INYUVESI YAKWAZULU-NATALI EMGUNGUNDLOVU

UKUHLAZIYWA KWAMAGAMA ABALINGISWA EMIBHALWENI KA-M.J. MNGADI

UNIVERSITY OF KWAZULU-NATAL™

INYUVESI YAKWAZULU-NATALI

NGU-

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UKUHLAZIYWA KWAMAGAMA ABALINGISWA EMIBHALWENI KA-M.J. MNGADI

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ISIFUNGO

Mina Bongeka Fortunate Dlamini ngiyafunga ngiyagomela ukuthi lolu cwaningo olusihloko sithi, **Ukuhlaziywa Kwamagama Abalingiswa Emibhalweni Ka-M.J Mngadi** kungumsebenzi wami. Ngiyaqiniseka ukuthi

1. Lona umsebenzi oqalwe waphothulwa yimina uqobo ngaphandle kwababhali okucashunwe imisebenzi yabo maqede bavezwa.
2. Lo msebenzi awukaze wethulwe kwesinye isikhungo semfundo ephakeme ngenhloso yokuthola iziqu, kanjalo awunalo ulwazi noma umqondo womunye umuntu.
3. Lo msebenzi futhi awunalo nolwazi olucashunwe ku-inthenethi lwangavezwa ukuthi luthathwephi futhi olukabani.
4. Imibono nemiqondo yabanye ababhali isetshenziswe kanje:
    - Ngokucaphuna amazwi enjengoba enjalo.
    - Ngokusebenzisa esehumushelwe esiZuluwini kwavezwa ukuthi athathwe kuphi.
    - Ngokuhumusha abakushoyo kwavezwa umbhali, unyaka nekhasi okushashunwe kulo.

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AMAZWI OKUBONGA

Ngithanda ukubonga umeluleki wami uDkt. P.D Dlamini ngibonga isineke sakhe nezeluleko zakhe okuyizona ezenze ukuba ngiphothule lolu cwaningo. Ngithi nje ume njalo Jama!

Ngibonga abazali bami uMaNgcobo kanye noDlamini ngokungeseka kwabo, nokungixhasa ngakho konke ebengikudinga ukuze ngiphothule lolu cwaningo.

Ngibonge abafowethu uLethokuhle, uNqubeko, uPhumlani, uThuthukani kanye nomshana wami uZiyanda. Ngiyabonga ngokungigqugquzela ukuba ngiphothule lolu cwaningo. Nalapho sekuphela amandla, ukuba khona kwenu bekunginika amandla okuqhubeka.

Ngibonge nakuMaNyambose, umngani wami, ngokungilekelela ukuba ngiphothule lo msebenzi. Ngiphinde ngibonge umngani wami uNtokozo ngokungeseka nokungigqugquzela ukuba ngivuke ngenze umsebenzi; ume njalo Mwelase! Ngeke ngimlibale noSineliso Thabede, ngiyabonga mfokaThabede ngazo zonke iziyalo zakho nokufunda kwakho umsebenzi wami, uqikelele ukuthi ngibhale ngendlela efanele.

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Ngibonge kakhulu kuMvelinqangi okunguyena oyisiphephelo sempilo yami, yena ongiphe umqondo, wangipha amandla okuba ngiphothule lo msebenzi.

IQOQA

Amagama abalingiswa akhulisa umqondo wombhalo ngoba kuyabhekeka ukuthi ngabe abalingiswa bayawalandela yini amagama abawanikiwe noma cha. Ekuqanjweni kwamagama kuqapheleka nekhono lombhali ngeso elibanzi nelibukhali. Lolu cwaningo luhlose ukuhlaziya kabanzi amagama abalingiswa emibhalweni kaMngadi. Amagama abalingiswa ayingxenye ebalulekile emibhalweni yobuciko ngoba yiwona alekelelayo ukuthi lowo ofundayo akwazi ukuhlukanisa abalingiswa.

Liyancomeka ikhono likaMngadi lokuqamba abalingiswa amagama ahambelana nezenzo zabo. Emibhalweni kaMngadi, baningi abalingiswa abanamagama amabili noma ngaphezulu. Lokho kwenza ukuthi kuvele izinhlobo ezingafani zamagama, ngokwesibonelo, umlingiswa angaba negama lesiNgisi kanye nelesiZulu. Imvamisa elesiNgisi umlingiswa ubizwa ngalo esikoleni noma emsebenzini, kanjalo namagama ezidlaliso. Kwesinye isikhathi uMngadi uqamba ngisho amagama ahambelana nesihloko sendaba, okuveza ubuchule bombhali. Njengoba imvamisa yamagama aqanjwa uMngadi eveza ukuhambisana nendlela umlingiswa asuke eziphethe ngayo noma alindeleke ukuba aziphathe ngayo, ziyavela izincazelo eziveza isimomnqondo umzali ayesuke ekuso ngenkathi eqamba ingane yakhe endabeni. Lokhu kuvezwa ngendlela yokujeqeza emuva kanye nokufunza umlingiswa amagama athize. Imibhalo kaMngadi inawo futhi amagama abikezela okuthize okuzokwenzeka endabeni. Kuyenzeka igama libikezele okuhle noma okubi.

Lolu cwaningo luqhutshwe ngendlelakubuka i-inthaphrethivu, kusetshenziswa indlela yekhwalithethivu. Ulwazi luqoqwe ngokusebenzisa imibhalo kaMngadi ukubheka amagama abalingiswa ukuze ahlaziywe. Kuzobhekwa amanoveli kanye nezindaba ezimfushane ukuze kubhekwe amagama abalingiswa. Kusetshenizswe izinjulalwazi ezimbili, okuyinjulalwazi yeLitherari Onomastiki kanye neyeNcazelomagama.

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ISETHULO SOCWANINGO

1.1 Isingeniso

Igama Iibalulekile kakhulu kuyo yonke into ekhona emhlabeni, kungaba ephilayo noma engaphili. Likwazi ukwahlukanisa into kwezinye izinto noma umuntu kwabanye abantu. UHadebe (2002:1) uthi igama lesiZulu liqanjwa ngokwesimo nangesizathu esibalulekile. Uqhubeka athi libalulekile ngoba linencazelo enamatheliswe kulo ngoba alisuselwa emoyeni kodwa kusuke kunesidingo esinqala. Lokhu kuyenzeka emibhalweni emikhulu yesiZulu lapho umbhali elindeleke ukuba aqambe abalingiswa amagama ngokombhalo ukuze lowo mbhalo ube seqophelweni eliphezulu. Kulolu cwaningo kuzogxilwa emibhalweni kaMngadi. UMaphumulo (1995:11) uthi amagama abalingiswa akhulisa umqondo wombhalo ngoba kuyabhekeka ukuthi ngabe abalingiswa bayawalandela yini amagama abawanikiwe noma cha. Ekuqanjweni kwamagama kuqapheleka nekhono lombhali ngeso elibanzi nelibukhali. Lolu cwaningo luhlose ukucwaninga kabanzi ngokuqanjwa kwamagama abalingiswa atholakala emibhalweni kaMngadi. UMngadi uqambe abalingiswa bakhe ngamagama ahambelana nezenzo zabo, abikezele okulindelelekile noma ikusasa lomlingiswa. Ngokwesibonelo, uVusumuzi enovelini ethi *Imiyalezo* uyawuvusa ngempela umuzi wakubo njengegama lakhe. Umcwaningi ubone ikhono elingajwayelike elisetshenziswe nguMngadi lokwethiwa kwamagama abalingiswa ahambisana nesihloko sendaba kanjalo nezinhlobo eziningi zamagama ezingajwayelikile kweminye imibhalo. Ngokwesibonelo, eqoqweni lezindaba ezimfushane elisihloko sithi *Izinyembezi Zothando,* uMngadi ubhale indaba esihloko sithi "Mhla liduma laduma" wabe eseqamba abalingiswa bakhe ngokuthi uNomvula Duma, uNoziphepho, uNomafu owendele kwaMkhizwana, noMhlaladuma. Wonke la magama athonywe isimo sezulu kanjalo nesihloko sithonywe isimo sezulu. Uma sibheka ngokwezinhlobo zamagama abalingiswa siyathola ukuthi ziningi kakhulu; kukhona ngisho namagama ezinye izilimi njengesiNgisi, kanjalo nalawo asuselwe ezilwaneni, njengo Njay'phume, uBhova kanye noNyokana. KwawesiNgisi siyabathola o-Annabell noJazzman. Kuphinde kuvele uhlobo lwamagama olusambuzo njengoFunani, Lindeni, Thandabani kanye noThuleleni. Ngakho, lolu cwaningo luzogxila ekuhlaziyeni amagama abalingiswa emibhalweni kaMngadi. Lokhu kuzokwenziwa ngokucwaninga izinhlobo zamagama

abalingiswa ezitholakala emibhalweni kaMngadi, kuhlaziywe incazelo equkethwe amagama abalingiswa, kugcinwe ngokucutshungulwa ukuthi ngabe amagama abalingiswa emibhalweni kaMngadi akhiwe kanjani. Lolu cwaningo luzosebenzisa injulalwazi egxile ekuqanjweni kwamagama abalingiswa eyaziwa ngokuthi i*Literary Onomastics,* kanjalo negxile ekuhlaziyeni incazelo yegama, yona eyaziwa ngokuthi i*Semantic theory.* Luningi ucwaningo oselenziwe ngokuqanjwa kwamagama esiZulwini kodwa luncane ucwaningo olusenziwe oluthinta amagama abalingiswa emibhalweni yobuciko. Kulolu cwaningo kuzosetshenziswa imibhalo kaMngadi okubalwa kuyona eluhlobo lwamanoveli kanye nezindaba ezimfushane.

Kubalulekile ukuba umcwaningi abuyekeze imibhalo yabanye abacwaningi ukuze agweme ukuphinda into okungenzeka ukuthi sekuke kwenziwa ucwaningo ngayo ngaphambilini. Ngakho-ke, kuyavela ukuthi baningi asebeke benza ucwaningo ngokuqanjwa kwamagama abalingiswa emibhalweni yesiZulu kepha akatholakali oseke wenza ucwaningo oluqondene nokuhlaziywa kwamagama abalingiswa emibhalweni kaMngadi okwenza ukuthi sibe khona isidingo sokwenza lolu cwaningo lwalesi sihloko.

UMsomi (2015) uthi ukubuyekezwa kwemibhalo kusuke kusetshenziswa ulwazi lwabanye ababhali asebeke babhala ngento noma ngesihloko esithi asifane nalesi umcwaningi azocwaninga ngaso. Lapha kusetshenziswa izincwadi nokuthi bakhona yini abanye abacwaningi asebeke bacwaninga ngalesi sihloko sokuhlaziywa kwamagama abalingiswa emibhalweni kaMngadi. Umcwaningi ngeke abheke ucwaningo oluthinta isihloko kuphela kodwa uzobheka nocwaningo oluthinta umbhali okunguMngadi kanye nocwaningo oluthinta ukuqanjwa nokuhlaziywa kwamagama esiZulu. Umcwaningi uzohlaziya ukuthi bathini abanye abacwaningi basemazweni angaphandle, ezwenikazi lase-Afrika kanye naseNingizimu Afrika ngokuqanjwa kwamagama abalingiswa emibhalweni. Lapha sizobheka asebecwaningile ngaphambilini ngokuqanjwa kwamagama abalingiswa emibhalweni.

1.2 Ucwaningo Oselwenziwe

Le ngxenye yocwaningo ihlose ukubheka ukuthi ngabe bathini abanye ababhali aseke babhala ngesihloko esifana naleso ocwaninge ngaso, kanjalo nokubheka ukuthi ngabe alukho yini ucwaningo noma isihloko esifana nalesi ocwaninga ngaso. Kulolu cwaningo, sizobheka ukuthi bathini aseke babhala ngokuqanjwa kwamagama abalingiswa emhlabeni wonke jikelele,

asebebhalile ezwenikazi lase-Afrika, nosekubhaliwe ezweni laseNingizimu Africa. Sizophinde sibheke ucwaningo oselenziwe oluthinta umbhali ongu-M.J. Mngadi.

1.2.1 Ucwaningo Oselwenziwe Ngokuqanjwa Kwamagama Abalingiswa Emhlabeni Jikelele

Ucwaningo luyaveza ukuthi bakhona abacwaninge ngokuqanjwa kwamagama nanxa bengebaningi abacwaninge ngokuqanjwa kwamagama abalingiswa emibhalweni. Sithola ucwaningo lwaseShayina, lapho khona uYa-ting (2007), enza ucwaningo ngokwethiwa kwamagama kuma*Taiwanes* angaphesheya kwezilwandle. Siphinde sithole ucwaningo lukaWatson (1986:622), yena oveza ukuthi amagama amaShayina angaba ukukhumbula nokuhlonipha izigameko esezadlula noma akhombise izinga lempilo yalowo mndeni. Sithola i-athikili ebhalwe uMartyna Gibka (2019) esihloko sithi *Permanent functions of characters' proper names in Harry Potter.* UGardarsdottir (1999) wenza ucwaningo ngokwethiwa kwamagama abantu base-Iceland.

UGornley (1996), ocwaningweni lwakhe ubheka ukuqanjwa kwamagama abantu abangabokufika base-England. Uveza ukuthi abantu abangabokufika base-*England* bathola noma bethiwa amagama ayizinhlobo ezintathu ezahlukene. Uthi amagama esiNgisi amadala ahambisana namasonto ase-England, awasetshenziswa noma awavunyelwe kuma-*Puritans*. Ama-*Puritans* wona etha izingane zawo ngokwahlukile kulokho kwabanye abahlali abakhuluma isiNgisi abakhetha amagama enkolo noma aseBhayibhelini. Uphinde aveze ukuthi abanye abazali bavala amehlo abo, bavule iBhayibheli bese bekhomba igama abazoliqamba umntwana.

1.2.2 Ucwaningo Lokuqanjwa Kwamagama Abalingiswa Ezwenikazi Lase-Afrika

Siphinde sithole ucwaningo lwaseMalawi, lukaMoyo (2009), yena othi ukuqanjwa kwamagama emiphakathini yase-Afrika kunendima esemqoka ekwahlukaniseni okuthile kokuthile, lokho okwenza ukuthi ulimi lwegama noma okususelwe kulo igama kubaluleke. Wengeza ngokuthi igama linikeza izincazelo ezahlukene ngezimo eziba khona kanye nezimo zempilo umuntu ngamunye azalelwe kuzo. Ngokwesibonelo, igama elithi *Ndaipamo* eMalawi linqamulela igama elithi *Ndaipamo m'mudzi muno* elisho ukuthi ngiyazondwa kule ndawo (*I am hated in this village*), Moyo (2009:98).

Uma sibheka eNigeria, sithola ucwaningo luka-UGarwood (1976). Yena uveza ukuthi indlela yokuqanjwa kwamagama ama-Edo aseNigeria iyaguquguquka ihambisane nokushintsha kwesakhiwo naso esishitsha izikhathi ngezikhathi. Kuqala indlela yokuqamba igama yayilula: ubaba wayekhetha igama lomntwana wakhe wokuqala. Imigomo eyayilawula ukuqanjwa kwegama yayihambisana nendlela umntwana azaleke ngayo. Umntwana wayeqanjwa igama likamkhulu wakhe ozala uyise. Ingane yesibili yayiqanjwa igama likagogo ozala uyise, bese kuthi eyesithathu yona yayithatha igama likamkhulu ozala umama.

Olunye ucwaningo olwenziwe uNdimande (2001) kanye nabanye abacwaningi bebheka ukuqanjwa kwamagama kubantu bamaYuroba akhona eNigeria. Amagama olimi lwesiYoruba ayejwayele ukuveza isimo somntwana emndenini noma izingqinamba ezibhekene nokuzalwa komntwana. Amagama okuyiwona ayevame kakhulu yilawa: *Oru abiso* (akhombisa indlela okuphilwa ngawo ekhaya), *Oriki* (izidlaliso), *Orile* (isibongo) - Ndimande (2001:82).

1.2.3 Ucwaningo Oselwenziwe eNingizimu Afrika Ngokuqanjwa Kwamagama Abalingiswa

Uma sibheka lapha ezweni laseNingizimu Afrika, sithola izingqalabutho esezigalele ngemiqulu yezincwadi emkhakheni wokuqanjwa kwamagama lapho umcwaningi acaphune khona ulwazi. Kulezi zingqalabutho kukhona ababhali abafana noGluckman (1962), uKoopman (1986), uThipa (1983; 1987), uMoyo(2009), uPrabhakaran (1997), uTurner (1997), uMolefe (1999), uVilakazi (2002), uMönnig (1967), uGuma (2001), uMoyo (1996), uNeethling (2003:47), uNgubane(2000), uMachaba (2003;2004) kanye noBosch no-De Klerk (1995). Bakhuluma kakhulu ngezindlela zokuqanjwa kwamagama. Njengokusho kwesiko, nokuqanjwa kwamagama okuthinta izinto eziningi.

UMawela (1994) ubheka ukuvezwa kwabalingiswa besifazane emanovelini amabili esiVenda. Isahluko sesibili siveza indlela abaqanjwa ngayo abalingiswa emanovelini amabili esiVenda akhethwe umbhali. UZulu (2003) ocwaningweni lwakhe lapho eqhathanisa khona ukuvezwa kwabalingisiswa ezindabeni ezimfishane zika-W.M.B. Mkhize kanye noM.J. Mngadi, uveze ukuthi uMngadi uyaqikelela ukuthi aqambe abalingiswa amagama ahambelana nokwenzeka endabeni. Ngokwesibonelo, uHlengiwe igama lakhe lisho ukusingathwa noma ukuvikeleka. Igama lalo mlingiswa liyahambelana nokwenzeka endabeni ngoba uyahlengwa nguThembile, naye ovezwe njengethemba likaHlengiwe.

UHadebe (2002) ocwaningweni lwakhe, ucwaninge ngokuqanjwa kwabalingiswa nezindawo emibhalweni yesiZulu. Kulolu cwaningo, uHadebe unikeza izincazelo zamagama abalingiswa ezahlukene, ukuqanjwa kwamagama, injulalwazi ngokuqanjwa kwamagama, ukuthi amagama aqanjwa esuselwa kuphi, kanye nokubaluleka kwawo. Uphinde futhi wahlukanisa ukuqanjwa kwamagama ngokwenkathi: inkathi yasendulo, inkathi emaphakathi kanye nenkathi yamanje. Uyaqhuba ngokuhlukanisa ukuqanjwa kwamagama ngokwezindawo, egxile kakhulu ezindaweni zasemakhaya, nasedobobheni kanye nezindawo ezixubile.

UTumane (2016) Ucwaninge ngokuqanjwa kwamagama abalingiswa emidlalweni kaLawrence Molefe: *Izwe Lizothini* nothi *Bahlukumezekile Behlakaniphelana Nje.* Lolu cwaningo luhamba luthinte izinsiza kuhlaziya nendlela umbhali aqamba ngayo abalingiswa bakhe kanye nesitayela esisetshenziswe umbhali kule midlalo yakhe emibili. Lolu cwaningo lubhekelele indlela elandelwayo uma kuqanjwa amagama ukuthi ingabe indlela efanele nokuthi ikuphi okumele kulandelwe uma kuqanjwa amagama. Kubhekwa ukuthi ikuphi lokhu kubaluleka okuqukethwe ukuba khona kwegama emuntwini.

UNtuli (2009) ocwaningweni lwakhe lapho ebheka khona ikhono lokuchaza emibhalweni ka-M.J. Mngadi, kwesinye isahluko uhlaziya indlela abalingiswa abaqanjwe ngayo. Uveze ukuthi amagama abalingiswa emanovelini kaMngadi achazani nokuthi izenzo zabo zihlobene kanjani namagama abaqanjwe wona. Nalolu cwaningo luzobe lugxile khona emibhalweni kaMngadi lubheke amagama abalingiswa. Lokhu kwenza sithi lolu cwaningo luhambisana nalolu lukaNtuli nakuba uNtuli engangxilanga ekuqanjweni kwamagama abalingiswa emibhalweni yaleli ciko elinguMngadi.

UDlamini (2015) ebhala ngezingugquko esezenzekile ekuqanjweni kwamagama abantu abangamaZulu, uthi kubantu abangamaZulu, ukuqanjwa komntwana kuyinto ebaluleke kakhulu. Umntwana uma ezelwe akavele anikwe nanoma yiliphi igama kepha kusuke kucatshangwe kahle ukuthi kungani kumele anikwe lelo gama. Uma kufika ingane emhlabeni, kuyaye kube yinjabulo enkulu ekhaya ngendlela yokuthi ngisho igama ezolinikwa, kuba nezimo noma izinto okuba yizona eziholela ekutheni leyo ngane ithole lelo gama elinikwayo. Lokhu kufakazelwa nguNkabinde (1984) uma ethi amagama abantu abangamaZulu anencazelo ebanzi nejule kakhulu; akubi ukuqanjwa nje kwegama kuphele kanjalo.

UMhlongo (2003) ucwaninge ngokusetshenziswa kwenjulalwazi yokwethiwa kwamagama njengesu lokwakha abalingiswa kubuyekezwa imibhalo eqokiwe ebhalwe emveni kokuzuzwa kwenkululeko yabantu. Kulolu cwaningo, uMhlongo ubheke amanoveli ahlukahlukene okubalwa kuwo nebhalwe ngu-M.J. Mngadi esihloko sithi *Usumenyezelwe-ke Umcebo.* Uphawula ngokuthi kunamagama aqanjwe kule noveli aveza ubunjalo bomuntu. Ngokwesibonelo, uChule okuyisibongo, uveza ukuthi lo mlingiswa ungumuntu onolimi noma ekhuluma unobuchule.

1.3 Izinhloso Zocwaningo

ULaberee (2009) uthi uma kwenziwa ucwaningo kumele kube nezinhloso ezicacile zokuthi ingabe lwenziwelani ucwaningo lolo. Uthi izinhloso ocwaningweni ilokho umcwaningi asuke efuna ukukuthola ukuthi ngabe kwenzeka kanjani.

1. Ukuhlaziya izinhlobo zamagama abalingiswa atholakala emibhalweni kaMngadi.
2. Ukubheka incazelo yamagama abalingiswa emibhalweni kaMngadi.
3. Ukuhlaziya isakhiwo samagama abalingiswa emibhalweni kaMngadi.

1.4 Imibuzo Ezophendulwa Ucwaningo

1. Yiziphi izinhlobo zamagama abalingiswa emibhalweni kaMngadi?
2. Zithini izincazelo zamagama abalingiswa atholakale emibhalweni kaMngadi?
3. Akheke kanjani amagama abalingiswa emibhalweni kaMngadi?

1.5 Ipharadayimu Ezosetshenziswa Kulolu Cwaningo

Ipharadayimu yocwaningo yindlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo. NgokukaLather (1991), mane amapharadayimu okubalwa: ebikezelayo, ehumushayo, ekhulumayo kanye nehlukanisayo. UMazibuko (2008) uthi ababhali abehlukene baqhamuka nemibono eyahlukene mayelana nenani lamapharadayimu, abanye bathi mathathu abanye bathi mane. Isibalo okuyisonasona samapharadayimu sihlukana ngababhali.

1.5.1 Ebikezelayo

Le pharadayimu iphinde yaziwe noma ibizwe ngokuthi *i-logical empiricism paradigm.* Ngaphandle kwezincazelo ezigxile emibhalweni yenkolo, ama-*empiricist* akholelwa ekutheni angachaza umhlaba futhi athole iqiniso ngokubuka kanye nokuhlola (Glesne and Pushkin, 2011:6). Ama-*positivists* abona umhlaba njengento eyaziwayo bese efuna ukwenza ucwaningo ukuze enze noma abe nesiphetho esisodwa ngezimangaliso zenhlalo, ukunikeza izincazelo ngezimbangela bese eqagela mayelana nalezo zimangaliso.

UBailey (2007:51) uthi ipharadayimu ebikezelayo ihlobene ne-*dominant model* yocwaningo lwezenhlalo. Abacwaningi bocwaningo lwekhwantithethivu cishe zonke izikhathi basebenzisa le pharadayimu.

1.5.2 Ehlukanisayo

UMcKenna (2003) uthi Ie pharadayimu, uma siyibuka ngeso lokucatshangwayo ngeqiniso *(ontology),* ithi iqiniso alaziwa. Ibuza umbuzo wokuthi konje likhona yini iqiniso? Uma likhona lakhiwa yini noma lakheka kanjani? Le pharadayimu ayikuvumi ukuba khona kombala.

1.5.3 Ekhulumayo

NgokukaMazibuko (2008:76) uthi le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso *(ontology) ,* ithi iqiniso liyakhiwa njengoba kwenza ipharadayimu eqondayo, kodwa lena ekhulumayo ithi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo ashoshozela ukungalingani. Ngokolwazi lweqiniso *(epistemology),* Le pharadayimu izama ukuthi siqonde okwakhiwa ngumphakathi ngezimpawu ezithile kodwa siqonde futhi ulwazi lwepharadayimu engumakhonya, luyathuthukiswa bese kuthi olunye ulwazi luhlale lungaziwa noma lufiphale. Uma ibukwa ngokweso lezindlela zokuqoqa ulwazi, ifuna usebenzise izingxoxo, uhlole. Sekuzobhekwa ipharadayimu ehumushayo/eqondayo, okuyiyona ehlahle indlela kulolu cwaningo.

1.5.4 Ehumushayo/Eqondayo

Ipharadayimu eqondayo izosetshenziswa kulolu cwaningo. Lokhu kubalulekile ngoba ucwaningo olwenziwe ngomqondo wepharadayimu eqondayo lugxila ebudlelwaneni benhlalo, kanye namathuluzi kanye nezinhlelo ngokuthi iliphi ilungu endaweni eliqondiwe bese benza umhlaba wabo wenhlalo. Le pharadayimu ifisa futhi ukuchaza ubumbano lokuziphatha ngokombono womuntu ngamunye. UHenning nabanye (2004), UBabbie noMouton (2001) babheka ipharadayimu yocwaningo oluqondayo njengendlela efuna umqondo wezincazelo abantu abazinikezayo ekuxhumaneni kwabo ngokwenhlalo. Ucwaningo olusebenzisa ipharadayimu eqondayo luhlose ukuveza ukuthi ngabe ukutolika kanye nokuqonda komuntu ngayedwa noma ngalelo qoqwana kuzithinta kanjani izinhloso zabo kanye nezinqumo ngokwendlela yokwenza *(practical)* kuhambisana nokukala amathuluzi. UCreswell (2009:12) uchaza ucwaningo lwendlela yepharadayimu eqondayo njengocwaningo lapho khona umcwaningi esuke efuna ukubheka indikimba yezinto abantu abahlangabezane nazo noma abazifundile empilweni mayelana nento ethile njengoba kusuke kuchaza ababamba iqhaza.

Lolu cwaningo luzolandela indlela yekhwalithethivu njengoba kuke kwashiwo. Luhlaziya amagama abalingiswa atholakala emibhalweni kaMngadi. I-*interpretive* yona igxila kakhulu ekutheni okucwaningwayo ngabe kunayo yini incazelo, uma ikhona ngabe ithini, iphinde igxile ekucubunguleni amagama. Le ndlela yocwaningo ihambisana kahle kakhulu nalolu cwaningo njengoba lolu cwaningo lugxile kakhulu ekuhlaziyeni amagama abalingiswa emibhalweni kaMngadi.

Lolu cwaningo luzosebenzisa ipharadayimu ehumushayo *(interpretive)* okuyindlela ehlose ukuqonda ukuthi kungani abantu benza izinto ngendlela abazenza ngayo. UVosloo, (2010), uBabbie noMouton, (2008:28) bathi indlela yokutolika noma eqondayo isebenza kakhulu ekutolikeni, ukusungula, ukunika incazelo ngalokho okwenzeka kulowo mbhalo ochaziwe. Le ndlela izosebenza kakhulu kulolu cwaningo ngoba izosiza umcwaningi ukuba akwazi ukuhlaziya amagama abalingiswa bemibhalo kaMngadi.

1.6 Izindlela Zokuqhuba Ucwaningo

Izindlela zokuqhuba ucwaningo zibheka ikakhulukazi ukuthi umcwaningi uzimisele ukuba aluthole kanjani ulwazi oluthinta ucwaningo lwakhe. UKidder noJudd (1987:221) bathi nakuba ziningi izindlela ezisetshenziswayo uma kwenziwa ucwaningo, kuba kumcwaningi ukuthi iyiphi abona ukuthi kumele isebenze kubantu azoxoxisana nabo kanye nezindleko zaleyo ndlela. Kubalulekile ukuba umcwaningi alandele indlela ethile lapho eqhuba ucwaningo lwakhe. Enye yezindlela zokwenza ucwaningo yikhwantithethivu, nokuyindlela ecwaninga igxile ezinombolweni. UKuna (2014) uthi zimbili izindlela zokuqhuba ucwaningo kukhona ikhwantithethivu, indlela esetshenziswa umcwaningi ukucwaninga ngezinto ezithile egxile ezinombolweni kanye nekhwalithethivu. Ulwazi lungaqoqwa ngezindlela eziningi ezahlukahlukene. Lapha kuvezwa ukuthi ucwaningo lwenziwa kanjani ukuze lugcine luphumelele futhi lusezingeni elifanele. UKumar (2011) ukuchaza kabanzi ukuthi izindlela zokwenza ucwaningo ngokujwayelekile zingahlukaniswa imikhakha emibili - okungaba ikhwalithethivu kanye nekhwantithethivu.

1.6.1 Ikhwalithethivu

UJackson (2008:88) uthi ucwaningo ngokwekhwalithethivu lugxile ezintweni ezenzeka ngokwemvelo yazo. Ulwazi olutholakalayo luyacutshungulwa ngaphandle kokusetshenziswa kwezinombolo. Kanti uKuna (2014) uthi ikhwalithethivu iveza ukuqonda kwabantu ilandela indlela umcwaningi abuze ngayo imibuzo yakhe. Uthi iphinde isebenze ilandele indlela umcwaningi afuna ukwenza ngayo ucwaningo lwakhe.

ULewis (2015) uchaza ikhwalithethivu njengenqubo noma indlela yokuqoqa ulwazi ngokubuza abantu abathile imibuzo. Le mbuzo kumele kube imibuzo evulelekile kanti futhi kumele ibuzwe kubantu abanolwazi ngayo. ULewis uqhubeka athi le mibuzo kumele ingabi mide kakhulu. Uphinde waveza ukuthi olunye ulwazi ungaluqoqa ngokufunda iziqeshana ezihlobene nesihloko osebenza ngaphansi kwaso.

Ikhwalithethivu indlela yokuqoqa ulwazi engasebenzisi izinombolo. Kodwa-ke lokhu akusho ukuthi ulwazi oluqoqwe ngendlela yekhwalithethivu angeke lwahunyushwa ngendlela yokusebenzisa izinombolo (Richard, 1999).

UHill (2012) uthi inhlosongqangi yendlela yekhwalithethivu ukwakha ukuqonda ngokuthi izwe lakheke kanjani kulowo nalowo mcwaningi ocwaningayo. Indlela enhle yekhwalithethivu yokuqoqa ulwazi idinga ukuba usabalale ngokomqondo futhi noma ufunda ufundele ukuqonda, ukwazi ukuqhathanisa nalokhu okwaziyo nokunye odlule kukhona (Mc Leod's, 2011). Njengoba ikhwalithethivu kuyindlela yocwaningo enezinhlobo ezahlukahlukene ezitholakala ngaphansi kwayo, lolu cwaningo luzosebenzisa ikhontenti analisisi, okuyindlela yokwenza ucwaningo egxila kokubhaliwe. UDevi Prasad, (1996) uthi ngonyaka we-1952, uBenard Berelson washicilela ikhontenti analiyisisi ocwaningweni lokuxhumana, ekhombisa ukusebenza kwayo emikhakheni eyahlukahlukene yezocwaningo, okungabalwa kukho ucwaningo ezintweni zenhlalo yabantu, ezokusakaza, nezombusazwe. Uthi le ndlela ivumela umcwaningi ukuba acwaninge ngaphandle kokubuza abantu abathile. Kulolu cwaningo kuzosetshenziswa ikhwalithethivu ngenxa yokuthi akuzukuphunywa kuyoqoqwa ulwazi ngaphandle kodwa kuzobe kucwaningwa imibhalo kaMngadi kuhlaziywe amagama abalingiswa. Lokho-ke akudingi ukuthi kuze kwakhiwe imibuzo ezobuzwa abantu abathile, kudinga ukuthi kusetshenziswe yona imibhalo kaMngadi uqobo lwayo. Ukwenza lokho kuzobhekwa amanoveli kanye nezindaba ezimfushane ukuze kubhekwe amagama abalingiswa.

1.7 Ukuqoqwa Kolwazi

Umcwaningi uzofunda amanoveli nezindaba ezimfushane ezibhalwe uMngadi eyedwa noma nabanye ababhali. Kule mibhalo kuzofundwa amanoveli alandelayo: *Ifa Ngukufa, Asikho Ndawo Bakithi, Yiza Mntanami, Usumenyezelwe-Ke Umcebo kanye nethi Kusemhlabeni Lapha*. Umcwaningi uzofunda izindaba ezimfushane ezilandelayo: *Umbele Wobubele, Amalivilivi kanye neZinyembezi Zothando*. Konke lokhu kwenziwa ngenhloso yokubheka noma ukuhlaziya isu elisetshenziswa umbhali ukuqamba amagama abalingiswa emibhalweni yakhe. Umcwaningi uzophinde aqoqe imininingwane ku-internet, imibhalo ethinta ukuqanjwa kwabalingiswa noma ethinta amagama abantu ukuze athole lonke ulwazi oludingekayo ukufeza lo msebenzi. Umcwaningi uzophinde abheke neminye imisebenzi yakwezinye izilimi ethinta ukuqanjwa kwamagama abalingiswa.

1.8 Izinjulalwazi Zocwaningo

Injulalwazi ithuluzi lokucwaninga elilekelela umcwaningi ukuba ucwaningo lwakhe lube sezingeni eliphezulu futhi luncike emaqinisweni. UCuller (1997:03) uveza ukuthi injulalwazi iyakwazi ukusiza abacwaningi emicabangweni yabo esuke iphathelene nezindima ezingefani. Ubuye aqhube athi injulalwazi kumele ikwazi ukuphonsa inselelo nakwabanye abantu kanye nakolunye ucwaningo. Injulalwazi iyisakhiwo noma uhlaka oluqinisa ucwaningo noma olulekelela ucwaningo ukuthi lungantengantengi. UKamba (2008) yena uthi injulalwazi kumele ihambisane kahle nalokhu okucwaningwayo kanye nesihloko socwaningo. Uyakuveza ukuthi akuwona umsebenzi olula ukuthola injulalwazi ehambisana nocwaningo kodwa kumele umcwaningi athole izincwadi ezahlukene ukuze athole injulalwazi ehambisana nocwaningo lwakhe. Uveza ukuthi ukuba nenjulalwazi kugwema ukucabangela kanye nokuqagela izinto.

1.8.1 lLiterary Onomastics

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

U-Altman (1973: 1) uthi:

> *Literary Onomastics is a more specialised 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-Literary Onomastics iyindlela ekhethekile yokucutshungulwa kwemibhalo okwenziwa ongoti begxile emazingeni okubaluleka kwamagama emidlalweni, ezinkondlweni, emibhalweni eqanjiwe nasezinganekwaneni. Lokhu kuhlanganisa amagama ezindawo, abalingiswa, izinto ezikhona endaweni yonke, njalonjalo, ukuthi ahlobana kanjani nendikimba, izakhiwo kanye nokunye okubhekwayo emibhalweni.

U-Altman (1973:1) uqhubeka athi:

> *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 emibhalweni ukumane uqoqe nje bese wenza uhlu lwamagama akwanele futhi akuphusile. Kufanele kucatshangelwe ukuba igama elisetshenziswayo lihambelane nomsebenzi. Ongoti kufanele bakwazi ukubona lokho umbhali abekuhlosile ngamagama nokuthi asho ukuthini ngempela kithina.

Ngamanye amazwi, ngokuka-Altman (1973), kubalulekile ukuthi umbhali angasebenzisi nje amagama embhalweni wakhe ngoba kumele abe khona noma asetshenziswe kodwa kufanele asebenzise amagama aqondene ngqo ngokwemibhalo ngoba kulapho umbhali eveza izinhloso zakhe khona ngombhalo lowo, nokuyindikimba yombhalo.

U-Ashley (1979) uyavumelana no Altman lapho ethi umbhalo ungowababfundi kunombhali wawo ngoba kukhona ukuxhumana phakathi kwababfundi nombhalo okushiya umbhali ngaphandle. Yilapho umbhali ezibona khona ukuphumelela nokwehluleka embhalweni wakhe.

UFaney O'Connor (1979) yena uthi ukusetshenziswa kwamagama kuyehluka kumbhalo nombhalo. Ngokujwayelekile amagama abalingiswa akhomba ukuthi baluhlobo luni ngokwenjulalwazi, ngokwesimilo kanye nezikhundla zabo. Lokhu kusiza ukuthi abalingiswa baveze umqondo wencazelo yombhalo. UDlamini (2016) uthi umbhalo nombhalo usebenzisa abalingiswa abehlukene kodwa ekugcineni abalingiswa ngamagama abo emibhalweni eyahlukene yiwo aveza ukuthi unjani umlingiswa lowo. Lokhu kuvezwa kwabo kubaluleke kakhulu ukutshengisa izimilo nezikhundla zabalingiswa emibhalweni eyahlukene. Ngamagama, abalingiswa bagqamisa umqondo ophelele ngombhalo lowo.

Siphinde sithole incazelo ka-UShawcross (1978), yena obeka kanje: amagama anomphumela oseduze wokukhombisa umfundi ulwazi ngomuntu noma ngendawo noma ngomuntu walelo gama. Amagama anomphumela oseduze kakhulu kumfundi onolwazi ngomuntu noma

ngomlingiswa lowo. UMabuza (2008) yena uqhuba athi igama liveza ulwazi olusheshayo ngomlingiswa ngoba umfundi ushesha ukunamathelisa incazelo yegama nomnikazi wegama okungumlingiswa. Umfundi akulula ukuba adwanguze ngohlobo lomlingisi.

1.8.2 ISemantiki (Injulalwazi Yencazelomagama)

Injulalwazi yeSemantiki enye injulalwazi ezoba yisisekelo salolu cwaningo futhi ingachazwa ngezindlela eziningi ezahlukene. NgokukaTumane (2016), ISemantiki igama elibolekwe kumaGrikhi elichaza igama. Le njululwazi ibheka incazelo yegama. Enye yezinhloso zalolu cwaningo ukubheka incazelo yamagama abalingiswa atholakala emibhalweni kaMngadi, okusho ukuthi le njulalwazi izoba usizo kakhulu njengoba nayo igxile ekubhekeni incazelo yamagama atholakala emibhalweni ka-M.J. Mngadi.

