

**NAMING AND PRAISES OF AMASOKANA AMONG THE
SOUTHERN AMANDEBELE DURING THE INITIATION PROCESS**

by

MATTHEWS MOKOENA

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SUPERVISOR: PROF T.M. SENGANI

CO-SUPERVISOR: DR J.N. MALOBOLA-NDLOVU

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DECLARATION

STUDENT NUMBER: 55791670

I declare that the work, **NAMING AND PRAISES OF AMASOKANA AMONG THE SOUTHERN AMANDEBELE DURING THE INITIATION PROCESS**, is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the dissertation to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at Unisa for another qualification or at any other higher education institution.

Mr Mokoena Matthews:

Signature:

Date:

DEDICATION

I dedicate this dissertation to the memory of my late great-grandmother, uMantombana
uDina umkaSidiba Mthimunye
who encouraged me to go to school when I was a little boy at primary school level;
also to my grandmother, uNamfunge uNomhlekhabo Mthimunye, who passed away
before my birth.
May your souls continue to rest in peace.

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Your tremendous assistance to me with your expert knowledge, advice and dedication will be blessed by the Almighty God. *Ngithi kini: Ukwanda kwaliwa muloyi!*

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I give praise to God for all His blessings of strength, courage and health during my academic exercise.

I offer my deeply felt gratitude to my parents, my son Lifalakhe, my sister Busisiwe, and her children Mbali, Musa and Siphosezwe, for taking care of my life.

SUMMARY IN ENGLISH

This study focused on the naming and praises of *amasokana* (initiates) among the South African amaNdebele during and after the initiation process. An explanation is offered as to why *amasokana* of amaNdebele use Sepedi names instead of isiNdebele names during their transition from boyhood to manhood. Using critical language awareness, this study examined names and praises based on the cultural and traditional poetic forms recited by the *amasokana* during their homecoming ceremonies when they are introduced to their community by their post-initiation names. This is a case study that made use of interviews and observations as instruments to acquire data about the naming practices and praises of the *amasokana* of the amaNdebele. The research aims to make a meaningful contribution to the recording and preservation of the indigenous names of *amasokana* and their praises for posterity and to sustain cultural identity and the quintessential elements of humanity.

ISIRHUNYEZORHUBHULULO NGESINDEBELE

Irhubhululo leli linqophe ekuthiyweni kwamabizo kanye neembongweni zamasokana wamaNdebele eSewula Afrika ngesikhathi nangemva kwengoma. Isendlalelo siqale khulu ekutheni kubayini amasokana wamaNdebele asebenzisa amabizo weSepedi esikhundleni samabizo wesiNdebele ngesikhathi lokha nakasuka ebusaneni aya ebudodeni. Kilelirhubhululo, kuhlolwe amabizo kanye neembongo ngokuqalisa eendleleni ezibukondlo zangokwesiko kanye nomkhuba wokubonga kwamasokana nakagodukako lokha nakazazisa ngamabizo wabo wobusokana. Ngalokho- ke amabizo wendabuko wamasokana kanye neembongo kufanele kurekhodwe, kubulungwe ukuze kubulungwe ubunjalo besiko kanye neengcenywe eziqakathekileko zobuntu.

KEY WORDS

amasokana/initiates, naming practices, initiation, initiation process, traditional praises, culture, influences, adoption, regiments/*iintanga*, homecoming, indigenous names

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CHAPTER 1

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 INTRODUCTION

Naming in general plays an important role in most African cultures as well as in many other aspects of peoples' lives. The names of *amasokana* (initiates or graduates) and their praises (which include: personal names, birth names, place names and others) have been used from time immemorial by the amaNdebele nation. This study focuses mainly on names and praises of *amasokana* of the Southern amaNdebele. It will further show that most *amasokana* of Southern amaNdebele use Sepedi names instead of isiNdebele names during their transition from boyhood to manhood. Critical language awareness is used to identify the names and praises, and to discover how the influence has come about. This is a qualitative study, based in part on private personal interviews. It is therefore a case study.

1.2 BACKGROUND TO THE STUDY

The study investigates and discusses the known *amasokana* of amaNdebele. The discussion focuses on *amasokana* names and praises based on the traditional cultural poetic forms recited by the graduating *amasokana* soon to be accepted into manhood by the jubilant family members and friends, after their time of preparation in seclusion. Their graduation is completed when the *amasokana* return home to introduce themselves by their newly acquired names, which symbolise their new and much-cherished identity: their *ubusokana* (initiates).

During the homecoming graduation ceremony, which represents the transition from boyhood to manhood, a cow is usually slaughtered. The father of the graduating *isokana* (initiate or graduate) would be the one to direct the *isokana* and his fellow-graduates into the kraal and point at a cow, and recite phrases like *namhlanjesi sikuhlabela ikomo yakho le nesikukhulisa ngayo wena nabangani bakho* (loosely translated as "today we are slaughtering this cow for you to celebrate with your friends as a symbol of your growth"). In response, the new graduates will loudly shout phrases such as *sangena ngakwethu, simasokana* (loosely translated as "we the newly-graduated men have come home"). *Amasokana* would usually also recite *Nasi ikomo ezokuhlatjwa* ("here is the cow that will be slaughtered (for us)").

Skhosana (1998: 1), one of the prominent authorities on manhood names and praise poems of amaNdebele, agrees with what happens during this time when he says that “there are manhood names and praises recited by the graduating initiates during their homecoming ceremonies when they introduce themselves in their new names as men (matured men)”. The new-found men, the initiates, are showered with praises by everyone in the community for their bravery and attainment of manhood, and they themselves start to recite praises, and sing and dance. These praises are unique and regarded as an essential and very important part of the rites of passage into manhood.

Mphela (2010: 53) points out that when each family is preparing for this ceremony, a cow, a sheep or a goat is slaughtered, depending on affordability for each family, and a traditional beer is always prepared for the arrival of the initiates and the enjoyment of the friends and family coming to meet the “new man”.

Chidester (1992: 36) records how members of the family or community are expected to interact with initiates at home on the day of homecoming: anyone who wants to talk to an initiate must first offer a present or some money, and then kneel down to receive a pat on the back from the initiate, as a sign of acceptance. It is a widely accepted tradition among the amaNdebele that before any young marriageable boy may consider entering marriage negotiations, he must undergo the initiation process at the appointed institution in order to go through all the processes that lead to his attaining manhood, and be publicly recognised as a man. In terms of amaNdebele custom, the initiation school takes place every four years (Skhosana 1998: 5).

From a review of the existing literature, it is evident that more research is needed to establish to what extent *amasokana* names and praises enrich the African culture.

1.3 STATEMENT OF THE PROBLEM

As an educator and cultural activist, the researcher is deeply interested in the manner in which the coming of age ceremony is celebrated among *amasokana* of amaNdebele. In some instances, some *amasokana* of amaNdebele attaining manhood during their homecoming use Bapedi names and they recite praises in the Sepedi language. While this is not a bad thing, since it is evidence of unity among the different ethnic groups, it does however contribute, on the flipside, to the decline and demise of otherwise amaNdebele cultural practices and customs.

Another problem with this is that the old staunch amaNdebele people are always at a loss when these young men come back home singing “foreign” songs and praises. Some amaNdebele youth do not even understand the newly acquired names representing manhood since they are usually in Sepedi.

According to Van Warmelo (1930: 21) the use of Sepedi names among the Southern amaNdebele started when their initiates, during the time of King Nyabela and King Mampuru, celebrated their attainment of manhood together with the Bapedi who later happened to assimilate them. The purpose of this study is to demonstrate that the Sepedi names in use do not belong to the ancestors of the amaNdebele nation. The study argues that there are *amasokana* names which the amaNdebele nation did not use. It is hoped that this study will assist amaNdebele people and students of literature alike to recognise the origins of *amasokana* (isiNdebele) names and praises of amaNdebele.

1.4 BACKGROUND TO THE PROBLEM

As in many southern African cultures, including Bapedi, Vhatsonga, Vhavenda and amaXhosa, the amaNdebele also still practise the rites of coming of age by taking their boys for initiation in late adolescence, in order for them to attain the sought-after status of full manhood. AmaNdebele people are still proud of their cultural practices and uphold the practice of initiation as it was performed by the amaZulu before King Shaka abolished it (Fourie 1921; van Warmelo 1930: 21).

Van Warmelo (1930: 21) confirms that “we have abundant proof that initiation and its present organisation must be a fairly old institution among the Transvaal Ndebele”. That this institution started many generations ago is reflected, for instance, in the regiment name for the amaNdebele King Manala, the eldest son of Musi, was iNghana; and the regiment name of Nzunza, the younger brother of Manala was iDuba (van Vuuren 1983: 13). It is important that the upcoming generations be informed of the importance of *amasokana* names and praises attained at the initiation school and for the youth to know this history and put it into practice.

The two regiments mentioned above, the iNghana (of Manala), and the iDuba (of Nzunza), in amaNdebele cultural heritage represent the categories or different stages regulating the attainment of *amasokana* among the amaNdebele. These regiments also separated the years in which initiates could undergo the process.

The separation is maintained to help people understand their ceremonial seating arrangements, since during the amaNdebele celebrations men should be seated at *ebandla* (to the place where men of the house sit, usually at the front of the house or a council for the traditional court) according to their order and dignity in relation to their surnames.

The amaNdebele culture stipulates that every young male between the ages of 18 and 21 or above should attend the initiation school (Skhosana 1998: 2). The age range seems to be good since when this was started many years ago, an initiate who had attained the status of *isokana*, was expected to marry at any time upon his return, and not wait until the next regiment of the institution was initiated. One aim of this hastily arranged marriage was to take the bride in time so that she could cook for the next batch of initiates attending the school. The situation has changed with the passage of time. Boys as young as fifteen years choose to attend initiation schools and go back to the conventional school after graduation from *ubusokana* initiation school. This therefore tells us that an initiate who has attained his *ubusokana* stripes, may not rush to marry, but may have to finish his studies first.

This study also reasons that it is for this very reason that today the amaNdebele boys tend to do well through practice of *ukugwaba* (an ethic and practice of hard work), as they do with pens and books at school. The stage of *ukugwaba*, which could be described as a stage between boyhood and manhood, is supposed to be a celebratory stage where boys who are in the process of attaining *ubusokana* are expected to work very hard and do anything for a young marriageable woman, so as to impress her, even if it means showering her with melodious music. It is also during the stage of *ukugwaba* that even stick fighting is practised.

The *amasokana* of Southern amaNdebele origin are given an informal education on behaviour, relationships with women and how to protect them from outside possible harm. All boyish behaviour is rooted out with strict discipline. This also plays a vital role in uniting the amaNdebele tribes and it strengthens the cultural connection among the Southern amaNdebele people. Ideally, initiates would spend at least eight weeks in the initiation institution. At this stage, they are called *abakhethwa*, loosely translated as “special initiates”.

The initiation regiments of Southern amaNdebele people play an important role in shaping the future of the young men, in enabling them to understand who they are and what their *ubusokana* means to them. The division of the amaNdebele regiments into the two categories of the Manala and Nzunza regiments (van Warmelo 1930: 21; Fourie 1921: 203; van Vuuren 1983: 269) serves as a reminder of amaNdebele history.

The first and oldest regiment is Manala and the younger one is Nzunza. These are part of cultural history and heritage as they remind people about the important dates in their lives such as birthdays, deaths, disastrous events and other historical events. Some people were named after these regiments, for example a child could be named Gawu after the regiment called AmaGawu. This in essence shows that amaNdebele were culturally highly educated and used regiments as part of their calendar for remembrance.

As mentioned earlier on, most *amasokana* names and praises have been narrated in the Northern Sotho (Sepedi) language for some time now. From the end of 1993, just before 1994 and the dawn of democracy, in many places, particularly in the former kwaNdebele homeland (now part of Mpumalanga Province), many *amasokana* started to recite the present praise poems in their native isiNdebele language.

Krige (1946: 102) testifies that the initiates on their homecoming were given new names as a way of welcoming them into manhood. The practice has continued, even more than seventy years after Krige's research was published: the *amasokana* of amaNdebele, are still given new identities and new names as part of their *ubusokana*. A popular *isokana* name among the amaNdebele is that of "Maduma" which was the isiNdebele name given to Mthimunye Sidiba in 1923 in Belfast, eMkhomanzi, who was iDlhari by regiment. The name represents a personal interest of this researcher conducting this study about the origins of *amasokana* names and praises in isiNdebele, which at this stage represents some groundwork for further research on the subject of the study.

1.5 AIM AND OBJECTIVES OF THE STUDY

1.5.1 Aim

The main aim of the study was to establish the reasons for the adoption of Sepedi names and praises by the *amasokana* of amaNdebele and to explore ways of replacing them with isiNdebele ones.

1.5.2 Objectives

In detail, the main objectives of the study are:

1. To elucidate the reasons behind the amaNdebele nation using Sepedi names and praises of *amasokana* during the initiation process.
2. To indicate the value of names and praises of *amasokana* as recited by the amaNdebele nation.

1.5.3 Research questions

In order to achieve the aim of this study, an attempt was made to answer the following main research questions:

1. Why do *amasokana* of amaNdebele use the Bapedi names and praises during their coming of age ceremonies?
2. What were the main reasons why amaNdebele names and praises were not used by *amasokana* of amaNdebele?
3. Why is it important to the amaNdebele to have their own *amasokana* names and praises during the initiation process?

1.6 JUSTIFICATION OF THE STUDY

As mentioned previously, there is a shortage of isiNdebele books in general whereby a researcher can obtain information on the *amasokana* names of amaNdebele. To date, no research has been done and no books have been written on *amasokana* names of amaNdebele in particular. More studies need to be conducted to preserve the values of the past. This study will contribute to a better understanding of the naming and praises of *amasokana* among the Southern amaNdebele communities for reasons explained above.

1.7 SIGNIFICANCE OF THE STUDY

The significance of this study lies in its attempt to show how the original sons of amaNdebele, the generation of His Majesty King Musi the Mhlanga, used *amasokana* names and praises which were in the isiNdebele language in South Africa. Linguists will benefit from information that they

may not have been aware of with regard to the *amasokana* names and praises from the initiation school. This study, informed by the work of authors, intends to inform and preserve the history of the members of the amaNdebele nation, especially initiates, so that they may be aware of their heritage regarding the *ubusokana* names and praises that they received at the initiation schools. Lastly, the study hopes to offer enrichment to the nation at large, in its diversity of different cultures, to shed light on the initiation school candidates, as part of amaNdebele heritage originating from the ancestors and shaped historically in various ways, such as economic issues, happy and sad events, and moral principles.

1.8 THEORETICAL FRAMEWORK

There are numerous scholarly theories or approaches that may be applied to the study of *amasokana* and praises, propounded by different schools of thought. These studies are supported by application of elements of the following theories: the oral formulaic and Afrocentricity theory. A good theory or set of theories can guide every aspect of the study from formulation of the research questions and problem statement, through discussing the findings of data analysis to writing up the conclusions. For this study, the researcher chose to apply oral formulaic and Afrocentricity theories which are described in the following paragraphs.

1.8.1 Oral formulaic approach

This approach is based on amaNdebele naming practices and praise poems used at initiation ceremonies to express that they are proud of who they are. It also expresses social approval of those who conform to certain forms such as praise names and songs.

According to Scheub (1975: 47), formulaic expression does not only concentrate on structure but also on theme, setting, characterisation and style (repetition and ideophone).

In a related approach, Dundes (1965: 2) says that oral transmission concerns those forms of folklore depending upon body movements such as dances, praises, games and gestures, which are passed on orally. Thus, by oral transmission during the initiation school process, *amasokana* learn the praise songs and names, and are taught to hold them in high regard because they are considered as appropriate to adult life. They are also highly effective as a means of exercising social control and can be fully understood only in the context of and through a thorough knowledge of the culture.

1.8.2 Afrocentricity approach

Afrocentricity is also a very crucial theory contributing to this study. Afrocentric theory as opposed to Eurocentric theory is more African and it more properly represents the needs of Africans in approaching African problems, such as issues surrounding initiation. Reviere (2001: 710), discussing the implementation of Afrocentric analytical methods, asserts that the principal advantage of an Afrocentric approach is that it compels a researcher to challenge the use of the traditional Eurocentric approach of objectivity and reliability in the enquiry process. Using this theory, the researcher will try to analyse the initiation issues in the light of an African approach, which differs from the Eurocentric approach in that it looks at African problems in an African context in order to provide solutions which are African-oriented.

According to Asante (2000: 98), African issues should be viewed through African lenses rather than using theories designed to solve issues completely different from African problems. Asante is supported by Collins (2000) who asserts that African phenomena can only be understood through the use of African methods of analysis. The African methods of analysis are shaped by African cultures, history and ideas.

1.9 RESEARCH METHODOLOGY

Research methodology depends primarily on the nature of the subject matter of the discipline, the content, and the object of what one is trying to investigate (Reichardt and Rallis 1994: 14).

According to Kumar (2005: 33), the research methodology focuses on how data is gathered with regard to either qualitative or quantitative research design, and “qualitative research is regarded as an unstructured approach to enquiry that is flexible with regards to the objectives, designs, sample, and questions asked in order to explore the nature of a problem, issue or phenomenon”. In the light of this, the research method that will be used in this study is the qualitative method. The value of this approach is expressed by Hoberg (1999: 76) when he says that “qualitative research is based on naturalistic enquiry where the researcher uses multimethod strategies to gather data”. More so, the issue under study is phenomenological, being concerned with observable phenomena.

1.10 RESEARCH DESIGN

The research design will focus on the plan of the study. Research design can also be referred to as the overall strategy chosen to integrate the various components of the research in a logical way, in order to ensure that the research problem is effectively addressed (Kumar 2005). This study is a case study. A case study is a systematic and organised procedure designed to explore a phenomenon. According to Yin (2012) a case study includes designing the study, collecting data, and analysing and presenting the results in a particular format. This design was chosen in line with the nature of the exploration and to become familiar with unknown situations. The process involves a selection of participants and sites as cases, and putting procedures in place that adhere to the case study design principles. The components are constituted by the population, the sampling techniques, how the research is set up, the size of the data, the data collection method, and data analysis. This case study of the *ubusokana* of amaNdebele (initiation school processes) selects participants from the amaNdebele nation in South Africa and attempts to understand the naming and praises in their cultural practice. In a case study design, small samples and in-depth investigations yield qualitative data. For this study, my interaction with participants yielded data constituting knowledge about reality that was shared with the researcher.

1.10.1 Population of the study

McMillan and Schumacher (2014) define population as a group of people about whom the researcher will be making some generalisation or a group of individuals from which a sample is drawn.

The population of the study comprised of people like the elders, *amasokana* from the initiation, *amakhosi* (traditional leaders), *iinduna* (chiefs), male educators, male language practitioners and male cultural activists who underwent the initiation school. Interviews were conducted in the Mpumalanga Province specifically in the former homeland of KwaNdebele in Thembisile Hani, Dr J.S. Moroka, Steve Tshwete, Emakhazeni and eMalahleni Local Municipalities. Limpopo Province was also visited in a place aptly named KwaDlawulale under Elias Motsoaledi Local Municipality. Gauteng Province was visited in places such as Mamelodi, Hammanskraal, Soshanguve, Mabopane, KwaMarhinini and Phelantaba under the City of Tshwane Municipality. Ekurhuleni Municipality was visited in places such as Benoni, Duduza, Nigel, Springs, KwaThema, Thembisa and Brakpan.

1.10.2 Sampling

According to Winterdyk, Coates and Brodie (2006: 35), sampling is a general recurrent problem in the literature of research methodology. Sampling in this study will be more of non-probability sampling because the research is fully qualitative in nature. Purposive sampling was found to be the most suitable for this case study, based on the nature of the topic and the researcher's awareness of the target population. According to Creswell (1980) purposive sampling involves researchers being able to access richer sources of information. Yin (2012) posits that in an exploratory case study, sampling involves richer sources which in this case are participants with information of *amasokana* for the amaNdebele. Ten elderly men, ten young and older *amasokana*, ten *amakhosi* (traditional leaders), two king's representatives, ten *iinduna* (chiefs), five male educators, five male language practitioners and five male cultural activists constituted the sample adopted by this research.

1.11 DATA COLLECTION

Data collection is the process of gathering data from research subjects using research instruments. There are two types of data which this research collected: primary and secondary. Primary data are the original records and information that this research collected from the respondents; the secondary data is that information which was collected by individuals or agencies and institutions other than the researcher. This secondary data includes literature reviewed (Cho 2014).

In addition, various members of civil society were identified using the same sampling method, since they have a concern for the development and promotion of minority languages in key domains of formal life. Ingoma Forum Association, Azibuye Emasisweni Association, Ingoma yakwaNzunza and Ingoma yakwaManala and VUKO are the organisations which were deemed to be key informants in this research since they work closely with native speakers of the languages whose status in the initiation protocols of South Africa was under investigation.

1.11.1 Primary data

Primary data providing firsthand information were collected through consultation with amaNdebele at KoMjekejeke, KoNomtjherhelo, KwaSimkhulu and KwaMrimitjhi.

The primary information was gathered through questionnaires, interviews (face-to-face and telephonic), and observation. Interviews with the participants were important primary sources of data for this qualitative research approach (Hoberg 1999: 48), enabling the researcher to obtain direct information.

Arkava and Lane (1983: 168) find the questionnaire method works exceptionally well for “questions which the researchers want to be answered by the respondents personally. The questionnaire probably is the most widely used research technique for collecting data about a population”. For this method to work effectively, it is important that questions be arranged in a logical way and can be easily understood by the study participants so as to make the researcher’s findings credible.

Crabtree and Miller (1999: 5) describe the field researcher as being:

personally engaged in an interpretive focus on a natural, often human, field of activity, with the goal of generating holistic and realistic descriptions and/or explanations. The field is viewed through the experientially engaged and perceptually limited lens of the researcher using a qualitative filter.

With this in mind, questions were designed in isiNdebele to make the interviewing process effective as a means of finding facts. In rural areas, where the practices and rituals are still jealously preserved, practising initiation institutions were visited to get a firsthand account of what customs and practices are used in terms of *amasokana* names and praises. No pictures were taken besides questionnaires and the researcher’s notes; only tape-recordings were made in some instances, and these were done with the explicit permission of all study participants.

