

**UKUQANJWA KWAMAGAMA ABALINGISWA EMIDLALWENI
YAKUTHELEVISHINI ETHI *ISIBAYA, IMBEWU/THE SEED KANYE NOTHI THE
WIFE***

Ngu:

NOMASWAZI NOXOLO IMMACULATE MTHETHWA

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**UMSEBENZI WETHULWE WAYINGXENYE YOKUGCWALISA IZIDINGO ZE:
MASTER OF ARTS**

**EMNYANGWENI WEZILIMI ZOMDABU ZASE-AFRIKA
ENYUVESI YAKWAZULU- NATAL
EMGUNGUNDLOVU**

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ISIFUNGO

Mina **Nomaswazi Noxolo Immaculate Mthethwa** ngiyafunga ngiyaqinisa ukuthi lo msebenzi osihloko sawo sithi “**Ukuqanjwa kwamagama abalingiswa emdlalweni yakuthelevishini ethi *Isibaya, Imbewu/the seed kanye nothi The Wife***” umsebenzi wami ngizibhalele kusukela ekuqaleni kuze kufike ekugcineni. Ngiyaqinisa futhi ukuthi yonke imithombo yolwazi engiyisebenzisile ngiyivezile ngasekugcineni ohlwini lwezincwadi ezisetshenzisiwe kulo msebenzi.

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AMAZWI OKUBONGA

Engumqalisi nomphelelisi. Ngokuphetha lo msebenzi sengiwuhlabelela ngokuwuqonda umhlabeleli othi 'owuqalile umsebenzi, uzakuwufeza empilweni yami' Impela mina qobo lwami ngiwufakazi. Lonke udumo lungolwakhe!

Kumeluleki wami uSolwazi Hlongwa, umuntu ubongwa esethule! Nangomuso ungakhathali yimi!

KuMafungwase wako Qhudeni! Imikhuleko yakho mama wami, ingihole ngaze ngafika. Ngiyabonga Mvelase omuhle! Kubangani bami abakhulu nabakhethekile, Bongeka Dlamini noSimphiwe Hlengwa, ngibonga ukubambisana kwethu okuhle kwangabikho osala endleleni. Izinkuthazo zenu ukungivusa ngisho kungavumi, izandla zedlula ikhanda.

Odadewethu nabafowethu engizalwa nabo, ngithi nime njalo boDingiswayo, lena ngeyethu sonke.

IQOQA

Luningi ucwaningo oselenziwe emkhakheni we Onamastiki. Akekho futhi ongaphika ukuthi selukhona oselenziwe olubheka izinto ezahlukahlukeni kulo mkhakha. Lapha sibala ukuqanjwa kwamagama abantu, amagama ezindawo, amagama amabhilidi, njl njl. Yize lukhona nocwaningo olubheka ukuqanjwa kwamagama abalingiswa embhalweni eyahlukahlukeni yesiZulu kusukela emanovelini, emidlalweni, njl njl, kepha olunye ucwaningo lusivezela ukuthi kukhona la ekusashoda khona.

Kuyinto enhle ukuthi uma ababhali bemidlalo noma abaqondisi bemidlalo beqamba abalingiswa babo bacabange okuningi. Bheka ngoba uma kuhlaziywa amagama abalingiswa sithola ukuthi baqanjwe ngezindlela ezingafani. Lapha sibala indlela ababukeka ngayo, ukuthanda kwabo izinto ezithile. Abanye baqanjwe ngesimo sokuzaleka, abanye amagama abo asuselwa emlandweni. Ababhali bemidlalo bake baveze ubuhlakani lapho beqamba khona umlingiswa ngekusasa lakhe. Lapha sisho ukuthi umlingiswa kuyenzeka aqale engenye into, ashintshe ngokuhamba kwesikhathi ahambisane negama lakhe. Konke lokhu sisuke sizihlayela thina njengababukeli. Uma umlingiswa ehambisana negama lakhe emidlalweni, yilapho esibona khona ukuthi umbhali wendaba ube nobuchule ekuqambeni igama lomlingiswa. Yilokhu-ke okuhloswe ukuhlaziywa wucwaningo. Indlela abalingiswa abaqanjwe ngayo, izinhlobo zamagama ezikhona kulemidlalo kanye nokubheka ukuthi kukhona na ukuhlobana phakathi kwegama nezenzo zomlingiswa.

Ucwaningo luqhutshwe ngendlela yendlelakubuka eqondayo, kusetshenziswa indlela yekhwalthethivu. Ulwazi luqoqwe ngokusebenzisa *content analysis* ewukuhlaziya okuqukethwe ngokubuka imidlalo ephathelene nocwaningo, kuqokwe okuqukethwe. Lwesekwe yinjulalwazi ye Hemeneyuthiki.

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ISAPHLUKO SOKUQALA

Ukwethulwa kocwaningo

1.1 Isingeniso

Ukuqanjwa kwamagama kuyinto esemqoka emhlabeni wonke jikelele, yingakho nje zonke izinto zinamagama eziqanjwe wona noma ezibizwa ngawo. Ukunikeza abantu kanye namagama kuyasiza ekutheni sizazi thina njengabantu ukuthi singobani, kanti futhi siphinde sizazi ukuthi sikuphi nendawo, sikuliphi ilizwe, sihamba kumuphi uthelawayeka, siya kuliphi idolobha, sihamba kumuphi umgwaqo, singena kusiphi isitolo, sifunda kusiphi isikole, sisebenzi kuyiphi inkampani, njl,njl. Ukubaluleka nokuthathelwa phezu kokuqanjwa kwabantu kanye nezinto kubuye kushiya. Lokhu kuhluka ngamazwe, ngobuzwe, ngezindawo kanye nangamasiko. Nakhona ukubaluleka kwakhona kushiya ngosikompilo lwakuleyo ndawo.

Izizwe ngokuhlukana kwazo kanye nokuhlukana kwezinhlanga kukuthathela phezu ngokungafani ukuqanjwa kwagama lomntwana ozelwe. Bheka ngoba emzini wabantu abangamaZulu onesithembu kuyaye kube semqoka kakhulu ngoba amagama ezingane zakhona axoxa indaba yonke ngesimo somuzi waleso sithembu. Ngezikhathi zakuqala kwakuvamile ukuthola amagama akanje esithenjini:

Soneni- soneni njengoba sesingathandwa nje

Thandwabanjani- kuthandwa abanjani?

Mzondwase- selokhu kwagana abanye mina angisathandwa njengakuqala

Zanani- uza nani lo osezogana sibe sikhona?

Ngalawa magama amakhosikazi agane esithenjini asuke eqanganisa, ebhinqana, esongelana ngezimo abhekene nazo emendweni. Ukuqamba abantwana ngale ndlela kwesinye isikhathi kusuke kudlulisa umlayezo kumnumzane wekhaya ngendlela aziphethe ngayo njengoba eseganwe amakhosikazi (Zungu 2021).

Lokhu kuqanjwa-ke kuthi akuhluke uma kubhekwa ukuqanjwa kwabalingiswa emanovelini nasemibhalweni eyimidlalo. Lapha ababhalali ngegama basuke befisa ukwakha isithombe nokuziphatha komdlali noma komlingiswa, ukudalwa kwakhe, izenzo zakhe nokunye. Lokhu kwegama lomdlali noma umlingiswa kusuke kuyinkomba noma kuhlola okuzokwenzeka endabeni Zelinskiy (2012).

Akubi yilokhu nje kuphela kepha njengomfundi wendaba noma umbukeli wendaba, ngokulandela izenzo zomlingiswa umqhathanisa negama lakhe ethiwe lona emdlalweni, lokhu kusivezela ubuciko nobunzulu bombhalali (Maphumulo 1995).

Lokhu kusinikeza isithombe esimqoka ngokubaluleka kokuqanjwa kwegama noma ngabe elomuntu noma elomlingiswa endabeni.

Ephawula ngokuqanjwa kwamagama abantu uKoopman (2002) ucacisa lokhu lapho ethi igama ngokwabaseNtshonalanga liyilebuli kanti ngokwaseMpumalanga lingumuntu uqobo lwakhe. Lokhu kusho ukuthi inkolelo yaseNtshonalanga ibheka igama njengento ehlukana izinto kanti eyaseMpumalanga ibheka igama njengempilo yomuntu njengoba bekholelwa ekutheni umuntu uyalandela igama ethiwe lona kanti liveza imvelaphi yakhe.

1.2 Isandulelo socwango

Kuyinto eyaziwayo ukuthi esizweni samaZulu, ukuqamba umntwana igama kuyinto ebaluleke kakhulu. Lokhu kufakazelwa uMabuza (2008)lapho ecwaninga amandla encazelo yegama kanye nemiphumela yawo empilweni yabantu abakhuluma IsiZulu kanye nabanye abakhuluma izilimi zesiNtu e-Afrika. Ubeka kanje:

“Ukuqanjwa kwengane esizweni sakwaZulu, kanye nakwezinye izizwe ezikhuluma isiNtu, kungenye yezinto ezibaluleke kakhulu futhi nezijabulisayo emndenini olindele ukuzalwa komntwana.” (2008;111)

Lokhu kusivezela ngokusobala ukuthi kubantu abangama- Afrika kuthathwa njengento esemqoka ukuqanjwa komntwana igama. Yize-ke lapha singabheki nje ukuqanjwa kwabantu kepha sibheka ukuqanjwa kwabalingiswa, siyathola ukuthi nakho ukuqamba abalingiswa abazobe beveza ukuthi baphila isiNtu baphinde babe se-Afrika, nokuqanjwa kwabo amagama akuthathwa kalula. Lokhu kuphawulwa oMoctar, nabanye (2020) lapho ehlobanisa imidlalo yakuthelevishini kanye nezigameko ezenzeka empilweni zethu. Laba babhali bachaza bathi kusemqoka ukuthi abalingiswa banganikwa nanoma yiliphi igama ngoba umdlalo esisuke siwubuka usuke uhlose ukuba isibuko ngempilo ephilwa yithi emphakathini yethu. Baqhuba bathi, ngalokhu-ke, awukwazi ukubhala umdlalo ozoncika emaqinisweni kepha amagama abalingiswa wona angabi amagama akhona emphakathini yethu.

Omunye umbhali uChevenguur (1978) uyaphikisana nalo mbono uma ethi igama lomlingiswa alihlanganise lutho neqhaza asuke elibambile. Uthi akusho lutho ukuthi umdlalo usuke uyisithombe sezinto ezenzeka nsukuzonke emhlabeni jikelele, kodwa umbhali unelungelo lokuqamba umlingiswa ngendlela asuke efisa ngayo. Lo mbhali uqhuba athi uma umbhali efuna ukunika umlingiswa igama elingenencazelo, noma angambiza ngoSihlahla, uthi lokho akunankinga ngoba okubalulekile ukubheka izinto ezenziwa umlingiswa, kungacutshungulwa igama lakhe.

Kubalulekile ke ukuthi lolu cwaningo lubheke ababhali abafana nalaba, abagxile emkhakheni we *Literary Onomastiki*. Lokhu kungenxa yokuthi lolu cwaningo luzobe luhlaziya ucwaningo ngeso lwe *Onomastiki yezemibhalo*.

1.3 Inkuthazo yocwaningo

Emhlabeni wonke jikelele, luningana ucwaningo oselwenziwe mayelana nokuqanjwa kwabalingiswa abatholakala emisebenzini yobuciko efana namanoveli, izindaba ezimfushane kanye nemidlalo. Luncane kakhulu nokho ucwaningo oselwenziwe olubheka ukuqanjwa kwabalingiswa emidlalweni

yakuthelevishini futhi alukho ucwaningo oselwenziwe mayelana nokuqanjwa kwabalingiswa emidlalweni wethelevishini ekhethwe wucwaningo. Uma ubheka abalingiswa abatholakala kule mdlalo, siyathola ukuthi amagama alaba balingiswa athi awahluke kunamagama ajwayele ukutholakala emidlalweni yakuthelevishini evame ukubukwa. Lokho kwenze umcwaningi wabona isidingo sokuthi enze ucwaningo oluzobe luhlaziya amagama abalingiswa abatholakala kule mdlalo. Lolu cwaningo ngeke lugcine nje kuphela ngokuhlaziya uhlobo lwamagama akule mdlalo kepha lwenza lokhu ngenhloso yokuphonsa esivivaneni socwaningo olukhuluma ngabalingiswa bemidlalo yethelevishini kanye nomkhakha we *literary* Onomastiki.

Umdlalo othi *Isibaya* ubukwa kakhulu ngabantu, kusukela komncane kuya kwesinedolo. Okunye ukuthi ababhali nabahleli balo mdlalo bayakwazi ukwenza ukuthi abalingiswa benze ababukeli bawo bahlale bethe ne kuthelevishini; kwesinye isikhathi omunye aze afise nokucima ithelevishini ngendlela abalingiswa abasuke sebeshisisa ngayo inkundla. Kusukela uqala lo mdlalo, waba undabuzekwayo, wathatha ababukeli abaningi. Okukhulu okwenza ababukeli bawuthande lo mdlalo, yingenxa yezigameko ezenzeka kuwona. Lapha kuhlale kunezimpi zamatekisi, kepha ngaso sonke lesi siphithiphithi uthando lungumanqoba. Yilokhu-ke, okuthambisa ababukeli kubenze sengathi bangahlale bewubuke njalo. Uma sibheka lo mdlalo othi *Imbewu/the seed*, lona ngumdlalo othandwa kakhulu ngababukeli ngenxa yendawo odlalelwa kuyo. Lo mdlalo wenzeka endaweni yaseThekwini, kukhonjiswa izindawo ezaziwa ngabantu abazi iTheku, izindawo ezifana no Mbumbulu, Umlazi, njl njl. Lokhu kukodwa kuheha abantu abazaziyo lezi zindawo ngoba lokhu kuyabajabulisa ukuthi babone izindawo abakhulele kuzona zivela kuthelevishini. Lo mdlalo othi *The Wife*, waba nenasasa elikhulu mhla kumenyezela ukuthi usuzovela kuthelevishini. Lokhu kwakungenxa yokuthi lo mdlalo ususelwa ezincwadini zombhali uDudu Busani-Dube. Lezi zincwadi zithandwa kakhulu futhi sezathola izindondo ezahlukahlukene. Abafundi bazo babehlezi bebhala ezinkundleni zokuxhuma lapho beveza

khona ukuthi bangafisa ukuthi lezi zincwadi zibe kuthelevishini ngenxa yendlela abalingiswa abakuzona abachazwa ngayo kanye nezigameko ezenzeka kuyo le mibhalo. Ngalokhu ke, lo mdlalo wathandwa kakhulu waba neningi lababukeli.

Ngokubuka konke lokhu, umcwaningi ube esebona ukuthi le midlalo uma ilandelwa kangaka kubalulekile ukuba senze ucwaningo mayelana nayo ngoba futhi abalingiswa bakhona bangabantu esigcina silibala ukuthi benza lezi zinto abazenzayo basuke nabo besemsebenzini kepha sibathatha njengabantu esizibona siphila nabo zinsukuzonke. Ngakho-ke umcwaningi ubone kufanelekile ukuthi ake abheke ngeso elijulile indlela okuqanjwe ngayo amagama abalingiswa abatholakala kule mdlalo.

1.3 Ukuchazwa kwamagama aqukethwe wucwaningo

Lapha sizochaza amagama avela kaningana ocwaningweni ukuze ofundayo ezowaqonda ukuthi asho ukuthi nokuthi angena kanjani kulolu cwaningo.

1.3.1 I-Onomastiki

I-Onomastiki umkhakha ongena ngaphansi kwezifundo zolimi. Bangingi-ke ababhalali asebegadle bephindelela bechaza ukuthi iyini, bechaza ukubaluleka kwayo, bebalula nokuthi konke lapha esihamba khona siyayibona ngokuthi ikhona yonke indawo emhlabeni. I-Onomastiki yaziwa njengesayensi yokuqamba amagama (Bright 2003). Lo mkhakha waziwa kakhulu ngokugxila emagameni abantu, kepha awugcini lapho, i-Onomastiki imayelana nokuqanjwa kwazo zonke izinto ezikhona emhlabeni kusukela emagameni abantu, ezindawo, amabhilidi, njll. (Clark 2005).

1.3.2 I-onomastiki yezimibhalo (literal Onomastics)

Lolu hlobo lwe-Onomastiki lugxile ekubhekeni ukuqanjwa kwamagama kwezobuciko. Lapha sibala ubuciko obufana nemibhalo yama noveli, izindaba ezifushane, imidlalo yomoya, imidlalo yakuthelevishini, njll. Omunye wababhalali osemnkantshubomvu kulo mkhakha (Wamitila 1999) uchaza athi lo

mkhakha ubalulekile ngoba usinika ithuba esithile ngomlingiswa. Uqhuba abeke kanje:

"Characters' names besides individualizing the characters, have an important semantic, pragmatic, allusive and symbolic import that must be seen in the perspective of the overall structure of a particular work" (1999:43)

Okuhunyushwa ngokuthi:

Ngaphandle kokuhlukanisa abalingiswa ngabanye, amagama abalingiswa anencazelo ebalulekile ye-semantic, *pragmatic*, *allusive* kanye nengokomfanekiso okufanele ibonakale ngokombono wesakhiwo sonke somsebenzi othile.

Lokhu kusivezela ukuthi kungani amagama abalingiswa esemqoka ngoba awagcini nje kuphela ngokuthi aphelele emoyeni kepha kukhona nokunye okungaphezu kwalokho asinika kona.

1.3.3 Ukuqamba

Ukuqamba kuyigama elisetshenziswa ngokufana negama elithi ukwetha. Lokhu kusuke kusho ukusungula, ukuqala into entsha, noma ukuqala phansi into entsha. UNyembezi uthi:

Ukuqamba ukwetha igama noma ukudala into
entsha. (1992:427)

Kanti uma sibheka uMeiring uthi:

Naming is an inherent quality of man in his need to identify and
give meaning to the world in which he lives.

Lokhu kusitshela ukuthi ukuqamba kuyingxenye ekhomba ukwehlukane komuntu ukuze kube nencazelo emhlabeni aphila kuwo, ukuthi ungubani.

UWagener uthi:

The process of naming can be described as transmission of
knowledge, episodes, and foresights stored in timeless
propositions. (1978:73)

Okuhunyushwe kanje:

Inqubo yokuqamba amagama ingachazwa njengokudluliswa
kolwazi, iziqephu, kanye nokubona kusengaphambili
okugcinwe ezihlokweni ezingaphelelwa isikhathi.

Ngalezi zincazelo ezingenhla, singabe sesisho ukuthi ukuqamba
kuwukusungula into entsha, uyibiza ngesimo esenzekile, ngezifiso onazo ngayo
noma yiziphi ezinye izizathu onazo zokukhetha lelo gama oyetha lona.

1.3.4 Igama

Angeke sakulinganisa ukubaluleka nokuba semqoka kwegama. UKoopman
(2002) ecashunwe uHlengwa (2019:7) ulichaza kanje igama, uthi
ngokwabasentshonalanga liyilebuli kanti ngokwasempumalanga lingumuntu

uqobo lwakhe. Lokhu kusho ukuthi inkolelo yaseNtshonalanga ibheka igama njengento ehlukana izinto kanti eyasempumalanga ibheka igama njengempilo yomuntu njengoba bekholelwa ekutheni umuntu uyahlilandela igama ethiwe lona kanti liveza imvelaphi yakhe. Lokhu kuphinde kuvezwe uKoopman noZungu lapho bethi:

An indigenous African name on the whole tells some story about the parents or the family of the beares, and in a more general sense points to the values of the society in which the individual is born. (2013:62)

Lokhu okungenhla, uHlengwa (2019) ukhumusha athi:

Igama eliwumntsintsi wokuvela e-Afrika jikelele lisitshela ngomndeni noma abazali bowethiwe, ngokujwayelekile lisitshela nangomphakathi okuzalelwe kuwo lo owethiwe.

Lapha ke sesivezile ukubaluleka kwalo igama, saphinde saveza nokubaluleka kwalo ezizweni ezahlukahlukeni kepha liyini lona igama?

Luningi ke uhlobo lwamagama olukhona emhlabeni. Lapha kusukela emagameni ezinto kuya emagameni abantu. Uma kuqanjwa amagama abantu kusuke kwenzelwa ukuhlukana umuntu komunye, ngaphandle kokuthi uze umbone siqu sakhe ukuthi akafani nomunye, kepha kufanelekile ukuthi yilowo nalowo abe negama lakhe. Ngegama siyazi ukuthi uZikhona lo, akusiye Nolwandle. Umuntu nomuntu uyakwazi ukuzishaya isifuba nokuthi yena ungusibanibani. Ngalokho-ke, yebo igama liyasiza ekuhlukaniseni umuntu komunye njengoba abasentshonalanga besho, kepha phezu kwalokho, liphinde linikeze umninilo amandla okuzigqaja, aziqhenye ngobuyena ngenxa yegama lakhe, njengokusho kwabo abasempumalanga. Ngalokho, igama lingaphezulu kokuba ilebuli ehlukanisayo, kepha liphinde libe impilo yomuntu.

1.3.5 Abalingiswa

Abalingiswa yilabo bantu abasetshenziswa ngumbhali endabeni yakhe ukudlulisa lowo mlayezo asuke efisa ufike kubantu (Mhlanga 2019). Uma sifunda indaba, siyathola kuchazwa izinhlobo zabalingiswa kuthiwa kukhona , abalingiswa abayindilinga, abalingiswa abayisicaba, njl.

Abalingiswa abayindilinga bangabalingiswa abanezinkomba eziningi ezahlukene futhi bayathuthuka uma umdlalo noma inoveli nayo ikhula. Umlingiswa oyindilinga umuntu ongaqondakali ngokwesimo sakhe kanye nangendlela aziphatha ngayo. Lolu hlobo lomlingiswa lufana nabantu abaziwayo empilweni, abakwazi ukusimangaza singazelele, ongeke wabazi futhi nokuthi bacabangani, futhi bashintsha nezimo eziguqukayo. Umlingiswa okwaziyo ukushintsha kwesinye isikhathi ubuye aziwe ngomlingiswa oshintshayo noma oguquguqukayo.

Sibuye sithole nomlingiswa oyisicaba okungumlingiswa ovele abe yinto eyodwa nje, angashintshi. Lo mlingiswa akasiyena umalalephenduka endabeni noma emdlalweni wonkana. Akaguquki. Lo mlingiswa wakhiwa ngumqondo owodwa noma inkomba eyodwa futhi engachazwa ngomusho owodwa kuphela. Lokhu kusho ukuthi umlingiswa oyisicaba kuphakathi kokuba uba muhle noma uba mubi inoveli noma umdlalo uqala uze uyofika esiphethweni. Lowo mlingiswa akathuthuki futhi akayena umlingiswa oneqiniso ngokwempilo.

Yize lapha sichaza ngabalingiswa abatholakala emibhalweni efana nama noveli kanye nezindaba ezimfishane, kepha nakuyona imidlalo yakuthelevishini kuba khona nohlobo olufanayo nolwabalingiswa bezincwadi zemibhalo yobuciko. Siyambona uMkabayi lapha eSibayeni engumlingiswa oyisicaba. Lapha eMbewini *The seed*, uZakithi usesivezele kaningi ukuthi ungumlingiswa oyindilinga, uwumuntu ongeke wamethemba okwazi nokukhaphela umndeneni wakhe uqobo. Kanti nalapha ku*The Wife*, siyabona iningi loMageba bangabalingiswa abayizicaba, abakwaziyo ukumela iqiniso labo.

1.4 Izinhlalo zocwaningo

Uzwane (2016) uthi ngeke luze lube khona ucwaningo ngaphandle kwezinhloso zalo. Uthi yizona izinhloso eziholela ekutheni umcwaningi aze abe nesihloko, afune ukubhala ngaso. Isibaya, Imbewu/*The seed kanye neThe Wife* lena imidlalo eehayo, uma sewuqalile ukuyibuka kuba sengathi ungalokhu unamathele kuthelevishini yakho. Amagama abalingiswa bakhona athanda ukwehluka kunamagama abanye abalingiswa bakweminye imidlalo yethelevishini.

Lolu cwaningo luhlose:

1. Ukuhlola izinhlobo zamagama abalingiswa atholakala kule midlalo.
2. Ukucubungula incazelo nomqondo olethwa ngamagama abalingiswa bale midlalo.
3. Ukuhlaziya ukuhlobana kwamagama abalingiswa nezigameko kule midlalo.

1.4.1 Imibuzo ezophendulwa ucwaningo

Ucwaningo lufisa ukuphendula le mibuzo elandelayo:

1. Ingabe yiziphi izinhlobo zamagama abalingiswa kule midlalo?
2. Kungani kukhethwe amagama abalingiswa anomqondo othile?
3. Yikuphi ukuhlobana kwamagama abalingiswa nezigameko okukhona kule midlalo?

1.5 Izinqinamba zocwaningo

Zibe khona izinqinamba umcwaningi abhekane nazo ngesikhathi kwenziwa lolu cwaningo. Eyokuqala eyokuthi, wathi esalwenza ucwaningo, umdlalo Isibaya wabe usuphelelwa isikhathi kuthelevishini, waphela. Lokhu kwenze kwabanzima ukuthola okunye ngabanye abalingiswa. Enye inkinga ebe khona ngokuthi, bekungahlezi kulula ukuthola iziqephu zale mdlalo uma kungeyiso isikhathi sawo sokudlalo kuthelevishini. Yebo, zikhona izindlela ezifana no *Youtube*, *Showmax*, *DSTV Now*, nokuyizona ezigcina iziqephu uma sezidlaliwe, kepha kwesinye isikhathi bekudinga umcwaningi alinde isikhathi

eside ukuze athole lezi ziqephu, lokhu bekumbambezela ukuthi aqhubeke nokubhala izahluko zokuhlaziya.

1.6 Ukuhleleka kwezahluko

Izahluko zalolu cwaningo zizolandelana kanje:

Isahluko sokuqala

Lesi sahluko siyisindlalelo socwaningo lonke. Yilapho esithula khona ucwaningo lonke, sichaze kabanzi nesihloko esikhethiwe. Lapha kuvezwa kafushane okuzogxilwa kukhona ocwaningweni njengokuthi kuvezwe izinjongo zocwaningo, imibuzo efisa ukuphendulwa ucwaningo. Lesi sahluko siphinde siveze ukuthi yini esuse umcwaningi phansi wakhetha ukwenza ucwaningo ngalesi sihloko. Kubuye kuvezwe ngamafuphi amagama azohlaziywa ngendlela kulolu cwaningo.

Isahluko sesibili

Kulesi sahluko kubhalwe imibono yongoti asebeke babhala ngokuqanjwa kwamagama kusukela emhlabeni wonke jikelele, kuya ezweni lase Afrika, kuza eNingizimu Afrika. Indlelakwenza yocwaningo kanye nenjulalwazi okuyiyona eyangamele ucwaningo ihlaziye kulesi sahluko.

Isahluko sesithathu

Kulesi sahluko kusetshenziswe injulalwazi eyengamele ucwaningo ukubheka ukuthi ingabe amagama abalingiswa bakule midlalo anayo yini incazelo.

Isahluko sesine

Kulesi sahluko kuhlaziye ulwazi olutholwe ucwaningo, kubhekwa ngokwezinhloso zocwaningo. Lapha siphinde siphendule imibuzo ehloswe ukuphendulwa ucwaningo.

Isahluko sesihlanu

Lesi yisahluko sokugcina socwaningo. Lapha sibheka konke obekukade kwenziwa ocwaningweni. Kubhekwa okutholwe wucwaningo, nokuthi ingabe imibuzo yocwaningo iphendulekile na, kuvezwe neziphakamiso ezingenziwa wucwaningo lwangomuso.

1.7 Isiphetho

Umcwaningi lapha ubesandlalela ucwaningo. Kubhekwe izinto ezitholakala noma ezizodingidwa wucwaningo. Kulesi sahluko kwethulwe ucwaningo ukuthi luzoma kanjani kanye nezinsiza azozisebetshenziswa ukuze lolu cwaningo lube yimpumelelo. Esahlukweni esilandelayo kuzobe kubuyekezwa imibhalo eyahlukene ephawula mayelana nesihloko esikhethiwe.

ISAHLUKO SESIBILI

Ukubuyekezwa kwemibhalo

2.1 Isingeniso

Osekuke kwabhalwa ngesihloko esithile kusemqoka kakhulu ocwaningweni olusha. Lokhu kusiza ekutheni ocwaningayo abone ukuthi angangena ngakuphi kwesakhe isihloko, futhi kuyamsiza ukuthi angasho ncamashi into esike yashiwo phambilini. UHart (1998) uthi kubalulekile ukubuyekezwa kwemibhalo ngoba kusiza umbhali ukuthi yena azi ukuthi olwakhe ucwaningo luzohluka ngani kanti futhi luzobamba qhaza lini njengoba sekubhaliwe nje ngaleso sihloko noma esicishe sifane. UMapuza (2008) uthi kubalulekile ukuthi umcwaningi aqale ezwe eminye imibono mayela nocwaningo lwakhe ukuze akwazi ukuqhubekela phambili nolwakhe ucwaningo. Ngalokho, naye usagcizelela ekutheni kubalulekile ukubuyekeza imibhalo ngenxa yokuthi uthola ulwazi ngokuthi abanye abantu sebetheni khona ezokwazi ukuhluka noma avumelane nabo.

Abanye ababhali babalula ukuthi ukubheka eminye imibhalo esikhona ngesihloko sakho kusiza wena njengomcwaningi ukuthi ube nguchwephe kuleso sihloko obhala ngaso ngoba lokhu kuyakusiza ekuvuleni amehlo akho kangconywana mayelana naso isihloko sakho. Omunye umbhali (Sridhar 2013) uthi uma ubuyekeza imibhalo njengomcwaningi, usuke sewunqobe okukhulu kakhulu ngoba usuke sewenze ngqo okudingwa wucwaningo lwakho nokuwukuhlaziya. Lo mbhali uqhuba athi ukubuyekeza imibhalo eyahlukahlukene kungenye yezindlela ezifundisa umcwaningi ukuhlaziya umbhalo, nokuyikhona okusemqoka asuke ezokwenza ocwaningweni lwakhe.

Lokhu okushiwo yilo mbhali kufakazelwa nguDube (1971) uma ethi umcwaningi akakwazi ukufika esigabeni sokucubungula ahlaziye kahle ucwaningo ngaphandle kokuba abheke okunye osekulotshiwe ngesihloko acwaninga ngaso. Lapha uqhuba athi kungaphezu kokuba semqoka

ukubuyekeza imibhalo eyahlukahlukeni kepha kuyinto efanelekile ukuthi mayenziwe.

Ngokwengeza kuka Rmadhan (2016) uthi ukubuyekeza imibhalo kuphinde kusize nomcwaningi ukuthi athole umqondo wezinjulalwazi kanye nezindlela zokwenza ucwaningo abanye ababhali asebaloba ngesihloko esincike kwesakhe ukuthi bona basebenzisa ziphi. Uthi lokhu kusiza kakhulu ekutheni umcwaningi azongele yena isikhathi angalokhu ebheka epequlula kodwa lokhu kuyinkombandlela kumcwaningi.

Lapha-ke sizobheka imibhalo esikhona ekhuluma ngokuqanjwa kwamagama, ukuthi abanye ababhali babeka bathini ngakho nokuthi bona batholeni ocwaningweni lwabo abalwenzile.

2.2 Bayini abalingiswa?

Abalingiswa bangabantu abasetshenziswa ngumbhali ukuze akwazi ukudlulisa indaba yakhe ngaleyo ndlela asuke efisa ngayo (Dlamini 2021). Ayikho indaba engakwazi ukuxoxeka ngaphandle kokuba nabalingiswa. Kungaba abalingiswa abatholakala kumanoveli, abatholakala ezindabeni ezimfishane noma kube ngabalingiswa abatholakala emidlalweni yasemsakazweni noma kuthelevishini. Noma ngabe labo balingiswa batholakala kunoma yiluphi uhlobo lwendaba kepha iyodwa into abafana ngayo bonke, ngokuthi inhloso yabo ukudlulisa indaba kuloyo osuke eyifunda, eyilalele noma eyibuka.

Yonke imibhalo kumbe imidlalo enabalingiswa ivamise ukuba nezinhlobo ezahlukahlukeni zabalingiswa. UNkosi (2020) usinikeza isithombe esicacile ngokuhluka kwabalingiswa. Usivezela ukuthi kuyaye kube khona umlingiswa ongumxovi. Umxovi ngumuntu ohambisama nommeleli, osiza indaba ibe nokuthakaseleka noma ibe nesimo sokuba nobuhlaya. Ngesikhathi imbangi iphikisana ngqo nezinhloso zommeleli, umxovi usebenza njengomuntu onokwehluka esimweni sommeleli. Ngokwejoyalekile umxovi uveza

isithombe sommeleli, noma wenza ukuthi acabange ngezinkinga zendaba ngendlela entsha.

Ngaphezu kwalokho, sibuye sithole abalingiswa abayizicaba. Umlingiswa oyisicaba umlingiswa ovele abe yinto eyodwa nje, angashintshi. Umlingiswa oyisicaba akasiyena umalalephenduka endabeni noma emdlalweni wonkana. Akaguquki. Lo mlingiswa wakhiwa ngumqondo owodwa noma isimilo esisodwa futhi angachazwa ngomusho owodwa kuphela. Lokhu kusho ukuthi umlingiswa oyisicaba kuphakathi kokuba uba muhle noma uba mubi kuze kube sesiphethweni kwendaba noma komdlalo. Lowo mlingiswa akathuthuki futhi akayena umlingiswa oneqiniso ngokwempilo.

Lolu hlobo lwabalingiswa-ke, njengoba negama lisho, abalingiswa abanezimilo ezahlukene futhi bayathuthuka uma umdlalo noma inoveli iqhubeka. Umlingiswa oyindilinga umuntu ongaqondakali ngokwesimo sakhe kanye nangendlela aziphatha ngayo. Lolu hlobo lomlingiswa lufana nabantu abaziwayo empilweni, abakwazi ukusimangaza singazelele, ongeke wabazi futhi nokuthi bacabangani, futhi bashintsha nezimo eziguqukayo. Umlingiswa okwaziyo ukushintsha kwesinye isikhathi ubuye aziwe ngomlingiswa oshintshayo noma oguquguqukayo.

