



School of Social Science

**An examination of the significance of the cow body parts during traditional rituals of
AmaZulu households in the Mpola community.**

By

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**A thesis submitted for the fulfilment of the requirements for the Degree of Master of
Social Science in Anthropology. University of KwaZulu-Natal, Pietermaritzburg
Campus.**

DECLARATION

I hereby declare that this thesis on “An examination of the significance of the cow body parts during traditional rituals of AmaZulu households in the Mpola community” is of my own labour and has not been submitted for a degree at any other University. All sources and quotes cited have been indicated and acknowledged as complete references.

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ABSTRACT

The absence of documented literature that explains the attached meanings to cow body parts during traditional rituals of AmaZulu households remains a notable gap in the existing body of knowledge. This anthropological study aims at studying and understanding the attached meanings of the cow body parts during traditional rituals from the viewpoint of AmaZulu in the Mpola community. For this study to bridge the gap and provide an in-depth understanding, qualitative case study using semi-structured (one-on-one-interviews) with fifteen (15) participants between the age of eighteen (18) to seventy (70) and two theoretical frameworks which are cultural relativism theory and indigenous knowledge were employed. The study findings reveal that culture and ancestors informs how AmaZulu slaughter cows when performing traditional rituals. The meanings attached to the cow body parts during traditional rituals are contributed as cultural epistemics in the decolonial literature of African countries as well as in the cultural and linguistic anthropology literature. The findings further portray that indigenous knowledge that is passed down from each generation by indigenous people illustrates cultural gender inequality between both genders (males and females). The males are educated and well-informed about cultural traditions compared to females because males are believed to be heads of the households who will oversee the performing of traditional rituals within the households. These findings indicate the need for indigenous knowledge of AmaZulu, traditional rituals and meanings attached to the cow body to be preserved.

Key words: AmaZulu, culture, cow body parts, cultural and linguistic anthropology, indigenous knowledge, traditional rituals, cultural relativism

DEDICATION

I dedicate this research study to my mother, Ndlovukazi, MaJama. I am who I am today because of you. You are my warrior, motivator, healer, and confidante. It is through your teachings, affirmation and continuous support that has bred such an ambitious being. Your encouragement and assurance even though you are sick pushes me to fight, to never give up and to become a better version of myself. As you have said “*Inkosi ngathi ingangibheka ngibe khona mase usugqoka*”, our God and ancestors never disappoint, they will grant your wish and bless you with many more years. I LOVE YOU DEEPLY!

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Chapter 1

Introduction to the study

1.1. Introduction

Anthropologists are typically known to be committed in qualitative ethnography that gathers detailed in-depth information on cultures that they are studying (Sluka & Robben, 2012:1). The premise of the collected data is usually the empirical understanding and meanings attached to beliefs, practices, values, and ideas that inform the customs and rituals of that culture. Nanda and Warms (2019:1) confirm anthropologists take a comprehensive approach to the study of humanity and they value the nuanced knowledge that people in their geographical places possess. They recognize the understanding of human beings is deeply rooted in their rituals and customs which have indigenous meanings attached to them. Hence the anthropological study is incomplete without the study of the full range of specific cultures holistically. The research title is “*An examination of the significance of the cow body parts during traditional rituals of AmaZulu households in the Mpola community*”. This chapter offers an introduction, a background of the study, statement of the problem, the relevance of the problem statement within anthropology, the significance of the study, research objectives, research questions, research site, definition of keywords, brief introduction of the theoretical framework as well as research methodology, structure of dissertation and the summary of the chapter.

1.2. Background of the study

The study of societies, their cultural patterns, values, rituals, events, food patterns and indigenous knowledge systems is part of anthropological research. It is through the anthropological study of societies that we have got to know the cultural epistemic of societies, their structural and functioning of their geographic areas. Idang (2015: 98) adds by stating that “anthropologists have studied societies and their cultural patterns because cultures, rituals and many other relevant events are patterns of life shared by a particular group of people that claim to share a single origin or descent”. In fact, a society is non-existent without culture as it holds the values, norms, feelings, morals, and beliefs of individuals who share a single lineage. Cultural knowledge thus becomes the identity of a particular society and the wisdom of ancestors which is treasured and passed from one generation to the next. Idang (2015: 100) asseverates that anthropologist pay attention to the smallest variables that other social sciences do not find interesting. They take interest on what and why people dress the way they dress, why they greet in a particular way, why do they prepare, serve, and eat food, what are the

indigenous corridors of societal patterns and why do societies perform specific rituals. Hence Aziza argues that societies exist because of a symbolic cultural pattern:

Culture refers to the totality of the pattern of behaviour of a particular group of people. It includes everything that makes them distinct from any other group of people for instance, their greeting habits, dressing, social norms and taboos, food, songs and dance patterns, rites of passages from birth, through marriage to death, traditional occupations, religious as well as philosophical beliefs (2001: 31).

Ogbenika (2020:1) confirms that the anthropology of societies has contributed cultural epistemics. Such cultural epistemics have informed the content of social and cultural anthropology, created tourism corridors, and allowed researchers to draw or make significant inferences. In the food context, cultural and social anthropologists have produced enough content that has also informed the anthropology of food and symbolic rituals attached to food. In the era of globalization, cultural epistemics¹ have represented the wealth of forgotten societies in relation to their indigenous knowledge which is the cradle of their identity. A typical example would be AmaZulu as they have defended their cultural heritage. Magwaza (1993: 16) avers that AmaZulu are recognized as a culture that slaughters cows, goats and chickens when performing rituals that connect them with their ancestors by slaughtering livestock and burning incense which is also known as *impepho*². Mnguni (2006: 186) adds by stating that, AmaXhosa and AmaZulu perform a similar ritual when the bride is getting married, where the bride's father sprinkles his daughter with a cow's gall informing the ancestors that their daughter is getting married and she is traditionally no longer a part of the family and pleading with them to protect her.

Cultural anthropologists observe societies based on their behaviour, values, and interactions and how they are structured. They believe that societies and their cultural epistemic should be closely studied because they are a unique story altogether (Brown et al, 2020: 4). Functionalists stress how the social institutions such as kinships, family, religion, and ritual shape how different cultures handle food and make meanings that they attach to the food and animals that

¹ Is the wisdom that originates from ancestors. It is the reflexivity of AmaZulu which translate the knowledge that has been preserved by their ancestors. They classify rise of knowledge as their indigenous knowledge, identity, and treasure.

² *Impepho* is an African plant that is burnt by ancestral believers (AmaZulu) to connect, pray, and plead for blessings, wealth etc from their ancestors (Ntshangase, 2012: 1). AmaZulu also burn it in remembrance of their ancestors.

they consume (Giordano & Boscoboinik n.d: 5). They further state that it is an empirical method of collecting data from the field that was introduced by the likes of Malinowski who theorized that:

Societies are not a haphazard cluster of institutions, but rather an integrated complex of institutions and that human being, even those deemed less advanced, are able to devise sound and rational solutions to the social and natural environment challenges (cited in Giordano & Boscoboinik n.d: 7).

It is thus important to note that festivals and ceremonies are prominent in African traditional societies to the extent that societies are formed by the rituals, sacrifices, and ceremonies in which they perform and celebrate annually or when it is necessary or needed. All these festivals are celebrated with the slaughtering of cows and there are always meanings attached to the cooking and distribution of body parts to people who have been invited to attend. These festivals form part of the society's culture and traditions. The cultural relativism theory provides that each culture must be understood in terms of values and ideas and not judged by the standards of another culture (Brown et al., 2020: 15). Cultural anthropologists recognize the uniqueness of cultures because of their historic formulation and what they culturally value. Geertz (1973: 215), a great cultural anthropologist further asserts that cultural relativism theory embodies both interpretive anthropology and cultural constructionism, which allows the understanding of culture by studying what people think about their ideas and meanings that are important to them. Interpretive anthropology is about understanding culture on people's ideas, thoughts and the meanings that are vital to them. Upadhyay (2012: 126) asserts that interpretive anthropology by Geertz allows researchers to collect thick descriptions of local cultures also known as "culturally shaped learning". Miller et al., (2007: 34) describe cultural constructionism as the ideas and behaviour that people or societies obtained through cultural teachings and learning hence it is important to study the significance of these rituals such as the slaughtering of animals like the cow. It is important to note that for the context of this study "cow" concept would be utilized, which does not mean that the "bull" is not utilized for ritual purposes. Studying the meanings attached to the cow body parts of AmaZulu households is on what this study focuses.

During the agropastoral period, livestock such as cows had a huge impact on households and societies as they depended on them (Hall, 1986: 86). In African traditional society livestock are reflected as vital because it served as indigenous currency to the traditional economies

(Schneider, 1964: 38). However, Shava and Masuku (2019: 3) declare that indigenous livestock serve the Nguni and Shona indigenous people by offering a steady life and a “holistic mode of exchange” among communities that guarantee independence. Cows played several roles in societies such as providing meat; milk and their skins were also used to make clothing (*izidwaba*)³ ritual symbols (*isiphandla*)⁴ after a ritual ceremony that required a cow to be slaughtered. For a head of the family to be recognized as wealthy, he should have many cows. Magwaza (1993: 9) declared ritual ceremonies that the AmaZulu people perform are oral exchanged meanings that they are verbally taught, informed, and passed on from one generation to the next through indigenous people from the society or within the family. For example, a head of household is the one who burns the incense on the sacred altar called “*Umsamu*”⁵ and he must take off his shoes (Mnguni, 2006: 19). If the father is deceased, then a first-born child (male) must burn the incense. Secondly, when a household is going to perform a ritual by slaughtering a cow, a goat must be slaughtered first on the previous day before the cow being slaughtered to inform the ancestors that there will be a ritual performed. Therefore, interpretive, and cultural constructionism was linked to the study as they involved culture and seek to understand that one’s culture has its meanings and, traditions. These meanings, values, norms, ideas, customs that AmaZulu believe are gained from the indigenous people who are the elders of the family or society through teachings. McTavish et.al., (2013: 4) declare that a historical understanding of the AmaZulu proves that “*inkomo*” cow is the pride of the AmaZulu tribal life. As Shava and Masuku (2019: 5) state cows are the currency of the indigenous African people. During the agropastoral period cows were the wealth of the AmaZulu as they played the role of money in the capitalist economies (Schneider, 1964: 35). The authors further state that the cows played the role of livelihood security as Hall stated:

³ *Izidwaba* refers to traditional leather skirt that is made of the cow skin and is worn by married women or by a betrothed (Magwaza, 1993: 35).

⁴ *Isiphandla* is made of goat skin that is worn as a bangle. During rituals such as *imbeleko* or *umemulo*, a skin is cut from the leg of the goat and worn by *UmZulu* and other Africans such as *AmaXhosa* to symbolize sense of belonging sense of belonging and pride (Makunga et al., 2011: 373).

- *Imbeleko* is explained by (Bogopa, 2010: 4) as a ceremony in which a new-born baby or in some cases an elder is introduced to the family through slaughtering of a goat.
- *Umemulo* according to Magwaza (1993: 33) is an important ceremony to AmaZulu that is also called coming of Age. This ceremony signifies that the girl is a fully-grown woman who is ready for marriage. It is done by the girl’s parents rewarding the girl for behaviour and for being a virgin

⁵ *Umsamu* is the sacred altar in the Zulu rondavel where it is believed that ancestors’ spirits stay. The altar is where the incense is burnt when communicating with the ancestors; it is where the meat is stored after being slaughtered (Ngcongco, 1996: 8).

Cattle were more important to farmers because they were a more consistent resource than agricultural produce, and livestock were kept in increasing numbers not because of any adherence to a necessary dynamic of history but because livestock enabled the farmer to insure against future adversity and to establish more secure networks of reciprocity with other households (1986: 86)

Mnguni (2006: 20) is of the opinion that during the traditional rituals, cows are the mediators between the living and dead. The reason for slaughtering a cow during a traditional ritual is because of the gallbladder. Berglund (1975: 10) attests that when a cow is slaughtered the message is easily heard by the ancestors because they value the gallbladder as it connects the living and the dead. A cow also plays a significant role apart from ritual purposes such as providing milk, leather, its dung is used for structure secure on the walls, as a crop fertilizer and it plasters the floors (Dore, 1970 cited in Shava & Masuku, 2019: 6). During this era of decolonization, it was important to bring to the fore indigenous knowledge from the periphery to the centre of knowledge construction. This study focuses on the significance of the cow in the AmaZulu culture paying attention to meanings attached to its body parts from AmaZulu households. In this era of decolonization, it is important to document cultures of those that were previously side-lined historically from within their own cultures and epistemologies. Marino and Allen (2017: 476) argued that domestic cows are consumed worldwide as beef meat, used for cultural rituals such as for funerals, cleansing rituals, weddings, employed as draft animals in labour, used for milk, and other products including leather and manure. They further mention that each culture or ethnic group has meanings attached to its rituals as well as to its body parts. Bishop (2016: 27) states that cows have been recognized as symbols of wealth from the times the of Neolithic period (agricultural communities); have been domesticated for commercial purposes and have been sacrificed to remember or celebrate ancestors' lives. The study did not take a gendered lens but embraced a holistic cultural approach that contributed to the existing body of literature. However, it is important to note that there are issues about gender implication and the consumption of the body parts of the cow that were explored. The study understood that other ethnic groups have used cows to make peace "cleansing warfare" amongst themselves, welcome a new family member, perform the rite of passage such as *ukuthomba* "puberty ceremonies", accomplished death rituals "slaughter" when the patriarchy (*ubaba*/father) has passed away, pay for other cultural penalties as pronounced by chiefdoms and serve as a reciprocal gestures (cementing relations) during *lobola* "bride wealth" negotiations in most African countries (Ansell, 2001: 701). The author further mentions in her

study that, the rise of civilization that is threatening cultural identities and rituals should be opposed by documenting or preserving thick cultural description of what African countries and households' treasure symbolically. It is from the contribution of Ansell (2001) that the study anthropologically documented the meanings attached to body parts of the cow during traditional rituals of AmaZulu households in the Mpola community. This information was preserved as indigenous knowledge, which also benefited other cultures. Boas, "a renowned anthropologist" once said the significance of anthropological research should be about studying cultures from their viewpoint (relativism) so that other cultures will understand them to draw similarities or learn from each other. The study located itself in cultural and linguistic anthropology (Robbins & Rumsey, 2008: 407) hence it was introduced as an anthropological contribution to the existing body of literature on the significance of a cow.

1.3. Statement of the problem

The absence of documented literature that explains the attached meanings to cow body parts during traditional rituals of AmaZulu households remains a notable gap in the existing body of knowledge. The critical argument that this study highlighted is that AmaZulu are best known for their strong belief in ancestors and performing ceremonies and rituals to connect and praise their ancestors hence their customs or rituals should be anthropologically studied. Such studies are critical because of the rise of modernization introduced by Christianity where Africans neglected their culture and adopted western culture, and the scholars and missionaries documented African culture with a Eurocentric viewpoint. The literature written about African culture was misinterpreted. Bogopa (2010: 5) stressed the importance of embracing and having pride in one's culture and tradition. His purpose was to document the AmaZulu rituals of slaughtering, skinning, and butchering of a cow to promote the accurate knowledge for Zulu people from an emic viewpoint. Having to document the relevant information about the AmaZulu rituals and slaughtering the cow correctly will not just assist him as a proud Zulu man but will revive and uplift the Zulu tradition (Mnguni 2006: 20). The absence of literature written on the meanings attached to cow body parts in AmaZulu households during traditional rituals will affect the pure meaning or the significance attached to the cow and its body parts during households' rituals. If this literature gap is not bridged, this chapter argues that it will not affect the current AmaZulu and their culture but future headed households who will want to embark on Zulu traditions and rituals will not be properly guided. Such study areas are crucial in the sense that they preserve cultural identity as well as culturally specific indigenous knowledge. The shortage of the literature will contribute to AmaZulu neglecting or not

performing their rituals accordingly. Ansell (2001: 699) argues that if African societies are not careful, the rise of modernization due to western influence will diminish cultural identities and rituals of the African people.

1.4. The relevance of the problem statement within anthropology.

The main problem was the shortage of literature documented about the meanings attached to cows' body parts within the Zulu households during traditional rituals. According to Brown et al., (2020: 6) culture is the glue that keeps a society together. Cultural anthropologists observe culture in every characteristic such as the food they eat, the way they dress, behaviour, relationships, customs, traditions, religion and so forth (Brown et al., 2020: 6). Generally, cultural anthropologists often observed natives' culture that is dissimilar from their own to produce new knowledge and understanding. But this study was generated by the insider who is UmZulu and studying AmaZulu because the aim is to produce knowledge from the emic perspective to prevent ethnocentrism. Similarly, Asante (1988) as cited Owusu-Ansah and Mji (2013: 2) encourages "Afrocentricity" for African scholars to document the accurate knowledge, provide in-depth knowledge and create consciousness to fellow Africans. A Zulu proverb says "*azibuyele emasisweni*"⁶. Studying the meanings attached to the cow body parts during traditional rituals of AmaZulu households would contribute to African knowledge which is emphasized by Owusu- Ansah and Mji (2013: 1). The reality of African people during traditional rituals would be carefully observed from the viewpoint of an African. Mnguni (2006: 21) stated that acknowledging and practicing cultural traditions correctly results in Africans having pride about their traditions that was side-lined and it should be ranked at the top where it belongs. Hence a holistic cultural approach is vital because anthropologists study culture broadly by questioning everything related to it so that it is better understood. Thick description by Geertz is important in cultural anthropology to provide a full narrative of cultural significance of the social group that is being studied and explained in an anthropological manner (Cited in Upadhyay (2012: 127). Every ritual performed has its significant role within AmaZulu hence it must be documented correctly through the armchair approach whereby anthropologists would study the culture and rituals of AmaZulu through participant observation, interacting with people in their daily lives. The correctly documented knowledge and more profound understanding regarding the rituals involving the slaughtering of the cow

⁶ Meaning culture, customs and tradition must be done the way their forefathers used to do them before the colonization and the rise of modernization

and how it is distributed among AmaZulu would assist the younger generation. The younger generation will be able to perform rituals in the correct way by understanding the importance of preserving such rituals and meaning attached to them. Cultural anthropologists would assist in providing a clear knowledge about the meaning attached to the cows' body parts among the AmaZulu during traditional rituals. Hence a gap would be bridged regarding the shortage of knowledge about the meanings attached to cow body parts, informed knowledge of who should consume what body part and who should not.

It is important to note that, this study located itself in cultural and linguistic anthropology. According to Lassiter (2014: 38) linguistic anthropologists study the use of language in a cultural perspective. Language is different for each ethnic group for example, AmaZulu speak IsiZulu and AmaPedi speak IsiPedi and so forth. Hence linguistic anthropologists ensure that linguistic is prevented, which occurs when people adopt another language and neglect their own (Shakib, 2011: 119; Salawu, 2006: 55). Linguistic anthropological study concentrates on the language and culture. Thus, culture and language work together as culture and identity are learnt and shared through language. Ochs and Schieffelin (2012: 10) stated that children are taught their culture, traditions, and self-identity by language. As Mnguni (2006: 21) mentions culture, rituals, and traditions of the AmaZulu are transmitted orally by the indigenous people. For example, most of the born frees in South Africa, have shifted from speaking their home language and adopted English due to the influence that made them believe that it relevant and modern. This study is important regarding language preservation because the chosen indigenous people under study share the cultural traditions, customs, and rituals through IsiZulu which is their home language, and ensures that knowledge about culture and rituals is transmitted properly. This unnoticed knowledge about the significance of rituals that consists of slaughtering a cow and absence of knowledge on it must be taken into considerations to preserve culture, traditions, and rituals of AmaZulu through cultural and linguistic anthropologists.

1.5. The significance of the study

Conducting study as such is very prominent because it will contribute to new knowledge as there is an absence of the documented literature on studying the meanings attached to cow body parts in AmaZulu households during traditional rituals. As Mnguni (2006: 21) states indigenous people usually prefer to verbally pass on indigenous knowledge because they trust their minds more than documented literature. They fear that their rich indigenous knowledge may be influenced or misinterpreted over space and time. Hence, conducting a study using an emic

perspective provides a true rich texture of the importance of culture, rituals and meanings attached to cow's body parts during rituals of AmaZulu. The university will be at an advantage to have such literature and information about the meanings attached to the cow's body parts during traditional rituals on how they should be distributed and eaten among the households' members during rituals. In cultural anthropology, it will play a huge advantage as it will provide deeper understanding and knowledge about studying the importance of AmaZulu rituals and meanings attached to a cow when it is slaughtered and distributed about who should eat a certain body part and who should not. Cultural anthropologists' study human culture, belief, traditions, values and so forth through gathering information from the first-hand experience (Brown et al., 2020: 5). Thus, it will play a significant role for a cultural anthropologist studying the importance of the cow to AmaZulu and attached meanings to its cow body parts during rituals. The importance of language would be emphasized which is an advantage for knowledge construction for previously colonized and epistemic violent cultural practice. The shift of language was greatly influenced by the colonization and modernization which imposed the western language and culture to the natives' way of life (Shakib, 2011: 117). This study was the construction to the current debates of colonization and the impact they contributed to culture, language, identity, and rituals. It will provide a great contribution to AmaZulu whose cultural identities has been misinformed or demolished due to the introduction of Christianity by the westerners and want to reclaim their pride and identity and in the case of child headed households, who wish to embrace their culture as UmZulu by performing rituals that will involve slaughtering a cow. They will gain a deeper understanding about how rituals that involve slaughtering a cow are performed and the meanings attached to its body part in terms of distribution and eating. AmaZulu will grasp the true emic perspective on the meanings attached to cow body parts from the viewpoint of AmaZulu households during traditional rituals. Without doubt, the future written documents about the significance of the cow, meanings attached to its body parts, reasons why a cow is slaughtered during a traditional ritual and how it should be distributed will play a vital role to AmaZulu who are performing rituals and to other cultures who engaged in similar practices.

1.6. Research objectives

The purpose of the study was to study the meanings attached to cow body parts during traditional rituals of AmaZulu households.

The research objectives were as follows:

1. To investigate what informed indigenous knowledge attached to the meanings of the cow body parts during traditional rituals.
2. To determine how this indigenous knowledge has been preserved and passed on from one generation to the next.
3. To understand how attached meanings hinge on hegemonic gendered implication.
4. To establish why such meanings are still important even in contemporary times.

1.7. Research questions

The questions that the study anchored on were as follows:

1. What informed the indigenous knowledge attached to the meanings of cow body parts during traditional rituals?
2. How has this indigenous knowledge been preserved and passed on from one generation to the next?
3. Do attached meanings hinge on hegemonic gendered implication? If yes, how?
4. Why are such meanings still important even in contemporary times?

1.8. Research site

The Mpola community is the research site. The Mpola community is one of the settlements that falls under the Marianhill area. According to Cross et al., (1992: 7), Marianhill covers about 176 square kilometres and the area of Mpola covers about 5 km². The community is built in the Situndu hill that is supplied by Mhlatuzana River. The population's majority are Blacks who are from the AmaZulu tribe and speak IsiZulu. Most heads of households' own livestock and practice farming within their premises. However, the community is not a deep rural area as it is transitioning from rural to a modern area due to modernization. It remains noticeable that households of this community are still practicing or celebrating rituals and many other customs which include the slaughtering of cows and goats. Such rituals are deemed a success when the meat has been shared with those in attendance. The following picture is a geographical picture of the community studied.