1.11.2 Secondary data

In terms of the secondary data used in this research, information was collected from a range of academic books, journal articles, dissertations and theses, as well as educational literature in school textbooks, and articles in magazines and on the internet.

In this study, the initial question that came up regarding data analysis was, which is the best possible way of analysing data within the framework of an alternative research paradigm in order for the study to conform to traditional ideas of social science research. Setati (2011: 126) states that “interpretative analysis is a process of close examination of data in order to find construct themes and patterns that address the researcher’s research goal”. In the case of this study, the qualitative data collected was analysed and categorised in terms of the regiments of study

participants among the *amasokana* of amaNdebele. This analysis will focus on the analytic comparison by Neuman (2000: 418) which uses the method of agreement and method of difference. Therefore, the analysis will use themes and also similarities and differences which would have been checked in the names.

1.12 GLOSSARY OF TERMS

<i>Abakhethwa</i>	Special initiates' while they are still in the process of the initiation programme in the veld.
<i>Amakhosi</i>	Traditional leaders in the community who report to <i>lingwenyana</i> , the Majesty the King.
<i>Inaka</i>	Tanned animal skin blanket worn by men.
<i>amaNdebele</i>	People of the ethnic group who speak isiNdebele and practise isiNdebele culture.
<i>Ibandla</i>	Place where men of the house sit, usually at the front of the house, or a council for the traditional court.
<i>limbongo zamasokana</i>	Praises recited by the recently graduated <i>amasokana</i> during their homecoming ceremonies.
<i>Intanga</i>	Regiment to which boys of the same age group are assigned for the purpose of attending initiation rites in a given year. Each <i>intanga</i> is named after the respective stage of the year during which regiments go for initiation.
<i>Ikhande</i>	Much smaller shield used by young boys who are at the stage of going to initiation school.
<i>Isithambo</i>	Short solo traditional rhythm performed by <i>amasokana</i> or men related to their surnames where both knobkerrie and shield are wielded.
<i>Iporiyana</i>	Traditional bib worn by adult males during traditional ceremonies.
<i>Isibhuku</i>	Traditional weapon used by the indigenous people of Africa during the traditional ceremonies.

<i>Isirholwani</i>	Beaded hoop of twisted grass worn by both men and women, <i>amasokana</i> and girls.
<i>Isititirimba</i>	Traditional leather pants worn by both men and boys.
<i>Amasokana</i>	Males who have undergone the transition from boyhood to manhood in an initiation school.
<i>Ukulobola</i>	The total number of heads of cattle for lobola.
<i>Ubukhazi</i>	The process of sending cattle to the groom's family during the customary marriage.
<i>Ukungenisa abobaba</i>	The traditional ceremony of welcoming the father-in-law in the homestead of his own daughter-in-law.
<i>Ukugwaba</i>	The stage of proving one's boyhood before initiation.
<i>Uswenyani</i>	Specific type of weaved grass worn by boys around their forehead before initiation.
<i>Incema</i>	Tall thin grass used to make rush mats.
<i>Ukuzibonga</i>	The act of self-praising by the newly graduated <i>isokana</i> .
<i>Umlingakobe/ umgari</i>	Long, beaded headdress.
<i>Umrhugi</i>	Instructor/guardian responsible for the initiates.
<i>Umsegwabo</i>	A boy/youth who is at the stage of going to the initiation school.
<i>Unobesa/unobhova</i>	Mother of the initiate.
<i>Usobesa</i>	Father of the initiate.
<i>Igwabo</i>	Ceremony to mark one of the stages of the male initiation school where an initiate is also given <i>isithambo</i> .

1.13 ETHICAL CONSIDERATIONS

This study has included *amasokana* of amaNdebele, and those who went to the initiation schools. In the analysis, the researcher considers some sensitive issues related to amaNdebele initiates which the researcher is under no circumstances allowed to raise in public as the proceedings of the initiation school are kept private to amaNdebele who uphold the ceremony. All participants in this research were informed of the set of moral principles that safeguard the subjects' anonymity and privacy and were assured of the researcher's commitment to keeping the findings confidential and within the bounds of law and custom.

Hlabane (2014: 69) explains that ethical consideration is concerned with the fact that a researcher must be ethically responsible for protecting the rights and welfare of participants in a study. Participants were requested to sign a standard letter of consent confirming that they would willingly participate in the activities of the research project. As the study was based on data from *amasokana* of amaNdebele including elder men, chiefs and His Majesty the King, all participants were informed that their involvement was voluntary and that they were free to withdraw at any time should they so wish, and they were informed that this could be done without giving reasons for withdrawal.

The researcher explained to the participants that the research is not for personal monetary gain, but constitutes a scientific study, during which the researcher would respect the participants and people involved in the research. Participants were advised that sensitive information gathered during the data collection process would remain anonymous for privacy and security reasons. The researcher remained transparent on how the data to be gathered would be collected, analysed and disseminated. In the process of data collection, among other locales, taxi ranks were visited, and notes were taken or voice recordings made. The researcher undertook to inform the University of South Africa of any problems that might be encountered by the researcher during the research process.

1.14 CHAPTER OUTLINE

As has been demonstrated, this first chapter introduces the study, and includes the following features: a general statement on the problem area; an indication of the research questions; an explanation of why the topic is of academic and cultural importance; a description of the research approach, and its limitations and key assumptions; and the contribution expected to be made by the research.

Chapter 2 constitutes a literature review marked by a comprehensive survey of prior research, an elaboration of some issues that would have been raised in the introduction and the provision of the background or context to the research. In this chapter the value of the research has been documented. It focuses on identifying gaps which the current research set out to fill and the theoretical frameworks that underpin the philosophies of the research.

Chapter 3 describes the research methodology, design processes and systems of research and data gathering.

Chapter 4 presents the research results (results reported, data presented, conceptual framework described, historical analysis defined, or comparative studies explained). The data has been presented mostly in tables and illustrative verbal examples laid out in logical sequences that facilitate comparison and analysis.

Chapter 5 analyses the results, provides the summary and conclusion, given in terms of themes and objectives indicating whether they were achieved or not.

1.15 CONCLUSION

This chapter has provided an overview of and background to the study, detailing the qualitative research method to be used and the various instruments of research including face-to-face interviews, telephonic interviews and conversation analysis. The importance of the research is set against the preservation of the traditions of naming and use of the *amasokana* names and praises of the amaNdebele nation, acknowledging that the tradition should be valued as it also contributes to the enhancement of societal values among the amaNdebele people.

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 INTRODUCTION

This chapter reviews the available literature in the field of studies on *amasokana* names. In conducting a literature review, the researcher aimed to extend his field of vision with new ideas and insights into the chosen field of study, and to discover new sources of data not previously known, in order to cover the broadest range of relevant knowledge and identify gaps in the research approach that need to be filled. As observed by Marshall and Rossman (1995: 28), the literature review “demonstrates that the researcher is thoroughly knowledgeable about the related research and the intellectual traditions that surround and support the study”.

Neuman (2000: 445–446) supports the above by saying that the purpose of a literature review is based on the assumptions that knowledge accumulates, and so we learn from and build on what others have done. He states that the goals of a literature review are to demonstrate familiarity with a specific body of knowledge, to establish credibility for the study undertaken, and to integrate and summarise what is known in the area while learning from others and being stimulated by their ideas.

Similarly, McMillan and Schumacher (2014: 85) state that the literature review establishes important links between existing knowledge and the research problem being investigated and also provides very helpful information about methodology that can be incorporated into the new study. The purpose of the review is to relate previous research and theory to the problem under investigation.

While it is true that there is some limited research done on the question of the use of names designating *amasokana* names, and the related praise poems, during the process of initiation into the attainment of *ubusokana* among the Southern amaNdebele initiates, there is still very little available research into the practices of the amaNdebele in this field as far as this researcher is concerned. In particular, there is little research into the perceived desirability of the use of Bapedi names as part of the coming-of-age ceremonies of *amasokana* of Southern amaNdebele.

The researcher offered a broad outline of how the Southern amaNdebele nation adopted *amasokana* names from the Bapedi nation. He was able to establish that many Southern African cultures – such as the Bapedi, Vatsonga-Shangaan, Vhavenda, amaXhosa, the Khoikhoi and the San people, as well as the amaNdebele – still practise the culture of coming of age by taking their grown-up boys for initiation in order to attain the sought after status of *ubusokana*. The researcher’s survey of available literature also established that certain *amasokana* names persisting in the amaNdebele community, such as “Mahlabezwe” and “Maduma”, are original isiNdebele names, and were not adopted from the Sepedi nation. This demonstrated to the researcher that naming is intrinsically culture bound: it should not be taken lightly because of its potential impact on communities, to effect reconciliation or hostility.

The views of the researcher and of other scholars about the names used and names neglected, and how the Southern amaNdebele nation practise their culture, are discussed in detail in this dissertation. This chapter deals with a review of the relevant works of various scholars who have conducted studies into *amasokana* names and praises.

In terms of the theoretical framework of this research, theories supporting the study are the Oral formulaic and Afrocentricity theories.

2.2 VIEWS OF EUROPEAN SCHOLARS ON NAMING AND PRAISES

Among the very few European scholars who have published research about manhood naming practices, Stayt (1931: 135) records that Vhavenda initiates are given new manhood names on their homecoming. Similarly, Krige (1946: 102) also testifies that both boys and girls of amaNdebele, Vatsonga, Bapedi, Batswana and Vhavenda origin are given new names during the process of the initiation ceremony. The findings of this study are consistent with those of the above authors as this is also exactly what still happens today with the *amasokana* of South Africa, where their new names are presented in the form of praises in front of their families, and the extended audience of friends, relatives and members of the community.

Finnegan (1970: 121) mentions that praise poetry can also act as “a medium of public opinion”, when the utterances ostensibly intended as praise may in fact include derogatory allusions as a kind of negative sanction on the person being praised. On the other hand, the “self-praises” uttered by boys during initiation stir up public opinion to recognise their claim to manhood, which Finnegan (1970) describes as being among the “most developed and famous forms” of praise poetry. She points to the long-standing traditional role of praise poetry in rites of transition from

boyhood to manhood in Southern Africa as something that has been celebrated by black people for many generations.

Indeed amaNdebele, like almost all Africans, narrate or recite praise poems by using their names of *amasokana* given by their fathers to express certain circumstances. These praise poems are guided by the circumstances prevailing at the time of the initiation ceremony, during and after the initiation school. When *isokana* praises himself, his name of *ubusokana* derives from traditional praises.

Mönnig (1967: 120) speaks about the regiments and the coming-of-age year of the Bapedi people but does not mention the naming of the initiates. He further states that all regimental names have the plural prefix *ma-* the singular form of which is *le-*. Examples are: Madima/Ledima and Matuba/Letuba.

Van Warmelo (1930: 147) also describes the age-regiments – *iintanga* – of Manala, as Fourie (1921: 203) and Van Vuuren (1983: 269), writing of the Nzunza regiments. All regimental names of the amaNdebele community have the plural prefix *ama-* for instance, amaThebe and amaPhaswana.

According to Van der Wiel (2017b: 35) initiation for North Sotho boys traditionally comes in two parts. The first part, called *bodika*, customarily takes place once during the six months of winter. She further states that the boys go through the second part of initiation, called *bogwera*, before being accepted as adult men. *Bogwera* lasts for a month, and it takes place a year or two after *bodika*, which is the first part of the initiation.

Van der Wiel further states (2017d: 47) of the South Sotho teenagers that they traditionally go through a time of initiation called *lebollo* where they prepare themselves to become adults. Van der Wiel (2017d: 27) asserts that South Sotho initiation for girls traditionally takes place at the end of summer. During initiation, the girls learn special songs, intended to remind them later of all the things learnt during initiation.

Van der Wiel states that the initiation for South African amaNdebele boys was called *wela*, meaning “to cross” or “to go over” because it is the time when boys cross the border from childhood into manhood. An initiation for boys takes place about every four years, during the winter, while the initiation for girls happens during their school holidays – or in fact at any time during the course of the year when it is convenient for them.

Van der Wiel is silent, however, about the names of the *amasokana*, as well as about the womanhood names, although she narrates the process of the initiation school. According to amaNdebele traditions, the initiation of *amasokana* takes place only for two months during winter, normally in May and June. There are no categories or stages as for the Bapedi nation. It is strictly for only eight weeks. During the first month of the initiation, there is a ceremony which is called *igwabo* whereby the father or a family member of the *isokana* will give the boy his name of *ubusokana* which was used by his forefathers. *Amasokana* names will also include his praises, called *isithambo*.

Van der Wiel (2017c: 46–47) states that the San people also practised initiation ceremonies. Boys grew older and spent less time playing with other children and more time with men, learning how to hunt. She records that when a boy was about 18 years old, the men decided that it was time for his initiation. In the case of a girl, the first menstruation was the start of her adulthood and of her becoming a woman, and the San performed special initiation ceremonies at this time (Van der Wiel 2017c: 47).

In the case of the amaNdebele community, Van der Wiel (2017a: 15) writes that they take their boys and girls to the initiation at that stage. The initiation for the boys is called *ukuwela* while for the girls it is called *ukuthomba*. Things have now changed in that some boys are already taken to the initiation school at the age of 15. In most cases, initiation takes place during school holidays as most initiates are of school going age. Not all teenagers go through initiation. Some parents, especially those who live in cities, believe that going to government schools these days is enough to prepare children for becoming adults.

2.3 VIEWS OF AFRICAN SCHOLARS ON NAMING AND PRAISES

African scholars who focus on manhood naming are also few, thus there is scope for much more research into *ubusokana* names and praises.

Makgopa (2005: 69) confirms that the initiation ceremony is essential and important. He laments that from the point of view of early European observers, African religion and cultural rituals were regarded as barbaric and heathen, and considered uncivilised. The various traditions regarding initiation as practised by most African people within Southern Africa are no exception in this regard – many South Africans do not seem to understand the importance of such practices.

Makgopa (2005) describes how, during the homecoming ceremony, people of the amaNdebele nation become very excited for the *amasokana* and they leave everything and apply for leave from work in order to witness these ceremonies. Southern amaNdebele people will be seen with their colourful traditional attire, singing, dancing, cooking and drinking the African sorghum beer. The amaNdebele people often buy presents for the *amasokana* such as blankets, sleeping mats, dishes, cups, clothing and beadwork. However, there are amaNdebele who view this culture as barbaric and uncivilised, particularly those who live in the cities. They criticise the culture of the initiation school, and do not regard it as important.

According to Guma (1967) initiation is an important element in the culture of the Basotho, and their boys have to undergo this initiation process if they want to be accepted as men who have gone through all in the traditional sense. Guma (1967: 152) describes praise poems as oral history in communities which cannot read or write. He states that praise poems and recitations enshrine the names and manly deeds of kings, leaders and warriors of a nation. As such then they are remembered history that keeps the memory of the past alive and preserves it for the future. He continues by explaining that before the advent of Europeans and missionaries in Lesotho, all Basotho initiates were required to compose praises for themselves, which they would recite in public on the day they returned from the initiation.

The *amasokana* of Southern amaNdebele praise poems are narrated orally during the homecoming ceremonies and were not recorded since most traditional people were illiterate. The *amasokana* praise recitation would be the history of an initiate's name during each stage before he attended the initiation ceremony. The main praises incorporating details celebrating the clan and historic amaNdebele chiefs would also be used. During the introduction of his poem, *isokana* would start by introducing himself as, for instance, *Nilotjhiswa nguKatjana, iKosi inamahlay' ebantwaneni*, meaning "I greet you by the name Katjana, the King with jokes to the children". This demonstrates how current practice among the *amasokana* of amaNdebele is the same as for the Basotho.

Mohome (1972: 171) is of the view that naming in Sesotho is both a cultural and linguistic phenomenon in as much as culture and language are interdependent systems. He further declares that Sotho manhood names are indicative of a sign of power, are informative, and educative (Mohome, 1972: 106). Mohome states that the meaning attached to names by the Basotho plays a significant role in the definition of personhood, because it is believed that a given name does not only serve as identity, but also determines the type of person the individual will

be. Names are believed to have influence on the character of the bearer. They serve to keep alive the name of ancestors and bring grandparents and grandchildren closer to one another.

Indeed, in the amaNdebele community today, people still believe in upholding the *ubusokana* names as a sign of respect and dignity. When *isokana* commences using the name, family members and other community members will no longer use the Christian name but will call him by the *ubusokana* name. *Amasokana* names are used particularly when performing rituals such as *ukuphahla* (appeasing ancestral spirits), *ubukhazi* (customary marriage), and *ukungenis' abobaba* (father-in-law traditional ceremony). *Amasokana* names are used when a person passes on for the sake of a legacy, in remembrance, for educative purposes, and to maintain respect and dignity. This was true in the researcher's personal experience as well as when the researcher got married. The researcher's name Maduma, meaning "one who is popular", was used in the traditional ceremony to signal remembrance of the researcher's grandfather, during the introduction of the ceremony for the rituals, to evoke remembrance, respect and dignity.

2.4 VIEWS OF AMANDEBELE SCHOLARS ON NAMING AND PRAISES

Twala (2006: 23–24) one of the more recent scholars, outlines that undergoing an initiation process prepares an initiate to be a proud man who is able to take care of his family, as is evident in some manhood names and praises used in the past. He also states that these manhood names and praises have not been documented in any literature but were kept alive orally in South Africa through maintaining the traditional practices such as initiation as practised by amaNdebele ancestors since time immemorial and were prioritised from one generation to the next. Twala's record underlines the historic fact that our praises and *amasokana* names were not documented previously, which is now a challenge to us: to record the *amasokana* names and praises in order that succeeding generations may come to know and correctly understand the origins and significance of *amasokana* names and praises.

Twala (2006: 24–30) further notes it as a surprising fact that the Southern amaNdebele, who belong to the Nguni-speaking group and are direct descendants of Zulu stock, still render one aspect of their traditional oral art, the *amasokana* names and praises, in Sepedi instead of isiNdebele. Despite the fact that the amaNdebele community had its own traditional names, these have not been used by their *amasokana*, who have frequently received Sepedi names instead. A few *amasokana* names such as uMaduma, uKatjana, uZatjha and uMahlabezwe, all among the

original traditional names of the amaNdebele community, have been retained. The researcher will deal more fully with this in Chapter 3.

A few scholars among amaNdebele also focus on *amasokana* naming. According to Skhosana (2005: 108), the initiation names given to both males and females among the Southern amaNdebele have an important influence on the roles they play in the community. For instance, the female name “uVamuhle” means to do something wonderful in the community. The researcher’s own experience concurs with Skhosana, in that the special names given to the initiates are a perpetual reminder to family and community of the unique ritual moment. Both the *amasokana* and female names are utilised so that succeeding generations may come to know and understand the significance of the names.

Mashiyane (1992: 120) states that it is surprising how seriously the amaNdebele people had come to observe this practice at that time. Cases were known where young men simply abandoned their appointed examination times to respond to the call which in the isiNdebele language is normally known as *ikosi ithabile* (loosely translated as “the King is happy”). Similarly, Skhosana (2002: 111), a decade later, noted that the Southern amaNdebele people still upheld the practice of initiation ceremony just like other African societies. The researcher’s observation during this study indicated that African youth no longer take their culture seriously. They seem to prefer using Western culture. Maybe this can be attributed to the fact that African culture and its artifacts were not written down or recorded formally but passed on orally from one generation to another. Even the original *amasokana* names seem not to be preserved or used by the *amasokana*. Failure to keep record of these important African cultural practices, the traditions of *amasokana* names and praises may lead to a total loss of our heritage as Africans.

Skhosana (1998: 5) provides an excellent overview when he states that names are initially embodied in a poetic form and he again observes that these manhood names are almost without exception drawn from the Bapedi name stock. He also mentions that very sadly, but indeed truly, many *amasokana* names and praise poems of amaNdebele are delivered in Sepedi. He notes, on the other hand (2005: 108–112) that girls completing their *iqude* initiation ceremonies may be given amaNdebele names such as Juguja (a tall girl, who is “swinging” or shaking something), Vamuhle (likes to do wonderful things) or uNyokana (a snake).

There is a clear indication that a female person who has not undergone the initiation process is despised and her status not recognised when certain family or communal issues are discussed.

Other amaNdebele womanhood names that are given include names such as Nomhlekhabo (beauty) and Ncema (from the word named after the type of grass used to make a rush mat i.e *umseme*). This demonstrates the importance of naming for both males and females, and that the focus is on the associated meanings. In this way, the names are a cultural treasure of our society and should be carefully preserved, so that the succeeding generations will not be ignorant of its cultural legacy. This should be passed on from one generation to the next.

Skhosana (1998: 5–10) agrees with other scholars that among the Southern amaNdebele, initiates are given second names when they are in the initiation school. Strange as it may seem, as Skhosana notes, some initiates adopted the name Thulari, or Thulare. All these names are adopted from the Sepedi name stock under the Bapedi King Mampuru. Skhosana too states that name praises of the Southern amaNdebele initiates are generally delivered in Sepedi, although changes had been visible in some areas in the KwaNdebele region with regard to the choice of language delivery between 1989 and 1993, when at the homecoming of the amaRudla and amaGawu regiments, most manhood name praises were presented in isiNdebele. Mabena and Sikosana (2015: 124) concur with Skhosana (1998) that the majority of *amasokana* names of amaNdebele emanate from Bapedi, but they also confirm that there are some names that originate from amaNdebele.

When the *amasokana* of the Southern amaNdebele community recite *ubusokana* names and praises, they are in essence engaging in a dialogue process in order to see who is more powerful with reciting. During the recitation times, the reciting will usually start with the saying, *Lami lobutjha!* (meaning “my new *ubusokana* name is”) and all the people in attendance would cheerfully say, *Litjho!* (meaning “Say it!”); then the recitation process begins.

According to the researcher’s experience, the majority of the *amasokana* of amaNdebele started to narrate their poems in isiNdebele from 1993 up to the present. Some of them have already started using the original *amasokana* names such as “uMaduma”, “uMrube”, “uThisila” and “uZatjha”. More research needs to be done on this, the current study aiming to make an initial contribution to the recording of additional *amasokana* names and praises.