Le njululwazi yeSemantiki yona ibheka incazelo yegama. Lokhu kufakazelwa u-Udoye (2018: 27) lapho ethi:

> *Semantic theory believes that names or names of charecters have underlying meaning and are not mere tags.*
>
> Injulalwazi yeSemantiki ikholelwa ukuthi amagama noma amagama abalingiswa kufanele abe nencazelo ewumsuka wegama hhayi nje into yokubiza umuntu.

Le ncazelo engenhla iveza ukuthi amagama aqanjwa abalingiswa awaqanjwa noma ikanjani kodwa kufanele abe nomqondo othize awuqukethe. Lokhu okushiwo u-Udoye kuyahambelana nalolu cwaningo ngoba nalo luzobheka incazelo yamagama abalingiswa atholakala emibhalweni kaMngadi futhi nomcwaningi uyakholelwa ukuthi amagama abantu, ikakhulukazi esiZulu, anencazelo nokuthi igama liyamlandela umuntu. U-Udoye (2018: 27) uphinde aveze ukuthi:

> *Names could be used to describe the culture of the people, tell story about the circumstances surrounding the birth of a child or even describe the philosophy of the people.*
>
> Amagama angase asetshenziselwe ukuchaza isiko, axoxe indaba ngezimo ezazikhona ngesikhathi kuzalwa ingane noma achaze ngisho nangezinkolelo zabantu.

Incazelo ka-Udoye iveza ukuthi amagama angaqanjwa noma angaba nencazelo ephathelene nesimo umzali ayebhekene naso ngenkathi ethola umntwana wakhe, noma okwenzeka ngenkathi ebeletha umntwana wakhe. Lokhu kuvamile ikakhulukazi esizweni sabamnyama.

Umzali uke aqambe ingane ngegama elisamlando noma elichaza kabanzi ngobunzima umzali abhekana nabo ngesikhathi ebeletha umntwana.

Siphinde sithole incazelo ka-Ullmann (1962: 71) lapho ebeka kanje:

> *Meaning is believed to be meaning which originates in the mind of a speaker in the form of ideas, for instance, the motive behind some naming is based on ideas or expectactions of a name giver from the child.*
>
> Incazelo kukholakala ukuthi iyincazelo ngokuthi lokhu okuqhamuka emqondweni wesikhulumi ngemicabango ngokwesibonelo, imbangela ngokuqanjwa kwamagama kusekelwa yimibono noma incazelo esuke iveza lokhu umqambi walo igama asuke ekulindele kuloyo asuke emqambile lelo gama.

Ngokwesibonelo, emibhalweni kaMngadi akhona amagama othi uma uwafunda ubone ukuthi asichazela kabanzi ngomqambi walo nasuke ekulindele kuloyo asuke emqambe lelo gama.

Ngokuka-Algeo (2018), uma sihumushela esiZulwini, uyavumelana nosekushiwo ngenhla mayelana nokuthi le njulalwazi ithi igama aliwona umbukiso kodwa liqukethe incazelo ethize futhi lingasitshela okuningi nangendlela umntwana afike ngayo emhlabeni noma izimo umama womntwana abhekane nazo ngenkathi eletha umntwana emhlabeni; kungavezwa izimo ezinhle noma ezimbi. Le njulalwazi iyahambelana nalolu cwaningo njengoba luhlose ukuhlaziya kabanzi amagama abalingiswa emibhalweni kaMngadi. U-Algeo (2010) uthi ngokwale njulalwazi, incazelo yegama ingaphinde isichazele ngesiqu somuntu (*physical apprearance)* okuyindlela umuntu abukeka ngayo. Lokhu kuvela kakhulu emagameni ezidlaliso. Ngokwesibonelo uma umuntu enekhanda elikhulu angase ethiwe igama lesidlaliso kuthiwe uKhandakhulu (Machiba, 2004). Enye incazelo ingasivezela ukuthi umlingiswa ungumuntu onjani, uma enomusa noma elungile owesifazane angethiwa ngokuthi uNomusa kanti owesilisa kungathiwa uMusa. Womabili la magama aqukethe incazelo yokuthi lona umlingiswa noma umuntu olungile.

1.9 Umklamo Wezahluko

Umcwaningi uzozehlukanisa kanje izahluko zakhe:

Isahluko sokuqala

Lesi sahluko siwumgogodla walolu cwaningo lapho sizobe sethula okugqugquzele umcwaningi ukuba acwaninge ngokuqanjwa kwamagama abalingiswa emibhalweni kaMngadi.

Isahluko sesibili

Lesi sahluko sizogxila ekubuyekezeni imibhalo ethinta isihloko, okuzokwenziwa ngokubuyekeza osekubhalwe ngababhali baleli zwe, abasemazweni ase-Afrika nababhali basemazweni aphesheya kwezilwandle ngesihloko sokuqanjwa kwamagama abalingiswa emibhalweni. Kuzovezwa obala isiko lokwethiwa kwamagama ikakhulukazi emazweni akhele izwekazi lase-Afrika. Kuzobuye kubuyekezwe kafushane ngababhali asebebhale ucwaningo ngoMngadi. Kuzobhekwa ngeso elibanzi imibono eshiwo ngabahlaziyi ngemibhalo yobucikomazwi ebhalwe nguMngadi. Lonke olunye ulwazi olutholakale emibhalweni ebuyekeziwe luyophinda lusetshenziswe ukwelekelela ukuhlaziya imiphumela yocwaningo eyotholakala ngenkathi kucutshungulwa amagama abalingiswa.

Isahluko sesithathu

Isahluko sesithathu sizonikeza izindlela zokuqoqa ulwazi ezizosetshenziswa kulolu cwaningo sezichazwe kabanzi kanye namathuluzi azosetshenziswa ukuqoqa ulwazi. Injulalwazi ezosetshenziswa kulolu cwaningo nayo izovezwa kulesi sahluko.

Isahluko sesine

Lesi sahluko sizochaza izinhlobo zamagama ezitholakale emibhalweni kaMngadi, lapha singabala amagama akwezinye izilimi, amagama ezidlaliso, amagama asekhaya, amagama athonywe iBhayibheli, amagama athonywe isimo sezulu, njalonjalo.

Isahluko sesihlanu

Lapha kuzohlaziywa umqondo olethwa amagama abalingiswa noma incazelo yamagama abalingiswa abatholakala emibhalweni kaMngadi. Lokhu kuzovezwa ngokuthi ngabe amagama abalingiswa atholakale emibhalweni kaMngadi achazani, kuphinde kuvezwe nokuthi umuntu osuke eliqambile wayekusiphi isimo. Ngokwencazelo, singathola nokuthi amanye amagama asuselwephi.

Isahluko sesithupha

Lesi sahluko sizobheka indima yamagama abalingiswa noma izizathu zokuqanjwa kwabalingiswa amagama athile. Ngamanye amazwi, lesi sahluko sizobheka iqhaza elibanjwa amagama abalingiswa ukukhulisa indaba.

Isahluko sesikhombisa

Lapha umcwaningi uzobe esephetha ucwaningo ngokufingqa konke kusukela esahlukweni sokuqala kuze kuyofika kwesokugcina lapho eveza konke okutholakale ngenkathi kwenziwa ucwaningo. Uzophinde aveze iziphakamiso kanye nezincomo**.**

1.10 Isiphetho

Esahlukweni sokuqala kuyavela ukuthi ukuze umcwaningi enze ucwaningo lwakhe lube impumelelo, kuningi okumele akwazi. Obekwenziwa kulesi sahluko bekuwukwethula ucwaningo lonke oluzokwenziwa. Ukwethula ucwaningo ngaphambi kokuba kugxilwe kulona kubalulekile kakhulu ukusiza lowo othuka ehlangana nocwaningo; kuba lula ukuthi akuqonde kahle okudingidwa ucwaningo.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1 Isingeniso

Lesi sahluko sibheka imibhalo esibhaliwe enokuhlobana nesihloko socwaningo. Okokuqala siveza osekubhaliwe ngokuqanjwa kwamagama abalingiswa emazweni angaphandle kwase-Afrika, ukuqanjwa kwamagama abalingiswa e-Afrika kanjalo nokuqanjwa kwamagama abalingiswa eNingizimu Afrika bese sigcina ngokubheka ucwaningo oselubhaliwe oluthinta imibhalo noma umbhali onguMngadi. Alukho ucwaningo olungakho oselwenziwe ngokuqanjwa noma ukuhlaziywa kwamagama abalingiswa lokhu kuholela ekutheni okuningi osekubhaliwe okuhambisana nalesi sihloko kugxile kakhulu endleleni yokuqamba, yingakho kuyikhona okuvela kakhulu uma kuhlaziywa imibhalo. UMadi (2001:15) uthi igama kumele lihambelane nokwenza kwaloyo mlingiswa, leli su umbhali uyaye alisebenzisele ukwenzela ukuba abafundi bawubone umehluko lapho befunda ngabalingiswa abehlukene. Lesi sahlukuko sizobheka imibhalo esibhaliwe ehambelana nesihloko. Lapha sizobheka ukwethiwa kwamagama ngokwejwayelekile kanjalo nokuqanjwa kwamagama abalingiswa emibhalweni yobuciko, kanye nemibhalo ethinta umbhali onguMngadi.

2.2 Ukubuyekezwa Kwemibhalo

Ukubuyekezwa kwemibhalo kusuke kubhekwa ulwazi lwabanye ababhali asebeke babhala ngento noma ngesihloko esithi asifane nalesi umcwaningi azocwaninga ngaso. Lokho kwenzelwa ukuthi kubonakale ukuthi ungakanani umsebenzi osuwenziwe ngaleso sihloko; kuvele ukuthi labo abacwaninge ngaphambili bathini futhi batholeni ocwaningweni lwabo; kuphinde kuvele ukuthi umcwaningi yena uzohluka kanjani kulabo asebecwaninge ngaphambi kwakhe. Inhloso akukhona ukuphindaphinda kodwa ukubuka ukuthi ngabe sikhona yini isidingo sokuthi kucwaningwe ngesihloko umcwaningi asuke esikhethile. UMabuza (2008) uthi kubalulekile ukuthi umcwaningi aqale ezwe eminye imibono mayela nocwaningo lwakhe ukuze akwazi ukuqhubekela phambili nolwakhe ucwaningo. Ngalokho, naye usagcizelela ukuthi kubalulekile ukubuyekeza imibhalo ngenxa yokuthi umcwaningi uthola ulwazi ngokuthi abanye abacwaningi sebetheni khona ezokwazi ukuhluka noma avumelane nabo.

2.3 Ucwaningo Oselubhaliwe Ngokuqanjwa Kwamagama

Umkhakha we-onomastiki uyisayensi yokufundwa nokuqanjwa kwamagama. UHlongwa (2015:191) uyasho ukuthi nakuba lo mkhakha uxuba izindlela namasu amaningi okuqamba igama kodwa futhi ungumkhakha ovulelekile ukwamukela imiqondo nemibono emisha ukuthuthukisa ukwethiwa kwamagama kunoma yiluphi ulimi olukhulunywayo emhlabeni jikelele. Lapho bebhala nge-onomastiki, uBosch no-De Klerk (1995) bayichaza bathi iyisayensi enamandla nesinika igunya lokuba sibheke izinguquko emiphakathini yonke jikelele. Ukuze icace kahle indaba yokubaluleka kokuhlaziywa kwamagama abalingiswa, okuyiyona ngqikithi yalolu cwaningo, kubalulekile ukuba kuqalwe ngokuhlaziya ucwaningo olukhuluma ngokuqanjwa kwamagama jikelele. Lokhu kuzokwenziwa ngokubuyekeza ucwaningo olwenziwe emkhakheni wokuqanjwa kwamagama yizizwe ezahlukene. Isizathu sokwenza lokhu yingoba iningi labacwaningi ababheka ukuqanjwa kwamagama abalingiswa emibhalweni yobucikomazwi bayakubalula ukuthi izindlela ezisetshenziswa ababhali ukwetha abalingiswa emibhalweni yabo yobucikomazwi iyisibuko sendlela amasiko ahlukene etha ngayo amagama. UWamitila (1999) uyakugcizelela lokhu lapho ethi izizwe eziningi e-Afrika zinezaga nezisho ezifakazela ukuthi umuntu uyalilandela igama lakhe. Kusobala ukuthi ukuba nolwazi olujulile ngokuqanjwa kwamagama kuzokhanyisa kangcono ukuthi kungani ababhali belandela izindlela ezithile ukuqamba abalingiswa abamqoka emibhalweni yabo yobucikomazwi.

Njengoba kuxoxiwe esahlukweni esandulela lesi, ukuthi igama liyinto ebalulekile emazweni amaningi emhlabeni wonke jikelele. UWardaugh (1992:193) uyakufakazela lokhu lapho ethi:

> Amagama angenye yezindlela zokuzazisa. Ugcizelela ukuthi ukwethiwa kwamagama kungaveza ulwazi olujulile ngamasiko ahlukene nangezinkolelo zezizwe ezihlukene. Uphinde akuveze ukuthi amagama aba nencazelo ethile futhi ehambisana nezigameko ezithile (Hum).

Ngenxa yokubaluleka kwegama, luningi ucwaningo oselwenziwe kulo mkhakha wokuqanjwa kwamagama abantu. Noma kungezugeqwa amagula, lapha kuzovezwa kafushane ucwaningo olwenziwe kulo mkhakha emazweni angaphandle kwezwekazi lase-Afrika, ucwaningo olwenziwe ezwenikazi lase-Afrika, kugcinwe ngokubheka ucwaningo olwenziwe ngaphakathi ezweni laseNingizimu Afrika.

2.3.1 Ucwaningo Olwenziwe Ngokuqanjwa Kwamagama Emazweni Angaphandle Kwase-Afrika

Abacwaningi abafana noNgubane noThabethe (2013) bathi emazweni aseNtshonalanga, isiko lokuqanjwa kwegama lomuntu akuyona into ethathelwa phezulu njengalokhu kwenziwa emazweni ase-Afrika. Bacaphuna uSuzman (1994) yena othi isizathu salokhu wukuthi emazweni amaningi aseNtshonalanga igama eliqanjwa umuntu kuyenzeka lingabi namyalezo otheni eliwedlulisayo. Noma kunjalo, luningana ucwaningo olwenziwe abacwaningi abavela kuwo wonke amagumbi omhlaba ngaphansi komkhakha wokuqanjwa kwamagama abantu. NgokukaRosenthal (2005), umkhankaso wokuphenya ngemvelaphi yamagama abantu ezizweni zaseNtshonalanga ezifana namaNgisi, amaFrentshi namaJalimane waqalwa ngabantu abafana noFerguson eminyakeni yowe-1846. URosenthal naye uphonsile esivivaneni lapho ebhala khona ngokuqanjwa kwamagama ezweni lamaNgisi, eNgilandi. Uchaza athi kusukela eminyakeni yekhulunyaka le-16 kuya kwele-18, imibiko iveza ukuthi amagama ayeqanjwa abantwana ababezalwe kule minyaka ayesuselwa kokhokho babo, nasemagameni abazali abasuke beqokelwe bona ukuba babahole futhi babafundise indlela yokuphila ngokwenkambiso yesonto. Phela ukuqokela umntwana lolu hlobo lwabazali yisiko elikhulu nelaziswayo kakhulu yisizwe samaNgisi. Yingakho negama abanikezwe lona lithinta ezenkolo (Rosenthal, 2005). Nokho-ke kuthe ngokuhamba kweminyaka kwanoshintsho ngoba iqhaza elibanjwa yilaba bazali alisagxilile kakhulu ekufundiseni ingane ngokwesonto kodwa abazali basuke beqoke umuntu abamethembayo ukuthi angaba yisibonelo esihle futhi akwazi ukuhola umntwana wabo ngendlela efanele kuzo zonke izimo zempilo ahlangabezana nazo. Amanye amagama kuvela ukuthi ngamagama ezelamani ezingasekho, kanti amanye amagama ngawabantu abaziwayo noma abavelele ngezenzo ezithile ezinhle emphakathini.

Imibono kaBosch kanye no-De Klerk (1995:69) isikhumbuza ukuthi kulukhuni kangakanani ukwehlukanisa amagama nomlando. Bayachaza ukuthi umlando uziveza ngokusobala izinguquko ezenzekile kwelamaNgisi mayelana nokuqanjwa kwamagama. Bayakuveza ukuthi kuningi esingakufunda ngosikompilo nalokho okungamagugu kwelamaNgisi ngokuhlaziya indlela yabo yokuqamba amagama. Bacaphune uHerbert (1998) lapho echaza khona ukuthi amagama amaningi aqanjwe abantu abesifazane kulo mphakathi asuselwa kwawabesilisa kanti amanye ahambisana nezinto ezifana nezimbali, isimilo okunye nje okufana namatshe angamagugu. Kodwa mayelana nokuqanjwa kwamagama abesilisa akunjalo, amagama

aqanjwe abantu besifazane kube ngamagama ezinto nje ezilula nezibonakala zingabalulekile kangako, kanti awabesilisa ahambisana namaqhawe omlando kanye nezenzo zobuqhawe nesibindi. Awekho amagama abesilisa asuselwa kwawabesifazane futhi abekho ababizwa ngezimbali. Bayachaza ukuthi namaMelikana anawo umkhuba onjalo uma etha abantu besifazane amagama.

Ngakolunye uhlangothi, ngokwesiko lwamaHindu, uJayaram (2005:481) ubalula ukuthi nakulesi sizwe igama alisetshenziselwa nje kuphela ukuzethula kubantu, kodwa lisebenza ukukhanyisa kabanzi ngosiko, imvelaphi nakho-ke ukuzazisa. Okunye okuphawulekayo ukuthi ngokwenkolo yamaHindu, igama lomuntu liyaziswa kakhulu njengoba lithathwa njengophawu oluveza ukubaluleka komuntu empilweni yalapha kwamhlaba nasempilweni yakwelemimoya. Igama lomuntu liyingxenye ebalulekile empilweni yemihla ngemihla yomuntu, yingakho umcimbi wokuqanjwa kwegama lomuntu ungelinye lamasiko ahlonishwayo yilesi sizwe. Umcwaningi onguJayaram uyakugcizelela ukuthi eNingizimu neNdiya lo mcimbi wenziwa ngosuku lweshumi umntwana ezelwe. Lokhu kwenziwa yizinkolelo isizwe esinazo ngezinsuku nalokho ezikushoyo empilweni yomntwana; kungaba izinhlanhla noma amashwa. Uphawu lwezinkanyezi losuku umntwana afike ngalo emhlabeni lusho lukhulu kulo mphakathi. Kubikwa ukuthi maningi amaHindu athintana nezangoma ezifunda izinkanyezi ukuze ziwachushise ekutholeni igama elifanele ukwethiwa umntwana. Uyaqhubeka uJayaram achaze ukuthi emiphakathini efana neyamaTamil, amagama aqanjwa abantwana asuselwa ezigigabeni nasesimweni umntwana azalwe ngaphansi kwaso. Amanye, asuke eveza ubuciko nezindlela ezingajwayelekile zokuhumusha ukuzalwa komntwana. Ezinye zezinto eziphawulwa nguJayaram lapha zithi azifane nezindlela ezilandelwa ezinye izizwe ekwetheni amagama abantwana. UMandende (2009) obhale kabanzi ngalesi sihloko sokuqanjwa kwamagama esizweni samaVenda uyakuphawula ukuthi nezinye izizwe zase-Afrika, zinawo umkhuba wokuxhumana nezinyanga ukuze zithole ukwelulekwa lapho kuthinta umcimbi wokuqanjwa kwegama lomntwana.

Emazweni aseNtshonalanga kuyinto evamile ukuba igama oliqanjwe emndenini uligcine futhi ubizwe ngalo impilo yakho yonke (Alford, 1988). Nokho ucwaningo luveza ukuthi kwezinye izizwe akunjalo, uyakwazi ukuthatha isinqumo sokushintsha igama lakho esigabeni esithile esibalulekile sempilo yakho. UStewart (1996) usikhanyisela okungejwayelekile okwenziwa ingxenye yesizwe samaGrikhi esaziwa ngokuthi ama*Naxos* lapho kuqanjwa amagama

abantwana. Ubalula ukuthi wona enza okwehlukile kunendlela ejwayelekile, ngoba ayalinda umntwana aze ahlanganise iminyaka emithathu ngaphambi kokuba eqanjwe igama. Ngaphambi kwalokhu umntwana usuke engenalo igama abizwa ngalo. Ama-*Naxos* akholwa ukuthi uma ingakahlanganiswa le minyaka, umntwana usuke engakabi yingxenye ephelele yesintu ngakho ube lokhu ebizwa ngokuthi ngumntwana engenalo igama eliqondene naye ngqo. Uthi angahlanganisa iminyaka emithathu leyo, kube sekuba nomcimbi onemidanti eminingi elandelwayo wokuqanjwa kwegama futhi lelo gama aqanjwe lona lisuselwa enkolweni yawo. Le ndlela yamaGrikhi ithi ayifane nokushiwo nguTooker (1984) lapho ekhuluma ngendlela elandelwa yizizwe ezakhele imiphakathi yezwe laseBrazili. Lezi zizwe nazo ziyephuza ukuqamba abantwana amagama ngenxa yezinkolelo eziningi ezinazo. Okumqoka ngalezi zinkolelo, yilezo abanazo ezithinta ukuqanjwa kwegama lomuntu. Bathi igama linesisindo esingaholela ekuguleni komntwana ngisho nasekufeni kwakhe imbala, uma esheshe waqanjwa igama engakaqini ngokwanele. Ziyalinda kuphele noma unyaka umntwana ezelwe bese enikezwa igama elimfanele.

I-athikili kaBlount (2015) lapho ebhale khona ngokuqanjwa kwamagama esiNgisi, iveza ukuthi emiphakathini yamaNgisi kuvamile ukuthi umuntu aqanjwe amagama amabili noma amathathu. Iqhuba ithi amaNgisi awathandi uma umuntu ezophimisa igama lawo ngendlela okungesiyona ngoba lokho kukhombisa ukudelela. UBlount uyakuveza futhi ukuthi amagama amaningi ikakhulukazi esikhathini sakudala ayesuselwe eBhayibhelini, uma umntwana kungowesifazane wayeqanjwa amagama anjengo-Elizabeth, Mary, Ruth, Rebecca, Hannah namanye. Kanjalo uma umntwana kungumfana wayeqanjwa amagama anjengoJoshua,Jacob, David, Thomas namanye.

2.3.2 Ucwaningo Oselubhaliwe Ngokuqanjwa Kwamagama Abantu Ezwenikazi Lase-Afrika

UYanga (1978) ungomunye wabacwaningi ababhale ngalesi sihloko e-Afrika. Ucwaningo lukaYanga lubuka ukuhlobana phakathi komkhakha wocwaningozilimi lwezenhlalo kanye nokuhlelwa kolimi, egxile eqhazeni elibanjwe ukuqanjwa kwamagama abantu ukuthuthukisa umlando ezweni laseZaire. Uchaza athi amagama aqanjwe abantu awazona nje izitembu ezisuke zinanyathelisiwe ukwehlukanisa umuntu komunye, kodwa asebenza ukukhombisa ukuthi ulimi lusetshenziswa kanjani ukuveza isimo senhlalo yomphakathi. Uyasikhanyisela kulolu cwaningo ukuthi amagama aveza ubunjalo besimo sobudlelwano phakathi

kwemindeni. Awagcini ngokwenza lokhu kuphela, kodwa futhi uYanga ubeka ukuthi amagama aqanjiwe abamba iqhaza lokuveza izinguquko ezenzekile esimweni senhlalo kanjalo nokuveza izigigaba ezenzeke emphakathini. Uphetha ngokuchaza ukuthi uhlelo lokuqanjwa kwamagama ezweni laseZaire lukhanyisa kabanzi ngomlando, amasiko, kanye nezigigaba ezenzekile ezithinta ezenhlalo nezombusazwe.

Ngokuka-Akinnaso (1980), kunemikhutshana ethi ayifane kuyo yonke imiphakathi yase-Afrika lapho kucutshungulwa izindlela zokuqanjwa kwamagama abantu. Noma u-Akinnaso ayegxile kakhulu emphakathini yamaYoruba, kodwa ubika ukuthi ukuqanjwa kwamagama kulesi sizwe ngenye yezindlela zokugcina umlando kusetshenziswa ulimi. Naye uqhakambisa ukuthi igama kuma-Afrika liyedlula ekubeni uphawu lokwaziwa nje kuphela, kodwa libamba iqhaza elibhekile ekuvukuzeni noma ekulondolozeni izigigaba ezingumlando walowo mndeni noma womphakathi ingane ezalelwe kuwo. Kuyagqama ukuthi kuma-Afrika igama lomuntu ligcina liyinqolobane yomlando. Izizathu ezifana nalezi ezidala ukuthi uMandende (2009:55) athi kungashiwo ngokunganazi ukuthi amagama abantu emiphakathini yase-Afrika ayimibhalo eyizindaba ezimfushane. Inkulumo ka-Akinaso ifakazela okushiwo nguFinch (2008), ocashunwe nguNgubane benoThabethe (2013:2), obika ukuthi igama eliqanjwe umuntu livamise ukubamba iqhaza lokuba wumnikazi wegama uqobo, kanye nokuchaza iqhaza lakhe emphakathini; okuchaza indlela axhumana ngayo nomndeni wakhe kanye nomphakathi wonkana.

UStewart (1996) naye ungomunye wabacwaningi ababhale kakhulu ngokuqajwa kwamagama emazweni ase-Afrika. Echaza ngokuqanjwa kwamagama esizweni samaYoruba esiyingxenye yezizwana ezakhele izwe laseNigeria, ubika ukuthi lesi sizwe siqale sihlole ukuthi ngabe sinjani isimo sezinto ngesikhathi sokufika komntwana ngaphambi kokuba aqanjwe igama. Baningi abalandela inkolo yamaSulumane kuleli zwe elidume ngokuba nesibalo sabantu esikhulu ukwedlula wonke amanye ezwenikazi lase-Afrika. UStewart ubika ukuthi nabazali abangabalandeli benkolo yamaSulumane bancika kakhulu enkambisweni yokuqamba amagama elandelwa amaSulumane. Kunezinsuku ezibekiwe zokuqanjwa kwabantwana ngoba akholelwa ekutheni izinsuku ezithize zisho inhlanhla ebulilini obuthile. Ngaleyo ndlela, abantwana besilisa bethiwa ngosuku lwesikhombisa umtwana efikile emhlabeni. Kuba umcimbi omkhulu lo lapho abazali nabadala emndemnini kuyibona abaqhamuka negama.

Indlela yokuqamba amagama amazweni ase-Afrika ithi ayifane. Njengoba nesizwe sama-Ishan sikuqaphela ukuthi igama eliqanjwa umntwana linomyalezo eliwedlulisayo emndenini noma emphakathini futhi akuvamile ukuba umntwana aqanjwe ngegama elifana nelomunye. Eqhubeka nokuchaza uStewart (1996:45) ngezindlela ezivame ukulandelwa lapho kuqanjwa amagama abantwana ezizweni zase-Afrika ubeka kanje:

> *Custom that appears in numerous African societies is that of naming children after the day of the week on which they were born… and according to the time of the day they were born or the season in which they are born. Children born on market days, during festivals and around the time of religious holidays, receive special names to mark these special occasions.*

> Okuvamile emiphakathini yase-Afrika ukuqanjwa kwezingane ngegama losuku ezisuke zizalwe ngalo nangesikhathi sosuku ezizalwe ngaso, okanye isikhathi sonyaka ezizwalwe ngaso. Izingane ezizalwa ngezinsuku zokuya emakethe, zemikhosi ethile nangezinsuku zamaholidi enkolo zithola amagama akhethekile ayisikhumbuzo salezi zenzakalo ezikhethekile.

Kuyiqiniso ke lokhu okushiwo nguStewart lapha, ukuthi kuyinto ejwayelekile ukuba abantwana baqanjwe kususelwa emagameni ezinsuku, emicimbi noma ezikhathi zonyaka abazalwe ngazo. Kanjalo futhi kuyenzeka amagama ahlotshaniswe nemikhosi yezenkolo ethile noma nje imikhosi yesizwe ebalulekile. Wenza izibonelo ngamazwe afana no–Angola, Nigeria ne-Ethiopia. Ubika ukuthi ziyatholakala izibonelo zamagama aqanjwe ngale ndlela kulawa mazwe. Isibonelo yigama elijwayelekile emiphakathini elandela inkolo yobuSulumane elithi “Haji”. Leli gama lincikene kakhulu nomkhosi omkhulu wamaSulumane owenziwa ngenyanga engcwele yamaSulumane uRamadaan. Kuyakhanya ukuthi uhlobo lwamagama aqanjiwe luvama ukuba yinkomba yokuthi umuntu ungowasiphi isizwe futhi ulandela yiphi inkolo.

Ucwaningo olwenziwe luveza ukuthi isiko lokuqanjwa kwamagama lugcinwa cishe izizwe zonke jikelele, kodwa kubonakala sengathi ezwenikazi lase-Afrika leli siko laziswa ngokwedlulele (Thipa, 1984, Ngubane 2002, Neethling, 2007, Makondo, 2009). Lokhu kwenziwa ukuthi kweminye imiphakathi yase-Afrika, njengakumaZulu, igama eliqanjwa umuntu alisebenzi kuphela ukwehlukanisa umuntu kwabanye, kodwa livamise ukuhambisana nezehlo futhi liveze nemizwa ehambisana nokuzalwa kwalowo muntu oqanjwe lelo gama. Ngokwamasiko ase-Afrika umuntu, usuke engaphelele kahle uma engenalo igama (Hadebe, 2002). Kubalulekile ukunaka ukuphawula kukaFinnegan (1970: 476) lapho echaza khona

ngobunjalo bokuqanjwa kwamagama yimiphakathi yase-Afrika. Uchaza athi ezinye zezinto ezimangazayo ngokuqanjwa kwamagama kule miphakathi yilezi:

- Yindlela amagama asetshenziswa ngayo ukuchaza ngendlela esobala noma ecashile umnikazi wegama noma abanye abantu.
- Amagama ayasetshenziswa futhi kakhulu ukuzwakalisa imibono, izifiso, ubuhlungu nokuphawula nje ngendlela enobuhlakani ngobunjalo bempilo. Ngenxa yalokhu ubuhlungu nokudangala ngenye yezindinkimba ezivamile lapho kwethiwa amagama.
- Ayasetshenziswa futhi kakhulu ukuzwakalisa imizwa yenjabulo.
- Avamile ukusetshenziswa njengezifenqo ezimumethe inkulumo ethile.

Kunababhali abaningi abenze ucwaningo oluveza ngokusobala lezi zinto eziphawulwe nguFinnegan ngenhla uma kuqanjwa amagama ezwenikazi lase-Afrika. Le ngxenye elandelayo izobika kafushane ngomsebenzi walaba bacwaningi.

UMakondo (2009) wenze ucwaningo ngendlela isizwe saseZimbabwe samaShona esetha ngayo amagama abantu. Ucwaningo lwakhe lugxile ekubhekeni ukuthi umphakathi wamaShona uzisebenzisa kanjani izinto ezifana nezimpawu, incazelo yamagama, nokusebenza kolimi ukuqamba amagama abantu. Okuphawulekayo ngalolu cwaningo lukaMakondo izindlela ezibanzi ezasetshenziswa ukuqoqa ulwazi. Umcwaningi waqoqa ulwazi ngokubuka amagama abantu atholakala emisebenzini yobucikomazwi efana namanoveli nedrama. Waphinde wabuka amaphephandaba, uhlu lwamagama abafundi abathweswa iziqu beminyaka ehlukene. Waqhubeka waba nezingxoxo nabahlanganyeli bocwaningo ezifundeni ezahlukene zaseZimbabwe esebenzisa imibuzo yokuqoqa ulwazi evulelekile. Akumangalisi ukuthi izindinkimba ezatholakala kulolu cwaningo zevile emashumini amabili. Nazi izibonelo zezinye zazo; amagama aqanjiwe esuselwa esimweni somshado, amagama azwakalisa imizwa ngokufa, amagama ayimibuzo ngesimo sezinto emphakathini, amagama athinta ubuthakathi nendlela yokuziphatha, amagama aveza izimo abantu abadlule kuzona, amagama aqanjwe kulandelwa isigqi samagama esithile kanye namagama asuselwa ezinkolweni ezahlukene njengenkolo yamaKrestu nezinkolo zesiNtu. Seluphetha lolu cwaningo luveza ukuthi abantu ababamba iqhaza ekuqanjweni kwabantwana ngabazali bobabili, noma-ke kwesinye isikhathi nogogo nomkhulu benikezwa ithuba. UMakondo (2009:204) uyakubalula ukuthi ezinye zezinto ezinomthelela ekukhetheni igama elizoqanjwa

umntwana yiminyaka yabazali, izinga labo lemfundo, indawo abahlala kuyo nokuthi umntwana ungowesingaki emndenini. Isimo somnotho nesimo sezombusazwe naso akasishiyanga ngaphandle, amagama esiShona yiwo ahamba phambili.

Olunye ucwaningo lwenziwe uNdimande (2001) kanye nabanye abacwaningi bebheka ukwethiwa kwamagama kubantu bamaYuroba akhona eNigeria. Amagama olimi lwesiYoruba ayejwayele ukuveza isimo somntwana emndenini noma izingqinamba ezibhekene nokuzalwa komntwana. Amagama okuyiwona ayevame kakhulu yilawa: *Oru abiso* (akhombisa indlela okuphilwa ngawo ekhaya), *Oriki* (izidlaliso), *Orile* (isibongo) - Ndimande (2001:82)

Uma sibheka eNigeria sithola ucwaningo luka-UGarwool (1976) yena oveza ukuthi indlela yokuqanjwa kwamagama ama-Edo ase-Nigeria iyaguquguquka ihambisana nokushintsha kwesakhiwo naso esishitsha izikhathi ngezikhathi. Kuqala, indlela yokuqamba yayilula: ubaba wayekhetha igama lomntwana wakhe wokuqala. Imigomo eyayilawula ukuqanjwa kwegama ihambisana nendlela umntwana azaleke ngayo, lapho umntwana wayeqanjwa igama likamkhulu wakhe ozala uyise. Ingane yesibili yayiqanjwa igama likagogo ozala uyise, bese kuthi eyesithathu yona yayithatha igama likamkhulu ozala umama.

Siphinde sithole ucwaningo lwaseMalawi, lukaMoyo (2009), yena othi ukuqanjwa kwamagama emiphakathini yase-Afrika kunendima esemqoka ekwahlukaniseni okuthile kokuthile lokho okwenza ukuthi ulimi lwegama noma okususelwe kulo igama kubaluleke. Wengeza wathi igama linikeza izincazelo ezahlukene ngezimo eziba khona kanye nezimo zempilo umuntu ngamunye azalelwe kuzo, njengegama elithi *Ndaipamo* eMalawi, okuyigama elinqamulela elithi *Ndaipamo m'mudzi muno* elisho ukuthi ngiyazondwa kule ndawo (Moyo, 2009:98).

2.3.3 Ucwaningo Ngokuqanjwa Kwamagama Ezweni LaseNingizimu Afrika

Njengoba kwenzeka kwamanye amazwe ase-Afrika abalwe ngenhla, isizwe nesizwe sinendlela yaso esiyilandelayo ukwenza izinto. Nalapho kwethiwa amagama kubanjalo. UHadebe (2002) usivezela ukuthi nasemphakathini wamaZulu, umsebenzi wokuqanjwa kwegama lelungu elisha emndenini uvamise ukushiyelwa kwabadala emndenini. Lokhu kufakazelwa nawuMabuza (2008:22) okuqinisekisayo ukuthi ukukhethwa kwamagama ezingane kungumsebenzi obhekene nenhloko yomuzi ikakhulukazi esizweni samaZulu nakwamanye

amazwe ase-Afrika akhuluma isiNtu. Lokhu kufakazelwa nguSuzman (1994:269) okuvezayo naye ukuthi imvamisa ezindaweni zasemakhaya umsebenzi wokuqanjwa komntwana ushiyelwa emadodeni kodwa emadolobheni abesifazane abenza lo msebenzi. Uyakusho ukuthi imvamisa yamagama aqanjwe abantwana bamantombazane ngamadoda asuke engukuphawula ngokuziphatha kukankosikazi emendweni. Ucwaningo lukaSengani (2015:2) nalo luhamba ezinyathelweni zalaba bacwaningi. Naye uyakuqhakambisa ukuthi ngokwesiko lesizwe samaVenda, umsebenzi wokuqanjwa kwabantwana ushiyelwa kumalungu amadala omndeni. Uchaza athi isizathu salokhu yingoba imvamisa kusuke kunomyalezo othile abadala abafisa ukuwedlulisa ngegama abalinika umntwana njengoba ngokwesiko lase-Afrika umntwana kungeyena owomndeni kuphela kodwa eyisipho somphakathi wonke, ngakho igama lakhe kumele lithinte izindaba zomphakathi. Kuyenzeka ukuba umntwana aqanjwe igama elihambisana nesici esithile noma aqanjwe elingenasici, kuya ngokuthi ngabe sinjani isimo umntwana atholakale ngaphansi kwaso. Ucwaningo oluningi olwenziwe kulo mkhakha lugxile ekuqanjweni kwamagama abantu kodwa futhi luningi nolumbandakanya izibongo nezidlaliso (Ngubane, 2002, Khuboni, 2003, Moyo, 2009).

URaper, njengalokhu ecashunwe nguMandende (2009), ubalula ukuthi amagama abantu ayakwazi ukuveza ubunjalo besimo senhlalo, imiqondo ebusayo, ubunjalo besimo sobudlelwano, izingqinamba ezikhona esimweni senhlalo kanye nendlela umphakathi ingane ezalelwe kuwona osebenzisa ngayo ulimi. Uyenaba achaze ukuthi noma izindlela ezilandelwayo zokuqamba amagama zithi mazifane emiphakathini yaseNingizimu Afrika ekhuluma izilimi zabomdabu, ukhona nokho umehluko. Unikeza isibonelo ngesizwe samaPedi lapho echaza khona ukuthi kuvamile kulesi sizwe ukuba igama lomntwana aqanjwe lisuselwa esehlakalweni esenzekile ngalolo suku lokuzalwa komntwana. Kungaba izigameko ezifana nokuna kwemvula, noma amagama ezihambeli ebezifikile ngalolo suku. Uyachaza nokho ukuthi kuyenzeka kwesinye isikhathi umntwana aqanjwe igama lomuntu odumile. Naye, njengoHadebe (2002), uyakuveza ukuthi namaPedi akwejwayele ukuqamba amagama agqamisa isici esithile esikhona endleleni umntwana abukeka ngayo.

