Patrilineal Influence of Islam in Name Inheritance and Structure in Southeast Tanzania

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Introduction
Southeast Tanzania is considered to have been matrilineal, but patrilineal influences including the spread of Islam during the interaction with the Arabs have been discussed (Wembah-Rashid, 1995: 46-47; Dondeyne et al., 2003: 9). According to Wembah-Rashid (1975: 150-151), traditional names had meanings, and had been inherited as part of various political roles. After the interface with the Arabs, Islam and Arab names became common. In spite of this previous research, the process of Islamization and its inheritance and structure of names have not been analyzed fully. This article analyzes name inheritance and structure through family trees in order to understand the process of change as one dimension of lineage.

I. Research area and method
1.1 The research area
The major ethnic groups of Southeast Tanzania are the Makua, the Makonde, the Yao, the Mwera, the Machinga, and the Ngindo. Among these ethnic groups, the Makua, the Makonde, the Mwera, and the Yao are considered “matrilineal” with historical relationships with the matrilineal belt of Central Africa (Wembah-Rashid, 1975: 15-16). Islamization has been discussed as one of the factors of patriliney on these “matrilineal” ethnic groups of Southeast Tanzania.

This article is based on research in the Lindi Region, Ruangwa District (M Village) and Lindi District (R Village). Both M and R villages are located inland, registered in 1974. Village R is based on an old settlement and considers themselves “coast (powani)”. Village M was formed based on a new settlement, and is considered “inland (bara)”, for example by the Village R villagers, because it is relatively more inland from Village R. Generally, older coastal villages have stronger Islam influences. The Mwera is the major ethnic group in both M and R villages, but M Village has an absolute majority, whereas R Village has majority Mwera followed by Makonde (See Table 1; Sakamoto, 2008 for details).

1.2 The research method
As in the previous article on clan lineage (Sakamoto, 2008), family trees were drawn and analyzed based on information collected in 2006 and 2007 from 10 kins in M Village and 11 kins in R Village.1 Name (jina) of the individual, kabila (ethnic group), ukoo (clan), and kilawa have been asked for all members of the lineage of the interviewee. Individuals were interviewed, but spouse and other relatives when available were asked to complement the information. The numbers of kinship memberships range from 27 to 188, and the generations range from 5 to 10.2 Table 1 indicates the detail of the interviewees. This article analyzes the changes in name inheritance and structure within the family trees.

1.3 Classification of names
Prior to analysis, names are classified into indigenous names, Islam names, and Christian names.

Islam names were classified with reference to mainly Ahmad (1999). Typical male names classified as Islam names were Hamisi, Abdala, Hassan, and Juma. Common female names classified as Islam names were Fatuma and Adija. Islam names are

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1 The interviewees were identified by VEO or an informant in the respective villages.
2 Includes clan members with imperfect information.
abbreviated in small letters in the following table, plates, and text.

Swahilization of Islam names were recognized with reference to Zawazi (1998). Swahili names with similar Islam names or originating from Arabic words were categorized as Swahili names influenced by Islam or Arab. This classification includes names such as “Mwanahawa” which combines “Mwana” meaning child in Swahili with an Islam name “Hawa”. Another typical name was “Somoe” which is assumed to have originated from an Arabic word “somo” meaning friend. These names are abbreviated in italic small letters.

On the other hand, Swahili names without Arabic or Islam origin were categorized as closer to indigenous names. These names are abbreviated in italic capital letters.

A few names were classified as Christian names based on the interviewee’s statement, with additional reference to Kobayashi (1978). These names are abbreviated in underlined small letters.

Names not classified as Islam, Christian, or Swahili names were classified as indigenous names. Many indigenous male and female names started with “Ch…”, “L…”, “M…”, or “N…”, female names with “A …”, and male names with “K…”. A Mwera-English dictionary (Parker, 2008) was referred to, but none of the names matched with Mwera words. Some of these names are abbreviated in capital letters, but when inheritances of names were not seen, the full name is indicated.

II. Results

Table 2 summarizes the name components and structure of the major interviewees. Plates 1 to 4 indicate the inheritance of names within the family tree of the interviewees.

