

Solusi University Toponyms: An Ideological and Morpho-Syntactic Perspective

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Abstract: Names are very significant in people's lives for they reveal historical, social and cultural ideologies of a people. Place names can be said to be an under-utilized resource in historical, social and cultural contexts which, when fully exploited, has much to tell on what people should value. When linguistically analyzing these names, morphological and syntactical aspects usually merge. This study explored the ideological, morphological and syntactic perspectives of the linguistic landscape of Solusi University, specifically focusing on places on the campus, roads, hostels and other important buildings like the library and halls of residents. A critical internal analysis of name-structures was done. The researcher used qualitative research methodology where documents were studied and semi-structured interviews were administered to local elderly people to receive data on names at the university. Findings show that Solusi University names can be classified under the syntagmatic morpho-syntactic category. Again, the naming at the university brought out what can be termed contribution ideology. Most of places were given names of people who significantly contributed to the establishment and development of Solusi (first as a college and later as a university). The structure of these names reveals morphological and syntactical patterns that are worth to be studied. The study recommends people awareness of place names in their locales so that they appreciate what name contributors have done to humanity. People should also study place names for their aesthetic value as well as for their reference to humanity's social history.

Keywords: Zimbabwe; Solusi University; Toponyms; Linguistic Landscape; Ideology.

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Introduction

Throughout history of mankind, names, be it toponyms or anthroponyms, have been very important in people's lives. Humanity has always given significant names to people. Likewise, places are not usually just named. Toponyms are place names and these names can give a history of a place; they become part of a cultural landscape that remains well after both name owners and name givers have passed away. It can be said that names and naming practices of places give people windows into events and values of particular places (Zuvalinyenge, 2020). In other words, toponyms make it possible for people to identify a location and

at the same time, memorializing the associated historical, social and cultural scenery of that name.

Names of places may be given in a language of natives of the area with meanings, for example, Sahara (for Sahara Desert) means wilderness or wasteland and Munwe wa Mwari (translated *Finger of God*) is a tall mountain in Gutu of Zimbabwe. Thus, geographical features and landscapes are named according to their characteristics. Similarly, a name can denote the landscape feature that is named after. An example is the Christmas Pass in Zimbabwe, which is a mountain pass on the western part of Mutare. It can also be argued that, worldwide, names of reputable people who have made

outstanding contributions to their societies are given to places. For example, Nelson Mandela Way and Samora Machel Way in Zimbabwe are great urban roads named after the former presidents of South Africa and Mozambique, respectively. Even during biblical times, names were used to mark important events, for instance, Golgotha (the place of skulls) where people were being crucified. Today, some names are borrowed from the Bible for people and places (Caffelle, 2023).

Isibindi (1960) realized that names in Zimbabwe reveal a colorful past of the country for instance, its war fares, its strong and weak men, its kings and tribes as well as the movement of people. To him, the wave of native migrations down Africa could be traced in part by names given to prominent geographical features, for instance, the once-powerful VaRozwe dynasty, which is revealed in the district name, Chibi. To him, the wave of native migrations down Africa could be traced in part by names given to prominent place, for instance, the once-powerful VaRozwe dynasty is revealed in the district name, Chibi. He further argues that the Rozwe Mambo (King) called the original chief of the area *Chivi* (meaning *sin*) because, it is said, "he committed a wrong" against the tribal code. Similarly, Cumming (1970) in a study realized that Triangle Sugar Estates were so called because Tom McDougall had great difficulty in acquiring his first cane cuttings, and was only able to obtain three small pieces which were then planted in the lie of a triangle

After researching on names in Zimbabwe, Cumming (1970) argued that the tracing of place names in a country in Africa can be both fascinating and frustrating. To him, this was because one must know the history and geography of the country as well as origins of words and their meanings in different dialects and even different languages in order to make meaningful research. He argued that nothing can be taken for granted because at times a river, which is no more than a stream flowing between grassy banks today is named Buffalo, because so many of these animals once came down to these shallows to drink water. Some names were carried by immigrants from their places of origin to their destinations both locally and internationally. This explains names like Mataruse (originally a Gutu name) but now in Gokwe (a resettlement area in Zimbabwe where people mainly from Gutu settled). European names like Baltimore, Churchill, Belmont

and many others that are found in Zimbabwe were brought by European.

