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The influence of linguistic and descriptive meaning of personal names in the individual's identity among Xhosa society.

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Submitted in fulfilment of the requirements for the degree of Master of Arts in the Faculty of Humanities, School of Language, Literature and Media. The University of the Witwatersrand.

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March 2022

DECLARATION

I, **Nosiphiwo Rachel Mazaleni**, hereby declare that **THE INFLUENCE OF LINGUISTIC AND DESCRIPTIVE MEANING OF PERSONAL NAMES IN THE INDIVIDUAL'S IDENTITY AMONG XHOSA SOCIETY** is my work. That it has not been submitted before for any degree or examination in any other university, and that all sources used or quoted have been indicted and acknowledged as complete references.

_____ _____

Nosiphiwo Mazaleni Date

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Firstly, I want to thank God for giving me the strength to finish this dissertation, I would not have done this without Him by my side. He is a faithful God because it's His doing that enabled me to complete the dissertation. He carried me through all the difficult times.

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Abstract

IsiXhosa is a dialect of the Nguni language. It is primarily spoken in South Africa's Eastern and Western Capes. The Xhosa people employ language symbols to build their culture and communicate highly valued social principles such as *ubuntu* (humanity). Their oral traditions have been handed down through the meanings of names, histories, proverbs, idioms, puzzles, songs, and praise poems. Elders name their children with phrases borrowed from oral idioms and assist them in adhering to societal norms and beliefs.

During South Africa's colonialism, the entrance of European settlers with a different culture and values quickly affected Xhosa society and customs. Since certain, if not all, oral traditions, including the previous naming system, did not meet the approval of the new masters, the population was obliged to adopt a new naming system. On the other side, the end of apartheid in the 1990s ushered in a new age of indigenous cultural resurgence and a trend toward reverting to traditional isiXhosa naming customs.

The study investigates the influence of linguistic and descriptive meaning of personal names on an individual's identity in Xhosa society. Additionally, it investigates the genesis and conceptualisation of isiXhosa names about isiXhosa oral literature. An interview with IsiXhosa-speaking individuals was undertaken to determine whether the meanings of Xhosa names influence the individual's identity. Additionally, the study demonstrates how naming traditions played a significant and defining role in the Xhosa people's oral history. Additionally, it served as a mechanism for recording occurrences occurring around the time of birth. The study discovered that an individual's surroundings affect their identity.

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Keywords

Influence

IsiXhosa names

Descriptive names

Linguistic names

Rites of passage

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Chapter 1: Introduction

1.1 Introduction

African societies have similar naming processes and customs, which are shaped by a variety of sociocultural factors and serve as a symbol of identity. As a result, language and culture have a major influence on the selection of names. According to Chauke (2017), children in African societies have meaningful names. A person's name is a sociocultural expression and clarification of his or her self-concept. Names are more than ambiguous abstract concepts; they carry significant and symbolic connotations. According to Umorem (1973), African people have a popular view that a person's name is a critical component of African culture that defines African personalities. African people think that the given name is intended to differentiate one person from another based on the uniqueness of his or her personality. According to Mwaniki (2012), names are not only used for identification purposes but also to enforce ethical norms and societal ideals indirectly. According to Ubhakwe (1982), African names are a component of African cultural history that have a large influence on an individual's identity. According to Nze (1989), this is because each person's name shapes and develops their identities.

Names uniquely identify individuals and connect them to name-bearers, including those projected (by name bearers) and perceived (by the communities over which the name bearers preside) (Zungu,2021). The name denotes the member's unique identity and serves as a reminder that the member is a part of social life. The identity of a person defines who they are. The term identity refers to a person's name, roots, culture, origin, and attire. The society in which we live is always evolving, our identity is not static (Machaba,2004). This research will focus on the influence of linguistic and descriptive meaning of personal names on an individual's identity in Xhosa society. Batoma (2009, p.18) “The meanings of isiXhosa names fall into two major categories: surface (linguistic) meanings and underlying (descriptive) meanings”. As established with the example of *Sipho*, names in the linguistic category convey a straightforward meaning that is dependent on the name's precise linguistic definition as a common term in the language. Simelane (2014) adds that no one has a name without a rationale, and no name exists without an explanation or justification in AmaXhosa. As a result, Xhosa people value the significance of their given names highly.

According to Brennen (2000, p.144), “identity is a generally stable self-image comprised of thoughts, attitudes, habits, and beliefs that remain relatively intact throughout time”. A person's name contains vital information about their nationality and native language, in addition to being an integral part of their identity. This is shown in names such as *Nombeko* (IsiXhosa for mother of respect), *Lufuno* (Tshivenda for love), and *Puleng* (Sesotho for in the rain) Names can disclose a great deal about a person's gender (*Nobuhle*- mother of beauty); religion (*Sihlezinenkosi*- we dwell with the Lord); *Nomfundo* (mother of education- which reflects neutrality and sophistication). A name is granted as a representation of the social contract between the individual and society. On one hand, imparting the name establishes the individual's existence while simultaneously recognizing the society's obligations to the name-bearer. A child's given name helps differentiate him or her from other children. As a result, society will be able to view and treat children as unique persons with distinct needs and emotions. Due to the given name, the individual becomes a part of society's history, and his or her actions become distinct from those of others. According to Dundes (1973), he believes that identity is a reciprocal process that occurs on two levels: the level at which the individual or group projects or perceives itself, and the level at which the reader or recipient perceives it.

Society and languages, including names, have a close relationship. According to Nicolaisen (1976), names are a significant component of the language. The acquisition of language, another characteristic of humans, has provided man with the ability to name. According to Machaba (2004, p.29), “names are displayed in language, but they serve more than just as linguistic elements. Not only are names linguistic, but various naming practices adopted by people from various cultural and religious backgrounds demonstrate social and psychological issues”.

Rites of passage are crucial in African socialization because they illustrate many stages of an individual's growth, as well as their relationship to and functions within a wider community. The transition from childhood to maturity is the most critical stage for AmaXhosa, as it is at this point that they become fully institutionalized in the group's culture's principles. As a result, rites of passage play a key role in the growth of personality and identity. Tajfel (1979) a social identity theorist, subscribes to this position. The names granted on male graduate-initiates *(amakrwala)* kwaXhosa during *ukwaluka* (initiation) are a prescriptive expression of a broader community's ideals. The bridal naming ceremony marked the start of a new chapter in a woman's life. Previously, the woman's sense of identity was tied to her homestead as a daughter of so-and-so, but now she adopts her husband's homestead and her given duty as a wife. Rather than simply being a name, these names given to

newlyweds are frequently instructions on the bride's duty in the family or even community. According to Zungu and Maphini, (2019) amaXhosa's bridal names can be used to symbolize familial discord in rare instances. Brides are supposed to live up to their given names. Turner (2001) asserts that these people (graduate-initiates and brides) are presumed to be adults who must adhere to specific customary and ethical standards. Will the bride's inherent nature be altered if she is given the name *Nobubele* (kindness), even though she is naturally unkind? Do brides and graduate-initiates regard their new names as a representation of their identities?

While naming is a universal cultural practice, it encompasses naming patterns and types of names that are prevalent in all African societies. In Western English, naming is essentially a system of reference rather than symbolisation; given names are usually meaningless and have no relation to the name's owner (De Klerk, 1996). For instance, infant names are predictable in most Western nations. There are only a few sociocultural factors that influence the naming dynamics of these societies. In Africa, a person's name might provide valuable information about that individual (Yusuf, Olatunji and Issah, 2014).

1.2 Historical overview of Xhosa society

The Xhosa-speaking people are South Africa's second-largest language group. Amazulu is South Africa's largest ethnic group, followed by AmaXhosa (Statistics SA, 2011). Nearly 7 million people, or approximately 18 percent of South Africa's population, speak the Xhosa language, which incorporates several clicks sounds. According to Simelane (2014, p.1), "isiXhosa-speaking people are part of the Nguni family, which includes amaXhosa, amaZulu, amaNdebele, and amaSwati. The Nguni are Bantu-speaking people who live in the south-eastern Bantu region, which also includes the Sotho (Setswana, Southern Sesotho, and Sepedi). AmaXhosa is spoken in all provinces of South Africa, although IsiXhosa is largely spoken in the Eastern and Western Cape provinces, and to a lesser extent in other provinces".

The Xhosa people are divided into several chiefdoms. They are named after a heroic Xhosa ancestor from the distant past. Only two of the oldest chiefdoms, the *Gcaleka* and *Rharhebe,* can trace their ancestors back to him. They are sometimes referred to as Xhosa proper to distinguish them from the many other Xhosa speakers. *Thembu, Bomvana, Mpondo*, and *Mpondomise* are the other major Xhosa-speaking chiefdoms. The *Mfengu,* who fled Xhosa territory from the north in the 1800s, and the *Bhaca*, *Bhele, Zizi*, *Hlubi*, and *Qwati* are among the less closely related Xhosa speakers. They are

all found primarily in the Eastern Cape, though they can be found throughout South Africa. Each of these chiefdoms speaks a slightly different dialect or variation of Xhosa, but they can all communicate with one another. The first Xhosa dialect to be written down was among the people of *Rharhebe* chief *Ngqika*. This became the Xhosa standard (Kaschula, 2001).

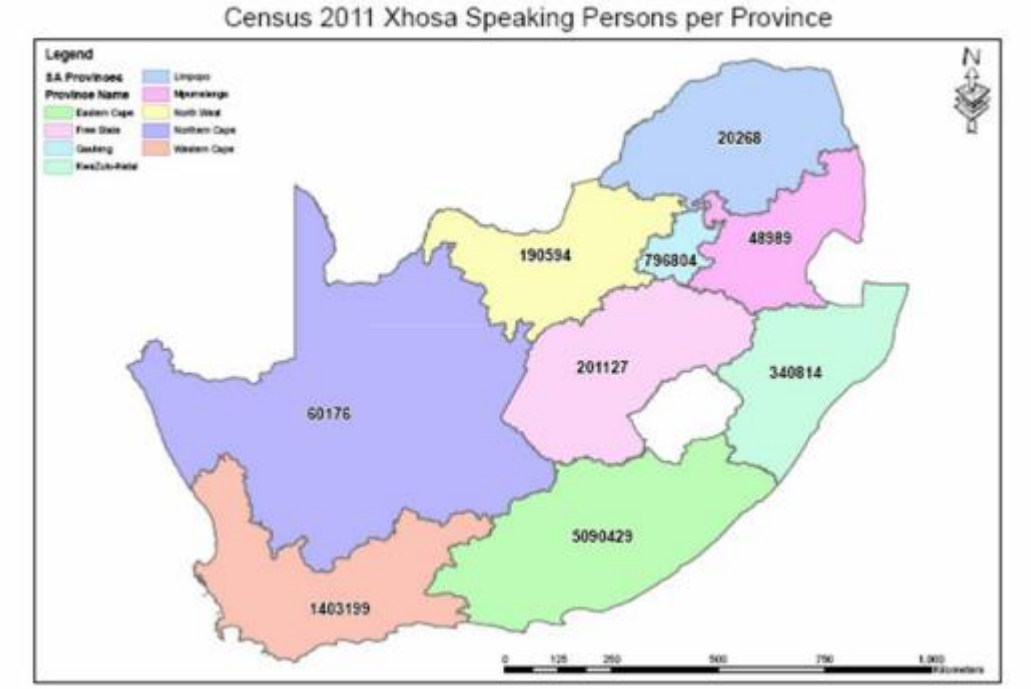


Figure 1.1.: Statistics SA, 2011. The map depicts Xhosa-speaking people in South Africa.

The Xhosa language contains click sounds borrowed from Khoisan languages. Khoisan people including both *Khoekhoe* and *San* (Bushman) people, were among the earliest inhabitants of Southern Africa. Their language and culture have had a strong influence on many people in the region. Three basic clicks are used when speaking Xhosa. The first "C" (front click), as in *icici* (an earring). This click is produced by placing the tip of your tongue behind your upper front teeth and then suddenly pulling the tongue downward. The lips should be formed into a smile but only slightly parted. The second click is "q" (top click), as in *iqaqa* (skunk). The tongue is placed against the middle of the roof of your mouth and then quickly moved downward. Here the lips keep an O shape, and the mouth is opened while producing the sound. The third click is "x'' (side click), as in *uxam* (water lizard). The tip of the tongue is placed on the front part of the roof of the mouth. The tongue is pulled downward and backwards, allowing air to escape on both sides of the tongue (Kaschula, 2001).

These basic clicks, used in combination with certain consonants, create other types of clicks. For example, *ingca* (grass) uses "c" and "ng" to form the "ngc" click, and *igqirha* (doctor) uses the "gq" click. The name Xhosa is similar, but those who have not learned the click pronounce the word "caw-suh" or "haw-suh". Xhosa is a tonal language. Thus, the word *uyagula* can have two completely different meanings depending on how it is pronounced. If the second la syllable is lengthened, then it is a statement: "He or she is ill" but if the tone rises at the end, then it is a question: "Is he or she ill?'' (Kaschula,2001).

Each Xhosa chiefdom is comprised of several clans. Each clan is composed of people who share a common male ancestor. Clan members do not marry for familial reasons. According to Myburgh (1981), the most often used phrases *ikhaya* (home) and *umzi* (homestead) might refer to a single household unit, a bigger family unit, a clan, a tribe, or a nation. Marriage was viewed as a contract between two families, rather than between individuals, as it is now, and polygamy was considered acceptable. Myburgh (1981) defines a family as a father, a mother, married sons with wives, and unmarried children. The authority of the father was the most powerful unifying element. He contributed with dowry payments and arranged for the marriages of his children. In the patrilineal society, a woman's social status was much lower than that of a man. Regardless of her worth, the woman lacked the patriarch's power and respect. These lineages, together with big clans created by groupings of related lineages, were the Xhosa social organization's centre point (Myburgh, 1981).

During the 1600s and 1700s, the Xhosa-speaking people lived on the mountain slopes of the Amatola and Winterberg mountains in the Eastern Cape. Numerous streams in the area drain into the Xhosa territory large rivers, notably the Kei and Fish rivers. Due to their fertile soils and sufficient rainfall, the river basins are good for farming and grazing. For the bulk of Xhosa people, cattle herding was their primary source of income. Cattle were utilized as a symbol of prosperity, a medium of transportation, and a means of exchange for brides. They were also significant economically and in terms of crop cultivation (crops such as *umbona* [corn], *amazimba* [sorghum], *amathanga* [pumpkin] and *icuba* [tobacco] thrived in years with adequate rainfall). Men worked in a variety of jobs, including game hunting, woodworking, and ironworking (Byrnes, 1996).

The Xhosa were one of the first Bantu groups in Southern Africa to receive European settlers in the 17th century, residing near the shore. Due to their early and sustained contact with educators and traders, the Xhosa were able to distinguish between the 'westernised people' *(Amagqobhoka)* who

had embraced Western civilisation and the 'red people' *(Amaqaba)* who adhered to traditional customs and identified with the traditional red ochre, used to dye clothing, and decorate the body. Mgqwetho's poem that was written in 1929 makes a clear distinction between Westernized and conservative subcultures. The poem condemns the Westernised for their unwarranted pride in insulting ochre-clad traditionalists.

The traditional IsiXhosa culture was exposed to Western influence, and customs were put under enormous pressure at the beginning of the twentieth century, which was visible in every sphere. When South Africa became industrialised and urbanised, many rural Xhosa people migrated to cities. There were many job opportunities in cities such as Kimberley and Johannesburg, and no education or experience was required. These cities provided low-wage labour in mines and other low-wage jobs. As men were away from home for extended periods due to the growing demand for migrant workers, the earlier forms of Xhosa homestead identities became complicated. As Westernisation gained traction in the minds of African people who are responsible for defending those values, cultural values began to deteriorate and become less important.

Simelane (2014) asserts that the twentieth century saw a substantial transformation in Xhosa traditional culture, with Western belief systems and cultural norms gaining a stronger hold on traditional Xhosa beliefs. The Xhosa people were devout followers of a divinity known as *Qamata.* Additionally, Xhosa people thought that their ancestors worked as mediators between the living and the dead, as their customs and traditions indicated. their ancestors punished people who did not precisely follow specified social behaviours. Nowadays most Xhosa people are Christians because of the influence of the Western belief system. According to Ngcingca-Ndolo (2008), a long time ago most Xhosa people strictly adhered to their norms and traditions since it was believed that any misfortune, such as family illness or failure to attain success in life, was the consequence of ancestral punishment. The Xhosa recorded their ancestors' engagement through oral poetry, myths, folktales, legends, proverbs. Jordan released *"the wrath of the ancestors"* in 1940, a translation of *Ingqumbo Yeminyanya's* original work. Jordan's book is rich with Xhosa cultural allusions. The book paints a broad picture of the subject because one of the central themes is the explanations given for the occurrence of any tragedy in an individual's or family's life; these are presented as manifestations of the ancestor's wrath because of certain rituals or customs being disregarded, (Simelane, 2014) writes. Jordan (1940) asserts that sickness, famine, and childlessness were all considered to be common

plagues used by the ancestors to punish the disobedient. This engendered fear, or, for want of a better term, ‘reverence’, by emphasising the need of following rituals precisely.

“The Xhosa people have been and continue to be in a state of transition, having been exposed to the influence of Westernisation in all its forms”, writes (Neethling 2005, p.55). Traditional naming practices have been significantly influenced by Western education, both in terms of people's names and geographic features. As a result of the adoption of European naming practices, the old naming tradition has almost been eradicated.

According to Zeka (1992), *Yintoni ebubuhedeni ekuthini umntwana nguMfundo, nguNtsikelelo, nguLelo? yintoni ebubuKristu umntana xa ethiywa ngokuba nguBenny, nguJames, nguCharlie*? (What distinguishes *Mfundo, Ntsikelelo,* and *Lelo* as heathen names? And what is it about Benny, James, and Charlie that is so Christian?). According to Zeka (1992), the original language does not influence the meanings of names but is considered when assessing if a given name is Christian or not. The language of powerful colonial officials and European missionaries was English, which functioned as the master code (Tisani, 2000).

The elders used proverbs to name their children and to assist them in adhering to social norms and values. Proverbial and linguistic names are among the IsiXhosa names originating from oral literature. The meaning embedded in Xhosa names is analysed to acquire a better understanding of the role and influence of traditional culture on the isiXhosa naming process.

1.3 Research Problem

The problem is that for the Xhosa people the meaning of a name is more important than its pronunciation, length, or attraction and English parents prioritize aesthetics and personal preferences when it comes to naming their children. According to (Simelane, 2014), most Xhosa personal names were meaningful when given to a newborn child or at various rites of passage, such as bridal names, initiatory names, or even societal nicknames. Certain scholars uncovered an odd connection between a person's name and identity (Fromm, 1995). They further assert that people with similar names share similar characteristics. according to Turner (2001), theorizes that a person's name might influence their potential to achieve. The purpose of this study is to determine whether the linguistic and descriptive meanings of names influence individual identities in the Xhosa society.

1.4 Research Aim

The study aims to establish whether the identities of individuals are influenced by the linguistic and descriptive meaning of personal names in the Xhosa society.

1.5 Objectives

- To investigate whether the identities of individuals are influenced by the linguistic and descriptive meaning of personal names in the Xhosa society.
- To examine if individuals with the same name turn out to have similar identities (morals, values, etc.).
- To examine if the meaning of a name affects one's life.
- To investigate whether children grow up to understand the meaning their names carry and the role they are supposed to play in society, or the family based on the meaning of their names.

1.6 Research Questions

- How are the identities of individuals influenced by the linguistic and descriptive meaning of personal names in the Xhosa society?
- What are the chances of individuals with the same name having similar identities in the Xhosa society?
- How does the meaning of a name affect one's life in the Xhosa society?
- To what extent do children grow up to understand the meaning their names carry and the role they are supposed to play in society, or the family based on the meaning of their names?

1.7 Research Hypothesis

The purpose of this study is to determine the influence of linguistic and descriptive meaning of personal names on an individual's identity in Xhosa society. According to Pfukwa (2007), naming and renaming become means of asserting and rewriting one's identity. Naming someone is both a declaration of freedom from the wider social authority and a statement of personal preference on one's identity. According to Zungu (2020), the name bestowal is a symbolic agreement between society and the person. On one hand, by conferring the name, society validates the individual's existence while also admitting its obligations to the name-bearer. The child's name distinguishes him or her from others; as a result, society may identify and deal with the child as an individual with unique needs and feelings. Through the name, the individual becomes a part of the society's history, and his or her acts become distinct from those of others.

