

UKUCWANINGWA KWAMAGAMA ABALINGISWA EMIDLALWENI KALAWRENCE
MOLEFE: *IZWE LIZOTHINI* NETHI *BAHLUKUMEZEKILE BEHLAKANIPHELANA NJE*
(ANALYSIS OF CHARACTER NAMING IN LAWRENCE MOLEFE'S PLAYS: *IZWE*
LIZOTHINI AND *BAHLUKUMEZEKILE BEHLAKANIPHELANA NJE*).

by

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submitted in accordance with the requirements for
the degree of

MASTER OF ARTS

In the subject

AFRICAN LANGUAGES

at the

UNIVERSITY OF SOUTH AFRICA

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(2016/06/ 30)

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ISIFUNGO

Mina, Sylvia Puseletso Tumane ngiyafunga ngokweqiniso ukuthi lo msebenzi wocwaningo osihloko sithi: “Ukucwaningwa kwamagama abalingiswa emidlalweni kaLawrence Molefe: *Izwe lizothini* nethi *Bahlukumezekile behlakaniphelana nje* (Analysis of character naming in Lawrence Molefe’s plays: *Izwe lizothini* and *Bahlukumezekile behlakaniphelana nje*.)” ungumsebenzi wami impela nokuthi imithombo yolwazi esetshenziwe ivezwe ngokuphelele ngasekugcineni kocwaningo.


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27 March 2017
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USUKU

UMNIKELO

Wonke lo msebenzi ngiwethula ezinganeni zami ezimbili uFestus Khehla noNosipho Sarah Manda, umakoti wasekhaya uMatseko Melato kanye nomlingani wami uMoalosi Edward Tumane. Ngithi nje kubo nanku umsebenzi ebengiwenza sonke lesi sikhathi ngingakwazi ukuzinika isikhathi sokubafudumeza njengomama.

Lo msebenzi ngithanda ukuwunikela kumhlobo wami engisebenza naye uWendy Modiba owangenza ukuba ngikhuthale ukuqhubeka nokufunda ngemuva kokuba engitshale ukuthi uphumelele iziqu zakhe ze M.A.

AMAZWI OKUBONGA

Ngifisa ukuqala ngokubonga kuMdali ngokuba angiphe amandla okwenza lo msebenzi nakuba ezimo bezingavumi. Ngimbonga ngamagama angaphezu kwayizinkulungwane ngokuba angithwale angilondoloze lapho ngabe ngehla ngenyuka ezigangeni ngicobelela ulwazi kubantu baseShowe (eNkwalini) eShakaland nasesigodini sendawo.

Ngingasikhohlwa kanjani isalukazi sami esingasekho emhlabeni uRoselina Manana Khofu esabe singisalela nezingane nakuba iminyaka isihambile lapho ngibhadula izinkalo ngithungatha lonke ulwazi olwabe luzokwelekelela ucwaningo. Ngithi kuye Motaung, ***le moo o robetseng teng ya hao tema o e seile bophelong baka.*** Ngibonga isineke sakhe sokungikhulisa nokungifundisa indlela yokuphila kulo mhlaba engenze ukuthi nakuba izivunguvungu zingishwiba ngapha nangapha kodwa athi mntanami nginawe ngaso sonke isikhathi. Ume njalo ‘ ***Motaung, Hlalele, motho wa seyala se kgauhile hase ya kgaoha sele lehohoba tlase. Hao Morena. Morena ke Hlalele feela*** ‘ nalapho ukhona ezweni lamathongo ubeyidlozi eliphilayo njalo nje.

Ngibonge futhi abantwana bami uKhehla noNosipho ngokungibekezelela ngesikhathi ngenza lolu cwaningo ngingakwazi ukubasiza ngazo zonke izinto eziyizidingo empilweni yabo. Ngibuye ngibonge umlingani wami uNtate Moalosi Edward Tumane wabe engumshayeli nomlondi wami sisuka eGoli siya eFreystata saze safika eShakaland eShowe, nalapho ngiyobonana noMeluleki wami uDokotela Mabuza eNyuvesi yaseNingizimu Afrika, ePitoli ngeMigqibelo nangamaSonto. Ngithi kuwe ***Tumane, Lekgwakgwa, la seModimo nthole, nthole wa Maphutsi le marakaraka, Nthole Maphutsi ke imetswe. Modimo a mpolokele wena.***

Angabe ngenza iphutha uma ngikhohlwa ukubonga uMeluleki wami uDokotela Mandinda Elias Mabuza ngokungangipheleli inhliziyohlahle engikhuthaza njalo. Ubonise uthando lomzali nokuzinikela ekushintsheni izimpilo zesizwe

kungakhathalekile ukuthi uyiluphi uhlanga. Ngibonge uDokotela Molefe ongumbhali wemidlalo yesiZulu engabe ngimhlupha njalo ukuze ucwaningo lwami lube yimpumelelo. Ngibonge kungigqugquzela kwakhe ukuthi ngenze lolu cwaningo nalapho impilo yami yabe ibheke phezulu kungekho okulungayo. Ngibonge izisebenzi zaseShakaland nabantu basesigodini saseNkwalini ukuba bangisize ngemibuzo eyabe iwusizo ocwaningweni.

Ngithi kubo bonke oZungu, oManzini, oNyama kayishi isha ngokuphephezela, nina enakhishwa ngenoni emgodini, Geda, Sengwayo, Ncwane, nime njalo.

IQOQA LOCWANINGO

Lolu cwaningo lucubungula amagalelo kaLawrence Molefe ekubhalweni kwemidlalo yakhe emibili ethi ***Bengithi Lizokuna*** kanye nethi ***Bahlukumezekile Behlakaniphelana Nje***. Inhloso yocwaningo kule midlalo ukubheka ukuthi abalingiswa bayo bethiwe kanjani na? Lolucwaningo luhamba luthinte izinsiza kuhlaziya esingathi amathiyori (theories) nendlela aytha abalingiswa bakhe ngayo kanye nesitayela esisetshenziswe umbhali kule midlalo yakhe emibili.

Kukhethwe le mibhalo kaLawrence Molefe ukuze sibone ukuthi ingabe kukhona okusha esingakufunda kuye uma sibheka indlela aytha ngayo abalingiswa bakhe nokuthi uhambisana kanjani kuyiphiramide kaFreytagi (1863). Lo msebenzi wehlukaniswe waba yizahluko eziyisithupha .

Lolu cwaningo lubhekelele indlela elandelwayo uma kwethiwa amagama ukuthi ingabe indlela efanele nokuthi okuphi okumelwe kulandelwe uma kwethiwa amagama. Kubhekwa ukuthi ikuphi lokhu kubaluleka okuqukethwe ukuba khona kwegama emuntwini. Kuyazeka nokho ukuthi lolu hlobo locwaningo lunalo izingqinamba okuhlangatshezwana nazo okungaba ukungatholi izinsiza ezifanele ezizoba nolwazi olwanele mayelana nokwethiwa kwamagama ikakhulukazi asuke ebhalwe ngesiZulu. Kuyatholakala ukuthi kwezinye izilimi akuyona inkinga kangakho ukuthola ulwazi olusuke luxhumene nalo mkhakha. Miningi imiqulu ekhiqiziwe ewusizo ngezilimi zesiNgisi ikakhulukazi.

Lokhu kusho ukuthi kumele umcwaningi embule ambulule azame ukuthi abe nezindlela eziphusile azokwazi ukuzisebenzisa ukuqhuba ucwaningo lwakhe. Kubuye kubeke umcwaningi ethubeni lokuthi abheke phela ukuthi izinhloso zocwaningo lwakhe ziwela emkhakheni wesikhashana esifushane noma wesikhathi eside. Kodwa lokhu kuchaza ukuthi azibhekelele lezo zinhloso uma eqhuba ucwaningo lwakhe.

Kubalulekile ukuthi umcwaningi abheke ukuthi iyiphi ithiyori yokwethiwa kwamagama angase ayilandele nokuthi athini manye mathiyori na. Lokhu kubuye kweyame esifundweni esitholakala ekwethiweni kwamagama. Kuhle futhi ukuthi sethulelwe ukubaluleka kocwaningo lapho kubhekwe ukuthi yini ezocwaningwa emagameni abalingiswa nokuthi yini edala ugqozi olungaka noma intshisekelo yokwazi kabanzi ngokwethiwa kwamagama ikakhulukazi esiZulu.

Kubalulekile futhi ukuthi kubhekwe noma kwethulwe izinsizakuhlaziya ucwaningo oluzohamba phezu kwazo ekwethiweni kwamagama. Nakuba inhloso isekutheni kubhekelelwe lawo esiZulu, kodwa kuhle kuphinde kubhekwe nakwezinye izilimi ukuthi ingabe eyabo indlela ihluke kanjani kweyesiZulu na?Ucwaningo lubuye lulandelele imvelaphi yombhali wezincwadi ezisuke zizocwaningwa ukuze kutholakale kabanzi ngobungaye nezinhliso zakhe ekubhaleni nokuthi uma kubhekwa umlando wakhe yini emenza ahluke kwabanye ababhali. Uma kuqhutshwa ucwaningo kuhle ukugxila ezindleleni ezizosetshenziswa ekuqoqeni ulwazi nezizolandelwa. Akupheleli lapho, kuhle ukuthola ukuthi abanye ongoti noma osolwazi bathini ngokucwaningwa kokwethiwa kwamagama.

Kubuye kubhekwe ukuthi ucwaningo luzobhekiswa emibhalweni eyimidlalo lapho kubhekwa ukuthi abalingiswa bawuqhubekisa kanjani umdlalo ngendlela abasuke bethiwe ngayo. Lana kubhekwa imidlalo emibili ebhalwe ngu Molefe ethi '***Izwe Lizothini***' kanye nothi '***Bahlukumezekile Behlakaniphelana Nje***.

Kuhle ukuthi umcwaningi athulele abahloli bakhe nomeluleki isithombe ngokuba ethule imidlalo ngamafuphi. Lokhu kuyobasiza ukuba bakwazi ukubona indlela abethiwe ngayo abalingiswa ukuthi kukhona yini okumele akulungise noma anconywe kukho. Ubuye abheke ukuthi kuyisakhiwo nesizinda sayo le midlalo abalingiswa balukhuphula kanjani izinga. Ucwaningo kumele lubheke futhi isitayela sombhali emdlalweni yomibili ***Izwe Lizothini*** kanye nothi ***Bahlukumezekile Behlakaniphelana Nje*** ukuthi sihluke kanjani kwabanye ababhali nokuthi sime kanjani.

Lolu cwaningo kumele manje liyiphothule indima yalo ngokuba lethule okusuke kuhlaziywa, okuphi okuncomekayo okuphawuliwe nokuthi lapho kunegebe okumele livalwe kanjani. Kumele iphothulwe ngokuba kunikwe umhlahlandela ekuthuthukiseni ucwaningo lwalolu hlobo ikakhulukazi olimini lwesiZulu.

SUMMARY

Key Terms:

Onomastics, naming, investigated, misnaming, influence, naming style, impact, gaps, power, ceremonial naming, religious naming, semantics, paganism, customary right, identity, linguistically, theories.

This research analyses the impact by Lawrence Molefe made as an author for two drama books known as *Izwe Lizothini* and *Bahlukumezekile Behlakaniphelana Nje*. The primary aim of the research in these drama books is to see how much power and influence is in naming of the characters and how have they been named? The research also focuses on theories and ways that can be used in naming characters as well as the style the author used in his two drama books that would be analyzed.

The researcher has chosen drama books from the author Lawrence Molefe to see whether is there anything new that can be learnt from him on how he has name his characters. This will go to as far as analyzing how the author has name his characters and how his style of naming does fit in Freytag's pyramid (1863). This research is divided into six chapters.

This research also focuses on acceptable ways and methods that are being followed and used when naming the characters or even children at large. Analysis focuses on the importance of giving a name to a human being. It is also known that this kind of research has some challenges that are usually experienced. Challenges such as relevant resources that can be used in assisting a research especially when research conducted in naming is written in isiZulu. It is well known that these kinds of resources are widely and abundantly available in other languages. There are many resources whether it is books, articles or journals on naming or onomastics in English available.

This simply says that it is imperative for the researcher to go all out in finding important ways that would be used in conducting the research. This also gives a researcher an opportunity to look into the aims and objectives of the analysis. The researcher will also be mindful of whether the analysis will be based on the short term or long term period. This means that the researcher will have to take into consideration the aims and objectives of the research.

It is imperative for the researcher to be mindful of the theory that will be used in analyzing naming or onomastics and also look at other theories of onomastics. This lies on the theme or lesson that will be found in naming or giving a name in a character. The analysis needs to focus on the theory that focuses on naming . The research analysis also focuses on what will be analyzed on naming the characters and what inspires the research to be conducted especially giving Zulu names.

It is important to look at the resources that will be used when conducting the research on naming. Even though, at this stage the focus is on analyzing Zulu names, it is also vital to look at how different analysis is on naming specifically in other languages. The research analysis also looks at the biography of the author regarding drama books that he published. This allows readers to know more about the author and what inspired his love of writing. This go beyond on finding more about the author and what makes him different from other authors when analyzing his name giving his characters. When conducting research analysis, ways or methods of collecting data or information needs to be clearly explained. Again, it is outmost vital to read what other onomasticians or linguists say about how to analyze name giving or naming.

The focus is also on analyzing two literary dramas where attention is given to the role that characters play in ensuring that the story is a success of course with the help of how they have been named. We look at the impact their names have in the drama by just being given names.

The researcher also gives a summary or an overview of story from each book so that the supervisor and co-supervisor have understood what the story is about so that they are able to see how characters have been named. This also allows the researcher to see whether there is any gap that needs to be closed when analyzing naming in isiZulu nor commend on the good work done. It also allows the researcher to look at how names of the characters have impacted on plot and the structure of the drama. Research analysis has also to focus on the naming style used by the author in his two drama books namely ***Izwe Lizothini*** and ***Bahlukumezekile Behlakaniphelana Nje*** and how does his style differ from other authors.

At the end, the research summarizes the role and the impact of name giving and its analysis, what are recommendations on the gap identified during the research and how to close challenges identified. The research is concluded by giving way forward or guidelines that would ensure that more researchers engage in analyzing naming in isiZulu and perhaps other African languages.

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ISAPHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 ISINGENISO

Ucwaningo lukhomba ukuthi kunemibono ehlukahlukene ngesimo sokwethiwa kwamagama. Ezikhathini ezidlule izigagayi ze-anthropoloji zenza iphutha ngokuba zicabange ukuthi abantu uma betha izingane zabo amagama yingoba 'basemuva noma baphila isindulo' ngakho-ke abahlelekile ekuqambeni. Ucwaningo lona lukhomba ukuthi abantu ababebhekene nalo ucwaningo abakwazanga ukungena emgqondweni wabantu kahle bazwisise noma bathole kabanzi ngesiko noma umkhuba odale ukuthi amagama athile agcinwe eyimfihlo kwabanye abantu. Iqiniso ukuthi amagama ayingxenye yemvelaphi yethu kulowo owethiwe umphakathi ngokubanzi noma abomndeni.

Kujwayelekile noma kwandile ukuthi izingane zethiwe ngokomlando womndeni kusukela kokhokho walowo nalowo mndeni. Kweminye imindeni kuye kwethiwe ingane ngokwezehlakalo ngesikhathi unina wengane esayikhulelwe, ngemuva kokuba esebelethile noma uma elokhu ekhula kukhona okubonakalayo noma okugqamayo asuke ekwenza. Kwezinye izikhathi igama elethiwa ekuzalweni kwengane kuye kube elokuqala kwamaningi azoba nawo empilweni yakhe yonke. Uma lokhu kwenzeka, amagama amasha aye anikwe ukubonisa igxathu elithile elisuke likhonjiswa yilowo owethiwe empilweni yakhe noma ekuthintitheni imimoya emibi esuke imhaqile ngaleso sikhathi.

Lokhu kufakazelwa ngu Fitch (1987: 1) uma ethi:

In the 1960's and 1970's a number of philosophers began questioning the accepted theory of meaning for proper names.

Eminyakeni eyi-1960 ne-1970 abacwaningi abaningi baqala ukubuza ithiyori okuyiyona eyamukelekile yokuchazwa kwamabizoqho.

Uthi eminyakeni eyi-1960 ne-1970 abacwaningi abaningi baqala badideka ngokuthi kungaba yiliphi ithiyori eliqondene ngqo nokwethiwa kwamagama amukelekile noma okuyiwona wona. Lokhu kusobala ukuthi abacwaningi babeqhamuka nezindlela ezahlukahlukene zokucwaninga.

U-Annegarn (1975:i) uqhubeka ngokuthi :

Proper names are logically connected with the object to which they refer in a loose sort of way.

Amabizoqho axhunyaniswa kahle nezinto ezibhekiswe kuzo ngandlela thile

Uchaza ukuthi amabizoqho anokuxhumana okuthile nomlando noma isehlakalo esithile. Uma sibheka isizwe samaKhasi e-Afrika. Kuthiwa izingane zethiwa ngosuku nje ingane izelwe. Kuthiwa kuye kwenziwe umcimbi uma isihlobo sengane okungaba noma ubani osondelene nomndeni kakhulu ngokuba ahlele umnikelo ngokuba athele isidlo eseniwe ngerayisi izindishini ezincane bese kuthi okusele athele utshwala obenziwe ngerayisi. Ngemuva nje kokukhululeka kowesifazane oyilungu lomndeni uthela lobu tshwala ebhodleleni phezu kokudla okwenziwe ngerayisi elokhu ebize uhlu lwamagama. Igama okuzoba yilona elizokwethiwa kulo luhlu ngesikhathi elokhu ewasho kuzoba yilelo azolisho lapho utshwala buthatha isikhathi ukuphuma ebhodleleni.

Uma ingane yethiwe ngalolu hlobo, izobe isigcotshwa izinyawo ngalokhu kudla okuyirayisi kunotshwala obenziwe ngalo bese kuthi okusele kudliwa abazali nezihlobo. Ngemuva kwalapho bese beshwiba ingane kathathu emoyeni bese

ubaba wengane ahambe ayogqiba umzanyana. Leli gama lale ngane yilona elizosetshenziswa ngoba lethiwe ngokwesiko. U-Annegarn (1975) ubuye aqhubeke athi: *The truth conditions for the use of proper names have a casual origin.* Iqiniso eliwumgomo wokusetshenziswa kwamabizoqho lubonisa umsuka ongaqinile kangakho. Lokhu kufakazelwa uKoopman (2002) lapho echaza ukuthi amagama emphakathini wamaZulu avamisa ukubonisa inkomba yezinto ezithile noma umphakathi noma umsuka wegama. Lapho usho ukuthi igama ngalinye linomlando oqinile noma amasiko athile omphakathi.

Amagama esiZulu aye ethiwe ngoba ngesinye isikhathi kuqondene nendlela umphakathi uphila ngayo noma isimo umuntu asuke eqondene naso ngaleso sikhathi. Igama negama linomsuka oyame emlandweni noma kusikompilo lomphakathi. Inhloso yokwethiwa kwamagama wukukhombisa ukubaluleka noma iqhaza elilethwe yilelo gama emdlalweni. Incazelo noma umnyobo wegama ngalinye linomthelela empilweni yomuntu. Umthelela kungaba isimo abazali abahlangabezana naso ngesikhathi befisa ukuba nezingane, isimo emshadweni, izinkinga ezabakhona phakathi kwabaganene, isikhumbuzo ngempilo yomunye bengakathandani besakhula, izimo ezabakhona emndenini yabo noma isithombe abasakhayo ngohlobo lwezingane abafisa ukuba nazo.

1.2 INDLELA ELANDELWAYO UMA KWETHIWA IGAMA

Eminyakeni edlule eyinkulungwane yeminyaka zabe ziningi izindlela ezabe zibhekwa uma kwethiwa amagama. Amagama abuye ethiwe ngokwezimo ezithile abazali abasuke bebhekene nazo ngaleso sikhathi. Amandla nomthelela odaleka esenzweni sokwethiwa kwegama, ubonakala lapho sikwazi ukutomula izinto ezifanayo lapho kwethiwa noma kushintshwa amagama, lapho kwabe kuboniswana noma kungabonwa ngaso linye, kumele sithole ukuthuthuka kokwethiwa kusukela ngaleso sikhathi kuze kufike esikhathini samanje. Amandla okwethiwa kwegama aye ahambelane ngandlela thize ukwenza nokuziphatha

kwalowo osuke ethiwe. Nazi izindlela ezimbalwa ngokwababhali abathile ezimele ziqashelwe uma kwethiwa igama:

1.2.1 Ukwethiwa igama ngokweminyaka yomlingiswa

Iphutha elikhulu elivamise ukwenziwa ababhali ukuba kwethiwe igama elingahambisani neminyaka yalowo osuke ethiwe. Ababhali abaningi baye bakhethe igama elidumile noma likasaziwayo okusuke kuwumuntu okudala edla anhlamvana elisuka lingahambisani noma lingandile ngesikhathi lowo owethiwe ezalwa. Kumele kucatshangiswe kahle iminyaka yomlingiswa bese kubhekwa ukuthi kungaba lomlingiswa wayezalwe ngasiphi isikhathi. Akukuhle ukwethiwa komdlali osamncane igama elifanele abantu asebekhulile njengokuthi umlingiswa lowo uKhehla yize emncane. Inkolelo ukuthi uthi emncane enjalo ebona imisebenzi yamakhehla okungaba ukunwabaluka uma enza okuthile okuyinkomba yokukhula noma ukukhohlwa njengalowo noma enze noma yisiphi nje isenzo esibonisa ubukhehla phakathi.

1.2.2 Ukukhetha igama elinencazelo ezwakalayo

Ababhali abaningi betha abalingiswa babo ngokweqhaza elibalulekile abasuke belibambile emdlalweni. Umdlali uye ethiwe ngokweqhaza alibambile emdlalweni noma ngesiqu sakhe uqobo. Uma sithi umlingiswa uyingcweti yobubhothani (isifundo sokuhlolwa kwezithombo) bese ethiwa ngokuthi uMbali/uMbalenhle lokho kusinika isithombe salo mlingiswa ukuthi izenzo zakhe zihambelana nobuhle obusezimbalini ubungavela ngezindlela ezahlukahlukene . Noma kungenzeka ukuthi ungafuni ukwetha umlingiswa wakho ngokwenzacezelo yegama lakhe emdlalweni kumele kubhekwe incazelo yamagama asuke esetshenziswe ekwethiweni kwabanye abalingiswa abasuke bekhona emdlalweni. Lokhu kungasho ukuthi kukhona okusuke kuhlabe umbhali umxhwele noma kolunye uhlangothi kube khona ukushayisana komyalezo osuke uyiqhaza elibanjwe nguye umlingiswa uqobo.

1.2.3 Amagama asanganekwane

Eminyakeni engamashumi amathathu ukuya kwamane ababhali babaye basebenzise amagama asanganekwane emidlalweni yabo. Kodwa manje sekubonakala ushintsho kusuke kuleyo minyaka kuze kube yimanje. Sekukhona ukuthuthuka okukhona ekwethiweni kwalawo magama okudala ukuthi nabalingiswa babe nokuxhumana okuthile nawo amagama uqobo. Okubalulekile ukuthi umbhali akwazi ukuxhumana nabafundi bemidlalo yakhe ngendlela esuke ethe ngayo abalingiswa bakhe.

1.2.4 Amagama ayizithopho

Uma umbhali ebhala umdlalo wakhe, kumele aqaphele ukuthi abantu abasondelene akuvamile ukuthi basebenzise noma babizane ngamagama aphelele alowo abasondelane naye. Baye babizane ngamagama ayisifekethiso noma isigcono okanye bathophane. Izithandani zizobizana ngabo *sithandwa, muntuza wami noma nkosazana emhlophe noma ndoni yamanzi* njalo njalo. Nabo abazali uqobo baye babize izingane zabo ngamagama aphelele noma ayisidlaliso mhlawumbe ngokwezenzo zabo ezinhle noma ezimbi noma ngendlela ingane esuke iyiyona . Umzali osondelene kakhulu naleyo ngane yakhe uzoyibiza ngesiteketiso esithile esikhombisa uthando analo endodakazini noma emfaneni wakhe njengokuthi nje nunuzana. Kanti abanye abantu bakholelwa ekuthopheni omunye njalo uma bebizana kodwa lokho kubonakala kakhulu kubafana noma ebantwini besilisa kakhulu.

1.2.5 Amagama ethiwa ngokweqile

Abanye abalingiswa bathanda ukusebenzisa amagama asetshenziswa njalo noma ngokweqile yize lokho kungandile kakhulu endlini emnyama. Lokho sivamise ukukubona kwezinye izinhlanga lapho umbhali angasebenzisa iqhawe lakhe athi 'JACK' . Kunenkolelo ebalungwini ukuthi leli yigama elivamise ukusetshenziswa kakhulu kubo bonke abalingiswa abaziwa njengamaqhawe.

Kumele umbhali aqaphele, asabalale ngomqondo ekwethiweni kwamagama ukuze abafundi bakhe bakhumbule umlingiswa wakhe ongaba ummeleli emdlalweni wakhe. Bese kuba khona ukwanda kokwethiwa ngeziqalo zamagama kodwa okwandile esizweni sezinye izinhlanga njengabelungu okwabe kuyinsakavukela umchilo wesidwaba eminyakeni eyishumi nesithupha ukuya kwengamashumi ayisikhombisa lapho abalingiswa babethiwa ngabo J.C njalo njalo. Endlini emnyama akuvamile ukwethiwa kwamagama ngeziqalo zamagama yize uma kwenzeka lowo mlingiswa osuke evezwe njengotsotsi noma isigebengu. Lokhu kudalwa ukuthi kukholelwa ekutheni otsotsi noma izigebengu azithandi ukwaziwa ngakho ziye zididise ukuze kungazeki ukuthi igama lakhe langempela ungubani.

1.2.6 Amagama adumile

Kuba khona amanye amagama ethiwa ngokuba nedumela elithile noma nobudlelwano obuthile nomuntu odumile, odume ngakwezopolitiki noma onomlando othile omenze waba yiqhawe. Ukhona yini ongeke afise ukuthi ingane yakhe yethiwe ngoRolihlahla noma uLangalibalele? Yingoba laba bantu bashiya induku ebandla kwezopolitiki cishe umhlaba ngokubanzi.

Lokhu kusipha isithombe sokuthi uma umbhali eyethe umlingiswa wakhe, lowo mlingiswa uzohamba ezinyathelweni zalezi zingqalabutho noma izigagayi zomzabalazo ukuze sibe lana sikhona namhlanje. Kungabuye kwethiwe abalingiswa ngosaziwayo kumabonakude, amafilimu noma emculweni imbala. Okubalulekile ukuthi lowo owethiwa ngalaba osaziwayo yingoba kukhona leli qhaza alibamba lowo muntu ngamanye amagama kumele uma kufundwa imidlalo yalowo mbhali kubonakale lobo buqhawe kuye lowo mlingiswa.

1.2.7 Amagama ayiziteketiso

Kuhle ukubuye kwethiwe amagama ayiziteketiso emdlalweni uma ungumbhali ngoba angaletha ukuhleka noma ajabulise abafundi. Okubalulekile ukuthi kumele lingene khaxa kulowo osuke ethiwe lona. Kungaba isiteketiso sengane

ayebizwa ngaso ekukhuleni kwakhe ngendlela enza izinto ngakhona. Uma kuyingane uthola ukuthi lowo owethiwe uba nokuphoxeka uma lelo gama lakhe libizwa ngaphambi kwabangane bakhe. Kungaba indlela avezwe ngayo kushintsha igama lakhe esikhathini esithile sempilo yakhe? Kumele ubheke ukuthi kungani kube njalo. Phela indlela okusuke kwethiwe ngayo amagama iyinkomba yobuwena ungumuntu.

1.2.8 Ukwethiwa ngokobuKhatholike

Uma kwenziwe umcimbi wokubhabhadisa ngokwenkolo yamaKhatholike, umfundisi uye ahlange nabazali bengane noma abammeleli bengane nayo ingane emnyango wesonto, umbuzo wokuqala uthi “Lithini igama lengane?” Kuzothi ngemuva kokuba abazali baphendule lo mbuzo neminye asuke eyibuzile, bese e phawula ingane esiphongweni ngokwenza uphawu oluyisiphambano. . Kuvame ukuthi ingane yethiwe igama lomuntu owaziwayo eBhayibhelini ukuze alandele emkhondweni wakhe.

1.3 OKUBALULEKILE EKWETHIWENI KWAMAGAMA

Ukwethiwa kwamagama kubalulekile eNingizimu Afrika njengoba kwenzeka emhlabeni jikelele. Esikhathini esiningi ukwethiwa kwamagama kunomsuka noma imvelaphi ethile esuke ichazwa yigama negama. Umsuka wala magama ubalulekile. Lokhu kubonisa isidingo esibalulekile sokuthuthukisa lolu hlobo locwaningo ngokwethiwa kwamagama ezifundweni. Ukuze kuthuthukiswe ucwaningo nendlela yokufundisa , abafundi abafisa ukwazi kabanzi ngalolu cwano eNingizimu Afrika, kumele baqasheliswe ngemikhakha okumele bagxile kuyo kanye nesimo sezilimi ezahlukene namasiko ahlukahlukene ezweni laseNingizimu Afrika. Lokhu kubanika isithombe sokubaluleka kokwethiwa kwamagama izinhlanga ezahlukene. Kuhle futhi ukuthi bakwazi nokubheka ezinye izinhlanga kwamanye amazwe ukuthi bahluke kanjani kithi, noma iziphi

izindlela abazilandelayo uma bebheka ukwethiwa kwamagama ezinhlanga ezahlukene kwawabo amazwe.

Okubalulekile ekwethiweni kwamagama ukuthi sazi futhi sizwisise isizwe sama - Afrika ngobubanzi sikwazi futhi ukusiqhathanisa nezinye izizwe. UKuyirevuwu yakhe uKimenyi (2002) uchaze ngokuthi kukhona okubaluleka kokwethiwa kwamagama uma sizobheka amagama esizwe samaHutu, Tutsi namaTwa ahlala eRwanda naseBurundi kodwa atholakale enanini labantu elingelingakanani emazweni akhelene nabo afana nabo Uganda, Congo naseTanzania. UKimenyi ungomunye wababhali abamnkantsha bomvu ekwethiweni kwamagama ukhombisa ukuthi lawo magama akhiwa kanjani, bheka iziqalo ezisetshenzisiwe ukwethiweni kwamagama akhombisa ubulili. Ubuye akhombise ubudlelwano ekwethiweni kwamagama asukela ezimpini, enkolelweni noma ulimini lwesigodi, kuyizaga, ezinkondlweni, ezibongweni, ebukhosini kanye namagama nje abantu abasezingeni eliphezulu.

Amagama ayajabulisa ngendlela asuke echaza lowo owethiwe ngawo ngokuba asichazela kabanzi ngobuthina kanye nangabantu esiphila nabo emhlabeni jikelele. Isinyathelo esisuke sisithatha uma siyetha izingane, imfuyo noma izindlu zethu amagama akhombisa ukubaluleka okuthile esikuphawulile noma esikufisayo kulokho esisuke sikuqondile ekwethiweni kwagama. Ngesinye isikhathi amagama ethiwa ukuze kuhlonishwe lezo zihlobo esizazisayo emndenini yethu, uthando esinalo kosaziwayo emaphepheni, emphakathini, kumabonakude noma kwezemidlalo, emakhosini esikhonza ngaphansi kwawo noma ezinkonzweni esikhonza kuzo.

Ngamanye amagama kusuke kukhona lo saziwayo osuke esihlabe umxhwele ngandlela thizeni bese kuba nesifiso sokuthi ingathi igama lakhe liphethe okuhle kodwa futhi libe isikhumbuzo njalo kuyisizukwana esizayo. Amagama alabo abangasekho emndenini yethu nawo kuye kube khona isifiso sokuthi angashabalala ngalokho aye avuseleleke ngokuba kube khona ingane ezokwethiwa ngalowo osuke engasekho. Izibongo zethu zikhombisa imvelaphi

yethu, imisebenzi noma uphawu olwashiywa yilabo abasuke bengasekho esibabiza ngokuthi amadlozi noma okhokho emndenini. Bese kuthi awezindawo wona akhombise isizwe esihlale lapho kanye nolimi obelukhulunywa lapho. Amagama angelinye lamathuluzi abalulekile eliye lisetshenziswe ababhali uma betha abalingiswa babo ezinhlobeni ezahlukene zemibhalo.

Amagama afundwa abacwaningi bemikhakha ehlukehlukehene benezizathu ezahlukahlukehene. Ama-Akhiyolojisti afunda ukwethiwa kwamagama ukuthola ubufakazi ngendlela emandulo obekwethiwa ngayo amagama. Ababhali bezemilando bona babheke ubufakazi ekwethiweni kwamagama ngezinto ezidlule ezisamlando, amaphethini athile atholakala ekwakheni nasekufudukeni kwezizwe. Izazi zezilimi nemithetho zona zithola ubufakazi ekwethiweni kwamagama ezilimi ezilahlekile noma ezingasalandelwa nokwakheka kabusha kokwethiwa kwamagama ezilimi ezintsha. Izazi zezilimi zona zithola ubufakazi ngamagama ethiwa lapho kuthuthuka ulimi.

Izazi ezenza izichazimazwi i noma ezaziwa ngokuthi Amaleksikhografa bona bagxile ebufakazini bamagama nencazelo yawo. Izazi ezibheke ukwethiwa kwamagama azohlala ethiwa izizukulwana ngezizukulwane ukuthi kungaba sisekhona yini isidingo sokuba lolo hlanga lwethe izingane zalo ngaleyo ndlela noma cha. Bese siba nabahloli bamabhuku ababheka ubufakazi obukhona ekuqambeni nasekuhumusheni abadlali nabalingiswa emibhalweni efana namanoveli, imidlalo, izinkondlo nezingoma. Bonke labantu babalulekile emikhakheni ehlukehene uma kwethiwa amagama.

Wonke umuntu usebenzisa igama noma wethiwa igama okuyinkomba esinayo sonke singabantu kungakhathelekile ukuthi uyiluphi uhlanga noma uvela kusiphi isizwe. Wonke umuntu uyazi ukubaluleka kokwethiwa kwagama emndenini noma emphakathini nokuthi kungani kusuke kwethiwa lelo gama. Yize kusamele kutholakale ulwazi olunzulu ngokwethiwa kwamagama njengoba izikhathi zishintsha ukuze kubonakale ukuthi ingaba lokho akuzukuba nomthelela ngandlela thile ekwethiweni kwamagama. Ulwazi olunzulu nokuqeqeshwa

kuyadingeka ukuze sikwazi ukubona umnyombo nemvelaphi yezincazelo ezithile zamagama ethiwayo kusukela emandulo eminyakeni eyinkulungwane edlule ukuze sikwazi ukubona ukuthi lokho kwethiwa bekusukela kuphi nokuthi kwakwethiwa kuthathelwa kuziphi izilimi, ezabe ziqhamuke kanjani ngesikhathi kwethiwa. Kodwa-ke, ulwazi lwasekhaya lapho sidabuka khona lubalulekile ukuqinisekisa ukuthi ingabe ahumusheka kahle na nokuthi ingabe igama lethiwa kanjani ukuze libe khona nokuthi esiphi isizathu esadala ukuthi kwethiwe lelo gama.

1.4 IZINGQINAMBA EZITHUNGATHWAYO EZIHLOBENE NALOLU CWANINGO

Ucwaningo ngokwethiwa kwamagama kusaseyinto engakathathelwa phezulu kangakho noma esafika emazweni aseNingizimu Afrika. Yize amanye amazwe afana nabo Yurophu kudala aqala ukugxila kulo mkhakha ekupheleni kwamakhulunyaka i ayishumi nanye. Kanti ukufundwa kokwethiwa kwamagama kwaqala ukubhekelelwa maphakathi kwamakhulunyaka angamashumi amabili emazweni angaseNingizimu Afrika. Uma ucwaningo ngokwethiwa kwamagama kusekusha emazweni angaseNingizimu Afrika, ukufunda kokwethiwa kwamagama esizweni nasemasikweni endlu emnyama kusha kakhulu okuzoba nenkomba yezingqinamba okuzohlenganwa nazo. Nazi ezinye ezingaba izingqinamba kulolu hlobo locwaningo:

1.4.1. Okutholakala emithonjeni ethembekile

Kuye kuhehe ukuthatha ulwazi ku-inthanethi njengoba lunjalo bese ocwaningayo abe nethemba lokuthi lolo lwazi luwungqo noma iqiniso. Ngebhadi, amawebhusayithi amaningi akaniki ulwazi oluyiqiniso. Lokhu kungasho ukuthi leyo webhusayithi isaphethe ulwazi lwakudala noma olungeke luhambisane mhlawumbe nokwethiwa kwamagama esintu. Yize kukuhle ukuthola ulwazi kuwebhusayithi, kuhle futhi ukuthi kusetshenziswe imithombolwazi efan

nemitapo yolwazi. Kumawebhusayithi izinsizalwazi ngesiZulu ziyabalwa ngokunjalo nalezo ezibhalwe ngesiZulu. Yize ekhona amajenali kanye nama-athikili asebhalwe ngesiZulu, akakabi maningi kakhulu ukuze ocwangingayo akwazi ukuthola ulwazi olunzulu abuye aqhathanise ukuthuthuka kwezinga kuze kube kumanje. Lokhu kufakazelwa u**Mabuza (2008:13)** lapho ethule ukuntuleka kwezincwadi ezigxile ekwethiweni kwamagama kanye nesisindo esikhona kuwo.

1.4.2 Izikhungo ezigxile kulolu cwaningo

Ngokwabacwaningi noma ababhali abanye akukabi kuningi okuphathekayo ngalolu cwaningo lokwethiwa kwamagama.

Sithola u**Koopman (2009:9-22)** ethi:

At the first Names Society of Southern Africa NSA congress in 1981, papers on English and Afrikaans constituted 67% of the whole, while those on African languages were 29%.

Engqungqutheleni yokuqala eyayibizwa ngokuthi 'Names Society of Southern Africa' ngonyaka we-1981, amaphepha ayebheka ukwethiwa kwamagama kumaNgisi namaBhunu aba ngamaphesenti ayi-67 yize kulawa ayebhekelela izilimi zabomdabu kwabe ngamaphesenti angama 29.

Lokhu kuchaza ukuthi sabe sisincane kakhulu isibalo sabacwaningi ababhekelele ukucwaninga izilimi zabo mdabu. Lokhu kuyinkomba yokuthi ngaleyo minyaka abacwaningi babebheke lezo zilimi ezabe kuyizo kuphela ezabe zihamba phambili ngenxa yengcindezelo isizwe esabe sibhekene nayo. Izilimi zabomdabu zabe zibukelwa phansi kakhulu, kungekho nokuncane okubonisa ukubaluleka kwazo.

Inkinga esekhona ukubhala ucwaningo ngolimi lwabantu abansundu yize sivikelwa umthethosisekelo wezwe owethula ubuye wamukele izilimi eziyishumi nanye ezisemthethweni eNingizimu Afrika. Siyizwe laseNingizimu Afrika sisabhekene nengwadla yokubhala ngezilimi zethu zomdabu. Lokhu kuyinkomba

yokuthi luse lude ukhalo ekubeni sizithuthukise ukuze kugqugquzeleke abafundi abasakhasayo bazigqaje ngokufunda ngolimi lwabo. Ngokunjalo uma izazi zokufundisa zingavumeli ukubhalwa nokukwazisa abantu bonke ngokusetshenziswa kwezilimi kuma-athikili noma amajenali kuyaluphazamisa izinga labafundi abazowuthatha lo mkhakha.

UKoopman (2009:9-22) ubuye aqhubeke athi :

There is no doubt that when Dr.Hlongwa chooses to write her doctoral thesis in Zulu she is playing a major leadership role and becomes a role model to thousands of aspiring young Zulu-speaking academics who share with her a pride in their own language. But against this she must balance the undisputed fact that a vast majority of academics in the world simply cannot access her research unless she undertakes to republish in part or in whole in a language like English.

Akungabazeki ukuthi ngesikhathi uDokotela Hlongwa ekhetha ukubhala izifundo zakhe zokugogodela ukuba udokotela ngesiZulu, wadlala indima ebaluleke kakhulu wakhombisa ubuqhawe kubafundi abasakhula esizweni samaZulu lapho kukhomba ukuziqhenya nokuzigqaja ngolimi lwakho. Kodwa inkinga ayibonayo uKoopman ukuthi uDokotela Hlongwa akakwazi ukufinyelela emhlabeni wonkana ngomqulu wakhe wobudokotela ngenxa yokuthi kubhalwe ngesiZulu. Ukuze akwazi ukufinyelela esizweni sonke emhlabeni jikelele kumele aphinde ayihumushele esiNgisini.

Izingqalabutho ezifana nodokotela Hlongwa zabamba iqhaza elikhulu ngokuzama ukuthuthukisa ulimi lwesiZulu ngoba lokho kuzosiza abafundi abafuna ukuhamba ezinyathelweni zakhe ngokugqamisa izilimi zethu. Ezinye izingqinamba kulolu cwaningo, ukumakethwa nokuthengiswa kwemibhalo ebalwe ngolimi lwesintu. Okunye kube yithiyori yokwethiwa kwamagama okumele ilandelwe engakwazi ukubeka ukwethiwa kwamagama esintu iwabeke ezingeni lomhlaba uma kuqhathaniswa nezilimi zaseNtshonalanga. Nokuthi izwe likwazi ukukhiqiza abacwaningi abagogodile ngamathiyori omdabu noma esiZulu abangaba ezingeni lomhlaba uma beqhathaniswa nabanye.

Enye inkinga ukwazi ukuhlanganyela nabanye bamaqembu amagama bakwamanye amazwe e-Afrika ukuze sibone ukuthi bona benza kanjani noma basebenzisa eyiphi indlela ekwethiweni kwamagama nokuthi kube khona ucwaningo oluzodidiyela izizwe ezahlukene zabomdabu e-Afrika. Okunye okuba umgoqo endleleni yokwethiwa kwamagama kuba zindaba zezimali nokutholakala kwabantu asebe mnkantsh'ubomvu kulo mkhakha. Nakuba bekhona kodwa bayabalwa.

Enye inkinga ukuthi kungaba manje umhlaba wona ufinyelela kanjani esicongweni sokwethiwa kwamagama olimi lwethu na?. Inkinga enkulu ukuthi bakhona yini abasimelayo uma kunengqungquthela zamazwe ngokwethiwa kwamagama noma cha okanye yizo izindaba zezimali. Kumele amazwe amanye ezwe abone futhi ukuthi nathi inqolobane igcwele ngokwethiwa kwamagama esiZulu.

UKoopman (2009:9-22) uqhubeka ngokuthi:

In South Africa we need to get our universities and other tertiary institutions to recognize onomastics as the academic discipline that it is. Universities in northern Europe have had chairs in onomastics since the late nineteenth century. Why is there no chair in onomastics at a single university in southern Africa? Why is there no department of onomastics? Why must onomastics hide under the Programme for Sociolinguistics?

ENingizimu Afrika, kumele kube namanyuvesi nezinye izikhungo eziphakeme ezethula izinhlelo zokwethiwa kwamagama kuyisifundo esingakhethwa abafundi. Amanyuvesi enyakatho neYurophu anezihlalo ezithile ekwethiweni kwamagama kusukela ekugcineni kwekhulunyakai leshumi nesishiyakalolunye. Uthi kungani kungenasihlalo nasinye kumanyuvesi asemazweni angaseNingzimu Afrika? Kungani kungenamnyango obhekene nokwethiwa kwamagama? Kungani ukwethiwa kwamagama noma i-onomastiki ikhosele ngaphansi kohlelo lokuhlalisana kwabantu nezilimi?

Kusobala ukuthi ngaleyo minyaka ye-2009 izwe lethu belingakabi nakuphi ngezikhungo ezigxila noma ezigquguzela ukwethiwa kwamagama uma liqhathaniswa namanye amazwe apheresha.

1.4.3 Umbuso wobandlululo nomthelela wakhona

Ngesikhathi elikaMthaniya lisabuswa abelungu, umuntu wayephoqelekile ukuthi ethiwe igama futhi abizwe ngalo yize ngaleso sikhathi kwabe kuyigama lesilungu elabe lihamba phambili. Lokhu kwakudalwa ukuthi babe ngakukhathaleli ukwazi ngemvelaphi yethu futhi babefuna ukubona imvelaphi yethu ishabalala. Lokhu kwenza ukuthi noma kwethiwa amagama esiZulu kubonakale kuyinto engabalulekile noma eyinhlekisa uma uzosho igama lesiZulu uma ubuzwa. Kusho ukuthi ukubukela phansi ulimi lwethu nakho kwakudlangile. Nazo izifundiswa ezabe zikhona ngaleso sikhathi zakubona kungelula ukubhala noma ukucwaninga ngokwethiwa kwamagama esiZulu ngoba abantu ababeshaya indesheni kubo kwabe kuyibo abamhlophe abangalwazi ulimi. Okusho ukuthi umsebenzi wabo ubungeke wafika ndawo uma bedaza inkani yokucwaninga babhale ngesiZulu. Abashisa emzabalazweni abanye babo bagcinwa benikwa amagama okungesiwona awabo okwadala ukuthi bagcine bengatholwanga abemndeni yabo ngoba bengasabizwa ngala magama abethiwa wona emphakathini noma lapho bezalwa khona.

1.5 AMASU OKUCWANINGA

1.5.1 Indlela okuzoqoqwa ulwazi ngayo

Ukufezekisa izinhloso zalolu cwaningo, kuzovakashelwa imitapo yolwazi ehlukehlukehene,ukuze kutholakale kubuye kufundwe imisebenzi ehlukehlukehene yabafundi noma ongoti abake basika elijikayo babeka induku ebandla ngokwethiwa kwamagama. Imitapo yolwazi iqukethe ama athikili, amajenali kanye nezincwadi ezahlukehlukehene zalabo abake babhala ngezihloko

esicwaningwa umcwaningi ukuze kubonakale ukuthi izinga selithuthuke kangakanani.

Kuzobhekwa ku- inthanethi kuqhathaniswe ulwazi olutholakala lapha eNingizimu Afrika, emazweni akhelene neNingizimu Afrika kanye namanye amazwe ngokubanzi. Kuzobhekwa ku inthanethi neminye imibhalo ebhalwe ikakhulukazi kumanyuvesi asesifundazweni sakwaZulu njengoba kuyilapho inani lamaZulu lutholakala khona. Kubuyiwe kubhekwe nakuzingqalabutho ezayibamba kushisa ngoba nakhona zabe zikhona izazi ezabe zazi ukusuka nokuhlala kokwethiwa kwamagama zize zigcine zikhipha ingonyuluka eyisisekelo ngalokhu kwethiwa kwamagama

Enye indlela ezoqoqa ulwazi kulolu cwango ukuxoxisana nombhali wemidlalo emibili umlomo nomlomo kubhekwa ukuthi umbhali wasebenzisa maphi amasu ukwetheni abalingiswa bakhe ukunguLawrence Molefe. Kule ndlela yokucwanginga, umhlawayi okunguyena ohlwayayo usuke eya kulowo amhlosile ayobonana naye ubuso nobuso ukuze akwazi ukumphonsa imibuzo ezomsiza ocwangingeni lwakhe ngesihloko asikhethile.

Uma kwenzeka umcwaningi uyomcela lowo amcwaningayo ukuthi angakwazi ukuqopha inkulumbo yalokho abasuke bexoxa naye ngakho ngokusebenzisa isiqophamazwi. Isiqophamazwi angeke sifihlwe ukuze lowo oqoshwayo azi ukuthi uyaqoshwa. Kodwa uma kwenzeka kunenkulumbo phakathi kwengwevu ethile edume ngokwazi ngomlando wokwethiwa kwamagama ngezizathu ezithile, isiqophamazwi siyofihlwa. Isizathu sokuba sifihlwe wukuthi lowo obuzwayo angacabanga ukuthi kumele afune inkokhelo anduba assize umcwaningi.

Angacabanga ukuthi mhlawumbe umsebenzi okumele athole amasentshana ngawo kodwa umcwaningi akafuni ukukhokha. Umcwaningi futhi angabhala nezimpendulo phansi njengoba nemibuzo ubezosuka eyiqobele phansi ukuze

athi lapho eseyedwa akwazi ukuhlunga okudingekayo nokubalulekile kunalokho okungadingeki.

Indlela yokubonana ubuso nobuso nalowo osuke esengwa ulwazi, ukuthi uma ungagculiseki noma ungenelisekile ngempendulo uyakwazi ukuguqula noma ushintshe umbuzo wakho ngendlela ezokwenza ukuba weneliseke noma uthole ulwazi oludingayo. Le ndlela ibeka umcwaningi ethubeni elihle lokuba akwazi ukulandelanisa imibuzo ngendlela ezomenelisa. Kanti okuhle futhi ukuthi uma imibuzo ebuzwe umcubunguli ingaphendulekanga kahle noma umcubunguli enganelisekanga izimpendulo azinikiwe liba khona ithuba lokubuyela kuyo uma obebuzwa ehlulekile ukuphendula eminye imibuzo. Le ndlela idinga ukuthi umcwaningi abe nesikhathi esanele futhi azimisele ngokuthi uzochitha isikhathi eside emba embulula okudingwa ulwazi kuye ngokunjalo azimisele ukusebenzisa imali lapho kunesidingo.

Enye indlela kuzokuba ulwazi oluzotholakala ngokufunda namaphephandaba lapho uzobheka okuqondene nesihloko uma kukhona kanye namaphephabhuku. Lapho kunesidingo kuyoxhunywana nabanolwazi ngocingo ikakhulukazi uma bekude ukuze ucwaningo ngesihloko lube yimpumelelo.

