

**THE ORIGIN, MEANING AND IMPACT OF NAMES  
IN THE POST APARTHEID SOUTH AFRICA:  
RETHINKING NAMING STRATEGIES  
(A CASE OF LIMPOPO)**

**M.L MABOTJA**

THE ORIGIN, MEANING AND IMPACT OF NAMES IN THE POST APARTHEID  
SOUTH AFRICA: RETHINKING NAMING STRATEGIES  
(A CASE OF LIMPOPO)

by

MABOTJA MOLEPO LUCAS

submitted in partial fulfillment of the requirements for the degree of

MASTERS OF ARTS

in the discipline

AFRICAN LANGUAGES

at the

UNIVERSITY OF LIMPOPO (TURFLOOP CAMPUS)

PROMOTER: DR M.M SEPOTA

November 2005

612005381

112816945

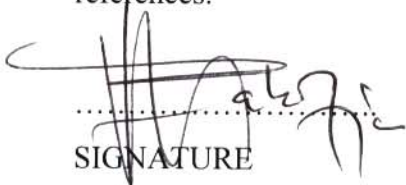
T 910 0140968 MAB



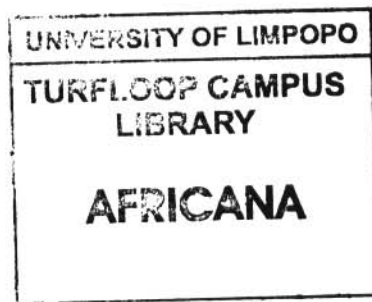
228771

**DECLARATION**

“I, the undersigned, do solemnly declare that THE ORIGIN, MEANING AND IMPACT OF NAMES IN THE POST APARTHEID SOUTH AFRICA: RETHINKING NAMING STRATEGIES (A CASE OF LIMPOPO) 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.”

  
.....  
SIGNATURE  
(MABOTJA M.L.)

13 / 01 / 06  
.....  
DATE



## **ACKNOWLEDGEMENTS**

I wish to acknowledge the immeasurable support that the following people gave me during the course of my studies:

Lord, the Almighty God for giving me the strength and wisdom that saw me through this research project.

Dr Sepota MM for his ever-available assistance and guidance that has been of immense help to me.

My colleagues in the Limpopo Department of Sport, Arts and Culture, the Language Services Section in particular, whose beneficial discussions and encouragement gave an impetus to this work.

Prof. Madadzhe RN and Mr Mphahlele MC for their willingness to help whenever I needed their guidance.

Finally, my beloved wife, Gilia and our beautiful daughters, Lebo, Khutšo and Mmasekgaila for their understanding and support during hectic days and sleepless nights.

God Bless

## **SUMMARY**

Since the dawn of democracy in 1994, when the first non-racial elections were held in South Africa, there has been numerous changes that seemed to have accommodated everyone in the country. The problem however, is that there is still much hatred and anger that characterize the South African society. People are still labeled and called by the names that are offensive and derogatory. Perhaps, the ideal situation would have been the acknowledgement of the human rights such as inherent human dignity as enshrined in the South African Constitutive Act 108 of 1996.

Hence, names such as kaffir, lekwapa or lepolantane, boesman or lephusumane, coconut, rooinek, lekwerekwere, letrasi or lekgerelona and the arbitrary use of Sepedi and/Sesotho sa Leboa are still the source of conflict and confusion in South Africa today. A reflection on the origin, meaning and the impact of such names and nouns is of immense importance because it will help in bringing about peace, harmony and stability in the country.

## TABLE OF CONTENTS

CHAPTER ONE	Page
<b>1. GENERAL INTRODUCTION</b> .....	1
1.1 Introduction .....	1
1.2 Background to problem .....	2
1.3 Aims of the study .....	5
1.4 Rationale for study .....	6
1.5 Significance of study .....	6
1.6 Methodology .....	6
1.6.1 Data Collection .....	7
1.6.1.1 Primary Research Method .....	7
1.6.1.2 Secondary Research Method .....	7
1.6.2 Analysis of Data .....	7
1.7. Scope of Delimitation .....	8
1.8. Literature Review .....	8
 <b>CHAPTER TWO</b>	
 <b>2. THE NAMING SCENE</b> .....	10
2.1 Introduction .....	10
2.1.1 Aim .....	10
2.2 A brief history of naming .....	10
2.3 The hidden power behind a name .....	12
2.4 The namers .....	30
2.4.1 Personal names .....	30
2.4.1.1 Naming patterns .....	30

	Page
2.4.2 Geographical names .....	34
2.5 Conclusion .....	37

### **CHAPTER THREE**

<b>3. THE ORIGIN AND MEANING OF NAMES AND CERTAIN SPECIFIC NOUNS .....</b>	<b>38</b>
3.1 Introduction .....	38
3.2 Aim .....	38
3.3 Xenophobic name: Lekwerekwere .....	38
3.4 'Affirmative Action Appointee' .....	42
3.5 Sepedi and/ Sesotho sa Leboa .....	45
3.6 Coconut .....	49
3.7 Homophobic names: Letrasi and Lekgereletona .....	53
3.8 Racist names: Kaffir and related use of the names, lekwapa or lepolantane, kolie or coolie, rooinek, bobekaan or baboon and boesman or lephusumane .....	56
3.9 Conclusion .....	62

### **CHAPTER FOUR**

<b>4. NAMES AND THEIR IMPACT .....</b>	<b>63</b>
4.1 Introduction .....	63
4.2 Homophobic names: Letrasi and Lekgereletona .....	64
4.2.1 Religion .....	64
4.2.2 Tradition and Culture .....	70

	Page
4.2.3 Economy .....	73
4.2.4 Emotions .....	73
4.3 Xenophobic name: Lekwerekwere .....	76
4.3.1 Religion .....	76
4.3.2 Tradition and Culture .....	76
4.3.3 Economy .....	77
4.3.4 Emotions .....	79
4.4 Sepedi and/Sesotho sa Leboa .....	80
4.4.1 Religion .....	80
4.4.2 Tradition and Culture .....	80
4.4.3 Economy .....	80
4.4.4 Emotions .....	81
4.5 Racist names: Kaffir and related use of names such as lekwapa or lepolantane, kolie or coolie, baboon or bobetaan, rooinek and boesman or lephusumane .....	81
4.5.1 Religion .....	81
4.5.2 Tradition and Culture .....	82
4.5.3 Economy .....	83
4.5.4 Emotions .....	83
4.6 'Coconut' .....	84
4.6.1 Religion .....	84
4.6.2 Tradition and culture .....	84
4.6.3 Economy .....	85
4.6.4 Emotions .....	85



	Page
4.7 ‘Affirmative Action appointee’ .....	85
4.7.1 Religion .....	85
4.7.2 Tradition and Culture .....	86
4.7.3 Economy .....	86
4.7.4 Emotions .....	87
4.8 Conclusion .....	88

## CHAPTER FIVE

<b>5. GENERAL CONCLUSION</b> .....	<b>89</b>
5.1 Introduction .....	89
5.2 Findings .....	89
5.2.1 Homophobic names: Letrasi and Lekgereletona .....	89
5.2.2 Sepedi and/Sesotho sa Leboa .....	89
5.2.3 Xenophobic name : Lekwerekwere .....	91
5.2.4 Racist name: Kaffir and related use of names and nouns such as lekwapa or lepolantane, kolie or coolie, rooinek, bobejaan or baboon and boesman or lephusumane.....	92
5.2.5 ‘Coconut’ .....	93
5.2.6 ‘Affirmative Action Appointee’ .....	93
5.3 Recommendations .....	94
5.3.1 Homophobic names: Letrasi and Lekgereletona .....	94
5.3.2 Xenophobic name: Lekwerekwere .....	94
5.3.3 Sepedi and/Sesotho sa Leboa .....	96
5.3.4 Racist names: Kaffir and related use of names and nouns such as lekwapa or leplantane, kolie or coolie, rooinek, bobejaan or baboon and boesman or lephusumane .....	96

	Page
5.3.5 'Coconut' .....	97
5.3.6 'Affirmative Action Appointee' .....	97
5.4 Future research .....	98
6. <b>REFERENCES</b> .....	99

## **CHAPTER ONE**

### **GENERAL INTRODUCTION**

#### **1.1 Introduction**

Naming is specifically a linguistic act, intimately linked with values, traditions, hopes, fears and events in the people's lives. It is with interest to realise that the onomasticon, that refers to the corpus of names in any given language is forever on the increase due to the naming activities of mankind. The country is as well continuously faced with situations that call for the coining of names, whether through the addition of individuals to human species, naming existing but hitherto unnamed entities, or by naming other nonhuman entities that come into being. This is because naming enables the picking of objects that are to be the subjects of discourse (Nelson: 1992: 44)

The Minister of Arts, Culture, Science and Technology until the year 2002, Dr B.S Ngubane says "a person's language is in many ways a second skin, a natural possession of every normal human being, with which we express our hopes and ideals, articulate our thoughts and values, explore our experience and customs and construct our society and the laws that govern it" (National Language Policy Framework 2002:3)

Names also, better than any other language form reflect various social and other attitudes and relationships, social groups behaviour towards languages and other aspects of society. On the other hand the question of identity has been and still is a major issue of debate within and outside South Africa. At the very centre of this is the activity of naming which provides the starting point for the individual and thus defining him or her. Added to his or her being named or changing a name, there are different other layers of identities which help to uncover the person's personality.

The identities in turn lead to a better understanding of the connection and interaction between the person and the community in which he or she operates.

## 1.2 BACKGROUND TO PROBLEM

Descriptive names just like personal and place names, through their meaning, denotations and connotations are capable of arousing strong feelings. This study will focus on the origin, meanings and the impact names have on the socio-economic state of South Africa, Limpopo in particular. This is because our understanding and feelings about names such as homophobic *letrasi* (transsexual or transvestite) and *lekgerelona* (homosexual), xenophobic *lekwerekwere*, racist *kaffir*, kolie or coolie, 'rooinek', 'lekwapa' or 'lepolantane', 'lephusumane' or a 'boesman', coconut and 'affirmative action appointee' as well as the arbitrary use of Sepedi and/ Sesotho sa Leboa is coloured by our knowledge of their history.

It is worth noting that the previous South African regime made a number of errors of judgement that should not be repeated, although the past cannot be wished away. One particular interesting trend in South Africa is that there are some of the names and nouns that have been introduced into South Africa during the last three and a half centuries that are controversial because there is often public debate surrounding their legitimate existence.

Affirmative action that is defined as the action favouring those who suffer or have suffered from discrimination is a good example (Kavanagh:2002:18). According to Plous (2003), in recent years affirmative action has been debated more intensely than any other in its 35 year history. Many supporters view affirmative action as a milestone, on the other hand many opponents see it as a millstone whilst many others regard it as both or neither as a necessary, but imperfect, remedy for an intractable social disease.

Hence, a study in this regard will help in identifying problem areas as well as possible solutions. Names such as *Coconut* came with the advent of democracy, the period during which many black children from affluent families started to attend the previously predominantly white schools (former Model C schools). These children were and still are seen by others to be assimilating to the white culture and forgetting about their own. Hence the name *Coconut* which according to Kavanagh (2002: 222) is a South African derogatory for a black or coloured person who is seen, especially by other black people, as wishing to be part of the white establishment. The problem however, is that it bears negative connotations and is often the source of distress and conflict amongst young people in particular.

It was after the 1994 democratic elections that South Africa witnessed an influx of both illegal and legal immigrants of which many are from African countries. These were and still are viewed as a threat to South Africa's socio-economic order. Hence xenophobic names such as *makwerekwere* are heard all over the country. According to Kavanagh (2002: 702) *makwerekwere*, also known as *amakwerekwere* is a South African derogatory for immigrants from other African countries. It originates from isiXhosa *ikwerekwere*, meaning a foreigner who tries to speak a foreign language.

Xenophobia is defined in the Random House/Webmaster's Online Dictionary as contempt or fearfulness of strangers. These *makwerekwere* (foreigners) as they are referred to, are associated with crime and other related social evils. Hence they often fall prey of violent attacks. A study on the causes of *xenophobia* will only be appropriate in this regard as it will help in finding possible ways of dealing with the problem.

Homophobia is one other controversial issue. It is defined in Random House/Webmaster's Online Dictionary (1992) as unreasoning fear of or antipathy toward homosexuals and homosexuality.

Homophobic names such as *letrasi* and the Northern Sotho *lekgereletona* (a boy and a girl in one) are so sensitive that they are seldom discussed in our communities. This is prevalent to the extent that even some religious groups as well as traditional leaders regard homosexuality as immoral and against the religious values of life. The problem with homophobia is that it is odd because it is based on views that are easily debunked, and which rely on strangely distorted view of the ordinary gay folks as Mclean (1998) maintains that:

*“One day the world will judge the witch-hunt against homosexuality..., as an unbelievable injustice perpetuated by supposedly moral people against innocent groups, harshly as it judges the Spanish inquisition and the Holocaust”.*

The South African Constitution of 1996 provides for eleven official languages of which Sepedi is one of them. There is however a growing need of clarity as to what should really be considered the official language between Sepedi and Sesotho sa Leboa. Apart from what the constitution provides as the official language in this regard, it will only be appropriate to study this issue more adequately given the extend of the confusion it creates.

There is a growing need, but controversial tendency to state that racism is a system of oppression that combines racist beliefs, whether explicit, tacit or unconscious, with the power to have a negative effect on those discriminated against at a societal level. This is because racism has always been both an instrument of discrimination and a tool of exploitation. Interestingly, there have been few in developed countries like South Africa who describe themselves as racist. So identification of a group or person as racist is nearly always controversial. Names that are said to be racist are often the source of conflict across race and ethnic lines.

Hence, this research project that is aimed at finding what really lies behind names, what is so bias about them that when they are used today, they become the sources of conflict. Focus will be based on the origin, meaning and the impact that the following have on the socio-economic state of Limpopo: Homophobic names 'letrasi' (transsexual and/or transvestite) and 'lekgerelona' (homosexual), *xenophobic lekwerekwere*, 'affirmative action appointee', 'coconut', racist names such as *kaffir*, baboon or 'bobejaan', 'boesman' or 'lephusumane', 'lekwapa' or 'lepolantane', 'rooinek', 'kolie' or coolie and the arbitrary use of Sepedi and Sesotho sa Leboa.

### 1.3 Aims of the study

The aim of this research project is to investigate and examine names and nouns that have been influenced by politics, ideology and identity. In order to identify their origin, their meanings, their impact and how they connect to the people of South Africa. It is important because the understanding of these names will ultimately help in knowing and perceiving one's surrounding in a more broader and objective manner.

In order to accomplish the above, the following questions should be answered:

- 1.3.1 Who really benefits from affirmative action?
- 1.3.2 What are the causes of *xenophobia*?
- 1.3.3 What are the causes of homophobia?
- 1.3.4 What should be regarded as the official language between Sepedi and Sesotho sa Leboa?
- 1.3.5 What renders names such as *kaffir* and related racist ones controversial?
- 1.3.6 What is racism?
- 1.3.7 Is it right to label people *Coconuts*?

#### **1.4 Rationale for study**

While extensive research has been done on naming in general, very little, if anything has been said on emotive names and their impact in the post apartheid South Africa. A study of this nature is necessary because it will assist in understanding the origin, meaning and the impact that names have. The investigation is necessary to explore these areas, to find out if there are no possible good features that can be associated with the names and the reasons for their acceptance or their rejection.

#### **1.5 Significance of the study**

This study is necessary in that it will assist in alleviating malicious misconceptions about the existence and the legitimacy of the supposedly emotive names. People will ultimately be able to understand and realize the impact such names have on their lives and that of the ordinary. This will ensure that they become more genuine and objective on matters that concerns names. This study will assist in examining the causes of discontent and identifying ways and means of dealing with the problems that relates to the above-mentioned.

#### **1.6 Methodology**

A variety of research methods will be employed because the intention is to produce a credible, viable and reliable research product. Amongst others, unstructured face- to- face interviews will be employed. Informants will be randomly and informally invited to participate. A critical analysis of the information from fifty respondents and the existing literature will be undertaken so that quality will be maintained.



## **1.6.1 Data Collection**

### **1.6.1.1 Primary research method**

Consultations will be done with the following respondents: ten principals of the schools, five from primary schools and five from secondary schools, eight learners from different secondary schools, ten students from the tertiary institutions, one politician from the following political parties in the province: the ANC, DA, PAC, UDM and ACDP, ten leaders from the different churches of the Christian religious community, two people from Gay and the Lesbian community as well as five immigrants from African countries.

