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Jacob, Rakgogo Tebogo

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INVESTIGATING THE ONOMASTIC PRINCIPLES OF NAMING AN OFFICIAL LANGUAGE: THE CASE OF THE SEPEDI AND SESOTHO SA LEBOA (NORTHERN SOTHO) LANGUAGE NAMES

by

RAKGOGO TEBOGO JACOB

Student Number: 1798227

A thesis submitted in fulfilment of the requirements for the degree of

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in the

School of Literature, Language and Media

FACULTY OF HUMANITIES

UNIVERSITY OF THE WITWATERSRAND, JOHANNESBURG

Supervisor: Dr E.B. Zungu

July 2019

DECLARATION BY THE RESEARCHER

I, Tebogo Jacob Rakgogo, declare that this thesis is my own, unaided work. It is being submitted for the Degree of Doctor of Philosophy in African Languages and Linguistics at the University of the Witwatersrand, Johannesburg. It has not been formerly submitted before for any degree of examination at any other University. I further declare that all the sources cited and quoted are indicated and acknowledged by means of a comprehensive list of references.

_____

Signature of Candidate

_____ Day of _____20_____in_____

T.J. Rakgogo

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DEDICATION

I dedicate this thesis to:

My wife, Mankale Norah Phaladi and our son, Makhwana Lesego Rakgogo. I also dedicate this thesis to the entire Rakgogo family.

ACKNOWLEDGEMENTS

I would like to direct my acknowledgements and sincere gratitude and appreciation to:

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I also wish to acknowledge the Tshwane University of Technology for providing a conducive environment for me to be able to focus and concentrate on my study. I also wish to thank the University Development Capacity Grant, funded by the Department of Higher Education (DHET) for financial support and stability. Equally important, is the financial assistance of the National Institute for the Humanities and Social Sciences (NIHSS), in collaboration with the South African Humanities Deans Association (SAHUDA), which is hereby acknowledged. Opinions and conclusions arrived at are those of the author and are not necessarily to be attributed to the NIHSS and SAHUDA.

PRESENTATIONS ARISING FROM THIS RESEARCH STUDY

As part of the completion of the study, the following papers were presented at International Conferences:

2018 (1) *The impact of colonialism on the current blatant disregard of the South African Constitution, (1996): The case of Sepedi and Northern Sotho (Sesotho sa Leboa) language names.* (Paper read at the International Conference at the Thetha Sizwe International Conference: Intersections, Practices, and Identities – Rethinking Gender in African Languages and Literature, 5-6 April 2018, University of Pretoria, Pretoria, **South Africa**).

2018 (2) *The unconscious disregard of the South African Constitution (1996): the use of Sepedi and Northern Sotho (Sesotho sa Leboa) language names in official documentation.* (Paper read at the Combined ALASA 19th Interim and SINTU 7 Conference, 9-11 July 2018, University of Cape Town, Cape Town, **South Africa**).

2018 (3) *If indeed the language name divided people, it may still unite them: the case of the Northern Sotho language names and the national identity of the first language speakers*. (Paper read at the 20th NSSA International Congress in collaboration with Mathivha Centre of African Languages, Arts and Culture at the University of Venda, 18-20 September 2018, Polokwane, **South Africa**.

Journal articles will be published by both the candidate and the study supervisor after the study has been completed. The journal articles will be submitted and published in Department of Higher Education and Training accredited journals. The thesis will further be converted into an Academic Book or a Book Chapter.

ABSTRACT

The main focus of the study embraced the investigation the onomastic principles and also the socio-cultural factors to be taken into consideration when naming an official language. The fundamental objective of the study was to consider the two names *Sepedi and Sesotho sa Leboa,* to decide which one should be used and to determine which name is supported by the investigated onomastic principles of naming a language (official).

Research was conducted involving a group of Higher Education students and lecturers; employees at the Sesotho sa Leboa National Lexicography Unit; employees at the Sesotho sa Leboa National Language Body; employees at the Pan South African Language Board; employees at the National Department of Arts and Culture and its sub-departments in Limpopo and Gauteng Provinces; and Traditional Leaders in almost all the District Municipalities that are inhabited by the first language speakers of the language under investigation. The Department of Justice and Constitutional Development and the Office of the Public Protector of South Africa were also involved in the study as to obtain a legal and constitutional implementation point of view on the current use of Sepedi and Sesotho sa Leboa as language names in official and policy documentation as one and the same language name while they are not.

A mixed-methods research approach, including both quantitative and qualitative methodologies was employed in the study. In this quest, survey questionnaires, interviews, observations and text analysis were mainly considered as methods of data collection. The findings of the study revealed that neither the language names Sepedi nor Sesotho sa Leboa is supported by the onomastic principles of naming a language. An overwhelming majority of the participants in this study opined that the language under onomastic scrutiny should be reconsidered and replaced with a neutral and inclusive name that cannot in any way be associated with the influence of power and politics as well as with ethnic and dialectal status of a particular speech community. In summary, it was found in this study that the language under scrutiny was not properly named in the first place, since both Sepedi and Sesotho sa Leboa were found to have strong ties with colonialism as concomitant part of the Apartheid regime.

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LIST OF ABBREVIATIONS AND ACRONYMS

ANC	African National Congress
BA	Bachelor of Arts
CONTRALESA	Congress of Traditional Leaders of South Africa
CHE	Council on Higher Education
DAC	Department of Arts and Culture
DSAC	Department of Sport, Arts and Culture
DSACR	Department of Sport, Arts, Culture and Recreation
DJCD	Department of Justice and Constitutional Development
DHET	Department of Higher Education and Training
DoBE	Department of Basic Education
GNCSA	South African Geographical Names Council
INIVEN	University of Venda
NP	National Party
OPP	Office of the Public Protector
PanSALB	Pan South African Language Board
PJCRC	Parliamentary Joint Constitutional Review Committee
SsLNLB	Sesotho sa Leboa National Language Body
SsLNLU	Sesotho sa Leboa National Lexicography Unit
TUT	Tshwane University of Technology
UJ	University of Johannesburg
UL	University of Limpopo
UNISA	University of South Africa
UP	University of Pretoria

CHAPTER 1

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Introduction

The primary purpose of this chapter is to introduce the onomastic discrepancy to be investigated in this study as well as highlight its importance in the South African context. In this regard, Strydom and Delport (2011: 287) share that in order for one to solve a problem, one must specify it and explore ways of solving it. The researcher identified a clear relationship between the current investigation and the previous investigations regarding the names Sepedi and Sesotho sa Leboa, which are still used interchangeably to refer to one and the same language. In order to maximise the understanding of the research problem to the potential readers, sufficient evidence from the two constitutional documentation, discrepancies in the translation of the final constitution and inconsistent language policies of the South African Universities on how both *Sepedi and Sesotho sa Leboa* language names are highlighted to indicate that the two names are concurrently used in official and policy documentation. In addition to this, the main research question together with the secondary research questions is also provided. Equally important, research aims and objectives are also mentioned in this introductory chapter.

The language under study viz.: Sepedi is sometimes referred to as Northern Sotho, which is literally translated as 'Sesotho sa Leboa'. As a concomitant part of this translation, the language under research has three names, namely: Sepedi, Northern Sotho and Sesotho sa Leboa although Sesotho sa Leboa and Northern Sotho literally share similar meaning. For the purpose of the current onomastic study, the two different names for the language under the study are *Sepedi and Sesotho sa Leboa* (Northern Sotho). Therefore, any one of these three names will be used to refer to a specific language context, where applicable. However, when the researcher refers to one official or standard language, in the collective sense in writing up the research for this study, both names are implied, but the researcher will then use the 'Sepedi' name to avoid confusion to the reader.

It is important to mention that the reason for using the name Sepedi and not Sesotho sa Leboa is because it is the name that is supported by the current, legal and valid Constitution (http://www.dacst.gov.za/) of the Republic of South Africa (1996) which is considered the supreme law of the country. However, the researcher also acknowledges that the use of the name Sepedi, is highly controversial in the sense that some of the speakers of the language under scrutiny consider Sepedi as one of the dialects of the Sesotho sa Leboa (Northern Sotho language), not as a fully-fledged language. It is therefore, germane to emphasise that the use of the name Sepedi in wrapping up this thesis, does not imply that the researcher is in favour of either Sepedi or Sesotho sa Leboa as the preferred language name.

When focusing on the name-giving process, there are many challenges and the problem of the onomastic nomination and borderlines pertaining to name selection is an issue which is currently noticed by researchers focusing on name-giving (Zerkina, Kisel, Mikhailov & Lukina, 2018: 88).

1.1.1 A definition of onomastics

The word 'onomastics' is derived from the Greek word *onoma* which means 'name'. According to Koopman (2002: 8), onomastics is:

> The study of names and naming systems. In any language, names are nouns, in the word category of proper nouns or proper names. As names are linguistic units which normally operate within a social context, onomastics can be considered as a branch of sociolinguistics (Koopman, 2002).

Zerkina *et al.* (2018: 88) propose that proper names are considered as a leading group of onomastic unit due to its extra linguistic component and direct connection with a human being. In terms of this study, it can be noted that the two language names Sepedi and Sesotho sa Leboa of the language under attention are proper names. Therefore, the work of Zerkina et al. (2018) suggests that both Sepedi and Sesotho sa Leboa names have a direct connection with the

speakers of this language. It can further be argued that it is for this reason the L1[1] speakers of the language under investigation argue about the significance of recognition of these names in the South African Constituion.

1.2 The language under study (Sepedi) as part of 'Bantu' languages

It needs to be mentioned that the language under study is part and parcel of the 'Bantu' languages. Finlayson as cited by Thipa (1989: 1) views the term 'Bantu', as applied to a family of languages referred to as such as:

> Internationally the most generally acknowledged term used to describe the vast family of languages.

Bramwell (2016: 50) highlights the value of studying names in the context of the past historical occurrences. South Africa's regard for languages is also charcterised by a strong influence of the Apartheid history and also the manner in which the word 'Bantu' is perceived. In terms of this study, the term 'Bantu' will not be used as it has different meanings to different people. One of the major reasons is that this term is considered to be highly offensive by some of the speakers of the languages concerned, due to political sensitivity. Therefore, the researcher, in this study used 'officially recognised South African indigenous languages' throughout the study to refer to languages such as Sepedi, Sesotho, Setswana, IsiZulu, IsiXhosa, IsiNdebele, SiSwati, Xitsonga, and Tshivenḓa as part of the so-called 'Bantu' languages.

From an objective point of view, it is clear that the issue of language within the South African context has always been politicised and at some point, languages were mostly used to entrench the Apartheid regime. In the contemporary South Africa, it is applicable to use an umbrella term that will be accepted by the first language speakers of the above-mentioned officially recognised, South African indigenous languages.

[1] L1 means first language speakers.

1.3 The statistical background of the language under scrutiny

The language under study (Sepedi) belongs to the Sotho group (Sepedi, Sesotho and Setswana). The South African Census records the language as the language of the Limpopo Province, formerly known as the Northern Province, where it is spoken by approximately half of the provincial population. This language is spoken by approximately 2 826 464 speakers who form 61.20% of the population in the Limpopo Province and is also commonly used in Mpumalanga and the Gauteng Province. In the Mpumalanga Province, it is spoken by approximately 372392 speakers who are 8.06% of the provincial population, while in Gauteng Province it is spoken by approximately 1282896 speakers who are 27.78% of the provincial population (Statistics South Africa, 2011). It is statistically evidenced that the language under onomastic scrutiny is spoken in three of the nine provinces of the Republic of South Africa.

1.4 Background and the cause of the problem

From a purely observational point of view, it can be confidently claimed that the current onomastic controversy between the Sepedi and Sesotho sa Leboa language names as both official standard names, was not motivated by the South African constitution, proclaimed in 1996. The reason for this submission is that Section 3(1) of the Interim Constitution of the Republic of South Africa (Act No. 200 of 1993) states that Afrikaans, English, isiNdebele, **Sesotho sa Leboa**, Sesotho, siSwati, Xitsonga, Setswana, Tshivenḓa, isiXhosa and isiZulu shall be the official South African languages whilst on the other hand Section 6 (1) of the final and present Constitution of the Republic of South Africa (Act No. 108 of 1996) subsequently declares **Sepedi**, Sesotho, Setswana, siSwati, Tshivenḓa, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu as the official South African languages.

From a constitutional implementation point of view, it needs to be mentioned that the South African Constitution (1996) is known as the supreme law of the country (Republic of South Africa). This implies that all the laws, acts, policies etc. should be in similar alignment with the constitutional document of 1996. In this onomastic study, it can be detected from the above-mentioned sections (Section 3(1) and Section 6 (1)), that both Sepedi and Sesotho sa Leboa are declared as official languages. However, it is fairly important to observe that Sesotho sa

Leboa was only declared official language in the earlier interim Constitution (1993) whereas Sepedi was recognised instead of Sesotho sa Leboa in the final South African Constitution (1996). In a more logical and philosophical sense, the name Sepedi replaced the name Sesotho sa Leboa in the 1996 Constitution which is deemed the final and conclusive name preferred.

While the people of South Africa, especially those who their languages were never given the official recognition by the previous regime, were still celebrating the recognition of additional nine languages, it can be stated from an onomastic perspective that while the other ethnic groups were still celebrating the inclusion of their languages in the Constitution, the speech community of the language under research was still in shock and at the same time applying their points of view on what may have caused the replacement of the name Sesotho sa Leboa with the Sepedi name.

Another critical observation from the constitutional documentation is that the language name contradiction is only the specific case of Sepedi and Sesotho sa Leboa. In this onomastic contradiction, it is imperative to mention that all other proposed official languages in the interim constitution were the ones amended in the final constitution, except for the language under investigation. In a country such as South Africa, characterised by a diversity of languages which were historically disadvantaged, it can be opined that proper justification should have been provided as to why Sesotho sa Leboa is deemed to be improper to carry the official language name status.

In this study, the researcher articulates that the counterstatement between the interim Constitution of (1993) and the final Constitution of (1996) caused and still causes an immense onomastic confusion to the L1 speakers of the language under attention as well as to speakers of the other South African languages. For argument sake, if the mentioned names cause confusion among all language speakers, whether first, second (L2) or third language (L3), speakers are automatically caught up in the middle of this onomastic controversy surrounding the names Sepedi and Sesotho sa Leboa.

It can be deducted that a constitution's point of view that the finalisation of the South African constitution of 1996 should have delivered the message of hope to the entire speech community

of the language under scrutiny. However, this process in this study is perceived as the point of departure of fracturing the (L1) speakers through the name of the official standard language. In a more logical and philosophical sense, Section 6 (1) of the Constitution of South Africa compounds the problem, because a name for the language was never mentioned when the earlier interim was amended; and this was mostly received with negative criticism, particularly by those speakers who do not support the inclusion of the name 'Sepedi' as an official language.

The researcher's interpretation is supported by scholars such as Kretzer (2016: 18) when cogently confirming that the status planning in South Africa specified 11 languages as official languages in Article 6(1) of the South African Constitution (1996). However, the selection and announcement of the 11 official languages caused some reasonable criticism and debates, specifically regarding Sepedi as one of the official languages. Kretzer (2016) further asserts that the main cause of the debate was and still that in the current, legally valid South African Constitution of 1996, Sesotho sa Leboa was renamed Sepedi without following proper processes and the inclusion of the relevant stakeholders including the L1 speakers in this whole process. He further stated that this criticism was also due to the conception that Sepedi is a dialect like Khelobedu, Setlokwa, Sepulana, Sephalaborwa and Sehananwa.

Kretzer's (2016) conception on status planning forms a very important contribution that the current onomastic study cannot undermine or take it for granted. The main issue to be understood here is that the L1 speakers who criticised the inclusion of Sepedi in the final constitution may have felt undermined and unworthy as they were not thoroughy consulted about their language name concerned, which is expected to serve as a new group identity that binds together all the speech communities to form a single identity. It can therefore, in this quest be articulated that the name of the language under onomastic scrutiny, used in this context, divides the speakers of the language.

1.5 The research problem of the current study

There is an onomastic confusion and controversy regarding Sepedi and Sesotho sa Leboa language names, as they are currently included in the constitutional documentation of 1993 and 1996 as one of the 11 official languages. The gist of the debate in this context centers on which

one of the terms viz.: Sepedi or Sesotho sa Leboa should be considered the correct designation of the language, since they are both used to mean one and the same thing while they are completely different.

What problematises the current study is the discrepancy among language speakers regarding the Sepedi and Sesotho sa Leboa (Northern Sotho) language names in official and policy documentation as they are currently used to denote one and the same language, which is inaccurate according to literature and the L1 speakers of this language. It is important to mention that the onomastic discrepancy of both Sepedi and Sesotho sa Leboa is also realised in the constitutional documentation. It is for this reason that scholars such as Webb and Du Plessis (2006: 120) stipulate that:

> Twenty-three years after the acceptance of the constitution, there is still existence of a considerable amount of disillusionment, disappointment, confusion and frustration among those who hoped that the eleven-language principle and the egalitarian sentiments it represented would be translated into a reality.

From an observational point of view, the researcher submits that the onomastic discrepancy of Sepedi and Sesotho sa Leboa in official documentation follows the random choice of the mentioned two different language names, mostly by the L1 speakers while Section 6 (1) of the South African Constitution (1996) declared Sepedi as an official standard language, not Sesotho sa Leboa. Objectively speaking, this random choice is a clear symbol that compellingly indicates that the speakers of the language under onomastic investigation do not approve and accept what has been stipulated and cited in the Section 6 (1) within the South African Constitution, 1996.

In this study, the research problem is premised on the name of the official standard language, not a language per se. In essence, it needs to be accentuated that the concurrent use of Sepedi and Sesotho sa Leboa to refer to one and the same official standard language, while the two mentioned names mean two different things, forms the pivotal point of the study. Language is intertwined with culture and attitudes towards language, aspects which problematise the incorrect use of two terms for the single language. The focus is consequently on the reasons

behind the preferences for the terms by the various language speakers and their unique justification for their choices. Choosing between the names can also not be done without cognisance of the onomastic principles to be taken into consideration when naming an official language. The researcher arrived at the assumption that the words Sepedi and Sesotho sa Leboa as respective names are used in practice to communicate a single group of speakers, causing unhappiness, discord and immense onomastic confusion among the people of South Africa.

Furthermore, it is illuminating to point out that the language under research is fixed and standardised. It also contains the same lexical content irrespective of whether the language is called Sepedi or Sesotho sa Leboa; the problem is just two different language names designating one and the same language. In social context, it is further equally important to state that the mentioned two language names (Sepedi and Sesotho sa Leboa) are not synonymous, yet they are currently used interchangeably.

In terms of this study, it is proper to acknowledge that the current random choice of Sepedi and Sesotho sa Leboa as names by the L1 speakers and by the speakers of other languages also causes the current study to be imbued with attitudinal perspectives. However, it needs to be candidly emphasised that the focus of the current investigation is on onomastics, since it was already indicated that the problem is the language name, not the language per se. In a more practical sense, both Sepedi and Sesotho sa Leboa will be critiqued as names from an onomastic view and these principles must be taken into consideration when naming an official standard language.

As for language attitude, it can be argued that the language attitudes of the L1 speakers within the context of the current study are positive. The reason for this is that a significant majority of the participants in this study already opted to study the language under attention as one of their major modules; others are engaged in research on this language; while others lecture the language at a tertiary level.

1.6 Research questions

In taking into consideration the research problem stated above, the following research questions were posed:

Main research question

1. Which language name, when considering Sepedi and Sesotho sa Leboa (Northern Sotho), is supported by the onomastic principles and the socio-cultural factors of naming an official standard language?

Secondary research questions

2. What caused the replacement of Sesotho sa Leboa with Sepedi as name in the Section 6 (1) of the South African Constitution, 1996?
3. How does the influence and power of politics play a role in the selection of an official standard language?
4. How do speakers of the language under onomastic investigation perceive both Sepedi and Sesotho sa Leboa as language names?
5. To what extent does the use of both Sepedi and Sesotho sa Leboa language names hinder the sociolinguistic identity of the L1 speakers?
6. Does the name of the language have an influence on the character of the speaker?

1.7 Aims and objectives of the research

The aim of the present study was to provide an onomastic perspective on the dual naming of the language under study. Forthcoming, the objectives of the study were to:

1. identify the preferred language name between Sepedi and Sesotho sa Leboa that is supported by the onomastic principles and the socio-cultural factors to be taken into account when naming an official standard language;

2. investigate the reasons behind the replacement of Sesotho sa Leboa with Sepedi as language name in the Final Constitution of South Africa (1996);
3. explore the influence and power of politics in choosing an official standard language;
4. examine the sociolinguistic aspects and perceptions of the L1 speakers on both the Sepedi and Sesotho sa Leboa language names;
5. determine whether the sociolinguistic identity of the L1 speakers can be hampered and hindered by the use both language names (Sepedi and Sesotho sa Leboa) as one and the same language; and
6. investigate whether a given language name may have an influence on the character of the speaker.

1.8 Preliminary literature review

It needs to be mentioned that the current study is multidisciplinary in nature. Therefore, the following theories: onomastics, sociolinguistics, dialectology, language standardisation, language planning and language and identity were selected as the most relevant theories that the researcher used to justify his point of view on the current onomastic controversy of Sepedi and Sesotho sa Leboa as language names. In line with this, Zondi (2008: 22) proposes that whenever a researcher delves into a research problem of any kind, the inquiry is guided a particular view of theoretical approach.

Tuner (2003: 1) opines that conflict can arise in virtually any social setting, whether it is between individuals, groups, organisations or nations, and it is unavoidable in human society. Taking into consideration the above-mentioned point of view, it can be noted that the name of the language 'Sepedi' in the Section 6 (1) of the Constitution of the Republic of South Africa, 1996 is what caused conflict amongst the L1 speakers of the language under onomastic scrutiny.

Since both Sepedi and Sesotho sa Leboa (Northern Sotho) have been used as one name to indicate the same official language for quite some time, it is essential to observe what literature reveals about these names. A sociolinguistic research done by Rakgogo (2016) proved that most (57%) of the L1 speakers of the language (Sepedi) who participated in the study are not

accepting Sepedi as an official language name due to the fact that the name is associated with a particular (Sekhukhune) ethnic group which is not a representative of all. The tested respondents revealed that they found Sesotho sa Leboa as the suitable and relevant name to be included in the South African Constitution whereas the Sepedi name was perceived as the inaccurate language name to be listed as one of the eleven South African official languages.

In support of this sociolinguistic survey, Parliamentary Constitutional Review (2017: 1-2) confirms that the committee was instituted by the PanSALB to conduct research in order to settle the onomastic dilemma of Sepedi and Sesotho sa Leboa as official names indicating that (64%) of the tested respondents opted for Sesotho sa Leboa; 34% opted for Sepedi whilst 5% were uncertain. Thus, it can be gathered that Sesotho sa Leboa is indeed the language name which is more appropriate and inclusive, according to the L1 speakers of the language of the language under attention.

As it was already stated in 1.5 that the problem of the current study is the language name, it can thus be implied that the tested respondents in the mentioned previous surveys were actually not against Sepedi as a language but Sepedi as a language name. In this context, it is viable to highlight that the naming of the official standard language is what the current study concerns itself with. Moreover, to ensure that a suitable language name, is supported by the onomastic principles and socio-cultural factors of naming the two proposed names, when considering Sepedi and Sesotho sa Leboa.

With regard to the discrepancies in informative and official documentation, it is reasonable and to claim that Section 6 (1) of the final and present Constitution of the Republic of South Africa, (Act No. 108 of 1996) compounds the problem of the current study; especially when taking into consideration the fact that the process of replacing Sesotho sa Leboa in the interim constitution (1993) with Sepedi in the final constitution (1996) was not consultative and transparent. A further immense confusion was caused by the translators who translated the final constitution into the other ten official languages (Afrikaans, Tshivenḓa, Xitsonga, IsiZulu, IsiNdebele, IsiXhosa, SiSwati, Sepedi, Setswana and Sesotho) by using Sesotho sa Leboa as an equivalent of Sepedi.

1.8.1 Naming a language is both a political and an onomastic exercise

From an observational point of view, it can be stated that the onomastic exercise pertaining to public entities in the South African context tends to be a political exercise which in most cases does not complement the linguistic and onomastic perspectives. The Handbook on Geographical Names (2002: 1) stipulates that the South African Geographical Names Council Act, 1998 (Act No. 118 of 1998) is constituted by the Minister of Arts and Culture. For this reason, one can claim that the naming of public entities will always lie in the hands of the politicians or political appointees rather than in the hands of the experts in place names (onomasticians).

In the African continent, the naming of public entities has always been a problematic one. The major contributing factor that complicated the naming system had always been the changing of regimes. In this study, the naming of the language as either Sepedi or Northern Sotho (Sesotho sa Leboa) is something that was also given birth by the powers of the politicians and those who were appointed politically in order to oversee language issues whch cannot be fully addressed if those languages have no names. As a matter of fact, politics is all about power and control over others. Therefore, it is relevant for the researcher to articulate that the naming of official and non-official languages within the South African context can always be associated with power and politics.

The current use of both Sepedi and Sesotho sa Leboa as different language names referring to one and the same language is also about power and control over others. Those who perpetuate the name of the language as Sepedi indirectly send a message of control to those who are in support of Sesotho sa Leboa (Northern Sotho) as the name of the official standard language. Strictly speaking, there would not be this kind of research if the two language names under onomastic investgating had nothing to do with power and control.

1.8.2 The importance of naming and names in an African context

Raper (1978a: 78) is of the perspective that a proper name, like any other linguistic sign, consists of a sound sequence, which may be represented graphemically, and a sense or

meaning. It also has the function of referring to, or designating, an extra-linguistic entity. Taking cognisance of the work of Raper (1978a), one realises that names should not be perceived only as labels, but they should also carry meaning. This is confirmed by Nokaneng (1997: 7) emphasising that the choice of names in literature should be directed towards a specific purpose.

Machaba (2000: 45) highlights that naming of animate and inanimate objects is an important aspect of every nation's cultural life, although the function or the significance of the name is not the same in every nation. Machaba (2000: 46) further reiterates that every nation has its own culture and its own practices; it is because of these different reasons that people choose a certain name. The researcher points out that Machaba's view on naming can be linked with the context of Sepedi as an official language and Sesotho sa Leboa as an alternative language name, primarily because each name has its own supporters.

In extremely simple terms, Zerkina *et al*. (2018: 88) share that proper names have passed through a long evolutionary process to become a specific word – the identifier of a person among similar to legally significant sign of a linguistic personality, a register component which defines social status and position of the individual in society. Similarly, Zungu (2018: 213) asserts that names are valued and are important within the African continent. She further states that names can, in some circumstances, reveal social status, gender, ethnicity, hopes, and aspiration. More importantly, she emphasises that each society has a tradition surrounding naming processes.

When taking into accout the work of Zerkina *et al.* (2018) and Zungu (2018), it can be assumed that names (proper) are of paramount importance in African society. Therefore, it is vital that the onomastic discrepancy of Sepedi and Sesotho sa Leboa in official and policy documentation as having similar worth should be investigated as the identity of the L1 speakers is also involved.

1.9 Research methodology

In order for the researcher to achieve aims and objectives of the study, he is going to use the mixed-methods approach, involving a combination of both qualitative and quantitative methods. This decion is reinforced by view of Zondi (2008: 106) who argues that these approaches are not rivals, but are inherently complementary research approaches which can inform and guide each other.

Mixed-methods research is defined by Creswell (2014: 4) as an approach to enquire involving collecting both quantitative and qualitative data, integrating them, and using distinct designs that may involve philosophical assumptions and theoretical frameworks. Furthermore, he mentions that the core assumptions of this form of inquiry are that the combination of qualitative and quantitative approaches provides a more complete understanding of a research problem than either approach alone.

1.9.1 The scientific value of the mixed-methods research approach

According to McMillan and Schumacher (2010: 25), the use of a mixed-method research design, which combines quantitative and qualitative methods, is becoming increasingly popular, simply because the use of both approaches can provide a more complete investigation than a single approach. In the context of the current study, the researcher shares a similar perspective with McMillan and Schumacher (2010) in the sense that a complete investigation will profoundly contribute in solving the Sepedi and Sesotho sa Leboa onomastic dilemma. Furthermore, the chosen method is quite representative, because the L1 speakers of the language under study will be surveyed and interviewed about the importance of naming in an African context.

This is confirmed by Creswel and Clark (2007) as cited by De Vos, Strydom, Fouche and Delport (2011: 435) that the mixing of data is a unique element of mixed-methods research, primarily because it is not enough to simply collect and analyse quantitative and qualitative data; they need to be mixed so that they form a more complete picture of the research problem.

1.9.2 Population and sampling

The word population is used to mean the total number of people, groups or organisations that could be included in a study (Bertram & Christiansen; 2014: 59). As for sampling, Kumar (2014: 229-300) views it as a process of selecting a few (a sample) from a bigger group as the basis for estimating the prevalence of an unknown piece of information, situation or outcome regarding the bigger group. Therefore, a sample is a subgroup of the population that one is interested in.

1.9.3 Sampling technique

In this study, quota sampling will be used. A quota sample is defined by Babbie (2014: 201) as a type of sampling in which units are selected into a sample on the basis of pre-specified characteristics, so that the total sample will have the same distribution of characteristics assumed to exist in the population being studied.

1.9.4 Sample population of the study

The sample population of this current study consisted of **267** participants, but only **265** participants in essence were considered as the L1 speakers of Sepedi as one of the 11 South African official language. Moreover, a large portion of participants embraced undergraduate and postgraduate students from all the South African universities that offer Sepedi as a first language and applied language module. For obvious reasons, the lecturers teaching the language from almost all the universities (South African) were also taken into consideration. Onomasticians, sociolinguists, language experts (practitioners), employees at the Pan South African Language Board (PanSALB), employees at the National Department of Arts and Culture, including Limpopo and Gauteng Department of Sport, Arts, Culture and Recreation, members of the Sesotho sa Leboa National Language Board (SsLNLB), and also members of the Sesotho sa Leboa National Lexicography Unit (SsLNLU) were also considered. Since the study was initiated by the contradiction of dual naming that is realised within the South African Interim (1993) and Final (1996) Constitution of South Africa, a legal and constitutional point of view from the Department of Justice and Constitutional Development and from the Office

of the Public Protector had to be obtained. In addition, six traditional leaders from some of the Districts municipalities where the language under research is spoken, were also invited to participate in the study. Lastly, the chairperson of CONTRALESA (Congress of Traditional Leaders of South Africa) in the Limpopo Province was also of paramount importance to be included in the study.

1.9.5 Methods of data collection

In this study, survey questionnaires, interviews and observations were used as methods of data collection. To supplement these methods, text analysis was applied to strengthen the validity and reliability of the findings.

1.9.6 Data analysis

Descriptive analysis and an interpretive paradigm were used as the methods of data collection. The two methods of data analysis gave the researcher an opportunity to directly get responses from some of the participants.

1.10 Ethical considerations

Research should be based on mutual trust, acceptance, cooperation, promises and well acceptable conventions and expectations between all parties (in most cases, the relationship between the researcher and participants) in a research project (De Vos *et al.*, 2011: 113). Furthermore, they emphasise the fact that human beings are the objects of study in the social sciences; the ethical issues are pervasive and complex, and data should never be obtained at the expense of human beings.

The study has already received an ethical clearance certificate from the University of the Witwatersrand, Johannesburg. Furthermore, University of Venda, Tshwane University of Technology, University of Limpopo, Pan South African Language Body, Sesotho sa Leboa National Lexicography Unit and National Department of Arts and Culture have also granted

the researcher permission to conduct research provided the participants have agreed to take part in the survey questionnaires and interviews.

1.11 The original contribution of the current study to scientific knowledge

The researcher proposed to tackle a sensitive and political area that has been a talking point since the passing of the new Constitution of the Republic of South Africa in 1996. The ensuing announcement of the new official languages of the Republic of South Africa was received with shock, dissatisfaction, complaints and negative criticism, specifically regarding Sepedi as one of the 11 official languages.

It is quite disappointing to mention that it is now 23 years of democracy and 21 years after the passing of the new South African constitution whereby the speech communities of the language under the study have been living with the confusion of two to three (Sepedi, Sesotho sa Leboa and Northern Sotho) different language names in informative and descriptive documents and also in general language use. From a political point of view, one can claim that the onomastic dilemma of the names Sepedi and Sesotho sa Leboa does not suit a democratic and multilingual country such as the Republic of South Africa. It is imperative to mention that the ambit of the present study is both linguistic and political since language issues are regarded as political exercises in a South African context.

The researcher acknowledges that all the surveys that were conducted on the names Sepedi and Sesotho sa Leboa are imperative noting that all those surveys indicated that Sesotho sa Leboa seems to be the most supported and preferred language name, as compared to the name ‘Sepedi’ which is favoured by the minority group. However, the researcher strictly observes that the views of the minority (L1 speakers in support of Sepedi as a language name) on this onomastic matter cannot be ignored or undermined. Thus, he further advocates that the mere fact that the name Sesotho sa Leboa was supported by the significant majority of the tested participants (in the previous surveys) does not imply and prove that it is indeed the correct, nor incorrect name. The researcher therefore argues that this is one of the fundamental causes why he focused on the context of onomastic principles and the socio-cultural factors aspects to cast light on which name to use.

It is important to mention that the onomastic controversy surrounding Sepedi and Sesotho sa Leboa as language names has always been a debatable matter, since the passing of the new South African Constitution, (1996), however, it was never addressed in a scholarly manner. Based on the aforementioned, it can be argued that the language under onomastic scrutiny received more attention in scholarly works, but the primary focus embraced aspects such as phonology, morphology, tonology and syntax; sociolinguistic has also received some attention while onomastics, the focus of the current study, seems to be neglected. In other words, the study's ultimate goal is to resolve the onomastic controversy of the names Sepedi and Sesotho sa Leboa from an onomastic approach.

It is interesting to state that so far there is no one who has really investigated the onomastic dilemma of Sepedi and Sesotho sa Leboa as both official language names that are used to refer to one and the same language. It is viable that the researcher should delve into the under-researched and very challenging and controversial topic regarding one of the widely spoken African languages.

In a more logical and philosophical sense, the current investigation is literally considered as a ground-breaking study and it is anticipated that the findings of this research study will profoundly contribute in resolving the onomastic controversy surrounding the names Sepedi and Sesotho sa Leboa . It is worth mentioning that in this study the focus is not on which name is the best or the preferred one, but the gist of the study is to investigate the onomastics principles and characteristics that should be taken into account when naming an official language. Thereafter, the idea is to identify a name which is in alignment and agreement with the principles of naming, especially in an African context. It is anticipated that the findings of the present study will profoundly contribute to the field of sociolinguistics in Southern Africa and will be of interest to other regions with multiple languages and dialects.

1.12 Recapitulation

This central purpose of this chapter was to comprehensively state what motivated the researcher to investigate the problem statement of the current study from an onomastic perspective. The literature review on the controversy surrounding the names Sepedi and Sesotho sa Leboa was

briefly elucidated as it is given sufficient attention in Chapters 2 and 3. The research question, aim, and objectives of the study were also clearly mentioned. The research methods that the researcher incorporated to answer the research questions were also briefly explained; they are covered in detail in Chapter 4.

CHAPTER 2

SOCIOLINGUISTICAL PERSPECTIVES ON THE STUDY

2.1 Introduction

The fundamental purpose of this chapter is to locate and place the field of study (onomastics) in the context of the body of scientific knowledge. The chapter will embrace the previous investigations relating to the topic under investigation and also establish the manner in which the current study relates to the previous studies. The justification of how the researcher came about the idea of undertaking the study of this nature (onomastics, sociolinguistics and political) should also be comprehensively highlighted. Furthermore, the researcher will establish the strengths and weaknesses of the research surveys that were conducted with the primary aim of resolving the current problem statement.

2.1.1 A geographical and statistical background of the language under scrutiny (Sepedi)

As stated in 2.1 one of the objectives of this chapter is to look into the history of the language under scrutiny, this sub-section aims to provide a clear background of the Sepedi language which the researcher opines might have contributed to the onomastic discrepancy of Sepedi and Sesotho sa Leboa names. Historically, the language under study (Sepedi) belongs to the Sotho group (Sesotho, Setswana and Sepedi). The South African Census records the language as the language of the Limpopo Province, formerly known as Northern Transvaal which was changed in 1994 to Northern Province, where it is spoken by approximately half of the provincial population. This language is spoken by approximately 2826464 speakers who form 61.20% of the population in the Limpopo Province and is also commonly used in Mpumalanga and the Gauteng Province. In the Mpumalanga Province, it is spoken by approximately 372392 speakers who are 8.06% of the provincial population, while in the Gauteng Province it is spoken by approximately 1282896 speakers who are 27.78% of the provincial population (Statistics South Africa, 2011).

In a nutshell, the language under attention is spoken by more than 4 million of the South African population. Emanating from this statistic, one may sympathise with the L1 speakers of the Sepedi language, especially because this language has never received constitutional attention since the passing of the new South African democratic Constitution in 1996. The main contention has always been whether Sepedi is the rightful name to be maintained in the Constitution or whether Sesotho sa Leboa is the rightful name to be included in the Constitution. In the same vein, it is unfair and an injustice to the speakers of this language to be compelled to accept the name Sepedi.

2.1.2 A historical overview of the Pedi people (Sepedi speakers)

When quoting the historical background of the speakers of the language under onomastic scrutiny, Mokgokong (1966: 9) acknowledges that Bapedi originally broke away from the Kgatla tribe (one of the Batswana tribe) under the leadership of a certain Thobele, moved eastwards, and finally settled in the area between Olifants and Steelpoort Rivers, now known as Driekop (Ga-Ratau). From this area, they adopted the name Bapedi, discarded their original totem *kgabo* (monkey) and venerated *noko* (porcupine).

As one of the most vocal scholars of the formation of this language, Mönnig (1967: 11) reveals that Sotho is derived from *batho ba baso*, meaning 'dark or black people', and there can be no doubt that the Pedi are of pure stock; the Pedi are, undoubtedly of Sotho origin. He further articulates that the term 'Pedi' is used to describe only the people and tribal groups directly descendant from the original Pedi tribe who settled in Sekhukhuneland and eventually became the paramount tribe of that country; they are the only people who call themselves primarily, and only, Pedi. The Pedi area, or heartland, is known as Sekhukhuneland, and is situated between the Olifants and Steelport Rivers, which is also known as the Lepelle and the Tubatse. This area is named after Chief Sekhukhune 1, the son of Sekwati (Mönnig, 1967: vi-viii).

In agreeing with Mokgokong (1966) and Mönnig (1967), Mphahlele (1978) elaborates that the Bapedi tribe traced their origin or ancestry to the Barolong (one of Batswana tribe). As a result of prolonged bickering, a section of the Barolong tribe broke away from the main body and called themselves Bahurutsi (one of Batswana tribe) and became known as Bakgatla (one of

Batswana tribe), named after their founder, Chief Mokgatla and it is under the rule of the latter chief that the Bapedi originated. Furthermore, after breaking away from Bakgatla, the Bapedi, under Thobela (Le-llela-teng) literally meaning 'crying inside', changed their totem name from *kgabo* (monkey) to *noko* (porcupine).

In this study, it is crucial to note that the above-mentioned scholars on the historical overview of Bapedi (Sepedi speakers) all share a similar idea that Bapedi originated from North West Province before they settled in the Northern Province, currently known as the Limpopo Province. A critical revelation to be taken into consideration is that the Bapedi were part of the Batswana tribe before they settled in Ga-Sekhukhune. However, it is proper to also acknowledge that this kind of history does not accommodate each and every tribe that is currently linguistically and administratively grouped as Bapedi (Sepedi speakers). Therefore, it can be understood that the current onomastic controversy on Sepedi and Sesotho sa Leboa as both official standard language for the same language was partially also perpetuated tribalism divisions which is a legacy of the Apartheid regime.

2.2 Constitutional documentation that problematises the study

Taking cognisance of the sociolinguistic history and politics surrounding language policies in a South African context, it is understandable that the language matter was given undivided attention when the new Constitution was being drafted in 1993. In support of this view, Rammala (2002: 1) admits that language has always been a central issue in the Republic of South Africa. From a political point of view, Ditsele (2014: 108) cogently states that when it comes to the issue of language, a new era could be said to date back to 2 February 1990, when President F.W. de Klerk announced that the government intended to end the apartheid system. Similarly, Makoni, Smitherman, Ball and Spears (2005: 121) assert that given the history of language in South Africa, it is not surprising that in the early 1990s, when the apartheid government opened negotiations with political parties in South Africa, the language issue was high on the agenda.

The Constitution of the Republic of South Africa is known as the supreme law of the country (Republic of South Africa). It provides the legal foundation for the existence of the country,

sets out the rights and duties of its citizens, and defines the structure of the government. Historically, Section 3 (1) of the Interim Constitution of the Republic of South Africa (Act No. 200 of 1993) states that Afrikaans, English, isiNdebele, **Sesotho sa Leboa**, Sesotho, siSwati, Xitsonga, Setswana, Tshivenḓa, isiXhosa and isiZulu shall be the official South African languages.

On the 08th of May 1996, the South African Constitution, 1996 was adopted and amended on the 11 of October 1996 by the Constitutional Assembly. This Constitution was promulgated on the 18th of December 1996 and it commenced on the 04th of February 1997 (Rakgogo & van Huyssteen, 2019: 173). It is worth mentioning that the South African Constitution is in English and this constitutional text was signed by the President of the State. Contrary to the earlier interim Constitution (1993), Section 6 (1) of the legal, final and present Constitution of the Republic of South Africa (Act No. 108 of 1996) declared **Sepedi**, Sesotho, Setswana, siSwati, Tshivenḓa, Xitsonga, Afrikaans, English, isiNdebele, isiXhosa and isiZulu as the official South African languages. It is crucial to take note that this Constitution, which is known as the legal and valid document that serves as the supreme law of the country (Republic of South Africa) declares Sepedi as one of the 11 official languages, not **Sesotho sa Leboa**.

According to Makoni *et al*. (2005: 21), both the African National Congress (ANC) and the National Party (NP) served as the major players, implying that they gave birth to the new democratic language policy in South Africa. Du Plessis (2000) in Ditsele (2014: 108) confirms that a few weeks after President de Klerk announced political reform in the country, an ANC Language Commission was established in order to serve as a think-tank on language issues. Nearly two years later, in February 1992, the commission proposed that all 11 languages mentioned in Section 6 (1) of the South African constitution (1996) should receive full recognition.

Constitutionally, it can be deduced that there is a discrepancy regarding the language names when considering the two constitutional documentations (interim constitution and final constitution). The discrepancy is that Sesotho sa Leboa was declared as an official language in the earlier interim Constitution (1993) while Sesotho sa Leboa was declared as an official language in the present, legal and valid South African Constitution (1996). Moreover, it can be

mentioned that the final draft of the Constitution was quite similar to the earlier interim constitution. However, it is important within the context of this study to state that there is a slight difference that can be realised between the two constitutional documentations and such dissimilarity makes it inconsistent, questionable and highly controversial. In the context of the current study, a great difference is the one of replacing Sesotho sa Leboa with Sepedi in the final constitutional document, (1996).

The present study acknowledges that the interim Constitution was supposed to serve as a provisional measure until the final version could be composed. However, the fact that all the other proposed official languages in the interim constitution were the ones amended in the final constitution, except for Sesotho sa Leboa, which was replaced by Sepedi in the final Constitution, is what problematises the current study. Furthermore, it is also important to stipulate that the language under attention is the only officially recognised South African indigenous language with this kind of onomastic and sociolinguistic dilemma (two different languages names referring tone official standard language).

In this study, it is reasonable and justifiable to mention that names Sepedi and Sesotho sa Leboa mean different things to different people. To the informed speakers and scholars, these are the two different language names sharing the same lexical and grammatical content; to the uninformed speakers, mostly speakers of the other languages, these are just two language names which are commonly used synonymously or interchangeably. In other words, both language names (Sepedi and Sesotho sa Leboa) are perceived as one and the same thing, not as separate and different.

In terms of this study, a concomitant issue is how both Sepedi and Sesotho sa Leboa are used in official and non-official documentation and also in general language use or in daily conversations to denote one and the same language, while they are not. It is thus germane to claim that the counterstatement between the Interim Constitution (1993) and Final Constitution (1996) caused and still causes immense confusion to the speakers of the language under study (Sepedi). It is also equally important to emphasise that the confusion is also experienced by the general public as well, more especially within the context that the two names are constantly used both consciously and unconsciously without proper differentiation and similarity. In a

more logical and philosophical sense, one may therefore confidently argue that Section 6 (1) of the South African Constitution (1996) compounds the problem of the current study.

2.2.1 A lack of public participation on the issue of official languages

In a democratic and multilingual country such as the Republic of South Africa, a country characterised by social and political tensions, which may have left the unpalatable history to the people of this country, a question of transparency when massive changes and decisions are taken is always contentious. The finalisation of the South African Constitution of 1996 should have delivered the message of hope and advancement to the entire speech community of the language under study (Sepedi). However, the above-mentioned process may be perceived as the point of departure of an onomastic controversy and the fracturing of the L1 speakers of Sepedi as an official language.

According to South African History Online, a draft of the final constitution was to be prepared within the next two years following the Interim Constitution and it would have to be approved by two-thirds of the legislators as well as by the Constitutional Court. As clearly stated in 2.1.1, the issue of language was of the utmost importance during the negotiations; the researcher criticises the task teams in that a Language Commission initiated by the ANC to oversee and provide advice on the issue of official languages should have been mandated to establish and handle a sociolinguistic survey to the entire speech communities where the language under investigation is spoken, so as to ensure that speakers of the language understand why Sesotho sa Leboa should be replaced with Sepedi or rather be retained in the final constitution. It is therefore, clear that a lack of participation during the process of adopting the constitution contributed to the current onomastic dilemma of Sepedi and Sesotho sa Leboa as both official languages.

The South African History Online further states that the Constitutional Assembly had an important aim, which was that the crucial process of drafting and adopting the final constitution had to be made transparent, open and credible. It had a vison that since the constitution would govern the people of South Africa, it was therefore vitally important to incorporate their input in order to be effective and successful. Within the context of the speech communities of the

language under research, an opportunity to decide on which language name (Sepedi or Sesotho sa Leboa) should be adopted or not in the Constitution was going to create the impression that Section 6 (1) of the Constitution represents their views. However, this was not the case and it is unfortunate that the decision was taken and adopted without proper consultation with the relevant speech communities.

In support of the researcher's point of view, Kretzer (2016: 18) asserts that the status planning in South Africa specified 11 official languages in Article 6 (1) of the South African Constitution. However, the selection and announcement of the 11 official languages solicited criticism and debates, specifically regarding Sepedi. The main cause of the debate was/is that in the current, legally valid South African Constitution of 1996, Sesotho sa Leboa was renamed Sepedi without proper consultation with the relevant stakeholders including the L1 speakers, and it is clear that the process was not consultative and it lacked transparency.

In a Parliamentary Joint Constitutional Review Committee (JCRC), dated Tuesday 03 March 2011, Mojela cogently argued that nobody knew what caused the change from Sesotho sa Leboa in the interim Constitution (1993) to Sepedi in the final Constitution (1996), primarily because the speakers of the Northern Sotho language were not consulted at large, thus that process was not consultative and transparent. From a sociolinguistic point of view, the researcher concurs with Mojela and he states that the process of changing and imposing a new language name that did not appear in the earlier interim constitution without proper communication and agreement with the users of the language was completely unfair. It can be opined form an objective point of view that such process can only be considered legitimate if proper processes are followed. In this context, the most crucial principle to be followed was for the speakers of the language to be thoroughly involved in the process of negotiating a new language name that is supposed to serve not only as a standard official language, but also as their national identity.

Having noted that the replacement of Sesotho sa Leboa with Sepedi accommodates some of the L1 speakers of this language, it can be stated from a constitutional implementation point of view that this kind of imposition does not undermine only the speakers of the language under attention, it also undermines the entire South African population primarily because the

confusion caused by the two language names is being experienced by every citizen of this country. It can further be justified that the credibility of the constitutional document is also in question, since it cannot be trusted by the concerned speakers.

2.2.2 A lack of action by the Constitutional Assembly and the Constitutional Court

It is stated by the South African History Online that the draft constitution was sent to the Constitutional Court for approval. However, the court stated that the first draft or text drafted by the Constitutional Assembly could not be certified and it is interesting to mention that it also identified the provisions that were inconsistent and did not comply with the constitutional principles which were set out in the Schedule 4 (**Supremacy of the Constitution**) of the earlier Interim constitution. Consequently, the Constitutional Assembly reconvened and produced a final document before it could be approved. Having identified some of the inconsistencies in the final draft, it is lamentable to realise that the Constitutional Court did not see anything wrong with Schedule 3 (**Official Languages**) which contained an onomastic discrepancy that literally violates the linguistic rights of the speakers of the language under attention.

It can be understood that to some extent, the replacement of Sesotho sa Leboa with Sepedi without proper justification to the speakers of the language at large, does not concern all the speakers and this change is not perceived as an error or injustice. However, it is worth articulating that to other speakers this may be perceived as a grave faux pas or a deliberate well-considered process. At this stage, it is 24 years since the democratisation in South Africa; 23 years after the passing of the new South African Constitution and one may claim that the political changes have had no positive effect on the status position of the names Sepedi and Sesotho sa Leboa respectively. It needs to be emphasised that up to now, there are less deleberations from the South African government in resolving the onomastic controversy that was gave birth by the finalisation of the Constitution of the Republic of South Africa which pronounced Sepedi as one of the eleven official languages.

It is of great importance to acknowledge that up to so far there have been several surveys on the Sepedi versus Sesotho sa Leboa debate initiated by organisations such as the Pan South African Language Board (PanSALB) and the Commission for the Promotion and Protection of

the *Rights* of Cultural, Religious and Linguistic Communities (CRL) Committee and some by individuals in an academic manner. It is important to mention that the findings of the mentioned surveys were in support of Sesotho sa Leboa as an official language name, meaning they rejected Sepedi as an official language name. By taking into consideration the fact that until today there was no any amendment in the Constitutional document, it can therefore be understood that the findings of those surveys did not have an impact on this controversial issue. In a more logical and philosophical sense, one may hold the perspective that if the conducted surveys were initiated by the Constitutional Court together with the Constitutional Assembly, the matter would have been settled.

Section 167 (3) of the South African Constitution, (Act No. 108 of 1996) advocates that the Constitutional Court is the highest court with regard to all constitutional matters and that it may decide only on constitutional matters and issues connected with decisions on constitutional matters; most importantly this argument makes the final call on whether a matter is a constitutional matter or whether an issue is connected with a decision on a constitutional matter. Section 167 (4) of the South African constitution further emphasises that only the Constitutional Court may decide on disputes between organs of state in the national or provincial sphere concerning the constitutional status, powers or functions of any of those organs of state. In a more practical sense, one may opine that the selection of 11 languages as the official languages of South Africa was just an ad hoc amendment. The researcher's perspective is accompanied by critique of Makoni *et al.* (2005: 122) when suggesting that there is a contradiction between the Constitutional commitment to empower the indigenous languages, whose status was diminished by the apartheid regime, and the actual realisation of such a commitment.

Emanating from the constitutional point of view, one may cogently argue that in a constitutional country such as the Republic of South Africa, a legal point of view should have already been revealed and established as to what caused the replacement of Sesotho sa Leboa with Sepedi in the final Constitution (1996) and how this onomastic controversy can be settled legally. Furthermore, it can be observed that the replacement of Sesotho sa Leboa with Sepedi in the final constitution without proper processes is a misconduct that needs to be thoroughly investigated and judged by the Constitutional Court. The reason behind this is that a

Constitutional Court is the highest court that deals primarily with constitutional matters and its main authority is to rule on whether laws that are challenged are in fact constitutional or not.

Beukes (2004: 8-9) as cited by Ditsele (2014) clearly states that the management of language planning in a South African context takes place at three levels of governance against the backdrop of the enabling framework for all language planning and policy-related issue as entrenched in the Constitution. The language planning management levels are as follows:

- **At national level**, language management responsibilities are shared by four ministries, namely: The Minister of Arts and Culture who should take responsibility for macro language policy matters; The Minister of Education who is responsible for language-in-education policy, which includes school curricula, language-related duties of provincial departments of education and school governing bodies and policy for higher education; The Minister of Communications who is responsible for language policy in the public broadcaster; and the Minister of Justice and Constitutional Development who is responsible for language matters in the courts;

- **At provincial level**, the nine provincial governments are required to manage their own language matters independently. This involves customising language policies in accordance with regional circumstances, needs and preferences. Hitherto, it can be argued that the Limpopo Provincial Council seems to be oblivious about the onomastic politics regarding the Sepedi and Sesotho sa Leboa names; and

- **At local government level**, which forms the broad base of the language management hierarchy, municipalities must develop language policies that are in congruence with the relevant provincial policy, taking into account the language usage and preferences of their residents.

The mentioned three levels of governance that is responsible for language planning management will further be discussed in 2.4; 2.5; 2.7; and 2.8.

2.3 Onomastic controversy in the translated constitutional documentation

The process of finalising the Constitution of the Republic of South Africa (1996) should have delivered a message of unity to the entire speech community of the language under scrutiny. However, this did not happen, since both Sepedi and Sesotho sa Leboa came to be used in translations of the Constitution. This state of affairs may be perceived as an issue which inaugurated a division between the speakers of the language, sociolinguistically. Even today, 23 years after the promulgation of the Final Constitution (1996a), L1 speakers of the language under investigation, and speakers of other official languages are still confused by the concurrent use of the two different language names (Sepedi and Sesotho sa Leboa/Northern Sotho) to refer to one and the same standard language, with the same grammatical and lexical content.

After the finalisation of the South African Constitution, (Act No. 108 of 1996), it had to be translated from the English source text in all the official languages over a period of time. Within the parametres of the present study, special attention will be given to Section 6 (1) since it is the one that deals with the status of official languages, and the language under scrutiny is one of the declared 11 official languages. It is important to mention that what problematises the current study is the status of the Sepedi as one of the official languages, at the expense of Sesotho sa Leboa which was declared one of the 11 official languages in the South African Interim Constitution of 1993.

The researcher confidently states that the onomastic controversy surrounding the names Sepedi and Sesotho sa Leboa is also encompassed in the constitutional documentations such as the translated versions of the Final Constitution of the Republic of South Africa, 1996 where different names were used as a translation equivalent for the name ‘Sepedi’. The following are the translation equivalents, including where relevant, the literal translation, for the Sepedi language and the other official languages in tabled format.

Table 1: Equivalents of 'Sepedi' in 11 versions of Section 6 (1) of the Final Constitution of the Republic of South Africa

Constitution version	Translation	Literal translation
Sesotho	Sesotho sa Leboa	Northern Sotho
Setswana	Sesotho sa Leboa	Northern Sotho
Sepedi	Sesotho sa Leboa	Northern Sotho
siSwati	siSuthufu saseNyakatfo	Sotho of the North
Tshivenḓa	Tshisuthu tsha Devhula	Sotho of the North
Xitsonga	Xisuthu xa N'walungu	Sotho of the North
Afrikaans	Sesotho sa Leboa	Noord-Sotho
English	Sepedi	Sepedi
isiNdebele	isiSesotho se Leboa	Northern Sotho
isiXhosa	isiSuthu saseNtla	Sotho of the North
isiZulu	isiPedi	Sepedi

(Source: Final Constitution of the Republic of South Africa (1996)

Swart (in a Parliamentary Joint Constitutional Review Committee, 2011: 9-10) provides a legal point of view by indicating that: from a constitutional implementation point of view, the Sepedi language name is in a strong position since Section 8 of the constitution states that the signed copy, being the English version of the constitution, is conclusive. He further indicates that there is also a strong case for Sesotho sa Leboa as language name, especially when taking into account the fact that it is the official language listed in the other constitutional texts as a translation equivalent as shown in Table 1. In addition, most of the translated constitutional text discourse, Sesotho sa Leboa is documented as an official language, not Sepedi. It is worth mentioning that it is only the English and isiZulu versions that record Sepedi as an official language.

In a Parliamentary Joint Constitutional Review Committee, dated 16 November 2016, Ebrahim, as a Parliamentary Legal Advisor stipulates that Section 2 (40) of the South African constitution specifically states that in the case of inconsistency between different texts of the Constitution, the English Constitution prevails. It is interesting to note that both Swart and

Ebrahim share a similar perspective when coming to the originality and conclusiveness of the English version of the constitution (1996).

By emphasising the supremacy of Constitution, Section 2 of the South African constitution advocates that the Constitution is the supreme law of the Republic; any law or conduct inconsistent with it is invalid, and the obligations imposed by it must be fulfilled. Pragmatically speaking, it can therefore be understood that what is stipulated in the translated versions of the constitution is invalid, simply because the constitution supports Sepedi as an official language, not Sesotho sa Leboa.

2.3.1 Similar translation problems in a comparable country

Mulligan, Douma, Lind and Quinn (2016: 1) provide that after the United States (US) Constitution was drafted in 1787, the document was translated into German and Dutch for the German and Dutch speaking populations of Pennsylvania and New York. Mulligan *et al.* (2016: 14) discuss translations of the US constitution into German and Dutch, noting that such legal documents need to be translated contextually (in relation to other clauses and not in isolation) and comprehensively (restating every phrase in the constitution). The name of the language being Sepedi or Sesotho sa Leboa then may be understood in all language clauses of the South African constitution, be it language rights, language policy or language in education. Thus, the appropriate language name should consistently be used, especially in legal context.

In support of this, Leak (2015: 434) comments on post-colonial translation, which he calls a type of political translation. This may be present in this constitutional translation by the observation he made after analysing texts that modifications and additions by the translator may have been effected to enhance a political message and ‘making choices that orientate the text toward a certain receiving audience’. Noting a different translation equivalent that cannot be matched with the source text, one may assume that the discrepancy realised in most of the translated versions of the South African constitution (1996) was due to the consequence of translation modifications that aimed to accommodate a particular group of the speech community since the final constitutional document of 1996 alienated them.

2.3.2 Qualitative variables associated with the mistranslation of the Constitution

It needs to be stated that to language planners, translators, sociolinguistics, and onomasticians, there are more questions that can be posed than answers that can be provided as to what caused the different translation equivalents (see table 2) while the English source text stipulated one language name. It is also of paramount importance to mention that the reasons of what caused such different translation equivalents are still unknown and somewhat sociolinguistically and politically abscure debatable. Emanating from this direction, the researcher highlights the three contributing factors that he compellingly claims to have played a major role in this translation error or intention. They are discussed next.

2.3.2.1 A translation perspective

Generally, translation may be perceived as a process of transferring knowledge or information from one language to another language in a written, not in a spoken form. In this case, the information was transferred from the English language into the Sepedi language. From a constitutional viewpoint, it is important to note that the English version of the constitution is conclusive, since it is the one that was signed by the President. The current, legally and valid South African constitution declares Sepedi as an official language, not Sesotho sa Leboa. It is thus appropriate to state that some modifications and additions by the translators may have been made in order to prove that the inclusion of Sepedi at the expense of Sesotho sa Leboa is incorrect.

The researcher is of the perspective that the translator who recorded Sesotho sa Leboa as an official language in the translated version did not heed ethical principles, because the English source text recorded Sepedi as an official language. In this regard, the issue of technical competency and ethics in translation are of paramount importance to be taken into consideration. A further complicated question that may be asked by professional translators is: "What influenced them to use Sesotho sa Leboa as a direct equivalent of Sepedi?" Bearing in mind the translation's point of view, the translated versions of the constitution that supports Sesotho sa Leboa as an official language should be considered invalid, primarily because the source text recorded Sepedi as an official standard language and there is no way in which

Sesotho sa Leboa may be used as a translation equivalent for Sepedi. It is crucial to mention that one of the principles of translation is that the target text or the translation cannot replace the original source text.

2.3.1.1.1 Translation theory on proper nouns and names

According to Richards (1985: 6) in Ordudari (2007), proper names are defined as 'names of a particular person, language, place or thing' and are spelled with a capital letter; they play an essential role in a literary work. He further accentuates that they may refer to the setting, social status and nationality of character, and really demand attention when rendered into a foreign language.

Hervey and Higgins (1986: 29) propose some translation strategies of dealing with proper names. Firstly, proper names should be taken over unchanged from the source text to the target text - this strategy is called exotism. Secondly, proper names can also be replaced by indigenous target language names that are not their literal equivalents, but should have similar cultural connotations - this is called cultural transplantation. In this regard, it can be noted that the first strategy suggests that proper names should remain unchanged from the source language to the target language. It can therefore be implied that it was inaccurate for the translators to replace the proper name 'Sepedi' with 'Sesotho sa Leboa'. However, cultural transplantation suggests that proper names can alternatively be replaced by names that have similar cultural connotations. In the context of the South African Constitution (1996a), the researchers argue that the Sesotho sa Leboa name was not supposed to be used as a literal equivalent of the Sepedi name, since they do not have similar cultural connotations.

Newmark (1988: 214) asserts that, 'normally, people's first and surnames are transferred, thus preserving nationality and assuming that their names have no connotations in the text'. Both Newmark (1988) and Hervey and Higgins (1986) thus share a similar idea that proper names should not be translated since they cause translation problems.

It is clear that all the official languages included in the Section 6 (1) of the South Africa constitution (1996) are considered proper nouns. In onomastics, it is reasonable and justifiable

to claim that all proper nouns are proper names. Ideally, according to the theory of translation, proper nouns are not translated but retained. In terms of this study, one may argue that Sepedi is a proper name and translation principles state that it cannot be translated. Having noted that the name Sesotho sa Leboa was used as a translation equivalent for the name Sepedi, it is important to state that this is tantamount to saying that Seburu or SeAfrikaans is a direct equivalent of Afrikaans; and that Seisimane or Sekgowa is considered a direct equivalent of English. This will entail a mistranslation according to the theory of translation.

A translation theory advises that the translators should focus on content and they should ensure that a target text is a true reflection of the source text, not vice versa. However, it can be noted in this study the English version of the South African constitution does not correspond with the other translated versions, especially when coming the 'official language'. The researcher maintains that the individuals who were responsible for the translation of the final constitution were not supposed to change the Sepedi name into Sesotho sa Leboa name, simply because Sepedi is a proper name. For this reasons, it is clear that the translation of the constitution especially when noting Section 6 (1) 'official languages' was surrounded by sociolinguistic and ethnic politics. Thus, it will be inaccurate to regard all the translated versions that record Sesotho sa Leboa as an official language as a legitimate and original document.

Another irony that may be detected from the translated version of the constitution is that the heading to the website http://www.polity.org.za/article/constitution-of-the-republic-of-south-africa-setswana-version-2008-04-08 indicates the version of the constitution as **Sepedi**. Yet **Sesotho sa Leboa** is recorded as one of the official languages. In a more traditional sense, the translated version of the Constitution of the language under scrutiny is being named as 'Sepedi Constitution'. However, Section 6 (1) of the Constitution declares Sesotho sa Leboa as one of the eleven official languages. It can thus be understood that mistranslation of the mentioned section of the Constitution contributed to the current onomastic discrepancy of Sepedi and Sesotho sa Leboa in official documentation as well as in general language use.

The use of Sesotho sa Leboa language name as a translation equivalent for the Sepedi language name does not only expose the individuals who were then responsible for the translation project of the constitution, but it also undermines the integrity, dignity and identity of the speakers of

the language at large since the translation gave birth to different language names (Sepedi, Sesotho sa Leboa) in official documentation. It also undermines and sabotages the important objective the Constitutional Assembly rightly observed that the constitutional documentation should also be available in the other ten South African official languages. Based on what the researcher considers as mistranslation, justice was not done in the translation of clause 6(1) and it needs to be reiterated that the state spent money funding the translation project which was hijacked in order to suit and serve personal interests and individual needs at the expense of the South African society at large. This argument is based on the fact that there has been a lot of controversy surrounding the mentioned two different language names of the same language, since the passing of the new South African Constitution.

Conclusively, it is important to note that using both language names interchangeably does not justify the translation error or intention that gave birth to the use of Sesotho sa Leboa as a direct equivalent of Sepedi. The researcher states that the confusion of both language names as to be one and the same might have also contributed to a so-called political type of translation which was done in neglecting the theory of translating proper names. Taking cognisance of the fact that the translation team included the native speaker(s) of the language under attention (Sepedi) and the assumption of the researcher is that they were already aware of the politics surrounding both language names; it can therefore be understood that the inclusion of Sesotho sa Leboa in the translated versions of the South African was not a mistake, but a deliberate action. The fact that the English source text declared Sepedi as the official language name, implies that the translators who were specifically translating the constitutional document into the language under investigation (Sepedi) should have done better, especially because they knew the difference between the two names and they were also aware of the onomastic and sociolinguistic politics surrounding the names of Sepedi and Sesotho sa Leboa. However, they opted for Sesotho sa Leboa as a translation equivalent while they knew the exact difference between the two names. Therefore, all the translated versions of the South African Constitution of 1996 that recorded that Sesotho sa Leboa is one of the eleven official languages must be questioned.

2.3.2.2 A political perspective

Constitutionally, the main issue at stake is to emphasise that the English source text of the Constitution of the Republic of South Africa is considered the final, legitimate, and original document. The reason for this is that it is the one that was considered the latest and final draft by the Constitutional Assembly; approved by the Constitutional Court; and it further was signed by the state president. It is the researcher's assumption that this translation task was used as a political weapon to indicate the rejection of Sepedi as an official language and thus supports Sesotho sa Leboa as the rightful language name to be included in the constitution, primarily because most of the translated versions record Sesotho sa Leboa as the official language. It ca be interpreted that this translation should be categorised as a type of political translation which can at some point support the relevance of Sesotho sa Leboa in the final South African Constitution, 1996.

Taking into account the politics of language in a South African context, it can be reasoned that the removal of the name Sesotho sa Leboa in the final Constitution so that the name Sepedi could be included in the final Constitution, was purely a political exercise. It can thus be argued that the concerned parties who were in favour of Sesotho sa Leboa as the rightful language name have lacked some constitutional powers in order to ensure that name Sesotho sa Leboa is being restored as one of the South African official languages as initially declared in the earlier interim constitution of 1993. Therefore, the constitutional translation project was used as a political weapon to send a message back to those who had political powers that there is a dispute concerning the Sepedi and Sesotho sa Leboa language names and it is imperative to note that some of the L1 speakers are rejecting the inclusion of the official name Sepedi.

Objectively speaking, the researcher maintains that the influence, control and power of politics has played a crucial role when it comes to the Sepedi and Sesotho sa Leboa debate. It is also not surprising to realise that the language names Sepedi and Sesotho sa Leboa were used as a political tool which has undeniably affected the national identity. Irrespective of whether the speakers of the language are not satisfied with the inclusion or exclusion of a particular language name in the South African constitution, the political powers continued to have an

influence that mainly resulted in the mistranslation of the constitutional document that was supposed to be perceived as part of a democratic Constitution.

2.3.2.3 A linguistic perspective

Speaking from a purely linguistic point of view, both the names Sepedi and Sesotho sa Leboa may be quite confusing. The reason for this is that they tend to be used synonymously mostly by the uninformed speakers of this speech community, speakers of the other official languages, and by scholars who are not the L1 speakers of the language under onomastic scrutiny. It needs to be highlighted that most of the scholars who referred to the language as Sepedi or Sesotho sa Leboa were not necessarily taking a stance in favour of a particular name and, they just happened to use these names unconsciously.

When basing the argument on the above table (Table 1), one may claim that the random choice between Sepedi and Sesotho sa Leboa as names may end, only if the speakers of the language can manage to put aside their political powers and ethnic pride. It is therefore, important for the researcher to emphasise that linguistically, the problem of the current study can be resolved, only if the political power and influences are not used as a qualitative variable.

In this study, it is relevant to maintain that a linguistic perspective during the finalisation of the Constitution of the Republic of South African was never taken into consideration. To fill in the gap, the linguistic should have been granted an opportunity to clarify any confusion that comes with the concurrent use of both Sepedi and Sesotho sa Leboa (Northern Sotho) in official documentation. A linguistic perspective should have used a language name to represent all the speakers of the language under scrutiny unlike the political perspective which resulted in giving birth to the current onomastic dilemma of Sepedi and Sesotho sa Leboa names as both the names of the standard language.

2.4 The naming of the language in a South African context

The language authorities referred to in the current study are: the Pan South African Language Board (PanSALB); Sesotho sa Leboa National Language Body (SsLNLB); Sesotho sa Leboa

National Lexicography Unit (SsLNLU); and the Limpopo Provincial Language Council (PLC). It is of crucial importance to note that all the mentioned advisory structures were mandated by the Constitution to oversee and ensure that the development of the language under investigation must be recognised officially. Furthermore, these above-mentioned structures are tasked with ensuring that the South African indigenous languages must be fully developed. Despite the responsibilities, these people opted for the Sesotho sa Leboa name in official documentation, and not Sepedi.

According to Alberts (2010: 610), the Pan South African Language Board (PanSALB) was established in 1996 to give effect to the letter and spirit of the Constitution of the Republic of South Africa. PanSALB is a constitutional body instituted in terms of the PanSALB Act (Act No 59 of 1995 as amended in 1999). The board was established to promote multilingualism and to develop the official South African languages, including the South African Sign Language and the Khoe and San languages. In order to achieve these, PanSALB created advisory structures (Provincial Language Councils; National Language Bodies; and National Lexicography Units) to assist in achieving its mandate, namely to promote multilingualism, to develop languages, and to protect language rights. It is surprising and dissatisfying to realise that the mentioned language authorities deliberately perplexed the onomastic controversy of Sepedi and Sesotho sa Leboa instead of providing a clear way forward on how the issue can be resolved.

In this research study, a concomitant issue is that the above-mentioned advisory structures created by PanSALB are using the name viz.: Sesotho sa Leboa, and not Sepedi. It is worth stipulating that the Sepedi language name is the one that it is declared as the official language in Section 6 (1) of the Constitution of the Republic of South Africa. It can further be argued that PanSALB, the one that is considered the mother body of promoting, developing and protecting the officially recognised South African indigenous languages, is also supporting the Sesotho sa Leboa language name while it is not stipulated as an official language in the current, legally, and valid South African Constitution (1996).

Pragmatically, this kind of exercise may be perceived as a direct violation and disregard of the South African Constitution (1996) which is known as the supreme law of the country. Aspects which should have been taken cognisance of when deciding about the language name are:

- The technical competence of the translators' who were involved;
- Theoretical principles to bear in mind when translating proper nouns;
- Theoretical principles to be taken into account in preserving the meaning of the source text;
- Reasons for using the unofficial name of Sepedi as Sesotho sa Leboa in official documentation;
- The role of the Department of Arts and Culture in referring to the language on question;
- Reasons for using Sepedi instead of Sesotho sa Leboa in the Constitution;
- Reasons for replacing Sesotho sa Leboa (Northern Sotho) with Sepedi in the final Constituion;
- The action of the Department of Justice and Constitutional Development together with the Constitutional Court of South Africa; and
- The role of the National Assembly on the naming issue.

As earlier stated in 2.2.2 language planning matters in a South African context are managed at three levels of governance being, national, provincial and local government level. At national level, it is evidenced that language is managed through four ministries and it is informative to mention that the Department of Arts and Culture together with the Department of Justice and Constitutional Development are one of the ministries that should deal with the problems like the of the current study. Up to now, it can be stated from an observational point of view that nothing much has been done in order to resolve the matter.

