

The Naming Of Individuals In Northern Sotho Culture: A Unique Pattern Of Selfhood And Identity

Ramohlale MI^{1*}, Chauke OR², Chokoe SJ³

^{1,2,3}Department of Languages, University of Limpopo, Republic of South Africa Email: Email: Osborn.chauke@ul.ac.za ORCID: <https://orcid.org/0000-0001-7121-678x>

Citation: Ramohlale MI et al. (2024) The Naming Of Individuals In Northern Sotho Culture: A Unique Pattern Of Selfhood And Identity *Educational Administration: Theory And Practice*, 30 (6), 31 - 37
Doi: 10.53555/kuey.v30i6.5093

ARTICLE INFO

ABSTRACT

In African culture, Northern Sotho culture, in particular, the naming of individuals follows a unique pattern. The mother of the child has little or no rights to provide the newborn with any name she might wish, but the responsibility of naming is within the authority of the elderly members of the family. The elderly members of the family must first kneel around the ancestral shrine to request ancestors to provide the precise name for the newborn through one member of the family, most probably the father's sister, *Rakgadi*. This article reports on the study that focused on the naming patterns and anomalies in the Northern Sotho culture. The study followed a qualitative research approach where a case study design was adopted. Data were generated through focus group interviews and document analysis. The study found that: One, Northern Sotho nationalities have prescribed cultural naming patterns. Two, Northern Sotho names have poetic narratives that give the individual selfhood and identity. Finally, the African name, Northern Sotho names are means of connection of Africans to their ancestors. These findings have at least two implications. Firstly, African people must respect their African names, and secondly, that, belief in ancestors is connected to IAR (Indigenous African Religion) which comes as the first religion for all African people.

KEYWORDS: Ancestors, African names, Indigenous African Religion, Northern Sotho culture, and African culture.

INTRODUCTION

It is indeed true that the naming of newborns and individuals in the African culture, Northern Sotho culture follows a unique pattern that conforms with their culture and religion. Naming is usually the governance of the elderlies in the family, the elderlies under the leadership of *Rakgadi* (father's sister) who is believed to have high stature in African religion and connection with ancestors. These elderlies will come together to allocate a name for the newborn. The son of the first-born son in the family will adopt the name of his grandfather, and the son of the second-born individual in the family will adopt the name of his father's elder brother. The third-born son in the family is obliged to adopt the name of his mother's father. A child who is named after his grandfather who already acquired high social status will make the child occupy the same status, respect, selfhood, and identity. It is, therefore, taboo to rebuke, insult, or swear at the child who inherited the name of the grandfather because of the status he already occupied in society. Another important aspect worth mentioning is that Basotho names children after people with good behaviour or high social standing. Ntsane (1987) explains that the rationale behind this practice is to avoid naming a child after someone who is always in trouble in case the child acquires the behaviour. It is important therefore to name the child after someone who is well regarded in society.

PROBLEM STATEMENT

African culture and African Indigenous Religion (AIR) were the means to direct the conduct and epistemologies of African people. African people understand the AIR better than any other religion and this religion will remain the fundamental background of African existence. Any African individual belongs to AIR before he is converted to any other religion. African people enjoyed their Aficanicity during the pre-colonial period; it was after the arrival of Western missionaries during the colonial period that African people were given the so-called Christian names. Due to the high level of education, African people felt that African names were disgraceful

and disposed of them to remain with only Christian names. The main problem here is that African names are connected to their ancestors, therefore, disposing of African names is tantamount to disposing of their African religion, ancestors, selfhood, and identity.

AFROCENTRISM IN SOUTH AFRICAN SOCIAL SCIENCE: WHAT HAS BEEN DONE, HOW USEFUL HAS IT BEEN

The study was guided by Afrocentrism in South African social science: what has been done, how useful has it been, as espoused by (Asante, 2014). One of the basic strong points of Afrocentrism in South African Social science is that it obliges Africans to rediscover and affirm their African stand with their African roots. Afrocentricity is an intellectual paradigm that privileges the centrality of Africans within the context of their own historical experiences. Among the key concepts are agency, location, place, centeredness, and subject. Aiming to redirect the discourse on phenomena related to African people away from Eurocentric attitudes and conceptual frameworks, the Afrocentrists are seeking to advance agency in every given place where the examination, critique, or analysis of African people happens (Asante, 2014)

The originator of this concept warns that the “psychology of the black person without Afrocentricity has become a matter of great concern. Instead of looking out from his centre, the non-Afrocentric person operates in a negatively predictable manner. His images, symbols, lifestyles, and manners are contradictory to himself and thereby destructive to his personal and collective growth and development” (Asante, 1980). Thus, Afrocentricity is a rejection of the centrality of conventional scholarship and scientism – a rejection of the Western intellectual tradition and modes of analysis. Afrocentricity regards Western scholarships as a by-product of Eurocentricity. Asante (2014) managed to divide Afrocentrism in African Social Science into two main concepts: what has been done and to redirect Africans to reconsider their Africanity and how useful this activity has been.

