

# RELATIONAL NOUNS IN TSHIVENDA

BY

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## CHAPTER 1

### **INTRODUCTION**

#### **1.1 AIM OF THE RESEARCH**

Relational nouns are those nouns which have the characteristic of being related in some other way. These nouns also show us that there is always equality and inequality in status amongst the people. It is in this research where I am going to show this difference amongst tshivenda nouns. At the end of this study tshivenda relational nouns, with the involvement of vertical relations of dependency and horizontal relations with no dependency, will be explained. Focus on this issue will be paid to different kinship terms with dependency and no dependency.

#### **1.2. ORGANISATION OF THE STUDY**

Chapter 2 is going to focus on the tshivenda relational nouns. In this chapter vertical relations of dependency and horizontal relations with no dependency will be clearly explained. Kinship terms and non-kinship terms are also going to be illustrated. In the illustration of non-kinship terms, different situations in which they occur are also given. Venda antonyms and synonyms as words that occur in horizontal relations with no dependency are distinguished and classified.

Chapter 3 will basically be doing with the kinship terms. Anthropological views on kinship will also be looked at. Anthropologists Radcliffe – Brown and Fortes give their different views on the concept of kinship. This chapter goes further by showing the linguistic views on kinship. Here Doodenough comes with two relationships that lead to lineal descent. Lounsbury also shows the structural analysis of lexical set of covers and partitions a semantic field.

The chapter proceeds by defining marriage and also shows how the Vhavenda boys choose their partners, pay lobola and marry. A V Venda lineal descent has also been illustrated. Different generations, from the fourth ascending generation to the third descending generation are explained.

Chapter 4 will be showing the outcome of the research. This will be based on chapters 2 and 3.

## **CHAPTER 2**

### **VERTICAL AND HORIZONTAL RELATIONS**

#### **2.1. AIM**

The aim of this chapter is to show that in every life situation there is equality as well as inequality in status amongst the people. The difference and equality in status start from the family to a medical situation, school, society, sport, government, traditional politics, business sector, legal courts, church, initiation school, municipality or at any work situation where we may find horizontal relations and vertical relations of Venda relational nouns.

#### **2.2. VERTICAL RELATIONS OF DEPENDENCY**

In vertical relations of dependency, persons are not equal in status. The status level of one is above that one of the other. One of the persons is a dependent object or underlying to the other, while the other one with a higher status is independent. In the case of vertical/ hierarchical relations, one may distinguish two features:- namely [ $\pm$ dependent] and [ $\pm$ kinship].

Kinship terms and non-kinship terms may show vertical relation of dependency.

### 2.2.1. KINSHIP TERMS

[+kinship]

[-dependent]

a. mubebi (parent)

b. khotsi (father)

c. munna (man)

[+kinship]

[+dependent]

nwana (child)

muthannga (son)

mufumakadzi (wife)

In (a) mubebi (parent) and nwana (child) denote vertical relations. The noun nwana (child) is the dependent object in relation and behaves differently from mubebi (parent) who is an independent individual.

In (b) khotsi (father) and muthannga (son) denote vertical relation. The noun muthannga (son) is the dependent of khotsi (father) in relation, and behaves differently from khotsi (father) who is an independent individual.

Again, examples mufumakadzi (wife) and munna (man) denote a vertical relation. The noun mufumakadzi (wife) is the dependent of munna (man/ husband) and behaves differently from munna (man/ husband) who is an independent individual

### 2.2.2. NON-KINSHIP TERMS

#### 2.2.2.1. Medical situations

[-dependent]	[+dependent]
dokotela/ nanga (doctor)	muongi (nurse)

Muongi (nurse) and dokotela (doctor) denote hierarchical relation. The noun muongi (nurse) is the dependent object in relation, and behaves differently from dokotela (doctor) who is an independent individual.

#### 2.2.2.2. School situation

[-dependent]	[+dependent]
thoho ya tshikolo (principal)	tshanda tsha thoho ya tshikolo (deputy principal)
vhadededzi (teachers)	vhagudiswa (learners)

Toho ya tshikolo and vhadededzi are independent individuals

#### 2.2.2.3. Business situation

[-dependent]

mutholi (employer)

(employer)

[+dependent]

mushumi/ mutholiwa

Mutholi (employer) and mushumi/ mutholiwa (employer) denote vertical relation. The noun mushumi/ mutholiwa (employer) is the dependent object in relation, and behaves differently from mutholi (employer) who is an independent individual.

#### 2.2.2.4. Sport

[-dependent]

mugudisi (trainer)

[+dependent]

vhatambi (players)

Mugudisi (trainer) and vhatambi (players) denote a hierarchical relation. The noun vhatambi (players) is the dependent object in relation, and mugudisi (trainer) is the independent and superior to vhatambi (players) in status.

#### 2.2.2.5. Legal courts



[-dependent]	[+dependent]
madzhisitarata (magistrate)	mutshutshisi (prosecutor)

Madzhisitarata (magistrate) and mutshutshisi (prosecutor) denote vertical relation. Mutshutshisi (prosecutor) is the dependent object in relation, and behaves differently from madzhisitarata (magistrate) who is the independent individual.

#### 2.2.2.6. Religious/ church situation

[-dependent]	[+dependent]
mufunzi (minister)	tshivhidzo (congregation)

Mufunzi (minister) and tshivhidzo (congregation) denote vertical relation. The noun tshivhidzo (congregation) is the dependent object in relation and behaves differently from mufunzi (minister) who is the superior independent individual.

#### 2.2.2.7. Government

[-dependent]	[+dependent]
muphuresidente (president)	mutendwahothe muhulwane (prime minister)

minista/ mutendwahothe  
(minister)

Muphuresidente (president), mutendwahothe muhulwane (prime minister) and minista (minister) denote hierarchical relation. The status of muphuresidente (president) is higher than that of mutendwahothe muhulwane (prime minister) and minista/ mutendwahothe (minister). Muphuresidente (president), mutendwahothe muhulwane (prime minister) and mutendwahothe (minister) denote hierarchical relation. The noun mutendwahothe muhulwane (prime minister) and mutendwahothe/ minista (minister) are the dependents in relation, while muphuresidente (president) is the independent individual.

#### 2.2.2.8. Traditional politics

[-dependent]

khosikhulu (king/ paramount chief)

[+dependent]

khosi (chief)

gota (headman)

mukoma (sub-headman)

vhadinda (councillors)

vhathu (people)

Khosikhulu, khosi, gota, mukoma, vhadinda and vhatu denote hierarchical relation. The status of khosikhulu (king/ paramount chief) is the highest. All the other people from khosi (chief) down to vhatu (people) are the dependent objects in relation, and behave differently from khosikhulu (king) who is an independent individual.

#### 2.2.2.9. Committees

[-dependent]

mudzulatshidulo (chairperson)

[+dependent]

munwaleli (secretary)

mufaragwama (treasurer)

mirado (members)

Mudzulatshidulo (chairperson), munwaleli (secretary), mufaragwama (treasurer) and mirado (members) denote hierarchical relation. All these persons are dependent on mudzulatshidulo (chairperson) who is the independent individual.

#### 2.2.2.10. Initiation school for circumcision

[-dependent]

mudabe (guardian of circumcision)

[+dependent]

madala (head initiate)

murubisi (circumciser)

mashuvhuru (initiates)

Mudabe, madala, murubisi and mashuvhuru denote hierarchical relation. Mudabe is superior in status and the rest of the persons are his dependent.

#### 2.2.2.11. Municipality

[-dependent]

nedorobo (mayor)

[+dependent]

munwaleli wa dorobo (town secretary)

mirado ya khoro ya dorobo (members of the town council)

vhadzulapo (town dwellers)

The status of Nedorobo (mayor) is higher than that of the rest of the people like munwaleli wa dorobo, mirado ya khoro ya dorobo and mudzulapo.

#### 2.2.2.12. Witchcraft

[-dependent]

[+dependent]

maine/ nanga (witchdoctor)	tshihwalathevhele (a person who accompanies the witchdoctor and carries his bags)
	mutungudzelwa/ mulaxwa (witchdoctor's patient)

Tshihwalathevhele is the dependent of maine/ nanga who is the independent individual. The status of maine/ nanga is higher than that of tshihwalathevhele.

### **2.3. HORIZONTAL RELATIONS WITH NO DEPENDENCY**

Horizontal relations with no dependency exist between the words that are antonyms and synonyms. In other words, antonyms and synonyms are characterized by horizontal relations with no dependency. Words, which are antonyms, relate to another in oppositeness of meaning, and words which are synonyms, relate to another in similarity of meaning.

### **2.3.1. ANTONYMS**

Fromkin (1983) defines antonyms as words that are opposite in meaning. Ironically, the basic property of two words, which are antonyms, is that they share all but one semantic property. The property they do not share is present in one and absent in the other. For two words to be antonyms, they must be semantically very similar.

Todd (1987), another writer, describes an antonym as a term applied to the sense relation involving oppositeness of meaning. For example, words such as “tallness” (ndapfu) and “blackness” (ntswu) are not antonyms because they do not show oppositeness of meaning. “Tallness” (ndapfu) possesses a semantic property involving height and “blackness” (ntswu) possesses a semantic property involving colour. Words like “bigness” (khulu) and smallness (thukhu) are antonyms because they are relational in oppositeness of meaning.

Words, which are antonyms, are characterized by semantic relation. In Tshivenda the term “antonym” refers collectively to all types of oppositeness. In Tshivenda, there are graded and ungraded antonyms and converseness.

#### A. Graded antonyms

Graded antonyms are those antonyms which have degree of difference, for example, “big” (khulu) and “small” (thukhu), “Tall (ndapfu) and “short (pfufhi). In other words, “big” and “small”, “tall” and “short” can only be interpreted in terms of “bigger”, “smaller”, “taller” or “shorter” than something which is established as a noun for comparison.

#### B. Ungraded antonyms

This term refers to the relationship between pairs of words in which the denial of one implies the assertion of the other, for instance, “munna” (man) and “musadzi” (woman), “tshiduna” (male) and “tshisadzi” (female).

#### C. Converseness

Crystal (1985) describes converseness as a term often used in semantics to refer to a SENSE relation between lexical items. Converse terms display a type of oppositeness of meaning, illustrated by such pairs as “purchase” (thengo). “sale” (thengiso), “parent (mubebi), “child” (nwana) and “employer” (mutholi) and “employee” (mushumi). “Purchase” (thengo) is said to be a converse of “sale” (thengiso) and vice versa. This type of relationship shows an interdependence of meaning, such that one member of the pair presupposes the other

member. In this respect, “converseness” contrasts with upgraded antonyms where there is no such symmetry of dependence and with the technical sense of antonym, where there is graded mass between the opposite.

### 2.3.1.1. CLASSIFICATION OF VENDA ANTONYMS

In Venda graded antonyms, ungraded antonyms and converseness can be classified into the following types according to lexical semantics:

#### A. HUMANS

##### i. Physical features:

Antonyms denoting body shape/build:

tshihwimbi	mutono
(a strong and muscular bodied man)	(a thin man)
dzhanzhara	fhasiasikule
(a tall and hefty man)	(a dwarf/short man)
marikiriki	maondane
(a stout and a badly built bodied man)	(an emaciated man)



mpogoli (a tall and slender bodied man)	kugilikhinya (a short fat man)
nzhinga (a big and well built man)	mutono (a thin/small bodied man)

ii. Body position

Antonyms denoting oppositeness of body position:

gilkinya (a badly statured person with a misshapen body)	muthu o linganelaho (a well stature person)
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iii. Colour

Antonyms denoting oppositeness of colour:

mutambatuwa/thase (a beautiful light complexioned woman)	mutwu-mutswu/gongomoti (an ugly pitch-black woman)
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iv. Appearance

Antonyms denoting oppositeness of appearance:

nzhinga/ngamula	lihwarahwara
(a well dressed neat man)	(an untidily dressed man)

v. Physical advantaged/disadvantaged person

Antonyms denoting physically advantaged or disadvantaged person:

tshinada	tshihole
(a healthy person)	(a cripple/ an invalid)

vi. Age

Antonyms denoting oppositeness of age as a human physical feature. Two features [+adult] and [-adult] distinguish the age:

[+adult]	[-adult]
munna	mutukana
(a man)	(a boy)
mulala	muswa
(an old person)	(a young person)

khomba (an old girl)	musidzana (a young girl)
muvhera (a middle-aged man)	mutukana (a young man)
mukalaha (an old man)	munna (a young man)
mukegulu (an old woman)	musadzi (a young woman)

vii. Psychological features

Antonyms denoting oppositeness of psychological features:

mutali (an intelligent person)	tsilu/danana/dodo (a foolish person)
muthukwae (a meek)	manngala (a wild person)

viii. Behaviour

Antonyms denoting oppositeness of behavior:

muhali (a hero)	goswi (a coward)
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vhuthu/muvhuya (a well-behaved man)	muvhi (a misbehaving man)
tshituhu/ratshituhwane (a cruel person)	vhulenda/muthukwae (a meek and kind person)
mufulufhedzea (a trustworthy person)	galatshane (a crook)
munukhanndwa (a troublesome and violent person)	muthukwae (a meek person)
gerukeru (a violent person)	muthukwae (a meek person)

ix. Habits

Antonyms denoting oppositeness of habits:

nzhinga (a neat well dressed person)	lihwarahwara (a dirty and clusily dressed person)
mubva (a lazy person)	mushumi wa biko/mufuteleli (a diligent person)
tshidakwa (a drunkard)	musaukanyi/muthu o dzudzanaho (a sober man)
mihovhi/phangwa (a gluttonous person)	vhudidzimi zwiliwani (one who eats sparingly)
muambi	masithulela/muthu o bvudaho

(a talkative person)	(a quite person)
dzhatshatsha/vavhi/saphe	randalamo/ralupfumo
(a wasteful person)	(a thrifty person)
lihwarahwara	ndele
(an untidy person)	(a neat person)

x. Skills

Antonyms denoting oppositeness of human skills/talents:

tshenzhemo	muthu a si na tshenzhemo
(an experienced man/ an expert)	(an inexperienced man/ a novice)
vhutsila/makone	muthuzwawe
(a skilled person)	(an unskilled person)
vhutsila/vhukoni	thaphanyedza
(a skillful/tactful person)	(a clumsy person)

B. EVENTS

Antonyms denoting oppositeness of events:

u shuma	u bvafha
(working)	(to be idle)

u lila	u fhumula
(crying)	(quiteness)
khathulo	khangwelo
(judgement)	(forgiveness)
tzhema	hevhedza
(shouting)	(whispering)

### C. COMMUNICATION

#### i. Antonyms denoting oppositeness in communication:

vhudavhidzano	phambano
(communication)	(disunity)
nyandano	khani
(agreement)	(argument)
amba	fhumula
(talk)	(silence)

#### ii. Report

##### Antonyms denoting oppositeness of report:

phungo/mavheevhee/mavharivhari	ngoho
(rumour)	(truth)

iii. Advice

Antonyms denoting oppositeness in advising:

ndaele/eletshedza/humbudza	khakhisa/xedza
(advice)	(misleading)

iv. Complaint

Antonyms denoting oppositeness of complaint :

mbilaelo	fushea
(complaint)	(satisfaction)
landula	tangedza
(objection)	(acceptance)

D. FEELINGS

Antonyms denoting oppositeness of feelings:

mashudu	mashudumavhi
(luck)	(misfortune)
vhukonani/vhutama	vhuswina

(friendliness)	(unfriendliness)
lufuno	vengo
(love)	(hatred)
dakalo	tshililo
(happiness)	(sorrow)

#### E. TIME

Antonyms denoting oppositeness of time:

masiari	vhusiku
(day)	(night)
tshilimo	vhuria
(summer)	(winter)
matsheloni	madekwana
(morning)	(evening)

#### F. GENDER

Antonyms denoting oppositeness of gender:

##### i. Humans:

munna	musadzi
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(man)	(woman)
muvhera	mubvana
(a young man)	(a young woman)
mukalaha	mukegulu
(an old man)	(an old woman)
mutukana	musidzana
(a boy)	(a girl)
mudededzi	mudedekadzi
(a male teacher)	(a female teacher)
makhulutshinna	makhulutshisadzi
(grandfather)	(grandmother)
khotsi anga	mme anga
(my father)	(my mother)
muthannga	khomba
(son)	(daughter)

ii. Animals:

mukukulume	phambo
(cock)	(hen)
mboho	tsadzi
( a bull)	(a cow)
mmbwa ya khotho	mmbwa ya tsadzi
(a dog)	(a bitch)

## G. WEALTH

Antonyms denoting oppositeness in wealth/material possession:

mushai

(a poor man)

mupfumi

(a rich man)

### 2.3.2. SYNONYMS

Words, which are synonyms, are characterized by a horizontal relation with no dependency. Synonyms are relational words that relate to one another in similarity of meaning.

Crystal (1985) defines a synonym as a term used in semantics to refer to a major type of SENSE relation between lexical items: lexical items, which have the same meaning, are synonyms.

For two items to be synonymous, it does not mean that they should be identical in meaning.

Synonyms can be said to occur if items are close enough in their meaning to allow a choice to be made between them in same

contexts, without there being any difference for the meaning of the sentence as a whole

The words, which are synonymous, are characterized by semantic relations.

Fromkin (1983) defines semantics as the study of the linguistic meaning of words, phrases and sentences. In short, semantics is concerned with the meaning relations between words, for example, the words “muhali” (hero) and “dzolokwe” (hero) relate to one another as synonyms because they give similar meaning.

#### 2.3.2.1. CLASSIFICATION OF VENDA SYNONYMS

a. Synonyms denoting body shape/build.

lurobo/ludingedinge	(a tall slender bodied man)
nzhinga/ngamula	(a well built bodied man)
nzhololo/thase	(a well built bodied young beautiful woman/lady)

b. Synonyms denoting age as a human physical feature:

old-aged man:	mukalaha, makhulu	(an old man)
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old-aged woman:      mukegulu, makhulu      (an old woman)  
young-aged man:      muthannga, muswuhana      (a young man)  
young married woman:      muselwa, nwedzhi      (a young newly married woman)

c. Synonyms denoting wealth/material possessions:

poor person:      mushai, mutambuli, musingili      (a poor man)  
rich person:      mupfumi, tshitundulume      (a rich person)

d. Synonyms denoting human psychological features:

good:      muvhuya, mutali      (a clever and intelligent person)  
stupid:      tshidahela, tsilu, dodo      (a very stupid person)  
foolish/mad:      mpenngo, danana      (a mad or foolish person)

e. Synonyms denoting good behaviour of a human being:

brave:      muhali, muhaga      (a brave person)  
gentle:      ngamula, nzhinga      (a neat gentleman)  
good:      vhulenda, muthukwae      (a meek person)

f. Synonyms denoting bad behaviour of man:

Troublesome: tshidini, khakhathi (a troublesome, provocative person)

Deceitful: mufhuri, muguli (a cheater/crook)

Cunning: mutshutshudzi, mukongoni (an expert in cheating other people)

Quick-tempered: ipfanne, tshiamba nga luvhando (a person who quickly becomes angry and likes to fight)

g. Synonyms denoting bad habits:

Dirty: lihwarahwara, saphe (an untidy person)

Disgusting: mushonisi, munengisi (someone disgraceful)

h. Synonyms denoting prominence:

Prominent: muhulisei, mutatisei (a man of high position or a prominent man)

i. Synonyms between nouns:

mukapu – lambaza. (soft porridge)

likhavha – lukwea	(sickle)
govha – muedzi	(valley)
mufunwa – muswikeleli	(darling)
mafhi – mukhaha	(milk)
muvhundu – kusi	(hillock)
nanga – maine	(doctor)
halwa – matiitii	(alcoholic drink)
miswaswo – mirubo	(jokes)
muvhuya – mufhefhe	(good person)
mutwa – mutshenzhe	(termite)
khonani – thama	(friend)
munukho – feda	(smell)
tshiambaro – tshifuko	(garment/clothing)
mukumba – shevho	(leather)
mupfudze – muudela	(manure)
mapfene – mathavhani	(baboons)
buse – luruli	(dust)
tshivhotshwa – phuli	(prisoner)
muhedana – musiwana	(orphan)
mushonga – mulimo	(medicine)
mupani – mutanari	(mopani tree)
tshifhinga – tshikhathi	(time)
bindu – makwevho	(business)
luvhone – denzhe	(lamp)

thumbu – tshilelo (stomach)  
luanakha – muambaluwa (shrub for hedges)

j. Synonyms between verbs:

fa – lovha (die)  
hangwa – livhala (forget)  
lingedza – edzisa (attempt, try)  
dzhia – rola (fetch)  
mwemwela – mwethuwa (smile)  
shengela – tambula (suffer)  
piringedza – pia (trip)  
tanama – ganama (lie on one's back)  
dzida – gomela (moan, groan)  
hamula – pwatula (squeeze out)  
awela – netuluwa (repose, rest)  
inga – thopha (pile)  
tshutshudza – kongona (intimidate)  
humbudza – tsivhudza (advice)  
dodza – fhoma (smear)  
pandela – thatha (chase away)  
talula – khetha (choose, select)  
kovhola – pora (throw at)  
segwelela – suvhelela (slide)

swinga – pofula	(blind)
ftheta – ambulula	(betray)
unda – sina	(rot, decay)
tshila – hanya	(live)
vhona – lavhelesa	(see)
rengisa – vhambadza	(sell)
hana – lamba	(refuse)
pfa – thtshlesa	(understand)
khokhonnya – omba omba	(knock at)
teledza – bvafha	(lazy)
karusa – vusa	(arouse)
pwasha – devha	(smash)

k. Synonyms between ideophones:

hwi – no	(ideophone of being absolutely quiet)
swa – dzadzadza	(ideophone of having faded away)
pha – pfute	(ideophone of being quiet full)
wee – mboo	(ideophone of being clear)
phapha – karukaru	(ideophone of being awake)

## 2.4. HORIZONTAL AND VERTICAL RELATIONS



A horizontal relation is type of relation where persons are equal in status. This type of relation is characterized by two features: [-dependent] and [+dependent].