### **1.6.1.2 Secondary research method**

The sole purpose of using this research method is to establish as accurately as possible, the significance and the relevance of the existing literature. The sources of information in this regard will be the library books, magazines, dissertations newspapers, journals and the internet.

## **1.6.2 Analysis of the Data**

A field note log for recording details of the research process and a reflective journal to capture reflections and discoveries will be kept. The information will provide the beginnings of the preliminary analysis. Data will be analysed as soon as it is recorded. The analysis of the information gathered will include the results of a pilot study and responses from the respondents obtained by means of interviews. Those responses will be analyzed qualitatively.

### **1.7 Scope of Delimitation**

Although most problem areas identified are broad and more global, the study will be confined to the South African case with Limpopo as one of the province that will frequently be used as the point of reference.

### **1.8 Literature Review**

A lot of literature has revealed very interesting aspects on personal naming, nicknaming, place naming and renaming. Amongst others, Sebashe (2003) provides that a name is an important social and cultural construct in all civilised countries. He further maintains that a name gives a sense of self identity, of self value and of self esteem. Notwithstanding the sentiments he upholds about names, there has been very little, if any, said on emotive names in particular. His study focused largely on place renaming. It is only proper to broaden up the aspect of naming such that even controversial and emotive names could be given enough coverage.

In her work, Mokgokong (2004) provides that naming enables one to know and understand the world. She focused on the naming practices and patterns. Amongst others, the following formed the core of her study: commemorative or honorific names, historical names, topographical names and the names that have been influenced by religion.

It is against the above views that a further in-depth study, in this case, how emotive names relates to the naming practices and patterns in general be undertaken. It is also interesting to realise that Mokgokong (2004), just like Sebashe (2003) focused on place names, although projecting a different perspective. In this regard the researcher will not necessarily disregard place names, however, the focal point will be on names and nouns that are controversial and emotive.

Jenkings (1996) provides that "...names reflect a spectrum of emotions, reminding us that they were created and are used daily by human beings..." He provides a glimpse of the damage that controversial names can do. According to him people are sometimes offended simply because names are replaced or ignored. The extend of the offence becomes apparent only a long time later. The reason being that people were ignorant of what was happening or were powerless to protest at that time, or the connotations of the name have changed over the years (Jenkings1996:20). His sentiment clearly indicates that emotive names, such as *kaffir*, can indeed be a source of conflict in a society.

Nicknames have been analyzed, recorded and processed in many diverse ways by different languages, scholars and different communities. Molefe (1999) maintains that nicknames haunt the whole arena of the parts of speech in languages. They modify the well known meaning of words into special references that paint in bright colours the character of an individual. In this study, however, we consider the usage and the impact of controversial names in the post - apartheid South Africa. Hence a gap, that would make the study of names holistic, would be filled if the study is carried forward.

Neethling (2000:58) on the other hand provides that a significant feature of the naming process is that generally speaking, naming is not restricted to certain gifted or possibly experienced individuals, but that it could rather be seen as an extremely common activity in which many individual groups in any given society participate. In practice, any individual may name an entity and hence the possibility of creativity in naming is large. However the potential problem could be that many chosen names could at times be interpreted as inexplicable, inappropriate or in severe cases offensive. Given the above framework, it comes as no surprise that the economical, sociological and cultural importance of names will form the focal point of this research project.

## **CHAPTER TWO**

### **2. THE NAMING SCENE**

#### **2.1 Introduction**

##### **2.1.1 Aim**

The aim of this chapter is to look at the history behind the activity of naming, the power behind the names, people and entities that are responsible for the activity of naming. Some nouns will also be referred to in this study as their use have profound impact in the everyday life of the South Africans.

#### **2.2 A brief history of naming**

A name is defined in the South African Concise Oxford dictionary (2002:772) as a word or set by which someone or something is known, addressed, or referred to. It is a symbolic representation of a thing. The thing that could be an object of some sort, or an action to be performed. Conventionally, a name has tended to mean a logical way of referring to an object in some abstract name space.

It is not known when humans first began using names though the practice is certainly very old, probably extending far into history. According to Stuhlman (2004) personal names have existed from the time of the first man Adam. Although all cultures use names, naming customs vary greatly from people to people. In Limpopo, for the Sotho speaking people, when a baby is born the elders usually determine the name that the child should be given. At a later stage, the child may be given an English name which often happens during his or her baptism. This name usually appears alongside the African one in the identity document, birth certificates and other related official documents at school.

For the Sotho young men and women to be seen as matured and ready to face the challenges in life, he or she must undergo the initiation ritual. When they graduate they are often given names as a form of acceptance into womanhood or manhood. On the other hand, a woman who gets married in a traditional way is often given a name by her in-laws as a sign of endearment and belonging to the new family.

However, the history of names is so ancient that no one if any knows the beginning of the story. According to one of the respondents interviewed, since written history began, and as far back as oral history reaches, people have had names. It is therefore impossible to do more than guess at how the earliest given names were chosen. Most names appear to have had some sort of original meaning, usually descriptive, rather than being simply a pleasing collection of sounds.

During ancient times, as it is said in the Free Essays (2005), the power to name something was the power to control it. Through the Bible, God changed the names of certain people. For example, He did not choose to name random people, and the names He chose had special meanings (Free Essays: 2005). For instance God changed Abram's name to Abraham because God's plan was for Abraham to be the father of many nations (Genesis. 17:15). "Abraham" means the "father of believers". This is according to one of the respondents who says that God changed the person's name in order to show a significant change in the direction of that person's life. This is evident when God said to Jacob, "You whose name is Jacob shall no longer be called Jacob, but Israel shall be your name (Genesis: 36:10)."

### **2.3 The hidden power behind a name**

For as long as there has been culture, some people have placed a meaning by naming every event they have encountered, be it the birth of a child, climatic conditions, initiation rites, battles, death or any other event that seems vital to their daily existence. It has been a way of giving life meaning, a way of claiming territory, a way of honouring leaders, a way of giving direction or location, a way of celebrating important events and mourning disastrous events.

Most importantly, names distinguish human beings from one another. One could imagine how difficult it would be to refer to people if they did not use names. Instead of saying Matome one would have to say something like bald-headed man who lives down the street. Clan or family names on the other hand carry information about one's roots. They are generally inherited. Given names are generally bestowed at some point after the birth of the child.

According to Ofeibe ( BBC News:15 December 2003) in southern Africa if one carries the name Mandela, Sisulu, Tutu, Sobukwe, Luthuli or Samora, he or she is probably on a winning ticket and will go far. People will sit up and listen. And moving further north should one choose to name his or her child Nkrumah, Nyerere, Lumumba, Selassie or Sakara, he or she will have a head start. Rolihlahla, Nelson Mandela's other name, does not seem to have caught on around the continent. Maybe it is because in Xhosa the name translates as making trouble for yourself, bringing things upon yourself or taking things on. One could be doing precisely that if he or she is stuck with a questionable name such as Mobutu, Bokasa, Savimbi, Kamuzu Banda or Idi Amini because few if any want to be associated with the sort of notoriety that is connected to one of the above Africa's disgraced giants. What makes a person is his or her identity, so a name is really very important in this regard.

On the other hand being a legend in life or death does not necessarily mean that one's name will be bestowed upon future Africans. This is seen by Ofeibe (BBC [News:2003](#)) who says that there is a young woman who goes by the name of Kadzamira named after Malawi's disgraced former not-quite-first-lady, Cecilia Kadzamira. This lady probably gets teased if people remember that far back. There are names that are becoming fashionable, like Che, in the style of the legendary Latin American revolutionary, Che Guevara and Cuba's Fidel Castro. The South African freedom fighter Steve Biko falls in that category, with his instantly recognizable face emblazoned on t-shirts, caps, posters, bags and badges. The names of football and popstars attract attention. There must probably be the name Roger Milla, Lucas Radebe or Jomo Sono somewhere dotted around Africa.

According to one Zimbabwean national in their country, names are more adventurous, but just as literal. Suppertime, Petrol, Fingernail, Expedite and Messenger will welcome you to Zimbabwe. Gladness and Lovemore are two of the favourites that will no doubt be gracious hosts. While many people are given both African and Christian names, increasingly the foreign names are being dropped in favour of local ones. When translated the African names often refer directly to the circumstances of an individual's birth and are more meaningful. Such names for example in Limpopo include Sotho ones like Gadifele (indefinite), Reneilwe (given) and Motlalepula (she who brings rain or born during rainy seasons).

God features prominently in many African names. For example, while Christians generally adopt Bible names such as Peter, Mary, Jacob, John, Lucas and Magdeline, Muslims are often named in various forms after the Prophet Muhammed and other male and female religious and spiritual leaders who feature in the Koran and the Old Testament.

And perhaps in opposition to America's war on Iraq and earlier on Afghanistan, the number of Osamas and Saddams in Limpopo seems to have multiplied or at least those are the preferred names people adopt on some radio call-in shows and television. There are pretty names as well. In Limpopo for example, names such as Thakgalang, Mamma, Palesa are all popular.

According to Moog (2004), a name without an emotional, non-verbal association is virtually useless, and that it will not be retained in the mind of the target audience. She maintains that there is a symbiotic relationship between a name and its non-verbal correlative. This refers to that which is evoked emotionally, visually and symbolically by a particular name. The Sears battery brand name Diehard that is a slang for someone who will never give up is a good example. A symbiotic relationship is immediately generated, linking the name, its being a stubborn, tenacious, alive person and the product. According to Moog (2004) a brand name is dead in the water without that emotional connective tissue. If it is just a word floating out there nothing attached to it will not be remembered. It will not stand for or embody anything.

The previous South African regime made a number of serious blunders in the above-mentioned connection, errors of judgement that should not reappear. However, the past cannot be wished away. The most obvious fact is that there is now a single, unified, democratic state called South Africa in the region where previously there had been tribal entities only. It is clear to any intelligent mind that to try and reverse history would be a futile exercise. The problem however is the use of names and nouns that are often considered offensive and unacceptable.



Amongst others, a noun such as affirmative action that is regarded by some as apartheid in reverse, homophobic names such as *letrasi* and *lekgerelona*, *xenophobic lekwerkwere*, racist names like *kaffir*, ‘boesman’ or *lephusumane*, ‘rooinek’, ‘lekwapa’ or ‘lepolantane’, baboon or bobetaan, ‘affirmative action appointee’, kolie or coolie, *coconut* and the interchangeable use of the names, Sepedi and Sesotho sa Leboa to refer to one and the same official language are but some of the challenges that the democratic South Africa has to deal with.

Some African names are related to proverbs, although the issue is not adequately explored (Musere1999: 60). Just like the proverbs such names convey words of wisdom with respect to a wide range of issues as intelligence, friendship, cooperation, trust and mistrust, thankfulness and lack of appreciation, humility, giving, ignorance, showiness, boastfulness, jealousy, allegiance, alertness, warning, defensiveness, laziness, speed, hastiness, bravery, cowardice and patience.

With the above in mind, it is apparent that names burrow deep into human kind. They are the bundles of denotation and connotation. According to Moog (2004), a name without nonverbal association is virtually useless, and it will not be retained in the mind of the target audience.

Names and naming often evoke strong emotional responses and for various reasons. This is so especially after a revolutionary change, as has been and still is, the case of South Africa today. There are several explanations for this. Amongst others, every successful revolutionary movement wants to make itself felt when it occupies seats of government. One of the ways such a movement employs is to change names of organizations, towns as it happened with Potgietersrus that changed to Mokopane, cities (Pietersburg to Polokwane), places (Bochum to Senwabarwana) all of which are in Limpopo, Streets (DF Malan to Beyers Naude in Tshwane Metropolitan Council), rivers and bring new programs bearing new names. The desire is partly to break with the past and to start on a clean slate.

One of the most basic ways of showing respect for others is to refer to them by the names with which they have chosen to identify themselves and to avoid using names that they consider offensive. This applies to ethnic groups and other people who are identified according to their stage in life (such as older people), a condition with which they must live (such as people with disability), a category that society has placed them in (such as Khoisan and aboriginal people), or their sexual orientation.

Of course the difficulty comes in knowing what terms a particular group has accepted and what terms that group finds offensive and why. This is because over time traditional terms can accumulate a certain amount of historical and emotional baggage, and some groups may reclaim terms that they once considered offensive as a way of voicing ethnic pride. Two very prominent revolutions, the French Revolution of 1789 and the Bolshevik Revolution of 1917 in Russia are good examples. According to one of the respondents interviewed, the French tried to break with the ancient regime by scrapping the Christian calendar, and by calling the year in which the revolution started as Year 1. They also changed the names of the months, and of their system of weights and measures (bringing the decimal system). They abolished the church and introduced the rational religion of the Supreme Being.

More or less the same thing can be said regarding South Africa, where there is today eleven official names for South Africa, one for each of the official national languages. While each language is technically equal to every other, English has emerged recently as the chief among peers as it is the most widely spoken language by the population. Afrikaans has been downgraded in order to accommodate other official languages. The South African passport currently has only French and English on the cover and lists the other official names of South Africa on an inner page, that which could signal any other thing that is inferior or negative.

As regard the naming of the official dominant Sotho language of the Limpopo province, there is confusion amongst South Africans as to what should be regarded as an official language between Sepedi and Sesotho sa Leboa. This does not disregard the fact that the constitution provides for Sepedi as the official language. According to Wikipedia free encyclopedia, Northern Sotho or Sesotho sa Leboa is one of the official languages of South Africa. The 2001 Census Data provides that the language is spoken by 4 208 980 people, mostly in the provinces of Gauteng, Limpopo and Mpumalanga. It also provides that the N.Sotho language that has historically been largely based on the dialect Sepedi is often incorrectly called Sepedi.

The burning question now is whether an attempt should be made to change the names of everything, in order to make the break with the past complete. Most of the people interviewed maintain that name changing is inevitable. Mbethe (Sowetan: 30 May 2005) echoes the same sentiments in that name changes are an important process for the people. He maintains that the naming of cities, towns and streets reflects the people's history and heritage.

Mbethe (Sowetan: 30 May 2005) goes on to say that it may indeed seem insignificant now, but the future generations will look back with pride on the achievements that are partly reflected in the naming of the towns, public areas and even some of the government programs. It is also amazing what a little pet name that is defined in the South African Oxford Dictionary (2002:972) as a name used to express fondness or familiarity can do. This is because anyone can call himself or herself by his or her first name, but that only a special person can make up his or her own name for any person.

Amongst the reasons the proponents for the need to change names are the following:

- **The need to reclaim lost identity and to restore historical records**

Before the arrival of the colonists in South Africa, the indigenous people had their own names for the land and geographical features within the country. When the white settlers arrived, they might have found the names too difficult and these names were either anglicized or changed completely. It was also their way of claiming territory. One of the respondents interviewed mentioned that examples of such cases are Maluti a Phofung which is a Sesotho name, Elundini which is a Zulu name, and Ukahlamba which is an isiXhosa name all referring to the Drakensberg mountains, Mkhambathini is an isiZulu name for Table mountain, Senqu is a Sesotho name and Gariiep is a Khoi name both referring to the Orange river. The reason behind why one feature might have several names in African languages stems from the location of the feature. For example the Drakensberg mountains stretch from the Cape, where the dominant language is isiXhosa, and passes through Free State and Lesotho where the dominant language is Sesotho.

During the apartheid regime, African languages were not used in naming public places and as such, their historical background, cultural heritage and identity were destroyed. For example names such as Belabela (N. Sotho for boiling) for Warmbaths (English) or Warmbad (Afrikaans), Modimolle for Nylstroom, Mokopane for Potgietersrus and others that the Blacks were forced to abandon falls in this category.

- **Naming to protect and transform**

There are instances where one finds the variations of a name for example, when there has been a linguistic adaptation of the name as with the name Kgalagadi District Municipality in the Northern Cape that was formerly spelt Kalahari.

The same thing is applicable when the existing name is granted official status where its form may have to be standardized and the spelling may have to be modernized. The name Karoo is a good example as it appears in several municipal names such as Karoo Hoogland Local Municipality in Northern Cape, Karoo District Municipality in Northern Cape, Central Karoo in Western Cape, yet the name has also been encountered in the past as Caroo, Caro, Kuru etc. Sometimes it may be impossible to ascertain the correct form of the original name because its form in the language of origin is unknown (Internet Local authorities). Names given to most of the public places were predominantly Eurocentric (from English and Afrikaans languages). Those who were in power were doing this in order to protect their culture.

