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- i) While child naming is certainly about the child, the study has shown how the naming of an individual plays an important and defining part in the oral history of the Xhosa, serving as a recording system for the events that happened around the time of a birth. Child naming is a strategy to pass on the customs and culture and mostly the core values of the homestead and of society. In so doing, it defines and reinforces the existing social roles.
- ii) Each proverbial name has an anchor found in proverbs, and if this anchor is lost or forgotten, the meaning is muted. The meanings evoked by proverbs are always socially constituted and context related.
- iii) Proverbial names cannot be treated as linguistic indicators isolated from their historical and socio-cultural context, since all the narrative attached to a name helps in establishing the reference of the name. The socio-cultural aspects that correlate with the history or the origin of proverbs assist in unveiling the contextual meaning of the name.
- iv) Child naming also has socio-cultural applications, such as to warn, to caution and to communicate and vent anger. In oral tradition, deeper dimensions of social life are often implicated in expressing what cannot be directly expressed in words. Furthermore, names reflect the insecurities and mobilities of change in Xhosa society.
- v) The comparison of the results from the desk study and the respondents' interpretations has revealed that since the meanings of names from oral traditions are inseparable from a socio-cultural matrix, change in culture from inescapable implications has resulted in the range of meanings that the names convey.
- vi) The investigation of the linguistic features of proverbial names has shown that morphologically, proverbial names are not monosyllabic words but are shortened forms of otherwise lengthy expressions social experience, in particular intended to convey deeper meanings and reflections on the way of life of the Xhosa people.
- vii) The current study also demonstrates how the cultural knowledge that is contained within and conveyed through Xhosa names is manifested more strongly in the

proverbs, idioms, songs, poems and stories surrounding the names than in their lexical structure.

#### 7.4 Conclusions drawn from the questionnaire survey

The analysis of the historical data seems to evoke a sense of closure or fixity of meaning by using conventions of classification and annotation that leave little room for questioning. For example, the proverbial name *Zweliyaduma* is historically the phrase used for ‘rumours of war’. A respondent in the 50+ age bracket correctly (as stated in the desk study) answered that *Zweliyaduma* was a name given to a child born when there were rumours of *imfazwe* (war) or *muloyo* (witchcraft). However, a younger respondent said that the name *Zweliyaduma* would be given to a child born when there was news about ‘*Toyi Toyi*’ or terrible news on TV about an earthquake. The above reflect a clear process of recontextualisation. The questionnaire survey has shown that the respondents resist this fixity of meaning and have expanded the meaning to include earthquakes, gangster shootings and financial crises, which are in the context of their social issues. It is obvious from the study that names are being rediscovered in the context of current demands, thus enabling their meaning to reach beyond its own original attachments and update itself in changing conditions.

- i) Proverbial names from the past may lose their ‘in reference’ socio-cultural meaning but at the same time may gain a new range of meanings. In principle, the meaning of proverbial names is continually in the process of being constructed in the many contexts of cultural interaction. Still, the same meaning would be generated in relation to subjective theoretical positions and cultural values. The process of recontextualisation means that these names are no longer left in the past. They still have the potential to stimulate creative thought, allowing the users of the language to bring more culturally relevant ideologies to the fore.
- ii) The survey has shown that in traditional Xhosa society, grandparents are traditionally the preferred candidates for bestowing names on children. However, the break-up of the traditional family in favour of the nuclear family has led to both parents and grandparents having equal status regarding the bestowal of personal names.
- iii) Unpacking proverbial names has offered insight into the lives of traditional Xhosa people. It is evident from the respondents that the traditional Xhosa family had a

structure that connected people together and defined social roles. Furthermore, the responses indicate that Western civilisation has played a significant role in the eradication of the use of traditional names and that many of these traditional roles were forcibly and unnaturally changed by apartheid and urbanisation.