Umbono kaMbiti, (1969:119) uqinisekisa ukuthi imiphakathi yendabuko iyakholelwa ekuqambeni abantwana ngamagama abantu abadumile, abaphumelele noma abavelele. Ubika ukuthi basuke bekholelwa ekutheni ngokwenza kanjalo, umntwana uzolingisa umnikazi wegama aqanjwe lona. Kungakho uMandende (2009) ebika ukuthi isizwe samaVenda

siyakugwema ukuqamba amagama alumelayo njengokuthi nje 'uKhusukhusu' okuyigama elisho umuntu ongumsusi wodweshu. Uthi njengoba izenzo zomntwana zivamise ukulandela igama lakhe, umntwana usengagcina naye abe ngodala ukuxabana noma kuphi lapho ehamba khona noma abe uphumasilwe. Kodwa-ke uyasikhumbuza uMandende ukuthi kwesinye isikhathi igama elifana naleli lingaqanjwa lisuselwa ezimweni ezimbi ezifuze lezi abazali abake bahlangabezana nazo empilweni.

Ngokuhlaziya kukaKimeyi (1989), kunobuhlakani obujulile encazelweni yamagama abantu abufanisa nenqolobane yobuhlakani obutholakala emazwini obucikomazwi bomlomo. Uphawula ukuthi amagama abantu asebenza njengezikhanyiso uma kufundwa ngesayensi yezobuzwe kanye nesayensi ephathelene nokwazi ngezinhlobo zabantu noma umlando wezobuzwe babo. Uyaqhubeka achaze ukuthi ezizweni ezingenalo usiko lokushicilela phansi, kusetshenziswa ubuciko bomlomo obufana nezinganekwane, izaga, izisho ukwedlulisela umlando nemiyalezo ezizukulwaneni. Ubalula ukuthi njengoba kwenzeka ngobuciko bomlomo, isifundo ngamagama abantu singamlekelela umcwaningi ngolwazi olunzulu. Angakwazi ukwakha umlando ngabantu, amasiko abo, nangezigigaba ezibalulekile ezibathintayo. Uchaza athi amagama abantu embula imininingwane ebalulekile yezehlo ezingumlando; njengokufuduka kwabantu, izimpi, nemithelela yokuhlangana namanye amasiko. Uphetha ngokubalula ukuthi amagama abantu ayakwazi ukukhanyisa kabanzi ngalezo zinto ezaziswa kakhulu umphakathi walapho umtwana azalelwe khona, nangendlela lowo mphakathi ozibuka ngayo izinto. Kuvezwa ngokusobala ukubaluleka kwencazelo yegama kulawa mazwi ashiwo nguBosch benoDe Klerk (1995: 23)

> Indima yencazelo ihamba phambili emikhubeni eqondakalayo yokuqamba amagama e-Afrika; nanxa amagama ewenza umsebenzi wokugagula owenziwa yiwona wonke amabizo-qho, ahlala enayo nencazelo futhi akuvamisile ukuba anikezwe nje ngaphandle kwesizathu, incazelo yawo ivame kuba sobala, iqondakale futhi iqukathe imininingwane ejulile ngabanikazi bawo.

Kafushane laba bacwaningi baphawula ukuthi okubalulekile ngokuqanjwa kwamagama emiphakathini yase-Afrika incazelo ethwelwe yigama. Noma kuyiqiniso ukuthi umsebenzi wegama ukwehlukanisa abantu, kodwa incazelo yegama yiyona eba sobala futhi yiyo esuke ithwele imininingwane ebanzi ngomnikazi wegama. Yingakho ungoti onguSengani (2014:3) ebika ukuthi kwesinye isikhathi abantwana baqanjwa amagama ayisikhumbuzo sesigameko esithile noma somuntu othile. Uchaza athi kungumkhuba owejwayelekile esizweni sabaPedi

ukuba umntwana aqanjwe ngegama likakhokho othile wesilisa noma wesifazane njengendlela yokuhlanganisa abadala futhi abangasekho nomndeni osuke usaphila. UNtuli, njengalokhu ecashunwe nguBhengu (2014:105), ubeka kahle ngokubaluleka kwamagama:

> Amagama esintu ayathandeka, ayaphila, angamagama akhulumayo, mahle, ayahlonipheka. Ayamehlukisa umuntu ame yedwa athi qekelele, angabi yisithunzana esifiphele phakathi kothikithi lwesiNtu esingenamagama. Hhayi la magama osekuqanjwa ngawo izingane zanamuhla, amagama anjengo; Lazalose, Welikhamu, Sibhili, nawoSayikholoji namanye.

Igama kufanele libe nencazelo noma umyalezo eliwedlulisayo. Akwamukeleki ukuba abantu babe namagama esiNgisi incazelo yawo engaqondwa muntu, futhi uyakuhlaba uNtuli ukuthi kusetshenziswe inkolo njengesizathu sokuqamba amagama angaqondakali.

UThipa (1987) yena uthi emiphakathini yase-Afrika ukuqanjwa komntwana igama kuveza ezinye izinto ezisemqoka. Umntwana, ikakhulukazi ozalwa ekhaya eliphila isintu, akagcini kuphela ukuba owabazali bakhe nomndeni nje kuphela kodwa uphinda futhi abe ngowomphakathi. Uthi lokhu kudalwa wukuthi amaZulu anenkolelo yokuthi ingane ayikhuliswa ngumndeni wayo nje kuphela kepha ikhuliswa ngumphakathi wonke ngoba nanoma wubani emphakathini unelungelo lokuyikhuza ingane uma eyibona isephutheni.

UGumede (1998), ocwaningweni lwakhe olusihloko sithi *The Study of Traditional Zulu Names* uveza izinhlobo zamagama esiZulu nokuthi ngabe lamagama asuselwe kuphi. UDlamini (2015) yena ubhale ngezingugquko esezenzekile ekuqanjweni kwabantu abangamaZulu. Uthi kubantu abangamaZulu, ukuqanjwa komntwana kuyinto ebaluleke kakhulu, umntwana uma ezelwe akavele anikwe nanoma yiliphi igama kepha kusuke kucatshangwe kahle ukuthi kungani kumele anikwe lelo gama. Uma kufika ingane emhlabeni, kuyaye kube yinjabulo enkulu ekhaya ngendlela yokuthi ngisho igama ezolinikwa, kuba nezimo noma izinto okuba yizona eziholela ekutheni leyo ngane ithole lelo gama elinikwayo. Lokhu kufakazelwa nguNkabinde (1984) uma ethi amagama abantu abangamaZulu anencazelo ebanzi nejule kakhulu; akubi ukuqanjwa nje kwegama kuphele kanjalo.

Ngaphandle kwamagama esiZulu, kukhona ucwaningo luka Mandende (2009) olusihloko sithi *A Study of Tshivenda Personal Names*. Kulolu cwaningo, uMandende uveza izinhlobo zamagama esiVenda, aphinde aveze ukuthi esizweni samaVenda igama aliqanjwa yinoma ubani kodwa kufanele kube umuntu omdala emndenini.

UNdlovu (2001) uveza ukuthi amaNdebele igama aletha ngoba elisusela emlandweni wawo. Uqhuba ngokuthi ulimi luyithuluzi elibalulekile ekutheni uqonde abantu; lusitshela ngemvelaphi kanye nosiko labo, luyisihlanganisi sabo nabanye kanye nabanye abantu. Amagama lawo abantu abetha ngawo izinto nalokho asebeke bahlangabezana nakho aveza umqondo womlando wabethi bamagama noma umlando wamazwibela omhlaba.

UWilliams (2004:20), ecashunwe kuMphela (2010:27) ubalula ukuthi ukwethiwa kwamagama ezingane kuyisifundo esihehayo noma esithokozisayo esihlukayo emhlabeni wonke jikelele futhi sikhuluma kakhulu ngezwe noma umphakathi. Yonke indawo igama lisho noma lichaza okuthile, kodwa ngokujwayelekile incazelo iyalahleka noma ifihleke. Amagama asitshela kabanzi ngomlando, indawo esihlala kuyo, isiko kanye nemikhuba. Uveza ukuthi kwamanye amasiko ubudlelwane phakathi kwamagama kanye nezincazelo zakhona zisobala, amagama kahle hle awukusebenza kwamabizo ajwayelekile. Kodwa akunjalo emagameniesiNgisi ikakhulukazi kulabo bezilimi zaseNtshonalanga. Amagama esiNgisi avamise ukuba nzima lokho okusho ukuthi incazelo ayibi sobala futhi itholakala ezilimini kunasesiNgisini sanamhlanje, ngokuvamile ulimi lwakudala alusakhulunywa.

2.4 Ucwaningo Oselenziwe Ngokuqanjwa Kwamagama Abalingiswa Kubuyekezwa Imibhalo Esibhaliwe

UKoopman (2002) ubika ukuthi ukuqanjwa kwamagama emibhalweni yobucikomazwi kukhula ngesivinini esimangalisayo. Lo mkhakha ugxile ekubhekeni amasu asetshenziswe ngumbhali ukuqamba amagama atholakala emibhalweni yobucikomazwi. Ekhanyisa kabanzi ngalo mkhakha, u-Alvarez-Altman (1987:220) yena ubeka kanje

> *Literary onomastics is a more specialized literary criticism in which scholars are concerned with the levels of significance of names in drama, poetry, fiction and folklore. This includes the names of places, characters, cosmic symbols, etc., as they relate to theme, structure and other literary considerations.*
>
> I-Literary Onomastics iyindlela ekhethekile yokucutshungulwa kwemibhalo okwenziwa ongoti begxile emazingeni okubaluleka kwamagama emidlalweni, ezinkondlweni, emibhalweni eqanjiwe nasezinganekwaneni. Lokhu kuhlanganisa amagama ezindawo, abalingiswa, izinto ezikhona endaweni yonke, njalonjalo, ukuthi ahlobana kanjani nendikimba, izakhiwo kanye nokunye okubhekwayo emibhalweni.

Injulalwazi yokwethiwa kwamagama emibhalweni yobucikomazwi iyindlela ekhethekile yokuhlaziya imibhalo ebheka incazelo yamagama emibhalweni yobucikomazwi eyimidlalo,

izinkondlo, izindaba ezisunguliwe ezingakholeki kanye nezinganekwane. Lapha kusuke kubhekwa ukuthi amagama ezindawo, abalingiswa namanye nje atholakala emibhalweni yobucikomazwi ahlobana kanjani nokwenzeka emibhalweni, isakhiwo nezinye izingxenye ezibalulekile zombhalo. UButler (2010) ungomunye wabacwaningi ababhale ngokuqanjwa kwamagama embhalweni yobucikomazwi. Ngokuchaza, kwakhe umehluko phakathi komkhakha wesayensi yokuqanjwa kwamagama, i-anthrophonimu, kanye nomkhakha wenjulalwazi yokwethiwa kwamagama emibhalweni yobucikomazwi wukuthi i-anthrophonimu igxile ekubhekeni umsuka nesakhiwo segama nomqondo okuwulethayo encazelweni yegama. Kanti ngapha ekuqanjweni kwamagama emibhalweni yobucikomazwi, kusuke kugxilwe ekubhekeni ukuthi ngabe izinhloso zombhali ngokuqamba igama elithile emibhalweni zinamuphi umthelela. UButler (2010) uyaqhubeka uthi eqinisweni ukusetshenziswa kwamagama abantu abathile, amagama ezigigaba noma ezindawo ezithile embhalweni wobucikomazwi kungaba nomthelela ngqo endleleni okuhunyushwa ngayo umbhalo. Okunye okubaluleke kakhulu ukuthi amagama atholakala embhalweni asebenza ukwakha uhlaka lwezinkomba ezingaba usizo kumfundi wombhalo.

Ezikhathini eziningi, bukhona ubuqiniso obuthile obudluliswa amagama aqanjiwe atholakala emibhalweni yobucikomazwi, kodwa ubuciko bokuqamba bugqama kakhulu ezincazelweni ezicashile eziqukethwe yigama. Yilesi sizathu esenza ukuhlaziywa kobuciko bolimi bube yingxenye ebalulekile yokuhlaziya imibhalo yobucikomazwi. Ukuqonda izinhloso zokuqanjwa kwamagama athile emsebenzini wobuciko kungasiza ekuhlaziyeni nasekuhumusheni umsebenzi wobucikomazwi. Ngokuhlaziya kukaWamitila (1999), amagama abalingiswa embhalweni awasebenzi nje kuphela ukwehlukanisa umlingiswa phakathi kwabanye kodwa asebenza njengezifenqo ezelekelelayo ekuhlaziyeni incazelo ethwelwe yigama. Njengalokhu kwenzeka uma kuqanjwa amagama abantu, uyachaza ukuthi amagama aqanjwe abalingiswa angasetshenziswa ukuveza lezi zinto ezilandelayo: izigameko asebeke bahlangabezana nazo, okungamagugu, indlela yokubuka impilo, usikompilo nesimomqondo esibusayo kulowo mphakathi umsebenzi wobucikomazwi obhalwe kuwona. Uyaqhubeka uWamitila uveza ukuthi enye yezinto ezibalulekile ngegama lomlingiswa ukuhlobana kwalo nosikompilo oluthile. Ukuchaza lokhu njengokuthi alikho igama elivele liziqubukele nje kodwa liqanjwa lisuselwa esimweni esithile senhlalo esikhona. Uyakuveza ukuthi amagama esiwathola emisebenzini yobucikomazwi aveza obala ubuzwe bomphakathi owakha isizinda sendaba.

Naye, njengabanye osekuke kwaphawulwa ngabo lapha, uyakugcizelela ukuthi imiphakathi yase-Afrika iyakwazisa ukubaluleka kwegama eliqanjwe umuntu. Uthi lokhu kubonakala ngezaga nezisho ezivame ukutholakala kule miphakathi ezigcizelela ukuthi igama lomntwana liveza ubunjalo bakhe. Uze alinganise ngesisho samaYoruba esithi *"Oruko ni ro omo"* okusho ukuthi igama lichaza kabanzi ngomntwana. Uthi kunjalo nalapho kuhlaziywa imibhalo yobucikomazwi, amagama aqanjwa abalingiswa aveza kabanzi ubunjalo babo.

2.4.1 Ucwaningo Oselwenziwe Ngokuqanjwa Kwabalingiswa Emazweni Angaphandle

Ucwaningo luyaveza ukuthi bakhona abacwaninge ngokuqanjwa kwamagama nanxa bengebaningi abacwaninge ngokuqanjwa kwamagama abalingiswa emibhalweni yobuciko. Sithola ucwaningo lwase Shayina lukaYa-ting (2007) owenza ucwaningo ngokuqanjwa kwamagama emibhalweni yobuciko kumaTaiwanes. Sithola i-athikili ebhalwe uMartyna Gibka (2019) esihloko sithi *Permanent functions of characters' proper names in Harry Potter*. UGibka ubheke nokuhambisana kwamagama abalingiswa nezenzo zabo kulo mbhalo othi *Harry Potter.* Ucwaningo lukaGibka luyahambelana nololu cwaningo ngoba nalo luzobheka ukuhambisana kwamagama nezenzo zabalingiswa okuzobhekwa emibhalweni kaMngadi umcwaningi ayikhethile.

Ucwaningo olwenziwe nguRobinson (2013) lapho ebheka khona ukuthi umbhali odumile u-J.R.R. Tolkien (owayengowokuzalwa eNingizimu Afrika kodwa wagcina esezinze eNgilandi) uwasebenzisa kanjani amagama abalingiswa ukuphumelelisa izincwadi zakhe zokuzululeka kwabantwana (*Children's fantasy books*). UTolkien owazakhela igama njengomcwaningi wezilimi zesiNgisi ezaziwa nge-*old and middle English*, ungumbhali odumile wemibhalo yobucikomazwi yabantwana. Eminye imisebenzi yakhe edumile egcine yenziwe amafilimu incwadi ethi "*The Hobbit*" kanye nethi "*The Lord of the Rings*". Kule misebenzi yakhe yobucikomazwi yabantwana, udume ngokuzakhela amagama akhe lapho ehlanganisa khona amagama amadala ayesetshenziswa ngabahlali basemazweni angenhla neYurophu, anjengoScandinavia, ngekhulu nyaka le-13 namagama asuselwa emagameni amadala avela olimini lwesiNgisi (Robinson, 2013). Kanjalo nasemibhalweni kaMngadi akhona amagama awaqambe abalingiswa bakhe aziwa ngokuthi amagama akudala noma asuselwa emlandweni.

Siphinde sithole ucwaningo lukaBarry III (2009) naye owenze ucwaningo ngokuqanjwa kwamagama abalingiswa emibhalweni yobucikomazwi yamaNgisi. Ubegxile kakhulu ekuqanjweni kwabalingiswa emibhalweni engamanoveli ebhalwe nguCharlotte Bronte. Amanoveli abhalwa nguBronte benodadewabo u-Emily angena ngaphansi kwenqolobane yemisebenzi yobucikomazwi ehlonishwa kakhulu yisizwe samaNgisi. Wabhala amanoveli amane kodwa adume kakhulu ilawa amabili aziwa ngokuthi i-*The Professor* kanye nethi *Jane Eyre.* Okuphawulwa nguBarry III kulolu cwaningo lwakhe ngoBronte ukuthi wayevame ukuqamba abalingiswa bakhe abaningi ngamagama abantu ababalulekile kuyena. Kule noveli yakhe ethi *The Professor*, kuvela ukuthi igama lomlandi kule noveli onguWilliam Crimswort lisuselwa egameni lomfundisi uWilliam owabe engumbheki womyuziyamu eyakhelene nesikole okwakusebenza kusona uCharlotte, futhi esondelene kakhulu nalo mbhali. Enovelini lo mlandi usetshenziswe ukuveza izigameko eziningi umbhali ahlangabezana nazo, Kanti kule noveli ethi "*Jane Eyre*", umlingiswa oyiqhawekazi lenoveli uJane, uqanjwe ngegama likadadewabo wombhali. Ngisho nesikole asebenza kusona sisuselwa ezigamekweni zezinto ezenzeka ngempela empilweni yalo mlingiswa nodadewabo uCharlotte ongumbhali wenoveli. Lokhu kufakazela khona osekubalulwe ngenhla ukuthi ngokwejwayelekile, amagama aqanjwa abalingiswa embhalweni yobucikomazwi awavamile nje ukususelwa ekhanda kodwa ayizinkomba zezinhloso zombhali ngokubhalwa kwalowo msebenzi. UBarry III (2009) uveza ukuthi amanoveli kaBronte, kuhlanganisa nethi *Shirley* (1857), angumlando wezigigaba zangempela ezehlela uBronte njengalokhu akhula eyintandane. Ngokwezinhlobo zamagama atholakala emibhalweni kaMngadi, akhona amagama anomlando othile noma asuselwe emlandweni othinta ezenkolo nokunye. Lokhu kwenza ukuthi ofundayo aqonde ukuthi kungani umlingiswa aziphathe ngendlela asuke eziphethe ngayo.

Okutholwe ngokubuyekeza ucwaningo olwenziwe ngokwethiwa kwamagama emibhalweni yobucikomazwi, kugcwalisa okushiwo ngu-Ashley (1989) lapho ephawula ngeqhaza elibanjwe amagama aqanjwa abalingiswa emibhalweni. U-Ashley ukusho kugcwale umlomo ukuthi kuyo yonke imisebenzi yobucikomazwi, amagama ethiwa abalingiswa adlala indima enkulu futhi aphakamisa izinga lobuciko bombhalo.

Ucwaningo lukaMoe (2019) lapho ebheka ukuqanjwa kwamagama abalingiswa emdlalweni osihloko sith *A song of Ice and Fire kanye* nothi *The Stormlight Archive* lubheka incazelo yamagama atholakala kule midlalo yomibili. UMoe ubheka incazelo yala magama ngokushiwo

umbhali, izenzo zabalingiswa, indlela abagqoka ngayo, kanjalo neqhaza abalibambayo emdlalweni. Siphinde sithole I-athikili ebhalwe nguJackman (2005) lapho naye ebheka ukusetshenzizwa kwamagama abalingiswa abangamaqhawe ezindabeni ezimfushane ezibhalwe nguJoyce Carol Oates. Lapha uveza ukuthi la magama aqanjwa umlingiswa, imvamisa yawo aveza amandla omlingiswa ngokobulili bakhe.

2.4.2 Ucwaningo Oselwenziwe Ngokuqanjwa Kwamagama Abalingiswa Ezwenikazi Lase-Afrika

Umbhali onguMahamadou uveza izigigaba nezehlo ezinesihluku ezazenzeka, noma kumbe ezinye izehlo ezingelona iqiniso kwazise phela lo umsebenzi wobucikomazwi. Nokho zivezwe njengesibuko sezigigaba ezenzeka ngempela. Le noveli yakhe igcina igxile kakhulu esimweni sezenhlalo namasiko, ezomnotho kanye nezinto ezingumlando ezenzeka ngempela. U-Abrams (1988:120) uthi le noveli iveza ubunjalo benoveli yase-Afrika; ingxoxo igxile ezigamekweni zempilo yemihla ngemihla njengalokhu ivezwa iqhawe noma omunye wabalingiswa. Abacwaningi oBouche no-Alou (2005) bayalibabaza ikhono lombhali onguMahamadou Halilou ngokuphumelela ukusebenzisa ubuciko bolimi ukuveza usikompilo nobuzwe bezakhamizi zaseNiger. Baphawula ukuthi lo mbhali usebenzise amagama abantu asuselwa olimini lwesiHausa kanjalo nezaga zakhona wazihumushela olimini lwesiFulentshi. Lokhu kwenza kube lula kubafundi balo msebenzi abakhuluma ulimi lwesiHausa ukuba bawuqonde kahle lo msebenzi nakuba ubhalwe ngesiFulentshi ngoba izithako zawo ezifana noteku, umbhinqo nendlela yokubuka impilo, konke kususelwa olimini lwabo lwendabuko.

Ngaphandle kocwaningo lwemfundo ephakeme, siyawathola ama-athikili athinta sona isihloko sokuqanjwa kwamagama abalingiswa. UMutanda (2017) ubhale i-athikili ehlose ukubheka ukuthi amagama abalingiswa emibhalweni eqokiwe asebenza kanjani ukuveza okwenzakalayo enovelini nokuthi umfundi akwazi ukuhlaziya nokuqonda kangcono inoveli. Le athikili iphetha ngokuthi amagama abalingiswa emibhalweni akhethwa ngokucophelela ukuze kusetshenziswe inhloso ethile ehambelana nesitayela sokubhala.

UMaurer (1983:94) uyachaza ukuthi umlando kanye nezinto eziphathelene nendawo zinomthelela lapho kuqanjwa amagama abalingiswa embhalweni. Uqhubeka achaze ukuthi ngokunjalo nohlobo-mbhalo lobucikomazwi nalo lulodwa nje lungaba nomthelela. Wenza isibonelo ngokuthi emibhalweni eyiphrozi, amagama abalingiswa abalulekile ekwakheni

isithombe somlingiswa, kanti embhalweni ongumdlalo awabalulekile kangako ngoba umdlalo uhlobo lombhalo olusuke lubhalelwe ukuba ludlalwe ngakho kuningi okuzivelelayo ngomlingiswa okungadinge kuchazwa. Okusemqoka okuphawulwa nguMaurer lapha ukuthi isimo sezombusazwe, esenhlalo nesezenkolo singasebenza njengogqozi kubabhali nasendleleni abaqamba ngayo abalingiswa. Uyakuveza futhi nokuthi amagama aqanjwe abalingiswa angaveza lukhulu ngohlangothi oluthathwa ngumbhali uma kuza kwezombusazwe. Kuyiqiniso lokhu uma ungacabanga ngomthelela wokuzuzwa kwenkululeko kuleli laseNingizimu Afrika. UNgubane (2002:6) ukubeka kucace ukuthi ukuzuzwa kwenkululeko kwenza abantu abaningi abamnyama baseNingizimu Afrika bahlukana nomkhuba owawulandelwa ngesikhathi sobandlululo wokuqamba umntwana amagama amabili; elomdabu kanye nelesiNgisi noma elesikholwa. Kunalokho baqala bazigqaja ngokuqamba abantwana amagama omdabu.

Uyaqhubeka lo mcwaningi onguMaurer achaze ukuthi abanye ababhali ikakhulukazi bamazwe aseMpumalanga basebenzisa imithombo ebhaliwe ukuthola amagama abawaqamba abalingiswa. Ubala lapha imithombo efana namabhuku anamagama nezinombolo zocingo zabantu, izincwadi zomlando, amagama umbhali aseke wahlangabezana nawo empilweni yakhe ngokomsebenzi, amagama ezilwane, ezitshalo nokunye okuningi. NoButler (2010:13) naye uyakufakazela lokhu lapho egcizelela ukuthi ababhali baqhamuka namaqhinga namasu abo okuqamba amagama besebenzisa imithombo eminingi, inqobo nje uma igama abalibumbayo lizophumelelisa lokho abafuna ukukuveza embhalweni. Okushiwo nguMaurer lapha ngokusetshenziswa kwale mithombo kuveza ngokusobala umehluko wezinto ezigqugquzela ukuqanjwa kwabalingiswa kubabhali baseNtshonalanga uma beqhathaniswa nabasemazweni ase-Afrika.

Ukuphetha igalelo labacwaningi base-Afrika ababhale ngokuqanjwa kwabalingiswa emibhalweni, ucwaningo lusika kwelijikayo emsebenzini obhalwe uNgonyani (2010). Ocwaningweni lwakhe, uNgonyani wayehlaziya indlela umbhali odumile wamanoveli esiSwahili u-Shaaban Robert aqambe ngayo abalingiswa kanye nezindawo emibhalweni yakhe. Uyaphawula okaNgonyani ukuthi ubuciko obukhonjiswa nguRobert bokuqamba amagama abalingiswa kanye nawezindawo emibhalweni yakhe bukushiya ukhexile wena mfundi wemibhalo. Uyachaza ukuthi kweminye imibhalo yakhe yilelo nalelo gama eliqanjiwe liqukethe, ngandlelathize, okuthile kwendinkimba yendaba. Ngaleyo ndlela amagama wona

uqobo agcina esetshenziswe njengesu lokuxoxa indaba ngenxa yobuciko nobumtoti anabo bolimi. UNgonyani kulolu cwaningo usebenzise incazelo yokuqanjwa kwamagama kaKing (1998) njengohlaka lokuhlaziya imibhalo kaShaaban. UKing ukwehlukanisa izigaba ezintathu ukuqanjwa kwamagama emibhalweni; igama into ebizwa ngalo, ukusetshenziswa kwegama njengophawu olumele okuthile (isibonelo, ukuziphatha, igama njengomyalezo odlulisa imizwa yombhali ngesimo esithile.)

Kulo mkhakha wokuqanjwa kwamagama abalingiswa, ayavela nama-athikili asebhaliwe. U-Allagbe (2016) ungomunye obhale ngale sihloko, lapho ehlaziya amagama abalingiswa besilisa njengesu lokukhulisa indaba. Ubheke amanoveli amathathu abhalwe ngumbhali oqavile u-Arma Darko esihloko sithi : *Beyond the Horizon* (1995), ethi *The Housemaid* (1998) kanye nethi *Faceless* (2003). Kule athikili u-Allagbe uveza isu elisetshenziswe umbhali ukuveza iqhaza lamagama abesilisa ekukhuliseni indaba. Ngokubuyekeza ucwaningo olwenziwe kulo mkhakha emazweni ase-Afrika, kuyakhanya ukuthi ulimi lweyeme emasikweni nasezimisweni ezithile zesizwe. Kusetshenziswa lona ulimi ukugqamisa ukushuba nokukhululeka kwesimo sempilo esakha isizinda umbhalo osuke ubhalwe ngaphansi kwaso. Amagama atholakala emibhalweni naqanjwe abalingiswa asebenza njengomgogodla wombhalo wobucikomazwi kwazise yibo abathwele umumo wezigigaba zendaba. UBhengu (2014:124) uyakufakazela lokhu lapho ekhuluma khona ngokuqanjwa kwabalingiswa emibhalweni uma ethi ngokwakha nokuqamba abalingisi, umlandi uyaphumelela ukuthwesa ijoka abadlali bakhe izimo zempilo njengoba zinjalo. Abadlali bazidlala ngobuciko belandela izimiso zempilo kungabonakali ukuthi benza into abayiphathisiwe.

2.4.3 Ucwaningo Oselenziwe Ngokuqanjwa Kwamagama Abalingiswa eNingizimu Afrika

Uma sibheka lapha ezweni laseNingizimu Afrika sithola izingqalabutho esezigalele ngemiqulu yezincwadi emkhakheni wokuqanjwa kwamagama lapho umcwaningi ecaphune khona ulwazi. Kulezi zingqalabutho kukhona ababhali abafana noGluckman (1962), uKoopman (1986), uThipa (1983; 1987), uMoyo(2009), uPrabhakaran (1997), uTurner (1997), uMolefe (1999), uVilakazi (2002), uMönnig (1967), uGuma (2001), uMoyo (1996), uNeethling (2003:47), uNgubane(2000), uMachaba (2003;2004) kanye noBosch no-de Klerk (1995). Bakhuluma kakhulu ngezindlela zokuqanjwa kwamagama.

UMawela (1994) ubheka ukuvezwa kwabalingiswa besifazane emanovelini amabili esiVenda.Isahluko sesibili siveza indlela abaqanjwa ngayo abalingiswa emanovelini amabili esiVenda akhethwe umbhali. UZulu (2003) ocwaningweni lwakhe lapho eqhathanisa ukuvezwa kwabalingiswa ezindabeni ezimfushane zika-W.M.B. Mkhize kanye nezikaMngadi, uveze ukuthi uMngadi uyaqikelela ukuthi aqambe abalingiswa amagama ahambisane nokwenzeka endabeni. Ngokwesibonelo, uHlengiwe leli gama lakhe lisho ukusingathwa noma ukuvikeleka. Igama lalo mlingiswa liyahambelana nokwenzeka endabeni ngoba uyahlengwa nguThembile, naye ovezwe njengethemba lika Hlengiwe.

UMadi (2001) ucwaninge ngokuvezwa kwabalingiswa besifazane emibhalweni yesiZulu ayikhethile. uMadi uthi abalingiswa bavezwa ngezindlela eziningi. Enye yezindlela yokuvezwa kwabalingiswa, bangavezwa nangendlela abaqanjwe ngayo noma amagama abo. Umbhali lapho usuke esebenzisa igama ukuveza umlingiswa wakhe. Uyaye asebenzise ubuciko obuthile bokuthatha isenzo esithile bese akha igama ngaso lihambisane nezenzo zalowo mlingiswa. Nanti igama likaGabisile lisuselwe esenzweni "gabisa". Kafushane, kulolu cwaningo esahlukweni sesibili kuya kwesokugcina, ubhalile ngokuvezwa kwabalingiswa besifazane kubhekwa indlela abaqanjwe ngayo. uMadi (2001) uyakuveza futhi ukuthi amagama abaqanjwe wona umbhali uyawasebenzisa ukuveza abalingiswa bakhe. Igama kumele lihambelane nokwenza kwalowo mlingiswa. Leli su uyaye alisebenzise umbhali ukwenzela ukuba abafundi bawubone umehluko lapho befunda ngabalingiswa abehlukene. Bazi ngegama ukuthi lowo mlingiswa uzolandelwa yiziphi izinkinga, izigigaba noma izigameko. Kanjalo no NoMsimang (1986:102) uyakufakazela lokho uma ethi:

> *"The characters are also characterized by their names".*
>
> Abalingiswa bangavezwa nangamagama abasuke beqanjwe wona.

Kafushane, le nkulumo engenhla icacisa ngokusobala ukuthi amagama abaluleke ukwedlula lapho umlobi ebhala ngoba abalingiswa abamfikela engqondweni uyaye abaphe amagama. Lawo magama azohambelana namatemu angenhla azobe eseholela ekuvezeni lowo mlingiswa.

UHadebe (2002) ocwaningweni lwakhe olubheka ukuqanjwa kwabalingiswa nezindawo emibhalweni yesiZulu unikeza izincazelo zamagama abalingiswa ezahlukene, injulalwazi ngokuqanjwa kwamagama, umlando wamagama kanye nokubaluleka kwamagama. Uphinde

futhi wahlukanisa ukuqanjwa kwamagama ngokwenkathi: inkathi yasendulo, inkathi emaphakathi kanye nenkathi yamanje. Waqhuba ngokuhlukanisa ukuqanjwa kwamagama ngokwezindawo egxile kakhulu ezindaweni zasemakhaya, ezasedobobheni kanye nezindawo ezixubile.

UMhlongo (2003) ocwaninge ngokusetshenziswa kwenzululwazi yokwethiwa kwamagama njengesu lokwakha abalingiswa kubuyekezwa imibhalo eqokiwe ebhalwe emveni kokuzuzwa kwenkululeko yabantu ubheke amanoveli ahlukahlukene okubalwa nebhalwe ngu-M.J. Mngadi esihloko sithi *Usumenyezelwe-ke Umcebo*. Uphawula ngokuthi kunamagama aqanjwe kule noveli aveza ubunjalo bomuntu. Ngokwesibonelo, uChule yisibongo esiveza ukuthi lo mlingiswa ungumuntu onolimi, noma ekhuluma unobuchule.

UNtuli (2009) ocwaningweni lwakhe lapho ebheka khona ikhono lokuchaza emibhalweni kaMngadi, kulolu cwaningo lwakhe kunengxenye eveza ukuhambelana kwamagama abalingiswa kanye nezenzo zabo. Nalolu cwaningo luzobe lugxile khona emibhalweni kaMngadi lubheke amagama abalingiswa. Lokhu kwenza sithi lolu cwaningo lunokuhlobana nalolu lukaNtuli.

UBhengu (2014:124) uyakufakazela lokhu lapho ekhuluma khona ngokuqanjwa kwabalingiswa emibhalweni uma ethi :

> Ngokwakha nokuqamba abalingiswa, umlandi uyaphumelela ukuthwesa ijoka abadlali bakhe izimo zempilo njengoba zinjalo. Ababhali bazidlala ngobuciko belandela izimiso zempilo kungabonakali ukuthi benza into abayiphathisiwe.

UTumane (2016) Ucwaninge ngokuqanjwa kwamagama abalingiswa emidlalweni kaLawrence Molefe: *Izwe Lizothini* nothi *Bahlukumezekile Behlakaniphelana Nje.* Lolu cwaningo luhamba luthinte injulalwazi nendlela umbhali aqamba ngayo abalingiswa bakhe kanye nesitayela esisetshenziswe umbhali kule midlalo yakhe emibili. Lolu cwaningo lubhekelele indlela elandelwayo uma kwethiwa amagama ukuthi ingabe indlela efanele nokuthi ikuphi okumelwe kulandelwe uma kwethiwa amagama. Kubhekwa ukuthi ikuphi lokhu kubaluleka okuqukethwe ukuba khona kwegama emuntwini.

UHlengwa (2019) ucwaninge ngobuciko bokwethiwa kwamagama abalingiswa emanovelini abhalwa ngemuva konyaka wezi-2000: kubhekwa ukuthi kuyafana nokwethiwa jikelele. Lolu cwaningo Luveze ubudlelwano egameni elethiwe umlingiswa endabeni, incazelo yalo nempilo

abalingiswa abawumfuziselo yayo. Umcwaningi uphinde wabheka ukuthi ngabe ababhali bayakulandela yini ukuguquka ekwethiweni kwamagama ngokubheka isikhathi esikhonjwa inoveli siqhathaniswe nenguqukokwetha. Konke lokhu kwenziwe ngokulekelwa injulalwazi.

Lapha kulesi sahluko kubhekwa ukuthi bathini abanye ababhali asebeke babhala ngezihloko ezithi azihambisane nalolu cwaningo.

2.5 Ucwaningo Oluthinta Umbhali Ongu-M.J. Mngadi

Njengoba lolu cwaningo luzogxila emibhalweni kaMngadi, umncwaningi ubone kungaba yisu elihle ukubheka noma ukuqalaza aseke babhala ngalo leli ciko elinguMngadi. Lokhu kuzokwenziwa ngokubheka umsebenzi wabanye abacwaningi aseke babhala ngombhali noma eminye yemisebenzi aseyibhalile.

Sithola i-athikili ebhalwe ngu N.S. Zulu (1991) esihloko sithi *African literature in the next millennium* ebheka ikusasa lemibhalo yobuciko yakuleli. Kule mibhalo ukhethe ukubheka inoveli ka-M.J. Mngadi esihloko sithi *Asikho Ndawo Bakithi.* Lapha ubheke le noveli ngokwesakhiwo sayo okubalwa ukwakhiwa kwabalingiswa, indikimba yenoveli kanjalo nekhono elisetshenziswe umxoxi ukwedlulisa umyalezo kubafundi. UZulu uthi isakhiwo yilapho kusuke kubhekwa ukulandelana kwezigameko emibhalweni. Uqhuba ngokuthi kuyenzeka endabeni izinto ziqale ngokumhambela kahle umlingiswa omkhulu, kuhambe ziye ngokubheda, kodwa kule noveli kaMngadi uZulu ubika ukuthi umndeni wakwaDubazana zithi zibekwa nje vele usuke ubhekene nezinkinga futhi lezi zinkinga ziya ngokuya zikhuphukele phezulu kunokuba zehle. Uma ephawula ngokwakheka kwamagama abalingiswa uyakugqamisa ukuthi bayavela abalingiswa abaqanjwe amagama ahambisana nezenzo zabo, aze anikeze isibonelo segama lomlingiswa onguNyokana. UNyokana ungomunye wabalingiswa abavelayo kule noveli; igama lakhe lihambisana nezenzo zakhe zobunyoka. Lokhu kufakazelwa isicaphuno esilandelayo:

> Lo muntu oqashe kuye mntanami, alimfanele elobugebengu, inswelaboya, umbulali, umbambi wenkunzi, umdlwenguli, abesilisa uyabakhuthuza, ababulale. Owesifazane ongamazi uyamkhuthuza, amhlukumeze, ambulale. Oganiwe njengawe nje, eqashe kwakhe, umbulalela indoda, adle izimali zayo zempesheni aziqede axoshe inkosikazi.
>
> Mngadi, (1996:40)

I-athikili ebhalwe nguMathonsi kanye noMazibuko (2004) ehlose ukubheka imisebenzi emisha yamanoveli esiZulu ibheka ukuthi ngabe ikuphi okushintshile ngale misebenzi, ikakhulukazi uma sibheka ngesikhathi senkululeko. Lapha kubhekwa izinguquko esezenzekile eNingizimu Africa. OMazibuko babheka izincwadi ezishicilelwe kusukela ngonyaka we-1999 kuya kowezi-2008. Baphawula ukuthi emveni kokufika kwenkululeko ababhali baqala bakhululeka babhala ngezindikimba noma izihloko okwakungavumelekile ukuba kubhalwe ngazo ngesikhathi sobandlululo. Lapha kubalwe imibhalo ethinta isihloko sokushada kwabantu bezinhlanga ezahlukene, ubugqila kanye nokuthunjwa kwezingane. Iyavela imibhalo kaMngadi ethinta indikimba yokuthandana kwezinhlanga ezingafani kanjalo nokuthunjwa kwezingane. Enovelini esihloko sithi *Iziboshwa Zothando* kuthintwa ukuthandana kwabantu bezinhlanga ezingafani eNingizimu Afrika esakhungethwe ubandlululo. Imithetho yezwe ayikuvumeli ukuthandana phakathi kwezinhlanga ezahlukene. Bonke abephula umthetho ovimba ukuthandana phakathi kwezinhlanga ezahlukene bayiziboshwa. Kanjalo nenoveli esihloko sithi *Asikho Ndawo Bakithi* yona eveza eyokuthunjwa kwezingane zamantombazane kanye nabafana. Lokhu sikuthola ngenkathi izingane zikaDubazane zithathwa ngenkani ziyiswa lapho kungazi muntu khona, zenziwe izigqila zombhikisho abesifazane benziwe izigqila ngokunukubezwa ngokocansi.