Mashiyane (1992: 120) states that the process of attaining manhood is a joyful process among the amaNdebele nation. During the transition from boyhood to manhood, many amaNdebele people are excited for the initiates and they are known to leave everything to witness such ceremonies: everything else literally comes to a standstill.

It is traditional in the culture and customs of the Southern amaNdebele that when the initiation school takes place in a community, they celebrate by singing special *amasokana* songs. *Abosobesa*, fathers of the initiates, are dressed in the traditional attire of an animal blanket skin and the bib of a married man, and hold an animal horn, as a sign or symbol that represents the *isokana* (*amanaka*, *iinhlangu* and *iimporyana*). *Abonobesa*, the mothers of the initiates, wear *abonokhethwako* (rainbow blankets), *imigari/ imilingakobe* and *uswenyani* on their head. The *amasokana* are dressed in *iintitirimba* and *izipha* across their bare bodies; they also carry *iintonga* or *abobhutjhulu* if they belong to the royal family.

Mahlangu and Mahlangu (2012: 76) describe the name “uMahlabezwe” as a typical *isokana* name that contains rich heritage and history. The researcher fully agrees with this as it is a true *amasokana* of amaNdebele name on the same level as the name “uKatjana”. Further discussions on the original *amasokana* are dealt with in Chapter 3 of this study.

2.5 THE THEORIES OF NAMING

The discussion of the nature of names in various languages has always taken place within the framework of philosophy rather than, as one might expect, within linguistics. In fact, many linguists agree that names do not have intrinsic meaning but only perform the function of denoting items once they become inactive (Anderson 2007: 276) and lose all elements of meaning in usage by becoming institutionalised. General nouns were seen as being meaningful units while proper names stand as mere identification marks (Ullmann 1962: 77). That conclusion shifted the focus of semantics from them and made the issue philosophical in respect of the problem of denoting. The question that philosophy was interested in answering was what is denoted by a name both in a speaker’s and the hearer’s mind and in the real world and how does that process of denotation function? There are several conflicting theories trying to describe this process, originating with the works of ancient Greek grammarians and philosophers such as Plato and Aristotle. Their ideas regarding names were later represented by the Stoics’ differentiation of names into “proper” and “common” (Anderson 2007: 145).

2.5.1 Oral formulaic Theory

According to Scheub (1975: 47), formulaic expression does not only concentrate on structure but also on theme, setting, characterisation and style (repetition and ideophone). It is therefore an expression of social approval of those who conform to certain forms such as praise names and songs of *amasokana* of amaNdebele.

2.5.2 Afrocentricity Theory

Afrocentricity is also a crucial theory contributing to the insights of this study. The Afrocentric theory as developed by Asante (2000) is opposed to what he terms “Eurocentric theory”: it seeks to use scholarly approaches that are more aligned to African ways of thinking and reasoning, and to address the need for an African approach to African problems – such as initiation issues. Reviere (2001: 710) asserts that the principal advantage of an Afrocentric approach is that it compels a researcher to challenge the traditional Eurocentric approach of objectivity and reliability in the enquiry process. Using this theory, the researcher will try to analyse the issues around initiation using an African approach, by looking at African problems in an African context in order to provide solutions which are African oriented.

2.6 CONCLUSION

This chapter outlines the most important literary material that informs the study. Reflecting on the work of the scholars mentioned in this chapter, it is shown that *amasokana* names and the naming process are indeed an important aspect of the lives of *amasokana*. In the amaNdebele culture, *amasokana* names and praises are not just a tool of identification, but also bear meaning in the community and for the society at large.

CHAPTER 3

RESEARCH METHODOLOGY OF THE STUDY

3.1 INTRODUCTION

Research methodology is the specific steps and procedures or techniques used to identify, select, process and analyse information about a selected research topic. The research methodology pertains to procedures and choices made by the researcher in an attempt to answer research questions. This chapter presents the research methodology adopted in this study, the sampling methods and data-gathering techniques. In this enquiry, a qualitative research methodology was used with purposive sampling and snowball sampling adopted as the sampling methods. Data-gathering instruments used in this study include documentary analysis, semi-structured interviews and observation. This chapter also gives an outline of the research participants from whom data was collected for the study.

3.2 RESEARCH METHODOLOGY

This section provides an outline of how the research process was carried out including deciding on the most appropriate data collection and sampling methods for such a study as per Creswell (1980). One of the major dichotomies in research methodology is between qualitative and quantitative approaches to research. In a nutshell, quantitative research (Creswell 1980) is mathematically oriented and represents a search for knowledge based on statistical or numerical methods of both data collection and analysis. By nature of the material that forms the focus of this research, this study takes a qualitative approach, as its production of findings is not the result of a statistical analysis of data (Strauss and Corbin 1998). In other words, the data collection and analysis methods used in this study are characterised by interpretations, descriptions and explanations of phenomena, supported by detailed narratives of data collection and data discussion sections.

According to Denzin and Lincoln (2000: 3) “qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret phenomena in terms of the meanings people bring to them”. The idea of studying behaviour, which is a key attribute of qualitative research, is emphasised by a number of scholars (Zohrabi 2013; Hancock, Hockledford and Windridge 2007; Ritchie 2003; Snape and Spencer 2003). Ritchie (2003: 34) argues that methodology in qualitative

research is aimed at providing “data which is an ‘enactment’ of social behaviour in its social setting rather than a ‘recounting’ of it generated specifically for the research study”. This argument emphasises the idea that descriptive interpretations and analyses of phenomena in qualitative research studies should as a matter of principle be based on data gathered from naturalistic real-life contexts. Data should, in other words, be collected from participants as they get involved in their day-to-day activities uninterrupted instead of creating conditions which are tailor-made to specifically suit particular research activities. This implies that the qualitative research paradigm focuses on collecting authentic and undistorted instead of stage-managed data. Conclusions drawn from analysing this kind of data would not only be reliable but verifiable.

3.2.1 Population

Population is the total number of phenomena that demonstrate a certain element which the research will be examining (McMillan & Schumacher 2014). The population of the study comprised of people like the elders, *amasokana* from the initiation, *amakhosi* (traditional leaders), *iinduna* (chiefs), male educators, male language practitioners and male cultural activists who underwent the initiation school. The population of this study will be made up of the names of *amasokana*. In this case the names will only be found when sampling is done. Thus, the elements researched are not necessarily people but the various facets of amaNdebele culture which are being eroded through the use of Sepedi words in a properly isiNdebele context. Therefore, the population in this study are names of *amasokana* such as uThisila, uZatjha, uMrube, uKatjhana etc. The population of the study comprised of *amasokana* from the initiation in the Mpumalanga Province specifically in the former homeland of KwaNdebele in Thembisile Hani, Dr J.S. Moroka, Steve Tshwete, Emakhazeni, eMalahleni and Govan Mbeki Local Municipality. Limpopo Province was also visited in a place aptly named KwaDlawulale under Elias Motsoaledi Local Municipality. Gauteng Province was visited in places such as Mamelodi, Hammanskraal, Soshanguve, Mabopane, KwaMarhinini and Phelantaba under the City of Tshwane Municipality. Ekurhuleni Municipality was visited in places such as Benoni, Duduza, Nigel, Springs, KwaThema, Thembisa and Brakpan.

3.2.2 Sampling methods used in the study

Ritchie, Lewis and Elam (2003) distinguish between two major categories of sampling, namely probability and non-probability sampling. The former is characterised by a random selection of elements from an identifiable population in which each element has an equal chance of being

selected, and should give a statistical representation of the entire population. Sampling methods of this nature are used in quantitative research studies, which involve statistical representations at data collection, presentation and analysis stages.

Qualitative research, however, which is the research paradigm guiding the present study, uses non-probability sampling methods for selecting research participants. According to Ritchie, Lewis and Elam (2003: 78), "in a non-probability sample, units are deliberately selected to reflect particular features or groups within the sampled population" and the sample is not meant to be a statistical representation of the entire population. The chances (probability) that an entity is selected for the sample are unknown, but the characteristic features of the population determine whether or not an element qualifies for selection. This implies that for an entity to be selected in non-probability sampling, it should as a matter of priority have certain identifiably distinctive qualities that are relevant to the subject matter under study. The selection process for research participants in qualitative research should thus be so thorough that the researcher would be able to collect reliable data in which replication would produce the same results.

Non-probability sampling methods are normally used in situations where the number of entities within a population are not known or in situations where it is difficult for the researcher to individually identify them. Thus, the key consideration for the selection of research participants would be a demonstration of behaviour which provides the relevant answers to the key questions raised in the research. The researcher under these circumstances would, therefore, be required to be analytical enough to identify those elements having the most relevant data to the issue(s) under study. Another important quality of non-probability sampling is that the process of determining a sample can be done either before the research begins or with the research process ongoing (Hancock, Hockledford and Windridge, 2007). Purposive and snowball sampling are the non-probability sampling methods used in this study.

Frey, Botan and Kreps (2000: 125) define a sample as "a sub-group of a population". Latham (2007) notes that a sample should be able to represent the entire population and should be the source of data for a research activity. From these definitions, a deduction can be made that a sample should be constituted by subjects or participants that share certain uniform features which are significant to the project. Each member or element of the selected sample should be a reliable source of data for the issues under investigation in the study; therefore, a sample must have characteristics that help the researcher to adequately answer research questions and assist in solving the research problem.

According to Marshall (1996: 522), “choosing a sample is an important step in any research project since it is rarely practical, efficient or ethical to study whole populations”. This implies that sampling is a significant part of research procedure which not only makes an enquiry a realistic and possible undertaking but also a focused and in-depth activity. Potential participants are names of *amasokana* of amaNdebele from the initiation process. Financial constraints and time limitations usually make it impractical for researchers to focus on entire populations for their studies, hence the need to choose representative samples using strategies appropriate to the particular research endeavour, and in line with the adopted research paradigm (Latham 2007). As mentioned earlier, the study will use a purposive sampling procedure for the semi-structured interviews.

3.2.2.1 Purposive sampling

According to LeCompte and Preissle (1993) “criterion-based” is a more appropriate term than “purposive” because all sampling is purposive, but purposive is the term most commonly used in the literature. The controversy surrounding the term purposive sampling, however, does not seem to go beyond the naming of this method because scholars (Patton 2002 and Robson 2002) generally agree that in purposive sampling population in research is selected on the basis of certain attributes or qualities that can assist the researcher to critically explore key issues or puzzles under investigation.

In purposive sampling the researcher does not randomly, but deliberately, choose elements that can help in providing relevant and adequate data. Ritchie (2003: 79) describes two major aims that must be considered in purposive sampling: the first is to ensure that all relevant “key constituencies” are covered; the second is to ensure that, within each of the key criteria, some diversity is included so that the researcher can explore the impact of the characteristic concerned. This means that the researcher should choose elements in the awareness that conclusions or inferences should be based on adequate data and also on information that represents the diverse nature of views relating to the problem(s) under enquiry. The informants constituting a sample should be able to provide all the different points of view which can possibly enlighten the researcher about the phenomenon under investigation. The sample should be constituted in such a way that the data collection procedure can reach the point of saturation before the discussion, interpretation and analysis is done.

In purposive sampling, the researcher must, thus, make a judgement about the most reliable elements that can provide the required information. The informants should be able to provide data which make it possible for the researcher to achieve the objectives of the study. Importantly, participants chosen for a purposive sample should be willing to give all the data required by the researcher, in other words, the researcher should make every effort to convince the groups of people who are targeted as important members to provide all the relevant information required for the study with regard to the names of *amasokana*.

Purposive sampling in this research was used to select important information relating to the contentious issue of how initiation rights are handled for *amasokana* naming of Sepedi, and isiNdebele in the country's initiation ceremonies in particular. Therefore, the selection of important information in this case is a name of *amasokana* of amaNdebele such as uMaduma, uZatjha, uMgangadi, uThisila, uMahlabezwe etc.

3.2.2.2 Snowball sampling

The term snowball or chain sampling is a technique used for the identification of research subjects "which involves asking people who have already been interviewed to identify other people they know that fit the selection criteria" (Ritchie, Lewis and Elam 2003: 94). This is a means of increasing the size of the sample through the already identified sample members. Vogt (1999) describes how, in snowball sampling, one sample member can give rise to an expanding sample size by giving the researcher the name of another subject who then also identifies a further subject, and so on.

Snowball sampling, therefore, relies primarily on the process of referrals (Usadolo 2010; Aldridge and Levine 2001) which allows the researcher to take advantage of existing relations between individuals unknown to the researcher. If properly conducted, snowball sampling can lead to the identification of a sizeable number of research participants from whom substantial data for a study can be collected. These are people who in most instances have information about names for the initiates.

However, it is important in snowball sampling to make sure that research participants who are identified through this "network" sampling have the same experiences or share characteristics with the previously identified group (Frey et al. 2000: 133). According to Berg (1988), snowball sampling is based on the assumption that a "bond" or "link" exists between the initial sample and

others in the same target population, and this allows the investigator to take advantage of community members' contacts to create a research sample. However, it is important for the researcher to adequately explain to the initial group what basic attributes are needed in each new member of the group so that relevant data for the study will be included in the sample. This will provide for a data discussion and analysis that will lead to valid conclusions.

Aldridge and Levine cited in Usadolo (2010), say the conditions that justify the adoption of snowball sampling in research are as a result of situations where:

- No sampling frame exists;
- Cases are rare and geographically widely distributed;
- Cases are likely to know each other;
- Individuals are willing to supply information about each other.

Other researchers (Faugier and Sargeant 1997; Vogt 1999; Hancock et al. 2007) recommend snowballing or chain sampling as a strategy when the researcher's target population is "hidden" among others or are concealed subjects who cannot be identified or located easily. Such subjects include people who may be ostracised by society, for instance, criminals, commercial sex workers, drug users and victims of domestic violence. It was through this method that the researcher was able to get unusual and often usual names from both Sepedi and isiNdebele.

Thus, the choice of snowballing or referral as a sampling strategy is indicated by the context of study. In the present study, the researcher's use of snowball sampling was not as a result of the existence of any stigma on the part of the research participants but in some cases there was no clear identifiable sampling frame.

Snowball sampling was used in this research in order to get native speakers of Sepedi and isiNdebele who came to attend initiation ceremony proceedings either as opponents of the existing naming process or supporters of it. The initial group consisted of initiation leaders, and opponents and supporters of the naming process, who were observed by the researcher in their interactions during the initiation ceremony. This original group then referred the researcher to other similar native speakers of Sepedi and isiNdebele of their acquaintances who have been in an initiation naming situation and participated in the ceremonies in the same capacities. The other reason for using this method was to ask the assistance of some of these people to indicate if they could get

information from the most senior members of the nation. In addition to the above reason, the study was meant to find the real reason for the use of Sepedi names and why some of *amasokana* are encouraged to use Sepedi names. The researcher noticed that even though it was easy to interview the elderly who had been to initiation schools, it often became a bit difficult with the elderly of certain regiments. The researcher took advantage of the fact that the bigger part of the research context was constituted by semi-urban settings where people generally live communally, tend to know each other, and in most cases are aware of the goings-on in the lives of their fellow villagers. In this situation, building a sample of names of appropriate size became relatively easy through referrals.

Snowball sampling was also used to select research participants from other community members to get Sepedi, or isiNdebele naming in the initiation rites names that the researcher was not aware of. After identifying a few native speakers of either Sepedi or isiNdebele the researcher took advantage of their social links with fellow community members to select those people who fitted the same criteria. Indeed, this approach proved very helpful as these people were able to provide more information on naming initiates in their areas and new names for *amasokana*. Similarly, *amasokana* were also selected using snowball sampling. The researcher identified those initiated who were celebrating and made them the initial sample members. The enquirer then took advantage of networks between initiates as members of the same community who knew each other as peers in order to get access to more initiates, thereby enlarging the sample size. Through referrals, the researcher was even able to get access to other *amasokana* who were still in seclusion but normally lived within the same locality as their colleagues who were already initiated.

3.3 METHODS OF DATA GATHERING

Since this study adopted the qualitative research paradigm, qualitative data gathering techniques were used in the research.

3.3.1 Semi-structured interviews

A number of researchers (DiCicco-Bloom and Crabtree 2006; Zohrabi 2013; Burns 1999; Merriam 1998; Cho 2014) are of the view that the interview is one of the primary methods of data collection in qualitative research. The interview as a data gathering tool in research can be

conducted in three different ways, depending on the amount of control over the conversation exercised by the interviewer: they can be either structured, semi-structured, or unstructured (Zohrabi 2013: 256). The choice in type of interview depends on a number of factors, including the research purpose, the nature of the data to be collected, and the subject matter being researched. In this study, the semi-structured interview method was used as a data gathering tool.

According to Cho (2014: 37), semi-structured interviews use a set of predetermined questions which do not necessarily have to be asked in a uniform manner as the interviews progress. The sequence for asking questions is flexible in the sense that some of the questions asked emerge from the conversation between the interviewer and the interviewee and as a result the questioning may differ with each interview session. This varied way of collecting data becomes an advantage to the researcher who “has the freedom to probe the interviewee to elaborate on an original response or to follow a line of enquiry introduced by the interviewee” (Hancock et al. 2007: 16). The semi-structured interview, therefore, enables the researcher to focus on new insights and rich responses given by individual interviewees, and thus to obtain detailed data for a study. The nature of the data collected using this guided but flexible method yields varied but relevant data that captures numerous aspects relating to the issues under investigation. The availability of this detailed information then enables the researcher to carry out a well-informed analysis of data, leading to credible conclusions.

The nature of the data required for the present research largely influenced the enquirer’s choice of semi-structured interviews as a data collecting method. The fact that the researcher was primarily concerned with an analysis of experience as “lived”, “felt” or “undergone” made the semi-structured interview method an appropriate data collection technique. The enquirer was interested in investigating respondents’ views on *amasokana* initiation naming, in terms of the impact of the Bapedi or isiNdebele culture available to them in the traditional initiation context, and on their ability to effectively convey messages in this cultural interaction. The researcher aimed to know how native speakers of Sepedi, or isiNdebele perceive the issue of naming rites in the discourse of the initiation ceremony, given the language choices available to them in that domain; hence this form of interviewing would reveal insightful information.

As observed by Merriam (1998: 72), “the point is that the researcher cannot observe the informants’ feelings and thinking, so that interviewing is a key to understand what and how people perceive and understand the world around them”. Furthermore, this study is based on people’s experiences in terms of language choice and usage such that asking them to talk about these

issues was expected to yield relevant data giving a clear picture of the dynamics surrounding language use by minority language speakers in the initiation rites in general and the initiation processes in particular. It is in this regard that native speakers of Sepedi, or isiNdebele who have participated in initiation ceremonies were targeted in order to tap into their experiences for the purpose of interrogating the impact on their reception of personal meaning from the naming process where either Sepedi, or isiNdebele were used.

In addition, other native speakers of Sepedi, or isiNdebele who had in the past participated in initiation procedures were interviewed in order to find out their language preferences. This was expected to give the researcher a broader understanding of how speakers of these languages value their linguistic rights as well as their attitudes towards the development and promotion of their native languages in formal domains of life – with a bias towards the discourse of initiation ceremonies. Civil society groups whose interests revolve around the promotion and development of languages, particularly Sepedi or isiNdebele, also constitute a key category of informants interviewed in this research. Such associations have been at the forefront of advocacy of the use of indigenous languages, especially in education. They have the unique advantage of working with two stakeholder groups on the language question: government ministries and the native speakers of their respective indigenous languages, for whose linguistic rights they advocate. They were, therefore, considered well positioned to the extent that they should be aware (1) of the concerns of Sepedi and/or isiNdebele speakers concerning the status of the native languages in formal domains and (2) any current efforts by government to deal with the contentious and sensitive issue of linguistic rights for the peoples of South Africa. Representatives of organisations including Ingoma Forum Association, Ingoma yakwaNzunza and Ingoma yakwaManala were interviewed in order to establish their views concerning linguistic rights in the discourse of initiation ceremonies, and whether or not they have started advocating for the realignment of language choices in initiation procedures, taking into account the provisions of the current constitution which officially give recognition to languages previously regarded as disadvantaged.

All the data obtained from different sources using semi-structured interviews were tape-recorded as the interviews were in progress. After tape-recording, all the responses from research participants were transcribed for ease of data analysis.

3.3.2 Document analysis

According to Rapley (2007: 8), sources of data in research can be divided into two categories, “data that you have to generate and data that already exists”. Interviewing, observation and questionnaires in which the researcher actively designs data-gathering instruments and is directly involved in the generation of information are, “data that you have to generate”. Document analysis in which the researcher is not actively involved in the production of data is thus “data that already exists”. Such documents would in most cases be available either as paper or electronically.

One of the major advantages of using document-based sources in research is that “you do not have to go through the process of getting consent to use the material or recruiting and recording busy people” (Rapley 2007: 10). The researcher only needs to be aware of the existence of relevant documents and then devise ways of getting access to them. There are also no chances of encountering artificial behaviour as happens in, for instance, interviewing or observation, because the documents are already in existence independently of the new research project, and are therefore not influenced by or specifically related to the research in progress.

Rapley (2007: 13) has it that those government publications “routinely outline directions of future policy and/or strategy and in doing so review contemporary debates and research on specific issues”. Thus the official national-level language policy documents were put under scrutiny since they largely influence the organisation, management and manipulation of language behaviours (Shohamy 2006) in different domains in society. The researcher also focused on those documents which speak to the critical issue of the language choices available to people who participate in initiation procedures either as opponents of the *amasokana* initiation naming concept or supporters with a bias towards native speakers of Sepedi or isiNdebele in South Africa.

It had been this researcher’s intention to access and examine statutory instruments in the domain of the Department of Arts and Culture that refer to language choices available to participants in initiation interaction; since language is a central component of the cultural delivery system – as in the education domain, where numerous statutory instruments on language-in-education have been crafted owing to the role of language in the delivery of education. To the researcher’s surprise, the Department of Arts and Culture offers very few documents that refer to language usage in the context of the initiation delivery system in the country.