#### **2.4.1. HORIZONTAL RELATION**

The relation that exists between the following persons is a horizontal relation because there is no link such as marriage between them.

[-dependent]	[+dependent]
munna (man)	musadzi (woman)
vhatukana (boys)	vhasidzana (girls)
mukalaha (old man)	mukegulu (old
woman)	
mutukana (boy)	musidzana (girl)

The noun munna (man) may refer to any man in the community, street, who has nothing to do with musadzi (woman). The nouns vhatukana (young men) and vhasidzana (girls) may refer to any persons in the society, who have nothing to do with each other. The same applies to nouns vhalalaha (old men) and vhaakegulu (old women), mutukana (boy) and musidzana (girl).

## 2.4.2. VERTICAL RELATIONS

The type of relation which exists between the following persons is a vertical relation. The same nouns as in 2.4.1 above may also be [+dependent]

[-dependent]

munna (man)

mutukana (boy)

mukalaha (old man)

[+dependent]

musadzi (man, woman)

musidzana (young man, girl)

muqegulu (old woman, old man)

Once musadzi (woman) becomes a dependent of munna (man) through marriage, the type of relation, which exists between them, is a vertical, and the same applies to mutukana (young man) and musidzana (girl), mukalaha (old man) and muqegulu (old woman).

## 2.5. NO DEPENDENCY

With the following persons there is neither dependency nor relation. Each person is just independent:

muhura (neighbour)

khonani (friend)

muthu (person)

mutshimbili (traveller)  
munwali (writer)  
mureili (driver)

In the above examples, muhura (neighbour) is an independent person who has nothing to do with khonani (friend). The same applies to muthu (person), mutshimbili (traveller), munwali, (writer) and mureili (driver).

Kinship terms will be dealt with in full in the next chapter.

## 2.6. SUMMARY

Venda relational nouns show equality as well as inequality in the status amongst the people. Equality as well as inequality in status are determined by the type of relation that exist amongst the people.

Synonyms and antonyms, which fall under relational nouns, are characterized by horizontal relations with no dependency.

Again, synonyms and antonyms can be classified into groups according to lexical semantics or according to their characteristics grammatical behaviours.

## **CHAPTER 3**

### **KINSHIP TERMS**

#### **3.1. AIM**

The aim of this chapter is to understand the term “kinship” from different views, that is, anthropological and linguistic views. Apart from understanding the term itself, it will also be established as to how the Vhavenda choose their bride, pay lobola and marry.

The different generations amongst Vhavenda are going to be exposed.

#### **3.2. ANTROPOLOGICAL VIEWS ON KINSHIP**

The purpose of this section is to review a variety of previous viewpoints on antropological views of kinship. The scholar whose work the study will focus on are Radcliffe – Brown and Fortes.

##### **3.2.1. RADCLIFFE – BROWN**

According to Radcliffe – Brown, relationship of mother’s brother and sister’s son is of paramount importance, of course amongst old people. This is found in several parts of the world. In a few examples, the sister’s son has rights over the belongings of his mother’s brother. Sometimes these customs have been associated

with matriarchal institutions. At one time the authority was vested on the matrilineal and at a certain time on the patrilineal, eg. BaThonga people of Portuguese East Africa. These views are mentioned by a few antropologists.

Radcliffe – Brown states that in olden days people practised matriarchal insitutions. (cf Junod, The life of a South African Tribe 1913, Vol. I, p.253). BaThonga's customs recorded by Junod, (pp. 225 et seq, and pp. 253 et seq.) are :

- a. The nephew who is uterine among the BaThonga people is looked after his uncle from childhood to manhood.
- b. When the nephew is suffering by means of ailments, or any kind of disease, the uncle sacrifices in the place of him.
- c. The nephew is allowed to take part with his uncle, for instance, he may go to the home of his mother's brother and have the prepared food.
- d. The sister's son benefits after the death of uncle, for instance property and even one of the widows.
- e. When the uncle is offering a sacrifice to his forefathers, the nephew is tempted to steal part of the meal or beer given/bestowed to the gods or ancestors.

Other people have the same customs throughout the world, eg. Nama, Fiji and Tongans people according to Hoernie and Radcliffe-brown (page 88)

Radcliffe-Brown postulates that the following three peoples, that is, the BaThonga, the Nama and Tongas possess patrilineal institutions. The importance of uncle and aunt is stressed but in a different way. The nephew may have the following features towards his uncle; respect and obedience.

Radcliffe-Brown states that the aunt in Nama is the person who can be respected most by her brother's son. The custom is precisely defined amongst the Tonga people. The aunt is the person who chooses a wife of his nephew and her nephew will not disagree with the incident. The uncle is considered as sacred to him. His uncle's word is regarded as his law. If the nephew does not respect her, it is considered as the greatest offence and he can be charged with such offence.

The social relations of individuals in other primitive societies or old societies are controlled with regard to kinship. There is a special model of behavior, for instance, a son towards his father, and in other instance for a young brother towards his elder brother. The particular models differ from one society to another. There are

behaviours which occur in all societies or in all those of certain kind.

The father's brother may be considered as a father and his children are regarded as brothers and sisters. This kind of relatives occur or is found also in mother's sister. This kinship system is found amongst the tribes of South Africa, amongst the Nama, and also in the Friendly Island. With regard to this principle, primitive societies can trace the models of behavior towards the sister's brother, brother's sister and cousins of certain types.

Few societies as in some parts of Africa and Polynesia treated the mother's brother (uncle) as father and father's sister as mother. In SA the mother's brother (uncle) is called malume. The noun is derived from ma + -lume where ma- is the stem for mother and -lume is a suffix meaning male.

According to Radcliffe-Brown the patterns of behaviour towards the father and father's brother is characterized by respect and fear. Though they do not take much trouble with their children, the father instructs, scolds and punishes them while the mother on the other hand combines respect with love. The mother is weak with her children and is accused by the father of spoiling them. In BaThonga, amongst the Nama and in the Friendly Island the

father's sister is above all relatives the one to be respected and obeyed.

Kinship is fundamentally bilateral in all societies whether primitive or advanced in the sense that an individual is related to certain persons through his mother and other through his father. According to Radcliffe-Brown, patrilineal descent children belong to the group of the father, the wife is removed to local group of the husband and inheritance successions are in the male line. In matriarchal descent, the husband is removed to the home of his wife, inheritance and successions are in the female line and the authority over children is easily controlled by the mother's relatives. Examples of bilateralism is found in South Africa in the Overherero tribe.

In the work of Smith and Dale (The Ila – speaking people of Northern Rhodesia, 1920) one tribe of matrilineal peoples is fully described. The uncle is of good importance because he has power even of life and death over his nephews and nieces.

In Friendly Island the grandfather shows great respect to his daughter's son to an extent that he may take away his grandfather's offering and offers to the gods at a kova ceremony.



Mr Junod showed that lobola (bride-purchase) is a payment made in compensation to a girl's family for her loss when she is taken away in marriage. That compensation is paid to the father's people, unlike the Bapedi whereby one head of cattle is handed over to the uncle of the girl. But in BaSotho only a portion of the cattle may sometimes be taken by her uncle.

There are two types of ancestors according to Radcliffe-Brown, namely, patrilineal and matrilineal. He stated that in the former ancestors, the father and his relatives must be obeyed, respected and worshipped while in the latter, indulgence and tenderness is expected to the mother and her relatives.

Radcliffe-Brown demonstrated in (*The Adaman Islanders* 1922, Chapter V) that in a primitive society social values are maintained by being expressed in ceremonial or ritual customs. The sister's son amongst the BaThonga and in Western Polynesia (Fiji and Tonga) intervenes in sacrificial ritual. A ceremony of crushing down the hut of a dead man is of importance in the sister's children. In that ceremony they kill and distribute the sacrificial victims. Only the sister's son are the ones who cut the prayer and bring it to an end, when the officiating priest makes prayer to the spirit of the dead man. Then the sacrifice that has been dedicated to

the spirit of the dead man is seized as a portion, and they run away and steal them.

The nephews (brother's sons) have the right to go to their uncle's village and take his food when he is alive. They also do the same even if he is dead: this is part of funeral rituals.

The hypothesis which Radcliffe-Brown is advancing is the following:

In primitive societies or olden societies, the manner in which a person behaves to one another is maintained on the basis on kinship. This is brought about by the association of segmentary organisation like lineages, clans, etc. The condition in which the whole society is divided into the number of segments requires adoption of unilineal principle and choosing between matrilineal and patrilineal while the kinship is bilateral. The pattern of behaviour between mother and child originate a special pattern of behaviour between the nephew and uncle in certain types of patrilineal societies and this is the product of social life within the family in the narrow context and this is extended to all maternal relatives. The same type of behaviour may also be extended to the gods of the mother's family, eg. BaThonga and Friendly Islanders.

### **3.2.2. FORTES**

According to Fortes, an important feature of unilineal descent groups in Africa is their corporate organization. Max Weber analyses 'corporate group' as a general type of social formation. Many African descent groups conform to Weber's definition. The British anthropologists use the term 'lineage' for descent groups.

The guiding ideas in the analysis of African lineage organization have come from Radcliffe-Brown's formulation of structural principles found in all kinship systems. Lineage organization shows how these principles work together in mutual dependence. In other words, one principle can stand alone without the support of the other.

A lineage is a single legal personality which means that it has the right to sue or to be sued. The way a lineage functions depends on the kind of legal systems found in the society. Evans Pritchard and Meyer Fortes (1940) suggested that lineage organization is developed in segmentary society. Examples of the societies that are segmented are:

- a. The Tiv of Nigeria
- b. The Guisii
- c. Others East and South African people

d. The Cyrenaican Beduin.

In African societies a lineage is not only a corporate unit in the legal sense, but also the primary political association, that is, an individual has no political status except as a member of lineage. Legal and political relations take place in the context of lineage system. Lineage grouping is the basis of local organization and political institutions. This is evident in societies like the Yoruba's of Nigeria, the Ashanti of Ghana etc. These societies have national government centred on kinship. With regard to these societies, administrative machinery and courts of law are also centred on kinship. The political structures of these societies are not stable due to rivalries caused by divisions between lineages. Most of these societies remained Federal in constitution. In Ashanti, this is shown by the fact that citizenship is local and not national, which is determined by lineage membership by birth. The more centralized the political system, the greater the chance of descent groups to be non-existent. Legal and political status are bestowed by loyalty to the state and not by descent. Rank and property may still be vested in descent lineage. The Nupe, Zulu, Hausa and other state organizations show this in different ways. In these societies a distinction is made between the field of domestic relations based on kinship, descent and field of political relations than in segmentary societies.

Where the lineage is found as a unit group, all members of a lineage are to outsiders equal and represent the lineage when they exercise legal and political rights and duties in relation to society as a whole. This is what is called collective responsibility in blood vengeance and self- help as among the Nuer and the Beduin.

Maine maintains that corporations never die. One of the characteristics of lineage is that, it is there forever, that is, it is a permanent thing. It is believed that as long as its members survive, it will be there. It also means existence of structures, duties, rights, office and social tasks vested in the lineage as a corporate unit. In Africa a person or descent group is attached to a patrilineal lineage through a female member of the lineage. If there is a danger to rights and offices vested in the lineage through extinction of the true line of descent, the attached line may be allowed to assume them. In other African societies, if they do not want to let the property to go to another lineage, a slave may be allowed to succeed.

What marks lineage to maintain its identity in the face of replacements by death and birth of its members is the fact that it emerges in a complementary relationship. An example of the Tiv people is given that when the British arrived, the Tiv started to

extend their territory by moving forward as their land became exhausted. Their positions are identified by their positions in the total deployed of all the lineages. They maintained their positions by pushing one another as they moved forward. The idea that lineages live forever is what genealogies perceive.

Recent investigations agreed that lineages are historically accurate. They could be considered if they are seen to be the already existing lineages.

A society made up of corporate lineages is in danger of splitting into rival lineage factions. In order to prevent this from happening, lineage structure is extended to the widest range to prevent disputes from ending into warfare. The political lineage is seen as the most inclusive as it embraces the whole tribal unit.

Another way is the assertion of a common interest of the political unity periodically, as opposed to the private interests of the component lineages.

According to the Swazi information, ritual institutions are used to support political authority and to affirm the highest interest in African societies with more complex political structures. The ritual institutions do not free an individual to have friendly and co-

operative relations with other individual irrespective of allegiance to corporate groups. If relations were not there in the society, ritual institutions could not prevent the splitting into factions. Great value is then attached to the spreading bonds of personal kinship. Field studies confirm the importance of the web of kinship as a counter weight to the tendency of unilineal descent grouping. A social structure can be investigated at a level of local organization, at that of kinship, at the level of corporate group structure and government and that of ritual institutions.

The problem of social integration has been useful in recent studies of African political organization. Political organizations in Africa are built up in a series of layers. The principle of checks and balances is mobilised in political activities. Members of the society are distributed in different non-identical schemes of allegiance and mutual dependence in relation to administrative, juridical and ritual institutions. The all-inclusive allegiance is that of the nation to the kinship which is likened with the state and the country as a whole. A social structure of this kind knit together bilateral kinship ties between persons, which may prevent internal disruptions.

Methodological contribution to the study:

- a. It is the approach from the angle of political organization to that of kinship groups and institutions.
- b. Descent is a jural concept which connects a link between the external, that is, political and legal aspects of unilineal descent groups and the domestic aspect.
- c. Kinship is the source of title to membership of the groups and it is the basis of the social relations among the persons who are identified with one another in the corporate group.

Another character of lineage structure is in the balance that is reached between external relations and its internal structure. In most lineage-based societies, the lineage is seen as a perpetual unit.

According to present knowledge, African lineage is never internally undifferentiated. It is segmented and is always in a state of continuous segmentation. It is also believed that every segment is a replica of every other segment, and of the whole lineage. Segments are organized by fixed steps of greater inclusiveness, each step defined by geneological reference. Lineage segmentation corresponds to graduation in the institutional norms and activities in which the total lineage organization is actualized. It is also widely believed that lineage systems in Africa have a maximal time depth of around 14 putative generation.



Kinship becomes decisive when we consider lineage from within. Lineage segmentation follows a model laid down in the parental family. It is perceived as a sibling group in symmetrical relationship with segments of alike order.

According to Fortes, a lineage shows a structure of authority. Like every segment, every lineage has a head by succession or election who manages its affairs with the advice of its co-members. The head holds his position by consent of all his follow members. He is the trustee for the whole group of the property and other productive resources vested over the fertility of women in the group. He is to be the representative of the whole group in political and legal affairs with other groups

He further states that lineage segmentation links the lineage with the parental family, for it is through the family that lineage is replenished by successive generation. Segmentation in the lineage takes place on the basis of the ties between husband and wife, between polygynous wives, between siblings and between generations.

According to Fortes, it is believed that segmentation in the lineage is brought about by the complimentary affiliation. The matrilineal segmentation does not follow the lines of different parental origin.

The reason being that, it follows the lines of differentiation between sisters. Complementary filiation provides the essential link between a sibling group and the kin of the parent who does not determine descent. So, a sibling group is not differentiated within a lineage but is distinguished by reference to its kin ties outside the corporate unit.

There is a generalization that a complementary filiation is not a constant element in the pattern of family relationships, but comes into action at all levels of social structure in African societies.

The principle of social structure comes from the tensions inherent in the structure of the parental family. The tensions are the result of the direction given to individual lives by the total social structure, but they also provide the models for the working of that structure.

When we view the descent group as a continuing process, we can see how it binds the parental family. A descent group is an arrangement of the persons that serve the attainment of legitimate social and personal ends, eg. getting a livelihood, setting up a family etc.

A lineage group cannot act as a corporate group if its members can never get together for the conduct of its affairs. In African

societies, lineage is locally anchored. The interaction between lineage and locality depends on the other factors in the social structure.

As Meyer Fortes has suggested before, it seems that corporate descent groups can exist only in more or less homogenous societies. Societies based on unilineal descent groups are not the best in which to see what the notion of social substitutability means. The stability of society over time is preserved by perpetuating the status system, that is, when a person dies, his status is kept alive by being taken up by an heir who is selected on the basis of descent rules. An individual may be the holder of a cluster of statuses, which may be distributed among several persons on his death following an African custom by which a man's inherited estate goes to his lineage heir.

According to Warner (1937), there is a generalization that a married person has two antagonistic kinship statuses namely:

- a. that of spouse and parents in one family
- b. that of child and sibling in another.

Tensions resulting from the above conditions, have wide consequences. A common rule is that two statuses should not be confounded. Each status can be regarded a compound of separable

rights and obligations. A problem which needs to be solved in every matrilineal society, is how to reconcile the rights over a woman's procreative powers which remain vested in her brother or lineage over her domestic and sexual services which pass over to her husband.

Thus, the contributions of African ethnography are a small and arbitrary selection from a vast amount of work. The aim has been to suggest how this work links up with theoretical approach that is much in evidence among British social anthropologists. It is widely believed that his approach is also used by American, French, Belgian and Dutch anthropologists.

### **3.3. LINGUISTICS VIEW ON KINSHIP**

The purpose of this section is to review a variety of previous viewpoints on linguistic views on kinship. The scholars whose work the study will focus on are Goodenough and Lounsbury.

#### **3.3.1. GOODENOUGH (1971)**

Put in simple terms, kinship means blood relationship. According to Goodenough, Trukese distinguishes between two levels of kinship, namely, the Futuk and Määräär.

i. The Futuk relationship

Goodenough states that the word futuk means flesh. The futuk (this group) forms what the Trukese calls his close kin. It consists of one's own and one's father's lineage. A lineage is line of descendant from an ancestor. Members of a futuk consider themselves to be one flesh. However, it is also important to note that persons who are patrilineally or matrilineally related are also included in the futuk.

Basically a futuk consists of the following components:-

- a. All four grandparents, that is, all two parents of one's father and all two parents of one's mother.
- b. Both parents that is, mother and father.
- c. The siblings of both parents (this covers even those children who may be outside the wedlock).
- d. Siblings.
- e. Children of all siblings of both parents.
- f. Children.
- g. Children of all siblings.
- h. All grandchildren, that is, granddaughters and grandsons.

The components listed above are the very ones that native would always look unto for help in heavy times of need or lack.

They are of course the very people to attend funerals of members of a futuk. They are always the target for events such as weddings, funerals etc. According to natives, it is a taboo or incest to have sexual ties with a person of one's own futuk.

ii. The Määräär relationship

According to Goodenough, this occurs when natives have active kin relationships with persons who are not strictly members of a futuk. These persons are referred to as the määräär. By definition, these are relatives with structural resemblance or similarity of character, affinal relatives (so called), on one hand. On the other hand their relationship with the natives is descended from the same family, that is, there exists very close of cosanguinity.

The Määräär relationship is one which must be activated by mutual consent; though based on the potentialities of a remote kinship connection. Like the futuk, the Määräär relationship is also characterised by a feeling of oneness among those involved in such a way that each one can turn to another for help or food.

## SOME METHOLOGICAL CONSIDERATIONS

The Trukese language derives social categories from native terminology. However, methods to this end are necessary. What follows is a step by step discussing the methods of analysis:

i. The genealogical method of kinship analysis

The collective word *tejef* refers to a group of persons with the common characteristic of being connected genealogically to an ego or to an ego's spouse's. *Tejef* simply means kinsman or my relative. It is also important to note the role of morphological analysis in the process of kinship analysis. For instance, to determine whether or not the persons denoted are kinsmen (relatives) depends on the presence of a limited number of morphemes.

