

CHAPTER 1

GENERAL INTRODUCTION

1.1 Introduction

People and things are given names for identification purposes. A name is a title given to a person or a thing.

A name is defined by Sebashe (2003:12) as a word or words by which a person, animal, place or a thing is spoken of or referred to.

In other words, a name distinguishes a particular thing from others.

Names have political, social, economic and religious significance. As far as this study is concerned, the emphasis would be on the political significance of a name.

The Black South Africans suffered a significant harm during the apartheid regime. The Europeans dominated in everything which resulted in Blacks losing their identity, culture, values, heritage and tradition. The European domination interfered with the naming patterns of the indigenous people of South Africa. Names of places were virtually Eurocentric. This is evident in town names, for example, Johannesburg, Pretoria, Pietersburg and Potgietersrus.

Tables turned when a democratic government was elected in 1994. The affected people started to realize the negative impact of apartheid on numerous things, places names inclusive. The new government started to implement political changes. Some place names are changed to strike a balance between races, new places are named according to what the people want. Place naming starts to shift a distance away from Eurocentric to African names. Towns, streets, sporting facilities, names of settlements, businesses and

educational institutions are the most places affected by name changes and new naming patterns.

1.2 Background to the problem

The problem of place naming in Africa in general and South Africa in particular started during the colonial period when many European countries scrambled for Africa in the 17th century. According to Yeleti (2000:246) by 1914 all Africa was under European colonial rule. Many European countries wanted to consolidate their possession of the colony by giving it a name which is Euro related, examples in this instance are Portuguese East Africa, Southern Rhodesia, Northern Rhodesia, German East Africa and British East Africa only to mention a few. When such African states became independent, they replaced the colonial names by African names as follows according to Kohl r (1985:4).

Portuguese East Africa	-	Mozambique
Southern Rhodesia	-	Zimbabwe
Northern Rhodesia	-	Zambia
German East Africa	-	Tanzania
British East Africa	-	Kenya

South Africa became the last country to be emancipated from colonialism in Africa. Most places in South Africa have names which are basically European. Places were given colonial names irrespective of their location, examples in this case being Jane Furse hospital, which is found in the head of Sekhukhune land of the Bapedi tribe. Schools were also given foreign names even if they were built among black communities. Such schools include S.J. van der Merwe, found in Lebowakgomo township which falls under the jurisdiction of GaMphahlele chiefdom.

Some place names were derogatory and racist. In this regard Duiwelskloof, Kafferskraal and Boesmangat serve as examples. Duiwelskloof in Limpopo was initially inhabited by

black communities. The word “duiwel” is an Afrikaans word meaning evil. This referred to the religious activities performed by Black communities who lived there to be evil. Kafferskraal in the Northern Cape is not acceptable because the word “kaffir” is an Afrikaans word, its meaning is very offensive for a black african. Boesmansgat which is derogatory in nature could also not be acceptable. The government of that time just ratified the names without considering the political motive of the name.

A new government reached a negotiated settlement with the apartheid government on the 27th April 1994. The government that took the power became democratic. It started to implement political changes which included place naming. The democratic government became conscious of the existing names of pre-democracy and a new naming pattern of newly emerged places was put in place. Some old names were changed and replaced by new ones.

Some new names are given as a token of appreciation, honour, respect, dedication and strengthening of relationship. Many places are named after political heroes.

While the process of renaming unfolds, it comes across lot of resistance. Those who initially named the places feel offended when the old names are replaced. The renaming of Pietersburg is an example of such resistance.

The Whites regarded the renaming of Pietersburg into Polokwane to be an insult because they claimed the town belong to them. They also thought of the financial implications when the change is effected since they dominantly owned business in the town.

Resistance to name changing is not only met between different racial groups. Some name changes evoked the emotions of the same racial groups. Examples of such resistance is the attempt to rename Tzaneen to Mark Shope. This change met with serious negative responses from different black communities, that is the Northern Sotho speakers and the BaTsonga. There was a remarkable political conflict between the Basotho ba Leboa and BaTsonga on this issue. The renaming of Duiwelskloof also

created a rift between the black communities of Modjadji and Mmaupa over a new name. A group of whites supported the resistance to the suggested names, but Modjadjiskloof was finally considered.

The streets of the then Black townships were not given names in the past. New names are being given to those streets. The democratic government is following its new policy and pattern in naming the streets. Most streets are named after political activists who contributed largely towards the liberation of this country. Examples of such names are; Thabo Mbeki street, Mandela Avenue, Oliver Tambo to mention but a few.

Most of new settlements that were established after 1994 are given names of political heroes and political activists. The extensions in many settlements around Limpopo Province are called Mandela village. Ramathodi Park is a place outside Polokwane next to Dalmada.

New names are used to honour. A new settlement called Lusaka indicate an honour to the capital city of Zambia because it contributed significantly towards the liberation of South Africa. A street in Lulekani in Phalaborwa is called Cuba street as an honour to Fidel Castro's contribution to the struggle of freedom in South Africa.

Some new names applaude the government programmes. The present government has put a programme in place to alleviate a problem of housing in the country and called it Reconstruction and Devleopment Programme (RDP). It has now become a name to new settlements with such houses, and the places just called RDP.

New names also indicate resistance and appeal to the government. A place called Matshama nge Ngani indicate resistance. The Constitution (1996) Act 108 page 20 section 31(3) covers the resistance of this name. The name means "residing by force" which indicates that these is sort of forced removal. The name Bambamatches, means take a match. This is an appeal to the government since it has promised to electrify every house in the country, but the settlement has not yet received electricity.

1.3 Rationale for the study

The rationale behind this study is to look at the influence of the government of the day on place naming. In this study, it is the influence of the democratic government on place naming in the Limpopo Province.

1.4 Aims of the study

This study aims at;

- investigate and discovering the importance of naming. In other words, what is achieved by a name.
- Determine who should be name giver so that the society can appreciate and accept the name and its implications.

These will be achieved by;

- publishing this study in libraries.
- Interviewing citizens.
- Contributing more to the study of naming.

1.5 Significance of the study

This study is significant because naming cannot be taken for granted as it has an impact on the relationship between people, between culture and between religions. It also adds more knowledge to the field of onomastics.

It will help the name givers to consider factors such as culture, religion and ideology of people when giving names. It will also alleviate the problem of resisting names by communities.

1.6 Research methods and procedures

A variety of research methods will be used in this study. The following research methods will be applied in this study.

1.6.1 The Qualitative research

According to Du Plooy (2001:29) qualitative research has been assigned many labels, such as a field research, critical research, interpretative research, naturalism, ethnography, anti-positivist approach, an alternative approach and constructivism. Thus the qualitative research method concerns itself with understanding the social phenomenon from the participant's perspective. With this method the researcher is able to examine a phenomenon that has not been studied. Crewell (1994:2) in support, defines qualitative research method as an inquiry process of understanding a social or human problem based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in natural setting.

The qualitative research method enables the researcher to make contacts with people who have first hand information. Du Plooy (2001:30) acknowledge the idea of Modernist (between the 1940s and 1970s) that knowledge could be acquired by discovering reality through the eyes of people who experience it.

The qualitative methodology is about the "quality" of an issue as against quantitative. Therefore the qualitative method is suitable for this study and will therefore be used. This will be achieved by conducting interviews and consulting references.

1.6.2 Data collection

1.6.2.1 The primary research method

With primary research method, first hand information is obtained from participants. Under this method, interviews will be conducted.

Unstructured interviews will be conducted with councilors, municipality officers and Limpopo Geographical Names Council. The participants will be randomly chosen. The target number of participants will be ten.

1.6.2.2 The secondary research method

The use of this method is to assure the significance and relevance of the information of other scholars who researched in this field. When using this method, written sources such as journals, books, magazines, newspapers and dissertations will be considered.

1.7 Literature review

This research is looking at the names of places which were established when the democratic government took over in April 1994. The study is relatively new. The literature to be used in this study will be government documents, dissertations, newspapers, reports. There are some scholars who made research on naming and, therefore, this study will review their works.

In his work, Botha (1926) concentrated on place names in the Cape Province. He regards the Cape Province as the place around which the history of South Africa is woven. His work dates back as far as 19th century. Most of the names are of Portuguese, Dutch, British and the native of Bushmen and Hottentots origin. Europeans found the native original names of mountains, rivers and hills, but changed those names to consolidate their possession. This work indicate that name changing always takes place when

government changes. His study is silent about other provinces and names after democracy. This study will use the information obtained in Botha's work and his gaps by concentrating on names after democracy in Limpopo Province.

Sebashe (2003) concentrated on changing place names and replacing them by new names in Limpopo. His work dates back in 1994 during the advent of democratic government. He left out new places that emanated after 1994 that received new names. This study will cover the place names of new places which started to exist with democracy.

Sethosa (2004), indicated the structure and functions of nicknames in Northern Sotho. She broadly concentrated on the name givers and name bearers. She further explained the functions and morphological structure of nicknames. Although nicknames fall under naming in general, she left out place names. This study will take off where she left.

Kloppers (1991) on the other hand explains how the names of places in the Kruger National Park came about. He concentrates on the names of picnic spots, rivers, water holes, spruit, rest camps, bore holes and dams. Kruger National Park forms part of Limpopo Province and Mpumalanga Province. It means he covered part of Limpopo Province but on names of places before democracy. This study is going to cover the whole Limpopo Province focusing on new names after democracy.

The above discussion bears testimony that naming is influenced by many factors. In this study the focus will be on political influence of naming places to close those gaps left by the previous scholars.

1.8 Organisation of the study

This study project plunges into the changes made in the naming pattern of places in Limpopo Province as influenced by political change since 1994.

This chapter covers the background to the problem, rationale for the study, methods of research and procedures for literature review.

Chapter two explains what a name and democracy is, importance of naming and different ways of naming.

Chapter three concentrates on the guiding principles for place naming and renaming. The focus will be on the following places, new settlements, streets, sports facilities, educational institutions, towns, businesses and municipalities.

Chapter four summarises the effects of place naming in the Province focusing on political, social and economic motivation.

Chapter five serves as the conclusion of this study.

1.9 Summary of this chapter

A number of scholars have already dealt with naming, but little has been done on new names after democracy in Limpopo. This study is therefore necessary to fill the gaps left by the first scholars in this field.

Chapter 2

How does democracy affect naming?

In the new South African democratic government, some place names are being changed and replaced. Most of the places are changed from European names to African names. Some people might think that but the government has nothing better to do than make up new strange difficult to pronounce names for places. Those “new” names are mostly not new at all, but are merely the names that the indigenous people have been using for those places for decades, and in some cases, centuries. There might be several reasons for such place name changes like socio-cultural, administrative or historical reasons.

Naming in democracy follows a certain prescribed procedure. Relevant stakeholders need to be consulted. The society around the place or area must be given an ample chance to give their inputs. If little or no consultation was done, then the process is met with complaints, resistance and toyi-toyis.

As the process of changing place names unfolds, it is met with lot of resistance and in some cases fails. The renaming of Tzaneen town in Limpopo can be cited as an example of a place where the process of name change failed because of the strong resistance met there. The Greater Tzaneen Municipality and its mayor was the only body responsible for renaming the town until they submitted their proposal to the Provincial Geographic Names Committee (PGNC). The Greater Tzaneen Municipality caters for areas like Lenyenye, Bolobedu, Nkowankowa, Mogoboya, Bokgaga, Maake to name only a few. The mayor and his council wanted to use their political power to rename Tzaneen to Mark Shope. This resulted in rolling mass action organized against the decision of the council. This resulted in the application to rename Tzaneen to Mark Shope being turned down by the Provincial Geographic Names Committee. The attempt to rename Tzaneen failed because of little consultation with the stakeholders. It is still Tzaneen even today.

In considering the renaming of Duiwelskloof, the former Premier, Ngoako Ramatlhodi, used his political power to bestow the new name without considering the views of the public. He only agreed to rename it Modjadjiskloof after the Modjadji Royal family proposed the name. Only window shopping type of consultation was done. He agreed to rename it Modjadjiskloof in honour of the legendary Rain Queen Modjadji. On the other hand the Mopani branch of the ANC was proposing the name of their ANC activist, Ngoako Ramalepe. The premier brushed aside the ANC's proposal.

Bulletin of 18 June 2004 asserts this;

Former Premier Ngoako Ramatlhodi bowed to public pressure and accepted the proposal to rename Duiwelskloof to Modjadjiskloof. The Mopani branch of the ANC preferred the name Ngoako Ramalepe, an ANC activist who died in exile. (2004:3)

The premier in this case used his capacity as a premier to abuse the people's democracy in renaming the place.

While renaming and name changing is part of the African renaissance, the transformation and rejuvenation of South Africa and the restoration of the dignity of the Africans, one wonders whether the changing of Johannesburg International Airport to O R Tambo International Airport was worthwhile. Little or no problems were encountered when the airport was renamed from Jan Smuts Airport to Johannesburg International Airport. It was understood on the ground of economy that the name Johannesburg was best suited than Jan Smuts. The airport was changed from Jan Smuts, who was the prime minister after the Second World War, to Johannesburg International Airport in the mid-1990s.

When the airport was once again changed from Johannesburg International Airport to O R Tambo International Airport, it was met with mixed reactions even in parliament circles.

This is asserted by Sowetan of 1st September 2006 by Wagheid Misbach:

Parliament was deeply divided yesterday when it was announced that Johannesburg International Airport will officially be renamed O R Tambo International Airport after the late ANC leader. (2006:5)

The mixed reactions are due to little consultation that was conducted. Sowetan 1st September 2006 reflects the DA's reaction;

The DA's Desiree van der Walt argued that the ANC was trying to "force its history down the throats of all South Africans" without proper consultation. (2006:5)

This indicate that the name changing of the airport succeeded on the basis that the political leaders yielded their power at the expense of the South African society to rename it to O R Tambo.

It is important to explain key concepts of this work. In this chapter, concepts will be clearly defined and aspects concerning naming in general will be dealt with. These are some of the key concepts to be defined, "democracy" and a "name".

2.1 What is democracy?

A general definition of democracy is a government of the people by the people for the people. This definition indicates that in a democratic government people are considered first.

The World Book Dictionary Volume 1 defines democracy as a "government that is run by the people who live under it, in a democracy, the people rule either directly through meetings that all may attend such as the town meeting in New England or indirectly

through the election of certain representatives to attend to the business of running government”.

According to Steyn et al (2003:4), democracy is defined as “that system of government in which the ruling power of the state is legally vested in the people”.

The above definitions as given by different scholars, although with minor differences, all emphasise the consideration of people first by the government.

In addition to other scholars, Lerrouse (1972:217) says “government by the people, usually through elected representatives”.

Steyn et al’s (2003:4) opinion is that democracy is a matter of values essential for a way of life characterized by equality of opportunities for all, respect for the dignity and rights of everyone and freedom of suppression.

IEC says: (1994:2004:6)

In a democratic country, the people elect a government and they want the government to serve the people. The government is responsible for the way they rule the people and the government must report to the people for the right to rule over them..

For democracy to be regarded as true democracy, it must have values. Democracy must have the following values;

- equality before the law
- transparency
- accountability
- respect for the rule of law
- multi-party system

- political tolerance
- control of the abuse of power

The above definitions of democracy make it simple to understand how democracy affect and impact on naming, in particular place naming.

2.2 How does democracy affect naming?

The dawning of democracy has brought many changes in South Africa. Place naming is one of the major areas which democracy impacted on. The Africans started to realise the importance of their names in their languages. That is why most of new names given are Afrocentric. Some place's names are being changed and others renamed to redress the evils of the past. Democracy affect naming both negatively and positively. This section will examine factors why patterns of place naming have changed and other names being removed and replaced by new names.