According to Akinnaso (1980), the fundamental purpose of individual naming in all cultures is to provide a symbolic system for individual identification; this symbolic system is typically historically constructed, socially maintained, and based on shared assumptions and expectations among members of a particular community. Magini (2010) asserts that all Xhosa names have meaning; parents name their children with special intent; each name tells a narrative. Magini (2010) continues by stating that one can determine if the parents are religious by looking at their names, which include *Nobandla* (congregation) and *Kholekile* (faith), as well as the family responsibilities they perform, which include *Phelo* (last born), *Aphelele* (many boys in the family meaning that is enough). Meyiwa (2014), on the other hand, takes a contrary position because she realized through her research of Zulu herbalists' names that not all names have meaning and that some are meaningless. The purpose of this study is to determine whether the linguistic and descriptive meanings of individuals' names influence their identities in Xhosa society.

1.8 Background and contextualisation

Typically, African names have a literal meaning and a tale attached to them. Through the meaning of a name, individuals can convey information about their family's history. African names, according to Obeng (2001), are critical conduits for discussing African societies. They serve a variety of purposes, including depicting human relationships, social roles, pointing to the hopes, dreams, and aspirations of name users (name-givers and name-bearers), and depicting African perceptions of cosmic elements such as the sun, moon, wind, and rain, among others. African names may convey not just geographical origins, but also people's anxieties, religious beliefs, life, and death philosophy. At the time of birth, the child's name may convey information about major cultural or socio-political events.

Naming practices are important to Xhosa people because they represent their everyday cultural values and traditions. According to Mandende (2009), preliterate societies used personal names to record significant occurrences. "Names have a particular meaning, and parents, relatives, and well-wishers exercise extreme caution when naming their children or an individual", (Madubuike, 1976, pp.13-14) adds. Therefore, names are more than simply labels that individuals bear. Names have a considerable lot of societal weight. The Xhosa people are well-known for their oral tradition.

Oral tradition is a tradition of cultural transmission that occurs verbally between generations (Finnegan, 1970). The messages or testimonies are orally delivered by speech or song and may take the shape of folktales, proverbs, ballads, songs, or chants. Naming practices are ingrained in the

isiXhosa cultural system and are a vital aspect of oral tradition. In his research of the meaning of personal names, Kimeyi (1989) revealed that, like oral literature, personal names are important resources in ethnography, ethnology, and ethnohistory. When names from cultures without written records are investigated, they can assist scholars in reconstructing people's cultural and historical history, much like oral literature (myths, legends, folktales, and proverbs) can. As such, the purpose of this study is to ascertain if IsiXhosa's names generated from oral literature influence an individual's personality.

Africans choose names according to their social status, mental condition, position, and birth circumstances. People must perceive the world through the eyes of the name-giver, from their perspective, and with the same intensity with which the name-giver sees the injustices mirrored in that name. According to Obeng (2001, p.5), "name bearers thereby operate as conduits for the messages contained in their names to be transferred from sources to their destinations". As a result, the bearer of a given name serves as a fictional epicentre or addressee. Okpewho (1992) discovered that in many traditional African societies, elders, particularly men, were considered more qualified than members of other societies to identify and use proverbs for their children. Their age and experience were considered adequate to enable them to appreciate the full meaning of proverbial wisdom and child naming. As a result, they were able to impart their wisdom to younger members of society (Mpungose, 2010).

Thus, African names are ingrained in sociocultural discourse and are intrinsically related to the life of name-bearers. They contextualize meaning within local socio-cultural and communication contexts, and to comprehend or provide context-sensitive interpretations for them, one must consider the world view of the name-giver, as well as the world views of the other discourse participants and the larger community. Naming your child is extremely important in African culture. Numerous variables influence the choice of a name. According to Chuks-Orji, (1972, p.77),

> "The naming of a child, then, has as its purpose the recognition of a new personal presence incarnates within the community. The ceremonies and customs associated with birth lead the child normally and naturally to his absorption into the community in which he will ultimately, as an adult, find his fulfilment through his active functioning in the total society".

Chuks-Orji (1972, p.86) emphasizes that “a name is not only an identifying tag in the African tradition, now as it was yesterday. It is a record of family and community history, a distinct personal reference, an indication of the present status and an enunciated promise of future accomplishment”.

Traditionally, the Xhosa children were taught how to behave through stories with life lessons. The Xhosa family gathered around the fire after the day's work, and the young children waited with bated breath. However, the elders eventually began telling stories with the opening sentence. *Kwathi ke kaloku ngantsomi* (It occurred in a magnificent narrative...), pausing in the midst to extinguish the flames, then resuming. Meaningful character names, melodies, proverbs, and poetry were included in the narrative. *uMakhulu* (grandmother) was frequently the storyteller. Riddling relates to children as an activity but suggesting and expounding on child naming is associated with elders, particularly men. The elders chose the children's names, and they typically chose meaningful ones.

Giddens (1997) defines education as the process by which information is transmitted directly from one generation to the next. While education happens in all societies, it is not until the modern age that it takes the shape of school education, a structured educational setting in which individuals spend years of their life. According to several studies, traditional oral teaching was pragmatic and informal, since children watched adults' behaviour or told stories with life lessons. Additionally, formal education was available through rites of passage and oral folklore instruction.

The end of oral traditions and verbal art is believed to have been exacerbated by European settlers in the 18th century, who brought a new formal educational system that focused on reading. As the system became outmoded, traditional names, as well as traditional culture, values, and morality, were swiftly abandoned. Numerous African names were omitted to remain marketable in the colonial labour market. Since the development of new channels of communication, such as the media, culture has altered swiftly.

Each society has its own set of rules and values for raising children. There were, nevertheless, substantial disparities in each homestead's values and practices. According to Zeka (1992), the child was pulled into the society from the day he or she was born, riding on the back of his or her mother about the homestead, and was subsequently left in the care of older children. As girls got older, they were taught conventional social behaviour standards. As the proverb *Amathole alandela oonina (*The calves follow their mothers) indicates, females learn through imitating and modelling their behaviour after those around them. Additionally, as the English proverb states, like father, like son.

According to Bosch and De Klerk (1995) in their article Naming in two cultures: English and Xhosa practices, the meaning of a personal name is more important to Xhosa parents, whereas English parents prefer names chosen for their aesthetic appeal or personal whim. The above proves unequivocally that Xhosa parents place importance on the meaning of a name than on its pronunciation, length, or appeal.

By the late twentieth century, according to Makgamatha (1998) individuals started recovering their African names and labelling their European names as slavery badges. The resurrection of historic naming practices requires a greater awareness of their roots as well as the usage of linguistic and descriptive names in the current day. As a result, this study's objective is to improve our knowledge of Xhosa names.

1.9 Conclusion

In African societies, naming practices are impacted by a range of sociocultural influences. As a result, language and culture exert a strong influence on naming. “It's critical to note that isiXhosa names have two distinct meanings: the surface (linguistic) meaning and the underlying (descriptive) meaning” (Batoma, 2009, p.18). As the instance of *Sipho* demonstrates, names in the linguistic category convey a simple meaning that is contingent on the name's exact linguistic definition as an ordinary word in the language. No one provides a name arbitrarily, and no name exists without an explanation or justification, according to AmaXhosa. As a result, they place a premium on the meaning of their given names.

Xhosa speakers are South Africa's second-biggest language group. Simelane (2014) asserts that most Xhosa personal names are important when given to a newborn or at different rites of passage, including bridal names, initiate names, or even societal nicknames. Certain researchers noticed an odd link between a person's given name and their identity (Fromm, 1995). They further assert that individuals with identical names share similar characteristics. The purpose of this study is to discover if the linguistic and descriptive meanings of individuals' names influence their identities in Xhosa society.

Chapter 2: Literature Review

2.1 Introduction

African names, according to Madubuike (1976), are given in the hope that the children will follow their names. Parents, for example, can name their child *Mpumelelo* (prosper) because they want him to succeed in life. “Some people say there is nothing in a name”, writes (Madubuike, 1976, p.7). This is a blatantly false statement. It's difficult to think of anything one can do nowadays that doesn't involve the use of a name. A man without a name is a man without anything in our modern society, with its strong economic structure. People, organizational groups, and various types of businesses are all identified by one or more names. Names are used to identify countries, towns, cities, and villages.

Names are used to project an individual’s identity and reveal the family’s social affiliation. Name-bearers’ identities give them a place in society and connect them to the society in which they live. “A name is a social peg; it expresses a cultural or social perspective of the name of the owner of the name”, writes (Pfukwa and Barnes, 2007, pp.98-9). Naming and renaming become a process of claiming and rewriting one’s identity. Naming oneself is both a declaration of freedom from the wider societal authority and a statement of personal identity.

According to Chuks-Orji (1972), once a child is named, he or she is considered a person. The individual role, according to social identity theorists, is subsumed under the idea of group role because people identify themselves in terms of their social group membership and enact roles as part of their acceptance of the normative expectations of in-group members (Turner, 2001). According to Joseph (2004, p.46), “group identities, particularly national and ethnic identities, serve a beneficial purpose by providing people with a sense of who they are and their place in a community, without which they might experience a sense of alienation with devastating results”.

Numerous scholars have examined Xhosa’s names and culture in general, including (Jordan, 1940), (Mesatywa, 1954), (Opland, 1983), (Ntshinga, 1995), (Bosch and De Klerk, 1995), and, more recently, (Neethling, 2003; 2005; 2007), but little research has been conducted on the linguistic or descriptive meaning of Xhosa names.

The review of the literature is organized around five primary themes. The review begins with a comparison between Euro-western naming and African naming, followed by an examination of the relevance of meaning in African names. Child-naming activity among AmaXhosa, to offer a

straightforward examination of Xhosa naming practices beginning with the child's birth. It is interested in the sociocultural, historical, and symbolic meanings of names. It explores bridal naming in kwaXhosa as a reflection of a new identity and graduate-initiate naming. Then it delves into the veneration of ancestors in personal names.

The cultural value of Xhosa names may be viewed through two lenses: their literal or symbolic meanings and what they reveal about people's history and culture. Due to the cultural connotations of proper names, it is critical to incorporate cultural knowledge into research on names and naming practices.

2.2.2 **Euro-western naming and African naming.**

According to Nicolaisen (1976, p.154), "in Europe and societies descended from Europe, few parents name their children because they recognize the lexical meaning of the name and believe it is appropriate". Despite numerous books on how to name your baby, it is doubtful that there are many 'Peters', 'Rachel', and 'David' around who were named as "pearls", "high goddesses", or "resolution helmets". "The criterion most frequently used to differentiate African and Western names is their meaning", (Herbert and Bogatsu, 2001, p.3) write. African names are meaningful, and African-speaking people can identify that meaning. On the other hand, Western names are virtually meaningless to current speakers. Many people have a deep dislike for English names due to their apparent meaninglessness.

Euro-western names have little or no linguistic meaning for the great majority of Africans. According to Egejuru (1993), he was given the name John at baptism, but everyone called him Jiwudu, his birth name. Except for Christians familiar with the narrative of John the Baptist, no one understood what it meant. John's lexical meaning is distinct from his onomastic meaning. The associative meaning, which is distinct from the lexical meaning, refers to the connotations associated with a particular name. Since most Euro-western names have lost their lexical meaning, these names frequently carry associated connotations. For some people, some Euro-western names have meaning, yet are semantically ambiguous for others. The name's meaning is determined by the individual's knowledge. For instance, the biblical name Mary relates to Jesus's mother. Christian parents are more likely to understand this connection and appropriately name their children. As previously stated, lexical and dictionary meanings are interchangeable. According to the Concise Oxford Dictionary, the meaning of Peter is a typical American citizen. In Europe and the West, certain names have no lexical or

associated meaning. This is because some of these names originate from extinct languages rather than from English. When a language dies or evolves, the incoming language either retains its names or adapts them phonologically (Egejuri, 1993).

Certain Euro-western names given to Africans are purely onomastic; for example, a parent may name his child Johnathan without being aware of the name's lexical or connected implications. To many Africans, Euro-western names have minimal lexical meaning, if any since they acquire onomastic meaning only when employed in meaning to a person.

Most Africans are familiar with names that have been translated straight from African languages to Euro-western languages. Euro-people seldom give these names to their children. Among these names are Hope, Goodness, Magnificence, and Wiseman. These are African names, not Euro-western ones. These names may have developed because of parents who were dissatisfied with the meaning of most Euro-western names and sought to give their children names not originating from African languages. As previously said, children's names are influenced by the status of society. When these names (directly translated from African languages) were provided, most schools required scholars to have a Euro-wester. These names illustrate an era of African naming innovation. Additionally, they indicate changes in traditional African societies, African blending of Euro-western and African languages, and how Africans exploited this blending to develop their naming patterns. For the sake of clarity and differentiation, these names shall be referred to as Afro-western names in this study. *Mbongeni* (Zulu) is thankful, *Nobuhle* (Isixhosa) is beautiful, and *Kamogelo* (Sotho) is accepted. On the surface, these names appear to be Euro-western, however, they are pure African names translated into English.

According to Golele (1993, p.85), "names in Africa reflect the society or community in which they are found". In Euro-Western names don't necessarily reflect the community in which they are found. African names can occur in a variety of contexts, including social, economic, political, and legal situations. The names of the children in a particular family can be used to learn about the family's historical events. For example, if a boy is named *Phelo* (last born), the language speaker (the origin of the name) understands that the boy is the last born in that family. *Kurhula* (to be quiet) is a Tsonga name and suggests that the child's birth was uneasy, so the name was given to him. The Tswana name *Thakgatso* (happiness) implies that the family was happy that the child was born. As a result, the child was given this name because she provides happiness to her parents.

2.2.3 Importance of meaning in African names.

Individuals' names are widely used to identify, and their semantic content should not be overlooked. In his investigation of personal names, (Jordan, 1940) discovered that names perform numerous tasks. Personal names, from the perspective of the name-giver, may hold considerable importance and reflect the giver's psychological and social background.

According to Neethling (2007), the 'meaningfulness' of African names is a well-known characteristic of such names. This is especially true for Xhosa and Zulu names. Nothing may be called without an explanation or rationale, according to AmaXhosa and Zulus. As a result, people value the importance of their given names highly. According to De Klerk (1999), naming in Western English societies is primarily a system of reference rather than symbolisation, and the given name is usually meaningless, bearing no logical relationship to the individual to whom it refers.

According to the research of Xhosa names, their meanings are often straightforward and approachable, with intricate facts about their bearers usually offered. They corroborate (Neethling, 2005) results on naming in the Xhosa society. Neethling (2005) concurs that the meaning is typically straightforward and comprehensible. He draws broad generalizations from the structure of many word categories that make up Xhosa names. He demonstrates his claim by examining the lexical meaning and linguistic structure of his Xhosa first name. (Neethling, 2005, p.23):

> "Most Xhosa first names are gender-specific and are often morphologically marked as such. Xhosa names are frequently distinguished by markers that indicate whether the name is male or female. As a result, having female counterparts for males or vice versa is very common. As a male name, *Nyaniso* (truth) may have a female counterpart, *Nonyaniso* (truth), which is distinguished by the marker No-".

The term 'lexical meaning' relates to the core meaning of the components of a name. The word 'literal meaning' is another way of saying 'literary meaning' (Louwrens, 1993). The lexical meaning of a name is concerned with the word's initial meaning before it became a name: it is still viewed as a pure linguistic element capable of being subjected to linguistic analysis (Louwrens 1993).

It is critical to remember that the meaning of Xhosa names may be classified into two categories: surface (linguistic) meaning and underlying (descriptive) meaning (Batoma,2009). As seen above with *Nonyaniso*, linguistic names have a straightforward meaning derived from the name's literal linguistic definition as a popular phrase in the language.

There will be an examination of both surface and underlying names. The underlying names commonly contain metaphors and figurative phrases that may need the activation of distant reference connections (oral literature) and alternative interpretations to discern their associated meanings; otherwise, they are semantically opaque. On the other hand, modern personal names contain meanings that are either intuitive or semantically clear. This is because most personal names are derived from descriptive common names in oral or written form that have a linguistically accessible or traceable meaning.

According to Kimeyi (1989), a name's linguistic meaning might be confusing for the following reasons: A name may be a loanword, or a word taken from another language; it may originate in a secret language, be the genesis of a dialect, or be the consequence of linguistic evolution.

2.2.4 Child-naming activity amongst AmaXhosa

Traditionally, naming a child did not need complex rituals or a specified time. It may take days or weeks to acquire a name. Particularly with a child born away from the paternal household as a firstborn (Zeka, 1992). The child's birth name must be his or her first name, followed by additional transitional names at a later period. The Xhosa people, in general, continue to acquire names throughout their lifetimes as a signal of significant life changes referred to as 'rites of passage'. As with Western parents, Xhosa parents are expected to name their children at birth to meet contemporary birth registration standards. Although registered names are the names that appear on all official papers, such as school reports and hospital cards, Xhosa parents continue to place importance on meaning when naming their children.

Numerous criteria were considered while naming Xhosa children. Neethling (2007: p.3) "finds seven distinct naming categories in his analysis, including expectations/aspirations, thankfulness to God/ancestors, family composition/extension, circumstances surrounding birth, death, survival, and consolation, commemorative names, and derogatory/negative names". Dickens (1985), who studied Zulu personal names, suggests that the following patterns should be followed when choosing personal names in Zulu society: a synoptic history of the child's birth circumstances; the emotions associated with the birth; the family's attitude toward the birth; the location of the child's birth; his/her position in the family; the time the child was born; the parents' spiritual attitudes; the child's appearance at birth; and the parent's wishes for the child.

This illustrates that personal name studies have historically been essentially lexicographic exercises; that is, academics of personal names have been primarily concerned with the spelling and origin of

names. While most scholars agree that names are culturally significant and reveal information about the thoughts, feelings, and events surrounding a child's birth, little research has been conducted to determine whether the linguistic or descriptive meaning of Xhosa names influences an individual identity.

2.2.5 Socio-cultural significance of names

According to Raper (1983), certain cultures place a higher premium on name significance and meaning than others. Names can have mystical meanings in societies with a unified cultural framework, such as Jewish, Greek, Roman, Indian, Asian, and African societies. The biblical allusions reflect a Jewish tradition of naming children according to their birth circumstances. Biblical names such as Isaac, Joseph, Jacob, and Lazarus all have a ritual, cultural, and historical connotations that influence how people live and act in their times. “Jabez was more revered than his brothers, and his mother called him Jabez because of the sadness she bore him”, (King James Bible, 1 Chronicles 4:9).

Given that culture is believed to account for between 25% and 50% of our fundamental values, this relationship between personal names and culture is significant (for such estimates, see Haire, 1966). Additionally, personal names can disclose information about a culture's values, worldview, and methods of knowledge and education transfer. Names, as well as their meanings, are extremely important in the Xhosa culture because they convey information about people's interactions with their culture and other people, expressing wish fulfilment and the attitude of the name-giver.

Elders were viewed as cultural caretakers, reinforcing similar values through oral art like proverbs and idioms. As a result, personal names descended from oral traditions were intricately tied to individuals' culture and belief systems. If the bearer of the name lived up to the name, he or she received the honour. The Xhosa people, according to Neethling (2003), were fond of saying *Ulilandele igama lakhe* (He followed his name) when a child behaves according to the bestowed name. As a result, it was thought that following your name *(ukulandela igama)* was the fulfilment of fate.

2.2.6 Historical significance of names

African people’s given names function as a medium of communication and a record of historical occurrences. According to Musere (1999), personal names serve as historical recollections of events

that occurred at the time of the child's birth and are used to pass on societal standards to children. In most traditional African societies, personal names have developed into short stories. Mandende (2009) revealed that Africans were conscious of their environment and wanted to document it through personal names. African traditional people used names to keep track of significant events in their history and daily lives. According to Batoma (2006) events, especially historical events, are related to time and place. This integration of time and space is enabled by human beings being assigned a name that acts as a visual representation of the event's words. This circumstance involves an active interpretation of the name on the part of the historian, as well as the reconstruction of oral histories.

The moon was meticulously examined and tracked as a fundamental indicator of time and seasons. Pregnant women used the moon to calculate their due date. Names can serve as a record of major events in a family's history, such as their excitement at having a boy and subsequently a girl, their aspirations to continue the family line, marital difficulties, the mother's unpleasant pregnancy, and the arrival of a child later in life.

2.2.7 Symbolic significance of names

Historically, Africans have used language symbolically to convey profound meaning and conceal critical secrets. Though most of the isiXhosa names have become self-explanatory over time, oral tradition has preserved most traditional names. Batoma (2006, p.2) claims that,

> "The linguistic meaning of a name does not encompass the entire meaning of that name, because language signs are infused with symbolic meanings that speaking societies associate with events and their experiences with these events. At the symbolic level, names are a collection of signs used by members of the society to engage in verbal acts".