I-athikili ebhalwe uZulu (2004) esihloko sithi: *Post Apartheid Representation of Youth In The Zulu Novel Kungasa Ngifile* iveza imibhalo ethinta abantu abasha ebhalwe ngezikhathi ezahlukahlukene: isikhathi sokufika kwabelungu nenkolo yobuKhrestu, isikhathi sobandlululo kanye nesikhathi sokudlula kobandlululo. Kafushane, uZulu uthi ngesikhathi senkolo yobuKhrestu intsha yayivezwa njengabalingiswa ababefundiswa okubi nokuhle nokuhamba ngokwenkolo yobuKhrestu, ukuhlonipha, njalonjalo. Ngesikhathi sobandlulo intsha yayivezwa njengabalingiswa ababehamba emakhaya baye emadolobheni beyofuna amadlelo aluhlaza. UZulu uqhuba ngokuthi yayikhona imibhalo eyayiveza intsha njengabantu ababelwela inkululeko. Lapha iyavela inoveli esihloko sithi *Asikho Ndawo Bakithi* njengoba iveza intsha njengabantu ababehlukunyezwe udlame futhi belwela inkululeko. Le athikili ithinta indikimba ubumuncu benhlalo yomphakathi oncishwe amalungelo ngesikhathi sokubusa kukaHulumeni wombuso wobandlululo eNingizimu Afrika. Indaba igxile ezigamekweni oDubazane noMaZondi kanye nezingane zabo uMakhosazana noNkosana abahlangabezana nazo ngenxa yokuba iziqashi eNingizumu Afrika yobandlululo.

I-athikili ebhalwe nguZulu (2011) esihloko sithi *Memory, forgiveness and reconciliation in Iziboshwa Zothando* ithinta ukuthandana kwabantu bezinhlanga ezingefani eNingizimu Afrika esakhungethwe ubandlululo. Imithetho yezwe yayingakuvumeli ukuthandana phakathi kwezinhlanga ezahlukene. Bonke ababephula umthetho ovimba ukuthandana phakathi kwezinhlanga ezahlukene bayiziboshwa. Kule athikili, uZulu uveza ukuthi abantu babehlukunyezwa kanjani, ikakhulukazi njengoba le noveli iveza ukuthandana kwabantu bezinhlanga ezahlukene okwakuyinto ayayingavumelekile ngesikhathi sobandlululo. UZulu ugcizelela ukuthi le noveli ingumbhalo wobuciko oveza impilo yangalesiya sikhathi sobandlululo, ikakhulukazi ubunzima obabuthwelwe abantu ababethandana bebe beyizinhlanga ezingafani; babejeziswa ngokuthi baboshwe. Le athikili iveza ukuthi inoveli kaMngadi ayigcini nje kuphela ngokuveza noma ngokuba yizwi lalabo ababehlukunyezwa ngezikhathi zobandlululo ngenxa yokuba nobudlelwano nabohlanga oluhlukile kunolwabo, kepha iveza uxolo nokubuyisana njengokwenza kwekhomishana yamaqiniso nokubuyisana kwabantu (TRC).

UZulu (2003) ocwaningweni lwakhe lapho eqhathanisa khona ukuvezwa kwabalingiswa ezindabeni ezimfushane zika-W.M.B. Mkhize kanye noMngadi, uveza ukuthi uMngadi uyaqikelela ukuthi aqambe abalingiswa amagama ahambisane nokwenzeka endabeni. Ngokwesibonelo, uHlengiwe leli gama lakhe lisho ukusingathwa noma ukuvikeleka. Igama lalo mlingiswa liyahambelana nokwenzeka endabeni ngoba uyahlengwa nguThembile, naye ovezwe njengethemba likaHlengiwe.

UNtuli (2009) ucwaninge ngekhono lokuchaza emibhalweni kaMngadi. Kafushane, lolu cwaningo lumayelana nekhono lokuchaza emanovelini kaMngadi. Ziningi-ke izinto azichazayo emanovelini akhe uMngadi. Kulo msebenzi, uNtuli ugxile kakhulu ekhonweni aliveza uma echaza izigameko kanye nabalingiswa. Uma sibheka isahluko sesihlanu ocwaningweni lukaNtuli, kunengxenye kusona leso sahluko egxile ekuqanjweni kwamagama abalingiswa emibhalweni kaMngadi ayikhethile. Okuhlukile ngalolu cwaningo lukaNtuli ngukuthi yena akabheki imibhalo yonke kepha ubheke amanoveli ambalwa futhi akagxilile ekuqanjweni kwamagama abalingiswa, kanti lolu cwaningo lona luzobheka ukuqanjwa kwamagama abalingiswa emibhalweni ekhethekile kaMngadi, okuzoba ngamanoveli, izindaba ezimfushane kanye nezindaba ezimfushane azibhale nabanye ababhali.

Sithola ucwaningo lukaNkosi (2016) lapho ebheka khona indikimba yokuthandana kwabezinhlanga ezingafani emibhalweni yesiZulu. Eminye yemibhalo yesiZulu esetshenziswe nguNkosi inoveli kaMngadi esihloko sithi *Ifa Ngukufa* kanye nethi *Iziboshwa Zothando.*. Kafushane, lokhu kuveza ngokusobala ukuthi baningi abantu asebeke bacwaninga ngemibhalo yakhe uMngadi nakuba engekho osecwaninge ngesihloko sokuqanjwa kwamagama abalingiswa emibhalweni yakhe.

Siphinde sithole ucwaningo lukaThabede (2018) lapho ebheka ukukhubazeka kwabalingiswa emibhalweni yesiZulu. UThabede ubheke nenoveli kaMngadi esihloko sithi *Ifa Ngukufa* lapho ebheka umlingiswa onguThemba owagcina esephila ngokukhubazeka.

UMadi (2001) ocwaningweni lwakhe olusihloko sithi *Ukuvezwa Kwabalingiswa Kumanoveli EsiZulu Amane ka-1990*. Kulolu cwaningo enye yamanoveli esetshenziswe nguMadi inoveli kaMngadi esihloko sithi *Asikho Ndawo Bakithi.* Ucwaningo lukaMadi luyahambela nalulo cwaningo njengoba nalolu cwaningo luzobheka imibhalo kaMngadi.

2.6 Isiphetho

Lesi sahluko sikuveza ngokusobala ukuthi kusenesikhala okufanele sivalwe emkhakheni wokuqanjwa kwamagama abalingiswa emibhalweni. Nakuba luluningi ucwaningo oselwenziwe, ikakhulukazi ekuqanjweni kwamagama, luseluncane oluthinta ukuqanjwa kwamagama abalingiswa. Abacwaningi bayakuveza ukubalulela kwamagama abalingiswa emibhalweni yobuciko. Abanye abacwaningi baveze ukuthi ababhali bavamise ukwetha abalingiswa babo amagama aveza amandla. Ngokwesibonelo, abesilisa baqanjwa amagama akhombisa amandla njengoNkosana. Ucwaningo luthole ukuthi emazweni angaphandle, nakuba igama kungesiyona into ebaluleke kangako, okufanayo ukuthi igama le ngane liqanjwa umuntu omdala umhlaba wonke jikelele. Kuyavela ukuthi baningi asebeke bacwaninga ngombhali onguMngadi noma imibhalo yakhe, lokhu kuveza ngokusobala ukuthi lo mbhali uliciko eselibhale ngezindikimba ezahlukene.

ISAHLUKO SESITHATHU

IZINDLELA ZOKWENZA UCWANINGO NENJULALWAZI YOCWANINGO

3.1 Isingeniso

Ngokwejwayelekile zimbili izindlela ezisetshenziswayo ukuqhuba ucwaningo. Kulezi zindlela kubalwa ikhwantithethivu kanye nekhwalithethivu. Umcwaningi angakwazi ukuzisebenzisa zombili lezi zindlela noma akhethe eyodwa azoyisebenzisa. Ngakho kubalulekile ukuthi umcwaningi akhethe ngokuchophelela indlela azoyisebenzisa ukuqhuba ucwaningo lwakhe ukuze azi ukuthi yimaphi amasu azowasebenzisa ekuqoqeni ulwazi kanjalo noma sekufanele aluhlaziye. Lokhu kuba usizo kakhulu uma umcwaningi esehlaziya ulwazi alutholile. Umcwaningi uzochaza ukuthi iyini ipharadayimu bese ekhetha nepharadayimu ezosetshenziswa kulolu cwaningo. Umcwaningi uzobe esephetha ngokuchaza izinjulalwazi zocwaningo ezizosetshenziswa ukuqhuba lolu cwaningo kanye nobudlelwane bazo nalolu cwaningo. Konke lokhu osekubhaliwe kuyimizamo yokuqinisekisa ukuthi ulwazi olutholakele luyiqiniso.

3.2 Izindlela Zokwenza Ucwaningo

Umcwaningi uyaye abe nendlela yakhe azikhethela yona yokwenza ucwaningo. Ukukhetha indlela efanele kuya ngokuthi umcwaningi wenza ucwaningo olunjani. Izindlela zokuqhuba ucwaningo zibheka ikakhulukazi ukuthi umcwaningi uzimisele ukuba aluthole kanjani ulwazi oluthinta ucwaningo lwakhe. UKidder noJudd (1987) bathi nakuba ziningi izindlela ezisetshenziswayo uma kwenziwa ucwaningo, kuba kumcwaningi ukuthi iyiphi abona ukuthi kumele isebenze kubantu azoxoxisana nabo kanye nezindleko zaleyo ndlela. UPam (2011) uveza ukuthi indlela umcwaningi angayisebenzisa ekwenzeni ucwaningo lwakhe ingancika ekutheni yena umcwaningi uqobo ufuna ukucubungula ngani, futhi olunjani ulwazi afuna ukuba aluthole maqondana nesihloko sakhe.

Abacwaningi ngokuvamile uma behlela ukwenza ucwaningo, bakhetha phakathi kwezindlela ezimbili, okuyikhwalithethivu kanye nekhwantithethivu (Creswell, 2003). Lezi zindlela zigxile ekuqoqweni, ekuhlaziyweni kanye nasekwethulweni kolwazi ngakho kubalulekile ukuba umcwaningi alandele indlela ethile lapho eqhuba ucwaningo lwakhe. UCreswell (2013), uma simcaphuna kuNgcobo (2019:77), uthi ababhali uma bechaza ucwaningo lwekhwantithethivu

nolwekhwalithethivu babheka kakhulu lo mehluko; ucwaningo lwekhwantithethivu lweyeme ekuhloleni injulalwazi enamavariyebuli, akalwa ngezinombolo futhi ahlaziywa ngezindlela zezibalomidanti ukuze kutholakale ukuthi ukubikezela ngolwazi oluvamile oluvezwa yinjulalwazi kuyiqiniso yini.

Indlela yekhwantithethivu igxile kakhulu ezinombolweni. Lokhu kufakazelwa nguKuna (2014) lapho echaza ikhwantithethivu njengendlela esetshenziswa umcwaningi ukucwaninga ngezinto ezithile egxile ezinombolweni. UStrauss noCorbin (1990) bona, ngakolunye uhlangothi, bathi ucwaningo lwekhwalithethivu yindlela yokuqonda inhlalokuphila yabantu, echazwa njenganoma yiluphi uhlobo locwaningo olunemiphumela engatholakali ngezindlela zezibalomidanti. UMirriam (1998) uphawula ukuthi ucwaningo lwekhalithethivu lunenhloso yokuqonda umhlaba wabantu ngendlela abawubuka ngayo, umcwaningi uyithuluzi elibalulekile lokuqoqa nokuhlaziya ulwazi, kusetshenziswa isu lokuholela kokuthize, ekugcineni kutholakale umphumela ochazayo. Lapha kuvezwa ukuthi ucwaningo lwenziwa kanjani ukuze lugcine luphumelele futhi lusezingeni elifanele.

3.2.1 Indlela Yekhwalithethivu

UNeuman (2003) uveza ukuthi ikhwalithethivu iphathelene nokwandiswa kwencazelo, okungukuthi, ihlose ukuthi isize umcwaningi ukuba aqonde izwe esiphila kulona nokuthi kungani izinto zibe njalo. Ucwaningo luveza ukuthi eminyakeni engama-20 edlule ucwaningo lwekhwalithethivu luqale ukuhlonipheka, lwanda kwezesayensi yenhlalokuphila futhi imibiko ngalo yanda ezingqungqutheleni, kumajenali anhlobonhlobo, nasemibhalweni ephathelene nezindlela zokwenza ucwaningo (Mirriam, 1998). Le ndlela yocwaningo iyazikhathalela izinkinga ezibhekene nenhlalo yezwe bese iphendula imibuzo emayelana nokuthi: yini eyenza ukuthi abantu baziphathe ngendlela abaziphethe ngayo kanye nokuthi balimala kanjani abanye abantu uma kwenzeka izinto abangahambisani nazo emphakathini. Ngokwesibonelo, uNtuli (2009:181) uyakuveza ukuthi umbhali onguMngadi uvamile futhi ukusebenzisa isu elidala lokuchaza abalingiswa ngokubaqamba amagama aveza okuthile ngabo, okungaba indlela abaziphatha ngayo. Kanjalo nasesizweni samaZulu, kulindelekile ukuthi ingane ilandele igama eqanjwe lona kanjalo nasemibhalweni yobuciko kulindelekile ukuba umbhali ayicabangisise kahle indaba yokuqamba abalingiswa bakhe ukuze umbhalo wakhe ube impumelelo futhi uthokozelwe yilabo abawufundayo.

Nakuba uSilverman (2000:1) ebeka ngendlela ehlukile kodwa uyakuveza ukuthi ikhwalithethivu iyamsiza lowo ocwaningayo uma efisa ukuqonda impilo yabantu, umlando noma ukuziphatha kwansuku zonke; yingakho umcwaningi ekhethe le ndlela ukwenza lolu cwaningo ngoba ukuze kutholakale ulwazi kudingeka ukuba umcwaningi aqonde ukuthi ngabe amagama umbhali aqambe ngawo abalingiswa bakhe ahlobene kanjani nezigameko ezitholakala endabeni. Kubalulekile futhi ukuba umcwaningi aqonde ukuthi njengoba imibhalo ayicwaningayo ibhalwe ngesiZulu, ngabe amagama ayahambisana yini nendlela abantu abangamaZulu abaqamba ngayo kanjalo nezincazelo zawo, njengoba kungumbhalo wesiZulu.

Abacwaningi abasebenzisa indlela yekhwalithethivu bathatha lokho abantu abakushoyo njengomphumela wokuthi babuchaza kanjani ubunzima bomhlaba wabo. UJackson (2008:88) ocashunwe kuDlamini (2015) yena uphawula ngokuthi ucwaningo ngokwekhwalithethivu lugxile ezintweni ezenzeka ngokwemvelo, ulwazi olutholakalayo luyacutshungulwa ngaphandle kokusebenzisa izinombolo. Njengoba lolu cwaningo lugxile ekuhlaziyeni amagama abalingiswa emibhalweni kaMngadi umcwaningi uzocubungula ulwazi ngaphandle kokusebenzisa izinombolo. Ezinye zezizathu zokuqanjwa kwamagama abantu ngokwe-onomastiki ukubheka isimo umzali asuke ebhekene naso ngaleso sikhathi, kungaba ukuthi wayesebunzimeni noma ejabule ngenkathi ezithwele. Konke lokhu kuvezwa igama umzali aliqamba ingane yakhe, kanjalo nasemibhalweni yobuciko ababhali bayazama ukuthi imibhalo yabo ihambisane nempilo yangempela, ngakho indlela abaqamba ngayo abalingiswa iyabuveza ubunzima umlingiswa asuke ezobhekana nabo emphakathini aphila kuwo. USherman noWebb (1988) bayakufakazela lokhu uma bethi ulwazi lwekhwalithethivu lusebenzisa indlela yokuxoxisana nabantu, kufundwe imibhalo kanye nokubhekisisa ukuze kuqondwe lokhu okucutshungulwayo. Nakulolu cwaningo umcwaningi uzofunda imibhalo ukuze ahlaziye kahle amagama abalingiswa atholakala emibhalweni kaMngadi, abheke ukuthi ngabe la magama abalingiswa anazincazelo ziphi, izinhlobo zawo kanjalo nendlela akheke ngayo.

Ucwaningo lwekhwalithethivu lungachazwa kabanzi njengohlobo locwaningo olukhiqiza ulwazi olungenzi ngendlela yezinombolo noma ngayiphi indlela yokubala (Strauss noCorbin, 1990). Ucwaningo lwekhwalithethivu lusebenzisa indlela yendalo efuna ukuqonda okuthile endaweni ethile, njengomhlaba wangempela lapho umcwaningi esuke engazami

ukusebenzisa izinhloso zakhe ngalokho acwaninga ngakho (Patton, 2002:39). Lolu cwaningo luzogxila ku-khwalithethivu ngoba yona ibheka ukuthi umcwaningi uthini ngale nto ephathekayo nephambi kwakhe, Ikhwalithethivu ayikholelwa ezintweni ezingabonakali, okusamele zibhekwe ukuze zicwaningwe, kodwa igxila ezintweni ezibonakalayo (Kumar, 2013). Njengoba imibhalo yobuciko, ikakhulukazi amanoveli noma izindaba ezimfushane, inabalingiswa, ikhwalithethivu iyahambelana nalolu cwaningo ngoba ngeke umcwaningi ahambe ayobheka amagama kubantu abathize noma ndawothize ukuze awahlaziye kodwa uzowabheka kuyona imibhalo kaMngadi.

Ikhwalithethvu isho ukuqonda kabanzi ngento ethile okungaba uhlobo lwabantu abathile. Umbhali uma ezobhala indaba akayibhali abe eyihlaziya, lokhu kusho ukuthi uMngadi akabheki incazelo yamagama asuke eqambe ngawo abalingiswa kodwa usuke ezama ukudlulisa umyalezo othize. Kungumsebenzi walowo osuke enza ucwaningo ukubheka umqondo ocashile noma ukuhlaziya amagama abalingiswa, abuke umqondo ojulile ovezwa amagama abalingiswa emibhalweni kaMngadi, kanjalo nokubheka ukuthi ngabe indlela abantu abaziphethe ngayo ihambisana kanjani namagama abaqanjwe wona.

UHill (2012) uthi inhlosongqangi yendlela yekhwalithethivu ukwakha ukuqonda ukuthi izwe lakheke kanjani kulowo nalowo mcwaningi ocwaningayo. Indlela enhle yekhwalithethivu yokuqoqa ulwazi idinga ukuba usabalale ngokomqondo futhi noma ufunda ufundele ukuqonda, ukwazi ukuqhathanisa nalokhu okwaziyo nokunye odlule kukhona (McLeod, 2011). Njengoba bese kuke kwachazwa ngenhla ukuthi umbhali akathi ebhala indaba yakhe abe eyihlaziya, amagama awaqamba abalingiswa nawo akawahlaziyi yingakho umcwaningi kufanele kube nguyena ofunda la magama ngeso elibanzi asabalale ngokomqondo. Lokhu kuchaza ukuthi umcwaningi kufanele asebenzise ulwazi analo naluthole kwabanye ngokuqanjwa kwamagama abalingiswa ukuze ucwaningo lukholakale.

Njengoba ikhwalithethivu kuyindlela yocwaningo enezinhlobo ezahlukahlukene ezitholakala ngaphansi kwayo, lolu cwaningo luzosebenzisa indlela egxile ekuhlaziyeni imibhalo. UDevi Prasad, (1996) uthi ngonyaka we-1952, uBenard Berelson washicilela indlela yokuhlaziywa kokubhaliwe ocwaningweni lokuxhumana, ekhombisa ukusebenza kwayo emikhakheni eyahlukahlukene yezocwaningo okungabalwa ucwaningo ezintweni zenhlalo yabantu, ezokusakaza nezombusazwe. Uphetha ngokuthi le ndlela ivumela umcwaningi ukuba

acwaninge ngaphandle kokubuza abantu abathile. Kanjalo nakulolu cwaningo kuzosetshenziswa ikhwalithethivu ngenxa yokuthi akuzukuphunywa kuyoqoqwa ulwazi ngaphandle kodwa kuzobhekwa ulwazi noma amagama abalingiswa emibhalweni kaMngadi ukuze ahlaziywe. Lokho-ke akudingi ukuthi kuze kubhalwe uhlu lwemibuzo ezobuzwa abantu abathile kepha kudinga ukuthi kusetshenziswe yona imibhalo kaMngadi uqobo lwayo. Ukwenza lokho kuzobhekwa amanoveli kanye nezindaba ezimfushane ukuze kubhekwe amagama abalingiswa.

3.2.1.1 Izindlela Zokuqoqwa Kolwazi Ngaphansi Kwekhwalithethivu

Ezinye zezinqumo ezibalulekile okumele zithathwe umcwaningi uma ehlela ukwenza ucwaningo zimayelana nemibuzo ethi: Yimaphi amasu azowasebenzisa ukuqoqa ulwazi aludingayo? Uzoluqoqaphi? Yimaphi amathuluzi azowasebenzisa nokuthi singakanani isikhathi azosithatha eluqoqa (Creswell, 2014). Le ngxenye ihlose ukubheka inqubo okufanele isetshenziswe ukuqoqa ulwazi nokuqopha ulwazi.

UMazibuko (2008:77) uveza ukuthi ziningi izindlela ezingasetshenziswa ukuqoqa ulwazi ngaphansi kwekhwalithethivu. Lapha ubala izingxoxo kanti nazo izingxoxo zihlukaniswe ngezigaba zazo, amasampula enziwayo ngenhloso yokuqoqa ulwazi ngento ethile, imibuzo kanye nokuxoxisana nabantu. USherman noWebb (1988) bayakufakazela lokhu ngokuthi ulwazi lwekhwalithethivu lusebenzisa indlela yokuxoxisana nabantu, kufundwe imibhalo kanye nokubhekisisa ukuze kuqondwe lokhu okucutshungulwayo. Kanjalo noMsomi (2015) ubika ukuthi izingxoxo ziyingxenye yamasu angasetshenziswa lapho kuqoqwa ulwazi. Ube eseqhuba ethi nazo izingxoxo zihlukaniswe ngezigaba zazo, kube namasampula enziwayo ngenhloso yokuqoqa ulwazi ngento ethile, imibuzo kanye nokulinganisa. Kanjalo noNgcobo (2019:91) uyavumelana nalokhu okushiwo ngenhla. Uphawula ngokuthi athi abanye ababhali bagxila emaswini amathathu kuphela okuqoqa nokuhlaziya imininingwane ocwaningweni lwekhwalithethivu, okuyizingxoxo, ukuqaphela kanye nokucutshungulwa kwemibhalo.

Ngokufunda konke lokhu okushiwo ngenhla ngabanye abacwaningi, umcwaningi ubone kufanele ukuba afunde imibhalo ukuze ahlaziye kahle amagama abalingiswa abatholakala emibhalweni kaMngadi. Lokhu kusho ukuthi umcwaningi yena uzosebenzisa isu elibhalwe nguSherman noNgcobo lokufundwa kwemibhalo icutshungulwe ukuze kufezeke izinhloso zocwaningo. Nakuba abanye abacwaningi beqhakambisa ukubuzwa kwemibuzo kubantu

abathile noma ukuba nezingxoxo nabantu ukuze uthole ulwazi, ngokubheka lolu cwaningo umcwaningi ubone singekho isidingo sokusebenzisa indlela yokubuza imibuzo nezingxoxo. Umcwaningi uzophinde aqoqe imininingwane ku-internet, imibhalo ethinta ukuqanjwa kwabalingiswa noma ethinta amagama abantu ukuze athole lonke ulwazi oludingekayo ukufeza lo msebenzi nokuthola incazelo yamagama azobe ecwaningwa. Umcwaningi uzophinde abheke neminye imisebenzi yakwezinye izilimi ethinta ukuqanjwa kwamagama abalingiswa.

Uma sicaphuna uMaxwell (2008) kuNgcobo (2019), uthi izinqumo mayelana nesikhathi esizothathwa kuqoqwa ulwazi, yizindawo oluzoqoqwa kuzo, abantu abazobandakanywa ocwaningweni kanye nemibhalo engafundwa icutshungulwe, yizinqumo zohlobo lwesampula ezosetshenziswa. Inhloso yokusebenzisa isampula ukukhetha inani lemibhalo ezocutshungulwa ukuze umcwaningi aluqhube kangcono ucwaningo. UHoepfl (1997) wehlukanisa phakathi kwamasu amabili okusampula avamile, asetshenziswa ukuqoka ababamba iqhaza. Elokuqala, elokusebenzisa isampula eqagulekayo, evame ukusetshenziswa ocwaningweni lwekhwantithethivu. Uhlobo lwesibili, elokusebenzisa isampula eqoka ngenhloso, esetshenziswa kakhulu ocwaningweni lwekhwalithethivu nokuyiyo ezosetshenziswa kulolu cwaningo. Kuyiqiniso elingephikwe ukuthi leli ciko elinguMngadi seligadle laphindelela ekushicileleni imibhalo yephrozi (amanoveli kanye nezindaba ezimfushane), yingakho umcwaningi ekhethe ukuba ucwaningo lwakhe lugxile emibhalweni ekhethelekile kuphela. Le mibhalo ekhethiwe lapha ocwaningweni imibhalo enza kube lula ukuhlaziya amagama abalingiswa. Inhloso yokuba kukhethwe le mibhalo yingoba umcwaningi useyifundile yonke imibhalo kaMngadi wabona ukuthi ulwazi aludingayo luzokwanela emibhalweni ekhethiwe.

Miningi imibhalo esibhalwe ngu-M.J. Mngadi, yingakho umcwaningi ezofundisisa imibhalo ayiqoke ngenhloso yokuba isetshenziswe ukufeza izinhloso zocwaningo. Imibhalo ezokhethwa ibhalwe ngenzansi :

- Amanoveli: “Imiyalezo” (Mngadi, 1978), “Asikho Ndawo Bakithi” (Mgadi, 1996), “Ifa Ngukufa”(Mngadi, 2001), “Yiza Mntanami” (Mngadi, 2007) kanye nethi “Usumenyezelwe-ke Umcebo” (Mngadi*,* 2008)
- Izindaba ezimfushane: “Kusemhlabeni Lapha” (Mngadi,1 997) kanye nethi “Umbele Wobubele” (Mngadi, 1995)

- Izindaba Ezimfushane uMngadi ehlangene nabanye ababhali: “Amalivilivi”(Ntuli, 2001), “Izinyembezi Zothando” (Ntuli, 2001)

Akusiwona wonke amagama abalingiswa azohlaziywa ngoba amanye amagama awahambelani nezinhloso zocwaningo, yingakho kubalulekile ukuba umncwaningi ahlaziye ulwazi akade eluqoqa. Indlela yekhwalithethivu kulula ukuhlaziya ulwazi uma usebenzisa yona ngoba uyakwazi ukuhlaziya ulwazi ngenkathi uluqoqa. UBogdan noBiklen (1982) bathi ukuhlaziya ulwazi kusho ukusebenza ngemininingo, ukuluhlela, ukwehlukanise ngamaqoqo ekusebenzeka kalula ngawo, uluhlanganise, ukubheka amaphethini, ukuthola izinto ezibalulekile nekumelwe zifundwe kuthathwe isinqumo ngalokho okumelwe kutshelwe abanye. Njengoba ucwaningo lugxile ekuhlaziyeni amagama abalingiswa, lokhu kusho ukuthi umcwaningi uzobheka amagama abalingiswa kule mibhalo eqokiwe bese ewabhala phansi, abheke iphethini ekhona kula magama bese ewahlukanisa ngokwezinhlobo zawo. Lokhu kuzosiza ukuthi umcwaningi abone ukuthi ngabe igama lingena ngaphansi kwaluphi uhlobo lwamagama abalingiswa atholakala emibhalweni kaMngadi ekhethiwe. Umcwaningi uzobhala wonke la magama ahambelana nezinhloso zocwaningo. Lokhu kuzosiza umcwaningi ukuba akwazi ukukhetha amagama okuyiwona nokubheka izincazelo zawo kanjalo nendlela akheke ngayo. UCoffey no-Atkinson (1996:9), uma bechaza ukuhlaziya bathi, yinqubo ehlelekile yokubona izimpawu ezibalulekile kanye nobudlelwane.

3.3 Ipharadayimu Yocwaningo

Kuleli banga, kuhle ukuqala ngokuchaza ukuthi yini ipharadayimu. Igama elithi pharadayimu lisuselwa egameni lesiGrikhi elithi *paradeiknyai*. Leli gama lisho isithombe esakheka engqondweni (izithombemagama) noma ukuhlotshiswa kwemicabango (Dlamini, 2015:70). Ipharadayimu ingaqondwa njengesakhiwo noma inkolelo yesayensi eyenza ukuqagela ngamaqiniso emvelo kanye nezinhlobo zemibuzo, ukuqonda kanye nokuthi kwenzeka kanjani lokho (Glesne, 2011:5). lzindlela zokubuka umhlaba ngeso elibanzi zibizwa ngokuthi amapharadayimu (Mazibuko, 2008:73). OBertram noChristiansen (2014:22) bathi:

> *A research paradigm represents a particular world view…that defines, for the researcher who holds the view, what is acceptable to research and how it should be done*.
>
> Ipharadayimu yokucwaninga iwumbono mayelana nento ethile, ochazela umcwaningi ukuthi yini evumelekile ukuba ayicwaninge nokuthi kufanele ayicwaninge kanjani.

Le ncazelo kaBertram benoChristiansen iyahambisana nombono kaGuba benoLincoln (1994:107) nabo abakugcizelelayo ukuthi ipharadayimu ingabukwa njengeqoqo lezinkolelo ezakha indlela umcwaningi abuka ngayo umhlaba. Nansi incazelo yabo yepharadayimu:

> *A paradigm may be viewed as a set of beliefs (or metaphysics) that deal with the ultimates or first principles. It represents a world view that defines, for its holder, the nature of the "world", the individual's place in it, and the range of possible relationships to that world and its parts.*
>
> Iparadayimu ingathathwa njengezinkolelo noma imibono egxila kulokho okubonakala kuyiqiniso eliyisisekelo. Imelela umbono ngomhlaba ongase usize umuntu onawo akwazi ukuchaza isimo somhlaba, indawo yalowo muntu kuwona kanye nobudlelwano angase abe nabo kuwo nasezingxenyeni zawo.

Kulawa mazwi, kuyavela ukuthi ucwaningo luyaba nokuchema okuthile, kanjalo nokuhambisana nohlangothi oluthile kuye ngokwepharadayimu elandelwa wucwaningo. Izinkolelo, izihlawumbiselo nendlela yokucabanga ngocwaningo nangesimo ngomhlaba nokuhlalisana kwabantu kumveza obala ukuthi ngase kube ukungaluphi uhlangothi ngokwepharadayimu.

3.3.1 Izinhlobo Zamapharadayimu

Ziningi izinhlobo zamapharadayimu ezingasetshenziswa uma kwenziwa ucwaningo. Lokhu kufakazelwa uSiwela (2015:39) lapho eveza ukuthi:

> *Maningi amapharadayimu akhona kwezocwaningo najwayelekile, okubalwa kuwo iphozithivisti, inthaphrithivisti, inashralistikhi kanye nekhrithikhali pharadayimu.*

USiwela yena uveza izinhlobo ezine kuphela kanti uNeuman (1997:62) uveza ukuthi :

> Zintathu izinhlobo zamapharadayimu ezikhona: yipharadayimu ekhululayo, yipharadayimu ebikezelayo nepharadayimu ehumushayo.

Njengoba kuvela ukuthi abacwaningi abehlukahlukene baqhamuka nenani elingafani lamapharadayimu, kanjalo noMazibuko (2008) uyakuveza ukuthi abacwaningi abehlukene baqhamuka nemibono eyahlukene mayelana nenani lamapharadayimu, abanye bathi mathathu, abanye bathi mane; ngakho isibalo okuyisonasona samapharadayimu sihlukana ngabacwaningi.

Lolu cwaningo luchaza kafushane izinhlobo ezintathu kuphela bese umcwaningi echaza kabanzi lena ezosetshenziswa kulolu cwaningo. Eyokuqala ipharadayimu ebikezelayo.

UMcKenna (2003) uthi Ie pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso likhona futhi linganiswa bese lihlungwa ngumcwaningi. Uma siyibuka ngeso lolwazi Iwalelo qiniso ithi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Le pharadayimu ifuna ube nomcabango ongafakazelwanga okufanele uhlolwe ekugcineni. Eyesibili, ipharadayimu ekhululayo. UNeuman (1991), ecashunwe uBailey (2007:81) uthi ipharadayimu ekhululayo izikhathi eziningi ihlose ukuthuthukisa abantu endaweni kanye nokusebenzela phezu koshintsho lwenhlalo okusemqoka. Eyesithathu, ipharadayimu ehumushayo, yona ihlaziya lokhu okusuke kubhaliwe. Lena iyona ezosetshenziswa kulolu cwaningo, ngakho izochazwa kabanzi ebangeni elilandelayo.

3.3.1.1 Ipharadayimu Ehumushayo

Ipharadayimu ehumushayo iqhamuka enkolweni ye-hermeneutics, enenhloso yokuhumusha izincazelo zalokho okushiwo kanye nokwenziwa ngabantu (Ngcobo, 2019). UCrotty (1998) uphawula ngokuthi ipharadayimu ehumushayo uyibuka ayisusele kuMax Weber owathathwa kakhulu umqondo wokuthi yonke isayensi yenhlalokuphila ayiphathelene nokuchaza kodwa iphathelene kakhulu nokuqonda indlela abantu abahumusha ngayo izenzo zabo zenhlalokuphila.

Lolu cwaningo luzolandela indlela ehumushayo, ngoba yona igxila kakhulu ekutheni okucwaningwayo ngabe kunayo yini incazelo, uma ikhona ngabe ithini, iphinde igxile ekucutshungulweni kwamagama. Le ndlela yocwaningo ihambisana kahle kakhulu nalolu cwaningo njengoba lolu cwaningo lugxile kakhulu ekuhlaziyeni amagama abalingiswa emibhalweni kaMngadi, uma sekuhlaziywa la magama kuzocwaningwa nokuthi ngabe achazani futhi akheke kanjani.

UMiles noHuberman (1994) kuBerg (2001:238) bathi le pharadayimu ibuka ukwenzeka kwezinto bese izichaza, indlela ezenzeka ngayo kanye nesizathu sokwenzeka kwazo. Inhloso yesibili kulolu cwaningo izobheka incazelo yamagama atholakala emibhalweni kaMngadi. Lokhu kuchaza ngokusobala ukuthi ngempela le pharadayimu iyahambelana nalolu cwaningo njengoba nayo ichaza izinto nezizathu zokuthi kungani zenzeka ngendlela ezenzeka ngayo. Incazelo noma isizathu sokuqanjwa kwamagama abalingiswa sizobe sisinika isithombe sokuthi kungani abalingiswa beziphatha ngendlela abaziphatha ngayo, kungabe ingenxa yamagama abasuke beqanjwe wona?

UBerstein (1988: 44) uthi lena yipharadayimu esondelene noma esebenzisana nocwaningo lwekhwalithethivu, isetshenziselwa ukuqonda umhlaba ngokombono womuntu ngamunye. Lokhu kwenza le pharadayimu ihambelane nalolu cwaningo ngoba amagama abalingiswa umbhali usuke ewaqamba ngokuqonda kwakhe ukuze lowo ofundayo akwazi ukubahlukanisa ngoba usuke engababoni, akawasuseli nje emoyeni amagama. Kukhona amagama ahlukahlukene ngokwezinhlobo. Kuyenzeka umbhali aqambe umlingiswa igama lesiNgisi, kungeve kungenxa yokuthi unguMlungu kepha igama othi uma ulandela umlando walo uthole ukuthi laqanjwa esontweni noma emsebenzini ngezikhathi zakudala. Kuyenzeka futhi nokuthi indawo umlingiswa akhulele kuyo noma ahlala kuyo ibe nomthelela wokuqanjwa igama lelo asuke eqanjwe lona.

UKaboub (2006) uthi Ie pharadayimu yavela ngasekupheleni kwekhulunyaka le-19 njengepharadayimu ehlukile ekukwazini ukuqonda iqiniso. Ngokwale pharadayimu, kukhona ukuhlobana okukhona phakathi kwabantu kanye nomphakathi abaphila kuwo. Abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi. Le pharadayimu igcizelela ukubaluleka kolimi ukunika izincazelo. UTaylor (1985), uma simcaphuna kuKaboub (2006) uthi kungenxa yolimi nakuba sikwazi ukunika izincazelo nokuxoxa izindaba ngempilo yethu. Uqhuba ngokuthi okuyiyona nhlosongqangi yesayensi yezenhlalo ukuhumusha izenzo zabantu emphakathini. Kanjalo, nalolu cwaningo luyabheka ukuthi ngabe amagama umbhali awaqambe abalingiswa bakhe, ayahambelana yini nezenzo zabo. Lokhu umcwaningi uzokuthola ngokubheka amagama abalingiswa ukuthi ngabe indlela abaziphatha ngayo emphakathini ihlobene kanjani namagama abaqanjwe wona. UMazibuko (2008:75) uthi, ngokwepharadayimu eqondayo, lokho okucwaningwayo kusayensi yenhlalo kufanele kube nokuxhumana, ngakho-ke, okucwaningwayo kumele kube nencazelo futhi kuhlukaniseke kulokho okubonwayo. Lokho okucwaningwayo kumele kube ngokuthintene nomuntu.