Ndlovu (2015) argued that names of rivers such as Sanzwikwi, Kana as well as those for mountains like Nkugwi in Matabeleland, Zimbabwe are evidence that Tonga people (from Zambia) once lived in the area. While some names have been given in order to keep the cultural origins of a people, others are imprints left by those who once possessed the land, at times marking their quest and control, as is the case of Cecil John Rhodes School in Zimbabwe (Chigudu, 2021).

After independence from colonialism, many former colonies changed names that have been given by the colonizers. For example, Zimbabwe was Rhodesia while Namibia was South-West Africa. In Zimbabwe, the massive renaming of places, as part of decolonisation, took place in 1983 (Mamvur et al. 2020). These places had either settler names or morphed indigenous names. Gatooma was changed to Kadoma while Fort Victoria Town (initially named in honor of Queen Victoria of England) was changed to Masvingo (which means stone walls) as a recognition of the Great Zimbabwe Stone Walls near the city. Que Que was renamed Kwekwe, for "q", as the letter is not used in the local vernacular language- Shona. Mtilikwe River was renamed Mutirikwi, which denotes the waterfalls which characterize portions of the river. Many more names were changed so that they could be meaningful to the indigenous people. It was thus the decision of the local people to preserve their culture in their indigenous language, languages being strong cultural tools to unify people. In Zuvalinyenge (2020) names are lenses through past events and values of particular places.

This study focused on unpacking the ideological and morpho-syntactic perspectives that are behind the naming at Solusi University, a university of the Seventh Day Adventist Church in Zimbabwe, which was granted a Charter in 1992. It is located 50 kilometers west of Bulawayo Metropolitan City. It is a co-educational institution founded in 1894 as one of the first Seventh Day Adventist mission stations in the world (Soluti University, 2011). Solusi University has a divine philosophy: believing that human beings were created by God in His own image and that, through sin, they became separated from God. However, through the redemptive work of Jesus Christ, humans can be restored to a full relationship with God. The university, therefore, gives special

emphasis to the development of the individual's spiritual, mental, physical and social faculties, regardless of race, tribe, gender, creed, color or handicap. Its core values include Christlikeness, Holiness, Love, The Sabbath, Creation, Integrity, Cleanliness, Service and Quality.

The university offers a range of programs at both graduate and undergraduate levels. It has five faculties namely: Faculty of Theology, Faculty of Business, Faculty of Arts, Faculty of Education and Faculty of Science and Technology. The university has expanded its canter and operational times and was the first university in Zimbabwe to embark on online final examinations in the country following the outbreak of COVID 19 (Ndlovu, 2020).

Literature Review

Research on names is well established in some parts of the world and it is gaining momentum in Africa. In Zimbabwe, Pedzisai Mashiri, Emmanuel Chabata, Ezra Chitando, among others, are leading the way. However, a lot still needs to be done because there is vast information that the African Griots (the keepers of the history of the tribes) have about places and their significant names, which is yet to be brought to book. This means that this area of naming still has limited literature, some of the available information being very old and even doubtful because it was written by foreign people who might not have exact knowledge of indigenous languages, culture, norms, values and meanings of the African people (Jenjekwa, 2021).

Europe has a vast database of onomastic researches. Eva (2013) made a study in Hungary on the field names of a place called Hajdunanas. The study compiled a corpus of field names of Hajdunanas from the earliest time to the time of the study. Data was collected from about 200 historical/archival sources and field works. The study elaborated and then discussed the field names in relation to other associated researches. It also discussed the usage of names using name clusters which was done emphasizing on water and hill names. Findings show that water names were associated with waterside settlements while hill names had a semantic content and functions that they conveyed.