- iv) The study results reveal a lack of in-depth understanding of the relationship between the proverbial personal names and the respective original proverbs from which they are derived. This could imply that proverbs have lost their daily use, even in the rural areas, or that the relocation of the respondents to the city might have slightly changed their attitudes towards the use of proverbs and their significance in society. The urban townships are frequently positioned as *phucukile* (civilised) in comparison to the rural areas, and people living in such places adopt a different culture from that of the *ezilalini* (rural homestead).
- v) It is perceptible from the survey that the Xhosa cultural aspects that seemingly have been forgotten are being rediscovered and remoulded in terms of contemporary culture and contemporary beliefs. Certain traditional names have therefore assumed a different social meaning, for example as *izikhahlelo* (praise names) within the royal families.
- vi) The meanings provided by the respondents offer information about political change, cultural continuity, social pretensions and all manner of identity making.
- vii) The study shows that there are still a great number of proverbial names that need to be rekindled to full capacity. The interpretation of African names in general is more complex than a passive acceptance of historical data. The analysis reveals that the contextual transparency of proverbial names is *not always* apparent because of the dynamic change in culture and language.

## 7.5 Recommendations

- i) Linguistic research should also be conducted regarding the syntax of proverbial personal names. Most proverbial names are formed from a combination of more than one word categories. They are derived from phrases, shortened into personal names. These names need to be thoroughly investigated by conducting a syntactic analysis.

- ii) A study situated in a wider framework of socio-cultural phenomena should be conducted in order to find out whether proverbs and idioms still have a significant influence in the moral and cultural value of the Xhosa society.
- iii) A survey in rural areas might offer a slightly different perspective. It is thus recommended that a similar study be conducted among the elderly in the rural areas since elderly people in this particular society still live in an extended family setting. They still have close contact with their children and their grandchildren.
- iv) Language users must be involved in decoding the Xhosa history contained in oral literature. Such important historic material could then be recorded and stored in the archives under a 30–50-year span. Xhosa folklore clearly shows that traditional Xhosa people cannot be regarded as unobservant, unquestioning and unintelligent. There seems to be clear evidence from oral literature that these were quite intelligent people.
- v) And lastly, it is important for any future African onomastics to bear in mind the foregoing process of interpreting the traditional names and the burden of historical, cultural and ritualistic or religious contexts, which cannot be ignored if scholars want to get to the very roots of cultural meaning. For example, names from praise poems can be recollected to reconstruct the whole scenario of what took place at the particular time when they were given. Initiation names can reveal deeply hidden emotions such as fear and bravery. Proverbial names can also reveal the hidden emotions of the name-giver, though such academic efforts can sometimes be hindered by secrecy observed when dealing with certain traditional Xhosa customs. In conducting this work, some of the isiXhosa speakers whom the researcher approached preferred not to participate in the study, as they felt that the exercise was an intrusion into their privacy since information regarding their names belonged exclusively to them. Though claims can be made that the search for information is for the benefit and enrichment of all humanity, the issue of accessibility or non-accessibility of information to researchers has to be given serious attention by both scholars and the ‘owners’ of such information.

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## APPENDIX ONE: NEWSPAPER SNIPPET

**The Star** Jg..... Nr..... P. 8 Dat. 29. 4. 1997

## So, what's in a name? Plenty, I say

**BY FIKIL'NTSIKELELO MOYA**

Thank God for the Reverend Makhenkesi "Arnold" Stofile - I may at last be able to stop using my double-barrelled name.


Like the good reverend who said recently: "I have been called so many names in my life, it does not make any difference what people call me now", I have also been using a simplified name all my life.

Stofile, the premier of Eastern Cape province, recently announced that he wanted his hitherto-unknown birth name, "Makhenkesi", to enjoy at least equal status to his widely known Christian name, "Arnold".

His dilemma epitomises what many Africans have been through in the apartheid era when indigenous names were widely disregarded on the grounds that they were too "complicated", "foreign" or "heathen". Like him, many Africans were given a "Christian" name because their African names were "difficult" for missionaries or Bantu Affairs officials.

An unwritten rule about such names was that they had to be of some biblical figure - usually Old Testament - or had to remind the "man at Bantu Affairs" office of the English royal family "back home".

"Makhenkesi is the name first



who used to go by the name "Saki" is another prominent figure of the "mini African renaissance".