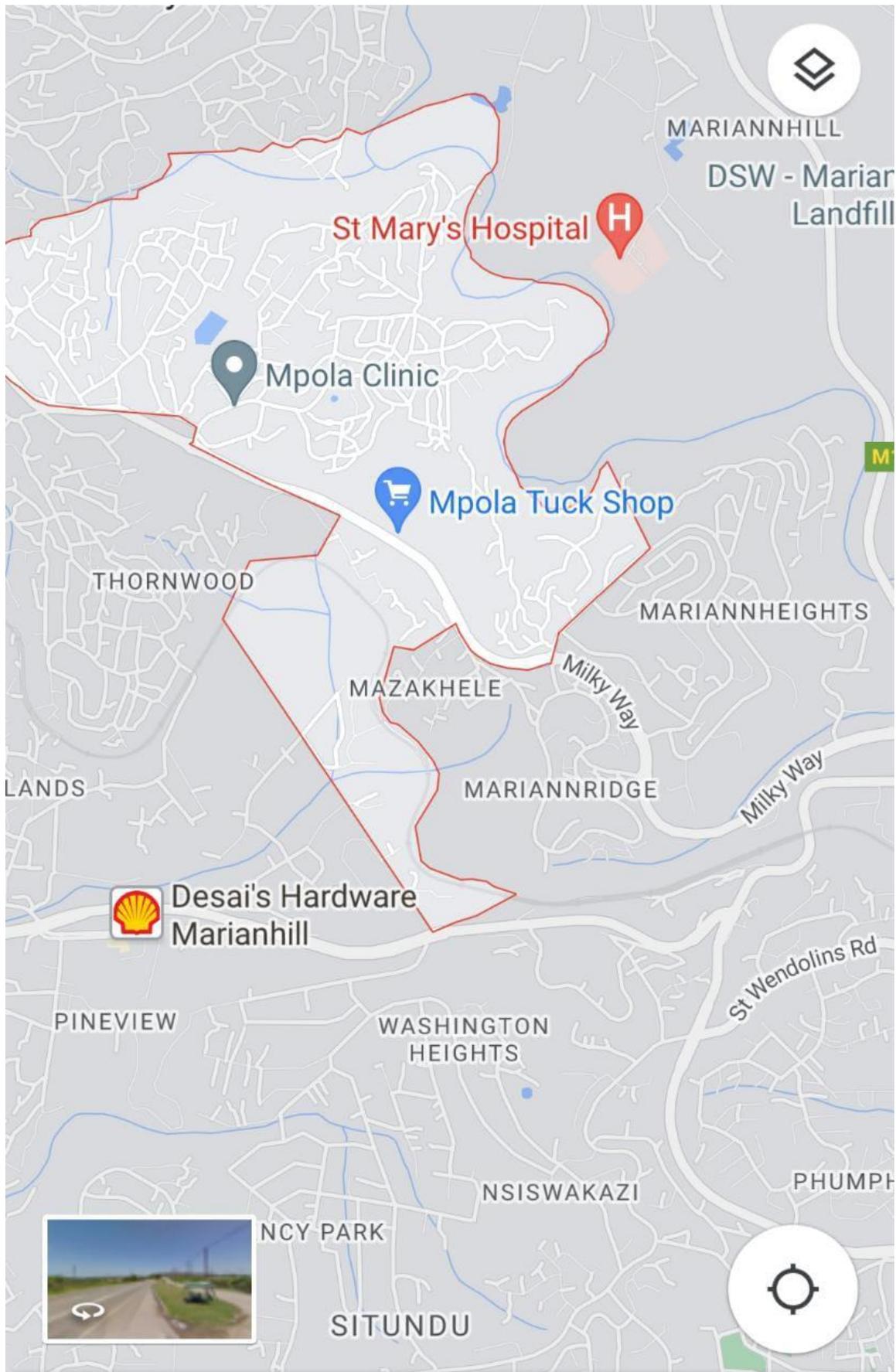


Figure 1: Map of Mpola community (Google Maps)

1.9. Definition of keywords

These terms are outlined to provide a better understanding of their relevance in the study.

Cow: is defined by Ajmones-Marsan et al., (2010: 5) as a farm animal that is raised for meat, milk, leather, and other purposes. In IsiZulu it is called iNkomo. In this study it is contextualized as cow or “*inkomo*”.

AmaZulu: are the Nguni tribe or ethnic group in Southern Africa and they are the largest ethnic group (Eldredge, 2014: 205). They speak isiZulu and proudly embrace their identity, customs, culture or tradition through performing ceremonies and rituals. In this study it is contextualized as “AmaZulu” or “*UmZulu*”.

Culture: is referred to as norms, beliefs, morals, and traditions that are shared by a group of individuals that have a common descent (Idang, 2015: 98). In this study it is contextualized as culture.

Bride wealth: is also known as “*ilobola*” or “*ilobolo*” which is payment in the form of cash or cow that is paid by the groom’s family to the bride’s family as part of the marriage process (Ansell, 2001: 687). In this study it is contextualized as bride wealth, “*lobola*” or “*amalobola*”.

Indigenous knowledge: is also known as traditional or local knowledge. It is said to be an “inter-generational knowledge that is passed on from the generation to generation, this empirical knowledge that is based on observations of the surrounding environment (nature, culture, society) and revealed knowledge that is provided through dreams, vision, and intuition” (Makinde & Shorunke, 2013:2). In this study it is contextualized as indigenous knowledge.

Cultural Relativism theory is the idea that there is no culture, knowledge, morals, and language that is favoured over others (Brown et al., 2020: 15). It is further stated that when an individual believes in relativism theory then he/she thinks that everyone can have different views about what is right or wrong.

Rituals: are “symbolic, routine, and repetitive activities and actions through which people make connections with what they consider to be the most valuable dimension of life. They are often associated with significant events or places in their individual and communal lives”

(Kyalo, 2013: 35). In this study it is contextualized as traditional rituals, rituals, or cultural rituals.

Inyongo: is known as gallbladder of a cow and is precious to AmaZulu as it is used during traditional rituals (Magwaza, 1993: 8) as a sign of cleansing and a sealing covenant with the ancestors.

Head of household: In this study it is contextualized as an elder of the family. In AmaZulu households, the head of the household is usually a male however a female becomes one if the husband dies. In the case of a woman who is not married and has a household she is the head of the household.

“Ukubuyisa” Cleansing ceremony: In AmaZulu culture, “Ukubuyisa” cleansing ceremony is performed for “uMnuzane wekhaya” meaning the head of the household however in some families it is also performed for the female or the wife (Mhlana, 2013:2). It differs from households to households. This ritual signifies that the period of mourning or bad luck has completed, so the deceased is cleansed by slaughtering a cow and brought back home to guide and protect family spiritually.

1.10. Brief introduction of the theoretical framework as well as the research methodology

A theoretical framework is vital to present theories that the researcher utilized to answer the research problems. The study was embedded in cultural relativism theory and indigenous knowledge. The two theoretical frameworks are fit for this study as they ensure the uniqueness and acceptance that culture is different, and no one should judge other people’s culture. Asante (1987: 168) promotes that culture should be understood under the terms of that culture and there should be no judgment or belief that one’s culture is superior. As Mnguni (2006: 21) mentions indigenous people verbally transmit knowledge about culture, customs and how rituals are practiced. Hence, indigenous knowledge theory is important because it bridges the gap that was created by the westerners who dominated the culture and identity of African people (Kaya & Seleti, 2013: 33). Both these theoretical lenses will assist in understanding the meanings attached to cow body parts during rituals in an emic or African perspective of AmaZulu speaking people. As for research methodology, this study employed a qualitative case study research design. The qualitative method is relevant in anthropological studies because it allows the researcher to explore and understand complex issues through which thick descriptions are gathered of the phenomenon of the study. Purposive sampling and snowballing

sampling allowed the researchers to use their judgement when selecting people who will participate in the study. This study recruited fifteen (15) participants who volunteered to partake in the study. The key participant is my neighbour and a member of the Shembe church where African traditional rituals are widely performed. He was able to assist the researcher to get potential participants to reach the designated number (15).

1.11. Structure of the dissertation

Chapter One: Introduction of the study

The chapter gives a brief background to the research topic: “*An examination of the significance of the cow body parts during traditional rituals of AmaZulu households in the Mpola community*”. The focus is on the gap in literature of the phenomenon under study about the documented knowledge of the significance of the cow body parts during rituals among AmaZulu. Background of the study, statement of the problem, the relevance of the problem statement within anthropology, the significance of the study, research objectives, research questions, research site, definition of words, brief introduction of the theoretical framework as well as research methodology, structure of dissertation and the summary of the chapter were discussed.

Chapter Two: Literature Review

The chapter will focus on the existing literature relevant to the topic that discusses the importance of cows within traditional AmaZulu households, cows as livestock, cows as a symbol of wealth, cows’ role as spiritual connectors to ancestors, the relevance of culture in AmaZulu traditional societies, the importance of preservation or conservation of culture and indigenous knowledge among AmaZulu. The uses of cows for ritual purposes among AmaZulu, bride wealth or “*Amalobola*”, coming of age or “*umemulo*”, restoring dignity of the girl or “*inhlawulo*”, cows are slaughtered as a ritual and as a sacrifice, funeral, and cleansing ceremony or “*ukubuyisa*”, cow’s body parts that signify cultural importance, the patriarchal and matriarchal teachings within households and the summary of the chapter will be discussed. It will provide the literature from international, national, and local views and indicate the gap that this study is trying to bridge from the existing literature.

Chapter Three: Theoretical Framework

The chapter will focus on the theoretical lenses that aligned with the research topic which is cultural relativism theory and indigenous knowledge theory that complement each other in terms of understanding the significance of culture and rituals. The importance of these lenses will be stated, the impact of the theoretical framework, the importance of the theoretical lenses to the anthropological research study, the link of the theoretical framework to the research methodology, the impact of the theoretical lenses to the data analysis, the interpretation of day and the summary of the study will be discussed.

Chapter Four: Research Methodology

The chapter will focus on the research methodology and methods utilized in the study and how they are relevant to the study. Research methods, the significance of research design that underpinned this study, the significance of qualitative research in anthropological study, the significance of qualitative research in the problem statement, the significance of research methodology to anthropology will be explained. The research paradigm that underpinned this study, recruitment of research participants of the study, data collection methods and instrument employed in the study, the relevance of data collection method employed to the problem statement and to the theoretical framework will be discussed. Further discussion will focus on the data handling and filtering, the importance of gate-keeper clearance as well as its stipulation, ethical clearance stipulation, the process of data analysis, ethical consideration, the experience of data collection/ limitation of the study and the summary of the study.

Chapter Five: Data analysis and interpretation

The chapter will focus on data analysis and the interpretation of the results of the collected data. This chapter was written after data is collected from the participants using the data collection instruments then interpreted and linked with the whole aim and objective of this research study and literature from chapter one and two.

Chapter Six: recommendation and conclusion

The chapter will conclude by focusing on limitations for future research and events and drawing a study summary.

1.12. Summary of the chapter

The content of the chapter included many discussions which alluded that cow is precious to AmaZulu as they serve different functions when performing rituals. A cow is a mediator between the living and the dead hence it is mainly used when performing rituals. Every ritual performed by AmaZulu has its significant role hence it must be documented from within its cultural context so that the younger generation can still perform rituals in accordance with their cultural stipulations, and it should have a deeper meaning attached to it. Each culture is unique thus cultural relativism theory understands that there is no culture that is more privileged than another and that no values, traditions, and rituals should be judged. The importance of culture and how it should be preserved using indigenous knowledge from the local people who contain profound information about their culture and how rituals should be performed and respected was emphasized in this chapter as an introduction to the entire study. Cultural and linguistic anthropologists play a vital role in this thesis as they study culture and language holistically which is important for this kind of research that wishes to promote Afrocentricity where AmaZulu are returning to their roots and practicing rituals from within a cultural ambit. The chapter provided an introduction, a background of the study, statement of the problem, the relevance of the problem statement within anthropology, the significance of the study, research objectives, research questions, research site, definition of words, brief introduction of the theoretical framework as well as research methodology, structure of dissertation and the summary of the chapter. The next chapter will refer to the existing literature which is relevant to the study

Chapter 2

Literature review

2.1. Introduction

A literature review is the recognition of existing documentation such as books, articles, and journals by scholars on a research topic (Bryman et al, 2012: 8). The literature presented in this chapter is organized thematically since this study is a qualitative study. Culture makes people unique hence cultural uniqueness is for what AmaZulu traditional society is known. Cultural anthropologists observe different cultures to understand cultural beliefs, customs, tradition, behaviour, ritual and how societies daily interact with one another. Cultural holism underlies cultural anthropology in the way that they study culture using a bottom-up approach. Culture is understood to be a shared and negotiated system that has attached meanings to it which are informed by knowledge that society learns, practices, interrelates and generates behaviour. Attached meanings to traditional rituals are what draws the attention of cultural anthropologists able to ask how and why questions to that culture.

The chapter focuses on the existing published documented literature sources that are relevant to the topic that explores the meanings and significance of rituals among AmaZulu, how and why cows are slaughtered during rituals and the importance of the cow as whole. The chapter scope and content will cite pertinent arguments from international, national, and local literature sources and further highlight the gap that this study sought to bridge from the existing literature. However, some of the existing documented literature is outdated regarding their year of publication but they were deemed useful to influence arguments of the chapter hence they could not be excluded. The absence of documented literature on the meanings attached to the cow's body parts among the AmaZulu households resulted in having limited literature to draw from it which was noted as a gap that this study is bridging. The content of this literature is encircled in how AmaZulu have used the cow's body parts to signify cultural importance. Different scholars have touched on culture within the traditional AmaZulu society, but they lack documenting the importance of a cow's body parts, its attached meanings, and who should eat what body part and who should not. The literature review consists of topics that will be discussed respectively. The topics are as follows: the importance of cows with traditional AmaZulu households, cows as livestock, cows as symbol of wealth and cows' roles as spiritual connectors to ancestors. The relevance of culture in AmaZulu traditional societies and the

importance of preservation or conservation of culture and indigenous knowledge among AmaZulu will be discussed. Uses of cows for rituals purposes among AmaZulu such as (bride wealth, coming of age, restoring dignity of the girl, sacrifice, funeral, and cleansing), cow's body parts that signify cultural importance, the patriarchal and matriarchal teachings within households will be explained before a summary of the chapter.

2.1.1. Delimitation of the study

Miles and Scott (2017: 44) assert that delimitations are defined as chiefly concerned with the scope of the study. Delimitations describe the scope of the study or establish parameters of the study. Researchers plot a delimitation as part of limiting the scope of the reviewed literature, as well as restrict the generalization of the research findings to the whole population. Delimitations of the study are as follows:

1. The study scope is limited to AmaZulu, not other cultures that slaughter cows or celebrate related rituals. The content of the literature review is only limited to the literature around AmaZulu. Further researchers can explore how other cultures slaughter cows and meanings that they attached to their customs and rituals.
2. Study findings will not be generalized as the experience of other cultures but those of the Mpola Community.

2.2. The importance of cows as livestock within traditional AmaZulu households

Mnguni (2006: 20) avers that the cow is as important to AmaZulu as money is to western people. Bishop (2016: 12) states that the relationship that humans have with animals is complex hence archaeologists drew their influence from ethnography and anthropologists and started to observe human interaction with animals around them. Morris (1998: 30) declares that ethnographic studies that stress culture acknowledge the relationship between humans and animals thus they observe their interaction to acquire enhanced understanding. In the article Shava and Masuku (2019: 1) explain that in the era of the barter system Bantu people traded with cows as they ranked as more valuable than other livestock they kept. Also, Ainslie (2002: 3) states that in the indigenous community⁷ cows were precious compared to sheep, goats, and pigs. The author continues to state that the female of each species was worthy due to its

⁷ Indigenous communities are defined as rural communities in the study mainly because of the trace of the case study location which is in rural setting. This does not in any way discount that other indigenous communities are not located in urban areas.

productivity. Comaroff and Comaroff illustrate the meaning of the cow among the Bantu people as:

They linked processes of production and exchange, embodied an order of meanings and relations, and had the capacity to reproduce a total social world. They were, in sum, prime media for the creation and representation of value in a material economy of persons and a social economy of things. But they also had historical salience (1990: 195).

Dore (1970) points out the significance of a cow as livestock among Nguni people by stating that it provides meat, milk and is used to make leather (cited in Shava and Masuku (2019: 6). In the traditional AmaZulu society cow dung is used for plastering the floor mostly in the rondavel house and for levelling the wall for it to be secure. Some traditional society who still cultivate crops use cows to pull carts.

2.2.1. Cows as a symbol of wealth

Cows are described as wealth because they reproduce yearly. It is a measure of wealth hence a family or a homestead that has “*isibaya*”⁸ is known by the society as a household that “*edla izambane likapondo*”⁹ and the deflation in the economy does not affect it. According to Hall (1986: 83) the wealth of a household is determined by the number of cows the head of family owns. The cattle symbolize wealth as a Zulu proverb says, “*ubuhle bendoda izinkomo zayo*”¹⁰ In the article, Hall (1986: 83-84) and Shava and Masuku (2019: 2) declare that a cow is the heart of most AmaZulu heads of households because a cow does not just determine how wealthy you are, but it also makes society respect and gives praise or envy to any individual and family. Shava and Masuku (2019: 5) further state that cows did not symbolize wealth in the form of money or commodity but symbolize the rich in knowledge the head of the household has regarding the reproduction, health and maintaining the cattle. Thomas (2013: 409) added that during the Neolithic period cattle were prominent in society as its reflective wealth and prestige. In traditional AmaZulu society a wife’s fertility is important because she is expected to bear children for her husband so that the surname of that household would continue. The more children you bear the more the family name would not vanish, and it would

⁸ Isibaya is a Zulu word also known as a kraal in Afrikaans. Isibaya is where the cows are kept.

⁹ Ukudla izambane likapondo is an African proverb that means to be wealthy or rich.

¹⁰ Meaning the beauty of a man is determined by the number of cows he owns.

be passed on from one generation to the next. Hence, Berglund (1975: 110) emphasizes the importance of slaughtering a cow for welcoming the bride because cows give birth in the tenth lunar month as do humans. Also, the similarity of the bladder and the womb underlie the AmaZulu views regarding fertility and prosperity. This indicates that the cow is wealth that would connect with ancestors to bless the bride so that she bears children for the surname continuity.

2.2.2. Cows' role as spiritual connectors to ancestors

In the traditional AmaZulu household, the cow plays the role of being a connector among the living and the dead (Pete & Croker, 2012: 282). Ray and Thomas (2003: 42) declare that during the Neolithic period animals were associated with ancestors thus animals and ancestors are aligned at some point. This shows that cattle are mediators between the living and the ancestors (Mnguni, 2006: 20). According to Buhrmann (1984: 27-28) and Berglund (1976: 110) the cow kraal in the homestead of AmaZulu does not serve as protection to the home and cattle but is believed to be the home and heart of the ancestors hence the cow is slaughtered in the kraal to honour the ancestors. The kraal is as sacred as the altar in the AmaZulu rondavel. Shava and Masuku (2019: 9) declare that the kraal is dominated by men, and it is the place where rituals take place as indicated by Poland and Hammond-Tooke:

Cattle serve as a constant reminder of the vigilance of the departed and, in the role of mediator, they provide the link between the perceptible and the transcendental. It is not surprising, therefore, that, in traditional society, the animals which forged so vital and complex a link between the communities of the living and dead, should have been closely observed, named, and praised with such perception and precision (2003: 108).

Cattle were valued and still valued in the present day. However, Marino and Allen 2017: 475) assert that cows have been domesticated for human use since the early Neolithic period. Neolithic people have domesticated cows for cultural, religious, and economic purposes. They went as far as creating and attaching symbolic meanings, such as giving cows meaningful names as if they are naming a human. However, Schoenbrun (1993: 15) stated that creating new names by the societies was happening regularly, especially for “cultural vocabulary like cattle colours”. The body structure and the colour of the cow have attached meanings especially when performing a ritual, for example, a cow that is given to a bride's mother as part of the bride price. The cow must be a female cow (heifer) not a bull (Mnguni 2006: 103).

2.3. The relevance of culture in AmaZulu traditional societies

Studying culture is part of what cultural anthropology is all about. As discussed by Idang (2015: 97), anthropology is the discipline that is well known for observing culture. Anthropologists believe that culture is the corridor of one's understanding and the origins of one's heritage. To understand culture, one needs to recognize empirical meaning that anthropologists need to ethnographically observe and understand that cultural origins and indigenous knowledge corridors which value rituals, customs, and values would be diverse. Lassiter (2014: 40) emphasizes the holistic viewpoint of culture because it helps anthropologists to value traditional society's culture, language, traditions, beliefs and so on. The holism perspective focuses on the whole aspects of culture and not some parts of it. Lassiter (2014: 40) theorizes that the holism viewpoint encourages anthropologists to focus on a broad view of culture and there is no single piece of information omitted. An emic perspective benefits anthropology in obtaining an in-depth knowledge of a culture and it prevents misinterpretation of society's cultural beliefs, tradition, values, and customs. Mbeje (2017: 1) explains that an individual is not born with culture, but learns it through households, society, school, religious teachings and so on. Fafunwa (1974:48) explains that:

The child that grows into and within the cultural heritage of his people. He imbibes it. Culture, in traditional society, is not taught, it is caught. The child observes, imbibes, and mimics the action of his elders and siblings. He watches the naming ceremonies, religious services, marriage rituals, and funeral obsequies. He witnesses the coronation of a king or chief, the annual yam festival, the annual dance and acrobatic displays of guilds and age groups or his relations in the activities. The child in traditional society cannot escape his cultural and physical environment (1974: 48).

Hence Mtshelwane (2016: 7) states that at some point in your life as a Zulu person you would be required to perform cultural rituals. This proves how cultural rituals are significant in the life of "UmZulu"¹¹. Mnguni (2006: 21) stresses the importance of knowing and valuing one's culture and performing rituals according to the traditional Zulu culture that could create a future that can be traced. This proves that the importance of culture and rituals among AmaZulu needs to be documented. In that way, AmaZulu who were overpowered by colonization and

¹¹ *UmZulu*- is a singular word that means a Zulu person from the Nguni tribe, and speaks IsiZulu (Ngwane, 1997: 7).

globalization would begin to re-adopt their culture and carry out the way traditional ritual ceremonies are performed.

2.4. The importance of preservation or conservation of culture and indigenous knowledge among AmaZulu

Akama (2012: 91) maintains the way societies live and practice their traditions, customs, behaviour, and indigenous beliefs are what defines culture. Local people are the most important people in every society because they have all the relevant and authentic knowledge about culture, tradition, and rituals. Masongo (2010: 74) denotes that indigenous knowledge is gained by people by experiencing and being involved in rituals and gained by storytelling. Nkwanyana (2018: 1) emphasizes the need to conserve cultural heritage and indigenous knowledge in rural communities for authentic experiences. Ndimande-Hlongwa (2015: 534) notes that the indigenous names of places need to be looked at because they contain rich knowledge about the cultural traditions, oral history, and indigenous knowledge. She discusses places such as *kwaNgcolosi* which is the place of the Ngcolosi King (Ndimande-Hlongwa, 2015: 537). The author further states that *“there is a great need to preserve our indigenous place names as living heritage and promote African indigenous knowledge system in South Africa”* (Ndimande-Hlongwa, 2015: 533). Mbeje (2017: 2) highlights that AmaZulu people must preserve and value their identity that has been misinterpreted. In the study conducted by Malatji (2019: 1-2) the importance of conserving African language that is threatened by social media is underlined. The author denotes that the African language must be used frequently so that it does not become extinct. Language is important to AmaZulu because culture and identity are learned or transmitted through language and language is the only way that true meanings can be shared. Local AmaZulu people share their knowledge by using their mother language which is IsiZulu. Nkwanyana (2018: 5) mentions that to contribute to an authentic indigenous knowledge and experience about culture it needs to be preserved through educating the young generation. So, such knowledge needs to be documented and preserved because it is important to culture of AmaZulu that is threatened by western culture. Similarly, Murove (2018: 161) emphasizes the importance of indigenisation of knowledge in traditional societies that were colonized, misinterpreted, and epistemically violated by western scholars. Sibani (2018: 70) stresses the need for cultural restoration of African culture due to western influence that impacted on traditional society.

