in refinement in places like

St. Augustines's, Driefontein, and things American are highly regarded in Adams, Groutville, Inanda and Fairview. Etherington [1978] makes the point that the missionaries may have come with the most pious and sincerely evangelical intention but their modus operandi clearly and often times arrogantly seemed to insist that if the Zulus wanted to belong to Christ, they had to speak and act like the White man. This attitude was responsible for the resistance to Christianity which gathered momentum as evangelisation was more earnestly pursued [Williams, 1970]

According to Dr. Sibusiso Bhengu [Daily Tribune, 1938, Jan, 28:3] "... much of the evangelisation of christian missionaries was mere Europeanisation. As such it urged a frontal attack on African traditions."

That attempts at christianising the Zulus had far reaching culultural consequences for the Zulus can be gauged from Vilakazi's comments. He [1962:96] claims that "... these early associations of the Zulu churches with the missionaries from different countries were not unimportant for the cultural diffusion that that took place in terms of customs and habits and even the general outlook of the people."

Vilakazi [1962:98] describes this denigration of Zulu customs by Christianity in the following words:

the missionaries working among the Zulu Christians, began to demolish systematically the old concepts and cosmological ideas and, with as much calculated thoroughness as they could muster, began to plant new ideas about personal relationships, family organisation, the social life proper to Christians, the customs that were to be substituted for those discarded and so forth.

He goes on to say that "...the important thing to remember, however, is that for the Zulu, as indeed for most Africans, christianity and Western secular culture were the same thing."

An article appearing in the Daily Tribune [1938, Jan 28:3] indicated that "...when the missionaries first arrived in South Africa they told the natives that all their customs were pagan and heathen and should be dropped." The Zulu christians were thus explicitly told to repudiate their old world and all the practices of the old culture.

Dr. Edgar Brookes, speaking in 1933, stated that Christian missions had represented the greatest conscious force for change operating upon Bantu life; had deeply affected Bantu thought and practice and very largely controlled Bantu education, thus indicating the extent of religious influence on the Zulu contact group. [Lovedale Press, 1933].

The list of the missionary settlements included in the Appendix 12 page 197, indicates the spurt of missionary activity between 1840-1899. The conversion to Christianity struck at the heart of Zulu culture and tradition, for the evangelists had taken it for granted that their converts would become part of the colonial society and that some part of that imponderable European culture which had French, German and Spanish elements as well as Irish and English would rub off onto the Zulus, thereby civilising them. [Brain, 1977].

It is postulated that the cultural influence of early Zulu/European interaction was unilateral, for the Westerners insisted on imposing their culture which they believed was superior to the existing Zulu culture. Nowhere is this more apparent than in the post Western Zulu personal naming system. For many missionaries evangelisation was but another aspect of Westernisation of the Zulu.

There is no doubt that White contact with Zulus introduced them to

possibilities of the human mind and spirit that were new to them [West African Journal, 1945] This, understandably, aroused admiration for the Western culture, which then became a desirable culture to be imitated and initially adopted as a replacement for their own. Westernisation became the norm and adoption of Western names the mark by which the enlightened Zulu was identified [Etherington, 1970]. It was characterised by the idea that everything Zulu was pagan and heathen [Vilakazi, 1962], and that therefore, conversion demanded a total rejection of Zulu culture [Bhengu, 1938] in favour of the correct and superior White culture. It is suggested that this enforced Westernisation of the Zulu is reflected in the christian names adopted by the converted Zulus.

#### 5.6.2 RELIGIOUS INFLUENCE ON ZULU PERSONAL NAMING

Most of the well meaning early missionaries encouraged the aspect of Westernisation by which the names of the Zulus were renounced as pagan, in favour of European christian names [Fuze, 1979; Mackenzie, 1877]. The reason for this is embodied in Canon Law 761 governing baptisms in Catholic churches and quoted below:

"Pastors shall see to it that the person baptized is not given a name that is alien to the christian sense' (a sensu christiano alienum). Pastors should see to it that a christian name is given to the person baptized; but if they are not able to prevail in this matter, they should add to the name chosen by the parents the name of a saint and record both names in the baptismal register. The Church has always upheld the pious custom of bestowing a christian name on the baptized.

It has been established, by consulting Catholic priests, that latter day practice does not insist on this, but allows for names that belong to the local culture, provided they are not offensive to christian

sensibilities. This does not invalidate the practice of giving a name of Christian origin, which, it is felt, reminds the faithful of the example and protection of their heavenly patron.

In evangelising the Zulus the missionaries rejected Zulu names although some indigenous elements could have been easily adopted. "Thus the Zulu BHEKINKOSI [look to the Lord] which has elements of spirituality had to give way to ABEDNEGO because it comes from the Bible" [West African Journal, 1945:169].

Since baptism is commonly accepted by Christians as the external visible sign of conversion it was at baptism that the Zulu names were renounced in favour of Christian names. Adult men and women found themselves being named as easily as infants. The first Wesleyan Converts of 1847 are recorded as [Mackenzie, 1877]:

Daniel Msimang	prophet	Old Testament
Elijah Kambule	prophet	Old testament
Timothy Gule	Disciple	New testament
Johannes Kamale	Apostle	New Testament.

One of the most important features of Zulu names is that they tend to be peculiar to the individual and are not selected from a common stock or a book. The Christian influence struck at the heart of this aspect since the names given at baptism were taken from the Bible.

Actual reports of baptism quoted below indicate this trend. The following account taken from The Net [1877: 168-169] describes a service given by Mr Blair of the original Zambesi Mission party.

First came a native about thirty five years old, with his wife and three children ... He received the name of Tom and his wife that of Louisa. Their children were baptised at the afternoon service and were named Gussie,

Edgar and Ada. A native man came next ... He is now named Titus, a name chosen by himself. A native man ... came next with his wife. The names she chose for herself and children were Eliza; Albert; Lili; Emily. Her husband was baptised Jacob. The next were a group of eight children and grandchildren of Zakarias. Zakarias' choice of names was as follows: Dorcas Maria; Laban; Simon; Emily; Dorothea; Krissie; Martha. The last was a woman. She and the children were baptised by the names of Elizabeth, David and Sarah.

This suggests rather clearly that there seemed to be a general idea amongst the missionaries that a native could not be a christian unless he had a European christian Name. The Zulus came to believe this themselves initially and sought baptismal names from the Bible as indicated by the following incident from Fuze [1979]. On Easter day of 1859, SOBANTU [of the people; Bishop Colenso] sent William Ngidi to Skelemu to ask him what name he wanted to be known by at his baptism. Ngidi suggested to Skelemu that he refer to the new Testament and select a name suitable to him. Skelemu selected Petros and Johane. Colenso rejected both names since he felt that the Zulu language could provide suitable names and chose the name Magema which means - he who nods his head in agreement, or the one who threatens with a stick.

Writing in Once Dark Country Lee [1949:41] reflects that, "It was ... inevitable but ... unfortunate that the early generation of Zulu Christians should have been led to choose for their baptismal names so many Jewish ones taken from the Old Testament. Abednegos, Abrahams, Jacobs, Judiths, Leahs abounded." Her final reflection is that "there is something inescapably ludicrous in "Sosthenes Ntombele or Tobias Zulu."

The reason so many of the Zulu names reflect christian influence is that the Zulus lived in South East Africa and this area was thickly infested with christian evangelists. In 1880 the secretary of the American Board of Commissions for Foreign Missions estimated that " ... the number of missionaries in Natal was proportionately greater than in any other community on the globe two or three times over [Etherington, 1978:4]". The British Colony of Natal became the nerve centre for all the missionary operations amongst the Zulus [ibid]. What with the Africans, American Congregationalists, Scottish Presbyterians, German and Scandinavian Lutherans and English Methodists And French Roman Catholics devoutly attempting to evangelise the Zulus, [Fynn, 1950] the Zulu heathen names found themselves under constant assault.

Etherington [1978:68] mentions converted christians whose names were "Stephanus Mini" and "Jacob Matiwane". These names, coming straight from the Bible reveal christian influences. That christianity influenced them can be gauged from the words of a converted christian Johannes Kumalo who said, "We have left the race of our forefathers ... and have clung to the white man. We imitate them in everything we can [ibid:164]."

Thus do we find names such as "John Mtimkulu, Enoch Sigudu, Timothy Gule; Azariah Msimang; Daniel Msimang, Obed Msimang, Luke Msimang, Albert Msimang and Joel Msimang" as proof of the renunciation of paganism in favour of christianity [Etherington, 1978:114]. The evangelisation of the Zulus was made easier by the fact that christianity offered them a way out of their life of oppression and poverty [Etherington, 1978]. Having been reviled and repressed by the White man's laws and rendered landless by the arrival of the White man, they may have felt that a religion that required mere baptism to place them on an equal footing with White Christians had some appeal [ibid:115]. Thus they readily renounced African names to become Heber,

Jabez, Martin Luther or Rufus Aderson a Norwegian Missionary .

It is thus postulated that the traditional custom of naming Zulus in commemoration of events or circumstances surrounding their birth gave way, to a certain extent, to christian names demanded by the evangelising missionaries. According to Tyrell, [1970] names such as:

MAPOTWENI                    place of pots

THANDEKILE                Loved

THEMBA                      Hope

had to give way to names such as:

Daniel, Isaac, Moses, Aaron, Rachel and Noel from the Old Testament and Peter, Paul, John and Titus from the New Testament [Lee, 1949].

### 5.6.3 MISSIONARY PERSONALITIES' INFLUENCE

It has been noted that many of the missionaries impressed the Zulus who indicated their admiration by naming their children after them. Thus Rufus Anderson of the Swedish Missionary Society gave his name to a Zulu convert; George Champion gave his to Rev. George Champion another convert; Benjamin Hawes gave his to a pastor at Itafamasi while his [Benjamin's] daughter Talitha was named after Dalitha Hawes [Wood, 1869].

Writing of her experiences at Inanda seminary Dalitha Dalbridge tells the story of a little Zulu boy who, on being asked his name, replied "Miss Walbridge". He had adopted Dalitha's usual designation and title as his name. He was advised to drop the "Miss" and so he acquired the name "The Walbridge" [Walbridge, 1978:50].

It is concluded that this trend resulted in Hersteldts, Adams, Atkins, Grants, Lindleys, Bryants and Harriets [all noted missionaries] among the early Zulu converts.

Etherington [1978:4] reports that "...in 1847 his [Nembula's] mother became the first African to be baptised by the American missionaries in Natal. Her son ... followed her example. At the time of his baptism he was rechristened Ira Adams in honour of his missionary's brother in New York."

## 5.7 "OTHER" INFLUENCE IN THE PERIOD 1840 - 1899

### 5.7.1 PEOPLE WHO BROUGHT THE "OTHER" INFLUENCE

#### 5.7.1.1 TRADERS

Because of its inaccessability, Natal remained destitute of Europeans and barely known to England and even to the Cape of Good Hope until 1824 when Farewell moved to Natal with twenty men, as the first step towards permanent White settlement in Natal [Hattersley, 1935].

The traders found themselves in a very strong position to influence the Zulus who "had lost their own traditions as a result of evangelisation [Brown, 1960]. Furthermore many Zulus ..."had lost political cohesion and were already attracted by and becoming dependent on the urban life established by the English" [ibid]. The arrival of the traders increased the White population of Natal. By 1852 Durban boasted 1 135 Whites and Pietermaritzburg 1 500 [Journal of Natal and Zulu History, 1980:2]. These settlers migrated to towns. As a result, ... "these rising towns became the thrusting centres of economic growth and social change which inexorably involved an increasing African population in the material goals of European culture [ibid]". Thus did the traders continue the destruction of tribal customs, traditions and values begun by the evangelists.

### 5.7.1.2 THE IMMIGRANTS.

England was bedevilled by serious economic problems in the years 1840-1850. As a result of this, eager pursuits of colonising projects of every description were a feature of the hungry 1840's [Hattersley, 1935]. These conditions resulted in wide scale immigration to Natal.

The immigrants who came to Natal under the 1840-1851 immigration schemes were powerful agents for Westernisation of the Zulus, for they comprised farmers, traders, professionals, soldiers, sailors and businessmen, all of whom were to employ Zulus and so exert some cultural influence on them.

The prospective emigrants saw themselves as colonisers. They would of necessity carry their race, sturdy British outlook, social and religious institutions and traditions to Natal [Hattersley, 1935].

In establishing themselves in Natal they opened up Pietermaritzburg, Camperdown, Durban and surrounding districts, Umkomaas, Umzimkulu, Illovo, Umhloti, Umlaas, Umzinto as well as Tongaat and Pinetown [ibid]. The number of White settlers was augmented by the Byrne settlers who settled in Richmond in 1849; the Wilgefontein settlers who arrived under the 1880 immigrants scheme; the German settlers who settled in New Germany and the Norwegians who settled in Marburg [ibid]. The European population was predominantly English speaking. By 1865 another 2 000 British settlers had arrived [Bulpin, 1950].

### 5.7.2 ANALYSIS OF OTHER INFLUENCE

Although the religious influence was dominant in this period, it was not the only Western influence on the Zulu personal naming system. The "other" Western influence on the Zulu naming system

was exerted as a result of the socio-economic and industrial interaction of the Zulus, traders and immigrants. A sample of Western influenced names is included in the Appendix, page 194. The "other" influence will be discussed in detail in chapter 6.

The following extract from table 5.3 reflects the "other" influence:

Table	Other	Zulu	Religious	TOTAL
Bap.Reg. 5A	26% [254]	4% [42]	70% [698]	994
Books 5B	8% [32]	74% [287]	18% [71]	390
Adm Reg. 5C	37% [51]	46% [63]	17% [23]	137

#### 5.7.2.1 THE "OTHER" INFLUENCE AS A LESSER FORCE 1840-1899

The use of "other" in this context has been explained in chapter 1. The comparative figures taken from a variety of sources, as indicated above, show that the "other" influence was swamped by the religious influence in period 1840-1899.

A comparative assessment based on an extract from table 5.1 appears below.

Time Span	Religious	Other	Zulu	Total
1840-1899	792	337	392	1521
	52%	22%	26%	100%

The above figures show that the religious influence was greater than the "other" Western influence represented by 52% and 22% respectively. However the 22% indicates that Westernisation was

beginning to influence the Zulu personal naming system.

### 5.7.3 WESTERN INFLUENCE ON ZULU PERSONAL NAMING

#### 5.7.3.1 ZULUISATION OF ENGLISH NAMES

Western influence on the Zulu personal naming system is also evident in the way some adopted English names have taken Zulu forms as in the following examples:

Western Spelling	Zulu Pronunciation
ALBERT	Alibheti
ALFRED	Alufuledi
ALICE	Alisi

As the Westernisation of the Zulus increased further, the other influence became more diffuse and consequently the dominant influencing force in the years 1900-1949.

#### 5.7.3.2 EXEMPTION OF NATIVES

The political conquest of Natal by the Europeans [Mackeurtan, 1935] resulted in the Whites being the rulers of the Zulus. Many of the laws passed by the White man, in an attempt to control the Zulus, were resented by the Zulus. Some such laws were the Pass Laws and the Land Tenure Act [Hattersley, 1935]. The more educated appealed against them. They were then allowed to apply for exemption from these native laws by the Exemption Law No.11 of 1864 amended to No/28 of 1865. It enabled ... "Zulus to abandon the customs and usages of barbarism and to adopt the usages of civilised men [Government Gazette, 1865:523]". It allowed ... "such natives as shall have advanced to a higher degree of civilisation to take out letters of exemption by which they become exempted from the operation of native laws, customs and usages and

in their persons and properties become subject to the General Laws of the colony [ibid]." Edgar Brookes [1924] states that, between 1876 and 1880, one hundred and forty-nine letters of exemption were granted. The requirements for exemption show that Westernisation of the Zulus required that the Zulu renounce his culture and his name as proof of being civilised. Thus we find names such as George Champion and Benjamin Hawes being names of exempted Zulus. Refer to page 198 for Exemption Notice; page 199 for sample list of exempted natives.

### 5.7.3.3 ADOPTION OF WESTERN NAMES

It has been established that there were other influences, besides religion, on the Zulu personal naming system. Other reasons for the adoption of Western names arose out of the fact that some of the Zulus, in daily contact with the Whites found themselves adopting Western names because: the sound of the name was pleasing, for example, France ; they liked or admired the bearer of the name, for example, George, the English king of the time; their European employers could not pronounce Zulu names and exemption from native law was more readily obtainable if they had Western names.

### 5.8. RESUME

The analytical study of the Zulu personal names given in the period 1840-1899, indicates that the missionaries who came to Natal in this period, initially persuaded the Zulus that acceptance of christianity necessitated a renunciation of their culture and traditions. Rejection of the Zulu name in favour of a Western name was a requisite for conversion in the eyes of the missionaries. That the Zulus initially believed this, is indicated by the preponderance of religiously influenced names in this

period. The "other" Western influence was a lesser force in this period which was characterised by unprecedented missionary activity.

## 6 ANALYSIS OF NAMES GIVEN IN PERIOD 2: 1900-1949

### 6.1 OBJECTIVE OF THE ANALYSIS

The analysis of the 8 685 names collected for this period aims to show that the "other" influence [explained in Chapter 1] was the predominant influence in Period 2: 1900-1949.

### 6.2 THE $\chi^2$ TEST

The test was conducted for the reasons stated under 5.2 of chapter 5. The names to be analysed were numerically quantified in the following table.

TIME SPAN	RELIG.	ZULU	OTHER	TOTAL
1900/1949	3 188	1 121	4 376	8 685
	36%	14%	50%	

These figures were used in the  $\chi^2$  calculation reflected in chapter 5. The conclusions drawn in chapter 5 section 5.2 hold good for the analysis to follow in this chapter.

### 6.3 SOURCES OF NAMES FOR PERIOD 1900-1949

The 8 685 names collected for analysis in this period were collected from baptismal registers, books, admission registers, magazines and newspapers. The reasons for choosing these sources have been discussed under 1.1 in chapter 1. The data collected from the various sources listed below made it possible to compare trends in name giving. It was collated in tables 6.2 below.

TABLE 6.2 NUMERICAL SUMMARY OF INFLUENCES FROM VARIED SOURCES: PERIOD 2

SOURCES	PERIODS	INFLUENCES			TOTAL
		R	Z	O	
BAP. REG.	1900/1949	748 54%	148 10%	501 36%	1 397
BOOKS.	2.	33 34%	31 32%	32 34%	96
ADM. REG.	2.	572 24%	522 22%	1 314 54%	2 408
NEWSPAPERS <sup>2</sup> .		1 683 39%	404 10%	2 175 51%	4 262
MAGAZINES	2.	152 29%	16 3%	354 68%	522

The % calculation in Table 6.2 reflects an increase in the "other" influence [Period 2] in all but one source [baptismal registers]. That baptismal registers still reflect a greater proportion of religious names may be due to the fact that they are records of a religious rite. What is significant is the decrease in religious influence from Period 1 to Period 2. Baptismal registers of Period 1 reflected the religious influence at 70% and the "other" influence at 25%. In Period 2 the religious influence stands at 54% [indicating a 16% drop].

#### 6.4 TIME UNIT 1900 - 1949

Please refer to section 1.6 for a description of this period.

#### 6.5 ANALYSIS OF DATA OBTAINED FROM VARIOUS SOURCES

The terms religious, "other" and Zulu cover the same spectrum of influences as indicated in chapter 1. To facilitate analysis the

following extract from table 6.1 is presented below.

TABLE 6.3 NUMERICAL SUMMARY OF INFLUENCES IN PERIOD 2.				
TIME PERIOD	INFLUENCES			
1900-1949	RELIG.	ZULU	OTHER	TOTAL
	3 188	1 121	4 376	8 685

The above figures indicate that the "other" influence was predominant in this period as represented by 4 376 of the total 8 685 names: the religious influence had declined as represented by 3 188 of 8 685 names while the Zulu influence was at its lowest as shown by 1 121 of 8 685.

#### 6.6 TRENDS REVEALED BY ANALYSIS

The increased "other" influence in this period is a reflection of the greater Westernisation of the Zulus resulting from a more differentiated exposure of the Zulus to Western culture.

#### 6.7 COMPARATIVE ANALYSIS OF PERIOD 1 AND 2

Once the trends revealed by an analysis of the names collected in period 1 and 2 had been studied separately, the findings were then examined on a comparative basis as indicated in the following extract from table 6.1

TABLE 6.4 COMPARATIVE SUMMARY OF INFLUENCES: TOTALS  
OBTAINED FROM VARIED SOURCES: CHAPTER 1

PERIOD	RELIGIOUS	ZULU	OTHER	TOTAL
1.	52% [792]	26% [392]	22% [337]	[1 521]
2.	36% [3 188]	14% [1 121]	50% [4 376]	[8 685]

The above table indicates that for the total corpus of names in the period 1840-1899, the "other" influence accounted for 22% of the total Western influences on the Zulu personal naming system; among the names from the period 1900-1909 the "other" influence accounted for 50% of the total Western influence, representing a 28% increase in the use of "other" Western names.

That the 28% increase in the adoption of Western names by Zulus is indicative of influences other than the original missionary influence is supported by a close study of the names.

1 and 2 of Table 6.4 also indicate a decrease in the use of traditional Zulu personal names. In the 1840 - 1849 period, Zulu names accounted for 26% [392 of 1 521] of the total body of names, while in the 1900 - 1949 period the Zulu names accounted for 14% [1 121 of 8 685].

The drop in the use of Zulu names is in keeping with the accelerated detribalisation of many groups of Zulus, who in being Westernised, dropped tribal customs in favour of Western tradition [Vilikazi, 1962].

#### 6.8 THE CATEGORISATION OF NAMES TO INDICATE HOW THEY REFLECT WESTERN INFLUENCE.

The names collected for analysis in period 1900-1949 were categorised in terms of the "other" influence as described in section 1.3.1. A sample of the categorisation of names reflecting the other influence is included in the Appendix, page 201.

#### 6.9 AGENTS OF WESTERNISATION OF THE ZULUS

According to Thembela [1975] the Zulu people can be classified into three categories: the Zulu traditionalists untouched by Westernisation; the detribalised and Westernised urban Zulu and the Zulu in various stages of transition who is adopting Western values. This study is concerned with the names of the Zulus from Groups 2 and 3.

##### 6.9.1 TRADERS AND IMMIGRANTS

Please refer to section 5.6.1.1/2 for a discussion of the arrival of the traders and immigrants who were agents for Westernisation of the Zulus.

##### 6.9.2 EDUCATION AS A WESTERNISING FORCES

That the westernisation of the Zulus had advanced significantly by the turn of the century is indicated by the words of Mr. Singleton who delivered an address on behalf of the American Missionary Board natives J.R. Dube, J. Makubulo, M. Sivetye, J.H. Langeni, B.S. Cele and P.J. Gumede [Ilanga Lase Natal, 1902, June 12:4]. In his address he stated:

we thoroughly acknowledge the faithful work of the missionaries who... were sent to lift the veil of ignorance which covered this part of Africa. We have 22

organised churches in Natal and Zululand, native pastors, schools established by the missionaries;... the Zulu youth are socially engaged as leaders in business, religion and education.

The influence of Western civilisation had made itself felt to the extent that a number of the Zulus had left their kraals to make their homes in urban areas and attend schools in order to receive education and training.

An article appearing in The Weekend Advertiser [1935, June 15:1] indicated that "... out of the first missionary efforts has grown practically the only means by which natives are being acclimatised to the new order of things, to what might be termed civilised South Africa".

That education had made inroads into the life of the Zulu contact group can be deduced from the following figures. By 1903 some 2 000 children were at school [Ilanga Lase Natal, 1903]. By 1913 the American Missionary School Society had 73 schools with 14 000 pupils [Izwe La Kiti, 1913]. Other schools had a school population of 30 000 [ibid, March 3: 20]. Vilakazi [1962] maintains that, ... "The impact of schooling on traditional Zulu culture ... has been underestimated; schooling and education were regarded as the only means of removing the stupidity and darkness of traditional Zulu life [ibid:130-134]." The Zulu people, who were most affected by decades of Westernisation and christianisation, which developed Western social characteristics, behaviour patterns and attitudes, were those who had been educated.

### 6.9.3 EMPLOYMENT

By the turn of the century the immigrants who had come in the 1840 - 1899 period had established themselves as farmers. The farming activities necessitated a steady supply of labour which the Zulus provided. This contact with the Whites influenced the Zulus so that Armstrong Magelepo, writing in The Bantu World [1941:5] said, "With the advent of the white race our lives have undergone a radical change; our tribal system of customs and traditions had to give way to a new life."

With the rapid rise of European villages and commercial towns in Natal, many Zulu people left their homes in the rural areas and flocked to the new settlements in search of employment [Ndlovu, 1963:116]. Many of these Zulus decided to remain in the towns and never go back to tribal life [ibid]. Zulu labour was utilised in the towns where native servants could command more than 5 shillings a month; in the stables where Zulu grooms received up to 12 shillings and in the household; on the farms where Zulus occupied kraals on European farms paying by working when required [Hattersley, 1940]. Nearly the whole supply of labour in Natal was drawn from the Zulus since they worked as policemen, post carriers, government messengers, orderlies, nurses [Hattersley, 1940]. This employment brought about radical changes in the Zulus traditional way of life.

### 6.9.4 SOCIALISATION

Potgieter [1957] maintains that the White man's attempts at Westernising the Zulus actually overwhelmed them. In his view, christianity, industrialisation and schooling can be regarded as the greatest socialising forces. The extent of the Westernisation process can be gauged from the Western civilisation's effect on

the attitudes, values, views and ideals of the traditional Zulus [Vilakazi, 1962]. It has been found that these adopted value systems are often reflected in Zulu names used in the 1900 - 1949 period. Some such names are Veracity, Prudence, Faith, Constance, and Honaria.

Religious, educational and working activities led to a degree of social interaction between the Zulu and the Whites. As a result of this interaction, the Zulu society found itself in a transitional state. This transition resulted in the emergence of new ideas, attitudes, values and views amongst Zulus [Nel, 1970]. The Zulu who emerged from this process of Westernisation was a Westernised personality in a South African setting [Nel, 1970]. Decades of Westernisation had resulted in many changes in the traditional customs, ways and mannerisms of the Zulus [Nel, 1970; Vilakazi, 1962].

The aforementioned facts have contributed to making the period 1900 - 1949 a period when Western influence on Zulus was diffuse and widespread.