Another is Gauteng local government MEC Sicelo Shiceka, who recently applauded a white master of ceremonies at the opening of a fire station in Orange Farm who pronounced his name properly.

"I am sure you practised hard and I applaud you," he said to the blushing official.

Other prominent Africans who no longer use their "school or Christian" names include Jomo Cosmos boss Matsilele "Jomo" Sono who hardly ever uses his other name, "Ephraim".

Radio and TV personality Kgomotso, formerly "Bob", Mabena is another example of the renaissance. PAC general secretary, Ngila Muedane used to be called "Mike" in a radio programme he hosts.

To those who have a problem with my double-barrelled name I will quote Stofile: "Pick your choice".

And my double-barrelled name? "Ifikil'ntsikeleyo", meaning "blessings have arrived", my birth name, was divided in two to make it easier to handle.

From now on, do not be surprised if I use the whole unedited name.

And proudly too.

**Arnold (just call me Makhenkesi) Stofile, the Eastern Cape premier**

given to me when I was born. Arnold was given to me at baptism by the late Rev John Black. Nobody ever uses the second name Arnold in the family," Stofile said.

His spokesman, Manelisi Wolela, said the premier continued to use all his names but it was up to the media to decide which name they preferred. "It's like giving the names an equal opportunity," said Wolela.

Stofile is one of many Africans who are increasingly assuming their "rightful" names and using them in public.

Former ANC MP and now Transnet head Sakumzi Macozoma

An article published by The Star (quoted in Mandende 2009)

## APPENDIX TWO: FOLKLORE EXAMPLES

### 1. Iintsomi

*Kwathi ke kaloku ngantsomi, zathi iinyamazana zabhunga ukuba zilime eyazo intsimi ngenxa yokuba zihlala zigxothwa emasimini abantu. Zayilima le ntsimi, zayihlakula, kwakhula ukutya. Kwathi yakuvuthwa intsimi leyo, kwafika isilo esikhulu ebusuku, sayitya sayigqiba, satya neendiza sayibhuqa tu, salala kwada kwasa. Zasibona iinyamazana kusasa, zaqokelelana.*

*Zathi makuthunywe enye, iye kubuza ukuba esaa silo siyintoni na kulaa ntsimi. Kwathiwa makuye uMvundlazana, kuba nguyena undwebileyo.*

*uMvundlazana waya wamela kude, wakhwaza wathi, 'Uyini kule ntsimi? Iinyamazana zonke ziyilimele, zayihlakuhlakula, zayihl'amahlongwana phezulu!'. Sathi ukuphendula, 'Ndim, ndinguMaginyinyathi neempondo; nakooMvundlazana apha, ginyiqobo!'. O! Wabaleka uMvundlazana, waya kufika kwezinye. Zoyika ngoku iinyamazana, kwada kwathunywa uFudwazana.*

*UFudwazana yena uthathe izembe wamela kude naye, wathi, 'Uyini kule ntsimi? iinyamazana zonke ziyilimele, zayihlakuhlakula, zayihl'amahlongwana phezulu!'. ukuphendula, 'Ndim, ndinguMaginyinyathi neempondo; nakooFudwazana apha, ginyiqobo!'. O! Wanomsindo uFudwazana, wasondela, waphinda wathi, 'Ndithi mna uyini kule ntsimi? iinyamazana zonke ziyilimele, zayihlakuhlakula, zayihl'amahlongwana phezulu!'. Isilo sathi, 'Ndim, ndinguMaginyinyathi neempondo; nakooFudwazana apha, ginyiqobo!' Ee wasondel' uFudwazana watsho xabe entloko ngezembe, safa.*

*Wabuya uFudwazana evuya, ehamba ecula ingoma yakhe yokoyisa, esithi: Rho –go, Rho –go, thi – na boo- Fudwaza-na. Zambona iinyamazana esiza evuya zaphuma zamhlangabeza zivuya. Zaya zafika isilo sifile.*

*Phelaphela nga ntsomi.*

## 2. Poetry

*A poem by Nontsizi Mgqwetho. Mgqwetho was the first woman poet to publish in Xhosa. From 1920 to 1929 she contributed more than ninety poems, most of them to the Johannesburg weekly newspaper of the Chamber of Mines, Umthetheli wa Bantu (The mouthpiece of the African people.)*