It will be inaccurate to mention that the mentioned ministries are not aware of this kind of onomastic controversy, especially within the context that there was a memorandum which was sent by the Sesotho sa Leboa National Lexicography Unit to the Office of the Public Protector to intervene. The Office of the Public Protector responded in September 2013 by sending a letter to the Minister of Justice and Constitutional Development indicating that the issue of the

Sepedi and Sesotho sa Leboa language names falls within the jurisdiction of the Department of Justice. The letter further stated that Section 6 of the Public Protector Act grants the discretionary powers to decide not to investigate a matter when it can be adequately addressed by another competent authority. Having examined all relevant factors, and with regard to the provision of Section 6 (4) (c) (ii) of the Public Protector Act, we have concluded that the Department of Justice and Constitutional Development can adequately address the replacement of Sesotho sa Leboa with Sepedi in the final South African Constitution.

It is however surprising and disappointing to note that even today, the Department of Justice and Constitutional Development has never attended to the matter as ordered by the Office of the Public Protector. Emanating from both onomastic and sociolinguistic perspectives, it may be concluded that maybe the justice ministry does not value this kind of complaint, perhaps it is perceived as less important to be given legal attention. As a matter of fact, this is not an argument for the sake of it; it is considered a matter of vital concern, since it also affects the identity of the L1 speakers of the language under research. Objectively speaking, it can be articulated that the Justice Ministry should have maximised its contribution to this issue in ensuring that a legal perspective on the matter is being provided in order to bring certainty and language development which according to the researcher they cannot achieve if the speakers of the language are still fighting for a language name.

2.5 Ad hoc findings that oppose the South African constitution

In a Parliamentary Joint Constitutional Review Committee of (2017: 1-2), it is revealed that the Pan South African Language Board (PanSALB) once instituted an ad hoc committee led by the late Prof Mawasha to conduct a research in order to settle the onomastic dilemma of the choice between Sepedi and Sesotho sa Leboa as language names in the Constitution. The ad hoc finding indicated that (64%) of the tested respondents who the speakers of the language under investigation opted for Sesotho sa Leboa as an official language name; 34% of the respondents opted for Sepedi as a language name whilst 5% were uncertain as to which language name should serve as an official standard language. According to this finding, it can thus be implied that the name Sesotho sa Leboa is indeed the name which is more relevant and appropriate, according to the L1 speakers of the language under attention.

In the year 2000, yet another complaint was lodged with PanSALB to replace Sepedi with Sesotho sa Leboa in the Constitution and this forced the entity to issue a public call requesting the language speakers to make a written submission regarding the dual designation. It is imperative to note that all the submissions that were received were in support of Sesotho sa Leboa. This is the fundamental reason why PanSALB resolved to keep Sesotho sa Leboa as the appropriate official language (Parliamentary Joint Constitutional Review Committee, 2017: 2).

Monareng, as the current Chief Executive Officer of PanSALB stipulated that in 2006/7, the *Commission* for the Promotion and Protection of the *Rights* of Cultural, Religious and Linguistic Communities (CRL) Committee, together with PanSALB, made a recommendation to the Joint Constitutional Review (JCR) Committee requesting that Sepedi must be replaced by Sesotho sa Leboa in the Constitution as an official language (Parliamentary Constitutional Review, 2017: 2). From this finding, it is clear that both the Pan South African Language Board and the Commission for the Promotion and Protection of the *Rights* of Cultural, Religious and Linguistic Communities (CRL) Committee reject Sepedi as an official language, and rather support Sesotho sa Leboa as one of the official standard languages of South Africa.

2.6 A sociolinguistic survey that opposes the South African Constitution

According to a sociolinguistic research done by Rakgogo (2016), most of the Northern Sotho students and lecturer participants indicated that they prefer Sesotho sa Leboa as a language name, primarily because Sepedi can be considered a dialect concentrated in the Sekhukhune region. The reason behind their choice was that the Sesotho sa Leboa language name tends to accommodate all the dialects of the entire Northern Sotho language. The respondents further argued that the process of replacing Sesotho sa Leboa with Sepedi in the South African final constitution (1996) was not consultative neither transparent and thus the process of standardisation which includes (selection, codification, acceptance and elaboration), was not fully followed and implemented.

It is clear that most of the L1 speakers do not accept Sepedi as an official name, rather Sesotho sa Leboa. Their reason for this is that they actually associate Sepedi with a dialect that falls

under Sesotho sa Leboa. Another argument was that they find the Sepedi name more exclusive since the name itself (Sepedi) promotes a specific ethnic group (Sekhukhune) unlike the Sesotho sa Leboa name which is more inclusive simply because all the speech communities are accommodated. It is worth stating that the views of the majority do not necessarily imply that Sesotho sa Leboa is indeed the original and rightful name to be listed in the Constitution. This is just what they believed is right according to their social, cultural and linguistic point of view.

2.7 The Sepedi and Sesotho sa Leboa names in Higher Education Policy Documentation

From an academic and policy-supported point of view, it can be argued that the South African Higher Education sector intensifies the onomastic problem of Sepedi and Sesotho sa Leboa in policy documentation instead of using the granted constitutional power of overseeing the language policy for Higher Education to its advantage in resolving the matter. However it is quite clear especially taking cognisance of the paragraph below that the Ministry of Education opted for the Sesotho sa Leboa language name when recording the total number of South African universities and technikons students and their home language spoken in the year 2000 as indicated in the following figure 1:

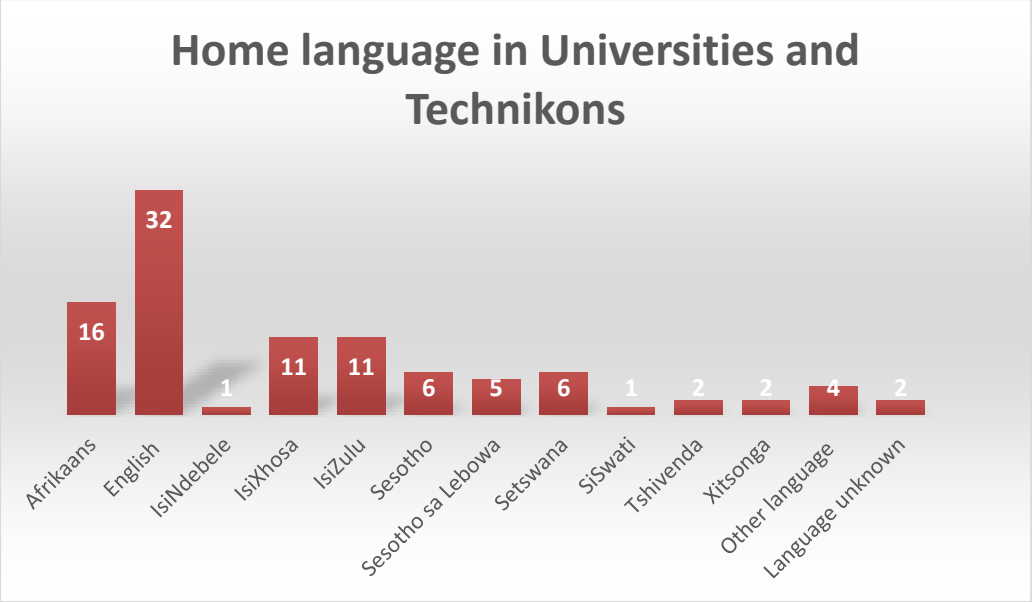


Figure 1: Higher Education Management Information Systems (2000)

The Council on Higher Education (CHE) (2001:1) provides that this Council is mandated in terms of the Higher Education Act of 1997 to advise the Minister for Education on the language policy for Higher Education. The CHE established in 1999 an internal working group on Language in Higher Education. The CHE states that the ethos of the African Renaissance demands that special attention be given to the development and use of the languages of Africa. It is interesting to note that CHE promotes multilingualism in a democratic South Africa and acknowledges that Sepedi (not Sesotho sa Leboa) is one of the South African official languages that should be developed to its fullest potential.

Similarly, the Ministry of Education in its Language Policy for Higher Education (2002: 2) acknowledges that South Africa is a country of many languages and tongues that in the past have not always been working together. It is further stated that the richness of South African linguistic diversity was used as an instrument of control, oppression and exploitation. Having noted the injustices of using language as a political weapon done by the apartheid regime, one may strictly opine that the Ministry of Education should have done better in recording the official languages as they are clearly stated in Section 6 (1) of the South African Constitution. Taking into consideration the above Figure 1, it is clear that the Ministry of Education does not support Sepedi as an official language, rather Sesotho sa Leboa as it is recorded as one of the home languages.

Having been advised by the CHE in 2001 that Sepedi is one of the African languages that should be academically developed, it may be understood and justified that the inclusion of Sesotho sa Leboa in language policy documentation as one of the official languages by the education ministry was not an error, but a deliberate act. A more traditional viewpoint may be that the advisor and the advisee do not share a common perspective when it comes to the naming of the language under scrutiny and this is the main reason why the Minister of Education and his/her team recorded the language as Sesotho sa Leboa which was never mentioned by the CHE. Constitutionally speaking, it is clear that CHE supports what is stipulated in the Constitution and the Minister of Education, but on the other hand defies what appears in the constitutional documentation of 1996.

However, it can be interpreted that the language name discrepancy realised in the mentioned Section 6 (1) of the interim (1993) and final (1996) Constitution of South Africa contributed to this confusion, not that the Minister of Education of Higher Education and Training is in favour of Sesotho sa Leboa as a language name per se. It is germane to mention that both language names tend to cause confusion to speakers and non-speakers of the language, as they are somehow considered one and the same. Nonetheless, it is still a legal responsibility of the Minister of Higher Education and Training to always rely on the final constitutional documentation, so as to avoid mistake like the current one. Furthermore, it can also be reasoned that the inclusion of Sepedi by CHE was not that it is the appropriate language name when it is being compared to Sesotho sa Leboa, as they just mean one and the same thing. The reason for saying this is that there has never been an official document that proves that the Council is challenging the Minister of Higher Education and Training together with his/her team for incorrectly referring to Sesotho sa Leboa as an official language. This argument is based on the fact that the advisor (CHE) in this context was guided by the Constitution whereas the advisee (DHET) undermined both the advisor and the Constitution by including the Sesotho sa Leboa language name which is declared unofficial according to the Section 6 (1) of the Sout African Constitution.

2.7.1 The language name opted for by universities in policy documentation

At the time (2017-2018) of conducting this onomastic research, there were 26 public universities in the Republic of South Africa. However, the researcher scrutinised the language policy of only seven universities. It needs to be stated that these are the universities that offer a language under investigation (Sepedi) as a first or applied African language module. The following Table (Table 2) shows the language name (between Sepedi and Sesotho sa Leboa) which was used in policy documentation as well as in informative and descriptive documentation (study guides, academic transcripts, prospectuses and etc.) of some of the South African universities:

University name	Language name in policy documentation
University of Johannesburg (UJ)	Sesotho sa Leboa
University of South Africa (UNISA)	Sesotho sa Leboa
University of Pretoria (UP)	Sepedi
University of Limpopo (UL)	Sesotho sa Leboa
University of Venda (UNIVEN)	Sesotho sa Leboa
North West University (NWU)	Sesotho sa Leboa
Tshwane University of Technology (TUT)	Sesotho sa Leboa

Table 2: South African universities on the naming of the language under attention

As a direct result of the contradiction between the interim and final South African constitutions, it is observed that most of the South African universities that are offering Sepedi as a first or applied language module exacerbate the problem that initiated the study, especially because Sesotho sa Leboa language as preferred name seems to be the most favoured one when compared to the name 'Sepedi' which is considered less favoured. It is important to stipulate that the less favoured language name (Sepedi) in policy documentation is the one that is officially regarded as an official language, not Sesotho sa Leboa. In this context, the researcher holds the perspective that all the South African universities that regard Sesotho sa Leboa as an official language do not use academic scholarship and research potential to their advantage. The question that may be posed by anyone concerned is whether this is an error of fact or a conscious decision.

Academically speaking, it may be observed that all the universities support Sesotho sa Leboa as an official language and consistently use it in official and policy documentation may have underestimated the onomastic controversy surrounding these names (Sepedi and Sesotho sa Leboa) and concluded that this kind of exercise does not need a constitutional reference. Another argument that may come to the fore is that the mentioned universities were/are not even aware of the discrepancy that is encountered in Section 6 (1) of the constitution. It is surprising and at the same time disappointing to mention that universities are known as the custodians of teaching and learning as well as the home of research. However, in this case they appear to be questionable, particularly in taking into account the manner in which the issue of

Sepedi and Sesotho sa Leboa as both language names that mean different things was handled. The researcher highlights that proper research should have been done in ensuring that everything that is stipulated in the language policy of each university is in alignment with the Constitution.

Generally, one could argue that the above universities are caught up in the middle of the counterstatement between the South African interim and final constitutions. In this context, it can be reasonably justified that the language name discrepancy between the two constitutional documentation is considered the major qualitative variable behind the use of both Sepedi and Sesotho sa Leboa as official languages which are used in policy documentation to denote one and the same language.

It can be argued that, it is quite difficult for the researcher to establish if the use or the inclusion of Sesotho sa Leboa as name in official and policy documentation of the above mentioned universities was done consciously or unconsciously. However, for the fact that a university is perceived as a high-level educational institution in which students study for degrees and where academic research is done, one may argue that the universities that use the name Sesotho sa Leboa did not do thorough research before using the names in official documentation. Bearing in mind the principles of the Constitution, the mentioned universities are violating Section 6 (1) of the South African Constitution. Another critical argument may be that the preference of the name Sesotho sa Leboa by many universities and other organisations including language authorities is a clear indication of opposing what is stipulated in the Constitution.

2.7.2 Language policies versus Section 6 (1) of the South African Constitution, (1996)

The current onomastic study acknowledges the fact that the South African universities have been constitutionally granted the institutional autonomy of drafting their own policies, including the one on language. However, it is of crucial importance to emphasise that a policy cannot supersede the Constitution and one may confidently argue that all the language policies that support and record Sesotho sa Leboa as an official language lack legitimacy, primarily because the final South African Constitution does not support Sesotho sa Leboa as one of the official languages, but Sepedi. Therefore, a scholastic point of view may reject all the policies

that undermine the constitutional document and also in taking into account the fact that universities should assist in resolving problems like the one under investigation, not intensify the problem.

Critics may reason that, it is very wrong for the mentioned universities to use the Sesotho sa Leboa name in official documentation at the expense of Sepedi which is considered the official language. Therefore, one may observe that there are no disciplinary measures that may force the mentioned universities to account before the court of law, more especially within the context at this stage, therefore Sepedi should not be seen or perceived as a dialect, but should be strictly treated as an independent language, to maintain consistency, encourage the development of the language and to lessen the confusion to the speakers of the first language including the speakers of other languages in general. It is also of paramount importance to those students who decided to take the language under attention as a L1 module.

On the other hand, it is quite interesting to note that the University of Pretoria (UP) appears to be the one and only South African university, which is in alignment with the Section 6 (1) of the Final Constitution of South African, (Act No. 108 of 1996). The reason for stating this is that at UP: the name Sepedi, which is the one that is declared and documented as one of the South African eleven official languages is consistently used in informative, descriptive and policy documentation of this university. In a more practical sense, the name Sepedi appears in the university's language policy and it is also consistently used by the academic departments as a module name as it is also appearing on the Grade 12 matric certificate.

In addition, it is stipulated by the Minister of Education (2002: 5) that Section 27(2) of the Higher Education Act of 1997 should be consulted in making decisions regarding language matters, it determines language policy for Higher Education. It is further mentioned that subject to the policy determined by the Minister, the council of public Higher Education Institutions (HEIs), with the concurrence of their senates, must determine the language policy of an HEI and must publish and make such policy available on request.

As earlier indicated in 2.2.2, the Minister of Education is responsible for language-in-education policy, which includes school curricula, language-related duties of provincial Departments of

Education and school governing bodies and policy for Higher Education. Surprisingly, the discrepancy that is highlighted in Table 3, up to now was never addressed and this may be interpreted as if the Minister of Higher Education and Training is separating himself or herself from the matter. Another plausible argument may be that the Minister of Higher Education and Training is not even aware of the onomastic discrepancy of Sepedi and Sesotho sa Leboa as names in official and policy documentation. Be that as it may, it is of crucial importance to emphasise the fact that language has always been a sensitive issue in South Africa; this ministry should have been certain that the language policy of all of the South African universities and Technical Vocational Education and Training (TVET) colleges is in alignment with Section 6 (1) of the Constitution of the Republic of South Africa.

In this onomastic study, the researcher points out that the language policy should be guided by the Constitution, not the other way round. This implies that Section 6 (1) of the Constitution of the Republic of South Africa should have been perceived as the primary advisor of the Higher Education Department and Training, particularly when coming to the naming of the official languages.

2.8 SABC and its contribution to the onomastic dilemma of the study

The South African Broadcasting Corporation (SABC) is the state broadcaster in South Africa, and provides 19 radio stations (AM/FM) as well as five television broadcasts to the general public. In this study, special attention will be given to one of the radio stations, namely Thobela FM. The rationale behind this is that this is the only radio station that reaches its listeners in all the provinces where the language under research is spoken (Limpopo, Mpumalanga and Gauteng).

According to the profile of this station, Thobela FM as a SABC radio station is a proud modern-home of the Northern Sotho (Sesotho sa Leboa) speaking and understanding people, representing cultural diversity by preserving rich heritage through information, education and entertainment for current and future generations. It is further reiterated that this is the only authentic SABC radio station that accommodates all the speakers of the Northern Sotho dialects.

It is clear beyond any doubt that Thobela FM supports the name Sesotho sa Leboa as an official language name and thus rejects the inclusion of Sepedi in the constitution. It may be understood that the inclusion of Sesotho sa Leboa as an official language may somehow mislead the general public that Sesotho sa Leboa is the rightful name to be included in the constitution. As a SABC radio station, it can be statistically proven that it is the most popular radio station in the Limpopo Province; the issue of Sepedi and Sesotho sa Leboa should have been sensitised that it is best to respect what is stipulated in the Constitution and speakers of the language should have been urged to allow the Constitutional Assembly together with the other relevant stakeholders to deal with the matter.

Had the Constitutional Assembly decided to have a public participation on this matter, this was one of the platforms that were going to be used in order to disseminate the information to the relevant speech communities. As indicated in 2.2.2 the Minister of Communications is responsible for language policy in the public broadcaster, and the researcher is of the perspective that the Communication ministry in this case does not fulfil duties, primarily because it is the one that was supposed to advise Thobela FM and other SABC radio stations as well as local radio stations about the importance of adhering to Section 6 (1) of the South African constitution when broadcasting.

Equally important, the same platform should have been provided to all those individuals who are of the perspective that the exclusion of Sesotho sa Leboa in order for Sepedi to be accommodated in the final constitution submit their concerns since it is also within their linguistic right. It is for this reason that the researcher assumes that maybe to some extent the issue of public participation was not of paramount importance, since the process was dealt with from top to bottom and that this exercise was purely influenced by those who had the powers to do so regadless of the consequences. Therefore, it does not come as a surprise when scholars such as Mojela in a Parliamentary Joint Constitutional Review Committee of (2011) argue that nobody knew what caused the replacement of Sesotho sa Leboa with Sepedi in the Constitution (see 2.2.1).

2.9 South African Financial Banks and their rejection of Sepedi as an official name

In a South African context, people have the opportunity of making financial transactions on an Automatic Teller Machine commonly known as (ATM). In promoting multilingualism, the system has selected some of the South African official languages to be included on the machine to ensure that people exercise their linguistic right as to whether they want to operate the machine using English or any other alternative official language that is visible on the screen.

Taking into consideration the fact that the constitution recognises 11 languages as official, it is interesting to note that even the financial banks have made sure that at least speakers of different languages are accommodated when operating the machine. It is however noteworthy to mention that when it comes to the names Sepedi and Sesotho sa Leboa, Sesotho sa Leboa was the name that was opted for even though it is not recognised by the Constitution. In this context, the researcher acknowledges the inclusion of Sesotho sa Leboa was due to the misconception that Sepedi and Sesotho sa Leboa mean one and the same thing. In a more practical sense, the aim was not to support or reject Sepedi as an official language; citizens just happen to use them interchangeably.

The language issue has always been a problematic one, not only in South Africa but in the entire continent. Therefore, the researcher proposes that a proper referral was supposed to be made rather than relying on the assumption that the constitution might have declared Sesotho sa Leboa as an official language. It is the responsibility of the financial banks to check what is stipulated in the Section 6 (1) of the Constitutional documentation and not to rely on the assumption that the language that they opted for is declared one of the official languages. Furthermore, language is a very sensitive issue and it is practically possible that some speakers may find it insulting to be addressed as Basotho ba Leboa (Sesotho sa Leboa speakers) while they are constitutionally addressed as Bapedi (Sepedi speakers).

Another critical argument may be realised that the inclusion of Sesotho sa Leboa on the ATM was done intentionally. In a more logical and philosophical sense, this kind of exercise shows the rejection of Sepedi as an official language which seems to be fine with some of the L1 speakers of the language under scrutiny, particularly those who are of the view that Sesotho sa

Leboa is the rightful name to be included in the Constitution. The following table shows how the financial banks in a South African context state what is official and what is not:

Table (3): How the financial banks in South Africa fall into the trap by not checking Section 6 (1) of the South African Constitution (1996)

Name of financial bank	**Language name opted for**
First National Bank	Sesotho sa Leboa
Standard Bank	Sesotho sa Leboa
Absa Bank	Sesotho sa Leboa
Nedbank	Sesotho sa Leboa
Capitec Bank	Sesotho sa Leboa

2.10 South African official languages recognised by Google

The Republic of South Africa, when using Google to search any information online it gives you a language bar like other countries do. This language bar normally includes all the official languages recognised in that particular country. In the case of the language under investigation, Google opted for Northern Sotho (Sesotho sa Leboa), not Sepedi. Another inaccurate inclusion is realised when Southern Sotho is used in the place of Sesotho as cited by the constitution. In this case, the only logical explanation is that Google supports the concepts of Northern Sotho and Southern Sotho as one of official languages.

Strictly speaking, taking into account the fact that Google is not an African invention, one may hold the perspective that it is not that it confuses Sepedi with Sesotho as Leboa, it is just that it finds it better to refer to names of the mentioned languages as Northern Sotho and Southern Sotho instead of Sepedi and Sesotho as they are clearly cited in the South African Constitution. Having noted the political injustices that have been experienced in South Africa due to the previous regime, one may opine that Google should have done better by thoroughly checking what is considered as official language or not before listing the so-called official languages for the sake of listing them.

2.11 Summary of the current blatant disregard of Section 6 (1) of the South African Constitution (1996) and its questionable validity

From the above-mentioned observations and document perusal in 2.4 to 2.10, it can be deduced that Sesotho sa Leboa seems to be the language name that is highly favoured and opted for by many organisations and also by most of tested participants in the previous ad hoc and sociolinguistic surveys. It is equally important to mention that the use of Sesotho sa Leboa or Northern Sotho as a language name in official websites, official and also in policy documentation shows a great rejection of Sepedi as an official language. However, this kind of onomastic exercise is regarded as a direct violation of the Constitution of the Republic of South Africa; especially within the context that, Clause 6(1) of the constitution does not recognise Sesotho sa Leboa/Northern Sotho as an official language.

In this study, the validity of the South African Constitution (1996), particularly when it comes to official languages as stipulated in Section 6 (1) it seems to be quite questionable. The reason for this is that almost all the organisations (see 2.3 to 2.10) including the language authorities (Pan South African Language Board, Sesotho sa Leboa National Language Board, and Sesotho sa Leboa National Lexicography Unit) which are constitutionally known as the organisations that deal with the development of African languages and more specifically the Sepedi name is being rejected as an official language. Thus, the imposition (the replacement of Sesotho sa Leboa with Sepedi) that took place in 1996 when the final Constitution was being finalised may have contributed to this kind of onomastic discrepancy. As recorded in 2.2.1 the process:

- lacked transparency;
- was not consultative;
- was an imposition from high authority to the people at grass-roots level;
- was purely a political decision;
- undermined the linguistic rights of the concerned speakers;
- undermined the linguistic perspective;
- is highly questionable; and
- there was no public participation concerning the matter.

Therefore, the mentioned organisations that do not accept Sepedi as an official language may strengthen their case by indicating or expressing the injustice that was done during the finalisation of the South African Constitution in 1996.

In the eyes of the general public, the researcher points out that the mentioned organisations that do not agree with the Section 6 (1) of the Constitution may appear to be disrespectful to the constitutional documentation. It is worthy indicating that the researcher acknowledges that the mentioned language authorities may not agree with what is stipulated in the Section 6 (1) of the Constitution and it is within their linguistic right. However, it is also a wrongful and an inaccurate act to name the official unit promulgated by the Constitution with a different name that is listed in the constitutional documentation.

However, it needs to be stated on the other hand that both the organisations (language authorities, universities, financial banks, and etc.) and the Constitutional Assembly together with the Constitutional Court of South Africa appear to be equally wrong; and all equally contributed to the current onomastic discrepancy of the Sepedi and Sesotho sa Leboa names in official documentation and in general language use. Moreover, it can be mentioned that the organisations that support Sesotho sa Leboa as an official language should have respected what is stipulated in the Constitution, however, they opted to intensify the onomastic problem of the names Sepedi.

2.11.1 What could have been the role of the Constitutional Assembly?

It is stated by South African History Online that it is clear that the Constitution of South Africa is not one which is fool proof but there are instruments in place in order to ensure that there are solutions for instances which arise that was not anticipated by the drafters of the constitution. At this stage, there is nothing that was done to ensure that the onomastic dilemma of Sepedi and Sesotho sa Leboa, which has the potential of dividing the speakers into two groups come to an end. The Constitutional Assembly should have listened to the complaints and quarrels from the concerned speakers and make sure that proper arrangements are being made so that both sides of the story can be heard. Thereafter, a careful consideration should have been made and the decision taken should have represented the views of the speakers at grass-roots level.

2.11.2 What could have been the role of the Constitutional Court?

Having noted the language name discrepancy, the Constitutional Court would also have intervened by making sure that all those individuals and organisations that use the name Sesotho sa Leboa in official and policy documentation to be held accountable, but this was never done hitherto. The correct measures would also have been taken to task all the organisations and individuals that do not accept Sepedi as the official language name. The Constitution Court has a legal right of intervening in this issue and should have investigated the language name discrepancy that is found in the interim (1993) and final (1996) Constitutions of the Republic of South Africa.

This kind of an intervention is something that it can still be done even though the damage has already been happened. The Constitutional Court also has the constitutional powers to grant an interim court order to all the organisations and individuals who are using Sesotho sa Leboa as an official language name in official documentation to immediately be replaced with the name Sepedi. Such interim court order could be in place until the Constitutional Assembly initiates the public participation in consultation with the relevant stakeholders and concerned speech community, so as to ensure that the findings of the public participation will then be considered a representation of the whole speech community of the language under onomastic investigation.

2.11.3 What could have been the role of the South African universities?

The South African universities listed in Table 3 were also given little attention on how they are contributing to the current onomastic politics of Sepedi and Sesotho sa Leboa as one and the same language. The main issue at stake to be explored here is that universities are known as the custodians of teaching and learning, research and community engagement. It is interesting that all the mentioned universities teach African Languages or have Schools of Languages as one of the academic departments and one would expect that in a complex, political and highly controversial issue like the one that is initiated in the study, universities may work together with the relevant speech communities and other relevant stakeholders in order to resolve the matter. However, it is dissatisfying to point out that the universities opted to violate the Section

6 (1) of the Constitution by using a language name (Sesotho sa Leboa) that is not supported by the Constitution in policy, descriptive and informative documentation.

Another critical argument may be that the use of the name Sesotho sa Leboa language in official and policy documentation by the mentioned universities was not a conscious process; the name was unconsciously opted for and this kind of exercise may in the long run make them to be one of the major contributing factors, since it is known that the politics surrounding these names (Sepedi and Sesotho sa Leboa) is highly controversial. It is worth mentioning that universities should have relied on Section 6 (1) of the South African constitution as to which name is declared the official language. In other words, proper reference of the Constitution should have been made in ensuring that what is recorded in the universities' language policy is in same alignment with the constitution of the country, not the other way round.

2.12 What could have been the role of the Department of Basic Education?

According to Rakgogo and Van Huyssteen (2018: 81), the Department of Basic Education (DoBE) recognises Sepedi as one of the official home languages which needs to be learnt and studied at schools, the assumption being that learners come to school able to speak and understand their particular home language (DoBE, 2013: 13). Furthermore, The Sepedi language name has been used and is still used by the DoBE in informative and descriptive documents such as school question papers, certain textbooks and on matric certificates.

Based on this record, the researcher submits that the DoBE has the linguistic and constitutional right of challenging the use of Sepedi and Sesotho sa Leboa (Northern Sotho) language names as one and the same official standard language. The reason for this is that some of the textbooks are written by the linguists who are in favour of Sesotho sa Leboa (Northern Sotho) as a language name. Thus, this implies that learners will learn Sepedi using a textbook titled Sesotho sa Leboa or Northern Sotho which has the potential of causing confusion to school leaners.

The most practical example is the *Bilingual Dictionary* entitled *Sesotho sa Leboa* (Northern Sotho - Seisimane (English) which was published by Oxford University Press Southern Africa in 2009. It can be argued that the dictionary is considered on of the fundamental tools to be

used when learning a particular language. Therefore, a question that may be asked by the DoBE is: Why should Sepedi learners use a Sesotho sa Leboa dictionary to learn the language whereas Sesotho is not declared official in the Section 6 (1) of the Constitution of the Republic of South Africa? Having noted that the Sepedi language name is supported by the Constitution as the name of the language, the DoBE in this rgard has a ground to challenge the onomastic dilemma of Sepedi and Sesotho sa Leboa language names.

2.13 Colonialism influence on the current onomastic dilemma of the study

Accordingly, it is of paramount importance and inevitable to pay special attention to the role that could have been played by colonialism in the construction, codification and most importantly, naming of the officially recognised South African indigenous languages of which Sepedi is one of them. The main issue to be explored in this sub-section is to identify a language name that existed before the arrival of the colonisers and the language name that emerged after the arrival of the colonisers in the Republic of South Africa. Just like most of the countries in the African continent, South Africa was once colonised by the Europeans. In justification of the inclusion of the influence of colonialism in this study, Rammala (2002: 1) articulates that the Limpopo Province, like all other provinces in South Africa, inherited some determined tensions from colonialism, missionary work and the apartheid which instituted the Bantustans.

Emanating from an onomastic perspective, Mandende (2009: 1-2) shares that the history of an African continent has been marked by colonisation because when the Europeans first arrived in Africa, they brought with them their cultural values and they literally tried to make the indigenous people of this continent abandon their cultural systems and follow the cultural systems of their new masters, even if this was against the indigenous people's wishes. He maintains that one of the systems most severely affected as a concomitant of colonialism was the way in which proper names (personal names, language names and etc.) were selected and bestowed. Makoni *et al.* (2005: 135) add that in some cases, even the proper names given to some of the African languages and speech forms were invented by the Europeans.

It is essential to point out that the work of Mandende (2009) and Makoni *et al.* (2005) is quite relevant to this sub-section, especially because they both outline the manner in which the

colonisers undermined the proper names bestowed by the colonised; and further imposed their own proper names irrespective of whether those names adhered to the African naming system, tradition, and cultural practices. It can thus be understood that the relationship between the coloniser and the colonised was not sympathetic, simply because the oppressor underestimated the cultural practices and beliefs of the oppressed. When Mandende (2009) and Makoni (2005) respectively talk about the impact of colonialism on proper names, they propose that Sepedi and Sesotho sa Leboa are also proper names.

The researcher conscientises citizens that the issue of colonialism is quite socially and politically sensitive within the context of countries like Republic of South Africa. Thus, it is therefore germane and of crucial importance to acknowledge that colonialism has left the unpalatable history to the people of this country (South Africa) and also to the entire African continent at large. However, it is also proper for one to acknowledge that it is not everything that was done wrongfully or incorrectly by the previous regime. From an objective point of view, there is some good work that was done by the mentioned regime and that kind of work should be properly acknowledged. In this onomastic study, both the positive and negative contribution of the missionaries as a result of colonialism will be thoroughly encrusted. It is also further important to mention that special attention will in this context be given to Sepedi (language under investigation) as it is the one that is onomastically and sociolinguistically highly debatable, regardless of all the other eight officially recognised South Africa indigenous languages. Reason being that it is the only South African official language that has more than one name which is considered official.

2.13.1 The positive contribution of colonialism

The South African history records that the arrival of Jan van Riebeeck (the Dutch navigator and colonial administrator) in the Cape in 1652 may be perceived as a point of departure of colonial powers taking over in South Africa. Mojela (1999: 55) acknowledges that colonialism played a very important role in the development of prestige or standard languages in the whole African continent. A general point of view may solidify Mojela's view on the basis that English and Afrikaans are officially regarded as two of the official languages in South Africa and this was due to the influence and power of the colonisers.

Focusing on the positive contribution, Rammala (2002: 6) shares that the role of missionaries with regard to Sotho languages cannot be ignored. Given the historical background and the relationship between colonialism and the language under investigation (Sepedi), Mönnig (1967: 25) records that in 1860 Sekwati was visited by a Lutheran missionary of the Berlin Missionary Society, Alexander Merensky. They met in a friendly spirit, and Sekwati told Merensky that he could come at any time he wished to build a missionary station in the country. Eventually on the 14th of August 1860, Merensky and a fellow missionary Grutzner started their first mission, Gerlachshoop, near Bopedi among a Kopa tribe under Chief Boleu, where they were joined in 1861 by two more missionaries, Nachtigal and Endemann. The station came into operation on the 22nd of September 1861, Merensky held the first service at the new station.

According to Mönnig (1967), it is clear that the arrival of the Lutheran Missionary of the Berlin Society in the Sekhukhune was due to common understanding; it was not a forceful exercise. In acknowledgement of the role played by Alexander Meresnky and his team (missionaries), Kosch (1993: 14) states that, in the case of Northern Sotho, it is also a missionary who deserves a special tribute for his pioneering work, namely Karl Endemann. He received his training from the Berlin Missionary Society which not only required of its candidates' knowledge of the Bible and of Lutheran dogmatics, but also thorough knowledge of foreign, *inter alia* 'heathen' languages and practical skills. It was probably this profound linguistic training which enabled Endemann to produce a grammar book on Northern Sotho of truly authoritative format in 1876 (published in Berlin by Hertz). For the purpose of discussion, it should be noted that the year 1876 is therefore taken as the point of departure for the development of Northern Sotho grammatical studies.

Mojela (2008: 121-122) recognises his acknowledgement by indicating that the development of the Northern Sotho orthography and the origin of its standard form were very much influenced by the work of the German missionaries in Sekhukhuneland. Karl Endemann (1836-1919) of the Berlin Evangelical Missionary Society came to South Africa in 1860 and established several missionary stations in Bopedi and Maleuskop between 1862 and 1867. In 1865 Endemann founded the Botšhabelo Missionary Station on the banks of the Olifants River (near the present Loskop Dam) which became an important education centre for the Basotho

ba Leboa communities (Mojela, 1997: 13). His colleagues and successors included missionaries like Alexander Merensky, Hermann Wangemann, Heinrich Grützner, and Albert Nachtigal. The first Sesotho sa Leboa dialects the German missionaries learned to speak and convert to writing were the Sekopa and Sepedi dialects.

Similarly, Banda (2002) in Bock and Mheta (2014: 346) state that that the emergence of Sepedi, Sesotho and Setswana as distinct languages owes much to the three different missionary societies whose activities were centred in different areas where the Sotho languages were spoken: the London Missionary Society was active in the West and the Sotho language there became Setswana; the Catholic missionaries were active in the South, and the Sotho language there became Sesotho, while the Lutheran missionaries were located in the North and the Sotho language which became Sesotho sa Leboa.

It is further interesting to note that the British Government supported the missionaries' efforts to teach black people in their first languages, an activity that started off with the teaching of the Bible, and, later to formal education (Ditsele, 2014: 99). It is worthy indicating that it is not only the Bible that was translated into the local languages, dictionaries, grammar and school reading books were among the additional material, which were taken into consideration. One can observe that this was indeed one of the positive contributions simply, because the missionaries did not want people to be taught in English, particularly at primary level.

It needs to be thoroughly stated that when the missionaries visited the Sekhukhune area in 1860, they did not come with the name of the language (Sepedi) and the name of the area (Bopedi), both names already existed. They also did not come with the language, it can be argued that language has always been there because people communicated; it is just that the language was not in a written form. In a logical and philosophical sense, it can be understood that people knew how to speak, but did not know how to write. It is imperative for the researcher to emphasise that the concept of Sepedi and Bopedi had always been there, even before the arrival of the missionaries in the Sekhukhune area. The existence of the mentioned proper names can be deduced from the work by Mönnig (1967); Kosch (1993); Mojela (1997); and Mojela (2008).

It is welcoming to realise that the above-mentioned scholars Mönnig (1967); Kosch (1993); Mojela (1997, 2008) and Bock and Mheta (2014) all share a similar perspective of acknowledging an instrumental role played by the German missionaries in the construction and codification of the Pedi language. One can add that if it were not for the arrival of the missionaries in a South Africa context, there would not be standard South African indigenous languages even today. Thus, it is therefore important to give credit where it is due without fear or favour and avoid to focus too much on the political inequality created by the Apartheid regime.

2.13.2. The negative contribution of colonialism

Focusing on the negative contribution of the colonialism in a South African context, Webb and Du Plessis (2006: 41) generally articulate that the apartheid era government's attempts to use African identities to disenfranchise Africans, and to prevent the development of a unified opposition movement, delegitimised the use of ethnicity by political parties in modern South Africa.

Mashige (2004: 8) articulates that colonialism has caused so many distortions in the history of African societies that contemporary societies cannot divest themselves of the foundation of inequality by attempting to avoid the unpalatable past. Colonialism worked primarily on the process of a constructed "Other" to differentiate its victims from us, that is, through a process of differentiation and thus identification. He further maintains that African societies attempt the cultural and mental subjugation that was an inseparable part of colonialism.

Focusing on the Higher Education sector, Ditsele (2014: 99) shares the criticism that the then British Government was happy to have formal education in the first languages of black people at the primary level, but objected to this being extended to the secondary level, and Higher Education domains, generally; policies dictated that English should be used as the secondary level.

Mojela (2008: 121) laments that the government which ruled over South Africa during the late 19th and the early 20th centuries, i.e. at first those of the British in the Cape Colony and Natal,

and the two Boer Republics of the Transvaal and the Orange Free State, and subsequently that of the Union after 1910, paid little attention to the development of education and the development of the languages of the indigenous South African communities.

By indirectly sharing a similar perspective with Mojela (2008), Mandende (2009: iv) also highlights that the greatest influence on African languages and culture was brought by the missionaries, who came with the aim of colonising the African continent and discouraging Africans from following their own culture, traditions, languages and naming systems which the missionaries as the custodians of colonial powers regarded as paganism. He further articulates that the missionaries forced African people to change their personal names and replace them with Europeans ones, especially if they wanted to attend missionary schools or when they sought employment. In addition, Makoni *et al*, (2005: 142) assert that the major objective of missionary linguistics was to comprehend African cosmology in the missionaries' own terms, and only terms that could facilitate that processes were included in the vernacular language.

The researcher finds the work of Mandende (2009) and Makoni *et al.* (2005) very comprehensive and profound to the current study, particularly in the sense that they both emphasise the manner in which the missionaries influenced African people to change their personal names and in order to adopt and accommodate the European names. In this research study, it is of crucial importance to determine whether the current use of Sepedi and Sesotho sa Leboa as languages names as both official names was to some extent influenced by the colonisers.

2.13.2.1 The missionaries' approach to language standardisation

Webb (2010: 168) maintains that in the 19th century, the 'standardisation' of Bantu languages in South Africa was handled by missionaries: French missionaries in the case of the Sesotho cluster (from 1833); German missionaries for Pedi, Venda, and Swiss for Tsonga (from 1883), for instance (see the contributions in Webb et al. 2005). These missionaries developed orthographic systems (based on the Roman script of 26 letters, and introducing diacritics), wrote grammars, compiled dictionaries, translated the Bible into these languages and taught

these languages in the schools they established (Webb, 2010: 168). It can thus be concluded that the orthographic system of some of the officially recognised South African indigenous languages, including the ones under attention (Sepedi) was largely influenced by the orthography system of non-African countries such as France, Germany, and Switzerland.

Webb (2010: 163) persuasively argues that the Bantu languages (Nguni, Sotho, Tsonga and Venda) have also been used as political instruments in South Africa – first by the colonial powers (albeit overtly), leading to the inferiorisation of the indigenous people of Africa; then through the work of the missionaries, who constructed different languages out of the existing dialect continua in the 19th century; and, finally, by politicians in the 20th century, to strengthen the separateness between these communities as part of the policy of Apartheid.

From a dialectal viewpoint, Mojela (2008: 122) laments that the missionaries promoted the dialect or dialects in the areas where they firstly landed and operated. He further criticises that the first Sesotho sa Leboa orthography by the German missionaries was in the Sepedi dialect and it can be submitted that this elevated Sepedi to a superior status. This side-lined Sesotho sa Leboa dialects which did not have these missionary orthographies. Similarly, one could confidently argue that if the dialects such as Lobedu, Tlokwa, and Pulana had an opportunity for early missionary visits, these dialects would have been given special attention as is the case with the dialect like Pedi and Kopa. Another profound submission is that the linguistic inventions of the missionary era were structured in such as a way as to encourage Africans to internalise European epistemology about themselves, creating a new view about their current affairs and superimposing new values on their past (Makoni, *et al.* 2005: 142).

The researcher argues that the standardisation of the Sepedi as one of the officially recognised South African indigenous language was not purely successful. The rationale behind this is that the exclusion and stigmatisation of the other dialects which were regarded as dialect of low status together with the linguistic inventions that were imposed by the language standardisers did not represent the views of the speakers of the language at large. Had the standardisers took into account the existence of the other dialects, today's standard language should have been composed of a combination of the lexical items from all the dialects. Another argument that can emerged from the work of Mojela (2008) is that the onomastic controversy surrounding

Sepedi as an official language may be due to the fact that some of the L1 speakers feel as if they are not entirely represented in the standard language including its name.

Living with the onomastic controversy of the Sepedi and Sesotho sa Leboa language names, one may opine that should have the standardisation process accommodated all the other dialects, today there would be no problem of dual naming. In this regard, the researcher takes into consideration the work of Webb (2010) and Mojela (2008) when articulating that it can therefore also be implied that one-sided language standardisation gave birth to the current language name dilemma which is somehow perceived as an instrument of oppressing and undermining the people at grass-roots level, and one may state that they are the actual owners and users of the language on daily basis.

2.13.2.2 Decision making on what is considered standard and what is not

In the case of the language under attention, it can be noted that it is the missionaries who were entirely responsible for the standardisation of the language. Emanating from a sociolinguistic perspective, it can be thoroughly argued that the current onomastic contention of Sepedi and Sesotho sa Leboa names is a direct concomitant of standardisation in the absentia of the speakers of the language at large. It can be reasoned that had the entire speakers of the language under scrutiny been fully involved form the first step, there would be no argument like the current one simply because the owners of the language were consulted.

2.14. The implementation of the Bantu Authorities Act, 1951 (Act No. 68 of 1951) and the South African Bantustan Policy (1969)

The implementation of the Bantu Authorities Act No. 68 of 1951, which was accompanied by the South African Bantustan Policy of 1969, may within the context of the current study be regarded as one of the contributing factors of the problem statement of the study. As an interwoven part of colonialism, the mentioned implementation may be taken as a point of departure or rather one of the qualitative variables that contributed to the current onomastic discrepancy of Sepedi and Sesotho sa Leboa as both official names which means one and the same thing. As Mandende (2009) earlier indicated, the eradication of the African culture and

common practices by the colonial rulers, one of the targeted and mostly affected areas was proper names.

As part of the contributing factors of the current onomastic politics of the names Sepedi and Sesotho sa Leboa language as meaning one and the same, it is essential to explore the implementation of the Bantu Authorities Act No. 68 that was officially passed in 1951. According to South African History Online, Limpopo just like other provinces in South Africa, was divided into three homelands, viz. Venda (independent), Lebowa (non-independent) and Gazankulu (non-independent). Rammala (2002: 1) mentions that each of these homelands had its own language even though they all used English and Afrikaans as official languages. The languages were Tshivenḓa for the Venda homeland, Xitsonga for Gazankulu, and Northern Sotho for the Lebowa homeland. It can be noted from this Bantu Authorities Act of 1951 that the name of the language designated to the speakers in Lebowa homeland was referred to as Northern Sotho, literally translated as Sesotho sa Leboa, not as Sepedi.

The researcher points out that it is important to draw a relationship between the mentioned Act of 1951 that supported Northern Sotho, Southern Sotho and Western Sotho as the names of the languages, not Sepedi, Sesotho and Setswana as they are recorded in the current Constitution. Taking into account the Sesotho sa Leboa language name that is appearing in the interim Constitution as well as the Sepedi language name that appears in the final Constitutions of South Africa, one may observe that there is an onomastic link between the Bantu Authorities Act of 1951 and the Section 3 (1) of the Interim Constitution, (Act No. 200 of 1993).

The interrelatedness is that, the 1951 Act passed and imposed by the Apartheid regime supported Northern Sotho (Sesotho sa Leboa) as a language name and this is the very same language that was declared as one of the official languages in the earlier interim constitution of 1993. It is however important to emphasise that the inclusion of Northern Sotho as an official language was not a decision of the mentioned regime (Apartheid), it was a decision by the special committee that was mandated by the ANC to oversee the issue of official languages. On the other hand, it can be noted that the Sepedi language name that was included in the final Constitution of 1996 does not correlate with the Bantu Authorities Act (1951) as well as with the South African interim constitution.

In a Joined Parliamentary Constitutional Review Committee (2011), Mojalefa contends that in 1969, there was a study of 'Bantu' languages initiated by the apartheid regime, where Van Wyk divided the languages into Nguni and Sotho groups, with Sotho then being subdivided further into 'Southern Sotho/Sesotho', 'Western Sotho/Setswana' and 'Northern Sotho/Sepedi'. He further supports that those groupings were not widely accepted by those they were meant to classify, as they were perceived as an imposition from the Apartheid regime. According to this view, the concepts of Northern, Southern and Western Sotho did not formally exist before the year 1969 and it is crucial to note that the Sepedi one existed formally since 1860 (as indicated in 2.3.1).

In this regard, the researcher partly concurs with Mojalefa's expression, especially within the context that the concepts of Southern Sotho and Western Sotho were never mentioned in the interim Constitution, nor in the final Constitution. It thus to be understood that the implementation of the Bantu Authorities Act of 1951 was never successful, since the speakers of the Sesotho and Setswana do not use these names in official documentation, as well as in general language use. Moreover, in South Africa today, it is rare to hear general speakers including the L1 speakers of the Sesotho and Setswana languages referring to their languages as Southern Sotho and Western Sotho. It is thus clear that these names were mostly rejected as they are also rarely found and appear in the policy documentation. However, in the case of the imposition of Northern Sotho name, the researcher holds a different perspective that the Northern Sotho name is the one that mostly appears in official and policy documentation, as well as in general language use as compared to the Sepedi one. It can therefore, be assumed that the speakers (majority) of the language under investigation do not find the imposed name offensive and insulting.

A critical question that may come to the fore is whether all the speakers and organisations (see 2.3 to 2.10) who opted and preferred Northern Sotho as a language name to Sepedi are fully aware of the implementation of Bantu Authorities Act (No. 68 of 1951)? If so, it means that they acknowledge that their preferred language name (Northern Sotho) came as a concomitant of colonialism. However, if they were not aware of this, it is not known whether Northern Sotho was still going to be the most preferred language name when being compared to Sepedi. On the other hand, It needs to be mentioned that others may have supported the Northern Sotho

language name as they think it is the better name, as compared to Sepedi, not that they like Northern Sotho one. Nonetheless, this aspect will be comprehensively covered in this study, so that the researcher can be able to draw a comparison between the opted language name and what will be revealed by the onomastic principles, which are being investigated.

In a more logical and philosophical sense, it is imperative for the speakers of the language to understand the origin of both names to ensure that when they are asked to select the best language name they can then choose with proper understanding what they prefer. Since the current investigation is an onomastic approach, the research instruments that were applied in this study ensured that the participants understand exactly what they responded to. It is however still important to outline that the current investigation is based on the principles (onomastic) of naming an official language, meaning that the study explores the preferred language name between Sepedi and Sesotho sa Leboa .

2.15 The onomastic confusion caused by names 'Bopedi and Lebowa/Leboa'

Bearing in mind the geographical detail, it is crucial for the researcher to pay special attention to the concepts of Bopedi and Lebowa. The rationale behind this is that a language is spoken by people in a particular society and therefore, it is important that there should be a clear relationship between the name of the area that the language is spoken in and the name of the language itself. In this study, special attention will be given to Bopedi and Lebowa, since these are the commonly known areas where the language under attention is spoken. One may argue that Sepedi as language name corresponds with the Bopedi region whereas Sesotho sa Leboa as language name corresponds with the Leboa region. In a more logical and philosophical sense, one may agree that these two different language names (Sepedi and Sesotho sa Leboa) operate in two different regions (Bopedi and Leboa) and that they also mean two different things to two different groups. The other group is of the view that Sepedi is a language of the Bapedi (Sepedi speakers) in Bopedi whereas the other group, the Sesotho sa Leboa is a language of Basotho ba Leboa (Sesotho sa Leboa speakers) in Leboa.

In this sub-section, the main issue at stake is to indicate the name, either language name or a region name that existed before the arrival of the missionaries and the one that emerged as a

result and influence of the colonial rulers. It is worth pointing out that the origin of both Bopedi and Lebowa regions forms a crucial part which can be used by onomasticians, sociolinguists, language planners and any other party or organisation that seeks to resolve and the problem of the study.

2.15.1 The origin of the name 'Bopedi'

Mönnig (1967: viii) provides that '*Bapedi ba dula Bopedi ba bolela Sepedi'* – the Pedi people live in the Pedi country where they speak the Pedi language. He further emphasises that *Mopedi* is a Pedi person and *Bapedi* the Pedi people and *Bopedi* the Pedi country. Geographically speaking, the term 'Pedi' is used to describe only the people and tribal groups directly descendent from the original Pedi tribe which settled in Sekhukhuneland and eventually the paramount tribe of that country. He consequntly argues that they are the only people who call themselves primarily, and only, Pedi.

Taking into consideration the work of Mönnig (1967), it is quite clear that *Bapedi* are the only people who originally come from the Sekhukhune area. According to Mönnig (1967), if you do not originate from the Sekhukhuneland, you are not *Mopedi* (a Pedi speaker). In the context of the present study, one could argue that speakers and scholars who are advocating that Sepedi should be replaced by Sesotho sa Leboa in the final constitution have a legitimate argument since the name of the language is not inclusive. From an onomastic and geographic point of view, it is/will be inappropriate to address someone who belongs to Botlokwa, Bolobedu, Mapulaneng or Phalaborwa as Mopedi (a Pedi speaker).

Linguistically, the Pedi language is classified as belonging to the Sotho group of the South-Eastern zone of the Bantu languages, and more particular to the Northern Sotho cluster of that group. The Pedi language is, therefore, one of the Bantu languages and, as with all of them, can be reduced to a single proto-language, characterised by a specific class system that divides into the number of classes (Mönnig, 1967: viii). It can be noted that there are some few points that the researcher finds controversial concerning the issue of the region 'Bopedi', and they are that some of the speakers are of the view that Bopedi refers to:

- the entire Sekhukhune area;
- a certain part or particular area of the Sekhukhuneland; and
- the entire area where the language under study is spoken.

Bearing in mind the above-mentioned, it is important to mention that the confusion of the names Sepedi and Sesotho sa Leboa is also realised in the work of Mönnig (1967), primarily when taking into account the fact that he highlights that Sepedi is part and parcel of the Sotho group which belongs to the Northern Sotho cluster. In a more practical sense, a dialectally perspective may argue that Mönnig (1967) indirectly agrees with the fact that Sepedi is considered one of the dialects of the Northern Sotho (Sesotho sa Leboa) language.

Another critical contradiction that can be detected from the work of Mönnig (1967) is that he initially stated that term Pedi is accurately used to refer to the only speakers who are found in the area of Sekhukhune. In a more traditional sense, the literal interpretation of this may be that it is inaccurate to officially record the name of the language as Sepedi and expect the other speakers who tribally and ethnically do not belong to the Sekhekhune area, like Balobedu (Khelobedu speakers) from Bolobedu, Batlokwa (Setlokwa) from Botlokwa, Bapulana (Sepulana speakers) from Mapulaneng, Baphalaborwa (Sephalaborwa speakers) from Phalaborwa, Batlhabine (Setlhabine speakers) from Tlhabine, to accept Sepedi as a symbol of their national identity. The researcher's submission is supported by Kotze (2001) in Paul (2013: 3-4) who underscores the suggestion that Sepedi is an inappropriate name for the language in its entirely, noting that the speakers of the Lobedu, Pulana, Tlokwa, Hananwa, Phalaborwa and the other dialects of the Northern Sotho would be extremely unlikely to refer to their language as 'Sepedi'. In a more practical sense, it is inaccurate to refer to the language as 'Sepedi' due to the exclusiveness of this name rather than the name 'Sesotho sa Leboa' which seems to be more appropriate and accommodative.

On the other hand, it can be stated that the Sepedi language name which seems to be more exclusive, may somehow be understood as the one that has originated from its speakers and cannot in any way be associated with the impact of colonialism in the South African context. One may opine that this language name is also recorded in an African language which at some point can be a very important submission in favour of those speakers, scholars, public and

private organisations highlighted in 2.3-2.10 that/who rejected Sesotho sa Leboa (Northern Sotho) as the name of the language, rather supported Sepedi as the name of the language.

2.15.2 The origin of the name 'Lebowa/Leboa'

It needs to be highlighted that there is a lot of spelling controversy on how Leboa and Lebowa, as well as Sesotho sa Leboa and Sesotho sa Lebowa should be spelt. To some speakers and scholars, it is believed that the original spelling is Lebowa as it was officially declared by the Bantu Authorities Act of 1951 that Lebowa is one of the homelands. However, one may object that it should have been Leboa homeland not Lebowa homeland. For the purpose of this study, Leboa was used for the name of the language while Lebowa was taken as the original spelling of the region. In other words, the name of the language should be spelt as Sesotho sa Leboa, not as Sesotho sa Lebowa; and the name of the region (former homeland) should be strictly spelt as Lebowa, so as to avoid confusion to the reader.

Generally, Lebowa/Leboa means 'north/northern region' or 'northerly region'. Historically speaking, this province (Limpopo) was formed from the northern region of Transvaal Province in 1994, and was initially named Northern Transvaal. The following year, it was renamed Northern Province, which retained the name until 2003, when it was formally changed to Limpopo after deliberation by the provincial government and amendment of the South African Constitution. In relation to the current study, it can thus be understood that the concept of Northern Sotho language may have been originated from the Northern Transvaal concept and also from 'Lebowa' that is recorded one of the former homelands of the Republic of South Africa implemented by the apartheid regime after the passing of the Bantu Authorities Act of 1951. As clearly stated in 2.15, the Lebowa homeland was geographically demarcated for the Northern Sotho speakers.

In a Joined Parliamentary Constitutional Review Committee (2011), Mojalefa contends that the language names 'Southern Sotho', 'Western Sotho' and 'Northern Sotho' originate from the Apartheid regime and they are all instructive language names. The reason for contending this is that these names were imposed and no proper consultation was done with the speakers of the language whether they accepted nor rejected them. Similarly, Paul (2013: 4) in this

regard stipulates that the term Northern Sotho is a label created by the Western missionaries, who divided the indigenous languages of the region as much by geography as by genealogy. The researcher posits that in a new democratic South Africa, the mentioned instructive language names are commonly known as Sesotho, Setswana and Sepedi and they are also declared some of the eleven official languages of South Africa. Nonetheless, it is equally important to state that it is still up to the speakers of the mentioned languages whether they want to associate themselves with the language name imposed by the Apartheid regime or not.

Onomastically, the researcher proposes that the argument regarding the correct option between the two names to be included in the Constitution does not only concern the first language speakers of the Sepedi language; sociolinguistically; it also concerns speakers of other South African official languages and also the scholars who write and research about this language. Emanating from an international and local point of view, one can notice that the linguistic relationship between the name of the region, area, country, and etc. and the name of the language that is spoken in that particular area has always existed, for example:

Table 4: Onomastic relationship between region and language spoken in that region or country

Name of the region, area, or country	**Name of the official language or dialect**
France	French
Spain	Spanish
Germany	German
Finland	Finnish
Italy	Italian
England	English
Portugal	Portuguese
China	Chinese
Japan	Japanese
Democratic Republic of Congo	Kikongo
Botswana	Setswana
Lesotho	Sesotho
Swaziland	Siswati
Venda	Tshivenḓa

Botlokwa	Setlowa
Bolobedu	Khelobedu
Mapulaneng	Sepulana
Phalaborwa	Sephalaborwa
Bopedi	**Sepedi**
Lebowa	**Sesotho sa Leboa**

(Author's own compilation)

Taking into consideration Table 4, it is evidenced that the linguistic relationship between the area or the country and the name of the language spoken in that particular area is considered a common practice internationally. In the South African context, it is interesting to realise that this relationship is also experienced ethnically and tribally – the non-standard dialects usually correspond with the name of the area where they are spoken. In this study, a linguistic relationship between Bopedi and Sepedi as well as Lebowa and Sesotho sa Leboa is also quite noticeable.

It is anticipated that the origin of the mentioned two regions (Bopedi and Lebowa) may provide another perspective which may profoundly contribute in resolving the onomastic discrepancy of Sepedi and Sesotho sa Leboa as both official languages denoting one and the same language. Emanating from this direction, it is up to the speakers of the language under scrutiny to select a language that they want to identify themselves with either Sepedi or Sesotho sa Leboa. However, the onomastic principle in an African context may go with the Sepedi language name simply because:

- It is difficult to link this name with the impositions by the previous regime;
- The Bopedi name existed even before the arrival of the missionaries;
- Both the Bopedi and Sepedi names are not a translation version, unlike Lebowa and Sesotho sa Leboa names that are literally translated as North and Sotho of the North;
- Bopedi and Sepedi names recorded with an African language;
- Both Bopedi and Sepedi names are not representing the views of the previous regime (Apartheid) in a new South Africa, unlike Lebowa and Sesotho sa Lebowa were

scholars such as Mojalefa in a Parliamentary Joint Constitutional Review Committee of (2011) and Paul (2013) convincingly argued that Southern Sotho, Western Sotho and Northern Sotho language as names are a label created by the Apartheid regime (see 2.15.2); and that

- It is also clear that both Bopedi and Sepedi names have nothing to do with the Bantu Authorities Act No. 68 that was passed in 1951. In fact, this Act gave birth to Lebowa since it was announced as one of the homelands that should be occupied by the Northern Sotho speakers. It can thus be argued that northern Sotho (Sesotho sa Leboa) is the language of the colonialists.

Having stated the above, it is for these reasons why the researcher claims that the inclusion of Sepedi in the Section 6 (1) of the Final Constitution of the Republic of South Africa, (Act No. 108 of 1996) was the rightful decision. However, a proper analysis of the findings of the study (in Chapter 5 and 6) will identity a language name that the participants believe that adheres to the onomastic principles of naming an official language. Their reasons for the support of that particular language name will also be comprehensively discussed in Chapters 5 and 6. Chapter 3 follows next and covers the theoretical framework.

CHAPTER 3

THEORETICAL FRAMEWORK

3.1 Introduction

The central theme of this chapter is to link the problem statement of the study with the existing scientific knowledge. In doing so, an adequate number of credible sources in the field of onomastics, sociolinguistics, dialectology, standardisation, language planning, naming and identity are referred to in ensuring that the theories that guide and support the current onomastic study are well outlined and substantiated. All the principal terms relevant to the study are also well defined or explained. In this chapter, the main research objective which is to identify the preferred language name considering the names Sepedi and Sesotho sa Leboa (Northern Sotho) and also to determine which one is supported by the onomastic principles and the sociocultural factors of naming an official language in the South (African) context. The body of theories that shaped the current research study as well as buttressing the researcher's theory are divided into six parts, which are discussed next.

3.1.1 Onomastics as a field of study

This is viewed as the scientific study of proper names. The researcher will, regarding this aspect explore the onomastic significance of the language name from a pragmatic perspective. This will be executed in the light of the work of Raper (1978a); Crystal (1985); Harder (1986); Culleton (1994); De Klerk (1996); Nokaneng (1997); Molefe (1999); Machaba (2000); Machaba (2004); Ngubane (2000); Mathobeli (2001); Koopman (2002); Machaba (2004); Kofi (2006); Mandende (2009); Mphela (2010); Kadmon (2013); and Mamvura (2014).

3.1.2 Sociolinguistics as a field of study

This is considered a branch of onomastics and it concerns itself with the relationship between language and society. This will be done in the light of the work of Fasold (1986); Crystal

(1987); Thipa (1989); and Koopman (2002). The relevance of sociolingusitics theories is explained in 3.2.

3.1.3 Dialectology as a field of study

Dialectology as a field of study deals with the study of the dialects. This will be done in the light of scholars such as Cole (1964); Mokgokong (1966); Malimabe (1966); Fishman (1966); Ziervogel (1969); Crystal (1987); Thipa (1989); Lodge (1993); Poulos & Louwrens (1994); Malepe (1996); Makoni *et al.* (2005); Fasold (2006); Mesthrie (2002); Mojela (2007); Webb (2010); Yule (2010); Snail (2011); and Bock & Mheta (2014). The relevance and importance of dialectology in relation to this study are mentioned in 3.2

3.1.4 Language standardisation (African context)

This is usually understood as the process of converting one dialect or major dialects that were administratively and linguistically grouped together into a single standard language. This was done in taking into consideration the work of Fishman et al. (1968); Ansre (1971); Van Wyk (1989); Malimabe (1990); Van Wyk (1992); Calteaux (1994); Mojela (1999); Mesthrie (2002); Makoni et al. (2005); Mojela (2008); Mojela (2009); Webb (2010); and Longman Dictionary of Language Teaching and Applied Linguistics (2013). The importance of language standardisation is discussed in 3.4.

3.1.5 Language planning (South African context)

Language planning concerns itself with the promotion of languages and problems of the language. This will be covered in taking into account the work of Thipa (1989); Kaplan (1990); Mutasa (2003); Webb & Du Plessis (2006); Fasold & Conor (2006); Webb (2010); Longman Dictionary of Language Teaching & Applied Linguistics (2013); and Horvath & Medgyes (2014). The significance of language planning theories in the current onomastic study is stated in 3.5.

3.1.6 Language, naming and identity

Identity as theory is generally associated with concepts such as uniqueness, uniformity and sameness. The relationship between language and identity is considered in the work of Dundes (1983); Dundes (1984); Harder (1986); Mthobeli (2001); Mashige (2004); Machaba (2004); Pfukwa (2007); Phaahle (2012); Longman Dictionary of Language Teaching & Applied Linguistics (2013); Ditsele (2014) and Rakgogo (2016). The relevance of theories on language, naming and identity is explained in 3.2.

3.2 Onomastics as a field of study and its theories

Onomastics as a theory forms the main foundation of the current study, since the gist of the problem in this study is strictly the preference for a language name, not a language per se. It is important to state that one of the reasons why the study was brought to the context of onomastics is that some of the L1 speakers of the language under investigation do not accept Sepedi as an official language, but rather prefer Sesotho sa Leboa as the rightful language name (see 2.3 to 2.10). As indicated in 2.3 to 2.10, the rejection of Sepedi as an official language is also found in official and policy documentation. Emanating from this direction, onomastics as a theory is perceived as a last resort in resolving the current onomastic controversy and the sociolinguistic politics surrounding Sepedi and Sesotho sa Leboa as two different language names that are currently interchangeably used to refer to one and the same language.

It is further equally important to emphasise that the use of both names as official language names is not supported by Section 3 (1) of the earlier Interim (1993) and the Section 6 (1) of the Final Constitutions of the Republic of South Africa (see 2.2). Constitutionally, Sepedi is still regarded as one of the 11 official languages; yet, on the other hand, Sesotho sa Leboa is also technically used as an one of the South African official languages. Thus, it is therefore relevant for the researcher to reasons that onomastics as a theory forms a key theory of the current investigation that is considered highly controversial, political and complex in the new democratic country such Republic of South Africa.

3.2.1 Defining onomastics

Generally, the term onomastics or onomatology may be interpreted and understood as the study of proper names of all kinds and their origins. These proper names may include language names, geographical names, place names, street names, personal names and animals' names. In this study, the type of proper names that will be given undivided attention are the names Sepedi and Sesotho sa Leboa.

Koopman (2002: 8) as one of the most vocal advocates of proper names articulates that the word 'onomastics' is derived from the Greek word *onoma* which means 'name'. He further cogently mentions that onomastics is:

> The study of names and naming systems. In any language, names are nouns, in the word category of proper nouns or proper names. As names are linguistic units which normally operate within a social context, onomastics can be considered as a branch of sociolinguistics (Koopman, 2002: 8).

In this study, the researcher finds Koopman's definition of onomastics quite impressing and convincing. The rationale behind this is because onomastics deals with linguistics and sociolinguistics. Furthermore, Koopman candidly underscores that naming operates within a social context (the relationship between language and society) which confirms that naming is strictly a linguistic and societal issue.

The present study is interdisciplinary in nature since onomastics is considered as a sub-discipline and category of sociolinguistics. Similarly, Alvarez-Altman and Burelbach (1987) as cited by Nokaneng (1997: 8) define onomastics as a study of the origin of proper names. They further point out that it is of the utmost importance that a name carries some historical facts of the particular object. In this definition, one may realise that naming should be a conscious and deliberate process, primarily because each and every name given to a particular entity, object, person, place and language should carry some historical factors of that object. In the context of the language under scrutiny (Sepedi), this theory implies that a language name should carry some socio-historical facts of the concerned speech communities.

Candidly, Crystal (1985) as cited by Machaba (2004) submits another definition which is quite different to the one of Koopman (2002). He defines onomastics as:

> A branch of semantics which studies the etymology of institutionalised ('proper') names, such as the names of people ('anthroponomy') and places ('toponymy').

Ngubane (2000) in Machaba (2004) on the other hand views onomastics as:

> The study of names and involves a variety of complex naming techniques. Onomastics as a science has no ending and is quite open ended, accommodating new thoughts and innovations through naming in any of the languages of the people of the earth.

When the linguist scrutinises this definition, it is impressive to note that it relates directly with the present study. The reason behind this is because this definition holds that the process of naming is open-ended and should always try to accommodate new ideas. In a more logical and philosophical sense, the opinions and ideas of the concerned parties (speakers of the language under the study, sociolinguist, language planners and language authorities,) should be taken into consideration when naming objects, in this case special attention is given to Sepedi as an official language .

Machaba (2004: 25) aptly observes and provides another comprehensive definition of the term onomastics. In her point of view, she defined onomastics as:

> A branch of sociolinguistics that comprises naming, renaming and denaming of entities. Onomastics as a study, goes beyond looking at the linguistic features of names, but also looks at the sociocultural and psychological factors that influence the choice of a name given to an entity by the namer.

Machaba's definition relates directly to the current study. The rationale behind this interrelatedness is that she acknowledges that during the process of naming a particular entity, several qualitative and contributing factors (sociolinguistics factors, sociocultural factors and

psychological factors) should be taken into consideration in ensuring that the name that will be given to any particular entity, person, or language represents the views of society.

Another argument that can be detected from Machaba's definition of onomastics is that the present study has to identify a name either Sepedi or Sesotho sa Leboa that is supported by the onomastic principles. In case where both the mentioned language names under scrutiny are not favoured by the onomastic principles to be taken into account before naming an official language, the participants will in this study recommend what they deem to be right, especially because they are the owners of the language and it is of crucial importance that the name of the language is accepted by its speakers.

It is important to understand that Machaba's definition underscores that onomastics as a theory does not only concern itself with naming entities, it also addresses the renaming and denaming of entities. Meaning that, should the participants in this study find both Sepedi and Sesotho sa Leboa language names meaningless, an onomastic creativity may be practised and exercised in order to rename the language. The aforesaid argument highlights that it will be up to the speakers of the language under attention to decide whether they agree with the new composed name or not.

In terms of this study, it can be realised that the above scholars defined and explained the term onomastics in different but somewhat similar ways. However, the researcher still finds their definitions of onomastics still not comprehensive enough and he, therefore, defines onomastics as follows:

Onomastics is a subdivision in sociolinguistics that consciously and deliberately studies all the different types of names. In this quest, onomastics is one of the most important fields in sociolinguistics and goes beyond studying the existing names, rather examining the relationship between the existing names and impact on societies. In this examination, special attention will be given to the sociolinguistics factors, socio-cultural aspects and socio-historical elements including the present and predicted future variables that may influence a name giver when naming a particular entity (language, a person, a city and street).

3.2.2 The different types of names in onomastics

There are different types of names in onomastics. However, the present study will only focus on anthroponyms, exonyms, endonyms and toponyms.

3.2.2.1 Anthroponyms

According to the American Name Society, an anthroponym is a proper name of a person or a particular group of people. Sub-areas include the study of names used to label ethno racial groups, nationalities, tribes, families and individuals. In the context of the present study, it can be realised that Sepedi and Sesotho sa Leboa as language names fall under anthroponyms, since they are both used to refer to a particular group of people who are speaking this language.

To add to this, Machaba (2004: 107) views anthroponomy as a discipline that encompasses personal names. She further provides that people born in whatever part of the world have one or more personal names used to identify them and these are only their personal property.

Similarly, Mandende (2009: 21) advocates that anthoroponymy is a discipline that is of great importance to onomasticians. The rationale behind this is that it covers many aspects of life, including the social, cultural, geographical, political, economic, historical and religious aspects.

3.2.2.2 Exonyms

With regards to endonyms, Kadmon (2013: 87) as one of the most vocalists in onomastics candidly provides that an endonym is a name used in a specific language for a geographical feature situated outside the area where that language has an official status, and differs in its form from the name used in the official language or language of the area where the geographical feature is situated. He further warns that exonyms are considered one of the difficulties leading to problems between countries, and even between different nationalities or different linguistic cultures within a single country.

If Kadmon's conception of exonyms can be taken into consideration, it can be noticed that the Sepedi language name is regarded as an exonym. The reason for this is that it can be reasoned that this name existed before the arrival of the missionaries who recorded the language (see 2.13).

3.2.2.3 Endonyms

An endonym can be defined as a proper name used by a particular group for self-reference. Outsiders to the group are quite often not aware of these names; and if they are aware of this name, they are often not "entitled" to use it without becoming effensive (American Linguistic Society).

As highlighted in 2.14, Northern Sotho (Sesotho sa Leboa) is considered as an instructive name since it can be associated with the passing of the Bantu Authorities Act No. 68 of 1951. In a more logical and philosophical sense, Sesotho sa Leboa is in this case perceived as a politically motivated language name and it is important to understand that the speech communities were not consulted when the Apartheid regime decided to rename the Sotho languages as Southern Sotho, Western Sotho and Northern Sotho. Similarly, the concept of Lebowa as one of the South African homelands was also not transparent and remained debatable.

3.2.2.4 Toponyms

According to American Name Society, toponyms are a branch of onomastics which refers to a proper name assigned to a place, either with or without inhabitants. Examples include names for forests, hills, islands, mountains, towns, villages and woods. They may also be referred to as "place names".

Machaba (2004: 108) provides another view which is different from the American Name Society; she views toponyms as a discipline that encompasses geographical names. Geographical names are names of natural or man-made features on earth. She further provides that apart from identifying various entities, toponyms may provide insight into dominant culture, socio-political events and sometimes socio-economic factors of the place where they

are found. In summary, her definition of toponyms, embraces the view that geographical names may be used to mobilise people in order to develop a certain ideology.