Ngaphandle kokuthi siqonde ukuthi bayini abalingiswa siphinde siqonde nezinhlobo zakhona ezahlukehlukene, kuningi okunye esingakubheka ngabo kanye nokuqanjwa kwabo. UMhlongo (2018) lapho enza ucwaningo ebheka ukusetshenziswa kwenzululwazi yokwethiwa kwamagama njengesu lokwakha abalingiswa: kubuyekwezwa imibhalo eqokiwe ebhalwe emva kokuzuzwa kwentando yabantu. Kulolu cwaningo, uqaphelisisa kakhulu izindlela ezisetshenzisiwe ukuqamba abalingiswa. Uphawula ukuthi kuvamisile ukuthi ababhali bezindaba basebenzise amasu athi awafane nendlela abazali abajwayele ukuqamba ngayo abantwana babo.

Lapha ubalula ukuthi umlingiswa naye usuke efana nomntwana ozozalwa ngesikhathi umbhali wendaba esabhala indaba yakhe, lapho ezokwenza umlingiswa ahlangabezane nezigameko ezithile. Ngalokhu, uchaza ukuthi kukaningi ukuthi umbhali wendaba anikeze umlingiswa wakhe igama elithile ngenhloso ngoba esuke emazi ukuthi ufuna abe ngumlingiswa onjani.

Ababhali abahlukahlukene baphawula ngezinto ezithi azihlobane uma kukhulunywa ngabalingiswa. Okunye okuphawulekayo ngabalingiswa ngukuthi abalingiswa bafana njengamalungu omphakathi, yibo ababamba iqhaza ekuvezeni ukuthi bahlalisene kanjani empilweni yemihla ngemihla. Kubalulekile ukuthi kugqame okuphazamisa inhlalo yabo, kuncike ngokuba yizwi linye nendikimba okuyiyona engumongo wendaba. Isimo senhlalo singafaka izimo zezombusazwe, ezomnotho, ezenhlalakahle kanye nezempilo.

Lokhu kufakazelwa uMhlongo lapho enza ucwaningo lwakhe ngegalelo lika Wanda, M.E. ekubhalweni kwenoveli ethi: “kunjalo-ke” egxile esikhawineni, abalingiswa nengqikithi. Umcwaningi lapha usivezela izinhlobo zabalingiswa ezitholakala enovelini. Uphawula athi:

Umlingiswa osemqoka yilowo mlingiswa ogqamile kakhulu endabeni. Indaba yonke iba ngaye. Izigameko ezikhulisa indaba zonke zithinta yena. Umlingiswa omkhulu uthwala indikimba yenoveli. Uma engaphuma indaba ngeke iqhubeke. Wethulwa esingenisweni ebhekene nenkinga, ebe esephishaphisheka-ke ezama ukuyixazulula. (2018:66)

Yize noma uMhlongo ekhuluma ngabalingiswa benoveli kepha siyathola ukuthi lolu hlobo lwabalingiswa luyafana nabalingiswa abatholakala emidlalweni yakumabonakude. Nakuyona imidlalo esiyibuka nsukuzonke sihlezi sithola ukuthi ukhona umdlalo osemqoka, indaba emi ngaye. Kwesinye isikhathi ngisho isihloko somdlalo qobo lwaso size siqanjwe ngaye lo mlingiswa osemqoka. Lokhu siyakubona emidlalweni ohlaziywa wucwaningo othi *The*

wife. Kulo mdlalo uyena unkosikazi osemqoka kanti nezinto ezenzeka emdlalweni zenzeka ngaye, uyena onamandla okuguqula izimo emdlalweni esiwubukayo.

Lokhu kufakazelwa uZulu nabanye:

Ezindabeni eziningi sithola umlingiswa oyedwa ogqamile yonke indaba engaye. Kwesinye isikhathi igama lakhe liyavela esihlokweni sendaba. Uma lingaveziwe igama, incazelo ebekiwe njengokuthi “indoda elungileyo,” ingachaza yena umlingiswa omkhulu. Kwezinye izindaba wethulwa ekuqaleni ekhasini lokuqala lenoveli. Ngisho engakhulumi ekuqaleni sivele sizibonele ukuthi le ndaba ingomlingiswa othile. Uma nje esethuliwe, okwenzekayo kuncika kuye. Lokhu kungenxa yokuthi kusuke kunenkinga abhekene nayo. Kuyo yonke indaba sisuke sifuna ukubona ukuthi uzophuma kanjani enkingeni leyo. Lo mlingiswa uvela kuzo zonke izahluko zenoveli. Silindele ukumbona ize ifike ekugcineni indaba. (1991:348)

Nembala lokhu kuyabonakala ngisho nasemdlalweni yakuthelevishini. Umlingiswa osemqoka uvela ngosuku lokuqala indaba siyibuka. Isikhathi esiningi abaphathi bemidlalo eyahlukahlukene bayathanda ukuthi baveze yena kuqala ngaphambi kokubela kwabanye abalingiswa. Uma kwenzeka ababhali bomdlalo benza inggwijikwebu lapho bebulala khona umlingiswa osemqoka, kuyaye kube sekuwukuphela kwawo umdlalo ngoba awukwazi ukuqhubeka ngaphandle kwakhe lo mlingiswa.

Asikwazi ke ukulandela umlingiswa osemqoka emdlalweni kodwa singabi namizwa ngaye. Konke akwenzayo kuyasithinta futhi sigcina sinemizwa ethile ngaye. Lokhu kufakazelwa uZulu nabanye uma bethi:

“Ngenkathi simbona enza lokho akwenzayo endabeni kukhona okusithintayo. Singamzonda noma simthande noma sizwelane naye.” (1991:349)

Nangempela lokhu kuvamisile ukuthi uma sibuka imidlalo kuthelevishini sigcina sesinomlingiswa esimthandayo ngenxa yezenzo zakhe noma kube khona esimzondayo. Njengababukeli, siyakwazi ukumzonda omunye umlingiswa ngenxa yokuthi uhlezi ephazamisa umlingiswa osemqoka, emfaka ezilingweni, emhlukumeza, noma enza impilo yakhe ibe nzima. Uma sekukhona umlingiswa esimthandayo, siyaye singafuni lutho oluzomphazamisa noma izingqinamba ezinkulu kakhulu azobhekana nazo ngenxa yokuthi sisuke sifuna ukuthi aphumelele noma aphile impilo emnandi kuwona lowo mdlalo.

Emibhalweni yobuciko enabalingiswa, akugcini ke ngokuba nomlingiswa osemqoka nje kuphela, kepha bayaba khona nabanye abalingiswa abaseka lo mlingiswa nokuyibona abasiza ukuthi konke okwalo mlingiswa kwenzeke, kungaba izinkinga, impumelelo, ubudlelwano, njl njl. Ngolimi lakuthelevishini, lolu hlobo lwabalingiswa lwaziwa ngokuthi i *‘supporting cast’*, okungukuthi “abelekeleli” ngesiZulu nokusuke kuveza ukuthi indima yabo emdlalweni kuwukweseka umlingiswa omkhulu. Lokhu kufakazelwa uZungu nabanye:

Laba balingiswa baba nomthelela omkhulu empilweni yomlingiswa osemqoka. Okunye ngabo indaba ngeke iqhubeke ngaphandle kwabo. (2008:32)

Lokhu kwesekwa nanguMhlongo:

Laba ngabalingiswa abayeme noma abancike kakhulu kumlingiswa osemqoka. Banomthelela omkhulu ekukhuphuleni indaba ize iyofika kuvuthondaba. (2018:71)

Kuyiqiniso ke lokhu okushiwo ngenhla ngabalingiswa. Isizathu sokusho kanje ukuthi lolu cwaningo belungeke lwaba khona ukuba abekho laba lolu cwaningo olubheka ukuqanjwa kwabo. Uyakweseka uNgonini nabanye:

Laba balingiswa babaluleke ngoba yibona abasebenza umsebenzi wokugqamisa umlingiswa omkhulu. Bamgqamisa ngezindlela ezahlukene. Kwesinye isikhathi bakhuluma ngaye noma bakhuluma naye uqobo. Indlela aphenhla ngayo imveza obala ukuthi ungumuntu onjani. (2008:31)

Konke lokhu okushiwo ngenhla, kuveza ubumqoka kwabalingiswa abaseka umlingiswa osemqoka ngoba konke okwenzekayo ingabe enovelini, noma emidlalweni wakuthelevishini, umlingiswa akakwazi ukukufeza konke noma enze yonke into eyedwa. Indaba ingeke yaqhubeka kahle hle ngaphandle kwabanye abalingiswa okuyibona abasivezela ukuthi uwuhlobo olunjani lomuntu kanti futhi umelana kanjani nezinkinga abhekana nazo.

Lolu cwaningo olwenziwayo luhlukile kule mibono yongoti engenhla ngoba lona lugxile ekuqanjweni kwamagama abalingiswa emidlalweni yakuthelevishini kanti ongoti ngenhla babhale ngokuvezwa kwabalingizwa emidlalweni nakumanoveli.

2.3 I-Literary Onomastiki

Ukuqanjwa kwamagama abantu kanye namagama abalingiswa akususelwanga emoyeni nje kodwa kungena ngaphansi komkhakha owaziwa ngokuthi yi-Onomastiki. I-onomastiki iwumkhakha obhekelele ukuqanjwa kwazo zonke izinto ezikhona emhlabeni, ingabe amabhilidi, imigwaggo, izindawo, njalo njalo. Uma ichazwa i-onomastiki ababhali abafana no Koopman (2002) kuthiwa igama layo lisukela egameni lesiGrikhi elithi *onoma*

elichaza igama. I-onomastiki ingathathwa njengobuchwepheshe bokufunda ukuqanjwa kwamagama ezinto ezikhona emphakathini.

UDe Klerk kanye noBosch (1995) bachaza i-onomastiki njengesayensi eshintshashintshayo engamile ndawonye esivumela ukuba sibheke noma sicubungule ushintsho mayelana namagama emphakathini. I-onomastiki iyisifundo sesayensi yokufundwa kwamagama kanti ixuba izindlela namasu amaningi okwethiwa kwamagama.

Ngokuchaza kuka-Algeo (1992); noVan Dalen-Oskam (2002) becashunwe ku Hlengwa (2019:19)

Onomastic is the scientific study of names, their forms and uses. Out of a pool of given and acquired names, personal and places-names have received the most attention in the field of onomastics.

Okuhunyushwe kanje:

I-Onomastiki isifundo sesayensi yamagama, umumo nokusebenza kwawo. Emagameni esewonke, amagama abantu nawezindawo yiwona asanakwe kakhulu emkhakheni we-Onomastiki.

UNicolaisen (1987) ecashuniwe uMyeni (2015:68) ehunyushelwe esiZulwini uthi:

“Amagama angaphezu, ngaphezu kakhulu kwe-*linguistic item*, kanti futhi izingxenye zawo lezi ezingesiyo i-*linguistic* azisetshenziswa kahle ama-*linguist*.”

Kanti ngokuchaza kuka Khuboni ubeka athi:

"Onomasticians further subdivide the study of names into the following sub-categories: Anthroponymy, which is a study of human personal names; this is further subdivided into personal names, surnames, clan names, patronyms, teknonyms and nicknames. Literary onomastics which is the study of literary names." (2003:09)

Okuhunyushwe ngokuthi:

Izazi ze-Onomastician ziqhubeka nokuhlukanisa ukufundwa kwamagama zibe yizigatshana ezilandelayo: I-Anthroponymy, okuwucwaningo lwamagama abantu; lokhu kuphinde kwehlukaniswe ngamagama abantu, izibongo, izibongo, ama-patronyms, ama-teknonyms neziteketiso. I-Literary onomastics okuwucwaningo lwamagama emibhalo.

Ngalokhu uchaza ukuthi ochwepheshe bomkhakha we-Onomastiki bawuhlukanisa kaningana. Kukhona i-Anthroponymy okuyisifundo samagama abantu, lezi zifundo ziphinde zihlukaniswe ngokwamagama abantu, izibongo, izithakazelo, amagama aveza ukuthi uzalwa ngubani (patronyms), kanye namagama ezidlaliso.

Lolu hlobo locwaningo olwenziwayo lungena ngaphansi komkhakha we-Literary Onomastiki. Lona ngumkhakha oya ngokudlondlobala, sebeyanda ababhali asebebheka wona lo mkhakha ngqo. Sebekhona ababhali asebebambe iqhaza ekutheni lo mkhakha ufike lapha osukhona njengamanje. Lapha sibheka ababhali abafana no Rudnykyj (1959) lapho abhala iphepha lakhe elithi "*Function of Proper Names in Literary Work*." Kuleli phepha wayehlose ukuhlaziya umsebenzi walo mkhakha embhalweni yobuciko. Lapha uveza ukuba semqoka kwalo mkhakha uma kubhekwa lolu hlobo lwemibhalo. Lo mbhali ubeka izinto ezintathu athi yizona ezisemqoka

ukuthi kufanele zibhekwe uma uhlaziya kulo mkhakha. Lapha ubala ukuthi kubalulekile ukuthi lokhu okuhlaziwayo ngempela ukuthi kuwumbhalo noma umsebenzi wobuciko. Okwesibili kufanele kubhekwe indawo, okwesithathu kubhekwe isikhathi salowo mbhalo wobuciko. Uqhuba athi ngokubheka lezi zinto zontathu nokuqinisekisa ukuthi ziyizona, ungabe sewuqala ukuhlaziya ngokwa lomkhakha.

NgokukaDlamini (2015) ecashunwe uDlamini (2021;23), injulalwazi yokuqanjwa kwamagama igqame kakhulu igqanyiswa ngu-Altman engqungqutheleni eyayibanjwe ngowe-1973 eState University College, Brockport, New York ngaphansi kwesandla sakhe, okuthe ngowe-1987 wakhapha incwadi yakhe eyabamba iqhaza elikhulu ngale njulalwazi emibhalweni yobuciko. UTumane (2016) uthi kule ngqungquthela izingcithabuchopho zazigxile kakhulu ekubalulekeni kwamagama ezindawo, abalingiswa, izibongo emibhalweni enjengenoveli, idrama, izinkondlo kanye nezinganekwane. Izingcithabuchopho lezi zabona ukubaluleka kwamagama kukhulisa indikimba yombhalo. Zikholelwa ukuthi amagama aqanjwe embhalweni awaveze udweshu kanye nomgomo wombhalo. UWaltman (1971) wakuveza ukuthi ukuqoqa nokwenza uhlu lwamagama emibhalweni akwanele kodwa okubalulekile ukuqanjwa kwamagama ngokombhalo lowo. Kubalulekile ukuthi umfundi athole incazelo ephelele nenjongo yombhali ngegama aliqambile ngoba umbhali ngegama unamathelisa incazelo. Kafushane, injulalwazi ezosetshenziswa kulo mbhalo ethinta ukuqanjwa kwamagama abantu noma abalingiswa esiyibiza ngokuthi i-onomastiki yezemibhalo.

U-Altman uthi:

Literary Onomastics is a more specialized literary criticism in which scholars are concerned with the levels of significance of names in drama, poetry, fiction and folklore. These include names of places, characters, cosmic symbols etc., as they

relate to theme, structures, and other literary considerations.
(1973: 1)

I-Literary Onomastics iyindlela ekhethekile yokucutshungulwa kwemibhalo okwenziwa ongoti begxile emazingeni okubaluleka kwamagama emidlalweni, ezinkondlweni, emibhalweni eqanjiwe nasezinganekwaneni. Lokhu kuhlenganisa amagama ezindawo, abalingiswa, izinto ezikhona endaweni yonke, njalonzalo, ukuthi ahlobana kanjani nendikimba, izakhiwo kanye nokunye okubhekwayo emibhalweni.

Uqhuba athi u Altman (1973):

We all agree that just collecting and listing names for a work of literature is not enough and not realistic. There need to be other considerations to make the literary name relevant to the work. Scholars must be able to determine what the author intended names to mean and then what they really mean to us.

Okuhunyushwe kanje:

Sonke siyavumelana ukuthi emibhalweni awuvele nje uqoqe ulwazi bese wenza uhlu lwamagama, lokho akwanele futhi akuphusile. Kufanele kucatshangelwe ukuba igama elisetshenziswayo lihambelane nomsebenzi. Ongoti kufanele bakwazi ukubona lokho umbhali abekuhlosile ngamagama nokuthi asho ukuthini ngempela kithina.

Ngalokhu umbhali usivezela ukuthi kunesikhulu isidingo solwazi emkhakheni we-literary onomastiki ngoba wona usinikeza obunye ubuciko esibudingayo siwumphakathi.

2.4 Osekubhaliwe ngokuqanjwa kwamagama ngokwamazwe omhlaba

Ukuqanjwa kwamagama kuyinto ebalulekile emhlabeni wonke jikelele kodwa ukubaluleka kwakho kuye kuhluka esizweni ngasinye ngoba ezinye izizwe ziyakusukumela sizkubambe ngezandla zombili ukubaluleka kunezinye.

Lapha sizogqala sibheke izindlela zokuqamba igama ezahlukene ngokushiyana kwamazwe ngamazwe. Sizogqala ngokubheka imikhuba noma amasiko enziwayo eNgilandi uma kuqanjwa umntwana igama. Leli izwe elitholakala nokuyizwe e-United Kingdom. Kulelo zwe kutholakala izilimi ezahlukahlukene, sibala IsiNgisi, Scots, Welsh, kanye nezinye izilimi eziningi. Iningi lezilimi ezitholakala kuleli lizwe zihlobene kakhulu nesiNgisi, kutholakala ukuthi cishe zonke ezinye izilimi ezitholakala lapha zithi ziwumndeni owodwa nesiNgisi azifani nezilimi zase Ningizimu Afrika lapho sitholakhona izilimi ezingasiwona umndeni wodwa nezihlukene kakhulu njengesizulu, SeSotho, njalo njalo, (Joseph 2006)

Ngokuchaza kuka Gornley (1996) uthi ezinye zezizwe zase Ngilandi okuyisizwe sama Irish, uthi lesi sizwe sikhonze ukuqamba abantwana babo amagama esiNgisi ahlobene kakhulu namasonto (izinkonzo) ezikhona eNgilandi. Uqhuba athi kodwa kukhona isizwe sakhona eNgilandi esaziwa ngokuthi ngamaPuritan, wona-ke amaPuritan, awayikhonzile le ndlela yokuqamba osekukhulunywe ngayo kodwa wona athanda ukuqamba amagama ahlobene neBhayibheli kakhulu, uthi kuwumkhuba owejwayelekile kulesi sizwe ukuthi uma umntwana ezelwe, umzali avule incwadi engcwele, acimeze, ebe esekhomba noma yiliphi igama, kuba sekuba yilo-ke lelo igama lomntwana. Lapha kubalwa amagama afana no John, Sarah, njalo njalo.

Lapha eNgilandi siphinde sithole isizwe sama Welsh. Lesi sizwe naso sinendlela yaso eyehlukile yokuqamba abantwana amagama. Ngokuchaza kuka Craig (2015) usivezela ukuthi kulesi sizwe kuwumkhuba owejwayeleke kakhulu ukunikeza umntwana igama likayise. Uthi ke lokhu yize noma kucishe kufane nokwezinye izizwe lapho uma umntwana enikwe igama likayise uzobe esebizwa ngo Junior kepha kuma Welsh ukukhombisa ukuthi leligama ngelika

yise, kufakwa u *ab* noma *ap* okuveza ukuthi lo uyindodana kabani isb: *James ab Owen*. Lokhu kuchaza ukuthi uJames uyindodana ka Owen. Kanti nakubantu besifazane kuyenziwa lokhu kepha kubona kufakwe uFerch noma Verch ochaza ukuthi indodakazi kabani. Ngokwesibonelo, *Brenen verch Bronwen*, lokhu kuveza ukuthi uBrenen uyindodakazi ka Bronwen. Lesi sibonelo sokuqamba igama ngokulandela igama labazali sithi asifane nesamaZulu kubantu besifazane asebeganile, kubona kusetshenziswa isibongo sikayise wentombazane eganayo. Kuvame ukusetshenziswa isakhi Ma- omele ukuthi umntaka. Isibonelo: MaButhelezi- okumele ukuthi umntakaButhelezi ogane kwaGumede.

UMahome (1972) uthi kukhona abantu abangama Euro–Americans bona bavamise ukuqamba abantwana amagama amathathu uma bezelwe. Uthi igama ngalinye lisuke linokuthile elikumele kanti futhi nokubaluleka kwawo lawo magama akulingani. Uqhuba athi kulawa magama womathathu, elokuqala kuke kube igama lenkolo nokuyilona umntwana asuke elindeleke ukuthi akhule nalo, alisebenzise esikoleni kanye nanoma ikuphi la esuke eya khona. Lapha kubalwa amagama afana nelithi Mariah, Esther, David. Uthi yebo lawa amanye amagama amabili ayasetshenziswa kodwa elisemqaka kakhulu yileli elaziwa ngokuthi elenkolo. Uqhuba enze ezinye izibonelo zamagama ajwayelekile afana no Jacqueline, Sandra kanye noPatricia.

UWatson (1985) yena ebhala ngokungalingani ngokwezinga emagameni abantu base Shayina, uthi ama Shayina anenkolelo yokuthi umntwana kumele aze aqanjwe emva kwesikhathi esingangenyanga ezelwe. Uthi uma eseqanjwa kuyaye kube nomcimbi othile owenziwayo ikakhulukazi uma kuyingane yomfana, kanti uma kuyingane yentombazane, kuyenzeka ukuthi umcimbi ungenziwa noma kwenziwe into encane lapho kuzomenywa umndeni nje kuphela.

Uma sibheka ezweni laseJaphani, noma kungaveli ngokucacile amasiko noma imikhuba abake badlule kuyona uma kwethiwa umntwana kepha kukhona okusemqoka ngamagama abo. Umbhali u-Abe (2019) usivezela

ukuthi kuleli lizwe kusemqoka kakhulu ukuthi uma ubhala igama lomuntu uqale ngesibongo sakhe kube sekulandela igama lakhe (isb: Abe Shinzo, hhayi Shinzo Abe). Lokhu usichazela ukuthi kungenxa yokuthi isibongo somuntu eJaphani yisona esisemqoka kakhulu okudlula igama lakhe ngoba yisona esiveza ukuthi ungubani, ovelaphi.

Lokhu kubhalwa kwamagama ngalolu hlobo kuthi akufane nokubhalwa kwamagama abantu base Sri Lanka. Kuleli lizwe kusemqoka ukuthi kumazisi kuvele amagama amathathu sekuhlangene nesibongo. Lapha sibala isibongo sakhe, igama lasekhaya kanye negama aqanjwe lona ezalwa. Ngokwesibonelo Pallewatte Gamaralalage Yapa Maithripala Yapa Sirisena. Singabuka sengathi ngamagama ayisithupha ahlukene kepha ngokwabantu abangamaSinhalese (abantu abahlala eSri Lanka), lawa ngamagama amathathu.

Abantu abangamaSpanish bona banomkhuba wokunika ingane izibongo ezimbili uma izelwe. Esokuqala esikababa, esesibili esikamama. Bona abantu abangamaSpanish banenye futhi indlela yokuqamba umntwana igama uma ezelwe. Umntwana ozelwe unikwa igama elizoba negama likababa liphinde libe nesijobelelo esiveza ukuthi ingabe ingane yomfana noma yentombazane, ngokwesibonelo *Sigurdadóttir* (intombazane) noma *Sigurdason* (umfana), (Blount 1993).

Umcwaningi uTomanek (2023) ephepheni lakhe elithi '*Birth Order, Gender, and Naming Preferences in Contemporary Poland*' lapho ehlose ukuthola izinto ezinomthelela ekuqanjweni kwegama lomntwana ezweni lasePoland, uqala ngokuhlaziya osekutholwe abacwaningi phambilini aseke babhala ngezihloko ezithi azihlobane. Lapha uqala ngokubheka ucwaningo luka-Alford (1988) lo mcwaningi wayenza ucwaningo zinombolo lapho waphuma khona namaphesenti athile. Ocwaningweni lakhe wathola ukuthi izingane zabafana ezingamakhosana ezingamaphesenti angu-78% zike zinikwe amagama oyisemkhulu bazo, kuthi abafana abangama phesenti awu-65% abalama amakhosana bona bake banikwe amagama ezihlobo, bese kuthi

idlanzana lama-46% abangomagcino bake banikwe amagama amasha. Ngokuhlaziya kwakhe, uthi ukunikwa kwamakhosana amagama oyisemkhulu kungenxa yokuthi kunenkolelo yokuthi izingane zabafana zokuqala yizona ezifanele ukuqhuba igama lasekhaya kumbe kube yibona abazomela ikhaya. Uqhuba athi leli jokwe alithwesa kakhulu abafana abalandelayo, ikakhulukazi abangomagcina. Uthi -ke lokhu akusho ukuthi lezi ezinye izingane azithandwa ngendlela efanayo namakhosana kepha kuyindlela esayigcina iwusikompilo.

Sithola uFatkova (2018) osichazela ngobuhlobo obukhona phakathi kwegama kanye nosiko. Lapha ubenza ucwaningo ngabantu okuthiwa bangama Bulgarian, ucwaningo lwesihloko sakhe esithi *“Let the name be heard”: Bulgarian Karakachan naming strategies and their spatial aspects*. Ocwaningweni lwakhe wathola ukuthi uma igama lomuntu lihlobene nosiko lwakhe, lokho kusho ukuthi ngegama lakhe nje lilodwa uyathola ukuthi lo muntu uvelaphi, uthi lokho kusiza ngisho abantu abasendaweni eyodwa abangazani bathole ubuhlobo uma sebesemazweni angaphandle. Uqhuba athi uma ukwelinye izwe uyashesha ukuzizwa ukuthi awukho ekhaya ngenxa yabantu ohlangana nabo, uthi kodwa ayikho injabulo engalinganiswa njengale yokuthi uhlangane nomuntu enivela ngandawonye nanye. Uthi lokhu akudingi nokuthi uze umbuze ukuthi uvelaphi umuntu kodwa ngokuzwa nje igama lakhe, kusheshe kucace ukuthi nivela ndawonye nalo muntu.

2.4.1 Ucwaningo olwenziwe ezwenikazi lase-Afrika

USaarelma-Maunumaa (1999) usichazela ngokuqanjwa kwamagama ezweni laseNamibia. Lo mcwaningi usivezela ukuthi izifundo ze-Onomastiki zisatotoba kuleliya lizwe. Lokhu ukweseka ngokuthi kungenxa yokuthi iNamibia ibiyizwe elingaphansi kweNingizimu Afrika isikhathi eside. Uthi noma bebekhona abekade bebhala ngawo lo mkhakha kepha bekungaveli ngenxa yokuthi bebengena ngaphansi kweNingizimu Afrika. Uqhuba athi iNingizimu Afrika yilona zwe lase Afrika elihamba phambili ekugxileni kuwona lo mkhakha. Uphinde athi yize namanye amazwe esangena kwi-Onomastiki, kepha

kusashoda kakhulu lapha ekubhaleni ngamagama abantu ngoba ababhali abaningi basabheke ekubhaleni ngeminye imikhakha ye-Onomastiki efana nezindawo, amabhilidi, amagama emigwaggo, izikhungo zemfundo ephakeme, njalo njalo. Lokhu ukuveza ngenxa yokuthi waba nezingqinamba ekwenzeni lolu cwaningo lwakhe olwalubheke amagama abantu ngenxa yokushoda kwemithombo angayisebenzisa.

Lo mbhali USaarelma-Maunumaa (1999) ube eseqhubeka ebhala kulo mkhakha. Nangonyaka olandelayo USaarelma-Maunumaa (2000) wabe esenza olunye ucwaningo lapha ebheka amagama abantu abahlala eNamibia. Uthi uma umntwana ezelwe eNamibia uke aqale anikwe igama lesikhashana nje, okungaba ukuthi lisuselwa esimnweni sezulu ngesikhathi umntwana ezalwa noma lisuselwa esigamekweni esenzeka ngaleso sikhathi umntwana ezalwa noma lisuselwa kokunye nje. Uthi umntwana ube esethola igama ekuyilona emva kwamasontwana ambalwa futhi leli gama lisuke livela kubaba wakhe umntwana ngoba ngobaba kuphela abanelungelo lokuqamba abantwana amagama eNamibia.

Uphinde asivezele enye indlela yokuqamba u Saarelma-Maunumaa (1999), uthi omunye umkhuba okhona kuleliya lizwe wukuthi umntwana aqanjwe ngegama likamngani omkhulu kababa. Uqhuba athi leli gama like libe semthethweni emva kokuba lowo mngani okuqanjwe ngaye avakashele umntwana ezombona. Loyo mngani ube esesala nokuthi uma ubaba womntwana edlula emhlabeni, kube nguyey ozosala akhulise umntwana. Lapha ubala amagama afana nathi Shilongo, Hagula, Kamati, njalo njalo.

UMutunda (2017) embhalweni wakhe othi *Luvale Personal Names and Naming Practices: A Socio-Cultural Analysis*, lapha ubheka ukuhlobana phakathi kokuqamba amagama abantwana kanye nesimo sezenhlalo kulo mphakathi ayecwaninga kuwona. Lapha wathola ukuthi kubantu abaziwa ngokuthi abantu abangamaLuvale okungabantu abatholakala eZambia, kulo mphakathi, igama lengane aliqanjwa nje ngesizathu sokuthi ingane kumele

ibe negama kodwa uthi okuvelayo wukuthi igama lomntwana like liveze isimo senhlalo salowo mphakathi.

Ucwaningo olwenziwe ngu-Anthony nabanye (2017) lapha babehlola ukuqanjwa kwamagama emigwagqo yaseNdiya kanye nasezweni laseNigeria. Ngaphambi kokuthi bangene ngokujulile ocwaningweni lwabo, into yokuqala abayivezayo ukubaluleka kwegama nanoma engabe elani. Baveza ukuncika kwegama kanye nolimi, laba bacwaningi bathi kusukela emagameni abantu, umuntu kumele aqanjwe igama ngolimi lwakhe ukuze akwazi ukuzigqaja ngobuyena, baqhuba baveze nokubaluleka kokuqanjwa kwezinye izinto ngolimi lwebale lwabantu ukuze abantu bakwazi ukuzigqaja ngolimi lwabo.

Abantu abangama-Igbo abazinze ezweni laseNigeria nabo banokuthile ngokuqanjwa kwamagama. Leli lizwe linezifundazwe ezibalelwa kwezingama-36 kanti linezinhlango ezingama-371. Kulezi zinhlango, kukhona ezintathu okuyizona ezinezibalo eziningi zabantu, lapha sibala Hausa, Yoruba kanye ne Igbo. Abantu abangama-Igbo bakholelwa wukuthi igama eliqanjwa umntwana ekuzalweni kwakhe lingaba nomthelela omkhulu ekutheni impilo yomntwana ihamba kanjani ekukhuleni kwakhe. Lokhu sikuthola ngo-Ebeogu (1993) uma eqhuba ethi, ngaleyo ndlela, kusemqoka ukuthi umntwana aqanjwe ngegama elihle nelingaba nomthelela omuhle ekukhuleni komntwana. Kulolu cwaningo uphinde aveze nokuthi kuyiqiniso elingephikiswe ukuthi ukuqamba umntwana ngegama elingelihle kuba nomthelela omkhulu kakhulu ohlotsheni lwempilo oluphilwa yileyo ngane. Uthi igama elibi emntwaneni lifana nefu elimnyama, alibonakali kodwa lilokhu limlandela njalo, lumholele kokubi ngisho engathandi.

Abantu abangama-Edo okungabantu abatholakala esifundazweni saseBenin esitholakala ezweni laseNigeria, kutholakala ukuthi indlela abaqamba ngayo abantwana ibuye ishintshe ngokuhamba kwesikhathi. Esikhathini sakuqala

kwakuvamise ukuthi umntwana wokuqala aqanjwe ngegama likamkhulu okuyaye kube ozala ubaba, owesibili umntwana aqanjwe ngegama likagogo naye ozala ubaba, owesithathu umntwana aqanjwe ngegama likagogo ozala umama womntwana, Rwasi (2000). Ngokuguquka kwendlela izinto esezenzeka ngayo emhlabeni wonke jikelele, uGarwood (1976) usivezela ukuthi le ndlela yokuqamba seyaguquka, esikhathini samanje abantu abangama-Edo sebefana nezinye izizwe zase-Afrika ngokuqamba abantwana ngezigameko ezenzeka ekuzalweni, noma ngesimo sezulu, noma nganoma yiliphi igama elithandwa abazali.

EGhana sithola izizwe samaDogomba sona sinendlela eyahlukile yokuqamba abantwana amagama, uDakubu (2000) uchaza athi kulesi sizwe uma umntwana ezelwe uke enzelwe umcimbi ngaphambi kokuba aqanjwe igama. Uqhuba achaze ukuthi nakuba umcimbi uvamise ukwenziwa uma umama womntwana eseke walahlekelwa abantwana ngaphambilini, lo mcimbi usuke wenzelwa ukuxosha imimoya emibi engenzeka ihaye umntwana. Lo mcimbi uphinde ube yinkolelo yokuthi umntwana uzovikeleka emimoyeni emibi aphinde futhi akhule kahle.

Abantu abayisizwe samaLuo abatholakala eKenya nabo bavamisile ukuqamba umntwana amagama amathathu uma ezelwe. Elokuqala livela ngesimo sezulu esenzeka ngesikhathi umntwana ezalwa, elesibili lingavela ngenxa yesimo lapho umntwana ezelwe, lapha kungaba isimo esenzeka kumzali uqobo, emndenini noma isimo esenzeka ezweni ngaleso sikhathi. Igama lesithathu nokuyilona elibaluleke kakhulu, umntwana uqanjwa ngegama lomuntu wasekhaya ongasekho, ngedlozi lasekhaya. Umntwana akanikwa yinoma ubani leli gama, kodwa ovumeleke ukuthi amqambe leli gama ugogo noma ngabe wubani wesifazane wasekhaya osekhulile. Naye oqamba umntwana akubi igama elithandwa uyena kodwa kufanele lowo muntu azoqamba ngaye umntwana amfikele ephusheni elele, kufike lona lelo dlozi lizosho ukuthi umntwana akaqanjwe ngalo. Kuthiwa yize kuyilona

elibalulekile leli gama kodwa umntwana akalazi leli gama futhi akabizwa ngalo aze akhule ngokwanele ukuze akwazi ukuliphatha ngendlela leli gama. Lokhu kwenziwa ngenkolelo yokuthi leli gama linamandla kakhulu, uma umntwana elisebenzisa ngendlela okungeyona, angazidonsela amanzi ngomsele, (Alford 1998).