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2 Arabic words are indicated by **bold italic**, Swahili words in *italic*.
3 Mike Campbell (1996-2008) “Behind the Name: The etymology and history of first names” (www.behindthename.com/name/ accessed 2008/9/14) was also referred to.
Table 2: Name structure and inheritance

<table>
<thead>
<tr>
<th>Family tree</th>
<th>Sex</th>
<th>Ethnic group</th>
<th>Abbreviation of name</th>
<th>Full name (Underlined is indigenous name)</th>
<th>Inheritance of name</th>
<th>Pattern test</th>
<th>Last name</th>
<th>Birth</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>R11</td>
<td>Female</td>
<td>Mwera</td>
<td>ng</td>
<td>First + Father's</td>
<td>Patrilineal</td>
<td>(1)</td>
<td>Islam name</td>
<td>Unknown</td>
<td></td>
</tr>
<tr>
<td>R4</td>
<td>Male</td>
<td>Makua</td>
<td>ssp</td>
<td>First + Father's + Grandfather's</td>
<td>Patrilineal</td>
<td>(2)</td>
<td>Personal indigenous name</td>
<td>Mid 1950s</td>
<td>Patrilineal inheritance of indigenous names only 4 to 3 generations back.</td>
</tr>
<tr>
<td>M10</td>
<td>Female</td>
<td>Mwera</td>
<td>com</td>
<td>First + Father's</td>
<td>Patrilineal</td>
<td>(3)</td>
<td>Personal indigenous name</td>
<td>Late 1930s</td>
<td>Existence of indigenous names without patrilineal inheritance 3 generations back. He (and his son) has the same name as his grandfather's name.</td>
</tr>
<tr>
<td>R1</td>
<td>Male</td>
<td>Yao</td>
<td>jks</td>
<td>First + Father's + Grandfather's</td>
<td>Patrilineal</td>
<td>(3)</td>
<td>Personal indigenous name</td>
<td>Late 1930s</td>
<td>Existence of indigenous names without patrilineal inheritance 4, 5 generations back.</td>
</tr>
<tr>
<td>M8</td>
<td>Male</td>
<td>Mwera</td>
<td>mmjL</td>
<td>First + Father's + Grandfather's</td>
<td>Patrilineal</td>
<td>(3)</td>
<td>Personal indigenous name</td>
<td>Mid 1950s</td>
<td>No patrilineal inheritance of indigenous names before 4 generations.</td>
</tr>
<tr>
<td>M5</td>
<td>Female</td>
<td>Mwera</td>
<td>bM</td>
<td>First + Father's + GF</td>
<td>Patrilineal</td>
<td>(3)</td>
<td>Personal indigenous name</td>
<td>Early 1950s</td>
<td>Renoual of patrilineal indigenous inheritance of name takes place 3 generations back.</td>
</tr>
<tr>
<td>R6</td>
<td>Male</td>
<td>Mwera</td>
<td>smjN</td>
<td>First + Father's + Grandfather's</td>
<td>Patrilineal</td>
<td>(3)</td>
<td>Personal indigenous name</td>
<td>Mid 1950s</td>
<td>Patrilineal inheritance of indigenous names before 4 generations.</td>
</tr>
<tr>
<td>R8</td>
<td>Male</td>
<td>Mwera</td>
<td>ajM</td>
<td>First + Father's</td>
<td>Patrilineal</td>
<td>(2)</td>
<td>Personal/ancestral, indigenous name</td>
<td>Early 1950s</td>
<td>Inheritance of patrilineal indigenous name did not take place 1-2 generations back.</td>
</tr>
<tr>
<td>M9</td>
<td>Male</td>
<td>Mwera</td>
<td>hjc</td>
<td>First + Father's + Father's or ancestor's</td>
<td>Patrilineal</td>
<td>(3)</td>
<td>Personal/ancestral, indigenous name</td>
<td>Early 1950s</td>
<td>Inheritance of patrilineal indigenous name did not take place 3 generations back.</td>
</tr>
<tr>
<td>M7</td>
<td>Female</td>
<td>Mwera</td>
<td>sN</td>
<td>First + Father's</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>Christian name</td>
<td>Unknown</td>
<td></td>
</tr>
<tr>
<td>M5</td>
<td>Male</td>
<td>Mwera</td>
<td>roN(M)</td>
<td>First + Father's + Grandfather's + GF</td>
<td>Patrilineal</td>
<td>(2) or (3)</td>
<td>Personal/ancestral, indigenous name</td>
<td>Mid 1940s</td>
<td>Inheritance of patrilineal indigenous name did not take place 3 generations back.</td>
</tr>
<tr>
<td>M4</td>
<td>Male</td>
<td>Mwera</td>
<td>jBN</td>
<td>First + Father's + Grandfather's</td>
<td>Patrilineal</td>
<td>(2) or (3)</td>
<td>Personal/ancestral, indigenous name</td>
<td>Unknown</td>
<td></td>
</tr>
<tr>
<td>R11</td>
<td>Male</td>
<td>Ngindo</td>
<td>ayM</td>
<td>First + Father's + Grandfather's + GGF</td>
<td>Patrilineal</td>