*Sam-*, *jin*, *mwään-*, *feefin-*, *m-wëgej-*, *newjëes-* and *pwyny-* are some base forms of the morphemes which denote a kinship. That is when these morphemes are compounded with other morphemes, it means there is *tejef* relationship between the speaker and the second/third person.

Some of the above mentioned morphemes (base forms) are independent words with different meanings when uncompounded with other morphemes. For example, *mwään* and *feefin* do not signify kinship at all when compounded with other morphemes. On their own, *mwään* and *feefin* denote man and woman respectively. Similarly, the morphemes *saam-* and *jiin-* signify father and mother only in the sense that he is a father or she is a mother not he is my father or she is my father.

The above introduces the concepts of absolute categories and relative categories in a social system

Significata of Trukese kinship terms, step by step are:

- i. Let A equal the characteristic of being someone who is tejef (my kinsman) to an ego.
- ii. Let B equal the variable characteristic of generation in relation to that of ego, with B<sub>1</sub> (higher generation) B<sub>2</sub> (same generation), and B<sub>3</sub> (lower generation), generation here to be taken in the Trukese sense.
- iii. Let C equal the variable characteristic of the sex of ego's kinsman, with C<sub>1</sub> (male) and C<sub>2</sub> (female).



- iv. Let D equal the variable characteristic of the sex of ego's kinsman in relation to the sex of ego, with D<sub>1</sub> (same sex), and D<sub>2</sub> (opposite sex).
- v. Let E equal the variation characteristic of the age of ego's kinsman in relation to ego's age, E<sub>1</sub> (older) and E<sub>2</sub> (younger).
- vi. Let F equal the variable characteristic of the lineage of the kinsman in relation to ego's lineage with F<sub>1</sub> (ego's lineage) and F<sub>2</sub> (ego's father's lineage).
- vii. Let G equal the variable characteristic of affinal as opposed to consanguineal connection, with G<sub>1</sub> (no affinal connections), G<sub>2</sub> (one affinal connection), and G<sub>3</sub> (two affinal connections).
- viii. Let H equal the variable characteristic of lineality versus collaterality, with H<sub>1</sub> (lineal relative) and H<sub>2</sub> (collateral relative)

When we compare these kinship terms in relation to these characteristics of their significata, three distinct semantic systems are revealed:

KINSHIP TERMS		SIGNIFICATUM
System 1	<i>semej</i>	AB <sub>1</sub> C <sub>1</sub>
	<i>jinej</i>	AB <sub>1</sub> C <sub>2</sub>

	<i>pwijj</i>	$AB_2D_1G_1; AB_2D_1G_3$
	<i>jëësej</i>	$AB_2D_1G_2$
	<i>mwääni; mwëgejej</i>	$AB_2D_2G_1C_1$
	<i>feefinej</i>	$AB_2D_2G_1C_2$
	<i>pwynywej</i>	$AB_2D_2G_2$
	<i>neji</i>	$AB_3$
System 2	<i>jääjmwään</i>	$AF_1D_1E_1$
	<i>mwääninyki</i>	$AF_1D_1E_2$
	<i>jinejisemej</i>	$AF_2C_2$
System 3	<i>semenapej</i>	$AB_1H_1C_1$
	<i>jinenapej</i>	$AB_1H_1C_2$

We may conclude by summarizing our procedures for the empirical derivation of the Trukese kinship system as:

- i. One of their constituent characteristics is isolating the symbolic, verbal behaviour patterns whose significata included blood or affinal kinship.
- ii. Determination of who could/not be denoted by each of these verbal behaviour patterns.
- iii. Derivation of the significata of these behaviour patterns defined by the characteristics common to all persons who could be denoted by each of them.

- iv. Comparison of the significata of each of these behaviour patterns so as to determine which of them could be in the semantic system.

### **3.3.2. LOUNSBURY (1971)**

Lounsbury (1971) is an example of structural analysis of lexical set of covers and partitions a semantic field. This particular kind of lexical set constitutes a paradigm. Lounsbury defines the following common linguistic notion bearing in mind their usage in semantic analysis, namely:

#### **Paradigm**

Within the paradigm there is a meaning of every form with common feature with the meanings of all other forms of the set and the meaning of every form which differs from that of every other form of the set. The root meaning of the paradigm is the common feature while the semantic dimension of the paradigm is defined by the variable features.

#### **Dimension and Feature**

Lounsbury regards the set of mutually exclusive features sharing the same or all of the same priviledges of combination with features as dimension of a paradigm, while an ultimte term of

characterization on a set of descriptive terms is a feature. Thus, an opposition is a dimension and the terms of opposition are features of dimension.

#### Meaning

The meaning of the term includes both the objects and conditions of reference and restrictions to special privileges of context.

#### Componential definitions

The term of paradigm is defined componentially in terms of its coordinates. The bundle of features, which represents definitions, states the necessary and sufficient conditions to be satisfied by an object if it is a denotatum. Therefore, the componential definition of a term is an expression of its significatum.

#### Conjunctive definitions

A Boolean class product is represented by a componential definition and is thus a unitary or conjunctive definition.

#### 3.3.2.1. **KINSHIP DATA OF SENECA**

The following are Iroquios kinship terms of the consanguineal types in Seneca language, namely:

### Abbreviations

There are primary kin-types and higher-order kin-types. The former is abbreviated as follows: Father = F, mother = M, brother = B, sister = S, sons = s, daughters = d while the latter as brother's daughter = Bd, father's sister son = Fss, mother's mother's brother's son = MmBs.

### Sex of propositus (EGO)

The kin-type listed after any given kinship terms are to be possible referents of that term in relation to a propositus of either sex (male or female). The following prefixed signs are used ♂ for male and ♀ for the female.

### Translation labels

Seneca terms are used in English labels. The function of English labels is to save the reader the task of learning an Iroquios vocabulary and identifying the pivot members. Double quotation marks like ("my father") distinguish Iroquios concepts from normal English meaning of the same words.

### ANALYSIS

"My kinsman" *akyatenoh* is an individual related to a propositus. Constituting a paradigm is the common feature of meaning required in a set of forms. Kinsman is written as K

The following dimensions are analysed:

### GENERATION

Generation is the dimension of system when inspecting data and represents the following five features, namely:

- a.  $G^2$  the second or higher ascending generation
- b.  $G^1$  the first ascending generation.
- c.  $G^0$  the generation of the propositus.
- d.  $G^{-1}$  the first descending generation.
- e.  $G^{-2}$  the second or lower generation.

Our kin-classes differ from that of Seneca in the sense that Seneca kin-classes do not cross generation lines whereas some of ours do, like our classes cousin, uncle and aunt. Also they do not cross degrees of collaterally whereas English classes do not transgress the boundaries such as a zero, first and second degrees.

### SEX

Sex is another dimension of system. It is characterized by male and female. Dimension of a generation and sex define four kin-classes, namely:

*hakso:t*, “grandfather”  $\text{♂}^{\uparrow}.G^2.K.$   
*akso:t*, “grandmother”  $\text{♀}^{\uparrow}.G^2.K.$

*heya:te?* “grandson” ♂<sup>2</sup>.G<sup>-2</sup>.K  
*kheya:te?*, “granddaughter” ♀<sup>2</sup>.G<sup>-2</sup>.K.

Collateral kin of all degrees and lineal kin are included in the above Seneca terms.

### 3.3.2.2 THE CLASSIFICATION OF G<sup>1</sup>

The following four kin classes are found in this generation, namely:

- i. (“father”) *ha?n:h*
- ii. (“mother”) *no?yeh*
- iii. (“uncle”) *hakhno?seh*
- iv. (“aunt”) *ake:hak*

These four terms can be paired in these ways.

- a. The first pair is that of “father” with “uncle” as opposed to “mother” and “aunt”. Dealing with inspection of data this opposition is in the dimension of sex.
- b. The second pair is a plausible one. It is a pair of “father” with “aunt” as opposed to “mother” and “uncle”. The dimension can be characterized as side in this case and the features opposed

constitute it as patrilineal and matrilineal. Features from the dimension of side and sex meet the needs of differentiating the kin-classes of  $G^{-1}$ , namely:

*ha?n:h*, “father”  $\text{♂} \cdot \pi \cdot G^1.K$ .  
*ake:hak*, “aunt”  $\text{♀} \cdot \pi \cdot G^1.K$   
*hakhno?seh*, “uncle”  $\text{♂} \cdot \mu \cdot G^1.K$ .  
*no?yeh*, “mother”  $\text{♀} \cdot \mu \cdot G^1.K$ .

- ix. The third pair is that of “father” with “mother” as opposed to “uncle” and “aunt”. This is a natural pairing.

Appropriately, the feature  $L^{\bar{}}$ , is said to exist permanently in any type in which the sex of the first link is opposed to  $L^{\neq}$ , which exist permanently in any kin-type in which the sex of the designated kin is opposite to that of the first link.

$L^{\bar{}}$  is found in all members of father and mother, eg: F, FB, FMss, FFBS, FMBs, MMs, MMsd etc, while  $L^{\neq}$  is found in all members of uncle and aunt like MB, MMS, MFss, MMBs etc.

Among the three pairings the features from any two of these dimensions are defined while the third dimension is redundant.

Three possible definitions for  $G^1$  are:



*ha?nih*, “father”  $\sigma^{\uparrow}L^{\cdot}G^1.K$ , or  $\sigma^{\uparrow}\pi.G^1.K$ , or  $\pi.L^{\cdot}G^1.K$ .  
*no?yeh*, “mother”  $\phi.L^{\cdot}G^1.K$ , or  $\phi.\mu.G^1.K$ , or  $\mu.L^{\cdot}G^1.K$ .  
*hakhno?seh*, “uncle”  $\sigma^{\uparrow}L^{\cdot}G^1.K$ , or  $\sigma^{\uparrow}\mu.G^1.K$ , or  $\mu.L^{\cdot}G^1.K$ .  
*ake:hak*, “aunt”  $\phi.L^{\cdot}G^1.K$ , or  $\phi.\pi.G^1.K$ , or  $\pi.L^{\cdot}G^1.K$ .

### 3.3.2.3 THE CLASSIFICATION OF THE G-1

The first descending generation has six kin terms for kin-types but only four are usable to the propositus. Under this classification there are three ways of pairing:

- i. The first pairing is that of “son” with “nephew” as opposed to “daughter” and “niece” which is called sex pairing.
- ii. The second pair is that of “son” with “daughter” as opposed to “daughter” and “niece”. This pairing opposes a class of children of male propositus and all of his male generation mates to a second class of the children generation mates. The letters  $\phi$  and  $\sigma$  symbolise features of this opposition.
- iii. The third pairing is that of “son” with “niece” as opposed to “daughter” and “nephew”. This pairing does not apply to us neither to Iroquios. These features can be symbolized as

$P^-$ , parent of the same sex as kinsman, and  $P^\#$ , parent of opposite sex to kinsman.

Three alternative definitions for male propositus are:

*he:awak*, “son”  $\overset{\curvearrowright}{\circ}.\sigma.G^{-1}.K$ , or  $\overset{\curvearrowright}{\circ}P^\#.G^{-1}.K$  or  $\sigma.P^\#.G^{-1}.K$ .  
*khe:awak*, “daughter”  $\overset{\circ}{\perp}.\sigma.G^{-1}.K$ , or  $\overset{\circ}{\perp}P^-.G^{-1}.K$  or  $\sigma.P^-.G^{-1}.K$ .  
*hehso?neh*, “nephew”  $\overset{\curvearrowright}{\circ}.\phi.G^{-1}.K$ , or  $\overset{\curvearrowright}{\circ}P^-.G^{-1}.K$ , or  $\phi.P^-.G^{-1}.K$ .  
*khehso?neh*, “niece”  $\overset{\circ}{\perp}.\phi.G^{-1}.K$ , or  $\overset{\circ}{\perp}P^\#.G^{-1}.K$ , or  $\phi.P^\#.G^{-1}.K$ .

Three alternative definitions for female propositus are:

*he:awak*, “son”  $\overset{\curvearrowright}{\circ}.\phi.G^{-1}.K$ , or  $\overset{\curvearrowright}{\circ}P^-.G^{-1}.K$ , or  $\phi.P^-.G^{-1}.K$ .  
*khe-awak*, “daughter”  $\overset{\circ}{\perp}.\phi.G^{-1}.K$ , or  $\overset{\circ}{\perp}P^\#.G^{-1}.K$ , or  $\phi.P^\#.G^{-1}.K$ .  
*heye:wo:te*, “nephew”  $\overset{\curvearrowright}{\circ}.\sigma.G^{-1}.K$ , or  $\overset{\curvearrowright}{\circ}P^\#.G^{-1}.K$ , or  $\sigma.P^\#.G^{-1}.K$ .  
*kheye:wo:te?*, “niece”  $\overset{\circ}{\perp}.\sigma.G^{-1}.K$ , or  $\overset{\circ}{\perp}P^-.G^{-1}.K$ , or  $\sigma.P^-.G^{-1}.K$ .

From the above definitions the “nephews” are those “sons” and those of “sons” are exactly the same to those of “nephew”.

### 3.3.2.3 CLASSIFICATION OF $G^0$

Four of the five kin terms are found in this generation, that is, sibling terms (*hantsi*, *he?ke:?ahsi?*, *khe? khe*) which can be

analysed on the relative age sex and cousin (*akya:se?*) which is the fifth term and has no distinctions of sex or relative age.

Appropriately, the feature  $A^=$  which will be said to exist permanently in any kin types in which the sex of the last link is the same as that of the first link and an opposed feature  $A^\neq$ , which will be said to exist permanently in any kin type in which the sex of the last link is opposite to that of the first link.

#### DEFINITIONS OF $G^0$ TERMS:

*hahtsi?*, “elder brother”  $A^+ \cdot \overset{\nearrow}{\circ} \cdot A^- \cdot G^0 \cdot K.$   
*he?ke:?* “younger brother”  $A^- \cdot \overset{\nearrow}{\circ} \cdot A^- \cdot G^0 \cdot K.$   
*ahtsi?* “elder sister”  $A^+ \cdot \overset{\circ}{\perp} \cdot A^- \cdot G^0 \cdot K.$   
*khe?ke:?* “younger sister”  $A^- \cdot \overset{\circ}{\perp} \cdot A^- \cdot G^0 \cdot K.$   
*akyä?se:?* “cousin”  $A^\neq \cdot G^0 \cdot K.$

#### DIMENSION OF BIRFURCATION

When examining the definitions the following were found:-

- i. that the features  $L^=$  and  $L^\neq$  occur in the context of  $G^1$  only.
- ii. that the features  $L^=$  and  $L^\neq$  occur in the context  $G^{-1}$  only.
- iii. that the feature  $A^=$  and  $A^\neq$  occur in the content  $G^0$  only.

Distribution here is complimentary.

#### THE STRUCTURE OF THE FIELD

Consanguineal kin-types are dealt with in this field. When analysing these kin-types in the four dimensions the following were found; that is:-

- i. three of them (sex, bifurcation, relative age) represent a dichotomous opposition of two features.
- ii. one of the them (generation) its variable accepts five values.

It is always possible to analyse out the polarity between the reciprocals as a separate dimension of opposition since kinship terms come in reciprocal sets. An example of three valued dimension of generation, distance and polarity is found in Iroquoian where they have two parent terms with the child terms as reciprocal covered by single-cover term

Polarity: senior vs junior

Sex: male vs female

Bifurcation: cross vs parallel

### THREE REDUCTION RULES FOR THE WHOLE SYSTEM

a. Skewing rule:  $\text{♀ B...} \rightarrow \text{♀ S...}$

According to this rule any woman's brother of linking relative is equal to woman's son. From that rule we find that :

Any male linking relative's S will then be equal to male linking relative's M, that is, ...  $\text{♂ S} \rightarrow \dots \text{♂ M}$ .

b. Merging rule:  $\text{♂ B...} \rightarrow \text{♂ ...}; \text{♀ S...} \rightarrow \text{♀ ...}$

According to this rule any person's sibling of same sex having linking relative, is equal to that person himself directly linked.

Following that rule we may have this:- that any linking relative's sibling of same sex as himself will be equal to that relative himself as an object of reference.

...  $\text{♂ B} \rightarrow \dots \text{♂, ... ♀ S} \rightarrow \dots \text{♀}$

c. Half-sibling rule:  $A \text{ Fs} \rightarrow B; \text{Fd} \rightarrow S; \text{Ms} \rightarrow B; \text{Md} \rightarrow S$ .

According to this rule any child of one of one's parents is one's sibling.

### **3.3.3. LOUNSBURY (1971) WITH SEMANTIC ANALYSIS**

This article of Lounsbury is aimed at drawing attention to the simple problem in semantics by using techniques analogous to those which are developed and making clear how pragmatics, semantics and linguistics are linked.

These can be summed up as follow:

- a. Semantic features may be realized in many ways in a language eg: some may be overtly with separate phonemic identities, while others may be covertly.
- b. In one semantic features there is sometimes mixing of the two manner of linguistic realization in as much as some features emerge.
- c. These submerge categories in linguistic description can be dealt with by giving them morphemic status components.
- d. Finally, the methods of the components used by Harris are defined distributionally.

Linguists are concerned with paradigmatic sets of affixed morphemes in most componential analysis.

### **3.3.3.1 THE PAWNEE KINSHIP SYSTEM**

Kinship vocabulary of Republic of Pawnee was derived from the data of Lewis Henry Morgan's publication. Only spouse and consanguineal terms are dealt with.

Types of kins found are the following:-

a. Primary kin-types

These kin-types include father = F, mother = M, brother = B, sister = S, son = s, daughter = d, Husband = H and wife = W.

b. Secondary and higher-order kin-types

These include brother's wife = BW, mother's brother's daughter = MBd and father's sister's son = Fss etc.

Translation labels are stated for Pawnee terms which provide convenient English tags for the forms and their referents. For Pawnee's classes, English terms are written with double quotation marks like "uncle" and 'uncle' to distinguish them from English of same words.

### 3.3.3.3 REPUBLICAN PAWNEE KINSHIP TERMS

*atipat* “my grandfather”

2: FF, MF; FFB, FMB, MFB, MMB, FFFBs, MMMBs

1: FSH; FFSs, MFSs

0: FSdH; FFSds

-1: FFSdds

*atika* “my grandmother”

2: FM, MM; FFS, \*FMS (or atira), \*MFS, MMS (also atira); \*FFFBd,

FFFSd (also atira), \*MMMBd, MMMSd

1: FFSd, \*MFSd

0: FFSdd

-1: FFSddd

*atias* “my father”

4: FFFF

3: \*FFFFSs

2: \*FMB

1: F, step-F; FB, MSH; FFBs, \*FMSs; FFFBss; \*FFFFBsss

0: FSs

-1: FSds

-2: FSdds



-3: FSsss

*atira* “my mother”

4: FFFM

3: MMM, MMMS, FFFS

2: \*FMS, \*MMS

1: M, step-M; MS, FS, FBW; MMSd, FMSd, \*FFBd;

MMMSdd, \*FFFBsd; MMMMSddd, FFFFBssd

0: FSd, FSsW

-1: FSdd

-2: FSddd

-3: FSsssd

*tiwatsiriks* “my uncle”

3: FFF; FFFB, MMB; \*FFFFBs, \*MMMMSs

2: \*MMB; \*FFFSs

1: MB; \*MFBs, \*MMSs; \*MMMSds

*iratshi* “my brother” (FOR A MALE EGO)

1: \*FMBs

0: B, step-B; FBs, MSsFFBss, MMSds; FFFBsss,

MMMSdds

-1: FSss

*itaxri* “my sister” (FOR A MALE EGO)

1: \*FMBs

0: S, step-S; FBd, MSd; FFBsd, MMSdd; FFFBssd

-1: FSsd

*arari* “my brother”(FOR A MALE), “my sister” (FOR A FEMALE)

Included here are the types listed under *iratsshi* and *itaxri* above,  
but with reversals of the sex of Ego.