3.2.2.5 Categorising language names

It is reasonable and justifiable to state that names given to languages fall under the category of anthroponyms. The reason behind this is that names reflect identity because anthroponyms are more concerned with names, which are given to nationalities, ethnic groups, tribes, and speech communities (Machaba, 2004: 109).

3.2.3 Naming and its significance in an African context

On the importance of names related to places in the African continent, Mandende (2009: 1) proposes that African societies use proper names as a means of conveying the cultural values and traditions of their daily experiences. Before people could read and write, names were used as a means of documenting important events, and they were part of the oral tradition, making them an integral part of every cultural system. Emanating from this background, it can be accentuated that the importance of naming cannot be underestimated and taken for granted in an African context. It can be highlighted that this is the reason why the language under investigation has always been an official language with so many political and onomastic tensions which were brought by the lack of transparency when changing a language name in the Section 6 (1) the South African Constitution.

In this quest, Raper (1978a: 78) holds the perspective that a proper name, like any other linguistic sign, consists of a sound sequence, which may be represented graphemically, and a sense or meaning. It also has the function of referring to, or designating, an extra-linguistic entity. Molefe (1999: 1) perceives proper names as words or specialised terms or linguistic speech sounds that are bestowed upon an individual for everybody to identify with. Furthermore, it remains a label for that particular person until such time that circumstances demand a change. Taking cognisance of the work of Raper (1978a), it can be implied that names should not be perceived only as labels, but should also carry meaning. This is confirmed

by Nokaneng (1997: 7) emphasising that the choice of names in literature should be directed towards a specific purpose.

Machaba (2000: 45) maintains that naming of animate and inanimate objects is an important aspect of every nation's cultural life, although the function or the significance of the name is not the same in every nation. Machaba (2000: 46) further reiterates that every nation has its own culture and its own practices; it is because of these different reasons why people choose a certain name rather than another. The researcher points out that Machaba's view on the importance of significance of naming can be brought back to the context of Sepedi as an official language name, as well as the name Sesotho sa Leboa that seems to be the most supported (see 2.3-2.10) and currently used as an alternative language name. It can therefore be argued that each language name has its own supporters and are deemed relevant according to their culture and naming practices.

Mphela (2010: 1) asserts that naming plays a very instrumental role in any human society since it portrays the cultural values and traditions of a particular society. He further points out that naming is actually a fascinating subject that varies much around the world and it tells more about the background of country or a particular society. In this study, it can be understood that there are different approaches that can be used in naming and they differ from one society to another. Mphela's conception on the importance of naming forms one of the crucial submissions in the current study in a sense that it touches on the relationship between societal background and the name attached to that particular society. This implies that names should reflect society and should also be a true representation of entities they belong to. Within the current study, the language name (either Sepedi or Sesotho sa Leboa) that touches and reflects on the background of the speech community of the language under investigation may be perceived as the one that should be maintained or included in the South African constitution.

De Klerk (1996) as cited by Mphela (2010: 10) shares the significance of naming in this way: Naming is specifically a linguistic act, intimately linked with hopes, fears, values and events in people's lives. She reiterates that naming is concerned with the culture of people and it offers insights into the patterns of social and cultural organisations of communities and can be a key to broader cultural change. This is confirmed by Harder (1986: iii) when stating that naming

began at the dawn of language. In other words, without language, naming cannot exist. In a logical and philosophical sense, (Kofi: 2006) mentions that the Akan of Ghana regard naming as an important aspect of the Akan society. He considers names as not being arbitrary labels but sociocultural tags that have sociocultural functions and meanings. Mthobeli (2001) shares a similar perspective with Kofi (2006) and indicates that names involve a word or words by which a person, animal, place or thing is known, and does fundamentally connote designation, reputation, or identification and separation of one individual from the other.

Mthobeli (2001) further elaborates that among the Basotho (Sesotho speakers, Setswana speakers, and Sepedi speakers) in the Southern Africa, names and the naming process is a socio-cultural interpretation of historical events. They embody individual or group social experiences, social norms and values, status roles and authority, as well as personality and individual attributes.

The aforesaid argument by Mthobeli (2001) highlights that one of the aspects that are embodied by naming process is the issue of status roles and authority. In countries like South Africa, it can be argued that languages and including their names have always been subject to politics and used to entrench the ruling regime. Much can be quoted from the previous regime that neglected the South African indigenous languages and focus only on English and Afrikaans. Similarly, a lot can also be said about the new South African government that came into power in 1994, especially when taking into account the discrepancy mentioned in 2.2 without proper justification and accountability. This proves that indeed languages can be used as a tool of showing control, power and authority over others, especially people at grass-roots level who are usually taken for granted.

Having quoted the work of Mthobeli (2001); Kofi (2006); De Klerk (1996) and Mphela (2010) on naming and its importance in an African context, the researcher shares the same perspective with them and accentuates that naming is a societal issue that should be carefully observed when exercised; and much that could go wrong especially if the onomastic principles, sociocultural factors as well as the historical events are not taken into consideration when a name is given to a particular entity i.e. it may be a language, person, street, or evn city. It can further be implied in this onomastic study that just before a language can be named, it is

important to pay special attention to the mentioned factors to ensure that the bestowed name is not found to be offensive to the first language speakers of the particular language. In this study, it is worth to mention that there is inadequate literature that shows the level of consciousness that was observed when referring to the language as Sepedi and Sesotho sa Leboa.

Furthermore, Culleton (1994: 112) states that it is important to get the rightful name in an African context especially because names do not only influences one's social position, one's economic status, one's occupation, and one's character evaluation. Thus, it is important to note that naming can affect livelihood, temperament, physiogamy, as well as characterisation. Taking into account this conception, it can be mentioned that there is too much at stake on the issue of Sepedi and Sesotho sa Leboa, particularly because this is not just a name of an individual, this is the name of the language that automatically builds a national unity and national identity of the entire speech community of the language under investigation.

It is against this background that scholars such as Harder (1986: 155-156) advise that during the onomastic process of selecting and changing a name, namer or namers should at all times note that symbols such as names should be specific enough and free from confusion and ambiguous, but often it is difficult to analyse what lies behind them. Furthermore, it is imperative for one to also observe that names have different meanings to different people. However, when naming national entities, the given name should at least accommodate and be a representation of the masses of people at grass-roots level. It is interesting to state that Harder (1986) does not only advise on name selection, he also touches on important principles in onomastics to be applied when changing a name, especially if the already bestowed name does not serve its purpose, these onomastic principles are discussed next.

3.2.3.1 Onomastic principle one (1):

Names should be suggested and approved by insiders

Harder's conception (1986) strictly mentions that the speakers of the language should be the ones that take full responsibility of naming any entity that meets the requirements of having a name. In other words, each and every speech community should be responsible in naming its

languages. In the context of the onomastic dilemma of Sepedi and Sesotho sa Leboa it should be noted that technically both were used as official language, and it can be observed that this kind of an exercise was due to the rejection of onomastic interference by the previous regime (Apartheid). As speakers of this language are currently divided into two groups, the other group (speakers in favour of Sepedi) seem to be quite concerned with Sesotho sa Leboa (Northern Sotho) as a language name, since they associate this name with colonialism (see 2.14).

The afore-mentioned proposal by Harder (1986) completely rejects the Bantu Authorities Act No. 68 of 1951 and also the study of Bantu Languages of 1969 that was led by Van Wyk as a concomitant part of colonialism. The reason for this is that non-speakers of the language are the ones who decided that Sepedi, Setswana and Sesotho should now be known as Northern Sotho, Western Sotho and Southern Sotho. It can thus be concluded based on the aforementioned argument that these languages were renamed by non-speakers who do not even know the background and the sociocultural factors of the concerned speech communities. Therefore, the mentioned instructive language names (Northern Sotho, Southern Sotho and Western Sotho) are considered illegitimate, according to Harder's advice on renaming a language or entity.

It is against this background that the South African Geographical Names Council Act, 1998 (Act No. 118 of 1998) in consultation with the National Department of Arts and Culture are on an going onomastic project of changing geographical names that represent the views and agendas of the Apartheid regime. In this quest, they work tirelessly with societies to attempt and reverse the onomastic subjugation that was a concomitant part of colonialism. However, it is surprising to note that up to so far, there has never been any submission by both the Council and Arts and Culture Ministry to address the issue of official languages. More especially within the context that they use language to rename entities, meaning that language names should come first on the agenda before addressing any other geographical aspect.

3.2.3.2 Onomastic principle two (2):

After preliminary screening, the results should be tested on a variety of people before implementation

The second piece of advice provided by Harder (1986) is that the suggested name from the L1 speakers should be spread to the speakers of the language at large to determine whether the suggested name is accepted by the recipients. For obvious reasons, if the new composed name does not suit the sociocultural factors of the intended speech community, it will be rejected and this will automatically imply that they should go back to the drawing board in order to come up with another name. The researcher admits that it is always practically not possible to accommodate all the speakers of the language, it is however, important that the selected name should be accepted by the significant majority of the speakers of the language meant for, but proper justifications in support of that particular name should be reasonable and convincing enough. It is not just an issue of the majority rules, the majority should be accompanied by linguistic evidence.

As stated in 2.2.1, 2.11.1, and 2.11.2, public participation in this context is of paramount importance, especially when dealing with issues that should be accepted and practised at grass-roots level. In a democratic country such as the Republic of South Africa, one can stipulate that it is also a linguistic right for people to be rightfully represented in Section 6 (1) of the South African Constitution, 1996. It should be noted that had both the Sepedi and Sesotho sa Leboa language names previously been tested on the relevant participants before they were included in the interim and final Constitution of South Africa, the current onomastic dilemma regarding Sepedi and Sesotho sa Leboa language names could have been avoided.

The above-mentioned two onomastic perspectives by Harder (1986) can still be fully implemented, only if the Constitutional Assembly can be instructed by the Constitutional Court of South Africa. The importance of public participation cannot be ignored and undermined in this regard, especially if the relevant parties such as the Department of of Justice and Constitutional Development and the relevant language authorities such as Pan South African

Language Board, Sesotho sa Leboa National Language Body and the Sesotho sa Leboa National Lexicography Unit want to settle the matter for good.

In addition the above two arguments provided by Harder (1986), scholars such as Mthobeli (2001); Kofi (2006); De Klerk (1996); Mphela (2010) and Mohome (2013) as they are quoted in 3.2.3 also emphasise that the significance of naming in an African context should not be taken for granted as naming is used as a powerful weapon that records historical events and thus they should be a thorough engagement between relevant parties before a name is being given to a language or any other entity. Their conceptions of naming and its importance can be summarised as:

- Naming is strictly a linguistic act;
- Names are part and parcel of every African culture;
- Names indicate a symbol of identity;
- Names are linked to people's lives;
- Names are important aspects of society;
- Names are used to record historical events;
- Names cannot be separated from culture and identity;
- Names are of paramount importance to the people who receive them as they will have to acknowledge the existence of a particular name in a society; and
- Names have different meanings to different people

In the context of the current onomastic study, the researcher here is quite interested in the following aspects, since they both touch on different meanings of names which form an integral part of the study. It is worth to emphasise that the following aspect are also considered the onomastic principles to be taken into account when naming an official standard language or changing the name of the official standard language after a particular chosen name has been challenged by the concerned speech community.

3.2.3.3 Onomastic principle three (3):

Names should not be separated from culture and identity

With regard to this aspect, it can be legitimately argued that the chosen name that is deemed to be correct and accurate according to the first language speakers should automatically be linked with culture and identity of the concerned speakers. In terms of this study, this suggests that the onomastic confusion that is caused by names Sepedi and Sesotho sa Leboa (Northern Sotho) can be resolved by indicating the language name that is directly linked to the culture and identity of the L1 speakers.

In a more traditional sense, the best name for the standard official language should also represent culture and identity of the concerned speech community. If not so, it will imply that the language name that is selected to serve as a standard does not necessarily fulfil its purpose, more especially within the context that an onomastic principle to be taken into account when naming an official language dictates that the name of the language should not be separated from the recipients' culture and identity.

3.2.3.4 Onomastic principle four:

Names should not have different meanings to different people

It is important to understand that both proper names Sepedi and Sesotho sa Leboa are perceived as one and the same language, mostly by the uninformed speech communities. However, to the First language (L1) speakers, they are perceived and treated as two different language names and the justification of this argument is detected in 2.4; 2.5 and 2.6 where it was found that the Sesotho sa Leboa language name seems to be more appropriate and it is the one that is accepted and perceived as an official one since the Sepedi name is quite associated with one of the dialects like Lobedu, Tlokwa and Pulana.

Another point that the researcher wishes to discuss is that naming itself is supposed to be strictly considered a linguistic act, not a political act. This implies that it is not everyone who should

be involved in the deliberations of the naming process; and that a linguistic perspective on this aspect is of utmost importance to ensure that the selected name is in the same alignment and does not violate the linguistic principles. However, it can be noticed that in a South African context especially when coming to official languages, a linguistic perspective does not carry some voice as the political voice. The surrounding politics between Sepedi and Sesotho sa Leboa language names may have to some extent been perplexed by the absolute power that politics have when coming into the status of providing official language names. Linguistically, it can be said that the influence of politics in this regard should be guided by the linguistic experts so that the decision taken represents the views and opinions of the people at grass-roots level. In support of the importance of linguistics perceived when naming entities, Mohome (2013: 171) maintains that naming in Sesotho is both a sociocultural and linguistic phenomenon in so far as culture and language are interdependent systems.

A practical example that touches on this study may be pointed out from the discrepancy between Section 3 (1) of the Interim and Section 6 (1) of the Final South African constitutions. The replacement of Sesotho sa Leboa with Sepedi without proper processes with the speakers of the language proves the power that politics hold in deciding what is official and what is not. It needs to be thoroughly mentioned that the politics in this context played a role but the onomastic dilemma had always existed, since both language names have been both used for some quite time. If the language did not have two different languages names before the drafting and finalization of the Constitutions of South Africa, it can thus be evidently argued that the aforementioned Sepedi and Sesotho sa Leboa language discrepancy would not have been experienced primarily because there would not be a comparison of language names.

3.2.4 Levels of meaning in proper names

The researcher holds the viewpoint that one of the fundamental reasons why naming is treated as an important exercise in an African context is that they carry meaning, they are not just names. Nicolaisen (1976) as cited by Machaba (2004: 33) proposes that there are three levels of meaning found in any given name. In a more logical and philosophical sense, each and every bestowed name is considered meaningless unless it reflects at least the following three levels of meaning which are discussed next.

3.2.4.1 The lexical level

This is actually the dictionary meaning of the word or words comprising the name. At this level, Mandende (2009: v) proposes that African proper names should have meaning and since they are used as sometimes communicating a short history of the family or the community.

3.2.4.2 The associative level

The reason or reasons why the particular lexical (or onomastic) items were used in the naming process are part of the associative level. This, incidentally, is also the level on which connotative names operate. For example, name givers may choose to name the language Sepedi in taking into account the fact that Bapedi were the first groups to settle in the Limpopo. On the other hand, namers may prefer Sesotho sa Leboa, simply because this kind of Sotho is spoken in the northern part of the Limpopo province.

3.2.4.3 The onomastic level

The third level deals with the meaning of a denotative name as a name, or its application based on the lexical and associative semantic elements, but usually no longer depends on them. For example, when one mentions the name Sepedi, what immediately comes to the hearer's mind is not even the two tribes who originally broke away from the Kgatla tribe under the leadership of a certain Thobele who, moved eastwards, and finally settled in the area between Olifants (*Lepelle*) and Steelpoort (*Tubatse*) Rivers (Mokgokong, 1966: 9). On the other hand, when one mentions the name Sesotho sa Leboa, what immediately springs to mind is not even a cardinal point (north). The rationale behind this is because the particular name is no longer dependent on its lexical and associative semantic levels.

3.2.5 Reasons for naming

Generally, an act of naming is an attempt of communicating particular message from the name giver to the name recipient. The naming of entities in an African context is a very fascinating and interesting story even though this process may sometimes be hijacked and manipulated in

order to suit the political reasons with the ultimate goal of increasing the domination of a particular group. Among other things, naming in this study may be exercised to serve the following pruposes.

3.2.5.1 Naming as an act of control and political power

The researcher observes that in naming entities (people, cities, languages, and etc.), a certain degree of control is being obtained. Kadmon (2013: 86) shares that politically-motivated name replacements can be found in any region suffering from administrative instability, and especially from changes in local regime. He further reiterates that whenever a new political system comes into power, or whenever a geographical region acquires a new ruler, toponyms (and heads) begin to topple. According Kadmon, it is clear that politically-motivated names may not be considered permanent markers mainly because they are likely to be changed as soon as another regime comes into power.

In this study, the work of Kadmon (2013) forms a very crucial submission in South African sociolinguistics and onomastic practice. The Bantu Authorities Act No. 68 of 1951 that officialised homelands came to an end when the new regime came into power in 1994. All the ten homelands (Transkei, Bophuthatswana, Ciskei, Venda, Gazankulu, KaNgwane, KwaNdebele, KwaZulu, Lebowa, and QwaQwa) were changed and converted into nine provinces (Limpopo, Mpumalanga, Gauteng, North West, KwaZulu-Natal, Free State, Northern Cape, Eastern Cape and Western Cape). Concerning language, concepts such as Northern Sotho, Southern Sotho and Western Sotho are also associated with the Bantustan Policy that was part of the previous regime. It can therefore, be mentioned in this study that naming is something that goes hand in hand with power and politics.

3.2.5.2 Naming as an act of identification (identity)

One of the acts naming serves is to communicate being part of the uniform identity. Generally, the naming of the standard language as Sepedi is supposed to serve as a national identity to the speakers of the language under scrutiny. However, it can be noticed in this study that the name of the standard language (Sepedi) is not necessarily addressing its main purpose, particularly

because the Sepedi language name has different meanings to different people. To some speakers, it is perceived as a dialect while by others it is understood as an official standard language.

Another critical argument that comes to the fore is that the language name is somewhat perceived as the powerful descriptor that is normally used to refer to a particular group of people. In social context, it can also serve as a differentiation tool that separates different speech communities. In this study, it can be argued that the speakers of the language under investigation, irrespective of whether they are being referred to as Bapedi (Sepedi speakers) or Basotho ba Leboa (Sesotho sa Leboa speakers) are not the same as Tshivenḓa and Xitsonga speakers.

3.2.5.3 Naming as an act of claiming the history

Historically, it needs to be mentioned that it is common practice in South Africa to name entities (people, streets, cities, stadiums, buildings, municipalities, schools, universities, national airports, ant etc.) after traditional leaders and political leaders who are perceived as freedom fighters of the country. However, it will be inappropriate to give the name of the standard language after traditional leaders, simply because they do not represent the entire speech community. For example, it can be observed that in the Limpopo province there are four districts municipalities where almost the majority of the population speaks the language under onomastic attention. Each and every district municipality has their own traditional leaders, so it will be onomastically wrong to name the standard language after the traditional leaders.

3.2.5.4 Naming as an act of colonisation

As clearly indicated in 2.13, proper names in the whole of African continent have been marked with colonization, since the arrival of the Europeans in this Continent. The Republic of South Africa, just like any other countries, was also heavily affected when coming to the naming of entities. In this quest, Kadmon (2013: 87) argues that one of the reasons that name changes by the outsiders are solely a form of pronunciation problems is that outside speakers who are

unable to pronounce a particular name, modify it or even replace it by one which agrees with their own phonological system.

It can thus be argued that the implementation of Northern Sotho, Southern Sotho and Western Sotho languages may have somewhat been influenced by pronunciation problems of the outsiders who had the ruling powers of the country. For argument's sake, it was quite easier for them to pronounce Northern Sotho as compared to Sepedi, which might have been somehow problematic. It needs to be mentioned that it is not only the language names that were affected by this problem, so many entities were and still are affected by a culture of naming because of the previous regime.

3.2.5.5 Naming as an act of decolonisation

In contemporary South Africa, there is an ongoing attempt of renaming the entities because the new regime (Democratic) is of the view that the initial names do no longer serve their purpose. This is also a common practice among the Basotho (Sepedi, Sesotho and Setswana speakers) nation in Southern Africa where names such as Tokologo, which literally means freedom is bestowed. Since the focus of the current research study is on Sepedi and Sesotho sa Leboa as both official language names for the same language, the participants who are also the L1 speakers of the language under scrutiny will indicate the language name that they think is somehow causing decolonisation because of the previous act of subjugation by the Apartheid regime.

3.2.6 The onomastic creativity experienced up to so far in relation to the language under investigation (Sepedi)

The central theme of this sub-section is to look at the onomastic creativity that has been experienced within the umbrella of the language under study. It is quite impressive to mention that the onomastic creativity has been experienced in South Africa where the new names incorporating the language under study (Sepedi) as one of the officially recognised South African indigenous languages have been composed. There are many anthroponyms, toponyms

and endonyms, which have been composed since 1994. However, the researcher will therefore, focus only on those names which have been recorded in the language under attention (Sepedi).

The South African Geographical Names Council was established by the South African Geographical Names Council Act, 1998 (Act No. 118 of 1998), as the body responsible for the standardisation of geographical names in the entire Republic of South Africa. This Council works in consultation with the National Department of Arts and Culture as it is constituted by the Minister of Arts and Culture. It is stipulated that the mentioned council aims to legally and transparently replace the politically motivated names which deem to be undermining the integrity of African people, especially the speech community and particular society that is directly affected by the initial name. For example, Northern Sotho, Southern Sotho and Western Sotho are the language names that came as a concomitant part of colonialism and may not be offensive to the speakers of the other South African official languages, but may be sensitive and offensive to the L1 speakers of these languages.

In a contemporary South Africa, onomastic creativity has been lately experienced and it is interesting to observe that it still a continuing process. The reason for this is that South Africa, just like other countries in Africa, was once ruled by the colonialist who hijacked the naming system of an African culture and implemented the western culture of naming, to entrench the Apartheid regime. It is also important in this study to state that the South African Geographical Names Council in collaboration with the National Department of Arts and Culture will be considered the major stakeholders, should the Constitutional Court of South Africa in consultation with other relevant stakeholders instruct that the language under research, to be renamed.

Mashige (2014: 8-9) reveals that it is against this background that calls be made by theorists such as Ngugi wa Thiong'o for a "return-to-the-roots" need to be seen. The implication of this return includes the total rejection of any traces of colonial culture and traditions in the quest to forge what wa Thiong'o calls an authentic Kenyan (African) cultural regeneration, national pride and dignity. In this study, special attention will be given to the relationship between coloniser and the colonised, the oppressor and the oppressed before the colonial traditions may be rejected. In the context of the present study, one may agree that the exercise of changing

names entails decolonising the heritage landscape by replacing colonial names with the new names that will reflect a post-colonial, post-apartheid, democratic Republic of South Africa. In this study, a concomitant issue is to determine a language name which may be associated with the colonialism and it will be up to the first speakers to decide if they want to keep or change that particular name.

In support of the aforementioned argument by Ngugi wa Thiong'o, the South African Geographical Names Council (2002: 6) stipulates some of the legitimate grounds for changing names and one of them is that:

- A name may be objectionable, because it replaces an existing name which certain people would like to see restored.

The researcher is quite interested in this legitimate ground provided by the council. The rationale behind this is that this submission touches on the gist of the argument of the current study that was initiated by the first speakers of the language under research who are onomastically divided into two groups. The other group is complaining about the status of Sepedi at the expense of Sesotho sa Leboa while the other group is satisfied with the status of Sepedi as an official language. It can be noticed that gist of the complaint from both groups is on the language name, not the content or grammatical structure. It can be mentioned from an onomastic point of view that this kind of an argument may be seen as a normal debate for the sake of it, but it is however, considered a matter of sociolinguistic identity and linguistic right to the concerned speakers of the language.

According to statistics on geographical names, most of the new names approved by the National Department of Arts and Culture were in Sotho (Sepedi and Sesotho), followed by isiXhosa, Setswana, Tshivenḓa and English. Lowest on the list were names in Afrikaans, Xitsonga and isiNdebele. It is documented statistically that most name changes were made in the Limpopo province. The reason behind this is that the Limpopo Province is the most ethnically black province in South Africa (96.7% as of 2011) and it is important to understand that the process of name change is likely to go smoother in an environment where there is no opposition from the minority group.

In terms of this study, it needs to mentioned that Sepedi as one of the official languages is considered the language of the Limpopo province where it is spoken by approximately more than half of the provincial population (see 2.12). It is therefore, further interesting to realise that the province where the language under research belongs is the one that experienced many onomastic changes and that those new names are recorded in Sepedi. In a more practical sense, it can thus be noticed that this language has always been implicated when coming to naming entities and it is not surprising today when the argument is all centred on the language name. From a political perspective, the process of renaming entities may be seen as a positive exercise that seeks to address the injustices that were done by the previous regime as a concomitant part of colonialism. For obvious reasons, English and Afrikaans were given a priority when naming things irrespective of whether the speech community understands the language or not, so the new system is busy replacing those names that were recorded with the intention of oppressing Black communities. The following table indicates the old English and Afrikaans names bestowed by the previous regime (Apartheid) and the new-recorded name by the new regime:

Table 5: Old English and Afrikaans names and the new-recorded Sepedi names

Old name	**New recorded name**	**Entity name**
Northern Province	Limpopo Province	Province
Pietersburg	Polokwane	City
Potgietersrus	Mokopane	Town
Naboomspruit	Mookgophong	Town
Warmbaths	Bela-Bela	Town
Ellisras	Lephalale	Settlement
Bochum	Senwabarwana	Settlement
Soekmekaar	Morebeng	Settlement
Duiwelskloof	Modjadjiskloof	Town
Driekop	Ga-Ratau	Settlement
Nylstroom	Modimolle	Settlement
Olifants River	Lepelle	River
Steelport River	Tubatse	River

(Source: South African Geographical Names Council)

Taking into consideration the new names that have been composed, one can realise that the same onomastic creativity may be used in order to settle the current onomastic controversy of two different language names (Sepedi and Sesotho sa Leboa) denoting one and the same language, should there be a need or renaming of the language. Taking cognisance of the onomastic and sociolinguistic politics surrounding language names under scrutiny, it can be reasoned and justified that it is inaccurate, injust and legally wrong to have language name discrepancies in official and policy documentation; therefore, if the L1 speakers of the language under attention do not reach an agreement as to what name be used consistently used as an official language, a decision should be taken on their behalf. The decision may be either to maintain Sepedi or to replace it with Sesotho sa Leboa, provided it meets the onomastic principles of naming in an African context. Alternatively, should both names be rejected by the onomastic principles, the only option would be to rename the language and come up with a new name that will serve as an official language name.

With the power of onomastic creativity, it can be maintained that in todays' Limpopo province, it is unlikely to come across speakers of the language under attention as well as speakers of the other South African official languages referring to the current Limpopo province as Northern province instead of Limpopo province; similarly to Pietersburg in Polokwane; as well as Potgietersrus in Mokopane. This kind of observation proves that people are not reluctant to name changes, as long as they were thoroughly involved in the process of changing that particular name. Moreover, it may be assumed that the current use of Sesotho sa Leboa/Northern Sotho as language name in informative, descriptive, official and policy documentation is perpetuated with the fact that when the Sepedi name was included in the final constitution, people were not consulted as their views were seen as less important. Had the process been transparent and consultative, maybe today there would be no argument of two different language names as one and the same, while they are not according to the L1 speakers.

3.3 The sociolinguistic status quo on Sepedi and Sesotho sa Leboa names

Sociolinguistics as a field of study is relevant to be included in this investigation. The reason for this is that onomastics is considered a sub-discipline of sociolinguistics. In addition, the main argument that initiated the study is the current use of both Sepedi and Sesotho sa Leboa

as official languages that denote one and the same official language. It is inevitable to look into the relationship between language, naming and society, since the three are sociolinguistically bound. It needs to be stated from a sociolinguistic perspective that where sociolinguistics is high on the agenda, onomastics is also automatically involved. The researcher's opinion is accompanied by one of the vocalists in onomastics, Koopman (2002: 8), when highlighting that names are linguistic units which normally operate within a social context, and onomastics can be considered as a branch of sociolinguistics.

Furthermore, it is for this reason that scholars such as Neethling (2000) as cited by Mamvura (2014: 22) asserts that the study of names falls under the realm of sociolinguistics since sociolinguistics is generally understood as scientific study of language in relation to society where it is spoken. It is further stated that names reflect better than any other language form, various socio-political attitudes, relationships and the psychology of an era in which they are used.

3.3.1 A definition of sociolinguistics

Sociolinguistics is used generally for the study of the relationship between language and society. It is also linked with social psychology, particularly with regard to how attitude and perceptions are expressed and how in-group and out-group behaviours are identified (Yule, 2010: 254).

In a more simple terms, Crystal (1987: 281-282) stipulates that sociolinguistics as such refers to matters as mentioned next:

> The linguistic identity of social groups, social attitudes to language, standard and non-standard forms of language, the patterns and needs of national language use, social varieties and levels of language, the social basis of multilingualism, and so on.

The views of Yule (2010) and Crystal (1987) embrace that language is part of social life and that careful consideration is needed each time when a decision is taken on a particular language. In broad terms, the gist of sociolinguistics is the interaction of language and society. In terms

of this study, it is of crucial importance to explore the kind of relationship that exists between Sepedi as an official language, the other name (Sesotho sa Leboa) attached to this language, as well as the attitude of the first language speakers on both names and on language itself. The current study investigated the sociolinguistic implications that may be caused by lack of certainty and consistency in referring to the official language.

Another important contribution of sociolinguistics is the view of Thipa (1989: 20) when opining that sociolinguistics encompasses the following:

- Dialect geography;
- Languages in contact, including bilingualism;
- Social dialectology, including studies of social stratification and minority group speech; and
- Language situations, for example, standardisation, functional styles, attitudes toward language and language as a means of group identification.

The above-mentioned four sociolinguistics aspects by Thipa (1989) relate directly to the current study, especially when taking into account the fact that the language under the study (Sepedi) is known as the language of many dialects. All the dialects of the language under attention have been classified according to their geographical location. It can be argued that it is unavoidable for the researcher to exclude sociolinguistic theory in this kind of complex study (onomastic and political investigation), primarily because this theory is more concerned with the speakers of the language than the language itself. In more simple terms, the perception and attitude of the L1 speakers on Sepedi and Sesotho sa Leboa language names is of crucial importance to be explored. Within this context, it is thus crucial to point out that the issue of dialectology may be perceived as one of the major contributing factors that have caused sociolinguistic tensions among the speakers of the Sepedi language. As mentioned in 2.6, the main argument of the speakers and scholars in opposition of Sepedi as an official language name in the South African constitution is that Sepedi is associated with one of the dialects of the Sesotho sa Leboa language, and thus it undermines the integrity of other ethnic groups such Balobedu, Batlokwa, Bapulana, Bahananwa and Baphalaborwa, amongst others.

The fourth sociolinguistic point provided by Thipa (1989) touches on the matter that has initiated the current investigation. It is important to indicate that Sepedi has already been established and standardised as an official language. However, there are sociolinguistic conflicts regarding the status of Sepedi as an official language which gave birth to a negative attitude towards this name. Constitutionally, all the L1 first speakers are expected to accept Sepedi as an official language name and to accept Sepedi as a symbol of their group identification. It will therefore in this study be determined if the concerned speakers of this language accept Sepedi as a symbol of their collective identity.

Sociolinguistically, the language which is perceived as officially standard should be used as a tool of building or constructing new identity in speech communities; and that it should also promote social mobility, symbols of identity and social solidarity as well as unity amongst the societies. In terms of this study, it can however be argued that within the context of the language under attention as one of the official languages, the official standard languages do not seem be fulfilling its national duties, especially when coming to the issue of social solidarity and unity among the speakers of the language. The Sepedi language which is recognised by the South African constitution as one of the 11 official languages was supposed to be used as an instrument of building and uniting the speakers of its language; but the current situation is that the speakers of the language are divided due to a language name that it is not accepted by some of the L1 speakers.

In addition, Fasold (1986) in Thipa (1989: 21) maintains that sociolinguistics includes, among other things:

- Language choice;
- Language attitude; and
- Language standardisation and planning.

It can be noted that Fasold's submission does not differ that much with the aforementioned one by Thipa (1989). It is just an addition of aspects such as language choice, language standardisation and planning which cause the researcher to reason that they are also considered as one of the qualitative variables that resulted in division in the concerned speech

communities. The rationale behind this is that language planning in the South African context is not transparent enough in educating the nation on how official languages are selected in ensuring that speakers of the languages, especially at grass-roots level, understand the processes that are involved when a particular dialect or language is being elevated to serve as a standard language.

Fasold (1986) further elaborates on language attitude, which in this study is directed to a language name. Some speakers of the language under investigation seem to be having a negative attitude towards Sepedi as a language name while other speakers also have a negative attitude towards Sesotho sa Leboa. Having understood the cause of the problem as indicated in 2.2, the researcher reasons that speakers of the language cannot be entirely blamed for the mentioned onomastic controversy and discrepancy. It can be opined from a sociolinguistic point of view that it is surprising to observe the current onomastic dilemma of Sepedi and Sesotho sa Leboa names in official documentation, especially within the context that standardisation issues in the South African context were never handled in an open and transparent manner. The implications of standardisation will be further discussed in 3.5.

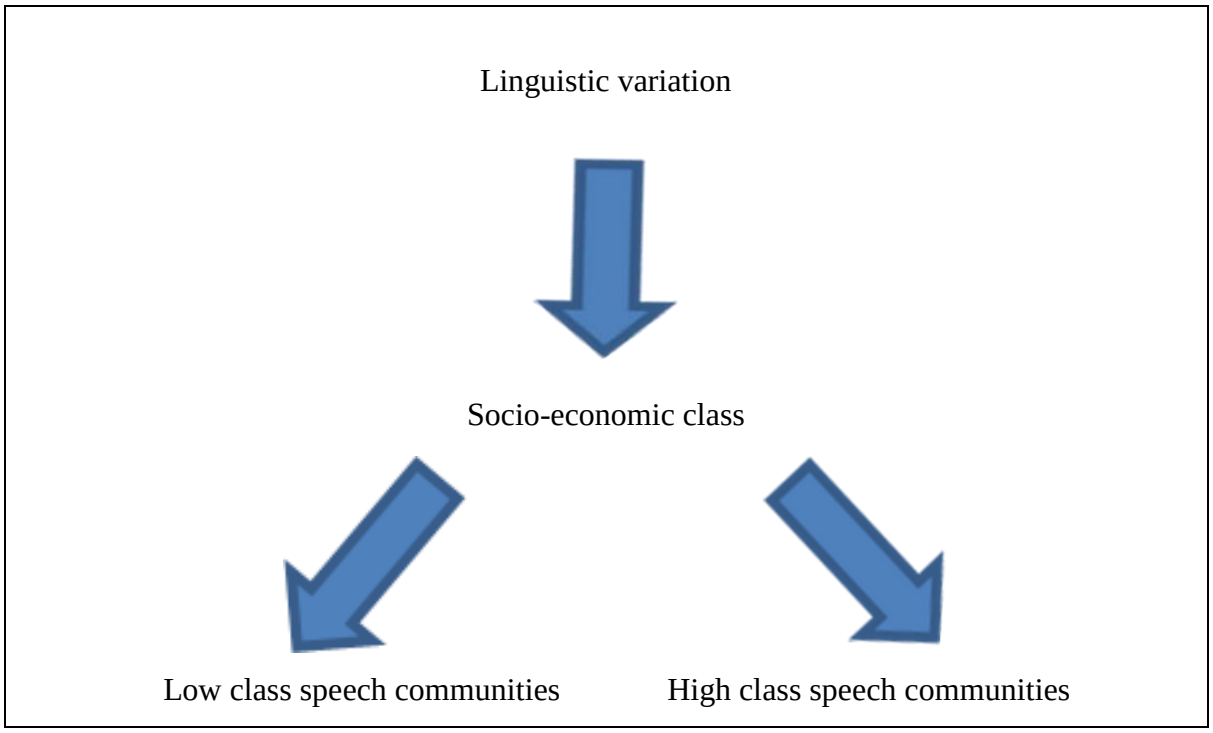
3.4 Dialectology and its influence on the naming of the official language

Dialectology as a theory is one of the many theories that gave birth to the current onomastic controversy of Sepedi and Sesotho sa Leboa as language names. The rationale behind this is that some of the L1 speakers of the language under attention and also some of the scholars who are very vocal on the onomastic dilemma of the current investigation are of the view that Sepedi cannot be considered a fully-fledged language since it is associated with one of the dialects of the Sesotho sa Leboa language which has more than 27 dialects (see 2.6). On the other hand, some of the speakers of this speech community are of the view that Sepedi was a dialect, which at a later stage was elevated to the status of an official language in taking into consideration the historical factors of this dialect and its speakers. In terms of this study, it is therefore candidly stated that this whole argument involves processes to be followed when selecting a particular dialect in order to serve as the standard language.

3.4.1 Language variation

Crystal (1987: 34) views language variety as a neutral term that can be used to refer to regional and social dialects. Crystal further stipulates that the term variety is used in sociolinguistics to refer to any system of linguistic expression whose use is governed by situational variables. When the researcher scrutinises the view of Crystal on language variation, it surfaced that a dialect is generally understood as a term that is used to cover languages, dialects and registers before they can be differentiated.

Labov as cited by Thipa (1989: 4-5) maintains that non-standard varieties are used by the low class while standard varieties are used by the high-class group of people. Furthermore, he reiterates that the norm of each group has its own prestige and that the very lowest social group is least affected by prestige norms. The theory of Labov in Thipa (1989) is quite relevant to this study, since dialects of the language under the study are involved and that other dialects are considered to be superior to others. According to the researcher, the following figure (2) draws a correlation of the linguistic variation between low-class speech communities and high-class speech communities:



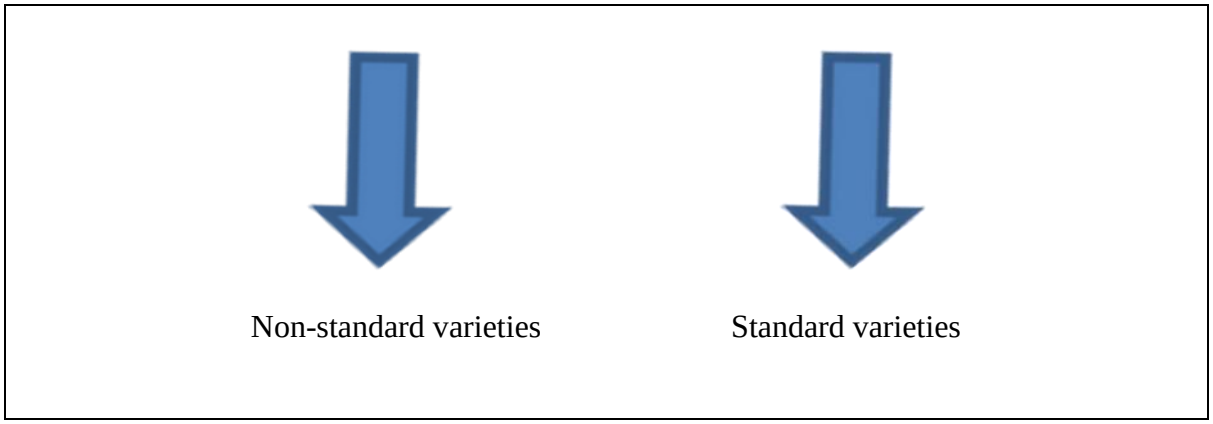


Figure 2: Low class speech communities vis-à-vis high class speech communities

The interpretation of this diagramme involves that speech communities who are associated with low class is primarily due to the fact that the dialects were never considered during standardisation. On the other hand, speakers whose dialect had the privilege of being considered during standardisation are considered as high class speech communities. In a contemporary South Africa, Mojela (2007: 120) provides a very important view that only a few of the 27 dialects of the language under scrutiny are represented in the official standard language, i.e. Sekone, Sepedi, Sekopa, Sekgaga (of Mphahlele), and the dialects around Turfloop and Chuenespoort. The majority of the dialects contributed very little to the development of Sepedi as an official language, especially when focusing on vocabulary and structure. This implies that the mentioned dialects according to Mojela are thoroughly represented in the standard language; their speech communities are associated with a high class status. This is contrary to the position of the dialects that were stigmatised and are entirely not represented in the standard language. Having discussed the implications of language variation, it is crucial to also explore the theory of dialects in relation to Sepedi as an official language.

3.4.2 The influence of dialectology on the naming of the official language

Dialectology according to Yule (2010: 241) is generally known as the study of different dialects of the same language (whose speakers can usually understand each other) and two different languages (whose speakers cannot usually understand each other).

In connection with dialects it should be noted that they are traditionally distinguished from languages in that they are seen as varieties of that language which have their own distinctive grammatical forms, vocabulary choices and pronunciations (Bock & Mheta, 2014: 304). They further reiterate that dialects are mutually intelligible, which means that speakers of related dialects can generally understand each other.

3.4.3 Dialect vis-à-vis language

The concepts dialect and language may mean different things to different people. To some people, they mean one and the same thing; whereas to other people, the two concepts are regarded completely different things. The researcher holds the linguistic view that up to so far, sociolinguists have not yet succeeded in providing a clear contradistinction between a dialect and a language. Makoni *et al.* (2005: 84) argue that within African countries, indigenous linguistic forms are typically referred to as *vernaculars* or *dialects*, whereas European linguistic forms are called *languages.* They further criticise that this terminology was part of the colonial discourse that stigmatised African languages in relation to European languages. In concurring with Makoni *et al.* (2005), it is also important in African sociolinguistics to interrogate who is in authority to determine what dialect is and what it is not.

Technically, the term dialect which refers to a language variety associated with a regionally or socially defined group of people. However, the term is also commonly used to refer to a social or geographical language variety that is not the "standard" one. Standard language on the other hand, refers to the socially preferred language variety, considered by the gatekeepers of the language as the correct use of language (Makoni *et al.* 2005: 84). The researcher shares a perspective that in this regard, a crucial question may be posed by sociolinguists concerning who decides what the standard is and which language is not a standard language.

Similarly, Fasold (2006: 312) aptly observes that many people equate the term 'language' as in 'the English language' or 'the French language' with the standard language – that is, that version of the language held to be correct in pedagogical grammar books and usage guides in education, the workplace, and the government. Primarily because the standard language is usually associated with education and sophistication, other varieties of the language are often

considered to be lesser versions of the language – perhaps not as fully formed, or maybe 'sloppy' in comparison with the standard. However, to the linguists, a language is not just the standard version of the language but rather the sum of all varieties that comprise it. It is also worth to accentuate that dialects are not the same as slang or jargon. The term dialect is used to refer to an entire language variety, with features on all levels of language patterning (for example, phonology, grammar and the lexicon).

Webb (2010: 160) undercsores that a standard language must not be projected as 'the only correct and proper way of speaking' and the importance and fundamental role of the so-called non-standard varieties in social life must also be acknowledged. If educators, linguists and language planners convey the message that all forms of a language that differ from the standard are inferior, speakers or people who use these varieties will most likely also, by association, feel inferior and undermined. Schilling-Estes in Fasold and Connor-Linton (2006: 312) pronounce that many people equate the term 'language' as in "the English language" or "the French language," with the standard language.

Mokgokong (1966: 32), as one of the most vocal sociolinguist who focused on the language under scrutiny and its dialects, provides a clearer and more comprehensive exposition of the terms dialect and language:

> Language and dialect are only two names for the same thing, as looked at from different points of view. Anybody's expression used by a community, however limited and humble, for their purposes of communication and as an instrument of thought, is a language; no one would think of crediting speakers with the gift of dialect but not of language. On the other hand, there is no tongue in the world to which we should not with perfect freedom and perfect propriety apply the name of dialect, when considering it as one of a body of related forms of speech.

Another critical submission in this regard is the one of Lodge (1993: 16) when articulating that language is simply a dialect along with all the others: everyone speaks a dialect, even if that dialect is the standard language. He further provides that it has been estimated that in Britain in fact only 3,5% of the population speak something closely approximately to standard English.

In the context of the current study, this conception translates that all official languages are dialects. In other words, the standard language does not entirely represent the single or two dialects, as almost the majority of the dialects have been incorporated in the standard version. This is the reason why it is difficult to have an ethnic group that speaks exactly the standard language.

According to Makoni *et al.* (2005); Fasold (2006); Lodge (1993); and Mokgokong (1966);, it can therefore be interpreted that both a dialect and a language denote to one and the same thing. Lodge (1993: 15) emphasises that to a traditional view of dialect, the relationship between dialect and language is inclusive rather than exclusive and that language is just a generic or superordinate term embracing any number of dialect and styles. It can therefore, be understood in this study that the two are practically considered as languages. However, they technically differ with the fact that the standard language has been codified. Meaning it has linguistic (spelling and grammatical) rules, since it is the one that is strictly associated with positive connotations such as education, sophistication, power, prestige and high status while the other one (dialect) is associated with negative connotations such as low level of education and low status. This is the reason why scholars such as Fasold (2006: 33) candidly state that an important point for linguists, and for linguistic study, is not whether we choose to call a variety a language or a dialect, or whether we choose to uphold a particular variety as a standard, but that all language varieties, no matter what their label or their political or social standing, are equally linguistically well-formed and operate according to precise patterns or rules.

3.4.3.1 Confusion caused by linguistic mutual intelligibility

Concerning mutual intelligibility, Fasold (2006: 313) asserts that if two varieties are very similar linguistically and are mutually intelligible (that is, if speakers of one variety can understand the speakers of the other and vice versa), then it seems that they should count as dialects of a singular language. Conversely, varieties that are linguistically quite distinct and are not mutually intelligible should probably be classified as separate languages. Fasold's concept on mutual intelligibility in terms of the current study is quite contradictory, according to the researcher. It can be noticed that there are different dialects of which some are mutually

intelligible while others are not. The most telling dialectal example is the speakers of the Lobedu and Tlokwa dialects.

Speakers of the Lobedu dialect and the ones of the Tlokwa dialect can understand each other without any barrier; but speakers of the Lobedu dialect and the ones of the Pulana dialect cannot understand each other. Similarly to the speakers of the Pulana dialect and the speakers of the Kone dialect, cannot understand each other, yet they are still regarded as dialects of the same language. In broad terms, speakers of the Sesotho language can converse with the speakers of the Setswana language without any barrier, yet they are considered as separate languages. Linguistically, Lobedu and Tlokwa should be regarded as dialects of the same language; Lobedu and Pulana should be regarded separate languages; Pulana and Kone should be understood as separate languages; and Sesotho and Setswana should be taken as dialects of the same language.

Concerning the linguistic similarities of the officially recognised languages within the South African Constitution, Nguni languages, Makoni *et al.* (2005: 135) assert that Sepedi, Sesotho and Setswana are very similar grammatically, morphologically and lexically. The difference between these three languages are mainly in the area of phonology, however, these related three languages were codified as separate languages, because of missionary politics. The same applies to Xhosa and Zulu peoples, whose languages are closely related, and were defined as speaking different languages because of the rivalry between the missionaries working with these two groups.

It is against this background that the researcher submits that some of the dialects that are considered as Sepedi dialects were just included there in order to favour and accommodate the administrative, not linguistic classification. A relevant example in this regard is the Ndebele Sotho (Northern isiNdebele) dialect that is spoken in the areas of Zebedeila, Mokopane, and Gamashashane; it is linguistically closer to isiNdebele where it belongs rather than the Sepedi language. In this study, it is said that a dialect such as Ndebele Sotho was technically considered one of the dialects of the language under research in order to suit the political and the administrative reasons.

3.4.4 Linguistic and dialectal classification of the South African indigenous languages

It is important to sketch an overview and the sociohistorical background of some of the South African indigenous (official) languages, as well as their dialectal classifications. In this sub-chapter, only some of the officially recognised South African indigenous languages (Sepedi, Setswana, Sesotho, IsiXhosa, Xitsonga and Tshivenḓa) will be covered in order to show a comparison with what has transpired during the standardisation of Sepedi as an official language. It is worth mentioning that this sub-section will also reveal the linguistic and political processes that are taken into consideration when converting one dialect into a standard language.

According to Malepe (1966: 1), Doke divided the officially recognised South African indigenous languages into four groups:

- The Nguni group, including Zulu, Xhosa, Ndebele and Swati;
- The Sotho group, including Pedi, Sotho, and Tswana ;
- The Venda group; and
- The Tsonga group, including Ronga, Tonga and Tswa.

3.4.4.1 The language under onomastic scrutiny (Sepedi) and its dialects

The researcher furthermore, continues to draw on the example of the Sepedi language name when referring to the official language, since it is the one that is declared as official in Section 6 (1) of the South African Constitution of 1996. It is also disappointing to realise that the current onomastic discrepancy and the politics surrounding Sepedi and Sesotho sa Leboa names have been going for a very long time. However, it is difficult to determine whether both names Sepedi and Sesotho sa Leboa (Northern Sotho) were used consciously or unconsciously.

According to Mokgokong (1966: 8-9), the Northern Sotho (Sesotho sa Leboa) language consists of around 27 dialects: Pedi, Tau, Roka, Kone, Mphahlele, Tšhwene, Mathabatha, Matlala, Dikgale, Mothiba, Nkwana, Molepo, Mamabolo, Tlokwa, Birwa, Kwena, Moletši, Hananwa, Lobedu, Phalaborwa, Nareng, Maake, Mametša, Tlhabine, Pulana, Pai and Kutswe.

Similarly, Ziervogel (1969: 1) asserts that Northern Sotho (Sesotho sa Leboa) is the written language of the Northern and Eastern Transvaal. In this area many dialects are spoken, some of which differ considerably from the written language, for instance the language of the Lobedu and Phalaborwa in Tzaneen and Leydsdorp (currently known as Phalaborwa); Pulana, Kutswe and Pai in Pilgrim's Rest and Bushbuckridge; Moletši, Matlala, Tlokwa in the Potgietersrus (currently known as Mokopane) and Pietersburg (currently known as Polokwane) districts. Towards the southwest we find the eastern Kgatla dialects which constitute a bridge between the Tswana and the Northern Sotho dialects.

In more simple terms, Poulos and Louwrens (1994: 1) posit that Northern Sotho as a term that is used to refer collectively to a number of dialects that are concentrated in the Central, Eastern, North Eastern, North Western and Northern Transvaal (Transvaal is an old designation for provinces before 1994, which now consists of Gauteng, North-West and Limpopo Provinces). They further explain that Northern Sotho is commonly used today by scholars and speakers to refer to what is known as the official language, and which is primarily based on the Pedi dialect of Sekhukhune Land. According to South African Census of 2011, this language is spoken by approximately half of the provincial population.

In a contemporary South Africa, it can be implied that the conceptions of scholars such as Mokgokong (1966); Ziervogel (1969); and Poulos and Louwrens (1994) may be interpreted as if they considered Northern Sotho (Sesotho sa Leboa) as the rightful name of the language. According to their view on the language under research and its dialects, it is thus clear that Sepedi is a dialect and the name of Northern Sotho is considered the standard official language. It can be argued that the inclusion of Sesotho sa Leboa (Northern Sotho) in the interim constitution of South Africa as one of the official languages was not an error, since it can be noticed that the Northern Sotho name has also been used for quite some time.

Another critical point is the one of Snail (2011: 69) who postulates that the Bapedi (Sepedi speakers) are considered the last group of the Sesotho speakers and that they are found all over the former Transvaal, but they are concentrated in the areas North of Pretoria and the whole of Northern Transvaal (today known as Limpopo Province). He further shares that the homeland for the Bapedi was known as Lebowa. Taking into consideration the work of Snail (2011), one

may agree that it is not by a coincidence when the issue of Sepedi and Sesotho sa Leboa is still regarded a controversial one, especially when taking into account the fact that the homeland was named Lebowa while the speech community was known as Bapedi. In a more traditional sense, it can be implied that the current onomastic confusion arose from the concept of Bapedi speakers who are geographically located in Lebowa. Moreover, it is important to also state that the Bapedi speakers are under the umbrella of the Sesotho group and it can be deduced it is where the concept of Sesotho sa Leboa originated.

Emanating from an onomastic philosophy, Mesthrie (2002: 70) cogently stipulates that Northern Sotho is an instructive language name. She clarifies that the 'ethnic group' Northern Sotho was demonstrably invented by the Nationalist government to unify a diverse set of people, who formerly were called 'the Transvaal Sotho', sometimes identifying Northern Sotho and Eastern Sotho.

It is important to mention that above-mentioned work by Mesthrie (2002) forms a focal point in this study. It is clear according to her that the name Northern Sotho (Sesotho sa Leboa) was created by the Apartheid regime. In other words, this name has nothing to do with the representation of the speakers of the language at grass-roots level. It is one of the proper names that were eradicated by the colonialist in order to accommodate the Europeans principles of naming, not African. It is against this background that in today's South Africa much effort is made to reverse the injustices that were done concerning the naming of African entities by the previous regime. It can therefore be understood that the Sepedi language name may be quite appropriate when being compared with the Sesotho sa Leboa (Northern Sotho) one, according to Mesthrie (2002).

With regard to the classification of the Northern Sotho dialects, Mokgokong (1966: 3-4) provides the Northern Sotho sub-group by then Department of Bantu Languages, University of South African (UNISA) as follows:

- The Central Sotho Dialect Cluster: from whose dialects the written Northern Sotho language has developed, e.g. Pedi, Tau, (Masemola), Kone, Mphahlele, are the most important dialects of Sekhukhuneland and adjacent parts;

- The Eastern Sotho Dialect Cluster: Here the dialects are (1) Pulana and Kutswe, and (2) Pai. These dialects bear a strong impression of Tsonga Swazi, especially Pai;

- The North-Eastern Sotho Dialect Cluster: Here the most important dialects are Lobedu and Phalaborwa, and related languages such as Kgaga. They show a strong resemblance with Venda; and

- The North-Western Sotho Dialect Cluster: Here we have the dialects common to the Polokwane and Mokopane districts, i.e. Hananwa, Matlala, Tlokwa and Mamabolo. Birwa, a nearly extinct language, may also be included.

The main issue to be understood regarding this classification is that Mokgokong (1966) considers Sepedi as a dialect of the Northern Sotho language, not as an official standard language. Having noted this, it is clear that the argument embracing these two language names is something which has been debated for the past five to six decades.

Ziervogel (1969: 1) on the other hand, provides another comprehensive exposition of the Sepedi dialects which differ to the one of Mokgokong (1966). He then classifies the Sepedi dialects as follows:

- Southern dialects such as Kopa, Setebele-Sotho, Molepo, Mothiba, Mothapo and Makgoba;
- Central dialects such as Pedi, Kone, Tau, Roka, Moletlane;
- North-Western dialects such as Hananwa, Tlokwa, Matlala, Moletši and Mamabolo;
- North eastern dialects such as Lobedu, Phalaborwa, Kgaga, Tswapo; and
- Eastern dialects such as Pulana and Kutswe.

Taking cognisance of the work of Ziervogel (1969), it can be noted that his classification is quite different to the one of Mokgokong (1966) in the sense that he considers Sepedi as a language, not as a dialect.

In terms of this study, it is important to point out that the issue of whether Sepedi is considered a dialect of the Northern Sotho/Sesotho sa Leboa or whether it is perceived as a language on its own and legally declared in the South African constitution is not a paramount issue in this research study. For the purpose of the investigation to go smoother and well balanced, both Sepedi and Sesotho sa Leboa are perceived as fully-fledged languages as stipulated in the earlier interim and final Constitution of the Republic of South Africa. For argument's sake, if Sesotho sa Leboa were not a language, it would not have been included in the interim constitution as one of the 11 official languages. Similarly to Sepedi, if it were not a language it would not have been recorded as an official language in the current and final South African Constitution. The study however, opts for a language name between the two mentioned that is accommodated by the onomastic principles of naming entities (languages, people and cities) within an African culture.

3.4.4.2 The influence of the Setswana dialects on the naming of the official language

According to Malepe (1966: 1), Setswana is a member of the Sotho group of the South-eastern zone of South African indigenous languages. Snail (2011: 69) shares that the largest group of the Sesotho speakers is the Batswana and the majority of the speakers are from the former homeland Bophuthatswana (a homeland for Batswana) which was situated between the Northern Cape and former Northern Transvaal (today known as North West Province) and used to stretch right to the boarder of Botswana and South Africa.

From an onomastic point of view, Mesthrie (2002: 69) articulates that Setswana was originally known as Western Sotho, and the indeterminacy of naming the language and its speakers are once again instructive.

Since each and every language has its own dialects, Setswana has also dialects. Cole (1964: 179) mentions that spoken Setswana is divided into four subgroups each containing various dialects. They are:

1. Central Setswana;

- Serolong, as spoken by the Tshidi, Ratlou and Rrapulana nations;
- Serolong, as spoken by the Seleka in the Orange Free State;
- Sehurutse; and
- Sengwaketse.

2. Southern Setswana;

- Setlhaping; and
- Setlhware.

3. Northern Setswana;

- Sekwena;
- Sengwato; and
- Setawana.

4. Eastern Setswana;

- Transvaal Sekgatla; and
- West-Transvaal Sekwena.

In a nutshell, Cole (1964: 179) holds the perspective that the Setswana language is divided into 11 dialects.

3.4.4.3 The influence of the Sesotho dialects on the naming of the official language

According to Mesthrie (2002: 68), Sesotho was originally known as Southern Sotho, and the indeterminacy of naming the language and its speakers is once again instructive. As it is stipulated in the South African Constitution, Sesotho is also recognised as one of the 11 official languages. Snail (2011: 68) provides that Sesotho is spoken mainly in present-day Lesotho, the whole of the Free State especially in the Free State Goldfields and the Vaal complex.

Historically, it is recorded that among the Sotho group (Sesotho, Sepedi and Setswana), the Sesotho language carries the most socio-historical value when coming to codification. It is true that, it was the first language among the Sesotho-group to be codified and it is considerably the most homogeneous than either of the other recognised Sotho-Tswana language communities (Mesthrie, 2002: 68). Arbousset (1991) as cited by Mesthrie (2002: 69) reveals that the achievement of early standardise was due to the efforts of King Moshoeshoe who held the perspective that the earliest efforts to write Sesotho, the language of the modern Lesotho, would standardize the language and bring about a heightened sense of common unity among the Sotho peoples.

As for the Sesotho dialects, Snail (2011: 69) mentions that among the Basotho, one can also hear dialects like:

- Sekgolokwe, which is spoken around Harrismith, Bethlehem and, Bergville and that part of QwaQwa called Tsheseng; and
- Setlokwe, which could also be heard in the areas mentioned above.

3.4.4.4 The influence of the isiXhosa dialects on the naming of the official language

According to Mesthrie (2002: 66), the term Xhosa, originally one group's eponym, has been vigorously promoted as a cover for unifying the various Cape Nguni groups. Mheta (2014: 317) posits that IsiXhosa, IsiZulu, IsiNdebele and SiSwati are regarded as 'daughter' languages that originated form their 'parent' language, Nguni. Da Costa, Dyers and Mheta (2014: 340) confirm that IsiXhosa is one of the 11 official languages in South Africa and that it belongs to the Bantu language family and falls under the Nguni language cluster. According to the 2011 Census, IsiXhosa speakers constitute 16% of South Africa's population (Statistics South Africa, 2011).

According to Da Costa, Dyers and Mheta (2014: 340) a number of varieties such as:

- Gcaleka;
- Ndlambe;

- Thembu;
- Bomvana;
- Mpondomise;
- Mpondo;
- Xesibe;
- Bhaca;
- Cele;
- Hlubi; and
- Mfhengu.

3.4.4.5 The influence of the Xitsonga dialects on the naming of the official language

Mesthrie (2002: 70) mentions that within South Africa, the term *Tsonga* is typically reserved today for groups of speakers resident mainly in Limpopo Province (62.8% of all Tsonga speakers), but also represented in North West (8.9%) and Mpumalanga (5.6%) as well as in major urban centers, especially in Gauteng (21.8%).

The Xitsonga language is also spoken in areas near the border of Mozambique, as well as in southern Mozambique and south-eastern Zimbabwe (Da Costa, Dyers & Mheta, 2014: 345). According to the 2011 Census, Xitsonga speakers constitute 4.5% of the South African population (Statistics South Africa, 2011). Mesthrie (2002: 70-71) adds that the people who are called Tsonga had no real sense of shared or common identity until such identity was discovered by the Swiss missionaries early in the twentieth century, who bestowed the name Thonga, A Zulu form, upon the group.

According to Da Costa, Dyers and Mheta (2014: 345), the following are regarded as the varieties of the Xitsonga language:

- Luleke;
- Gwamba;
- Changana;

- Hlave;
- Kande;
- N’walungu;
- Xonga;
- Jonga;
- Nkuna;
- Songa; and Nhlanganu).

3.4.4.6 The influence of the Tshivenḓa dialects on the naming of the official language

Da Costa, Dyers and Mheta (2014: 342) outline that Tshivenḓa is the smallest of all the indigenous African language groups in South Africa and most of the speakers of this language live in Limpopo. According to Census (2011), its speakers constitute approximately about 2.4% of the South African population (Statistics South Africa, 2011). Mesthrie (2002) as cited by Da Costa, Dyers & Mheta (2014: 342) holds the perspective that it is described as a language in isolation, as it has no known linguistic affiliation to any other language and is very different from other South African Bantu languages.

Like the other languages that were above discussed so far, Tshivenḓa also has dialectal variations, namely:

- Tshipani;
- Tshitavha-tsindi;
- Tshiilafuri;
- Tshimanda;
- Tshiguvhu;
- Tshimbedzi; and
- Tshilembetu.

3.4.5 How dialects were elevated to the status of official standard languages

The central issue to be tackled in this sub-section is to look into the processes involved when dialects were converted and elevated to the status of an official language. The main issue to be explored here is to observe whether there has been an onomastic enquiry on language names before they can serve as standard official languages. In this context, Xitsonga, Setswana, and lastly, the language under attention (Sepedi) will be thoroughly compared. It is in the best interest of the current onomastic study to draw this comparative analysis, as this will establish whether there was a uniformity, consistency and transparency when naming the official languages of South Africa, just after they have been elevated to the status of standard languages.

3.4.5.1 Xitsonga: *from dialect to language*

Da Costa, Dyers and Mheta (2014: 344-345) point out that the Swiss missionaries codified the rules of Xitsonga and produced bilingual dictionaries and grammar books. They were, however, not trained as linguists and consequently they modelled the Xitsonga writing system on the orthography of European languages.

Mesthrie (2002: 71) shares the view that most of the people are now content to call themselves vaTsonga and their language xiTsonga. The researcher highlights that it can be realised that the very same Xitsonga, which is the one of the official languages, was also a dialect, but for the mere fact that it was the first among other dialects to be codified (reduced to writing), it was indeed elevated to the status of an official language. It is of crucial importance to mention that there is also an alternate name for part of this group, Shangaan, which is an eponym for one of the Zulu chiefs, Soshangane, who subjugated many clans in the nineteenth century, but this label (Shangaan) is rejected by those clans that were never subjugated, but preferred by those who were (Mesthrie, 2002: 71).

3.4.5.2 Setswana: *from dialect to language*

Malimabe (1990: 5) stipulates that from the number of the Setswana dialects mentioned by

Cole (1964), it was quite difficult to select only one dialect to be a representation of all other dialects and form the standard Setswana as each dialectal group regards its own dialect as equally important.

Malepe (1966: 13-14) maintains that the standardisation of the Setswana language should be based on a specific dialect. He is of the view that Sehurutse, although not a pure dialect, should be used and converted into the standard Setswana. He justifies his argument on the following reasons:

- Firstly, the Hurutshe people are regarded traditionally, by most other Tswana tribes, as the nucleus or parent-stock from which they branched off.

- Secondly, because the Hurutshe people still occupy, more or less, the same geographical area (Lehurutshe) in which they are believed to have lived for many years and from which the other Tswana tribes are believed to have branched off from them.

- Thirdly and lastly, because Hurutshe, being more central and the least influenced by other South African indigenous languages, can be expected to have retained more sound features and characteristics of the original Tswana speech forms than other Tswana dialects.

In taking into consideration the above-mentioned reasons provided by Malepe (1966), Malimabe (1990: 10) confirms that Sehurutse has been taken as a basis for the standard Setswana language. The researcher points out that it is quite interesting to note that geographical location and socio-historical reasons were used as the requirements to select a specific dialect (Sehurutse) amongst others to be a super-ordinate dialect.

Geographically, it is imperative for the researcher to highlight that so far, both Setswana and the language under the study (Sepedi) belong to the central dialects cluster. Furthermore, it should be highlighted that dialects which were perceived as dialects of high status and prestige originate from the central part. Thus, the assumption may be that it is not only political influence that contributed to the elevation of these dialects to enjoy official status, but the

geographical location also played a very instrumental role.

3.4.5.3 Sepedi (the language under scrutiny): *from dialect to language*

Much historical research has been conducted on this language and it shows that Sepedi is a dialect concentrated in the Sekhukhune area (see 3.4.4.1). Sepedi as a dialect characterised by historical reasons, is viewed by scholars such as Mesthrie (2002: 70) to be the language of the prestigious group and historical facts and it is for this reason that it was selected as the basis for the standardised language.

The aforementioned submission is confirmed by Da Costa, Dyers and Mheta (2014: 345) when indicating that the standardised version of the Northern Sotho language is based on the Sepedi dialect, although it also has some influences of Sekopa. Similarly, Poulos and Louwrens (1994: 1) asserts that Northern Sotho (Sesotho sa Leboa) is commonly used today to refer to what is known as the 'official' language, and which is primarily based on the Sepedi Pedi dialect of Sekhukhune land, and they further opine that it is equally important to reveal that the codification started with the Pedi dialect.

In sociolinguistic research done by Rakgogo (2016: 101-102), it was found that there is sufficient linguistic evidence that records Sepedi as a dialect spoken in Sekhukhune land. It is further revealed that speakers (people) and scholars advocating that Sepedi should be removed as an official language do not accept the historical facts of the Sepedi dialect and they should take into consideration the following factors:

- Sepedi is the first dialect to be codified;
- This is the reason why the Bible and other religious texts were translated into Sepedi, not in Sesotho sa Leboa;
- It is a dialect with historical value;
- It is a dialect associated with historical and juridical powers, as well as political influence; and that
- In the Limpopo Province, the most dominant and influential group had always been the Bapedi Kingdom.

It can thus be concluded that it is for the above-mentioned socio-historical factors that the Pedi dialect was taken as the basis for the standard language. For obvious linguistic reasons, it was further elevated to the status of an official language, as is stipulated within the South African constitution (1996).

3.4.6 The principles of converting dialect(s) into a language

Emanating from this language varieties' perspective, Fasold (2006: 326) optly observes that varieties associated with lower social classes may be highly stigmatised and their speakers subject to scorn and social sanction (and even discriminated against in educational or employment opportunities), while dialects associated chiefly with region may be thought of simply as interesting or unusual, or perhaps even quaint and charming.

Webb (2010: 168) contends that it is important to understand that the standardisation of the South African official indigenous languages was based on the dialects or varieties of the strongest tribes. The standard isiXhosa, for example, is based on the dialects of the Gcaleka (Transkei) and Ngqika (Ciskei) tribes and the remaining nine varieties are therefore administratively regarded as dialects of the standard; The Tshivenḓa is based on the Tshipani dialect; Xitsonga is based on the Nkuna dialect; while the language under onomastic investigation (Sepedi) is based on the Pedi dialect of the Sekhukhune land. In a more logical and philosophical sense, it is worth noticing that the standardised forms of the officially recognised South African languages are based on the speech of the largest and most successful groups such as Pedi, Hurutse, Kgatla, Ngwato, Gcaleka, Ngqika, Nkuna and Tshipani.

It is also interesting to mention that literature shows that all languages are dialects and have dialects; but a particular dialect needs to be codified (it must be reduced to writing) in order for it to be called a language, meaning it should produce evidence of the amount of repertoire that are recorded in that particular dialect. Thereafter, the chosen dialect is no longer a dialect but a language that will be used to accommodate all other dialects and it will be regarded as the standard language.

Fishman (1999: 26) proposes that most of the languages are not confined to their own exclusive areas. He records that there are only about 200 countries in the world, but there are over 5 000 languages. This means that the majority of all languages are spoken in places where another language is officially recognised and favoured over any exclusively local languages, simple because the resources of the state chiefly support the official language; any other language that happens to be spoken within the same environment receive or get less support and respect. He concludes by indicating that if the more powerful, more prestigious and wealthier people in a country or a region speak one or two languages, those languages will become the desirable languages, and the languages preferred by those speaking it in the environment it is mostly endorsed.

The overall interpretation of the work of Fishman (1999) is that political, social and economic opportunity goes mainly to speakers of the languages that have institutional support. It can therefore be perceived that people who grew up speaking languages that lack institutional support, then learned the standard language through formal platforms such as education and media are likely to have a problem of accepting the particular standard language due to knowledge of their original language.

Taking into consideration the above comparative analysis of how the officially recognised South African indigenous languages were elevated to the status of an official language, it stands to reason that the standardised forms of the officially recognised South African indigenous languages are based on the speech, dialects or varieties of the largest and most successful and influential groups. This resonates with the stance that the qualitative variables identified by the researcher and other critics should be taken into consideration before a particular dialect can be elevated to the status of an official standard language.

3.4.6.1 Codification

The main issue at stake here is to look into standardisation processes (codification, selection, acceptance and elaboration), but most importantly the codification process. Historically, it can be proven that the Pedi dialect and its speakers were fortunate enough to have a missionary station in their region. Accordingly, the codification started with the Pedi dialect that at a later

stage was taken as a standard written form. It is important to mention that some of the dialects such as Lobedu, Tlokwa, Phalabowa and etc. even today do not have the orthography simply because they were never codified. Moreover, the selection of Sepedi as one of the official languages has the linguistic justification that proves the legitimacy of being an official language.

The research in this study does not undermine the other process of standardisation such as selection, acceptance, and elaboration. He is just focusing on the factors which may have contributed during the elevation of Sepedi as one of the official languages, of which in this case codification is the factor that makes perfect sense. Taking cognisance of how other officially recognised South African indigenous languages were standardised, it is fair enough to mention that similar criteria have been used. In this context, one may reasonably assume that if a dialect such as Lobedu had an opportunity of early codification like the Sepedi dialect, Khelobedu would have been elevated to the status of an official language. It can be assumed that after a particular dialect has been codified, speakers of that particular dialect will start to perceive their dialect as 'superior' to others, and similarly to the speakers of the other dialect, those speakers will also start to perceive their dialects as 'inferior' compared to the codified one.

3.4.6.2 Religion (Christianity)

Much historical research has been conducted on the introduction and use of Christianity by European missionaries as one of the powerful tools to transform African people, simply because the Bible and other religious texts were translated into the Pedi dialect, and not any other dialect of the language under attention. This brings another critical argument that Pedi as a dialect appears to be more beautiful and prestigious; and that speakers of the other dialects find it better and easy to express their important thoughts using it rather than other dialects. One of the reasons for this may be due to its association with Christianity as a religion.

3.4.6.3 The geographical location of the superior dialect

The proximity of the super dialect philosophically provides another linguistic justification that may solidify the selection of a particular language as the standard one. In this case, the most

common linguistic assumption will be that a dialect that is situated in the central part is unlikely to be influenced by other South African languages. The central point here is to minimise the lexical items of the other languages in the standard written form and this may be difficult to achieve if the dialects concentrated in the central part are not given a special attention.