Today South African Blacks are mostly using names derived from their indigenous languages as a form of claiming their lost cultural identity. This move in turn provides the White community and those who did not know with more insight, the rich diverse cultures of the Black people in that most of these names are symbolic. There are names such as Senwabarwana (Bochum), Lephalale (Ellisras), to name but a few. The people of Limpopo, for example, found that the one way of reclaiming their culture was through the use of the African languages to rename places.

The believe is that this act might revive the culture of the Black Africans and link these places with their past historical events. The important thing about such names is that they reveal various social relationships, social barriers, attitudes and the way in which social groups behave towards languages and other aspects of society. These names are an integral part of languages, wherein their primary function is to communicate.

It would therefore seem to be unreasonable to assume that names cannot communicate and thus have no meaning at all (Sebashe 2003:23). For example, there are names such as Polokwane which is a Ndebele concept for 'a place of safety for all', Musina, which is a Venda concept for 'a spoiler' referring to the unwanted copper.

It is for those people other than the indigenous language groups mentioned above that they will in turn become informed of what is behind the names Polokwane and Musina. On the other hand one may not dispute the fact that there are some names that do not appear to mean very much except to denote what a particular place is called.

- **Renaming for marketing purposes**

The move to change the province's name for example, was regarded as a marketing strategy to attract more tourists, investors and to create more business opportunities. It was argued that Northern Province was not the appropriate name for the province. According to Sebashe (2003:24) there are probably eighty Northern provinces throughout the world and that they all appear on the internet. The reason being that it was difficult to search for the province on the Internet

- **Naming after politicians as a way of honouring them**

People who contributed significantly in overthrowing the apartheid regime are honoured or commemorated by naming stadiums, towns, streets, schools and other related features after their names. For example we have Peter Mokaba Stadium in Polokwane that was named after the ANC Youth League leader Peter Mokaba. Baragwanath Hospital which is now Chris Hani Hospital has been named after the slain SACP leader Chris Hani. The following schools fall within the Waterberg District Office of the Department of Education in Limpopo, DG Tsebe and Fred Ledwaba both of which are in Mokopane and PT Matlala secondary school that is in Bavaria Ga–Mathapo have been named after people who have contributed a lot to the society.

- **Administrative reasons**

Changes on names may be requested after a divorce or because of errors which included incorrect order of names, incorrect spelling and omissions, lack of fit between names on matric certificates and identity documents often needed to be rectified. Sometimes names are left out in the identity documents or misprinted.

- **The need to do away with names that might be offensive, vulgar and degrading**

It is also imperative to rename places on the ground that such names are offensive, vulgar and degrading. According to the South African Geographical Names Changing Committee chairperson, Advocate Tommy Ntsewa, names such as Kaffirskraal, Slaaphoek, Duiwelskloof that is now called Modjadjiskloof, Kwaggafontein and many others were to be changed (Sowetan: 26/03/04). Names such as Duiwelskloof and Kaffirskraal among others were meant to perpetually offend the indigenous people, to kill their pride and to ensure they never saw themselves as proud, but as some devils and nonbelievers in their motherland.

- **Deception**

To deceive means to make someone believe in something that is not true. The town of the Soutpansberg district (Vhembe District Municipality – Makhado), 111km north east of Polokwane was named Louis Trichardt after Trichardt. The name Louis Trichardt was given to make people believe that he was the first to settle in that town. However, research has shown that he did not even reach the place where the town was situated, but only camped at Schoemansdal enroute to Maputo and Delagoa Bay (Sebashe: 3003:21).

The White settlers fought against Chief Makhado and most of them were killed. The boers imposed the name because they did not accept defeat by Chief Makhado. So by naming the town after Trichardt, they thought people might believe that Trichart had won the battle.

- **Religion**

According to Krohn (2005), there is a spiritual connection between the name of an individual and his soul. The word “Neshama” (soul) stems from the word “Neshima” (breath), for it is the ‘breath’ of God that gives life to man (Genesis 2:7). A soul’s essence is Divine, and a person’s name defines his essence (Krohn: 2005). It is interesting to note that the central letters of the word “Neshama” are “Shem”, meaning name.

Indeed some have written that the higher soul comes to the child when he is given his name. Krohn (2005) further maintains that it is proper to use names that commemorate events, provided one uses names that had been utilized previously. For example, a war has ended and one wishes to name his son Shalom (peace), a person witnesses the helping hand of God and chooses the name Elier (my God aided me), or a refugee fleeing from country to country finally finds an area where he can settle and build his future selects the name Noah (rest).

Accordingly a name is one’s possession and identification, and it may tell the world who you are. According to one of the respondents interviewed, historically names have served as a fingerprint of life, perhaps as a basic clue to one’s personality. Knowledge of naming practices in the person’s ancestral country of origin can help him or her trace their respective families back to a village or a place, tell them their occupation or it can give them an idea about what their ancestors looked like.



The other interesting thing about a name is that it is a reservoir of energy. The constant repetition of these sense syllables of the same harmony of the name ends up having a significant influence on an individual. This is because these names contain secret vibrations we are unaware of, yet which exist nonetheless just as we cannot hear the sound from an ultrasonic whistle that a dog hears perfectly well. If we admit the existence of these vibrations, which are different for each name, it is not too hard to imagine that they can resonate with something inside us, trigger different reactions in us according to the name we bear. This is to say a name can change an individual and can affect one's personality and, to a certain extent, destiny. This helps us understand what at first seems unbelievable – that names can have a direct influence on people.

In the Sotho culture, the significance of a name is found in its ability to confer affluence and reputation. If one has a famous last name, they are treated with respect and honour. A good example is King Sekhukhune whose statue was unveiled by the MEC of the Department of Sport, Arts and Culture, Mr Joe Maswanganyi on the 16<sup>th</sup> September 2004 in Sekhukhune. If one's last name is associated with ill-repute, he or she will be disrespected and dishonoured. Besides this, however, names are usually only used as designators to distinguish one person from another.

Children may be given particular names because such names sound nice (euphony) or because the name holds certain sentimental value to them. For example, if someone were to extend his hand in greeting and introduce himself as The Remover of Ills people would probably thank their lucky stars, especially if one was of frail health for his Messianic arrival. According to Makatle (Sunday World 20 March 2005) such a name is there in East London.

Mesuli Zifo is a sportswriter on the Daily Dispatch, the Eastern Cape newspaper elevated to the world stage by its former editor Donald Woods (Sunday World: 20 March 2003). When her son was born in September 1980, Mumsie Ndlela's sister named him Lungisani. Twenty-four years down the line, Pave the Way and Fix the Road as the soccer star's first and last names translated from Nguni, the spring baptismal has proved a good omen. The striker's mother, who is a teacher in Frankfort, a small town in the Free State, says Lungisani is now setting the trend for other youngsters. She says he can also fix many things not only in his family, but also in other families. It is like an instruction to score goals and not to think about any other thing except to keep focused in the playing field.

The goal poacher who has just switched from Moroka Swallows to SuperSport United, is not the only player in the Premier League boasting an unusual name. Another floor-crosser, from Orlando Pirates to Lamontville Golden Arrows, has a full name that sounds like an order to look inside. And before games fans often cajole Bheka Phakathi to look inside, not *enceleni*, isiZulu for the side, meaning sideways. He says that people ask what his surname is because they hear Bheka Phakathi as a one word. It is like an instruction to only focus on scoring goals and nothing else. Hence he keeps on scoring and helping his team collect their much wanted points for the league and cup competitions.

The Eastern minds as well attached significance to a name. The fact that the Hebrew word "Shem" and the Greek word "Onoma" both of which mean name, appear over 1000 times in the Bible should give us an indication of the significance of a name (Krohn:2005). To the Hebrews, a name was not a label, or a tool to distinguish one person from another, but a person's name was viewed as an equivalent to the person themselves. Succinctly their person's name signified their person, worth, character, reputation, authority, will and ownership.

According to one of the respondents, in Judaism a name is not merely a conglomeration of letters put together as a convenient way to refer to someone. Ideally, it is a definition of an individual, which is a description of his personality and an interpretation of his traits. It may even be a portent of the person's future, or perhaps a prayer that the person bearing this particular name shall live up to the potential expressed in it. According to Krohn (2005) the Torah (Genesis 5:29) relates that Noah was given his name with the prayer, "This one will bring us rest (Noah) from our work and the toil of our hands." The intent was that Noah would lighten the burden of his family's toil by introducing the agricultural tool (Radak).

Arizal (Krohn:2005) writes that the nature and behavior of a person, whether good or bad, can be found by analyzing his name. Even the numerical value of the name's letters is an indication of the individual's character and personality. According to Krohn (2005) the Talmud in Yoma (83b) describes the incident of R'Meir and his colleagues R'Yose and R'Yehudah who sought lodging at an inn for the Sabbath. R'Meir was known to pay close attention to a person's name.

Upon learning that the innkeeper's name was Kidor, he refused to entrust his valuables to him, for the name Kidor brought to mind the phrase: "for they are a generation (kidor) full of changes, children in whom there is no trust." (Deuteronomy 32:20). Nevertheless, R,Yehudah and R'Yose, who did not pay heed to the names, entrusted their money to the innkeeper. Subsequently, the innkeeper denied taking their money from them for safekeeping, and it was lost. R,Meir's money was spared.

It is worth noting that to label something properly may in a way define its nature. This is because what one may see as a rusty old spoon, another may see as antique silverware. What one may consider random scrabbling, another may consider abstract art. And what one observes as a cheap of scrap in a city square, another may call modern sculpture befitting a large metropolis. Rabbeinu Bachya (Krohn: 2005) comments that Adam revealed his great wisdom when he named all species of creation (Genesis 2:19).

With superior intellect, every name that Adam chose, together with the combination of its letters, defined the nature and characteristic of that creature (Krohn: 2005). For example, he named the lion “Aryeh”. The letters Yu-heh which are part of the name of God, King of Kings and Ruler of the universe represent the lion’s role as king of the jungle. Adam also named the ordinary weak-minded donkey “Chomer” a word that is cognate with “chomer” that is a simple elementary matter. “Chomer” is also a measure of volume that signifies the load which the donkey forever carries on its back. According to Krohn (2005), at the outset of mankind, to name meant to define.

It is common according to the Jewish custom to name a child in relation to a Jewish holiday or commemorative event that coincides with the child’s birth. According to the Krohn (2005), for the boy born on Purim (Friday the 13<sup>th</sup> March), one might use Mordechai; on Chanukah (Monday the 26<sup>th</sup> December or 2<sup>nd</sup> January), Mattisyahu or Yehudah; on Pesach (Sunday or Monday the 24<sup>th</sup> or 25<sup>th</sup> April), Moshe; on Yom Kippur (Thursday the 13<sup>th</sup> October), Rachamim (mercy); on Tishah B’Av (Sunday the 14<sup>th</sup> August), Menachem (comforter) or Nehemiah (God comforts); on Succos, the name of the special guest (ushpizin) corresponding to that individual day which could be the first or the last day, Avraham (Krohn:2005). Some parents name a child with a name found in the weekly portion of the Torah reading that corresponds to the child’s birth.

From the above it is clear that one should always be careful to choose for his child a name that denotes righteousness because at times the name itself can be an influence for good or an influence for bad. Krohn (2005) also maintains that the name given to a newborn child is eternal and for that reason one should evaluate the choice carefully.

- **Affection**

It is interesting to realize how much value celebrities attach to a name. According to Stockenstroom (Sunday World: 29 May 2005) who asked some celebrities what names they use and what they mean Comedian David Kau says that his ex-girlfriend once called him “Baby Poo”. He says that even though he does not necessarily worry about being nicknamed, “Baby Poo” really made him feel uncomfortable. Muvhango actress Liopello Mapathe said that she was not seeing someone at the time Stockenstroom interviewed her, but she was already thinking of suitable names for her future partner. According to Stockenstroom, Liopello associates men with food, always referring to how “delicious” some of them are. It seemed however, that her tactics sometimes backfired because she once called a guy “strawbs” and he was not too impressed with her name choice. She maintained that she used it because to her he looked like a strawberry and so edible. Unfortunately the guy reacted with a disappointed, surprised look.

Stevens ( Sunday World: 29 May 2005), a clinical psychologist at the Unisa Institute for Social and Health Sciences, says that there is nothing wrong more endearing than when your partner calls you by a pet name. He says that affectionate names are often given as levels of intimacy increase in a relationship. The easiest terms to use are those that sound like compliments, such as Sugar, Honey, Sweet Pea, Princess and Sweetheart. That is done in order to test the level of familiarity. He says that if one’s partner responds positively it suggest that he or she is comfortable and is ready to move to the next level of the relationship. The interesting thing about this is that hearing the name makes one feel special because it sets him or her apart from the others in his or her partner’s life.

E TV’s Backstage actor Leroy Gopal calls his sweetie, Chichi Letswalo, “Little Cow”. According to Stockenstroom, Chichi seems to love it. She explains that Gopal gave it to her after hearing her mooing like a cow. The couple also refer to each other as Litchi (Li for Leroy and Chi for Chichi).

The more insight one has into the powerful influence of one's name, the greater opportunity to enjoy the success he or she is capable of achieving because it is his or her life, it is how one identifies himself or herself and how others identify you.

The other interesting thing is that the birth of a baby brings joy to the parents, family and friends. But naming these newcomers can leave the kids with a legacy they cannot escape. Bongo Maffin lead singer Thandiswa Mazwai named her child Malaika which is a Swahili name meaning angel. Faye Kraak named her little daughter Keyah, a Ghananian name meaning in good health. According to Dube (Drum: 29 April 2004) Faye said that during her pregnancy she constantly worried about the health of her unborn child. That made her to name her Keyah because she turned out in good health. Another respondent interviewed named little girl's name is Koketšo (increment), which loosely translates to 'they are increasing' in Northern Sotho.

One of the respondents interviewed indicated that she named her first-born son Keanu, which is a Hawaiian name meaning cool breeze or free spirit. She said that she had previously suffered a miscarriage and Keanu's birth was responsible for freeing her spirit from all the pain and suffering she had gone through. She says that she also wanted him to have a unique yet positive name that would help him turn out to be a free-spirited person with the will to achieve. The respondent associates Keanu's name with his future success.

She believes that a name determines character or personality and that it has that power to affect the child's personality and future. This is why it is only fair to give a child a name they can be proud of. The reason being that a name that will subject a child to other children teasing isn't good for any child's well being. It causes the child to lose self-esteem and confidence, two very important qualities that make a person. According to one of the respondents interviewed, parents should steer clear of names that might traumatize their children. This stems from the fact that there are children out there who become jittery and unsettled every time their names are called out loud.

The situation is even more traumatic during school events when thousands of students and parents are gathered.

In Zimbabwe the two most popular names are Gladness and Lovemore. However a person will probably also find himself or herself exchanging greetings with Noname-why, Try-more, Nomore, Sexmore or Delight (Dube: Drum: 29 April 2004). Women accused by partners of being unfaithful tend to give their children names that attempt to exonerate them, like Innocent, Godknows, Madimabe (misfortune), Gadifele and Mahlatse (fortune). Names like I Doubt may reflect a father's doubts about whether he is really the child's father. During Zimbabwe's civil war, many Hatreds and Revenges were christened.

Other names that probably make their bearers squirm with embarrassment when filling forms include Wastingtime, Temptation, Thanks, Freshmind, Ditsietsi (anguish), Mahlomola (misery), Matlakala (dirt), Mpolayeng (kill me) and Grow and See. It is tempting to pick a name that means something at the time, but it is important that it has the staying power. Child psychologist Cawood (Drum: 29 April 2004) also says that children can internalize the meaning of their name and act out in accordance with it. Alternatively, the community might treat the individual in a manner that they think is fitting for the name.

Mind and thought have their origin in an abstract place of conscious intelligence, which comes into manifest form through the symbols of language. The brain is not the source of the mind, but merely the physical instrument of the mind. When a name is attached to an individual certain specific forces of conscious intelligence are combined. They constitute the nucleus of the mind. The conscious forces combined by the name can be represented by a numerical formula in much the same way as the basic chemical elements combined in a chemical compound can be represented by a chemical formula.

The mental characteristics of an individual can be read from the numerical formula representing the numerical formula as the characteristics of a chemical compound can be read from its chemical formula.

## **2.4 The namers**

### **2.4.1 Personal names**

Those who give names are usually in the positions of power and authority. In the case of people, for instance, in a family, paternal grandparents are traditional name givers. These names are carefully considered and in some families, it is common to honour the grandfather by bestowing his name on the first born son. Today the act of naming a new born infant is done by parents, thus ignoring or transgressing the traditional African culture.