*pira?u* “my child”

1. FOR MALE EGO:

3: \*FFFMBs, \*FFFMBd

2: \*MMMBs (also atipat), \*MMMBd (also atika)

1: \*MMBs, \*MMBd

0: MBs, MBd

-1: s, d; Bd; \*WSs, WSd; FBsd, MSDss, MSsd; FFBsss,

FFBssd:

FFFBssss, FFFBsssd

-2: \*Sss?, \*Ssd? (see raktki)

-3: MBssss, MBsssd

-4: ssssssd

2. FOR A FEMALE EGO:

Included are (a) all of the types listed above as *pira?u* for a male, with the exception of WSs and WSd; (b) also the following:

- 0: HMBs, HMBd
- 1: HBs, HBd

*tiwat* “my nephew/ niece” (ONLY FOR A MALE EGO)

- 1: Ss, Sd; FBds, FBdd, MSds, MSdd; MMSdds, MMSddd
- 2: \*Sds, \*Sdd (also raktiki); MBsss, MBssd
- 3: sss, ssd; Bsss, Bssd, Sdds, sddd; FBssss, FBsssd, MSssss, \*MSsssd\*MSddd, MSddd

*raktiki* “my grandchild”

- 1: \*MMMBss, \*MMMBsd
- 0: \*MMBss, \*MMBsd
- 1: ss, sd, ds, dd; Bss, Bsd, Bds, Bdd, Sss (or *pira?u*), Ssd (*pira?u*), Sds, Sdd; FBsss, FBssd, FBsdd, FBsdd, MSsdd, MSdss, MSdsd, MSdds, MSddd; FFBssss, FFBsssd, FFBssds, FFBssdd, FFBsdsd, FFBsdds, FFBsddd, MMSdsss, MMSdssd, MMSdsds, MMSDsdd, MMSddss, MMMSdds, MMSddd, MMSddd; FFFBsssss, MMMSdddd

*Tatiraktaku* “my wife”

- 1: MBW

0: W, WS, BW; FBsW, MSsw

*tikutaku* “my husband”

0: H; HB, SH; \*HFBS, HMSs

-1: \*HSs

Five examples which display that it is not the segmentation which would make of the same social environment in Pawnee are:-

i. The uncle (*tiwatsiriks*)

Under this we have four uncle types in  $G^{+1}$ , that is, (FB, MB,FSH and MSH) while in Pawnee only MB is found. This term includes what to us would be a great-grandfather, two great-great-uncles etc.

ii. The “nephew”/ “niece”

This class includes only a man’s sister’s children. We use man’s brother’s children as nephews and nieces. In Pawnee this is arranged along with his own sons and daughters as child, *pira?u* and a woman has no “nephews” and “nieces” instead she has children.

- iii. No “aunt” term is available instead S, MS and FBW are grouped as “mothers”, atira in Pawnee. MBW is a “wife”, *tatiraktaku*.
- iv. The term “cousin” is not present in Pawnee. Whilst there are eight different kin-types which are regarded as first cousins, in Pawnee four are in the brother and sister classes, two are father and mother and last two are one’s children.
- v. Wife  
In Pawnee a wife is his wife’s sister, his brother’s wife, his mother’s brother’s wife of whom two are sister-in-law

A class can be explained by the necessity and sufficient conditions for membership.

Technical terms taken from Morris C.W regard denotata as a particular referent of a term, designatum of the term as the range of meaning and finally significatum of the term as the distinctive features of the class. As far as the Pawnee is a denotatum of some term and designatum is constituted in the class of all denotata of that term.

Kroeber listed the following eight differences between kinsmen, namely:

- i. Generation's difference
- ii. The difference between lineal and collateral kinsmen.
- iii. Age within one's generation's difference.
- iv. Kinsman's sex.
- v. Ego's sex
- vi. Linking kinsman sex.
- vii. The difference between consanguineal affinal relationships.
- viii. Linking kinman's condition, living or deceased.

The most important stigmata of a Crow-type system are as follows:

- i. the father and aunt as classification of the patrilateral first cross-cousins.
- ii. son and daughter as classification of the matrilateral first cross-cousins
- iii. brother and sister as classification of both matrilateral and patrilateral first parallel cousins

Ego's uterine kinsmen to the father's uterine kinsmen is opposed by the important dimension of the Crow-type system

The following are five elementary kinship dimensions as analysed by Pawnee system of consanguineal classes, namely:

- i. Agnatic kinsmen A, are consanguineals to whom relationship can be traced through the males and nonagnatic kinsmen  $\bar{A}$ , relationship cannot be traced through males, thus Agnatic versus nonagnatic consanguinity.
- ii. Uterine kinsmen, U, are consanguineals to whom relationship can be traced wholly through the females and nonuterine kinsman,  $\bar{U}$ , are those to whom relationship cannot be traced wholly through the females, thus uterine versus nonuterine.
- iii. Dealing with partly in terms of opposite of male versus female ( $\text{♂}$ !  $\text{♀}$ ) and partly in terms of the opposite of same as Ego's versus opposite to Ego's, thus the sex of kinsmen.
- iv. Dealing with the reciprocal kin types, reciprocal of sex of kinsman is the sex of Ego, with male's versus female's.
- v. Generation is the dimension which shows  $G^{+4}$ ,  $G^{+3}$ ,  $G^{+2}$ ,  $G^{+1}$ ,  $G^0$ ,  $G^{-1}$ ,  $G^{-2}$  etc.

### 3.3.3.3 FORMS OF KIN-CLASS DEFINITIONS

- i. The "father" class is written as  $\text{♂}$ !  $A^1$  this means males of agnatic rank one.
- ii. The joint "brother-uncle-nephew" class is written as  $\text{♂}$ !  $A^0$  this means males of agnatic rank zero.

- iii. The “uncle” class is written as  $\bigcirc .A^0.U^+$  this means males of agnatic rank zero, who are uterine kinsmen of ascending generation.
- iv. The “mother” class is written as  $\bigcirc \perp .(A^0 . U^+ + A^1)$  this means females of agnatic rank zero who are uterine kinswomen of ascending generation, with females of agnatic rank one.
- v. The “brother” class is written as  $\bigcirc \nearrow .A^0.(U^0 + 5)$  this means males of agnatic rank zero, who are either uterine kinsmen of zero generation or nonuterine kinsmen of any generation.
- vi. The “sister” class is written as  $\bigcirc \perp .A^0.(U^0 + 5)$  this means females of agnatic rank zero, who are either uterine kinswomen of zero generation or nonuterine kinsmen of any generation.
- vii. The “nephew/ niece” class is written as  $\bigcirc \nearrow^{-1}.A^0.U^-$  this means only with respect to a male Ego, persons of agnatic rank zero, who are uterine kinsmen of descending generation.
- viii. The “child” class is written as  $\bigcirc \nearrow^{-1}.A^{-1}; \bigcirc \perp^{-1}.(A^0.U^- + A^{-1})$  this means with respect to a male Ego, persons of agnatic rank minus one, also with respect to a female Ego, persons of agnatic rank zero who are uterine kinsmen of descending generation, with persons of agnatic rank minus one.
- ix. The “grandfather” class is written as  $\bigcirc \nearrow .(A^2 + G^2 + U^1A^1)$  this means males who are of agnatic rank two, or of second ascending generation or of agnatic rank two, one with respect to first ascending generation uterine kinsmen.



- x. The “grandmother” class is written as  $\frac{\circ}{\vdash}(A^2 + G^2 + U^1A^1)$  this means females who are agnatic rank two or of second ascending generation, or of agnatic rank one with respect to first ascending generation uterine kinsmen.
- xi. The “grandchild” class is written as  $A^{-2} + G^{-2} + A^{-1}U^{-1}$  this means persons who are of agnatic rank minus two, or persons are of second descending generation, or persons who are first – descending generation uterine kinsmen to those of agnatic rank minus one.

The return can be made in a generation with the first cross-cousin marriage while with second cross-cousin marriage the return is delayed to two generations.

#### **3.3.3.4 THE SOCIOLOGY OF THE PAWNEE ACCORDING TO MORGAN**

During the past years the Pawnee had the following four bands, namely: the *skiri*; *Pitahawiat*; the *kitkahaxki* and the *Tsiki*. *Tsawi* were Morgan’s Grand Pawnee and the tribe was a linguistic cultural one.

Each band was a loose federation of independence, in other words, it was a political unit. The band council was composed of the

chiefs. A band consists of  $\pm 10 - 15$  villages. Social life was enclosed in the village.

The village constituted endogamous marriage, this means that marriage was within the village. Village populations varied from 100 – 300 persons. During 19<sup>th</sup> century the total population of the Pawnee was between  $\pm 4000$  and 12000.

Sacred bundle was found in every village, eg: supernatural charter and religious rites. They had priests, chiefs and rulers. The statuses were passed on in the line of the male. Class distinctions were clearly noticeable. The basic dichotomy was between nobility and commoners, where the former comprised of agnatic kinsmen of priests, chiefs, medicine men, those wealthy in horses etc, while the latter comprised of the poor in possessions of the world, influence and supernatural powers.

Within the village constituents, social units were the extended families where each of these shared a large igloo-shaped earth lodge. The family structure and kinship groups were based in the family line but the rank was an inheritance on the male line.

A man, his wife/wives, wife's parents, his wife's younger unmarried sisters, one brother married to his wife's sister, his

daughters and sons who are not yet adults were potential members of the family. In Pawnee society, polygamy was practised by some while others didn't. The size of the Pawnee dwelling limits the size of the household.

When reaching the adolescent stage the boy's future sexual life was prepared for him in advance. The boy goes to live with his uncle for a period of several years where he experiences his first sexual intercourse with his uncle's wife.

A young man gets married after accomplishment of adult competence in welfare, capturing ponies, hunting the buffalo and providing for a family. Marriages were organised by honourable uncle's groom and bride.

When married, a man has the right to all of his wife's sister in as much as he can take them as his additional wives. In practice polygamy was approved, that is why successive wives were her sisters

Sexual access of brother's to each other's wife was approved socially but only a consent of that brother was needed. When the husband dies, the widow was taken as a wife by the husband's younger brother.

All in all we can say that Pawnee's sociology, a wife is a man's mother's brother's wife, his brother's wife and his wife's sister. Parallel cousins are brothers and sisters. First-cross-cousins are father and mother on one side and son./daughter on the other side.

### **3.4. MARRIAGE BETWEEN VHAVENDA**

#### **3.4.1 DEFINITION OF A MARRIAGE**

Marriage forms the basis of kinship and through marriage one's family relationship can be established. According to Oxford Dictionary, marriage is the formal union of a man and a woman, typically as recognized by law, by which they become husband and wife.

There are many types of marriages, that is monogamy, polygamy and polyandry.

##### **a. Monogamy**

This is the most common form of marriage world-wide. It is the marriage of one man and one woman. According to the Oxford Dictionary, monogamy is the practice of being married to or having a sexual relationship with only one person at a time.

b. Polygamy

This is the form of marriage in which a person is married to more than one partner at the same time. According to Oxford dictionary, polygamy is the practice or custom of having more than one wife or husband at the same time.

c. Polyandry

This is the form of marriage which involves one woman and two or more men. According to Oxford dictionary, polyandry is a polygamy in which a woman has more than one husband.

In Tshivenda two types of marriage are practised, that is, monogamy and polygamy.

### **3.4.2 CHOICE OF BRIDE**

According to the Oxford dictionary, a bride is a woman on her wedding day or just before and after the event.

Concerning the Vhavenda tribe, a man's wife was chosen by his parents traditionally. This was the case because it was assumed that parents know better. An aspect of love between the son and the bride-to-be did not play a role. The son or the boy was

consulted by his parents after customary negotiations had been successfully completed. The boy will be informed of what has been decided.

The Vhavenda tribe preferred cross-cousin marriage. Sometimes if a father is unable to pay back someone, he sells the child to pay off his debts. Girls were sometimes betrothed at an early childhood or even pledged before they were born.

In the past, parents could even marry a girl for their son in his absence. For instance, men were expected to go and find employment in Johannesburg. On coming back, a man would be surprised to discover that his parents had married a girl for him. The man would have no option but to accept the girl as his wife. Not to do so would be viewed as unbecoming and discourteous behaviour to the parents, the girl and parents-in-law.

When choosing a bride, more emphasis was laid upon the bride's capacity for work than upon her good looks. She was expected to be industrious, meek and modest. While on the other hand her parents should be of good character and respectable ancestry, free from any suspicion of practising sorcery.

Nowadays, a man chooses a wife himself without any consultation with his parents. He proposes love to a girl, and they become lovers without the knowledge of their parents. They get to know each other fairly intimately beforehand while traditionally they start married life as strangers. They may become lovers for a long time until they decide to let their parents know about this. Each one of the partner will tell his or her parents. If a boy is scared to tell his parents, someone is sent to them to inform them about their love affair.

### **3.4.3 ARRANGEMENT**

Traditionally, in the Vhavenda tribe there are people who are sent to the girl's home which is called (ha-vhomakhulu) to ask for 'a calabash of water.' Those people are called intermediaries or seekers (nendila). These are always the paternal uncle or close relative with another member of a boy's family as a witness. The intermediaries are received in many ways in the girl's home (vhomakhulu):

- a. If a relish is of meat or if a goat is slaughtered for them, it means that the parents of the girl would very much prefer to have their daughter married by the boy concerned.

- b. If a relish is of vegetables, this may suggest that the parents of the girl are not really convinced that their daughter is going to be married by the right boy.
- c. Sometimes intermediaries may not even be given food. This means that the parents of the girl are not interested in the marriage at all.

The girl may at this stage be asked if she knows the boy and want to marry him. Should the general opinion favour refusal, the intermediaries will be told so when they come next. But the boy's father may send them back to try again. The girl's parents will consult their relatives, weighing up the merits and demerits of the boy and his family. When agreement has been reached, the intermediaries are told to come on a certain day for an answer.

Although parents are in the know about their children's affair, for formality's sake the parents of the boy will send to elderly people known as intermediaries (nendila) to the girl's home. Their function is to ask the girl if it is true she is in love with the boy and she wants to marry him. Then the intermediaries (nendila) will return to the boy's to tell them that the girl is prepared to be their daughter-in-law. The intermediaries will go for the second time to the girl's home to inquire about bride-price. At this stage the boy



himself, buys presents for the girl without consulting his parents. He gives presents himself to the girl without sending anybody.

#### **3.4.4 PRESENTS**

According to the Oxford dictionary, a present is a thing given to someone as a gift. Several days after the proposal has been accepted, the female intermediaries (nendila) go to the girl's home again bringing her presents like beads, ornaments, blankets, handkerchiefs and two lengths of dress material. Those gifts are handed to the girl's mother before some relatives as witnesses. The boy, while negotiations are in progress, is not allowed to visit the girl's home called (ha vhomakhulu) openly.

#### **3.4.5 LOBOLA**

Lobola is a legitimizing band ensuring the social status of those concerned and to the other for the loss of one of its members. It is a medium of exchange for the cattle acquired at the marriage of a daughter on to another family at marriage of a son. According to Oxford dictionary lobola is a bride price, especially one paid with cattle.

For the Vhavenda, lobola (lumalo) is in most instances in the form of cattle or money. Nowadays if lobola has been paid to the girl's parents, the two families arrange the date for the engagement party in consultation. Few people such as intermediaries, pastors and close relatives are invited. Then the groom will buy a ring for his bride which is a symbol for engagement. Then they will wait for the wedding day.

#### **3.4.6 WEDDING**

A wedding is a marriage ceremony, especially one including the associated celebrations. The wedding ceremony is conducted after the engagement party. Both families decide where to perform the wedding, like in bride's home, in the groom's home or in both families. Both families help each other in the arrangement of the wedding ceremony

The bride will be wearing the white bridal gown with bridesmaids, while the groom will be wearing a suit. A cow or cows may be slaughtered on that day. The pastor will bless them as husband and wife.

The greater part of the day is spent in the feasting at the bride's home. The newly-wed couple will be with their personal

companions. Presents will be given to the bride and groom. After the wedding ceremony, the bride and groom will go to honeymoon if they intend to do so.

### **3.4.7 BRIDAL PARTY**

Traditionally, when the boy's people thought it was time for the marriage to take place, they would ask the girl's parents to let them 'enter the hut.' In the morning the boy's people send the goat to the girl's home (ha vhomakhulu) to be slaughtered for the coming feast, by him and some male companions of about the same age, preferably the original intermediaries (nendila).

The boys were shown into a separate hut, where they were joined by the girl and an equal number of female companions. They were given meat, porridge, and each boy was waited upon by one of the girls. The feast would continue all the day until late. The boy's people then would formally ask for permission to take the girl home. Before the girl could leave, her older female relatives would first lecture her on the behaviour henceforth expected of her and also warn the boy's people (vhakwasha) to look after her properly. Then off they would go with her. The bridal party would then go in procession to the boy's home where another feast had been prepared. These feasts marked the conclusion of the party.

### **3.5. LINEAGE**

#### **3.5.1. AIM**

The aim of this section is to establish the various kinship terms within lineal descent. For this purpose, a scheme will be drawn which will show the hierarchical and horizontal relationships from the basis of EGO, who is the person whose kinship relations will be established.

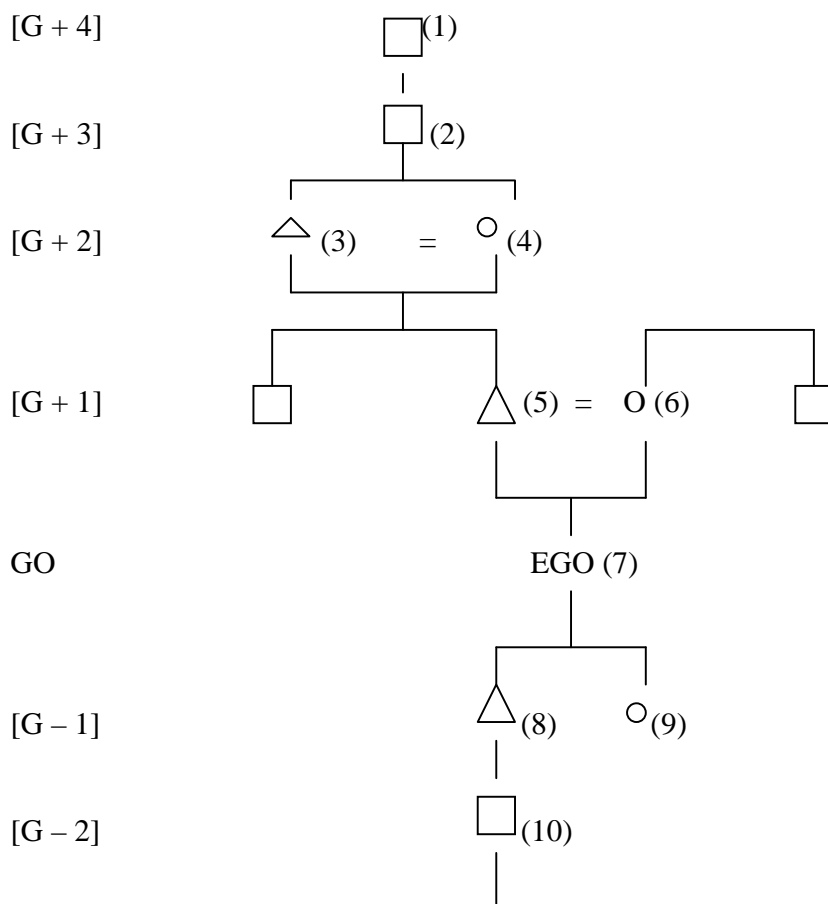
Each of these kinship terms which are established relative to EGO will be dealt with separately and special attention will be given to the following:

- a. The relationship with EGO.
- b. Specific semantic features which will be necessary to describe this relationship.
- c. The possible derivation of these kinship terms will be established, that is, are some kinship terms derived from other categories, are they compound nouns or are they non-derived nouns.
- d. The appearance of possessive phrases within the kinship terms or as separate phrases from kinship terms.

- e. The various terms of address which EGO will need to use when addressing these relatives.

### 3.5.2. KINSHIP TERMS

Lineage



[G - 3] □ (11)

G = generation

△ = male

○ = female

□ = male or female

[=] = married

1. [G + 4]: Fourth ascending generation:  
makhulukukukuku.
2. [G + 3]: Third ascending generation: makhulukuku.
3. [G + 2]: Second ascending generation:  
makhulutshinna, makhulutshisadzi.
4. [G + 1]: First ascending generation: khotsi, mme
5. [G0]: Generation of Ego
6. [G - 1]: First descending generation: murwa,  
musidzana
7. [G - 2]: Second descending generation: muduhulu
8. [G - 3]: Third descending generation: muduhulwane

### **3.5.2.1. THE FOURTH ASCENDING GENERATION (G + 4)**

KINSHIP NO. 1: Makhulukukukuku (my great, great grandparent).

The term makhulukukuku (my great, great grandparent) refers to the grandparents of my grandparents. This term refers to my earliest ancestor.

#### SPECIFIC SEMANTIC FEATURES

The term makhulukukuku refers to a neutral gender.