South Africa was for a long time ruled by apartheid regime. During the time the country was inhabited by many races and some were in majority like the Blacks. The white minority was ruling. They applied discriminatory laws even in place naming such as schools, towns, streets, rivers, etc. The names were given after white National Party leaders. Some of the names given were derogatory such as Duiwelskloof, Kafferskraal, Boesmansgat, which have psychological effect. Hence such places are being renamed in this democratic country, South Africa.

The apartheid regime had established National Places Names Committee (NPNC) which was the only authority responsible for naming places. This body was constituted by only whites ruling group while other races were not represented. Its members were appointed by Ministers of National Education and included experts in the various languages from which place names are derived. The main duty of the NPNC was to approve a name among many names for a place.

It is evident that the government of that time was not democratic since not all races were represented in government.

Contrary to the apartheid regime, the new democratic government in South Africa, established a new body called the South African Geographic Names Council (SAGNC) as per Act No. 118 of 1998 and is appointed by the Minister of Arts, Culture, Science and Technology. The following members constitute the South African Geographical Names Council.

- One representative from each province.
- People appointed by the Minister, taking into account their specific experience and population of the country and
- Representatives of the Post Office, surveys and mapping, and the Pan African Language Board.

Some of the functions of the South African Geographical Names Council were the following;

- to facilitate and set guidelines to establish a Provincial Geographical Names Committee in each province.
- To receive, investigate and recommend proposed new geographical names and changes to existing names submitted by the PGNC and other parties for approval by the minister.
- To liaise with
 - National and international organisations,
 - Cultural, historical and linguistic organisations
 - Provincial Geographical Names Committee, and
- to compile and publish official lists of approved names

The SAGNC is a national body. From the SAGNC, each of the nine provinces had to establish its Provincial Geographical Names Committee. Limpopo Geographical

Names Committee was launched on 17 May 2002 with Tonny Ntsewa as its chairperson. The Limpopo Geographical Names Committee (LGNC) is appointed by the Department of Sports, Arts and Culture. The LGNC is constituted by;

- Provincial representatives on the SAGNC; and
- Other members appointed by the MEC of Local Government and Housing, e.g. Language experts, house of traditional leaders, local government, etc.

Some of the functions of a Provincial Geographic Names Committee are the following;

- to prepare recommendations on names to be submitted to the SAGNC
- to consult with local authorities and other stakeholders.
- To liaise with the SAGNC; and
- To educate the public about the process of naming geographical features.

In the municipalities the body called Urban Advisory Committee is established to liaise with PGNC on street and place names. The National Names Committee and Urban Advisory Committee are the only legitimate authorities responsible for naming and renaming places.

In the preceding paragraph, the factors revealing the impact of democracy in naming patterns of the apartheid regime and naming patterns of the democratic government are evident. There was one body in authority to ratify names during the apartheid government which only involved the white minority. There is a wide range of involvement of stakeholders from municipality to national in the democratic government. Protocol is being followed in the democratic government when places are named or renamed.

Today when places are renamed and names changed, it is met with resistance mostly from those who were in power in the previous government. The name changing of

Pretoria to Tshwane is an example of renaming which is met with high resistance from Democratic Alliance. This is evident in Isaac Mahlangu's assertion, in the Sunday Times of 20 February 2005, that;

Despite the fact that it has not been tabled, the report is already creating tension, with the DA complaining that it has not been given enough time to consider it. (2005:2)

Pretoria was named after Afrikaner leader, Andries Pretorius hence it is the Afrikaners who are against the name change. The assertion of this is given by Daily Sun of 29 June 2005.

Proposals to change big city names like Pretoria to Tshwane have caused protests from Afrikaners, who are worried that the ANC led government wants to wipe out their history. (2005:7)

Such resistance is not only wielded in Pretoria, but the changing of Louis Trichardt as Makhado is also not receiving positive response from other groups. Daily Sun of 28 April 2006 say;

Such strong opposition to new name has only been experienced in Makhado and Pretoria. (2006:16)

The opposition to Louis Trichardt/Makhado name change is not only from white dominated parties, but also other groups around the town who also consider it to be their main town. The opposing groups have formed a coalition against the name change. Daily Sun of 28 April 2006 assert this;

The association in a coalition of 51 organisations that include the town's Chamber of Commerce and the Hlanganani Concerned Group of Pedi, Tsonga and Indians, Association Secretary Inga

Gilfillan said the coalition is going all out to see that the town's name remains Louis Trichardt. The association has opposed a new name since 2002, claiming that it is dividing people and undermining other ethnic groups because Makhado was a Venda king. (2006:16)

The formation of this association makes it difficult for the namers to just rename because a lot of consultation still needs to be done. Only after enough consultation then they will be able to come out with a democratic name.

The rejection of the name change of Pretoria and Louis Trichardt are different from the renaming of Duiwelskloof to Modjadjiskloof. Both black and white gave thumbs up for the name change. Mopani News of 18 June confirms this;

In a snap survey conducted by Mopani News on the new name, residents, both black and white, expressed jubilation. (2004:2)

To confirm white residents support, the chairperson of the town's Business Forum, Mr Dawie van Rensburg, commented in Mopani News of 18 June 2004 that;

Modjadjiskloof was a neutral name that suited every citizen of the town. Judging by its identification with the Modjadji Royal family, the name is marketable and I am convinced it will stimulate commercial interest in the town and improve the economy. (2001:3)

Today some white people oppose transformation of names. They, on their arrival, bestowed various names from Euro-western languages. It is not true that they discovered most of places in South Africa and named them because they were nameless before they discovered them. According to Marquard and Standing as echoed by Jacobs et al (2003:62);

Some Settlers just ignored African names because they claimed that it was difficult for them to pronounce, because of the click sounds, and gave those places new names that were in Euro-Western languages.

Jacobs et al (2003:66) supports the idea when they say;

Some of the indigenous names were replaced with Euro-Western names, while others were faulty recorded, e.g. Kyalami for Khayalami, uMbongintwini for Zimbokodweni etc.

This was a common practice countrywide. It is evidenced by wrong orthography on indigenous names of rivers e.g. Klaserie for Lehlasedi, mountains, e.g. Moholoholo for Mogologolo, tribal villages like Mathibaskraal for Mothibaskraal and the unavailability of indigenous names on some maps. All these bear witness to the socio-political context of South Africa.

Today, with the new democratic South Africa, the quest to change or replace Euro-Western names with African names has been evident. The names of eThekweni, Tshwane, Mangaung, eKapa, eBisho and Polokwane are names that have been used by people staying in or visiting these places, although the Afrikaans and English names were there. It is thus clear that the decision that the ANC-led government has taken in this instance, is not only to give these places new names but also to replace the Euro-Western names with the original indigenous names that have always been used by indigenous people although they were not officially recognised.

Democracy is allowing people to have mixed feelings to this move taken by ANC-led government. The move has not been supported by all residents of the country. While some see this move as a long waited move and a good one, others see it as an unnecessary revenge for colonialism and apartheid.

2.3 A name

A name originates according to the circumstances which include social, political and economic aspects. It reflects the community or society in which it is found. A name is traceable to the circumstances which gave rise to it, because a name is situation-bound. In this work some aspects of a name will be discussed, like what a name is, importance of name, who is the name giver.

2.3.1 What is a name?

People and things are given names. A name can in simple terms be defined as a word or words through which a person, place, animal or a thing is referred to. Names are again given for identification purposes. A name can refer to a large area like a district, town, river or country. Moller and Jacobs (2002:91) say this about naming.

Name, in Changana, is “vito” plural “mavito”. “Vito” is a noun derived from the verb “ku vita” which means “to call” means naming (calling) after.

The following serve as examples of personal names experienced in Changana:

- Nduma: Rumours. There is something everyone knows about.
- Tsembeyini: Why are you behaving like that? What do you expect from your actions.
- Mafanato: Dies with her problems. No one to talk to.
- Yingayinga: No stopping. Never stays long in the same place.
- Myamayabo: Their meat, that is troublemakers that have caused death to many children. With this name they mean troublemakers have been discovered. They can stop causing death.
- Xisiwana: Poor

Place names can reflect the economic, historical, political and social background of the community. Place names can be given after important events, as an honour to a hero or according to a prominent feature. Greek Sophists as echoed by Raper et al (1996:11) held the view that:

“the propriety of names inheres convention, agreement, or customised and habit”..

This refers to the notion of attaining knowledge of things through a name.

Place names are named basically to identify. Through naming we can reveal various social attitudes. Raper (1987:11) says;

“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 a similar or different nature, and to identify it and distinguish it from others”.

Nuessel (1996:3) identifies types of names. The following are the types of names he identifies;

- acronyms are names formed from initials.
- Anthroponyms are personal names.
- Toponyms are place names.
- Eponyms are proper names that have become common names through the ages.

2.3.2 Who is a name giver?

Those who give names are usually in a position of power and authority. In the traditional African culture, the people’s names were given by grandparents, aunts and uncles at

birth. It was traditional for instance, that the name of a grandfather was bestowed on the first son of his first son. This pattern of naming was followed for the sake of continuity. The traditional naming pattern was role based. There emerged a dichotomy between the role-governed society and the innovative individual, hence the confusion even in place naming. For instance Dr Rolihlahla Nelson Mandela had no Western or English name, but was only given by his lady teacher when he started school. In the modern way of naming, parents of a newborn baby, give names. They follow different patterns of naming which is not rule based, but being influenced by variety of factors. The influence could emerge from events that happened during the time of birth, religion, political and aesthetic influences.

Place names are given with basic knowledge of identifying. Although place naming was not rule-based in the traditional naming pattern, there were a number of factors influencing the naming of places. Places were also given names by those in authority and position of leadership. The leadership emerged from the kings, indunas, regiment leaders, leaders in the commandos etc. They could give names that convinced the members to be meaningful. Africans name places looking at the physical characteristics like, dithabeng (where there are small mountains around), mohlabeng (place of sand) to mention but a few.

The arrival of Europeans in South Africa changed the naming patterns of places. Naming was modernised with the African names marginalised and even ignored. Many African names were changed and replaced with European names.

The first United Nations Conference on the standardisation of geographical names, held in Geneva, 1967, mandated countries to establish National Place Names Committee (NPNC). South Africa followed suit. As the National Place Names Committee was the only authority responsible for naming places in the apartheid system, it was discriminatory since it did not include all the stakeholders. Black people were not represented hence place names were mostly Eurocentric.

With the dawning of democracy in South Africa, the National Place Names Committee was done away with and a new body called the South African Geographical Names Council was established. In the new body, every province is represented and languages are represented by Pan South African Language Board.

From the South African Geographical Names Council, every province establishes a Provincial Geographical Names Committee where local government, tourism and Home of Traditional Leaders are included.

The Provincial Geographical Place Names Committee further mandates the municipalities to establish Urban Advisory Committees on street and place names. Naming and renaming of places starts at municipality level with all stakeholders invited. Although some leaders in government sometimes use their powers to influence naming of places, place naming should follow the given bureaucracy. In this way the place names will seek permanency and sustainability.

2.4 Significance of naming

Because of the existence of culture, people place a meaning by naming every event they encounter, could be the birth of a child, climate conditions, initiation rites, battles, death or any other event they consider important to their daily life. Naming makes life meaningful in a way of claiming territory, a way of honouring leaders, a way of giving direction or location, a way of celebrating important events and mourning disastrous events.

Place names are given basically for identity. It is undoubted that the arrival of white people in South Africa contributed tremendously to the contamination of the heritage and the identity of Africans. The arrival of white people in Africa had caused confusing migrations where indigenous African people lost their heritage and identity. The white people arrived with their own religion, Christianity, which had tremendous contamination of naming patterns of the indigenous African people. Some places were given names that

were condemning the religious beliefs of the Africans, a name like Duiwelskloof. People changed their personal African names and adopted the white names, while others had completely done away with their African surnames and used the European surnames. Such an example is found around Burgersfort where certain people still call themselves “Kok”. These people have lost their identity.

The introduction of education to the indigenous people also had negative effect on naming. It was not only during baptism that Africans were given new Euro-western names. When they went to schools, if they did not have a Euro-Western name, they were also given Euro-Western names regardless of whether they liked the name or not. Mandela is an example of such an incident. Jacobs et al (2003:63)

This is how Mandela got his well-known first name. When he started school in Transkei his teacher bestowed a new name on everybody, instead of Rolihlahla (meaning “trouble maker”), he was then Nelson..

In light of the above, it is evident that many people fell victims of such incidents.

The African place names had always been meaningful. Names were given in such a way that it reveals certain social attitude. The following social attitudes will be looked at in relation to African names.

- question of despair
- cultural practices
- identity
- physical characteristics
- values
- locate
- a particular custom
- society’s history

- pride and defiance
- environmental identity

The above highlighted points will be briefly discussed and examples of relevant names given.

- **Question of despair**

During the process of removal and resettlement of people, the Vatsonga were moved to a new place in Giyani and Malamulele in the then Gazankulu. They compared the new place to their original vast areas they occupied before. They named the new place Gandlanani that literally means “being packed together very firmly”. The VaVhenda were resettled to a constricted and dry area and they called it Sokoutumba, which means ‘we are merely squatting’. Another place called Shayandima which means ‘lack of land’. These names reveal that this people lost hope of getting a better place and theirs is just to comply.

- **Cultural practices**

This refers to names that reveal the cultural practices of a particular community. The Bapedi stage a certain dance when the boys’ initiation school is about to close up and call it Tswai. A place in GaSekororo called Tswaing means the place where the dance Tswai is being practised. Malopong which is derived from ‘malopo’ a dance for ancestors is another name that reveals the cultural practices of a community. Seshego which was once a capital of the then homeland of Lebowa, means granary. It was cultural for Bapedi to use seshego (granary) to keep and preserve maize for future use.

- **Identity**

Chief Mamabolo and chief Dikgale share borders. The totem of Mamabolo is kolobe (pig) and Dikgale's totem is phiri (hyena). A school was built on the border of the two chiefs to benefit children of both communities. The school was named Phirikolobe after totems of the two chiefs. This name maintains the identity of the two communities. Thohoyandou, the once capital of the then homeland of Venda, is the totem of the clan of the paramount chief of Venda. Many businesses are named after the totems of their owners, like Batau store, Ditlou store, to maintain their identity.

- **Physical characteristics**

Certain places inherit names looking at the physical characteristics surrounding the place. A village in Bolobedu is called Mabjepilong ("mabje" means stones or rocks and "pilo" is ashes). The place is full of black and hard stones that even disturb the movement of vehicles. Tshehlwaneng is found in the Sekhukhune district. The name is diminutive name of Tshehlo which refers to a thorny shrub. When people resettled there the place was full of the plant. Thabanapedi is a place in the Ba-Phalaborwa Municipality. The name Thabanapedi (Two Mountains) emerged from two mountains facing each other. Although it is not inhabited today, there were people living there before. The two mountains mark the physical characteristics of the place.

- **Values**

Place names are sometimes given looking at the values revealed by the community's beliefs. This is evidenced by a place in the Sekhukhune district called Majakaneng meaning "Christians". There was a church mission station established in that place and people who stayed around the mission station had repented and were Christians. In Sepedi Christianity is called Sejakane.

- **Location**

Rural places under the chieftainship of a Pedi chief are preferred by “Ga-“ is a locative prefix to assist in locating a place. Examples of such places are;

- GaMolepo
- GaSekororo
- GaMamabolo

These names refer to the leader of the place and help in giving direction.