2.5. Uses of cows for cultural or ritual purposes among AmaZulu

All Zulu traditional ritual ceremonies are done for a reason (Mnguni, 2006: 20). This indicates that a household cannot slaughter a cow for no reason. There are meanings that are attached to the cultural behaviour of all AmaZulu people in terms of the ritual they perform and why they slaughter a cow. The celebration and valuing of such rituals and slaughtering according to Mnguni (2006: 42) promotes unity and diversity. It is pivotal to state that during AmaZulu traditional rituals the incense "*impepho*" is burnt in the altar to alert ancestor that there would be a ritual occurring. This process is called "*ukuthetha*" by Magwaza (1993: 17) which means to talk to the ancestor through burning incense. It does not necessarily mean scolding the ancestor. In the traditional AmaZulu households' cows are used for cultural or ritual purposes to serve as a mediator between two families or between the living and the dead. Pete and Croker (2012: 281) indicate that cattle in the traditional people of AmaZulu have played a significant role in their cultural or traditional life. Most rituals performed request the household to slaughter a cow. According to Mhlana (2013: 2), a cow is slaughtered for rituals or ceremonial purposes only. The author further states that when a cow is being slaughtered there is an order on how it should be handled from the minute it is killed in the kraal (Mhlana, 2013: 3). This indicates the importance of a cow in most traditional societies.

2.5.1. Bride wealth or "*Amalobola*"

In traditional society, "*Amalobola*" which is also known as bride wealth is paid by the groom's family to the bride's family. However, Ansell (2001: 697) declares that the function and the meanings that are attached to the practice of "*amalobola*" also known as "*amalobolo*" changes through time. Hammond-Tooke (1994: 44) indicates that the link between two families (the bride's and groom's family) during customary bride wealth is the cow. According to Shava and Masuku (2019: 8) the bride wealth is determined by the bride's father and it usually in the form of livestock (cow). In the article, Pete and Croker (2012: 282) also state that the bride price is paid in cattle by the groom and the groom's father usually assists his son with the cows. As Chireshe and Chireshe (2010: 215) denote bride wealth is tradition for most African societies and does not imply that women are being sold to the groom's family. Also, Nel (2007: 177) and Hammond-Tooke (1994: 65) denote that "*lobola*" signifies valuing the bride and thanking her parents for not selling and buying the bride. The payment of "*ilobola*" substitutes the loss of a daughter in that household. Bogopa (2010: 2) stresses that in the AmaZulu culture the payment of "*lobola*" by the groom's family is recognized to show appreciation to the bride's family for raising the woman. A cow is also slaughtered for welcoming the bride by the

groom's family, which is an indication that the bride is fully welcomed and integrated into the new family, and she could eat meat when offered to her during rituals. As Mnguni (2006: 108), asserts if a cow is not slaughtered for the bride, it infers that she is not welcomed into the new family.

2.5.2. Coming of age or “*Umemulo*”

The AmaZulu perform a ritual when a girl has reached a marriageable phase named “*umemulo*”. This coming of age is done to thank and inform the ancestors that their child is now grown, mature and ready for marriage (Magwaza, 1993: 7). A cow is slaughtered the day before the rituals are done; to ensure that when ancestors arrive at night they feast on their food (cow meat) at the altar to bless the rituals that are going to occur the following day (Magwaza, 1993: 17). Similarly, Mnguni (2006: 95) and Magwaza (1993: 33) describe the coming of age “*umemulo*” as rituals that is performed by the head of the household for a young woman who has reached the age of twenty-one (21), a cow is slaughtered, and the gall is the important body part that is sprinkled on the daughter for an ancestor to protect her as she has reached a stage where she can get married.

2.5.3. Restoring dignity of the girl or “*Inhlawulo*”

According to Samukimba (2020:7) and Ntuli (2018: 5) most AmaZulu households and homesteads (nuclear and extended households) use cows as a symbol of cleansing “*inhlawulo*” restoring the dignity of the girl, and family as well as the community at large. This ritual occurs when people engaged in premarital sex and the girl's virginity is deflowered or impregnated to mend family feuds (Samukimba 2020: 7). According to Mnguni (2006: 121) during the bride price “*amalobola*”, a mother is given a cow which is known as “*umqhoyiso*”, which is given for virginity loss. However, this practice occurs when a young girl is deflowered by a man or when the woman is getting married. According to culture and indigenous knowledge the cow is only paid for by the man who deflowered the woman. If the groom did not deflower the bride, he usually does not pay for “*umqhoyiso*”. According to Ntuli (2018: 5) “*inhlawulo*” which is the payment of damages is paid to the mother's family by a man who impregnated a woman and wants the child to carry his surname.

2.5.4. Cows are slaughtered as a ritual and as a sacrifice

Mwai et al. (2015: 4) state that cows are slaughtered to recognize ancestors and apologize for the misbehaviour of the living. Normally, African people argue that when ancestors are angry, they bring bad luck to the living by inflicting illness, death, barrenness, and loss of success

(Arkofi, 2001) cited in Mtshelwane (2016: 61). AmaZulu believe that the sign of the ancestor's anger is indicated when an older family member dream of a household being on fire or when a member (young or old) has sharp pains "*izibhobo*" in the neck. The anger of ancestors is also seen when their cattle die without any form of sickness. Elderly people in the family would even say "*obabomkhulu sebeyazidlela*" ancestors are harvesting from themselves. When this is confirmed usually by a traditional healer or a prophet, they know that a cow must be slaughtered as a ritual or as a sacrifice. Arkofi (2001) revealed that ancestors are occasionally remembered or praised among the AmaZulu traditional society however if they are neglected, they bring misfortune such as death, problems at work, sickness and so forth upon the family (cited in Mtshelwane, 2016: 61).

2.5.5. Funeral and cleansing ceremony or "*Ukubuyisa*"

Mhlana (2013: 2) asserts that a cow is not slaughtered for every deceased member of the household among AmaZulu people, only the head of the household is given such an honour as a symbol of a proper farewell. It is believed that if the cow has not been slaughtered for a deceased member, usually the head of the household, the ancestors will not recognize or welcome them as part of the ancestry family. Magwaza (1993: 17) asserts that when a cow is slaughtered for a deceased member, the family members accompany she/him with food that would be eaten by ancestors. Mnguni (2006: 73) indicates that for a funeral a cow arrives on the previous day, and it is slaughtered by men in the kraal the next morning of the funeral. Also, Mnguni (2006: 75) declares that during the cleansing ceremony a goat is slaughtered a day before the cow is killed to inform the ancestors about the ceremony and to urge them to accept the ritual of "*ukubuyisa*" for a deceased family member. Nxumalo (1981: 68) explains that "*ukubuyisa*" is a ritual performed for a deceased member of the household by bringing back their spirit to protect the family. This ritual is performed one or two years after a member died by slaughtering a cow (Bogopa, 2010: 3).

2.6. Cow's body parts that signify cultural importance

According to Mnguni (2006: 20) the process of slaughtering, butchering, and skinning of the cow differ in AmaZulu traditional society depending on the ritual to be performed. Magwaza (1993: 24) indicates that the cow is important among the AmaZulu during rituals because of the blood that it shed and the gall "*inyongo*" and it is believed that ancestors are pleased by the blood and gall. Berglund (1975: 10) explains that the gallbladder is like "*umsamu*" to ancestors because of its darkness and they like working in the dark through dreams. The gall is sacred to AmaZulu as it is believed that it connects the ancestors with the living family members.

Magwaza (1993: 17) is of the opinion that ancestors bring luck so “*inyongo*” is kept safely in the altar “*umsamu*” to prevent witches from stealing it and create misfortune for the family. Mnguni (2006: 79) declares that throughout the coming of age “*umemulo*” ceremony where the cow is slaughtered the important body part is the gall “*inyongo*” that is sprinkled on the young girl who is a virgin for the ancestors to protect and guide and the caul “*umhlwehlwe*” is wrapped around the shoulders. If it turns red or is torn, the girl is no longer a virgin. The author further takes us through the distribution of meat during this ritual that men handle. “*Amanqina*” the shank is given to the men, the virgins are given “*umhlubulo*” the flank, the cooks are given “*isinge*” the buttocks, the women are given “*umkhono*” and the shoulder (Mnguni, 2006: 79-80). This is how the meat is distributed according to knowledge from indigenous people and the Zulu customs.

According to Mnguni (2006: 76) during “*amalobola*” bride price, the married daughter is given the shoulder of the cow and the leader’s sister’s child is given the hump of the cow. It is said that if this distribution of meat is not done accordingly the ancestors would cause bad luck. Magwaza (1993: 25) declares that the bride’s father also slaughters a cow for the “*journey*” of the daughter who is to be married. The daughter is sprinkled with “*inyongo*” (the cow gall) before or on the day she leaves for the in-laws. The “*inyongo*” is then poured on the left hand and foot by the father to inform the ancestors as the gall signifies the unity between the family and the descendants (Berglund, 1975: 118). A bride that was not welcomed by slaughtering the cow does not gather with those who have been permitted to eat meat up until an officiating ritual/ceremony has been done for her. The bride that has been welcomed into the family through the slaughtering of the cow is granted permission to wear “*isidwaba*” a traditional skirt made of the skin of the cow as a sign of being officially welcomed. The welcoming ritual performed by the groom’s kinship for the bride’s purpose is to beg or request the ancestor to protect the bride as their own (Magwaza, 1993: 27). The cow’s gall is then taken to the room where the bride and her attendants are, and it is poured on the bride by the groom’s kinship (Berglund, 1975: 117). During the AmaZulu traditional rituals, the consumption, usage, and distribution of the cow body parts differs on each ritual performed for instance, during the cleansing ceremony “*ukubuyisa*” a cow is slaughtered, and the most significant part is the “*inyongo*” (gall) that will be sprinkled on all family members before the ceremony ends. Mnguni (2006: 89) asserts that when the cow is slaughtered, the shoulder, also known as “*umkhono*” and a leg “*umlenze*” is kept aside and will be eaten a few days after the actual function. The author further adds that these body parts that are kept aside are strictly not

consumed by the girls that have reached their puberty phase and the young women who are married (Mnguni, 2006: 90).

According to Danny (2020: 4) and Mnguni (2006: 38) the head of the cow “*inyama yenhloko*” and the liver “*isibindi*” are eaten by the men. Mhlana (2013: 4) mentioned that the senior women of the family eat the tripe of the cow. Usually, the brides of the household and the senior women clean and cook the tripe, which is eaten by everyone. During the funeral “*umngcwabo*”, everyone eats the meat and the men who slaughtered the cow do not get “*amahlinzelo*” which is a piece of the meat that they get for slaughtering and skinning the meat. In contrast, during the ritual of “*ukubuyisa*” cleansing ceremony, the men who slaughtered and skinned the cow do get the meat “*amahlinzelo*” to be eaten. However, as indicated everyone eats the meat, but “*inyama yenhloko*” the cow head is eaten by men because it symbolizes those men are the heads of the family (Mnguni, 2006: 38). The author further states that the gender of the cow is important, especially if the person for whom the family is doing the ritual was a male or a female (Mnguni, 2006: 103).

2.7. The patriarchal and matriarchal teachings within the households

When AmaZulu perform traditional rituals both men and women have their specific roles. Women cannot perform what is supposed to be performed by a man and vice versa. Among traditional AmaZulu society, these roles do not signify inequality between men and women, but it is culture. It is the documented literature that was written by western scholars that portray biasness and misinterpretation of culture (Ansell, 2001: 698). Hunter (2005: 392) maintains that in traditional Zulu society men are believed to be more brave and powerful than women, hence that is why they do not show vulnerability because it will mean that they are weak. The heads of the households are responsible for burning of the incense and chatting with the ancestors (Mnguni, 2006: 19). During the practice of “*umemulo*” the coming of age, the head of the household points to the cow that will be slaughtered and gives instructions on how the ritual would proceed (Mnguni, 2006: 172). Danny (2020: 4) declares that consumption of the cow meat among the AmaZulu people are regulated by age and gender, which means that a certain age and gender are permitted to consume a certain cow part and one cannot just consume the cow meat as one pleases. According to Nel (2007: 56) in the patriarchal Zulu culture, the rituals are organized around the male ancestors. Male ancestors are the most praised one because it is believed that they are powerful, and they bring more luck. Hammond-Tooke (1981: 28) states that even though AmaZulu societies believe mostly in male ancestors they recognize the female ancestors as part of the kinship.

2.8. Summary of the chapter

Culture is prominent among AmaZulu traditional societies. Due to culture and tradition AmaZulu perform rituals such as coming of age, marriage, and cleansing ceremonies to ensure that culture is contained and practiced accordingly. Some AmaZulu do not perform rituals at all because of the western influence of Christianity and those who do, do not practice them the way they should. Therefore, cultural, and linguistic anthropologists assist in-depth understanding of the cultural traditions, identity, and language of AmaZulu. There is literature documented about the AmaZulu culture, identity, customs, tradition, and rituals performed. In these rituals a cow is slaughtered, hence cows are significant and have meanings attached to AmaZulu. The chapter provided an introduction, the importance of cows within traditional AmaZulu households, cows as livestock, cows as a symbol of wealth and cows as roles as spiritual connectors to ancestors. Cows are slaughtered to indicate the relevance of culture in AmaZulu traditional societies, the importance of preservation or conservation of culture and indigenous knowledge among AmaZulu. Cows are slaughtered for ritual purposes among AmaZulu, bride wealth “*amalobola*”, coming of age or “*umemulo*”, restoring dignity of the girl or “*inhlawulo*”, and as a ritual sacrifice, funeral, and cleansing ceremony or “*ukubuyisa*”. Cow’s body parts that signify cultural importance, the patriarchal and matriarchal teachings within households, and the summary of the chapter are presented. The next chapter will discuss the theoretical framework.

Chapter 3

Theoretical Framework

3.1. Introduction

Given the topic which is in cultural and linguistic anthropology the study is interested in “examining the significance of the cow body parts during traditional rituals of AmaZulu households in the Mpola community”. It has raised concern that many writings do not consider the importance of the cow body parts during rituals regarding who should consume certain body parts and who should not. Hence, this study draws mainly from the Cultural Relativism Theory as well as the Indigenous Knowledge Theory. It is important to mention that cultural and linguistic anthropologists and African scholars have used these theoretical lenses to understand the meaning and importance of different cultural traditions, languages, and indigenous knowledge of societies, how people interact with one another, and how knowledge is transmitted. Authentic information or information sourced from the practitioners should be documented to have an in-depth understanding about that culture and society. Indigenous knowledge works together with cultural relativism theory as it allows the researcher to understand cultures, beliefs, and values from the indigenous people. This chapter provides an introduction, the relevance of the theoretical framework in the research study, the impact of the theoretical framework in the study, cultural relativism theory, indigenous knowledge theory, the importance of the theoretical lenses to the anthropological research study, the intersection of the theoretical framework to the research methodology, the impact of the theoretical lenses to the data analysis, the interpretation of data and the summary of the chapter.

3.2. The relevance of the theoretical framework in the research study

When conducting a study, the researcher develops a theory that explains the phenomena, concludes, and makes predictions. Theories that back up a study to show that it is grounded in recognized concepts called theoretical frameworks (Varpio et al, 2019: 10). According to Kivunja (2018: 46) the aim of the theoretical framework is not to summarize previous work conducted by scholars but to provide the reader with a strong understanding of the lenses that were proposed by a study. Crawford (2020: 36) mentions that theoretical frameworks check how a study was planned, what knowledge it will contribute to the research topic and check if the research design is supporting the research problem proposed by the study. The author

further states that a theoretical framework is like the foundation of a house, a “house blueprint” according to Crawford (2020:35). Hence, theoretical framework guides the direction of study, so it is important for the researcher to select an appropriate theoretical framework. Kivunja (2018: 46) defines a theoretical framework as connected ideas that provide a study with the purpose of foreseeing and explaining the outcomes of the study. In simple words, Swanson (2013: 122) notes that the theoretical framework offers motivation for conducting the study. For instance, both cultural relativism theory and indigenous knowledge theory inspired the researcher to look beyond traditional rituals that are performed by AmaZulu by questioning the importance of cow body parts during rituals. In AmaZulu traditional societies, cows are used for almost every ritual and their bodies are not consumed by everyone as they are distributed according to gender and age. Grant and Osanloo (2014: 12) declare that the theoretical framework is a major part in a study and yet it is misunderstood. They state that the theoretical framework develops the topic, research design, research questions, literature review and the analysis plan of the study. This is confirmed by Grant and Osanloo (2014: 13) who state that the lack of a relevant theoretical framework results in a study not having vision or direction (Grant & Osanloo, 2014: 13). Sarter (2005: 494) furthermore denotes that a study with no reasonable theoretical lenses produces research findings, and a conclusion that are irrelevant. Eisenhart (1991: 205) explains the theoretical framework as: “*a structure that guides research by relying on a formal theory constructed by using established, coherent explanation of certain phenomena and relationships*” (1991:205).

Thus, the viewpoint of the theoretical framework utilized in this study resulted in the wording of research objectives which are to record what informed the indigenous knowledge attached to the meanings of cow body parts consumed, to probe how this indigenous knowledge has been preserved and passed on from one generation to the next, to understand if these attached meanings hinge on hegemonic gendered implication and to gather why such meanings are still important even in contemporary times. Nhan (2020: 2) states the link between theoretical framework and research design is important and inseparable.

3.3. The impact of the theoretical framework in the research study

Theoretical framework contributes to reveal a deep understanding of the study problem which is the absence of documented literature on the meaning attached to cow body parts during rituals in AmaZulu households. The cultural relativism theory and indigenous knowledge

theory assisted in determining the existing problem as these theoretical lenses complement each other as they recognize that cultures are unique entities with socially constructed meanings to their daily operations and rituals. Grant and Osanloo (2014: 12) denote that a theoretical framework is the anchor for the literature review and is important because it contributes to good analysis, methodology and research questions. The collected data will be meaningful and be easily generalized by the researcher. The cultural relativism theory and indigenous knowledge theory guides this study in gathering the relevant knowledge on the meaning attached to the cow body parts during AmaZulu rituals. The authentic knowledge and meaning are observed through the open-mindedness of the researcher conducting the study who acknowledge that culture and rituals are unique to every society hence a society should not be observed through an ethnocentric perspective. Furthermore, the indigenous knowledge theory stresses the importance of indigenous people and transmission of indigenous knowledge in traditional societies. These two theoretical frameworks resulted in questioning the importance culture, rituals, and indigenous knowledge play in the AmaZulu society. According to Kivunja (2018: 47) one of the purposes of a theoretical framework is to construct the proper research question for a study as the following:

1. What informed the indigenous knowledge attached to the meanings of cow body parts during traditional rituals?
2. How has this indigenous knowledge been preserved and passed on from one generation to the next?
3. Do these attached meanings hinge on hegemonic gendered implications? If yes, how?
4. Why are such meanings still important even in contemporary times?

3.3.1. Cultural relativism Theory

Franz Boas (1885-1942) who is known as the father of cultural anthropology was noted to have established the cultural relativism theory. Rohrbach (2015: 376) explains that Franz Boas was a German American anthropologist who challenged evolutionism theory by introducing the cultural relativism theory. It is said that Boas criticized evolutionism because there was no solid evidence about the origin of humanity (Rohrbach, 2015: 376). Cultural relativism theory is suitable for this anthropological study because the aim of anthropologists when collecting data from a social group is to have an in-depth understanding about that society's beliefs, culture, and rituals during the use of participant observing or fieldwork. Anthropologists do not critique

other people's culture hence cultural relativism theory is the most relevant theory when observing AmaZulu. Howson (2009: 1) denotes that realism believes the idea that true and real concepts exist was contrasted by relativism. The author further states that relativism consists of moral, epistemological, cognitive, and cultural aspects. Hence this study focuses on cultural relativism. Howson (2009: 1-2) declares that cultural relativism calls for awareness and knowledge of different belief systems, values and rituals that acquire researchers to be tolerant, respectful, and not underestimate other people's culture by believing that theirs is privileged. The author further states that the researchers should ensure not to include their perspective of the world and cultures in the study they are undertaking but should provide a precise and internal understanding of the culture to which they do not belong. When conducting a study, the researcher should not use an ethnocentric viewpoint but must use an emic perspective that will give a more profound understanding of other people's culture (Mnguni, 2006: 25) through deep anthropological understanding and complete immersion (Goldman & Borkan, 2013: 1). According to Rohrbach (2015: 376) the idea of cultural relativism informs researchers to understand people's values and activities and they should not include or believe what other researchers assumed about that culture. The author continues to note that cultural relativism theory addresses the issue of ethnocentrism, a perspective that one's culture is more valuable and superior to other cultures (Rohrbach, 2015: 376). Hence, as the researcher that is studying the meanings attached to the cow body part during traditional rituals of AmaZulu households should observe AmaZulu through an emic perspective and not make premature decisions about the AmaZulu traditional rituals. Benedict (1935) who is a famous anthropologist, once said, the rule of thumb in anthropology is when one thinks about different cultures and societies, one should think about one's customs in a way that helps one make sense of how one's cultural practices fit within one's overall cultural context. As a result, the generated knowledge becomes their symbolic identity. According to Johnson (2007: 791), Perusek (2007: 822) and Eshetu (2017: 26), the cultural relativism theory rationalizes cultural differences do exist, and cultures are different, and have their way of life, attitude, beliefs, and habits. This theory allows anthropologists to reason from the subject's viewpoint because through their social constructed meanings, the subject can describe a set of legitimate, unique views. The cultural relativism theory allows the explanatory model to supplement the practice of rituals and other habits. The anthropologists rely on the cultural relativism theory to help gather thick descriptions derived from personal beliefs, cultural rituals, and historical and historical consciousness of that cultural group. Perspectives of this theoretical lens recognize that cultures could socially construct what depicts their symbolic identity and valid rite of passage. In summary, the

cultural relativism theory enables researchers in anthropology to understand the cultural practices of other social groups in their context and it is for researchers who may criticize beliefs and practices of the social group they are observing. For instance, virginity testing on a young girl in AmaZulu traditional societies is one of the criticized practices hence as an anthropologist even if one's own culture is against the practice of virginity testing one should not include that when observing. One should just understand the practice more and ensure that you do not criticize. But the theory does not tease out information on indigenous knowledge hence the researcher also added the latter theory to curb that as this study focuses on cultural meanings related to the body uses of the cow's body parts.