#### 6.9.5 HISTORICAL DEVELOPMENT.

The turn of the century saw a Zulu race that had moved from the closed-world values of traditional societies to the wider view of the total world and its events [Vilakazi, 1962]. It can be concluded that the Zulu contact with the Whites introduced them to a new world far beyond the boundaries of their limited local world.

As the Zulus became more educated they became more aware of and responsive to world and local historical events. With the establishment of British Rule in Zululand, after 1897 [Etherington, 1978] the Zulus were drawn into the orbit of British

events.

The Union Act of 1910 saw the Whites finally entrenched in power [de Kiewet]. The world wars of 1914-1918 and 1939-1945 influenced the Zulu personal naming system in the way that will be discussed later in section 6.10.1.

#### 6.9.6 WESTERNISATION

The Westernisation of the Zulus resulted in the emergence of new ideas, attitudes, and views, [Dreyer, 1980], which were to a large extent, the values of Western civilisation. The traditional Zulu group as a tightly bound entity had begun to disintegrate and the family structure and household became more Western orientated as Western houses, clothes, utensils, attitudes, aspirations, views, ideas became the desired aspirations of the Zulus [Dreyer, 1980]. Education speeded on the adoption of a Western system with new and different aims from those of the unacculturised Zulus [Vilikazi, 1962]. So great has the Western influence been on Zulu traditional culture that there is no longer such a thing as a typical Zulu society [Thembela, 1975]. The Westernised Zulu has instead taken on the goals of the complex and progressive Western society [Van der Vliet, 1974].

### 6.10 WESTERN INFLUENCES ON ZULU NAMING

#### 6.10.1 HISTORICAL INFLUENCE

The Zulus involvement in local and world history is reflected in the names used in the period 1900 - 1949. On the local scene the influence of history can be gauged from various reports. R.G. writing in the magazine Iso Lomuzi [1940, VOL.9], says ... "One sometimes finds the names connected with a movement which sweeps over the land in which the parents live. A few years ago, the

Bantu World of South Africa was shaken by the I.C.U. [Industrial and Commercial Workers's Union]. Many children born during the hey-day of that movement and whose parents were supporters of that movement were named after Champion, a leader of the movement. One fellow in our Infant Schools boasts the name of I.C.U. This is his full first name".

The influence of international history on the Zulu reflected in some of the names from the period 1900 - 1949. In this area it is noticeable that great historic names from B.C. up to the 20th Century found favour with the Zulus. The Zulu name study yielded names such as: Albert, Bartholomew, Caesar, Columbus, Darius, Edward, Ferdinand, Frobisher, George, Hargreaves, Knox, Leopold, Lincoln, Napoleon, Nelson, Vasco da Gama, Victoria, Wellington and Wycliffe.

The world wars and their influence are reflected in names such as Churchill, Hitler, Kaiser, Marshall, Roosevelt and Wilson.

R. Roamer Esquire writing in the Bantu World of March 29, 1941 gives this rather humorous account of the influence.

This influx of new arrivals has caused the parents to look to the wars to provide them with suitable names for their offspring... battles up north are being studied .... so that names of towns, ports and deserts occupied by our troops may be given to unfortunate babies. The baby's father, a British supporter, said the child should be named Ijiganah - after the capture of Ijiga by the British.

Wanting to know what Ijiganah meant, the mother was told that it is the name of an important town in

Abyssinia that had been captured by the British troops. When asked what such a strange name had to do with the baby, the father replied that [he] wanted to remember what happened when she was born as it was of historical interest. The child was ultimately called: ADDIS ABABA GOJAM JIBUTI ROS ADDIGROT. The child was baptised Addis Ababa.

H.T. Marwerde [Bantu World, 1941, May 5:10] tells of a child named Hitler. According to him, the parents having agonised over naming the child and, giving him a sign that would go with him to his grave, decided that since he had been born at the time of the great hero [sic] overseas, he should bear his name. In like manner many a boy was named after Neville Chamberlain.

The local history makers influenced not only the history of South Africa, but also the personal naming system of the Zulus. Their influence is reflected in names such as: Barnet, Garnet, Hertzog, Jameson, Kitchener, Livingstone, Marshall, Milner, Montague, Selby, Shepstone and Smuts, one time governors of South Africa.

#### 6.10.2 LITERARY INFLUENCE

The turn of the century saw an increase in Zulu education. This exposed them to fields of knowledge hitherto unknown to them, for example, literature. The educated Zulu was now exposed to the great works of English Literature and so developed an interest in the body of literature. This interest is reflected in names such as Shakespeare, Juliet, Lancelot and Milton.

#### 6.10.3 INFLUENCE OF PERSONALITIES

As the contact between Zulus and Whites increased, the Zulus met personalities who impressed them. So great was their admiration

of these men that they named children after them. Noteworthy Europeans have been remembered by the Zulus in names such as: Adams, Arnott, Booker, Bryant, Campbell, Franz, Gerard, Greenacre, Gerrit, Holden, Kunigunda, Moffat, Mackenzie, Owen, Posselt and Shepstone, sometime missionaries, governors and businessmen.

#### 6.10.4 INFLUENCE OF PLACE NAMES.

It can be deduced that the Zulus' knowledge of the world increased as a direct result of education. Education provided opportunities for them to learn of these places or even to visit them, as in the case of those sent to study in America by the American Mission Board [Grout, 1970]. Sometimes they named their children after the places they had heard of, read about or visited. The place names given as names are interesting. Many of the places were, in the first instance, named after people who had left their mark in the area, for example, Adelaide, Dalton, Dunford, Kokstad, Lovedale and Melmoth. Having developed from personal names, these place names were again used as personal names, when the Zulus named their children.

The Zulus who studied in America, reflect the influence of the American place names in names such as: Cleveland, Philadelphia, Phoenix, Radcliffe, Stanford, Stanlake and Warner. The Zulus who came under the influence of the English reflect this influence in names such as: Cairn, Chester, Clifton, England and Richmond.

Knowledge of continents, countries and oceans gave them names such as: Africa, Atlantic, Congo, France, Ireland, Israel, Pacific and Vienna. A study of the Bible made them aware of places such as: Babylon, Hebron, Judea and Jordan.

#### 6.10.5 INFLUENCE OF FLOWERS' NAMES

The White man brought to South Africa his customs and traditions, part of which were his naming conventions. One aspect of this convention was the use of flowers' names as personal names. The names of flowers such as: Chrysantha, Clementine, Daisy, Fleurette, Hawthorne, Ivy, Lily, Rose, Rosemary and Violet were used as personal names by the Zulus. Since it is hardly likely that the Zulus knew the flowers by these names, it is suggested that these names were adopted from the White man's use of them.

#### 6.10.6 CONVENIENCE NAMES

As the Whites established businesses and developed their farming activities they employed Zulus. Many of the White employers found it difficult to get their tongues around the Zulu names. Thus they gave the Zulus names which they could pronounce. Very often the names were given as a result of an action or the appearance of the person and sometimes given purely at the whim of the employer. Names included in this category are names such as: Art, Bat, Butterfly, Butter, Census, Crumbs, Coke, Darky, Due, Fisch, Frisco, Fox, Funnel, Hungrie, Motor, Obstinate, Organ, Olden, Onward, Ostrich, Sent, Sick, Soft, Springkaan and Sontag.

Some of the above names indicate the nationality which exerted its Western influence on the Zulus. Sontag and Fisch indicate German influence; Darkie and Coke indicate American influence leaving the rest to English influence.

Other convenience names were John and Mary. These names were the most commonly used convenience names as indicated by Pilane writing in The Bantu World [1941, Feb. 15]. He said ... "It seems to me that the cheap name John, which is given to any African by

Europeans has lamentably permeated the veins of many business men, especially the storekeepers who will persistently belittle their African customers by calling them by this name [BANTU WORLD: 1941]".

Further proof of the Whites' indiscriminate use of John and Mary as convenience names is evident in the article in which Roamer Esquire lamented the fact that a tired looking 2 000 years civilisation product had named him John when he asked for service in the shop. His better half was baptised afresh as Mary. Other popular convenience names used by Whites for Zulus were Jim and Annie. All houseboys and housegirls were Jims and Marys. Concluding his article Roamer stated that ... " he thought Jims were only found in kitchens or gardens but of late they are in delivery services. There's no doubt that before long they will be found even in the clerical, teaching and medical circles. Where there are Africans no matter what standing, you'll find Jims there [ibid]".

That the names were changed for the convenience of the Whites is indicated by the case of Elizabeth Gause who indicated that her surname was originally spelt "Gaoose" - [God does not ignore anybody]. the double "O" was changed to "U" by President Kruger's foreman so that he could pronounce the name easily [Bantu World, 1955]. What is surprising is that the convenience names stuck as personal names for so long.

#### 6.10.7 VALUE SYSTEM

The adoption of Western value systems is reflected in the names used by Zulus in the period 1900 - 1949. Often these names reflect the aspirations of the parents. A comparison between the Pre 1840 names reflecting the aspirations of Zulu parents for

their children [see chapter 1] and the 1900 - 1949 names of the same nature reveals on the one hand [Pre 1840] names rooted in tradition BHEKEZAKHE [watch your own]; BHEKITHEMBA [be hopeful]; BHEKUMTHETHO [keep the law] and on the other hand [1900-1949] names denoting Western values, for example, Success, Professor and Lawyer.

The names reflecting Western values and aspirations reveal various areas of influence. Christianity gave us names such as: Benediction, Blessing, Charity, Faith, Gloria, Hope, Godslove, Mercy and Virtue.

Industrialisation was responsible for names such as: Businessman, Manager, Production, Richman and Success.

As has been stated earlier, education opened new worlds and possibilities to the Zulus. Career opportunities, hitherto unknown to the Zulus and undreamt of, now became a possibility to them. The influence of education and related fields is reflected in names such as; Alphabet, Doctor, Effort, Exel [sic], Genius, Prize and Professor.

The Westernised Zulu having adopted Western culture expressed his aspirations for his child in Western value terms. This new found value system is reflected in names such as: Diamond, Pearl, Ruby and Silver.

Along with Western ideals of value and worth, came Western ideals of social acceptability. The preoccupation with appearance as the key to social acceptance is reflected in names such as: Beauty, Light, Fair, Pinky and White.

#### 6.10.8 INFLUENCE OF ROYALTY

The Zulus were familiar with the concept of kingship having had great figures such as DINGAAN, MPANDE, SENZAGAKONA and SHAKA as part of their traditional history. The contact with the Westerners introduced them to the monarchs of England whose names were often used by the Zulus. Thus we have names like Albert, Edward, George and Victoria. Often the generic terms designating royalty served as sources for names such as Duke, King, Prince and Royal.

#### 6.10.9 INFLUENCE OF THE LEGAL SYSTEM

The Westerners who came to Natal soon became the rulers [Hattersley, 1935]. They imposed their legal system on the Zulus after they had defeated them at the battle of ISANDLWANA in 1879 [Etherington, 1978]. The Westerners' legal system provided names such as Barrister, Judge, Justice and Mayor.

#### 6.10.10 INFLUENCE OF WESTERN ARTEFACTS AND ACTIVITIES

The day to day activities of the Whites and their civilisation provided names for the Zulus. Mc Cord [1946] writes about the mother whose baby was born at the race course and named NOMARACETRACK. A baby born on the steps was called NOMASTEPPES. A mother whose child was born near a building where matriculation examinations were being written was called Matriculation Examination No-girl [ibid].

#### 6.11 NAMES THAT CANNOT BE CLASSIFIED

Names such as Adjut, Acroyd, Arnburs, Chendek and Etclot defy categorisation. Such names may arise out of an attempt to Zuluise an English name that was heard and fancied.

## 6.12 RESUME

The names from sources in this period evidence a marked and varied Western influence indicating the wide spectrum of this "other" influence which initially overwhelmed the Zulus. This led them to believe that their culture was inferior to the Whites' culture and that they should, therefore, renounce theirs and adopt Western culture. This desire to ape the White man is reflected in the predominance of "other" Western names. In this period the "other" influence outbalanced the religious influence which was the dominant influence in Period 1.

## 7 ANALYSIS OF ZULU NAMES GIVEN IN PERIOD 3: 1950-1982

### 7.1 OBJECTIVE OF THE ANALYSIS

The analysis of the 13 255 names collected for this period aims to validate the hypothesis that there is a marked increase in the use of Zulu names in Period 3. This increase is indicative of a gradual return to Zulu personal naming among the Zulus. The analysis also aims to show a corresponding decrease in the religious and "other" influence in this period.

### 7.2 THE $\chi^2$ TEST

The test has established a significant difference between patterns of naming in the three periods under study [please refer to 5.1 Chapter 5].

### 7.3 SOURCES OF NAMES FOR PERIOD 1950-1982

TABLE 7.1 SUMMARY OF NAMES FROM VARIED SOURCES: PERIOD 3					
SOURCES	PERIOD	INFLUENCES			
		R	Z	O	T
BAP. REG.	1950/1982	166 25%	220 33%	288 42%	674
BOOKS	1950/1982	12 18%	32 49%	21 33%	65
N/SPAPERS	1950/1982	2937 28%	2365 22%	5302 50%	10604
MAGAZINES	1950/1982	31 27%	10 9%	73 64%	114

The reasons for choosing these sources have been discussed under 1.1 in this study.

#### 7.4 TIME UNIT 1950-1882.

Please refer to chapter 1 section 1.2.1.2. for an explanation of the choice of this period.

#### 7.5 ANALYSIS OF DATA OBTAINED FROM TABLE 7.1

Table 7.1 must be compared with Table 6.2 so that the upswing in the use of Zulu names in Period 3 can be appreciated. A comparative analysis of the Tables indicates the following increase in the use of Zulu names in Period 3: a 23% increase [33-10] reflected in baptismal registers: a 17% increase [49-32] reflected in source books: a 12% increase [22-10] reflected in source newspapers: a 6% increase [9-6] reflected in source magazines.

##### 7.5.1 INCREASE IN ZULU INFLUENCE: DECREASE IN RELIGIOUS AND "OTHER" INFLUENCE

The above extract reveals an increase in Zulu personal naming and a corresponding decline in the other influences. To fully appreciate the dynamics of the varied influences over the three periods under study it is necessary to assess the influences comparatively. Table 7.2 presents them for comparison.

TABLE 7.2 COMPARATIVE SUMMARY OF INFLUENCES IN PERIODS 1, 2, 3				
TIME SPAN	RELIG.	ZULU	OTHER	TOTAL
1840/1899	792 52%	392 26%	337 22%	1 521
CONCLUSION: RELIGIOUS influence greatest				
1900/1949	3 188 36%	1 121 14%	4 376 50%	8 685
CONCLUSION: "OTHER" influence greatest				
1950-1982	3 428 26%	3 536 27%	6 237 47%	13 255
CONCLUSION: UPSWING in Zulu naming				
TRENDS : DECLINE in Western influence				
: INCREASE in Zulu influence				

## 7.6 COMPARATIVE ANALYSIS BASED ON TABLE 7.2

### 7.6.1 DECLINE IN RELIGIOUS INFLUENCE

The following summary taken from table 7.2 indicates the decline numerically and reflects it as an ongoing process.

TABLE 7.3. RELIGIOUS INFLUENCE OVER THREE PERIODS

1840-1899	: R.I. :	52%	[792]
1900-1949	: R.I. :	36%	[3188]
1950-1982	: R.I. :	26%	[3482]

The conclusion to be drawn is that the religious influence was initially the most overwhelming influence but declined steadily until it reached its lowest point in Period 3. It is suggested that the steady decline indicates that the process is related to the evolution of the Zulus, from a race in danger of becoming second rate black Germans, English, Irish or French, to a proud Zulu race. Once the initial response to detribalisation had stabilised, the Zulus found themselves with a racial identity problem. The search for national identity found a powerful springboard in the National and Black Consciousness movements mentioned in Chapter 1. The search for national identity is reflected in the decline in the use of Western names and a return to ethnic naming traditions in an attempt to acknowledge their Zulu origins and affirm their national identity.

#### 7.6.2 DECLINE OF "OTHER" INFLUENCE/INCREASE OF ZULU INFLUENCE

In Period 1 [Table 7.2] the "other" influence stood at 22% ; in Period 2 at 50% and in Period 3 at 47%. This decline of the "other" influence is related to the Zulu rejection of a White culture for the reasons explained in 7.6. A corresponding increase in Zulu origin names is reflected in the following figures: Period 1, 26%, Period 2, 14% and Period 3, 27%. This increase is

possibly attributable to the National Consciousness Movements which exhorted the Zulus to be proud of their origins and identify themselves by a return to their language and culture so that they could learn to love their native language and be proud of their race instead of becoming estranged from it in pursuit of White culture [Buthelezi, Zulu Voice, 1976].

## 7.7 FACTORS RESPONSIBLE FOR THE DECLINE IN WESTERN INFLUENCE

### 7.7.1 DEVELOPMENT OF NATIONAL CONSCIOUSNESS

Edgar Brookes remarked that strange things could happen when a race like the Bantu awakened to a single race Consciousness in which leaders worked towards developing a real National pride and culture. Zulus were encouraged to view their language as a cherished link in the tradition of their people [Indaba Za Bantu, 1924, Aug.1:3].

Earl De La Warr of London maintained that an attempt should be made to produce first rate Africans not second hand Europeans. An article appearing in the Weekend Advertiser [1934] of The Dutch Reformed Church encouraged the Zulu to love his language and be proud of his race instead of becoming estranged from it.

Education was urged to tell the Zulus to look into the rock whence they were hewn and into the hole of the pit whence they were digged [Brookes, Iso Lomuzi, 1939, Vol.8, No 2]. It can be postulated that education came to be seen as having the duty of developing Black National pride rather than producing imitation Europeans.

The Zulu renaissance [Iso Lomuzi, Vol.2, No.16, June, 1939] emphasised Zulu language and the past history and achievement of the Zulus so as to enrich their lives and thought. It [the Zulu

renaissance] was seen as a rebirth of all that was sound and worthwhile in the Zulu culture and tradition [Iso Lomuzi, 1939, Vol.8, No.2]."

The Zulu Society worked for the acknowledgment of the Zulu past [ibid]. Past national historical events were seen as important in fostering national self respect and encouraging a positive attitude to the past [Iso Lomuzi, 1939:Vol.8:No.2]

Ngubane writing in the Ilanga Lase Natal [1941, June 6:12] had this to say, "we need a strengthening of our national pride...we must be welding ourselves into a united growing nation".

Even musicians were urged to develop African music out of the African heritage instead of following an Africa that was of the White man's making [Inkundla Ya Bantu, 1944, June 17:6]. The Zulus came to realise that the cultural struggle was as important as the political struggle because both would liberate them.

Peregrine writing in the Inkundla Ya Bantu, [1944:6] said, "...unless the Africans are better advised people they will soon have no art to boast of, other than a third-rate imitation of what has been created by Europeans."

The Black Consciousness Movement which was in its hey-day in the 1970's demanded of the Zulus a heightened sense of National awareness which would help them to resist the attempts of the White man and his Western ideals to deny them their dignity.

In a speech delivered at the Jabulani Amphitheatre, Soweto in March, 1976, Chief Gatsha Buthelezi said of Inkatha, "... it is a movement of ordinary men and women in ordinary walks of life... the very first objective of this movement is to foster the spirit of unity among the people of Kwa Zulu throughout Southern Africa

and to keep alive and foster the traditions of the people."

Inkatha was to be the organisation that gave added impetus to the attempts to revive National Consciousness by focussing on Zulu traditions and culture. The idea that Black culture is inferior to White culture was being challenged by the growing Black Consciousness movements.

In his speech entitled Remarks to Roman Catholic Church; Message to White Man of South Africa: By the Black Patriotic Youth, Chief Gatsha Buthelezi indicated that the Black people had awakened "...to cultural, spiritual, economic, social, and political self-consciousness. They found that white rulers and missionaries...believed that the blacks were immeasurably inferior in development and were inherently permanently inferior as a race. African nationalism will abolish this status of inferiority... by a forceful assertion of the black man." The call to Black awareness emphasised the Black particularity in opposition to Europeanisation which destroyed Zulu culture [ibid]. These Movements concentrated on developing a new Black mind which would reject the idea that Black is bad, stupid, immoral and ugly. They hoped to develop Black Nationalism to such a degree that it would carry a Black initiative right into the corridors of power to bring about a just and lasting peace in this country [ibid]. Thus did Black Nationalism develop side by side with the political aspirations of the Zulus.

An article appearing in The Zulu Voice [1976, Sep., 25] reports Chief Gatsha Buthelezi as saying, ... "Black Consciousness demands of us to stand out tall above all the silly attempts of our oppressors to deny us our dignity."

It is suggested that all these calls to a reaffirmation of Zulu

culture were responsible for the decline in the use of Western names in favour of Zulu names.

#### 7.7.2 RESISTANCE TO NAMES OF WESTERN ORIGIN

The practice of giving Western origin names was increasingly condemned in this period. Mkwanaabi [Bantu World, 1955, Feb. 19:4] had this to say to the Zulus, ... "Let us be Africans. There are men and women of African descent, who though they have their own languages have adopted the names and surnames of other races. Let us get rid of this thing. Even in churches let us refrain from naming our children by the first names of other people as if our language was not worthy of that honour."

The resistance to things White was reiterated by Doris Pawula writing in The Zulu Voice [1978, Apr.3:2]. She stated that ... "people believe that we Africans like to copy from the whites and other races. Why can't they realise that black is beautiful".

The feeling of the time is summed up by Selby Msimang's statement, "White Government has succeeded to pulverize [sic] the Black man's soul and to destroy his sense of identity and reduced him from one to zero [Zulu Voice, 1978, Apr.3:2]."

It can be concluded that the Zulus were beginning to feel that their language could adequately supply names for their children and so they resisted Western names.

#### 7.8 ANALYSIS OF ZULU NAMES IN PERIOD 3 :1950-1982

The Zulu names collected in this period admit of the same linguistic classification as indicated in Chapter 3. This indicates that the Western influence did not affect the structure of the Zulu origin names. Some of the Zulu names collected for

analysis have been linguistically classified to validate the theory that the post Western Zulu names have not been structurally altered by Western influence. The classification was done as follows:

### 7.8.1 NOUNAL NAMES

#### 7.8.1.1 INFLECTED NOUNS

NOLWANDLA [the sea] : FEMALE : INFIX : no-

MUNTUWEMBO [person from mbo] : MALE : LOCATIVE INFIX

#### NOUN PHRASE

MFANAWABABA [father's son] : MALE : noun and noun

#### NOUN AND RELATIVE NAME

MUZIWAKHE [his house] : MALE : NOUN AND ADJECTIVE

NTOMBIYAMI [my girl] : FEMALE : NOUN AND ADJECTIVE

#### NOUN AND NOUN PHRASE

MHLABAWHETU [land of ours] : MALE : NOUN AND PHRASE

NTOMBILEYO [that girl] : FEMALE : NOUN AND PHRASE

### 7.8.2 VERBAL NAMES

HLUPEKILE [be distressed] : FEMALE : ACTIVE VERB

BUKETULE [he watches in silence]

: FEMALE : PASSIVE VERB

#### COMPOUND STEMS

BHEKITEMBA [have hope] : MALE

### 7.8.3 COMPLETE SENTENCES-SINGULAR IMPERATIVES

BHEKIFA [watch the inheritance] : MALE

BHEKA [watch]

#### PLURAL IMPERATIVES

KHULEKHANI [inspan them] : MALE

#### COMPLETE SENTENCE - INDICATIVE

LANGELIHLE [the weather is fine] : MALE

## SUBJECT AND PREDICATE CONCORD NAMES

BANGIFA	[he fights over his inheritance]:	MALE	
BHEKINKOSI	[he looks to the Lord]	:	MALE
DLEZAKHE	[eats his]	:	MALE : VERB AND POSSESSIVE
PHUMANYOVA	[go out backwards]	:	MALE : VERB AND ADJUNCT
BUKEHLEKA	[laugh while you look]	:	MALE : VERB AND VERBAL ADJUNCT
BONGEKILE	[she is praiseworthy]	:	FEMALE : SUBJECT AND PREDICATE
THANDEKILE	[she is likeable]	:	FEMALE : SUBJECT AND PREDICATE
FIKEPHI	[where did you come to]	:	FEMALE : VERB AND INTERROGATIVE SUFFIX.

## 7.9 OTHER SOURCES

## IDEOPHONES

GWAZAGWAZA [stab-stab] : MALE

## PREDICATIVE ADJECTIVES

MKULU [big one] : MALE

## CONTRACTIONS

DUDU [pacify] : FEMALE : DUDUZILE

## 7.10 NEW TRENDS IN 1950-1982 ZULU NAMES

## 7.10.1 HIGH FREQUENCY OF CERTAIN NAMES

One of the interesting features of pre Western Zulu names was their individuality. It was most uncommon for Zulus to have the same name for reasons indicated in Chapter 2. Increased

Westernisation led to more after-naming and so we find the frequent occurrence of particular names for example SIPHO and THANDI.

#### 7.10.2 WESTERN CULTURE CONCEPTS

Some aspects of Western culture which had been assimilated by the Zulus were reflected in the names chosen by the Zulus as in the case of names such as BANOI [aeroplane] ; HULUMENTI [government] ; MVANGELI [evangeliser] and NOMAPASI [pass]

#### 7.10.3 THE SPIRIT REFLECTED BY SOME NAMES

The educated Zulus of Period 3 felt the need to affirm their nationality and to take their rightful places as citizens of the country in which they were born. This desire has led to a polarisation of Blacks and Whites with the Whites feeling threatened by the Blacks' demands and the Blacks feeling resentful of what they see as repression by the Whites. The frustration of the Zulu found expression in names such as BANGUBKUHLU [ the struggle is monumental] ; DINGAMANDLA [we need strength]; MHLABAWETHU [this is our land] .

#### 7.11 RESUME

The period 1950-1982 was characterised by the development of National awareness among the educated Zulus. The various Black Consciousness Movements aimed at developing racial identity and National pride in the the Zulu. As a means of fostering this the Zulus were urged to return to their cultural origins , traditions and language. The practice of giving European names to Zulu children was decried. The names collected from this period indicate an upswing in the use of Zulu names.

## 8 THE INTERVIEWS: METHODOLOGY

### 8.1 PURPOSE OF INTERVIEWS

As indicated in Chapter 1, it was decided to conduct interviews with some Zulus in order to: verify or otherwise the data collected from works consulted; collect extant names to verify deductions made from the data analysed in Chapters 5-7; determine current naming patterns and conventions for comparative purposes and establish present day attitudes to Western influenced Zulu names.