Besides giving information on how certain documents came into existence, documentary analysis is valuable as a data-gathering tool since it provides the enquirer with knowledge of the history of the problem under investigation (Payne and Payne 2004; Mogalakwe 2006; Ritchie 2001). According to Rapley (2007: 13) “these documents are often a wonderful source to discover and map specific discourses, especially as they document past and forthcoming (or foreshadow potential) changes in the legislation and/or the organisation of society and social institutions”. It is in this regard that documentary analysis in this study was expected to provide the researcher with information relating to the history of the debates surrounding the contentious issue of linguistic rights for Sepedi or isiNdebele in South Africa in general. It also assisted in providing information specifically related to the issue of the language rights for native speakers of Sepedi or isiNdebele in South Africa from a historical perspective, as well as to current constitutional developments. Thus, the language debate in South Africa would be understood from its proper context.

3.3.3 Observation

Observation is another method of data collection which was used to complement semi-structured interviews. Instead of relying solely on accounts given by research participants in interviews, the enquirer expected to gain valuable insights on the communication problems encountered by native speakers of Sepedi or isiNdebele in South Africa in initiation-ceremony discourse, by directly observing them in conversation during initiation proceedings. It is from these normal day to day initiation sessions that the researcher expected to gain awareness and appreciation of the dynamics of initiation communication involving Sepedi or isiNdebele language speakers within the context.

The observation method allowed the enquirer to get access to naturally occurring data as a result of being exposed to normal proceedings in initiation ceremonies, involving speakers of Sepedi or isiNdebele. According to Cohen (1996: 391-2), the advantages of collecting data in their natural state are:

- The data are spontaneous.
- The data reflect what the speakers say rather than what they think they would say.
- The speakers are reacting to a natural situation rather than to a contrived and possibly compromised situation.

- The communicative event has real-world consequences.
- The event may be a source of rich pragmatic structures.

From the above-mentioned advantages of using the observation method, an inference can be made that observation provides opportunities to acquire authentic and undistorted data for research.

As the researcher engages in observation, respondents' behaviour is unpremeditated – an impulsive kind of reaction instigated by the speech event in the context of initiation discourse. Phenomena speak for themselves without the influence of either the researcher or any other elements in the environment. It is in this regard that the researcher hoped to get intuitive information about real-life problems affecting minority language speakers when they speak through interpreters in initiation situations. Thus the speech behaviours of the primary language agents (initiation leaders) and their subjects were observed by the researcher in order to identify possible language barriers that could impede their efforts to articulate ideas during initiation sessions.

3.3.3.1 Non-participant observation

The observation data collection technique can be divided into two distinctive methods, namely participant and non-participant. According to Pretzlik (1994), participant observation entails a situation in which the observer takes part in the phenomenon being observed, that is, the researcher becomes partially involved in the everyday activities of the group being studied. The researcher makes an attempt to get an insightful comprehension of behaviour by observing from inside a group for the purposes of understanding how participants behave as the researcher interprets and understands a phenomenon (Bowling 1997). It is characterised by the interaction between the observer and the respondents to the extent that he/she becomes part of those that are under observation.

On the contrary, non-participant observation entails an unobtrusive stance by the observer. The observer does not take part in any of the activities of the respondents but is primarily concerned with observing their behaviour and recording it in some form. A non-participant observer maintains either a literal or virtual distance from the phenomenon under study (Pretzlik 1994). The observer is supposed to maintain a single primary role of observing behaviour as it occurs without assuming any other role (Couchman and Dawson 1995). By avoiding playing other roles, the

observer will be trying to make sure that his/her presence will not interfere or influence the primary behaviour of the participants.

In the present study, the researcher adopted a stance of non-participant observation. The fact that non-participant observation does not allow the researcher a dual function of both observing and participating in the activities of the participants ensured that the enquirer would be focused and be able to tap into the salient aspects of the phenomenon in view. According to Fox (1998: 6), "observation is more than just recording of data from the environment: when we observe, we are active, not passive collectors of data... our brains are engaged as well as our eyes and ears, organising data so we can make sense of them". This means that observation is a process which needs concentration on a deep level so that the observer does not miss key features of the behaviour that needs to be investigated. Non-participant observation, therefore, allows the investigator to come up with a reliable perception of the behaviour under review since there will not be any other distraction, as would happen when both participating and observing at the same time.

Adopting observation as a method of data collection is different from the manner in which one observes phenomena on a day-to-day basis, as part of everyday life. According to Fox (1998: 6) "research is an activity which attempts to report aspects of the world in ways which minimise error and offer accounts which may be used for some purpose or another". This implies that when using observation as a data collection technique, the researcher should strive to be accurate in terms of the nature and amount of data gathered. Data should be sufficient, and reliable enough to allow the researcher to reach an insightful analysis that appropriately answers his/her research questions, thereby enabling the researcher to recommend actions that may influence the decisions which eventually can help solve the practical problems that have been identified. The need to achieve such a feat by means of the present study constrained the researcher to adopt non-participant observation as one of the methods of data collection.

Non-participant observation allows the researcher to focus on salient aspects of human behaviour that have a direct link with the research objectives since there are no chances for the researcher to get distracted by participating in the activities of the research subjects. Since this researcher intended to investigate some of the communication problems encountered by native speakers of Sepedi or isiNdebele in the discourse of South African initiation ceremonies, and particularly in the initiation processes, the enquirer deemed it appropriate to be a non-participant observer. This choice was made primarily to make sure that the researcher would have an undivided focus on

initiation verbal exchanges involving the native speakers of the two languages in question, in order to accumulate both accurate and sufficient data for the study. It therefore became easier for the researcher to document the language behaviour of the primary language agents (initiation leaders) and their subjects, using native languages as media of communication in initiation protocols.

3.3.3.2 Overt observation

According to Turnock and Gibson (2001: 474), “the extent to which the observed are aware that they are being observed has also been used to categorise the role of the observer”. In other words, the typology of observation can be distinguished on the basis of whether or not research participants are informed about the objectives of the research as well as of the presence of the researcher. From this perspective there emerges a dichotomy of observation as a data collection tool, namely overt or open and covert or closed observation.

Overt observation takes place when research participants are made aware that they are under observation (Couchman and Dawson 1995). In this case, the researcher informs the participants about the objectives of the research as well as the kind of data which is required from them. This makes it possible for potential research subjects to make an informed choice regarding whether they should participate in the research or not. According to Sarantakos (1998), overt observation also entails informing the respondents about the purpose of the study to be carried out. This implies availing information about the intended uses of the findings of the research. Therefore, in overt observation, informants are given detailed information about a study. Whilst overt observation as a data gathering technique allows participants to give informed consent, in accordance with ethics in research, it has its own disadvantages. The major disadvantage is that the participants may act artificially instead of exhibiting their natural behaviour, leading to the collection of data whose authenticity could be questionable.

3.3.3.3 Covert observation

On the contrary, covert observation entails a data-gathering process in which the participants are either not told that they are under observation or the observer deliberately conceals the reason why the informants are being observed (Bowling 1997). Thus in covert observation, the researcher makes no effort to offer information that could divulge the nature of a research study. Research participants just get involved in their activities without knowing that somebody is collecting data from some of their behaviours.

The major problem that comes with covert observation is that it infringes on the rights of participants to choose whether they want to participate in the research or not. It in other words violates the crucial aspect of informed consent in research ethics. However, the use of covert observation in research has an advantage to the researcher. According to Turnock and Gibson (2001: 474), "the rationale for covert observation is to reduce the risk of the observed altering their behaviour". This means that the concealment of both the researcher's identity and the purpose of the research make it possible for the researcher to avoid interfering with the behaviour of the research participants. Using covert observation, the researcher gathers naturally occurring data without any alterations and the conclusions made from the data analysis is thus based on authentic information.

The researcher closely observed the native speakers of Sepedi or isiNdebele who could either be opponents or supporters of the *amasokana* naming in initiation proceedings in order to establish the linguistic problems they could be encountering when they interacted conversationally. In line with the principles of covert observation, the informants in this research were not made aware that data were going to be collected from them, neither were they informed about the nature of the study and the presence of the researcher during the initiation protocol.

One of the major reasons for using covert observation in this study was based on the nature of the data that were required as well as the sensitive nature of the context in which data would be gathered. The initiation is a highly sensitive environment in which participants may not be willing to engage freely in conversations with strangers especially before their initiations are about to be dealt with before initiation leaders. The researcher considered that it would be difficult to get the cooperation of these people if he were to make an effort to get their consent to participate in the research. Under these circumstances, the concealment of the researcher presented itself as the most appropriate way of getting the much-needed data for the study.

The other reason for using covert observation in this study was that this method was expected to yield natural undistorted data from the initiation proceedings. The researcher just followed the proceedings of the initiation sessions like any other member of the initiate group, since initiation sessions are not always open to other people. This approach to data gathering using observation is in line with the concept of naturalism which is adopted by ethnographers involved in social research. For Hammersley and Atkinson (1995: 7):

naturalism proposes that, as far as possible, the social world should be studied in its “natural” state, undisturbed by the researcher. Hence, “natural”, not “artificial” settings like experiments or formal interviews should be the primary source of data.

This means that by virtue of its unobtrusive nature, covert observation allows researchers to get real-life first-hand information from research participants. In other words, covert observation is a source of authentic data which is not produced as a result of the manipulation of any factors by the researcher. For this reason, this researcher adopted covert observation in data collection expecting to get an authentic representation of the dynamics of language choice and use in initiation proceedings involving Sepedi or isiNdebele language speakers.

3.4 CONCLUSION

This chapter discussed the methodology adopted in this research. It focused on giving a description of the research paradigm used, which in this case is qualitative in nature. This means that data-gathering techniques used in this enquiry are neither numerical nor statistical. Also, purposive and snowball sampling methods, which are normally used in qualitative research, were selected for this study and the choice of these sampling strategies was largely influenced by the nature of both the research participants and the data that had to be collected. Furthermore, this study used semi-structured interviews, documentary analysis and non-participant observation as data collection techniques. Semi-structured interviews were used to collect data from research subjects that included mostly key stakeholders in the justice delivery system, for instance, initiation leaders (agents) and their subjects, as well as court interpreters. In addition, other native speakers of Sepedi or isiNdebele in South Africa were interviewed as well as representatives of civil society organisations who are interested in the promotion and development of isiNdebele in South Africa, in order to get a holistic picture of issues surrounding linguistic rights for isiNdebele in South Africa in the amaNdebele initiation ceremonies of South Africa. Documentary analysis and non-participant observation, and unobtrusive data gathering techniques which are not influenced by the presence of the researcher, were also identified as appropriate methods to corroborate the data gathered through semi-structured interviews.

CHAPTER 4

DATA PRESENTATION AND INTERPRETATION

4.1 INTRODUCTION

The previous chapter discussed the research methodology. Methodological choices such as research approach, design, data collection and analysis were presented. This chapter presents the data collected from the primary and secondary sources. The data which was collected includes views from selected participants. The focus of the chapter represents an aggregation of the voices of the participants made on their naming and praise practices for *amasokana* of amaNdebele. It also presents and interprets data in the form of themes and patterns emerging from the data. The researcher used interviews and observation as key data collection instruments to understand the naming and praise poems of *amasokana* among the amaNdebele during the initiation process. Selected participants of different age groups from different geographical locations in South Africa were interviewed using a set of predetermined questions to gain information on how participants get names after their initiation. Interviews were conducted in English and isiNdebele and data is presented in English with the support of isiNdebele and Sepedi excerpts that represent the voices of the participants.

4.2 DESCRIPTION OF PARTICIPANTS

Participants selected for this study are amaNdebele and other non-amaNdebele people living in different parts of South Africa but who have been directly or indirectly involved in the initiation schools of the amaNdebele people. The participants also included purposively selected members from civic associations and interested groups on the initiation procedures of the amaNdebele people. The study interviewed 37 participants from nine different municipalities and 11 questions were used during interviews. The information thus collected from participants provided data on the initiation process of the amaNdebele nation. The study uses pseudonyms for participants in order to adhere to ethical practice. In this case, participants are identified as “P1”, standing for Participant 1, and so on for all 37 participants. The nine selected municipalities as research sites bear their actual names but the individual participants remain anonymous. The municipalities are: Dr JS Moroka, Elias Motsoaledi, Govan Mbeki, Steve Tshwete, City of Tshwane, Thembisile Hani, Ekurhuleni, Emakhazeni and Emalahleni Local Municipalities. The primary data were

collected through consultation, interviews and observation with amaNdebele attending the KoMjekejeke, KoNomtjherhelo, KwaSimkhulu and KwaMrimitjhi in 2019.

Besides answering the set questions during interviews, the participants were encouraged to provide additional information, especially where questions required their opinions and views. Participants included *amasokana* young and old, cultural activists, chiefs, *amakhosi namakhosana*, and language practitioners. The data was gathered from *amasokana*, *amakhosi* and others who had attained the age of 18 or above by the end of 2019. The data collection process through interviews involved discussions over an average contact period of about 45 minutes. The researcher interviewed participants two or three times in a process of triangulation and member checking. The researcher took some notes and made observations, which were recorded in preparation for analysis. The table below gives a summary of the profile information or biodata of the participants.

4.3 PARTICIPANTS' BIODATA

Name of municipality	P- code	Regiment name	Year of initiation	Qualifications	Language	Ubusokana name
Dr JS Moroka Local Municipality	P28	NgiliDlowu	1967	No	isiNdebele	NginguDzwamari
	P32	NgiliRudla	1989	Diploma: Computer	isiNdebele	NginguThulari
	P2	NgiliRudla	1990	Degree: Education	isiNdebele	NginguKhonzi
Elias Motsoaledi Local Municipality	P23	NgiliLinga	1975	Grade 12	isiNdebele	NginguSigwadi
	P21	NgiliLinga	1975	Grade 8	isiNdebele	NginguLidziya
	P6	NgiliDlowu	1979	No	isiNdebele	NginguSigwadi
	P19	NgiliNyathi	1985	Grade 8	isiNdebele	NginguMatjhila
	P3	NgiliGawu	1994	Diploma: Civil Engineering	isiNdebele	NginguThulari
	P5	NgiliGawu	1994	Degree: Admin	isiNdebele	NginguSilaki
	P34	NgiliThula	2002	Grade 12	Sepedi	Ke Selaki
	P14	NgiliDlaza	2006	Grade 12	isiNdebele	NginguThulari
	P10	NgiliRhasa	2009	Grade12	isiNdebele	NginguMsweswe

Table 4.1 (continued) Profiles of participants						
Name of municipality	P-code	Regiment name	Year of initiation	Qualifications	Language	Ubusokana name
Steve Tshwete Local Municipality	P20	NgiliDzibha	1997	Diploma: Business Communication	isiNdebele	NginguSilaki
	P29	NgiliThula	2001	Grade 12	isiNdebele	NginguMsweswe
	P1	NgiliDugu	2013	Grade 12	isiNdebele	NginguMsweswe
	P27	NgiliDugu	2013	Diploma: Accounting	isiNdebele	NginguLiduga
City of Tshwane Municipality	P18	NgiliDlowu	1967	Grade 8	isiNdebele	NginguZwelabo
	P35	NgiliPhaswana	1967	Grade 5	Sepedi	NginguMsweswe
	P24	NgiliThebe	1982	No	isiNdebele	NginguMaduma
	P25	NgiliDlhari	1982	Grade 8	isiNdebele	NginguLiduga
	P13	NgiliNyathi	1985	Grade 11	isiNdebele	NginguSigwadi
	P36	NgiliDlhari	2003	Grade 12	Sepedi	Ke Tladi
	P7	NgiliDlaza	2005	Grade 12	isiNdebele	NginguSinghalela
	P9	NgiliDlaza	2005	Honours Degree	isiNdebele	NginguMabhoko
	P11	NgiliRhasa	2009	Grade 9	isiNdebele	NginguMadzela
Thembisile Hani Local Municipality	P22	NgiliDlowu	1979	Grade 12	isiNdebele	NginguLiduga
	P8	NgiliDlhari	1982	Diploma: Communication	isiNdebele	NginguThisila
	P26	NgiliRudla	1989	Grade 10	isiNdebele	NginguKatjana
	P16	NgiliDlaza	2005	Grade 12	isiNdebele	NginguMrube
	P37	NgiliRhasa	2010	Grade 12	isiNdebele	NginguThulari
Ekurhuleni Local Municipality	P12	NgiliPhaswana	1967	No	isiNdebele	NginguMadzela
	P15	NgiliNyathi	1985	Grade 12	isiNdebele	NginguMatjhila
	P17	NgiliRhasa	2009	Grade 12	isiNdebele	NginguThulari
Emakhazeni Local Municipality	P30	NgiliNghana	1971	Grade 7	isiNdebele	NginguMsweswe
	P31	NgiliDlowu	1978	Grade 7	isiNdebele	NginguLiduga
Emalahleni Local Municipality	P33	NgiliPhogo	1962	No	isiNdebele	NginguThisila
Govan Mbeki Local Municipality	P4	NgiliRhasa	2009	Grade 11	Sepedi	Selaki

4.4 DATA PRESENTATION AND METHOD OF DATA ANALYSIS

Two types of data, primary and secondary, were gathered in this research. The primary, or original, data was collected from the selected participants using interviews and observations as instruments of research. The secondary data, was information collected by agents and institutions outside the primary research, and includes the literature reviewed. During data collection, the primary sources provided first-hand information supported by the participants' expression of nuances and detailed experiences of the phenomenon under investigation.

Bearing in mind the description of the field researcher given by Crabtree and Miller (1999: 5), as quoted in Chapter 1 of this study, questions were designed in isiNdebele to find insights – through personal engagement in the interviewing process, and “using a qualitative filter” – into the initiation practices of amaNdebele in South Africa.

As mentioned earlier, data collection for this research also involved using the research instrument of *observing* native speakers of isiNdebele and Sepedi interacting conversationally during naming processes at an initiation ceremony, during which participants used either Sepedi or isiNdebele names. The speech behaviour of the participants was observed as it occurred naturally within a clearly defined domain of language use, in order to get live experiences regarding onomastic choices by native speakers of either Sepedi or isiNdebele when naming within the context of initiation. The use of semi-structured interviews and documentary analysis gave the researcher a deeper understanding of both historical and contemporary customs in name choices at the initiation ceremonies of South Africa.

The method of data analysis for this qualitative study is a combination of Neuman's (2000) method of “successive approximation” and analytic comparison. The data is coded before it is analysed. The researcher used the open coding for the process of meaning making. According to Neuman (2000: 421) open coding is the “first pass” through the collected data in order to begin to give it shape by extracting themes. The researcher locates the themes so that data can be appropriated to different themes on the basis of similarities or differences. Codes were used to identify names originating from the Bapedi and with similar meaning in their culture and practice. The names were categorised according to their origin and its link and connection with ancestors of the Bapedi nation.

The analysis involved the use of the principles of successive approximation because the study commenced with research questions. The data collected was intended to provide answers and insights into the research questions. So, in a way, successive approximation (Neuman 2000) is supported by the analytic comparison as it helps to organise data by indicating the method of agreement and the method of difference. The process appropriates data evidence to the different inter-connected thematic frames. This is illustrated in the sections of this chapter that follow Table 4.2.

Table 4.2 Summary of themes and broad views

<i>Theme</i>	<i>Broad view/ Sub-theme</i>
1. Sources of names for graduates from initiation school	· Sources of names for <i>amasokana</i>
2. The influence of <i>ubusokana</i> names originating from the Bapedi nation	· <i>Ubusokana</i> originating from Bapedi nation
3. Transformation of names and praises for amaNdebele	· Bapedi names should not be used for <i>amasokana</i> of amaNdebele · AmaNdebele names and praises should be adopted
4. Meaning and significance of newly adopted names and purpose of uttering the praise poems	· Meaning of newly adopted names · Significance of uttering the praise poems after initiation

4.5 THEMES EMERGING FROM THE DATA COLLECTED

The presentation of data and subsequent interpretation involves the collective voices of the participants in sub-sections 4.5.1.1 to 4.5.1.4. The data is presented as excerpts to support the interpretation and development of patterns in the form of themes and categories. For example, in 4.5.1.1 participants in Category 1 indicate a similar source of names after the initiation school. The interpretation, which uses the successive approximation and analytic comparison of Neuman (2000), explains how the naming practices are similar and how they differ. It is important for this study to include the voices of the participants in this qualitative study, in order to adhere to the prescriptions of the methodology; and to understand the naming practices among the amaNdebele nation in South Africa.

4.5.1 Theme 1: Sources of names for graduates of initiation school (*amasokana*)

4.5.1.1 Participants' views on sources of names

Participants in Category 1. Participants in this category used the option of naming themselves. The implication is that the participants are allowed or permitted by their culture to choose a name for themselves:

P34	(USelake)	I chose it myself.	(<i>Awa, ngiyazikhethela.</i>)
P23	(USigwadi)	I named myself.	(<i>Awa, ngazithiya.</i>)

Participants in Category 2. Participants in this category had their names chosen by a grandfather. In this case, the practice suggests that the family recommends an elder to choose a name for the initiation candidate. However, participants do not specifically indicate "who" in their family is designated to choose the name:

P1	(ULidziya)	My grandfather from my father's side chose a name for me.	(<i>Ubamkhulu kababa wangikhethela ibizo.</i>)
P12	(UMadzela)	I was named culturally the same way my grandparents were named.	(<i>Iye, ngathiyelwa ngendlela ubamkhulwami athiyelwa ngayo.</i>)

Participants in Category 3. In this category, participants indicated that their uncle chose a name for them. It is clear in this category that the uncle is the one designated for choosing a name for the initiation school graduate:

P17	(UTHulari)	I received the name from my uncle.	(<i>Iye, ngomalume wekhabo lakamma.</i>)
P15	(UMatjhila)	I got my name from my uncle.	(<i>Ngafumana ibizo lami kumalume.</i>)
P14	(UTHulari)	I was named by my uncle because I took over his name.	(<i>Ngathiyelwa ngomalume ngombana bekulibizo lakhe.</i>)

Participants in Category 4. These participants indicated that they received names from their parents. In this case, either the father or the mother gave the name to the graduate.