1.6 IZINHLOSO ZOCWANINGO

Ucwaningo engizolweza luzobheka ukuthi kubathanti kanjani abalingiswa bezincwadi ezishiwo ngenhla kanye nomgomo wokwethiwa kwamagama.

1.6.1 Izinhloso zesikhashana esifushane

Okuhlosiwe ngalolu cwaningo ukucubungula izindlela ezilandelwa indlu emnyama uma kwethiwa amagama okungabhekwa emibhalweni ehluahlukene noma ukwethiwa nje igama ngokubanzi. Inhloso elandelwayo uma kwethiwa ukuthi ingabe leli gama lizoba namthelela muni kulowo osuke ethiwe. Lokhu kushiwo ngoba isizwe esimnyama sinenkolelo ethi umuntu uyalilandela igama

lakhe. Ngamanye amagama lowo owethiwe uye alandele imisebenzi eshiwo noma echazwa yigama lakhe.

Lokhu kufakazelwa **nguMabuza (2008: 16)** uma ethi:

Imiphakathi emnyama eNingizimu Afrika kumele icaciselwe ukuthi ukubizwa ngegama elithile kuvamile ukuthi umuntu alandele incazelo yalo. Yilapho kwakuvela khona amandla igama elinawo, umthelela walo kanye nokusamlingo okuphumelelisa ukulandeleka kwalo.

Ngamafuphi, usibonisa ukuthi isizwe esimnyama eNingizimu Afrika kumele sichazelwe ngokubaluleka kokwethiwa ukuze uma kwethiwa kusetshenziswe amagama anomthelela futhi azothela izithelo ezinhle kulowo osuke ethiwe.

UHadebe (2002: 1) yena uthi :

Igama libalulekile ngoba likwazi ukwahlukanisa into kwezinye izinto noma umuntu kwabanye abantu banoma isiphi isimo sempilo. Igama lesiZulu lethiwa ngokwesimo nangesizathu esibalulekile.

Kumele kubhekwe ukuthi yini inhloso yokwethiwa kwaleli gama umbhali emdlalweni wakhe. Kungaba ngendlela eyethiwe ngayo abalingiswa bakhe leyo ncazelo yegama izosebenza isikhashana ngemuva kwalapho lowo mlingiswa i enze okuphambene negama lakhe.

1.6.2 Izinhloso zesikhathi eside

Kulelo cwaningo kuqondwe ukubonisa noma ukwembulwa okuthile okungenzeka ukuthi akunakekile noma kwenzeka akubhekwa okusuke kuhlosiwe ngakho. Kuqondwe ukwembulela abafundi bemidlalo ngezimo nomthelela empilweni yomlingiswa osuke ethiwe. Kwembulela abafundi ukuthi uma befunda bakwazi ukubona indlela lo mlingiswa ethiwe ngayo nokuthi bekuyisiphi isikhathi njengoba sazi ukuthi impilo iyaguquguquka.

Sithola **uMabuza (2008:16no17)** efakazela ngokulandelayoi ngaphansi kwalomunxa:

Kunamagama ethiwa abasokwa abaluleke kakhulu ekuphumeleliseni inhloso yokukhuliswa kosokwayo. Emva kokusokwa bayawalandela abasokwa amagama abaqanjwe wona. Kuye kuthi lapho bewasho kuthiwe esizweni samaNdebele, **uSilaki kaMsweswe**, okunguyise womfana kwembuleke imvelaphi yalowo oqanjwe nokuthi ngobani okhokho bakhe. Kutholakale ukuthi amagama agcina uxhumano nalabo bomndeni asebelele. Umntwana lona onaleli gama elivela kokhokho ulilandela njengoba okhokho bakhe balilandela. Isiko leli ligqamisa amandla egama kanye nomthelela o lethwa yigama empilweni yomuntu. Imvama yezingane ezizalwe ngonyaka we-1990 kuya kowe-1992 ngolwazi engilutholile, kulabo engixoxe nabo, zethwa amagama omzabalazo, ikakhulukazi izingane zabelilisa. Lokhu kucaciswa amagama anjengo**Sibanisezwe, uFelizwe, uZwelethu**, njalonzalo.

Okushiwo uMabuza kufakazelwa **uFerguson (1987: 120)** uma ethi:

Names help to indicate what a character is or what a character is capable of becoming, and to clarify the meaning of a story's action.

Amagama asiza ukukhombisa ukuthi uyini umlingiswa noma lokho okuphokophelelwe ngumlingiswa nokucacisa incazelo ephelele nokwenzekayo endabeni.

Ukwethiwa komlingiswa kubalulekile ngoba kukhombisa ukuthi ungumlingiswa onjani kubuye kusibeke esithombeni sokwenzekayo emdlalweni. Sizinamathisela kumdlalo ngenxa yegama lomlingiswa okuyogqanyiswa izenzo zakhe.

1.6.3 Izinhlalo ezilawula ucwaningo

Lolu hlobo locwaningo lukhombisa ababhali ukuthi uma betha kumele babhekelele ukuthi kungaba ngendlela abalingiswa abethiwe ngayo kubaluleke ngani nokuthi ubheke umthelela o lethwa yilawo magama abalingiswa. Lubuye lukhuthaze abafundi bayo imidlalo ukuthi ikuphi okumelele kubhekelelwe uma kwethiwa abalingiswa. Singabantu sifunda izincwadi ngokwehlukahlukana kwazo. Ngendlela abasuke bethiwe ngayo akushiye uphawu oluthile kithi oluyisifundo esihle. Ngokwenze njalo isizwe siyakheka futhi siyathuthuka sibone izinto ezithile ngelinye iso. Kusho ukuthi igama alithuthukise isizwe ngandlela

thile. Ucwangingo lizobuye lwenze izincomo ezingenza ncono isimo sokwethiwa kwamagama ukuze lokhu kwethiwa kube nomthelela omuhle ezimpilweni zesizwe izingane zingaboni ngendlela ezithiwe ngayo kuyisiqalekiso empilweni yazo nasemphakathini. **UMabuza (2008:17)** uthi:

Izinjongo ukukhumbuza abansundu ukuthi kungakuhle uma kwethiwa igama kukhetheke amagama azokhulisa isizwe ngokwenzazelo yawo ngoba uma kwenzeke iphutha kulokhu amandla asegameni nenzazelo yalo azoholela isizwe ehlathini.

UMabuza (2008) ubuye agcizelele okuhle okuzolethwa ucwangingo alwenza mayelana nokwethiwa kwamagama lapho ethi:

Lona umbono owagcizelelwa nguMengameli wakuleli uMnumzane Thabo Mbeki emkhankasweni wokuQwebuka kwe-Afrika. Lo mbono makungabi yimicabango nje kuphela, kodwa kube ukuzabalaza okubuyisa isithunzi esathunazwa ngabamhlophe kuleli lase-Afrika ngokwandisa amagama angewona umsinsi wokuzimilela.

Ufakazela ucwangingo lwakhe ngokutomula okwashiwo omunye umbhali lapho ethula ethi: **UNdimande (2001:16)** uyasichazela ukuthi kushoni ukuqwebuka kwe-Afrika uma ethi:

...ukuqwebuka kwe-Afrika kuyithuba elivelele lama-Afrika lokuthi azichaze ukuthi angobani ngokubheka isimo sempilo namaqiniso aso njengoba sinjalo. Uthi leli yithuba lokuba ama-Afrika abe ngabaphathi bomlando wabo futhi babe ngabaphathi bakusasa. Abantu bomdabu kufanele bazi ukuthi ukuqwebuka kwe-Afrika kumayelana nokubheka imvelaphi yamasiko ethu kanye nalapho sisuka khona ukuze balisebenzise ekwakheni kabusha izwekazi i-Afrika. Ngaleyo ndlela bahlomule bonke. Umcebo wase-Afrika nempucuko yakhona yasemandulo, izifikanamthwalo azithandanga ukuwuveza ezincwadini ezazizibhala. Ngaleyo ndlela, i-Afrika yaziwa ngokuthi: iZwekazi elisebumnyameni ngebala nangengqondo.

Ngokuqwebuka kwe-Afrika kuhloswe ukuqwashisa izizwe ezinsundu ngokuba zikwazi ukuthi noma izinto zingathuthuka kanjani kuhle sihlale sijejeza emuva

sibuyekeza indlela obekuphilwa ngayo mandulo kusadliwa ngoludala. Uchaza ukuthi kuhle sikwazi ukuhlala sibuyisa ngokuvikela isithunzi sezwe lase Afrika ngokubanzi. Lokhu kubuye kugqanyiswe **uGumede (1998:1)** lapho ethi:

The Blacks have passed through a period during which their culture was infiltrated by western civilization and was regarded as something which belongs to the ignorance and paganism of the past. During this period they also adopted a system of giving their children English names which were referred to as Christian names/school names with which children/people were known in schools, in official documents and in other westernized situations.

Abamnyama badlula esikhathini lapho amasiko adungwadungwa ukubuswa kwabamhlophe lapho kwakukhulolelwa ekutheni abamnyama abazi lutho futhi babuswa ubuhedeni. Yiso isikhathi lapho izingane zethiwa amagama esiNgisi okwakuthiwa amagama enkolo noma amagama esikole lapho izingane zabe zibizwa ngawo ezikolweni, ebhalwe emiqulwini esemthethweni nakuzo zonke izindawo ezabe zithuthuke ngesiNtshonalanga.

Lezi kwabe kuyizikhathi ezinzima emzansi Afrika ngenxa yobandlululo nengcindezelo abamnyama ababebhekane nayo. Noma kwethiwa izingane kwabe kungekho lula ukumetha nje igama lesintu ungalifakile elesiNgisi. Empeleni ukuba kwabe kuya ngohulumeni wangaleso sikhathi wonke umuntu eNingizimu Afrika bekumele angabi nalo igama lomndabu kodwa kube ngawesiNgisi kuphela.

1.7 ITHIYORI YOKWETHIWA KWAMAGAMA EBIZWA NGE-ONOMASTIKSI

U-Alvarez-Altman (1987:1) uchaza kanjena :

Onomastics is a more specialized literacy criticism in which scholars are concerned with levels of significance of names in drama, poetry, fiction and folklore.

Ukwethiwa kwamagama wuhlobo locwaningo olukhethekile lokuhlaza lapho abacwaningi begxila ekuqoqeni umongo wokubaluleka kwamazinga okwethiwa kwamagama emdlalweni, ezinkondlweni nakweminye imibhalo.

Ukwethiwa kwamagama kubonakala kuhleleke kakhulu ngoba kubonisa amazinga abalulekile ekwethiweni emibhalweni enhlobonhlobo.

U-Alvarez-Altman (1987: 11) ubuye aqhubeke athi :

These include names of places, characters etc. As they relate to theme, structure and other literary considerations.

Lokhu kudidiyele amagama ezindawo, abadlali nokunye okuningi okungeke kwaqedwa ukubalwa njengoba kuxhumane nendikimba, isakhiwo nokunye okuphathelene nemibhalo.

U-Alvarez- Altman kanye noBurelbackh (1987:11and 14) bathi :

In literary onomastics we study how an examination of names and they way in which they reflect or explain the author's intentions can add to our understanding and appreciation of a work of literature.

Ekwethiweni kwamagama emibhalweni sifunda ngokuhlolisisa amagama nendlela avezwa ngayo noma achaza ngayo inhloso yombhali okuye kuthasisele ulwazi esinalo nokuncoma imisebenzi emihle yemibhalo.

Lana sifunda ukuthi ingabe umbhali unayiphi injongo ekwetheni abadlali bakhe ukuze kugcwaliseke ulwazi nokuthuthukisa imisebenzi emihle elethwa noma eyethulwa yimibhalo. **U-Alvarez- Altman kanye noBurelbackh (1987:11 no14)** baqhubeke bathi :

We must all realize that just collecting and listing names for a work of literature is not enough. We need to investigate how names reveal the success or failure of the writer .

Kumele sonke siqaphele ukuthi akwanele ukuqoqa ubufakazi bokwethiwa kwamagama emibhalweni, kodwa kumele senze uphenyo olunzulu ukuthi ukwethiwa kwabalingiswa kuyayiphumelelisa noma kuyayifadalalisa injongo yombhali yokwetha yini.

Ngamanye amagama ucwaningo olunzulu luyadingeka futhi lubalulekile ukuze sikwazi ukuthuthukisa inhloso yokwethiwa kwamagama ngendlela efanele. Ukwethiwa kwamagama esiZulu kuye kuthande ukuceza uma kuqhathaniswa

nakwezinye izinhloko. Uma sibheka iBhayibheli sithola amagama esiNgisi lapho unkosikazi **kaZachariya** owayaziwa **ngo-Elizabeth** okuchaza ukuthi uNkulunkulu wethembekile. Sithola lapho **uZachariya no-Elizabeth** bekhunjuzwa ukuthi uNkulunkulu akabakhohlwanga kumele babe nokholo kuye ngoba wethembekile (Elizabeth).

Incazelo yamagama abo iye yafezeka lapho bebuiswa ngendodana eyethiwa ngokuthi **nguJohannes** okuchaza ukuthi uNkulunkulu unathi. Lokho bakushiso ukuthi kwabe kuyisifiso sabo ukuthola umntwana yize babezama kodwa behluleka. Ukufika kwendodana kwabakhumbuza ukuthi uNkulunkulu wethembekile ngokuba uye wasiphendula isikhalo sabo. Uma sibheka nendlela lamagama esiNgisi asetshenziswe ngayo thina maZulu noma isizwe esimnyama sibona kungahambisani noma kungenayo incazelo ngoba amagama olunye uhlanga. Sithola lapho **uMoyo (1996: 17)** uthi :

The few English names given to children nonetheless still symbolize the remembrance of family members who still exist or existed before within the extended family.

Nakuba eyingcosana amagama ethiwe izingane esiNgisini, nokho asabonisa uphawu olusamlando womndeni oke waphila noma osaphila .

Unike isibonelo ngegama elithi **uDavid noWilliam** ukuthi angethiwa emndenini noma ezizukulwaneni okungaba isikhumbuzo somkhulu noma okhokho okanye omalume abasaphila noma abake baphila futhi babakhona emndenini ngaphambilini.

1.7.1 Amathiyori ambalwa acashunwe ku- Ragussi

URagusa ngomunye owuqweqwe elimnkantsh'obomvu ekucwaningeni kokwethiwa kwamagama . Nanka amathiyori ambalwa awagqamisayo. Lana ngezansi unikwe amathiyori uRagusa awethulayo lapho ebheka noma ekhuluma nge-onomastiksi.

1.7.2 Isifundo ngokwethiwa kwamagama e-Onomastiksi

Le webhusayithi <http://www.behindthename.com> ichaza i-Onomastiksi kanjena:

Onomastics (or onamatology) is the study of names. The word is derived From Greek ονομα (onoma) which means "name". what they mean – their Etymology or orogin. How they are used in various cultures. Why some are chosen by parents more often than others.

I-Onomastiksi yisifundo sokwethiwa kwamagama. Leli gama libolekwe kumaGrikhi lisho 'igama'. Kubhekwa ukuthi ingabe igama lishoni noma umsuka walo, lithi selethiwe lisetshenziswe kanjani emasikweni ahlukene nokuthi kungani kuye kwethe abazali ukudlula abanye abantu.

Ukwethiwa kwamagama ngendlela efanele kubalulekile kakhulu ngoba lokho kuba wumhlahlandlela wempilo yalowo osuke ethiwe. Indlela ethiwa ngayo kuzoba nomthelela omkhulu kuye owethiwe uqobo empilweni yakhe, emphakathini noma kulabo bantu abaphila nabo.

UHadebe (2002:12) uchaza ukwethiwa kwamagama kanjena:

Ukwetha igama kubalulekile kakhulu ngoba kusuke kunolwazi oluthile uma kwethiwa. Uma umqambi etha igama le nto akumele ethe ngegama elingenancazelo ethile ngoba okubalulekile ekwethiweni kwegama nakulo igama luqobo incazelo.

Ithiyori yokwethiwa

Kweminye yemibhalo kuyi 'The New book of knowledge VOLUME13.N. (1996) kuthiwa amagama esethiwa wona siye siyethiwe wona singakazalwa. Siza kulo mhlaba ngegama noma isibongo selunga lomndeni. Abazali bethu baye basethe amagama asuke abhekene naleso simo ngqo. Okusho ukuthi amagama esisuke sethiwe wona asuselwaesimweni esithile esike saba khona noma esike saba khona ngaphambilini.

Ngesinye isikhathi kuye kwethiwe ngoba kuhloswe ukuphumelelisa isifiso ngaloyo osuke ethiwa lelo gama. Kuyo futhi incwadi ethi 'The New book of knowledge Volume 13 (1996) kuye kwaqhutshekwa ngalo lolu daba kwathiwa amagama aye ethiwe kubhekelelwe izindlela eziningi. Ungethiwa ngoba kukhona okuxhumene noma okusondelene nakho, noma kunemisinjwana ethile enkeneneza kamnandi kulowo osuke eyetha noma kungaba izizathu ezithile eziningi. Kuye kwethiwe ngoba ngesinye isikhathi igama noma umongo walo uzoqoqa izifiso namathemba abazali okuye kugqamise imibono nemvelaphi yabo uye uthole ukuthi lelo gama liqukethe zonke izifiso namaphupho abazali.

Uma kwethiwa amagama kusuke kukhona okuyisisusa noma umnyombo walokho kwethiwa. Lokhu kwethiwa kuqhamuka ngezindlela eziningi noma ezahlukahlukene ngoba nezinhliso zakhona zihlukile.

I-The New book of Knowledge VOLUME13. (1996: 34) ithi :

The right to choose a name was a customary right of either mother or father.

Ukwethiwa kwegama kwabe kuyilungelo okungaba elikamama noma ubaba.

Lokhu kuchaza nokuthi kwabe kuya ngemindeneni ukuthi bona baqhuba kanjani uma kwethiwa izingane. Kweminye imizi akukholelwa ukuthi umama unalo igalelo ekwethiweni kwamagama yize kweminye imizi bobabili abazali bangabonisa noma oyedwa ayethe ingane. Kodwa okuhle nje uma kwethiwa ukuthi kuboniswa ngegama lengane. Kuningi okuye kubhekwe uma kwethiwa igama. Ukubheka nje okumbalwa. Uma kwethiwa igama kuye kubhekwe umlando wamagama athile esizweni esithile noma endaweni ethile lapho kugxilwe kumsuka wencazelo nokuthi iyiphi iphethini ebandelwa ngokokuhlalisana kwabantu noma kwaleso sizwe. Kubhekwe ubuchule bokwethiwa bolimi ubusetshenzisiwe ekwethiweni lelo gama ukuligcina likhona kululo hlanga nokuhambisana nolimi noma izilimi ezisetshenziswa yilowo mphakathi.

Kubuye kubhekwe amaphethini athile nezinhlelo ezilandelwayo uma kwethiwa ukuze kutholakale ukusabalala nodumo emagameni athize. Kubhekwe ukuthi izinkinga ezilethwa wukwethiwa kwamagama ngokwemingcele ngobubanzi nokuthi amagama ahluahlukene asetshenziswe uhlobo lwesizwe esisodwa. Kubhekwe ukuthi kungaba lokhu kwethiwa kuyini, kunamthelela muni noma kwenziwa kanjani ukuze uma kukhona okumele kulungiswe noma kuthuthukiswe kwenziwe.

1.7.3 Ithiyori yesayensi lezichasiselwa (Semantic Theory)

Ngokolwazi olutholakala ku <http://en.wikipedia>. Isemanthikhi ichazwa kanjena:

Semantics (from Ancient Greek: σημαντικός sēmantikós; important) is the study of meaning. It focuses on the relation between signifiers, like words, phrases, signs, and symbols, and what they stand for, their denotation. Linguistic semantics is the study of meaning that is used for understanding human expression through language. Other forms of semantics include the semantics of programming languages, formal logics, and semiotics.

Isemanthikhi igama elibolekwe kumaGrikhi asendulo achaza leli gama ngokuthi isifundo sencazelo. Sigxile ebudlelwaneni bamagama aphakathi kwezigqamiso noma izibonakaliso ezinjenge ngamagama, izisho nezimpawu nokuthi zichazani ekuphimisweni. Isemanthikhi yolimi yona isifundo sencazelo esetshenziswa ekuzwisiseni ngendlela uluntu olwethula ngakhona lusebenzisa ulimi. Ezinye izinhlobo zesemanthikhi zihlanganise isemanthikhi yokuhlelwa kwezilimi, ukwazi ukucabanga ngokuqonda nesimiyothikhi.

Isemanthikhi kwabe kungelinye lamathiyori abalulekile ekwethiweni kwegama ngoba ingane nengane kumele yethiwe igama. Ngakho ke kubalulekile ukwethiwa kwamagama anencazelo eyakhayo. Uma sibheka kuleli webhusayithi <https://en.wikipedia.org/wiki/Semantics> iqhubeka ngokuchaza isemanthikhi kanjena :

The word semantics itself denotes a range of ideas -- from the popular to the highly technical. It is often used in ordinary language

for denoting a problem of understanding that comes down to word selection or connotation.

Igama isemantikhhi lethula imibono enhlobonhlobo. Kusukela ekubeni nodumo ukuya emkhakheni osezingeni eliphakeme. Yize kungandile ukusetshenziswa kwayo olimini olujwayelekile ukugqamisa inkinga yokuzwisisa kuze kufike ekukhethweni kwamagama noma incazelo.

Ngaphansi kwale thiyori yesemantikhhi kukhona ithiyori ebizwa ngokuthi yithiyori ephathelene nesichazamazwi. . Nakhu okushiwo ngaphansi kwaleli thiyori yileli webhusayithi <https://en.wikipedia.org/wiki/Semantics>:

A linguistic theory investigates word meaning. This theory understands that the meaning of a word is fully reflected by its context. Here, the meaning of a word is constituted by its contextual relations.

Ithiyori yolimi iphenya ngencazelo yegama. Leli thiyori likubeka kucace ukuthi incazelo yegama igqanyiswa umongo wendaba noma ingqikithi yenkulumo. Lapha incazelo yegama iqukethe ubudlelwano bomongo noma ingqikithi yendaba.

Leli thiyori lahlangozwa ngomunye ungoti weZilimi eMelika UI.Bloomfield. Leli thiyori likholelwa ekutheni incazelo yegama iqukethe indlela lowo owethiwe azoziphatha ngayo. Leli thiyori libuye likholelwe ekutheni incazelo egameni iqukethe izimo zolimi nenhlalo. Le ncazelo yamagama ibolekwe ebudlelwaniweni phakathi kwamagama, imicabango noma imiqondo nezinto ezisihaqile ezweni sakhile.

Kanti **uLyons (1977:215)** uchaza isemantikhhi ngalolu hlobo:

As far back as we trace the history of linguistic speculation, the basic semantic function of words has been seen as that of naming. The story of Adam naming the animals, so that “whatsoever the man called every living creature, that was the name thereof” (Bible: Genesis 2.19), is typical of a conception of meaning that is to be found in many other sacred or mythological accounts of the origin of language.

Uma sibheka umlando wokwethiwa kwezilimi, inhloso ngqangi yesemantikhhi wukwethiwa kwamagama. Indaba ka-Adamu kuGenesis isahluko se-2 ivesi le-19 lapho ethi “UJehova uNkulunkulu wabumba ngomhlabathi zonke izilwane zasendle nezinyoni zonke zezulu, waziyisa kumuntu ukuba abone ukuthi umuntu angaziqamba ngokuthini, ukuze kuthi, njengalokhu umuntu eziqamba zonke izilwane eziphilayo, lokhu kube amagama azo”, kusakhombisa ngokusobala umqondo wegama elizotholwa kuzo zonke izindawo eziyiNgcwele eziwumsuka wolimi.

Kuyacaca ukuthi ukubaluleka kokwethiwa kwamagama yinto endala kusaqala izwe. Lokho sikubona uma sibheka nabantu abakhona eBhayibhelini ukuthi babewalandela amagama abasuke bethiwe wona.

1.8 UKUBALULEKA KOCWANINGO

Ubumqoka kulolu cwaningo kusekwethiweni kwamagarna abalingiswa emibhalweni ebhalwe nguLawrence Molefe ukuze kubonakale ukuqhakambisa ukuthi igama elethiwe lisebenza kanjani emdlalweni nokuthi linamthelela muni kuwo umdlalo uqobo nasesizweni sonkana. Kubuye kubhekwe ukuthi ingaba ngendlela umbhali ayethe abalingiswa ngayo, lawo magama abo anomthelela muni endaweni noma emphakathini abahlala kuwo, isikhathi abaphila kuso labo balingiswa kanye nesikhathi yena umbhali uqobo abhala ngaso siyahambelana nendlela ayethe ngayo abadlali bakhe.

UHadebe (2002:4) ugqwalisa ngokuthi:

Kusemqoka futhi ukwazi ukuthi amagarna andisa inhloso yombhali nekhono lakhe.

Phela okubalulekile ukuthi lowo ofunda kabanzi ngalolu cwaningo ikuphi azokuhlomula ngokufunda okucwangingiwe.

U-Alvarez-Altman no Burelbackh (1987:11) bathi :

A student of onomastics does not study naming per se but rather looks into how author(s) uses this technique of portray characters,

plot and theme. We should try to determine what the authors intended and meant i.e why an author chose those names of places and characters in his/her work and the function of these names.

Umfundi we-onomastiksi akabheki kuphela ukwethiwa kwamagama kodwa ubuyekeza namasu umbhali awasebenzisile ekwethuleni abalingiswa, isizinda kanye nendikimba. Kumele sibheke ukuthi kungani ekhethe ukwetha abadlali bakhe lawo magama nokuthi yini umsebenzi wawo la magama emibhalweni yakhe.

Ubuye asho nokuthi ngempela umfundi ohluze umqondo ubheka okuningi okuqondene nakho ukwethiwa kwamagama okungaba ngesinye isikhathi ukuthi kungani umzali eye wacabanga lelo gama kungaba kukhona ukubaluleka noma umlayezo osuke uqukethwe ukwethiwa kwalelo gama na? Bese ebona ukuthi nebala izenzo zilandela incazelo yegama.

Ucwaningo alukhombise luqwashise abahluzi ngokubaluleka kokwethiwa kwamagama ngoba esikhathini esiningi umuntu uvamise ukulandela igama lakhe. Okusobala ukuthi kumele isizwe noma ababhali bavule amehlo uma beyetha abalingiswanoma abazali beyetha izingane zabo. Kumele umhluzi noma umcwaningi abe nesithome – mqondo ngomlingiswa osuke ethiwa. Akubonakale izenzo zomlingiswa zihambisana ngandlela thile nezimo abhekene nazo noma nempilo ayiphilayo. Kumele abahluzi basibone isizathu esenze ukuthi umbhali ayethe umlingiswa igama elithile.

1.8.1 Yini ezocwaningwa emagameni abalingiswa

Ucwaningo olwenziwe lukhombisa ngokusobala ukuthi ukwethiwa kwamagama kuphathelene nendlela abantu abaphila ngayo, indlela incazelo yegama ivamise ukubonakala ngezenzo zomuntu noma umuntu alandele indlela asuke ethiwe ngayo. Ayichazi kuphela inkolelo yoluntu ngokubanzi kodwa iyisisekelo. Lokhu kufakazelwa **ngu-Annegarn (1975:15)** lapho ethi khona :

Proper names can be used without a previous belief that an object exists, although such belief may well be created by uttering the name.

Amagama angethiwa engaqondene nenkolelo ethile noma nesimo esithile esidlule yize ngesinye isikhathi leyo nkolelo ingaqopheka nokwethiwa kwegama.

Omunye wabacwaningi **u-Summerell (1995:367)** uthi:

The one who knows the name also knows the thing, or that the knowledge of what things are precedes the convention of their being named...

Lowo owazi igama usuke azi okuthile ngalo, noma usuke enolwazi ukuthi izinto zime kanjani ekwethiweni okugqamisa lokho kwethiwa...

Uchaza ukuthi lokhu kuhambisana nokubhekelela ukuthi ulwazi oluthile luzohamba luhambe lufike noma lube nomthelela othile ekwethiweni.

1.9 INTSHISEKELO YOCWANINGO

Intshisekelo yocwaningo yeyame ekutholeni kabanzi ngokwethiwa kwabalingiswa emidlalweni ikakhulukazi ebhalwe nguLawrence Molefe. Yingoba imidlalo ithuthukisa amakhono okungaba ngawokukhuluma, ukulalela nokulalelana kanye nokukhombisa ikhono leminyakazo ethile. Imidlalo yilapho abalingiswa bangazibona ukuthi bangaba abalingiswa beshashalazi, bomsakazo noma bakamabonakude. Imidlalo yethula okwenzekayo emphakathini noma emdenini uqobo. Imidlalo ithuthukisa imiphakathi esiphila kuyo ngokuthi uma umphakathi unekhono lokudlala noma kuluphi uhlobo lomdlalo angakwazi ukuphila impilo engcono engamthatha ize imwelise imbala. Ibuye isethulele inhloso yombhali ukuze siqonde sibungaze nemisebenzi yombhalo. **USerudu (1979: 14)** uthi: *In African communities, name giving is of special significance.* Uchaza ukuthi esizweni esimpisholo ukwethiwa kwabalingiswa kuyinto ebaluleke kakhulu.

Lokhu ukushiso ukuthi banenkolelo yokuthi uma umlingiswa ethiwe lelo gama uzolandela incazelo yalo noma iqhaza azolibamba lizovezwa indlela ethiwe ngayo ngalokho kubalulekile ukuthi ethiwe ngendlela ethokozisayo ezoba nemphumela emihle. Uma kungenjalo akalandele igama lakhe uma ephikisana nalo akubonakale ukuthi kujike kuphi. Izazi kweze onomastiksi zibuye zibhekelele ukuthi ukwethiwa kwamagama kweminye imibhalo okungesiyo imidlalo kuba namuphi umthelela ekwethiweni. Uma sibheka nje okushiwo **ngu- Peck no Cotle (1993: 107)** ngamanoveli uthi :

The late arrival of the novel on the literary scene tells us that it is a genre which is a form of literature which looks at the people in society.

Ukufika ngamuva kwamanoveli ezinhlobeni zemibhalo zisazisa ukuthi uhlobo lombhalo olubheka ukwenza kwabantu emphakathini.

UPeck noCotle (1993: 107) baqhubeka ngokuthi :

Most novels are concerned with ordinary people and their problems in the societies in which they find themselves.

Amanoveli amaningi agxile ekubhekeleleni uluntu ngobubanzi nezinkinga abazithole bebhekene nazo.

Kodwa ngamafuphi nje ukuthi kubhekelwe umlayezo nencazelo edluliswa yileli gama kubafundi. Kungaba leli gama lisinika izincazelo eziningi lilodwa ngokwezigigaba umlingiswa ahangabezana nazo noma aliqondakali ukuthi kungaba umbhali ulisebenziseleni ngoba alisiniki isithombe esisilindele ngomlingiswa.

Intshisekelo ngalolu hlobo locwaningo ukuthi kubonakale ukuthi kungaba umbhali unalo yini ikhono lokwethiwa kwabalingiswa bakhe lapho kuzobonakala imisebenzi yabo iqondana nendlela abethiwe ngayo. Kungaba luthuthuke kanjani ikhono lombhali kusuka komunye umdlalo ukuya komunye umdlalo na? Kungaba

ngendlela abethiwe ngayo iziveza kanjani izenzo zabo nempilo abayiphilayo nokuthi iyahambisana yini neqhaza abalibambile emidlalweni.

1.10 OKUQONDWAYO NGENJULULWAZI

Inkinga enkulu ekhona ukuthi uma ucwaninga ngesiZulu ukuhumusha amanye amagama kuye kungehli kahle ngoba mhlawumbe lingekho lelo gama esiZulwini.

UMabuza (2008: 32) uchaza injululwazi kanjena: Liwuhlaka lwemicabango ejulile elukeka ebuchosheni uma umuntu ecabanga.

Ubuye aqhubeke ngokuthi igama liyazisho lona uqobo ukuthi lisho ukuthini lapho ethi libhekise olwazini olujulile. Okusho ukuthi kuzocwaninga ngokujula kokwethiwa kwamagama abalingiswa emidlalweni ukuthi kujule kangakanani.

UMabuza (2008: 31&32) ubuye wafakazela inkulumo noma umbono wakhe ngokucaphuna kubacwaningi abafana **noNdimande (2001:19)** lapho ethi:

Injululwazi yokwethiwa kwamagama kudingeka ikwazi ukuhambisana namaqiniso ngokwethiwa kwamagama kanjalo ihambisane nemikhakha yolimi. Abantu abawasebenzisayo amagama kufanele babe nolwazi ngomlando wawo. Kufanele iveze ubudlelwano obukhona phakathi kokwethiwa kwamagama kanye nendlela abantu abaphila ngayo, ngokwenkolo, ngokwesiko nangokwendabuko yezinto. Incazelo yegama kufanele ihlukanise phakathi kwamagama abantu namabizo ezinto.

Wabuye wacaphuna omunye umcwaningi **onguShabane (ibid)** uma ethi injululwazi:

Imicabango esuke imayelana nolwazi olunzulu oluyosetshenziswa ngisho nayizizukulwane ezizayo, umuntu asuke elubophe ngoba eselwethisile walucubungulisisa kahle.

Injululwazi ivela njengobuchule nomcabango womunye umuntu ukuthola kabanzi ngalokho osuke ukhuluma ngakho ukuze uthole ulwazi ulujulile lubeka induku ebandla ibekeke. Injululwazi kumele ikususe ezingeni okulo lokwazi ikubeke

kwenye indawo esezingeni eliphezulu ukuze kuvule abantu amehlo ngalolo cwaningo osuke ulwenza kuvele nobudlelwano ngakho. Kanti **uBarnhurt (1992:174)** yena ubeka kanjena:

It is an explanation, explanation based on thought, observation and reasoning especially one that has been tested and confirmed as a general principle explaining a large number of related facts.

lyincazelo, Incazelo eyame emcabangweni, ekuhloleni, nasekuhluzeni ingqondo ikakhulukazi ezintweni esezihloliwe zagcizelelwa ngokuchazwa ngendlela evulelekile ekhomba amaqiniso anokuxhumana.

Yize bebaningi abacwaningi asebevuthiwe kulo mkhakha kodwa akakabi khona lowo ophumele obala ukuba kuthiwa uyinjululwazi engungqo emhlabeni jikelele kanti ezilimini zesiZulu khona impela akukantwezi kakhulu mhlawumbe ngokubuswa abamhlophe isikhathi eside amathuba engavulelekile. Umongo ekwethiweni kwegama ukuthi kumele owethayo abenolwazi ngomlando walokho akwethayo. Uma kungumbhali exube izizwe embhalweni wakhe akathi lapho eyetha abalingiswa bakhe abe nolwazi olunzulu ngaleso sizwe esethiwe emdlalweni wakhe.

1.11 UMKLAMO WOCWANINGO

Lolu cwaningo luhlukaniswe izahluko eziyisithupha. Zime kanjena.

ISAHLUKO SOKUQALA

Isahluko sokuqala siveza isethulo socwaningo, indlela elandelwayo uma kwethiwa igama, ukubalulekile okwethiweni kwamagama, izingqinamba ezithungathwayo ezihlobene nalolu cwaningo, amasu okucwaninga, indlela okuzoqoqwa ngayo ulwazi, izinhloso zocwaningo, izinhloso zesikhashana esifushane, izinhloso zesikhathi eside, izinhloso ezilawula ucwaningo, ithiyori yokwethiwa kwamagama, amathiyori ambalwa acashunwe kuRagussi, isifundo ngokwethiwa kwamagama (i-onomastiksi) ithiyori yokwetha, ithiyori okuthiwa

yisayensi lezichasiselwa zamazwi (ithiyori yesimanthikhi), ukubaluleka kocwaningo, yini ezocwaningwa emagameni abalingiswa, intshisekelo yocwaningo, okuqondwayo ngenjululwazi, umklamo wocwaningo, uhla lwezincwadi ezisetshenzisiwe bese kugcinwa ngesiphetho.

ISAHLUKO SESIBILI

Isahluko sesibili siveza isethulo, ukwethiwa kwamagama jikelele, umlando wombhali, okushiwo ngongoti ngokwenza ucwaningo, ukubuyekezwa kocwaningo olwenziwe nesiphetho.

ISAHLUKO SESITHATHU

Kulesi sahluko sizobheka ukuthi uyini umdlalo, iqhaza lomlingiswa emdlalweni, bavezwe kanjani abalingiswa emidlalweni nasemibhalweni eminye futhi sihlaziye eminye imibhalo ngokwethiwa kwamagama.

ISAHLUKO SESINE

Sizobheka ukubhekwa kwesakhiwo nesizinda nabalingiswa, isitayela sombhali emdlalweni **Izwe Lizothini**, isithombe-mqondo esisethulelwa abalingiswa, umlando ngokokudabuka kwabalingiswa, amasiko kanye nokuthi bavezwe kanjani abalingiswa kulo mdlalo.

ISAHLUKO SESIHLANU

Kuqalwa ngokwethulwa okwenzekayo noma okuqukethwe yile ncwadi yemidlalo ethi **Bahlukumezekile Behlakaniphelana Nje**. Lokhu kwenzelwa ukunika isithombe umfundi ukuthi njengoba icwaningwa nje ikhuluma ngani. Kuyofinqwa umdlalo wonke ukuze sibe nesithombe sokwenzekayo kuyo. Okunye okuyobhekwa ukuthi bavezwe kanjani abalingiswa kuwo umdlalo wonkana.

ISAHLUKO SESITHUPHA

Isihlaziyo socwaningo, izincomo nesiphetho

1.12 ISIPHETHO

Ukwethiwa kwamagama kuye kwaba yindida ngokuhamba kwesikhathi lapho bekungazeki ukuthi kungaba yimiphi imigomo okumelwe ilandelwe uma kwethiwa nokuthi kungabe kumele ibe khona noma ikhona yini. Lokhu kuye kwabadida abacwaningi. Kodwa kuye kwabonakala ukuthi kukhona ukubaluleka okuthile ekwethiweni kwamagama. Lolu gqozi lwabo lungenze nami ngafisa ukubona ukuthi ezincwadini zikaLawrence Molefe okuyimidlalo emibili kungaba abalingiswa bakhe yena ubayethe kanjani na? Kungaba kukhona yini imigomo ethile abe yilandela noma cha? Kungaba izinga lokubetha kwakhe abalingiswa bakhe liye lathuthuka noma cha? Ikuphi okuhlaba umxhwele kulaba balingiswa bakhe? Kumele kulunguswe kuphi na?

Lokhu kwenze ukuthi kubo bonke ababhali ngitomule yena ngibone ikhono alisebenzisile nje ezincwadini ezimbalwa engizibhale ngenhla. Lana ngifuna ukubona ukuthi ubethule kanjani abalingiswa bakhe nokuthi bekuyini inhloso yakhe ekubayetheni lawo magama. Okube kuhle ngibone ukuthi abalingiswa bethiwe balandela indlela echazwa ngamagama abo. Nokuthi akusiwo amagama kuphela asuke enencazelo nezindawo nazo imbala zisuke zichaza okuthile ngomlingiswa. Lokhu kwenza ukuba sikwazi ukubona ukuthi kungabe umbhali uphumelele yini noma akakwazanga yini ukuyetha abalingiswa bakhe ngendlela egculisayo. Lokhu kuzobonakala eqhazeni abazolibamba. Lokhu kwenza sibone ukuthi uma kwethiwa ingane kusuke kuwukudlulisa isifiso somzali angafisa ukukubona enganeni yakhe ngokuzayo.

ISAPHLUKO SESIBILI

2.0 UBUYEKEZA UKWETHIWA KWAMAGAMA JIKELELE NOMLANDO WOMBHALI

2.1 ISINGENISO

Esikhathini esiningi endlini emnyama bekuye kubhekwe nje izigaba ezimbili zokwethiwa kwamagama lapho kwethiwa igama lokuzalwa kanye nelasesontweni. Kodwa abacwaningi baye bathola ukuthi ziyehlukahlukana izigaba ngokwezigameko esihlangabezana nazo empilweni sigcine sesethiwe amagama eqile kwelilodwa. Kwabe kungelinye lamagugu angaconsi phansi kwaZulu ukwethiwa kwamagama.

USearle (1958: 221) uthi :

They are logically connected with the characteristics of the object to which they refer.

Ukwethiwa kwamagama kuxhumene ngqo nobunjalo bokuthile okubhekiswe kukho.

Ngamanye amagama kusuke kukhona lokhu okubikezelwayo ngalelo gama. Kungabikezela okuhle noma isimo esithile umndeni oke wabhekana naso.

Lokhu kufakazelwa **nguMasondo (1997: 73)** uma ethi :

Igama labe lisuselwa kokuthile, kwakungamane kwethiwe nje ngaphandle kwesisusa esithile. Igama lomuntu labe lisuselwa ezintweni ezithile engakazalwa, esezelwe kube mayelana nezifiso ezithile zabazali bakhe noma abanye bomndeni.

Okusho ukuthi abazali uma beyetha izingane zabo zizelwe noma zingakazalwa kwabe kukhona mhlawumbe isigameko esike senzeka noma isifiso ngaleyo ngane ezelwe noma ezozalwa. Abazali besuka behlose ukusikhanyisela okuthile ngomsuka waleli gama. Ngokunjalo ababhali uma beyetha abalingiswa babo basuke besembulela isithombe esithile angabhekana naso uma esakhulelwe

ngunina wakhe esingaba oke kwenzeka noma esingenzeka ngalelo gama elisuke lethiwe lowo mlingiswa.

UNkabinde (1986:4) yena uchaza igama lesiZulu kanjena:-

"They [Zulu names] have a wider significance than the lexical meaning contained in them".

Amagama esiZulu aveza umqondo obalulekile nosabalele ukudlula umqondo ophathelene nesichazamazwi aqukethwe yiwo.

Kuye kujabulise ukuvundulula lokhu kubaluleka. Yingakho ngokwesiko, isimo senhlalo kanye nezombusazwe kubalulekile ukuthi ucwaningo elinje ngalolu lwenziwe ukuze abafundi nabo bahlomule ukuze babone ukubaluleka kokwethiwa kwamagama ukuze kushiye uphawu elizokhiqiza imiphumela emihle. Lokhu kukhombisa ukuthi amagama esiZulu aqukethe ukubaluleka okuthile okujulile.

UKoopman (2002 : 134) yena ubeka kanjena :

In African cultures, a range of social, religious and cultural circumstances determine the naming of a child immediately after birth. This naming process does not end with the birth name given on the day the child is born, but continues to include Christian names and sometimes nicknames as the child grows.

Lokhu kusho ukuthi ingane yethiwa ingakazalwa ngoba kunezizathu ezithile esizweni esinsundu umntwana uye ethiwe igama masinyane nje uma eqeda ukubelethwa ngoba kuphendlelelwa izizathu eziphathelene nendawo abaphila kuyo, ezenkolo noma ukulandelwa kwamasiko. Lokhu kwethiwa kwengane igama akugcini ngokuyetha igama lokuzalwa kuphela ngesikhathi izalwa, kodwa kuqhutshekwa kuhlanganiswe namagama esonto noma esikholwa ngesinye isikhathi kube namagama ayiziteketiso ngesikhathi ingane ilokhu ikhula.

2.2 UKWETHIWA KWAMAGAMA JIKELELE

Ukwethiwa kwamagama esizweni samaZulu kwabe kuthathwa njengento ebalulekile edlulisa umlayezo okungachaza noma yiluphi nje uhlobo. Ukwethiwa kwamagama isenzo esabakhona kudala njengoba nasemibhalweni eNgcwele indlela abantu abasuke bethiwa ngayo yabe iba nomthelela empilweni yakhe. Uma sibheka lapho kuthiwa uJehova wazikhethela yena igama lakhe, leli igama elinencazelo ebalulekile. Igama elithi “Jehova” liqondwa ngokuthi lisho ukuthi “Ubangela Ukuba Kube Khona.” Ngeke afaniswe nalutho ezulwini nasemhlabeni, ngoba nguye owadala zonke izinto futhi uphumelelisa zonke izinjongo zakhe. Lokho kuyasabisa. Kodwa ingabe kukhona okunye okumelelwa incazelo yegama likaNkulunkulu? Kusobala ukuthi uMose wayefuna ukuthola okwengeziwe. Phela, wayeyazi ukuthi uJehova unguMdali futhi elazi negama likaNkulunkulu.

Igama likaNkulunkulu lisusiwe ezinguqulweni eziningi zeBhayibheli, esikhundleni salo kwafakwa iziqu, njengesithi “Nkosi” nesithi “Nkulunkulu.” Lena kungenye yezinto ezidabukisayo nezimbi kunazo zonke ezenziwe abantu benkolo. Kufanele kube njalo, ngoba konje yini oqale uyenze lapho uqala ukubonana nomuntu? Awumbuzi yini ngegama lakhe? Kunjalo nangokwazi uNkulunkulu. Akayena umuntu ongenagama, okude nabantu, ongasoze aziwa noma aqondwe. Yize engabonakali, ungumuntu futhi unegama—elithi Jehova. wol.jw.org/zu/wol/d/r28/lp-zu/1102002022.

UMoyo (1996 :12) yena ubeka kanjena:

The considerable differences between contemporary and traditional naming practices seem to indicate that naming practices are undergoing a process of redefinition involving socio-economic and perhaps also political changes.

Umehluko phakathi kokwethiwa kwamagama esimanje nawasemandulo ukuthi ingathi lukhona ushintsho olukhona

oluphathelene nenhlalo yabantu, ezomnotho kanye nezombusazwe.

Lana bachaza ukuthi ungethiwa ngoba kuqondaniswe nesimo esithile sangaleso sikhathi. Osekubuye kwabonakala ukuthi kukhona ushintsho oluthile olukhona kuyindlela izingane ezabe zethiwa ngayo. Ngokunjalo nababhali uma beyetha abasaqambi ngendlela okwabe kuphilwa ngayo kudala sekukhona ushintsho olubonakalayo. Lokhu kusobala ukuthi kumele abaqambi bahambisane nezikhathi ukuze kwakheke isizwe esincono. UNomina Afrika ubuye aqhubeke ngokuthi ukwethiwa kwengane emndenini kusho ukubaluleka okuthile ngokuthi indlela asuke ethiwa ngayo ivamise ukuthi ilandele indlela aphila ngayo.

UGumede (1988:23) uthi:

Because it is believed that a person is inclined to live up to his name, the Zulus now avoid giving children names with unpleasant connotations for they believe in that.

OkaNdaba uthi ngokuba kunenkolelo yokuthi umuntu uye alandele igama lakhe, esikhathini samanje, amaZulu agwema ngakho konke okusemandleni ukuyetha izingane zawo amagama anganambithisiseki kahle nabangakholelwa kuwo.

Uchaza ukuthi ngokuba izikhathi azisafani nasemandulo, izingane zethiwa amagama i azozakha zibe ngabantu abangcono emindenini nasemphakathini eziphila kuyo. Lokhu kudalwa ukuthi angeke uhlukanise izenzo zomuntu nomphakathi aphila kuwo. Ngakho-ke kuhle ukuba kucatshangwe kujulwe uma kwethiwa izingane. Ngokunjalo nababhali, ngokuba babhalela umphakathi ngokubanzi kumele bayethe abalingiswa babo ngendlela ezokwakha isizwe nalowo osuke ethiwe. UGumede ubuye acaphune amagama ambalwa anencazelo engakhi:

Dumazile – Uvamise ukuba adumaze abazali bakhe ngezenzo zakhe ngokuba angaqedi esikolweni ekubeni bona befuna ukubona ewutho empilweni, akhulelwe, abheme izidakamizwa noma angagani elokhu eqhulula izingane nje

mhlawumbe ezinobaba abahlukene. Konke lokhu yinkomba yezenzo ezidumazayo ezisuselwa encazelweni yegama.

Falidlelwaphi – lana kungaba ingane eyethiwe ngemuva kokuba omunye wabazali kwakunefa elabe lishiywe kuye kodwa walisebenzisa budlabha noma lowo owethiwe ngokuba wadla ifa labazali walimosha kwangazeka ukuthi kanti wenzani ngalo. Noma lelo fa lisekhona kodwa liya ngokuncipha manje akubonakali kahle ukuthi lidlelwaphi leli lifa noma lowo oshiywe nefa akasahlali lapho aziwa khona kodwa useyindlala emphakathini.

Phumasilwe – umuntu ongacushwa uma kuziwa ngasempini. Uhlala ephakathi kwalaba abalwayo noma nguye oqala impi ngaso sonke isikhathi. Lona ngumuntu ongeke umnyathele uzwane bese uthi uyaxolisa. Ngumuntu okholelwa empini nalapho kungenasidingo.

Mziwenkani – lona unekhanda eliqinile, unenkani lena engalawuleki. Ingathi le nkani yakhe izinzile kuye.

Mzikawukho – ngumuntu ongenamsebenzi walutho yize kukuningi angakwenza noma okulindeleke kuye. Umuntu ongaphumeleli kodwa enalo ithuba lokuphumelela. Ufana nongekho kodwa ekhona ngokuba akakwazi ukumela umuzi noma umuzi ume ngaye kungakhathalekile ukuthi uyasebenza noma cha ngoba ziningi izindlela zokubamba noma ukumisa umuzi noma ungasebenzi.

Lawa ngamagama ahambisana nezenzo ezimbi lapho lowo owethiwe aye enze izenzo ezihambisana negama lakhe. Lokhu kuyinselelo kubaqambi bamagama ukuthi baqambe amagama achaza okuhle. Ngakolunye uhlangothi amagama angethiwe kahle noma aveza izenzo ezingezinhle abonisa abafundi ukuthi umethiwa uye enze izenzo ezihambelana negama lakhe. Lokhu kubuye kuqwashise abazali ukuthi abaqaphele uma betha izingane.

Kanti **uButler (2012:4)** uthi:

Literature provides a means of exploring names and naming systems that might not be possible outside the creative element that artistic freedom allows for.