Lolu cwaningo luzosebenzisa ipharadayimu ehumushayo okuyindlela ehlose ukuqonda ukuthi kungani abantu benza izinto ngendlela abazenza ngayo. UVosloo, (2010), Babbie no Mouton (2008:28) bathi indlela yokuhumusha noma eqondayo isebenza kakhulu ekuhumusheni ukusungula, ukunika incazelo ngalokho okwenzeka kulowo mbhalo ochaziwe. Le ndlela izosebenza kakhulu kulolu cwaningo ngoba izosiza umcwaningi ukuba akwazi ukuhlaziya

amagama abalingiswa awatomule emibhalweni kaMngadi ngokunikeza incazelo yawo ngalokhu okuchaziwe emibhalweni.

3.4 Injulalwazi Yocwaningo

Kubalulekile ukuthi ucwaningo lube lapho umcwaningi ethatha khona imibono yabathize ayisebenzise ukuze asekele aphinde aveze ubuqiniso bocwaningo. NgokukaWeick (1989), injulalwazi iqoqo lemibhalombiko noma imigomo ehloselwe ukuchaza amaqiniso noma izenzeko, ikakhulukazi okuhlolwe ngokuphindelela noma okwamukeleke ngokusabalele futhi okungasetshenziswa ukwenza ukubikezela ngesenzeko semvelo. UNdimande (2001:19) uveza ukuthi injulalwazi ingachazwa njengombono womuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo.

UMsomi (2015:52) naye uphawula ukuthi injulalwazi kumele ihambisane kahle nalokho okucwaningwayo kanye nesihloko socwaningo. Uyakuveza ukuthi akuwona umsebenzi olula ukuthola injulalwazi ehambisana nocwaningo kodwa kumele umcwaningi athole izincwadi ezahlukene ukuze athole injulalwazi ehambisana nocwaningo lwakhe. Uveza ukuthi ukuba nenjulalwazi kugwema ukucabangela kanye nokuqagela izinto.

UMabuza (2008:55) uthi injulalwazi iwuhlaka lwemicabango ejulile elukeka ebuchosheni uma umuntu ecabanga. Njengoba igama lisho, injulalwazi, libhekisele olwazini olujulile, lisho ukucwaningwa kwezinto ngokudlulela ezingeni elijwayelekile. UShabangu (1999:30) yena uthi injulalwazi ngumbono womunye ongawusebenzisela ukuthi ufakaze ngawo emsebenzini wakho ukuze wesekele iqiniso lalokho osuke ukusho. Uqhuba ngokuthi okubalulekile ngalo mbono ukuthi wena njengomcwaningi injulalwazi ungayisebenzisa ngokuba ibe yindlela ongenza ngayo zonke izahluko zomsebenzi wakho ukuze ziveze ubudlelwane. Kufanele ukuthi injulalwazi ibonakale ivela kuzona zonke izahluko. Ukuze igcizelele lokho okusuke kuxoxwa ngakho ocwaningweni.

USwanepoel (1997) uveza ukuthi izinjulalwazi zisiza umcwaningi ukuba azi ukuthi ikuphi okumele akubheke ocwaningweni lwakhe. Izinjulalwazi izona ezimqaphayo umcwaningi ukuba angabe esephuma eceleni kodwa enze okufanele ocwaningweni lwakhe. UNkumane (1999:24) uphawula kanjena ngokusetshenziswa kwenjulalwazi:

> *Literary theories are not just fashionable ways of analysing literature, but they also broaden and develop the literary knowledge and thinking.*

> Izinjulalwazi zemibhalo akumane nje kuyizindlela zesimanje zokuhlaziya imibhalo, kodwa ziphinde zikhulise futhi zithuthukise ulwazi nokucabanga ngokwemibhalo.

Njengoba injulalwazi ithuthukisa futhi ikhulisa ulwazi nokucabanga ngemibhalo, umcwaningi unethemba lokuthi izinjulalwazi azikhethile zizomsiza ukuba acubungule le mibhalo ayikhethile. Injulalwazi ingumhlahlandlela ohlahlwa ngabathile ngokubona ukwenzeka kwezinto, bese leyo nto beyichaza igcine seyiyinqubomgomo yesizwe (Ndimande, 1998:17).

3.4.1 Izinjulalwazi Ezizosetshenziswa Ocwaningweni

Kubalulekile ukuthi umcwaningi akhethe injulalwazi ezohambisana kahle nocwaningo lwakhe. Njengoba lolu cwaningo luhlose ukuhlaziya amagama abalingiswa emibhalweni kaMngadi, umcwaningi uthe uma ebheka, wabona ukuthi ukuze afinyelele esicongweni asihlosile ngocwaningo, kufanele asebenzise izinjulalwazi ezimbili ezizohambelana nalolo cwaningo. Ngakho izinjulalwazi ezizohambisana kahle nalolu cwaningo injulalwazi yeLitherari Onomastiksi (*Literary Onomastics theory*) kanye nenjulalwazi yencazelomagama *(Semantic theory).*

3.4.1.1 Injulalwazi YeLitherari Onomastiksi

NgokukaDlamini (2015), injulalwazi yokuqanjwa kwamagama igqame kakhulu igqanyiswa ngu-Dkt. Grace Alverez-Altaman engqungqutheleni eyayibanjwe ngo-1973 e-State University College, eBrockport, eNew York, ngaphansi kwesandla sakhe okuthe ngo1987 wakhipha incwadi yakhe eyabamba iqhaza elikhulu ngale njulalwazi emibhalweni yobuciko. UTumane (2016) uthi kule ngqungqthela izincithabuchopho zazigxile kakhulu ekubalulekeni kwamagama ezindawo, abalingiswa, izibongo emibhalweni enjengenoveli, imidlalo, izinkondlo kanye nezinganekwane. Abacwaningi laba babona amagama abalingiswa eyinto ebalulekile, ikakhulukazi ekukhuliseni indaba kanjalo nokuvezwa kwezigameko. U-Altman (1971) wakuveza ukuthi ukuqoqa nokwenza uhlu lwamagama emibhalweni akwanele kodwa okubalulekile ukuveza ukuthi ngabe amagama lawa aqanjwe abalingiswa ahlobene kanjani nezigameko. Lokhu kutholakala ngokuthi lowo ocwaningayo aqonde incazelo yegama. Kubalulekile ukuthi umfundi athole incazelo ephelele nenjongo yombhali ngegama aliqambe umlingiswa. Kafushane, injulalwazi ezosetshenziswa kulo mbhalo ethinta ukuqanjwa kwamagama abantu noma abalingiswa ebizwa ngokuthi i*Literary Onomastics*

U-Altman (1973: 1) uthi:

Literary 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.

ILitherari onomastiki iyindlela ekhethekile yokucutshungulwa kwemibhalo okwenziwa ongoti begxile emazingeni okubaluleka kwamagama emidlalweni, ezinkondlweni, emibhalweni eqanjiwe nasezinganekwaneni. Lokhu kuhlanganisa amagama ezindawo, abalingiswa, izinto ezikhona endaweni yonke, njalonjalo, ukuthi ahlobana kanjani nendikimba, izakhiwo kanye nokunye okubhekwayo emibhalweni.

U-Altman (1973:1) uqhubeka athi:

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

Ngamanye amazwi, ngokuka-Altman (1971) kubalulekile ukuthi umbhali angasebenzisi nje amagama embhalweni wakhe ngoba kumele abe khona noma asetshenziswe kodwa kufanele asebenzise amagama aqondene ngqo nombhalo ngoba kulapho umbhali eveza izinhloso zakhe khona ngombhalo lowo kanjalo nendikimba yawo. Le njulalwazi iyahambela nalolu cwaningo ngoba umcwaningi ngeke agcine ngokuhlela amagama abalingiswa avela emibhalweni kaMngadi kodwa uzophinde awahlaziye ngokwezinhlobo zawo, incazelo yawo bese egcina ngokubheka ukuthi ngabe la magama abalingiswa atholakala emibhalweni kaMngadi akhiwe kanjani.

U-Ashley (1979) uyavumelana no-Altman lapho eveza ukuthi amagama kufanele abe nobudlelalwano nabalingiswa kanjalo nokuxhumana kwabalingiswa nabafundi. Yingakho kusemqoka ukuthi kwazeke ukuthi umbhalo ungowabafundi kunombhali wawo ngoba kukhona ukuxhumana phakathi kwabafundi nombhalo okushiya umbhali ngaphandle. Yilapho umbhali ezibona khona ukuphumelela nokwehluleka embhalweni wakhe. Njengoba umcwaningi ezohlaziya amagama abalingiswa, yilapho sekuzovela khona ukuxhumana komcwaningi njengomfundi kanye nombhalo ngokuhlaziya amagama asembhalweni kaMngadi. Ngokwale njulalwazi, amagama abalingiswa abalulekile ngoba iwona akwazi ukusivezela esingase sikulindele kumlingiswa.

UFaney O'Connor (1979) yena uthi ukusetshenziswa kwamagama kuyehluka emibhalweni. Ngokujwayelekile amagama akhomba abalingiswa ukuthi baluhlobo luni ngokwesimilo kanye nezikhundla zabo, okusiza ukuthi abalingiswa baveze umqondo wencazelo yombhalo. UDlamini (2015) uthi umbhalo nombhalo usebenzisa abalingiswa abehlukene kodwa ekugcineni abalingiswa ngamagama abo, emibhalweni eyahlukene aveza ukuthi unjani umlingiswa lowo. Ngamagama abalingiswa agqamisa umqondo ophelele ngombhalo lowo njengoba kuvela nasemibhalweni kaMngadi, ngoba kunabalingiswa abanamagama ahambelana nezikhundla zabo noma neqhaza okufanele balibambe endabeni. UZulu (2003) uze aveze ukuthi uma umlingiswa ezobamba iqhaza lokuba umlingiswa ononya nenhliziyo embi uqanjwa igama elihambisana nalokho ayikho, kanti onenhliziyo enhle futhi onothando naye wethiwa igama elihle elihambisana nohlobo lomuntu anguyena.

Siphinde sithole incazelo kaShawcross (1978) oveza ukuthi ngokwale njulalwazi, amagama anomphumela oseduze wokukhombisa umfundi ulwazi ngomuntu, ngendawo noma ngomnikazi walelo gama. UMabuza (2008) yena uthi igama liveza ulwazi olusheshayo ngomlingiswa ngoba umfundi ushesha ukunamathelisa incazelo yegama nomninigama, okungumlingiswa. Umfundi akulula ukuba adwanguze ngohlobo lomlingiswa kodwa ulwazi ngaye lutholakala kalula egameni aliqanjiwe noma aliphiwe.

UHadebe (2002) uthi ngokwale njulalwazi abalingiswa bafakwa ndawonye njengabangani, amalunga omndeni, njengezitha, njengezithandani. Okubalulekile ukuthi bonke bayangqubuzana balwe enkundleni yempi yamagama. Yingakho ukuqanjwa kwamagama kubalingiswa kuveza ukuphumelela nokungaphumeleli kombhali. UHadebe(2002) uqhuba ngokuthi kungani umbhali aqambe futhi asebenzise lelo gama kumlingiswa lowo. Kuyenzeka kube ngukuthi umbhali uzama ukuchaza izenzo zomlingiswa nokuthi ungumuntu onjani, lokhu kwenza kube lula ukuqhathanisa izenzo zakhe negama lakhe. Le njulalwazi izoba usizo kakhulu kulolu cwaningo njengoba nalo luzobheka izizathu noma incazelo yamagama aqanjwe abalingiswa okungenzeka ingavezwa umbhali nje kuphela kodwa ivezwe nayizenzo zakhe umlingiswa. Emibhalweni kaMngadi siyalithola lelo su lokuqanjwa kwabalingiswa ngamagama aveza ubunjalo babo. UNtuli (2009) naye uyavumelana nalokhu okushiwo uHadebe lapho ethi leli yisu elidala elalisetshenziswa emibhalweni yesiZulu. Uqhuba athi leli su linabo ubuthakathaka balo. Lobu buthakathaka bugqama ikakhulu uma umlandi elisebenzise

ngokweqile futhi lenza ukuthi umfundi asheshe asihlonze isiphetho salowo nalowo mlingiswa, ngokwegama lakhe.

3.4.1.2 ISemantiki (Injulalwazi Yencazelomagama)

Injulalwazi yeSemantiki enye injulalwazi ezoba yisisekelo salolu cwaningo futhi ingachazwa ngezindlela eziningi ezahlukene. NgokukaTumane (2016), iSemantiki igama elibolekwe kumaGrikhi elichaza igama. Le njululwazi ibheka incazelo yegama. Enye yezinhloso zalolu cwaningo ukubheka incazelo yamagama abalingiswa atholakala emibhalweni kaMngadi, okusho ukuthi le njulalwazi izoba usizo kakhulu njengoba nayo igxile ekubhekeni incazelo yamagama atholakala emibhalweni kaMngadi.

Le njululwazi yeSemantiki yona ibheka incazelo yegama. Lokhu kufakazelwa u-Udoye (2018: 27) lapho ethi:

> *Semantic theory believes that names or names of charecters have underlying meaning and are not mere tags.*
>
> Injulalwazi yeSemantiki ikholelwa ukuthi amagama noma amagama abalingiswa awasiwo umbukiso kodwa aba nencazelo ethize.

Le ncazelo engenhla iveza ukuthi amagama aqanjwa abalingiswa awaqanjwa noma ikanjani kodwa kufanele abe nomqondo othize awuqukethe. Lokhu okushiwo u-Udoye kuyahambelana nalolu cwaningo ngoba nalo luzobheka incazelo yamagama abalingiswa atholakala emibhalweni kaMngadi futhi nomcwaningi uyakholelwa ukuthi amagama abantu, ikakhulukazi esiZulu, anencazelo nokuthi igama liyamlandela umuntu. U-Udoye(2018: 27) uphinde aveze ukuthi:

> *Names could be used to describe the culture of the people, tell story about the circumstances surrounding the birth of a child or even describe the philosophy of the people.*
>
> Amagama angase asetshenziselwe ukuchaza isiko, axoxe indaba ngezimo ezazikhona ngesikhathi kuzalwa ingane noma achaze ngisho nangezinkolelo zabantu.

Incazelo ka-Udoye iveza ukuthi amagama angaqanjwa noma angaba nencazelo ephathelene nesimo umzali ayebhekene naso ngenkathi ethola umntwana, noma okwenzeka ngenkathi ebeletha umntwana. okuvamile ikakhulukazi esizweni sabamnyama. Umzali uke aqambe

ingane ngegama elisamlando noma elichaza kabanzi ngobunzima umzali abhekana nabo ngesikhathi ebeletha umntwana wakhe.

Siphinde sithole incazelo ka-Ullmann (1962: 71) lapho ebeka kanje:

> *Meaning is believed to be meaning which originates in the mind of a speaker in the form of ideas, for instance, the motive behind some naming is based on ideas or expectactions of a name giver from the child.*
>
> Incazelo yegama kukholelwa ukuthi iqala njengomcabango engqondweni yalowo osuke ezoqamba igama, ngokwesibonelo, okunye kwesinye isikhathi ukuqanjwa kwegama kusulela emibonweni noma kokulindelwe umqambi wegama kuleyo ngane.

Ngokwesibonelo, emibhalweni kaMngadi akhona amagama othi uma uwafunda ubone ukuthi asichazela kabanzi ngomqambi walo nasuke ekulindele kulowo asuke emqambe lelo gama.

Ngokuka-Algeo (2018), uma simhumushela esiZulwini uyavumelana nosekushiwo ngenhla mayenala nokuthi le njulalwazi ithi igama aliwona umbukiso kodwa liqukethe incazelo ethize futhi lingasitshela okuningi nangendlela umntwana abelethwe ngayo noma izimo umzali abhekane nazo ngenkathi ebeletha umntwana, kungavezwa izimo ezinhle noma ezimbi. Le njulalwazi iyahambelana nalolu cwaningo njengoba luhlose ukuhlaziya kabanzi amagama abalingiswa emibhalweni kaMngadi. U-Algeo (2010) uthi ngokwale njulalwazi, incazelo yegama ingaphinde isichazele ngesiqu somuntu (*physical apprearance)*, okuyindlela umuntu abukeka ngayo. Lokhu kuvela kakhulu emagameni ezidlaliso. Ngokwesibonelo, uma umuntu enekhanda elikhulu, angase ethiwe igama lesidlaliso kuthiwe uKhandakhulu (Machiba 2004). Enye incazelo ingasivezela ukuthi umlingiswa ungumuntu onjani uma enomusa noma elungile owesifazane angethiwa ngokuthi uNokulunga kanti owesilisa kungathiwa uLunga. Womabili la magama aqukethe incazelo yokuthi lona umlingiswa noma umuntu olungile.

3.5 Isiphetho

Lesi sahluko siveza ngokusobala ukuthi kubalulekile ukuba umcwaningi akhethe indlela efanele ukuze aqhube ucwaningo lwakhe, okuyindlela yekhwalithethivu kanye nekhwantithethivu. Isahluko siyaveza ukuthi lezi zindlela zihlukene kakhulu ngakho umcwaningi kufanele azi ukuthi ucwaningo lwakhe luzosebenzisa indlela yekhwalithethivu noma ikhwantitheyithivu. Njengoba lezi zindlela zingefani kanjalo namasu asetshenziswayo ukuqoqa ulwazi ngaphansi kwendlela ngayinye awafani, yingakho umcwaningi kudingeka

ukuba azi amasu angena ngaphansi kwezindlela zombili. Lokhu kwenza ukuba ucwaningo lube nobuqiniso. Lesi sahluko siveze nokuthi kubalulekile ukuthi umcwaningi abe nenani le mibhalo azoyihlaziya. Lokhu kulekelela kakhulu uma umcwaningi esehlaziya ucwaningo lwakhe. Isahluko siveze ukuthi lokhu kusiza ukuthi umcwaningi akwazi ukubheka iphethini kulokhu akucwaningayo ukuze akwazi ukufaka ulwazi lolu asuke eluqoqile ngononina. Kuyavela ngokusobala ukuthi abacwaningi banemibono ehlukahlukene ikakhulukazi ngenani lamapharadayimu asetshenziswayo kodwa okubalulekile ukuthi umcwaningi yena akhethe leyo pharadayimu ehambela nocwaningo lwakhe. Amanjulalwazi aveza ngokusobala ukuthi igama lomuntu ikakhulukazi ezizweni zase-Afrika lisho okuthize, alivele liqanjwe kodwa kufanele libe nencazelo ehambelana nalo. Isahluko siyaveza futhi ukuthi kubalulekile ukuba umcwaningi abe nomhlahlandlela uma enza ucwaningo. Lokhu kusiza umcwaningi ukuba akwazi ukuqoqa ulwazi ngendlela okuyiyo, ukusebenzisa izindlela ezifanele zokuqoqa kolwazi, inani lezincwadi noma lwemibhalo azoyisebenzisa ukuqhuba ucwaningo noma azocwaninga ngayo, kanjalo nokusebenzisa injulalwazi ezohambisana nocwaningo.

ISAHLUKO SESINE

IZINHLOBO ZAMAGAMA ABALINGISWA

4.1 Isingeniso

Abalingiswa bangabantu umbhali asuke ezibumbele bona. Yibona abenza umbhalo ube nobuqiniso. La balingiswa bahlukaniswa ngamagama abasuke beqanjwe wona umbhali, umlingiswa angaba namagama amabili noma ngaphezulu. Kungaba igama abizwa ngalo ekhaya, esikoleni, noma uma enontanga bakhe, kuya ngabantu azihlanganisa nabo. Ucwaningo lukaKoopman (1986) luveza izinhlobo ezilandlelayo: igama lasekhaya, igama lesilungu, igama lesidlaliso kanye namagama amabutho. Ngakolunye uhlangothi, uma sibheka ucwaningo lukaNgubane (2000), luveza uhlobo lwamagama olungaveli ocwaningweni lukaKoopman (1986) okungamagama omsebenzi noma asemsebenzini. Lokhu kuveza ngokusobala ukuthi abacwaningi bacwaninga ngezindlela ezingefani kanjalo nolwazi abalutholayo alufani. Emveni kokuqoqwa kwamagama kulolu cwaningo, ahlelwe ngokwamaqoqo, kuncikwe kakhulu ezindleleni zokwehlukanisa ngamaqoqo zabanye ababhali, zaguqulwa ukuze zihambisane nezidingo zalolu cwaningo. Lapha kubalwa ababhali abanjengoKoopman kanye noNgubane. Ukwehlukanisa ngamaqoqo yindlela elula yokubhekana nolwazi oluningi futhi olwehlukene, kulungiselelwa ukuluhlaziya. Nakuba ukwehlukanisa ngamaqoqo kubalulekile, ingqinamba enkulu ekwehlukaniseni amagama abalingiswa ngamaqoqo ukuthi akwenzeki uhlelo olulodwa lokuwehlukanisa lubandakanye zonke izinhlobo zamagama abalingiswa (Murzaev, 1996). Ngakho-ke, inhlosongqangi yalesi sahluko ngukubheka izinhlobo zamagama abalingiswa ezitholakala emibhalweni kaMngadi. Umcwaningi uzobheka ukuthi ngabe izinhlobo zamagama atholakala ocwaningweni lukaKoopman (1986) kanye nolukaNgubane (2000) ngabe ziyavela yini lezi zinhlobo zamagama ezivela ocwaningweni lwalaba bacwaningi. Nakuba lolu cwaningo lungeke lusebenzise zonke izinhlobo ezivezwe umcwaningi onguKoopman kodwa luzozisebenzisa ezinye zazo ukuze akwazi ukufaka amagama atholakala emibhalweni kaMngadi ngokwezinhloso zawo.

4.2 Izinhlobo Zamagama

Ngaphambi kokuba umcwaningi achaze noma ahlaziye izinhlobo zamagama abalingiswa emibhalweni kaMngadi, kubalulekile ukuba achaze kabanzi ukuthi liyini igama. NgokukaNyembezi, (1992: 126) igama liyibizo lomuntu noma lento. Igama lingenye yezindlela zokuvezwa kwabalingiswa futhi yilona elisitshela kabanzi ngomlingiswa, yilona elenza ukuthi kube lula ukuhlukanisa abalingiswa embhalweni. Ucwaningo luyaveza ukuthi baningi asebenze ucwaningo ngokuqanjwa kwamagama; lapha singabala uKoopman(1986), uNgubane (2000), uHadebe (2002), uDlamini (2015), nabanye.

Emveni kokuba umcwaningi ahlaziye amagama abalingiswa emibhalweni kaMngadi, uthole ukuthi ziningi izinhlobo zamagama abalingiswa. Izinhlobo ezizobhekwa kulolu cwaningo izinhlobo zamagama atholakale kuyona imibhalo kaMngadi, ngakho akulindelekile ukuba umcwaningi azithole esebheka izinhlobo zamagama ezingatholakali emibhalweni kaMngadi. Izinhlobo zamagama abalingiswa ezitholakale emibhalweni kaMngadi zihlukaniswe ngaphansi kwalezi zihlokwana:

- Igama lasekhaya
- Igama lokuhamba/ lesiNgisi
- Igama eliyisidlaliso
- Igama eliveza ubulili
- Igama eliyizinkombabuzali
- Igama elinqanyulelwe.
- Igama elisamusho

4.2.1 Igama Lasekhaya

Ingane mayizelwe, abazali bayiqamba igama abalibona liyifanele ngaleso sikhathi. Leli gama kuba yilona umntwana akhula aziwa ngalo futhi yilona abizwa ngalo ekhaya ngabazali bakhe. UMabuza (2008) uyakufazela lokhu lapho ethi igama lasekhaya ilona gama umuntu alithola kuqala ngaphambi kokuba athole amanye amagama. Uthi leli gama usuke ubizwa ngalo ekhaya. UKoopman (2001) uchaza kanje:

> *Home name: a personal, traditional Zulu name given to each child a few days after birth, e.g., uSipho, uSibusiso.*

Igama lasekhaya: yigama lesintu umntwana alinikezwa emveni kwezinsuku ezimbalwa ezelwe, ngokwesibonelo, uSipho, uSibusiso.

Akulula ukuhlukanisa amagama abalingiswa ngokwezinhlobo zawo emibhalweni ngoba lapha kusuke kukhulunywa ngabantu umbhali azibumbele bona kwazise umbhali akathi ebhala abe ehlaziya amagama abalingiswa. Kungumsebenzi walowo ocwaningayo ukuba ahlaziye ngeso elibanzi lokhu okusuke kubhalwe umbhali. Uma sibheka emibhalweni kaMngadi, siyathola ukuthi akhona amagama esingathi amagama asekhaya. Lokhu kugqama kakhulu lapho sithola umlingiswa ebizwa ngegama elinye ekhaya kubo aphinde abizwe ngelinye futhi uma engaphandle kwasekhaya. Ngamafuphi, leli gama livela kakhulu uma umzali kunguyena obiza umntwana ngalelo gama. Ngokwesibonelo umzali angabiza ingane yakhe ngoNothando kodwa uma ingane inontanga bayo bangayibiza ngoThando noma ngegama lesiNgisi umntwana abizwa ngalo esikoleni.

Enovelini esihloko sithi *Imiyalezo* sithola umlingiswa ogama lakhe nguZenzile. Leli gama livela kakhulu kubo kwaCebekhulu. Uma esesikoleni ubizwa ngelinye igama lesiNgisi elithi Annabel kanti uma ekubo kwaCebekhulu ubizwa ngaleli gama likaZenzile. NgokukaKoopman(1986,) igama lasekhaya liyaveza ukuthi ingane ingeyesingaki. Enovelini esihloko sithi *Imiyalezo* sethulelwa umlingiswa ogama lakhe linguVusimuzi. Lo mlingiswa uyinkosana kwabo okwenza ukuthi igama aliqanjiwe lihambelane nokuqanjwa kwamagama esiZulwini. Leli gama liqanjwe abazali futhi yilona gama abambiza ngalo kubo kwaYeni.

Enovelini esihloko sithi *Yiza Mntanami,* sethulelwa umlingiswa owaziwa ngelikaBhova kodwa unina wametha ngokuthi uLunga okuyilona gama ambiza ngalo. Okuhlukile, ikakhulukazi ngamagama asekhaya, ukuthi imvamisa yawo kuba amagama esiZulu ngoba isikhathi esiningi ikakhulukazi esikhathini sakudala abazali babengafundile kodwa babevele baqambe igama elihambelana nesimo asuke ebhekene naso ngaleso sikhathi (Hadebe, 2001).

Njengoba ucwaningo bese luke lwaveza ngenhla ukuthi igama lasekhaya ungaphinde ulibone lapho umlingiswa evezwa esemsebenzini nalapho esuke esekhaya, kuyilapho uthola ukuthi igama abizwa ngalo ekhaya alifani neze nabizwa ngalo emsebenzini. Okusho ukuthi igama umlingiswa abizwa ngalo lihambisana nendawo noma isimo umlingiswa azithola ekusona. Enovelini esihloko sithi *Usumenyezelwe-ke Umcebo* sithola abalingiswa abahlala ezindaweni zabelungu emajalidini laba balingiswa baqanjwe amagama esiZulu okuyiwona ababizwa

ngawo emakhaya kodwa lapho besebenza khona, eThusini, baziwa ngawesiNgisi. Kule noveli, sithola umlingiswa onguNomvula, okuyigama lakhe aliqanjwa kubo; bambiza kakhulu ngalo kubo, le eMangwaneni. Siphinde sithole umlingiswa onguGenyeza. Naye waziwa ngaleli gama emakhaya, kodwa lapho esebenza khona kuba nzima kumqashi wakhe ukuba aliphimise leli gama okwenza aze ambize ngoGanez. UKoopman (2001) uyakuveza ukuthi igama lasekhaya yilona eliphethe impilo yomuntu futhi elichaza ubuyena. Uqhuba ngokuthi uma umuntu eshona ukhunjulwa ngegama lakhe, kanjalo namakhosi uma ekhothama, amagama awo agcina eseyingxenye yezithakazelo noma izibongo zesizwe saleyo nkosi.

4.2.2 Igama Lokuhamba

Lolu uhlobo lwegama umlingiswa abizwa ngalo uma esekuhambeni noma uma engekho ekhaya. Ziningi-ke izinhlobo ezingena ngaphansi kwalesi sigaba. Lapha sibala igama lesikole, igama lesonto kanye negama lasemsebenzini. Okufanayo ngala magama ngukuthi imvamisa aba ngamagama esiNgisi. Imibhalo kaMngadi eminingi yabhalwa ngesikhathi sobandlululo, eminye emveni kobandlululo; yingakho iningi lala magama kungawesiNgisi. UNgubane (2000) uthi ngokufika kwabelungu kuleli, abantu abansundu babhekana nenkulu ingcindezi yokuthi baqanjwe amagama esiNgisi nabo ababengazi nokuthi achaza ukuthini. Leli gama umntwana wayeliqanjwa esikoleni noma esontweni. Amagama esilungu ayeqanjwa ikakhulukazi ngezikhathi zobandlululo, inhloso kungukuthi abelungu bakwazi ukuphimisa amagama alabo abansundu ngoba lawa ayesuke eqanjwe emakhaya ayebahlula baze bakhetha ukuziqambela amagama abo esiNgisi. UKoopman (2001) usichazela kabanzi ngegama lesiNgisi. Uthi:

> *This name is given to the child later in life than the Zulu name, either when he is baptised in Church, or later when he starts school, or even later still, when he enters the town for employment.*
>
> Leli gama liqanjwa ingane sekudlule isikhathi izelwe, kungaba ingesikhathi ibhabhadiswa esontweni, iqala isikole noma isiqala ukuyosebenza.

UKoopman(2001) uyakuveza futhi ukuthi leli gama lesiNgisi liqanjwa uMfundisi, kungaba futhi uthisha esikoleni. Uphinde waveza ukuthi sekubekaningi lapho kuba khona abahlengikazi abaqamba izingane amagama lawa esiNgisi, kanjalo nasemsebenzini, abaqashi bebeziqambela amagama abasebenzi babo.

Bakhona futhi asebeke baphawula ngalokhu okushiwo nguKoopman mayelana namagama esiNgisi. Lapha kubalwa abacwaningi abanjengoNgubane (2000:05) lapho ebeka kanje:

> *Traditional naming systems show that early contact period between Africans and Europeans influenced the naming practice among most African societies. People were to be baptised and given English names. English names were mainly used in religious contexts or in the work place.*
>
> Indlela yesintu yokuqanjwa kwamagama iveza ukuthi ukuhlangana kokuqala kwabantu abambhlophe nabamnyama kwaba nomthelela endleleni yokuqanjwa kwamagama emiphakathini yabantu abamnyama. Abantu kwadingeka ukuba babhabhadiswe babe sebeqanjwa amagama esiNgisi. Amagama esiNgisi ayesetshenziswa kakhulu emasontweni noma emsebenzini.

Esinye sezizathu esaholela ekutheni kugcine sekuphoqa ukuthi abantu abamnyama bathole amagama esiNgisi kwakungukuthi abantu ababekade bephethe ngaleso sikhathi, kwakukade kungabantu abamhlophe, babethola kunzima ukuthi bakwazi ukuphimisa amagama abantu abamnyama ngenxa yokuthi amaningi awo ayekade enongwaqa abanzima ukubaphimisa uma ulimi lwesiZulu kungasilona ulimi lwakho lwebele. Ngaleyo ndlela, ukubanika amagama esiNgisi kwakuyindlela yokuthi kwenzeke izinto zibe lula kubona. Esinye isizathu ukuthi amagama esintu babewabona njengawamaqaba.

4.2.2.1 Igama LeSonto

Ngokufika kwabantu abamhlophe kuleli babephoqa abantu abamnyama ukuthi bathathe amagama obuKhrestu. Abantu abamnyama bagcina sebethatha inkolo yobuKhrestu eyafika nabelungu, le nkolo yayenza ukuba baqanjwe amagama esibili asuselwe khona enkolweni yobuKhrestu. Imvamisa leli gama umntwana uqanjwa lona uma eBhabhadiswa. Lingathathwa eBhayibhelini. Uma kungowesifazane angaqanjwa igama elinjengoMary; uma kungowesilisa ethiwe ngelikaJohn, naye esimthola eBhayibhelini. UKoopman (2001) uveza ukuthi leli gama lesonto livamise ukuqanjwa umfundisi noma umzali. UMandende (2001:73) uvumelana nalokhu osekushiwo lapho ethi imvamisa yala magama ayesuselwa eBhayibhelini. Sithola amagama aqanjwa ngoba kulandelwa inkolo ethile, ngokukhethekile inkolo yobuKhrestu. Lokho kusuke kuqondwe ukuthi leyo ngane ilandele ezinyathelweni zalelo kholwa eyethiwe ngalo ngokwemisebenzi yalo emihle eBhayibhelini noma ngokweqhaza asuke elibambile.

Emibhalweni kaMngadi, siyawathola amagama esingathi asuselwe enkolweni yobuKhrestu noma esingathi ahambelana nenkolo yobuKhrestu nakuba iningi lawo lingawesiZulu.

Nakuba kungekhona ukuthi umbhali uwaqambe ngoba kade kubhabhadiswa lowo mlingiswa, zikhona ezinye izizathu ezihambiselana nomlingiswa nangendlela avezwe ngayo, izizathu zona zizodingidwa kabanzi esahlukweni esilandelayo. Enovelini esihloko sithi *Ifa Ngukufa,* umbhali usethulela umlingiswa onguDaniel. Leli gama silazi kakhulu encwadini engcwele iBhayibheli. Ngokwale ncwadi engcwele (1977), uDaniel indoda eyahlupheka kakhulu kangangokuthi yafakwa emphandwini wezingonyama. Lokhu sikuthola encwadini ka Daniel isahluko sesithupa, ivesi leshumi nesithupha. Kanjalo enovelini esihloko sithi *Usumenyezelwe-ke Umcebo.* umbhali usethulela umlingiswa ongu-Ebenezar. Lona ngumlingiswa ongumshumayeli. Leli gama livela eBhayibhelini elingcwele encwadini kaSamuweli wokuqala, esahlukweni sesikhombisa, ivesi leshumi nambili. Ngokwencwadi engcwele (1977), uSamuweli wathatha itshe walimisa phakathi kweMispa neSheni, waqamba igama lalo ngokuthi i-Ebenezar, ethi: kuze kube manje uJehova usisizile.

Njengoba kade ucwaningo seluke lwachaza ngenhla ukuthi ngokufika kwabelungu, abantu abamnyama bagcina sebelandela inkolo yobuKhrestu, lokhu kwenza ukuthi imibhalo enjengeBhayibheli ishintshwe ibhalwe ngesiZulu. Kanjalo, lokho kwaholela ekutheni namagama aqanjwa abantu ahambelane nenkolo yobuKhrestu nakuba ebhalwe ngesiZulu. Yingakho nasemibhalweni kaMngadi siluthola lolu hlobo lwamagama. Enovelini esihloko sithi *Yiza Mntanami*, siyawathola kakhulu amagama athinta inkolo yobuKhrestu. Sithola umlingiswa onguThandaza. Ukuthandaza iyona ndlela amaKhrestu akholelwa ukuthi uxhumana ngayo noNkulunkulu.

4.2.2.2 Igama Lesikole

UTumane (2016:56) uveza ukuthi kwathi ukuba isizwe esimpisholo sibone ukubaluleka kwemfundo, baqala nabazali baqamba izingane zabo ngamagama ahambisana noma aphathelene nemfundo. Lokhu kugqugquzela ingane ukuthi ifunde noma ibe wutho ngokwemfundo. Ngesinye isikhathi baye babe nesithombe emqondweni ngemisebenzi abafisa ukuthi abantwana babo beyenze uma sebekhulile. Okusho ukuthi baba nesifiso sokuthi bafunde babe wutho ngomuso. Lokho kukhombisa ngokusobala ukuthi ukufika kwemfundo yikhona okwenza abazali baqambe abantwana babo ngamagama azohambelana

nemfundo. Kanjalo nocwaningo lukaKoopman (2001) lusika elijikayo emagameni esikole. Umfo kaKoopman (2001) uveza ukuthi igama lesikole laliqanjwa ngothisha esikoleni kanjalo nomzali wayekwazi ukuthi aziqambele ingane yakhe, ikakhulukazi labo abafundile. Kokunye babewathatha emasontweni uma bengabantu abangamakholwa.

Njengoba sekuke kwachazwa ngamagama esikole, kanjalo nasemibhalweni kaMngadi siyaluthola lolu hlobo lwamagama enovelini esihloko sithi *Imiyalezo* njengoba le noveli iqala esikoleni oHlange, okwenza ukuthi sikwazi ukubona ukuthi la magama awesikole. Ngokwesibonelo, u-Annabel intokazi lena yakwaCebekhulu eyaziwa ngalo leli likaAnnabel esikoleni kanti kubo kwaCebekhulu abazali bayiqamba ngokuthi uZenzile.

> Leli tshitshi elibizwa ngelika-Annabel lapha esikoleni lase linqotshwe yisigaba sobusha esinqoba iningi imihla namalanga.
>
> Mngadi (1979:6)

Umlandi lapha usethulela u-Annabel. Uyakuveza ngokusobala ukuthi le ntokazi yayaziwa ngelika-Annabel esikoleni. Njengoba kade sekuchaziwe ukuthi imvamisa yamagama esikole kuba ngamagama esiNgisi, siyamthola noJazzman, umfoka Jiyane, naye ofunde khona esikoleni oHlange, owaziwa kakhulu ngaleli gama likaJazzman esikoleni.

Enovelini esihloko sithi *Ifa Ngukufa*, sethulelwa amagama esikole oThemba, Sithembiso kanye noXolani. Lokhu kuvela lapho uMaShezi ebathula kuMnumzane Redgrave:

> “Lona”, uMaShezi ekhomba uThemba, “uThemba elakwabo, elesikole uCharles.”
>
> “Ihi, Johnnie!” washo lokho umfo kaRedgrave wazithulela.
>
> “Lona-ke umaqinase,” ehlekahleka ekhomba uSithembiso, “uSithembiso elakwabo, uCollins elesikole.”
>
> “A,” wabhadla uDustine nenqawe iphafuka emlonyeni, “Young Johnnie!” Waqhwa-qhwa-za futhi ezula nesitolo ebuka amakhalenda, ebuyela kuMaShezi ethi, “Bengithi unenkonyana esekhaya. Ihi!” Wabubula ethi ukuyichofochofoza inqawe qede eyibuyisela emlonyeni.
>
> “Kambe uqinisile Redgrave. Igama lomfana uXolani, elesikole u-Aggrey.”
>
> Mngadi (2001:41)

UMaShezi usivezela amagama oThemba ababizwa ngawo esikoleni, futhi uyakugqamisa ukuthi elikaThemba, Sithembiso elakwabo, okusho ukuthi la magama esiNgisi babizwa ngawo

esikoleni kuphela. Lapha umbhali ufunze umlingiswa onguMaShezi amazwi ukusivezela amagama esikole abalingiswa abangoThemba, uSithembiso kanye noXolani.