- **A particular custom**

Some names are bestowed to places looking at a common custom practiced by the community. There is a place in Maruleng Municipality around Sekororo area called Badimong ba Mohlabe. This is where the Mohlabe clan worship their ancestors. The clan have a date in the year where they go and perform their rituals there. A deep red soil known as the red ocre is obtainable at the place and is called Letsoku. The letsoku is important because they use it to smear the initiates when they are from initiation school. It is strongly believed that the red ocre is produced by the ancestors and the place is treated as a holy place, hence the name Badimong ba Mohlabe. Other places to be bestowed with such names could be;

Baleming (place of farmers). People in this place take crop farming with pride. The people rely on their ancestors for their success in crop production. When summer rains start, the people would take out crops to the royal kraal for blessings. It becomes a big ceremony with celebrations of a new summer where certain rituals are performed. After the celebrations every household is free to start ploughing their fields. During harvest they find themselves filling up satisfying number of bags with crops. People from other places would buy crops from them and thus named the place Baleming.

- **Society's history**

Names are given in relation to the society's history. History is being traced back until the suitable name is found and bestowed in the place. There have been arguments over the changing of the name Pretoria to Tshwane. The name Tshwane has history that it comes from chief Mushi, who settled in the Pretoria area about 100 years before the arrival of the Voortrekkers in the early 1800s. He moved from Mooiplaas to what is now Pretoria area, on the banks of Tshwane river, named after his son Tshwane. Tshwane is the authentic name for Pretoria and the name Tshwane means, "we are the same" or "we are one because we live together". The Voortrekkers only found Pretoria in 1855 named it after their leader Andries Pretorius.

The name Makhado which is suggested to replace Louis Trichardt is authentic name for the place. When the whites arrived at the place they found chief Makhado closer to the place and they fought with him there. Makhado won the war.

- **Pride and defiance**

Forced removals made people defy and the defiance was shown by a name bestowed to such a place. During the homeland system a certain area was supposed to be under Ndebele, was incorporated in Lebowa. The people of that area were not happy with the decision of falling under Lebowa government. They named the place Maganagobuswa which means "independent". The name indicated that they are neither under Ndebele nor Lebowa. They were proud of being under no homeland.

- **Environmental identity**

"Belabela" is a Sesotho word simply meaning "hot spring" or ("bubble bubble"). In reference to the hot water spring in the area.

"Dithabaneng" refers to a place surrounded by mountains.

Such names are given with the influence of the environmental feature of the place.

Contrary to the initial African names given, the whites gave their own names. They had different views for the indigenous names. They gave places new names and renamed others to reveal the following attitudes.

- **To conceal an identity**

White people built various places in South Africa and named them, more especially towns and roads. But it is not true that they discovered places in South Africa and named them because they were nameless before they discovered them. Their main aim was to conceal their identity by giving places names in their own language so that the identity of indigenous people could disappear. The towns and cities that they established bear names of their leaders. The following names are some of the examples;

- Johannesburg.
- Bloemfontein.
- Port Elizabeth
- Pretoria

Looking at the towns in South Africa, no single town was given a name of a black leader, or king although they found some.

Some of the indigenous names were ignored and given new names that were in Euro-western language. Jenkins (1993:24) says;

Thomas Pringle, the 1820 British settler, who in, ironically remembered as the father of freedom of speech in this country, quite happily replaced local names whenever he went, even renaming place after himself and he wrote his Narrative of

Residence in South Africa (1834:116) of “the valley of Mancazana, now called ‘Glen Pringle’.

Today’s democratic government confirms this when they rename places to inherit their indigenous language name. It is revealed in the names of;

- Potgietersrus to Modimolle
- Bochum to Senwabarwana
- Pretoria to Tshwane

While the white settlers were replacing indigenous names with Eurocentric names, some names were faulty recorded. The name “Kyalami” is originally “Khayalami” in Zulu. Tzaneen is originally “Tshaneng” which means “place of reed mats”. It has today lost its original meaning.

With the above light, renaming is imperative in South Africa.

- **Deceive and undermine**

Other names given by missionaries were condemning the indigenous religion. They were promoting their Christian religion by giving names that would undermine African religious beliefs. The name “Duiwelskloof” was bestowed to a place where missionaries found indigenous people performing their ancestral practices. The word “Duiwel” is associated with evildoer. Such names deceive some Africans because they refrained from making ritual sacrifices by slaughtering animals.

In conclusion, people in this democratic government see the need to restore their cultural heritage. People have been changing personal names, e.g. Sam Shilowa to Mbazima Shilowa, Marks Maponyane to Mafa Maponyane to name but a few. Not only personal names are being changed, but also names of geographical features. The

government programme of renaming need to be given support. New places should be bestowed with names that are of African origin.

Chapter 3

New place names after ten years of democracy in Limpopo

Introduction

Naming is a very crucial and profound aspect of every society. A name gives a person a sense of self-identity, self-value and self-esteem. The arrival of white people in South Africa had contaminated the heritage and the identity of Africans through colonial names. It is for this reason that Africans today revert to their personal indigenous names and rename other entities as a sign of resistance to white colonial domination.

Democracy in South Africa has brought a tremendous change in as far as naming patterns are concerned. Personal names are being changed to indigenous names like Nelson to Rolihlahla, Sam Shilowa to Mbazima Shilowa, Marks Maponyane to Mafa Maponyane, to name but a few. Many places like towns, roads and airports are also being renamed and most of them retain African indigenous names. Some new place names are influenced by social surroundings but most new place names are influenced by democracy.

In this study the focus will be on new names given to new places and renaming of some places in the Limpopo Province. The focus will also be on critical analysis of what change did democracy bring in naming patterns of places after ten years. This will reflect on the naming of new residential areas, streets, businesses, lodges, educational institutions, municipalities and multilingual names. It will also cover the renaming of towns, stadiums and dams.

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3.1 Residential areas

Residential area refer to a place where people live. Such a place is marked by houses and or shacks as a sign of peoples' dwellings. It is derived from the word reside which means to live. Residential area is opposed to shops or factories where the buildings are not meant for living.

There are a number of factors that democracy had influenced on the naming of new settlements. The factors will be discussed in this study.

3.1.1 Government's promises

According to section 26, subsection 1 of the Constitution of the Republic of South Africa, the government has promised to supply houses to every South African. The government further promised the supply of electricity, water and sanitation to all South Africans. In some residential places such promises were not fulfilled. Some places still lack electricity and some are still faced with a problem of clean drinking water. Due to such factors new names reflecting certain aspects emanated. Such names are;

(a) Rwanda

Rwanda is an African country found in Central Africa. It is situated north of South Africa next to Kenya and DRC. Its capital is Kigali. It is a poverty stricken country. There is a huge shortage of water and thus people are going hungry.

In South Africa, new places that are experiencing similar problems such as Rwanda, are named as "Rwanda" denoting that they are stricken by poverty. The name might then appeal to the government as to why the place called Rwanda in South Africa.

A new residential area which is an extension of the old "The Willows" village in the Maruleing Municipality in Kgoši Mamejja area is called Rwanda due to their huge

experience of shortage of water and hunger. The Maruleng Municipality is even trying to supply water by trucks on weekly basis to overcome the problem.

Another residential area named as Rwanda is found in the Greater Tzaneen Municipality in Kgoši Mamitwa. This is also a poverty stricken area.

(b) Bamba Matches

The name Bamba Matches which literally means (hold a match) signifies a dark town. It is compounded by the verb stem –bamba and the noun (matches). Residents were dismayed by the fact that other places are supplied with electricity, theirs is an exception. This name is ironical to government because the promises made by government of supplying electricity have not been fulfilled in their area. They still face that exercise of scratching a match when they enter their homes.

The name Bamba Matches is found in many new places throughout Limpopo Province and mostly in RDP houses. Examples of such places are in Namakgale and Lulekani in the Ba-Phalaborwa Municipality. Musina in the Musina Local Municipality and an extension of Dan village outside Nkowankowa in the Greater Tzaneen Municipality.

(c) Sihlalangengani (we stay here by force in Musina)

Sihlalangengani, this is an informal settlement where most inhabitants are aliens. Most of these foreigners are from Zimbabwe as Musina is few kilometres away from Beitbridge which is the border gate between South Africa and Zimbabwe. According to the informant, the local municipality had established two extensions in Musina which were Mshenguville and Mmatswale se ntšhale morago. Foreigners took advantage of the extensions and made their informal extension by staying in an open veld and unserviced area. The local municipality had deliberately left the place open for future extensions. The people who stayed there called the place Sihlalangengani because they were at loggerheads with the local municipality and resolved to stay there at all costs. The

problem of this informal settlement is that they don't have toilets, running water and proper houses. Their staying there at that place will be unhygienic.

On 4 April 2007 at 06:45 Thobela FM during the current affairs programme, it was reported that the residents of Sihlalangengani in Musina are being removed. Mokgadi Moremi was in the studio of Thobela FM with Rudzani Tshevhase at the scene. Rudzani reported that about 1000 families were left unsheltered when the GandaGandas remove their shacks. Upon interviewing other residents, they reported that most of the people staying there are Zimbabweans. In a similar view, in Lulekani an informal settlement Matshamahingani (we stay by force). It is in Tsonga language. It is also alleged that most of the residents are from Mozambique.

(d) Reconstruction and Development Programme (RDP) houses

RDP is the programme that the government has developed since its inception in 1994. Delivery is realised in the construction of houses. The RDP houses are built for the poor as part of delivery on the part of government. The competency of constructing RDP houses is given to the municipalities. Since the programme has been developed, RDP houses are seen all over the Limpopo Province even in the rural areas. Although the government is seen to be doing its best in the supply of RDP houses, there are some problems with regard to the houses. These problems bring unpleasantness to the inhabitants of these places. Names that result from unpleasant situations are then given to the places. The following examples are pertinent in this regard:

Nabela ka ntle meaning (stretch legs outside) is compounded by the verb (-naba) (stretch) and adverb of place (ka ntle) (outside). Here the RDP's are built, but occupants are worried by the size of the houses. They are not able to stretch their legs while sleeping except to open the door to let their legs overlap to the outside. Although the name might be exaggerating, it sends a strong message of dissatisfaction.

Serope Mperেকে (my thigh work for me). Serope is a thigh and mperেকে is a compound noun adopted from Afrikaans word 'werk'. The occupants in this RDP settlements are unemployed single women. They have shelter but starving. They then rely on their thighs to attract men to fall for them and in turn will support them. **Serope Mperেকে** is found in the Waterberg District in Mokopane next to Limberg.

Tananasheshebo (come with relish). It is a Tsonga name which –tana means (come) –na (with) sheshebo (relish). The settlement is found in Musina Local Municipality, and occupied by single women. The women are supplied with RDP houses. Men who visit these single women have to carry a relish to be accepted. Men do not have difficulties in getting love because the relish is a gateway to be accepted. In a similar view the name **Thintha moraba** (empty your pocket) refers to men who visit the single women in the RDP's. When men visit the women they must be having enough money in their pockets, and when they leave in the morning they go with nothing in their pockets. All these are caused by unemployment and hunger.

3.1.2 Bill of Rights

The 1996 Constitution of the Republic of South Africa, section 9(3), Bill of Rights, states that:

The state may not unfairly, discriminate directly or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, religion, conscience, belief, culture and birth.

This section of the Constitution emancipated people who were oppressed by certain laws. Some people found themselves occupying some settlement having similar background. A name of a settlement then emerges.

In the Greater Tzaneen Municipality next to Lenyenye Township, a new village is called **Hlala-mpša** (divorce a dog). A similar name is also found in a village in Ga-Masemola outside Lebowakgomo Township. According to African tradition and culture women were married by men either by cattle or money. After marriage a woman becomes a subject to her husband and always inferior. She could be abused by the husband in any way, she had no right to file a divorce or withdraw from marital contract. A divorced woman could become a laughing stock as she would have contravened the culture and traditions of the African people.

The Constitution had brought an economic leverage of women and their recognition by law as major persons. The place, Hlala-mpša, is predominantly occupied by women, who, for the reasons indicated here, are able to acquire dwelling houses, unlike in the past where they had to depend on a husband or father because of their declared legal position of minority. Now they can walk out of marriage in which they are abused. In the same breath **Fologa-mpete** (get off the bed) is another name which refers to men who share house acquired by women, are ordered off the bed if they try to assert themselves unduly or overstep the mark.

In the past it was a taboo for a woman to take pride in her competence in sexual activities. It was only men who were proud of having many women and satisfying them with sex. To prove his virility he would have many children with different women. **Boroba polo** is a settlement occupied by single women. It is compounded name derived from –roba (break) and polo (penis). Because these women are single, men are free to test their virility to the limit. Men who are sexually weak find it hard to sleep the whole night with such sexually strong women, and they run away. Men even take turns on one women and they end up getting satisfied. The women in turn benefit economically because she doesn't do it for charity. This place is found in Namakgale, informal settlement as extension of Zone E.

Nyakelang mono (look for (him) this way) is an informal settlement as an extension in Makhushane village in the Ba-Phalaborwa Municipality which is predominantly occupied by single women. Husbands who are missing at home are likely to be found there.

It has become a tendency in the Limpopo Province that when a young couple marry, they immediately look for their own house to be away from their parents. Unlike in the past where the bride would spend time with the in-laws in order to take care of them. Today, despite the in-laws suffering, the couple leaves them with the drive of the woman to get their own place. Names arising from such tendencies are;

Tšhabela mmatswale (run away from mother-in-law).

Ngwetši ntšhirugele (daughter-in-law give me peace)

Mmatswale se ntšhale morago (mother-in-law don't follow me)

These names are found throughout the Limpopo Province and are an indication that the bride and mother-in-law are always rivals.

Most of the above-mentioned names reveal the position of women in the South African society. With the changing laws of the country women are able to stand up against any abusive acts by husbands or by in-laws. These names are subject to fall by the wayside as these settlements become firmly established. The single women may marry, married couples can mix in these settlements and single men may also occupy these areas. It will then be another community that will dictate the change of a name.

3.1.3 Honour political heroes

The issue of naming dates back to the history of arrival of white people in 1652 at the Cape. When the white people arrived in South Africa, they found people already living there, people who had a culture and their own belief system. Jacobs et al. (Vol. 17:2003:58) affirm the statement by De Lange:

Contrary to what Afrikaans historians have long asserted, there were blacks in the Southern parts of Africa before the whites landed there in 1652. There were the Khoikhoi and San people on the Cape and several black tribes from the North had settled in other parts of Southern Africa. These groups have a history that goes far back but we know very little about it. The recorded history only starts with the encounter of whites.

It is obvious that those indigenous people had given names to entities in their languages according to their own naming system. The whites started to change the heritage and the identity of the indigenous people by changing their naming systems. The white settlers named and renamed the indigenous people and various entities in the country. The names like Tshwane and eThekweni have been used by indigenous people for a number of years but changed to Pretoria and Durban respectively. The streets were given Euro Western names and were given regarded as founding fathers. Isaac Mahlangu, in Sunday Times of 6 March 2005:8 asserts:

Paul Kruger Street

The street was named after Zuid Afrikaansche Republiek, President Paul Kruger (1825-1904), a farmer who held office from 1883 to 1902. After the break of Anglo-Boer War, Kruger fled to Europe, where he lived in the Netherlands to the end of the war in 1902. He died in Switzerland in July 1904. Kruger was finally buried in Pretoria on December 16 1904.

Kruger died in Switzerland but buried in Pretoria to consolidate their domination in the country. According to the above given assertion he was not a South African hero. Various names from Euro-western languages were bestowed on different places in the country. In this regard we have names like Tulbagh, Verwoerd, Voster, Schoeman and many more. Many of these names were given to honour statesmen, travellers, explorers, military leaders and other important people.

Personal names were also changed from African names to Euro-western names. This change became evident when the indigenous people were baptised. They were given new names by the baptism regardless of whether they knew its meaning or not. Africans were also given new Euro-western names when they went to school. Echo of May 1998 as cited in Jacob et al. (vol. 17.2003:61) confirm:

This is how Mandela got his well-known first name. When he started school in Transkei his teacher bestowed a new name on everybody, instead of Rolihlahla (meaning “trouble-maker”), he was then Nelson.