In most traditional societies all over the world and specifically in Africa, naming is not an arbitrary exercise but rather a practice that will have been thought out well in advance (Moyo:1999). This could be viewed as a reflection of a cultural group's apprehension of how such a group views the physical reality of the world, their experiences and beliefs in the cosmic world.

#### **2.4.1.1 Naming patterns**

It is common among Africans to name children after living or dead relatives. Sometimes the idea is simply to show respect to the person in question and to help preserve his or her memory. For example, one of the respondents interviewed indicated that she and her husband named their son Seboye because they wanted to honour their late grandmother. Surprisingly the person they honoured was a woman, the fact that indicates that gender does not matter in this regard.



On the other hand a given name can also be a symbol of a belief that the child is a reincarnation of a departed member of the family. These names are understood to form a bridge between the living and the dead just as Biedelman (1974:287), quoted in Minna Saarelma Maunumaa (38) says that “the names of the dead and the living are the same and, indeed a name is therefore ageless, standing for an endless number of persons so that when one intones a name of a dead person, or even of the living, one could be invoking a large number of spirits”.

Children are more or less often named after close friends of the parents or some other respected people in the society. This is usually done to show friendship or respect to the person in question. In some cases names are bestowed on children according to certain conventionalized rules. Such names may indicate the day the child was born such as Aporele (April) and Mošupologo (Monday), or events occurring at the time of the birth such as Motlalepula (she who came with the rain), or the way the child was born.

The interesting trend is that throughout the ages, males have enjoyed the privilege in the naming process. This may be because people live in a patrilineal society and everything that is associated with masculinity is regarded as enduring. This is typical in tracing ancestral descent as this is done through the father’s side. One female name that seems to have stood the test of time is that of Mantsopa. This name was given in relation to the roles male figures played in the life of this woman.

Mantsopa is known as a “sister to” King Moshoeshoe. This imbalance in the naming process can be traced to the fact that throughout history, women have played a domestic role and were not encouraged to venture into politics, science, economics and other arenas, thus preventing them from playing a heroic role. Very few women have had a particular feature named after them because they were good mothers or supportive wives.

The fact that society allows women very restricted roles and yet does not give them the status they deserve in naming remains questionable, though recently place names such as those of the former ANC's Women's League Chairperson, Winnie Madikizela Mandela do exist.

There is however, a variety of influences that operate in the naming of a child in addition to the events that might have happened during the time of birth, religion, politics and the parent's expectations on their offspring. There are lots of considerations when one is to decide on a name. These ranges from appeasing friends and relatives to avoiding embarrassing initials.

Here follows some of the main points in this regard:

- Sound and compatibility

How one's baby's name sounds when it is said aloud is one of the most essential things to think about. Some of the things to think about is whether the name is melodious, harsh or if it will go well with the last name. Often longer first names work better with shorter last names and vice versa. Combining a first name that ends in a vowel with the last name that starts with a vowel generally isn't the best choice because the names tend to run together. Puns should be resisted. For example names such as Gadifele (infinite), Mahlomola (anguish), Mpolayeng (kill me) and Dikeledi (tears) may be cute for some time. Then the poor child will be stuck with the name for the rest of his or her life.

- Uniqueness

An unusual name has the advantage of making the bearer stand out from the crowd. On the other hand, a name no one has heard of and few can pronounce can bring attention a child would rather avoid. One way of striking a balance is to choose a familiar first name if the child's last name is unusual, and vice versa.

- Ancestry and heritage

The child's heritage is an essential part of who she is and one may want her name to reflect that. Religious preference may steer one toward a certain category of names. Or perhaps one's family has a tradition of naming first-born sons after their fathers as is in Sotho culture. If one loves a name but that the name does not meet his or her family's traditional requirements, a middle name can be used. One can also give her the name he or she prefer and use the traditional one for the middle name.

- Meaning

While most people seem not to know the meaning of their names' the meaning of the name is something to consider. No one is likely to treat one's daughter Modjadji differently because her name signify the Queen who has the power and wisdom to let there be rain as it is known to be the case with the Balobedu's late Queen Modjadji although the derivation of the baby's name might be something one may want to think about. After all, if little Mpolayeng finds out someday that her name means "kill me," she might not be pleased.

- Initials and nicknames

People, especially kids, can be cruel when it comes to nicknames. It is important to try and anticipate any potentially embarrassing ones. According to Beatrice (Reader survey 2001) the following comment needs to be taken into cognizance:

*"Please be nice to your kids when naming them, also keep in mind that they will be a person of their own, and that it depends on how they display themselves with the name that has been given to them. . I think it is all in how you carry yourself, so if you think a name is cute as a baby, give it to them."*

### **2.4.2 Geographical names**

The South African Geographical Names Council (SAGNC) serves as an advisory body appointed by the Minister of Arts, Culture, Science and Technology in terms of the South African Geographical Names (Act no. 118 of 1998) to work on the geographical names that include the names of rivers, streets, towns and cities. The SAGNC replaced the National Place Names Committee (NPNC) that was appointed by the then minister of Education, Arts and Science in 1940 to redress geographical names such as rivers, towns, street names villages and cities (<http://sagns.dac.gov.za/local-authorities.htm>).

The terms of reference of the NPNC gave it a very limited jurisdiction, as it was limited to names of towns and settlements, stations, post offices and bus halts. Although names of natural features were referred to the NPNC by the official government cartographers, thus ensuring that they followed the NPNC's orthographic guidelines, they could not be formally approved by the minister. Place names were not protected by law, and the NPNC could not be proactive in changing names. For many years about half the names recommended by the NPNC for approval were from African languages, but its rulings on their orthography fluctuated.

The priority of the new SAGNC was and still is to ensure that the general population of the country would be involved in the naming process. It also had to set in motion the review of all the existing geographical names and devise procedures to implement these objectives.

To date the new South African Geographical Names Council has:

- Advised the Minister of Arts and Culture on new names, mainly from the post offices
- Advised the Minister on the proposed change of names of towns and other entities, mainly from Limpopo.

- It has facilitated the establishment of all nine provincial Geographical Names Committees in the country.
- The Council has published a booklet that outlines the principles and procedures that should be followed when proposing a new or a change of name.
- It has also compiled an application form to be completed when one makes a proposal.
- It has referred back to the provinces a number of names that need to be reviewed as they may be wrongly spelt or not acceptable to the people of that area.
- The Pan South African Language Board is seen as a major stakeholder when it comes to the orthographic rules of all the languages. It has been requested to advise the SAGNC, by making use of its National Language Bodies, on the orthography of all official languages in South Africa.

The Limpopo government started the name-changing process by renaming the province, which was then called the Northern Province to Limpopo in 2002. The Limpopo's capital, Pietersburg, became Polokwane. Messina became Musina, Potgietersrus became Mokopane, Warmbaths is Belabela, Phalaborwa became Ba-Phalaborwa, Nylstroom became Modimolle and Ellisras, Lephalale whilst Bochum became Senwabarwana.

This name-changing process in Limpopo was welcomed with mixed feelings across the province in the recent past. The provincial government became the victim as it was slated for bad timing and waste of money. Though the name-changing process of major towns has been completed, the process was marred by incidents. People who were opposed to the process engaged in legal battles, expressing their abhorrence to the entire process. For example, during the changing of Pietersburg to Polokwane, those who opposed to the change demonstrated at the Polokwane Municipality council meeting. Despite the demonstrations by those who opposed the change, the African National Congress-led council used its majority to outvote the opposition and the name was changed to Polokwane.

Tzaneen also made headlines when the council wanted to change the name to Mark Shope. People demonstrated that they wanted the name to remain Tzaneen. Their efforts were rewarded, as Tzaneen remained Tzaneen.

Two towns of Burgersford and Groblersdal in Limpopo are the only two major centers that have yet to have their names changed. The Chairperson of Limpopo's Geographical Names Committee Advocate Tomy Ntsewa said residents are still to be consulted about the matter (AENS: Daily Sun: 29 June 2005). Many people seem to understand the need for change even though it appears that there are those people who are opposed to transformation. For example, these people are thought to be behind the removal of street names named after black leaders. According to the Lephalale Municipal Spokesperson in Limpopo, Nakampe Monyepao as quoted by Maluleke, the names removed from street corners in the past year included that of Walter Sisulu and former president Nelson Mandela (Daily Sun:28 June 2005).

According to AENS (Daily Sun 29 June 2005) a concerned group called the Chairpersons' Association took the Makhado matter to court. The group included representatives of the business community who argued that the name change will be costly. The report has also shown that representatives of the Afrikaaners and Shangaan people also do not want the town to be named after a Venda king. However, the Pretoria High Court ruled in favour of the SAGNC and municipality for Makhado. Proposals to change big city names like Pretoria to Tshwane have also caused protests from Afrikaaners, who are worried that the ANC- led government wants to wipe out their history (AENS: Daily Sun:29 June 2005).

## 2.5 Conclusion

From the preceding discussion, what has become evident is that names of all kinds are abound. The significant feature of the process of naming is that it is not restricted to certain gifted or possibly experienced individuals, but that it could rather be seen as an extremely common activity in which many individuals or groups in any given society participate. For the fact that names are often psychologically laden, it should not come as a surprise that the sociological and the cultural importance of names has been commented on. As a general rule, it is good to remember that one should only refer to a person by category when it is relevant or necessary to the discussion at hand. This implies that one should ordinarily view people as individuals and not mention their racial, ethnic or other status unless it is important to the larger purpose in communication.

## **CHAPTER THREE**

### **3. THE ORIGIN AND MEANING OF NAMES AND CERTAIN SPECIFIC NOUNS**

#### **3.1 Introduction**

The understanding of the origin and meaning of names is of vital importance. This is because of the continued perceptions that often distort the truth behind the existence and legitimacy of certain names and nouns in particular.

#### **3.2 Aim**

It is the aim of this chapter to look at the origin and meaning of certain names and nouns so as to identify possible reasons that render use and mention of them topical in the public domain. Focus in this regard will be on the legitimacy and the illegitimacy of the existence and use of such names and nouns.

#### **3.3 Xenophobic name: *Lekwerekwere***

Since the 1994 elections, South Africa has seen a rising level of xenophobia. Xenophobia is simply explained as hatred of foreigners.



Hence, foreigners are called by offensive and derogative names such *makwerekwere*. Use of the name *makwerekwere* could be attributed to the fact that in many other countries, immigrants, whether documented or undocumented, have been blamed for the rise in violent crime, drug dealing and a rise in drug abuse, unemployment and other social ills. Immigrants from other African countries in particular, have been the target of attacks, often because they are perceived as being in direct competition with South Africans for jobs or services.

In addition, African immigrants are often the targets of random violence and robbery, as criminals perceive them as easy targets because they are unlikely to go to the police. The police and Home Affairs officials have shared this antagonism toward foreigners. The generally negative attitude toward foreigners encourages and condones abuses by police, army and Home Affairs officials not against those suspected of being undocumented migrants, but also against non-South Africans who are lawfully in the country, who can expect little or no help from the police when they themselves are victims of crime, including assault and theft.

The xenophobic sentiments evident in parts of South Africa and Limpopo in particular, runs against the current of the country and the province's main political traditions, and is in sharp conflict with the strong non-racial culture of the majority of the people . South Africa's first democratic elections of 1994 and its 1996 Constitution became the pivot of African unity within the country and beyond.

Its broad, outward-looking nationalism reflected both the humanist traditions of African democratic inclusiveness and the universalist values of this continent. Most of the political parties of South Africa were formed in Zimbabwe, Zambia and even as far a field as Uganda. South Africa's national anthem, 'Nkosi Sikelel'iAfrika', that has now incorporated 'Die Stem van Suid Afrika', which is sung in a host of Southern African nations, is a reflection of the pan-African vision and unity.

The governments and peoples of the African continent played a central role in the achievement of democracy and non-racialism in South Africa. One of the respondents interviewed said that in these countries, South African exiles would sing: "Mozambican people/Oh lovely people/Though we are so far from home/We will love you and respect you/For the things you've done for us".

The contribution of these countries to the liberation in South Africa cost these *makwerekwere* severe economic and political destabilization by the apartheid regime, causing damage from which many have yet to recover. However, as South Africa proceeds to extend public goods and services to the once excluded majority, and reallocate scarce resources, unfounded perceptions of the additional burden created by migrants, especially from sub-Saharan Africa, have contributed to friction and in some cases xenophobia. In certain instances xenophobic feelings have manifested themselves in incidents of violent attacks.

The instance of xenophobia in Limpopo is largely linked to immigration. The fact however, is that the movement of people within and across the boundaries of states and communities has become a feature of modern societies. In the global society, states can no longer live in isolation from one another. This movement of people across the boundaries has caused and continues to cause problems between nationals of recipient states and non-nationals because of competition for scarce resources, ignorance and prejudice.

It was obvious that the new conditions of democracy, peace, justice and prosperity in South Africa would bring to the country many immigrants from the African continent. The new arrivals would, in the main, include asylum seekers from the political conflicts still raging in some parts of the continent as well as economic refugees from hunger and want in their own countries.

Among them there would be people who would have wanted to make the trek to Limpopo a long time ago but were prevented from doing so by apartheid. In fact, Africans from the continent, whether they were political or not, became, immediately they set foot in the country, victims of apartheid and the oppressive laws that dehumanized all black people. Thus, labeling them *makwerekwere* because many cannot speak the South African languages well.

### **3.4 'Affirmative Action appointee'**

It is important to start this discussion by unpacking the concept affirmative active action itself. Affirmative action, as it is called in the US English or positive discrimination in the British English, is a policy or program providing advantages for people of a minority group who are seen to have traditionally been discriminated against, with the aim of creating a more egalitarian society ( Wikipedia: Free encyclopedia). However, use of this term often brings about frustrations and anger amongst people. This is because people are often ridiculed as “affirmative action appointees” for instance, whenever there is incapacity or non-delivery of services, irrespective of the reasons thereof. This is demeaning and not acceptable by many as per the views of some of the affected respondents interviewed. Nonetheless affirmative action itself consists of preferential access to education, employment, health care or social welfare. It is also known as reverse discrimination by its critics. In employment, affirmative action may also be known as employment equity. In this context affirmative action requires that institutions increase hiring and promotion of candidates of mandated groups.

Affirmative action was born in the United States in the mid-1960s. The then U.S. President Jonson introduced it as a policy that would redress racial imbalances that existed in the United States in spite of constitutional guarantees and laws banning discrimination. Under the pressure from civil groups, Jonson’s administration issued an Executive Order that put affirmative action in place (Msimang: 2001:2).

Affirmative action focused specifically on education and employment. The emphasis was taking active measures to ensure that Blacks and other minorities enjoyed the same opportunities for promotions, salary increases, career advancement, school admissions, scholarships and financial aid that had been the domain of Whites. From the outset, in the United States, affirmative action was articulated as a temporary measure that was necessary in order to level the playing field for Americans of every race.

In South Africa the discourse around affirmative action has been similar. In fact, the terms and many of the ideas that eventually found their way into South African law books were borrowed from the U.S experience. In the South African context, affirmative action policies in education, employment and the political sphere have also been argued for in terms of the ability to level the playing field. The new government has insisted that the current competition for jobs is often an unfair one for Blacks, women and people with disabilities particularly those who were not entitled to the same educational and career advancement opportunities as White men.

There is an old saying that says 'one person's meat is another person's poison. So it is with affirmative action. For millions of South Africans affirmative action means advance to a better life, a long overdue chance to come into their own and start enjoying the good things the country has to offer.

For others, particularly those leading comfortable lives today, it signifies a new form of discrimination and injustice, a vengeful form of juggling around with race quotas so as to threaten their livelihoods and security. People see this as a false choice. If well handled, affirmative action will help bind the nation together and produce benefits for everyone. If badly managed, it will simply redistribute resentment, damage the economy and destroy social peace. If not undertaken at all, the country will remain backward and divided at its heart.

The question is not whether or not to have affirmative action. Some say that people must, it in a deep and meaningful way. The issue is how best to handle affirmative action, how to ensure that it is conducted in a principled and effective manner. Some people reject the idea that anything in the new democratic South Africa should be meat for some and poison for others. That was what apartheid was all about. The whole approach is that what is good for the majority can and should be good for the minority as well, depending on the involvement of both in the process. The whole country that is rich and poor, black and white wants peace, prosperity, progress and justice. The country is rich enough to ensure not meat for some, poison for others, but fair nourishment for all.