In England, Butler (2013) made a study on the use of literary resources as evidence against the argument that names are potentially semantically meaningless entities. The second goal of the study was to highlight and discuss the value of onomastics from

both a literary and linguistic perspective. The study realized power and control in naming. In Scotland, McNiven (2011) illustrated in a study that place-names are an essential resource for understanding of Scottish medieval rural society, with a particular emphasis on Menteith. The study explored changes in naming language in the late 15th century. Findings revealed that place-names are a historical resource which can expose people's activities like hunting, agriculture or religion. They also show how people viewed the landscape.

Karmarkar (2015) in India took the historical-geographical perspective in interpreting the meaning of places. He argued that names are affected by geographical and social forces through time. This means that place name identifies the spatiality, sociality and temporality (since place names can change) of a place. The study realized that place identities are constructed, deconstructed and reconstructed by dominant political forces that have the power to change names of places through time.

In Zimbabwe, Chivaura (2015) in his research on the origin of the Zimbabwean word *shona* found that the word is associated with the Mutapa Kingdom, its gold mining history and trade that reached as far as Arabia, Persia and some European countries as well as China and India. The history that he moaned is never taught in Zimbabwean schools. He argued that trade was dominated by India where gold in Hindi is known as *sona* or *sonu* (handsome in Sanskrit) which is derived from the word *sohna* in Punjab which means beautiful. The whole Mutapa land became known as "the land of Sona" or Sonaland and the word Sona was later corrupted to Shona and Sonaland to Shonaland and while people in Mutapa were then known as Shona people. This means that colonizers came and morphed the indigenous names for various reasons.

Jenjekwa (2021) carried out a study on revisiting place names in Zimbabwe with the argument that the overwriting of local names by colonial ones in the 90 years of Zimbabwe's colonization effaced the rich legacy of precolonial Shona social, historical as well as spirituality and indigenous knowledge. The study confirmed that toponyms play a critical role in the revitalization and preservation of African indigenous knowledge systems.

Cumming (1970) explored naming associated with habits of people and their way of life. In his study, he discovered that the place known as Chisumbanje

was named due to its renowned dagga smoking while Chipuriro (corrupted to Sipolilo) referred to the place where grain is threshed. The “sudden death” - *eMfelabuso* (Filabusi), “death in the face” *had historical happenings*. Berlyn realized that at times, the names exhibit where people who once occupied the land came from, for example, Enkeldoorn, which is an Afrikaans word and Penhalonga, a Portuguese derived word.

It can be said that name inscription is not an easy task. Ndlovu (2015), in his article *Problematic history and naming of public institutions in Bulawayo*, highlighted that in January 2015, the Bulawayo City Council had difficulties in selecting a name for one of its schools. He went on to suggest what should be considered when naming schools: the role played by the person to be honored in promotion of education and other remarkable developments in that locality or region or country which the school is situated.

Naming Ideology, Description Theory and Linguistic Approach

This study is hinged on the naming ideology and the description theory. The term ideology denotes a set of beliefs and values that a group of people share on various aspects of life including naming. Fabiszak et al. (2021) described ideology as a system of beliefs that are shared by a social group with the power to evaluate and explain the social world. This means that ideologies have the power to unify people of common belief.

Description Theory shows the views of Russel on the connection between language and the world. He further argued that definite descriptions denote what they are meant to denote to people (Ryckman, 2000). This is supported by Ryckman, quoted in Cumming (2013) who posed that a name is not an empty tag for objects in the world but rather, names are disguised definite descriptions. This means that there is meaning behind a names. It should be noted that there is a choice and thorough consideration that is done in name inscription. These naming aspects are true for Solusi University places, roads, buildings and other areas of interest.