Imibhalo ikhombisa izindlela nezinhlelo zokwetha kwamagama ezingaphambana nesu lobuciko elivunyelwa inkululeko yobuciko.

Kusho ukuthi imibhalo esinika imihlahlandlela esingayisebenzisa uma setha amagama ukuze kubonakale lobo buchule nobuciko.

UNeethling (2014: viii) yena uphawula kanjena uthi:

Name giving among Bantu cultures reflects the socio-cultural circumstances of that group, where the name is not only related to the immediate biological family but also to the extended family and sometimes the entire clan.

Ukwethiwa kwamagama oluntwini kuhambelana nendlela nesimo abantu abaphila ngaphansi kwaso lapho ukwethiwa kwegama kungaqondene ngqo nozalo, abomndeni noma usapho lonke lomndeni.

Ukwethiwa kwamagama kuvamise ukuhambelana nesimo umphakathi osuke ubhekene naso okungaba umndeni noma abosapho lonke.

UThipa (1984: 94) uthi :

A child is not conceived only in terms of his immediate family but in terms of the community as well. Even when he comes of age and marries he does not sever his ties with his home i.e where his parents are. He is still considered a full member of that home although he establishes his own.

Ingane uma isakhulelwe, akusuke kuqondene nomndeni wakhe noma wakubo kuphela kodwa kusuke kuzoba ingane yesizwe noma yomphakathi. Noma ikhula ize ibe sesigabeni sokuganwa lokho akuqondene nabozalo kuphela. Noma angaze abe noma akhe owakhe umuzi usabalwa njengelunga lomndeni.

Endlini emnyama kukholelwa ekutheni ingane ngeyomphakathi wonke. Noma ingaze iganwe ibe nomndeni wayo isathathwa njengulanga lomndeni. Kuze kuthiwe noma iphuma inxiwa kumele nje yakhe nje eceleni ingayokwakha kude.

UMoyo (1996: 15) ungezelela ngokuthi:

The father would show his feelings on the child's arrival in the family, which could be described in terms of his love, sorrow or disgust with some occurrence or his concern for the clan continuity or for the general social circumstances within the village.

Ubaba uzobonakalisa imizwa yakhe lapho kuzalwa ingane emndenini okungaba ngeyothando, yokudabuka noma ukucasuka okuke kwenzeka noma ukuqhubeka noma ukuvusa uzalo noma bebhekene nezimo ezithile emphakathini wendawo noma wesigodi.

Ubaba wekhaya uma ingane izelwe uye akhombise uthando ngokufika kwayo ngoba usuke ezibone ukuthi uyindoda ngokweqiniso futhi kusho ukuthi umndeni wakhe uzokhula.

Lokhu kufakazelwa **nguKoopman (2002: 35)** uma ethi :

Without sons, not only does the family line die, but the ancestors die with it. The family with the greatest number of sons is the one which will never die.

Ukungazalwa kwabafana ekhaya akubulali nje ukwanda komndeni, kubulala nokhondolo lamadlozi futhi. Umndeni onamalungu amaningi angabafana, yiwona ongeke washabalala noma waphela nanini.

Isizwe esimnyama sinenkolelo yokuthi umuzi uyanda uma kukhona abafana ngoba bazokwandisa babuye bakhulise nesibongo. Kodwa uma kugcwele amantombazane, amanye angagana amanye noma engaganiwe kodwa izingane zabo azizalwa kulesi sibongo salapha ekhaya. Nakuba izingane zabo zingabiza isibongo sasekhaya, kodwa ngokwesiko azizona zalapha ekhaya kodwa zakweminye imizi.

UKoopman(2002:35) uqhubeka ngokuthi:

The spirits depend on those who follow to keep up these duties. For this reason, a man knows that his eventual or existence as an idlozi depends on him having sons who will fulfil their obligations.

Abaphansi basiza lowo osuke ekholelwa kubo abuye afeze nemisebenzi efunekayo. Kungalesi sizathu lapho umnumzane azisa ubukhona bedlozi lakhe ukuze limuphe amadodana abafana abazogcwalisa lokho okufunekayo nokuyisifiso sakhe.

Umnumzane wekhaya uze acele emadlozini ukuthi ingathi angamupha ingane yomfana ukuze umuzi wakhe uvuke ungapheli.

UKoopman (2002: 36) uthi :

The name for a first son is often uVusimuzi (wake up the family) referring to the fact that this boy is the start of a new generation.

Igama lezibulo uma kungumfana kuye kuthiwe uVusimuzi lapho kubhekelelwe ukuthi ingane yomfana iyona eqhubeza usapho lomndeni phambili.

Ingane yomfana iba yigugu emndenini uma nje iyizibulo yikho kuye kuthiwe izomisa noma ivuse umuzi. Noma yethiwa, iye yethiwe ukukhombisa ukuthi lukhulu olulindelekile kuyo njengoba umuzi ungasoze waphela ngokufika kwayo emndenini. Kuyenzeka ngesinye isikhathi ukuthi izibulo kube yintombazane kodwa uma kuke kwenzeka kwatholakala umfana ngemuva kwayo lowo mfana uyokwethiwa kuthiwe unguVusimuzi, ngoba nguyena oyoqhuba usapho lomndeni. Kukholelwa ekutheni ukwanda kwabafana akusoze nanini kwanciphisa amalungu omndeni. Kanti noma ingendanga ingane ezoyithola kusuke kungesiyona yalana ekhaya kodwa yakwesinye isibongo lapho isuke ikhuleliswe khona. Ngamafuphi ingane yentombazane ivusa umuzi wakwesinye isibongo.

UMoyo (1996:18) uthi :

The rural respondents gave names which to some extent, still reflect family tension or unpleasant occurrences which could be sometimes witchcraft within the extended family.

Abanye abantu basemakhaya bayetha izingane amagama akhombisa imidonsiswano phakathi kwemindenini noma isimo esinganambithiseki kahle okungaba ubuthakathi noma ukuthakathana emndenini.

UKhan kule webhusayithi ethi <https://www.lifepositive.com/lost-in-a-name> uchaza kanjena:

Prophet Mohammed taught that children should be given good names, while those with unsavory connotations should be avoided.

Umprofethi uMohammed wafundisa ukuthi izingane zethiwe amagama aphusile bese kuthi lawo magama angagcina eveza ububi obuthile agwenywe angasetshenziswa.

Lokhu ukushiso ukuthi lelo gama elingeke laba lihle enganeni uyolilandela ngezenzo noma imisebenzi engeke yaba mihle ezoba umthelela ongalimaza impilo noma ikusasa laleyo ngane. Ubuye uKhan aqhubeke ngokuthi: *In ancient India, children were named after gods and goddess.* Usho ukuthi emandulo kwelaseNdiya, izingane zazethiwa kulandelwa izithixo nezithixokazi zakhona ezabe zikhonzwa.

Amanye amagama ethiwa ngokwesikholwa yikho nabaseNdiya babelandela leyondlela yokwethiwa ngoba kuyisisekelo sokwetha amagama ezinganeni zabo.

2.2.1 Igama lokuzalwa

UKoopman (2002: 42) uthi : *In a number of African societies, names refer to the circumstances under which the child was born.* Ezikhathini eziningi emphakathini empisholo, amagama aye ahambisane nezimo ezithile ezike zenzeka ekuzalweni kwengane.

Ibizo noma igama lokuzalwa liye liqokwe ukuze kube khona ukukhula noma ukwanda komndeni noma ukuqhubeka isiko lokuvusa idlozi emdenini noma ukucabangela impilo engaba ngumlando emdenini aduba izalwe. Lokhu kufakazelwa **nguKoopman (2002: 136)** uma ethi :

Birth names are carefully chosen in order to maintain the continuity of the name tradition in the family or to interpret the life history of the family prior to the child's birth.

Ukwethiwa kwamagama okuzalwa kuye kubhekiswe kahle uma ethiwa ukuze kukwazi ukuthi kuqhubelise igama lomndeni phambili noma lingathekisele umlando ongasuke uqopheke kulowo mndeni anduba ingane izalwe. .

UMonning (1988: 105) uthi : *Names are never chosen without a reason as defined by custom and new names are not invented.* Ukwethiwa kwagama akwethiwa ngaphandle kwesizathu esithile esichaza usiko noma alimane lethiwe ngaphandle kwesizathu kanti amagama amasha akasethiwa.

Lokhu kusho ukuthi uma kwethiwa kusuke kunesizathu ukuthi kungani kwethiwa. Kungaba isizathu sokugqamisa isenzo saloyo osuke ethiwe okungaba esokuxwayisa noma ukubongela okanye ukwethula okusha okungabhekwa ngayo ngendlela lowo owethiwe alandela igama lakhe ngayo.

2.2.2 Amagama ayizimiselo

USchottman 2000 volume 70: 24 uchaza amagama angethiwa ngoba kumiselwe kanjena:

When a woman is unable to conceive, or has given birth to several children who died young, she may decide to seek the help of a spirit. If the woman then becomes pregnant, she and later on her grown child will regularly return to the spirits altar to express their gratitude and to assure for themselves the protection of its benedictions.

Amanye amagama aye ethiwe ngoba kusuke kunzima kubazali ukuthi bathole abantwana bese begcina mhlawumbe sebemiselwa ukuze bakwazi ukubamba. Uma ngesinye isikhathi owesifazane

ethole abantwana kodwa beshona uye azame usizo nganxanye ukuze kuzanywe ukugwema inkinga. Lowo owesimame kuye kuthi uma ezothola ingane yokumiselwa kuye kudingeke ukuthi eya kolowo abemisele ukubonisa ukubonga nokuthi uphephile yini na.

Uma owesifazane emiselwa kusuke kukhona izinkinga eziningi ahlangebuzana nazo okungaba ukungatholi abantwana noma abantwana bayadlula ngesinye isikhathi esakhulelwe ngesinye isikhathi uma bezalwa. Lokhu kuye kuthathwe njengesimo esingesihle bese kuzanywa okungamakhatha khatha.

Kanti **uSkosana 19(1) April (2005 89-120)** uthi:

It is worth nothing that amongst the Southern Ndebele as in some other African cultures, some children are born because of the efforts of herbalists. Usually when a woman who has been married for a long time – fails to conceive eventually a herbalist is consulted.

Esizweni samaNdebele aseNingizimu njengoba kwenzeka nakwamanye amasiko abantu base Afrika, ezinye izingane zizalwa ngoba kube nemizamo ethile lapho abazali baye baya kwabakhanda amakhambi ukuba babamisele. Uma owesifazane esenesikhathi eside esemshadweni kodwa engakhulelwa kuye kuthintwe osiyazi bamakhambi.

Labosiyazi baye bakhande imbiza ezokwenza lowo wesifazane akwazi ukukhulelwa. Kuye kuthi uma ingane ize yazalwa bese yethiwa ngaleyo nyanga esize unina ukuba akhulelwe. Lokho kuye kungafani nokulandela usiko lokwethiwa ngoba kuvuswa ilungu lomndeni. Abesilisa kuphela okungaqondiswa nenyanga edala ukuba azalwe kodwa hhayi abesifazane abayizinyanga.

2.2.3 Ukwethiwa kwamagama ngokwesimo ayiso uma ezalwa

Ngesinye isikhathi omunye uye ayethe ingane igama ngokwesimo asuke eyiso ngaleso sikhathi. Njengokuthi uma ingane izozalwa inekhanda elikhulu, elincane noma enengcegela, iye eyethiwe ngokwesici enaso ngesikhathi izalwa. Igama elithi Sigolozamehlobomvu kusenokwenzeka ukuthi ngenkathi ezalwa wakluluza

amehlo abomvu kwaba ukwethiwa kwakhe njalo. Mhlawumbe kuthiwe Mnyamane ngoba wathe ukugqungqa ngokwebala ekubeni layaziwa ibala lengane esuke izalwa ukuthi kumele libe linjani.

2.2.4 Ukwethiwa kwamagama ngokwenkolo

Sithola amagama ethiwa ngoba kulandelwa inkolo ethile. Lokho kusuke kuqondwe ukuthi leyo ngane ilandele ezinyathelweni zalelo kholwa ethiwe ngalo ngokwemisebenzi yakhe emihle eBhayibhelini noma ngokweqhaza lakhe elihle esuke elibambile esontweni. Uma sibheka nabo abantu baseBhayibhelini ukwethiwa kwabo kwakulandela imisebenzi yabo.

EBhayibhelini encwadini yo-1 **kuSamuweli** (25:25) kuthiwa :

Inkosi yami mayinganakekeli lowo muntu omubi uNabali, ngokuba njengegama lakhe, unjalo yena, unguNabali (ubuwula) igama lakhe nobuwula bukuye, kepha mina ncekukazi yakho angizibonanga izinsizwa zenkosi yami owazithumayo.

UNabali walandela ubuwula begama lakhe ngezenzo zakhe zabugcwalisa. Bubonakala lapho uDavide ethume izinsizwa ukuba zitshele uNabali ukuthi abelusi bakhe ababe nabakaDavide. Kodwa uNabali wabuza izinceku ukuthi ubani indodana kaJese na? Waze wathi angeke athathe isinkwa namanzi akhe aphe abantu angabazi nokuthi bavelaphi. Lapho kwasiza yena unkosikazi yakhe u-Abigail ngokuphuthuma ngemuva kokuzwa ukuthi isenzo somyeni wakhe sithukuthelise uDavide, wahlangana nabo endleleni wawa ngobuso ezinyaweni zikaDavide ezama ukwehlisa ulaka nobuwula obenziwe ngumyeni wakhe uNabali. Sibuye sithole u-Adamu okuthiwa wabunjwa emhlabathini noma ngomhlabathi.

EBhayibhelini encwadini ka**Genesisi** 2:6-7 lapho kuthiwa :

Kepha kwenyuka inkungu ivela emhlabathini, yanisela ubuso bonke bomhlaba. UJehova uNkulunkulu wambumba umuntu

ngomhlabathi, wamphefumulela emakhaleni akhe umoya wokuphila, kanjalo umuntu waba umphefumulo ophilayo.

Uma sibheka sithola ukuthi igama elithi u-Adamu ngesiHebheru lichaza umhlaba obomvu. Lokho kushiwo ngoba yena u-Adamu uqobo wakhiwa ngawo umhlabathi. Igama lakhe linobudlelwane nomhlabathi kuze kufakazelwe yilapho kuye **uGenesisi** (4) 3:19 kuthiwa :

Ngesithukuthuku sobuso bakho uyakudla isinkwa sakho, uze ubuyele emhlabathini, lokhu wathathwa kuwo ngokuba ungumhlabathi uyophenduka umhlabathi.

Lokhu okubuye kusho ukuthi ukufa kwakhe kuyoba ukungcwatshwa emhlabathini lowo akhiwe ngawo. Khona eBhayibhelini sibuye sithole lapho u-Abram eshintshwa igama lakhe eba ngu-Abrahama.

Ku – **Genesisi** (ikhasi 16: 17; 4)

“Bheka ngokwami isivumelwano sami kuwe, uyakuba nguyise wezizwe eziningi. Igama lakho alisayikuthiwa u-Abrama, kepha igama lakho lizokuba ngu-Abrahama, ngokuba ngikwenzile uyise wezizwe eziningi”.

UNKulunkulu wakusho lokhu ngoba wayezokwandisa inzalo ka-Abrahama lapho bekuyovela amakhosi. Kusukela ngaleso sikhathi waziwa ngokuthi u-Abrahama. Sibuye sithole u-Esawu owethiwa ngendlela avela ayiyona ku**Genesisi** (ikhasi 28: 25:25) Waphuma wokuqala, ebomvana wonke umzimba njengengubo yoboya, bayetha igama lakhe ngokuthi u-Esawu.

Okuthe ngemuva wethiwa ngokuthi u-Edomi ngoba kuchaza into ebomvu. Kuye **uGenesisi** (ikhasi 28: 25:30) kuthiwaAke ungiphe ukuba ngidle kokubomvu, kulokho okubomvu, ngokuba sengidiniwe,” ngalokho igama lakhe lathiwa u-Edomi.

Uma sibheka kuye futhi **uGenesisi** (ikhasi 16: 16:11) lapho kuthiwa “Bheka usukhulelwe uyakuzala indodana , uyethe igama lokuthi ngu-Ishmayeli ngokuba uJehova uzwile ukuhlupheka kwakho.

Leli gama labe lichaza ukuthi uNkulunkulu uwuphendulile umthandazo wakho noma uwuzwile. Lokhu phela uSarayi wayengabatholi abantwana wezwa ubuhlungu lapho indodana yakhe u-Abrama engena uHagari owagcina ekhulelwe. USarayi wathi angabona ukuthi uHagari ukhulelwe wathi ku-Adamu ngokuka**Genesisi** (16:5):

Okubi okwenziwe kimi akube phezu kwakho. Mina nganikela incekekazi yami esifubeni sakho, kepha nxa isibonile ukuthi ikhulelwe ngase ngideleleka emehlweni ayo; uJehova makahlulele icala phakathi kwami nawe.

USarayi yayibuhlungu inhliziyi yakhe ngoba kuze kwakhulelwa uHagari kuqala kunaye. Indodana kaHagari ithe uma yethiwa kwaba yisikhumbuzo sokuthi uNkulunkulu ukuzwile ukukhala kuka-Abrahama wamesula izinyembezi. Ngokuhamba kwesikhathi u-Asaraji uNkulunkulu uya wamshintsha igama wathi uSara. Lokho sikubona lapho **kuGenesisi** (17:16) kuthiwa:

USarayi umkakho awusakumbiza ngegama lokuthi uSarayi, kepha igama lakhe alibe nguSara. Ngiyakumbusisa, ngikunike indodana ngaye, yebo ngiyakumbusisa abe yizizwe, kuvele kuye amakhosi abantu.”

UNkulunkulu wayesemtshela ngoba azi ukuthi uSara uzokhulelwa indodana abizwe ngo-Isaka.Sibuye sibone uJakobe ogama lakhe lichaza ukubamba isithende ukuthi naye wethiwa ngendlela avela ngayo. **KuGenesisi** (28: 25-26) Emva kwalokho kwaphuma umfowabo, isandla sakhe sibambebele esithendeni sika-Esawu igama lakhe labizwa ngokuthi uJakobe.

Indlela avela ngayo yenza abazali bacabange ukumetha igama elihambelana nesenzo asenze ngenkathi evela.

EBhayibhelini encwadini **kaRuthe** ikhasi (1:20 - 21) kuthiwa :

Ningangibizi ngokuthi uNawomi ngibizeni ngokuthi uMara, ngokuba uSomandla ungiphathe ngomunyu omkhulu. Ngahamba ngigcwele, uJehova ungibuyise ngize ningibizelani ngokuthi uNawomi, lokhu uJehova efakazile ngami, uSomandla engenzele okubi na ?”

Simbona ezishintsha ngokuthi wahamba nomndeni wakhe uphelele kungumuntu othokozile. Kodwa umyeni namadodana akhe bafa wasala nomalokozana bodwa. Wacabanga ukubuyela emuva kwaMowabi nomalokazana. Wayebona kungcono ukuthi angabizwa ngothokozileyo kodwa ngalowo osezinhlungwini noma osedliwa umunyu ngoba umndeni wawungasaphelele bungasekho ubumnandi.

Incazelo Yegama LikaNkulunkulu

UJehova wazikhethela yena igama lakhe, igama elinencazelo ebalulekile. Igama elithi “*Jehova*” liqondwa ngokuthi lisho ukuthi “*Ubangela Ukuba Kube Khona*.” Ngeke afaniswe nalutho ezulwini nasemhlabeni, ngoba nguye owadala zonke izinto futhi uphumelelisa zonke izinjongo zakhe. Lokho kuyesabisa. Kodwa ingabe kukhona okunye okumelelwa incazelo yegama likaNkulunkulu? Kusobala ukuthi uMose wayefuna ukuthola okwengeziwe. Phela, wayazi ukuthi uJehova unguMdali elazi negama likaNkulunkulu. Igama laphezulu lalingelisha. Kwase kungamakhulu eminyaka abantu belisebenzisa.

Akungatshazwa-ke ukuthi lapho ebuza igama likaNkulunkulu, uMose wayebuzisa *ngomuntu omelelwa yileli gama*. Empeleni, wayethi: ‘Yini engingayitshela abantu bakho u-Israyeli ngawe eyokwakha ukhohlo lwabo kuwe futhi ibenze baqiniseke ukuthi uyobakhulula ngempela?’ UJehova waphendula ngokuthi embule isici esivusa amadlingozi sobuntu bakhe, okuyinto ehlobene nencazelo yegama lakhe. Wathi kuMose: “Ngiyoba yilokho engiyoba yikho.” (**Eksodusi** 3:14) Izinguqulo eziningi zamaBhayibheli zifundeka kanje lapha: “*Ngingulowo enginguye*.” Kodwa indlela ecophelelayo okuhunyushwe ngayo ibonisa ukuthi uNkulunkulu wayengamane nje evuma ukuthi ukhona. Kunalokho, uJehova

wayefundisa uMose—kanye nathi futhi—ukuthi ‘wayeyoba,’ noma akhethe ukuba yinoma yini eyayizodingeka ukuze afeze izithembiso zaKhe. Inguqulo kaJ. B. Rotherham ilihumusha ngokucacile leli vesi: “Ngiyoba yinoma yini engithanda ukuba yiyo.” Esinye isazi sesiHebheru seBhayibheli sichaza le nkulumo ngale ndlela: “Kungakhathaliseki ukuthi kuphakama siphiliso isimo noma isidingo . . . , uNkulunkulu ‘uyoba’ isixazululo saso.”

Ngakho igama lakhe elithi Jehova lisenza sicabange ngaye njengoBaba ongcono ukubedlula bonke. (**Jakobe** 1:17) UMose nawo wonke amanye ama-Israyeli athembekile basheshe babona ukuthi uJehova wenza okuvumelana negama lakhe. Bakhaxa lapho bebona ezenza abe uMkhuzi Wempi onganqobeki, iNgcweti yokusebenzisa indalo, *uMniki-mthetho* ongenakuqhathaniswa, *uMahluleli*, *uMklami*, *uMlungiseleli wokudla namanzi*, *uMlondolosi wezingubo nezimbadada*—nokunye okuningi. Ngakho uNkulunkulu usazisile igama lakhe, wembula izinto ezivusa amadlingozi ezimelelwa yilelo gama, waze wabonisa nokuthi lokho akushoyo ngaye ngokwakhe kuyiqiniso. Akungabazeki ukuthi uNkulunkulu uyafuna simazi. Sisabela kanjani?

Incazelo ezahlukeni ezichaza igama elithi ‘Nkulunkulu’

Lezi zindlela eziningi zikhombisa imiqondo eminingi elethwa incazelo yegama. Uma siqhubeka sibheka ngokwenkolo ukuthi uMdali noma uNkulunkulu igama lakhe lisethulela indlela ayiyona kumakholwa noma kuzidalwa zonke.

UMninimandla Onke. Amandla akhe awanamkhawulo, awanakuvinjelwa.—**Isambulo** 15:3.

UBaba. Umthombo wakho konke ukuphila, kuhlangukise nokuphila okuphakade, unothando lobubaba ngezinceku zakhe.—**Izaga** 27:11; **Johane** 5:21.

UMfundisi Omkhulu. UnguMfundisi ohlakaniphe kukho konke, lowo okufanele sibheke kuye ukuze sithole imfundiso nesiqondiso.—**Isaya** 30:20; 48:17.

IDwala. Akaguquki, uyisiphephelo esilondekile.—**Duteronomi** 32:4.

UMalusi. Uqondisa futhi avikele izinceku zakhe ezinjengezimvu futhi ahlele ukuba zondliwe ngokomoya.—IHubo 23:1. wol.jw.org/zu/wol/d/r28/lp-zu/1102002022

2.2.5 Ukwethiwa kwegama ngokwemfundo

Kwathi ukuba isizwe esimpisholo sibone ukubaluleka kwemfundo baqala nabazali bayetha izingane zabo ngamagama ahambisana noma aphantselane nemfundo. Lokhu kuwukukhombisa ukugqugquzela ingane ukuthi ifunde noma ibe wutho ngokwemfundo. Ngesinye isikhathi baye babe nesithombe emqondweni ngemisebenzi abafisa ukuthi abantwana babo beyenze uma sebekhulile. Okusho ukuthi babanesifiso sokuthi bafunde babe wutho. Lokho kukhombisa ngokusobala ukuthi ukufika kwemfundo yikhona okwenza bazali bayethe abantwana babo ngamagama azohambelana nemfundo.

2.2.6 Igama lokubusiswa

UKoopman (1979:67) uthi :

The Christian name is also given by parents, often by the local church or mission at the time of christening, sometimes by an employer when the individual takes his first job. Christianity has played an important role in the choice of names and naming of children at baptism.

Igama lokubusiswa uye ulinikwe ngabazali noma ilungu lesonto ngesikhathi ubusiswa noma ubhabhadiswa. Ngesinye isikhathi umqashi wakho uye akwethe igama uma uqala ukusebenza kuye. Kanti nabo ubukholwa budlala indima enkulu ekukhetheni ukwethiwa kwamagama ezinganeni ngesikhathi sokubhabhadiswa.

Esikhathini sakudala kwabe kunenkolelo yokuthi uma ingane iyobhabhadiswa kumele yethiwe igama elihambisana nenkolo. Lokho kugqame kakhulu kumakholwa. Uma ingane yethiwa igama ngesikhathi ibhabhadiswa kuye

kusetshenziswe amagama alabo abaziwayo eBhayibhelini bese lowo obhabhadiswayo ethiwa lelo gama. Kusuke kulindeleke ukuthi naye uzohamba ezinyathelweni zalowo ayethiwe ngaye.

2.2.7 Igama lokugwaba

Umntwana noma ingane iye yethiwe uma isidlulile esigabeni sokwelusa kodwa engakangeni esigabeni sokusoka. Labo abasuke sebethiwe ngaphansi kwalo mkhakha basuke bese zingeni lokweshela, ukudlala induku emicimbini nokulalela bathobele imithetho yamakhosi bese bezihlukanisa ezenzweni zokuzihlanganisa namabhungu noma amantombazanyane. Esikhathini esiningi amagama lawo aye ethiwe abesilisa bethiwa ngabanye besilisa noma izintombi. Mhlawumbe uma ingane izokwethiwa kuthiwe uGijimane. Lokhu kukhombisa ngokusobala ukuthi wayeba ngunyazi entweni okumele ayenze. Naye-ke leli gama wayelinikwa abangane bakhe ngoba uma eqhamuka zazimhasha ngakho ukwenza kwakhe. Zazazi izinsizwa ukuthi ukuqhamuka kwakhe uyaphuthuma ngokunjalo nalowo osuke emthuma wayeyazi kahle ukuthi uzohambisa okwephepha. Wayaziwa ukuthi akanyatheli uyaphephuka yikho egcine esenikwa izihasho noma ethiwa ngokwenza kwakhe.

2.2.8 Igama lokuwela

Leli kwakuba yigama elinikwa lowo osuke ethiwa uma esengena esigabeni sokuba yindoda. Lesi isigaba uba kuso ngemuva kokuba uye entabeni ukuyosoka. Usuka usuwele isigaba esithile wawelela kwesinye isigaba.

2.2.9 Igama lobubaba

Usuke usunikwa igama lokuthi usesigabeni sokuba ngubaba manje. Lokhu sikubona ngokuth kufakazelwe **nguKoopman (2002: 144)** uma ethi :

It is customary that after getting married, a man and his wife are expected to enlarge the family by having children. The manhood

name is used without interruption until the couple is blessed by a child.

Ngokwesiko uma uqeda kushada kulindeleke ukuthi umndeni wande kube khona izingane. Ngamanye amagama kumele unkosikazi athole abantwana ubaba andise igama lomndeni.

Yilapho uzozwa ubaba noma umama ebizwa ngomama noma ngobaba kasibanibani. Lokhu kusakhombisa ukubaluleka kokwethiwa igama ukuze naye ubaba kubonakale ukuthi uyindoda nokuthi uyahlonipheka njengoba engabizwa ngegama kodwa ebizwa ngegama lengane yakhe.

Sibuye sithole lokhu kugqanyiswa **nguMutunda kuyiJournal (2011: 11)** ethi:

Indeed, in Africa, a name is viewed as a message that the name-giver conveys to society through the bearer of that name. A name is like a document where one can read the history of the individual or the family in time and space.

Ngokunjalo, e-Afrika, igama libukwa ngeso lokwethula umlayezo othile emphakathini kuloyo osuke eyetha lelo gama ngokomlayezo walelo gama. Igama lifana nomqulu okungafundwa kuwo umlando waloyo oyethiwe noma owomndeni ngokwesikhathi okuphilwa kuso noma indawo.

Ngokunjalo naye ubaba noma umama uma esebizwa ngokuthi ungubaba noma ungumama kasibanibani kusuke kubonisa khona ukuthi usengubaba noma umama kabani. Lokho kudlulisa umlayezo othile wokuthi manje usekhulile lowo mzali uyahlonipheka. Lokhu kuvame ukusetshenziswa ngomama ikakhulukazi lapho besuke sebehlonipha abayeni babo ngoba bengeke babize ngamagama. yakhe

Ngesinye isikhathi owesifazane uye ethiwe ngabesemzini kodwa ubaba uye abizwe ngezibulo lakhe lapho kuzothiwa ubaba kabani. Lokhu kusikhombisa ngokusobala ukuthi uye uthi uma usushadile waba nabantwana kuye kube khona ushintshwana olungatheni oluye lube khona.

2.3 UMLANDO WOMBHALI

ULawrence Molefe wazalelwa eLotheni eduze kwaseMpendle, mhla ziyi-9, ngonyaka we-1961 ku-Ncwaba. Insizwa izalwa yiqhawe elinguShadrack Molefe eyaxhoshwa yintombi eyayizalwa kwaNkabini. Umfo kaMolefe uyingane yesibili kwezisishiyagalombili okwenza ukuthi nazo zonke izingane ezazalwa ngemuva kwakhe zisinde njengoba eyokuqala yadlula emhlabeni. Umnumzane Shadrack onguyise wakhe wabusiswa ngabafana abathathu namantombazane amahlanu ababili kubo asebalishiya leli lengabadi. ELotheni yindawo esemakhaya kakhulu lena eyayingenamthelela kwezombusazwe nokunye ngaleso sikhathi. Ulimi lwesiZulu belungenanhlanganisela yezinye izilimi njengoba nesiSuthu ebesikhona endaweni sabe sikhulunywa ngabazali babo kuphela. OkaMolefe wazalwa ngosuku lapho omama baseNingizimu Afrika bamashela e-Union Buildings bekhazela ukuphathwa kwamapasi ezweni okwabe kungumthetho owawushaywe umbuso wobandlululo. Njengensizwa eyazalwa ngaleli langa eliwumlando kangaka eNingizimu Afrika, lolu suku lube nomthelela ekutheni abe nogqozi lokubhala imidlalo ethinta omama nabanye abantu besifazane.

Waqala esikoleni samabanga aphantsi esibizwa ngeMalunga. Okuphawuleka ngalesi sikole ukuthi sethiwe ngomkhulu wakhe owathenga leli pulazi eselise zandleni zikhe uLawrence Molefe. Ubuye wafunda eMahlutshini ibanga lesine kuya kwelesithupha. Elesikhombisa kuya kweleshumi walenza eSiminza eStoffelton waphothula umatikuletsheni wakhe ePholela, eBulwer, kuyisifundazwe KwaZulu-Natal. Wenze iziqu eNyuvesi yaseNatali, eseyibizwa ngeNyuvesi yaKwaZulu-Natal (UKZN) manje waze wenza neMastazi kuyo le nyuvesi. Kuthe ngonyaka we-2000 wagogoda kubudokotela e-UNISA.

Ngesikhathi enza ibanga leshumi nambili ePholela wahlatshwa umxhwele incwadi eyakhishwa isikhashana nje ukuba abhale ukuhlolwa kokugcina eyayibhalwe ngu-AH Dladla ethi UNtombazi. Ngokwazi ukuthi le ncwadi ibhalwe yashicilelwa nguthisha owabe emfundisa lokho kwamkhuthaza wazibona naye engaba umbhali ngoba wabe enaso isibonelo somuntu ake waphila naye

owumbhali njengoba wayeqala ngqa ukubona umbhali. Lowo thisha owabe emfundisa isiZulu wayebhale izincwadi ezimbili kodwa ezahlwayela imbewu emhlabathini ovundileyo ngoba uLawrence Molefe waze weqisa kwezika thisha wakhe njengoba esebhale ezingamashumi amathathu nantathu kuze kube manje.

ULawrence Molefe ungumbhali obhekise kakhulukazi kuzigememe ezingajwayeleki empilweni eziyaye zimenze ukuthi akhethe ukubhala ashicilele lokho esuke ekubona kumhlaba umxhwele, okungaba kuhle noma kukubi – kuvame ukuthi kube okungekuhle nokho asuke ebhala ngakho. Ukufunda amaphephandaba kanye nokubukela ithelevishini, ukulalela izingxoxo zabantu nje, yikhona okumengula ulwembu bese eveza imibono yezinto angabhala ngazo. Ungumbhali obhala lonke uhlobo lwezincwadi eziwubuciko, ngaphandle kwama-eseyi yize izinkondlo wazibhala kodwa ubengakaze azishicilele kanti uthembise ukuthi kungahle ungapheli unyaka zingakashicilelwa. Uzibhalile izindaba ezimfushane, kodwa aziziningi, imidlalo enkundlanye nayo ayiminingi kanye namanoveli. Unobuchule obuthile abusebenzisayo uma ebhala imibhalo yakhe. Uye aqale athole isihloko bese ebhala umdlalo abheke ukuthi ingaba siyohambelana yini nomdlalo bese kuthi uma kushayisana amane abhale inoveli.

Izincwadi azibhalile zibhekelela abesifazane nabo abantwana uqobo. Imibhalo yakhe iqonde ukwembulela abesifazane njengoba esikhathini esiningi kusuke kuhloswe bona, ngezimfihlwana ezinganakekile kodwa ezinomthelela empilweni yabo. Lokhu wakususela ezigamekweni ezithile eziye zenzeka emndenini wakhe ezihamba zithinte omunye wabazali bakhe. Lokhu akusho ukuthi imibhalo yakhe kumele ifundwe ngabesifazane bodwa, ngoba impilo yabesifazane iqala ngokuthinta eyabesilisa, bese kuvela indaba eshicilelekayo. Ubuye waphawula ngezincwadi zesiZulu abangebaningi abantu abazifundayo ngaphandle uma ziyofundwa ezikolweni okwenza ukuthi nabo ababhali bangabi nokukhuthala kangako njengakwezinye izilimi. Ubuye wabeka ngendawo esekubhalwa

amabhulogi ku-inthanethi, abantu abamnyama abayifundi imibhalo yabantu abamnyama. Nedlanzana elithandayo ukufunda, lifunda ezesiNgisi.

Incwadi yakhe yokuqala wayibhala yinovelu esihloko sithi *Ikhiwane Elihle* osekukhona nocwaningo lweMastazi oselwenziwe ngayo. Ezincwadini aseziphalile ubona kungelula ukusho ukuthi iyiphi aveze ikhono lokubhala nemhlaba umxhwele. Esikhundleni salapho uye aye ngalezo ezithole umklomelo omkhulu kakhulu okuyinovelu, *Umhluzi Wempisi*, enqobe umncintiswano wakwaMnet ngonyaka we-2013. Akugqamisile ngale ncwadi nokumhlabe umxhwele ngokuqina kwendikimba yayo yobugebengu ikakhulu ngokuthi isebenzisa ubugebengu bamanje bokubhanga nge-inthanethi okunawo-OTP nokunye, nokudlaladlala ngezithombe, lapho umuntu enza isithombe esinomuntu othile abe ngomunye umuntu ukuze kufezuke izinhloso zakhe ezinganambitheki emphakathini. ULawrence Molefe ungumuntu ohlala efisa ukuthuthukisa ikhono lakhe lokubhala ngaso sonke isikhathi njengoba uma esebhalile yaba nedumela incwadi, uye afune ukwenza isiqinisekiso sokuthi ezolandela incwadi idlule leyo ebinedumela njalo nje. Ngokwakhe ukubona incwadi emhlabe umxhwele kunazo zonke, yileyo asandakuyibhala esazoshicilelwa eyinovelu. Ezincwadini azibhalile ayikho okuyiyona abhala incwadi ngoba ebhekise kuye ngqo. Ezincwadini aseziphalile ayikho abona ukuthi kumele ashintshe okuthile ngoba incwadi nencwadi ihambisana nesikhathi saleyo ndaba. Angamane akwenze ukuthi uma izinto sezishintshile ukuthi amane abhale incwadi ezohambisana naleso sikhathi okuphila kuso ngokwendaba. ULawrence Molefe ubona kukuhle ukuthi uma izinto ezithile zike zenzeka empilweni yakhe, manje seziguqukile, azigcine ukuze ziveze ibanga alihambile aze abe lapho ekhona manje. Lokhu kumenza akwazi ukubona indima ayikhathulile empilweni okuba yisifundo nasesizukulwaneni esilandelayo ukuthi impilo inebanga osuke ulihambile uze ube lapho ukhona.

2.4 IZINDLELA EZIZOSETSHENZISWA EKUQOQENI ULWAZI

Ukufezekisa izinhloso zalolu cwaningo, kuzovakashelwa imitapo yolwazi ehlukehlukehene, ukuze kutholakale kubuye kufundwe imisebenzi ehlukehlukehene yabafundi noma ongoti abake basika elijikayo babeka induku ebandla ngokwethiwa kwamagama. Imitapo yolwazi iqukethe ama athikili, amajenali kanye nezincwadi ezahlukehlukehene zalabo abake babhala ngesihloko esicwaningwa umcwaningi ukuze kubonakale ukuthi izinga selithuthuke kangakanani.

Kuzobhekwa ku-inthanethi kuqhathaniswe ulwazi olutholakala lapha eNingizimu Afrika, emazweni akhelene neNingizimu Afrika kanye namanye amazwe ngokubanzi. Kuzobhekwa ku-inthanethi eminye imibhalo ebhalwe ikakhulukazi emanyuvesi asesifundazweni sakwaZulu njengoba kuyilapho inani lamaZulu litholakala khona. Kuzobuywe kubhekwe nakuzingqalabutho ezayibamba kushisa ukuthi zona yiliphi igalelo ezingabuya nalo kulolu cwaningo.

Enye indlela ezoqoqa ulwazi kulolu cwaningo ukuxoxisana nombhali wemidlalo emibili umlomo nomlomo kubhekwa ukuthi umbhali wasebenzisa maphi amasu wokwetha abalingiswa bakhe ukunguLawrence Molefe. Kule ndlela yokucwaninga, umhlwayi okunguyena ohlwayayo usuke eya kulowo amhlosile ayobonana naye ubuso nobuso ukuze akwazi ukumphonsa ngemibuzo ezomsiza ocwaningeni lwakhe ngesihloko asikhethile.

Uma kwenzeka umcwaningi uyomcela lowo amcwaningayo ukuthi angakwazi yini ukuqopha inkulumo yalokho abasuke bexoxa naye ngakho ngokusebenzisa isiqophamazwi. Isiqophamazwi angeke sifihlwe ukuze lowo oqoshwayo azi ukuthi uyaqoshwa. Kodwa uma kwenzeka kunenkulumo phakathi kwengwevu ethile edume ngokwazi ngomlando wokwethiwa kwamagama ngezizathu ezithile, isiqophamazwi siyofihlwa. Isizathu sokuba sifihlwe wukuthi lowo obuzwayo angacabanga ukuthi kumele afune inkokhelo anduba asize umcwaningi. Angacabanga ukuthi mhlawumbe umsebenzi okumele athole amasentshana

ngawo kodwa umcwaningi akafuni ukukhokha. Umcwaningi futhi angabhala nezimpendulo phansi njengoba nemibuzo ubesosuka eyiqobele phansi ukuze athi lapho eseyedwa akwazi ukuhlunga okudingekayo nokubalulekile nalokho okungadingeki.

Indlela yokubonana ubuso nobuso nalowo osuke esengwa ulwazi, ukuthi uma ungagculiseki noma ungenelisekile ngempendulo uyakwazi ukuguqula noma ushintshe umbuzo wakho ngendlela ezokwenza ukuba weneliseke noma uthole ulwazi oludingayo. Le ndlela ibeka umcwaningi ethubeni elihle lokuba akwazi ukulandelanisa imibuzo ngendlela ezomenelisa. Kanti okuhle futhi ukuthi uma imibuzo ebuzwe umcubunguli ingaphendulekanga kahle noma umcubunguli enganelisekanga izimpendulo azinikiwe libe khona ithuba lokubuyela kuyo uma obebuzwa ehlulekile ukuphendula eminye imibuzo. Le ndlela idinga ukuthi umcwaningi abe nesikhathi esanele futhi azimisele ngokuthi uzochitha isikhathi eside emba embulula okudingwa ulwazi kuye ngokunjalo azimisele ukusebenzisa imali lapho kunesidingo.

Enye indlela kuzokuba ulwazi oluzotholakala ngokufunda namaphephandaba lapho uzobheka okuqondene nesihloko uma kukhona kanye namaphephabhuku. Lapho kunesidingo kuyoxhunywana nabanolwazi ngocingo ikakhulukazi uma bekude ukuze ucwaningo ngesihloko lube yimpumelelo.

2.5 INDLELA YOKUQHUBA UCWANINGO

Lolu cwaningo luzoqhutshwa ngezindlela ezahlukahlukene. Kuzofundwa izincwadi ngokwehluka kwababhali ababhale ngokwethiwa kwamagama emibhalweni kanye nokwethiwa nje jikelele. Loluhlobo locwaningo luzobuyela lubheke ukuthi ingaba abanye ababhali babethe kanjani abalingiswa babo kanye nemidlalo yethelevishini. Lana kuzobe kusikwa elijikayo kungaxiliwe kulokho. Lokhu kusho ukuthi kuzobhalwa izihlokwana ezizokwethula indlela okuzoqhutshwa ngayo ucwaningo. Kunemibuzo ebuzwe umbhali wezincwadi

okuyizona okuzoqhutshwa ucwaningo kubhekiswe kuzo. Lapho kubhekwe ukuba asenekele isithombe ukuthi bayethiwe kanjani abalingiswa bakhe neminye imibuzo ezovela uma kulokhu kwethulwa ukwethiwa kwamagama abalingiswa.

Njengoba sesiphila esikhathini senguquko eNingizimu Afrika, umcubunguli uzovakashela nezindawo noma izikhungo eziphathelene nokwethiwa kabusha kwamagama okungaba kungenxa yomlando okumelwe uhlale uyigugu ukuze izizukulwana zikwazi ukuba nesithombe ngomlando walokho okwethiwe noma bakwazi ukuvala izikhala abazozibona ngalowo magama abawethile. Indlela ezolandelwa kulolu cwaningo yaziwa ngokuthi uhlwayo oluphathelene nezinga lalokho okuhlwaywayo (*the qualitative research method*). **UMabuza (1998: 52)** uchaza le ndlela ngokuthi ngeyokuhlwaya ulwazi oluphathelene nesimo ibandakanya ukuphenyisisa indabuko, ukufunda ngesehlakalo esithile, ukuchazwa kwezizwe zomhlaba, imibiko, izehlakalo ezimangalisayo, njll. Uqhuba ngokuthi lolu hlobo lophenyo luqokwa ngoba umuntu ohlwayayo ukwazi ukuthola ulwazi oluningi ngaphandle kokucwaninga okuthile. Phezu kwakho konke yilona luhlwayo olungenazo izindleko eziphakeme.

2.5.1 Indlela Yemibuzo

Kulo mkhakha kuzoxoxiswana naye uMolefe ukuze achaze kabanzi ngalokho okube ngumthelela ekwethiweni kwabalingiswa bakhe emidlalweni yakhe. Lokhu kuyosiza ukuthi sikwazi ukuthola izinto okuyizona ezigqugquzela zamfakela ugqozi lokuba abhale imidlalo abuye ayethe abalingiswa ngendlela ezohlala idonse abafundi bezincwadi zakhe.

Imibuzo eminingi izogxila emibonweni yakhe ngokubaluleka kokwethiwa kwabalingiswa bakhe amagama. Kuzobuye kuzanywe ukuthola abanye ababhali abake basika elijikayo ngokucwaninga ukwethiwa kwamagama jikelele noma emibhalweni ethile. Lokhu kuzosibeka esithombeni esihle ngokumele sikuqaphele uma setha amagama noma sibhala imibhalo ukuthi ikuphi lokhu

okumele sikugweme uma setha abalingiswa bethu. Kuzobuye kusethulele amakhono ahlobahlosile okumele siwabhekelele njalo uma setha amagama.

2.5.2 Ukufundwa kwezincwadi

Lana kuzohlolisiswa umsebenzi kaMolefe lapho kugxilwa kakhulu ezincwadini zemidlalo onkundlanye nomdlalo omude. Sibuye sibheke nabanye ababhali abake baphonsa itshe esivivaneni ngokwethiwa kwamagama. Sizobheka eminye imithetho ebalulekile esingasho ukuthi ibe namuphi umthelela emisebenzini ebhalwe nguMolefe ikakhulukazi emaqondana nokwethiwa kwabalingiswa emdlalweni onkundlanye nomude.

2.5.3 Ukuvakashelwa kwezikhungo ezithile

Kuvakashelwe isikhungo eMpumalanga esiphathelene nezilimi okuwumkhakha owabe usebenzisana nePANSALB kuso lesi sifundazwe okwabe kubizwa ngeLanguage Indaba. Lena kwabe kuyingqungquthela yosuku olulodwa lapho kwabe kubizwe izigagayi ezabe ziqhamuka ezindaweni ezahlukene ukuba zizocobelelana ngolwazi ngokubaluleka kokwethiwa kwamagama nokunye okwabe kuphathelene nolimi. Le ngqungquthela yosuku olulodwa yabe ibanjwe ngomhlaka ziyi 17 kuNtulikazi 2013 ixhaswe yiPANSALB nomnyango wamaCiko esifundazweni saseMpumalanga.

2.6 OKUSHIWO NGONGOTI NGOKWENZA LOLU CWANINGO

Lolu cwaningo lokwethiwa kwamagama jikelele nasemidlalweni luzofakazela ongoti abathile abayizigagayi emikhakheni ezokwethiwa kwamagama esifundweni sokwethiwa kwamagama alo lonke uhlobo. Lapho sibona **u-Oumeling, (1991:14)** ucashunwe ephaphandabeni lezokubaluleka kokwethiwa kwamagama ebeka kanje:

Names belong to our cultural heritage and should be preserved along with other monuments and belong to the environment without which interaction would be much more difficult.

Amagama ayifa lesiko lethu futhi kumele alondolozwe kanye nokunye okuyisikhumbuzo futhi ngaphandle kokuba lokhu kuhlangukane kungaba inkinga enkulu kakhulu.

Lokhu kubuye kugcwaliseke ngokuthi uma kwethiwa amagama kubhekelele amasiko nemvelaphi yethu. Setha amagama ngoba sifuna ukuthi lowo mlendo walowo mndeni ugcinike ungashabalali ngokuba kube khona okuzohlala kusikhumbuzo ngalokho okube yigugu emndenini. Ubuye aqhube kanjena **u-Oumeling, (1991:15)** athi:

Names have social value. If one removes the names or changes them for new ones society loses its spatial frame of reference and is affected.

Amagama anobugugu kwihlalompilo yabantu. Uma umuntu esusa noma eshintsha amagama ngokuthi afake amasha, umphakathi uye ulahlekelwe yilokho okuphathelele nomsuka wawo futhi uthintekile.

Lokho sikubona njengoba uhulumeni wentando yeningi ubuphansi phezulu ushintsha amagama ayeqoshwe ngezikhathi zobandlululo. Lokhu kwenziwa ngoba isizwe esimnyama nenhlangano ebusayo ikholelwa ekutheni lawo amagama ayesetshenzisiwe akanamthelela obalulekile embusweni wentando yeningi ngakho kwafuneka ukuba asuswe. Yize kwadala omkhulu umsindo kodwa lokhu kwabe kuchaza ukuthi bakhona abantu ababamba iqhaza enkululekweni yezwe laseNingizimu Afrika ukuze namuhla sibe lana esikhona. Ngakho-ke amagama alabo bantu kube yiwona afakiwe uma kususwa lawo abengcindezelo.

Sibona ucwaningo olwenziwe **nguGumede (1998:3-4)** lapho ethi:

Personal names, Clan names and Regimental names are names that serve to identify and relate a person to different situations

throughout his social life as he interacts with different people in different occasions.

Amagama abantu, izibongo namagama amabutho ngamagama ethiwa ukukhombisa nokuxhumanisa umuntu ezimweni ezahlukene empilweni yakhe yonke njengoba exhumana nabantu abahlukene nezimo ezahlukene.

Igama lethiwa ngoba kunalokho okuyisisusa sokuba lethiwe. Lethiwa ngoba linomlando eliwuqukethe okumele ugcinwe njalo nje. Ngokunjalo nombhali uma etha abalingiswa bakhe usuke efuna ukusivezela okuthile mhlawumbe esingakuthatheli phezulu ngalowo mlingiswa wakhe esuke emethile. Ocwaningweni olwenziwe **nguGumede (1998: 4)** ukhombise imikhakha eminingana lapho amagama aye ahlukaniswe ngawo. Lapho ekhombise ukuthi igama lomuntu linemikhakha elingahlukaniswa ngayo. Wasekhombisa kanjena:

Traditional home name (igama lasekhaya), Pet-name (Isiteketiso), Euphonic name (isidlaliso) Praise names (Izibongo) and Nickname (isigcono). Igama lasekhaya, eliyisiteketiso, eliyisidlaliso, izibongo kanye nalelo eliyisigcono.