According to Batoma (2006), the link between symbolic aspects and linguistic of onomastic meaning is complicated, and its precise nature varies according to the onomastic tradition under study. These two elements are mutually reinforcing in most African cultures.

Names with hidden meanings are proverbial names. Proverbs are a form of symbolic language. African people are known for their proverbial profusion and proverbial names. In comparison to Western means of communication, African language communication, as shown by Xhosa culture, is

extremely metaphorical. When giving proverbial names, no regard was made for structure, length, alphabetical position, or parenthesis; none of these linguistic considerations was made. *Isolenkosi* (the chief's eye) demonstrates that they are not monosyllabic terms, but rather shorter names of larger phrases designed to communicate deeper meanings and comments on socio-cultural concerns.

The cultural meaning of the proverbial name may be completely appreciated only when its cultural, semiotic, and historical connotations are considered. Rather than a base term, their meaning is derived from their cultural story. While the bulk of Xhosa names are gender particular, proverbial names are not technically gendered restrictive, they do represent cultural idealistic gender requirements. The metaphor in the names alludes to a certain sociocultural viewpoint. For example, during the conflict, only men of the Xhosa tribe fought, while women and children sought refuge in the forest. As a result, the name of a male child would relate to the battle, as opposed to the name of a female child, which would be associated with flowers, a sign of beauty. Understanding the patriarchal system or cultural standards may thus assist in establishing the gender of a name that is not morphologically defined. When naming their children, Xhosa parents place importance on meaning, whether linguistic or descriptive.

2.2.8 Bridal naming kwaXhosa reflecting new identity.

According to Zungu and Maphini (2019), the bride's re-naming represents a new stage and change in her life. It represents family acceptance. In Xhosa societies, renaming a bride does not mean that the previous name is no longer used. The new name is used in cultural ceremonies and within society, but the old name is still used on official documents. As a result, the use of the new name represents mutual respect between the bride and her in-laws. Calling brides by their original names, according to the Xhosa people, is a sign of disdain for the bride and suggests the caller's illicit intentions toward the bride. In African cultures, it is customary to avoid using a bride's name. The re-naming ceremony, which includes the sacrifice of goats, is used to introduce brides to the ancestral spirits of their new home. When a woman remarries someone else, she is given a new name from the new family and the ancestors must be notified that a new member has joined the family.

When a bride's husband passes away then her husband's brother assumes control, the bride is not renamed (a practice known as *ukungena*). *Ukungena* happens when a man marries a widow after moving into the home of his deceased brother or cousin. When a husband dies, his brother is responsible for all the husband's responsibilities, including caring for his late brother's wives and

children. According to Brown (1956), when a spouse dies and an approved relative remarries the widow and children, the approved relative fathers' additional children for the deceased man. *Ilobola* is not compensated by the pro-husband. In most African societies, death does not usually mark the end of a marriage. The payment of *lobola* and the slaughter of the goat to welcome the wife into the groom's family cements the surviving spouse's relationship with their in-laws forever.

In African society, marriage is a lifelong commitment for a bride. When a woman marries, she becomes part of her husband's family, which she remains until her death. This name represents the name-giver's desires for the name-bearer. In the Xhosa renaming of *abatshakazi* (brides), name-givers want brides to behave according to their newly acquired names. When a family member names a child in many African societies, the name symbolizes events that occurred during or shortly after the child's birth; this also occurs when the bride joins the family. The older women have a cultural duty to rename the bride considering the homestead's circumstances and current position. Additionally, they communicate their expectations of the *umtshakaz*i (brides), as well as the function they are expected to play by the culture, through the name given to them (Zungu, 2019).

Bridal naming is still a common practice kwaXhosa. The new name is referred to as *igama lasemzini* (name of the marital homestead), while the old name is referred to as *igama lasekhaya* (name of the bride's maiden home). When a bride arrives at her in-laws' home for the first time, her relatives, particularly older women, would be present to greet her and teach her new name, the rules of her new home, and how to behave like a proper Xhosa bride. The renaming of Xhosa brides remains unaffected by cultural evolution, modernisation, or time (Zungu, 2019). The bride's name is said to have been given to mould her life and values into those of the *umzi* (marital homestead). The bride's new identity is regarded as a guiding principle that will help her perform her duties in her marital homestead.

2.2.9 Naming of graduate-initiates reflecting new identity.

Initiation rituals are activities held in a community to commemorate the start of a new phase in an individual's life (Davies, 1994). He continues by stating that the initiation ritual involves people transitioning from one social position to another. Such transitions may include the shift from adolescence to adulthood. Additionally, Birx (2006) asserts that rites of passage are used to commemorate the movement of people from one life stage to the next and that these rights reflect changes in individuals' lives while validating their identity and standing in the community. While Ntombana (2009) concurs with the preceding writers, he adds that Xhosa initiation is a rite of passage

with a significant educational component that does not exist in isolation but helps all Xhosa social systems.

Being a graduate-initiate *(ikrwala)* is an important stage in the Xhosa initiation ritual. According to Cox (1998), this is the stage at which an initiate is introduced to society with a new position, a new name, new clothing, and new rights and responsibilities. Turner (1967) assumes that these people *(amakrwala)* are adults who must adhere to certain customary and ethical standards. Shaw (1997) states that when Xhosa initiates return home from initiation school, they undergo a six-month procedure during which elders teach them masculine rituals. During this phase, the Xhosa graduate-initiates are referred to as *amakrwala*.

Their new name refers to one of the concerns highlighted by Cox (1998) as defining *amakrwala*. This new name indicates a new sense of self-worth and a new degree of accountability within society. Most African people think that a person's name and the names of his or her family influence their lives (Neethling, 2007). According to Akinnaso (1980), the fundamental goal of a name is to provide all cultures with a symbolic system of personal identity.

2.2.10 Ancestral veneration in the personal names.

African people regard their ancestors as guardian angels because they are close to God. They are believed to be capable of rewarding suitable behaviour and chastising those who do not behave appropriately (Ngidi,2012). According to Bhengu (1975), names bind people to their living relatives and ancestors. As a result, maintaining this bond with the ancestors is vital. According to Ngidi (2012), personal names serve as a barrier to insulting the ancestors. When vengeance is not an option, choosing a name to show your anger is a simple solution. Between family members and the rest of society, names serve as a medium of communication.

Zungu (2019) asserts that the ancestors are a feature of existence in Africa. Their truth and existence have not been questioned, and they continue to influence people on Earth, for better or worse. Therefore, the forefathers remain an integral part of contemporary society. According to Ngidi (2012), the names of children in polygynous households represent the link between the living and the deceased. This relationship must be preserved at all costs to ensure the calm of the household.

Polygynous names are meant to prevent conflict between opposing people, for example, the name *Yekezakhe* (not worried about her affairs). This name was given to a boy whose mother thought her co-wife was more interested in what was happening in her house. In polygynous households, names

serve as an indirect remark or reaction to socio-cultural events occurring in the society at the time of the bearer's birth (Ngidi,2012). Consider the name *Fikelephi* (how did she get there?). This name was given to a girl by her mother, who was anxious about her child being born into an unhealthy homestead.

2.3 Rationale

My work contributes to the academic literature on Xhosa personal names and naming practices by addressing a knowledge gap. In Xhosa society names are believed to influence the bearer's identity, but little research has been conducted to demonstrate this, and my study will fill that gap. When Xhosa people give a child a name, they hope that the child will one day demonstrate a specific character quality and that the child would grow up respecting his or her parent's desires and expectations. When this occurs, the amaXhosa speak the phrase *ulilandele igama lakhe*, which translates as he followed his name. According to AmaXhosa, a person's name has a tremendous influence on their general lifestyle and life chances. Despite the sociocultural importance of naming in Xhosa society, a little sociological study has been undertaken on the influence of linguistic and descriptive meaning of personal names on individual identity in Xhosa society. In her study, Simelane focused exclusively on the sociocultural implications of Xhosa proverbial names.

In South Africa, onomastics is a relatively recent discipline of study. South Africa's apartheid regime came to an end in 1994, bringing with it a slew of socio-political developments. Recent naming and entity renaming are instances of these shifts but amaXhosa have always placed importance on meaning when it comes to naming. In Xhosa society, names are considered seriously due to their socio-cultural significance. The study's objective is to educate people about Xhosa naming and determine whether a name's meaning has an influence on one's life in the Xhosa society.

2.4 Conclusion

The review of literature is divided into five categories. The review begins with a comparison between Euro-western and African naming, followed by an examination of the relevance of meaning in African names. Child-naming activity among AmaXhosa, to offer a straightforward examination of Xhosa naming, practices beginning with the child's birth. It examines the sociological, historical, and metaphorical value of names. It looks at bridal naming kwaXhosa as a reflection of a new identity and graduate-initiate naming as a reflection of a new identity. Then it delves into the veneration of ancestors in personal names.

For the bulk of Africans, Euro-western names have little or no lexical meaning. According to Neethling (2007), the meaningfulness of African names is a well-known characteristic of such names. This is particularly true when it comes to Xhosa names. Numerous things were considered when naming a Xhosa child. In his research, Neethling (2007) denotes seven distinct naming categories: expectations/aspirations; thanks to God/ancestors; family composition/extension; birth conditions; death, survival, and consolation; commemorative names; and derogatory/negative names. Dickens (1985), who studied Zulu personal names, suggests that when personal names are chosen in Zulu society, the following patterns emerge: a synoptic history of the child's birth circumstances; the emotions associated with the birth; the family's attitude toward the birth; the location of the child's birth; the child's position in the family; the time of the child's birth; the parents' spiritual attitudes; the child's appearance at birth; the parents' wishes for the child. According to Raper (1983), certain cultures place a higher premium on the importance and meaning of names than others.

Chapter 3: Theoretical framework, Research design, Research methodology, and Pragmatic meaning.

3.1 Introduction

This chapter details the research design and methodology used to examine the influence of linguistic and descriptive meanings of personal names in the Xhosa society. It discusses both the research design and the data collection method, which is through interview questions. It also discusses the theoretical framework that serves as the foundation for the research. The primary method was used. Kothari (1985) defined primary data as those that are obtained for the first time and hence possess a unique identity. On the other hand, secondary data are those that have already been gathered and statistically analysed by another party.

A desk research study was done to determine the influence of linguistic and descriptive meaning of personal names in the Xhosa society. The study's fieldwork took place in the Eastern Cape, in rural areas of uGatyane (Willowvale).

3.2 Theoretical framework

This study employed a sociocultural approach and social identity theory. Social identity, according to social identity theorists, is a person's consciousness of his or her membership in a social category or group (Hogg, 1988). A social group is defined as a collection of people who have a shared social identity or who perceive themselves to be members of the same social category (Stets, 2000). As (Hogg, 1988) notes, social categories are ways in which people understand their membership in a structured society. According to McCalls and Simmons (1978), naming incorporates everything else in identity theory.

According to a central tenet of social identity theory, individuals are inherently driven to establish positive uniqueness. In other words, individuals aim for a good self-concept. Individuals' social identities (as described by the interpersonal-intergroup continuum) may define and inform them to varying degrees, and it is further deduced from social identity theory that individuals aspire to attain or retain a good social identity. Names serve to differentiate people and to identify those who carry them. They recognise an individual's distinctiveness and place him or her within a group. The meaning of a name identifies a collection of traits associated with the name; it defines the name's origins, bearer's behaviour, and talents. Everyone's identity is unique, but names are unique only if

no one else has the same name. A given name gives the bearer a feeling of self-identity in society. While identity theory has emphasised the importance of interpersonal interactions within groups, social identity theory has emphasised group behaviour and intergroup relations. According to social identity theorists, the notion of a role is subsumed under the concept of a group because people identify themselves in terms of their social group membership and enact roles as part of their acceptance of the normative expectations of ingroup members (Turner, 1982).

Stets (2000) defines identities as self-perceptions that develop because of self-categorisation or identification in terms of membership in distinct groups. Social identification theory is concerned with intergroup connections, or how people learn to identify with one group over another (Turner, 1982). In Xhosa societies, the naming procedure is the same. When it comes to naming, the Xhosa people are more concerned with the meaning of a name than with its looks. Xhosa parents may name their children in anticipation of them fulfilling a certain function in society or the family. This is a deeply embedded idea in traditional societies' thinking.

The sociocultural method is pertinent since it explains the linguistic and descriptive content of personal names about isiXhosa traditional oral literature. Translations beyond the reference (social values, beliefs, practices, and culture) are regarded as misleading in the socio-cultural perspective. To understand Xhosa's names, the researcher must be conversant with the cultural context of the child's birth. To completely develop social identity theory and the cultural approach, it is crucial to acknowledge that the meanings of people's names frequently form an integral part of their cultural history. Personal names convey critical cultural information in preliterate societies such as the Xhosa society, where socio-cultural events were commonly documented in oral literature. The Xhosa people have always regarded their name meanings to be an integral part of their cultural history, which they have passed down through generations assuring the survival of this rich historic, cultural, and symbolic heritage. The social identity and sociocultural method will help in determining if personal names influence an individual's identity in Xhosa society.

3.3 Research design

A qualitative design technique was employed to collect information regarding the meaning of names in Xhosa society, as well as other aspects of Xhosa culture. Generally, indigenous knowledge and oral literature have been included in name research as interpretive tools.

3.4 Research methodology

The current study employed a qualitative approach to its investigation. Mokala (2020) thinks that qualitative research is necessary for this study since the objective is to comprehend and analyse the meanings linked with the Xhosa people's names. Leedy (1993) states that when data is verbal, the approach is qualitative, and the emphasis is on humans: interpersonal interactions, personal values, meanings, beliefs, ideas, and feelings. A quantitative approach is based on numerical data analysis, whereas the qualitative approach presents data in the form of words.

The objective of the qualitative research approach is to observe phenomena in their natural environment to make sense of them in terms of the meaning that people attribute to them. It entails no interference or alteration of the environment under study. The researcher examined whether the linguistic and descriptive meanings of individuals' names influenced their identities in Xhosa society. Qualitative research can be used to investigate people's experiences or perspectives; in this case, the study is conducted without affecting the environment to collect naturally occurring data in a natural setting, and the researcher also has no influence on the environment but will observe and interview participants. The qualitative research approach is ideal for this study because it examines if the meaning of a name has an influence on one's life and to what extent do children grow up to understand the meaning of their names or the part they are expected to play in society.

The data was collected in the rural areas of uGatyane (Willowvale) in the Eastern Cape. During the interviews, the covid-19 regulations were observed. To collect participants' ideas and attitudes, in-person interviews were conducted. Specifics were requested of the interviewee. The unstructured interview resembled a conversation between two people in which the direction is defined by what is said and fascinating ideas are explored without the interviewee being aware of the questions that would be asked in advance. Pre-prepared questions were used to keep the interview on track. In actuality, the entirely unstructured interview proved impracticable because the process's objective was to elicit knowledge on a certain subject. The semi-structured interview is a hybrid of unstructured and structured interviews in that the researcher is permitted to use broad prompts and may reconstruct or clarify the meaning of a question if there is any doubt. If it appears that a question is improper for a particular interviewee, it was eliminated. However, the interviewer occasionally introduced additional questions to elicit further information. Personal interviews were often realistic since they allow for in-depth investigation of themes while maintaining total control of the discussion by the interviewer.

When the study field is still being established, unstructured interviews are more beneficial, but structured interviews are usually employed once prior research has been done. Due to the intricacy of the topics to be asked, this study relied heavily on unstructured, open-ended interviews.

The primary rationale for this option is that the area under investigation has not yet been well defined. It was agreed early in the study that the phrasing and format of the questions would be carefully reviewed to guarantee that each interviewee responded with the same understanding of the subject. Additionally, when dealing with oral literature, face-to-face interaction enables the interviewer to probe for replies related to the research hypothesis. In answer to the question, the setting permitted the employment of nonverbal communication techniques such as hand gestures. Before replying, the researcher gave participants sufficient time to gather their views on the subject and then recorded their answers.

3.5 Pragmatic meaning

Raper (1987) divides pragmatics (or associative) meaning into four categories: connotative, affective or emotive, social or stylistic, and phonic associative. Connotative meaning encompasses information about the referenced thing. Individual emotions (whether positive or negative) directed at an entity give rise to affective or emotional meaning. The four components of a naming system are concerned with connotative meaning: a name, a name-bearer, a name-giver, and the context in which names are employed. For instance, in a polygynous household, the father named a girl *Thangithini* (what do you want me to say?) since he was unsure how to help while his women were continuously bickering over trivial matters. In Xhosa society, the name takes on pragmatic meaning. In Xhosa society, no name exists without an explanation or reason. The Xhosa people provide names for blessing statements, as well as names for events. The social identity theory postulates a strong connection between society and a language that contains names. Within the Xhosa community and society at large, names serve as important markers for differentiating one individual from another.

A proper name, it has been said, is a meaningless mark that we identify with the concept of the item in our brains, such that whenever the mark hits our eyes or arises in our thoughts, we recall that object (Mill, cited in Gardiner 1940, p.38). According to some linguists, proper names lack meaning since the meaning of certain names is not readily apparent. According to Raper (1987), there are several possible explanations for why the meaning of names is not always obvious: the name, or a portion of it, may be in an unknown language; the name may be so old that the word(s) from which it is derived

is no longer in common use, or the name may have been so greatly adapted (some say corrupted) that it is no longer recognisable.

3.6 Conclusion

The study's fieldwork took place in the Eastern Cape in rural areas of uGatyane (Willowvale). The current study employed a qualitative approach because the objective is to understand and interpret the meanings connected with the Xhosa people's given names. The study employed a sociocultural perspective and social identity theory. According to social identity theorists, social identity is a person’s consciousness of his or her membership in a social category or group. As mentioned in the research, the sociocultural method is significant since it offers linguistic and descriptive substance for personal names about isiXhosa traditional oral literature.

During the interviews in rural areas of uGatyane (Willowvale), the covid-19 regulations were observed. In-person interviews were done to obtain participants’ ideas and attitudes. Unstructured interviews were more beneficial since the study field has not been adequately defined.

Chapter 4: Naming in the Xhosa society as one of the components of oral literature.

4.1 Introduction

The chapter analyses the meanings of Xhosa names, knowledge systems, and modes of thought (as documented in Xhosa oral literature), all of which contribute to the corpus of indigenous knowledge that informs and organises Xhosa society. For thousands of years, the amaXhosa have had a strong oral tradition that has governed how knowledge is delivered throughout Xhosa culture. Numerous elements of oral literature serve as historical markers of culture and society. This chapter also discusses the relationship between oral literature, descriptive names, and linguistic names. According to Mabeqa (1998), the name is a component of oral literature. To provide a culturally relevant definition of Xhosa personal names, it is necessary to evaluate isiXhosa names about all its other manifestations within a larger Xhosa culture, rather than focusing just on the names themselves.

The Xhosa people's history, culture, and customs are depicted in folktales and oral literature. Folklore is a word used to refer to a collection of ancient stories and beliefs. All Xhosa oral genres include prose narrations *(iintsomi)*, proverbs and idioms *(amaqhalo nezaci)*, riddles *(amaqhina)*, songs *(iingoma)*, and praise poetry *(izibongo)* (Ntshinga, 1995). While African names are an integral part of oral art, they are rarely referenced in their components (Mabeqa, 1998). Oral art is means of communication that is used to convey and reinforce the cultural, social, and moral values that underpin a society's morals, ethos, ideals, culture, direction, perceptions, traditions, and values (Magwaza, 2004).

The society's language for promoting, warning, and condemning its people influences their identities and moral value systems. As a result of this mixing process, individuals acquire self-awareness and a sense of belonging. As the proverb *Amathole alandela oonina* (calves emulate their mothers) says, children of oral literature gained knowledge by experience. Children learn through observing and imitating their parents. Additionally, younger members of the society were exposed to and engaged in participatory education through ceremonies, rituals, initiation, recitation, and demonstration. This education emphasized proper name usage. In intellectual training, riddles, proverbs, storytelling, and narrative relays were all used (Ntshinga, 1995). Additionally, the mythology, culture, and customs of the Xhosa people have been studied. This strategy has the benefit of extracting trustworthy data from already held beliefs and sensibility. Folklore is an essential, if not important, component of isiXhosa

naming since Xhosa's names are frequently buried within this body of indigenous wisdom that transmits values, cultural beliefs, and rituals, as well as documents historical events. The current research emphasises and describes the importance of Xhosa oral literature as a means of transferring the meaning of linguistic and descriptive names.

