

KNOWING AND UNDERSTANDING THE WORLD THROUGH NAMING:

A CASE OF THE CAPRICORN DISTRICT

by

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Toponymy
Onomastics

DECLARATION

"I declare that KNOWING AND UNDERSTANDING THE WORLD THROUGH NAMING: A CASE OF THE CAPRICORN DISTRICT is my own work, and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references".



SIGNATURE
(MOKGOKONG S.R.)

16/10/2004

DATE

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CHAPTER 1

KNOWING AND UNDERSTANDING THE WORLD THROUGH NAMING

1. INTRODUCTION

Naming is one of the main activities of people. Proper names are bestowed upon people, domestic animals, mountains, rivers, villages, schools and others. The purpose is to identify the entity, in other words, to have it distinguished from others. Usually there are reasons for preferring one name over others. Although names can be given randomly, they were given because of the meaning they had and what they communicate about the entity named. Names therefore have a history.

The scientific study of naming is called Onomastics. Anthroponymy studies only people's names while toponymy focuses on place names. The subject of this study is place naming. Its purpose is to study and analyse place names in order to determine their origin and circumstances under which they were bestowed, to unearth their meanings and capture what can be known and understood through them.

1.1 BACKGROUND TO THE PROBLEM

African names are generally meaningful and enable people to locate an area and know the history of the place. This is also the view of de Klerk and Bosch (1996:2) who define naming as a specific linguistic act, intimately linked with values, traditions and events in the people's lives. On the other hand, there are

names that are meaningless, i.e. those which say nothing about the location and origin of the entity.

The same view is echoed in Raper (1977:3), who states that place names often give an indication of the tribe or people who inhabit the various regions, and geographical distribution can, in many cases, be accurately determined. For example in the far north of Limpopo the names are in a Venda language because the area is inhabited by the Venda people. In the far north east we find Tsonga names because the area is populated by the Tsonga people. In the central area we find Pedi names because the Pedi people live in the area.

To emphasise this, Phillip (1990:729) states that the meaning of a name is its ability to be used in reference to a class of entities to denote or designate them. It is therefore, imperative for place names to give a clue as to the history of the people, their identification and the location of the entity. For example a place can be named after trees like Makgalong. Another name may be after the physical appearance of the area like Lekurung.

The History of the African people do not have written sources. Place names in addition to oral history form an important source of history as they reveal folk etymology. Most of the place names also help to show areas occupied by certain tribes in their way to where they are settled today. For example around Polokwane, there is a river called Mlaudzi (Bloodriver) which is an indication that the Venda lived around that area in the past. In support of this, Raper (1977:3) states that there are numerous nations and people of whom no written records exist, and nothing would be known of their history if the place names bestowed, which are still in existence, had not given clues to the part. He goes on to say that, if the past is to be found in the present, then it is in place names since it is seldom felt necessary to change them.

However, it is important to come to the realization that not all place names reveal the history of the people and the location of the entity. Not all place names bring to light information which can be of inestimable value to a researcher of the history and prehistory of a race, people or tribe responsible for the names. The former name of our province, for instance Northern Province, was changed because it could not let the province be clearly located. It was a name coined from the geographical position of the province and thus did not give it a true unique identity.

Basically, there are unlimited number of motives or factors which led, and indeed still lead, to the naming of places. Place names with no specific meaning can still have associations so that it should be known how they came into being. Therefore, the meaning and factors which led to their coinage should be investigated.

1.2 AIMS AND OBJECTIVES OF THE STUDY

The aim of this research project is to investigate and examine the practices and patterns used in naming places as well as the reason for using a particular name. The intention is to investigate the origin of the name, its meaning, and how it relates to the inhabitants of that particular place. Some place names will ultimately help one to know and understand the world.

In order to accomplish this task, the following questions need to be answered:

- How are places named?
- What are the reasons for applying those practices?
- Is there any relationship between a name and the inhabitants?

1.3 RATIONALE FOR STUDY

While extensive research has been done on place names in the area which has been explored while dealing with place names with meaning, very little or nothing is said on the African place names in South Africa. A study of this nature is necessary to reveal how African names came into existence i.e. the motives, influences and rationale behind such naming. An investigation is necessary to explore these areas to find out if there are no possible topographical features, events, soil types, situations, species of flora and fauna etc., which could have been used to identify a place or give a clue about its people, and reasons why the place was not named after such features.

1.4 LIMITATIONS OF AREA OF STUDY

The whole of South Africa is teeming with indigenous names. These names are in different African languages indigenous to South Africa. This research will be undertaken in the Limpopo Province. Limpopo is divided into six districts. The research will, however, be conducted in the Capricorn District which is mainly inhabited by Northern Sotho and Northern Ndebele.

1.5 SIGNIFICANCE OF THE STUDY

The significance of this research is to help contemporary society to realize that place names are a window into the history of the people and the characteristics of an area. The study of place names is necessary for people to know and understand the world around them.

1.6 METHODOLOGY

A study of this nature needs a variety of research methodologies so as to be effective and credible. The following research methods will, therefore, be employed:

1.6.1 THE QUALITATIVE RESEARCH METHOD

Creswell (1994:2) defines qualitative research as “an enquiry process of understanding a social human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting.”

The qualitative research paradigm is usually used when a researcher's aim is to understand human behaviour, and wants to probe into the meaning that people attach to specific events and their own experiences. This is also used when a researcher wants to probe into a person's attitudes, feelings, fears, biases, ideas, hopes and inspirations. Moulton and Marais (1988:204), in turn, mention that in research people perceive reality in different ways and that these perceptions are significant for understanding a phenomenon in its complexity. In other words, qualitative research allows the utilization of the contextual approach, which will be of great importance in this study, since it will enable the researcher and readers to understand the context in which place names are given. The contextual approach clearly shows that any piece of information becomes meaningful if it is placed in its proper context. Contextualising information enables one to understand the text better.

The qualitative method is appropriate in this study as it is concerned with the detailed views of informants and people's attitudes. It is also an excellent tool as it places emphasis on context as a determinant of meaning.

1.6.2 DATA COLLECTION

In gathering information about place names, the researcher intends to use the following methods:

1.6.2.1 THE TEXTUAL RESEARCH METHOD

The textual research method will be used in this research to enable the researcher to establish as accurately as possible what an author actually wrote. The present researcher will constantly refer to the texts.

1.6.2.2 THE PRIMARY RESEARCH METHOD

This is the method whereby firsthand information is obtained from respondents. This study will only concentrate on unstructured face to face Interviews. Informants will be informally and randomly chosen and approached.

1.6.2.2.1 INTERVIEWS

Interviews will help the present researcher to come into contact with people so as to gain access to facts and opinions, and these will supplement her personal information. The researcher will, therefore, conduct unstructured interviews with traditional leaders, politicians, community members and other stakeholders in order to verify her information.

These are some of the questions to be asked:

- i. What are the reasons for naming places after prominent people, topographical features and events?
- ii. Who engaged in naming places?

- iii. There are place names without specific meaning; who named them and what are the reasons behind their coinage?

1.6.2.2.2 THE SECONDARY RESEARCH METHOD

This method helps to establish as accurately as possible the importance and relevance of the subject matter used by a variety of scholars. This method entails the collection of data from articles, academic books, newspapers, magazines, the internet and dissertations. In other words, a variety of literature will be reviewed.

1.7 LITERATURE REVIEW

Thus far, most scholars have concentrated on place names that reflect the origin and history of a place, little or nothing has been said on place names without specific meaning.

Among those who have written about place naming are;

1.7.1 COHEN AND KLIOT

They wrote about place names as a reflection of an ideological struggle in the naming of places in the administered territories of Israel, namely, the Golan heights, the Gaza strip and the Western bank captured in the Six Days War of 1967. There were two dominant groups, one wanted to name places in those territories after Biblical names and thus re-inforce the Israeli community's bond with their land of Israel. The other group wanted to name and reflect the modern Zionist settlement values. The two ideologies, therefore competed for domination in the administered territories.

The first category refers to place names with rural or abstract connotations that have been selected with the support of Biblical verses. They state that these

place names present problems of authenticity and site appropriateness and thus have no identification. Despite geographical uncertainty, some Biblical names with no identified location were adopted and stand as symbols for the return to the land of Israel and the accuracy of location is hardly needed.

The second place naming category, namely, the Nationalist or Zionist ideology, reflects the symbolic ties between the Jewish people and the Israeli landscape. These names were meant to impress the landscape with Jewish national ideology and patriotism. In these areas, very few place names were reflections of places, countries or cultures outside of Israel, because the process of naming places was intended to contribute to the recreation of a Biblical ancient homeland and a Zionist one, there was therefore little or no room for external influences.

The significance of the work of these two scholars, lies in the fact that they have demonstrated that ideologies can in some instances influence place naming. While studying place names in this work, the researcher will endeavour to analyse names to determine whether there are some place names which reveal certain ideological dominance.

1.7.2 PHILLIP W. GOETZ

The scholar categorises place names into four categories, namely, descriptive place names, commemorative place names, place names reflecting historical influences, and names which are indicative of cultural and political trends.

Descriptive names

Descriptive names indicate characteristic features of an entity, e.g Rocky mountains, Red Sea etc. The chosen feature is sometimes only illusory or

observed by chance, as in the case of Pacific Ocean, only a small part of it was calm or pacific, when seen and named.

Honorific and commemorative names

This is another broad category. These names refer to people in authority or to owners of land or simply to someone who had a link with a place. Examples include "Constantinople" because an emperor made it the capital of the Roman Empire. 'New York' is honorific for the Duke of York. 'Cape of Good Hope' is a renaming of a more descriptive 'Cape of the Tempests'.

Place names reflecting historical influences

These place names are frequently accepted into the language of a new population. For instance the toponymy of the US illustrates this case well. Spanish names are numerous in the South and Southwest, French names are found in the East, Indian names are interspersed everywhere, and finally, English names are superimposed over all the rest. An examination of all these names, which are now used by mostly English speaking population, could not fail to yield some information about the colonization of US, even if the history is not known.

Place names indicative of cultural and political trends

Place names indicative of cultural and political trends are in the fourth category. Singapore, for example, testifies of the influence of India in the area. Particularly significant in this respect are deliberate changes of names caused by changes in the political powers, ideology and so forth.

The scholar touches on various aspects of naming. These will help one to make an extensive analysis of these categories and divide them into their subcategories.

1.7.3 BOTHA C.G

Botha states that in the Cape Province there were names given to the physical features of the country by natives. They had their names for mountains, plains, streams and rivers. Many of these still exist but a great number were altered into the Dutch language from the native tongue or given entirely new names.

He further states that the origin and history of such places must not be ignored as they tell us something about the history of that particular locality as well as the country in general. He emphasizes that names are descriptive and give us some indication of the physical features of the surrounding country or tell us of the flora and fauna that once existed there.

Although Botha puts more emphasis on naming after physical features, fauna and flora found in the area, he says nothing about the people who occupied the areas. In this work emphasis will be placed on both the settlement area and the residents, and how they relate to their environment.

1.7.4 THE HISTORY OF ENGLISH PLACE NAMES

<http://www.sca.org/heraldry/laure/names/eng/plam.html>.

The scholar classifies English place names under three types. The first type is folknames, which is the name of a folk or people, which then becomes the name of their settlement.

The second type of place name is a habitative name, which contains some element which indicate human settlement.

Topographic names are the third major type. They describe some features of the landscape. Often, topographic names later come to be applied to the nearby

settlement. The topographic element in the name could be a natural feature of the landscape such as a hill, valley or plain, a type of country, a body of water such as a river, stream, a pool, a sea or human created or a used element such as a barrow or ford.

The scholar gave a clear classification of place names. This will assist one to sub-categorise each one of them and to indicate how they reveal the world to us.

1.7.5 COPLEY G.J

Copley's work focuses on different practices and patterns of place naming in England and explains the origins and meanings of such names. Some places were named after animals especially domestic animals. For example Bulwick North was a farm where presumably bulls were fattened while Cowhill and Cowden were places where milk cows were kept.

The same pattern was followed in naming places after crops they produced. Plant names that occur in place names like Wheathill, suggested that wheat was a common crop in the area. Those which grew rye were named Rayton, Raydon and Rayhill.

Names of rivers, lakes, ponds and marshes appear to have been in the majority of cases, influenced by their natural features. The names of rivers described the features of those rivers, for example, Caldu CU meaning a rocky river, Dacre YW from 'dacru' meaning water and Cumbrian from 'crumbo' meaning crooked and winding stream. An interesting pattern of naming mentioned by Copley is that some towns were named after farms surrounding them while others were named after tribes which built them. For example the Angles gave their name to the country as a whole, for England (Engaland) originally meant "land of the Angels". At that time towns were extensions of villages and farms. Towns such as Westfield, Eastfield, Northfield and Southfield Lane were names of open fields on which these towns depended for farm produce. The practices and patterns

outlined above will assist the researcher to identify and classify the various patterns applied in the Capricorn district.

1.8 CONCLUSION

Although the above-mentioned scholars have endeavoured to elaborate on place names, they have only done so by treating different aspects of the naming process in fragments or isolation. Some scholars, for instance, put significance on categorising place names, others on the fact that places should be named after physical features, while others emphasise that place names should reveal folks' etymology.

In this study, however, all those aspects will be incorporated to give a complete picture of the significance of naming.

1.9 ORGANISATION OF THE STUDY

This study investigates the place naming process and the meanings of place names in the Capricorn District.

Chapter one serves as the introduction. Main issues attended to are background to the problem, aims and objectives, rationale and significance for the study. Methodology and literature review are also dealt with.

Chapter two focuses on various practices and patterns applied in the naming process.

Chapter three is concerned with naming places after topographical features and how they relate with the inhabitants.

Chapter four analyses place names together with their meanings, explains what the meanings reflect and how they reveal the world around us.

Chapter five gives the conclusion of the study.

1.10 SUMMARY OF THIS CHAPTER

In this chapter, a general introduction to the study is given. The aim as well as the methodology and procedures to be followed are stated. There is also a literature review of the work of some scholars to verify and validate some facts in the research process. The organisation of this study is also given.

CHAPTER 2

PRACTICES AND PATTERNS OF PLACE NAMING

2. INTRODUCTION

2.1 THE AIM AND THE SCOPE

This chapter takes as its focus how the naming process took place in the Capricorn District of the Limpopo Province. The Capricorn District is composed of a number of municipalities namely, Polokwane, Aganang, Molemole, Blouberg and Lepelle-Nkumpi. It is the aim of this essay to conduct a survey on the various methods used by communities when naming places and to analyse the reasons why such names were preferred. It will endeavour to show that in most cases there are clear patterns of naming places. There are place names which are meant to honour people, like naming a place after a prominent leader, for example Madiba Park in Seshego, which is named after the former President Mandela. There are place names which explain how the place came into existence, for example, Šušumelang, in Moletjie gaManamela which means that people defied authority and occupied the place without permission. Other places were named after leaders who owned the land like traditional leaders, for example gaMalebogo named after Kgoši (chief) Malebogo.