Whatever form might emerge or whatever definition be given, everyone seemed to know what the essence of affirmative action was and still is. That it was meant to take special measures to ensure that black people and women and other groups who had been unfairly discriminated against in the past, would have real chances in life. In particular, it signified a concerted effort to enable them to overcome the obstacles that had been put in their way, to develop their capacities to the full and receive appropriate reward for their efforts.

### **3.5 Sepedi and/Sesotho sa Leboa**

South Africa has eleven official languages, namely Afrikaans, English, Sepedi, isiZulu, isiNdebele, isiXhosa, Tswana, Sesotho, isiSwati, Tshivenda and Xitsonga in terms of its constitutive Act 108 of 1996. The country also recognizes eight non-official languages. These include Fanagalo, Lobedu, Northern Ndebele, Phuti, South African Sign Language, Khoi, San and Nama languages. These non-official languages may be used in limited areas where it has been determined that these languages are prevalent.

Many White South Africans also speak other languages such as Portuguese, German and Greek, while many Asians and Indians in South Africa speak languages such as Gujarati and Telegu.

Gauteng province has a Language Bill that acknowledges all the eleven official languages (including Sepedi as captured in the constitution) but states that the names Sesotho sa Leboa, Afrikaans, English and isiZulu will be used. Limpopo also passed a Languages Act in 2001 and identified Sesotho sa Leboa (not Sepedi as per the provisions of the constitution), Afrikaans, English, Tshivenda, Xitsonga and isiNdebele as official languages of the province. The problem however, is that there are concerns by the speakers of Sesotho sa Leboa/Sepedi that the said language is not supposed to be referred to as Sepedi as is the case in the constitution, but Sesotho sa Leboa. On the other hand, there are also those who dispute this view, and as a result one is left with two differing views. It would then only be appropriate to start this discussion with the definition of the above-mentioned concepts as provided in the South African Concise Oxford Dictionary (2002).

‘Sepedi’ is defined as the language of the Bapedi people, which is the core dialect of Sesotho sa Leboa. It is another term for Sesotho sa Leboa and originally the name is Sepedi (2002:1071).

Northern Sotho is defined as the Northern Sotho language spoken by the Basotho people of Limpopo. Originally the name is Sesotho sa Leboa, ‘Northern Sotho’ (2002:1071). Northern Sotho will be dealt with into two sections. First, ‘Sotho’ that is defined as a member of a group of people living chiefly in Botswana, Lesotho and Northern South Africa (2002:1121).



Secondly, 'Northern' that is defined as "situated in, directed towards, or coming from or characteristic of the north". The other important dimensions that will assist in this regard is the distinctions between a language and a dialect. The term language applies to a generally acceptable medium of verbal communication. In practice language is tantamount to that medium of communication which is written. It could also be said that language equals the various dialects that are grouped together to create the common form of speech.

The fact however, is that a standard language is often born from the dialect which for historical reasons became a written language. A dialect in this regard refers to the smallest unit of language spoken by a particular group or community of people. In other words a dialect is a regional language. This implies that it is the way in which a certain geographically delimitable community, a clan or tribe speaks.

The standard language on the other hand is the speech which is most important to the tribe or that of the tribe amongst whom the missionaries first settled. Northern Sotho is an interesting example. According to Lombard (1982) the first missionaries in the Transvaal worked amongst the Pedi people (Bapedi) and wrote down their language (Sepedi). Later the missionaries had to flee Pediland (Sekhukhuniland) and settle amongst the Kopa (Bakopa) where the Kopa language (Sekopa) exerted its influence on the written medium.

According to Lombard, the further the written language developed, the dialects of Polokwane, the then Pietersburg and environs made their influence felt on the written medium because many writers came from these areas. Northern Sotho has consequently become a true common medium of communication in which various dialects have made their contribution. One must therefore be careful not to equate Pedi with Northern Sotho and as a result call Lobedu a dialect of Pedi. Both Pedi and Lobedu are dialects of Northern Sotho (Lombard:1982: 10-11). However it must be pointed out that controversy as to whether Northern Sotho, Sepedi or Sesotho sa Leboa should be regarded as the one that is worth the status on being a language and not a dialect still reigns.

Here follows Legodi, Ramushu and Mphahlele's history of Northern Sotho:

*Before the coming of the first white missionaries in South Africa, the Black people's languages had no orthography. It was only after their arrival that missionaries started to listen to the sounds of the words and later develop their orthography. These missionaries came into the Transvaal in 1860. Sesotho sa Leboa was first taught by the Lutheran Church priests. The first school was built in Botshabelo in 1871. These missionaries landed there in 1865 after they were chased from Sekhukhuniland by Kgoši Sekhukhune. Although the missionaries spelt and spoke the language incorrectly they continued with their work. Congregations were taught how to read and write. The first written works were for the church. They were mostly translated versions of the Bible and hymnbooks (1981:10-11)*

Wikipedia Free encyclopedia defines Northern Sotho or Sesotho sa Leboa as one of the official languages of South Africa, and spoken by 4,208,980 people (2001 Census data) mostly in the provinces of Gauteng, Limpopo and Mpumalanga. The Northern Sotho language has historically been largely based on the dialect Sepedi. For this reason, it is often incorrectly called Sepedi even in the South African Constitution of 1996. Northern Sotho is one of the so called Bantu languages belonging to the Niger-Congo language family. It is said to be mostly related to Setswana and Sesotho (Southern Sotho). Use of the name 'Sepedi' as provided in the Constitution and Sesotho sa Leboa/Northern Sotho creates a lot of confusion amongst the speakers of this language. Since the constitution is the supreme law of the country, use of Sesotho sa Leboa by any other person or entity, be it within the government circles or private sector might render such a use challengeable in the courts of law.

### **3.6 Coconut**

It is important to start this discussion by looking at the linguistic situation of South Africa once again. According to the National Language Policy Framework (2002:5), there is approximately twenty-five different languages that are spoken in South Africa. Eleven of these languages have been granted official status in terms of section 6 of the South African Constitution (Act number 108 of 1996) on the grounds that their usage include about 98% of the total population.

Those eleven official languages are isiNdebele, isiXhosa, isiZulu and isiSwati (referred to as the Nguni language group); Sesotho, Sepedi and Setswana (referred to as the Sotho language group); Tshivenda; Xitsonga; English and Afrikaans.

With the above in mind there is no doubt in pronouncing South Africa a multilingual country. A striking characteristic of multilingualism in South Africa is the fact that several indigenous languages are spoken across provincial borders shared by speech communities from the nine different provinces.

There is currently a strong awareness of the need to intensify efforts to develop previously marginalized indigenous languages and to promote multilingualism if South Africans are to be liberated from undue reliance on the utilization of non-indigenous languages as dominant official languages of the state. Indeed, after ten years of democracy South Africa has now arrived at a crucial point in its history. South Africans are expected to respond to their linguistic and cultural diversity and to the challenges of constitutional multilingualism.

It comes as no a surprise when names such as 'coconut' are used in South Africa today. According to Kavanagh (2002:222) 'coconut' is a South African derogatory term for a black or coloured person who is seen, especially by other black people as wishing to be part of the white establishment.

According to most of the learners and educators interviewed there is a need for South Africans to acknowledge that they are no longer citizens of South Africa or Africa alone. They are today global citizens. This means that South Africans do not live in isolation. At some point the African standards and culture meet Western standards and cultures. The two do not always talk and agree with each other, but they certainly do co-exist.

And in as much as it is important for people to be true Africans and remember their roots and culture, it is difficult to be all African, or Western for that matter. According to Simelane (Sunday World 23 January 2005) Western cultures does influence Africans. However, it is not fair to call people coconuts. According to her, parents should teach their children African culture, but it is unfair to blame them for the so-called 'lost generation'.

Parents might teach their children African culture, but those children eventually become adults. They will then form their own opinions of what they define as African culture based on their parent's teachings coupled with the education they have received and their own interaction with the world. This does not necessarily make them lesser Africans. It simply means that they are embracing the best and worst of both cultures in their own individual way. So it is prejudicial to put labels such as 'coconut' and 'lost generation' on another person.

Nonetheless, people like Simelane (Sunday World 23 January 2005) differ with the statement that says education robs the youth of what their forefathers discovered and knew. The system that once prepared the youths for a role of subservience to Europe and its ways. The same applies to Mkhize (Sunday World 23 January 2005) who says that as a confirmed *mkhulu* (elder) of many potential and graduated coconuts in his family circle, the term 'coconut' does not sit well with him. According to him the term begs the question if it is a sin to send one's child to a multiracial school (former Model C schools).

Simelane says that the old system alienated young from their cultures to serve and embrace a new master and his ways. According to her education challenges people to open their own schools of thought from the information received and further adds to people's intellectual bank. It also teaches people to be tolerant when faced with a person and situations that are culturally different to their own.

The challenge, however is for all individuals to learn to master the art of balancing the two cultures without having to sacrifice their self-identity. Many people know how Westerners never miss an opportunity to sell their cultural ways to anyone. It is evident in the extent to which some of the people in Limpopo are buying into it. However, a good situation will rather be one where Africans sell their cultures to Westerners. This way Westerners will get to know the African ways and understand them better, rather than a situation where one reads of Africans applying prejudicial labels on one another.

### 3.7 Homophobic names: Letrasi and/Lekgereletona

Issues surrounding the topic of homosexuality and homophobic names such as *letrasi* (transsexual or transvestite) and *lekgereletona* (homosexual) have sparked emotional debate all over the country. In South Africa, homosexuality is no longer a crime and the rights of homosexuals have been enshrined in the Constitutive Act 108 of 1996. However, negative connotations remain attached to the bearers of these names. A person might think of those days when boys who were afraid to propose love from girls would be ridiculed for having being “bitten by a frog”, meaning “*o lomilwe ke segwagwa*”.

The above-mentioned forms of ridicule were not acceptable. Continued use would even spark conflicts. Homosexuality has become a mainstay for radio and television talk shows and is addressed today more than ever in casual conversation. If one look up “homophobia” in a dictionary, it will probably tell that it is the fear of homosexuals. While many would take issue with the definition, it is nevertheless true that in many ways, it really is a fear of homosexuality or at least homosexuals. It is only proper that we start this discussion by understanding homosexuality. A homosexual (*lekgereletona*) is a person who has feelings or is sexually attracted to people of one’s own sex (Kavanagh: 2002:554). A transsexual (*letrasi*) on the other hand is a person who emotionally feels herself or himself to be a member of the other sex or a person who has had his or her external sexual organs removed or altered in order to resemble the other sex.

A transvestite (*letrasi*) on the other hand, is a person who dresses in the clothes of the opposite sex, especially for sexual pleasure.

Today people avoid using homosexual because of the emphasis this term places on sexuality, and indeed gay and lesbian, which stress cultural and social matters over sex are frequently better choices. However one need not conclude the fact that homophobic names are always or even usually offensive. Historically, homo- of homosexual derives from the Greek word meaning 'same' as in homonym or Homo-sapiens. However a popular reanalysis of the prefix has led many to assume that the literal meaning of homosexual is something akin to man-sex as opposed to its true meaning of same sex, causing some people to erroneously conclude that the word applies only to men.

For instance, gay is distinguished from homosexual primarily by the emphasis it places on cultural and social aspects homosexuality as opposed to sexual practice. According to the American Heritage Book of English Usage (1996), many writers reserve gay for homosexual men, but the word is widely used with reference to both sexes. However, when the intended meaning is not clear in the context, the phrase gay and lesbian should be used.



Like other names of social groups that are derived from adjectives, for example, black gay may be regarded as a noun to refer to particular individuals. And if gay can refer to either sex, the question is why are such seemingly unnecessary expressions as gay and lesbian and or lesbian and gay men so common when referring to groups that include both men and women.

While the answer is undoubtedly complex, one aspect is probably the natural linguistic process by which two words with shared or inclusive meanings tend to become specialized over time. Thus the growing use of lesbian as a term of pride among many homosexual women in the 1970's created a certain linguistic pressure for a comparable term limited to homosexual men, and many women who would later call themselves lesbian had already come of political age under the banner of gay liberation. Gay was their strongly preferred term. While gay has never lost its inclusiveness, it has tended to become more closely associated with men, making the dual term gay and lesbian not respectful but in many cases for clarity.

Sexual orientation, whether it be heterosexual, homosexual or bisexual does not appear to be something that one chooses. Recent studies suggest that sexual orientation has a genetic or biological component, and that it is probably determined before or shortly after birth (Bell, Weinberg, M.S & Hammersmith: 1981).

Like heterosexuals, gays and lesbians discover their sexuality as a process of maturing, they are not recruited, seduced or taught to be homosexual. The only choice gay or lesbian people have is whether or not to live their lives honestly, or according to the society's unrealistic expectations.

The so called *matrasi* or *makgerematona* grow up in all types of homes, with all types of families. They are raised in rural areas, large cities and everywhere in between. Since homosexuality is not a disease or disorder, there is nothing to cure as it is with being *letrasi* or *lekgereletona*. A few therapists claim that they can rid gay people of their homosexual desires, but their methods remain extremely questionable and rarely, if ever, have resulted in permanently changing anybody's sexual orientation (Haldeman: 1994). Most mental health professionals also believe that efforts to change sexual orientation are not only ineffective, but can be damaging to a person's emotional health.

### **3.7 Racist names: Kaffir and related use of the names, lekwapa or lepolantane, kolie or coolie, rooinek, bobejaan or baboon and boesman or lephusumane**

The name 'Kaffir' (also Keffir or Kaffer) is a derogatory term used in South Africa for native Africans. It is also used historically to refer to the inhabitants of South Africa during the period of colonization, but this usage is slowly fading away. This usage is not considered vulgar. It is a counterpart of the North American word nigger. The source of the name is disputed.

It has been suggested that the name comes from the Hebrew word for village, 'kafar' or 'kefar' via Dutch language that adopted some Hebrew vocabulary. It may also derive from the merging of a Dutch word meaning 'beetle' with the Arabic word kafir, which means an unbeliever in Islam. Arabs had been trading and involved in slavery in southern Africa, applying the term kafir to pagan non-Muslims in the south of the continent (Grohol: 1992).

The derogatory Afrikaans usage would have taken over this meaning with the extra offensive connotation that Africans were black pests (Grohol: 1992). This is because both the Muslim and White African usages are pejorative. The name kaffir is often considered to be a racist, and racist term. However in the nineteenth century some anthropologists used it neutrally as a generic term for pagan sub-Saharan African cultures.

In South Africa, while the term is still seen as too wounding and offensive for appropriation by black South African in the way that 'nigger' has come to be used as a casual term of endearment in black hip-hop culture, 'Kaffir' was used in 1995 as the title of a hit song by the Johannesburg based Kwaito artist, Arthur Mafokate.

The lyrics included a plea to white South Africans to drop the name kaffir from their vocabulary for good: “I don’t come from the devil, don’t call me a kaffir, you won’t like it if I call you a baboon”. According to Grohol (1992) a dialect known as ‘Kitchen Kaffir’ also exists. The name being a derogatory implication that only black servants use it. Curiously, however, it is insulting to some white South Africans to be spoken to in the Kitchen Kaffir by another white person.

Derogatory names such as koelie or coolie (an unskilled person from the Indian sub-continent or in Indian descent), rooinek (White Afrikaner), ‘lekwapa’ or ‘lepolantane’ (Tsonga person, stupid or filthy person), ‘baboon’ or ‘bobejaan’ for Blacks, ‘boesman’ or ‘lephusumane’ for the Coloured person are as well not acceptable.

According to some respondents, *lekwapa* or *lepolantane* (derogatory for a person from Blantyre in Malawi) is a derogatory name for a Shangaan or Tsonga person, irrespective of his or her age or gender. It should also be borne in mind that the Sotho orthographic rules provides that names that falls in the noun class Le- are supposed to be for things and in exceptional cases such as ‘lekgowa’(White person), ‘lenaba’(an enemy) and a few others. When use of the prefix Le- is used to refer to people, it becomes clear that the referent is been belittled. Hence use of names such as Lepedi instead of Mopedi, LeVenda instead of Movenda, Lekwapa or Lepolantane and Lekwerekwere are not acceptable. The other offending thing about use of the name lekwapa is that it is associated with filth.

It implies that the individual is not civilized, too traditional and dislikes cleanliness.

As for Section 10, Chapter 2 of the Bill of Rights in the constitution “*Everyone has inherent dignity and the right to have their dignity respected and protected*”. By using names such as *kaffir*, *koelie* or *coolie*, *lekwapa* or *lepolantane*, *boesman* or *lephusumane*, *rooinek* and *baboon* or *bobejaan*, one will in a way be violating the provisions as contained in the constitution and that warrants such a person to be brought before the court of law.