4.2.2.3 Igama Lasemsebenzini

Akhona amagama nawo ayeqanjwa abasebenzi, ikakhulukazi labo ababesebenzela ondlebezikhany'ilanga. Lokhu kwakwenzelwa ukuthi bakwazi ukuphimisa igama lomsebenzi ngoba lawa esiZulu ayebahlula kakhulu. Ukufakezela lokhu sithola ucwaningo lukaMandende (2009:79) lapho khona ethi:

> *These names were used in this fashion particularly for those who had to go and work for European settler families.*
>
> La magama ayesetshenziswa ngalendlela ikakhulukazi kulabo ababesebenzela imindeni yabelungu.

Esikhathini sakudala ngaphambi kokuba leli zwe lizuze inkululeko, abasebenzi babegcina sebeqanjwe amagama esiNgisi ngoba abaqashi babekuthola kunzima ukubiza amagama abasebenzi babo, ikakhulukazi lawa esiZulu.

Ngaphambi kokuba iNingizimu Afrika izuze inkululeko, abantu abamnyama babecindezelekile, besebenzela ondlebezikhany'ilanga ngoba befuna ukuxosha ikati eziko. Imisebenzi eyayivuleleke kakhulukazi ngalezo zikhathi iyona lena yasemakhishini ngoba yona yayingadinge mfundo kepha yayidinga amandla akho kuphela. Inoveli esihloko sithi *Usumenyezelwe-ke Umcebo* igxile kakhulu endaweni yaseThusini, emajalidini, okwenza ukuthi imvamisa yabalingiswa iqanjwe amagama esiNgisi. Siyabathola abalingiswa abanjengoMirriam okunguyena mlingisiwa omkhulu kule noveli. Uma sibheka leli gama lakhe, siyathola ukuthi igama abizwa ngalo khona emsebenzini kodwa kubo, kwaMwelase, waziwa ngelikaNomvula okuyilona aliqanjwa uyise.

UMirriam uwinile imali enkulu kangaka.

Mngadi (2005: 2)

Lena inkulumo eshiwo inkosikazi yomlungu ayisebenzelayo uMirriam lapho ewina izigidi ngezidi zemali ayibambe emjahweni wamahhashi. Nakuba kungenzeka ukuthi uyalazi igama lakhe lasekhaya kodwa umlungu umbiza ngelikaMirriam. Abalingiswa bagcina sebebizana ngawo bebodwa la magama esiNgisi, ikakhulukazi njengoba isikhathi esiningi besichitha

emsebenzini. Baningi abalingiswa abavela kule noveli abanamagama esiNgisi futhi lokhu kwenziwa ukuthi le noveli yenzeka khona endaweni yasemajalidini eThusini.

4.2.3 Igama Lesidlaliso

UMolefe (1999) uthi igama lesidlaliso igama nje elingekho ngisho nakumazisi wakho. Kuyenzeka futhi ukuthi umuntu abizwe ngalo leli gama limchume aze aye egodini, okusho ukuthi leli gama liyingxenye yempilo yomuntu. Nakuba leli gama lingabhalwanga kumazisi, sike silithole uma umuntu eseshonile libhalwe emlandweni kamufi.

Eqoqweni lezindaba ezimfushane ezihlelwe uD.B.Z. Ntuli, elisihloko sithi *Izinyembezi Zothando*, kukhona indaba emfushane ebhalwe nguMngadi esihloko sithi *Insimbi edl'ezinye.* Sethulelwa abalingiswa abazibiza ngelika AB (Andile Buthelezi) kanye no CD (Collin Dlamini)**.** Uma sibheka ngokwalezi zinhlavu, siyathola ukuthi ziyahambisana noma ziyalandelana kanjalo ke namagama alabalingiswa aveza khona ukuhambisana. Akusiwo amagama asepasini noma ababizwa ngawo emsebenzini kodwa lawa amagama ayizithopho, ababizana ngawo bodwa. Enovelini esihloko sithi *Imiyalezo* sethulelwa umlingiswa ongu Jazzman kodwa abangani bakhe bambiza ngegama lesidlaliso, bathi uMjazi.

> WeMjazi, uwumngani wami wena. Angithandi nakancane ukukukhohlisa nokukwedusa.
>
> Mngadi (1979:47)

Lawa ngamazwi ashiwo uMduduzi ongumngani kaJazzman. Umbiza ngoMjazi, okuyigama lakhe lokudlala.

UGumede (1988) yena uveza olunye uhlobo lwamagama aziwa ngokuthi awezigcono, isikhathi esininigi asuke enokugxeka noma enokudelela umuntu. Abheka indlela umuntu abukeka ngayo kanjalo nendlela aziphatha ngayo. La magama aveza ukudelela umuntu lowo osuke eqanjwe lona, kokunye, amanye achaze isehlakalo esake sehlela umuntu waze waqanjwa igama ngaso leso sehlakalo.

Enovelini esihloko sithi *Ifa Ngukufa,* sethulelwa oMape noPeh. La magama alabalingiswa anokudelela. Njengoba uGumede (1998) evezile ukuthi imvamisa amanye amagama avela ezehlakalweni noma izigameko ezehlela umuntu waze waqanjwa igama ngaso leso sehlakalo. Okuvelayo ukuthi leli gama lisuselwe ebhizinisini likaNdlovu owayaziwa ngelikaPeh

nonkosikazi wakhe uMaShezi owayaziwa ngelikaMapeh. Laba balingiswa babedayisa ngamapentshisi baze baqanjwa ngokuthi uPeh noMapeh. Kuyona futhi le noveli, sethulelwa oJohnny Walker kanye noYoung Johnnie. Lawa amagama oThemba kanye noSithembiso abawethiwa uDustin asuselwa esiphuzweni iJohnny Walker ayesikhonze kakhulu uDustin. OThemba ayebacasula la magama ngoba babethi abazange baqanjwe uyise obazalayo futhi akhombisa ukubadelela. Lokhu sikuthola lapho ethi:

> "Angikhulumi nawe. Angiyena futhi uJohnnie. Ubaba ongizalayo wangetha ngokuthi ngiyiThemba lakhe. Ungathi-ke ngoba nakhu ubulawa iJohnnie Walker, bese ungibiza ngoJohnnie."
>
> Mngadi (2001:52)

Le nkulumo engenhla iveza ngokusobala ukuthi uThemba akalithandi neze igama likaJohnnie ngoba akusilo igama alethiwa uyise omzalayo futhi linokumchwensa. Kuyona futhi le noveli esihloko sithi *Ifa Ngukufa,* sithulelwa uSdudla noSdudlana. Lawa ngamagama umphakathi owawaqamba uMaShezi kanye noDustin ngoba kuthiwa ethilomu likaMaShezi ukudla kwakhona kuphekwa ngamafutha ezidumbu.

> "Themba, ungangenzi isilima sakho. Ngingathi ngiwunyoko ngikuzala ungethe ngoSidudla?"
>
> "Mama , angikwethanga ngoSidudla, abantu bazethele ithirumu ngokuthi kukwaSidudla."
>
> Mngadi (2001:73)

4.2.4 Igama Elinqanyulelwe

Esikhathini samanje abantu bakuthatha njengento esiyimfashini ukunqanyulelwa kwamagama, angabizwa ngokuphelele. Ngokwesibonelo, uma ekhaya wethiwe igama lokhuthi unguBhekamasibalukhulu, ugcina usunqanyulelwa ubizwe ngoBheka. Lokhu akwenzeki kuphela endlini emnyama, nakwabamhlophe kuyenzeka sithole umuntu owaziwa ngelikaJeffrey kodwa uzwe esebizwa ngoJeff.

Enovelini esihloko sithi *Imiyalezo* sethulelwa umlingiswa ogama lakhe nguVusi, uma seliphelele kuthiwa uVusumuzi, kanjalo no-Anna esimthola kuyona futhi inoveli esihloko sithi *Imiyalezo,* igama lakhe uma seliphelele u-Annabel, uSindi yena elakhe uma seliphelele

uSindisiwe, kuthi uJazz yena uma seliphelele ngu-Jazzman. Isikhathi esiningi la magama umuntu ubizwa ngawo ozakwabo noma abangani bakhe ngenhloso yokumteketisa.

4.2.5 Igama Eliveza Ubulili (Amantombazane)

Singabantu sinobulili obungafani. Lokhu kuvela ngendlela esikhuluma ngayo, esigqoka ngayo, imidlalo esiyidlalayo kanjalo namagama esiqanjwa wona ngabazali bethu. Emibhalweni yobuciko, umbhali uyakwazi ukuthi aqambe umlingiswa igama elihambelana nobulili bakhe. Kukhona uhlobo lwamagama othi uma ulifunda uvele ubone ngokwakho ukuthi lo mlingiswa okukhulunywa ngaye noma ongumnikazi wegama elithize ungumuntu wesifazane noma wesilisa. Akudingeki ukuthi uze ufunde indaba yonke noma umbhali akulandise ngomlingiswa thizeni kodwa igama lomlingiswa liyakwazi ukukuvezela ubulili bomlingiswa ngokufunda igama kuphela. Indlela egqamile eyenza ukuthi sikwazi ukubona ukuthi umlingiswa ubulili buni, isiqalo noma izakhi ezisekuqaleni zegama lakhe. UNgubane (2000:118) uyakufakazela lokhu uma ethi :

> *Name or the prefix No- used with a stem to act as a marker which overtly reflects the female gender.*
>
> Igama noma Isiqalo uNo- esisetshenziswe nomsuka sisebenza njengomaka oveza ukuthi igama lingelomuntu wesifazane.

Nebala alikho igama lesiZulu lomfana eliqalisa ngesiqalo uNo-. UMabuza (2008:133) naye uphawula kakhulu ngalesi sakhi uNo-. Uveza ukuthi isakhi uNo- sisetshenziswa ukusho ukuthi unina kabani. Kaningi, lawa magama ayaba nethonya kulabo abaqanjwe wona. Isibonelo salolu hlobo lwamagama nguNomvula okuchaza ukuthi ungunina wemvula. Kuyenzeka futhi kuthiwe la magama anjengoNomasonto kanye noNomvula avame ukusetshenziswa ukusho ukuthi leyo ngane izelwe nini. Igama elichaza lokho uNomasonto okubuye kuchaze ukuthi ingane izalwe ngosuku lwesikhombisa. Njengoba inhloso yocwaningo kungukubheka emibhalweni kaMngadi, nebala, ayavela amagama ahambelana nobulili bomlingiswa noma aveza ubulili bomlingiswa kodwa kule ngxenye sizogxila kwaveza ubulili besifazane kuphela. Nanka amagama avezwa emibhalweni kaMngadi: uNoziphepho, Nomasonto, Nomlando, Noxolo kanye noNombeko wonke lama gama aveza ukuthi angawabantu besifazane.

UNoxolo, obuye aziwe ngelikaNombulelo, ungowesifazane esimthola enovelini ethi *Yiza Mntanami*. Lona ngowesifazane okukhulunywe kakhulu ngaye owayedayisa ngomzimba waze

wathola ingane yakhe enguBuyisiwe. Uma sibheka igama likaNombulelo, liyasifakazela ukuthi ungowesifazane ngempela ngoba nalo liphongoza ngoNo-. Njengoba zikhona ezinye izizathu ezenza ukuba sikwazi ukuhlukanisa umlingiswa wesilisa nowesifazane ngokubheka amagama abo nje kuphela, sithola umlingiswa ongu Ntombi kanye no Makhosazane. Womabili lama gama awaphongozi ngoNo-, kodwa ayabuveza ubulili ngoba uNtombi uqhamuka egameni noma ebizweni "intombi" okusho umuntu wesifazane. Kanjalo uMakhosazane, yena esimthola enovelini esihloko sithi *Asikho Ndawo Bakithi*, naye igama lakhe liveza ubulili bokuthi lo mlingiswa ongowesifazane. Lokhu kufakazelwa uKoopman (1986) uma ethi igama elithi Makhosazane liqanjwa ingane yentombazane ikakhulukazi, uma kuyiyona endala, ibizwa ngenkosazane. UTshitshi yena ungumlingiswa esimthola enovelini esihloko sithi *Usumenyezelwe-ke Umcebo*. Naye igama lakhe liveza ubulili ngoba liqukethe umqondo ofanayo nowegama elithi intombazane. UNyembezi (1998:299) uthi itshitshi intombi esuke isakhula noma engakaqomi.

4.2.6 Igama Eliyinkombabuzali (Tecknonyms)

Lolu hlobo lwamagama ilona olusetshenziswa ikakhulukazi ezindaweni zasemakhaya. Lisetsheniswa kumuntu osenengane kuphela. UBryant (1943:170) uchaza kanje:

> *The addressing of a person as 'father/mother of so-and-so', usually in reference to their oldest child.*
>
> Igama lengane yomuntu endala yilona elivame ukusetshenziswa ukubhekisela kulowo muntu njengobaba kasibanibani noma umama kasibanibani.

Uma ingane yokuqala kunguLethokuhle, lokhu kusho ukuthi uzokwaziwa ngelikaYise kaLethokuhle noma Nina kaLethokuhle.

Njengoba ucwaningo luvezile ukuthi lolu hlobo lwegama luqanjwa umuntu onengane kuphela, akukhethile kuthi ungumuntu wesifazane noma wesilisa. Enovelini esihloko sithi *Usumenyezelwe-ke Umcebo*, sithola umlingiswa onguMaHadebe kodwa umyeni wakhe uMeyili umbiza ngoNina kaBhekameva.

> *"Dasithi nina kaBhekameva. Nakhu engifika nakho". Ephenduka uMeyili emnika ujolisaka kuwo okwavela isizemazema senhloko yengulube ayeyithenge eBhekinifede, eMtshezi."*

Mngadi (2008:70)

Kanjalo naseNovelini esihloko sithi *Yiza Mntanami*, sethulelwa umlingiswa onguBuyisiwe kodwa uSipesheli umbiza ngoYise kaSphomoliya, uSphomoliya lona uyingane yakhe yokuqala. Lokhu kuwuphawu lokuhlonipha umzali ukuze ingane ingakhuli imbize ngegama, njengoba kuyinto engavumelekile esizweni esimnyama ukuthi ubize umuntu omdala ngegama.

4.2.7 Izibongo Nezithakazelo

NgokukaGumede (1998:15-16), Izithopho zifana namagama asekhaya anomlando odlulele. Nawo athopha izimpawu zobuntu. Ahambelana nezimpawu ezigqamile zomuntu ngamunye kanye nempilo yakhe. Izithopho umuntu uye aziqambele noma zethiwe ontanga asuke ekhula nabo. Abanye abazali namanye amalungu omndeni baye babethe 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. UGumede (1998) uthi Isibongo yigama elisuka ezizukulwaneni ngezizukulwane kuze kufike kumqambi noma lapho liwumnyombo wakhona. Esizweni samaZulu ukuqanjwa kwesibongo kuwumkhuba ojwayelekile. Kuba yigama lomuntu okunguyena umqambi waleso sibongo. Amabutho akaZulu abizwa ngezibongo zawo esikhundleni samagama asekhaya. Isibongo siwumsuka lapho kudabuka khona izibongo zomuntu. Isibonelo: izibongo ezifana noLuthuli, uNtuli noNgwenya.

Enovelini esihloko sithi *Asikho Ndawo Bakithi*, umbhali usethulela umlingiswa ongu Zwelisha Dubazane. Lo mlingiswa ubizwa ngesibongo sakhe, akabizwa ngegama lakhe nakuba umbhali esethulelile igama lakhe, lokhu kwenziwa ukuthi umuntu ongumnumzane akabizwa ngegama lakhe kepha ubizwa ngesibongo. Lokhu kuwuphawu lokumhlonipha njengomnumzane womuzi.

Ngaphansi kwamagama abalingiswa singabala ngisho izithakazelo abantu abavamise ukubizwa ngazo. Izithakazelo yizibongo zomuntu ezivela esibongweni sakhe. Ezithakazelweni singathola ulwazi lokuthi abantu bakuleso sibongo bavelaphi, singathola ukuthi yini eyenziwa ngokhokho bakhe sibongo noma sithole ukuthi bangabantu abanjani.

Enovelini esihloko sithi *Usumenyezelwe-ke Umcebo* luyavezwa lolu hlobo lwamagama noma izibongo. Umbhali usivezela uGenyeza ethopha uNomvula, embiza ngezithakazelo zakubo kwaMwelase

"Nzima! Mwelase omuhle!" Emthopha.

Mngadi (2008:11)

Kanjalo, naye uNomvula uyamphendula ngokumbiza ngokuthi 'Menziwa' okuyisithakazelo sikaNtshangase.

Umbhali usivezela lapho khona uNdlovu ehlangana noMaShezi okukuqala. Simthola emthopa emveni kokuba uMaShezi emtshele isibongo sakhe. UMngadi (2001:05)

"O, uSigananda," esho emoyizela embuka ezizwa eseqala nokukhululeka.

Abantu bakwaShezi baziwa ngoSigananda. UNdlovu uphinde avezwe futhi ekhuluma noMakhwembe. Okuvelayo lapha ukuthi uNdlovu wayembiza ngesithakazelo noma athi baba. UMngadi (2001:17)

"Ngiyabonga Gcwabe uma ephuma emlonyeni wakho amazwi ayisibusiso esihle kangaka. Amazwi aphuma kubaba uqobo".

Lokho kumbiza ngesithakazelo kuwuphawu lokumhlonipha njengomuntu ocishe alingane nobaba wakhe omzalayo. Abantu bakwaMkhize bona baziwa ngokuthi oGcwabe.

Izithopho nazo ziyingxenye yamagama umuntu aziwa ngayo. Enovelini esihloko sithi *Usumenyezelwe-ke Umcebo,* umbhali usivezela izithopho zabalingiswa abasungula iqembu lengoma, oNtshangase, uKhekhe, uMbekeni kanye noSikebhe bezithopha. UMngadi (2008:9)

Zibambe wena kaMasiphula, uMgazi oMponjwana.
Zibambe nawe Sikebhe soThukela, Mbulaz' Omhlophe,
Ayish' insimbi Khekhe laseBathenjini elinomkhuba phakathi.
Khekh'elibhakwa wumama engazi
Ukuthi ulibhakela oJabu noJabulisile.
Uyayizw'insimbi? Sizihlaba sihlezi phezulu

Kwelenyoni eThusini sengamel' iTheku

Bathi, Gadla mfo ka Mvundlana, gadla!

4.2.8 Amagama Aqalisa Ngesakhi U(Ma-):

Uma sikhuluma ngamagama anesakhi uMa- sisuke sikhuluma ngamagama aveza ukuthi lowo okukhulunywa ngaye uzalwa ngubani noma uyindodakazi kabani, kubhekwa isibongo sikayise omzalayo. Ocwaningweni lukaMabuza(2008:134) kuthiwa isakhi uMa- sona siyasetshenziswa ukusho ukuthi indodakazi kabani? Kuye kuthiwe indodakazi kaNkosi esiganile uMaNkosi. Kwesinye isikhathi kusetshenziswa isakhi uNa- naso esisho ukuthi indodakazi yesibongo esithile. Lawa magama amchaza kuphela oqanjiwe ukuthi uzalwa kusiphi isibongo.

Emibhalweni kaMngadi ayavela amagama aqalisa ngesakhi uMa-. Okugqame kakhulu ukuthi wonke la magama awabantu besifazane esibathole emibhalweni kaMngadi. UBraynt (1949:177) ubeka kanje:

> *Married women are commonly addressed by their maiden clan-name, prefixed with ma-. Thus, if Duduzile Mkhize marries into the Dlamini clan, she will become Duduzile Dlamini, or Mrs D. Dlamini, but her husband and in-laws will commonly refer to her as uMaMkhize, and address her as such as well.*
>
> Abesifazane abashadile babizwa ngegama noma ngesibongo sakubo lapho bezalwa khona, kuqaliswe ngesiqalo uMa-. Okusho ukuthi uma uDuduzile endela kwaDlamini uzoshintsha abe nguNkkz. Dlamini, kodwa umyeni wakhe kanye nabantu basemzini bazombiza ngoMaMkhize.

Enovelini esihloko sithi *Asikho Ndawo Bakithi* sethulelwa umlingiswa onguMaZondi. Le ntombi yakwaZondi ishadele kwaDubazane kodwa isikhathi esiningi ibizwa ngelikaMaZondi okuyisibongo sikayise oyizalayo.

4.2.9 Amagama Eguqulelwe EsiZulwini (Zulu Phonological Western Names)

Uma sikhuluma ngalolu hlobo lwamagama, sisuke sikhuluma ngamagama aqhamuka esiNgisini kodwa uma esephinyiswa noma esebhalwa aphinyiswa noma abhalwe ngesiZulu. Lokhu kuvamise kakhulu ukuvela kubantu abangamaZulu abangalwazi kahle ulimi lwesiNgisi. Lolu hlobo lwamagama luchazwe kakhulu uNgubane (2000) ocwaningweni lwakhe lapho eveza ukuthi lolu hlobo lwamagama luvela kubantu abangamaZulu. Imvamisa, la magama bawabiza kanjena ngoba benzela ukuthi nakuba kuyigama lesiNgisi kodwa lingaqheli kakhulu

esiZulwini, okwenzelwa ukuthi kube lula ukuliphimisa. UNgubane uqhuba uthi lolu hlobo lwamagama lukhona kakhulu enkolweni yobuKhrestu, waze wasebenzisa isibonelo sikaJakobe, osuselwa kuJacob. UNgubane (2000) uthi njengoba iningi lalolu hlobo lwamagama luvela eBhayibhelini elingcwele, abantu besifazane bona babeqanjwa amagama abesifazane abatholakala eBhayibhelini anjengoMariya (Mary), uMata (Martha), uRibhekha (Rebbeca), Ruthi (Ruth), njalonjalo. Kanjalo nabesilisa babeqanjwa amagama abesilisa baseBhayibhelini afana noJobe (Job), uMatewu (Matthew), uJosefa (Joseph). Umfo kaMngadi naye uliveze kakhulu leli khono lokuqanjwa kwamagama emibhalweni yakhe. La magama awaqanjiwe nje kuphela kodwa ahambelana nesizinda sayo indaba, kanjalo, lokhu okuyikhono elingajwayelekile impela elisivezela ngokusobala ubuchule bombhali.

Uma sihlaziya amagama abalingiswa emibhalweni kaMngadi, ayavela la magama alolu hlobo. Siwathola ikakhulukazi enovelini esihloko sithi *Usumenyezelwe-ke Umcebo.* Lolu hlobo lwamagama aluveli kuphela kubalingiswa abakhuluma isiZulu kodwa ayavela nakulabo abakhuluma ulimi lwesiNgisi. Lokhu okuveza ngokusobala ukuthi lolu uhlobo lwamagama lapho umuntu esuke ehluleka ukuphimisa igama ngendlela yalo kodwa yena aliphimise ngendlela esondelene nolimi lwakhe alukhulumayo, okungaba isiNgisi noma IsiZulu. Ngokwesibonelo, sithola umlingiswa okunguyena esingathi umlingiswa omkhulu ngoba indaba ingaye isuka ekuqaleni ize iye esiphethweni. Lo mlingiswa nguMirriam igama lakhe lesiNgisi kodwa sithola umfo kaNtshangase embiza ngoMiliyemu kanjalo, nobaba wakhe uMeyili. UMngadi (2008:71)

> “Konje nithi ubani ngesilungu?” “UMirriam yise”, kusho uMaNdelu ngomoya ophansi. “Dasithi. Yebo, uMiliyemu wenu lowo.”

Enovelini esihloko sithi *Imiyalezo* sithole uBhulendi naye onguBrenda kanjalo noJuliyane yena onguJullian**.** Okufanayo ukuthi wonke la magama aqajwe abalingiswa abasebenza emakhishini. Osekufakazela lokhu okushiwo ngenhla mayelana nokuthi imvamisa amagama anjena abizwa noma ashintshwa abantu abangamaZulu abangalwazi kahle ulimi lwesiNgisi. Imvamisa-ke, emakhishini abantu abasebenza khona abafundile, baqanjwa amagama abangakwazi ukuwaphimisa kepha bona bawaphimisa ngendlela yabo noma ngale ndlela abezwe ngayo. Njengoba umcwaningi evezile ngenhla ukuthi lo mkhuba awugcini kuphela kulabo abamnyama, kanjalo nabamhlophe bayahluleka ukuphimisa amanye amagama esiZulu bawabiza ngendlela evumelana nabo. Yingakho uMka Campbell, uBrenda, simthola ehluleka

ukubiza igama likaGenyeza aze athi nguGanes kuthi isibongo sakhe athi nguShangase esikhundleni sika Ntshangase. Lokhu sikuthola enovelini esihloko sithi *Usumenyezewe-ke Umcebo*. Kanjalo nasenovelini esihloko sithi *Asikho Ndawo Bakithi,* sethulelelwa umlingiswa onguSchutte obizwa ngoSiketekete, uLighening - Malayitha kanye noMclntosh - Mathoshi.

4.2.10 Amagama Akwezinye Izilimi

Ziningi izilimi ezikhona phansi komthunzi welanga, ngokwesibonelo, eNingizimu Afrika izilimi ezisemthethweni ziyishumi nanye. Lokhu kuveza ukuthi iNingizimu Afrika liyizwe eligcwele izinhlobonhlobo zabantu abakhuluma izilimu ezahlukahlukene. Kanjalo-ke, nababhali bayakuveza lokhu ngisho emibhalweni yabo. Nakuba imibhalo kaMngadi ibhalwe ngesiZulu, kodwa siyabathola nabalingiswa abanamagama akwezinye izilimi; asigcini nje ngokuvezelwa amagama esiZulu kuphela, okanye awesiNgisi.

Ucwaningo luyaveza amagama amabili esiwathola emibhalweni kaMngadi aqhamuka kwezinye izilimi, okuyi Afrikaans kanye nesiXhosa okuyizilimi ezikhulunywa eNingizimu Afrika. UVan Nikerk isibongo sesiBhunu. Lona umlingiswa ogada iziboshwa esimthola enovelini esihloko sithi *Asikho Ndawo Bakithi.* Siphinde sethulelwe umlingiswa onguNombeko yena esimthola enovelini esihloko sithi *Yiza Mntanami.* Leli gama lakhe livela olimini lwesiXhosa.

4.2.11 Amagama Asambuzo

Kukhona uhlobo lwamagama othi noma ulifunda ubone ngathi likubuza umbuzo. EsiZulwini umbuzo siwubona ngokuba no “ni” ekugcineni. Lokhu kufakazelwa uShimwell nabanye (2017) uma bethi umbuzo siwubona ngokuba nesakhi esingu “ni” ekugcineni.

Lamagama abalingiswa siwathola kakhulu enovelini esihloko sithi *Asikho Ndawo Bakithi.* Ngokwesibonelo, sithola uFuna<u>ni,</u> uLinde<u>ni</u>, uThandaba<u>ni</u> kanye noThulele<u>ni</u>. UMngadi (1996:61)

> Wayeke azibuze uma eseyedwa uDubazane ukuthi kazi yini eyayenza abakwaMlangeni izingane zabo ezintathu zokuqala bazethe ngamagama anemibuzo.

Uma sihlaziya la magama, siyawabona ukuthi wonke anaso lesi siqu esingu “ni” okwenza ofunda leli gama angazi noma kufanele aphendule lokhu akubuzwa igama yini. UFunani yintokazi ezalwa kwaMlangeni engendile futhi enezingane eziningi; uyena futhi omdala

kwabo. Siphinde sethulelwe uLindeni, naye oyintokazi ezalwa khona kwaMlangeni, noThandabani naye intokazi yakhona kwaMlangeni, bese kuba nguThuleleni oyinkosikazi kaDubazane.

4.3 Isiphetho

Lesi sahluko besihlose ukuveza izinhlobo zamagama ahlukene atholakala emibhalweni kaMngadi. Ngezihlokwana esezivezwe ngenhla, ucwaningo luveze ngokusobala ukuthi le mibhalo iqukethe izinhlonhlobo zamagama abalingiswa. Nakuba kweminye imibhalo yababhali abahlukahlukene kunezinhlobo ezimbalwa zamagama, imibhalo kaMngadi isivezele izinhlobo ezingajwayelekile kweminye imibhalo yabanye ababhali njengamagama athonywe isimo sezulu, athonywe izilwane, asambuzo kanjalo nalawa asuselwa esiNgisini kodwa aphinyiswa ngesiZulu. Lokhu kwenza ukuthi imibhalo kaMngadi ibe nokwehluka kweminye imibhalo. Okunye okutholakale kulolu cwaningo wukuthi umbhali, amanye amagama ukwazi ukwetha abalingiswa bakhe ngamagama ahambelane ngisho nesihloko sendaba. Lokhu kufakazelwa uhlobo lwamagama athonywe isimo sezulu atholakale endabeni eyodwa esihloko sithi M*hla Liduma Laduma* etholakala eqoqweni lezindaba ezimfushane elisihloko sithi *Izinyembezi Zothando*. Kuyavela-ke wonke amagama aqanjwe abalingiswa, njengoNomvula, uMkhizwane, uLaduma, noMafu. La magama ayahambelana nesihloko naso esithonywe isimo sezulu.

ISAHLUKO SESIHLANU

INCAZELO YAMAGAMA ABALINGISWA

5.1 Isingeniso

Abantu benza izinto ngezindlela ezingafani, kanjalo, uma siqhathanisa isizwe esinsundu kanye nesizwe esimhlophe, kuningi okungafani noma ziningi izinto ezenziwa ngokungefani phakathi kwalezi zizwe zombili. Ngokwesibonelo, uma sibheka amagama, siyathola ukuthi esizweni esimnyama igama liqanjwa ngesizathu esithile, ngamafuphi nje, igama liba nomlando noma incazelo ethize kodwa ngasohlangothini lwabamhlophe umuntu uqanjwa igama kuphela, akudingeki ukuthi lize libe nencazelo ethize. Njengoba isahluko sesine kade sigxile ekubhekeni izinhlobo zamagama atholakala emibhalweni kaMngadi, manje lesi sahluko sona sizobheka izizathu zokuqanjwa kwala magama atholakala emibhalweni kaMngadi. Lokhu kuzobe sekuhambelana nokubheka ukuhlobana kwezenzo zabalingiswa namagama abaqanjwe wona. Lapha sizobheka ukuthi ngabe amagama abalingiswa kule mibhalo achazani. Lezi zincazelo zizobhekwa ngokwezigaba ezahlukahlukene ezingena ngaphansi kwazo. Akusiwo wonke amagama aveziwe kule mibhalo esingathola incazelo yawo.

5.2 Izinhlobo Zezincazelo

UKoopman (2001) uveza ukuthi esizweni samaZulu, igama alivele liqanjwe kodwa liba nencazelo ethile ehambelana nalelo gama, kanjalo nomnikazi walelo gama uyalazi ukuthi lichaza ukuthini. Amagama anezincazelo ezingafani kanjalo namagama abalingiswa akule mibhalo kaMngadi nawo aqukethe izincazelo ezinhlobonhlobo. Kukhona amagama achaza ukujabula kanti amanye angachaza usizi. Uma umbhali ezoqamba umlingiswa ngokuthi uNonjabulo, ngaphandle kokuthi leli gama lichaza umuntu wesifazane ngenxa yesiphongozo “uNo-”, leli gama lithathwe esenzweni jabula okusho ukuthi lichaza umlingiswa ohlezi ejabule. Ngakolonye uhlangothi, uma umbhali ezoqamba umlingiswa ngokuthi uNokuhlupheka, leli gama nalo liyazisho - lichaza umlingiswa ohluphekayo okungenzeka ukuthi endabeni yonke sizomthola ehlupheka, indaba iqala ize iyophela.

UKoopman (2001) uphinde achaze ukuthi ziningi izizathu eziphathelene nokuqanjwa kwamagama abantu abangamaZulu. Uyazibeka izizathu zakhe. Kwezinye zazo kuvela ukuthi igama lingaqanjwa lichaze isakhiwo somndeni, lichaze ukubonga uNkulunkulu, elisineka njengoba sinjalo isimo abazali ababebhekene naso ngaleso sikhathi, igama elichaza indlela umntwana abelethwa ngayo, igama elichaza isizwe noma ukwanda kwesizwe. Kungenzeka ukuthi emibhalweni kaMngadi kungaveli konke lokhu kodwa inhloso bekungukuveza ukuthi umcwaningi onguKoopman uwachaza kanjani amagama abantu abangamaZulu. Njengoba imibhalo kaMngadi ibhalwe ngesiZulu, umcwaningi ubone kungakuhle ukuba asebenzise indlela kaKoopman (2001) yokubheka incazelo yamagama. Ngakho ucwaningo luzobheka incazelo yamagama atholakala emibhalweni kaMngadi. Izincazelo zamagama abalingiswa zizohlaziywa kulesi sahluko zidingidwe ngaphansi kwalezi zihlokwana ezilandelayo:

- Incazelo eveza isimomqondo somzali
- Igama elichaza isiqu somuntu
- Incazelo eveza isakhiwo somndeni
- Amagama anencazelo ehambisana nezenzo zomlingiswa
- Incazelo eveza iqhaza likaNkulunkulu
- Amagama achaza izinto zokugqoka
- Incazelo yamagama esiNgisi
- Amagama achaza izigameko
- Izibonelo zamanye amagama anezincazelo ezahlukahlukene.

5.2.1 Incazelo Eveza Isimomqondo Somzali/Izifiso Zomzali

Amanye amagama ezingane aveza ukuthi abazali bebekade becabangani noma babekusiphi isimo ngokomqondo ngesikhathi bethola umntwana, kungaba isimo esihle noma esibi. Ukuthi isimo sisuke sinjani kubonakala ngohlobo lwegama umntwana aqanjwa lona (Mthethwa, 2018). Isimomqondo somzali sivela ngezindlela eziningi ikakhulukazi emibhalweni. Kwesinye isikhathi kuba ngumbhali uqobo lwakhe ochaza isimomqondo sabazali, kokunye sichazwe umlingiswa qobo lwakhe, kokunye izigameko ezenzeka endabeni izona eziveza isimomqondo umzali asuke ekusona.

Enovelini esihloko sithi *Ifa Ngukufa* sethulelwa inkosana yakwaNdlovu abayiqamba ngokuthi uThemba ngoba benethemba lokuthi babeyogcina benqobile. UMngadi (2001:9)

> Kulowo mnyama umame wesitambu wakhulelwa. Wagcwala umgwaqo kunjalo, waze wazibula ngenkosana abayetha ngelikaThemba ngoba benethemba lokuthi babeyogcina benqobile, baphumelela ngomuso.

Liyamchuma leli gama uThemba kwazise umndeni wakwaNdlovu wawungakadlondlobali kwezamabhizinisi. Lapha umbhali usivezela ukuthi uThemba waqanjwa leli gama ngoba abazali bembona njengethemba labo lokuthi ngelinye ilanga bazophumelela baphile impilo engcono. Lapha isimomqondo somzali sivezwe umbhali, UThemba welanywa uSithembiso. UMngadi (2001:9)

> Igama lakhe elalisuselwa esethembisweni esasihlala senziwa uNdlovu kumkakhe, ukuthi babeyobambana kumnyama kubomvu, basebenzisane, bathokozisane, babe munye baze bafinyelele kweliphezulu iqophelo lempilo nentokozo.

Amagama alaba balingiswa asineka njengoba sinjalo isimomqondo sabazali njengoba babe ngabantu ababesazama ukuzakhela umcebo wabo. Kwakunzima, behla benyuka bedayisa kodwa laba bafana baletha ithemba lokuthi bazonqoba futhi bazoqhubeka babambisane noma kunzima kangakanani. Lapha isimonqondo somzali sivezwe umbhali uqobo lwakhe.

Enovilini esihloko sithi *Asikho Ndawo Bakithi*, uMaZondi ugcina esethola indodana enye ayiqamba ngelikaMxolisi, leli gama lakhe lichaza ukuxolisa noma ukuzisola. Igama likaMxolisi landulelwa isigameko esibi. Kungenzeka ukuthi umzali wenza isenzo esibi noma kukhona ukungezwani phakathi kwabazali. Njengoba uMxolisi eyingane eyivezandlebe, lokhu kuveza ngokusobala ukuthi igama lakhe landulelwa isenzo esibi esenziwa abazali bakhe. Lesi senzo sadala uqhekeko emndenini wakwaThabekhulu kanye nowakwaDubazane. Nebala, endabeni umbhali uyaveza ukuthi ukufika kukaMxolisi kwabhidliza umshado kaMaDlamini, uDubazane wagcina eseyolusa amadada ngenxa yalesi senzo, yingakho ke emqambe ngokuthi uMxolisi. Ngakho ukufika kwale ngane kusho ukuthelelana amanzi phakathi kwabazali noma komndeni. Leli gama liphinde liveze ukuthelelana kwamanzi okufanele kube khona emphakathini njengoba wawuhaqwe udlame kanjalo noxolo okufanele lube khona phakathi kukaMaZondi kanye nendodana yakhe uNkosana eyayingafuni nokumbheka ngoba imsola ngokubulala uyise.

UMakhosazane yena uthola ingane yomfana ayiqamba ngokuthi uSibonelo. Leli gama lakhe lichaza umuntu okulindeleke ukuba abe yisibonelo kungaba okungaba esihle noma esokuqhwashisa. UMakhosazane wanukubezwa ngokocansi waze wakhulelwa uSibonelo,

impilo yakhe yonke wayebhekene nobunzima okwaze kwenza ukuba eqambe ingane yakhe ngelikaSibonelo. Nakuba le ngane yaba umphumela wokunukubezwa kwakhe ngokocansi, akazange awukhiphe lo mphefumulo ongenacala, wakhetha ukuwugcina. Igama likaSibonelo landulelwa isigameko esehlela uMakhosazane, okufakazelwa yilawa mazwi. UMngadi (1996:157)

> Esami-ke angisiyekiswanga imicibikilisho yomthetho. Ngisiyeke ukufakazisa ngaso kubabusi bezwe neziphathimandla ukuze bazibonele ukuthi ezweni eliphethwe budedengu , sigcwelezana sodwa, sidlana luhlaza.

Lokhu okushiwo nguMakhosazane kuveza ngokusobala ukuthi inhloso yakhe kwakungukuthi le ngane ayiqambe ngelikaSibonelo ngoba efisa ibe yisibonelo sesehlakalo esamehlela ngenxa yobudedengu beziphathimaandla zezwe. Lapha umlingiswa uyena osichaza ngokwakhe isimomqondo ayekuso ngenkathi eqamba igama likaSibonelo. UMakhosazane wayefisa ukuba isizwe sizibonele ngokwaso imiphumela yokukhula kanzima, ube umahambehlala, ungabi nakhaya. UMngadi (1996:157)

> Ngalesi sisu ngiyakhuluma, ngithi ababusi banamuhla nangomuso abazibonele ukuthi ezweni eliphethwe ngodlame, nesizwe sakhona sibhujiswa kanjani yindlala, yizifo, ubugebengu, sigcwelezana sodwa, sidlana luhlaza.