3.3.2. Indigenous Knowledge Theory

During the past years, according to Murove (2018: 162) anthropologists have been considering and were interested in indigenous knowledge. Bruchac (2014: 4) notes that indigenous people carry and protect knowledge and skills that have attached meanings to them and that separate them as people from others. Similarly, Langill (1999: 3) states that local people are believed to be carriers of knowledge and to regard them as old-fashioned people is unacceptable. Bruchac (2014: 1) explains indigenous knowledge as the education and skills that indigenous people contain about the oral traditions, daily interaction, and ritual practices. Cultural rituals, beliefs and histories of origin are unique to every society hence indigenous knowledge should be conserved so that knowledge could be applied to the environment, health, and diseases and behaviour of a society and culture (Sillitoe, 2006: 1). Kaya and Seleti (2013: 31) denote those African scholars who stress the importance of traditional healers in conserving indigenous knowledge regarding plants, herbs and curing diseases. Indigenous knowledge does not apply to conserving culture, traditions, and rituals only, but also includes development, natural resources, and the environment. The preservation of indigenous knowledge is significant as Owusu- Ansah and Mji (2013: 1) assert that the wealth that indigenous knowledge has in research designing, implantation and its contribution to people should not be discounted. Warren (1987: 2) mentions that indigenous knowledge has been neglected and disregarded as important by outsiders. For indigenous knowledge to be recognized and valued according to Kaya and Seleti (2013: 35) local people must have pride and acknowledge their knowledge as relevant as any other western knowledge. Indigenous knowledge theory is useful as local knowledge has been previously neglected in the documentation written by foreigners. A study conducted by Mnguni (2006: 20) stresses that AmaZulu should have pride in their tradition and

must practice cultural rituals appropriately to ensure that indigenous knowledge is preserved. Thus, Africans need to value their intelligence and indigenous inaccurate knowledge that was misinterpreted by western scholars (Murove, 2018:161). This assertion is confirmed by Kaya and Seleti (2013: 35) as they point out that African indigenous knowledge should not be regarded as substitute knowledge whenever scientists fail to find a solution. Instead, scientists and indigenous people should collaborate and increase indigenous people's pride by solving problems using their local skills and resources. Indigenous people from Black societies are imperative as they transmit indigenous knowledge orally; also, indigenous people favour their memory "as a mode of archive and the oral tradition as the mode of transmission" (Mnguni, 2006:21). Researchers employing indigenous knowledge in their studies are usually keen on gathering African epistemic knowledge and identity (Owusu-Ansah and Mji, 2013: 2) and (Murove, 2018:160). This means that indigenous knowledge represents the accumulation of experience, wisdom, and know-how unique to cultures, and societies within their local environment. Murove (2018: 160) mentions the relevance of researchers who utilize indigenous knowledge in their studies as they add to the empowerment of the local people by strengthening their pride and wisdom to transmit indigenous knowledge. Indigenous knowledge theory emphasizes the cultural practice of indigenous communities in different localities. According to Murove (2018: 160-162) indigenous knowledge theory recognizes that the depth of knowledge or cultural wisdom is socially constructed. This theory embodies the viewpoints of the cultural relativism theory of understanding and promoting a culture for what it is and not judging it. Theoretical proponents provide that indigenous knowledge is the knowledge that is generated locally and is coupled with beliefs, customs, or cultural views. Owusu-Ansah and Mji (2013: 3) avers that African people promote a sense of belonging, so including African indigenous knowledge in research would allow the researcher to examine the reality of African people using the African viewpoint. African indigenous knowledge is prominent in this study because it observes African traditional society. African scholars such as Murove (2018: 161) and Owusu-Ansah and Mji (2013:1) emphasize the significance of promoting African indigenous knowledge as they dispute the western perspective as it lacks a holistic understanding of African people when they were observing them. Indigenous knowledge refers to African indigenous knowledge (Owusu-Ansah & Mji, 2013:1), but it is a universal concept to all people indigenous to that place or space. African indigenous knowledge promotes the African language, cultural identity and should be preserved as pivotal in research.

Asante (1988) cited in Owusu-Ansah and Mji (2013: 2) promote the “Afrocentricity” theory to conduct research and education for Africans to have more profound knowledge of African history and create awareness among Africans. The unique knowledge confined to a particular culture or society is also known as local knowledge, folk knowledge, people’s knowledge, and traditional wisdom (Mbeje, 2017: 2). The meanings attached to their beliefs and customs will make it easy for researchers to understand and apply the Afrocentric approach as this allows them to understand their culture and beliefs without criticizing or misjudging. African indigenous knowledge would regain cultural heritage that was demolished by the colonizers Mkabela (2005: 1). In contrast Kaya and Seleti (2013: 33) states that as much as there was epistemic violence against cultural heritage indigenous traditions such as initiation schools, indigenous games, dance, songs, storytelling, African proverbs, and much more continued to be the anchor for African societies’ attitude towards their own cultural beliefs. Kaya and Seleti (2013: 33) point out that African researchers should focus on the rich knowledge contained by the elders in African traditional societies so that it can be documented and transmitted to the younger generation for preservation. Wa Thiong’o (1986) cited in Kaya and Seleti (2013: 33) in his book *“Decolonizing the mind”* questions the use of European languages in writing. Hence, anthropologists understand the importance of expressing one’s language which is why this study uses indigenous knowledge theory to accommodate indigenous people in expressing their indigenous language because language carries culture (Wa Thiong’o, 1986 cited in Kaya and Seleti 2013: 33). In summary African indigenous knowledge is important to the younger generation that has been influenced by modernization. Indigenous knowledge would close the gap between the younger generation and indigenous people by transmitting knowledge that is threatened by western culture (Kaya & Seleti, 2013: 35). As a researcher stressing the relevance of documenting attached meanings to cow body parts during rituals of AmaZulu households would be one of the ways of preserving authentic knowledge using an emic perspective.

3.4. The importance of the theoretical lenses to the anthropological research study

Anthropology is the study of societies and cultures using a holism perspective where in-depth knowledge about a society is gathered (Brown et al., 2020: 5). Anthropologists conduct the study in the field through participant observation, in-depth interviews, taking videos or recordings, pictures and so on. Hence, an anthropological study needs to consist of a relevant theoretical framework that would contrast the proper research question for a study (Kivunja, 2018: 47). Theoretical framework in an anthropological study helps in having a clear

understanding of a society's culture and how individuals adapt to the environment and interact with one another. Every anthropological study needs a theoretical framework that complements the aim of the study and can build up good research topic and research questions. Hence, cultural relativism theory and indigenous knowledge are both fit for the construction of the research topic which is as follows: *“An examination of the significance of the cow body parts during traditional rituals of AmaZulu households in the Mpola community”*. As mentioned previously, cultural relativism theory is suitable for this anthropological study because the aim of anthropologists when collecting data from a social group is that they want to have an in-depth understanding of that society's beliefs, culture, and rituals during the use of participant observation or fieldwork. Anthropologists do not critique other people's cultures hence cultural relativism theory is the most relevant theory when observing AmaZulu. Indigenous knowledge theory emphasizes the cultural practice of indigenous communities in different localities. Using indigenous knowledge and more African indigenous knowledge would allow anthropologists to gather information through indigenous people in which they would share their culture, rituals, beliefs, and behaviour. As a result, the indigenous knowledge of AmaZulu will be preserved because anthropologists will document the true knowledge in which they have used the emic perspective and not the ethnocentrism perspective. As Kaya and Seleti (2013: 33) state researchers need to change their attitudes toward indigenous practice. Thus, anthropologists will emphasize the change to other researcher's “outsiders” when conducting a study on indigenous people and their societies.

3.5. The intersection of the theoretical framework to the research methodology

The theoretical framework assists in structuring the research study with relevant research methodology. According to (Baxter & Jack, 2008: 544) qualitative case study method is one of the research methodologies which the researcher employs to discover a phenomenon using different ways of collecting such as in-depth interviews. Different theoretical lenses are used to discover that phenomenon. Qualitative case study works together with the two theoretical frameworks which the study employed. The cultural relativism, indigenous knowledge theory and the qualitative case study methods allow the researcher to conduct the study through primary source or first-hand information. Anthropologists are about socially interacting with their participants where they carefully observe the social group and to understand it holistically. Cultural relativism theory and indigenous theory permit the studying of AmaZulu culture and traditional rituals as they are without criticism or misinterpretation of information. Indigenous

people will be appreciated as they contain rich knowledge about the culture and how things should be done according to AmaZulu culture. Their wisdom and intelligence will be valued and documented correctly and not misinterpreted.

3.6. The impact of the theoretical lenses to the data analysis and the interpretation of data

Data analysis and interpretation involves giving meaning to the data collected from the field in which summary, relevance and implications of the findings are determined. Grant and Osanloo (2014: 12) affirm that theoretical framework constructs the research question so the questions that would be answered by the participants were formed through two theoretical lenses. These theoretical lenses (cultural relativism theory and indigenous knowledge theory) enable the researcher to develop findings, conclusion, and recommendations once data has been collected from the field. Kivunja (2018: 46) defines a theoretical framework as connected ideas that provide a study with the purpose of foreseeing and explaining the outcomes of the study. The collected data will be analysed and interpreted by the researcher to provide a clear understanding and results. According to Varpio et al., (2019: 10), theoretical framework is indeed a foundation because it results in providing relevant data from the field about the meanings attached to cow body parts during traditional rituals of AmaZulu households. The results of the study will be useful because of the proper use of theories resulting in relevant data collection and interpretation.

3.7. Summary of the chapter

For a study to be relevant a theoretical framework should be employed. Thus, this study employed cultural relativism theory and indigenous knowledge theory because it aimed at obtaining knowledge about the meanings attached to the cow body parts during traditional rituals of AmaZulu households. These two theoretical frameworks allowed the researcher to understand the in-depth meaning about the traditional rituals of AmaZulu and how cow body parts are distributed between gender and age. Indigenous people will produce authentic knowledge which the researcher should document without misinterpreting or interfering in the provided information. This chapter provided an introduction, the relevance of theoretical framework in the research study, the impact of the theoretical framework in the study, cultural relativism theory, indigenous knowledge theory, the importance of the theoretical lenses to the

anthropological research study, the link of the theoretical framework to the research methodology, the impact of the theoretical lenses to the data analysis and the interpretation of data and the summary of the chapter. The next chapter will discuss the research methodology.

Chapter 4

Research methodology

4.1. Introduction

Anthropologists deal with society's culture, interaction, and behaviour from the past to the present. They solve practical problems which need research methodology that is suitable for them to collect data easily. The selection and well explained research methodology contributes to valid findings of the meanings attached to cow body parts during traditional rituals of AmaZulu households. The researcher needs to select proper methods for the study to be correctly aligned to the discipline of cultural anthropology. Hence, this chapter discusses the research methodology carried out in this study. The chapter consists of an introduction, research method, the significance of the research design that underpinned this study, the significance of qualitative research in anthropological study, the significance of qualitative research in the problem statement, the significance of research methodology to anthropology and the research paradigm that underpinned this study. The sampling technique employed in the study, recruitment of research participants of the study, data collection methods and instrument employed in the study were included. The relevance of the data collection method employed to the problem statement and to the theoretical framework, the data collection plenary, the data handling, and filtering were explained. The importance of gate-keeper clearance as well as its stipulation, the ethical clearance stipulations, the process of data analysis, the ethical consideration, the experience of the data collection/ limitation of the study, and the summary of the chapter were discussed.

4.2. Research method

Every discipline conducts research to study a particular phenomenon. According to Bryman et al, (2012: 5) research study begins when a problem has been identified, it is then followed by research questions and objectives that address the problem that has been identified. Researchers increase their understanding through researching (Bryman et al, 2012: 4):

Methodology means understanding the entire research process including its social-organizational context, philosophical assumptions, ethical principles, and the political impact of new knowledge from the research enterprise. Methods refers to the collection

of specific techniques we use in a study to select cases measure observe social life, gather, and refine data, analyse data, and report on result (Neuman, 2014: 2).

Hence, the researcher of this study intended to gather a broader understanding and meanings attached to cow body parts during traditional rituals of AmaZulu households. The research contributes cultural knowledge about the cow body parts and their attached meanings. For instance, the meanings attached to “*inyama yenhloko*” cow’s head is eaten by males because they are the heads of the households.

4.3. The significance of research design that underpinned this study

Akhtar (2016: 68) defines the research design as the method employed for collecting the data, analysing, and interpreting of collected data that will answer the question posed by the researcher. This study employed a qualitative case study research design. This research design allows the construction of knowledge from which the researcher will generate an in-depth understanding of the meaning attached to the cow’s body parts during traditional rituals of AmaZulu households. This qualitative research method is relevant in anthropological studies because it allows a researcher to explore and understand complex issues through which thick descriptions are gathered of the phenomenon of the study. Haradhan, (2018: 2) is of the opinion that the qualitative method permits the researcher to understand one’s cultural experience and social behaviour through a deep insight of collecting data in a natural setting. The author continues to state that the natural setting prepares the researcher to learn indigenous language, culture and engage with participants in their daily activities (Haradhan, 2018: 2). According to Merriam & Tisdell (2016: 6) the duty of researchers who employ qualitative methods is to seize all the necessary data from the indigenous viewpoint and have a close relationship with them and their lives so that they can realize and understand their world. They further argue that the qualitative method is a technique employed mostly in Social Sciences that allows researchers to engage themselves in the fieldwork by observing the real world and obtain rich phenomenon about the social group being studied. Baxter and Jack (2008: 556) state that the qualitative case study research method take empirical interest in recording meanings that are socially constructed by participants. This method gives an in-depth understanding of events with a clear understanding about a certain phenomenon. The qualitative case study research method is aligned to this study because it enables the researcher to capture rich and authentic knowledge of AmaZulu who have been selected to be the participants. It is also related because it permits a researcher to probe for further elaboration from the participants so that a researcher reaches a level of understanding. However, probing does not give researchers permission to impose

their views or opinions on the participants because there are anthropological ethics that the researcher considers. Guest et al., (2014: 12) avers that phenomenology which is also a qualitative case study method allows the researcher to draw a clear idea of lived experiences of individuals; they depend on the first-hand information that is directly provided by the participants through interviews. Haradhan (2018: 2) and Merriam & Tisdell (2016: 1) state that qualitative research is mostly utilized in anthropological and sociology disciplines and aims at exploring the social and cultural realities that are occurring within the society which they are observing. Through the qualitative case study method, social and cultural realities are observed carefully, and the data are not judgmental, biased, or untrue. The qualitative case study research method allows an emic perspective in which a researcher uses an inside view when understanding or exploring the social group. Yin cited in Baxter and Jack (2008: 545) mentions that the case study in research should be used when the researcher focuses on answering “why” and “how” questions. Zainal (2007: 1) avers that case study is important because it allows the researchers to capture different viewpoints from the social group that is being studied. The case study is the Mpolo community that the researcher will study and understand without being biased. According to Baxter and Jack (2008: 544) qualitative case study method is one that researchers employ to discover a phenomenon using different ways of collecting such as in-depth interviews.

4.3.1. The significance of qualitative research in anthropological study

Anthropological study focuses on gathering knowledge through an emic perspective to better understand humans holistically. Anthropologists observe and participate with the social group that they are studying. As a result, they produce information from its roots. A qualitative research method permits anthropologists to examine societies that perform unique traditional rituals to understand the reasons why they believe and perform such rituals. As Haradhan (2018: 2) confirms qualitative research enables the researcher to get a vivid picture of why and how such behaviour occurs. Anthropologists specializes in human interactions and having a close relationship with social group so that the individuals can be free and able to elaborate further on the questions that have been asked to provide a deeper insight. Thus, a qualitative research method was deemed suitable in this anthropological study rather than employing a quantitative research method which involves no close relationship with the social group and involves questions that are not open-ended. Kamal (2019: 1387) states that the anthropologist in a qualitative research method carefully studies the people through taking notes, pictures and recording to capture the experiences. Kamal (2019: 1387) adds that this is done to ensure that

anthropologists do not misinterpret the experiences of the people but provide true meaning of the phenomenon. Anthropologists provide knowledge as it is in a natural setting and do not provide biased knowledge.

4.3.2. The significance of qualitative research in the problem statement

The notable gap in this study is the shortage of documented literature that discusses the meanings attached to the cow body parts during traditional rituals of AmaZulu households. Hence, this gap requires the researcher to gather information holistically to get the rich knowledge that is attached to the meanings through using a qualitative research method. Mbeje (2017: 5) mentions that there is great need of preserving African culture and identity that changes due to globalization. Qualitative research is relevant to such issues because it permits the researcher to have a close relationship with the social group and ask questions that are open ended where individuals are free to further explain the questions. The qualitative research method provides answers to the problem statement using an emic perspective when the researcher gathers the information from the people. Through the qualitative method, social and cultural realities are observed carefully, and the data collected is not judgemental, biased, or untrue.

4.3. 3. The significance of research methodology to anthropology

Research methodology according to Mishra and Alok (2017: 1) justifies the reason why the researcher employed a research tool or method that involves researcher's choices concerning the study. It is the design that clarifies why a qualitative method is employed in this study to study the meanings attached to the cow body parts during traditional rituals of AmaZulu households. Anthropologists are trained at gathering rich knowledge, understanding and provide meaning to the research problems (Aucoin, 2017: 397). Hence, applying appropriate methods such as in-depth interviews and participant observation is empirical for the anthropologist's goal to provide perception about human interaction and culture. According to Upadhyay (2012: 124) anthropologists do not make assumptions rather they study culture and the behaviour of the social group to bring insights about what they have observed. This assertion is also enhanced by (Baxter & Jack, 2008: 547) as they confirm that qualitative methods enable the researcher to study the phenomenon through different data. In that way anthropologists utilize such methods because they provide them with a wide range of knowledge from different people and a proper insight about that phenomenon. Anthropologists aim at revealing knowledge that is mostly misunderstood or misinterpreted hence Yin (2003) cited in Baxter and Jack (2008: 545) asserts that research methodology such as case study

provides greater meaning and understanding and can cover misinterpreted knowledge and answer questions that anthropologists ask such as “why” and “how”.

4.3.4. The research paradigm that underpinned this study

A research paradigm is explained by Kivunja and Kuyini (2017: 26) as an approach which researchers employ to understand and address issues, how they view and interpret the society in which individuals live. Research paradigms guide researchers on how the study should be conducted, analysed, interpreted, and consists of philosophical idea states as ontology, epistemology, and methodology (Kamal, 2019: 1392). The aim of the study to examine the meanings attached to the cow body parts during traditional rituals of AmaZulu households requires the researcher to examine and understand the knowledge provided by AmaZulu. The researcher opted for interpretivism which balances with the primary purpose of the study. Interpretivism favours the qualitative research method which includes semi-structured, unstructured, and participant observations. This study employed semi-structured in-depth interviews which allowed the researcher to get in-depth rich knowledge. According to (Newcomer et al., 2015: 493), semi-structured interviews are a set of questions that are open-ended that allow the interviewer and interviewee to discuss the topic or questions to get more information. Semi-structured interviews are an advantage to this study because they encourage the researcher to probe the participants and take the question further to get clarity. Upadhyay (2012: 136) asserts that interpretivism researchers believe that to understand the reality of individuals is through social construct such as shared meanings and documents. The author further adds that interpretive researchers examine people by interacting on daily basis to understand a certain phenomenon (Upadhyay, 2012: 124). Creswell (2007) cited in Pham (2018: 3) declares that interpretivists seek to understand meanings and motives that leads to individual’s behaviour which involves observation of the social group to gain a clear insight. Interpretivists stress the importance of the researcher having a close relation with society to acquire insight on the individual mind-set and interaction with one another (Kivunja & Kuyini, 2017: 33). As mentioned, previously, the qualitative research method and interpretivism paradigm work together as they both focus on a smaller number of individuals to easily build rapport and once the trust is gained it becomes easy for individuals to provide all needed knowledge and be comfortable. Perera (2018) and Kivunja and Kuyini (2017: 27) describe the philosophical concepts of research paradigms under interpretivism. Firstly, interpretive ontology is the complexity of individual’s behaviour, interaction that should not be studied as one. To get a vivid understanding the researcher needs to study multiple individuals. To fulfil

the aim of the study ontology was used to question the reality of the attached meaning of the cow's body parts during traditional rituals of AmaZulu households. Secondly, interpretive epistemology is how the researcher understands the reality of individuals that are studied. Thus, researchers interact with social groups to understand and relate to the phenomenon. In this study, the researcher conducted research in the Mpola community to understand the meanings attached to the cow body parts during traditional rituals of AmaZulu. Lastly, interpretive methodology is whereby the research utilizes the research method to collect, analyse and interpret data. For this study the researcher opted for a qualitative case study research method to collect data through semi-structured in-depth interviews so that meanings attached to cow body parts during traditional rituals of AmaZulu are understood. Furthermore, interpretivism is flexible and allows the researcher to look at other existing literature connected to the study (Perera, 2018: 11).

4.4. Sampling technique employed in the study

The sampling in qualitative research involves different information from participants in which data was collected to discuss the purpose of the research (Gentles et al., 2013: 11). When researchers speak of sampling, they refer to individuals that were chosen from that population labelled as appropriate for the interest of the study. For instance, fifteen (15) participants were sampled from the Mpola community who perform traditional rituals that involve the cow slaughtering. According to Lawal (2019:1) social sciences research provides an insight about the social group that is being studied and enables the researcher to recruit an individual that will represent the whole group rather than recruiting the whole group to collect needed information. This study falls under a non-probability sampling technique. Showkat and Parveen (2017: 6) mention that non-probability sampling permits the researcher to choose samples through judging the participants who you believe are fit for the study rather than randomly selecting participants. Purposive and snowballing technique falls under non-probability sampling technique. The researcher does have knowledge of the households that perform traditional rituals hence the participants were recruited purposively and referred the researcher to other potential participants. Purposive sampling gives room for the researcher to select participants based on his/her judgement on whether the participants fit the interest or objectives of the research study. Patton (2015: 264) describes purposive sampling as the most relevant and influential technique to opt for when aiming at getting rich cases for qualitative study as the researcher learns about phenomenon and insights. Whilst snowballing sampling refers to the selected participants, they refer other potential participants who are suitable for

the purpose of the study. For example, Participant one (1) was the key informant of the study is from a Shembe church, and he have knowledge of people who engage in related rituals in the study. The participant assisted in identifying qualified participants for the study. Both these samplings are less costly and suitable for a researcher to utilize and to select relevant individuals for a study (Showkat and Parveen, 2017: 7). These sampling techniques exclude individuals who do not meet the description of the study, who are respectively not UmZulu and who do not perform traditional rituals that involves the cow slaughtering. They will be respectively excluded because they will not have any desired contribution in the study. As mentioned above in this chosen sampling technique the researcher is allowed to select only those who are appropriate for the information needed in her research study. Hence, fifteen (15) AmaZulu were selected to be part of this study. Both purposive and snowballing sampling techniques are empirical in this study because they align with the aim which is to study and establish an understanding of the meanings attached to the cow body parts during traditional rituals of AmaZulu households. The researcher then selected a few people who agreed to be part of data collection and willing to refer the researcher to other people who would participate in this study.

4.4.1. Recruitment of research participants of the study

The target of this study was AmaZulu households that perform traditional rituals involving the slaughtering of a cow. The study aimed to understand the meanings attached to the cow body parts during traditional rituals. Heads of households either male or female were welcomed to participate. Fifteen (15) participants took part in the study. The number of participants allowed the researcher to have close interaction with them as a result deeper understanding was reached. As Kiger and Varpio (2020: 1) assert in a qualitative research study a smaller number of participants is important because it allows the collection of sufficient data for the study. They further state that the number should not be too limited so that the researcher can have a variety of information to address the interest of the study.

4.4.2. Data collection methods and instrument employed in the study

Abawi (2017: 1) describes data collection methods as tools that are used when collecting data from various sources to provide answers and clarity for a study. However, when collecting data in an anthropological study, field notes, recording, observing the daily activities is crucial

because they permit the researcher to experience the lived experiences of the social group (Upadhyay, 2012: 127) which helps in collecting knowledge that is needed to get answers from different sources. The semi-structured in-depth interviews are deemed as the primary method to collect data. Such an interview falls under the qualitative research method which requires the process of one-on-one involvement with the participants (Qu and Dumay, 2011: 246). One-on-one interviews were conducted following COVID-19 restrictions such as social distancing, wearing a mask and sanitizing. The interview questions accommodated both young and the older generation. In anthropological study, human interaction is deemed as relevant when studying a social group hence this data collection method allows the researcher to converge with the research participants based on a set of qualitative questions that are flexible. Semi-structured in-depth interviews are relevant in qualitative research because they allow the researcher to construct knowledge from research participants' viewpoints. Ruslin et al., (2022: 2) assert that semi-structured in-depth interviews are dominated by open-ended questions through which the researcher can collect detailed contextual data. The researcher was the interviewer, and the participants played the role of an interviewee. Interviewing the participants individually enables the researcher to acquire deep and rich insight on traditional rituals performed by AmaZulu through slaughtering a cow and the meanings attached to the cow body parts.