### 8.2 CHOICE OF SUBJECTS FOR INTERVIEWS

It was decided to interview one hundred people who would comprise a structured sample. The respondents were chosen to reflect subjects from the three periods under study; some subjects from rural areas, others from urban areas as well as those who had moved from one area to another; the six levels of education indicated in 8.3.3.1 to 8.3.3.6; christian and non-christian subjects; the professional, skilled, unskilled and unemployed and subjects with children as well as those without.

### 8.3 VARIABLES INCLUDED

#### 8.3.1 AGE

Because the analysis of names collected was done in terms of the three periods 1840-1899; 1900-1949; 1950-1982 as detailed in Chapter 1, it was planned to interview, if possible, subjects born in each of the three time periods. Their ages would be 80+; 35+ and 15+ respectively. It was felt that having respondents whose ages coincided with the time division used in the analysis would assist in the verification of conclusions. Furthermore, interviewing respondents whose ages ranged from 20 to 80+ would make it possible to determine both past and present trends and patterns.

### 8.3.2 RESIDENCE

Because it was felt that the Westernisation of the Zulus was influenced by urbanisation it was decided to conduct interviews both in urban and rural areas. To this end respondents from rural areas such as Ixopo, Melmoth, Harding, Highflats, Umzimkulu, Msinga, Weenen, Amatikulu, Umtwalume, Bulwer and urban areas such as Durban, Pietermaritzburg, Greytown, were interviewed. It was felt that a comparative analysis of the respondents' replies would indicate the influence of urbanisation on the Zulu personal naming system.

### 8.3.3 EDUCATION

Education has had a far reaching influence on the Zulus since it played a vital role in speeding up the Westernisation and detribalisation of the Zulus. It further provided greater exposure to Western ideas; extended their vision of life and the world and contributed to the development of National Consciousness among the Zulus. As a result, it was felt that the sample of respondents should cover in terms of formal education the six educational categories listed below.

#### 8.3.3.1 THE UNEDUCATED

This group [27] comprises Zulus who have had no schooling whatsoever.

#### 8.3.3.2 SUBJECTS WITH JUNIOR PRIMARY EDUCATION

This group [12] comprises Zulus who have had schooling up to Std One. On the analysis sheet, they are designated as the Junior Primary group.

#### 8.3.3.3 SUBJECTS WITH SENIOR PRIMARY EDUCATION

This group [14] comprises Zulus who have had schooling up to Standard Five. They are recorded as the Senior Primary group

#### 8.3.3.4 SUBJECTS WITH JUNIOR SECONDARY EDUCATION

This group [13] comprises Zulus who have had schooling up to Standard Seven.

#### 8.3.3.5 SUBJECTS WITH SENIOR SECONDARY EDUCATION

This group [10] comprises Zulus who have had schooling up to Senior Certificate level.

#### 8.3.3.6 SUBJECTS WITH TERTIARY EDUCATION

This group [24] comprises Zulus who have been educated at, Teacher Training Colleges, Training Hospitals, Colleges, Technikons or Universities respectively. It was felt respondents should be taken from both extremes of the education continuum.

#### 8.3.4 RELIGIOUS AFFILIATIONS

The analysis of the collected data in Chapters 5-7 revealed that the advent of christianity influenced the Zulu personal naming system to a very great extent. It was thus decided to interview respondents who have religious affiliations and those who have none. It was felt that this was essential to verify the findings revealed in Chapters 3-5 [that religion was the first Western influence on Zulu personal naming] and to determine the present day influence of religion on Zulu personal naming

#### 8.3.5 OCCUPATION

In the analysis of the factors that speeded up Westernisation [chapters 5-7] it was found that employment was one, as it exposed Zulus to Western ideas and values. Because of this, it was decided to interview the unemployed, the unskilled, the semi-skilled, the skilled and the professional as it was felt that the replies from these groups could be

analysed to verify the findings of the analysis Chapters 5-7 [that employment influenced the Zulus to adopt Western names] and to determine the present day influence of the employment situation on the Zulu personal naming system.

#### 8.3.6 RESPONDENTS WITH/WITHOUT CHILDREN

The analysis of the collected names [Chapters 5-7] revealed that the Zulu personal naming conventions and system were subject to varied influences at different times [1840 - 1899:religious influences; 1900 - 1949:Westernisation; 1950 - 1982:National/Black Consciousness influence.] It was thus decided to interview respondents who have children so that the conclusions reached relating to period related influences [Chapters 5-7] could be verified and so that emerging trends could be established from the naming patterns existing in the families of the respondents. It was also decided to interview Zulus who had no children but were potential child bearers, so as to determine future trends.

#### 8.4 OBTAINING THE SAMPLE OF RESPONDENTS

It was decided that the sample to be interviewed should be as representative as possible of the Zulus and should cover as far as possible the variables indicated in 8.3.

It was felt that, if these variables were included in the interview, a cross section of the Zulu population would have been interviewed. These variables were chosen because they are factors affecting and reflecting the Westernisation of the Zulus.

Respondents from Northern Natal, Midlands, Southern Natal and Western Natal were interviewed. It must be pointed out that the base point from which the directions were taken was Durban. Furthermore, the areas indicated are units of geographical direction and not

administrative boundary areas. A map has been included to indicate the areas covered.

The interview was conducted on a question and answer basis. The respondents were asked questions which appear on the questionnaire in 8.5. The interviews were taped and later transcribed. [Please refer to the Appendix, page 203.]

In order to find respondents from the professional group hospitals, schools, lawyers offices, offices and libraries were visited. Anyone who was willing to grant an interview was interviewed. To interview the rural uneducated group, rural areas and kraals were visited and Wayside travellers were also approached. The urban, unskilled and semi-skilled respondents were obtained by sitting at bus stops; visiting hospital queues; interviewing way-side sellers, school cleaners, domestics; standing at road sides; visiting parks and requesting interviews. One hundred interviews were obtained.

#### 8.4.1 PROBLEMS ENCOUNTERED

Finding respondents in the 80+ age group was a problem. Many of them were unwilling to be interviewed because they feared the tape recorder; were hazy about the past; feared they were not clever enough to answer the questions; did not know their birthdays and, therefore, were not sure if they fell into the age group; were suspicious of the purpose of the interview or resented the invasion of their privacy and could not follow the interview through. As a result of this there are very few respondents in this age group.

#### 8.5 THE QUESTIONNAIRE

The person was approached, informed of the purpose and the nature of the interview, and then requested to be the respondent. The respondent was addressed in English or Zulu depending on his or her desire.

The following questionnaire was used in the interview.

MAP SHOWING SPREAD OF RESPONDENTS



8.5.1 QUESTIONS ASKED

- 1 Surname:
- 2 GIVEN NAME:
- 3 Residence:
- 4 Year of Birth:
- 5 Place of Birth:
- 6 Religion:
- 7 Education:
- 8 Occupation:
- 9 Number of Children:
- 10 [a] Eldest Child, Year of Birth:  
[b] Name of Eldest Child:  
[c] When Named:  
[d] Who Named:  
[e] Reasons for Name:
- 11 [a] Middle Child, Year of Birth:  
[b] Name of Middle Child:  
[c] When Named:  
[d] Who Named:  
[e] Reasons for Name:
- 12 [a] Youngest Child, Year of Birth:  
[b] Name of Youngest Child:  
[c] When Named:  
[d] Who Named:  
[e] Reasons for Name:
- 13 [a] What would you name a future child ?  
[i] Boy  
[ii] Girl  
[b] Reasons for Name

- 14 [a] Do you prefer English/Zulu names?  
[b] Why do you like English names?  
[c] Why do you like Zulu names?
- 15 [a] Do you think there is a return to Zulu Personal Naming?  
[b] Why?
- 16 Do you think Black Consciousness has influenced a return to Zulu Personal Naming?
- 17 What influenced the Zulus to adopt Western names?
- 18 Can you remember any Zulu naming conventions?
- 19 General:  
Questions suggested by the development of the interview.

#### 8.5.2 PURPOSES OF THE QUESTIONS

1. To establish the identity of the respondent.
2. To establish naming patterns and influences existing in the respondent's parents time.
3. To determine whether the respondent is an urban or rural Zulu for reasons indicated in 2.2.
4. To determine the age of the respondent so that his/her responses could be recorded in relation to the time periods used for the analysis of Data in Chapter 4 [see 2.1.]
5. To determine:  
[a] whether the respondent's parents were rural or urban Zulus.  
[b] whether the respondent had moved from a rural to an urban area or vice versa.

6. [a] To determine whether Christianity has influenced the respondent's naming pattern.  
[b] To verify findings detailed in Chapters 5-7.
7. [a] To determine whether education has influenced the respondent's naming pattern.  
[b] To verify findings detailed in Chapters 5-7.
8. [a] To determine whether the occupation and the work situation has influenced the respondent's naming pattern.  
[b] To verify conclusions arrived at in Chapters 5-7.
9. [a] To discover trends, in naming patterns over the years.
10. [b] [i] To establish naming patterns/trends.  
[ii] Verify findings detailed in Chapters 5-7.  
[c] [i] To verify information related to naming Zulu children, obtained from references.  
[ii] To record any changes in conventions.  
[d] [i] As for [b] and [c].  
[ii] As for [b] and [c].  
[e] [i] To verify information obtained from reading.  
[ii] To determine current attitudes reflected in names.  
[iii] To record any changes in naming conventions.
11. To determine future trends in naming.  
[b] To analyse names as reflectors of current Zulu thought.
12. [a] To determine respondent's attitude to Western/Zulu names.

[b] As for [a].

[c] As for [a].

13. [a] To determine respondent's awareness of Zulu thinking.

[b] To determine whether there is any significant trend.

14. To determine whether Nationalism is influencing the Zulu personal naming system.

15. To verify findings detailed in Chapters 5-7.

16. To verify information obtained from consulted literature.

17. To obtain additional information.

## 8.6 ANALYSIS OF DATA

### 8.6.1 PERSPECTIVE OF ANALYSIS

#### 8.6.1.1 TIME PERIOD ANALYSIS

The data collected from the interviews was analysed from two perspectives. The one perspective was related to the three time periods used for the analysis of trends in Chapters 5-7. This analysis was used to obtain evidence to validate the hypotheses of the research. The findings are detailed in Chapter 10.

#### 8.6.1.2 LEVEL OF EDUCATION PERSPECTIVE

The data was also analysed in respect of the level of education of the respondents, as it is a factor influencing naming trends, and the respondent's attitudes to the use of English and Zulu names. This approach also took into account the occupation and domicile of the respondents.

It was initially decided to make a comparative study of the responses.

The responses of rural and urban subjects; non-educated, minimally educated and highly educated subjects and those of the unskilled, skilled and professional subjects were compared.

However, once the data had been quantified, it was found that in the majority of cases the urban respondent was also the educated respondent who held a professional job. On the other hand, the respondent with no or minimal education was often the rural respondent who was either unemployed or was engaged in unskilled work. It often happened, that if the minimally educated was an urban resident, he held an unskilled job.

As a result of this it was decided to undertake the comparative analysis on the basis of the level of education, that is no education to Junior Primary. The urban and rural responses were analysed separately.

Because the occupation was so closely bound up with the level of education, it was decided to make the analysis on the basis of the different levels of education and incorporate a comment on the influence of the occupation.

## 9 QUANTIFICATION AND ANALYSIS OF INTERVIEW DATA

### 9.1 QUANTIFICATION OF DATA

The respondents answers to the questionnaire were recorded on tape. Thereafter, the recordings were transcribed in preparation for the quantification and analysis of the data obtained. In order to quantify the data form 9A, included in the Appendix, page 221, was devised. The information was coded numerically. The key for the coding is provided on form 9B also included in the Appendix, page 221. The coded information was summarised as indicated in Table 9 C in the Appendix, page 222. The information contained in Table 9C was then used in the analysis. The ensuing analysis of the data obtained is based on the information recorded in Table 9C.

### 9.2 DESCRIPTION OF RESPONDENTS

#### 9.2.1 NUMBER AND AGE OF RESPONDENTS

One hundred respondents were interviewed. The age of the respondents ranged from 80 to 20 years while the age of the children ranged from 60 years to 1 year. The respondents were classified into three groups 1849-1899; 1900-1949; 1950-1983 in terms of their dates of birth. The numbers of each group are indicated below.

PERIOD	TIME SPAN	NUMBER
1.	1840-1899	2
2.	1900-1949	56
3.	1950-1982	42
TOTAL		100

The respondents were classified in relation to the above time periods because the Western influence on the Zulu personal naming system was researched in relation to these time periods. The reasons for the very small number in the age-group 80+ have been explained in chapter 8.

Because there were only two subjects in the 80+ age group it was decided to include those two in the group of subjects born before 1949.

#### 9.2.2 LEVEL OF EDUCATION OF RESPONDENTS

The level of education of the respondents ranged from no education to tertiary education. Levels of education are summarised in Table 9.2

LEVEL OF EDUCATION	NUMBER
1. NONE	27
2. JUNIOR PRIMARY	12
3. SENIOR PRIMARY	14
4. JUNIOR SECONDARY	13
5. SENIOR SECONDARY	10
6. TERTIARY	24

#### 9.2.3 OCCUPATIONS OF RESPONDENTS

The occupations of the respondents range from the unskilled to the Professional. Some of them are unemployed. A numerical summary of the data is indicated below.

OCCUPATION	NUMBER
1. PROFESSIONAL	25
2. SKILLED	1
3. UNEMPLOYED	19
4. UNSKILLED	55

#### 9.2.4. RELIGIOUS AFFILIATION OF RESPONDANTS

The religious affiliations of the respondents are recorded in Table 9.4.

TABLE 9.4 RELIGIOUS AFFILIATIONS OF THE RESPONDENTS

RELIGION	TOTAL
CHRISTIAN	88
NON-CHRISTIAN	12
	100

*It was found that some respondents were christians and some were heathens as yet untouched by christianity.*

### 9.3 QUANTIFICATION OF THE NAMES COLLECTED

*A total of 683 names was collected. These names included the names of the respondents, their children and the names that would be given to children born in the future. A breakdown of the total is given below.*

TABLE 9.5 NUMBER OF NAMES COLLECTED FROM INTERVIEWS

NAMES	NUMBER
RESPONDENTS' NAMES	185
CHILDREN'S NAMES	404
FUTURE CHILDREN'S NAMES	94

#### 9.3.1 PERIOD AND CATEGORY CLASSIFICATION

*The respondents' and their children's names were classified under the following time periods: 1840-1899 : 1900-1949: 1950-1983 and under the categories : Zulu: Religious : Other. Table 10 K, in the Appendix, page 223 reflects the summary of the classification.*

### 9.4 ANALYSIS OF RESPONDENTS' NAMES AND REPLIES

#### 9.4.1 TIME PERIOD PERSPECTIVE ANALYSIS

*The interview findings were analysed in relation to three periods used in the analysis of names [Chapters 5-7]. This was done to validate the*

findings of Chapters 5-7.

#### 9.4.2 ANALYSIS OF RESPONDENTS' NAMES

It was decided to abandon the analysis of the respondents' names because it was felt that the sample would be problematic for the following reasons. There were only 4 names from Period 1; 106 names from Period 2 and 75 names from Period 3. It was felt that the disparate numbers in the three periods and the small numbers would give a distorted statistical analysis. Because there was a greater number of childrens' names an anlysis of their names was done [9.5].

#### 9.4.3 NAME PREFERENCES : PERIOD 1,2,3.

The respondents from Period 2 indicated a preference for English names [Please see table 9E in the Appendix, page 225]. This could be attributable to the fact that the other influence was at its peak in this period.

The respondents from Period 3, on the other hand, indicated a preference for Zulu names. This is possibly explained by the fact that Period 3 is characterised by an upswing in the use of Zulu names, as a result of a growing belief that Zulus should use Zulus names since they are Zulus. These preference patterns validate the conclusions drawn from the analysis done in Chapters 5-7

#### 9.5 ANALYSIS OF CHILDREN'S NAMES: PERIODS 1,2,3.

The respondents were asked to provide the names of three of their children i.e. the eldest, middle and younger child if they had more than one or two children. Please refer to table 9E, page 224 for a summary of the data collected. Four hundred and four names were collected from the respondents' childrens names. The analysis verified the information gathered in the researching of Zulu naming conventions. One such verification was in connection with the reasons for naming.

### 9.5.1 REASONS FOR NAMING

Zulu names are given for the reasons indicated in Chapter 2. These reasons for naming were common to all Periods, as was found to be the case in the analysis. [Chapters 5-7].

### 9.5.2 CHOICE OF NAMES

The respondents' children's names indicate that in the Period 1900-1949, 23 out of 43 [53%] given names were Zulu names. In the Period 1950-1983, 225 of 361 given names [62%] were Zulu names. This indicates an increase in the use of Zulu names in Period 3. The increase supports the hypothesis that there is an upswing in the use of Zulu names in Period 3 [1950 -1982].

### 9.5.3 DOMINANCE OF "OTHER" INFLUENCE IN PERIOD 2.

A study of the children's names for Period 2 indicated that the "other" influence was dominant in this period and that the religious influence, though not as dominant, was still evident. The higher incidence of "other influence" names, confirms the hypothesis that the more diffuse cultural influence operating in Period 2 exerted the greatest influence on the Zulu personal naming system.

### 9.5.4 ATTITUDES TO WESTERN NAMES : PERIOD 1,2,3.

All the respondents regardless of whether they were placed in Period 1, 2, 3 had some experience of English names. They have either been given English names or given them to their children. They, therefore, have some views on the subject of the use of English names by some Zulus. Table 9D, page 225 summarises the information related to Western naming which forms the basis of the comments under 9.5.4.1. The respondents will hereafter be referred to by a number (1-100) in accordance with the numbers put in the transcripts of the interviews.

#### 9.5.4.1 MEANING

Many of the respondents, from all time periods, indicated that one of the reasons they preferred Zulu names was that Zulu names have meaning. It was felt that English names have no meaning for them and so many are given purely to meet the demands of Westernisation - baptism, school, employment. In support of this are comments of the respondents: "with the English we just give the names without knowing what we are saying" [17]: "most of the English names don't have a meaning" [22]: "sometimes you just name the child by an English name and you just don't know the meaning of the name" [65]. The lack of meaning is offered as one of the reasons for eschewing English Names. The interesting feature of this comment is that it is made by respondents from Periods 1 and 2. These respondents are not as politically aware as respondents of Period 3 who reject English names, not because of their lack of meaning, but because they see the adoption of English names as an aping of the White man and a denial of Blackness.

#### 9.5.4.2 BAPTISMAL NAMES

Respondents from all time periods indicated that one reason for the adoption of Western names was that they were required at baptism. The priests and ministers often insisted on saints names or a biblical name as a baptismal name. The respondents from Period 2 viewed this requirement as a sine qua non and complied, initially. In recent times, however, the compulsion to adopt a Western name at baptism is being questioned and reviewed. Many priests are willing to accept Zulu names which encompass the Christian spirit. Thus names such as BHEKINKOSI [look to the Lord]; NOKUKANYA [light]; NOMASONTO [Church or The one who likes church]; SIBUSISO [blessing]; NOMUSA [mercy] are being accepted as Zulu names reflecting the Christian spirit. Many priests and ministers can now read and write Zulu and are thus more

amenable to accepting Zulu names at baptism. Furthermore, parents are taking Western Biblical names and zuluising them. Thus Joseph becomes JOSEFA; Mary - MARIA; Peter - PETROS; John - JOHANA, indicating the desire to use Zulu names. Names taken from the Marianhill Baptismal Register bear this out.

Several respondents indicated that the Church has changed its thinking in this regard [51]. "Vatican II [a COUNCIL of the Catholic Church] is encouraging the use of the vernacular in matters of religion so that religion becomes more meaningful to its adherents [89]." Others feel that the Church is not so strict anymore and allows Zulu names with a Christian flavour e.g. NOMASONTO [church/the one who likes church]. The Catholic Church has indicated a changed attitude relating to names that may be given in baptism. This represents a marked change since the 1880+ period. Nowadays catechumens may keep the name they already have, or take a Christian name or one rooted in their culture, as long as it has a christian meaning [1].

It often happens that names given by parents not only have a christian meaning but are faithful equivalents of their traditional Christian counterparts; for example: BUSISIWE, corresponding to BENEDICTA ; NGONYANA, to LEO.

On the other hand, there are those who reject Western baptismal names. Their attitudes are summed up by their responses, "the missionaries were misguided when they told us that to accept the christian faith we had to change our name and thereby become a new person" [81]. Education has led some of the Zulus to realise that a Zulu name is acceptable even at baptism.

#### 9.5.4.3 EMPLOYMENT

Respondents from Periods 2 and 3 indicated that Western names were

given for employment purposes. Some replied that: " when they go to work they won't have any problems with English names, because Zulu names are difficult" [32] : "when you work for whites, they can't pronounce Zulu names " [83]. To obviate these problems they gave their children English names. Today, however, the more educated respondents, many of whom are to be found in Period 3 resent having to take an alien name to meet others' needs. They also feel that Zulu names should be used by Zulus.

#### 9.5.4.4 SCHOOL NAMES

Respondents from period 2 indicated that Western names were needed at school, as is noted in the responses; "we were told to have an English name at school"[13]: "because they are needed at school"[23]. However, in the present times there is a growing resistance to the use of English names at school. Many of the respondents from Period 3 indicated that the resistance is related to a rejection of things White. The respondents indicated that: "children come to school using their English names but when they reach secondary school, they reject the white name completely"[81]: "it is a political thing, the young ones don't want to use their English names"[43]: "I think it is a total rejection of the system"[38]. These views are the views of the educated who have come under the influence of growing National awareness. Some of the respondents now feel that the Whites must take the trouble to learn to say their English names as they had to learn to pronounce English names.

#### 9.5.4.5 AFTER NAMING

Respondents from period 2 and 3 respectively have given their children Western names belonging to people whom they know or admire. This is borne out by responses such as: "a nurse I knew had this name"[76] "a priest I worked with had a brother who had this name"[51]: "I named her

after my favourite philosopher"[54]: "I named him after a man from history"[26]: "I would name my child after great heroes like Churchill, Napoleon or freedom fighters like Samora Machel or Nelson. We Zulus like heroes and courageous people"(64).

However, present day attitudes are undergoing a change. This is attributable to the fact that Zulu attitudes to Whites are changing. No longer do they see the White man as "abelungu". Instead they see them as perpetrators of a system that represses them and denies them their rights. Therefore, in the words of a respondent " they reject white names as being part of the system; they regard white names as slave names" [38].

The development of National and Black consciousness is causing the Zulus to look to their language and culture to provide names. However, there are some who would give a Western name if it is the name of an admirable person. Some respondents [64] indicated that they gave these names because they hoped the child would grow up to be as admirable as the hero (for example Churchill) after whom he was named.

## 9.6 WESTERN INFLUENCES : PERIOD 1,2,3

### 9.6.1 EDUCATION

Respondents from Periods 2 and 3, respectively, acknowledge the important influence of education on the Zulu personal naming system. Some indicated that initial education of the Zulus led them to believe that the Western way of life and all it stood for was superior, in every way, to the Zulu culture. This led them to aspire to be White in ways as well as name. " They even changed their names and surnames for English ones and became known as the exempted natives; they believed that English names gave them status; they felt English names set them apart from the QABAS [heathens/barbarians] [47]. An interesting feature of the influence of education on the Zulu personal naming, is that,

of the influence of education on the Zulu personal naming, is that, where it once encouraged the Zulus to adopt Western names as symbols of their enlightenment it now leads them to realise that being educated does not demand a rejection of their culture. In fact, education has made them, according to some respondents, from Period 3, "realise that the missionaries and early traders were misguided when they equated being civilised with rejection of our culture and our names [38]; the educated Zulu has been so liberated that he is not shy of a "BESHU" [loin cloth] as a symbol of his culture"[26]

#### 9.6.2 NAMING THE CHILD

The respondents from Periods 2 and 3 respectively concurred in their indication of the namers of Zulu children. The father was cited as the most frequent name giver since he is the decision maker as head of the Zulu household. This was certainly the case while the Zulus lived in their tribal and culturally based extended family system. Urbanisation and the migrant labour system, which takes fathers away from families for long periods, have affected the father's being on hand to name the child at birth. This means that the mother is often left to name the child on her own.

Grandparents often assumed the role of name giver, because though the Zulu child was born of the biological parents, it, in reality, belonged to the extended family headed by the grandparents. It was thus the privilege of the grandparents to name the first child [48]. Relatives were also indicated as namers.

Often both mother and father name the child but the demands of modern day bureaucracy are forcing urban mothers to assume the role of sole name giver. Expectant Zulu mothers are required to submit a boy's and a girl's name on their entry into Provincial hospitals. These names are then used when the child is born.

An interesting fact gleaned from the responses is that a White man is, on occasions, the one who names a Zulu. Priests sometimes named children at baptism; teachers named children at school while doctors sometimes named children in hospital.

The respondents from both groups indicated that children were named after birth in terms of the conventions detailed in Chapter 2.

The naming of the children after birth, is according to some respondents, related to their culture, beliefs and naming conventions discussed in Chapter 2. There is a common superstition amongst Zulus that naming a child before birth is bad luck. In fact, this superstitious dread of bringing bad luck to the unborn infant extends to buying clothes in preparation for the birth. It is highly undesirable to buy any clothes before the child is born. However, modern day mothers are not as afraid to prepare for the birth of a child as were the traditional Zulus of old.

As a result of the above beliefs, most respondents from both Groups 2 and 3 could not think of a name for a future child. Another reason is that, the naming of a Zulu child is closely bound up with the birth, for the child often gets its name from events related to its birth or from its appearance.

### 9.6.3 RETURN TO ZULU PERSONAL NAMING

Respondents from period 2 and most from period 3 indicated an awareness of a return to Zulu personal naming in the present time. They cited a variety of reasons for this. Most of the respondents [98%] from all the time periods indicated that they would give future children Zulu names. The reasons for their choice of Zulu names are: an upsurge in Black Nationalism which encourages a return to Zulu personal naming ; a rejection of the system whose bureaucratic needs are best met by the

Zulus having English names which are easier to spell and pronounce; changed attitudes in the church with regard to Biblical or Saints' names being a requisite for baptism; the cultural liberation that came with education which led them to recognise the good in their culture and so made them desist from aping the White man to the extent of using his name and the advent of Zulu clerks in public service jobs. The latter can spell the Zulu names easily. Some of the respondents felt that the Zulus now realise that they are Zulus who have their own names and naming conventions which they should use.