Ezweni lase Zambia, nakhona sithola indlela yabo ethize kubona abenza ngayo uma beqamba umntwana igama. IGhana yizwe elise Afrika. UPenda (2019) usichazela izindlela ezahlukahlukene zokuqamba abantwana amagama. Lapha uveza ukuthi ziningi izinto eziba nomthelela uma kwethiwa umntwana igama. Kuyaye kubhekwe izinto ezahlukahlukene ezifana nesiqu somntwana (*physical appearance*) ngesikhathi ezalwa, indawo azalelwe kuyona, ubunjalo bendawo azalelwe kuyona, njalo njalo. Uqhuba athi ngesikhathi sakuqala lapho abantu abangobaba babehamba beyozingela njengendlela yokuziphilisa nomdeni, angithi babeshiya amakhaya abo, ayemaningi amagama afana nathi 'Kayombo' elisho ukuthi umzingeli, nelithi 'Sifaya' elisho umzingeli onobuchwepheshe ekuzingeleni. Elinye elithi 'Lisulo' elisho ukubungaza ukuzingela. Lo mcwaningi uqhuba abalule ukuthi ocwaningweni lwakhe wathola ukuthi phakathi konyaka wezi-2013 nowezi - 2017 lapho ayehlose khona ukuthola ukuguquka ekuqanjweni kwamagama abantwana baseZambia ngokuhamba kwesikhathi. Kulolu cwaningo lwakhe wathola ukuthi baningi abantwana abethiwe ngendlela ababukeka ngayo, lapha ubala amagama afana nelithi 'Aailoila' elichaza ibala elimnyama, 'Malasa' elichaza ilahle, 'Malwa' elichaza ibhadi kumbe ubumnyama, kanye namanye amagama. Lo mcwaningi uqhuba athi akhona amanye amagama avamile ezweni laseKenya. Lawa uthi amagama ayizithakazelo noma anezithakazelo phakathi. Lapha usivezela izibonelo ezifana nalawa magama: Banda; Chobonda; Imbae, njalo njalo, wonke lawa magama aveza izithakazelo. Okuqaphelekayo ukuthi zonke lezi zithakazelo zivela ezilimini ezingafani zakhona eKenya okubalwa kuzo iChewa, Tumbuki, Luchazi. Lokhu-ke kusikhombisa ngokusobala ukuthi noma ngabe izilimi zase-Kenya zingafani

kepha kukhona ukuhlobana esikuthola kuzona lokho okuyindlela efanayo yokwetha abantwana amagama.

Okunye lo mcwaningi asivezela khona ngezwe laseKenya ngukuthi kuphilwa kakhulu ngemfuyo nangokutshala ngoba abantu bakhona bakhonze ukuzibambela mathupha. Lokhu ke kube sekuba ngisho nomthelela ohlotsheni lwamagama aqanjwa abantwana. Kuthiwa-ke kuyinto eyejwayelekile ukuthola amagama abantwana akhuluma ngokulima. Lawa amagama afana nalawa: Bwezani elisho ukuthi buya nesivuno; Chakulimba elisho ukuthi sekukhona osekutshaliwe; Libala elisho ukuthi emasimini; njalo njalo.

2.4.2 Ucwangingo oselwenziwe eNingizimu Afrika

Lapha eNingizimu Afrika abantu bakhona bona bawathola kanjani amagama abo, ababhali abaningi bachaze izindlela eziningi zokuqanjwa kwamagama kwabantu kuleli.

UTurner (2001) ecashunwe uDlamini (2015;38) usivezela ukuthi ngoba abantu besifazane basemakhaya ikakhulukazi ngesikhathi sakudala, babengakwazi ukuqophisana nabayeni babo futhi kwakungelula ukuthi bazwakalise imizwa yabo kubona, uphawula athi ukuqamba ingane ngegama elikhulumayo (isibonelo, igama elithi Ngenzeni) kwakuyiyona ndlela ababekade bedlulisa ngayo imizwa yabo okwakungenzeka ukuthi baveza ukungathokozi emzini. Kwesinye isikhathi babekwethula nokungahlali kahle kwabo noma kube yimiphi eminye imizwa yabo.

UDlamini (2015) enza ucwangingo ngezinguquko esezenzekile ekuqanjweni kwabantu abangamaZulu, uthole ukuthi yize indlela yesimanje isithanda ukushintsha kuneyakuqala kodwa kubantu abangamaZulu, ukuqanjwa komntwana kuseyinto ebaluleke kakhulu, umntwana uma ezelwe akavele anikwe nanoma yiliphi igama kepha kusuke kucatshangwe kahle ukuthi kungani kumele anikwe lelo gama. Uma kufika ingane emhlabeni, kuyaye kube yinjabulo enkulu ekhaya ngendlela yokuthi ngisho igama ezolinikwa, kuba nezimo noma izinto okuba yizona eziholela ekutheni leyo ngane ithole

lelo gama elinikwayo. Lokhu kufakazelwa nguNkabinde (1984) ophawula athi, amagama abantu abangamaZulu akubi ukuqanjwa nje kwegama kuphele kanjalo, anencazelo ebanzi nejule kakhulu.

UBiyela (2013;52) usivezela okuningi ngamagama abantu abangamaZulu. Uthi ngaphambi kobandlululo, kubantu abangamaZulu ukuqamba kuhlukene. Uthi umntwana wayethola igama likayise okwakuba yigama alinikwa nguyise omzalayo. Kanti uma ubaba womntwana engekho, wayeqanjwa ngumkhulu noma-ke kungaba noma ngubani omunye. Igama likayise kwakuyilo elokuqala. Ngokuchaza kukaKoopman (2002) uthi emva kobandlululo, abantu abangamaZulu babe sebenamagama ahlukiseke kaningi. Umuntu wayeba negama lasekhaya, lelo kwakuyileli aliqanjwe ekhaya noma abizwa ngalo ekhaya. Aphinde abe negama lesiNgisi noma igama lesikole, lelo-ke ayesuke eliqanjwe ngenhloso yokuthi uzolisebenzisa ngaphandle kwasekhaya okwakuba isesikoleni kuze kufike ngisho nasemsebenzini.

Kuyavela ukuthi ngokuhamba kwesikhathi nangokuguquka kwezinto indlela yokuqamba amagama ike ihambe iguquke nayo emhlabeni wonke jikelele. Lokhu kutholakala ocwaningweni lwaRahman (2013) oqhathanisa ukuthi ingabe indlela yokuqamba amagama kumaPakistan angamaMuslim isafana yini esikhathini samanje kanye nasesikhathini esedlule. Okuzuzwa ucwaningo ukuthi indlela yokuqamba amagama ayisafani neyesikhathi esedlule ngoba abantu sebekhetha ukuhamba nesikhathi, sebekhetha ukwenza into 'yesimanjemanje'.

UBlount (2015) amagama afana nabameli ngoba yiwona amele umuntu ngamunye. Uthi igama linamandla ngoba ngalo lilodwa nje ungamfunda umqede umuntu. Lokhu ukufakazelwa u-Eileen (1998) uma ethi umuntu uyakwazi ukuzishintsha igama lakhe aqanjwe lona ekuzalweni, lokhu kungaba ukuthi ushintsha indlela elibizwa ngayo noma ushintsha ukuthi lingabe lisanqanyulelwa libizwe liphelele noma engabe esafuna ukubizwa ngegama lesidlaliso asuka nalo ebuncaneni bakhe. Uqhuba athi lokhu kusivezela ukuthi lowo muntu usuke esikephi ngesigaba sempilo, mhlawumbe usuke usekhulile

esebona igama lesidlaliso selingafanele ngisho nesimo sempilo asesiphila ngaleso sikhathi.

Baningi-ke ababhali nabacwaningi asebebhale ngokuqanjwa kwamagama. Abanye babo labo babhali okungu Ndimande-Hlongwa benoDlamini lapho bona bebeka bethi:

"Igama alisetshenziswa nje kuphela njengento yokuhlukanisa umuntu komunye, kodwa amagama aqukethe imizwa kanye nezigameko ezisondelene nokuzalwa kwalowo muntu oqanjwa igama" (2015;191)

Umqondo esiwutholayo lapha owukuthi kuyenzeka kube khona into ethile eyenzekayo noma eyenzekile ngaleso sikhathi kuzalwa umntwana. Lokhu kuvunyelwa nguDlamini (2015) ngoba yena uphawula athi igama lesiZulu linikwa ngesizathu esibalulekile nangokwesimo, uqhubeka athi libaluleke kakhulu ngoba linencazelo encikisiwe kulo ngoba alisuselwa emoyeni kodwa kusuke kunesidingo esibalulekile. UNyembezi uyakufazela ukuthi abantwana kuyenzeka baqanjwe ngokwesimo esenzekile noma yena umntwana azalwe ngaphansi kwaso.

"Ukuqamba igama kukabili, kungaba igama elihle ngokuthi lelo gama liqanjwe kukuhle ngokwesimo kanti futhi kungeke kwaba kuhle uma isimo besingesihle" (1992;427)

Ngokuchazwa nguNyembezi, sivezelwa ukuthi uma kukhulunywa ngesimo akusho nje isimo esibi kuphela kepha nazo izimo ezinhle ziyabalwa ngoba ziyakwazi ukuthi zibe yimbangela yokuthi umntwana anikwe igama. Sekuvela ngokusobala ukuthi zithanda ukuba ningana izinto eziholela ekutheni umuntu ongumZulu aqanjwe igama. UBean (1980) yena uveza okungaphezu kokuqanjwa kwamagama njengoba ethi ukuqanjwa singakufanisa nokudlulisa ulwazi, isigigaba noma isehlakalo. Uthi kuyenzeka-ke ukuthi igama lomntwana lifane nombono, liveze izinto ezingakenzeki kodwa ezigcina sezenzekile ngokuhamba kwesikhathi. Ngalokho usho ukuthi umntwana angaqanjwa igama kuthiwe nguMuziwamadoda ngoba omdala omqambile

ebona ukuthi kubo bonke abantwana balapha ekhaya, lona nguyena oyothola abantwana besilisa bodwa ngaleyo ndlela umuzi wakhe kuyoba ngowamadoda wodwa. Nakhona futhi emdlalweni okhethiwe, bakhona abalingiswa esibabonayo ukuthi amagama abo aqanjwa njengombono ngoba nakhu manje njengoba sebekhulile leyo mibono yamagama abo isiyafezeka noma isiyenzeka. Konke lokho kuhlaziye esahlukweni sokwethulwa kolwazi.

UNyembezi naye uphawula ngokuqanjwa ngokwesimo:

Ukuqamba igama kukabili, kungaba igama elihle ngokuthi lelo gama liqanjwe kukuhle ngokwesimo kanti futhi kungenzeka liqanjwe isimo singesihle kanjalo nalo igama lingabi lihle. (1992:427)

Lapha siyabona ukuthi uma kukhulunywa ngesimo akushiwo nje isimo esibi kuphela kepha nazo izimo ezinhle ziyabalwa ngoba ziyakwazi ukuthi zibe yimbangela yokuthi umntwana anikwe igama elithile. UBean (1980:101) yena uveza okungaphezu kokuqanjwa kwamagama njengoba ethi ukuqanjwa singakufanisa nokudlulisa ulwazi, isigigaba noma isehlakalo. Uthi kuyenzeka-ke ukuthi igama lomntwana lifane nombono liveze izinto ezingakenzeki kodwa ezigcina sezenzekile ngokuhamba kwesikhathi.

UDlamini (2015) uphinde aqhubeke avumelane nokushiwo ngenhla ngoba yena uthi uma kuqanjwa igama kusuke kunolwazi oluthile oludluliswayo. Uthi lowo oqamba igama kumele aqaphele ukuthi igama linencazelo ethile futhi esho okuthile kulowo oqambayo nalowo oqanjwayo. Ngelokho-ke, uchaza ukuthi akufanele kube yinanoma yiliphi nje igama. Ngoba uWindt-Val (2012) yena uthi uhlobo lwegama umzali alikethela umntwana wakhe kumele kube elicatshangwe kahle hle ngoba uhlobo lwegama umntwana aqanjwe lona lunomthelela ekubumbeni ubunjalo bomntwana uma ekhula.

UThipa (1987) yena uthi emiphakathini yase-Afrika ukuqanjwa komntwana igama kuveza ezinye izinto ezisemqoka. Umntwana, ikakhulukazi ozalwa

ekhaya eliphila isintu akayena owabazali bakhe nomndeni nje kuphela kodwa uphinda futhi abe ngowomphakathi. Uthi lokhu kudalwa wukuthi amaZulu anenkolelo yokuthi ingane ayikhuliswa ngumndeni wayo nje kuphela kepha ikhuliswa ngumphakathi wonke ngoba nanoma wubani emphakathini unelungelo lokuyikhuza ingane uma eyibona isephutheni.

Yize sesibonile ukuthi ongoti abanengi bayavumelana ngokuthi igama lisemqoka futhi linencazelo kodwa kukhona abanye ongoti abangaboni ngale ndlela. U Fliedl (2007) uthi igama lomuntu kuba igama nje kuphela akukho okunye okuphathekayo ngalo. Kulokhu uvunyelwa uMill (1961;98) uma ethi inhloso yegama lomuntu ukwahlukanisa umuntu komunye akukho okunye okungaphezulu kwalokho. Uqhuba enze isibonelo ngegama lomuntu othile waseZambia, uthi igama elithi “Luwi” alinancazelo liyigama lomuntu nje kuphela. Kodwa uBing (1993) uyakuphika lokhu. Uthi mhlawumbe amagama ezinye izizwe awanancazelo kepha amagama abantu base-Afrika anencazelo ejule ngaphezu kokucabanga.

Ubeka athi, amagama abantu abangama-Afrika, afana nomgqingo womlando lapho ngegama lomuntu oyedwa nje, singafunda umlando womndeni othile, sithole ngisho imvelaphi yalowo mndeni. Kanti uChauke (1992) uthi igama lomuntu lingasichazela ngisho nangomlando wezwe elithile. Uthi okunye okuhle ngegama (kulokhu okuningi akuchazayo) kungukuthi igama likwazi ngisho ukukhanyisela isizukulwane esizayo ngosiko lwalabo bantu ngoba uthi kuyenzeka uqambe igama eliveza isiko elithile. Uqhuba athi amagama ayigugu ngoba kuningi asivezela kona ngoba akwazi ukusigcinela izinkumbulo, umlando kanye nokunye ongakucabanga. UNeethling (2007) uthi impela igama lomuntu aliqanjwa ngabakubo uma ezelwe, lihambisana kakhulu nosiko lowo mndeni olulandelayo. Wenza isibonelo ngokuthi athi angeke ube ngolunye uhlanga bese uqamba umntwana wakho igama lakolunye uhlanga.

Sithola okunye esikuvezelwa ngokuqanjwa kwamagama esikuvezelwa uMbiti (1975) uthi kubantu abamnyama ukuqamba igama kuyaba enye yezindlela

esetshenziswayo ukukhumbula abangasekho. Uthi lokhu kwenzeka ngokuthi kube khona umntwana ekhaya ozoqanjwa ngegama likagogo noma umkhulu noma aqanjwe ngegama likakhokho ongasekho emhlabeni. Uthi lena kuyaye kuye ngenye yezindlela abaphilayo abakhombisa ngayo ukuthi basabakhumbula abangasekho futhi nesidingo sabo kulo mndeni bayasibona. Uthi abaphansi bake bakhumbuleke kakhulu uma lowo mntwana ezoba nokuthile okufana nokwalowo muntu aqanjwe ngaye, mhlawumbe izenzo noma okuthile emzimbeni.

Le ndlela yokuqamba esibabwe ngenhla ithi ayifane nendlela abantu abangamaTsonga abaqamba ngayo izingane zabo uma zizelwe. Ngokuka Kahari (1990) uthi kuwumkhuba owejwayelekile kumaTsonga ukuthi ingane iqanjwe igama ngomuntu ongasekho emhlabeni ngoba bakholelwa ngokuthi lelo dlozi okuqanjwe ngalo umntwana yilona elizombheka liphinde ligade impilo yomntwana. Kuthiwa lo mkhuba futhi wenziwa ngoba umndeni usuke ufisa ukuthi lowo mntwana abe nezenzo ezifana nalezo zalowo aqanjwe ngaye. UMoyo (1996) uchaza ukuthi kuwumkhuba owejwayelekile kubantu abangamaTsonga ukuthi abazali noma abomndeni baye kumuntu obonayo uma ingane izelwe njengendlela yokuthola ukuthi ingabe leli gama abalicabangela umntwana ozelwe limlungele na umntwana noma limfanele.

EMoletjje endaweni etholakala eLimpopo, kuvamise kakhulu ukuthi abantwana baqanjwe ngamagama ezilwane, ngokwesibonelo kukhona amagama abantu athi Tau (ibhubesi), Kwena (igwenya), Tlou (indlovu), njalo njalo. Umuntu ongazi angamangala ukuthi kungani abantu bavele baqanjwe ngezilwane nje ezintweni zonke, kulabo abaqanjwa ngazo, lokhu kusho lukhulu ngoba kuveza ukuthi lowo muntu ungowaluphi uhlanga ngalokho-ke, umnikazi walelo gama uba nokuzigqaja kakhulu ngegama lakhe, (Mphela 2010).

Indlela yokuqamba umntwana uma ezelwe ibukeka ifana noma inokuhlobana emazweni ase- Africa. Akusiwo amaZulu kuphela anokuqamba abantwana ngesigameko esenzeke ngesikhathi sokuzalwa komntwana,

zikhona nezinye izizwe. Lapha sibala nesizwe sama Mbeere okungabantu abatholakala ezweni laseKenya. Phezu kokuthi lo mkhuba wokuqamba ngesigameko esenzeka ekuzalweni komntwana, lesi sizwe sibuye sikholelwe ekutheni abazali bomntwana bafanelekile ukuthi baqambe umntwana ngento ethile eyenzeka ezimpilweni zabo phambilini. Lokhu kungaba isigameko esihle noma esibi esake sabehlakalela abazali, (Katakami 1997).

Indlela yokuqamba amagama abantu abangama-Afrika ijule kakhulu ukudlula eyezinye izizwe. Amagama ama-Afrika agxile encazelweni kanti futhi athathwa njengabalulekile ngoba kuningi okungavezwa igama lomuntu okufana nezifiso zomzali ngekusasa lo mntwana wakhe, lingaveza umlando womndeni, lingaveza uthando lwabazali, lingasikhombisa ukuthi ingabe lona umndeni ogxile kwezenkolo yobuKristu noma inkolo yesintu, njalo njalo, (Obeng 2001). Lapha bekubhekwa ukuqanjwa kwabantu amagama nje, ukuze sithole isthombe esicacile ukuthi kusukelaphi ukuqanjwa komuntu kuze kufike ekuqanjweni kwabalingiswa emidlalweni yethelevishini ehlaziywa kulolu cwaningo.

Imidlalo kamabonakude esiyibuka mihla namalanga, ayigcini nje ngokuba imidlalo ebhalelwe ukuba isichithise isizungu kepha isuselwa ezintweni ezenzekayo emphakathini esiphila kuwona nsukuzonke. Ngelokho-ke, ngisho noma umbhali akha abalingiswa bakhe, uke azame ukuthi kube ngabalingiswa esizobabona bengabantu esiphila nabo empilweni yemiphakathi yansukuzonke. Lokho ukwenza ngezindlela ezahlukene, ukwenza ngokuthi behlelwe yizigameko esike sizibone zenzeka emiphakathini, ngokuthi bakhulume baphinde bagqokise okwabantu abaphila ngaleso sikhathi umdlalo obhalwe ngaso, aphinde futhi abenze nokuthi abanike amagama esiwaziyo nesiwajwayele. Lokhu kwezemibhalo yobuciko kubizwa ngokuphilisa umlingiswa, abalaleli, aababukeli nabafundi bombhalo bababone beyingxenye yabo abalingiswa.

Amagama abalingiswa aqanjwa ngobuciko obujulile obungaze busivezele ubuchule bombhali (Uspensky 1973). Omunye umbhali (Adejare 1992)

usivezela ukuthi kufanele umbhali aqaphele kakhulu uma enikeza abalingiswa amagama ngoba igama negama lincikene nosiko oluthile, uma umbhali endabeni ephambanisa igama lomlingiswa nesiko, lokho kungadala ukudideka kulabo abafunda leyo ndaba. Lokhu kuvunyelwa uNesslroth (1996) uma yena esenzela isibonelo esiveza ukuthi igama lixhumene kanjani nosiko, uphawula athi awukwazi ukuqamba umlingiswa wakhe ngegama lesiSwahili kodwa endabeni ebe engumHindi futhi kungaveli nokuthi uhlobene kanjani nabantu abangamaSwahili.

Sithola ukuthi akusilona usiko kuphela igama elingahlobana nalo kodwa nenkolo futhi nayo ngokunjalo. UKorhenen (2012) ebheka iqhaza elibanjwa yi-onomastiki emibhalweni kaqedasizungu, uthi kubalulekile ukuthi umbhali aqonde ukuthi igama alinika umlingiswa wakhe lihlobene kanjani nenkolo ethile, uthi umbhali kumele aqaphele ukuthi uma engenayo indikimba yenkolo embhalweni wakhe, angaqambi-ke abalingiswa ngamagama ahambisana nenkolo ethile ngoba lokho kungadukisa nendaba, wenza isibonelo ngegama elithi Mohamed athi igama elaziwa ngokuthi elamaSulumane kodwa uma engaqamba umlingiswa ngaleli gama ebese izenzo zingahambisani nezamasulumane, lokhu kungadala nolaka kuwona amasulumane imbala.

U-Altman (1973) ephawula ngokuqanjwa kwabalingiswa, uthi akumele uma ungumbhali usebenzise nje amagama angezwakali noma angenamthelela embhalweni. Kumele abafundi ngokubona nje igama bakwazi ukuqagela iqhaza elisuke lizobanjwa umlingiswa osuke esetshenzisiwe. Yize abanye abalingiswa baye bangawalandeli amagama abo kunalokho benze nje okuphambene nalo igama labo. Kodwa lokhu kusuke kusho ukuthi lowo mbhali akakwazanga ukwetha kahle abalingiswa bakhe ngokuba kumele izenzo zabo ziqondane nokwenzekayo embhalweni kwazise yilapho okubonakala khona ikhono lombhali nenhloso yakhe ngombhalo wakhe.

Zimbili izindlela ababhali abangaqamba ngayo amagama abalingiswa, lokhu kuvezwe uCard (2010) uma ethi umbhali kuyenzeka aqale abhale indaba yakhe agcine ngokuqamba amagama abalingiswa, uthi amagama abalingiswa abe eseqhamuka ekuthenini umlingiswa uvela njengomuntu onjani, lokho kube sekuveza ukuhambelana kwegama kanye nezenzo zomlingiswa. Uqhuba athi enye indlela yokuqanjwa kwamagama abalingiswa, ukuthi umbhali aqale ngakho ukuqamba amagama abalingiswa bakhe nokuyikona okungenza ukuthi igama lomlingiswa kube ilona eliba nomthelela ukuthi indaba imethula njengomuntu onjani. Ababhali banakho ukuqamba amagama abalingiswa ngenhloso yokugculisa umfundi wendaba uma kuyincwadi noma umbukeli uma kuwumdlalo kakumabonakude. Kwesinye isikhathi umbhali kuyenzeka angabacabangi nhlobo labo esuke ebabhalela uma eqamba amagama abalingiswa, umbhali uke aqambe amagama abalingiswa ngenhloso yokuzigculisa yena uqobo, lokhu kwenzeka ikakhulukazi uma amagama abalingiswa aqanjiwe esuselwe emagameni abantu umbhali abaziyo, (Agloe 1998).

UNilsen (2007) uvumelana nalokhu okushiwoyo uma eqhuba ethi lokhu kuyaye kuholele ekutheni kwesinye isikhathi umfundi wendaba ake abe nokudideka uma ethi uhlaziya incazelo yegama lomlingiswa, uqhuba athi kusuke kufanele imdide incazelo yegama ngoba igama lisuke liqanjwe ngenhloso yokugculisa umbhali yedwa nokwenza ukuthi incazelo yegama yaziwe nguyena yedwa umbhali.

U-Ashley (1979) ubona amagama abalingiswa ebalulekile esakhiweni sombhalo ngoba uthi lokho kusondeza abalaleli nababukeli embhalweni ngenkathi befunda noma belalele. Lokhu kusuke kuyisu elihle elikhombisa ubuchule nekhono umbhali asuke elivezile uma ebhala. Ababhali abahlukene baveza ukubaluleka kwegama lomlingiswa ngezindlela ezahlukene. UHadebe (2002) yena uthi igama liveza ulwazi olusheshayo ngomlingiswa ngoba umfundi uyashesha ukunamathelisa incazelo yegama nomnikazi gama

okungumlingiswa. Umfundi akulula ukuba adwanguze ngohlobo lolo lomlingiswa kodwa ulwazi ngaye lutholakala kalula egameni alethiwe noma aliphiwe.

Kepha uMcGinnis (2013) uyaphikisana nombono wokubaluleka kwamagama abalingiswa uma ethi igama lomlingiswa alikho semqoka kakhulu ngoba liyigama nje kodwa okubalulekile iqhaza elibanjwa uyena umlingiswa endabeni. Kanti uMunchemwa (2014) ethi igama alikwazi ukungabaluleki ngoba nanoma yini kufanele ibe negama kwazise uma ingenalo igama ayithathwa njengento ekhona, uthi ikakhulukazi amagama abalingiswa, uthi indaba enabalingiswa abangenamagama, akubi indaba ehehayo. Nabanye ababhali abafana no Nicoleisen (1997) bayavumelana nombono wokuthi amagama abalingiswa anomthelela omkhulu ngoba ayakwazi ukuheha, uqhuba achaze athi kwesinye isikhathi umfundi wendaba uke afunde indaba ngenxa yokuthi uthe uma efunda isifingqo sayo, amagama abalingiswa avele amhlaba umxhwele.

UMill (1997) uthi asikho isimanga ngamagama abalingiswa, uthi inhloso yombhali kusuke kuwukuthi adlulise indaba yakhe, amagama abalingiswa aba khona ngenhloso yokuthi akwazi ukudlulisa umyalezo oqukethwe indaba, ngakho-ke, lo mcwaningi ubona singekho ngisho isidingo sokuthi igama lomlingiswa lize libe nencazelo. UBill (1993) uyavumelana nalo mbono uma ethi amagama wona adalelewe ukuthi ahlukalise umuntu komunye kodwa ngokubuka kwakhe ngaphandle kwalokho awanamqondo otheni awulethayo.

UFelecan (2012) yena uthi yize izindikimba ababhali ababhala ngazo zilokhu ziguquka ngokuhamba kweminyaka, uthi kodwa iyodwa into elokhu imi njalo nengaguquki kubabhali nokuwumlayezo abawuveza ngamagama abalingiswa babo.

Uma kuchazwa ngabalingiswa abatholakala emdlalweni wefilimu, uSchuner (2008) uthi yebo laba kusuke kungabalingiswa abakhohlisayo nangokwezigameko ezenzekayo kodwa basuke besuselwe kubantu abaphila

emphakathini yethu. Uthi yilokhu okusemqoka kakhulu ngokuqamba abalingiswa ukuthi yize kusuke kuthathwe abantu abazodlala indima yabanye abanye abantu kodwa amagama abo kusuke kufanele kube amagama umphakathi ozozizwa uhlobene nawo. Kanti uMaurer (1980) uthi uma ungumuntu we-Onomastiki, okungukuthi ungumuntu ojwayele ukunaka incazelo yawo wonke amagama akhona, uthi ngisho noma ngabe ubuka ibhayisikobho, uke ugqanyelwe incazelo yamagama abalingiswa kuqala ngaphambi nje kokuthi uze ubone ukuthi naleyo bhayisikobho imayelana nani.

UDenzelle (2012) uveza ukubaluleka kwamagama emibhalweni efana namanoveli nemidlalo, uthi amagama abadlali abaluleke ngoba yiwona asinika isithombe esingacishe sicace ngalowo mlingiswa. Uqhuba enze isibonelo ngombhali onomlingiswa onegama elidumile, futhi abantu abanalelo gama kukhona okuthile esibazela kona, uthi lokho kube sekunika umfundi isithombe sokuthi lowo mlingiswa singamlindela ukuthi abe ngumlingiswa onjani. Kulokhu uvunyelwa uWamitila (1999) lapho ocwaniningweni lwakhe olusihloko esithi “*What's in a name?*” yena ubalula ukuthi igama lomlingiswa kumele kube yigama esizolikhumbula ngaso sonke isikhathi. Uthi uma umbhali eqambe abalingiswa bakhe ngamagama akhumbulekayo, nasemphakathini uma kukhona umuntu onezenzo ezifana nezalowo mlingiswa osendabeni, lowo muntu agcine esebizwa ngegama lalowo mlingiswa liyekwe igama lakhe langempela.

UTumane (2016) yena uphawula athi uma umbhali ekhetha ukuqamba abalingiswa bakhe ngamagama athile lokhu ukwenzela ukuba adlulise umyalezo othile kubafundi ngokwamagama. Umbhali okwazile ukudlulisa lowo myalezo usuke engumbhali onekhono emibhalweni ngoba ekwazile ukwenza abafundi bombhalo babe ingxenye yombhalo wakhe ngemicabango eyakhekayo kubo ngenkathi befunda lowo mbhalo. Umbhali oqambe abalingiswa bakhe ngenhloso yokubanika amagama anencazelo, embhalweni wakhe uke abe nezinkomba ezizoholela loyo obhalelwe indaba ukuthi aze agcine ebonile ukuthi la magama alabalingiswa anencazelo ethile (Le Guin 1979).

U-Alvareez (1981) lapha ubheka isidingo samagama emdlalweni. Lapha ubheka isidingo samagama abalingiswa, esezindawo kanye namanye amagama angaba khona emdlalweni. Uthi sikuphi isidingo sokuthi kube khona igama nje kuphela uma lingeke I libe nancazelo? Uthi ke, akusizi ukuthi kube namagama kuphela incazelo ingekho.

UBernhart benoJank (2019) basivezela ukuthi kubalulekile ukuthi umlingiswa ahambisane nendaba eyenzekayo. Lokhu bakwenza ngesibonelo sokuthi bake bathola umdlalo weshashalazi okwakumele bawufake esiteji kepha bahlulwa ngukuthi umlingiswa omkhulu akahambisani nomdlalo, indlela agqoka ngayo, indlela akhuluma ngayo nangendlela enza ngayo izinto. Baqhuba bathi ngisho amagama abalingiswa asemqoka kakhulu ngoba igama lomlingiswa lilodwa lingayibhala indaba ekumele ibe sesiteji iyiqede.

Kanti uGrimuad (1993) yena usivezela esinye isthombe ngamagama abalingiswa. Uthi ngisho ezinkondlweni lezi esike sizithole zinabalingiswa uthi kwamlingiswa otholakala enkondlweni akufanele kube umlingiswa nje esingatholi lutho ngegama lakhe, uthi kwagama lomlingiswa elitholakala enkondlweni kubalulekile ukuthi libe nencazelo.

Lokhu kufakazelwa uSimons (2012) uma ephawula ngokunganakwa kwabalingiswa abatholakala ezinkondlweni, oqhubeka aphawule athi ababhali babashaya indiva abalingiswa abatholakala ezinkondlweni kanti laba balingiswa inkulu iqhaza abalibambayo. Uthi amagama abalingiswa esibathola ezinkondlweni basivezela okuthile ngombhali uqobo ngaphambi kokusivezela iqhaza abazolibamba kuyona inkondlo. Uqhuba athi amagama abalingiswa ezinkondlweni bangaba ukubikezela ukuthi kuzokwenzakalani ekupheleni kwenkondlo, ngaleyo ndlela amagama abalingiswa atholakala ezinkondlweni angasiza ukuqagela isiphetho senkondlo.

Lapha kuvele ukuthi ukuqanjwa kwamagama abalingiswa ingabe akuma noveli, izindaba ezimfishane noma ibhayiskobho, ukuthi akusukeli nje ekhanda kodwa ingoba ukuqanjwa kwamagama yinto etholakala kuyo yonke

imiphakathi. Kuvela nendlela yokuqanjwa kwamagama abalingiswa okungafani nokuqanjwa kwamagama abantu emazweni ahlukenene ngoba khona alikho isiko elike lenziwe noma isikhathi esike silindwe uma ezoqanjwa umlingiswa.

2.5 Isiphetho

Kulesi sahluko kubhekwe abacwaningi asebeke babhala ngokuqanjwa kwabalingiswa kusukela emhlabeni jikelele, kwabhekwa ezwekazini i-Afrika nakubacwaningi baseNingizimu Afrika. Esahlukweni esilandelayo kuzobhekwa injulalwazi ezosetshenziswa yilolu cwaningo.

ISAHLUKO SESITHATHU

Ukwethulwa kwenjulalwazi nendlelakwenza yocwaningo

3.1 Isingeniso

Esahlukweni esedlule besibheka ukubuyekezwa kwemibhalo. Kuleso sahluko kubhekwe ababhali abahlukahlukene ukuthi bathi kuyini ukubuyekeza kwemibhalo, kubaluleke ngani nokuthi bathini ngokuqanjwa kwamagama. Lesi sahluko sahluko sethula injulalwazi ezosetshenziswa kulolu cwaningo. Le njulalwazi ingeniswe ngokubheka umsuka wayo, ukuthi yavelaphi futhi isungulwa ngubani. Ucwaningo lwaqhubeka lwabheka ukuthi pho-ke lenjulalwazi ihlobana kanjani nalolu cwaningo futhi kungani ifaneleke ukusetshenziswa lapha.

Lesi sahluko sihlukene izigaba ezimbili, ingxenye yokuqala yethula izindlela zocwaningo ezisetshenzisiwe ukwenza lolu hlobo locwaningo, ingxenye yesibili imayelana nezinjulalwazi ezisetshenzisiwe njengesisekelo salolu cwaningo. Kusemqoka ukuthi umcwaningi abe nezindlela zokwenza ucwaningo, lokhu kumsiza ukuthi ucwaningo lwakhe luhleleke ngendlela ethile, nakanjalo nenjulalwazi, isemqoka ngoba yiyona eba yisisekelo socwaningo lonke.

3.2 Indlela yokwenza ucwaningo

3.2.1 Uhlelomqondo (Paradigm)

Ithemu uhlelomqondo lavela egameni lesi Greek elithi *paradeigma* elisho iphethini. Leli gama kuvela ukuthi laqala ukusetshenziswa uThomas Kuhn ngonyaka we-1962 emphakathini wososayensi ngenhloso yokuthola umhlahlandlela wokuhlaziya kanye nokuthola isisombululo sezinkinga (Thomas 2010). UPatton (1990) usivezela ukuthi uhlelomqondo indlela umuntu abuka ngayo umhlaba. UNkosi (2011) echazwa uNjilo (2014:56) uthi uhlelomqondo lunikeza uhlaka lwamagama, luphinde inikeze uhla lwamagama okuyiwona

alekelela umcwaningi ukuba abone futhi akhe umqondo othile mayelana nokwenzeka kwesimo esithile.