UGumede (1998: 4-5) uyichaza kanjena le mikhakha yokwethiwa kwamagama:

***Traditional home name (igama lasekhaya)** is the name a child receives from his parents or sometimes from his grandparents or other close relatives at birth. Most of these names have a long history behind them, a history that is concisely summarised and projected to the public in a form of a "knot" of a single utterance. For example names such as Nobuhle (the mother of beauty) - referring to a pretty child. Mfano 'bomvu (red boy) - very light in complexion.*

Igama lasekhaya yigama elethiwa ingane ngabazali noma ogogo nomkhulu noma izihlobo zegazi uma izalwa. Ubuningi bala magama anomlando omude obalandelayo, umlando ofingqwe ngobuchule ukuze uvele emphakathini ngohlobo olusafindo olulodwa uma ebizwa. Isibonelo: amagama afana noNobuhle elichaza ingane enhle ngokwedlulele noMfanobomvu oluchaza

umbala wakhe owagqama ngesikhathi evela. Kusho ukuthi lobu bubomvu beqe obengane esuke izalwa.

Abomndeni banelungulo lokuthi izingane zethiwe amagama asuke esho okuthile kubo. Abanye baye bethiwe ngokombala abanye ngokomisebenzi abanye ngokwezenzo.

UGumede (1998: 13) uqhubeka achaze omunye umkhakha kanjena:

***Pet-name** (Isiteketiso) is the first name that a child receives after his/her birth is his/her home name. When other names crop up this name does not die out but remains in the background and is often referred to as the "real name" (igama langempela). One name that commonly replaces the home name is a pet-name. This is not entirely a new name but it is a form of an abbreviation of the real name. It usually starts from within the family, then it spreads to friends and eventually it becomes used by the entire community. For example, Bongiwe (a female) may be known as Bo or Bongi while Bonginkosi or Bongani (a male) is known as Bonga.*

Igama eliyisitekiso kuba igama lokuqala elethiwa ingane ngemuva kwegama lakhe lasekhaya uma iqeda ukuzalwa. Noma kuqhamuka amanye amagama leli gama lona alishabalali bathi lihlala liwumlando bese ligcina liyigama langempela. Leli gama ligcina lisetshenziswa ukudlula igama lakhe lasekhaya. Leli kusuke kungelona igama elisha kodwa elifingqwe egameni lakhe langempela. Leli gama liqala ngokubizwa emndenini bese lisabalala njalo lize lifike kubangani lize ligcine selibizwa umphakathi wonke. Isibonelo igama elithi: Bongiwe lapho agcina esebizwa ngoBo noma Bongi bese kuthi uBonginkosi noma uBongani kuthiwe uBonga.

OkaNdaba ukubeka kucace ukuthi kujwayelekile endlini emnyama ukuthi izingane zethiwe amagama ayiziteketiso. Ubuye aqhubeke ngokuthi lawa magama avamise ukuthi kube yiwo adumayo emagameni asuke ethiwe izingane esikhathini esiningi.

Aqhubeke ngolunye futhi uhlobo **okaGumede (1998: 14)** athi:

*A **euphonic name** also comes in addition to the child's names. As it is called "isidlaliso" in Zulu, it originates from parents' or grandparents' use of soft play language to the baby. 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 characterised by their syllabic harmony. A euphonic name sometimes becomes so familiar that it almost supercedes the child's real name and becomes widely used by the community. Euphonic names Mimi, Mumu, Niniza, Nini.*

Amagama ayizidlaliso ayisinezelo segama elethiwa ingane. Njengoba kuthiwa isidlaliso kungoba lisukela lapho abazali noma ugogo noma umkhulu edlalisa ingane. Ngesinye isikhathi igama elisiyidlaliso lisukela lapho odadewabo noma abafowabo bengakwazi ukubiza igama lakhe langempela. Isibonelo lapho kumele athi Dudu abesethi Yuyu, Peye esikhundleni sikaPhelele, Nini esikhundleni sikaLindi njalo njalo. Amagama ayizidlaliso aqukethe lobo bumnandi bokuphinyiswa kwezinhlamvu uma ephinyiswa. Igama eliyizidlaliso ngesinye isikhathi liyanda bese ligcina lidlula igama langempela lengane bese kuba yilo elisabalala kakhulu emphakathini. Amanye amagama ayizidlaliso ngoMimi, Mumu, Niniza noNini.

Kuye kumangaleke nje uma kuzwakala umuntu noma esemdala eselokhu ebizwa ngamagama ayizidlaliso. Sizibuze ukuthi ingabe kwabe kwenzenjani uma ebizwa ngaleli gama esekhule kanjena kanti kwasukela esesemncane lagcina igama leli eliyizidlaliso kuyilo eligcwele emphakathini laze nalo lamnamathela. **UGumede (1998: 15-16)** uqhubeka achaze olunye uhlobo lwamagama kanjena:

***Praise names** (izithopho) are like home names, are also historical to a very large extent. They are naturally inclined to be in praise of one's personal qualities. They relate to a person's outstanding features of his personality and also to his unique social affairs. Praise names are either self-composed or are a tribute of ones peer-group. Other parents and spontaneous other members of the family also give children praise names. During the military age praise names were also composed by one's co-warriors, in accordance with the code of conduct expected of a warrior, or by the king himself in praise of ones heroic achievements. A person's praise name may be composed of a compound stem. For example, Ntangazamashinga or complete sentence for example*

Ggobhoz'itsitshi. If it is a long sentence only the first word or phrase is used as a common name; for example Mthunzi wokuphumula amatshitshi namajongosi (a shadow to rest the young and mature girls) is simply known as Mthunzi (shadow).

Izithopho zifana namagama asekhaya anomlando odlulele. Nawo athopha izimpawu zobuntu. Ahambelana nezimpawu ezigqamile zomuntu ngamunye kanye nempilo yakhe. Izithopho umuntu uye aziqambe noma zethiwe ontanga esuke ekhula nabo. Abanye abazali namanye amalungu omndeni baye bayethe abantwana babo amagama ayizithopho. Ngesikhathi bese minyakeni yokuba amabutho, izithopho beziye zethiwe ngamanye amalungu amabutho ngendlela ibibekelwe ukuziphatha kwamabutho, noma inkosi uqobo lapho ethopha ubuqhawe obuvelele balelo butho. Izithopho zomuntu ziye zethiwe kusukela eziqwini. Isibonelo: izithopho ezinjengoNtangazamashinga noma kuqedelwe umusho noGqobhozitshitshi Uma kuwumusho omude kuye kusetshenziswe igama lokuqala njengoMthunzi wokuphumula amatshitshi namajongosi bese ebizwa ngokuthi uMthunzi.

Lana uGumede uchaza ukuthi uye uthoshwe ngemisebenzi yakho osuke ugqama ngayo ezinsizweni noma emabuthweni noma enkosini uqobo. Lokhu kusuke kuwuphawu oluhle lokubonisa ubuqhawe kulowo osuke ethoshwa. Uchaza olunye uhlobo kanjena **okaGumede (1998: 20-21):**

*A **nickname** (isigcono) is usually in criticism of a person. It is definitely not self-composed but it is a product of how a person is viewed or estimated in the social value system of his community, that is his appearance or his behaviour. Some of these nicknames are not made known to the owners although they may be well known and widely used by the community. Others are at first resisted by the owners but later tolerated. In these circumstances they are tolerated only in context that is, when the owner of the name is praised while dancing. Nicknames in criticism of a person's physical appearance: For example Mhlekude-(beautiful from afar)-refers to a person who is ugly but has a beautiful structure of the body. Ntsheshelezi-(flat buttocked)-usually a female. Mconjwana-(thin legged person) Inquge -(a limping man). There are also avoided names because it is believed that a person is inclined to live up to his name, the Zulus now avoid giving children names with unpleasant connotations for they believe that :-Dumazile - (disappointed) - will eventually disappoint her parents.*

Isigcono yigama eligcona umuntu. Akusilona igama umuntu asuke ethiwe lona ngesihle kodwa kuba umphumela wokuthi umuntu owethiwe uvela kanjani noma ukuziphatha kwakhe kugqame kanjani emphakathini. Amanye amagama ayizigcono awashiwo kubo abanikazi bawo yize ezobe aziwa futhi esetshenziswa umphakathi ngobubanzi. Amanye uma ebizwa kuye kube nokungawamukeli kahle ngabanikazi bawo kodwa bagcine sebewamukela. Kodwa ezimweni ezithile aye amukeleke ngaphansi kwesimo esithile njengokuthi umnikazi walo mhlawumbe wethiwe nje uyadansa. Ezinye izigcono zethiwa ngendlela asuke ebukeka ngayo lowo owethiwe. Isibonelo: UMhlelude elisho umuntu omuhle ekude noma engabi muhle isiqu kodwa ukwakheka komzimba wakhe kube kuhle. UNtsheshelezi umuntu omise okwendlovu, onesishwapha noma ongenazinge UMconjwana okusuke kuwumuntu onemicondo, Inquke lapho kusuke kushiwo kumuntu oxhugayo. Kukhona namagama agwenywawo ngoba kunenkolelo yokuthi uma izingane zethiwa wona uye ulandele lelo l igama lakho lokhu kudale ukuthi isizwe samaZulu sigweme ukwetha amagama angenamthelela omuhle ngoba kukholelwa ekutheni amagama afana noDumazile agcina edumaza abazali.

Ngamafuphi amagama ayizigcono kukhona anomthelela omuhle bese kuthi amanye abe nomthelela omubi. Kungenxa yokuba amanye aye ethiwe uma kukhona okuhle okugqamayo. Lokhu kubuye kusho ukuthi ukulandela igama ngokwezenzo kubuye kwavula isizwe samaZulu amehlo ukuthi uma betha amagama kumele betha ngokucophelela ukuze lokho kungadumazi noma kwethule izenzo ezingezinhle kulabo abauske bethiwe wona. . **UGumede (1998: 25)** uchaza olunye uhlobo kanjena:

***Clan name (isibongo)** is an expanded family consisting of a hierarchy of patrilineal descendants of a single forefather who is its founder. With the Zulus the founding of a new clan was a common practice. Isibongo is the name of the clan into which one is born. It is usually the personal name of the clan founder. Prominent Zulu warriors were known and addressed by their personal praise names rather than their home names. Isibongo therefore originates from the clan founder's personal praise name. Luthuli - (dust)- Ntuli (from izintuli, the plural of uluthuli (dust) Nhlabathi (sand) Ngwenya (crocodile)*

Isibongo yigama elisuka ezizukulwaneni ngezizukulwana kuze kufike kumqambi noma lapho liwumnyombo wakhona. Esizweni

samaZulu ukwethiwa kwesibongo kuwumkhuba ojwayelekile. Isibongo igama lalowo muntu osuke ezalwa kuso. Kuba yigama lomuntu okunguyena umqambi waleso sibongo. Amabutho amaZulu abaziwa futhi ethulwa ngokwezibongo zawo esikhundleni samagama asekhaya. Isibongo siwumsuka lapho kudabuka khona izibongo zomuntu. Isibonelo: izibongo ezifana noLuthuli, Ntuli, Nhlabathi noNgwenya.

AmaZulu ayisizwe esizigqaja kakhulu uma kuziwa ngasesibongweni. Esikhathini esiningi ayisizwe esibizana ngezibongo ukudlula igama lomuntu. Uma umuntu kunguZungu uzobizwa ngoManzini noma uNyamakayishi. Uma enguButhelezi kuzothiwa uShenge noma uSokwalisa. **UGumede (1998: 31)** agcine ngokuchaza lolu hlobo lokwethiwa kanjena:

***Regimental name (ibutho) or Male regimental name (ibutho lezinsizwa).** A further change of name occurred among the Zulus when a young man became a warrior in the army. This stage was a pride of every fit young man of the tribe. The young men of the same age-group " ... about 18 - 20 years of age, as recorded by Bryant (1967)"were all summoned by the king to assemble at the royal kraal and they were given a task to carry out, such as the reconstructlon of a king's kraal and/or cattle kraal. After that they were embodied into a newly formed regiment of their own and they were given a name at the king's whim, which was accepted by each one of them as a new tittle of special pride and honour, for example uMadumelana, uPhind'icala.*

Igama lebuthe uma kuyizinsizwa labe lethiwa. Esizweni samaZulu kuye kwaba khona uguquko oluye lwaba khona lapho igama laleyo nsizwa liye lashintsha uma eqala ukuba yibutho. Leli kwabe kuyizinga lokuzigqaja noma ukuziqhenya kwanoma iphi insizwa eyabe iyibutho. Izinsizwa ezisakhula eminyakeni eyi-18 -20 njengoba kwaqopha uBryant (1967) lapho ethi zabizwa ukuba ziyohlanyela esigodlweni senkosi lapho babenikwa imisebenzi ethile okwabe kumele bayifeze, njengokwakha isibaya sasebukhosini noma senkosi noma sezinkomo. Ngemuva kwalapho babeye bakhe elabo iqembu lebuthe bese lethiwa igama ngemvume yenkosi bese lemukelwa ibutho ngalinye njengesicoco esisha sokuzigqaja njengegama elithi Madumelana noPhindicala.

Lawa amagama agqama ngendlela leyo nsizwa isuke iziveza ngayo ngokwemisebenzi yawo esuke iwenza. Lawa amagama ayigugu ngoba

akhombisa ubuqhawe obuthile. Okuhle ukuthi alikho igama elabe lethiwa lingabi nomlando elisuke liwuqukethe.

2.7 INDLELA YOKUTHOLA ULWAZI NGE-INTHANETHI

Lolu uhlelo lokuthola ulwazi nge-inthanethi lusiza umcwaningi ukuba akwazi ukungena ku-inthanethi ngokushesha athole ulwazi asuke eludinga ngaso leso sikhathi. Lubuye lusize ukuba aluchithi sikhathi somcwaningi ngokuba aphume engena izindawo ezahlukene efunana nolwazi. Lubuye lusize ngokuthi uzothola ulwazi oluhlukene noma ababhali abahlukene babeka ngokwehluka lokho asuke ekufuna. Luyamkhaliphisa futhi lowo ocubungulayo ukuze akwazi ukuhambisana netheknoloji. Kusho ukuthi ngamanye amagama umcubunguli uyaloleka ngokomqondo ngokuthola ulwazi oluningi ngesikhathi esincane abuye akwazi ukuqhathanisa lolo lwazi asuke alutholile. Kuhle ngoba umcubunguli ukwazi ukuthola ulwazi emhlabeni jikelele bese eqhathanisa lolo lwazi nolalapho esuke ekhona noma athole ulwazi ngezizwe ezihlukene ezinye angakaze ezwe ngazo. Lena indlela elula kakhulu. Okusuke kukuhle manje ukuthi nabanye abacwaningi ababhale ngesiZulu ikhona imisebenzi yabo esifakwe kuyo inthanethi. Lokhu kwenza ukuba kube lula kulabo abasuke bedinga ulwazi ngokushesha.

Lana ngingabala izingwazi ezisike elijikayo ngaso isihloko sokwethiwa kwamagama bebheke izihloko ezahlukene. Lana kubalwa abacwaningi abafana uThembi Gumede (1998) ocwaninge ngamagama esintu esiZulu, uZandile Hadebe (2002) owenze ucwaningo olunzulu ngokwethiwa kwabalingiswa nezindawo kanye nemithelela yakho emibhalweni yesiZulu, uDelisile Thwala (2005) ocwaninge ngesakhiwo sangaphandle ezinkondlweni zika – EJ. Mhlanga, uSibusiso Ntuli (2006) owenze ucwaningo lwamagalelo ka-M.M. Masondo ekubhalweni kwenoveli yophenyo esiZulwini, noMabuza (2008), owenze ucwaningo ngamandla encazelo yegama nemiphumela yawo empilweni yabantu abakhuluma isiZulu kanye nabanye abakhuluma izilimi zesintu e-Afrika,

uKhanyisiwe Mnyayi (2010) owenze ucwaningo olunzulu ngemigubho yamaNazaretha kugxilwe emkhosini weNhlalisuthi noJamengweni

Lolu ulwazi lutholakala kalula kuyo i-inthanethi. Le ndlela ezosetshenziswa kakhulu umcwaningi ngoba luningi ulwazi olutholakala khona kalula futhi. Olunye ulwazi olutholakala ku-inthanethi ukubheka kuwebusayithi yezemfundo lapho kutholakale olunye ulwazi **ephepheni lebanga le-12 elibhalwe ngoFebruwari/Mashi (2012: 7)**. Leli phepha labe lona lichaza igama kanjena:

Igama lomuntu liyindaba enkulu. Yilo igama elehlukanisa umninilo kwabanye abantu, limenze ame yedwa qekelele. Ngakho uthando azithanda ngalo umuntu lunamathelene nokuhlonipheka kwegama lakhe. Umuntu uyalazisa igama lakhe, ngakho-ke ufisa ukuba nabanye abantu balazise bangaliphathi budedengu. Ukungcofa igama lomuntu kwakubiza kabi kule minyaka edlulile. Lalibiza ishumi lopondo okwakuyimali enkulu kulezo zikhathi. Nanamuhla kuselicala ukujivaza igama lomuntu ngokuhamba uhohoza njengehansi utshela abantu ukuthi usobanibani ugile umkhuba omubi.

Lana kule ndatshana ecashunwe ephepheni likamatikuletsheni, lichaza khona ukuthi igama lomuntu labe lufana nomnotho imbala. Uma kwenzekile langasebenziseka ngendlela engafanele wawuhlawula wena onecala. Kulowo osuke ethiwe lona lelo gama lakhe liyigugu.

2.8 UKUBUYEKEZWA KOCWANINGO OLWENZIWE

U-Altman (1973: 1) uchaza i-onomastiksi yemibhalo kanjena:

Literacy Onomastics is a more 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.

I-Onomastiksi yemibhalo igxile kakhulu ekukhanyiseni lapho izitshudeni zibhekelele kakhulu amazinga abalulekile okwethiwa kwamagama emidlalweni, ezinkondlweni, emibhalweni ethiwe nakuzingane kwane. Lokhu kuhlangukisa amagama ezindawo, abalingiswa, neziphawulo ezisamdalo njalo njalo, njengoba

zihambisana nendikimba, isakhiwo kanye nokunye okuphathelene nemibhalo.

Kusho ukuthi ukwethiwa kwamagama kuye kukhuphule indikimba nokuvezwa kwesakhiwo emisebenzini yobuciko. Indlela abalingiswa abasuke bethiwe ngayo iye ikhuphule udweshu ize indaba noma umdlalo ufike esiphethweni belokhu abalingiswa bevezwe ngobuchule obuyisimanga ngesinye isikhathi bagqamise indawo abalingiswa abaphila kuyo imbala nesimo abasuke bebhekene naso nsuku zonke.

Uqhubeka kanjena **u-Altman (1973:1)**:

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.

Sonke siyavumelana ukuthi ukuqoqa nokuhlela nje amagama akusho lutho kwezemibhalo futhi akwanele neze. Kufanele kube khona eminye imicabango engenza amagama abaluleke kwezenhlalo. Abafundi kumele bakwazi ukunquma ukuthi umbhali ufuna ukuthini ngamagama awasebenzisile noma awayethe abalingiswa nokuthi achazani kithina singabafundi.

Ngokuka lo ngoti akumele uma ungumbhali usebenzise nje amagama angezwakali noma angenamthelela embhalweni. Kumele abafundi ngokubona nje igama bakwazi ukunquma iqhaza elisuke lizodlalwa 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 ngoba yilapho kubonakala ikhono lombhali nenhloso yakhe ngombhalo wakhe.

U-Ashley (1979:11) yena uthi:

We study how names, as well as other words are suited to the structure in which they are arranged first to the purpose, second to

the nature and capacity of the likely audience. We see how names help create the characters in a work of fiction and connect them with the literary strategy, the readership and its experience "cultural context" and the rest of the real frame of reference. We see how names reveal the success (or feature) of the writer in balancing freedom and control.

Sifunda ukuthi amagama afaneleka kanjani esakhiweni ngendlela ahlelwe ngayo okokuqala enjongweni okwesibili kubalaleli noma ababukeli. Kubhekeleka ukuthi amagama asiza kanjani ukuveza abalingiswa kwezemibhalo eqanjiwe ngokokufunda lowo mbhalo. Amagama abonakala eveza ukuphumelela noma ukungaphumeleli kombhali lapho ezama ukubhalansisa inkululeko kanye nokuyibamba.

U-Ashley (1979:11) ubona amagama ebalulekile esakhiweni nasenjongweni yombhalo ngoba lokho kusondeza abalaleli nababukeli embhalweni ngenkathi befunda noma belalele. Lona kusuke kuyisu elihle elikhombisa ubuchule nekhono umbhali asuke elivezile uma ebhala.

Lokhu kusho ukuthi uma abalingiswa bethiwa amagama kubalulekile ukuthi bahambelane nesikhathi lokhu okungabizwa ngesizinda. Amagama awafaneleke futhi akholakale ngokwendawo nangokwesikhathi. Uma umbhali eveze ikhono lakhe lana kugcina kukhohlakele kubafundi ukuthi bafunda umdlalo kodwa umdlalo wakho ugcina ukholakala kungasabonakali ukuthi uqanjiwe. Njengamanje sisesikhathini soguquko empilweni zethu siwuluntu. Ngakho-ke akumele sisebenzise amagama angeke ahambisane nesikhathi esiphila kuso kanye nendawo esiyakhele. **UHadebe (2002: 22)** uthi:

Igama liveza ulwazi olusheshayo ngomlingiswa ngoba umfundi ushesha ukunamathelisa incazelo yegama nomnikazi gama okungumlingiswa. Umfundi akulula ukuba adwanguze ngohlobo lolo lomlingiswa kodwa ulwazi ngaye lutholakala kalula egameni alethiwe noma aliphiwe. Ngokwethiyori yokwethiwa kwamagama emibhalweni abalingiswa bafakwa ndawonye njengabangani, amalunga omndeni , njengezitha, njengezithandani. Okubalulekile nje ukuthi bonke bangqubuzana balwe enkundleni yempi yamagama. Kungakho ukwethiwa kwamagama kubalingiswa kuveza ukuphumelela nokungaphumeleli kombhali ukudlalisa amagama embhalweni wakhe wobuciko.

Uma sibheka umcwaningi ofana noGumede, okunye akubona ngesikhathi ecwaninga kusase khona namanje. Sizomcaphuna lapho **uGumede (1988: 4)** ebeka kanjena ngokwethiwa kwamagama: *It has become clear that the traditional Zulu names are of social as well as of cultural significance.* Kuyacaca ukuthi amagama esintu ayisiZulu angaba wokudlalisa noma ukwethiwa ngokwesiko abalulekile.

Okusho ukuthi noma yiliphi igama elethiwayo lethiwa ngoba kukhona ukubaluleka okukhona kulo. Yebo kunjalo. Kungaba lethiwe ngoba kufunwa ukugcinwa isiko noma umlando womndeni noma nje ngokwezigameko ezenzekile zaphawuleka kulowo osuke ethiwe lona. Lokho sisakubona nasesikhathini sanamuhla.

Yize okuhle okuphawulekayo ukuthi noma kuze kufunwe ukugcinwa umlando womndeni, esikhathini sanamuhla kuye kubhekwe ukuthi ingabe sikhona yini isidingo sokuthi noma kubonakele ukuthi lona okufunwa ukugcinwa umlando wakhe ngokwethiwa igama ingaba kuzoyakha yini ingane uma kubhekwa indlela abenza izinto ngayo. Siye sibone imindeni impela ishayana ngamakhanda uma kuwukuthi kukhona oqinisa ikhanda afune ukuthi ingane yakhe yethiwe ngalowo ongasekho noma ophilayo kodwa izenzo zakhe zingazanga zaba zinhle nje. Lokhu kukhombisa ukuthuthuka kwezinga lokubuyekeza izindlela ezabe zisetshenziswa kudala nasesikhathini samanje. **UGumede (1988: 21-22)** ubuye aqhubeke ngokuthi:

Zulus believe that a person's name is so important to the owner that it sometimes prescribes to him the kind of life he is to follow as he grows up. His social, political or cultural behaviour somehow becomes relevant to his name to some extent. This is true. This idea is supported by Ngcongwane (1987) when he quotes a Sotho idiom which says: "Bitso-lebe ke seromo", meaning a person takes after his name. He elaborates by explicitly explaining the names of the Zulu kings and their relevance to their owners as well as the history of the Zulu tribe as the whole.

AmaZulu akholelwa ekutheni igama lomuntu liye libaluleke kumninilo kangakokuba liyinkombandlela yohlobo lwempilo asuke ezoyiphila nazoyilandela uma elokhu ekhula. Indlela aziphatha ngayo emphakathini, kwezombusazwe noma ngokwesiko iye ihambisane negama lakhe ngandlela thize. Yebo lokhu yiqiniso. Lo mbono uze wesekwa nguNgcongwane (1987) uma ebheka isisho seseSotho esithi “*Bitso-lebe ke seromo*”, okusho ukuthi umuntu uye alandele igama lakhe. Ubuye enabe ngokuchaza amagama amakhosi akwaZulu lapho amagama abo abhekane ngqo nabanikazi bawo kanye nomlando wesizwe samaZulu ngokubanzi.

Esizweni samaZulu igama liyinto ebaluleke kakhulu. Igama linomlando, igama lichaza isiko kanti libuye lichaze nemvelaphi yesizwe ngasinye nokudabuka kwaso. Ubuye abhekise emagameni amakhosi lapho enika isibonelo ngenye yamakhosi ethi:

*Shaka - (a disease which makes a person's stomach to bulge)
Shaka was a brave king. He became a destructive disease to his neighbouring tribes, he attacked and conquered them all. The name of Shaka brought uneasiness and was a threat to other kings and their tribes.*

IsiShaka – (isifo esenza ukuba umuntu akhukhumale isisu). Inkosi uShaka wabe eyinkosi eyiqhawe enesibindi. Uye waba isifo esibhidliza izizwe ezabe akhelene nazo, wabe ehlasela futhi enqoba konke. Igama elithi Shaka labe liletha umunyu futhi liyisiqalekiso kwamanye amakhosi nezizwe zawo. Leli kwabe kuyigama othi uma ulibiza kuxukuzele amanzi esiswini.

Akhona amakhosi aye azalwa ngemuva kokubusa kwenkosi uShaka. Kodwa wonke amagama amakhosi abusa ngaleso sikhathi alikho nalinye igama ozolizwa ukuthi lisho lawo makhosi angaleso sikhathi. Kungani na? Amakhosi ayebusa ngendluzula engakwazi ukubonisana nabantu abakhonza kuwo. Ngakho ke akukwazi ukuthi kuzoba khona umzali ozofisa ukuthi ingane yakhe ilandele emkhondweni waleyo Nkosi. Lokhu kwabe kusobala ukuthi naye lapho ekhula uyofana naleyo Nkosi yabe inendluzula ibusa ngobhongwane ingakhathaleli isizwe sayo. Kokunye yona leyo Nkosi noma isikhathalela isizwe kodwa nje ibuse ngesihluku.

Uma sibheka okaGumede, uqhamuke nezinhlobo ezahlukene zokwethiwa kwamagama namagama okumele agwenywe uma kwethiwa okuyinto enhle ngoba engenancazelo enhle futhi ngempela abasuke bethiwa lawo magama benza izenzo ezihambisana nawo amagama abo. UGumede ocwaningeni lwakhe uphethe ngokuthi yize isizwe samaZulu sesinguqukwani yokwetha izingane zawo amagama esiNgisi, abazali basathanda ukuba noma lingaba khona igama lesiNgisi kodwa nelesiZulu alibe khona yize bafuna ukuthi elesiZulu kube yilo elisetshenziswa ezindaweni eziningi.

Lokhu kufakazelwa imibuzo eke yabuzwa izingane zasePrimrose Primary School ezisebangani lesi-7 ukuthi emagameni abanawo iliphi igama abathanda ukubizwa ngalo ngothisha nabangane babo. Izingane eziningi zikhombise ukuthakasela ukubizwa ngamagama abo esintu kwathi idlanzana lalabo abangenawo amagama esintu bakhombisa ukuthi bahlale becela kubazali ukuthi baye emnyangweni wasekhaya bayofakelwa amagama esintu. Isizathu ngamagama esintu abasinikile ukuthi akhombisa ukuthi bayisizwe sini njengokuthi umZulu, umVenda noma umTsonga futhi anomlando othile.

UHadebe (2002:2) ubeka kanjena:

Uma umbhali ekhetha ukwetha 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 ayakhekayo kubo ngenkathi befunda lowo mbhalo. Kuyasekeleka lokhu ngoba uma umfundi efunda umbhalo uyaye abheke ukuthi imigomo emihle yokubhalwa kwemibhalo ilandelwe kahle na, ukuphumelela nokungaphumeleli kombhali ukudlalisa amagama.

Okuphawulekile ngocwaningo lwakhe ukuthi ngempela umdlalo noma umbhalo ungumbhalo ngenxa yabalingiswa abasuke bebambe iqhaza. Umlingiswa ukuze

afeze inhloso yakhe yokuba kulowo mdlalo ukuba abe negama ethiwe lona bese sibona ukuthi ngendlela ethiwe ngayo ingaba uyilowo muntu na noma uveza esinye isithombe esingahambisani naye. Uma evezela lesi sithombe kungani? Okunye okuhle okumele sikuqaphele ngala magama ukuthi amagama ethiwa abalingiswa awahambisane nesikhathi somdlalo nesimo abaphila ngaphansi kwaso. Inhloso yokwethiwa kwalabo balingiswa ukuthi abafundi bahlomule okuthile kubalingiswa uqobo. Angeke uyethe umlingiswa ngo '**Ayihlomihlasele**' kodwa uma kubhekwa umbhalo awukhulumi lutho ngokuphathelene nesimo sokwethiwa komlingiswa.

Abafundi kumele babe nesithombe sengqondo ngokubheka indlela abalingiswa abethiwa ngayo okuyothi uma sebefunda lokho kugcwaliseke. Uma umbhali etha abalingiswa bakhe kahle, lokho kuyawubumba umdlalo ungabi nhlakanhlaka futhi kuhambisane ngqo nesikhathi nendawo abaphila kuyo kanye nesimo somphakathi abaphila ngaphansi kwaso. Futhi okunguyena muntu obalulekile embhalweni ngumfundi ozohlomula ngalokho azokufunda. Okuhle nje ngombhali ukuthi uzobe eqwashisa abantu ngokuthile akubona kulichilo, noma ekhombisa ukukhononda kwakhe ngokuthile okulokhu kuqhubekile kungenasisombululo. Indlela asuke ethi qaphelani lokhu. Uma sibheka ucwaningo olwenziwe nguMabuza (2008), waphakamisa ukuthi kube khona izincwadi ezilotshwe ngolimi lwesintu ukuze lokho kusize izitshudeni ezifisa ukuqhuba ucwaningo lwazo ngolimi lwazo. Yebo lokhu kusaseyinsalelo kuze kube manje. Ulwazi oluningi olukhona lubuye lukhombwe ukuthuthuka ukuthi eNyuvesi yakwaZulu, baningana abacwaningi abasebenzise ulimi lwesiZulu futhi babheka ukwethiwa kwamagama yize bebheke imikhakha ehlukeni. Uma sibheka izincwadi zona uqobo cha, kusasewumqansa impela. Sinethemba ukuthi njengoba izilimi zabamnyama sekuchibiyelwe umgomo nguNgqongqoshe uBlade Nzimande ongungqongqoshe wemfundo ephakeme ukuba zibe yingxenye yezifundo okumele zithathwe noma kanjani lokhu kuzoletha olukhulu ushintsho lapho kuzotholakala ababhali bezincwadi bebheka ukwethiwa kwamagama lapho

belekelelwa abacwaningi ukuze uma bebhala bavale ezikhala ezitholakale ngesikhathi kucwaningwa.

Okuzobhekwa umcwaningi kulolu cwaningo ikhono lombhali ngesikhathi eqala ukubhala kanye nakuzo izincwadi zakhe zemidlalo ezimbili. Kuzobhekwa ukuthi ukwazile ukubumba indaba yakhe ngokusebenzisa abalingiswa bakhe. Kungaba umbhali ulandele imigomo yokwetha ebhekise esikhathini abalingiswa i bakhe abaphila kuso, indawo abahlala kuyo nesimo sempilo ababhekene naso nsuku zonke. Kungaba bethiwe ngesikhathi sencindezelo noma bese kukhona ukubikezela intando yeningi. Kuzobuye kubhekwe ukuthi ingaba ngendlela abethiwe ngayo abalingiswa bakhe yimaphi amathiyori awasebenzisile nokuthi uma kubhekwa ukwethiwa jikelele kukhona ukuthuthuka okuthile okuphawulekayo nokuthi uma kukhona yikuphi. Uma kukhona izikhala ezikhona, yiziphi nokuthi zingavalwa kanjani.

2.9 ISIPHETHO

Lokhu kusikhombisa ukuthi kudala kwakungamane kwethiwe igama elingaqondakali ukuthi lisho ukuthini futhi njengoba lethiwe nje bekuyisiphi isizathu salokho. Ngamanye amagama lethiwe ngoba kwenzenjani. Yize namuhla emaningi amagama angaqondakali ukuthi asho ukuthini. Imibhalo isikhombisa indlela ebaluleke ngayo ngendlela abalingiswa basuke bethiwe ngayo. Kwethulwe nomlando wombhali ukuthi ngempela ungubani yini eyamgqugquzela ukuba abhale nokuthi yini afuna ukusethulela yona emdlalweni ayibhalile. Sibuye sifunde nekhono lombhali ekubhaleni. Kuhle futhi nokubheka abantu abakhona eBhayibhelini ukuthi ingaba bethiwa kanjani nokuthi amagama abo aba namthelela muni ekulandeleni lawo magama abo. Sabuye sethulelwa nezindlela ezahlukene zokwethiwa kwamagama.

Kodwa lisasekhona idlanzana elisanezizathu zokwethiwa kwezingane zabo ngoba kukhona abakuhlosile okungaba izigameko ezenzeka ezimpilweni zabo, izinto abazifisayo noma eziwumlayezo. Igama lomuntu lisuke linencazelo ethile noma umnyombo othile eliwuchazayo. Amagama ethiwa ngendlela abantu abaphila ngayo emphakathini, ngokwepolitiki, ngokwemfundo noma ngokwamasiko. Kuphinde kwabhekwa ukuthi ulwazi lokuba ucwaningo luphumelele lizotholakala kanjani nendlela okuqhutshwa ngayo ucwaningo. Kuphinde kwabhekwa kwabuyezwa ucwaningo olwenziwe ngabanye abacwaningi noma ongoti.

ISAHLUKO SESITHATHU

3.0 INCAZELO YOMDLALO NEQHAZA LABALINGISWA EMDLALWENI

3.1 ISINGENISO

Kubalulekile ukuthi anduba simbe sembulule, sazi ukuthi uyini umdlalo. Lokhu kushiwo ngoba ucwaningo luzogxila emdlalweni emibili ethi: ***Izwe lizothini*** nethi ***Bahlukumezekile Bahlakaniphelana Nje*** ebhalwe ngu Lawrence Molefe. Ukuze umdlalo ube khona kungenxa yokuba kunabalingiswa okuyibona abasethulela wona umdlalo uqobo. Kuye kube kuhle ukuthi kubhekwe ukuthi kungaba umbhali womdlalo ubaveze kanjani abalingiswa bakhe. Kungaba abalingiswa bavele ngokwezenzo zabo abazenzayo emdlalweni, noma bavezwe yindawo abaphila kuyo noma yisimo ababhekene naso kuleyo ndawo abaphila kuyo esibenza ukuba bagcine bethiwe lawo magama. Ngendlela asuke abeyethwe ngayo abalingiswa bakhe izoholela ekutheni kubhekwe ukuthi isiphi isitayela asisebenzisile yena umbhali ngesikhathi bethiwa abalingiswa.

Kubalulekile ukuthi sibone iqhaza lomlingiswa emdlalweni ukuthi bethiwe kanjani bavezwa ngokwesimo abaphila ngaphansi kwaso kanye nomphakathi abaphila nawo; bethiwa ngokwezenzo ezingaba zihle noma zimbi ababhekane nazo ezingabashintsha ububona noma zigqamise iqhaza abalibambile. Ngaphandle nje kwezincwadi ezifundwayo sibuye sibheke ukuthi emidlalweni kamabonakude bavezwe kanjani njengengxenye eqhathanisa noma egcizelela ukwethiwa kwabalingiswa.

3.2 UYINI UMDLALO?

Umdlalo wuhlobo olugxile ekulingiseni nasekwenzeni. Esikhathini esiningi umdlalo wethulwa yinkulumo-mpendulwano nomnyakazo phakathi kwabalingiswa.

UMngadi (2008: 5): yena uchaza umdlalo ngale ndlela:

Umdlalo yilapho umbhali ededela khona abadlali bazikhulumele bona, yena angachazi lutho olutheni. Lolu uhlobo olusebenzisa ulimi lwephrozi. Umongo womdlalo uqukethwe inkulumo-mpendulwano evela kubalingiswa abatholakala endabeni.

Amagama abalingiswa yiwona ayenza ukuba kube khona umdlalo futhi ubenesasa.

Kule webhusayidi **www.ask.com** kuchazwa umdlalo kanjena:

A drama is a piece of literature that tells a story about life or characters and is performed. Performances include plays, television shows, radio programs and movies. The topic of a drama is usually something of a serious nature.

Umdlalo isiqephu sombhalo esilandisa ngendaba okungaba ngempilo noma abalingiswa besuke bewudlala. Ukudlala kungadidiyela imidlalo, imidlalo yethelevishini, imidlalo yomsakazo kanye namafilimu. Isihloko somdlalo sivamise ukubonisa iqiniso elithile.

Umdlalo usinika isithombe sokuthi sibone ukuthi indaba iquketheni noma abalingiswa abakhona kuwo lowo mdlalo babambe liphi iqhaza kuwo. Umdlalo uye usivezele ukuthi kungabe lowo mbhali isiphi isimo sempilo aye abhekana naso okungaba nguyena uqobo, umndeni wakhe noma umphakathi aphila kuwo. Umbhali uye aveze abalingiswa bakhe kulolo hlobo lomdlalo asuke ewubhala njengoba luchaziwe ngenhla. Kubuye kuchazwe izinhlobo eziningi zemidlalo eziye ziboniswe kumabonakude, kube yimidlalo lapho singaboni okwenzekalayo kodwa sizwe nje ngezindlebe zethu ekuyimidlalo yomsakazo. Kubuye kube khona imidlalo yamafilimu noma amabhayisikobho esiya khona ezindaweni zakhona siyobukela.

Umehluko phakathi kwemidlalo yemisakazo nekamabonakude ukuthi eyomsakazo kubaluleke indlebe bese uba nesithombe salowo osuke ebambe iqhaza bese kuthi umabonakude ubone futhi uzwe konke okwenzekayo. Umdlalo

wamafilimu wona uyabona konke okwenzekayo uzwe futhi ukuthi izinto ezifana nemifula nezimoto okungeke zikwazi ukulethwa esiteji, ngakho-ke kuye kwenziwe imisindo ezolingisa lezo zinto.

Leli webhusayithi **www.thefreedictionary.com/drama** lona lichaza umdlalo kanjena:

A prose or verse composition presenting in dialogue and action a story involving conflict or contrast of characters, intended to be performed on the stage. A play is any event or series of events having vivid, conflicting elements that capture one's interest.

Umdlalo yiphrozi noma ukuhlanganiswa kwamavesi athile ethula ingxoxo nokwenzekayo endabeni okuhlanganisa ukungaboni ngaso linye noma izigameko zabalingiswa, ongadlalwa eshashalazini. Umdlalo kungaba nganoma iziphi izigameko ezenzekayo, izenzo zokungqubuzana ezingaheha lowo obukele.

Imidlalo yephrozi ngeminye imidlalo enesasasa ngokuba yona iye idlalelwe esiteji lapho umlaleli noma isethameli sisuke sibuka futhi silalele. Imidlalo yasesiteji iba nezingqinamba zokuthi izinto ezithile eziyimisindo angeke uzibone ngamehlo enyama, ungakwazi ukwakha isithombe salowo msindo oyowuzwa ukuthi ubone ukuthi lana kukhulunywa ngemoto, ngomfula, ngenyoni njalo njalo. Kuyovela nje bona abalingiswa belingisa noma imishini ethile ezobe ilingisa lokho okukhulunywa ngakho.

en.wikipedia.org/wiki/drama yona ibeka kanjena:

Drama is the specific mode of fiction represented in performance. The term comes from a Greek word meaning "action" (Classical Greek) δράμα, drama), which is derived from the verb meaning "to do" or "to act" (Classical Greek): δράω, draō).

Umdlalo uhlobo oluthile lomdlalo ukhonjiswa ngokweminyakazo. Leli gama lisuselwa egameni lesiGrikhi elithi "umnyakazo" elibolekwe esenzweni esithi "ukwenza" noma "ukunyakaza".

Umdlalo uba neminyakazo ethile enziwayo ukuze wenzekwe. Uma umuntu elingisa imoto kumele abonakale elingisa imoto okungaba ukuduma kwayo noma ukuhamba kwayo. Uma elingisa ibhubesi uyozwakala ngendlela asuke ekhonya ngayo ukuthi yibhubesi. Umdlalo uhambisana nesenzo esithile esenzekayo.

UScholes noKlause (1971:1) bona babeka kanjena ngedrama:

The quality of drama should remind us that drama is not solely a form of literature. It is at once literary art and representational art. As literary art, a play is a fiction made out of words. It has a plot, characters and dialogue.

Izingabunjalo lomdlalo kumele lisikhumbuze ukuthi umdlalo akusilona nje uhlobo lwemibhalo nje kuphela. Kodwa umbhalo wobuciko nombhalo omele okuthile. Njengombhalo owubuciko, umdlalo ngumdlalo wokuqanjwe owakhiwe ngamagama. Kukhona isizinda, abadlali kanye nenkulumo mpendulwano.

Ngamanye amagama umdlalo uyaqanjwa bese kusetshenziswa amagama athile azokwazi ukuveza isimo sesizinda. Abalingiswa yibona abaye babonise ukuthi isizinda somdlalo ngendlela abasuke bevezwe ngayo, nangeqhaza abasuke belibamba emdlalweni.

UGregoriou (2009: 129) yena ubeka kanjena ngomdlalo:

What distinguishes drama from other literary genres is the fact that it is mostly made up of dialogue between the characters. It is worth taking time to differentiate such character-character dialogues from the higher-order interactions that also takes place between a playwright and a reader (where a dramatic text is read), or the playwright and the audience (where the dramatic text is performed on stage).

Okuhlukanisa umdlalo neminye imibhalo ukuthi wona wakhelwe phezulu kwenkulumo-mpendulwano eba phakathi kwabalingiswa. Kuhle ukuthatha isikhathi ukuhlukanisa inkulumo-mpendulwano phakathi komlingiswa nomlingiswa kusukela ezenzweni ezisezingeni eliphezulu okubuye kwenzekwe phakathi kombhali nomfundi (lapho umdlalo ufundwa khona) noma umbhali kanye nezethameli (lapho iziqeshana zomdlalo zidlalwa esiteji).

UGregoriou (2009) uchaza ukuthi umdlalo uhlukile kakhulu kweminye imibhalo ngokuba emdlalweni kugxilwa kunkulamo-mpendulwano eyenzeka phakathi kwabalingiswa. Inkulamo-mpendulwano inika izethameli noma abafundi umqondo wokwenzekayo emdlalweni nokuthi umlingiswa ungumuntu onjani. Indlela akhuluma noma aphenula ngayo uma ekhuluma nomunye kunikeza umfundi womdlalo uhlobo alulindele kulowo mlingiswa. Ngesinye isikhathi kuhambisana nokwethiwa kwakhe umlingiswa ngesinye isikhathi kuhambisane nesimo aphila ngaphansi kwaso noma umphakathi aphila nawo.

Kubuye kuqhutshekwe kanjena kuyo iwebhusayithi ethi **www.ask.com**:

The drama's plot follows a pattern of exposition, rising action, climax, falling action and resolution. The exposition introduces audiences to the setting of the drama, or the time and place the drama occurs. It tells the audience about events prior to the drama's opening and hints at what to expect in the drama. The rising actions gives information needed to understand the climax, or highest point in the drama. The falling action starts to wrap everything up, and the resolution concludes the drama. The theme is the message or life lesson the audience receives from the drama.

Isakhiwo somdlalo silandela uhlu lokuba nesingeniso, udweshu, uvuthondaba, upholavuthondaba nesiphetho. Isingeniso sethulela izethameli isizinda somdlalo, isikhathi nendawo lapho umdlalo wenzeka khona. Sethulela izethameli ngezinto ezizokwenzeka, andaba umdlalo uqale bese wethula amabalengwe alokho okulindelekile kuwo umdlalo. Udweshu lwethula izigameko eziholela kuvuthondaba noma isicongo somdlalo. Ibohlololo noma ipholavuthondaba izigigaba ezidamba ngemuva kwesicongo kodwa ezizoholela ekusongweni komdlalo. Indikimba umlayezo noma isifundo esifundwa izethameli ngesikhathi bebukele umdlalo.

Amazinga ahlukeni avele emdlalweni aye athuthukise izinga lomdlali nendima ayidalayo emdlalweni. Iqhaza lomlingiswa lethulelwa abafundi noma izethameli isithombe ukuthi ungumuntu onjani kubuye futhi kubanike ithuba lokuba bacabange ngalokho okungase kwenzekwe emdlalweni. Abafundi bomdlalo baba nesithombe-mqondo ngomdlalo wonke.

3.3 UYINI UMLINGISWA EMDLALWENI?

Umlingiswa ubamba iqhaza elikhulu kakhulu emdlalweni ngokuba uyena obeka abafundi esithombeni sokuthi umdlalo uquketheni nokuthi ukuliphi izinga. Ngezansi unikwe uhlaka oluthathwe lwahumushwa kwelinye lama webhusayithi elikhombisa izimo umlingiswa abhekana nazo noma izimo ezimphelelisayo njengomlingiswa emdlalweni. Umlingiswa uyithuluzi elibalulekile kakhulu emdlalweni ngokuthi nguyena osethulela isithombe esenzekayo emdlalweni. Nguyena oyenza ukuba abafundi babe nentshisekelo yokufisa ukwazi ukuthi ingabe umdlalo uqhubeka kanjani nokuthi uyophela kanjani. Izigameko nezigigaba ahlangebuzana nazo yizona ezinandisa inqubekela phambili yomdlalo.

Umdlalo angeke waba khona uma umlingiswa engekho. Umlingiswa uyena owenza ukuba sikwazi ukuba nomdlalo. Umdlalo uye ube nesasa uma umlingiswa eveza ikhono lakhe lalelo qhaza asuke elibambile ngokukhulu ukuzinikela. Umlingiswa angavezwa eyisigebengu noma engumfundisi kodwa okusalayo kuleyo ndima ayidlalayo kumele ayidlale ngokuyiphila. Kumele singaboni okunye okuhlukile kulokho okumele abe yikho. Akukhathalekile ukuthi uyahambisana noma uyaphikisana nendlela eyethiwe ngayo, kubalulekile nje ukuthi simuzwe ngezinzwa zethu ezahlukene. Lokho kubuye kukhombise nekhono umbhali abe nalo ngalowo mlingiswa.

UShort (1989: 149) ubeka kanjena ngomlingiswa: *Character speaks to character, and this discourse is part of what the playwright tells the audience.* Umlingiswa ukhuluma nomlingiswa bese kuthi le nkulumo iba yingxenywe lalokho umbhali akutshela izethameli.

Umbhali uye asebenzise abalingiswa ukudlulisa umlayezo wakhe kuyizethameli noma kubafundi. Ngamanye amagama okubalulekile kakhulu kubalingiswa emdlalweni kuba yinkulumo-mpendulwano phakathi kwabalingiswa.