The sense of political awareness is influencing the return to Zulu personal naming. The developing political awareness is bound up with the upsurge in Black Nationalism which has led the Zulu to see himself as possessing a cultural identity of his own. This heightened awareness of belonging to an identifiable and definable national and cultural group has led the Zulu to demand recognition of and respect for his culture and identity. This as he sees it, calls for the rejection of an alien culture working from the arrogant premise that theirs is a superior culture to the one they found amongst the Zulus. The White culture which the Westernised Zulus once ardently worked to espouse, in its totality, including its names, is now as ardently being rejected in favour of a return to Zulu culture.

Some respondents felt that there was no return to Zulu personal naming. There was instead an increase use of English names. This they felt was due to the continuing westernisation of the Zulus.

## 9.7 RESUME

The time period analysis of the responses confirmed that there is a growing and noticeable change in the attitudes of the present day educated Zulu to the use of Western names. The respondents who indicated resentment of Western cultural influence on the Zulu personal naming system were those who fall into period 3. This validates the theory that present day Zulu attitudes to Whites are changing as shown by the rejection of White names [by the more aware and educated Zulu] which represent a system they reject.

The responses from the three periods verified the theory that christianity, education, employment and Westernisation influenced the adoption of Western names by the Zulus, and that there is a return to Zulu personal naming in the present times.

## 10 INTERVIEW ANALYSIS: RURAL VERSUS URBAN, MORE VERSUS LESS EDUCATED

### 10.1 GROUPING OF RESPONDENTS

This analysis was based on a consideration of the level of education of the respondents since it was likely that this would influence the respondents' attitudes to Western names.

The respondents were divided into Groups A, B, and C. Group A comprised the rural, minimally educated; Group B the urban minimally educated and Group C the educated urban respondents.

### 10.2 RESPONDENTS - NO EDUCATION OR PRIMARY EDUCATION ONLY

#### 10.2.1 RURAL VERSUS URBAN

Of the one hundred respondents interviewed, 32 [group A: rural minimally educated residents] were found to have had no education at all or education up to Standard Five. [Please see Table 9.2 page 116]

23 urban respondents [Group B] were also found to have little or no education, with their education level also ranging from no education to Standard Five. [Please see Table 9.2]. Standard Five was used as the cut off point because most of the respondents were educated in the time when standard five marked the end of Primary School education.

The greater number of minimally educated respondents, [32] come from the rural areas. The smaller number, [23] of minimally educated respondents reside in urban areas. There are many possible reasons for this phenomenon.

In the first instance, the urban Zulu has greater opportunity for education since he is within easier reach of schools, than the rural Zulu. Furthermore the urban Zulu has had greater exposure to Western influences and, therefore, education may possibly be of greater

interest and more attractive to him. Urbanisation and industrialisation may have highlighted the need for education. The rural Zulu with his more limited exposure to Western influence, does not have the same perspectives as the urban Zulu.

### 10.3 ANALYSIS OF RESPONSES

#### 10.3.1 NAME PREFERENCE: ZULU/ENGLISH

##### 10.3.1.1 MINIMALLY EDUCATED GROUP: RURAL VERSUS URBAN

TABLE 10.1 NAME PREFERENCE: MINIMALLY EDUCATED GROUP				
	WESTERN	ZULU	BOTH	TOTAL
RURAL [32]		15	16	31
URBAN [23]		15	5	20

In the minimally educated group differing perspectives of the urban and rural, minimally educated Zulu are evident in their responses to the Questionnaire. When the rural respondents of Group A were asked if they preferred Western to Zulu names, 16 of the 32 indicated that they liked both kinds. The names given in brackets are examples of names given by respondents. The "u" which precedes Zulu names has been omitted in this text because current usage drops it. Some of the reasons advanced for this dual preference were, according to the numerically listed respondents :

"they are needed at school;" [4] [Alice]

"I just like them;" [10] [Emmanuel]

"So that when they go to work, they don't have any problems

because Zulu names are difficult;" [32] [Dolly]

"Because I am a christian;" [37] [Benedicta]

We are becoming accustomed to English. Children are now being educated;" [4] [Dickory]

"they are both nice names;" [46]

"I am happy when they call me by an English name;" [59]

"because I use them;" [97] [Doreen]

"I don't mind either;" [99]

"even English names I like them in these times " [100]  
[Christopher]

The responses indicate a receptive attitude to Whites and Western names. 15 of the respondents indicated that they preferred Zulu names.

The reasons advanced for this preference were:

"I am a Zulu;" [18, 23, 44, 50, 77, 85, 94] [BHEKUMUZI: Look after the home]

"They are easy to pronounce, they are given in accordance with tradition;" [24] [JABULANI: Be Happy: <a child was seen as a blessing>]

"because I am born of that culture;" [45] [GCINIMTHETHO: keep the customs/laws]

"They explain. You give a name in relation to that;" [49] [BANGIFA: fight over the inheritance].

"They preserve our culture;" [83]

"because it is our custom". [87, 89]

These reasons again indicate a lack of aggression in the eschewing of Western names. The love of Zulu names is, for this group, rooted in

cultural consciousness.

An interesting response to this question came from respondent [63] who indicated a preference for English names, even though she "failed to use them" owing to her lack of education.

When Group B, the minimally educated urban respondents were asked if they preferred Zulu or Western names, 15 of the 23 indicated that they preferred Zulu names. This represents a greater proportion preferring Zulu names in the urban Group 15 out of 23 than in the rural group A 16 out of 32. The reasons advanced for this preference were:

"the clerks can now write Zulu;" [7]

"because when any daughter gets married, she won't marry a white man;" [12]

"they are our tradition and culture" [15]

"the grandparents can say them easily - the older people cannot pronounce English names;" [25]

"I am a Zulu;" [20]

"We are Zulus, we don't know about English names;" [30]

"Zulu is our language;" [36]

"It is my custom;" [55]

"We can pronounce them". [90]

Once again the overwhelming reason for the Zulu preference is a cultural awareness and a rejection of English names for the lack of meaning to the Zulus. There is in this group, no overt, antagonism to the White man and his names.

Five respondents of Group B indicated a preference for both Western and Zulu names. The reason indicated for liking Zulu names was that they

are part of their tradition and culture. The reasons for liking English names were:

"They are required by the church;" [13]

"the employers can pronounce them:"[33,88,99]

"the English ones are okay, but, I don't understand them;" [67]

The urban respondents reflect a greater awareness of the demands made by interaction with the Whites which is reflected in the personal names given to their children.

Two of the urban respondents [Group B] indicated a preference for both names. One respondent's [13] reason was that "the dompass carries two names - a home name and a christian name."

#### 10.3.2 REASONS FOR THE ADOPTION OF WESTERN NAMES: MINIMALLY EDUCATED

TABLE 10.2 FACTORS AFFECTING THE ADOPTION OF WESTERN NAMES: RURAL, URBAN, MINIMALLY EDUCATED & URBAN EDUCATED

INFLUENCES	TOTAL
1. RELIGION	41
2. EDUCATION	31
3. EMPLOYMENT	9
4. WESTERNISATION	21
5. UNKNOWN	7
6. PRONUNCIATION	6

The above Table reflects the reasons for the adoption of Western names collated from the respondents' replies. The specific replies of Groups A, B, C, respectively are indicated in the analysis of the responses that follows.

### 10.3.2.1 RURAL GROUP

When asked to indicate the factors which influenced Zulus to adopt Western names, rural respondents [Group A] gave the following reasons:

"Zulu is not good. English is good. You can get ahead with English;" [99] [Degracius]

"I don't know;" [59, 61, 85, 97]

"They copied the whites;" [60] [Ballarmine]

"Baptism, when people were baptised they had to have two names;" [4, 45, 46, 77, 86] [Abel]

"Education;" [2, 4, 10, 24, 34, 37, 41, 49, 50, 77, 87, 89, 94] [Lancelot]

"It's the turn of the times;" [32]

"The Zulus chose Europeanisation" [63]

"They wanted work;" [83] [Ann]

"They were stupid, they were not clever like us;" [44]

"They drank liquor too much. They think they are Europeans;" [11] [Hyacinth]

"They were confused by wanting to be Europeans without understanding Europeans" [Goodenough]. [18]

These responses indicate an awareness of the influence of Western civilisation on the Zulu culture as reflected in the personal naming system.

### 10.3.2.2 URBAN GROUP

The urban respondents [Group B] gave the following reasons for the adoption of Western names:

"We had to baptise. Then we had to give the name;" [1, 55]

[Dominic]

"It was easier for the employer to call the workers by English names" [35, 67]

"education / employment [88]

"I don't know;" [91]

"christianity and employment - the whites could not pronounce Zulu names;" [31, 33] [Mary]

"christianity and education;" [13,15,25,31,90,96]

"progress" civilisation;" [36,95,96] [Exel <sic>]

"They like English names;" [53, 92]

"We were overwhelmed by the enlightenment of christianity."

[Joseph] [12]

The urban respondents indicate the influence of employment on their personal naming system. This reason is absent in rural respondents whose chances of being employed by Whites are less than those of the urban blacks. The urban respondents caught in the maelstrom of industrialisation have greater opportunities for employment, consequently they are subjected to the influences of Western demands which their rural counterparts do not face.

## 10.3.3 RETURN TO ZULU PERSONAL NAMING

TABLE 10.3 SUMMARY OF REASON FOR RETURN TO ZULU PERSONAL NAMING: URBAN, RURAL EDUCATED AND LESS EDUCATED	
1. EDUCATION	19
2. POLITICAL	7
3. CULTURAL	14
4. DON'T KNOW	9
5. BLACK CONSCIOUSNESS	27

The figures above were obtained from the responses of those respondents who indicated that there was a return to Zulu personal naming in the present time.

## 10.3.3.1 RURAL GROUP

When asked if they thought there was a noticeable return to Zulu personal naming in the present times, there were mixed responses. The majority of rural respondents [Group A] <20 of the 32>, indicated that there is no return to Zulu personal naming. There is, in their opinion, an increase in the use of English names. Some of the reasons given for the continued and increasing use of English names were:

"I don't know;" [98]

"We like Western names" [61, 97] [Juliet]

"Because many of us are educated;" [41, 61, 85, 100] [Professor]

"Because the traditions of the Europeans have taken over so much that the Zulu traditions are on the decline;" [60] [Pearl]

"English has gained too much ground" [32]

"They don't name as before;" [4]

"It's the change of times;" [89] [Frisco]

"They like English names because they have no connotations;" [86]

"They are leaning to English;" [24]

"They are becoming crooks;" [11]

As with the replies listed under 10.1 and 10.3, these indicate that the rural respondents [Group A], have not yet developed an antipathy towards the White man and his rule. The names, are therefore, not perceived as an extension of a hateful system.

The interesting fact about these responses is that the most popular reason given for the use of Western names is education. The rural respondents, however, do not see the use of English names as an aping of the White man. They see it as a sign of progress and education.

8 of the 32 rural respondents [Group A] felt that it was difficult to say whether there is a return to Zulu personal naming. They felt that both English and Zulu names were being used concurrently; the Zulu names for cultural reasons and the English names to meet the demands of baptism, employment and schooling. Even with this group, however, English names are equated with progress, as shown by some of the replies:

"Those who are progressing use English names, those who are having problems use Zulu names;" [37]

"They are used at baptism and in relation to christianity so that you don't remain in darkness, but progress with English" [46].

5 of the 32 rural respondents of Group A, indicated that there is a return to Zulu personal naming in present times. 3 of the 5 were unable to offer reasons for this tendency. The remaining two had very interesting reasons. They were:

"The educators see that the Zulu Customs will be lost if they use English names. Rather use Zulu names;" [83]

"There is a tendency, in all things to return to one's own culture and kind" [45].

The interesting feature about response 83 is that here education is seen as the force behind the return to Zulu personal naming, while most of the minimally educated saw education as the factor encouraging the use of English names.

#### 10.3.3.2 THE URBAN GROUP

Of the 23 respondents of Group B, 9 indicated that there is no return to Zulu personal naming, but instead an increase in the use of English names. Respondents [31, 33, 35, 88] saw education as the force responsible for the increase in the use of English names. There is thus an indication from both Group A and B, that education influenced the adoption and use of English names amongst the Zulus.

6 of the 23 urban respondents [Group B] indicated that there is a continued use of both English and Zulu names. Many of them felt that English names were preferred but stressed:

"...they have not forgotten Zulu names"

"... they are not neglecting Zulu names"

"... there are many using Zulu names"

The minimally educated respondents' views on the influence of education on their naming system are contained in respondent 92's statement that, "Education makes them like English names, lack of education makes them like Zulu names."

8 of the 23 urban respondents [Group B] indicated that there is a return to Zulu personal naming. Most see this return as a need to reaffirm Zulu culture. However, there is no evidence of an aggressive rejection of the Western names as a symbol of an unacceptable White system. This group of respondents sees the return to Zulu personal naming as culturally influenced. Some of the reasons offered by some of the respondents are:

"We want Zulu luck. Not English luck;" [12] [BEKUBUHLE:be concerned with good]

"The Zulu names are easier to pronounce;" [25]

"We don't want the Zulu tradition to die out;" [13]  
[MFANAWABABA:Father's son]

"It feels good amongst us." [67]

The absence of aggression is evident in answers such as, "they now see that their tradition and culture are good. They were following white tradition and now they see it does not help them and they had better return to their own traditions." [67]

Respondent 28 underscores the cultural need to return to Zulu personal naming, in the reply, "It seems to me that we are being told not to abandon our traditions and culture. We have thrown away our culture because the white man came and made us abandon it. We have abandoned our fathers and grandfathers. They helped us in everything and we are confused and now we have thrown away everything and now we are urged to go back to them so things can go right - though we'll never go back completely because the white man has come and shown us how to make life easier".

Thus, even the urban respondents of the minimally educated group do not

have an aggressive attitude of rejection of the White man and his government.

#### 10.3.4 INFLUENCE OF BLACK CONSCIOUSNESS ON THE ZULU PERSONAL NAMING SYSTEM

##### 10.3.4.1 RURAL RESPONDENTS

Please refer to Table 10.3 for statistics of responses to this question.

None of the 32 rural respondents felt that Black Consciousness influenced the return to Zulu naming. As has been indicated in Chapter 1, Black Consciousness will be viewed as defining the awakening of National awareness and National Consciousness among the Zulus. It includes the realisation that the Zulus had a culture of their own which should be protected from being overwhelmed by a repressive White civilisation. It does also include the philosophies of the Biko Black Conscious Movement. 19 of the 32 gave a flat "No" answer in response to the question. 7 indicated that they did not know. 6 did not know or understand the term Black Consciousness. It is very probable that all the respondents were unfamiliar with the concept and thus all returned negative responses. The indication is that the minimally educated respondents have not been directly influenced by the Black Consciousness Movement. This could account for the lack of aggressive rejection of the White man and his names.

##### 10.3.4.2 URBAN RESPONDENTS: MINIMALLY EDUCATED

5 of the urban respondents [Group C] indicated that they did not know what Black Consciousness is. 7 of the 23 did not know if it had influenced the return to Zulu naming, while 3 gave a flat "No" as a response to the question. The urban responses differ from the rural in

one respect, that is, 5 of the 23 respondents indicated a "yes" response to the question. This could be due to the fact that the urban Zulu is more exposed to emerging political trends than the rural Zulu, hence the awareness of the Black Consciousness Movement and its sphere of influence. 4 of the 32 urban respondents in this group did not respond to this question at all.

### 10.3.5 NAMES FOR FUTURE CHILDREN

#### 10.3.5.1 RURAL GROUP: MINIMALLY EDUCATED

When asked what they would name future children, 14 of the 32 rural respondents [Group A] indicated that they were unable to say. Their inability to imagine hypothetical names arises out of their naming conventions. Names are given after a child is born for reasons mentioned in Chapter 2.

It is interesting to note that the remaining 18 respondents chose only Zulu names, in spite of the fact that many of them had indicated a liking for English names. Also interesting is the fact that many of the names chosen are names reflecting the joy of having children:

PHIWE [gift]; SIPHIWE [we have been given]; NJABULO [happiness]; JABULILE [we are happy]; SIYABONGA [we thank you]; BUSISIWE [blessing]; SIBONGILE [we are thankful].

#### 10.3.5.2 URBAN GROUP

9 of the 23 urban respondents [Group B] answered, as did the rural respondents, that they could not imagine names. This is due to the reasons indicated in 1.6.1.

Of the remaining 14, one chose an English name. The rest chose Zulu names, many of which again indicate joy and happiness at the birth of a

child: MBONGISENI [help me to thank]; SIBUSISO [blessing]; SIBONGILE [we are thankful]; NOMUSA [joy]; THOKOZILE [happiness]; NOZIPHO [gift].

What is significant in the imagined names of the urban respondents is the appearance of names suggesting the limiting of the number of children. Children have always been regarded as a blessing and a promise of wealth by the traditional Zulu. The idea of limiting the size of the family is very much a family planning ideal. Some urban respondents chose names such as SINALEKISIWE [it has been made enough]; SANELE [they are enough]; ZANELE [enough]. The possible reason for this attitude being reflected by urban respondents only is that family planning clinics and their philosophies are more readily available to them than to the rural respondent.

#### 10.3.6 NAMING THE CHILD

Both rural and urban respondents indicated that the child is generally named after birth. The parents are the chief namers, though the truly traditional practice gives the grandparents the privilege of naming the first child. Both groups also indicated the giving of two names; a home name and a Western name at baptism, in school, or for employment purposes.

### 10.4 ANALYSIS: REPLIES OF RESPONDENTS WITH SECONDARY TO TERTIARY EDUCATION

#### 10.4.1 NAME PREFERENCE

The figures collated in Table 10.4 were obtained from the total body of the interviewees responses. The specific responses are indicated in the discussion that follows.

TABLE 10.4 NAME PREFERENCES:RESPONDENTS		
ZULU	ENGLISH	BOTH
66	2	33

#### 10.4.1.1 URBAN RESPONDENTS

The respondents in Group C [44] [see Table 10.1] are all urban residents. The responses to the questions will be compared with those of the minimally educated respondents to determine whether their higher education level has influenced their naming patterns.

When asked whether they preferred English or Zulu names, 9 of the 44 respondents of Group C indicated that they had no preference but liked both English and Zulu names. By contrast 34 of the 44 indicated a definite preference for Zulu names.

The response is in direct contrast to the responses of the rural minimally educated respondents [Groups A&B]. The majority of the respondents, that is 31 out of 56 indicates no preference but likes English and Zulu names.

This result suggests that the more educated respondent has been liberated from the desire to be like the White man, preferring to live by his own culture. This suggestion is borne out by the reasons given for preferring Zulu names for example:

"My parents gave me an English name when I was young because they were not educated, they thought giving a child an English name means something, but now I realise it doesn't mean a thing, the best thing is to give him a Zulu name because he is a Zulu;" [80]

"Our Grandmothers were not enlightened about leaving our names as they

are and asserting the meaning of our names;"[81]

"Most educated Zulus give their children one Zulu name."[68]

The view of education, by the educated, as a culturally liberating factor is in direct contrast to the view of the minimally educated, that education is responsible for the increased use of English names. Where Group A and B respectively equate English names with progress, Group C equates Zulu names with progress.

This view is aptly summed up in respondent 65's statement , "I would say among the educated people, they prefer Zulu names, unlike those who went to school but did not get a high education. They still fancy English names."

Some of the respondents who preferred Zulu names did so for cultural reasons as did the few, 14 out of 55, from the rural Groups A and B who preferred Zulu names. Some of the cultural reasons are indicated in the following responses:

"Because it is my language and I understand it;"[19] [BONGENI: thank him]

"Because I am a Zulu and the names we give are given with reason;"[17] [VELAPHI: where do you come from <given to an illegitimate child>]

"We must show that we do not abandon our customs, we Zulu people;"[16]

"It is my origin;"[42] [MUNTUWEMBO: person from Mbo]

"I like my tradition and my culture very much."[40]

Some of the reasons advanced for the Zulu name preference indicated that the more educated respondents [Group C] have a greater awareness

of the role of Black Nationalism [which was the forerunner of Black Consciousness] in influencing the return to Zulu naming. The following responses indicate this:

"Because it is my nation;" [74] [ZULU:of the Zulu nation]

"My attitude is that I should have things which have got some African character, because I am African and I am proud of being one;" [71] [GUGU:treasure]

"I am Zulu. I would not give a future child an English name. I will give them a Zulu name because there is no European with a Zulu name;" [69]

"I like them to know what they are and not to have other names except Zulu or Black names;" [82] [LINDA:wait]

"We black people, if we use Zulu names, we can give names with meanings;" [57]

"The development of the Black Nation." [5] [DINGAMANDLA: He needs strength]

The more highly educated group thus indicated a more heightened awareness of a polarised Black Nationalism as the basis of their preference for Zulu names. This is in contrast to the respondents of Group A and B who prefer Zulu names for cultural reasons as indicated previously.

9 of the 44 urban respondents of Group C indicated that they liked both English and Zulu names as did some of the respondents of Group A and Group B. These respondents felt that the names were essential for baptism and employment as did Group A and Group B respondents. An interesting contrast is that one of the respondents indicated that they, the Zulus, are, "forced to have English names even if they don't

like them." [3]

Here we have a suggestion of resentment against White names which was absent in Group A and B respectively.

The more educated maintain, with hindsight, that their parents gave them Western names because they were initially uncritically overwhelmed by Western culture.

"Our Grandmothers were not enlightened about leaving our names as they are and asserting the meaning of our names." [81]

"Most educated Zulus give their children one Zulu name." [68]

Some of the urban respondents who preferred Zulu names based their preference on cultural reasons as did the 31 out of 55 from the rural Groups A and B respectively who preferred Zulu names. Some of the cultural reasons are indicated in the following responses:

"Because it is my language and I understand it;" [19]

"Because I am a Zulu and the names we give are given with reason;" [17]

"We must show that we do not abandon our customs, we Zulu people;" [16]

"It is my origin;" [42]

"I like my tradition and my culture very much;" [40]

"The development of the black nation." (5)

#### 10.4.2 REASONS FOR THE ADOPTION OF WESTERN NAMES.

Please see Table 10.2 page 138 for a summary of the various reasons

18 of the 44 respondents indicated that christianity was one of the factors influencing the adoption of Western names by the Zulus.

The urban respondents [Group C] thus have the same viewpoint as the rural respondents [Group A&B] on this issue. What differs, however, is the urban respondents' attitude to this influence. This attitude can be gauged from the replies to the question:

"The old missionaries did wonderful work christianising people, but I think they fell down in the sense that whatever was Zulu or Black was just evil. So people changed their names;" [51] [Mephibosheth]

"We were told to produce an English name at baptism;" [27] [Cosmos]

"They couldn't pronounce our names so they chose names at random;" [38]

We were taken up with christianity and its tradition and we forgot our customs;" [17]

"It was a disgrace to bring a child to baptism with a Zulu name. Now we see that it was not right to have English names, because we the Zulu people must use our own Zulu custom;" [16] [Petros]

"The Germans had no respect for Zulu names. They were very clear that you are not going to be baptised under a Zulu name." [54] [Kunigunda]

These replies indicate that some of the urban respondents [Group C] view the missionary insistence on Western baptismal names as an implied denigration of Zulu culture which they now find unacceptable [See also chapter 5]. This is in contrast to the rural respondents [Group A&B] who merely viewed baptismal names as a requirement for baptism.

10 of the 44 urban respondents [Group C] cited education as a factor influencing the adoption of Western names. This view is

also shared by the respondents in Groups A and B respectively.

5 of the 44 [Group C] respondents indicated employment as a factor affecting the adoption of Western names. It was mentioned that the employers had difficulty in pronouncing Zulu names and so the Zulus had to adopt Western names. It is interesting to note that the urban respondents cite employment as a reason for using Western names. As mentioned in Chapter 9 the urban Zulu has a greater chance of being employed by Whites than the rural Zulu who is often unemployed.

Respondents 47 and 48 aptly sum up the situation in their response, "with the coming together of the two races, whites and blacks - the social interaction, one culture was nearly swept off and people tended to believe more in English than in Zulu".

11 of the 44 respondents did not answer this question.

#### 10.4.3 RETURN TO ZULU PERSONAL NAMING

Please refer to Table 10.4 for a summary of responses.

9 of the 44 urban respondents [Group C] indicated a definite awareness of a return to Zulu personal naming. This high number contrasts with that of the rural respondents [Groups A&B]. 33 of the 56 felt that the Zulus were using Western names to an increasing degree. The rural group [C] however, felt that there is a return to Zulu naming arising out of an aggressive rejection of things White. This is a feature of the educated urban respondents' replies. This attitude could be attributed to this group's greater political awareness in comparison to that of the rural groups [A&B]. The attitudes to Western names are revealed in the following replies:

"The school children and teenagers don't want an English name;" [22] [LINDILE:she is waiting],

"They are remembering their roots and realise they were misled in the beginning;" [42] [KHUMBULANI:remember]

"The younger generation is more Black Conscious than we are and they are no longer under pressure to have English names at all;" [26] [MPANDE:roots],

"I think its because people are becoming more aware of themselves. I mean I am not shy of being black, I like being black you know and I'm proud of myself, so all these Zulu things come to that psychological sort of thing;" [68]

"Today's children could not be bothered with English names - they call them slave names. It's their way of showing that they are rebelling against the present system that they have to have English names for the convenience of the teacher or the administration. They are fighting against the system. They don't want their names to be connected with the system;" [74] [NQOBA:conquer],

"Our children don't even write the other name. The christian name is regarded as a slave name. I think it is a sort of rejection of things White;" [54]

"These times are times when people have discovered that their culture and what they really are is more important than any other thing;" [78] [LIZWELETHU:our land],

"People are beginning to realise that there is nothing wrong with Zulu culture;" [80] [GUGULETHU: our treasure],

"Many children came at the beginning of the year with western names, but in the 4th year, you find that they go back to their Zulu names;" [81] [HLENGIWE:cleansed]

"In Form I they give us their English names but when they come to Form IV they do away with English names and stick to

Zulu names;" [82]

"People become more inclined towards their own culture." [47, 48]

This rejection of things White is more evident amongst the more highly educated and politically aware respondents than the rural and minimally educated ones. Some of the respondents [40, 68, 75, 16, 74, 69] see the return to Zulu naming as cultural rather than political.

5 of the 44 respondents felt that there is a continued use of both English and Zulu names. This is a view shared by some of the respondents of the rural groups [A&B] 16 of the 56.

6 of the 44 respondents indicated that there is an increase in the use of English names. This small number is made up of the less educated members of the urban group [C] who are employed in unskilled jobs; indicating that higher education makes the respondents more politically aware.