P19	(UMatjhila)	My mother suggested the name before I went for the initiation.	(<i>Umma wangitjela ngebizo lami ngaphambi kobana ngiyokuwela.</i>)
P23	(USigwadi)	My father gave me the name during the initiation.	(<i>Ubaba wangithiya ibizo lami engomeni.</i>)

Participants in Category 5. In other isolated cases, friends suggested the name for a peer-group member graduating at the school. In addition to the support of friends, the initiation school instructors suggested a name for the graduate. The data presented and suggestions from participants during interviews indicate that the candidate may have struggled to come up with a name:

P8	(UThisila)	My friends suggested the name for me.	<i>(Abangani bami bangitjela kobana ngithathe ibizweli.)</i>
P6	(USigwadi)	The initiation school instructor suggested a name for me.	<i>(Umrhugi wangitjela kobana ngithathe ibizweli.)</i>

4.5.1.2 Method of agreement in Theme 1

The views of the participants listed above support the broad theme on sources of names for the graduates from the initiation school. The views are presented according to patterns of naming. Participants in Category 1 confirm that they found the name for themselves after completing the initiation school procedures. This simply represents participants who named themselves. Participants in Category 2 received their names from grandparents as part of that cultural practice of inheriting names. Participants in Category 3 indicated that the name came from an uncle and there is similarity with the views from participants in Category 2 thereby producing an agreement in how naming takes place for the *amasokana*. Participants in Category 4 indicated that they received their name after the initiation process and that their mother gave them the name. For participants in Category 5, the names came from friends and instructors from the initiation school. The general similarity in the naming process is that they use names from African languages.

4.5.1.3 Method of difference in Theme 1

The views from categories show that the origins of the names represent five different categories. The names may be the same in terms of spelling and literal meaning, but different in terms of their significance to the person and family members when they use them, because of the particular association with the source of each name. In addition, different factors influence the choice of a name. For example, participants indicated that they may have similar names but the manner in which the name was selected is different.

4.5.1.4 Interpretation of Theme 1

Theme 1 emanates from data collected on the basis of views from Question 4. The question was designed to find information regarding the sources of names for initiation graduates. The views indicate that most names are given by a family member (parent, grandparent, uncle); fewer participants could find a name for themselves. In a few cases, members attending the initiation ceremonies inherited names from great-grandparents. In such cases, names were passed on from one generation to another. The views of the participants regarding the selection or choice of a name had some similarity, thereby implying that the naming practices have a cultural bearing, as will be demonstrated in the discussion. The involvement of women in such naming practices was limited except one member who indicated that his mother had whispered a preferred name for him before he had gone to the initiation school. In another case, a name was suggested by an uncle from the mother's side. All the names for participants in this study were African names. One candidate also recorded that his name was a suggestion by the initiation school instructor (*umrhugi*). In fact, there were no names from the Bible or English names (see Appendix). The meanings of the names therefore have an African significance and mark important cultural values and beliefs.

4.5.2 Theme 2: The influence of *ubusokana* names originating from the Bapedi

4.5.2.1 Participants' views and observations regarding the origin of *amasokana* names

Participants in Category 1. In this category, participants indicated that the dominance and continued use of the Sepedi language largely influenced the choice of names for graduates. The language used as a medium of instruction by *amasokana* influences the choice of names:

P6	(USigwadi)	We were taught by <i>amasokana</i> who speak Sepedi.	(<i>Sifundiswe masokana akhuluma iSepedi.</i>)
P17	(UThulari)	We were taught like that.	(<i>Safundiswa njalo.</i>)
P13	(uSigwadi)	I live in the same area with the Bapedi speakers and Sepedi has a strong influence on our cultural practices.	(<i>Ngihlala endaweni eyodwa nabantu abakhuluma iSepedi ngalokho kwaba nomthelela omkhulu esikweni lethu esilenzako.</i>)

Participants in Category 2. Category 2 participants relate to the co-existence of the two languages and cultures largely influencing the use of Bapedi names. The co-existence also creates options for candidates to choose isiNdebele names:

P16	(UMrube)	We were taught isiNdebele and Sepedi but I chose isiNdebele.	<i>(Safundiswa isiNdebele neSepedi kodwana mina ngathatha isiNdebele.)</i>
P14	(UThulari)	There was no isiNdebele instructor. We spoke Sepedi even using praises and songs.	<i>(IsiNdebele besingekho. Besikhuluma iSepedi neengoma zakhona.)</i>
P29	(UMsweswe)	I was taught in isiNdebele and Sepedi.	<i>(Ngafundiswa ngesiNdebele nangeSepedi.)</i>
P23	(USigwadi)	We were combined with the Bapedi during the initiation process.	<i>(Sahlanganiswa naBapedi.)</i>

Participants in Category 3. Participants in this category confirm that they grew up reciting Sepedi poems and praise songs. In this case, the access to the language exposed them to the culture and the practices. This brought mutuality and common understanding among the two nations.

P12	(UMadzela)	I grew up reciting poems and sayings in Sepedi language. I do not know the causes. I did not have isiNdebele resources.	<i>(Ngikhule ngazi ukubonga ngeSepedi. Angazi bona kwabangelwa yini lokho. Benginganazo iinsetjenziswa zesiNdebele.)</i>
P33	(UThisila)	The reason being the Bapedi and amaNdebele are sharing the <i>Ingoma</i> in our area.	<i>(Kungombana aBapedi namaNdebele babonisana ngengoma ngekhetu.)</i>
P17	(UThulari)	Most of the time we used the Sepedi language recitations even reciting our names.	<i>(Esikhathini esinengi sisebenzisa ilimi laBapedi ukubonga begodu sisebenzisa sona iSepedi ukubonga amabizwethu.)</i>
P7	(USinghalela)	We were told to recite our King's praises and even their origin and during initiation.	<i>(Satjelwa bonyana sibonge iimbongo zamakhosi wekhetu kanye nendabuko yethu ngesikhathi sengoma.)</i>

4.5.2.2 Method of agreement in Theme 2

The presentations of views from participants indicate that the participants in Category 1 were mentored by Bapedi instructors and therefore understand that the names are part of the practice when they come from instructors of the Sepedi language. The supporting evidence is the presence of Sepedi in the whole initiation process and the fact that initiation school candidates live in the same area with Bapedi people. Category 2 participants' views tend to focus on language choices. The absence of isiNdebele instructors and the dominance of Sepedi speaking instructors influenced the choice of names. In addition to the mentioned circumstances, the initiation practices combined both Bapedi and amaNdebele candidates at the initiation school. The similarity is that the Sepedi language and poems were readily and easily accessible at the initiation school; at the same time the instructors were amaNdebele but speaking in Sepedi. Participants in Category 3 confirm the presence of Sepedi poems and songs during childhood, thereby creating opportunities for the language to influence the naming process among the amaNdebele nation.

4.5.2.3 Method of difference in Theme 2

The candidates who did not have previous access to Sepedi found themselves with Bapedi names due to the influence of the instructors. While the participants in this theme confirm that they all have Bapedi names after initiation, the difference is in how they acquired the names. The major reason proffered by the participants in all three categories is that the Bapedi and amaNdebele in the area have a shared culture of songs and poems, except for isolated cases where participants had originated from another area.

4.5.2.4 Interpretation of Theme 2

Theme 2 emerged from data collected using Questions 3, 5 and 6. Participants indicated the origin of their names from the initiation school. The data presented is in English with translations in African languages, namely, isiNdebele. The purpose is to help understand the meaning of the name, as discussed under the discussion section, and in Chapter 5. The main pattern and similarity emerging from the data are that participants' names were adopted from the Bapedi nation, for various reasons as stated. The key factor for the influence of Sepedi as a language on naming during and after initiation is the strong relationship between the two ethnic groups. In view of the strong relations, shared cultural values and beliefs therefore influence the choice of a name and the songs that are used to celebrate upon graduation. A typical example embedded in the naming during *ubusokana* is the recognition of the praises of Kings that are inherent in the

names. In other instances, the origin of names is a result of the influence of initiation school instructors. Candidates would choose a name because their instructor who happens to be from the Bapedi nation has influenced the choice of the name. Similarities for this theme are also evident in the regiment names, which are the same even across different districts, thereby indicating the congruence in terms of cultural practices. On the other hand, Sepedi was used as a medium of instruction at the initiation school and therefore members would choose Sepedi names in appreciation of their exposure to the language.

4.5.3 Theme 3: Transformation of names and praises for amaNdebele

This theme emanates from Question 8 of the interview questions, which sought to find out the views of the participants regarding the continued use of Bapedi names and praises during initiation ceremonies. Section 4.5.3.1 below indicates the different views from the participants under this theme.

4.5.3.1 Participants' views on the use of Bapedi names as mentioned during interviews and as recorded

The broad view of the participants was that Bapedi names should not be used for the *amasokana* of amaNdebele: AmaNdebele names and praises should be adopted.

Participants in Category 1. This category suggested how the naming and use of praises should be done in respect of the amaNdebele nation. The dominant suggestion was that the initiation school graduates should be named by the traditional leaders.

P16	(UMrube)	The <i>amasokana</i> of amaNdebele should be named in isiNdebele.	(<i>Amasokana wamaNdebele akathiyelelwe ngesiNdebele.</i>)
P28	(UDzwamari)	Let us be named by our traditional leaders/ <i>amakhosi</i> .	(<i>Asithiywe ngamakhosi wekhethu.</i>)
P21	(ULidziya)	AmaNdebele should use their names which originated from isiNdebele.	(<i>AmaNdebele kumele asebenzise amabizwabo asukela esiNdebeleni.</i>)
P36	(UTladi)	For amaNdebele, it is to praise our own ancestors by their names.	(<i>AmaNdebele, sibonge ngamagama wabezimu babokhokho bethu.</i>)
P37	(UThulari)	AmaNdebele should go back to their roots about the amaNdebele history during the initiation process of <i>Ingoma</i> .	(<i>AmaNdebele akabuyele emirabhini yabo ngomlando wamaNdebele ngesikhathi sengoma.</i>)
P15	(UMatjhila)	Using isiNdebele names and praises strengthens cultural identity.	(<i>Ukusebenzisa amabizo wesiNdebele neembongo kukhulisa ukwaziwa ngokwesiko.</i>)

P01	(UMsweswe)	It is a way of honouring the amaNdebele Kings and ancestors	(<i>Yindlela esihlonipha ngayo amaKhosi wamaNdebele nabezimu.</i>)
P16	(UMrube)	The <i>amasokana</i> of amaNdebele should be named in isiNdebele.	(<i>Bengithi nawuliNdebele, amasokana wakhona akabizwe ngesiNdebele.</i>)
P28	(UDzwamari)	Let us be named by our traditional leaders/ <i>amakhosi</i> .	(<i>Asithiywe ngamakhosi wekhetu.</i>)

Participants in Category 2. The participants in this category indicated the complaints regarding the poor attention that has been given to isiNdebele names by the initiation schoolmasters. Participants also suggested the popularising of the amaNdebele names during and after the graduation from the initiation. The main reason proffered is that the practice brings an awareness and an opportunity to develop the amaNdebele initiation school curriculum.

P18	(UZwelabo)	AmaNdebele names were just ignored at the initiation schools even after the initiation process.	(<i>Amabizo wamaNdebele akakathathelwa phezulu engomeni nalokhiya sekugodukiwe.</i>)
P26	(UKatjana)	The absence of amaNdebele names suggested as if we do not have <i>Ingoma</i> whereas we do have.	(<i>Ukungabi namabizo wesiNdebele kutjho khona bonyanaingoma asinayo ekubeni sinayo.</i>)
P31	(ULiduga)	There are also amaNdebele names available for use by the <i>amasokana</i> graduates.	(<i>Akhona amagama wesiNdebele asetjenziswa masokana agodukileko.</i>)
P37	(UThulari)	We can't use other people's language in isiNdebele culture. We must use our own names and praises in isiNdebele.	(<i>Angeze sakwazi ukusebenzisa ilimi labanye abantu esikweni lesiNdebele. Kumele sisebenzise amabizwethu neembongo zesiNdebele.</i>)
P24	(UMaduma)	It creates an opportunity for amaNdebele to develop their own curriculum for the initiation schools.	(<i>Kudaleka kwamathuba wesiNdebele ukuthuthukisa ikharikhyulamu yabo ngesiko lengoma.</i>)
P25	(ULiduga)	It promotes an awareness of the amaNdebele culture in a multicultural South Africa.	(<i>Kuthuthukisa ilwazi ngesiko lamaNdebele kuSewula Afrika yemihlobo yoke namasiko.</i>)

Participants in Category 3. Participants in this category suggest the relegation of Sepedi names to the Bapedi nation. The suggestions do not mean the discontinuity of the joint initiation schools' curriculum but an innovation on the naming of school graduates. The practice also signifies the presence and role of amaNdebele in the initiation school.

P11	(UMadzela)	There is no need to use the Bapedi names and praises.	(<i>Akuthogeki bonyana sisebenzise amabizo neembongo zaBapedi.</i>)
P9	(UMabhoko)	If <i>isokana</i> belong to Bapedi, they should be named in Sepedi.	(<i>Nangabe isokana kungelaBapedi, kumele athiywe ngeSipedi.</i>)
P5	(USelake)	Bapedi names and praises are used to name and praise Bapedi ancestors.	(<i>Amabizo neembongo zaBapedi zisetjenziselwa ukuthiywa nokubongelela abezimu baBapedi.</i>)
P20	(USilaki)	It is a way of passing traditional practices from one generation to another.	(<i>Yindlela yokudlulisela isiko kusukela esizukulwaneni ukuya kwesinye.</i>)

4.5.3.2 Method of agreement in Theme 3

The three categories under this theme give indications on the reasons and suggestions for the choice of names given after the initiation ceremony. Using the information in Section 4.5.3.1 the participants in Category 1 suggest that the amaNdebele should be given isiNdebele names. In addition to the choice of the amaNdebele names, participants also further indicate that the names should be linked to their amaNdebele culture and ancestors in order to have continuity. For example, a participant suggests being named by amaNdebele traditional leaders with the involvement of the family. Participants in Category 2 of this section indicate that amaNdebele names were previously ignored, but that a turning point has been reached and consequently the amaNdebele names should now be used in the giving of names at the initiation school.

4.5.3.3 Method of difference in Theme 3

The existing naming of initiation school graduates may remain, but participants are advocating for innovation or transformation. The process should include and integrate names originating from the amaNdebele nation. In some cases, participants advocated for the elimination of Bapedi names from the amaNdebele nation although the other procedures of the initiation school might remain the same. While Bapedi participants in Category 3 appear to suggest continuation of the practice, the amaNdebele among them suggested that the change would promote cultural awareness, appreciation of diversity, and multilingualism in South Africa. The critical point emanating from Category 3 participants was that the Bapedi should remain part of the practice and also name their graduates in Sepedi as well as singing praises and songs in Sepedi.

4.5.3.4 Interpretation of Theme 3

Theme 3 represents data collected using Questions 7, 8 and 9. The questions required participants to give their views and opinions regarding the choice of a Sepedi name and the need to change from the practice of naming *amasokana* of amaNdebele graduates using Bapedi names. The questions tested the participants' willingness to change from the old practice to a new practice of using amaNdebele names for the initiation school graduates. The suggestions from most participants in the study indicated that there is need to change from using Bapedi names and revert to isiNdebele names. Some of the views indicate that the traditions of the amaNdebele can only be preserved when their names and praises are used during initiation ceremonies. The practice of using amaNdebele names and praises would foster strong cultural identity and a recognition of their potential as a nation. AmaNdebele names are rich in terms of the cultural beliefs and practices, and this should be represented in their initiation ceremonies. However, it was clearly indicated that Sepedi names should be used by the Bapedi to preserve their own culture and to perpetuate the beliefs and practices of their ancestors.

4.5.4 Theme 4: Meaning of newly adopted names and purpose of uttering praise poems

This theme emerged from Question 11 on the set of questions used during interviews. The question required participants to provide information regarding the value or role of their name and the significance of uttering praise poems after the initiation ceremony. Section 4.5.4.1 below indicates the different views from the participants.

4.5.4.1 Participants' views on the meaning of newly adopted names and the significance of uttering praise poems after initiation

Participants in Category 1. The names in this category depict good relations in the family or with neighbours or even the environment. Names for graduates from the initiation school are not mere labels but they express feelings, beliefs, attitudes and tendencies of a group of people to the family and the world at large.

P24	(UMaduma)	I am Maduma of the popular and with a red horn. I am a horn that passes through even when others did not pass. I came to get my name of <i>ubusokana</i> from these valleys. My father has a beast for witness. It was clear by the women from up and down movement of women wearing long beaded head dresses.	(<i>NginguMaduma odumako wephondo elibovu. Ngiliphond' elahlaba namhlana amanye angakahlabi. Ngipheth'ibizo lami lobusokana kileyamirhotjha. Ubaba uphetho ikomo yobufakazi. Kwabonakala ngabomma bayaluzela ngemilingakobe.</i>)
P16	(USinghalela)	Singhalela, originally the black blood others with bright blood. I am the man who accompanied fathers and by home coming, I therefore became proud by my name Singhalela. I am Singhalela who was denied at Makhobongweni, others were denied to their fathers. It refers to the leopard that is hunting until the sunrise.	(<i>NginguSinghalela, indoda eyakhamba nabobaba ngowabuya atjhagalela izinyo lami lakaSinghalela. NginguSinghalela owanghalela emakhobongweni abanye banghalela kiboyise. Yingwe yanomazumazumani eyazuma bekwasa.</i>)
P13	(USigwadi)	I am Thisila the SoMkatjhana, the King with jokes to the children.	(<i>NginguThisila uSoMkhatjhana ikosi inamahlayaebantwaneni.</i>)

Participants in Category 2. Names in this category relate to human relations with the initiation process and some cultural rituals. In particular this category indicates that the naming is an expression of the relations between members in the family or clan. The name also describes the attitude of the holder and expectations of the family or tribe.

P22	(ULiduga)	My new name. I'm Katjana the King that has jokes to the children. <i>Gidi-gidi</i> , the amaNdebele women are confusing me saying that the <i>Ingoma</i> should be shut down but surprisingly they keep on doing <i>Iqudel</i> female initiation every year. Hha! Hha! I rather eat pap and pumpkin. Let's praise for him, <i>masokana!</i>	(<i>Elami lobutjha, nginguKatjhana ikosi inamahlaya ebantwaneni. Gidi, gidi abafazi bamaNdebele bayangirara, bathi ingoma le ayivalwe, kodwana qobe minyaka bona bayathombisa. Hha! hha! Ngingamane ngidle umratha nomgade. Mbongeleni, masokana!</i>)
P27	(ULiduga)	It was during the morning when I hear a King's horn blowing. I foresee it was a string guitar and African drum, indeed it was a horn from the King stating: My friend wake up and hold your sticks to accompany your fathers. The road is still long as I was walking I met with an old Sepedi grandfather and he asked me my name and I responded that my name is Malowu the name of my grandfather.	(<i>Kwakumhlokha ngesamarimarima nangizwa iphondo lekosini lilila, kwanga ngizwa isinara, kwanga ngizwa ingungu, kanti mbala liphondo lekosini lithi: Mliganyana vuka udobhe intonga ukhamba nabobaba. Yide ngisakhamba ngahlangana neqhegu lomSuthu. Langibuza ibizo lami ngathi nginguMalowu, okulibizo lakabamkhulu.</i>)

4.5.4.2 Method of agreement in Theme 4

Initiation school names have meanings and significance to the bearers, the family and the community. In general, all three categories help to classify the names, as demonstrated in the examples in section 4.5.4.1. The names might be spelt differently; but in their meaning and contexts they have a lot in common. In Category 1, names depict human characteristics such as brevity, courage, confidence, or a certain achievement, or humility. In Category 2, the names depict the strength of relations between the members of the tribe and beliefs in the family expressed through the ornaments of animals and rituals. The candidates refer to themselves as “new cow” or to the use of animal blood to signify certain beliefs and values in the amaNdebele culture. Category 3 has names signifying appreciation, understanding and celebration of the new life after the initiation ceremony.

4.5.4.3 Method of difference in Theme 4

The names portray the beliefs of different ethnic groups. The amaNdebele have names that they believe connect them to their ancestors while others express their achievements in their life as a tribe. The difference in the spellings of their names represents the way they view the concept. The praises involve the reciting of the clan names and praise of the ancestors. In this case, different families celebrate and praise their ancestors in different ways although the concept of praising and celebrating is the same. The names mean the praise of the King who loves children and/or the link between men and women in society.

4.5.4.4 Interpretation of Theme 4

The data collected from Question 11 indicates that the names of initiation school graduates signify important meanings. Each name depicts meaning that has a link with the family’s values, history or practices. There are also names inherited from grandfathers, which have a strong connection to the history of the family. In addition to this theme, the names also connect with the praise poems. Some of the names and poems appreciate nature and its relationship with humans. For example, some of the regiment names link with wild animals and simulate the characters of wild animals. Other ideas portrayed by the names include the unification between and celebration of a long-standing relationship between the amaNdebele and Bapedi. New names also tell a story of the connection between the great-great-grandfathers and the current generation.

4.6 CONCLUSION

In conclusion, this chapter presented data collected from participants using four themes. The data carries the voices of the participants in the process of constructing knowledge about themselves using a qualitative study approach. Findings indicate that *amasokana* of amaNdebele are willing to change to adoption of amaNdebele names and praises but the limitation is in shifting from the tradition.

CHAPTER 5

RESEARCH FINDINGS, RECOMMENDATIONS AND CONCLUSION

5.1 INTRODUCTION

The findings presented in the previous chapter represent an aggregation of the voices of the participants and observations made on their naming and praise practices for *amasokana* of amaNdebele during and after the initiation process. The data was presented in the form of themes and patterns emerging from the data. This chapter attempts to analyse and draw insights from the patterns that emerged during presentation. The process is intended to lead to an informed understanding of why *amasokana* of amaNdebele have used Bapedi names and praises after and during the initiation process. In the process, the analysis also attempts to provide answers to the research questions that were raised in Chapter 1 of this dissertation.

The study focused on exploring the influences at work in the naming of *amasokana* of amaNdebele and their use of praises adopted from the Bapedi nation. Krige (1946: 102) testifies that the initiates on their homecoming are given new names as a way of welcoming them into manhood. The *amasokana* of amaNdebele are given the new names to celebrate their successful completion of the initiation process. For this study, the researcher sought to understand the reasons for the choice of Bapedi names and praises.