Today, after the first South African democratic elections, many famous people have chosen either to discard or change the Euro-western names they have been publicly known by. For example Marks Maponyane, the former player of Kaizer Chiefs and Orlando Pirates soccer player is now known as Mafa Maponyane, the defence Minister, formerly known as Patrick Lekota is now Mosioua Lekota.

As the apartheid regime was dominantly using Euro-western names to name places and other entities, the new democratic South African government is turning the trend. African names are being used to bestow to places. Names are being changed and others replaced with African names as part of transformation process for example Pietersburg to Polokwane.

While the process of name changing and renaming unfolds, it creates precedence to South Africans to name new settlements after their political heroes who contributed tremendously to the liberation of this country. Although names of political heroes are being bestowed to entities, the trend seems not to be generalising. The naming pattern seems to be one sided on the ANC activists as if other political organisations had no strong political activists. This trend of using only names of members of the ANC is causing dissatisfaction to political affiliates of other parties. This is echoed in Daily Sun, Friday 4, August 2006, page 39 by Sipho Mthembu:

Tambo Memorial Hospital, Chris Hani Baragwanath Hospital, Mandela Square, Walter Sisulu this, Govan Mbeki that. Why? Why not people from other organisations who also fought for freedom?

The names mentioned in the above except are all ANC members. The naming of ANC leaders became monotonous because one name is given to many entities. Siyabonga Seme in City Press, 1 July 2007 page 24 comments on the monotony of naming places after Albert Luthuli:

It is quite in order to honour Luthuli, who came to Groutville in KwaDukuza, by naming a museum and a street after him and placing his statue in the town centre. It is also fitting that Inkosi Albert Luthuli Hospital in Durban. Luthuli House in Johannesburg and the Albert Luthuli Municipality in Mpumalanga are named in his honour and that the University of KwaZulu-Natal hosts the chief Luthuli annual lecture.

Surely the hospital, freeway and lecture do enough to promote and protect his legacy in Durban.

Here follows some of the political heroes that are bestowed in South Africa as well as their contributions.

Mandela

His full names are Nelson Rolihlahla Mandela. Madiba is his clan name. The following are the reasons why is so popular. Mandela is a lawyer by profession. He joined the African National Congress in his early years and contributed in changing its constitution. By joining the ANC he had then joined the struggle for the liberation of the oppressed in South Africa. He surrendered all his life to force freedom to the South Africans. He was one of the Rivonia treason trialists. He was jailed for 27 years on Robben Island. Mandela became the first black president of South Africa in 1994.

When the ANC won the first democratic elections in 1994, Mandela became the president of the country, many informal settlements throughout the country mushroomed and the most were named after him. The informal settlements also started to be rife in Limpopo Province. Throughout the province the name of Mandela was bestowed to many such settlements.

Mandela village (in Namakgale)

Madiba Park (in Polokwane)

In the Limpopo Province most townships have informal settlements named after Mandela. The feeling of the people is to honour him for the good work that he has done.

Walter Sisulu

Walter Sisulu, a black lawyer who pulled Mandela and Oliver Tambo into the struggle. He motivated Tambo to also become a lawyer. He held many positions in the ANC when it was still banned. He also spent years on the Robben Island as political activist. He launched a free Mandela campaign. Although stroke took his life, he died contending that the struggle had reached the Promised Land. This view is supported by Scott (2005:121) quoting Sisulu:

“Perhaps I shall not live to see the promised land” he once told his wife Adelaide” But my people shall have reached it”

He was then fortunate to live to see the 27 April 1994 democratic elections. He died in 2003 when democracy was nine years old.

To honour his deeds the South Africans go on taking his name highly by bestowing it to places. In Limpopo there are settlements called:

Walter Sisulu Park (Lenyenye)

Oliver tambo

Like Mandela, Oliver Tambo was pushed into the struggle by Walter Sisulu. He was also motivated by Walter to become a lawyer. Oliver became the president of the ANC during the release of Mandela. The three would always work together. With regard to this Scott (2005:24) asserts:

They were to form an inseparable trio, even when physically barred by prison walls and exile across oceans – a triumvirate which could resist anything but death.

Although he died before the democratic elections of 27 April 1994, his greatness is revealed in the changing of the name of the biggest international airport into his name. Johannesburg International Airport has recently been changed into O R Tambo International Airport.

In the Limpopo Province signs to honour this great man are shown. Settlements are being named as:

Tambo Ville (Lulekane)

Chris Hani

Chris Hani, a huge popular figure, fearlessly championed the cause of freedom and equality in South Africa. Unfortunately Hani could not live long to see the democratic change in South Africa. He was assassinated on April 10, 1993. When assassinated, he was the commander of the armed wing of the ANC under Mandela's command. South Africa was looking forward to his leadership.

To honour this great leader, the South African Geographic Names Council has changed the name of one of the biggest hospitals in South Africa, Baragwanath hospital to Chris

Hani Baragwanath. This change created precedence in Limpopo Province where most villages, informal settlements and other places are named as:

Hani Ville (in Namakgale)

Chris Hani (at Enable village GaSekororo)

Lusaka

Lusaka is the capital city of Zambia. Zambia is an African state in central Africa. It was under the British colony until 1961 when it got its independence. Lusaka contributed tremendously towards the struggle of South Africa for freedom and equality. The ANC during its banned days had its headquarters situated in Lusaka. Most of ANC activists who were exiled were hosted in Lusaka under the presidency of Kenneth Kaunda. The ANC operated from Lusaka headquarters until it was unbanned in 1990.

As an honour, acknowledgement and respect for the country, Zambia, the people of Limpopo have named some of the new settlements as Lusaka. Lusaka village is an extension of Dan village just outside Nkowankowa Township in the Greater Tzaneen Municipality. In Solomondale, there is an extension marked by RDP houses called Lusaka.

There are still uncountable leaders during the struggle to ward off apartheid whose names are bestowed to new places in Limpopo Province. The following list indicate the name of a person and the place:

Peter Nchabeleng (next to Mmotong wa Perekisi)

Luthuli Park (Seshego)

Biko (Namakgale)

Elias Motswaledi (Nebo)

Ramatlhodi Indoor Sports Complex (in Seshego)

3.1.4 Multiculturalism

Multiculturalism means many cultures together. Due to its different races, South Africa has different cultures, beliefs, languages and values. During the apartheid era people were grouped according to different races and their treatment was not equal. Different races could not stay at one place because of the racial discrimination. People looked down upon other people's cultures and considered theirs to be superior.

Democracy has brought people to understand and respect each other's culture, beliefs and values. People with different cultures attend the same school and are permitted to live in one area. New settlements are being bestowed with names that promote the living together and understanding of other people's cultures, beliefs and values. The following are names that promote and encourage multiculturalism.

In Polokwane in the Limpopo Province a suburb is named as Rainbow Park. One might be tempted to ask this question. Why rainbow? A rainbow has different colours connected together. The colours of the rainbow represent races. In Rainbow Park, different races are accommodated and hence different cultures are practiced.

Legae la batho is a Sesotho sa Leboa name meaning "village of the people". The word "legae" might mean a homestead or family unit in essence, but in this case it means a village. "la batho" might mean "of the people" but in this case is "for the people". The name Legae la batho implies that the village in question does not segregate any person from staying there. It is indeed practical that people of all races stay there without much problems. Legae la batho is a new place between Polokwane and Seshego and is marked by subsidy houses.

Freedom Park in Musina Local Municipality is a new place where most of the inhabitants live in subsidy houses. Onions (1994:748) describes freedom as an exemption or release from slavery or imprisonment, the state of being free, exemption from arbitrary control, independence. The inhabitants of this settlement find themselves

being free from apartheid oppressive laws. There were some oppressive laws that torn people apart before the democratic government. Black people were grouped into homelands. The Northern Sotho speakers were under Leboa homeland, the Tsonga speakers under Gazankulu homeland, the Venda under Venda homeland and there was central government. Laws like Group Areas Act were imposed to keep people apart. People found they were to mix after all the discriminatory laws were scrapped. They are free to live and build houses in places of their choice. They found the name Freedom Park suitable for this place because multiculturalism is practiced but today in the democratic government the constitution allows people to have freedom of movement and everyone has the right to choose a place to stay.

3.1.5 Multilingual names

Multilingual names refer to names which are compounded by more than one language. The generic terms “park” “ville” and “village” are frequently used in today’s naming patterns.

The reasons why “park” and “ville” are so popular in South Africa is that they are regarded as multilingual elements which can be added to words and names in any South African language Moller et al (2002:7). The frequent use of the aforesaid generic terms is influenced by names of persons bestowed to places. Examples of places names ending with common generic term “park” are amongst others the following:

Mandela Park (in Namakgale)

Freedom Park (in Musina)

Phola Park (extension, Dan village next to Nkowankowa)

Luthuli Park (Seshego)

Examples of place names ending with “ville” are;

Hani Ville (in Namakgale)

Biko Ville (in Lulekane)

The following serve as examples of place names ending with “village”

Mandela village (in Namakgale)

3.2 Streets

Larousse (1972:877) describes the term street as:

Road in town or village, usually hard-surfaced and provided with drainage and artificial lighting and having buildings one or both sides.

One tend to agree with the above idea as evidenced by the streets in township where street names are given to those streets with tarred roads and the dusty ones are not named.

In the Limpopo Province when it was called Northern Transvaal, most of the then black township streets were not named. Many streets were hard surfaced but no name was bestowed to them. With the dawning of democracy in 1994, local municipalities were charged with the competency of giving names to streets in towns and in townships. Some streets were even renamed. In this discussion the focus is on new names that are bestowed to streets which had no name at all and the influence of democracy on the new names.

During the struggle for freedom in South Africa in the 1980's there was a slogan that says: “Siyabasaba na?” “Ai! Asibasabi! Siyabafuna”. The slogan means are you afraid of them? No, we are not afraid, we want them, referring to the oppressors. A street in Namakgale township in the Ba-Phalaborwa Municipality is bestowed with the name Asibasabi Street to record the element of collective memory of the people.

Cuba Street in Lulekani Township in the Greater Ba-Phalaborwa Municipality is named after the biggest island in the Caribbean sea. This name was bestowed to the street as an honour to the contribution made by this island in the emancipation of South Africans. Cuba under the presidency of Fidel Castro, the brutal and dictatorial leader, housed political activists who were banished into exile during the apartheid regime. Cuba also supplied ammunition to the freedom fighters.

Akanani Street in Lulekani Township in the Greater Ba-Phalaborwa Municipality shows the positive relationship. Akanani is a Tsonga word meaning build each other. The community shows to forget the past and ready to develop each other.

SOMAFCO Street is a street in Lulekani. **SOMAFCO** is an abbreviation for Solomon Mahlangu Freedom College. This college was in Tanzania where exiles attended. Most of the exiles in Tanzania were South Africans. Solomon Mahlangu was from Pretoria by birth, and because of his political activism he was exiled to Tanzania. On his return as an activist, he was captured by the apartheid regime and sentenced to death and was hanged on the 6 April 1979. There is also Solomon Mahlangu Square in Mamelodi near Dennerboom named after him. He was later exhumed and reburied in Mamelodi after the dawn of democracy.

Street names in Lenyenye Township are marked by the emphasis on the use of Northern Sotho as an African language that was marginalised in the past. The names are rather meaningful. In this regard the following serve as examples:

Khutšong (place of peace). It is compared with the unrests people experienced in the old settlement when they were still crammed in four or two roomed houses. The residents have now found peace in the new settlement.

Itireleng Street (do it yourself) is also leading to a new settlement where people are doing away with the ideology of depending on the delivery of government. People have realised the importance of self-reliance.

Bophelong and Mankong Streets were named looking at the physical characteristics of the place. The emphasis here is the use of African names.

Names of local political activists are also bestowed to some streets around Lenyenyene. Some streets are named:

Bon Fire Maponya Street

In Namakgale Township the names of local political activists are prominent in naming the streets. Calvin Ngobeni is the biggest street in Namakgale that connects the north and the east entrance into the township. It is named after the political activist Calvin Ngobeni. He was actively involved in politics. Calvin was a mine worker. He was a shop steward under NUM. He was a member of UDF. He actively participated in the strikes when the employees of FOSKOR and BOSVELD were retrenched. He died a natural death, but was a loss to the people. His name is even bestowed to one of the ANC branches in Ward 12.

Ackson Malatji street in Namakgale named after a man who was a national figure in NUM. He was a co-founder of COSATU. He was also a national figure in SACP and provincial figure in the ANC. After the democratic elections of 1994, he became an MPL. A car accident caused his death when he was still an MPL. The ANC branch in Ward 14 is also called Ackson Malatji.

Other names are of political activists in Namakgale are:

Mavis Malatji Street.

Zakes Ngwasheng Street.

3.3 District Municipality and Local Municipalities.

With the birth of the new South Africa, the South African government has faced a mammoth task in terms of service delivery, greatly complicated by the bureaucratic system which was not designed for the purpose, and which had to be radically changed at every level of government. One of the tasks was the establishment of new municipal system.

The first step in the process of demarcating the boundaries of South Africa's municipalities was taken on the 3 July and 18 December 1998 respectively, with the promulgation of the Municipal Demarcation Act No. 37 of 1998 and the Municipal Structures Act No. 117 of 1998. The Municipal Demarcation Board was formally established on 1 February 1999 and swung into action with no delay.

In 2000, the Municipal Demarcation Board which determined the boundaries of the new municipalities announced that the South African municipalities were reduced to 284 municipalities which have in turn been divided into 6 metropolitan municipalities, 47 district municipalities and 231 local municipalities. The Municipal Demarcation Board divided its workload into several phases with the focus being demarcating new municipalities for the holding of the first democratic municipal elections.

When all the processes had unfolded, the naming of the municipalities came into the picture. The naming of municipalities has throughout the country been community driven and involved intense communication with the public and other stakeholders upon whose activities the proposed new name might have an impact.

In this discussion, the focus will be on the new names bestowed to new districts municipalities and local municipalities in the Limpopo Province. Some local municipalities existed even in the apartheid government whose names were based on the names of seats or towns where administrative duties for the municipalities were executed. Such local municipalities fall off in this discussion. There are municipalities which

emerged when the new municipalities were established and most of them are in rural settlements where black people dominate.

The Limpopo Province was then divided into six districts municipalities as opposed to the three homelands of the pre-democratic government. All the six district municipalities are new and hence their new names. Some local municipalities existed in the previous government and have now extended boundaries and bestowed with new names. Here follows names of all district municipalities and local municipalities which are newly established in the Limpopo Province.

3.3.1 Sekhukhune District Municipality

Sekhukhune District Municipality is classified as a name that refers to a nation. This name is given in honour of Chief Sekhukhune of the Bapedi tribe. Sekhukhune fought against the boers in the Sekhukhune war between 1876 and 1877. The district covers the radius from Nebo up to Burgersfort.

3.3.1.1 Fetakgomo Local Municipality

Fetakgomo is a local municipality that covers settlements around Apel under Sekhukhune District Municipality. It is a new local municipality that emerged after 1994. The name Fetakgomo is a Northern Sotho name meaning (pass the cattle) or (ignore the cattle). It is derived from the Northern Sotho idiom that says: *“Kgomo ya lla, motho a lla, feta kgomo o sware motho, mafetakgomo ke moriri o a hloga”*. (If a cow bellows, a person crying, pass the cow and catch the person the one who passes the cow is like a growing hair). It means if both a person and a cow are in danger, help the person first because he will be able to help you the other day. The name *Fetakgomo* is even supported by the government’s principles of “Batho pele” (people first).