4.2 Definition of folklore

Folklore is a type of literature based on oral tradition. It is a form of oral communication. According to Hurston (1969), folklore is a form of self-discovery for humans, the earliest creative art in which they shape and rationalise the natural laws that surround them. Folklore, as defined by Ben-Amos (1971), is a body of knowledge and a kind of art that expresses a particular mode of collective and spontaneous cognition. He defines folklore as the potential for oral transmission. AmaXhosa's communication was mostly oral. AmaXhosa's communication was mostly oral. Oral traditions and values, as well as memories of significant events, were passed down from generation to generation.

According to Neethling (2007, p.1), "every nation or tribe has its folklore...its folktales which attempt to explain to the people its past through legends as well as historical traditions... It has its heroes, whose glory and worthy acts of valour have been preserved in their eulogies, praises, and blame poems, war songs, lullabies...and proverbial expressions".

4.3 Oral literature

The presence of a variety of genres either orally or in writing attests to the richness of Xhosa oral literature. Each genre has its distinct style and material. Oral storytelling *(iintsomi),* songs *(iingoma),* proverbs and idioms *(amaqhalo neza*ci), riddles *(amaqhina),* and names *(amagama)* are some of these genres (Ntshinga, 1995). Most of these genres use theatrical aspects such as metaphorical language, physical movement, and vocal performances. In contrast to written literature, oral art is widely accessible and cannot be independently verified by its producers. Additionally, the term refers to an oral literature style. It is critical to remember that a person's given name serves as a container for Xhosa people's emotions, hopes, concerns, aspirations, views, and experiences. As a result, reading oral literature is important to understand the name's cultural significance.

4.4 Proverbial names

The research focuses on this type of oral literature. These are the terms used to refer to proverbs and different forms of oral writing, including poetry and riddles. They are recognised as short but appropriate substitutes for the proverbs to which they correspond, fully embodying the proverbs'

meaning. These proverbial names fulfil the same fundamental functions as proverbs, emphasising gratitude, generosity, solidarity, and social cohesion, among other things (Finnegan, 1970).

In her book Oral Literature in Africa, Finnegan (1970) discusses the many forms of African oral literature. According to her section on using proverbs as a source for personal names, proverbs may be divided into two types: whole and truncated.

Simelane-Kalumba (2014) states, for example, that among South Africa's Venda people, whose language is Tshivenda, it is abundant with proverbs, many Tshivenda names are generated from knowledge of these proverbs. For example, a man may be named *Ku tika* (difficult) about the proverb, make fun of someone who is in a difficult situation, and you will be next to suffer. At times, the initial word of a proverb is a name. The proverb's opening line, *Inkomo enetshoba ayinqandwa* (One who refuses to be counselled will take notice only when he burns), is an allusion to *Ayinqandwa*, a Xhosa given name.

Proverbial names are frequently used in the naming practices of numerous non-Western cultural groupings. According to an onomastic passage from The Witness (2006) published in Nomina Africana , parents in China have a long practice of unusual crafting of names for their children that reflect ambitions for the child's future. Chinese parents frequently employ straightforward phrases such as strength, knowledge, and bright for men and serenity, and beauty for females. Additionally, they like picking phrases from ancient poetry that are rarely used in modern Chinese. This is a rare instance of a product being named after a Chinese myth. Frequently, proverbial names are so old that the words from which they were produced are no longer in use. The common names that precede the personal name may lose their connotations in such circumstances, but the proverbial name itself persists.

In proverbial names, compound names are frequently used. In other words, the language structures underlying these names may have many constituents. This is because these names are derived from a phrase rather than a given name. As is true of many other types of names, proverbial names imply the givers' attitude toward others. As with any other oral art form, this information is preserved, communicated, drawn on, and applied through the giving and receiving of names. These historical narratives are handed down through generations, along with the names associated with them. Personal names in isiXhosa, as demonstrated in this study, serve as a channel for oral knowledge, constituting a distinct linguistic component of Xhosa oral tradition.

4.5 Songs (*iingoma*)

Singing is one of the most important oral forms of the Xhosa people. In Xhosa society, there are many different types of songs: *iingoma zosana, Lala Lala Lala mntana,* (songs for children), *iingoma zomtshotsho* (Youth party songs), *iingoma zokwaluka 'Somagwaza' (*Ntshinga, 1995).

Individuals or organisations may use music to express themselves in an infinite number of ways. Overtone singing, which is practised and performed with low, deeply textured sounds, is characteristic in Xhosa music. The characteristic Xhosa dance, with its broad shoulder movements and remarkable sounds produced by Xhosa, bowed instruments such as the *umrhubhe* friction mouth-bow, the *uhadi*, and drums.

Music is used for several purposes. Along with the obvious entertainment value, there is an educational component. The music reflects the child's natal society's social, historical, and cultural characteristics. Sung songs assist in the formation of the child's character by providing direction and rewards for adhering to accepted moral values.

Iingoma zabantwana (Xhosa version of children's song)

These rhymes, in which one group raises a question and the other answers, are extremely popular among Xhosa children.

These songs are called play-songs, usually sung by children in combination with other activities such as hide and seek, pretend weddings, and so forth.

UYeye

These songs are referred to as play-songs, and they are sung by children in conjunction with other activities such as hide and seek and pretend weddings.

"UYeye Ngubani? (Who is he?) *NguYeye*. (My name is Yeye.)

Uhamba nabani? (With whom is he?) *Noyise*. (He is at home with his father.)

'Umphathele ntoni,'? (What did he bring?) *Amasi*. (Sour milk)

Ngendeb'enjani? (In which cup?) *Ngebomvu*. (The one in red)

Wawabekaphi? (Did he put it somewhere?) *Esibaya*. (From within the cattle kraal.)

Kwesingakanani? (How large is it?) *Khulu, Kwesi*! (The big one.)"

“Hi! *Zidenge zodwa, mayisele*! (Only the stupid will drink it!)” (Ntshinga,1995, p.44)

Xhosa traditional wedding ingoma (song)

Uqongqothwane (The darkling beetle pupa)

The name *Uqongqothwane* (beetle) may stem from the sound generated when this beetle's stomach touches the ground. Pupas have a disproportionately big head and a long, pointed tail. *IGqirha* is derived from a children’s game of the same name (divine). The researcher acted as a Nguni child, and the children would take up the beetle pupa and sing this song, enquiring as to how they may return home. It would then squirm, twist, and circle its body until its sharp end pointed in the correct direction, which was generally the direction it was accustomed to. Additionally, the lads utilised it in the field to locate missing cows. "Where have our cows gone?" they will enquire. The search crew will proceed in the route indicated to locate the final cow. The Zulu term for it is *Nkomongaziphi* (Where did the cow go?).

As a result of this history, the beetle pupa has earned the reputation of a diviner. It is a beetle pupa on the verge of maturing into an adult beetle.

According to the researcher, the song's significance as a wedding song derives from the bride's requirement to go from her homeland and journey to the unknown country of *emzini* (husband's homestead).

“Mombelelen’ uqongqothwane,	Clap for the beetle,
Mombelelen’ uqongqothwane;	Clap for the beetle
iGqirha lendlela nguqongqothwane,	The beetle is the road diviner,
iGqirha lendlela nguqongqothwane,	It is the road diviner,
Nkqo-nkqo-nkqo-nkqo!	Knock knock knock knock!
Nkqo-nkqo-nkqo-nkqo!	Knock knock knock knock!
Nguqongqothwane!	It's a swarm of beetles!
Nguqongqothwane!!	It's a swarm of beetles!”

(Ntshinga,1995, p.50)

4.6 Kinship group praises *(Iziduko)*

Typically, these are poems addressed to prominent Nguni clan members, such as ancestors. They enumerate the clan's ancestors. Storytelling is vital in this oral tradition. Clan members exchange greetings using one of the forms described. Among the Xhosa people, names form the structural foundation of *iziduko.* These terms have their currency in society, serving as modes of address and reference, as well as polite salutations.

To produce *iziduko*, a series of names may be stitched together to refer to an individual, the clan's ancestor in the genealogical chain. Each of these names can be expanded into lines, or verses, which can then be stretched into a sequence of lines called stanzas using a restricted number of conventional techniques.

Knowing the Xhosa king's names enables one to learn about the events that transpired throughout each king's reign. The name of a person may express a great deal of information. When the king is lauded, the names of his forebears are connected in chronological sequence, making an extremely lengthy string.

Poems and praises come in a variety of forms. Individuals can also congratulate themselves on their accomplishments; for example, a hunter may highlight a successful hunt, the hardships encountered throughout the hunt, or the feelings expressed by his family when he left home. Individuals would complement one another's cows and farms.

4.7 Xhosa folktale ('myth', 'eventuation' and 'fabulation')

According to Neethling (2007, p.7), "classifies Xhosa folktales as *intsomi* (fiction), *isiganeko* or *imbali* (a historical event or occurrence), and *buntsomi* (a historical event or occurrence) (fabulation)". The Xhosa people's past is replete with significant teachings and implicit indoctrination ideals. Their power and familiarity originate from the fact that they are founded on the Xhosa people's values, practices, and expectations, rather than on facts.

This study clarifies several major concepts, for example, acceptable behaviour, particularly about respect, adult-child position in terms of knowledge (the adult knows, while the child does not); subsistence agriculture; the teaching of life skills; the many stages of life and associated expectations; and the story's use of real-world occurrences and animal imagery to convey their 'important teachings'. *Kwathi ke kaloku ngantsomi* (Once upon a time...), *Yaqala intsomi* (Overtime) are the recognised origins of *Intsomi* (The story began) This is done to pique the audience's interest.

ibanguMakhulu owenza iintsomi esenzela abazukulwana translates as (it is the grandmother who tells the story to her grandchildren).

Chosi! exclaimed the audience. *Phum'aph'ungaphum'apha* (Horns do sprout on the ground in this location, but never on the head) if the tale *(intsomi)* was retold before dusk this was spoken to keep people from growing horns on their heads, as it was believed that if *intsomi* was repeated before nightfall, listeners would grow horns. This successfully prohibited storytelling until all of one's daily chores had been completed (Ntshinga, 1995).

The spoken word was highly valued in Xhosa society. In Xhosa mythology, for example, death was triggered by an uttered word *(imbaliso).* After *Qamata* (God) created humans, it is stated that he dispatched a messenger, a chameleon, to inform the people that men will not perish, however, the chameleon travelled slowly and stopped to eat some berries along the route. Finally, *Qamata* dispatched an *intulo* (lizard) to the chameleon's location with a different message that men will perish. The lizard surged and continued running unabated. When the chameleon landed on Earth, it informed the people about the message delivered by *Qamata*, but they answered, "Sibamb'elentulo!" (We have faith in the lizard), (Scheub,1992).

4.8 Riddles *(amaqhina)*

Bryant (1983, p.5) defines an oral riddle as "a simple puzzle that has been passed down by word of mouth and whose solution is usually a familiar object, natural phenomenon, or so on". Riddles are described as follows by Ntshinga (1995: p.36): *"Amaqhina ngumdlalo ovavanya ubukhali bengqondo, yimidlalo enesuntswana lobunyaniso, kuba isekelwe kwizinto ezikhoyo ezithi ubume nokumila kwazo kuqondakale nje"*. (Riddles are a form of the game that assesses mental talents; these games are based on reality and are accompanied by real-world characteristics and behaviour.) In isiXhosa, the riddle is referred to as *iqhina*, which translates as 'a knot'. This knot is knotted with obscure jargon; the person tasked with unravelling it must use caution. Solving the challenge also requires mental talents. The one who poses the riddle deliberately constructs a mental image of the scenario. To grasp and maybe answer the riddle, the objects must be seen in a variety of ways.

Rayi-Rayi or *Qashi, qashi* was a common Xhosa approach for children to express their understanding of a concept, item, phenomena, or topic in a light-hearted manner. When one person poses a riddle, the others have time to consider possible solutions, as not all solutions are clear and because the solution is concealed behind the words, riddles are a form of oral art. The theme of the riddle might

be anything from daily life. As a result, the person attempting to solve the riddle must grasp the connections or similarities. Riddles are relevant to our research because they illustrate how oral folklore encompasses all elements of life.

Riddles exist in a broad variety of cultures worldwide but are particularly prevalent in societies with interconnected cultural frameworks, such as Asia, Greek, Roman, Jewish, Indian, and African societies, where names may have peculiar implications. The following two riddles are of Jewish origin and are taken directly from the Bible, demonstrating that oral art is not, as previously believed, heathenism. To begin, the God of the Bible instructs his prophet to address his people using a riddle to pique their interest.

"Nyana womntu, ngomzekeliso kwindlu kaSirayeli" means ("Son of man, tell a riddle and tell a parable to the house of Israel") (Ezekiel 17:2, KJV).

Samson also riddled his in-laws (KJV, Judges 14:11–14, 18): *"Kwathi, bakumbona, bazisa abalingane abangamashumi omathathu, baba naye"*, it means ("When the people saw him, they picked thirty men to accompany him".)

"Wathi uSamson kubo, Ndonijikela iqhina; ukuba nithe nandicombululela ngeentsuku ezisixhenxe zomsitho, nalifumana, ndoninika iingubo zelinen entle ezingamashumi amathathu", it means ("Samson instructed them; I will give you 30 linen garments and 30 sets of clothes if you respond within seven days of the feast").

"Ke ukuba anithanga nibe nako ukundicombululela, nondinika nina iingubo zelinen entle ezingamashumi amathathu, neengubo zokukhululana ezingamashumi omathathu. Bathi kuye, Lijike iqhina lakho silive", it means ("If you can't tell me the answer, you must give me 30 linen garments and 30 clothing sets"), ("Tell us your riddle, they instructed, let us hear it").

"*Wathi kubo, Kodlayo kwaphuma ukudla, Konamandla kwaphuma incasa.Ababa nako ukulicombulula iqhina imihla emithathu*" it means ("Out of the eater, something to eat; out of the strong, something sweet, he replied. They were unable to provide an answer for three days").

"*Athi kuye amadoda aloo mzi ngomhla wesixhenxe, lingekatshoni ilanga, Yintoni na enencasa ngaphezu kobusi? Yintoni na enamandla ngaphezu kwengonyama? Wathi kuwo, Ukuba beningalimanga ngethokazi lam, Ngeningalifumananga iqhina lam*", means ("The men of the town asked him on the seventh day, just before sunset, what is sweeter than honey? Is there anything more

powerful than a lion? You would not have solved my riddle had you not ploughed with my heifer") Samson explained, (KJV, Judges 14:11–14, 18).

4.9 Oral poetry (*izibongo*)

Opland (1983), the world's foremost specialist on Xhosa poetry, says unequivocally that oral poetry is folklore. In traditional Xhosa societies, oral poetry is the most common form of Xhosa folklore expression. Oral adoration vocalists act as public opinion agents. Xhosa people's poetry is influenced by social and cultural issues prevalent in their societies. Praise singers contribute to the social system by expressing the ruling class's social values, which include noble rank and ancestry, wealth, power, and benevolence, as well as political and economic domination. They are accountable for educating the public and speaking the truth as they view it.

The chief's praise poet is assigned with singing the chief's praises loudly and in a high-pitched tone. Additionally, he should wear traditional clothes for the occasion. Oral transmission of Xhosa poetry has been a vital element of a person's identity, history, and legacy. Mqhayi (1974) was commissioned by the Governor of the Cape to give a praise poem in honour of the Prince of Wales's visit to the country in 1925 during his tenure as *imbongi* (bard). Mqhayi's passion for the prince revealed the truth about the colonisers' oppressive relationship when he performed his poetry, which emphasised both the positive and negative aspects of Western colonialism in Africa.

Below is an extract from the poem titled *'Aa! Zweliyazuza'* (The land is gaining)! *iTshawe laseBhritani (*British Royalty), (Mqhayi, 1974, p.70).

"NgumZimb'uyaqhum'elokubuliswa;	Body-that-Smokes is the name I greet you by;
NgumZimb'uyavutha'elomteketiso;	Burning-Body is your pet name;
NguZweliyazuz'elibizwa ngasemva;	Scourge-of-the-Nation you are called in private;
Ngutshawuz'imiban'elibizwa yiMbongi.	The praise-singer calls you Flasher-of-Lightning.
Sinnika!	Honour to you!
Phumani nonke nize kufanekisa!	Go out, all of you, go out and identify him!
Phumani zizwe nonke nize kufanekisa!	Go out, all the nations, and identify him!

Sisilo sini n'esi singaziwayo? What kind of creature is this unknown monster?

Singajongekiyo singaqhelekiyo? Never seen, unfamiliar to all?

Yaz' ithi kanti yile nabulele; Perhaps he may turn out to be Nabulele;

Isilokaz' esikhulu seziziba; Monster of the deep pools;

Yaz' ithi kanti ngulo Makhanda-mahlanu,- Or the snake with five heads,

Inyok'enkul' eza ngezivuthevuthe; a big snake, who comes as a whirlwind;

Yaz' ithi kanti ngulo Gilikankqo, Or it may be Gilikankqo,

Isil' esikhul' esingaziwa mngxuma. The monster whose lair no man knows.

Le nt' umzimb' uyaqhuma ngathi liziko; Its body burns like a furnace;

Le nt' umzimb' uyavutha ngathi lidangatye; Its body burns like a flame;

Le nt' iqhuqhumb' iintlantsi ngathi nguSindiya-ndiya; It spits sparks as if it were a steam engine.

Le nt' itshawuz' imibane ngathi sisibhakabhaka; It flashes lightening like the heavens.

Sinnika! Honour to you!

Nalo lisiz' iTshawe le Bhilithani! Here comes the Prince of Britain!

Inzala yenyathikaz' uVitoliya; Offspring of the female buffalo, Victoria;

Inkazan' ebuthixorha kwizwe lakwaNtu, a Young woman who is a god in the land of blacks,

Ebumoyarha, butolarha, bugqirharha. Spirit-like, priest of war, wizard.

Nants' isiz' ikwekwe kaJoji wesiHlanu; Here comes the boy son of George V;

Yez' emadodeni ikwekw' akomkhulu, Of the Royal House, a boy coming to men,

Umdak' oliso litshawuz' imibane; Dung-coloured one eye flashes lightning;

Lithi lakujezul' ung' ungaphanyaza; If it so much as touches you with a glance, it will blind you;

Umdak' osabuphotyo-butyatho; The dung-coloured one, who it is impossible to describe;

Unganganabomi wakuwondela; Indeed it is difficult to scan him;

Kok' ithole lerhamncw' alondeleki There is no-one can gaze at the calf of the wild beast

Nabakhe balinga bajub' isiduli. And those who once tried collapsed unconscious.

Yez' inkwenkw' omgquba yomthonyama! Here comes the boy of the raw dung, the old dung of royal descent!

Yez' ixhom' izindwe yaxhom' ugijo; Here he comes in plumes and feathers;

Yez' ifak' umzunga yafak' iphunga; Here he comes decked in finery, wearing the grass of initiates;

Yez' itsho ngezidanga nezidabane; Here he comes beautifully attired;

Yez' itsho ngobumbejewu bobuhlalu; Resplendent and bejewelled;

Yez' inobulawu nobuqholo; Here he comes in scent and fragrance;

Yez' inetyeleba nezifikane; Here he comes in mint and grass necklaces;

Yez' inomtho nomthobothi; Here he comes smelling of the sacred tambuti tree;

Yeza ngobungwe nobungwenyama; Here he comes with the virtue of the leopard, the lion;

Yeza bugcolocho buchoko-chokozo! Here he comes in raiment and fine robes!

Sinnika Lawundini! Honour to you, Philistine indeed!

Tarhu Bhilithan' eNkulu! Hail, Great Britain!

Bhilitan' eNkul' engatshonelwa langa; Great Britain on whom the sun never sets;

Siya kumthini na lo mntwan' okumkani; What shall we do with this princely child?

Siya kumthini na lo mntwan' omhlekazi; What shall we do with this child of the king?

Khaniphendule nani zintaba zezwe lethu! The answer, you mountains of our land!

Nani milambo yakowethu khanithethe! And you, rivers of our home, speak out!

Maz' aselwandle khanimthule kambe,- Bring him down, waves of the sea!

Mthuleni manz' aselwandle! Waves of the sea, bring him down,

Sikhe simbone, simjonge, simlozele; So that we may see him and study him intently;

Ibilapha nenkwenkwez' enomsila; A shooting star once came here;

Angaba yen' usekhondweni layo. Could be that he is on its trail?

Ibize kwabakwaPhalo kaTshiwo; It came to the people of Phalo, of Tshiwo;

Ibize kumaZulu kubeSuthu; It came to the Zulus and the Sothos;

Ibize kumaSwazi kubaTshwana; It came to the Swazis and the Tswanas;

Ibilundwendwe losapho lukaNtu! It was a pilgrim to the brotherhood of the blacks!