Lobedu as one of the dialects of the language under research study originates from the northern eastern part and seems to be quite closer to the standard Tshivenḓa language then the standard Sepedi. In other words, if Lobedu was taken as the standard written form, it would show a great influence of the standard Tshivenḓa language that at a later stage might receive criticism from its own speakers who will definitely complain about the Tshivenḓa lexical items in the standard Khelobedu language. See the examples in Table 6 next:

Table 6: Linguistic closeness of the Lobedu (dialect) lexical items with the standard Tshivenḓa language

Lobedu	**Tshivenḓa**	**Sepedi**	**English**
Mphaga	Lufanga	Thipa	Knife
Booswa	Vhuswa	Bogobe	Porridge
Tabola	Tambula	Hlaka	Poverty
Makoba	Makumba	Mae	Eggs
Dala	Ndala	Tlala	Full
Maada	Maanda	Maatla	Power
Bebha	Beba	Belega	Give birth

(Source: Author's own compilation)

Taking into account the information shared in the above table, it can be asserted that the Lobedu dialect shows some linguistic similarities with the standard Tshivenḓa language rather than the standard Sepedi language where it belongs. This dialect also produces phonological and sound systems that are not available in the standard Sepedi language. In this regard, this table strengthens the argument of the importance of geographical location of the superior dialect, since it is unlikely to be influenced by other languages, lexically and grammatically. In this

onomastic study, it is imperative to note the dialects that are situated in the central part were the ones given special attention and much support so that they can serve as representative of the other dialects. It needs to be mentioned that the geographical location of the superior dialect provides another relevant justification that it will be questionable if a particular standardised language produces significant resemblances and syntactical influences of another language.

3.4.6.4 Historical facts of the superior dialect

The arrival of the Alexander Merensky, a German missionary who belonged to the Berlin Missionary Society in Bopedi in the year 1860 is recorded and perceived as a profound activity in the history of the language under investigation. It is informative that the codification started with the Pedi dialect, not Lobedu, Tlokwa, Phalaborwa, Tau, Mamabolo, Hananwa, Birwa, Pulana or Molepo. Therefore, one may observe that the inclusion of the Sepedi language in the South African constitution (1996) was partly based on this kind of linguistic justification.

Another argument which comes to the fore is the influence of naming one of four Districts Municipalities (Mopani, Capricorn, Sekhukhune and Waterberg) where the language under study is spoken in the Sekhukhune District municipality. The onomastic activity exercised in the naming of this district may indirectly undermine the other Magoši (Kings) in other districts where the Sepedi language is spoken. The rationale behind this may be that the naming of the district after him is a direct acknowledgement of his prominent contribution during the struggle and liberation of South Africa.

In a more traditional sense, the influence of the German missionary in the Sekhukhune area together with the naming of one of the four district municipalities, inhabited by the speakers of the language under study as ‘Sekhukhune District Municipality,’ created a legacy which may support the influence and contribution of Kgoši (King) Sekhukhune during the struggle in South Africa. At a later stage, the elevation of the Sepedi dialect to the status of an official language which according to most of the speakers of the first language is inaccurate, may also be associated with historical reasons. The researcher acknowledges that their rejection of Sepedi as a language name is primarily based on the fact this massive process was done at the expense of the other Magoši and dialects of the same language. However, one may also argue

that it is practically not possible to accommodate everyone who contributed to the struggle, particularly when it comes to naming. A relevant practical example in the South African context would be the late Nelson Mandela; it is true that he was not alone at Robben Island, but in most instances he is presented as the person who single-handedly fought for the struggle of South African people.

3.4.6.5 Superior dialects vis-à-vis inferior dialects

Mojela (2009: 330) shares that attitude towards dialects plays a major role in the classification of the languages and the dialects into inferior and superior dialects (languages). He further reiterates that some people have the wrong impression that their languages are better than others, and others believe that their dialects are inferior to other languages and it is vital indicating that these conceptions emanate from the 'superiority' and 'inferiority' complexes of the speakers.

In this study, the researcher finds the work of Mojela (2009) very comprehensive and relevant to study dialectology in South African context. However, he rejects the fact that speakers of the superior dialects tend to undermine the speakers of the inferior dialects. The researcher proposes that in most cases speakers of the inferior dialects augment the problem, because they start to develop a negative attitude towards the dialects and find it important to learn the super dialects. In simpler terms, the problem starts with the speakers of the inferior dialects because they do not accept their own dialects. A common practical example in this context would be a sentence such as '*o itira lekgowa'* meaning that 'he/she is making himself/herself a white person.' The overall interpretation is that anything beautiful, better, successful, and outstanding is associated with white people and one may presume that the white person has done nothing wrong in this regard.

Socially and linguistically, the same expression will happen to the speakers of the inferior dialects, primarily because they will go the extra mile learning a super dialect, since it is the one that is associated with success, education and prestige. Nationally, all the super dialects had an opportunity to become official languages, even though the language name was not exactly the one of a superior dialect. As is the case on the language under investigation, the

name of the super dialect (Sepedi) is the one that appears in the constitutional documentation as one of the official languages.

3.4.6.6 Political power and influence

It has been proven scientifically that African languages have always been politicised and used to entrench the ruling regime. In South African context, the common assumption is that to elevate a particular dialect to the status of an official language is purely a political exercise that at some point does not even take into consideration the linguistic justification. By acknowledging the power and influence of politics in language planning, Mojela (2010: 706) records that the direct result of purism in Sesotho sa Leboa was the narrow and one-sided standardisation which led to neglect and, thereby, stigma attached to most of indigenous dialects. He further elaborates that the majority of the scholars and intellectuals who dominated the membership of the Language Board of the language under attention originated from the few dialects spoken in the areas of Sekhukhune, Maleuskop and the areas Polokwane, Mokopane and Waterberg and it is important to note that the mentioned areas were the first to have missionary activities, mostly German missionaries, who then converted Sepedi (one of the dialects) into written form.

It is thus clear that political factors play a crucial role in the selection of official languages and the common assumption will be that Sepedi as one of the South African official languages was selected on the basis of those reasons, like other officially recognised indigenous languages. It is worth pointing out that this factor (political influence) does not take into consideration the linguistic justification.

3.4.6.7 Institutional support

In terms of this study, it can be justified that institutional support together with political influence as partners cannot be underestimated during the complex process of dealing with official languages. In emphasising the power of institutional support, Fishman (1999: 84) maintains that there is no doubt that the state is responsible for elevating the linguistic status of an idiom by politicising it, and by transforming a dialect into a language; this happened in

the case of Czech, Slovak, Moldavian, and Afrikaans. As one particular language is officialised by the state in becoming the sole language of public administration and instruction, the development of other dialects is curbed.

The work of Fishman (1999) confirms the current status quo of the Sepedi as an official language and its dialects. It is worthy outlining that most of its dialects do not have the orthography primarily because they were never codified due to one-sided support of the state to the Sepedi dialect. It is therefore, of crucial importance to note that in the context of the officially recognised South African languages, dialects which had the institutional support are the ones who were elevated to the status of official languages and that even today they are no longer perceived as dialects but as pure standard official languages.

3.5 Language standardisation

The central theme of this theory is to analyse the processes involved in standardising Sepedi as part of African indigenous languages. In this sub-section, the standardisation of Shona is also looked into in order to draw a comparison with the standardisation of the language under investigation. Most importantly, the current study will further identify the onomastic gap that was consciously or unconsciously neglected by the standardisers.

It needs to be stated from an objective point of view that there cannot be official languages if there are no dialects. In a more practical sense, it can be observed that all official languages are dialects that were elevated to the status of an official language due the above-mentioned reasons.

3.5.1 Defining language standardisation

According to Longman Dictionary of Language Teaching & Applied Linguistics (2013: 552), standardisation is the process of making some aspect of language usage conform to a standard variety. This may take place in connection with the writing system or the spelling system of a particular language and is usually implemented by a government authority.

Fishman *et al.* (1968: 31) view language standardisation as:

> The process of one variety of a language becoming widely accepted throughout the speech community is a supra-dialectal norm – the 'best' form of the language rated above regional and social dialects, although these may be felt appropriate in some domains.

Calteaux (1994: 46) concurs that standardisation is indeed the process by which a language has been codified in some way that usually involves the development of such aspects such as grammar and distinctions and possibly literature.

Van Wyk (1989: 5-8) contradicts the perspective that the standard language is superior. Instead of providing a definition, he came with an explanation. In his explanation, he emphasises that all definitions of a standard language share one feature, namely: that of acceptance by the society as a super-ordinate variety. Van Wyk points out that it is worth reiterating that this is not the only definition that can be given to a standard language. His crucial contribution reveals that:

- Some languages became standard because of the influences of the dominant class, institutional decisions and the fact that the dialect or that variety of the language was the first to be codified;
- Even a standard language is applied differently depending on circumstances – that is, the language can be an 'official language', 'national language' and 'standard language';
- A language can be a standard language even though it may not be a vernacular spoken by these whom it applies to;
- A set of linguistic norms recognised by the members of the society could make a language standard; and
- A standard language must survive the test of time through its dynamism. It should be flexible so that it can be accessible.

When the researcher contextualises the work of Van Wyk (1989) it can be perceived that the above-mentioned factors is actually a true reflection of what happened during the

standardisation of the Sepedi language. It is quite impressive to note that the literature proves that Sepedi is a dialect of high status and socio- historical facts. It is worth reiterating that the language under the study is known as the dialect associated with political powers and this is one of the reasons why the codification started with the Sepedi dialect, not any other dialect.

It is sociolinguistically evidenced that several surveys have been conducted on determining whether the language under the study (Sepedi) should be one of the official languages of South Africa. It is worth stipulating that all those surveys opposed Sepedi as being one of the 11 official languages. The fundamental reason for most of the tested participants was that Sepedi is regarded and perceived as one of the dialects of the whole Northern Sotho language such as Lobedu, Pulana and Tlokwa. Furthermore, it is extremely unfair that it is given the official status at the expense of other Northern Sotho dialects. The researcher claims that the mentioned reasons by the concerned speakers of the language under study may lack legitimacy. In a more logical and philosophical sense, such reasons may be considered irrelevant, especially if the work of Van Wyk (1989) on language standardisation were to be taken into consideration.

It is worth reiterating that the point of views of the scholars such as Fishman (1968); Van Wyk (1989); Malimabe (1990) and Calteaux (1994) maintain that in order for a language to undergo the process of standardisation, the selection of a dialect of prestige amongst others can be regarded as the point of departure. In a more practical sense, a particular dialect should be chosen and in this case, it should be perceived as a representative dialect.

Hudson (1980) as cited by Mesthrie (2002: 205) points out four key processes that are involved in the establishment of a standard language. They follow next:

3.5.1.1 The selection principle

The selection principle in this study is considered a very critical process whereby a particular dialect is chosen among others to be a representative of all other dialects of that particular language. During this critical process, it is worth reiterating that it is supposed to be the responsibility of the entire speech communities under a strict supervision of standardisers to come to an agreement of which dialects are to be selected in order to serve as a standard version.

In a more logical and philosophical sense, the selection process is understood as a point of departure for language standardisation. Therefore, the issue of transparency and consultancy are to be consistently observed up until all the speech communities share a similar understanding when considering the selected dialect or dialects.

Within the current onomastic study, it can be claimed that the onomastic politics surrounding the selection of the language names Sepedi and Sesotho sa Leboa (Northern Sotho) turned the standardisation process into a highly questionable activity. It is also of key interest to look at the question of who selected the Pedi dialect to serve as the standard version and on what grounds. If there are no clear answers to this question, it is not surprising to see organisations covered in 2.3 to 2.10 rejecting Sepedi as an official language.

3.5.1.2 The codification principle

During this process, the chosen dialect by the relevant speech communities (or speakers of the other dialects) should be reduced to writing. In most cases, elements of the other dialects may be incorporated as the chosen one may not be sufficient enough to produce the vocabulary and grammar. Within the context of the language under scrutiny, scholars such Mokgokong (1966); Mönnig (1967); Ziervogel (1969); and Mphahlele (1978); in Rakgogo (2016: 102) articulate that the Pedi dialect was the one amongst others that had a privilege of being codified. As already been indicated in 3.4.5.6, it is evidenced that the Pedi dialect is the first dialect to be codified and this has led to the automatic translation of the Bible and other religious texts into Sepedi, not any other dialect. The researcher outlines that it is equally important for the standardisers to consult with the speech communities in determining whether they are satisfied with the codification process.

3.5.1.3 The acceptance principle

Taking into account the historical value of the Sepedi dialect, it is therefore up to the first language speakers of the language under the study to accept or reject the particular dialect as the superior one. Immediately particular once dialects have been selected as the superordinate ones, they are automatically elevated to the status of official use and it is imperative at this

stage to note that it should be perceived as standard languages, not as dialects anymore, as it is also their new group identity. It is the researcher's view that the acceptance principle can only be achieved if selection and codification principles were thoroughly observed. In this study, the participants are the L1 speakers of the language, whether they accept Sepedi as a symbol of their identity or not. If they do, it can be claimed that the process of standardising this language was quite successful. However, if they do not, it will mean that the standardisation of this language was not successful.

3.5.1.4 The elaboration of the function principle

The elaboration is generally considered the last and final stage in the process of language standardisation. During this stage, the focus is on two things: cultivation and modernisation. In other words, the focus is on improving vocabulary and grammar. It is reasonable for the researcher to claim that the lexical items of the other dialects will now be incorporated in the standard language, since the focus is on new terms or terms creation. The elaboration stage normally gives an opportunity to the other speakers whose dialects were somewhat stigmatised during codification. This is the stage when they can voice their opinions and intervene to ensure that the standard version does not only represent the selected dialect, but also a representative of the other dialects.

A closer look at the above-mentioned principles regarding standardisation convinced the researcher that in order for the language standardisation to be pure and successful, all the four mentioned principles (selection, codification, acceptance and elaboration) should be thoroughly and equally followed before the implementation phase. In doing so, this may profoundly minimise the future politics that may arise concerning to the standard language. In support of the researcher's point of view, Da Costa, Dyers and Mheta (2014: 335) confirm that during the process of language standardisation, a language goes through various processes, namely selection, codification, acceptance and elaboration that are equally important to be observed in order to accommodate all the concerned parties.

Concisely, the above-mentioned standardisation principles can be illustrated in the following way discussed next:

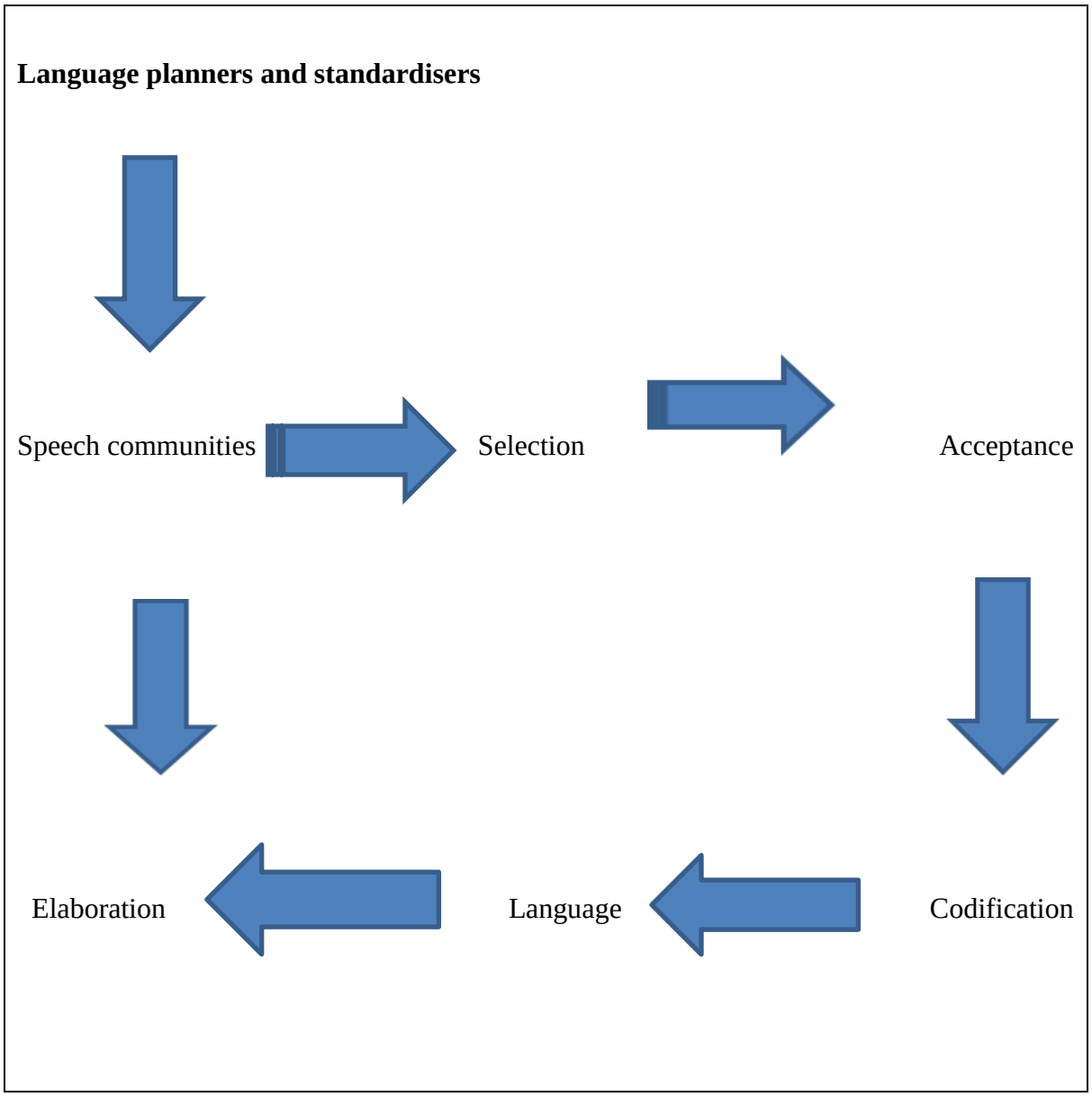


Figure 3: The ideal process of standardisation

According to this illustration, it can be noticed that the process of language standardisation should start at grass-roots level and the final product should reflect the views and opinions of the speakers of the language. In other words, the first language speakers of the language should be thoroughly involved and consulted regarding the first to the last principles. In the context of the language under research, it is not known whether all the four mentioned principles of language standardisation were given equal attention.

3.5.2 Standardisation politics surrounding Sepedi as an official language name

A sociolinguistic history of the language under scrutiny reveals that the German missionaries recorded the Pedi dialect of the Sekhukhuneland in order to serve as a standard language in 1862-1867. During this process, other dialects such as Lobedu, Tlokwa, Pulana and others were highly stigmatised. This suggests that speakers of the mentioned and non-mentioned dialects were not consulted in this process.

This linguistic stigmatisation is confirmed by Mojela (2008: 122) when he argues that the German missionaries in Bopedi did not regard Sepedi as a dialect of any language, because they were unaware of the existence of the other dialects Seroka, Selobedu, Sepulana, Setlokwa, Sehananwa and Sephalaborwa and this is the reason why Sepedi was elevated to a superior status of standard language. Thus, the objection is raised that, the standardisation of Sepedi, as one of the South African 11 official languages cannot be distanced from power and politics.

3.5.3 How dialects are converted or marginalised into standard official language(s)

Interestingly, Ansre (1971) as cited by Malimabe (1990: 1) provides that the term language standardisation is used to mean:

> The process by which a specific variety of a language emerges as the preferred variety of a speech community; this is to be distinguished from the phenomenon of the language of a speech community being replaced by a distinctively different language. Strictly speaking, language standardisation is an interlanguage phenomenon while language is one of matrilineage.

In this study, the researcher sees the work of Malimabe (1990) not as comprehensive enough, especially within the context that the preference of the particular variety is not clearly stated. In other words, it is not clear whether it should be the speakers of the language or the standardisers.

This is asserted by Van Wyk (1992: 25) when articulating that various sociolinguists and language planners observed that standard languages are superordinate language varieties representing in one way or another correct or prestigious linguistic usage.

Similarly, Mojela (1999: 9) as one of the most vocal advocates of standardisation in an African context proposes that:

> Standardisation may be effected in either two ways: by elevating one of a number of dialects to be standard form, or by attempting to create a composite of all the main dialects.

The mentioned two ways that may be opted for during language standardisation form one of the crucial contributions in this study and is comprehensively discussed as follows:

3.5.3.1 The main dialects are converted into a single standard language

In this case, Mojela (1999: 9) shares that the elevated variety will automatically gain prestige among the other dialects, and will subsequently be regarded as a 'language', not as a dialect anymore while the other varieties will remain and be regarded as 'dialects' but not on a permanent basis. He further articulates that this does not only elevate the status of the dialect, but also that of its speakers, geographical location, its terminology and its orthography. In a more logical and philosophical sense, one may realise that the elevation of a particular dialect to the status of an official standard language may in most cases create a misconception that speakers of the chosen dialect are more important than others, primarily because their dialects was considered superior to others.

Mojela (1999: 10) reveals that the European rulers and missionaries played a major role in the standardisation of Swahili, Shona and Sesotho sa Leboa. The events that led to the standardisation of Shona is worth mentioning here, since it exemplifies the two mentioned options of standardisation, i.e. the elevation of one variety to be a standard language and the amalgamation of the various major dialects to form a standard language.

3.5.3.1.1 The standardisation of Shona language

Scholars such as Makoni *et al.* (2005: 135) and Ansre (1971) in Mojela (2009: 10-11) advocate that the standard Shona language originated through the amalgamation of major dialects spoken in the Southern Rhodesia. This was after the Government of Southern Rhodesia appointed a Committee of Missionaries who subsequently commissioned a South African linguist and language expert, Clement Doke, Professor of Linguistics at the University of the Witwatersrand, Johannesburg in 1929 to investigate and report to the Legislative Assembly on the possibility of unifying the dialects of the territory into a literary form. The idea was to focus on unifying the dialects for official and educational purposes and the standardisation of the orthography, in spite of his lack of knowledge about the language. The following major dialects namyly: Zezuru, Korekore, Karanga, Manyika, Kalanga, and Ndau amalgamated and formed a new standard language that was named Shona.

3.5.3.1.2 The rejection of the Shona name by its L1 speakers

Makoni *et al.* (2005: 135) argue that the names given to some of the African speech forms were invented by Europeans. They strictly point out that the 'Shona' name – a language spoken in Southern Africa, mainly in Zimbabwe is the most telling example. In their criticism, it is candidly reiterated that prior to European colonialism, the Shona people did not have a collective term to refer to themselves.

They further accentuate that it has been widely argued that the name Shona is inaccurate and unworthy, that it is not the true and original name of any of the peoples whom we propose to group together under the term "Shona-speaking people," and further, it lies under strong suspicion of being a name given in contempt by the enemies of the tribes. It is pretty certainly a foreign name, and as such is very likely to be discriminatory like the name 'kaffir', (Makoni et al. 2005: 135).

The researcher holds the perspective that if one of the above-mentioned Shona dialects were selected and used as the standard version and further donated its name to the standard language, similar onomastics quarrels like the ones of the current study where some of the first language

speakers of the Sepedi language perceive Sepedi as one of the dialects not as a standard language would probably have been experienced. On the other hand, especially in the case of the Shona language, credit may be given to the Committee since it has managed to come up with a new complete name for the standard language that cannot be associated with any other dialect.

In the same vein, within the context of the current study, if a similar approach had been followed the Pedi dialect would have been accepted as the standard version, and no debatable ramifications would have ensued. There would have been no current onomastic discrepancy between Sepedi and Sesotho sa Leboa (Northern Sotho) as language names in official and policy documentation.

3.5.3.2 The selection of one dialect to be converted into a standard language

The selection of one dialect to serve as a standard language is criticised by scholars such as Makoni *et al*. (2005: 137) when stating that:

> The selection of a specific dialect to serve as the standard language, the conventional procedure in most African communities has been unsuccessful in the case of most African languages. The problem is so acute that it undermines any serious effort toward mother tongue education. For example, non-standard Sepedi is so radically different from what is characterized as "Sepedi" in urban settings that speakers who sociolinguistically feel affiliated with Sepedi ethnically, or are administratively classified as "Pedi" may feel alienated, and their linguistic creativity may be stifled by the language assigned to them as their "mother tongue."

The researcher shares a similar perpective with Makoni *et al.* (2005) as in most cases, it is challenging to identify the person who has to make the decision with regard to which language or language variety should serve as a standard and on which grounds. Secondly, it is ethnically somewhat incorrect to select only one dialect amongst others and at the very same time expect the speakers of the stigmatised dialects to accept the standard version as a symbol of their national identity.

Sepedi was a dialect that at a later stage was elevated to the status of a standard official language. Taking into account the current status quo of Sepedi and Sesotho sa Leboa as both official language names that are currently used to refer to one and the same language, it can thus be implied that the decision of converting one dialect (Sepedi) into a standard written form is not fulfilling its purpose of building unity and solidarity among speech communities. Moreover, this kind of selection gives birth to onomastic quarrels and politics that may in the long run hinder the development of the language. In support of the researcher's stance, it can be highlighted that Makoni *et al.* (2005: 88) assert that there are strong and many ethnolinguistic identities that make it difficult for the selection of any one dialect as the unifying language.

On the other hand, the Shona language name should in this context be used as a point of reference. Had the other dialects of the language under research were highly considered during the process of standardising this language, and a new neutral name given to the standard version as is the case with the Shona and its dialects, others speakers and scholars were still going to critisise that particular name. However, the current onomastic dilemma of Sepedi and Sesotho sa Leboa would have been minimized.

Constitutionally, it is imperative to mention that Sepedi is not supposed to be perceived as a dialect, but as a fully fletched language since it is documented as one of the South African official languages, in terms of Section 6 (1) of the South African Constitution, 1996. The literature conducted in this study proves that Sepedi was indeed one of the African indigenous prestigious dialects that had an opportunity of early codification by the German missionaries.

Emanating from a standardisation point of view, it is clear that there is empirical evidence that supports that during the process of language standardisation, there are only two things that may be done:

- Either all the other dialects of the same language are marginalised and be converted into a standard official language; or

- Only one specific dialect is granted an opportunity to be elevated to the status of a super dialect and serve as a standard language.

Strictly speaking, the researcher cogently provide that the issue of what strategy is to be used is up to the first language speakers. However, whatever decision should be collectively taken under a strict supervision of standardisers. Furthermore, proper consultation and agreement between relevant stakeholders, as well as with the first language speakers is of crucial importance to be achieved.

3.5.4 The neglected onomastic gap after language standardisation

Having given a closer look at the principles of standardisation in 3.5.1.1 to 3.5.1.4, it is germane for the researcher to submit that the standardisation of Sepedi (the language under scrutiny) as one of the officially recognised South African indigenous languages would have been successful, only if the onomastic gap was never neglected. According to the researcher, just after a language has been standardised, the onomastic creativity should have been exercised in ensuring that the standard language is accompanied by standard language name. It needs to be further stated that the naming of the language may be regarded as a sensitive and controversial stages that needed a careful consideration from all the relevant parties that are involved in language standardisation.

In the context of the current study, the researcher maintains that **'language name standardisation'** should have been added as the third principle of language standardisation. Selection and codification should have preceded language name standardisation to ensure that when the L1 speakers exercise acceptance, the focus is not on content only, but also on the language name that should bind them together as a new identity. The onomastic discrepancy of the Sepedi and Sesotho sa Leboa names has been going on for quite some time. It can be cogently claimed that it is the direct consequence of not granting the concerned speech communities an opportunity to engage in the name-giving of the standard language. In a democratic South Africa, this kind of exercise may be understood as an imposition, simply because speakers of the language were not consulted at large.

It is in retrospect of this quest that scholars such as Makoni *et al*. (2005: 136) advise onomasticians, sociolinguists, language planners and standardisers to bear in mind all aspects when assigning a proper name to a language such as consciousness of language, an assumption that languages can be standardised entities and that they can have names.

3.5.4.1 Should a superior dialect donate its name to the standard language?

As clearly explained in 3.5.3 there are two ways (the selection of one dialect or the marginalisation of all dialects) in which language may be standardised. It is proper to answer whether the chosen dialect should automatically donate its name to the standard language. There is no theoretical evidence that proposes that the name of the selected dialect should also be the name of the standard language. The most relevant example can be found in Southern Africa, especially in taking into account the standardisation of languages such as Sepedi, that is based on the Pedi dialect; Setswana, that is based on Kgatla and Hurutse dialects; Xitsonga, that is based on the Nkuna dialect; Tshivenḓa, that is based on the Tshipani dialect; and lastly isiXhosa, that is based on the Gcaleka and Ngqika dialects (see 2.4.6). Moreover, Shona, is also based on the following major dialects namely Zezuru, Korekore, Karanga, Manyika, Kalanga, and Ndau.

It is important to note that scholars such as Mojalefa in a Parliamentary Joint Constitutional Review Committee of (2011); Mesthrie (2002); and Snail (2011) contend that Northern Sotho (Sesotho sa Leboa), Southern Sotho (Sesotho), and Western Sotho (Setswana) share a similar perspective that all these language names were instructive and were demonstrably created by the Apartheid regime in order to suit the administrative purposes. It can therefore, be reasoned that Sesotho sa Leboa (Northern Sotho) as language name does not meet onomastic principles of naming an official language, since it is highly associated with the western Missionaries.

Mojalefa in a Parliamentary Constitutional Review (2011: 5) posits that languages were named after superior dialects and also according to their dominance. He further highlights that the Sepedi dialect was no exception, since and was chosen on the same basis as the other officially recognised South African indigenous languages. The gist of the matter of Mojalefa's interpretation is that standard languages were named according to their superior dialects,

implying that speakers and scholars who argue that Sepedi is one of the dialects of the Sesotho sa Leboa language like Lobedu, Tlokwa, Pulana, Phalaborwa and Tau. He further elaborates that Sepedi is the rightful name to be included in the Section 6 (1) of South African Constitution, since all languages incorporated dialects and were also named according to their superior dialects should take into account the fact that all languages were dialects and were also named according to their super dialects.

The researcher acknowledges Mojalefa's submission but he, however does not share a similar perspective with him in the sense that Tshivenḓa, Xitsonga, isiXhosa, and Shona were not named according to their superiors dialects. In terms of this study, it is only the language under investigation that seems to be adopted as the name of the dialect that was taken as a standard version. Had the mentioned other languages adopted the names of the superior dialects, Sepedi would have been in a strong position, onomastically speaking.

3.5.4.2 The language name that is generally given to a standard language

If we follow the advice provided by Makoni *et al*. (2005) in 3.5.4, one may understand that to name a language (official standard) is not an easy thing and it is something that requires purposeful consciousness. Since the language under investigation is characterised by a diversity of many dialects, it can thus be observed that consistent consultation with the entire speech community of the language under scrutiny is of crucial consequence in ensuring that whatever name will be used as the standard language, it must be accommodative and representative enough.

It can be opined that since a standard language should serve as an umbrella language, the name attached to it should also be inclusive rather than exclusive. The previous surveys that were conducted on both names found that the name Sepedi, which is officially documented as one of the South African official languages, tends to be more associated with the Sekhukhune ethnic group whereas on the other hand the Sesotho sa Leboa language name is on the other hand associated with inclusivity (see 2.5 and 2.6). However, it needs to be reiterated in this study that the current study does not concern itself with the preferred language name, rather the name

(language) that seems to be in similar alignment with the principles of naming languages in the South African context.

The researcher further opines that the name that should be used as the standard language should be the one that is accepted by the L1 speakers of the language. It is important to emphasise that the issue of majority cannot be taken into consideration when naming an official language. The rationale behind this objection is that what is deemed to be right by the majority may be completely wrong and may be rejected because of the onomastic and sociolinguistic factors. The same applies to what the minority group may believe to be right; it may still be objected to because of the onomastic and sociolinguistic factors. The main issue at stake in this context is to look into the manner from a purely onomastic and sociolinguistic point of view.

3.5.5 The importance of Sepedi as a standard language to its L1 speakers

It is significant to point out that the language under research (Sepedi) is already established and standardised, and it contains the same lexical content, irrespective of whether the language is referred to as Sepedi, Sesotho sa Leboa or Northern Sotho. In a more practical sense, the onomastic controversy surrounding these different language names were not initiated by content queries, but by the rejection of name that is attached to the standard language. Similarly, speakers, scholars and organisations mentioned in 2.3 to 2.10 opted for the name Sesotho sa Leboa (Northern Sotho) in official and policy documentation although they were not against the name Sepedi, but object to Sepedi as an official language name. Having noted that the language name discrepancy has caused so much onomastic tension and confusion to the speakers of this language and also to the speakers of the other languages; it is crucial to postulate that Sepedi as an official language does not serve its fullest potential.

In this quest, Webb (2010: 159) advises that standard languages are important in the lives of communities in at least the following ways:

- They set the norm for appropriate linguistic behaviour in formal public domains;
- They are the languages of communication used by government, in public administration and the justice system;

- They are the languages (varieties) used for the distribution of and access to information in formal contexts;
- They are the languages of higher-level employment and participation in the political, economic and educational life of a country;
- They are the languages of intellectual development, public debate and literature, and are basic to establishing a culture of reading; and
- They are the symbols of national unity, social identity and social prestige.

Taking cognisance of the work of Webb (2010), the researcher is quite interested in the last statement and he suggests that this is not a true reflection of Sepedi as an official language, primarily because several surveys have been conducted and it has been scientifically proven that the L1 speakers of the language under investigation are divided into two groups, namely: a group which is in favour of the Sepedi name while the other group is in favour of Sesotho sa Leboa (Northern Sotho) name. In terms of this study, it can be asserted that the issue of national unity, social identity and social prestige is somewhat questionable in this regard.

3.6 South African language planning as part of the problem

Language planning as a field of study is also given sufficient attention, since the problem statement of this study is considered a language planning issue in essence. The reason for this is that one of the main arguments in the current study is the contradiction that can be recognized between the Section 3(1) of the Interim Constitution and the Section 6 (1) of the final Constitution of South Africa. It is beyond reasonable doubt that official languages in the South African context are within the jurisdiction of this theory (language planning). The researcher will therefore in this sub-section explore the extent to which South African language planning attempted to address the problem of the current study, as well as its failure.

3.6.1 Defining language planning

Mesthrie (2002: 419) highlights that as Robert Cooper noted in the quotation above, ‘to plan a language is to plan a society’ and planning of a society is, if anything, an increasingly common

phenomenon in both the developed and developing worlds. In fact, the significant question is not whether language can be planned, but rather how and by whom.

According to Longman Dictionary of Language Teaching and Applied Linguistics (2013: 320), language planning is planning, often by government agency, concerning choice of national or official language(s) support for minority and community languages, ways of spreading the use of one or more languages, spelling reforms, the addition of new words to the language, and other language problems.

Thipa (1989: 142) theorises language planning arises out of a need to solve a problem, specifically a language problem. Because of that, Paulston (1984) in Thipa (1989: 142) holds the perspective that in discussing language problems, it is important in identifying, analysing and treating to understand whether:

> They are legitimately problems of language or whether the language situation is merely symptomatic of social and cultural problems.

By sharing a similar point of view with Paulston (1984) and Thipa (1989), Neustupny (1983: 2) candidly defines language planning as:

> A systematic, theoretical, rational (in other words, 'rigorous') and future-oriented form of societal attention to language problems.

Language planning involves public decisions about language, its use, status and development – decisions that have overwhelming significance socially, economically, educationally and politically for both society and the individual (Mesthrie, 2002: 419).

Kaplan in Horvath and Medgyes (2014: 162) provides that the term language planning is frequently used in both technical and the popular literature, either interchangeably or in tandem. However, they actually represent two quite distinct aspects of the systematised language change process. They further provide that language planning is an activity, most visibly done by government (simply because it involves such massive change in a society), intended to

promote systematic linguistic change in some community of speakers. The reasons for such change lie in a reticulated pattern of structures developed by government and intended to maintain civil order and communication, and to move the entire society in some direction deemed "good" or "useful" by government.

In following this argument, it is proposed that the interpretation of Kaplan in Horvath and Medgyes (2014) on language planning relates directly to the present study. It is interesting to notice that he asserts that language planning concerns itself with massive change in a society. Therefore, one can agree that the politics surrounding the two different language names (Sepedi and Sesotho sa Leboa) under onomastic scrutiny are purposefully and consciously forcing the South African language planners, together with the other relevant stakeholders to bring massive change regarding language names accepted to be part of the Constitution. It is anticipated that it will settle the matter for quite some time, if not permanently.

In giving the current status quo a bird's eye, it can be mentioned from an onomastic and sociolinguistic viewpoints that such massive change should literally be the replacement of either Sepedi with Sesotho sa Leboa or the retention of Sepedi in the South African constitution, in all official documentation or bringing up a new complete name that it is believed that it will bring harmony, peace and solidarity to all speech communities of the language under investigation.

Focusing on the social context, Eastman (1983) as cited by Mesthrie (2002: 420) views language planning as a developing field that sees language as a social resource. Furthermore, language planning is done through the cooperative efforts of political, educational, economic and linguistic authorities. This definition can be further expanded to include the following features:

- Language planning is a conscious and deliberate activity;
- Language planning is future oriented; and
- Language planning involves choices, and the decision making process involved in making these choices.

In taking into consideration the above features by Mesthrie (2002), it can be implied that naming a language is strictly considered an onomastic exercise that should be executed under a strict supervision of language planning. In terms of this study, it must be noted that South African language planning is part of the problem, simply because the onomastic tensions of Sepedi and Sesotho sa Leboa as both official names have always existed, even before the passing of the new South African democratic Constitution. However, there seems to be no serious deliberation that seeks to address this kind of problem. For onomasticians and sociolinguists, there are more questions than answers, particularly in taking into account the fact that until today it is not clear why Sesotho sa Leboa was replaced with Sepedi in the final Constitution, (1996).

3.6.2 The influence and power of politics on South African language planning

Webb and Du Plessis (2006: 118) purport that sociolinguists have long written and spoken about "language and power" and this phrase suggests that language can be an important political variable in addition to an instrument of communication or a symbolic marker of group identity. They further state that in a society, in which multiple languages must share space, choices about language can have profound consequences for citizens and governments and it has the potential to provide access to political power and economic opportunity to its speakers while denying it to others.

Similarly, Mesthrie (2002: 66) mentions that standardisation is notoriously political as a process, and experiences in South Africa are no exception. Mesthrie (2002: 419) further highlights an important point that is often minimised, or even overlooked entirely, in discussions of language planning is that such activity is profoundly political in nature. This is confirmed by Fasold and Connor (2006: 385) that it is clear that the controlling segments of a society are the ones to decide what is meant by the term 'standard' and what is not, and invariably the standard form is very close to the language the decision-makers use anyway. In a more traditional sense, both Mesthrie (2002) and Fasold and Connor (2006) share the same perspective that the process of standardisation does not only consider the linguistic issues, it is also about control and power.

Mesthrie (2002: 68-69) observes that the active promotion of a standard language may have the effect of promoting language convergence, especially when the standard serves a large number of dialects. It is implied that this is a true reflection of what is happening in the South African indigenous languages, especially within the context of the language under the study (Sepedi). It is evidenced that speakers of the other dialects such as Lobedu, Tlokwa, Phalaborwa, do not accept Sepedi as one of the official languages due to ethnic pride.

Moreover, scholars such as Fasold (2006: 313) hold the perspective that in reality, labelling varieties as languages or dialects is usually a bit more complicated, and what counts as a dialect or a language has as much – probably more – to do with cultural and political issues than with linguistic ones.

Kaplan (2004) as cited by Horvath and Medgyes (2014: 171) maintains that language planning is really about power distribution and political expediency, and it is about economic issues and the distribution of time and effort of administrators, scholars, teachers and students. He further asserts that another critical point that language planning in most countries tend to be top-down in structure and nature, reflecting the opinions and attitudes valued at the highest levels in the planning process. They are rarely about the linguistic needs of the given society or community. Indeed, the least important factor in such planning decisions are lamentably the needs and desires of the target population.

In taking into consideration the work of Horvath and Medgyes (2004), one can notice that his conception is a true reflection of the current onomastic controversy of Sepedi and Sesotho sa Leboa language names. Hypothetically speaking, the relationship between his submission and the current study can be spotted on the anonymous replacement of Sesotho sa Leboa with Sepedi in the Section 6 (1) of the Final Constitution of the Republic of South Africa without consultative processes and transparency with the relevant stakeholders as well as with the concerned L1 speakers of the language under attention. It can therefore be noted that this was an imposition from the top structure to the people at grass-roots level. In a nutshell, it can be reasoned with the most telling examples that South African language planning is one of the core contributing factors of the problem statement of this study.

3.6.3 The types of language planning relevant to this study

Mutasa (2003: 27) identifies the different types of language planning as status planning and corpus planning. For the purpose of the present study, the researcher will only focus on the status and corpus type of language planning. The reason behind this choice of type of language planning is that the present argument between the two groups (speakers in support of Sepedi as a language name and the ones in support of Sesotho sa Leboa as a language name) is that the other name (Sepedi) enjoys the official status whereas the other dialects such as Lobedu, Tlokwa, Pulana, Phalaborwa, Kgaga, Kone, Tau, Hananwa, Mamabolo and others are not accommodated. Thus, this is inaccurate and unfair, according to the tested participants who participated in a sociolinguistic survey done by Rakgogo (2016).

3.6.3.1 Status planning

According to Thipa (1989: 147), status planning refers mainly to the selection of the kind of language to be used for official purposes in government and educational institutions. Erasmus (2002) in Mutasa (2003: 29) provides another similar view on status planning, it is that:

> Status planning mainly focuses on the creation of language policies, putting legislative measures into place to give a language or languages their official status and at the same time monitoring these regulations as well as the implementation thereof.

According to Fishman (1976) cited by Mutasa (2003: 28-29), status planning refers to the allocation of functions to a language or languages:

> Status planning is concerned with assigning roles to languages, and therefore, the term has administrative overtures. Thus, status planning is a strategy in language planning where on a national level primarily the government, as well as on secondary level other interested parties, institutions and organisations determine the functions a language or languages must fulfil in a country, region, institution or organisation.

Mesthrie (2002: 420) argues that in the South African context, examples of status planning would include the selection of an official language and the use of various languages in official and semi-official settings (for example, as a medium of instruction in schools, in law courts, by the state broadcasting corporation, etc.). From a status language-planning point of view, the replacement of Sesotho sa Leboa with Sepedi in the final South African constitution is a type of status planning exercise. Furthermore, this type of planning cannot be underestimated and excluded in the process of resolving the onomastic controversy of the language under scrutiny.

In the context of the current onomastic study, it is important to understand that the main focus is on the status of Sepedi at the expense of the other 27-30 dialects of the Northern Sotho language (see 2.5 and 2.6). When taking into account the contradiction between Section 3(1) of the interim and Section 6 (1) of the final Constitutions of South Africa, it is crucial to mention that the issue of the Sepedi and Sesotho sa Leboa language names can be ascribed to influence and power of politics in language planning.

3.6.3.2 Corpus planning

Corpus planning is theorised by Hornberger (1990) in Mutasa (2003: 27) by providing that the concept corpus planning involves standardisation, lexical modernization, terminology unification, stylistic simplification, auxiliary code standardisation, purification, reform and graphisation. Thipa (1989: 147) shares the same perspective with Mutasa (2003) and reiterates that corpus planning indeed, relates to lexical development, for example the extension of the vocabulary, the creation of terms, codification and standardisation.

According to Longman Dictionary of Language Teaching and Applied Linguistics (2013: 268), corpus planning is defined as:

> A deliberate restructuring of a language, often by government authorities. This may be done by giving it, for example, an increased range of vocabulary, new grammatical structures, sometimes even a new or more standardized writing system.

Mutasa (2003: 27) provides that corpus planning focuses on the nature of the language itself, that is, the form and structure of a language and changes that affect the language itself such as developing a writing system for a language.

Fishman (1976) in Mutasa (2003: 27) views corpus planning as:

> The authoritative creation of new terms, at least for the purposes of daily life including daily technology.

The critics reason that the process of planning a language cannot be separated from power and politics. In a more logical and philosophical sense, it is often politically motivated for a particular language to be selected and elevated to the status of an official standard language. The researcher points out that up to so far, there have been several studies that were conducted on the onomastic controversial issue surrounding Sepedi and Sesotho sa Leboa as language names which are used to denote one and the same language. Such studies proved that the replacement of Sesotho sa Leboa with name Sepedi in the South African constitution was quite political, than linguistical, especially when taking into account the fact that speakers of the language were not consulted during this process. Simplistically, the process was not consultative and transparent, thus the integrity of the speakers of the language is not only undermined, but also neglected.

Webb (2010: 168) provides the two types of processes that are generally recognised or observed in the language planning literature:

3.6.3.2.1 Top-down process type of language planning

According to Webb (2010: 168), a top-down type of language planning refers to decisions taken by authoritative bodies, and implemented by formal agencies under their supervision. In the context of the Northern Sotho language, the researcher observes that the onomastic controversy of Sepedi and Sesotho sa Leboa is the direct consequence of top-down process. In a more practical sense, the replacement of Sesotho sa Leboa as name in the interim Constitution with the Sepedi name in the final constitution may be regarded as an imposition from the people

of high authority to the people at grass-roots level, which is a direct political exercise that undermined the views and opinions of the speakers of the language. Strictly from an onomastic and sociolinguistic viewpoints, it needs to be mentioned that the success of the top-down process type of language planning in the context of the language under research is unsuccessful. The most telling practical examples may be detected from the following aspects:

- An immense confusion caused by the use of both names used to denote one and the same language;
- Both Sepedi and Sesotho sa Leboa are used interchangeably by the uninformed speakers and speakers of other languages;
- The two divisions amongst the first language speakers of the language under scrutiny, simply because the other group feels inferior and alienated in the naming of the standard official language whilst the other group feels superior and well represented;
- Discrepancies found in informative and descriptive documents such as study guides, university/school textbooks, and academic transcripts;
- Lack of language policy consistency in the policies of some of the South African universities (see Table 2);
- The use of an incorrect translation equivalent in the translation of Section 6 (1) of the Constitution of the Republic of South African (see Table 1).
- Incorrect naming of the Sepedi as one of the official languages by South African Financial Banks (see Table 3); and
- Inaccurate referral of Sesotho sa Leboa (Northern Sotho) as one of the official languages by Google (see 2.10)

Focusing on the above-mentioned facts, it must be noted that neglect of the above-mentioned aspects was conducive to the failure of South African language planning. Studying Section 6 (1) of South African Constitution, it is clear that these aspects were neglected. In addition, it can also further be argued that the use of the Sesotho sa Leboa or Northern Sotho in official documentation is a conscious decision by some people while others assert it happens unconsciously.

In terms of this study, another relevant example of the top-down type of language planning may also be the composition of the Sesotho sa Leboa National Language Board, at the time of data collection. The Board comprised eight members of whom most were then working at HEIs creates the impression that the Language Board should be composed of academics. In other words, it appears as if only the educated people who hold university qualification(s) are given preference of serving on the Language Board. On the other hand, this may be perceived as an exclusion of the traditional leaders who are representing the district municipalities (Mopani, Capricorn, Sekhukhune and Waterberg) inhabited by the first language speakers of the language under onomastic investigation.

3.6.3.2.2 Bottom-up process type of language planning

A bottom-up type of language planning on the other hand, refers to decisions made by the users or speakers of the language themselves, and actions undertaken by them in this regard: what they decide should be regarded as proper and appropriate language behaviour in high-function formal contexts (Webb, 2010: 168) .

Furthermore, bottom-up processes are characterised by having been initiated in the communities themselves and by being driven by members of these communities (thus not outsiders, or L2 speakers) in an organised fashion (via Non-Governmental Organisations). Such language related NGOs must have legitimacy within their communities, act in their clear interests, be entrusted with authority by the community and demonstrate their accountability towards them (Webb, 2010: 169).

The researcher holds the perspective that a bottom-up process of standardisation might bring unity and solidarity to the entire speech communities of the language under research as the name that will be attached to the standard language would have been tested and approved by the speakers of the language. Taking cognisance of the above-mentioned types of language planning (top-down and bottom-up process), the researcher provides that the following figure (4) may prove that he is of the viewpoint that may be of useful in resolving the mentioned onomastic controversy from a language planning perspective, in a contemporary South Africa:

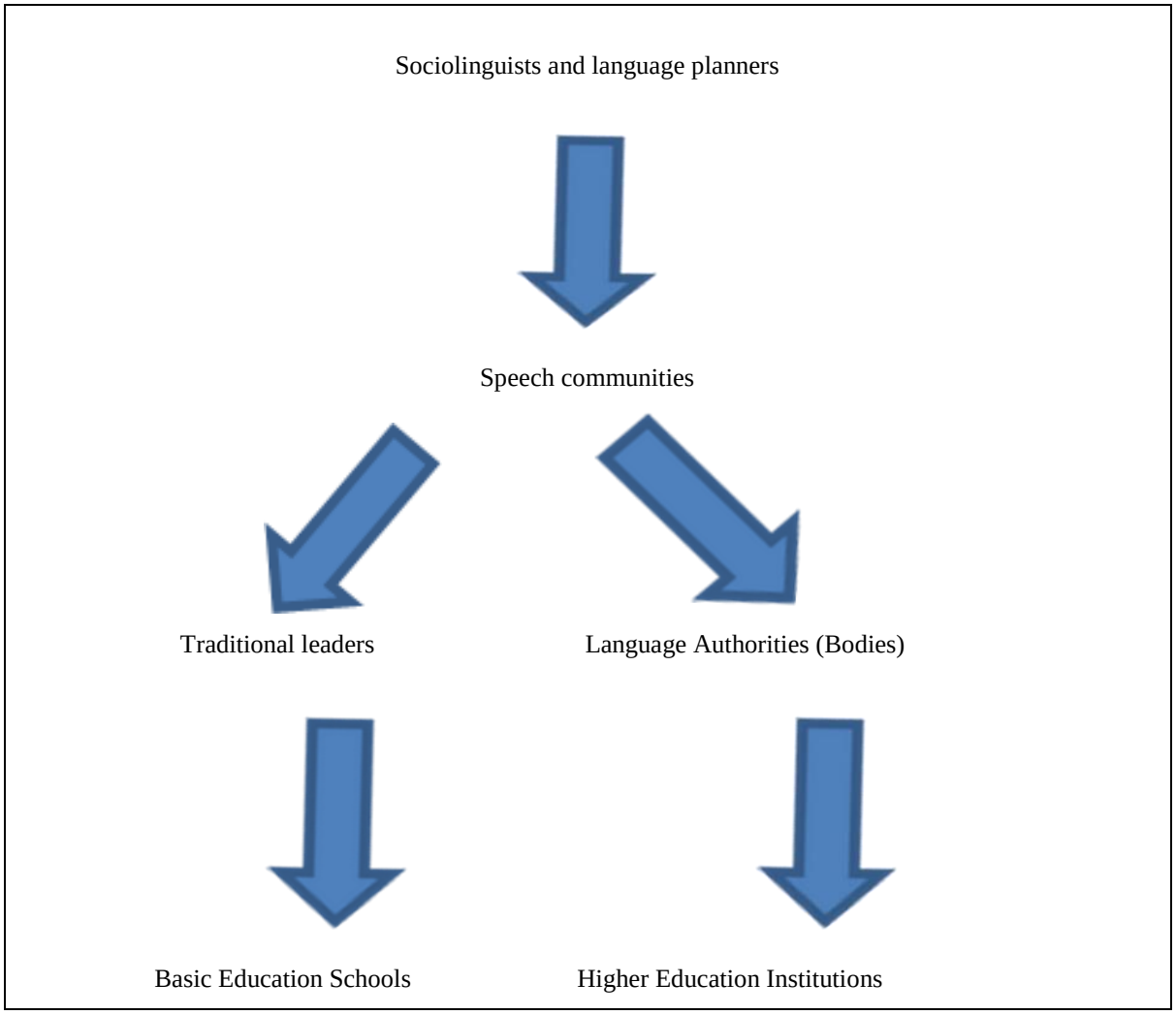


Figure 4: Transparent language planning

3.7 Language, naming and identity of the Sepedi L1 speakers

This is a very important aspect underpinning the current onomastic study. The central theme in this theory is to explore the concepts of naming and identity, evince their inter-relatedness, and further demonstrate how individual, social and group identity are articulated within the ambit of contemporary South African linguistics with special reference to the L1 speakers of the Sepedi language. Furthermore, the impact that is made by the use of both Sepedi and Sesotho sa Leboa language names which are used to denote one and the same language will also be outlined. Literature proves that the mentioned names may be perceived as synonyms by the general public and by the uniformed speakers of this language. However, this is inaccurate

according to the majority of the L1 speakers of this language. It is for these reasons why the researcher explores the theory and the relationship between language, naming and identity.

3.7.1 The concept of identity

It is realistic to state that the concept 'identity' may mean various things to different people. To some people, identity may mean personality, and to others it may mean uniformity, while many people regard it as sameness or uniqueness. Dundes (1984: 149) provides the origin of identity by indicating that the concept identity derives from the Latin word '*idem*' which literally means 'the same or sameness'. He further reiterates that it is obvious from all of the scholarly discussions that identity depends as much upon differences as upon similarities.

Within the context of contemporary South Africa, a country that is characterised by a diversity of languages and dialects, a country with an unpalatable history of onomastic tensions, racial tensions and segregation, a country that used and is still using political power and influence to bring massive decisions to people at grass-roots level, a language name is a powerful tool which can be used to unify the speech communities, particularly speakers of the language under scrutiny (Sepedi).

In the context of the current study, it is significant to take into consideration the work of Dundes (1984) who asserts that identity means the same or sameness and that when dealing with the concept of identity, one should not forget that the focus is more on the differences between individuals rather than the similarities. In a more pragmatic sense, he further emphasises that it is impractical to speak of sameness without reference to differences. There can be no self without other, no identity of group A without a group B.

Mashige (2004: 5) is of the opinion that identity is constructed within and against the realm of representation. It is about sameness and difference, and it concerns processes of identification, that is, expressions of intellectual, emotional and spiritual connection of one to another within a relational system. He further reiterates that:

> Identity is constructed on the back of recognition of some common origin of shared characteristics with another person and/or group, or with an ideal, and with the natural closure of solidarity and allegiance established on the foundation.

The researcher finds Mashige's view on identity very relevant to the current study, especially within the sense that he emphasises the issue of sameness and the shared characteristics with another person or a group. Accordingly, the name of the language is the only tool that can be used to identify the speakers of the language under attention unlike the current double identity whereby the entire group is identified as Bapedi (Sepedi speakers) or Basotho ba Leboa Sesotho sa Leboa (speakers). Moreover, one may argue that the current double identity does not only perplex the speakers of the other languages; even the L1 speakers are confused because at some point they cannot decide if they are Bapedi or Basotho ba Leboa.

According to Longman Dictionary of Language Teaching and Applied Linguistics (2013: 268), identity is perceived:

> As persons' sense of themselves as discrete separate individuals, including their self-image their awareness of self, and an important concept in sociocultural theory. People's sense of identity influences how they view themselves both as an individual and in relation to other people.

Erikson (1968) as cited by Dundes (1983: 239) defines the concept identity in the following way:

> It connotes both a persistent sameness within oneself (selfsameness) and persistent sharing of some kind of essential character with other.

In support of the above definition, Mashige (2004: 2) shares that identity is constituted on the basis of shared characteristics and symbolic representations such as languages and cultural values in relation to other groups with different symbolic representations. Its provisional nature makes it adaptable and amendable to markers such as black South African, Sepedi-speaking, Tshivenḓa-speaking, cosmopolitan and citizen-of-the-world.

3.7.2 The relationship between language, naming and identity

Focusing on the relationship between the three (language, naming and identity), it needs to be mentioned from a purely linguistic observation that there should be language existence, in order for naming to take place. In other words, where there is no language, naming will not exist. Similarly, if one does not accept a particular given name (language name, city name or street name), the relationship between the given name and language of origin may be quite questionable which they may also hamper the identity of that particular individual.

Concerning the issue of naming and identity, Harder (1986: 156) as one of the most vocal advocates of the relationship between naming and identity cogently articulate that names should not hamper the correct identification of a human being. Thus, it can be understood that naming may be perceived as an act just for the sake of it, but it is however seen as a matter of life and death to those who feel humiliated by the names that are attached to their lives. In terms of the current study, the onomastic controversy of the names Sepedi and Sesotho sa Leboa that used to refer to one and the same thing may be understood as a minor issue, mostly by the speakers of the other languages. However, it may be considered an identity matter by the first language speakers.

Lodge (1993: 18) asserts that languages serve as more than vehicles for communication of information – they commonly serve as a symbol of identity. A group of such as a nation will often use a language name as a way drawing lines around itself to distinguish itself from the other nations.

Kadmon (2013: 3) observes that a name reflects personal property; and that in many societies, one does not lose it when losing all other belongings. He further reiterates that one of the ways of establishing people's identity is through giving them names and the primary aim of these names is to identify the bearers.

Joseph (2004) in Pfukwa (2007: 42) similarly observes that as being named is an 'enacted identity'. He further argues that naming oneself can be perceived as an act of self-perception, self-concept or self-praise.

Another critical conception is the one of Norris (2007) in Phaahla (2012: 7) when providing that our identity as human beings of course is an important part of our sense of who we are. When we hear someone speak, we immediately make assumptions about their linguistic background and place of origin. The moment we speak we give away a whole range of personal and social information which in turn invites conscious and unconscious judgements about us from people around us. The language we use marks our identity as we go through life and when using language, we do so as individuals with social histories. Our histories are defined in part by our membership in a range of social groups into which we are born, such as gender, social class, religion and race.

Socially, Machaba (2004: 28) proposes an important contribution that names of any type (anthroponyms, oronyms, hydronyms, etc.) do not exist in isolation and that there is a close relationship between the society and a language in which names are found. To add, Pfukwa (2007: 41) maintains that identity is linked with name-giving. His theory is also supported by national and international scholars of great repute in the study of language and identity such as the Joseph (2004) and Dundes (1983).

In the same vein, Mthobeli (2001: 267) holds the perspective that the meaning attached to names by Basotho, plays a significant role in the definition of personhood; it is believed that a given name does not only serve as an identity, but also determines the type of person the individual will be. Names are believed to have an influence on the character of the bearer. In this quest, the researcher sees Mthobeli's (2001) submission very imperative and profound, especially within the context that he sensitises that the importance of names is not only limited to serve as an identity, but the kind of lifestyle that individual's life will always be directed or guided by their name.

In a more logical and philosophical sense, Machaba (2004: 25) shares the perspective that all names are words, however, it should be pointed out that they are more than linguistic signs used to refer or to identify an entity. She further argues that names link the bearer of the name and the society where the name is given.

In a communication theory of language and identity, Phaahla (2012: 8) recognises four levels which are:

- Personal identity or an individual's conception of self; in other words, "who I am for myself ";
- Enacted identity or how an identity is expressed in language and communication; in other words "who I am for others";
- Relational identity or identities in reference to others; and
- Communal identity or identities as defined by collectivities.

Rakgogo (2016: 87) found that most of the tested respondents strongly agreed that the name of the language is of utmost importance because it is part and parcel of one's identity. The respondents outlined that the use of Sepedi and Sesotho sa Leboa to refer to one official language is unacceptable to the speakers of the Northern Sotho speech community, primarily because it hampers the unified identity. They further uttered that language cannot be separated from culture and identity, and thus the use of two names make the entire speech community appear as if they do not know their roots. From this point of view, it is clear that the respondents fear that this onomastic controversy may result in a loss of their identity.

The language under attention (Sepedi) is the only officially recognised South African indigenous language within the South African constitution that has two different language names that serve as an official language. It is fair and reasonable to have one designated language name so that the L1 speakers of Sepedi can be on par with the speakers of the other languages.

Joseph (2004) as cited by Phaahla (2012: 7) notes that identity is:

> The category into which a person […] is read as belonging…" He suggests that there are three pairs of subtypes of (personal) identity. These are: (i) one for real people and one for fictional characters, (ii) one for oneself and one for others, and (iii) one for individuals and one for groups (nations or towns, race or ethnicity, gender or sexual orientation, religion or sect, and so on).

Taking cognisance of the work of Joseph (2004), it is far more important to understand that the third subtype of identity is quite questionable to the L1 speakers of the Sepedi language. The reason for this is that the issue of double designation divided them into two groups: other speakers identify themselves as Bapedi who are speaking Sepedi and living in Bopedi; while others view themselves as Basotho ba Leboa who are speaking Sesotho sa Leboa and coming from Lebowa (North). It is thus germane to postulate that the use of both names (Sepedi and Sesotho sa Leboa) as official standard names may tarnish the different levels of identity that emerge from this study. Individual, group and national identity are discussed next.

3.7.2.1 Individual identity

In generic terms, an individual identity may be understood as the features or characteristics that make a particular individual the same with the other people and in most cases language is the only common thing that can be shared by a group of people. A language name on the other hand will profoundly contribute to building one's identity because before expressing yourself with a particular language you have to accept that you are either Mopedi or Mosotho wa Leboa. An immense confusion is created by the current use of Sepedi and Sesotho sa Leboa as both official language names which may cause speakers to think there is something wrong with them, especially if at some point they will fail to determine if they speak Sepedi or Sesotho sa Leboa. It can thus be claimed that the current onomastic dilemma in this study may somehow cause the speakers of the language concerned to feel inferior which will definitely tarnish individual identity.

3.7.2.2 Social or group identity

Social or group identity may be generally perceived as sameness amongst a particular group of people. In this regard, language including its name is the only tools that may separate the ethnic group of the language under investigation with the other groups. A question that has no answer at the moment is whether this ethnic group is regarded as Bapedi or Basotho ba Leboa? One can therefore realise that the issue of group identity to the speakers of the language under attention is highly questionable, especially if they are literally divided about a language name (the other group regards itself as Bapedi while the other one regards itself as Basotho ba Leboa).

Furthermore, it is important to provide that a language including its name is a very instrumental symbolic marker of group identity. Thus, if speakers of the language under research are still arguing about which language name is correct and which one is not correct, it will be inaccurate to claim that the issue of group identity in this context is functional. The statistical evidence on the previous surveys on this issue shows that there is indeed two groups which hold different perspectives on Sepedi and Sesotho sa Leboa as language names. At this stage, it is essential to note that there is no unity amongst the speakers of the language under attention and that group identity does not exist, in a more practical sense.

3.7.2.3 National identity

At a national level, it is important for the speakers of the language under onomastic investigation to be united since they belong to one state and one nation. The rationale behind this is that they should do everything within their powers to ensure that the language develops.

It needs to be emphasised that language including its name should unite people. Therefore, any approach that will be taken in resolving the matter should unite both speakers in favour of Sepedi and Sesotho sa Leboa as language names. In summary, Mashige (2004: 3) advises that the Republic of South Africa is a nation with many constituent parts, and that despite their differences South Africans need to work together in order to make national identity a reality. Another concept that relates to identity is ethnicity; the following sub-section will outline the interrelatedness between language, naming and ethnicity and how they affect one another.

3.7.3 Ethinicy vis-à-vis identity

Ethnicity in the current investigation is regarded as an important aspect which might have also contributed to the onomastic controversy of Sepedi and Sesotho sa Leboa as both official standard names. It is therefore important for the researcher to draw a relationship between ethnicity and identity.

3.7.3.1 Definition of Ethnic identity

Singh (1999) in Ditsele (2014: 79) reveals that 'ethnicity' is derived from the Greek word, 'ethnos', which means nation. Singh further defines 'nation' as a community, which has a common history, cultural tradition, and language.

Similarly, Fishman (1999: 115) views 'ethnicity' as an individual's membership in a social group that shares a common ancestral heritage. Fishman (1999: 25) further provides that there is a particular place where a certain group of people live, and in that particular place they speak a certain language. They have a name for themselves and their language, and no other people go by that name or claim to speak that language as a mother tongue. If you seek them out, they will tell you who they are and what language they speak; and if they see that you are really interested in them, they will teach you about themselves and their language, perhaps even help you to learn to speak their language if you wish.

In this study, the researcher finds the work of Singh (1999) in Ditsele (2014) and Fishman (1999) very profound and germane to the current study. The interrelatedness is that there should be a particular society that speaks a particular language and which should be known by a particular proper name. However, a concomitant aspect in this study is that there are two groups that identify themselves by different names, but they originate from one society while speaking one and the same language. The other group identifies themselves as Bapedi while the other group identifies themselves as Basotho ba Leboa. Within this context, confusion is imminent if this group were to be visited by a stranger who is interested in learning this language. The probability is that each group would refer to the name of the language according to its name preference. Meaning that, if that particular person approaches someone who is in favour of Sepedi as a language name, the person will know the language as Sepedi, and the same will be done by the ones in favour of Sesotho sa Leboa as a language name.

Another controversial issue which needs to be taken into consideration when dealing with Sepedi and Sesotho sa Leboa as names is the issue of ethnic pride and political power. Since the language under attention has several dialects, other speakers will at a dialectal level identify themselves as Bapedi, Batlokwa, Bapulana, Baphalaborwa and others. Therefore, the selection

of a particular dialect as a standard language may make it very difficult for the speakers of the other dialects to accept the new identity that emerges from the official standard language, since they see all the dialects as equal and linguistically important.

3.8 Concluding remarks on Sepedi and Sesotho sa Leboa as language names

Since the study aimed to identify the preferred language name when considering Sepedi and Sesotho sa Leboa, it is feasible to consider the onomastic principles of naming a language. This subsection will identify the name including the onomastic and sociocultural justifications behind that particular name. From a theoretical point of view, dialectology, standardisation and onomastics will be used to provide such justification.

3.8.1 Sepedi as an official standard language name

Fasold (2006: 326) observes that varieties associated with lower social classes may be highly stigmatised and their speakers are subject to scorn and social sanctions (and even discriminated against in educational or employment opportunities), while dialects are associated chiefly with region and may be thought of simply interesting or unusual, or perhaps even quaint and charming.

It is for this reason that scholars such as Mesthrie (2002: 70) and Da Costa, Dyers and Mheta (2014: 345) share a similar ideology that Sepedi is a language of the prestigious group that is also historically well-grounded and it is behind these reasons that it was selected as the basis for the standardised language. In a more traditional sense, the mentioned scholars posits that the standardised version of the Northern Sotho language is purely based on the Sepedi dialect.

Bearing in mind standardisation principles, especially in the South African context, it is important noting that the standardised forms of Sotho-Tswana languages are based on the speech of the largest and most successful groups such as Pedi, Hurutse, Kgatla and Ngwato. The researcher shares the same point of view with Mesthrie (2002) and Fasold (2006) on the idea that before a language can be deemed as official, the particular language should have been standardised.

It is interesting to note that a literature shows that all languages are dialects and have dialects; but a particular dialect needs to be codified (it must be reduced to writing) in order for it to be called a language, meaning it should produce evidence of the amount of repertoire that are recorded in that particular dialect. Thereafter, the chosen dialect is no longer a dialect, but a language that will be used to accommodate all other dialects and it will be regarded as the standard language.

It is against this background that Mojalefa in a Parliamentary Joint Constitutional Review Committee (2011: 5) expressed that standard languages are usually named after their superior dialects and also according to their dominance. This is the fundamental reason why he supports that the dialect 'Sepedi' was no exception since it was selected on the same basis as the other South African indigenous official languages.

In this onomastic study, after a closer look of the work of different scholars ranging from onomastics, sociolinguistics, dialectology, standardisation, language planning, naming and identity, the researcher proposes that the Sepedi language name should be declared an official language according to Section 6 (1) of the South African Constitution, (1996). However, it is important to state that the mentioned language name (Sepedi) is not in line with the onomastic principles of naming a language (see 3.2.3). Furthermore, the reasons for the rejection of this name will be candidly explored in 3.9.

3.8.2 The attempt of critics to regard Sesotho sa Leboa (Northern Sotho) as the official language name

There is sociolinguistic evidence that the concepts of 'Southern Sotho' for Sesotho, 'Western Sotho' for Setswana and 'Northern Sotho' for Sepedi have strong ties with the Apartheid regime. The researcher's interpretation is supported by Mojalefa in a Parliamentary Constitutional Review Committee of (2011) when he argues that these groupings were not widely accepted by those they were meant to classify, as they were understood as impositions from the European colonialist. It can further be reasoned that the mentioned groups and classifications accommodated the then administrative reasons, not the one of contemporary South Africa.

Mesthrie (2002: 70) also proposes that Northern Sotho (Sesotho sa Leboa), Southern Sotho (Sesotho) and Western Sotho (Setswana) are all regarded as instructive language names, especially because these 'ethnic groups' were demonstrably invented by the Nationalist government to unify a diverse set of people, who formerly were called the Sotho group. In the context of the language under investigation, it can be claimed that the Northern Sotho language was used by the Apartheid regime as a powerful instrument of establishing the identity of Lebowa (former homeland inhabited by the speakers of the language under research) citizens. In addition, people should no longer be identified by their dialectal groups, Lobedu, Tlokwa, Pulana, Kgaga, or others. In this regard, it can therefore, be underscored that all people in favour of Sesotho sa Leboa (Northern Sotho) as a language name are unconsciuosly allowing the name created by the Apartheid regime in the new contemporary South Africa. In this quest, the Sesotho sa Leboa (Northern Sotho) language name is also rejected by the onomastic principles of naming in an African context (see 3.2.3). Further reasons of rejecting this language name will be thoroughly discussed in 3.9 below.

3.9 The onomastic justifications of rejecting Sepedi and Sesotho sa Leboa as official language names

The onomastic rejection of both Sepedi and Sesotho sa Leboa as standard official language names may be comprehensively understood in giving a close eye to the work of Harder (1986: 156) when advising that name bearers that proper (language) names should not hamper the correct identification of human beings. Under his critical submission, the following are name (proper) characteristics:

- A language name should be free from confusion; and
- A language name should be free from power and politics.

Harder (1986) observes that the main bone of contention among the L1 speakers is whether Sepedi is the rightful language name to be maintained in the South African Constitution; and that Sesotho sa Leboa seems to be the rightful name to be included in the Section 6 (1) of the South African Constitution, 1996; it is also said Sesotho sa Leboa seems to be the rightful name to be included in the South African Constitution of 1996 as one of the 11 official languages. It

is imperative to state that both language names are associated with power and politics. The most telling example is that the selection of the Sepedi dialect to serve as a standard language was due to the influence of the German Missionaries who codified the language without taking into account the existence of the other dialects. Similarly, the implementation of Bantu Authorities Act No.68 of 1951 that gave birth to 'Lebowa' as one of the homelands that should be occupied by the Northern Sotho speakers causes this name to be highly questionable. It is clear that the roots of this language name can be traced from the Apartheid regime as indicated in 3.8.2.

Another critical suggestion is that both Sepedi and Sesotho sa Leboa (Northern Sotho) language names were never brought to the entire speakers of the language under investigation to determine whether they are in favour of them or not. Therefore, this lack of onomastic consultancy and transparency makes them both illegitimate to serve as standard official language names. Had at least one of these names, if not both of them, been accepted by the speech communities of the language under research, it would not be surprising to see that particular name is recognized as the standard, official language.

Both Sepedi and Sesotho sa Leboa language names came as an imposition to the speakers of the language under attention. The theory on language, naming and identity suggests that identity is associated with uniformity and sameness (see 3.7). In terms of this study, the sociolinguistic history of this language proves that the speakers of Sepedi as one of the South African official languages, are divided into two groups. The main cause of the division is simply a language name, since both groups prefer two different language names. This implies that the other group identifies themselves as Bapedi (Sepedi speakers) while the other group identifies themselves as Basotho ba Leboa (Sesotho sa Leboa speakers).

Having noted that the current research rejects both Sepedi and Sesotho sa Leboa as suitable language names that should serve as a standard name for the official language, the researcher finds it essential to highlight that both names resemble different characteristics. According to the researcher, the Sepedi name seems to be strictly specific, since it is associated with the Sepedi dialect spoken in the area of Sekhukhune. Sesotho sa Leboa (Northern Sotho) on the other hand, seems to be more describing and generalising all the ethnic groups and dialectal

classifications of this language. It is important to elaborate what the researcher regards specific and generic language names.