Abacwaningi abahlukahlukeni bavumelana ngokuthi ngaphambi kokuba uze ukhethe uhlelomqondo ozolusebenzisa, ufanele ukuhlaziya ucwaningo lwakho ngaphansi kwezigaba ezithile nokuyizona ezizokusiza ukuthi ukwazi ukukhetha uhlelomqondo okuyilona olufanele ucwaningo lwakho. Lokhu kufakazelwa nguTubey (2015) uma ethi zintathu izinto okumele uqale uzibheke ukuze uqonde kangcono ukuthi yiluphi uhlelomqondo ofanele ulusebenzise. Lapha sibala ukucwaninga ngokukhona (*ontology*), *i-epistemology*, kanye nendlela yokwenza (*methodology*).

Ngokuchaza kukaTubey ehunyushelwe esiZulwini uthi *I-Ontology* yisifundo sobunjalo neqiniso. Uthi ukuze ubone ukuthi ingabe ikufanele na lolu hlobo kufanele uzibuze imibuzo efana nale ngaphambi kokuyikhetha: ingabe kukhona iqiniso elilodwa, noma amaqiniso amaningi, noma alikho nhlobo iqiniso? Lena imibuzo inzulalwazi ye-*ontology* ezama ukuyiphendula. Isibonelo esisetshenziswa kaningi sombuzo we-*ontology* sithi "Ingabe uNkulunkulu ukhona?" Kunamaqiniso amabili akhona: yebo noma cha. Uma ucwaningo lwakho luhlose ukuphendula ngoyebo noma cha ekugcineni, ngaleyo ndlela *i-Ontology* ikufanele.

Lo mcwaningi uqhuba asichazele ukuthi *I-Epistemology* isifundo solwazi nokuthi singazi kanjani iqiniso. Ihlanganisa ububanzi bezindlela zokuthola ulwazi nendlela yokuqinisekisa lolo lwazi. Umbuzo osetshenziswa kaningi ngokwe-epistemoloji uthi "Kungenzeka kanjani ukwazi ukuthi uNkulunkulu ukhona noma akekho?"

I-epistemology yocwaningo isiza ekunqumeni indlela ongenza ngayo isifundo sakho. Isibonelo, uma umcwaningi ongudokotela ekholelwa ukuthi kuneqiniso elilodwa, uzobe esethatha indlela eqondile. Ngakolunye uhlangothi, uma isazi sesayensi yezinto eziphilayo sikholelwa ezintweni ezingokoqobo eziningi

Kanti uma sibheka *I-Methodology*, sithola ukuthi wucwaningo lwendlela umuntu ahlola ngayo imvelo futhi aqinisekisa ulwazi aluzuzile. Izama ukuphendula umbuzo othi "ungenza kanjani ukuthola impendulo/iqiniso." Ukubhekana nale nsika kuholela ezinhlelweni ezithile zokuqoqwa nokuhlaziya kwemininingo.

Kunezinhlobo ezahlukene zohlelomqondo ezikhona. Lapha sibala:

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URheuman beno Alharthi bathi:

"A paradigm is our way of understanding the reality of the world and studying it. As researchers, we have to be able to understand and articulate beliefs about the nature of reality, what can be known about it and how we go about attaining this knowledge." (2016;51)

Okuhunyushwe ngokuthi:

Uhlelomqondo yindlela yethu yokuqonda ubuqiniso bomhlaba nokufunda ngawo. Njengabacwaningi, kufanele sikwazi ukuqonda futhi siveze izinkolelo mayelana nemvelo yeqiniso, yini engakwazi ukwaziwa ngayo nokuthi siluthola kanjani lolu lwazi.

Ngalokhu okushiwo ngenhla kuyafakazeleka ukuthi uhlelomqondo yindlela esiqonda ngayo izinto ezenzeka imihla ngemihla ezimpilweni zethu kanye nasemhlabeni esiphila kuwona. Kubalulekile ukuthi njengabacwaningi siqonde siphinde siphawule ngokuthi siveze imvelo yokwenzeka kwezinto.

3.2.1.1 Uhlelomqondo olubikezelayo (Positivist)

Uma sibheka lolu hlobo lomhlelomqondo, sithola uPark (2019) kanye nabanye lapho bethi lolu hlobo lohlelomqondo inhloso yalo ukuthola imiphumela ekugcineni. Alukhathazeki ngokuthi yini imbangela yaleyo miphumela, inqobo nje uma luzophuma nayo imiphumela. Lokhu kufakazelwa uMazibuko (2008) lapho ethi lolu hlobo lohlelomqondo lufuna ube nomcabango ongafakazelwanga ofanelwe uhlolwe ekugcineni.

3.2.1.2 Uhlelomqondo olukhululayo (*emancipatory/critical*)

Ngokuchaza kukaMazibuko (2008) uthi lolu hlelomqondo uma silibuka ngeso lokucatshangwayo ngeqiniso (*ontology*) , ithi iqiniso liyakhiwa njengoba kwenza uhlelomqondo eqondayo, kodwa lena ekhululayo ithi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo ashoshozela ukungalingani.

3.2.1.3 Uhlelomqondo ohlukanisayo (*post-structural/post-colonial*)

Lolu hlobo lohlelomqondo aluvumi ukuthi kukhona iqiniso elilodwa. Libuza ukuthi sazi ngani kumbe sineqiniso kangakanani ukuthi leli yiqiniso na? Liqhuba libe nemibuzo eminingi ibe seyiphetha ngokuthi ngokuba akekho ongaba nesiqiniseko salutho emhlabeni, ngalokho-ke, asikwazi ukufunga sigomele ukuthi ngempela lokhu kuyiqiniso noma akusilo. Lokhu kungenxa yokuthi izinto zihlale ziguquguquka ezweni, (Morgan 2012).

3.2.4 Uhlelomqondo oluqondayo

Ngenhla sekubhekwe zonke izinhlobo zohlelomqondo ezikhona kanye nezivamile. Lapha-ke, kubhekwa uhlelomqondo eqondayo nokuyiyona ezosetshenziswa yilolu cwaningo. Uhlelomqondo oluqondayo luhlose ukuqonda kangcono lokho okusuke kucwaningwa ngakho, (Ladson-Billings & Donnor, 2005). UCreswell (1998) uhambisana nabo laba bacwaningi uma ethi lolu hlobo lokucwaninga lusuke luhlose ukucubungula isihloko esithile (Miles no Huberman 1994) kuBerg (2001:238) bathi uhlelomqondo oluqondayo lubuka izinto ngendlela ezenzeka ngayo, izicubungule nangendlela ezenzeka ngayo. UPacker (1999) uthi uhlelomqondo oluqondayo luhlose ukubheka ukuthi abantu bawubona unjani umhlaba, indlela abaxhumana ngayo kanye nendawo lapho kuxhunyelwa khona. UNeuman (1997) uthi lolu hlelomqondo lumayelana nokuthi abantu baziphatha kanjani ezimpilweni zabo zemihla ngemihla nokuthi bazenza kanjani izinto.

U-Antonio (2009) uthi umhlaba esiphila kuwona wakhiwa umphakathi ophila kuleyo ndawo, umcwaningi ube esesebenza njengethuluzi elihlaziya izinto ezenzeka emiphakathini yethu nokuthi kungani zenzeka ngale ndlela ezenzeka ngayo. Isizathu sokuqoka lolu hlelomoqondo oluqondayo ngoba ingena ithi khaxa kulolu cwaningo ngoba ngaphandle kokubheka amagama abalingiswa nje kule midlalo yakwithethelevishini, kuzophinde kubhekwe ukuthi ingabe umnikazi walo igama uyahambisana yini negama lakhe ngaleyo ndlela kuzobe kubhekwa eziqeshini ngendlela izinto ezenzeka ngayo.

3.3 Izindlela zokuqhuba ucwaningo

Ziningi izindlela abacwaningi abahlukahlukene abake bazisebenzise uma benza ucwaningo lwabo. Kepha zimbili ezivame kakhulu, okuyindlela yekhwalthethivu kanye nendlela yekhwantithethivu.

NgokukaWilliams (2003) ecashunwe uNkosi uthi:

‘Ziningi izindlela zokwenza ucwaningo ongoti bezokucwaninga asebeziqambile. Naphezu kwalowo msebenzi wabo asebewenzile, lezi zindlela zokwenza ucwaningo kazifani. ULorio (2014) uphawula ukuthi zimbili izindlela zokwenza ucwaningo eziwayelekile abacwaningi abavamise ukuzisebenzisa ocwaningweni abalwenzayo. Kukhona indlela yokwenza ucwaningo ebizwa ngokuthiwa ikhwalthethivu nendlela yokwenza ucwaningo okuthiwa ikhwantithethivu’ (2020:03).

Lapha sizogale sibheke indlela yekhwantithethivu. Le yindlela lapho umcwaningi esuke ehlose khona ukuthola izinombolo ekugcineni kocwaningo lwakhe. Lapha inhloso kusuke kuwukuqhathanisa izinamba ngokwesibonelo ucwaningo lukaJeniffer nabanye (2019) lapho beqhathanisa khona abesilisa kanye nabesifazane. Ocwaningweni lwabo bathola ukuthi abesilisa abaneminyaka engaphezulu kwengama-45 banamathuba angamaphesenti

angama-66 ukuthi babe nesifo senhliziyo uma beqhathaniswa nabesifazane abasemnyakeni efanayo bona abanamaphesenti angama-34.

Lolu cwaningo-ke aluhlosile ukuthola izinamba noma inani elithile ekugcineni kepha luhlose ukuhlaziya imininingo yalo, ngaleyo ndlela lona luzokhetha indlela yekhwalthethivu.

3.4 Indlela yekhwalthethivu

Uma uPam (2011) ephawula mayelana nezindlela zokucwaninga, uthi indlela umcwaningi ayikhethayo iya ngokuthi yena ufisa ukuthola hlobo luni lwemiphumela ekugcineni kocwaningo lwakhe. UFlick (2009) uthi ikhwalthethivu wuhlobo locwaningo oluhlose ukunikeza ulwazi olujulile mayelana nesihloko esikhethiwe. UCreswell (2003) yena uthi ikhwalthethivu ibaluleke kakhulu ocwaningweni oluveza ubufakazi, uthi inhloso enkulu yalolu hlobo lokucwaninga ukuthi luphendule imibuzo ethile engase ibe khona. Uqhuba athi okuhle kakhulu ngokuphendulwa kwale mibuzo ngalolu hlobo locwaningo ukuthi ayigcini nje ngokuphendulwa kuphela kepha iphinde ichazwe.

UBausell (1994) uyavumelana nalokhu okushiwo ngenhla uma eqhuba ethi inqubo yocwaningo yekhwalthethivu ibandakanya imibuzo ehloswe ucwaningo, izimpendulo zale mibuzo zingaba nezingqikithi ezahlukene, okuyizona ezingasiza umcwaningi ukuthi akwazi ukuhlaziya imininingo yakhe ngendlela efanele. Uqhuba athi ikhwalthethivu iwukuqonda okuthile lapho umcwaningi angahlaziya khona izithombe noma inkulumo yababambiqhaza uma enze izinkulumo mpendulwano. Ikhwalithethivu ifanele umcwaningi ozimisele ukuchitha isikhathi sakhe esiningi ehlaziya imininingo yakhe ngoba ekugcineni kocwaningo lwakhe kumele kuvele ukuthi imininingo yakhe uyihlaziye ngokujulile. Kumele umcwaningi aveze akutholile ngendlela echazisisayo, (Clark no Creswell 2010).

Umcwangingi okhetha lolu hlobo lokucwanginga kumele azimisele ukuveza zonke izinhlangothi zemininingo azitholile. UGreenstein (2003) uthi ikhwalithethivu indlela yomcwangingi ebuka imvelo nemvelaphi yenkolelo neqhaza enalo ekwakheni inqubo yaleso sizwe. Uqhuba athi okusemqoka ngale ndlela yokucwanginga ukuthi umcwangingi akumele afake uvo lwakhe noma asheshe ahlulele labo asuke ezobacwanginga, kulolu cwaningo kukhulunywa ngabalingiswa abahlukene ukuthi umcwangingi kumele abheke ngeso lokucwanginga angabheki ngeso lokwahlulela. Kuba khona inkinga asuke eyibheka umcwangingi kodwa usuke engahlosile ukuyixazulula kodwa usuke ehlose ukuyiqonda kangcono, aqonde ukuthi kungani ikhona, isukaphi, kanti futhi yini engenziwa ukuthi igwemeke esikhathini esizayo (Creswell 2003). Isihloko socwanningo yisona esitshela umcwangingi ukuthi ingabe kufanele yini akhethe ikhwalithethivu. Ucwanningo lusuke luhlose ukubheka ukuthi into ethile yenzeka kanjani noma nini noma kephi. Uma sikhetha le ndlela yokucwanginga, akufanele sizenze abacwanningi abangochwepheshe kodwa kufanele sivuleleke, sishiye isikhala esanele sokuthi sifunde okusha ngalesi sihloko esikhethiwe.

Lolu cwaningo lufisa ukubheka ngokunzulu ukuqanjwa kwabalingiswa abatholakala emidlalweni yethelevishini ozihloko zayo zithi-*Isibaya*, *Imbewu/the seed* kanye nothi *The Wife*. Ucwanningo lufisa ukubheka indlela abaqanjwe ngayo nanokuthi ithini inhloso yokuqanjwa kwabo ngaleyo ndlela abaqanjwe ngayo. Ingaleso sizathu-ke umcwangingi ekhethe indlela yekhwalithethivu ukuze izinjongo zocwanningo zifezeke. Lolu cwaningo luhlose ukuthi imibuzo ethile iphenduleke luphinde futhi lubheke ngeso elijulile lokho okuzocwanningwa. Ngokuchaza kukaStrauss noCorbin (1990), ikhwalithethivu iyindlela engagxilile ezinombolweni kepha egxile kakhulu ekutheni inikeze umbiko wamagama nangawo futhi amagama.

3.5 Indlela yekhwantithethivu

Ikhwantithethivu ingenye yezindlela abacwaningi abake bazisebenzise uma benza ucwaningo. Ucwaningo lusuke luhlose ukubheka ukuthi into ethile yenzeka kanjani noma nini noma kephi. Lolucwaningo ukuveza izinombolo ezithile ekugcineni noma ukuqoqa izinombolo ezithile okuzoba yizona ezizoveza ubufakazi noma zikhiphe amaqiniso ekugcineni kocwaningo lwakhe. Ikhwantithethivu yona ibuye ihlose ukuqhathanisa njengokuthi isiphetho socwaningo siveze ukuthi iqembu A lenza kangcono keneqembu B, (Creswell 2003). Ngelokhu okuchazwa ngekhwantithethivu, kusobala ukuthi le ndlela yokucwaninga ayifanele ukuthi isetshenziswe kulolu cwaningo ngoba ngeke yakwazi ukufeza izinjongo zocwaningo.

3.6 Ukuqoqwa kwemininingo

Ucwaningo nocwaningo kufanele lube nendlela ezoqoqa ngalo imininingo yalo ezobe iyihlaziya. Lapha sibala izindlela ezifana nokubamba izingxoxo emphakathini uma ucwaningo lwakho luphathelene nezimpilo zabantu, nezindlela zokuhlaziya ulwazi ze-inthanethi, njalo njalo. Ngokuthi lolucwaningo lubheke kakhulu imidlalo yakuthelevishini, umcwaningi uqopha iziqephu lezi azidingayo, azibhale phansi (*transcribe*). Umcwaningi usebenzise izinhlelo ze DSTV Now kanye neVIU nokuyilapho akwaze ukuthola khona iziqephu zemidlalo esezadlula. Umcwaningi uphinde wathatha imininingwane kuhlelokuxhumana nokuyilapho ezothola khona olunye ulwazi nokuthi kungani abalingiswa baqanjwa ngale ndlela abaqanjwa ngayo nokuthi ingabe ithini incazelo yamagama abalingiswa abatholakala kuyona le midlalo.

3.7 Isampula

Ongoti bezocwaningo bathi kubalulekile ukuthi ucwaningo lube nesampula ethile okusetshenzelwa phezu kwalo. Isampula yilapho umcwaningi esuke ekhetha khona imininingo okuzoba yiyona azoyisebenzisa ukuhlaziya ulwazi. Ziningi ke nezinhlobo zamasampula ezisetshenziswa ocwaningweni

olwahlukahlukene. Kukhona isampula eyaziwa ngokuthi yi *probability sampling* (isampula eqagelekayo) kanye ne *non-probability sampling* (isampula engaqageleki). Ngaphansi kwesampula eqagelekayo (*probability sampling*) sithola lokhu (Iliyasu 2021):

- *Stratified random sampling* (ukusampula ngokohlelomikhakha)
- *Systematic Sampling* (ukuqoka ngendlela ehlelekile)
- *Cluster Sampling* (ukuqoka ngokweqoqo)
- *Simple random sampling* (ukuqoka ngokungakhethi okuqondile)

Lapha ngezansi sizobe sesizichaza lezi zinhlobo zesampula ezahlukene.

3.7.1 Ukusampula ngokohlelomikhakha (*stratified random sampling*)

Uma sibheka ukusampula ngokohlelomikhakha (*stratified random sampling*) sithola ukuthi yilapho umcwaningi esuke ehlukenisa khona imininingo ngokufana kwayo. Isibonelo, uma umcwaningi enza izingxoxo ezihleliwe, ukwenza lokhu ngokuhlanganisa abantu ngobulili obufanayo, ngeminyaka yabo, njalo njalo (Acharya 2013).

3.7.2 Ukuqoka ngendlela ehlelekile (*systematic Sampling*)

Umbhali u Acharya (2013) uchaza ngokuqoka ngendlela ehlekile lapha asivezela khona ukuthi lapha umcwaningi usuke ekhetha abantu azobasebenzisa ocwaningweni ngezidingo ezithile ezahlukahlukene. Ngalokhu, uthi le ndlela iyona ethatha isikhathi esincane kunazo zonke.

3.7.3 Ukuqoka ngokweqoqo (*cluster Sampling*)

Ngokuchaza kukaKadilar (2003) ehunyushelwe esiZulwini, ukuqoka ngokweqoqo (*cluster sampling*) uthi kusebenza kakhulu kubacwaningi abasuke bezosebenza ngabantu. Kwenzeka kahle uma behlelwa ngokwezindawo abasuka kuzo noma abahlala kuzo. Kungaphinde bahlelwe ngokweminyaka, ubulili, ubuzwe, ibala, njalo njalo.

UKadilar (2003) uqhuba aveze ukuthi ukuqoka ngokungakhethi okuqondile (simple random sampling) yilapho wonke umuntu oyingxenywe yocwaningo enethuba elilinganayo lokuthi angakhethwa noma angekhethwe. Yilapho abantu abayingxenywe yocwaningo bekhethwa ngokunganaki, hhayi ngenhloso ethile.

Lapha ngenhla besibheka izinhlobo zokwenza ucwaningo ezingena ngaphansi kwesampula eqagelekayo (*probability sampling*). Manje sesizobheka ezingena ngaphansi kwesampula engaqageleki (*non-probability sampling*). Kulolu hlobo sithola lokhu:

- Ukuqoka ngokukuvumelayo (Convenience sampling)
- Ukuqoka okunikezelanayo/ okungumazibuthe (Snowball sampling)
- Isu lokuqoka ngokufananisa (Quota sampling)
- Ukuqoka ngenhloso (Purposive sampling)

3.7.4 Ukuqoka ngokukuvumelayo (convenience sampling)

U-Etikan (2016) usivezela ukuthi iyini isampula yokuqoka ngokukuvumelayo. Lapha uthi umcwaningi usuke esebenzisa imininingo okuyiyona akwazi ukuyithola. Isibonelo, umcwaningi ufisa ukubuza imibuzo abafundi bamabanga emfundo ephakeme ngendlela yokuziphatha kulezi zikhungo. Uma kwenzeka ukuthi umcwaningi akafinyeleli eNyuvesi eseduze naye ngenxa yezizathu ezithile, mhlawumbe kukude kakhulu, isikhathi ngeke abe naso. Ngaleyo ndlela umcwaningi ube esekhetha ukuya enxanxatheleni yezitolo eseduze naye lapho enesiqiniseko sokuthi nakanjani uma kuyimpelasonto yokuphela kwenyanga ngeke angabatholi laba bafundi abadingayo.

3.7.5 Ukuqoka okunikezelanayo / okungumazibuthe (snowball sampling)

U-Etikan (2016) echaza ukuqoka okunikezelanayo ukubiza ngohlobo oluvame ukusetshenziswa ngabacwaningi lapho becwaninga ngesihloko esibucayi, esifana nokuphila negciwane lesandulela ngculaza, abantwana

abahlukemezekayo emakhaya, njll. Ngokuba yizinto okungelula ukukhuluma ngazo lezi, futhi abantu kungenzeka bangathandi ukuphumela obala bazidalule, umcwaningi ube esenza indlela yokuthi aluthole lolu lwazi. Lokhu angakwenza ngokuxhumana nezihlobo zabantu abadingayo ukuze akwazi ukukhuluma nabo.

3.7.6 Isu lokuqoka ngokufanisa (quota sampling)

UShively (2011) usichaze ngesu lokuqoka ngokufanisa uthi lapha abacwaningi basebenzisa isu lokwenza okuthile kuqala okuzoba yikona okuzoba nomthelela emphumeleni yabo.

3.7.7 Isampula esetshenziswe wucwaningo

Ngenhla sesichaze zonke izindlela zamasampula ezikhona kanye nokuthi zisetshenziswa kuphi, kanjani. Manje kubhekwa uhlobo lwesampula ezosetshenziswa wucwaningo nokuyisampula eyinhloso. Uma sibheka isampula eyinhloso uBhardwarj uthi:

'In this type of sampling, there is a known probability of each member of the population of being selected in the sample. When population is highly homogenous, there are high chances of each member of being selected in a sample.'
(2019:157)

Okuhunyushwe ngokuthi:

Kulolu hlobo lwesampula, kukhona ithuba elaziwayo lelungu ngalinye lesibalo sabantu ukuthi likhethwe kwisampula. Uma inani labantu lilingana, maningi amathuba okuthi ilungu ngalinye likhethwe esampuleni.

Lolu cwanoingo luzosebenzisa isampula eyinhloso. UBernard (2002) ecashunwe kuZuma (2016) uthi lolu hlobo lwesampula yilapho umcwaningi ekhetha

abantu noma izinto ngenhloso yokuzisebenzisa ocwaningweni. Lapha sizokhetha izahluko ezimbalwa umdlalo nomdlalo okuzoba yizona ezizosetshenziswa ocwaningweni. Emdlalweni *Isibaya* kukhethwe isigcawu sesi-9. Emdlalweni othi *Imbewu/The Seed* kukhethwe isigcawu sesi-3 kanti emdlalweni othi *The wife* kuthethwe isigcawu soku-1. Lezi zigcawu zikhethwe ngokuthi yizona eziveza kahle bonke abalingiswa futhi yizona eziqukethe imininingo ehlaziywa ucwaningo. Isampula eyinhloso isho ukuthi lokhu okukhethiwe kukhethwe ngenxa yokuthize enakho okukwenza kube mqoka ocwaningweni lolo olwenziwayo (Lelokoana 2011). Yize abacwaningi abanengi besebenzisa isampula eyinhloso uma bezoba nezingxoxo nababambiqhaza bocwaningo, kepha le sampula ayigcini ezingxoxweni kuphela, uNiewenhuis (2007) uthi le sampula ifaka ngisho nezigameko nezinto eziningi okuyizona ezisiza ukuthi ucwaningo luphethe ngendlela efanele.

3.8 Izindlela zokuhlaziya ucwaningo

Lapha umcwaningi usebenzise indlela yokucwaninga eyaziwa ngokuthi ukuhlaziya okuqukethwe (*content analysis*) nokuyilapho ezobe ebuka le midlalo acwaninge ngayo. Ukuhlaziywa kokuqukethwe yindlela yokuhlaziya esivamile. Kunokuba kuqhutshwe ngendlela eyodwa, kokuhlaziya kokuqukethwe kukhombisa izindlela ezintathu ezihlukene: eziwayelekile, eziqondisiwe, noma ezifingqiwe. Zontathu lezi zindlela zisetshenziselwa ukhumusha incazelo kusuka kokukuqukethwe wumbhalo, injulalwazi kanye nenkulumo esiyilalele. Ukuhlaziya ngendlela ejiwayelekile kubandakanya ukuqala ngenjulalwazi, noma ngemiphumela yocwaningo efanele njengesiqondiso. Ukuhlaziywa kokuqukethwe okufingqiwe kubandakanya ukubala nokuqhathanisa.

3.9 Injulalwazi

NgokukaWeick (1989) kuNkosi (2014;24) injulalwazi iqoqo lemibhalombiko noma imigomo ehloselwe ukuchaza amaqiniso noma izenzo ikakhulukazi

okuhlolwe ngokuphindelela noma okwamukeleke ngokusabalele. Iphinde injulalwazi ibheke okungasetshenziswa, ibuye ibikezele ngesenzeko semvelo. Kubalulekile ukufaka injulalwazi uma wenza ucwaningo. UBartens (1995) uthi kusukela ngesikhathi sakudala ucwaningo lokuhumusha imibhalo kanye nenjulalwazi sekwaba yizinto ongacishe uzifanise namathe nolimi ngoba sekusondelene kakhulu, mancane amathuba okuthi khlukane noma khlukaniswe. UNkumane (1995) uthi sekwaphenduka umgomo ezifundweni kulezi zinsuku ukusebenzisa uhlobo oluthile lwenjulalwazi yemibhalo uma kuhlaziywa umsebenzi wemibhalo. Kanti uSmith (2000) yena uthi eminyakeni engamashumi amathathu edlule ukuhumusha imibhalo kanye nezinjulalwazi sekwasondelana kakhulu, eqinisweni abantu abaningi abagxile ezifundweni zemibhalo ngeke bahlukaniswa nezinjulalwazi. UReeves (2008) yena uthi izinjulalwazi zinikeza umcwaningi amehlo amasha ukuba abheke izinkinga zokuhlalisana kwabantu emiphakathini. Injulalwazi esetshenziswe kulolu cwaningo injulalwazi ye- *hermeneutics* okuyiyona ewumgogodla walolu cwaningo.

3.10 Umlando weHermeneyethiki

Ngokwezinganekwane zesiGrikhi, uHermes wayeyinkosi eyayaziwa njengenkosi engasabi ukweqa imingcele. UHermes wayethenjwa kakhulu ukuthi kube nguye oledhela abantu imiyalezo evela kunkulunkulu kanye nakubantu abangasekho. Kuthiwa ukuze ukwazi ukweqa imingcele phakathi kwezwe loNkulunkulu kanye nezwe labangasekho, bekudingeka ukuthi ukwazi ukuhumusha imiyalezo abakutshela yona ukuze nawe uzokwazi ukuyidlulisela kubantu. Abantu babethembele ku-Hermes kakhulu ukuthi kube nguye obatshela le miyalezo, ngaleyo ndlela wagcina esaziwa njengenkosi ehumusha imiyalezo, (Smith 2001). Ongoti ababethanda ukuhlaziya izincazelo zanoma yini eyayidinga ukuhlaziywa, uSmith (2001) uchaza nokuthi kwagcina sekubolekwa igama lakhe uHermes ukuze kuphume injulalwazi okuthiwa yi *hermeneutics*, (Steele 1997). Kuyavela nokuthi ukusungulwa kwale njulalwazi akugcinanga nje eGreece kuphela kepha kwaqhubeka nakwamanye

amazwe, nakwezinye izizwe. Ngokomlando waseNtshonalanga, sithola ukuthi le njulalwazi bona baqala ukuyisebenzisa ukuze bahumushe imibhalo engcwele. Kuyavela nokuthi ngenxa yokukhathazeka kwabantu ngendlela ibhayibheli elalihunyushwa ngayo, le njulalwazi yaba lusizo. Kwabe sekuqala ukusetshenziswa kwenjulalwazi yehemenuyethiki ngenhloso yokuhumusha izincazelo eziseBhayibhelini ukuze kutholakale izincazelo eziyizonazona. Le njulalwazi yaqala ukusetshenziswa ngabefundisi okwakuyibona ababethenjiwe ukuthi bazokwazi ukuhumusha ngendlela efanelekile.

3.11 Iyini iHemenuyethiki?

Injulalwazi yeHemenuyethiki iyinjulalwazi egxile ekuhumusheni incazelo yento ethile. Ongoti abahlukene bale njulalwazi baveza izincazelo ezahlukene zayo kodwa zonke zinokuhlobana. USchleiermacher (1994) usivezela ukuthi uma umuntu efunda umbhalo othile inhloso yakhe kusuke kuwukuzama ukuphuma neyakhe incazelo noma nokwakhe ukuqonda kunalokhu okusuke kuvezwe umbhali. Kepha uGadamar (2018) akakuvumeli lokhu uma ethi uma ufunda umbhalo othile inhloso yakho kusuke kuwukuzama ukuqonda umbhali kangcono kunalokhu yena asuke ekuqonda, ngamanye amazwi uthi usuke uzama ukungena phakathi emqondweni wombhali avundulule nale ncazelo yena angayibonanga ngesikhathi ebheka umbhalo wakhe, ngaleyo ndlela ugcina sewumqonda kangcono umbhali ngaphezu kwendlela yena aziqonda ngayo. UDithley (1990) uthi iHemenuyethiki (iwubuciko bokuqonda izinto ezaziwa ngokuthi aziguquki. UPalmer (1969) uthi le njulalwazi iwukuqonda izinto ezifana nemibhalo. Kanti uGadamer (1960) uthi iHemenuyethiki iwukuvumela umlando owaziyo kanye nokubhalwe phansi ukuthi kube yikho okukholayo ukuze ukwazi ukuqonda kangcono into ethile. OMartin (1942) noFriedrich (1990) bavumelana ngokuthi iHemenuyethiki iyinjulalwazi yokuqonda incazelo yamagama noma yokuqonda osekubhalwe phansi. UNdimande-Hlongwa (2016) uthi ukuze umuntu athole incazelo ayidingayo yento ethile kumele aqale achaze indawo ekuyona. Uthi awukwazi ukuqonda igama ngalinye ungabhekanga konke okulizungezile igama kanjalo futhi

nakho awukwazi ukuqonda konke okusegameni ungaqondanga igama ngalinye. Uqhuba athi zonke lezi zinto ziyahambisana ngoba awukwazi ukuthola okunye lokhu okunye kungekho. Le njululwazi iwukuqonda incazelo yamagama kanye nokuqonda izimo amagama atholakala kuzona kanye nokuhumusha amagama. Lolu cwaningo lubona lufanele ukusebenzisa le njululwazi ngoba kukhona lapha okungekho khona izincazelo zamagama, kubhekwe kuphela ukuthi ingabe ngempela incazelo yegama iyahluka yini uma sekushintsha isimo ekusona noma ngabe lokhu okushiwo ngababhali bale njululwazi akumile njengoba bekumisile. Le njululwazi ibheka ukuhunyushwa kwencazelo yamagama. Inhloso yayo kuwukubheka ukuthi ingabe incazelo yegama ngalinye iyawakha yini umqondo kulowo musho. Kule njululwazi uma kushiwo igama, akuqondiwe igama lomuntu kepha kushiwo amagama akha umusho. Ayigcini nje kuphela ngokucubungula incazelo yegama ngalinye kodwa ibuye ibheke nobunjalo bendawo lapho igama litholakala khona.

Yize ongoti bale njululwazi benezincazelo ezehlukene ukuthi ingabe iyini, kodwa bonke bavumelana ngento eyodwa ukuthi iwukuqonda okuthile. Ngalokho-ke, lolu cwaningo lubona kufanelekile ukuthi lusebenzise le njululwazi ngoba nalo ucwaningo luzama ukuqonda ukuthi ngabe asho ukuthini amagama abalingiswa bezinhlelo zethelevishini ezicwaningwayo. Kwezinye zezincazelo esizitholayo ngale njululwazi, kuphinde kuvele ukuthi iwukuhumusha incazelo ngendlela yena umuntu ngamunye abona ngayo (Gallagher 1992). Lokhu kuvunyelwa ngu-Agrey (2014) yena oqhuba athi igama alikwazi ukuba nencazelo eyodwa. Uthi igama sikwazi ukulihumusha ngokuthi likephi nendawo/ likusiphi isimo ngoba isimo igama elitholakala kuso sinamandla okuthi siguqule incazelo yegama. Kule njululwazi uma kukhulunywa ngegama akushiwo igama lomuntu kepha kushiwo igama esingalithola emushweni. Ngokubheka osekushiwo ngale njululwazi, *umcwaningi* ubone kufanelekile ukuthi ayisebenzise. Lolu cwaningo luzobuye lubheke ukuthi ingabe kukhona yini ukuhlobana okukhona phakathi

kwamagama abalingiswa kanye nezigameko emdlalweni okwenza kubonakale kukuhle ukuthi kusetshenziswe le njulalwazi ngoba lapho sizobe sibheka ukuthi incazelo yegama iguquka kanjani nakangakanani ngenxa yesimo umlingiswa azithola ekuso. Ngalokho, sizobe sesihlaziya ukuthi ingabe ngokwenzazelo esiyinikwa u-Agrey (2014) ngaphezulu, kuye kwenzekile na. Ngokubheka osekushiwo ngale njululwazi, *umcwaningi* ubone kufanelekile ukuthi ayisebenzise.

3.12 Isiphetho

Kulesi sahluko besiveza izindlela zokuqoqa imininingo ezisetshenziwe ukuqhuba lolu cwaningo, nokuthi kungani lezi zindlela zifanelekile. Umcwaningi uphinde waveza nezindlela ezahlukene zesampula, wabe eseveza le yena azoyisebenzisa nokuthi kungani ezosebenzisa yona leyo. Kubhekwe nokuthi injulalwazi ezoba ngumgogodla wocwaningo, kubhekwe imvelaphi yayo le njulalwazi, yachazwa ukuthi iyini nokuthi kungani kuyiyona efanelekile ukuba ingene kulolu cwaningo. Esahlukweni esilandelayo kuzohlaziywa ulwazi locwaningo lapho kuzobe kubhekwa khona imininingo etholwe wucwaningo.

ISAHLUKO SESINE

Ukuhlaziywa kolwazi locwaningo

Izinhlobo zamagama atholakala emidlalweni yakuthelevishini ethi *Isibaya, Imbewu/ the seed* kanye nothi *The Wife*

4.1 Isingeniso

Esahlukweni esedlule kubhekwe izindlela zokwenza ucwaningo, nenjulalwazi ewumgogodla noma uhlaka lwalolu cwaningo ezophinde ivele lapha njengoba kuzohlaziywa imininingo. Kulesi sahluko kubhekwe izinhlobo zamagama atholakala emidlalweni yakuthelevishini ethi *Isibaya, Imbewu/the seed* kanye nothi *The wife*. Lolu cwaningo lunenhlosongqangi yokubheka ukuthi ngabe baqanjwe kanjani abalingiswa bakule midlalo futhi ekuqanjweni kwabo ngabe sithola ziphi izinhlobo zamagama, siphinde sibheke ukuthi ngabe amagama abalingiswa atholakala kule midlalo ahlukene ngezigaba ezingaki.