#### 10.4.4 THE INFLUENCE OF BLACK CONSCIOUSNESS ON THE ZULU PERSONAL NAMING SYSTEM

Please refer to Table 10.4 for a summary of responses.

18 of the 44 urban respondents [group C] indicated that Black Consciousness has influenced the return to Zulu personal naming. This is in direct contrast to the rural respondents [groups A&B], all of whom had indicated a conflicting view. This greater political awareness of the urban [group C] respondents may be as a result of their higher education and their urban status.

Both these factors are responsible for greater exposure to developing and emerging political trends and philosophies which

find expression in responses such as:

"We never heard of Chaka dance before, I'm old and I am hearing of it;" [57]

"Our children should be proud we name them in Zulu;" [27]

"In the '70 to '76 era Black Consciousness was in full force. It used to be said expressly in meetings that people should revert to their names;" [64]

"People are beginning to realise that there is nothing wrong with Zulu names, with the Zulu culture as such," [50]

"They are becoming more conscious of the fact that they should assert their black names and their meanings;" [81]

The Black Consciousness philosophy appears to be rooted in a proud acceptance and recognition of things Black. This heightened conscious decision to assert Black Nationalism was not so easily detectable in the rural respondents.

16 of the urban [group C] respondents could not say with any degree of certainty whether Black Consciousness influenced Zulu personal naming or not.

Only 4 indicated that Black Consciousness had not influenced Zulu personal naming.

Only 1 had never heard of Black Consciousness. This is in contrast to the 11 of the 56 in rural groups [A&B]. Again this can be attributed to the higher education level of the urban group [C].

#### 10.4.5 CHOICE OF FUTURE NAMES

As in the case of the rural respondents [groups A&B] some of the respondents, 13 of the 44 found difficulty in imagining hypothetical names for the same reason as listed in 9.1.5.

respondents of [group C] indicated their preference for Zulu names and accordingly the majority chose Zulu names. As with the rural groups [A&B] many of the names chosen reflect joy at the birth of the child. These names are similar to those listed in 9.1.5. The influence of the family planning philosophy is evident in names given by the urban [Group C] respondents. The names are similar to those listed previously in 9.1.5.

An interesting feature of some of the names chosen by the urban [Group C] respondents is that they reflect the agitation of the times to a greater extent than do the names chosen by the rural Groups A and B. The following names are example of this trend.

LUNGELO :[rights] chosen to make the child  
more aware of his rights;

NHLAKANIPO :[cleverness] chosen because that is  
what you need to succeed in these times;

THUTHUKO :[progress] chosen to indicate that  
I want progress;

THULISIZWE :[keep the peace] chosen because that  
is the most important thing in  
South Africa today;

MHLABUNZIMA: [the world is difficult] chosen  
because of the difficult times we live in;

NQOBA : [conquer] because we need to conquer.

These names reflect a much more militant spirit than those chosen by the respondents of Group A and B. 3 respondents indicated that they would choose names such as SAMORA, NELSON, MANDELA, NAPOLEON, CHURCHILL, because they are names of freedom fighters and conquerors.

2 of the 44 respondents indicated that they would give English names. Both these respondents live in rural areas.

#### 10.4.6 NAMING THE CHILD

The responses of Group C were the same as those of Group A and B respondents. One difference is that the urban respondents of Group C indicated that the hospital requirements had affected the naming convention of the Zulus. The influence of bureaucracy is summed up in this response:

"I had my children at King Edward. When I was discharged they wanted to know what the name was. Because I knew they were going to ask, we already had the name, otherwise they won't let you go without giving the name. They have to enter into the Big register which they send to Whitehead Buildings and then after a month or three weeks you go to Whitehead Buildings to get the child registered." [27] There is thus evidence of the bureaucratic demands of Westernisation, influencing the Zulu naming conventions.

#### 10.5 RESUME

The level of education has a significant influence on Zulu attitudes to Western names. The minimally educated Zulu does not reject Western names as an extension of an unacceptable political system. In fact, some of the less educated Zulus actually like English names, as they see them as a sign of progress, recognisable as such by others. Those of this group who prefer Zulu names, do so because they feel a need to live by their culture.

The educated Zulu, on the other hand, is more aggressive in his

attitude to Western names. He sees them as a symbol of a system whose aim is to denigrate Zulu culture classifying it as inferior and, by so doing, making the bearers inferior as well. As a consequence the Zulu is denied the recognition he deserves in the land of his birth. He therefore rejects White names in favour of Zulu names which affirm the validity of his culture.

The possibility of a return to Zulu personal naming is strongly suggested by both groups.

## 11 SUMMARY OF RESEARCH FINDINGS:

### INFORMATION OBTAINED FROM RELATED LITERATURE

In the course of reading for research purposes the following information was obtained.

#### 11.1 NAMING OF CHILDREN

##### 11.1.1 TIME

Zulu children are named after birth [Bryant, 1949; Krige, 1936; Lee, 1941] and never before birth because prior naming would bring bad luck. The naming of children before birth proved to be the exception rather than the rule.

##### 11.1.2 NAMERS

The Zulu child may be named by grandparents who usually named the first child [though some named others as well], by parents: by the father who was the most frequent namer and by relatives [ibid].

##### 11.1.3 NUMBER AND TYPE OF NAMES [ENGLISH/ZULU]

The literature [see bibliography pages 267-282] revealed that:

[1] the traditional Zulu child is given a name

known as IGAMA LASEKHAYA [home name] after birth:

[2] the non Westernised Zulu had

a clan name [isibongo] rather than

the surname as he has today;

[3] the Zulu child of old was given a series of nicknames

by his peers at various stages of his maturation

[e.g. herders' names: GIYA names : ISIDHLALISO names].

These tended to be closed names known and used by their peers:

[4] the pre Western Zulus used Zulu names only and

[5] the pre Westernised Zulus used group names such as the

ISIBONGO : the ISITHAKAZELO and the IGAMU LAMABUTHO.

#### 11.1.4 REASONS FOR NAMING

Most Zulus name their children in terms of circumstances pertaining at birth; occurrences; appearance and aspirations [ibid].

#### 11.2 CONCLUSIONS DRAWN FROM THE RESEARCH

##### 11.2.1 FACTORS INFLUENCEING THE ADOPTION OF WESTERN NAMES

On researching the aspects of Western culture that caused the Zulus to adopt Western names it was found that :

[a] religion

[b] education

[c] civilisation/westernisation/progress

[d] employment

[e] schooling

were responsible for the adoption of Western names by the Zulus.

##### 11.2.2 ATTITUDES TO WESTERN NAMES

It was found that the educated Zulu is questioning the need to adopt Western names in the above circumstances while the uneducated is less questioning on the matter. Both groups, however, are tending not to use Western names at baptism, in school and at work.

##### 11.2.3 WESTERN INFLUENCE ON NAMERS

Western influence on the Zulu personal naming system is evident in the fact that Westerners such as priests, doctors, employers and teachers are on occassion namers of Zulu children. The migrant labour system which takes the father away from home for extended periods makes the mother the more frequent namer in post Western times.

##### 11.2.4 NUMBER OF NAMES

Western influence on Zulu personal naming can be seen in the number of

names the post Western Zulu child may have. He may have a baptismal, school, employment and a town name in addition to his traditional Zulu name. It was found that some children are not given a Zulu name at all.

#### 11.2.5 EVIDENCE OF WESTERN INFLUENCE IN ZULU NAMES

Western influence on the Zulu personal naming system was not confined to the use of Western names only by the Zulus. It is also evident in the fact that there is now a high frequency occurrence of certain Zulu names. SIPHO now is to the Zulu naming system what John is to the English naming system.

#### 11.2.6 NAME PREFERENCES

Most Zulus prefer Zulu names to English names. The minimally educated Zulu is less definite about name preferences and likes both English and Zulu names. However, the choice of Zulu names for future children does not concur with his ambivalent attitude to English/Zulu names. The uneducated feel that Zulu names are preferable because they have meaning and are traditional. The educated favour Zulu names, because they affirm Black National identity, as opposed to Western names, which they regard as symbols of an unacceptable system. This preference for Zulu names is evident in the increased use of Zulu names in Period 3 and the overwhelming choice of Zulu names which validates the hypothesis that there is a perceptible trend towards Zulu personal naming in the 1950 to 1982 period.

#### 11.2.7 LINGUISTIC FEATURES OF ZULU NAMES

Post Western Zulu names have retained the linguistic features of Zulu names as discussed in Chapter 3.

#### 11.2.8 NAMES AS REFLECTORS OF CURRENT THOUGHT

Many of the names collected from the reading and interviews show that Zulu names are often indicators of the feelings about the political, economic and natural occurrences of the time. The thinking behind some present day names indicates an increasing political awareness coloured by the growing frustration at the unjust treatment of the Blacks which necessitates some action. The possibility of violent measures is hinted at in names like THULISIZWE [keep the land peaceful].

#### 11.2.9 NAMES REFLECTING CHANGED ATTITUDES TO CHILDREN

An interesting feature of some of the names advocated for future children is that many of them are variations of the "enough" theme. This could be as a result of the vigorous family planning campaigns and the fact that the present day socio-economic conditions militate against a large number of children.

#### 11.2.10 RETURN TO ZULU PERSONAL NAMING

The minimally educated urban respondents are generally not aware of a return to Zulu personal naming. Instead they see an increase in the use of English names. They tend to regard the use of English names as an indication of progress resulting from education. The educated are more aware of a return to Zulu naming and see education as the force which motivates them to use Zulu names in protest against the negative effects of Westernisation of the Zulu. What is significant is the absence of an aggressive rejection of White names as symbolic of an oppressive regime in the minimally educated. They see what return to Zulu naming there is as arising out of cultural needs.

#### 11.2.11 INFLUENCE OF BLACK CONSCIOUSNESS MOVEMENTS

The minimally educated group of respondents is by and large unaware of

the Black Consciousness Movement and its stated philosophies. The educated urban respondents see it as a distinct force influencing the return to Zulu naming. Some of the educated Zulus feel that the seeds for the rejection of White names in favour of Zulu names were sown by the Black Consciousness Movements of the 60's .

#### 11.2.12 INFLUENCE OF OCCUPATION ON ZULU PERSONAL NAMING.

The professionals, lawyers, teachers, nurses and lecturers tend to use names as reflectors of current political thoughts and attitudes. This could be due to the mentally stimulating environment in which they work. The unskilled workers tend to use names as reflectors of present day occurrences and phenomena, for example, SOMISO [drought]. This could possibly be due to the fact that their work environment does not provide much of an opportunity to exchange ideas on the current political thinking.

#### 11.2.13 INFLUENCE OF EDUCATION

The attitudes of the Zulus to Western names has undergone a distinct change. Where the Zulu might once have believed that it was necessary to change his name if he wanted to be reborn into a new Christian life; that he should have an easily pronouncable and writable English name for employment and to facilitate the operation of bureaucracy; that having an English name was an indication of civilisation. This is not the case in these times. He now rejects, in the main, English names as evidence of the arrogance of the White man who came to Natal to take not only his country but his tradition and dignity.

In the present times, it is the educated Zulu who rejects English names, because education has liberated him from the desire to be a "Black European". Furthermore the educated Zulu, is often also more politically aware. His rejection is thus coloured by a deep seated

resentment of the system and the people from which the names emanate. They reject English names because, they are, "fighting against the system. They don't want their names to be connected with the system" [27].

The Zulu who has not had much schooling does not resent Western names although he rejects them. He sees them as foreign to his culture and therefore not really desirable nor suitable for naming Zulu children. There are the few, however, who like and use Western names. Those who favour Zulu names for cultural reasons share the sentiments of respondent 28 who says "It seems to me that we are being told not to abandon our traditions and culture" [48].

## 12 FINAL CONCLUSIONS

The conclusions drawn from this study are indicated in this chapter. They may be of interest to socio-political scientists since they reflect Zulu attitudes which should be noted in the present politically dynamic times

### 12.1 VALIDATION OF HYPOTHESES

The research proved that:

- [1] the first Western influence on the Zulu naming system operating at its maximum level in the period 1840 - 1899 was a religious one:
- [2] increased Westernisation of the Zulus made them more open to varied Western influence designated "other" influence which operated at its maximum level in the period 1900 - 1949:
- [3] an upsurge in National/Black Consciousness generated a renewed interest in Zulu culture and tradition manifest, in the noticeable tendency to return to Zulu personal naming. This tendency is most noticeable in the Period 1950 - 1982:
- [4] that there is a move towards abandoning Western names in favour of Zulu names.

Western influence did not completely replace Zulu convention and tradition. What it did do was impose some of its conventions [baptism naming; school naming; pass naming; name and surname; after naming] on the existing naming conventions and create the impression that renunciation of Zulu names was synonymous with progress. In the present times, however, there is a tendency, on the part of the educated Zulus, to rethink and review their passive acceptance of Westernisation

reflected in the giving of Western names to Zulus.

This research revealed the nature [religious and "other"] and the dynamics [predominance of religious influence in Period 1, "other" in Period 2 and a return to Zulu naming in Period 3 of Western influence on the Zulu personal naming system; the present day tendency to reject Western names in favour of Zulu names and the probability of an eventual return to Zulu naming.

It further indicated that education, occupation and urban residence affect the attitudes and views of the Zulus on the question of using Western names.

## 12.2 PROJECTION

### 12.2.1 RETURN TO ZULU PERSONAL NAMING

*Judging from the fact that all the names indicated as names for future children, were Zulu names, it can be assumed that at some time in the future all Zulu children may have Zulu names. This projection is made more feasible by replies such as "the children are interested in their Zulu names not their English ones. In fact you hardly hear the English one [27]. I foresee a time when children will not have an English name[26]; even the educated have done away with English names [38] I don't know the actual name but it will be a Zulu name [80]".*

*Furthermore, the reasons tendered for adopting Western names in the first instance are being removed. One of the initial problems was that the Whites could not spell Zulu names and, therefore, English names were required at baptism, at school, for employment and for official occasions. There are now Zulu clerks, priests and teachers so the spelling of Zulu names is no longer a problem. There are now, in addition, many non-Zulus who can read and write Zulu.*

*The church is no longer insistent on the use of Biblical names or Saints' names for baptism. Zulus are now permitted to use Zulu names at baptism if they have a religious connotation.*

*What strengthens the possibility is the growing resentment against English names viewed as slave names and seen as the projection of a repressive system against which the Black man rebels.*

### 12.3 VALUE OF ONOMASTIC STUDY

*This research has also shown the value of onomastic study for it has proved that the body of personal names can be a rich source for the study of the development of a people; their philosophies and their*

culture. Since names can reflect the needs and spirit of the age in which they are given, social, political and economic attitudes, they can, therefore, be a valuable source of information. The study of names could thus be of academic interest and value to the sociologist, anthropologist, geographer and historian all of whom may need to learn something of the history and development of a people, since they share a common academic focus: the study of man.

CHAPTER 1

APPENDICES

No.	Name of child	Sex & Age	Religion	Place of birth	Place of residence	Date of baptism	By whom
54.	Peter	Male	—	—	—	13 <sup>th</sup> November 1848.	By Mr. A. B. Holden, Anglican Minister
55.	John	Male	—	—	—	13 <sup>th</sup> November 1848.	By Mr. A. B. Holden, Anglican Minister
56.	James	Male	—	—	—	13 <sup>th</sup> November 1848.	By Mr. A. B. Holden, Anglican Minister
57.	James	Male	—	—	—	13 <sup>th</sup> November 1848.	By Mr. A. B. Holden, Anglican Minister
58.	John	Male	—	—	—	13 <sup>th</sup> November 1848.	By Mr. A. B. Holden, Anglican Minister
59.	John	Male	—	—	—	13 <sup>th</sup> November 1848.	By Mr. A. B. Holden, Anglican Minister
60.	John	Male	—	—	—	13 <sup>th</sup> November 1848.	By Mr. A. B. Holden, Anglican Minister
61.	John	Male	—	—	—	13 <sup>th</sup> November 1848.	By Mr. A. B. Holden, Anglican Minister
62.	John	Male	—	—	—	13 <sup>th</sup> November 1848.	By Mr. A. B. Holden, Anglican Minister
63.	John	Male	—	—	—	13 <sup>th</sup> November 1848.	By Mr. A. B. Holden, Anglican Minister

BAPTISMS solemnized in the Wesleyan-Methodist Chapel <i>D'Urban</i>						
in the <i>District</i> of <i>Natal</i> in the Year 1848						
When Baptized.	Child's Name, Son or Daughter.	Parents' Name.		Abode.	Child's Age when Baptized.	The Minister by whom the Ceremony was performed.
		Christian.	Surname.			
1848. <i>(copy)</i> August 6th No. 49.	Susanna Mary daughter of	John Whateles and Mary Ann	Edwards		Born Aug 1st 1848	W.C. Holden
<i>(copy)</i> September 7th No. 50.	Johanna A female adult	unannounced Slave		D'Urban		W.C. Holden
<i>(copy)</i> October 30th No. 51.	Mary Elizabeth daughter of	George James and Ann	Whitehead	D'Urban	Born Oct. 22nd 1848	W.C. Holden
<i>(copy)</i> No. 52.			Armstrong			
<i>(copy)</i> November 13th No. 53.	Matthew, a Kaffir male adult					W.C. Holden
<i>(copy)</i> November 13th No. 54.	Peter, a Kaffir male adult		Mathlindi			W.C. Holden
<i>(copy)</i> November 13th No. 55.	John, a Kaffir male adult		Mangeni			W.C. Holden
<i>(copy)</i> November 13th No. 56.	James, a Kaffir male adult		Leji			W.C. Holden

BAPTISMS solemnized in the Wesleyan-Methodist Chapel <i>D'Urban</i>						
in the <del>County of</del> <i>District of Natal</i> in the year 18 <i>49</i>						
When Baptized.	Child's Name, Son or Daughter.	Parent's Name.		Abode.	Child's Age when Baptized.	The Minister by whom the ceremony was performed.
		Christian.	Surname.			
18 <i>49</i> <i>(Copy)</i> May 20th No. 105.	<i>Elizabeth Mary daughters of</i>	<i>Thomas and Selia</i>	<i>Singham</i>		<i>Two years and six months</i>	<i>W.C. Holden</i>
<i>(Copy)</i> May 20th No. 106.	<i>John Thomas son of</i>	<i>Thomas and Selia</i>	<i>Singham</i>		<i>Two months and sixteen days</i>	<i>W.C. Holden</i>
<i>(Copy)</i> July 18th No. 107.	<i>Thomas Yates son of</i>	<i>Stephen William, Bick and Jane</i>	<i>Griffin</i>		<i>Born June 6th 1849</i>	<i>W.C. Holden</i>
<i>(Copy)</i> July 24th No. 108.	<i>Samuel</i>		<i>Yedwana</i>		<i>Kaffir adult</i>	<i>W.C. Holden</i>
<i>(Copy)</i> July 24th No. 109.	<i>Moses</i>		<i>Noyazi</i>	<i>Umjloti</i>	<i>Kaffir adult</i>	<i>W.C. Holden</i>
<i>(Copy)</i> July 24th No. 110.	<i>Panna</i>		<i>Noyazi</i>	<i>Umjloti</i>	<i>Kaffir adult</i>	<i>W.C. Holden</i>
<i>(Copy)</i> July 24th No. 111.	<i>Mary</i>		<i>Gabavi</i>		<i>Kaffir adult</i>	<i>W.C. Holden</i>
<i>(Copy)</i> July 24th No. 112.	<i>John</i>		<i>Facula</i>		<i>Kaffir adult</i>	<i>W.C. Holden</i>

BAPTISMS solemnized in the Wesleyan-Methodist Chapel <i>D'Urban</i>						
in the <del>County</del> <i>District of Natal</i> in the Year 1850						
When Baptized.	Child's Name, Son or Daughter.	Parents' Name.		Abode.	Child's Age when Baptized.	The Minister by whom the Ceremony was performed.
		Christian.	Surname.			
1850. <i>(Copy)</i> April 22nd No. 145.	<i>James</i> daughter of	<i>Adam</i> and <i>Sarah</i>	<i>Abantvami</i>		<i>nine</i> <i>months</i>	<i>W.C. Holden</i>
<i>(Copy)</i> April 23rd No. 146.	<i>James</i> son of	<i>Adam</i> and <i>Sarah</i>	<i>Lunga</i>		<i>seven</i> <i>months</i>	<i>W.C. Holden</i>
<i>(Copy)</i> April 23rd No. 147.	<i>Samuel</i> son of	<i>Moses</i> and <i>Samuel</i>	<i>Koyazi</i>		<i>six</i> <i>weeks</i>	<i>W.C. Holden</i>
<i>(Copy)</i> March 17th No. 148.	<i>Osan</i> <i>Robert</i> son of	<i>Robert</i> and <i>Ann</i>	<i>Inland</i>		<i>Born</i> <i>Nov. 11th</i> <i>1849</i>	<i>W.C. Holden</i>
<i>(Copy)</i> March 31st No. 149.	<i>William</i> <i>Henry</i> son of	<i>Charles</i> and <i>Ann</i>	<i>Gardner</i>		<i>Born</i> <i>Feb. 9 19th</i> <i>1850</i>	<i>W.C. Holden</i>
<i>(Copy)</i> May 27th No. 150.	<i>Elizabeth</i> <i>Mary</i> daughter of <del><i>George</i></del>	<i>John</i> and <i>Elizabeth</i>	<i>Wade</i>		<i>Born</i> <i>Feb. 28th</i> <i>1848</i> <del><i>April 29th</i></del> <del><i>1848</i></del>	<i>W.C. Holden</i>
<i>(Copy)</i> May 27th No. 151.	<i>George</i> <i>William</i> son of	<i>John</i> and <i>Elizabeth</i>	<i>Wade</i>		<i>Born</i> <i>April 29th</i> <i>1850</i>	<i>W.C. Holden</i>
<i>(Copy)</i> June 9th No. 152.	<i>Pelena</i> daughter of	<i>Jeremiah</i> and <i>Betsy</i>	<i>Cullingsworth</i>	<i>D'Urban</i>	<i>Born</i> <i>Dec. 5th</i> <i>1849</i> <i>at sea</i>	<i>W.C. Holden</i>

KOLJE CAMPBELL AFRICANA LIBRARY

Sl. No.	Name of Donor	Name of Donor's Family	Name of Recipient	Date	Signature
253	Wm. H. H. H.	Son of Donor	Wm. H. H. H.	14 October 1882	John Thomas
254	Wm. H. H. H.	Son of Donor	Wm. H. H. H.	22 September 1882	John Thomas
255	Wm. H. H. H.	Daughter of Donor	Wm. H. H. H.	Oct 4 <sup>th</sup> 1882	C. S. S. S.
256	Wm. H. H. H.	Daughter of Donor	Wm. H. H. H.	June 19 <sup>th</sup> 1882	C. S. S. S.
257	Wm. H. H. H.	Son of Donor	Wm. H. H. H.	Dec 21 <sup>st</sup> 1882	C. S. S. S.
258	Wm. H. H. H.	Daughter of Donor	Wm. H. H. H.	Feb 7 <sup>th</sup> 1883	C. S. S. S.
259	Wm. H. H. H.	Daughter of Donor	Wm. H. H. H.	Jan 4 <sup>th</sup> 1883	C. S. S. S.
260	Wm. H. H. H.	Son of Donor	Wm. H. H. H.	Feb 4 <sup>th</sup> 1883	C. S. S. S.
261	Wm. H. H. H.	Daughter of Donor	Wm. H. H. H.	Feb 14 <sup>th</sup> 1883	C. S. S. S.
262	Wm. H. H. H.	Son of Donor	Wm. H. H. H.	Feb 11 <sup>th</sup> 1883	C. S. S. S.

Wm. H. H. H. Donor's Name 54617

253	Wm. H. H. H.	Son of Donor	Wm. H. H. H.	14 October 1882	John Thomas
254	Wm. H. H. H.	Son of Donor	Wm. H. H. H.	22 September 1882	John Thomas
255	Wm. H. H. H.	Daughter of Donor	Wm. H. H. H.	Oct 4 <sup>th</sup> 1882	C. S. S. S.
256	Wm. H. H. H.	Daughter of Donor	Wm. H. H. H.	June 19 <sup>th</sup> 1882	C. S. S. S.
257	Wm. H. H. H.	Son of Donor	Wm. H. H. H.	Dec 21 <sup>st</sup> 1882	C. S. S. S.
258	Wm. H. H. H.	Daughter of Donor	Wm. H. H. H.	Feb 7 <sup>th</sup> 1883	C. S. S. S.
259	Wm. H. H. H.	Daughter of Donor	Wm. H. H. H.	Jan 4 <sup>th</sup> 1883	C. S. S. S.
260	Wm. H. H. H.	Son of Donor	Wm. H. H. H.	Feb 4 <sup>th</sup> 1883	C. S. S. S.
261	Wm. H. H. H.	Daughter of Donor	Wm. H. H. H.	Feb 14 <sup>th</sup> 1883	C. S. S. S.
262	Wm. H. H. H.	Son of Donor	Wm. H. H. H.	Feb 11 <sup>th</sup> 1883	C. S. S. S.