Makhulukukuku (my great, great grandparent) can be a female or a male. They are usually old people. They appear in the fourth ascending generation.

#### DERIVATION OF THE TERM

The term makhulukukuku (my great, great grandparent) consists of a compound noun. This compound noun has an adjective -khulu as well as a reduplicated stem of -kuku which also appears in the third ascending generation. This compound noun has the following form:

[makhulu + kuku + kuku].

## POSSESSIVE WITH NOUNS

The compound noun makhulukukuku (my great, great grandparents) is in class 1a with the plural of vhomakhulukukuku in class 2a. When a possessive with pronouns appear with makhulukukuku, the possessive a will appear with an agreement of the possessive wa in class 1:

Example: - [u + a ] > wa

The pronouns which may appear with makhulukukuku are the following:

1. makhulukukuku wa – nga (my great, great grandparent) 1ps
2. makhulukukuku wa – shu (our great, great grandparent) 1pp
3. makhulukukuku wa – u (your great, great grandparent) 2pp
4. makhulukukuku wa – nu ( your great, great grandparent) 2pp
5. makhulukukuku wa – we (his or her great, great, grandparent) cl.1
6. makhulukukuku wa – vho (their great, great grandparents) cl. 2

## ADDRESS FORM

When I address my great, great grandparent I will say makhulu (granny) or gugu (my grandparent).

### 3.5.2.2. THIRD ASCENDING GENERATION (G + 3)



In this generation there is only one kinship term which refers to my great grandparent.

KINSHIP TERM NO. 2: Makhulukuku (my great grandparent)

The term makhulukuku (my great grandparent) refers to the parents of my grandparents. They are old people who are unfit for work. They show a reciprocal attitude of affection and good fellowship to EGO.

#### SPECIFIC SEMANTIC FEATURES

The term makhulukuku (my great grandparent) refers to a neutral gender. In other words, makhulukuku (great grandparent) can be a male (great grandfather) or a female (great grandmother). My great grandparents are usually old and they appear in the third ascending generation.

#### DERIVATION OF THE TERM

The term makhulukuku ( my great grandparent) is a compound noun which consists of [makhulu + kuku]. Makhulu is derived from [ma + khulu]. This compound noun has an adjective -khulu.

#### POSSESSIVE WITH NOUNS

The compound noun makhulukuku (great grandparent) is in class 1a with a plural in 2a: vhomakhulukuku. When a possessive with

pronoun appears with makhulukuku (great grandparent), the possessive a will appear with an agreement of the possessive of wa in class 1, that is, [u + a] > wa. The pronouns which may appear with makhulukuku (great grandparent) are the following:

1. makhulukuku wa – nga (my great grandparent) 1ps
2. makhulukuku wa – shu (our great grandparent) 1pp
3. makhulukuku wa – u (your great grandparent) 2ps
4. makhulukuku wa – nu ( your great grandparent) 2pp
5. makhulukuku wa – we ( his or her great grandparent) cl. 1
6. makhulukuku wa – vho ( their great grandparent) cl. 2

#### ADDRESS FORM

When I address my great grandparents there is no difference as to whether they are males or females. I use the term makhulu (my grandparent) or gugu (my grandparent) to address either of them. These address forms are the same as those which refer to my great, great grandparents in paragraph 3.5.2.1 above.

#### **3.5.2.3. THE SECOND ASCENDING GENERATION (G + 2)**

This generation has two relatives of EGO, that is, no.3 and no.4 below. They refer to my grandparents.

##### 3.5.2.3.1. KINSHIP TERM NO. 3: Makhulutshinna (grandfather)

The term refers to my grandfather. He is married to my grandmother. He is the father of my biological father. The term also refers to the father of my mother. He is my ancestor in the generation above my father or mother in lineal descent. He is my great father who signifies respect. My grandfather treats me with affection and friendliness.

#### SPECIFIC SEMANTIC FEATURES

The term makhulutshinna (grandfather) refers to a male. He is usually a married man. He appears in the second ascending generation. He is an old man. This term is neutral with regard to whether he is related to my mother or father. The same term is used in both cases.

#### DERIVATION OF THE TERM

The term makhulutshinna (grandfather) is a compound noun. This compound noun consists of the following two nouns: [makhulu + tshinna]. The noun makhulu is derived from an adjective -khulu: [ma + khulu]. This term makhulu is neutral as far as gender is concerned and it refers to any of my grandparents, that is, my grandfather or my grandmother. The second noun -tshinna is a derived noun in class 7 from the noun munna in class 1. In class 7 the prefix tshi- refers to male characteristics.

## POSSESSIVE WITH NOUNS

The compound noun makhulutshinna (grandfather) is in class 1a with the plural in class 2a: vhomakhulutshinna. When a possessive with pronouns appear with makhulutshinna (grandfather), the possessive a will appear with the agreement of class 1: (u + a) > wa. The pronouns which may appear with makhulutshinna (grandfather) will be the following:

1. Makhulutshinna wa – nga (my grandfather) 1ps
2. Makhulutshinna wa – shu (our grandfather) 1pp
3. Makhulutshinna wa – u (your grandfather) 2ps
4. Makhulutshinna wa – nu (your grandfather) 2pp
5. Makhulutshinna wa – we (his or her grandfather) cl.1
6. Makhulutshinna wa – vho (their grandfather) cl. 2

## ADDRESS FORM

The two address forms which appear in paragraph 3.5.2.1. and 3.5.2.2. above may also be used in addressing my grandfather. These two terms are thus neutral with regard to the feature of sex. They are makhulu (granny) or gugu (my grandfather).

3.5.2.3.2. KINSHIP TERM NO.4: Makhulutshisadzi (my grandmother)

This term refers to my grandmother. She is married to my grandfather. But the term may refer to the mother of my father or the mother of my mother. My grandmother shows me maternal tenderness and affection.

SPECIFIC SEMANTIC FEATURES

The term makhulutshisadzi (grandmother) refers to a female. She is usually a married woman. She appears in the second ascending generation. She is an old woman.

DERIVATION OF THE TERM

The term makhulutshisadzi (grandmother) is a compound noun.

This compound noun consists of the following two nouns:

[makhulu + tshisadzi].

The noun makhulu is derived from an adjective -khulu: [ma + khulu]. This term is neutral in as far as gender is concerned and it refers to any of my grandparents.

The second noun -tshisadzi is a derived noun in class 7 from the noun musadzi in class 1. In class 7 the prefix tshi- refers to female characteristics.

POSSESSIVE WITH NOUNS

The compound noun makhulutshisadzi (grandmother) is in class 1a with the plural in class 2a: vhomakhulutshisadzi. When a possessive with pronouns appear with makhulutshisadzi, the possessive a will appear with the agreement of class 1, that is, [u + a] > wa. The pronouns which may appear with makhulutshisadzi (grandmother) will be the following:

1. Makhulutshisadzi wa – nga (my grandmother) 1ps
2. Makhulutshisadzi wa – shu (our grandmother) 1pp
3. Makhulutshisadzi wa – u (your grandmother) 2ps
4. Makhulutshisadzi wa – nu (your grandmother) 2pp
5. Makhulutshisadzi wa – we (his or her grandmother) cl. 1
6. Makhulutshisadzi wa – vho (their grandmother) cl. 2

#### ADDRESS FORM

The same two terms which appear with my grandfather may be used in addressing my grandmother. These two terms are neutral with regard to the feature of sex. They are makhulu (granny) or gugu (my grandmother). These two terms are thus used for the purpose of addressing all my relatives in the ascending generations except for my father and mother.

#### 3.5.2.4. THE FIRST ASCENDING GENERATION (G + 1)

There are two kinship terms in this generation, that is, the khotsi (father) and mme (mother). The two terms refers to my parents.

#### 3.5.2.4.1.KINSHIP TERM NO. 5: Khotsi (father)

The term refers to the man who is married to my mother. He is the husband of my mother. He is the head of the family. He is my biological father. I am in the lineage of my father when I am a male or an unmarried female. I respect and obey my father. He is my nearest male ancestor. He accepts full responsibilities and has support for me.

#### SPECIFIC SEMANTIC FEATURES

The term khotsi (father) refers to a male. He is usually married and appears in the first ascending generation.

#### POSSESSIVES WITH NOUN

The noun khotsi (father) is in class 1a with the plural in class 2a: vhokhotsi. When a possessive with pronouns appear with khotsi, the possessive will appear with no agreement on the possessive a, for an example: khotsi [a + nga]. The possessive a above does not appear with the agreement a of class 1, that is, [u + a] > wa.

The pronouns which may appear with khotsi (father) will be the following:-

1. Khotsi a – anga (my father) 1ps

2. Khotsi a – shu (our father) 1pp
3. Khotsi a – u (your father) 2ps
4. Khotsi a – nu (your father) 2pp
5. Khotsi a – we (his/her father) cl. 1
6. Khotsi a – vho (their father) c.l 2

#### ADDRESS FORM.

When I address my father, there is a difference as to whether I am a male or a female. When I am a male, that is, a son, I will say mune wanga (my owner) or baba (my father). When I am a female, that is, a daughter, I will address my father as baba (my father).

#### 3.5.2.4.2. KINSHIP TERM NO 6: mme (my mother)

This term refers to a woman who is married to my father. She is responsible for my upbringing. She is my biological mother. My mother shows me tenderness and loving care.

#### SPECIFIC SEMANTIC FEATURES.

The term mme (mother) refers to a female. She is usually married and she appears in the first ascending generation.

#### POSSESSIVE WITH NOUNS.

The noun mme (mother) is in class 1a with the plural in class 2a: vhomme. When a possessive with pronoun appears with mme



(mother) only the possessive will appear with no agreement on the possessive a : eg. mme [a – anga]. The possessive a above does not appear with the agreement of class 1 ie. [u + a] > wa. The pronouns which may appear with mme (mother) will be the following:-

1. mme a – anga (my mother) 1ps
2. mme a - shu (our mother) 1pp
3. mme a – nu (your mother) 2pp
4. mme a - u (your mother) 2ps
5. mme a – we (his/her mother) cl 1.
7. mme a – vho (their mother) cl 2.

#### ADDRESS FORM.

When I address my mother, there is no difference as to whether I am a male or a female. I say mmawe (my mother) or mma (mother).

#### 3.5.2.5. THE GENERATION OF EGO.

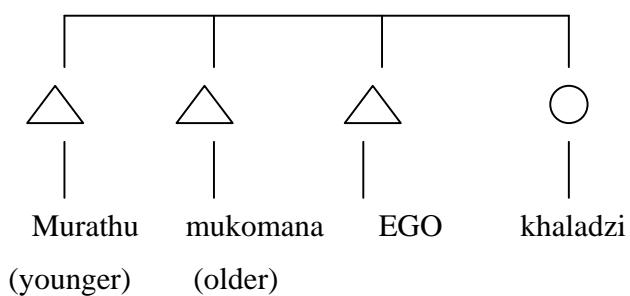
##### KINSHIP TERM NO 7

The relatives of EGO within his or her own generation are known as brothers or sisters in English. In case of Tshivenda, these relatives are bifurcated by the sex of EGO and thus they are

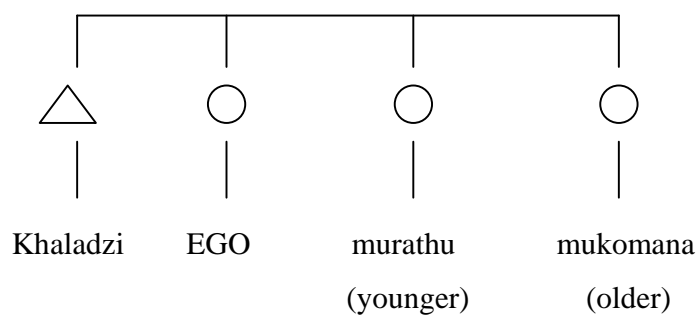
divided into two branches. This is an example of bifurcation where the terms cross.

### THE BROTHERS AND SISTERS OF EGO

If Ego is a male



If Ego is a female



This first branch in the diagram above is found when EGO is a male:

EGO then has two terms for his brothers of which murathu refers to his younger brother and mukomana to his older brother. The sister of the male EGO is khaladzi.

The second branch above is found when EGO is a female:

The terms for the two her sisters and her brothers cross with those of the terms when EGO is a male. Thus, her brother is now khaladzi, while her younger sister is now murathu and her older sister is mukomana. These terms are thus directly opposite. That is why this is an instance of bifurcation which crosses.

#### 3.5.2.5.1. THE KINSHIP TERM: mukomana

If EGO is a male, this term will refer to his older brother but if EGO is a female this same term will refer to her older sister.

#### SPECIFIC SEMANTIC FEATURES

The term mukomana has reference to relative age because it refers to an older brother or sister. The term also refers to sex: If EGO is a male, then mukomana is a male, but if EGO is a female, then mukomana is a female.

## POSSESSIVES WITH NOUNS

The term mukomana is in class 1 with the plural in class 2 vhakomana. When a possessive with pronouns appear with mukomana, the possessive a will appear with the agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with mukomana will be the following:-

1. Mukomana wa – nga      1ps
2. Mukomana wa – shu      1pp
3. Mukomana wa – u      2ps
4. Mukomana wa – nu      2pp
5. Mukomana wa – we      cl. 1
6. Mukomana wa – vho      cl. 2

## ADDRESS FORM

When I address mukomana I say mukomana.

### 3.5.2.5.2. THE KINSHIP TERM: murathu

According to the diagrams above the term murathu refers to a younger brother if EGO is a male, but it may also refer to a younger sister if EGO is a female. The bifurcation is thus the same as with mukomana above.

## SPECIFIC SEMANTIC FEATURES

The semantic feature of a relative age also plays a role in this term because the term refers to a younger relative. The semantic feature of sex is also applicable because murathu is a male if EGO is a male but murathu is a female if EGO is female as indicated above, the semantic feature of bifurcation which crosses, is applicable with mukomana or murathu.

#### POSSESSIVE WITH NOUNS

The noun murathu is in class 1 with the plural in class 2: vharathu.

When a possessive with pronouns appear with murathu, the possessive a will appear with agreement of class 1, that is, [u + a] > wa. The pronouns which may appear with murathu will be the following:

1. murathu wa – nga 1ps
2. murathu wa – shu 1pp
3. murathu wa – u 2ps
4. murathu wa – nu 2pp
5. murathu wa – we cl. 1
6. murathu wa – vho cl.2

#### 3.5.2.5.3. THE KINSHIP TERM: khaladzi

As in the case with mukomana and murathu above, the term khaladzi is also cross bifurcation.

If EGO is a male the term khaladzi will refer to his sister, but if EGO is a female the same term will refer to her brother.

#### SPECIFIC SEMANTIC FEATURES

The feature of sex will be relevant in the case of khaladzi because the term may be male or female depending on the sex of EGO.

With regard to bifurcation in Tshivenda, a male brother distinguishes between an older and younger brother while a female sister will use the same two terms to distinguish between her younger and older sister: murathu and mukomana. In the case of khaladzi the term may be male or female depending on the sex of EGO. These terms thus show a clear distinction in relative age between younger and older, that is, the brother has younger and older brothers but the sister has younger and older sisters. This semantic feature of relative age does not apply to khaladzi, but only the feature of sex.

#### POSSESSIVE WITH NOUNS

The noun khaladzi is in class 1a with the plural in class 10:dzikhhaladzi. When possessive with pronoun appears with khaladzi, the possessive will appear with no agreement on the

possessive a eg: khaladzi [a – nga]. The pronouns which appear with khaladzi are the following:-

1. Khaladzi a – nga 1ps
2. Khaladzi a – shu 1pp
3. Khaladzi a – u 2ps
4. Khaladzi a – nu 2pp
5. Khaladzi a – we cl. 1
6. Khaladzi a – vho cl. 2

#### ADDRESS FORM

When I address khaladzi I say khaladzi.

#### **3.5.2.6. FIRST DESCENDING GENERATION (G – 1)**

There are two kinship terms in this generation. They refer to the children of ego, that is, murwa (son) and musidzana (daughter)

##### 3.5.2.6.1. KINSHIP TERM NO. 8: murwa (son)

The term murwa (son) refers to the male child. This is the son of an EGO, that is, my own son.

#### SPECIFIC SEMANTIC FEATURES

The kinship term murwa (son) refers to male child. He appears in the first descending generation.

## POSSESSIVE WITH NOUNS

The noun murwa (son) is in class 1 with the plural in class 2: vharwa. When a possessive with pronouns appear with murwa (son) of class 1, the possessive a will appear with agreement of class 1, that is, [u + a] > wa. The pronouns which may appear with murwa (son) will be the following:

1. murwa wa – nga (my son) 1ps
2. murwa wa – shu (our son) 1pp
3. murwa wa – u (your son) 2ps
4. murwa wa – nu (your son) 2pp
5. murwa wa – we ( his or her son) cl. 1
6. murwa wa – vho (their son) cl. 2

## ADDRESS FORM

When I address my son, I say nwana wanga (my child), murwa wanga (my son) or muthannga wanga (my son).

### 3.5.2.6.2. KINSHIP TERM NO. 9: musidzana (daughter)

The term musidzana (daughter) refers to a female child. This is the daughter of EGO, that is, my own daughter.

## SPECIFIC SEMANTIC FEATURES

The term musidzana (daughter) refers to a female child. She appears in the first descending generation.



#### POSSESSIVE WITH NOUNS

The noun musidzana (daughter) is in class 1 and it refers to a female with the plural in class 2: yhasidzana. When a possessive with pronouns appear with musidzana (daughter), the possessive a will appear with agreement of class 1, that is, [u + a] > wa. The pronouns which may appear with musidzana (daughter) will be the following:

1. musidzana wa – nga (my daughter) 1ps
2. musidzana wa – shu (our daughter) 1pp
3. musidzana wa – u (your daughter) 2ps
4. musidzana wa – nu (your daughter) 2pp
5. musidzana wa – we (his or her daughter) cl. 1
6. musidzana wa – vho (their daughter) cl. 2

#### ADDRESS FORM

When I address my daughter, I will say nwana wanga (my child), musidzana wanga (my girl) or khomba yanga (my daughter).

#### 3.5.2.7. SECOND DESCENDING GENERATION (G – 2)

There is only one kinship term in this generation, that is, muduhulu (grandchild).

KINSHIP TERM NO. 10: muduhulu (grandchild)

The term muduhulu (grandchild) refers to the child of my child. Muduhulu (grandchild) is my daughter`s son, my daughter`s daughter, my son`s daughter or my son`s son.

#### SPECIFIC SEMANTIC FEATURES

The term muduhulu (grandchild) has a neutral gender. Muduhulu (grandchild) can be a female, that is, a granddaughter or a male, that is, a grandson. The term muduhulu (grandson) appears in the second descending generation.

#### POSSESSIVE WITH NOUNS

The noun muduhulu (grandchild) is in class 1 with the plural in class 2: vhaduhulu. When a possessive with pronouns appear with muduhulu, the possessive a will appear with the agreement of class 1, that is, [u+a] > wa. The pronouns which may appear with muduhulu (grandchild) will be the following: -

1. Muduhulu wa – nga (my grandchild) 1ps
2. Muduhulu wa – shu (our grandchild) 1pp
3. Muduhulu wa – u (your grandchild) 2ps
4. Muduhulu wa – nu (your grandchild) 2pp
5. Muduhulu wa – we (his/her grandchild) cl 1.
6. Muduhulu wa – vho (their grandchild) cl 2.

#### ADDRES FORM

When I address my grandchild I say muduhulu (my grandchild) or nwana wa nwananga (the child of my child), irrespective of sex whether a grandson or granddaughter.

#### **3.5.2.8. THE THIRD DESCENDING GENERATION (G – 3)**

In this generation there is only one kinship term, that is, muduhulwane (great grandchild).

KINSHIP TERM NO 11: muduhulwane (great grandchild)

The term muduhulwane (great grandchild) refers to the child of my grandchild.

#### SPECIFIC SEMANTIC FEATURES

The term muduhulwane (great grandchild) has a neutral gender.

Muduhulwane (great grandchild) can be a female or a male.

Muduhulwane (great grandchild) appears in the third descending generation.

#### DERIVATION OF THE TERM

The kinship term muduhulwane is derived from the second descending generation muduhulu (grandchild). It now has a diminutive suffix – ane: muduhulu + - ane = [muduhulwane]

### POSSESSIVE WITH NOUNS

The noun muduhulwane (great grandchild) is in class 1 with the plural of vhaduhulwane in class 2. When a possessive with pronoun appears with muduhulwane, the possessive a will appear with agreement of class 1, that is, (u+a) > wa. The pronoun which may appear with muduhulwane will be the following : -

1. Muduhulwane wa – nga (my great grandchild) 1ps
2. Muduhulwane wa – shu (our great grandchild) 1pp
3. Muduhulwane wa – u (your great grandchild) 2ps
4. Muduhulwane wa – nu (your great grandchild) 2pp
5. Muduhulwane wa – we (his/her great grandchild) cl 1.
6. Muduhulwane wa – vho (their great grandchild) cl 2.