According to Kavanagh (2002: 962) racism is a belief that there are characteristics, abilities or qualities specific to each race. She also provides that it is discrimination or antagonism towards other races.

From Wikipedia (Free encyclopedia) racism is defined as the belief that race is the primary determinant of human capacities, that a certain race is inherently superior or inferior to others, and/or that individuals should be treated differently based on their ascribed race.

Sometimes racism means beliefs, practices and institutions that discriminate against people based on their perceived or ascribed race. There is a growing, but controversial, tendency to state that racism is a system of oppression that combines racist beliefs, whether explicit, tacit or unconscious, with the power to have a negative effect on those discriminated against.

A number of international treaties have sought to end racism. The United Nations uses a definition of racist discrimination, laid out in the International Convention on the Elimination of all Forms of Racial Discrimination (1995):

*“...any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life (<http://www.unhchr.ch/html/menu3/b/d>)”.*

Some believe that the term is also often used incorrectly by supporters of cultural relativism and political correctness to stigmatize their adversaries. Racism may also be expressed individually and consciously, through explicit thoughts, feelings or acts, socially and unconsciously, through institutions that promote inequalities among races. Although some speakers attempt to express a semantic distinction by using the word racism rather than racialism, many treat the terms as synonymous.

Researchers at the University of Chicago (Marianne Bertrand) and Harvard University (Sendhil Mullainathan) found in a 2003 study that there was widespread discrimination in the workplace against job applicants whose names were perceived as “sounding black” (<http://en.wikipedia.org/wiki/Racism>).

The applicants were 50% less likely than candidates perceived as having “white sounding names” to receive callbacks for interviews, no matter their level of previous experience. Results were stronger for higher quality resumes. The researchers viewed those results as strong evidence of unconscious biases rooted in the country’s long history of discrimination. Apartheid in South Africa is another example. Another source of lending inequities of banks is the so-called redlining. This involves a refusal by the banks to loan or insure someone due to their area of residence.

Racism is usually directed against a minority population, but may also be directed against a majority population. Examples of the former include the enslavement of black Africans and repression of their descendants during the colonial era. The existence of the latter is often controversial, but agreed upon examples include racial apartheid in South Africa, wherein whites minority discriminated against black majority.

Reverse racism is also a controversial concept. It refers to a form of discrimination against a dominant group. In South Africa, many people, mostly conservatives, criticize policies such as affirmative action as an example of reverse racism. They say that these policies are race-based discrimination. Supporters of affirmative action argue that affirmative action policies counteract a systemic and cultural racism by providing a balancing force, and that it does not qualify as racist because the policies are enacted by politicians across all the racial lines.

Some South Africans believe that reverse racism exists in South Africa and Limpopo in particular, but that it is cultural racism, and not primarily systemic. For example, some black South Africans discriminate against white people. This too can be called reverse racism. But some will argue that this is not racism, but actually personal prejudice because South African blacks lack the political and economic resources to systematically disenfranchise the whites.

### **3.9 Conclusion**

From the preceding discussion, it is evident that the understanding of the origin and meaning of names, especially those covered in this study is coloured by the people's understanding of their historical background.

---



## **CHAPTER FOUR**

### **4. NAMES AND THEIR IMPACT**

#### **4.1 Introduction**

It is important to start this discussion by looking at the Sotho word ‘botho’ that serves as the spiritual foundation in most of the Sotho communities. It is a unifying vision or view that is enshrined in the expression “motho ke motho ka batho”, meaning a person is a person through other persons. At the bottom, this traditional Sotho aphorism articulates a basic respect and compassion for others. It can further be interpreted as both a factual description and rule of conduct or social ethic. ‘Botho’ that cuts across most of the aspects to be discussed in this chapter inevitably implies a deep respect and regard for others which discourages use of names that are humiliating and improper. In this chapter focus will be on the impact that homophobic names, xenophobic names, the interchangeable use of Sepedi and/ Sesotho sa Leboa, the name coconut, racists names and affirmative action has on the economy, people’s emotions, tradition and culture, religion and the society in general.

## 4.2 Homophobic names: Letrasi and Lekgereletona

### 4.2.1 Religion

According to Jamaat-e-Islami, an extreme right politico-religious party in Pakistan the “Qur’an also spelled Koran, clearly states that homosexuality, equally the state of being a *letrasi* (transvestite or transsexual) or *lekgereletona* (homosexual) is unjust, unnatural, transgression, ignorant, criminal and corrupt (Afrol News:29 February 2005). In fact, the Qur’an is far from clear on the issue and controversy regarding the position of Islam and homosexuality is ongoing. For some people, homosexuality is ‘unlawful’ in Islam; for others, the Qur’an does not clearly condemn homosexual acts.

---

The only actual reference to homosexuality in the Qur’an can be found in sections about Sodom and Gomorah. While the harsh punishment inflicted on the people of Sodom and Gomorah at the time of the prophet Lot, also spelled Lut for some people is a clear proof that Allah meant to eradicate homosexual practice, others argue that there is no specific punishment for homosexuality. The people of Sodom were punished for ‘doing everything excessively’ and for not respecting the rules of hospitality. According to Helie (2005) there are those who insist that it is not the Qur’an itself that brings condemnation of homosexuals but rather the homophobic culture prevailing in Muslim societies.

On the other hand the Bible has long been used by society to discriminate against and persecute the so called *matrasi* and *makgerematona*. Careful study, however, reveals that while the Bible, just like the Qur'an is not clear on the issue of homosexuality and homosexual cult prostitution, it says nothing about loving committed homosexual relationships. Jesus himself said nothing about homosexuality, which leads many to believe that it was not one of his main concerns (web.Xperts 1998).

The unfortunate thing about this issue is that many passages from the Bible are often taken out of context, or interpreted without consideration for the cultural aspects associated with the time and period in which they were written. To emphasize this point here is a sentence to look at 'He was such a neat man'. In order to understand the writer's meaning, one must consider the time period in which it was written. One of the respondents interviewed says if the above-mentioned sentence was written in the 1990's it would be assumed that the word 'neat' was reference to the man's tidiness. If it was written in 1996, however, the word 'neat' could be interpreted to mean both tidy or the presence of admirable qualities.

Many versions of the Bible exist. Each reflects the limited scientific knowledge, personal beliefs of its translators, and the social beliefs of the time period in which it was translated. Personal biases and society's prejudices have unavoidably distorted the Bible's many translations.

Many people carelessly proclaim that God destroyed the city of Sodom because of homosexuality as is with the Qur'an. A careful look however, reveals that this is unlikely. If one looks at the Story of Sodom (Genesis 19:1-25), one will find that two angels were sent to Sodom by God, where Lot, Abraham's nephew, persuades the divine travelers to stay in his home. It is important to note that travelers depended on the kindness of strangers. Ancient hospitality codes required people to offer food, shelter and protection to people who were traveling. Without these codes, travel would have been difficult, if not impossible.

After the angels ate and were preparing for bed, all the people of Sodom converged on Lot's home, demanding that the angels come out so that the townspeople might *know* (rape) them (<http://www.gaysouthafrica.org.za/homosexuality/bible.asp>). In an effort to protect his guests, Lot denies the angry mob access to the angels, but offers his two virgin daughters instead. This suggests that Lot knew his neighbours to be heterosexual. The towns people (people of Sodom and Gomorah) refuse, and charge at Lot in an attempt to gain access to the angels. At this point the angels pull Lot back inside the house, and render the angry crowd blind so that they cannot find the door. The angels then warn Lot to gather his family and leave the city because it will soon be destroyed.

Much confusion over this passage has to do with the phrase '*to know them*'. The Hebrew word *yadha* or to know (<http://www.gaysouthafrica.org.za/homosexuality/bible.asp>), has several different meanings throughout the Bible. In most cases it means to 'have thorough knowledge of' and in many cases it means 'to check the credentials of' and in some cases may mean 'to have sex'. In this case, however, it is clear that the townspeople wanted to harm the strangers, and because of ancient hospitality codes, Lot felt compelled to protect his guests. The townspeople wanted to perform an act of violence by raping the angels, a grave violation of ancient hospitality codes.

Homosexual rape was not uncommon. Kings of conquered tribes were sometimes raped by the invading army as the ultimate symbol of defeat and humiliation. The men in these armies were not *matrasi* or *makgerematona*, they were heterosexuals performing an act of violence. Unfortunately, some people have focused on rape as a sexual act, rather than an act of violence, and have missed the point completely. The reason for Sodom's destruction is made clear in Ezekiel (16:48-50). According to Ezekiel, the sins of Sodom were pride, laziness, being inhospitable, neglecting the needs of the poor, greed, and idolatry (worshipping of idols). Nothing about homosexuality is mentioned in any other passage of scripture which refers to account for Sodom.

Perhaps the two most widely abused verses used to condemn homosexuality and use of related names come from Leviticus.

*“You shall not lie with man as one with a women; this is an abomination (Leviticus 18:22)”*

*“If a man also lie with mankind as he lieth with a woman, both of them have committed an abomination; they should surely be put to death. (Leviticus 20:13)”*

It is important to indicate that the Holiness Code of Leviticus was written primarily as a ritual manual for Israel’s priests just as it was pointed out by one of the respondents. Christians today are not bound by the rules and rituals described in Leviticus. If Christians today insist on using the passage to condemn homosexuality, then it can be assumed that they are also bound by the other rules and rituals described in Leviticus.

Among other things, the Holiness Code of Leviticus prohibits according to the respondent interviewed are the following:

---

- Sexual intercourse during a women’s menstrual cycle
- Tattoos
- Wearing certain types of jewellery
- Eating raw meat
- Cross-breeding livestock
- Sowing a field with mixed seed
- Eating or touching the dead flesh of pigs, rabbits and some forms of sea food

- Men cutting their hair or shaving their beards
- Today the talk is of Cloning and Genetically Modified Food (GMT)

The Holiness Code also endorses polygamy and requires Saturday to be reserved as the Sabbath. Obviously, it is unfair to use these passages to condemn homosexuality, while ignoring the fact that most Christians do not follow the rest of the rules and rituals outlined in the Holiness Code of Leviticus.

It should also be noted that the word *abomination* was translated from Hebrew word *toevah* and means something found detestable by God because it is unclean, disloyal or unjust (<http://www.gaysouthafrica.org.za/homosexuality/bible.asp>). The term *abomination* is generally associated with idolatry and the Canaanite religious practice of cult prostitution (Ezekiel). Given *toevah*'s strong association with cult prostitution it is unlikely to apply to loving responsible homosexual relationships. The only African country to have changed its legislation in favour of gays and lesbians is South Africa. The rest of the continent outlaws homosexuality, has no legislation or has old and dysfunctional laws that only in theory permits homosexual acts (<http://www.gaysouthafrica.org.za/homosexuality/bible.asp>).

The possible ordination of a gay Anglican bishop in Britain, together with the approval of same-sex marriages by an Anglican diocese in Canada, has created strong reactions in Africa. While Archbishop Peter Akinola, the leader of the 17.5 million strong Anglican Church in Nigeria threatens severe relations with churches of the North, the South African Anglican Church Archbishop, Ndungane Njongokulu heads the church's defence against homophobic statement written by the archbishop of Nigeria, Central Africa and Rwanda. He demands a less hostile debate around human sexuality (Afrol News: 24 July 2004).

Desmond Tutu, the former Archbishop of Cape Town and a Nobel Peace Price winner, has lent his name to the fight against homophobia in Africa and around the world, so is the related use of homophobic names. The prominent South African says homophobia is a crime against humanity and 'every bit unjust' as apartheid (Afrol News: 07 July 2004).

---

#### **4.2.2 Tradition and culture**

According to most of the respondents interviewed, homosexuality remains deeply taboo in most societies in Limpopo. *Matrasi* (transvestite and/ transsexual) or *makgerematona* (homosexual) are often ostracized, victimized and seen as outcasts. However, it is important to point out that South Africa is the only African country to have changed its legislation in favour of gays and lesbians.



However, it must be pointed out that the Black culture is deeply steeped in the tradition of the church. Representatives of the religious community exert a powerful influence on Blacks and their cry against homosexuality is taken up by the larger sections of the Black community. The general attitude of most of the ministers interviewed is that homosexuals should repent as they contend that homosexuality is a matter of choice and homosexuals can change if they so desire. They also maintain that same-sex marriages are an insult to God. According to one of the respondents, The National House of Traditional Healers (NHTL) together with the Provincial Houses are saying that “the practice of same-sex marriages is against African beliefs, cultures, customs and traditions”. According to the respondent interviewed, the traditional leaders have vowed to make it their mission for the coming next five years to campaign against “this wicked decadent and immoral western practice”.

---

Yet there are relatively few community leaders who have taken a positive stance on the issue. Most of these leaders do not necessarily condemn homosexuality but rather express compassion on the issue. According to one of the leaders interviewed, “the homosexual issue is too complex to conclude anything. We do not know the cause”.

According to most of the other respondents interviewed, a large percentage of black males see homosexuality as a threat to their masculinity.

On the other hand, gay men that have been interviewed say that straight males seem to be very insecure in their masculinity and assume that being gay automatically makes them less of men and detracts from their maleness. It seems that the very concept of what constitute “masculinity” is on very shaky ground. This is because adherence to sexual stereotyping and rigid sex roles is partially responsible for the fear of homosexuality.

The other issue concerning the effect of homosexuality is on the structure of the Black family because it holds an important role in the community. Within the community *matrasi* and *makgerematona* are seen as degrading. Many Blacks not only cannot see them as having children but also as providing negative role models for the Black youth. However, when one investigates individual families a different picture emerges. In direct contrast to the larger community, the family is more accepting of family members that announce their sexual orientation.

---

According to Romney (2004) Black, families tend to be very accepting of family members who identify themselves as sexual minorities. They make an effort to try to understand them and love stays there. Although in the middle class families there is a certain amount of difficulty in the acceptance of gay family members, for the majority of working class Black people, gay lovers and steadies are accepted by, or even into the family with a lack of flag waving and statement making.

### **4.2.3 Economy**

Business people face the problem of sexual harassment and intimidation against their so called *matrasi* and *makgerematona* workers, and the resulting loss of productivity costs business an enormous amount of money every year. It may not seem like much when one is not faced with it, but a gesture, a joke, an innuendo can have a very disturbing effect when one is not always sure what the other person meant. And it can lead to serious loss of self esteem, which in turn, leads to loss of productivity. Intimidated employees are less likely to try to be innovative and forward thinking in problem solving. This implies that someone suffering from self esteem problems will be more conservative and unwilling to risk being innovative. So business loses.

### **4.2.4 Emotions**

---

The cost of use of homophobic names and homophobia to society is enormous. According to one of the respondents, in the simple matter of sex, the fear of homosexuality among heterosexuals, particularly heterosexual men fearing that they themselves may be *matrasi* or *makgerematona*, has been the cause of a great deal of sexual dysfunction. Many marriages have broken up because the men were unable to perform simply because of this fear.

According to Bidstrup (2000), there are countless suicides every year by gay men and lesbians, particularly youth, which mental health professionals tell are not the direct results of the victim's homosexuality, but are actually the result of how the homosexual is treated by society. When one lives with rejection day after day, and society discounts one's value constantly, it is difficult to maintain perspective and realize that the problem is the other people's perceptions, not one's own, which is why suicide is several times as common among gay men as it is among straight men.

Perhaps the highest price is paid by the youth. The young person just emerging into adulthood who has begun to realize that he is different, and the difference is not approved of, finds acceptance of self particularly difficult. This is especially true when others perceive the young person as different, and persecute him as a result, with little effort made by authority figures to stop the torment. This is why gay youth commit suicide at a rate of about seven times than that of straight youth (Bidstrup: 2000).

---

According to some of the respondents interviewed, students who describe themselves as lesbian, gay, bisexual or transgendered are five times more likely to miss school because of feeling unsafe. What the majority of gay people object to has nothing to do with the values families wish to instill in their children, but rather the narrow definition of family certain organizations wish to promote.

The idea of a father, a mother, and their children, as being the only legitimate type of family is not only unrealistic in our society, but is demeaning to the millions South African families that do not meet this narrow definition. Single parent families, step families, adoptive families, extended families, and gay and lesbian families are all valid family units and deserve to be recognized as such. Traditional African values such as love, compassion, responsibility, honesty, integrity, self reliance, accountability, and respect are values most parents wish to instill in their children, regardless of their sexual orientation.

Kavanagh (2002:416) defines a family as a group of two parents and their children living as a unit. This could be a group of people related by blood or marriage or the children of a person or couple.