Phillip (1990: 732) in his study of place naming states that if the meanings of place names and motives for their choice are examined, several broad types are discernible. He classifies place names into four categories, namely, descriptive (topographic names), commemorative names reflecting historical influence and those indicative of cultural and political trends. To these categories may be added names associated with churches and farms.

2.2 DEFINITION OF PRACTICES AND PATTERNS

According to the Collins English Dictionary practice is defined as a usual or customary action or procedure of doing something. It also defines a pattern as a style or a way in which something happens. Practices and patterns of naming therefore refer to the ways commonly used when naming places. This implies the consistent application of a variety of methods when naming places.

2.3 NAMING PRACTICES AND PATTERNS

A study of place names in the Capricorn District reveals a number of practices and patterns, amongst others the following:

- 2.3.1 Commemorative or honorific names
- 2.3.2 Naming places after outstanding historical events, situations or circumstances
i.e. Folk etymology.
- 2.3.3 Naming places after physical appearance or natural features of the area i.e.
Topographical names.
- 2.3.4 Place names indicative of religious influences and beliefs
- 2.3.5 Naming of farms and parallel naming.
- 2.3.6 Place renaming pattern

2.3.1 COMMEMORATIVE OR HONORIFIC NAMES

This is a naming pattern whereby places are named after people. The purpose is mainly to honour and commemorate them. To qualify to be honoured, a person had to be important in the eyes of the community. Prominence is usually acquired through different achievements. Some through positions of leadership, for example, traditional leaders, political leaders and military leaders, while others are honoured for their contribution to the development of the community in various fields, amongst others, religion, education and health. This trend is

common across cultures. In the area demarcated for this study, honorific names are found mainly in places which in the apartheid days were inhabited predominantly by the Africans. This pattern of naming is still continuing even in the democratic era, with naming and renaming of towns, streets, suburbs, villages and others.

In the African communities, the practice of naming places after traditional leaders, namely chiefs and headmen is conspicuous. It is understandable because in the areas they led, they were not only the most prominent leaders, but also the only authority that people knew and obeyed. Furthermore, in most instances, they were responsible for the establishment of the settlement areas in which the people live, and above all they were the founders of their tribes. Thus gaMalebogo refers to an area constituted by a number of villages, under the traditional leadership chieftainship of Kgoši Malebogo. The same applies to gaMatlala, gaMaraba, gaMaja, gaChuene, GaMathabatha, gaMachaka and others. The area Mafefe is named after its founder Kgoši Morwamakoti Thobejane. This was a name he came to acquire through his military strategy of attacking his enemies at night and disappearing before he could be caught. He boasted of being like a feather, that could be blown away by the wind and disappear without making noise. As he put it in N.Sotho, he said "ke no re feefee bjalo ka lefofa" "I flew in the wind without noise like a feather". "Feefee" is an idiophone explaining the movement of a feather as it is carried away by the wind. His followers called him Mmafeefee which later became simply Mafefe.

Villages under the jurisdiction of a chief are mainly named after the headmen. For example under Kgoši Moloto in Moletši there are such numerous villages like gaKomape named after headman Komape, gaRamphele village is named after headman Ramphele and many others. In the Matlala area, a village gaSeopa is

named after headman Seopa, gaNong after headman Nong and many others. At gaMaraba, a village called gaMagongwa is named after headman Magongwa, gaGalane after headman Galane. The same pattern is revealed in Mafefe under Kgoši Thobejane. The village gaMampa is named after headman Mampa. At gaMolepo, a village gaRampheri is named after headman Rampheri, gaMogano, gaLekgothwane, gaSebati are all villages administered by the headmen with the same name. In Botlokwa, gaMakgatho is administered by headman Makgatho, gaMasedi, gaManthata and many others are named after their headmen.

Besides being founders of their areas, some of the traditional leaders are honoured because they led their people when fighting for their land. According to Sehlapelo (Colonial Hangover: 232) Kgoši Malebogo fought against the Boers led by Piet Joubert in June 1894. When the Boers wanted to take control of their land and force them to pay allegiance to the ZAR and pay their taxes, the Malebogo Bahananwa took up arms under the brave leadership of Kgoši Malebogo.

According to oral tradition Kgoši Maraba fought against the boers when they attacked his tribe at Polokwane. They were constantly at war with the Boers. Upon their subjugation Maraba was taken to Pretoria where he was killed. The places Marabastad South of Polokwane and and the one in Tshwane are honorific to him. His people moved to the south of Polokwane, some settled at Sepanapudi, others went to Mashashane while the rest inhabited Mokopane and Zebediela. The villages at Sepanapudi are called gaMaraba in honour of the the traditional leader.

Another way of honouring traditional leaders and other prominent people was to name educational institutions after them. This is evident in many areas. In

Moletjie, secondary schools are mainly named after chiefs, for example, Karabi, Seshego, Kgabo, Nare, Kabela and others. There are also schools named after other members of the Moletji royalty for example Modumo and Maserole who were younger brothers of Kgoši Kgabo. The mothers of chiefs were also named e.g. Mmakgabo, Mmanare and others.

In gaMatlala there is a school called B.K Matlala named after the acting chief, and another Lenkgopoleng Bakone after the elder brother of the acting chief and many others. The same practice is found in gaKgoši Molepo. The school Tshebela is named after the chief's mother, Mmamodikelele School is named after the headman at Sebati village and Maisha at Bošega village, after the chief.

Matladi Secondary in Zebediela is named after the chieftainess. Shikwane Secondary after the chief and Makgohlo-Makope Commercial School after the headman.

Kgaragara in Botlokwa is named after Kgoši Machaka, Rampo secondary after the chief's younger brother and Mamotshaba Secondary after the chief's uncle and many others.

Sometimes, instead of giving a school a direct name of the traditional leader, they were named after the totem animal (which is an animal considered to be closely connected to the chief concerned). Kgoši Moloto of Moletji's totem animal is kwena (crocodile). Therefore they are called Bakwena (people of the crocodile) and there is a school called Bakwena. In Mankweng there is a school called Dikolobe, after Mamabolo's totem animal kolobe ya naga (warthog or wild pig). This kind of naming is also honouring the tribe as a whole, as the majority of them are sharing the same totem animal.

Sometimes schools were named after the leaders through their praise names. According to the Culture of the African people in the Capricorn District, most surnames have a name regarded as a praise name e.g. Bakone for the Matlalas, Bahlaloga for the Molotos, Bahlalerwa for the Mojapelos and many others. In gaMatlala there is a school named Bakone and in Moletji another one called Bahlaloga. Such names also honour leaders and their followers. Sometimes using the praise name was occasioned by circumstances. In the Mafefe area, in a village called Malakabaneng, they wanted to name a school after a chief whose name was Ntwampe but upon realising that there was another school with the same name in the Greater Sekhukhune District they changed it to Matalane which is the praise name of Ntwampe. The same applied to Maphotle (the wife of the chief) therefore the school was given her praise name Molotoadi.

In the Mphahlele area there is an interesting naming pattern which is only peculiar to that area. Schools are named after chiefs, not through their names, totem animals or praise names but by their features. Members of the royal house were light complexioned. To celebrate this colour a school was named Ngwana-Mohube meaning the light complexioned one. Another was named Chueuekgolo meaning the 'senior of the light complexioned'. The intention was clearly to honour members of the ruling family.

Sometimes when naming schools, the African people were also creative. When a school is serving two or three communities or built by communities belonging to different chiefs or headmen, they would combine names or totem animals to make one name. For example in Molepo area a school is called Tselatšhweu, named after two headmen Mmatseleng and Tšhweu. There are instances in which the first syllables of different names were combined. In Moletji East, four

headmen Boshomane (gaRamongwana), Semenya (gaSemenya), Makibelo (gaMakibelo) and Hlahla (gaHlahla) built a primary school and called it Bosemahla which is composed out of the first syllables of their surnames. In gagkoši Mamabolo a school called Phiri-Kolobe is named after the totem animals of Kgoši Dikgale whose totem animal is phiri (hyena) and Kgoši Mamabolo whose animal is kolobe ya naga (warthog). The other one is Nokotlou in gaKgoši Thobejane (nook meaning porcupine) and headman Mampa (tlou meaning elephant). The same pattern is also applied when naming District or Areas of Education e.g. Kone-Kwena, a combination of praise names 'Mokone' for Matlala and totem animal kwena (or praise name Bakwena)(Crocodile) for Moloto, Nokotlou Circuit for chief Thobejane (noko) and chief Mathabatha (tlou).

Although in rural areas mainly chiefs and headmen are honoured through naming of schools, there are schools named after prominent people other than royalty. In Moletji, a secondary school called Tšukutšwe is named after Mr Thamaga who served for many years as a chief ranger in the area. He is always remembered for his commitment to nature conservation, preventing people from cutting down trees and hunting wild animals. The secondary school O.R Mabotja at Mmotong wa Perekisi is named after a principal of the local primary school who initiated the establishment of the secondary school. At gaMokgokong a school called Makweya Primary School is named after Mr Philemon Makweya, who was a lay preacher of the Dutch Reformed Church and initiated the building of the school. He was also the brother-in-law of the headman i.e. his sister was married to the headman. In the Mphahlele area, at Hwelešaneng village, a secondary school is named after J.K Tabane who was one of the first teachers and a principal who headed the first public school in the Mphahlele area called Mabje Maswana (today called Mmutle). There were schools owned and managed by missionaries. The head of the tribe did not like

the attitude of missionaries when they forced people to join their faith before their children could be admitted. He established a public school and recruited J.K. Tabane to be its headmaster. The second pioneering educator to be honoured by naming a secondary school in gaMphahlele after him is Dikobe-Molaba. He was also one of the first educators and he was a principal of a missionary school. This sub-pattern of naming is an exception rather than a rule.

A close examination of honorific names in townships, reveal a practice in which these names are attached to prominent leaders like mayors, teachers, ministers of religion and community builders. For example in Seshego township, a school called Dr Makunyane is named after a prominent medical doctor, a businessman and director of the Department of Health in the former Lebowa. The school, E.M Makgatho, is named after a prominent minister and dean of the Lutheran church. A primary school called Snel Phoshoko named after the former principal of the school and many others. The same practice is found in Lebowakgomo township. The school S.J van der Merwe is named after the Chief Executive Officer of the company that donated the money for building the school. Derek Kobe secondary is named after the first blackman who was appointed the Secretary (Chief Executive Officer) for Education in Lebowa. Dr Dixon Mphahlele is named after the second blackman who was appointed the Secretary for Education in Lebowa. A school hall of Little Bedfordview Primary school is named Pascal Phankga Mphahlele, the former principal of the school.

In townships prominent people honoured are mainly community members who have no blood connection with royalty. However, there are names which originated from royal houses. The Seshego township is named after Kgoši Seshego Moloto of Moletji while Mankweng township is a name of a traditional leader from the Mamabolo royal house. Kwena Moloto College of Education in

Seshego was named after a Moletji chief. It must be pointed out that this kind of naming does not appear frequently, especially in urban and semi-urban areas. The reason is that townships are usually inhabited by people coming from different rural areas under different chiefs, therefore naming after a specific chief would cause divisions in the community.

During the 1980s, when the struggle for liberation intensified there was a shift from naming places after traditional leaders and other prominent people to naming after political leaders. Some individuals died in the struggle for the liberation of blacks, some went into exile while others cannot be traced. They are therefore, regarded as political heroes because they helped bring democracy to South Africa. This pattern continued into the new democratic South Africa. They are regarded as freedom fighters who helped rid the country of apartheid. To honour and commemorate these heroes, there are places like squatter camps and RDP (Reconstruction and Development Programme houses) communities which are named after them. In Seshego, a section of the township is called Mashinini, a student leader in Soweto during the 1976 riots. There is Luthuli Park named after Chief Albert Luthuli, a leader of the ANC, African National Congress (ANC) and Biko Park after Steve Biko, the founder and builder of the Black Consciousness Movement.

A section of a village between Bloodriver and Mmotong wa Perekisi and a school in Seshego are named after Peter Nchabeleng, a UDF United Democratic Front (UDF) who died in jail. In Senwabarwana district there is a squatter camp named after Oliver Tambo. The names reveal the political ideology dominant in that area e.g Biko was named where AZAPO and Black Consciousness were dominant, Peter Nchabeleng where the UDF was in charge, Madiba Park where

the ANC was dominant. Roads and streets are also named after these political heroes. There is Mandela Drive and Thabo Mbeki Drive in Polokwane.

Names of traditional leaders, in the first place indicate that the area is rural, where people are still submissive to tribal authority and they bring to one's mind the customs and activities of rural life. Honorific names are dominant in all areas, rural and urban.

2.3.2 NAMING PLACES AFTER HISTORICAL EVENTS

Botha (1926: preface) states that many place names have a history attached to them or came about as a result of events or the nature of their surroundings. There are many names in the Capricorn District which describe events that took place in the locality. Such names are also referred to as etymological names because they explain the origin of the names.

The place Mmotong wa Perekisi can be cited as an example of etymological names. Mmotong wa Perekisi was coined by men in Moletjie who used to travel to Kimberly on foot to seek employment in the diamond mines. They gathered at the peach tree on a hill, so that they could move together as one big group that could be able to ward off attacks by wild animals and human enemies on their way to Kimberly. It was their habit to always meet at the peach tree. It served as their point of departure. On their way from Kimberly they took different directions to their various places at the hill of the peach tree, reminding each other that they will meet at the hill of the peach tree i.e. (re tla hlakana Mmotong wa Perekisi). It was a habit to identify the place as a hill of the peach tree. Eventually the place became known as the Hill of the Peach Tree i.e. Mmotong

wa Perekisi. It is still called Mmotong wa Perekisi, even though the peach tree is no more. The Afrikaner government called it Perskebult.

Considered structurally, most place names under this category are mostly compound names. They are composed of two or occasionally three elements, as the people had to describe the place more clearly, and explicitly define the events or circumstances. Other place names like honorific names are generally simple names as they are personal and there is no need to describe the person more distinctly. This is echoed by Raper (1987:5) when he stated that the structure of place names varies according to the language of origin of the names. Toponyms from African languages are characterised by locative prefixes such as Sotho ga- (Ga-Dikgale) Nguni 'kwa' (Kwa Mashu) Venda ha (HaMasia) Tsonga 'eka' (eka Mhinga) or by suffixes such as Nguni '-ini' (otobotini) 'e-ni' Edulini, Sotho by locative ending-ng (Dithabaneng). Therefore Mmotong wa Perekisi as the name givers were describing the place, is coined from:

Mmoto (hill) - noun

-ng - locative ending

wa - possessive pronoun

Perekisi (peach tree) – a noun (name of the tree)

Places named after events are generally descriptive and therefore likely to be compound names.

Another place name coined after an outstanding event is Senwabarwana. It is the name of the river but eventually it became the name of the district of what was in the past called Bochum. It originated from the presence of the Bushmen who came from Botswana and settled on the mountains in the area. They

regularly fetched water from one river in the area. When the people saw the Bushmen depending on the river for drinking and washing they named it Senwabarwana which means the drinking place of the Bushmen.