What has been done?

Much has been done by many Afrocentric scholars, for Mabetoa (1992:8), the objective of Afrocentrism “is to demonstrate that the African worldview, with its accompanying values and beliefs, not only reflects a different social reality that is both viable and functional; but that it has far-reaching implications for mental health and, in particular, the rehabilitation of African mental patients”. African myth, in essence, is that African history, knowledge, psychology, religion, values, etc. have a reality and value of their own which cannot be invalidated by making references to other civilisations and cultures. Their truths and strength lie in the deeper archives of the individual, social, and natural/supernatural psyche of a particular people at a particular place and time.

How useful has it been?

The usefulness of the Afrocentric paradigm in South African scholarship has been somewhat less than originally touted when it first emerged in the US. Firstly, its emergence has helped to clarify the creative tension between Western-oriented and African-oriented scholarship. South African black psychologists, for instance, in grappling with the conflicts of culture-specific and ‘universalist’ perspectives, have been helped to reconcile the problematic of universalism and relativism.

Afrocentricity and cultural terrorism

The moral aesthetics of Afrocentricity is that it situates Africans within the centre of the African narratives of place, time, and space hence demonstrating that the dislocation of Africans from the centre of their history is a form of intellectual and cultural terrorism that is a constant attack on the African’s concept of self (Asante, 2014). Afrocentricity accepts the idea of changing realities; however, it argues that all human actions take place from some perspective or location and if one is not speaking or writing from one’s cultural perspective one has become dislocated.

Afrocentrism, therefore, advocates for Africans to reunite with African culture, respect it, and most importantly practice and promote it. This promotion can be done by providing our children with African names, respecting the African way of adopting names, and accepting that all African names connect us with our culture and ancestors. How long are we as Africans, going to deny that we are Africans and we will never wake up one day to become whites, therefore we must accept our state of being and practice what our forefathers left us “African Traditional Religion”. It can never be justified to deny that ancestors do not exist while we worship them behind closed curtains and use their Indigenous knowledge to cure diseases and solve food security problems.

Research Methodology Research Design

The study was set out to address the topic: African names as a vehicle to selfhood and cultural identity amongst South African natives. To best address this interesting topic, we found a qualitative research approach suitable because it allowed us to intermingle with the participants and thereby gain an insider perspective of the problem under study. Within this approach, we adopted a case-study design, which allowed us to gain a deeper understanding of the issues at play. More specifically, like many other qualitative researchers do, adopted the notion of a case study as advanced by Boghossion (2006) because our constructivist stance is that we do not

find knowledge, we construct it. This allowed us to become what he calls qualitative researchers interpreters and gatherers of interpretations.

Study Site and Sampling

The study took place in four villages of Greater Tubatse/Fetakgomo Municipality, found in the Sekhukhune District, governed by the Limpopo Province administration. The study took place in the second term of the year; it is preferred that the study should take place during this period because of the series of initiation schools that take place. Initiation schools are important cultural activities and on the last day before the initiates disperse to their respective homes, everybody is at liberty to flock to the Kings Krall to witness the beauty of African culture at its best. There initiates will be wearing only *setsiba* (animal skin that only covers the waist). Out of all the villages found in the four local municipalities found in the Sekhukhune District, which include Elias Motsoaledi, Ephraim Mogale local municipality, and Mkhuduthamaga local municipalities; we selected only four villages found in the Greater Tubatse/Fetakgomo Municipality because of their renowned culture, allocation of African names to all community members and most importantly using those African names as a form of daily address.

Since the naming of family members is mainly the competence of the elderly members of the clan, we decided to include three elderly females from three different villages. The three elderlies are believed to have a close connection with their ancestors. We further selected three traditional healers from the same villages; traditional healers are known to be able to communicate with ancestors of all members of the society or any persons who may consult them. Traditional healers have bones that they use to connect with ancestors. We finally had six participants in total, three elderly women and three traditional healers.