In semi-structured in-depth interviews, the interviews become flexible which allows researchers to adapt to what the participants reveal. When conducting a study as a researcher, there may be questions that emerge, and in-depth interviews allow the researcher to ask those questions as they will add as supplementary questions (Qu & Dumay, 2011: 239). In every research, a researcher was in control of data collection instrument which are worded in both English and IsiZulu to accommodate all participants who prefer to be interviewed in English or IsiZulu. The administration of data collection instruments was controlled by the researcher because it enabled her as the primary investigator to further ask questions, tape record their responses or even jot down some notes gathered through interviews. This allowed the researcher to probe during the interview if the researcher needs clarity about what the participant has mentioned. The body language and facial expression of the participants would be easily noticed if they are uncomfortable or need a break. Most importantly, their feelings are considered thus why the wording of the data collection instruments did not discriminate against their race, culture, customs, and traditional beliefs since this study focuses on meanings attached to the cow body parts during the traditional rituals of AmaZulu households. Data

collection proceeded when the researcher was granted ethical clearance. The participants signed the consent forms and attached to the final submission.

4.4.3. The relevance of data collection method employed to the problem statement and to the theoretical framework

The semi-structured in-depth interviews method was employed in this study. This method was relevant because it allowed the researcher to obtain knowledge from the social group's viewpoint. This method allowed the researcher to probe questions to her satisfaction. Therefore, the absence of documented literature on the meanings attached to cow body parts during traditional rituals of AmaZulu was noted and semi-structured in-depth interviews helped to bridge the gap of the dearth of documented literature. The research participants fully provided information that was needed in this study as indigenous people and the younger generation shared the knowledge about the AmaZulu traditional knowledge and the meanings attached to the cow parts. For the research problem to be addressed two theories (cultural relativism theory and indigenous knowledge theory) were employed to preserve the importance and traditional rituals of AmaZulu households. These two theoretical frameworks required the researcher to be open minded with other people's traditional rituals and emphasize the importance of indigenous people who are the carries of indigenous traditional knowledge. Semi-structured in-depth interviews gave room to the participants to provide knowledge needed by the researcher.

4.4.4. The data collection period

The collection of data took four months (February to May) in the Mpola community, and it began immediately after the researcher was granted ethical clearance on the 1st of February 2022. The researcher conducted the data collection when COVID-19 restrictions were lifted, and it was a relief because the pandemic is life threatening which claimed many lives of the people. Fifteen (15) participants were interviewed, and the data was manually transcribed, meaning that the data was written down. The process of transcribing data allowed the researcher to probe for clarity where she did not understand. The researcher needed to transcribe the exact words from the participants responses, this is what Corden and Roy (2006: 11) calls verbatim transcription. The interviews were supposed to take 45-60 minutes however they ended taking 1hour 30 minutes as transcribing was lengthy. The researcher wanted to ensure that no misinterpretation of knowledge provided by not rushing to finish the process of conducting interviews.

4.4.5. The data handling and filtering

The data collection instrument was kept safe in my USB and cell phone however it was meant to be kept in my supervisor's office however due to COVID-19 and online learning this was not possible. The researcher had full control over the data collection instrument and the supervisors had access to it when they wanted to ensure that it corresponded with the narratives that were presented in the data analysis. The ethics committee guided the storage of data as the researcher followed its stipulations.

4.5. The importance of gate-keeper clearance as well as its stipulations

According to Andoh- Arthur (2019: 1) a gatekeeper is a mediator between the researcher and the potential participants. When conducting a study that involves social interaction, the researcher needs gatekeeper clearance from the person who will play the role. The person can be a community councillor, chief, community leader/ spokesperson that will grant the researcher permission to access the social group and conduct interviews. The gatekeeper also informs the social group about the researcher and what he/she will be doing so that they are able to interact with him/her comfortably. The study was conducted in the Mpola community, and the community councillor granted the researcher the gatekeeper clearance after the researcher had provided him with the research proposal and the contract between the researcher and the supervisors. The councillor was pleased with the study, and the gatekeeper clearance was granted within a week.

4.6. The ethical clearance stipulations

The research study was embodied by the university's ethics committee rules, which is vital before even conducting the study and the interviews. The ethical clearance is granted to the researcher if their study is not harmful or unethical to society or animals. The approval of the ethical clearance took a period of three (3) months, as the researcher attended to a few queries. The collecting of data started immediately after the ethical clearance was granted.

4.7. The process of the data analysis

According to Creswell and Plano Clarke (2007: 58) the data analysis process refers to researchers gathering, cleaning, and modelling all the useful information so that it can be useful to the study. Braun and Clarke (2013: 175) avow that thematic analysis is used to analyse qualitative data whereby researchers carefully read and arrange the collected data to ensure that they have a clear understanding about the phenomenon that was shared by the participants in the interview process. In qualitative research thematic analysis is important because it focuses

on different information that is contributed by the participant (Kiger and Varpio, 2020: 1) and it becomes easy to analyse and interpret data because it was not shared by a single participant. Thematic analysis is empirical in this anthropological study because it concentrates on multiple participants who share the common phenomenon. The researcher analyses collected data from multiple participants' responses not on just one participant. Alhojailan (2012: 40) mentions that anthropologists employ thematic analysis to analyse data through illustrating patterns on the data collected to provide answers to the questions. The author further states that the anthropological thematic analysis is flexible which makes it easy for the researcher to carry out various frameworks to respond to the research questions Alhojailan (2012: 40). Thematic analysis works together with an explanatory study like this one. There are six stages of thematic analysis that are stated and explained by Kiger and Varpio (2020: 4-5).

1. The researcher familiarizes him/her with the collected data
2. The researcher needs to create a code where it will be easy to identify all significant data and to spot common phenomenon shared by the participants. The information that is relevant to the purpose of the study will be highlighted.
3. The researcher will then research for themes by putting together codes that created patterns that flow well in the data.
4. The researcher will review the themes to ensure that the shared experiences are significant to the study. The researchers also ensures that the responses of the participants fitted well, and they relate to the aim of study. If not, the researcher will have revised the whole process again.
5. The researcher will define and name the themes and the researcher will develop a thorough analysis of each theme.
6. Lastly, the researcher will write down an analytic report.

4.8. The ethical consideration

The researcher needed to consider ethics when conducting research. Research ethics guided the researcher not to produce false or distorted information and protect participants from being harmed or violated before and after data collection. This study observed the following ethical considerations.

4.8.1. Recruiting and participants withdrawal from the research study: Recruited research participants were informed about the intentions of the study before the data collection began (Leedy and Ormrod, 2001: 121). In addition, participants were recruited to volunteer in the

study without being falsely lured to participate in the study or coerced to participate unwillingly.

4.8.2. Informed consent: is the protection of the participants (Leedy & Ormrod, 2001: 121 and Nijhawan et al, 2013: 134). It was worded in both English and IsiZulu based on participants' preferences. The participants voluntarily signed the consent form before the actual interview was held. By signing the consent form, the research participants agreed to be part of the collection of research data. The informed consent enlisted my supervisors as well as UKZN ethics contact details. Participants were made aware of their rights during data collection, which was the right to participate voluntarily, withdraw from the study without being threatened, be always protected, and have their identity and dignity safe guarded by the researcher.

4.8.3. Confidentiality, privacy, and anonymity of the participants: The original names of the participants were protected. Hence, self-styled pseudo names such as Participant 1, Participant 2 and so on represent their names even in the plotting of their narratives in the data analysis chapter.

4.8.4. Beneficence meaning, protection from any harm: This was another critical ethical consideration. It reminded the researcher to mostly maximize the protection of research participants before and after data collection. These research considerations protect researchers from being harmed during data collection. The data collection instrument should not entail questions that are harsh or entail ambiguity. Researchers observed all participants' body language when the participants get uncomfortable during data collection. For example, participants, may through their body language, communicate being uncomfortable. In that case, it was the researcher's responsibility to ask if they can take a break from data collection, ask if the participant can take the interview the following day, or ask if they are still comfortable being part of the study. In that case, the researcher should not insinuate threats or lure the participants with incentives that were not disclosed when the participants were initially recruited.

4.9. The experience of the data collection

The process of interviews was smooth with minimum challenges. As some of the participants were elderly people, the researcher had to first book an appointment so that she does not clash with clinic appointments, pension collection dates or when they are in the gardens planting. When the interview was about to begin, the researcher explained the purpose of the study and consent form that they signed as they voluntarily agreed to be part of the study. Most of the

participants became uncomfortable and disagreed with the idea of being recorded hence the researcher discarded the idea through the whole interview process. One participant even said “*Hhayi iyingane zamuhla neTechnology ngeke uzenze lutho! Bhala phansi yonke into. Uzokwenze njani mekulahleka leyo foni orecoda ngayo?*” this means that “*You cannot do anything to today’s generation with technology! Write down everything, what would you do if you lose that phone that you will be recording with?*” Hence the information provided was manually transmitted. A total of fifteen (15) participants were interviewed face-to-face. This allowed the researcher to gather in-depth knowledge, understanding and observe when the participants were comfortable through their facial expressions and body gestures. The researcher ensured that her own perspective, knowledge about the traditional rituals that includes the slaughtering of the cow do not impact the collection and interpretation of the data. In addition, the use of indigenous language was promoted; this gave room to indigenous people participating in the study and complied with the ethics committee rules and the consent form that allowed participants to select the language (IsiZulu and English) in which they were comfortable with. For indigenous people the usage of the indigenous language (IsiZulu) ensured the knowledge transmitted properly as the African proverb states “*IsiZulu asitolikwa*” which means IsiZulu is not translatable. However, during analysis and interpretation of the study the researcher transcribed in IsiZulu then translated it to English. Finnegan (1999: 10) states that researchers ensured that “oral connotations” are not ruined when translating. The researcher ensured that there was no misinterpretation of information when translating as Salawu (2006: 55) mentions that linguistic anthropologists ensures that linguisticide of indigenous language in traditional societies is prevented so that indigenous language is preserved.

4.10. Limitation of the study

This study focused on the meanings attached to the cow body parts and did not include goats or chickens even though traditional rituals can be performed using a goat or chicken, but the researcher intentionally did not investigate it. An AmaZulu ethnic group was the focus even though the researcher was aware that other ethnic groups such as Xhosa’s, Ndebele’s, Venda’s, Sotho’s do perform traditional rituals that involves the slaughtering of the cow. The gender implication was explored in the study as the meanings attached to the cow body parts do touch on gender issues as to what body parts should be consumed by whom and who should not. However, this study did not take a gendered lens but embraced a holistic cultural approach that contributed to the existing body of literature.

4.11. Summary of the chapter

The selection of the research methodology and methods are important for the study to be a success with valid findings. Using a qualitative research method or design the researcher was able to gather in-depth knowledge about the meanings attached to the cow body parts during traditional rituals of AmaZulu households. The study opted for an interpretive research paradigm that works together with the qualitative method to obtain clear perception through social group interaction. Semi- structured in-depth interviews were used to interview fifteen (15) participants from the Mpola community. The participants were selected through purposive and snowballing sampling techniques which fall under non-probability sampling. The data collection process took four months, and the researcher adhered to ethical consideration to protect the participants. The chapter consisted of an introduction, research method and the significance of research design that underpinned this study. The significance of qualitative research in anthropological study, the significance of qualitative research in the problem statement, the significance of research methodology to anthropology, the research paradigm that underpinned this study and sampling technique employed were also discussed. Explanation of recruitment of research participants, data collection methods and instrument employed. The relevance of data collection method employed to the problem statement and to the theoretical framework, the data collection plenary and the data handling and filtering process were carried out. Gate-keeper clearance as well as its stipulation, the ethical clearance stipulations, the process of data analysis, the ethical considerations, the experience of the data collection/ limitation of the study, and the summary of the chapter were clearly recorded. The next chapter will focus on the analysis and interpretation of data.

Chapter 5

Data analysis and interpretation

5.1. Introduction

The chapter discusses the findings gathered while conducting interviews with participants who are performing traditional rituals through slaughtering a cow in the AmaZulu households. It is through proper selection of methodology from research methodology in chapter 4 that resulted in these research findings. The data was analysed using thematic analysis. The thematic analysis is explained by Braun and Clarke (2013: 175) as a qualitative analysis used to read and arrange data that was collected in the field. This process of reading and arranging collected data provides understanding about knowledge that is being shared by the participants. To examine the significance of the cow body parts during traditional rituals of AmaZulu households in the Mpola community is the title of this study. The analysis of collected data from the interviews created the themes in this chapter and will be supported by the literature that is presented in chapters one, two, three and four. The themes were created from the data analysis, research questions and research objectives. This chapter consists of an introduction, restating the objectives of the study, data collection instrument in an English version and an IsiZulu version, the demographical presentation of the participants in the study, the eight (8) themes including a sub-theme, and the summary of the chapter.

5.2. Table 1: The demographical presentation of the participants in the study

The number of participants	Gender	Age	Do you or in your households perform traditional rituals?	The presentation of the households	The ethnic group	Language of communication preferred
Participant 1	Male	70	Yes	Male head of household	UmZulu	IsiZulu
Participant 2	Female	55	Yes	Female head of the household	UmZulu	IsiZulu
Participant 3	Male	36	Yes	Eldest son	UmZulu	English
Participant 4	Female	30	Yes	Youngest daughter	UmZulu	English
Participant 5	Male	38	Yes	Eldest son	UmZulu	English
Participant 6	Female	19	Yes	Youngest daughter	UmZulu	English
Participant 7	Male	48	Yes	Male head of the household	UmZulu	English

Participant 8	Female	40	Yes	Female head of the household	UmZulu	English
Participant 9	Female	62	Yes	Female head of household	UmZulu	IsiZulu
Participant 10	Female	58	Yes	Female of household	UmZulu	IsiZulu
Participant 11	Male	35	Yes	Male head of household	UmZulu	English
Participant 12	Male	24	Yes	Youngest son	UmZulu	English
Participant 13	Male	22	Yes	Youngest son	UmZulu	English
Participant 14	Female	33	Yes	Youngest daughter	UmZulu	English
Participant 15	Male	18	Yes	Youngest son	UmZulu	English

The above demographical presentation indicates that a total of fifteen (15) participants who perform traditional rituals by slaughtering the cow from the Mpola community were interviewed. Three (3) participants are male heads of households who are responsible for traditional rituals performed in their households, and there are four (4) female heads of households because their husbands passed on. Two (2) elder sons were interviewed who were responsible for slaughtering the cow during a traditional ritual and permission was granted by the head of the household (father) before he passed on. Four (4) younger daughters in each household were interviewed and three (3) younger sons of each family were also interviewed. The participants included males and females between the ages of eighteen (18) and seventy (70) to ensure that the study included the younger generation and the older generation to understand if the indigenous knowledge and traditional rituals are transmitted. The age representation implies that those who are above 18 years are well vested in cultural knowledge which the study was interested in codifying. The presence of an 18-year-old participant also highlighted an interesting dimension which confirms that the younger generation is now interested in knowing indigenous knowledge and they are confident in sharing it. The study only recruited participants who are AmaZulu and the nature of presentation within the households varied, consisting of male and female heads of households, eldest sons, youngest sons, and daughters. This is the delimitation that was mentioned in chapter one of this study. The importance of linguistics was emphasized in the study hence participants were allowed to use their indigenous language, which is IsiZulu, so the interview was documented in both IsiZulu and English to reach an inclusive audience. The researcher hopes that the older generation that preferred the use of their indigenous language who do not know or understand English would understand. Hence that is why both English and IsiZulu data collection instruments were included in this chapter.

5.3. Thematic classification of the findings

The themes that were created using thematic analysis are as follows:

- Theme one: the importance of culture in traditional societies, sub- theme, the importance of ancestors in AmaZulu households.
- Theme two: Significance of performing traditional rituals in AmaZulu households.
- Theme three: Indigenous knowledge attached to the cow body parts during traditional rituals of AmaZulu households.

- Theme four: The importance of indigenous people as the source of knowledge.
- Theme five: The importance and preservation of indigenous knowledge in traditional societies.
- Theme six: The significance of linguistics in an anthropological study.
- Theme seven: Meanings that hinge on hegemonic gendered implication.
- Theme eight: Impact of modernization on traditional societies.

Narratives which are emic perspectives on the subject will be plotted by ensuring that the confidentiality of participants is concealed. Participant 1 or Participant 2 depending on the number allocated to them on Table 1: The demographical presentation of the participants in the study will be used as narrative identities of participants.

5.3.1. The importance of culture in traditional societies

As discussed in chapters one and two of this study culture is known to be the values, beliefs, traditions, and norms that are shared by a society or a group of people who believe that they shared the single ancestry. As this is an anthropological study, culture, beliefs, norms, and values are what anthropologists' study to have a holistic understanding of what makes that society and how they interact daily. Lassiter (2014: 54) emphasizes the holism viewpoint because it helps anthropologists to value traditional society's culture, language, traditions, and beliefs. The holism perspective focuses on the whole aspects of culture and not some parts of it. Lassiter (2014: 54) further mentions that utilizing a holism viewpoint in anthropology drives an anthropologist to focus on a broad view when observing culture and no single information is left out.

Idang (2015: 98) posits that culture is complex as it has numerous definitions, and it is a fundamental element in this anthropological study as it provides profound knowledge and understanding about different traditional rituals and societies. Culture and ritual are linked hence one cannot discuss culture without touching on rituals. This theme is not new, and it has constructed in-depth understanding to the study as it aims to study the attached meanings of the cow body parts during traditional rituals of AmaZulu households. The researcher observed how culture and rituals are linked as most of the participants mentioned that rituals are

performed because it is their culture. As clearly stated by interviewed participants, rituals are performed because it is their culture as AmaZulu:

“NjengamaZulu layikhaya amasiko siwenza ngoba usiko lwethu. Kumele sihlale senze imimcimbi ukuze siwagcine amasiko. (We as AmaZulu in this house, we perform rituals because it is our culture, and we must preserve tradition)” (Interview: Participant 2).

“It is our culture to perform rituals” (Interview: Participant 4).

“AmaZulu perform rituals ummh because it is our culture and tradition...” (Interview: Participant 15).

This theme reiterates chapter three which is the theoretical framework chapter. These narratives find signage with the cultural relativism theory. This theory brings questions of the relevance of culture, ritual, and indigenous knowledge in society of AmaZulu to the fore. As Howson (2009: 4) declares cultural relativism theory brings conscience and education that societies are different and have different beliefs hence a researcher studying a society or social group should respect, accept, and not misjudge other people’s culture and think that their own culture is superior as every culture and beliefs are equal. During the in-depth interview with the fifteen (15) participants portrayed an understanding why AmaZulu perform traditional rituals. Mtshelwane (2016: 7) states that at some point in your life as a Zulu person you would be required to perform cultural rituals. Here are some of the participant’s narratives that show the connection of culture and performing of traditional ritual among the AmaZulu households:

“Thina njengamaZulu ukwenza nokugcina amasiko lusho lukhulu ngoba isiko lwethu. Uma sigcina amasiko sisuke sigcine inkolo yethu njengamaZulu. Amasiko asixhumanisa namadlozi ethu. Uma ilunga lomndeni lishona emva konyaka ukuhlathswa inkomo yokumbuyisa. (As AmaZulu performing and preserving traditional rituals is because it is our culture and if we perform rituals, we are preserving our belief and tradition. Rituals connect us with our ancestors. When a family member dies, after a year they slaughter a cow for cleansing ceremony)” (Interview: Participant 1).

“Amasiko siwenza ngoba inkolelo yethu njengamaZulu. Kuwusiko lwethu ukuthi senze imicimbi ukuze sokwazi ukuxhumana nabaphansi. (We perform rituals because it is our belief as UmZulu. It is our culture to perform rituals so that we can connect with the ancestors)” (Interview: Participant 2).

“Erhh, we perform rituals to show respect to our culture and religion and to remember and follow the path of our ancestors. We believe it’s the way to connect to our ancestors and to pave a way for us” (Interview: Participant 11).

“AmaZulu perform rituals ummh because it is our culture and tradition...” (Interview: Participant 15).

However, as all participants illustrated a shared understanding to why AmaZulu perform traditional rituals they also highlighted the insight that AmaZulu perform rituals to connect with their ancestors. Magwaza (1993: 16) declares that when the family members are behaving appropriately, ancestors protect them. The author adds that it is through ritual slaughtering of cattle or a goat and shedding of blood in the homestead that connects the ancestor and the living family members. Pauw (1969: 51) describes how traditional beliefs and rituals in connection with *“izinyanya”* (ancestors) is still relevant to African people who migrated to the cities. The interviewed participants narratives below assert what the above authors revealed.

“Performing rituals as UmZulu connects us as we are living with the dead who are our ancestors” (Interview: Participant 7).

“We perform rituals because we want to connect with our ancestors... ..” (Interview: Participant 8).

“The reason why AmaZulu perform rituals differs from household to household. I can say that the main reason is to connect to our ancestors” (Interview: Participant 12).

This insight of ancestors provided by the participants developed the following sub-theme which is the importance of ancestors in AmaZulu households. Raum (1973: 94) declare that *“The Zulu ideas about their ancestors are closely associated with the idea of life”*. In the introductory chapter, the significance of ancestors and the impact that they have on different households and people lives was discussed.

5.4. The importance of ancestors in AmaZulu households

Berglund (1975: 197) points out that, *“The Zulu society is made up of the survivors and the ancestors. The descendants cannot survive separated from the existence of the ancestors. The two are closely tied together making, the individual and the ancestors of a lineage interdependent”*. Idang (2014: 98) mentions that a society is non-existent without culture as it

holds the values, norms, feelings, morals, and beliefs of individuals who share a single lineage as in traditional households they share a similar ancestor which is known as lineage This is attested in the words of interviewed Participant 4 who mentioned that:

“..... we are one. Ancestors are what makes us a family in this household, we come from the same blood” (Interview: Participant 4).

“... We cannot shy away from what our ancestors taught us because they are part of us” (Interview: Participant 5).

Also, the work of Mulambuzi (1997: 7) declares that each household is embodied by the spirits of ancestors who influence the lives of the living. As the researcher was conducting the interview one can tell that the participants are cautious with their responses as they spoke with so much respect and obedience when they mentioned ancestors. Hence, the researcher used the opportunity and asked participants while conducting one-on-one interviews about how they communicated with their ancestors. Participants provided a common response that they communicate with the ancestors through performing rituals that the ancestors requested from them as the living descendant. Meko (2019: 102) mentions that ancestors hold great power over their living descendants, and they reward richness to those who obey them and cause misfortune such as sickness, and economic loss to those who neglect and disrespect them. Traditional rituals that are being performed by AmaZulu are a pattern or a continuation of what their ancestors were doing while alive. Narratives provided by participants show how AmaZulu value ancestors through performing traditional rituals:

“Amasiko siwenza ngoba ayenziwa ngamadlozi nathi siqhubeka la ebashiya khona. (Rituals were performed by our ancestor, so we continue were they left off)” (Interview: Participant 9).

“Rituals in my households are important as my family still practice the traditional ways of our ancestors” (Interview: Participant 12).

“AmaZulu performs rituals umhh because it is our culture and tradition to do so. We perform rituals because they were done by our ancestors, and we are carrying on where they left off” (Interview: Participant 15).