Senwabarwana is a compound noun composed as follows:

- Se - is the subject concord referring to a well (sediba)
- Nwa - a verb (to drink)
- Barwana - the bushmen

The noun itself briefly describes the event as it means a well where the bushmen drink.

In Moletši there is a place called Ditengteng. People living in the village came from around villages named gaRampuru, gaRammobola and gaRamoshwane, also in Moletji. There were constant disputes over land and in 1946 the authorities decided to separate the fighting groups by moving one group to a place called gaMankgowa which is between gaManamela and Masedibu. When they were about to arrive at Manamela village, there was a heavy rainfall. The rivulet Morabana (west of the village) burst its banks and the whole plane was flooded. Crossing the rivulet was impossible and the people could not proceed with their journey for some days. They were provided with tents for temporary shelter, but with time the place became their permanent place of abode. Because of those tents the place was called Ditengteng. It later developed into a big village and people built houses. The name remained even after the removal of the tents.

The village called Mmarobala is in gaDikgale. The original residents of the village came from white owned farms where they used to provide cheap farm labour. They were exposed to the brutalities of living on such farms. The whole family including children worked on the farm and were paid a pittance and sometimes in the form of a bag of maize meal only. The reason for paying them

less money was because staying on the farms was also part of the payment. They had to wake up very early in the morning and work until late at night. They were completely controlled by the white man. They were moved to gaDikgale in accordance with the government policy of settling black people on trust land. For the first time they tasted the freedom of not living under the control and fear of the farmer. They called the place Mmarobala because they said they could sleep as much as they wanted, as there was no farmer to please by waking up very early in the mornings.

According to Hornby 's dictionary an event is something that happened on an unusual scale, something memorable. Place names given after events and situations serve as symbols of reminding people of their experiences. Lenting is one such name. Lenting is a village in the Mphahlele area. The origin of the name is traced to the time when people were demarcating plots or fields for ploughing. They did not have a measuring tape. They therefore resorted to using 'lenti' (which is the sotho name for rope) for measuring the size of each plot. The plots were then used for ploughing. They were later converted into a residential area. It was named Lenting which means the place where the rope (lenti) was used to demarcate plots. The place is still called Lenting.

In the Mphahlele area there is a place called Seotsweng. It is a spot on the river, next to the mountain. It was a bathing place for women. Around the year 1 800 whites, mainly of Jewish origin, built shops next to the place. These white men could see African women bathing while they were at their shops. They were so impressed that they made love advances to those women when they visited their shops. The news spread to the village and more and more young women went to bath at the river, and love affairs between those African women and White men became the order of the day. Those who did not approve of such sexual

relationships called those girls diotswa, the N.Sotho for prostitutes. The place was eventually called Seotsweng which means the place of prostitution.

Dipateng in Botlokwa, is another village with a name indicative of an event. Before the introduction of the Bantustans, people built their homes at any spot of their choice. Consequently houses were scattered all over. They were not grouped together at one place. The government introduced villagisation, meaning that people moved from where they had built and brought together to form a village. It had to be a proper village with streets, so that some houses were removed to make way for streets. It was a new phenomenon, something unknown to the people. They called the streets 'dipata'. The word is Afrikaans, 'pad', sotholised into 'pata', because there were many streets, they called them dipata (many roads). According to the residents, their village was full of many roads (dipata). People from other areas also referred to it as Dipateng. The name Dipateng came into existence.

In Senwabarwana area, a village is called Lethaleng. Lethale means a wire. By Lethale they referred to a telephone line which ran parallel to the main road in the area. In those days large tracts of land in Bochum were unoccupied. According to the local informant the telephone line extended from the police station to the Blouberg Hospital. With the passage of time, a village was established along the telephone line, with people being allocated plots next to the main road. The people named it Lethaleng literally meaning 'at the wire'. Lethaleng therefore refers to a village.

Oral tradition asserts that the village at gaKgoši Mothiba, called 'Nobody', was given a name after an unusual event. It was during the state of development when maize was turned into maize meal through grinding, using stones. After

the establishment of the town Polokwane, people began transporting their maize to Polokwane for grinding. They used oxwaggons, which made them to spend a number of days on the way because they were slow. The people from the east of Polokwane passed through a whiteman's farm, who prohibited them from outspanning in his area. After taking a rest in his area the next day, the farmer would rebuke and chase them away saying "nobody must outspan here". They continued with their journey without rest. After the death of the farmer they thought they would be free to outspan and rest in the area. Unfortunately as they were resting at night the white farmer returned in the form of a ghost and chased them away, rebuking them like when he was alive repeating the same words, 'Nobody must outspan here'. The farm was nicknamed 'Nobody' by the African people. It became official when people settled on it. The village is still called 'Nobody' today.

2.3.3 TOPOGRAPHICAL NAMES

There is also a practice whereby people named places after a particular physical feature in the environment. These are topographical names. They describe some features of the landscape. According to the history of English place names, the topographic element in the name can be a natural feature of the landscape such as a hill, valley, a type of a country, a river, stream, a pool, a sea, or a human created or used elements such as a burrow or fort.

The above mentioned is evident in place names such as Dithabaneng. The place name is descriptive, clearly describing the rocky appearance of the area or the presence of many small rocks or mountains scattered in the area. The people named it Dithabaneng describing how it appears.

The place name Moshung was coined by people in Moletjie area from a tree called mošu. The tree was used as a common busstop for several villages in the vicinity and people got used to the name to the extent that it overshadowed the names of the villages. In actual fact, the village Mushung does not exist as such, but it is an umbrella name comprising a number of smaller villages like gaNgwasheng, gaMakgwakwane, Mabokelele, Madikoti, etc.

This pattern of naming the whole village after a single feature is common in many places. In gaMashashane there is also a village called Mohlonong. The village is named after the tree mohlono, which was used as a busstop by villagers, the name ultimately became the name of the village.

Some places or villages were also given names in accordance with the natural features existing in that particular area. For example Makurung is the name of a village in the Mphahlele area. The name is derived from the name of the stone 'lekuru' also called 'kgohlo' meaning a white soft stone which can easily be crushed. Makurung therefore refers to a place of many such stones; it is the plural form of lekuru. In this village this type of stones dominate and cover the largest part of the place.

Another village is Letlhotlong in Moletjie district. Letlhotlong is named after a certain fruit tree which yield the fruit called ditlhotlo. These types of trees covered or occupied the whole area and after the village was established it was named after the trees and was called Letlhotlong.

Name givers were bestowing names sometimes according to the physical appearance of the area. Setotlwane is the name of a school given in accordance with the area in which it is located. Setotlwane is derived from

'setoto' in this sense referring to a hillock, a heap or a swollen area. The area where it is situated is characterized by a number of hillocks, which alternate with valleys. At a distant view, one sees a village on a hillock and the next one in the valley, all villages around the area alternate in the same way. They named the area Setotolwane meaning a place of many hillocks or a number of heaps. The school and college were also called Setotolwane.

Another place name, which falls in the same category, is Mmasealama. The place name is coined from the word 'alama' which means brood or overshadow. According to oral tradition the area had a tendency of being overshadowed by mist or fog for an extended period during the year. Usually when summer approaches mist and fog do appear especially early in the morning, but in this area fog remained suspended for a very long time. It was so unusual that it reduced visibility; the people concluded that the area is always overshadowed by fog. Thus naming it Mmasealama meaning the place which is always covered by fog.

Marulaneng is a village in the Mphahlele area. The place where it is established has many Morula trees. It was named after the fruits of the Morula trees called marula. Therefore Marulaneng is the place of many morula trees or many marula fruits which are used to produce a popular African brew.

Leokaneng village in gaMatlala area is named after trees that are found at the place. The type of tree is called leokana.

Makgalong is a place name referring to a place full of mekgalo trees. Mekgalo trees yield fruit called dikgalo. It is common practice in the African culture for young people to form groups during leisure time in summer, in order to go to the veld to fetch the fruits.

Mosehleng village is also named after mosehla trees in the area. The place was called Mosehleng referring to many mesehla trees in the area. Structurally the name is derived from mosehla >noun (name of a type of tree), -eng. a local ending.

In the Mafefe area there is a place called Matsoong. The place is named after baobab trees found in the area. A baobab tree is called Motsoo in N. Sotho, hence Matsoong meaning the place of baobab trees.

2.3.4 PLACE NAMES INDICATIVE OF RELIGIOUS INFLUENCES

African people have different religion and beliefs. Many of them believe in ancestors and traditional healers. Some place names reflect their belief in the operation of ancestral spirits or the gods. Many mountains are associated with the gods. Oral tradition tells of strange and supernatural things that happened or are still happening on the mountains. It further prescribes procedures that must be followed when climbing the mountains in order to return safely.

In gaMatlala there is a mountain believed to be where the gods reside. It is a mountain pass named Tlapalabotsena. The entrance has a trace of a man's foot. The trace or mark remained when the mountain was still in the form of a molten magma. Geographically, the mountains were formed from melted rock which erupted from below the surface of the earth. Upon solidifying it formed rocks. It is said that if people visit the place to see it, it becomes invisible, but those who enter or pass through the entrance without knowing about its existence, the trace becomes visible. The residents believed it to be the mysterious action of ancestral spirits. The place was named Tlapa-la-botsena literally meaning the stone at the entrance. The name refers to the rock with a

foot trace, which is believed to indicate where the gods entered the mountains, at the time of creation.

At the bottom of this mountain, Tlapalabotsena, is a well called Mohlalawanoga. During those days when people depended on rivers and wells for water, the residents fetched water from this well. It is said that the residents used to find a big green snake next to the well. They fetched water and left it there. At its own time it went back into the well. The well was called Mohlala-wa-noga meaning (the trace of the snake). The well never dried up. That was attributed to the presence of the snake. It is commonly believed by Africans that most wells are kept from drying up by snakes living in them. In fact every well that does not dry up is said to be having a snake in it.

In Botlokwa there is also a mountain called Mmamodimo. The name literally means "the mother of gods". According to tradition, the mountain was not climbed because those who climbed the mountain never returned. They disappeared without trace. The people attributed such disappearance to the gods. They believed that the 'mother of gods' took away the unfortunate, people. They therefore named it Mmamodimo.

During the last years of the struggle for liberation in the late eighties (1980s) and late nineties (1990s), when the liberation movements focussed on rendering the country ungovernable, advantage was taken of the African belief in witchcraft, and the fear of what it can do. After an unusual death people would be mobilised around witchcraft and traditional healers would be called in to sniff out the witches who caused the death. Some would be accused of being witches who caused the death. They would be killed and houses razed to the ground. Many, unfortunately, fled from their homes. During these periods, it was not

unusual to find tent cities created for such people at police stations. In Moletji, the royal council demarcated an area on a farm called Helena for settlement by these people. The African people call it Baloying, a name meaning a place where witches live. This name is unfortunately more popular and more widely used than the name regarded as official. It reflects the belief in witchcraft.

After the arrival of the missionaries and the consequent spread of Christianity in the country, names connected with the church and Christianity started to appear. Botha (1926: 149) states that the nomenclature of South Africa has been enriched by a number of place names which refer to the activities of the church and the missionaries. In most villages there are sections which are called Setaseng. Setaseng refers to a mission station. The missionaries originally established these places. They were given places in some villages where they built churches, schools and hospitals. In other places they bought land for the use by the church.

Mission stations were scattered all over the area now called Capricorn District. In Senwabarwana there is a mission station of the Roman Catholic church. They established a school and a church and their station is called Fatima.

In gaMashashane a place called Romeng is another Roman Catholic mission station. There was a hospital called St Joseph named after the biblical character, known Joseph, to be a father of Jesus. There is a secondary school for girls called Motse-Maria named after the virgin Mary, mother of Jesus, who is a very prominent figure in the theology of the Roman Catholic Church. The whole mission station is called Motse-Maria. Not very far there is a boys high school called Pax meaning peace. It is also a Catholic institution.

In Molemole area, there is a school called Saint Brendans, in Molepo area one is called St Bedes. In most villages, the Roman Catholic church has names that represent the name of the original founder or that of some notable church worker.

At gaKgoši Mamabolo, in the Masealama village there is a mission station called Kratzenstein. It is a Lutheran mission station. The name is German, meaning a place of rocks. German missionaries bought the area, erected a church, a school and a graveyard. It is said that, because it was the only place with a school, people were obliged to be members of the Lutheran church in order to be allowed the services of the school and the graveyard. Most of the villagers were converted while others, after completing their schooling, went back to their beliefs and religions. At gaMaraba, a section of a village is called Malutereng. It refers to a place where a Lutheran church building was erected. The place is called Malutereng because most of the people who reside in the vicinity of the church are the members of the Lutheran church. Other people moved from neighbouring villages to attend church services, as it was the only Lutheran church. Therefore the section of the village was called by the name of the church. In the same area another section is called Setaseng sa Matšhatšhe, meaning at the Anglican church mission station. The section is occupied mostly by members of the Anglican church. The section is called Matšhatšheng meaning the place of Anglicans.

The same pattern of naming the place according to the belief of the residents is also identified at gaMothapo Masioneng and gaMathabatha Masioneng. People resident in these areas are predominantly members of the Zion Christian Church (Z.C.C.). Masioneng meaning the place where members of the ZCC live.

2.3.5 NAMING OF FARMS AND PARALLEL NAMING

Another pattern for place naming is parallel naming. This pattern is reflected in trust farms, tribal and black owned farms. When white people came to South Africa, they took over the administration of the country and allocated themselves large areas of land as their own private farms. The whole country is full of patches of farms called by their names. Raper (1977: 2) in support of this observation states that place names based on land allotment and delimitation became more common. Obviously this pattern is the legacy of colonialism. As a result many places have two or more names one Afrikaans or English and another most commonly used and mostly African or sotholised names. This is called parallel naming.

In Moletjie and Matlala area, there are place names which are foreign. For example names such as Graff-Reinet (gaRapitsi), Luttigsdal (gaRametlwana) Vulcanus (gaRamoshwana), Lieschingshof (Leokaneng), Wittieg (Mohlajeng), Wachteenbeetjie-bosch (576) (Mokgalong), Wachteenbeetjie-bosch (578) (Madigorong) and many others. According to oral tradition, some of the places had indigenous names that were disregarded by the colonialists (or settlers) and gave them names similar to those in their country. Jenkins et al (1996:13) writing on parallel naming, state that some place names reflect that the name giver was giving names to features which (to him) had no previous name, or renaming features that already had African or Dutch names. The names he chose were either duplicates of names from his country, or named after himself or his family. The names reflect that they have no meaning and relation to the residents, were named or renamed by white people. After the departure of the white farmers, the farms were allocated to black people and they renamed them or simply reverted to their original names.

Their initial foreign names still existed and were regarded as official names. Therefore both names were used for those places. The colonial or foreign names are appearing in official documents like maps while the indigenous names (mostly African names or names given by African people) would be used and known by the people. Ironically some of the residents would not even know the official name of their place especially because they were difficult for them to pronounce.