Enovelini esihloko sithi *Ifa Ngukufa* sethulelwa umlingiswa ogama lakhe nguXolani. UMngadi (2001:15)

> Walibamba lishisa waze wabeletha indodana abayetha ngoXolani, ekusho lokho uGatsheni ngoba wayefisa sengathi konke kwakungaba nokuthula noxolo emhlabeni.

Nakuba umbhali esichaza njengoba sinjalo isimomqondo somzali, ngakolunye uhlangothi, uma leli gama lichazwa lisho ukuxolisa okudidayo ukuthi akuveli ukuthi yini ebazali ababeyixolisela.

UMaShezi uphinde athole uthunjana wakhe amthola kuDustin. Le ndodana yakhe uyiqamba ngelikaDaniel. Leli gama lika Daniel silithola eBhayibhelini. UDaniel kwakuyindoda eyahlupheka kakhulu kangangokuthi yafakwa emphandwini wezingonyama, yalwa nazo yaze yazinqoba. IBhayibheli Elingcwele (2017:1152)

> Yayisiyaleza iNkosi, walethwa uDaniyeli waphonswa emphandweni wezingonyama. Inkosi yakhuluma, yathi kuDaniyeli: UNkulunkulu wakho omkhonzayo uyakukhulula.

leli gama lichaza ukuhlupheka noma izinkinga nobunzima obuzothwalwa yilo mlingiswa. Kanjalo uma sifunda le noveli, sithola lokhu. UMngadi (200:15)

> Yebo, bekufanele ngithi uDaniel. Ngisho ngoba umntanami ngimuthe dlwa emhhumeni wamabhubesi. Namamnje sengathi ngibona wona emi ebubula embhodlela.

UMaShezi wayazi ngokwakhe ukuthi ukufika kwalo mntwana kulo mndeni kuzodala umsindo yingakho ezisholo ngokwakhe ukuthi kungani ekhethe ukuqamba ingane yakhe ngokuthi uDaniel. Nebala, kuyavela ukuthi ngempela lo mlingiswa uzofakwa emgodini wezingonyama njengoba sithola nasenovelini uDaniel ufakwe emphandwini wezingonyama zakwaNdlovu, oThemba noSithembiso, abangafuni lutho oluzosondela efeni abalishiyelwa uyise uNdlovu. Umndeni wakwaNdlovu wawusukhungethwe amashwa emveni kokushona kukaDaniel, uSithembiso wayengasakutholi ukuphumula ngenxa yesenzo abasenza nomfowabo uThemba sokubulala uDaniel. Kubo lobo bumnyama uSithembiso wathola indodakazi ayetha ngelika Khanyisile. UMngadi (2001: 201)

> Nkosikazi wakwaNdlovu, mina ngifisa alotshwe ngalo esigodlweni sakwaNdlovu elikaKhanyisile. Makube nokukhanya kwaNdlovu.

Ukujabula nokukhanya kwakuyinto eyayingasaziwa emndenini wakwaNdlovu njengoba lo mndeni wawuhlezi uxabana kwaze kwachitheka igazi kubangwa ifa. Yingakho uSithembiso aqamba indodakazi yakhe ngokuthi uKhanyisile kwazise lena kwakuyindodakazi yokuqala emndenini wakwaNdlovu. Lokhu kusho ukuqala impilo entsha kuthelelwane amanzi, umndeni uhlale ngokujabula kube nokukhanya.

5.2.2 Incazelo Eveza Isiqu Somuntu

Kuyinsakavukela umchilo wesidwaba esizweni samaZulu ukuthi umuntu aqanjwe igama ngendlela abukeka ngayo. Lokhu kuvamise kakhulu emagameni ayizidlaliso. UGumede (2000) usebenzisa isibonelo somuntu onezindlebe ezinkulu, abantu abanjalo baqanjwa igama elinjengo Madlebendlovu.

Enovelini esihloko sithi *Ifa Ngukufa*, sethulelwa umlingiswa owayebizwa ngokuthi uPentshisi. Leli gama, nakuba lisuselwe ekutheni wayedayisa amapentshisi nomyeni wakhe uNdlovu, ngakolunye uhlangothi, lichaza isiqu sakhe uPentshisi ngoba kuthiwa vele muhle uyipentshisi. Lokhu kuvela kanje. UMngadi (2006:4)

> Leli gama limfanele ngoba vele muhle uyipentshisi

Ubuhle buka MaShezi babufaniswa nepentshisi kwazise wayekhanya nangokwebala njengalo ipentshisi, emuhle. Enovelini esihloko sithi *Imiyalezo,* umbhali usethulele umlingiswa ogama lakhe nguNogwaja. UMngadi (1979: 262)

> "Hhayi bo! Kanti ngeyaseThekwini! Nansi imihlola! Thula Nogwaja, ungowakwaMdluli". Lashaya izandla ikhehla labamba isilevana salo. Lathi khona ukuba lihlale sengathi liphethwe yizinso, limise izindletshana ezazicijile kwabe sengathi liwunogwaja ngempela.

Umlandi uveza ngokusobala ukuthi lo mlingiswa aze aqanjwe igama lokuthi nguNogwaja kungenxa yokuthi izindlebe zakhe zifana nezikanogwaja, okusho ukuthi leli gama lihambelana nesiqu sakhe. Unogwaja isilwane esihlezi siqhothise amadlebe. Sifana kanjalo nalo mlingiswa. Ulalele, ufuna ukuzwa isiphetho sale mpicabadala eyenzeka emshadweni.

Ucwaningo seluke lwachaza igama lo mlingiswa onguNyokana, kwaphethwa ngokuthi leli gama lihambelana nezenzo zakhe kodwa ngakolunye uhlangothi, leli gama umbhali uliveze njengegama elichaza ukubukeka komlingiswa onguNyokana. UMngadi (1996:21)

> Indlwana yendoda eyayiseminyakeni eyayimashumi mahlanu, inekhanjana elincanyana lemamba.

Umbhali uchaza ukwakhekha kwekhanda likaNyokana ukuthi nalo lalilincane njengelemamba. Ukuthi umuntu unekhanjana lokhu kuveza ubuncane bekhanda. Umbhali uphinde achaze amehlo kaNyokana ngale Ndlela. UMngadi (1996:23)

> Wababuka ngawo amehlwana enyoka ayesabeka.

Nalapha umbhali usivezela ukuthi ngisho amehlo ale ndoda ayefana nawenyoka esabeka, kanjalo nomlomo uwufanisa nowenhlwathi. UMngadi (1996: 26)

> Wavuleka umnyango wekamelo , waqhamuka esezamula evula umlomo wenhlwathi.

Konke lokhu kuchaza uNyokana ngendlela abukeka ngayo, kuveza ukuthi leli gama lakhe lichaza indlela abukeka ngayo njengoba ikhanjana lakhe lifaniswa nelemamba , amehlo akhe ayesabeka afana nawenyoka kanjalo nomlomo wakhe wawufaniswa nowenhlwathi. Enovelini esihloko sithi *Imiyalezo,* umbhali usethulela insizwa enguBoxer. Njengegama layo, yayisidlakela. UMngadi (1979: 104)

> Wazibonela uVusi ukuthi yayiwungumqangabhodwe owawungasaqonde lutho olunye ngaphandle kokubabilisa ebhodweni lempi. Yayingamunwe, imahlombekazi, ikhiphe isifuba, ikhule ingaphezu kwakhe uVusi ngeminyaka.

Igama elithi Boxer lichaza umuntu oyisidlakela njengoba umbhali echaza ngenhla. Le nsizwa yayinamandla, iyisidlakela.

5.2.3 Incazelo Eveza Isakhiwo Somndeni

Uma sibheka isakhiwo somndeni, sisuke sibheka ukulamana kwezingane. Ngakho, igama liyakwazi ukuveza ukuthi ingane leyo noma umlingiswa ungowokuqala noma ungowokugcina. Incazelo echaza isakhiwo somndeni iveza ukuzaleka kwezingane ngokulandelana kwazo, ubuningi bezingane zabafana, ubuningi bezingane zamantombazane kanjalo namawele. Inhloso ukubheka amagama aqanjwa izingane ngokuzaleka kwazo. Uma ingane ingumfana ingeyokuqala iqanjwa amagama anjengoNkosana noma uVusimuzi. Isizathu sokuqanjwa igama likaVusumuzi ingoba kulapho umzali ebona ukuthi umuzi wakhe uzovuka ngoba ethole ingane yomfana, okusho ukuthi isibongo siyakhula (Ngubane, 2000).

Enovelini esihloko sithi *Imiyalezo* siyamthola umlingiswa onguVusumuzi. Ngokwencazelo yegama lakhe, kulindeleke ukuba lo mlingiswa abe ngumfana wokuqala futhi ozovusa umuzi wakubo njengokusho kwegama lakhe. Lo mlingiswa umbhali umveze njengomlingiswa olilandelayo igama lakhe, uyawuvusa ngempela umuzi wakubo ngoba uyahamba ayofunda, asebenze aze agcine eseganiwe. Njengoba ucwaningo lukhomba ukuthi leli gama lethiwa umfana omdala kanjalo nalapha igama lika Vusumuzi liyaveza ngokusobala ukuthi uyena omdala kubo. UMngadi (1979:25)

> Vusumuzi, mfana wami, ngiyaziqhenya kakhulu ngawe, ngakho ngifuna uqhubeke ufunde esikoleni ngoba uwena osuyosiza izingane zakwenu lezi ezingemuva

Lawa ngamazwi ashiwo uyise kaVusumuzi emveni kokuba ephumelele kahle ezifundweni zakhe. Le nkulumo isivezela ukuthi uVusumuzi, njengegama lakhe, ulindeleke ukuba avuse umuzi wakubo ngokuthi afunde ukuze alekelele izingane zakwabo, njengenkosana.

Kanjalo enovelini esihloko sithi *Asikho Ndawo Bakithi,* siphinde sethulelwe umlingiswa onguNkosana. Leli gama lichaza umuntu oyingane yokuqala yomfana kanti ingane yentombazane yona yethiwa ngelikaMakhosazane uma kuyingane yentombazane yokuqala.

Nebala, la magama achaza ukuthi uNkosana lona uyena oyinkosana noma oyindodana yokuqala kaDubazane, kanjalo noMakhosazane igama lakhe liveze ukuthi uyena oyinkosazane noma indodakazi yokuqala kaDubazane. Nebala, uma siyifunda le noveli kuyavela ukuthi amagama abo ayahambelana nokushiwo ngenhla.

5.2.4 Incazelo Eveza Izenzo Zabalingiswa

Uma sikhuluma ngamagama anencazelo ehambelana nezenzo zabalingiswa, sisuke sibheka ukuhlobana kwamagama abalingiswa nezenzo zabo. UMadi (2001:17) uthi amagama ahambelana nezenzo zabalingiswa yilawo magama ahlobene kakhulu nokwenziwa umlingiswa endabeni. UNtuli (2009) uveza ukuthi uMngadi uvamisile ukuba aqambe abalingiswa bakhe ngamagama ahambelana nezenzo zabo. Uqhuba athi lokhu kuyisu elalisetshenziswa kakhulu kudala. Okubi ngalo ukuthi lenza umfundi aphelelwe ilukuluku lokufunda indaba ngoba usuke eseyifunda sakuyiqagela.

Enovelini esihloko sithi *Usumenyezelwe-ke Umcebo,* sethulelwa umlingiswa ongowakwaChule. Amagama akhe nguNkosiyaphakade Ebenezer Sebastian Chule. Le nsizwa yakwaChule yayingumshumayeli ebandleni layo, ikwazi ukuzikhulumela futhi ithandeka nasebandleni layo. Wayengagcini nje ngokuthandeka, kepha naye wayenolimi, ekwazi ukubeka indaba. IsiZulu sakhe sasinothile kakhulu kanjalo nesiNgisi sakhe sasikhombisa ukuthi wake waqalaza ekolishi lokufundela ubufundisi nakuba engaqedanga ngenxa yezihibe ezithile. Lokhu kuba nolimi kwakhe kwakwenza ukuthi ehlezi emenywa emicimbini emikhulu njengesikhulumi sosuku afike akhulume ngesivuthiwe isiZulu nesishubile isiNgisi. UMngadi (2008:87)

> Empeleni noma wawungambeka kuyiphi inkundla uChule, wayekushiya ubambe ongezansi ngolimi lwakhe olushelelayo namagama akhethwe ngobukhulu ubuciko. Engagcini lapho, nasekuhlabeleleni wayaziwa ngephimbo lakhe elimnandi elipholile.

La mazwi ashiwo ngumbhali ngenhla akuveza ngokusobala ukuthi uChule, njengesibongo sakhe, ungumlingiswa onolimi, onobuchule lapho ekhuluma. Umbhali uphinde asivezele ukuthi nakuba le ntokazi enguNomvula yayisigobe zonke izesheli ezazifuna lo mnotho wayo, umfo kaChule yena wasebenzisa bona ubuChule bakhe, intombi yagcina isimnika ucu nakuba zaziningi izinsizwa ezazizidlisa satshanyana kuNomvula. UChule wasebenzisa bona ubuchule bakhe ukusondeza uNomvula. UMngadi (2008: 86)

> UChule wayelokhu emshaya futhi ngalelo liso elalisithonya isimame. Yisimame kuphela esake saleleswa wunyazi lwalo esingachaza ukuthi kwakwenzekani kuso. NoMirriam lwamshaya unyazi lweso wadla iminwe. Wachobozela. Wathi uyabuphakamisa ubuso uyambuka wazizwa enokumhlonipha, ukumesaba nokumkhonza.

UChule wayethandwa ngisho abelungu uNomvula ayebasebenzela ngabo ubuChule bakhe. Ngisho nakhona esontweni lapho wayekwazi ukuzimela, amalungu esonto emthanda wonke ngoba nentshumayelo yakhe yayithola indawo kwabaningi.

Zithi zibekwa nje enovelini esihloko sithi *Asikho Ndawo Bakithi,* sethulelwe umlingiswa ogama lakhe nguZwelisha. Leli gama lingahlukaniswa ngokuthi izwe elisha. Endaweni lapho babezinze khona oDubazane kwakunodlame kulwelwa izwe elisha. UDubazane naye wayelilwela leli zwe elisha, nakuba waze washona emhlabeni engalibonanga izwe elisha lapho abantu basebekhululekile, udlame lungasekho. Kodwa ukulwa kwakhe ezimpini ngoba elwela izwe elisha kuhambelana negama umbhali amuqambe lona.

Umbhali uphinde asethulele ikhansela elidala uMavimbela. Leli gama liyazisho ngokwalo. Lichaza umuntu ovimba into ethize. Lokhu angakwenza ngezenzo zakhe noma ngakushoyo. Njengegama lakhe, uMavimbela uvimbela intuthuko endaweni. UMavimbela uhlulekile ukuletha intukuko endaweni kwaze kwafika isikhathi sokwehla esikhundleni. UMngadi (2001:3)

> USihlalo, uMnu. Mavimbela nekhansela elisha uMnu. Zithulele Silas Bethule babeyizingengelezi ezazingamunwe ezazintanganye emashumini ayisikhombisa nambili eminyaka.

UMavimbela umlingiswa oyikhansela elidala, elivimbela intuthuko emphakathini. Ikhansela elisha uZithulele. Leli gama lichaza ukuthula ungasho lutho noma ubona izinto zonakala phambi kwakho. Nebala, lo mlingiswa uyikhansela lasendaweni kodwa simthola umbhali emveza emhlanganweni womphakathi lapho kwakudingidwa khona izindaba zentuthuko kodwa akaphawuli ngalutho, uvele aqome ukuthula. Njengekhansela lendawo kulindeleke ukuba akhulume, kodwa uvele athule ayekele oMavimbela bavimbele intuthuko. UMngadi (2001:4)

> Nekhansela lethu uBethule, waphenduka watshekisa ikhanda embuka, "Nali nalo lihlezi lizithulele."

UZithulele yena uvele azithulele umhlangano uze uyophela engasho lutho kanti uMavimbela uvimbela intuthuko. Ngakho-ke, amagama alaba balingiswa ahambelana nse nezenzo zabo. Ngenkathi uDubazane engayitholi indawo yokuhlala, wazithola eseqashe kwaNyokana kanye nomndeni wakhe. Le nsizwa enguNyokana, igama layo lichaza isilwane esinonya, esiyingozi, ikakhulukazi kubantu. Nebala kuyavela enovelini ukuthi unonya , unomona futhi ungumbulali. Elinye igama lakhe uPhathaphatha, lona elichaza ukuthinta ngendlela engalungile. Nebala, siyamthola ethinta uMaZondi.

Umbhali usethulela izintombi zakwaMlangeni, oThandani, uFunani, uLindeni, uNtozami, kanye no Swidilami. Izintokazi lezi zasezibona umkhwenyana kuDubazane, zazimbanga, ikakhulukazi oNtozami noSwidilami. UMngadi (1996:59)

> UNtozami yena wayehluleka nokufihla, noma nini lapho kudlalwa wayefuna ukuba uphathini kaDubazane ayembiza ngoZweli.

Leli gama likaNtozami lenza ukuthi noma ngubani umuntu olibizayo azizwe ngazukuthi umninilo uyizintozakhe. Yena-ke unezingane eziyisithupha. Kusobala ukuthi uNtozami, njengegama lakhe, ufuna yonke into ibe ngeyakhe njengoba nombhali eveza ukuthi kwakuthi noma kudlalwa, uNtozami abe nguphathini kaDubazane, okusho ukuthi wayesembona njengento yakhe. Umbhali uyaveza ukuthi kanjalo noSwidilami njengegama lakhe wayengazwe lutho ngoDubazane. Yena wayeze ambize ngoZwelami. Lezi zintokazi zibona uDubazane njengomuntu wazo, njengamagama abo akhomba bona ubunikazi, okusho ukuthi uDubazane ungowabo bobabili.

UThandabani akazazi kahle ukuthi uthanda ubani phakathi kwemali kaDubazane noDubazane uqobo lwakhe. Kube nguLindeni, naye okungaqondakali ukuthi ulindeni engagani phezu kokuthi usenezingane ezinhlanu nomzukulu oyedwa.

UFunani ungomunye wezintombi zakwaMlangeni. Igama lakhe lichaza umuntu ongazazi ukuthi ufunani. Lokhu kufakazelwa uNgubane (2000) lapho ethi igama elithi Funani lisuselwa ezenzweni zabazali, wasebenzisa isibonelo esithi uma indoda iqonywa kakhulu ngesikhathi uNkosikazi ekhulelwe, ingane uma eseyibeletha uyiqamba athi uFunani. Usuke ebuza uyise wengane ukuthi ufunani kwabanye abantu besifazane ngoba naye ukhona ungumuntu wesifazane. Nakuba lesi sizathu singahambelani nokuvela enovelini kodwa uFunani, njengegama lakhe, akazazi ngempela ukuthi ufunani. Izenzo zakhe zimveza njengomlingiswa

ongathi uyamthanda uDubazane kodwa futhi nemali yakhe uyayithanda lokhu okwenza ukuthi naye angazazi ukuthi ufuna imali kaDubazane noma yena uqobo lwakhe, akazazi ukuthi ufunani empilweni.

5.2.5 Incazelo Eveza Iqhaza LikaNkulunkulu

Lolu uhlobo lwamagama oluveza umzali ebonga uNkulunkulu noma uMvelinqangi ngokumbusisa ngengane. UKoopman (1989) uthi ziningi izizathu ezenza umzali abonge kuNkulunkulu ngesibusiso somntwana. Ezinye zazo ngukuthi kungenzeka umzali ubhekane nobunzima ngesikhathi ebeletha umntwana, ngakho uyabonga ngokusinda ekufeni. Kokunye abonge ukuthola umntwana emveni kokuba kade zazichitheka ezinye izingane.

Umlingiswa okunguyena esimthola kuqala enovelini esihloko sithi *Ifa Ngukufa* nguMbongeni. Ukuba khona kukaMbongeni kwaba yisibusiso kwabaningi, njengoMakhwembe owayeseshawe umhlaba wamnika ikhaya elifudumele wamenza ilunga lomndeni. Lesi senzo sikaMbongeni senza ukuba uMakhwembe ambonge uNkulunkulu ngokumlethela uMbongeni empilweni yakhe. Lokhu kufakazelwa ngamazwi ashiwo nguMakhwembe. UMngadi (2001:17)

> "Ngangiwumagumangithole, wangicosha, ngilambile, wangiphakela ngashaya esentwala, ngihambaze wangembesa ngamasudi nosafari njengoba ngimuhle nginje," eqhikiza amahlombe ezibuka usafari ophambili ayewushayile. "Ngiyoke ngiyibonge iNkosi ngokungidalela wena."

Ngaphandle kokusiza uMakhwembe, nakhu simthola eshiyela izingane zakhe kanye nenkosikazi yakhe ifa. Endabeni emfushane esihloko sithi "Ziyawushaya Ngomuso" eqoqweni *Umbele Wobubele*, uMngadi uveza abalingiswa ababili abanamagama aveza iqhaza likaNkulunkulu. Sithulelwa uHlengiwe Mvula. Leli gama likaHlengiwe lisho ukusindiswa noma ukuhlengwa. UHlengiwe uyofuna usizo esontweni kuThembile owayeyisistela. UMngadi (1999:1)

> Leli tshitshi elaliwuHlengiwe Mvula lalikhala lomela esifubeni sentokazi eyayisiqinile, uThembile Maluleka owayeyisistela.

Lapha umbhali usivezela uHlengiwe owayekhala esifubeni sikaThembile. UHlengiwe wayethembele kuyena ukuba amhlenge kulobu bunzima ayebhekene nabo. Kanjalo noThembile ithemba lakhe ulibeka kuNkulunkulu. Lokhu kuvela ngesikhathi ebuza uHlengiwe ukuthi ngabe udinga ukukhulekiswa yini. Uyathandaza ngoba enethemba lokuthi umthandazo

uyindlela yokuxhumana noNkulunkulu okunguyena ozoba ngumxazululi wale nkinga efika noHlengiwe. Lokhu kufakazelwa yilawa mazwi. UMngadi (1999:6)

> "Bakithi," kusho yena uThembile, "ngaphambi kokuba ngishayele lo mfokazi ucingo, ngicela sikhuleke kuMdali simcele ayelaphe ngekhambi eliwumoya wakhe womusa nothando noxolo. Ngicela naso isigwili sithandazelwe ngoba kumanje nje ngikholwa wukuthi sesizwile ukuthi ingodusi yaso ilahlekile. Ngahle ukube isicabanga nokuzibulala lapho ikhona."

UThembile, njengegama lakhe, uthembile ukuthi uMdali uyena ongumxazululi wezinkinga zomhlaba. Igama lalo mlingiswa liyaveza ukuthi nakuba uHlengiwe emthembile, yena uthembele kakhulu kuMdali ukuthi uyena ozoxazulula le nkinga ebhekene noHlengiwe. Kanjalo noHlengiwe, njengegama lakhe, uzwakalisa isicelo sokuhlengwa ezingeni lokushadwa engakazilungiseleli.

5.2.6 Incazelo Echaza Izinto Zokugqoka

Ngaphansi kwamagama ezidlaliso, umuntu uke aqanjwe igama elihambelana nendlela agqoka ngayo, uma ethanda ukugqoka ijazi kuke kuthiwe uMajazana. Emibhalweni kaMngadi luyavela uhlobo lwamagama asuselwe endleleni umuntu agqoka ngayo.

Eqoqweni lezindaba ezimfushane *Kusemhlabeni Lapha,* endabeni esihloko sithi *Akalibonanga Elidlalayo,* umbhali usethulela umlingiswa onguSikoshi kanye noSiketi.UMngadi (1981:2)

> Mhla uSiketi waze walikhumula leli jazi lakhe elisakhakhi othambile, uyoze usibone isikhindi asifakayo, esikhulu njengaso isiketi. NoSikoshi eke walikhumula elakhe, lo mtshumana wesikhindi esiyisikoshi angehlukani naso kuyonsinsithekisa abaningi.

Amagama aqanjwe laba lingiswa kuyavela ngokusobala ukuthi achaza indlela abagqoka ngayo. USiketi kuyavela ukuthi igama lakhe lichaza isikhindi sakhe asigqoka ngaphansi okuthiwa sikhulu ngathi isiketi. Kanjalo noSikoshi, naye igama lakhe lichaza isikhindi ahlezi esigqokile ngaphasi esiyisikoshi kuthiwa akahlukani naso, uhlezi esifakile. UGumede (2000) uveza ukuthi amagama ezidlaliso uyawathola nangendlela umuntu asuke egqoka ngayo.

5.2.7 Incazelo Yamagama EsiNgisi

Yize sithola amagama esiNgisi lapha, kodwa kwayiwona singaphinde siwahlukanise. Njengoba bese kuchaziwe ngaphambilini ukuthi amagama esiNgisi ayebuye aziwe ngokuthi amagama enkolo. Nalapha siyakuthola lokho kwehluka. Enovelini esihloko sithi *Ifa Ngukufa* kanye nethi

Usumenyezelwe-ke Umcebo kukhona amagama esingathi awenkolo ngoba evela eBhayibhelini. Enovelini ethi *Ifa Ngukufa,* sethulelwa umlingiswa onguDaniel kanjalo nasenovelini ethi *Usumenyezelwe-ke Umcebo,* sethulelwa umlingiswa ongu-Ebenezer. La magama kucace ngokusobala ukuthi athathelwe enkolweni yobuKhrestu.

Esahlukweni esedlule kuke kwavezwa ukuthi nasemibhalweni kaMngadi siyaluthola uhlobo lwamagama oluveza ukuthi aqhamuka enkolweni yobuKhrestu noma avela eBhayibhelini. Kanjalo, la magama incazelo yawo ivela eBhayibhelini. Enovelini esihloko sithi *Ifa Ngukufa,* umbhali usethulela umlingiswa onguDaniel. Leli gama lika Daniel silithola eBhayibhelini. UDaniel kwakuyindoda eyahlupheka kakhulu kangangokuthi yafakwa emphandwini wezingonyama yalwa nazo yaze yazinqoba. Leli gama lichaza ukuhlupheka noma izinkinga nobunzima obuzothwalwa yilo mlingiswa. UMngadi (2001:15)

> Yebo, bekufanele ngithi uDaniel. Ngisho ngoba umntanami ngimuthe dlwa emhhumeni wamabhubesi. Namanje sengathi ngibona wona emi ebubula embhodlela.

Umbhali lapha usivezela inkulumo eshiwo nguMaShezi echaza ngokwakhe ukuthi kungani ekhethe ukuqamba ingane yakhe ngelikaDaniel. Nebala, kuyavela ukuthi ngempela lo mlingiswa uzofakwa emgodini wezingonyama njengoba sithola nasenovelini uDaniel ufakwe emphandwini wezingonyama zakwaNdlovu, oThemba noSithembiso, abangafuni lutho oluzosondela efeni abalishiyelwa uyise wabo, uNdlovu. Enovelini esihloko sithi *Usumenyezelwe-ke Umcebo,* sithola umlingiswa ogama lakhe ngu-Ebenezer, ongowesilisa, ongumfundisi ebandleni lakhe. Ngokwencwadi engcwele (1977), uSamuweli wathatha itshe walimisa phakathi kweMispa neSheni, waqamba igama lalo ngokuthi i-Ebeneza, ethi: kuze kube manje uJehova usisizile.

5.2.8 Incazelo Echaza Izigameko

Sithola igama lendoda enguMsulele Mbanjwa. Leli gama lichaza ukusulelwa noma ukuthelelwa. Umbhali uveza ukuthi. UMngadi (1996:232)

> Le ndoda yayisulelwe yintombazane encane ngengculazi.

Le ndoda yayisulelwe noma yayithelelwe ngegciwane lengculazi yintomabazane ayeyithole ikhulelwe ingane yomunye umuntu. Umbhali uveza ukuthi nayo le ndoda yabe isulele amakhosikazi ayo amabili ngegciwane lengculazi. Umbhali usethulela ummeli

onguBhekizizwe. Leli gama lichaza ukunakekela isizwe noma izizwe (Koopman 1986). Leli gama liveza okulindelekile kumlingiswa. Nebala, uma sifunda, lo mlingiswa ungummeli uyazibhekelela ngempela izizwe. Ungena ephuma ezama ukusiza abantu kulokhu abakudingayo, ikakhulukazi okuthinta ingalo yomthetho. UThuleleni (MaZondi) ngumlingiswa onguMaZondi oshade nomfo kaDubazane. Leli gama lakhe lisambuzo othi uthuleleni? Siyamthola ngempela uThuleleni ukuthi uthula nezinto eziningi ezimphatha kabi emoyeni, akazikhulumi nomyeni wakhe. Lokhu kumenza ukuthi agcine esewele esonweni sokushendeza noThabekhulu.

Umbhali usethulela uNonhlalonhle ogama lakhe nguDuduzile. Le ntokazi, njengegama layo, iyazama ukubuyisa ithemba kuMakhosazana ngokumnikeza izeluleko kanye nokumduduza, ikakhulukazi njengoba uMakhosazana anukubezwa ngokocansi waze wathola igciwane phezu kwalokho wagcina esezithwele. UMngadi (1996:149)

> Inyanga yokuphela konyaka yafika uDuduzile, njengegama lakhe, esemduduze uMakhosazana waze wabuyelwa yisithunzi sakhe.

Igama likaDuduzile lihambisana nezenzo zakhe, njengoba nombhali esivezela ukuthi waduduza uMakhosazana waze wabuyelwa yithemba ngekusasa lakhe. Kanjalo nasemndenini wakwaDubazane, le ntokazi yayisiphenduke igugu ababezizwa benalo.

Njengoba umndeni wakwaDubazane wawehla wenyuka ushintsha izindawo zokuhlala, waze wagcina usuthole indawo yokuqasha komunye umuzi wendoda eyazithula ngokuthi. UMngadi (1996:21)

> Lapha ekhaya-ke kukwaNyokana, kwaPhathaphatha.

Le nsizwa ogama layo nguNyokana, leli gama lakhe lichaza isilwane esinonya, esiyingozi ikakhulukazi kubantu, nebala kuyavela enovelini ukuthi unonya. UMngadi (1996: 40)

> Lo muntu oqashe kuyena mntanami alimfanele elobugebengu. Inswelaboya, umbulali, umbambi wenkunzi. Umdlwenguli. Abesilisa uyabakhuthuza ababulale. Owesifazane angamazi uyamkhuthuza, amhlukumeze ambulale. Oganile njengawe nje, oqashe kwakhe umbulalela indoda, adle izimali zayo zempesheni aziqede axoshe inkosikazi.

Nangempela babona sebengene kwaNyokana abakwaDubazane ukuthi bahleli nenyoka. Ibathengela izigebengu maqede ishaye sengathi ayazani nazo. Kuvela nokuthi ubunyoka lobu wumkhuba wayo omdala. Nelinye igama lakhe likaPhathaphatha nalo lichaza ukuthinta

ngendlela engalungile ngokuphathaphatha ngomuthi ukuze agcine esefeze izinhloso zakhe. Lokhu kufakazelwa uMaDuze lapho ekhuluma noMaZondi. UMngadi (1996:37-38)

> "Wabe elokhu engiphathaphatha ngesandla sakhe ayesibhilile, ngoba uyaboniswa ngasemithini. Ngeshwa lami Nkosi yami," wakhala, wathi "uma eqhubeka nokungibamba ngesandla sakhe, ngazizwa ngibhocobala ngihlale ngimbuke. Ngisanda kumvuma ngingazi nokuthi ngivumani , aliphelanga isonto, wambulala umyeni wami ngendlela ayebulale ngayo nomnyeni wenkosikazi engangimfice ehlezi nayo. Wangishaya wangixosha waphiphitha impesheni yomnyeni wami."

Kubantu abasuke beqashe kwayo kuphetha ngokuthi yeshele umfazi ngomuthi, athi angathamba imbulalele umkhwenyana. La mazwi ashiwo nguMaDuze ayakuveza ngokusobala ukuhambisana kwegama likaPhathaphatha nezenzo zakhe zokuthanda ukuphathaphatha abantu besifazane ngemithi ebenza bathobele umthetho wakhe. Njengoba enza nakuMaDuze, wamthinta ngesandla esasigcotshwe umuthi ngoba efuna ukumhlukanisa nomyeni wakhe khona ezobulala kahle umyeni wakhe bese adla yonke imali yempesheni.

5.2.9 Izincazelo Ezahlukahlukene

Maningi amagama umcwaningi abone kungcobo awahlaganise ngaphansi kweqoqo elilodwa ngenxa yokuthi awamaningi kangako emibhalweni kaMngadi. Le ngxenye izobheka izincazelo ezahlukahlukene zamagama atholakala emibhalweni kaMngadi.

Eqoqweni lezindaba ezimfushane *Umbele Wobubele,* endabeni esihloko sithi *Ziyawushaya Ngomuso,* sethulelwa umlingiswa onguZumekile ongumama kaHlengiwe. UMngadi (1995:3)

> Unina owayekade esebenza enkulisa wayezunywe wukufa njengegama lakhe eminyakeni emithathu eyayidlule, kungakabi naminyaka mingaki eqede ukubakhela umuzi.

Ukufa kwamzuma engazelele uZumekile njengegama lakhe. Leli gama lakhe lichaza ukulala noma ukuphuthunywa ubuthongo.

Enovelini esihloko sithi *Usumenyezelwe-Ke Umcebo,* sithola umlingiswa ogama lakhe nguNtombiyokuhlupheka owaziwa kakhulu ngelikaMaNdelu. Lo mlingiswa ungunina kaMirriam. Leli gama lichaza ukuhlupheka okubhekene naye kusukela eshonelwa ngumnyeni wakhe kanjalo nezingane zakhe kwaze kwasala eyodwa, uNomvula. Okuvelayo ukuthi uNomvula uzithola esekhulelwe, wamxosha ubaba wakhe omncane. Lesi senzo sikababa omncane sayiphula sayiqeda inhliziyo kaMaNdelu (Ntombiyokuhlupheka) ngoba lokhu

kwakusho ukuthi uselahlekelwa yingane yakhe yokugcina. Ubaba omncane uMeyili uyamhlukumeza uMaNdelu umbiza ngenja. Isimo sithanda ukuba sibi kakhulu uma uNomvula esewina imali yomjaho, lokho kwenza ukuthi uMeyili nomkakhe uMaHadebe bakhe uzungu lokuba kubulawe uMaNdelu kanye nendodakazi yakhe ukuze bathole yonke le mali kaNomvula. UKoopman, (2002) ubalula ukuthi kungumkhuba ojwayelekile emindenini yabantu abangaMaZulu ukuba abazali baqambe abantwana amagama ayesiveza njengoba sinjalo isimo emndenini ngenkathi kutholakala umntwana. Naleli gama likaNtombiyokuhlupheka liyisibonelo sesimo esingesihle.

Enovelini esihloko sithi *Yiza Mtanami,* sethulelwa umlingiswa onguNomgqibelo. Uma umntwana etholakale ngoMgqibelo, abazali bayamqamba ngosuku azalwa ngalo. Kanjalo nomntwana ozalwe ngeSonto wethiwa ngelikaNomasonto. Kuyenzeka ukuthi abazali babengalindele ukuthi umntwana uzozalwa ngalolu suku ngenxa yokuthi umzali usuke eseshiywe isikhathi sokubeletha.

Enovelini esihloko sithi *Usumenyezelwe-ke Umcebo,* sethulelwa umlingiswa onguNomvula. Leli gama lichaza ukuthi umntwana uzalwe ngemvula noma kwakunemvula kakhulu ngenkathi umntwana ezalwa. Omunye angathi leli gama libikezela ukuthi ukuzalwa kwalo mntwana kuzoletha izinhlanhla nezibusiso ngoba ngokwamaZulu imvula iwuphawu lwenala kanye nezibusiso. Nebala, uma sibheka lo mlingiswa akukho lapho kuchazwa khona ukuthi uzalwe ngemvula kodwa singasho ukuthi ukuwina kwakhe imali yomjaho kube isibusiso esikhulu kuyena nomndeni wakhe.

5.3 Isiphetho

Emibhalweni kaMngadi maningi amagama ahambelana nezenzo zabalingiswa noma anencazelo efana nezenzo zabalingiswa. UNtuli (2009) uyakuveza ukuthi uMngadi ukukhonzile ukusebenzisa leli su lokuqamba abalingiswa bakhe ngamagama ahambelana nezenzo zabo. Njengoba lesi sahluko sibheka incazelo yamagama abalingiswa abatholakala emibhalweni kaMngadi, akulula nenze ukuthi wonke achazwe. Amanye kulula ukuthi uthole incazelo yawo. Ngokwesibonelo, igama likaThemba nelikaSithembiso umbhali uwachazile ngokuthi afunze umlingiswa incazelo yawo. Nakuba amagama amaningi atholakala emibhalweni kaMngadi echaza kakhulu izenzo zabalingiswa, ucwaningo luveza ngokusobala ukuthi akusiwo wonke amagama asemibhalweni kaMngadi aveza izenzo kuphela kodwa

amanye ayasibeka obala isimomqondo somzali, njengamagama oThemba noSithembiso. Ucwaningo luyaveza ukuthi kukhona amanye amagama angena ezigabeni ezingaphezulu kwesisodwa. Lokhu sikuthola kumlingiswa onguVusumuzi. Leli gama lakhe liyasineka isimo abazali ababebhekene naso ngenkathi bemqamba leli gama, kokunye futhi sihambelana nezenzo zakhe. UVusumuzi ungumlingiswa owuvusayo ngempela umuzi wakubo, kwaYeni. Amanye amagama siyayithola ngokusobala incazelo yawo futhi siyayiqonda kanti amanye kunzima ukuthi uyiqonde incazelo yawo uma ungazange uxoxe nomzali. Nakule mibhalo ka-Mngadi siyawathola amagama abalingiswa okungelula ukuqonda incazelo yawo ngoba akukho mininingwane emibhalweni eveza imbangela yokuqanjwa komlingiswa igama elithile.

ISAHLUKO SESITHUPHA

INDIMA YAMAGAMA ABALINGISWA

6.1 Isingeniso

Kulesi sahluko kuzobe kubhekwa indima yamagama abalingiswa noma izizathu zokuqanjwa kwabalingiswa amagama athile. Umcwaningi ukholwa ngukuthi uMngadi uwakhetha ngokucophelela amagama azowaqamba abalingiswa abathile ukuze amagama abe nomthelela othile ezigamekweni ezenzeka endabeni. Ngamanye amazwi, amagama abalingiswa enza okuthile endabeni okuyikhona okusenza sikholwe ngukuthi kunesizathu esikhethekile esenze uMngadi wametha igama elithile umlingiswa.