<td>(2) or (3)</td>
<td>Personal/ancestral, indigenous name</td>
<td>Unknown</td>
<td></td>
</tr>
<tr>
<td>M3</td>
<td>Male</td>
<td>Mwera</td>
<td>jBN</td>
<td>First + Father's</td>
<td>Patrilineal</td>
<td>(2) or (3)</td>
<td>Personal/ancestral, indigenous name</td>
<td>Early 1920s</td>
<td></td>
</tr>
<tr>
<td>M7</td>
<td>Male</td>
<td>Mwera</td>
<td>jBN</td>
<td>First + Father's</td>
<td>Patrilineal</td>
<td>(2) or (3)</td>
<td>Personal/ancestral, indigenous name</td>
<td>Late 1930s</td>
<td></td>
</tr>
<tr>
<td>R9</td>
<td>Male</td>
<td>Mwera</td>
<td>jM</td>
<td>First + Ancestor's</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Mid 1960s</td>
<td></td>
</tr>
<tr>
<td>M10</td>
<td>Male</td>
<td>Mwera</td>
<td>jBM</td>
<td>First + Father's + Ancestor's</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Colonial era</td>
<td></td>
</tr>
<tr>
<td>M5</td>
<td>Female</td>
<td>Mwera</td>
<td>mriN</td>
<td>First + Father's + Ancestor's</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Unknown</td>
<td></td>
</tr>
<tr>
<td>R11</td>
<td>Male</td>
<td>Mwera</td>
<td>jM</td>
<td>First + Father's</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Mid 1930s</td>
<td></td>
</tr>
<tr>
<td>M2</td>
<td>Male</td>
<td>Mwera</td>
<td>jBN</td>
<td>First + Father's + Ancestor's</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Late 1940s</td>
<td></td>
</tr>
<tr>
<td>M6</td>
<td>Female</td>
<td>Mwera</td>
<td>jBN</td>
<td>First + Father's + Ancestor's</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Early 1950s</td>
<td></td>
</tr>
<tr>
<td>R10</td>
<td>Male</td>
<td>Mwera</td>
<td>aM</td>
<td>First + Father's + Ancestor's</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Early 1970s</td>
<td></td>
</tr>
<tr>
<td>M4</td>
<td>Female</td>
<td>Mwera</td>
<td>aM</td>
<td>First + Father's + Ancestor's</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Mid 1970s</td>
<td></td>
</tr>
<tr>
<td>R4</td>
<td>Male</td>
<td>Mwera</td>
<td>jM</td>
<td>First + Father's</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Early 1960s</td>
<td></td>
</tr>
<tr>
<td>M1</td>
<td>Male</td>
<td>Mwera</td>
<td>bBN</td>
<td>First + Father's + Grandfather's + GGF</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Early 1970s</td>
<td>Same name as his grandfather.</td>
</tr>
<tr>
<td>R5</td>
<td>Male</td>
<td>Mwera</td>
<td>jBN</td>
<td>First + Father's</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Early 1930s</td>
<td></td>
</tr>
<tr>
<td>M6</td>
<td>Female</td>
<td>Mwera</td>
<td>jBN</td>
<td>First + Father's + uluus</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Mid 1940s</td>
<td>Uluu is used as the last name. Her brother remains with his original last name.</td>
</tr>
<tr>
<td>R2</td>
<td>Male</td>
<td>Mwera</td>
<td>bBN</td>
<td>First + Father's + uluus</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Early 1930s</td>
<td>Registered his uluu as his last name in 1963.</td>
</tr>
<tr>
<td>R7</td>
<td>Male</td>
<td>Mwera</td>
<td>aBN</td>
<td>First + Father's + uluus</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Early 1940s</td>
<td>Registered his uluu as his last name (with his brother).</td>
</tr>
<tr>
<td>R10</td>
<td>Female</td>
<td>Mwera</td>
<td>jM</td>
<td>First + Father's + Grandfather's + uluus</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Late 1940s</td>
<td>Registered his uluu as his last name (with his brother).</td>
</tr>
<tr>
<td>R10</td>
<td>Female</td>
<td>Mwera</td>
<td>jM</td>
<td>First + Father's + Grandfather's + uluus</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Early 1970s</td>
<td>Paternal uluu is her last name.</td>
</tr>
<tr>
<td>R3</td>
<td>Male</td>
<td>Mwera</td>
<td>jSc</td>
<td>First + Father's + Nickname</td>
<td>Patrilineal</td>
<td>(4)</td>
<td>GGF</td>
<td>Mid 1930s</td>
<td>His nickname became his last name. His brother remains with their original names.</td>
</tr>
</tbody>
</table>