---

The American Home Economics Association and the American Association of Family and Consumer Science (web.Xperts:1998) on the other hand define the family unit as:

*“two or more persons who share resources, share responsibility for decisions, share values and goals, and have commitment to one another over time. The family is that climate that one ‘comes home to’ and it is this network of sharing and commitments that most accurately describes the family unit, regardless of blood, legal ties, adoption, or marriage”*

From the above quotation, one cannot necessarily confine the definition of a family solely to a father, mother and their children alone. Hence single parent and homosexual family units should certainly be regarded as legitimate.

### **4.3 Xenophobic name: Lekwerekwere**

#### **4.3.1 Religion**

According to most of the respondents interviewed, a person cannot only achieve happiness by being part of a group. He has to be caring, sympathetic and loving, that which are the ideals that are characteristic of the Zulu '*Ubuntu*' or Sotho '*Botho*', both of which refers to humanness. Hence, perpetuated hatred against the so-called '*makwerekwere*' despite the alleged crimes they are associated with contradicts the basic principles of humaneness. The Bible also teaches people to love one another despite their places of origin, colour or language.

---

#### **4.3.2 Tradition and Culture**

Many amongst those interviewed characterize hatred of foreigners and use of derogatory names such as *makwerekwere* as being deeply offensive to the African culture and tradition. These acts represent a phenomenon to which people are not accustomed and to which they might never get accustomed.

### 4.3.3 Economy

According to the report by SAPA (Daily Sun: 05 September 2005), the Labour Minister Membatisi Mdladlana is worried about the influx of foreign workers, that include *makwerekwere* into the country's mining industry. The above came after the Home Affairs Department issued 3500 work permits to foreign mineworkers without the consent of his department. According to the report the Labour Minister said that only foreigners with specialized skills should be issued with work permits in the mist of high unemployment rate in South Africa.

According to the Human Rights Watch Report (1998), South African economy, especially in the farming, mining, security and construction sectors, relies heavily on the cheap and easily exploitable labour of the so called *makwerekwere*, mostly from Mozambique, Lesotho, Zimbabwe and Swaziland. This undocumented labourers on farms work for a pittance, on average five rand per day.

Because of their illegal status, undocumented migrants are compelled to accept employment whatever the payment, risk, physical demand or working hours involved. South Africa has been deporting an increasing of number migrants since 1994, and reaching close to 200,000 people in 1997 (Human Rights Watch Report: 1998). This repatriation process involves huge sums of South Africa's tax payer's money.

Some non-South African hawkers feel that they played an important role in developing the hawking sector in South Africa by bringing in skills they picked in their home country. They also complain that they are now being pushed out by South African opportunists who would like to appropriate the business sectors that foreign traders developed over years.

One Somali refugee who used to hawk in Polokwane said that he was violently robbed twice in less than a week. He explained how local hawkers were trying to push him and other foreigners out of business:

*“At first, we were very poor but then people started noticing that we were making money. We were progressing and having cars and such things. The local people started using our techniques, and many people wanted to become traders. We developed this thing, and now the local people want to kick us out. They say the influx of foreigners is taking their jobs, but we taught them how to do business.... The locals come to tell us, ‘this is our country, you foreigners are taking over our country.’ They write us letters saying we have flooded their markets. The newcomer citizen hawkers tell us that we have to stop selling the things they sell, but we have been here for years”.*



#### 4.3.4 Emotions

A xenophobic climate in South Africa has resulted in increased harassment of migrants. Many people interviewed described how they had been abused by the South Africans, and told to “go home”. In some cases, verbal abuse led to physical attacks.

According to SW Radio-Zipova Deportees Report (03-11-04) the reception at Musina Police holding Cells in Limpopo is almost the same with no basic health care, little food, no showers, harassment with infamous derogatory insults. Xenophobic crude expressions by the government officials are at its best and incomparable. Like obedient tamed slaves the deportees bear it with a great fearful and hurtful silence. According to the report most of these deportees have been robbed of all their last rands and belongings. Weary and hungry deportees are sent to artificial gallows of desperation and destitution. Food is not provided, no medical checkup examination, no transport funds or any form of social assistance.

---

Without any form of food and transport sustainability they resort and embark on criminal acrobats in order to survive. Women travelers and ordinary tourists are robbed, mugged and raped without mercy. The report further indicated that during the night the so-called *makwerekwere* involuntarily break in different homes in search of food and money to survive. It has emerged that severe social conditions created by the South African regime has turned these foreign citizens into the lives of vagrants and criminals.

## **4.4 Sepedi/Sesotho sa Leboa**

### **4.4.1 Religion**

Ideally, confusion should not be a characteristic of any society. And for the fact that language determines one's heritage, religion could as well be indirectly affected in that conflict that might arise amongst the followers or non-followers of a particular religion may defeat the religious values of love, compassion, tolerance and pride.

### **4.4.2 Tradition and culture**

The absence of clarity between the legitimacy of the status of Sepedi and Sesotho sa Leboa does a great deal of damage to the affected people's pride and dignity. It further conveys the wrong and insulting message that as people they are lost and without direction.

### **4.4.3 Economy**

Legal battles in and out of courts instead of channeling the much needed resources towards the poverty stricken communities will be the order of the day.

It involves incidents where ordinary affected citizens challenge the legitimacy of the status of Sepedi and/or Sesotho sa Leboa and languages such as Lobedu, Tlokwa, Pulana and Hananwa against the provisions of the South Africa's Constitutive Act 108 of 1996.

#### **4.4.4 Emotions**

The state of affairs has emerged to be crucial. Two differing views held and still hold ground. Both sides vehemently hold a defensive position for the legitimacy of the language of their choice. Emotive as the issue is, other related language groups like Lobedu, Tlokwa, Pulana and Hananwa will also come in to proclaim their rightful existence as languages in their own right and not dialects of some sort.

#### **4.5 Racist names: kaffir and related use of names such as lekwapa or lepolantane, koeli or coolie baboon or bobetaan, rooinek and boesman or lephusumane**

---

##### **4.5.1 Religion**

Racist names do not just go down well with their bearers but they could spark unnecessary violence and legal battles. And since the Constitutive Act 108 of South Africa denounces use of acts that disregard inherent human dignity, it is only proper that people across racial lines could be encouraged not to use them.

White people in Limpopo do not like to be called 'rooineks', and neither do the coloured people like being called boesmans or 'maphusumane'. The same applies to the Indian community who dislikes being called 'kolies' or coolies and the Tsonga people who are referred to as 'makwapa' and 'mapolantane'. The Blacks hate being labeled 'kaffirs', baboons or 'bobejaane' as it has been witnessed with court cases wherein use of such names was challenged.

#### **4.5.2 Tradition and culture**

A potential for racial conflict always exists in a multicultural society like the one in Limpopo. Periodically, there has been widespread and serious racial incidents that involved use of racist names. Such incidents come as no surprise because of the derogatory and offensive nature of such names as 'lekwapa' or 'lepolantane', kaffir, 'boesman' or 'lephusumane', baboon or 'bobejaan', coolie or 'kolie' and 'rooinek'.

Although various institutions have attempted to respond to racial prejudice, effective interventions have not been devised to eliminate outbreaks of racial conflict totally or obliterate the causes of racism, tribalism or ethnicity. There can be no doubt that persistent use of racist names corrodes the very fabric of the society and condemns thousands of people to a life of misery.

### **4.5.3 Economy**

Since use of racist names such as kaffir is actionable, resources that should have been set aside for improvement of working conditions in the farming or mining sector for example, will be used to pay fines or settle dispute related to the use of these offensive and degrading names. The point being that satisfied employees will be motivated to be productive, that which will eventually contribute positively towards the general economic growth of the province. One of the respondents interviewed indicated that a well known businessman was found guilty in the Nelspruit Circuit Court for murder and attempted murder. This businessman admitted that he committed the above-mentioned acts after he was called a 'coolie' which according to him is a racial insult. One could only guess what will happen to his business when judgement is passed on the 13<sup>th</sup> April 2006.

---

### **4.5.4 Emotions**

Emotionally, racist names as shown are tormenting. Intimidating as they are, violent reactions might be fuelled. The case of a businessman who shot dead a woman and wounded another admitted that he exploded after being called a 'coolie' is a good example. It is because he felt physically attacked by the racial insult and that he had to defend his integrity.

## 4.6 'Coconut'

### 4.6.1 Religion

Most of the affected, children in particular go to their different religious denominations. Incidences of violence could as well be visible. These children might even develop low self esteem which might virtually result in hostility and unruly behaviour. They are often hostile as a means of protecting themselves from additional hurt.

### 4.6.2 Tradition and culture

It is important to start this discussion by looking at the word *ubuntu*. *Ubuntu* is a South African ethic or ideology focusing on people's allegiances and relations with each other.

---

It comes from the Zulu and Xhosa languages. A rough translation in English could be "humanity towards others".

A person with *ubuntu* is open and available to others, affirming of others, does not feel threatened that others are able and good, for he or she has a proper self-assurance that comes from knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished and when others are tortured or oppressed. As quoted by Louw (1998) in Wikipedia free encyclopedia, those who uphold the principle of *ubuntu* throughout their lives will in death achieve a unity with those still living. Use of labels such 'coconut' with the intention to hurt and harm the reputation of the next person is in direct conflict with *ubuntu*.

### **4.6.3 Economy**

Use of the name 'coconut' could result into violence and logic indicates that the whole debacle might end up in the courts of law. Innovation amongst the tormented children might be dampened. This could not only affect the individual per se, but it would eventually impact negatively on the economy of the province.

### **4.6.4 Emotions**

Persistent use of the name coconut could alienate children from their peer group, that which might prove to be fundamental to their social growth and development. Let alone unnecessary reactionary violence that could be characteristic of the society.

## **4.7 'Affirmative action appointee'**

---

### **4.7.1 Religion**

Despite the positive attributes to affirmative action itself, labels such as 'affirmative action appointees' could be damaging, discouraging, and might even lead to anger and hostility. The point being that affirmative action itself might engender animosity toward preferred groups as well as on the part of preferred groups themselves. In some cases the main problem will be the people's own inadequacy combined with their resentment of non-preferred groups who without preferences consistently outperform them.

#### **4.7.2 Tradition and Culture**

Diversity, competence and impartiality all go together and jointly promote public trust and good functioning. A representative public service means that life experiences, talents and wisdom of all communities are drawn upon, that all languages are used, that there is not a sense of it being responsive to one or other section of society only. Each civil servant, each soldier and each policeman or woman does not serve only the community from which he or she comes, but all people equally. Only when these bodies are truly de-racialised can they be fully professionalized. The restructuring of the public service as well as the private sector is therefore not just a question of doing justice to those who have been excluded, it is vital to the survival and good functioning of the administration.

#### **4.7.3 Economy**

---

Supporters of affirmative action will claim that majority of people have been stripped of equal opportunities for so long that affirmative action policies as provided for in chapter three of the Employment Equity Act of 1998 must be applied in order to provide a chance for success, to which every South African has a right. The vicious circle for minorities goes between financial resources and education. South Africa's racist past has caused many members of the majority and other minority groups to have trouble getting a job with pay comparable to what the average white male makes. For example, this lack of monetary resource makes it difficult to live in a community with a good school system.



A lack of education makes it more difficult to find a job which pays well enough to settle in a community with a good school system, and the cycle repeats on and on. On the other hand service delivery that is tantamount to the economic growth could be adversely affected. The point being that instead of putting focus on the actual causes of poor service delivery for example, the 'affirmative action appointee' whose self esteem and innovation shall have been destroyed will be the focal point.

#### **4.7.4 Emotions**

Affirmative action as is the use of the term "affirmative action appointees" is an issue that evokes strong emotions for both supporters and non-supporters alike. Those against affirmative action argue that it does not help those people who were previously marginalized but rather degrades them. They argue that affirmative action sends such people the message that they can only succeed if they are given extra benefits that will in a way result in damaged credibility. Affirmative action opponents often argue that these "affirmative action nominees" do not achieve their positions through merit, hence poor service delivery features daily in the both print and electronic media reports. Actions similar to this result in a loss of self esteem in the new incumbents because it in a way tell them that they are not capable of making it on their own.

However, affirmative action laws such as Employment Equity Act of 1998 of South Africa do not state that it is necessary to accept an unqualified candidate, but rather that in choosing between qualified candidates that those who have been previously marginalized and disadvantaged should receive preferential treatment. So, it can be argued that affirmative action increases self-esteem by providing employment opportunities.

According to Kivel as quoted by Jackson (2004) affirmative action policies address and redress systematic economic and political discrimination against any group of people that are underrepresented or have a history of being discriminated against in particular institutions. Beneficiaries of these programs have included white men and women, people with disabilities, and poor working class people.

#### **4.8 Conclusion**

From the preceding discussion, it is evident that the impact of names on the economy, religion, and the society in general cannot be overemphasized. In either connotative or denotative sense, when names such as 'lekwerekwere', 'coconut', 'lekwapa' or 'lepolantane', the arbitrary use of Sesotho sa Leboa and Sepedi as well as related of homophobic 'matrasi' and 'makgerematona', 'kaffir', 'bobejaan', baboon, 'kolie' or coolie, 'rooinek', 'lephusumane' or 'boesman' are used tension and other emotional outbursts often surfaces.

---

## **CHAPTER FIVE**

### **5. GENERAL CONCLUSION**

#### **5.1 Introduction**

The aim of this chapter is to reflect on the findings and come up with recommendations that will assist in the development of Limpopo and South Africa's multicultural society.

#### **5.2 Findings**

##### **5.2.1 Homophobic names: Letrasi and lekgereletona**

According to most of the respondents interviewed, in most parts of Limpopo, homosexuality remains deeply taboo, it rarely surfaces as a topic in most of the conversations. It either does not exist or it is confined to traditional sub-cultures without external signs of sexuality. This is despite South Africa's legislation that favours gays and lesbians in that everyone has inherent dignity and the right to have their dignity respected and protected. Hence labels such as 'matrasi' or 'makgerematona' are rejected and held offensive by the affected people.

##### **5.2.2 Sepedi and/Sesotho sa Leboa**

It is evident that there is a division amongst the speakers of Sepedi and/ Sesotho sa Leboa regarding what it has to be called. The Constitution lists it as Sepedi.

However people like Tsenoli (2004), who is the Chairperson of Arts, and Culture Portfolio Committee shared the status of language adoption and language use, particularly Sepedi and/Sesotho sa Leboa for Gauteng and Limpopo as follows:

*Gauteng has a Language Bill. It acknowledges all eleven languages (including Sepedi as captured in the constitution) but states that Sesotho sa Leboa, Afrikaans, English and isiZulu will be used. A further indication is that Limpopo passed a Languages Act in 2001 and identified Sesotho sa Leboa (not Sepedi as per the provisions of the constitution), Afrikaans, English, Tshivenda, Xitsonga and isiNdebele as official languages.*

One would also like to believe that there were consultations when the Constitution was drafted since, during the homeland era and in the interim Constitution, the language had been referred to as Sesotho sa Leboa/Northern Sotho. In other words, it would seem that some sector of the speakers of this language necessitated the change as is in the constitution.

---

The proponents of Sesotho sa Leboa regard Sepedi as one of the ordinary dialects such as Tlokwa, Lobedu, Pulana, Hananwa and Sebirwa. The group maintains that the Tlokwa, Lobedu, Pulana, Hananwa and Babirwa regard themselves as Basotho ba Leboa and not Bapedi. This group believes that instead of forcing everyone to be Bapedi and subsequently speaking Sepedi, the most appropriate inclusive term would be Sesotho sa Leboa and Basotho ba Leboa.

The proponents of Sepedi as the relevant language maintain that most of the 'Basotho ba Leboa' see themselves as Bapedi. They further argue that amidst the Basotho ba Bodikela or Batswana, there is Barolong, Bakgatla, Batswana, Bahurutse, Batlhaping and others. It is because Setswana was more developed which the reason it was accepted as the standard and official language.

The same applied with isiXhosa. According to one of the respondents interviewed isiXhosa has dialects such as Tembu, Pondo, Rharhabe, Xhosa and others.

It was also found that following complaints about the use of Sepedi, PanSALB (Pan South African Language Board) commissioned research into the matter. According to Landela (2005) one study was done by Dr Louwrens (UNISA) and another by Dr Boshego. Both findings showed that Sepedi was indeed a dialect of Sesotho sa Leboa/Northern Sotho. PanSALB submitted a report to the then Department of Arts, Culture, Science and Technology (DACST) asking the department to consider a possible revision in the Constitution.