5.2 RESEARCH FINDINGS IN TERMS OF THE THEORETICAL FRAMEWORK

The study used ideas from two theories in order to explore the naming practices and use of praises by amaNdebele during and after initiation in South Africa. The theories of naming are the Oral formulaic and Afrocentricity theory. The study sought to explore the naming practices of the amaNdebele nation regarding *amasokana* traditional practices. Findings indicate that the amaNdebele continue to use the Bapedi names in the initiation process because of the enduring influence and legacy of *amasokana* instructors who have tended to use the Bapedi names and praises. Afrocentricity theory points to the influence of African people's values, tradition and practices as the explanation for the adoption of Bapedi names and praises, or the inheritance of names from grandfathers. For example, when the amaNdebele narrate or recite praise poems, using their *amasokana* names, given by their fathers to express certain circumstances, they actually express an African feeling and represent their culture and values. These praises are

guided by the circumstances prevailing at the time of the initiation ceremony, and/or during and after the initiation school.

The selected theories reflect the interest of international researchers in understanding traditional African views and practices, such as *amasokana* of amaNdebele in South Africa. In Chapter 2, I indicated that Asante (2000:98), representing Afrocentricity, says “African issues need to be approached using African lenses/glasses rather than using other theories which were designed to solve issues completely different from the African problems”. Asante is supported by Collins (2000) who asserts that African phenomena can only be understood through the use of African methods of analysis. In view of the above points of view, Afrocentricity supports an understanding that the amaNdebele nation adopted the Bapedi names and praises because of the close cultural exchange and settlements between the two cultures as embedded in the *ubuntu* philosophy and Africanism.

The Afrocentricity theory also intimates the application of the naming practices to other ethnic groups, tribes and nations across and within Africa. This is supported by Krige (1946:102) when she testifies that both boys and girls – of amaNdebele, Vatsonga, Bapedi, Batswana and Vhavenda origin – are given new names during initiation rites. Guma (1967) also supports this and says that praise-poem recitations enshrine the names and mainly the work of kings, chiefs, community leaders and warriors of a nation. As such then they represent remembered history that keeps the memory of the past and preserves it for future generations. For this study, the praises and names were recited to celebrate the new life starting after successful completion of the *ubusokana*.

In this discussion, the researcher aims to make meaning from the data presented by identifying similarities and highlighting differences. Making sense involves identifying similarities in the practices that were reviewed in Chapter 2 and understanding new patterns revealed by the participants’ views and actions. In this study, four themes emerged as a result of the merging of data. The data collected is also attached as Appendices at the end of the report.

The four themes that emerged from the data relate to the naming of amaNdebele during and after the *ubusokana* ceremony. The themes are:

- Sources of names for graduates from initiation school;
- The influence of *amasokana* names from the Bapedi nation;
- Transformation of names and praises for the amaNdebele nation; and
- Meaning of newly adopted names and purpose of praises.

In summary, the themes indicate the pattern that the *amasokana* names largely come from the Bapedi because of the historical relations and cultural ties that have developed over time. In this context, the amaNdebele nation use the Bapedi names and innovations crop up when participating candidates also come up with their own names. The changing of the naming practices, which involves dropping or choosing a Ndebele name, is gradually surfacing, but the dominance of names and praises by the amaNdebele instructors has tended to retain the use of Bapedi names and praises.

Findings reveal that participants are willing to change and shift from the practice of using Bapedi names upon completion of the initiation process. However, the circumstances, as indicated by the history and influence of Bapedi initiation school instructors, limit the rate of progress on transformation. Developments and achievements within the naming, initiation ceremony celebrations and cultural practices represent the preservation of culture itself, as well as empowerment of members/candidates to choose their own names while others are given names belonging to their grandfathers. The data attempts to provide insight into the research questions regarding the naming practices during *ubusokana* of the amaNdebele in South Africa. The praises are recited to appease the ancestors and to celebrate the success of candidates from the initiation school. The data also indicates the different roles played by different players such as grandfathers, instructors/*abarhugi*, friends and parents who suggest names.

In view of the proceedings of the ceremony, the names selected are from African languages and the meaning communicates some message about the tribal group or the wishes of the tribe. During interviews, participants indicated that they like their names and that they believe their ancestors accept them when they are successfully initiated. The parents also support their sons during and following the initiation process. The names adopted at the initiation school signify the manhood of the youths and their preparedness for adult life. The continued use of Bapedi names is a result of the long history of association and connection between the Bapedi and amaNdebele nations regarding the *ubusokana*. In this case, the instructors, chiefs and kings are strongly influenced by the Bapedi culture. Some participants strongly suggested the departure from the

use of Bapedi names and adoption of the amaNdebele names in order to preserve their history and identity as a nation. Key partners and role players do not object to such a change of adopting and using the isiNdebele language and names during initiation; but it was indicated that the transformation should take place in stages.

5.3 REVIEW OF THE RESEARCH

Chapter 1 introduced the study by exploring the historical context, highlighting the critical aspects of the study. The introduction also presented the research gap that the study intended to fill. The main research questions and sub-questions, aims and objectives as well as the rationale for the study were also presented.

Chapter 2 explored the available literature with attention to its currency on the initiation school cultural practices in relation to the amaNdebele tribe. A number of theories were used to understand the social practices; critical concepts were also reviewed. The literature review helped to guide the exploration of the naming of *amasokana* of the amaNdebele in South Africa.

Chapter 3 discussed the methodological choices made and how they were going to be used during the exploration of the initiation school cultural practices for the amaNdebele people. The discussion included the choice of research instruments, data collection procedures and how the data was going to be analysed. Ethical issues were also briefly discussed in order to inform the study on how research would be conducted so as not to violate people's rights and dignity.

In Chapter 4 the main research questions, as recorded in Chapter 1, directed the focus of the discussion. The views of participants and observed phenomena with their frequencies were presented and interpreted in this chapter. The chapter carries the voices of the participants as well as their actions regarding the naming practices.

In Chapter 5, which is the concluding chapter of this study, the researcher briefly refers to the main research questions again in order to support the analysis of the findings of the study.

Main questions:

Why do *amasokana* of amaNdebele use the Bapedi names and praises during their coming of age ceremonies?

The above research question required insights using data from selected participants in the context of the research procedures. Answers revealed that in terms of the customary naming practices, amaNdebele are largely under the influence of the tradition and initiation school instructors as well as the influence of cultural practices. The question requires reasons for the continued use of Bapedi names and praises and the purpose they serve. Data collected from participants indicates typical patterns and themes, and that the amaNdebele nation use Bapedi names because they have requested the Bapedi kings to assist with initiation since the time that King Nyabela was imprisoned in 1893. In support of the above view, the *ubusokana* according to participants has been jointly held among the amaNdebele and Bapedi resulting in the adoption of the typical practices of the leading tribe. In fact, there is mutuality in terms of their *ubusokana* practices among the Bapedi and amaNdebele nation. So, by tradition, the majority of *amasokana* of amaNdebele choose Bapedi names and praises even after completion of their initiation ceremony. The practice also includes the dominance of Sepedi.

What were the main reasons why amaNdebele names and praises were not used by *amasokana* of amaNdebele?

The question required data regarding the reasons why amaNdebele names are not used during and after the initiation ceremony. As mentioned in Chapter 4, in respect of Theme 1, the dominance of the Bapedi influence by the instructors, the prevalence of Sepedi and the general lack of attention to amaNdebele names and praise poems have been the major reasons for the relegation of amaNdebele names to distant history during and after *ubusokana*. However, certain participants do suggest a shift or transformation from the use of Bapedi names and praises to amaNdebele names and praises during and after the initiation process. There are a number of factors, such as intermarriage and shared settlements among the two nations that provide connections and historical links in terms of the *ubusokana* practices. A change to the use of amaNdebele names and praises will take time, as the tradition has stood for over a century since King Nyabela requested the Bapedi King to take amaNdebele boys to the initiation ceremony in the late 1890s.

Why is it important to the amaNdebele to have their own *amasokana* names and praises during the initiation process?

This question required participants to provide data that would provide insight into suggestions on the use of *amasokana* names and praises from the amaNdebele nation. The data gathered indicates that participants who are *amasokana* candidates suggest that amaNdebele names should be used in order to strengthen their identity, create a full initiation into their cultural practices and record their history as a nation. Some participants indicated that they prefer to take their grandparents' and Kings' names in order to connect with their ancestral spirits, thereby creating continuity and strong ties with the departed. The views were presented under Theme 4, the strong point emerging from that data being the desire to preserve their history. The choice of Bapedi names and praises is understood to be a suppression of the amaNdebele people's rights and practices. Moreover, the process of adopting amaNdebele names for *amasokana* creates opportunities to honour their Kings and chiefs and develop an initiation school curriculum that is specifically for the amaNdebele nation.

5.4 IMPLICATIONS OF THE STUDY

On the basis of the research procedures, data collection instruments, findings and analysis method used, this study suggests avenues in which *amasokana* of the Southern amaNdebele could use their own language in the naming and praising during the initiation process. The study aims to create awareness of the opportunities for amaNdebele to participate in *amasokana* using their own language, and to foster this identity among the amaNdebele. African names continue to be used for *amasokana* for amaNdebele and the names express the cultural practices and values as enshrined in the traditions of their nation.

The key issue that needs the attention of stakeholders and researchers is the creation of opportunities for amaNdebele names and praises and to expand their use in *amasokana*. Stakeholders and researchers should promote the practice of suggesting to participants that the *amasokana* of amaNdebele should consider the need to change and to be innovative in the naming and praises process. The data carries the voices of the participants in the process of constructing knowledge about themselves using a qualitative study approach. Findings indicate that *amasokana* of amaNdebele are willing to change to the adoption of amaNdebele names and praises but feel a certain constraint in moving away from tradition.

5.5 SUMMARY OF FINDINGS WHERE RECOMMENDATIONS EMERGE

From the research, it was discovered that *amasokana* of the amaNdebele nation are proud of their new names and with *ingoma* (an initiation ceremony) and *ukuwela* (initiation for boys) in general. They have already started naming *amasokana* with isiNdebele original names and avoid the Bapedi names and even the praises. The findings of this study highlighted the importance and understanding of the uses of *amasokana* names and praises of the Southern amaNdebele to those who have completed their initiation ceremonies. The following are some of the key findings:

- *Amasokana* of amaNdebele were given names based on their grandfathers and great-grandfathers.
- *Amasokana* of amaNdebele have already started to dedicate praise performances of their names in isiNdebele instead of Sepedi.
- *Amasokana* of the amaNzunza clan of the amaNdebele, which historically was heavily influenced by Bapedi practices, are reverting to isiNdebele names and praise songs for their *amasokana* graduates.
- The study found that names such as uKatjana, uMrube, uLidziya, uRuli, uMaduma, uZatjha, uMahlabezwe, uMgangadi, etc. were names which were used before the adoption of the Bapedi names during the initiation process.

5.6 CONSTRAINTS ENCOUNTERED DURING THE STUDY

The study was successfully completed but the challenges included financial resources to cover interviewing a large sample of participants. The challenge was overcome by reducing the number of interviews in cases where the discussions yielded the same data without compromising the focus of the study. In other cases, participants offered limited information for analysis, for instance answering only 'yes' or 'no'. In such instances, the researcher tried to ask further questions and complement with observations to get richer data. With greater financial resources and more time, it could have been rewarding to carry out the study on a larger scale.

5.7 RECOMMENDATIONS

In the light of the emerging views from analysis of the data, the research suggests the following recommendations:

- More workshops and meetings of *imbizo* are needed for the successful transition of naming and praises of *amasokana* among the Southern amaNdebele during the initiation ceremony. This would mitigate the current limited knowledge and information on changes regarding the naming practices using isiNdebele names.
- His Majesty the King, kings and chiefs should play a pivotal role in the community to increase knowledge and understanding of the earlier oral traditions of naming and praises in relation to *amasokana* of amaNdebele.
- More research and analysis need to be done on the expansion of amaNdebele naming practices, as well as on the meaning of names and praise songs associated with *amasokana*.
- The concept of restoring traditional norms and values should be taken into consideration, and these should be preserved for future generations. Each society is what it is because of its norms and values, customs and beliefs.
- AmaNdebele should acknowledge the original amaNdebele names and praises of *amasokana*, through both educating the people and promoting their own culture in general.
- It is recommended that instructors of *amasokana* be given an opportunity to update their knowledge and curriculum content for initiation and naming, through association with stakeholders on Ingoma Forum and Azibuye Emasisweni.
- The curriculum of the *amasokana* should be reviewed and improvements made, incorporating suggestions that enrich the process.
- Initiation school instructors should attend *iimbizo* development workshops and training programmes to improve the process.
- *Amasokana* names should be included on the graduates' national identity card/ books.

- Conferences must be held, especially for the youth, to explain the importance of *amasokana* names and praises and their meanings. This will instil in the amaNdebele youth a sense of cultural direction and belonging.
- *Amasokana* of amaNdebele should be taught to praise themselves by praising the *amakhosi* of amaNdebele, their clan names, *iinanazelo zemakhabo* and the origins of their great-grandfathers.
- *Amasokana* of amaNdebele should be called by the surnames of forefathers of that particular clan, e.g. the surname Mbonani should be joined with the grandfathers/ancestors of Mbonani or with the *amakhosi*.
- AmaNdebele nation instructors need to be active researchers on the initiation practices of their people, and information needs to be recorded and disseminated for future reference and to inform the practice.
- A system of accreditation should be put in place for initiation school instructors, in order to maintain standards and a uniform curriculum for the schools.
- Other names such as uPhahlaphahla, uNomasela, uMgangadi, uThisila, uMahlabezwe, uMahlabelela, uLidziya, uMaduma, uRuli and others should be used by the *amasokana* of amaNdebele.

5.8 CONCLUSION

In this research, naming and praises of *amasokana* among the Southern amaNdebele during the initiation process were explored. In the above discussions, the *amasokana* names and praises of amaNdebele of Southern Africa have been reviewed as part of oral art and tradition with special attention to Southern African amaNdebele society.

This study attempted to answer research questions as set forth in Chapter 1. The study used qualitative procedures to collect data, and to organise and analyse the data, leading to research conclusions. The main issue identified was the naming and praises of *amasokana* amongst the Southern amaNdebele during the initiation process and exploring the reasons for *amasokana* of amaNdebele using Sepedi names and praises during the initiation process and home-coming ceremony. Among *amasokana* of amaNdebele belonging to the clan of kwaNzunza, the majority

of names are not of amaNdebele origin but adopted from the Bapedi culture. However, the clan of kwaManala used the original isiNdebele names of their forefathers during and after the initiation ceremony and were not influenced by the names of the Bapedi. The initiation process of amaNdebele, has indeed been influenced by the Bapedi culture.

The study concludes that the participants regard *amasokana* as an important cultural practice and that African names continue to be used in the naming tradition. The participants were able to participate freely during and after data collection. Participants answered most questions and actions observed by the researcher further supported participants' views. It can be concluded that the amaNdebele nation need to use their isiNdebele names and praises for the purpose of *amasokana* although they still accept the use of the Bapedi names and praises.

The study reinforces that the uses of names inherited from great-grandfathers is an important practice for the amaNdebele because it is a unifying factor in families. It creates continuity in terms of history and links the amaNdebele nation with their ancestors. The study suggests that the community of the amaNdebele nation as well as researchers should be encouraged to use the names and praises of *amasokana* in isiNdebele and to discontinue the use of Bapedi names and praises. The South African amaNdebele nation could be proud indeed if their original names and praises were used consistently by the *amasokana* during and after the initiation ceremony.

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APPENDICES

Appendix 1: Ethics certificate



ETHICAL CLEARANCE FORM

Appendix 2: Consent form

Name of the researcher: Matthews Mokoena

Student number: 55791670

Title of the research: Naming and praises of *amasokana* among the Southern amaNdebele during the initiation process.

I am a lecturer at the University of South Africa and conducting research into the naming and praises of *amasokana* among the Southern amaNdebele during the initiation process. The aim of the study is to establish and educate *amasokana* of amaNdebele and all other people interested, about the *amasokana* names and praises in isiNdebele. Also to explore the reasons behind *amasokana* of amaNdebele nation using Sepedi names and praises during the initiation process. I also want to bring the importance of *amasokana* names and praises of amaNdebele to the entire society.

You are selected to participate in the research study because you participated fully in the *amasokana* naming and praises of amaNdebele during the initiation process.

Results of this research will be used for scientific purposes. Your participation and sensitive information during the data collection process will remain anonymous for security reasons. This dissertation study shall be used for recommendations and suggestions for the naming and praises of *amasokana* among the Southern amaNdebele during the initiation process.

For this research, I will ask questions in isiNdebele in order for the participant to understand and express his views and knowledge to his best ability. The answers will be kept strictly confidential and will not be given to anyone. I will not keep a record of your name. You have a right to stop the interview / completing the questionnaire at any time, or to skip any questions that you do not want to answer, and you will not be penalised for that.

Understanding by the interviewee

1. This is strictly a voluntary participation and I can feel free to withdraw at any time should I feel like not participating in the research study. I have been told that this can be done without giving reasons for my withdrawal. I understand that my participation will be free, and I was told that the research is not for personal monetary gain, but a scientific study. My participation shall be reserved and should I not wish to answer any questions, I will be free and not be threatened by the researcher.
2. Should I have any queries with regard to this, I can contact the
 - 2.1 Researcher: Mr. Matthews Mokoena, on 066 043 8642 or 012 249 3991;
 - 2.2 Promoter: Prof. T.M. Sengani, on 083 264 6218 email: senganitom@gmail.com; or
 - 2.3 Co-Supervisor: Dr Malobola-Ndlovu, on 012 429 8672 email: mndlojn@unisa.ac.za
3. I fully agree to participate in this study as requested and confirm that I have received a copy of this consent form.

Participant's Signature:

Date:

**Researcher's
Signature:**

Date:

Appendix 3: Interview questions

Interview questions (*Imibuzo-Phenyo*)

Your name and surname: (*Ibizo lakho nesibongo*):

Your highest educational qualification (*Ifundo yakho ephezulu*):

Your place of birth (*Indawo obelethelwe kiy*):

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>):
2	What is your regiment name? (<i>Uyintanga bani?</i>):
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iy, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No . Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):

8	In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):
9	Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No . If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu- iye, tlola amathathu.</i>):
10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>):
11	In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):

APPENDIX 4: Data recordings from the fieldwork: Interview questions

PARTICIPANT 01

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 12**

Your place of birth (*Indawo obelethelwe kiyi*): **E-Alzu Farm Middelburg Beste Paan ngeSteve Tshwete**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguMsweswe
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiLiDugu
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-2013
4	Were you named after a particular person? Yes or No . (<i>Wathiyelelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyi, ngubani umuntu loyo begodu kubayini wathiyelelwa ngaye?</i>): Elder brother
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kuSepedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): NgeleSesotho samuShoeshoe
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): In Sepedi. (NgeSepedi)
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla.</i>): We were taught by amasokana who speak Sepedi. (Sifundiswe masokana akhuluma iSepedi.)

8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>If you are a Ndebele, the <i>amasokana</i> of amaNdebele should be named in isiNdebele. If they belong to Sepedi, they should be named in Sepedi. (<i>Bengithi nawuliNdebele, amasokana wakhona akabizwe ngesiNdebele khona akabizwe ngesiNdebele, nangabe umuSotho akabizwe ngeSesotho.</i>)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>No.</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>):</p> <p>I speak isiNdebele at home. (<i>Ngikhuluma isiNdebele ekhaya.</i>)</p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p>My name is Moshoeshoe, the new name. I do not repeat but I am complaining.</p> <p>(<i>Dumelang, leina la ka lefsa keMoshoeshoe, moshwashwaila ha ke bolele keya balabala.</i>)</p>

PARTICIPANT 02

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Degree in Education**

Your place of birth (*Indawo obelethelwe kiyo*): **Vaalbank Dr. JS Moroka Municipality**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p>NginguKhonzi</p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p>ngiliRudla</p>

3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p>Ngo-1990</p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>Yes, I was named after my paternal grandfather (Iye, ngobamkhulu kababa.)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>Yes, isiNdebele, It is my birth name. (Iye, isiNdebele, ngelami lokubelethwa, ngelakwethu.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi?</p> <p>Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>Ndebele (IsiNdebele)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>We were taught isiNdebele and Sepedi but I chose isiNdebele (Safundiswa isiNdebele neSepedi kodwana mina ngathatha isiNdebele).</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, let us be given names of our traditional leaders/ amakhosi (Awa, asithiywe ngamakhosi wekhetu.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>):</p> <p>Mahlabelela, Ruli and Manzini (NguMahlabelela, uRuli noManzini.)</p>

10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>): Ndebele (IsiNdebele)
11	In short, can you sing your name praises? (<i>Kafitjhazana, akhe uzibonge?</i>): My new name, say it. I'm Khonzi, the Mnyakeni of Biyelaphi. I am a boy who was accompanied by the crowd of my father. During my homecoming, I had a new name of ubusokana, UKhonzi. (Elami lobutjha, Litjho. NginguKhonzi, umnyakeni wakoBiyelaphi. Ngimsana owakhamba nabobaba. Ngathi nangibuyako ngaba nebizo elitjha lobusokana, uKhonzi)

PARTICIPANT 03

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Diploma in Civil Engineering**

Your place of birth (*Indawo obelethelwe kiy*o): **KwaDlawulale eFlaga Elias Motsoaledi Municipality**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): Tulare. (NginguThulari.)
2	What is your regiment name? (<i>Uyintanga bani?</i>): I am iGawu regiment of kwaDlawulale. (NgiliGawu lakwaDlawulale.)
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-1994
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): No.