2.3.6 PLACE RENAMING PATTERN

In this pattern existing place names are changed to indigenous names while others are changed to new names. There are various factors which lead to renaming places. Jenkins et al (1996: 104) state that some names may be changed because:

- They replace existing names with others that certain people want to see restored.
- A name is offensive because it is associated with something unacceptable even if originally it was given innocently.
- People may want to make a public statement usually on ideological or political grounds.
- Changes may be made for the sake of standardisation
- An official name may be a distorted form of a name from another language.
- A name can be historically incorrect either in spelling or contextually.
- Names can be discriminatory or derogatory as regards race, colour, creed, sex, political affiliation or other social factors.

The ushering in of democracy gave birth to the renaming of many places in the country. Place renaming in Limpopo, occurred because it was believed that some of the existing names do not meet the policies and principles of a democratic society. In the same note member of the Executive Council (MEC)

for Sports, Arts and Culture in the province in The Northern Review (3 – 4 April 2002) stated that name changes of geographical features is regarded as reclaiming our identity and redressing the deep effects of apartheid colonialism.

Colonial masters and the boers as stated in the document from the Legislature (02/06/2003) renamed existing institutions and places after themselves. They renamed towns, rivers, mountains, hills and streets after themselves without taking into consideration the original names. Their names were given preference, they honoured their heroes and leaders at the expense of our indigenous names. Their names are attached to most prominent or outstanding entities.

To emphasise the process of renaming places, the premier of the Northern Province, in Review (Jan 2002) said that the renaming was not aimed at humiliating Afrikaners. "What we seek to achieve is to elevate the status of the African to that of his fellow compatriot, we are thus discharging our obligation under the constitution by freeing the languages which colonialism and apartheid shackled".

When the black people took over the reins of power in 1994, they embarked upon the process of renaming towns and other institutions. In support of this, the Minister of Arts, Culture Science and Technology in (Guidelines on establishment of DGNC 2002:1) states that liberation has been achieved, it is now time for the people of South Africa to play their role in changing our country to be what we fought for. Therefore, this led to, among others the replacement of names that honoured Afrikaans and colonial masters by names of black prominent leaders and indigenous names of the places.

Pietersburg is renamed Polokwane, its indigenous name. According to oral tradition the name Polokwane was given to the place by the Ndebele traditional leader Kgoši Maraba. Black people who lived there called it Polokwane because they were from different places, where they were forcibly ejected by wars and thus fled to the safety and security provided by Kgoši Maraba and the Ndebele. They said 'felo fa re tla bolokega' meaning 'at this place we will be safe'. Hence the name Polokwane meaning a "Place of Safety". When the whites came, Polokwane was already Polokwane. They renamed it Pietersburg even when its name was Polokwane. Dr M.J Madiba even wrote a well-known poem called Polokwane, no wonder it was renamed Polokwane.

Bochum was renamed Senwabarwana. According to Raper (1987: 60) Bochum is a corruption of Bokin, a biblical name found in Judges 2:1 to 5, given by the German missionary, Carl Franz and his wife Hellen to a mission station they established there in 1890. The people wanted an indigenous name, which will unite the community and not a foreign name which is attached to a particular religious group. They changed the name to Senwabarwana, which is an indigenous name of the place.

The town Dendron is also renamed Molemole. According to Raper (1987: 116) Dendron is derived from the Greek word for a "tree" and refers to the abundance of indigenous trees in the area. Molemole is an indigenous name of the place. According to oral tradition Molemole means 'mo le mola' its literal translation is 'here and there'. The name originated from the fact that initially, the area was occupied by very few people scattered in the area because of the dense bush. The African people would say, 'at that place there are no houses you just find them here and there'. With the passage of time it became Molemole which

ultimately became an established name. The same name was given to the mountain range in the same area.

Our province is also renamed Limpopo. The name was changed for economic and political purposes. When the Northern Province was changed to Limpopo, it was said that the name could not be well marketed because of its meaning. It did not locate and identify the province clearly. According to the document from the Legislature (2/6/03:2) the government was inundated with calls from the business people who market and promote tourism for the province. In their day to day activities, they encountered problems around the name of the province, a name did not give the province a true and unique identity and as such a new brand and marketable name was necessary. Furthermore the name Northern in N.Sotho means 'lebowa'. In the apartheid days there was a Bantustan of Lebowa. Calling the province Northern appeared to be a perpetuation of the Bantustan of Lebowa. Some people wanted a complete break with the past and advocated for the change of the name. Limpopo, the river forming a boarder between South Africa and its neighbours, Botswana and Zimbabwe, which has been a source of water for many people in Southern Africa was found to be a suitable name to replace the Northern Province.

2.3.7 CONCLUSION

The foregoing essay outlines various practices and patterns of naming found in different areas of the Capricorn District. In every pattern, influencing factors are indicated to substantiate the relevance of the pattern and the place names.

This chapter also highlights the fact that some places are named after topographical features. This naming pattern shows that topographical names

stand the chance of being permanent. They are mostly neutral and do not cause controversies and have the potential of uniting the people.

CHAPTER 3

NAMING PLACES AFTER MOUNTAINS, RIVERS AND FOUNTAINS.

3. INTRODUCTION

3.1 THE AIM OF THE SCOPE

One of the patterns is naming places after natural features like mountains, rivers, wells, etc. These names usually don't generate any controversy because people agree about them. The same view is echoed in Raper (1977:2) who states that among native tribes place names are mainly given according to topographical phenomena, events, appearance, situations, the presence of water and species of fauna and flora. In many instances, these natural features have some significance for the community apart from identifying and locating the place in which they live.

The purpose of this chapter is therefore to explore such names in order to understand the communities through explaining their relationship with the natural features concerned to the extent of naming their settlement area after the name of that feature. The Minister of Arts, Culture, Science and Technology (Handbook on Geographical Names 1998:7) states that it is not sufficient to say that something has been named after an existing feature such as a river, the meaning of the name and its significance should be given. He goes on to say that if a name is taken from the name of the plant, the name and description of the plant should be given. He encourages quoting archival documents and oral tradition informants.

This chapter will therefore, identify places that are given names of mountains, rivers, soil type, hills and wells and events, and explain how they relate to the inhabitants of that particular area. Dunklings (1974:192) refers to such names

as transferred names. He states that the largest group of such names consists of transferred place names, which are usually borrowed because of sentimental associations.

There are settlement areas that are named after or share the name with:

1. Mountains
2. Rivers
3. Fountains

3.2 PLACES NAMED AFTER MOUNTAINS

In the district of Moletjie there is a mountain called *Madikoti*. The name is derived from 'dikoti' meaning 'holes'. The mountain has numerous holes at its top, on the sides and at the base. The holes on top are home to the vultures while the other holes keep wild animals. It was named Thaba ya Madikoti meaning a mountain of many holes. The name was bestowed by hunters and shepherds because the area around the mountain was uninhabited.

When people were given stands in the area around the mountain, they called the village Madikoti because it was next to the mountain. Again the name was confirmed by a lot of holes in the area which were dug by wild animals. The village and the mountain share the same name of Madikoti.

The name is descriptive, clearly describing the structure of both the mountain and the village. The meaning of the name Madikoti, i.e. holes, brings to mind the picture of the place. The presence of vultures on the mountain made the area a place of interest. The Moletjie traditional leadership authority has established a nature reserve on the mountain, which is called Moletjie Nature Reserve. People visit the area to watch the vultures. They have built an arena

with darkened window panes where people can watch the vultures from a distant without being seen by them. It has become a tourist attraction centre.

The name Maune is derived from 'une', which means a cave or a fortress. According to oral tradition the mountains between Polokwane and Mokopane were used by the Matebele of Kgoši Maraba as their fortresses during the times of war. When they were attacked by the Voortrekkers, they fought with them hiding in the caves. The caves (une) served as the place where they were able to defend themselves against the enemies. The mountains were later named after the caves and were also called Dithaba tša Maune meaning mountains with caves.

The Matebele villages around those mountains were also called Maune. During wars the Boers put their houses on fire, leading to the development of N. Sotho expression " Ke Maune a ntlo tša go swa" meaning Maune of burnt houses. After the death of Kgoši Maraba, his people were scattered, others went to Sepanapudi, most of them went to gaMashashane, some to Mokopane, while others went to Zebediela. All these areas which were inhabited by the Matebele of Kgoši Maraba became known as Maune. The name is of great historical significance to Matebele as it brings back memories of Kgoši Maraba who bravely resisted the Boers in defence of his people and his land.

The concept of place names transfer is supported by Director General of Arts and Culture, Itumeleng Mosala (15/08/2003:1) when he states that most pre-colonial names carried specified meanings, which communities attached to their own identities, or their relationships with their immediate environment and their neighbours.

It seems it is a general practice for the name givers to name mountains in accordance with their appearance and events occurring on or around them. One of the mountains in the Mphahlele area is named Sedimothole. It means a place for sacrifices. Oral tradition tells that, right at the top of the mountain, there are African artefacts or utensils like (morutlo) i.e. wooden plates (mogopo), calabash (motšegana) and morutlo an instrument for drinking beer. It is said that sometimes these utensils are found carrying fresh cooked food. It is not known who cooked or brought the food. The residents believed them to be offerings to ancestors by unknown beings. In the village next to the mountain there is a secondary school named Sedimothole. The community chose the name out of respect for the mountain. They also wanted a neutral name that would not cause controversy and divide the community.

Makotopong mountain east of Polokwane is named after its structure. The mountain has a shape of a cross. In pedi 'go kotopa' means "forming a cross like structure". Its German name is Kreuzberg, 'kreuz' meaning a cross and 'berg' a mountain. The village which was established in the vicinity of the mountain was given its name. The village was a mission station of the Lutheran church. The name Makotopong or Kreuzberg was of great religious significance just as the 'cross' is very central to the Christian belief as it brings memories of the cross on which Jesus Christ died. The cross is always associated with victory.

In Molemole district there are Kobe Koppies (butes). Local informants reveal that the Kobe people were the first group to occupy the area. The butes are named after the headman of the village, gaKobe. The school is also named Kobe school. The mountains, the village and the school, share the same name.

These patterns of naming most entities after the family name reflect the pride of the people and the intention to preserve their history.

Sekuruwe mountain lies between Molemole town and Moletjie. Oral tradition states that the name is derived from the N.Sotho 'go kuruwetša' meaning "to entice, attract or hypnotise". It is said that the mountain had many big snakes like pythons and majapela. These predators used to hypnotise birds, wild and domestic animals, in order to capture and kill them as their preys. The hunters, shepherds and the residents named the mountain after this way in which unfortunate animals were captured by those snakes. Sekuruwe therefore means a place where animals are enticed, hypnotised and captured. With the passage of time the village which was established next to the mountain was also named Sekuruwe. The name has a history attached to it. Jenkins et al (1996:32) state that, 'geographical names serve several functions in relation both to the place they designate and to the groups who live in them. They serve to record and even to promote elements of the collective memory of a people, be they events, persons or other elements of regional and national culture. Therefore naming a place after an event, makes a name to be a reservoir of the history of the place'.

In the Mphahlele area there is a village called Thamagane, named after the mountain Thamagane. The people responsible for the name came from Kimberly. When they saw the mountain, it reminded them of a mountain in Kimberly called Pudi-e-Thamaga. Because the mountain in the Mphahlele area was smaller than the one in Kimberly, it was named Pudi-e-Thamagane. The people around Mphahlele just called it Thamagane. Thus the village was also called Thamagane, today even a school is called Thamagane. There is a mountain called Maake in the Mphahlele area. There is also a village with the

same name. The people who gave the mountain its name, came from gaMaake in Tzaneen where there is also a mountain called Maake. They gave it the name because they said it reminded them of the mountain at the place of their origin.

3.3 PLACES NAMED AFTER RIVERS

The area, which was called Bochum, was all along called Senwabarwana by African people. Senwabarwana means "a place where the Bushmen drink water". Senwabarwana is actually a name given to a river in that area from which the Bushmen used to drink water. The Bushmen either lived or passed through the area. In the caves of Malebogo mountains there are paintings of the Bushmen, which are called "dikgetwane" (lizards) by the local people. To the African people who lived there at that time and witnessed the presence of the Bushmen regarded the event as significant and unusual to the extent that they named the river after the Bushmen.

This name was suppressed during the apartheid era and the place was officially named Bochum, a name of German origin with no historical significance to the black people who lived there. With the coming in of democracy after the demise of apartheid, the new leaders decided to replace Bochum with Senwabarwana, which was an indigenous name for the area. Therefore Senwabarwana is the river and is also the name of the district. Barwana (Bushman), together with the Khoi are historically regarded as the first inhabitants of South Africa (Interestingly this part was not even disputed by white historian during the apartheid area). Therefore renaming Bochum Senwabarwana is giving an area an African name.

As we move from Seshego to the North towards Moletjie, there is a big river, which was called Bloedrivier (Bloodriver). This name has only one history and that it was given by the Whites. Unlike the Bloodriver in Natal which got its name from an event of historical significance, namely the war between the Voortrekkers and Zulus which caused a spilling of blood that made the water red. This Bloodriver does not have that kind of a history. A village built next to that river is also named Bloodriver simply because it is built next to the river. The African name for Bloodriver is Molautsi. Molautsi is actually pedilization of a Venda surname Mulaudzi. According to oral tradition the Mulaudzis lived next to the river and the Pedi's who lived far from the river called it by the name of those who were living next to it. Recently the residents of Bloodriver have erected a secondary school and named it Molautsi. To them it was a neutral name that wouldn't divide them. It is also evidence that they regard the real name of the river being Molautsi and not Bloodriver. The residents preferred the original name Molautsi to the imposed name Bloodriver. The original place names are vital part of our heritage as Raper (1977:2) states that they perpetuate the choices made by those who first dared to travel, or to settle the wilderness.

Another river to be cited as an example is Limpopo. Limpopo is the name of the river also given to our Province. Research information has shown that Limpopo is the second largest river rolling into the Indian Ocean. It rises as the Marico and Crocodile rivers, which unite and flow eastwards, bouncing eighty kilometres north of Delagoa Bay. It forms the border between South Africa and Botswana on the Western side, South Africa and Zimbabwe to the north and Mozambique on the eastern side.

From Raper (1987: 298) the name Limpopo originated from the Ndebele word "Illimphopho" which means "place of waterfalls". To the Zulu, the word refers to 'Ukuphophoza' meaning 'rushing water running over the rocks', while it is known to the Venda as "Vhembe" meaning "the gatherer" or "river that digs deep down". Shangaans name it Minti meaning "many channels", Mozambican people as "Mogombene mele". The names of Limpopo show its significance to the community.