3.3.1.2 Makhuduthamaga Local Municipality

The name **Makhuduthamaga** is derived from the name Khuduthamaga meaning “executive council”. It is prefixed by Ma- to make it plural. This municipality never existed before as evidenced by its radius. It covers Jane Furse and surrounding villages where occupants are mostly blacks. Black rural settlements had no municipality during the apartheid rule.

The name Makhuduthamaga started wayback in 1951 when Bantu Authorities Act was passed. The Act allowed the government of the time, white dominated government, to reduce the jurisdictions of Black chiefs. The reduced jurisdictions were marked by beacons. The Bapedi tribe started to be divided in two groups. The first group supported the government while the other group objected the move. Those who supported were referred to as “Rangers” and those who objected were called “Makhuduthamaga”. They were called Makhuduthamaga because of their meetings which were held during the night was called “Khuduthamaga” meaning executive council. The municipality of today retains the name Makhuduthamaga with the understanding that the aim of the objection was to protect the same land on which they are living today.

3.3.2 Waterberg District Municipality

This municipality is named after Waterberg mountains which stretch from Modimolle and Mokopane west as far as Thabazimbi. It is a descriptive name, which describe a particular state of mountains. The particular state of the mountain is that there are hot and mineral springs on the mountain. The name is also self explanatory, as it reveals that there is abundance of water there. According to Raper (1987:343) Waterberg refers to:

Mountain rays extending roughly east and west, between Potgietersrus and Thabazimbi. The name is Afrikaans and means ‘water mountains’, referring to the hot and mineral springs there, and to the abundance of water in general, the Nyl, Palala and Pongola rivers rise in this range.

There is hope of permanency and sustainability of the name of this district since it is named after a natural feature.

3.3.2.1 Bela-Bela Local Municipality

Bela-Bela Local Municipality is under Waterberg District Municipality. Bela-Bela (Boiling-Boiling) is a descriptive name referring to natural hot spring that bubble out of the earth. Suhr and Morrison (2005:10) asserts this:

The mineral spring bubble out of the earth at approximately 22 000 litres per hour at a temperature of 46°C, and is rich with sodium chloride, calcium carbonate and other salts and is beneficial to persons suffering from rheumatic elements.

The name Bela-Bela was initially given to a township just a few kilometres outside the then Warmbaths. In realising that the real spring referred to as Bela-Bela is in the town of Warmbaths, the town was then renamed Bela-Bela in February 2002. The local municipality is named after the town of Bela-Bela which now covers the town and rural settlements.

3.3.2.2 Mogalakwena Local Municipality

The name is compounded by a verb stem –gala meaning “making sound” and a noun *kwena* which means “crocodile” and prefixed by Mo- to make a noun that is Mogalakwena and the name means the sound of a crocodile. The name refers to an animal which is a crocodile. The name is self-explanatory that it is derived from river since crocodiles live in water. Mogalakwena was initially the name of the river which cuts Mokopane (the then Potgietersrus) into the Limpopo River. When the municipality borders were extended to cover also areas around the town which never had municipality before, the new municipality was then bestowed with the new name Mogalakwena Local Municipality

3.3.2.3 Modimolle Local Municipality

The name Modimolle is compounded by the noun Modimo (God) and verb stem –lle (eaten). This name was shortened from Modimo-o-lle (God has eaten). It is originally the name of a mountain which the indigenous people believe it is a place of the spirits. The mountain earned the name because they believed that if you climb up the mountain an overstep the mark you wouldn't come back because the gods shall have taken you. With regard to the above idea Sebashe (2000:53) confirms:

Sometimes when cattle grazed along the mountain, some of them got lost, when the owner was looking for them and could not find them, they were often consoled by saying don't worry "Modimo o lle", meaning "the gods have consumed them". Even people who climb the mountain alone usually did not return and it was believed that the gods have retained them.

The name Modimolle was then bestowed to town Nylstroom when it was renamed in 2002. The local municipality had also extended its boundaries and earned the new name of Modimolle Local Municipality.

3.3.3 Mopani District Municipality

Mopani is classified as a name that refers to vegetation. Mopani is an indigenous tree prominent in the viewing of the area where the district municipality offices are situated. The tree does not bear any edible fruit but well-known by its production of Mopani worms. Mopani worms become abundant in December and or sometimes April when rains are favourable. The Mopani District Municipality is named after this tree. It stretches from Giyani, Tzaneen, Phalaborwa, Ga-Sekororo, Spitskop and Ga-Sekgopo.

3.3.3.1 Maruleng Local Municipality

Maruleng means “place of marula”. Marula are fruits from a tree of Morula and are used to make juice, beer, jam, and peanut butter. Due to abundance of Marula in the area, the municipality was then bestowed with the name Maruleng. Maruleng Municipality is classified in the category of names that refer to vegetation. The offices of Maruleng Local Municipality are situated in Hoedspruit which is the only urban concentration within the whole municipality.

3.3.4 Capricorn District Municipality

The name Capricorn, is derived from the Tropic of Capricorn which is an imaginary line of latitude twenty three degrees Celcius south of the equator. In South Africa, it passes only through Limpopo. The name Capricorn refers to a geographical feature. Capricorn District Municipality covers areas of Polokwane, Molemole, Aganang and Blouberg local municipalities.

3.3.4.1 Aganang Local Municipality

This local municipality is purely new in the sense that is not attached to an old town where there was a discriminatory municipality. Aganang Local Municipality covers areas of Matlala, Mashashane and Moletši.

Aganang means “build each other” which denotes that people in the municipality should help each other to grow.

3.3.4.2 Lepelle-Nkumbi Local Municipality

Lepelle is a name of a river commonly known as Olifants River and Nkumbi is another river. It is a local municipality named after two rivers. The municipality covers the areas of GaTšhwene, part of Molepo and surrounding areas of Chuenespoort.

3.3.4.3 Molemole Local Municipality

Molemole Local Municipality is a new municipality that emerged when municipalities started in 1998. The municipality caters for rural settlements. Molemole is the name of a mountain in Botlokwa Ga-Ramokgopa. This mountain is well-known because the Batlokwa and the VhaVenda staged a war on this mountain during the Mfeqane. The Batlokwa still perform their rituals on the mountain because they claim to have left some of their ammunition and graves of their heroes.

The name Molemole has now been transferred to the local municipality.

3.3.5 Vhembe District Municipality

Vhembe is a Venda name for Limpopo River, meaning “the gatherer” or “the river that digs deep down”.

The above definition clearly states that the name Limpopo and the name Vhembe refer to one river. The difference is only that in TshiVenda the Limpopo river is referred to as Vhembe. This is a revelation that the province and the district municipality share the same name differing in the language used.

Vhembe District Municipality incorporates the local municipalities of; Makhado, Musina, Mutale and Thulamela. In this study focus will be on Mutale and Thulamela local municipalities.

3.3.5.1 Mutale Local Municipality

Mutale Local Municipality is named after a river, Mutale, which is a tributary of Limpopo River. The municipality never existed in the pre-democratic era. This is evidenced by the areas under this municipality, viz, Thekwe, Rambula, Mutale, Shikunda, Malima, Manendzhe and Makoya. They are all rural villages which started to

be incorporate under municipalities after 1994. the new municipality was then bestowed with the new name Mutale.

3.3.5.2 Thulamela Local Municipality

The name Thulamela is a descriptive name because it describes the state of the mountains which look like anthills. Thulamela means to descend a steep slope like when you descend an anthill. The literal meaning of the name is “as you go down”.

The municipality caters for the following places which never had municipalities during the past regime; Gidiana, Gould Ville, Ho/Sana, Malamulele, Manamane, Motititi, Palmary Ville, Sibasa and Thohoyandou.

The municipality is marked by the following places of interests; Lake Funduzi, Tshatshingo Potholes, Pipidi Waterfalls, Holy Forest, Chivase Tea Estate, Chivase Royal Kraal and Thate Vondo Dam.

3.3.6 Bohlabela District Municipality

Bohlabela District Municipality ceased to exist as a legislative structure in March 1, 2006.

When Bohlabela was found it was part of the province of Limpopo, even though geographically it was more in Mpumalanga. Bohlabela district was formed by Maruleng Local Municipality and Bushbuckridge Local Municipality. It was then recommended that Maruleng Local Municipality be ceded to Mopani District Municipality in the Limpopo Province and Bushbuckridge be ceded to Ehlanzeni District Municipality in Mpumalanga.

The preceding discussion clearly reveal that the naming of newly established municipalities is a creditable achievement as most of them are named after natural

features. The names of the municipalities discussed in this study are not disputable since they bring comfort and strengthen unity among members of the community. The names are sustainable even if governments change because they do not bear names of persons or heroes.

3.4 Educational Institutions

Educational Institutions in this study refer to institutions of higher learning, that is, Technikons, Universities, Technical colleges and Colleges of Education.

In 2002 the government released the National Plan for Higher Education which continued policy goals for the restructuring of the higher education system in South Africa. On 31 May 2002, the then Minister of Education, Professor Kader Asmal, announced the government's proposals for the restructuring of higher education in South Africa. Mergers between various educational institutions in the country were proposed as necessary to the restructuring process.

What is a merger? Sunday Times 13 March (2005:1) describes a merger as:

It is not merely an incorporation where one institution becomes part of another, but in a merger, institutions combine to form another, different institution, which becomes a legal entity in its own right.

An example of the above assertion is the University of Durban-Westville and the University of Natal joining to form the University of KwaZulu Natal. The Sunday Times of 13 March 2005:1 has this to say with regard to the merging of higher educational institutions:

- overcoming the apartheid-induced divide between historically white and black institutions.

- Ensuring the efficient use of resources by reducing overlap and duplication in academic programmes.
- Mitigating the impact of unnecessary competition.
- Enhancing research and postgraduate capacity.
- Creating staff and student equity.
- Allowing for a wider range of academic programmes to be offered in response to regional and national needs.
- Developing programmes to meet the human resource needs to the regions.
- Building and strengthening research capacity.
- Enabling the development of a wider and more comprehensive range of vocational programmes, in particular Technikon-type, professional and general programmes in line with regional and national needs, and
- Promoting student mobility between Technikon-type and University-type programmes.

The first merger took place on January 1, 2004 and the education landscape started to change forever. In the Limpopo Province, the Department of Education also started to unfold the process of merging the institutions of higher education.

3.4.1 Universities

3.4.1.1 University of Limpopo

University of Limpopo is a new name emerging from the merger between the University of the North (UNIN) and Medical Universtiy of Southern Africa (MEDUNSA) in 2005. Medunsa in essence falls under Gauteng Province and Unin is found in Limpopo Province. The decision to merge the two universities from different provinces might have been prompted by the fact that in Limpopo there was no single university providing health and medical programmes while in Gauteng there are quite a number of universities providing medical programmes. According to informants, initially MEDUNSA was supposed to have been built as a faculty in then

University of the North. Due to some unknown reasons the faculty was taken to GaRankua and established as an autonomous university. The Limpopo people were thus disadvantaged in the production of medical professionals.

When the merger was suggested, names like Monomotapa and Limpopo were also suggested to be bestowed to the new merger. The merger was finally named University of Limpopo. Why necessarily Limpopo? The name Limpopo is the name of a river which serves as a boundary between South Africa and Zimbabwe. A river usually marks the beginning where new things start to emerge. A river always brings life and joy to the people. In this new merger, new things are expected to emerge. New policies and new curricula will be introduced. The merger will perform multisided delivery which is in MEDUNSA and Turfloop campuses. One might also think that the name Limpopo was chosen because the province is also called as such.

Medical University of Southern Africa is situated in GaRankuwa Hospital now George Mkhari Hospital. It is popularly known by its production of medical personnel. University of the North was found in Mankweng next to Mankweng Hospital. University of the North had no medical faculty at all, but put its weight in at the provision of Bachelor of Arts programmes. The intention of this merger is to integrate the curricula so that in a long run Turfloop campus also introduces medical faculties.

The two universities have merged and formed a new entity and thus given a new name as University of Limpopo. The then Unin is referred to as Turfloop campus and Medunsa as GaRankuwa campus.

3.4.2 Colleges

The word colleges is referring to the then technical colleges and colleges of education.

3.4.2.1 Mopani South East FET college

Phalaborwa Technical College, Sir Val Duncan Technical College and Mapulaneng Technical College have merged and formed one entity and retained a new name of MOpani South East Further Education and Training College. The three are identified by being referred to as Phalaborwa campus, Sir Val Duncan campus and Mapulaneng campus respectively.

Mapulaneng campus was later affected by the cross border issues and detached from the trio to Ehlanzeni District in Mpumalanga in March 1, 2006. Presently the Mopani South East FET College refers to the then Phalaborwa Technical and the then Sir Val Duncan Technical College.

3.4.2.2 Letaba FET College

Letaba Further Education and Training College comprises of a merger between Tzaneen Technical College, Maake Technical College, Giyani Technical College and the then Modjadji College of Education. The three technical colleges merged with a former college of education streamlining of curricula. The restructuring has formed one independent entity and bestowed a new name of Letaba FET College. They are identified as Tzaneen campus, Maake campus, Giyani campus and Modjadji campus respectively.

3.4.2.3 Capricorn FET College

Capricorn Further Education and Training College is formed by the amalgamation of Tseke Maboe Technical College, Shikoane Matlala Technical College and Pietersburg Technical College. The merging was then bestowed with the name of the district municipality viz, Capricorn which is new to the college.

3.4.2.4 Waterberg FET College

The then Lebowakgomo Commercial, Potgietersrus Technical and Mahwelereng Technical colleges were merged and brought the birth of a new born entity named Waterberg FET College. The then Lebowakgomo Commercial is in the Lepelle-Nkumpi Local Municipality and is referred to as Engineering and Skills Training Centre, Potgietersrus Technical is now known as Information Technology and Computer Science Centre in Mogalakwena municipality and Mahwelereng Technical is referred to as Business Studies Centre in the Mogalakwena municipality. The new merger benefit two municipalities, that is, Lepelle-Nkumpi and Mogalakwena.

3.4.2.5 Sekhukhune FET College

C.S. Barlow Technical College is situated in Motetema. Dr C.N. Phatudi was a college of education in its days until 2002. C.S. Barlow was faced out as a technical college and at the same year Dr C.N. Phatudi as college of education ceased to exist. Their curricula were streamlined and the two merged to form an entity which was given a name of Sekhukhune FET College. The other one is referred to as C.S. Barlow campus and the other as Dr C.N. Phatudi campus.

3.4.2.6 Vhembe FET College

Technical College of Venda (TechniVen), Mashamba Technical College and Mavhoi Technical College were amalgamated. They formed one educational entity which is named Vhembe Further Education and Training College. The then TechnVen is today referred as Makwarela campus situated in Sibasa, Mashamba Technical College is now called Mashamba campus situated in Mashamba and Mavhoi Technical College is now known as Mavhoi campus situated in Dzanani. All of the three campus are administratively dependent on one main office which is situated at 113 Burger Street, Makhado.

3.4.3 Schools

Schools refer to primary and secondary schools. These are ordinary schools where GET and FET schools curricula are offered.

Although democracy found many schools already having been established, it still had influence in names of the already existing schools because some schools were renamed in favour of democratic names. Democracy had adverse effect on naming newly established schools.

This study will discuss only few names of new schools in which democracy played a role.

3.4.3.1 Unity Primary School

There was one public primary school in Tzaneen established long time during the apartheid regime. The school admitted only those who stayed in town, and it was only whites by then. The school was called Tzaneen Laërskool and commonly called “Laërskool”.

When the discriminatory laws were scrapped, there was an influx of black people into the town buying houses. The existing primary school became overloaded with admission. The management of the school was compelled to limit admissions. The black people started to complain of lack of equity in terms of admission. Friction then started between town residents. There was a need for an establishment of another public primary school.