*Mgqwetho criticises Christians for their unwarranted pride in despising traditionalists, who continue to wear their red dyed in ochre.*

*Amaqaba!Pulapula*

*Taru Mhleli ngesithuba sezimbongi*

*Ndisahleli ndingumfana andimbongi*

*Ndingumpati tunga lezi Nxiba-Mxaka*

*Makabhakabheke onk'amagqoboka*



*Taru Mhleli ngesithuba sezimbongi*

*Ndiko nook ndisahleli andimbongi*

*Ndililo iqaba eli linyontyayo*

*Bikela mawenu uti ndim otshoyo.*

*Ati amagqoboka singabahedeni*

*Kodwa wonke umzi usaya eweni*

*Naputum 'umlungu zenibe babini*

*Kodwa lon'ilizwi lifike sinani*

*Zemka zihlephuka kwanento zo Ngqika*

*Nezandundu zityabuke kukuxoka*

*Ngenxa yalemfundo yenu magqoboka*

*Nigqobok' emini kuhlwe nizin'cuka*

*Sinengqungqutela tina bomaqaba*

*Siko sisahleli sisaziv'indaba*

*Kwezontlanganiso zenu asibangako.*

*Zicas'amaqaba ngohlobo lungako.*

*Ndiko ndisahleli ndim lowu ntyontyayo*

*Bikela mawenu uti ndim otshoyo*

*Ndiyinto ndateta kwasekuveleni*

*Agqusha ma Tshawe adlale nkundleni.*

*Zipambili ncwadi zethu bomaqaba*

*Sinimmangalele kotshona nenkaba*

*Namhla sifikile kunenzela*

*Kuba sazalwa ke ukumuka komhla*

*The Red smeared ones! Listen*



*Editor, thanks for the poets' column.*

*I'm still here, a young man and no poet;*

*I carry the milk pail to arm-ringed celebrities;*

*Let all Christians glance behind them.*

*Editor, thanks for the poets' column.*

*I'm here, still alive and no poet.*

*You'd better believe I'm still a Red smeared one:*

*Tell your people I am the one saying.*

*Christians call us heathens*

*But every home is unstable.*

*You rushed to join the white men*

*But when the word appeared we were still together.*

*Many broke away including Ngqika himself,*

*Cheeks chafed from telling lies.*

*Because of your Christian education*

*You are Christians by day, hyenas by night.*

*Just like always, We the Red Smeared ones have a gathering,*

*Sitting here, swapping news.*



*We never attend your meetings,*

*Because of their hostility towards those who are smeared with Ochre.*

*Here I sit, to be sure, just like always,*

*Tell your people I am the one who said it.*

*I am something else, I spoke at my birth:*

*In the courtyard princes stamped and frolicked.*

*We the Red smeared ones have made a statement,*

*Preferring charges against you;*

*Today we've come, we'll do this for you,*

*For we were born at the setting of the sun.*



### **3. Iingoma**

Ukuthuthuzela usana (Lubbaby –Hush, hush, baby)

*This is song that the mother or a caregiver will sing to a child while rocking a child to sleep.*

*The last stanza though is more than just a soothing sound to the child, The mother seems to be expressing and commenting on her own feelings and her situation of lack as she sing 'she does not have a blanket'*

*Lala,lala,lala,sana;*

*Lala,lala,lala,mntwana;*

*Lala,lala,lala,bhabha;*

*Lala, lala, lala, mntwana.*

*Asimntwan'othand'ukulila;*

*Asimntwan'othand'ukulila;*

*Lala, lala, lala, bhabha;*

*Hlala, hlala, hlala, sana.*

*Tutu, tutu, tutu, bhabha;*

*Asimntwan'othand'ukulila;*

*Lala, lala, lala, bhabha;*

*Tutu, tutu, tutu, mntwana.*



*Lala, lala, lala, mntwana*

*Ungab'ndibona ningenangubo!*

*Ingub'am' ihluthwe ngamanyangaza!*

*Amanyangaza akwantshabalalo!*

#### **4. Riddles (Imizekelo Yamaqhina)**

- *Umzekelo: Ndinabafazi bam baxhentsha emngxunyeni*

*Impendulo: Lugada*

- *Umzekelo: Ndinamntu wam ugqobhoza iindonga zavalawe (I have my person who is able to pierce walls)*