The Northern Province was renamed Limpopo in 2002. Before 1994 there were three homelands established along racial lines namely the Republic of Venda for the Vendas, Gazankulu for the Tsonga and Lebowa for the Northern Sotho. Lebowa means North. In 1994, with the coming in of the constitutional dispensation these three areas were amalgamated into one province and it was called the Northern Province. To a certain extent the name was justified because the province was in the far northern part of South Africa. But people had misgivings about the word 'northern' which in Pedi means 'Lebowa'. During apartheid the Bantustan for Pedi was called Lebowa. Therefore many people had misgivings about the name Northern Province. Therefore there was a need for a new name that would not have racial connotations. The committee of the legislature decided on Limpopo as the new name for the province. When interviewed on the radio about the name Limpopo, the chairman of the committee of the legislature constituted to investigate the renaming of the province said that for ages the river Limpopo has been giving life to the people of South Africa Botswana, Zimbabwe and Mozambique. In the Northern Review (15/02/2002:3) he continued about the importance of the river and mentioned that several rivers such as Letaba, Lepelle and Mogalakwena flow into the Limpopo, thus signifying the unity of the people of the province. It is seen as a source of life and the rivers commitment to providing life to her

people, was unquestionable, He added, that "Liberation fighters of various movements crossed the Limpopo river to receive military training to fight the apartheid government. Some lost their lives in their attempt to cross the river, while others succeeded. The Limpopo has contributed to the liberation of South Africa. It has, is and will continue to serve its people.

It is an obvious fact, from the significance of Limpopo river, that the river is being highly esteemed and appreciated for the role it played in sustaining life. This reflects that most of the neutral features are given names in accordance with their significance to the bestowers. Dunklings (1974:192) emphasised that transferred place names are usually borrowed because of their sentimental association. It was necessary to name the province after something that is positive and inspirational. Therefore the province was named after a river of life, Limpopo, and there is a belief that it will give life to its population.

At Hwibi in the Matlala area a place is named Ncheleleng. The same name is also bestowed to the school in the village. Ncheleleng means "pour some water for me". This name is a personification of a river. The name reflects the position of the river. Its position on the lower part of the village makes it possible for it to be supplied by the other streams, hills, valleys and rivulets which are on a higher altitude. They serve as its tributaries and deposit their contents into it. The name givers realised how it is positioned and how its tributaries flow into it, and coined the name Ncheleleng the N.Sotho for pour for me, thus personifying the river. It appears as though the river demand or is pleading with its tributaries to supply it. When the community was to erect a school, they settled for the same name Ncheleleng. It will not be wrong to conclude that the community is demanding or pleading with the teachers who will be employed at the school to pour education for their children. On the other

hand, as an employee, the name immediately informs you about the mission of the institution. This is confirmed by Cohen and Kliot (1992: 653) when they state that names are symbolic elements that reflect abstract or concrete national and local sentiments and goals.

Another river name to be cited, as an example is Polokwane. Polokwane is the name of the river and also the name of the city in the centre of Capricorn District. The river runs along the west and northern part of the city. According to oral history the name was bestowed by the Ndebele chief Maraba who settled in the area before the Voortrekkers. By Polokwane he meant the place of safety or a place where all people are safe. Information states that he used to accommodate other tribes in his territory saying, "here we are all safe". The river, which was in the vicinity, was also named Polokwane.

Oral history further reveals that the safety of the place was attributed to the fact that they used to hide in the caves of the mountains to the Southwest during the war and said "we are safe in the caves and we will be buried here". When other tribes came they were told that they are all safe in the caves. When the Voortrekkers took over the place, they renamed the town after themselves. Polokwane was renamed after their leader Piet Joubert, and was called Pietersburg. But when the new government took over the reins of power in 1994, and the need arose for renaming places, the place name committee renamed it Polokwane, its pre-colonial name. The river Polokwane was the only natural feature left which retained the name, while others were replaced by the boers. Hence the city is named after it. The name restores the origin and history of the people because it is indigenous and without colonial connotations. It has the potential to unite the people.

In the Blouberg area there is a river called Semeetseng at the bottom of Semeetseng mountain which supplies the river with water. Oral tradition reveals that the name derives its origin and meaning from the fact that the river has many spots which have developed into wells with water. During winter and drought when the river was not flowing, those areas retained water and never dried up. The people called the river Semeetseng because there was always an abundance of water. The village established along the river was also named Semeetseng. The residents have their fields along the river for water supply. The community also named the school after the river. Black people always preferred to have their settlement next to a place of water and mountains. To them a mountain was a place of refuge and a river a source of water supply for daily use.

Another village which falls under the same category is Bosehla. It is named after Bosehla river. The name bo-sehla means "the one which erode". It is said that the river is formed from the other side of Semeetseng mountain. When water flows from the mountain it erodes (go sehla) the mountain forming many small dongas flowing into the river. The name originates from the way the river is formed, i.e. it is formed by many dongas. The village established along the river is called Bosehla, named after the river. This practice of naming places after mountains and rivers shows the relationship between the residents and these natural features.

In Moletjie, at a place called gaPhago there is a river with a well, called Leweng. The residents have a saying "Leweng la Matsutsa" meaning "a cave for Matsutsa". Local informants assert that the name 'lewa' means a cave. It is known that a cave is found in the mountain, but in this sense it is used metaphorically. It refers to a hiding place in the river. It is said that the river

was dense with vegetation especially at the well, and was used as a hiding place by the remnants of Matebele who moved towards the north western part of Polokwane. They were called Matebele a Matsutsa i.e. a group of Matsutsa Ndebeles belonging to Moselekazi. During the time of wars they used to hide in the river, as a result the Pedi people referred to the river and the well as lewa la Matsutsa meaning a river which is a cave for Matsutsa. Leweng is therefore historical, preserving the history and the experience of the people in the area. The community gave the school the same name. Leweng is the name of the river, well and the school, it has the power to unify the people because it is a record of their history.

The same practice is found in Seshego township. African people were creative and artful in giving names. They had a relationship with natural features. The meaning of their place names reflects this relation. A well known high school Mohlakaneng is named after a river Mohlakaneng, which is in the Eastern part of the township. Oral tradition reveals that the name derives its meaning from the fact that the river is dominated by long green plants called Mohlakahlaka. The river is named after the type of plants in the river. Mohlakahlaka is used to weave mats. The same name was also given to a section of a township next to the river. The name is neutral, the name of a natural feature in the area, it therefore has the ability to identify the area and unite the people.

A river in gaDikgale is called Mogabane. The first people to settle there gave it the name Mogabane. The name is derived from 'go gaba' meaning 'to seriously desire'. When the people went to settle along the river, they came from a place where there was no water. When they left to settle next to the river, they were saying in N.Sotho 're gabile meetse' meaning 'we want water'. After they have settled along the Mogabane river, they named the village after

the river. The village is also called Mogabane. The same name was also given to the school in the same area. This is because Africans usually associated the source of water, either a river or a fountain, with the source of education.

In the Mafefe area, a village and a school are named after a rivulet in the area. For a long time or many years the rivulet never had water. One year after heavy rains it burst its banks and there was water on its banks and the immediate surroundings of the river. The villagers were both surprised and excited about it and said 'nokana e hlatšitše' which literally means 'the rivulet has vomited'. The correct translation is however 'the rivulet has burst its banks'. The rivulet was named Mahlatjane meaning the one that vomits or burst its banks. When a village was built next to it, it was called Mahlatjane. When they built a school, they also called it Mahlatjane.

3.4 PLACES NAMED AFTER FOUNTAINS

In Mmotong wa Perekisi at a place called Kgohlwane there is a well called Monyong whose synonyms are 'monoga' or 'motota'. Monyong refers to a place with a water table or stream underground. It is a place where water continuously springs out from below the surface of the earth. The presence of water is not dependent on rainy seasons; therefore the well never runs dry. The well has been supplying two villages, Kgohloane and Bloodriver with water from time immemorial and it still continues to serve as a source of water. Recently when the community built a secondary school, they named it after the well and called it Monyong. In other words the community indirectly implies that the school is a place where learning will never run dry. They drew an analogy between the well and the school. Culturally speaking, it is believed that a name has a continuous impact on the human mind and has the ability or power to drive a person's perception towards its significance. By giving the school the

same name they believe that the name and its meaning will have an impact on the perception of the community and will regard education as a source of life.

Another example of transferred name is a village called Dibeng in Matlala district. It is said that the area where the village is located has many wells. The first people who settled in the area found the place had a larger area with water underneath (monoga) where they were able to dig wells. Most communities depended on water from those wells. The place was called Dibeng because it had many wells. Dibeng is derived from sediba (a well) and many wells are didiba, a locative was formed didibeng. From the locative 'didibeng', the prefix 'di' was deleted. It became Dibeng, a place of many wells. The same community build a school and named it Dibeng. Therefore Dibeng is the name of wells, the village and the school. They regard a school as a well or a fountain of education where their children will learn and be prosperous.

In another village in the same district is a well, called Malobane. According to oral tradition the well never runs dry. The area was occupied by very few scattered families. There is something mysterious about the well. It is said that it never dries up but it sometimes withdraws its water. A person had to plead for the water from the well in a prescribed way or in a manner in which it would respond, and the water would be available. The people called it a well of Malobane, derived from "go loba" meaning to plead or to show respect by pleading. The well is not far from the mountain. The mountain is also called Malobane, because it is where Malobane well is located. When the stands were introduced and the population increased, a new village was built next to the well. It was named Malobane. The name Malobane therefore is the name of the well, the mountain and the village. To the residents the name has the history and the origin of their place. They wanted the name to be preserved.

In the Matlala area at a place called gaMankgodi there is a well called Makarapeng. The name derives from the N.Sotho word Makarapa, meaning migrant labourers who work in the reef (Gauteng), staying there and coming back home periodically. When the men from villages around gaMankgodi went to work in the reef they caught the bus at the well. When they returned they alighted at the well. In other words the busstop was at the well. The well was thus named Makarapeng meaning the place where the migrant labourers meet. A school is also named Makarapeng after the well. The learners, like the men of the area will meet at Makarapeng, i.e. at the well.

In the same area there is a rivulet called NokanaNtshwana. The name is derived from two words, namely 'nokana' meaning 'a small river' and 'Ntshwana' meaning 'black' but used in a diminutive form. The reason for the name is that both the sand and the stones in the river are dark thus NokanaNtshwana meaning 'the black rivulet'. A secondary school in the area is also called NokanaNtshwana, named after the river.

3.5 CONCLUSION

From the foregone essay, it is clear that the topographical features of a country are significant to the residents. Some places are named after mountains and rivers because of certain special events associated with them and because of emotional attachment.

Others are named after rivers and wells because they were the source of water supply to the residents.

CHAPTER 4

HOW NAMES REVEAL THE WORLD TO US

4. INTRODUCTION

4.1 THE AIM AND THE SCOPE

Names can reveal the world to us through their meanings. An attempt will therefore, be made to analyze the meanings of place names so that through such meanings, knowledge and understanding of their origin can be gained.

Phillip (1990: 730) states that place names express the attitude or that which was in the minds of people who first gave and used the name. For instance if one is confronted with the place name Dithabaneng, the place name immediately calls to mind the idea of a mountaineous place or a place full of many small mountains scattered all over the settlement area. The name itself reveals the appearance of the place. The emphasis in this chapter will therefore be on meanings of place names and what they are likely to reveal. De Klerk and Bosch (1996:2) state that naming is a specifically linguistic act intimately linked with values, traditions, hopes and events in people's lives.

Naming is a dynamic process or a convenient way of expressing people's thoughts, emotions and frame of mind. Many places are named after special occurrences or events and as a result when their meanings are carefully scrutinized, even after centuries, some may reveal the origin and history of the place. It is from the meanings of place names that the intended context, intention, attitude and ideology are obtained.

Some place names may reveal different aspects of life. For instance there are:

1. Place names indicative of culture
2. Farm names indicating farm life
3. Names of natural features and resources
4. Place names reflecting the philosophy of the people
5. Place names indicating defiant attitude
6. Place names indicative of immorality
7. Place names indicative of crime
8. Place names indicating a breakdown of extended families

4.2 PLACE NAMES INDICATIVE OF CULTURE

According to Collins dictionary, culture refers to the total range of activities and ideas of a group of people with shared traditions, which are transmitted and reinforced by members of the group.

Some of the African place names indicate that they were bestowed after a particular cultural incident. In Pedi culture, there are incidents that are considered to be important and are carried over from one generation to another. Such names serve as a record of the history of the place. In support of the functions of place names Jenkins et al. (1996:32) state that, 'Geographical names serve several functions, in relation both to the place they designate and to the groups who live in them. They serve to recall, to record and even to promote elements of the collective memory of the people, be they events, persons or other elements of regional and national culture.

An example of such names is Lekhureng, a name of a village in gaMatlala. Lekhureng is derived from N.Sotho word 'lekhura' meaning 'fat', but in this sense it is used figuratively to refer to 'wealth'. According to local informants, the first people who settled in the area, discovered that the place is fertile and has great

harvest. Seeing their great harvest, the elderly people used to say 'ke lekhura go dula mo' meaning it is 'wealth to stay in this place'. During those days a great harvest was considered as wealth.

In Pedi culture lekhura i.e. fat is associated with "mokhora" meaning an abundance of food. When one hears of "Lekhureng" what immediately comes to his mind is a place of sufficient food, and that the people who founded the village were Pedi speaking. He will also come to the realisation that the place is rural, its inhabitants' main economic activity is subsistence farming. The name will bring a picture of people who are involved in activities such as ploughing, harvesting and grinding with millstones to produce their own maize meal. The name reflects the era or period (in those olden days) when most of the Africans depended on farming for a living. Being rich during those days was determined in terms of a great harvest and the number of cattle one owned.

Dikgomong is a village in one of the rural areas of Senwabarwana called Indermark. In the same vein as Lekhureng, it reflects the cultural life of the Africans. The name means a place of cattle. The people in the village had big herds of cattle and depended on them as their main source of income. They used them for ploughing, transport and sold them when they needed money. Many families had cattle. There were few families without cattle. Their boys herded cattle of relatives and neighbours. They were given milk. In most instances they were donated a cow, a goat or a sheep and that enabled them to start a cattle kraal or a flock of sheep or goats in their families. The Dikgomong community was very prosperous. The name Dikgomong connotes wealth. It was a place of the rich as owning many cattle meant that their owner was a rich man.

Boruakgomo is also indicative of culture. It derives from “go rua” meaning to rear. It means “a place where cattle are reared”. Oral tradition reveals that the village was occupied by very few families who had cattle. The area had enough grazing land and the kind of grass that was suitable for cattle rearing. There were other conditions conducive to cattle rearing such as availability of water, the absence of ticks and the availability of plants with medicinal value in treating cattle diseases. Even the neighbouring villages took their cattle to Boruakgomo. Boruakgomo reveals how the village started. There was a practice in African culture, especially in winter time, of taking the cattle to places where there was enough grass and water. Because the place was far from home, men and young boys built temporary shelters and lived there, looking after cattle. They remained there until the rains have fallen and there was grass at home. Such places were called “merakeng”, meaning a place where cattle and sheep are kept and reared. Boruakgomo started as a cattle ranch or cattle post i.e. ‘merakeng’ in Pedi. With the passage of time some families decided to live permanently in the area. To the Africans Boruakgomo brings a picture of a rural village which is densely populated with cattle. It brings to mind a picture of elderly men and young boys spending most of their time in the field heading cattle. It indicates the era, in those olden days when the grandfather, early in the morning, going to the cattle kraal with the young boys to teach them how to milk the cows. Sometimes even some boys from their neighbours would come and also be taught to milk the cows. At the end of the milking process they were giving their share. This was typical of african culture.