In Linguistics, syntax is an English word derived from the Greek word *syntaxis*, which means *arrangement* (Vajda, u.d). It deals with the relationship of words as well as their arrangements in forming phrases and sentences. On the other hand, morphology deals with morphemes (the minimal units of linguistic form and meaning) and how they make up (form) words. The word morph is Greek in origin and

it means shape or form. One can say that both the syntactic and the morphological approach that has been employed in this study are suitable because the study deals with name appearances (syntax), name coinage, formation, derivation as well as name morphs of the university in question.

Naming of human construction and landscape at Solusi University is varied; there are single free morpheme names, for example, Solusi as well as compound names, for instance, Mhosva Cottages. These names are derived from people who made outstanding contributions to the university; thus, they tell a history and culture of the people. However, this information is not captured in the data base of knowledge and there is a danger that it may be lost forever when the keepers of the societal information die. This study therefore explored the ideological, morpho-syntactic perspectives of Solusi names so as to capture and serve that vital information.

Research Methodology

Design

This study employed a qualitative research approach so as to gain insights and to unpack the complexities that are associated with the naming phenomenon at Solusi University. This goal was achieved through a case study design of this one university. Data was drawn from observation, interviews and documents. The informants were chosen according to their knowledge, age (mainly elderly people) and according to their long stay at the university.

Population and Sampling

Informants were drawn from a population of elderly people who have been at Solusi University for more than 10 years. Those who had left the university but were known to be highly informative on the history of Solusi were included among the informants. The total number of informants was not decided at the beginning of the study, but the researcher kept on conducting interview until the saturation point was reached. A total of 11 informants was finally reached.

Treatment of Data

Using the data collected from observation, interviews and documents, the researcher systematically analyzed the morpho-syntactical aspect of the Solusi names with special interest on the lexical morphemes and their complex constructions. Eventually, findings were compiled in

a comprehensive qualitative description annotated with associated photographs.

Results and Discussion

This section presents results of the study and discusses the findings. The section was guided by the following research question: Which morpho-syntactical aspects and naming ideologies are revealed by Solusi names? Names that are considered in this study include, the university name itself, that is Solusi, buildings, and roads. These names are analyzed according to their morphology and syntax as well as historical and ideological aspects.

Solusi University

The name, Solusi University, syntactically comprises the word *Solusi*, a proper noun, and *university* (a common noun) which were morphed into a noun phrase. This tallies with findings by Cumming (2013) that names are usually in a noun phrase form,

comprising either of two proper nouns or a single proper noun and chained to a common noun.

Information from interviews showed that the Seventh-day Adventist missionaries came from America to Zimbabwe, the then Rhodesia and they were given land by the responsible authority. The actual land that the college (that later developed into a university) is built on, was given to them free of charge, by chief Soluswe whose name the college was named after. This means that the name Solusi had withstood time. "Soluswe and Solusi are one and the same name," one respondent explained. "The Whiteman could not pronounce well the name Soluswe. As a result, they ended up calling it Solusi", he continued. This finding tallies one by Chivaura (2015) who realized the corrupting of indigenous place names by the white settlers in Zimbabwe and beyond.



Figure 1: Ralph Watts Library



Figure 2: Beit Hall



Figure 3: Clark Hall



Figure 4: Kamushinda Square

Enquiring on the Ralph Watts Library (Figure 1), one informant explained, “The library was not built under one man’s contribution; many people did contribute but this Ralph Watts was on the forefront in gathering funds to establish the library.” Another informant concurred with this saying that it was Ralph Watts who came up with the idea of building that library. The name, Ralph Watts Library, conforms to the argument by Cumming (2013) that a toponym can be in noun phrase form having two proper nouns and a common noun.

The library has different compartments which are named after contributors, for instance, the VC. Other compartments are named after what they contain, for example, Ellen G. White Centre that houses Ellen G. White’s writings.