*Impendulo: Yinaliti (Needle)*

- *Umzekelo: Ndinabantu bam babini banyuka eqhineni abade bayokuqabela*

*Impendulo: Ziindlebe (Ears)*

- *Umzekelo: Ndinabantu bam baninzi bathwele iiqhiya ezimdaka( I have many people wearing brown hats*

*Impendulo: Yimicinga yematshisi (Matchsticks)*



## **APPENDIX THREE: CONSENT FORM**

### **Information Sheet: The use of Proverbial Names among the Xhosa society: Socio-Cultural Approach Questionnaire**

I, Phumzile Simelane-Kalumba, am a postgraduate student at the University of the Western Cape, South Africa and I am currently in the process of completing my Master of Arts degree in isiXhosa. To complete my degree, I will be investigating the use of proverbial names among the Xhosa language users.

#### **This study aims:**

- To investigate names linked to oral art i.e. proverbs, idioms, poems and/or riddles;
- To find out the Xhosa culture and customs from such names were constructed from;
- To investigate whether there are any proverbial names still, being used among the Xhosas;
- To find out if the meanings of proverbial names were still transparent to the modern language users;
- And to investigate how the interpretation of the proverbial names and their correlating proverbs might have changed overtime in response to the changing culture.

#### **How were subjects identified?**

Subjects were identified with the perception that they come from rural areas of Eastern Cape, which the study perceive as still using language of proverbs. These people were over the age 18 that now live, work and study within Cape Town area, where this study is conducted.

#### **What is required of the subjects?**

Subjects are requested to share their experiences about Xhosa proverbial sayings and the extent through which proverbs were still used in their area. The study seeks to find if there are any personal names they know which have been taken from these expressions.

Some questions will require personal knowledge and individuals cultural beliefs therefore subjects will be interviewed face-to-face, and each interview schedule will take at least 45 minutes with each respondent. Face to face is advantageous since it gives us a chance to take note of hand gestures and the body language of the subjects, which forms a big part of Xhosa conversation.

**Will there be any benefits involved for taking part in this study?**

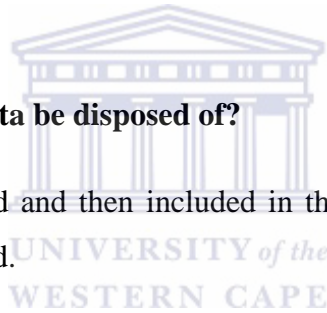
No tangible benefits are involved in this study, apart from that the data collected from subjects will be stored and accessed for another similar research in future.

**Are there any payments or reimbursements of financial expenses incurred by subjects?**

No, the researcher will travel to the place where the subject live, study or work. Therefore, there will be no direct costs on anyone partaking in this study. The only abstract cost incurred is their time.

**How and when will gathered data be disposed of?**

Data transcribed will be analysed and then included in the treatise which will be stored in library shelves, and also published.



**How will confidentiality and anonymity be ensured?**

Every effort will be taken to protect the identity of participants in this study. Participants will not be identified in any report or publication of this study or its results.

**Are there any negative consequences of not participating in this study?**

Participation in this study absolutely depends on subjects' decision, and a decision not to participate in the study will by no means constitute a penalty.

**What happens when you withdraw from this study?**

Participation in this study is voluntary and participants are not bound to be part of this study until it reaches its final stages. Participants can withdraw from the study at any point they want.

**My contact details are as follows:** Ms Phumzile Simelane-Kalumba, Xhosa Department, University of the Western Cape, South Africa. I can be contacted at: (Tel), 0733685740 (Cell) or 3102864@uwc.ac.za, jabulanimeansrejoice@gmail.com (Email).