3.9.1 Sepedi as a specific language name

Generally, having observed that the speakers of this language are divided into two groups, it is relevant to postulate that:

> All the speakers who agree that they identically consider themselves as Bapedi (Sepedi speakers), should also concur that their language is Sepedi, not Sesotho sa Leboa. Similarly, to those speakers who identically consider themselves as Basotho ba Leboa (Sesotho sa Leboa) should also concur that their language is Sesotho sa Leboa.

Since the literature conducted in this study articulates that Sepedi is one of the central dialects that are spoken in Bopedi – part of Sekhukhune, it is evidenced that this language name specifies a particular ethnic group that speaks a particular dialect (Sepedi). In addition, those who do not speak the Sepedi dialect may not be regarded as Bapedi (Sepedi speakers). It is for this reason why scholars such as Mönnig (1966: viii) asserts that the Pedi people live in Bopedi and they speak the Pedi language (see 2.15.1). It can be opined that the Sepedi name may be deemed to be inaccurate if it is supposed to serve as the name of the standard language, particularly because there are other dialects that are spoken outside the Sekhukhune area.

3.9.2 Sesotho sa Leboa as a generic language name

Northern Sotho is literally translated as 'Sesotho sa Leboa'. In a more practical sense, the original name is Northern Sotho, not Sesotho sa Leboa. To onomasticians and sociolinguists, it is equally important to state that this name poses a very sensitive question that may not be neglected when dealing with the onomastic principles of naming an official standard language. It is:

- Why should the officially recognised South African indigenous language be given an English name?

In contemporary South Africa, it can be noticed within the South African Constitution under the clause ‘official languages’ that all the South African indigenous languages were given African names, yet rather they were named with African languages. It can be also reasoned that all the officially recognised South African indigenous languages have dialects and that none of those dialects were recorded in English. In this context, it is therefore suggested that the Sesotho sa Leboa (Northern Sotho) language name lacks legitimacy of being elevated to the status of an official standard language name. Another critical argument that should not be avoided is that concepts of Northern Sotho, Southern Sotho and Western Sotho which associated with the previous regime, and which have left the unpalatable history to the people of this country. In this regard, the question would be:

> Is the use of Sesotho sa Leboa (Northern Sotho) as an official standard language name suitable for the current democratic and multilingualism country such as the Republic of South Africa?

Another critical argument that comes to the fore, is that Sesotho is the official language name for the so-called Southern Sotho, yet the regional connotation 'southern' is not included in the name as is the case in Sesotho sa Leboa (Northern Sotho), making it more general and perceived (by the uninformed) as inclusive of the Sotho languages (Sesotho, Setswana and Sepedi). The Sesotho designation for Southern Sotho thus overlaps with the first part 'Sesotho' of 'Sesotho sa Leboa' and creates some onomastic discrepancy, making it to be a more confusing choice as language name.

3.9.3 Sesotho sa Leboa as a descriptive language name

South African Statistics of 2011 record that the language under attention is spoken in three provinces of the Republic of South Africa, namely Limpopo, Mpumalanga and Gauteng. Geographically speaking, Limpopo is regarded as the most Northerly Province with five District Municipalities of which four of them is mostly occupied by the speakers of the language under onomastic investigation.

Sesotho sa Leboa (Northern Sotho) may be understood as a descriptive language name. The rationale behind this is that the name seems to be describing that the L1 speakers of this language are residing in the northern part of the Limpopo province. The researcher further argues that the unfairness of this language name is realised when taking into account the fact that there are also other L1 speakers of this language who are in Mpumalanga and Gauteng provinces. This implies that the concept of 'northern' geographically excludes them since they are not living in the north. It is therefore, equally important to submit that the Sepedi language name, and Sesotho sa Leboa (Northern Sotho) are both considered an inappropriate term to be used as the name of the official standard language.

3.10 Recapitulation

Constitutionally, Sepedi is one of the 11 official languages according to Section 6 (1) of the South African Constitution. However, it is also important to acknowledge that Sesotho sa Leboa is in a strong position, since it is the language name most speakers opt for previously indicated in 2.3 to 2.10. The preference of Sesotho sa Leboa in this regard makes it to be an alternative language name for the Sepedi language name as they are currently used interchangeably. In terms of this study, the researcher sees both Sepedi and Sesotho sa Leboa semantically obscure and he suggests they are both inappropriate to be included in the South African Constitution. The participants will indicate their preferences in Chapter 5 and 6 regarding their proposed solution to the language name problem. The next chapter focuses on the research methodology.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 Introduction

The central theme of this chapter is to provide a comprehensive description of the research methods that were employed in the study. This chapter (methodology) forms one of the core chapters of the study since it involves the strategy or technique that guided the researcher to achieve the aims and objectives of the study. In terms of this study, the research methods applied are in alignment with the ultimate aim of identifying the preferred language name between Sepedi and Sesotho sa Leboa. This objective was followed by the current onomastic controversy of the mentioned two language names that serve as both official standard language names in official and policy documentation. It is important to emphasise that in order for the study to be able to solve the onomastic dilemma of Sepedi and Sesotho sa Leboa language names, the right approach has to be identified so that the findings of the study can address the problem of the study. This implies that, should the method be wrong, the findings will also not represent the current sociolinguistic status quo on speech communities of the language under scrutiny. In this chapter, research design, research approaches, data collection and the practical procedures involved in data analysis are of paramount importance.

4.2 Research questions, aims and objectives of the study

As indicated in Chapter 1 (introduction), the fundamental aim of the current onomastic study was to answer the following research questions:

Main research question

1. Which language name, when considering Sepedi or Sesotho sa Leboa (Northern Sotho), is supported by the onomastic principles and socio-cultural factors of naming an official language?

Secondary research questions

2. What caused the replacement of Sesotho sa Leboa with Sepedi as name in the final and present constitution of South Africa?
3. How does the influence and power of politics play a role in the selection of an official language?
4. How do speakers of the language under investigation perceive both Sepedi and Sesotho sa Leboa as names?
5. To what extent does the use of both Sepedi and Sesotho sa Leboa as language names hinder the sociolinguistic identity of the first language speakers?
6. Does the name of the language have an influence on the character of the speaker?

Aims and objectives of the research

The aim of the current research study as earlier indicated in Chapter 1 was on providing an onomastic perspective on the current dual naming of the language under investigation. The objectives of the study were to:

1. Identify a language name that is supported by the onomastic principles that are taken into consideration when naming an official language;
2. Investigate the reasons behind the replacement of Sesotho sa Leboa with Sepedi in the final constitution;
3. Explore the influence and power of politics in choosing an official language;
4. Examine the onomastic and sociolinguistic attitudes and perceptions of the L1 speakers on both Sepedi and Sesotho sa Leboa language names;
5. Determine if the sociolinguistic identity of the L1 speakers is hampered by the current use of both Sepedi and Sesotho sa Leboa names as one and the same language; and
6. Investigate whether a language name may have an influence on the character of the speaker.

4.3 Research design

A research design is the plan of how the researcher will systematically collect and analyse the data that are needed in order to be able to answer the research question (Bertram & Christiansen, 2014: 207).

Similarly, Kumar (2014: 122) as one of the vocal advocates on research methods shares that a research design is a plan, structure and strategy of investigation conceived to obtain answers to research questions or problems. The plan is a complete scheme or programme of the research. It includes an outline of what the researcher will do from writing the hypotheses and their operational implications to the final analysis of the data. A research design is a plan through which you decide for yourself and communicate to others your decisions regarding what study design you propose to use, how you will collect information from your respondents, how you will select your respondents, how the information you will collect is to be analysed and how you will communicate your findings.

Similarly to the above-quoted work, Selltiz, Morton and Stuart (1962: 50) provide another definition that is different but somewhat similar to the one of Bertram and Christiansen (2014); Kumar (2014); and Selltiz *et al.* (1962). It mentions that a research design is the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy of procedure.

It is interesting to note that all the above scholars share a similar perspective that a research design is all about a plan that should be employed by the researcher in ensuring that aims and objectives of the study are well achieved. Moreover, without a proper planning, it will be time wasted to conduct research and that it is important for the plan to correspond with the nature and onomastic complexity of Sepedi and Sesotho sa Leboa (Northern Sotho) as both different languages used to refer to one and the same language. It is for this reason why the researcher outlines that in a scientific research like the current one, research design will always revolve around research approaches, research methods, research data collection methods, and the research methods of data analysis.

In terms of the current study, the research design selected for this investigation involved a triangulation mixed-methods approach using both quantitative and qualitative instruments for data collection and analysis. Ivankova, Creswell and Plano Clark (2016: 266) note appropriately that the name *triangulation* comes from the same term used in surveying and in ship navigation when multiple measurements are used to provide the best estimate of the location at a specific point (like the point at the top of a triangle).

The rationale behind choosing the triangulation mixed-methods approach is that it tends to provide a more complete investigation than a single approach. The researcher opted for an embedded mixed-methods approach supplemented by qualitative themes. In addition, another critical advantage is that the researcher will have an opportunity to converge and corroborate the results before the research conclusion can be reached and that what is proved to be right or wrong by the quantitative data should be complemented by the qualitative data. In other words, if there is no correlation between the two methods employed (quantitative and qualitative), meaning the research does not reflect the real world.

4.4 Research type: explanatory research

The study involved explanatory research as it centred on the discussion of the two relevant names in question. The researcher endeavoured to explain the reasons for deciding on the most viable way to decide on the language name preferred. Since it is an explanatory study it is suggested by Ivankova, Cresswell and Clark (2016) to first do the quantitative followed by the qualitative data collection. The explanatory study is the most straightforward of the mixed-methods designs. The rationale is that the quantitative findings highlight the research problem and the qualitative findings elucidate the general picture and help clarify the quantitative results.

4.5 Research approach

For the purpose of the current onomastic study, the research employed the mixed-methods approach in order to achieve aims and objectives of the study. In essence, both qualitative and quantitative methods were combined.

4.5.1 Quantitative research approach (A post-positivist worldview)

In this approach, the researcher tests a theory by specifying narrow hypotheses and the collection of data to support or refute the hypotheses. An experimental design was used in which attitudes are assessed both before and after an experiment. The researcher used instruments that measured attitudes, and the information was analysed using statistical procedures and hypotheses testing (Creswell, 2014: 19).

Kumar (2005: 12) highlights that a study is classified as a quantitative study if you want to quantify variation in a phenomenon, situation, problem or issue; if information is gathered using predominantly quantitative variables; and if the analysis is geared to ascertain the magnitude of the variation. In this regard, Longman Dictionary of Language Teaching and Applied Linguistics (2013: 476) defines quantitative method as:

> Any research that uses procedures that gather data in numerical data. More broadly, the term often implies an approach to research that aims at casual explanation of phenomena through the identification of variables that can be made the basis of experimental investigation.

In extremely simple terms, Kumar (2014: 14) highlights that the quantitative approach is rooted in the philosophy of rationalism; follows a rigid, structured and predetermined set of procedures to explore; aims to quantify the extent of variation in a phenomenon; emphasises the measurements of variables and the objectivity of the process; believes in substantiation on the basis of a large sample size; gives importance to the validity and reliability of findings; and communicates findings in an analytical and aggregate manner, drawing conclusions and inferences that can be generalised.

4.5.2 Qualitative research approach (Constructivist and Transformative worldview)

In this research approach, Creswell (2014: 19) opines that the researcher seeks to examine and establish the meaning of a phenomenon from the views of the participants. One of the key

elements of collecting data in this way is to observe the participants' behaviour during interviews.

Defining qualitative as a research method, the Longman Dictionary of Language Teaching and Applied Linguistics (2013: 475) proposes that:

> Any research that uses procedures that make use of non-numerical data, such as interviews, case studies, or participant observation. However, the term qualitative research frequently has a broader meaning as well, implying a holistic approach to social research in which experimental intervention in a research site, attempts to isolate phenomena of interest in experiments, and attempts to identify causal relationship among isolated variables are eschewed in favour of the naturalistic observation of complex settings.

Fouché and Delport (2011: 64) state that the qualitative approach is used to answer questions about the complex nature of phenomena, with the purpose of describing and understanding the phenomena from the participants' point of view. The qualitative researcher thus seeks a better understanding of the complex situations and their work is often explanatory in nature and they may use their observations to build theory from the ground. The researcher is interested in this view and he emphasises that the complexity of the Sepedi and Sesotho sa Leboa language names as synonyms while they are not is an onomastic issue that does not only perplex the first language speakers, even the speakers of the other South African official and non-official languages, policy makers and website developers are also confused and caught up in the middle of the mentioned dilemma of dual naming (see 2.3 to 2.10).

Another critical observation on qualitative research methods is the one of Bertram and Christiansen (2014: 206) when maintaining that qualitative research is understood as a method that involves collecting textual, visual or verbal data (data which cannot be counted). They further maintain that qualitative methods such as interviews and observations are used when depth is required. This submission is of interest in the current study, especially within the context that textual information, interviews and observations are all included as primary and

secondary methods of data collection, to ensure that the research acquires sufficient details on the matter investigated.

In this quest, Ivankova, Creswell and Plano Clark (2016: 309) reiterate that qualitative research is an inquiry process of understanding where a researcher develops a complex, holistic picture, analyses words, reports, detailed views of participants, and conducts the study in a natural setting. Kumar (2014: 14) asserts that the qualitative approach is embedded in the philosophy of empiricism; follows an open, flexible and unstructured approach to enquiry; aims to explore diversity rather than to quantify; emphasises the description and narration of feelings, perceptions and experiences rather than their measurement; and communicates the findings in a descriptive and narrative rather than analytical manner, placing no or less emphasis on generalisations.

4.5.3 A mixed-methods research approach (A pragmatic worldview)

Mixed-methods research is defined by Creswell (2014: 4) as an approach to enquire involving collecting both quantitative and qualitative data, integrating them, and using distinct designs that may involve philosophical assumptions and theoretical frameworks. Furthermore, he mentions that the core assumptions of this form of inquiry are that the combination of qualitative and quantitative approaches provides a more complete understanding of a research problem than either approach alone.

According to Yin (2016: 304), mixed-methods research represents a pragmatic alternative wherein both qualitative and quantitative methods are used in the same study. The contemporary attention to mixed-methods research has been accompanied by a whole host of new textbooks, publications, and studies.

In a social context, it is also articulated that mixed method research is relatively new and builds on both quantitative and qualitative approaches. They further provide that a typical kind of study that employs this approach would be the use of a survey to first establish attitudes of participants towards a topic and then follow up with in-depth interviews to learn about individual perspectives on the topic (Ivankova, Creswell, & Plano Clark, 2016: 312). The

researcher is quite interested on the fact these scholars emphasise the importance of attitude identification that the participants may hold on a particular topic. In this context, it is important to state that the focus is not on language per se, rather on the dual naming of the language under investigation.

In a complex study like the current one, Creswell (2014: 19) advises that the researcher should base the inquiry on the assumption that collecting diverse types of data best provides a more complete understanding of a research problem than either quantitative or qualitative data alone. The study begins with a broader survey in order to generalise results to a population and then, in a second phase, focuses on qualitative, open-ended interviews to collect detailed views from participants to help explain the initial quantitative survey. It is also imperative to note that Creswell's advice is being implemented and it is anticipated that the findings of the study will be a full representative views of the speakers of the language under scrutiny.

In simple terms, Delport and De Vos (2011: 66) candidly postulate that the mixed-methods research builds on both quantitative and qualitative research approaches. When using a mixed-methods approach, the quantitative and qualitative methods complement each other and allow for a more complete and in-depth understanding and analysis of a complex research problem.

More recently, Kumar (2014: 14) mentions that the mixed-methods approach uses the strength of both quantitative and qualitative research. It aims to select the best methods, regardless of the qualitative-quantitative divide, to find answers to the research questions. The mixed-methods approach to social research combines two or more methods to collect and analyse data pertaining to the research problem.

It can be claimed with complete and thorough reasoning that the combination of quantitative and qualitative research methods will in this study resolve the onomastic controversy including the politics surrounding Sepedi and Sesotho sa Leboa as language names since the speakers of this language are of the view that both names have linguistic grounds of being given constitutional recognition. However, it is important to understand that the South African Constitution can only accommodate one name, as is the case with the other official languages.

Based on the submission of scholars such as Delport and De Vos (2011); Creswell (2014); Kumar (2014); Yin (2016); and Ivankova, Creswell and Plano-Clark (2016), it is clear that they all share a similar perspective that mixed-methods as a research approach concerns itself with complex situations. It is therefore, important for the researcher to collect data from different angles to accord the researcher ample opportunity to compare the findings from different areas. In terms of this study, what the participants would indicate on their understanding on naming official languages in the South African context should somehow correspond with what the literature revealed in Chapter 2 and 3.

4.5.3.1 The scientific value of mixed-methods research

Much historical research has been conducted on the importance of mixed-methods in social sciences research. It is fair to acknowledge that different scholars provide different opinions on the significance of mixed methods but emphasising more or less the same perspective. Mixed-methods were selected for the purpose of the current study, in line with Silverman's (2013: 65) contribution that mixed-methods are tempting, because they seem to give you a fuller picture rather than using a single method. Creswell (2014: 2018) concurs by providing that the value and rationale for the choice of mixed methods as an approach for the dissertation and thesis project may be scrutinised into three levels:

***At general level*:**

A mixed method is chosen because of its strength of drawing on both qualitative and quantitative research and minimising the limitations of both approaches.

***At practical level*:**

A mixed method provides a sophisticated, complex approach to research that appeal to those on the forefront of new research procedures.

***At a procedural level*:**

It is a useful strategy to have a more complete understanding of research problems/questions. In this study, this will be achieved by drawing a comparison of findings from both the quantitative and qualitative data.

In a more comprehensive manner, Delport and Fouché (2011: 435-436) postulate that one of the values of mixed-methods is that it enables the researcher to simultaneously address a range of conformity and exploratory questions with both the qualitative and quantitative approaches and therefore, verify and generate a theory in the same study; and that it encourages researchers to collaborate across the sometimes adversarial relationship between quantitative and qualitative researchers. They further propose that if findings are corroborated across different approaches then greater confidence can be held in the singular conclusion; if the findings conflict then the researcher had greater knowledge and can modify interpretations and conclusions accordingly.

In a very complex, onomastic, and political study like the current one, it is therefore vitally important that the findings of the study are corroborated to ensure that the problem that initiated the study can be theoretically resolved on a permanent basis, should the findings of the study be objectively implemented by the relevant language authories. The language name that would seem to be supported by the onomastic principles of naming in the context of South Africa should be the one that should be maintained or amended in the Section 6 (1) of the Constitution of the Republic of South Africa. However, it will be inaccurate to take such a massive decision as a concomitant part of status planning without proper research and the conformability of the research findings. It is against this background that the researcher holds the idea that mixed-methods as a research approach will help in drawing a relevant comparison of what will be revealed by the quantitative data and what will be articulated by the qualitative data. In order to provide comprehensive evidence, text analysis and observation as part of qualitative data should complement one another at the data interpretation stage.

4.6 Study sampling, population, and its importance in the current onomastic study

In scientific research, the concepts of sampling and population may be quite confusing to the emerging researchers. In extremely simple terms, the researcher holds the perspective that sample is the selected group which is targeted to participate in a study and that population is the entire group in which a sample is to be drawn from. In more simple terms, one may claim that there cannot be a sample if there is no population.

Following the above researcher's view, Maree and Pietersen (2016: 192) contend that it is usually impossible to include the entire population in your study; the two main restrictions being time and cost. They further advise that it is important for the sample to be drawn in such a way that it would be valid to generalise its results to the population. It can thus be interpreted that sampling is exercised in order to increase feasibility, decrease costs, accuracy and easy management of a particular survey. In a more practical sense, it will be extremely difficult for the researcher to include almost each and every speaker of the language under attention (Sepedi) to take part in this study. However, he has to sample them in such a way that it will be statistically justified that the views of the research participants also represent the one of the speakers who part of the study.

In this quest, it is for this reason why scholars such as Bless, Higson-Smith, and Sithole (2013: 179) cogently argue that the quality of research, whether quantitative, qualitative or mixed-methods, is directly related to the sampling procedures, the adequacy of the technique chosen, as well as the professionalism of implementation and the appropriacy of the sample size. Their critical argument is emphasised by Kumar (2014: 40) when candidly emphasising that the accuracy of the research findings largely depends upon the way the researcher selects the sample.

It can therefore, be mentioned that the study sampling and population are considered one of the most crucial themes that need careful consideration to ensure that the outcome of the investigation is of high quality, not only in terms of structure, but also in terms of realistic findings which will be regarded as a true reflection of the real world. The perspective of the vast majority of the participants should be a full representative view of the whole population

of the language under attention. The accuracy of the findings will always depend on the manner in which sample was selected. In support of this interpretation, Strydom (2011: 234), when indicating that generalising the results of a study based on working with such a sample, means that it is assumed that any other portion of the same population would yield the same observations.

4.6.1. A definition of sampling

Sampling is a technique employed to select a small group (the sample) with a view to determine the characteristics of a large group (the population). If selected discerningly, the sample will display the characteristics or properties as the large group (Brynard, Hanekom & Brynard, 2014: 56). The language under onomastic scrutiny is spoken by approximately 9.1% of the South African population. It is thus clear that it is impractical for the researcher to administer questionnaires, to interview and to observe this large number of the population. Therefore, it is crucial for the population to be sampled so that the investigation can be time-managed.

Similarly, Bertram and Christiansen (2014: 207) view sampling as a subset of a population that is selected in order to research the population without having to collect data from the group in its entirely. Strydom (2011: 223-224) as one of the most salient critics of sampling and population posits that a sample comprises elements or a subset of the population considered for actual inclusion in the study, or it can be viewed as a subset of measurements drawn from a population in which we are interested.

Simplistically, Kumar (2014: 229-300) views sampling as a process of selecting a few (a sample) from a bigger group as the basis for estimating the prevalence of an unknown piece of information, situation or outcome regarding the bigger group. Therefore, a sample is a subgroup of the population that one is interested in. In this study, the main interest of the researcher was on the South African universities that offer Sepedi as a L1 module and also to all the language authorities, as well as government departments that are mandated by the South African Constitution to oversee the development of indigenous languages.

Accordning to Brynard, Hanekom, and Brynard (2014: 56-57), a sample of a population in scientific research is used to:

- simplify the research – it is easier to study a representative sample of a population than to study the entire population;

- save time – studying an entire population can be time consuming, especially if the population is very large or distributed over a large geographical area;

- cut costs – observing, interviewing, or using questionnaires to collect data from every element of a population, can be very costly if the population is very large; and

- determine specific properties of the whole – an example would be to eat a single slice of an apple; if it is sweet, then the whole apple is judged to be sweet.

The researcher gives the work of Brynard *et al.* (2014); Bertram and Christiansen (2014); and Kumar (2014) a bird's eye view and he further asserts that it is important for the research study to be manageable.

4.6.2 Sampling technique/method

Sampling according to Bertram and Christiansen (2014: 207) involves making decisions about which people, settings, events or behaviours to include in the study. However, decisions also have to be made as to which sampling technique to use.

In non-probability sampling, the odds of selecting a particular individual are not known because the researcher does not now the population size or the members of the population (Strydom, 2011: 231). Similarly, Unrau, Gabor and Grinnel (2007) in Strydom (2014: 231) add that it is viable to highlight that in the non-probability paradigm, each and every unit in a sampling frame does not have an equal chance of being selected to participate in a particular study.

For the purpose of the current onomastic study, quota sampling as a technique will be used to sample the population. Like probability sampling, and consequently quota sampling addresses the issue of representativeness, although the two methods seem to be approaching the issue differently (Babbie, 2014: 201). In justifying the selected type of sampling (quota), McMillan and Schumacher (2010: 138) reasons that quota sampling is used when the researchers are unable to obtain a probable sample. However, they are still able to select subjects on the basis of characteristics of the population. They further propose that certain quotas are established so that the sample represents the population according to these characteristics to ensure that findings of the study represent the views of the L1 speakers of the language under onomastic investigation.

Similarly to the other scholars, Babbie (2014: 201) views quota sampling as a type of non-probability sampling in which units are selected into a sample on the basis of pre-specified characteristics, so that the total sample will have the same distribution of characteristics assumed to exist in the population being studied. Taking cognizance of the above definition, participants' characteristics become a key issue in this type of non-probability (quota) sampling. In terms of this study, the researcher will therefore focus on the issue of gender, age group, dialect and language spoken, district municipality, province and educational background when selecting the participants attempts to ensure that the sample is representative enough.

In providing the importance of quota sampling in a scientific research, Kumar (2014: 243) posits that the main consideration behind quota sampling is the researcher's ease of access to the sample population. In addition to convenience, you are guided by some visible characteristic, such as gender or race, focusing on a population that is of interest to you. He further highlights that the researcher will select the sample from a location convenient to you as a researcher; whenever you see a person with this visible relevant characteristic you ask that person to participate in the study.

Focusing on the selection criteria, it was based on the following charecteristics: the level and name of the qualification that the participant studied; the L1 of the participant; the occupation of the participant; the province of the participant; the dialect of the participant; and the district

municipality of the participant. The rationale behind this justification was that the researcher took into consideration the onomastic complexity of the language names that are being investigated, as well as the political tensions and the sociolinguistic sensitivity that may be brought by ethnic and identity pride, more especially in taking into consideration the dialectal evidence that the language under scrutiny is a language of many dialects. In fact, it can be claimed that it is the only South African official language with many dialects (see 3.4.4.1 to 3.4.4.2).

4.6.3 Population of the study

According to Bertram and Christiansen (2014: 206), the word population refers to all the people or organisations that would fit into the group that is being considered by the researcher in a particular study. A sample is then drawn from this population. It can be assumed that if there is no population, there would not be a sample. Similarly speaking, Babbie (2014: 207) shares that a study population is that aggregation of elements from which the sample is actually being selected.

4.6.4 Sample population of the study

The sample population of this current study consisted of **267** participants, but it is only **265** participants who were strictly considered the L1 speakers of Sepedi as one of the 11 South African official language. A large portion of participants were occupied by undergraduate and postgraduate students from all the South African universities that offer Sepedi as a L1 and Applied Language module. For obvious reasons, the lecturers teaching the language from all the universities (South African) were also taken into consideration. People who were interested in the debate comprised, onomasticians, sociolinguists, language experts (practitioners), employees at the Pan South African Language Board (PanSALB), employees at the National Department of Arts and Culture, including Limpopo and Gauteng Department of Sport, Arts, Culture and Recreation, members of the Sesotho sa Leboa National Language Board (SsLNLB), and also members of the Sesotho sa Leboa National Lexicography Unit (SsLNLU). Since the study was initiated by the contradiction of dual naming that is realised within the South African Interim (1993) and Final (1996) Constitution of South Africa, a legal and

constitutional point of view from the Department of Justice and Constitutional Development and from the Office of the Public Protector had to be obtained. In addition, six Traditional Leaders from some of the District municipalities where the language under research is spoken were also invited to participate in the study. Lastly, the chairperson of CONTRALESA (Congress of Traditional Leaders of South Africa) in the Limpopo Province was also of paramount importance to be included in the study. Concisely, the total number of participants from respective organisation is embraced in the following tables:

Table 7: Total number of university students and lecturers who participated in the form of questionnaire

University of Study	Exit Level Students	Honours/B-Tech	Masters/M-Tech	PhD and D-Tech	Lecturers
University of Limpopo	20	30	21	0	14
University of Venda	20	2	0	0	7
University of Johannesburg	12	6	0	0	2
University of South Africa	0	0	0	0	11
Tshwane University of Technology	20	30	15	0	16

Table 8: Total number of board members participated in a form of questionnaire

Language Authority	Number of participants
Pan South African Language Board (PanSALB)	4
Sesotho sa Leboa National Language Body (SsLNLB)	8
Sesotho sa Leboa National Lexicography Unit (SsLNLU)	8

Table 9: Total number of government departments (directorate of language services) participated in the form of questionnaire

Directorate of Language Service	Number of participants
National Department of Arts and Culture	5
Limpopo Department of Sport, Arts and Culture	4
Gauteng Department of Sport, Arts, Culture and Recreation	2

Table 10: Total number of traditional leaders participated in the study

District Municipality Representing	Number of participants	Province
Mopani District Municipality	1	Limpopo
Capricorn District Municipality	1	Limpopo
Sekhukhune District Municipality	1	Limpopo
Waterberg District Municipality	1	Limpopo
Ehlanzeni District Municipality	1	Mpumalanga
Nkangala District Municipality	1	Mpumalanga
CONTRALESA Chairperson	1	Limpopo

Table 11: Total number of political appointees who participated in the interviews

Department / Office representing	**Number of participants**
Department of Justice and Constitutional Development	1
Limpopo Department of Sport, Arts and Culture	1
Office of the Public Protector	1

4.6.4.1 The relevance of inclusion of the South African universities in the study

In terms of this study, students and lecturers from all the South African universities that are offering the language under attention (Sepedi) as a L1 or Applied Language module were targeted as the major participants. The rationale for this is that they are most victims of the onomastic discrepancy of the Sepedi and Sesotho sa Leboa (Northern Sotho) language names in official documentation. One of the major contributing factors why the researcher perceives them as the major participants is that they are studying or learning this language as a L1 or Applied Language module at a university level, which it can be associated with a positive attitude towards the language, not its name. It also needs to be mentioned that they belong to different ethnic groups and they speak different dialects, which is a clear indication that they also represent speech communities they originally come from. Lastly, since they are teaching and learning the language under onomastic scrutiny, it is believed that some of them already

started to research, write and publish about this language which was given birth by interest in the language.

4.6.4.2 The relevance and importance of traditional leaders in a study of this nature

In the South African context, especially in areas where the language under investigation is mainly spoken, Traditional Leaders are considered the most important stakeholders as they are also supported by the South African Constitution. Some of the District Municipalities and cities in the Limpopo Province were also named after traditional leaders. The most telling example is Sekhukhune as a District Municipality which was named after Kgoši (King) Sekhukhune; similarly to Modjadjiskloof city that was named after Kgošigadi (Queen) Modjadji. Furthermore, language including its name is societal and cultural property and it would thus be inaccurate to involve the speech communities and exclude traditional leaders, primarily because speech communities belong to traditional leaders, in terms of this study.

4.6.4.3 The relevance and importance of language authorities in this study

The Pan South African Language Board and its advisory structures such as the Provincial Language Councils, National Language Bodies and National Lexicography Units are responsible for promoting, developing and protecting the officially recognised South African indigenous languages. One of the core responsibilities of the above-mentioned structures is standardisation and the planning of the official languages. In the context of the present study, one will realise that the status planning is a concomitant issue, since the argument is all about the use of a particular language name over the other.

4.6.4.4 The relevance of Justice Department and Office of the Public Protector

It has been candidly indicated in 2.2 that the contradiction of the language name with regard the Section 3(1) of the interim (1993) and final (1996) Constitution of South Africa compounds the core problem of the onomastic controversy of Sepedi and Sesotho sa Leboa language names as both official standard names. Having noted that the Constitutional Assembly concerned itself with the drafting of the Constitution while the Constitutional Court of south

Africa accounted itself with the approval of the Constitution, it is constitutionally evidenced that the problem statement of the study is not only an onomastic dilemma. Moreover, it is also a purely constitutional matter that may also be resolved constitutionally.

4.7 Data collection research instruments

Kumar (2014: 170) mentions that most methods of data collection can be used across studies that are classified as qualitative, quantitative or mixed-methods. As a matter of fact, the way the specific method is employed for data collection determines the classification of a study to a large extent.

Bless *et al.* (2013: 193) articulate that there are many possible ways of gathering information or methods of collecting data directly from participants or respondents if such information cannot be obtained from observation. Furthermore, these methods all have advantages and disadvantages.

For the purpose of this study, questionnaires, interviews and observations were used as methods of quantitative and qualitative data gathering. Furthermore, text analysis using Parliamentary Joint Constitutional Review Committee minutes as primary sources was also used. Policy documentation and South African Constitutions (interim and final), including the translated versions of the Constitution were also employed and classified as internal documents. The reason for this kind of an inclusion was to supplement the other mentioned methods of data collection.

4.7.1 The survey questionnaire as qualitative and quantitative research instruments

A questionnaire is defined by Babbie (2007: 246) as a document containing questions, statements or other types of items designed to solicit information appropriate for analysis. Similarly, Bertram and Christiansen (2014: 73) view a questionnaire as a list of questions which the respondents answer. They further provide that questionnaires can contain either closed-ended or open-ended questions. The researcher finds Bertram and Christiansen's definition more relevant to the current study. The rationale behind this is that the self-designed

questionnaire employed in this study consists of questions that are both closed-ended and open-ended questions.

The term questionnaire suggests a collection of questions; atypical questionnaire will probably contain as many statements as questions, especially if the researcher is interested in determining the extent to which respondents hold a particular attitude or perspective (Babbie & Mouton, 2001: 233). In extremely simple terms, Kumar (2014: 178) states that a questionnaire is a written list of questions, and answers which are recorded by respondents. Thus, the respondents read the questions, interpret what is expected and then write down the answers.

According to Brynard *et al.* (2014: 48), one of the advantages of questionnaire is that respondents have sufficient time to think about the answers to the questions in the questionnaire. Moreover, a large number of respondents, distributed at different institutions, can be reached within a short space of time. The mentioned advantages of a questionnaire as a method of data collection is a true reflection of what happened in the current study, especially within the context that students participants from different South African universities were visited in class and this enabled the researcher to distribute many questionnaires within a short period of time.

One of the disadvantages of a questionnaire is that the participants will not have anyone to explain and simplify the complexity of the questions to the research participants. Therefore, it is of crucial importance for the researcher to make sure that the questions are unambiguous, simple, clear and free from confusion so that it can be quite easier for the participants to understand them. For obvious reasons, this would increase the quality of data, since they would hav responded to what they understood. In this regard, by acknowledging the absentia of the researcher to clarify any misunderstanding, it is equally important to take note of the following common technicalities and pitfalls that should be avoided during the construction of a questionnaire.

4.7.1.1 Technical terms

The researcher should always take into consideration the fact that the ultimate goal is for the participants to understand the research questions, not to bombard them with technical terms. It is therefore important to use simple and straightforward language in ensuring that the intended meaning is clear.

4.7.1.2 Layout and sequence

Since the participation is tiring, and at some stage, it is during lunch time or after work, the layout of the questionnaire should be easy to read and the sequence of questions should be easy for one to follow. The common assumption is that if the questionnaire is well structured, the participants will at some point feel as if the researcher is directly talking to them.

To ensure that a questionnaire is understandable, the researcher will have to pre-test it. Bertram and Christiansen (2014: 77) advise potential and emerging researchers that a researcher needs to much time and take much care designing the questionnaire and that after it has been designed, it should be piloted before it is given to the respondents to complete. By sharing same perspective, Kumar (2014: 191) agrees with the above-mentioned opinion and emphasises the importance of testing a research instrument before it can be used for actual data collection by indicating that a pre-test should be carried out under actual field conditions on a group of people similar to your study population. The purpose is not only to collect data, but also to identify problems that the potential respondents might have in understanding or interpreting the questions.

In this study, a self-designed questionnaire was piloted and administered to ten students who completed their National Diploma in Language Practice at Tshwane University of Technology to determine if it would be understood by the targeted population. The reason for choosing the mentioned students was that most of the participants of the current study were students, lecturers and language experts who were in possession of a university qualification higher than the National Diploma or three-year degree. The assumption is that if the questionnaire were

understood by the mentioned students, it would be quite easier for the targeted participants to understand.

Babbie (2014: 262) advises that accuracy of the findings in social sciences research tends to be guided by the sufficient knowledge and competency of the participants. It is therefore, argued in this study that the participants are well informed on the onomastic discrepancy of the language under investigation. Furthermore, having noted that the significant majority of the participants were university students and lecturers, it can be opined that they are competent enough to be able to provide their onomastic view on two different language names being investigated.

4.7.1.3 The type of questionnaire suitable to this study

The study involved the completion of a self-administered questionnaire consisting of three sections. The first section consisted of 11 items related to participants' biographical information (sex, occupation, institution, dialect, language, etc.). The second section comprised of 17 Likert scale items. Responses from these questions were quantitative and ranged from 'strongly agree' to 'strongly disagree'. The third and final section of the self-administered questionnaire included 13 research questions. In total, there were 41 questions, which took approximately 40 minutes to complete (see Addendum 1).

In this study, the survey questionnaire is considered both as quantitative and qualitative method of data collection. The reason for this is that Section A (biographical information) and B (A Likert scale questions) comprised of close ended questions whereas the last Section (research questions) comprised of both close and ended questions (see Addendum 1).

4.7.2 The interview as qualitative data-gathering method

An interview is defined by Nieuwenhuis (2016: 92) as a two-way conversation in which the interviewer asks the participant questions to collect data and learn about the ideas, beliefs, views, opinions and behaviours of the participant. The primary aim of qualitative interviews is

to see the world through the eyes of the participant, and they can be a valuable source of information, provided they are used correctly.

Bless *et al*. (2013: 193) share that an interview involves direct personal contact with the participant who is asked to answer questions relating to the particular research problem. They further articulate that an interview is the only way of getting participants to express their views freely.

Interviewing, as a method of collecting data, is most probably used more frequently than other methods of data collection. The reason for this is that it allows the researchers to explain their questions if the respondent (interviewee) is not clear on what is being asked. It also allows the researchers to probe more deeply, following the answer of a respondent (Brynard *et al.*, 2014: 42). In other words, one of the advantages of interview as a method of gathering data is that the researcher has an opportunity to explain and simplify matters that are not clear to the research participant. Thus, this will probably allow the participants to respond to what they understood.

In addition to the above-mentioned advantages of interviews as qualitative method of data collection, Mashiya (2011: 24) adds that:

> Interview as a method of data gathering instrument allows the participants to speak without limit in a simulation of a conversation, with the advantages of turn-taking and leading. It also allows the interviewer to do follow-up on the answers given by the participants and this may be regarded as a two-way communication which will increase the richness of the data.

By emphasising the importance of interviews in the study of this nature, Brynard *et al.* (2014: 39) reiterate that the interview is viewed as a qualitative method of data collection which allows the researcher to know the research participants personally, to see them as they are, and to experience their daily struggles when confronted with real-life situations.

4.7.2.1 The semi-structured interview

For the purposes of the current onomastic study, an in-person, also commonly known as the face-to-face interviews were seen as the most suitable type of interview that matches the problem statement of the study, rather than the focus group interview. The researcher in this regard took into consideration the complexity and sensitivity that comes with the use of two different language names (Sepedi and Sesotho sa Leboa) that are currently causing onomastic confusion to the speakers of the language under investigation and also to the people of South Africa at large. He therefore, assumed that semi-structured face-to-face type of interviews concern themselves with in-depth quality of data.

This type of selection is in line with Ditsele's (2014: 123) submission that in the semi-structured interview, the participants are asked pre-determined questions, and the researcher is allowed the freedom to deviate; in other words, they are allowed to probe far beyond the expected scope of answers to their prepared questions. It is worth mentioning that the selected participants who were approximately 15% of the selected sample, were audio-recorded and at a later stage their responses were subsequently transcribed for data analysis purposes as per their consent (see Addendum 4).

4.7.2.2 Common pitfalls to be avoided when conducting interviews

There are many pitfalls that should be avoided by researchers and emerging researchers during the interviews. Within the ambit of the current study, the researcher only paid attention to the following:

4.7.2.2.1 Complex questions:

In this study, the researcher ensured that should complex questions exist, they would be broken down into simple and compound sentences to ensure that the participants find them easier to understand. The rationale behind this is that if the participant would find the questions comprehensible, it would be quite easy for them to answer accordingly, because they would be responding to what they understand.

4.7.2.2.2 Unambiguity:

The issue of double meaning has always been a problematic one in the field of linguistics. It is therefore vitally important for the researcher to make sure that the interview question are straight forward and cannot be associated with different interpretations by different people. Within the context of the current study, questions are more specific so that everything can be clear and unambiguous.

4.7.2.2.3 Leading questions:

A concomitant issue of Sepedi and Sesotho sa Leboa to denote one and the same official standard language needs to be taken into serious consideration in the study of this attention. Especially when taking into account the fact that the researcher is also a L1 speaker of the language under attention. However, the researcher assures that questions are constructed in such a way that the participants will not find them coaxing them to respond in a particular way or in a favour of a particular language name as a result of the composition of a research or interview question.

It is interesting to notice that the interview questions in this study were constructed in such a way that the participants would find it easy to respond freely without being interrogated and threatened by ambiguities (see Addendum 2). It needs to be mentioned that the trustworthiness of the responses will be entirely controlled by the nature of the questions. The more the questions are free from confusion and ambiguities, the more the participants will provide their honest points of view on the onomastic controversy that came with the use of both Sepedi and Sesotho sa Leboa as official standard language.

4.7.3 Observation as qualitative data gathering method

Observation is the systematic process of recording the behavioural patterns of participants, objects and occurrences without necessarily questioning or communicating with them that it used to enable the researcher to gain deeper insight into and understanding of the phenomenon being observed (Nieuwenhuis, 2016: 90).

It is for this reason that Nieuwenhuis (2016: 90) interprets observation as an essential data-gathering technique, as it holds the possibility of providing us with an insider perspective of the group dynamics and behaviours in different settings. It allows us to see, hear and experience reality as participants do.

In providing the advantages of observation as a qualitative researcher, Yin (2016: 150) holds the view that observing can be an invaluable way of collecting data, because what you see with your own senses is not filtered by what others might have reported to you or what the author of some document might have seen. In this way, your observation is a form of primary data, to be highly cherished. Brynard et al. (2014: 49) adds that one of the advantages of observations is that real-life behaviour can be observed, studied and verified. Misunderstandings can also be clarified on the spot.

In this study, the main behaviour to be observed was the unconscious use of either Sepedi or Sesotho sa Leboa as the preferred language name by the first language speakers of this speech community.

4.7.3.1 The participant as a type of observation

Historically, participant observation has a very long history and it came into its own and achieved real standing late in the 19th and at the beginning of the 20th century in European and American anthropological research (Strydom, 2011: 328).

Yin (2016: 338) defines participant observation as a mode of field-based research whereby researchers locate themselves in the real-world field setting being studies, participating and observing in the setting while also collecting data and taking notes about the field setting, its participants, and its events.

Kumar (2014: 157) shares a similar view that regards participant-observation as another strategy for gathering information about social interaction or a phenomenon in qualitative studies. This is usually done by developing a close interaction with members of a living group in the situation that is being observed. He further articulates that participant-observation is

when you, as a researcher, participate in the activities of the group being observed, in the same manner as its members, with or without their knowing that they are being observed.

In extremely simple terms, a qualitative observation is when the researcher takes field notes on the behaviour and activities of individuals at the research site (Creswell, 2014: 190). Silverman (2013: 447) views participant observation as a method that assumes that, in order to understand the world 'first-hand', you yourself must participate rather than just observe at a distance.

In this study, the fundamental purpose of this type of data collection method was to do research on the perceptions, attitude and also the onomastically preferred language name when considering Sepedi and Sesotho sa Leboa. It is important to emphasise that the researcher is in this case interested more in the language name that is accepted by the L1 speakers of the language under onomastic critique.

4.7.4 Text analysis

Creswell (2014: 190) mentions that during the process of research, the investigator may collect qualitative documents and these may include public documents (e.g. newspapers, minutes of meetings, official reports and etc.) or private documents (e.g. personal journals and diaries, letters and emails).

In the context of the current study, text analysis involved the incorporation of documents such as the interim (1993) and final (1993) Constitution of the Republic of South Africa, the translated versions of the South African Constitution (1996), Joint Parliamentary Constitutional Review Committee (2011; 2017), surveys that were conducted on both names, Government Gazettes, language policies of the South African universities, and language authorities' documentation incorporated with the ultimate aim of supplementing the afore-mentioned research data collection instruments.

4.8 Data analysis

Ideally, data collection and data analysis cannot be separated. In a more practical sense, it will be a complete waste of time to collect data that will not be analysed. Since the current omomastic study employed mixed-methods as a research approach, data were analysed in the following way:

4.8.1 The survey questionnaire as quantitative and qualitative research instrument

Survey questionnaires, comprised both close-ended and open-ended questions. The researcher used an excel spreadsheet to capture the quantititave data gathered from the close-ended questions and data were therefore analysed numeriacally and statistically by the professional statistician. Graphs and pie charts were also used in order to easily show the quantitative figures which were at a later stage accompanied by the qualitative responses.

In the case of open-ended questions, the researcher then used descriptive analysis to analyse the collected data.

4.8.2 Interviews as qualitative research instrument

In this case, the study was purely guided by an interpretive paradigm. The transcripts were listened to attentively with the aim of gaining a general understanding of each and every phomenonon. Thematic analysis was applied in order to come up with the qualitative themes that were at a later stage discussed individually. Qualitative themes are in this study understood as the perceptions that were repeatedly mentioned by almost all the participants, if not all of them, that the resercaher is of the perspective that they address the research question. Traditionally, one can submit that if the emerged qualitative themes were correctly generated, they will have to also talk to the initiator (problem statement) of the study, as well as with the findings of the study.

This was done in following Kumar (2014: 318) when indicating that the researcher needs to go through descriptive responses given the the participants to each question in order to understand

the meaning they communicate. From these responses, they can be able to develop broad qualitative themes that reflect these meanings.

A thorough discussion of the qualitative data will be done in Chapter 6. During this phase, the researcher will directly quote the certain responses, especially within the context whereby the researcher wants to link the particular response with his interpretation.

4.9 Validity and reliability measurements

The concepts of validity and reliability have always been a problematic one. Another issue is that both terms may be quite confusing due to their interrelatedness. The researcher's point of view is supported by Winter (2000: 1) by acknowledging that the exact nature of validity is a highly debated topic in both educational and social research, since there exists no single or common definition of the term. In almost the same way, Salkind (2006: 113) provides that truthfulness, accuracy, authenticity, genuineness and soundness as synonyms for validity, and stresses the fact that these terms describe what validity is all about: that the test or instrument you are using actually measures what you need to have measured. As for reliability, Salkind (2006: 106) mentions that concepts such as dependability, consistency, stability, trustworthiness, predictability and faithfulness are regarded as synonyms for reliability. Therefore, reliability occurs when an instrument measures the same thing more than once and similar results are achieved.

Concerning to concepts of validity and reliability, Hammersley (1987: 69) contributes that an account is valid or true if it represents accurately those features of the phenomena, that it is intended to describe, explain or theorise. Reliability on the other hand, is the extent to which the test, measure or instrument can be repeated with the same or a similar group of respondents, and it still produces the same (or very similar) results. Creswell (2014: 201) fully concurs that validity means that the researcher checks for the accuracy of the findings by employing certain procedures, while reliability indicates that the researcher's approach is consistent across different researchers and different projects.

Bless *et al.* (2013: 222) differentiate the two concepts by sharing that validity concerns itself with the degree to which a study actually measures what it reports to measure. As for reliability, concerns itself with the consistency of measures and that an instrument that produces different scores every time it is used to measure an unchanging value has low reliability and it cannot be depended upon to produce an accurate measurement.

In essence, Creswell (2014: 201) summirises that validity is one of the strengths of qualitative research and is based on determining whether the findings are accurate from the standpoint of the researcher, the participant, or the readers of an account. He further recommends that one or more strategies should be used in order the check the accuracy of the findings and also to convince readers about that accuracy. In this study, the following strategies by Creswell (2014: 201-202) were used in order to verify the findings.

4.9.1 Triangulation

Triangulatation involves using different data sources of information by examining evidence from the sources and using it to build a coherent justification for themes. If themes are established based on converging several sources of data or perspectives from participants, then this process can be claimed as adding to the validity of the study.

4.9.2 Presentation of negative or discrepant information

Real life is composed of different perspectives that do not always coalesce; discussing contrary information adds to the credibility of the account. By discussing contrary evidence, the account becomes more realistic and more valid.

4.9.3 The self-designed questionnaire as a tool

In terms of this study, the researcher took into consideration the onomastic, sociolinguistic and political sensitivity that come with Sepedi and Sesotho sa Leboa as language names. In ensuring that the responses are valid and reliable, he made sure that some of the Likert statements in Section B of the survey questionnaires are also indirectly repeated in research

questions (Section C of the survey questionnaire). Similarly, some of the research questions were also indirectly repeated in the qualitative interview questions in order to strengthen the validity and the reliability of the findings.

4.10 Ethical considerations

The central theme of this sub-section provides an understanding of the main ethical research principles that are common to most disciplines. In terms of this study, the researcher incorporated some of the most crucial agreements that prevail in social science research. Different authors provide almost similar perspectives when describing the concept of ethics in research.

Focusing on the etymology of ethics, Bless *et al.* (2013: 28) reveal that he word 'ethics' is derived from the Greek word *ethos*, meaning one's character or disposition. It is related to term 'morality,' derived from the Latin word '*moralis*', meaning one's manners or character. They further emphasise that a moral issue is concerned with whether behaviour is right or wrong, whereas an ethical issue is concerned with whether the behaviour conforms to a code or a set of principles.

Ethics is theorised by Strydom (2011: 114) as a set of moral principles that is suggested by an individual or a group, is subsequently, widely accepted, and which offers rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and lecturers.

In most dictionaries and in common usage, ethics is typically associated with morality, and both deal with matters of right and wrong (Babbie, 2014: 63). He further reiterates that anyone involved in social science research, then needs to be aware of the general agreements shared by researchers about what is proper and improper in the conduct of scientific enquiry. In support of Babbie's view, Brynard, Hanekom and Brynard (2014: 94) emphasises that research ethics relates to what is right and wrong when conducting research. What the above scholars are trying to do is to advise and remind potential and emerging researchers that scientific research should always be conducted in responsible manner.

From an ethical point of view, Strydom (2011: 113) advocates that research should be based on mutual trust, acceptance, cooperation, promises and well acceptable conventions and expectations between all parties (in most cases, the relationship between the researcher and participants) in a research project. He further sensitises that the fact that human beings are the objects of study in the social sciences; the ethical issues are pervasive and complex, and data should never be obtained at the expense of human beings.

It is interesting to mention that the current onomastic study has received written approval from 'Wits' Human Research Ethics Committee (Non-Medical) R14/49 and the protocol number: H17/06/46. Copies of the approval letters can be obtained from the primary researcher (see Addendum 6). Since the study targeted human participants from other South African universities and government departments, it is worthy pointing out that ethical approval was obtained from all the universities, organisations and relevant language authorities where the research was conducted. It is therefore germane for the researcher to accentuate that he is fully aware that the main aim of research ethics is to:

- ensure that research participants are treated with dignity and mutual respect;
- realise that ethics is not an add-on since it is strictly considered part and parcel of the research;
- pay attention to ethical considerations, as the outcome of the research may be considered invalid and inaccurate without ethical.

Bless *et al.* (2013: 28) advise that the study of research ethics helps to prevent research abuse and assists investigators in understanding their responsibilities as ethical scholars. Within the ambit of the present study, the following salient ethical issues are identified and stressed.

4.10.1 Harm to research participants

Creswell (2003: 64) advocates that the researcher has an ethical obligation to protect participants within all possible limits from any form of physical or emotional discomfort that may emerge from the research project. Emotional harm to subjects is often more difficult to

determine than physical discomfort, but often has more far-reaching consequences for participants.

It is therefore, the responsibility of the researcher to ensure that both physical and emotional discomfort are not experienced during the process of conducting research. One may cogently argue that in social sciences, physical discomfort is something that it is unlikely to happen unlike emotional discomfort which is imminent especially if the researcher does not pay attention to sensitive questions. In this study, there were no questions which the participants found onomastically, sociolinguistically and politically sensitive.

4.10.2 Voluntary participation

According to Rubin and Babbie (2005: 71), participation should at all times be voluntary and no one should be forced to participate in a project. By sharing a similar perspective, Bless *et al*. (2013: 32) articulate that research participants have a right to know what the research is about, how it will affect them, the risks and benefits of participation, and the fact that they have the right to decline to participate or discontinue their participation at any time during the process if they choose to do so. In this study, the participants were reminded that to participate in this research study is their legal right which can be withdrawn at any time or stage without providing a justification for such withdrawal.

4.10.3 Informed consent

Brynard *et al.* (2014: 96) indicate that the aims of the research investigation should be communicated to the informant as comprehensively as possible. The anticipated consequences of the research should be communicated as comprehensively as possible to the individuals and groups likely to be affected thereby and that all human subjects who are subjected to a research investigation must be informed of any likely occurrences and their signed consent should be obtained, in addition to the permission of the ethics committee.

In this case, the participants were provided with the participant information sheet (see Addendum 3) so that they could be able to familiarise themselves with the nature, terms and

conditions of the study so that they can be able to take a conscious decision. Thereafter, those who agree to take part in the study were requested to sign an informed consent form (see Addendum 4) as an indication of agreement to the terms and conditions of the study. More importantly, the signing of an informed consent form will be kept as a legal record that binds both the researcher and the participant's contract should be bridged.

4.10.4 Anonymity and confidentiality

With regards to the concepts of anonymity and confidentiality, Babbie (2014: 68) acknowledges that the clearest concern in guarding the subject's interests and well-being is the protection of their identity, especially in survey research. It is worth pointing out that both terms (anonymity and confidentiality) are often confused by both emerging and potential researchers. Anonymity is guaranteed in a research project when neither the researcher nor the readers of the findings can identity a given response with a given respondent while confidentiality is when a research project guarantees confidentiality when the researcher can identify a given person's responses but promises to do so publicly.

In extremely simple terms, the concepts of anonymity and confidentiality concerned themselves with the identity of the participants. In taking into account the political sensitivity of the onomastic problem under study, it is the responsibility of the researcher to ensure that the biographical information excludes personal information such as surnames and full names. Furthermore, when reporting about findings of the research, the researcher used letter codes (R1=Respondent one; and P1=Participant one) to refer to certain respondents and participants for data analysis purposes. In protecting data during research, only information given on-record will be recorded and processed during the analysis of data. Anything said off-record will be dismissed. In protecting data after the completion of the research project, data will be stored on a hard drive which will be password-protected. After six years of the completion of the study, data will be destroyed permanently. The reason for this is that a maximum time should be awarded, in case audit of the findings is required. These aspects will all be adhered to in this study.

4.10.5 Compensation

In contemporary South Africa, the issue of compensation is currently a problematic one. Especially in taking into account the fact that people tend to be reluctant to participate in a project that will not incentify them. It is however, important in this study to state that the participants were informed that there is no financial benefit that should be expected for taking part in the current study. Nonetheless, the outcome of the investigation will indirectly benefit the entire speech community of the language under study and the speakers of other languages with multiple names and dialects. Equally important, the findings of the study will also benefit other African countries that have similar challenge like the one being investigated in the current study.

4.11 Field problems

The onomastic controversy surrounding Sepedi and Sesotho sa Leboa (Northern Sotho) as both accepted language name is investigated. It is opined that they both deserve constitutional recognition and is a very political and sensitive matter that needed the researcher to conduct the study in a scientific and scholarly manner. The researcher was at some stage told that he was not fit to conduct this kind of an investigation, since it is a complex matter that even the South African Parliament cannot even resolve. The study involved much travelling that was accompanied by financial implications and time constraints; however, it is interesting to state that the researcher managed to visit all the organisations targeted in this study, irrespective of the geographical proximity. Lastly, the researcher targeted all the South African Univesrities that offer the language under onomastic scrutiny as module. It is however disappointing that he did not manage to get ethical approval at the University of Pretoria, for this reason, students and lecturers from the mentioned university were excluded in the study. Another disturbing limitation was the issue of students' protest at the time of data collection in some of the South African universities. However, the researcher managed to get maximum participants even though the environment was not purely conducive.

4.12 Recapitulation

This chapter aimed at describing the research methods (approaches, participants, instruments, procedures, data analysis techniques and etc.) employed in the study. It addressed the manner in which the study was conducted, especially in taking into account the participants and the data that were collected including the manner of collection and analysis.

CHAPTER 5

QUANTITATIVE DATA PRESENTATION AND ANALYSIS

5.1 Introduction

The central purpose of this chapter is to present the quantitative findings of the study. It is important to mention that the researcher focuses only on Secion A, which comprises biographical information and to Section B, which is more concerned with the Likert scale statements as both attached in Addendum 1. It is further equally important to stress that the study employed both quantitative and qualitative approaches as research methods, implementing the mixed-methods approach for the case of data presentation as well as the discussion of the research findings. In order to be able to thoroughly campare both the quantitative results with the qualitative ones, the researcher then decided to separate findings' presentation both in order to achieve a feasible comparison. A comprehensive discussion of the qualitative findings will later be done in Chapter 6.

In this onomastic study, it needs to be emphasised as earlier indicated in Chapter 1 that the study is more concerned with the investigation of the onomastic principles and the sociocultural factors that need to be taken into account when naming an official language. This was after the study was problematised by the current use of the Sepedi and Sesotho sa Leboa (Northern Sotho) language names that are inaccurately used interchangeably. This chapter therefore focus on the quantitative responses since the researcher holds the perspective that is what the participants believe to be right regarding the naming of entities (languages, streets and cities) within the South African context.

In terms of this study, the selected kind of data presentation strategy was opted for in following Ivankova, Creswell and Clark's (2007: 267) view that it is best to separate quantitative from qualitative data analysis so that the researcher can be able to easily identify differences and similarities. Their submission on data presentation is clearly illustrated in the following figure (6):

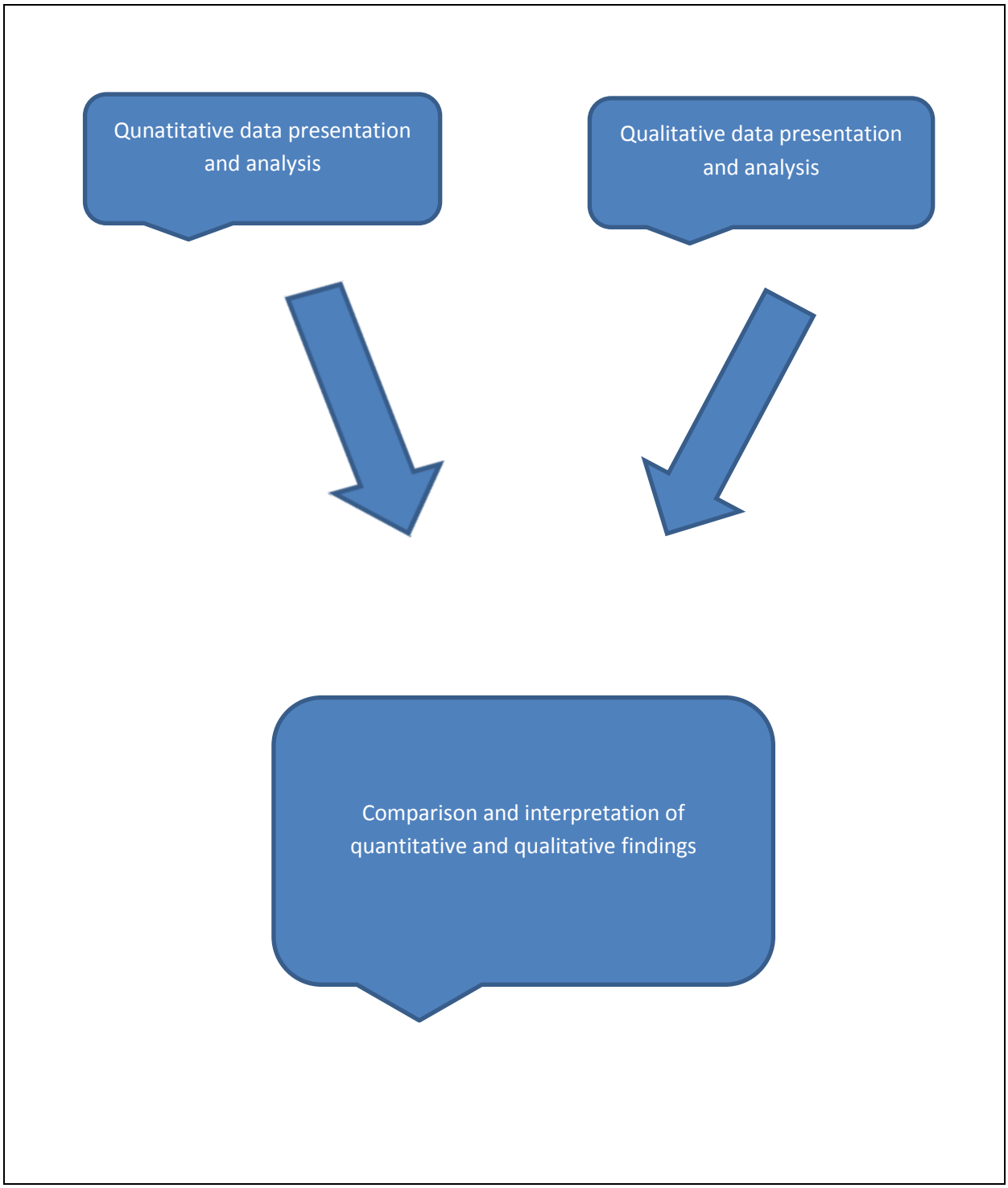


Figure 5: Triangulation of data analysis and presentation

5.2 Analysis of the survey questionnaire

For the purpose of this study, 260 questionnaires were completed by the L1 speakers of the language under onomastic scrutiny. The following qualitative variables: gender; age; dialect spoken; language spoken; District of origin; Province of origin; and qualifications of study were taken into consideration in the careful identification and selection of the questionnaire participants.

5.2.1 Analysis of Section A: Biographical information

The primary aim in this chapter is to link the qualitative variables mentioned in 5.2 with the onomastic attitude that the selected participants may be holding on both Sepedi and Sesotho sa Leboa (Northern Sotho) as language names that are still used to refer to one and the same language. The attitudinal responses will be further compared with the qualitative data in Chapter 6. This Section (A) was calculated and presented quantitatively. The following are the 11 qualitative varibales of the current study:

5.2.1.1 Variable one (1): Gender distribution

In contemporary South Africa, the issue of gender equality is always high and prioritised regarding many aspects. Similarly, gender was considered and it is interesting to mention that out of 260 participants who completed the survey questionnaire, 135 (52%) were female while 125 (48%) were male as shown in the below Figure 6:

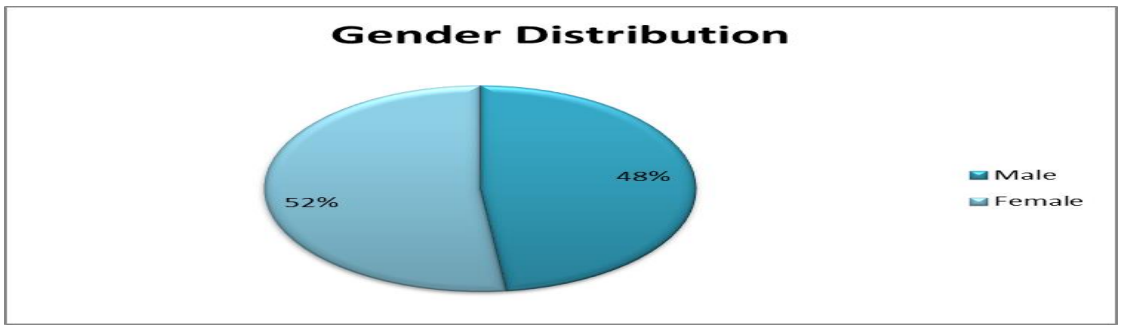


Figure 6: Participants' gender distribution

It can thus be noticed that there is only a slight difference of 2% that is considered reasonable and justfiable. In terms of this study, it can be argued that the sample population of the study was healthy balanced and representative enough.

5.2.1.2 Variable two (2): Age distribution

Concerning age distribution, a significant majority of the participants in this study were undergraduate and postgraduate university students with the recorded 72% ranging from 20-29 years. This was followed by age range between 50-59 years which recorded 10%; preceded by 60-69 age range with a percentage of 6.9%; age range between 30-39 years recorded 6.5%; age range between 40-49 years recorded 3.5%; second last being between 10-19 years; while the last age range of the 75 and above recorded 0.4% as demonstrated in the following Figure 7:

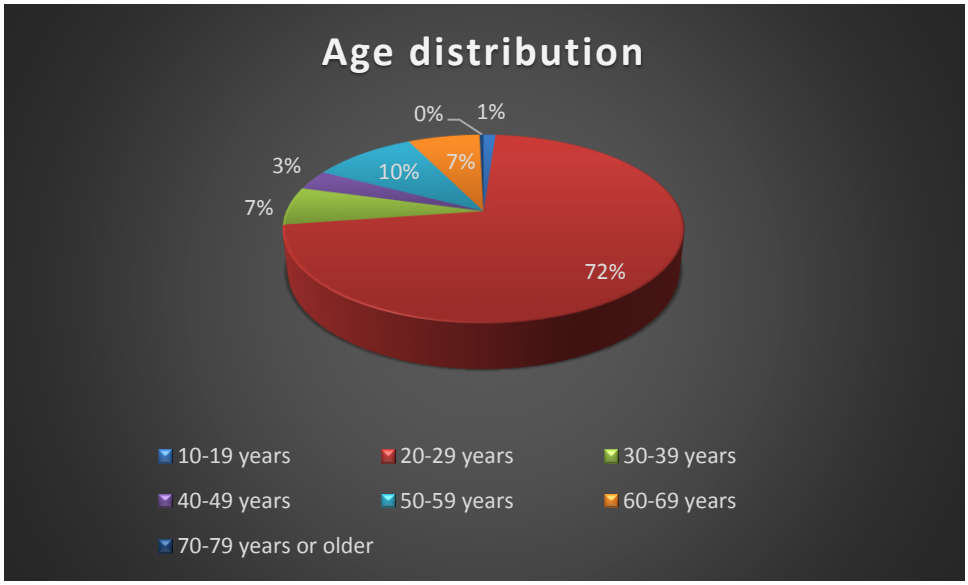


Figure 7: Participants' age distribution

5.2.1.3 Variable three (3): The language spoken

Language as a variable is considered the most important variable in this section. The reason for this is that the researcher assumed that the participants would in this case identify a language

name that they identified themselves with. It should be noted the language under investigation has two different language names that are concurently used as the name of the official standard language.

The majority of the participants (53%) indicated Sepedi as their spoken language; 31% indicated Northern Sotho as their spoken language; 9% of the participants indicated Sepedi/Northern Sotho as their spoken language; while 7% indicated Sesotho sa Leboa as their spoken language as shown in the below Figure 8:

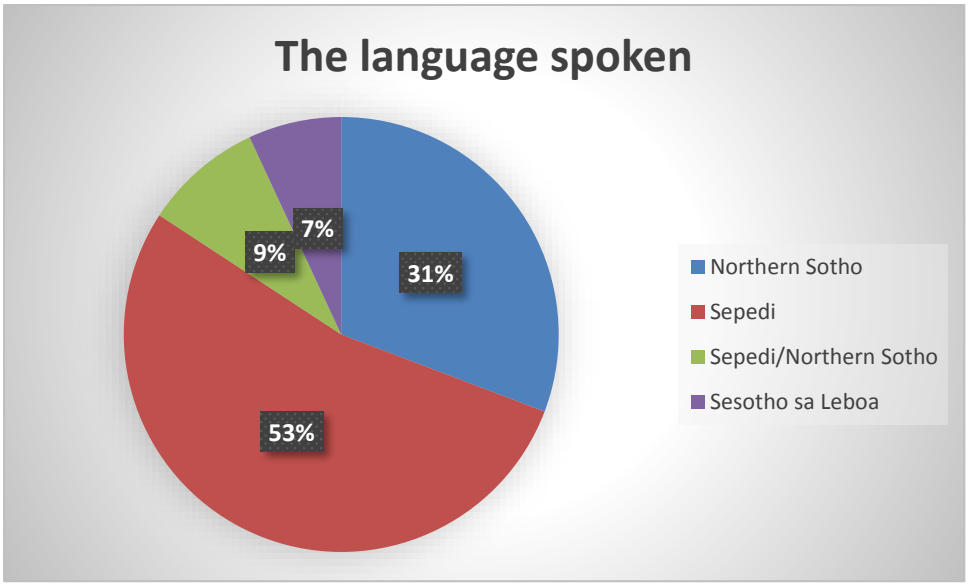


Figure 8: Participants' language spoken

It was earlier asserted in this study that the use of these mentioned language names causes an onomastic confusion that may also hinder the sociolinguistic identity of the first language speakers. It can be reasoned that this kind of onomastic confusion does not only confuse the L1 speakers, but also the speakers of the other South African languages may become caught up in the middle of this dilemma.

In following the above Figure 8, it is dissatisfying and questionable that the participants in this study identified four different language names that they associated themselves with. Another critical observation is that 9% of the participants in this regard did not know whether they

should consider themselves as Bapedi (Sepedi speakers) or Northern Sotho (Sesotho sa Leboa speakers). It can be asserted that the L1 speakers were not sure whether their spoken language is Sepedi or Sesotho sa Leboa (Northern Sotho).

It is against this backdrop that the researcher emphasises that the L1 speakers of the language under attention were not fighting for language per se, but the argument was centred on the naming of the language.

It needs to be mentioned that Sesotho sa Leboa is a translation equivalent for Northern Sotho, meaning that in this study, 38% of the participants selected rejected Sepedi as the name of the language while 9% of the participants were confused.

5.2.1.4 Variable four (4): Occupation

In this study, a significant majority of the participants were undergraduate and postgraduate students from the South African universities that offer Sepedi as a L1 or Applied Language module. Statistically, postgraduate students' participants recorded a high number of 41.5% while undergradaute students' participants recorded a second highest number of 27.7%. Their lecturers recorded 16.9% implying that students and lecturers in this study are considered the major participants, since they have recorded a number of 86.1% as clearly delineated in the below Figure 9:

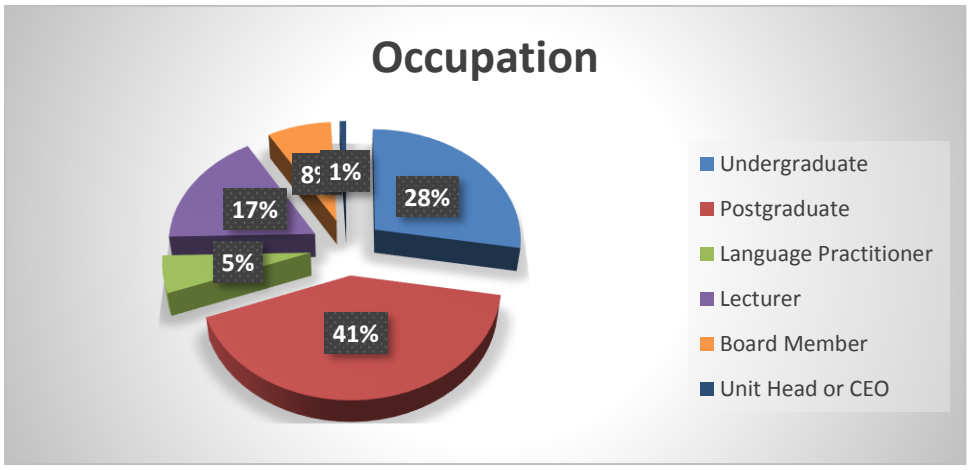


Figure 9: Participants' occupation

5.2.1.5 Variable five (5): Institution of work, study, or board representing

The researcher availed himself to ensure that the study sample represented the entire speech community of the language under attention. This was done after a careful consideration that it was practically impossible to include each one in the study. It is important to state that since the language under investigation is characterised by language with onomastic tensions, it was crucial to also bring the experts and observe how they think the current dilemma of Sepedi and Sesotho sa Leboa can be resolved, from an onomastic perspective.