Beit Hall is the biggest hall at the university. This is a meeting place for the university’s main activities like graduation. At times, church services, take place in the hall. The name Beit was given to this hall to honor an organization (the Beit Trust) that provided the funds for its construction. This finding is similar to one by Fabiszak et al (2021) where names of streets, for instance, Butchers’ Street, were named after prominent resident businesses.

Clark Hall (figure 3) is a small complex that belongs to the Science Department at Solusi University. “It was named after a science teacher who was considered the best teacher in the department in 1960,” one respondent explained. Information from interview further revealed that Mr. Clark came up

with the idea of advancing the Science department which, by that time, had only one block. To this day, the hall bears that name, a finding which is different to Karmarkar (2015) in India who realized that place names under his study changed with time.

The construction known as the Kamushinda Square (figure 4) is a spectacular one that has a central location at the university. It resembles Great Zimbabwe stone walled constructions in Masvingo. Among the emblems installed on it are a plough that signifies work; two students holding hands and facing the gate way symbolizing graduates leaving the university meaning that after getting Christian education, one would be ready to face life without fear. There is also a Bible that stands for spirituality. The construction thus shows that, “the Christian education offered at Solusi University is holistic, concerned not only with the intellectual but also the whole person, education of the head, the heart and the hand,” one respondent said. Respondents revealed that the square was named after Enoch Kamushinda, a former Solusi student who donated the funds for the building of the monument. This finding concurs with Butler (2013) who also found power (in this case, economic power) as a great influence in place-naming.

Maranatha Classrooms

The so-called Maranatha classrooms (also known as One-da-classrooms) were donated and constructed by Maranatha Volunteers International. This is a Seventh-day Adventist group of people mainly from Europe and America that source funds to develop

the economically challenged countries through constructing structures like classrooms, churches and other buildings. The classrooms at Solusi University were constructed in 2011 under the leadership of Merrill Zachary. “If I am not mistaken,” said one respondent who witnessed the construction of the classrooms, “there were forty-two Maranatha volunteers who came to Solusi in April to build the classrooms in order to house the growing student population at the university” he continued. The classrooms were thus named Maranatha classrooms as a token of appreciation by Solusi University to the group. The other name, one-day-classrooms, was derived from the speed with which the construction was done. “The volunteers meant business; after the floors were made, they took something like only seven days to complete the buildings” another respondent pointed out. This naming finding is supported by Jengekwa (2021) who argued that toponyms play a critical role in the preservation of knowledge systems; those who made outstanding contributions to the society will ever be remembered.

Names of Hostels

Tshabangu Hall

Tshabangu is a dormitory for single male students. It was built around the year 2006 and was named after Tshabangu who was regarded as the pioneer of the pioneers. “He was one of the people who led the scorch carts of the missionaries when they first came here,” a respondent explained.



Figure 5: Sweden House

He was at Solusi for almost a century and witnessed the growth and development of the college and the

church. “Tshabangu had a long life; he died when he was about 100 years of age” another respondent

explained. “He was here during the difficult years when almost half of Solusi missionaries perished due to being attacked by malaria. He also saw the bloody Matabele uprising in 1896 and the famine that followed”, the respondent added. He had a selfless missionary spirit. Naming that dormitory and one of the roads after him comes as a great honor and recognition. This is in harmony with the findings of McNiven (2011) that names are a historical resource. His name on the wall acts as a memorial seal which is a worthy signature to be emulated.

Sweden House (figure 5) at Solusi was built by generous Swedish people around the year 1995. One informant commended, “It appears, the name Sweden House, was meant to instill a sense of royalty of the donors”. It is a beautiful building (one of the best at the university) and the lovely landscape around it makes it noticeable. Sweden House has become a song of celebration and accomplishment. Final year student as well as Masters Students proudly occupy it. The researcher found the name Sweden House as a denotative name, a finding similar to Ansah and Mireku-Gyimah (2021) who found toponyms displaying literal meanings.