Kub' uYehov' uThix' uyalawula,- For Jehovah, the Lord ruleth,

Uyathetha ngendalo yakhe. He speaks of his creation.

Uyawakhawulezis' amaxesh' akhe! He hastens on His times!

Tarhu Langaliyakhanya! Hail, Light-that-Shines!

Uphuthum' inkwenkwezi yakowenu na? Have you come to fetch your star?

Thina singumz' owab' iinkwenkwezi; We are a nation that divides stars amongst us;

Nalo kamb' ikhwez' inkwenkwez' akowenu. Yonder is the morning star – star of your people.

Sibambana ngesilimela thina,- But we bind ourselves together with the Pleiades,

Yona nkwenkwezi yokubal' iminyaka,- The stars we count our years by, the years of our manhood,

Iminyaka yobudoda, yobudoda! The years of manhood, the years of manhood!

Hay' kodw' iBiritan' eNkulu; Nay, the mighty Great Britain!

Yeza nebhotile neBhayibhile; Here she comes with Bible and bottle;

Yeza nomfundis' exhag' ijoni; Here she comes with a missionary escorted by a soldier;

Yeza nerhuluwa nesinadile; Here she comes with gunpowder and guns;

Yeza nenkanunu nemfakadolo.	Here she comes with cannons and breechloader.
Tarhu bawo, sive yiphi na?	Forgive me, O Father, but which of these must we
Gqithela phambili Thole lesilo!	accept?
Nyashaz' ekad' inyashaza.	Pass on, Calf of the Beast,
Gqitha, uzubuye kakuhle,	Trampler who even now is trampling,
Ndlalifa yelakowethu.	Pass on and return safely.
Makadl' ubom ukumkani!	Eater of our country's inheritance!
Ndee ntsho-ntshobololo!!	Long live the King!!
Ngokwalaa nkwenkwezi	I've said enough about him, I'll say no more,
Yanomsila!!!	Like the shooting star we once saw!!!".

(Mqhayi, 1974, p.70).

4.10 Proverbs and idioms (*amaqhalo nezaci*)

Proverbs and idioms are difficult to distinguish, particularly in isiXhosa; both are figurative and have comparable functions when used. The two are only distinguishable by their stylistic and aesthetic qualities (Finnegan, 1970). The researcher handled each equally in this study, with the goal of deciphering the myriad cultural clues I ncluded in the names and their meanings. The researcher's interest in the stylistic and aesthetic contrasts between proverbs and idioms, as well as in language analysis, was beyond the scope of this study.

"Proverbs and idioms are derived from folktales, beliefs, values, attitudes, perceptions, emotions, and the entire system of thoughts and emotions" (Magwaza, 2004, p.37). Likewise, with proverbial names.

According to Acher (1931), a leading researcher of proverbs, proverbs are basic truths of life that convey a society's ethical or moral values. Such names encapsulate a culture's essence: what people value most, their worldview and way of life, and the transmission of information and education from generation to generation. Proverbs continue to be prevalent in regular African discourse, especially in rural regions. Proverbs encapsulate a society's typical mindset. according to (Mutasa, 1993):

> "This aspect of language [i.e., proverbs] cannot be ignored or taken for granted, and it should not be viewed subjectively. By ignoring it, we are ignoring the complete expression of a given people's feelings, ideas, and aspiration".

"Proverbs reflect on and provide guidance for everyday difficulties, whereas myths express reflections on man's and the world's fate", says (Mathonsi, 2004, p.46). According to the researchers stated above, proverbs were critical in imparting sociocultural values in society.

4.11 Linguistic names (literal meaning)

In African cultures, names serve as indicators of the giver's goals, desires, and aspirations. They may reflect their geographical surroundings, their worries (*Nokudinga*, mother of loitering), their religious views (*Nomkhuleko*, mother of prayer), or their philosophy of life and death (*Nomadlozi*, mother of ancestral spirits). Children's names may even shed light on significant cultural or socio-political events that occurred at their birth (*Kuyaliwa*, there is a battle). When a child's name is selected, the circumstances surrounding the child's birth may be considered. Factors such as the day of the week (*Nomgqibelo*, mother of Saturdays or *Nomasonto*, mother of Sundays); the time of day (*Nontsasa*, mother of dawn, or *Khwezi*, star of the dawn); the morning, dusk, and afternoon (*Minentle*, good day); the evening, and night (*Nobusuku*, mother of the night); the season of the year (*Langalibalele*, the sun is shining) and the order Other aspects include the place of the child (*Nonkantolo*, mother of the courts); the child's and family's special circumstances (*Zophiwani*, what are we going to feed him/her); the parent's attitude (*Siyavuya*, we are pleased, or *Bancamile*, they have given up); and the child's gender (*Ntombi*, young maiden or *Ntsizwa*, young man). All these criteria are significant in both the overall name process and the actual naming procedure.

4.12 Conclusion

In African cultures, names serve as indicators of the giver's goals, desires, and aspirations. They may reflect their geographical environment, phobias, religious views, or philosophy of life and death. Children's names may also convey information about major cultural or socio-political events that occurred in the years preceding their birth. As with many other sorts of names, proverbial names convey the name-giver's feelings toward others indirectly. As with the rest of the oral tradition, this information is maintained, transmitted, drew upon, and implemented through the giving and receiving of names. These historical accounts, along with the names linked with them, are passed down through

generations. This study established that isiXhosa personal names function as a conduit for oral information transmission.

AmaXhosa were predominantly oral communicators. Significant events, as well as traditional practices and values, have been passed down to following generations verbally and by name. The spoken word was highly valued in Xhosa society. For example, in Xhosa mythology *(imbaliso)*, death was induced by an uttered word, emphasising the importance of meaningful names. The occurrence of several genres conveyed orally or in writing attests to the Xhosa oral literature's diversity. Each genre has its own distinct aesthetic and content. Singing is one of the most essential and socially significant Xhosa oral forms. Certain Xhosa people are called after songs with symbolic connotations. The Xhosa society has a rich musical repertoire. In Xhosa, society music represents the social, historical, and cultural features of the child's natal society. Sung songs assist in character development and give guidance as well as an incentive to adhere to accepted moral values.

Beliefs and cultural activities have a considerable influence on the given name of an individual. Language is strongly related to belief. Because their views are ingrained in their language and culture, people from other nations sometimes have trouble communicating with one another. Belief does not form spontaneously during meditation and has a long history. Oral poetry is recognised as one of the most significant expressive forms of Xhosa folklore in traditional Xhosa societies. Oral praise singers utilise poets who address contemporary social and cultural concerns in their areas to change public opinion. Praise singers contribute to the social structure by announcing the ruling class's social values, such as noble position and ancestry, riches, power, kindness, and political and economic dominance. They have a responsibility to educate the people and to speak the truth as they perceive it. In Xhosa society, the meaning of a person's name is also significant when it comes to revealing the truth. Names might provide insight into a family dispute or history.

Chapter 5: Analysis of desk research

5.1 Introduction

This chapter situates the present investigation into a broader cultural framework by addressing certain cultural topics of relevance and significance to the study. The following discussion summarises the key issues upon which names in isiXhosa culture gain meaning and take on a variety of meanings and functions. African parents name their children for several reasons. The name may represent the circumstances surrounding the child's birth, honour the ancestors, or reflect the child's characteristics at the time of birth. There is always a purpose behind the selection of a certain name for an individual. According to Junod (1927), there are several ways to name a child Anyone who has studied a Bantu tribe is aware that certain regulations must be observed.

To underline the necessity of adding cultural knowledge into studies of Xhosa names and naming methods, the Xhosa names in this study were treated as important components of the culture. Additionally, this chapter analyses the link between cultural data such as social nicknames and particular qualities of oral literature such as proverbs, idioms, songs, chants, and poems. To comprehend the naming process in terms of the unique social and cultural norms that drive it, one must first comprehend these cultural values. The following is an assessment of Xhosa names acquired through desk research methodologies to determine if the Xhosa people adhere to their names meaning and origin, to determine whether individuals with the same name have similar identities in the Xhosa society, whether the meaning of a name affect one’s life in the Xhosa society and to what extent do children grow up to understand the meaning their names carry and the role they are supposed to play in society or the family based on the meaning of their names. Prior study on Xhosa names indicates that name themes include family and social kinship links and statuses, events and situations, societal values and expectations, gender roles, social and cultural history, socio-political alignments, and spiritual beliefs.

It's worth mentioning that, in my experience completing this study, finding a personal English equivalent to express the meaning of a Xhosa name was difficult at times. However, working knowledge of African cultures, tradition, is necessary to fully appreciate the meaning of our folklore. The study will examine whether Xhosa people are aware of the meaning of their names and the cultural, social, religious, and political implications of Xhosa names to highlight the culturally

complex nature of the message sent by Xhosa names. This message promotes the growth of good social characteristics and ideals such as *ubuntu* (humanity), audacity, generosity, and *intlonipho* (respect).

This chapter also investigates whether Xhosa people adhere to their name's meanings and how the issue of cultural context might be addressed in name studies through an examination of specific practices and cultural traits associated with the Xhosa names under investigation. This chapter presents and explores Xhosa names, many of which are related to proverbs, idioms, and poetry by eminent Xhosa poets such as (Mesatywa, 1954), (Mqhayi, 1974), and (Jordan, 1940). The tables contain the selected Xhosa names, as well as the name-giver, the explanation behind the name, and the name's meaning. The Xhosa names are provided in their indigenous language (IsiXhosa) and are translated directly.

Subtitles in various areas of the collection are meant to group the names according to comparable cultural topics and make them more easily referenced. The name-giver, name-bearer, reason for the name, and meaning of the name are all shown in tabular fashion.

Each Xhosa name is analysed in the context of its cultural and historical origins. Thematic categories illustrate the intricate relationships and mutual influences between Xhosa names and the culture and customs from which they originate, i.e., within ethnic hierarchies and social formations that extend well beyond the immediate social context in which personal names are assigned and used.

5.2 Social names in the Xhosa society

Individual names typically represent how people connect, with their environment, and with their observations of human behaviour. Oftentimes, names are used to convey social ties. Historically, the Xhosa people lived in close quarters within their kinship group, centred on a kraal, and formed a society headed by a chief. In this sort of living arrangement, conflicts, jealousies, and rivalries among women were all too prevalent. Society establishes protections and standards to defend against some behaviours believed to be detrimental to societal cohesiveness and harmony. For example, the Xhosa society's *intlonipho* (respect) ritual safeguarded connections between people and families. Respect for the Xhosa culture helps in the operation of the entire society. Confrontation and eye contact are prohibited under this guideline.

The downside of this procedure for human connection was that it was structured in such a way that it overlooked individual suppression and conflicts. The name-giver may be accused of expressing the

unsayable against a higher authority figure in the rigidly patrilineal and hierarchically organised Xhosa society, at which point the *Ibhunga* (local judicial council) may approach the name-giver for an explanation.

Since Xhosa names have much broader use, it is easier to convey a distinct connotation when an oral art term is used. By delivering a strong rebuke or warning through a Xhosa name, the name-giver might escape major ramifications. Xhosa names are well-known and respected in Xhosa society and using Xhosa names with meaning can help reduce tensions that may emerge during regular encounters. Nkumane (1999, p.55) asserts,

> "Name-giving provides an outlet for the regulation of social relations in societies. It enabled people to communicate their feelings indirectly, avoiding overt confrontation and potential conflict".

Naming became as means of quickly transmitting messages from one person to another. People were able to communicate their feelings using names (Batoma, 2009). The names can be classified according to their functions within the community. Normative, summative, and reflective functions are included in these positions.

5.2.1 Summative social names in the Xhosa society

In a summative social name, the name-giver may synthesise their daily experiences and the lessons learned from them (Batoma, 2009). Additionally, it can be used to communicate deeply held familial or social values. Before urbanisation, the Xhosa people's social roles were firmly defined and familial oriented. Society was vital. The Xhosa people were known for their friendliness and a strong sense of society. People would go above to assist those in need. These values might be encapsulated and preserved in the form of names for future generations. Not all children granted summative social names retained the meanings of their given names. Some did not respect the spirit of assisting others or their societies, which might be because the environment plays a role in shaping the individual and not the meaning of a name. Table 5.2.1 below contains summative social names.

Table 5.2.1 Summative social names

Name-giver	Name	The reason behind the name	The meaning of the name
The grandmother	***Nobantu***	To spread *ubuntu* (humanity and kindness) throughout the Xhosa community.	Because of other people, a person is what he or she is.
The father	***Nangamso***	Thank anyone who has lent a helping hand.	Never tire of doing good.
The mother	***Busi***	Those who have been given certain advantages must be appreciative to receive more	Remember the honeybird.
The father	***Themba***	To encourage someone who has been promised something to be patient and wait instead of hurrying, because he or she will succeed in the end.	People are killed by impetuosity, not optimism.

- ***Umntu ngumntu ngabantu*** (A person is what he or she is because of other people.)

This phrase is synonymous with the English proverb "No man is an island". Neighbours are held with high esteem. As is usual, there is always a chance to assist one another during funerals or rites of passage ceremonies for children. This Xhosa name is still frequently used in the amaXhosa society and beyond to promote *Ubuntu* (humanity and kindness). Despite sharing the same name, the Xhosa

people have extremely distinct characteristics. This name confirms individuals' perceptions of their society's duties.

- ***wenze njalo nangenye imini*** (Never tire of assisting)

AmaXhosa abonakalisa umbulelo ngalendlela xa ekhe ancedwa ngento, ngamanye amazwi athi ungasoloko usenza njalo. When Xhosa people express thanks for someone's service, they use these terms. The giving spirit was ingrained in the Xhosa culture, which outlasted apartheid's stronghold. As is the case with all cultures, loyalty and affection are critical components in African partnerships. These ties are formed through mutual comfort and support, common experiences and duties, and friendship. These values were frequently reflected in the Xhosa names given to children. *nangomso* is an abbreviation for *ungadinwa nangomso.* This indigenous Xhosa name has persisted and is still frequently used among the Xhosa people even today. It is an appropriate manner of expressing thanks.

- ***Ungalibali intaka yobusi*** (Not to mention the honeyguide.)

The Xhosa name cautions against being impolite to people who have aided you and instead emphasises the importance of gratitude.

Eliqhalo lithetha ukuba umntu makabenombulelo kwenzele ukuba akwazi ukwenzekelwa zezinye izinto ezilungile, bathi abantu besokhokelelwa ezinyosini balibale ukushiyela intaka yobusi (Mesatywa, 1954). The name refers to people who have been granted specific favours and are required to express gratitude to gain more favours. The honeyguide, otherwise known as the honeybird, is referred to. This bird directs both people and honey badgers to bee nests by its chattering cry and brief flights between trees. It is indifferent about beestings due to the toughness of its skin.

5.2.2 Normative social names in the Xhosa society

People were able to use normative social names to communicate openly unhappiness that they would not have been allowed to address in any other way. Most children whose parents use their names to communicate their unhappiness have names that have no meaning when it comes to predicting their future. Numerous Xhosa names are ironic or symbolic in tone. As a result, it provides an indirect method of reprimanding, cautioning, or correcting undesirable behaviour using proverbial names. By using such names, a poor man can warn the chief, or an in-law can be warned by *umtshakazi* (the bride), which would be impossible otherwise owing to the Xhosa hierarchy's power dynamics. Table

5.2.2 includes a list of normative social names that can be used to denote and remedy inappropriate behaviour.

Table 5.2.2 Warning names

Name-giver	**Name**	**The reason behind the name**	**Meaning of the name**
The mother	***Mkhwezeli***	To forewarn someone who has caused unrest or strife that he or she will suffer the consequences.	He who stirs up the fire is burned by a brand.
The grandfather	***Ziko***	To forewarn someone of impending danger as a result of his or her actions.	You're crawling toward the fire.
The mother	***Ayinamzi***	A subliminal warning to the husband not to attack his wife frequently, as violence results in a fractured home.	The stick is without a home.
The mother	***Imbo***	a warning to someone who appears to be wasting a lot of time doing something unprofitable	Do not exchange what is valuable for what is worthless.

- ***Isikhuni sibuya nomkhwezeli*** (The one who begins a fire gets devoured by it.)

Mkhwezeli's name might serve as a warning to anybody who incites disturbance or strife that the repercussions will be harsh. Each woman had her own spherical mud home, which was supported by a central pole and had a conical or dome-shaped grass roof. When it was too cold to cook outside, meals were prepared in a three-legged cast-iron kettle over an open fire in a mud-plastered floor hollow *(Iziko).* To make the fireplace, a ring circle was built in the centre of the hut floor. *Umkhwezeli* would then start the wood fire, which would require periodic fanning (the kindler). Errors occur often.

- ***Ukhasela eziko*** (You're making a beeline towards the fire.)

"Hata!" you shout as the child crawls toward the fireplace *(iziko).* You do not, however, put an end to the child. The child creeps up to the *iziko* and self-burns. The child will never approach the *iziko* again because of what he or she has learned. If the child heeds the warning, he or she will be spared experiencing the risk. As a result, the expression *ukhasela eziko* was created to warn of coming danger caused by one's conduct.

- ***Ndukayinamzi*** (A stick alone does not constitute a home.) This implies that conflict leads to a fractured family.

According to traditional custom, a Xhosa male may beat his wife only moderately to rectify undesirable behaviour. A story is told regarding a wife's altercation with her spouse. When they inquired as to why he was assaulting his wife, he just said, "*Unanina ukuba umfazi asuke ngalo lonke ixesha ndithetha aphikele ukundithuka*?" which means "Why is it that my wife verbally abuses me whenever I speak to her?" According to the husband, hitting his wife was appropriate as a kind of punishment for poor behaviour.

This was not, however, acknowledged as a criterion for building a suitable home. Since women performed most of the household labour, the woman was seen as a pivotal character in the construction of the homestead. *Kubalulekile ukuba indoda ingamphathi kakubi umfazi wayo ngoba umzi wakhiwa ngumfazi* writes Mesatywa (1954) This proverb encapsulates the society's unambiguous rule of conduct.

It was rare in traditional Xhosa society for a man to be directly reprimanded for his treatment of his wife or wives. After all, he was the family's leader and may fiercely object to any direct scolding because it was his wife, and he had the right to do whatever he pleased. *Oxhela eyakhe akabuzwa,* according to the proverb. Oral art acted as a deterrent to this power's misuse. For example, the name *Ndukayinamzi* forces one to halt and, perhaps, examine one's behaviour. Additionally, the usage of

Xhosa names enabled name-givers to communicate profound sentiments respectfully, as *Ayinamzi* did. As a result, the proverb functioned as a subliminal warning to the husband not to hit his wife frequently, as violence inevitably results in a split marriage. This name might be used to gradually bring him up to societal norms.

- ***Imbo, Phoyiyana****: Ungalahl'imbo ngophoyiyana.* (You've exchanged yours for something you're dubious about)

Both names come from a Xhosa proverb: *Into exabisekileyo kuye kuthiwe yimbo, ilitye elifana negolide, elalihomba amaMfengu, Imfeketho,yinto enganamsebenzi, maxa Kuyenzeka wambi akhohliseke ngulo phoyiyana* (*Imbo* was a valuable stone used in the painting of the *Mfengus,* whereas *uphoyiyana* was a toy or a plaything. Cautionary tale for anybody who looks to be wasting their time on fruitless endeavours). The name was chosen to alert people to the need of focusing on what is genuinely essential and establish clear priorities.

- ***Salakutyelwa****: 'Isalakutyelwa sibonwa ngolophu*'. (Those who ignore instruction will suffer adverse results or will learn the hard way.)

If someone refuses to follow directions, this might be a strong warning. To strike their opponent in the leg or head, young boys were taught to fight with sticks. The loser succumbed to the wounds first. As a result, the Xhosa name emphasises that paying heed to counsel is crucial for success. Listening to teaching is crucial, just as it is in stick battles since those who do not listen will find themselves in difficulties that could have been avoided had they listened. The current study indicates that this name is still extensively used among the Xhosa.

5.2.3 Reflective social names *(iziteketiso)* in the Xhosa society

Reflective social names may disclose a great deal about how people view one another and their environment. Reflective names provide insight into the existing cultural ideas at the time of naming, enabling the Xhosa people to comprehend the underlying motives behind given names. The names are written in such a way that they accurately describe life situations. Names may be wrapped around painful experiences gathered over time by the name donor. Some children who are given reflective social names grow up not understanding the meaning their names carry and the role they are supposed to play in society, or the family based on the meaning of their names. Table 5.2.3 illustrates both meaningful and reflexive social names.