4.2 Izinhlobo zamagama

4.2.1 Amagama esiNgisi

Lapha sizoqale sibheke abalingiswa abanamagama esiNgisi. Esikhathini sakuqala abantu abansudu babekade bethola igama lasekhaya kanye negama lasesikoleni elibuye laziwe ngokuthi igama lesiNgisi. Lokhu-ke, kwakungumkhuba ojwayelekile ukuthi wenzeka ngenxa yokucindezelwa ubandlululo kwabampisholo ababekade sebebuswa uhulumeni wabamhlophe ezweni laseNingizimu Afrika. Ngokuchaza kuka Khuboni uthi:

“Christian or western names were imposed on black people to facilitate colonial administration” (2000;01).

Okuhunyushwe ngokuthi:

Amagama amaKrestu noma asentshonalanga abekwa kubantu abamnyama ukuze kube lula ukuphatha amakholoni.

Amagama obuKristu noma aseNtshonalanga ayeqanjwa abantu abamnyama ukuze kube lula ukuthi abamhlophe bababize ngawo emakhishini, emapulazini, ezingadini nasezimayini lapho ababebasebenzela khona abamhlophe. Uma umama osebenza ekhishini lomlungu ewuQhamukile, umedemu nobasi babezombiza bathini ngoba imisindo engongwaqabathwa ingekho nje olimini lwabo? Lezi ezinye zezizathu zokubaphoqelela ukuba babe namagama esilungu abantu abamnyama ngezikhathi zokubuswa abamhlophe kuleli.

Lawa magama esiNgisi ababenikwa wona ayebuye aziwe ngokuthi ngamagama enkolo. Lokhu kufakezelwa nguKoopman (2002) lapho eveza ukuthi kwakuphoqelegele ukuthi abantu abamnyama baseNingizimu Afrika babhabhadiswe ngokwenkolo yobuKrestu kuthi uma sekwenziwe njalo banikwa igama lesiNgisi elizophinde laziwe ngokuthi igama lesikole.

Ungubane uyakufakazela lokhu aphinde achaze kabanzi ngezindlela ezahlukene abantu abamnyama abawathola ngayo amagama, athi:

“...Traditional naming systems show that early contact period between Africans and Europeans influenced the naming practice among most African societies. People were to be baptised and given English names. English names were mainly used in religious contexts or in the workplace” (2000;05).

Okuhunyushwe ngokuthi:

Izindlela zendabuko zokwethiwa kwamagama zibonisa ukuthi isikhathi sokuqala sokuxhumana phakathi kwama-Afrika nama-Europe sibe

nomthelela endleleni yokuqamba amagama kwemiphakathi eminingi yase-Afrika. Abantu babebhabhadiswa futhi baqanjwe ngamagama esiNgisi. Amagama esiNgisi ayesetshenziswa kakhulu ezimweni zenkolo, ezikoleni noma emsebenzini.

Lapha uyakuveza ukuhlala endaweni eyodwa kwabantu abamhlophe nabamnyama okuyikona okwaba nomthelela omkhulu ekuguqukeni indlela abantu abamnyama ababeqamba ngayo amagama abantwana babo ngaleso sikhathi. NgokukaNgubane (2000) esinye sezizathu ezaholela ekutheni kugcine sekuphoqa ukuthi abamnyama baqanjwe amagama esiNgisi kwakungukuthi abantu ababekade bephethe ngaleso sikhathi abamhlophe, kwakunzima ukuphimisa amagama abamnyama ngenxa yokuthi amaningi awo ayekade enongwaqa abanzima ukubaphimisa. Ngaleyo ndlela, ukubanika amagama olimi lwabo, kwakuwukwenza izinto zibe lula kubona. Nakule midlalo ehlaziywa kulolu cwaningo, siyabathola abalingiswa abanamagama esilungu. Yize iningi labo kungaveli ngokusobala ukuthi baqanjwa ngalezi zizathu esezibaliwe ngenhla, kepha abanye babo siyathola ukuthi kwampilo yabo igxile kakhulu esilungwini. Uma sibheka umdlalo othi Isibaya obudlala ngehora lesishiyagalombili kusihlwa esiteshini sakwi DSTV 161, sithola abalingiswa okuthiwa ngu-*Iris, Sunday, Samson, Saddam, Lilian, Judas, Lux, Beauty* kanye noPam. Laba balingiswa bangabalingiswa abadala ngokweminyaka, uma kungathiwa sibabheka kahle kuyabonakala ukuthi bazalwa ngaso isikhathi sombuso wabamhlophe, usuwenziwa lo mkhuba wokuqamba abampisholo ngamagama esiNgisi. Okunye okuvelayo ngamagama esilungu aqanjwe abantu abamnyama wukuthi wona awanancazelo etheni ngenxa yokuthi amanye ayekade eqanjwa ngabantu abamhlophe ngoba behluleka ukubiza amagama esiZulu noma olunye ulimi lwabomdabu base-Afrika.

Uma singabheka igama elithi Beauty, yize kuyigama lesiNgisi, kodwa sithola ukuthi alandile kubona Abelungu kodwa lande kakhulu kwabamnyama.

Okunye okuphawulekayo ukuthi lihunyuswa ngokuthi, “Nobuhle” olimini lwesiZulu. UMatiza (2013) ehlaziya ukuthi abantu base- Afrika bazibona kanjani ukuthi bahle uveze ukuthi ukuqamba umuntu ngaleli gama elithi “Beauty” kuqondwe ukugcizelela ubuhle kulo muntu. Kuvele kuvele ukuthi kubantu abangama- Afrika, , leli gama baliqamba ngoba ngempela lisuke lihambisana nobuhle bomuntu. Okunye ukuthi yize igama elithi Beauty kungelesilungu, incazelo yalo ayijulile kakhulu.

4.2.1.1 Amagama esiNgisi avela kwezenkolo

Yize sithola amagama esingisi lapha, kepha kwayiwona singaphinde siwahlukanise. Njengoba bese kuchaziwe ngaphambilini ukuthi amagama esilungu ayebuye aziwe ngokuthi amagama enkolo, nakulolu cwaningo kukhona ukwehluka. Kulo mdlalo othi, Isibaya kukhona amagama okungawenkolo ngoba evela eBhayibhelini, kuwona kukhona afana noJudas nelikaSamson. Lawa magama kucace ngokusobala ukuthi angawenkolo ngoba athathelwa encwadini engcwele. Lokhu kucace ngoba ngisho nomhedeni uyamazi uJudas oseBhayibhelini nokuthi wenzani. Naye uSamson ungomunye wezinceku ezitholakala eBhayibhelini futhi imisebenzi yakhe edume kakhulu kubo bonke abantu, abakholwayo nabangakholwa. Okuphawulekayo ukuthi uSamson unobudlelwano bamabhizinisi no-Iris emdlalweni Isibaya, u-Iris wethulwa enenswebu kaDelaila owayenga uSamson eBhayibhelini. Lokhu kunikeza umqondo wokuthi ukuqanjwa kwalaba balingiswa kuncike nasesigamekweni esibathintayo bobabili eBhayibhelini, ukwenza kwabo emdlalweni okunomthelela webhayibheli.

4.2.2 Amagama esiteketiso (Nicknames)

Cishe ezizweni zonke ezikhona emhlabeni abantu bakhona banamagama esidlaliso. Ziningi izindlela zokunika umuntu igama lesidlaliso. Igama lesidlaliso akuvamisile ukuthi kube igama elisemthethweni alitholakali nakumazisi

womuntu. Ngokwenzazelo kaZulu kukhona imvelaphi yegama lesidlaliso ukuthi:

*A nickname is an **eke-name**, derived from the Old English verb **ecan**, meaning 'to add to or augment'. Thus, an eke-name was a name given to a person over and above his legal or baptismal name. (2004;105)*

Isiteketiso yigama elithi eke, elisuselwa esenzweni sesiNgisi esidala esithi ecan, okusho ukuthi 'ukwengeza noma ukukhulisa'. Ngakho, i-eke-name kwakuyigama elinikezwa umuntu ngaphezu kwegama lakhe elingelomthetho noma lokubhabhadiswa.

Kuyaphawuleka ukuthi ukuthi igama lesiteketiso ulinikezwa libe elingaphezu kwalelo analo elisemthethweni. Lokhu kufakazelwa u Koopman uma ethi:

"Nicknames are unofficial names that are seldom recorded on the individual's official documents such as birth certificates, school certificates, driver's licences even though a person might be known by his or her nickname from an early age until death." (2002;12)

Okuhunyushwe ngokuthi:

Iziteketiso amagama angekho emthethweni angavamile ukuqoshwa ezincwadini ezisemthethweni zomuntu ezifana nezitifiketi zokuzalwa, izitifiketi zesikole, izincwadi zokushayela nakuba umuntu engaziwa ngesiteketiso sakhe kusukela esemncane kuze kube sekufeni.

UKoopman (2002) uyachaza ukuthi igama lesidlaliso kuke kube yigama nje elingavamile ukuthi liqoshwe phansi kepha lona kuyenzeka lidume kakhulu empilweni yomuntu, kwesinye isikhathi abantu abaningi bazi lona lodwa igama lalowo muntu aze ayongena egodini kuthi okuyilona lona aliqanjwa

ezalwa noma elikumazisi abantu abaningi bangalazi. Kuthiwa ziningi -ke izizathu ezenza umuntu athole igama lesidlaliso.

Omunye ulithola ngenxa yezenzo zakhe. Mhlawumbe kukhona into njalo ajwayele ukuyenza bese enikwa lelo gama elingesenzo sakhe. Kokunye kuyenzeka ukuthi igama lesidlaliso livele kulelo umuntu asuke enalo. Kuke kunqanyulelwe igama lakho elikumazisi noma lilungiswe ngandlela thile. ULieberson benoKenny (2007) behunyushelwe esiZulwini, bathi akusiwo umkhuba omusha ukuthi amagama anqanyulelwe ebese kuphuma amagama esiteketiso kulawo magama aqanjiwe. UMorgan nabanye (1976) bayaphikisana nalo mbono uma bethi igama lomuntu elinqanyulelwe alingeni ngaphansi kwamagama ayiziteketiso ngoba ngokwabo ukuchaza bathi igama eliyiteketiso kuke kube igama elisha elingaveli kulelo osuke usunalo. Abanye ababhali abafana no Mthethwa (1991) abavumelani nalo mbono. Ocwaningweni lwamagama ayiziteketiso uchaza athi yebo igama elivela egameni lomuntu elinqanyulelwe alibalwa njengegama eliyisiteketiso kodwa lokho kuke kuncike ekuthenini lelo gama linongeke kanjani. Uqhuba achaze athi amanye amagama ake anongeke ngendlela yokuthi uze ungezwa nokuthi igama lesiteketiso uzitshale ukuthi igama lakhe umuntu langempela. Uthi-ke, uma igama elinqanyuliwe lanongwa ngendlela emnandi uze ucabange ukuthi livela egameni lomuntu langempela, kuleso simo, igama elinqanyulelwe lingangeniswa ngaphansi kwegama lesiteketiso.

UGumede (1988) uveza ukuqanjwa kwamagama esintu kubantu abangamaZulu, uyacacisa ukuthi umuntu onegama lesiteketiso elivela egameni lakhe langempela, kusuke kungasilona igama elisha elizimele, kepha kusuke nje kuwukunqanyulela kwegama lakhe, naye uyavuma ukuthi le ndlela yokuqamba amagama ayiziteketiso isiyande ngempela esizweni samaZulu. Lapha kulo mdlalo othi 'Isibaya' sithola umlingiswa owaqanjwa ukuthi uJabulani linqanyulwa igama lakhe kuthiwa uJabu. Omunye umlingiswa esimtholayo okuthiwa uSbusiso osedume ngelikaSbu. Omunye kuthiwa uThandeka umama wakhe onokumtekisa ngelokuthi uTha. uBuyisile usedume

ngelikaMaBuyi. UMduduzi waziwa ngelika Mdu. Kanti umphathi kaPam unokumteketisa naye amubize ngoPammy, kanti noQondisile sewaduma ngelikaQondi.

Omunye umlingiswa emdlalweni osihloko sithi, *The wife* esibatholayo sibala no Mahlomu, abake bamteketise bathi Mahlomza. Mhlawumbe omunye angathi lesi siteketiso sika Mahlomza sisafana negama lakhe langempela kepha uma sibheka incazelo ka-Lieberson noKenny engaphezulu, siyathola ukuthi nalo leli gama lingena khaxa ngaphansi kwamagama ayiziteketiso. Kwabanye abalingiswa abateketiswayo singabala noNkululeko obuye abizwe ngoNkulu, uNtombizethu owaziwa kakhulu ngelikaZethu (Imbewu/the seed).

Emdlalweni othi *Isibaya*, bayatholakala abalingiswa abanamagama esidlaliso kepha lawa magama awaveli emagameni abo angempela. Sithola umlingiswa okuthiwa nguKentucky. Lo mlingiswa waqanjwa yisithandwa sakhe, inhloso yokuthi amqambe leli gama kwakukade kuyindlela yokuthi amteketise. Uma sibuka isigcawu sesithathu esiqeshini sesine, siyabona isithandwa sakhe sithi kuye "Phela iKentucky inyama emnandi nengiyithanda kakhulu, nawe ngikufanisa nayo ngoba usondele kakhulu enhlizweni yami njengayo." Lapha sithola isizathu sokuthi kungani amnika leli gama, kuyavela ukuthi leli igama liyisiteketiso. UNdimande-Hlongwa ubeka ngokuthi:

"Zulu names are overshadowed by Zulu nicknames. There are people who are known for their entire life by their nicknames instead of the official names which appear on their identity books." (2005;63).

Okuhunyushwe ngokuthi:

Amagama esiZulu asithwe yiziteketiso zesiZulu. Kunabantu abaziwa impilo yabo yonke ngeziteketiso esikhundleni samagama asemthethweni avela ezincwadini zabo zomazisi.

Lokhu kuyiqiniso ngoba nakhu sibona ngoKentucky. Uma lo mdlalo othi, Isibaya kuwumdlalo owufice usuphakathi, ungawuqalanga ekuqaleni kwawo, kungaba kancane ukuthi ugcine ulazile igama lakhe langempela emdlalweni. Lokhu kwenziwa ngukuthi ujwayele ukubizwa ngelikaKentucky. Nomlingiswa okuthiwa uLux (*The Wife*), ngisho nasemsebenzini imbala, sizwa mhla eseshonile igama lakhe langempela, umdlalo wonke nje ubizwa ngoLux. Nakhona sithola lapho esezophenywa khona ngamaphoyisa. Lapho sithola khona ukuthi igama lakhe eliphelele ngu Luxolo Dake.

Lezi zincazelo esezichaziwe phambilini zithi azihluke kunokaKhuboni (2003) umbono. Yena uthi uma sibheka amagama eziteketiso, uthi lapha kuningi esingakubheka. Uthi singabheka wonke amagama abantu abangaqanjangwa wona bezalwa kodwa angekho komazisi kepha okungamagama ababizwa ngawo. Uthi lapha singabheka ngisho umuntu ongumzali osebizwa ngalelo gama lengane yakhe. Lokho siyakubona emdlalweni ocwaningwayo lapha, lapho uSamson Ndlovu ongubaba kaSbusiso onokubizwa ngobaba kaSbusiso. UMpiyakhe Zungu ongubaba ka Jabulani onokubizwa ngobaba ka Jabulani.

4.2.3 Amagama esidlaliso (Euphonic names)

Ngokwejwayelekile kuvamise ukuthi igama lesidlaliso kanye negama eliyisiteketiso kuthathwa njengegama elilodwa elifanayo. Ngokwenza ucwaningo kubhekwa nababhali asebenkantshubomvu kulo mkhakha wokucwaninga ngamagama, sithola ukuthi igama lesidlaliso kanye nelesiteketiso akunayo incazelo efanayo. UKoopman (2002) uchaza ukuthi igama lesidlaliso igama umuntu aziwa ngalo kodwa kuyigama elingenancazelo. Uqhuba athi:

“It sometimes originates from a younger sibling's mispronunciation of a real name, for example Yuyu for Dudu,

Peye for Phelele, Nini for Lindi etc. Euphonic names are mostly characterized by their syllabic harmony." (Koopman 23).

Okuhunyushwe ngokuthi:

Kwesinye isikhathi isuka ekubizeni kabi kwengane yakini encane igama langempela, isibonelo, elithi Yuyu eqonde Dudu, elithi Peye eqonde Phelele, elithi Nini eqonde Lindi njll.

Kuyatholakala ukuthi lawa magama aphinde avele kugogo noma kumkhulu njengendlela yokudlalisa umzukulwabo. Uma kubhekwa emidlalweni ehlaziywa umcwaningi, lokhu sikubona kuyiqiniso. Emdlalweni othi *Imbewu/the seed*, kukhona uZithulele ebizwa ngugogo wakhe ngoThuthu. Emdlalweni othi, Isibaya sithola uSaddam ebizwa unkosikazi wakhe omdala kakhulu kunaye ngokweminyaka ngoDam Dam. Uma siwabhekisisa lawa magama siyathola ngempela ukuthi awanawo umqondo kodwa azwakala kamnandi uma eshiwo.

4.2.4 Izithakazelo

Ngaphansi kwamagama ayizidlaliso singabala ngisho izithopho noma izithakazelo abantu abavamise ukubizwa ngazo. Yize izithakazelo zivela ezibongweni zabo zangempela, kepha kumazisi kukhona isibongo, isithakezelo asikho. Ngaleyo ndlela, nazo izithakazelo zibonakala zifanelekile ukuba zingene ngaphansi kwale ndima. Izithakazelo izibongo zomuntu ezivela ngaphansi kwesibongo sakhe. Ezithakazelweni kukhona ulwazi lokuthi abantu bakuleso sibongo bavelaphi, kungatholakala nolwazi lokuthi yini eyenziwa ngokhokho bakuleso sibongo noma nokuthi bangabantu abanjani abantu bakuleso sibongo. Kule midlalo sithola abalingiswa abahlezi bebizwa ngezithopho zabo. Isikhathi esiningi kusuke kuyindlela yokukhombisa

inhlonipho kubona. Kukhona uSamson Ndlovu obizwa ngoBoyabenyathi, yena uJwayele ukubizwa ngunkosikazi wakhe kanje, ngisho noma ngabe banezinkinga kanjani kodwa akalokothi ambize ngenye indlela, lokhu kukhombisa indlela amhlonipha ngayo. UMpiyakhe Zungu naye uvamise ukubizwa ngoSengwayo ngamakhosikazi akhe, abantwana bakhe kanye namalungu omphakathi amethembayo namhloniphayo kakhulu.

UJudas Ngwenya kwabamhloniphayo nabamthandayo nabemesabayo bambiza ngoMtimande, yena-ke uvamise ukubizwa yindodana yakhe abazwana kakhulu nayo ehlale imkhombisa inhlonipho ngaso sonke isikhathi. Kanti abanye uma sebembiza ngale ndlela kusuke sekuyindlela yokumncenga ukuthi angayenzi into ethile noma avume ukwenza okuthile. Kukhona inkosi yasendaweni eBhubesini engalokothwa ibizwe ngegama yona ehlale njalo ibizwa ngoMatomela noma ngoSomahhashi.

Emdlalweni i- *The Wife*, kunamadodana akwaZulu, kuyavela ukuthi bashiywa ngabazali besebancane kakhulu, bakhuliswa ngubhuti wabo omdala. Ubhuti omdala abalokothi bambize ngegama, noma ngabe ubaqondisa izigwegwe, noma ngabe ubathela induku, kepha bahlezi bembiza ngoMageba. Nabo uma behlangene abanawabo (abancane kunaye) nabanewabo (abadala kunaye), ikakhulukazi uma kukhulunywa ngezindaba ezimqoka, babizana ngoMageba. Lapha-ke, uzwa ngisho indlela abathakazelana ngayo ukuthi basuke bekhombisana inhlonipho.

Esikuqaphelayo ngokubiza umuntu ngesithakazelo sakhe, invamisa kusuke kuwukukhombisa inhlonipho noma kuyindlela yokushweleza, ukucela nokubonga kulowo muntu osuke ukhuluma naye ngaleso sikhathi. Lokhu sikubona lapha emdlalweni othi *Imbewu/the seed*. Esahlukweni sesine isizini yokuqala Isigcawu sesithathu, sithola uNkululeko oyindodana kaNgcolosi ezoncenga uyise emva kokumona kakhulu. Inkulumo yakhe uyiqaqala ngokumthopha, azisho zonke izithakazelo zakhe, emva kokumusho, ube

eselandela ngamazwi okuthi “ngiyazi ngonile Ngcolosi, ngiyazi ngibhedile.” Kuyaphawuleka ukuthi isizathu esenza lo mlingiswa aqale ngokuthopha uyise kuyindlela yokuzama ukumthambisa uyise, kuthi kuqamba useyaxolisa kodwa ulaka luzobe seluthe ukwehla.

4.2.5 Amagama aveza isiqu somuntu

Kunamanye amagama oke uthi noma uwezwa ucacelwe ukuthi lawa achaza isiqu somuntu. Imvamisa leli gama like lichaze indlela abukeka ngayo noma lichaze okuthile okusemzimbeni wakhe mhlawumbe okugqame kakhulu kunokunye. UNTombela (2001;115) uyawufakazela lo mbono uma ebeka ethi:

“Imizimba yabantu ayifani. Kukhona abakhuluphele, abakahle nje kanye nalabo abazacile. Masisheshe sisho lapha ukuthi abantu besifazane bavama ukuba nokuzwela kakhulu uma kukhulunywa ngemizimba yabo. Uma ufuna ukuxabana nomuntu wesifazane, mbize ngesidudla noma uthi uzacile.”

Nakule midlalo ehlaziywayo kuyagqama ukuthi bakhona abalingiswa abaqanjwe ngeziqu zabo noma ngendlela ababukeka ngayo. Lapha sithola uBeauty kanye nelithi Buhle. Uma siwabhekisisa la magama acacile ukuthi achaza ingaphandle lo muntu ngoba wonke asho okuthile ngengaphandle lo muntu. Okuqaphelekayo ngamagama abantu besilisa achaza isiqu ngokuthi wona achaza kakhulu okuthile okusemzimbeni wakhe, hhayi indlela abukeka ngayo nje kuphela. Lapha sithola amagama afana lelithi, Mbodla, Mbobozehluzu kanye nelithi Mehlemamba. Umbono ka Ntombela mayelana nalokhu uthi:

“Masisheshe sisho lapha ukuthi abantu besifazane bavama ukuba nozwela kakhulu uma kukhulunywa ngemizimba yabo. Uma ufuna ukuxabana nomuntu wesifazane, mbize ngesidudla noma uthi uzacile.” (2011;116).

Ngalokhu siyaqonda ukuthi kubantu besilisa kuvamisile ukuthi baqanjwe ngokuthile okusemzimbeni yabo okusobala ngoba bona abanankinga nakho kodwa lokhu akufani nabantu besifazane bona abangafuni nhlobo ukubalulwa ngokuthile okusobala emizimbeni yabo. Kulolu cwaningo kuyaphawuleka ukuthi kunamagama abalingiswa angena ngaphansi kwezihlokana ezingaphezulu kwesisodwa.

4.2.6 Amagama aveza ubukhona buka Mvelinqangi

Kwesinye isikhathi abazali abanesfiso sokuba nomntwana bake babhekane nezingqinamba ezithile ngaphambi kokuba bamthole umntwana. Abanye basuke sebelahle ngisho nethemba ukuthi bayokwazi ukumthola. Ukukwazi ukudlula kulezi zingqinamba kwesinye isikhathi kuyaye kubonakale egameni abalinika umntwana ukuveza ukuthi beyingelula indlela, baphinde badlulisa ukubonga kuMdali. Amagama afana nalawa: Mandlenkosi, Sbongile, Nomusa, Sibusiso kanye nelithi Melusi, amagama ajwayelekile ukuqanjwa abazali uma bebona ubukhona bukaNkulunkulu ekubanikeni umntwana. Yiwo lawa magama atholakala nakule midlalo ehlaziywa wucwaningo.

UNTombela uthi:

“Where some parents see the birth of children as activity by the family's ancestral spirits, others, more commonly, see the hand of God in the birth of a child.” (2011;120).

Okuhunyushwe ngokuthi:

Lapho abanye abazali bebhaka khona ukuzalwa kwezingane njengomsebenzi wemimoya yokhokho basekhaya, abanye ngokuvamile, babona isandla sikaNkulunkulu ekuzalweni komntwana.

Ngalokhu umbhali ngenhla uthi kuyenzeka abanye abazali babone kungamandla edlozi noma esithunywa somndeni okuyisona esenze kwazalwa umntwana ekhaya. Abanye abazali bake babone kungamandla kaNkulunkulu. Yisona sizathu esiholela ekutheni abazali bafise ukuveza ukubonga kuNkulunkulu ngokuqamba umntwana ngegama elizokuveza lokho.

4.2.7 Amagama abikezela ikusasa lomntwana

Kuke kwenzeka ukuthi abazali babe nezifiso ngabantwana babo, izifiso zokuthi umntwana akhule kanjani noma akhule abe yini. Abanye abazali nakho lokho bake bakuveze egameni lo mntwana. Imvamisa, lolu hlobo lwamagama ngo 'bheka' okuyiwona okhombisa ukuthi ekukhuleni kwakhe umntwana kunokuthile abakulindele, lapha-ke kusuke kushiwo ukuthi balindele ukuthi akugade. Amagama alolu hlobo ande kakhulu ezinganeni zabafana nokuyizona ezike zithathwe njengezindlalifa noma yizona ezilindeleke kakhulu ukuthi zikhulise isibongo salowo mndeni noma zigade ikhaya. UNgobese uyahambisana nalo mbono uma ethi:

"Sometimes the parents are thinking to the future when they name a child. This is especially the case with 'injunction' names, where the name provides some kind of moral direction for the child. These are usually names given to boys and a large proportion of them remind boys of their duties when they are grown." (2018;32)

Okuhunyushwe ngokuthi:

Ngezinye izikhathi abazali basuke becabangela ikusasa lapho beqamba ingane. Lokhu kunjalo ikakhulukazi ngamagama 'omyalelo,' lapho igama linikeza uhlobo oluthile lwesiqondiso sokuziphatha kumntwana. Lawa ngokuvamile amagama

anikezwa abafana futhi ingxenye enkulu yawo ikhumbuza abafana ngemisebenzi yabo lapho sebekhulile.

Lapha uthi lawa amagama aqanjwa ngenhloso yokuba inkombandlela emntwaneni. Kule midlalo kukhona amagama anje; Bhekifa, Bhukumuzi, Lindokuhle, Bhekile. Iningi lalawa magama aqala ngo 'bheka' nokuyikona okufakazelwa uMathenjwa (1996) ukuthi igama lomntwana lapho khona abazali bebikezela ikusasa lo mntwana ajwayele ukuqala ngo 'bheka.'

4.2.8 Amagama aveza isimo somqondo sabazali

Ongoti bomkhakha we-Onomastiki bathi e-Afrika jikelele kuwumkhuba owaywayelekile ukuthi abazali baqambe izingane zabo ngendlela abasuke bezizwa ngayo ngaleso sikhathi sokubeletha noma ngento embi ekade ihlala yenzeka ngesikhathi esakhulelwe noma ngesikhathi sokubeletha. U-Aroun (2006) uqhuba athi lawa magama avamise ukuveza usizi nenhlupheko ngoba esikhathini esiningi abazali bavamise ukungabi sesimweni esihle emoyeni. Lokho-ke, kuze kubonakale, kuzwakale endleleni abaqambe ngayo umntwana. Esikhathini sakudala kwakuyinto eyejwayelekile ukuthi uma umama ehlezi exabana nabanakwabo aqambe umntwana ngegama elithi, Qaphela. Kwesinye isikhathi uma ingane yentombazane ithole umntwana isencane akuyona into emangazayo ukuthi igama laleyo ngane lingaba uZimele, nokuyindlela yokudlulisa umyalezo kuyona ingane yentombazane ethole umntwana ukuthi kufanele ivuke izithuntuthe.

Akugcini-ke ngokuthi kube ngamagama aveza umunyu nokuxakeka, akhona namagama aveza isimo somqondo esihle sabazali. Lawa amagama aveza injabulo, ukuthokoza kanye nokwaneliseka. Amagama afana nelika Thokozile, Jabulani, Langaletu, kanye nelikaNkululeko amagama ande kakhulu nakhombisa ukuthi abazali basuke besesimweni esikahle nesihle ngesikhathi

umntwana ezalwa. Ngokuka-Echekwea kuyavela ukuthi igama lingaveza okuthile, lapho ethi:

“In other words, names encapsulate the totality of humanity and nature on the one hand, and on the other, they depict the intimate relationship between the named and the namer.”
(2005:216).

Okuhunyushwe ngokuthi:

Uchaza athi ngamanye amazwi, amagama ahlanganisa ingqikithi yesintu nemvelo ngakolunye uhlangothi, abonisa ubuhlobo obuseduze phakathi kwalowo oqanjwe igama kanye negama alinikeziwe.

Kuyahlaluka ukuthi kukhulu esingakufunda ngegama lomuntu. Ngamagama angenhla sithola ukuthi igama lingaze lisivezele ngisho ubudlelwane obukhona phakathi kwalowo oliqambile kanye nalo oqanjwe igama. Lokhu kungena khaxa kulesi sihlokwana samagama aqanjwe ngesimo somqondo sabazali. Kukhombisa ukuthi ngaso isimo somqondo somzali kuyahlaluka ukuthi ngabe wayejabule noma wayedangele umzali ngenkathi emthola umntwana, ngaleyo ndlela sibe sesibubona ngempela ubudlelwane obukhona phakathi komzali nomntwana noma phakathi komqambi wegama nomntwana.

4.2.9 Amagama aveza ubulili

Kweminye imizi kuyaye kwenzeke ukuthi kube khona izingane zobulili obubodwa, kube nabafana bodwa noma kube namantombazane odwa. Kwesinye isikhathi lokho kugcina sekuholela ekutheni abazali baqambe ngendlela evezayo ukuthi maningi amantombazane noma baningi abafana kuleli khaya. Ku mdlalo othi *Imbeweu/the seed* siyawathola amagama aveza ubulili obubodwa obuningi kunobunye. Sithola amagama athi, Ntombifuthi,

Ntombizethu, kanye nelithi Ntombizakithi (Imbewu/the seed). Lawa magama asivezela ngokusobala ukuthi le mizi igcwele izintokazi. Emdlalweni othi *The Wife* sithola igama elithi, Nkosana. Leli gama likuveza ngokusobala ukuthi le ingane yomfana kanti futhi iyizibulo kwabo.

4.2.9.1 Amagama aqala ngesiphongozo u 'Ma'

Kusabhekwa wona amagama aveza ubulili, kuyaphawuleka ukuthi kukhona nalawo aqala ngesiphongozo u 'ma.' Egameni lo muntu, isiphongozo 'ma' uvamise ukusebenza ukukhombisa ubulili bomuntu wesifazane. Ezimweni lapho umuntu wesifazane esegana khona, uthatha isibongo somyeni wakhe, uma efika emzini uke abizwe ngesibongo sakubo njengokuthi, uMaKhuzwayo. Uma behlangene abagane ndawonye bake babizane ngezibongo zasemakubo bazihlanganise nezasemzini okukhombisa ukuthi lo useganele kuleli khaya. Njengokuthi nje, uMaKhuzwayo Khanyile, uMaZwide Khanyile, uMaBhengu Khanyile, njll. Lokhu kukhombisa ukuthi laba besifazane bavela ezibongweni ezingafani kepha bonke baganele kwaKhanyile. Lo mbono ufakazelwa ngu Koopman lapho ethi:

'Ma' is used with the maiden surname of married women, thus a Mrs Mhlongo, born Dlamini, may be known as MaDlamini, and someone who has married into the Mkhize clan but was born in the Cele clan may be known as MaCele. (1987:40)

Okuhunyushwe ngokuthi:

Igama elithi 'Ma' lisetshenziswa nesibongo sabesifazane abashadile, ngaleyo ndlela uNkk. Mhlongo, ozalwa uDlamini, adume ngelikaMaDlamini, kanti umuntu ogane kwaMkhize kodwa ozalwa kwaCele adume ngelikaMaCele.

Nebala kule mdlalo siyabathola abalingiswa abanamagama aqala ngesiphongozo uMa. Lapha sibala uMaNdlovu, uMaZulu, uMaBhengu, uMaMkhize, uMaMthembu, uMaZungu kanye no MaDlamini. Uma sibheka

laba balingiswa, akusibo bonke abaganile yize bebizwa kanje. Lokhu kuveza ukuthi umuntu wesifazane akadingi ukuthi aze agane ukuze esibongweni sakhe kuqale kufakwe isiphongozo uMa, nomntwana wentombazane ezelwe ngakho kodwa uyabizwa ngoMaGumede ebizwa amalunga omdeni.

Kuyenzeka kwesinye isikhathi uma umuntu ethanda ukwenza into njalo agcina esebeziwa ngaleyo nto. Lapha singalinganisa ngomuntu othanda ukuhleka, kungenzeka agcine esebizwa ngoMahlekanjalo. Lokhu kufakazwelwa ngu Khuboni uma ethi:

“Ma’ can also mean someone who likes to do something repeatedly or the one who likes something or the one who is always doing something. The name formative –ma– usually indicates a characteristic behavior.” (2007; 23)

Okuhunyushwe kanje:

U-Ma’ angabuye asho umuntu othanda ukwenza okuthile ngokuphindaphindiwe noma othanda into ethile noma ohlale enza okuthile. Igama elithi ma livame ukukhombisa ukuziphatha nesici somuntu.

Uma sibheka umdlalo othi *Imbewu/the seed*, esigcawini sesibili, lapha sithola ugogo uMaNdlovu ethi:

“Zithulele, awungiyeke ngalo Makhiphizisu wakho.”

Umbiza kanjena nje ngoba phambilini intombazane le, isike yakhipha isisu. Lapha sithola nomqondo wokuthi into awudingi ukuthi uze uyenze kaningi ukuze ubizwe ngalelo gama, ikakhulukazi uma leso kuyisenzo esingesihle emehlweni abanye abantu.