Of 260 participants who took part in the survey questionnaires, 32% were undergraduate and postgraduate students including their lecturers from the Tshwane University of Technology, 31% were undergraduate and postgraduate students, as well as their lecturers from the University of Limpopo. University of Venda recorded 11% of students and lecturers, followed by University of Johannesburg with 8% students and lecturer participation. University of South Africa, Sesotho sa Leboa National Lexicography Unit, Sesotho sa Leboa National Language Body, National Department of Arts and Culture including its provincial structures in Lmpopo and Gauteng on the other hand recorded an equal number of 4% each. Pan South African Language Board recorded a number of 2% being the lowest as exposed in the below Figure 10:

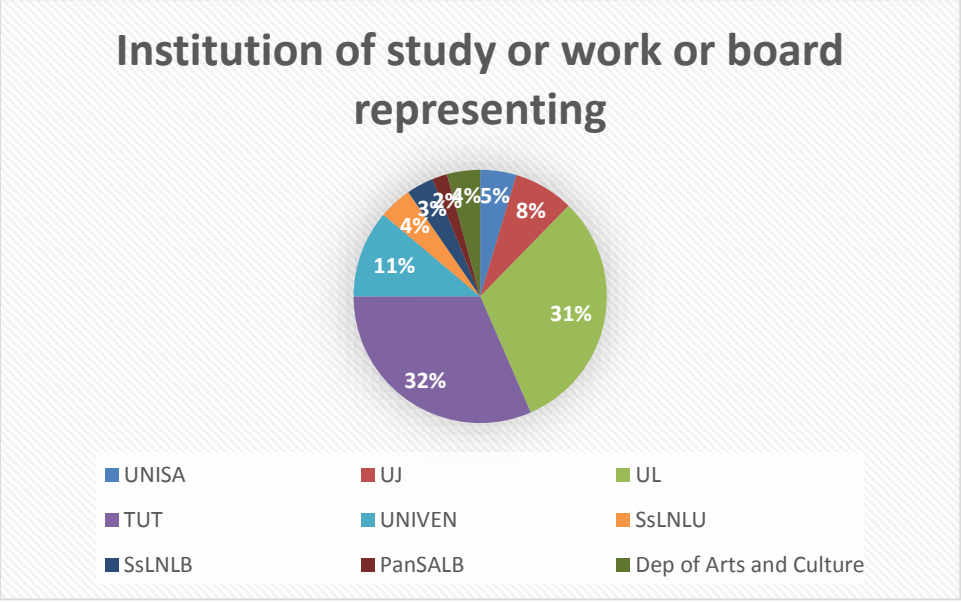


Figure 10: Participants' institution of study, work or board

5.2.1.6 Variable six (6): Qualification or course of study

The majority of the participants who constitutes 45% of the sample population in this study were registered or completed Bachelor of Arts in Languages (African); 33% were Language Practice students and graduates, followed by 21% participation of Linguistics students and graduates, 1% were Media Studies students and graduates' participants. It should be noted that all these participants declared to be the L1 speakers of the language under onomastic scrutiny and they were either doing or completed Sepedi as a First or Applied Language module.

It can therefore, be argued that there is a balance between the participants' qualifications of study taking into consideration the research problem that was being investigated. In this quest, it is informative to indicate that the participants in this study were relevant and academically equipped to be able to help the researcher in identifying a language name when choosing between Sepedi and Sesotho sa Leboa that is supported by the onomastic principles of naming a language. Their qualifications are well illustrated in the below Figure 11:

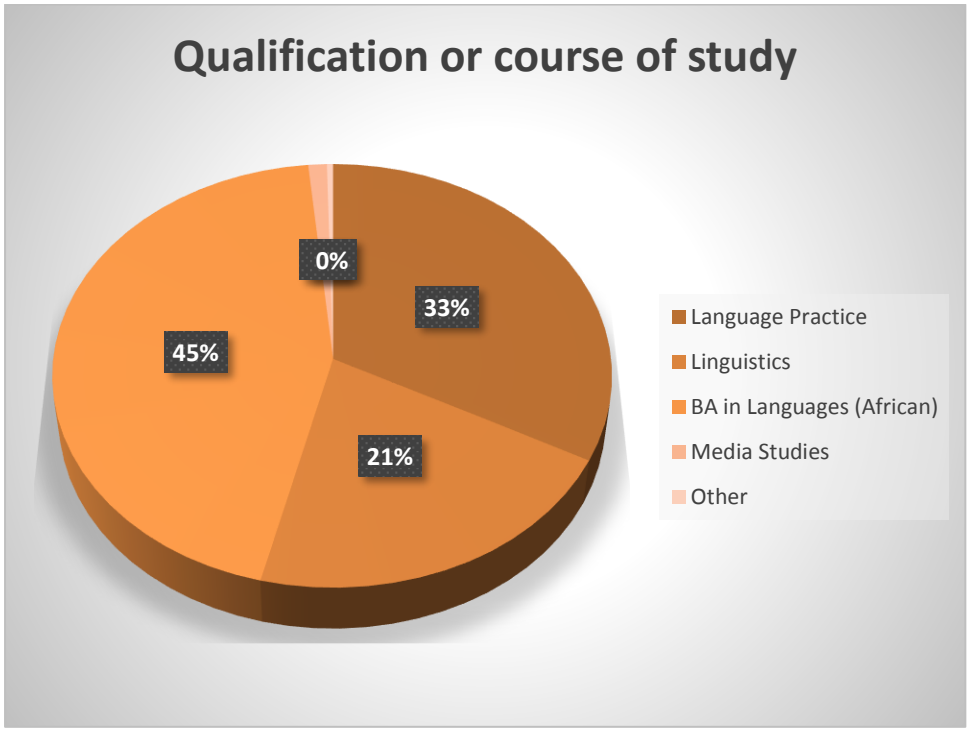


Figure 11: Participants' qualification of study

5.2.1.7 Variable seven (7): The highest qualification

In this study, of 260 participants participated in the form of a survey questionnaire, 29% completed 3 year National Diploma or Degree, followed by 28% of participants who were at the exit level, meaning that Matric + 2nd year academic transcript were their highest qualification, 20% were B-Tech and Honours participants while 14% were MTech and Master's participants. Interestingly, 9% of the participants had PhD as indicated in the below Figure 12:

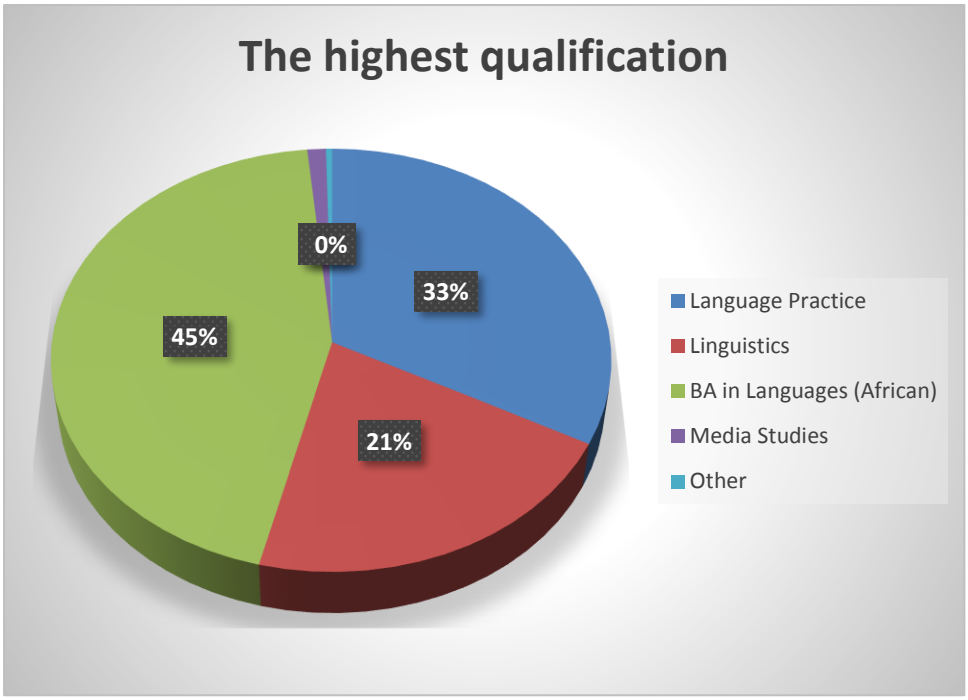


Figure 12: Participants' highest qualification

When taking a closer look at the above Figure, it can be noted that 43% of the participants who took part in the survey questionnaire were postgraduate qualification holders. It can therefore be stated that their understanding and knowledge on the politics of language planning in the South African context is satisfactory. In addition, their inclusion in this study will profoundly contribute to this complex, sensitive and political investigation.

5.2.1.8 Variable eight (8): The field of specialisation

Out of 260 participants, 40% were in the field of Translation, 29% were in the field of sociolinguistics, 17% were in the field of dialectology, 9% were in the field of onomastics while 6% were in Literature as set out in the below Figure 13:

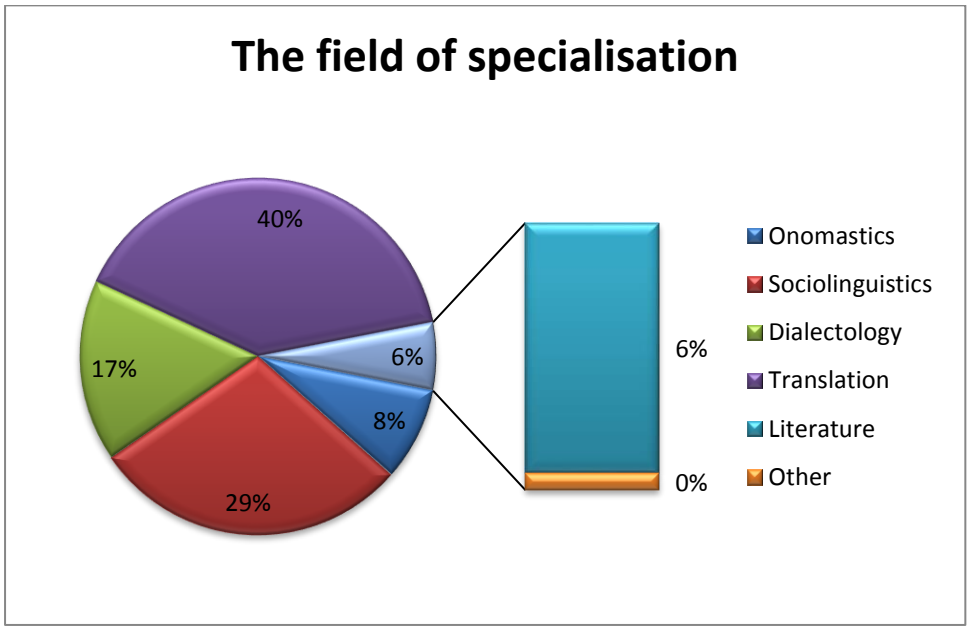


Figure 13: Participants' field of specialisation

It is interesting in this study to realise that the participants who took part in the survey questionnaire disposed of different areas of expertise. As succinctly stated in 3.2.1 that onomastic is considered as one of the branches in sociolinguistics, it is thus satisfying to realise that 38% of the participants have sufficient knowledge on onomastics and sociolinguistics. Furthermore, since the problem of the study was to some extent complicated by a diversity of dialects of the language under onomastic attention, it can be mentioned that the presence of dialectologist in this study made a profound contribution.

5.2.1.9 Variable nine (9): The dialect spoken

It hase been indicated in 3.4.4.1 that the language under research is characterised as the language of many dialects. It is evidenced from the Figure 14 below that indeed this is a

language that is associated with diversity of dialects. Sepedi as one of the dialects recorded a number of 19% which makes it to be the most spoken dialect by the participants in this study. It is followed by Khelobedu which was spoken by 12% of the participants; Setlokwa was spoken by 7%, similarly to Sepulana, Semamabolo, and Sehananwa. Setlhabine and Semothapo were each spoken by 5% of the sample population while Sekgaga, Sekone, Sematlala, Ndebele Sotho and Seroka were each spoken by 4% of the population sampled for this study. Setau and Sephalaborwa each recorded a number of 3%; Sedikgale and Semolepo were the least spoken dialects by the participants since they each recorded a number of 2% as displayed in the below Figure 14:

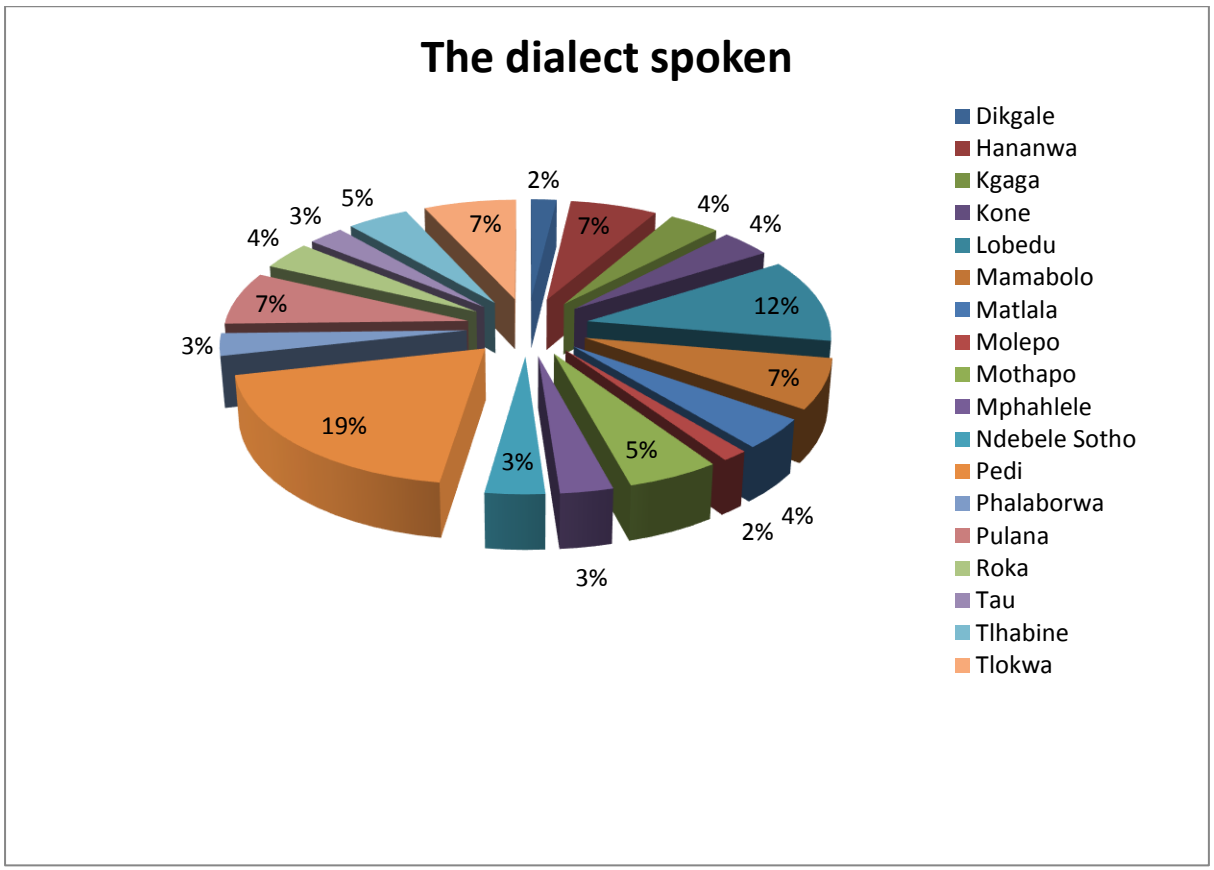


Figure 14: Participants' dialect spoken

A geographical and linguistic classification of the above-mentioned dialects is comprehensively indicated in 3.4.4.1 by different scholars such as Mokgokong (1966); Ziervogel (1969); and Poulos and Louwrens (1994).

5.2.1.10 Variable ten (10): District municipality

It has been stated in 2.12 that the language under investigation is spoken in Limpopo, Mpumalanga and Gauteng Provinces. Of 260 participants; 35% belonged to Capricorn District Municipality; Mopani District Municipality and Sekhukhune District Municipality recorded an equal number of 22%. Waterberg recorded a number of 12% being the lowest out of four districts municipalities inhabited by the speakers of the language under investigation in the Limpopo province. When migrating to the Mpumalanga province, 7% were the participants from Ehlanzeni District Municipality while 3% belonged to Nkangala District Municipality. In the Gauteng provinces, 7% were the participants who are located in the Gauteng key metro mucipality (City of Tshwane, City of Ekurhuleni municipalities) as presented in the below Figure 15:

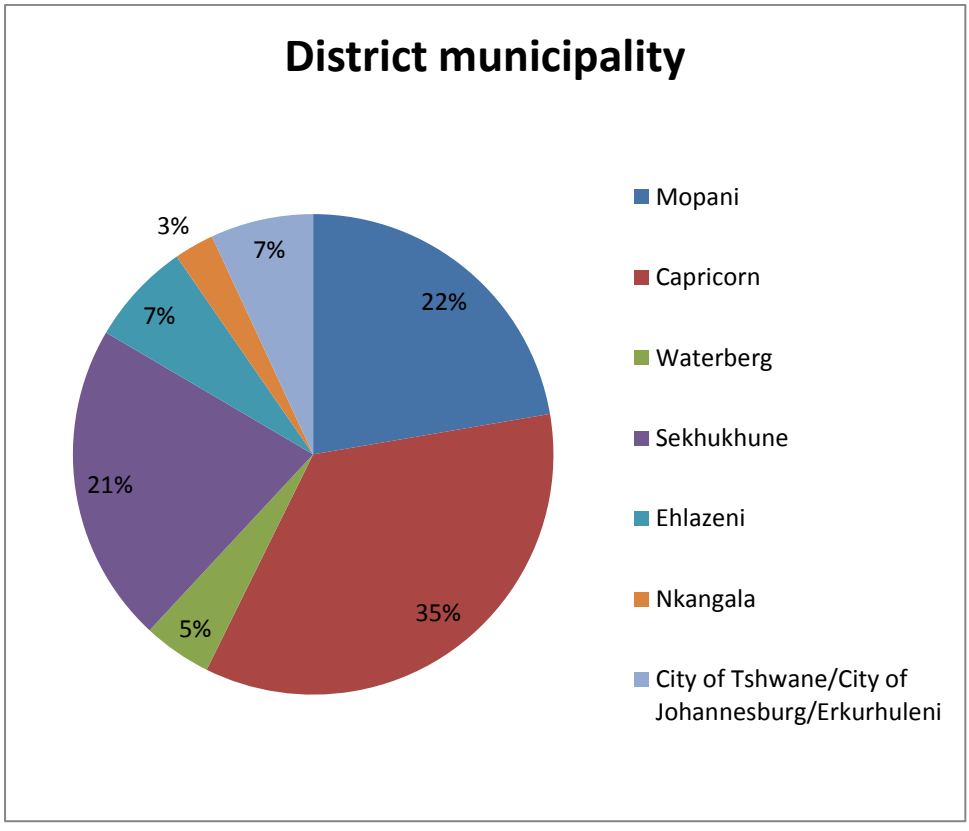


Figure 15: Participants' district of origin

Moreover, the sample population of the current study is well represented, since it comprised the speakers from all the provinces where Sepedi is spoken as one of the South African official languages.

5.2.1.11 Variable eleven (11): Province of origin

The language under onomastic investigation (Sepedi) is known as the language of Limpopo Province, formerly known as Northern Province as outlined in 2.12. Accordingly, a significant majority (81%) of the participants in this study originated from the Limpopo province which is not surprising figure. Mpumalanga province recorded a number of 10% while 9% of the participants were originating from the Gauteng provinces as demonstrated in Figure 16 below.

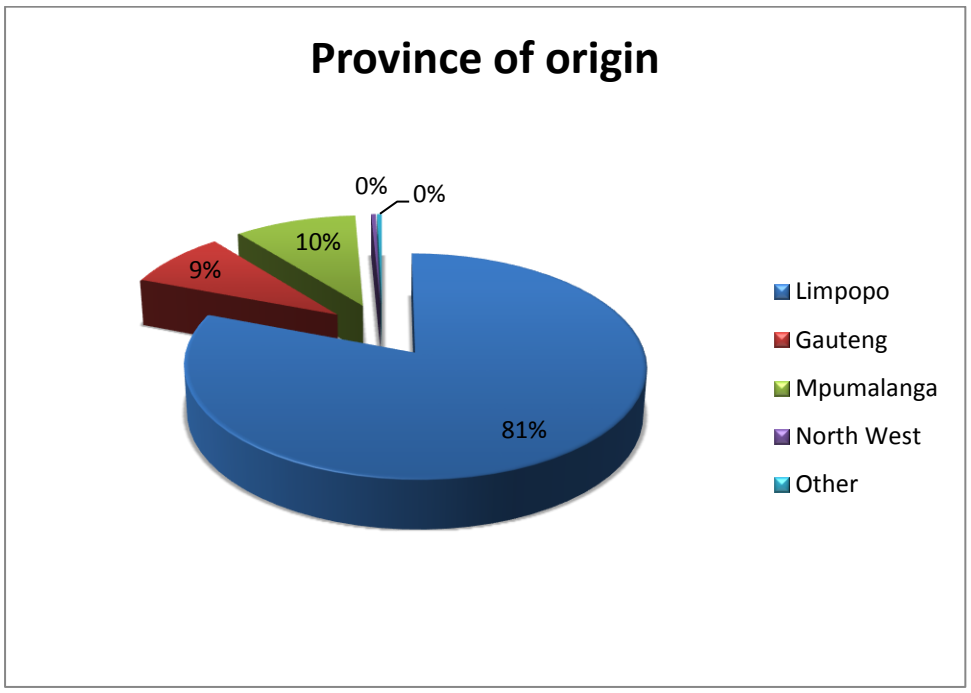


Figure 16: Participants' province of origin

5.2.1.12 Biographical information of the interviewees

For the purpose of the face-to-face interviews, the researcher made sure that the sample was balanced and was a true representation of the entire speech community at large. In order to

investigate this representation sample, the following qualitative variabales were taken into consideration when selecting the interviewees:

Table 14: Gender, qualification and field of specialisation

Gender	**Highest Qualification**	**Field of specialization**	**Total**
28 were females and 26 were males	25 had PhD; 17 had Master's degree; 5 had Honours degree; and 7 interviewees were traditional leaders.	26 were lecturers; 5 were PanSALB employees; 12 were board members; 4 were Arts and Culture employees; and 7 were traditional leaders.	54
Percentage			**100%**

5.2.2 Analysis of Section B: A Likert scale questionnaire

The respondents in this section were requested to carefully read the statements below in order to select the statement that best represents their opinions, by making a cross (X) in the appropriate block according to the following five key options: (1) strongly disagree; (2) disagree; (3) not sure; (4) agree; or (5) strongly agree (see Addendum 1). The choices of the total sample population of 260 respondents were collated and expressed as means to determine the participants'attitudinal positional tendencies. In total, the Likert scale type of questionnaire used in this study comprised 17 statements which were purely contextualised on the importance of naming in the South African context. The following statements are found in Section B of Addendum.

5.2.2.1 Statement 1 (S1)

STATEMENT 1	**MEAN**
1. Naming an object, person, place, street or language should be treated as a linguistic act all the time, not a political one.	**4.5**

This statement recorded a higher mean score of 4.5 which shows participants ***strongly agreed***. The participants in this regard are of the similar idea that the naming of entities (languages, cities, streets, and etc.) should not be associated with politics; it should be a purely linguistic act. It was earlier indicated that in this study that naming is an onomastic exercise that sometimes tends to be manipulated by the influence and power of politics so that it can be quite easier for people to become subjugated (see 3.2.5.1). Another critical interpretation of this mean score may be that a choice between Sepedi and Sesotho sa Leboa (Northern Sotho) as language names can be associated with power and politics may be found to be inaccurate.

5.2.2.2 Statement 2 (S2)

STATEMENT 2	MEAN
2. The replacement of Sesotho sa Leboa in the interim constitution (1993) with Sepedi in the final constitution (1996) of the Republic of South Africa (1996) was politically motivated.	**4.0**

Still on the influence of power and politics in name and language designation, this statement recorded a mean score of 4.0 and it shows an attitudinal tendency of ***agree***. The interpretation of this mean score is that the participants in this onomastic study are of the idea that the language name discrepancy that can be realised in the Section 3(1) of the interim (1993) and Section 6 (1) of the final (1996) Constitutions of South Africa was a purely political exercise. It terms of this study, it is important to understand that a similar conception was earlier arrived at that the process of replacing the Sesotho sa Leboa name with the Sepedi language name lacked transparency, since it was done without proper consultation with the relevant stakeholders (see 2.11).

5.2.2.3 Statement 3 (S3)

STATEMENT 3	MEAN
3. Sepedi and Sesotho sa Leboa as language names have different meanings to different people, especially to the speakers who are well informed about standardisation and language planning in the South African context.	**4.1**

Concerning the different meanings that can be drawn from both Sepedi and Sesotho sa Leboa as language names that are used to refer to one and the same language while they are not the same, the participants ***agreed*** after this statement has scored a mean of 4.1 that these names may be of confusing, especially to those speakers who may lack language planning knowledge of the South African context.

It needs to be mentioned bearing in mind onomastic principles that the discrepancy caused by the names Sepedi and Sesotho sa Leboa does not only confuse the uninformed speakers, but even the informed speakers are somehow confused. The researcher bases his conception on 5.2.1.3 (Figure 8) that deals with language as a qualitative variable. The participants in this study seemed to be immensely confused as they have indicated Sepedi, Sesotho sa Leboa, Northern Sotho, and Sepedi/Northern Sotho as the language that they speak. It can further be claimed that people who are not confused will never use so many names when identifying their spoken language.

5.2.2.4 Statement 4 (S4)

STATEMENT 4	**MEAN**
4. The onomastic controversy surrounding the Sepedi and Sesotho sa Leboa languages names designating the same language will not end any time soon due to ethnic pride and misuse of political powers.	**4.7**

This statement recorded a high mean score of 4.7 which indicates that participants ***strongly agreed***. It is alarming to notice that the L1 speakers of this language, who also registered or completed the language under scrutiny as a first or applied language module are of the view that the onomastic dilemma surrounding Sepedi and Sesotho sa Leboa names will not end any time soon, just because of ethnic pride and political powers.

5.2.2.5 Statement 5 (S5)

STATEMENT 5	MEAN
5. From a constitutional implementation point of view, even if the Sesotho sa Leboa name may replace the Sepedi one in the current South African constitution, there are still going to be quarrels and conflict as is presently the case.	**4.4**

This statement (5) rated a mean score of 4.4 inclining towards ***strongly agree***, with the statement that the replacement of Sepedi with the Sesotho sa Leboa name within Section 6 (1) of the South African Constitution will not resolve the problem. A consistency of responses from the participants is observed, especially when taking into consideration the relationship between this statement and the previous one (Statement 4). The correlation is that the participants in Statement 4 opined that ethnic pride and use of political powers will always contribute to this kind of onomastic dilemma; but in this statement, they respond that constitutionally, the matter will not be resolved because ethnic pride will interrogate the taken decision. The most telling example would be:

> *If the South African Constitution recognises Sesotho sa Leboa as a language name in place of Sepedi, speakers who ethnically see Sepedi as the rightful language name will still query that decision. Similarly, the replacement of Sesotho sa Leboa with Sepedi in the 1996 Constitution offended those speakers who are ethnically not associated with the Bapedi (Sepedi speakers) in Bopedi (Sekhukhune area). They found this process illegitimate and inaccurate.*

As indicated in 3.4.4.1 the language under onomastic investigation is characterised by a diversity of dialects. It needs to be mentioned, especially within the context of statement 1 and 2 that the issue of dialects need to be properly managed in ensuring that there is a balance of linguistic and ethnic forces when dealing with the naming of the official language. For obvious reasons, it is always impractical to satisfy and accommodate everyone, but the process should

at least be consultative so that all the speakers of the language, are included and may feel valued.

5.2.2.6 Statement 6 (S6)

STATEMENT 6	MEAN
6. Officially recognised South African indigenous languages were named according to their superior dialects.	**3.7**

Statement 6 amounted to a mean score of 3.7 which demonstrates an attitudinal positional tendency of ***not sure***, inclining more towards agree that languages were named according to the superior dialects. However, for the fact this mean score was moving towards agree, it can therefore be noted that more than half of the participants were of the opinion that languages were named according to the superior dialects.

5.2.2.7 Statement 7 (S7)

STATEMENT 7	MEAN
7. Dialectally speaking, all official languages (nationally and internationally) were dialects.	**3.8**

Similar to statement 6, the participants in this statement scored a mean score of 3.8 and it shows participants were ***not sure***, which is very close to agree with the understanding that all official languages were dialects. It is important to mention that the literature conducted in this study proved that all official languages were dialects and that there will not be official languages if there are no dialects (see 3.5.3).

It can be interpreted that the participants who rejected Statement 7 did not agree with the fact that Sepedi was a dialect that was elevated to the status of an official standard language due to its codification history as well as the translation of the Bible together with the other religious texts.

5.2.2.8 Statement 8 (S8)

STATEMENT 8	MEAN
8. Onomastically and sociolinguistically speaking, the name of the language should be accepted by the first language speakers, primarily because it is the only symbol that should differentiate them from the speakers of other languages.	**4.3**

The participants ***agreed***, and were more inclined towards strongly agree, with the statement that the name of the language should be accepted by the L1 speakers since their identity is portrayed within; and also that, the language name is the only tool that can differentiate them form the speakers of the other languages. From this response, it can be gathered that the participants in this study were not comfortable with the onomastic politics surrounding both Sepedi and Sesotho sa Leboa as language names that are currently used to denote one and the same language.

5.2.2.9 Statement 9 (S9)

STATEMENT 9	MEAN
9. A language (including its name) should be used as an instrument of unifying the speech communities.	**4.3**

The participants documented a mean score of 4.0 to statement 4 which proves that participants ***agreed***, tending towards strongly agree with the idea that language and its name should be used to strengthen unity and solidarity among speech communities. As candidly expressed in 3.7; language, naming and identity cannot be separated.

Another critical interpretation that can be detected from this response is that, there seems to be a division among the L1 speakers of the language under research due to the naming of the official standard language. The other speakers for argument's sake, are of the view that Sepedi is not the rightful name to be included in the Constitution, while the other speakers were of the opposite view.

5.2.2.10 Statement 10 (S10)

STATEMENT 10	MEAN
10. From an onomastic point of view, the name of the language should carry some socio-historical background of the first language speakers.	**4.5**

This statement reached a mean score of 4.5, which implies that the participants ***agreed*** with the fact that the name of the language should carry some socio-historical background information on the L1 speakers. Since the current study is within the context of onomastics, it is important to stress that this response is a very important contribution to the study. It is also important to postulate that the language name between Sepedi and Sesotho sa Leboa that seems to be carrying the socio-cultural background of the speakers will be identified in the next chapter.

5.2.2.11 Statement 11 (S11)

STATEMENT 11	MEAN
11. The name of the language should be specific enough, free from confusion and politics.	**4.6**

Still on the onomastic principles of naming a language, the participants in this study responded with a mean score of 4.6 which shows the L1 speakers ***strongly agreed***. In a more practical sense, they concur that a language name should be specific enough and should also be free from confusion and politics. It is, however, not known at this stage as to which language name between Sepedi and Sesotho sa Leboa seems to be specific enough and not even associated with confusion and politics.

It is further encouraging to note that this response corresponds with what has been stipulated by the literature in 3.9., that both Sepedi and Sesotho sa Leboa as names are highly associated with the influence of power and politics. According to this statement, it needs to be mentioned

that the mentioned language names were both rejected, since the participants strongly agreed with statement 6.

5.2.2.12 Statement 12 (S12)

STATEMENT 12	MEAN
12. A language cannot be named according to a cardinal point/direction (north, east, west and south).	**4.0**

Statement 12 has a mean score of 4.0 which shows that the participants in this regard ***agree*** with the interpretation that a language (official) cannot be named according to a cardinal direction. This high mean score postulates that those speakers who earlier indicated Sesotho sa Leboa as a language name also agreed with Statement 12 (see 5.2.1.3). If we follow this response, it is clear that Sesotho sa Leboa (Northern Sotho) as a language name is being rejected since a cardinal direction 'north or northern' was used as key word in naming this language.

5.2.2.13 Statement 13 (S13)

STATEMENT 13	MEAN
13. Onomastically speaking, the Sepedi name is more specific while the Sesotho sa Leboa one is more generic (general).	**3.5**

The participants on this statement were not sure whether the Sepedi name was more specific and that Sesotho sa Leboa seems to be a generic language name. This was after a mean score of 3.5 was reached and it indicates an attitude of ***not sure.*** It is however, of crucial importance to state that the literature conducted in this study argued that Sepedi is considered specific language name whereas Sesotho sa Leboa is considered a generic language name (3.9.1 and 3.9.2).

5.2.2.14 Statement 14 (S14)

STATEMENT 14	MEAN
14. From an onomastic and sociolinguistic perspective, the Sepedi name is less confusing than the Sesotho sa Leboa one.	**4.0**

Statement 14 has scored a mean of 4.1 which indicates participants ***agreed***. It is clear that the participants in this regard perceive Sepedi as a less confusing language name, when compared to Sesotho sa Leboa. However, the most important factor to look into is the fact that they participants indirectly agree that the participants agreed that both names are confusing; it is just that Sepedi is the least confusing language name.

5.2.2.15 Statement 15 (S15)

STATEMENT 15	MEAN
15. Due to ethnic pride and dialectal classification, both names (Sepedi and Sesotho sa Leboa) should be replaced with a new neutral name that cannot be associated with any dialect or the previous government (Nationalist Party).	**4.6**

The significant majority of the participants on this statement agreed that both Sepedi and Sesotho sa Leboa should be replaced with a new neutral name that cannot be associated with any dialectal classification or the Apartheid regime. This was after a high mean score of 4.6 was reached which shows participants ***agreed***, inclining towards strongly agree.

It is interesting to mention that there seems to be a consistency of responding to these statements. The rationale behind this is that earlier in Statement 4, the participants strongly agreed that the onomastic controversy surrounding Sepedi and Sesotho sa Leboa language names will not end any time soon due to ethnic pride within the entire speech communities of

the language under investigation. A critical onomastic observation to be taken into consideration is this response is that:

- The new language name should not by any chance be associated with the previous regime (Apartheid); and that
- It should also not be associated with any dialect

5.2.2.16 Statement 16 (S16)

STATEMENT 16	MEAN
16. The new name should accommodate all the Districts Municipalities (Mopani, Capricorn, Sekhukhune, Waterberg, Ehlanzeni, Nkangala, City of Tshwane, City of Johannesburg and City of Ekurhuleni) where the language under investigation (Sepedi) is spoken.	**4.2**

As succinctly indicated in 2.12; the language under attention is spoken in the Limpopo, Mpumalanga and Gauteng provinces of South Africa. Accordingly, the participants with regard to this Statement (16) agreed that the new name of the language should be accommodative enough to such an extent that no speaker of this language should be unfairly promoted or alienated in the naming of the language. It is equally important and interesting to mention that there is a link of responses between statements 15 and 16. The rationale behind this submission is that participants ***agreed*** with regard to both statements; and at some point (Statement 15) inclined towards ***strongly agree***. It can therefore be interpreted that the participants were certain that the language should be renamed.

5.2.2.17 Statement 17 (S17)

STATEMENT 17	MEAN
17. A language should be named by insiders (first language speakers).	**4.3**

With regard to this Statement 17; the participants recorded a mean score of 4.3 which can be interpreted as ***agree***, inclining towards strongly agree that the new language name in the place of Sepedi and Sesotho sa Leboa should come from the speakers of the language under attention. In other words, it can be opined that this response advises that there should be a thorough consultation with the relevant stakeholders to decide that the new composed language name does not cause further division and that it is legally, constitutionally, linguistically and onomastically valid.

It is for this reason why the researcher points out that the responses to Statement 17 rejected the other type of language planning (top-bottom) mentioned in 3.6.3.2 that nomally imposes massive decisions to the people on the ground. In can be granted that the bottom-up type of language planning can be functional in this regard.

It is interesting to note that the advice provided by Harder (1968) should be accepted; names (languages, buildings, streets, cities, and etc) should be suggested by insiders, not outsiders (see 3.2.3).

5.3 Recapitulation of the quantitative data

In this Chapter, 11 quantitative variables of the study were presented under Section A of the survey questionnaire. The qualitative variables will be comprehensively discussed in Chapter 6 as part of the discussion of the findings. As for the Likert scale statements, an overwhelming majority of the participants agreed with most of the statements. The most important attitudinal positional tendency to be emphasised is the one of Statement 4 where it reached a high score of 4.7 and the one of Statement 15 where a high mean score of 4.6 was detected. The interpretation of the two mentioned mean scores is that the participants strongly agreed that due to ethnic pride and the influence of power in politics, the onomastic dilemma of Sepedi and Sesotho sa Leboa names may be of difficult to resolved. They further strongly agreed that in order to manage ethnic pride, both mentioned language names should just be replaced with a completely new language name.

CHAPTER 6

QUALITATIVE DATA PRESENTATION AND DISCUSSION OF THE FINDINGS

6.1 Introduction

The central theme to be explored in this chapter is centred on the thorough presentation and discussion of the findings. As outlined earlier in 4.7, the research data for this study was collected through the survey questionnaires, qualitative interviews, and observations as part of qualitative method of data collection. Minutes from the Parliamentary Joint Constitutional Review Committee and all other submissions that were made regarding this matter were also heavily considered as a supplement of the above-mentioned methods of data gathering. Having noted that the first and second section (A and B) of the survey questionnaire were already discussed in Chapter 5, the last section (C) of the survey questionnaires as well as the interview questions will be discussed in this chapter. Some of the qualitative variables presented in 5.2.1.1 to 5.2.1.11 will also be discussed in this chapter. The focus will be their contribution to the findings of the qualitative data (See Addendum 1 for the survey questionnaire; and Addendum 2 for the interview questions).

6.2 Analysis of Section C of the survey questionnaire: Research questions

This section of the survey questionnaire was completed by 260 participants who all declared to be L1 speakers of the language under attention. It should be emphasised that the questionnaire also followed for answers to open-ended questions. These answers are thus presented as part of the qualitative findings. All the traditional leaders together with the Chairperson of CONTRALESA were excluded in the questionnaire participation. For the purpose of this sub-section, pie charts will be used to show the quantitative responses of the participants since most of the questions required Yes or No while others required the participants to choose between Sepedi and Sesotho sa Leboa as to which name they thought is onomastically relevant. However, it is important to state that special attention will be given to the qualitative reasoning why the participants responded in that way. The researcher underscores that this section is considered a key section of the current study as the participants'

perceptions and understanding and expectations of how naming in the South African context should be done, are shared. This section of the survey questionnaire was also completed by 260 first language speakers of the language under onomastic scrutiny as indicated in 4.6.3. In terms of this study, and just for the purpose of smooth presentation, RQ1 will stand for Research Question 1 and P1 will stand for Participant 1. These codes will be used consistently, so as to avoid unnecessary repetition of the word participant. The following are the qualitative interviews that are also attached in Addendum 1:

6.2.1

RQ1: Do you consider a language name as an essential aspect in society? Motivate your answer by indicating the relationship between speech community and a language.

This question was both closed- and open ended. Focusing on the closed-ended part, a significant majority (96%) of the participants responded that they considered the language name an important aspect in society. However, 4% of the participants were of the opposite view and posited that the language name, is less important in society as clearly demonstrated in the pie chart below:

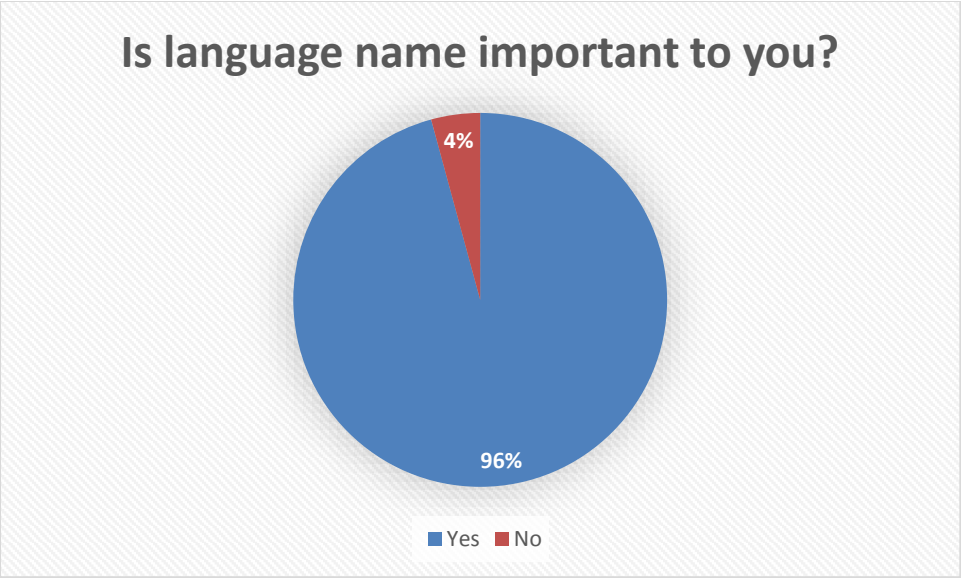


Figure 17: The importance of language name in a society

Those participants who opined that language name is an important aspect in society indicated that names in general are as important as language and that if there were no language, then that language name was going to be regarded as something that is not important. In support of this, P238 mentioned:

> *A language name identifies and unifies communities speaking different dialects, but belonging to one historical background. For example, Bapedi (for Sepedi are speaking the ''principal'' dialect – and can be linguistically grouped together with the Balobedu, Batlokwa, Bapulana etc.*

To add to this, P236 shared that:

> *Language naming is a very important aspect since it emphasises the identity and culture of the community.*

Having noted that the quoted participants touched on the issue of identity, it is quite impressing to realise that different scholars in 3.7.2 proposed that the relationship between language naming and identity cannot be separated and that the three are onomastically and sociolinguistically bound.

Representing 4% of the participants who were of the view that language name is not important in society, P9 in this case argued:

> *The Northern Sotho speech community is living with many different names (language) of which some are meaningless, but there are no reasons why they accompany such incorrect identification of a particular speech community. For example, I am Motlokwa but I am constitutionally regarded as Mopedi and all my friends address me as Motlokwa. Why do I not suffer the consequences of being addressed with my dialectal name.*

This Participant (9) in this regard mentioned an important point which also needs to be taken into consideration. This view will however, be given less attention, since the majority already indicated the manner in which the issue of dual naming tarnishes their identity.

6.2.2

RQ1: Is naming important? If so, explain the importance of naming in an African context.

Since the current study can be characterised by diversity of onomastic tensions, this question was consciously linked with the first research question. The rationale behind this is that, the researcher wanted to observe whether the participants maintain consistency and uniformity when responding to the research questions. It needs to be highlighted that this kind of repetition will subsequently help in determining the validity and reliability of current onomastic research.

Surprisingly, 97% of the participants mentioned that naming is important with African societies at large. On the other hand, it is only 3% of the participants who held a different ideology that naming is considered an unimportant aspect, especially in the context of Africa as shown in the below Figure 18:

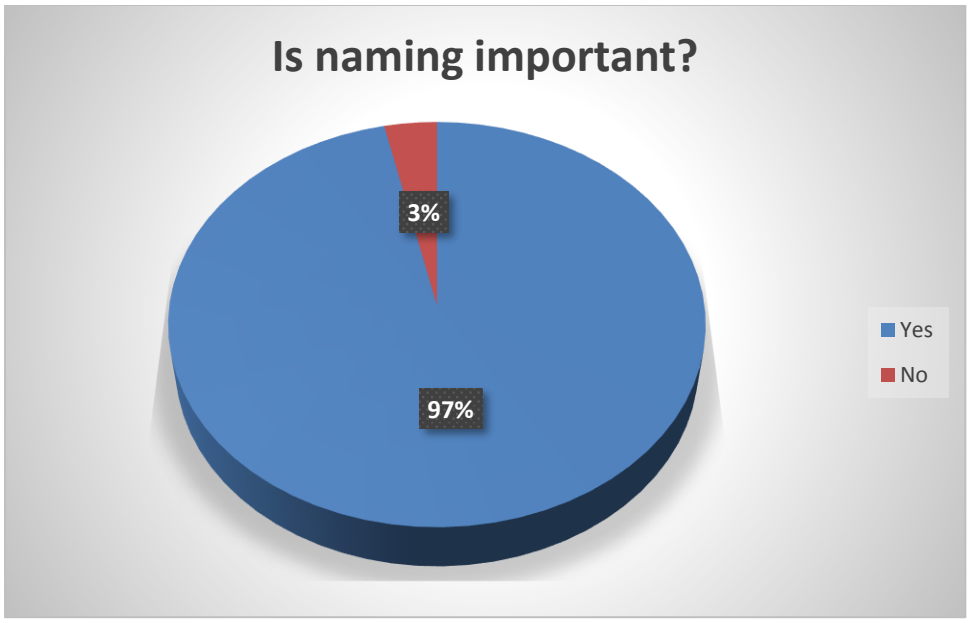


Figure 18: The importance of naming

It has been argued by different scholars in the field of onomastics and sociolinguistics that naming within African cultures is strictly considered as an independent aspect to be considered (see 3.2.3). In directly quoting those participants who perceive naming as an important practice in African societies, P71 in this regard argued:

> *If we are to be specific, we need to name as not all things are abstract. Languages vary and so the name identifies the speaker and culture within the history of the original speakers.*

By sharing a similar conception, P80 added that:

> *Naming is seen as a symbol of identity in an African context. It is further understood as a symbol of cultural pride, since it carries cultural and historical significance.*

What was articulated by Participant 80 about identity and naming forms a very crucial train of thought in this study. The reason for this is that one of the research questions that will be discussed in 6.2.5 elaborates on the participants' revelations with regard to whether they accept Sepedi as a symbol of the identity. It is however, important to mention that the mentioned Participant (80) accentuated that naming in an African culture, is considered a symbol of identity.

Another Participant (69) put forward another critical conception that:

> *Naming can be used as a linguistic weapon of conveying and preserving certain messages. Naming of languages, people, and places within the African continent have certain elements of culture and history attached to these names. Certain names can tell a bit of a history – be it a political, social or religious background.*

What this participant has just proposed is supported by onomastics' scholars such as Mandede (2009) as he pointed out that naming within the African continent was mainly used to document historical events, before people were able to read and write (see 3.2.3).

6.2.3

RQ3: Do you believe that names may have an influence on the character of the recipient? Motivate your answer.

From a purely anthropological perspective, the majority of the participants disagreed that names do not have an ifluence on the character of the recipient. This is after 55% of participants disagreed with the research question while 45% shared a similar opinion that names do exert an influence on the character of the name recipient as demonstrated in the Figure 19:

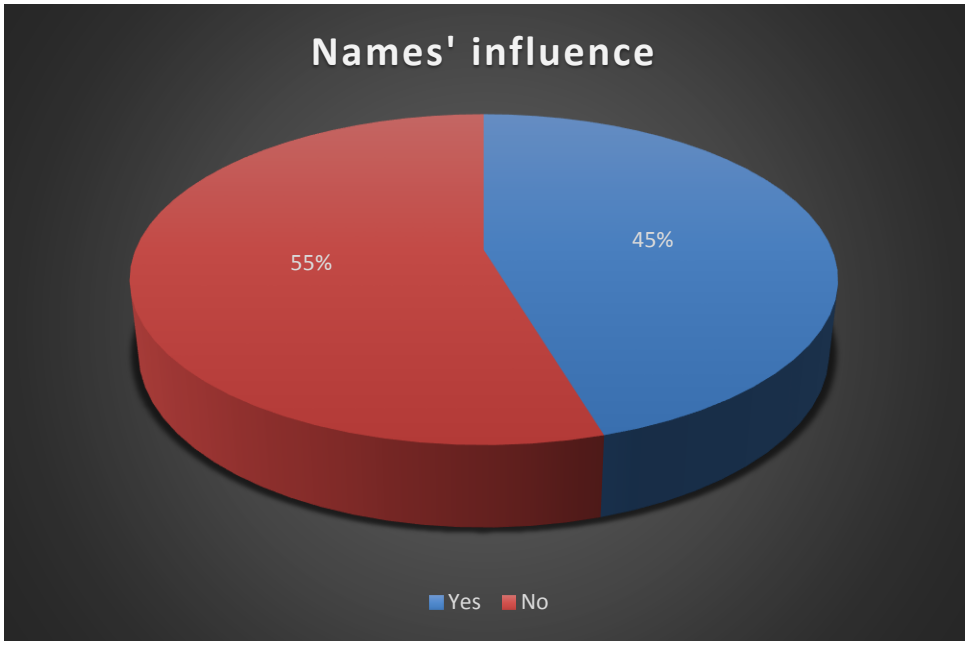


Figure 19: Influence of names on recipients

Emanating from a purely onomastic perspective, many scholars in this field have always argued about the implications and consequences that come with incorrect naming while other scholars argued that it is just a fallacy. P91 opined:

> *It is all in the mind of human beings. What about people who have assumed European and also African names that do not have any meaning that can be attached to their root?*

In sharing a similar perspective with the above participant, P69 uttered that:

> *No one's character can be influenced by a proper name or any other type of name. One's character is influenced by an environment, education, how the person was raised and also, their values and beliefs.*

Within the context of the incorrect use of Sepedi and Sesotho sa Leboa as both official language names, it can therefore be interpreted that the participants in this regard are of the view that these two language names will never affect the character of the L1 speakers.

Focusing on the speakers of the minority group, meaning those who were of the view that naming can have an impact (either negative or positive) on the character of the recipient, P2 outlined that:

> *Given their historical and socio-cultural importance, names can make a recipient feel superior or inferior. For example, my brother was named Mathata – meaning problem maker and he is always in and out of the prison due to his problematic behaviours.*

In addition to this, P237 articulated that:

> *There is a Sotho proverb that says 'leina le lebe ke seromo', which is literally translated as 'giving a child a bad name is considered an eternal curse'.*

Another participant (P14) who held a similar view stated:

> *My original name was Modiidi, meaning Poverty. According to my family's oral history, I was always crying when I was still an infant until they consulted the elders. The feedback from the elders indicated that the child is rejecting the given name and I was renamed Tshwarelo, meaning Apology. Everything went well immediately after that as the new name was sending a sincere apology to the ancestors.*

6.2.4

RQ4: Sociolinguistically speaking, do you consider yourself as Mopedi (Sepedi speaker) or as Mosotho wa Leboa (Sesotho sa Leboa speaker)? Motivate.

In this study, this question forms a very crucial research question, as it is the one that has to determine if the L1 speakers are accepting what is stipulated in the Section 6 (1) of the South African Constitution, 1996. Most of the participants (56%) in this study sociolinguistically identified them as speakers of the Sesotho sa Leboa (Northern Sotho) language, not Sepedi. On the other hand, 44% of the participants identified themselves as speakers of the Sepedi language, not Sesotho sa Leboa (Northern Sotho) as shown in the below Figure 20:

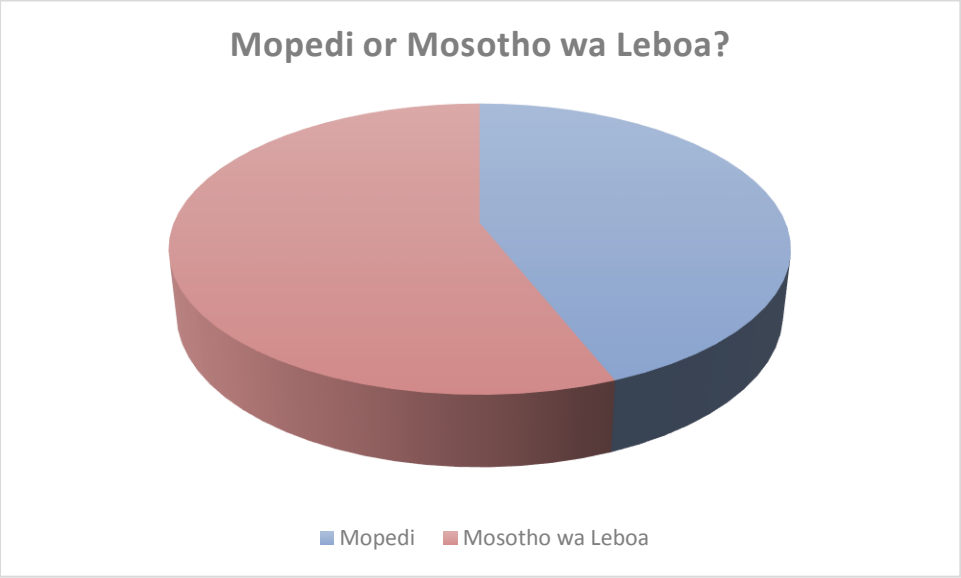


Figure 20: Sepedi speaker or Sesotho sa Leboa speaker, socoilinguistically

It can be stated that this kind of response complements that findings of all the surveys that were conducted on whether Sepedi should be maintained in the Constitution or be replaced with Sesotho sa Leboa (see 2.3 to 2.10). It is nonetheelsess interesting to notice that there is consistency when coming to the findings, though different participants with different participants were tested. Meaning that, Sesotho sa Leboa as a language name is in a strong position as compared to its counterpart, Sepedi.

The researcher finds it critical to mention that the focus of the current study is not to determine the most supported language name that seems to be more appropriate by the first language speakers, but it is to identify the best option between Sepedi and Sesotho sa Leboa as supported by the onomastic principles of naming a language. It needs to be critically observed that this kind of response poses so many controvesial questions that it may be easier to answer, to even those who are not experts in the field of onomastics, language planning, standardisation and linguitiscs in general.

In view of Sesotho sa Leboa as the rightful languagne name that majority of the participants are associating themselves with, P212 mentioned that:

> *I sociolinguistcally consider myself as a speaker of the Northern Sotho language, not a speaker of the Sepedi language. To me, Sepedi is an insult, because I speak Khelobedu, since I originally come from Bolobedu. I cannot be Molobedu (Khelobedu speaker) and Mopedi (Sepedi speaker) at the same time. However, on official occasions, I will then consider myself as a Northern Sotho speaker because this is an umbrella name.*

On the other hand, one of the participants who is in support of Sepedi, sociolinguitiscally speaking shared that:

> *I am Mopedi and I speak Sepedi because I am from Bopedi in Ga-Sekhukhune. If I say I speak Sesotho sa Leboa, I am not saying anything because this name does not specify, but it only generalises all the speakers. Furthermore, Sesotho sa Leboa came from the Apartheid regime, for this reason, I will never consider myself as Mosotho wa Leboa (Sesotho sa Leboa speaker).*

Earlier in 5.2.1.3, 53% of the participants declared Sepedi as their spoken language, 38% indicated Sesotho sa Leboa (Northern Sotho) as their spoken language, while 9% indicated both Sepedi/Sesotho sa Leboa as their spoken language. It is suprising to realise that when the participants were earlier expected to declare their spoken language, Sepedi was the most opted language name. However, when they were now expected to identify the language that they

sociolinguistically identify themselves with, Sepedi is in the minority, while Sesotho sa Leboa is in the majority.

The declaration of these names as official language names depends on context in which they are being used. Generally, speakers of the language will mostly identify themselves as Bapedi (Sepedi speakers) while Sesotho sa Leboa will be identified and declared as the spoken-language.

6.2.5

RQ5: Do you accept Sepedi as a symbol of your identity? Justify your answer.

It can be detected that there is a clear correlation between the previous question and this one. For argument's sake, if speakers sociolinguistically identify themselves as a Sepedi or Sesotho sa Leboa speaker, those persons are consciously or unconsciously accepting that particular name as a symbol of their identity. It is also essential to provide that the concept of identity may mean different things to different people. However, the current study will reveal what identity is according to the participants who took part in both the survey questionnaire and also in the interview questions.

In this study, the concept of identity seems to be perceived as an important aspect that cannot be undermined when coming to the naming of entities. This is after a significant majority of the participants, which is 61%, rejected Sepedi as a symbol of their identity. This rejection indirectly implies that they also rejected Sepedi as their language. On the other hand, 39% of participants accepted Sepedi as a symbol of their identity as presented in the following Figure 21:

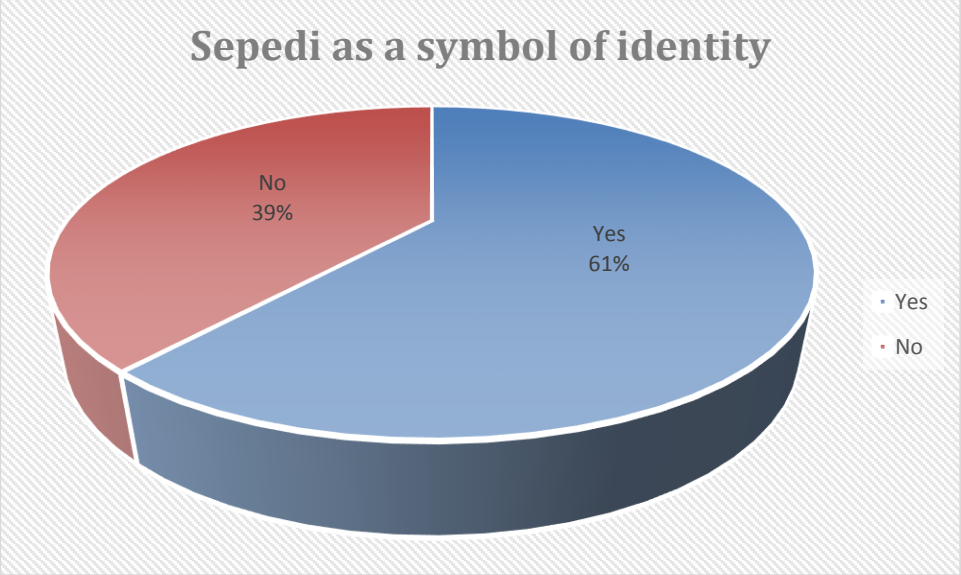


Figure 21: Sepedi as a symbol of identity

The participants' response in this regard is proving the complexity of the current onomastic study. In Likert statement (3) of 5.2.1.3, the majority of the participants indicated Sepedi as their spoken language, but this was a completely different response in research question 6.2.4, since they preferred Sesotho sa Leboa to Sepedi which is declared the official language within the South African Constitution.

When directly quoting those rejecting Sepedi as a symbol of their identity, P75 articulated:

> *Sepedi is just like the dialect that I speak at home (Sehananwa). It only happens to be considered as the main language, because it was favoured to other dialects during the time of the missionaries as they were translating the Bible. It was spoken in the area of Sekhukhune and it will never be my symbol of identity.*

In addition to this, P215 opined that:

> *Not at all. I do not speak nor practice Sepedi because I do not know the dialect and its practices; much as the dialect was forced upon me in school. Sepedi is just a dialect*

and its speakers are seeking unnecessary attention, because they think they are the powerful ethnic group among other Northern Sotho ethnic groups.

Sepedi is not being accepted as the standard language and also as a symbol of the L1 speakers' identity due to its strong association with the Bapedi in Bopedi (Sekhukhune area). It can, therefore, be reiterated that in a language like the one under onomastic investigation, it is always difficult to deal with standard languages and the language names that should be attached to them. The researcher argues that rejection of Sepedi by a significant majority of the participants in this study is a concomitant part of a top-down process type of language planning where speech communities at large are not consulted (see 3.6.3).

It is important to mention that the participants in this study have (in Likert Statement 8 of 5.2.2.8) strongly agreed that the name of the official language should be accepted by the L1 speakers.

On the other hand, the views of the 39% of participants who accepted Sepedi as a symbol of their identity cannot be ignored and undermined. In this context, P13 shared:

Bashoeshoe (Sesotho speaking people) are commonly and originally from the Free State. Similarly, Bapedi people belong to the Transvaal (one of the former four provinces), the province which was under the jurisdiction of King Sekhukhune. Therefore, the Sepedi-speaking people must accept that Sepedi is the mother dialect of Selobedu, Setlokwa, Sepulana etc.

Another Participant (25) in support of Sepedi highlighted that:

This language was standardised on the basis of the dominant dialect. As a result of succesful standardisation, it was also named after the chosen dialect. Furthermore, people need to understand that the orthography of this language is also basically grounded on the Pedi dialect and this has influences to the writing and speaking characteristics over years.

The last Participant (39) proposed that:

> *I accept Sepedi as a symbol of my identity because this whole issue of Northern Sotho does not make any sense to me. Why should I be identified by a cardinal direction? All these other ethnic groups are not identified by cardinal directions, which is good and the same should apply to us.*

The researcher in 3.4.5 explored the manner in which the officially recognised South African indigenous languages were elevated to the status of an official language. It can be stated that the diversity of dialects in the context of this language may have contributed to the current onomastic dilemma to a large extent. In statement 8 of 5.2.2.4, the participants agreed that the politics sorounding Sepedi and Sesotho sa Leboa as language names will never end due to ethnic pride.

It is interesting to notice that some of the participants responded to this question in both ways, meaning that they did not only accept or reject Sepedi as a symbol of their identity. One of them (P59) said:

> *In the broader sense, I accept Sepedi as a symbol of my identity for technical, administrative and constitutional reasons. However, I specifically identify myself as Mopulana as I originate from Mapulaneng. Therefore, the acceptance of Sepedi as a symbol of my identity will always depend on the type of communication context I find myself in.*

In support of the constitutional reasoning, P111 shared:

> *I personally respect Section 6 (1) the the South African Constitution (1996). For this reason, I will always accept Sepedi as a symbol of my identity, until they decide to make an amendment in satisfying the onomastic quarells regarding Sepedi as the official language. On the other hand, it is vital for me not to forget my ethnicity, I am from Ga-Mamabolo and I do not have any ties with the Bapedi, since I am not from Ga-Sekhukhune.*

In addition, P252 articulated:

> *In my language they say 'šako la hloka Thobela ke mojano', which is literally translated as ' a nation that has no leader is not a nation'. Therefore, it is important for me to accept what is stipulated in the Constitution of South Africa, even though at some point, I do not necessarily share a similar perspective with some of its Sections. As a South African citizen, it is a good thing to accept Sepedi as a symbol of my identity, since it is the language name that was given the official status.*

The above-two participants who were neutral on this research question pointed out a very important element, viz.: the South African Constituion (1996). The researcher in 2.3 to 2.10 mentioned that the manner in which Section 6 (1) of the South African constitution is being violated by individuals, public and private organisations, universities, financial banks, and etc. by using the Sesotho sa Leboa (Northern Sotho) as a language name in official documentation while this name, is not taken into consideration when planning the Constitution. This submisison was not based on whether the researcher is in favour of Sepedi nor Sesotho sa Leboa, but on constitutional reasons.

Another critical interpretation may be that the mentioned neutral participants (P59 and P111) are indirectly supporting Sesotho sa Leboa as a language name, not Sepedi. However, in taking into consideration the South African Constitution, they compromised and adhered to what is regarded official when coming to languages. It is welcoming to notice this kind of compromise, not that they indeed support Sepedi as the name of the language.

6.2.6

RQ6: Do you think the use of Sepedi and Sesotho sa Leboa language names undermines the integrity of this speech community? What does it reveal about the identity of these speakers?

Different responses were recorded with regard to this question. The majority of participants (42%) were of the view that the use of both Sepedi and Sesotho sa Leboa indeed undermine the integrity of the speech communities of the language under research. Their reasons were that

speakers of the other languages do not experience an onomastic problem that affects their group identity. They expressed that speakers of the other South African official languages are addressed and known by one unique name, unlike speech communities of the language under onomastic research.

On the other hand, 36% of participants opined that the use of these language names undermines only the integrity of speakers of the other Northern Sotho dialects, as they are not entirely represented in the naming of the language as Sepedi. Their argument was based on the exclusivity of the name of the standard language since it only accommodates a specific ethnic group.

Lastly, 22% of the participants hold the perspective that the use of the mentioned language names undermines the integrity of those speakers who promote and support Sepedi as the official language name. In this case, the justification was that Sesotho sa Leboa is not the official language, according to the Constitution. However, it is the commonly used name in official documentation.

It can therefore be reasoned from a constitutional implementation point of view that the participants in this context seem to be very comfortable with not adhering to what is cited in the Section 6 (1) of the Constitution of South Africa.

6.2.7

RQ7: Do you associate the onomastic controversy of Sepedi and Sesotho sa Leboa language names with influence of power and politics? Motivate your answer.

A significant majority (71%) of the participants in this context mentioned that they associate the politics surrounding Sepedi and Sesotho sa Leboa names with the influence of power and politics. On the other hand, 29% of the participants held a different perspective and they opined that the controversy surrounding these names has nothing to do with power and politics as shown in the below Figure 22:

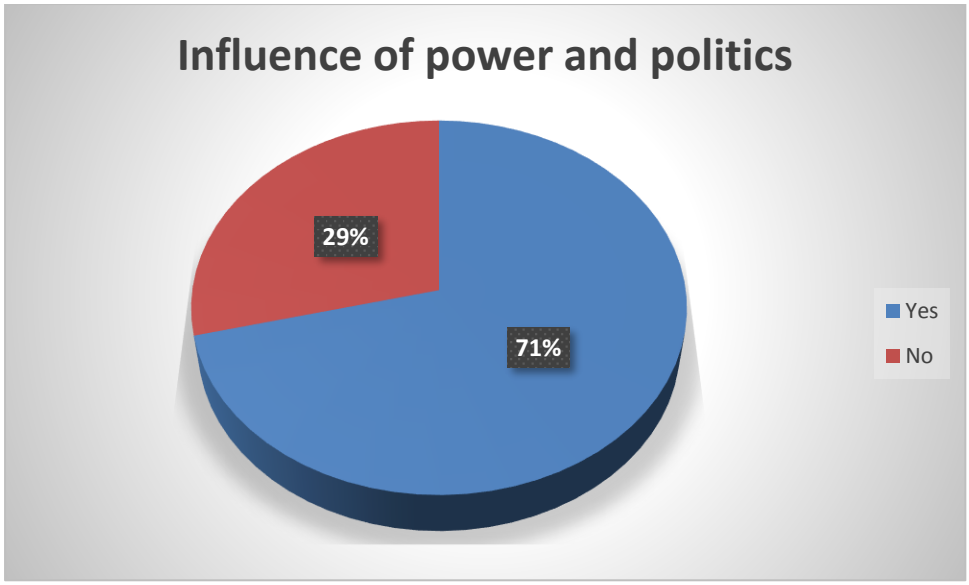


Figure 22: Sepedi and Sesotho sa Leboa names vis-à-vis power and politics

Both participants in favour of Sepedi as well as the ones in favour of Sesotho sa Leboa were in the majority and shared a similar perspective. Many scholars in the field of language planning and standardisation always argue that languages have always been politicised and used to entrench the ruling regimes (see 3.4.6. and 3.6.2). In this study, it is interesting to see 71% of the participants shared a similar point of view with what the scientific scholars have observed when coming to language issues in many countries, including South Africa.

In this regard, P176 revealed that:

> *South Africa is a very good example when it comes to the influence of power and politics on language issues. For example, the study like this was initiated by the misuse of power in politics when the Apartheid regime divided the languages as Northern Sotho, Southern Sotho and Western Sotho. The divison created by colonialism has caused so many divisions that I doubt it will ever be resolved, since some of the speakers of the Sepedi language are still perpetuating and promoting names that were imposed on them. In my humble opinion, the controversy that you are investigating originated from petty tribalistic politics coupled with power hunger aimed at achieving personal, greedy goal.*

Another participant added that:

> *The naming of the official language as 'Sepedi' was influenced by the power of politics. This kind of decision was purely motivated by economic and political powers, since the Sekhukhune people were perceived as the powerful ethnic group. I think you as the researcher should also try to check the background of people who were involved when the language was named 'Sepedi', you could find out that representatives from the other dialects were not included in that Committee as they are perceived as inferior.*

Commenting on the missionaries' role, P6 stated:

> *To some extent, when the German missionaries started with the recording and naming of the Sepedi language, it was just for self-identification purposes. But now speakers of Sepedi have assumed undue power and status which they did not earn but by default. On top of this, the fact that ordinary speakers of the language were not involved in the decision-making process regarding the standardisation of the language, shows that power and politics are at play.*

The quoted participants shared balanced criticism. Others are critising one-sided standardisation that gave only Sepedi the official recognition while others criticised the influence of colonialism on this language gave birth to the concepts such as Northern Sotho, Southern Sotho and Western Sotho. It is quite impressive to record that both language names are not free from power and politics, according to the participants who were also the L1 speakers of this language.

In terms of this study, one may realise that the sociolinguistic history of the language under investigation as also revealed by the participants is heavily marked with the influence of power and politics. The researcher therefore, submits that in contemporary South Africa, the most telling example of the influence of power and politics in language issues can be detected from the replacement of Sesotho sa Leboa with Sepedi in the final Constitution without proper and transparent justifications.

6.2.8

RQ8: From a constitutional implementation point of view, do you think the replacement of Sesotho sa Leboa with Sepedi in the final constitution compounds the problem of this onomastic dilemma? Justify your answer.

As argued in 2.2, the researcher claimed that the language name discrepancy that can be detected in Section 3(1) of the Interim and Section 6 (1) of the Final Constitution of South Africa compounded the main problem of the current study. This question aimed at testing the knowledge of the participants on the sensitive onomastic issue that are under investigation.

To this research question, 52% of the participants were of the idea that the South African Constitution is perceived as the major contributing factor in this whole onomastic politics of the Sepedi and Sesotho sa Leboa language names as one and the same. On the other hand, 48% of the participants were of the opposite view that this has nothing to do with the Constitution as shown in the Figure 23 below:

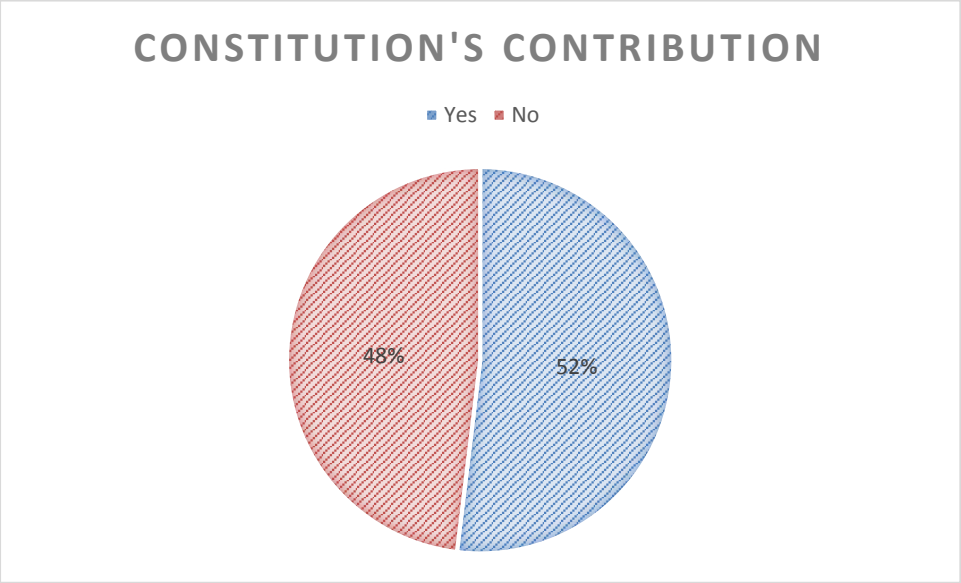


Figure 23: The role played by the South African Constitution, (1996)

It is thought-provoking to observe that this is the first response so far that did not differ that much, especially in terms of percentages. Noting that the difference is only 2%, this suggests

that the participants held completely different ideologies on what should be considered the initiator of the problem. Starting with the majority, P215 said that:

> *The Consitution compounded and is still compounding the problem because at the moment, the linguistic community is divided about the language name. Some regard themselves as of superior to others while some regard themselves as inferior as their dialects are considered inferior. The amazing part is that there are no practical meusures in adderessing the problem, especially from the constitution's point of view.*

In addition to what P215 articulated, P75 outlined:

> *The current onomastic dilemma is attributed to the use of Sepedi as a language name that represents all the multiple dialects that are spoken in most parts of the Limpopo province. This is the problem that was identified by the real speakers of these dialects as they needed this to be corrected. They proposed that Northern Sotho should be the final name that represents all the dialects.*

In reference the views of those participants who blame the constitution, P227 in this regard argued that:

> *The language belongs to the people who speak it, not those who take decisions about it. Up to so far, there is no one who can give you a valid reason as to why Sesotho sa Leboa was replaced with Sepedi in the final version of the Constitution. All that they know is to be defensive even though they can't even write a mere academic paper on those reasons, just because they know that they do not have a case. The main question for me is that why were the speakers of the language not included in that decision?*

Giving the above quotations a closer look, it can be noted that their argument sounds valid and legitimate; more especially within the context that they touch on three important things that the researcher holds the view that they form a crucial submision in the current study. These are, but are not limited to:

- Lack of consultative process with the first language speakers when the language name was changed in the final constitution;
- Lack of practical meausures from the constitution; and
- The Sesotho sa Leboa manages ethnic pride that is accompanied by an automatic elevation of the name of a particular dialect to the status of an official language name.