Unity Primary School was established in 2004 in Flora Park in Tzaneen. Flora Park is a suburb in Tzaneen in which most residents are black. The name Unity means “come together as one”. The school brought the Tzaneen residents together and the rift

between the races was closed. The school is currently attended by all races without discrimination.

3.4.3.2 Refentše Primary School

Mandela Village is a newly established settlement as an extension of old Namakgale township. There was no school established with the settlement. All the schools available at the children of this settlement's disposal is more than five kilometres.

The community in Mandela Village agreed on application of an establishment of a primary school for their children. The department of education turned down the application several times. Parents did not give up. They identified a site and used shacks to start the school. Volunteers out of the community taught the children. The school grew in Grades with years without a name. On the other hand the committee was pursuing the registration of the school. They are capitalising on the contents of the Constitution of 1996 that every child is entitled to free education.

In 2004, the school was approved and they called the school Refentše Primary School "we have overcome the Department of Education's resistance".

3.5 Businesses

The word business refers to any commercial enterprise, like store and factory. Business involves buying and selling, trade, consumer and supplier and profit and loss.

The Constitution of the Republic of South Africa of 1996, section 22 about free trade, states that:

Every citizen has the right to choose their trade, occupation or profession freely. The practice of trade, occupation or profession may be regulated by law. p10

The above section of the Constitution introduces free trade. Many businesses started to emerge after the introduction of free trade. The government on the other hand is doing its best to empower all sections of the population as far as business is concerned. The government introduced the BEE, Umsombovu Youth Fund, tender systems and project systems to empower its people in the sphere of business. The Banks also relaxed their policies on loans.

For the business to sustain, flourish and grow, is to market it. One of the strongest marketing strategies of the business is to bestow the business with the name that is suitable, marketable, attractive and sustainable.

Many businesses mushroomed and were given new names. The focus in this study will be on new names of business in which democracy had influence.

3.5.1 Collective ownership

In this case the name is given in such a way that the customer and the owner collectively feel owning the business.

Simunye Bakery

The word Simunye is Zulu word meaning “we are one”. The name Simunye Bakery sends a message to customers that they also own the bakery and therefore they (customers) are obliged to take care of the business.

Phalukgale Chemist

Phalukgale is an abbreviation for Phalaborwa, Lulekani and Namakgale. The name Phalukgale Chemist is letting the people of the three places feel owning the business. It gives them the pride of saying our chemist.

Ga Rena Rentals

The name Ga Rena Rentals means “at our rentals”. This is the name of town houses in Polokwane. The name makes every tenant comfortable that the business belongs to all of the customers’ including himself/herself. Tenants are free to make inputs that will make their home a sweet home..

The above names indicate that a business is not a one man show. Democracy has changed the people’s mindset of apartheid where the owner wanted to feel owning it alone forgetting that if there is no customer there is no business. Customers are put in a comfort zone where their contributions make the business grow and sustain.

3.5.2 Entertainment names

Entertainment names refer to names of entities meant for amusement and enjoyment. These entities can be named after political heroes, national symbols and international events. The name can be from sporting events, showbiz, music or sports ground. South Africa had been banned from international participation in sporting events until 1992 after the release of Nelson Mandela and other political activists from prison and exiles. Democracy had opened doors for international participation and recognition for South Africa. South African business people started to freely adopt names of national teams, national symbols and political activists to name their businesses.

The following names are examples of the names that democracy had an influence on:

Bafana Bafana Restaurant

Bafana Bafana is a South African national soccer team which regained international recognition when democracy dawned in South Africa. It started to participate in international games and gained fame and popularity when it won African Cup of Nations

in 1996 when it was hosted in South Africa. It also qualified for soccer world cup in France.

When the restaurant is named Bafana Bafana, it attracts people to enter and see why called as such. Some customers might be convinced that the restaurant is one of the sponsors of the soccer national team and go on supporting the business. To others it might appear that when the soccer national team had visited Limpopo they are catered there, therefore people would also like to share tables with Bafana Bafana players.

It is not only the restaurant named Bafana Bafana. There are still more businesses throughout Limpopo called Bafana Bafana.

Twenty Ten Shop

Twenty Ten is an essential year in which all Africans are looking forward to. South Africa has in May 2004 won a bid to host the well known soccer World Cup. It will be for the first time the world cup tournament is hosted in Africa. South Africa is a lucky country in the whole continent to win the bid.

The opportunity of hosting 2010 World Cup soccer tournament has opened more opportunities for businesses to market themselves. Twenty Ten shop is situated in Letsitele shopping complex. The name, Twenty Ten shop, attracts more customers because they are eager to know what is contained in such a business.

Laduma sports shop

Laduma is a Zulu word which is used when the aim has been achieved. It is usually followed by a roar or loud sound to celebrate the achievement hence “duma” is a sound. Laduma is a Zulu word meaning to “score”. It is usually heard on television and radio when soccer match is advertised or commencing during soccer matches. The word “Laduma” is today commonly used in soccer circles and became popular when soccer

national squad was formed in South Africa and given status of playing international matches. People started to fall for soccer and supported the Bafana Bafana as the national team.

With this name given to a business, then it will attract soccer lovers of which Africans are in numbers.

Ramatlhodi Indoor Sports Complex

Ramatlhodi Indoor Sports Complex was officially opened on 23 June 2007 in Seshego in the Polokwane Local Municipality. The sports complex is named after the first and the former premier of Limpopo Province, advocate Ngoako Ramatlhodi. Ngoako Ramatlhodi is a politician who actively participated in politics and was exiled during the apartheid regime. Naming such a valuable entity is an honour to Ramatlhodi as one of the great political leaders of South Africa.

Some of the indoor games to be played in the complex are tennis, netball, volleyball, chess, boxing, wrestling and others. The main aim of constructing such a complex is to keep children away from streets and HIV/AIDS pandemic.

3.5.3 Politically motivated names

Words which are frequently used in political circles are turned into names of businesses. The same applies to political leaders' names. The following are examples of such names.

Rainbow Finance

Rainbow is a multicoloured line which is usually seen during rainy seasons. It is an attractive line with different colours. The flag of a new democratic South Africa is like a rainbow because it consists of black, gold, green, white, chilli red and blue colours. Because the colours of the flag of the democratic South Africa resemble those of a

rainbow, the country is nicknamed “Rainbow nation”. Different colours on the new flag represent different races with different colours that form one nation.

Rainbow finance derived its name from the South African flag. The name of this business has therefore a political connotation. Rainbow finance then means it is a non-discriminatory and democratic financial loans. It indeed started as a loan shark, but has today grown up. It has formed partnership with OK furnishers and finances customers who buy goods on hire purchase. The name is also seen on OK furnishers receipts.

Madiba Music

The name Madiba is a clan name of Nelson Rolihlahla Mandela. Nelson Mandela, the man who was imprisoned for twenty seven years on Robben Island charged with political counts. He was released in 1990 and became the first black president of the Republic of South Africa in 1994. The man who led a revolution in South Africa without bloodshed. He also brought democracy in South Africa. He is regarded internationally as a political icon.

This music shop called Madiba Music inherited its name from Nelson Mandela’s clan name. Nelson Madiba Mandela has established a children’s fund in South Africa to help the children who are needy. When people see the name Madiba Music, they be attracted and think that buying from this shop they shall be contributing towards Nelson Mandela Children’s Fund. It is not only a matter of business, the business is showing honour to this great leader. The shop will be regarded as great shop because it bears the name of a great and respected man.

People generally believe that Nelson Mandela has natural magic. This is realised when Bafana Bafana or Amabokoboko perform badly in their games, people would advise that Madiba be called to apply his Madiba magic. The Madiba Music business might also inherit the magic and grow.

Ubuntu Furnishers

Ubuntu is a Zulu word meaning humanness. It is derived from Abantu which means “people”. The word Ubuntu is seen in Parliamentary documents written as “the spirit of Ubuntu” to encourage positive human relations among the people of South Africa.

The name Ubuntu furnishers can attract customers who might have a feeling that the employees of this business handles customers positively. This name, Ubuntu has a political connotation in that it was used only by the Zulu language speakers in the past, unlike today’s where it is used by all the people and even in parliament.

Mzansi Tavern

South Africa is referred to in Zulu language as “Mzansi Africa”. The word “Mzansi” is popularly used throughout the country. SABC 1 calls itself “Mzansi for sho” meaning real South African as one of its jingles. Mzansi seems to have taken the place of South Africa. The use of the word Mzansi emphasises equity in the use of eleven spoken languages in South Africa. The democratic South African government has accorded eleven languages the status of being official languages.

Mzansi Tavern considers itself not to be discriminatory on the basis of customers. It caters for all the cultures, principles, values and ideologies of the South Africans. People are attracted by the name Mzansi because of its popular use in government, media and elsewhere.

Viva Bookshop

Viva is being used as a slogan of African National Congress during its meetings and congresses. It is used interchangeably with the word ‘long live’. World Book (2001:2342) asserts that the word Viva means:

(long) live (the person or thing named)

- n ... a shout of applause or good will.
- [*< Italian viva may he live < vivere to live*]

From the above assertion a deduction can be made that the word Viva is a Latin word meaning long live. It is derived from the Latin word vivere meaning to live.

This word, Viva, became commonly used after the unbanning of political organisations in South Africa in 1990. It was not allowed to use this word, viva, before the aforesaid period.

Viva Bookshop has inherited the word, viva and converted it into a name to encourage the spirit of reading to live long.

3.5.4 Disastrous names

Disastrous names refer to names emanating from a sudden accident or natural catastrophe that causes great damage or loss of life. In this case only one example will be discussed.

Tsunami Crop Protection

Tsunami is Japanese word compounded by two nouns, that is <tsu “harbour” and nami “wave”. World Book (2001:2245) explains Tsunami as an ocean tidal wave caused by a submarine earthquake or volcanic eruption.

Tsunami caused a disaster in China in 2004, and that disaster struck the world. It caused people’s death and left ruins in China.

If Tsunami could have happened during the apartheid rule, it might have not been reported through press because of apartheid laws. Press and media were censored during the apartheid rule. When democratic government took over the powers, it introduced

freedom of press and speech in the constitution. This freedom of press and speech gave South Africans access to international news.

Tsunami Crop Protection as a business derives its name from this wave. According to the owner of the business, Mr Koos, they consider their Tsunami as a wave of marketing.

The owner of the business, Mr Koos, says his business started in 1986 as SAADCHEM and changed to Hypergrochem in 1998. When Black Economic Empowerment (BEE) was introduced, AFGREE sold 26% of black empowerment company in 2004. AFGREE and BEE merged and was named Tsunami Crop Protection. It is a company which today belongs to black and white owners.

Tsunami Crop Protection has grown and has branches in Letsitele, Nelspruit and Louis Trichardt.

3.6 Renaming and name changing

Renaming and name changing is regarded as a one of the major resistance among Africans towards white domination. Various entities, which were bestowed with Euro-Western names are being renamed and names changed. Renaming refers to the official acknowledging of a name that has been in existence and has been used by various people to refer to the entity but was not official, examples Pretoria to Tshwane, that is, it did not appear in official documents. Name changing on the other hand, refers to giving an entity a totally new name that has never been used to refer to that entity before, example being Verwoerdberg to Centurion.

It has been evident when most African countries such as: Maputo, Zimbabwe, Namibia etcetera since getting independence had their colonial names changed.

Renaming not only takes place in Africa, but takes place also in European countries as long as there is a feeling for name change. In the Netherlands a playground and a park

were renamed in honour of Hector Peterson. Kamogela Seekoei, in the Sowetan of 1 September 2006: 9 asserts:

The Dutch city where Jan van Reibeeck was born has finally exorcised his ghost by renaming a park and playground in honour of Hector Peterson.

On September 9 the city of Culemborg in the Netherlands will officially honour Pieterse, the first victim of the 1976 Student uprising in South Africa.

It is further confirmed that the playground which is bestowed with the name Hector Pieterse is situated on Mandela Street in Culemborg.

In this study, the focus will be on renaming and name changing in various entities in the Limpopo Province.

3.6.1 Renaming

The term renaming was explained in the preceding discussion as acknowledgement of a name that was existing on official basis. The most prominent entities with two names, one officially recognised and the other unofficial, are towns in the Limpopo Province. Most names which were officially ignored are indigenous African names.

The towns which were affected by renaming process will be discussed with special focus to the Limpopo Province.

3.6.1.1 Polokwane

Polokwane is the capital city of the Limpopo Province. It was proclaimed Pietersburg in 1886 named after General Petrus Jacobus (Piet) Joubert.

When the whites arrived in the area, they found indigenous people occupying the area and then called it Polokwane. The Voortrekkers established a town and called it Pietersburg. The name Pietersburg was officially in government books and made the name Polokwane diminish.

When the democratic government took over, Pietersburg was then renamed Polokwane. Some sources say Polokwane means “place of safety” while others say is a name of a river. What matters here is that the namers of Polokwane knew what it exactly means because they are the indigenous people of the place. Today Polokwane is enjoying the status of being a city.

3.6.1.2 Modimolle

Modimolle was formerly known as Nylstroom, a town founded in 1866 by the Voortrekkers. On the Voortrekkers’ arrival they found people living in the area having their own name to the place.

Modimolle literally means “the forefather’s spirit has eaten” (Modimo o lle). According to tradition, it often happened that someone would climb the mountain, only to disappear without trace. The Basotho attributed such disappearance to an ancestral spirit that ate the unfortunate.

The indigenous people offer their ancestral sacrifices on the mountain of Modimolle.

3.6.1.3 Mokopane

Mokopane was formerly called Potgietersrus named after Afrikaner Pieter Johannes in 1858.

The Ndebele community lived in the area before the whites could arrive. The Ndebele were under the chieftainship of Mokopane. It is known even today that the Ndebele are abundant around Mokopane.

When the name Potgietersrus was used for the town, the area around the town remained being called Ga-Mokopane. The name Mokopane was still used to name other entities like schools. When the renaming process started the town was renamed Mokopane.

3.6.1.4 Senwabarwana

Senwabarwana was formerly known as Bochum. Bochum is a Christian name given by German missionary established in 1980.

The driving force behind the renaming is that Senwabarwana is a fountain which was a drinking place for the Bushmen from Makgabeng mountains. These Bushmen relied on the fountain for water supply. This historical background surfaced to regard the bushmen as indigenous people of the place, therefore the process of renaming in 2002 affected Bochum to be renamed Senwabarwana.

3.6.1.5 Musina

Musina was formerly spelt and pronounced as Messina. The name Messina was a deviation of the word 'Musina' meaning 'spoiler' because the copper, according to the early miners, adulterated that which they were looking for iron.

The name Messina was put back to its proper linguistic position of Musina when renaming process started in 2002. Musina owes its origin and development to the presence of rich copper deposits in the area.

3.6.2 Name changing

In name changing a completely new name that never existed to an entity replaces the existing name to the same entity. The focus in this study will be on the province, towns, streets, sporting facilities and SABC.

3.6.2.1 The Limpopo Province

After the democratic elections of April 1994, the country was divided into nine provinces. The province in this discussion was named Northern Province on 6 June 1995.

Northern Province appeared to be named according to the geographical position of the province. There seemed a need for the Northern Province to change a name as geographically there are many Northern provinces throughout the world. It was claimed that the name Northern Province causes confusion in terms of global correspondence. The then premier of Northern Province, Ngoako Ramatlhodi announced in 2001 that the name of the province should be revised.

In 2002 the name Northern Province was changed to Limpopo Province. The province inherits the new name from a natural feature, that is a river which cuts borders between South Africa and Botswana, South Africa and Zimbabwe and South Africa and Mozambique.