4.2.9.2 Amagama aqala ngesiphongozo ‘No’

Ngokwesemantiki uma igama lomuntu liqala ngo ‘no’ kusuke kuyigama lomuntu wesifazane ngoba umthetho wokubhala wesemantiki awuvumi

ukuthi igama lomuntu wesilisa liqale ngo 'no'. Lokhu kuphawulwa nguKhuboni uma ebeka ethi:

“Uma kuyigama lomuntu wesifazane invamisa lawo magama aphongoza ngesakhi u (No)” (2003;24)

Le ncazelo ifakazelwa ngu Koopman (2018:10) lapho ethi khona:

“No-“ Originally used for forming both male and female personal names, but now only used in the names of girls.” (2018:10).

Okuhunyushwe ngokuthi:

U'No' kuqala wawusetshenziselwa ukwakha amagama abantu besilisa nabesifazane, kodwa manje usesetshenziswa kuphela emagameni amantombazane.

Kule midlalo ecwaningwayo kukhona abalingiswa besifazane abamagama afana noNolwandle, Nomusa, Nosisa, Nokuzola, Nomafu. Lawa magama esiwathola kule midlalo afakazela lokhu osekushiwo ngenhla kanye nencazelo ka Khuboni.

4.2.9.3 Amagama aqala ngesiphongozo u 'Ka'

Akusiwona-ke u 'no' kuphela oke akhombise ukuthi leli yigama lomuntu wesifazane, ngokwesemantiki, isiphongozo u 'ka' ungena ngaphambi kwesibongo uma kubizwa owesifazane onesibongo esiqala ngo 'ma' (Dlamini 2021). Lapha sithola uKaMajola nokusivezelayo ukuthi akusiyena ubaba womuzi kepha ngumama wekhaya. Kukhona nomlingiswa owuKaMadonsela. Laba balingiswa bangabesimame kanti futhi uma kuqashelwa kule midlalo kuvela indlela abahlezi bebizwa ngayo uma bebizwa ngezibongo zabo.

Kuyaphawuleka ukuthi yonke le midlalo ehlaziywa wucwaningo iyayilandela imigomo yesemantiki ngokuqanjwa kwabalingiswa kuyona. Kepha ngaphezu kwakho konke lokhu, okusemqoka ngalaba balingiswa ukuze babizwe kanje, bengabizwa ngoMasbanibani njengabanye omama, yingoba izibongo zabo ziqala ngo 'Ma.' Akwenzeki ke ukuthi kube ngu 'MaMajola' kepha uma siqala ngesiphongozo 'ma' isibongo sowesifazane, uyohlezi enguKaMajola.

4.2.10 Amagama asuselwa esigamekweni

Kwesinye isikhathi kuyenzeka ukuthi abazali bangabi nalo igama elisemqondweni ngesikhathi umntwana esesesiswini. Lokho-ke, kube sekuholela ekutheni izigameko ezenzeka ngesikhathi umntwana ezalwa zigcine sekuba izona ezisiza ekutheni umntwana athole igama. Kungaba isigameko esihle noma esibi. Ngokuka Zulu:

"The meanings of names are tied largely, in many occasions, to the circumstances of birth of the child; and to a large extent, these names influence the personality and character of the bearer, thus his/her identity." (2004;36)

Okuhunyushwe ngokuthi:

Izincazelo zamagama ziboshwe kakhulu, ezikhathini eziningi, ezimweni zokuzalwa komntwana; futhi ngokwezinga eliphakeme, lawa magama anethonya kubuntu kanye nesimilo somnikazi walo, ngaleyo ndlela ubuyena.

Izincazelo zamagama ziboshwe kakhulu, ezikhathini eziningi, ezimweni zokuzalwa komntwana; futhi ngokwezinga eliphakeme, lawa magama athonya ubuntu nesimilo somnikazi wegama, uqobo lwakhe. Ngale ncazelo sithola ukuthi igama eliqanjwe ngenxa yesigameko aligcini nje ngokuba yigama kuphela kodwa ligcina selinomthelela omkhulu ngisho nasekukhuleni

kwakhe umntwana imbala, ubuyena noma ubunjalo bakhe, ukuthi ingabe umthelela omuhle noma umthelela omubi. UNyamati ubeka athi:

“However, the ethical demand of historical names, especially the negative ones is to help the individual and community to prevent a reoccurrence of the grubby circumstances that had been experienced.” (1988;201)

Okuhunyushwe ngokuthi:

Kepha-ke, ubulungiswa bokuqanjwa kwamagama omlando ikakhulukazi lawa angamahle kusiza umuntu Kanye nomphakathi ukuthi bagweme ukuphindeka kwezigameko ezimbi ezike zenzeka phambilini.

Kepha-ke, isidingo sokuziphatha samagama omlando, ikakhulukazi amabi okunye ukusiza umuntu ngamunye kanye nomphakathi ukuvimbela ukuphinda kwenzeke izimo ezinzima ezake zenzeka phambilini. Kunesizathu okuyisona sona esidala ukuthi abantwana bathole amagama avela esigamekweni esithile kusuke kuwuqaphelisa abantu ukuthi bazame ukugwema le nto embi ukuthi ingabe isaphinde yenzeka. Ongoti bezokuqanjwa kwamagama banemibono eminingi ngokuthi ngabe le ndlela yokuqamba ingumqondo omuhle noma inomthelela omubi kumntwana, omunye walabo ngoti uKhanyile othi:

“Names given due to circumstances at birth tend to be more meaningful and makes the bearer proud of his name because it was given out of significance”. (1990;29)

Okuhunyushwe ngokuthi:

Amagama aqanjwe ngenxa yezigameko ezenzeke kuzalwa umntwana zivamise ukuba nencazelo enkulu yenze nomnikazi walo aziqhenye ngalo ngenxa yobunzulu balo.

Amagama aqanjwa ngenxa yezimo lapho ezalwa umntwana avame ukuba nencazelo futhi enze umnikazi walo aziqhenye ngegama lakhe ngoba liqanjwe ngenxa yokubaluleka kwesimo leso esenzeka. Kuyaphawuleka ukuthi umuntu oqanjwe igama ngenxa yesigameko lokhu kuke kumenze ukuthi aziqhenye ngemagama lakhe. Lokhu kuyahluka kunalokhu esikutshelwa uMsimang (1986) uma ethi umntwana oqanjwe ngegama lesigameko lenza lowo mntwana azinyeze ngegama lakhe ngoba esikhathini esiningi kuvamise kube igama elingelihle. Kule mdlalo sithola amagama afana nelika Duduzile, S'bopho, kanye nelithi Zithulele.

Umbono kaMsimang ufakazelwa nguKhumalo (2008) uma ethi amagama angemahle okuqanjwe ngawo umntwana anomthelela omude kanye nomkhulu kumntwana. Ubika ngokuthi lawa magama aze abe nomthelela ngisho nasekuzithembeni komntwana uma esekhula. Egameni likaS'bopho noma kanjani lowo mntwana ukhula enokuthi izinto zakhe aziqaqekile noma ehlakalelwa izimo ezimbi, avele amukele ukuthi okwakhe kohlala kuboshiwe. UTwenge (1998) ocwaninga eseMelika ngenhloso yokuthola ukuthi ingabe abantu bazizwa kanjani ngamagama abo, kuvela ukuthi umuntu olithandayo igama lakhe uvamise ukuba nokuzethemba okukhulu kunoma ngabe yini ayenzayo, kanti lo ongalithandi igama lakhe kukaningi ukuthi angabi nakho ukuzethemba empilweni ekukhuleni kwakhe nanoma yini ayenzayo akakungabazi ukuthi uzophumelela. Uthi lolu hlobo lwabantu abangawathandi amagama abo banokunaka kakhulu ukuthi abanye abantu bacabangani ngegama labo, uma abanye abantu bevuma ukuthi igama labo alikho lihle noma alijwayelekile noma aliwakhi umqondo, lokho kube sekubenza ukuthi babe nokuzinyeza okukhulu okubenza bazibone ukuthi bahlukile kunabanye abantu. Konke lokhu kwethulwa amandla aqukethwe igama.

Lokhu okushiwo ngenhla akavumelami nakho uRobert (2013) uma ethi igama olithola uzelwe kusuke kuyigama nje eliqanjwe ngenhloso ukuthi nawe ukwazi

ukubalwa esibalweni sabantu abaphilayo emhlabeni. Uthi igama lomuntu alinamthelela empilweni yomuntu ngoba lisuke kuyigama nje. Lo mbhali ubeka athi igama alinawo lawo mandla okuthi abe nomthelela ongako empilweni yomuntu ngoba umuntu akasilona igama lakhe kanye negama lakho alinguwe. Kepha lokhu usuke ekusho ekhuluma ngamagama asentshonalanga, usuke engabaluli amagama angawokudabuka e-Afrika.

4.2.11 Amagama asuselwa ezenzweni nasekuziphatheni kwabantu

Indlela umuntu aziphatha ngayo najwayele ukwenza ngayo iyagcina seyiholela ekutheni aze aphiwe igama. Lokhu-ke, kungaba ukuziphatha okuhle noma okubi, kungaba isenzo esihle noma esibi noma mhlawumbe esingajwayelekile. Uma sibheka amagama esiwathola kule midlalo sithola amagama afana nalawa: Mkhonto, Skhindisabesuthu kanye nelithi Skhaleni. Uma usawabuka nje lawa magama kuyabonakala ukuthi amagama avela ngenxa yezenzo zabo abanikazi noma avela ngenxa yokuziphatha kwabo.

Ucwaningo olwenziwa uMphela (2010) lapho ayehlaziya khona indlela abantu abasendaweni eyaziwa ngokuthi iseMolatjie eseLimpopo, kulolu cwaningo uthole ukuthi impela bayabakhona abantu abathola amagama ngenxa yezenzo zabo. Uqhuba athi kunabantu abanamagama afana nelikaLenala okuyigama lesi Venda elichaza umuntu onesandla, elinye elithi Sekgwari elisho umuntu oyiqhathanzipho, elithi Maratahelele leli gama lichaza umuntu othanda kakhulu ukuhleba ngamagama abanye abantu. Kule midlalo ehlaziywa yilolu cwaningo, kunegama elithi Gwaza (*The Wife*). Leli gama lingalahlaziywa ngokuthi mhlawumbe lo mlingiswa wayethanda ukugwaza abantu kakhulu kumbe uyena owayehlezi egwazwa ngabantu. Kungenzeka ukuthi yilokho agcina esethole leli gama. Siphinde sithole umlingisi obizwa ngoGeja. Leli gama-ke singalibheka kabili, kungenzeka ukuthi ukugeja kokushweba. Singaphinde silibheke ngokuthi mhlawumbe lisho igeja lokulima.

4.2.12 Amagama aveza ukuziqhenya kwabazali

Igama elithi Zimbalizikayise kanye nelithi Sbahle, lawa ngamagama aveza ukuthi abazali babezigqaja ngokuzalwa kwabantwana babo. Akusiyo-ke into entsha ukuthi abazali babenakho ukuzigqaja nokuzishaya isifuba ngokuzala abantwana babo. Lokhu kuzigqaja nokuzishaya isifuba kuvela ngezizathu ezahlukene. UDavies ukuchaza lokhu athi:

“Feelings of pride can be seen in the reasons fathers have given to explain their choice of name, rather than in the names themselves. For example, a father explained that he had chosen the name **Muzikayise** ('house of his father') for his fifth son”. (1994:98)

Okuhunyushwe ngokuthi:

Imizwa yokuziqhenya ibonakala kwizizathu ezinikezwa obaba ngokukhetha lelo gama okudlula igama qobo.

Ngokwesibonelo, ubaba othile wachaza ukuthi wayekhethe igama elithi Muzikayise ('umuzi kayise') ngendodana yakhe yesihlanu.

Kuyahlaluka kulo mbhalo ukuthi ubaba nokunguyena osuke eveza injabulo ngomntwana wakhe womfana, kukhona nokubusiseka ngokuthi uyomakhela uyomakhela uma sebekhulile. Impela lokhu kuyafakazeleka ngamagama esiwatholayo kule mdlalo njengegama elithi Ntombikayise elikuvezayo ukuthi leli gama laqanjwa nguyise wakhe umntwana nokunguyena owayeveza ukuziqhenya. Amanye amagama esiwatholayo emdlalweni Isibaya athi , Sbanisethu, Thandiwe, Cebisile, Sbahle. Lama gama akuveza ngokusobala ukuthi abazali babezizwa beziqhenya ngenkathi bewaqamba.

4.2.13 Amagama aveza imvelo

Kunemibono eyahlukene mayelana nenjulalwazi eyaziwa ngokuthi injulalwazi yeKripke–Putnam. Le njulalwazi inhloso yayo kungukuhlaziya amagama

abantu aqanjwe ngokwemvelo noma amagama esingathi asivezela imvelo encazelweni yayo. NgokukaPutnam benoHilary (1973) owabo umbono uthi awekho amagama achazwa ngokwemvelo noma amagama aveza imvelo. Baqhuba bathi imvelo namagama abantu akuhlangani. Lokhu bakusho ngesizathu sokuthi bathi yilowo nalowo muntu uma ezwa nanoma yiliphi igama noma sekungesilona elomuntu, uke alihlobanise nokuthile akwaziyo. Ngaleyo ndlela, laba babhali bathi akukwazi ukuthi kungaba khona amagama abantu okuthiwa aqanjwe ngemvelo noma incazelo yalelo gama izeza imvelo. Lo mbono bawusekele ngesibonelo sokuthi uma ngabe imvelo yayingekho kwakusangashiwo na ukuthi awemvelo? Ngelokho-ke, baphetha ngokuthi awekho amagama avela emvelweni ngoba incazelo yegama ihlukile kumuntu ngamunye ngamunye kuya ngokuthi yena umuntu wazini noma yini ayijwayele ngaleyo ndlela ebese ehlobanisa igama nalokho akwaziyo.

Kunokushayisana kwemibono mayelana nale njulalwazi eyaziwa ngokuthi yiKripke-Putnam. Abanye ababhali bathanda ukuyiphikisa uma besivezela olunye uhlangothi. NgokukaHackings (2001) sithola ukuthi lokhu okushiwo ngababhali abangenhla akukwazi ukuba yiqiniso. Owakhe umbono uthi, cishe yonke into ekhona emhlabeni isukela entweni ethile, lonke ulwazi umuntu ngamunye analo ulususela kolunye ulwazi abenalo phambilini. Uqhuba athi, ngaleyo ndlela-ke, uma imvelo yayikade ingekho ngabe awekho namagama avela kuyona imvelo. Yebo akhona amagama avela emvelweni, lawa magama aqanjwe ngoba kugqanyiswa imvelo okungaba isimo sezulu nokunye. Kulawa magama abalingiswa acwaningwayo akhona anencazelo yawo ethinta imvelo.

Igama likaNolwandle ongumlingiswa womdlalo Isibaya, liyezwakala ukuthi livela egameni elithi lwandle okuyimvelo. Lapha sibala amagama afana nelika Lwandle (*Imbewu/the seed*), nelithi Mvelo (*The wife*).

4.2.14 Amagama akudala

Ukuhamba kwesikhathi, kweminyaka, kuletha izingugquko eziningi emhlabeni wonke jikelele. Lolu gugquko luze lwenzeke ngisho ekuqanjweni kwabantu amagama. Esikhathini esiphambilini, kwakunendlela abantu ababekade beqanjwa ngayo amagama. Kokunye kwakubhekwa isimo umntwana azalelwe ngaphansi kwaso, kokunye anikwe igama likababa noma likamkhulu wakhe osengasekho emhlabeni, njll. Lokhu-ke sekwaziwa njengendlela yakudala yokunika umntwana igama. Amagama athi Mpiyakhe, Mpihlange, Mthaniya, Nomafo, Mkabayi, Bhekumuzi, Samson, Mpande, Dlakadla, Sbofo, Mandlenkosi, Melusi, Siphokazi, Thokozani, Celiwe, Sebenzile, Duduzile, lawa ngamagama ongeke wangabaza ukuthi amagama akudala.

Amagama akudala ngoba ayekade edume kakhulu ngezikhathi zomkhulu bethu, okungukuthi izingane esezizalwa manje zincane noma cishe azikho ezisaqanjwa ngalawa magama. Uma zisekhona izingane ezinawo, kuvele kucace ukuthi umzali uqambe umntwana ngegama lakudala. Ukuqanjwa kwalawa magama kuveza ukuthi aqanjwa ngezigameko ezenzeka ngesikhathi kubelethwa umntwana noma ngesikhathi esathwelwe. Kuyavela ukuthi esikhathini sakuqala, kwakuvamile ukuthi ukuthi kube ngenye yezindlela abazali ababekade beqamba ngayo abantwana babo.

4.2.16 Amagama esimanje

Amagama esimanje abonakala ngokuthi ahluke kakhulu kunawakudala nangencazelo yakhona. Kule mdlalo ecwaningwayo, kunamagama angena ngaphansi kwamagama esimanje. Lapha sithola umlingiswa ekuthiwa uNtwenhle (*Isibaya*). Leli gama liyigama lesimanje ngoba nomnikazi walo uneminyaka ephakathi kwengama-21 kuya kwengama-25. Akusiye-ke yena yedwa lomlingiswa kulo mdlalo onegama lesimanje, bakhona nabanye okungoSbani, Lwandle, noJunior.

Lawa magama awuhlobo esingawabiza ngokuthi amagama asemfashinini. Lokhu kushiwo ngenxa yokuthi esikhathini samanje abazali sebenokuqamba abantwana babo ngokuhamba nesikhathi, ngokubona ukuthi yini esemfashinini yini futhi engekho. UNgidi (2015) uphawula ngokushintsha kwendlela amagama aseqanjwa ngayo, ubeka ngokuthi abazali besimanje sebeya ngokuthi yini ezwakala kangcono esikhathini samanje yini futhi enhle. Abazali bakubeka ngokusobala ukuthi kunamagama angasafanelekile esikhathini samanje kanti ukuqamba umntwana wakho ngegama lakudala kungakuveza wena mzali qobo lwakho njengomuntu ongekho 'ezintweni' ngendlela ababeka ngayo kuNgidi (2015).

UMachaba (2004) uthi sekwandile ukuthi abazali baqambe amagama ezingane zabo kuye ngokuthi azwakala kanjani. Uqhuba athi esikhathini samanje sekuyilokho esiyande kakhulu ukuphimiseka kwegama kunencazelo yalo igama. Lokhu kufakazelwa nguMyeni (2019) ebeka ethi ukuqamba amagama anencazelo ejulile kuya ngokushabalala kancane kancane kubantu abangamaZulu. Uqhuba athi lokhu kwenziwa ukushintshashintsha kosikompilo nezikhathi abantu abaphila kuzo. Naye uyawufakazela lo mbono othi igama seliqanjwa ngokubheka ukubizeka kwalo kunokubheka incazelo yalo.

4.2.17 Amagama amawele

Esikhathini sakudala emandulo izingane ezingamawele zazingavumelekile ukuthi ziphile kanye kanye zombili. Umzali owayethola amawele kwakumele akhethe elilodwa elalingeke liphile, elalizohanjiswa nomfula noma libulawe ngokuginyiswa igabade. Lokhu-ke, kwakungumkhuba owejwayelekile esizweni sase-Afrika ngoba kwakukholelwa ngokuthi kuyishwa ukuthola abantwana abangamawele. Ngokuhamba kwesikhathi lo mkhuba wagcina usuguqukile. Uma umama ethole amawele sekuke kube intokozo enkulu ngisho nasemphakathini nje. Esizweni sabantu abamnyama, uyaye ubone

ngokufana noma ngokuhambisana kwamagama ukuthi laba bobabili bangamawele. UDonda uphawula athi ngamagama amawele:

"Twins' names in Zulu do not have a specific underlying meaning of 'twin' as is the case in other African societies, but nonetheless twins' names are marked. This is done by pairing them morphologically and semantically they will have similar meanings and similar structures." (1999;28)

Okuhunyushwe kanje:

Amagama amawele esiZulwini awanayo incazelo ethize ethi 'amawele' njengoba kwenzeka kweminye imiphakathi yase-Afrika, kodwa noma kunjalo amagama amawele aphawuliwe. Lokhu kwenziwa ngokumatanisa ngokwe mofoloji kanye nesemantiki, okusho ukuthi azoba nezincazelo ezifanayo kanye nezakhiwo ezifanayo.

Lapha ngenhla kuyahlaluka ukuthi azikho izizathu eziqinile eziholela ekuqanjweni kwabantwana abangamawele ngaphandle kokuthi abazali bake benze isiqiniseko sokuthi amagama abo kumele ahambisane. Emdlalweni othi *The Wife* sithola amawele abizwa ngoLanga noHlomu. Kula magama sithola ukuthi awahambisani ngokumumo wawo. Mhlawumbe okubalulekile okufanele kubhekwe ngalawa magama ngokuthi lawa mawele anobulili obungafani, omunye ngumfana, omunye yintombazane. Lokhu kungenzeka mhlawumbe kube imbangela yokuthi umthetho ojwayelekile wokuqamba amawele ungalandelwanga abazali babo noma ababhali bomdlalo.

4.2.18 Amagama ezinye izilimi

Lo mdlalo awugcini ngokuba namagama abalingiswa okungawesiZulu nawesiNgisi nje kuphela, kepha kukhona namagama awezinye izilimi. Kulezi

zilimi sibala isiSuthu, isiTswana nawezinye izilimi zomdabu zase-Afrika. Nanka amagama atholakala emidlalweni othi *Isibaya*: Kaone, Lerato, Kgokong, kanye noLekalakala. Abalingiswa abanalawa magama nakhona emidlalweni bakhuluma zona ezinye izilimi, kukancane ukutthi bazwakale bekhuluma isiZulu. Laba balingiswa bakhuluma kakhulu isiSuthu nesiTswana. Bakhona nabanye abalingiswa okuvele kulindeleke ukuthi babe namagama avela kwezinye izilimu ngoba abasiwo amaZulu, lapha sibala amagama athi Shria, Pranav, Nirupa kanye nelithi Sunil (kumuphi umdlalo?).

Lapha ngenhla kuvezwe imininingo mayelana nezinhlobo zamagama ezitholakala kule midlalo eqokwe wucwaningo. Ngezansi kubhekwa incazelo yamagama lapho okuhlaziywa khona ukuthi ngabe amagama atholakala kulolu cwaningo anayo yini incazelo, uma ikhona ingabe ithini.

4.3 Ukubheka incazelo yamagama kanye nokuhlobana kwamagama abalingiswa nezigameko

4.3 .1 Incazelo yamagama aveza amandla kaNkulunkulu

Ebantwini abangamaZulu abazali bake baveze ubukhulu bukaNkulunkulu emagameni abawaqamba abantwana babo. Lokhu kuke kwenzeke uma mhlawumbe kube khona ubunzima ababhekene nabo ngesikhathi umntwana esathwelwe noma kukhona izimo ezibucayi ezenzekile. Lokhu kusuke sekungenye yezindlela zokubonga uMdali ngokuthi umntwana ufikile, ephila. Uthi uGuma echaza mayelana nesandla sikaMdali ekuzalweni kwengane:

“Where some parents see the birth of children as activity by the family's ancestral spirits, others, more commonly, see the hand of God in the birth of a child.” (2007;242).

Okuhunyushwe ngokuthi:

Lapho abanye abazali bebheka khona ukuzalwa kwezingane njengomsebenzi wemimoya yokhokho bomkhaya, abanye, ngokuvamile, babona isandla sikaNkulunkulu ekuzalweni komntwana.

Kwesinye isikhathi ngokuhluka kwezinkolo nezinkolelo abanye abazali babheka ukuzalwa kwezingane njengomsebenzi wemimoya yokhokho, abanye, ngokuvamile, babone isandla sikaNkulunkulu ekuzalweni komntwana. Omunye umzali uze aphimisele ngomlomo wakhe ukuthi ukuba uNkulunkulu ubengenaye ngabe akamtholanga umntwana.

Kanti uNeethling (2005) ekhuluma ngezinhlobo zamagama esiXhosa, uthi abantu abangamaXhosa bavamile ukubonga uNkulunkulu ngokufika komntwana emhlabeni, uthi kubona, isikhathi esiningi udokotela kanye noMdali yibona ababongwa kakhulu ngokufika komntwana ephila futhi ephephile. Lokhu akwenzeki nje kuphela kubantu abangamaXhosa kepha nabantu abangamaZulu nabo bazizwa ngendlela efana ncamishi ngokufika komntwana emhlabeni.

Kule midlalo siyabathola abalingiswa amagama abo aveza ukuthi ukubonga kuMdali. Emdlalweni othi *Isibaya* kukhona uMandlenkosi. Leli gama lisho ukuthi ngokubelethwa komntwana inkosi ibe namandla ekutheni konke kube impumelelo. Omunye umlingiswa esimtholayo kuwona umdlalo othi *Isibaya* nguSbusiso. Leli gama liveza ukuthi abazali babekade bebonga umntwana ukuthi uyisibusiso esivela kuMdali. UBusisiwe usho ukuthi umzali ubusisiwe nguMdali ngokuthi athole lomntwana (*Isibaya*). USbongile abazali babeveza ukuthi sibongile kuJehova ngokuthi asinike lo mntwana (*Imbewu/the seed*). Umama kaSbongile wayekade engaphili kahle ngesikhathi esamthwele, wathi esemthola, wathi sibongile kuJehova ukuthi asilonde ngize ngikwazi ukubeletha umntwana wami ephila. Kwesinye isikhathi abazali babona ukuzalwa komntwana kuyisipho esivela kophezulu. Lokho sikubona egameni

lomlingiswa okuthiwa nguSiphokazi (*Isibaya*). Kwesinye isikhathi igama lengane liyaye liqanjwe ugogo, aliqambe njengomyalelo kubazali. Lokho sikubona egameni elithi Bongani (*Isibaya*).

UDlamini (2015) wathola ukuthi igama likaBongani laqanjwa ngugogo wakhe uBongani etshela abazali ukuthi mababonge uMdali ngokuthi sebeze bamthola umntwana okwakukade kunesikhathi eside bemfisa ukumthola. Ziningi-ke izindlela abazali abakhombisa ngazo ukuthi uNkulunkulu ube nesandla ekufikeni komntwana. Lapha sithola igama elithi Nomusa (*Imbewu/the seed*). Leli gama lisho yena uJehova ukuthi ube nomusa wokubapha isipho somntwana.

4.3.2 Incazelo yamagama avela eBhayibhelini

Abanye abazali bake baqambe izingane zabo ngamagama avela eBhayibhelini njengoba kuveziwe ngenhla. Kule midlalo kukhona abalingiswa okuthiwa uJudas. NgokweBhayibheli, uJuda Iskariyotho wayengomunye wabafundi bakaJesu kepha yena wakhetha ukudayisa uJesu ngezinhlamvu zesiliva ezingamashumi amathathu (Mathewu 26). Uma umlingiswa ebizwa ngoJudas njengasemdlalweni, Isibaya usuke ebizwa njengomuntu ongathembekile ongakwenza okubi noma yinini. Ngaleyo ndlela, incazelo yegama elithi Juda seyathathwa njengokuthi igama elichaza umuntu ongathembakele.

USamson wayekade eyindoda ethembekile neyayikade inamandla kakhulu nekwabekwa yingilos kaNkulunkulu ukuthi angeke ize iphuce ekhanda layo ngoba yilapho amandla akhe ayobe elele khona (Abahluleli 13;16). Isigameko esikhulu sikaSamson nesaba wubuwula wukuthi waluthwa ngumuntu wesifazane ukuthi amtshale ukuthi amandla akhe akuphi (Abahluleli 13 - 16). Uma umuntu efaniswa noSamson njengomlingiswa womdlalo Isibaya, usuke efaniswa nomuntu onamandla amakhulu kodwa futhi aphinde afaniswe nokuthi ulutheka kalula ikakhulukazi eluthwa abantu besifazane. USamson esimthola emdlalweni othi Isibaya, yize ephuca ekhanda futhi kungakaze

kushiwo ukuthi amandla akhe asendaweni ethile emzimbeni wakhe, kepha naye waziwa njengomuntu onamandla kakhulu endaweni aphila kuyona, waziwa njengomuntu okwazi ukwenza izinto zenzeke. Ngaleyo ndlela izenzo zakhe nowasebhayibhelini zinakho ukuhlobana. Kukaningana-ke lapho emdlalweni kuvela ukuthi lo mlingiswa unawo amandla. Simbona lapho ngosizo lukaSunday akwazi khona ukwenza uZungu umkhovu. ngempela uZungu okungumnumzane ohloniphekile endaweni waphenduka umkhovu ngamandla akhe uSamson elekelelwa inyanga yasendaweni eyaziwa ngoSunday.

4.3.3 Incazelo yamagama achaza isiqu somuntu

Kunamagama ake aqanjwe ngoba abazali bechaza indlela abukeka ngayo umntwana. Ukuqamba umntwana ngendlela asuke ebukeka ngayo kubuye kuveze ukuziqhenya nokuzigqaja kwabazali ngokuthola umntwana, kuphinde futhi kuveze nenjabulo. uKearney (2015) uthi kwesinye isikhathi abazali bake baqambe izingane zabo ngamagama aveza ubuhle ngenxa yokuthi basuke bejabule kakhulu ngokuthola umntwana emva kwezingqinamba eziningi ebekade bebhakene nazo ngesikhathi umntwana engakafiki emhlabeni.

Kule midlalo sithola umlingiswa okuthiwa uBeauty (*Isibaya*). Leli gama lisho ubuhle, uma ngabe laliqanjwe ngesiZulu, wayezoba uNobuhle. Leli gama liveza ukuthi abazali baqamba umntwana wabo ngokuthi bambona emuhle, babona negama limfanele. Omunye umlingiswa uMehlemamba (*Isibaya*). Ngokujwayelekile imamba inyoka esatshwa kakhulu kunezinye izinyoka ngoba yona iyingozi kakhulu, yaziwa ukuthi ingagadla noma inini. Amehlo ayo ayasabeka kakhulu kanti futhi yona le nyoka yaziwa njengenyoka enamandla kakhulu. Uma sibheka lo mlingiswa emdlalweni siyathola ukuthi uyinyanga. UMehlemamba waziwa njengenyanga enamandla futhi esatshwayo nehlonishwayo. Siyathola la ukuthi akazalangwa eyinyanga, ngaleyo ndlela akusilona igama aliqanjwa ezalwa. Yize kungaveli ngokusobala ukuthi

walinikwa eseyinyanga leli gama kodwa uma kuyabonakala ukuthi elobunyanga. Leli gama siphinde sithole ukuthi yize lichaza isiqu sakhe noma lichaza okusemzimbeni wakhe, kodwa alivezi njabulo futhi alivezi kuzigqaja kwabazali, liyigama elichazayo nje kuphela kodwa alivezi mizwa ethile.

Kukhona nomlingiswa onegama elithi Mbobozehluzo (Isibaya). Uma silihlahlela leli gama kuyavela nokuthi lakhiwe amagama amabili. Elithi mbobo, nelithi ihluzo. Imbobo siyayazi sonke ukuthi umgodi omncane. Ihluzo lona siyazi ukuthi yivovo lokuvova utshwala besiZulu. Uma selisebenze kakhulu livela izimbobo. Uma-ke kuhlaziywa igama lalo mlingiswa singamthatha njengokuthi umakadebona. Lokhu kufakazelwa nayizigameko ezenzeka emdlalweni. Kukaningana emdlalweni, Isibaya kwenzeka izinto ekhaya lakoZungu, izinto ezidinga amehlo esintu, uMehlemamba elekelelwa uyena uMbobozehluzo okuthenjelwa kubona. Uma uMehlemamba engakwazi ukusiza, kuyaye kukhalelwa kuMbobozehluzo noma bona bobabili bahlanganise amandla abo. Le nyanga ayikaze yahluleka, ihlala ngaso sonke isikhathi ikhombisa ukuba umakadebona.

4.3.4 Incazelo yamagama achaza izenzo

Kukhona amagama ake achaze izenzo zomuntu. Lokhu kuke kwakhulunywa ngakho engxenyeni yamagama aqala ngo 'Ma'. Lapha- ke, angeke kuchazwe okunye ngaphandle kokubheka igama elichaza izenzo thizeni. Isenzo yigama elikhombisa ukuthi inhloko yenzani (Ndlovu 2005). Uma khulunywa ngamagama abantu achaza izenzo esithile, kushiwo ngamagama afana nelithi Geja, Gwaza, Dlakadla (*The wife*) kanye nelithi Phunyuka (*Imbewu/the seed*). Ugeja, uchaza ukushweba okusho ukuthi ubuthi uzama ukushaya into ethile kepha wangashaya khona, wageja. Igama elithi gwaza, lona lichaza ukulimaza umuntu kumbe into ethile. Umuntu owaziwa ngokugwaza waziwa njengomuntu oyingozi ngoba uyalimazana. Igama elithi dlakadla, lisho isihluku, ukulimaza noma ukwenza into ngamawala

nangobudlova. Ukudlakadla kusho ukuthi umuntu wenza into ethile ngokweqile, ngendlela ekungasiyona. Ukuphunyuka-ke khona kusho ukungabambeki, ukungatholakali. Leli gama limataniswa nemizwa engemihle. Ukuphunyuka kuvame ukuthi kuthiwe umuntu uphunyukile emva kokuba enze into ethile engeyinhle kahle, kodwa akangabanjwa noma esebanjiwe waphulukundlela. Kuyashiwo ke ukuthi umuntu uphunyukile uma esindile entweni embi. Laba balingiswa ngabakwenzayo emidlalweni ecwaningwayo bayavela ukuthi bangabantu abanjani. Bonke abayisabi impi, isibhamu yinto ephuma kalula kubona. UGeja noGwaza (*The Wife*) baphila nenzondo nangolaka. Bafuna ukuziphindisela emndenini wakwaZulu ngoba oZulu babulala ubaba kanye nomfowabo omncane. Le nzondo sebephile nayo iminyaka futhi ngaso sonke isikhathi bahlale behlela ukuthi bazoziphindiselela kanjani kubona. Nokho-ke, sebeke bazama ukuziphindiselela kodwa kwalimala abanye abantu, basinda laba okuyibona ababekade bebefuna. Lokhu kuqhubezela inzondo iye phambili. UPhunyuka (*Imbewu/the seed*) yena uhlale eqaphe umndeni waka Bhengu. Isikhathi esiningi usuke ewuqaphe ngesibhamu. Uma kukhulunywa ukuthi kungenzeka ukuthi lo mndeni uhlaselwa yizitha, yena usuke esemi ngomumo ngesikhali sakhe. Siphinde silibone igama lakhe limsebenzela lapho kumele abanjwe ngamaphoyisa kodwa aphunyuke nakhona lapho.