**My supervisor is:** Ms Thoko V. Mabeqa, Head of Xhosa Department, University of the Western Cape, South Africa. She can be contacted at: +27 (0)21 959 2382 (Tel) or tvmabeqa@uwc.ac.za (Email).

*This information sheet is for you to keep so that you can be aware of the purpose of the study questionnaire. With your signature on the attached document, you indicate that you understand the purpose of the research study.*

**Yours faithfully**

**Phumzile Simelane-Kalumba**



## **XHOSA VERSION**

### **Bafumaneke njani abaphenduli mibuzo?**

Abaphenduli mibuzo ngokucingela ukuba bathetha isiXhosa, futhi basuka kwiindawo ethetha isiXhosa. Abanye bazalelwe ezilalini zase Mpuma koloni, Kwaye kubonakala ukuba ezizaci zisasetyenziswa. Ababantu ngoku bakhangelela lentsusa yalamagama bahlala, besebenza futhi bephanda bese Ntshona koloni.

### **Yintoni le efunwa kubaPhenduli mibuzo?**

Ingcali ezi zilindeleke ukuba zixele konke ezikuvileyo ngezizaci nala maqhalo akwa Xhosa, bade bachaze nezisasetyenziswayo ezindaweni zabo zokuhlala. Koluphando kufuneka kuvele nokuba akhona kusini na amagama abantu athathwe kwezizaci.

Eminye imibuzo kwaba bantu baphendulayo izakuba ijoliswe kubo ngqo, ifune ke ngoku ukuba umntu asebenzise ulwazi lakhe okanye inkolo yakhe ukuphendula, yiyo ke lonto ababantu bezakubuzwa ubuso ngobuso. Abantu abaphendulayo bazakunikwa imizuzu elishumi nane elinesihlanu ekuphendula. Izakuba luncedo ke into yakuba kujongwane ebusweni nabaphenduli aba, ngoba lomntu ubuzayo uza kubona nendlela acacisa ngayo lowo uphendulayo, atsho ajonge nendlela aman gayo lowo uphendulayo into leyo ke ebalulekileyo xa uncokola nomntu kwaXhosa.

### **Ingaba ikhona na intlawulo eza kuzuzwa ngabo bathatha inxaxheba kwesisifundo ?**

Akukho ntlawulo ibonokalayo okanye ibambekayo kwezizifundo, ngaphandle nje kokuba yonke into efunyanisiweyo, izakuthathwa igcinwe kovimba ize isetyenziswe xa kuphinde kwabakho uphondo

### **Zikhona indleko zemali abangene kuzo abaphenduli mibuzo ?**

Ayikho. Ingcali zizakuya apho umntu ophendulayo, ahlalo, okanye afunda, okanye asebenza khona, ngako oko ke akukho zindleko yena azithwalayo ngaphandle nje kwexesha lakhe.

### **Kwenzeke ntoni ke Kwiimpendulo ezibhaliweyo, nezishicilelwe ngamazwi okanye ngomboniso bhanya-bhanya ?**

Ezishicilelwe ngamazwi, zizakubhalwa ngesandla ukuze ziphonongwe ngokubanzi

### **Izakulahlwa njani ke lengxelo ?**

Ezishicilelwe ngamazwi emva kokuba zibhalwe ngesandla zizakulahlwa, zize ezibhalwe ngesandla zigcinwe kwithali leencwadi ukuze abantu bafunde.

### **Kuzakuqinisekiswa njani ukungaziwa nokufihlakala ?**

Kuzakwenziwa amalinge okukhusela abo bathabatha inxaxheba kwezizifundo, ukuba bangaziwa nakweyiphi na ingxelo kunye neziphumo zayo.

### **Zikhona na Iziphumo ezigwenxe ezinokufunyanwa ngabo bangathathanga nxaxheba kwezizifundo ?**

Ukuthatha inxaxheba kuxhomekeke umntwini ofunayo kwaye akukho sohlwayo kongafuniyo.

### **Kwenzeke Ntoni ke korhoxa sele eqalile ?**

Umntu uthatha inxaxheba ngokokuthanda kwakhe, ngoko ke akukho nto imbambayo ukuba angarhoxi xa efuna njalo.