5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p><i>In Sepedi, the King of Bapedi (ngeSepedi, ikosi yaBapedi.)</i></p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p><i>Yes, we mixed the Sepedi and isiNdebele. (Iye, besivanga iSepedi nesiNdebele.)</i></p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p><i>We were taught like that. (Safundiswa njalo.)</i></p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p><i>No, be named in isiNdebele even with the traditional leaders. (Awa, abathiywe ngesiNdebele nangamakhosi wemakhabo.)</i></p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu- iye, tlola amathathu.</i>):</p> <p><i>Thisila and Maduma. (NguThisila noMaduma.)</i></p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>):</p> <p><i>IsiNdebele.</i></p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p><i>I am Ten to Ten, Thulare the Theren a of the amasokana. I recall those days when I got my name of ubusokana, there were sounds of an animal horn with the thelerina of amasokana. (Ke nna Ten to Ten Therelena yamasogana. Ke gopola mohla ola ke ya go thopa leina la ka la bosogana gwa ila phalafala, thelerina ya masogana.)</i></p>

PARTICIPANT 04

Your name and surname: (*Ibizo lakho nesibongo*): _____

Qualification (*Ifundo yakho ephezulu*): **Grade 11**

Your place of birth (*Indawo obelethelwe kiyo*): **Embalenhle Secunda Govan Mbeki Municipality**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): Selaki (Silaki)
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliRhasa
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-2009
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): No. (The respondent answered in English)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): Yes – no reason. The name itself is from Sepedi. (The respondent answered in English)
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): In Sepedi. (ka Sepedi.)
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): That how we were taught absolutely no reasons. (The respondent answered in English)

8	In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): <i>It's not, Ndebele's should name their names which are originated from isiNdebele. (The respondent answered in English)</i>
9	Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No . If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>): <i>No. (The respondent answered in English)</i>
10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>): <i>Ke Mosotho</i>
11	In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>): <i>Ke gopola mhlana, kethupa lena labusogana, kwala porompita, lefalafala yamasogana. (The respondent answered in Sepedi.)</i>

PARTICIPANT 05

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **BA Administration.**

Your place of birth (*Indawo obelethelwe kiyo*): **KwaDlawulale-Sephago. Elias Motshoaledi Municipality**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): <i>NginguSilaki</i>
2	What is your regiment name? (<i>Uyintanga bani?</i>): <i>NgiliGawu</i>
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): <i>Ngo-1994</i>

4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>No. (The respondent answered in English)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>Sepedi – Originated from Sepedi people.</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>Both languages</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>Taught like that. (The respondent answered in English)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, we have original names of amaNdebele which were left behind.</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>Maduma, Matjhalazana Mrube</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>):</p> <p>Ndebele</p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p>I have forgotten. Ngikhohliwe.</p>

PARTICIPANT 06

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **NO**

Your place of birth (*Indawo obelethelwe kiyo*): **EMiddelburg, Steve Tshwete Municipality**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguSigwadi
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliDlowu
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-1979
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): My great grandfather my nephew. (Ngobamkhulu wangakobaba omncani kababa.)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): Ngelesipedi
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): NgeleSesotho
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): There was no isiNdebele. We spoke the Sepedi even using their songs. (IsiNdebele besingekho. Besikhuluma iSepedi neengoma zakhona.)

8	In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): <i>When there is a research taking place, it is good to research about the one of amaNdebele. (Njengombana kunerhubhululo, kufanele kuvele wesiNdebele.)</i>
9	Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No . If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>): No. (Awa.)
10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>): Ndebele. (IsiNdebele)
11	In short, can you sing your name praises? (<i>Kafitjhazana, akhe uzibonge?</i>): <i>I recited my poems in Sepedi, therefore I have forgotten. (Bengibonga ngeSepedi begodu sengikhohliwe.)</i>

PARTICIPANT 07

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 12**

Your place of birth (*Indawo obelethelwe kiyo*): **EMamelodi. City of Tshwane.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): <i>NginguSinghalela</i>
2	What is your regiment name? (<i>Uyintanga bani?</i>): <i>NgiliDlaza</i>
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): <i>Ngo-2005</i>

4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>No. (Awa)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>From Sepedi. That's how we praise ourselves. Even the way we praise ourselves in isiNdebele. (KuSepedi-kuyindlela esizibongelela ngayo nangendlela esizibongelela ngayo ngesiNdebele.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>Depends on personal individuals, I used to mix. (Kuya ngomuntu-bengihlanganisa.)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>I grew up reciting in Sepedi language. I do not know the causes. I did not have isiNdebele resources. (Ngikhule ngazi ukubonga ngeSepedi. Angazi bona kwabangelwa yini lokho. Benginganazo iinsetjenziswa zesiNdebele.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, is to destroy and kill my language in order not to be promoted. It is as if we do not have Ingoma whereas we do have. (Awa-kululaza ilimi lethu ukuze lingathuthuki. Kwenza inga asinayo ingoma ekubeni sinayo.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>):</p> <p>Yes, is Thisila. (Iye, nguThisila.)</p>

10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>): IsiNdebele
11	In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>): I, Singhalela the clan of amakhobongo. I am the man who was accompanied by fathers and by home coming, I therefore became proud by my name Singhalela. (NginguSinghalela owanghalela emakhobongweni. Ngiyindoda eyakhamba nabobaba ngowabuya atjhagalela izinyo lami lakaSinghalela.)

PARTICIPANT 08

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Diploma in Communication**

Your place of birth (*Indawo obelethelwe kiyo*): **EMkobola. Thembisile Municipality**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguThisila
2	What is your regiment name? (<i>Uyintanga bani?</i>): LiDlhari
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-1982
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): Yes, by my father's grandfather. (Iye, ngobamkhulu kababa.)

5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>Yes, it is for isiNdebele, my father's grandfather was amaThula in the year 1942 and his name is Thisila. (Iye, ngelesiNdebele, ubamkhulu kababa obakalithula laka-1942, ibizo lakhe nguThisila.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>I mixed. (Ngiyavanga)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>I was taught in isiNdebele and Sepedi. (Ngafundiswa ngesiNdebele nengeSepedi.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, there are names available for isiNdebele. (Awa, ngombana akhona amagama wesiNdebele.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>Yes, is Maduma, Katjana and Zatjha. (Iye nguMaduma, Katjana noZatjha.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>):</p> <p>Ndebele. (NgiliNdebele)</p>
11	<p>In short, can you sing your name praises? (<i>Kafitjhazana, akhe uzibonge?</i>):</p> <p>I am Thisila the SoMkatjhana, the King with jokes to the children. (NginguThisila uSoMkatjhana ikosi inamahlaya ebantwaneni.)</p>

PARTICIPANT 09

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **BA Honours
IsiNdebele**

Your place of birth (*Indawo obelethelwe kiyo*): **Soshanguve. City of Tshwane.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguMabhoko
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliDlaza
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-2005
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): Yes (Iye.)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): IsiNdebele. I was named. (Ngathiywa njalo.)
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): isiNdebele and Sepedi.
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): Because I stay in the same area with the Bapedi speakers.

8	In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): No, because the name of our kings are going to disappear.
9	Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No . If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>): No.
10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>): IsiNdebele.
11	In short, can you sing your name praises? (<i>Kafitjhazana, akhe uzibonge?</i>): Sibanyoni! Lisiba lePangela, Makhweli ntaba. Yinyoni yamakhosi ayidliwa ehloko. Nange wangayidla uyahlawula. Yinyama engadliwa bafokazana, Makhwanazi alihlaza.

PARTICIPANT 10

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 12 and Generic Management, Level 4**

Your place of birth (*Indawo obelethelwe kiyo*): **Sephaku Village, kwaDlawulale. Elias Motsoaledi Municipality.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguMsweswe
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliRhasa
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-2009

4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>No (Awa)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>Yes, because it does not give the meaning in isiNdebele. When I recite my name in Sepedi. (Nangilibongako solo ngilibonga ngeSepedi.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>No (Awa)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>Most of the time we used the Sepedi language recitations even using reciting our names. (Esikhathini esinengi sisebenzisa ilimi leSepedi ukubonga begodu sisebenzisa sona iSipedi ukubonga amagama wethu.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, we can't use other people's language in our culture. We must use our own things in isiNdebele. There is no need to use the Sepedi things in our language. (Awa asikwazi ukusebenzisa ilimi lakosobantu esikweni lethu lamaNdebele. Zoke izinto kufanele kusetjenziswe isiNdebele njengombana simaNdebele. Asikho isidingo sokusebenzisa iSipedi elimini lakwethu.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>):</p> <p>NguMrube, Matjhila noMaduma</p>

10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>): IsiNdebele
11	In short, can you sing your name praises? (<i>Kafitjhazana, akhe uzibonge?</i>): I am the Msweswe and do no like to talk rather be quiet. NginguMsweswe a ke boleli, ke a homola.

PARTICIPANT 11

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 9**

Your place of birth (*Indawo obelethelwe kiyo*): **EMamelodi. City of Tshwane.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguMadzela
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliRhasa
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-2009
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): Yes, from my uncle. (The respondent answered in English)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kuSepedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): Sepedi

6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): Sepedi
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): People who took me there are Pedis. (The respondent answered in English)
8	In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): No it's not relevant. (The respondent answered in English)
9	Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No . If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>): No (The respondent answered in English)
10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>): Ndebele
11	In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>): Not applicable.

PARTICIPANT 12

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **N/A**

Your place of birth (*Indawo obelethelwe kiyo*): **Thembisa. Ekurhuleni Municipality.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): Ngumadzela
2	What is your regiment name? (<i>Uyintanga bani?</i>): Ngiliphaswana

3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p>Ngo-1967</p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>No (Awa)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kuSepedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>Is the Bapedi name meaning the road. (NgeleSepedi, litjho indlela.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi?</p> <p>Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>No (Awa)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>We were taught like that. (Safundiswa njalo)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>Not necessary, should be given the isiNdebele names. (Akukadingeki kufanele bonyana sibanikele wesiNdebele.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa kweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>):</p> <p>They said so, I know the one of Mahlabezwe. (Batjho akhona mina ngazi lakaMahlabezwe.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (Ukhuluma isiSepedi namkha isiNdebele?):</p> <p>Ndebele</p>

11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p><i>I, Madzela greetings to all, the Marangaranga who wet my hands in the water. I ate pap while shivering as well as I ate the wild animal and they pronounce that things never went well, just went upside down. (Kulotj hisa uMadzela marangaranga mathinta diyatla kametsing. Ngadla umratha ngatatazela ngadla iqina ngangaqinazela bathi izinto azikhambi kuhle, zikhamba busweswe.)</i></p>
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PARTICIPANT 13

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 11**

Your place of birth (*Indawo obelethelwe kiyo*): **Hammanskraal**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p><i>Sekwati</i></p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p><i>Lenyati</i></p>
3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p><i>Ka-1985</i></p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p><i>Yes grandfather (The respondent answered in English)</i></p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p><i>From Sepedi (The respondent answered in English)</i></p>

6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): No (The respondent answered in English)
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): We told like that. (The respondent answered in English)
8	In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): No (The respondent answered in English)
9	Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No . If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>): No
10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>): Sepedi
11	In short, can you sing your name praises? (<i>Kafitjhazana, akhe uzibonge?</i>): I'm Mosina of Thabiso, Thabiso the poetic of Molotong area. I'm Mosina. (Ke nna mosima Thabiso mareto ko molotong ke nna mosima kgaetsi ya mosima.)

PARTICIPANT 14

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 12**

Your place of birth (*Indawo obelethelwe kiyо*): **Sehlakwane, kwaDlawulale. Elias Motsoaledi**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguThulari
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2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p>NgliDlaza</p>
3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p>Ngo-2006</p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyee, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>By my great grandfather. I was just named. (Ngobamkhulu kababa begodu ngathiyelwa ngaye.)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>I was given the name of Sepedi, the King of Bapedi. (Ngathiyelwa ngalo leSepedi ngekosi yaBapedi.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>No (The respondent answered in English.)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>I recite my poem in isiNdebele and others in Sesotho. (Isibongo sami ngisibonga ngesiNdebele ezinye ngizibonga ngeseSotho.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, there are names which are available in isiNdebele. (Awa, akhona amabizo wesiNdebele.)</p>

9	Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No . If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>): Available, is Mrube. (Akhona, nguMrube.)
10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>): IsiNdebele
11	In short, can you sing your name praises. (<i>Kafitj hazana, akhe uzibonge.</i>): Mahlangu, the Gembe's clan who is not suitable for himself but with others. The one who eat others when he eat of his own, he is shaking. (Mahlangu-Gembe umathunwa ngezakhe ofanelwe ngezabofowabo. Umdla zabanye wadla zakhe uyajabajaba (Gembe Mthisi))

PARTICIPANT 15

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 12**

Your place of birth (*Indawo obelethelwe kiy*): **Bapsfontein, eBenoni. Ekurhuleni Municipality.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguMatjhila
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliNyathi
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-1985
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): Yes, by my father's grandfather. (Iye, ngobamkhulu kababa.)

5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kuSepedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p><i>In isiNdebele, because I took the name from my grandfather. I was named at my father's side. (IsiNdebele, ngombana ngilithethe kubamkhulu. Ngithiyelwe ekhethu.)</i></p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi?</p> <p>Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p><i>Yes, in isiNdebele. (Iye, ngesiNdebele.)</i></p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p><i>I underwent the initiation with my culture. (Ngawela ngesiNdebele ngesikhethu.)</i></p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p><i>No, let us be named our own names in isiNdebele. (Awa, nathi asithiyeni wesiNdebele.)</i></p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p><i>Yes, is Thisila and Mantungwabo. (Iye, nguThisila noMantungwabo.)</i></p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>):</p> <p><i>IsiNdebele</i></p>
11	<p>In short, can you sing your name praises? (<i>Kafitjhazana, akhe uzibonge?</i>):</p> <p><i>I'm Matjhila of Mzenzi of the Diphala. In the big white bright home of Mazimuzimu. (NginguMatjhila wakoMzenzi wakoDiphala. wekhaya elikhulu elimhlophe bha, kumazimuzimu.)</i></p>

PARTICIPANT 16

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 12**

Your place of birth (*Indawo obelethelwe kiyo*): **Vlaaklagte no 1. Thembisile Hani**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguMrube
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliDlaza
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-2005
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): Yes, by my grandfather, they said it's tradition. (The respondent answered in English.)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): From Ndebele, I believe isiNdebele culture should be respected. It should be well known. (The respondent answered in English.)
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): In Sepedi. (The respondent answered in English.)
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): Only few Ndebele men visited us. (The respondent answered in English.)

8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, Our Ndebele culture has to be well known. (The respondent answered in English.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>NguMahlabelela noMaduma.</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>):</p> <p>Ndebele (IsiNdebele)</p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p>My new name!, say it. I'm Mrube of Nofanezile. One day I walked and met Nofanezile, I'm saying your iphethedu has fallen down, she responded by saying that is the reason why you are not working seated at home. I said to her I am the new isokana.</p> <p>(Elami lobutjha, litjho. NginguMrube wakoNofanezile. Ngathi ngikhamba ngahlangana noNofanezile, ngathi iphephethwakho itjekile, wathi uhlalele zonezi ekhayapha ungasebenzi. Ngathi kuye ngilisokana elitjha tjha.)</p>

PARTICIPANT 17

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade12**

Your place of birth (*Indawo obelethelwe kiyo*): **Benoni Ekurhuleni Municipality**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p>NginguThulari</p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p>NgiliRhasa</p>

3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p>Ngo-2009</p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>Yes, I was named by my grandfather. (Iye, ngathiyelwa ngobamkhulu.)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kuSepedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>Is the Sesotho, the King of Basotho. (NgeleSesotho, okuyikosi yaBasotho.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi?</p> <p>Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>No (Awa)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>We were taught to recite in Sesotho. (Safundiswa ukubonga ngesisuthu.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, because there are names in isiNdebele. (Awa ngoba akhona amabizo wesiNdebele.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>I heard by my grandfather that there are names called Maduma, Mrube, Zatzha and Katjhana. (Ngezwa ngobamkhulu athi kunelikaMaduma, Mrube, Zatzha and Katjhana.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>):</p> <p>IsiNdebele</p>

11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p><i>I greet as Thulare, the newest of amasokana. I remember the day when I was accompanied by fathers, I thought I will be killed but I was not because they thought about me at the amasokana initiation. I thank all those who went together to the initiation ceremony. (Kulotjhisa mina uThulari omutjha wamasokana. Ngikhumbula ilanga engakhamba ngalo nabobaba bengithi bayongibulala kodwana azange bangibulala, bebayongifundisa ubudoda. Ngiyabathokoza boke engakhamba nabo.)</i></p>
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PARTICIPANT 18

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 8**

Your place of birth (*Indawo obelethelwe kiyi*): **KwaMnyamana ePitori. City of Tshwane.**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p><i>NginguZwelabo</i></p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p><i>NgiliDlowu</i></p>
3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p><i>Ngo-1967</i></p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p><i>Yes, by my grandfather. During the home-coming of my grandfather from the initiation ceremony, that is when Zwelabo was born. The meaning of the name Zwelabo, the nation is theirs. (Iye, ngobamkhulu, ubamkhulu nakagodukako, kwavela uZwelabo okutjho bona ilizwe ngelabo.)</i></p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kuSepedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p><i>Yes, in isiNdebele. (Iye, esiNdebeleni.)</i></p>

6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): Yes, in isiNdebele. We use to recite our names praises. (Iye, ngesiNdebele. Sasibonga ngeembongo zethu.)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): We were told told to recite our King's praises and even their origin. (Satjelwa bonyana sibonge iimbongo zamakhosi wekhethu kanye nendabuko yethu.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): No, they should know the surname praises and their original names and cultures. (Awa, kufanele bazi iimbongo namabizo wabo wendabuko kanye namasikwabo.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>): No, they were using their original indigenous names. (Awa, bebasebenzisa amabizo wabo wendabuko.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>): IsiNdebele</p>
11	<p>In short, can you sing your name praises? (<i>Kafitjhazana, akhe uzibonge?</i>): I have forgotten. (Sengikhohliwe.)</p>

PARTICIPANT 19

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 8**

Your place of birth (*Indawo obelethelwe kiyo*): **Ebhosa ngeMbiza kwaDlawulale Bloubank. Elias Motsoaledi.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguMatjhila
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliNyathi lakwaDlawulale
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-1985
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): Yes, by my uncle. (Iye, ngomalume).
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): No, this is the Sepedi name, Matsela. (Awa, lona ngeleSepedi, Matsela.)
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): Ndebele and Sepedi. (IsiNdebele neSipedi.)
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): We were taught in all praises. (Besifundiswa ngazo zoke iimbongo.)

8	In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): Awa, kufanele kuthiywe amabizo wesiNdebele wabokhokho
9	Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No . If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>): Is Mabhande, Thisila and Maduma. (NguMabhande, uThisila noMaduma.)
10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>): Ndebele. (IsiNdebele).
11	In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>): Already forgot. (Sengakhohlwa.)

PARTICIPANT 20

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Diploma Business Communication**

Your place of birth (*Indawo obelethelwe kiyo*): **Middelburg. Steve Tshwete**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): MginguSilaki
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliDzibha
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-1997

4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>No (Awa)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>In Sepedi, named by Sepedi praises. Is name that falls under the Bapedi. I found the name as it is. (Sepedi-lithiwe ngeembongo zeSepedi. Ngelinye elibalwa hlangua naweSepedi. Ngolithola likhona.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>Ndebele and Sepedi. (IsiNdebele neSepedi.)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>That's the way we were taught. (Yindlela esifundiswe ngayo.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, the Bapedi names derived from the Bapedi ancestors. It is to praise our own ancestors by their names. (Awa, amabizo weSepedi angewamakho nabokhokho baBapedi. Sikhathi sokuthi sivuse bethu abokhokho ngamabizwabo.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>Yes, is Mgangadu (which is the hidden name today) Mrube, the name derived from Mahlangu the Somakhawula and Maduma.</p> <p>Iye, Mgangadu (okungelifihliweko namhlanje). Mrube (nokho okungelakwaMahlangu koSomakhawula) noMaduma.</p>

10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>): IsiNdebele
11	In short, can you sing your name praises? (<i>Kafitjhazana, akhe uzibonge?</i>): Kena Selake samapilapila. Ngisirorobejana sakoMngetjani esangena ngerhodlweni kwahleka abentazana. Ngiyindoda efitjhani elalanyelwa bomma bahlezi ngesibuyeni balukana nemiseme ngemigasolo neencema.

PARTICIPANT 21

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 8**

Your place of birth (*Indawo obelethelwe kiyi*): **Mzinoni Bethal. Govan Mbeki.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguLidziya
2	What is your regiment name? (<i>Uyintanga bani?</i>): Ngintanga yamaLinga
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-1975
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): My mother's grandfather. (Ubamkhulu kamma.)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): Ndebele, my mother's grandfather is Lidziya of Maswela regiment of 1944. (IsiNdebele, ubamkhulu kamma bekanguLidziya waMaswela 1944).