It was found that upon obtaining advice from the State Law Advisors, the former Minister of DACST, Dr Ben Ngubane wrote to the then Minister of Justice and Constitutional Development, Mr Penuel Maduna asking him to look at the possible review of the name as that is the department that may have the authority to amend the Constitution. According to Landela (2005) no response was received from Justice and Constitutional Development.

---

On the other hand, some of the people interviewed had no problem as to why Sepedi is preferred instead of Sesotho sa Leboa and the other way round. However, many indicated that Sesotho sa Leboa will be more appropriate.

### **5.2.3 Xenophobic name: Lekwerekwere**

Crime, poverty and unemployment go hand in glove. It is simply not true that crime is caused only by 'makwerekwere'. Yes, a number of the so-called 'makwerekwere' have been arrested for various criminal activities.

It is improper that from these isolated incidents, there is an unfair generalization that illegal and other migrants are responsible for crime in general. The study showed that although South Africans in some places have not been receptive, the Venda people in Tshivhilwi, a village in Limpopo, have extended a warm welcome and hospitality to hundreds of Zimbabweans. The Zimbabweans are said to be very useful because they are prepared to do hard jobs such as ploughing which the locals are reluctant to do. The perception that all migrants are criminals should be addressed head-on, as it is simply not accurate. The overwhelming majority of people incarcerated in South Africa's prisons for example are South Africans not immigrants. According to Moolla (City Press, 25 September 2005) there is also a street in Atteridgeville, west of Pretoria that is known as Makwerekwere Street.

It was also found that the Department of Home Affairs facilitates the deportation of illegal immigrants at a very high cost. According to Rapiro (City Press: 18 September 2005), on average, the department deports 1200 people to Zimbabwe every Wednesday and hundreds to Mozambique. The department estimates that it costs R65 to deport one person to Zimbabwe or Mozambique. It costs even more to deport illegals from other countries such as Nigeria because they fly them. But it is often a futile exercise because the deportees often return back. It is actually a vicious cycle.

#### **5.2.4 Racist names: Kaffir and related use of names and nouns such as lekwapa or lepolantane, kolie or coolie, rooinek, bobejaan or baboon and boesman or lephusumane**

The words *kaffir*, *lekwapa* or *lepolantane*, *boesman* or *lephusumane*, *kolie* or *coolie*, *rooinek*, *baboon* or *bobejaan* were originally descriptive and derogatory terms for particular ethnic groups. They are now considered racially abusive and offensive, and their use is actionable.

However, eleven years after apartheid ended it was found that the racist names and nouns still overshadow South Africa, although glimmers of a more equal “rainbow nation” are breaking through.

### **5.2.5 ‘Coconut’**

The study has shown that noun ‘coconut’, which literally means ‘brown on the outside and white in the inside’ is not acceptable and it is degrading. This is because it undermines the status of the person and deprive him or her of his or her dignity. It was found that most of the victims disassociate themselves merely because they seem to succumb to the fact that they are afraid of being black.

### **5.2.6 ‘Affirmative action appointee’**

The study has shown that affirmative action is not necessarily a perfect solution for some people, hence the use of labels such as ‘affirmative action appointees’ by its critiques. However, it is the best solution that the people have to the uniquely South African problem. Hence, the believe that affirmative action allows for the scapegoating of the majority of people. That it also allows well-intentioned employers, who want to break bad news gently, to identify affirmative action as the culprit instead of the candidate’s own poor qualifications. This state of affairs in turn fuels White resentment and also marks racial majorities who are successful only because of affirmative action.

It was also discovered that there are concerns that affirmative action will simply be inefficient. The fear is that people will not have the best qualified performing society’s tasks, and thus, will lose productivity and face higher labour costs.

However, it should be indicated that this fear assumes that people of colour, disabled and women benefiting from affirmative action are less qualified and that the definition 'best qualified' is incontestable. It must be pointed out again that there will be no quick solution and that the road to recovery will be a bumpy ride. The rate of the success will largely be decided by how the people of Limpopo, across both ethnic and cultural divides work together in pursuing the set objectives.

### **5.3 Recommendations**

#### **5.3.1 Homophobic names: Letrasi and lekgereltona**

As provided for in the Constitution of South Africa, the people of Limpopo province have the right to pursue the faith of their own choice without fear of persecution, so are the gays and lesbians. They also have the responsibility to ensure that no one person's beliefs, religious or otherwise, interfere with another person's basic civil rights. The cost of homophobia to society is enormous, not just to 'matrasi' and 'makgerematona' alone, but to their families, their acquaintances, their employers and to the society as a whole. Hence, one could pronounce that it is time to drop the silly notions that homosexuals somehow aren't worthy of full, unreserved participation in the South African life, and recognize that there are no exceptions as provided by the country's Constitutive Act 108 of 1996.

#### **5.3.2 Xenophobic name: 'Lekwerekwere'**

Concrete steps should be taken by authorities to halt the super-exploitation of migrants and related use of names such 'makwerekwere.' The employers who are employing illegal immigrants, clearly with the view of sidestepping fair labour market laws, must be severely punished. Police who treat the immigrants, 'makwerekwere' in particular as sub-human beings must be severely punished.



The corrupt and inefficient Department of Home Affairs officials must be removed and replaced by more humane officials who understand the challenge of transformation. The Minister of Home Affairs must launch an investigation into rampant corruption and inefficiency that have been exposed by the Press Reports on the Court Case involving Dog Attack on Immigrants (2000), including the fact that it takes the refugees up to three months to get the necessary papers and that, in addition, some of them must bribe corrupt officials to get these documents. The government, the civil society formations and all organs of the state must prioritise the fighting of xenophobia. Like racism and tribalism, xenophobia must be defeated lest we slowly turn into a fascist society that will grow into a new polecat of the world.

There should be a coordinated approach between various government departments to address xenophobia and its manifestations. Migration and refugee policies should be clear, coherent, implementable and reflect South Africa's constitutional and international obligations. Factors that encourage the manifestation of xenophobia and use of names *makwerekwere* such as poverty, unemployment, crime, corruption in the immigration and police services and ignorance about the role and significance of non-nationals in the province and the country as a whole should be addressed. The rights and responsibilities of non-nationals should be taken into account.

As part of the Southern African Development Community (SADC) region, South Africa should play her part in the development of economic policies in the region in order to enhance peace and prosperity in the neighbouring states and ensure opportunities for the betterment of life for its citizens. A nation-wide public awareness and information campaign on racism and xenophobia and its effects should be organized. Whoever decided on the street name Makwerekwere in Atteridgeville, west of Pretoria should have known better and how hurtful the word is to black foreigners. The situation calls for its removal since it is offensive.

Public service officials should undergo training on racism and xenophobia, on the theory and practice of migration and refugee policies and on the understanding of international human rights and humanitarian instruments as well as develop an awareness of social and political situation in the countries responsible for the influx of migrants to South Africa. South Africans should be urged to practice African cultural values like *ubuntu* (hospitality and solidarity) in their relations with others in their midst.

### **5.3.3 Sepedi and/ Sesotho sa Leboa**

There is perhaps a need to go back to the drawing board since it is clear that there are divided opinions amongst the speakers of the language in question. Public hearings in this regard will be the relevant vehicle towards achieving the desired goal. Notwithstanding research work done by Dr Louwrens (UNISA) and Dr Boshego who were commissioned by PanSALB (Pan South African Language Board).

### **5.3.4 Racist names: Kaffir and related use of names such as lekwapa or lepolantane, kolie or coolie, rooinek, baboon or bobetaan and boesman or lephusumane**

---

A decade after the first non-racial elections in April 1994, majority of people have come to realize that racism and related attitudes are not a simple black and white matter. On the basis of this, people need to recognize and internalize the profound impact that use of racists names had and still have on the society materially, spiritually, psychologically and morally. They also need to realize that many South Africans are still hurt and still feel the pain and the consequences of the past. Hence use of derogatory and offensive names should be condemned at all costs.

### **5.3.5 'Coconut'**

Regardless of how it might be translated, the majority of the respondents interviewed say that labeling someone a 'coconut' is not only unfair and demeaning, but it is hurtful and offensive. Hence, some of the victims even develop inferiority complex as they feel that they are not equal to their peers or worthy of the humane respect.

### **5.3.6 'Affirmative action appointee'**

There is perhaps a need for people to accept that affirmative action plays a crucial role in the restoration of the socio-economic imbalances in Limpopo. The objective must always be to ensure basic fairness since affirmative action seems to be about removing injustice, not about revenge, extortion or patronage. The processes must be transparent, non-corrupt and accountable to public opinion, Parliament and the courts. This means that its goals and methods must be equitable.

The principles and processes of affirmative action must be securely located in the constitution and legislation, and not be dependent on the subjective whims or fluctuating zeal of particular officials. Everyone must know where they stand legally. The law should give every encouragement to voluntary forms of affirmative action. The government itself must set an example, and require appropriate affirmative action in parastatals as well as enterprises to which it award contracts.

The affirmative action processes should be as inclusive as possible. Those mostly affected, whether positively or negatively, must have the greatest say in how affirmative action should proceed to avoid use of discouraging labels such as affirmative action appointees. The government must not just steam roll decisions from outside, but people should insist that there be guarantees of meaningful internal transformation.

Trade unions and staff associations should play a particular important role in ensuring that the most efficacious and least onerous solutions are found, and not a situation where there is perpetuated use of labels such as 'affirmative action appointees'.

#### **5.4 Future research**

This research project did not cover every aspect of the origin, meaning and the impact that names have on the economy and the society in general. Further research is necessary so that other aspects related to this study could be explored

## 6. REFERENCES

### A. Books and Dissertations

Jenkins, E.R, Raper, P.E and Moller, L.A. 1996 - *Changing place names*.  
University of Natal: Indicator Press

Legodi, D.W, Ramushu, J.M and Mphahlele M.C.J. 1981 – *Ithute go ruta  
Sesotho sa Lebowa*. Pietermaritzburg, Shuter and Shooter

Lombard, DP.1982 *N.Sotho, Southern Sotho and Tswana*. UNISA. Muckleneuk  
Pretoria

Mokgokong, S.R 2004 - *Knowing and understanding the world through naming: A  
case of the Capricorn District*. (Unpublished Masters Dissertation) University of the  
North. Sovenga

---

Molefe, L. 1999 - *Onomastic aspects of Zulu nicknames with special reference to  
source and functionality*. (Unpublished Doctoral Thesis) UNISA. Pretoria

Neethling, S.J. 2000 - *The Developer's Dilemma: Finding the right name*. *Nomina  
Africana*, Volume 14 (1)

Nelson, R.J. 1992 - *Naming and Reference: The link of word to object*. Routledge  
London and New York

Sebashe, S.S. 2003 - *Place renaming in the Limpopo* (Unpublished Masters  
Dissertation) University of the North. Sovenga

The Living Bible – 1980 Tyndale House Publishers

## **B. Newspapers**

AENS - New names for towns. Daily Sun 29 June 2005

Cawood, L. What is in a name? Drum 29 April 2004

Dube, E.O. What is in a name? Drum, 29 April 2004

Makatile, D. 2005 – How an odd name can humiliate a child. Sunday World  
20 March 2005

Makgotho, S. Offensive place names must be removed fast. Sowetan 26 March 2004

Maluleke, E. Dead-end on change. Daily Sun 28 June 2005

---

Mbethe, D. Renaming reflects history and heritage. Sowetan 30 May 2005

Mkhize, K. Wake up, our own languages might disappear. Sunday World 23 January  
2005

Moolla I.M Xenophobic Makwerekwere Street is an insult to foreigners, City Press  
25 September 2005

Rapitso, S. The Zimbabwean Influx, City Press 18 September 2005



SAPA - Why do 3500 aliens have jobs? Daily Sun 05 September 2005

Simelane, T. It's unfair to call people coconuts. Sunday World 23 January 2005

Stockenstroom, S and Stevens, G. Oh my Li'l Poepie. Sunday World 29 May 2005

Woods, D. How an odd name can humiliate a child. Sunday World 20 March 2005

## **B. Documents and Reports**

American Heritage Book of English Usage. 1996

Bell, Weinberg M.S and Hammersmith 1981 – Homosexuality, Children and Family Values

Bieldelman, T.O 1974 - Kaguru names and naming. Journal of Anthropological Research 30:281-293

---

Census Data. 2001

Employment Equity Act, 1998

Human Rights Watch Report 1998 - Abuses of Undocumented Migrants, Asylum - Seekers, and Refugees in South Africa.

Jackson, R.B - 2004 Social perspective: Affirming Affirmative Action

Landela 2005 - Public hearings on the Sepedi/Sesotho sa Leboa

Musere, J 1999- The visitor in some proverbial names of Baganda. *Nomina Africana*, Volume 13 (1&2)

Moyo, T. 1999 – Ngoni place names in Mzimba District in Northern Malawi. *Nomina Africana*, Volume 13 (1&2)

Msimang, S – 2001 Affirmative Action in the New South Africa: The Politics of Representation, Law and Equity

National Language Policy Framework, 2002

Ofeibea, BBC News: 15 December 2003

Press Reports on Court Case Involving Dog Attack on Immigrants, 2000

---

Beatrice, 2001 - Reader Survey: The Naming of a Child

South African Constitution. Act Number 108, 1996

South African Geographical Names Act no. 118 of 1998

SW Radio- Zipova Deportees Report, 03 November 2004

Romney, B. 2004 – Homophobia in the Black community



Tsenoli, L. Language challenges facing Public Service and Parliamentary officials.  
PanSALB News November 2004

**D. Internet**

Afrol News 29 February 2005  
<http://www.afrol.com/features>

Afrol News – Desmond Tutu: Homophobia equals apartheid. 07 July 2004  
<http://www.afrol.com/features>

Afrol News – Southern African archbishop warns homophobic colleagues.  
24 July 2003  
<http://www.afrol.com/features>

Bidstrup, C. 2000 – Origin and nature of homophobia  
<http://www.bidstrup.com/phobia.htm>

Free Essays and Term Papers. 2005 - Names and their significance.  
<http://www.freesays123.com/essay424/namestheirsignificance.html>

Grohol, J. 1992 – Kaffir  
<http://www.grohol.com/psypsyh/Kaffir>

Haldeman 1994 - The Origin of Sexuality  
<http://www.gaysouthafrica.org.za/homosexuality/origins.asp>

Helie, A.–Holy hatred: Homosexuality in Muslim countries. Afrol News, 09 February 2005

<http://www.afrol.com/features/10270>

International Convention on the Elimination of all Forms of Racial Discrimination  
1995

<http://en.wikipedia.org/wiki/Racism>

Internet Local authorities

<http://sagns.dac.gov.za/local-authorities.htm>

Krohn, P. 2005 Names and their significance

<http://www.org/features/spirfocus/names.html>

Louw, Dirk J. 1998 - Ubuntu: An African Assessment of the Religious Other  
(<http://www.bu.edu/wcp/Papers/Afri/AfriLouw.htm>)

---

Mclean, B.1998 - *Letter to the editor*. Globe and Mail

[http://www.religioustolerance.org/hom\\_fuel.htm](http://www.religioustolerance.org/hom_fuel.htm)

Moog, C 2004 – The naming newsletter

<http://www.namingnewsletter.com/article.asp>

Plous, S. 2003 – Ten myths about affirmative action

<http://www.understandingprejudice.org/readroom/articles/affirm.htm>

Random House/Webmaster Online Dictionary, Version 1 for Windows (1992)

<http://www.bible.org/gay/phobia.html>

Stuhlman, Daniel D. 2004 - Names and their Importance Part II

<http://home.eartlink.net>

Web. Xperts 1998 – The American Home Economics Association and the American Association of Family and Consumer Science

<http://www.gaysouthafrica.org.za/homosexuality/bible.asp>

Web. Xperts 1998 – The Bible and Homosexuality

<http://www.gaysouthafrica.org.za/homosexuality/bible.asp>

Wikipedia Free Encyclopedia. Racism

<http://en.wikipedia.org/wiki/Racism>

Wikipedia Free Encyclopedia. Affirmative Action

[http://en.wikipedia.org/wiki/Affirmative Action](http://en.wikipedia.org/wiki/Affirmative_Action)

### **C. Dictionaries**

---

Kavanagh, K. 2002 - South African Concise Oxford Dictionary. Oxford

University Press Southern Africa: Cape Town

Mabotja, Molepo Lucas.  
The origin, meaning and  
impact of names in the po  
apartheid South Africa :  
rethinking naming strateg  
(a case of Limpopo