Table 5.2.3 Reflective social names

Name-giver	Name	The reason behind the name	Meaning of the name
The mother	***Thembeletyeni***	A warning that a person should not be trusted, and that if one is trusted, one should constantly be on the watch for treachery to prevent being taken by surprise.	Rather trust a stone than a person.
The mother	***Ntozomntu***	to criticise or humiliate a co-wife who looks to be personalising the husband with whom polygamous family women were supposed to share.	What can you do with something that belongs to someone else?

- ***Thembilitye: ubothemba ilitye kunomntu*** (rather trust a stone than a person.)

A Xhosa name such as this serves as a warning that a person should not be trusted and that even when trusted, one should constantly be on the watch for treachery to avoid being taken by surprise. Therefore, placing your confidence in a stone is preferable. This expression would be used following a trustworthy individual's disappointment. Xhosa names became a more effective mode of communication because the message is communicated subtly when the intended individual associates the names with their linked proverb. The relationship between the relevant parties improved at times since some of the behaviours were the result of ignorance and just required someone to call them out as a corrective gesture; nonetheless, the relationship between the relevant parties deteriorated most of the time.

- ***Ntozomntu*** (possession for someone)

This name is derived from the expression *Ungazithini izinto zomntu,* which translates as (How are you going to dispose of someone else's property?), this might be a teasing or insulting statement directed at a co-wife for seeming personalization of the male with whom polygamous wives were supposed to share. Polygamy was widespread among the Xhosa and persists to this day, albeit at a lesser amount. Having a high number of wives and children was historically viewed as a symbol of social rank, and as a result, many Nguni men married many wives to produce a big number of children.

Having a big family has traditionally boosted one's chances of becoming affluent. The bigger the family, the greater the likelihood of acquiring many cattle through daughter marriages. Due to the abundance of free labour, larger families resulted in increased food output. While polygamous marriages might result in financial prosperity and social status, they were fraught with distrust, jealousy, and disdain among spouses and children. While wives compete for their husband's affection and attention, children seek their father's affection and attention through their mothers (Batoma, 2009). Children's names, such as *Zezabantu,* are frequently descriptive of the bearer's experiences.

The names drawn from oral tradition were fully symbolic. This was because Xhosa's proverbial names might be construed in several ways. This dialogism is critical for oral societies since the existence of an audience determines whether the different verbal arts they create and employ to convey and express social experience succeed or fail (Finnegan, 1970).

By awarding discussion Xhosa proverbial names, name-givers anticipate or encourage new names and accompanying reactions, either verbal or nonverbal. The conversation names in question may be a reaction to prior utterances or may be entirely new. While waiting their turn to name their child, proverbial name users have typically displayed a remarkable level of emotional control and politeness.

5.2.4 Blessing declarations names in the Xhosa society

Neethling (2005) revealed in his research that the common names given to Xhosa children indicate a desirable or positive human feature or characteristic that parents hope their children would demonstrate one day. Names such as *Sandise, Malwande,* and *Sisipho* are given joyfully upon the birth of a child. These names are given by the entire family as a symbol of affection and are intended to both promote and convey affection. The names reflect the parent's hopes, expectations, and aspirations for their children, with the hope that the names will come true. Children named *Sipho* will have distinct personalities in various Xhosa societies. This is because these names are given in a

variety of situations, by a variety of parents, and under a range of conditions. Skhosana, (2005) notes that traditionally, a family's belief in ancestral spirits is tied with a given name. Some children grow up and do not live up to the meaning of their names. The expectations/aspirational names are listed in Table 5.2.4.

Table 5.2.4: Expectations/aspirations names

Name-giver	**Name**	**The reason behind the name**	**The meaning of the name**
The father	***Solule***	Children were thought to be born as a blessing to their parents.	Giving birth is an act of self-expansion.
The mother	***Alwande***	To commemorate the expansion of the family.	The family must grow.
The mother	***Fikile, Ntsikelelo***	Families prefer boys to girls because the amaXhosa are patrilineal, especially if the firstborn is a boy.	The blessing has come.

- ***Solule*****:** *Uzala kuzolula* (Giving birth is an extension of yourself).

According to Mesatywa (1954), *Umzali xa esenzelwa izinto ezintle ngabantwana bakhe uye athi uzala kuzolula.kuthiwa abantwana bazalelwa ukuba zebebeluncedo ebazalini babo*. This Xhosa name was given to a child who acted kindly toward his or her parents. Children were regarded as a blessing to their parents among the Nguni. They were seen as a long-term profit-generating investment. Boys were expected to develop into men who would marry and continue the family surname. Girls would be married off in exchange for cattle *(lobola).* As a result, the family's wealth increased and connections with other kinship groups were forged *(asakhele ubuhlobo). Solule* was chosen as the child's name with the idea that he or she will develop and live up to these standards. Certain children

will grow up and fail to live up to these norms or their given names. This arises because of a child being influenced by his surroundings or being uninformed of his anticipated role in society.

- **Alwande:** *Alwande usapho*. (There should be an increase in the family.)

In traditional Xhosa culture, large families were seen as valuable. Numerous more personal names are derived from the above idiomatic term, such as *Andile, Ongeziwe*, and *Sandile*, which all commemorate the family's development. These are blessings used to express acceptance for the birth of another child into the clan, homestead, or society at large. It is unusual for parents to name their first child *Alwande* whereas they don't want other children. Occasionally, a name will do exactly what it indicates.

- ***Fikile, Ntsikelelo, Nontsikelelo: 'Ifikil'intsikelelo.'*** (Blessing has arrived)

The father bestows to his sons such names because they view them as the biggest blessing in the family. Families prefer males over girls due to the patrilineal nature of the amaXhosa, particularly if the firstborn is a boy. When a female child married out, she was regarded as a part of another unidentified family, the family of her future husband. When a family first produced a male, or when a family had a series of girls, the boy was almost always called after the family's praise and appreciation to God. Naturally, even in patrilineal homes, mothers typically favoured daughters for their assistance and company in the daily chores and agricultural work (Simelane-Kalumba, 2012).

5.2.5 Named after the behaviour of the parent.

Linguistic and proverbial names refer to children who mimic their parents, ancestors, mentors, and forebears in their behaviour. The following are the names of the children whose behaviour is represented in Table 5.2.5.

Table 5.2.5: Behaviour linguistic and proverbial names.

Name-giver	**Name**	**The reason behind the name**	**The meaning of the name**
The mother	***Fuzunina***	The child exhibits the mother's behaviour or appearance.	The child is like the mother (maternal side).

The father	***Fuzuyise***	If the child is excellent, it must come from his father's side of the family.	The child looks like his father (paternal side).
The father	***Mbeleko***	The name encourages those in need to signal for assistance.	The child who does not cry perishes while being carried in the carrying skin/skin-shawl.

- ***Fuz'unina:*** *Umntana ofana nonina*. (The child imitates the behaviour or looks of his or her mother)

EmaXhoseni, umntwana xa enza izinto ezisecaleni kuthiwa ufuzekulonina, ukuba mbi enkangalekweni kuthiwe ufana nonina (When a child behaves badly or commits a crime among the Xhosa, the child is said to resemble his or her maternal) (Mesatywa, 1954).

- ***Fuz'uyise*****:** *Umntwan'ufuze uyise*. (The child resembles the father's home)

*Umntwana owenza izinto ezincomekayo kuthiwa ufuze uyise (*If a child achieves something nice, it must have originated with his or her father). In actuality, the father's and mother's relations are commonly distinguished) (Mesatywa,1954).

- ***Mbeleko****: Usana olungakhaliyo lufel'embelekweni.* (A weeping child will expire in the skin of the carrier.)

Phakathi komhlana nembeleko, says the Xhosa proverb, encourages individuals in need to signal for assistance. (Between the back and the skin used for carrying.) *Yaqhawuka imbeleko*, says the Xhosa proverb, referring to a pleasant location. (The carrying skin has unravelled) Something unexpected has occurred, such as a relationship breakup or a schism between parties.

Rites of passage have played a vital role in Xhosa society for hundreds of years. They were developed to assist individuals in their transitions from one stage to the next, from birth to death (Opland, 1983). The first was named *imbeleko* (the preparing of a baby carrier for the newborn). *Imbeleko* is derived

from the word *beleka*, which means ‘to bear on one's back’. Originally made of goat hide, the carrying skin was eventually replaced with *ibhayi* (cloth). Nowadays, any cloth or towel large enough to completely encircle the body may be used.

After giving birth, a mother was required to stay in the hut for at least 10 days. Throughout the mother's and baby's recovery, she was looked after by elderly women from the hut, and men were not permitted to enter the hut. At the end of the period of seclusion, a ceremony was performed to introduce the child to both living and deceased family members (ancestors). This was the first of numerous rites of passage that a Xhosa individual would undergo over his or her lifetime.

The ritual was originally a sacrificial ceremony performed ten days after the infant's birth, according to the Greater Dictionary of isiXhosa (2006). There was a fear that failing to adhere to *imbeleko* ritual prescriptions would result in terrible misfortune *(ukuhlelwa ngamashwa),* such as a child wetting or soiling his/her bed or being unruly; thus, the ritual would be performed as a corrective measure before the child being initiated into adulthood.

According to one response, a goat was often slaughtered and eaten ritualistically at this event, which also included feasting and dance. The celebration was presided over by the elderly man of the house. He was the one who gave the ceremonial meat to the nursing mother *(intsonyama).* The mother may then emerge from seclusion, the child securely fastened to her back through the *imbeleko and* resume her place within the homestead.

- ***Phakathi komhlana nembeleko*** (Between the back and the skin used for carrying.)

This Xhosa proverb refers to the space between the mother's back and the bearing skin of the infant.

This is where most African moms rock their newborns to sleep. The term *mbeleko* has significant cultural connotations in Xhosa society. In a broader sense, it represents protection, tenderness, and the mother-child bond in its natural state. It was determined to be the infant's most comfortable location. The elders instructed the woman to put the newborn on her back when the infant sobbed.

- ***Yaqhawuka imbeleko*** (The skin of the carrier has cracked.)

This Xhosa proverb is about bond breaking. It might be employed in several circumstances, including when two close friends dispute or when factions within a tribe disagree. *Qhawukile* might have been born because of a close child's separation or in any other condition that the name-giver could excuse.

5.2.6 Birth order names in the Xhosa society

Birth order names relate to a person's ordinal position regarding his or her parent's other children at the time of birth, and so help to characterise the individual about his or her siblings. To guarantee the smooth functioning of life in Xhosa society, certain people are allocated responsibility through name-giving. The birth order of the names is provided in Table 5.2.6 below.

Table 5.2.6 Birth order names

Name-giver	**Name**	**The reason behind the name**	**The meaning of the name**
The father	***Nkosana/Izibulo*** (Firstborn male child)	Traditionally, the heir would be a male child.	The homestead's little chief.
The mother	***Mafungwashe*** (Firstborn female child)	The firstborn daughter maintained a unique position in the household and had a say in her siblings' lives.	Firstborn in girls.
The mother	***Thumbu, Ntondo*** (youngest child)	One on whom we make a solemn oath. *Thumbu*, a name given to a lastborn child, represents the mother's inside, her interior, her feeling soul.	The mother's final child

- ***Nkosana*** (insignificant chief); ***Ndlalifa*** (the inheritor)

Children are given these names in order of birth, with the first and last born receiving the greatest attention. Although it is customary for the firstborn to grow more quickly or fully than the lastborn, this is not always the case. Birth order names are frequently used to refer to a family's numerous social affiliations. *Indlunkulu* is the name given to the first wife (big wife). The heir is the firstborn son of

the great house. The term right-hand wife refers to the second wife. If the first wife does not have a son, the heir will be the second wife's son. Additionally, names may be used to ascertain the sequence of birth. *Nkosana/Inkulu/Ndlalifa* (the inheritor) were exclusively given to first-born names. Historically, the heir was a boy. The boy was the second-in-command of the homestead. If the father dies, he becomes the manager of the homestead. As a result, the bearer would continuously be reminded of the expectations and responsibilities that come with their given name.

- ***Mafungwashe*** (The first girl)

The firstborn daughter maintained a unique position in the household and had a say in her siblings' lives. She stood for her siblings and was well-respected for her sage advice. She oversaw welcoming her brother's spouses to the homestead, educating them about the household regulations, and demonstrating their responsibilities.

- ***Gqibelo*** Last born)

Such names are used to refer to the child born last. *Gqibelo* or *Thumbu* is the name given to the mother's inner, her sensing spirit (Mesatywa, 1954). The author adds *"Umntwana wamathumbu, ngumntwana wamagqibelo, untondo*", the author continues. "*Ekuthi ukuba kukho nto yenzekileyo kuye kukhawuleze kuxuxuzele amathumbu omzali". "Aze olandelayo abe ngowezeselwa, owamazibulo yena kuthiwa ngowezemvaba*". Children who are born last in the family normally receive great care and attention. In other words, last-borns are not to be given many duties, as they are considered the family's baby regardless of their age. When such a term is employed, it arouses the speaker's sympathy.

5.2.7 Naming after an event in the Xhosa society.

IsiXhosa people may use names to record significant events in their society or family. Among other things, personal names may provide critical information about the events that took place a long time ago. These events may include battles, migration as well as interaction with foreign cultures.

Table 5.2.7 Names given after a historical event

Name-giver	**Name**	**The reason behind the name**	**The meaning of the name**

The mother	***Zweliyaduma***	When there are war rumours, the name is given.	There are war rumours.
The mother	***Zwelifile***	When a boy is born at the same time as a family tragedy, he may be named *Zwelifile.*	The world has died.
The mother	***Zwelibanzi***	when there is a fight over a small plot of land	The land is vast
The mother	***Zwelikheth'abantu***	someone who appears to have everything going well for himself/herself while others struggle	Certain people are favoured by the land.

These personal names provided in the table serve as a verbal record of significant events that took place years hence, they are critical in understanding the Xhosa sense of time. Mandende (2009) advocates that they encapsulate key milestones in the group's history, For example, historical wars, pestilences, as well as famines. This means that they provide a better understanding of the history of society in its entirety. It is believed that historically the child's name choice was influenced by events happening at the time of birth.

- ***Linxunguphele ilizwe*** (The nation has been interrupted)

When there are war rumours, such Xhosa idiomatic idioms will be employed. War does not occur spontaneously; rather, rumours must circulate before a conflict may erupt. At this early time, many people's emotions are gripped by terror, particularly the family of a newborn child.

In the Xhosa homeland, war was a continual presence. Disputes over land were a regular source of disagreement among the first tribes. Historians state that white colonisation began with the entrance of the Dutch in 1652 and was followed by the advent of British settlers in the early 1800s. These white

tribes employed modern technology to conquer and subjugate indigenous people. War disturbed people's lives because men were forced to be ready to protect their families and their selves, while women were forced to escape their houses in search of sanctuary in the forest with their children.

- ***Ilizwe lifile, Zwelifile*** (The land has died, signifying the outbreak of war.)

To mark the beginnings of the conflict, a male child born during this period may be given the Xhosa name. At this point, the people's way of life is entirely interrupted; the defining characteristics of war are terror, death, and migration. When a boy's birth coincides with a family tragedy, the name *Zwelifile* may be given to him. *Kutshiwo xa Imfazwe igalelekile*, (Mesatywa, 1954). This is a possible name for a male child to represent the beginning of a battle or fight. When people are questioned for their birth dates, they usually refer to events

- ***Zwelibanzi*** (The land is vast.)

This is a Xhosa name for a conflict over a tiny piece of land. Rather than provoking confrontation, it would be best if one of the parties relocated. It's like stating that the sky is too large for two birds to collide.

Additionally, it is a proverb to use when someone discovers a new area. This statement will thereafter be used to convey the individual's astonishment at the land's grandeur.

- ***Zwelikhethabantu*** (Some people are blessed by the earth.)

This is a Xhosa name for someone who looks to have everything under control while others struggle. This statement is frequently used during the harvest season when some farmers harvest more than others.

5.2.8 Xhosa names that describe female beauty

Personal names given to Xhosa children may not accurately reflect their personalities, as they are only nicknames for the physical structure of an individual. Some children were called *Nobuhle* as infants due to their beauty, but the beauty disappeared as they matured, or the name was given in the expectation that they would remain beautiful and live up to the name.

It was practically hard to disentangle beauty from gender roles in Xhosa society. *NoTumata, Notyatyambo,* and others are used to signify specific Xhosa sociocultural values and to express certain virtues and names, as well as to simply communicate prevailing gendered beliefs.

a) **Female attractiveness and gender roles**

Physical beauty has always been defined in other aspects, such as societal conventions about gender roles. Females were supposed to be accountable, submissive, loving, compassionate, and take care of the well-being of other people. They needed to be diligent *(ukukhuthala)* and respectful (*ukuhlonipha*) to older people and men. Zeka (1992, p.16) says "*Kaloku isiXhosa asijonge buhle bantombi, sijonga ikhaya layo*" kwaye *nomnikaziwo makaziwe ngobuntu, ngokukhuthala nobubele, makangahletywa ngokuthakatha*", (The appearance of women is not valued in the Xhosa culture, but the ability of a woman to maintain a home is and women should keep humanistic, industrious, and gentle values and be innocent of witchcraft suspicions.) The female gender names are listed in Table 5.2.8.

Table 5.2.8: Female gender role names

Name-giver	**Name**	**The reason behind the name.**	**The meaning of the name.**
The mother	***Khozolomya***	a lovely name for a stunning black woman	Applied to any extremely attractive woman.
The mother	***Ntombi, Ntsika***	Women were seen as playing an important role in Xhosa society that men were unable to fill.	A girl serves as a national pillar.
The mother	***Ntyatyambo***	The flower is a beautiful symbol. Girls' appearances are comparable to flowers such as roses and lilies	A girl is like a summer flower that never fades.

- ***Ufana nekhozo lomya*** (*umya* looks like a round size bead*).*

Ukhozo lomya yimbewu emnyama entle, intombazana entle iye ifanisiwe nekhozo lomya (Mesatywa, 1954) writes. *Umya* is a plant that grows wild in South Africa. The seed is around the size of a bead. The name *Khozo* is a beautiful name for a female child. According to the Xhosa proverb above,

someone who looked like *umya* was deemed beautiful. Historically, most Xhosa people were polished black beads, and as the people travelled south into the Khoisan territory, their look progressively altered (Theal, 1886).

Numerous names evocative of beauty are presently fashionable, such as *Nobuhle, Ntombezintle,* and *Buhle*. All of these names are derived from the root word beautiful. A closer examination of the contemporary of naming demonstrates that names about beauty are not only given to females. *Sihle* and *Luhle* may also be used for naming male children.

- ***Ntsika, Ntombi, Sizwe*****:** *Intombi yintsika yesizwe***,** (A girl is a pillar of the country.)

This proverb of Xhosa language in this context serves to compare a woman to a pillar due to the belief that women were believed to fulfil a function in Xhosa society that males were unable to. While women were subservient to their male counterparts, this proverb indicates that their function was not lessened. They were viewed as pillars, deserving of a position in the household and society. Xhosa girls had daily chores that they were expected to do, for example cooking, gathering firewood, getting water from the river, cooking, cleaning, and taking care of the children. Therefore, when a woman gets married, she becomes the pillar in her home.

- ***Ntombomzi***: *Intombi yintyantyambo yekhaya.* (A girl is the flower of a home.)

The proverb points out the female child's role in a Xhosa home. The flower is a great representation. Girls resemble flowers such as roses and lilies in appearance.

5.2.9 Xhosa names that describe male beauty and gender roles

The research's findings indicate that Xhosa names contain a wealth of information about how gender is created in Xhosa society. Men, in comparison to women, should be powerful and fearless, with the capacity for leadership and outward evidence of strength. Men are not always unfeminine, for example, a man might be named *Nkunzi* and yet he is not powerful and doesn't like doing men's chores.

- ***Busobendoda***: *Ubuso bendoda ziinkomo zayo,* (A man's attraction is often judged by his cattle)

Men did not need to be gorgeous because their standing was decided by the number of cattle they possessed. Cattle have long symbolised a man's riches, and it was thus the obligation of both boys and men to look after the cattle. A Xhosa man's standing was strongly reliant on his ability to construct a cow kraal, marry a reproductive wife, and maintain a prosperous household (Mpola, 2007).