Equally important, it is quite interesting to provide that what the participants have opined in this regard is also what the researcher has earlier explored and emphasised in 2.2.1; 2.2.2; 2.11.1; and 2.11.2

Since 48% of participants held a different perspective that the controversy of Sepedi and Sesotho sa Leboa cannot be associated with the South African constitution, P34 in this case argued that :

> *The fundamental purpose of the supreme law (Constitution) of any country is to nullify any form of irregularity. The speakers of the language under onomastic research must understand that any law, the Constitution inclusive, is a judicial instrument designed to guage and balance the probabilities.*

From an onomastic perspective, P91 stated that:

> *The politics surrounding Sepedi and Northern Sotho (Sesotho sa Leboa) did not start in 1993 and 1996, there have been always an onomastic dilemma of these two language names and were never investigated in an academic manner. For example, there are so many books that were published in this language, but their cover pages indicate different language names. These were due to colonialism mandate of eradicating African and language names and bestow ones that suit the western culture and its adminstration.*

In sharing a similar idea with the above-quoted participant, P236 shared:

The replacement was only in the finalisation process and there is absolutely nothing wrong with changing a name that was incorrectly included in the first draft. What is wrong with changing when we finalise? Political progressiveness would also encourage doing away with a descriptive nature of naming by the previous regime. There was a need to relook into the inclusion of Sesotho sa Leboa as it has strong ties with the Apartheid regime.

Both P91 and P236 in this context argued that the Consitution of the Republic of South African (1996) did the right thing by removing the Sesotho sa Leboa name since it came from the Apartheid regime. It is quite fascinating to observe that their interpretation is also captured in 2.13 and 3.2.5.4.

In contemporary South Africa, it is against this background that the current regime in consultation with the relevant stakeholders are working together with the aim of reversing the onomastic subjugation that was a concomitant part of colonialism.

6.2.9

RQ9: From a constitutional implementation point of view, if Sesetho sa Leboa were to replace Sepedi in the South African constitution, would the present debate surrounding these names be resolved? Justify your answer.

Since the controversy under onomastic investigation touches on the South African Constitution (both interim and final), the researcher assumed that this kind of question may help much in resolving the matter. When responding to this question, 93% of the participants shared the view that the matter will not be resolved by replacing Sepedi with Sesotho sa Leboa in the constitution whereas it is only 7% of participants who indicated that the matter will be resolved as demonstrated in Figure 24:

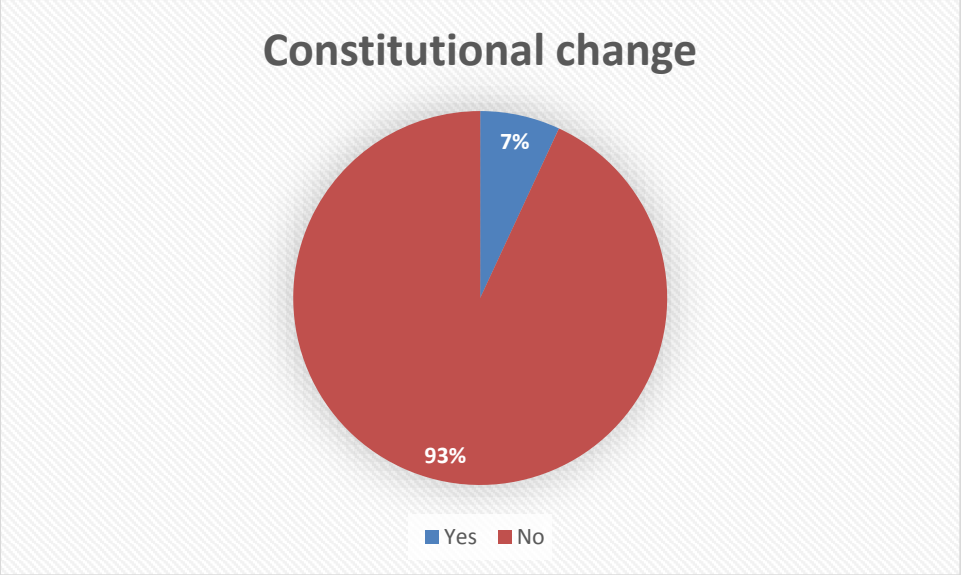


Figure 24: Constitutional implementation

It is surprising to see a significant majority (93%) of the participants in this study sharing an idea that the replacement of Sepedi with Sesotho sa Leboa will not add value to this kind of onomastic problem. Having noted that the speakers of the language under scrutiny are divided into two groups, it is however clear based on this response that almost all the participants are being predictive that the quarrells are still going to continue. In a more practical sense, to add Sesotho sa Leboa in place of Sepedi in the constitutional document will not resolve the confusion.

Earlier in 5.2.2.4 on Likert Statement 4, the very same participants strongly agreed that the onomastic controversy of Sepedi and Sesotho sa Leboa will not end any time soon, due to ethnic pride and the misuse of political powers. It can therefore, be gathered that there is a clear correlation between the attitudes in as recorded in 4.7 as recorded in Statement 4 and the 93% who indicated achieved to this question.

Moreover, the very same participants in Statement 15 strongly agreed that the language under research should be renamed with a neutral name that will not be associated with a particular ethnic group as well as with the previous regime, so as to ensure that the language name becomes more inclusive and unpolitical, not exclusive and political.

For these mentioned arguments, P28 shared that:

> *The argument of Sepedi and Sesotho sa Leboa as language names has been going on for quite some time with no clarity and decisive measures from the relevant parties (Constitution, Pan South African Language Board, Sesotho sa Leboa National Language Board, and the Sesotho sa Leboa National Lexicography Unit). In my honest opinion, I personally think a new name may resolve this problem. However, relevant stakeholders should be brought on board during the composition and suggestions of the new name.*

In addition to this submisison, P62 articulated:

> *It is important for people to note that although there is a strong opinion held by speakers of the other dialects that Sepedi is not the appropriate term to serve as the name of the standard language; there is also a reasonable case for those who support Sepedi as the righful name of the language.*

It can be said that the above-quoted participants in this regard were objective enough, not subjective. The reason for saying this is that it is difficult for the researcher to identify a language name between the mentioned two that they are supporting and are in favour of. Nonetheless, the views of the 7% of those who were of the idea that the replacement of Sepedi with Sesotho sa Leboa will resolve the matter cannot be disregarded. For this reason, P220 said:

> *It will not – unless and until people understand that the replacement of Sepedi (A combination of a number of dialects) – be confused with Sesotho sa Leboa (originating from a direction "North"). That is, people must realise that Sesotho sa Leboa has no bearing on linguistic society. In essense, it does not provide a clear background of the speakers of the language. It is just a mere generic term that is given meaning by those who are against Sepedi as the name of the standard official language.*

Another Participant (239) emphasised that:

> *The main issue to be addressed in this onomastic confusion is understanding. Speakers from both sides need to be taught so that they can understand the processes that are applied in language standardisation. For example, isiXhosa has dialects and what is considered the standard isiXhosa is not a full representation of all the dialects. Other dialects were heavily stigmatised during the standardisation period but you will never find them arguing that I am not isiXhosa – I am Bhaca or Hlubi.*

Equally important, the above-mentioned quotations also need to be taken into consideration. The researcher concurs with them that proper understanding should be inculcated so that the whatever final product will be accompanied with knowledge. The above-mentioned argument is also fortified by the literature conducted in a comparable African country (Zimbabwe) as explained next:

6.2.9.1 Standardisation of the 'Shona' language

In terms of this study, the 'Shona' language name is considered the most practical example that can be compared with the onomastic controversy sorrounding the language names Sepedi and Sesotho sa Leboa. According to the literature conducted in this study, it is recorded that all the major dialects such as Zezuru, Korekore, Karanga, Manyika, Kalanga, and Ndau were marginalised and amalgamated to form one standard language variety which was later given a complete new language name (Shona) that was not attached and linked to any ethnic and dialectal group.

However, it is noted that the very same "Shona" language name had received some destructive criticism that it is inaccurate and unworthy to serve as the name of the standard language, since it does not say anything about the dialectal groups that it identifies Furthermore, the speakers of the mentioned language argued that the appointed language expert, who was also a Professor of Linguistics, Clement Doke of the University of the Witwatersrand, Johannesburg is not a native speaker of the Shona language. Therefore, is not the relevant linguist to look into the name that will be attached to the standard official language (see 3.5.3.1.1 and 3.5.3.1.2).

6.2.10

RQ10: From an onomastic and a sociolinguistic point of view, a language name should carry a socio-historical background of the particular or concerned speech community. From your social and cultural point of view, which name between Sepedi and Sesotho sa Leboa carries the most weight? Justify your choice.

This question forms one of the most important research questions, especially because it touches on the onomastic principles to be taken into account when naming entities (languages, streets, cities, andt etc.). This research question was also asked in 5.2.2.10 in a form of a Likert scale statement. In this quest, it is important to postulate that the main issue on this question is to identify whether one if not all of these names carry some socio-historical background of the concerned speech community.

The researcher assumed that the participants would, in this research question, identify between the names Sepedi and Sesotho sa Leboa the name they think meet the mentioned background of the entire speech community. It is however noticed that they approached this question in an unexpected way. A significant majority of the participants (89%) posited that Sepedi is the one that shows the socio-historical characteristics of the Bapedi speech community; 8% on the other hand mentioned that Sesotho sa Leboa had links with socio-historical feats while 3% held the view that none of them reveals the socio-historical background of the entire speech community of this language.

Those who voted for Sepedi, supported P73 in this context who revealed that:

> *The Sepedi name carry the sociohistorical background of the Bapedi in Ga-Sekhukhune.*

Speaking on behalf of those participants (8%) who mentioned that it is Sesotho sa Leboa, P12 in this regard opined that:

> *Sesotho sa Leboa (Northern Sotho) indicates that the speakers of this language are originating from the northern side of the Limpopo province. To me, this is a very*

important point that should always be taken into consideration when comparing the language names Sepedi and Sesotho sa Leboa .

Lastly, of the 3% that were of the view that none of the mentioned language names carry the socio-historical background of it's speakers, P88 pointed out that:

The honest truth is that both these names are not making any sense. The only thing that can be detected from the Northern Sotho is the cardinal direction 'north', meaning that the language is spoken in the northern side. This has nothing to do with the socio-historical and cultural background of the speakers of this language. The same applies to Sepedi, the only thing that can be detected from this name is that 'we are two or twoness' while the language is spoken by a diversity of ethnic groups. What do these two mean?

The reseacher here is quite interested in the last qoutation, not that the participant did not choose any of these two language names (Sepedi and Sesotho sa Leboa), but for the fact that the participant in this regard stated that both these two language names are meaningless. The literature conducted in this study informs that both Sepedi and Sesotho sa Leboa as language names are semantically-obscure. In a more practical sense, they are both onomastically questionable since their inclusion in the interim and final Constitutions of South Africa is not well justifiable (see 3.9).

Furthermore, it is encouraging to notice that the participants in this study had earlier strongly agreed that the name of the language should carry the socio-historical background of the L1 speakers. The response achieved in this question corresponds with the mean score recorded in 5.2.2.10 which indicated an attitudinal positional tendency of strongly agree. It therefore validates the findings of the study since consistency was maintained when responding to the same question but on a different platform.

6.2.11

RQ11: From your observational point of view, which language name between the two (Sepedi and Sesotho sa Leboa) is commonly known and used by the general public, not the first language speakers? Motivate your answer.

It is important to mention that observations were also used in this study as a supplementary method of data collection. This research question was purely based on the participants' observational point of view. The researcher will at a later stage share what he observed from both L1 speakers, as well as speakers of the other languages. An overwhelming majority of the participants (98%) indicated Sepedi as the language name that is generally known and used by people. On the other hand, it is only 2% of the participants who said Sesotho sa Leboa is the most commonly used and known by the general public, meaning speakers of the other South African official and non-official languages. This is demonostrated in Figure 25 below.

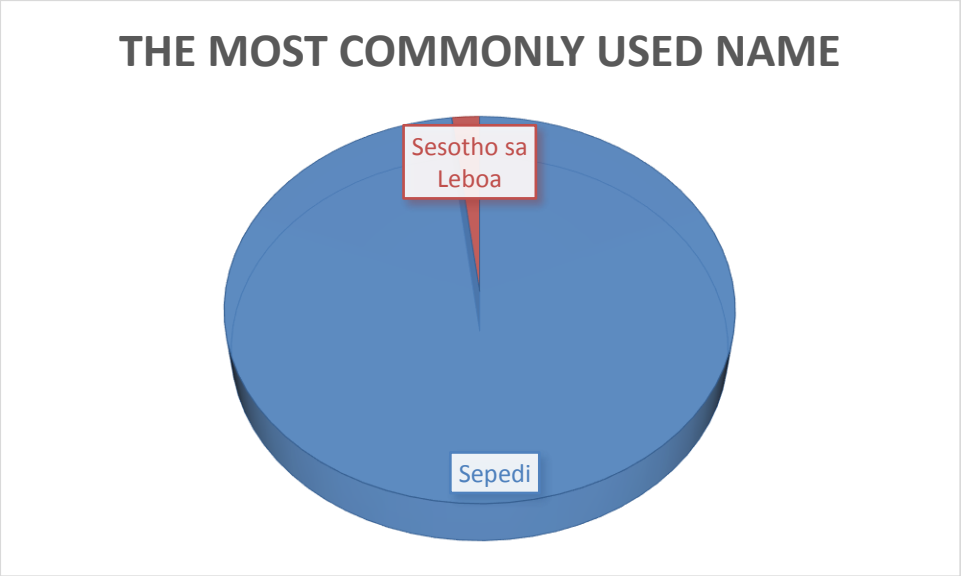


Figure 25: Most commonly used language names by speakers of the other languages

This kind of response suggests that even those speakers in favour of Sesotho sa Leboa as a language name concur that the Sepedi language name is the one that is commonly used and known, particularly by the non-speakers of this language. However, it is essential to emphasise

the common usage of this language name does not imply that it is the righful language name, nor the wrongful one. It is just a finding from an observation of the participants.

In summary of the above-mentioned views, P44 said that:

> *According to me, most people came to be sensitive with the English names that were initiated by collonialists. It is not only Northern Sotho that is less used, the same applies to Southern Sotho and Western Sotho.*

Similarly, P118 articulated that:

> *In the comtemporary South Africa, people seem to be more comfortable with African names, than European names.*

It is thus clear that most of the participants in this study strictly consider Sesotho sa Leboa (Northern Sotho) as a label that was created by the previous regime in order to suit the administrative purposes of that time. It can be understood when the speakers of the language under scrutiny and also the ones of the other languages are separating themselves from those names that they think have strong ties with the previous regime. It is important to acknowledge that the previous regime has left the unpallatable history to the people of this country.

6.2.12

RQ12: Based on your observation, which language name between Sepedi and Sesotho sa Leboa is commonly known and used by the first language speakers of this speech community, particularly in general language use, not in official documentation? Motivate your answer.

This question once again, is very similar to the previous one. The only difference is that the current research question focuses on the commonality and usage of language name by the first language speakers whereas in the previous research question, the focus was on speakers of the other languages. The main purpose here was to find out the language name between Sepedi and Sesotho sa Leboa (Northern Sotho) that is commonly known and used by the L1 speakers

in general, not with reference to documentation. In this regard, 87% of the participants indicated that Sepedi name is the one that is commonly used while 13% held the opposite view that it is Sesotho sa Leboa as shown in the below Figure 26:

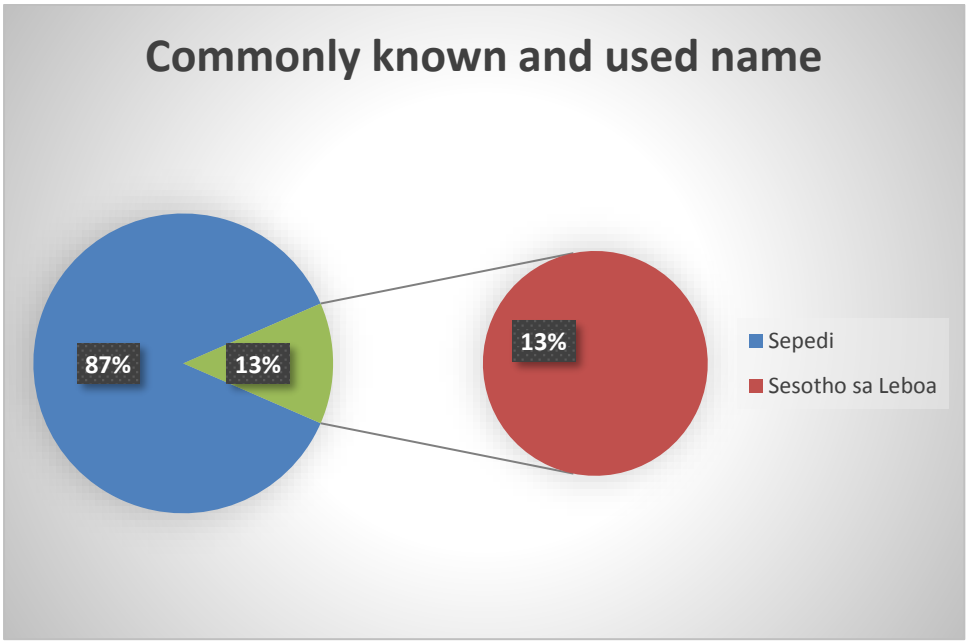


Figure 26: The most commonly known and used language name

Similarly to the previous research question, Sepedi as language name is still considered the one that is commonly used and known by the entire speech community of this language. It is however, important to note that this kind of response does not imply that the speakers of this language view Sepedi as the most accurate and meaningful language name as compared to Sesotho sa Leboa.

For argument's sake, it was earlier under biographical information recorded that 53% of the participants declared Sepedi as their spoken language while 38% declared Sesotho sa Leboa and the last 9% declared both Sepedi and Sesotho sa Leboa (see 5.2.1.3). Another critical response was recorded in research question 6.2.4 when the 56% of the participants sociolinguistically identified themselves as Basotho ba Leboa (Sesotho sa Leboa) speakers, not Bapedi (Sepedi speakers).

It can therefore, be interpreted from responses to this question that the majority of those participants who opined that Sepedi is regarded the most known and used language name in society, are not necessarily associating themselves with this name. It is just a purely observational point of view that they witness on daily basis. This interpretation can be emphasised by the fact that even those speakers in favour of Sesotho sa Leboa as language name who are accomodated by the socio-historical background are in this context opting for Sepedi. In this regard, P44 claimed that:

> *The system contributed a lot in making the Sepedi name more popular than the Northern Sotho name. For example, speakers of the dialects such as Selobedu, Setlokwa, Sebirwa, Sepulana, etc. do not consider them Basotho ba Leboa in general conversations, but Bapedi. The current system is forcing them to identify themselves as speakers of the Sepedi language.*

Similarly, another participant argued that the Sepedi language name gained popularity because of the influence of the South African Constitution. In this regard, P100 articulated that:

> *Had the Constitution of South Africa declared Sesotho sa Leboa as one of the 11 official languages, today as we respond to this questionniare Sesotho sa Leboa would be the most commonly used language name.*

Lastly, the last qouted participant in this context argued that:

> *I am originally from Mokopane, formerly known as Potgietergsrust. Nowadays, you will never come across someone referring to this town as Potgietersrust, but as Mokopane. Even the Afrikaans-speaking people who may find it difficult to pronunce the name 'Mokopane', they are in most cases referring it as 'Mokopane'. This is primarily because the new name has been officially approved. This is the same case with Sepedi and Sesotho sa Leboa .*

The researcher in 3.2.6 touched on the use of onomastic creativity in resolving the the controversy of Sepedi and Sesotho sa Leboa politics. It is interesting to realise that one of the

participants indicated the major contributing factor as the diverse pronunciations as the reason why Sepedi is more popular than the Sesotho sa Leboa name. Thus, it can be implied that if Sesotho sa Leboa as name can be granted the official status, the very same response will be achieved. In a more logical and philosophical sense, it can be assumed that the major exposure in this case is the declaration of Sepedi as an official language, not that people prefer this name to the other one.

6.2.13

RQ13: Onomastically speaking, do you think that the renaming of this language can bring unity and harmony to the first language speakers of the language under the study? Motivate your answer.

Since the study aimed to resolve the current onomastic dilemma of Sepedi and Sesotho sa Leboa as one and the same, it is of crucial to pay more attention to this question, not that other questions were not prioritised.

In this quest, it is advisable to critique the justifications that will accompany each response in order to avoid the issue of the majority rule. The reason for this conception is that what is deemed to be right by the majority may be completely right or wrong, when applying and following the onomastic principles of naming and vice versa. The gist of the matter in this case is to be guided by the justifications that follow the participants' final decision.

In responding to this question, a significant majority (79%) of the participants opined that it is of good interest for the language to be renamed. This kind of response suggests that it is not only those participants who perceive Sepedi as the relevant name of the language, even those who view Sesotho sa Leboa as the relevant name of the language both shared a common perspective of getting rid of the current language names. On the other hand, 21% of participants held a different point of view that there is no need for the language to be renamed as demonstrated in the following Figure 27:

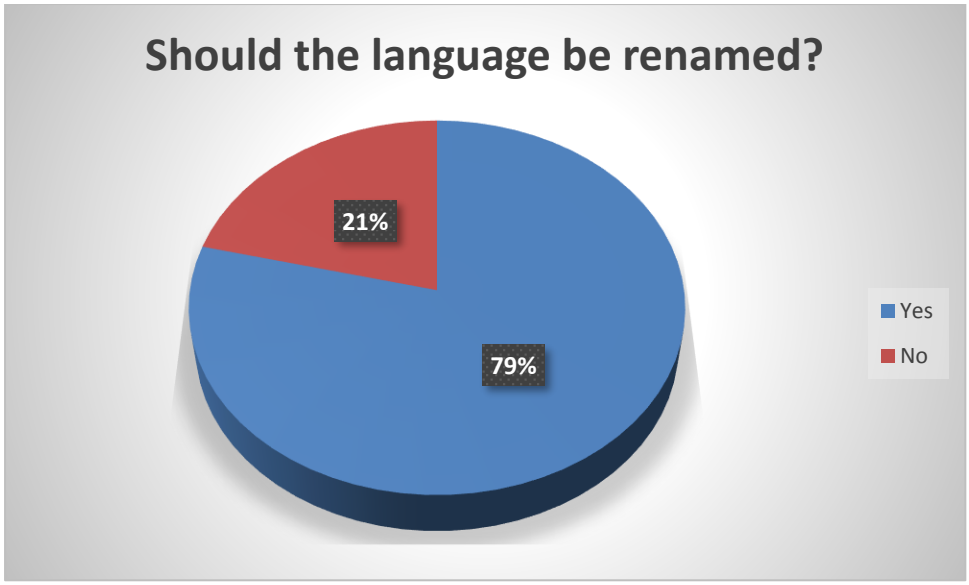


Figure 27: The renaming of the language under onomastic scrutiny

It is somehow surprising to see that the participants felt like renaming the language would bring peace, unity and harmony to the entire speech communities of the language under investigation. This response indirectly reveals that the participants agreed that the speakers of this language were currently divided due to the 'Sepedi' language name that is appearing in the Section 6 (1) of the South African Constitution. Reasonably, other speakers are of the view that Sepedi name do not deserve to be given any official recognition, whereas other speakers hold the opposite view that the Sesotho sa Leboa name does also not deserve official recognition.

The participants have been consistent in rejecting both Sepedi and Sesotho sa Leboa language names. It is evident from the responses they provided in the following Likert scale statements that the participants were consistent. The following Likert statements outline the manner in which the participants maintained consistency when rejecting the mentioned names of the language:

- In Likert Statement 4 under 5.2.2.4, a high mean score of 4.7 was recorded which shows ***strongly agreed*** with the interpretation that the onomastic controversy surrounding Sepedi and Sesotho sa Leboa as language names may not end any time soon due to the influence of ethnic pride and the misuse of political powers.

- In 5.2.2.5, Likert Statement 5 scored a mean of 4.4 which is interpreted as ***agree***, inclining towards ***strongly agree*** with the statement that to replace Sepedi with Sesotho sa Leboa in the final Constitution may not resolve the problem primarily because both groups have strong cases that accompany their choices. It can further be assumed that to some extent, what has caused the replacement of Sesotho sa Leboa with Sepedi in the final constitution may have been negative criticism that were experienced after Sesotho sa Leboa was listed as one of the official languages in the interim Constitution.

- In Likert Statement 15, under 5.2.2.15, the participants also ***agreed*** that the two different language names (Sepedi and Sesotho sa Leboa) should be replaced with a new neutral name that cannot in any way be linked with a particular dialect or the previous or current regime. In other words, the new language name should be inclusive, than exclusive.

The participant who was in favour and support of a new neutral language name, P220 articulated:

> *To us who love this language, we are hurt to live with this kind of confusion that we do not know when it will end. In my honest opinion, both Sepedi and Sesotho sa Leboa should just be ruled out as if they never existed. If we get an inclusive name, speakers of all dialects will be united, as this will also eliminate social injustices on inferior dialects. It is not fair for the people who originate from Ga-Sekhukhune to be given special recognition at the expense of the people from other dialects and ethnic groups.*

P2 in this regard emphasised that:

> *There is a need of a new name for this language in order to end the current controversy that is seriously affecting our identity as the speakers of this language. However, people need to be educated about the eradication of the current names, so that they can welcome and accept the new name which I sincerely hope should be clear and common since the current names are full of politics that I cannot stomach anymore.*

Another Participant (9) who held a similar ideology proposed that:

> *As I have already indicated, the debate of Sepedi and Sesotho sa Leboa has been going on for a very long time and some of us cannot stomach it anymore. I personally think that the new name will be far much better; even if it can still be attacked with criticism, the situation will be better than the current one, especially if the first language speakers will be given an opportunity to submit their views on the new name of the language.*

Lastly, the consequences that follow dual naming of this language are elucidated by P36 who in this regard indicated that:

> *At the moment, much attention is paid to the debate of whether the language should be Sepedi or Sesotho sa Leboa, rather than the efforts for development of the language. As one of the speakers of this language, I am also concerned and frustrated by the use of both Sepedi and Sesotho sa Leboa as official languages. However, it cannot be right if the attention is now on the politics of language names, rather than on the linguistic development of the language.*

It is interesting to note that the above-quoted participants all reasoned in a social and academic manner. It is not that they do not like the current names, it is quite clear that each and every language name whether Sepedi or Sesotho sa Leboa has sufficient support from its group. It is praiseworthy that they are willing to swallow their ethnic pride and were in full support of the renaming of the language. It is however, not known whether the new language name will indeed bring peace, unity and harmony to the first language speakers.

Another critical submission by one of the participants (P36) is that the language should be developed; and that it is only fair when the speakers of the language argue about the development of the language, not the naming of it. It is important to mention that indeed the language should develop to its fullest potential and these kind of onomastic debates may have a negative impact to its development.

In a contemporary South Africa, country that is characterised by onomastic and racial tensions, it is important that the language name addresses such problems in ensuring that people are united and the language fully develops. According to the majority of the participants who took part in the survey questionnaire, the current onomastic dilemma under investigation may be resolved; only if a new language replaces the name as it appears in the Constitution.

6.3 Analysis and discussion of the qualitative interviews

In this study, 20% of the whole population were interviewed and recorded. In other words, 54 participants out of 267 participants were given an opportunity to participate in the qualitative interviews. The following criteria were used to select interview participants: all 6 Traditional Leaders representing all the Districts Municipalities where the language under investigation is spoken including the CONTRALESA chairperson; 5 employees of the Pan South African Language Board; 6 members of the Sesotho sa Leboa National Language Body; 6 members from the Sesotho sa Leboa National Lexicography Unit; 2 members from the National Department of Arts and Culture; 2 members from the Limpopo Department of Sport, Arts and Culture; 1 member from the Gauteng Department of Sport, Arts, Culture and Recreation; 2 lecturers from a University of Johannesburg; 6 lecturers from the University of South Africa; 6 lecturers from the Tshwane University of Technology; 6 lecturers from a University of Limpopo; and lastly 6 lecturers from a University of Venda. All the interviewees declared to be the L1 speakers of the language under investigation

After the interviews, the following were additionally added in the study: one representative from the Department of justice and Constitutional Development; one representative from the Office of the Public Protector; and the MEC of Sport, Arts and Culture in the Limpopo Province. The MEC and the Justice representative declared to be the L1 speakers of the language under onomastic scrutiny while the representative from the Public Protector Office was not a speaker of this language (Sepedi).

The inclusion of these participants were based on the assumption that they were more informed about the issues of language planning in the South African context, more than the less informed students. The Department of Justice and Constitutional Development and Office of the Public

Protector of South Africa were included as the researcher also wanted to obtain a legal perspective on the matter under scrutiny, especially because the South African Constitution (1996) is also highly implicated as one of the initiators of the onomastic dilemma of Sepedi and Sesotho sa Leboa in official documentation. For the purpose of this presentation and analysis, IQ1 will stand for Interview Question 1; and I1 will then stand for Interviewee 1. What follows next are the qualitative interview questions, which are also found in Addendum 2:

6.3.1

IQ1: Does the use of Sepedi and Sesotho sa Leboa as one and the same name hinder the identity of the first language speakers? Mention what both names reveal about the identity of the speakers of the language under research.

Table 15: The identity of first language speakers

	The use of both language names tarnishes the identity of the speakers of the language	The use of both language names does not affect the identity of the speakers of the language	**Total**
Frequency	**51**	**3**	**54**
Percentage	**94%**	**6%**	**100**

The overwhelming majority (51 out of 54 which is 94%) of the interviewees shared a similar perspective that the onomastic controversy surrounding Sepedi and Sesotho sa Leboa (Northern Sotho) language names causes the group identity of L1speakers to be highly questionable.

Many interviewees in this identity context stated that the entire speech community of the language under onomastic scrutiny should be united. They further argued that at the current moment there is a division, which was, sparked off gave by the recognition of Sepedi as an official standard name of the language at the expense of the other dialects such as Khelobedu, Sepulana, Setlokwa, Setlhabine, Sephalaborwa, Sehananwa, Sebirwa, Seroka, Semamabolo,

Sematlala and others. In this regard, Interviewee No. 5 who was also a member of the Sesotho sa Leboa National Language Body articulated:

> *The inclusion of the Sepedi language name gave people who originate from Ga-Sekhukhune special recognition and automatically made other ethnic groups to feel inferior. To a larger extent, we are now divided as the speakers of this language and this literally causes us to be a laughing stock by the speakers of the other South African official languages.*

Still focusing on the interviewees who emphasised that their identity is highly questionable, Interviewee No. 17 pointed out:

> *The Sesotho sa Leboa language name was going to bind all the ethnic groups and form one identity like the speakers of the other languages. It is however, disappointing to notice that we are nothing in the eyes of the Constitution since several submissions were made to replace Sepedi with Sesotho sa Leboa as this was going to restore the dignity and pride of the Basotho ba Leboa (Sesotho sa Leboa speakers).*

A closer look at the above-quoted interviewees suggests that the speakers of the language under investigation should be united, just like the speakers of the other South African indigenous languages. It can further be reiterated that they collectively emphasised the role that should be played by the name of the language in building one group identity.

On the other hand, a small minority (3 out of 54 which is 6%) of the interviewees held a different view that the use of the mentioned language names do not hinder the identity of the first language speakers as illustrated in the above Table 15. In quoting one of those interviewees who opined that there is nothing wrong with the identity of the speakers of the language under attention, Interviewee 3 in this regard said that:

> *There is nothing that is revealed by the use of Sepedi and Sesotho sa Leboa names on our identity, except that we are divided. There is no way in which we cannot be divided if the other people (speakers in favour of Northern Sotho as a language name) chose to*

disrespect the Constitution of South Africa, while others (speakers in favour of Sepedi as a language name) chose to respect it, particularly when coming to Section 6 (1) of the 1996 Constitution of the Republic of South Africa. There is no doubt that there is conflict between the mentioned two groups and such division should not have taken place if the speakers of the language were of the similar view when it comes to the name of the official language.

A critical analysis of the above-quoted submission underscores that this interviewee's view is contradicting. This can be realised on the basis that the interviewee in the first place indicated that the use of both Sepedi and Sesotho sa Leboa does not affect the identity of the first language speakers. However, the justification provided does not correspond with the first answer. It is clear that the interviewee is concerned that the use of the mentioned language name created double identity which was a result of disregarding of the South African Constitution (1996) by some speakers of this language.

6.3.2

IQ2: From a constitution (South African) point of view, Sepedi is the official language. As a speaker of this language, do you accept Sepedi as a symbol of your identity? Justify your answer.

Table 16: Sepedi as a symbol of identity

	I accept Sepedi as a symbol of my identity	I do not accept Sepedi as a symbol of my identity	**Total**
Frequency	**38**	**16**	**54**
Percentage	**70%**	**30%**	**100**

A significant majority of the interviewees (38 out of 54 which is 70%) of the interviewees indicated that they do not reject Sepedi as a symbol of their identity. It is informative to point out that for validity and reliability purposes, this question was also asked to the 260 participants who took part in the survey questionnaire. Evidently, this high number in the responses was also recorded in research question 6.2.5 where more than half of the participants indicated that

they reject Sepedi as a symbol of their identity. It is therefore in this regard interesting and noteworthy to realise that there is a correlation.

Having noted that the language name that is declared official in the Section 6 (1) of the South African Constitution (1996) is being rejected as symbol of identity by the majority group, Interviewee No. 14 articulated:

> *The acceptance of Sepedi as a symbol of my identity is equivalent to accepting a foreign language as a symbol of my identity. I am Molobedu (Khelobedu speaker) from the Bolobedu. The relationship between Balobedu and Bapedi is more technical, not linguistic and cultural. We were just grouped with the speakers of the northern Sotho language just to accommodate administrative reasons. For this reason, I will never accept Sepedi as a symbol of my identity.*

In rejecting Sepedi as a symbol of their identity, Interviewee No. 21 added:

> *I cannot be Mopulana (Sepulana speaker) and Mopedi (Sepedi speaker) at the same time. The people who are linguistically regarded as Bapedi are originating from Ga-Sekhukhune, and they are the ones that should accept Sepedi as a symbol of their identity.*

In this regard, one may suggest that the aforesaid arguments underscore that Sepedi should remain a dialect like other dialects. These proposals can also be validated by the mean scored recorded in Statement 4 where the participants strongly agreed that the politics surrounding the Sepedi and Sesotho sa Leboa names will not end anytime soon due to ethnic pride. It can therefore be mentioned that speakers of the other dialects find it difficult to accept the name of the other dialects as their new identity.

Speaking from the minority group, Interviewee No. 10 argued:

> *Speakers of the other Sepedi dialects should stop confusing themselves and their children. Sepedi was a dialect, but just after it was taken as the basis for the standard*

language, and later elevated to the status of an official language; it is considered an umbrella name and it is for these reasons why we should consider it as our new identity. To add to this, I am from Ga-Sekhukhune but Sepedi is not my dialect, my dialect is Kone, but I have accepted Sepedi as my new identity. Another relevant example is the speakers of the Ndebele language in Zimbabwe. All the Sesotho, Setswana, Sepedi, isiZulu, isiXhosa speakers and etc. who settled in Zimbabwe are all considered Ndebele speakers and they have accepted it as their new identity.

Interviewee No. 10 in this regard raised a very important point which should be taken into consideration when dealing with onomastic problems like the current one. It is however important to postulate that this kind of submission should be accompanied with a proper education to the concerned speech communities. It can further be argued in this study that the Sepedi language name was included in the South African Constitution in order to subjugate other ethnic groups.

6.3.3

IQ3: Sociolinguistically and onomastically speaking, most of the first language speakers who are perpetuating the Sesotho sa Leboa name do not have a problem with Sepedi as a language per se, but as a language name? Why.

Table 17: Sepedi as a name problem, not as a language problem

	Sepedi as a language name	Sepedi as a language	**Total**
Frequency	**49**	**5**	**54**
Percentage	**91%**	**9%**	**100**

An overwhelming majority 49 out of 54 which is 91% of interviewees reported that they do not have a problem with Sepedi as a language per se, but to Sepedi as the name of the standard language while 5 out of 54 which 9% of the interviewees held a different perspective that people are fighting over a language, not a language name as demonstrated in Table 17 above.

This response imples that they agree that the language has been standardised and it contains the same lexical content; it is just an onomastic problem of dual naming.

One of the Interviewees (Interviewee No. 32) representing the Modjadji Royal House mentioned:

> *Yes, we are fighting for the replacement of Sepedi as a language name, not as a language per se. as Balobedu, we feel insulted when someone addresses us as Bapedi, as we are not Bapedi, and we will never be Bapedi. We will always remain Balobedu. This is the reason why we advised one of the Private Schools under our jurisdiction to rather offer English and Afrikaans as languages than offering English and Sepedi. We cannot let our children learn a language that is inaccurately and improperly named.*

Although the language contains similar lexical content, it can be understood, especially in taking into account the above-quoted interviewees who were representing the Modjadji Royal House that the issue of Sepedi and Sesotho sa Leboa is too complicating for the general people or speakers of the other languages. For the fact that they even went an extra mile to stop a particular school in offering Sepedi as a language, it shows that this onomastic controversy is considered a matter of life and death.

Of those five interviewees who claimed that speakers of this language are fighting over a language name, Interviewee No. 21 argued:

> *The very same people, who are fighting over Sepedi as the name of the standard language, are still going to complain about the lexical content if Sesotho sa Leboa name can be included in the Constitution as one of the official languages. They will claim that most of the lexical items that are in the standard Sesotho sa Leboa language originate from the Sepedi dialect. There is no one who will ever satisfy them, they just have to accept that Sepedi is an official language.*

In addition to this, Interviewee No. 8 further argued:

It is always difficult to accommodate each and every ethnic group when dealing with standard official languages, especially in the South African context. For argument's sake, the language that has 27 to 30 dialects will always be surrounded with negative criticism. There is nothing that can be done to avoid these kind of attitudes and opinions on what was supposed to be done.

6.3.4

IQ4: From an onomastic point of view, is it vitally important to address someone with the rightful name? Motivate your answer.

Table 18: Importance of addressing someone with the rightful name

	Addressing someone with the rightful name	Addressing someone with an inaccurate name	**Total**
Frequency	**54**	**0**	**54**
Percentage	**100%**	**0%**	**100**

All of the interviewees ***agreed*** that it is important to address someone with the rightful name within the South African context. It is surprising to notice that even those interviewees who support Sepedi as the rightful language name ***agree*** that it is inaccurate to address someone with the wrongful name. It may be a personal name, a nickname or a language name. Another critical observation which should be taken into account is that the interviewees who accept Sepedi as a symbol of their identity are indirectly agreeing that it is inaccurate for those speakers who reject Sepedi to be addressed as Bapedi (Sepedi speakers).

It is therefore noteworthy to point out that the proposal by Interviewee No. 32 in the previous question that English and Afrikaans were recommended in place of English and Sepedi is onomastically justifiable and reasonable. This is after speakers in acceptance of Sepedi as a language name agreed that it is wrong to address someone with a name that he or she does not approve. In other words, it can In other words, it can be interpreted that it is not wrong to defy learning a language whose name you do not approve of. This implies that, had the Sesotho sa Leboa language name been declared official within Section 6 (1) of the Constitution of the

Republic of South Africa, those leaners in one of the Private Schools under the jurisdiction of Modjadjie Royal House would be learning English and Sesotho sa Leboa, not English and Afrikaans.

6.3.5

IQ5: As a speaker of the language under the study (Sepedi), is it appropriate to rename/ replace the two different language names (Sepedi and Sesotho sa Leboa) with a new language name? Motivate your answer.

Table 19: Is it viable to rename the language?

	The language should be renamed	The language should not be renamed	**Total**
Frequency	**33**	**21**	**54**
Percentage	**61%**	**39%**	**100**

More than half of the (29 out of 54 which is 54%) interviewees opined that it is in the best interest of the L1 speakers of this language to have a new standard language name. On the other hand, close to half (27 out of 54) objected that it is not important to rename the language as presented in Table 19.

In Likert Statement 8, the participants strongly ***agreed*** that both Sepedi and Sesotho sa Leboa language names should be replaced by a new complete language name. Again, in research question 6.2.9, a significant majority of the participants articulated that the language under investigation should be renamed. Thus, it is clear that there has been consistency when responding to questions that were relating to the renaming of the language.

One may claim that the interviewees are of the view that the renaming of the language is the only last resort. In this regard, interviewee No. 41 opined:

> *As long as both Sepedi and Sesotho sa Leboa (Northern Sotho) language names still exist, speakers of this language will never be united. Honestly speaking, I am in full*

support of the new language name, but my appeal is that the new language name should accommodate all the ethnic groups, unlike Sepedi that only accommodates people from Ga-Sekhukhune.

Speaking from the opposition group that is against the renaming of the language, Interviewee No. 39 remarked that:

To rename the language will be a waste of time. Northern Sotho is an umbrella term that is not promoting a particular dialect and its speakers. Sepedi should just be replaced with Sesotho sa Leboa in the final Constitution, as it was the case in the interim Constitution.

The above-mentioned submission may not be a practical solution, according to the researcher. The reason for this is that both groups have cogently showed a strong support for their supported names. The proposal is that, if Sesotho sa Leboa (Northern Sotho) can replace Sepedi in the South African Constitution, speakers in favour of Sepedi are still going to query such decision. This is exactly what the participants have already indicated in 5.2.2.15 and 6.2.9. They further argued that due to the ethnic pride and misuse of power and politics, it will not be easy to resolve the onomastic controversy of Sepedi and Sesotho sa Leboa as one and the same official languages.

6.3.6

IQ6: Do you think a new neutral name can bring peace, unity and harmony to the first language speakers of the language under the study (Sepedi)? If so, in what way?

Table 20: Will the new name bring peace, unity and harmony?

	A new name will bring peace, unity and harmony	A new name will bring further divisions	**Total**
Frequency	**33**	**21**	**54**
Percentage	**61%**	**39%**	**100**

Corresponding with the previous interview question, the majority of the interviewees (33 out of 54 which is 61%) outlined that the new language name will bring peace, unity and harmony to the entire speech community of the language under research. Twenty-one (21) of the 54 (39%) ***disagreed*** that the new language name will not bring peace and unity, but will further divide the speakers of this language.

Those interviewees who opined that they are in favour of new language name, reasoned that it is now 23 years after the passing of the new South African Democratic Constitution, hitherto there is nothing that can be pointed out as a true strategy or a plan to resolve this problem. In this regard, Interviewee No. 18 argued that:

> *The new South African Constitution promised changes that are not being fulfilled, especially when coming to the status of South African indigenous languages. How can the Constitution resolve the onomastic controversy of Sepedi and Sesotho sa Leboa names while it fails to address the equitable use of these languages in public and private schools, as well as in government departments. A new language name that is inclusive should be brought on board. There is a competent body which will help in facilitating that process.*

It is interesting to notice that this interviewee is not just supporting the issue of a new language name; she is also providing the manner in which the new language name should be introduced to ensure that it does not cause further divisions among the Bapedi (Sepedi speakers) speech community. The issue of language name inclusivity is of paramount importance to be taken into consideration, according to the interviewee.

Those interviewees who indicated that the language should not be renamed, based their argument on the foundation that the language has already been standardised and selected as the official language. All the speech communities of this language should just accept what has been recorded in the Section 6 (1) of the Constitution of South Africa. In this regard, Interviewee No. 53 highlighted:

It is too risky to add another language name on top of what we have. This can work to our advantage only if the new language name will be accepted as a new identity. If it is not accepted, meaning there will be now three different (Sepedi, Sesotho sa Leboa and the third name) language names that are used to refer to one and the same language.

Taking cognisance of the above-mentioned remark, it can be followed that this interviewees was not necessarily against the renaming of the language, she was just confronted by fear that should the new name not perform its duties as envisaged, this will further add more confusion on top of what is currently perplexing the speakers of this language. The issue of the different language names in official documentation can be imminent, especially in taking into consideration the manner in which the Sesotho sa Leboa (Northern Sotho) language name was unconstitutionally used in 2.3 to 2.10 while it is not approved by the South African Constitution, (1996).

6.3.7

IQ7: Do you think the influence and power of politics played a role in the onomastic controversy of Sepedi and Sesotho sa Leboa language names? If so, how can such influence help in resolving the problem of two different names denoting one and the same language?

Table 21: The role-played by influence of power and politics

	A new name will bring peace, unity and harmony.	A new name will bring further division.	**Total**
Frequency	**53**	**1**	**54**
Percentage	**98%**	**2%**	**100**

As clearly indicated in 3.6.2, it is evident that the issues of language planning in the South African context cannot be separated from power and politics. This question aimed to determine if the interviewees shared the same sentiment with what has been revealed by literature in this study. A larger number (53 out of 54 which is 98%) of the interviewees indicated that the South African politics played a role in the current onomastic dilemma of Sespedi and Sesotho sa

Leboa language names. On the contrary, a small minority (1 out 54 which is 2%) of the interviewees were of the opposite view that the problem under onomastic study has nothing to do with the influence of power and politics as shown in the above Table 20:

It can therefore, be shared that according to the high number of responses, the overwhelming majority of the interviewees opined that the issue of official languages has always been politicised in the entire African continent, not only in the Republic of South Africa. In this regard, Interviewee No. 52 said:

> *One of the reasons why speakers of the Sepedi language today are fighting about language name is because the Apartheid regime disregarded Sepedi as a language name and introduced Northern Sotho as the name of the language in order to suit the western culture. It was not only Sepedi that was affected; Setswana and Sesotho were also affected by this.*

Similarly, Interviewee No. 27 revealed that:

> *The Bantu Authorities System in 1951 is also one of the relevant examples of misuse of political powers in language issues.*

Having noted that the above-quoted interviewees focused on the Apartheid regime, it is relevant to highlight that even the new regime has used the political powers in language issues. The most telling example in this context will be the replacement of Sesotho sa Leboa with Sepedi in the 1996 Constitution. This process has nothing to do with the Apartheid regime, but it was a concomitant part of the new democratic government.

Another Interviewee, No. 23 lamented that:

> *The arrival of the German Missionaries in Ga-Sekhukhune was due to the misconception that King Sekhukhune was the most influential king in the Limpopo Province. Ultimately, this has led to the biased selection of Sepedi as a superior dialect because other dialects were not taken seriously due to a lack of missionary activities.*

6.3.8

IQ8: Onomastically speaking, which language name do you think came first considering Sepedi and Sesotho sa Leboa? Justify your answer.

Table 22: The language name that came first

	Sepedi name came first	Sesotho sa Leboa name came first	**Total**
Frequency	**41**	**13**	**54**
Percentage	**76%**	**24%**	**100**

Strictly speaking, the researcher mentioned that it is disappointing to mention that the interviewees in this case had different perspectives. The researcher's assumption was that the selected participants for these qualitative interviews are more informed about the issues of language planning in the context of South Africa. Furthermore, he assumed that they are also familiar with the sociolinguistic history of the language under attention.

A significant majority (41 out of 54 which is 76%) of the interviewees stated that the Sepedi language name is the one that came first, and was followed by Sesotho sa Leboa. In comparison, a small minority (13 out 54 which is 24%) of the interviewees outlined that Sesotho sa Leboa language name is the one that came first and was later followed by Sepedi as demonstrated in the above Table 21.

According to the literature conducted in this study, the Sepedi language name is the one that came first. This was after the German missionaries under the leadership of Alexandra Merensky, who were later joined by the two missionaries, Nachtigal and Endemann who started a missionary station in 1860, which officially came into operation on the 22nd of September 1861 (see 2.13.1).

In terms of this study, it is of crucial importance to note that both language names under onomastic scrutiny have existed for quite some time. The most alarming issue is that they have in most cases been used interchangeably. At some point, other scholars used either Sepedi or

Sesotho sa Leboa as the name of the standard language, not necessarily that they supported that particular name.

6.4 Summary of the qualitative data presented in this chapter

The qualitative findings in this regard include the responses gathered from all the open-ended questions found in Section C of the survey questionnaire (see Addendum 1) and the interview questions in Addendum 2. The pragmatist paradigm was aptly used as a mixed-method data analysis which the researcher used to critique both subjective and objective points of views from the participants. As highlighted in 4.8.2, thematic analysis is one of the most feasible forms of analysis in qualitative research. This will subsequently allow the researcher to identify the dominating qualitative themes that will be discussed and synthesised in detail. The following are the seven qualitative themes that were identified from the participants' responses:

6.4.1 Qualitative theme one (1): The influence of ethnic identity

Both the participants who took part in the survey questionnaires and also in the qualitative interviews emphasised that it would not be easy to resolve the current onomastic controversy surrounding Sepedi and Sesotho sa Leboa language names as they are currently used to refer to one and the same official standard language. The most contributing factor in this regard is the influence of ethnic pride in accepting Sepedi as the official name of the standard language. In contrast, those speakers who perceive Sepedi as the rightful language name to be maintained in the South African Constitution find it difficult to accept Sesotho sa Leboa as the rightful language name.

In terms of this study, it can be argued that ethnic pride from both groups is considered the most disturbing element in resolving the problem statement of the study. Having noted that the language under investigation has 27 to 30 dialects, one may agree that the participants rightly observed when they opined that the language under onomastic scrutiny should just be renamed in order to manage and accommodate all the dialects and different ethnic groups.

Based on this argument, P60 reasoned that:

It is always difficult for the standardisers to work with many dialects of the same language. This is the reason why there is always lack of representativeness of the lexical content of other dialects in the standard version of that particular language. However, the issue of naming a language is something that should be carefully observed to ensure that the speakers whose dialects were excluded in terms of lexical and grammartical content feel appreciated in the name of the language.

6.4.2 Qualitative theme two (2): Sepedi as a specific and exclusive language name

Having observed that the speakers of this language are divided into two groups (the other group is in favour of Sepedi while the other one is in favour of Sesotho sa Leboa), it is relevant to postulate that from a pure linguistic point of view, both groups have strong and justifiable cases.

In this study, it can be stated that a significant majority of the participants agreed that they sociolinguistically consider themselves as Bapedi (Sepedi speakers); and that they also accept Sepedi as their spoken language as well as a symbol of their identity; these people originate from the Sekhukhune District Municipality. The literature conducted in this study articulates that Sepedi is one of the Central dialects that are spoken in Bopedi – part of Sekhukhune. In this quest, it is for this reason why scholars such as Mönnig (1966: viii) cogently claim that the Pedi people live in Bopedi and they speak the Pedi language (see 2.15.1).

The overwhelming majority of participants in this study mentioned that they find it insulting to accept Sepedi as their spoken language and also as a symbol of their identity. They stated that Sepedi is the name of the dialect and it should remain like that. Their argument was also based on the fact that, when the name of the dialect is taken as the name of the standard language, speakers of that dialect feel superior while speakers of the stigmatised dialects feel inferior. Based on this argument, P7 argued:

The main purpose of standardising a language is to create a unified and uniform system that will accommodate different ethnic groups that are administratively grouped together. What is amazing about the Sepedi name is that it only talks about the history

of the Bapedi (speakers of the Pedi dialect) in Ga-Sekhukhune. This name does not say anything about those speakers who come from other District Municipalities such as Balobedu in Mopani and Batlokwa in Capricorn. The exclusivity that comes with the language name 'Sepedi' is something that cannot be digested by the speakers of the other dialects.

From a purely onomastic perspective, it is evidenced that the Sepedi language name specifies a particular ethnic group (Bapedi) that speaks a particular dialect (Sepedi) in a particular area (Sekhukhune area). Therefore, it can be implied that those speakers who do not speak the Sepedi dialect should not be regarded as Bapedi (Sepedi speakers). It can be emphasised from an objective point of view that the Sepedi language name is deemed inaccurate to serve as the name of the standard official language, particularly because there are also other dialects that are spoken outside the Sekhukhune area.

6.4.3 Qualitative theme three (3): Sesotho sa Leboa as a generic language name

Most of the participants who both accepted and rejected Sesotho sa Leboa as a language name argued that it accommodates all the dialects that are linguistically grouped together and are classified as Sepedi/Sesotho sa Leboa dialects. In contrast, there was a strong submission of those participants who rejected Sesotho sa Leboa as the name of the language as they objected that this language name generalises and accommodates all those speakers who are situated in the northern side; and it excludes those who are situated in the western, eastern and southern side. Thus, it can be implied that Sesotho sa Leboa as a language name is not really addressing what its supporters are claiming for.

Another critical argument that comes to the fore, semantically in favour of the present South African constitution, is that Sesotho is the official language name for the so-called Southern Sotho, yet the regional connotation 'southern' is not included in the name as is the case in Sesotho sa Leboa (Northern Sotho), making it more general and perceived as inclusive of the Sotho languages. The Sesotho designation for Southern Sotho thus overlaps with the first part 'Sesotho' of 'Sesotho sa Leboa' and creates some onomastic discrepancy, causing it to be a more confusing choice as language name.

In this regard, P116 submitted that:

> *The Northern Sotho (Sesotho sa Leboa) language name is so confusing as the Sepedi one. My argument is based on the fact that this name created an impression that speakers of this language are geographically situated in the northern part of the Limpopo Province and this is not a true reflection of the speakers of this language. The mentioned name (Northern Sotho) was just created by the Apartheid Regime with the ultimate purpose of generalising and classifying all the speakers of this language as Basotho ba Leboa (Northern Sotho speakers) instead of classifying them with their dialects. The name suited the previous regime and it is one of the reasons why it causes confusion in the new democratic system.*

6.4.4 Qualitative theme four (4): Sesotho sa Leboa (Northern Sotho) as a colonial language name

In this study, a significant majority of the participants who rejected Sesotho sa Leboa as a language name reported that language names such as Northern Sotho (Sesotho sa Leboa), Southern Sotho (Sesotho) and Western Sotho (Setswana) were all created during colonialism period as these English names suited the administrative system of the Apartheid regime. The participants in this regard refused to be identified by a language name that came as an imposition from the outside. The participants advocated that the mentioned language names are associated with the previous regime, which has left the unpalatable history to the people of this country. Participant 43 in this context articulated that:

> *There is no doubt that the Northern Sotho language name was imposed by the Apartheid regime. Even today, a significant majory of the towns and villages in the Limpopo Province are still carrying English, Afrikaans and German names. The colonisers have done this intentionally, without even taking into consideration the fact that it was going to be difficult for the concerned people to pronounce these names, since they are in foreign languages.*

Scholars such as Mesthrie (2002); Snail (2011); and Mojalefa in a Parliamentary Joint Constitutional Review Committee of (2011) shared a similar conception that Northern Sotho, Southern Sotho and Western Sotho are all considered instructive language names. It can therefore be understood that the argument of those participants who admitted that they do not accept Sesotho sa Leboa (Northern Sotho) as a language name had a reasonable and justifiable case. In terms of this study, Sesotho sa Leboa (Northern Sotho) as language name is purely seen as a politically-motivated name.

6.4.5 Qualitative theme five (5): The misuse of cardinal direction in naming a language

The participants argued in this study that language cannot be named according to a cardinal direction. In Likert Statement 12 in 5.2.2.10, more than half of the participants who took part in the survey questionnaire agreed that cardinal directions should not be used to name languages. Even those speakers who accept Sesotho sa Leboa as their spoken language and also as a symbol of their identity agreed that it is inaccurate to attach cardinal directions to language names.

The interview responses also argued that all the South African official languages were not named according to cardinal directions. They reiterated that it cannot be right if it is only the language under onomastic investigation that should be named with a cardinal direction. It is important to mention that what the participants have highlighted, makes complete sense, especially if one has to do a comparative analysis with the other South African official and non-official language names.

On this issue, P19 submitted that:

> *In the clause 'Section 6 (1) of the Constitution of South Africa', all the official languages are not attached to cardinal directions. Furthermore, there are also many other languages that are not yet considered official and you will never find one of them attached to a cardinal direction. Do you know why? Simply because, the new democratic Constitution was getting away with the names such as Northern Sotho, Southern Sotho and Western Sotho. Another argument is that even the international*

languages such as French, Spanish, German, Portuguese, Italian, Mandarin etc. are not attached to any cardinal direction and this is how languages are named internationally.

6.4.6 Qualitative theme six (6): Language of naming

In contemporary South Africa, it can be noticed within the South African clause 'official languages' that all the South African indigenous languages were given African names, rather they were named with African languages names. It can be also reasoned from a dialectal point of view that all the officially recognised South African languages have dialects and that none of those dialects were recorded in English. In this context, it is therefore proposed that the Sesotho sa Leboa (Northern Sotho) as language name lacks legitimacy of being elevated to the status of an official standard language name.

Moreover, Northern Sotho is literally translated as 'Sesotho sa Leboa'. In this context, Northern Sotho is strictly considered an original name of the language, not Sesotho sa Leboa. To onomasticians and sociolinguists, it is important to provide that this language name poses a very sensitive question that should not be neglected when dealing with the onomastic principles of naming an official standard language, namely:

- Why should the officially recognized South African indigenous language be given an English name?

This question appeared several times, as the participants did not understand why they should be fighting over an African and Western language name. Close to half of the participants in this regard argued that they do not want to be identified with the names created by the Apartheid regime, but rather opted for a language name that symbolises Africanism, not Europeanism.

In rejection of the European names, P99 shared that:

In the contemporary South Africa, some parents are now moving away with the issue of first (African) and second (English) name, simply because their children are born in

the era of decolonisation in which they no longer see an importance of carrying both African and English name. According to me, this is a clear indication that even languages should be named with African languages, not European ones. If English speaking countries cannot name their languages in Sepedi, why should we name our language in English?

6.4.7 Qualitative theme seven (7): The replacement of both Sepedi and Sesotho sa Leboa language names with an inclusive name

An overwhelming majority of participants in this study stated that both Sepedi and Sesotho sa Leboa should be replaced with a new language name and that it is anticipated that it will bring peace, unity and harmony to the entire speech community of this language. According to the researcher, the participants reached a compromise that they have to do away with the current names that are causing an immense confusion to the speakers of this language, and also to the people of this country.

It is however crucial to note that the participants advised that the new language name should be inclusive as much as possible. They further opined that it should not be associated with any dialectal classification, as is the present case with the Sepedi language name that is simultaneously the name of the dialect. It was proposed that the new language name should also be neutral, free from politics and confusion, to avoid a third language name in official documentation.

On the issue of replacing Sepedi and Sesotho sa Leboa with an inclusive name, P28 stated that:

Honestly speaking, this is the only kind of compromise that can be reached by both parties (those in support of Sepedi and those in support of Sesotho sa Leboa). I stand to opine that compromising is one of the conflict management strategies and in this context it is the only thing that can be done in order to resolve the onomastic controversy of Sepedi and Sesotho sa Leboa language names. Should this be implemented, it will be a win-lose situation of which I personally think that it is fair for both parties. If speakers of this language are really concerned with their social identity

that is currently questionable due to the use of both Sepedi and Sesotho sa Leboa as official language names, they will compromise the existing language names and opt for new inclusive one.

6.5 Influence of the qualitative variables on the response provided

Out of the 11 above-mentioned qualitative variables presented in 5.2, the following variables are the ones that the researcher regard as the major influences contributing to the kind of responses that the participants have provided:

6.5.1 Variable: *dialect spoken*

The literature conducted in this study has already indicated that the language under onomastic investigation is characterised by a diversity of dialects. It is in fact considered the most prominent South African language with many dialects (3.4.4.1). Figure 14 in 5.2.1.9 indicates that the participants in this study identified 18 dialects that they associate themselves with.

In terms of this study, it has been identified that a significant majority of the participants who accepted Sepedi as a symbol of their identity were speaking either Sepedi, Tau or Kone as a dialect. According to the dialectal classification provided in 3.4.4.1, it is evident that these dialects are found in the Sekuhukhune District Municipality. In comparison, most of the participants who argued that Sepedi is not the rightful language name to be included in the Section 6 (1) of the South African Constitution were the speakers of other dialects such as Lobedu, Tlokwa, Pulana, Phalaborwa and Tlhabine.

6.5.2 Variable: *District Municipality*

The findings indicate that both Sepedi and Sesotho sa Leboa language names should be replaced with a new neutral language name. The researcher here is interested in identifying the number of those who advocated that the language should be renamed. Of the 54 interviewees' interviewed in this study, most of those participants who emphasised that the language under study should be renamed are those speakers who are not Sepedi, Sekone, and Setau speakers.

In a more practical sense, speakers of the other dialects that are spoken outside the Sekhukhune District Municipality are the ones who mostly argued that the language should be renamed as to restore the pride and dignity of the other groups that are currently not represented in the naming of the language as Sepedi. Interestingly, some speakers who declared Sepedi as a dialect opined that the language should be renamed since the debate has been going on for a very long time with no practical measures in addressing the problem.

6.6 Summary the qualitative findings and their discussion

The central focus of this chapter was on presentation and discussion of the qualitative data that were gathered through the survey questionnaire and interviews. Since the study aimed at investigating the onomastic principles that should be taken into account when naming an official language, it was found that a language should be named by its speakers; the suggested name should be inclusive; the suggested name should be approved by the L1 speakers; the name of the language should be free from confusion; and the name of the language should be free from influence and power of politics. The quantitative data results were compared with the qualitative data results and they both corresponded. It was found in this study that both Sepedi and Sesotho sa Leboa language names do not meet the onomastic principles of naming an official standard language. It is for this reason that an overwhelming majority of the participants shared that the language under study should be renamed, since it was not properly named.

CHAPTER 7

IMPORTANT CONCLUSIONS AND RECOMMENDATIONS

7.1 Introduction

The ultimate aim of this chapter is to provide a brief overview of the major findings of the study. Special attention is given to the recommendations on how the current onomastic controversy of Sepedi and Sesotho sa Leboa language names can be resolved. The study was done in order to identity the language name, either Sepedi or Sesotho sa Leboa which should be adopted in the South African Constitution and which is supported by the onomastic principles of naming an official standard language. It is pleasing to mention that the literature conducted in this study, the quantitative data presented in Chapter 5 and the qualitative data presented in Chapter 6 corresponded. Ditsele (2014:256) in this regard proposes that if quantitative and qualitative data provide mutual confirmation, the researcher's claim for validity of his conclusions is enhanced. It can therefore be claimed that the findings of this study are valid and reliable.

7.2 Achieving the aims and objectives of the study

The current study concerned itself with providing an onomastic perspective on the dual naming of the language under investigation. This was after it was thoroughly observed that the use of both Sepedi and Sesotho sa Leboa as one and the same language in official and policy documentation causes an onomastic confusion to the L1 speakers of this speech community and also to the speakers of the other languages at large. A mixed-methods research approach was employed in this study in order to collect data from undergraduate and postgraduate students, lecturers, PanSALB employees, Arts and Culture department employees, SsLNLU employees, SsLNLB board members, and traditional leaders as a form of survey questionnaires and face-to-face semi-structured interviews. As highlighted in Chapter 1, the current study sought to answer the following research questions and address the following research objectives emanating from an onomastic point of view.

The main research question and objective

7.2.1 Main research question and objective one (1)

Which name, when considering Sepedi and Sesotho sa Leboa, is supported by the onomastic principles and socio-cultural factors of naming an official standard language?

The objective was to identify a language name that is supported by the onomastic principles that are taken into consideration when naming an official standard language.

In order to answer this main research question and determine if the objective as reached, literature was reviewed on the importance of naming in the South (African) context. The relationship between language, naming and identity was also explored as part of literature review. Since the study concerned itself with the onomastic principles of naming, the following were identified as the onomastic principles that should be taken into consideration when naming a language (official standard):

- A language should be named by its speakers, not outsiders;
- The suggested name should be inclusive;
- The suggested name should be approved by the first language speakers;
- The name of the language should be free from confusion; and that
- The name of the language should be free from influence and power of politics.

After a critical analysis of the above-mentioned onomastic principles of naming an official language, it was found that both Sepedi and Sesotho sa Leboa language names seem to be onomastically obscure and questionable. This was after the researcher had a closer look at the mentioned principles in comparison with the mentioned language names. Section B of the survey questionnaire in Chapter 5 confirmed that both Sepedi and Sesotho sa Lebo (Northern Sotho) do not meet the above-mentioned principles. A significant majority of the participants in this regard articulated that the language under investigation should be renamed with a new neutral name, which is also more inclusive. This was after the participants strongly agreed that

the onomastic controversy under this study may take time to come to an end, especially due to the influence of ethnic pride.

The quantitative results were complimented by the qualitative results in Chapter 6. In Section C of the survey questionnaire, an overwhelming majority of the participants indicated that they do not accept Sepedi as a symbol of their identity. Similarly, a small minority of the participants held the opposite view that they also do not accept Sesotho sa Leboa as a symbol of their identity. At a later stage, the majority of participants from both groups reported that they are of the optimistic view that the new language name will bring peace, unity and harmony to the speakers of this language. It can therefore be understood that they shared a similar perspective that both Sepedi and Sesotho sa Leboa should be replaced with a neutral and inclusive language name that will unite the entire speech community.

7.2.2 Second research question and objective two (2)

What caused the replacement of Sesotho sa Leboa with Sepedi as name in the Section 6 (1) of the South African Constitution, 1996?

The objective was to investigate the reasons behind the replacement of Sesotho sa Leboa with Sepedi in the final constitution.

In order to address and execute this objective, minutes of the Parliamentary Joint Constitutional Review Committee of 2011, 2016, and 2017 which focused on the onomastic controversy of Sepedi and Sesotho sa Leboa names were critically taken into consideration. Meaning that, Parliamentary documents which can be classified as internal and external communication were employed as primary sources. Memorandums and formal letters of complaint that were sent to the Department of Justice and Constitutional Development and also to the Office of the Public Protector of South Africa on behalf of the concerned speech communities on this matter were also taken into account. It was found that there is no empirical evidence that justifies the replacement of Sesotho sa Leboa with Sepedi in the Section 6 (1) of the Constitution of South Africa, (1996).

This observation was confirmed by scholars such as Mojela, in a Parliamentary Joint Constitutional Review Committee of (2011) when he candidly expressed that nobody knew what caused the replacement of Sesotho sa Leboa with Sepedi, primarily because the speakers of the language were not consulted. In Section B of the survey questionnaire (qualitative data), more than half of the participants who rejected Sepedi as a symbol of their identity argued that Sepedi was enforced to them as a language name. They further said that the process of including Sepedi in the final Constitution of South Africa was not consultative, neither transparent.

7.2.3 Third research question and obejective three (3)

How does the influence and power of politics play a role in the selection of an official standard language?

The objective was to explore the influence and power of politics in choosing an official language.

In the execution of objective three, the literature review on language planning and standardisation within the South (African) context was done in detail. The principles that are involved in standardisation such as selection, codification, acceptance and elaboration were also explored. The researcher also paid special attention to the manner in which dialects were converted into standard languages before they can be elevated to the status of an official language. It was evidently stated by literature that language cannot be separated from power and politics.

In fulfilling this, the two types of processes that are generally observed in language planning were discussed. The replacement of Sesotho sa Leboa with Sepedi in the final South African Constitution was given as the most telling example of a top-down process of language planning and is an example of the fact that language cannot be separated from power and politics. In this process, decisions are from top to people at grass-roots level. The view and opinions of the speakers of the language at grass-roots level are not considered. This is how the issues of official languages are dealt with in the South African context.

A significant majority of the participants in Statement 2 of 5.2.2.2 strongly agreed that the replacement of Sesotho sa Leboa with Sepedi in the final constitution was purely politically motivated decision. They further articulated that the selection of the Sepedi dialect in order to serve as the standard language was also a politically motivated process. In this regard, it is clear that for a particular language to be given an official recognition, power and politics should also be involved.

The participants who rejected Sesotho sa Leboa as a language name mentioned that when colonialism came into South Africa, the most severely affected aspect was proper names. This conception is also confirmed by scholars such as Mandende (2009) when he articulated that the colonisers came with their own cultural system that undermined African culture and system of naming entities. It is for this reason why the participants claimed that the implementation of Northern Sotho as a language name by the colonialist profoundly contributed to the current dilemma of Sepedi and Sesotho sa Leboa language names in official documentation.

7.2.4 Fourth research question and objective four (4)

How do speakers of the language under investigation perceive both Sepedi and Sesotho sa Leboa as names?

The objective was to examine the onomastic and sociolinguistic attitudes and perceptions of the L1 speakers on both Sepedi and Sesotho sa Leboa language names.

Attitude in this regard is directed towards a language name, not a language per se. In order to accomplish this objective, descriptive analysis of the qualitative responses were taken into consideration. The interview recordings were transcribed and listened to attentively. The speakers of the language in question are divided into two groups, the group in favour of Sepedi as a language name had a negative attitude towards Sesotho sa Leboa as a language name and vice versa. Those opposing Sesotho sa Leboa (Northern Sotho) perceived it as a colonial name and does not deserve constitutional recognition. They further reported that they would never support a language that was named with a cardinal direction (north), as South African indigenous languages including their dialects were not named with cardinal directions.

Moreover, the participants in favour of Sesotho sa Leboa as a language name also had a negative attitude towards Sepedi. They opined that Sepedi is just a dialect like other Sesotho sa Leboa dialects and it should remain like this. They mentioned the manner in which the inclusion of Sepedi in the constitution undermines their integrity is degrading and felt offended. As a result of this, it was proposed that one of the private schools under the jurisdiction of Modjadji Royal House was advised not to offer Sepedi as a language, rather Afrikaans. This was after the Balobedu (Khelobedu) speakers felt like their children cannot learn a language that is not properly named. This kind of decision shows the high level of negative attitude that some of the speakers of this language have on Sepedi.

7.2.5 Fifth research question and objective five (5)

To what extent does the use of both Sepedi and Sesotho sa Leboa as language names hinder the sociolinguistic identity of the L1 speakers?

Determining if the sociolinguistic identity of the L1 speakers is hampered by the current use of both Sepedi and Sesotho sa Leboa names as one and the same language.

In executing research objective five, literature on language, naming and identity were conducted (see 3.7.2). The participants were also given an opportunity to explain in what way their identity was hampered by the mentioned controversy surrounding Sepedi and Sesotho sa Leboa names. Literature indicated that the three (language, naming and identity) cannot be separated. The rationale behind this is that a language is needed in order for naming to take place; equally important, naming is needed for identification to take place.

The overwhelming response of the majority in this study reveals that the use of the language names Sepedi and Sesotho sa Leboa (Northern Sotho) as one and the same causes onomastic controversy. Furthermore, it also causes the group identity of the speakers of the language in question to be questionable. They argued that they are the only South African speech community with different language names in official documentation and also in general and language use. When the participants were asked whether naming is important in the South

(African) context. A significant majority of them indicated that naming is important because it forms part of their identity.