We gave a detailed explanation of the purpose and procedure of the study to participants and sought their consent. We explained to them that their participation in the study was entirely voluntary. We pledged our commitment to confidentiality, privacy, and anonymity to the participants as much as possible. Participants were then made to sign a consent form upon agreement (Denzin & Lincoln, 2013).

Data Collection

Following their agreement to participate in the study, we began to create a cordial atmosphere where we allowed them to tell us about their experiences on how they were in overseeing the implementation of the curriculum in their schools. Data was constructed through two methods, semi-structured interviews, and cultural analysis.

Interviews

A semi-structured interview schedule was used to open discussions with the teachers. We found the semi-structured interviews more appropriate to elicit the cultural activity and art of allocating members of their clans those African names and further enforcing the use of African names as their daily individual address. We probed extensively to allow the participants to elaborate more about their experiences in the implementation of African culture. This helped us to develop our theoretical understanding of what constituted social change. The interview schedule included the three concepts of Afrocentrism in South African social science: what has been done, how useful has it been, and cultural terrorism in Africa. We asked participants about what directed/prompted them to provide their family members' and clan members' African names, and how they managed to enforce the continual use of those African names. We further asked them whether their African names are associated with poems, how they managed to resist the colonial influence on their African cultures and African names, and finally if they have the belief that their African names have a connection with their ancestors. The initial plan was to visit all participants four times, and indeed we managed to stick to our plan as no external factors were preventing us from doing as planned. The first visit was for the arrangements and the introduction of the study. The second visit was for the initial interviews. The third visit was used for feedback and debriefing. The fourth visit was used for further conversations and clarifications on areas that were not clear.

Cultural analysis

For the sake of respect and to demand cooperation from participants, we observed all cultural rules and obligations before we could formally engage with them. Cultural observations and obligations included amongst others, the greetings, formal addresses knowing their African names, and further using the African praise names as a means of address anytime we communicated.

We developed a checklist because of all the cultural procedures that must be observed during our interactions with the participants. Since data analysis involves organizing, reducing, and describing data collected by the researcher. We began right at the beginning of the study to analyse data. The audiotape was played, and notes were taken to re-organize it. Data was read again and again until categories emerged. The categories were then developed into themes.

FINDINGS AND DISCUSSIONS

From the analysis of both semi-structured interviews and cultural data, we came up with the following seven concepts for discussion: different forms of naming patterns, African names as a symbol of selfhood and identity, poetic narratives associated with names, African Renaissance, and connection of African names with ancestors.

DIFFERENT FORMS OF NAMING PATTERNS

Northern Sotho culture has a unique form and patterns of naming. The common naming pattern is conducted as follows: the first son of a man must adopt the name of his grandfather. The newborn adopts the name of his grandfather together with the social status that his grandfather has developed and acquired. According to Tullock (1993:40), a name is the word by which a person, animal, or thing is known or spoken of. In other words, a name is a word or words by which something is known. This is how this term is used in this research. Birth names are the names children receive immediately after birth. In the family, names are given after one another. Names are not just given randomly; hence, grandparents, aunts, and uncles are the ones responsible for the giving of names. Mbiti (1990: 107) says the birth of a child is, therefore, the concern not only of the parents but of many relatives, including the living and the departed. Amongst the Northern Sotho people, children are given names at birth as it is a common practice in general. Every child is not born by mistake. Mbiti (1990) further says that nature brings the child into the world, but society creates the child into a social being, for it is the family which must protect the child, feed them, bring them up, educate the child, and in many ways incorporate the child into the wider community. Common Northern Sotho names usually given to individuals are names such as Matome, Matswiri, Thulare, Thabakgolo, and Maisha. It should also be acknowledged that most names are associated with families and clans, for example, Matswiri originates from the Ramohlale clan, while Thulare is uniquely associated with the Bopape clan, and Maribe is the respected name jealously allocated to the Mamabolo clan only.

Some names, of course, are related to events; some good events while some names are related to bad events. Names like Mmapula (Mother of rain) or Motlalepula (someone who comes with rain) denote that the individual was born during a rainy day, and because rain is associated with goodwill, prosperity, and sign of good life the name is grouped under the name related to a good event. Names associated with bad events are names such as Dikeledi (Tears) and Mmasello (Mother of Cry and Tears). The two names denote that the children or individuals were born when the family was in tears, either immediately after the death of a family member or when the family member was about to be buried. The naming is done by grandparents and very rarely by parents (Barbara & Jurgens 1986: 105). The naming ceremony is sometimes done with the assistance of a traditional healer.