### ADDRESS FORM

When I address my great grandchild I say muduhulu (my grandchild) irrespective of sex, whether a female or a male.

#### 3.5.2.9. SUMMARY

This study can be summarized by giving attention to the following features: -

##### 3.5.2.9.1. SEMANTIC FEATURES

- (a). Patrilineal descent (lineage)

These kinship terms are in patrilineal descent. All the descent in Bavenda is established through the male relatives. Property is inherited in the male line passing normally from a father to his son, eg: - grandparents, parents, children and grandchildren.

(b). Generation.

In Vhavenda we find two generations. There is an ascending generation and descending generation. In an ascending generation there are four generations, namely:

1. G + 1 which consist of khotsi (father) and mme (mother).
2. G +2 which consist of makhulutshinna (grandfather) and makhulutshisadzi (grandmother)
3. G + 3 which consist of makhulukuku (great grandparents)
4. G + 4 which consist of makhulukukuku (great, great grandparents)

In the descending generations we have the following generations:

1. G - 1 which consist of murwa (son) and musidzana (daughter)
2. G – 2 which consist of muduhulu (grandchild)
3. G- 3 which consist of muduhulwane (great grandchild)

(c). Sex

By sex we mean state of being a male or female. In this study we have males, females and neutral.

(i.) List of kinship terms which are male:

- Khotsi (father)
- Makhulutshinna (grandfather)
- Murwa (son)
- Khaladzi (brother)

(ii.) List of kinship terms which have female features:

- Mme (mother)
- Makhulutshisadzi (grandmother)
- Musidzana (daughter)
- Mukomana (sister) if EGO is a female.

(iii) List of kinship terms which are neutral in gender:

- Makhulu (grandfather or grandmother)
- Makhulukuku (great grandparents)
- Makhulukukukuku (great, great grandparents)
- Muduhulu (grandchild)
- Muduhulwane (great grandchild)
- Khaladzi (sister or brither)

d. Relative age

Relative age consists of older and younger people. In this study we do have terms which refer to old age, namely:

- Makhulutshinna (grandfather)
- Makhulutshisadzi (grandmother)
- Makhulukuku (great grandparents)
- Makhulukukukuku (great, great grandparents)

We do have terms which refer to younger people, namely: murathu can be younger brother or younger sister against older e.g. mukomana

e. Bifurcation

Relatives of an equivalent degree of relationship may be related to EGO either through a male connecting relative or through a female relative. This means that it refers to a division into two branches which may either cross or be parallel.

In this study there is bifurcation which crosses. If EGO is a male he has mukomana (elder brother), murathu (younger brother) and khaladzi (sister) while if EGO is a female, she has mukomana (elder sister), murathu (younger sister) and khaladzi (brother).

### 3.5.2.9.2. DERIVATION OF THE TERM

Most of these kinship terms are compound nouns, example:

- Makhulukuku > makhulu + kuku

- Makhulukukukuku > ma + khulu + kuku + kuku. This compound noun has an adjective –khulu as well as a reduplicated stem of –kuku.
- Makhulutshinna > makhulu + tshinna
- Makhulutshisadzi > makhulu + tshisadzi
- Muduhulwane > muduhulu + -ane: it has a diminutive suffix –ane

#### 3.5.2.9.3. POSSESSIVE WITH NOUNS

As far as these kinship terms are concerned, we have terms with agreement and without agreement:

i. with agreement

- makhulukukukuku wa – nga; wa – shu; wa – u; wa – we; wa – vho.
- Makhulukuku wa – nga; wa – shu; wa – u; wa – we; wa – vho.
- Makhulutshinna wa – nga; wa – shu; wa – u; wa – we; wa – vho.
- Makhulutshisadzi wa – nga; wa – shu; wa – u; wa – we; wa – vho.
- Murwa wa – nga ; wa –shu; wa – u; wa – we; wa – vho.



- Murathu wa – nga; wa – shu; wa – u; wa – we; wa – vho.
- Mukomana wa – nga; wa – shu; wa – u; wa – we; wa – vho.
- Muduhulu wa – nga; wa – shu; wa – u; wa – we; wa – vho.
- Muduhulwane wa – nga; wa – shu; wa – u; wa – we; wa – vho.

ii. without agreement

- khotsi a – nga; a – nu ;a – u; a – we; a – vho.
- Mme a – nga; a – nu; a – u; a – we; a – vho.
- Khaladzi a – nga; a – nu; a – u; a – we; a – vho.

#### 3.5.2.9.4. ADDRESS FORM

There are different forms of address, namely:

i. Terms that are not used in address form:

- makhulukuku; instead I say makhulu
- makhulukukukuku; instead I say makhulu
- makhulutshinna; instead I say makhulu
- makhulutshisadzi; instead I say makhulu
- khotsi; instead I say Baba or mune wanga
- mme; instead I say mmawe

- muduhulwane; instead I say muduhulu
- ii. kinship terms that have related form in address:
- makhulukukuku in address form is makhulu
  - makhulukuku in address form is makhulu
  - makhulutshinna in address form is makhulu
  - makhulutshisadzi in address form is makhulu
  - muduhulwane in address form is muduhulu
- iii. kinship terms which do have other address forms
- murwa can be addressed as muthannga or nwana
  - musidzana can be addressed as khomba or nwana
  - mme can be addressed as mmawe or mma
  - khotsi can be addressed as baba or mune wanga
  - makhulukuku can be addressed as makhulu or gugu
  - muduhulu can be addressed as nwana wa nwananga

### **3.6. COLLATERALITY**

This is collateral descent in which the relatives are outside the direct line of descent. They have a common descent but by a different lineage, e.g. uncles, aunts, cousins, nephews and nieces.

#### **I. FIRST ASCENDING GENERATION (G + 1)**

- A. Brothers and sisters of my father, e.g. aunt
- B. Brothers and sisters of my mother, e.g. uncle

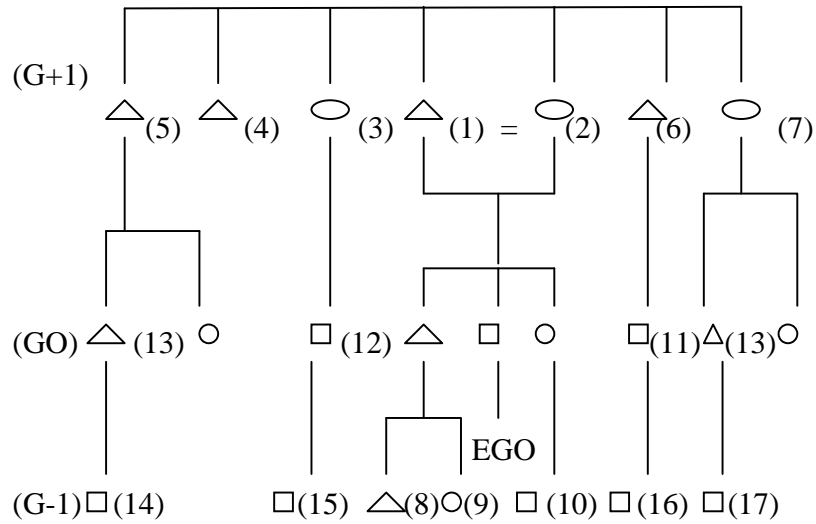
## II. GENERATION OF EGO (GO)

- A. Children of my father's brother:
  - i. EGO is MALE
  - ii. EGO is FEMALE
- B. Children of my father's sister > *vhazwala* (cousins)
- C. Children of my mother's sister > (brothers and sisters)
- D. Children of my mother's brother > cousins

## III. FIRST DESCENDING GENERATION (G – 1)

- A. Children of my brother > 'nephew', 'niece'
- B. Children of my sister > 'son', 'daughter'
- C. Children of my father's brother's son and daughter
- D. Children of my father's sister's child > '*muzwalazwalane*'
- E. Children of my mother's brother's children > 'niece', 'nephew'
- F. Children of my mother's sister's children > 'niece', 'nephew'

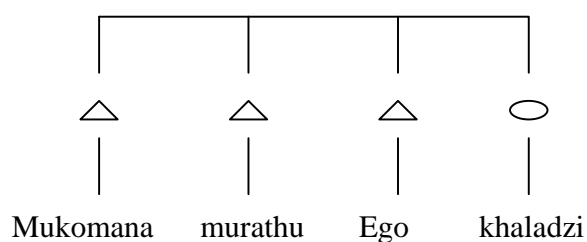
## COLLATERAL DESCENT



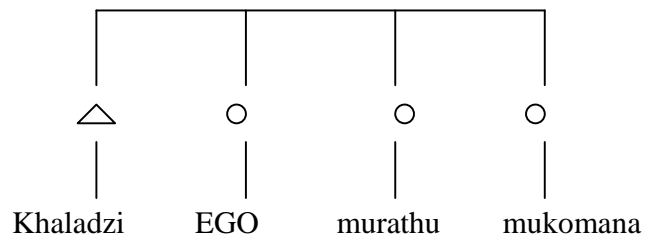
1. My father: khotsi
2. My mother: mme
3. My father's sister: makhadzi
4. My father's younger brother: khotsimunene
5. My father's older brother: khotsimuhulu
6. My mother's brother: malume
7. My mother's sister: mmemuhulu
8. Son of my brother: murwa
9. Daughter of my brother: muduhulu
10. Children of my sister: my children
11. Children of my mother's brother: muzwala

12. Children of my father's sister: muzwala
13. Children of my father's brother/ mother's sister: khaladzi, murathu, mukomana

Ego is a male:



Ego is a female:



14. Children of my father's brother's son: muduhulu
15. Children of my father's sister's son: muzwalazwalane
16. Children of my mother's brother's son: muzwalazwalane
17. Children of my mother's sister's son: muduhulu

### 3.6.1. COLLATERAL DESCENT

### 3.6.1.1.[ G + 1]

These include the brothers and sisters of my mother and father.

#### 3.6.1.1.1. KINSHIP TERM NO.3: makhadzi (my father's sister)

##### A. RELATIONSHIP OF THE TERM TO ME AS EGO.

The kinship term makhadzi (my father's sister) refers to the sister of my father, that is, she is my paternal aunt.

##### B. SPECIFIC SEMANTIC FEATURES

The term makhadzi (my father's sister) refers to a female. She is the sister of my father, that is, my paternal aunt. She appears in the first ascending generation

##### C. DERIVATION OF THE TERM

The kinship term makhadzi (my father's sister) is in class 1a with the plural in class 2a: vhomakhadzi. When a possessive with pronouns appear with an agreement of class1, that is, (u + a ) > wa.

The pronouns which may appear with makhadzi (my father's sister) will be the following:

1. makhadzi wa – nga ( my aunt) 1ps
2. makhadzi wa – shu ( our aunt) 1pp
3. makhadzi wa – u (your aunt) 2ps
4. makhadzi wa – nu (your aunt) 2pp

5. makhadzi wa – we ( his or her aunt) cl. 1
6. makhadzi wa – vho (their aunt) cl.2

#### E. ADDRESS FORM

- i. When I address my father's sister I say makhadzi (my aunt)
- ii. When my father addresses makhadzi he says khaladzi (my sister) or nwana wa mme anga (my mother's child)
- iii. When my mother addresses makhadzi she says muhaliivo.

#### F. STATUS IN THE FAMILY

- i. She is a close or intimate relative of the family to such an extent that her lobola cattle are transferred for marrying her brother's wife.
- ii. She is concerned in their affairs and enjoys the privilege of being their religious practices.
- iii. She may be called on to officiate in a sacrifice offered on behalf of her nephew, i.e, the child of her brother.
- iv. She is the one to whom a boy or a girl will tell their secrets, her nephew or niece will go to her in order to get advice and help in their difficulties. Occasionally, she will intercede for them with their father and her influence may be decisive.

- v. She is above all relatives, the one to be respected and obeyed.

3.6.1.1.2. KINSHIP TERM NO. 4: Khotsimunene (my father's younger brother)

A. RELATIONSHIP OF THE TERM TO ME AS EGO.

The kinship term Khotsimunene (my father's younger brother) refers to the younger brother of my father. He is younger than my father.

B. SPECIFIC SEMANTIC FEATURES

The kinship term khotsimunene (my father's younger brother) refers to a male. He is younger than my father. He appears in the first ascending generation.

C. DERIVATION OF THE TERM.

The term khotsimunene (my father's younger brother) is a compound noun that is (khotsi + munene). The term khotsimunene is derived from the first ascending generation that is khotsi (father). It appears with an adjective -nene (small).

D. POSSESSIVES WITH NOUNS



The term khotsimunene (my father's younger brother) is in class 1a with the plural in class 2a: vhokhtsimunene. When a possessive with pronouns appear with khotsimunene, the possessive a will appear with the agreement of class 1, i.e., (u + a) > wa. The pronouns which may appear with khotsimunene will be the following:

1. khotsimunene wa – nga (my father's younger brother) 1ps
2. khotsimunene wa – shu (our father's younger brother) 1pp
3. khotsimunene wa – u (your father's younger brother) 2ps
4. khotsimunene wa – nu (your father's younger brother) 2pp
5. khotsimunene wa – we (his/her father's younger brother) cl. 1
6. khotsimunene wa – vho (their father's younger brother) cl. 2

#### E. ADDRESS FORM

- i. When I address my father's younger brother I say khotsimunene (my father's younger brother) or Baba (father).
- ii. When my father addresses khotsimunene he says murathu (younger brother)
- iii. Khotsimuhulu (my father's older brother) addresses khotsimunene (my father's younger brother) as murathu (younger brother)
- iv. Malume (my uncle) addresses khotsimunene as mulamu
- v. My mother addresses khotsimunene as khotsimunene.

#### F. STATUS IN THE FAMILY

- i. This is my little father.
- ii. He remains subservient in the performance of family duties.

#### 3.6.1.1.3. KINSHIP TERM NO. 5 : Khotsimuhulu (my father's older brother)

##### A. RELATIONSHIP OF THE TERM TO ME AS EGO

The term khotsimuhulu (my father's older brother) refers to the older brother of my father. He is older than my father.

##### B. SPECIFIC SEMANTIC FEATURES

The kinship term khotsimuhulu (my father's older brother) refers to a male. He appears in the first ascending generation. He is older than my father.

##### C. DERIVATION OF THE TERM

The kinship term khotsimuhulu (my father's younger brother) is a compound noun. This term khotsimuhulu is derived from the first ascending generation, that is, khotsi (father). It now has an adjective -hulu (big).

##### D. POSSESSIVE WITH NOUNS

The term khotsimuhulu is in class 1a with the plural vhokhotsimuhulu in class 2a. When a possessive with pronouns appear with khotsimuhulu, the possessive a will appear with the agreement of class 1, i.e, (u + a) > wa. The pronouns which may appear with khotsimuhulu will be the following:

1. khotsimuhulu wa – nga (my father’s older brother) 1ps
2. khotsimuhulu wa – shu (our father’s older brother) 1pp
3. khotsimuhulu wa – u (your father’s older brother) 2ps
4. khotsimuhulu wa – nu (your father’s older brother) 2pp
5. khotsimuhulu wa – we (his/her father’s older brother) class 1
6. khotsimuhulu wa – vho (their father’s older brother) class 2

#### E. ADDRESS FORM

- i. When I address khotsimuhulu (my father’s older brother) I say khotsimuhulu (my father’s older brother) or Baba (father)
- ii. When khotsi (father) addresses khotsimuhulu, he says mukomana (older brother) or nwana wa mme anga (my mother’s child)
- iii. Makhadzi (aunt) addresses khotsimuhulu as khaladzi (brother)
- iv. Mme (mother) addresses khotsimuhulu as khotsimuhulu

- v. When khotsimunene (my father's younger brother) addresses khotsimuhulu, he says mukomana. (older brother).

#### F. STATUS IN THE FAMILY

- i. Khotsimuhulu is my great father.
- ii. He is treated with respect and gives orders to his younger brothers with almost the same authority as the father.
- iii. Khotsimuhulu and makhadzi act as counsellors in the family.
- iv. With khotsimuhulu, there is freerer relationship than with the actual father.
- v. A son who has quarrelled with his father and been banished from the house usually asks khotsimuhulu to intercede for him with his father.

#### 3.6.1.1.4. KINSHIP TERM NO: 6 Malume (my mother's brother)

##### A. RELATIONSHIP OF THE TERM TO ME AS EGO

The term malume (my mother's brother) refers to the brother of my mother. He is my paternal uncle.

##### B. SPECIFIC SEMANTIC FEATURES

The term malume (my mother's brother) refers to a male.

### C. DERIVATION OF A TERM

The term malume (my mother's brother) is a derived noun from mme (mother) with a male affix -lume.

### D. POSSESSIVE WITH NOUN

The term malume is in class 1a with the plural vhomalume in class

2a. When the possessive with pronouns appear with malume, the possessive a will appear with the agreement of class 1a, that is,

(u + a) > wa. The pronouns which may appear with malume will be the following:

1. malume wa – nga (my uncle) 1ps
2. malume wa – shu (our uncle) 1pp
3. malume wa – u (your uncle) 2ps
4. malume wa – nu (your uncle) 2pp
5. malume wa – we (his/her uncle) class 1
6. malume wa – vho (their uncle) class 2

### E. ADDRESS FORM

- i. When I address malume (my mother's brother) I say malume (uncle)
- ii. When my father addresses malume he says mulamu.
- iii. When my mother addresses malume she says khaladzi (my brother) or nwana wa mme anga (my mother's child)

- iv. Mmemuhulu and mmane address malume as khaladzi (brother)

#### F. STATUS IN THE FAMILY

- i. The family relies on malume for guidance.
- ii. When the nephew is sick, malume sacrifices on his behalf.
- iii. He is also a female father.
- iv. Concerning malume, indulgence and care may be looked for.
- v. Malume is a personage of vast importance, having the power even of life and death over his nephews and nieces, which no other relations, not even the parents have.

#### 3.6.1.1.5. KINSHIP TERM NO. 7: Mmemuhulu (my mother's older sister)

##### A. RELATIONSHIP OF THE TERM TO ME AS EGO

The term mmemuhulu (my mother's older sister) refers to the older sister of my mother.

##### B. SPECIFIC SEMANTIC FEATURES

The term mmemuhulu refers to a female. She appears in the first ascending generation.

##### C. DERIVATION OF THE NOUN

The term mmemuhulu is a compound noun (mme + muhulu). This term is derived from the first ascending generation mme (mother). It now has an adjective -hulu (big).

#### D. POSSESSIVES WITH NOUNS

The kinship mmemuhulu (my mother's older sister) is in class 1a with the plural in class 2a: vhommemuhulu. When a possessive with pronoun appears with mmemuhulu, the possessive a will appear with the agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with mmemuhulu will be the following:

1. mmemuhulu wa – nga (my mother's older sister) 1ps
2. mmemuhulu wa – shu (our mother's older sister) 1pp
3. mmemuhulu wa – u (your mother's older sister) 2ps
4. mmemuhulu wa – nu (your mother's older sister) 2pp
5. mmemuhulu wa – we (his/her mother's older sister) class 1
6. mmemuhulu wa – vho (their mother's older sister) class2

#### E. ADDRESS FORM

- i. When I address mmemuhulu (my mother's older sister), I say mmemuhulu or mma (mother).
- ii. When mma (mother) and mmane (my mother's younger sister) address mmemuhulu, they both say mukomana (sister).

- iii. When malume (my mother's brother) addresses m-memuhulu, he says khaladzi (sister)
- iv. When makhadzi (my father's sister) addresses m-memuhulu, she says muhalivho or muvhuye.

#### F. STATUS IN THE FAMILY

- i. She is my great mother.
- ii. She is also my mother because when mother dies she will probably take care of the children.

#### 3.6.1.2. GO

##### 3.6.1.2.1. KINSHIP TERMS NO. 11 – 12: Muzwala (cousin)

A. The kinship term muzwala refers to the child of my mother's brother or the child of my father's sister. Muzwala is also called a cousin.

#### B. SPECIFIC SEMANTIC FEATURES

The kinship term muzwala (cousin) is with regard to neutral gender. In other words, muzwala can be a female or a male.

Muzwala appears in the generation of Ego.

#### C. POSSESSIVE WITH NOUNS

The term muzwala is in class 1 with the plural in class 2: vhazwala.