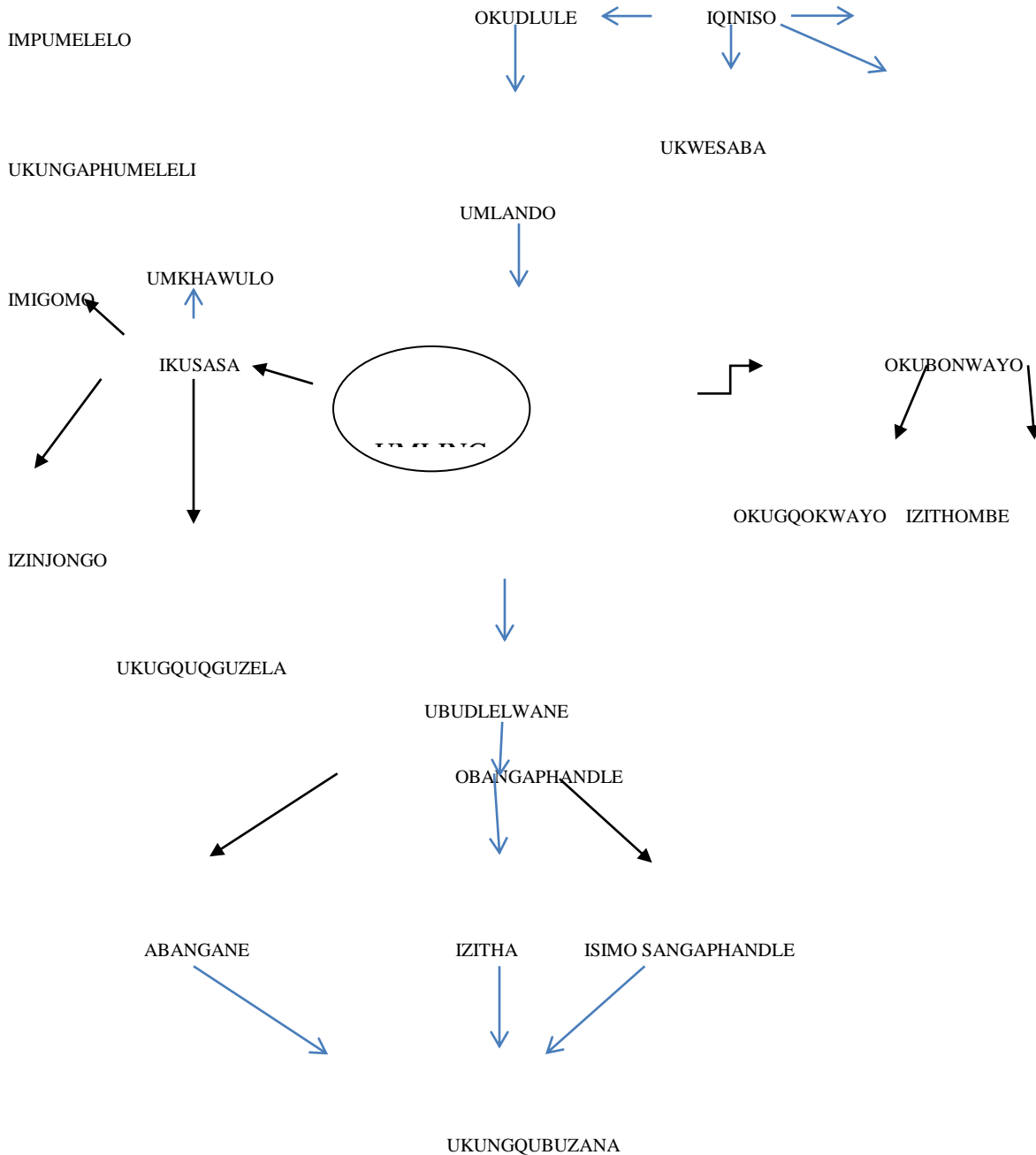
Kuwebhusayithi ethi <http://thewritepractice.com>

We give names to most everything around us: our pets, our kids, our cars, the products we use, the food we eat (it's not 'frozen dairy-like substance', but Frosty), the games we play. And, as writers, we name our characters, too. In fact, next to the physical characteristics we try to describe, the names of our heroes, villains, band leaders, and shopkeepers are about the most important tool we have for identifying and tracking who is doing what. Good names help both writers and readers move through a story smoothly; bad names put us in a stage coach on a washed out dirt road.

Siyetha amagama kakhulukazi kubantu esiphila nabo: izilwane zethu, izingane zethu, izimoto zethu kanye nemikhiqizo esiyisebenzisayo, ukudla esikudlayo, kanye nemidlalo esiyidlalayo. Kanti ngokunjalo, njengababhali, setha abalingiswa bethu. Eqinisweni, ezimpawini ezibonakalayo ezichazwayo, amagama ezingqalabutho zethu, namaqhawe, abaholi kanye nabasebenza ezitolo ayithuluzi elibalulekile elikhombisa noma ukuzala ukuthola ukuthi ubani owenzani. Amagama amahle asiza ababhali nabafundi ukuthi bahambisane kahle nendaba; amagama amabi aye asibeke ezingeni elingelihle.

Lokhu kuchaza ngokucacile ukuthi amagama amahle ahambisana nosaziwayo, namaqhawe bese lokho kwenza abafundi babe nelukuluku lokuqhubeka nokufunda umdlalo. Amagama amahle yize esifundisa ukuthi kuhle ukuthi ethiwe ngendlela efanele kodwa kuye kungasiniki isithombe esihle ngomdlalo noma ngombhali.

Lokhu kuchazwe kabanzi yile webhusayithi: www.stf.sk.ca/portal.jsp



Ngenhla sethulele uhlaka olwethulwe kuyibhusayithi ethi www.stf.sk.ca/portal.jsp ecaphune ulwazi elwethulile encwadini esihloko sithi: **Designing a Character: A Drama Unit for Drama 20 ebhalwe nguSusan Pattison**. Lolu hlaka lubhekene noqobo kanye neqhaza elethulwa noma elivezwa umlingiswa okungaba kuluphi nje uhlobo lomdlalo kungakhathelekile ukuthi umdlalo noma yini. Lokhu

kukhombisa ukuthi umlingiswa uhlangabezana nezimo ezithile ezimenza ukuba abe ngumlingiswa ophelile emdlalweni noma eqhazeni asuke alibambile nalo.

Lolu hlaka olungenhla lusikhombisa ngokusobala ukuthi umlingiswa uyena ukhiye kulo. Angeke ube khona umdlalo engekho umlingiswa okunguyena ophethe umdlalo. Useyokwethiwa noma avezwe ngokwezigigaba ahlangabezana nazo empilweni yakhe.

3.3.1 Ukuhlaziya uhlaka olumayelana neqhaza lomlingiswa emdlalweni

Umlingiswa uphakathi nendawo lapho ebhekene nekusasa lakhe nelalabo aphila nabo, elethulwa umlando wakhe noma imvelaphi yakhe bese lokho kugqanyiswa imizwa yokubona kanye nobudlelwane anabo ekuphileni kwakhe noma ngeqhaza alibambile. Umlingiswa uye avezwe ebonakala ngezinto ezidlule ezenzekile empilweni yakhe eziye zibe yiqiniso nempumelelo. Kuyiqiniso ukuthi kuvame ukuba nokwesaba okuthile aye abhekane nabo noma angase abhekene nabo kanye nokukhathazeka kokungaphumeleli kokuthile. Konke lokhu kuphathelene nomlando wakhe ngandlela thile.

Umlingiswa ubuye abhekane nekusasa okumele libonakale ukuthi lizovela kanjani. Ikusasa lisuke linemigomo kanye nezinjongo ezithile ezihamba zibe nomkhawulo kodwa konke lokhu kuyamgquguzela ukuthi aliphile iqhaza asuke elibambile emdlalweni ukuze abe ngulowo muntu ammele.

Indlela abukeka ngayo iye igqanyiswe izimpahla azigqokayo noma imifanekiso noma izithombe. Umlingiswa uye abonise ubudlelwane obuye bubonakale ngaphandle obubonakala kubangane, izitha noma labo angqubuzana nabo noma isimo sangaphandle aphila ngaphansi kwaso. Abangane, izitha nesimo aphila kuso siye sibonakale noma siveze ukungqubuzana okuthile.

Ngamafuphi lokhu iqhaza elibonakala kumlingiswa emdlalweni njengoba eqonde ukufeza izinhloso ezithile zokuba akholakale ukuthi leli qhaza alibambile linguye futhi liyakholakala. Uma sibheka nje uhlaka esilwethulelwe ngenhla, lusikhombisa izimo umlingiswa abhekana nazo njengomlingiswa emdlalweni okumenza ukuba izinga lomdlalo kanye nekhono lombhali lithuthuke. Konke lokhu okungumthelela ekubeni ukuba abe ngumlingiswa, kwenza ukuba sibe nesithombe ngokwengqondo somlingiswa ngamunye emdlalweni futhi sibe nentshisekelo yokuba sifune ukwazi okwenzekayo nesiphetho sakhona.

Umlingiswa wethulela abafundi isithombe sokuthi angaba umlingiswa onjani. Lokhu kugcizelelwa yile webhusayithi:

www.ask.com

Dramas also include minor characters or supporting roles, often used to tell audiences more about the main character and protagonist. Several key elements of a drama include character development, plot, setting and theme. The main character, called the protagonist, expresses his feelings through his words and actions. He is often seen as the hero. The opponent of the protagonist is called the antagonist, or sometimes, the villain.

Imidlalo ihlanganise abalingiswa abancane noma ababambe iqhaza elixhasayo, ivamise ukukhombisa izihlwele noma izethameli kakhulukazi ngomlingiswa osemqoka noma ummeleli. Amaphuzu amaningana abalulekile omdlalo ahlanganisa ukuthuthuka kwezinga noma iqhaza elibanjwe abalingiswa, isizinda, isakhiwo kanye nendikimba noma ingqikithi. Umlingiswa osemqoka, obizwa ngommeleli, wethula noma ubonisa imizwa yakhe ngokwethula amagama kanye neminyakazo ethile. Uye abonakale eyiqhawe. Bese kuthi ophikisana nommeleli abizwe ngokuthi imbangi, ngesinye isikhathi kuthiwe isigelekeqe.

Lokhu kusibonisa ngokusobala ukuthi umlingiswa osemqoka ungommeleli eqhazeni asuke elibambile kanti omunye umlingiswa osuke ebangisana naye noma embangisa abonakale njengomuntu osuke embangisa okuba yimbangi. Umlingiswa oqavile noma okunguyena oqukethe umdlalo waziwa ngokuthi yiqhawe, abuye alekelelwe yilowo asuke ephikisana naye oyimbangi yakhe.

Lokhu kwenza ukuthi lo mlingiswa angaphumeleli kalula kuyo yonke imizamo asuke eyenza. Iqhaza lalowo mlingiswa libonakala ngeqhaza alibambile, indlela akhuluma ngayo kanye nendlela enza izinto ngayo ukuthi ungumuntu onjani.

Izigagayi ngokwethiwa kwamagama ziye zibeke kugqame ukuthi amagama emdlalweni aye asetshenziswe ngezindlela ezahlukene. Lapho umbhali uye ayethe abalingiswa bakhe esebenzisa izinhlobo eziningi zokwethiwa kwamagama.

UKimenyi (1989:132) yena ubeka kanje ngezinhlobo zamagama zabalingiswa embhalweni kungakhathelekile ukuthi hlobo luni lombhalo:

Names with respect to meanings can be classified into referential, descriptive, toponymic, anthropocentric and patronymic.

Amagama anencazelo aye ahlukaniswe ngokwamagama achaza izinto ezithile, amagama achazayo, amagama ezindawo abhekelela imvelaphi yayo kanye nencazelo yalo, amagama aqondene nobubona bomuntu kanye namagama avamise ukuba ethiwe elinye lamadlozi elabe lingubaba noma umkhulu noma ubaba noma umkhulu osaphila.

UKimenyi lapha uqonde ukuthi uma kwethiwa amagama kusuke kukhona lokho osuke ukuhlosile bese ugcina usebenzisa izinhlobo zezinye zala magama awachaze ngenhla. Ngokunjalo nombhali uma eyetha abalingiswa bakhe amagama usuke azi ukuthi uzobayetha kanjani yize abanye kuye kuzenzakalele noma kuzifikele nje amagama okudalwa okusuke kwethulwa emdlalweni. Lokho kuye kukhombise nje ikhono elithile elikhombisa ukuthi umbhali ngaphandle kokuthi ahlale phansi acabangane namagama azowayetha abalingiswa bakhe njengoba ebhala nezinye izigigaba ezabe engazange acabange ngazo zigcina sezizifikela nje agcine eseqhamuka negama elizofanelana nalowo mlingiswa.

UKimenyi (1989:132) ubuye aqhubeke ngokuthi:

Referential names are those which have meanings associated with objects (real or imagined) found in the environment in which the person who bears the name lives. All cultures have this type of name.

Amagama achazayo ngamagama lapho uthola incazelo ihambisana nezinto ezithile (kungaba izinto zangempela noma ezicatshangwayo) ezitholakala endaweni okuhlala kuzo lapho uthola umuntu owethwe lelo gama ephila kuyo.

Umbhali angayetha umlingiswa wakhe amyamanise nesimo lo mlingiswa aphila ngaphansi kwaso kuleyo ndawo. Ngokuba ethiwe ngalesi simo bese konke okwenzekayo kule ndawo kumfanele okungaba okuhle noma okubi. Lo mlingiswa lana kuleyo ndawo ugqamisa lesi simo sendawo. Uma sibheka umlingiswa encwadini ethi: **'uMshado'** ebhalwe ngu- N. Zulu lapho sithola umlingiswa onguBhekani owayesha amashushu ngomfelokazi wagcina ngokuphoxeka esontweni lapho umshadikazi ezobanjwa amaphoyisa ekubeni yena uBhekani wakhetha ukushiya uLindiwe owabe ethandwa ngisho unina wakhe uqobo. Ngalelo langa lomshado kufika amaphoyisa, kwakungathi wonke umuntu owasemshadweni uthi 'Bhekani kwenzekani.

UKimenyi (1989:132) ubuye aqhubeke kanjena: *Descriptive names describe the state of mind or physical aspects.* Amagama achazayo wona aye achaze isimo somqondo somuntu noma amaphuzu ezinto eziphathekayo.

Lana umbhali angayetha umlingiswa wakhe ngokuthi uNompoti okusuke kubonisa isimo sakhe sokuthanda ukulwa. Encwadini ethi: **'Baba Ngonile'** uMaSkhakhane uma eyetha amadodakazi akhe ubanesithombe emqondweni ngemisebenzi afisa ukuthi abantwana bakhe bekwenze uma sebekhulile. Okusho ukuthi uba nesifiso sokuthi bafunde babe wutho. Indodakazi yakhe uNothando wathi ngoba inothando izoba umhlengikazi kwaKhangela esibhedlela esikhulu sakwaHulumeni eThekwini, uNomusa uzoba ngumfundisi wabantwana

kwezokupheka, nokuhlantlwa kwezimpahla nokuphatha kahle ikhaya ebese efundisa eMpolweni. Siphinde sibone lapho **kuBhengu (1972: 7)** lapho ethi khona:

Ngelinye ilanga uZenzele waqonda kuyise, wamfumana ehleli yedwa efunda eziNgcwele. Wacela uxolo wathi kuyise :Baba ngicela ukuba unginike lokho owawuvele uzonginika khona, okuyifa lami .”

Wayenesifiso sokuthi enzele isizwe okuhle kodwa uZenzele wafuna ukwenza ngeyakhe indlela. Sibona uZenzele ehluke egameni lakhe engahambisane ngokwesimo uyise ebemethe ngaso. Lokhu singasho sithi kukhombisa ikhono umbhali alikhombisile njengoba silindele ukuthi uZenzele alandele igama lakhe lezenzo zokuzenzela izinto ezinhle.

Okugqamayo kakhulu emdlalweni okwenziwa umlingiswa ukuthi athuthukise izinga lomdlalo. Angawuthuthukisa ngendlela asuke ethiwe ngayo noma ngeqhaza asuke elibambile kuwo umdlalo. Lokhu kubuye kuqanyiswe isakhiwo sawo umdlalo kanye nesizinda nendlela umbhali asuke eyethe ngayo abalingiswa bakhe.

Ikhono lokwazi ukuthi umbhali abhale ngendlela ezodonsa umfundi womdlalo ukuba abe nenasasa lokuba azibone ezifake ezicathulweni zomlingiswa iye izenzakalele nje emidlalweni eminingi. Lokhu kusuke kukhombisa ikhono lombhali lokwethiwa abalingiswa bakhe. Ngokwesakhiwo sesifundo somdlalo, lokhu kungethula umthelela nomaumphumela omkhulu omuhle, ophonsa inselelo kubafundi bomdlalo ukuba bathuthukise izinga labo lokwazi nokubona izinto noma iqhaza elisuke libanjwa abalingiswa ngokubheka imibono ehlukenethulwa yindlela abavela ngayo emdlalweni yize kwelinye uhlangothi lokhu kucija amakhono olimi nokubona ukubaluleka kokwethiwa kwamagama.

Indlela umlingiswa asuke evezwe ngayo noma iqhaza asuke elibambile lithuthukisa ulimi lomlingiswa azolusebenzisa kule ndawo ayidlalayo. Ngokubona iqhaza noma indima esuke idlalwe umlingiswa emdlalweni, umfundi womdlalo uye abone noma aqhathinise indlela ababhali ngokwezikhathi abaphile kuzo kuthuthukise isizwe noma kuqwashise isizwe ngakhona. Lokhu kubuye kukhombise abafundi ukuthi ezinye zezinto zabe zigqanyiswa kanjani ababhali abahlukene emidlalweni yabo noma abazali ngesikhathi beyetha izingane zabo. Siphinde sibone ukuthi ababhali ngabalingiswa bayidlulisa kanjani imilayezo yabo oluntwini noma esizweni.

Lokhu kufakazelwa yile webhusayithi **www.character.com**

A character history is a tool used by actors to examine a part. The use of a history helps fill in the holes of a character's life and often leads to further exploration of the character.

Umlando womlingiswa uyithuluzi elisetshenziswa abalingiswa noma ukubamba iqhaza elithile. Ukusetshenziswa komlando kusiza ekugcwaliseni izikhala empilweni yomlingiswa okubuye futhi kuqhubezele ekuvezeni okuthile kumlingiswa.

Umlando womlingiswa uye ubonakale njengethuluzi eligqamisa iqhaza elisuke libanjwe abalingiswa. Umbhali uye amethe ngale ndlela yokuthi indlela asuke evela ngayo kumdlalo kuye kuhamba kuhambe kubonakale indlela abe phila ngayo noma imvelaphi yakhe. Kodwa okubalulekile ukuthi kusuke kukhona lokhu okusuke kugqanyiswa ngumbhali.

3.4 BAVEZWE KANJANI ABALINGISWA EMIDLALWENI NASE MIBHALWENI EHLUKENE

Kule webhusayithi www.stf.sk.ca/portal.jsp

A character in drama is more than just one dimensional. To make a character real, the character's emotional, physical and psychological aspects must be explored.

Umlingiswa kumdlalo uye abonise izinhlangothi ezingaphezulu kweyodwa. Ukwenza umlingiswa ukuba akholeke, imizwa yomlingiswa, indlela abonakala ngayo noma abukeka ngayo kanye nokuphathelene nengqondo noma umcabango kumele kubonakale.

Umlingiswa kumele abonakale zinhlangothi zonke ukuthi ungumlingiswa onjani. Akumele kubonakale uhlangothi olulodwa nje. Uma ehlangabezana nobunzima obuthinta imizwa yakhe okungaba ukujabula, ukudabuka, ukukhala noma usizi; ingabe ubonakala enjani uma nje umbheka ingaphandle lakhe; indlela enza izinto kungaba zibuya kulokho asuke ekucabanga noma ekucabangile yini noma cha kumele lokhu kuqgame ngaphandle kokuthandabuza.

Kule webhusayithi www.stf.sk.ca/portal.jsp

Characters can be in a state of constant conflict. Conflict is necessary if a character is to appear well rounded and real to the viewer. Resolution of conflict is one of the most important goals of a character.

Abalingiswa baye babe esimweni sokungqubuzana okuqhubekayo. Kumele ukungqubuzana kube khona ikakhulukazi uma kuzokhombisa umlingiswa akheke kahle futhi ekhombisa izinto eziyiqiniso kuzethameli (abafundi). Isinqumo ngokungqubuzana ngeminye yemigomo ebalulekile yomlingiswa.

Kuhle ukuthi umlingiswa likholakale iqhaza asuke elibambile. Lokhu kuye kubonakale ngezimo zokungqubuzana azolokhu ehlangabezana nazo. Phela njengomuntu akakwazi ukumane avele nje kube yingelosi kungekho izimo ezishayisana nenqubo yakhe noma nabantu aphila nabo noma lokho asuke

ebhekene nakho ngaleso sikhathi. Ukungqubuzana aye abhekane nakho kungaba okwangaphandle noma okwangaphakathi kuyena.

3.4.1 Bavezwe kanjani abalingiswa encwadini ebhalwe uMasondo

UMhlambi (2012: 73) ubeka kanjena ngoMasondo:

Masondo's act of naming in *Isigcawu Senkantolo*, *Iphisi nezinyoka* and *Ingwe Nengonyama* is peculiar and might be regarded as fortuitous. These naming practices can be seen as extraordinary strategies for disrupting expectations.

Indlela uMasondo ayethe ngayo abalingiswa bakhe ***kuSigcawu senkantolo, Iphisi Nezinyoka kanye ne-Ingwe Nengonyama*** iyingqaba kanti ingathathwa njengento enzeka ngamashansi noma ingalindelwe ngoba ingaqondiwe.

Okusho ukuthi ekwethiweni kwakhe usuke engahlosile ukuyetha lelo gama kodwa ngokuthi indaba isuke isithathe elinye igxathu sekumele kube khona umlingiswa ozovela ephazamisa isimo noma lokho okusuke kulindelwe. Ubuye aqhubeke kanjena **uMhlambi (2012: 74)** ngoMasondo:

Masondo's naming techniques, particularly in his detective novels, take on an unconventional, non-standard but refreshingly unique approach. While his naming of personages in the detective narratives serves as to highlight their personalities, capture their mannerism and centralize their roles, his application of similar names in his narratives explores entirely different psychologies. In other words, the name he assigns to a character in a particular text, exploiting his or her physical attributes, temperament and psychological or emotional state, could denote a completely different personage when the same is used in a different text.

Amasu kaMasondo okwethiwa kwamaga, kakhulukazi emanovelini akhe ophenyo, usebenzisa indlela yokwenza izinto engekho esikweni, engalandeli mgomo othile kodwa indlela yakhe ekhuthazayo nje nengafani nabanye ababhali. Njengoba ukuyetha kwakhe abalingiswa ekulandeni kophenyo kuyindlela egqamisa ububona babo, ikhombisa indlela abaziphethe ngayo ibuye ihlanganise endaweni eyinhloko iqhaza abalibambile, indlela enza ngazo ukwethiweni kwakhe amagama afanayo ezingxoxweni

ezilandisayo zakhe iveza ukuhluka okukhulu okuyisayensi yokwethiwa ephathelene nengqondo noma umqondo. Ngamanye amagama, igama asuke eletha umlingiswa kuyisiqephu esithile, esebenzisa ngokuxhaphaza isici esibonakalayo, isimo senhliziyo yakhe kanye nesimo sengqondo noma ngokomuzwa, ingakhombisa uqobo lomuntu oluhlukile nje impela uma okufanayo kusetshenzisiwe eziqeshini ezihlukene.

UMasondo ubonakale esebenzisa amasu afanayo uma etha abalingiswa bakhe ezincwadini zakhe zophenyo. Uma ubheka abalingiswa bakhe kuyiPhisi Nezinyoka kanye neSgcawu Senkantolo indlela ayethe ngayo abalingiswa bakhe iyafana kanye namagama acishe afane. Uma sibheka encwadini Isigcawu Senkantolo lapho **uMasondo (1990: 214)** ethi :

“Ebufakazini obedlule, lo fakazi ophambi kwami ukubeke ngokusobala ukuthi babe bambisene noMhlobo kulobu bugebengu. Ushilo futhi phambi kwale nkantolo ukuthi babengasathembani ngoba babe khwabaniselana noma bephambaniselana. Ummangalelwa wahamba washiya umufi esikebheni esayolanda imali. Kungaso lesi sikhathi umufi waboshwa ngaso ngentambo.”

Sibona umlingiswa onguMagwegwe evezwe njengomuntu emsebenzi yakhe engemihle, ugwegwe njengegama lakhe. Lokho kubonakala lapho egcina esedubula uMhlobo ngoba ecabanga ukuthi uyamphambanisela.

UMhlambi (2012:82) ubeka kanjena ngendlela uMasondo ayetha ngayo abalingiswa bakhe lapho esebenzise igama elilodwa ezincwadini ezintathu okuyikhono elingajwayelekile yize abafundi bangakhuthazeki ngalendlela esuke isetshenzisiwe.

*In **Isigcawu Senkantolo** and **Iphisi Nezinyoka**, the name Magwegwe Buthlezi is the name assigned to criminals but in **Ingwe Nengonyama** it is assigned to a prime suspect who is later absolved and acquitted of any wrong doing.*

Encwadini Isigcawu Senkantolo and Iphisi Nezinyoka igama elithi Magwegwe Buthlezi liyamaniswe kakhulu nezigebengu bese kuthi encwadini Ingwe Nengonyama liyamaniswe nomsolwa oqanda ekhanda okuthi ekugcineni atholakale aphume phambili kukho konke okubi akwenzile

Lana umbhali uMasondo uthande ukudidisa abafundi abasuke besazi zitayela sakhe sokwetha abalingiswa bakhe. Kodwa nokho aligqamanga kangako ikhono lakhe ngoba yize uMagwegwe ku-Ingwe Nengonyama engumsolwa emacaleni abenzi bobubi, noma angaze aphume phambili ebubini abekwe bona kodwa usolakala nje ngoba ethinteka.

3.4.2 Bavezwe kanjani abalingiswa encwadini ebhalwe uKenneth Bhengu

3.4.2.1 UPhuya waseMshwathi

UMehlwemamba

Uvezwe njengemfolomane eyayisatshwa kakhulu kangangokuba bekuthi uma abasebenzi kumele baye kuye babeba madolonzima. Wabe eyimfolomane eyayinesithunzi, esabekayo. Ubuso bakhe uma ekubuka bekuye kugijime amanzi esiswini kube kuncane indawo uze ugcine usukhohlwe nento obuzoyifuna. Uvezwe njengomlingiswa othi uma ekukluluzwa ngamehlo akhe ubona elokoza inhlansi yomlilo bese kuthi ngenxa yokusaba ugcine ukhohlwe into obusuke uyizele. Lokhu kufakazelwa **uBhengu (1983 : 27)** yila amagama:

Kwathi lapho ethi gaga emnyango, wakangwa uMehlwemamba imfolomane, exoxa noBasi. AbeLungu bamuthi kleze bathula babuka yena. Wanyukubala uMehlwemamba. UBasi wabuyela ekucwaningeni amabhuku ayeyizintohlo phambi kwakhe. Yiwo lawo mabhuku abexoxa ngawo nemfolomani. Wakhuleka uMbizeni. Imfolomani yaphuma ingabonaze ithi phefu kuMbizeni.

USEhlasenyuka

Kwabe kungumfana owayeyizibulo likaMbizeni. Wametha leli gama ngoba ukuqala kwakhe ukuhlangana noTholakele wayengalali ebusuku uTholakele ethathwa imimoya emibi imsebenzise ebusuku ngenxa yesibopho asenza. Ukuvela kwakhe kukhombise ukuthi unina wamkhulelwa elokhu ehla enyuka ebusuku ngenxa yemimoya emibi. **UBhengu (1983 :97)**:

Intombazane yazivalela endlini yayo, yangathi khasha emnyango. Kwamxaka lokho umame owaye umfelokazi engumakhelwane.

Waqala ukufunda izezo zentombazana. Wakuphawula ukuthi intombazana yayizivalela endlini yayo yonke imini lize lishone ilanga kodwa kuthi lapho kuhwalala ibonakale iphuma ihamba yehla ngomgwaqo ize iyongena komkhulu bese inyamalala, kwazise ukuthi kwakwenzeka lokhu sekuhlwile. Waphawula ukuthi yayibuya kwamabili, ngehora leshumi namabili zonke izinsuku. Lokho-ke umfelokazi wayekubona *ngokukhanya* endlini yayo.

3.4.2.2 Umbuso weZembe nenkinga kaBhekifa

Uvezwe njengomlingiswa obukhali njengezembe lapho evuka inj' ebomvu ngokuthi uyise owabe eyinkosi akhothame wathi nguyena ozobusa uma esekhothame. Ubukhali bakhe bebubonakalisa ulaka olusabekayo okwamenza ukuba igama ethiwe lona limfanele.

3.4.2.3 Sofa Silahlane

Umnumzane Mzongandi uvezwe njengomlingiswa okungempela kwaba nzima ukuba umuzi wakhe wande. Lokhu kubonakala lapho ehlala isikhathi eside unkosikazi wakhe engatholi mntwana ngemuva kokugana. Ekugcineni wabusiswa ngengane eyodwa uHleziphi . Ngokuba uHlezi wabe eyintombazane wabe ungasoze wanda noma wakhula umuzi kaMzongandi ngoba eyintombazane engeke wakwazi ukuvusa umuzi kayise. Umuzi kaMzongandi awuzange wande ngempela. Lokhu kufakazelwa isiqeshana esicashunwe **kuBhengu (1986:1) :**

Ngalenkathi uHleziphi wayeseneminyaka eyisithupha yobudala engalanywa yilutho. Ukungalanywa kukaHleziphi esekhule kangako, kwamphatha kabi uMaChiya.

3.4.2.4 Baba Ngonile

USibusiso simthola lapho abazali bakhe babe nesifiso sokuthi kube khona ozohamba ezinyathelweni zabo ngokuba abe ngumfundisi. Nebala ube

yisibusiso kubazali bakhe ngoba waqoma ukuba umfundisi. Lokhu kufakazelwa amagama alandelayo **uBhengu (1972: 1)** :

Umnumzane Msecebana Xulu wayengumuntu owakhula engazi lutho ngokukholwa. Kwathi ngokuqhubeka kwesikhathi wakholwa, wazibona izithombo zokukholwa ukuthi zabe zizinhle, wasefisa kakhulu ukuba abantwana bakhe babe ngamakholwa. Kodwa abavumanga ukwamukela ubukholwa njengesifiso sakhe. Kodwa indodana yakhe eyayinguthunjana uSibusiso yamlalela uyise lapho ebonisa ngobuhle bokuba yikholwa, yabe isiyakholwa, yafunda esikoleni, yagxila kakhulu ezifundweni eziNgcwele. Kwathi lapho isikhulile yafikelwa uthando lokuba ibe ngumfundisi wenkolo. Wajabula wafa uMsecebana, wayikhuthaza ukuba ibufundele ubufundisi. Bala-ke, yabufundela yaqhubeka kahle yaze yaqeda.

Nokulunga/uMaSkhakhane

Uma sibheka leli gama likaNokulunga, likhombisa ukuzithoba, isimilo kanye nokulunga. Iqhaza alibambile endabeni lihambisana ncamashi negama lakhe. Uzithobile kanti ulungile. Ukhonze umculo ngaso sonke isikhathi. Uyakwazi ukwakha abuye aqinise umyeni wakhe ngokumkhuthaza ukuthi noma isifiso sabo sokuba omunye wabantwana babo abengumfundisi kodwa angalilahli ithemba. Nakhu okufakazela lokho **uBhengu (1986: 22)** ethi :

UMaSikhakhane: Lawo mazwi athi, 'ubani othi uma indodana yakhe icela isinkwa ayiphe itshe; uma ucela inyama ayinike inyoka na?

3.4.2.5 Ngiwafunge AmaBomvu

UZaba

Uvezwe njengomlingiswa obenezaba zokuba akwazi ukubonana nendlovukazi uThulisile yize isebukhosini. Lokhu kwabe kukhombisa impokophelelo anayo engakhathali ukuthi kuzozwakalani. Ukuba nezaba ukwenza indlela yokuba lokho ofuna kwenzeke kuphumelele noma kwenzeke.

UThulile

Uvezwe njengeweke eliyindlovukazi elithulile, noma udadewabo uThulisile evuka inja ebomvu kodwa yena alehlise kulolo laka asuke enalo. Uthulile ngempela njengegama lakhe.

3.5 BAVEZWE KANJANI KULE MIDLALO ELANDELAYO ABALINGISWA

Lana sibheka isitayela esisuke sisetshenziswe ngumbhali uma eyetha abalingiswa bakhe. Sibheka ukuthi lesi sitayela sokwethiwa kwamagama ngaleyo ndlela sibangelwa yini. Ziningi izizathu eziye zenze ababhali bayethe abalingiswa babo ngendlela ethile. Ngesinye isikhathi babebatha ngoba bona uqobo bebhekene nesimo esithile esihle noma esibi empilweni yabo, basuke besixwayisa ngokuthile noma besikhuthaza ngandlela thile. Ithi sibone ukuthi **uVilakazi (2002: 6)** yena ubeka kanjani.

Names as pointers have revealed that children are often named after historical events or specific circumstances at birth. Such name will remind the parents or relatives or even the society of the particular event.

Amagama njengophawu akhombise ukuthi izingane ziye zethiwe ngemuva komlando wezigigaba oke waba khona noma izigameko ezithile ezavela ngesikhathi izalwa. Igama elinjalo lihlala likhumbuza abazali noma izihlobo noma umphakathi ngesigameko esithile.

Ngokunjalo uma sibheka nje emdlalweni kaMolefe othi *Izwe Lizothini*, sithola ayethe omunye wabalingiswa ngokuthi uNozigemegeme. Wethiwa kanjena ngoba unina wakhe owabe enguDudzile kwabe kukholelwa ekutheni wagcagca nesihlobo sakhe uMenzi. Lokhu kwadalwa ukuthi uMenzi angatshelwa iqiniso ngabazali bakhe bangempela waze wazi uma sekumele agcagcelwe. Ngaleso sikhathi uDudzile owabe eyingoduso yakhe wabe ekhulelwe. Kwathi kungavunyelwana ngokuthi umgcagco uqhubeke, uDudzile wabeletha ingane yentombazanyana eyethiwa igama elithi uNozigemegeme.

Lana kukhombisa isitayela esisetshenziswe umbhali ekwethiweni komlingiswa wakhe. Wethe umlingiswa wakhe ngenxa yokwenzekile. Kusho ukuthi wethiwe ngenxa yesigemegeme esibe khona. Isitayela esijwayelekile emibhalweni yesiZulu ukuthi uma ingane kuyizibulo futhi ingeyomfana, izobizwa ngoVusimuzi ngaphandle uma kube khona okwenzekile ngesikhathi leyo ngane isakhulelwe. Sibuye sithole isitayela esabe sisetshenziswa ngezikhathi zowokhokho lapho kwabe kwethiwa kugxilwe ezigamekweni noma enkolweni ababephila ngaphansi kwayo ngaleso sikhathi.

Ngokunjalo nababhali balezo zikhathi babengaphambuki kakhulu kulowo mkhuba owabe ulandelwa izinhlanga ezahlukene. Lokhu kubuye kufakazelwe inhlolovo eqhutshwe Eshowe esigodini saseNkwalini, KwaZulu Natali lapho izakhamuzi zendawo zasho ukuthi amagama ezabe ziwethiwe ayenomlayezo okwabe kwenzeka ube muhle omunye ungabi muhle. Kwabe kuya ngezigidaba ezabe zikhona endaweni noma esigodini okanye emndenini uqobo.

3.5.1 Imidlalo kuMabonakude

Hlala Kwabafileyo

Sithola umlingiswa osemqoka **uZakhe Mhlongo** owabe engusomabhizinisi owayedla izambane likapondo. Wethulwe ebonisa ukuthi indlela ayethiwe ngayo, imisebenzi yakhe iyamlandela. Uye waduka ngelanga elandulela umshado wendodakazi yakhe uBabazile. Wafunwa zonke izindawo kwaze kwathathwa isinqumo kwabiwa amafa ngoba engatholakali. Kanti akafile. Wavela ngemuva kwesikhathi eside. Ekubuyeni kwakhe ngemuva kwaleso sikhathi wafuna izinto zakhe njengegama lakhe. Njengoba ethiwe waba uZakhe naye ufuna izinto zakhe lapho umdlalo ugcine ngokuthi abuyele ekhaya lakhe okusho ukuthi izinto zakhe ezifana nekhaya lakhe uzitholile.

Ngakolunye uhlangothi **uBabazile** naye indlela ayethiwe ngayo ilandele igama lakhe. Washada uyise engekho edukile. Wayelokhu ebabazile ukuthi

kungenzeka ngempela yini ukuthi ashade uyise engatholakali. Ukuvela kukababa wakhe ngemuva kwesikhathi eside kuqhuba ukubabaza ukuthi kungaba nguye na. Ukuthola uyise lapho esezikhungile ngoba ezibulala kumenza elokhu ebabazile ukuthi yini ayibonayo ngamehlo akhe. Ulokhu ebabazile ukuthi uma uZakhe kungasiyena uyise kungani embiza ngegama elithi Nomkhubulwane elabe kunguyena kuphela uyise ayembiza ngalo.

Ifa lakwaMthethwa

Sibona umbhali walomdlalo esebenzise esinye isitayela esingajwayelekile. Lapho lowo izenzo zalowo mlingiswa ziphambane nendlela asuke ethiwe ngayo uma sibheka umlingiswa okuthiwa **uZembe** oyinyanga. Lokhu kufakazelwa **nguMhlambi (2012:120)** uma ethi:

Zembe's fails to distinguish between witchcraft and the traditional institution of divination and healing. In addition, Zembe's characterization seems odds with his nature and he professes that he is confused about the role he must play. He dresses in a fashionable style wearing trendy trousers, flamboyant, colourful shirts and a hairstyle based on African American hairdos that were introduced to South African black popular culture in the 1980s. This dress code is unusual for a person with his role and is different from the regalia of traditional healers.

UZembe wehluleka ukwehlukana phakathi kwenkolelo yobuthakathi nendawo yesintu eyinkolo nelaphayo. Ngaphezu kwalokho, iqhaza likaZembe liyadida ngendlela ayiyona naye futhi usho ngowakhe umlomo ukuthi udidekile ngeqhaza okumele alidlale. Ugqoka imfashini ephucuzekile lapho egqoka amabhulukwe, ubucwazicwazi, amahembe amibalabala nesitayela sezinwele saseMelika nesi-Afrika esethulwa emasikweni abamnyama base Ningizimu Afrika saduma ngeminyaka yezi-1980. Indlela agqoka ngayo ayijwayelekile kumuntu obambe iqhaza elifana nelakhe kanti ihlukile ekugqokeni kwabelaphi bendabuko.

Isitayela esisetshenzisiwe ekwethiweni kwalo mlingiswa sikhombisa ukuthi kungaba uZembe ekugqokeni kusho ukuthi usika kusikeke okwenza kuphikisane neqhaza okumele alibambe kulo mdlalo. Akujwayelekile lokhu. Kanti manje unguZembe kuphi?

Gaz'lami

Sibona umlingiswa onguKhethiwe omane wavezwa ekhethwa inkosi ukuba igcagce nayo. Inkosi imane yamkhetha ukuba abe undlunkulu wayo njengoba kwabe kuyisiko ukuthi inkosi izikhethete. Kodwa inkosi imane yakhetha uKhethiwe njengoba igama lisho. Kodwa uKhethiwe ufuna uSfiso. Uma sibheka umlingiswa okuthiwa uSfiso, uyisifiso sikaKhethiwe. UKhethiwe ufisa ukuzwana nomuntu othandwa nguye kodwa manje usekhethiwe ngokwesiko ukuba angabusabheka lapho efisa khona kodwa abheke lapho engafisi khona.

Yizo Yizo

Isitayela nekhono elihle elivezwe ngumbhali lapho ekhombise ukuthi asebenzise amagama ahambelana kahle nentsha yanamuhla. Amagama afana **noPapa Action noChester** okungezinye zezigilamkhuba ezidalwa ukungqubuzana kwamaqembu amabili ezigelekeqe. Umbhali uye waqhela ekusebenziseni amagama esiZulu noma esintu akhombisa ukuba indlavini noma ukubandakanyeka ezenzweni zamaqembu athinteka kwezobugebengu. Lokhu kukhombise ikhono lokwethiwa kwabalingiswa lihambisana nesikhathi nesimo esibhekene nentsha yanamuhla. UZakes ngomunye wezigilamkhuba ezikhona emdlalweni. Indlela ayethiwe nayo vele otsotsi bathanda ukubizana ngalawo magama hhayi awokuzalwa. Ngesinye isikhathi kusuke kungamagama abethene wona ngokomsebenzi wabo noma lokho okusuke kubahlanganisile noma bengafuni ukwaziwa amagama abo angempela ukuthi ngempela bangobani.

3.6 ISIPHETHO

Imidlalo idlala indima enkulu emibhalweni njengokuthi kuye kuvunjululwe amakhono athile alowo owethiwe esuke engawazi. Imidlalo yiyona edla ubhedu kulezi zinsuku ikakhulukazi leyo eyomsakazo, eshashalazini kanye nekamabonakude. Umdlalo wakhelwe phezu kwenkulumo –mpendulwano lapho umlingiswa ekhuluma nomunye umlingiswa.

Imidlalo angeke ibe yimpumelelo uma ingenabo abalingiswa. Zabe zikhona iziteji ezahlukene lapho abantu babethiwa ngoba ngesinye isikhathi kunezimo ezithile. Ukwethiwa kwamagama kwabe kuqondene naleso simo okusukwe kuqondenwe naso ngaleso sikhathi. Konke lokhu kukhombisa ukubaluleka kokwethiwa kwamagama.

Kubuye kukhombise ngokusobala ukuthi ukwanda komndeni kuyinto ebalulekile. Uma wethiwa igama kusuke kulindelwe ukuthi ulandele ezithendeni le ncazelo yegama lakho. Noma kwakuye kube nzima ukuthola umntwana bekuye kuzanywe lokho umndeni okholelwa kukho okungaba abathandazi noma osiyazi uqobo.

Bese kuthi ngesinye isikhathi uma uvela uvele nesici esithile ozobizwa ngaso. Kweminye imidlalo umlingiswa uye ethiwe ngokwesici esibonakalayo kuye. Uma uyingqwele uzokwethiwa ngezinye izinsizwa ngokuhlabana kwakho ngokunjalo uma ube ngeliye lamabutho. Kubuyiwe kwethulwa indlela abalingiswa abavezwe ngayo nendlela abavezwe ngayo emidlalweni kanye nakweminye nje imibhalo. Kubuyiwe kwathintwa imidlalo kamabonakude efana noHlala kwabafuleyo, Ifa lakwaMthethwa, Gaz'lam kanye neYizo Yizo. Kubonkale nobuchule obuthile bokwethiwa abalingiswa kusetshenziswa amagama esiNgisi noma amagama ahambelana nesikhathi esiphila kuso kanye nezethameli okuqondiswe kuzo.

ISAHLUKO SESINE

4.0 UKUHLAZIYWA KWABALINGISWA EMDLALWENI OTHI *IZWE LIZOTHINI*

4.1 ISINGENISO

Lesi sahluko sizobheka ukwethiwa kwabalingiswa emdlalweni othi *“Izwe Lizothini”*. Iqhaza elisuke libanjwe abalingiswa emdlalweni liye lisivezele isizinda. Isizinda sisivezela izinto ezintathu. **Eyokuqala** ukuthi umdlalo wenzeka kuyiphi indawo. Lapho siye sibone umlingiswa egqamisa indawo ethile okungaba ngeyasedolobheni noma emakhaya. **Eyesibili** kuba isikhathi esivezwa iqhaza elibanjwe umlingiswa emdlalweni ukuthi kungaba uphila esikhathini sasemandulo noma esamanje na. **Eyesithathu ukuthi** kubalulekile ukuthi anduba simbe simbulule, sazi ukuthi kuye kuvele isimo abalingiswa abasuke bebhokene naso. Okungaba isimo esijabulisayo, esixwayisayo noma esinosizi. Lokhu kuvezwa izigameko abasuke behlangabezana nazo okuchaza ukuthi uyini umdlalo. Isizinda sigqanyiswa iqhaza elisuke libanjwe ngabalingiswa emdlalweni.

Isakhiwo naso sinamabanga okwethula ingqikithi yendaba ezokhuliswa udweshu oluzobe lubhekene nabalingiswa indaba ize ifike esicongweni nokuthi iphetheke kanjani. Indlela abavezwa ngayo isinika isithombe esithile ngabo. Iqhaza abasuke belibambile lisinika isithombe mqondo ukuthi bangabantu abanjani kubuye kube khona ukuthi sicabangele phambili okungase kwenzeke ekugcineni uma sibheka indlela abasuke bethiwe ngayo. Kuhle futhi ukuthi sibheke umlando walelo gama noma isibongo ukuthi sadabuka kanjani. Ingabe iqhaza abalibambile liyahambisana yini nendlela echazwa yigama noma isibongo esisetshenziswe ngakhona kulowo mdlalo. Lokhu kubuye kuhambisane nokuthi lelo gama noma lesi sibongo sinomlando muni owenza ukuba ukuba sigqamise indlela noma iqhaza elisuke libanjwe yilowo mlingiswa. Konke lokhu kuhambisana nokuthi sibone ukuthi bavezwe kanjani laba balingiswa

emdlalweni. Sibheka nokuthi ingabe yisiphi isitayela umbhali asisebenzisile kulo mdlalo. Kulesi sahluko kubuye kwafingqwa umdlalo ngamafuthi ukuze kutholakale umongo wendaba nomuntu ozohlola lo msebenzi abe nesithombe ukuthi laba balingiswa bethiwe ngendlela ehambisana nesimo ababhekene naso yini.

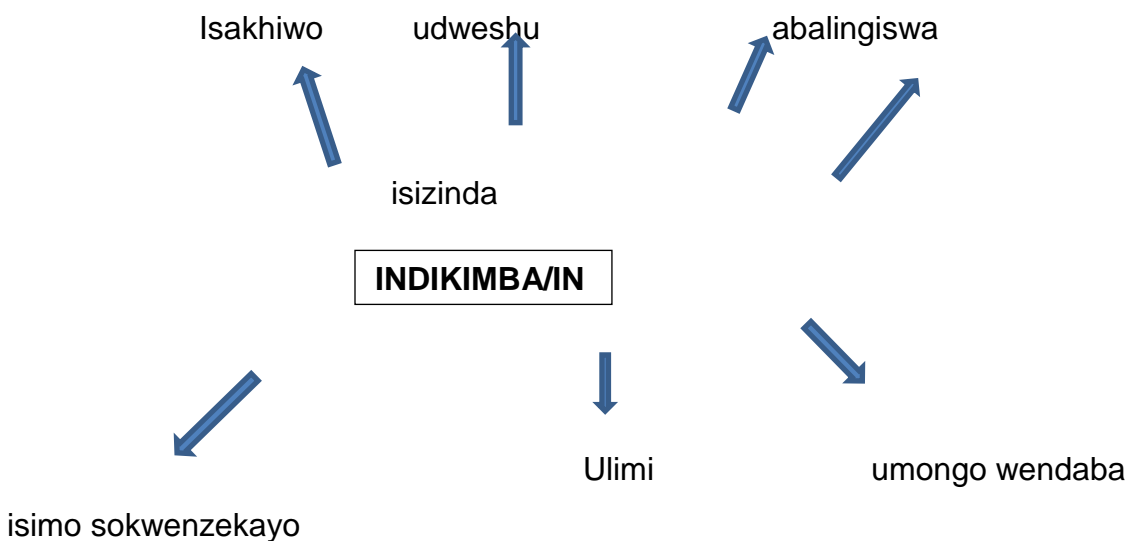
4.2. UKUFINGQWA KOMDLALO NGAMAFUPHI

Ekuqaleni kwendaba sethulelwa uMncane ebuza uMenzi oyindodana kamfowabo ukuthi useyazi bani lapha eNzinga njengoba embone ephuma elawini lentombazane. Udaba luhambe kuze kutholakale ukuthi njengoba eye elawini likaDudu ugcine elele naye kanti uzokhulelwa. Sekuzwakala ukuthi njengoba ekhulelwe uDudu uzalwa uMaZondi kanti naye uMenzi uzalwa uMaZondi.

Udaba luhamba luze lufike lapho kubulawa igula kuchithwa ubuhlobo ngemuva kokuba uMaZondi ebonile ukuthi abukho ubuhlobo phakathi kukaMenzi noDudu njengoba uDudu egcine eganene noMenzi. Lokhu akuzange kwawenza umehluko wokunqanda ukugula kukaDudu. Imindeneni yomibili okungowakubo kukaDudu noMenzi yagcina ngokuya kuSigigimba ukuyozwa ukuthi kanti manje inkinga ikuphi. Umhlahlo uye waveza ukuthi unina kaMenzi akazalwa uGagashe kodwa uzalwa uGcwensa. Ngokuba udaba lwaxoxwa ngaphambi kwenduna, uGcwensa ugcine ehlawulisiwe ukuze kugezwe umuzi kaBhetshebhetshe. Kwathi ngemuva kokuqhumbuka kwaleli thumba, uDudu wavuka ebelethile ethole ingane yentombazane eyethiwa ngokuthi nguNozigemegeme

4.3 UKUBHEKWA KWESAKHIWO ISIZINDA NEQHAZA LABALINGISWA EMDLALWENI IZWE LIZOTHINI

Isakhiwo nesizinda zibamba iqhaza elibalulekile ekuvezeni indlela abalingiswa abasuke bethiwe ngayo. Ucwangingo lukhomba ukuthi izigigaba ezahlukene zesakhiwo nesizinda ziphumeleliswa ulimi elistshenziswa abalingiswa, indlela abalingiswa abethiwe ngayo, isimo abasuke bebhekene naso nomongo wendaba yikhona okuphumelelisa izigaba ezahlukene zokwenyuka kwezinga lomdlalo nezigigaba ezenzeka kuwo. Ngezansi kunohlaka olungumhlahlandlela weqhaza labalingiswa emdlalweni. Indlela abalingiswa abasuke bethiwe ngayo iyona ephumelelisa indikimba yomdlalo. Lolu hlaka kuyobhekiswa kulo njengoba kuzocwangingwa ukwethiwa kwababalingiswa emdlalweni.



4.3.1 Ukubhekwa kwesakhiwo nabalingiswa

Isizinda sinamabanga amathathu okuyindawo, isikhathi kanye nesimo senhlalo. Lokhu kuye kugqanyiswe iqhaza elisuke libanjwe abalingiswa emdlalweni.

UWamitila (1999: 38) uthi:

In some cases, a character's name may serve as an important plot device. Another important aspect of names is related to the concept of place or setting. Setting refers to the spatio-temporal circumstance in which the events of a narrative occur. One can

approach names of literary characters as pointers to the social, economic and political setting in which they find themselves.

Kwezinye izimo, igama lomlingiswa lidlala indima ebaluleke kakhulu kusakhiwo somdlalo. Okunye okubalulekile ukuthi igama lihambisana noma lisivezela nendawo lapho umdlalo wenzeka khona nesimo nesakhiwo salokho okwenzekayo. Isakhiwo sichaza isimo sesikhashana esibonisa izizathu ezibonisa lezo zigameko umxoxi noma umlandi abhekene nazo. Omunye angaqala ukuveza abalingiswa emibhalweni njengesizathu esiyiqalo noma inkomba enomthelela emphakathini, kwezomnotho esakhiweni sezombusazwe lapho bezithola bengaphansi kwazo.