According to Kadmon (1993:2) place names can tell us a great deal about the history and culture of a place, and even the people connected with it.

In Moletji there is a village on the left of the tarred road from Polokwane to Gilead. Its name is Ramakgaphola. The people in this village come from a place called Teuns in Rita, where their headman was Ramakgaphola. Therefore the newly established village is named after their former headman. Their present headman is Buthane. At Rita they had many cattle and lived on milk. In the African culture milk is mainly used when eating porridge (bogobe). They were able to prepare milk into different types, for example, ordinary fresh milk, ordinary sour milk and went on to separate the whey from the fat and used them separately. They were even able to produce butter from the milk. Most of the families had large herds of cattle and depended on milk. In Pedi culture, when a person eats porridge with milk, he first mixes them to form a thick liquid, then he scoops the fluid into the mouth using his hand. This method of eating is called "go kgaphola" i.e. scooping into the mouth with your hand. With the establishment of Trust areas, the people were moved from the white farms and resettled in Moletji area where the village is situated. They were left with few cattle because they were not allowed to bring all the cattle they had. They therefore no longer had milk in abundance. They remembered their place of origin, Rita, the place of milk. They also remembered how they used to scoop. The elderly people used to say, 'go ja kgale go a lebalwa, wa gopola pelo e a wa' meaning 'the abundance of food in the past is easily forgotten', but remembering it, has a consolatory effect'. The name is significant for its consolatory effect on the people. Their attitude was although 'we are now suffering' we once led a better life.

In the district of Kgoši Matlala, there is a village called Ramalapa. It derives from "malapa" meaning 'many families'. According to local informants the area was initially occupied by a man who was a traditional healer. He was, for a long time, the only resident of the area. He married many wives and built huts for each one

of them. In other words each of his wives had her own 'lapa' meaning 'a group of huts belonging to one family, in this case, one wife'. Then people from neighbouring villages nicknamed him Ramalapa meaning 'a man with many families', referring to the fact that each of his many wives had 'lapa' i.e. a group of huts. When other people were allocated stands in the area and a village developed, it was called gaRamalapa named after the traditional healer who founded the village. It reveals the african tradition of polygamy.

4.3 FARM NAMES

When the white people came to South Africa, they took over the administration of the country and allocated themselves large areas of land and owned them as their farms. The whole country is full of patches of their farms called by their names.

The white farmers found the place undeveloped and black people were poor and uneducated, lacking proper facilities to upgrade their farming. They took over the land and black people began working for them. The names of farms given by black people reveal the conditions and circumstances under which they lived. For example the name Mmerebere tells a lot about its origin. Oral tradition reveals that the village called Mmerebere in the Matlala area, was a farm owned by a white farmer called van der Merwe. Black people who were employed by him couldn't pronounce van der Merwe properly, they pronounced it as Mmerebere. Workers travelled from villages in his trucks and tractors, while some walked the distance to work on his farm. After his departure, the farm became a big village and was called Mmerebere.

When one comes across place names such as Mmerebere one immediately knows that the area was a farm which belongs to van der Merwe. One will also realise that the people who gave it this name were uneducated or never attended school, hence the pronunciation of the name. It reflects the efforts they took to pronounce it or to adapt it to the phonological structure or pattern of their language. This name therefore reveals the origin and the social standing of the inhabitants. There is another place called Mmerebere in Molemole district. The occurrence of the same name in different areas is evidence of the distribution of the farmers in our areas. There is also Sepanapudi at gaKgoši Maraba and Kgoši Chuene. Sepanapudi is derived from the name of a farmer Swanepoel. Black people couldn't pronounce it correctly. This is echoed in Kadmon (1993:2) that the occurrence of a particular name in different countries, together with local variations in the name, can tell us about the dissemination of a specific culture or historical factor.

Sometimes the name reflects the relationship between the farmer and the Africans. In Senwabarwana there is a village called gaMaponto. It is on the farm once owned by a white farmer. He was a crop farmer. In summer he planted maize. Unfortunately cattle, sheep and goats from nearby African villages grazed in his fields and destroyed his crops. He impounded them and charged their owners one pound (it was R2 at that time) for each. He spoke their language but unfortunately did not know that the plural of ponto (pedi for pound) is diponto and instead he said maponto. He was therefore given the nickname Maponto. His farm became known as gaMaponto. When he left, the name remained, hence the village of gaMaponto. The place name Maponto will make one to think that the place name or the name givers had some connections/dealings with money. The fact that the village is named after money "maponto" shows that an unusual incident (which evoked the emotions of the residents) took place. The informants

reveal that they nicknamed the farmer Maponto because he could not say diponto but maponto and he took a strange action of imposing a fine on them. According to the African customs such offences are resolved through pleading for forgiveness. The residents reveal that they nicknamed him Maponto to express their feelings of disapproval of his unacceptable conduct.

In gaMatlala there is a farm called gaMakwate. The name Makwate refers to clods of soil. According to local informants, the name originates from the fact that the farmer used clods of soil to supervise his workers. He had orange and tobacco plantations. When he wanted the workers to be faster and finish the work quickly, he would hurl insults and throw clods at them. He was nicknamed Makwate and his farm was called gaMakwate. It is said that knocking off time was not determined by a watch, or clock but he would throw a clod upwards and for as long as they could see it, labourers would be told to go on working. In other words, it was the visibility of the clod while in the sky that determined knock off time. Only when it was invisible, could they knockoff. Lekwate (a clod) is something that is rough, tough and uncomfortable. When one is named after lekwater (a clod) it implies that his character is associated with that of the clod.

When a person hears of such a place name he will immediately think of an uncomfortable place, either the area itself is not smooth or easy to live in or the conditions in that location are not conducive to a comfortable life.

Labourers reveal that they named him Makwate because he used makwate (clods) to supervise them. They also state that the name Makwate was an indirect way of informing him about his unacceptable character and treatment.

It further reveals that these were the times of the apartheid and white supremacy, where black people had no freedom and their rights not respected.

Ducklings (1974:134) says that 'most names clearly began as phrases in normal speech and gradually became fossilised'. An example is a village called Abasanse. According to local informants, originally it was a farm owned by a whiteman whose name was Hans, thus called Baas Hans. His black workers used to say 'ga basa Hans' meaning "at the place of my boss Hans". Later the phrase was pronounced as one word namely Abasanse. The name was coined by unlearned Africans during the heydays of apartheid when every whiteman was still called 'baas' regardless of whether you worked for him or not. The name is descriptive of the farm. It does not however explain a particular kind of relationship the farmworkers had with the farmer except that they were his employees.

Farm names do not only reveal the conditions and circumstances under which the people lived, they may also reveal the level of education and status of the labourers. Most of the farmers after taking over land, learned African languages in order to communicate with their workforce. Black people, especially those who lived on farms, were uneducated and had never attended school. They used to work for 'more kom' meaning the whole family was working for living on the farm and food. Most of the names given to farms therefore lack sophistication. They were given naturally. Tšhikinya was a nickname of a farmer in Molemole district. The name Tšhikinya means "shake yourself". It is said that when people were working in the field, the farmer used to shout out at them speaking in Pedi saying 'ge le šoma itšhikinyeng, ge o sepela tšhikinyega', meaning "shake yourself when working and walking". His farm was called gaTšhikinya. The village that sprang up there is also called gaTšhikinya. The place name Tšhikinya makes one to think of a rapid continuous to and fro movement. One will immediately know that there is a lot of movement in that area. It is said that the labourers were used to this term and in most cases used it to persuade each other to accelerate their

pace. It further reveals that the employer by using this term was euphemistic, he wasn't using strong words to express his authority. He wanted his workers to feel at home at their workplace but be productive.

According to oral tradition Matsabatsaba is a farmer who used to speak in Pedi saying 'e re tsabatsaba' meaning 'be fast and energetic'. The workers were pressurised to work harder and faster because there were no facilities to clean and pack his products. It is said the farmer, Becker, was a potato farmer. So when they dug out nuts and potatoes he always persuaded them to be fast. They had no time to slow the pace. His farm was called gaMatsabatsaba. The village that was built on the farm was also called gaMatsabatsaba. The farmer liked to see his workers working fast. The word 'tsabatsaba' is grammatically an idiophone. It imitates something that moves very fast. The farmer used this idiophone so that his workers can understand the speed at which he wanted them to operate. When a person came across such a place name, he will understand that it emphasise fastness or refers to a rapid movement.

Nkarakawa is a farm name fossilised from the phrase "ge nka ra ka wa" meaning "if I can just fall". The farmer used to plough using cattle and donkeys. With the passage of time, due to development and technology, he bought small tractors for ploughing. Local informants reveal that the tractors were called 'valjappie' in Afrikaans and a person could easily fall from them because they were small and used paraffin as fuel. When the farmer practised driving the tractors and ploughing with them the female farmworkers cheered him up. He would reprimand them saying 'ge nka ra ka wa le tla ntseba' meaning 'if I can just fall, you will know me'. Every morning he would drive it around practicing, the workers would cheer him laughing with excitement and he would say the same thing, sometimes playfully adding swearing words. They nicknamed him

Nkarakawa, the farm was also called gaNkarakawa. According to the informants the relationship between the farmer and his workers was good. He was a playful person who unfortunately played with swearing words. They reveal that the farmer was friendly and always enjoyed his company to the extent that they were free to cheer him up, not being mindful of his status. He had a healthy personality.

4.4 NAMES OF NATURAL FEATURES AND RESOURCES

Raper (1987:11) states that “the most important function of a place name is to refer to an entity, that is, to select one particular entity from a host of others of similar or different nature and to identify it and distinguish it from others. Topographical features such as mountains, rivers, wells, hills etc. are given certain names for specific reasons”. The meanings and implications of such names must not be ignored as they tell us something about the origin and history of that particular locality.

The name of the mountain at gaManamela clearly demonstrates what Raper says. Thabanaswana loosely translated means a dark mountain. It was named Thabanaswana because, compared to the other mountains in the vicinity, it appears dark when looking at it, the rocks consisting it are not visible as it is covered by vegetation. The trees i.e. small bushes make it appear dark. Other mountains in the neighbourhood are formed by larger rocks. When one looks at these mountains they look brighter, as one sees mainly the light big rocks. The vegetation on these mountains are scarcely visible, and consequently the mountains appear brighter. The name Thabanaswana identifies the mountain amongst the other mountains through its appearance. Other mountains are also called by names appropriate to them, for an example there is also a mountain

called Thune, which means 'to burst or explode'. The mountain has the highest peak among the mountains in the neighbourhood. It means it exploded and exceeded the height of others.

Thabalešoba means a mountain with a hole or with a cave. The name explains the structure of the mountain and identifies it in accordance with its feature. The name Thabalešoba immediately brings forth a picture of a natural pass on the mountain.

There are also mountains whose names apart from identifying the mountain, also reveal the history of the place. Botha (1926:preface) states that 'many of the place names have a history attached to them, or are so called on account of an event which occurred there or because of the nature of the surrounding'. Thaba ya Mmasekgalaka is a good example. It is the name of a mountain in Moletši gaManamela. The name is derived from Makgalaka meaning the Shona who once occupied the area. The name means the mountain where the Shonas lived. When the people of Moletši came to settle there, they fought them and they, the Shona proceeded to Zimbabwe. They left a small village near the mountain. The Pedi people who settled there, to commemorate the incident, named the mountain Thaba ya Mmasekgalaka.

In the district of Senwabarwana there is a mountain called 'Monna a se na moriri'. The literal meaning of the name is "a man without a hair" but figuratively it means a mountain without trees. When one looks at this mountain it is composed of large rocks and there are no trees as compared to adjacent mountains in the same vicinity. The people named it 'Monna a se na moriri' due to its appearance. Metaphorically a mountain is likened to a man and trees to hairs. The name and its meaning arise from the fact that in Pedi culture a man is always associated

with being tough, powerful, brave and have the ability to can solve problematic situations. If, for example, a person says “ke ngwana wa monna” (in Pedi culture he simply means my father is a powerful traditional healer or consults powerful traditional healers). The mountain is likened to a man in this sense because it is a mountain where Kgoši Malebogo defeated the Voortrekkers. It is on this mountain that Kgoši Malebogo placed an informer to warn the people, because it is situated in front of the chief’s kraal. A person has to pass through it before he gets to the chief’s palace. Oral tradition reveals that it is a mountain which is not supposed to be climbed, those who climb it must be quiet and must never look back and sideways while walking on it. The people who disobey die on the way. The Voortrekkers wanted to attack Kgoši Malebogo but were not aware of the danger of this mountain. They had to pass through it before reaching the mountain where the chief was located. It is alleged that they were found scattered all over the mountain, dead, without being engaged in war with Malebogo’s soldiers. Information reveals that the mountain is teeming with skulls of people who mysteriously died there.

Other place names reveal the natural resources found in that particular area. Kalkbank is located about 64km North west of Polokwane. According to Raper (1987:) it was discovered in 1949 and excavated in 1954 and 1966. It indicates the economic activity of Middle stoneman who lived there more than 1500 years ago. It is an Afrikaans name meaning ‘a limestone sill’ or ‘a chalk sill’. According to Collins dictionary a sill is a flat usually horizontal mass of igneous rock, situated between lower layers of older sedimentary rock that was formed by an intrusion of magma. The name is attributed to the presence of limestone slabs in the area. Kalkbank immediately calls to mind the idea of a place in some way resembling layers formed from limestone. The name was bestowed with reference to the layers of limestone and reveals the soil structure of the area.

Kalkspruit refers to a stream of limewater. The name is Afrikaans and it refers to a stream which produced water that contained dissolved lime or calcium salts. According to local informants Swanepoel (the farmer who lived there) named it "Kalkspruit". The water contained too much lime that it formed layers in water containers.

The place name Koppermyn gaMaja indicates the presence of copper in the area. The name is Afrikaans meaning copper mines. The mines caused the origin of the settlement area, which developed into a big village next to the mines called Koppermyn.

Thabatšhweu is the name of a mountain next to Polokwane where silicone is mined. The Pedi named it Thabatšhweu, in reference to the small white stones which are mined from this mountain. The name Thabatšhweu brings to mind a picture of a mountain which looks white.

4.5 PLACE NAMES INDICATING DIFFERENT CHARACTERS AND INCONSISTENCY

Place names reveal different aspects of life. According to Jenkins et al (1996:32) they serve to locate, classify, distinguish and characterise an endless number of places of varying nature, function and size.

When the meanings of place names are classified in accordance with their functions, it is found that some of them reveal different personalities in the communities. They also reveal inconsistency and instability.

Ngwanallela is a school in the Matlala district. The name ngwanallela literally means "a child crying for something". The inhabitants of about five villages wanted to build a school. By then, there were only two secondary schools in the district and they were far from them. They all agreed that the school must be erected at a place where it would be a centre for all of them. Fortunately, the place which served as their centre was on a hill, called the hill of Nakeng, which means "at a horn" because of its height. They then agreed that the school would be built at Nakeng. All villagers were satisfied because their desires were met. The school was called Ngwana-llela, meaning one having a desire for good things should take initiative or do something and one will achieve that.