**My contact details are as follows:** Ms Phumzile Simelane-Kalumba, Xhosa Department, University of the Western Cape, South Africa. I can be contacted at: +27 (0)21 959 2978 (Tel), 0733685740 (Cell) or 3102864@uwc.ac.za (Email).

**My supervisor is:** Ms Thoko V.Mabeqa, Xhosa Department, University of the Western Cape, South Africa. She can be contacted at: +27 (0)21 959 2382 (Tel) or tvmabeqa@uwc.ac.za (Email).

*This information sheet is for you to keep so that you can be aware of the purpose of the study questionnaire. With your signature on the attached document, you indicate that you understand the purpose of the research study.*

**Ozithobileyo,**

**Phumzile Simelane-Kalumba**



## Consent Form

University of the Western Cape

### 'The Use of Proverbial Names Among the Xhosa Society :Socio-Cultural Approach'

**Researcher: Mrs Phumzile Simelane-Kalumba**

**Please initial box**

1. I confirm that I have read and understood the information sheet explaining the above research Project and I have had the opportunity to ask questions about the project.
2. I understand that my participation is voluntary and that I am free to withdraw at any time without giving any reason and without there being any negative consequences. In addition, should I not wish to answer any particular question or questions, I am free to decline. (If I wish to withdraw I may contact the lead researcher at anytime)
3. I understand my responses and personal data will be kept strictly confidential. I give permission for members of the research team to have access to my anonymous responses. I understand that my name will not be linked with the research materials, and I will not be identified or identifiable in the reports or publications that result from the research.
4. I agree that the data collected from me can be used in future research.
5. I agree to take part in the above research project.

\_\_\_\_\_  
Name of Participant

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Name of person taking consent

Date

\_\_\_\_\_  
Signature

**Phumzile Simelane-Kalumba**

\_\_\_\_\_  
Lead Researcher

\_\_\_\_\_  
Date

\_\_\_\_\_  
Signature

*(To be signed and dated in presence of the participant)*

*Copies: All participants will receive a copy of the signed and dated version of the consent form and information sheet for themselves. A copy of this will be filed and kept in a secure location for research purposes only.*

**Researcher: Mrs Phumzile I. Simelane-Kalumba**

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**HOD: Ms T.V. Mabeqa**

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## APPENDIX FOUR: SAMPLE QUESTIONNAIRES

### Section A : DEMOGRAPHICS

#### Personal details (Optional)

Name	Surname	Age

#### Background information

1. Were you born in a rural or urban area? .....

2. Which area?.....

3. Do you still live in this area?.....

4. If not, where do you live now?.....

.....

#### Section B: KNOWLEDGE

1. Are there Xhosa proverbs, proverbial sayings and idioms, still in use in the area where you come from, if yes, under what occasions are they used?.....

2. Who names the child in your family and How were they named?.....

3. In your knowledge, is child naming part of the mbeleko ceremony?.....

.....

**Section C: EXPERIENCE**

1 Can you think of any Xhosa name specifically linked to any proverbial saying or idioms? And expound on its meaning.....

2 Are you familiar with name such such Zweliyaduma, Rholihlahla, Themba, Ngawethu, Nangamso?.....

3. In your own words, what do you think the above-mentioned names mean and what is their history?.....



## XHOSA VERSION QUESTIONNAIRES

### Intsingiselo yamagama akwa-Xhosa: Inkcazelo ngembali yamagama abantu bakwaXhosa: Intsusa yawo

#### Section A

Igama	Ifani	Iminyaka

1. Ingaba Uzalelwe ezilalini okanye edolophini?.....

2. Kweyiphi indawo?.....

3. Ingaba usahlala kulendawo uzalelwe kuyo?.....

4. Ukuba awusahlali, uhlala phi ngoku ?.....

.....

#### Section B

1. Ingaba amaqhalo nezaci asetyenziswa ntsuku zonke kulendawo uhlala kuyo, Asetyenziswa xa kutheni?.....

2. Umtana xa evela uthiywa njani kokwenu ?.....

3. Ukwethiywa komtana yinxaxheba yembeleko kanye-kanye?.....

.....

