

gathering. It was envisaged that critical and very particular historical information relating to roads and schools naming would be revealed better if the respective community in this case, Lupane district of Matabeleland North Province had an opportunity to tell its own story. In this regard, the explorative study used the descriptive survey research design. The descriptive survey design was used because it is one of the most appropriate and effective modes in collecting information, describing it and explicating perceptions, values and viewpoints. Meanings would then be constructed from the responses triangulated with document analysis derived from the selected Ndebele texts such as whose setting is derived from the geographical setting of the research. A purposive sampling of ten respondents constituted the interviewees. These were derived from the elderly people who have personal practical and historical information about the district and events leading to the specific names. Informants from the local authority at Kusile Rural District Council were interviewed as they are the responsible authority safeguarding such monumental places and their naming [3].

Background to the understanding of Lupane District

Lupane district is situated in the Lupane Provincial Capital in Matabeleland North Province in Zimbabwe. It is located along Bulawayo-Victoria Falls road and it is 171 km away from Bulawayo. Lupane is a borrowed name from Tonga lexical item "Lupale" which means a dry land. Hence, one can argue that this critically reflects that the Tonga people were the original inhabitants of the place since the place was initially named by them. It becomes evident that the Ndebele people came in and the Tonga people moved themselves to Binga district after the invasion of the Ndebele people under King Mzilikazi into their territory. In an interview, respondents highlighted that the major reason why they moved themselves to the Northern part of the country is that they did not want the influence of these people who had their own culture and hence, spoke a different language. Therefore, the Ndebele people became the dwellers of the place and thus they named it "Lupane", a borrowed name from "Lupale" Tonga name.

Experts assert that "Lupane District, also known as Kusile is one of the seven rural districts of Matabeleland Province of Zimbabwe". The place is not appropriate for crop production as it is characterised by sandy infertile soils. This confirms that the place is a dry land as it is largely known of critical water shortages and hence, annual droughts. Most of the people in this district undertake small scale farming for sustenance. FAO (2015: 2) state that "agriculture is the major economic activity for people in this area". However, people in this area do not succeed in crop farming due to rainfall shortages [4].

In an interview, it came forth that according to 2012 census; Lupane district had a population of 98,864 among 28 Wards. It is postulated that "Lupane district is rich in natural resources such as timber, coal, methane gas and wild life, of which most of these resources have not been explored, except for timber and wildlife. On the western side of the district is the Zikungwa Wild Life Park and thus almost every season wild animals are seen in the place going to and from the nearby Lupane dam in search of water.

Lupane State University is a higher and tertiary learning institution located in Matabeleland North Provincial Capital being the only rural

university. It has been established under the Act of Parliament in 2004 to close the educational gap between the rural and urban communities. The presence of a University in the district has brought drastic development to the place and this has contributed to the growth of the provincial capital and the entire nation since most people from various places come in for business purposes [5].

A critical analyses of selected roads in Lupane district

It is of paramount importance to note that names attached to roads in Lupane District are descriptive, commemorative and at the same time they preserve the history of the Ndebele people in the district and nation as a whole. Road naming in this district is an interpretation of historical events that took place in those significant areas. Chabata (2012: 54) holds that "quite a number of features in Zimbabwe have their names driven from the important historical events". This highlights that names carry within themselves historical and cultural events. Hence, the focal point of this section is to analyse the symbolic onomastic practice attached to 'Fighting', 'Mazankila' and 'Gomoza' roads. These are the three major symbolic roads in the district with their historical interpretations which have been summed up in the names for historical archiving. Significantly, the names, in their self-informative enigma, silently enlighten people a lot about what took place in those particular places. (2014: 74) asserts that "a name is an important form of identity of a particular place and at times it can tell a story". As such, these road names provide information about historical incidents attached to those places [6].

Fighting road is one of the roads in Lupane which has been named by white colonists during the liberation struggle for independence and even today the road still bears a foreign name and the name has not been localized into Ndebele language. The road was constructed just after the Police Camp in the district to the east direction and it stretches up to Nkayi Growth Point. When someone talks of fighting road; the next thing that comes in his or her mind is the war atmosphere which had catastrophic effects to the people in the district and the nation at large. Fighting road is a memorial name that is given in honor of the war which took place in Lupane District at round 1970s between the white colonists who were led by Ian Smith and Ndebele people. The road was strategically established during the time when black people were prohibited by colonists to enter some places. Experts touched on the major reasons for the establishment of this road, hence they say;

"Iqembu lesibili elalikhokhelwe lijaha elilamehlo abomvu gebhu esasimuthi

ngubulalibhuni, laphiwa umsebenzi okuyahlola emgwaqweni uFighting

road. Babehlose ukubona ukungena kwesitha ngalumgwaqo lokuthi umaquphula

angathiywa ngaphi."