Mhoswa Cottages

A multiple building residency for ladies was completed around the year 2000. Documents show that Mhoswa Cottages was named in honor of the late Mr. Mhoswa who was the director of development and public relations at the university. Mr. Mhoswa was at the university during its

youthful stage and he contributed much towards its development. Therefore, naming those hostels and Mhoswa Dam which is one of three dams owned by Solusi University after him is a great honor to him. He is remembered even in his grave.

Kamuzu Married Residential Quarters

There are four roomed houses that are meant for students with families. “They were named Kamuzu during the 1990s because the majority of students who were residing in this place were from Malawi; named after the then their president, Dr. Hastings Kamuzu Banda,” One knowledgeable informant explained. It can be noted that the name *Kamuzu married residential quarters* gives visitors the sense of internationality at the university. This long name, *Kamuzu married residential quarters*, falls under the Russell’s definite descriptions category honoring a prominent figure of the society (Ryckman, 2000).

Mayenza Hall

The oldest hall of residents for students at Solusi University is Mayenza. Unpublished documents showed that it was built in the 1960s. It was named after Jim Mayenza “who had been captured as a small boy by the Matabele (Ndebele) and taken to Matabeleland. After a period in captivity, he found his way to Solusi” ([Pemba History Club Forum, 2014](#)). Mayenza was one of the first students on the mission and he proved to be an earnest student and fast learner. “It is said that Jim loved his Bible so much that one day he footed from Solusi to Bulawayo to buy this cherished Book,” one respondent said.



Figure 6: Really Hall and Palmer Hall



Figure 7: Roads at Solusi University

Raelly Hall was built around the year 1995. It was constructed with funds provided by the General Conference of the Seventh-day Adventist in Church Eastern Africa Division. The building was constructed by the Ngwabi builders. Documents indicated that it was officially opened by the first Chancellor of Solusi University, r. L. D. Raelly, on the 6th of November 1997 and was named after him. Dr. L.D Raelly was also the president of the Eastern Africa Division by then.

Palmer Hall

Palmer Hall is a ladies' hostel at Solusi University. It is one of the oldest buildings and was built by white missionaries around the 1960's. Its renovations were later done by others, for example, Brant, who facilitated its foyer set-up in 1991.

The V.C Hall

The V.C Hall was named after the former Vice Chancellor (from 1992 to 2011), Professor Norman Maphosa. He saw the university developing from its grassroots, that is, being granted a charter in 1994 until it became a well-known university in Zimbabwe and world-wide. His name also appears in the Ralph Watts Library where a certain room is named after him. This name is different from most of the names at the university; it comprises an article *the*, then abbreviation, V.C for a common noun Vice Chancellor then a common noun, *hall*.

Names of Roads at Solusi University

There are quite a number of roads at Solusi University as shown in figure 7. Most of these roads have people's names and only a few possess general names.

J.Z Ncube Road

This road links the university orchard to the main gate and was named after the man who was the first black Pastor and powerful preacher at Solusi. "It is good that we remember him. Because of him, many people gave their lives to Christ."

Carmichael Road

This is a road that passes in front of the cafeteria and links the main gate to Madumbeni. This road was named after Carmichael, the first physician to come to Solusi from America. "When the missionaries came to this place, they were being attacked by Malaria and were dying without having accomplished their task here", a respondent explained. "The road was given his name after his death," she continued.

Willard Chiwewe Road

This is the road that turns at the church school and it links the main road to the faculty houses. Documents shows that Chiwewe was the minister of roads by the time the university was constructing the road that links it to the Bulawayo-Tsholotsho Road at the 3-kilometre peg. Chiwewe contributed to the construction of that road. Therefore, the Vice Chancellor by then requested that one of the roads on the campus be named after him.