3.6.2.2 Modjadjiskloof

Modjadjiskloof is a small town in the Letaba Local Municipality. It was formerly called Duiwelskloof, the name which was derogatory to the indigenous people. Duiwelskloof is an Afrikaans name which in English means “Devil’s ravine”. The town was given the name Duiwelskloof in 1919 by white settlers who associated the religious activities of the blacks in the area with the “devil”.

Due to the offensiveness of the name, Duiwelskloof was changed to Modjadjiskloof (Modjadji's ravine). Modjadji is a popular rain queen of the Balobedu.

3.6.2.3 Peter Mokaba Stadium

Pietersburg Rugby Stadium, like the town Pietersburg was named after General Piet Joubert. The Pietersburg Rugby Stadium was exclusively used by whites as rugby itself is discriminatory. This was in one way or another intensification of white domination by naming public places after the National Party heroes.

When the democratic government overturned, it was vital for renaming some public places as a redress of the imbalances of the past. Pietersburg Rugby Stadium was no exception. The stadium's name was changed to Peter Mokaba Stadium where several sporting activities are currently open to play including soccer. Peter Mokaba was an ANC cadre. Peter Mokaba was the first national president of the ANC Youth League and he died a natural death. The naming of the stadium after him was an honour for the significant role he played in the liberation struggle of South Africa.

3.6.2.4 Lesley Manyathela Stadium

Messina Stadium was changed to Lesley Manyathela Stadium in 2003 in honour of a soccer maestro Lesley "Slow Poison" Manyathela.

Lesley "Slow poison" Manyathela was born in Musina. He was a soccer player who played for both Orlando Pirates and Bafana Bafana (the national soccer team). Lesley died in a car accident on his way from Gauteng to Musina. The accident occurred some 30km away from Musina.

His tragic death sent shock waves throughout South Africa. The community of Musina felt an honour to their soccer hero to bestow his name to the stadium.

3.6.2.5 Thabo Mbeki Street

The main street in Polokwane as an entrance into Polokwane from Tzaneen was changed from Vorster Street to Thabo Mbeki Street. The street was named after John Vorster who was the first president of South Africa.

3.6.2.6 Flag Boshielo Dam

Flag Boshielo Dam is situated in Marble Hall area. It was formerly called Arabi Dam sharing a name with Arabi College of Agriculture. Flag Boshielo was an ANC activist and he was honoured by bestowing his name to the dam.

The name Arabi Dam was changed after the tragic incident of Tshepo Matloga. Tshepo Matloga was found dead in Arabi Dam after he was allegedly thrown by white farmers into the dam, the dam was then changed to Flag Boshielo Dam.

3.6.2.7 SABC radio

The then Northern Transvaal (now Limpopo) of the apartheid government was divided into homelands, that is, the former, Lebowa, Venda and Gazankulu. The division into homelands was based on the language spoken by the majority of residents. In Lebowa the people spoke Northern Sotho (Sepedi), Venda spoke Tshivenda and in Gazankulu they spoke Xitsonga.

The SABC of that time also followed suit in establishing radio stations in the then homelands of Northern Transvaal. The radio stations were designed in a discriminatory manner. For Lebowa homeland the radio station was Radio Lebowa FM, Venda homeland was Radio Venda and in Gazankule it was Radio Tsonga. The division is further evidenced by their locations where Radio Lebowa FM was in Pietersburg (now Polokwane), Radio Venda in Thohoyandou and Radio Tsonga in Giyani.

The SABC saw it imperative to align with transformation. When the democratic government took over, the SABC streamlined all its radio stations and television channels to suit the needs of the democratic society.

In 1996, Radio Lebowa, Radio Venda and Radio Tsonga were all stationed in Polokwane, corner Landros Maree and Hospital street where they share offices. This was done as a form of bringing unity among the Africans. To add cherry on top their discriminatory name was changed and bestowed with the following names:

Thobela FM

Radio Lebowa, the name which indicates the stations belong only to the people of Lebowa was changed to Thobela FM. Thobela is a word used for greetings in Sepedi. The word 'thobela' is non-discriminatory in greetings because it addresses everyone irrespective of status or gender. It is used anytime of the day, that is, it does not change with time as in other languages like Xitsonga and English.

Mnganalonene FM

Mnganalonene means best friend. Mnganalonene FM as radio station therefore means every South African is a best friend. Mnganalonene FM is not only beneficial to the Tsonga speakers, but the whole nation.

Phalaphala FM

Radio Venda belonged to the Tshivenda speaking people. It was a name promoting ethnic division among the people. Radio Venda benefited only the Tshivenda speaking people. In this democratic era the name Radio Venda was changed to Phalaphala FM. Phalaphala "kudu kudu" is an instrument used by the Venda people to invite members of the community for gatherings. Phalaphala is made out of a horn, preferably Kudu horn, to blow air inside and it then makes a sound like today's 'vuvusela'. When people hear

that sound they know what it means and rush to a meeting place. Phalaphala FM as a radio station also gathers everyone to come and listen to the radio.

The three radio stations in Limpopo enjoy the luxury of working together and collectively call themselves Limpopo Combo.

In conclusion this chapter has summarised the historical background of new names and renaming of entities.

In most names given to new settlements, like Hlalampša, Seropemperekele, etcetera, no permanency and sustainability can be envisaged in such names. Settlements named after political heroes can also not sustain because government come and go.

Most of the newly established municipalities bear names of natural structures like rivers and mountains. This pattern of naming also guarantees permanency and sustainability. Even if governments come and go, they may find the names indisputable. The same permanency and sustainability goes to towns that were renamed because they share names of natural structures with the municipalities.

Chapter 4

Effect of new place names

This chapter will examine the effect of new names to places in Limpopo. It will examine both the negative and positive effect naming might have imposed. The following aspects will be considered as contributory factors to the naming process in this discussion..

- emotions.
- Cultural heritage.
- Tourism.
- Political stability.
- Economy.

4.1 Emotions

Emotions defined by Kathryn (2006:376) as

Emotions may be seen as the change in one's state of mind. It can be triggered by circumstances happening around. A person whose emotions are affected, may act irrationally according to the feeling that changed his emotions. This view is supported by Sebashe when he asserts that high emotions sometimes cause one to act irrationally.

Naming can reflect the emotions of namers. This is revealed in personal names like Baleseng (Leave them), Tšhogarebone (unexpected). In the preceding chapters, it was realized that most names given to the RDP settlements are emotionally driven names. This research will discuss few examples of the emotionally driven names.

Hlala-mpša (divorce the dog)

Tšhabela Mmatswale (run away from mother-in-law)

Mmatswale se nšhale morago (Mother-in-law don't follow me)

The above place names reveal that the settlements were bestowed with the names because the occupants were mostly women who were suffering from abuse. They became emancipated by the democratic laws. They saw the names suitable because they comfort their emotions. Hlala-mpša (divorce the dog) refers to the abusive husband as a dog. Tšhabela Mmatswale (run away from mother-in-law) refers to those mothers-in-law who suppress the rights of their daughters-in-law. Mmatswale se ntšhale morago (mother-in-law don't follow me) also refers to mothers-in-law who are abusive to their daughters-in-law.

These names are subject to change again/in future. There is no hope of permanency and sustainability because the settlements are to become firmly established. Most women in these settlements are not married, but may get married. New married couples may also mix with other people in the settlements and therefore the existing name will become unsuitable.

The following names also lack elements of permanency and sustainability;

Serope mperekele (my thigh work for me)

Boroba-Polo (break the penis)

Nyakelang mono (look for him this way)

The first residents of these settlements were women who mostly were unmarried. The residents of Serope Mperekele (my thigh work for me) use the attractiveness of their thighs to lure men to sleep with them for financial gains. They engaged in this practice because they are unemployed. Women of Boroba-Polo (Break the penis) take pride in their capacity to sleep with more than one man per day for financial gain. Nyakelang mono (look for him this way) women are proud of pouching men from their legitimate wives and hide them in their houses.

These names are a curse, derogatory and ridiculous. The women's delight of owning houses drove them there to practice such evil practices and even bestowed these names.

These names are short lived because when their children grow, when other people rather than unmarried women join to stay there, the names won't be retained. The local municipalities will also not allow such derogatory names to continue.

Emotions of people are also revealed when people vandalise street names like in Mokopane (the then Potgietersrus) where seemingly white people tempered with the name of Mandela Street. They removed the "Man" and "Street" to be read "dela" and in the place of street they added "rylaan". It then read "dela rylaan". Some ANC activists' street names were removed and thrown away.

The Louis Trichardt/Makhado case is one of other examples where people show their emotions on the renaming of the town. It is a long time matter in which neither party could give way for a resolution. It is still a tug of war between the local municipality and other opposing parties. People spend a lot of time working on name changing without concentrating on their jobs that benefit the whole municipality. It is still confusing whether the town is called Louis Trichardt or Makhado because no amicable resolution is reached.

4.2 Cultural heritage

It is indisputable fact that the apartheid white rule had contaminated the heritage and identity of Africans. Changing names and renaming of entities that bewared African names to Euro-Western names is the one form of African culture contaminated. The naming systems of African people was also changed.

For the South Africans to revert to their cultural naming pattern, renaming and name changing of place seem vital. When the democratic government kick started the process of renaming the Limpopo Province did not remain an exception.

The renaming of Nylstroom to Modimolle as one example was no mistake. Place names in African societies play important role in preserving culture and tradition and also in

linking the living with the dead. It is for this reason that the name Modimolle is retained, and the Basotho people might still perform some ancestral offerings on the mountain. They strongly believe that they still have strong ties with those who disappeared on the mountain. The mountain Modimolle is the indigenous people's heritage site.

The name Molemole in Botlokwa area is the name of a mountain where war between Batlokwa and vhaVenda was staged centuries ago as explained in the preceding discussions. The mountain became the heritage site of the Batlokwa because their forefathers died there during the war. Democracy has opened the people's eyes to realize that their heritage life was distorted by white dominating activities like Christian influence. The Batlokwa history here was diminishing. To revive their heritage life and history, the name Molemole was bestowed to a local municipality named after the mountain. The Batlokwa still maintain their culture by keeping on performing some ritual ancestral sacrifices on Molemole, the mountain.

Language is also considered as one of the important tool for the restoration of culture and tradition. By moving away from using Eurocentric names to using Afrocentric ones, indigenous people are able to preserve their culture for future generations. Most of the new names and renamed places retain names of African background, examples are seen in the names of districts and local municipalities where most names bear history of the places. Names like.

Ba-Phalaborwa (better than south)

Makhuduthamaga (executive council)

Fetakgomo (pass the cow)

Bela-Bela (bubble-bubble)

Street names in Lenyenyene speak volumes about the culture of the people living there. Most of the street names are African names, Northern Sotho in particular, although there are few names in other languages. Street names like;

Moeding street.

Mankong street.

Phusela street.

to mention a few.

4.3 Tourism

Tourism entails travelling to different places for various reasons. Tourists are attracted by the magnificence and mysteriousness of the place. Breath taking scenes and magnificent views of the place are basic tourist attraction. Names are then given to such places for the better identity of the place. Names bestowed to tourist places are not given haphazardly but in a manner that the name would market the place.

Limpopo Province is among provinces with tourist attraction places. Although some names bestowed to tourist places are names of person but most of the names are after natural phenomena. This study will focus on the significance of those names of tourism.

Limpopo Province was changed from Northern Province and renamed Limpopo Province. What is of significance in the name Limpopo? Limpopo is defined by Raper (1987:198) as;

The second largest African river entering the Indian Ocean. It rises as the Marico and Crocodile, which unite and flow eastwards, debouching 80km north of Delagoa Bay, known to the Portuguese as Rio De Cobre, Rio de Ouro, to the Venda as Vhembe, to the Zulu as Ukupopoza, and to the tribes of Mocambique as Mogombane Mele. Said to be derived from Ndebele ilimphopho; the river of the waterfall the river; applying to its upper course where such a feature occurs.

Limpopo is a name of a river which is a second largest in Africa. It serves as a natural border between South Africa and Botswana on the western side, South Africa and Zimbabwe to the north and South Africa and Mozambique in the eastern side. Due to the fact that several rivers like, Lepelle and Mogalakwena are its tributaries, it also serves to unite people in the province.

A river changes courses as it grows. The meandering of a river creates magnificent landscapes that catch the eye of the beholder. It forms natural dams where competitions of boats and yachts take place. Waterfalls are also envisaged in a river. Fishing can also be practiced in a river as a sport. Generally a river is a source of life. Therefore the name Limpopo for the province can be seen as vital as in itself is a tourist attraction name. Limpopo Province is marketing itself by name *visa vi* the then Northern Province which was first directional. Although there was some financial implication in renaming the province Limpopo, the name Limpopo benefits the province on the basis of tourism, therefore the renaming was worth it.

Mopani District Municipality covers the areas of Phalaborwa, Hoedspruit, Sekororo, Giyani, Sekgosese and Gravelotte as discussed in the preceding paragraph. The name Mopani is named after an indigenous tree that covers a large part of the Mopani District. Mopani tree is known as “Mohlanare” in Northern Sotho and “Muxanantshi” in Xitsonga and is very popular to the people in the district. The name Mopani has a bearing on tourism. Like other indigenous trees Mopani benefit communities by providing wood, shade and animal feeding. Above all these; Mopani tree is popular for its production of Mopani worms. Mopani worms are referred to by Northern Sotho speakers as “Mašontša” and Tsonga speakers as “Matomani”.

Mopani worms are seasonal. They become abundant in mid-December if enough summer rainfall was received. The availability of Mopani worms takes two weeks and on the third week they vanish. They are believed to be a larvae of a certain species of butterfly. They become available when they undergo one of the processes of metamorphosis.

In December, depending on the amount of summer rainfall received, people from far and near visit Mopani district for the catching of Mopani worms. Individuals catch for their own household use but many for commercial purposes. Companies are investing in the district trading in Mopani worms as their basic commodity. Mopani worms have become internationally popular that they are even served in some of the restaurants, hotels and lodges. One lodge is even named Matomani Lodge in the town of Phalaborwa named after Mopani worms. The Mopani worms are uplifting the economy of Mopani district and of the Limpopo Province. Mopani worms are used by the local people as their relish.

The name, Mopani appears in tourist maps and it seems to have added attraction of visitors into the district and at the same time uplifting the standard of tourism for the province of Limpopo.

Maruleng Local Municipality covers the areas of Hoedspruit, Mametja, Sekororo and Ofcolaco. Maruleng means “place of the marula”. The municipality is bestowed with the name Maruleng due to the abundance of marula fruit in the area. Marula are small wild fruit that produce juice and nuts. Marula are seasonal and their abundance depends on climatic conditions of that season. If climate conditions are favourable the marula will be in abundance in the very same season.

The marula become ripe in the months February and April. During the time of marula fruit people from different walks of life flock to Maruleng area to pick up marula fruit. The indigenous people use marula juice to brew marula beer called mokgope in Northern Sotho and Vukanyi in Xitsonga using indigenous techniques. Nuts are also drawn from lerula (singular of marula) and mixed with morogo (traditional vegetable).

Companies are today even investing in marula where number of products are drawn from marula. Amarula Cream is a product from marula brewed using modern technology. Amarula Lodge in Phalaborwa town is named after the marula. The peels of marula produce jam and the nuts are processed to produce peanut butter.

The name Maruleng has become renowned that visitors pick up interest in visiting the area. Because of the growing number of tourism in Hoedspruit which is the administrative centre of Maruleng, quite a number of lodges and guest houses are mushrooming. Tourism in Hoedspruit is uplifting the economy of Maruleng Municipality and the rate of unemployment is deteriorating.

“The Duiwel is out, Modjadji is in!” This was a heading of an article from Bulletin, 18 June 2004. The town formerly known as Duiwelskloof was changed to Modjadjiskloof in 2004. Many names like Ngoako Ramalepe, Maupa town, Khetome and Sylvermist were suggested to compete Modjadji, but finally the name Modjadjiskloof was taken to replace Duiwelskloof.