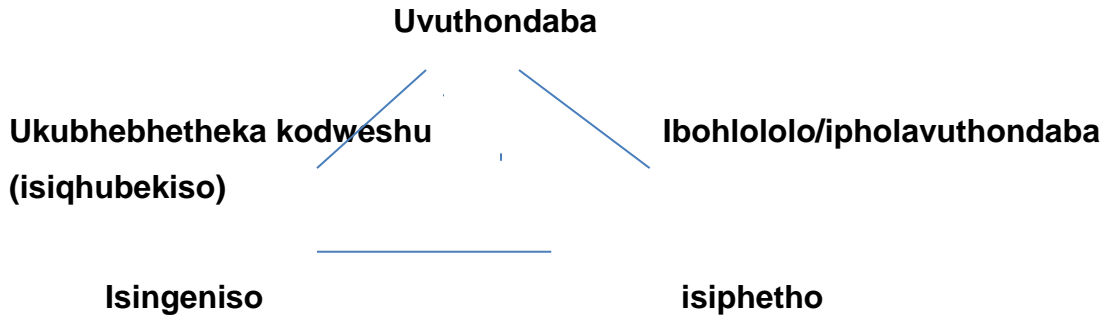
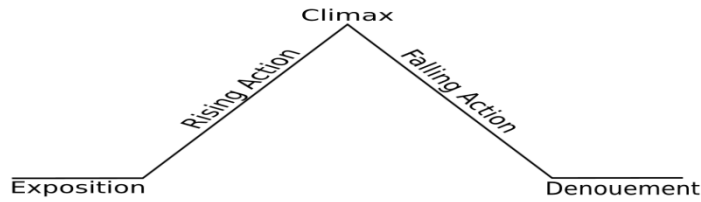
Iqhaza nendlela ethiwe ngayo umlingiswa isethulela zonke izimo eziwumthelela ekuhlaleni ngokubanzi nakweminye imikhakha esiphila kwaphansi kwayo. Umlingiswa okwazi ukusethulela isakhiwo somdlalo ngokwezigaba namazinga ahlukene azobe ethuthukiswa ukubhebhetheka kodweshu okungaba olwangaphakathi noma olwangaphandle labalingiswa kuze kufike esiphethweni sawo.

Sithola leli webhusayithi elilandelayo <http://en.wikipedia.org> lichaza isakhiwo kanjena:

*A **plot** device is a means of advancing the **plot** in a story. It is often used to motivate characters, create urgency, or resolve a difficulty. This can be contrasted with moving a story forward with **dramatic** technique; that is, by making things happen because characters take action for well-developed reasons.*

Isakhiwo yindlela ekhulisa indaba emdlalweni. Siye sisetshenziswe ukukhuthaza abalingiswa, ukwethula isimo esiphuthumayo noma ukuxazulula inkinga ethile. Lokhu kuye kuhlanganiswe nokuqhubekisa indaba phambili kusetshenziswa amasu asamdlalo; ngokuthi kuvezwe izinto ezenzekayo ngoba abalingiswa besuke bebambe iqhaza eliveza ukuthuthuka kwezizathu ezithile.

Leli webhusayithi libuye lisivezele lapha ngezansi iphiramidi kaFreytag izeza isakhiwo esisuke sigqanyiswa abalingiswa:



Kule ngxenye umbhali ungenisa indaba yakhe kuye nokuthi isakhiwo sakhe sihleleke ngendlela yokulandelana okusampilo noma cha. Isingeniso sivamise ukwethula iminingwane ephathelene nesakhiwo, isizinda kanye nabalingiswa. Lana sithola iwebhusayithi elibuye liqhubeke okuchazwa uFreytag(1863) kuyiphiramidi yakhe kanjena mayelana nesingeniso:

The first phase in Freytag's pyramid is the exposition. The exposition introduces the main characters of the story, especially the main character, also known as the protagonist. It shows how the characters relate to one another, their goals and motivations, as well as their moral character. During the exposition, the protagonist learns their main goal and what is at stake.

Isigabeni sokuqala kuyiphiramidi kaFreytag sethulelwa isingeniso. Isingeniso sethula abalingiswa abasemqoka endabeni, kakhulukazi umlingiswa osemqoka, owaziwa ngokuthi ummeleli. Sikhombisa ukuxhumana noma ubudlelwane obukhona phakathi kwabalingiswa, izinhloso zabo nokugqugquzeleka kanye nendlela abaziphethe ngayo.

Uma sibheka emdlalweni othi **Izwe Lizothini**, sithola sethulelwa umlingiswa osemqoka onguMenzi ebhekene nenkinga yokuba ubedle amponjwana wabuye wabonakala ephuma elawini lentombazana ebonwa uyise omncane uMncane engazelele. UMenzi njengegama lakhe uvela enza isenzo angazange wazimisela

ukusenza ngenxa yokuthi ubedle ukudla kwabadala. Isenzo sakhe neqhaza alibambile liqhubekisa umdlalo ngokuba liwuthuthukisele kwelinye izinga lapho kuvela ukuthi ekuphuzeni kwakhe yikuphi manje okuqhubekisa lo mdlalo phambili.

Uvela ekhungathekile lapho kuvela ukuthi njengoba ephume elawini ugcine esefohla esibayeni somnumzane engahlosile. Lokhu kubonakala uma sekuzwakala ukuthi uDudu okuyintombi aphume elawini layo ikhulelwe. Inkinga uma esebuza ukuthi uDudu ngowakwabani ethola ukuthi bahlobene ngoba yena uzalwa uMaZondi naye ngokunjalo. Uze umdlalo ufinyelela esicongweni okuyivuthondaba.

Ukubhebhethaka kodweshu/ isiqhubekiso

Isiqhubekiso yigama eliqondise kulezo zigameko eziqhubekisela phambili indaba noma ezikhulisa indaba, ikhuphuke ize ifinyelele phezulu kuvuthondaba. Lezi yizigameko ezitholakala phakathi kwesingeniso kanye novuthondaba. Akubi yisigameko esisodwa. **UFreytag (1863)** kuyiphiramidi yakhe ngesigaba sesibili uqhubeka achaze lesi sigaba athi:

Rising action is the second phase in Freytag's five-phase structure. It starts with a conflict, for example, the death of a character. The inciting incident is the point of the plot that begins the conflict. It is the event that catalyzes the protagonist to go into motion and to take action. Rising action involves the build-up of events until the climax. In this phase, the protagonist understands his or her goal and begins to work toward it. Smaller problems thwart their initial success and their progress is directed primarily against these secondary obstacles. This phase demonstrates how the protagonist overcomes these obstacles.

Ukubhebhethaka kodweshu isigaba sesibili sezinhlangothi ezinhlanu zephiramidi kaFreytag. Kuqala ngokuba nodweshu, isibonelo okungaba ukufa komlingiswa. Isigigaba esihehayo yilapho kuqala khona udweshu. Kuba isigigaba esidala ukuba ummeleli athathe izinga elithile elenza ukuba kube khona isinyathelo asithathayo. Ukubhebhethaka kodweshu kuhlangukisa izigigaba ezithile ezakheka kuze kufike kuvuthondaba. Kulesi sigaba, ummeli

uyayazi inhloso yakhe bese eqala ukusebenzela ukuze afinyelele kuyo. Izinkinga ezincane zinqanda impumelelo yakhe bese kuthi ukuphumelela kwazo zidale izingqinamba azohlangabezana nazo. Lesi sigaba siveza izindlela ummeleli azonqoba ngazo izinkinga azobhekana nazo.

UMenzi njengomenzi wezinto, konke akwenzayo kulandela igama elithi ungumenzi wakho konke. Uzithola ebhekene nenkinga yokuba abakubo kaDudu bafuna ukumqhuba njengoba udokotela ethole ukuthi ukhulelwe nje, kanti kunenkinga yobuhlobo. Esabhekene nalokho kufuneka inhlawulo yezinkomo ezimbili okwenza ukuba uMancane agcine sekumele ayokwazisa uyise uBhetshetshe ngesenzo sakhe ukuze kuphume le nhlawulo efunekayo. Lokhu kugcina kwenza ukuba agcine eganwe uDudu okuthe ngemuva kokuba ecabange ukuthi inkinga yobuhlobo ilungisiwe wayithatha intombazane uDudu kukhona ubuhlobo obunye ngokuba uDudu eseganile kwabulawa igula kwadala ukuba agule ukudlula ekuqaleni.

Uvuthondaba

Uvuthondaba yisigameko lapho kwenzeka khona inhlekelele enkulu futhi yilapho kuvela khona izimfihlo ezinkulu. Abanye bathi yilapho kubhoboka khona ithumba maqede lithole abathile ngobovu. Ngemuva kwalesi sigameko indaba isuke ingasakwazi ukukhula iye phezulu.

Lesi sigameko siwukuchumbuka kwethumba nokuvela kwemfihlo ngoMaZondi lapho uyise abengayazi eminyakeni eminingi edlulile lapho indodakazi yakhe ize yayogana ukuthi ayizalwa nguye. Ukuvela kobuhlobo bakaDudu noMaZondi kusho ukuthi kungase kuguqule impilo phakathi kukaMenzi noDudu.

UFreytag (1863) kuyiphiramidi yakhe ngesigaba sesithathu uqhubeka ngokuthi:

The climax is the turning point or highest point of the story. The protagonist makes the single big decision that defines not only the outcome of the story, but also who they are as a person. Freytag defines the climax as the third of the five dramatic phases which occupies the middle of the story. At the beginning of this phase, the

protagonist finally clears away the preliminary barriers and engages with the adversary. Usually, both the protagonist and the antagonist have a plan to win against the other as they enter this phase. For the first time, the audience sees the pair going against one another in direct or nearly direct conflict. This struggle usually results in neither character completely winning nor losing. In most cases, each character's plan is both partially successful and partially foiled by their adversary. The central struggle between the two characters is unique in that the protagonist makes a decision which shows their moral quality, and ultimately decides their fate. In a tragedy, the protagonist here makes a poor decision or a miscalculation that demonstrates their tragic flaw.

Uvuthondaba isigaba esiba sesicongweni sendaba. Ummeleli uthatha isinqumo esisodwa esikhulu esichaza hhayi kuphela umphumela wendaba kodwa nokuthi bangobani njengabantu. UFreytag uchaza uvuthondaba njengesigaba sesithathu esiphakathi nendawo endabeni. Ekuqaleni kwalesi sigaba, ummeleli ugcina esusa zonke izinto eziyimigoqo endleleni yakhe bese ebhekana neqiniso. Ngokujwayelekile ummeleli nembangibaye babe namasu azokwenza ukuthi omunye aphumelele ngokwehlula omunye njengoba bengena kulesi sigaba. Ngalesi sikhathi, izethameli ziye zibone lesi sibili siphambana ngokusobala ekulweni nalolu dweshu. Ngokujwayelekile lombango uye uphethe ngokuthi kube khona ophumelelayo noma owehlulwayo. Esikhathini esiningi, inhloso yomlingiswa ngamunye iye iphumelele ngokungagcwele ibuye futhi ivinjwe ukuphikisana noma ukubanga kwabo. Okunguwona umbango phakathi kwabalingiswa ababili kuye kube yinto engajwayelekile lapho sibona ummeleli ethatha isinqumo esikhombisa ukuziphatha koqobo bese egcina enquma ngokwethembekile. Lapho kunesigameko, ummeleli uye athathe isinqumo esingekho sihle noma angabali kahle izinto ezikhombisa amacala adabukisayo.

Kuvuthondaba kusuke manje kuhlukana inhloko nesixhanti indaba isifinyelele esicongweni. Kusuke manje sekuqhumbuka ithumba. UFreytag (1863) uchaza ukuthi ummeleli nembangibasuke sekufana nokuthi babhekene ngeziqumamehlo ngoba yilowo nalowo ufuna ukuthi isifiso sakhe sifezeke. Ngokunjalo sibona uMenzi naye ebhekane nesimo sokuthi kutholakale ukuthi manje ngoba libulewe igula kwabhulwa umlilo wobuhlobo yibuphi manje lobu obunye ubuhlobo obubanjwe uSigigimba esingagcina ngokuthi simehlukanise noDudu ongunkosikazi wakhe. USigigimba uthola ukuthi ubuhlobo obubulawelwe igula

akubona obekumele bulungiswe okwenze ukuthi amadlozi athukuthele. Kugcina ngokuba kuvele ukuthi uMaZondi akazalwa kwaZondi kodwa kwaMnikathi. Ithumba liyaqhumbuzeka kuphuma ubomvu obuyiqiniso.

Ibohlololo/ipholavuthondaba

Yisigameko esilandela ngemuva kancane nje kovuthondaba. Lapha kuphenduleka eminye yemibuzo izethameli ezisuke zinayo mayelana nomdlalo. Ngalesi sikhathi indaba isuke ingasakhuli/ingasashisi kodwa isuke isiphola (yingakho kubuye kuthiwe yipholavuthondaba). Ngemuva kokubela kweqiniso mayelana noyise weqiniso kaMaZondi, uBhetshetshe naye uMaZondi baveza iqiniso labo ngemfihlo yokuthi uMenzi akazalwa yibo kodwa uzalwa nguMaMgoza.

UFreytag (1863) uqhubeka ngephiramidi yakhe okuyisigaba sesine lapho ethi:

*During the falling action, the conflict between the **protagonist** and the **antagonist** unravels, with the protagonist winning or losing against the antagonist. The falling action may contain a moment of final suspense, in which the final outcome of the conflict is in doubt.*

Ngesikhathi sebohlololo, udweshu phakathi **kommeleli nembang** kuyavivinyeka, lapho kubonakala ummeleli ephumelela noma engaphumeleli embangini yakhe, ibohlololo lihambisana noma liqukethe lapho abafundi besuke bebambe umoya, lapho befuna ukubona ukuthi kuzoba yini isiphetho salolu daba.

Lana akwaziwa ukuthi isuke izozala nkomoni njengoba indaba isivelile. Lana sibona yena uMenzi noDudu bengazi ukuthi njengoba ubuhlobo sebusondele kakhulu nje ingaba umgcagco wabo uzophazamiseka noma cha. Ngakolunye uhlangothi sibona uGagashe kungaziwa ukuthi uyomenzani uMaMajola njengoba ethole ingane esemshadweni kodwa wathula nalolu daba okwenza ukuba uGagashe acabange ukuthi uMaZondi indodakazi yakhe. Olunye udaba oluyinkinga ukuthi njengoba ubuhlobo busondelene kanjena, yona induna iyothini ngokosiko lwesiZulu uma udaba lunje. Lesi sigaba sithathe sisebeke esigabeni esilandelayo okuyisigaba sokugcina sesihlanu.

Isiphetho

UFreytag (1863) esigabeni sakhe sesihlanu uchaza kanjena:

*The dénouement comprises events from the end of the falling action to the actual ending scene of the drama or narrative. **Conflicts** are resolved, creating normality for the characters and a sense of **catharsis**, or release of tension and anxiety, for the reader. It is the unraveling or untying of the complexities of a **plot**. The comedy ends with a dénouement (a conclusion), in which the protagonist is better off than at the story's outset. The tragedy ends with a catastrophe, in which the protagonist is worse off than at the beginning of the narrative.*

Isiphetho sifake izigameko zokusuka lapho kugcina khona ibohlololo kuze kufike esiphethweni somdlalo noma sendaba. **Udweshu** luyaxazululeka, ludala isimo esizinzile kubalingiswa lapho kuxazululeka udweshu abasuke benalo noma ukungaboni ngaso linye kwabalingiswa, ukuthuka umfundi wendaba asuke ebhekene nakho. Ukuvezwa noma ukuxazululwa kwezinkinga ezisuke zikhona esakhiweni somdlalo. Umdlalo uphela ngokuba ummeleli abe sesimweni esihle ekugcineni. Umdlalo uphela ngokuba kube khona inhlekelele, lapho sibona isimo sommeleli sidlondlobele kunaleso sasekuqaleni kwendaba.

UFreytag (1863) uchaza ukuthi esiphethweni yilapho udaba lusuke seluxazululekile khona noma ummeleli eseyazi ukuthi ume kuphi ngokwezinkinga abelokhu abhekana nazo. Siye sibe isiphetho okunye kuthi ngesinye isikhathi siphele kahle noma kabi. Kuningi okwenzekayo esiphethweni okuye kube yisifundo kulabo abasuke befunda.

Kulo mdlalo sibona amaphaphu omndeni ehlile ngokuba kucaciswe kahle ubuhlobo obesebuthanda ukumisa kabi umndeni kaBhetshebhetshe lapho kuthiwa umgcagco kaMenzi noDudu kuzomelwa ukuba uchithwe ngokuchaza kwenduna. Isixazululo sigcina ngokuthi uDudu athole ingane okuthiwa uSigemegeme.

4.3.2 Ukubhekwa kwesizinda nabalingiswa

Isizinda sinamabanga amathathu okuyindawo, isimo senhlalo nesikhathi. Abalingiswa baye baveze ukuthi ingabe indaba yenzeka endaweni yasemakhaya noma yasemadolobheni yini, uma bebheka indlela okusuke kwethiwa amagama abo ngayo. Abalingiswa babuye bagqamise isimo abaphila ngaphansi kwaso nokuthi ingabe baphila esikhathini sasemandulo noma samanje yini.

Indawo neqhaza labalingiswa

Sibona umlingiswa osemqoka uMenzi ebuya embungazweni. Wethulwa njengomlingiswa ogqamisa isimo sasemakhaya ngoba uxoxa ngelawu abuye futhi axoxe ngezinkomo.

MNCANE: Kuhle kakhulu lokho uma ngabe uzokugcina ngempela. Manje ake ungitshela-ke futhi, ubuphuma kuyiphi intombi *elawini* kulo muzi engithe *ngivimba izinkomo ngale kwegquma* ngakubona uphuma uphulukundlela kuwo?

(Molefe, 1992:1)

Isikhathi neqhaza labalingiswa

Kulo mdlalo kubonakala kuseyichilo ukuthi insizwa impela ivuke elawini lentombazane eyiqomisayo. Lokhu kusibonisa ukuthi kuphilwa esikhathini sakudala. Sithola abantu besabika enduneni ukuze ikwazi ukunqanda uthuthuva olungase luvele. Lana ngezansi kugcizelelwa isikhathi okuphilwa kuso lapho kusalandelwa isiko uma kwenziwa izinto ezithile. Lokhu kuvezwe kanjena lapha ngezansi:

BHETSHETSHE: Ufike eNzinga wahlanya yini uMenzi? Ake nimbize eze lapha. Wayeseqonwe nini uMenzi yile ntombazane njengoba sesizwa ngezinkulu nje *singazange silibone iduku* lapha ekhaya?

(Molefe, 1992:31)

Esikhathini sakudala uma umfana eqonyiwe intombi ibiye izomisa iduku ikhombise ukuthi isimqomile. Lokhu kudida uyise kaMenzi ukuthi bekumele ukuba kwenzekile kodwa akwenzekanga.

Isimo senhlalo nabalingiswa

Isimo senhlalo sisho ukuthi abantu baphila mpiloni, yiziphi izinto ezingamagugu abaziqhakambisayo. Inhlonipho nokuziphatha kahle ngamagugu abalulekile kulo mphakathi. Sibona imindeni ibambisana ngokugula kukaDudu ukuthi kubizwe inyanga uSigigimba ukuba azoxazulula noma alahle amathambo ukuze athole ukuthi yini inkinga ngoba igula libulelwe kuchithwa ubuhlobo kodwa ukufa kulokhu kudlangile.

MPONGO: Ushesheleni ukumqoma uDudu engakatholi konke ngalo mfana? Wake wakuzwaphi khona lokhu? Intombazane iqoma umuntu ngelanga lokuqala nomuntu lowo edakiwe.
(Molefe, 1992: 25)

4.4 ISITAYELA SOMBHALI EMDLALWENI IZWE LIZOTHINI

Isitayela yindlela umbhali abhala ngayo lapho sibheka indlela akhethe ngayo amagama, okumenza ehluke uma eqhathaniswa nabanye ababhali. Lana kulo mdlalo umbhali usebenzise ulimi olulula ukuze abafundi noma izethameli zakhe zingalahleki zikwazi ukulandela umdlalo ngaphandle kokudideka noma kokulahleka. Ulimi lwakhe lunotho ngezifeno, izisho, amagama angajwayelekile kodwa akekho bukhuni kanye nezaga nokwenza kuhlwabuse ukufunda lomdlalo onongwe kahle.

MNCANE: Hhayi bo, mfana kaBhetshetshe, musa *ukushwathiza*.
(Molefe, 1992: 4)

Abuye aqhubeke ngokunothisa ulimi athi:

MNCANE: Menzi *ngicobeka amadolo*. Uwena owasukela utshwala buzihlalele. Nendaba futhi inalawa mantombazane enu, aniqoma

niphuzile, eqala nokunibona empilweni yawo. Ewu, *lafa elikaMthaniya madoda* ..! (Molefe, 1992: 5)

Okunye ongazibuza khona mayelana nesitayela wukuthi umbhali kungani ekhetha amagama athile esikhundleni samanye? Kunabalingiswa abafana nenyanga uSigigimba, uBhethshetshe, kanye noMncane. Okunye okuphawulekayo ngombhali ukuthi kulo mdlalo ukwazile ukusebenzisa amasu abonisa isitayela sokubhala esinekhono elingajwayelekile lapho kubonakale lokhu okuphawulwe ngakho lana ngezansi:

Ukubikezela – endabeni kuyenzeka kube nezigameko ezibikezelayo ukuthi kukhona into ethile ezokwenzeka kusasa, ngomhlomunye noma ezinsukwini ezizayo; lokhu sithi wukubikezela ngoba sikuzwa noma sifunde ngakho ngaphambi kokuthi kwenzeka; kuyenzeka abalobi basebenzise izimpawu zotshwala lapho uMenzi engaziwa kungumuntu ofikayo ezinkambeni zikaFaro okwenze azibone evuka elawini lentombazana angazange athandana nayo ngaphambili. Bese kubuye kuvele uMancane evezwe sengathi ubhula umlilo njengoba uMenzi esebhekene nalesi simo okukanye uqagula okuzokwenzeka njengoba uMenzi kuthiwa uzalwa uMaZondi ngokunjalo noDudu. Ake sibheke lesi simo:

MNCANE: Yini lena engiyizwayo bo. (*Abambe umlomo*). Uqonywe yintombi yasekhabonyoko Menzi. Ubusuphuze kakhulu waze wedukela ezintombini ezingomzala bakho weshela, awagcina lapho, waqonywa futhi! Uyayibona indaba yotshwala ukuthi iyimfeketho! Musa ukudlala Menzi, umeshele umbonaphi lo mntwana? (Molefe, 1992: 2)

Uma sibheka lengxoxo engenhla iyakhombisa ukuthi sekukhona inkinga ebikezelwayo I ezovela. Njengoba ephuzile waqonywa kukhona okungase kulandele ukuzobe kudalwe yilokhu kuphuza. Nje engqondweni sesilindele ukuthola ukuthi inkinga yethulwe ngokugcwele uma kulokhu kuqhutshekwa nomdlalo. Umbhali uliveze kahle kakhulu leli khono lapha.

Ukujeqeza – yisu lokuxoxa indaba lapho umxoxi ezoqala ngesigameko esivuthayo noma esenyusa amaphaphu kakhulu bese ejeqeza emuva akubonise ukuthi lokhu kwenzeka nje ngoba kusuka kuphi; ukujeqeza kwenza izigameko zendaba zihleleke noma zilandelane ngendlela engalandeli impilo. Ucwangingo libonisa ukuthi umbhali ukwazile ukuliveza leli khono lakhe emdlalweni **Izwe Lizothoni**. Lokhu kufakaazelwa yilokho:

MNCANE: Awubheke, awunalo neqiniso lalokho. Hhayi-hhayi-hhayi, intombi close ayikuqomi uqala ukuyibona nize niye elawini nayo futhi. Kumele imbheke kuqala umfana ukuthi uyeshela nje akadlali yini ngokumnika isikhathi eside eshela. Iyona ndlela ebenizobona ngayo ukuthi nihlobene ekugcineni leyo.
(Molefe, 1992: 3)

Siyalubona udaba ukuthi njengoba sekukhulunywa ngelawu kusho ukuthi kukhona okungase kulandele okungaba ukuzithwala kwale ntombi uMenzi alale nayo. Uma sihlanganisa ukuthi kungani kunjalo kungoba ekuqaleni sithulelwe uMenzi ezamula, uyise mncane emtshela ukuthi uyakwazi ukuhlukanisa phakathi komuntu ozamula ngoba ephuze ukulala kanye nalowo ozamula ngoba ephuze utshwala. Umbhali uhamba ahambe ajeqeze emuva ngokubonisa ukuthi le nkinga ekhona manje yokukhulelwa kukaDudu futhi engabuzwanga nokuthi uzalwa kwabani isisusa sayo ukuphuzwa kotshwala nguMenzi.

Ukuphindaphinda – isigameko sokuphuza kukaMenzi aze akhohlwe nokubuza uDudu uma emeshela ukuthi uzalwa ngubani kulokhu kubuya njalo. Sibona uMncane noMaDladla belokhu bephinda inkinga uMenzi abafake kuyo.

Ukusheshisa – lapha sithola izigameko okufanele ngabe zithatha isikhathi eside ngenxa yokuphithana kwezinto noma ukudonsa kwemininingwane yazo kodwa umbhali uzenza zibe mfishane. Lana sibona umbhali eveza ukuxaluleka kwenkinga yokuqala yobuhlobo kalula. Lokhu kufakazelwa amagama alandelayo:

MAZONDI: O, Nkosi yokuphila, kuya njengoba ngicabangile. Ayikho inkinga kakhulu kule nto. Obaba basheshe batatazela nje

bengaka zicabangisizi kahle izinto. Uma unina wentombazane ezalwa kwaZondi, waseganela kwaMhlongo, intombazane yakhe akuyona eyakwaZondi. UZondi yisibongo sasekhabonina eyasinikwa ngoba inqubo ithi ingane ezalelwe ekhaya ngekamalume. Mina angiyiboni inkinga kule ndaba.

(Molefe, 1992: 34)

Umqaqafindo – yingxenywe yesakhiwo elandela uvuthondaba, lapho kuphenduleka imibuzo ebesinayo ngendaba. Ukwazile ukuthi asebenzise isitayela esingajwayelekile sokuba ithumba lokugula kukaDudu okwesibili umndeni ucabange ukubiza inyanga uSigigimba ukuba azolahla amathambo kutholakale ukuthi yini abangazange bayenze kahle. Nakuba eselibhobozile ithumba uSigigimba akafuni ukuphumela obala esikhundleni salokho ubashiya nombuzo odlula lokho abambizele khona. Ake sibheke lana:

BHETSHETSHE: Hhayi bo, sesilibele ngezokukhulisa abantwana, sesikhohliwe ngumakoti. Mnewethu, bengicabanga ukuthi ngithume nina enyangeni ninomkhwe wami njengabakhongi bentombazane. Nithini?

(Molefe, 1992: 46)

Umbhali uveza enye indlela manje engakwazi ukuxazulula le nkinga yesibili ngemuva kokuba kucatshangwe ukuthi igula libulewe kwachithwa ubuhlobo kodwa sekuvela okunye manje okungacaci ukuthi kuyini.

4.5 ISITHOMBE-MQONDO ESISETHULELWA ABALINGISWA

Abalingiswa basithulela isithombe ngendlela umbhali asuke ayethe ngayo abalingiswa. **UScholes neKlaus (1971:77)** bachaza isithombe esisakhelwa abalingiswa kanjena:

In studying characters, we have to consider all the ways in which they are revealed and defined by dialogue and plot. The most immediate way to understand a character is to examine in detail everything he says and what others say about him. The style and content of his utterances will reveal not only his dominant traits but also the more subtle aspects of his character. The things a

character does will reveal as much about him as what he says and what others say about him.

Ekufundeni ngabalingiswa, kumele siqaphele izindlela noma izinto zibagqamisayo nezibachazayo kunkulomo-mpendulwano nesakhiwo. Indlela elula nesheshayo yokwazi umlingiswa ukuthi uhlolisise kabanzi konke akushoyo nalokho okushiwo ngaye ngabanye abantu. Isitayela nendlela akhuluma ngayo izokhombisa hhayi kuphela iqhaza elibalulekile alibambile kodwa izindlela ezahlukene zoqobo lwakhe ngobuyena. Izinto azenzayo zizokhombisa okuningi ngaye nalokho akushoyo nalokho okushiwo ngabanye abantu ngaye.

Lokhu kusho ukuthi izinto ezenziwa ngumlingiswa kanye nezigameko ahlangabezana nazo zisethulela kabanzi ukuthi umlingiswa ungumuntu onjani. Bese sibona ukuthi le ndlela umbhali ayisebenzisile ekwethiweni kwabalingiswa ihambisana ngokugcwele nalezo zenzo zakhe. Lokho kusinika isithombe emqondweni ngomlingiswa ngamunye ukuthi ungumuntu onjani. Uma sibheka yena uMenzi sibona ukuthi konke lokhu okwenzekayo okuyinkinga endabeni nguyena umenzi wakho. . Uyena umsungunguli walo lonke lolu thuthuva olukhona lapha.

Abalingiswa ngabantu abethiwa ngumbhali ngemicabango bese ebachaza endabeni ngendlela yokuthi babonakale njengabantu abangaphila. Okubalulekile wukuthi laba balingiswa umbhali ubasungulela izimo ezithile abaphila ngaphansi kwazo bese ebafaka ezinkingeni. Kubalulekile ukuthi abalingiswa bakholakale ukuze nabafundi bezoyilandela kahle indaba exoxwayo bese bezakhela isithombe mqondo ngalowo mlingiswa. Lokhu kusitshela ukuthi umbhali kumele kube ngumuntu obaziyo abantu, obheka indlela abenza ngayo izinto, futhi okwazi ukuhlaziya nemicabango yabo. Kukhona izindlela ezahlukene ababhali abazisebenzisayo ukubumba abalingiswa. **Indlela yokuqala** yokubumba abalingiswa yindlela abakhuluma ngayo ukuze umfundi abe nesithombe sohlobo lomlingiswa.

Leyo ndlela umlingiswa akhuluma ngayo iyocacisa ukuthi ungumuntu onjani. Umlingiswa okhulumela phansi ukhombisa ukuthi uyahlonipha. Qaphela indlela uMenzi indlela azithobe ngayo uma ekhuluma nabadala ngesenzo sakhe.

Okwesibili, yilokho akucabangayo kanye nokucatshangwa ngabanye abalingiswa

ngaye. UMenzi uyacabanga ngesenzo esingesihle sakhe kodwa angatholi mpendulo njengoba kukhulunywa nangobuhlobo nje. Imibono kaMaZondi ukuzama ukuxazulula impicabadala yobuhlobo obuzoba yihlazo emphakathini iyasikhombisa ukuthi ungumuntu onjani kanti futhi isitshela okuthi ungumuntu omqondo wakhe osheshayo uma izimo zinjena.

Okwesithathu, yizenzo zabo lapho benza okuthile sigcina sazi ukuthi sibhekene nabantu abanjani. Sibona umndeni wakubo kaDudu a nowakubo kaMenzi uhlangana ukuthola isisombululo sale nkinga yobuhlobo ababecabanga ukuthi idlulile. Siyabona ngendlela abenza ngayo ukuthi bangabantu abafuna ukuthi kube khona ukuzwana nokuhlalisana kahle njengabantu abaganiselene.

4.6. UMLANDO NGOKOKUDABUKA KWAMAGAMA NEZITHAKAZELO

ZABALINGISWA ENCWADINI ETHI *IZWE LIZOTHINI*

Lolu phenyo luthole ukuthi uma owesifazane eganile uye abizwe ngesibongo salapho ezalwa khona kungabhekekekile ukuthi usezele lapha emshadweni noma cha. Lokhu kusuke kukhombisa inhlonipho. Uma ezalwa kwaNgubane kuzothiwa uMaNgubane esikhundleni sokuthi MakaDudu. Empeleni leli yisiko elidala elamukekekile kubantu bakwaZulu, ukuthi uma owesifazane eganile abizwe ngesibongo salapho ezalwa khona noma igama lomuntu uma umbiza weqe unkamisa osekuqaleni. Yiyona ndlela ekhombisa inhlonipho kulowo muntu osuka ukhuluma naye futhi nakuye owesifazane kwehla kahle uma usebenzise le ndlela yokumbiza ngesibongo salapho ezalwa khona. Ngokunjalo umnumzane naye uye abizwe ngesithakazelo ngoba kunenkolelo yokuthi akumelwe abizwe

ngegama. Lokho kuye kugqame futhi uma esenolaka uma kukhona okuthile okuxoxwa unkosikazi wakhe uye amthakazele okuye kwenze ukuba lehle ulaka.

Inhloso yezinye zezithakazelo ukusitshela ngendabuko noma ngemvelaphi yalabo bantu baleso sibongo. Uma umlingiswa ethiwe ngesibongo indima ayidlalayo iye ihambisane nemvelaphi yesibongo sakhe. Izithakazelo ziphinde zibe isihlangu sabesifazane abazivikela ngaso olakeni lwabayeni babo. Ngisho noma ibisithukuthele iveva indoda, kepha uma owesifazane eke wayithopha kahle ngezithakazelo zayo, ibonakala sekuqhilika izihlathi, kubonakale ukuthi imthinte kwamancane.

Isakhi **uMa-** sona siyasetshenziswa ukusho ukuthi indodakazi kabani? Lokhu kusuke kusho ukuthi usuke eyindodakazi kabani. Uma sibheka kulo mdlalo sibona abalingiswa abalandelayo: **uMaDladla**, **uMaMakhaye**, **uMaZondi** kanye **noMaMajola** ngabanye besifazane abagqamisa isakhi **uMa-** njengoba bebizwa ngezibongo zalapho bezalwa khona uma sebeganile. Uphenyo lubonisa ukuthi labo besifazane balandeliswa kahle isibongo sabo ngokujulile ngendlela abasuke bethiwe ngayo. Abantu abanamagama anjena bavame ukuwakhonza amasiko alapho bezalwa khona. Kuvamile ukuthi izenzo zabo zigqamise okungaba indlela abadabuka ngayo noma umkhuba othile abavamise ukuwulandela esibongweni sabo. Uma kukhona abazokubona mhlawumbe ezinganeni zabo okubonisa noma okuveza isici esithile sesibongo salapho bezalwa khona baze balikhiphe ligcwale umlomo ukuthi ufuze “ekhaya kithi lapho ngizalwa khona”.

4.6.1 UMaDladla

AbakwaDladla bangabantu baseMambatheni. Isibongo sakwa Dladla savela ngoDladla indodana kaNdaba, kaSontshikazi kaMphangazitha. Uyise kaDladla wayenamadodana amathathu okwabe kunguMbeje, uDladla noShandu. Abantu

bakwaDladla kusengabantu base maMbatheni. Kuyatholakala ukuthi abakwaDladla bayahlobana nabakwaMbatha.

Izithakazelo zakwaDladla

Mgabadeli,
Owagabadela izinkundla zakwaBulawayo,
Gadlela, Dwala,
Mpembe, Mhlophe,
Vezi, Dladla,
Mhlophe, Nyazitha,
Magalel'agoqe njengeshongololo!

Kubuye kuqhutshekwe ngokuthiwa:

Shongololo siyakwesaba,
Ngoba wena unezinyawo eziningi,
Ongathinta wena,
Angafa nokufa,

Ishongololo linezinyawo eziningi kanti uma lihamba liyashesha ungathi isitimela. Sibona lana uMaDladla enomqondo ophusile ngokukhulelwa kukaDudu. Lokhu kuvela lapho exoxisana nomyeni wakhe uMncane ethi:

MADLADLA: Owami umbono ukuthi uMenzi aye kudokotela ayobuzisisa kahle ngalolu daba, okwesibili athole ukuthi isikhathi sesingakanani. Lapho-ke uzobona eyakhe ngempela yini ngoba ingaba yiqiniso kodwa kungabi eyakhe.

(Molefe, 1992: 11)

4.6.2 UMaZondi / UGagashe

Isibongo sakwaZondi sivele ngokuthi insizwa yakwaDlamini ikhulelise udadewabo wasozalweni. Imindeni kayikwazanga ukuxazulula loludaba. Le nsizwa kuthiwa ikuzondile ukuba ngeyakwaDlamini. Ithakazelwe ngokuthi uNondaba ngoba lolu daba luhlanganisa abantu. Kwase kulandela esithi Gagashe ngoba wagagashela wayoshela ekhaya. Kuvele nesithi: Luqha ngoba yeqa okungeqiwa. Kwathiwa Nhlabushile ngoba ihlabe kushiwo ukuthi kayikho intombi ekhaya. Kwavela nesithi: Thethwayo ngoba bethethe udaba... ngemuva

kokunikwa lesi sibongo nezithakazelo, le nsizwa ikhishwe ngesango yamiswa etsheni yathelwa ngomlotha, kulapho- ke la kuqhamuke isithakazelo esithi nyawo zimhlophe ngokukhwela echobeni...abantu bakwaZondi batholakala ezindaweni eziningi ezahlukene.

Indlu enkulu yakwaZondi ngeyaseNadi lapho kuqhamuka khona uDlaba yena owazala uDibinyika, uDibinyika wazala uMzimba, uMzimba wazala uMhlola wase yena ezala uDlokwakhe, yena wazala uSondelani okuyinkosi ebusayo eNgome, uJangeni uzale uMancinza, uMancinza uzale uBhambhatha, yena wase ezala uNwelezabelungu, wase ezala uNikha, uNikha uzale inkosi uMbongeleni esikhothame...uMpumuza uye eMnambithi wazala uTeteleku, uTeteleku wazala uNdaba, yena wazala uDlungwana, ubukhosi bugcine buphela ngenxa yokuthi uzale yena wazala uDlungwana, okwadala ukuthi kugcinwe sekuzalwe amantombazane kuphela. Lawo mazwi abawaphimisayo ayethi lowo mlisa ngenxa yaleso senzo sakhe sokuqomisa indodakazi kaNondaba sikhombisa ukuthi lokho kwabe kuyisenzo esasikhombisa ukuthi uyamzonda uNondaba. Kusukela kuleso sigameko selunga lomndeni elabizwa ngokuthi linguZond'uNondaba. Ngokubizwa ngaleli gama kwaba sekuba ukwetheka kwesibongo sakhe. Ngakho -ke bonke abozalo lwakhe babizwa ngokuthi bangabantu bakwaZondi.

Emlandweni wabantu bakwaZondi sitholile ukuthi ozalweni lukaMaqenge kukhona abangafudukanga ngesikhathi amanye amaqembu ebhekise amabombo esifundeni saseMgungundlovu. Labo abasala babeholwa nguJangeni indodana kaMaqenge. UJangeni wazala uMancinza owazala uBhambatha. UBhambatha yiqhawe lwakwaZondi elalwa namaNgisi ukuze abantu bangaphoqwa ukuthela imali yamakhanda. Le mpi ngonyaka we1906, yaziwa ngokuthi yiMpi yamakhanda .UBhambatha nguyena owanohisa umlando wesibongo sakwaZondi.

Izithakazelo zakwaZondi

Zondi, Nondaba, Gagashe,
Nhlabushile, Luqa,
Wena wakanyawo zimhlophe ngokukhwela echobeni,
Litshe likaNtunjambili elingavula abantu elivulwa zinkonjane kuphela,
Bhambhatha kaMancinza,
Wena owayincinza wayidedela yaya esokeni,
Zacela, Nomagaga,
Magenge, Yeni,
Dlungwana, Sigwebela,
Thethane,
Wena olatha ngokulathazela...

Ukwetheka kwesibongo sakwaZondi :

Kuthiwa lesi sibongo sakwaZondi saqambeka ngesizathu sokuganga. Kwasuka omunye wesilisa wakhona emndenini waqomisa indodakazi kaNondaba. Lesi senzo samholela esigcawini sokuqulwa kwamacala. Wazithola esemi phambi kwamalunga omndenini owabe uhlangele ukuzoqula, udingide udaba lwakhe lokuqomisa indodakazi kaNondaba sebequla bemphenya lo mlisa bezwakala sebethi , 'Lesi senzo sakho sibi , sikhombisa ukuthi wena uyamzonda uNondaba 'Bamklokloma bonke bathi 'Uyamzonda uNondaba wena!' Uzonda uNondaba wena!'

4.6.3 UMaMajola

AbakwaMajola ngokomlando bayahlobana nabakwaMchunu. Uma bebongelwa kubuye kuthiwa *'Nkunz'emnyama iyazona ithole, impaka engadli nkukhu, umbheka phansi njenge sambane'*

Izithakazelo zakwa-Majola

Mchunu,
Macingwane,
Ngqulunga,
Nyanda yemkhonto,
Ndabezitha,
Phakade,
Yeyesa
Ndlela zabelululi nabaGodusi
Sobiya ngomthongwana abafokazana bebiya ngamahlaha,
Mabon'abulawe

4.6.4 UMaMakhaye

AbakwaMakhaye kuthiwa ngoNyawonhle ngoba kukholelwa ekutheni njalo uma bevakasha bafika izinto zihamba kahle njalo bese kuthiwa izinyawo zabo zinhle. Lokhu singakufanisa nokuthi lapho kudliwa abomndeni bese bethleka ngoba nabo kusho ukuthi bazocina sebephakelwa.

Futhi bathathwa njengabantu abanolwazi oluningi nolunzulu bese bethakazelwa ngokuthi 'bawumthombo ongashi' kanti benjalo babethanda ukweshela izintombi ezincane ngoba esezikhulile bethi zibabangela ufehlane. Ufehlane isifo lapho kuye kube buhlungu imisipha, amathambo, amalunga omzimba kanti lesi sifo kubuye kuthiwe yiromathisi.

Makhaye,
Shombela
Mdeke,
Manyawonhle,
Manyawonkulu,
Mangcingcingci,
Mthonjana kawushi,
Nkungwana ezithe ncwelele phezu kwetongwe,
BoMadlul'ithwele, yadlul' ingathwele

Mthonjana kawushi,
Mphathazwa, wena omnandi, ongayekeki,
Msunu' onojolo olukubiza ekudingisweni,
Mathanda ezincane ngoba ezindala zibabangela ufehlane.

Umthombo ongashi yilesi siphethu esihlala sigobhoza amanzi njalo. Amanzi esiphethu adume ngokuba mtoti nokuphola lapho ilanga likhiph'umkhovu etsheni. Okusho ukuthi nabo bafaniswa nomthombo ohlala unolwazi njalo.

4.6.5 UGcwensa

UManembe kaDumisa, uManembe kaGqamela wakwaGcwensa Abantu bakwaDumisa bakanye nabakwaMaphumulo , Mseleku , Gcwensa , Shinga. IQhawe labo elawunothisa kakhulu umlando wabo uManembe kaGagamela

owabe eyinyanga, eyazi izintelezi. Kwathi ngesikhathi iSilo sasOndini silwa nomfowabo uMbuyazwe, okaNdaba wathumela ukuba kuyolandwa uManembe nemithi yakhe ukuze aqinise. Nembala bamthola uManembe, wayibhila impi wathatha nesihlangu soMntwana uMbuyazwe wasibhila ngemithi yakhe.

Kuthiwa uManembe wathi okaNdaba akaboguqa phezu kwaso lesi sihlangu soMntwana uMbuyazwe ngesikhathi impi ilwa. Lokhu kuguqa phezu kwesihlangu kwakufana nokuguqa phezu kukaMbuyazwe. Ingakho phela okaNdaba ebongwa ngokuthi:

""UMagwaza eguqile njengethole ,
'USinikiniki singamashoba oSuthu""

Leyo mpi yabizwa ngokuthi impi yaseNdodakusuka , le mpi yayibuye yaziwe ngokuthi iMpi yabantwana. Kwagcina ngokuthi leyo mpi inqotshwe iSilo sasOndini ,inkosi uCetshwayo kaMpande. UManembe wayelapha ngemithi yakhe umuntu amelaphela emanzini ahambayo.

Uma nje eke wabasa umlilo emanzini wacisha , kwakusho ukuthi lowo muntu ngeke asinde. ISilo sasOndini samuthathatha samenza inyanga yempi ngoba eyayiqondene nemikhonto kwabe kunguMlaba kaKhwani wakwaNdwandwe. Ingakho phela iSilo uCetshwayo sibongwa ngokuthi:

""Uye wadabula kuMlaba
Obezalwa nguKhwani
Wafike wamnika
Inyanda yemikhonto
Wathi MtakaNdaba
Uz'ubahlabe nasemehlweni""

Izingane zikaManembe zazingelashwa muntu ngaphandle kwakhe. Waze wacela ukuthi izingane zakhe angabikho umuntu oyozelapha ngaphandle kwakhe. ISilo sambeka esigodlweni saso eMangweni ngaseMatshana eMpangeni.

Kuthe ngesikhathi elapho kwagula indodana yakhe uNgulungulwana egulela ngasesigodlweni sakwaGqikazi ,bayiphuzisa umuthi yashona bayingcwaba bengamazisanga uManembe ngoba vele washo wathi izingane zakhe zingelashwa muntu noma isigula kanjani.

UManembe wagcina ebulewe nguye okaNdaba [iSilo uCetshwayo]. Akwaziwa - ke ukuthi iMamba yeVuna yamudla ngoba sekwenzenjani. Abanye bathi yamudla ngoba kwasekukhona uKhondlo wakwaMazibuko, owabe eseyinyanga entsha yenkosi uCetshwayo futhi enamandla kunoManembe.

Kodwa abanye bathi wabulawa ngoba wakhuluma amazwi abuhlungu ngenkathi ethola izindaba ezibuhlungu zokushona kukaNgulungulwana, azithola ngokunyenyezelwa.

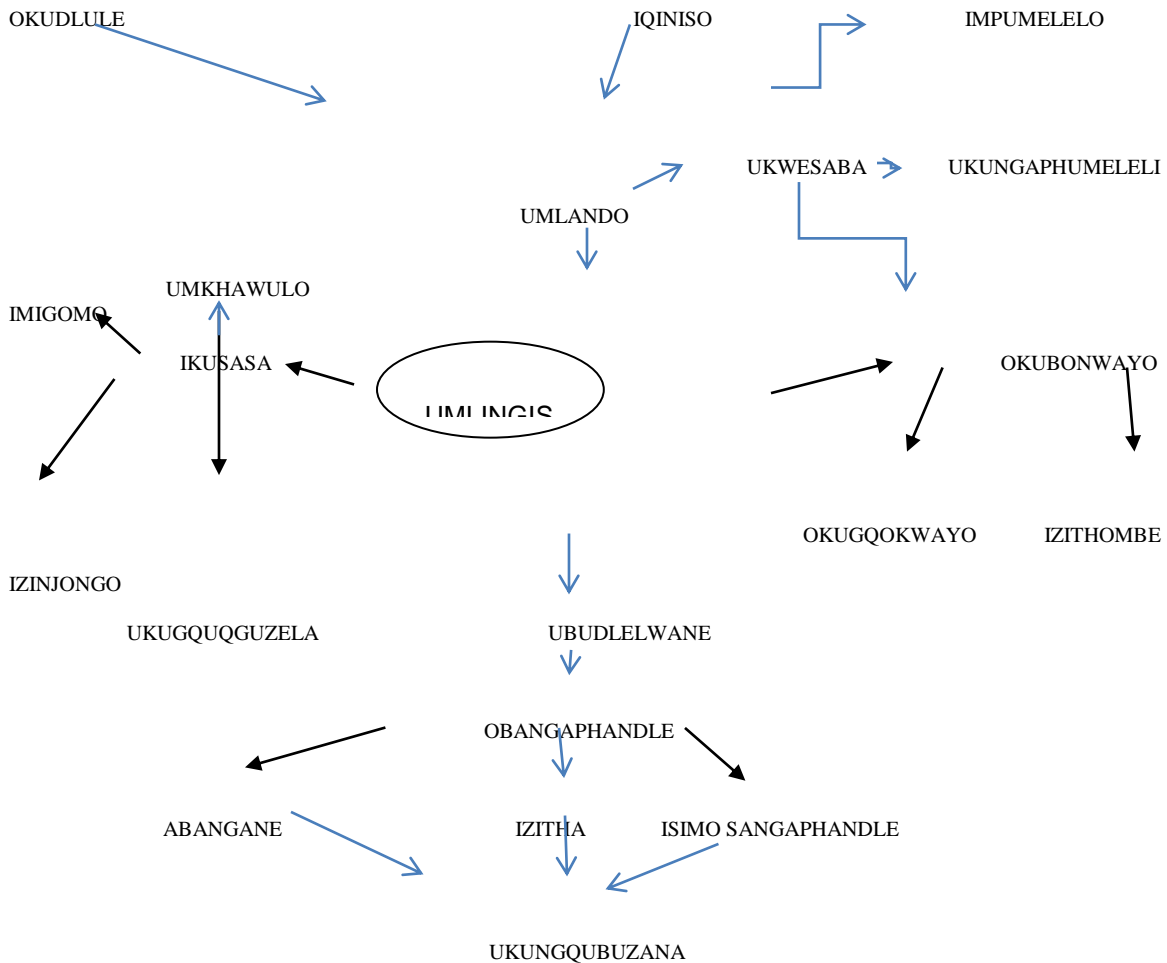
4.7 BAVEZWA KANJANI ABALINGISWA KULO MDLALO

Ucwaningo lizoqhutshwa ngokuthi kuvezwe ukuthi abalingiswa bavezwe kanjani. Kuyobuye kubhekiswe ohlakeni olungezansi ukuze kubonakale njengoba lisetshenzisiwe ukuthi lixhumana kanjani neqhaza abalibambayo.

Lokhu ukukhombisa ukuthi umlingiswa uhlangabezana nezimo ezithile ezimenza ukuba abe ngumlingiswa ophelele emdlalweni noma eqhazeni asuke ebhekene nalo.

Kulesi sahluko uma kuhlaziywa umlingiswa ngamunye kuzobhekwa ukuthi yikuphi okuthinta umlingiswa ngamunye ngendlela asuke ethiwe ngayo.