The following extract from a famous Xhosa wedding song reinforces this belief:

Ubuso bendoda ziinkomo zayo,	The man's face is his cattle,
Ze ungalibali ntombazana;	Never forget that dear girl;
Ubuhle bendoda ziinkomo zayo;	The beauty of the man is his cattle ;
Ze ungalibali ntombazana.	never forget that dear girl

According to the song's lyrics, a man can never be described as ugly since his attractiveness is determined by his riches, not his appearance (cattle). Physical attractiveness was never considered while selecting a family for the girl to marry into, but parents would evaluate the size of the prospective husband's family's cow kraal before making any plans.

Table 5.2.9: Male gender role names

Name-giver	**Name**	**The reason behind the name**	**The meaning of the name**
The father	***Rholihlahla = UkuRhola + ihlahla***	Any kind of trouble one encountered was thought to be the result of the ancestors' wrath, according to ancestral belief	Getting into mischief or making mischief.
The grandfather	***Nqandihlahla = ukunqanda + ihlahla***	Name that refers to an event in which a potential danger was averted.	Defending oneself from peril.
The father	***Ndodekhaya***	The name was given to a boy, a child who is not particularly attractive.	The man's cattle are his face.
The mother	***Nkunzi***	A strong boy child was given the name.	A person with a strong personality

			stands out from the crowd.

The importance of the cattle kraal *(ubuhlanti*) in Xhosa culture

It is impossible to overestimate the kraal's cultural significance in the Xhosa household. (Mesatywa, 1954, p.50) stated, *"Ibhongo lendoda bubuhlanti bayo, oko kukuthi liqela leenkomo enazo kwaye akukho mzi apho, umzi ongenabuhlanti"*, ("A man's pride is expressed through his cattle kraal and the quantity of animals he possesses homestead is not considered complete without a kraal"). According to (Mpola, 2007), A Xhosa man's wealth was defined by his cattle, and the number of women and children he had, the area of his cultivable land.

(Simelane, 2014) connects the *ubuhlanti* (kraal) to the agnatic line's authority, both past, and present. Only males had access to the kraal, a private place of the Xhosa household. According to (Opland,1983), this location was off-limits to wives who were not lineage members but belonged to another clan.

- ***Abantu basebuhlanti, ngamadoda lawo (***Only men belong to the *ubuhlanti*.**)**

According to (Mesatywa,1954), women were likewise prohibited from crossing the yard *(ukuceza)* during childbirth or menstruation out of concern for the livestock. The yard was the area between the main house's door and the cattle enclosure's opening; it was usually kept nicely swept and was referred to as the courtyard *(inkundla)*, which functioned as a meeting place.

Historically, AmaXhosa were ancestral worshipers, but the majority today adhere to Christianity in some form. The living and their ancestors were believed to share a dynamic and reciprocal relationship. According to Mpola (2007), the *ubuhlanti* created a direct connection with the ancestors that were ritually buried there in a sitting position and were now thought to wield power over the living from that location

The gate of the cattle kraal (*ixhanti*) was made of a branch, according to Mpola (2007). It was used religiously on the homestead and was crowned with bull horns dedicated to the ancestors. On the gate of the cattle, the horns of the sacrificial animals were hung, and the region was designated *ixhanti*. Whenever there was an illness or an unjust fate, family members would visit this *ixhanti* to

communicate with their ancestor's spirits. To placate the ancestors, cow horns were put at the cattle kraal gate.

- ***Rholihlahla*** **(**Pulling a branch off a tree**).**

This Xhosa name is given to a person that causes trouble or faced difficulties. The name is a composite noun formed from the idiomatic word *ukurhola* (to drag or pull) + *ihlahla* (a cut-down branch). *Ihlahla* was used to close the kraal's entrance. Pulling the branch may stir the ancestor's anger. According to ancient belief, whatever difficulty experienced was a consequence of the ancestor's anger (Jordan, 1940).

- ***Nqandihlahla*** **(**Returning the branch**)**

A person who has averted a threat is referred to as *unqande ingozi ibizobakho,* (Mesatywa, 1954). Regular sacrifices were performed to please the ancestors. This was believed to avert disasters. The name above is used to describe an occurrence in which a possible threat was averted.

5.2.10 Names taken from Xhosa music and dance.

Many of the Xhosa cultural and custom rituals are entwined with the tradition of music and dance. At various times, wedding songs, working songs, diviner's songs, lullabies, initiation songs, and play songs were all sung. At rites of passage celebrations such as *intonjane*, songs were sung, and Xhosa boys danced the night away in *umguyo* before departing for the ceremonial initiation to manhood. Some names are taken from Xhosa music simply because the song has a powerful message that the name-giver desires the child to follow, or because the song celebrates an event the name-giver does not want to forget.

Table 5.2.10: Dance-related names

Name-giver	**Name**	**The reason behind the name**	**The meaning of the name**
The mother	***Mhlahlandlela***	When a child is the first child born	Referring to someone who starts.
The grandmother	***Sinamva***	*Sinamva* is the name given to a child whose mother has given birth	The one who dances last is admired.

		after a long time of waiting or who has been through child loss and has now conceived.	

- ***Mhlahlandlela*** (one who makes a way)

Typically, before the rest of the dancers begin, someone will arrive to formally open the dance floor. This is referred to as *ukutshayelela* (to sweep the way for the dancer). This name was usually given to a firstborn.

- ***Isinamva liyabukwa*** (The person who dances last gets the most attention.)

This Xhosa name denotes a late bloomer, someone who has waited an extended period for their moment. *Kunjalo entlalweni yethu, oyena mntu ubukwayo ngulowo wenze into entle mva, kuba abaya bokuqala sebelityelwe,* (One who does a good thing last receives more attention because those who performed first are now forgotten.) The Xhosa proverb warns against haste and instead wait patiently for your time.

- ***Kusinwa kudedelwana*** (Dancers reposition themselves to create a place for others.)

Everyone is on their feet during Xhosa dancing, aggressively cheering and encouraging those on stage while they wait for their turn, which can last up to a half-day or more. It is a test of both ability and endurance. Historically, the Xhosa people danced when they were joyful over the birth of a child, in agony following an operation and still mending, and when they were optimistic. These dances may take several days, which means that those who perform last have a higher chance of drawing more spectators as the momentum develops and they have had time to calm their nerves and observe and perfect their skill while others performed.

5.2.11 Politically inspired names in the Xhosa society

According to Simelane (2014), these names represent the family, society, or country's political circumstances at the time of birth. Certain name-givers who are more aware of contemporary political tendencies may add these elements into their names. The Xhosa people developed an association between naming and political oratory.

This is an extract from the words of the *imbongi* who sang upon Mandela's 1990 homecoming to Transkei in celebration of his release, taken from (Kaschula, 2001, p.105). The researcher has highlighted the names that appear in this stanza of the text.

"Kuba kaloku ephumile nje ***uRolihlahla****, uyabuy'* ***uTambo*** *emahlathini.*

*Vulani amazibuko, lunyathel' ubhel' olumanz' andonga lwakulo****Sabata***

Dalindyebo.

Hambani niyokubikel' iintsapho zethu emangcwabeni ukuba ude wabuya

*u****Nelson****.*

Xelelani ***uBiko*** *no****Mxenge*** *nithi oka****Mandela*** *uphumile eluvalelweni.*

*Yitshoni ku****Nzo*** *abuye eLusaka, izinja zikhululwe amazinyo.*

*Xelelani oka****TutuOoNyawo-ntle*** *bathandazele u****Nelson****;*

*Kaloku nimcelele impilo nde ntle nje ng****oMosisi,*** *de sifike enkululekweni".*

"Because now that *Rolihlahla* has returned,

Tambo will also be returning from the woods.

Make a path for *Sabata Dalindyebo's* handsome one to enter.

Go tell your loved ones who are buried that Nelson has arrived.

Inform *Biko* and *Mxenge* that Mandela has been released from prison.

Inform *Nzo* that he must return from Lusaka because the dogs no longer have teeth

Tell *Tutu* that he must inform the priests that they must pray for Mandela, so that intercessions for his health and long life, as Moses did, can be made until we achieve independence". (Kaschula, 2001, p.105).

Table 5.2.11: Politically inspired names

Name-giver	Name	The reason behind the name	The meaning of the name
The father	***Ngawethu, Mandla***	An infant born shortly after democratic elections can be named *Ngawethu* in commemoration of the political event that transpired surrounding the birth.	(It is ours). We have control over the situation.
The mother	***Nonkululeko, Sizwe***	*Inkululeko* is a phrase used by the Inkatha Freedom Party, to bolster its name, which indicates that it is a party dedicated to national liberation.	National liberties.
The father	***Mayibuye***	The name is drawn from a 1912 African National Congress motto (ANC). The slogan is *Mayibuye* I Afrika.'	Africa must be reclaimed.

Apartheid severely affected black people's socioeconomic status in South Africa. Through the Pass Laws, the law fractured the families of black people. It is stated that the pass laws were legalised by white people to permit black individuals who were employed by them to live in the cities (usually in townships). The land in most rural areas was in a bad condition and was ultimately granted to black people. The black families were unable to survive on the land and many men left the villages in search

of jobs in cities. The South African government constructed male-only worker dormitories, which led to many men building false families with their girlfriends in town. Family ties were damaged because of forced family separation. The Pass Laws Act of 1952 mandated that black people should carry a pass that identified authorised residency, employment, tribe origin, and family (Appolis, 1996).

The regulation was intended to deter blacks from permanently settling in white regions and to keep the population of blacks in white areas low. Townships have been separated from white regions, and a curfew governs when blacks are permitted to return to townships. To earn a township life permit, blacks were obliged to work in a neighbouring municipality. To punish the culprits, the police often attacked the town. People were always fearful of being taken back to their villages to die of starvation. The townships were chaotic. Black people were either jailed, not working, or away from home in search of jobs in cities (Women, 1981).

After apartheid was declared formally dissolved in 1994, a rise in names with political overtones occurred (Thipa, 1983). These names, however, have deviated from the pattern expected by onomastic researchers. According to Neethling's (1994) research, only a small percentage of children are named after public figures. His study approach concentrated on South Africans with names derived from notable African political figures.

It is uncommon for Nguni people to name a child after a celebrity or a political person. Rather than that, they will receive commemorative names in honour of their paternal ancestors. This was because the religious, political, and social goal of naming children after kinsmen was to preserve predecessors' names, particularly in royal lines. De Klerk and Bosch (1996) discovered that English parents give their children names after famous people than Xhosa parents.

The bulk of these names *Ilizwe*, *Lethu*, *Sizwe*, and *Xolani* is inspired by slogans of political parties and songs; they are either a crucial word in a chant or a truncated form of a sentence. As with other Xhosa names, one must be aware of the connecting term to convey the intended meaning of the name-giver.

- ***Ilizwe lelethu, Amandla ngawethu*** (We own the land and our strength.)

The two lines *'Amandla ngawethu, Ilizwe lelethu'* are frequently sung in unison and originated as a political slogan. Several respondents quickly identified these names as being related to political

struggle songs throughout the investigation for this study. However, if not explained using a referent system method, such names might quickly lose the importance intended by the name-givers to represent their newly acquired political consciousness and involvement in the revolutionary armed fight to bring about a new government in South Africa. For example, a child born shortly after the first democratic elections may be called *Ngawethu* (It is ours) in honour of the political event that happened just before birth. The relationship between the name, the associated political slogan *Amandla Ngawethu,* and, ultimately, the democratic election must be exploited to broaden the meaning; otherwise, the pragmatic political value of such a name is lost. The chant *Amandla* with a raised fist acts as an opening and closing phrase, followed by the audience response *Ngawethu*; the leader will then shout *Ilizwe,* to which the crowd will respond *Lelethu.*

- ***Inkululeko yesizwe*** (National liberty.)

This is a slogan used by one of the political parties, the Inkatha Freedom Party, to promote the party's name, which claims that it is a party dedicated to national liberation.

- ***Mayibuye****: I-Afrika mayibuye!* (Let Africa return!)

The name is drawn from a 1912 African National Congress motto (ANC). The slogan is *Mayibuye* I Afrika.' In political poetry, it was customary for the *imbongi* to declare phrases like *i-Afrika* to which the audience responded with *Mayibuye* (Let it return). This phrase is well-known for being used in opposition to the 1910 South African Union, which excluded black Africans.

5.2.12 Names given to Christian missionaries/preachers

Despite their traditional ancestor worship, many Xhosa speakers in South Africa became Christians. This happened because of their early contact with European missionaries. Xhosa speakers name their children using prayer lines and Bible verse excerpts. Their names represent their Christian spiritual views. Most respondents with these Christian given names claimed that they received them from their grandparents or mothers and did not approve of them. They were compelled to take these names due to the tradition of name continuation. The judgemental attitude toward African names, which was congruent with the Western values imposed on blacks by the church and schools, eventually resulted in the practise of giving children two names, as Western names had no meaning for the children or their society. Regrettably, African personal names were considered *igama lasekhaya* (at-home names), while Western names were used in schools and on certificates. Although the introduction of a Christian personal name to Africans was intended to demonstrate their acceptance of Christianity

and Western culture, it also acted as an easy identifying tag for any European. While some children bear biblical names, they do not believe in God nor understand the meaning of their names. These Christian names are detailed in Table 5.2.12.

Table 5.2.12: Biblical names

Name-giver	**Name**	**The reason behind the name**	**The meaning of the name**
The mother	***OoNyawontle***	The name refers to preachers of the Bible's good news, and it is also used to refer to messengers of the gospel.	Messengers of the gospel.
The mother	***Ntsizambulale***	Europeans arrived discretely and gently, with a genuine interest in the indigenous people's lives. Western soldiers, on the other hand, brought the first firearms and massacred the indigenous people.	One who, with one hand, protects and, with the other, destroys.

- ***Oonyawo-ntle*** (Beautiful feet, preachers of good news)

Kuthethwa ngabafundisi okanye abashumayeli bendaba ezilungileyo okany umntu okunceda ajike aphinde akubulale (Mesatywa, 1954). (Someone who shields with one hand and destroys with the other.)

It refers to Mesatywa's (1954) gospel preachers. This text identifies preachers as those who convey the good news to the people.

"How beautiful on the mountains are the feet of him who brings good tidings, making peace heard; who brings good news, making salvation heard; who says to Zion, Your God reigns!" (Isaiah 52:7. King James Version).

This Xhosa proverbial name was mostly used by white colonisers. Europeans arrived discretely and gently, with a genuine interest in the indigenous people's lives. The missionaries were responsible for the establishment of the first schools, hospitals, and churches, as well as educating about God's love and promoting global peace. Additionally, missionaries were instrumental in permitting oral literature to be written in print. Western soldiers, on the other hand, brought the first firearms and killed the indigenous people.

5.2.13 Nicknames taken from certain behaviours in the Xhosa society

Xhosa names, like regular words, display semantic linkages such as antonyms. Typically, these names are used as social nicknames. Even if a person's behaviour changes and they no longer identify with their previous methods, they are still referred to by the nickname they were given before their behaviour changes.

Classification is a term that relates to a person's distinctive traits "*Kukwakho amagama ekuthiwa ziziteketiso, la magama akhathaza ngokusuka ancamathele abe ngusinama-ndokunamathela*", (Many names are referred to as nicknames. These are particularly problematic names since they are notoriously tough to eradicate) Zeka (1992, p.4). These pseudonyms served a purpose in that they were used to call attention to a particular bad behaviour and advocate for change. In Table 5.2.13, we include nicknames derived from a variety of human behaviours, together with their etymologies and meanings.

Table 5.2.13: Nicknames from human behaviours

Name-giver	**Name**	**The reason behind the name**	**The meaning of the name**

The mother	***Maveletshona***	A name was given to someone who walks with a limp based on their physical appearance.	Usually given to someone who walks with a limp.
The father	***Makad'enetha***	This name denotes someone who has overcome numerous obstacles.	one who has been caught out in the rain without a coat
The aunt	***Makhoth'exathula***	This name is given to someone who harms others while pretending to help them.	a person who licks their lips while scratching
The mother	***Maf'evuk'enjengenyanga***	This name is given to someone tenacious.	One who dies and reappears like the moon
The mother	***Mahamb'ehlala***	This name refers to a person who is constantly on the go and never remains in one area for an extended period.	A vagabond is someone who does not have a fixed residence.

- ***Mavuk'enjengenyanga***: (A person who never gives up).

Umntu onganikezeliyo nokuba sele esebunzimeni obukhulu (Mesatywa, 1954). This proverb encapsulates the experiences of a strong-willed individual who would not surrender even when threatened. This idiomatic statement would describe a person who had overcome significant difficulties, and everyone believed he/she was finished, only to discover that he managed to rise again. Additionally, a name such as this indicates endurance, patience, or persistence. Additionally, it may be used for any issue or query that reappears after being handled.

- ***Mahamb'ehlala***: (A vagabond.) This is the name given to a person who is constantly on the go and never stays in one area for an extended period.

5.2.14 Nicknames taken from body parts in the Xhosa society

The nicknames taken from body parts are names used to refer to personified items, such as bodily parts. Although they are frequently used as nicknames, their purpose is to promote social conformity. The nicknames for human bodily parts are included in Table 5.2.14, along with their literal and contextual meanings.

Table 5.2.14: Names taken from body parts

Name-giver	**Name**	**The reason behind the name**	**The meaning of the name**
The sister	***Nosisu-sikhulu/Sisusikhulu***	When a person has a large stomach.	Someone who has a large stomach
The mother	***NoMhlenezandla Sandla/Mhlenezandla***	When someone has lovely hands or enjoys giving.	Beautiful hands.
The mother	***Nomlomo/Mlomo***	Someone who talks excessively	There is nothing that can truly tame the tongue.
The grandmother	***Nolwimi/Lwimi***	Someone unable to keep a secret.	One who can't keep a secret.

- ***Izandla ziyahlambana*** (One hand is used to wash the other.)

According to Zeka (1992: p.80), *"Xa umntu enomgidi izihlobo nezizalwana ziza nezitya zokutya, nempahla yokuxhela ukuza kuphekisa kuze nabo xa bethe banemigidi babalindele ukuba mabavele nezabo izitya zokuphekisa",* ("When someone gives a joyful gathering, friends and relatives send a variety of culinary dishes as well as slaughtered animals to help the host and when their turn comes to host a function, they are required to follow the same protocol as the preceding host")

This Xhosa proverb highlights a critical feature of *ubuntu* in Xhosa society life: reciprocity. Resource exchange, sharing, and mutual assistance were all typical practices among Xhosa society. This is

shown in phrases such as *ukuncaza icuba* (tobacco sharing); refusing to share tobacco when requested was unheard of in traditional amaXhosa situations. Through these social interactions, a system of reliance and collaboration was constructed. This is one of the Xhosa values that the traders shattered, harming the near neighbours and the village's interpersonal ties.

- ***Nomlomo: Inkomo enomlomo ayinamasi*** (A cow with a mouth produces a small amount of milk.)

According to this Xhosa proverb, individuals who speak frequently accomplish nothing. In Xhosa, a mouth is considered as an unruly member that if left unchecked, has the potential to damage relationships. Proverbs such as this one related to the difficulty inherent in exercising control over one's tongue.

5.2.15 Names taken from animal metaphor in the Xhosa society.

Animal figures from the wild, domestic, and Xhosa mythology supplied a rich source of animal metaphors used as nicknames. Humans used these names. According to Neethling (1994, p.68), "the popularity of the animal metaphor was clearly due to the qualities represented by the animals: power, courage, speed, strength, and so on. In the Xhosa culture, wild animals were vital for providing meat, skins, horns, and bones for everyday usage, while domestic animals had an economic and sacred purpose".

The Xhosa folklore of animals also provided many nicknames; nevertheless, the researcher argues that these names were mostly employed as nicknames to transmit a message to those whose conduct mirrored a certain animal attribute. These names have been picked to send a powerful statement. As is the case with all Xhosa names, it is presumed that the bearer is familiar with folklore and the function that the animal plays in it as a point of reference for the meaning.

According to Opland (1983, p.247),

> "The decline in popularity of the animal metaphor can be attributed to the fact that wild animals no longer roam freely and thus are less useful as poetic metaphors; or, if the animal imagery was derived from totem beliefs, the imagery could disappear from poetry in a society that no longer supported such beliefs".

According to Finnegan (1970, p.397), “these analogies to animals, are used to suggest some related idea about people”. The following names convey a statement about human existence and behaviour through allusions to nonhuman activities. In proverbs, personification is a frequent figure of expression. These animals’ names relate to human characteristics like deceit, physical ability, power, shady demeanour, or pretentiousness. The table below 5.2.15 gives literal and contextual definitions for animal metaphors that are employed as nicknames for behaviours.