When a possessive with pronoun appears with muzwala, the possessive a will appear with agreement of class 1, that is, (u + a) >



wa. The pronouns which may appear with muzwala will be the following:

1. muzwala wa – nga ( my cousin) 1ps
2. muzwala wa – shu (our cousin) 1pp
3. muzwala wa – u (your cousin) 2ps
4. muzwala wa – nu (your cousin) 2pp
5. muzwala wa –we (his/her cousin) class 1
6. muzwala wa – vho (their cousin) class2

#### D. ADDRESS FORM

- i. When I address my cousin I say muzwala (my cousin), nwana wa makhadzi (my aunt's child) or nwana wa malume (my uncle's child).

3.6.1.3. KINSHIP TERM NO. 13: Children of my father's brother/ Children of my mother's sister

These relatives are bifurcated by the sex of EGO and they are divided into two branches that if EGO is a male and if EGO is a female.

- i. IF EGO IS A MALE

Here EGO has two terms for his brothers of which murathu refers to his younger brother and mukomana to his older brother. The sister of the male EGO is khaladzi.

ii. IF EGO IS A FEMALE

The terms for two of her sisters and her brothers cross with those of the terms when EGO is a male. Thus, her brother is now khaladzi, while her younger sister is murathu and her older sister is mukomana. These terms are thus, directly opposite. Hence an instance of bifurcation which crosses.

3.6.1.3.1. THE KINSHIP TERM MUKOMANA

A. If EGO is a male, this term will refer to his older brother but if EGO is a female the same term will refer to her older sister.

B. SPECIFIC SEMANTIC FEATURES

The term mukomana has reference to relative age because it refers to an older brother or sister. The term also refers to sex: if EGO is a male, then mukomana is a male, but if EGO is a female, then mukomana is also a female.

C. POSSESSION WITH NOUNS

The term mukomana is in class 1 with the plural in class 2: vhakomana. When a possessive with pronouns appear with mukomana, the possessive a will appear with the agreement of class 1, that is, ((u + a) > wa. The pronouns which may appear with mukomana will be the following:

1. Mukomana wa – nga (my elder brother) 1ps

2. Mukomana wa – shu (our elder brother) 1pp
3. Mukomana wa – u (your elder brother) 2ps
4. Mukomana wa – nu (your elder brother) 2pp
5. Mukomana wa – we (his/her elder brother) class1
6. Mukomana wa – vho (their elder brother) class 2

#### D. ADDRESS FORM

When I address mukomana I say mukomana.

#### 3.6.1.3.2. THE KINSHIP TERM MURATHU

- A. According to the diagrams above, the term murathu refers to a younger brother if EGO is a male, but it may also refer to a younger sister if EGO is a female. The bifurcation is thus the same as with mukomana above.

#### B. SPECIFIC SEMANTIC FEATURES

The semantic feature of relative age also plays a role in this term because the term refers to a younger relative. The semantic feature of sex is also applicable because murathu is a male if EGO is a male but murathu is a female if EGO is a female as indicated above, the semantic feature of bifurcation which crosses is applicable with mukomana or murathu.

#### C. POSSESSIVE WITH NOUNS

The noun murathu is in class 1 with the plural in class 2: vharathu.  
When a possessive with pronouns appear with murathu, the possessive a will appear with the agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with murathu will be the following:

1. Murathu wa – nga (my younger brother) 1ps
2. Murathu wa – shu (our younger brother) 1pp
3. Murathu wa – u (your younger brother) 2ps
4. Murathu wa – nu (your younger brother) 2pp
5. Murathu wa – we (his/her younger brother) class1
6. Murathu wa – vho (their younger brother) class2

#### D. ADDRESS FORM

When I address murathu I say murathu.

#### 3.6.1.3.3. THE KINSHIP TERM KHALADZI

- A. As in the case of mukomana and murathu above, the term khaladzi is also cross bifurcation. If EGO is a male the term khaladzi will refer to his sister, but if EGO is a female the same term will refer to her brother.

#### B. SPECIFIC SEMANTIC FEATURES

The feature of sex will be relevant in the case of khaladzi because the term may be male or female depending on the sex of EGO.

With regard to bifurcation in Tshivenda a male brother distinguishes between older and younger brother while female sister will use the same two terms to distinguish between her younger and older sister: murathu and mukomana. In the case of khaladzi the term may be male or female depending on the sex of EGO. These terms, thus, show a clear distinction in relative age between younger and older, that is, the brother has younger and older brothers but the sister has younger and older sisters. This semantic feature of relative age does not apply to khaladzi, but only the feature of sex.

### C. POSSESSIVE NOUNS

The noun khaladzi is in class 1a with the plural in class 10: dzikhaladzi. When a possessive with pronoun appears with khaladzi, the possessive will appear with no agreement on the possessive a, example: khaladzi (a – nga). The pronouns which may appear with khaladzi are the following:

1. khaladzi a – nga                      1ps
2. khaladzi a – shu                      1pp
3. khaladzi a – u                          2ps
4. khaladzi a – nu                        2pp
5. khaladzi a – we                        class1
6. khaladzi a – vho                        class 2

#### D. ADDRESS FORM

When I address khaladzi I say khaladzi.

#### 3.6.1.3. [G – 1]

3.6.1.3.1. KISHIP TERM NO 8, 9 AND 10: Murwa (son) and musidzana (daughter).

The kinship terms murwa (son) and musidzana (daughter) refer to the son of my brother, daughter of my brother and children of my sister. In other words, they are also my children.

#### B. SPECIFIC SEMANTIC FEATURES

The term murwa (son), refers to a male and the term musidzana refers to a female. They appear in the first descending generation.

#### C. POSSESSIVE WITH NOUNS

The kinship term murwa is in class 1 with the plural in class 2: vharwa. Also musidzana is in class 1 with the plural of vhasidzana in class 2. When a possessive with pronoun appear with murwa/musidzana, the possessive a will appear with agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with murwa/ musidzana will be the following:

1. Murwa/musidzana wa – nga (my son/daughter) 1ps
2. Murwa/musidzana wa – shu (our son/daughter) 1pp
3. Murwa/musidzana wa – u (your son/daughter) 2ps

4. Murwa/musidzana wa – nu (your son/daughter) 2pp
5. Murwa/musidzana wa – we ( his/her son/daughter) class 1
6. Murwa/musidzana wa – vho (their son/daughter) class 2

#### E. ADDRESS FORM

- i. When I address murwa/musidzana I say nwananga (my child).
- ii. When makhadzi addresses musidzana/murwa, she will say my niece if he is a son and she will say my nephew if she is a daughter.

3.6.1.3.2. KINSHIP TERMS NO's 15 AND 16: Muzwalazwalane (children of my father's sister's son and the children of my mother's brother's son)

- A. The term muzwalazwalane refers to the child of my father's sister's son or the child of my mother's brother's son.

#### B. SPECIFIC SEMANTIC FEATURES

The term muzwalazwalane is with regard to neutral in gender. In other words muzwalazwalane can be a female or a male.

Muzwalazwalane appears in the first descending generation.

#### C. DERIVATION OF THE TERM

The kinship term muzwalazwalane is a compound noun:

[muzwala + -zwalane]. The term is derived from the generation of EGO's term muzwala. It now has a diminutive suffix –ane.

#### D. POSSESSIVE WITH NOUNS

The term muzwalazwalane is in class 1 with the plural vhazwalazwalane in class 2. When a possessive with pronouns appear with muzwalazwalane, the possessive a will appear with the agreement of class1, that is, (u + a) > wa. The pronouns which may appear with muzwalazwalane will be the following:

1. Muzwalazwalane wa – nga      1ps
2. Muzwalazwalane wa – shu      1pp
3. Muzwalazwalane wa – u      2ps
4. Muzwalazwalane wa – nu      2pp
5. Muzwalazwalane wa – we      class 1
6. Muzwalazwalane wa – we      class 2

#### E. ADDRESS FORM

When I address muzwalazwalane I say muzwala (my cousin ) irrespective of sex, whether a female or male.

#### F. STATUS IN THE FAMILY

Muzwalazwalane is a distant relative or little muzwala.



### 3.6.1.3.3. KINSHIP TERMS NO's 14 AND 17: Muduhulu

(children of my father's brother's son or children of my mother's sister's son)

A. The kinship term muduhulu refers to the children of my father's brother's son or children of my mother's sister's son.

#### B. SPECIFIC SEMANTIC FEATURES

The term muduhulu is with regard to neutral in gender. In other words, muduhulu can be a female or a male. Muduhulu appears in the first descending generation.

#### C. POSSESSIVE WITH NOUNS

The term muduhulu is class 1 with the plural in class 2: vhaduhulu. When a possessive with pronoun appears with muduhulu, the pronoun a will appear with the agreement of class 1, that is, [u + a] > wa. The pronouns which may appear with muduhulu will be the following:

1. Muduhulu wa – nga 1ps
2. Muduhulu wa – shu 1pp
3. Muduhulu wa – u 2ps
4. Muduhulu wa – nu 2pp
5. Muduhulu wa – we class 1
6. Muduhulu wa – vho class 2

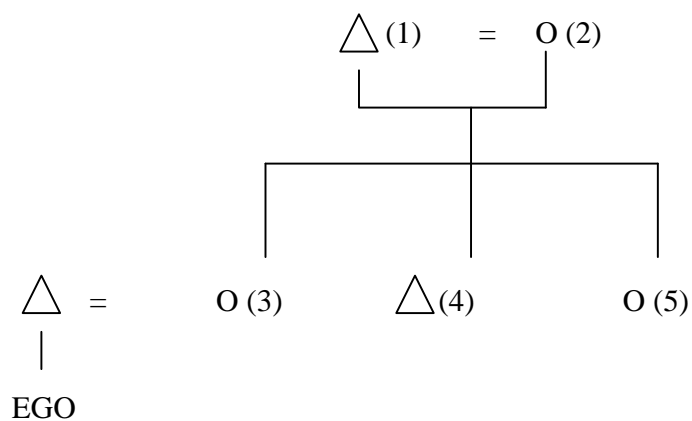
### 3.7. IN – LAWS OF A MARRIED PERSON

#### AIM

The aim of this section is to establish the various kinship terms between in – laws.

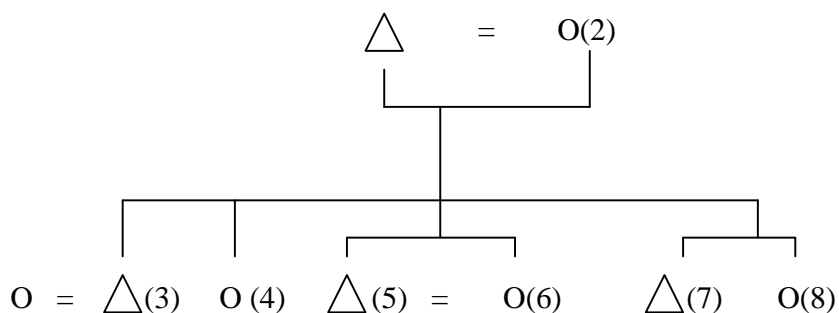
#### 3.7.1. DIAGRAMS OF TERMS BETWEEN IN – LAWS

##### I. In-laws of married man



1. My wife's father: makhulu
2. My wife's mother: makhulu
3. My wife: musadzi
4. My wife's brother: mulamu, sivhara
5. My wife's sister: nyamusadzana

II. In-laws of a married woman



1. My husband's father: mazwale
2. My husband's mother: mazwale
3. My husband: munna
4. My husband's sister: muhalivho, muvhuye
5. My husband's younger brother: khotsimunene
6. My husband's younger brother's wife: mmane
7. My husband's elder brother: khotsimuhulu
8. My husband's elder brother's wife: mmemuhulu

III. Parents of married children

1. Son-in-law: mukwasha
2. Daughter-in-law: muselwa

### 3. TERMS BETWEEN IN-LAWS

The first branch in the diagram above represents the in-laws of a married man. The married man uses five terms, namely:- makhulu (wife's father), makhulu (wife's mother), musadzi (wife), malume or mulamu (wife's brother) and nyamusadzana (wife's sister).

The second branch in the diagram above represents the in-laws of a married woman. The married woman has eight terms, namely:- mazwale (husband's father), mazwale (husband's mother), munna (husband), muhalivho or muvhuye (husband's sister), khotsimunene (husband's younger brother), mmane (husband's younger brother's wife), khotsimuhulu (husband's elder brother) and mmemuhulu (husband's elder brother's wife).

#### **3.7.2 IN-LAWS OF A MARRIED MAN.**

The married man uses the following terms:- makhulu (wife's mother or wife's father), musadzi (wife), malume or mulamu (wife's brother), nyamusadzana (little wife).

3.7.2.1 KINSHIP TERMS NO 1 – 2: Makhulu (my wife's father or mother)

The term *makhulu* (wife's father or mother) refers to the parents of my wife. They are the biological parents of my wife.

#### DERIVATION OF THE TERM

The term *makhulu* is a compound noun in class 1a from [ma + *khulu*]. It is derived from an adjective *-khulu*.

#### SPECIFIC SEMANTIC FEATURES

The term *makhulu* has a neutral gender. In other words, *makhulu* can be a female or a male. This can be my mother-in-law or father-in-law. The same term has also another reference, that is, it refers to my own grandparents.

#### POSSESSIVE WITH NOUNS

The compound noun *makhulu* is in class 1a with the plural in class 2a: *vhomakhulu*. When a possessive with pronouns appear with *makhulu*, the possessive a will appear with an agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with *makhulu* will be:-

1. *makhulu wa – nga* (my father/mother-in-law) 1ps
2. *makhulu wa – u* (your father/mother-in-law) 1pp
3. *makhulu wa – nu* (your father/mother-in-law) 2ps
4. *makhulu wa – shu* (our father/mother-in-law) 2pp
5. *makhulu wa – we* (his father/mother-in-law) class1

6. makhulu wa – vho (their father/mother-in-law) class 2

#### ADDRESS FORM

In addressing my father-in-law, I say makhulu, Baba or gugu. Even when I address my mother-in-law I say makhulu, mma or gugu.

#### CULTURAL SIGNIFICANCE OF THE TERM MAKHULU

Makhulu (mother-in-law or father-in-law) serves many cultural functions. Grandchildren visit makhulu regularly. Makhulu treat their grandchildren as his or her own children . If a grandson or granddaughter is going to marry, it is obligatory to consult makhulu.

If grandchildren have unbecoming behaviour, makhulu is informed and he deals with such behaviour.

Makhulu can serve as a marriage counsellor because if husband and wife are fighting, makhulu intervenes, give advice and solve their problems.

Makhulu plays an educational and social role, because he narrates folktales, legends, myths, and songs to grandchildren. If parents are away, makhulu is there to take care of grandchildren.

3.7.2.2 KINSHIP TERM NO. 3: Musadzi (my wife)

The kinship term musadzi (my wife) refers to a woman whom I married. She is my wife, and I am her husband. My parents call her muselwa.

#### SPECIFIC SEMANTIC FEATURES

The term musadzi (wife) refers to a woman, a female. She is usually married.

#### POSSESSIVE WITH NOUNS

The term musadzi is in class 1 with the plural in class 2: vhasadzi.

When a possessive with pronoun appears with musadzi, the possessive a will appear with an agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with musadzi are the following:-

1. musadzi wa – nga (my wife) 1ps
2. musadzi wa – u (your wife) 1pp
3. musadzi wa – nu (your wife) 2pp
4. musadzi wa – we (his wife) class1
5. musadzi wa – vho (their wife) class 2

#### ADDRESS FORM

When I address my wife I say musadzi wanga, mufumakadzi wanga, mme a vhana or mufunwa wanga.

### CULTURAL SIGNIFICANCE OF THE TERM MUSADZI

The wife has cultural significance in the family. She is responsible for the upbringing of children.

She is expected to do all domestic work, that is, cook, sweep, wash clothes, etc. The wife has to make her new home clean.

The wife is expected to be submissive to her husband. She should treat her mother-in-law and father-in-law as her own mother and father respectively.

#### 3.7.2.3 KINSHIP TERM NO. 4: Mulamu, malume (my wife's brother)

The term mulamu or malume (my wife's brother) refers to the brother of the wife. My children call him malume

### SPECIFIC SEMANTIC FEATURES

The term mulamu (my wife's brother) refers to a male. The term malume has a double reference, it also refers to my own mother's brother.

### POSSESSIVE WITH NOUNS

The term mulamu (my wife's brother) is in class 1 with the plural in class 2: vhalamu. When a possessive with pronouns appear with mulamu, the possessive a will have an agreement of class 1, that is,



(u + a) > wa. The pronouns which appear with mulamu will be the following:-

1. mulamu wa – nga (my wife's brother) 1ps
2. mulamu wa – shu (our wife's brother) 1pp
3. mulamu wa – u (your wife's brother) 2ps
4. mulamu wa – nu (your wife's brother) 2pp
5. mulamu wa – we (his wife's brother) class 1
6. mulamu wa – vho (their wife's brother) class 2

#### ADDRESS FORM

When I address my wife's brother I say mulamu or malume.

#### CULTURAL SIGNIFICANCE OF MULAMU

Mulamu/malume has an important cultural significance. He is expected to take care of the kids, that is, his sister's kids after death and treat them as his own children.

During Xmas time he is expected to buy clothes for his sister's children. Mulamu intervenes in family squabbles and resolve them.

When children are old enough to leave their mother they go to the home of their maternal uncle and live with him for a few years.

They always treat him with respect and must give him any of their personal possessions, as clothes and implements, which he may demand. Even when grown-up, their children are bound to help him with his work whenever he demands their services.

#### 3.7.2.4 KINSHIP TERM NO. 5: Nyamusadzana (my wife's sister)

The term nyamusadzana (my wife's sister) refers to the sister of my wife. She is also known as my little wife. She is called by this term because she is young marriageable woman of my wife's group.

#### DERIVATION OF A TERM

The term nyamusadzana (my wife's sister) refers to a female. She is usually younger than my wife.

#### POSSESSIVE WITH NOUNS

The compound noun nyamusadzana (my wife's sister) is in class 1a with the plural in class 2a: vhonyamusadzana. When a possessive with a pronoun appears with nyamusadzana, the possessive a will appear with an agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with nyamusadzana will be the following:-

1. nyamusadzana wa – nga (my wife's sister) 1ps
2. nyamusadzana wa – shu (our wife's sister) 1pp
3. nyamusadzana wa – u (your wife's sister) 2ps
4. nyamusadzana wa – nu (your wife's sister) 2pp
5. nyamusadzana wa – we (his wife's sister) class 1

6. nyamusadzana wa – vho (their wife's sister) class 2

#### ADDRESS FORM

When I address my wife's sister I say nyamusadzana or musadzi.

#### CULTURAL SIGNIFICANCE OF THE TERM

##### NYAMUSADZANA

Nyamusadzana (my wife's sister) is my possible wife, my little wife because she a young marriageable woman of my wife's group.

And if my wife dies, she replaces her. If a wife is barren, nyamusadzana would be given to the husband for the wife in order to beget children. My children call her mmane which also refers to my own mother's younger sister. Vhavenda children are not allowed to visit anywhere, they always go to mmane.

If a child has problems with his/her father and mother, she/he consults nyamusadzana.

#### 3.7.3 IN-LAWS OF A MARRIED WOMAN.

The in-laws of a married woman are the following:- mazwale, munna, muhalivho, khotsimunene, mmane, khotsimuihulu and mmemuhulu.

### 3.7.3.1 KINSHIP TERM NO: 1 – 2: Mazwale (my husband's father or mother)

The term mazwale refers to the father or mother of my husband. Mazwale calls me muselwa (daughter-in-law).

#### SPECIFIC SEMANTIC FEATURES

The term mazwale has a neutral gender. In other words, mazwale refers to a female or a male.

#### POSSESSIVE WITH NOUNS

The term mazwale is in class 1a with the plural vhomazwale in class 2a. When a possessive with pronouns appear with mazwale, the possessive a will appear with an agreement of class 1, that is, (u + a) > wa. The pronouns which appear with mazwale will be the following:-

1. mazwale wa – nga (my husband's father or mother) 1ps
2. mazwale wa – shu (our husband's father or mother) 1pp
3. mazwale wa – u (your husband's father or mother) 2ps
4. mazwale wa – nu (your husband's father or mother) 2pp
5. mazwale wa – we (her husband's father or mother) class1
6. mazwale wa – vho (their husband's father or mother) class2.

#### ADDRESS FORM

When I address my husband's father I say mazwale, makhulu wa vhana, gugu or baba. In addressing my husband's mother I use the following terms of address: mazwale, makhulu wa vhana, gugu or mma.