Uhlaka olwethulwe kuwebhusayithi ethi www.stf.sk.ca/portal.jsp ecaphune ulwazi elwethulile encwadini esihloko sithi: **Designing a Character: A Drama Unit for Drama 20 ebhalwe nguSusan Pattison.**



4.7.1 UMenzi (umlingiswa osemqoka)

Leli gama lisuselwa esenzweni esiqala ngonkamisa '-enza'. UMenzi ungumlingiswa osemqoka okunguyena oysisusa salo lonke uthuthuva olukhona endabeni. Igama elithi menzi lisho umqalisi nomphelelisi wodaba. Nguyena owenze ukuthi umdlalo ube nezigameko eziholela esiphethweni. **UMabuza (2008:12)** ocwaningeni lwakhe uchaza ukubaluleka kwegama kanjena:

Igama kutholakele ukuthi yilo elimenza umuntu ehluke emphakathini. Igama umuntu aqanjwa lona kutholakale ukuthi liwuphawu lokuba khona kwakho. Umcwangingi uthole ukuthi uma uqanjwe igama, kuba khona amandla okuvuseleleka kukanembeza woqanjiwe kanti futhi uyakheka. Amagama kutholakale ukuthi akuhlanganisa nomphakathi wangakini lapho atholakala khona. Umcwangingi uthole futhi ukuthi amagama aqambeka ngezindlela eziningi ezingabala inhlalo yomphakathi oqhamuka kuwo, kubalwe ukunethezeka kwawo, ukubusa kwawo kanye nemithetho yalowo mphakathi oqhamuka kuwo.

OkaSidwabasineluthuli lana uchaza ukuthi umuntu uye ahambe ezinyathelweni zegama lakhe. Lowo owethiwe uye alandele incazelo yegama ngezenzo zakhe.

Leli gama lakhiwe isiqalo uku – lahlanganiswa nesenzo –enza. Kukhona ukulumbana konkamisa okwenzekile lapho unkamisa –u elumbane waguquka waba usingankamisa –w-.

uku + enza

w = ukwenza

Kubuye kweqiwe unkamisa uma ubiza umuntu noma igama lakhe noma uxoxa. Igama lomuntu siye seqe unkamisa oqalayo webizo bese sivele nje simgagule njengegama.

Njengokuthi:

Menzi (uma sibiza umuntu ngegama)

MNCANE: Yini lena engiyizwayo bo. (*Abambe umlomo*) Uqonywe yintombi yasekhabonyoko *Menzi!* Ubusuphuze kakhulu waze wedukela ezintombini eziwomzala bakho weshela, awangagcina lapho, waqonywa! Uyayibona-ke indaba yotshwala ukuthi

iyimfeketho! Musa ukudlala *Menzi*, umeshele umbonaphi lo mntwana?

(Molefe, 1992: 2)

Igama nje elithi Menzi lichaza lokho okusuke kube khona ngenxa yokwenziwa yilowo okuthiwa umenzi. Ngamanye amagama umenzi wento kusuke kuwumsunguli wayo. Sekuyoya ngalokho okukhulunywa ngakho ukuthi yini leyo elisuke liyisungulile. Sibona wonke umlingiswa ekhala ngesenzo sakhe sokuphuza aze agcine eya ocansini nentombazane agcine engasayibuzanga nokuthi izalwa kwabani.

Lana kuyacaca ukuthi umbhali uyethe uMenzi leli gama ngoba azi ukuthi kunenhloso okumele iphumeleliswe. Le nhloso okumele ayiphumelelise ingathi iyindida kodwa isanganise imindeni emibili amakhanda ukuthi okuphi okumele kwenziwe uma kunjeng. Aqhubeke futhi athi:

MNCANE: Sizobona khona. Wo hhe! Waze wasithezela olunenkume nawe Menzi! Impela siyoyicela ivuthiwe le nyama.

(Molefe, 1992: 2)

MENZI: Cha Dudu, musa ukuphatheka kabi, yimvelo eqondanisa izinto kanje. Yimina futhi engifake umama kulezi zinto ngoba yimina othe wena lapha ekhaya. Futhi ayikho into ebengingayenza, wuthando olwathi angikulethe lapha. Akulona leli cala lethu kuphela.

(Molefe, 1992: 72)

UMenzi uyazi ukuthi lonke lolu thuthuva lukhona ngenxa yakhe. Kusaqhuba khona ukuthi uyena ongumenzi walokhu okwenzekayo ngendlela. Uvezwa kungumlingiswa omelane *neqiniso*. Yize kunezingqinamba ezithile kodwa ubonakala *egqugquzeleka* ukutheni kuzolunga ngoba konke lokhu okwenzekalayo kungenxa yakhe. Uma izinkinga zilokhu ziqhubeke njalo unakho *ukwesaba* ukuthi kungaba umgcagco *uzophumelela* noma angeke *uphumelele*.

4.7.2 UDuduzile

Igama elithi Duduzile lichaza ukumisa omunye omuntu isibindi lowo osuke ehlelwe okuthile okungaba yinto engekho yinhle noma ishwa. Kukholelwa ukuthi leli gama linika ithemba kulabo abasuke belahlekelwe yilo ngokwezigameko abake bahlangabezana nazo noma izinkinga ezithile. Kusho nje ukumisa isibindi lowo osuke ezwe ubuhlungu. Lichaza ukududuza umuntu. Awumduduzi umuntu kungekho into engekho yinhle esuke imvelele. Usuke umduduza ngoba kusuke kukhona lokho okuyisiga okungemnandi kodwa okubuhlungu okumehlele. Laba ngabantu abasuke beletha injabulo kwabanye ngandlela thile. Ucwangingo lukhomba ukuthi ubukhona bukaDudu kulo mdlalo kulethe ubuhlungu kodwa obugcine sebududuza yize noma ukududuza kwakhona kungekho lula. Ududuze uMenzi ngokuthi azame ukukhululeka ukuthi yena akazalwa kwaZondi. Lokhu kuvela lapho uMaZondi ethi kuMenzi:

MAZONDI: O, Nkosi yokuphila, kuya njengoba ngicabangile. Ayikho inkinga kakhulu kule nto. Obaba basheshe batatazela nje bengakazicabangisisi kahle izinto. Uma unina wentombazane ezalwa kwaZondi, wayeganele kwaMhlongo, intombazane yakhe akuyona eyakwaZondi. UZondi yisibongo sasekhabonina eyasinikwa ngoba inqubo ithi ingane ezalelwe ekhaya ngekamalume. Mina angiyiboni inkinga kule ndaba.

(Molefe, 1992: 34)

UMaZondi uzama ukuxazulula inkinga kaDudu yesibongo. UMenzi uyaduduzeka uma ezwa lokhu okushiwo ngunina ukuthi abazona izihlobo ngakho akukho okubi.

UDUDU: Angithi manje abazali bethu sebezophatheka kabi njalo. Uma besibona bacabange ukuthi ukube asihlangananga ngabe basazihlalele ngokuthula, ikakhulukazi omkhulu benogogo asebezoxabana kakhulu namhlanje sebeguge kangaka. Yiningi kakhulu le nyakanyaka Menzi. Kumele kube khona esikwenzayo ngayo.

(Molefe, 1992: 72)

Aqhubeke futhi athi:

UDUDU: Kufanele sikhathazeke Menzi. Futhi kufanele sibahlanganise obaba sixolise kubona. Umshado wethu uzoba nempilo engenakho ukuphumula uma siyeka nje.
(Molefe, 1992: 72)

UDudu uvezwe ebona ukuthi kumele baduduze ubabazala nomamazala ngesenzo esenzekayo. Uvezwe engumduduzi wemnindeneni ebhekene nenkinga. Inkinga yesibongo igcine iduduze uGagashe ngokuba athole ukuthi uDombolo onguMaZondi akazalwa nguye. Ucwangingo luveze ukuthi uDudu ududuze abakwaGagashe noMaZondi ngokuba kuvele iqiniso yize noma lingavelanga kamnandi.

4.7.3 UBhetshetshe

Ingxoxo nombhali ngesikhathi kuqhutshwa ucwangingo uchaze ukuthi leli gama lena emakhaya eNzinga eLotheni lapho edabuka khona, linikwa umuntu ovame ukuba sezinkingeni ezingenasixazululo. Uvama ukthwethiwa esemdala, sekubonakele lokhu kwenzeka kuye. Abantu bavama ukulihleka leli gama uma beqala ukulizwa. Uphawule ngokuthi abantu abaningi le eNzinga bayaye baliphe imbuzi engezwa, echusha izingcingo iyodla izithombo zabantu kanye nezitshalo. Kusho ukuthi uBhetshetshe uvame ukuhlekwa noma ukuhlekisa yena nje ngokuziphatha kwakhe. Uma kubhekwa inkinga ethanda ukusinda kulo mlingiswa udaba likaMaZondi.

Ubhekene nenkinga engeke ikwazi ukuxazululeka okumele nje labo ebahaqile baphile nayo. Unkosikazi wakhe uMaZondi kutholakale ukuthi yize ekhuliswe uGagashe ngoba ethi nguyise akuyena uyise omzalayo. Inkinga enkulu ukuthi unina uMaMajola uthole uMaZondi egane uGagashe noma singathi nje esemshadweni. Manje ithumba liqhumbuzekile kodwa ngokuba umukhwe nomkhwekazi wakhe uBhetshetshe sebekhulile angeke ikwazi ukuthi ixazululwe ngaphandle kokuthi kugcine kuhlululwe uGcwensa. Indlela umbhali amethe ngayo, ibonisa lesosimo sento engeke ukwazi ukubona uhlobo lwayo kodwa ibiyenzekile. Lokhu sikubona lapho ethi kuMaZondi:

BHETSHETSHE: Yima-ke, uselapho nje, MaZondi, ake ulande uMenzi umlethe lapha. Ngifuna angitshela kahle ukuthi usethe ngokuya eNzinga wayesephenduka isidakwa. Kanti usuke engikhohlisa uma ethi akafiki okhambeni.

(Molefe, 1992: 31)

Uma kuhlolisiswa inkulumo yakhe, ukhuluma ingathi uMenzi ingane encane ezobanjwa ngesandla kalula kanjalo nje ilethwe kuye ukuze akwazi ukwenza lento afuna ukuyenza. Abuye aqhubeke athi:

BHETSHETSHE: Awuboni ngani ukuthi alikho iqiniso lapha. Uma ubheka nje wena bayiphelela nini ubuntombi ngoba kwafanele kuqalwe lapho kuqala bese kufikwa emacaleni afana naleli? Itshelwe ngubani ukuthi isizithwele ezinyangeni nje efikile uMenzi laphaya? Kanti nina eNzinga niqhuba kanjani? Intombazane yashelwa manje, iqome manje, emasontweni ambalwa isizithwele.

(Molefe, 1992: 32)

Uma sibheka nje lokho akushoyo, kubonakala ebuza lokho okumelwe ukuba kubuzwa nguMaZondi njengomuntu wesifazane. Lokho akushoyo kuyahlekisa uma kushiwo ngumuntu wesilisa. Lo mlingiswa ubonakala engumuntu obeka iqiniso njengoba linjalo. Uzama ukuthi *agqugquzele* umoya wokuzwana nenkuthalo kuMaZondi nonina wakhe uMaMajola. Lokhu kufakazelwa yilapho ethi :

BHETSHETSHE: Amadlozi nawo aseyabona phela ukuthi kwenzekeni manje. Umuntu onecala ngumama wakho kuphela. Futhi bazolilungisa benomkhwe wami.

(Molefe, 1992: 32)

Umlingiswa uzama ukwembulela umkakhe uMaZondi *iqiniso* ukuthi akulona icala lakhe ukuthi akhuliswe ngubaba ongasiyena omzalayo. Uzama ukumbonisa ukuthi umuntu okunguyena okumele abekwe icala ngumkhwekazi wakhe. Uqhubeka ngokuthi *umlando* kaMaZondi udlulile awungamenzi abe nonombeza futhi ulethe *ukwesaba* okungase kube *wumphumela ongemuhle* ezimpilweni zasebukhweni bakhe nakumndeneni wakhe uqobo. Uma sibheka udaba lonke siyabona ukuthi ubudlelwane bokuganiselana bukhona emndenini

kaBhetshetshe noMpongo. Bukhona futhi *ubudlelwane* obuhle obenza ukuba uBhetshetshe azwelane nomukhwe wakhe uGagashe ngesenzo somkhwekazi wakhe uMaMajola. Sibona lapho ethi:

BHETSHETSHE:Hhayi, bo nduna empeleni ngabe siyayiphelekezela le ndoda. Izofika imbulale unkosikazi wayo.
(Molefe, 1992:66)

Ungumlingiswa *olikhathelele ikusasa* lomunye umuntu. Lapha ngezansi uphawula ukuthi akasenandaba nokuthi kwenzekani ngoba ubambe lawo magama awatshelwa nguMaZondi. Ngamanye amagama, lokho azokuzwa manje angeke kumkhathaze nakancane. Uphawula kanjena:

BHETSHETSHE: Akukho mmango ongenaliba mnewethu, ukube uyazi. Mina sengibonga ukuthi uMaZondi anginandaba nakho konke ayikho. Mina ngakhetha intombi, yangitshela ukuthi ingeyakwaZondi. Noma ngabe yayithe ingeyakwaMnakathi ngangiyoyithatha.
(Molefe, 1992: 66)

Usenesikhathi beganene noMaZondi ngakho-ke angeke ukumsiza ngalutho ukubalisa. Ngakolunye uhlangothi *ugqugquzela* umoya wokuzwana phakathi kukaMaZondi nabazali bakhe yize isimo singekho sihle. Kanti futhi lokhu kuvezwa lapho ekhombisa ukutshala umoya wokuthi akumele umuntu abambelele *emlandweni odlule* ikakhulukazi uma ungekho muhle njengawo lona wasekhweni lakhe ongagcina usuphazamisa *ubudlelwane* babo.

4.7.4 UMpongo

Leli gama lingasho okubili. Impongo okungaba yimbuzi endala yeduna esuke ingakathenwa. Imbuzi yeduna engakathenwa yaziwa ngokuba namandla ekulweni. Kanti lingabuye lichaze izwi elimemeza ngokukhala. Ucwangingo lukhomba ukuthi uMpongo alufakwa lubuya nodaka. Umbhali uqhubeke wachaza ukuthi kungani ayethe lo mlingiswa leli gama. Uchaze ngokuthi wethiwe leli gama ngoba kumele abe nesigqi sempongo ezimbuzini. Inkinga kaMenzi inamathele ngamabomu kuye ukuze aveze ukufuna ukuba yibhoklolo uma seyilungiswa.

KuMpongo bonke abantu bafana nezimbuzi okumele abe yimpongo yazo, azilawule. Kusho ukuthi ufana nabantu bezwe ngaye. Impongo iyalwa futhi akulula ukuthi yehlulwe ngoba inamandla amakhulu. Lokhu kufakazelwa amagama alandelayo:

MPONGO: Usheshe ungitshela MaMakhaye uma edinga uswazi. Ungitshela. Usebenza uma sekunje-ke uNomakhofi, imvubu yami. Ungibheke kahle mina, angibhenywa. Uzokhuluma into ebhekile uma ngingakubamba ngalezi zami. Angazi noma sewungikhohliwe yini.

(Molefe, 1992: 9)

Lana kubonakala uMpongo engumuntu othi uma esekhipha igama ukuthi into ayenzeke kumele kube kanjalo. Ubonakala akushoyo kunesigqi sokuthi kumele uDudu akhulume iqiniso ukuthi inkinga yalokhu kugula kwakhe okungacacile kudalwa yini. Ngamanye amagama ufuna ukuthi uDudu akhulume iqiniso elimsulwa ngoba uyazazi yena ukuthi uphethwe yini. Uvezwe kungumuntu obukhali oshayayo uma umshana wakhe enze iphutha. Uzwakala emkhumbuza ukuthi ingabe usemkhohliwe yini uNomakhofi okuyimvubu yakhe. Abuye aqhubeke aveze ububhoklolo bakhe nokuqinisa ikhanda athi:

MPONGO: Uma ningaziqhuba kusasa ekuseni kungakuhle kakhulu ngoba, uma lishone zingekho, ayotheleka amakhosikazi kwaJobe, eNhlambamasoka, bese iyakhuphuka nenhlawulo.

(Molefe, 1992: 23)

Kulesi sigatshana uvezwe engakhathaleli *ubudlelwane* kodwa ebeka *iqiniso* njengoba linjalo. Uvezwe njengomlingiswa onquma ugwayi katiki emndenini wakubo kaMenzi. Abuye aqhubeke ngokuthi:

MPONGO: Uyabona-ke, uma nje bengayilethi inhlawulo kusasa laba bantu, ngizoqonda ngqo kuyise walo mfana. Ngifike ngithathe izinkomo ezimbili ngibuye nazo ngale kokuthithiza. Asizokwenza izenzo zesilokishi nawe kanti thina sobabili sikhulele emakhaya. Noma ufuna ngikhumbuze indlela okuqhutshwa ngayo lapha emaphandleni?

(Molefe, 1992: 26)

Esiqasheneni esingenhla, uvezwa egqamisa ukuba yibhoklolo elingananazi. Uzimisele ukuthi athathe izinkomo futhi akalindele ukuthi ukhona ozoma endleleni yakhe kulesi senzo afuna ukusenza. Ukhipha amagama athi uyothatha izinkomo ngaphandle kokuthithiza noma ukunanaza. Uyazi ukuthi lesi senzo sakhe singadala *ukungqubuzana* nabomndeni wakwaJobe lapho kuzalwa khona uMenzi. Lokhu kungaqeda *ubudlelwane* phakathi kwabo noMncane.

4.7.5 Umncane

Ucwaningo lubuye lwakhomba ukuthi igama elithi Mncane lisukela ekuncishisweni kwegama elithi 'Babomncane'. Lona kusuke kungumfowabo kababa wakho kodwa yena eza ngemuva kwakhe. Umqondo wobuncane kulo nokho wenze ukuthi umbhali amnike inkinga okumele azithobe ngayo phambi kwabantu edaleke kubo. Kufanele abe mncane ngokwenza nangokukhuluma ukuze lokho abhekane nakho kulunge.

Indlela avezwe ngayo iyahambisana neqhaza alibambile. Ngokuba uMenzi ukhulelise uDudu, kumele azehlise kuMpongo ongumalume kaDudu ngoba ngeyakheinja echoboze amaqanda esikhukhukazi sakomunye umuzi. Lokhu kufakazelwa inkulumo elandelayo:

MNCANE: SingabakwaJobe lapha eNzinga, sizocela ukubhula umlilo nina bakwaNondaba.

(Molefe, 1992: 21)

Sibona uMncane egcina esethakazela uMpongo ukubonisa ukuthi uyazehlisa futhi uyazi ukuthi uma isimo sishube ngale ndlela uma umnumzane wekhaya uke wamthakazela uye abe nokuswabuluka kancane. **UMalibe (2009:2)** ocwaningweni alwenzile mayelana nobunkondlo obutholakala ezithakazelweni uphawule kanjena:

Izithakazelo ziyigugu nengqabho lokuzigqaja kulowo osuke ebizwa ngolibo lwamaqhawe akubo. Ngisho kungathiwa umuntu usethukuthele wagana unwabu, uma uke wambiza ngesithakazelo samhlaba siye siyithunge maphakathi inhliziyo uzibone izihlathi zivakashela izindlebe.

UMncane uyazi ukuthi uMpongo uthukuthele yilesi senzo sokukhulelwa kukaDudu. Uyazehlisa futhi uyamthopha. Ngenye indlela uzama ukumthena amandla ukuthi noma ulaka lukhona kodwa lungabi lukhulu kakhulu. Naye okaMalibe (2009) uyakufakazela lokhu ukuthi uma usuze wamthakazela umnumzane usuke usumthunge maphakathi nenhliziyo leyo phela esuke igaya izibozi noma igxaza igazi. UMncane ubonakala futhi ezehlisa kakhulu futhi ezithobe ngaphezulu njengoba azi ukuthi mncane kunomfowabo ozala uMenzi. Ukuzithoba kwakhe kukhombisa nokuthi uyamazi umfowabo ukuthi alufakwa lubuya nodaka. Lokhu kufakazelwa yilawa magama:

MNCANE: Yima MaZondi. Yima nkosikazi kamfowethu. Alusafuneki ulaka manje, sekuze konakala. Mfowethu, umfana ubengazi ukuthi kuzoqhamuka intombazane enhle kanti usedlile, akangayizwa nxa ithi ingeyakwaZondi. Sengikhulumile nabakubo, bathe uma silethe izinkomo ezimbili namuhla angeke bayiqhube intombazana kusasa. Ukuthi nakhu ngisuke nganifica ningekho.
(Molefe, 1992: 31)

Uzidela amathambo waya kwaMpongo ukuze *ubudlelwane* abanabo bungonakali. Yize eya khona, akazi ukuthi ingaba leli su noma lesi senzo sakhe *sizophumelela noma angeke siphumelele* yini. Nangesikhathi eya kumfowabo umane wahlala *eqinisweni* waselanda okwenzekile. Injongo yakhe ekuphelezeni uMenzi ukuthi akwazi ukubhulela uMenzi umlilo kuyise ngalesi senzo esingesihle. Uyazi ukuthi kumele azithobe nokuthi kuzothi lapho umfowabo ethanda ukuphakama ediniwe akwazi ukuthi agcine emlalele ukuze kusombululeke le nkinga ababhekene nayo. Uma sibheka nje iqhaza alibambile kusukela ekuqaleni kuze kube sekugcineni alishintshi. Uzithobile noma ezibona ukuthi isimo asimvumeli.

4.7.6 UmaMajola

Kumane kwaqondana ukuthi uMaMajola ajole bese ethola le ngane esibongweni sisusa umsindo uma seyishada. Ingxoxo nombhali imenze waphawula kanjena “Lokhu kungikhumbuza le nto eyenzeka singayinaki, ukuthi umbhali ukhetha enganakile amagama azohambisana nokuziphatha kwabantu emdlalweni”. Lokhu kugcizelelwa **nguZondi (2010: 24-25)** lapho ethi:

Literary onomasticians study literary texts with a view to investigate the levels of significance of names in a particular text. Through naming pattern, authors utilize names to suit the aims of bringing forward whatever hidden information he wishes /she to impart to his/her readers.

Abahlaziyi bemibhalo ngokwethiwa kwamagama bafunda imibhalo ngenhloso yokuphenya amazinga okubaluleka kwamagama embhalweni ethile. Ngokwamazinga okwethiwa kwamagama, ababhali baye basebenzise amagama azoveza noma agqamise ulwazi oluthile olufihlakele asuke eqwashisa abafundi bakhe ngalo.

Nalana sibona umfo kaMolefe eliveze kahle leli khono lokubonisa ukuthi izinto ezinjena ziyenzeka. UMaMajola wenze lomkhuba esemzini wakwaGagashe. Lokhu kugcizelele inkulumo ethi ingane yaziwa ngunina. Okusho ukuthi akekho umuntu onolwazi olunzulu ngezingane zakhe ngaphandle kukanina wazo.

UMaMajola uvezwe kungumlingiswa ophingile esemshadweni ngokuba agcine ethola ingane uDombolo obizwa ngoMaZondi nenye indoda ngaphandle komshado wakhe. Lokhu kufakazelwa amagama angezansi kanjena:

GAGASHE: Ubani obuza omunye imibuzo kanti? Ufuna ngimethule ngempela uGaxa-gaxa. UDombolo akuyena owalapha kwaZondi. Ngitshela wena ukuthi ngowakwabani. Nangu umfazi engishayela umduvo. Sengaphupha yini kambe kanti? (**Molefe, 1992: 69**)

Sivezelwe uGagashe ongumyeni kaMaMajola efuna ukwazi ukuthi indodakazi yabo izalwa ngubani ngoba yena akuyena uyise wayo. Lokhu kukhombisa ukuthi

njengoba ebuza ubuza ngelikhulu igunya noma iqholo ngoba udaba useyalwazi. UMaMajola uphendula kanjena:

MAMAJOLA: Owakwa Owakwa Mni....Mnikathi ...

GAGASHE: Iya ... a, kuyagcina lapho?

MAMAJOLA: Yebo baba ... (*Esechiphiza*)
(Molefe, 1992: 70)

Ucwaningo lukhombisa ngokubanzi ukuthi umbhali ubenekhono elihle kakhulu ngokuthi anike uMaMajola lesi sibongo njengomlingiswa wakhe emdlalweni ngoba azi ukuthi ekugcineni kuzovela ukuthi uMaZondi akazalwa kwaZondi kodwa uzalwa kwaMnikathi yize etholelwe kwaGagashe. Ngakho akwenzeki ukuthi umbhali ayethe umlingiswa ngendlela ethile engenanhloso.

4.7.7 USigigimba

Igama elithi gimba liyisenzo. Leli gama 'gimba' lichaza ukudla kakhulu ungashiyi lutho. Ngokunjalo uSigigimba uyinyanga ehlonishwayo ngoba uma ikuhlolela ikhipha konke okusuke kuvezwe amathambo. Kusho ukuthi ugonyuluka konke osuke ukubona. Lokhu kufakazelwa yila magama angezansi:

GAGASHE: Hambisani umntwana enyangeni. Noma niyilande ngoba kufanele ahambe eqa yonke imimoya lena. Landani uSigigimba nanguya eMahlutshini. Unenkani kabi uSigigimba. Yinyanga yoqobo. Wabhula mina ngilahlekelwe yibheshu lami ngiselibhoxongwana lebhungwana washo ukuthi lithathwe wuGcwensa loya osethathe uMaMthombeni owakhe eLotheni. Wayeyolicwiya kade lifunwa yinyanga yakhe. Sasibanga naye uMaMajola umkami eseyintombi.
(Molefe, 1992: 45)

Uchazwe njengenyanga enenkani okusho ukuthi uyibeka njengoba injalo indaba akahlehli uma kukhona akubonayo emathanjeni wakhe kodwa unendlela yokukuveza ngoba usuke azi ukuthi kusuke kubheduke impi abantu babulalane. Wethiwe wagqamisa iqhaza lakhe lokuba yinyanga

engashayi phansi futhi emba imbulule lapho ithinte khona. Nalana kubonakala ukuthi ukwazile ukuyetha lomlingiswa wakwazi ukuhambisana nesimo ayisona emdlalweni.

4.7.8 UNozigememe

Nakuba engavelanga kangakho engumlingiswa obamba iqhaza, kodwa wethiwe ngokwezigemegeme ezivelele nomndeni wakubo kukaDudu nakubo kaMenzi.

Lokhu kufakazelwa **nguVilakazi (2002: 6)** yena ubeka kanjena:

Names as pointers have revealed that children are often named after historical events or specific circumstances at birth. Such name will remind the parents or relatives or even the society of the particular event.

Amagama njengophawu akhombise ukuthi izingane ziye zethiwe ngemuva komlando wezigigaba oye waba khona noma izigameko ezithile ezavela ngesikhathi izalwa. Igama elinjalo lihlala likhumbuza abazali noma izihlobo noma umphakathi ngesigameko esithile abadlule kuso noma esike sabavelela.

Omunye wabalingiswa ubizwa ngokuthiwa uNozigemegeme Wethiwa kanjena ngoba unina wakhe owabe enguDuduzile kwabe kukholelwa ekutheni wagcagca nesihlobo sakhe uMenzi. Ekugcineni kuthe sekubanjwe ngamazinyo ukuthi uMenzi uyisihlobo noDudu lwaqaqeka ifindo ngoba nenduna yase ilikhiphile ukuthi angeke kwenzeke ezweni lakhe ukuthi izihlobo ziganane. Kuyomelwa ukuba buchithwe lobu buhlobo.

Lana kukhombisa isitayela esisetshenziswe ngumbhali ekwethiweni komlingiswa wakhe. Uyethe umlingiswa wakhe ngenxa yokwenzekile noma isigameko esithile. Kusho ukuthi wethiwe ngenxa yesigemegeme esibe khona.

4.7.9 UGcwensa

Ucwaningo lukhomba ukuthi leli gama lisuselwa esenzweni 'chwensa' esikhombisa ukudelela noma ukweyisa. Lokhu kufakazelwa amagama alandelayo:

NDUNA: Lalela Gcwensa. Wena wafohla esibayeni sendoda, sikaGagashe, wafika kungekho zithole, watatazelisa izinkomazi.

GCWENSA: Nini nduna?

GAGASHE: Uyambona-ke ukuthi uyachwensa nduna. Yithi ngimthambise inhloko ngaleli wisa. Ngiliphathele lokho.

NDUNA: Cha, Gcwensa, musa ukusiyisa kude. Le ndaba siphuma nayo kude kabi.

(Molefe, 1992: 75)

Ucwaningo lukhombisa ngokusobala ukuthi uGcwensa igama lakhe lilandela imisebenzi yakhe. Uyazazi ukuthi wenze icala elibomvu angagcina ebulewe uqobo ngalo kodwa usabazungezisa sengathi uyadlalisa. Uze asho nokaNondaba ukuthi uyachwensa noma uyabadelela ngoba uyazi kahle into okukhulunywa ngayo. Lokhu kubuye kukhombise ukuthi udelele umuzi kaGagashe ngokuthi angene impela esibayeni senye indoda aze ashiye ungiyosho okuwuphawu lokwedelela ngokunanazi lqhubeke induna ithi:

NDUNA: E, bandla, uGcwensa lona, ngizolibeka nje ngembaba ngoba ngifuna laba bantwana abasanda kuganana bazi ukuthi alikho iqili lazikhotha emhlane. UGcwensa lona bantwana uthe eshadile enomfazi nabantwana, wavuka amadlingozi amabi, waphuma kwakhe wazenza ibhungu elisaqonyiwe wayongena emzini kaGagashe, wafika waphendula unkosikazi kaGagashe wafana nowakhe. **(Molefe, 1992: 80)**

Induna isagqamisa indlela uGcwensa awuchwense ngayo umuzi kaGagashe, wawululaza, wawukhipha isithunzi. Ukuba uDudu akazange azwane noMenzi aze akhululwe ingaba lolu daba alwaziwa yize uMaZondi noMaMajola balwazi. Induna ize ithi uGcwensa kabonge uDudu noMenzi ngesenzo sabo ngoba udaba

luvele esaphila ukuze akwazi ukuthi uma eseshonile abe yidlozi elihle emndenini wakhe. UGcwensa ungumuntu onamanga ngokuthi kuye kwavela ukuthi wakhulelisa engxenye wabaleka. Imisebenzi yakhe igcwele ukudelela nokuchwensa imizi yabanumzane..

4.8. ISIPHETHO

Abalingiswa ngabantu abethiwa ngumbhali ngemicabango bese ebachaza endabeni ngendlela yokuthi babonakale njengabantu abangaphila noma abaphilayo. Okubalulekile wukuthi laba balingiswa umbhali ubasungulela izimo ezithile abaphila ngaphansi kwazo bese ebafaka ezinkingeni. Ucwangingo lukhomba ukuthi umbhali onohlonze yilowo okwazi ukuthi abalingiswa bakhe bakholakale njengoba kugqamile nasencwadini kaMolefe ethi ***Izwe lizothini***.

Kuphinde kugqame ukuthi isakhiwo nesizinda sithuthukisa ukuvezwa nendlela abalingiswa abasuke bethiwe ngayo. Ucwangingo lubuye lwathola ukuthi ngesinye isikhathi izibongo lapho abesifazane besuke bezalwa khona njengoba bebizwa ngabo Masibanibani kuvamile ukuthi kuhambise nomlando waleso sibongo noma kube khona ukuxhunama ngokwamasiko aleso sibongo.

Ucwangingo lubuye lwaveza isitayela sombhali walo mdlalo esiphusile esinegalelo elikhulu ekwethiweni kwabalingiswa bakhe. Lokhu kugcina kusethulela isithombe-mqondo ngomlingiswa ngamunye. Uma indlela abethiwe ngayo beyilandela kusuke kuyikhono elihle elenza ulukuluku nentshisekelo kubafundi ngomdlalo. Okukhulu kukho konke ukuthi umlayezo womdlalo uveze iqhaza labalingiswa. Kulo mdlalo kugqamile ukuthi abalingiswa bethiwe ngendlela efanele lapho sithola uMenzi enza izaba zokuxazulula isimo abhekene naso sobuhlobo bakhe noDudu.

Indlela abethiwe ngayo iveza ngokusobala umongo womdlalo. Sibuye sibone isihloko somdlalo esithi ***Izwe lizothini*** uma kuvela ukuthi uMenzi uganene noDudu oyisihlobo sakhe ngoba lokho ngokwesiko yichilo. Isihloko sencwadi sibuye sigqame lapho kutholakala ukuthi uMaZondi akazalwa uBhetshetshe kodwa uGagashe kanti kuvela lapho bobabili sebekhulile futhi sekunesikhathi futhi bendawonye. Umbhali uveze ikhono elihle lokwethiwa kwabalingiswa ngendlela ehambisana nezigameko abahlangabezana nazo.

ISAPHLUKO SESIHLANU

5.0 UKUHLAZIYWA KWABALINGISWA EMDLALWENI OTHI BAHLUKUMEZEKILE BEHLAKANIPHELANA NJE

5.1 ISINGENISO

Lesi sahluko sizobheka ukwethiwa kwabalingiswa emdlalweni othi “**Bahlukumezekile *Behlakaniphelana nje*”**. Kulesi sahluko sizobheka ukufingqwa komdlalo ngamafuphi. Lokhu kuyosinika isithombe ukuthi kungabe umdlalo uquketheni noma ukhuluma ngani. Sophinde sibheke ukuthi abalingiswa abakhona emdlalweni babambe liphi iqhaza nokuthi bavezwe kanjani. Sibuye sibheke ukuthi bayahambisana yini nendlela abethulwa ngayo noma kukhona yini okugqamile noma okungaveli kahle ngeqhaza abalibambile. Sobuye sibheke futhi ukuthi indlela abethiwe ngayo inamthelela muni emdlalweni.

5.2 UKUFINGQWA KOMDLALO WONKANA

Sithola abalingiswa abalandelayo bebambe iqhaza elithile eliqhubekisa umdlalo: UVelevlele yinsizwa ebisejele, uMakhosini yinsizwa ekade iboshwe noVelevlele, u-Ezile intombi kaVelevlele, uDesmond ngusozimali wendawo, uMyeza yindodana kaDesmond, uQeda usebenza engadini kwaDesmond, uNingi yintombi esebenzisana noZodwa.

Ekuqaleni komdlalo sethulelwa abalingiswa u-Ezile noVelevlele bexoxa ngokuthi kuzomele uVelevlele azame ukubuyela eBloemfontein njengoba yena nomngane wakhe uMakhosini sebephumile ejele. Kodwa yena lokhu akakuthokozeli neze ngoba ethi njengoba kushone umama wakhe akasenaso esinye isihlobo. U-Ezile uze uthi ubecabanga ukuthi bazoqala ukuya esontweni ukuze impilo yabo ikwazi

ukushintsha. UMakhosini noVelelevele bafuna ukuyohlala eNigeria njengoba besandukuphuma ejele.

UMakhosini noVelelevele bagcina bebiza uZodwa noNingi ukuba bazobasiza ngomsebenzi wokwazi ukuthola imali kuDesmond njengoba bazi ukuthi uwine isizumbulu semali kulotho. Njengoba bebize lezi zintokazi zombili bafuna ukuthola ukuba ziyakwazi ukusebenzisa ikhompuyutha ukuze zingene ezimalini zikaDesmond zasebhange. Izintokazi lezi ezimbili zibonakala zithathekile umsebenzi kangangoba zizokhokhelwa isigidi samarandi ngamunye. Lokhu kubenza ukuthi bacabange kabili ngomsebenzi wabo wokuthengisa umzimba ongaba letheli le mali abazoyithola lana koMakhosini noVelelevele. Kuthi kusenjalo babonakale beqhamuka namacebo okuthi bazowuqala kanjani lo msebenzi wabo ukuze bakwazi ukuphumelela. Sebeze babona ukuthi kwaDesmond kukhona umfana osebenza engadini okunguQeda okumele baqhamuke necebo lokungena bathole ikamelo elinekhompuyutha.

Kuthi kusenjalo kubonakala uNingi esesangweni lakwaDesmond ekhuluma noQeda osebenza engadini emtshela ukuthi ukhangisa ngemishini yokuwasha okhaphethi. Uze abuze ukuthi ingabe ukhona yini uDesmond. UQeda amphendule ngokuthi uyodlala igalofu. Lokhu kumbeke ethubeni elihle uNingi ukuthi akwazi ukungena ukuze enze umsebenzi wakhe ngendlela efanele. UNingi ubonakala ebiza uQeda ngokuthi unguQedakoma. UQeda yena uma uNingi embuza ukuthi ungubani uthi umbiza ngokuthi unguNingisile. Ngaleso sikhathi uZodwa usekamelweni uchofachofa umakhala ekhukhwini uzama ukuxhumana noNingi ukuze athole ukuthi kwenzakalani. Kukho konke lokhu uZodwa noNingi balokhu bazisa uMakhosini noVelelevele ukuthi kuqhubekani. Izintokazi zigcina sezitshela uMakhosini ukuthi zizokwenza njani ngoQeda ukuze bakwazi ukuqhuba icebo labo lokungena kukhompuyutha yakwaDesmond. Kwelinye uhlangothi uQeda ugcine evalelwe endlini kaZodwa nguMakhosini olokhu empheka ngemibuzo.

UQeda ugcina eseye lapho kuhlala khona uZodwa eyofuna uNingi kanti sebemakhele itulo njalo waze walala khona engahlosile. UMyeza uyamangala uma ebona uQeda engabuyanga ekubeni uNingi emlindile uze wagcina ethatha uNingi emngenisa endlini lapho uDesmond emnika ikamelo lokulala. UDesmond agcine ehambisa indodana yakhe uMyeza enyuvesi. Lokhu kunike uNingi ithuba lokuguduza amakamelo ezama ukuthola ukuthi ikhompuyutha ingakuphi ngaphambi kokuba umnimumuzi abuye.

UDesmond abuye kulobo bumnyama kodwa uNingi amvalele endlini kaQeda. UNingi agcine elitholile ikamelo elinekhompuyutha. UZodwa agcine eselandela uNingi kanti uMyeza uzobuya enyuvesi ayofuna uQeda naye agcine esevalelwe kanye naye. Ekuvalelweni kwabo uVelelevele abatshela ukuthi angeke babalimaze into nje bafuna imali lena yelotho etholwe nguDesmond. UZodwa agcine esephakathi ekhompuyutheni ekamelweni lamabhuku likaDesmond kodwa uxoxa noVelelevele ngocingo. Athi uyazama uZodwa kuyiprofayili kaDesmond yasebhange kube khona inkinga kodwa bagcine besebenzisa umakhalekhukhwini kaDesmond babone ukuthi unezigidi eziyishuminane zamarandi. Bagcine bengenile kuyiprofayili kaDesmond badlulise yonke imali kuyibhange likaVelelevele.

UNingi noZodwa baqhamuke necebo lokuba endlini kuvaleleke isikhwama sabo kanti bahlose ukukhiyela uMakhosini noDesmond ukuze bashaye bachithe bayokhipha imali. UZodwa noNingi bagcina sebethatha imoto bephuthuma ku-inthanethi ukuyokhipha imali. UVelelevele aze azidele amathambo ashayele u-Ezile ucingo njengoba esebenza ebhange ukuba abheke ukuthi akunamali efakwe kuZodwa na kodwa angalikhulumi iqiniso ukuthi kwenzakalani.

Nebala u-Ezile athole ukuthi kunemali eyizigidi ezingaphezulu kweshumi zamarandi kuyi akhawonti yakhe. Kuvele kube sobala ukuthi amantombazana abashayile. U-Ezile aze abone uma ebheka kukhompuyutha yakhe ukuthi uZodwa uyikhiphile leyo mali futhi bayikhiphe ngehora leshumi khona eBloemfontein

okuchaza khona ukuthi abakasuki khona. UVelevlele noMakhosini baze bacabange icebo lokuba uDesmond ashaye amaphoyisa athungatha izimoto ucingo athi nje bambhekele ukuthi ingaba ikuphi kodwa angasho ukuthi intshontshiwe. Nebala wenza kanjalo uDesmond wakwazi ukuthola ukuthi ipakwe kuphi.

Ngapha izintokazi zisekamelweni lokuphumula zibhacile zibuye zijabulele umsebenzi eziwenze ngokwethembeka yize kodwa uvalo alubaniki ukuphumula. Lokhu kungenxa yokuthi bayazi ukuthi bahlangene nezigelekeqe ezifana nabo. Kuthi kusenjalo uVelevlele ashaye ifasitela ngesidunu sesibhamu nazo izintokazi zibone ukuthi cha buchitheke bugayiwe. Lapho sebebanjwe oqotsheni. UVelevlele usemane weza nekhompyutha ephathwayo ufuna uZodwa adlulisele imali ku-akhawonti yakhe. Nebala agcine ekwazile ukudlulisa imali ngokuba umbiko ungenile kucingo lwakhe uVelevlele.

OMakhosini batshele izintokazi ukuthi azizikuhola kungcono zibuyele emsebenzini wazo wasemgwaqeni. Bathi bangasho kanjalo baphuma ngefasitela. Bathi besathi bayaphuma bezwe izwi elithi abalahle izibhamu baphindele endlini. Kuthi kusenjalo kuqhume inganono bonke balale uyaca besaba. Abaqhumisa inganono uMyeza, uQeda noDesmond bafuna imali yabo ibuyiselwe ku-akhawonti yomnikazi. Kwathi kusenjalo njengoba kwase kuqhuma isibhamu kwatheleka u-Ezile ehambisana namaphoyisa amaningi nalabo abathungatha izimoto. Kwasho ukuthi sekubhede kanjalo ke.

5.3 BAVEZWE KANJANI ABALINGISWA KULO MDLALO

5.3.1 UVelevlele

Ubeyisiboshwa, kodwa ngoba usafuna ukuqola imali eningi, kusho ukuthi 'vele' umelwe ukubolela ejele. Akenele u'vele' oyedwa uma ukhuluma ngomuntu ophikelela noma esebuya khona ejele. Yonke into ayenzayo igcwalisa ubunjalo bakhe angeke aguquke kubo. Igama lakhe limele ukusitshela ukuthi noma angaphinda aphume ejele uma eboshwa okwesibili, 'vele' usazoqhubeka abe

yiqola. Kubonakala ukuthi 'vele' ngempela angeke ahlukane nabo ubugebengu. Lokhu kubonakala lapho ethi:

VELEVELE: Kodwa mfowethu, ngiyabona ukuthi ayifuni ukuthi ngiphindele ezintweni ezingifake ejele. Kepha angazi ukuthi icabanga kanjani ngoba imali uma uphuma ejele ayibe seyigijima izogcwala esikhwameni. Iyinkinga ngaso sonke isikhathi. Ungathi ingayi nakubefundisi bethi bayashumayela uNkulunkulu ongumnini-zinto zonke.

(Molefe 2011: 4)

Uvezwa engumlingiswa osafuna ukuthola imali ukuze akwazi ukuphila yize nakuba ebuya ejele okusenokwenzeka ukuthi bekuyisizathu esifanayo. Futhi kubuye kukhombise ukuthi nangesikhathi esejele ubelokhu efuna amasu okuthi kumele enzenjani ukuze ayithole. Uqhubeka athi:

VELEVELE: Kulukhuni lapha ngaphandle. Ubani yena lo owaqamba imali? Kumele abuye lapho aya khona uma wafa, azositshela ukuthi senzenjani uma sesiyifuna. Waveza into eyinkinga kabi.

(Molefe 2011:5)

Lokhu kubuye kugqame futhi ekupheleni komdlalo lapho sekufike uDesmond, uQeda noMyeza sebetholile ukuthi babhace kuphi lapho ecashunwe ethi:

VELEVELE: Bulalani mina kuqala.

Molefe 2011:98)

Uvezwa kungumlingiswa oqoma ukufa kunokuphila. Uma engakutholanga akufunayo uncamela ukufa. Lokhu kusho ukuthi uphilela imali, ukuthi uyithola ngendlela enjani akanandaba. Lokhu okushiso ukuthi 'vele' uke waboshwa ngaphambilini, waphuma. Manje utholakala nesenzo sobugebengu futhi okusho ukuthi akazimisele ukuwuyeka umsebenzi wakhe. Uma kuwukuthi kumele kuphume umphefumulo wakhe sekungamane kube njalo. Okusho okuthi ukwethiwa kwakhe kulichaza kahle kamhlophe igama lakhe.

5.3.2 UMakhosini

Yinkosi yezigebengu lena. Ungawabeka phambi kwakhe wonke *'amakhosi'* ezigebengu, uyozedlula zonke. Akukhona kodwa ukuthi akanakwenza ngisho nelilodwa iphutha emsebenzini ayi *'nkosi'* kuwo. Ngabe ababoshwanga okwesibili ukube akalenzi iphutha. Kodwa uma ubheka nasezintweni azishoyo, lapho ephawula ngokuthi abakaze baxoxa ngokuthi ukubolela ejele kubuye kulimaze ngesikhathi bephakathi. Lokhu akumenzi ukuthi anqandeke emsebenzini wobugebengu. Ngokuthi unguMakhosini yena, ukhulumisa okwenkosi uma ezikhulumela nje. Simbona lapho ethi:

MAKHOSINI: Senze njani pho? Ngeke siphunyulwe yimali eningi kangaka kulo muntu owine ilotho.
(Molefe 2011: 5)

Lokhu akushoyo kukodwa nje sekumphambanisa ingqondo yokuba aqhamuke necebo lokuba bazoyithola kanjani imali kulo mlisa. Kukhombisa bona ubukhosi bakhe ukuthi akahlehli uma esecabange into waqeda ngayo. Bese kuthi ngesikhathi esenesu lokuthi bazokwenza njani uyekela umsebenzi kuVelelevele ukuthi azise uNingi noZodwa ngomsebenzi ababafunela wona. Yena ubonakala eyinkosi esesihlokweni eqinisekisa ukuthi abantukazana bayawenza umsebenzi. Simbona uma ethi kuVelelevele:

MAKHOSINI: Kulungile, Velelevele. Iyalunga kodwa indaba eniyikhuluma lapho?
(Molefe 2011: 12)

Ubukhosi bakhe buzama nokuthi benze izintokazi lezi ezimbili zikhululeke kulo msebenzi ababanika wona. Ithi *'inkosi'* ithukuthele kodwa ibe izama ukwehlisa ulaka lwayo esizweni ngoba iyasidinga lesi sizwe nje. Uzwakala ezama ukwehlisa amaphaphu ezintokazini ngokuthi:

MAKHOSINI: Ake nibheke laphaya ekhabetheni ukuthi akukho lutho yini olusamaswijana namakhekhe nizikholise. Ngomthetho sidinga ukudlala umculo senze umbungazo wokubambisana ebhizinisini elisha elizoba nemiphumela emihle ezimpilweni zethu.
(Molefe 2011: 14)

UMakhosini ubonakala engumuntu okunguyena ophethe izintambo futhi ofuna inqubekela phambili ukuze kutholakale imali. Esikhathini esiningi umuntu ophethe usebenza ngesikhathi salokho asuke ebhekene nakho. Ngokunjalo naye kunjalo. Uvezwa lapho ethi:

MAKHOSINI: Wena uzoya nini kwaDesmond? Ngibuziswa ukuthi kumele sazi ukuthi kuzokwenzekani nini ukuze sikwazi ukuqagela ukuthi lo msebenzi uzophetheka nini.
(Molefe 2011: 26)

Ngokuba ungunqondongqondo yenkosi yobugebengu, nguyena oholo uNingi ukuthi njengoba esengenile emzini kaDesmond kumele eyenzi. Uchaza kanjena:

MAKHOSINI: Akathungathe manje ukuthi akukho lutho yini oluyingozi. Ningi, funa manje njengoba sikhuluma nje.
(Molefe 2011: 46)

UNingi kwelinye icala ubona umakhalekhukhwini obekwe phezu kwekhabethe. Aqhubeke nokumhola uMakhosini athi kuNingi:

MAKHOSINI: Wubhekisise. Kungenzeka ukuthi uyakuqopha. Cindezela inkinobho noma iyiphi, uqiniseke ukuthi ucishile.
(Molefe 2011: 46)

Konke lokhu kusakhombisa ukuthi useyinkosi ehlakaniphe ngokweqile ezintweni ezinobugebengu.

5.3.3 U-Ezile

Singathi lona ngu-*'Efikile yena uqobo lwakhe'* uma sifuna ukusebenzisa igama elingumqondo-fana. Uyambona ukuthi umdlalo uqala nje *'useza'* neziyalo eziningi esokeni lakhe. Lokhu kugqama lapho ethi:

EZILE: Uzobuyela nini eMgungundlovu kodwa?

(Molefe 2011: 1)

Lo mbuzo uzama ukubonisa isoka lakhe ukuthi njengoba ebuya ejele kuhle ukuthi abuyele ekhaya. Uqhubeka athi:

EZILE: Uzokwamukeleka. Abantu bayaboshwa, Velevele, babuye; kuphilwe nje kahle futhi. Bazothatha ngokuthi ijele likulungisile kulokhu obuboshelwe khona. Musa ukungabaza. Asihambe. Uzoyiqala kanjani impilo entsha ungekho ekhaya?

(Molefe 2011: 1)

Uze uyophela umdlalo elokhu *'ezile'* nemibono yokunqanda isoka lakhe nomngani walo ezenzweni ezizobaphindisela ejele. Uqhubeka athi:

EZILE: Awusekuya eNayijeriya –ke manje, mntakwethu, angithi?

(Molefe 2011: 41)

Imikhuba engemihle lena enziwa yisoka lakhe nomngane walo uyayibona ngoba ugcina ethi:

EZILE: Nisahlezi njengeziboshwa. Anikuboni lokho? Anihambi ndawonye, ungathi niyazingelwa. Velevele, musani ukuyenza le nto.