BAPTISMS solemnized in the Wesleyan-Methodist Chapels <i>to</i> in the <i>D'Urban Circuit</i>						
in the <del>Country of</del> <i>District of Natal</i> in the year <i>1854</i>						
When Baptized.	Child's Name, Son or Daughter.	Parent's Name.		Abode.	Child's Age when Baptized.	The Minister by whom the ceremony was performed.
		Christian.	Surname.			
<i>1854</i> <i>March</i> <i>1st</i> No. 313.	<i>William</i> <i>James</i> son of	<i>John</i> <i>David</i> and <i>Louisa</i> <i>Ann</i>	<i>Shuter</i>	<i>D'Urban</i>	<i>Born</i> <i>July 27th</i> <i>1853</i>	<i>Calvert</i> <i>Spensley</i>
<i>March</i> <i>2nd</i> No. 314.	<i>Mary</i> <i>Elizabeth</i> daughter of	<i>Robert</i> and <i>Mary</i>	<i>Anderson</i>	<i>D'Urban</i>	<i>Born</i> <i>February</i> <i>2nd</i> <i>1854</i>	<i>John Hunter</i>
<i>March</i> <i>26th</i> <i>1854</i> No. 315.	<i>Moses</i> son of			<i>Kouzla</i>	<i>Born</i> <i>Oct</i> <i>1853</i>	<i>Calvert</i> <i>Spensley</i>
<i>March</i> <i>31st</i> <i>1854</i> No. 316.	<i>Jessie</i> <i>Mary</i> daughter of	<i>Joseph</i> and <i>Emma</i> <i>Elizabeth</i>	<i>Canophile</i>	<i>D'Urban</i>	<i>Born</i> <i>Sept</i> <i>30th</i> <i>1853</i>	<i>Calvert</i> <i>Spensley</i>
<i>April</i> <i>5th</i> <i>1854</i> No. 317.	<i>John</i> <i>Woodford</i> son of	<i>Alexander</i> and <i>Ann</i>	<i>Scorgie</i>	<i>D'Urban</i>	<i>Born</i> <i>Sept. 8th</i> <i>1853</i>	<i>Calvert</i> <i>Spensley</i>
<i>April</i> <i>5th</i> <i>1854</i> No. 318.	<i>Elizabeth</i> daughter of	<i>John</i> and <i>Isabel Ann</i>	<i>Dove</i>	<i>D'Urban</i>	<i>Born</i> <i>Feb</i> <i>28th</i> <i>1854</i>	<i>Calvert</i> <i>Spensley</i>
<i>April</i> <i>14th</i> <i>1854</i> No. 319.	<i>Isaac</i>		<i>Dunzeu</i>	<i>D'Urban</i>	<i>Kaffir</i> <i>Adult</i>	<i>Calvert</i> <i>Spensley</i>
<i>April</i> <i>14th</i> No. 320.	<i>Elizabeth</i>		<i>Hombalosa</i>	<i>D'Urban</i>	<i>Kaffir</i> <i>Adult</i>	<i>Calvert</i> <i>Spensley</i>

BAPTISMS solemnized in the Wesleyan-Methodist Chapel S. and Elsewhere  
in the County of Leicester in the Year 1888

When Baptized.	Child's Name, Son or Daughter.	Parents' Name.		Abode.	Child's Age when Baptized.	The Minister by whom the Baptism was solemnized.
		Christian.	Surname.			
1888 March 11 <sup>th</sup> at Berris Ridge No. 449.	Eric Courtney Courtney son of	John Sumell & Mary Fanny	Hudon	Berris Durham	Born July 3 <sup>rd</sup> 1888	Charles Pittman
1888 March 22 <sup>nd</sup> House of Parents No. 450.	Mary Mabel Daughter of	Thomas Wood and Mary	Bush	Buckfild Farm Mansby Rd.	Born Dec. 25 1888	W. J. Pollock
1888 March 23 <sup>rd</sup> at Durham No. 451.	William Henry Fox son of	Thomas & Anna C	Pleasty	West St Durham.	Born August 1888	Edwards
1888 March 26 <sup>th</sup> at House of Parents No. 452.	Henry Shadwell son of	Greg Perrin & Lillian Annal	Pullock	Durham	Born January 30 <sup>th</sup> 1889	Charles Pittman KYLE CAMPBELL AKA ONE
1888 April 3 <sup>rd</sup> at Durham No. 453.	William Richard son of	William H & Mary	Westrick	Pine Terrace Durham	Born Feb 22 1888	Edwards
1888 April 6 <sup>th</sup> at Durham No. 454.	Darcy Henry son of	Thomas & Anne M	Lodwin	Mildred Durham	Born March 26 1879	Edwards
1888 April 6 <sup>th</sup> at Durham No. 455.	Beatrice Alice Daughter of	Thomas & Anne M	Lodwin	Mildred Durham	Born April 12 1882	Edwards
1888 April 6 <sup>th</sup> at Durham No. 456.	Herbert Arthur son of	Thomas & Anne M	Lodwin	Mildred Durham	Born Feb 12 <sup>th</sup> 1885	Edwards

648  
BAPTISMAL REGISTER.

48

*Caroline Koffis* born on the about 4 years old  
of \_\_\_\_\_  
was baptized on the 19<sup>th</sup> May 1889 at St Francis Xavier's Church  
by me *A. Sundry* R. C. P.  
the Sponsors being *Justine*.

649  
BAPTISMAL REGISTER.

49

*Mary (Koffis)* born on the about 4 years old  
of \_\_\_\_\_  
was baptized on the 19<sup>th</sup> May 1889 at St Francis Xavier's Church  
by me *A. Sundry* R. C. P.  
the Sponsors being *Rosa*.

650  
BAPTISMAL REGISTER.

50

*Theresa (Koffis)* born on the about 2 years old  
of \_\_\_\_\_  
was baptized on the 19<sup>th</sup> May 1889 at St Francis Xavier's Church  
by me *A. Sundry* R. C. P.  
the Sponsors being *Rosa*.

BAPTISMS solemnized in the Parish of <i>Umhlatuzana</i> in the <sup>Diocese</sup> Division of <i>Maritzburg</i> in the Year 1889.								
When Baptized.	Christian Name.	Declared Day of Birth.	PARENTS' NAME.		Abode.	Quality, Trade, or Profession.	Sponsors, or (in the case of Adults) Witnesses.	By whom the Ceremony was Performed.
			Christian.	Surname.				
1889 Nov. 17 <sup>th</sup> No. 37	Florence Lettia	Oct <sup>r</sup> 22 <sup>nd</sup> 1889	Arthur Officer & Harrutte Lettia	Sheard	Dippingo	Station Master N.G.R.	Arthur Officer Sheard & Harrutte Lettia Sheard	Philip A. Turpin Ass <sup>t</sup> Curate
1889 P.B. Dec <sup>r</sup> 15 <sup>th</sup> No. 38.	Mary	About 4 yrs of age	James	Gonya	Bogodwini	Labourer		Philip A. Turpin Ass <sup>t</sup> Curate
1889 Dec <sup>r</sup> 29 <sup>th</sup> No. 39	Isaac	May 9 <sup>th</sup> 1889	Paul & Maria	Izimpiasi	Bellair	Labourer	Paul Izimpiasi John May & Maria Izimpiasi	Philip A. Turpin Ass <sup>t</sup> Curate
1889 Dec <sup>r</sup> 29 <sup>th</sup> No. 40	Kathrina	About 5 years of age	John & Johanna	Thomas	Bellair	Labourer	Johanna Thomas Maria Izimpiasi & John May	Philip A. Turpin Ass <sup>t</sup> Curate

715  
BAPTISMAL REGISTER.

11 Joseph (Long one, Koffin) ~~born on the~~ about 40 years old  
of \_\_\_\_\_  
was baptized on the 5<sup>th</sup> January 1890 in St Francis Xavier's Church  
by me A. Sandy R. C. P.  
the Sponsors being Thomas.

716  
BAPTISMAL REGISTER.

12 Bridgetta (Koffin) ~~born on the~~ about 35 years old  
of \_\_\_\_\_  
was baptized on the 5<sup>th</sup> January 1890 in St Francis Xavier's Church  
by me A. Sandy R. C. P.  
the Sponsors being Constanca.

717  
BAPTISMAL REGISTER.

13 Bernda (Koffin) ~~born on the~~ about 25 years old  
of \_\_\_\_\_  
was baptized on the 5<sup>th</sup> January 1890 in St Francis Xavier's Church  
by me A. Sandy R. C. P.  
the Sponsors being Martha.

Baptisms solemnized in the Wesleyan-Methodist Chapel, *Willeshall*  
in the County of *Stafford* in the year 18*76*

When Baptized.	Child's Name; Son or Daughter.	Parents' Name.		Abode.	Child's Age when Baptized.	The Minister by whom the Baptism was solemnized.
		Christian.	Surname.			
18 <i>76</i> <i>Feb 2nd</i> <i>at</i> <i>Grey Street</i> No. 1.	William, son of	Joseph and Hannah	Jenkinson,	Widnesbury, in the County of Stafford.	Three Months.	
<i>Reception</i> <i>at</i> <i>Mr. Church</i> No. 2.	Hannah, daughter of	William and Jemima	Pemberton,	Willenhall, in the County of Stafford.	One Year and two Months.	
18 <i>76</i> <i>Feb 2nd</i> <i>at</i> <i>Grey Street</i> No. 3.		<i>John</i> <i>Johnson</i>	<i>Mason</i>	<i>Stafford</i>	<i>Adult</i>	<i>Edwards</i> <i>(Minister)</i>
18 <i>76</i> <i>Feb 2nd</i> <i>at</i> <i>Grey Street</i> No. 4.		<i>James</i>	<i>Motkata</i>	<i>Stafford</i>	<i>Adult</i>	<i>Edwards</i>

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WILLIAM CAMPBELL AFRICANA LIBRARY

Town. Methodist Central Church, Miss. Box 3 East 54691

KILLIE CAMPBELL AFRICAN METHODIST CHURCH

Baptisms solemnized in the Wesleyan-Methodist Chapel Elsewhere and Durban  
 in the County of Durban in the year 18 1906

When Baptized.	Child's Name; Son or Daughter.	Parents' Name.		Abode.	Child's Age when Baptized.	The Minister by whom the Baptism was solemnized.
		Christian.	Surname.			
18 May 27 <sup>th</sup> 1906 No. 301.	Esau son of	Charles & Tryphina	Mbutu	Billarys	born 6 <sup>th</sup> April 1906	Ed. Menden
June 24 <sup>th</sup> 1906 No. 302.		Billie <sup>o</sup> Nooses <sup>o</sup> James <sup>o</sup> Josiah <sup>o</sup> Elijah <sup>o</sup>	ndhloow Swane Swane Zembe Malunguza	Grey St. Church.	Adults	John Jones Ed. Menden
June 24 <sup>th</sup> 1906 No. 303.		John <sup>o</sup> Nooses <sup>o</sup> Elias <sup>o</sup> Joseph <sup>o</sup>	Mdize Ntuli Kuzwayo Mooondhlo	Grey St. Church	Adults	John Jones Ed. Menden
June 24 <sup>th</sup> 1906 No. 304.	Bhekuzulu son of	Abel <sup>o</sup> & Sissy <sup>o</sup>	Mtwa	Grey St. Church	born	John Jones Ed. Menden

Baptisms solemnized in the Wesleyan-Methodist Chapel *Elewhere and Durban*  
 in the County of *Durban* in the year 18 *1906*

When Baptized.	Child's Name; Son or Daughter.	Parents' Name.		Abode.	Child's Age when Baptized.	The Minister by whom the Baptism was solemnized.
		Christian.	Surname.			
18 March 25 <sup>th</sup> 1906 No. 293.	<i>Elizah</i>	<i>Elizah</i> O.T. <i>Simon</i> N.T. <i>Jiliso</i> <i>James</i> N.T. <i>Gachaxini</i> <i>Philson</i>	<i>Buzza</i> <i>Chajola</i> <i>Muli</i> <i>ikhize</i> <i>Makhele</i> <i>Ngcobo</i>	<i>Grey St. Church</i>	<i>April 1st</i>	<i>John Jones</i> <i>S. C. Member</i>
March 25 <sup>th</sup> 1906 No. 294.		<i>John</i> N.T. <i>Joel</i>	<i>Mhlongo</i> <i>Gumele</i>	<i>Grey St. Church</i>	<i>April 1st</i>	<i>John Jones</i> <i>S. C. Member</i>
April 29 <sup>th</sup> 1906. No. 295.	<i>Irie Gladys</i> daughter of	<i>Meshaed</i> + <i>Eliza</i>	<i>Gasa</i>	<i>Malidazi</i>	<i>born</i> <i>16<sup>th</sup> Feb</i> <i>1906</i>	<i>S. C. Member</i>
April 29 <sup>th</sup> 1906 No. 296.	<i>(Naphali Nathaniel)</i> son of <i>(Bella Bertha)</i> daughter of	<i>David</i> + <i>Sarah</i>	<i>Mjumbeni</i>	<i>Malidazi</i>	<i>born</i> <i>11<sup>th</sup></i> <i>March</i> <i>1906</i>	<i>S. C. Member</i>

Fol. 28

Num. curr.	Nomen baptizati, etiam nomen familiae ethnicae	Tempus (dies mensis, annus) locus nativitatis	Nomen, domicil. religio patris	Nomen, domicil. religio matris	Domicilium baptizati
271	Paul	25 years 1893			at home
272	Hilda	27 <sup>th</sup> May 1907	Willy Damm	Viola Damm Pvt.	Emergeni Mangte
273	Paul	3. Jan 1908	William Jumede	Alice Neubome Pvt.	Ebulloni
274	Martha				at home
275	Hermine DINDI	12 years	Umemu	Nomthombi	Ebulloni
276	Augustin	1 year 1907	Mkasa	Bonakole	Emergeni
277	<del>Mathieu</del>	19. Juli 1908	Alto Mami	Roselia Mangele	"
278	Stephanus (Zenobia)	3 <sup>rd</sup> July 1908	Solafayi M.A.B.A.S.A	Nalla- mangi	Ebulloni
279	Paulina Mtimixulu	1 <sup>st</sup> Aug. 1908	Bernard Fadete Mtimixulu	Cygnis Mami	Hlabato Emergeni
280	Joseph Lungu	6 years 1903	Mami	Fingati	at home

Baptismi			I. Confessio	I. Communio	Confirmatio	Matrimonium	Notanda circa baptismum in mortis periculo, caeremonias suppletas etc.
tempus et locus	minister	patrinus vel matrina					
14. Apr. 1908	Roussel						
"	"	Hildegard Dunn					
26. Apr. 1908	"	Maximur	27. 3.	28. 3.			
15. May 1908	Boyanth		37.	37			
19. July 1908	Russch	Neome					
24. July 1908	"	Willem Engadi					
11. Aug. 1908	"	Marcus	"	"	"		died extr. med.
2 <sup>nd</sup> Aug. 1908	"	Wolfgang Muller					
5 <sup>th</sup> Aug. 1908	"	Cyrlia (Thoj)	Anton Celi	"	"	214 19. 11. 24	
Jan. 1908	"	Johannes Nyza	1923	1923	1924	21. 5 30.	with Marianne Hildegard # 26.6.49. (married) IF

London: Printed by Shaw and Sons, Fetter Lane.

BAPTISMS solemnized in the Parish of Lower Uperue in the County of Durban in the year One thousand nine hundred and nine

When Baptized.	Child's Christian Name.	Parents' Names.		Abode.	Quality, Trade, or Profession.	By whom the Ceremony was performed.
		Christian.	Surname.			
1899 April 11 <sup>th</sup>	<sup>0</sup> Esther Ellen		Nzuzo	Arca	Diya Nxumalo Quina Celo James Nziwala	J. Ncamu
No. 513776	14 years					
1899 April 11 <sup>th</sup>	<sup>0</sup> Alizinah		Nzimela	Arca	Quina Celo Elija Nxumalo Phisoa Nxumalo	J. Ncamu
No. 514777	12 years					
1899 April 11 <sup>th</sup>	<sup>3</sup> Fulayi		Zungu	Arca	James Nziwala Quina Celo Elija Nxumalo	J. Ncamu
No. 515778	full					
1899 April 11 <sup>th</sup>	<sup>05</sup> Esther		Gunedu	Arca	Quina Celo Elija Nxumalo Phisoa Nxumalo	J. Ncamu
No. 516779	full					
1899 April 11 <sup>th</sup>	<sup>5</sup> Amon		Celo	Greenwood Park	James Nziwala Quina Celo Phisoa Nxumalo	J. Ncamu
No. 517780	50 yrs					
1899 April 11 <sup>th</sup>	<sup>01</sup> Abraham		Nhlekwazo	Arca	Phisoa Nxumalo Elija Nxumalo	J. Ncamu
No. 518781	35 years					
1899 April 11 <sup>th</sup>	<sup>0</sup> Elizabeth Alizinah		Nzuzo	Arca		J. Ncamu
No. 519782	12 yrs.					
1899 May 8 <sup>th</sup>	Marion Amy Benson	Samuel Joseph Munel Amy	Goulding	116 Goble R <sup>o</sup>	Merchant Father Mother Remy Amy Taylor	H. S. Chiswell
No. 520783	Jan. 24 <sup>th</sup> 1909					

H.E.C.

H.E.C.



**BAPTISMS**



Baptisms solemnised in the Parish of S. Ignace's, Berea, in the Diocese of Durban, Colony of Natal, in the Year 1909

When Baptised	Christian Name	Dedicated Day of Birth	Parent's Name		Abode	Quality, Trade, or Profession	Sponsors or Witnesses (in the case of adults)	By whom the Ceremony was performed
			Christian	Surname				
January 2 <sup>nd</sup> 1910	Egyle Geoffrey	Nov 20 <sup>th</sup> 1909	Edwin Kendra	Howell	165 Mansfield Rd Durban	Blank	Edwin Kendra Lucy Steyn	Francis J. Stead

When Baptised	Christian Name	Dedicated Day of Birth	Parent's Name		Abode	Quality, Trade, or Profession	Sponsors or Witnesses (in the case of adults)	By whom the Ceremony was performed
			Christian	Surname				
January 12 <sup>th</sup> 1910	John Dorothy Anne	Nov 13 <sup>th</sup> 1909	Richard Edward Gills	Savage	138 Manning Rd Durban	Doctor	Egyle Stead Amy Steyn Mrs. Alcock Savage	Francis J. Stead

When Baptised	Christian Name	Dedicated Day of Birth	Parent's Name		Abode	Quality, Trade, or Profession	Sponsors or Witnesses (in the case of adults)	By whom the Ceremony was performed
			Christian	Surname				
January 16 <sup>th</sup> 1910	Murphy William	Dec 1 <sup>st</sup> 1909	Walter Murphy and Charles Augustus	James	145 Wynne Rd Durban	Merchant	Arthur Jones George Hill Kathleen Mary Jones	Francis J. Stead

BAPTISMS solemnized in the Parish of *Amhatigama* in the Division of *Montuzi* in the Year *1911*.

When Baptized.	Christian Name.	Declared Day of Birth.	PARENTS' NAME.		Abode.	Quality, Trade, or Profession.	Sponsors, or (in the case of Adults) Witnesses.	By whom the Ceremony was Performed.
			Christian.	Surname.				
<i>1911.</i> <i>May</i> <i>5<sup>th</sup></i> No. <i>149</i> .	<i>Nancy.</i> <i>Lillian.</i>	<i>March</i> <i>16<sup>th</sup></i> <i>1910.</i>	<i>Charles</i> <i>Arthur</i> <i>9</i> <i>Sy Annie</i>	<i>P. Brown.</i>	<i>Iloro</i> <i>Beach</i> <i>Hotel.</i>	<i>Clerk.</i>	<i>E. W. Brown.</i> <i>J. P. Keeley.</i> <i>D. Dutton Slack.</i>	<i>E. Annie</i> <i>Jones</i> <i>Asst. Paint.</i> <i>to Hongeri.</i>
<i>1911.</i> <i>May</i> <i>5<sup>th</sup></i> No. <i>150</i> .	<i>Molly</i> <i>Maud.</i>	<i>March</i> <i>21<sup>st</sup></i> <i>1911.</i>	<i>Charles</i> <i>Arthur</i> <i>9</i> <i>Sy Annie</i>	<i>Brown.</i>	<i>Iloro</i> <i>Beach</i> <i>Hotel.</i>	<i>Clerk.</i>	<i>W. G. Bates.</i> <i>a Hutchinson</i> <i>D. Mundy.</i>	<i>E. Annie</i> <i>Jones.</i> <i>Asst. Paint.</i> <i>to Hongeri.</i>
<i>1911.</i> <i>7<sup>th</sup></i> <i>November.</i> No. <i>151</i> .	<i>Breen</i>	<i>29<sup>th</sup></i> <i>July</i> <i>1911.</i>	<i>Cecil</i> <i>and</i> <i>Hilda</i> <i>Soabel</i>	<i>Platt</i>	<i>Saipingo</i>	<i>Sugar</i> <i>Planter</i>	<i>Phyllis Gwendolin</i> <i>Platt</i> <i>Janet Pauline</i> <i>Hogg</i> <i>Wilfrid Hogg.</i>	<i>E. H. Steele.</i>
<i>1911.</i> <i>Jan</i> <i>21<sup>st</sup></i> No. <i>152</i> .	<i>Fredrick</i> <i>Wyllie</i>	<i>Nov</i> <i>23<sup>rd</sup></i> <i>1911</i>	<i>John Dew</i> <i>Edith Marion</i>	<i>Whithead</i>	<i>Reunion</i>	<i>Stationmaster</i>	<i>Parents.</i>	<i>Edward Wherman</i> <i>P. C. Umley</i> <i>Minister</i>

at St. James  
Church  
Singaporeat Mission  
House  
Singapore

-90  
 Denis Kuzwayo BORN ON 28 August, 19  
 OF Richard Kuzwayo <sup>M50MI</sup> + Alice Kuzwayo <sup>(nee Tamba)</sup>  
 AT <sup>Maraisburg</sup> ~~Maraisburg~~ WAS BAPTISED IN Cathedral  
 ON 3-10-1964 BY ME J. T. M<sup>o</sup> Cartin, OMI.  
 THE SPONSORS BEING: Clementina Gladla

CONFIRMED  
 28½ MARRIED TO BY  
 ON IN

91  
 Justice Mbele BORN ON 28-7-1964  
 OF Hamilton Mkiye + Margaret Mbele  
 AT <sup>Reginald Mission, Polokwane natal</sup> ~~Reginald Mission~~ WAS BAPTISED IN Cathedral  
 ON 3-10-1964 BY ME J. T. M<sup>o</sup> Cartin, OMI.  
 THE SPONSORS BEING: Clementina Gladla

285  
 CONFIRMED  
 MARRIED TO BY  
 ON IN

592  
 Richard Ndlovu BORN ON 27 May, 19  
 OF Joseph Ndlovu + Alexia Ndlovu <sup>(nee Mizez)</sup>  
 AT <sup>Umgqoko natal</sup> ~~Himmelburg Mission~~ WAS BAPTISED IN Cathedral  
 ON 3-10-1964 BY ME J. T. M<sup>o</sup> Cartin, OMI.  
 THE SPONSORS BEING: Clementina Gladla

(Surname) Sibisi ) \_\_\_\_\_ old.

of { (Name) Simon } (Name) Gerwalia  
 { (Surname) Sibisi } (Surname) \_\_\_\_\_

Place of Residence Falima - Zintundu

was baptized on 26<sup>th</sup> February 1964 at Mariambill

the Sponsor being { (Name) Maria  
 (Surname) Msoni } by me J. E. Dirleimer

Married to \_\_\_\_\_ by \_\_\_\_\_

on the \_\_\_\_\_ at \_\_\_\_\_

Confirmed on the 15.11.64 No. 15736 Died on the \_\_\_\_\_

(Christian Name) Johannes  
 (Heathen Name) [ Welcome ] } born on 1953  
 (Surname) Gambushe } \_\_\_\_\_ old,

of { (Name) Joseph } (Name) Silvia  
 { (Surname) Gambushe } (Surname) Mncube

Place of Residence Durban (Orphanage Mariambill)

was baptized on 26<sup>th</sup> February 1964 at Mariambill

the Sponsor being { (Name) Mathilda Grace  
 (Surname) Vilakazi } by me J. E. Dirleimer

Married to \_\_\_\_\_ by \_\_\_\_\_

on the \_\_\_\_\_ at \_\_\_\_\_

Confirmed on the \_\_\_\_\_ Died on the \_\_\_\_\_

No. 212

(Christian Name) Nicholas  
 (Heathen Name) [ Wilson ] } born on 2<sup>nd</sup> July 1954  
 (Surname) Kxumalo } \_\_\_\_\_ old,

of { (Name) B. } (Name) Gertrude  
 { (Surname) Dallie } (Surname) Kxumalo

Place of Residence Durban - Orphanage Mariambill

was baptized on 26<sup>th</sup> February 1964 at Mariambill

the Sponsor being { (Name) Mathilda Grace  
 (Surname) Vilakazi } by me J. E. Dirleimer

Married to \_\_\_\_\_ by \_\_\_\_\_

on the \_\_\_\_\_ at \_\_\_\_\_

Confirmed on the 15.11.64 No. 15570 Died on the \_\_\_\_\_

No. 21

(Name) ..... Michael ..... old,  
 of (Surname) ..... Mbotazi ..... & { (Name) ..... Margareth .....  
 { (Surname) ..... Harris ..... de Joubert .....  
 Place of Residence ..... Tharawood .....  
 was baptized on ..... 7.4.1974 ..... at ..... St. Xavier's ..... 25461  
 the sponsor being { (Name) ..... Catherina .....  
 { (Surname) ..... Bindela ..... by me ..... Fr. B. Anderson CMF .....  
 Married to ..... by .....  
 on the ..... at .....  
 Confirmed on the ..... Died on the .....

(Christian Name) ..... Winfrieda (Lindius) ..... No.  
 (Surname) ..... Harris ..... } born on ..... 22.3.1966 ..... old,  
 of { (Name) ..... Michael ..... & { (Name) ..... Margareth .....  
 { (Surname) ..... Mbotazi ..... { (Surname) ..... Harris ..... de Joubert .....  
 Place of Residence ..... Tharawood ..... 25462  
 was baptized on ..... 7.4.1974 ..... at ..... St. Xavier's .....  
 the sponsor being { (Name) ..... Catherina .....  
 { (Surname) ..... Bindela ..... by me ..... Fr. B. Anderson CMF .....  
 Married to ..... by .....  
 on the ..... at .....  
 Confirmed on the ..... Died on the .....

(Christian Name) ..... Ewald (Thulasizwe) ..... No.  
 (Surname) ..... Ntinga ..... } born on ..... 12.11.1973 ..... old,  
 of { (Name) ..... Michael ..... & { (Name) ..... Veneranda .....  
 { (Surname) ..... Hlongwane ..... { (Surname) ..... Ntinga .....  
 Place of Residence ..... Dassenshoek ..... 25463  
 was baptized on ..... 7.4.1974 ..... at ..... St. Xavier's .....  
 the sponsor being { (Name) ..... Edmund .....  
 { (Surname) ..... Ngcobo ..... by me ..... Fr. B. Anderson CMF .....  
 Married to ..... by .....  
 on the ..... at .....  
 Confirmed on the ..... Died on the .....

(Name) Nikodemus (Name) Euphrosina  
of { (Surname) Ntambela & { (Surname) Shozi  
Place of Residence St. Xaver - cutshwayo  
was baptized on 28. III. 54 at St. Xaver  
the Sponsor being { (Name) Yuvay  
(Surname) Zungu by me Fr. Theofr. Maier  
Married to ..... by .....  
on the ..... at .....  
Confirmed on the 11.11.62: Nr. 15167 Died on the .....