(The second group which was led by a man with red eyes we used to call him Bulalibhunu was tasked to go and search for enemy in fighting road. The major purpose for the erection of this road was to help the colonialists see clearly the invasion of enemy into their territory and as well as, to set bombers.)

He is also a custodian of culture, values, beliefs and norms and ensured equal land distribution. This name, Mabhikwa High School, on its own, tells a story about the chief, his clan and territory. As such, naming this school after the chief became a significant way the chief gains communal appreciation of his historical and cultural successes. This onomastic practice becomes a platform to remember the chief and his good deeds for the community. It is also an important event which shed light on the good relationship between the community and chief. Chief Mabhikwa is a famous figure who is responsible for the growth and development of his people. He fosters peace and unity in his territory. He promoted the spirit of Ubuntu in the community, which is an important aspect being celebrated by the Ndebele people in the community. This naming practice is a way of preserving the chief's clan name and also preserving the district's history under Chief Mabhikwa. Furthermore, this became a platform to motivate learners historically so that they look back into their history and attain life affirming values, and history becomes a guiding post that leads to positive transformation.

In one of the interviews, it came forth that some years ago in the Rhodesian government there was a very big pool in Lenkalisi Village in Lupane District where a white woman who was named Lake Alice used to fish in this pool. She lived near the pool. With passage of time the first school which was established in the place was named after her. However, this Ndebele community could not pronounce this foreign name; they then phonetically corrupted and localized it to Lenkalisi Secondary School. This incident captures the history of the Ndebele people of that particular area in Lupane. Hence, naming this village and school after this significant white woman is also a way of preserving the history of this famous woman in the village [10]. Her history has been kept through this onomastic practice so that it will be handed over from one generation to the next. This naming practice attached to the school and place also commemorates this prominent and symbolic woman. Her fishing hobby is still being celebrated in the village because there are very few women, especially in the district, who have interest in fishing. This is a hobby mostly attached to men (Table 1).

Name of school	Significant event
Somgolo (Tonga name)	Named after rain making ritual ceremony
Isipopoma (Ndebele name)	Named after water rock falls
Kwesemvubu (Ndebele name)	Named after a pool were Hippopotamus used to stay after drinking water in the pool.
Kanyandavu (Tonga name)	Named after a pool where lions used to drink water.
Zwangendaba (Ndebele name)	Named after the Ndebele Chief Zwangendaba.
Gomoza (Ndebele name borrowed from Tonga name Somoza a medicinal tree)	Named after popular medicinal tree (ubande in Ndebele) in the area which treats headache.
Menyezwa (Ndebele name)	Named after chief Menyezwa

Table 1. A list of some other secondary schools in the district which were named after significant events.

This shed light on that school naming in Lupane district is not just a mere practice, instead it is a symbolic practice.

Conclusion

The intricate historical interplay between the roads and schools' names vis-à-vis historical archiving in Lupane is unmistakable. The names tell a story about the various ethnic groups whose historical footprints have remained etched in Lupane district. Notably from the discussion, it emerges that the history of struggles towards liberation of the province and assertion of Ndebele and Tonga ethnic groups' identities has remained a priority. These struggles stem from the liberation struggle for independence from the colonial stranglehold to the post-independence period characterised by the need to assert a people's cultural identity. Cultural preservation through indigenous knowledge systems of the Ndebele ethnic group has been reinforced through naming, as observed through trees such as ubande with significant medicinal properties that have been revered in Lupane and surrounding areas to-date. Culture and history have emerged as the key domains of focus in the onomastic practice within Lupane district, and this has been in spite of the fact that part of that history is documenting and commemorating the lives of former colonists, an issue which reflects lack of acrimony against the former adversaries of the Ndebele people. A great sense of attachment is created when one names a place, road or school, as social amenities, thereby fostering a sense of responsibility in taking care of such landmarks without compulsion.

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