UDlakadla yena (*The Wife*) uvela ewumlingiswa ohlezi ezama ukwakha ukuthula phakathi komndeni wakwaZulu kanye noGeja benoGwaza. Ngokuhamba kwesikhathi kuyavela ukuthi wenza lokhu nje ngoba udliwa isazelo sokuthi nguyena owakhipha igama lokuthi abazali babafana bakwaZulu ababulawe. Njengoba abafana bakwaZulu bekhula benganabo abazali kwakungenxa yakhe uDlakadla. Ngezikhathi zakuqala naye wayewushaya-sibhamu.

4.3.5 Incazelo yamagama asuka emlandweni

Kuyenzeka abazali bathande ukuqamba abantwana ngabantu abatholakala emlandweni. Ziningana izizathu ezingenza umzali akhethe ukuqamba umntwana wakhe ngegama likasaziwayo. Kwesinye isikhathi kungaba ukuthi uyamthanda loyo saziwayo, kube ngukuthi loyo saziwayo usasematheni ngaleso sikhathi. Kungaba ngukuthi umzali ufisa noma uthanda umntwana wakhe afane naye loyo saziwayo, noma kube ngukuthi kukhona okuthile okufanayo phakathi komntwana nosaziwayo. Nanxa kule midlalo kungaveli izizathu ukuthi kungani uMkabayi (Isibaya) athola leli gama, kepha kukhona okufanayo esikubonayo njengaye uMkabayi kaJama osemlandweni wakaZulu owayekade bemazi emphakathini ukuthi ungukhanda limtshela okwakhe, (Shamase 2014). Bobabili bango Mafungwase bakwabo, abakaze bagane kanti futhi abakaze babe nabantwana. Yize uMkabayi wasemdlalweni othi *Isibaya* aqanjwa esemncane, okungenzeka ukuthi umzali wakhe wayekade ebona ukuthi uzoba umntwana onjani ngoba kanjalo noMkabayi esimthola emdlalweni naye unjalo. UMkabayi kaJama kwakunguye omdala, kepha ngenxa yokuthi ungumuntu wesimame, usiko lalungavumi ukuthi kube nguye inkosi elandelayo, ngalokho kwakumele adedele umfowabo omncane esikhundleni. Kukanjalo noMkabayi esimthola emdlalweni *Isibaya*, uyena omdala kepha akavumelekanga ukuthi kube nguye oba yinhloko yomuzi yakoManzini ngenxa yokuthi ungumuntu wesimame, ngaleyo ndlela kumele adedele umfowabo omncane okunguMpiyakhe.

Emdlalweni othi *The Wife*, kukhona umlingiswa okuthiwa uMthaniya. Igama elithi Mthaniya liyaziwa kakhulu esizweni samaZulu. Okwenza uMthaniya wakwaZulu abaluleke kakhulu esizweni samaZulu ngukuthi, wavuma ukushelwa uMkabayi kaJama. Naye uMkabayi lokhu wayekwenziswa ukubona isimo sakubo ukuthi indlovukazi engumama obazalayo seyidlulile emhlabeni kanti uyise wabo owayeyinkosi ngaleso sikhathi wayengandile esifazaneni. Ukubaluleka kukaMthaniya kwanda kakhulu lapho esethola

indodana (Msimang 1982). Ngalesi senzo waba igugu kakhulu esizweni sonke ngenxa yokuthi waba umuntu ovuse ubukhosi bakwaZulu lapho ithemba elase lishabalele khona.

UMthaniya esimthola kumdlalo othi *The Wife*, yize yena singeke samfanisa noMthaniya esesikhulume ngaye ngenhla. Kepha kukhona okusemqoka ngaye nokumenza abe yigugu. Inkosazana lena ingeyokuqala ukuba khona phakathi kwezinsizwa eziningi. Uyise kaMthaniya lo wasemdlalweni, uzalwa ezinsizweni eziyisishiyagalolunye. Uma silandela umlando wakulo muzi wakwaZulu, siyathola ukuthi kusukela kokhokho bakhona, kuyavela ukuthi ingane yentombazane ayikaze yaba khona. Lokhu sikuthola esigcawini sokuqala, isiqephu sesihlanu lapho uNkosana nokunguyena osewathatha indawo yababa kuba fowabo, ukhombisa injabulo enkulu uma ezwa ukuthi unkosikazi kamfowabo ubelethe intombazane. Lapha ube esechaza ukuthi bona njengabafowabo, bazi umama wabo kuphela njengomuntu wesifazane ezimpilweni zabo, ngoba ngisho obabekazi abazange babe nabo ngoba umkhulu wabo akazange awathole amantombazane. Amadodana akhona okungabafowabo, naye uqobo bonke bathola izingane zabafana. UMthaniya ube intombazana yokuqala kulo mndeni wakwaZulu. Ngalokho ke, ube eseba igugu ngendlela eyisimanga kulo mndeni.

Sisekuwona lo mndeni wakwaZulu otholakala emdlalweni othi *The Wife*, kukhona umlingiswa okuthiwa nguMpande. Inkosi uMpande iyaziwa kakhulu esizweni samaZulu. Okuke kugqame ngayo Inkosi ngukuthi, kuwo wonke amakhosi akwaZulu, Inkosi uMpande uyena owavumela amaNgisi ukuthi angene kwaZulu. Lokhu wakwenza ngokuthi aphe amaNgisi umhlaba, awanikeze amalungelo ezweni lamaZulu (Fuze, 2022). Uma sibheka uMpande wakulo mdlalo, okucacayo ngaye ukuthi yize elanywa umagcino kulezi zinsizwa eziyisi-8, kepha likhulu iqhaza yakhe kulo mndeni. Abafowabo abadala bazama ngazo zonke izindlela ukumvikela kokubi okwenziwa emndenini; njengokushaya isibhamu, ukugqokeza izimoto zemali njll. Kukho

konke abazama ukumvikela kukho, yena uMpande uhlale ephokophele naye efuna ukuncela ulwazi, akafuni ukusala ngaphandle. Ukuzimisela kwakhe ukuthi afune ukwazi konke okwenziwa ngabafowabo kugcina sekwenza ukuthi abafowabo bamukele ukuthi abe ingxenye yakho konke abakwenzayo. Abafowabo bayamnika ithuba kuze kugcine kungukuthi abasakwazi ukwenza imisebenzi ethile ngaphandle kwakhe. Ngokuqhathanisa Inkosi uMpande kanye noMpande esimthola emdlalweni, siyathola ukuthi akukho okuningi noma okutheni abafana ngakho, ngaphandle kokuthi bobabili bancane ngokweminyaka kubafowabo futhi bayaphokophela ekwenzeni ushintsho.

4.3.6 Incazelo yamagama ethula isimo somqondo sabazali

Amanye amagama ezingane ake aveze ukuthi abazali bebekade becabangani ngaleso sikhathi noma bebekade bekusiphi isimo ngokomqondo ngaleso sikhathi. Kuyaba nesimo esihle noma esingasihle emqondweni kubazali ngesikhathi kubelethwa umntwana. Ukuthi isimo sisuke sinjani kuyaye kubonakale ngohlobo lwegama umntwana analo. UGuma (2007) uthi ukuqamba ngale ndlela akuveli kahle hle ukuthi kwaqala nini kanye nokuthi kwakuvele kuwumkhuba owawukhona yini nasezikhathini zakudala. Amagama atholakala emdlalweni *Isibaya* aveza isimo esihle noma esijabulile noma esikhululekile ngaleso sikhathi, nguThandeka okuyigama eliveza ukuthi abazali babekade bejabule futhi befisa umntwana wabo athandekile. Elinye igama elikhona lithi Jabulani (Isibaya). Leli gama lingasho ukuthi jabulani umntwana usefikile, kepha lona liveza ukuthi ukufika kwalo mntwana kwayiletha injabulo ekhaya.

Njengoba bese kushiwo ngenhla ukuthi kuyenzeka isimo somqondo somzali noma sabazali singabi sihle ngaleso sikhathi, lokho siyakubona kwamanye amagama akhona emdlalweni. Lapha sithola igama elithi Ntandane, (Isibaya) kulo mdlalo asiyitholi incazelo ukuthi kungani umntwana angaqanjwa leli gama kodwa siyabona ukuthi isimo somqondo womzali sasikade singekho sihle neze. Ngokubheka leli gama ngokwesemantiki, siyathola ukuthi intandane

umuntu osuke engesenabo bobabili abazali ngenxa yokuthi badlula emhlabeni. Lapha kungenzeka ukuthi umama wadlula emhlabeni embeletha kanti nobaba womntwana engasaziwa ukuthi ukuziphi izintaba noma naye sewashona. Ngokomdlalo Isibaya, asikaze nangelizodwa ilanga sikhonjisiwe umndeni noma abazali balo mlingiswa okuthiwa nguNtandane. Lokhu kungasinika isithombe sokuthi kungani anikezwa leli gama lomlingiswa. Esikhundleni salokho bona oNtandane nabanye abashayeli bakwaZungu babiza uMkabayi ngonina.

Siphinde sithole igama elithi Skhaleni (*Isibaya*) nalo esingenaso isiqiniseko ukuthi kwenzeka kanjani ukuthi umntwana athi ezalwa ebe ebizwa ngoSkhaleni kodwa ngokulihlaziya leli gama sithola ukuthi isikhala indawo engenalutho kanti umuntu uma kuthiwa uqhamuke esikhaleni, kusuke kuchazwa ukuthi uvele waqhamuka nje noma uqhamuka engalindelekile.

Kulo mdlalo kunegama elithi uZithulele (*Imbewu/the seed*). Leli gama ngeke sasho ukuthi liveza isimo somqondo esihle noma esibi. Lokhu sikusho ngokuthi leli gama lingaba nencazelo eqonde noma yini. Lingasho ukuthi zithulele nje kukuhle noma kukubi. Singabala negama elithi, Sambulo elitholakala emdlalweni (*The Wife*). Isambulo siyazi ukuthi incwadi esiyithola encwadini engcwele. Uma sibheka igama elithi isambulo sazi kuyinto embulekayo ewulwazi obelungaziwa kodwa oseluvezelwe abathile.

Kwamanye amagama esingawabala, sibheka nelithi, Sebenzile (*Imbewu/the seed*). Leli gama lingaba isincomo esivela komunye umuntu esinika umama womntwana emva kokubeletha. Lapha kungabe kutshelwa umzali ukuthi usebenzile ngokuletha umntwana emhlabeni.

4.3.7 Incazelo yamagama abikezela ikusasa

Umzali uyakwazi ukuqamba umntwana njengendlela yokudlulisa umyalezo kumntwana ukuthi uma ekhula kumele akhule aziphathe kanjani noma yikuphi

okumumele ukuthi akwenze lapha ekhaya noma ukuthi iyiphi iqhaza okumele alibambe uma esekhulile. UMachaba (2004) uthi esikhathini sakuqala kwakuyindlela eyayikade yandile ukuthi abazali bafise okuhle ngabantwana babo, ukuthi bafise abantwana babo bakhule babe ngabantu abazaziyo emphakathini, ezweni nasemhlabeni jikelele. Uthi le kwakuyindlela enhle yokuqoqa umntwana uma ekhula ngoba abantu abangamaZulu babekhohlelwa kakhulu ekuthenini umuntu uyahlilandela igama lakhe.

Kulo mdlalo umlingiswa okuthiwa uBhekumuzi (Isibaya). Ukuhlaziya leli gama sithola ukuthi igama elithi bheka lisho ukuqaphela noma qaphela, umuzi usho ikhaya lapho ozalelwa khona noma ozalelwa khona. Leli gama lisho ukuthi kumele abheke umuzi walapha ekhaya. Lo mntwana nguyena okumele ukuwunakekela ukuthi ungafi, ukuthi uhlale uphephile njalo. Lo mlingiswa nguyena owayebheke ikhaya lakwaZungu lilonke ngokuba umqaphi (security) kwakunguye owazi ingaphakathi nengaphandle lomuzi. Kunguyena owazi abafikayo, ukuthi bazokwenzani, bazohlala isikhathi esingakanani. Kunguyena owayazi abasaphumile ukuthi babheke ngaphi futhi bazobuya emva kwesikhathi esingakanani, njll. Lokhu kusikhombisa ngokusobala ukuthi umuzi wakwaZungu wayewubhekile.

Kukhona nomlingiswa ogama lakhe elithi Melusi (Isibaya). Kuvamise ukuthi kube yindodana yokuqala okusuke kushiwo ukuthi uzoba ngumholi walelo khaya, nguye futhi ozogada imfuyo yalapha ekhaya. Uma sibheka umlingiswa onaleli gama sithola ukuthi akasiyo inkosana ezinganeni zakwaZungu kodwa ungumagcino kumadodana akwaZungu.

Amanye amagama afana nelika Qaphela (Isibaya), Mqoqiwohlehle, Sbani, kanye nelithi Nqoba (*The Wife*) nawo anayo incazelo yokubikezela ngekusasa. Igama elithi Qaphela, leli gama lingaba umyalezo umzali awudlulisela ku mntwana wakhe. Umzali angasho ukuthi qaphela abangani noma amalungu athile omndeni kumbe asho ukuthi akaqaphele nje emhlabeni. Kanjalo nelithi, Mqoqiwohlehle, (*The Wife*) leli gama nalo lingumyalezo emntwaneni ovela kuye lo osuke emqambile. Lapha umntwana uyatshelwa kumbe ulindelekile

ukuba abe ngumqoqi wezinto ezinhle kuphela. Lokhu kusho ukuthi umntwana kumele ekukhuleni kwakhe abe ngumuntu ozikhandlayo ukuze akwazi ukuba nezinto ezinhle empilweni. Leli gama lingabhekwa ngokuthi mhlasi mpe akushiwo izinto ezinhle eziphathekayo kuphela njengomuzi, imoto, nokunye, kodwa kungaba izindaba, isibusiso nenhlalakahle yomndeni. Ekukhuleni kwakhe umntwana ulindeleke ukuba aqoqe izindaba ezinhle. Mhlasi mpe kuthiwa makaqoqe izindaba, kepha ezinhle zodwa hhayi ezimbi.

Nakulo leli elithi, Sibani (*The Wife*) likhombisa okuthile okulindeleke kumntwana. Lapha ke, umntwana ulindeleke ukuba abe isibani, kungaba esomndeni noma esabazali kumbe isibani sezwe. Isibani-ke sona siyinto ekhanyisayo, eletha ukukhanya ikakhulukazi lapho kusuke kumnyama khona. Uma ke umuntu kuthiwa uyisibani, lokhu kungasho ukuthi ulindeleke ukuba enze kahle ekukhuleni kwakhe. Ulindeleke ukuba kube nguye ofika nezisombululo lapho kunezinselelo kumbe izinkinga khona.

Igama-ke likaNqoba(*The Wife*) lona liyazichaza. Lokhu kusho ukuthi umntwana ulindeleke ukuba anqobe zonke izimpi azobe ebhekene nazo kumbe umndeni wakhe ozobe ubhekene nazo. Umntwana ulindeleke ukuba anqobe zonke izinselelo azohamba abhekane nazo empilweni. Elinye igama elikhona kulo mdlalo, Isibaya elikaDuma. Leli gama ke lingaba nencazelo yokuqala engukuthi litshela umntwana ukuba akadume ezweni. Singabuye silibheke ngokuthi umntwana uzalwa koMthombeni noma kwaMseleku, ngalokho- ke, wabe eseqanjwa ngesithakazelo sakubo esithi Duma. Kepha-ke le ncazelo akuyona kulo mdlali esikhuluma ngawo. Igama leli lomlingiswa akusona isibongo. Emdlalweni akukaze nangelilodwa ilanga kuvele ukuthi ingabe uzalwa kwabani. Ngalokho- ke, ngeke sasho ukuthi lo mlingiswa uqanjwe ngesithakazelo sakubo.

Emdlalweni othi *Imbewu/the seed*, kukhona umlingiswa ogama lakhe lithi Muzi. Umuzi siyazi ukuthi yindlu ehlala abantu. Uma umntwana eqanjwa ngegama elithi, Muzi kungabukwa izincazelo ezimbili. Eyoqala ethi ulindeleke ukuba kube nguye ovusa umuzi wakubo. Kungabuye kube ukuthi umntwana ulindeleke

ukuba abe nomuzi kumbe imizi (izindlu qobo) eminingi ekukhuleni kwakhe. Kepha okuqaphelekayo, ukuthi noma ngabe yiyiphi incazelo, kepha yena okwakhe kulindeleke ukuba kume, kuphumelele, kwande. Lawa ngamagama abikezela ikusasa ngokuthi wona awumlayezo osuke udluliselwa kumntwana, udluliswa ngumzali kumbe yilo osuke eyiqamba ingane.

4.3.8 Incazelo yamagama aveza izimo kubelethwa umntwana

Kuyenzeka umama abhekane nobunzima ngesikhathi ebeletha umntwana. Kwesinye isikhathi impilo yakhe isuke isengcupheni ngendlela acishe adlula emhlabeni noma mhlawumbe umntwana ocishe wadlula emhlabeni ngesikhathi ebelethwa. UNtwana (1994) uthi ukuqamba umntwana ngalolu hlobo akwandile kakhulu ezindaweni zasemadolobheni noma kubazali besimanje manje kepha lokho kwande kakhulu kubantu basemakhaya. Uma kubhekwa amagama abalingiswa abakule mdlalo abanalolu hlobo lwamagama, siyabona ukuthi nabo bangabalingiswa basemakhaya, bazalelwa khona baphinde bakhulela khona emakhaya, ngaleyo ndlela lokhu kuwubufakazi kulokho okuchazwa nguNtwana, (1994).

Kulo mdlalo kukhona uMduduzi (*Isibaya*). Ngokwesemantiki, uma umuntu enguMduduzi usuke ethoba abazali inhliziyi emva kwesimo noma isigameko ebesingesihle neze. UXaba (1993) ubika ngomama onengane igama layo okungu Mduduzi, owayiqamba ngokuthi bese siside kakhulu isikhathi engamtholi umntwana, emzini base bembiza ngamagama angehli kahle, wathi angathola umntwana, wathi nangu uMduduzi wenhliziyi yami sengithukwe isikhathi eside kangaka kuthiwa angikwazi ukuthola abantwana. Elinye igama elikhona kulo mdlalo elithi Sibongile (*Isibaya*). Umama kaSibongile ocwaningweni lukaXaba (1993) wathi abazali bakaSibongile babekade bebonga uSimakade ngokuthi abanike umntwana ephila ngoba umama wayehlala engaphilile kahle esamthwele umntwana. Kubuye kubhekwe negama elithi Sbopho. Kuningana okutholakalayo ngaleli gama. Okokuqala libonakala njengegama elisakusongela. Kungenzeka ukuthi mzali wayesongelwa ngesikhathi esazithwele. Kungenzeka ukuthi zaziningi

izinkulumo ngesikhathi umntwana engakafiki emhlabeni, kwafungwa kwagonyelwa, kwasongwa, kwathiwa ngeke aze amthole umntwana noma ngeke aze ambelethe kahle. Ngalezi zizathu umntwana wabe eseqanjwa leli gama ngenxa yokuthi bekuboshwe kakhulu ngokufika kwakhe emhlabeni.

4.3.9 Incazelo yamagama angxubevange

Kuyenzeka incazelo yamanye amagama ingaziwa noma ingazwakali kahle noma kube khona amagama angaqondakali ukuthi angafakwa kuziphi izigaba. Kulolu cwaningo athanda ukuba maningana amagama atholakala kulo mdlalo othi, Isibaya esingenaso isiqiniseko ukuthi angena ngaphansi kwaziphi izigaba. Kukhona igama lomlingiswa okuthiwa uNtozabantu. Uma kuhlaziywa leli gama, kuyavela ukuthi kuhlenganiswe amagama amabili elokuqala kunqanyulelwe igama elithi *izinto* nelinye elithi *abantu*. Kungenzeka ukuthi umntwana waqanjwa ngezenzo zomzali wakhe, okungaba uyise noma unina mhlawumbe owayethanda izinto zabantu.

Elinye igama lomlingiswa elikhona kulo mdlalo elithi Sunday (*Isibaya*). Uma uSunday uhunyushelwe esizulwini uchaza usuku lwesonto. Isonto usuku olwaziwa njengosuku olungcwele kubantu abangamakholwa, usuku lwesikhombisa lapho uNkulunkulu alubeka athi makungenziwa msebenzi ngalo kepha kudunyiswe kuphela. Lokhu kuqanjwa kanje kungachaza ukuthi abazali babengabantu ababengamakholwa, ngaleyo ndlela babekade befisa nomntwana wabo abe ngcwele, aziphathe kahle ngobungcwele, lokhu okungenzeki emdlalweni ngoba wethulwa njengomkhunkuli ophendula abantu imikhovu. Kukhona noBuyisile. Lo mlingiswa onaleli gama akuveli ukuthi ungowesingaki kubazali bakhe, kuphinde kungaveli nokuthi ingabe unabo yini azalwa nabo esiswini sikanina. Ngaleyo ndlela akuveli kahle ukuthi yini le engabe uyibuyisile, mhlawumbe uyena yedwa intombazane ebafaneni ngaleyo ndlela ubuyise izinkomo zikayise azikhokha mhla eganwa unina noma kukhona umntwana wentombazane ongaphambi kwakhe owadlula emhlabeni, ngaleyo ndlela abazali sebethi uNkulunkulu umbuyisile umntwana

wabo, ziningi izincazelo ezingavela ngaleli gama uma singayazi incazelo okuyiyona yona yokuqanjwa komntwana.

Elinye igama lomlingiswa elikhona kulo mdlalo othi *Isibaya* lithi Mpiyakhe. Impi kuyaziwa ukuthi isho udlame, yakhe igama elingumnini. Uma kuhlaziywa ngokwesemantiki, kungashiwo ukuthi leli gama liqonde ukuthi lo muntu unguphumasilwe, uyikhonzile impi. Lo mlingiswa onaleli gama, yize engasiye uphumasilwe kodwa akavumeli ukuthi kube khona osukela noma olimaza umndeni wakhe ngendlela yokuthi uma kuwukuthi kumele kube khona impi ukuze avikele okungokwakhe, akangabazi nakancane, uthi mazilime ziye etsheni. Akhona namanye amagama incazelo yawo engacacile kule midlalo, lawo magama abalingiswa abango: Phumelele, Langa. Lawa magama awawenzi kahle umqondo uma ungasazi isizathu abazali ababekade benaso ngenkathi beqamba umntwana.

4.3.10 Incazelo ngokuhlobana kwamagama abalingiswa nezigameko

Ezingxenyeni ezihlaziwayo ngenhla kuphawuliwe ngendlela amagama abalingiswa bemidlalo ehlaziwayo aqanjwe ngayo, incazelo nezimo athathelwe kuzo okuyizizathu zokwethiwa kwabo amagama athile. Manje ake sibheke imvelaphi nencazelo yamagama abalingiswa sibone ukuthi kukhona yini ukuhlobana kwayo nezigameko emdlalweni.

4.3.11 Amagama omlando weBhayibheli

Igama elithi Judas, kuyaziwa ukuthi livela emlandweni weBhayibheli. Emdlalweni Isibaya kuyavela ukuthi ungumuntu ofanayo ngokwezenzo noJudas waseBhayibhelini. Esigcawini sesi-6, isiqephu se-148 simthola eba nokuhilizisana okushubile nomkhwekazi wakhe. UJudas ucasulwa yisenzo somkhwekazi wakhe othathe imali yamatekisi okungawabo bobabili kodwa yena wathatha yonke imali esestshenzwe kuwona wathengela isoka lakhe imoto kanokusho entsha sha. Kuthe lapho bengavumelani khona, uJudas wakhipha amagama ayizinsongo, ethi umkhwekazi wakhe makaqaphele ngoba yena akasabi ukususa nanoma yini ema endleleni yakhe.

Lapha uJudas uvela njengomuntu ongasabi ngisho ukulimaza umuntu osondelene naye, okubalulekile kuyena ukuthi athole lokhu akudingayo, ngesikhathi akudinga ngaso. Lesi senzo sakhe, kungesiso esokuqala, sifakazela ukuthi uJudas esimthola kulo mdlalo izenzo zakhe zilandela igama lakhe njengoba lithathelwa emlandweni waseBhayibhelini. NjengaseBhayibhelini uJudas engangabazanga ukudayisa uJesu ayekade engumfundi wakhe futhi esondelene naye, kanjalo noJudas Ngwenya emdlalweni Isibaya, akangabazi uma kumele adayise umuntu ukuze athole lokhu akufunayo. Sibe sesimbona esiqeshini se-150 lapho eshutheka izidakamizwa ezimpahleni zomkhwekazi wakhe nokuzokwenza ukuthi uma amaphoyisa epequlula amatekisi, ebese umkhwekazi ekhalelwa ngamasongo kaSigonyela ngoba bonke ubufakazi buzobe bukhomba yena ukuthi nguyey umnikazi wezidakamizwa. Lokhu kusafakazela ukuthi uJudas angenza nanoma yini, akakhathelele ukuthi ngubani lowo muntu futhi uhlobene kanjani naye.

USamson ungomunye wabalingiswa abatholakalayo kulo mdlalo onegama elivela emlandweni waseBhayibhelini. Esikutholayo ngoSamson Ndlovu wukuthi ungubaba wekhaya uganwe uKaMajola. Uyahlonishwa endaweni ngoba liyaziwa igalelo nesibindi sakhe emphakathini. Yena-ke uthembekile kunkosikazi wakhe ngoba cishe konke ukuxoxa naye, ngisho okungalungile

azokwenza komunye umuntu, bake babonisane bobabili. USamson Ndlovu, yize enamandla kodwa awakhe awaveziwe njengakaSamson waseBhayibhelini ngoba yena akanawo amandla amaningi ngokwezandla, kepha awakhe amandla alele ekutheni unolaka, ngaleyo ndlela uyalalelwa ngisho esho noma yini kubantu.

4.3.12 Amagama avela emlandweni womongameli bamazwe

Kukhona umlingiswa onguSaddam, esisola ukuthi uqanjwe ngoSaddam Hussein owayengumongameli wase-Iraq osewadlula emhlabeni owayephethe kusukela ngonyaka we-1979 kuya kowezi-2003. Lo mongameli waziwa ngezinto ezinhle azenza ezweni lakhe. Lapha sibala izinto ezifana nokuletha intuthuko, sibala intuthuko efana nokwenza imigwaqo yakhona ibe netiyela, abantu bakwazi ukuya emtholampilo mahhala, wenza ukuthi kube wumthetho ukuthi ingane nengane iye esikoleni kanti futhi iphinde ifunde mahhala kusukela emabangeni aphansi kuya emabangeni aphakeme (Deroit, 1998). Ngaphandle kokwenza okuhle kodwa ukhunjulwa kakhulu ngokuba ngumongameli owayenesihluku. Waziwa ngokuthi wayekade engumongameli owayenza noma yini ukuze avikele izwe lakhe kanti futhi uma ngabe ekusola ngokungathembeki kuyena, wayengacabangi kaningi ngokuthi ubulawe. Emdlalweni Isibaya umlingiswa oqanjwe ngegama likaSaddam, simthola engumlingiswa okwaziyo ukuyimela into ayishoyo uma bengekho eduze laba abasaba kakhulu okungoJudas Ngwenya nabanye. Lo mlingiswa uyishintsha njalo ingqondo yakhe kanti futhi wenza akutshelwayo. Yena ucabangela impilo yakhe kuqala, uma kukhona okubeka impilo yakhe engcupheni, uzama ngazo zonke izindlela ukuziqhelelanisa naleso simo. Simthola esigcawini sesi-5 esiqeshini se-153 ewushintsha manje umqondo ngemoto ayithengelwe yisithandwa sakhe esinguLillian ongumkhwekazi kamphathi wakhe onguJudas Ngwenya. Lokhu kwenzeka uma ethi uNgwenya makatshale uLillian ukuthi akayiphindisele emuva le moto uma bobabili besafuna ukuphila kwazise le moto ithengwe ngemali okungafanele ukuba isetshenziswe nguLillian yedwa. Lesi senzo sakhe sokugijima ayosho

ukuthi imoto mayibuyele emuva, nokuncenga uLillian ukuba angaqinisi ikhanda ngoba uJudas uzobabulala, kukhombisa ukuthi isibindi sakhe siyafana nesikaSaddam Hussein yena owayeyimela into ayishilo kanti futhi wayengasatshiswa kalula, uma kukhona ababekade bemusongela, wayengangabazi ukuthi ayiphake impi. Kuzokhumbuleka ukuthi uSaddam Hussein wayengasabi ngisho izwe laseMelika okuyizwe amazwe amaningi angafisi ukungazwani nalo.

4.3.13 Incazelo yamagama aveza ubunjalo bomuntu

Kuyenzeka kube khona amagama othi uma uwezwa akwakhele isithombe esithile emqondweni ngalowo mlingiswa, abuveze buhlale obala ubunjalo bomuntu. UMahebedu uthi:

“Character names are given to a person and are in concord with or portray his/her character or behaviour.” (2009:18)

Okuhunyushwa ngokuthi:

Amagama abalingiswa anikezwa umuntu futhi ahambisana noma aveza umlingiswa noma ukuziphatha kwakhe.

Indawo edlalwa umlingiswa linikezwa umuntu okwaziwayo ukuthi uzoyidlala ngendlela efanele nelindelekile. Ukuziphatha kwabalingiswa kumele kuhambisane nendlela umlingiswa aziphatha ngayo. Lokhu kuyavela ukuthi lolu hlobo lwamagama lunikezwa ngokubheka umuntu ukuthi unguhlobo olunjani lomuntu. Kula magama ayilesimo esinje, u-Agyekum (2006) enza ucwaningo ngamagama abantu besizwe ekuthiwa bangama-Akan, abatholakala ezweni laseGhana. Lapha ubala izinhlobo zamagama aveza ubunjalo bomuntu, ubala namagama ezimpi. Uthi kulesi sizwe baningi kakhulu abantu abaqanjwa amagama ahlobene nezimpi. Uthi lokhu kungesizathu sokuthi zazikade ziningi izimpi kulesiya sizwe, ngaleyo ndlela amanye ayeveza ukuyisaba impi, amanye eveza ukuthi umntwana uzalwe ngesikhathi lesi sizwe

sihluliwe empini. Uqhuba athi isikhathi esiningi uma umntwana eqanjwe ngegama lempi, uyaye angahluki kulona kakhulu; kungaba ngukuthi uyayithanda impi noma uyayisaba, uthi lawa magama anempi phakathi, ayabuveza kanjalo ubunjalo bomuntu.

Yize ngenhla umbhali ekhuluma ngesizwe sama-Akan, lokhu akushoyo kuyenzeka esizweni sabantu abangamaZulu lapho kukhona abantwana abaqanjwa amagama athinta izimpi. Emdlalweni ocwaningwayo othi *Isibaya*, kukhona umlingiswa okuthiwa uMpiyakhe. Njengoba kuchaziwe ngenhla ukuthi igama lakhe lisho ukuthini, sibona naye igama lakhe limveza ubunjalo bakhe. Lo mlingiswa simthola engangabazi uma kumele kuyiwe empini, uyena osukumela phezulu, ikakhulukazi uma leyo mpi iqondene nokuthi kumele avikele umndeni wakhe.

Esigcawini sesi-6 isiqephu se-134, uMpiyakhe ubonakala esukumela phezulu uma udadewabo uMkabayi ethi makuhlaselwe abakwaNgwenya ngenxa yokuthi sebethathe umzila wabo wamatekisi. Lokhu kusivezela ngokusobala ukuthi igama lakhe liyahambisana nezigameko ezenzeka emdlalweni ngoba ngempela unguphuma silwe. Kanjalo nomnawabo uMpihlangene akacushwa ngempi. Yena-ke, konke akwenzayo ukwenza ngendluzula, nangenkani. Uma kukhona okuthile noma umuntu othile ozama ukuma endaweni yakhe, uyivusa manje impi. Kuyatholakala esigcawini sesi-6 esiqeshini sama-22, lapho enyonyobela khona umfowabo uGadla ezama ukumbulala elele. Lokhu ukwenza nje ngokuthi babe nokungaboni ngaso linye ngodaba oluthile njengomndeni. Siphinde simbone esiqeshini sama-38 lapho kungena uJabu oyindodana kamfowabo uMpiyakhe embuza ukuthi kwenzenjani kwagcwala izibhamu phezu kwamatafula. Esikhundleni sokuthi aphendule kahle uMpihlangane, uphendula ngendluzula athi “uwubani wena oqhamuka usuzobuza lokho”, lokhu ukusho nje usemi ngezinyawo usemkhomba nangesibhamu.

Ezigcawini eziningi kutholakala lo mlingiswa efuna impi ngisho empilweni yansukuzonke. Isibonelo sisesiqeshini sama-43 lapha eshela intombi yomuntu uNolwandle phambi kwesoka layo uJerry. Lapho uJerry ethi uzama ukuzikhulumela, uMpihlangene ube esemthembisa ivolovolo, ebe edonsa into yokosa inyama (nokuyiyona ebiseduzane), akhombe uJerry ngayo, sakumshaya. Lokhu kukhombisa ngokusobala ukuthi lo mlingiswa uyimpi, okungukuthi uyahambisana negama lakhe. Kepha uma lihlaziywa igama lakhe kuyabonakala ukuthi lakhiwe izingxenye ezimbile okungu (impi + hlangene). Ingxenye yokuqala isho ukuthi yebo uyalilandela njengoba sekuvelile ngenhla, ingxenye yesibili isho ukuthi itholene phezulu (ibambene impi). Lo mlingiswa uhlala elindele impi, okungukuthi lo mlingiswa unezenzo ezililandela ngqo igama lakhe.

Iningi lalaba balingiswa banamagama aveza ubunjalo babo emdlalweni, *Isibaya*. Omunye wabo umlingiswa okuthiwa nguMduduzi unomoya ophansi ohlale enakekela izidingo zabanye abantu. Uyabakhathalela abanye abalingiswa kanti futhi uma izinto sezibheda uhlale eseduze kwabo ebaduduzwa, ebanikeza ithemba ukuthi izinto zizolunga.

Emdlalweni othi, *The Wife*, kukhona umlingiswa okuthiwa uNkosana. Siyazi-ke ukuthi inkosana kusuke kuyingane yomfana ezalwe kuqala. Noma kungasiwo umthetho kepha kuvamisile ukuthi kulindeleke ukuthi inkosana kube iyona ngane enakekela lezi ezinye eziza emva kwayo. Lokhu-ke, sikubona kakhulu kulo mlingiswa esimthola kulo mdlalo. Kusukela ekukhuleni kwabo, besabancane beshiywe abazali ababulawa umphakathi waseMbube, uNkosana kwaba nguye othatha indawo yokuba umzali kubafowabo. Uba umzali kubafowabo baze bakhula babe ngamadoda. Nabo sibona ngisho inhlonipho abamnika yona ukuthi nebala bambona njengomzali.