(Christian Name) Eunice  
(Heathen Name) [.....] } born on 5. Febr. 1954 No. 17416  
(Surname) Shozi } old,  
of { (Name) Joseph (Name) Gloria  
(Surname) Shozi & { (Surname) Sibisi  
Place of Residence St. Xaver - Umhlathuzane  
was baptized on 28. III. 54 at St. Xaver  
the Sponsor being { (Name) maria  
(Surname) gali by me Fr. Theofr. Maier  
Married to ..... by .....  
on the ..... at .....  
Confirmed on the 11.11.62 Nr. 15094 Died on the .....

(Christian Name) Fidelis  
(Heathen Name) [.....] } born on 15. 10. 1953 No. 17417  
(Surname) Sokela } old,  
of { (Name) Sekiya (Name) Francisca  
(Surname) Sokela & { (Surname) Zungu  
Place of Residence St. Xaver - cutshwayo  
was baptized on 7. II. 1954 at marianhill  
the Sponsor being { (Name) .....  
(Surname) ..... by me Fr. Theofr. Maier  
Married to ..... by .....  
on the ..... at .....  
Confirmed on the ..... Died on the .....

NEWSPAPER : Umafrika.

YEAR : 1929.

NAME TYPE	MEN	WOMEN
RELIGIOUS		
OLD TESTAMENT		
NEW TESTAMENT		
SAINTS' NAMES		
CONVENIENCE NAMES		
ZULU		
OTHER		
EDUCATION Historical		
Flowers		
Place		
Personalities		
Law		
Royalty		
Values		

SUMMARY			
NAME TYPE	MEN	WOMEN	Total
RELIGIOUS	80	46	126
CONVENIENCE NAMES		-	0
ZULU	4	11	15
OTHER	69	140	209
HISTORICAL	23	4	27
FLOWERS	0	14	14
PLACE	5	0	5
PERSONALITIES	-	-	-
Law	-	-	-
Royalty	-	-	-
Value.	0	4	4
E	181	219	400

TOTAL NUMBER OF NAMES		
	400	100%
MALE	181	45%
FEMALE	219	55%
UNCLASSIFIABLE		

Western	385	96
Zulu.	15	4
Total.	400	100


NAME QUANTIFICATION FORM 1B.







## SAMPLE OF PERIOD SUMMARY OF NAMES AND SOURCES : 1f

## SUMMARY OF RESEARCH FINDINGS.

PAGE: \_\_\_\_\_

SOURCE: NEWSPAPERS PERIOD: 1950-1982 PAGES:	NAME TYPES												
	RELIGIOUS	CONVENIENCE NAMES	ZULU	OTHER	HISTORICAL	FLOWERS	PLACE	PERSONALITIES	UNCLASSIFIABLE	LAW			
ILANGA 1955	M	568	26	303	732	83	23	17			1	5	1758
ILANGA 1954	M	637	20	110	1211	93	33	31		4	6	69	2214
BANTU WORLD 1955	M	255	8	111	232	27	5	8		1		15	62
BANTU WORLD 1955	F	17	1	14	74	2	1					8	117
DRUM MAGAZINE 1964	M	43		7	29	5		3			1	1	89
UMAFRIKA 1962	F	438	14	214	508	55	23	14		1	2	21	1290
UMAFRIKA 1968	M	134	4	135	288	17	12	9			4	18	621
ILANGA 1962	F	18		27	45	1	2					4	97
UMAFRIKA 1968	M	23		93	80	4	3	4			1	8	216
ILANGA 1980	F	140	4	270	182	19	9	6		1		17	648
ILANGA 1976	M	491	31	574	503	55	13	13		2	4	23	1709
UMAFRIKA 1978	F	136	8	225	204	28	15	7			9	26	658
UMAFRIKA 1978	M	37		282	220	8	13	2			1	29	592
	F												
	M												
	F												
TOTAL		2937	116	2365	4308	397	152	114		9	29	244	10671
PERCENTAGE		27,53	1,09	22,16	40,38	3,73	1,42	1,07		0,08	0,27	2,27	100%



CHAPTER 2

APPENDICES

## SAMPLE OF IZIBONGO

Clan-name (isiBongo)	Address-name (isiTákazelo)	Clan-group or Parent-Clan
kwaBúlose	Ndelu	emeSelekwini
"	-	emaQadini
kwaButélezi	Shenge, Ndabezitá	? Ntungwa-Ngúni
emButwéni	-	kwaMbónambi
"	-	-Cele
emBuyeni = kwaXulu	-	-
kwaBuyiswayo	Ngcobo	kwaNgcobo
kwaCágwe	Mtshengu, Nzima	eMbó-Ngúni
-Caluza	Dlamini	enTlangwini
-Cámane	-	kwaNyuswa
emeCambini	Matába	Meétwá-Ngúni
kwaCebekúlu	Linda, Mafú	kwaLinda
-Cele	Ndosi, Kúmbúza	Ntétwá-Ngúni
amaCi	-	amaMpondo
kwaCibane	-	? kwaNgcobo
-Cili	Lushaba	-Qwabe
-Ciliza	-	emaDungeni
emaCindaneni	-	? Debe-Ngúni
emaCinekeni	-	kwaQwabe
kwaCiya	-	-Wushe
-Concí	-	ebaTénjini
-Cóncó	-	emaCúnwini
emaCubeni	Shezi	? eMbó or Ntungwa-Ngúni
kwaCúle	-	kwaVilakazi
"	-	? emaBéleni
"	-	? emaXasibeni
emaCúnwini	Nyanda	Ntungwa-Ngúni

## SAMPLE OF AMAGAMA AMABUTHO

**TSHAKA.**

1. Unobamba.
2. Udukuza.
3. Ubulawáyo.
4. Isiphezi.
5. Isiklebhe.
6. Umbelebele (Onomdaya)
7. Izimpohlo, to whom were added Undabankulu, and both nicknamed Ukhokothi olwadhl' ihashi when they followed Mzilikazi to Obhalule, "Crocodile River" and were so starved by Mzilikazi's tactics that they had to eat horseflesh.
8. Udibinhlangu.
9. Izinyosi.
10. Ihlaba.
11. Imikhlulutshane.
12. Izibawu.
13. Imrokwe.
14. Ufasimba.
15. Umgumanqa.
16. Undabankulu, which was later on added to Izimpohlo No. 7
17. Udhlangezwa.
18. Izintontela.
19. Ugibabanye, made part of Izimpohlo No. 7, and were the crack part of that regiment.
20. Uhlomendhlini.
21. Umkhuze.
22. Amapela, this regiment was taken over from Zwide when he was beaten.
23. Umhlanga.
24. Uthuli.
25. Undabakaombe, added to No. 7.

**DINGANA.**

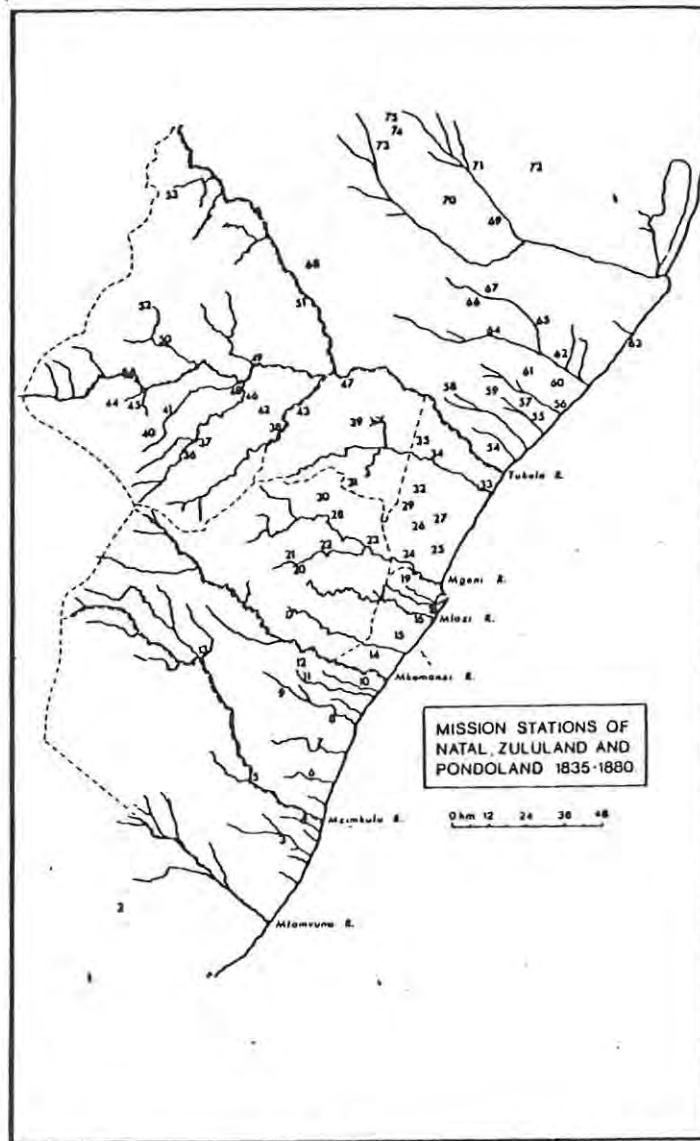
1. Undabakaombe, taken over from Tshaka.
2. Undabankulu, taken over from Tshaka.
3. Udlambhedlulu, alias Ingwegwe, Dingana's own.
4. Umdhlenevu.
5. Amaombe
6. Amagovu.
7. Umgungundhlovu.

**UMPANDE.**

1. Undabakaombe, taken over from Dingana.
2. Umdhlenevu, taken over from Dingana.
3. Inhlekwana.
4. Izingulube, alias Izinkone.
5. Isangqu, alia Amatshitshi.
6. Umsikaba.
7. Amapela or Amagugu.
8. Intsukamngeni.
9. Utulwane, alias Amamboza, alias Ohahe, alias Inhlambamasoka.
10. Izinkonkoni.
11. Indhlondhlo or Imidwaimba.
12. Udhloko or Uhatshise

CHAPTER 5

APPENDICES



Map 3: Mission Stations of Natal, Zululand and Pondoland, 1835-1880

### KEY TO MAP 3 MISSION STATIONS OF NATAL, PONDOLAND AND ZULULAND

**PONDOLAND:**

1. Palmerton, WES - 1845
2. Emfundisweni, WES - 1862

**NATAL:**

3. Eliu, HER, 1868
4. Marburg, HER, 1868
5. Ebenezer, HER, 1873
6. Umzumbe, ABCFM, 1861
7. Umtwalume, ABCFM, 1851
8. Ifafa, ABCFM, 1848
9. St. Michel, RC, 1856
10. Amahlongwa, ABCFM, 1848
11. Highflats, CE, 1871
12. Springvale, CE, 1858
13. Upper Umzimkulu, WES, 1874
14. Ifumi, ABCFM, 1847
15. Umlazi, ABCFM, 1837
16. Umlazi, CE, 1856
17. Indaleni, WES, 1847
18. Umgababa, CE, 1863
19. New Germany, BER, 1854
20. Edendale, WES, 1851
21. Zwartkop, WES, 1847
22. Bishopstowe (Ekukanyeni), CE, 1855
23. Table Mt., ABCFM, 1850
24. Inanda, ABCFM, 1846
25. Verulam, WES, 1860
26. Inanda, WES, 1861
27. Umsunduzi, ABCFM, 1847
28. Impolweni, PRES, 1873
29. Itafamasi, ABCFM, 1849
30. York, WES, 1869
31. New Hanover, HER, 1862
32. Esidumbini, ABCFM, 1849
33. Umvoti, ABCFM, 1844
34. Mapumulo, ABCFM, 1849
35. Mpumulo, NOR, 1850
36. St. Augustine's, CE, 1875
37. Estcourt, CE, 1873

38. Sutherland, HER, 1876
39. Hemannsburg, HER, 1854
40. Emangweni, BER, 1863
41. Empangweni, HER, 1863
42. Müden, HER, 1859
43. Etembeni, HER, 1856
44. Hoffenthal, BER, 1868
45. Emmaus, BER, 1846
46. Emhlangane, HER, 1861
47. Ehlanzeni, HER, 1856
48. Stendal, BER, 1858
49. Gordon Memorial, PRES, 1870
50. Ladysmith, CE, 1858
51. Rorke's Drift, SWED, 1877
52. Driefontein, WES, 1867
53. Königsberg, BER, 1868

**ZULULAND:**

54. St. Andrews, CE, 1877
55. Enyezane, HER, 1859
56. Emlalazi, HER, 1858
57. Embujini, HER, 1861
58. Entumeni, NOR, 1854
59. Eshowe, NOR, 1861
60. Endhlovini, HER, 1861
61. Enhlangobo, HER, 1863
62. Empangeni, NOR, 1851
63. Umbonambi, NOR, 1869
64. KwaMagwaza, CE, 1860
65. St. Paul's, CE, 1865
66. St. Philip and St. James, CE, 1871
67. Imfulu, NOR, 1865
68. Emzimyati, NOR, 1870
69. Mahlabatini, NOR, 1860
70. Inhlazatshe, NOR, 1862
71. Itaka, HER, 1862
72. Kwahlabisa, NOR, 1871
73. Bethel, HER, 1872
74. Ekuhlengeni, HER, 1870
75. Emyati, HER, 1862

- ABCFM = American Board Missions (Congregational and Presbyterian)  
 BER = Berlin Missionary Society (Lutheran)  
 CE = Church of England (includes both factions)  
 HER = Hermannsburg Missionary Society (Lutheran)  
 NOR = Norwegian Missionary Society (Lutheran, includes both factions)  
 PRES = Scottish Presbyterian  
 RC = Roman Catholic  
 SWED = Swedish Missionary Society

SAMPLE OF EXEMPTED NATIVES

THE NATAL GOVERNMENT GAZETTE, JULY 16, 1878.

**Government Notice No. 219, 1878.**

**U**MXAKAZA M'NGOMA, having petitioned under Law 28, 1865, to be relieved from the operation of Native Law, and the Lieutenant Governor in Council having been pleased to grant Petitioner's prayer, and the Petitioner having taken the oath of allegiance to Her Majesty, as required by the 12th Section of Law No. 28, 1865, and having otherwise complied with the provisions of said Law, His Excellency directs that the following letters of exemption, granted as aforesaid to Umxakaza M'Ngoma, shall be published in the *Government Gazette* for general information.

By His Excellency's command,

**J. W. SHEPSTONE,**

Acting Secretary for Native Affairs.

Secretary for Native Affairs' Office,  
Natal, July 13th, 1878.

## SAMPLE OF EXEMPTED NATIVES

<u>NAME</u>	<u>PLACE OF BIRTH</u>	<u>AGE</u>	<u>VOCATION</u>	<u>PROPERTY</u>	<u>LITERACY</u>	<u>REASONS FOR PETITION</u>
Friday Matibula	Swaziland	c.27	Interpreter in English	2 cows, 1 plough, 1 house, furniture, rents house @ £5p.a. from Josia Umbulu	Cannot read or write, but his feelings of inferiority speaks English fluently	General comments emphasising his feelings of inferiority
Thomas Isibisi	Zululand	34	Farmer	6 oxen, 2 cows, 2 ploughs, 5 goats, Occupies 10 acres of Mission land at Impolweni	Reads and writes English and Zulu	General; Lobola
Simeon Malinga	Near Edendale	22	Farm labourer	10 cattle, 2 horses	Reads and writes 'Kafir'	Has never known Native Law
James Mtembu	Pietermaritzburg	22	Carpenter	4 horses, 8 oxen, 4 cows, 9 goats, 6 pigs	Reads and writes English	Property inheritance
Philip Zulu	Zululand	28	Wesleyan evangelist	Cottage, furniture, 1 horse, 3 goats	Reads and writes (language unspecified)	His position as an evangelist
Joseph Umfika	Umzinto	c.39	Carrier, small far- mer special constable	Owms 29 acres at Umzinto, 31 cows, 20 goats, 20 sheep, 2 wagons, 2 ploughs, 1 horse, 1 pig	Reads but language not given	No faith in Native Law, but faith in English Law. He is a Christian
John Mahluldis	Marapilana's country	c.28	Labourer	c. 2 acres at New Scotland	Reads and writes Zulu; read a little English	To serve God and protect his children
Paul Tshabalala	Near Bushman's River	c.60	Farmer	1 wagon, 1 plough, 1 harrow, 11 goats, £10 share in Driefontein, rents land	Reads a little Zulu and Sisuto	Happiness
Isiah Inkosan Penduka	Zululand	28	Farmer, wagon driver	1 cow, 12 goats, 1 plough, rents land @ £5 p.a.	None	Wants property freedom and removal of temptation to take many wives
Gade 'M Gade	Zululand	30	Farmer	1 cow, 1 calf, 1 yearling, pays £2.10 p.a. rent	Reads Zulu	General comments common to all petitioners (see above)

CHAPTER 6

APPENDIX

Historical	Personalities	Place	Flowers	Convenience	Values	Royalty	Law	Unclassifiables
Napoleon	Clarence	Juda	Violet	Butterfly	Excel	Princess	Justice	Bavenda
George	Bryant	Warner	Lily	Crumbs	Grace	Royal	Barrister	Arthur
Vasco da Gama	Francis	Philadelphia	Flora	Bat	Faith	Duke	Governor	Nancy
Abe	Gerard	Cleveland	Daisy	Tender	Constance	Prince	Mayor	James
Wilberforce	Cerrit	Vienna	Clementine	Dark	Hope	Queen	Witness	Nellie
Jameson	Lindley	Israel	Rosa	Due	Ruby	King	General	Henry
Etheridge	Adams	Nomarcetrack	Chrysantha	August	Charity	Prince	Judge	Arnold
Albert	Melmoth	Africa	Hawthorne	Motor	Gladness			Amburs
Churchill	McCord	Hebron	Ivy	Olden	Lion			Robert
Barnet	Fortescue	Stanford	Rosemary	Foxen	Beauty			Lloyd
Daring	Oven	Pacific	Rosemead	Oldacre	Manager			Reginald
Edward	Franz	France	Ivie	Cousin	Mercy			Melanie
Lincoln	Starr	Atlantic	Fleurette	Ostrich	Sweetie			Alford
Ferdinand	Seymour	Radcliffe	Plant	Manden	Welcome			Priscilla
Leopold	Willibad	Florence	Rose	Obstinate	Prize			Abbie
Hamilton	Kurgunda	Dalton		Wallet	Godslove			Harold
Montague	Posselt	Hamilton		Onward	Perival			Charlie
Hargreaves	McNaught	Dunford		Cokey	Adviser			Muriel
I.O.S	Hoffat	Adelaide		Singleman	Ruby			Coletta
Isabella	Hamlet	Babylon		Butter	Cray			Alnet
Marshall	Booker	Ireland		Springkaan				Etclot
Alexander	Buchanan	Melville		Fox	Benediction			Hilda
Roosevelt	Milton	Lovedale		Scotchman	Gloria			Herbert
Milner	Carrington	Upton		Balance	Effort			Bryth
Theophilus	Greenacre	Jordan		Osfin	Goodman			Joas
Desiderius	Aitchinson	Kokstad		Organ	Goodness			Stirling
Wellington	Arnott	England		Art	Richman			Lottie
Sixtus	Bancroft	Stanlake		Sales	Bless			Sakin
Clarence	Lancelot	Cairn		Funnel	Professor			Malcolm
Wilson	Mackenzie	Chester		Sontag	Blessing			Acroyd
Frobisher	Milton	Congo		Frisce	Lawyer			Menia
Bartholomew	Opperman	Addis Ababa		Amen	Charity			Edcot
Fairbridge	Guildford	Origan		Freeds	Production			Maud
Nelson	Lonsdale	Phoenix		February	Doctor			Ebbie
Knox	Holden	Richmond		Kilness	Genius			Patrick
Selby	Fairbridge	Clifton		Tottie	Strong			Ednah
Nelson	Hendrich	Abbis		Fisch	Diamond			Rogers

SAMPLE OF NAME CATEGORISATION

CHAPTER 8

APPENDIX

## SAMPLE S OF TRANSCRIBED INTERVIEWS

Surname: Sangweni (Raise the name) (Happiness)  
 Name: (h) Godfrey Vusumuzi (w) Esther Thokozile  
 Residence: (h) Inanda (w) Inanda  
 Year of Birth: (h) 1947 (w) 1945 Ages: (w) 39 (h) 37  
 Place of Birth: (h) Waschbank (w)  
 Religion: (h) Methodist (w) Methodist  
 Education: (h) B.A. (w) B.A. Honours  
 Occupation: (h) Principal (w) Lecturer University  
 No. of Children: 3  
 Eldest Child:  
 Year of Birth: 1972  
 Name of Child: Temba (hope) Mtuli Lancelot  
 When Named: At birth  
 Who Named: Father Mother (Lancelot)  
 Reasons for Name: Temba: I named him after my uncle.  
Mtuli: After my friend Mtuli who had died in an accident.  
Lancelot: I don't know. I suppose it was a name I liked & I suppose it was a literary influence. Of course it was at a time when we still liked the English names. Now I would like him to drop that name. He doesn't know his name. It's on the shelf. It is not used.  
 Middle Child:  
 Year of Birth: 1975  
 Name of Child: Nozipho (gift) Nonkululeko (at peace)  
 When Named: At birth  
 Who Named: Mother  
 Reasons for Name: Nozipho: Named her after her sister.  
Nonkululeko: She liked the name. There was one bright child at Inanda Seminary and so she called it after her.  
 Youngest Child:  
 Year of Birth: 1978  
 Name of Child: Andile (increased)  
 When Named: Father  
 Who Named: At birth  
 Reasons for Name: Andile: I am the only child at home so getting a second boy I felt that we are gaining more and more males.

## SAMPLES OF TRANSCRIBED INTERVIEWS

What would you name  
a future child:

(m) I would name him after one of my  
grandparents. Zulu.

(f) Thokozile

Reasons for Name:

Thokozile: There is a move towards real-  
izing that Africa has its own culture, it  
must be restored too, and maintained, &  
certain customs have to be kept alive &  
usually the tradition is, you name a person  
so that he must live up to it so that is  
why I feel the inclination to naming Zulu  
names & it is here to stay.

Do you prefer Western/  
Zulu names:

Zulu.

Why do you prefer Zulu names:

Because they are more meaningful.

Why do you prefer  
English names:

Do you think there is a  
return to Zulu Personal  
Naming:

Yes.

Why:

I think it all started way back in the  
sixties because of the influence of the  
American History American blacks. Towards  
1969 there was a lot of literature from  
America about Malcolm X and other things.  
Then people became more & more inclined  
towards their own culture & then in 1970  
organisations like Saso & B.P.C. came in  
with a move towards conscientising people  
towards their own culture & those are the  
factors from an academic level which  
made people more aware of their own cul-  
ture & that sort, because the reaching of  
conscientisation. The root of it was  
based on people who were not educated; people  
who were underdeveloped that they still  
have a person within themselves. So it was  
this type of teaching that changes the  
attitude. One other thing is that in the  
teachings of the recent organisations like  
Saso, the teaching was that even the culture  
and the background was explained. Things

## SAMPLES OF TRANSCRIBED INTERVIEWS

like plaiting of the hair was explained because of those teachings. It was more of home teaching than school teaching. There was more stress on informal teaching than formal teaching.

Do you think Black Consciousness is influencing a return to Zulu

Personal Naming:

What influenced the Zulus to use Western/English Names:

Religion, Christianity, Missionary Influence. The coming together of the two races, whites & blacks - the social interaction, one culture was swept off nearly & people tended to believe more in English than in Zulu.

Can you remember any Zulu naming Conventions:

General:

I came across names, like Jam Paint, Tin, & Butter. Do you have any idea how Zulus get names like that:

It comes back to interaction between the two. There were people who were semi-literate. Those who were semi-literate simply took names like James, because they liked them. But those who were illiterate they took any name that was English, for instance there were semi-literate who took names like Psychology, because he likes the term Psychology it meant somebody who is educated & civilised. It was more ignorance that led them to that.

You don't think the employment situation had anything to do with the names the Zulus got:

It definitely had, because there was more movement from rural areas to urban areas & when they came back to rural areas from urban areas they were expected by the community to have changed & to be more informed. Anything spoken was taken to be more informed & anything spoken was taken to be a great thing, and people named their children after things like Butter for instance. So it was more of moving away from their culture to a white

## SAMPLES OF TRANSCRIBED INTERVIEWS

culture. They sort of looked into a white culture as a higher form of living.

(w) & they aspired to it.

(h) & they aspired to it.

They aspired to the white culture:

(w) That's right, this is especially true in the early part of the twentieth century up until the 1950's. People wanted to be like the white people as much as possible.

They felt that using white names was one way:

Yes. It was an expression of this desire, like people were straightening their hair & they were dressing like whites & they were doing all the things the white people were doing and in contrast to that nothing that belonged to the African in terms of culture was appreciated at the time. If you plaited your hair, you were looked upon as a Qaba (heathen). If you don't speak English you were thrown off. Even people who were educated tended to run away from the people who were not educated. That is why we get like Mr Champion.

How did they land up with

That was the period of the colour bar affair when there were those who were exempted from native law. But now the qualifications were simply a certain standard. But they went on to the extent of even changing their names so that they could get this thing easily. So if he says he is Champion he may say I am a black coloured, I am not a bantu so to speak. It was more running away from what he was, because basically he wanted to be like that.

(w) & of course the English people encouraged it to. They wanted people to be civilised, they said to them okay if you don't behave like a savage, I am not going to treat you like a savage &

## SAMPLES OF TRANSCRIBED INTERVIEWS

- so that way they encouraged it to. People started being ashamed of what they are & they wanted to undergo a metamorphosis and be civilised & that was the only way they would be accepted by the English people, if they were civilised & behaved like civilised people, with civilised standards and civilised names.
- Does Black Consciousness influence a return to Zulu Personal Naming: Definitely. It a lot. Black Consciousness. (w) Black Consciousness more than any other movement. I say this because the highest level of our education is university & this was done by university students so it meant from then onwards educated people appreciated their own culture so that even uneducated people tended to appreciate now the people who were at university, they looked up to them as people who are educated but who still retain themselves as human beings. (w) and of course the black consciousness movement was a continuation of the movement which started early in America, in the United States. That's where it all started.
- And of course the Zulu Renaissance which started here in S.A. about 1936 was interrupted by the World War: Ja. I suppose so. So that it didn't take off until about the 1970's when the Black Consciousness movement was at its peak here.
- Can you remember any Zulu Naming Conventions: Oh yes. Basically children were named after incidents at home; or after a person's victories. At the time it was a question of are you strong, are you in a position to fight, can you stand and defend your family. That was the wavelength of thinking So that most of the names initially were violent names:  
Xijimpi (

## SAMPLES OF TRANSCRIBED INTERVIEWS

Pumacilwa (we come out fighting) because of these qualities.