6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): Ndebele, we recited our own praises and even the praises of amakhosi. (IsiNdebele. Besibonga iimbongo zethu nezamakhosi.)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): On the side of Manala, we did not practice the Sepedi cultures. (NgakwaManala azange senza izinto zeSepedi.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): No, we must name the names of amaNdebele. (Awa, kufanele sithiye wesiNdebele.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa kweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>): Yes, is Lidziya, Ruli and Mgangadi. (Iye, nguLidziya, Ruli, uMgangadi.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>): Ndebele (IsiNdebele.)</p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibongo?</i>): I have forgotten. (Sengakhohlwa)</p>

PARTICIPANT 22

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 12**

Your place of birth (*Indawo obelethelwe kiyo*): **Mkobola kwaLapi. Thembisile Hani.**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguLiduga</p>
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2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p><i>NgiLiDlowu</i></p>
3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p><i>Ngo-1979</i></p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p><i>No, I chose by myself. (Awa, ngiyazikhethela.)</i></p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kuSepedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p><i>The king of amaNdebele was arrested. We asked the Bapedi for the initiation process. No, the name belongs to Bapedi. (Kwabotjhwa ikosi yamaNdebele. Sabawa abesotho basiwiselele ingoma. Awa, ngelesepedi.)</i></p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi?</p> <p>Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p><i>No, I recited in Sepedi and I voted out by the majority. (Awa, ngabonga ngeSesotho begodu i-vote yangidla.)</i></p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p><i>I was oppressed. (Ngenziwa ligandelelo.)</i></p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p><i>No, let's go back to our roots about the amaNdebele history of Ingoma. (Awa, azibuyele emasisweni ngomlando wengoma kaNdebele.)</i></p>

9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>):</p> <p><i>Iye, is Thisila, Ruli, Maduma, Mgangadi, Maganda and Mahlabezwe. (Iye, Thisila, Ruli, Maduma, UMgangadi, Maganda, Mahlabezwe.)</i></p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>):</p> <p><i>Ndebele (IsiNdebele)</i></p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p><i>It was during the morning when I heard the king’s horn blowing. I foresee it was a string guitar and African drum, indeed it was a horn from the king stating my friend wake up and hold your sticks accompany with your fathers. The road is still long as I was walking I met with an old Sepedi grandfather and he asked me my name and I responded that my name is Malowu the name of my grandfather.</i></p> <p><i>(Kwakumhlokha ngesamarimarima nangizwa iphondo lekosini lilila, kwanga ngizwa isinara kwanga ngizwa ingungu, kanti mbala liphondo lekosini lithi mliganyana vuka udobhe intonga ukhambe nabobaba. Yide lendlela ngathi ngisakhamba ngahlangana neqhugu lomsuthu langibuza ibizo lami ngathi nginguMalowu okulibizo lakabamkhulu.)</i></p>

PARTICIPANT 23

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Matric**

Your place of birth (*Indawo obelethelwe kiyo*): **KwaDlawulale- eMathula. Elias Motsoaledi.**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p><i>NginguSigwadi</i></p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p><i>NgiLilinga</i></p>

3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p>Ngo-1975</p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>No, I was named by myself. (Awa, ngazithiya)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>It's for the Bapedi, Sekwati the Bapedi King. (Ngelesipedi, Sekwati ikosi yaBapedi.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi?</p> <p>Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>In Sepedi. (NgeSipedi)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>We were oppressed. (Sagandelelwa)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, let's go back to the roots, maNdebele. (Awa, azibuyele emasisweni maNdebele.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>Yes, it's Maduma, Thisila and Mgangathu. (Iye, nguMaduma, uThisila noMgangathu.)</p>

10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>): Ndebele (NgiliNdebele)
11	In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>): I have forgotten. (Sengikhohliwe)

PARTICIPANT 24

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **None**

Your place of birth (*Indawo obelethelwe kiyi*): **Klipgade Emaganyaneni. City of Tshwane.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguMaduma
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliThebe
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-1982
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyi, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): Yes My mother's grandfather (The respondent answered in English.)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): Ndebele name because I am a Ndebele. (The respondent answered in English.)

6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): Ndebele and Sepedi (The respondent answered in English.)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Uganikela iinzathu zependulo engehla?</i>): That's how we were taught (The respondent answered in English.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): No, we must be given Ndebele names. To show how proud are we about our culture. (The respondent answered in English.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyee, tlola amathathu.</i>): Is Zatjha, Mrube and Thisila. (NguZatjha, Mrube noThisila.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>): Ndebele (The respondent answered in English.)</p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>): <i>I'm Maduma, a popular man with a red horn. I am a horn that pierces through even when others did not. I come to fetch my name of ubusokana from these valleys yonder. My father has a beast for witness. It was clear by the women from up and down movement of women wearing long beaded head dresses.</i> (NginguMaduma odumako wephondo elibovu. Ngiliphond' elahlaba namhlana amanye angakahlabi. Ngiphethe ibizo lami lobusokana kileyamirhotjha. Ubaba uphetho ikomo yobufakazi. Kwabonakala ngabomma bayaluzela ngemilingakobe.)</p>

PARTICIPANT 25

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 8**

Your place of birth (*Indawo obelethelwe kiyo*): **KwaVumazana, Bronkhortspruit. City of Tshwane.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguliDuga
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliDhari
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-1982
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): No, I named myself. (Awa, ngazithiya.)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): Is for the Sepedi name. I was given. (NgeleSepedi, nganikelwa lona.)
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): I mixed both isiNdebele and Sepedi. (Ngivanga ngesiNdebele neSepedi.)
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): I was taught like that. (Ngafundiswa njalo.)
8	In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): No, there are names available in isiNdebele. (Awa, kukhona wesiNdebele.)

9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyeye, tlola amathathu.</i>):</p> <p>Yes, is Mahlabezwe and Mgangathu. (Iye, nguMahlabezwe noMgangathu.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>):</p> <p>Ndebele (The respondent answered in English)</p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p>The new cow, I am liTuka the Rakweng of the isokana that climbed the car at the front and others climbed at the back. I am Mtshweni and my clan name is Nondarhana as we are depicted like baboons that stay on the mountain. I remember the day to get my initiate name of ubusokana, there was too much sounds of the horn and trumpets and it wasn't the type of the noise but the beauty of the amasokana, the initiates.</p> <p>(Kghomo eswa, ke nna liTuka rakweni lisogana elinamela koloyi ko pela babangwe komurago. NginguMtshweni nodarhana neliwa, ziimfene ezazihlezi endabeni. Ke gopola mohlana keyotupa lena laka, kwala phalaphala le porompita nesiing di phalaphala ke therelena yamasogana.)</p>

PARTICIPANT 26

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 10**

Your place of birth (*Indawo obelethelwe kiy*): **KwaMhlanga. Thembisile Hani.**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p>NginguKatjana</p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p>NgiliRudla</p>
3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p>Ngo-1989</p>

4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>No, I just liked the name and to be unique (The respondent answered in English.)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>Ndebele. I was given by elders. (The respondent answered in English.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>We were mixing Pedi and Ndebele. (The respondent answered in English.)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>We were visited by different people. (The respondent answered in English.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, Ndebele culture needs to be well known. (The respondent answered in English.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>Zatjha, Mahlabezwi</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>):</p> <p>Ndebele</p>

11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p><i>My new name. I'm Katjana the King that has jokes to the children. Gidi!gidi!, the amaNdebele women are confusing me saying that the Ingoma should be shut down but they keep on doing Iqude / female initiation every year. Hha! Hha! I rather eat pap and pumkin. Let's praise for him masokana!</i></p> <p><i>(Elami lobutjha, nginguKatjana ikosi inamahlaya ebantwaneni.Gidi!,gidi! abafazi bamaNdebele bayangirara, bathi ingoma le ayivalwe, kodwana qobe minyaka bona bayathombisa. Hha! hha! Ngingamane ngidle umratha nomgade. Mbongeleni masokana!)</i></p>
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PARTICIPANT 27

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Diploma in Accounting**

Your place of birth (*Indawo obelethelwe kiyo*): **Middelburg. Steve Tshwete.**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p><i>NginguLiduga</i></p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p><i>NgiliDugu</i></p>
3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p><i>Ngo-2013</i></p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p><i>Yes, my grandfather from my father's side. (The respondent answered in English.)</i></p>

5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>From Sepedi, never chose for myself cos I was given. (The respondent answered in English.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi?</p> <p>Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>Yes, we mixed. (The respondent answered in English.)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>That's how we have been taught. (The respondent answered in English.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, prefer Ndebele names as Ndebeles. (The respondent answered in English.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>Yes, Maduma; and my brother is Mrube. (The respondent answered in English.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>):</p> <p>Ndebele</p>

11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p><i>Greetings to you and my new name is Lituka. Where did the white goat sleep? I'm asking because you were supposed to sleep in the kraal so that you should be slaughtered and get blood for the ancestors to become happy. I am the peacock with wonderful feathers when I'm out of the water I wiped myself with feathers. I am the long man who is never touched by the girls, only touched by the women during their beadmaking.</i></p> <p><i>(Dumelang lena leleeinsha, kena Lituka. Mbuzi emhlophe ulelephi? Ngombana kufuze ulale ngesibayeni uhlatjwe kuphalake iingazi kusikime nabadala. Ke vostress makatukatu nonyana ela eri etshwa komeesting ithinte mavovo. Ngiyindoda ede ayinanabelwa bentazana, inanabelwa bomma nabaphothelako.)</i></p>
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PARTICIPANT 28

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **No**

Your place of birth (*Indawo obelethelwe kiyi*): **Kameelport – Libangeni. Dr JS Moroka**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p><i>NginguDzwamari</i></p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p><i>NgiliDlowu lakwaManala</i></p>
3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p><i>Ngo-1967</i></p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyee, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p><i>Yes, by my grandfather. (Iye, ngomkhulwami.)</i></p>

5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p><i>In Sepedi, I was given the name but to the side of kwaManala we don't use the names from the Bapedi. (NgeSepedi, nganikelwa lona kodwana ngakwaManala asinawo amabizo weSepedi.)</i></p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi?</p> <p>Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p><i>I mixed. (Bengivanga)</i></p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p><i>Normally, they said we should recites our home praises. (Kuhle kuhle bebathi sibonge iimbongo zemakhethu.)</i></p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p><i>No, look here we do have original indigineous names of amaNdebele. (Awa, qala akhona amabizo wendabuko yamaNdebele.)</i></p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p><i>Yes, I know the name of Zatjha. There was onother old grandfather whose name was Zatjha. (Iye, ngazi lakaZatjha. Bekuneqhegu lakade owayezibiza ngalo.)</i></p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSipedi namkha isiNdebele?</i>):</p> <p><i>Ndebele.</i></p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p><i>I have forgotton. (Sengakhohlwa)</i></p>

PARTICIPANT 29

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 12**

Your place of birth (*Indawo obelethelwe kiyo*): **Middelburg Farm. Steve Tshwete.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguMsweswe
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliThula
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-2001
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): Yes, my grandfather was named like that. (Iye, ubamkhulu wathiyelwa ngalo.)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): In Sepedi, the King of Bapedi. (Sepedi, ngeKosi yaBapedi.)
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): No, we mixed both isiNdebele and Sepedi. (Awa, sihlanganisa isiNdebele neSipedi.)
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): We were taught like that. (Safundiswa njalo.)

8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, if names of amaNdebele are available, should be used. (Awa, nangabe akhona wesiNdebele akasetjenziswe.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>Yes, is name of Mrube. (Iye ngelakaMrube.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>):</p> <p>Ndebele. (NgiliNdebele)</p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p><i>I am the Mosweswe the clan name of Moswayile. I became very cross when the youngsters of amaNdebele called me as little boy. I remember that day, running on the mountain of the kwaNgoma, I was disappointed but when I came back, I was excited as I had my new name of ubusokana.</i></p> <p><i>(Ke nna Mosweswe moswayile, ke sili keya silikeka ke seleka ke banna bamatebele he bampona bambitsa kamosiamnyana. Ngikhumbula mhlana ngigijima eentabeni zakwaNgoma, khabe ngisilingeke khulu, ngabuye ngithabe ngombana ngithabele lami lobusokana.)</i></p>

PARTICIPANT 30

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Std 3/ Grade 5**

Your place of birth (*Indawo obelethelwe kiyo*): **KwaJorhomu, Frisgeward eMkhomanzi, eBelfast/ eCarolina. Emakhazeni.**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p>NginguMsweswe</p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p>NgiliNghana</p>

3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-1971
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): No, I named myself. (Awa, ngazithiya.)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kuSepedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): From the Bapedi. (Livela eBapedini, ekosini yaBapedi.)
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): In Sepedi. (NgeSepedi.)
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): We were taught by the influence from the Bapedi speakers. (Safundiswa ngomthelela/ injayelo leyo.)
8	In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngeSepedi esikhathinesi? Nikela iinzathu ezimbili.</i>): No, be given our traditional names. (Awa, akanikelwe wesikhethu.)
9	Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No . If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>): Yes, Maduma is the name of my father, the iDIhari by regiment of 1923. (Iye, uMaduma libizo lakaba, iDIhari laka-1923.)
10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma iSepedi namkha isiNdebele?</i>): Ndebele (IsiNdebele)

11	In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>): <i>I am old and unable to recite praises. (Sengikhulile, angekhe ngikghone ukubonga.)</i>
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PARTICIPANT 31

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 5**

Your place of birth (*Indawo obelethelwe kiy*o): **KoSomlotha Belfast. Emakhazeni**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): <i>NginguLiduga</i>
2	What is your regiment name? (<i>Uyintanga bani?</i>): <i>NgiliDlowu</i>
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): <i>Ngo-1978</i>
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iy</i> e, <i>ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): <i>Yes, by mother's uncle. (Iye, ngomalume wekhabo lakamma.)</i>
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): <i>Derived from the Bapedi, Letuka. We don't have in isiNdebele. (Livela eSipedini, Letuka. Asinalo esiNdebeleni.)</i>
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): <i>In Sepedi. (NgeSepedi)</i>

7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>We were told like that. (Satjelwa njalo.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, isiNdebele names are available. (Awa akhona wesiNdebele.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>Yes, is Thisila, Mgangadu and Mrube. (Iye, nguThisila, uMgangadu and Mrube.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>):</p> <p>Ndebele. (isiNdebele.)</p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p>My name of ubusokana is Lituka, I remember those days when I went to the initiation, the fathers called me last, saying young boy go with us and get your name of ubusokana.</p> <p>(Ke a laka labusogana kena Lituka, Ke hopola mohlana kea tupa lena laka bontate bampitsa labofelo, bare mosemane waka aresepele lebontate woditseyela lena lahawo labusogana.)</p>

PARTICIPANT 32

Your name and surname: (*Ibizo lakho nesibongo*):

Your highest educational qualification (*Ifundo yakho ephezulu*): **Diploma in Computer**

Your place of birth (*Indawo obelethelwe kiyi*): **EMrhononweni, Siyabuswa. Dr JS Moroka.**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p>NginguThulari.</p>
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2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p>NgiliRudla.</p>
3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p>Ngo-1989</p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>No, I named myself. (Awa, ngazithiya mina.)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>Yes, the King of Bapedi. (Iye, ngekosi yaBapedi.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi?</p> <p>Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>Yes, I mix. (Iye, ngiyavanga.)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>That is how were told. (Kungendlela esatjelwa ngayo.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>No, we must give Ndebele names. (Awa, kufanele sibaphe wesiNdebele.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>):</p> <p>Yes, is Ruli and Zatjha. (Iye, nguRuli noZatjha.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>):</p> <p>Ndebele (isiNdebele)</p>

11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p><i>My greeting, I am Thulare the Ten to Ten the beauty clothes of amasokana. I am the person who was born for pride but can't do all of that. I choose one career of broadcasting for the real news and which are independent and impartial.</i></p> <p><i>(Dumelang, ke Thulare the ten to ten therelena yamasogana. Ngingumswa owabelethelwa ukuzikhakhazisa kodwana akakwenzi koke lokho. Ukhethe linye ibizelo lokurhatjhela iindaba eliqiniso nezingathathi ihlangothi.)</i></p>
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PARTICIPANT 33

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **N/A**

Your place of birth (*Indawo obelethelwe kiyo*): **Balmoral-Mgibe. Emalahleni.**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p><i>NginguThisila</i></p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p><i>NgiliPhogo</i></p>
3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p><i>Ngo-1962</i></p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyе, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p><i>Yes, by my uncle. (Iye, ngomalumami.)</i></p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p><i>In isiNdebele, it's an original name. (KusiNdebele, kungelendulo.)</i></p>

6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): In Sepedi. (NgeSepedi)
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): We were combined with the Bapedi. (Sahlanganiswa naBapedi.)
8	In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): No, there are original names available. (Awa, akhona wendabuko.)
9	Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No . If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>): Yes, my grandfather told me about Thisila and Matjhalazana. (Iye, ubamkhulu wangitjela ngoThisila noMatjhalazana.)
10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>): Ndebele (isiNdebele)
11	In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>): I am old, aged 84 years. (Sengiluphele, ngineminyaka ema-84.)

PARTICIPANT 34

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 12**

Your place of birth (*Indawo obelethelwe kiyo*): **Mgukubjane. Elias Motshwaledi**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): Ke Selake
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliThula

3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Ngo-2002
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): Father (The respondent answered in English.)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): Ndebele (IsiNdebele)
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): Mix Sepedi and isiNdebele. (The respondent answered in English.)
7	Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>): Visited by Ndebele and Pedi's. (The respondent answered in English.)
8	In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>): Depends. (The respondent answered in English.)
9	Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No . If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>): No. (The respondent answered in English.)
10	Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>) Sepedi

11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p><i>Be happy the cow of the Morobo of the Lesiba. The women praise it and honour it, be happy.</i></p> <p><i>(Thakga koma yabo morobo wako le siba komo kala basadi bae rete baye tonametshe, thabang.)</i></p>
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PARTICIPANT 35

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Std 3/Grade 5**

Your place of birth (*Indawo obelethelwe kiyo*): **Mamelodi D4. City of Tshwane.**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p><i>NginguMsweswe</i></p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p><i>NgiliPhaswana</i></p>
3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p><i>Ngo-1967</i></p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p><i>No, I name myself. (Awa, ngazithiya.)</i></p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p><i>They say it's from the Bapedi but not sure. (Kuthiwa lisuselwa kuBapedi kodwana anginaqiniso kuhle.)</i></p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi?</p> <p>Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p><i>No, in Sepedi. (Awa, ngeSepedi.)</i></p>

7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>We were told like that. (Satjelwa njalo.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>They should be named our names of our grandfathers and our Kings. (Kufanele sithiwe amabizo wabokhokho bethu kanye namakhosi wekhetu.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iyе, tlola amathathu.</i>):</p> <p>Yes, I know the name of Ruli. My father's grandfather was Ruli. (Iye, ngazi lakaRuli. Ubamkhulu kababa bekanguRuli.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>):</p> <p>Ndebele (NgiliNdebele)</p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p>I have forgotten. (Ngikhohliwe.)</p>

PARTICIPANT 36

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 12**

Your place of birth (*Indawo obelethelwe kiyо*): **Mamelodi west. City of Tshwane.**

1	<p>What is your name of <i>ubusokana</i>? (<i>Ungubani ibizo lakho lobusokana?</i>):</p> <p>KeTladi ya ntleregwana</p>
2	<p>What is your regiment name? (<i>Uyintanga bani?</i>):</p> <p>Ke Phetla</p>

3	<p>In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>):</p> <p>Ka-2003</p>
4	<p>Were you named after a particular person? Yes or No. (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iye, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>):</p> <p>Uncle. (The respondent answered in English.)</p>
5	<p>Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No</p> <p>Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>):</p> <p>From Sepedi. (The respondent answered in English.)</p>
6	<p>On homecoming ceremony, did you sing praises in isiNdebele or Sepedi?</p> <p>Yes or No. (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>):</p> <p>In Sepedi. (The respondent answered in English.)</p>
7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>Visited by all cultures (mix). (The respondent answered in English.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>Depends. (The respondent answered in English.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu-iye, tlola amathathu.</i>):</p> <p>No. (The respondent answered in English.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>):</p> <p>Sepedi</p>

11	In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>): Hear the bird singing with the wings and its wings are blowing like a horn. (Tsitsi nonyane ntse mbedisedi ehukudu nako mbedise seroba.) dinaka.
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PARTICIPANT 37

Your name and surname: (*Ibizo lakho nesibongo*): _____

Your highest educational qualification (*Ifundo yakho ephezulu*): **Grade 12**

Your place of birth (*Indawo obelethelwe kiyo*): **Kwagga- A. Thembisile Hani.**

1	What is your name of <i>ubusokana</i> ? (<i>Ungubani ibizo lakho lobusokana?</i>): NginguThulari
2	What is your regiment name? (<i>Uyintanga bani?</i>): NgiliRhasa
3	In which year did you undergo the initiation process? (<i>Wawela ngamuphi umnyaka?</i>): Nge-2010
4	Were you named after a particular person? Yes or No . (<i>Wathiyelwa ngomuntu othileko? Iye namkha awa.</i>): If yes, who is that person and why were you named after him? (<i>Nangabe ngu-iyee, ngubani umuntu loyo begodu kubayini wathiyelwa ngaye?</i>): By my uncle because that was his name. (Ngomalume ngombana bekuligama lakhe.)
5	Is your <i>ubusokana</i> name originating from Sepedi or isiNdebele? Yes or No Provide 3 reasons. (<i>Ingabe ibizo lakho lobusokana lisuselwa kusiPedi namkha kusiNdebele? Iye namkha awa. Nikela iinzathu ezintathu.</i>): It is because of the name used by majority of amaNdebele. (Ngombana ibizweli lisetjenziswa maNdebele.)
6	On homecoming ceremony, did you sing praises in isiNdebele or Sepedi? Yes or No . (<i>Nanigodukako, nibonga ngesiNdebele? Iye namkha awa.</i>): Mix. (The respondent answered in English.)

7	<p>Could you provide the reasons for the above answer? (<i>Unganikela iinzathu zependulo engehla?</i>):</p> <p>The reason being the Bapedi and amaNdebele are sharing the Ingoma. (Kungombana aBapedi namaNdebele babelana ingoma.)</p>
8	<p>In your own opinion, is it still relevant to name the <i>amasokana</i> in Sepedi currently? Provide two reasons. (<i>Ngombonwakho, kusadingeka bona sithiye amasokana amabizo ngesiPedi esikhathinesi? Nikela iinzathu ezimbili.</i>):</p> <p>Yes, the Bapedi do have Ingoma called Koma. (Iye, aBapedi banayo ingoma ebizwa ngeKoma.)</p>
9	<p>Do you know any original <i>amasokana</i> names of amaNdebele nation prior the use of Sepedi names? Yes or No. If yes, name three of them. (<i>Uyawazi amanye amabizo wamasokana okungewesiNdebele ebekasetjenziswa ngaphambi kokusetjenziswa keweSepedi? Iye namkha awa. Nangabe ipendulwakho ngu- iye, tlola amathathu.</i>):</p> <p>Matjhila and LiDuga. (The respondent answered in English.)</p>
10	<p>Are you a Sepedi or isiNdebele speaker? (<i>Ukhuluma isiPedi namkha isiNdebele?</i>):</p> <p>Ndebele</p>
11	<p>In short, can you sing your name praises? (<i>Kafitj hazana, akhe uzibonge?</i>):</p> <p>I am the window, broken, complaining, an educated one having money for the women. I am slender by nature who is loved by the women when I perform and dance during my homecoming ceremony.</p> <p>(Ngilifesidere, ngiyaphuka, ngiyabalabala begodu bengifundile bengiphethe nemali yabafazi. Ngisilenda ngokwendabuko othandwa befazi lokha nangivumako nalokha nangigidako ngesikhathi ngigoduka sengisekhaya.)</p>