But then, before the erection of the school, people from one of the five villages were negatively influenced and turned against the agreement. They tried their level best to have the school built in their own village and not at Nakeng. They caused arguments and confrontation with the other groups until the four groups surrendered, and the school was eventually built in their village. The four groups allowed them to retain the name Ngwanallela, this time with a different meaning i.e. if a child insists on something even if you don't want to give him, because it is not suitable, just surrender and give it to him. This is an idiom of Northern Sotho 'Ngwanallela nakana ya mokhure e sehle o mo neele'. The winners never realized the irony, they celebrated the victory by giving their village the same name even if it had a name of its own. The significance of the name lies in the fact that it shows that in negotiations for a solution to be found, sometimes it is advisable for one group to give up its position. Two groups were fighting over the site of a schoolbuilding and one was very adamant and the other one decided to give in by allowing the adamant group to gain its way and the other went on to build their own school.

On the other hand in the same district there is a village called Borokong. The name is derived from 'boroko' meaning 'sleep'. Borokong means a 'a place of sleep'. Figuratively it means a place where people are not civilized or educated. It is said that the village has no crèche, pre-school, school, clinic, or any type of educational institution. There is no indication of the residents making any effort to establish such institutions. As a result most of the residents are not learned and those who are interested in education attend schools in the neighbouring villages. They called the place Borokong, indicating people's attitude of not doing anything to improve or develop their community. The name is a reflection of lack of development. It is also an indication of the attitude of complacency of the people of the village. They do not attempt to improve the level of development of their village.

Mma-nko-ga-e dupe also falls in the same category. The phrase "mma-nko-ga-e-dupe" literally means 'a nose cannot smell' but figuratively means "we didn't know that things would turn out this way" or "if we knew before we wouldn't have done that". The school was supposed to be built by two communities. Both communities agreed to have equal control over the building project. But one group took over the project, and no longer involved the others. At the end of the day the school became the property of one group and was built in another village. The cheated community built their own school and called it Mmanko-ga-e-dupe meaning "if we had known we could have built our own school long ago". The name expresses failure by people to demonstrate trustworthiness. The other group failed to abide by the agreement. The name is actually a warning not to trust people.

4.6 PLACE NAMES INDICATIVE OF A DEFIANT ATTITUDE

There are names such as Šušumelang, a place name in Mmotong wa Perekisi meaning taking the land without authorisation, Maganagobušwa, a place name

meaning 'we don't want to be governed', Mmakaipea a place name in the Mphahlele area meaning 'I placed myself in this area' and Boratapelo meaning 'the place of my heart'. The meanings reveal the attitude and feelings of the name givers. The place name can reveal the origin and background of the places. An analysis of these place names brings forth the conflict concerning the settlement areas. It is quite clear that the residents were at loggerheads with their leaders about residential areas. They organized themselves and forcibly allocated plots for themselves and occupied them illegally. These are place names which emerged after the black people took over the government. During the apartheid period such names were very rare.

These names reveal the aggressive behaviour and unwillingness to be governed. The behaviour reflects the influence of the defiant attitude which occurred during the struggle for freedom and democracy. When power was still in the hands of the traditional leaders, people would wait for the tribal officials, by then called rangers, to allot plots for them.

A place named Malaeneng meaning "to settle in linear pattern" is a village in the rural area of Moletjie district. It is also called Mmorogong, meaning 'a morgan'. Their meaning is attributed to the fact that these people originally settled on farms, where they could plough as they wanted and their flocks would graze as they could because there was no boundary. They had no specific or prescribed pattern of settlement and could demarcate for themselves sites of any size. With the passage of time they had to be removed and be given plots arranged in a linear pattern. They named the new place Malaeneng referring to arrangement of plots in lines or Morogong (morgan) referring to a unit of an area of the size of a morgan. Although they were not of the size of the morgan that was the unit they knew. The name reveals the attitude of submission to authority. It brings the feeling that the incident was a harmonious event.

4.7 PLACE NAMES INDICATIVE OF IMMORALITY

Place names can also reflect moral degeneration. These names reveal the attitude and behaviour of the residents. 'Nyakelang keno' meaning "search in this area" is a village in Zebediela district. The name is derived from the fact that mostly young unmarried women occupy the area. It is said that if a man disappears from his family or no longer caters for his family, the family must look for him in that village. The place is declared as an area where married men are trapped in the web of young modern ladies, to the extent that they desert their families and responsibilities. Because they are unmarried and some are unemployed, they depend or make a living by grabbing married men to maintain them.

Rainbow park is nicknamed Mma-ga-a-mpone. The name means, "my mother doesn't see me". The name expresses the freedom of young people who are not in the company of their parents or who live far away from the authority of their parents. It reveals a desire to live a life of freedom including an immoral life. In Pedi, 'Mma-ga-a-mpone' expresses bad intention. It tells that a person has decided to live a reckless life, and has no intention to take advice from other people because the mother does not see him/her and the other people are not the mother.

'Hlalampya' may also be cited as an example. Hlalampya is a small village in the rural area of Matlala district. It means divorce a man who does not do what you want. There is a tendency in the African culture to regard a person as a dog if he behaves badly or behaves in a way one disapproves or does not do things the way one wants. Hlalampya is a place name coined by a group of young women with a competitive spirit. They have no respect for their partners and don't want to submit to their authority. The word "hlala" means, "divorce", "mpya" a "dog". It is said that these ladies advice each other that if a man cannot maintain the desired standard of living, he should be divorced. If he is unemployed or retrenched he should be

divorced. Their reason being that he cannot afford the desired standard of life. They are the type of women who want to run around and be free to be in love with other men. They are modernised women who don't adhere and respect tradition, for it is a taboo according to African culture to divorce. Hlalampya also reflects the marital situation under which most women live. Most husbands abuse their wives because of their extra marital affairs. They ill-treat, beat and even kill their wives. The women respond out of anger and advice that if a man is abusive the best solution is to divorce him. The man is referred to as a dog because of his unacceptable behaviour of causing untold suffering to his partner. The name Hlalampya is therefore a response by women to abusive husbands.

At gaChuene, at a village called Thokgwaneng there are Reconstruction and Development Programme (RDP) houses. They have been built on the Southern side of the village so that they form an extension of the village. They have been allocated to young unmarried women. They are mostly unemployed, and those who are working are not professionals or skilled and therefore cannot earn good salaries. One of the requirements for being given a house was that the woman should have at least one child and be unmarried. These young women attract men especially young married men. Some of them spend a lot of time and even sleep at these RDP houses. The place has come to be called Hlalampja. Its general meaning in this case is that the man, who is in love with a woman should divorce his wife, who is referred to as a "dog" so that he can come to stay permanently and undisturbed with the concubine at the RDP house. The wife is referred to as the dog because the man will always be telling his lover that he has to go home to his wife, that he does not have money to give her because he gave to his wife. Because of the behaviour of the wife, of controlling her husband and thus preventing him to spend time with the girlfriend, she earns the title of "mpja" meaning "a dog". The general perception of the people in the area is that the RDP houses are a place of sexual immorality.

At gaMakanye, just outside Turfloop, there is a new village nicknamed Tšolangmarokgo meaning 'take off your trousers'. It is said that when the people began living in the place an unpleasant event took place. A married woman whose husband was working in the Gauteng had an affair with another man. One night when the manfriend was home sleeping at the womanfriend's home a car parked in front of the shack. The manfriend panicked and jumped through the window of the shack and disappeared into the darkness. Unfortunately he left behind his clothes, including his trousers. Upon discovering that the car was not bringing her husband home, the woman shouted to her manfriend saying 'e tla o tšee borokgo' meaning "come and fetch your trousers". Because it was at night, the voice was heard from afar, hence the name Tšolangmarokgo. It depicts sexual immorality, usually associated with newly established settlements inhabited by young adults who are still sexually active.

4.8 CRIME RELATED PLACE NAMES

Certain names of recent settlements in both rural and urban areas reflect activities of criminals. Some of these places are sections of villages or their extensions, which were identified by criminals as the best places for committing crimes. A place name such as Tšolaborokgo meaning 'take off your trousers' refers to a place where people are attacked by criminals. They attack people and demand money and all their possessions. If a person doesn't have money or something to give them, then he is instructed to take off his trousers and other clothes to give them, as they do not have money. Those who resist are killed.

Another name is "Patlama re go Setšhe" which means "lie down to be searched". It has connotations of crime. It also refers to when criminals forcibly take away people's goods like money, cellphones, clothes and others. In most cases the name

is only attached to a particular section of a village in which criminals always operate. There are reports of people having been attacked in the area. The main method used by thugs in the area is to threaten people into lying down so that they can search them.

Considered structurally most such names are descriptive as the people were describing the incident.

4.9 NAMES REFLECTING THE BREAKDOWN OF EXTENDED FAMILIES

According to Jenkins et al (1996:70) many names of settlements in the rural areas document the upheavals caused by Group Areas removals and the migrant labour system. According to these scholars patterns have been traced by Professor NCP Golele, who explains the effect of these mass movements on place names. She further explains that other names are evidence of the breakdown of the extended family. She cited Xlilovani (a place of death) as an example where old people are left behind, in a place they call Xlilivani while young people set up homes in villages with modern, small families. This is also reflected in names such as Hungutaximbitani (reduce small pot).

Phuthullang is a place name meaning "to unfold" or "to expose that which was hidden". According to a local informant the name derives its origin from the fact that young couples who are accommodated by the parents were buying and storing goods and property for themselves while staying with their parents. In Pedi culture, when a couple is still living with the parents, it accumulates property for their family. When time has come for them to establish their home they take their properties along and start their homes. In most instances the in-laws of the woman do not appreciate that. When the village was established, the young couples acquired their

settlement areas and moved in with their properties. Then in-laws always insisted that they unfold all their property so that they should see it. The place was named gaPhuthullang. The name clearly reflects on the relationship between the daughter-in-law and her in-laws, which was unhealthy. One can detect a negative attitude of especially the mothers-in-law to the young family. Place names through their meanings, denotations and connotations, are capable of expressing strong feelings of the name givers.

At gaMokgokong in Mmotong wa Perekisi there is a new section of the village called Lejanna. In fact Lejanna is a name generally used for new sections of villages in many areas. Literally Lejanna means 'I am the one who buys you food'. It has however come to mean 'I do not want to support you any longer'. According to Pedi culture the youngest son is obliged to stay with the parents and take over their home when they are dead. His elder brothers are expected to build their own homes. It was also their culture that daughters would leave home only when they were married otherwise they remained with parents in their homes till death. It became burdensome to younger brothers to maintain sisters and their children. They therefore left their parents and built their own homes. Lejanna refers to people who were not supposed to leave their homes but left because the situation at home was unbearable due to the amount of money they spent on members of the extended families. With the passage of time even unmarried working daughters left parents to build their own homes. Usually there would be no vacant stands in the middle of the village, new sites would be demarcated and allocated as extensions of villages. Lejanna is a feature of rural area. New extensions of townships are never named Lejanna. It is also never an official name. It remains a nickname and is a humorous way of mocking those who were leaving their parents.

Lejanna signifies a change in culture, young people refusing to be bound by cultural rules that controlled generations before them. Three cultural rules are ditched by this new habit. They are: firstly the practices of youngest sons staying with parents and subsequently inheriting their houses, secondly unmarried daughters staying with their parents and thirdly elder brothers staying in their parents homes after getting married until the younger brother is married. The new practice of Lejanna also signifies the extent to which the African culture is influenced by other cultures. In the white culture, after reaching a certain age, a son or daughter leaves home and start living an independent life away from parental control.

Place names through their meanings, denotations and connotations, are capable of expressing strong feelings of the name givers.

4.10 CONCLUSION

In this chapter we have discovered that some place names and their meanings reveal different aspects (facets) of life. They reveal the era in which the people lived, their language and the type of a place, whether rural, semi-rural and urban.

The place name can also reveal the culture, attitude and behaviour of the people like crime, immorality and breakdown of extended cultural trends and traditional values.

CHAPTER 5

CONCLUSION

5.1 INTRODUCTION

In this research project various patterns of the naming process and the meanings of place names were investigated. What was discovered is that generally most of the African place names have meanings. They can be used in reference to a class of entities, to denote or designate them. For example a village named Dihlareng meaning 'a place of many trees' immediately brings to mind a picture of a village surrounded by many trees.

Place names through their meanings reveal different aspects (facets) of life. For example they reveal African culture in names such as Dikgomong, immorality in names such as Hlalampya to mention, but a few.

Place names especially, names of topographical features, reveal a relation between the place and its inhabitants. For example Mogabane River, was named because people seriously wanted water in Pedi 'go gaba meetse'.

It is therefore the purpose of this chapter to highlight the findings and make recommendations.

5.2 FINDINGS

Besides their meaningfulness, place names were not given at random, they reveal a number of naming patterns. There are places named after prominent leaders like traditional leaders, community builders and political leaders. Places named after political leaders may be changed in future if a different government can be in power. Naming is an ongoing process in any society. If wrong principles have been used in naming e.g the name given simply because it was wanted by the group in power, it will mean that when another group takes over the power it is likely to change the name. Place names that can be sustained and be permanent are those which are named after natural features like

Limpopo, Polokwane and Senwabarwana as generally people agree about them and are neutral.

A notable feature in naming after political leaders is that most people named are not from within the Capricorn District. There are political leaders born and bred within the Capricorn District, who laid down their lives for freedom, who could be honoured but were ignored. People like Ngwako Ramalepe of Botlokwa, who was a student leader, was killed by the security police, Alf Makaleng of Seshego, a trade union leader of Cosatu who died in jail and many others. This pattern of naming may in future fuel the flame of local ethnicism.

Naming places after outstanding events and topographical features enhance the sustainability and permanency of the name. Place named after events are for the purpose of commemoration while those which are named after natural features are neutral and reveal emotional attachment as others are named after their physical appearance e.g. Thabalešoba, Monna a se na moriri etc. Some are named because of their significance to the residents like Dibeng, Semeetseng etc.

There are also names based on religion and beliefs. Place names such as Mamodimo, Baloying etc reflect African religion where people believed in ancestors and traditional healers before the missionaries came in the country. Place names such as Romeng, Maluthereng etc. reflect that people were of the same religion and those who were of different religion were automatically excluded by the name.

In the new South Africa where there is religious tolerance, place names must not be discriminatory. People of different religions should be able to live in the same area.

The arrival of the white people in the country caused the mushrooming of farms in the whole country. All farms were named after them even after their departure, the villages of black people are still called by their names. For example Sepanapudi (Swanepoel), Mmerebere (van der Merwe), gaPiet, gaSchoeman etc. Other villages are still called by their nicknames e.g. gaMaponto, gaMakwate, gaKgopana etc. This indicates that the identity of black people was sacrificed. These names serve to remind them of their relationship with the farmers. This has led to parallel names in villages such as gaMankgodi (Welgelegen), gaManhlodi (Coopers park) to mention, but a few. Place names given by black people should be declared official and standardised, because these foreign names do exist only on paper, but are not used. Furthermore these names exist in the foreign countries i.e. the home countries of the farmer. This is the root cause of duplication of names in South Africa with those of other countries.