Nkunzahlelhi (the bull doesn't go back)  
So all those names were sort of projecting strength & manhood. Manhood was not in the brain, manhood was strength, being in a position to defend your army.

What about women:

With women it was the beauty. They looked into the beauty Ntombemhle (pretty girl). They looked into the physique of the lady. Does she have the proper breasts. Is she big enough to be a really, was she going to develop like that. Tiny people were not appreciated. Presently they say Omabutwa ne londolo she is so small that she is gathered with the laundry. So it was that and mostly with women it was appreciation of beauty, strength, beauty and charisma. A young child could be named - the father could name the child and after a few years give him another name because he has seen certain qualities in the child.

(w) and of course there was this one other thing that parents would name their child giving them certain qualities which they wanted their children to have when they grow up, like Vusumuzi (raise the name) for instance.

(h) I was named Vusumuzi because I am the only fellow at home so it was hoped that possibly I might be the only one to survive in the family and to raise the name.

(w) and so it was a family with very few children & it was hoped that he would continue the name.

Who named the children? Was it the grandparents or the parents:

The grandparents.

## SAMPLES OF TRANSCRIBED INTERVIEWS

Does that obtain today:

(w) In our case it is usually the parents. But grandmother & grandfather still do. But you find that among the sort of middle class, the baby is no longer the property, if you can call it that, of the family, but it is of the two, of the couple. Whereas before it didn't really belong to the parents.

But it is still open - the two parents still, at times ask the parents, "Do you have a name"

(w) Ja, you can still ask the parents.

(h) Because it is believed that name may be more meaningful.

(w) Were children named before their birth.

(h) No. They were never named before birth.

(w) It caused bad luck. It will bring bad luck & that is why even today that some people don't buy clothes before the baby is born.

I met some who named it before birth:

(w) Were they born in hospital. They are forced to. Like at McCords they are saying that when you come to deliver the baby you must already have named because they can't allow people to move in and out, they can't be waiting for you to phone your husband asking for a name. To facilitate registration. So you name a person without seeing what they look like.

(w) It's part of the, not westernisation -

It's beaurocracy:

(w) Ja, its beaurocracy.

(h) They have to take the name to the Bantu Affairs Commission immediatly the child is borne. because you are discharged a day or two after the birth. The hospital staff take the names down.

Does the same apply at King Edward:

(w) Yes. At King Edward, you give birth today, you have to leave

## SAMPLES OF TRANSCRIBED INTERVIEWS

tommorow & if they have to wait to call the father to name the child you will be taking the space of another woman who wants the bed. So he must bring the name before the birth.

(h) One other area, some people were named because parents wished certain thing for them. They looked into the future & named this person like the name Vusumuzi Noklunga (peaceful one)

(w) & people still believe that you follow your name. Like the name Jabiso (disappointment) most people hate that name. You won't find many people with names like that.

What about Mzonden. & Mxosheni:

Those were attached to incidents. They believe Chaka means of evil. He then went all out to disprove the theory. You do find a name that is negative, but the person loves the name. There was a fellow whose father gave him the name Phakatikwezinja (amongst the dogs). When you hear the name you don't appreciate the name & it actually means wherever you are, whoever is around you is a dog & you are the only man. So at all times you are in the midst of dogs. You are the man amongst dogs. When you think of it, you think it is an insult, but no.

(w) It is an insult to the people, not to him.

If a person reacts negatively to a name it is because somewhere along the line the intention was not good one.

Children are not using their English names anymore.

## SAMPLES OF TRANSCRIBED INTERVIEWS

Surname: Masibiya  
 Name: Nombuzo (the asker) Elizabeth (baptism)  
 Residence: Umgababa  
 Year of Birth: 1904? Age: 80+  
 Place of Birth: Howick  
 Religion: Zionist  
 Education: Class 2  
 Occupation: None  
 No. of Children: 3  
 Eldest Child:  
 Year of Birth:  
 Name of Child: Noonwana (small monster) Flora (Baptism)  
 When Named: At birth  
 Who Named: Mother  
 Reasons for Name: Noonwana: I got pregnant when I was very young, before I menstruated. You see if you become pregnant before you menstruate you may be said to be carrying a monster.  
Flora: At baptism. After naming.

Middle Child:  
 Year of Birth: 1951 (Doubtful)  
 Name of Child: Nonhlanhla (Luck) Frieda - Baptism  
 When Named: At birth  
 Who Named: Mother  
 Reasons for Name: Nonhlanhla (Luck): I named her because she was a twin  
Frieda: Baptism : After naming.

Youngest Child:  
 Year of Birth:  
 Name of Child: Sibusiso (Blessing) Norman  
 When Named: At birth  
 Who Named: Mother  
 Reasons for Name: Sibusiso: Because I had been losing children and I got this one when I least expected it - my mother, the child's granny, dreamt that she gave me a child.  
Norman: I had heard the name Norman.

## SAMPLES OF TRANSCRIBED INTERVIEWS

What would you name (m) Nkululeko (joy)  
 a future child: (f) Nomusa (joy)

Reasons for Name: Nkululeko: Because the world is improving because  
 it is possible to get a little money.

Nomusa: Because there is now joy in the world.

Do you prefer Western/  
 Zulu names: I like both Western and Zulu names.

Why do you prefer Zulu Names:

Why do you prefer  
 English Names:

What can you do if you are called by these names.  
 I like Zulu names because the one they call me  
 is a pass name. English names are not wanted in  
 the passes. But today the dompass carry two names  
 You are asked what is you home name & Christian  
 name.

Do you think there is a  
 return to Zulu Personal  
 Naming:

They are returning to Zulu names because the pra-  
 ctice nowadays is to return to Zulu customs because  
 it is said things are going wrong because they  
 have abandoned their customs. When things have  
 gone wrong they practice their customs on  
 the quiet.

Why:

Do you think Black Con-  
 sciousness is influencing  
 a return to Zulu  
 Personal Naming:

What's that.

What influenced the Zulus  
 to use Western/English  
 Names:

I don't know anything. When I was around, I just  
 heard that we had to baptise. Then we had to  
 give the name. But the father calls you on your  
 Zulu name. Even I, I don't call my child Norman,  
 I say Sibusiso. I'm not used to calling the  
 children on their baptism names.

## SAMPLES OF TRANSCRIBED INTERVIEWS

Can you remember any Zulu Naming Conventions: No, I don't know, because by the time I was born Christianity was on the scene. But I know the customs. For example I am Sibiya (fence) because others fence with branches while we fence with cows. That is our praise name (Zithakazela).

General:

## SAMPLES OF TRANSCRIBED INTERVIEWS

Surname: Mazibuko  
 Name: Ngiteni (what did I say) Ida  
 Residence: Umgababa  
 Year of Birth: 1942 Age: 42  
 Place of Birth: Dududu  
 Religion: Wesleyan  
 Education: Std 6  
 Occupation: Wayside seller (hand made articles)  
 No. of Children: 4  
 Eldest Child:  
 Year of Birth: 1960  
 Name of Child: Musa (pleasant) Timothy  
 When Named: At birth  
 Who Named: Mother  
 Reasons for Name: Musa: (Pleasant) I was happy that I had a boy.  
Timothy: My father was an evangelist and we were church goers and I called him Timothy because I hoped he would be a preacher like my father.

Middle Child:  
 Year of Birth: 1962  
 Name of Child: Thokozana (be happy) Joyce  
 When Named: At birth  
 Who Named: Mother  
 Reasons for Name: Thokozana: (Be happy) I was happy because the Lord had given me a girl after having given me a boy.  
Joyce: I just liked the name. I really don't know what it means.

Youngest Child:  
 Year of Birth: 1963  
 Name of Child: Nomvula (rain) Lutando (love)  
 When Named: At birth  
 Who Named: Mother  
 Reasons for Name: Nomvula: I gave birth to her when it was raining very hard.  
Lutando: (Love) This child had love, it never cried, if you left it you would come back and find it laughing.

## SAMPLES OF TRANSCRIBED INTERVIEWS

What would you name  
a future child: (m) Temba (hope)  
(f) Thoko (joy)

Reasons for Name: Temba: (Hope) because I remain in the hope  
that I will have a child.  
Thoko: Because I am happy it is enough now.

Do you prefer Western/Zulu names: Zulu

Why do you prefer Zulu Names: Because we must show that we must not abandon  
our customs we Zulu people. We must follow  
them and show that we are Zulus. We musn't  
use English names because they are  
European names.

Why do you prefer  
English Names:

Do you think there is a  
return to Zulu Personal  
Naming: Yes, to a great extent.

Why: They realise they must follow their  
customs and traditions.

Do you think Black Con-  
sciousness is influencing  
a return to Zulu  
Personal Naming: I don't know.

What influenced the Zulus  
to use Western/English  
Names: It was a shame to bring a child for baptism  
with a Zulu name. He would have an English  
name. The old people did not know why they  
did it. Now we see that it was not right to  
have English names, because we the Zulu  
people must use our own Zulu customs.  
They were required to have an English name  
at school.

## SAMPLES OF TRANSCRIBED INTERVIEWS

Can you remember any Zulu

They named a child according to circumstances

Naming Conventions:

and occurrences and that is not good

because a child may live up to the name. I

don't like naming according to occurrences.

General:

## SAMPLES OF TRANSCRIBED INTERVIEWS

Surname: Khoza  
 Name: Pilisi we (made healthy) Nkosinike  
 Residence: Matubatuba (the Lord gave me)  
 Year of Birth: Unknown (25+) )guessed age)  
 Place of Birth: Ulundi  
 Religion: Zionist  
 Education: None  
 Occupation: None  
 No. of Children: 3  
 Eldest Child:  
 Year of Birth: 1974  
 Name of Child: Mbongiseni (help us to thank) Mzibeni (ignore him)  
 When Named: At birth  
 Who Named: Grandmother  
 Reasons for Name: Mbongiseni: She said thank you because I was still young and yet I had a son.  
Mzibeni: Because the father's people did not want him, they always told him to go to his people.

Middle Child:  
 Year of Birth: 1976  
 Name of Child: Smangelo (amazed) Sibonisiwe (am shown)  
 When Named: At birth  
 Who Named: Mother  
 Reasons for Name: Smangelo: I was amazed because I saw that I was not getting married.  
Sibonisiwe: I was being shown that I was having children without being married and I wondered why.

Youngest Child:  
 Year of Birth: 1983  
 Name of Child: Thabale (quietened)  
 When Named: At birth  
 Who Named: Mother  
 Reasons for Name: Thabsile: When the people laughed at me, others told me to be quiet and so I said alright since I am calm there is nothing more I can do.

SAMPLES OF TRANSCRIBED INTERVIEWS

What would you name a future child: (m) I don't know.  
(f) Jabulile (we are happy)

Reasons for Name: Jabulile: I am happy because now I do not worry about marrying, I know my lot is just to have children

Do you prefer Western/Zulu names: I like English names, but I fail to use them.

Why do you prefer Zulu Names:

Why do you prefer English Names: Because in these times education is important.

Do you think there is a return to Zulu Personal Naming: They are leaving English and going back to Zulu now.

Why: I don't know.

Do you think Black Consciousness is influencing a return to Zulu Personal Naming: I notice that an interest in Zulu starting up again. Even the whites are getting interested in Zulu

What influenced the Zulus to use Western/English Names: The Zulus chosed Europeanisation.

SAMPLES OF TRANSCRIBED INTERVIEWS

Can you remember any Zulu I don't know.

Naming Conventions:

General:

CHAPTER 9

APPENDICES



## KEY TO QUANTIFICATION

## KEY TO QUANTIFICATION CODING

## 1. AGE (IN YEARS)

2. RESIDENCE (a) BIRTH (b) PRESENT
- 1 URBAN  
2 RURAL

## 3. LEVEL OF EDUCATION

- 1 NONE  
2 JUNIOR PRIMARY  
3 SENIOR PRIMARY  
4 JUNIOR SECONDARY  
5 SENIOR SECONDARY  
6 TERTIARY

## 4. OCCUPATION

- 1 PROFESSIONAL  
2 SKILLED  
3 UNEMPLOYED  
4 UNSKILLED

## 5. RELIGION

- 1 CHRISTIAN  
2 NON-CHRISTIAN

## 6. RESPONDENTS' NAMES

- 1 ZULU  
2 RELIGIOUS  
3 OTHER

## 7. CHILDRENS' NAMES

- |   |              |             |
|---|--------------|-------------|
|   | REASON       | 1st ZULU    |
| 1 | CIRCUMSTANCE | RELIGIOUS   |
| 2 | OCCURRENCE   | OTHER       |
| 3 | ASPIRATION   | TIME PERIOD |
| 4 | BAPTISM      | 2nd ZULU    |
| 5 | EMPLOYMENT   | RELIGIOUS   |
| 6 | SCHOOL       | OTHER       |
| 7 | AFTER-NAMING | TIME PERIOD |
| 8 | UNKNOWN      | 3rd ZULU    |
|   | PERIOD       | RELIGIOUS   |
| 1 | 1849-1899    | OTHER       |
| 2 | 1900-1949    | TIME PERIOD |
| 3 | 1950-1982    |             |

## 8. NAME PREFERENCE

- 1 CULTURAL ZULU  
2 SCHOOL ENGLISH  
3 EMPLOYMENT BOTH  
4 BAPTISM  
5 NATIONAL CONSCIOUSNESS  
6 BUREAUCRACY  
7 UNKNOWN

## 9. RETURN TO ZULU PERSONAL

- NAMING (a) RESPONSE  
1 YES 2 NO 3 DON'T KNOW (b) REASON

- 1 EDUCATION  
2 POLITICAL  
3 CULTURAL  
4 DON'T KNOW  
5 BLACK CONSCIOUSNESS  
6 EMPLOYMENT  
7 PRONUNCIATION

## 10. INFLUENCE FOR THE ADOPTION OF WESTERN NAMES

- 1 RELIGION  
2 EDUCATION  
3 EMPLOYMENT  
4 WESTERNIZATION  
5 UNKNOWN  
6 PRONUNCIATION

## 11. NAMING OF CHILD (a) WHO

- |   |              |        |
|---|--------------|--------|
| 1 | MOTHER       | FIRST  |
| 2 | FATHER       | SECOND |
| 3 | GRANDPARENTS | THIRD  |
| 4 | EMPLOYERS    |        |
| 5 | PRIEST       |        |
| 6 | DOCTOR       |        |
| 7 | TEACHER      |        |
| 8 | RELATIVES    |        |

## (b) WHEN

- |   |              |        |
|---|--------------|--------|
| 1 | BEFORE BIRTH | FIRST  |
| 2 | AFTER BIRTH  | SECOND |
| 3 | AT BIRTH     | THIRD  |
| 4 | AT BAPTISM   |        |
| 5 | AT SCHOOL    |        |

## 12. FUTURE NAME CHOICE

- |   |              |             |
|---|--------------|-------------|
| 1 | CIRCUMSTANCE | FIRST ZULU  |
| 2 | OCCURRENCE   | ENGLISH     |
| 3 | ASPIRATION   | UNKNOWN     |
| 4 | BAPTISM      | SECOND ZULU |
| 5 | EMPLOYMENT   | ENGLISH     |
| 6 | SCHOOL       | UNKNOWN     |
| 7 | AFTER NAMING |             |
| 8 | CULTURE      |             |



Period	Reasons for Name	1st Child			Total	2nd Child			Total	3rd Child			Total	Grand Total.
		Z	R	O		Z	R	O		Z	R	O		
2	1. Circumstance	10		1	11	3			3	1	2		3	17
3		32			32	35		3	38	27			27	97
2	2. Occurrence	7			7					1			1	8
3		44		1	45	32		4	36	21		3	24	105
2	3. Aspiration													
3		4		1	5	7		1	8	4	1		5	18
2	4. Baptism		3	4	7		1	2	3					10
3			7	7	14		5	7	12		3	4	7	33
2	5. Employment													
3			2	1	3		1	1	2			2	2	7
2	6. School			1	1									1
3			3		3			1	1					4
2	7. After Naming			2	2					1			1	3
3		1	2	10	13	1		11	12	2		4	6	31
2	8. Unknown			4	4									4
3		6	1	19	26	5	1	16	22	4		14	18	66
		104	18	51	173	83	8	46	137	61	6	27	94	404

NAME PREFERENCE TABLE

Name Preference	Zulu				English				Both				
	1	2	3	Tot	1	2	3	Tot	1	2	3	Tot	
Period		37	29	66			1	1		2	19	12	33
Total No of Respondents in time period 1/2/3	2	56	42		2	56	42		2	56	42		
% Response	0%	66,071	69,047		0%	0%	2,380		100%	33,928	28,571		

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Geagte mev. Dickens

BESKIKBAARSTELLING VAN NAME EN VANNE VAN MATRIKULANTE

In opvolging van my skrywe gedateer 28 Julie 1983, spyt dit my om u mee te deel dat die Departement nie sy weg oop sien om bogenoemde inligting aan u te verstrek nie of u toe te laat om hier self navorsing te doen nie.

Indien u slegs belangstel in kandidate wie geslaag het, kan u plaaslike koerant daarvoor genader word.

Die uwe

  
DIREKTEUR VAN ONDERWYS

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0001  
REPUBLIEK VAN SUID-AFRIKAVERW. (B) 2/9/7  
REF.BYLYN 418 (M. Venter)  
EXTENSIONRepubliek van Suid-Afrika  
Republic of South AfricaDEPARTMENT OF INTERNAL  
AFFAIRSCivitas, Scrubens Street  
Private Bag, P.O. Box X114  
PRETORIA  
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REPUBLIC OF SOUTH AFRICA☎ NASIONAAL (012) 28-2551  
NATIONALINTERNASIONAAL + 27 (2282551)  
INTERNATIONAL

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1983-05-01

Mrs. S.M. Dickens  
81 Bazley Avenue  
Sydenham  
DURBAN  
4091

Madam

In reply to your letter of the 11th April 1983, I have to inform you that the Department is after sympathetic consideration not in a position to accede to your request. The voter's roll which is available at the State Archives, the address of which is Private X236, Pretoria, can possibly assist you in your research.

Yours faithfully

  
DIRECTOR-GENERAL

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1	BAFOHLOZI	2	BAKUZA
3	BALAZA	4	BAMBATHA
5	BAMBO	6	BAMGOZA
7	BANDE	8	BANTUBENSUMO
9	BAPEPEZENI	10	BATAKATI
11	BATHONYILE	12	BATONYILE
13	BAYEKA	14	BAYENI
15	BEBE	16	BEBENI
17	BHAMBADA	18	BHEDE
19	BHENGU	20	BHIDLA
21	BHONGOZA	22	BIBI
23	BLANKETE	24	BOB
25	BOBINYANA	26	BOFUNGANA
27	BOKUZULU	28	BOYUNGU
29	BUBESI	30	BUNGANE
31	BUNGANE	32	BUNGWANA
33	BUSWEBENGWE	34	CETEWAYO
35	CEVU	36	CIMOSE
37	COIYANA	38	CUNGELE
39	DABE	40	DABEKA
41	DABINJANI	42	DABULUMANZI
43	DAGADA	44	DAMBUZA
45	DANGAZELE	46	DAVID
47	DHLADHLANA	48	DIDIZA
49	DIKIDA	50	DILIKANA
51	DINDI	52	DINGAAN
53	DINGISWAYO	54	DINGISWAYO
55	DINIZULU	56	DLABA
57	DLABA	58	DLABA
59	DLADLA	60	DLAMINI
61	DLOMO	62	DLOZELA
63	DLOZETA	64	DLUKULA
65	DONDA	66	DONGA
67	DUKE	68	DUMEZWENI
69	DWEBA	70	FADA
71	FAKU	72	FANEYWANA
73	FEBANE	74	FODO
75	FOKOTI	76	FOKOTI
77	FRANK	78	FUDUKAZI
79	FUNWAYO	80	GABAJANA
81	GAGAQILI	82	GAMABUTSHE
83	GAOZI	84	GASA
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89	GIJIMA	90	GOBONGO
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95	GQUGQU	96	GUBHELA
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2319	BUZANA	2320	BUZANI
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2399	CAROLINE	2400	CAROLINE

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3	ADLI	4	AGREEMENT
5	AKENT	6	ALBERT
7	ALFICO	8	ALFRED
9	ALFRED	10	ALFREDINA
11	ALICE	12	ALZINA
13	AMBULANS	14	AMELIA
15	ANACLETA	16	ANASTASIA
17	ANDILE	18	ANDRINA
19	ANGELA	20	ANNIE
21	BAFIKILE	22	BAJABULILE
23	BALLARMINE	24	BANGUMUZI
25	BEAUTY	26	BEKASHIYA
27	BEKINE	28	BEKIZITA
29	BEKOMAKHE	30	BEKUTULA
31	BENEDICT	32	BENEDICTA
33	BENEDICTA	34	BERNARD
35	BERYL	36	BHEKUBUHLE
37	BHEKUMUZI	38	BHEKUMUZI
39	BONAGWE	40	BONGANI
41	BONGANI	42	BONGANI
43	BONGEKILE	44	BONGINKOSI
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47	BONGIWE	48	BONGUMUGA
49	BONGUMUSA	50	BONISIWE
51	BOYI	52	BOYI
53	BRIGHTNESS	54	BUHLEBENKOSI
55	BUSISIWE	56	BUSISIWE
57	BUSISIWE	58	BUSISIWE
59	BUYENZENI	60	BUYISELA
61	CASPAR	62	CATHERINE
63	CELIWE	64	CELIWE
65	CELUMUSA	66	CETEWAYO
67	CETRICE	68	CHARLES
69	CHRISTINA	70	CHRISTOPHER
71	CHRISTOPHER	72	CITANI
73	CLARIBEL	74	CLEMENTINE
75	COLIN	76	COLLEEN
77	CONSTANCE	78	CYNTHIA
79	CYPRIAN	80	CYRIL
81	DAPHNE	82	DAPHNE
83	DAVID	84	DAVID
85	DEGRACIUS	86	DELANI
87	DENNIS	88	DICKORY
89	DINA	90	DINA
91	DINKIE	92	DOLLY
93	DOMBI	94	DOMINIC
95	DORCAS	96	DOREEN
97	DORIS	98	DORIS
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101	DORIS	102	DUDUZILE
103	DUDUZILE	104	DUMISANI
105	DUNCAN	106	DUNFORD
107	EDITH	108	EDWARD
109	EDWARD	110	ELCAR
111	ELIZABETH	112	ELIZABETH
113	ELLIOT	114	EMERENTIA
115	EMMANUEL	116	EMMANUEL
117	EMMANUEL	118	EPHRAIM
119	EPHRAIM	120	ESTHER

121	ESTHER	122	ESTHER
123	ETTIE	124	EUGENIA
125	EUNICE	126	EUNICE
127	EUNICE	128	EVELINA
129	FAITH	130	FIKEPHI
131	FIKEPHI	132	FIKILE
133	FLAYCINAH	134	FLORA
135	FLORENCE	136	FLORENCE
137	FLORENCE	138	FLOYD
138	FRANCIS	140	FRIEDA
141	FUNANI	142	FUNELJANI
143	GABISILE	144	GASINI
145	GCINIMTETO	146	GCINIZWE
147	GERTRUDE	148	GIFT
149	GILBERT	150	GILBERT
151	GIRLIE	152	GLADNESS
153	GLADYS	154	GLENROSE
155	GLORIA	156	GLORIA
157	GOBISAZI	158	GODFREY
159	GODFREY	160	GODIS
161	GOODENOUGH	162	GOODMAN
163	GOODRICKE	164	GOODWILL
165	GRACE	166	GRACIA
167	GREGORY	168	GREGORY
169	GRIFFIN	170	GUGU
171	GUGULETHU	172	GUGULETHU
173	GUGULETHU	174	GUGULETHU
175	HARRIS	176	HEDWIG
177	HENDRINA	178	HENRIETTA
179	HENRY	180	HLAMZINI
181	HLANHLENHLE	182	HLENGWE
183	HLENGWE	184	HLEZIFI
185	HLUKANSILE	186	HLUKILE
187	HOLENI	188	HOWARD
189	HYACINTH	190	IDA
191	INGRID	192	IRENE
193	ISIAH	194	IZWELIKOHLI
195	JABULILE	196	JABULILE
197	JABULILE	198	JABULILE
199	JABULILE	200	JABULILE
201	JABULO	202	JACOB
203	JANE	204	JEAN
205	JENNIFER	206	JEROME
207	JOHAN	208	JOHN
209	JOSEPH	210	JOSEPH
211	JOTHAM	212	JOYCE
213	JOYCE	214	JOYCE
215	JOYCE	216	JUDIS
217	JULIAN	218	JULIET
219	KETUKTULA	220	KHEZIA
221	KHOLISWA	222	KHOMBISILE
223	KHULUMILE	224	KHUMBULANI
225	KWAHELE	226	LAMLELE
227	LAMLUMUZI	228	LANCELOT
229	LAVINIA	230	LAWRENCE
231	LESLEY	232	LILIAN
233	LINDA	234	LINDA
235	LINDILE	236	LINDISWE
237	LINDIWE	238	LINDIWE
239	LINDIZWE	240	LIZ

## SPECIFIC NEWSPAPERS QUOTED

1. BANTU WORLD 1941,5:10
2. BANTU WORLD 1941,2:15
3. BANTU WORLD 1941,3:29
4. BANTU WORLD 1955,10:8
5. BANTU WORLD 1955,2:19
6. DAILY TRIBUNE 1938,1:28
7. ILANGA LASA NATAL 1902,6:12
8. IZWE LA KITI 1913,3:20
9. NATAL MERCURY 1939,5:2
10. SUNDAY TIMES SPECIAL 1937,12:5
11. WEEKEND ADVERTISER 1935,6:15
12. WEST AFRICAN JOURNAL 1954,2:169

## SPEECH TITLES

1. 59 - In this approaching hour of crisis "A message to S.A. from: Black South Africa - At the Jabulani Amphitheatre, Soweto 14 March 1976
2. 211 - Remarks to Roman Catholic Church: Message to White man of S.A.; By the Black Patriotic Youth
3. 281 - Graduation Day - University of Zululand "The First Step towards Liberation is the recognition of the dignity of another Black person whoever he/she may be. - Saturday, 4 July 1981, Kwa Dlanjezwa