Note: A Capital Indigenous name
A a Capital/italics Indigenous name
a Initial/italics Swahili name (not related Arabic word, based on Zawazi, 1998)
a Initial/italics Swahili name (originating from Arabic based on Bosha, 1993 and Cowan, 1976)
(b) Initial/italics Christian name
(b) Initial/italics Swahili name (based on Ahmad, 1999)
(bnt) = binti; (bn) = bin, Ibn
GGF Grand grandfather's name
GGGF Grand grand grandfather's name

Source: Based on family trees drawn based on 2007 and 2008 field research interviews.
### Key

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>♂</td>
<td>Male</td>
</tr>
<tr>
<td>♀</td>
<td>Female</td>
</tr>
<tr>
<td>△</td>
<td>Passed away</td>
</tr>
<tr>
<td>□</td>
<td>Assumed to have passed away</td>
</tr>
<tr>
<td>○</td>
<td>Assumed to be alive</td>
</tr>
<tr>
<td>△</td>
<td>Alive (as of August 2007)</td>
</tr>
<tr>
<td>□</td>
<td>Interviewee</td>
</tr>
<tr>
<td>△</td>
<td>Officially married</td>
</tr>
<tr>
<td>□</td>
<td>Married and divorced</td>
</tr>
<tr>
<td>○</td>
<td>Unmarried</td>
</tr>
<tr>
<td>△</td>
<td>Separated (status of marriage unconfirmed)</td>
</tr>
<tr>
<td>○</td>
<td>Status of marriage unconfirmed</td>
</tr>
<tr>
<td>△, ○</td>
<td>Household</td>
</tr>
</tbody>
</table>

A **Capital** Indigenous name

A **Capital italics** Swahili name (not related Arabic word)

A **small italics** Swahili name (originating from Arabic)

**small** Islam name

**small underline** Christian name

Indigenous names

Indigenous names without inheritance (male)

Indigenous names without inheritance (female)

Inheritance of the uko

Inheritance of uko names

Inheritance of Islam/Arabic names

Same as his (grand) grandfather

Inheritance of Christian names
Plate 1: Inheritance of names
(3) Came during the Maji Maji Rebellion during German rule.

Came during the Maji Maji Rebellion during German rule.

C originating from himself?
Plate 2: Registration of *ukoo* names

**M6**

Registered her maternal *ukoo* name "H" as a last name. Her brother registered the indigenous name "L" inherited from the paternal ancestor.