4.3.14 Amagama aveza iqhaza umuntu okumele alibambe

Injulalwazi ye *Hermeneutics* iyakuveza ukuthi ukuze igama liqondwe kahle, kumele libheke imvelaphi yalo, lapho elitholakala khona noma indawo elikuyo. Nalapha emdlalweni *Isibaya*, ukuze kuqondwe kangcono izenzo zabanye abalingiswa kumele sibuke indawo abakuyona emdlalweni. Umlingiswa ogama lakhe linguBhekumuzi, simthola engumlingiswa ohlale ewubhekile umuzi wakoManzini. Yize kungasiwona umuzi wakubo, kungasikhona lapha azalwa khona, kuleli khaya afika ngokuthi azosebenza kodwa wenza okungaphezu kwalokho. Yize incazelo esahlukweni esedlule ibichaze ngokuthi ngumuntu okumele aqaphele ukuthi isibongo sakubo asipheli, ngaleyo ndlela kumele athole abantwana kepha kulo mdlalo akawubhekile umuzi wakwaZungu ngaleyo ndlela. Uwubheke ngokuthi uwugadile, uwuqaphile futhi nguyena obhekelela izidingo zalapha. Lapha nguye obhekelela nanokuthi lo mndeni uphephile.

Kepha konke lokhu akakwenzi eyedwa nje vo. Babambisene benomunye umlingiswa okuthiwa nguFezile. Naye-ke ukuze ziqondwe kangconywana izigameko azenzayo emdlalweni kumele kubhekwe indawo atholakala kuyona, uqashwe njengomantshingelane, umsebenzi wakhe wukuthi afeze izidingo zakwaZungu. Wenza isiqiniseko sokuthi banakho konke abakudingayo. Naye njengoBhekumuzi uyaqinisekisa ukuthi umndeni wakwaZungu uphephile. Kuyavela esigcawini sesi-6 isiqephu se-100 uFezile ebeka impilo yakhe engcupheni ukuze kusinde amakhosikazi akwaZungu. Lapha kusempini ephakathi koNgwenya noZungu lapho oNgwenya befika behlomile emagcekeni akwaZungu. UFezile uncamela ukuthi inhlamvu yesibhamu ingene kuyena kunokuthi ingene kweyodwa yamakhosikazi akwaZungu. Lesi senzo sakhe, kungesisona sodwa nje, siveza ngokusobala ukuthi impela ngaso sonke isikhathi uhlale efeza izidingo zakwaZungu.

Kukhona umlingiswa onguMelusi (*Isibaya*). Endaweni yasemakhaya umuntu ongumelusi kuke kube ngumelusi wezinkomo, futhi leli gama like liqanjwe

umuntu ozalwa lapho kunesibaya sezinkomo khona noma ingcebo. Lo mlingiswa uyingane yesithathu kwabo, kanti futhi kubo kwaZungu izinkomo zigcwele esibayeni, kepha yena lo mlingiswa simthola engumuntu ongazilusi izinkomo ngoba kunabantu abaqashiwe kubo ukuthi kube yibona abazokwelusa izinkomo. Simthola eyingane ezalelwe yakhulela emakhaya, kodwa useqala ukungenwa impilo yasedolobheni ngoba nakhu impela useze eyohlala edolobheni laseGoli.

4.2.15 Amagama aveza esingakulindela kumnikazi walo

Ngokuchaza kukaSuzman (1994), kukhona amagama othi uma uwezwa akunike umqondo wokuthi umnikazi walelo gama singamlindela ukuthi abe ngumuntu onjani ngenxa yokuthi igama lakhe selisitshela okuniningi ngaye.

Igama elithi Qaphela liveza lokho umntwana okumele akuqaphele uma ekhula. Umlingiswa onaleli gama emdlalweni, Isibaya ungumuntu ohlale eqaphele ngaso sonke isikhathi. Uyinkosana yakwaNgwenya kanti futhi nguyena ohlale ewuqaphile umuzi wakoMtimande. Nguyena owazi kuqala uma izitha zifuna ukuhlasela, nguyena ofika namasu okuthi bangagadla nini futhi kanjani.

Igama elithi Sunday, singalibheka ngokuthi ngusuku lwangeSonto abantu abangamakholwa abaluhlonipha kakhulu ngoba yilona uMdali athi makungenziwa msebenzi kepha makudunyiswe Yena kuphela (Eksodusi 20). Nomuntu onaleli gama, singamlindela ukuthi abe ngumlingiswa oyithandayo iNkosi, oyikholwa kanye nogxile kakhulu okholweni. Kodwa uma sithi siyambheka lo mlingiswa, simthola engasikho lokho nakancane.

Lo mlingiswa kulo mdlalo waziwa njengomthakathi endaweni kodwa uvika ngokuthi yena uyinyanga elaphayo. Esigcawini sesi-6 isiqephu se-119, utholakala ethumba ingane kaSihle ngoba efuna ukuyenza umkhovu wakhe. Akaqali ukwenza lesi senzo sokuzama ukwenza abantu imikhovu, useke wazama ngisho ukushintsha uMehlemamba owaziya kakhulu njengenyanga enamandla kakhulu. USunday wayezama ukumphuca amandla akhe

ngokuthi amphuzise umuthi ozomqeda amandla obunyanga, kodwa akazange aphumelele.

Umuntu onaleli gama kubhekeke ukuthi abe ngumuntu ophila impilo ehlale iveza ukuthi ngempela iNkosi iyaphila, inamandla. Kungalindelwa ukuthi abe ngumuntu owazana kakhulu noNkulunkulu ngendlela yokuthi kube nguye ohlale eshumayela ivangeli. Kulo mlingiswa akukho lokhu, uvela engumlingiswa onebhizinisi lendawo yokudayisa utshwala kanti futhi naye uhlale ecwile ezinkambeni zikaFaro. Akasiyena umuntu ogxile evangelini kanti futhi unguphuma silwe. Akangabazi uma kumele kuyiwe empini kanti futhi nguyena ohlale ebhebhethekisa uthuthuva.

Lapha emdlalweni othi Imbewu/*the seed*, kukhona abalingiswa abango Zithulele, Nganono, Nomusa kanye nelithi Thokozile. Lo mlingiswa okuthiwa uZithulele, ungamlindela njengomuntu ozithulelayo ongazwani kumbe ongakuthandi ukukhuluma okungagcina sekudala izingxabano. Kulo mdlalo kuyavela ukuthi nebala lo mlingiswa ukulwa nokuxokozela akakuthandi kepha izenzo zakhe zisho okunye. Lokhu sikubona lapha esigcawini sesibili lapho ekhona evula inkampani ka-oyela okuzoba yiyona ezobangisana nenkampani kababa wakhe. Lesi senzo sakhe sokuvula inkampani eyimbangi neyakubo emkhulisile, kususa olukhulu udweshu emndenini. Lokhu kuze kudale ukuthi umndeni uqhekeke phakathi ngenxa yokuthi abanye bayemeseka abanye bahamba noyise. Yilapho okuvela khona ukuthi ukuthula naye sengathi akakuthandi kumbe akasiye uZithulele ngoba lapha uyazilwela, awutshele ngqo emehlweni umndeni ukuthi ngeke aze ayidayise noma ayiyeke le nkampani yakhe.

Omunye umlingiswa okhona uNganono. Inganono siyazi ukuthi elinye igama lesitsotsi elisho isbhamu. Umuntu obizwa ngaleli gama simlindele ukuthi abe ngumuntu onodlame, othanda ukulwa, kube umuntu oyisixhwanguxhwangu. Lo mlingiswa simthola enganjalo kepha impi yinto angayisabi uma imfuna,

kangangoba waze wadlula ngayo inganono lo mlingiswa. Kubuye kutholakale nomlingiswa ogama lakhe nguNomusa. Lo mlingiswa unesineke nabantu kanye nezimo abhekana nazo. Lokhu kubonakala eba nesineke kanye nomusa kumama wakhe omzalayo. Umama kaNomusa ungumuntu obecwile ezinkambini zikaFaro, ubeze abe ngisho imali kaNomusa ukuze ayothenga okubandayo. Lokhu kuke kwamkhuba kakhulu emoyeni uNomusa kepha akazange wamdela umama wakhe, kunalokho ukhombise ukumbekezelela nokumkhombisa umusa njalo noma ngabe ubemone kangakanani emoyeni.

Lapha lo mlingiswa okuthiwa uThokozile konke esikuthola ngaye ngukuthi akathokozise futhi kwanaye uqobo uhlale engathokozile. Lo mlingiswa esigcawini sesi-3 isiqephu sama-30 lapho kusemngcwabeni kababa wengane yakhe uNgcolosi. Lapha ubonakala ebanga inxushunxushu emathuneni lapho ethi ibhokisi alikwazi ukwehla umkhonto unganikeziwe indlalifa efanelekile. Lokhu ukushiswa ngukuthi umntwana amthola noNgcolosi uyindodana endala yize engasiye owasemshadweni. Lokhu komkhonto akhuluma ngakho kuwusiko emndenini wakwaBhengu esiwuthola kuwona lo mdlalo. Ngenxa yokuthi uNgcolosi uyinkosana futhi enamabhizinisi ahamba phambili, bese kufanele ukuthi umkhonto wokuphatha udluliselwe kwenye yabantwana bakhe okuzoba iyona ezohola umndeni, ingene ezicathulweni zikayise. UThokozile wenza omkhulu umsindo mhla kufihlwa uNgcolosi ngoba wayefuna ukuthi kungene indodana yakhe uNkululeko esikhundleni. Lo mlingiswa siphinde simthole lapha esethumba umzukulu wakhe kanye nomama wakhe umzukulu. Lokhu uthi ukwenza ngenhloso ngoba ubona kuyilungelo lakhe ukuba akhulise umzukulu wakhe okunguyena yedwa vo. Lokhu uphinde akwenze ngesizathu sokuthi usezizwa eyedwa, ezibona engathi uselahlwe yiwo wonke umuntu kwazise no ndodana yakhe abemthembe kakhulu usezizwa esemjikele esehamba nabantu bakwaBhengu. Kuningi-ke okwenziwe yilo mlingiswa okuveza ukuthi esikhundleni alethe ukuthokoza, yena wenza okuphambene nalokho.

4.2.16 Amagama avela ezenzweni/ayizenzo

Amanye amagama esiwathola kule mdlalo angamagama avela ezenzweni. Isenzo igama elikhomba ukwenza. Abalingiswa abanamagama akanje singabathatha ngokuthi amagama abo asivezela okufanele sikulindele kubona noma asivezela ubunjalo babo. Kule mdlalo sithola abalingiswa abafana no Gwaza, Geja, Dabula, kanye no Gadla. Ukuwezwa nje lamagama akunikeza umqondo wokuthi ayisenzo. Uma sibheka abanikazi balamagama; uGwaza ungumlingisi othanda impi kanti futhi nokuziphindiselela yinto aphila ngayo. Esikuqaphelayo ngaye ngokuthi asikaze sambona ephethe ummese kepha uphatha isibhamu, futhi isibhamu sakhe akasabi ukusisebenzisa.

Lapha siphinde sithole omunye umlingiswa ogama lakhe nguGeja. Incazelo yaleli gama siyivezile esahlukweni esingaphambili. Lo mlingiswa simthola engumuntu naye ophila ngempi njengomfowabo uGwaza. Naye lo mlingiswa uhlezi ephethe isibhamu noma inini futhi uhlezi elungele ukusisebenzisa. Esikuqaphelayo ngaye ngokuthi akaze adubule umuntu ngqo. Noma ngabe kusempini kubulawana ngezinhlabu kodwa yena akaze nangelelodge ilanga sizwe ukuthi kukhona amqothule ngqo ngenhlavu. Lokhu kungasivezela ukuthi impela uyageja kukho konke akwenzayo.

Emdlalweni othi Isibaya sithola umlingiswa okuthiwa uDabula. Ukudabula ukuhlukanisa into ethile phakathi, ukuhlephula into ethile. Lo mlingiswa uvela enazo izici zokuhlukanisa okuhle kube ngokubi. Lokhu kugqama esigcawini sesi-4 nese-6 lapha ebuya khona ekhaya emva kokuhamba isikhathi eside. Lapha ufika kunomhlangano womkhandlu. Ibambela bukhosi okungu bab'mncane wakhe ngaleso sikhathi. Uthi anganele aqhamuke nje, kusho uNdlovu kuqala athi "Lasuka lahlala." Ngala mazwi, uNdlovu ukhombisa ukuthi uyazi ukuthi sekuzoqala izinkinga ngokubuya kwenkosi uDabula. Uyangena naye uDabula, athi uma engena, aqonde ngqo ku bab'mncane wakhe ohleli esihlalweni sobukhosi ngesikhathi ebekhuluma nomkhandlu, afike athi kuyena

“deda ngcede, selufikile ukhozi.” Lokhu kusivezela ukuthi uma sekufike yena konke kuyahlukana, kudabuke.

4.2.17 Amagama ayinxubevange

Kunabalingiswa abangawalandeli amagama abo kube kukhona abanye abawalandelayo. Kuba nzima ukuhlobanisa abanye abalingiswa nezigameko ezenzeka emdlalweni ngenxa yokuthi kwancazelo yamagama abo asizange sayithola noma sayiqonda.

Umdlalo *Isibaya* ugxile kakhulu ezintweni zesintu. Ngaleyo ndlela kukhona ngisho nabelaphi bendabuko. Kukhona umlingiswa okuthiwa nguMbobozehluzo. Leli-ke yigama lenyanga edume ngokuthi inomuthi othi thi, ngoba ngisho nezinye izinyanga zike ziye kuyena ukuyocela usizo uma sekungahambi kahle kuzona. Ihluzo uma linezimbobo kalibuhluzi kahle utshwala futhi lithathwa njengento engenamsebenzi walutho. Uma ungayazi le nyanga ungayibuka uyidelele kodwa imisebenzi yayo izikhulumela yona ngokwayo. Lokhu singakubuka ngokuthi nayo ayinakekile njengazo izimbobo zehluzo kodwa yenza umsebenzi obalulekile.

Enye inyanga abantu abayithemba kakhulu nguMehlemamba. Njengoba bese kuchaziwe esahlukweni esedlule ukuthi imamba yinyoka enamandla kanti namehlo ayo ayasabisa, le nyanga uma uyibuka ayiyena umuntu othusayo noma umuntu onesithunzi esisabekayo. Kodwa njengoba imamba yaziwa ukuthi ayimugeji umuntu, kanjalo naye uMehlemamba akageji ekulapheni abantu. Abantu uma sebehluleke ngisho kodokotela besilungu, bake bagcine bezilahle kuyena ngoba bamazi ukuthi imithi yakhe isebenza ngempela. Lokho siyakubona esiqephini sama-89 lapho uSibusiso Ndlovu esesibhedlela odokotela bethi mancane kakhulu amathuba okuthi aphinde aphile ngoba nakhu sekuyizinsuku engaphaphami. Uma abazali bakhe sebenquma ukuthi makubizwe uMehlemamba ngempela uyabonakala umsebenzi wakhe ngoba uyafika esbhedlela abatshele ukuthi usengaphila uSibusiso uma kungalungiswa izinto ezithile. Lokhu kusivezela ukuthi ngempela uyinyanga ewaziyo umsebenzi wayo.

Kukhona amagama angaveli ukuthi angangena ngaphansi kwaziphi izahlokwana.

Lawa magama iphinde ingaveli nakahle iqhaza lawo nokuhlobana kwawo nezigameko. Umlingiswa okuthiwa uSiphokazi akuveli ukuthi ingabe ngempela uysisipho yini ikakhulukazi ngoba manje eseshadile kanti futhi wafika nasemshadweni waba nenkinga yokuthi akabatholi abantwana. Ngaleyo ndlela, akuveli ukuthi ingabe ngempela ukuba khona kwakhe empilweni yabantu kuyisipho yini.

Kukhona nomlingiswa owuBusisiwe naye okungaveli ukuthi ingabe uysisibusiso yini ngoba impilo yakhe siyazi ngokuthi abe yisisebenzi sasesigodlweni senkosi yesizwe. Yena ubuye avele enothandiweyo wakhe uBongani. Uthando lwabo luhamba lube nezinkinga, asikaze sivezelwe kukhona ombongayo ngokuba khona empilweni yakhe, akukaze kube khona othi uysisibusiso empilweni yakhe ngoba ngisho abazali bakhe asikaze sivezelwe bona, kanjalo futhi nomndeni wakhe. Lokhu kufakazela ukuthi ungumlingiswa ongumelekeleli.

UNTandane ungumlingiswa esingakaze sivezelwe abazali bakhe noma umndeni wakhe. Simazi njengo mlingiswa ongusomatekisi osebenzela eGoli futhi eGoli wafika ngawo umsebenzi wokuba ngusomatekisi.

Igama elithi Thandeka alisho okutheni kepha lisuke lisho nje ukuthi umntwana makathandeka ebantwini noma lisho ukuthi uyathandela. Lo mlingiswa uyavela impela enalo ugazi emphakathini. Ugazi lwakhe luhamba luze lufike ngisho emzini imbala. Yize baqala baba nezinkinga nomezala kepha zazidalwa ngokuthi le mindeni eyayizohlanganiswa yayivele ingazwani kwasekuqaleni, ngaleyo ndlela, umamezala wayengafuni lutho ezobahlanganisa oZungu noNdlovu. Kodwa ngokuhamba kwesikhathi, umamezala uKaMajola ubonakala esemkhonze kakhulu umakoti wakwakhe, aze asho nokuthi, "Yena uyathandeka bandla, akekho mubi ngendlela ebesimcabanga ngayo."

Igama elithi Sikheleni nalo alinayo incazelo ejulile, nomnikazi walo akasiyena umuntu ovamise ukuqhamuka esikheleni engalindelwe. Ngaleyo ndlela, singasho ukuthi leli gama alinayo incazelo ejulile, kanjalo nomnikazi walo akasilethi isithombe esicacile ukuthi mhlawumbe lisho ukuthini noma kungani athola leli gama.

UCebisile yigama eliveza injabulo yabazali mhla umntwana efika emhlabeni. Leli gama alisho okuningi ngaphandle kokusivezela ukuthi abazali bazibona becebile ngokuthola lo mntwana. Naye umnikazi waleli gama emdlalweni akuveli okuningi mayelana negama lakhe, ukuthi yena ingabe ucebile yini noma uvela emndenini ocebile. Kepha sithola ukuthi wakhuliswa ngudadewabo omdala okungaveli ukuthi ngaziphi zona izizathu. Yena usengummeli, uziphilela impilo ekahle. Lokhu akuvezi ngokwanele ukuceba kwakhe noma kwabazali bakhe.

Igama elithi Sibongile nalo liveza isimo somqondo sabazali kanti futhi asitholi kahle ukuthi ngaphandle kokubonga kwabazali bakhe yena yikuphi ahlale ekubonga empilweni yakhe. Ngaleyo ndlela, asikutholi kahle ukuhlobana kwakhe kanye nempilo ayiphilayo emdlalweni.

Kukhona nomunye umlingiswa okuthiwa nguThokozani. Nalo leli yigama eliveza injabulo yabazali. Umlingiswa onaleli gama useyingane kanti futhi akuveli ngokucacile ukuthi ingabe uyabathokozisa yini abazali bakhe. Leli gama akukuningi elikuvezayo, kanjalo futhi nasezigamekweni ezihlobene nalo mlingiswa, akukuningi akwenzayo okusicacisela kabanzi ngegama lakhe. Lokho kungenzeka ukuthi kuphinde kwenziwe nawukuthi ungumlingiswa ongekho semqoka, ongaveli ngaso sonke isikhathi.

Kunamagama achaza isiqu somuntu nje kuphela, amanye awo umuntu angakwazi ukukusebenzisa lokho, indlela abukeka ngayo, kanti amanye awo agcina ngakho nje ukuthi achaza isiqu, akukho okunye okungaphezulu kwalokho. Lapha sithola igama elithi Ndodemnyama. Leli gama ingempela

liveza ukuthi lo mlingiswa ubukeka kanjani. Ungumuntu wesilisa kanti futhi nangokwebala lakhe unsundu. Leli gama ligcina ngakho nje ukuchaza isiqu sakhe, kuphele lapho.

Elinye igama elingawakhi umqondo ngokuphelele ngelithi Sikhindisabesuthu. Leli gama singalithatha ngokuthi mhlawumbe waliqanjwa ngezinye izinsizwa ngoba isikhathi esiningi uphila nazo izinsizwa kanti futhi uyinkabi. Kungenzeka ukuthi walithola mhla eqala ukuba yinkabi. Asiyitholi ngokwanele incazelo yaleli gama kanye futhi nokuhlobana kwalo nezigameko ngoba akahlali ngisho eduze nabantu abangebeSuthu, kanti futhi akavamisile ngisho nokugqoka izikhindi.

4.3 Isiphetho

Lesi sahluko sonke simayelana nezinhlobo zamagama ezitholakala kule midlalo ethi *Isibaya*, *Imbewu/the seed* kanye nothi *The Wife*. Siphinde sabheka incazelo yamagama kanye nokuhlobana okungenzeka ukuthi kukhona noma akukho phakathi kwamagama abalingiswa kanye nezigameko ezenzeka emidlalweni. Ucwangingo luthole ukuthi le midlalo inezinhlobo ezahlukene zamagama. Lokhu kusho ukuthi ababhali banayo indlela ethile abayisebenzisayo ukuqamba amagama kodwa bake baqambe ngendlela abayibona ifanelekile ihambisana nesimo nomdlalo ngaleso sikhathi. Ngokubuka ubuningi bezinhlobo zamagama, lokhu kuveza ngokusabala ukuthi ayikho ngempela indlela elandelwa abasunguli bemidlalo uma beqamba amagama abalingiswa. Kubonakele nokuthi abasunguli bayamnika umlingiswa igama ngenhloso yokuthi kumele alilandele. Kanti futhi kuyenzeka ukuthi banikeze umlingiswa igama ngoba kufanele ukuthi abe negama nje futhi kugcine lapho.

ISAPHLUKO SESIHLANU

Ukusonga ucwaningo

5.1 Isingeniso

Kulesi sahluko kusongwa ucwaningo ngokubheka okutholakele ocwaningweni lunonke kanye nokuthi yini ebiyenziwa wucwaningo njengoba sesizivezile izinhloso zocwaningo senaba ngesihloko sesahluko ngasinye kusuka kwesokuqala kuya kwesesine.

5.2 Obekwenziwa ocwaningweni

Isahluko sokuqala: Lesi sahluko siyisindlalelo socwaningo lonke. Yilapho okwethulwe khona ucwaningo lonke, kwachazwa kabanzi ngesihloko esikhethiwe. Lapha kuvezwa kafushane okuzogxilwa kukhona ocwaningweni njengokuthi kuvezwe izinjongo zocwaningo, imibuzo efisa ukuphendulwa ucwaningo. Lesi sahluko siphinde saveza ukuthi yini esuse umcwaningi phansi wakhetha ukwenza ucwaningo ngalesi sihloko. Kulesi sahluko kunenjulalwazi esetshenzisiwe, izindlela zokwenza ucwaningo nokuqukethwe izahluko kafushane. Kubuye kwavezwa ngamafuphi amagama azotholakala ngendlela kulolu cwaningo.

Isahluko sesibili: Kulesi sahluko sibheke osekubhaliwe ngokuqanjwa kwamagama kusukela emhlabeni wonke jikelele, kuya ezweni lase Afrika, kuza eNingizimu Afrika. Lapha siphinde sahlaziya nenjulalwazi okuyiyona eyangamele ucwaningo.

Isahluko sesithathu: Lapha kubhekwe ngokwenjulalwazi ukuthi ingabe amagama abalingiswa bakule midlalo anawo yini incazelo.

Isahluko sesine: Kulesi sahluko sihlaziye ulwazi olutholwe ucwaningo, kubhekwe ngokwezinhloso zocwaningo. Lapha kuphendulwe imibuzo ebihloswe ukuphendulwa ucwaningo.

Isahluko sesihlanu: Esahlukweni sokugcina sibheke konke obekukade kwenziwa ocwaningweni. Kubhekwa okutholwe wucwaningo, ukuthi ingabe

imibuzo yocwaningo iphendulekile na, kuvezwe neziphakamiso ezingenziwa wucwaningo lwangomuso.

5.3 Okuzuzwe ucwaningo

Kule midlalo ebihlaziywa wucwaningo, kuzoqalwa ngomdlalo othi *Isibaya*. Amagama abalingiswa bakulo mdlalo njengoba ungowesiZulu, iningi labalingiswa linamagama esiZulu. Iningi labalingiswa abanamagama esilungu yilaba abahlala emadolobheni kanti laba basemakhaya abanamagama esilungu ngabalingiswa besilisa futhi kuyavela ukuthi emakhaya beze ngokusebenza. Okunye okuqaphelekile ngabalingiswa abanamagama esilungu kulo mdlalo ngukuthi abesilisa awabo amagama kuba ngukuthi avela eBhayibhelini kanti awabesifazane esiNgisi ngamagama nje, iningi lawo elingenayo incazelo ejulile. Kanti futhi lawa avela eBhayibhelini ngamagama abantu abanezenzo ezingezinhle kumbe kungabantu abaduma kakhulu ngamaphutha abo. Awekho nje amagama abantu asebeke baba ngamaqhawe abafana noDavide, o-Abraham kanye namanye amaqhawe aseNcwadini engcwele.

Emdlalweni othi, *The wife*, lapha kuvela ngokucacile ukuthi owaqamba amagama abesilisa wayenenhloso ethile. Amagama ezinsizwa zakwaZulu (nokuyizona ezidlala indawo phambili) azwakala engamagama axoxa indaba. Kusukela komdala onguNkosana, uMqhele, uNqobizitha, uMqoqi, uQhawe, uSambulo, kanye noNsika. Ungakawahlaziyi nokuwahlaziya lawa magama akha isithombe engqondweni ngomlingiswa ngamunye. Laba balingiswa kuvelile esahlukweni sesine ukuthi banakho ukuwalandela amagama abo. Hleze lokhu kungenziwa nawukuthi umdlalo lo usukela encwadini kaDudu Busani-Dube lapho ayehamba nomfundi wencwadi esivezela umlingiswa ngamunye ngamunye elandela igama lakhe. Emidlalweni lokhu sikubona kakhulu ngomlingiswa okuthiwa uNkosana lapho eyithemba lomndeneni wakhe, noma ngabe umndeneni usenkingeni engakanani kodwa bayazi ukuthi uma sebebikele ubhuti, konke kuzolunga.

Emdlalweni othi Imbewu/the seed, kucishe kuhluka esikubona kule eminye imidlalo. Akusiyo inhloso yababhali ukuthi benze isiqiniseko sokuthi abalingiswa bahambisane namagama abo. Ziyaba khona izikhathi lapho umlingiswa ehambisana negama lakhe kepha akusiyona into umdlalo ogxile kuyona leyo. Yize-ke, sekubalulile ukufana nokuhluka kokuqanjwa kwamagama kule midlalo, kepha zikhona izenzo ezifanayo ezenziwa ngabalingiswa ezitholakala kuyona yonke le midlalo. Kuyo yonke zimbili izinhloso zokubiza umuntu ngesithakazelo sakhe. Abalingiswa besilisa babizwa ngazo njengenhloso yokukhombisa inhlonipho. Lapha ke, babizwa ngabesilisa kanye nabesifazane. Enye indlela ukubiza umuntu wesifazane ngesithakazelo ebizwa ngowesilisa njengenhloso yokuzincengela uthando, ukukhombisa ukubonga nokushweleza. Lokhu-ke, kuvela cishe kuyo yonke imidlalo ebihlaziywa wucwaningo.

Ababhali nabasunguli bale mdlalo abazange bagxile ekutheni basikhombise ukuthi abalingiswa baqanjwa kanjani amagama abo kumbe sithini isizathu sokuthi bathole lawo magama. Lokho kungaba ngesizathu sokuthi le midlalo ayimayelana nokuqanjwa kwamagama kepha inhloso yayo ukugxila kakhulu ezigamekweni. Kungenzeka kube ngokwenhloso noma kube wukuqondana lapho abalingiswa behlobana nezigameko noma kube khona umlingiswa elilandela igama lakhe. Yize kodwa inhloso yemidlalo kungesiwo amagama abalingiswa, kepha kuyenzeka isiqiniseko sokuthi bonke abalingiswa basemakhaya babe namagama anencazelo. Bonke abalingiswa abadala banamagama ahlukile; amagama abo ahlukile ngokwesisindo kanye futhi nangokwencazelo yawo yona ejulile kunamanye amagama ayisimanjemanje. Iningi lalawa magama abantu abadala kulula ukuthi incazelo yawo itholakale kunawabantu abasha lapho amanye ingaqondakali kahle incazelo yakho uma ingachazwanga izigameko ezenzeka emdlalweni. Abalingiswa basedolobheni batholakala benamagama esilungu kakhulu kanti abanawesiZulu wona incazelo yawo ayijulile kakhulu kanti futhi iningi lalawo magama abalingiswa abasedolobheni nesizathu sokuqanjwa kwawo asaziwa.

Kuyaqapheleka ukuthi bambalwa abalingiswa besifazane abanamagama anencazelo ehlaziyekayo. Sibona ukuthi abantu besilisa abanamagama anencazelo ekhomba ukuthi kumele benzeni uma sebekhulile, noma eveza iqhaza okumele balibambe emndenini kumbe ngamagama aveza ubunjalo bomuntu. Kuvela ukuthi abasunguli bemidlalo abazange bazinike isikhathi esanele sokuthi baqambe abalingiswa besifazane ngendlela abaqambe ngayo abalingiswa besilisa. Lokhu kungaba ngukuthi balandela indlela yesiZulu yokuqamba amagama njengoba esiZulwini ingane yentombazane ingavamisile ukuba negama elinesisindo ngoba yingane yomfana eke ithathwe njengezonakekela, ivikele ikhaya.

Ukuba nabalingiswa abanamagama akudala kanye nabalingiswa abanamagama esimanje kwenza ukuthi umdlalo ubukwe yinoma ubani okunoma yimiphi iminyaka ngoba lokho kuveza ukuthi akekho ongazizwa esele ngaphandle uma ebuka le midlalo ngoba abadala banamagama akudala kanti kanjalo futhi nabancane.

Abalingiswa besifazane sithola ukuthi iningi labo alinayo incazelo kanti futhi abawalandeli. Uma kuwukuthi umlingiswa wesifazane uyalilandela igama lakhe, kusuke kuwukuthi ufuna ukuthola okuthile futhi usuke engenzi okuhle. Ngokwesibonelo, uBeauty ubonakala esebenzisa umzimba wakhe kumuntu wesilisa ukuze akwazi ukuzuza okuthile. Uze afike ekutheni asebenzise umzimba wakhe nje ngoba ezazi ukuthi muhle kanti futhi ngobuhle bakhe uyakwazi ukuheha abantu besilisa ukuze athole lokhu akudingayo.

Uma kubuyelwa ezinhlosweni zocwaningo kukwazekile ukuthola izinhlobo zamagama ezahlukene. Kutholakele ukuthi izincazelo ezahlukene zamagama abalingiswa ahlukene. Kutholakele nokuthi sithole ukuthi ingabe kukhona na ukuhlobana kwamagama kanye nezigameko ezenzeka emidlalweni. Ngalokhu-ke, nemibuzo yocwaningo ikwazile ukuphenduleka.

5.4 Iziphakamiso zocwaningo

Kuyamangaza ukuthi imidlalo yethelevishini inenani eliphezulu lokubukwa eNingizimu Afrika kodwa uma sibheka ucwaningo oselwenziwe ngayo luseluncane kakhulu. Phambilini, abacwaningi bebegxile ekubhekeni amagama abalingiswa kuma noveli. Nokho manje bayaqala ukubheka nakuyona ithelevishini. Ucwaningo belufisa ukuvala isikhala esikhona ocwaningweni olungakaze lwenziwa ngokuhlaziya amagama abalingiswa bemdlalo yethelevishini ethi *Isibaya, Imbewu/the seed kanye nothi The Wife*.

Ucwaningo olulodwa nje alwanele ukuvala lesi sikhala abanye abacwaningi basangalwenza sebebheka ukuqanjwa kwamagama ezindawo ezikhona kule midlalo. Basangaqhathanisa ukuqanjwa kwamagama abesilisa kanye namagama abesifazane. Njengoba lapha sibheke izinhlobo eziningi zamagama, olunye ucwaningo lungabheka uhlobo olulodwa lwamagama okungaba amagama ezidlaliso noma izithakazelo. Omunye umcwaningi angakhetha ukubheka umehluko noma ukufana okukhona phakathi kwamagama asedolobheni kanye namagama asemakhaya.

Abanye abacwaningi abalandelayo abangakwenza ukuqhathanisa amagama akule midlalo kanye neminye imidlalo yethelevishini. Kusengabhekwa kuqhathaniswe amagama abantu abasha kanye namagama abantu abadala, lapha sekubhekwa umehluko okhona phakathi kwala magama, kubhekwa ukuthi ingabe amagama abantu abasha ngamagama esimanje kuphela noma bakhona abantu abasha abanamagama akudala. Ucwaningo olulandelayo lungabheka ukuhlobana phakathi kolimi olusetshenziswa umlingiswa thizeni kanye nencazelo yegama lakhe. Ngokwesibonelo, uma umlingiswa enegama elinencazelo ejulile, futhi engowasemakhaya, kungabhekwa ukuthi ulimi alukhulumayo, indlela akhuluma ngayo iyahambisana na negama lakhe.

5.5 Isiphetho

Lesi sahluko besifingqa ucwaningo lonkana. Lapha besibheka ukuthi ucwaningo lwenzeni kanti futhi lokho lukwenze kanjani. Kuphinde kwathula iziphakamiso zocwaningo abacwaningi abalandelayo abangenza ngalo ucwaningo. Lolu cwano luvazele umcwaningi ukuthi nokho umuntu uyaba nenhloso yokwenza okunye kodwa kugcine sekuvela nokunye. Lokhu sikusho ngokuthi kungenzeka ngempela abasunguli nababhali bale mdlalo (Isibaya, Imbewu/the seed) inhloso yabo kwakukunikeza ababukeli imidlalo emnandi abazoyithokozela uma bebuka ithelevishini yabo, kepha ngeso lokucwaninga sesiphinde sathola okunye okungaphezulu kwalokho. Asikwazi nokho ukugxeka ukuthi ababhali baqambe abalingiswa ngamagama angashayi khona noma amagama abo awahlobene nezigameko ezenzeka khona ngoba hleze kwasekuqaleni bekungasiyo inhloso yabo leyo.

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