Within the district there are villages, schools, and mountains with the same names. It is better that each village have a different name because a name is supposed to identify the place to avoid confusion. There is a village called Sepanapudi in Aganang municipality and also one in Lebowakgomo in Lepelle-Nkumpi. The same thing should apply to schools, each should have its distinctive name.

It has been discovered that there are place names which are imposed on natural features and places which had indigenous names. There is a river, its indigenous name is Mogwadi but it is called Houtriver, Blouberg its indigenous name is Thaba tša Makgabeng and many others. Their indigenous names need to be declared official to replace the imposed ones.

In the new South Africa names of colonial masters and Voortrekkers are replaced by the names of black leaders. The renaming process is another

pattern revealed in the naming process. Most of the Afrikaans and English names, especially those which are bestowed and preferred at the expense of indigenous names were replaced, and places were given their original names.

Place names do not only tell us about the origin and history of the place and the inhabitants, they also reveal other aspects of life like behaviour, attitude etc. For instance place names such as Šušumelang reflect the defiant character of the people, Lejanna reflect the breaking down of extended families and many others.

5.3 RECOMMENDATIONS

Noting the impact that place names have on the minds and emotions of the people, this study recommends that the names to be given to a place should give a sense of purpose and belonging to the inhabitants.

Naming places after individuals should be avoided, places should be named after outstanding events and natural features as people generally agree about them. They also enhance permanency and sustainability of the names.

5.4 FUTURE RESEARCH

This study has not covered every aspect of the naming process in the Capricorn District. Further research is necessary to explore other aspects revealed by place names. Place names reflect the desire of name givers to locate, identify and describe their whereabouts in the most appropriate way. Therefore other scholars should continue to explore in more detail other areas revealed by place names. It would be of an advantage to the Africans as their historical background and cultural heritage will be restored their country of birth.

APPENDIX

FARMS

Bacchus	> Rampuru
Bischofkreuz	> Masedibu
Ceres	> Maselesele/gaNgwetjana
Cooperspark	> Manhlodi
Cradock	> Masehlong
Damplaats	> Maupye
De Beersloop	> Phaudi
Eerstegeluk	> Selepe
Fair Laurie	> Lehlohlong
Fairlie	> Fereleng
Koekoek	> gaRaphiri
Lamoelaslaagte	> gaPiti
Lasfontein	> Makibelo/Semenya
Leesdale	> Mabitsela
Lissa	> Kgare
Lodewyksvlei	> Rankhuwe
Lonsdale	> Mabasotho/Toropo-e-ntsho
Louisiana	> Phago/Leweng
Morderput	> Ramogojwana
Nooitgedacht	> Mabilwana
Palmietfontein	> Marowe
Panplaats	> Phashane/Makwakweng
Persie	> Kolopo
Pour la Patrie	> Maribana
Rampietziesf	> Sephala

Schoonveld	> Keetse
Terbrugge	> 'Thele'/ Rankeneta
Welgelegen	> Mankgodi
Weltevreden	> Maupye
Wesel	> Makgato/Kanana
Witlig no 1	> Mohlajeng
Witlig no 2	> Stoking – a bought farm near Mohlajeng
Wuppertoe	> Rammutla

MOUNTAINS

- Blouberg > a mountain full of green plants Mogabane, an evergreen plant which gives it a green colour
- Itswe > a mountain made of granite rock
- Makgolo-re-a-feta > (mountain of gods) grandmother we are passing by
- Mmadietane > mma-ga-di-etelane > mountains don't meet, they only meet through their shadows
- Matšitšileng > (Driedoring hoek) scattered butes with few shrubs protruding
Scattered hairs
- Rita (Deloskop) > one big rock which makes people drowsy
- Sesaope butes > a mountain without stones, caves and vegetations only soft soil
- Thaba ya Lebu > mountain of soil
- Thaba ya Lepokisana > mountain with a shape of a box
- Thaba ya lwaleng > mountain with flat rocks

RIVERS AND WELLS

- Madibeng > a river consisting of a number of wells
- Mononono > a very long river or a river that runs through a number of villages
- Tswatšane > a river with salty water
- Makgobane well > a well where people share both water and land

- Molebelebe well > a well that can be approached directly i.e. not surrounded by trees
- Mmamphore > a well consisting of a water queen
- Mmanonyane well > a well which serves as a haven for different types of birds
- Mmamolekane well > a well with a monster
- Matitšeng well > a well where men (matitšša) from the mountain school washed themselves
- Ramahlare well > a well surrounded by many trees

VILLAGES

NAMED AFTER THEIR PHYSICAL APPEARANCE

- Bolopa > red soil
- Burgchrug > 'Bogorege' > a village at the back of the mountain
- Dikgopheng > a place of aloes
- Dihlophaneng > where people arrived in groups from different places at different periods
- Hwibe > red soil
- Lefeelong > an area full of the type of grass used for sweeping
- Mahwibitšwane > red soil
- Makgwaraneng > an area full of concrete stones
- Makgohlwaneng > an area full of small rough protruding rocks
- Malokong > red soil
- Marobeng > a place full of morobe trees
- Marowe > place full of ruins
- Monotwane > an area full of monotwane plants poisonous to cattle
- Motantanyane > a place of one big motantane tree
- Mountain view (Montobea) > a village located on the slope of a mountain commanding the view in one direction
- Sefateng > at the passage of two mountains

- Sekgweng > a village in the forest
- Sekhung > at the elbow/corner of the mountain
- Setloo > red soil
- Swikaneng> an area full of stones
- Talane > an evergreen area

NAMED AFTER HISTORICAL EVENTS

- Bogaleng > a place of brave people
- Bolahlakgomo > where people lost their cattle as they moved into trust territories
- Bollatšhwene > a place where baboon cries
- Ditshweneng > a place of many baboons
- Kgaphamadi > a place of bloodshed
- Mabokelele > a place where everybody is accommodated
- Maebeng > a place of many doves
- Maratapelo > a place of my heart or choice
- Mmašadi > when people emigrated some remained in the area
- Reboilefela > we came back empty handed: we took a person to a hospital and he died
- Tshamahansi > meaning sit down. Tsonga people were accommodated among the Pedi people and they called it the place of resting. They were assured of safety and security

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E. INTERVIEWS

The researcher has conducted interviews with more than forty people.



Aganang

Capricorn DC35

NP352

NP354
Polokwane



Locality Map

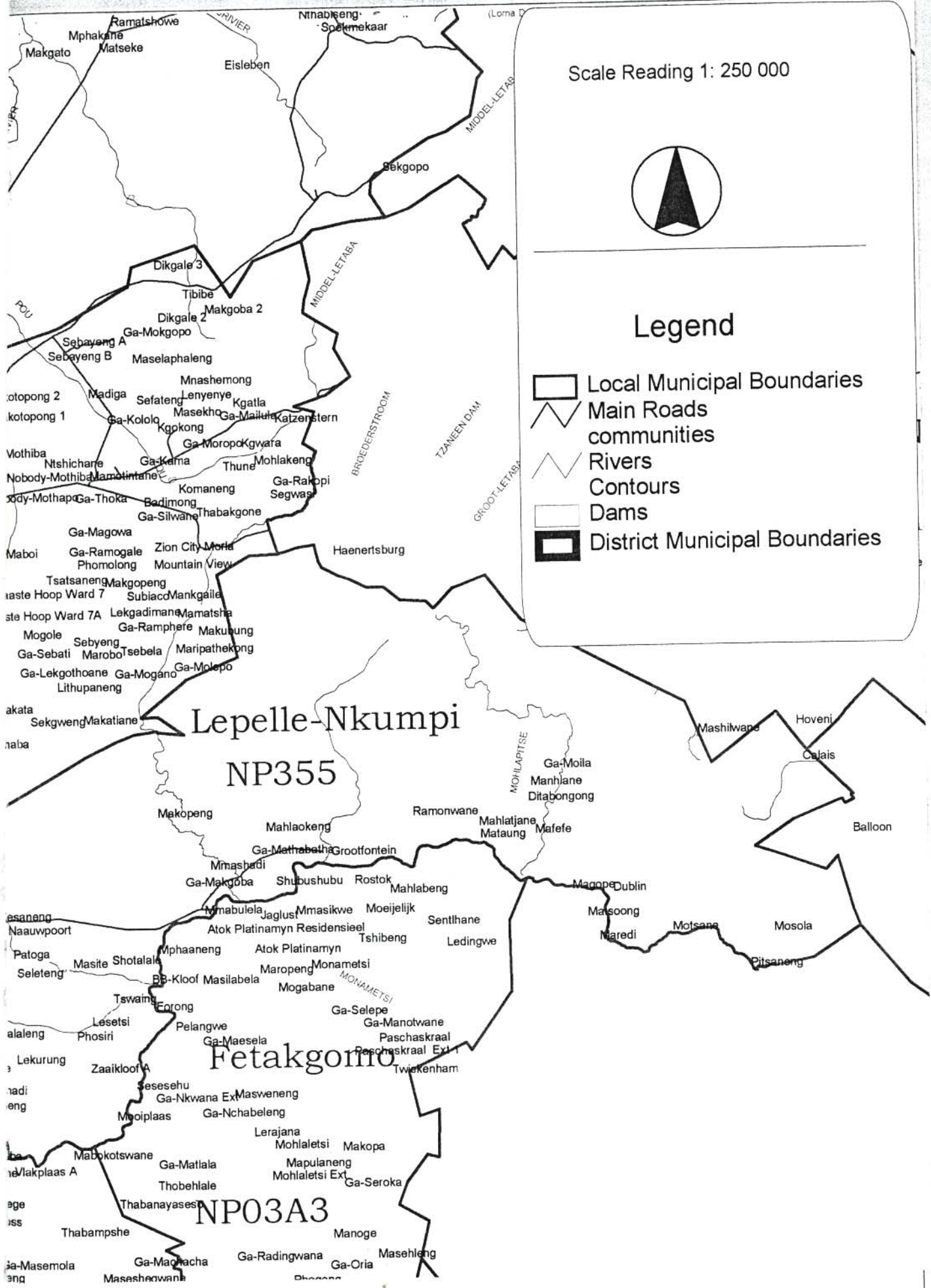
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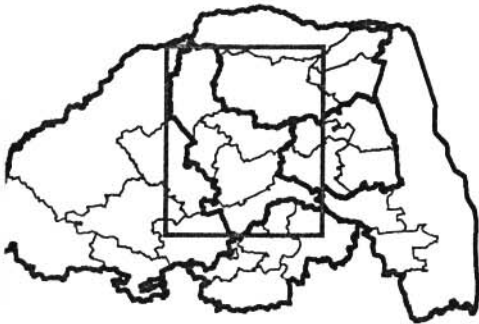


Legend

-  Local Municipal Boundaries
-  Main Roads
-  Rivers
-  Contours
-  Dams
-  District Municipal Boundaries



Locality Map



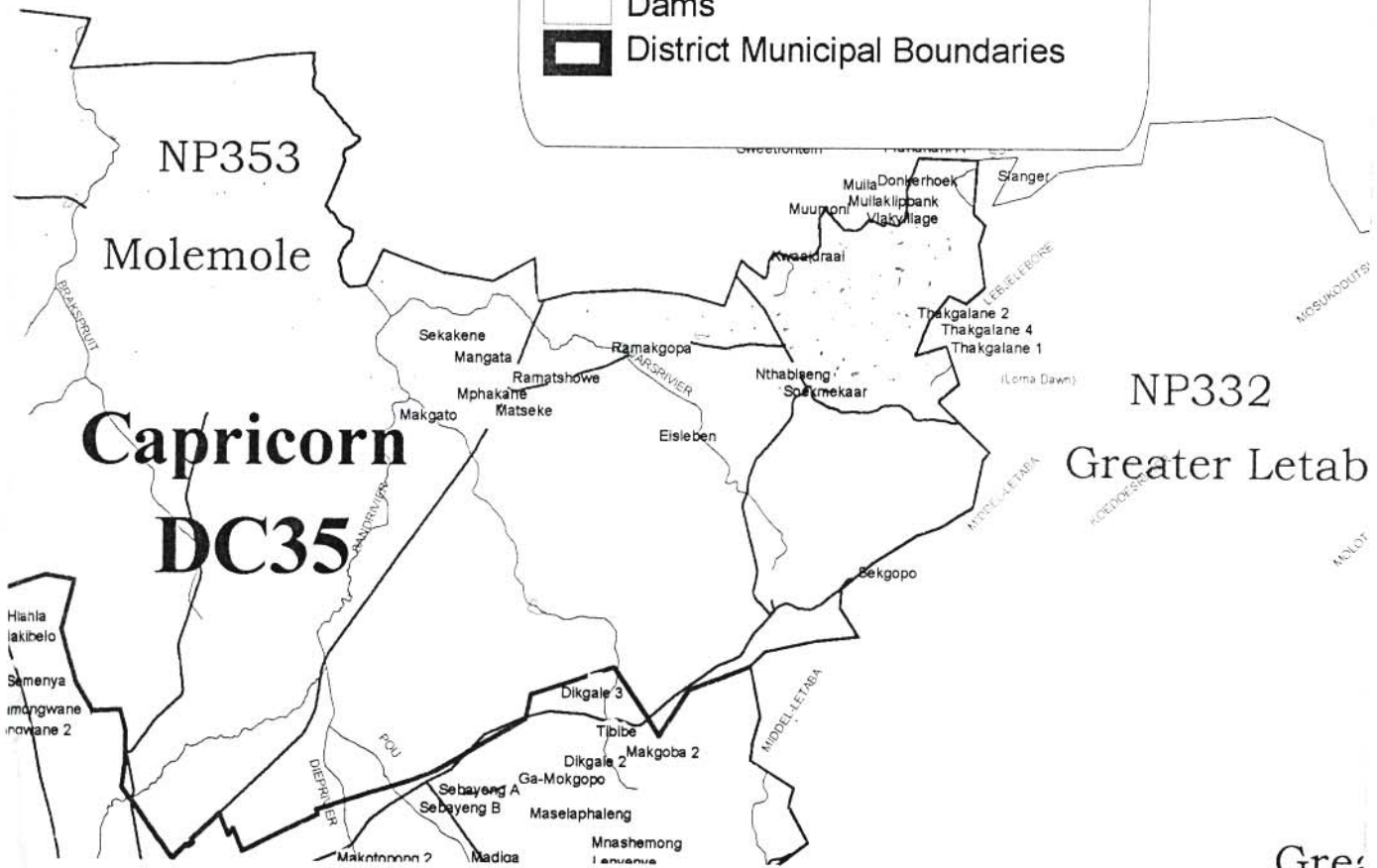
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Legend

- communities
- Rivers
- Contours
- Main Roads
- Local Municipal Boundaries
- Dams
- District Municipal Boundaries

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