**R2**

Used to use his grandfather's name "BL" as the last name. However, his parents had only one child (himself), so he used the maternal *ukoo* name "M" to know his relatives easier ("kujua upesi ndugu") since 1963.
His maternal ukoo name "L" became his last name. Born during the 1940s.

His brothers did not change their names.

His name used to be "sosM". However, since he dance a lot in festivals (ngoma), he was given a name "C".
Plate 3: Tracing maternal ancestors

R11

R11'}
Plate 4: Change in religion

M5

1890-1954. sK was a "sultan" of a clan. "K" was a name before Islam, and added a name "s" after becoming Islam.

R7

Born as "s", and changed his name to "k" when he became Christian.

After schools were built during colonial rule, registered his ukoo name as his last name.
III. Analysis

3.1 Basic name structure

All names except one case\(^6\) included a basic name structure constructed with “first name” and “the father’s name”. Furthermore, most of the “father’s name” was an Islam name (Table 2) except an indigenous name in R1 (Plate 1) and a Christian name in R7 (Plate 4).

In Islam names, it is common to add his / her father’s name (nasab) to his/her own name (ism). In some cases, the word “son of … (ibn, bin)” or “daughter of … (bint)” is used, for example, Ibn Batutah. In other cases, the word is abbreviated (Ahmad, 1999: xii). These name structures have already been confirmed in Swahili societies (Zawazi, 1998: 111), and this research also reconfirmed these structures. In addition, usage of Swahili words “binti” and “biti” originating from the Arabic word “bint” was used. In comparison to the usage of “bin (son of) …” in one case (R10), the usage of “binti (daughter of) …” (M1, M3, M6, M7, R1, R3, R5, R6, R10, R11) and “biti …” (M4, M7, M10, R3, R5, R9, R11) was much more common (Plate 1 to 3). However, these terms were only used for elderly or the diseased, and were not seen in generations younger than the interviewees.

3.2 Common name structures by classification

Within all the first names in the family trees, 91% were Islam names. Among the 33 interviewees, all the first names were Islam names.

Within the second names (father’s names) in the family trees, 90% were Islam names and 3% were indigenous names. Among the 33 interviewees, 32 second names were Islam names and 1 was an indigenous name.

Within the last names in the family trees, 85% percent were indigenous names and 9% were Islam names. Among the 33 interviewees, 32 names were indigenous names (including 4 ukoo names) and 3 were Islam names.

Islam names were common in first and second (father’s) names, and indigenous names were common in the last names.

3.3 Patterns in name structure

As indicated in Table 2, four patterns of name structure have been indicated.

As one of complete African Islam names, Zawazi (1998: 111) indicates “personal name, the father’s name, and the grandfather’s name” at the top of the list. Eight examples that fit in this structure have been identified in this research, categorized as patterns (1) and (2).

Pattern (1): Islam name, father’s Islam name, and grandfather’s Islam name

Within the above names, three examples were constructed with only Islam names, categorized as pattern (1) (Table 2): “si” of R11 (Plate 3), “aap” of R4 (Plate 1), and “jom” of M10 (Plate 1). Within these names, there were names where paternal names were not inherited (Plate 1: M8 and R6; Plate 4: ziM of M5).\(^7\)

More typical name structure was to include an indigenous name as the last name, as seen in patterns (2) and (3).

Pattern (2): Islam name, father’s name, and individual indigenous name

Pattern (2) consists of “personal Islam name, the father’s (Islam) name, and an individual indigenous name”. Individual indigenous names were taken from the grandfather’s name (Plate 1: mimL of M8) and grand grandfather’s name (Plate 1: smaN of R6; Plate 4: ziM of M5) as their last name. There was also an example where the father’s indigenous name (Plate 1: sKs of R1) was included in the second name. In these names, there were names where paternal names were not inherited (Plate 1: M8 and R6; Plate 4: M5).

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\(^6\) A case who abbreviated her father’s name (R9).