(Molefe 2011: 74)

Noma imali seyingene ku-akhawunti engafanele, ulokhu *'ezile'* nezenzo acabanga ukuthi ziyasiza. Ubonakala ekugcineni lapho uMakhosini, uVelevele, uDesmond, uQeda noMyeza belapho bekubhace khona oZodwa esethi:

EZILE: Kwenzekani lapha? Hawu, bebeginisile abasezimotweni. Yini nonke lapha ebenibaleke nemoto kaDesmond? (*Abone uVelevele*) Velevele, yila mantombazane obukhuluma ngawo? **(Molefe 2011: 98)**

Lokhu kukhombisa ngokusobala ukuthi akazange waphosa ithawula u-Ezile. Naye ubebona ukuthi kukhona okungahambi kahle esokeni lakhe uVelevele nomngane wakhe uMakhosini. Ubelokhu ezile nje ezithendeni nasemisebenzini yabo engemihle.

Bekuphelile ngoDesmond ukube akuzanga u-Ezile wazosebenza ebhange, wahlomisa amaphoyisa ngezimali ezizulazula emabhange ngokungafanele.

5.3.4 UDesmond

UDesmond wethiwe leli gama ngoba engumacaphuna kusale. Uphila impilo emnandi yabelungu yingakho negama elithi Desmond liyisilungu ngoba lihambisana nesimo abhekene naso. Uwine izigidi zezinkulungwane kulotho. Ubhukuda emalini. Umbhali walo mdlalo lapho ebuzwa ukuthi kungani eyethe umlingiswa ngokuthi nguDesmond uye waphendula wathi leli gama lisondelene ne'*diamond*'. Ngokubona kwami igama idayimani lisho impilo ephuphuma umnotho. Lokhu kufakazelwa ukuthi ingane yakhe ifunda enyuvesi okungeyona into kanoma ubani. Ufunda enyuvesi esithi uma siyikhuluma ngolimi lwethusithi kufunda omtakabani.

5.3.5 UMyeza

Kungaba isibongo ngendlela esethiwe ngayo noma igama. Yigama elithathelwe esibongweni sakwaMyeza. Nazi izithakazelo zakwaMyeza:

Myeza!
Ndimbane;
Mpangela;
Mzukwaze!
Msani wathwalwa ngezinyanda
Madlokovu!!!

Uyabakhumbula abantu okuvele kuthiwe nguDuma, kanti yisibongo leso empeleni. UMyeza-ke uzalwa yinkinsela uDesmond. UDesmond kusho ukuthi uyethe umfana wakhe ngelikaMyeza ngoba echaza ukuthi kubo kwalo mfana kunjani. Izithakazelo zakwaMyeza zithi 'Ndimbane'. Kunemali eningi kuleli khaya. Ziphinde zithi 'Mpangela', uMyeza uhambe ngejubane lempangele esikoleni. Usenyuvesi ngokwalo mdlalo. Ziphinde zithi 'Msani othwalwa ngezinyanda', imali kuleli khaya likaMyeza ingangezinyanda ubuningi. Akukhona kodwa ukuthi yikwaMyeza lapha. Umbhali usifihlile isibongo sakhona. Kube khona nokuthi imiyezane itholwa ngabantu abaphumelele ezifundweni zeziq. UMyeza uphakathi lapho naye emathubeni okuthola imiyezane, enguMyeza.

5.3.6 UQeda

Bebangeke oVelele bayintshontshe bayi'qede' imali kaDesmond ukuba akaqashiswanga umfana ogama lakhe kunguQeda. Ukuphuma kwemali yakwaDesmond kufakazelwa yigama elethiwe uQeda engaqondile ngokuthi unikeze amantombazane asheshayo ithuba lokungena kwaDesmond.

Kanti futhi uNingi naye wayenethemba lokuba ukuthola kwakhe kuyomenza ukuba akwazi ukuthi ahlakaniphele uQeda ukuze akwazi ukungena endlini kuzobakhipha enkingeni yobubha njengoba babesebenza umsebenzi wokuqwayiza owabe ungabafakeli imali etheni. Uma ekwaze ukungena lapho kunekhompuyutha uzokwazi ukwenza lokhu akuhlosile nalokhu akuqashelwe. Ngamanye amagama njengoba bomele umcebo bazophumelela. Lokhu sikuthola lapho ethi:

NINGI: Uthe ungubani igama lakho?

QEDA: NginguQeda

NINGI: (Emamatheka) He, unguQedakoma?

QEDA: Wazi mina

(Molefe 2011: 19)

Ukumamatheka kwakhe kusho ukuthi unethemba lokuba uQeda uzoqeda isimo abhekene naso sokomela umcebo.

5.3.7 UNingi noZodwa

Ngizobahlaziya ngokuhlanganyela uZodwa noNingi njengoba bebebambisane emsebenzini abawenzayo. Ababalingi abantu abahlakaniphe njengoZodwa, kodwa abenza umsebenzi wokuthengisa emgwaqweni njengaye. Emphakathini othinteka kulo mdlalo ohlangothini lwabesifazane (njengomphakathi wabathengisa ngemizimba) nguye yedwa onolwazi lokugqokeza izingidi zamakhompiyutha afinyelele ezimalini ezingaka. Nakuba enaleli khono yedwa, kodwa uyamdinga uNingi nemibono yakhe *'eminingi.'*

Ubezofinyelela kanjani eyedwa uZodwa endlini kaDesmond engazange uNingi abe nemibono eminingi nezindlela eziningi zokwenza uQeda amdedele angene endlini yakhe? Uyamuzwa nje uNingi esho ukuthi uzoqoqa bonke laba okufanele basuke endleleni ayobavalela ndawana thile. Omunye wemibono *'eminingi'* anayo emqondweni wakhe lowo. Liyagcwaliseka futhi ngakolunye uhlangothi igama lika'Zodwa' ukuthi izintombi *'zizodwa'* azinakufinyelela ezintweni ezifana nemicebo *'eminingi'* yoDesmond bengekho abafana abanjengawoMakhosini nawoVelelele. Kwakhona nje ukuthengisa ngomzimba kukaNingi kusho ukuthi unekhono lokuthengisela abafana *'abaningi'* umzimba. Uma ubheka umbhali kulaba balingiswa ababili ngokwamagama abo uyabona ukuthi wayefuna ukucacisa ubuntu bomunye nomunye kubo ngokubanika ukuziphatha okungahambisani. Uyakhumbula ukuthi (*'opposite magnetic fields attract each other'?*) Lokhu kusho ukuthi izinto ezingafani ziyahlehana.

5.4 ISIPHETHO

Lesi sahluko sethulwe ngokuba kufingqwe umdlalo ngamafuphi ukuze kutholakale isithombe somdlalo jikelele. Ukufingqa kuzobuye kusize umuntu ozokwazi ukuhlola lo msebenzi ukuthi azi ukuthi kungabe umcwaningi acwaninge abalingiswa ngendlela efanele. Abuye abone ukuthi umbhali yena ubasebenzise ngendlela efanele yini abalingiswa bakhe. Lokhu kutholakala ukuthi ekucwaningweni kwalaba balingiswa akuzange kwawulahla umongo wendaba njengoba bevela ngendlela abethiwe ngayo.

Lokho sikubone ngokuthi ngendlela abethiwe ngayo iveza izenzo abazenzayo emdlalweni. Sibuye sabona ukuthi umdlalo uqhubeka ngokugqamisa iqhaza elibanjwe abalingiswa lapho sithola oVelelele noMakhosini bethiwe ngendlela ebaveza ukuthi bayizishosho kwezobugebengu futhi bangongqondongqondo.

Lokhu kubonisa ikhono umbhali alivezile ngokusebenzisa amagama angajwayelekile kodwa kuvele ngokusobala iqhaza abalibambile emdlalweni. Kubuye kufakazelwe yilapho sibheka isihloko sencwadi esithi *'Bahlukumezekile Behlakaniphelana nje'* ukuthi labo balingiswa abafana naboQeda noMyeza naye uDesmond ngokuvalelwa kwabo lokho kubahlukumezile. Ukuvalelwa ngokungentando yabo kubathusile ngoba abazi ukuthi bazogcina bebulelwe noma belinyaziwe yini.

Siphinde sibone lapho uNingi noZodwa behlakaniphela uMakhosini noVelelele ngokuba lapho sebetholile ukudlulisa imali ebhange likaDesmond ukuya kuVelelele, bayidlulisela koyedwa wabo. Empeleni bekumele bona balinde ukuholiswa njengokwesivumelwano kodwa basebenzisa *'ubuhlakani'* babo lapho sebebona imali eningi kangaka.

Ucwaningo kulo mdlalo lukhombise ukuthi umbhali ubeke isihloko sencwadi ngendlela ethanda ukudida. Uma usuqede ukufunda umdlalo uzama ukulandelisa izigigaba ezikhona emdlalweni. Lokhu kukhombisa ubuchule

obukhulu abusebenzisile. Ubonise ikhono elingajwayelekile imbala lokunika isihloko sencwadi esingabi sobala uma usibheka anduba ufunde umdlalo wonkana. Leli khono libuye lagqamisa ukwethiwa kwamagama abalingiswa bakhe ngoba kusivezela isithombe esingeke sibe lula ukusiyamanisa nezenzo zabo namagama akhe.

ISAPHLUKO SESITHUPHA

6.0 UKUSONGWA KOCWANINGO NOKUQUKETHWE

6.1 ISINGENISO

Uma sesikhase saze safika kuleli banga, sekumele siyiphothule indima yethu. Lesi sahluko sizosonga wonke umsebenzi oqukethwe kulolu cwaningo lokwethiwa kwamagama. Njengoba sinolwazi ukuthi indlela esiyetha ngayo abantwana noma amalunga omndeni ibalulekile, kuhle ukuthi sikuqaphele lokho ngaso sonke isikhathi. Ngokunjalo nezindlela ezahlukene zokwethiwa kwamagama kumele sizibheke futhi sikwazi ukubona ukuthi ingaba ezinye izizwe zona iyiphi indlela eziyisebenzisayo nokuthi kungani.

Kubalulekile futhi ukuba sazi ukuthi imibhalo yenzeka ngasiphi isikhathi nendawo. Lokhu sikubona ngendlela umbhali asuke ayethe abalingiswa bakhe ngayo. Lokhu sikubona lapho kuvezwa ukuthi ngokwenkathi ngakube kwenzeka ngenkathi yakudala , ngakube kwenzeka emaphakathini lapho kwase kuqala ukuba noshintsho noma yenzeka ngenkathi yamanje. Lapho sibheke ukuthi ingaba ngenkathi yakudala kuqondwe inkathi lapho imfundo kanye nempucuko yeseNtshonalanga ingakafiki. Ekugcineni kumele kuvele ukuthi yiziphi izimiso abafundi abangahlomula kuzo okuzobe kungumhlamhlandlela kulolu cwaningo.

Kulesi sahluko kuzobhekwa umthelela obakhona uma igama lingethiwe ngendlela efanele. Lokhu kushiwo ngoba indlela umuntu ethiwa ngayo uyayilandela imisebenzi yegama lakhe ngokwezenzo noma impilo asuke eyiphila jikelele. Kuye kwaphawuleka ukuthi inkolo, imvelaphi, isimo lowo osuke ekhulelwe ebhekane naso noma indlela asuke ephethwe ngayo emzini iba nomthelela ekwethiweni izingane.

6.2 UKUBUYEKEZA OKUQUKETHWE YISAPHLUKO NGASINYE NGAMAFUPHI

Lana siphothula ngokusonga okuqukethwe isahluko ngasinye ngamafuphi.

Isahluko sokuqala sethula ucwaningo jikelele ngokucwaningisisa indlela elandelwayo uma kwethiwa igama nokuthi kubaluleke ngani ukwetha amagama ngendlela efanele. Kuyazeka futhi ukuthi lolu hlobo locwaningo lunazo izingqinamba okuhlangatshezwana nazo okungaba ukungatholi ulwazi olwanele lwemiquulu yocwaningo ebhalwe ngesiZulu.

Lokho bese kudala ukuthi umcwaningi aqhamuke nendlela azokwazi ukuqoqa ngayo ulwazi azolusebenzisa ekuqhubeni kwakhe ucwaningo. Lapha usuke ebheke ukuveza ukuthi ingaba izinhloso zocwaningo lwakhe ziwela kumkhakha wezinhloso zesikhashana esifushane, zesikhathi eside noma ezilawula ucwaningo. Lana kumele kugqame ukuthi futhi zikhona nezinhlalo ezahlukene uma uqhuba ucwaningo.

Kuso lesi sahluko kuye kwabhekwa ithiyori yokwethiwa kwamagama lapho kuye kwagxilwa kumathiyori ambalwa acashunwe kuRagussis, isifundo esitholakala ngokwethiwa kwamagama (I-ONOMASTIKSI), yithiyori okuthiwa yisayensi lezi ncazelo zamazwi (semantics theory). Kuhle futhi ukuthi sethulelwe ukubaluleka kocwaningo lapho kubhekwe ukuthi yini ezocwaningwa emagameni abalingiswa, intshisekelo yocwaningo, okuqondwayo ngenjululwazi kanye nomklamo wocwaningo uqobo.

Isahluko sesibili sethula izinsizakuhlaziya ucwaningo oluzohamba phezu kwazo. Lapha umcwaningi ubheke ukwethiwa kwamagama jikelele. Akasabheki kuphela awesiZulu kodwa ubheka nakwezinye izilimi ukuthi kungabe eyabo indlela ihlukile yini kulena yesiZulu noma yabomdabu. Ubuye wagxila ekubhekeni

umlando wombhali ukuze akwazi ukuba nolwazi ngaye nokuthi yini lena ehluke ngaye kwabanye. Kubalulekile ukwazi ngemvelaphi yombhali osuke uzocwaninga izincwadi zakhe. Kubuye kwabhekwa izindlela ezizosetshenziswa ekuqoqeni ulwazi nezokuqhuba ucwaningo. Akupheleli lapho, kuhle ukuthola ukuthi abanye ongoti bathini ngokwenza lolu cwano lokwethiwa kwamagama nokubheka indlela yokuthola ulwazi nge-inthanethi nokubuyekezwa kocwaningo olwenziwe.

Isahluko sesithathu sichaze ukuthi uyini umdlalo nokuthi yiliphi iqhaza elibanjwa umlingiswa kuwo umdlalo. Kubuye kwabhekwa ukuthi bavezwe kanjani abalingiswa emidlalweni nasemibhalweni eminye ethi ' Izwe Lizothini' kanye nothi 'Bahlukumezekile Behlakaniphelana nje.

Isahluko sesine umcwaningi uye waqala ngokwethula umdlalo ngamafuphi anduba aphawule ngesakhiwo nesizinda nokuthi abalingiswa bakuqhubekisa kanjani lokhu. Kuye kwabhekwa isitayela sombhali emidlalweni **Izwe Lizothini** ukuthi sihlukile yini kwabanye ababhali nokuthi sime kanjani. Umcwaningi wabuye wethula isithombe-mqondo esethulelwa abalingiswa emidlalweni, umlando ngokokudabuka kwabalingiswa kanye namasiko kuwo umdlalo ohlaziwayo nokuthi umbhali ubaveze kanjani abalingiswa bakhe kuwo umdlalo.

Isahluko sesihlanu kwethulwe ukufingqwa komdlalo ngamafuphi ukuze umhloli abe nesithombe sokuthi umdlalo umayelana nani. Lokhu kuyomsiza ukuba akwazi ukubona indlela abethiwe ngayo abalingiswa. Kubuye kwabhekwa ukuthi bavezwe kanjani abalingiswa emidlalweni othi **Bahlukumezekile Behlakaniphelana nje.**

Isahluko sesithupha simayelana nokuhlaziya nokuphuthulwa kocwaningo lonkana. Lana kubhekwa isihlaziyo, izincomo ngokwethiwa kwamagama jikelele nesiphetho. Lesi sahluko sibophe saqinisa wonke amafindo abesele elenga ocwaningweni sabuya sethula ezinye izindlela ezingalandelwa uma kwethiwa amagama.

6.3 ISIHLAZIYO

Njengoba kunzima ukuthi inhlanzi ihlukane namanzi ngoba ingeke ikwazi ukuphila, kunjalo-ke nomuntu ngoba kumele noma kanjani ethiwe igama nalokho okuqukethwe incazelo yegama lakhe. Nakuba ubandlululo lwasishintsha ubuthina lwasiqeda ngoba ufuna sisebenzise amagama esiLungu, kodwa lokho akuzange kwasijivaza ekwetheni izingane zethu amagama esiNtu. Lesi simo siye sacisha sabuthatha ubuzwe bethu ngoba sesaba noma singakhululeki uma sibizwa ngamagama ethu esiNtu. Okuhle ukuthi sisamile nemvelaphi yethu. Lokhu sikubone kugqama nasembhalweni Ongcwele lapho abalingiswa abathile balandela indlela abethiwa ngayo.

Umlando ukhombisa nokho ukuthi, kuwumqansa onyukelayo ukwehlukana umuntu negama ngoba lokho kuchaza yena uqobo. Izazi zenzululwazi zibona ukwethiwa kwamagama ngendlela efanele njengentambo exhumanisa abantu nosikompilo lwabo ngoba incazelo yalo iye ilandelwe imisebenzi yalowo osuke ethiwe. Sikusho ngaphandle kokuthandabuza noma ukunanaza ukuthi igama lomuntu lunguyena uqobo.

Kuyahlaluka ngokocwaningo ukuthi izinsizakuhlaziya ziyasebenziseka ukuze zisekele ucwaningo lungapheli noma lungantengezeli. Izinsizakuhlaziya zisiza futhi nasekuchazeni isenzeko esithile ngendlela eyakhayo noma ezobonisa ukubaluleka kwalokho okusuke kukhulunywa ngakho. Ukusebenzisa amathiyori ahlukene kuyasibonisa ukuthi nathi oluntwini uma siyetha amagama ukhona umkhakha esiwela kuwo. Lokhu kubuye kusibonise ukuthi endulo igama lalethiwa ngokwezigigaba ezithile ezibekhona emndenini noma izenzeko emphakathini.

Lokhu sikubona lapho uKoopman (2002) ethi: Okokuqala - Amagama angachaza isimo sendawo eqanjiwe, kanjengo *Table Mountain* (intaba emise

okwetafula) kanye neNtabamhlophe (intaba emhlophe); Okwesibili - Angaqanjwa esuselwa emagameni abantu, kanjengo *Pietermaritzburg, Durban* kanye neKwaMashu (eyaqanjwa ngegama lika-Sir Marshall Campbell, owayeyi-*Philanthropist* futhi engumlimi wezimoba);

Okwesithathu - Angaze aqanjwe nangokufana namagama abantu njengoba kwenzeka kwezinye zezindawo zase-Afrika, aqanjwe ngokucabanga kwabantu; Okwesine - Maningi amagama ezindawo axube izilimi zama *Dutch* nesiBhunu kanjengo *Vryheid* („inkululeko“), *Helpmekaar* („sizanani“).

Ngenhla uKoopman (2002) uqhakambisa ukubaluleka kokwethiwa kwamagama emikhakheni ehlukenene. Umcwaningi ubuye wathola ukuthi sikhulu isidingo sokuqwashisa isizwe ngokwethiwa kwezingane amagama afanele azokwazi ukuthi abakhe ezimpilweni zabo kunokuthi babe yizidlamlilo nezimpisi emphakathini abaphila kuyo. Sibuye sibone **uHadebe (2002: 144)** lapho ethi khona:

Ukuqanjwa kwamagama abalingiswa kubalulekile kakhulu emibhalweni. Lokhu kubaluleka kusize kakhulu ithiyori yokuqamba amagama. Izincithabucopho zaletihyori yokuqamba zenze umhlahlandlela obabazekayo ngoba ucwaningo lolu lube yimpumelelo ngazo. Ithiyori yokuqamba iyakugqamisa ukuthi abalingiswa baqanjwa amagama abo ngaphansi kwezimo ezibafanele. Abalingiswa laba phela bahlala endaweni ethize, ngesikhathi esithize nangaphansi kwezimo ezithize. Lokhu kuveza ukuthi indaba iba nendawo eyenzeka kuyo, isikhathi eyenzeka ngaso kanye nesimo eyenzeka ngaphansi kwaso.

Kusho ukuthi lokhu kumele kusinike isithombe ngalowo mlingiswa okhona emdlalweni. Konke lokhu kugqanyiswa umlingiswa osuke ekhona endabeni.

Sibuye sithole umthelela ukuthi yini eyaba wumthelela ekwethiweni kwamagama esiNgisi ezikhathini ezidlulile kakhulukazi lezo zobandlululo. Amagama esiZulwini abamhlophe babewabona engabalulekile ngoba bona benenkinga ethile

ekuwabizeni. Lokhu kufakazelwa ucwaningo olwenziwe **nguDickens (1985:162)** lapho ethi:

I foresee a time where children will not have an English name [26]; even the educated have done away with English names [38]. I don't know the actual name but it will be a Zulu name [80]. Furthermore, the reasons tendered for adopting Western names in the first instance are being removed, one of the initial problem was that Whites could not spell Zulu names and, therefore English names were required at baptism, at school, for employment and for official occasions.

Ngibona kufika isikhathi lapho izingane zizogcina zingasenawo amagama esiNgisi, ngisho nalabo abafundile abasawadingi amagama esiNgisi. Angazi ukuthi yiliphi igama lakhe kodwa engikwaziyo ukuthi unegama lesiZulu. Okokuqala into enza ukuba sethiwe amagama esiNgisi ayisekho, inkinga enkulu kwabe ngabeLungu ababe bengakwazi ukubiza amagama esiZulu, ngakho-ke amagama esiNgisi abedingeka uma ubhabhadiswa, uyoqala isikole, uyofuna umsebenzi nanoma kuyiphi indawo esemthethweni noma ebalulekile, kwabe kudingeka igama lesiNgisi.

6.4 IZINCOMO

Kuhle ukuthi umcwaningi asonge asombulule ucwaningo lwakhe ngezincomo ezizosiza isizukulwane emikhakheni ehlukene okungaba ngeyokubhala, ngeyokuthuthukisa isizwe noma kungaba yimuphi nje umkhakha eluntwini. Nakhu okuphawulekayo kulo mkhakha.

6.4.1 Umbhali uyibekile induku ebandla ngemidlalo ecwaningiwe

Lolu cwaningo seluvezile ukuthi uMolefe uyibekile induku ebandla ekubhalweni kwemidlalo yakhe kungasabhekelelwe lena ecwaningiwe kodwa neminye imidlalo okukhulunywe ngayo esahlukweni sesithathu efana noNgiwafunge AmaBomvu'. Ubonakala esebenzise ikhono elincomekayo ekwethiweni kwabalingiswa bakhe ngamagama angajwayelekile, kodwa wakwazi ukuthi awasebenzise ngendlela efanele. Amagama abalingiswa bakhe abonakala

emasha futhi ehlabahlosile. Wethe abalingiswa ngamagama angeke kube lula ukuthi uwacabange ukuthi angasetshenziswa ngokunjalo nezibongo zabo zihambisana nalokho abayikho endabeni. Uma sibheka lapho omunye wabalingiswa kunguDesmond okuyigama lesiLungu kodwa elimane langena khaxa emdlalweni. Lokhu kubonakala ngokuthi kwaziwa ukuthi uma wethiwa igama lesiLungu uyimpunyela, uyasutha, ungumacaphuna kusale. Nebala lo mlingiswa uwine isizumbulu sezinkulungwane kulotho. Umuzi wakhe muhle kuyabonakala ukuthi uyasutha futhi uyakwazi nokuyisa indodana yakhe enyuvesi okubonisa ngokusobala ukuthi akahluleki.

Mayelana nocwaningo olungenziwa ngemisebenzi kaMolefe, sibona ukuthi ukhona umsebenzi ongumnikelo obanzi ongavela uma kucutshungulwa ukuthi uma sekutholakele ukuthi abantu bayahlobana kodwa bethandana njengoba kuvezwe emdlalweni *Izwe Lizothini*, ukuthi kuye kube namuphi umthelela emndenini nasesizweni sonkana noma nokunye okuningi okungajwayelekile enhlalweni yesiNtu. Lokhu kungacwaningwa ngomthelela okhona ekukholelweni ukuthi uma kubulawe igula busuke sebuqediwe ngempela ubuhlobo yini noma kukhona okungenziwa ukugwema ukuthi kuze kufikwe lapho kuqiniswa ifindo khona.

Kungabuye futhi kucwaningwe futhi ngeqhaza elibanjwe ngabantu besifazane ebugebengwini njengoba sibone uNingi noZodwa bengongqondongqondo ekuzameni ukuthola ukuthi uDesmond unamalini baze bakwazi nokuthumela yonke imali yakhe ebhange likaVeleleve obekuyinto okungaqondakali ukuthi bayicabange nini ngokushesha okungaka. Lokhu kungoba bona babengezona izigebengu kodwa babethengisa ngemzimba kodwa lo msebenzi wobugengu ingathi bawufundele. Sikholwa ukuthi le minxa yemidlalo yakhe ngokwehlukana kwayo ingakhipha ucwaningo olwephusile. Uma siyivala nje le ndima singasho ngokungananazi ukuthi uyibekile induku ebandla ngemidlalo yakhe wabuye waveza nezitayela ezihlobahlosile okukhulunywe ngazo esahlukweni sesine. Imisebenzi yakhe ibonakala kungathi iyohlala njalo iyisilinganiso sokuphumelela

kanye nokungaphumeleli kwemibhalo yalolu hlobo kodwa esinethemba lokuthi usazoqhubeka abe yingqalabutho ekhanyisela isizwe.

Lokhu kuhle ngoba kusiza ukuvuselela onembeza bamalulwane azi ukuthi ubugebengu abukhethi bulili njengoba evezile kwenye yemidlalo yakhe. Lokhu ukuveza ngobukhulu ubunyoningo lobu lapho omunye wabalingiswa okunguQeda eye wathatheka uNingi kanti umyengela eweni angeke akwazi ukuphunyula kalula kulo. Ngokunjalo noZodwa ukwazile ukuyenga uDesmond wagcina emlalisa kwelinye lamakamelo kanti uzigwaza ngowakhe.

6.4.2 Ukutholakala kwezinsizakufundisa ezibhalwe ngolimi lwesiZulu

Kuyabonakala ukuthi sikhulu isidingo sokuba kuthuthukiswe ngobuningi futhi kwethulwe ulwazi olwanele ngokutholakala kwezinsiza kufundisa kakhulukazi kulo mkhakha wokwethiwa kwamagama ngesiZulu. Kubuye kube nezinsiza ezikhombisa ukuthi kungenziwa kanjani ukuthi lo mkhakha uthuthuke ukwazi nokuveza izindlela ezahlukene ezingalandelwa ngabacwaningi abasuke befuna ukwazi kabanzi ngokwethiwa kwamagama olimini lwesiZulu. Lezi zinsiza zibuye zikwazi ukuqhathanisa ukwethiwa kwamagama ngabezinye izizwe ukuze sikwazi ukuthola okusha esingenakho sikwazi ukukuthuthuka ukuze nolimi noma indlela esetha ngayo abalingiswa noma abantwana bethu ilethe ubuhle.

Kunconywa ukuba kungakhuthazwa noma kupheliswe ukuphasiswa kwemithetho efekelisa ibukele phansi impilo yesiNtu lapho kubhekelelwe ukwethiwa kwamagama emibhalweni ehluahlukene. Kunconywa ukuba kube khona izincwadi ezizoba yimihlahlandlela noma izinqolobane eziqondene nje nokwethiwa kwamagama kuzo zonke izinhlanga ukuze kutholakale okusha okungekho esiZulwini noma zicacise okusha okungaziwa ngakho. Akuqikelelwe ukuthi izincwadi zibhalwa ngoNgoti abampisholo abanolwazi olunzulu nolujulile ngolimi lwaboMdabu.

Kunconywa ukuthi izifundo zolimi ezifana nayo i-Onomastiksi ngolimi lwesiZulu zibe khona futhi nemiqulu yalolu hlobo lokufunda ibe miningi ukuze kusizakale abafundi abaningi nomphakathi ongakwazi ukuba nentshisekelo kulo mkhakha. Abagqunguzelwe abantu abafundisa ngololu hlobo lwesifundo abazoba ongoti okuzoyiwa kubo uma kudingeka ulwazi oluthile. Izinsiza ezifana nama inthanethi kumele nazo zibe nemiqulu ebhalwe ngesiZulu futhi egxile kulo mkhakha wokwethiwa kwamagama ukuze zikwazi ukusiza abafundi abenza lo mkhakha.

Okunye futhi okungabuye kubuyekezwe ukuvuselelwa kwemiqulu noma amabhuku aphantelene nezincazelo zamagama nezibongo ngokwehluka kwemikhakha yayo. Ngamanye amagama sithi azibuyele emasisweni lapho ababhali babekwazi ukukhiqiza imibhalo equkethe lokhu nakuba yabe ingeminingi. Lawo mabhuku noma imiqulu ingathuthukiswa ukuze kubhekwe isimo esesiphila ngaphansi kwaso manje njengoba sesibuswa umbuso wentando yeningi. Lapho kungabuye kubhekwe namagama amasha ahambelana nesikhathi.

Ukuba khona kwezichazamazwi ezizokwazi ukuthi zikwazi ukutholakala kalula futhi zibheke nezincazelo zamagama amasha ukuze ulwazi lutholakale kalula. Omunye ongungoti ukubeka kucace ukuthi izichazamazwi zizokwazi ukwenza abafundi ukuba ngabafundi abaphusile futhi babe yimisinsi yokuzimelela emikhakheni yezilimi. Lolu lwazi lufakazelwa **nguLeaney, (2007:1)** uma ethi ukusebenzisa isichazamazwi kuzo:

Give a learner good learning habits:

“There is tremendous amount of information in a good learner’s dictionary – sometimes an overwhelming amount. Helping students tap into that information efficiently is one of the best ways to help them become independent, lifelong language learners.”

Nika umfundi amasu abalulekile okufunda:

Kukhona ulwazi oluningi olubalulekile kuzichazamazwi zabafundi- ngesinye isikhathi luba lukhulu ngokweqile. Ukusiza abafundi ukuba bafinyelele kulolo lwazi ngokuzinikela ngenye yezindlela

ezibaluleke kakhulu zokubasiza ukuba bakwazi ukwenza izinto ngokuzimela, ukuze babe ngabafundi abayiminsinsi yokuzimelela ezilimini.

Okusho ukuthi siphonsa inselelo kubabhali abamnkantshubomvu nalabo abasathuthuka ukuthi ukucobelelana kwabo ngolwazi bebodwa kanye nabakwezinye izilimi kungasibeka endaweni ekhoselekile. Lokhu kungasethulela indlela ezokwazi ukuthuthukisa nokugqugquzela ukuba abafundi babe nentshisekelo ekufundeni noma ekucwaningeni ngalo mkhakha. Le miqulu izolondoloza amasiko nobuzwe besizwe esimnyama ngokuthi izobeka imihlahlandlela ezosiza isizwe uma sifuna ukuthuthukisa ucwaningo lokwethiwa kwamagama. Lokhu bazokubona ngokuthi babone ukuthi yimiphi imigudu okumele iqinise noma icwaningwe kabanzi ngawo lo mkhakha.

6.4.3 Ukwethiwa kwamagama ngokwenkathi

Kuhle ukuthi uma kwethiwa amagama abalingiswa emibhalweni yesiZulu kubhekwe ukuthi kukuyiphi inkathi yalowo mbhalo ukuze kuhambisane nendlela abazokwethiwa ngayo. Kuyazeka ukuthi akulula nokho ukubeka inkathi ibekeke ncamashi kodwa akumele ukuthi kучезukwe kakhulu. Kuzoqapheleka ukuthi abalingiswa kuzo zontathu lezi zinkathi abethiwe neze amagama abo ngendlela efanayo. Amagama abalingiswa abethiwe wona kubalulekile ukuba ahambisane nenkathi, indawo kanye nosikompilo, ukuze indlela abavela ngayo emdlalweni ikwazi ukukholakala. Lokhu kungagqama ngokuthi enkathini yasemandulo ngezikhathi zawokhokho kwakungavamile ukuthi abalingiswa ikakhulukazi abamnyama bethiwe amagama esiLungu. Lokhu kwabe kungakholakali nhlobo. Ake sibheke ungoti **u-Ashley (1987:28)** ukuthi :

We must consider "well-chosen character names to be an integral part of a work of art ..." It is time to go beyond vague comment that the names in a work are "unusual" or may or few and to pay more attention to how the names function in the work of art, whether they have "meanings that can be looked up" or not. This involves a whole linguistic and cultural context and historical, more taxing than

simple taxonomy. Names require serious and sensitive handling. And names are necessary.

Kumele sibheke amagama akhethiwe kahle abalingiswa emsebenzini wobuciko. Isikhathi sokuba sibe ngaphezu kwenkoleloze ephawula ngokuthi amagama emsebenzini 'awajwayelekile' noma ambalwa futhi sibheke ikakhulukazi ukuthi asebenza kanjani emsebenzini wobuciko noma anayo yini inhloso engabhekwa noma cha. Lokhu kusho ukubhekelela wonke umsebenzi wolimi, amasiko, nomlando, lokhu kungaphezu kwemibhalo nemigomo ejwayelekile. Amagama adinga ukuphathwa ngokukhulu ukuzimisela kanye nokucophelela futhi, amagama asho lukhulu.

Ucacisa ngokusobala ukuthi kuhle futhi kuyabongeka ukuthi umbhali ayethe kahle abalingiswa bakhe ngoba lokhu kukhombisa ukukhuphuka kwezinga lobuciko. Empeleni imibhalo iqonde ukudlulisa isifundo esithile oluntwini. Kuhle ukuthi ukwethiwa kwabo kushaye emhloneni ngoba inhloso ukuthi kusizakale isizwe futhi kuthuthuke nolimi lwesiZulu. Uma ulwazi lushaya emhloneni kwenza nokuthi kukhuthaze abafundi abaningi abanentshisekelo kulo mkhakha.

6.4.4 Ukwakhiwa kwezithangami zokucobelelana ngolwazi ezibhekelela ukwethiwa kwamagama nezincazelo zawo ngesiZulu

Inyunyana ebizwa ngokuthi *iSuid Afrika Unie* yinhlangano ekhuthaza ibuye igqugquzele amasiko nemvelaphi yamaBhunu. Okusho ukuthi le nhlangano ihlala ifuna ukuveza izinto ezintsha ezingathuthukisa ulimi lwesiBhunu. Isizwe samaBhunu size sibe nenyunyana exhasa kuphela izilimi zesiBhunu kubonisa ukuthi bayisizwe esivikela ubuzwe nemvelaphi yabo ngakho konke abanakho.

Ingathi izinhlangano zezilimi ezifana *noPan South African Language Board noNational Language Units* zingaqhamuka nezindlela zokugqugquzela izithangami zezilimi lapho kungacotshelwana ngolwazi nemihlahlandlela mayelana nokubuyekezwa nokwakhiwa kwezincazelo zamagama esiZulu. Lokhu kubalulekile ngoba kumele ongoti babuye badidiyele nentsha kanye nezingwevu ezinolwazi olunzulu kulo mkhakha. Kanti lokhu kubuye kwenze okuthi lolu

khondolo lungapheli luqhubeke njalo. Ngonyaka wezi-2012 *iPan South African Language Board* ike yaba nezithangami lapho kwakubizwe ongoti emikhakheni eyehlukene yezilimi zesiNtu ngokwehlukana kwazo ezifundazweni ezahlukene. Ngakubona kuyisithangami okumele sigqugquzelwe ngoba ukuhlangana nabantu bevela ezindaweni eziyimisakazo, umabonakude nasezikhungweni eziphakeme zemfundo eziphathelene nezilimi kwabe kusho indima engaba nkulu ukukhathuleka uma lowo mkhankaso ubungaqhutshwa kanjalo nje.

Kuzo lezi zithangami kufanele kwakhiwe i-*'Task Team'* ezokwazi ukuqhamuka nezinhlelo ezizohlela lezi zithangami ibuye futhi ikwazi nokuthola ulwazi kwezinye izizwe nezinhlanga ukuthi zona zenza kanjani nokuthi yikuphi okusha esingakuletha olimini lwesiZulu okungasebenza. Okusho ukuthi leli qembu lizokwazi nokwenza izethulo emikhakheni ehlukene ngokusha osekutholakele okungaba wusizo olimini lwesiZulu ukuze lolo lwazi lukwazi ukusatshalaliswa ezikhungweni ezahlukene . Okusho ukuthi lezi zithangami zibaluleke ngoba zizoba yimithombo yokucobelelana nokusabalalisa ulwazi ngolimi lwesiZulu. Kuhle nje ukuthi lamaqembu azokwakhiwa adidiyele intsha emikhakheni ehlukene, nasezikhungweni zezilimi ezahlukene.

6.5 ISIPHETHO

Lesi isigaba sokubhoboka noma sokuqhumbuka kwethumba. Lana kusuke kusongwa konke okwethuliwe. Ucwangingo lukhombisa kabanzi ngokwethiwa kwamagama abalingiswa emibhalweni yesiZulu. Umlingiswa, ngumlingiswa ngegarna alethiwe, ngeke kwaba umlingiswa uma engenalo igama, lowo kungaba umlingiswa ongaphelele neze. Kumele kuqapheleke ukuthi emibhalweni eyahlukahlukene ababhali ngokwehluka kwabo baye bayethe abalingiswa ngokwezimo ebasuke bebhekene nazo emdlalweni noma emibhalweni.

Okubalulekile ukuthi kusuke kunenjongo ethile abesuke beyifezile okuwukudlulisa umlayezo kubafundi nesizwe sonkana. Izahluko ezandulela lesi sokugcina kulolu cwangingo zizamile ukuthi ziveze amathiyori angalandelwa uma kwethiwa kanye nezindlela ezibalulekile zokwethiwa abalingiswa. Ucwangingo lubuye lwakhombisa izindlela ezahlukene nezinhlobo ezahlukene ezikhona uma kwethiwa amagama okumele kube nomgogodla esigijima kuwo siyisizwe, singababhali ekwethiweni kwamagama esiNtu. Kucacile futhi ukuthi ukwethiwa kwamagama kuyingxenye ebalulekile njengazo zonke ezinye izingxenye olimini lwesiZulu ukuba ziqashelwe futhi zithuthukiswe emikhakheni ehlukene. Sibonile futhi ukuthi ukwethiwa kwamagama ngendlela efanele kubalulekile ngoba kwakha isizwe. Lokhu sikushiso ukuthi kuthiwa igama liyayilandela imisebenzi yomuntu.

Umbhali ekubhaleni uye azame ukwakha isithombe esiphelele ngabalingiswa bakhe ukuze abafundi bakwazi ukuba nesithombe mqondo ngeqhaza abasuke belibambile. Umbhali omuhle, onekhono ngomuntu othi uma ebhala, athathe abafundi bakhe ngamehlo engqondo ababeke phambi kwakhe, abuye abenze sengathi bayaphila. Kubalulekile ukuthi umbhali uma ebhala ezokwetha abalingiswa bakhe azi uthi uhlose ukubhekisa imibhalo yakhe kobani.

Ngokwenza njalo usuke edlulisa umlayezo ngokwesikhathi abaphila kuso. Kulokhu u-Ashley (1987:11) uthi:

We study how names, as well as other words, are suited to the structure in which they are arranged, first to the purpose, second to the nature and capacity of the likely audience. We see how names help create the characters in a work of fiction and connect them with the literacy "strategy", the readership and its experience, the "cultural context" and the rest of the real frame of reference. We see how names reveal the success (or failure) of the writer in balancing freedom and control, responsibility and serendipity, propaganda and art, intent and effect, the desire to play ("no fooling around with words") and commitment ("no fooling"). We see how names expose both the authority investment of self in the work and the problems arising from the fact that "the poem; novel, drama or short story) belongs to the public".

Sifunda ukuthi amagama kanye nezinhlamvu zakheka kanjani ngendlela asuke ehleleke ngayo, okokuqala okubhekwa injongo okwesibili ubunjalo nesisindo sawo kubafundi. Siyabona ukuthi amagama asiza kanjani ukwakha abalingiswa embhalweni kanye nokuxhumana neminye imibhalo, efundwayo naleyo ethula isipiliyoni sokuthile, kanye 'nesimo samasiko' kanye nerninye imikhakha yempilo. Siyabona indlela amagama aveza impumelelo (noma ukwehluleka) kombhali lapho esuke ezama ukuzinzisa inkululeko nokuzimisela, ukuzethemba ukwedlulisa iprophaganda nobuciko bemibhalo kanye nenhloso yombhalo, ugqozi lokuthanda ukudlala ("kungekho okudlala umacashelana ngamagama") kanye nokuzinikela. Siyabona ukuthi amagama aveza ikhono lombhali lokuzimisela nokuzinikela emsebenzini wobuciko bokubhala, lokhu kusiza ukuveza ngokusobala izinkinga ezingavela ezinkondlweni, amanoveli, irnidlalo noma izindaba ezimfishane okungezabafundi.

Emibhalweni ehlukelele ecwaningiwe kulolu cwaningo, kutholakele ukuthi ukwethiwa kwamagama abalingiswa kuyahambelana nenkathi, nendawo kanye nosikompilo lwabalingiswa abaphila ngaphansi kwalo. Okugqamile ukuthi abalingiswa kuleyo midlalo bayakholeka ngeqhaza ababhekene nalo. Nalokho

abakwenzayo kuyakholakala ukuthi abantu abaphilayo noma abake baphila. Lokhu kubonisa ukuthi ababhali bethu baluthuthukisile ikhono labo lokubhala ngokuthi basethulele abalingiswa abenza imidlalo yabo ibe nempilo.

Ucwaningo lukhombisile lwabuya lwabonisa ukuthi amagama abamba elikhulu iqhaza emdlalweni kanti yiwona aphumelelisa umdlalo ukuze nawo umdlalo ukwazi ukudlulisa umlayezo othile kubafundi. Lokhu kubuye kwabhekwa nalapho kwethulwa amathiyori ahlukene angalandelwa uma kwethiwa amagama. Lana kusuke kungamathiyori ezincithabuchopho nongoti abamkantshubomvu kulo mkhakha futhi ababuya ezinkalweni zonke zomhlaba. Ucwaningo lubuye lwabheka indlela abalingiswa abaphumelelisa ngayo isakhiwo nesizinda somdlalo. Lokhu kubuye kwagqama nalapho bekucwaningwa amagama abalingiswa emidlalweni kamabonakude. Ucwaningo lubuye lwaveza ukuthi umbhali uye wetha abalingiswa bakhe ngegama elisuka esenzekweni esithile okungaba futhi isigameko esibi noma esihle. Kuphawulekile lokhu esahlukweni sesine emdlalweni othi *Izwe Lizothini* ukuthi ngemuva kwezigigaba eziningi lapho kwabe kuvela ukuthi uDudu noMenzi bayahlobana kodwa kubuye kwabulawa igula ukuchitha ubuhlobo. Lokhu kugcine ngokuthi uDudu aphumelele athole ingane yentombazane njengoba kade ekhulelwe nje. Kuphawulwa kanjena :

Anqekuze wonke amakhanda. Kuhlakazekwe. Kwasa uDudu ebelethe. Baqamba intombazanyana yabo igama elithi nguNozigemegeme.
(Molefe 1992: 82)

Lokhu kusibonisa ngokusobala ukuthi igama phela lisho okuthile. Igama liyakhuluma. Kubuye kwagqama ukuthi igama elethiwa umntwana limenza afune, kumbe abe yile nto echazwa yigama lelo. Ngamanye amagama leyo ngane iyolandela incazelo yalelo gama. Ngakho-ke siyababonga ababhali bethu abayishiyile induku ebandla ekwethiweni kwabalingiswa babo ngendlela edlulisa isifundo esithile nokusivula amehlo ngezinto okumele siziqaphela.

Kubuye kwaphawulwa kwezinye izahluko ukuthi umlingiswa angethiwa igama lesikholwa ngoba kuyigama lokubhabhadiswa okusho ukuthi lingaba igama

lesibili. Amakholwa ayakholelwa ukuthi igama lesikholwa libalulekile ebekuvame ukuthi esikhathini esidlule kakhulukazi sobandlululo kube yigama lesiNgesi. Amakholwa abesuke eyetha abantwana babo ngokwemisebenzi yalabo okusuke kukhulunywe ngabo eBhayibhelini. Lokhu kukhombisa ngokusobala ukuthi ukwethiwa kwamagama kuwumkhakha okumele usekelwe kakhulu ngoba yiwona ozokwazi ukwakha isizwe sethu.

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ISENGEZO / APPENDIX A

INDIVIDUAL INFORMED CONSENT LETTER TO PARTICIPATE IN THE STUDY/RESEACH

INDIVIDUAL INFORMED CONSENT FORM		
<p>Greetings. My name is Sylvia Puseletso Manda. I am conducting a research which is part of my MA studies through UNISA. This research will help the community to know and understand the importance of giving their children names that will have an impact in their lives and contribute positively to better our society. The society will learn about naming and the long term goals of giving the right name to our children. In short, the aim of the study is to consciountise and guide South African and African communities at large about naming as well as to learn from other nations on how they name their children and what impact does that have in their societies. You are amongst the people that have been chosen to participate in the study because of your language background and expertise in this regard.</p> <p>The results of this study will be used to improve the societal challenges that we face every day and your information will be included in the thesis by the researcher. Your contribution will also be acknowledged in the thesis. You are also assured that where you feel that your information should be kept confidential and private, that would be agreed upon by both parties (researcher and interviewee).</p> <p>I want to assure you that all of your answers will be kept strictly confidential. I will keep a record of your name so as to prove that, indeed you participated and this will also be agreed upon by the researcher and interviewee. You have the right to stop the interview/discussion/completing the questionnaire at any time, or to skip any questions that you don't want to answer and you will not be penalised for that.</p> <p>There are no right or wrong answers. Some of the questions may be a little bit sensitive to discuss, but you may find out that it will be useful to have the opportunity to talk about it.</p> <p>Your participation is completely voluntary as your experiences could be very helpful to the society at large.</p> <p>Unayi yini imibuzo ngaphambi kokuba siqale?</p> <p>(The interview/questionnaire/focus group discussion* will take approximately 45mins to an hour to complete). Uyavuma yini ukubamba iqhaza?</p> <p>I have not been pressurized to participate in any way and I hereby give consent to participate in this study.</p> <p>..... Signature of the participant</p> <p>..... Date</p> <hr/> <p>Statement by the Researcher</p> <p>I provided verbal and/or written* information regarding this study to the participant. I agree to answer any future questions concerning the study as best as I am able. I will adhere to the approved protocol.</p> <p>.SYLVIA PUSELETSO MANDA . Name of Researcher</p> <p>..... Signature</p> <p>..... Date</p>		

ISENGEZO / APPENDIX B

IMIBUZO EBUZWA NGUMCWANINGI UKWETHIWA KWAMAGAMA

1. Ubona igama kuyinto ebalulekile na?

2. Ngabe igama linomthelela muni kowethiwe?

3. Kudingekile sibe namagama anomlando na?

4. Igama lisiza ngani ukugcina ukhondolo lwemindeni?

5. Ucabanga ukuthi yini okufanele siyiqaphele lapho setha amagama?

6. Ucabanga ukuthi yini umahluko phakathi kokuqamba nokwethiwa kwamagama?

7. Kudingekile yini ukuthi sibe namagama amaningi na?

8. Kungani ubona ukuthi kumele uma kwethiwa izingane amagama kumele kube amagama aphosile?

9. Elakho igama ungalichaza kanjani? Okuphi okuphawulekayo ngalo?

10. Uma unganikwa ithuba lokwetha igama manje eliphi ongalettha? Kungani?

IGAMA LOBUZWAYO:

ISIGINISHA:

USUKU:

IGAMA LOMCWANINGI:

ISIGINISHA:

ISENGEZO / APPENDIX C

Kuye kwenziwa ucwaningo endaweni yaseShowe eNkwalini ngokuhlanganyela nabasebenzi baseShakaland. Lokhu kwabe kuwukuthola ukuthi ingaba isizwe samaZulu sikuchaza kanjani ukubalulela kokwethiwa kwegama. Kwabe kubhekwe nomthelela wencazelo yegama empilweni yalowo osuke ethiwe lelo lagama.

Kwabe kubhekwa ukubaluleka kwegama nokuthi yini lena edala ukuba libonwe njengento ebalulekile. Kwabe kubhekwa lokhu okulandelayo:

- Ngabe igama linomthelela muni kowethiwe?
- Sikhona yini isidingo sokuba uluNtu lube namagama anomlando na?
- Igama lisiza ngani ukugcina ukhondolo lwemindeni?
- Ucabanga ukuthi yini okumele iqashelwe lapho kwethiwa amagama?
- Ucabanga ukuthi yini umahluko phakathi kokuqamba nokwethiwa kwamagama?
- Kudingekile yini ukuthi sibe namagama amaningi na?
- Kungani ubona ukuthi kumele uma kwethiwa izingane amagama kumele kube amagama aphosile?
- Elakho igama ungalichaza kanjani? Okuphi okuphawulekayo ngalo?
- Uma unganikwa ithuba lokwetha igama manje eliphi ongaletsa?
Kungani?

Okutholakale lana ukuthi kubalulekile ukwethiwa kwegama, igama liyamalandela umnikazi walo okungaba ngokwezenzo noma imisebenzi yakhe. Kubuye kwagqama futhi ukuthi akwenzeki ukuthi umuntu azalwe angethiwa igama. Igama lichaza ubuyena bomuntu. Kwabuye kwaba nokuthi abantu okwenziwe ucwaningo kubo balandise ngokwethiwa kwawabo amagama. Ngamafuphi kubonise ukubaluleka nomsuka wokwethiwa kwegama okungaba kubalingiswa noma izingane.