While doing ethnography as a means of data collection, the researcher observed that in all household that were interviewed, ancestors are the foundation, and influence everything that

happens within the households that were sampled. This is symbolic in many instances, elders of households constantly say “*senza amasiko obabomkhulu, sifenza isidingo zabakithi abangaseko, ayikho enye impilo esiyazi ngoba amadlozi ethu ahamba eyikhombile indlela*” (Interview: Participant 1, 2, 5 and 9). Ancestors play a huge role in members of the households’ lives and obeying them is crucial. According to Mulambuzi (1997: 34) obeying and performing traditional activities accordingly create harmony between the family members and their ancestors. Hence that is why ancestors are always informed for example when a daughter is getting married, someone graduated or is seeking a job, bought a house or car. This is done so that they give blessing, enlighten, and protect etc. As the interviewed Participant 6 stated:

“Performing rituals is important to us because it gives us the opportunity to connect with our ancestors and able to ask the things that we want and to thank them for giving us the things that we asked for like a car, job and so” (Interview: Participant 6).

“..... Rituals are important because it is where we get the chance to ask ancestors for example marriage, healthy life, job, or a car and we also inform them or thank them whenever we get what we asked” (Interview: Participant 8).

As mentioned in chapter one this study raised a critical argument that AmaZulu are best known for their strong beliefs in the ancestors and performing ceremonies and rituals to connect and praise them ancestors hence their customs or rituals should be anthropologically studied. Ancestors and the living communicate through performing rituals that they requested to the living descendant through dreams. As Mnguni (2006: 20) stated cows are the mediators between the living and the dead who are ancestors. Below are the narratives from the participants showing rituals that connect them with their ancestors:

“Rituals are important because they help us connect with the ancestors” (Interview: Participant 4).

“Rituals are important because it connects with the ancestors, and it happens that ancestor would appear in dreams and then you will know that ritual is important and needed to be done” (Interview: Participant 5).

“It is important because it connects us the living and the dead who are our ancestors. We connect through doing rituals” (Interview: Participant 10).

“The reason why AmaZulu perform rituals differs from household to household. I can say that the main reason is to connect to our ancestors” (Interview: Participant 12).

“We perform ritual to connect with our ancestors, address and meet the needs of our ancestors, to show gratitude and thank them for what we have achieved, ask for forgiveness...” (Interview: Participant 13).

“We as AmaZulu perform rituals to connect with ancestors to remember them so that they remember us and can connect with us who are living” (Interview: Participant 14).

5.5. Significance of performing traditional rituals in AmaZulu households

Africa mainly consists of traditional societies with different ethnic group, languages and traditional rituals that are being practiced (Ohaja & Anyim 2019: 2). Hence traditional rituals would not be seen as a thing of the past in AmaZulu households. As Turner (1962) cited in Ohaja and Anyim (2019: 3) rituals are sustained in traditional societies where industrialization has less influence. Traditional rituals do not unite AmaZulu households to their ancestors only, but also unites individuals who share common values, cultural beliefs, and customs (Kyalo, 2013: 10). According to Murove (2018: 161) indigenisation of knowledge is crucial so that Africans perform traditional rituals correctly as they were colonized by the westerners. Hence all participants have attested to the significance of performing traditional rituals in AmaZulu households. Mnguni (2006: 21) states that acknowledging and practicing cultural traditions correctly results in Africans having pride about their traditions that were side-lined and should be ranked at the top where they belong. Traditional rituals are meaningful to AmaZulu and must be emphasized to those who are detaching from their traditional roots due to industrialization, education and internet that introduced the modern way of living. This is evidenced by Participant 2 who argued:

“Lolu lwazi lubalulekile kakhulu ukuthi laziwe njengamaZulu kakhulukazi intsha okuyona ephila isilungi. (This knowledge is important to be known by AmaZulu especially the youth who are living the modern life)” (Interview: Participant 2).

“This knowledge is important especially to our youth so that they know their culture and roots as they are more affected by technology and social media that is changing of the world” (Interview: Participant 8).

“This knowledge and meanings are important eerrh in this present time because our youth is lost. They are influenced by the whites and technology, and they do not know about their own culture and history. This will help them know their roots like they know what’s trending on their phones” (Interview: Participant 14).

During the process of conducting one-on-one interviews with the participants, the researcher witnessed the lack of in-depth knowledge from the younger generation of both genders. The younger generation that is exposed to modern gadgets, education, internet, and lifestyle is forgetting or have less knowledge about their culture, the significance of rituals as well as knowing the meanings attached to the cow body parts during the traditional rituals of AmaZulu. The researcher could detect from the way they took their time when responding, as they were thoroughly thinking before providing the answer. When the researcher was interviewing the young participants and asking about the attached meanings to the cow body parts, they clearly stated that they do not have enough knowledge about them. This implies that they have not been interested in their customs and rituals. Secondly, this implies a risk of cultural erosion which will happen when elders in households die without having imparted meanings attached to their rituals and cultures. This includes the cultural and indigenous symbolic meanings that are attached to cow body parts. Here is the narrative about the attached meaning of the cow body parts during a traditional ritual that the younger generation provided:

“Inhloko is given to male. Amathumbu, I know that it is given to the women. Mmmh Half of the cow is divided; one is given to males and the other is given to females but I’m not sure of how the meat is distributed. Lungs is given to young men. These are the only part that I know” (Interview: Participant 6).

“According to my knowledge, the head of the cow is given to males only. I believe that this symbolize men are the head of the families. This is the information I know when there is a ritual and when the cow is slaughtered” (Interview: Participant 12).

“The head of the cow usually referred as “inhloko” is usually eaten by men. The reason for this is because men are regarded as the head of the households. The sirloin is eaten by the women only. According to culture, women are responsible for giving life, they play an important role in ensuring that families are expanding. The women are seen as pillars of every household. These are the parts that I know when it comes to the cow during a ritual in my household” (Interview: Participant 13).

“Inhloko is given and eaten by males as it symbolizes that they are the head of family. Women are not allowed to eat it as “Kuyinyama yamadoda” that are the only body parts that I’m aware off as everything is handled by men, and I do not ask questions when there is a ritual” (Interview: Participant 15).

The researcher was encouraged to probe for an explanation of why the younger generation have limited knowledge regarding the attached meaning of the cow body parts. As Mtshelwane (2016: 7) states at some point in your life as a Zulu person you would be required to perform cultural rituals. Hence, the researcher wanted to understand why they lack such profound information when rituals are indeed performed in their households. This explanation has been provided to establish whether there is transmission of knowledge from the elders to the young ones as Participants 6, 12, 13 and 15 stated:

“First of all, I’m a girl and when there is a ritual at home I usually stay where are females (older sisters, wives, and grannies). I do what they are doing in terms of the chores that supposed to be done such making traditional beer, cleaning. So, I can’t sit with omkhulu (grandfathers) and uncles while others are doing chores. Usually abafana (men) are the ones who are allowed to be present when a cow is slaughter and they get the chance to observe, ask question and be taught about slaughtering, distribution of the body because they are males, they will be the head of household when they are old so they must know these things. Us girls get educated by older women like ogo (grandmothers) about what and how we supposed to do and behave like when there is a ritual” (Interview: Participant 6).

“We are a huge family at home with lot of men so when there is a ritual we are not really needed if I may say cause our older brothers and uncles are there. I sit back and chill my cousins while drinking alcohol and let them do their thing but if I’m called to assist to do go which is hardly the case. After this interview I think, I will start engaging myself when the elders when they are slaughtering so that I will learn, observe, and ask questions” (Interview: Participant 12).

“To be honest, the elders do tell us boys what to do and how to do them when there is a ritual, but I tend not to focus or pay much attention to know about the meanings attached to the cow body part and everyone knows that slaughtering a cow is hard work. I only know a few that I hear from the elders saying. I like to distribute the meat and I do not ask what body part this is and why it is given to so and so” (Interview: Participant 13).

“I don’t have enough knowledge because I hardly attend rituals at home because I was in a boarding school in High school and went to varsity, so I don’t get the chance to attend. Also, at home they don’t perform rituals that often” (Interview: Participant 15).

Hence Malzer (2019: 2) comments that traditional rituals bring a sense of belonging to AmaZulu as it connects them to their ancestors. Hence it is imperative to sustain their history and roots by continuing to perform rituals. As Mnguni (2006: 19) denotes AmaZulu performs rituals to connect with their ancestors by slaughtering livestock and burning incense. For an educated UmZulu living the modern life in the cities, performing traditional rituals bring stability and assurance that ensures their identity and roots do not vanish. Van Bogaert and Ogunbanjo (2008: 45) points out that if performing traditional rituals does not harm, they should be respected because they provide a sense of purpose. This is also supported by Participant 10 who argues that:

“AmaZulu enza amasiko ngoba abalulekile. Sikwazi ukubuyisa siphinde siphakamise usiko khona lungeke luphele noma lushabalale. (AmaZulu perform rituals because they are important. We are able to restore and uplift our culture and tradition so that it does not vanish or fade away)” (Interview: Participant 10).

According to Malzer (2019:3) the significance of traditional rituals regarding younger generation discloses that rituals guide them in connecting to their roots and traditions. Rituals enlighten the younger generation about the significance of traditional rituals that holds one’s life. As revealed in chapter one in the case of child-headed households, who wish to embrace their culture as UmZulu in performing rituals especially those contain the slaughtering of a cow will be guided and not side-lined with deeper knowledge and understanding why and how performing traditional rituals is significant to their lives. They will be able to grasp the true emic perspective when a ritual is performed by their elders as they will be included as the young generation and everything occurring is explained thoroughly. The three participants below asserted the fact explicitly that:

“Abantu abadala bafundisa abancane ngalolu lwazi ukuthi balwazi ukuze bezokwazi ukuwenza nabo imicimbi mase sebekhululile sebenemizi yabo. abantu abadala besifazane bafundisa abantu besifazane abancane futhi abantu abadala besilisa bafundisa abesilisa abancane. (Older people teach the young ones this knowledge for them to know it so that they know about rituals when they are old and have their own

houses. The older women teach younger women, and the older men teach the younger men)” (Interview: Participant 10).

“Armh This indigenous knowledge is communicated through teachings. The elders of the family teach the young ones about tradition and how rituals are performed to ensure that they continue doing them in their homes when they are old. Also, you observe when a ritual is performed” (Interview: Participant 11).

“.... The more the family performs rituals is the more that the younger generation learn and taught, and they observe how things are done.... Erh Males are taught because one day they will be head of the household, so they have to know so that they perform ritual the correct way as it was done by the ancestors and elders of the family” (Interview: Participant 15).

Mnguni (2006: 21) proclaims that rituals provide a sense of belonging and pride to the households especially to the youth. The author further adds that if the youth is well informed with teachings, knowledge, and wisdom about the rituals and traditions it becomes proud of its identity. This is supported by Participant 2 who points out the significance of performing traditional rituals:

“Ukubaluleka kokwenza amasiko ukuthi iwona apha the impilo yomuntu. Abizwa ngamaSiko mpilo ngoba ayinxenye nephasela yomuntu. (The significance of rituals or performing rituals is that they are what holds and carry us a person’s life. They are called isiko impilo (Culture) because they are part and parcel of a human being)” (Interview: Participant 2).

“Performing rituals is important to us because it gives us the opportunity to connect with our ancestors and able to ask the things that we want and to thank them for giving us the things that we asked for like a car, job and so” (Interview: Participant 6).

“We perform rituals because we want to connect with our ancestors. Rituals are important because it is where we get the chance to ask them for blessings for example marriage, healthy life, job, or a car and we also inform them or thank them whenever we get what we asked” (Interview: Participant 8).

“AmaZulu enza amasiko ngoba abalulekile. Sikwazi ukubuyisa siphinde siphakamise usiko khona lungeke luphele noma lushabalale. (AmaZulu perform rituals because they

are important. We are able to restore and uplift our culture and tradition so that it does not vanish or fade away)” (Interview: Participant 10).

“To preserve our indigenous knowledge and culture, pass on knowledge to other generations and most importantly to communicate with our ancestors” (Interview: Participant 13).

“The significance of rituals in my household is that it connects us with our ancestors. We restore our belief and practice our traditions whenever it is needed. Rituals are important because we are able to ask, give thanks and plead with our ancestor to protect, guide and bless us as they have power to do so” (Interview: Participant 15).

The above narrative provided in this theme shows that performing traditional rituals is significant in AmaZulu households. Rituals bring a sense of belonging and connects to the ancestors when slaughtering the cow. One of the theoretical lenses (cultural relativism theory) used aligns with this study as the researcher collected the information from the participants narrative with no criticizing or disagreeing but allowing them to share the knowledge about their cultural beliefs. This theme also revealed that performing traditional rituals can assist children whose lives have transitioned from traditional society or those who have been born and bred in modern cities. They get the opportunity to observe, learn, understand and be proud of their roots and to know the significant knowledge and meaning that is carried by traditional rituals. As Mnguni (2006: 21) asserts performing traditional rituals is significant to the younger generation who are detaching from their roots. As the younger participants mentioned they have less knowledge regarding the attached meanings to the cow body parts during traditional rituals. It is therefore important to emphasize the transmission of knowledge from the older generation to the younger generation. Van Bogaert and Ogubanjo (2008: 40) signify that traditional belief that encompass the performing of rituals are transmitted from the older generation to the next. Also, a response produced by Participant 6, young female portrayed cultural gender inequality that has been passed down from the older generation to the younger generation as she stated that:

“..... Usually abafana (men) are the ones who are allowed to be present when a cow is slaughter and they get the chance to observe, ask question and be taught about slaughtering, distribution of the body because they are males, they will be the head of household when they are old so they must know these things. Us girls get educated by

older women like ogogo (grandmothers) about what and how we supposed to do and behave like when there is a ritual” (Interview: Participant 6).

5.6. Indigenous knowledge attached to the cow body parts during traditional rituals of AmaZulu households.

This theme is fundamental to this study as it contains the in-depth knowledge of the meanings attached to cow body parts during traditional rituals in the AmaZulu households. The researcher observed that most AmaZulu households have attached meanings to each body part and further inform who consumes what body part and who should not. Even though the study focuses largely on cultural and linguistic anthropology, the researcher cannot discuss these attached meanings without touching on the anthropology of food as it involves the consumption of food. Anthropology of food relates to the preparation and consumption of food in different societies to have a greater understanding of the relationship between rituals and eating. According to Tierney and Ohnuki-Tierney (2012) cited in Aktas- Polat and Polat (2020: 279) anthropologists understand the underlying connection of food and individuals’ cultures as they study consumption of food during rituals to have a perception of how relevant it is to traditional societies. Participants also indicated slaughtering of a cow for rituals has a traditional meaning and there is religious importance of certain body parts that are consumed or used as symbols to signify ritual symbols. Mintz and Du Bois (2002: 1) declare that anthropologists have observed how individuals link food and rituals. The attachment of food and ritual has a great influence on religion and tradition (Fabre-Vassas 1997: 5). Danny (2020: 4) declares that consumption of the cow meat among the AmaZulu people is regulated by age and gender. This means that certain ages and gender are permitted to consume a certain cow part and one cannot just consume the cow meat as he/she pleases. Here is the narrative provided by Participant 1 that provides in-depth knowledge of attached meaning of the cow body parts that are regulated by age and gender:

“Umbuku uyaphekwa udliwe abantu abadala, le nyama ayidliwa intsha ngoba uthambile and ayinawo amafutha manje ingakho inikwa abantu abadala. (Filet (cow body part called “Umbuku”) is cooked and eaten by elder people, this meat is not eaten by young ones because it is soft, and it does not contain too much fat so that is why it is given to elderly people)” (Interview: Participant 1).

“Ingxongxo (neck meat) is the meat that is taken out in the neck of the cow, it is eaten by amadoda (males) only” (Interview: Participant 3).

“Isinqa (beef loin) is eaten by women, it served with inhliziyo (heart), (isibindi) liver, kidney (izinso). It is called “inyama yekhethelo” as it is served like this. Women get it because they are special people, so they eat special meat” (Interview: Participant 5).

“The lungs (izimbambo) and izicubu (meat portion) that is taken from the cow leg is eaten by the daughters of the family both married and unmarried. Umhlabulu that is left is given to his first daughter who are married. Ilunda is the meat that is taken out in between the neck and head of an ox, and it is given to abashana “nephews” abazalwa osisi benhloko yomuzi (who are born by sisters of the head of the households)” (Interview: Participant 7).

“Iphaphu linikwa abafana abancane kodwa ngaphambi kokudla kumele baqale balwe onqobayo uyena uzolidla. (The lung is given to young men but before they eat it, they have to fight for it and the winner is the one who eat it)” (Interview: Participant 10).

“Ulimu (cow tongue) is given to the older generation usually women as it is soft and easy to chew as some no longer have teeth. Eerhh let me explain this properly ulimu (cow tongue) can be eaten by both male and female elders but usually it is given to women than men..... Ibele (cow breast) is given to women as it symbolises greatness and it is close to women” (Interview: Participant 11).

“Iphaphu (cow lung) is given to young men, and they have to fight for it and the winner get to eat it. Isifuba (cow chest) is given to men for enjoyment because it is rich with fat and amadoda (men) loves the meat that is fat. Ulimu (cow tongue) is given to the older generation usually women as it is soft and easy to chow as some no longer have teeth. Eerhh let me explain this properly ulimu (cow tongue) can be eaten by both male and female elders but usually it is given to women than men..... Ibele (cow breast) is given to women as it symbolises greatness and it is close to women” (Interview: Participant 11).

“Ubende is not eaten by children, it is eaten by elders who are grannies. Ubende is a soft and smooth so it is easy to chew it that is why it is given to children and grannies” (Interview: Participant 14).

In chapter two, Berglund (1975: 110) mentions the importance of the cow among AmaZulu, especially slaughtering it for the bride's welcoming ceremony. Cows naturally give birth in the tenth lunar month like women and for the cow to be slaughtered signifies fertility and prosperity. This supports what Participant 13 in an interview undertaken for this study stated about sirloin meat during the interview process:

"The sirloin is eaten by women only. According to our culture as AmaZulu it is given to women because they are responsible for giving life, they play an important role in ensuring that families are expanding. Women are seen as pillars of every household" (Interview: Participant 13).

Indigenous knowledge is central to AmaZulu culture. As stated in chapter one, attached meanings to traditional rituals are what draws the attention of cultural anthropologists as they are enabled to ask questions related to that specific culture. Magwaza (1993: 9) declares that indigenous knowledge is orally transmitted or taught and passed down from one generation to the next by indigenous people within the family. These attached meanings are informed by indigenous knowledge that daily guides and directs AmaZulu. Indigenous knowledge has attached meanings to different body parts of a cow during traditional rituals such as the cow head meat "*inyama yenhloko*", which should be eaten by men. As Mnguni (2006: 38) declares body parts such as "*inhloko*" are eaten by the men because they symbolize that they are the heads of the family. The interviewed Participant 5 and 8 provided common knowledge and an understanding of "*inyama yenhloko*":

"Inhloko (cow head) is eaten by men only and they eat it in the kraal. Inhloko (cow head) is important to men as if they are not served as men they complain and they can even report you to the king or induna" (Interview: Participant 5).

"To be honest, I don't have much indigenous knowledge about the slaughtering the cow. All I know is that inhloko (cow head) is eaten by males because they are powerful, and they are inhloko yomuzi (head of the household)" (Interview: Participant 8).

Danny (2020: 4) denotes that the head of the cow "*inyama yenhloko*" and the liver "*isibindi*" are eaten by the men. This corroborates what Participant 3, 7 and 9 mentioned:

"Inhloko (cow head) is eaten by men..... isibindi (liver) is eaten by men" (Interview: Participant 3, 7, 9)

During the interview process male participants compared to female participants provided a clear understanding of the attached meanings to the cow body parts during a ritual. This shows that males are mostly educated about this indigenous knowledge because it is believed that they will be heads of the households. The information collected from fieldwork indicates that cow body parts have cultural importance in AmaZulu households. Magwaza (1993: 17) emphasizes the importance of the gall “*inyongo*”. The author further states that the gall is significant on its own and is the reason why a cow is slaughtered during traditional rituals. The informed meaning shared by indigenous people state that the gall is significant to the ancestors. Berglund (1975: 10) explains that the gallbladder is valued by ancestors as it is like “*umsamu*” to ancestors because of its darkness and they like working in dark through dreams. The gall is sacred to AmaZulu as it is believed to connect the ancestors with the living family members. As explicitly put by the Participant 7 and 8:

“In my culture, when slaughtering the cow in the kraal, outsiders are not allowed only family members are allowed because the kraal is a scared place so immediately after the cow is slaughtered the gall bladder is given to the head of the households to be put in the altar” (Interview: Participant 7)

“Uma inkomo isihlatshiwe kukhishwa inyongo inikezwa umnomzane wekhaya okuyena ozoyibeka kahle emsamu ngoba akumelanga ithathwe unoma ubani. Inyongo ibaluleka kubantu abadala ngakho ke ukutholwa umuntu wangaphandle noma ilunga lomndeni eligangile angayithatha agange ngayo. (When the cow is slaughtered, the gall is given to head of the household so put it safely in the altar because it must not be taken by anybody. The gall is important to ancestors so if an outsider or untrusted family member get hold of it, they can use it to do bad things)” (Interview: Participant 9).

The ancestors bring luck so “*inyongo*” (gall) is kept safely in the altar “*umsamu*” to prevent witches from stealing it and creating misfortune for the family (Magwaza, 1993: 17). Mnguni (2006: 89) states that “*inyongo*” should be given to the father and it must be kept safely in the altar because an outsider can use to bring bad luck or misfortune to the family. Here are other narratives provided by Participant 10 to illustrate the importance of “*inyongo*” as a cow body parts for rituals:

“Inyongo iyona exhumanisa umuntu ophilayo nongasekho. Inyongo iyahlangisa. Uma kuhlantshiwe kumele kutholakele inyongo ukuze kuzothelwa kuphinde kuphuziswe abantu bomndeni inhloko yomuzi. Uma umuntu wangaphandle eyithola inyongo

uyakwazi ukuthakatha ngayo aphenhule idlozi ukuthi lenze amabhadi ukuthi lingalethi izinhlanhla ekhaya. (The gall connects people who are living and the dead. The gall is the connector. If there is a ritual the gall must be poured and drunk by the family members by the head of household. If someone outside the family finds the gall, he or she can witchcraft it turns the ancestors of that family to bring bad luck instead of good luck)” (Interview: Participant 10).

“After the cow is slaughtered, the gall is taken out and it is given to the head of family who put it emsamu (altar). Inyongo (gall) is very important part of the cow when doing a ritual, it should be handled with care and must be careful that no other person touches it because they can misuse it mmh like black magic to cause bad luck in the family” (Interview: Participant 1).

Mnguni (2006: 79) and Magwaza (1993: 38) points out that the caul “*umhlwehlwe*” is vital. The authors further states that in “*umemulo*” which is the ceremony of coming of age is wrapped around the shoulders whose ceremony is to signify that she is a virgin. During the “*umemulo*” ceremony the caul “*umhlwehlwe*” is used by the girl to cover her shoulders in other rituals such as “*ukubuyisa*”, as explained by Participant 3:

“.... Umhlwehlwe (caul) is also important part of the cow as it is hanged in the altar to signify that there was a ritual and for ancestors to acknowledge it. Also, it is important in umemulo (coming of age) where a girl wears it to show that she is a virgin” (Interview: Participant 3).

Also, interviewed Participant 7 explains that “*umhlwehlwe*” and other ritual cow body parts such as “*inyongo*” are important during “*umemulo*”:

“..... For rituals like umemulo (coming of age), umhlwehlwe (caul) is important and inyongo (gall) because it worn by the girl and inyongo (gall) wears it in the waist like isiphandla” (Interview: Participant 7).