### Section C

1. Likhona igama lomuntu elisisaci okanye , iqhalo olicingayo?.....
2. Ungaba uyawazi lamagama afana nala Zweliyaduma, Rholihlahla, Themba, Ngawethu, Nangamso?.....
3. Ngamazwi akho, Ucinga ukuba lamagama angentla athetha ntoni, futhi ithini intsusa yawo.....



## APPENDIX FIVE: PARTICIPANTS DEMOGRAPHICS

### RESEARCH PARTICIPANTS DEMOGRAPHICS

NO	Name	Place of birth	Residential place	Gender	Age
1	Mpendulo	Ezilalini	Ekapa	Male	21
2.	Thabo	Lady frere	Khayelitsha	Male	29
3.	Unathi	Lady frere	Nyanga	Female	28
4.	Mandisi	KuTsolo	Kayelitsha	Female	30
5.	Mwezi	Cofimvaba	Ekapa	Male	26
6.	Ayanda	ELusikisiki	Newcross	Male	30
7.	Vuyo	Khayelitsha	Khayelitsha	Male	28
8.	Noxolo	Cape	Cape Town	Female	25
9.	Nolundi	Engcobo	EKapa	Female	28
10.	Siyabonga	Willowvale	EKapa	Male	26
11.	Siyanda	eMthatha	ePhilliphi	Male	23
12.	Bukiwe	eMthatha	eKapa	Female	19
13.	Busisiwe	KuTsolo	eKapa	Female	21
14.	Thembisa	eLusikisiki	eNyanga	Female	26
15.	Nolubabalo	eKapa	eKapa	Female	21
16.	Ntabiseng	eRhawutini	EKapa	Female	18
17.	Eyethu	King Williams Town	eKapa	Female	18
18.	Ncebakazi	EKapa	eKapa	Female	20
19.	Aphiwe	Maclear	Cape Town	Female	22
20.	Nobuntu	Cofimvaba	Cape Town	Female	41
21.	Fikiswa	Cofimvaba	Cape Town	Female	37
22.	Sizuluntu	Qumbu	eKapa	Male	44
23.	Ayanda	Nyanga	Nyanga	Male	32
24.	Mawethu	EMkhangiso	eKhayelitsha	Male	42
25.	Mcebisi	Sterkspruit	eKapa	Male	39
26.	Xolani	kuQumbu	eKapa	Male	36
27.	Xolani	kuTsembeyi	eKapa	Male	36
28.	Nomakholwa	Centane	eKapa	Female	32
29.	Bongiwe	kuNtsolo	eKapa	Female	30
30.	Phakama	eNgcobo	eKapa	Female	30
31.	Zukile	eCentana	eKapa	Female	37
32.	Fuziwe	kuTsolo	eKapa	Female	40
33.	Siyathemba	Centana	eKapa	Female	33
34.	Lamla	kuGuntyana	eGugulethu	Male	19
35.	Nobathembu	E Adelaide	eKapa	Female	23
36.	Nomhlayimbi	kuBanzi	eKapa	Female	76
37.	Nofomene	kuBanzi	eKapa	Female	57
38.	Ntombekhaya	Centana	eKapa	Female	54
39.	Nosevish	Nqolosa	eKapa	Female	76
40.	Nomthuthuzeli	kuTsolo	eKapa	Female	60

41.	Rose	eGravrenet	eKapa	Female	71
42.	Thabo	Alexander	eKapa	Male	21
43.	Mampilo	eCala	eKapa	Female	21
44.	Yongama	eZilalini	eKapa	Male	23
45.	Andile	Bhofolo	eKapa	Male	31
46.	Nobuntu	eCovuko	eKapa	Female	41
47.	Withheld	Mnqalweni	eNyanga	Male	43
48.	Withheld	King William Town	eKhayelitsha	Male	33
49.	Withheld	eCala	eKapa	Female	69
50.	Withheld	eMthatha	eKapa	Male	49

## APPENDIX SIX: ETHICS CLEARANCE CERTIFICATE