\(^7\) This can be assumed to resemble the naming method of Islam Lebu society in Senegal, indicated by Mori (2006).
**Pattern (3): Islam name, father’s Islam name, and indigenous name**

The most typical name structure was “Islam name, the father’s Islam name, and an indigenous name”, and there were 11 examples (pattern (3)). Some examples are fBM of M8, kBM of M10, fC of R6 (Plate 1), and rmL of R11 (Plate 3). These last names are inherited from the paternal line, but individual ancestors are not identified. Interviewee in R10 explained that well known names inherited from their ancestors were “jina kubwa (big names)”.

In Islam names, it is also common to add “nisba” indicating their place of birth, residence, descent, place of origin, or membership of tribe (Ahmad, 1999: xii-xiii), and such examples are also seen in African Islam names which adds the name of a place or ethnic group to their own names (Zawazi, 1998: 111-112). There are also cases that they add their title to their personal name (Ahmad, 1999: xiii; Zawazi, 1998: 112).

The indigenous names in the cases of this research can be considered as names inherited from their paternal ancestors, their origins, or status of their ancestors. For example sk (Plate 4: M5) who was a “sultan” of a clan, had a name “K” which meant that he had the power to take whatever he desired. This name “K” is inherited by his children and his grandchildren. Many of the last names are indigenous, but in consideration to the existence of paternal indigenous names that have not been inherited, the paternal inheritance of names may also have been an Islam influence.

There were eight names that were difficult to identify whether the last name was an individual name or an ancestral name (Table 2). These names can be categorized either within patterns (2) or (3). Within these examples, two examples had generations that paternal indigenous names were not inherited.

**Pattern (4): Islam name, father’s Islam name, and registered ukoo (clan) name**

Another pattern is a name structure where the last name was a registered ukoo (clan) name. For example, a Makua woman baH in M6 (Plate 2) registered her maternal ukoo name as her last name. However, her brother continued using their grand grandfather’s name L. Another example is bmM (male) of R2 who originally used his paternal name bL. However, because his father was the only child and his mother had many ukoo relatives, he changed (registered) his last name to M “in order to find his ukoo relatives easily (kijua upesi ndugu)”. In the case of R7 (Plate 4), name registration started during colonial time when schools were built, and at the time of his registration, he registered his maternal ukoo name N as his last name. A man in R10 (Plate 2), siL also registered his maternal ukoo L as his last name, and passed this last name to his daughters (for example fsiL). His maternal male cousin also uses his mother’s ukoo name as his last name, and does not use his father’s name, further passing the name L to his children.

All of the individuals who registered their maternal ukoo name as their last name were born during the 1930s and 1940s, and it can be assumed that the registration took place around independence in 1961. In the immigration card of the Tanzanian Government, the Swahili word for “last name” is indicated as “ukoo”, and there is a possibility that the Government considers (and considered) ukoo as people’s last name. In all of the cases analyzed, maternal ukoo has been registered as their last name, but the name inheritance after registration has been paternal.

**Pattern (4)’: Islam name, father’s Islam name, and registered nickname**

Lastly, a unique pattern was seen in R3, categorized as pattern (4)’. This is a case where the personal nickname became his last name. “soC” of R3 (Plate 2) had an original name “sosM”. However, since he danced a lot in festivals (ngoma), he was given a nickname “C”. His children inherited this name, but his sister “(bnt)sM” and brother “iosM” maintained their original paternal ancestor’s name “M”.

There was no particular ethnic bias in the distribution of patterns (1) to (4). However, completely
Islam names (pattern (1)) and registration of ukoo as the last name (pattern (4)) were more common in Village R. Loss of indigenous names due to Islam influence and/or registration of ukoo names may have been more common in the “coastal” R Village.

3.4 Changing processes in name structure

The family tree that included the oldest ancestors is R11 (Plate 3). The interviewee rmL remembered his paternal ancestors three generations back, but for his maternal ancestors, he recorded six generations back. When asked the reason why he recorded his maternal ancestors, he explained that he wanted to know where he came from. In other words, he understands that his origin is on his maternal side. Maternal names were indigenous names without apparent inheritance from six to three generations back. In other family trees, maternal indigenous names without apparent inheritance were seen three to two generations back (Plate 1: M4, M9, M10, R1, R8; Plate 2: M6, R10, R3; Plate 3: R11, R11‘; Plate 4: M5, R7).