Another important cow body part used in traditional rituals such as “*ukubuyisa*” is mentioned by Mnguni (2006: 89); the shoulder, also known as “*umkhono*” and a leg “*umlenze*” are kept aside and eaten a few days after the ritual. The meat will strictly not be consumed by the girls that have reached their puberty phase and young women who are married (Mnguni, 2006: 90). This is clearly explained in an interview with Participant 1 who argued that:

“Umkhono wasesandleni sobunxela uyabekwa emsamu uze udliwe umndeni mase usuphelile umcimbi. Kune nyama ebizwa ngamahlinzo, leyo nyama isuke ithathwe kulo mkhono wasesandleni sokudla, iyosiwa idliwe ngabafana esibayeni. Basuke bebongwa ngokusiza kuhlinzwe inkomo bayakwazi ukuyithatha bahambe nayo. Njengoba sesiphela esikhathini samamnje enye inyama iyaphekwa kwenziwe isishebo esizodliwa abantu bonke. Umlenze wona iyasikwa unikwe izihlobo ukuthi bahambe nayo. (A cow shoulder from the left side is kept aside in the altar and it is eaten by the family when the ritual is done. There is a meat that is called “amahlinzo”, that meat is taken from the right side of the cow shoulder, it is braai-ed by young men in the kraal. They give that meat to thank them for helping to slaughter the cow they can also take it home. As we live in the modern time the cow shoulder is cooked and made curry that will be eaten by everyone)” (Interview: Participant 1).

Also, Participant 2 interviewed for this study takes the argument further by explaining the importance of the “*umkhono*” body part of the cow during the ritual of “*ukubuyisa*” by stating that:

“Umkhono owodwa uyahengwa noma ubekwe emsamu mase omunye udliwa ngakusasa lapho inyama isihlahlelwa khona mase idliwa abantu abekade behlinza inkomo. (One cow shoulder is hanged or placed in the altar and the other one is eaten the following day when the meat is being divided and it is eaten by the people who were slaughtering the cow)” (Interview: Participant 2).

Other participants have also reiterated the same sentiments revealing how “*umkhono*” is pivotal as a body cow meat during “*ukubuyisa*” ritual as indicated below:

“The cow shoulder is given to the male in the kraal on the day the cow is slaughtered to thank them for slaughtering the cow. This meat is called amahlinzelo. The relatives that came in the rituals are given the meat from the cow shoulder and leg” (Interview: Participant 3).

“Umkhono (cow shoulder) is kept in the altar, and it is eaten by family members and amahlinzo that is taken from one of the cow leg or shoulder is given to family members who come for the ritual” (Interview: Participant 4).

“When the cow is slaughtered. Umbuku or amahlinzo that is cut from cow shoulder or leg. It is braai-ed and eaten in the kraal by people who were slaughtering the cow. The

other shoulder and leg are kept in the altar for ancestor to eat it first and it is cooked the next day” (Interview: Participant 5).

“When the cow is slaughtered in the kraal. Umkhono (cow shoulder), umlenze (cow leg) kanye imihlubulo is hanged in the altar and the other is placed by the wall emsamu (altar) to be cooked and eaten the following day” (Interview: Participant 7).

“Uma inkomo isihlantshiwe esibayeni ingeniswa ngaphakathi mase ibekwe emsamu. Omunye umkhono nomlenze kuyahengwa epehuzulu. Lo omunye umkhono uyosiwa ngabantu abekade behlinza inkomo kodwa lokhu kwenziwa ngakusasa. (When a cow is slaughtered in the kraal it is taken inside and placed in the altar. One cow shoulder and leg are hanged. The other cow shoulder is braai-ed by those who were slaughtering the cow, but this is done the following day)” (Interview: Participant 10).

In chapter two, Mhlana (2013: 4) asserts that the senior women of the family eat the tripe of the cow. However, the brides of the family clean and cook the tripe which is eaten by both male and females of the family. Here are the narratives provided by the interviewed participants:

“Inyama yangaphakathi ebezwa ngokuthi usu kanye nethumbu ngikhuluma ngesizulu senkomo manje. When it is cooked it is called amakha. Abantu wesifazane nomakoti abayiwashayo baphine bayipheke le nyama ibese isidliwa ngabantu besilisa kanye nabesifazane. Le nyama ayikhethile. (The inside of the meat that is called tripe, I’m talking about the cow stomach la. Mase isiphekiwe ibizwa ngokuthi “Amakha”. Females and bride are the ones that wash and clean the tripe and it is eaten by both men and female. Tripe is not restricted)” (Interview: Participant 1).

“Cow intestines are cleaned by females of the households, and everyone eats it” (Interview: Participant 3).

“Cow intestines are cleaned by females of the family, and it is eaten by everyone” (Interview: Participant 4).

“Cow intestines are cleaned by the bride and older women of the family. This part of the cow is called tripe and it is served last in the rituals and it is given to both men and women” (Interview: Participant 5).

“Amathumbu aclinywa aphinde aphekwe abantu besifazane. Amasiko ayahluka ngemndeni ngemndeni, kweminye abantu besifazane ibona abaphekayo kwaminye amadoda aphekayo. Emndenini wakwami, abantu besifazane abaphekayo mase abafana besiza ngokukwezela. (Intestines is cleaned and cooked by women. Culture differs from households to households some women cook the meat, and some men cooks it. In my family, females are responsible for cooking and, men assist with putting wood in the fire)” (Interview: Participant 9).

“Amathumbu abizwa ngokuthi inyama yangaphakathi, ikhinywa iphinde iphekwe ngamadoda mase idliwa ngabantu besilisa nabesifazane. (Intestines are called inside meat, it is cleaned and cooked by women, and it is eaten by both men and females)” (Interview: Participant 10).

“Tripe is cleaned by brides of the family, if there are no wife in that family then older women of the family cleans it...” (Interview: Participant 14).

While conducting interviews, participants provided different narratives about the significance of the cow body parts. This shows that culture differs from household to household. A society can share a common culture, but the performing of rituals may differ. The different ways of conducting a ritual show that culture is not static, but is dynamic, and keeps on changing due to interacting with other people from different parts of the world, education, and the influence of internet where other societies express their own cultural beliefs that tend to easily influence other cultures. The researcher noticed when conducting the interviews that the informed meanings attached to the cow body parts show that the teaching from indigenous people differs for instance, some participants indicated that the tripe is cooked by men, and some indicated that women are the ones who are responsible for cooking the tripe. The words of Participant 9 who mentioned that women are responsible for cooking of the meat:

“Amathumbu ayagezwa aphinde aphekwe abantu besifazane. Amasiko ayahluka ngemndeni ngemndeni, kweminye abantu besifazane ibona abaphekayo kwaminye amadoda aphekayo. Emndenini wakwami, abantu besifazane abaphekayo mase abafana besiza ngokukwezela. (Intestines is cleaned and cooked by women. Culture differs from households to households some women cook the meat, and some men cooks it. In my family, females are responsible for cooking and, young men assist with putting wood in the fire)” (Interview: Participant 9).

“Ukuhlahlelwa kwenyama nokuyipheka kuyahluka ngemndeni ngemndeni. Abantu besilisa nabesifazane bengayipheka akunamthetho kodwa emndenini wakwami, isithina abesifazane abayiphekayo inyama. (The preparation and cooking of the meat differ from household to household. Both men and women can cook the meat there is no rule but, in my household, us females are the ones who cook the meat)” (Interview: Participant 10).

Other participants stated that men are responsible for preparation and the cooking of the meat:

“Young men are responsible for cooking and preparation of the meat but the head of the household dictates everything. He is the one who tell them when to start cooking, preparing in the morning” (Interview: Participant 3).

“Men are the ones who prepare and cook the meat” (Interview: Participant 6).

“The males “abafana” prepare and cook the body parts the next day after the cow have been slaughtered...” (Interview: Participant 15).

This theme employed cultural relativism theory and indigenous knowledge theory which emphasize the uniqueness of one’s culture which should be respected and recognized that participants narrated using their own point of view and knowledge. The above narratives do portray that AmaZulu share culture but the way of doing differs from household to household. The key issue is that all participants agree about the significance of the cow body parts during traditional rituals. The researcher listened and jotted down the narratives of participants regardless that they provided different knowledge and understanding. The researcher did not try to misinterpret or criticize the information that was provided by the participants.

5.7. The importance of indigenous people as the source of knowledge

Makinde and Shorunke (2013: 6) explain indigenous people as the pillar of a society that contains indigenous knowledge and wisdom that is passed on from generation to generation. Indigenous people are the human storage of indigenous or traditional knowledge that educates individuals and societies about their cultural beliefs, sustaining the environment and its natural resources and traditional medicine. Hence it can be stated that indigenous people are the treasures of society. Mnguni (2006: 21) proclaims that the culture and traditional rituals of the AmaZulu are transmitted orally by the indigenous people. In traditional societies there is

always an elderly person who has knowledge about how the community came about before the colonizers, cultural events that they used to do, how industrialization influenced the community, and the indigenous people know everything about the way of life in that community. Langill (1999: 3) recognizes that people who lived during the time of colonization and the apartheid era are considered indigenous people. Govender et al., (2013: 154-155) assert that indigenous people are also individuals who are in leadership positions in societies such as kings, chiefs, and traditional healers. Kaya and Seleti (2013: 31) denote African scholars stress the importance of traditional healers in conserving indigenous knowledge regarding plants, herbs and curing diseases. Bruchac (2014: 4) proclaims that indigenous people carry and protect knowledge and skills that have attached meanings to them and that separate them from others. Similarly, Langill (1999: 3) states that local people are believed to be carriers of knowledge and to regard them as old-fashioned people is unacceptable. As argued by Participant 10 interviewed for the purpose of this study:

“Ulwazi logcinywa abantu abadala njengo mkhulu nogogo ngokufundisa baphinde balidlulise kwisizukulwane ngesizukulwane. Bayahlonishwa kakhulu endaweni noma emndenini ngoba ibona abaqhukethe ulwazi ngango ke awukwazi ukukhuluma inoma is'kanjani ngabo bafana namalaphi. (The knowledge is preserved by older people like grandparents by teaching and pass on the knowledge to the next generation. They are respected in society or in the family because they are source of knowledge, and one cannot disrespect them they are like traditional healers)” (Interview: Participant 10).

Indigenous people play a huge role in traditional societies because they are the shield that protects indigenous knowledge from vanishing. Indigenous people are the preservers of wisdom that AmaZulu cherish and have pride in their knowledge process. Govender et.al., (2013: 154) declare that traditional societies are privileged to have indigenous people who are the producers and owners of indigenous knowledge that is inherited by generations practicing in verbal form. In this anthropological study, the carriers of rich knowledge are highly emphasized because they are the main source of knowledge needed that provides the meanings attached to the cow body parts during the rituals in AmaZulu households. In the provided literature Magwaza (1993:9) and Senanayeke (2006: 87-88) propose that the indigenous knowledge meanings and customs that surround the of slaughtering of a cow are collected from the elderly local people within the society or in the family through teachings. Cultural anthropologists collaborate holistically with indigenous people as they are interested in studying and understanding societies about their culture, customs, values, rituals, ceremony,

and survival techniques using the natural resources and everyday interaction of social people. For indigenous knowledge to be recognized and valued according to Kaya and Seleti (2013: 35) local people must have pride and acknowledge their knowledge as relevant as any other western knowledge. Indigenous people from Black societies are imperative as they transmit indigenous knowledge orally also, indigenous people favour their memory “as the mode of archive and the oral tradition as mode of transmission” (Mnguni, 2006:21).

The article written by Lanzano (2013: 3) declares that the concept of indigenous people and knowledge was first utilized by anthropologists who aimed at recognizing the difference of cultural beliefs within societies and providing knowledge that was used based on a holistic cultural approach. According to Carothers et al., (2014: 1) the wisdom that indigenous people hold is now recognized by scientists and researchers who were also interested in the relation of indigenous knowledge and environmental issues. Hence, indigenous people and their knowledge are supported by scholars and practitioners through programmes that educate their importance in societies (McCater et.al cited in Carothers et al., (2014: 1).

The participants were shown to have the same understanding and knowledge from where the source of knowledge comes. Indeed, their responses agree with what Mnguni (2006: 21) asserted that indigenous people who are the elders of the households pass knowledge orally as they trust their minds more than documented literature that may be influenced or misinterpreted. As indicated in the following interviews elders are critical in passing knowledge:

“The source of knowledge is the elder of the family and it can also be a young person who can be both male and female who knows about the culture and tradition”
(Interview: Participant 3).

“The source of knowledge is every elder in the family who knows indigenous knowledge....” (Interview: Participant 7).

“We rely mostly on elder of the family as the source of knowledge because they have lived and passed knowledge to younger generation in hope of passing it to other younger generation” (Interview: Participant 11).

“Elders within the family. The knowledge is shared from generation to generation”
(Interview: Participant 13).

“The elders of the family are the source of knowledge. They teach and inform their children on how rituals are done” (Interview: Participant 14).

“The elders of the family are the source of knowledge. It may be grandparents, fathers or mothers or uncles of the family” (Interviews: Participant 6 and 15).

However, the Afrocentricity that is encouraged by Asante (1988) on African researchers was utilized in the anthropology study. The researcher employed the emic perspective when collecting information through interviews from the participants some of whom indigenous people. The emic perspective benefits anthropologists in obtaining an in-depth knowledge of a culture and prevents misinterpretation of society’s cultural beliefs, traditions, rituals, values, and customs. Hence the researcher also discovered that not only elders are transmitters of indigenous knowledge but the youth also since culture is not static but dynamic. The interviewee argued that:

“The source of knowledge is the elder of the family and it can also be a young person who can be both male and female who knows about the culture and tradition” (Interview: Participant 3).

5.8. The importance and preservation of indigenous knowledge in traditional societies

In this anthropological study, indigenous knowledge theory was carried out to capture the in-depth knowledge and understanding of the great impact indigenous knowledge has on traditional societies. This theory stresses the importance of indigenous people who hold indigenous knowledge that is further transmitted to other generations. Owusu-Ansah and Mji (2013: 2) explain that indigenous theory advocates for researchers to employ indigenous knowledge in their studies as it will provide a profound insight on African epistemic knowledge and identity of Africans. Indigenous knowledge is defined by Makinde and Shorunke (2013: 6) as a term that is used differently by societies. In some societies, indigenous knowledge is known as traditional or local knowledge. The authors further assert that indigenous knowledge is believed to be “inter-generational knowledge that is passed on from the generation to generation, this empirical knowledge that is based on observation of the surrounding environment (nature, culture, society) and revealed knowledge that is provided through dreams, vision, and intuition”. As Participant 8 who participated in an interview for this study stated:

“Indigenous knowledge is passed down by the elders of the family to the younger generation. This information is about culture and how things are done in the family. The elders then teach the young ones, and they observe when a ritual done in the household”
(Interview: Participant 8).

Masongo (2010: 74) denotes that indigenous knowledge is gained by people mostly youth by experiencing and being involved in rituals and by storytelling. Indigenous knowledge is believed to be the teaching, wisdom, and guidance that societies lived by that should be appreciated and preserved because it passes on from one generation to the next. As Bamidele (2010: 1) suggests the knowledge based on traditional rituals is the inherited through our forefathers. It is a continuation of passed down knowledge from the ancestors. As Mnguni (2006: 21) discloses in chapter one cultural traditions of the AmaZulu are transmitted orally by the indigenous people. Indigenous knowledge is orally transmitted and documented through social gathering or teachings, activities, visual demonstration, and art. Such wisdom existed prior to the western influence (Govender et al., 2013: 155). Also, the narrative from an interview with Participant 5 corroborates with this:

“The knowledge is preserved by observing the elders and growing up in a household where rituals are done helps because I was able to observe whenever a ritual is performed. As young generation, we need to know how our grandfathers used to perform rituals and the importance of the tradition”.

Cultural anthropologists promote such documented study that focuses on the preserving of indigenous knowledge in traditional societies which is imperative in this day and time. Emphasizing indigenous knowledge does not only educate societies but it decolonizes the preconception knowledge that western countries painted about traditional societies and their cultural beliefs. As Smith (2012: 70) asserts indigenous knowledge removes the hegemonic and primitive concepts the westerners declare about African societies. Through use of indigenous knowledge cultural anthropologists’ study and understand society’s local people better.

There is an absence of documented literature that emphasizes the relevance of conducting studies that stress the circularity of indigenous knowledge. Such studies are needed as they educate and enlighten traditional societies more especially AmaZulu about their roots, cultural rituals and the meanings attached to traditional rituals of the cow body parts as this study has elucidated. It bridges the gap that is created by the westerners which dominated the culture and

identity of African people Kaya & Seleti (2013: 33) and led to linguicide the killing of indigenous language Salawu (2006: 55) and epistemic violence that is the killing of the previously colonised people's knowledge processes by pushing it to the periphery. As Nkwanyana (2018: 3) describes preservation of indigenous knowledge ensures true meaning of culture, tradition, beliefs, and customs are restored for the upcoming generation. Mbeje (2017: 2) emphasizes AmaZulu people to preserve and value their identity that was affected by colonization. Nkwanyana (2018: 3) mentions that to contribute an authentic indigenous knowledge and experience about culture it needs to be preserved. That is why Mnguni (2006: 22) stresses the importance of slaughtering, butchering, and skinning the cow for AmaZulu during ritual ceremonies such as coming of age, cleansing ceremony, marriage, and funerals. Such knowledge needs to be documented and preserved because it is important to the culture of the AmaZulu that is threatened by western culture. Preserving indigenous knowledge would assist the younger generation that wishes to perform traditional rituals through slaughtering a cow. The indigenous knowledge would be a guide to them hence that is why it is significant to preserve indigenous knowledge.

The researcher notices the relevance of preserving indigenous knowledge of AmaZulu who were being interviewed because they believe that the indigenous knowledge holds their culture. This knowledge can guide, educate, and keep them culturally rooted as AmaZulu. As Brown et al., (2020: 6) stated culture is the glue that holds society together. Indigenous knowledge assists AmaZulu with the knowledge about the meaning attached to the cow body parts during rituals. Interviewed participants provided information that was obtained from the elders and has passed down from generation to generation through social customs, teaching, and observation. Below is the narrative provided by Participant 1 in the interview conducted for this research on how indigenous knowledge has been preserved and passed from one generation to the next:

“Ulwazi lwasendulo lwehlela kwisizukulwane nesizukulwane. Amadodana asemndenini aye abuke aphinde abuze imibuzo uma kwenziwa umcimbi ekhaya ukuze ezoba nolwazi bakwazi ukuzenzela imncimbi mase sebengasekho abantu abadala ekhaya noma mase sebashadile. (Indigenous knowledge is passed on from generation to generation. Young male of the family observes and ask question when there is ritual performed in the household so that they have knowledge, so they perform rituals when there is no elder in the family or when they are married)”.

“Indigenous knowledge is passed on through teaching generation to generation. The passing of knowledge for example, grandparents passed the knowledge to my parents and now my parents are doing the same. The cycle will continue. This will ensure that the information is preserved” (Interview: Participant 13).

“This indigenous knowledge has passed on from one generation to the next through teachings and observation. Males are taught because one day they will be head of household so that they know that they perform ritual the correct way as it was done by our ancestors and elders of the family” (Interview: Participant 15).

While conducting the interviews one participant projected a different answer. The researcher needed to include this narrative to point out the advance of technology and how modern families use the modern way of preserving indigenous knowledge and deeper understanding of the meaning attached to the cow body parts during traditional rituals of AmaZulu. Here is the narrative of the Participant 11 in the interview:

“Some modern families have started drafting down their family history for each reference while others are still relying on elders to teach them. In my household will adopt the modern of writing the family history and how rituals were performed by the elders. Indigenous knowledge is preserved through observation and old people from the family do educate and teaching about rituals when they are being performed”
(Interview: Participant 11)

Below is the narrative that is different as it differs with Briggs (2013: 3) who states that indigenous knowledge is orally transmitted and documented so the researcher noticed that in this participant’s household indigenous knowledge is passed on through religiously performing rituals so that the younger generation can observe and preserve this knowledge. Hence Participant 7 in the interview mentioned that:

“Indigenous knowledge is not written down. You know it by doing rituals. Back in days, it was easy to know because slaughtering was done often”.

5.9. The significance of linguistics in an anthropology study

As mentioned, this study locates itself in cultural and linguistic anthropology. Hence, this theme is not foreign because it carries the significance of indigenous knowledge that is transmitted through indigenous language. Indigenous people value their language which cannot

be taken into consideration when conducting such anthropological study. Linguistic anthropologists' study the use of language from a cultural perspective (Lassiter, 2014: 38). Thus, culture and language work together as culture and identity are learnt and shared through language. Mesthrine (2002: 23) posits that linguistic anthropologists ensure that linguicide is prevented where people adopt another language and neglect their own through studies like this one. This study is important regarding language preservation because indigenous people share cultural traditions, customs, and rituals through IsiZulu which is their home language, and ensures that knowledge about culture and rituals are transmitted properly.

The importance of preservation of language is emphasized for knowledge construction that was previously colonized and epistemic violent cultural practice. The shift of language was greatly influenced by modernization by imposing language and culture on the natives (Shakib, 2011: 117). The author further adds that for the colonizers to dominate the language and culture of the natives they had impose their own customs, traditions, beliefs, and thoughts using their language (Shakib, 2011: 118). Language and communication are vital to AmaZulu as Lassiter (2014: 38) avows that language is used to interconnect ideas and knowledge that is vital to people. The author continues to add that "language is at the heart of culture" (Lassiter, 2014: 38). This infers that language is important to the AmaZulu because culture and identity are learned or transmitted through language which is the only way that true meanings and knowledge can be shared. Local people share their knowledge by using their mother language which is IsiZulu. Ochs and Schieffelin (2012: 10) stated that children are taught their culture, traditions, and self-identity by language.

In this study, the use of indigenous language is promoted as it complies with the ethics rules and with the consent form that participants signed before being interviewed by the researcher. Preservation of indigenous knowledge has been thoroughly discussed which shows the aim of this study is to bridge the gap of absence of documented studies that emphasize the use of indigenous knowledge to promote the importance of traditional rituals by documenting unbiased conception using an emic perspective about traditional rituals and culture of the AmaZulu. In the process of gathering the qualitative data through one-on-one interviews, a total of four participants preferred the interviews to be carried out in IsiZulu whereby their responses were manually transcribed in IsiZulu and translated into English. The language shift that Shakib (2011: 117) asserts in chapter two is prevented as the exact words from the participants had been documented. The researcher noticed the age of these four participants who preferred the indigenous language (IsiZulu) as they are elderly people who may be

classified as indigenous people in their households. One (1) male head of a household is 70 years of age, Participant 2, a female head of the household is 55 years of age. Participant 9, a female head of household is 62 lastly Participant 10 female head of household is aged 58. Below are the examples of the random narratives provided by the participants that show that their responses were documented in IsiZulu:

“Abafana abancane ibona abalungiselela ukuphekwa kwenyama....” (Interview: Participant 1).

“izimbondo zenkomo zibekwa phezu kwendlu” (Interview: Participant 2).

“... uma inhloko yomuzi isingasekho, indodana endala iyona ebhekwayo noma enikwa umkhonto lo okwiyona omvumelayo ukuthi akwazi ukuhlaba inkomo” (Interview: Participant 9).

“Amaqina enkomo aphekwa ekugcineni” (Interview: Participant 10).

5.10. Meanings that hinge on hegemonic gendered implication

African traditional societies have always been labelled as patriarchal societies where masculinity is emphasized (Akinola, 2018: 1). As Langa (2012: 1) declares in the AmaZulu culture, men and women do not have equal power or rights. It is stated in chapter two that among traditional AmaZulu society the different roles do not signify inequality between men and women, but it is culture and the teaching of indigenous knowledge that emphasize the gender roles between them. Ngubane (2010: 2) defines gender roles as the expectations, values and societies or households' beliefs held by men and women. The controversy and stereotype that implies gender roles in African traditional households has resulted in debates and movements. Traditional rituals are significant in the traditional society of AmaZulu as the different roles that men and women hold are important and must be respected. Men are considered as the heads of the households and the authority is inherited by the male child in the household. All participants interviewed attested to the fact that men are the heads of the households, and they perform traditional rituals. As Participant 6 asserted in the interviews conducted for this study:

“..... abafana (men) are the ones who are allowed to be present when a cow is slaughter and they get the chance to observe, ask question and be taught about slaughtering, distribution of the body because they are males, they will be the head of

household when they are old so they must know these things. Us girls get educated by older women like ogogo (grandmothers) about what and how we supposed to do and behave like when there is a ritual” (Interview: Participant 6).