AFRICAN NAMES AS A SYMBOL OF SELFHOOD AND IDENTITY

The European slave trade, slavery, as well as colonialism, have all removed Africans from their cultural footing and history. Africans have been pushed to the margins of European history where they exist as objects rather than agents of their destiny. According to Asante (2001), the only way this cultural crisis can be resolved is for Africans to relocate and reposition themselves within their own culture and history. Epistemologically, Afrocentricity places African values and interests at the centre of any analysis involving African phenomena. Afrocentricity is an orientation to data. It is a perspective that does not claim universality like Eurocentrism. Afrocentricity has nothing to do with biological characteristics such as the colour of one's skin. Colonialism under the pretext of Christian religion and modern education brainwashed African people to devalue and look down upon the AIK (African Indigenous Religion), and to perceive everything to do with Aficanicity as heathen and not ever to be associated with it. The Western missionaries as the disciples of colonialism imposed the so-called Christian names. It was an obligation for African children to attend school not by choice. All other cultural and societal activities like caring for cattle and subsistence agriculture were obliged to be under the care of the elderlies or sometimes by the children after school. It was in the school where African children were just given so-called Christian names not by choice and without the approval of their parents. Rolihlhlhla Mandela was born in Mveso, Transkei, on 18th July 1918. At primary school in Qunu, his teacher, Miss Mdingane gave him the name Nelson in accordance with the custom to give all school children Christian names (Westminster, 2013).

After acquiring education, many African people began to adopt the Christian names and disposed of their African names, compelled their children to speak and adopt the foreign cultures. At the back of their minds, Africans thought they had graduated into the new Western lifestyles not knowing that they and their children were gradually losing their selfhood and identity. If you are a black man, you are an African and there is no way in your life, will you turn into a white man, deliberated some of the participants during the semi-structured interviews.

POETIC NARRATIVES ASSOCIATED WITH AFRICAN NAMES

All African names have their unique poetic narrative by the clan's name. What makes African names most interesting is that those poems are only narrated when a person has achieved or has done exceptionally well.

In African culture, a person is praised when she gives birth to a child, marries a wife, or has successfully attended initiation school. The following are African names and their poetic narratives:

Mokgadi, letapagolema go ja go feta le bašomi.

(Mokgadi, lazy to work in the fields but can eat more than those who worked).

The name, *Mokgadi* is common to many clans in many regions. The *Tlokwa* people have the name, the *Lobedu* people have the name, and the *Bapedi* of Sekhukhuneland have the name as well. Whenever you come across the name, Mokgadi, the poetic narration will always remain the same.

Other African names are:

Sebatane, setiaphoka, magobošane a bo mokware

(Sebatane, the snow walker, the embarrassed of mokware).

Matome, thate ya kheepa, ka rema ga tee ka letšhetša.

(Matome, the digging stick, I chop once and stop).

It is indeed true that African names are names of ancestors because these are the names ancestors know and recommend. Before any African family could organise any form of function that warrant the slaughtering of a cow, the whole family must kneel around the ancestral sacred shrine to inform ancestors about their intentions. It is during those meetings with ancestors that only African names and their poetic narratives are recited to appease ancestors. Indeed, ancestors will bless their intentions and the family function will proceed as planned. Ancestor worship can be regarded as one of the great phenomena of religion and as one of the most important religious expressions of humankind... Ancestor worship can be found wherever primal or traditional culture and beliefs have survived (Hwang 1977:340).

AFRICAN RENAISSANCE AND COLONIAL INFLUENCE

Thabo Mbeki, South Africa's former state president, formally introduced the term *African Renaissance* when he addressed an audience of 470 people from academia, business, and politics, in a meeting held on September 28 and 29 1998, in Johannesburg, South Africa. The main objectives of the meeting in Johannesburg were to define "who we are and where we are going in the global community, and to formulate practical strategies and solutions for future action that would benefit the African masses"; through Mbeki's keynote speech and a series of presentations in the meeting, participants were provided with the necessary social, political, and intellectual tools such as definitions, objectives, and the historical, conceptual and theoretical frameworks, that would equip them to react against the overwhelming influence of globalization and to advocate for indigenous systems in various sectors of African life (Cossa, 2009).