There were also cases where Islam influence was observed in the explanation of the family trees. The grandfather of the interviewee “rhsK(N’N)” in M5 (Plate 4), was born in 1890 (passed away 1954) with the name “K” (without inheriting his father’s or ancestor’s name). When “K” became Islam, he obtained a name “s” and became “sK”.

Looking into inheritance of names before Islam, there are cases where paternal names were not inherited (Plate 1: M8, M9, R1, R6, R8; Plate 4: M5 and R7) five to three generations back. These are assumed to be up to the 19th century, and are consistent with the Islamization of K (1890-1954) in M5 (Plate 4). With the influence of Islam, not only the name itself, but also the name inheritance and structure received an Islam influence – which strengthened the paternal inheritance of names.

Comparing paternal indigenous names and maternal indigenous names, there were paternal indigenous names that were not inherited five to three generations back. On the other hand, maternal indigenous names seem to have never been inherited, but existed from six generations back up to two generations back. Influence of Islam on names itself seemed to be earlier for men in comparison to women, some women sustaining indigenous names until recently.

Change of religion from Islam to Christian was also seen in names. The father of meN in R7 (Plate 4) was born Islam with a name shN’, but became Christian obtaining a name ghN’.

Lastly, there were generations born before independence that registered their maternal ukoo as their last name. However, the inheritance after registration is patrilineal. In other words, use of maternal ukoo happened only once in the family, and the inheritance after registration is completely paternal.

Conclusions

In present southeast Tanzania, most names are constructed with their individual Islam name, the father’s Islam name, and the paternal ancestor’s indigenous name. There were also cases where the maternal ukoo names became their last name before or after independence. In consideration of the fact that there were paternal indigenous names that were not inherited five to three generations back, it can be considered that inheritance of names completely became patrilineal due to the Islam influence. From the existence of women’s indigenous individual names until recently, men seemed to have been under earlier/stronger influence of Islam in comparison to women.

In previous research of southeast Tanzania, there were indications of patrilineal pressure or Islam names due to Islam influence. This article explored further by analyzing the name contents, structure, and inheritance in order to understand the historical changes, and to understand the process of the patrilineal influence of the Islam as one dimension of lineage.

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8 It is assumed that rmL recorded it in Arabic because he reads/write Arabic fluently, but cannot read/write the English (present Swahili) Alphabet.
Acknowledgement

As in my previous article on clan lineage (Sakamoto, 2008), I would firstly like to thank all the interviewees in M and R villages for sharing their family history. I also appreciate Mzee Rashid Litunungu for his keen interest in explaining about kinship relationships. It is also thanks to Ahmed Abdala Mtambo, Mohammed Mohamedi Mapanje, and Bakari Ismaile Namundo to have identified the interviewees. Thanks to village, ward, district, and regional officials for their usual understanding, Dr. Servious Likwelile for his continued warm supervision, and COSTECH for the permission to continue my research on “Social Development and Culture”. Finally, the field research and interviews were possible due to funding from a research project “Endogenous Development in Rural East Africa: Characteristics and its global relevance” of the Grant-in Aid for Scientific Research (Kakenhii No. 18710206), Japan Society for the Promotion of Sciences (JSPS).


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タンザニア南東部における名前継承・構造のイスラム化

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タンザニア南東部において、姓名は、イスラム名である父親の名前に、父系の祖先の名前等の在来名を継承することが多いが、独立前後に母系から継承した氏族（ukoo）を苗字にした例もある。3～5世代前に継承されない父親の在来名が存在したことを考慮すると、19世紀までにイスラム教の影響によって姓名の継承が完全に父系化したといえる。タンザニア南東部に関する先行研究において、イスラム教による父系化や、名前のイスラム化についての言及はあったが、本論文においては、姓名の構成から歴史的変容を追っていくことによって、姓名の継承及び構造という視点からイスラム化、そして父系化の過程を明らかにした。

（2008年11月4日受理）