Table 5.2.15 Animal metaphors used as nicknames

Name-giver	**Name**	**The reason behind the name**	**The meaning of the name**
The mother	***Mbulu***	This is used to describe someone who is deceptive	A trickster is a conceited person who imitates the good qualities of others
The father	***Ndlovu***	Someone extremely powerful.	Someone who possesses incredible strength

- ***Mbulu*** (This phrase refers to someone who is deceptive).

When a name is associated with a mythological figure or tale, the name's meaning is usually forgotten. Obtaining the contextual meaning of the name *Mbulu* necessitates familiarity with the sociocultural setting. The researcher's grandmother used to tell stories about *Mbulu*, a legendary Nguni trickster. It can assume the appearance of a person. *Mbulu* never reveals the truth in a single narrative. *Mbulu* is an expert at developing relationships with a variety of people, which he then used to mislead. This is a frequently used nickname to alert people who have the same behaviour and encourage them to try and change. Simply mentioning the name *Mbulu* to someone makes them feel uneasy.

5.3 Conclusion

In Xhosa culture, name-giving is influenced by a range of socioeconomic, religious, economic, and cultural elements. These criteria assist Xhosa parents or Xhosa name-givers in choosing a good name for the child that represents the circumstances surrounding the child's birth. According to the study,

when children are given the personal name *Sipho* in various Xhosa societies, their personalities would vary. This is because children get these names in a variety of situations, from a variety of parents, and under a variety of conditions. Due to these varying meanings, individuals with the same given name do not always share the same personality. As a result, a personal name such as *Sipho*, which translates as a gift, is commonly shared by people with vastly different personalities. While one *Sipho* may achieve success in life, another may be a criminal. This demonstrates that people do not always follow the meaning of their names and people with the same name do not always share the same personality. According to Skhosana (2005), a family's belief in ancestor spirits is typically associated with a given name. Skhosana (2005) adds that, on the other hand, the birth name is often selected in such a manner that it subtly communicates and reflects the parent's profound emotions about their social or family life experiences before the child's birth.

When data on personal names in the Xhosa society was collected, individuals with the same name had varying interpretations of their names and did different things in life. That shows that people's lives are not determined by the meaning of their names. Personal names in Xhosa society are quite distinct from those in Western society, where individuals adopt their father's name. personal names with Western people are typically predictable and Xhosa names are not because personal names cannot be accurately anticipated until the child is born, and this is dependent on the circumstances surrounding the child's birth. According to Goodenough (1965), the contextual background includes the parent's social and economic circumstances, the moment of birth, and their social relationships with others. All of these are instances of synchronisation. Names have social connotations, and people expect the bearer to live up to or improve upon the name. The varied interpretations will reflect the name's diachronic characteristics. In this sense, it is paradoxical to assert that the meaning of a person's given name varies throughout a life defined by numerous transitions and is closely related to an individual's or society's identity problems.

Personal naming takes physical attractiveness into account as well. When a female baby is enormous in stature, the name *Sidudla* is commonly used to describe her look, and sometimes as the child grows will eventually lose the baby weight, but the name will not be altered. This also means that the personal names given to Xhosa children may not accurately predict their personalities, as the names are only aliases for an individual's physical form. While people may have personal names with meaning, their personalities are also shaped by their environments. Mischel and Peake (1982), stressed the absence of proof that an individual's conduct is consistent across contexts

When the researcher collected data in the Eastern Cape in the villages of Gatyane (Willowvale) she noticed that most children were given names such as Joseph for males and Maria for girls, yet they do not attend church or believe in the bible. Most respondents who had these Christian given names claimed that they received them from their grandparents or mothers and hence did not approve of them. They were compelled to take these names due to the tradition of name continuation. The judgemental attitude toward African names, which was compatible with the Western values imposed on blacks by the church and schools, resulted in the practise of giving children two names due to the difficulty of pronouncing African names by colonisers. Regrettably, African personal names were considered *igama lasekhaya* (at-home names) while Western names were used in schools and on certificates. Although the introduction of a Christian personal name to Africans was intended to demonstrate their acceptance of Christianity and Western culture, it also acted as an easy identifying tag for any European.

The meaning of personal names does not have the greatest influence on the most critical part of personality. Children create their self-concept as they grow, and it is 'learned' through the vocal and nonverbal cues they get from significant people in their life. Although parents are the primary message senders, as children mature and gain independence, messages from instructors, classmates, and others all contribute to their evolving sense of self. Self-concept acts as a type of screenplay for how people behave. If a boy views himself as inadequate or incapable of succeeding in school, his conduct will almost certainly reflect this perception. He will frequently behave in ways that a 'bad kid' might do, or he will fail to study as he should even if his name is *Mfundo* (education).

Chapter 6: Conclusion and Recommendations

6.1 Introduction

The purpose of this study was to determine the influence of linguistic and descriptive meaning of personal names on an individual's identity in Xhosa society. The study examined whether the linguistic and descriptive meanings of personal names influenced people's identities in Xhosa society. The study was predicated on the notion that Xhosa names influenced people's lives since all Xhosa people consider the meaning before naming a child. The methodology and desk research functioned as both theoretical and practical approaches.

The focus of this research was on Xhosa naming and the use of Xhosa oral literature, culture, and customs captured by and expressed through the isiXhosa language as a legitimate source for explaining whether identities in the Xhosa society are influenced by the linguistic and descriptive meaning of personal names.

Before naming a child, the Xhosa people believe that the bearer's parents should ponder about their family's history, their ambitions for the child, and the values they cherish. Names educate, enlighten, encourage, and inspire generations of Xhosa traditional people in religious and philosophical principles that lead to true self-fulfilment.

The qualitative design method was used to elicit information about the meaning of names in Xhosa society and many facets of Xhosa culture. At the designated moment, the circumstances and social environment of a child's birth may compel the parents to name their child X but not Y. The situational background will be considered but will not be limited to the parent's social ties and economic circumstances at the time of birth. According to the study, children with the personal name *Nosiphiwo* in different Xhosa societies will have distinct personalities. This is because children get these names in a variety of situations, from a variety of parents, and under a variety of conditions. Due to these varying meanings, individuals with the same given name do not always share the same personality.

When one follows his name faithfully, an unexplainable sense of self-fulfilment arises. This is only achievable if one avoids anything that violates his or her name's expectations. This resolves the debate over whether the meaning of a person's name affects their life. Society and culture shape an

individual's identity. Even if a child is called *Nomfundo,* he or she may have negative feelings about school. A child's upbringing and cultural understanding are critical.

6.2 Contribution to onomastic research

This thesis contributes to the scholarly literature on Xhosa naming by filling a gap. As noted, before, this was the first scholarly research to focus only on the linguistic and descriptive influence of personal names in Xhosa society. It should be emphasised, however, that this dissertation encapsulates what exists in Xhosa oral literature, culture, and practices on the issue. This large repository of indigenous knowledge formed the basis of the researcher's Xhosa-oriented conceptual framework, which he used to analyse and explain the data.

In terms of Xhosa name research more broadly, the current study's findings corroborate those of scholars such as Guma (2001), who assert that personal names encapsulate individual life experiences, social norms, values, status roles, and authority, as well as personality and individual characteristics. Indeed, these are implanted in an individual during the sociocultural processes.

This research's primary contribution is to determine whether the linguistic and descriptive meanings of personal names influence an individual’s identities in Xhosa society. On the other side, the meaning of Xhosa names is found in its methodological approach. Most of the research on Xhosa names has traditionally focused only on the naming procedure. On the other hand, the current study offers the most extensive cultural explanations of amaXhosa personal naming traditions.

6.3 Recommendations

Research should be done within a broader context of cultural phenomena to evaluate whether the meaning of names continues to have a major influence on the Xhosa society's moral and cultural values.

A survey conducted in townships may offer a somewhat different perspective. Thus, it is proposed that comparable research be undertaken among the Xhosa people living in the township, as they appear to be uninformed of their culture and ancestors.

Research should be undertaken within a broader framework of sociocultural phenomena to establish whether children grow up knowing their function in society or the family based on the meaning of their names.

Participation of language users is required to decode the Xhosa history presented in oral literature. This type of valuable historical content might then be documented and stored for 30–50 years. According to Xhosa folklore, traditional Xhosa people cannot be deemed unobservant, unthinking, or ignorant. Oral literature appears to establish unequivocally that they were extremely bright people.

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Appendix A: XHOSA VERSION INTERVIEW QUESTIONS

Igama	Ifani	Iminyaka

1. Ingaba uzalelwe ezilalini okanye edolophini?
2. Xa nithiya umntana kokwenu niye niqale niyicinge itsingiselo yegama?
3. Kusapho lwakho nikhe nizisebenzise izaci xa nithiya abantwana amagama?
4. Xa ucinga abantwana bakhula beyazi intsingiselo yamagama wabo nendima ekufanele ukuba bayayidlala kwizixeko zakho okanye kumasapho wabo?
5. Uyayazi intsingiselo yegama lakho?
6. Ukhule uyilandela intsingiselo yegama lakho?
7. Xa ucinga igama linento yokwenza nendlela ubomi bomntu obubayiyo?

Appendix B: ENGLISH VERSION INTERVIEW QUESTIONS

Name	Surname	Age

1. Were you born in a village or town?
2. Does your family consider the meaning of a name when they are choosing a name for a newborn in the family?
3. In your family do you sometimes use proverbial names when naming?
4. Do you think most Xhosa children grow up understanding the meaning of their names and the role they are supposed to play in society or a family?
5. Do you know the meaning of your name?
6. Do you think you grew up striving to follow the meaning of your name?
7. Do you think the meaning of a name influences one's life?

Appendix C: Permission letter



University of the Witwatersrand,
Wits School of Literature, Language and Media (SLLM)
Tel: 011 717 4262

Nqadu Great PlaceAh!
Vulikhaya
Xhosa Kingdom (Komkhulu)
Nqadu Administrative area
Willowvale

01 July 2021

Dear Sir (Ah! Vulikhaya!)

Re: Permission to conduct research at Ntlabane Location.

My name is Nosiphiwo Rachel Mazaleni.

I was born and bred in Ntlabane Location. I am studying for a master's degree in African Languages and Linguistics at the university of Witwatersrand. I am seeking permission to do research at Ntlabane Location.

My study will be focusing on the influence of linguistic and descriptive meaning of personal names in the individual's identity among Xhosa society. It is important that we bear in mind that the meaning of isiXhosa names can be subdivided into two basic categories: the surface(linguistic) meaning and the underlying (descriptive) meaning. Names in the linguistic category convey a

straightforward meaning that depends on the literal linguistic definition ofthe name as an ordinary word in the language, for example Sipho (Gift) and descriptive name have a hidden meaning (proverbial names). According to AmaXhosa, no one bears a name without rationale, and no name exists without an explanation or a justification. There is consensus that most Xhosa personal names had a meaning when they were given, either to anew-born child or at the different rites of passage, such as bridal names or names given to initiates or even social nicknames. Some researchers have found an unusual association between the name of a person and his/her identity. This study seeks to establish whether identities of individuals are influenced by the linguistic and descriptive meaning of names in the Xhosa society. I would like to conduct my research at Ntlabane location because I want tounderstand the naming process of people in my village and whether identities of individuals are influenced by the meaning of their names.

The data will be collected in Eastern Cape in the rural areas of uGatyane (Willowvale). I will be interviewing pupils older than 18. During interviews, the covid-19 regulations will be applied. Interviews will be conducted in person, and they will be used to elicit opinions and attitudes from participants. The interviewee will be asked to provide information. The unstructured interview will be much like a conversation between two people in which the direction depends on what is said, and interesting thoughts are explored without the interviewee necessarily having any prior idea of which questions will be asked. Prepared questions will be used to keep the discussion moving in a certain direction. In practice, the entirely unstructured interview will not be practical since the point of the process will be to collect information on a particular issue. Between the unstructured and structured lies the semi-structured interview, in which the researcher will be allowed extensive use of prompts and may restructure the questions or explain what a question means in case of uncertainty. If a question seems unsuitable to a particular interviewee, it may be left out. For clarificationpurposes, however, the interviewer may occasionally insert additional questions. In general,personal interviews will be realistic as they can explore topics in great depth while keeping the interviewer in full control of the discussion.

Participants will be asked to give their written or verbal consent before the research begins. Their responses will be treated confidentially, and identities (their names) will be anonymous unless otherwise expressly indicated. Individual privacy will be maintained in all published and written data resulting from the study.

The results will be communicated in a form of a complete dissertation through University of the Witwatersrand.

The research participants will not be advantaged or disadvantaged in any way. They will be reassured that they can withdraw their permission at any time during this project without anypenalty. There are no foreseeable risks in participating in this study. The participants will notbe paid for this study.

All research data will be preserved anonymously for reuse by other researchers.

I therefore request permission in writing to conduct my research at Ntlabane location under the jurisdiction of your Kingdom. The permission letter should be on your office's headed paper, signed and dated, and specifically referring to myself by name (Nosiphiwo Rachel Mazaleni) and the title of my study (The influence of linguistic and descriptive meaning of personal names in the individual's identity among Xhosa society).

Please let me know if you require any further information. I look forward to your response assoon as is convenient. Ah! Vulikhaya!

Yours sincerely,
Nosiphiwo Rachel Mazaleni.

0730133546
1798926@students.wits.ac.za

Appendix D: Participants information sheet

PARTICIPANTS INFORMATION SHEET

Dear Sir/ Madam

My name is Nosiphiwo Rachel Mazaleni and I am a Masters student in the School of Language Literature and Media Studies at the University of the Witwatersrand, Johannesburg. As part of my studies, I have to undertake a research project, and I am investigating the naming of Willowvale in a village called Ntlabane, under the supervision of Dr Boni Zungu. The aim of this research project is to establish whether identities of individuals are influenced by the linguistic and descriptive meaning of personal names in the Xhosa society.

As part of this project, I would like to invite you to take part in an interview. This activity will involve the role of the name givers in the family, the naming of the people in Ntlabane homesteads,the meaning of the names given to each person and the sentiments posed by the community members based on the meaning of names given to the Ntlabane homestead. The interview will take 15 minutes.

This research project will make a significance contribution in the preservation of culture and traditions. There will be no personal costs to you if you participate in this project. You will not receive any direct benefits from participating in this study, and you may withdraw at any time or not answer any question if you do not feel comfortable with. The interview will be completely confidential and anonymous as I will not be asking any identifying information, and the information will not be disclosed to someone else. The data collected from this research project will be stored in lockable computers and will be kept for eight years. If you have any concerns orcomplaints regarding the ethical procedures of this study, you are welcome to contact theUniversity Human Research Ethics Committee (Non-Medical), telephone +27(0) 11717 1408, email hrecnon-

medical@wits.ac.za

If you have any queries regarding this research project, you are welcome to contact the following people:

Yours sincerely, NosiphiwoMazaleni

Researcher:

Nosiphiwo Mazaleni, 1798926@students.wits.ac.za, 0730133546 Supervisor:

Dr Boni Zungu, boni.zungu@wits.ac.za, 083 330 9518

Appendix E: Participants information sheet translated into IsiXhosa

PARTICIPANTS INFORMATION SHEET
TRANSLATED INTO ISIXHOSA

Dear Sir/ Madam

Igama lam ndingu Nosiphiwo Rachel Mazaleni, ndingumfundi weMasters kwisikolo se Language Literature and Media Studies kwi dyunivesithi yase Witwatersrand, Johannesburg. Njengenxalenye yezifundo zam, kufuneka ndenze iresearch project, kwaye ndiphanda ukuqanjwa kwamagama eWillowvale kwilali ebizwa ngokuba yiNtlabane, phantsi kwesupervision ka Dr Boni Zungu. Injongo yaleresearch project kukuestablisha ukuba i-Identities of individuals are influenced by the linguistic and descriptive meaning of personal names in the Xhosa society.

Njengenxalenye yaleproject, ndingathanda ukukumema ukuba uthathe inxaxheba kudliwano-ndlebe. Lomsebenzi uya kubandakanya indima yabaqambi magama kusapho, ukuthiywa kwabantu eNtlabane emakhaya, intsingiselo yamagama anikezwa umntu ngamnye neesentiments posed ngabahlali ngenxa yentsingiselo yamagama anikezwe abahlali base Ntlabane. Udliwano-ndlebe lizothatha imizuzu engamashumi anesihlanu.

Leprojekthi yophando iza kwenza ugalelo olubalulekileyo kugcino lweculture and traditions. Akuzubakho zindleko ozifumanayo xa uyinxalenye yale projekthi. Akazubakho zinzuzo ozifumanayo xa uyinxalenye yezizifundo, kwaye ungakwazi ukurhoxa nanini na okanye ungayiphenduli eminye imibuzo xa ikwenza ungakhululeki. Udliwano ndlebe luzobayi mfihlo yaye andizubuza mibuzo ngevelaphi yomntukwaye ulwazi aluzunikezwa omnye umntu. idata collected kule projekthi yophando izogcinwa kwi lockable khompyuthas kwaye izogcinwa iminyaka esibhozo. Ukuba unesikhalazo nge ethical procedures zesisifundo, uvumelekile ukuba ungaqhagamshelana nedyunivesity ye Human Research Ethics Committee (Non-Medical), telephone +27(0) 11717 1408, email hrecnon-medical@wits.ac.za

Ukuba unemibuzo emalunga nale projekithi yophando, uvumelekile ukuba ungaqhagamshelananababantu balandelayo:

Umphandi:

Nosiphiwo Mazaleni, 1798926@students.wits.ac.za, 0730133546

Supervisor: Dr Boni Zungu, boni.zungu@wits.ac.za, 083 330 9518

Yours sincerely,

NosiphiwoMazaleni

Appendix F: Consent form

Consent Form

The influence of linguistic and descriptive meaning of personal names in the individual's identity among Xhosa society.

Name of the researcher- Nosiphiwo Rachel Mazaleni

I,....., agree to participate in this research project. The research has been explained to me and I understand what my participation will involve. I agree to the following:

(Please circle the relevant options below).

I agree that my participation will remain anonymous	YES	NO
I agree that the researcher may use anonymous quotes in his / her research report	YES	NO
I agree that the interview may be audio recorded	YES	NO
I agree that the information I provide may be used anonymously after this project has ended, for academic purposes by other researchers, subject to their own ethics clearance being obtained.	YES	NO

…… (signature)
…… (name of participant)

…… (date)

…… (signature)

…… (name of person seeking consent)

…… (date)

Appendix G: consent Form translated into IsiXhosa

Consent Form

The influence of linguistic and descriptive meaning of personal names in the individual's identity among Xhosa society.

Igama lomphandi-Nosiphiwo Rachel Mazaleni

mna, …….., ndiyavuma ukuba yinxalenye yoluphando.Oluphando lucaciswe kakuhle kum kwaye ndiyayazi ukuba yintoni elindelekileyo kum. Ndiyavumelana nezizinto zilandelayo:

(Ndicela uticke ovumelana nako ngezantsi).

Ndiyavuma ukuba ugalelo lwam koluphando aluzukwaziwa	YES	NO
Ndiyavuma ukuba umphandi angasebenzisa anonymous quotes kwingxelo yophando lwakhe.	YES	NO
Ndiyavuma ukuba undliwano-ndlebe lunga audio recorded	YES	NO
Ndiyavuma ukuba ulwazi endilunikezileyo lungasetyenziswa anonymously emva kokuba uphando lugqityiwe, for academic purposes ngabanye abaphandi, subject kwezabo iethics clearance ziobtainwe.	YES	NO

…… (signature)
…… (name of participant)
…… (date)
…… (signature)

…… (name of person seeking consent)
…… (date)

Appendix H: Letter of Acknowledgement



AMAXHOSA ROYAL FAMILY COUNCIL
NQADU GREAT PLACE, WILLOWVALE,
EASTERN CAPE, 5040

09 July 2021

Attention: Nosiphiwo Rachel Mazaleni

E-mail address: 1798926@students.wits.ac.za

PERMISSION TO CONDUCT RESEARCH AT NTLABANE LOCATION

We as AmaXhosa Royal Family Council, we pledge our support to Nosiphiwo Rachel Mazaleni, toconduct linguistic research at Ntlabane location in AmaXhosa Kingdom jurisdiction.

AmaXhosa Kingdom has identified a need for traditional leaders to play a pivotal role in the socio-economic development of the people. Therefore, our mandate as the council is to encourage andassist youth in our area to improve their educational life to promote self-reliance that is critical factor to sustainable development. It is our wish that her research be a success.

Kindly contact Secretary-AmaXhosa Royal Family Council, Princess Sheila Sigcau on 082 407 0632.

Best wishes

NKOSI DALIKHWEZI DONDOLO

CHAIRMAN AMAXHOSA ROYAL FAMILY COUNCIL