African Renaissance was, therefore, a wake-up call for all Africans to relocate their rapidly growing ideology of deculturation to the rediscovery and affirmation of African roots. It was after Mbeki's speech that most African people began to repossess their original African names and dispose of modern Christian names. It was therefore evident that African people were beginning to consider the importance of African names. It was further left to be observed whether African people would as well reconsider adopting their African Indigenous Religions and their Indigenous language. We anticipated the free practice of African religions without prejudice and fear of being shamed and disgraced by their European counterparts. We further anticipated that African people would speak their African languages freely and participate in all African cultural activities proudly and confidently. Most importantly Africans must appease their ancestors for the sake of their prosperity and good life.

CONNECTIONS OF AFRICAN NAMES WITH ANCESTORS

Chidester in his work *Religions of South Africa* (1992) is one of the few who has written in detail about the process of ancestral ritual. Dealing with the event in whatever way or form there had to be a diviner who in other African languages may be referred to as a sangoma or a 'traditional healer'. He further explains that 'the person is a specialist expert in communicating with the ancestors and who may also be able to pass on a message to family members.' When an animal is killed, the sacrifice must be chosen by the ancestor or one that may be acceptable to them. The eldest man in the lineage must kill the animal. There are specific parts of the animal that symbolise something. Chidester (1992:9) explains that 'the bellowing of the sacrificial animal is crucial to the ritual because that cry opens up communication with the ancestors.' Mbiti (1969:68) explains further that 'the living dead occupy the ontological position between the spirits and human beings and between God and human beings.'

Africans perceive a distance between them and God or the Supreme Being. The ancestors are closer to the African people, whilst the ancestors are regarded to be closer to God. It is not clear what the implications and functions of the closeness of the ancestors to God are. When Africans offer sacrifices and prayers to their ancestors, it suggests that the ancestors could hear prayers, and Africans are satisfied that their ancestors could hear and see their wishes. After the series of sacrifices, Africans then would expect ancestors to offer them goodwill, prosperity in the form of procreation of children, good harvest, and harmony amongst all members of the family.

CASE STUDY

During our interaction with participants, with the bid to collect first-hand information, we came across an intriguing story about *Ngwanenyana wa badimo* (the girl of ancestors). This was to provide concrete evidence

that ancestors do exist. When anything bad was about to happen to family members, she would collapse and go into a trance. Thereafter, somebody's voice different from hers will emerge through her mouth; the voice will first introduce itself as either the grandfather or grandmother who passed on some time ago. The grandfather would then advise family members about the tragedy that is about to happen and what they should do to avert the tragedy. In some cases, voices from the girl of ancestors would provide names to children still conceived by their mothers and sometimes even went to the extent of informing members of the family of the precise location to bury the deceased member of the family. The girl of ancestors is highly respected, not to be married and never to be insulted or made angry. Insulting the girl of ancestors is like insulting ancestors.

RECOMMENDATIONS

After going through all the submissions of participants, we came up with the following two recommendations: One, that African people must reunite with their culture, retain their African names, and be proud of them. Two, African people must rediscover and affirm their African roots, which calls for worshipping their ancestors freely without hiding.

Africans must Retain their African names and be proud of them.

Our first recommendation was to encourage and call for all Africans to rediscover themselves and reunite with their African culture. This step will be followed by the adoption of their African names and the disposal of the so-called Christian names. It is a disgrace to witness an African who adopts foreign languages cultures and names, as if it is not enough, influencing his children to speak and adopt foreign cultures. Africans must accept that they will never become whites in their lifetime, they will remain blacks and they must emancipate themselves from that mental slavery, by loving who they are and being proud of their African cultures.

Africans must worship their ancestors freely without prejudice.

The arrival of Western missionaries marked the introduction of Western religions which devalued African Indigenous Religions; those converted Africans were seen to show a shift from the heathen African religions to Christianity, but when ancestors called, they would secretly gather around the sacred shrine to appease their ancestors. This act calls for rhetorical justification of Indigenous African Knowledge Systems. There is an urgent need for dialogue between Christianity and African Indigenous Religion (AIR) because the present version of Christianity and the increase in the membership of AIR is alarming. The missionary version of Christianity accepted by Africans can be described as hypocritical because many African Christians still patronise AIR, especially in times of emergency. This means that the influence of AIR is still strong, especially in moments of crisis (Mercado 2004, 2005:104). Even today, many who claimed conversion to Christianity still patronise priests of AIR. A former missionary who visited Nigeria, Harry Sawyer, reported that:

I have never been able to see any actual performance, but one night, traveling by car up to the college on Mount Auroel, after the midnight hour, my wife and I encountered a woman performing strange antics in the middle of the road just above a second crossroad. She dashed into the tall grass to avoid detection, but we identified her before she vanished. She was a regular professing, Christian.