Mlevu Road

"Mlevu was the chief and the owner of the place," one informant retorted. He continued, "It is said that he had some sub-chiefs or the headmen who were working under him and one of them was called Soluswe. According to their custom by then, it was not proper for the actual Chief to go out and greet visitors who would have come in their territory. So,

when the missionaries came, Mlevu sent Soluswe who was his sub-chieftain and his son-in-law to go and meet the visitors. When the visitors kept on interacting with the Soluswe, they ended up thinking that he was the actual owner of the place.” He concluded, “This means that this place by right was supposed to be called Mlevu University.” Mlevu is the one who also took some of the missionaries’ goods and safely hid them at the Mlevu Caves during the uprising. Mlevu thus played a fundamental role and as an honor, they named one of the male students’ hostels, a road and a cave after him. “Chief Mlevu hid in this cave the missionaries’ belongings that they entrusted to him when they evacuated the place due to political unrest,” one respondent explained. One can say that the names, Mlevu Road and Mlevu Caves conforms to Schlucker and Ackermann’s (2017) morphological finding that place names were morphed by combining a proper noun and a common noun.

Ngono and Sparrow Roads

Ngono is the road that is behind Solusi Primary School linking Madumbeni and the Water works premises. “We know very little about Ngono,” a respondent started. “The little that we know about him is that, he was one of the first teachers to teach at the primary school,” he added. It is said that he was a sociable teacher who worked very well with both the pupils and the community and because of that, this road was named after him. Sparrow Road was named after Sparrow who was one of the first missionaries to come to Solusi.

Jewell Road

“The road was named after Jewell, one of the first male Nurses to work here at Solusi,” an informant said. Other informants added that Jewell was helping many women in the community during child birth. “The current Madumbeni area which is being used by workers was not originally meant for that. It was a place where pregnant mothers who were waiting to deliver were using it as their waiting place,” a respondent explained. Jewell is said to have constructed a small clinic near the present day Sweden Hostel. To honor him, a road was named after him. Jewell Road is a phrase which is composed of a proper noun, Jewell and a common noun, road. This resonates with Schlucker and Ackermann’s (2017) finding that place names are coined by combining a proper noun and a common noun.

Air Strip Road

Air Strip Road passes through the place which was once used as an aerodrome. It was a landing ground for all the airplanes that visited Solusi. These planes were mainly coming from the General Conference and other prominent places of the Seventh-day Adventist church. The name of this road is therefore related to the past use of the place. This finding is similar to that by Eva (2013) in Hungary that hill names were related to the functions that they played to the people.

Conclusions and Recommendations

Conclusions

This study concludes that names at Solusi University are made up of phrases and no single words. This classification process has turned to be a resource that shows the historical, social and cultural values and ideologies of the Soluswe people. These names also possess a syntactical and morphological dimensions. Syntactically, the names are usually in phrase forms mainly consisting two words, examples being Solusi University and Kamushinda Square. Other names are made up of three words, for instance Ralf Whaats Library. Very few names are syntactically definite with the article *the* as a marker of definiteness, for instance, The V. C Hall. Still other names contain restrictors of determiners (other than *the*) as in the name Kamuzu Married Quarters which takes a non-argumental occurrence constituting the characteristics of the users. On the morphological aspect, most of the names at Solusi University are onymic compounds which were formed by combining a proper noun and a common noun, for instance, Mlevu Caves or two proper nouns (a first name and a surname) and a common noun, as in Ralf Whaats Library.

It is concluded that the Toponymic inscription was systematically and carefully done at Solusi University. The naming concept has a fair and clear ideology which can be termed as the *contribution ideology*; most of the places were given names of people and/or groups of people who significantly contributed to the establishment of the named features. Honoring of those who made valuable contributions to the development of Solusi University, through naming of places and features, was fairly done.

Recommendations

The study recommends people awareness of place names in their locales so that they appreciate what name contributors have done to humanity. People

should also study place names for their aesthetic value as well as for their reference to humanity's social history.

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