#### CULTURAL SIGNIFICANCE OF MAZWALE

Mazwale is approached for economic reasons, eg:- if there is shortage of food, money and clothes. In marriage, if married woman is ill, she informs mazwale. Even if she falls pregnant the first person to know is mazwale.

If the wife and the husband are not in good terms mazwale is there for intervention.

If mazwale loves the woman or wife, she is likely to stay permanently in that family. In this case mazwale can build and destroy.

#### 3.7.3.2 KINSHIP TERM NO. 3: Munna (my husband)

The kinship term munna (my husband) refers to my husband. He is the head of the family. He is also known as the father. My parents call him mukwasha (son-in-law).

#### SPECIFIC SEMANTIC FEATURES

The term munna (my husband) refers to a male. He is usually married.

#### POSSESSIVE WITH NOUNS

The term munna (my husband) is in class 1 with the plural in class 2: vhanna. When a possessive with pronouns appear with munna, the possessive a will appear with an agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with munna will be the following:-

1. munna wa – nga (my husband) 1ps
2. munna wa – shu (our husband) 1pp
3. munna wa – u (your husband) 2ps
4. munna wa – nu (your husband) 2pp
5. munna wa – we (her husband) class 1
6. munna wa –vho (their husband) class 2

#### ADDRESS FORM

When I address my husband I say munna wanga, or khotsi a vhananga.

#### CULTURAL SIGNIFICANCE OF MUNNA

The husband is the head of the family. The wife informs her husband about everything she wants to do.

When it comes to treatment in terms of food and accomodation, the husband receives preferences.

Food is probably cooked for him, eg:- if a chicken is cooked at home, there are parts of meat that is meant for the husband. These days the above mentioned are no longer totally followed because man and woman are on equal footing.

#### 3.7.3.3 KINSHIP TERM NO. 4: Muhalivho or muvhuye (my husband's sister)

The term muhalivho or muvhuye (my husband's sister) refers to the sister of my husband. Muhalivho is also known as muvhuye. Children of muhalivho are called vhazwala (cousins) by my children.

#### SPECIFIC SEMANTIC FEATURES

The term muhalivho is in class 1 with the plural in class 2: vhahalivho. When a possessive with pronouns appear with muhalivho, the possessive a will appear with an agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with muhalivho will be the following:-

1. muhalivho wa – nga (my husband's sister) 1ps
2. muhalivho wa – shu (our husband's sister) 1pp
3. muhalivho wa – u (your husband's sister) 2ps

4. muhalivho wa – nu (your husband's sister) 2pp
5. muhalivho wa – vho (their husband's sister) class 1
6. muhalivho wa – we (her husband's sister) class 2

#### ADDRESS FORM

When I address my husband's sister I say muhalivho, muvhuye or makhadzi.

#### CULTURAL SIGNIFICANCE OF THE TERM MUHALIVHO OR MUVHUYE OR MAKHADZI

Makhadzi has a cultural significance because she plays an important part in Venda life, sharing with her elder brother the privileges belonging to the head of the family.

She is the primary factor in bringing cattle into the family by means of which her brother is able to obtain his wife.

She is therefore, responsible for the establishment of her brother's family, and consequently, the person best fitted to approve of the heir whose duty will be to preserve the continuity of this family.

When a man has not obtained his wife through the usual channels his sister does not have the supreme power over the offspring that she would otherwise have enjoyed; often her suggestions as to their heir and the disposal of her brother's property are completely



disregarded, and she is reminded that she was not responsible for the establishment of that family.

Muhaliwo, muvhuye or makhadzi is the object of the greatest respect on the part of her brother's child

She can be regarded as a female father.

She is above all relatives, the one to be respected and obeyed.

She is the one to whom a boy or girl will tell their secrets, her nephew or niece will go to her in order to get advice and help in their difficulties. Occasionally, she will intercede for them with their father and her influence may be decisive.

#### 3.7.3.4 KINSHIP TERM NO. 5: Khotsimunene (my husband's younger brother)

The term khotsimunene refers to the younger brother of my husband. He is younger than my husband.

#### SPECIFIC SEMANTIC FEATURES

The term khotsimunene refers to a male. He is younger than my husband.

#### DERIVATION OF THE TERM

The term khotsimunene is a compound noun [khotsi + munene]. The term is derived from the first ascending generation, that is, khotsi (father). It now has an adjective stem -nene (small)

#### POSSESSIVE WITH NOUNS

The term khotsimunene is in class 1a with the plural in class 2a: vhokhotsimunene. When a possessive with pronouns appear with khotsimunene, the possessive a will appear with the agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with khotsimunene will be the following:-

1. khotsimunene wa – nga (my husband's younger brother) 1ps
2. khotsimunene wa – shu (our husband's younger brother) 1pp
3. khotsimunene wa – u (your husband's younger brother) 2ps
4. khotsimunene wa – nu (your husband's younger brother) 2pp
5. khotsimunene wa – we (her husband's younger brother) class 1
6. khotsimunene wa – vho (their husband's younger brother) cl. 2

#### ADDRESS FORM

When I address my husband's younger brother I say khotsimunene.

#### CULTURAL SIGNIFICANCE OF THE TERM

##### KHOTSIMUNENE

Khotsimunene is my husband's younger brother, my children call him younger father.

He is expected to take care of family needs.

If his older brother dies, khotsimunene takes the wife.

Khotsimunene takes care of stock and domestic animals

Khotsimunene also protects his brother's wife.

### 3.7.3.5 KINSHIP TERM NO. 6: Mmane (my husband's younger brother's wife)

The term mmane refers to the younger brother's wife of my husband. The term mmane may also refer to my mother's younger sister.

#### SPECIFIC SEMANTIC FEATURES

The term mmane refers to a female. She is my husband's younger brother's wife.

#### POSSESSIVE WITH NOUNS

The term mmane (my husband's younger brother's wife) is in class 1a with the plural in class 2a: vhommane. When a possessive with pronouns appear with mmane, the possessive a will appear with an agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with mmane will be the following:-

1. mmane wa – nga (my husband's younger brother's wife).
2. mmane wa – shu (our husband's younger brother's wife).

3. mmane wa – u (younger husband's younger brother's wife)
4. mmane wa – nu (your husband's younger brother's wife)
5. mmane wa – we (her husband's younger brother's wife)
6. mmane wa – vho (their husband's younger brother's wife)

#### ADDRESS FORM

When I address my husband's younger brother's wife I say mmane or muhadzinga.

#### CULTURAL SIGNIFICANCE OF THE TERM MMANE.

Mmane has an influence on my marriage. I, as a wife, can share everything concerning my marriage with her.

She always respects me as I'm mmemuhulu to her.

She has the same term as my mother's younger sister because she is younger than me.

#### 3.7.3.6 KINSHIP TERM NO. 7: Khotsimuhulu (my husband's elder brother)

The term khotsimuhulu refers to the elder brother of my husband.

Khotsimuhulu is older than my husband.

#### SPECIFIC SEMANTIC FEATURES

The term khotsimuhulu (my husband's elder brother) refers to a male. He is older than my husband.

#### DERIVATION OF THE TERM

The term khotsimuhulu refers to a compound noun, namely, [khotsi + muhulu]. This term is derived from the first ascending generation, that is, khotsi (father). It now has an adjective -hulu (big).

#### POSSESSIVE WITH NOUNS

The term khotsimuhulu is in class 1a with the plural in class 2a: vhokhotsimuhulu. When a possessive with pronouns appear with khotsimuhulu, the possessive a will appear with an agreement of class 1, that is, (u + a) > wa. The pronouns which appear with khotsimuhulu will be the following:-

1. khotsimuhulu wa – nga (my husband's elder brother) 1ps
2. khotsimuhulu wa – shu (our husband's elder brother) 1pp
3. khotsimuhulu wa – u (your husband's elder brother) 2ps
4. khotsimuhulu wa – nu (your husband's elder brother) 2pp
5. khotsimuhulu wa – we (her husband's elder brother) class 1.
6. khotsimuhulu wa – vho (their husband's elder brother) class 2

#### ADDRESS FORM

When I address my husband's elder brother I say khotsimuhulu  
(my husband's elder brother)

#### CULTURAL SIGNIFICANCE OF THE TERM

##### KHOTSIMUHULU

Khotsimuhulu can be regarded as a sort of father. He is also respected, as the father.

Khotsimuhulu gives orders to my children with almost the same authority as the father.

If my husband dies, khotsimuhulu will be my legal heir. My relationship is quiet free because we joke together.

#### 3.7.3.7 KINSHIP TERM NO. 8: Mmemuhulu (my husband's elder brother's wife)

The term mmemuhulu refers to the elder brother's wife of my husband. But the term may refer to my mother's elder sister.

#### SPECIFIC SEMANTIC FEATURES

The term mmemuhulu refers to a female.

#### DERIVATION OF A TERM

The term mmemuhulu (my husband's elder brother's wife) refers to a compound noun, namely [mme + muhulu]. This term is

derived from the first ascending generation, that is, mme (mother).  
It now has an adjective -hulu (big).

#### POSSESSIVE WITH NOUNS

The term mmemuhulu (my husband's elder brother's wife) is in class 1a with the plural in class 2a: vhommemuhulu. When a possessive with pronoun appears with mmemuhulu, the possessive a will appear with the agreement of class 1, that is, (u + a) > wa. The pronouns which may appear with mmemuhulu will be the following:-

1. mmemuhulu wa – nga (my husband's elder brother's wife)
2. mmemuhulu wa – u (your husband's elder brother's wife)
3. mmemuhulu wa – nu (your husband's elder brother's wife)
4. mmemuhulu wa – we (her husband's elder brother's wife)
5. mmemuhulu wa – vho (their husband's elder brother's wife)

#### ADDRESS FORM

When I address my husband's elder brother's wife I say mmemuhulu or muhadzinga.

#### CULTURAL SIGNIFICANCE OF THE TERM MMEMUHULU

Mmemuhulu or muhadzinga has cultural significance in the family. She is responsible for upbringing of my children, she helps them with guidance etc.

She has the same term as my mother's elder sister because my children call her m<sub>memuhulu</sub>. My children can even call her m<sub>ma</sub> (mother)

### **3.7.4 SUMMARY**

This study can be summarized by giving attention to the following features:-

#### **3.7.4.1 SEMANTIC FEATURES**

##### **a. Gender**

By gender we mean:

In this study we have males, females or neutral.

##### **i. List the kinship terms which are males viz:-**

makhulu	(wife's father)
mulamu or malume	(wife's brother)
mazwale	(husband's father)
munna	(husband)
khotsimunene	(husband's younger brother)
khotsimuhulu	(husband's elder brother)

##### **ii. List of kinship terms which have female features viz:**



makhulu	(wife's mother)
musadzi	(wife)
nyamusadzana	(wife's sister)
mazwale	(husband's mother)
muhalivho or muvhuye	(husband's sister)
mmane	(husband's younger brother's wife)
mmemuhulu	(husband's elder brother's wife)

iii. List of kinship terms which are neutral in gender viz:-

makhulu	(wife's mother or wife's father)
mazwale	(husband's mother or husband's father)

b. Relative Age

Relative age consists of older and younger people. In this study we do have terms which refer to old age viz:-

makhulu	(wife's father)
makhulu	(wife's mother)
mazwale	(husband's father)
mazwale	(husband's mother)

We do have terms which refer to younger people viz:-

nyamusadzana	(wife's sister)
khotsimunene	(husband's younger brother)
mmane	(husband's younger brother's wife)

#### 3.7.4.2 DERIVATION OF THE TERM

There are kinship terms which are compound nouns viz:-

makhulu > ma + khulu. This compound noun has an adjective -khulu (big)

malume > ma + lume

nyamusadzana > nya + musadzi + -ana. This compound noun has diminutive suffix -ana.

khotsimunene > khotsi + munene. This compound noun has an older adjective -nene (small).

khotsimuhulu > khotsi + muhulu. This compound noun has an adjective -hulu (big).

mmemuhulu > mme + muhulu. This compound noun has an adjective -hulu (big)

## **CHAPTER 4**

### **CONCLUSION**

It has been evident throughout this study that there is equality and inequality in status amongst people. The difference in status is brought by the position people hold in their respective communities.

In Tshivenda, there is a vertical and horizontal relations where vertical relations of dependency include people of different status. Usually we find that there is one person with higher status who is also independent and who has someone who depends on him /her. Examples: (i). with kinship terms: a parent and a child denote vertical relations. (ii). With non-kinship terms: dokotela is an independent individual and a nurse is the dependent object in relation. Vertical relation is found in various situations like sports, church, legal courts, government, politics, etc.

Horizontal relations include words without dependency like antonyms and synonyms. Antonym terms which are semantically very similar have this type of relation, eg: khulu – thukhu. This example is made up of words which are relational in oppositeness of meaning. But in Tshivenda we talk about several classification

of antonyms; there are antonyms which denote difference in human eg. tshihwimbi – mutono, mutambatuwa – mutswu mutswu, tshinada – tshihole, mutali – tsilu, tshituhu – vhulenda, nzhing – lihwarahwara, etc. Some of the antonyms show the difference in events, communication, feelings time, gender and wealth.

Synonyms in Tshivenda are also characterized by a horizontal relation with no dependency. They are words which have the same meaning.

Venda synonyms can be classified as denoting body shape (lurobo – ludingedinge), age as a human physical feature (mukalaha – makhulu), wealth (mushai – musingili), human psychological features (tshidahela – tsilu), good behaviour of a human being (muhali – muhaga), bad behaviour of man (mutshutshudzi – mukongoni) and bad habits (mushonisi – munengisi).

Synonyms can also occur between nouns (mukapu – lambaza), verbs (shengele – tambula) and ideophones (hwi – no).

In horizontal relation, people are equal in status. It is just that one will have no dependent and the other one will have dependent feature. Example: mutukana – musidzana.

Vertical relation can be as a result of marriage. When a woman is married to a man, vertical relation occurs.

According to Radcliffe – Brown, people take into account the relationship of mother's brother and sister's son. But in Vhavenda people, malume (mother's brother) and makhadzi (father's sister) are highly recognized. The uncle takes of many things in the family. He can be responsible for the buying of food or even raising his sister's children. Makhadzi (father's sister) is also taken as an influential component of the family. Many issues of the family revolve around her. There are times when she is given an opportunity to give a go ahead of some issues.

Radcliffe – Brown also considers patrilineal and maternal ancestors. Patrilineal relatives must be obeyed, respected and worshipped and in maternal relatives indulgence and tenderness is expected.

Fortes, on the other hand, argues that an important feature of unilineal descent groups in Africa is their corporate organization. By corporate organization he refers to a general type of social formation. He explains a lineage as a single legal personality. An individual has no political status unless he is a member of lineage.

Lineage has an influence to what we call collective responsibility in blood vengeance and self help. A lineage is there forever. It is permanent. It is also maintained its identity in the face of replacement by death and birth of its member because it emerges in a complementary relationship.

Lineage is extended to the widest range to prevent disputes from ending into warfare. Usually this happens in the political lineage.

Lineage shows a structure of authority. There must be a head of every lineage who manages the affairs with the advice of other co – members. Lineage links parental family; between husband and wife, between polygynous wives, etc.

According to Goodenough, kinship means blood relationship. It is the strongest relationship. The two types of relationship as brought by him are; the futuk relationship and the maaraar relationship. The futuk relationship consists of one's own and one's father's lineage. Members of this relationship are one flesh. The maaraar relationship occurs when natives have active relationships with persons who are not strictly members of the futuk. It is activated by mutual consent.

Lounsbury explains a paradigm by saying it contains the meaning of every form with common feature with the meanings of all the other forms of the set and meaning of every form which differs from that of every other form of the set.

Lounsbury uses Seneca language to come up with kinship data. In his data, he identified primary kin-types and higher-order kin-types. He even involves sex of propositus (ego) where the following prefixed signs are used: ♂ for a male and ♀ for a female.

As has been said before, kinship is also brought by marriage. Marriage is the union of a man and a woman. In Vhavenda, this marriage can take various forms like monogamy and polyandry. In monogamy one partner is married to one partner but in polyandry one man can be married to several wives.

Traditionally, the man's wife is chosen by his parents. Usually it was a cross-cousin affair. They could even go to an extent of paying lobola for him. Unfortunately, in Vhavenda these days, boys choose their own partners. They even pay for their own lobola. In the process of preparing marriage, they can even avoid to involve their parents until they are about to tie the knot. It is the

responsibility of each partner to tell his/ her parents about the developments.

Vhonendila (intermediaries) who were used before to arrange everything about the marriage are still used today. It is just that the old arrangement like that of buying presents, clothes, etc are no longer in place. Vhonendila today are used to transfer lobola and minor issues.

During these days, a wedding is no longer the same as that of the previous ones. The bride was initially just taken to the groom's home with some maids where they would stay for some days. But now a wedding takes one or two days. It is done in public with the bride and groom well dressed. A pastor is also invited to bless the proceedings. After the wedding, the couple will either stay at home or go for their honey moon. This depends on the arrangement of their wedding.

A lineage and generation in Vhavenda descent can be traced in marriage situations. In a family there is makhulukukukuku, makhulukuku, makhulu and khotsi. All these are the ascending generation terms which form the basis of a Venda lineage. The compound noun Makhulukukukuku is a neutral gender and appears in the fourth ascending generation. It is composed of [makhulu +



kuku + kuku]. It is found in class 1a with the plural in class 2a: vhomakhulukukukuku.

Makhulukuku is a term that refers to the parents of my grandparents. This term appears in the third ascending generation. It is made up of [makhulu + kuku]

Makhulutshinna and makhulutshisadzi are relational nouns in Tshivenda which refer to grandparents. They are my ancestors in the generation above my father or my mother in lineal descent.

These two relational nouns are made of :

[makhulu + tshinna] and [makhulu + tshisadzi]. They are all derived from an adjective –khulu [ma + khulu].

The first ascending generation has two kinship terms in Tshivenda, namely khotsi and mme. Khotsi is the head of the family. Mme is the biological mother of the children. The two terms are all in class 1a with the plural in class 2a. vkhotsi and vhomme. There is also a generation of EGO which is composed of mukomana, murathu and khaladzi.

Mukomana and murathu are relational terms in class 1 with the plural in class 2. When a possessive with pronouns appear with both mukomana and murathu, the possessive a will appear with the agreement wa of class 1. Khaladzi is in class 1a with the plural in

class 10 and when a possessive with a pronoun appears with khaladzi the possessive will appear with no agreement of the possessive a.

In Vhavenda there is also descending generation of which the first one is murwa. This is the male child. The term is in class 1 with the plural in class 2a (vharwa)

The second generation term is musidzana who is a female child. She is in class 1 with the plural in class 2 (vhasidzana)

Muduhulu is the second descending generation. Muduhulu is my daughter's child or my son's child. The third descending generation is muduhulwane. All these two terms are neutral.

In a lineage there are semantic features that we consider, like; patrilineal descent, generation, sex, relative age and bifurcation. In Vhavenda all descent is established through the male relatives. There are kinship terms which are male, female or neutral.

Example: khotsi is male

Mme is female

Makhulu is neutral

The term makhulukukukuku shows that the person is very old. But in Venda, makhulukukukuku is addressed as makhulu.

Makhadzi and malume are kinship terms which are in the first ascending generation. Makhadzi is the sister of my father. She is a paternal aunt. My mother addresses her as muhalivho. She is the most respected member of the family. She is usually called to officiate in the sacrifice offered on behalf of her nephew. She is the one who gives advice to her niece and nephew.

Malume, on the other hand, is my mother's brother whom my father address as mulamu. Malume is a personage of vast importance. He cares for his nephews.

Kinship terms khotsimunene and khotsimuhulu have compound characteristics. Khotsimunene is my father's younger brother whom my mother addresses as khotsimunene. He remains subservient in the performance of the family duties [khotsi + munene]

Khotsimuhulu is my father's older brother. He gives orders to his younger brother with almost the same authority as the father.

Mmemuhulu is my mother's older sister. The term is made up of a compound noun [mme + muhulu]. She can take care of the children if her younger sister dies.

Muzwala and muzwalazwalane are also found in Venda kinship terms. Muzwala is a child of my mother's brother or child of my father's sister. Muzwala appears in the generation of ego.

Muzwalazwalane is the child of my father's sister's son or child of my mother's brother's son. Muzwalazwalane is a distant relative.

The in-laws also contribute to the lineage in Venda, example, makhulu (wife's father or mother). He or she gives advice to vhaduhulu when they experience problems. He or she can narrate folktales to vhaduhulu.

Musadzi is my wife. She is the mother of my children. She is responsible for giving birth and raising the children. She is expected to do all the domestic work at home.

Nyamusadzana is my wife's younger sister. I can marry her in case my wife dies.

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