In Africa ancestor worship is also at the centre of traditional religion and as such poses a formidable challenge to Christianity. One of the most contentious issues in missionary work in Africa has been the question of the veneration of the ancestors, as almost all African societies, even those with a substantial Christian segment, strongly believe in ancestors (Amanze 2003:43).

Most researchers found out that most African people have dual religions, the first one is the African Traditional Religion, and the second one is the Modern Christian Religion. They will wake up early in the morning, appease their ancestors, and later in the afternoon wear their modern clothes and go to church. How long are we going to hide our ancestors? How long are we going to pretend as if we do not worship them? One day they will revolt and demand that we worship them by force, this will be when they shall have caused diseases in us and our children and demanded that some of us be traditional healers.

CONCLUSION

Africans must continue with the religion of their choice without undermining AIR. It is yet to be established whether future name-bearers will be known by their indigenous African names or by a fusion of both Western and African names. In an African context, it might be worth reiterating that the notion of domination is a metaphor and languages do not dominate people; people dominate each other. Paradoxically, even though the metaphor of languages dominating people is meant to be a clarion call to political action, framing the discussion in such a political manner renders it more difficult rather than easier for political intervention to take place, exactly in those contexts in which active social intervention is warranted (Dube, Makoni, and Mashiri, 2007:27). The state cannot control names in public life. It is within individuals' power to conceptualise and project their names according to how and what they think is best for them. There is a need for Africans to embrace modern civilization without changing their identity in the form of ancestral African names. African people must never be ashamed of their culture and religion because that is the source of their selfhood and identity.

On the same score, our study is determined to stand firm with the notion that African people must reach a stage where they worship their ancestors without fear of being labelled heathens and non-believers.

LIST OF REFERENCES

1. Amanze, J.N. 2003. *Christianity and Ancestor Veneration in Botswana. Studies in World Christianity*. 9(1):43-59.
2. Asante, M. K. 2014. *Afrocentricity: Toward a new understanding of African thought in the world*. In M. K. Asante, Y. Mike, & J. Yin (Eds.), *The global intercultural communication reader* (2nd ed., pp. 101-110). New York, NY: Routledge.
3. Asante, M.K. 2001. *The Painful Demise of Eurocentrism*. Tentron: Africa World Press.
4. Asante, Molefi Kete. 1980. *Afrocentricity: The Theory of Social Change*. Buffalo: Amulefi.
5. Barbara, T and Jurgens, P. 1986. *African Heritage*. Bramfontein: MacMillan.
6. Boghossion, P. 2006. *Behaviorism, Constructivism, and Socratic Pedagogy., Educational Philosophy and Theory*, 38, 4.
7. Cossa, J.A. 2009. *African Renaissance and Globalization: A Conceptual Analysis*. Ufahamu: A Journal of African Studies,36(1).
8. Chidester, D. 1992, *Religions of South Africa*. Routledge, London. PMid:1348089.
9. Denzin, N.K. & Lincoln, Y.S. 2013. *Strategies of Qualitative Inquiry*. (4th Ed.) Los Angeles CA: Sage.
10. Dube, S. Makoni, S. and Mashiri, P. 2007. *Naming Practices in Zimbabwe*. Current Issues in Language Planning. Vol. 8. No3. 1-31.
11. HWANG, B 1977. *Ancestor Cult Today*. Missiology 5(3): 339-365.
12. Mabetoa, P. 1992. *Psychotherapeutic implications of ancestral veneration and spirit possession in Africa: The case of South Africa*. Berlin: Verlag Schreiber.
13. Mbiti, S. 1990. *African Religion and Philosophy*. USA: Heinemann Educational Books Inc.
14. Mbiti, J.S., 1969. *African religions and philosophy*. Heinemann, London.
15. Mercado, L.N., 2004/2005, *The Change in Catholic Attitudes Towards Traditional Religion*. Dialogue & Alliance 18(2).
16. Ntsane, K.E. (1987). *Maswabi: Ngwana wa Mosotho wa kajeno*. Morija: Morija Sesutu Book Depot.
17. Tulloch, S. 1993. *The Reader's Digest Oxford Complete Wordfinder*. New York: The Reader's Digest Associated Limited.
18. Westminster, A. 2013. *A Service to Celebrate the Life and Work of Nelson Mandela*. Hymns covered by Christian Copyright Licensing (Europe) Ltd are reproduced under CCL no1040271.