Modjadjiskloof is a small town outside Tzaneen which is the administrative centre of the Greater Letaba Local Municipality. Why the name Modjadji? Modjadji is known by being legendary queen of the Balobedu tribe who is believed to possess rainmaking powers. Queen Modjadji is internationally popular and is popularly called “The Rain Queen”.

GaModjadji area has been attracting people over the past years before democracy because of the queen’s rainmaking magic and the abundance of cycad tree nicknamed “Modjadji tree”. The name Modjadji is therefore tourist attraction and marketable.

Mopani News (2004:1) 18 June asserts that: “The name Modjadji was an icon of tourism and would help bring investment into the area”.

The chairperson of the town’s Business Forum, Mr Dawie van Rensburg, as echoed in Mopani News (2:2004) 18 June says

Judging by its identification with the Modjadji Royal family, the name is marketable and I am convinced it will stimulate commercial interest in the town and improve the economy.

According to the above discussion, the name Modjadji will benefit the Greater Letaba Municipality on the basis of tourism. The Limpopo Province is seen to have taken a giant step in changing the derogatory name, Duiwelskloof, and bring the name Modjadjiskloof which seem to have united the people in the area because most people applauded the change.

4.4 Political stability

Name changing plays a major role in politics. Governments come and go and need to leave their legacy behind. When government apply transformatory activities naming is not left behind. Names, place name in particular, can bring stability in politics. This discussion will focus on names that were deeply influenced by political change in South Africa and in the Limpopo Province in particular.

As names reflect the socio-political context, naming in South Africa took a different pattern with the arrival of white people. Names of geographical feature saw a tremendous transformation. Various names from Euro-western languages were bestowed on different places in the country. Many of the names were given to honour their heroes like statesman, travelers, explorers, military leaders and other important people. Today we talk of Durban after Sir Benjamin Durban, Pretoria after Andries Pretorius, Louis Trichardt after Louis Trichardt and their list is endless. These names were used to consolidate their domination in the country.

In the new democratic South Africa, a need is there to change or replace Euro-western names with African names. Some names like Tshwane, eThekweni, Polokwane, Mashishing and others have been used by indigenous people. The decision taken by the African National Congress (ANC) is not to give these places new names but to replace Euro-western names with the original indigenous names that have been always used by indigenous people. Not all people supported these changes hence resistance is met with

the changing of Pretoria to Tshwane. It was also not a smooth sailing process to change Pietersburg to Polokwane as reasons for resistance we laid out in the preceding chapters.

In the Limpopo Province, talk about the issue of economy, emotions and politics after the ANC has become the centre of power in the democratic government has started embarking on the process of renaming and name changing of entities.

Most towns in Limpopo were renamed, that is official acknowledging names that have been in existence and have been used by various people to refer to the entity but was not official, to restore the people's cultural heritage. The following towns were affected;

Pietersburg to Polokwane
 Bochum to Senwabarwana
 Messina to Musina
 Warmbad to Bela-Bela
 Potgietersrus to Mokopane
 Nylstroom to Modimolle

All the African names have been used for years, but with the arrival of the whites were rendered unofficial. The democratic government is consolidating its position in the country by effecting this transformation.

The ANC as the ruling party is embarking on changing names of entities which are named after people of the apartheid regime to ward off the colonial ideology. The apartheid names are replaced by the names of ANC cadres who contributed in some way or another to the struggle against apartheid. The following are examples of the names changed to ANC cadres;

Pietersburg Rugby Stadium to Peter Mokaba Stadium
 Vorster Street in Polokwane to Thabo Mbeki Street
 Grobblersdal Municipality to Elias Motswaledi Municipality

Arabi Dam to Flag Boshielo Dam

New residential places are seen to be bestowed with names of ANC cadres to consolidate its domination in government. The following names are identified in new settlements;

- Mandela Village (in Namakgale, GaMasemola, GaMametja)
- Peter Nchabeleng (Seshego)
- Chris Hani (Namakgale, GaSekororo)

This new pattern of naming as another way of transformation has also negative impact. It impacts on the economy because renaming involves finance. It is the taxpayers' money that is used to incur all the expenses on renaming.

On the basis of gender this new naming pattern appear to be overlooking names of women. Males are enjoying the privilege in the naming while in democratic gender equality should be considered. One wonders whether women did not contribute to the political struggle. Women might have not contributed much as men did but in one way or the other they deserve to be named after. Local Authorities (12:2006) echoes some sentiments when saying

This imbalance in the naming process can be traced back to the fact that throughout history, women have played a domestic role and were not encouraged to venture into politics, science, economics and other arenas, thus preventing them from playing heroic role. Very few women have had a particular feature because they were good mothers and supportive wives.

By giving birth and bringing the heroes up, women have played a role to be considered to be named to entities.

In general the democratic pattern of naming seem to have put its weight on the names of African National Congress people. Is it because the ANC is at the forefront of government and wants to intensify the leadership? It was not only the ANC that took part in the struggle for freedom, but all black organizations like Pan African Congress (PAC), Azanian Peoples' Organisation (AZAPO) to name a few, that existed in the pre-democratic era had a common objective with the ANC. In the democratic government multiparties are involved. The renaming and naming pattern, and even names of new entities are given in favour of the ANC. The name Chief Albert Luthuli as an example is monotonising the show. The following entities are named after Chief Albert Luthuli;

- A museum and a street in Durban
- His statue in the town centre
- Inkosi Albert Luthuli Hospital in Durban
- Luthuli House in Johannesburg
- Albert Luthuli Municipality in Mpumalanga
- Chief Albert Luthuli Annual lecture in the University of Kwazulu-Natal
- Durban's M4 Southern Freeway to be renamed after him
- ICC in Durban to be renamed after him

These are entities named after Luthuli, let alone those named after Nelson Mandela. There are big names from other organizations that played a magnificent role in the struggle like Mosibudi Mangena of AZAPO, Bantu Steve Biko (BCM), Clearance Makwetu (PAC) and many more. This monotony of naming only after the ANC people are sending different feelings to the citizens of South Africa. Peter Mokoena in Daily Sun (21:2007) has this opinion.

These name changes have divided us. There are so many ANC sympathizers who used to campaign against apartheid, both Blacks and Whites, who are disillusioned. The fact is, not only ANC people fought for this country. Not only politicians fought for this

country, but the ANC is making it look like that. We replace the names of the white politicians with the names of our heroes. We forget that those people were heroes to some of us..

The biasness of the naming pattern may indeed have divided the people instead of uniting them. Siphon Mthembu in Daily Sun (39:2006) voices his opinion:

The 1976 uprising was not started by the ANC. That is a fact and everybody knows that. Right now, the ANC plays big as if they started the 1976 uprising. These name changes are biased and do not portray the true South Africa.

Tambo Memorial Hospital, Chris Hani Baragwanath Hospital, Mandela Square, Walter Sisulu this, Govan Mbeke that: Why? Why not all people from other organizations who also fought for freedom.

In the Limpopo Province, in particular, the biasness in the naming and renaming patterns is evident. While the ANC is consolidating its political position by monotonising naming and names changes in the province, it is also creating great rifts among the people of the province. Only the names of ANC cadres are being used to bestow to entities and those of other political activists from other organizations are being sidelined. There are Nelson Mandela streets in the following places;

- Polokwane
- Mokopane
- Phalaborwa
- Modimolle
- Namakgale township
- Seshego

Vorster Street in Polokwane was changed to Thabo Mbeki. In the University of Limpopo the stadium was named Oscar Mbetha stadium. Pietersburg Stadium was changed to Peter Mokaba Stadium.

There was a division among people in the Greater Tzaneen Municipality when the municipality wanted to change the town Tzaneen to Mark Shope who is alleged to be an ANC political activist. There was no breakthrough in the change.

There is no single entity in the Limpopo Province named after any political activist from outside the ANC, although the provincial structures of other political organizations do take part in the Limpopo Provincial Legislature. Their names are sidelined.

4.5 Economy

Economy entails production and consumption of commodities and the supply of money. Name changing and renaming of places is not a cost free exercise. It impacts largely on the economic life of a taxpayer. The changing of the name Northern Province to Limpopo Province had both negative and positive impacts on the lives of the Limpopo people.

People of Limpopo experienced a series of name changes from the period of apartheid till date. Names changed from the then homelands of Lebowa, Gazankulu and Venda to Northern Province. Northern Province was then changed to Limpopo Province in 2002. In all these changes government had to spend a lot of money to change letterheads, date stamps, directional road signs and other logistics at the expense of a taxpayer. Private sector is also no exception in changing letterheads and date stamps.

Car registration numbers help in identifying the owner of the car, the car and the province. The name change also influenced the change of car registration numbers. The change from homeland registration number to Northern Province, again from Northern

Province to Limpopo Province happened in hardly ten years. This is taxing on the part of the car owner since he does not only focus on changing registration numbers.

The positive impact of a name change is revealed when the name market the province and business to generate funds.

Given the above implications that naming and name change cause in societies, names given should comply with some of the following principles;

- it should unite and give pride to people
- it should envisage permanency and sustainability
- it should reflect the aspirations of the community
- it should be politically neutral
- it should reflect the cultural heritage of the community.

Chapter 5

Conclusion

In this study new naming pattern of places after ten years of democratic rule in South Africa with special emphasis on the Limpopo Province has been examined in depth. In the course of this study it was revealed that places like towns, municipalities, streets, businesses, residential areas, sporting facilities, dams and educational institutions were given new names influenced by democratic change and some were renamed. Factors influencing the new naming pattern were also outlined. The purpose of this chapter is to revisit the preceding chapters and make a summary of findings and recommendations.

This study revealed the importance of a name. It disclosed that a name is used to identify. It further revealed the significance of political, social, economic and religious influences in place naming.

It disclosed how indigenous South Africans lost their identity, culture, values, heritage and tradition when Europeans interfered with their naming patterns. African names were replaced by European names.

This study revealed the dawning of democratic government where a new pattern of place naming also receives political transformation. African names are given consideration by being bestowed to places.

It is further disclosed that African names are given in such a way that they reveal certain social attitudes and thus are meaningful.

This study exposed the role that democracy played in naming patterns in South Africa. Not only place names were affected by democratic transformation but also personal names were being changed from European to African names where examples of Sam

Shilowa to Mbazima Shilowa, Marks Maponyane to Mafa Maponyane and Nelson Mandela to Rolihlahla Mandela were cited.

It is further revealed how democracy influenced the naming of new settlements that emerged after the democratic rule in South Africa. Names like Rwanda, a central African country, which is poverty stricken is bestowed to some settlements in South Africa which are experiencing similar problems.

This study exposed the empty promises of government where the electricity and water were promised to be supplied to every household in South Africa. Settlements having not received electricity are named Bamba Matches which means (hold a match) to supply light. Although the government shows delivery in supplying Reconstruction and Development Program houses, the RDP houses are not up to the satisfaction of the people. The occupants of the RDP houses bestow ironic names like Nabela ka ntle to the settlement to appeal to government about the small sizes of the houses.

It is also revealed in this study that people are being supplied with houses but unemployment is very rife. People have accommodation but are starving, therefore women occupants resort to using their bodies to put bread and butter on the table. Names like serope mperekele (my thigh work for me), thinta moraba (empty your pocket) tananasheshebo (come along with relish) are being bestowed to settlements where women practice prostitution.

This study exposed the one sidedness of names of political personalities which are bestowed to entities. Throughout the Limpopo Province the names of political heroes that are given to entities are those of ANC cadres. One may cite examples of Hani ville, Mandela village, Peter Nchabeleng, Madiba Park, Peter Mokaba Stadium. It is not only the ANC that took part in the struggle for freedom but other political parties took part.

It is further revealed that democracy has done enough to bring people of all races together. Non-discriminatory names are given to places where all races are free to reside.

One might cite examples of Rainbow Park where the different colours of the rainbow represent different races, Freedom Park where everyone is free to stay without discrimination and Legae la batho (Village of the people) the name which embraces anyone who would like to stay there.

In the course of this study it was indicated that while political personalities names are being used to bestow to entities as an honour, the pattern does not leave out other countries which contributed towards South African liberation. SOMAFCO is a college in Tanzania where most exiles attended. The name stands for Solomon Mahlangu Freedom College and we see its name being given to a street. Cuba street is named after the biggest island in the Carribean Sea which housed and supplied political activists with ammunition during the struggle for emancipation. Lusaka as the capital of Zambia which also kept exiles, is bestowed to new settlements across Limpopo Province.

The plan for the restructuring of the higher education system in South Africa was also revealed. To ward off apartheid educational laws and to bring parity in educational institutions of higher learning, the government embarked on a merger between various educational institutions in the country. Universities were merged and given new names. University of Durban-Westville and University of Natal were merged. In Limpopo there is a new name of University of Limpopo which is the result of the merger between the then Medical University of Southern Africa (MEDUNSA) and the then University of the North. Various Technical Colleges in Limpopo were merged and named after the district municipalities.

These mergers gave birth to five FET Colleges in the Limpopo Province, they are, Mopani South East FET College, Capricon FET College, Vhembe FET College, Waterberg FET College and Sekhukhune FET College.

It is further disclosed that renaming of places also came into picture. Most towns were renamed after topographical features i.e. rivers, mountains and fountains. Examples to be cited here are Polokwane, Bela-Bela, Senwabarwana and Modimolle.

It is revealed that some names were completely removed and new names given to the entities. In this regard, one may cite examples of Duiwelskloof which changed to Modjadjiskloof, Pietersburg Rugby Stadium to Peter Mokaba Stadium, Musina Nancefield Stadium to Lesley “Slow Poison” Manyathela Stadium.

In the course of this study it is revealed that emotions can be driving factors towards naming. Emotions are revealed in anger, joy or sadness. The researcher can cite examples of names such as Hlala-mpša which shows anger, Serope Mperekele which is related to frustration and Boroba-Polo which is related to pride, frustration and poverty.

Cultural heritage has also been revealed as a driving factor behind naming. People wanted to revert to their cultural heritage which they lost due to white domination. Nylstroom was replaced by Modimolle because the indigenous people believe that they still have strong ties with those who disappeared on the mountain.

This study discovered that some names serve the purpose of promoting tourism. The name Limpopo as an example was bestowed to the province named after a big river. A river is a geographical feature which changes landscapes and create magnificent breath-taking scenes which attract tourists. Modjadjiskloof as another example, is named after wellknown and popular Rain Queen Modjadji. Tourists flock there aspiring to see the miracles performed by the queen.

This study revealed that entities are being renamed to consolidate the political position of the existing government. There is nothing wrong in naming after political heroes, but this pattern seem to be biased. It seems biased in the sense that only the government leading party, the African National Congress heroes’ names are used. In the ANC itself women took part and are still taking part but they seem to be sidelined when it comes to naming of entities.

It is further revealed that name change and renaming has negative impact on the basis of economy. It becomes costly to a taxpayer when a name is changed. When Northern

Province was changed to Limpopo Province for example, it impacted on financial constraints to a taxpayer. The changing of letterheads and date stamps cost money to both government and private sector. It taxed car owners because they were obliged to change car registration numbers.

Given the above discussion, the researcher recommends that a general concession should be reached before a new name could be given to a new place. Names that are obvious not to be sustainable should be avoided at all costs to avoid name changes. The Geographic Names Council should make double assurance that relevant stakeholders were consulted before ratifying on a new name to avoid confusion such as the one experienced in Louis Trichardt or Makhado.

The researcher cannot claim to have exhausted all the avenues of naming in this study. Future researchers still have room to make more studies on such domains of naming. It is encouraging to see researchers doing studies on naming because that will be contributing towards restoration of African culture on naming patterns in South Africa.

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