7.2.6 Sixth research question and objective six (6)

Does the name of the language have an influence on the character of the speaker?

The objective was to investigate whether a language name may have an influence on the character of the speaker.

This research objective was attained by giving the participants an opportunity to provide their perspective on naming and character. In this regard, the participants held different perspectives on what they believe is to be true about naming and the character of the name recipient. Close to half of the participants mentioned that they did not believe that naming can influence the character of the recipient. On the other hand, just above half of the participants opined that naming is important in an African culture, and that this is the reason why in some cases children are given a new name after they rejected the initial name. They pointed out that the name rejection can be in a form of illness. They further mentioned that there is an African proverb that says, "*leina le lebe ke seromo*" translated as "give a child a bad name and you curse him/her for good". They however mentioned that an incorrect language name would not curse them, except that it will affect their identity.

7.3 Encapsulation of the main findings of the study as a way of answering research questions

The findings of the study managed to answer the research questions. The main research question to be answered in this study was which language name between Sepedi and Sesotho sa Leboa is supported by the onomastic principles of naming an official language. The following are the major findings and conclusions which were drawn from the literature review and confirmed by the quantitative and qualitative results:

7.3.1 The Constitutional Assembly together with the Constitutional Court of South Africa are the core compounds of the problem

It was found that the current onomastic discrepancy of Sepedi and Sesotho sa Leboa languages names in official and policy documentation was perpetuated by the drafters and approvers of the Constitution. The study argues that it needs to be taken into consideration that in taking into consideration that the Constitutional Assembly was mandated to draft the Constitution while the Constitutional Court is the one that approved the conclusive draft. It is in this study proposed that before the final draft was approved, the language change from Sesotho sa Leboa to Sepedi was supposed to be identified and fully addressed before the document was considered final.

7.3.2 Unconstitutional replacement of the Sesotho sa Leboa name with the Sepedi name

The study found that there are no proper reasons why the Sepedi name was given privilege to the Sesotho sa Leboa name in the final South African Constitution, 1996. It was stated that the L1 speakers of the language under onomastic scruitiny were not consulted in this process. This highlights that the Sepedi name was just imposed on people at grass-roots level meaning that the Sepedi language name was enforced without proper consultation. This kind of exercise is considered a complete abuse of powers by those who were involved to oversee the issue of official languages. In this study, it is documented that this kind of language name replacement was unconstitutional.

7.3.3 The language policy supersedes the South African Constitution.

It was found in this study that the Sesotho sa Leboa language name was the most opted and used language name in informative, official and policy documentation as indicated in 2.3 to 2.10. The current onomastic study postulates that a policy cannot supersede the Constitution. The study also found that it is inaccurate and unconstitutional for individuals, private and public organisations, government departments, South African universities, financial banks, and Google to use Sesotho sa Leboa (Northern Sotho) as a language name while Section 6 (1) of the South African Constitution cited Sepedi as the official language, not Sesotho sa Leboa.

7.3.4 No policy consistency on official languages.

It was revealed in this study that there is no consistency in the policy regarding the naming of the language under investigation, mostly by the South African universities. Of six South African universities that offer the language under research as a first or Applied Language module, it is only the University of Pretoria that consistently used the Sepedi language name in informative and policy documentation. In contrast, the other universities consciously or unconsciously use both Sepedi and Sesotho sa Leboa interchangeably.

It is further lamentable to notice that some of the South African Universities that opted for the Sesotho sa Leboa (Northern Sotho) language name in policy documentation, also use Sepedi in the departmental study guides, prospectuses and also in academic records. It is for this reason that the study claims that there is no policy consistency when coming to the naming of the language which is a concomitant part of disregard of the South African Constitution irrespective of whether it is done intentionally or not. The fact of the matter is that the Section 6 (1) of the Constitution cited Sepedi as one of the South African official languages.

7.3.5 Sesotho sa Leboa language name supersedes the official Sepedi language name

If we follow the statistics, it is clear that the Sesotho sa Leboa (Northern Sotho) language name is in a disadvantageous position if we were to compare it with the Sepedi language name. A greater number of participants in this study outlined that they constitutionally associate themselves with the Sesotho sa Leboa name, even though Section 6 (1) of the Constitution cited Sepedi as one of the 11 official languages. It is also equally important to admit that Sesotho sa Leboa is the most supported and used name in official and policy documentation. It is also important to underscore that the recorded high number of participants who viewed Sesotho sa Leboa as the rightful language correspond with a high number of organisations mentioned in 2.3 to 2.10 who mostly cited Sesotho sa Leboa (Northern Sotho) as the official language.

7.3.6 The unconscious support of Sesotho sa Leboa (Northern Sotho) as a colonial name

A significant majority of the participants who were also the L1 speakers of the language under onomastic investigation are in full support of Sesotho sa Leboa as a language name, and are not aware that their choice of language name has strong ties with colonialism. Contrary to those participants who are in full support of Sepedi as a language name are the ones who articulated that their rejection of this language name (Sesotho sa Leboa/Northern Sotho) is that it came as an imposition from the colonisers.

7.3.7 Both Sepedi and Sesotho sa Leboa language names are rejected by the onomastic principles of naming a language

The literature conducted in this study proves that both Sepedi and Sesotho sa Leboa do not meet the onomastic criteria of being used as official standard language names. The textual findings were also supported by the significant majority of the participants who articulated that they cannot stomach the controversy surrounding Sepedi and Sesotho sa Leboa as one and the same while they are not. They reported that it is in the best interest of the concerned speech community to have a new language name that will serve as the new standard official language name. In justification of the language name, they presented that there is a competent body that deals with the standardisation of Geographical Names as an attempt of reversing the onomastic subjugation created by the previous regime.

7.3.8 The language under scrutiny was not properly named

For the fact that the study reveals that both Sepedi and Sesotho sa Leboa names do not meet the onomastic principles to be taken into account when naming an official language, this rejection suggests that the language under study was not properly named in the first place. In this regard, Scholars such as Mthobeli (2001) observe that names among the Basotho (Sepedi, Setwana and Sesotho speakers) nation are carefully monitored as they form part of the oral history. It is therefore clear that in this context, a careful consideration was never done in the process of naming this language.

7.3.9 Both the Sepedi and Sesotho sa Leboa should be replaced with a new neutral and inclusive language name

The Sepedi language name in this study was found to be more specific to the Sekhukhune ethnic group while the name represents all other ethnic groups that are linguistically and geographically grouped together. The Sesotho sa Leboa on the other hand was found to be more generic but still excluding some of the speakers who are geographically not situated in the northern side of the province. It is against these reasons why the participants agreed that the language should be renamed.

In this quest, the study found that in order for the new name to be accepted as the official standard name, it should be neutral and more inclusive. In a broader sense, the new name should accommodate each and every L1 speaker irrespective of the geographical proximity. Whether one is originally residing in the Limpopo, Mpumalanga, Gauteng or any other South African province, the new name of the language should all the time accommodate such speakers.

7.3.10 Language name standardisation as the fifth principle of standardisation

The current onomastic study also found out that the principles of language standardisation known as selection, codification, acceptance and elaboration of function are not enough in order to fully standardise a language. The study revealed that language name standardisation as the fourth principle of standadardisation should be considered. This principle will look into the naming of the new standard language and the speakers of the particular language will be granted sufficient opportunity to engage in what name should be given to the standardised language. This type of onomastic engagement will ensure that significant majority of the first language speakers accept the name, before the language can be used for functions.

In the context of the language under attention, the study found that the current inaccurate use of both Sepedi and Sesotho sa Leboa as one and the same language in official documentation is due to a lack of ‘language name standardisation’ as the fourth principle. The inclusion of this principle will also profound help other languages that are characterised by a diversity of dialects.

7.3.11 Official language (Sepedi) name without onomastic justification

The study also found that naming plays a very crucial role in the South African context and also in the whole African continent. Based on this assumption, it is important to mention that each and every name (language, city, town, street etc.) has its background and its existence. Furthermore, it is important that such background and existence should be linguistically explained or justified. However, it is disappointing in this study to find out that both the background and existence of names 'Sepedi and Sesotho sa Leboa (Northern Sotho)' as official language names cannot be onomastically explained or justified.

7.4 Recommendations from this study

It is argued that naming is an important aspect within African cultures. The current study proved that the name of the language is paramount, since it is the one that heavily contributes in constructing group and national identity. The participants in this study swallowed their ethnic pride and reached a common agreement that the language should be renamed since the current language names are associated with power and politics. To assist in managing the current onomastic discrepancy and also in proper renaming of the language under onomastic scrutiny, it is believed that the following five recommendations may aid to address the problem:

7.4.1 An urgent interim court order by the Constitutional Court

As one of the measures that should be implemented with immediate effect, the Department of Justice and Constitutional Development in consultation with the Constitutional Court of South Africa should issue an urgent interim court order to all individuals; language authorities (Pan South African Language Board, Sesotho sa Leboa National Language Body and Sesotho sa Leboa National Lexicography Unit); all government departments; South African universities, Ministry of Education, SABC radio stations, and etc.); and private institutions (financial banks: Absa, First National Bank, Nedbank, Standard Bank and Capitec Bank) to refrain from using Sesotho sa Leboa (Northern Sotho) as an official language name in official and policy documentation. The main reason for this is court order is that Sesotho sa Leboa (Northern Sotho) is not the official language, according to the Section 6 (1) of the Constitution of South

Africa, 1996. Therefore, it is legally and constitutionally wrong to use this language name in official documentation while the name is not official.

In this stage, Sepedi should be taken as the official standard language name, as it is presently cited in the South African Constitution. This language name should be consistently used in all office use up to until it will be constitutionally articulated that Sepedi is no longer the official language. This kind of the exercise will contribute in validating the findings of the survey that wil be constituted from the Constitutional Assembly of South Africa. Generally, it will be inaccurate to initiate the survey on the naming of this language whereas the speakers of the language and other organisations have already indicated what they think should be considered as the official standard name of the language.

7.4.2 Ignorance of the previous surveys on this matter

The current onomastic study acknowledges that there has been several surveys on whether Sepedi is the rightful name to be maintained in the constitution or should be replaced by Sesotho sa Leboa (Northern Sotho). However, it is recommended in this study that it will be inaccurate to implement the findings of those surveys; they should rather be used as background information regarding this matter. For validity and reliability purposes, those previous findings may also be used to determine whether they compliment or oppose the findings of the survey that will be constituted from the Constitutional Assembly. All the previous surveys were conducted by the L1 speakers of the language under onomastic scrutiny and this will constitute conflict of interest if those findings are taken for implementation.

7.4.3 Public participation initiated by the Constitutional Assembly

It is evidenced that the speakers of the language under attention are currently divided into two groups. Both groups are fighting for the recognition and correction of the Constitution. Furthermore, the other group seeks recognition of the Sesotho sa Leboa as an official standard language name. In a more practical sense, the mentioned group is technically seeking correction in the Section 6 (1) of the Constitution of South Africa, 1996. On the other hand, the other group is advocating for the maintenance of Sepedi in the Constitution.

Having noted this, the study recommends that a sensitive onomastic matter like the one of the current study needs proper participation from all the concerned speech communities. However, it is recommended that such public participation should be initiated by the Constitutional Assembly of South Africa. Adequate resources should also be provided in ensuring that the public participation is successful as it will be expected that the findings should be accepted by both the mentioned groups even before they are implemented. The outcome of the survey should somehow resonate with the expectations of the L1 speakers of the language under investigation, although it is always not possible to accommodate each and everyone when dealing with issues like these.

7.4.4 A Commission of Inquiry to investigate the cause of onomastic discrepancy

One of the recommendations of the study is that a Commision of Inquiry should be established in order to investigate what caused the replacement of Sesotho sa Leboa with Sepedi in the final constitution of South Africa. The Commission will further look into the reasons behind the onomastic discrepancy of Sepedi and Sesotho sa Leboa language names in official documentation. Equally important, it is evidenced that there has been Parliamentary debates on Sepedi vis-à-vis Sesotho sa Leboa and the recommendations were that Sesotho sa Leboa should replace Sepedi in this Constitution. In this regard, the Commission of Inquiry should also try to investigate why those recommendations were not implemented.

In the year 2013, a memorandum was sent from the Sesotho sa Leboa National Lexicography Unit to the Office of the Public Protector of South Africa in order to investigate alleged delay by the Parliamentary Joint Constitutional Review Committee to replace Sepedi with Sesotho sa Leboa in the Section 6 (1) of the Constitution of South Africa, Act No. 108 of 1996. Subsequently, the Office of the Public Protector responded by writing a letter to the Minister of Justice and Constitutional Development Department to respond to the complaint as it falls under Justice jurisdiction. It is further recommended that the Commission of Inquiry should also investigate why there was never feedback from the Ministry of Justice after the Public Protector instructed it to intervene.

7.4.5 The South African Geographical Names Council to look into the renaming of the language under scrutiny

For the sake of certainty and development, the first language speakers of the language under investigation proposed in this study that both Sepedi and Sesotho sa Leboa language names should be replaced with a new neutral and more inclusive name. The participants in this regard have reached a compromised decision with the hope that the onomastic creativity under the leadership of South African Geographical Names Council will profoundly contribute in resolving the controversy that has been going on since the passing of the new South African Constitution in 1996. It is envisioned that the new language name will bring peace, unity and harmony to their entire speech community of this language.

The study recommends that the mentioned Council should liaise with all the relevant stakeholders and the relevant speech communities in the process of generating a new name for the language under research. It is further important to postulate that in order to manage and to help in overcoming tribal and ethnic divisions; speakers of the language should be thoroughly involved and consulted during this process before the establishment of the new name.

7.5 Limitations of the study

A great limitation in this study was not involving Members of the Parliamentary Joint Constitutional Review Committee due to the financial implications that comes with such involvement. The researcher tried to engage on how he could manage their participation in the study. He was however advised that he should come to Cape Town, as it would be difficult for him to meet them on one on one basis. After a careful consideration, it was not financially viable for him to go to Cape Town as he is residing, studying and working in Gauteng Province.

Taking cognisance of the political sensitivity of the matter that initiated the study (contradiction between Section 3(1) of the Interim and Section 6 (1) of the Final Constitutions; a legal perspective from the Constitutional Court of South Africa was of paramount importance to be acquired. It was also, however not possible for him to interview at least one representative from

the highest court of South Africa due to legal processes that need to be followed and exhausted before going to Constitutional Court.

7.6 Suggestions for future research

It is clear that the current study has excluded members of the Parliamentary Joint Constitutional Review Committee and also legal experts from the Constitutional Court of South Africa. Undoubtedly speaking, the issue of official languages in the South African context is considered an issue that falls under constitutional jurisdiction. In this regard, the current study suggests that a full investigation on what has caused the replacement of Sesotho sa Leboa with Sepedi in the Section 6 (1) of the Constitution of the Republic of South Africa, (Act No. 108 of 1996) should be constituted.

This kind of investigation should be executed in taking into consideration that the success of language planning in countries like South Africa will always primarily rely on the principle of bottom-up process of planning a language. This principle accords people who are at the grass-roots level a sufficient opportunity to provide their points of views on how the name of the language should look like. Once the final product of the investigation is a fully representation of the views and opinions of the speakers at grass-roots level, that process will then be considered successful. In a nutshell, L1 speakers, traditional leaders, language planners, members of the Sesotho sa Leboa National Language Body, employees at the Sesotho sa Leboa National Lexicography Unit, and all other stakeholders deemed to be relevant should come on board.

7.7 Conclusion

This chapter covered the main findings of the study. Equally important, recommendations on how the onomastic controversy of Sepedi and Sesotho sa Leboa should be dealt with, were provided. Suggestions on what should be done from now on were also shared in a chronological order in ensuring that those scholars who have interest in conducting a similar study like the current one may at least have a clear wayforward on how the research can be executed.

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ADDENDUM 1

SURVEY QUESTIONNAIRE FOR RESEARCH PARTICIPANTS

Preamble



Dear Prospective Participant

My name is Tebogo Jacob Rakgogo and I am a PhD student at the University of the Witwatersrand, Johannesburg conducting research under the supervision of Dr EB Zungu, a lecturer in the Department of African Languages affiliated to the School of Literature Language and Media. I am inviting you to participate in a study entitled '*Investigating the onomastic principles and characteristics of naming an official language with special reference to Sepedi and Sesotho sa Leboa language names*'. I would like you to take your time in order to complete the attached survey questionnaire. The researcher assures you that your responses will be treated as confidential. You are not required to provide your surname and full names. All the data provided by you will be handled confidentially, kept in a safe place and will be accessible only to the researcher and the study promoter. Your participation in this survey and response to a questionnaire will be highly appreciated. Should you have any further questions, you can contact the primary researcher at any time at email: rakgogotj@gmail.com. Alternatively, you can also contact my study leader/supervisor Dr Boni Zungu during office hours on the email: boni.zungu@wits.ac.za for further information.

Researcher's name: _____ (Please print)

Researcher's signature: _____

Date: _____

Supervisor's name: _____ (Please print)

Supervisor's signature: _____

Date: _____

INSTRUCTIONS

Please read each item below thoroughly, and respond as honestly as possible. Try not to leave any open space. The rationale behind this is that your unique point of view will be valued and will contribute much to this study. You are requested to tick or cross what is applicable to you.

SECTION A. BIOGRAPHICAL INFORMATION

1. Gender:

Male		Female	

2. Age range:

10-19 yrs		20-29 yrs		30-39 yrs	
40-49 yrs		50-59 yrs		60-69 yrs	
75 years or older					

3. Language: _____

4. Occupation:

Undergraduate student		Postgraduate student	
Lecturer		Head of Department	
CEO/Unit Head		Language Practititoner	

Board Member		Other	

5. Institution of work or study or board representing:

WITS		UNISA		SsLNLU	
UP		UNISA		PanSALB	
UL		UNIVEN		SsLNLB	
TUT		Department of Arts and Culture			

6. Qualification:

Language Practice		Linguistics	
BA in Languages (African)		Media Studies	
Other			

7. Highest qualification:

Matric + 2nd Year		Degree/Diploma	
Honours/B-Tech		Masters/M-Tech	
PhD/D-Tech			

8. Field of specialization

Onomastics		Sociolinguistics	
Dialectology		Translation	

Literature		Other	

9. Dialect spoken: _____

10. District mucipality:

Mopani		Capricorn	
Waterberg		Sekhukhune	
Ehlanzeni		Nkangala	
City of Tshwane or City of Johannesburg or City of Ekurhuleni			

11. Province:

Limpopo		Gauteng	
Mpumalanga		North-West	

SECTION B. A LIKERT SCALE QUESTIONNAIRE

Instruction: Read the statements below carefully in order to respond accordingly. Please indicate to which degree each of the statements numbered 2.1 up to 2.15 applies to you, by making a cross (X) in the appropriate block according to the following key:

5. Strongly agree	4. Agree	3. Not sure	2. Disagree	1. Strongly disagree

STATEMENT	**5**	**4**	**3**	**2**	**1**
1. Naming an object, person, place, street or language should be treated as a linguistic act at all times, not a political one.					
2. The replacement of Sesotho sa Leboa in the interim constitution (1993) with Sepedi in the final constitution (1996) of the Republic of South Africa (1996) was politically motivated.					
3. Sepedi and Sesotho sa Leboa language names have different meanings for different people, especially to the speakers who are well informed about standardisation and language planning in the South African context.					
4. The onomastic controversy surrounding the Sepedi and Sesotho sa Leboa languages names designating the same language will not end any time soon due to ethnic pride and misuse of political powers.					
5. From a constitutional implementation point of view, even if the Sesotho sa Leboa name may replace the Sepedi one in the current South African constitution, there are still going to be quarrels and conflict as is presently the case.					
6. Officially recognised South African indigenous languages were named according to their superior dialects.					

7. Dialectally speaking, all official languages (nationally and internationally) were dialects.					
8. Onomastically and sociolinguistically speaking, the name of the language should be accepted by the first language speakers, primarily because it is the only symbol that should differentiate them from the speakers of other languages.					
9. A language including (its name) should be used as an instrument of unifying the speech communities.					
10. From an onomastic point of view, the name of the language should carry some socio-historical background of the first language speakers.					
11. The name of the language should be specific enough, free from confusion and politics.					
12. A language cannot be named according to a cardinal point/direction (north, east, west and south).					
13. Onomastically speaking, the Sepedi name is more specific while the Sesotho sa Leboa one is more generic (general).					
14. From an onomastic and sociolinguistic perspective, the Sepedi name is less confusing than the Sesotho sa Leboa one.					
15. Due to ethnic pride and dialectal classification, both names (Sepedi and Sesotho sa Leboa) should be replaced with a new neutral name that cannot be associated with any dialect or the previous government (Nationalist Party).					
16. The new name should accommodate all the districts municipalities (Mopani, Capricorn, Sekhukhune, Waterberg, Ehlanzeni, Nkangala, City of Tshwane, City of Johannesburg and City of Ekurhuleni) were the language under investigation (Sepedi) is spoken.					
17. A language should be named by insiders (irst language speakers).					

SECTION C. RESEARCH QUESTIONS

1. Do you consider a language name as an essential aspect in society? Motivate your answer by indicating the relationship between speech community and a language.

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2. Is naming important? If so, explain the importance of naming in an African context.

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3. Do you believe that names may have an influence on the character of the recipient? Motivate your answer.

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4. Sociolinguistically speaking, do your consider yourself as Mopedi (Sepedi speaker) or as Mosotho wa Leboa (Sesotho sa Leboa speaker)? Motivate.

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5. Do you accept Sepedi as a symbol of your identity? Justify your answer.

6. Do you think the use of Sepedi and Sesotho sa Leboa language names undermines the integrity of this speech community? What does it reveal about the identity of these speakers?

7. Do you associate the onomastic controversy of Sepedi and Sesotho sa Leboa language names with power and politics? Motivate your answer.

8. From a constitutional implementation point of view, do you think the replacement of Sesotho sa Leboa with Sepedi in the final constitution compounds the problem of this onomastic dilemma? Justify your answer.

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9. From a constitutional implementation point of view, if Sesetho sa Leboa were to replace Sepedi in the South African constitution, would the present debate surrounding these names be resolved? Justify your answer.

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10. From an onomastic and a sociolinguistic point of view, a language name should carry a socio-historical background of the particular or concerned speech community. From your social and cultural point of view, which name between Sepedi and Sesotho sa Leboa carries such aspect? Justify your choice.

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11. From your observation point of view, which language name between the two (Sepedi and Sesotho sa Leboa) is commonly known and used by the general public, not the first language speakers? Motivate your answer.

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12. Based on your observation, which language name is commonly known and used by the first language speakers of this speech community? Motivate your answer.

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13. Onomastically speaking, do you think that the renaming of this language can bring unity and harmony to the first language speakers of the language under the study? Motivate your answer.

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Thank you for your time!

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ADDENDUM 2

D. INTERVIEW QUESTIONS (QUANTITATIVE AND QUALITATIVE DATA).

1. What does the use of Sepedi and Sesotho sa Leboa as one and the same name reveal about the identity of the first language speakers (of the language under the study)?

2. From a constitutional (South African) point of view, Sepedi is the official language. As a speaker of this language, do you accept Sepedi as a symbol of your identity? Justify your answer.

3. Sociolinguistically and onomastically speaking, most of the first language speakers who are perpetuating the Sesotho sa Leboa name do not have a problem with Sepedi as a language per se, but as a language name? Why.

4. From an onomastic point of view, is it vitally important to call someone with the rightful name? Motivate your answer.

5. As a speaker of the language under the study (Sepedi), is it appropriate to rename/ replace the two different language names (Sepedi and Sesotho sa Leboa) with a new language name? Motivate your answer.

6. Do you think a new neutral name can bring peace, unity and harmony to the first language speakers of the language under the study (Sepedi)? If so, in what way?

7. Do you think the influence and power of politics played a role in the onomastic controversy of Sepedi and Sesotho sa Leboa language names? If so, how can such influence help in resolving the problem of two names denoting one and the same thing?

8. Onomastically speaking, which one came first between Sepedi and Sesotho sa Leboa? Justify your answer.

ADDENDUM 3



UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG

FACULTY OF HUMANITIES

SCHOOL OF LITERATURE LANGUAGE AND MEDIA

PARTICIPANT INFORMATION SHEET

PROJECT TITLE: INVESTIGATING THE ONOMASTIC PRINCIPLES OF NAMING AN OFFICIAL LANGUAGE: THE CASE OF SEPEDI.

Primary researcher: Mr TJ Rakgogo

Study leader: Dr EB Zungu

DEAR PROSPECTIVE RESEARCH PARTICIPANT

My name is Tebogo Jacob Rakgogo and I am a PhD student at the University of the Witwatersrand, Johannesburg conducting research under the supervision of Dr EB Zungu, a lecturer in the Department of African Languages affiliated to the School of Literature Language and Media. I am inviting you to participate in a study entitled 'investigating the onomastic principles and characteristics of naming an official language with special reference to Sepedi as an official language'. This information sheet will help you to decide if you would like to participate in the study. Before you agree to take part, you should fully understand what is involved. You should not agree to take part unless you are completely satisfied with all aspects of the study.

WHAT IS THE PURPOSE OF THE STUDY?

The primary focus of the study is to investigate the onomastic principles and characteristics of naming an official language with special reference to Sepedi as one of the recognised South African indigenous language. The study aims to investigate the onomastic controversy surrounding the Sepedi and Sesotho sa Leboa language names since they are both used to denote one and the same language. The reason for the choice of the language under the study (Sepedi) is because the language has two different names which are used synonymously and it is the only recognized South African indigenous language with this kind of onomastic and sociolinguistic dilemma. Furthermore, it can be claimed that the language under study received more attention in scholarly works, but on aspects such as phonology, morphology, tonology and syntax; sociolinguistic has also received some attention while onomastics, the subject of the current study, seems to be neglected.

WHY AM I BEING INVITED TO PARTICIPATE?

You were selected to participate in this study simply because you are doing or teaching the language under the study (Sepedi) at exit level or at postgraduate (Honours or B-Tech or Masters) level. By completing this survey, you agree that the information you provide may be used for research purposes, including dissemination through peer-reviewed publication and conference proceedings.

WHAT IS THE NATURE OF MY PARTICIPATION IN THIS STUDY?

The study involves the completion of manual questionnaire consisting of three sections. This first section consists of 12 items which relate to your biographical information (sex, occupation, institution, dialect, language, etc.). The second section comprises of 15 Likert scale items. Responses from these questions range from ‘strongly agree’ to ‘strongly disagree’. The third and final section includes three 11 research questions. In total, there are 38 short questions, taking approximately 30 minutes to complete. However, those who will be selected to participate in an interview, there will be an extra seven questions for them.

WHAT WILL YOU BE REQUIRED TO DO IN THE STUDY?

Participants will be requested to complete a survey questionnaire and take part in an interview session. Filling-in of a survey questionnaire and interview are a once-off event. May you please kindly note that an interview session will be audio recorded. If you decide to participate in this study, you will be requested to sign an informed consent form and participant information sheet.

WHAT ARE YOUR RIGHTS AS A PARTICIPANT IN THIS STUDY?

Your participation in this study is fully voluntary and anonymous. The participant has the right of withdrawing at any stage without any penalty consequence. You do not even have to provide reasons for your withdrawal. All the information gathered from the survey questionnaire and interview will be treated as confidential.

HOW WILL CONFIDENTIALITY AND ANONYMITY BE ENSURED IN THE STUDY?

The responses from the respondents will be regarded as confidential all the time. When necessary, the researcher will use letter codes to refer to certain respondents for data analysis purposes. All the data provided will be handled confidentially and kept in a safe place and only be accessible to the researcher and the study leader.

WHAT ARE THE POTENTIAL BENEFITS OF PARTICIPATING IN THIS STUDY?

You will not benefit from your participation as an individual. However, it is envisioned that the findings of this study will enable the researcher(s) and relevant language authorities to obtain a clearer understanding of onomastic principles to be taken into account when naming an official language.

WILL I RECEIVE PAYMENT OR ANY INCENTIVES FOR PARTICIPATING IN THIS STUDY?

You will not receive any financial benefit (be reimbursed) or receive any incentives for your participation in the study.

HAS THE STUDY RECEIVED ETHICS APPROVAL?

Yes, the study has received written approval from Wits' Human Research Ethics Committee (Non-Medical) R14/49 and the protocol number: H17/06/46. Copies of the approval letters can be obtained from the primary researcher.

HOW WILL I BE INFORMED OF THE FINDINGS OF THE RESEARCH?

If you would like to be informed about the final research findings, you are free to contact the primary researcher, Mr Tebogo Jacob Rakgogo, during office hours on 012 382 9815 or rakgogotj@tut.ac.za.

DECLARATION: CONFLICT OF INTEREST

I hereby declare that there is a conflict of interest because of the status of the researcher as a lecturer (although in another Faculty, ICT). The researcher will use an independent field worker to collect the signed consent documents of the students who choose to take part in the study, as well as to administer the questionnaires and interview questions. Due to the researcher's dual role as lecturer and researcher, such an approach will facilitate voluntary participation in a potentially power imbalance context that may result in student vulnerability. The information received during the project will only be used for research purposes and will not be released for any academic assessment, study progress and/or disciplinary purposes.

WHO CAN YOU CONTACT FOR ADDITIONAL INFORMATION REGARDING THE STUDY?

The primary investigator, Mr T.J. Rakgogo can be contacted on 012 382 9815, email: rakgogotj@tut.ac.za. The study leader, Dr EB Zungu can be contacted only during office hours on 011 717 4172, email: boni.zungu@wits.ac.za. Should you have any queries regarding the ethical aspects of the study, you can contact the Chairperson of The University of the Witwatersrand Research Ethics Committee, Prof Jasperknight only during office hours at Jasperknight@wits.ac.za.

A FINAL WORD

Your participation and cooperation in this study will be highly appreciated.

Research participant's name: _____ (Please print)

Research participant's signature: _____

Date: _____

ADDENDUM 4



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Informed consent form

I hereby confirm that I have been adequately informed by the researcher about the nature, conduct, benefits and risks of the study. I have also received, read and understood the above written information. I am aware that the results of the study will be anonymously processed into a research report. The information received during the project will only be used for research purposes, including dissemination through peer reviewed publication and conference proceedings; and will not be released for any academic assessment, study progress and/or disciplinary purposes. .

Yes ☐

No ☐

I understand that my participation is voluntary and that I may, at any stage, without prejudice, withdraw my consent and participation in the study.

.

Yes ☐

No ☐

I am fully aware that during the interview session, the researcher will have to audio record the whole conversation for data analysis purposes.

.

Yes ☐

No ☐

In a nutshell, if you decide to participate in this study, you will be requested to do the following:

- To sign an informed consent form;
- To sign the participant information sheet;
- To complete the survey questionnaire; and
- To participate in an interview session.

I had sufficient opportunity to ask questions and of my own free will and declare myself prepared to participate in the study.

Research participant's name: _____ (Please print)

Research participant's signature: _____

Date: _____

Researcher's name: _____ (Please print)

Researcher's signature: _____

Date: _____

ADDENDUM 5

DIPOTŠIŠO TŠA DIPHATIŠIŠO TŠA BAKGATHATEMA BA DINYAKIŠIŠO

Matseno

Thobela Mokgathatema

Leina la ka ke nna Tebogo Jacob Rakgogo gomme ke nna moithuti wa Kgrata ya Bongaka bja Filisofy (PhD) ka Yunibesithing ya Witwatersrand, ka Johannesburg fao ke dirago dinyakišišo ka fase ga bohlahli bja Ngaka EB Zungu, e lego mofahloši ka Lefapheng la Maleme a Babaso yeo e lego ka fase ga Sekolo sa Dingwalo, Maleme le Bogaši. Ke go laletša go kgatha tema ka dinyakišišong tšeo di bitšwago 'Go nyakišiša maikutlo a theomaina le dikokwane tša go rea polelo ya semmušo go lebeletšwe kudu Sepedi bjalo ka polelo ya semmušo'. Ke rata go tšea nako ya gago gore o kgone go tlatša letlakala la dipotšišo tša dinyakišišo leo le mametleditšwego. Monyakišiši o go netefaletša gore dikarabo tša gago ka moka di tla dirwa sephiri. Ga o kgopelwe go fana ka sefane le maina a gago ka botlalo. Tshedimošo ka moka ye e fiwago ke wena e tla dirwa sephiri, ya bewa lefelong leo le bolokegilego gomme e tla fihlelelwa fela ke monyakišiši le moetapele wa dinyakišišo. Go kgatha tema ga gago ka mo diphatišišong le dikarabo tša gago go dipotšišo tša dinyakišišo di tla lebogwa kudu. Ge o ka ba le dipotšišo go tšwela pele, o ka ikgokaganya le monyakišišimogolo ka nako efe goba efe mo go emeile ya: rakgogotj@gmail.com. Ka go le lengwe, o ka ikgokaganya gape le moetapele wa dinyakišišo/mohlahli wa dinyakišišo Ngaka Boni Zungu ka diiri tša mošomo mo go emeile ya: boni.zungu@wits.ac.za go hwetša tshedimošo go tšwela pele.

Leina la monyakišiši: _____ (Hle ngwala ka ditlhaka tše kgolo)

Tshaeno ya monyakišiši: _____

Letšatšikgwedi: _____

Leina la mohlahli wa dinyakišišo: _____ (Hle ngwala ka ditlhaka tše kgolo)

Tshaeno ya mohlahli wa dinyakišišo: _____

Letšatšikgwedi: _____

DITAELO

Hle bala karolwana ye nngwe le ye nngwe ka mo fase ka tlhokomelo, gomme o arabe ka botshephegi ka fao go kgonagalago. Leka gore o se ke wa tlogela sekgoba seo se sego sa ngwalwa selo. Lebaka la se ke gore maikutlo a gago ao a swanago a nnoši a tla bonwa a le bohlokwa gomme a tla ba le seabe kudu mo dinyakišišong tše.

A. TSHEDIMOŠO KA GA WENA

1. Bong:

Monna	

Mosadi	

2. Dikarolo tša mengwaga:

Mengwaga ye 10-19	

Mengwaga ye 20-29	

Mengwaga ye 30-39	

Mengwaga ye 40-49		Mengwaga ye 50-59		Mengwaga ye 60-69	

Mengwaga ye 75 goba go feta	

3. Polelo: _____

4. Mošomo:

Moithuti wa Kgrata		Moithuti wa ka morago ga kgrata	
Mofahloši		Hlogo ya Lefapha	

5. Sehlongwa sa mošomo goba sa dithuto

WITS		UJ		UJ	
UP		UNISA		PanSALB	
UL		UNIVEN		SsLNLB	
TUT		Se sengwe			

6. Mangwalo a dithuto

Go šoma ka Maleme		Tša maleme	
BA ya Maleme		Dithuto tša Bogaši	
Ye nngwe			

7. Mangwalo a dithuti a godimodimo:

Kgrata/Tiploma		Onase/B-Tech	

Mastase/M-Tech		PhD/D-Tech	

8. Lefapha la dithutokgolo

Theomaina		Dipolelo tša Setšhaba	
Thutamebolelo		Phetolelo	
Ye nngwe			

9.Mmolelo wo o bolelwago: _____

10. Masepala wa Selete:

Mopani		Capricorn	
Waterberg		Sekhukhune	

11. Phrobentshe

Limpopo		Gauteng	
Mpumalanga		Leboa-Bodikela	

B. DIPOTŠIŠO TŠA DINYAKIŠIŠO TŠA PAPETŠOKGETHO

Taelo: Bala mafokwana a ka mo fase ka tlhokomelo gore o kgone go araba ka maleba. Hle laetša gore mafokwana ao a filwego dinomoro tša 2.1 go fihla ka 2.15 a go ama bjang, ka go dira sefapano (X) ka lepokisaneng la maleba go ya ka khii ye e latelago:

5. Dumela kudu	4. Dumela	3. Ga ke na bonnete	2. Gana	1. Gana kudu

LEFOKWANA	**5**	**4**	**3**	**2**	**1**
1. Go fa selo leina, motho, lefelo, mmila goba polelo go swanetše go tšewa bjalo ka tiro ya polelo ka dinako ka moka, e sego tiro ya sepolotiki.					
2. Go tloša Sesotho sa Leboa ka go molaotheo wa lebakanyana wa (1993) gomme gwa bewa Sepedi ka go molaotheo wa mafelelo wa (1996) wa Repabliki ya Afrika Borwa (1996) e bile selo se se hlohleleditšwego ke dipolotiki.					
3. Maina a polelo a Sepedi le Sesotho sa Leboa a na le ditlhalošo tše di fapafapanego go batho bao ba fapafapanego, kudukudu go baboledi bao ba nago le tsebo kudu ka ga go lekanetša polelo le go e beakanya go lebeletšwe seemo sa Afrika Borwa.					
4. Bothata bja theomaina mabapi le maina a polelo a Sepedi le Sesotho sa Leboa ao a šupago polelo e tee bo ka se fele ka pela ka lebaka la boikgantšho bja semohlobo le maatla a sepolotiki.					
5. Go ya ka phethagatšo ya molaotheo, le ge leina la Sesotho sa Leboa le ka tšeela legato Sepedi ka go molaotheo wa Afrika Borwa, go sat lo ba le dingangego le dithulano go swana le mo lebakeng le.					

6. Dipolelo tša setlogo tša Afrika Borwa tšeo di tšerwego bjalo ka tša semmušo di filwe maina go ya ka mebolelo ya tšona ye e bego e feta ye mengwe ka maemo.					
7. Go ya ka kwešišo ya mebolelwana, dipolelo tša semmušo ka moka (tša bosetšhaba le tša boditšhabatšhaba) di be di le mebolelwana peleng.					
8. Go ya ka kwešišo ya theomaina le ya dipolelo tša setšhaba, leina la polelo le swanetše go amogelwa ke baboledi ba polelo ya letswele, kudukudu ka gobane ke lona leswa le nnoši leo le swanetšego go ba farologanya go baboledi ba dipolelo tše dingwe.					
9. Polelo go akaretšwa (leina la yona) e swanetše go šomišwa bjalo ka setlabelo sa go kopanya baboledi ba polelo.					
10. Go ya ka kwešišo ya theomaina, leina la polelo le swanetše go rwala tshedimošo ka ga histori ya setšhaba sa boleledi ba polelo ya letswele.					
11. Leina la polelo le swanetše go tloga le hlatholla thwii ka fao go lekanego, le hloke kgakantšho le dipolotiki.					
12 Polelo e ka se rewe leina go ya ka khutlo/boyo (leboa, bohlabela, bodikela le borwa).					
13. Go ya ka kwešišo ya theomaina, leina la Sepedi le tloga le hlatholla thwii mola e le gore la Sesotho sa Leboa lona le akaretša kudu (la kakaretšo).					
14. Go ya ka kwešišo ya theomaina le ya dipolelo tša setšhaba, leina la Sepedi ga le gakantšhe kudu go swana le ka fao la Sesotho sa Leboa le gakantšhago ka gona.					
15. Ka lebaka la boikgantšho bja semohlobo le tša tlhopho ya mebolelo, maina a ka bobedi (Sepedi le Sesotho sa Leboa) a swanetše go tloša gomme go fiwe leina le leswa leo le lego magareng leo le ka se amantšhwego le mmolelo goba le mmušo wo o fetilego (wa Manešinale).					
16. Leina le leswa le swanetše go akaretša mebasepala ka moka ya dilete (Mopani, Capricorn, Sekhukhune, Waterberg, bjalobjalo.) fao polelo ye e nyakišišwago (Sepedi) e bolelwago gona.					

17. Polelo e swanetše go fiwa leina ke baboledi (baboledi ba yona ba letswele).					

C. DIPOTŠIŠO TŠA DINYAKIŠIŠO

1. Naa o bona leina la polelo e le selo se bohlokwa setšhabeng? Fahlela karabo ya gago ka go laetša kamano gareng ga setšhaba sa baboledi le polelo.

_____

_____

_____

_____

2.Naa go rea leina go bohlokwa? Ge go le bjalo, hlaloša bohlokwa bja go rea maina go lebeletšwe Afrika.

_____

_____

_____

_____

_____

3. Naa o dumela gore maina a ka ba le khuetšo go semelo sa motho yo a amogelago leina le? Fahlela karabo ya gago.

_____

_____

_____

_____

_____

4.Go ya ka dipolelo tša setšhaba, naa o ipona bjalo ka Mopedi (mmoledi wa Sepedi) goba bjalo ka Mosotho wa Leboa (mmoledi wa Sesotho sa Leboa)? Fahlela.

_____

_____

_____

_____

_____

5. Naa o amogela Sepedi bjalo ka leswao la boitšhupo bja gago? Fahlela karabo ya gago.

_____

_____

_____

_____

_____

6. Naa o nagana gore go šomišwa ga maina a polelo a Sepedi le Sesotho sa Leboa go nyatša seriti sa setšhaba se sa baboledi? Naa go utolla eng ka ga boitšhupo bja baboledi ba?

_____

_____

_____

_____

_____

7. Naa o amantšha bothata bjo bja theomaina ye ya leina la polelo la Sepedi le Sesotho sa Leboa le maatla le dipolotiki? Fahlela karabo ya gago.

_____

_____

_____

_____

_____

8.Go ya ka phethagatšo ya molaotheo, naa o nagana gore go tlošwa ga Sesotho sa Leboa gomme gwa bewa Sepedi ka gare ga molatheo wa mafelelo go oketša bothata bjo bja theomaina? Fahlela karabo ya gago.

9. Go ya ka phethagatšo ya molaotheo, ge Sesotho sa Leboa se ka tšea legato la Sepedi ka go molaotheo wa Afrika Borwa, naa ngangišano ya bjale mabapi le maina a e ka rarollwa? Fahlela karabo ya gago.

10. Go ya ka kwešišo ya theomaina le ya dipolelo tša setšhaba, leina la polelo le swanetše go rwala tshedimošo ka ga histori ya setšhaba sa boboledi ba polelo ya letswele ba itšego goba bao ba amegago. Go ya ka maikutlo a gago a setšhabeng le a setšo sa gago, naa ke leina lefe gareng ga Sepedi le Sesotho sa Leboa leo lerwelego taba ye? Fahlela kgetho ye.

11. Go ya ka temogo ya gago, naa ke leina lefe la polelo gareng ga a a mabedi (Sepedi le Sesotho sa Leboa) leo le tsebjago kudu le go šomišwa ke setšhaba ka kakaretšo, e sego baboledi ba letswele? Fahlela karabo ya gago.

_____

_____

_____

12.Go ya ka temogo ya gago, naa ke leina lefe la polelo leo le tsebjago kudu le go šomišwa ke baboledi ba polelo ya letswele ba setšhaba se sa baboledi? Fahlela karabo ya gago.

_____

_____

_____

_____

_____

_____

13. Go ya ka theomaina, naa o nagana gore go rea polelo ye leina leswa go ka tliša kwano le šebešebe go baboledi ba polelo ya letswele ba polelo ye e nyakišišwago? Fahlela karabo ya gago.

_____

_____

_____

_____

_____

_____

Ke leboga nako ya gago!

D. DIPOTŠIŠO TŠA DINYAKIŠIŠO (TSHEDIMOŠO YA BONTŠI LE YA BOLENG).

1. Naa tšhomišo ya Sepedi le Sesotho sa Leboa bjalo ka leina le tee leo le swanago e utolla eng ka ga boitšhupo bja baboledi ba polelo ya letswele (ba polelo ye e nyakišišwago)?

2. Go ya ka molaotheo (wa Afrika Borwa), Sepedi ke polelo ya semmušo. Bjalo ka mmoledi wa polelo ye, naa o amogela gore Sepedi le leswao la boitšhupo bja gago? Fahlela karabo ya gago.

3. Go ya ka thutapolelo ya setšhaba le theomaina, bontši bja baboledi ba polelo ya letswele bao ba hlohleletšago leina la Sesotho sa Leboa ga ba na le bothata bja Sepedi bjalo ka polelo, eupša ba na le bothata bja leina le la polelo? Naa ke ka lebaka la eng.

4. Go ya ka theomaina, go tloga go le bohlokwa kudu go bitša motho ka leina la gagwe la maleba. Fahlela karabo ya gago.

5. Bjalo ka mmoledi wa polelo ye e nyakišišwago (Sepedi), naa go maleba go rea leina leswa/ go tloša maina a mabedi a ao a fapanego (Sepedi le Sesotho sa Leboa) gomme gwa fiwa leina la polelo le leswa? Fahlela karabo ya gago.

6. Naa o nagana gore leina la magareng le ka tliša khutšo, kwano le šebešebe go baboledi ba polelo ye e nyakišišwago (Sepedi)? Ge go le bjalo, ka tsela efe?

7. Naa o nagana gore khuetšo le maatla a dipolotiki di ralokile tema ka go bothata bja go rea leina ga maina a polelo e lego Sepedi le Sesotho sa Leboa? Ge go le bjalo, naa khuetšo ya mohuta woo e tla thuša bjang go rarolla bothata bja maina a mabedi ao a šupago selo se tee seo se swanago?

8. Go ya ka theomaina, naa ke leina lefe leo le tlilego pele gareng ga Sepedi le Sesotho sa Leboa? Fahlela karabo ya gago.

UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG

FACULTY OF HUMANITIES

SCHOOL OF LITERATURE LANGUAGE AND MEDIA

LETLAKALA LA TSHEDIMOŠO YA MOKGATHATEMA

THAETLELE A PROTŠEKE: GO NYAKIŠIŠA MAIKUTLO A THEOMAINA GO REYENG GA POLELO YA SEMMUŠO: MABAPI LE SEPEDI.

Monyakišišomogolo: Mna TJ Rakgogo

Moetapele wa dinyakišišo: Ngaka EB Zungu

THOBELA MOKGATHATEMA WA KA DINYAKIŠIŠONG

Leina la ka ke nna Tebogo Jacob Rakgogo gomme ke nna moithuti wa Kgrata ya Bongaka bja Filisofy (PhD) ka Yunibesithing ya Witwatersrand, ka Johannesburg fao ke dirago dinyakišišo ka fase ga bohlahli bja Ngaka EB Zungu, e lego mofahloši ka Lefapheng la Maleme a Babaso yeo e lego ka fase ga Sekolo sa Dingwalo, Maleme le Bogaši. Ke go laletša go kgatha tema ka dinyakišišong tšeo di bitšwago ‘go nyakišiša maikutlo a theomaina le dikokwane tša go rea polelo ya semmušo go lebeletšwe kudu Sepedi bjalo ka polelo ya semmušo’. Letlakala le la tshedimošo le tla go thuša go tšea sephetho sa ge eba o nyaka go kgatha tema ka dinyakišišong. Pele ga ge o dumela go kgatha tema, o swanetše go kwešiša ka botlalo gore go tlo dirwa eng. O se ke wa dumela go kgatha tema ka ntle le ge o kgotsofetše ka botlalo ka ga dilo ka moka tša dinyakišišo.

NAA MAIKEMIŠETŠO A DINYAKIŠIŠO KE AFE?

Nepokgolo ya dinyakišišo ke go nyakišiša maikutlo a theomaina le dikokwane tša go rea polelo ya semmušo go lebeletšwe kudu Sepedi bjalo ka ye nngwe ya dipolelo tša setlogo tše di tsebjago tša Afrika Borwa. Dinyakišišo di ikemišeditše go nyakišiša bothata bja theomaina mabapi le maina a polelo a Sepedi le Sesotho sa Leboa ka ge bobedi bja ona a šomišwa go šupa polelo e tee ye e swanago. Lebaka la kgetho ya leina la polelo ye e nyakišišwago (Sepedi) ke ka gobane polelo ye e na le maina a mabedi ao a fapanego ao a šomišwago bjalo ka mahlalošetšagotee gomme ke yona polelo ya setlogo ya Afrika Borwa ye e nago le mohuta wo wa bothata bja theomaina le bja thutapolelo ya setšhaba. Godimo ga fao, go ka bolelwa gore polelo ye e nyakišišwago e hweditše šedi ye kgolo kudu ka dinyakišišong tša dithuto, eupša go dilo tša go swana le popomedumo, popegopolelo, kgwagatšomedumo le popafoko; thutapolelo ya setšhaba le yona e hweditše šedi mola e le gore theomaina yona, ye e lego taba ya dinyakišišo tše, e bonagalago e hlokomologilwe.

NAA KE KA LEBAKA LA ENG KE LALETŠWA GO KGATHA TEMA?

O kgethilwe go kgatha tema ka mo dinyakišišong fela ka gobane o dira goba o ruta polelo ye e nyakišišwago (Sepedi) maemong a mafelelo goba maemo a dithuto tša ka morago ga kgrata ya mathomo (Onase goba B-Tech goba Mastase). Ka go tlatša diphatišišo tše, o dumela gore tshedimošo ye o fanago ka yona e ka šomišetšwa mabakeng a dinyakišišo, go akaretšwa go e phatlalatša ka dikgatišong tšeo di sekasekilwego ke ditsebi le ka dikgatišong tša dikhonferentshe.

NAA MOKGWA WA GO KGATHA TEMA GA KA KA MO DINYAKIŠIŠONG KE OFE?

Dinyakišišo di mabapi le go tlatša dipotšišo tša dinyakišišo tšeo di nago le dikarolo tše tharo. Karolo ya mathomo e na le dipotšišo tše 12 tše di amanago le tshedimošo ka ga wena (bong, mošomo, sehlongwa, mmolelo, polelo, bjalobjalo.). Karolo ya bobedi e na le dipotšišo tše 15 tša pepetšokgetho. Dikarabo tša dipotšišo tše di thoma go ‘dumela kudu’ go fihla go ‘gana kudu’. Karolo ya boraro ya mafelelo e akaretša dipotšišo tše 11 tša dinyakišišo. Ka moka, go

na le dipotšišo tše 38 tše kopana, tšeo di tšeago metsotso ye e ka bago ye 30 go di tlatša. Le ge go le bjalo, bao ba tlago kgethwa go kgatha tema ka go araba dipotšišo tša molomo, go tla ba le dipotšišo tše šupa tša tlaleletšo tšeo ba tlago di araba.

NAA O TLA KGOPELWA GO DIRA ENG KA DINYAKIŠIŠONG?

Bakgathatema ba tla kgopela go tlatša dipotšišo tša dinyakišišo le go kgatha tema ka dipotšišong tša go arabja ka molomo. Go tlatša dipotšišo tša dinyakišišo le go araba dipotšišo ka molomo ke tiragalo ye e dirwago gatee. O kgopelwa go lemoga gore dipotšišo tša go arabja ka molomo di tla gatišwa. Ge o tšea sephetho sa go kgatha tema ka mo dinyakišišong, o tla kgopelwa go saena fomo ya tumelo ya tsebo le letlakala la tshedimošo ya mokgathatema.

NAA DITOKELO TŠA GAGO BJALO KA MOKGATHATEMA KA MO DINYAKIŠIŠONG KE DIFE?

Go kgatha tema ga gago ka mo dinyakišišong ke ga boithaopo ka botlalo ebile le leina la gago ga le tsebagatšwe. Mokgathatema o na le tokelo ya go ikgogela morago ka nako efe goba efe ka ntle le go hwetša kotlo. Ga o gapeletšege go fa mabaka a go ikgogela morago ga gago. Tshedimošo ka moka ye e kgobokeditšwego go dipotšišo tša dinyakišišo le go dipotšišo tša go arabja ka molomo e tla dirwa sepheiri.

NAA SEPHIRI LE GO SE TSEBIŠWE GA MAINA GO TLA NETEFATŠWA BJANG KA DINYAKIŠIŠONG?

Dirarabo go tšwa go baarabi di tla dirwa sephiri dinakong ka moka. Ge go hlokagala, monyakišiši o tla šomiša dikhoutu tša ditlhaka go šupa baarabi ba itšego mabakeng a go sekaseka tshedimošo. Tshedimošo ka moka ye e filwego e tla dirwa sephiri gomme ya bewa lefelong leo le bolokilwego gomme e tla fihlelelwa fela ke monyakišiši le ke moetapele wa dinyakišišo.

NAA KE DIKHOLEGO DIFE TŠE DI KGONAGALAGO TŠA GO KGATHA TEMA KA MO DINYAKIŠIŠONG?

O ka se holege ge o kgatha tema bjalo ka motho. Le ge go le bjalo, go emetšwe gore dikutollo tša dinyakišišo tše di tla kgontšha monyakišiši(banyakišiši) le ba taolo ya polelo ba maleba go kwešiša bokaone maikutlo a theomaina gore e hlokomelwe ge ba rea polelo ya semmušo.

NAA KE TLA HWETŠA TEFELO GOBA DIPUTSELETŠO DIFE GOBA DIFE GE KE KGATHA TEMA KA MO DINYAKIŠIŠONG?

O ka se hwetše kholego efe goba efe ya tšhelete (wa lefelwa) goba wa hwetša putseletšo efe goba efe ya ge o kgatha tema ka mo dinyakišišong.

NAA DINYAKIŠIŠO DI HWEDITŠE TUMELELO KA GA MAITSHWARO?

Ee, dinyakišišo di hweditše tumelelo ye e ngwadilwego go tšwa go Komiti ya Maitshwaro ka ga Dinyakišišo mabapi le Batho ya Wits (Tše e sego tša Kalafo) R14/49 tša fiwa nomoro ya phrothokholo ya: H17/06/46. Dikhopi tša mangwalo a tumelelo di ka hwetšwa go monyakišišimogolo.

NAA KE TLA TSEBIŠWA BJANG KA GA DIKUTOLLO TŠA DINYAKIŠIŠO?

Ge e le gore o nyaka go tsebišwa ka ga dikutollo tša mafelelo tša dinyakišišo, o lokologile go ikgokaganya le monyakišišimogolo, Mna Tebogo Jacob Rakgogo, ka dinakong tša mošomo go 012 382 9815 goba go rakgogotj@tut.ac.za.

BOIKANO: THULANO YA DIKGAHLEGO

Ke ikana mo gore go na le thulano ya dikgahlego ka lebaka la maemo a monyakišiši bjalo ka mofahloši (le ge e le gore ke ka Lefapheng le lengwe la Theknolotši ya Tshedimošo le Dikgokagano (ICT)). Monyakišiši o tla šomiša mošomi yo a ikemego wa go etela baarabi go tšea dingwalwa tša tumelo tše saennwego tša baithuti bao ba kgethago go kgatha tema ka

dinyakišišong, gammogo le go sepediša dipotšišo tša dinyakišišo le dipotšišo tša go arabja ka molomo. Ka lebaka la mešomo ye mebedi ya monyakišiši bjalo ka mofahloši le bjalo ka monyakišiši, mokgwa wa mohuta wo o tla nolofatša go kgatha tema ka boithaopo ka tsela ya go se lekalekane ga maatla fao go ka feletšago ka go ba kotsing ga baithuti. Tshedimošo ye e hwetšwago ka protšekeng e tla šomišetšwa fela mabakeng a dinyakišišo gomme e ka se lokollwe go dira tshekatsheko ka dirutegi, kgatelopele ya dinyakišišo le /goba mabakeng a kgalemo.

NAA O KA IKGOKAGANYA LE MANG GO HWETŠA TSHEDIMOŠO YA TLALELETŠO MABAPI LE DINYAKIŠIŠO?

Monyakišišimogolo, Mna T.J. Rakgogo a ka letšetšwa mogala go 012 382 9815, emeile: rakgogotj@tut.ac.za. Moetapele wa dinyakišišo, Ngaka EB Zungu a ka letšetšwa mogala fela ka dinakong tša mošomo go 011 717 4172, emeile: boni.zungu@wits.ac.za. Ge o ka ba le dipotšišo dife goba dife mabapi le maitshwaro ka ga dinyakišišo, o ka ikgokaganya le Modulasetulo wa Komiti ya Maitshwaro ka ga Dinyakišišo ya Yunibesithi ya Witwatersrand, Moprofesara Jasperknight fela ka dinakong tša mošomo mo go Jasperknight@wits.ac.za.

MANTŠU A MAFELELO

Go kgatha tema le tirišano ya gago ka mo dinyakišišong go tla lebogwa kudu.

Leina la mokgathatema wa dinyakišišo: _____ (Hle ngwala ka ditlhaka tše kgolo)

Tshaeno ya mokgathatema wa dinyakišišo: _____

Letšatšikgwedi: _____



UNIVERSITY OF THE
WITWATERSRAND,
JOHANNESBURG

Fomo ya tumelo ya tsebo

Ke tiišetša mo gore ke tsebišitšwe ka maleba ke monyakišiši ka ga sebopego, maitshwaro, dikholego le dikotsi tša dinyakišišo. Gape ke amogetše, ka bala le go kwešiša tshedimošo ye e ngwadilwego ka mo godimo. Ke lemoga gore dipoelo tša dinyakišišo di tla šongwa go ba pego ya dinyakišišo ka ntle le go tsebagatša maina. Tshedimošo ye e amogelwago ka nakong ya protšeke e tla šomišetšwa fela mabakeng a dinyakišišo, go akaretšwa go e phatlalatša ka dikgatišong tšeo di sekasekilwego ke ditsebi le ka diphatlalatšong tša dikhonferentshe; gomme di ka se lokollwe go sekasekwa ke dirutegi, ka kgatelopepelng ya dinyakišišo le/goba mabakeng a kgalemo. .

Ee ☐

Aowa ☐

Ke kwešiša gore go kgatha tema ga ka ke ga boithaopo le gore nka, ka nako efe goba efe, ka ntle le tikatiko, gomišetša tumelo ya ka morago le go kgatha tema ga ka ka dinyakišišong.

.

Ee ☐

Aowa ☐

Ke lemoga ka botlalo gore ka nakong ya ge go botšišwa dipotšišo, monyakišiši o tla swanela ke go gatiša poledišano ka moka mabakeng a gore a tle a sekaseke tshedimošo.

Ee ☐

Aowa ☐

Ka boripana, ge o ka tšea sephetho sa go kgatha tema ka mo dinyakišišong, o tla kgopelwa go dira tše di latelago:

- Go saena fomo ya tumelo ya tsebo;
- Go saena letlakala la tshedimošo ya mokgathatema;
- Go tlatša dipotšišo tša dinyakišišo tša diphathišišo; le
- Go kgatha tema ka go araba dipotšišo tša dinyakišišo.

Ke bile le sebaka se se lekanego sa go botšiša dipotšišo le ka go rata ga ka ebile ke ipona ke itokišeditše go kgatha tema ka dinyakišišong.

Leina la mokgathatema wa dinyakišišo: _____ (Hle ngwala ka ditlhaka tše kgolo)

Tshaeno ya mokgathatema wa dinyakišišo: _____

Letšatšikgwedi: _____

Leina la monyakišiši: _____ (Hle ngwala ka ditlhaka tše kgolo)

Tshaeno ya monyakišiši: _____

Letšatšikgwedi: _____

ADDENDUM 6

Research Office

HUMAN RESEARCH ETHICS COMMITTEE (NON-MEDICAL)
R14/49 Rakgogo

CLEARANCE CERTIFICATE	**PROTOCOL NUMBER: H17/06/46**
PROJECT TITLE	Investigating the onomastic principles of naming an official language: The case of Sepedi
INVESTIGATOR(S)	Mr T Rakgogo
SCHOOL/DEPARTMENT	Literature, Language and Media/
DATE CONSIDERED	30 June 2017
DECISION OF THE COMMITTEE	Approved Permission letters are required before data collection can commence
EXPIRY DATE	3 August 2020

DATE 4 August 2017 **CHAIRPERSON** _____ (Professor J Knight)

cc: Supervisor : Dr B Zungu

DECLARATION OF INVESTIGATOR(S)

To be completed in duplicate and **ONE COPY** returned to the Secretary at Room 10004, 10th Floor, Senate House, University. Unreported changes to the application may invalidate the clearance given by the HREC (Non-Medical)

I/We fully understand the conditions under which I am/we are authorized to carry out the abovementioned research and I/we guarantee to ensure compliance with these conditions. Should any departure to be contemplated from the research procedure as approved I/we undertake to resubmit the protocol to the Committee. **I agree to completion of a yearly progress report.**

_____ _____/_____/_____
Signature **Date**

PLEASE QUOTE THE PROTOCOL NUMBER ON ALL ENQUIRIES

ADDENDUM 7

Tshwane University of Technology
We empower people

Research Ethics Committee

The TUT Research Ethics Committee is a registered Institutional Review Board (IRB 00005968) with the US Office for Human Research Protections (IORG# 0004997) (Expires 30 Jan 2020). Also, it has Federal Wide Assurance for the Protection of Human Subjects for International Institutions (FWA 00011501) (Expires 22 Jan 2019). In South Africa it is registered with the National Health Research Ethics Council (REC-160509-21).

September 11, 2017

Ref #: TUTREC/2017/08/009
Name: Rakgogo TJ
Student #: 1798227, WITS

Mr TJ Rakgogo
C/o Dr B Zungu
Faculty of Humanities
University of the Witwatersrand

Dear Mr Rakgogo,

Decision: Final Approval

Name: Rakgogo TJ
Project title: *Investigating the onomastic principles of naming an official language: The case of Sepedi language*
Qualification: Doctor of Philosophy: African Languages and Linguistics, University of the Witwatersrand
Supervisor: Dr B Zungu

Thank you for submitting the revised project documents for ethics clearance by the Research Ethics Committee (REC), Tshwane University of Technology (TUT). In reviewing the documents, the comments and notes below are tabled for your consideration, attention and/or notification:

- **Permission Letter**
  - **Head of Department, Applied Languages**. The REC took note that the written permission letter from the TUT Head of Department: Applied Languages to collect research data from study guides and Applied Languages lecturers and students on the Soshanguve South Campus during formal academic time will be submitted to the REC for notification and archiving purposes when available.

- **Proposal**
  - **Sample Population, Participant Recruitment (Section 3.3)**. The proposed *Participant recruitment strategy* (Section 3.3.1) is in order and duly noted.

- **Time Schedule**. The proposed *Time schedule* (Section 3.3.2) for the various project activities is in order and duly noted.

- **Information Leaflet**
  - **Declaration: Conflict of Interest**. The revised Conflict of Interest Declaration is in order and duly noted. Also, kindly note that it is the researcher's responsibility to ensure that the independent fieldworker fully adheres to and complies with the ethical principles applicable to the project.

- **Questionnaire**
  - **Section A, Biographical Information, "Institution" Item**. The REC took note that the "Institution" Item has been omitted from the revised Questionnaire.

The Chairperson of the Research Ethics Committee, Tshwane University of Technology, reviewed the revised project documents on Sep 11, 2017. **Final Approval** is granted to the study.

The proposed research project may now continue with the proviso that:

1) The researcher/s will conduct the study according to the procedures and methods indicated in the approved proposal, particularly in terms of any undertakings and/or assurances made regarding the confidentiality of the collected data.
2) The proposal will again be submitted to the Committee for prospective ethical clearance if there are any substantial changes from the approved proposal.
3) The researcher/s will act within the parameters of any applicable national legislation, professional codes of conduct, institutional guidelines and scientific standards relevant to the specific field of study. Strict adherence to the following South African legislation, where applicable, is especially important: Protection of Personal Information Act (Act 4 of 2013), Children's Act (Act 38 of 2005) and the National Health Act (Act 61 of 2003).
4) The current ethics approval expiry date for this project is **Sep 30, 2020**. No research activities may continue after the ethics approval expiry date. Submission of a duly completed Research Ethics Progress Report (available at: http://www.tut.ac.za/Other/rninew/ResearchEthicsCommittees/Pages/default.aspx) will constitute an application for renewal of REC ethics approval.

Note:
The reference number [top right corner of this communiqué] should be clearly indicated on all forms of communication [e.g. Webmail, E-mail messages, letters] with the intended research participants.

Yours sincerely,



WA HOFFMANN (Prof)
Chairperson: Research Ethics Committee
[TUTRef#2017=08=009=RakgogoTJ]

ADDENDUM 8

University of Limpopo
Department of Research Administration and Development
Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 2212, Fax: (015) 268 2306, Email:noko.monene@ul.ac.za

TURFLOOP RESEARCH ETHICS COMMITTEE CLEARANCE CERTIFICATE

MEETING:	**31 August 2017**
PROJECT NUMBER:	**TREC/252/2017: IR**
PROJECT:	
Title:	Investigating the onomastic principles of naming an official language: The case of Sepedi
Researcher:	T Rakgogo
Supervisor:	Dr B Zungu
Co-Supervisor:	N/A
Institution:	University of Witwatersrand
Research:	Independent

PROF TAB MASHEGO
CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: **REC-0310111-031**

Note:
i) **Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee.**
ii) **The budget for the research will be considered separately from the protocol.**
PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

Finding solutions for Africa

ADDENDUM 9

Research and Innovation
Office of the Director

11 August 2017

Mr TJ Rakgogo

University of the Witwatersrand

School of Language and Media

Johannesburg

Dear Mr. Rakgogo

Permission to conduct Research at the University of Venda

You are hereby granted permission to conduct research at the University of Venda.

The Research will be based on your Doctoral Project titled: ***Investigating the onomastic principles of naming an official language: The case of Sepedi.***

The conditions are that all the data pertaining to University of Venda will be treated in accordance with the Ethical Principles and that will be shared with the University. In addition consent should be sought by you as a researcher from participants.

Attached is our policy on ethics.

Thank you

.....

Prof. G.E. Ekosse

Director Research and Innovation

Cc: Prof JE Crafford (DVC Academic)

UNIVERSITY OF VENDA
DIRECTOR
RESEARCH AND INNOVATION
2017 -08- 14
Private Bag X5050
Thohoyandou 0950

University of Venda

UNIVERSITY OF VENDA
PRIVATE BAG X5050, THOHOYANDOU, 0950. LIMPOPO PROVINCE. SOUTH AFRICA
TELEPHONE 015 962 8313 / 8504. FAX 015 962 9060
Email: research@univen.ac.za

"A quality driven, financially sustainable, rural-based comprehensive University"

ADDENDUM 10

Tel: +27 12 341 9638

Fax: +27 12 346 5938

523 Stanza Bopape Street, 5th Floor

Provisus building, Acadia 0038

18 October 2017

PanSALB
PAN SOUTH AFRICAN LANGUAGE BOARD

Enquiries: Ms K.Morake

Position: PA to the Executive Head of Language.

Email: keitumetse@pansalb.org

Dear Mr TJ Rakgogo.

Re: Permission to involve Sesotho sa Leboa employees in your research project.

You are hereby granted permission to distribute questionnaires to employees (language practitioners) involved in the translation, editing, developing etc. of Sesotho sa Leboa documents in the Pan South African Language Board in order to "investigate the onomastic principles of naming an official language with special reference to Sepedi and Sesotho sa Leboa language names".

You are further granted permission to interview them as part of their investigation. However, you should take note that it is their choice to participate in your study.

This permission is granted with the assumption that all the ethical considerations will be adhered to. Example, you will interview them on their personal capacities and take note that their views do not represent PanSALB.

Please contact the Acting EHL (Mrs S.Maepa) if any further information is required at 012 341 9638/ 079 888 4401.

Hope the above is in order.

Yours sincerely

---------- Date: 31/10/2017

Maepa SM (Mrs)
Acting Executive Head of Language

LEKGOTLA LA DIPOLELO KA MOKA TSA AFRIKA BORWA

Setshaba se tee
sa dipolelo tse dintsi

LEKGOTLA LA DIPUO TSHOHLE TSA AFRIKA BORWA

Setjhaba se le seng sa
dipuo tse ngata

LEKGOTLA LA DIPUO TSOHLE TSA AFRIKA BORWA

Setshaba se le sengwe
se dipuo tse dintsi

LIBHODI LETILWIMI TONKHE TASENINGIZIMU AFIKA

Sive sinye,
tilwimi letinyenti

BODONYANGAREDZI YA TINDZIMI TA AFRIKA-DZONGA

Lushaka luthihi,
nyambo nnzhi

HUVO YO ANGERHELA YA TINDZIMI TA AFRIKA-DZONGA

Rixaka rin'we
tindzimi tinyingi

PAN-SUID-AFRIKKANSE TAALRA

Een nasie, baie tale

PAN SOUTH AFRICAN LANGUAGE BOARD

One nation, many language

IBHODI YAMALIMI WONKE WESEWULA AFRIKA

Isijhaba sinye,
amalini amanengi

IBHODI YEELWIMI ZONKE ZASEMZANTSI AFRIKA

Isiswe esinye,
iilwimi ezininzi

IBHODI YEZILIMI ZONKE ZASENINGIZIMU AFRIKA

Isizwe sinye
izilimi eziningi

ADDENDUM 11

Sesotho sa Leboa National Lexicography Unit
University of Limpopo
Turfloop Campus
Office No 3026 New R Building
Private Bag x 1106
Sovenga, 0727
Telephone : 015 268 3108/2274
Fax : 0866298534
E-Mail : victor.mojela@ul.ac.za

Re Lota Polelo

2017/03/23

Dear Mr Tebogo Jacob Rakgogo
PhD student at Wits University

Re: Research questionnaire: PhD Research (Wits)

- The above matter refers
- Your request for assistance in the compilation of questionnaires by the Staff of the Sesotho sa Leboa National Lexicography Unit is hereby accepted.
- Our entire Unit staff will be ready to assist you with all the necessary resources and the possible materials you might need towards completion of your research.

Yours sincerely,

Dr MV Mojela
Editor-in Chief & Executive Director
Sesotho sa Leboa NLU
University of Limpopo, Turfloop
Cell: 0825937213

Maloko a Boto ya Balaodi: Dr SJChokoe (Modulasetulo), Mdi KMMakgopa (Motlatšamodulasetulo), Mdi MK Malepe (Mongwaledi), Dr LP Boshego, Dr DN Lekganyane, Mna B Lepota, Dr NS Mogale, Mna SJ Dolamo, Mna JR Matlala, Dr MV Mojela (Morulaganyimogolo le Molaodiphethiši)

ADDENDUM 12

MODJADJI
ROYAL NATION
Republic of South Africa

P O Box 440
Modjadji
0837
Limpopo

Tel: 015 311 0005
Fax: 015 311 0004
info@modjadjiroyal.co.za

04th January 2018

Enq: Suzan
Cell: 081 360 9180

Mr .T. J Rakgogo
PhD Student at Wits University
Johannesburg

Sir

Re: Permission to conduct face to face interview and distribution of questionnaires

You are hereby granted permission to distribute questionnaires to employees (language practitioners) involved in the translation, editing, developing etc. of Sesotho sa Leboa documents in the Modjadji Traditional Council in order to "investigate the onomastic principles of naming an official language with special reference to Sepedi and Sesotho sa Leboa language names."

You are further granted permission to interview them as part of their investigation. However, you should take note that it is their choice to participate in your study.

Please contact to above number if any further information is required.

Hope the above is in order.

Yours sincerely

Office of The Royal Regent
MODJADJI TRADITIONAL COUNCIL
KHETLHAKONI

DEPARTMENT OF LOCAL GOVERNMENT
HOUSING AND TRADITIONAL AFFAIRS
MODJADJI TRADITIONAL COUNCIL
2018 -01- 04 3
P.O. BOX 440 MODJADJI 0837
TEL: 015 311 0005 / FAX: 015 311 0004

ADDENDUM 13

Dr C.G.A. Smith

PhD (English)

Language practitioner - text editing and proofreading

Cell: 0727661428

This is to certify that the following research proposal has been language edited:

by

INVESTIGATING THE ONOMASTIC PRINCIPLES OF NAMING AN OFFICIAL LANGUAGE: THE CASE OF THE SEPEDI AND SESOTHO SA LEBOA (NORTHERN SOTHO) LANGUAGE NAMES

Authors: **RAKGOGO TEBOGO JACOB**

Nature of document: Doctoral study

Date of this statement: 13 March 2019

C.G.A Smith