This is also supported by Langa (2012: 17) who mentioned that in the AmaZulu culture men burn incense and communicate with their ancestors. Nel (2007: 56) maintains that in the patriarchal Zulu culture, the rituals are organized around the male ancestors who are the most praised because it is believed that they are powerful and bring more luck. Hammond-Tooke (1981: 28) states that even though AmaZulu societies believe mostly in male ancestors they do recognize the female ancestors as part of the kinship. The interviewed participants stated that teachings that indigenous people teach and passed down from generation to generation mostly accommodate men because men are going to be heads of the households and perform rituals. There are households where females are heads, but do not perform manly roles such as slaughtering a cow or burning of incense. The researcher observed that tradition and teachings from the elders is important to the AmaZulu. They do not question their traditional meanings but obey and create harmony and unity in traditional households. This norm of cultural gender inequality in traditional society is passed on from one generation to the next. The upcoming generation will continue with what they have been taught by their elders as it is culture. However, the younger generation do feel like men are given authority over women as they are vocal and are exposed to the internet where there are movements or campaigns that educate them about their rights which are against traditional patriarchal societies. The following are the responses provided by the interviewed participants on whether the attached meanings hinge on hegemonic gendered implication:

“Uma ungumuntu ongumZulu okholelwa kumaSiko uzokwazi ukuthi kukhona ukungalingani ngobulili uma sekuziwa ekudliweni kwenyama yenkomo. (If you are a Zulu person who believe in tradition and rituals, you will know that there is gender implication when it comes to eating of the cow meat)” (Interview: Participant 2).

“I can say it does but not in a bad way because its tradition and how things are done culturally. As a person you somehow question why women do not door eat certain things and why men do. At the end of the day a ritual is done properly and there is no division as women know their place and role and so does men” (Interview: Participant 5).

“Yes, it does. I feel like these attached meanings shows that there are things that women can do and cannot do for example women cannot slaughter a cow or eat the head of the

cow because it is the body part that should be eaten by men only” (Interview: Participant 6).

“Yes, because it shows that men are greater compared to women. This is evident in rituals as men are in control of mainly everything. They have the power to choose what they eat while women do not have that power” (Interview: Participant 12).

“Yes, it hinges on hegemonic gendered implication not in a bad way. Women know their role as they cannot distribute or burn incense and men cannot be doing women duties in the kitchen like dishing up rice and curry” (Interview: Participant 14).

“Yes, it does. These hegemonic gendered implications do not oppose the other gender but its tradition and the teachings from the elders. Respect is important to us AmaZulu so we must respect our culture by doing the right thing as women cannot do what men should do such as eating inyama yenhloko (head meat)” (Interview: Participant 15).

This theme has brought a perceptive of cultural gender inequality between both genders. Culture and indigenous knowledge inform this norm and there is nothing that can happen because it is the culture of AmaZulu. The researcher observes that women are being side-lined by culture even though they do not see any problem because culture is culture, and it is unquestionable. Going against culture will be disrespecting ancestors and when they are disrespected, they bring bad luck. As Mekoa (2019: 102) mentions ancestors hold great power over their living descendants, and they reward richness to those who obey them and cause misfortune such as sickness, and economic loss to those who neglect and disrespect them.

5.11. Impact of modernization in traditional societies

Sibani (2018: 56) avers that western culture has impacted African indigenous societies in a negative and positive way. According to Arowolo (2010: 1), western culture affected African family values, language, and belief systems. African traditional societies are best known for their unique culture, and their rich meanings in performing traditional rituals. Cultural anthropologists observe the uniqueness of one’s culture by understanding people’s cultural beliefs, traditions, customs, and social interactions. In contrast, western scholars observed indigenous people as barbaric and uncivilized which resulted to westernization in Africa (Arowolo, 2010: 10 and Bruchac, 2014: 7). Modernization is said to be the core factor of culture loss in indigenous societies. Ezeanya- Esiobu (2019: 1) proclaims that modernization is aimed

at developing uncivilized traditional societies so that they can be modern, fit in and not be inferior to the developed countries. Sibani (2018: 59) denote that the rise of westernization in African countries introduced new ideas, Christianity, and way of living resulting in African people neglecting their culture and identity.

Ansell (2001: 699) argues that if African societies are not careful, the rise of modernization due to western influence will diminish cultural identities and rituals of the African people. Modernization breaks the bond and interactions that traditional people have as it increases technology and media that affect how people engage with one another. Sibani (2018: 70) also stresses the need for cultural restoration of African culture due to western influence that impacted traditional society. Hence preservation of indigenous knowledge on the attached meaning of the cow body parts during traditional rituals of AmaZulu households is significant. Such documented literature is prominent in traditional societies and to the younger generation that is exposed to modernization. Obinna (2016: 5) avows that the loss of culture and identity of indigenous societies concerns cultural anthropologists as it signifies irreparable loss of human culture and its diversity. According to Panahi (2015: 1), youth is the group that is most vulnerable to modernization as it affects them negatively. The author furthers state that youth favour open communication and entertainment that isolates them from a social group (Panahi, 2015: 1). Sibani (2018: 67) denotes that modernization created a barrier in communication between the indigenous people and the younger generation in traditional households. Hence, it is important for Africans to educate their children about their culture, identity, and language so that it does not vanish.

The researcher observed that the older generation stresses that indigenous knowledge about culture and traditional rituals should be preserved especially to the younger generation who are exposed to media and technology. The youth is easily influenced by western culture to the point where they do not have the full in-depth knowledge regarding the meaning of the cow body parts during rituals of AmaZulu households. The older generation feel the need for the culture to be preserved even in contemporary times. When interviewing the younger ones, the researcher noticed a lack of knowledge especially on female youth. It proves females are not being educated about traditions in AmaZulu culture it is believed men are the heads of the households. Below are the narratives from Participant 1 that stress the importance of preserving African indigenous culture even in modern society:

“Abalulekile ngoba agina usiko lwamaZulu. Afundisa intsha ngamasiko ukuthi lwenziwa kanjani ukuze bezoligcina nabo usiko lwamaZulu. (They are important because they preserve the Zulu culture. They teach young generation how traditional rituals are performed so that they can preserve the Zulu culture)” (Interview: Participant 1).

“To know your history, upbringing ummh culture and tradition so that rituals will be performed correctly” (Interview: Participant 3).

“In my view, it helps us as black people especially the younger generation to know our culture, background or roots and tradition as well as rituals that are being performed. To have pride that you are UmZulu” (Interview: Participant 7).

“Kubalulekile kwintsha ekhula esikhathini samanje ukuthi bazi ngosiko, bazofundiseka baziqenye ngemvelaphi yabo ukuthi baphuma phi. (It is important to the youth that is living in the modern life to know about culture, be educate and be proud of where they come from)” (Interview: Participant 10).

“This knowledge and meanings are important eerrh in this present time because our youth is lost. They are influenced by the whites and technology, and they do not know about their own culture and history. This will help them know their roots like they know what’s trending on their phones” (Interview: Participant 14).

“Such meanings are important in the contemporary because to restore and preserve about tradition, ummh as during this modern world, tradition starts to fade away and adopting the modern way of living. So, knowing your roots and how rituals are done will assist in preserving our tradition so that it does not vanish” (Interview: Participant 15).

5.12. The summary of the chapter

The analysed and interpreted data in this chapter was collected using the in-depth one-on-one interviews with fifteen (15) participants from the Mpola community. The findings were analysed using thematic analysis that created themes and sub-themes namely are Theme one: the importance of culture in traditional societies, sub- theme, the importance of ancestors in AmaZulu households. Theme two: Significance of performing traditional rituals in AmaZulu households. Theme three: Indigenous knowledge attached to the cow body parts during traditional rituals of AmaZulu households. Theme four: The importance of indigenous people as the source of knowledge. Theme five: The importance and preservation of indigenous

knowledge in traditional societies. Theme six: The significance of linguistics in an anthropological study. Theme seven: Meanings that hinge on hegemonic gendered implication. Theme eight: Impact of modernization in traditional societies. The findings show that indigenous knowledge shared with households differ, but the participants shared a similar narrative about the culture and performing of traditional rituals. The relevance of preserving traditional rituals and meanings attached to them and the cow body parts was emphasized hence this indicates that the community is rooted in cultural beliefs and traditional rituals. This chapter provided an introduction, data collection instrument in the English version and IsiZulu version, the demographical presentation of the participants in the study, the thematic classification of the findings which includes eight (8) themes including sub-theme, and the summary of the chapter. The next chapter will discuss the contributions, recommendations, and the summary of the chapter.

Chapter 6

Contributions, recommendations, and the summary

6.1. Introduction

This anthropological study aimed at studying the meanings attached to the cow body parts during traditional rituals of AmaZulu households. This research study seeks to understand the in-depth knowledge of rituals in the traditional society of the Mpola community that still performs traditional rituals through cow slaughtering. The data about the significance of the cow body parts during traditional rituals was collected using two theoretical lenses namely the cultural relativism theory and indigenous knowledge theory. These two lenses guided the collection of knowledge in the field as it acknowledged that one's culture is unique hence it should be respected. Indigenous knowledge enabled the researcher to obtain knowledge from the individuals who are labelled as indigenous people because of their rich knowledge about traditional rituals and the attached meaning of the cow body parts. Both generations were accommodated in the study to establish how attached meanings about cow body parts are transmitted. Using the in-depth one-on-one interviews allowed the researcher to fully capture and understand the knowledge that volunteered participants shared during the process. This concluding chapter provides the contribution to the study, recommendations for future researchers, and the summary of the chapter.

6.2. Contributions of the study

The anthropological study contributes to the existing knowledge in the following ways:

1. This qualitative case study contributes knowledge of the attached meanings of the cow body parts during the traditional rituals of AmaZulu households as it gathered in-depth knowledge that informs the significance of the cow body parts during traditional rituals. It has brought an insight into existing literature that a cow is not just a livestock, but it has sentimental value to AmaZulu during traditional rituals and to the ancestors.
2. Also, the meanings attached to the cow body parts during traditional rituals are contributed as cultural epistemics in the decolonial literature of African countries as well as in cultural and linguistic anthropology literature.

3. The usage and emphasis of linguistic and cultural importance in this study will contribute to UKZN literature and anthropology as a module. In addition, it will be a good springboard and model to be used globally in teaching about cultural and linguistic anthropology.
4. The study is pivotal in the current global debate where decolonization is topical and is perceived as one of the fundamental strategies to correct the injustices caused by colonization upon the previously colonized communities like the AmaZulu case study that this study focuses on. This research will be a foundation for other studies on cultural and language anthropology highlighting how to understand indigenous cultural practices from within their cultural milieu and using their own vernacular language.
5. Hence, decolonization is critical in anthropology studies that focuses on linguistic, patriarchy, discrimination, epistemic injustice, and racism that contributes to marginalize their way of life and gender relations of diverse communities such as of AmaZulu.
6. This study has revealed the significance of ancestors in the life of UmZulu and it grounds the African spirituality in relation to their rituals. In the literature provided, Berglund (1975: 197) points out that, *“The Zulu society is made up of the survivors and the ancestors. The descendants cannot survive separated from the existence of the ancestors. The two are closely tied together making, the individual and the ancestors of a lineage interdependent”*.
7. Through using the two theoretical lenses namely cultural relativism theory and indigenous knowledge, this study has revealed that culture is not homogenous but heterogenous therefore the researcher should not be Eurocentric when conducting such cultural studies. As Howson (2009: 4) declares cultural relativism theory brings conscience and education that societies are different and have different beliefs hence a researcher studying a society or social group should respect, accept, and not misjudge other people’s culture and think that their own culture is superior as every culture and beliefs are equal.
8. Africans, specifically AmaZulu value their culture and roots hence they should be respected, and their practices should not be pushed to the periphery but to the centre of knowledge construction. This will contribute to social justice and respect of all cultures, languages, gender, that decolonization purports for. As Mnguni (2006: 21) stated that acknowledging and practicing cultural traditions correctly results in Africans having

pride about their traditions that was side-lined and it should be ranked at the top where it belongs.

9. This study has portrayed cultural gender inequalities between males and females as women are restricted from burning the incense and slaughtering a cow. Male children are educated about the importance of slaughtering and how to go about performing rituals. The younger generation is questioning the gender roles in AmaZulu households.

6.3. Recommendations to future researchers

1. This study focuses mainly on the cow body parts during traditional rituals of AmaZulu, researchers can further conduct study focusing on the significance of the goat during traditional rituals of AmaZulu. They can further focus on other ethnic groups such as AmaXhosa, AmaPedi, AmaVenda etc.
2. This conducted study about the attached meanings of the cow body parts during traditional rituals of AmaZulu households in the Mpola community has revealed that there is cultural gender inequality between men and women in traditional societies. This is clearly revealed by the literature and interviews conducted for this study that women are customarily discriminated when rituals are conducted. This is clearly revealed by Participant 6 who stated that cultural gender inequality that has been passed down from the older generation to the younger generation as she stated that:

“..... Usually abafana (men) are the ones who are allowed to be present when a cow is slaughter and they get the chance to observe, ask question and be taught about slaughtering, distribution of the body because they are males, they will be the head of household when they are old so they must know these things. Us girls get educated by older women like ogogo (grandmothers) about what and how we supposed to do and behave like when there is a ritual” (Interview: Participant 6).

Hence future researchers can conduct a study focusing on the gender role or inequality in traditional society of AmaZulu by questioning households that are female- headed as to what will happen if a woman takes charge during traditional rituals like burning incense in the altar and chatting with ancestors.

3. Food studies is also critical and becoming significant in academic studies as anthropology of food was briefly discussed, researchers can conduct a study looking

at the attached meanings in relation to the consuming of the cow body parts during traditional rituals to represent the cultural belief of AmaZulu or any other ethnic group.

6.4. Summary of the study

The research topic: *“An examination of the significance of the cow body parts during traditional rituals of AmaZulu households in the Mpola community”*. This study aimed at studying the attached meanings of the cow body parts during traditional rituals of AmaZulu households in the Mpola community through bridging the noticeable gap of documented literature about the significance of the cow body parts during traditional rituals. In this era of decolonization, it is important to document cultures of those that were previously side-lined historically from within their own cultures and epistemologies. Hence the community where the study was conducted was suitable as they still perform traditional rituals and emphasizes the importance of preserving their culture as AmaZulu. Cultural relativism theory and indigenous knowledge theory were the theoretical framework used to gather the in-depth knowledge. This concluding chapter consisted of an introduction, contribution to the study, recommendations for future researchers, and the summary of the chapter.

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Appendix A: Ethical clearance



27 January 2022

Noxolo Princess Khanyile (216074597)
School Of Social Sciences
Pietermaritzburg Campus

Dear NP Khanyile,

Protocol reference number: HSSREC/00003701/2021

Project title: An examination of the significance of the cow body parts during traditional rituals of AmaZulu households in the Mpola community.

Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 06 December 2021 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

This approval is valid until 27 January 2023.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,



Professor Dipane Hlalele (Chair)

/dd

Humanities and Social Sciences Research Ethics Committee

Postal Address: Private Bag X54001, Durban, 4000, South Africa

Telephone: +27 (0)31 260 8350/4557/3587 Email: hssrec@ukzn.ac.za Website: <http://research.ukzn.ac.za/Research-Ethics>

Founding Campuses: ■ Edgewood ■ Howard College ■ Medical School ■ Pietermaritzburg ■ Westville

INSPIRING GREATNESS

Appendix B: Gatekeeper clearance



Approval letter for gatekeeper

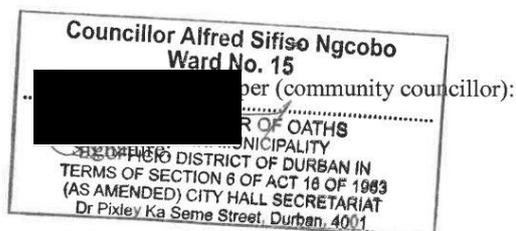
Dear Miss Khanyile

Research study title: An examination of the significance of the cow body parts during traditional rituals of AmaZulu households in the Mpola community

This letter grants Miss Noxolo Princess Khanyile 216074597 full approval to conduct research study in the Mpola community.

I understand and approve that:

- The information provided would use for scholarly research only.
- Participants would entirely voluntary to partake in the research. They would not be penalized for taking such action.
- Participants would be presented anonymously neither their names nor identities would be disclosed in any form in the study.
- The record as well as other items associated with the interview will be held in a passwords protected file accessible only to researcher and my supervisors. After a period of 5 years, in the line with the rules of the University, it will be disposed by shredding and burning.
- If participants agrees to participate in the study would sign a consent form.
- The consent form would have contact details of the school of social sciences and the details of the supervisors



Appendix C: Informed Consent



Dear Participant

My name is Noxolo Princess Khanyile, my student number is 216074597. I am a master's degree Candidate studying at the University of KwaZulu-Natal, Pietermaritzburg Campus. I am undertaking research for my degree entitled "*An examination of the significance of the cow body parts during traditional rituals of AmaZulu households in the Mpola community*". This study focuses on the significance of the cow in the AmaZulu culture paying attention to meanings attached to the cow body parts during traditional rituals. I therefore request you to participate in the research.

Kindly note the following points:

- The information that you provide will be used for scholarly research only.
- Your participation is entirely voluntary. You have a choice to participate or not partake in the research. You will not be penalized for taking such an action.
- Your views in this interview will be presented anonymously. Neither your name nor identity will be disclosed in any form in the study.
- The interview will take about 30 minutes.
- Do you agree for your interview to be recorded Y or N circle the appropriate answer?
- The record as well as other items associated with the interview will be held in a password protected file accessible only to researcher and my supervisors. After a period of 5 years, in the line with the rules of the University, it will be disposed by shredding and burning.

- If you agree to participate, please sign the declaration attached to this statement (a separate sheet will be provided for signatures)
- I can be contacted at School of Social Sciences, University of KwaZulu-Natal Pietermaritzburg campus, Scottville. Email address: 216074597@stu.ukzn.ac.za. Cellphone number: 0812078051. My supervisor is Dr. Balungile Zondi, who is located at the School of Social Sciences, Pietermaritzburg campus. Email address: zondiL4@ukzn.ac.za. Cellphone number: 0716065062. My co-supervisor is Dr. M.C Kgari-Masondo who is located at the School of Social Sciences, Pietermaritzburg campus. Email address: kgarimasondo@ukzn.ac.za. Cellphone number: 0833988509. The humanities and Social Sciences Research Ethics Committee Contact details are as follows: HSSREC Research Office, Telephone 0312608350/4557/3587, email: hssrec@ukzn.ac.za

Thank you for your contribution to this research.

Declaration

- I (full names of participant) _____ hereby confirm that I understand the contents of this document and the nature of the research study, and I consent to participate in the research project entitled “*An examination of the significance of the cow body parts during traditional rituals of AmaZulu households in the Mpola community*”.
- I understand that I am at liberty to withdraw from the project at any time, should I so desire.
- I understand the intention of the research. I hereby agree to participate.
- I consent or not consent to have this interview recorded (tick where applicable)

Signature of the participant _____

Date _____

Appendix D: Data Collection Instrument

English version

1. Are you a Zulu?
Yes
No
2. Do you believe and practice traditional rituals?
3. If you or in your household are practicing traditional rituals, do you or in your household perform them by slaughtering a cow?
4. Why do most of the Zulus perform rituals?
5. What is the significance of rituals in your household?
6. What is the customary significance of slaughtering a cow as a ritual offering?
7. Who is responsible for slaughtering of the cow during rituals?
8. After slaughtering the cow, what happens to its skin and horns?
9. What is the indigenous knowledge attached to the meanings of the different body parts of a cow?
10. Who is the source of indigenous knowledge? Is there a trace of patriarchal or matriarchal teachings in the source of indigenous knowledge?
11. How has this indigenous knowledge been historically preserved and passed on from one generation to the next?
12. How is this indigenous knowledge being contemporary or currently communicated to other generations in the family?
13. When do members prepare these body parts? Do they have a specific time of the day, if yes, who came up with such?
14. How do members prepare these body parts?
15. Who dictates the culinary/ preparation, eating and distribution of the cow body parts?
16. Do these attached meanings hinge on hegemonic gendered implication? If yes, how?
17. Why such meanings are still important even in the contemporary times?

Appendix E: Ithuluzi lokuqoqa ulwazi

IsiZulu

1. Ungowesizwe samaZulu?
Yebo
Cha
2. Ekhaya niyakholelwa noma niyawenza amasiko?
3. Uma uwenza, uyawenza ngokuhlaba inkomo?
4. Kubalulke ngani ukwenza noma ukungcina amasiko?
5. Abaluleke ngani amasiko emakhaya?
6. Kubaluleke ngani ukuhlaba inkomo njengokugcina amasiko?
7. Ngubani obhekene nokuhlana inkomo ngezikhathi zamasiko?
8. Ngemva kokuhlaba inkomo, kwenzakalani kwikhumba nezimpondo zayo?
9. Zithini ezomdabu zolwazi olunamathiselwe ezincazelweni zobulungu bomzimba wenkomo?
10. Ubani ongumgcini lwazi, ngabe longcini lwazi owesilisa noma owesimame?
11. Luginike kanjani lolwazi lwasendulo kusukela esikhathini esiphambilini kuze kube kwisizukulwane ngesizukulwane?
12. Luginike kanjani lokulwazi lwasendulo kusezela endulo kuze kube imanje?
13. Bakulungisa nini lokudla abantu abakudlayo?
14. Ziphekwa nini lezizi cubu zenkomo, zidliwa kanjani futhi zi dluliselwa kanjani kwabanye?
15. Ubani osingatha uhlelo lokupheka, nokuhla kanye nokwabiwa noma ukudlulisiwela?
16. Kungabe ikhona yini ihlese yokungalingani ngobulili ekudliweni kwalezicubu zenkomo, uma uthi yebo, kwenzeka kanjani lokhu
17. Lubaluleke ngani lolulwazi kulesisikathi samanje?

Appendix F: Letter of Proof of Editing of the thesis

Angela Bryan & Associates

6 Martin Crescent
Westville

Date: 17 October 2022

To whom it may concern

This is to certify that the Thesis: An Examination of the Significance of the Cow Body Parts during Traditional Rituals of AmaZulu Households in the Mpola Community written by Noxolo Princess Khanyile has been edited by me for language.

Please contact me should you require any further information.

Kind Regards

Angela Bryan

angelakirbybryan@gmail.com

0832983312

Appendix G: Turnitin Report

Masters Thesis for turnitin 08 11 2022	
ORIGINALITY REPORT	
5%	4%
SIMILARITY INDEX	INTERNET SOURCES
1%	2%
PUBLICATIONS	STUDENT P
PRIMARY SOURCES	
1	researchspace.ukzn.ac.za Internet Source
2	ukzn-dspace.ukzn.ac.za Internet Source
3	www.scielo.org.za Internet Source
4	www.researchgate.net Internet Source
5	www.ajol.info Internet Source
6	dspace.unza.zm Internet Source
7	openscholar.dut.ac.za Internet Source
8	uir.unisa.ac.za Internet Source
9	obiter.mandela.ac.za Internet Source
10	Submitted to Institute of Technology Carlow Student Paper
11	Submitted to University of KwaZulu-Natal Student Paper
12	Submitted to Southern New Hampshire University - Continuing Education Student Paper
13	idr.nitk.ac.in Internet Source
14	ir.msu.ac.zw:8080