6.2 Indima Yamagama

Kuningi okwenziwa ngamagama abalingiswa endabeni. Ake sibheke lezi zibonelo ezilandelayo.

6.2.1 Uphawu

Igama elithi uphawu akulula ukulichaza kodwa nakuba kunjalo, leli gama lingasho ukuhluka noma incazelo yento ethize.

U-Abrams (1988:184) yena uchaza uphawu kanje:

> *A symbol, in the broadest sense, is equivalent to a sign that is, anything which signifies something else; in this sense all words are symbols. In discussing literature, however, the term symbol is applied only to a word or phrase that signifies an object or event which in turn signifies something, or has a range of reference, beyond itself. Some symbols are "conventional" or "public"; thus "the cross," "the Red, White, and Blue," and "the Good Shepherd" are terms that signify symbolic objects of which the further significance is determined within a particular culture*.
>
> Uphawu, ngomqondo obanzi, luyefana nesifanekiselo, okungukuthi noma ngabe yini emelela enye into. Ngokwalo mqondo, wonke amagama ayizimpawu. Uma kukhulunywa ngemibhalo nokho, elithi uphawu lisebenza kuphela egameni noma ebinzaneni lezinto noma lezenzakalo nazo ngokwazo ezimelela okuthize, noma elisho okungaphezu kwalokhu lona ngokwalo eliyikhona. Ezinye izimpawu "zijwayelekile" noma "zivamile"; ngakho "Isiphambano," "umbala oBomvu, oMhlophe, noLuhlaza okwesibhakabhaka," kanye "noMalusi Omuhle" ngamagama amelela izinto eziwuphawu. Amasiko athile abe esekuveza kahle lokho okubalulekile okumelelwa yilezo zimpawu.

Le ncazelo ithi uphawu, ngobubanzi balo, lungalinganiswa nanoma yini echaza enye. Ngale ndlela onke amazwi ayizimpawu.

UMngadi usebenzisa amagama abalingiswa ukuze abe wuphawu oluthile endabeni. Ukuba nguphawu lomlingiswa sikubona uma sesibheka izenzo zakhe siziqhathise negama lakhe. Ngokwesibonelo nje, enovelini ethi *Imiyalezo*, sithola umlingiswa onguSindisiwe. Leli gama libukeka liwuphawu lobumsulwa nokuphepha ezintweni ezingaba ngamachashaza esimilweni sowesifazane. USindisiwe unesimilo esihle nanxa emuhle futhi ebhekana nezilingo eziningi zobusha. Ukhule ehlala nogogo wakhe, obekungase kube kula ukuba uSindisiwe amphambe ngoba usegugile kodwa simthola uSindisiwe enesimilo esihle. Nalapho esethandana noVusi, akavumi ukuba baye ocansini ngenkathi emvakashele. UMngadi (1979: 81)

> Balala entathakusa emveni kokubungazana kwentombi nensizwa bebambe umthetho wesizwe. Wathi yozi nje uVusi wavuka, wageza waphuma ngezimawuba wayozihlalela endle. Umoya wakhe wawuphansi, kukade kuwubusuku ayengakaze ahlangabezane bokushuduzisana kwevukana nomthantikazi kwethuka umkhala.

USindisiwe uze ashade eseyintombi nto. UMngadi (1979:245)

> Vusi, nali iqiniso. Le ntombi kaPhakathwayo iwumkhangu ozoqala ukukhangulwa kwaShibase. Ibukhombisile ubuqhawe besifazane ekunqobeni impi yobusha.

Enovelini esihloko sithi *Ifa Ngukufa,* umbhali usethulela umlingiswa onguDustin. Nanxa kuyigama lesiNgisi leli, UMngadi ulisebenzise njengophawu. Lisenza sicabange uthuli. Nokuthi lomlingiswa ubuyisela abantu othulini. Enovelini sithola uDustin ewuthuli olufika empilweni yabakwaNdlovu qede lubaxhophe, badungeke. Lokhu sikubona zisuka nje lapho uDustin, ongumngcwabi ecasula uzalo ngokuzidlisa satshanyana kumfelokazi, uMaShezi. UMngadi (2001: 20)

> Nalapho sekuhanjwa yasondela ngakumfelokazi indoda yemijiva, yamduduza ithi
>
> “Thula Darling” okuwulimi lwesilungu iningi elingaqedanga lwazi lokuthi olokududuza, ukutomota, noma olokuthanda yini.
>
> “Ufunani manje kuye ngoba umsebenzi obuqashelwe wona usuphelile?” kubuza uzalo lumjamele, luphethe amahalavu.
>
> “Ungakhathazeki nsizwa. Ngizimisele ukumphindisela ekhaya.”

> "Ngeke! Ngimfunge ubaba. Uma phela singase sivumele le moto iphindele ekhaya, ngabe sibuyisa isinyama nomkhokha kwaNdlovu."

Omunye umlingiswa esimtholayo nguThemba oyindodana kaNdlovu endala. Leli gama liwuphawu lomuntu okuthenjelwe kuyena. UNyembezi (2010:49) uthi ithemba yinto umuntu akholelwa kuyo ukuthi izomphumelelisa, noma isibindi sokuthi uzophumelela kulokho akufisayo.

UMngadi usethulela umlingiswa wesifazane onguMusgrave. leli igama lomlingiswa wesifazane liwuphawu lokuthi wazalelwa eThekwini ngakuwona lo mgwaqo uMusgrave. Nebala uma sifunda indaba umbhali uyasivezela ukuthi umama ozala umlingiswa onguMusgrave wayesebenza emajalidini akuwona kuMusgrave, wathola yena uMusgrave. Abantu abaningi babethanda ukusebenzisa leli gama lakhe likaMusgrave njengesibongo, balihlanekezele bathi uMassgrave, ngokwe-Oxford dictionary (2010) elisho amathuna amaningi. UMaShezi ugana uNathani Ndlovu, babambisane ekwakheni amabhizinisi. Ngeshwa, emveni kokuqongobezela lo mcebo, impilo yakhe iphenduka lona ingcwaba labantu abaningi (*massgrave*). Lokhu kusitshela ukuthi igama lakhe elithi "Musgrave" liyamlandela, liwuphawu lokuthi lo mlingiswa impilo yakhe ingase ikhungathwe amathuna amaningi. Nebala, kuqala kushone yena ubaba wekhaya uNdlovu. Emveni kwesikhathi kulandele uDustin owayetholane naye emveni kokushona kukaNdlovu. Kulandele indodana yakhe uDaniel. Kulandele indodana yakhe yesibili ayeyithole kuNdlovu, uSithembiso.

Omunye umlingiswa esimethulelwayo nguSithembiso. Leli gama liwuphawu olusho isethembiso. Kanjalo uma sifunda le noveli, uNdlovu uyasho ukuthi le ndodana yakhe wayetha ngelikaSithembiso ngoba leli gama walisusela esethembisweni esasihlala senziwa uNdlovu kumkakhe, ukuthi babeyobambana kumnyama kubomvu, basebenzisane, bathokozisane, babe munye baze bafinyelele kweliphezulu iqophelo lempilo nentokozo.

Umbhali uphinde asethulele umlingiswa onguDaniel. Leli gama liwuphawu lokuhlupheka noma izinkinga nobunzima obuzothwalwa yilo mlingiswa. NgokweBhayibheli, uDaniel indoda eyahlupheka kakhulu kangangokuthi yafakwa emphandwini wezingonyama. UMngadi (2001:15)

> Yebo bekufanele ngithi uDaniel. Ngisho ngoba umntanami ngimuthe dlwa emhhumeni wamabhubesi. Namanje sengathi ngibona wona emi ebubula embhodlela.

Umbhali lapha usivezela inkulumo eshiwo nguMaShezi echaza ngokwakhe ukuthi kungani ekhethe ukwetha ingane yakhe ngelikaDaniel. Nebala, kuyavela ukuthi ngempela leli gama liwuphawu lo mlingiswa ozofakwa emgodini wezingonyama njengoba sithola nasencwadini uDaniel ufakwe emgodini wazo izingonyama zakwaNdlovu. Izingonyama ibona oThemba noSithembiso abangafuni lutho oluzosondela efeni likayise, uGatsheni.

UNdlovu umcebo wakhe uwakha ngokudayisa amapentshisi kanye nezinye izithelo. Liqhamuka khona lapho elinye igama eliyisigcono elithi unguMape (uMapentshisi), kwathi umkakhe wazitholela elithi uPe (uPentshisi). Ukubunjwa kwaleli gama elithi uPe umbhali ulisusele egameni elithi Pentshisi okuwuphawu lokuthi uPe (MaShezi) ungumlingiswa onguphumalangasikothe. Nebala, limfanela kakhulu uMaShezi elepentshisi ngoba kuthiwa vele muhle, uyipentshisi kuMngadi. UMngadi (2001:4)

> Wazithela kwelinye ipentshisi letshitshi, intombi ziphelele ngobuntombi nangobuhle.

Amanye amagama asuke eyizidlaliso noma izibongelo zomlingiswa. Sisola sengathi liyilokho igama likaBoxer enovelini ethi *Imiyalezo.* Yisidlakela lesi, nanxa kungashiwongo ukuthi siwumshayi wesibhakela kodwa igama laso liwuphawu lomuntu oshayayo. Kuyavela lokhu lapho le nsizwa ihlangana noVusi edolobheni ehamba nentokazi asethandana nayo kanti imbhanqe noBoxer. Kusuka isidumo, le nsizwa igcine isivulele isibhaxu sesibhakela kuVusi njengegama layo. UMngadi (1979: 108)

> Khona lapho uBoxer wakhipha ezimbili zokuhlahlela, esokuqala sahlala endlebeni, salanywa eduze nje ngesahlala emlonyeni nokuyisona esamdiyazisela uVusi, wadidizela, wahwalaza umoya futhi nensika ayethi ubambelela ngayo sayigeja kancane isandla.

Kokunye, izibongo zabalingiswa ziba wuphawu oluthile. *Enovelini ethi Ifa Ngukufa*, uMdakane uwuphawu lwezinto eziwudaka okubisha kuzo uMbongeni obelethwe nguMdakane eMgungundlovu emethembise umsebenzini. Kanti uMdakane, njengesibongo sakhe, uhlale ezidakelwe. UMngadi (2001:2)

> Ekululandeleni kwakhe lapha eMgungundlovu lolu thathamela wayelufice luqashile lungenalutho. Lwaludonse izihlathi namehlo ayeshone phakathi, luzibulawelwa yisiqatha nenkawu, lona nabangani balo ababephila ngakho lapha kwaMachibise. Ubuduna kwakuyiphupho nje kulo mlisa wansondo, ezigqomela ezinkontilakeni.

Ukuba yisidakwa kukaMdakane kuwayawashabalalisa amaphupho kaMbongeni, azithole esexova udaka empilweni. Ngenxa kaMdakane, kumthatha isikhathi eside ukuba aphume odakeni asebishe kulona.

Isibongo somlingiswa onguMbongeni Ndlovu, siwuphawu lokuthi lona umlingiswa, obekezelayo futhi unesithunzi, kwazise indlovu isilwane esinamandla kakhulu. Uma sifunda inoveli, ngempela lo mlingiswa uthwala ubunzima kodwa nakuba kunjalo, wabekezela wagcina esengusomabhizinisi oqavile futhi onamandla. Siyamthola efika eMgungundlovu ezofuna amadlelo aluhlaza kodwa uthwala ubunzima bodwa uphuma engena emajele, ubizwa ngamagama angasile kodwa ekugcineni ugcina esenamandla, esengusomabhizinisi oqotho futhi ohlonishwayo.

Kanjalo enovelini esihloko sithi *Asikho Ndawo Bakithi,* siphinde sethulelwe umlingiswa onguNkosana. Leli gama liwuphawu lomuntu oyingane yokuqala yomfana kwabo futhi kanti ingane yentombazane yona yethiwa ngelikaMakhosazana, uma kuyingane yentombazane yokuqala. Nebala, la magama awuphawu lokuthi uNkosana lona uyena oyinkosana noma oyindodama yokuqala kaDubazane kanjalo noMakhosazana igama lakhe liwuphawu lokuthi uyena oyinkosazana noma indodakazi yokuqala kaDubazane. Nebala, uma siyifunda le noveli, kuyavela ukuthi amagama abo ayahambelana nokushiwo ngenhla.

6.2.2 Udlalomagama

UMngadi uqamba abalingiswa amagama athize ukuze kube nodlalomagama endabeni. Enovelini ethi *Asikho Ndawo Bakithi* sithola umlingiswa onguThabizolo Thabekhulu. Omunye unguLangalamalanga Langa. Kanti futhi kuyo le noveli, sithola omunye onguZithulele Silas Bethule. Enovelini ethi *Yiza Mntanami,* siyamthola umlingiswa onguZiziba Zibane. Enovelini ethi *Ifa Ngukufa*, kukhona uDustin Redgrave noDunstan Bellgrave. Lezi zibonelo ziveza ukukhethwa ngokucophelela kwamagama nezibongo kwalaba balingiswa ukuze kube nodlalomagama.

Lugqama kakhulu udlalomagama uma amagama abalingiswa esesetshenziswa ngumxoxi endabeni. Enovelini ethi *Ifa Ngukufa,* sithola umlingiswa onguNgidi. Uboshwa ngamaphoyisa ehamba noBhekizizwe. UMngadi (1996: 105)

> Kwakukhulunywa nje imoto yayishushuluza ngomgwaqo owawuwuthelawayeka iqonde edolobheni. Yatheleka edolobheni, yathubeleza yaphelela ezitezi. UBhekizizwe akawakholwanga amehlo akhe ingidi imkhalela noNgidi.

Luvela kahle futhi udlalomagama lapho umxoxi eveza inkulumompendulwano phakathi kukaLindeni nonina, uMaMlambo. UMngadi (1996: 49)

> "Usalindeni mama, awusathi qhabu wehlise izifo ebezikuse esibhedlela?" uLindeni welulela kuye ingilazi nebhodlela.

Siphinde Sithole okufanayo futhi kuyo le noveli. UMngadi (1996:51)

> "Noma nginguMaMlambo, ngicela ungibize ngegama lami. NgiwuThoko igama. Noma ungangibiza ngokuthi ngiwuThiza nje bhuti ngingathokoza."

Lezi zibonelo ziveza ukuthi amagama abalingiswa abuye asebenze njengesu lokwenza udlalomagama endabeni. UMngadi ubonakala ekholelwa kakhulu ekusebenziseni amagama abalingiswa ukuze kube nodlalomagama ekuxoxweni kwendaba. Siyakubona lokhu enovelini ethi *Asikho Ndawo Bakithi*. UMngadi (1996: 196)

> Wehla uZwelisha esiteshini eZwelethu. Kumbe izwe lethu lelo lalinezidlidli zezindlu okwakulala izinyokotho kuzo, kungekho ngisho indawo yokuphenduka.

Kufanele sikuphawule ukuthi uMngadi kuyo yonke le noveli, uZwelethu ubembiza ngoDubazane nje kwaphela. Kodwa lapha esicaphune khona usembiza ngoZwelisha ngoba nakhu nje ehla esitimeleni esisuka eThekwini esimbeka lapha eZwelethu. Inhloso ngukuba kube nodlalomagama.

Kuyakhalisa nokho ukukhetha kukaMngadi amagama athile. Maningana abonakala esenokuphoqwa nje ukuze kube nodlalomagama. Ukugxila kakhulu ekwenzeni udlalomagama kwenza uMngadi aqambe abalingiswa amagama noma izibongo ongacaci ngokwanele umsuka wakho. Siyakubona lokhu enovelini ethi *Asikho Ndawo Bakithi*. Kukhona umlingiswa onguMaqhobosa Qumbisa. Kubukeka sengathi uMngadi ukhethe leli gama nesibongo ngoba nje efuna ukuveza umlingiswa oyisikhohlakali, oqhobozela izingane ezincane. Kasikho isibongo sakwaQumbisa. Kungokufanayo noZithulele Bethule osibongo sakhe asiqondakali umsuka waso. UMngadi usikhethe nje ngoba efuna ukuveza lolu dlalomagama. UMngadi (1996:4)

"Nekhansela lethu uBethule," waphendula watshekisa ikhanda, "nali lihlezi lizithulele."

Siyakubona futhi lokhu kuphoqwa kwamagama ngenxa yokufuna ukuba kube nodlalomagama kuyona le noveli. UMngadi (1996: 5)

> Yaba miningi imizuzwana uSangweni ebuka uMthembu owayenele wezwa ukuthi wayengu-Asa, wayesengeza ngokuthi wayeganwe wu-Asiyena

Kunzima ukukholwa ukuthi kungase kube nokuqondana okunjena emagameni abalingiswa. Kungase kushiwo okufanayo futhi ngomlingiswa onguThabizolo Thabekhulu. UThabizolo sazi kuyisithakazelo sakwaMsimang, hhayi igama lomuntu. Kanti uThabekhulu yisithakazelo sakwaMpanza okungavamile ukuba sisebenze njengesibongo. Sekuyacaca ukuthi uMngadi ukuphoqile nje lokhu ukuze kube nodlalomagama. Lokhu sikubona uma sesibheka namagama ezingane zikaThabizolo lona ezingoThabethule noThabisile.

Lokhu kwenza ukuba nanxa kushayelwa ihlombe ukusebenzisa ngobuciko udlalomagama kukaMngadi, kukhalisa nokho uma esekuphoqa nala kungenasidingo khona.

6.2.3 Ukubikezela

Ukubikezela elinye lamasu asetshenziswa umbhali ukudlulisa umbiko. Umbhali angasebenzisa ukubikezela njengesu lokuxoxa indaba yakhe. Sizoke sibheke ababhali ukuthi balichaza kanjani leli su lokubikezela. Ukubikezela yisu elisebenzayo emidlalweni eminingi nakumanoveli imbala, lapho umlandi ebikezela khona ngokuthile okuzovelela umlingiswa othile. UBhengu (2014:28) uthi isu lokubikezela lifeza izinhloso zombhali ezimbili; ukubikezela ngokuhle okuzokwenzeka noma ukubikezela ngokubi okuzokwehla emdlalweni. Uma umlandi ebikezela ngokubi, usuke eqwashisa futhi elungisa imimoya nezingqondo zabalandeli nabafundi bomdlalo wakhe ukuthi uma lokho okubi sekwenzeka bangamelwa izinhliziyo ngokwethuka. Empeleni, uma usuxwayisiwe ngenhlekelele, ithi uma seyenzeka, amaphaphu angaphakami kakhulu.

UCuddon (1984:533) ukuchaza kanje ukubikezela:

> *Figurative device by which a future event is presumed to have happened. This leads us to the conclusion that prolepsis may mean representation of an event before it actually happens in narration.*
>
> Indlela engokomfanekiso yokuqagela izenzakalo zekusasa. Lokhu kusiholela esiphethweni sokuthi ukubikezela kungase kusho ukuchaza isenzakalo ngaphambi kokuba senzeke.

Kafushane, uCuddon uthi ukubikezela kuyinto ebikezeliwe ukuthi ingase yenzeke, lokhu okuholela ekutheni sicabange ukuthi okwenzekayo phambili bekubikezeliwe kungakenzeki emuva.

Siphinda sicaphuna uNdebele (2007:8) uma ethi endabeni kuyenzeka kube nezigigaba ezibikezelayo ukuthi kukhona into ethile ezokwenzeka kusasa, ngomhlomunye noma ezinsukwini ezizayo; lokhu sithi wukubikezela ngoba sikuzwa noma sifunde ngakho ngaphambi kokuthi kwenzeke. Kuyenzeka abalobi basebenzise izimpawu zesimo sezulu ukubikezela noma umlingiswa othile akhulume sengathi ubhula okukanye uqagula okuzokwenzeka.

UDonda (1999:69) uthi kuyenzeka kube nezigigaba ezibikezelayo ukuthi kukhona into ethile ezokwenzeka kusasa, ngomhlomunye noma ezinsukwini ezizayo. Lokhu sithi wukubikezela ngoba sikuzwa noma sifunde ngakho ngaphambi kokuthi kwenzeke. Kuyenzeka abalobi basebenzise izimpawu zesimo sezulu ukubikezela noma umlingiswa othile akhulume sengathi uyabhula okuzokwenzeka.

UMngadi usebenzisa amagama abalingiswa njengesu lokubikezela. Sikubona kahle lokhu egameni lomlingiswa onguDaniel. Siyavezwa isizathu sokuqanjwa kwakhe ngunina leli gama. UMngadi (2001: 152)

> "Mama, ubani igama lenkosana entsha?" ebuza ngomoya opholile uThemba. Ecweba izinyembezi uMaShezi wathi, "NguDaniel Redgrave."
>
> "Yilona olithandile mama?"
>
> "Yebo, bekufanele ngithi uDaniel. Ngisho ngoba umntanami ngimuthe dlwa emhhumeni wamabhubhesi. Namanje sengathi ngibona wona emi ebubula embhodlela."

Nebala uDaniel ugcina ebulawe ngabafowabo. UMngadi (2001:193)

> USithembiso wamchiliza uDaniel engasambheke nakumbheka. Kwaqhuma! Kwaqhuma izibili kuDaniel, kwaqhuma nasemphefumulweni kaSithembiso.

UDaniel waqhuma isiphethu segazi ngamakhala nangomlomo wathula ungothula. Ziningana nezinye izibonelo zokusetshenziswa kwamagama njengesu lokubikezela izigameko ezisazokwenzeka endabeni. Umbhali usethulela ummeli onguBhekizizwe. Leli gama lichaza

ukunakekela isizwe noma izizwe (Koopman 1986). Leli gama libikezela esingase sikulindele kumlingiswa futhi nebala uma sifunda, lo mlingiswa ungummeli, uyazibhekelela ngempela izizwe. Ungena ephuma ezama ukusiza abantu kulokhu abakudingayo, ikakhulukazi okuthinta ingalo yomthetho.

Enovelini esihloko sithi *Imiyalezo*, sethulelewa umlingiswa onguVusumuzi. Leli gama lakhe libikezela okuhle. Esizweni samaZulu, umfana kulindeleke ukuba avuse umuzi ngokuthatha unkosikazi noma ngokuganwa. Nebala, uVusumuzi uyawuvusa ngempela umuzi wakubo ngokuganwa uSindisiwe. Akagcini lapho, uyena wokuqala owafunda kwabo. UMngadi (1979:25)

> Vusumuzi, mfana wami ,ngiyaziqhenya kakhulu ngawe, ngakho ngifuna uqhubeke ufunde esikoleni ngoba uwena osuyosiza izingane zakwenu lezi ezingemuva.

Lawa ngamazwi ashiwo uyise kaVusumuzi emveni kokuba ephumelele kahle ezifundweni zakhe. Le nkulumo isivezela ukuthi uVusumuzi njengegama lakhe ulindeleke ukuba avuse umuzi wakubo ngokuthi afunde ukuze alekelele izingane zakwabo, njengenkosana.

Enovelini esihloko sithi *Imiyalezo* sethulelwa umlingiswa onguZenzile. Leli gama lalo mlingiswa liyabikezela. Libikezela ukuthi konke okungahle kwehlele lo mlingiswa kungaba okubi noma okuhle konke kobe kungenxa yenzezo zakhe noma kobe kunguyena ozenzile. Nebala, uma sifunda enovelini, siyathola ukuthi uZenzile washona ngesandla sakhe ngamanye amazwi uyena owazibulala ngokuthi azishise ngomlilo.

6.2.4 Isizinda

Isizinda siqukethe izinto eziningi. Angithi uma sikhuluma ngendawo okwenzeka kuyona indaba sisuke sisakhuluma ngaso isizinda, kuzolandela isikhathi, naso esingahlukana kaningi, kungaba nayinkathi. Isizinda siqukethe futhi isimo senhlalo lapho sibalula indlela abalingiswa abaphila ngayo noma abahlezi ngayo, singaba sihle noma sibe simbi. UZondi (1966:12) ubeka kanje:

> Isizinda yibizoqoqa elifaka phakathi indawo, isikhathi nesimo senhlalo lapho kwenzeka khona indaba. Umdlalo, okukanye indaba ingenzeka endaweni yasemakhaya noma edolobheni, ingenzeka entabeni, ethafeni, endlini, phandle, ngaphansi kwesihlahla, endizeni, enkundleni yezemidlalo, njalonjalo. Ngesikhathi kuqondiswe ukuthi indaba ingenzeka ekuseni, emini, ntambama, ebusuku, phakathi kwamabili, kusempondo zankomo; ingenzeka ngesikhathi kusadliwa ngoludala, ngesikhathi sobandlululo,

ngesikhathi senkululeko, njalonjalo. Isimo senhlalo sisho ukuthi abantu baphila mpiloni, yiziphi izinto ezingamagugu abaziqhakambisayo.

Amagama ayasetshenziswa futhi ukuveza isizinda sabalingiswa, ngokunjalo nesizinda sezigameko ezenzeka endabeni.

6.2.4.1 Inkathi

Amagama amaningi aveza ukuthi izigameko zenzeka ngayiphi inkathi. Nanxa uMngadi engasigaguli ngqo isikhathi sezigameko, siyakwazi nokho ukubona ngamagama asetshenzisiwe. Ngokwesibonelo nje, enovelini ethi *Usumenyezelwe-Ke Umcebo* siyakwazi ukubona isikhathi sangaphambi kokuphela kobandlululo okwenzeka ngazo izigameko. Umlingiswa omkhulu kule noveli nguMirriam. Phela ngalesi sikhathi, abantu abaningi babesebenzisa amagama esilungu, ikakhulukazi lapho beyofuna umsebenzi. Abanye babewaqanjwa khona emsebenzini nanxa benawo amagama akwabo. Kuyavela futhi kuleli gama likaMirriam ukuthi kungenkathi abaningi bengafundanga kuyaphi, bengakwazi nokuphimisa amagama esilungu. Nakho nje isoka lakhe elingafundile limbiza ngoMiliyemu. Esikhathini esiphila kusona manje bambalwa kakhulu abantu abangalubhadi nhlobo esikoleni, abangahluleka ukubiza igama elithi Mirriam.

6.2.4.2 Indawo

Amagama ayakwazi futhi ukuveza indawo umlingiswa aqhamuka kuyo noma azalelwe kuyona. Ayaziwa amagama avame emadolobheni, siyawazi futhi avame emakhaya. Enovelini ethi *Imiyalezo*, sithola oVusi, uJazzman, njalo njalo, okungabalingiswa basemalokishini. Kanti enovelini ethi *Asikho Ndawo Bakithi* sithola oMjijeni kanyenoCalaliyaphikwa.

Enovelini esihloko sithi *Usumenyezelwe-ke Umcebo,* sithola umlingiswa okunguyena esingathi umlingiswa omkhulu ngoba indaba ingaye isuka ekuqaleni ize iye esiphethweni. Lo mlingiswa nguMirriam. Igama lakhe ngelesiNgisi kodwa sithola umfo kaNtshangase embiza ngoMiliyemu, kanjalo nobaba wakhe uMeyili. UMngadi (2008:71)

> "Konje nithi ubani ngesilungu?" "UMirriam yise", kusho uMaNdelu ngomoya ophansi. "Dasithi. Yebo, uMiliyemu wenu lowo."

Sithole uBhulendi naye onguBrenda, kanjalo noJuliyane yena onguJullian, yena simthola enovelini esihloko sithi *Imiyalezo***.** Okufanayo ukuthi wonke la magama aqanjwe abalingiswa abasebenza emakhishini kodwa uma besemakhaya lapho bevela khona babizwa ngamanye

amagama. Konke lokhu kuchaza ukuthi kuyenzeka ukuthi umlingiswa abizwe noma aziwe ngelinye igama uma esekhaya kanjalo noma esemsebenzini. Ngokwesibonelo, bonke abalingiswa ababaliwe ngenhla baqhamuka ezindaweni zasemakhaya, bahlezi emakhishini ngenxa yomsebenzi. Imvamisa, amagama anjena abizwa noma ashintshwa abantu abangalwazi kahle ulimi lwesiNgisi. Imvamisa, emakhishini abantu abasebenza khona abafundile, baqanjwa amagama abangakwazi ukuwaphimisa kepha bona bawaphimisa ngendlela yabo noma ngale ndlela abazwe ngayo. Lo mkhuba awugcini kuphela kulabo abamnyama kanjalo nabamhlophe bayahluleka ukuphimisa amanye amagama esiZulu bawabiza ngendlela evumelana nabo. Yingakho uMka Campbell, uBrenda, simthola ehlukela ukubiza igama likaGenyeza aze athi nguGanes, kuthi isibongo sakhe athi nguShangase esikhundleni sikaNtshangase. Lokhu sikuthola enovelini esihloko sithi *Usumenyezewe-Ke Umcebo*. Kanjalo nasenovelini esihloko sithi *Asikho Ndawo Bakithi,* sethulelwa umlingiswa onguSchutte obizwa ngoSiketekete, Lightening - Malayitha kanye noMclntosh - Mathoshi.

Inoveli esihloko sithi *Imiyalezo* yenzeka ezindaweni eziningi kodwa iqala esikoleni oHlange. Njengoba amagama esiNgisi ebizwa emsebenzini, kanjalo nasezikoleni amagama esiNgisi avamise ukusebenza kakhulu. Enovelini esihloko sithi *Imiyalezo* umlingiswa onguZenzile ubizwa ngalo leli gama ekhaya kodwa uma esesikoleni ubizwa ngo-Annabell.

6.2.4.3 Isimo Senhlalo

Amagama ayasiveza nesimo senhlalo okwenzeka ngaphansi kwaso izigameko endabeni. Inoveli ethi *Asikho ndawo bakithi* yenzeka ngezikhathi zodlame lapho khona isimo senhlalo simazonzo, kubulawana, kunamaqembu ezidlamlilo. Siyakubona lokhu egameni lomlingiswa kule noveli onguNjayiphume. Siphinde sithola igama lomlingiswa onguMshayazafe. Kule noveli futhi kuvela isimo senhlalo esikhungethwe yizifo ezinjengengculazi nalapho abantu besulelana khona ngalesi sifo. Siyakubona lokhu egameni lomlingiswa, uMsulele. UMngadi (1996: 232)

> Okungaqondakali kahle ukuthi igciwane lengculazi babelicoshephi bonke. Okwakuyiqiniso elimsulwa ukuthi njengoba laligcaluza egazini labo bobathathu, lase lingenele namakhosikazi amabili ayeyisithembu sikaMbanjwa emakhaya, nabanye abaningi ababegcatshwe ngansingo nye ngezinye zezinyanga azazizama ukubelapha.

Ngale kwesimo senhlalo yodlame, kukhona futhi nesimo sobubha nokuntunta kwabantu beswele indawo yokuhlala. Yikho nje enovelini ethi *Asikho Ndawo Bakithi* kukhona umlingiswa ogama lakhe nguMahambehlala. Enovelini ethi *Usumenyezelwe-Ke Umcebo,* isimo senhlalo asibi sihle ngenkathi uNomvula ewina imali. Baningi abagcina sebefuna le mali ayiwinile futhi lokhu kuholela ekutheni kuheheke izigebengu ezizozama inhlanhla yokuthi zizuze le mali. Siyakubona lokhu kule noveli egameni lo mlingiswa onguMahuzu, owayengumfowabo kaNomvula, kodwa yena nomndeni wakhe base bakhela uNomvula itulo lokumbulala ukuze bathole le mali. UMahuzu uyena owayehamba phambili befuna ukubulala uNomvula.

6.2.5 Izenzo

Amagama abuye asetshenziswe ukuveza ubuntu, isimomqondo nezenzo zabalingiswa. Kuvamisile ukuba umuntu alandele igama lakhe. Lokhu siyakubona enovelini ethi *Asikho Ndawo Bakithi* esithola kuyona umlingiswa onguPhathaphatha Nyokana. Zivela kahle izenzo ezihambelana negama nesibongo sakhe lo mlingiswa. Indlela amchaza ngayo umxoxi iveza ukuthi unenswebu yenyoka: UMngadi (1996:21)

> Indwadla yendoda eyayiseminyakeni eyayimashumi mahlanu, inekhanjana lemamba namehlwana ekati, yasinaza, yabashiya.

Kusheshe kucace ukuthi uNyokana lona uyinyoka ngempela. Nango phela esenza ubunyoka obuningi, egoloza ukuthenga ukudla, ekufuna ngodli ukudla kweziqashi ezingoDubazane futhi ezama nokubamba umkaDubazane ngenkani, Kumxova umoya lokhu uDubazane. UMngadi (1996: 29)

> Waqwasha cishe kwasa uDubazane, ethatha ebeka ngengqondo engatholi khambi. Engalalanga, wavukela emsebenzini nezinkinga zakhe, esaba ngisho ukumshiya umkakhe nendlondlo endlini.

Kamuva, kuyavela ukuthi uPhathaphatha lona ngumkhuba wakhe ukugila abantu besifazane. Nango uMaDuze owayethandana noPhathaphatha efakaza. UMngadi (1996: 38)

> "Esuka lapho, wabe elokhu engiphathaphatha ngesandla sakhe ayesibhilile, ngoba uyaboniswa ngasemithini. Ngeshwa lami Nkosi yami, wathi uma eqhubeka nokungibamba ngesandla sakhe, ngazizwa ngibhocabala, ngihlale ngimbuke."

Zithi zibekwa nje enovelini esihloko sithi *Asikho Ndawo Bakithi,* sethulelwe umlingiswa ogama lakhe nguZwelisha. Leli gama lingahlukaniswa ngokuthi izwe elisha. Endaweni lapho

babezinze khona oDubazane kwakunodlame, kulwelwa izwe elisha, uDubazane naye wayelilwela leli zwe elisha, nakuba waze washona engalibonanga izwe elisha lapho abantu sebekhululekile, udlame lungasekho. Kodwa ukulwa kwakhe ezimpini ngoba elwela izwe elisha kuhambelana negama umbhali amqambe lona.

Umbhali uphinde asethulele ikhansela elidala, uMavimbela. Leli gama liyazisho ngokwalo. Lichaza umuntu ovimba into ethize, angakwenza ngezenzo zakhe noma ngakushoyo. Njengegama lakhe, uMavimbela uvimbela intuthuko endaweni. UMavimbela uhlulekile ukuletha intukuko endaweni kuze kwafika isikhathi sokwehla esikhundleni. UMngadi (2001:3)

> USihlalo, uMnu. Mavimbela nekhansela elisha uMnu. Zithulele Silas Bethule babeyizingengelezi ezazingamunwe ezazintanganye emashumini ayisikhombisa nambili eminyaka.

UMavimbela umlingiswa oyikhansela elidala, elivimbela intuthuko emphakathini. Ikhansela elisha uZithulele. Leli gama lichaza ukuthula ungasho lutho noma ubona izinto zonakala phambi kwakho. Nebala, lo mlingiswa uyikhansela lasendaweni kodwa simthola umbhali emveza emhlanganweni womphakathi lapho kwakudingidwa khona izindaba zentuthuko kodwa akaphawuli ngalutho, uvele aqome ukuthula. Njengekhansela lendawo, kulindeleke ukuba akhulume kodwa uvele athule, ayekele oMavimbela bavimbele intuthuko. UMngadi (1996:4)

> Nekhansela lethu uBethule, waphenduka watshekisa ikhanda embuka, “Nali nalo lihlezi lizithulele.”

UZithulele yena uvele azithulele umhlangano uze uyophela engasho lutho, kanti uMavimbela uvimbela intuthuko. Ngakho-ke, amagama alabalingiswa ahambelana nse nezenzo zabo.

Umbhali usethulela izintombi zakwaMlangeni, oThandani, uFunani, uLindeni, uNtozami, kanye no Swidilami. Izintokazi lezi zase zibona umkhwenyana kuDubazane, zazimbanga, ikakhulukazi oNtozami noSwidilami. UMngadi (1996:59)

> UNtozami yena wayehluleka nokufihla, noma nini lapho kudlalwa wayefuna ukuba uphathini kaDubazane ayembiza ngoZweli.

Leli gama likaNtozami lenza ukuthi noma ngubani umuntu olibizayo kube sengathi uthi umninilo uyizinto zakhe. Yena-ke unezingane eziyisithupha. Kusobala ukuthi uNtozami, njengegama lakhe, ufuna yonke into ibe ngeyakhe njengoba nombhali eveza ukuthi kwakuthi

noma kudlalwa uNtozami abe nguphathini kaDubazane, okusho ukuthi wayesembona njengento yakhe. Umbhali uyaveza ukuthi kanjalo noSwidilami, njengegama lakhe, wayengazwe lutho ngoDubazane, yena wayeze ambize ngoZwelami. Lezi zintokazi zibona uDubazane njengomuntu wazo, njengamagama azo akhomba bona ubunikazi, okusho ukuthi uDubazane ungowabo bobabili.

UThandabani akazazi kahle ukuthi uthanda ubani phakathi kwemali kaDubazane noDubazane uqobo lwakhe. Kube nguLindeni, naye okungaqondakali ukuthi ulindeni engagani phezu kokuba esenezingane ezinhlanu nomzukulu oyedwa.

UFunani ungomunye wezintombi zakwaMlangeni. Igama lakhe lichaza umuntu ongazazi ukuthi ufunani. Lokhu kufakazelwa uNgubane (2000) lapho ethi igama elithi Funani lisuselwa ezenzweni zabazali, wasebenzisa isibonelo esithi uma indoda iqonywa kakhulu ngesikhati uNkosikazi ekhulelwe, ingane uma eseyibeletha uyiqamba athi uFunani. Usuke ebuza uyise wayo ingane ukuthi ufunani kwabanye abantu besifazane ngoba naye ukhona ungumuntu wesifazane. Nakuba lesi sizathu singahambelani nokuvela enovelini, uFunani, njengegama lakhe, naye akazazi ngempela ukuthi ufunani. Izenzo zakhe zimveza njengomlingiswa ongathi uyamthanda uDubazane kodwa futhi nemali yakhe uyayithanda, okwenza ukuthi naye angazazi ukuthi ufuna imali kaDubazane noma yena uqobo lwakhe, akazazi ukuthi ufunani empilweni.

6.2.6 Izigameko

UMngadi uphinde awasebenzise amagama abalingiswa ukuveza izigameko ezithile endabeni. Ngamanye amazwi, amagama abalingiswa ahlobana nezigameko ezenzeka endabeni. Lokhu kucaca kahle endabeni ethi *Mhla Liduma Laduma*. Onke amagama akule Ndaba ahlobene ngandlelathile nesimo sezulu noma isigameko sokuduma kwezulu. Enovelini ethi *Asikho Ndawo Bakithi* sithola igama lendoda enguMsulele Mbanjwa, leli gama lichaza ukusulelwa noma ukuthelelwa. UMngadi (1996:232)

> Le ndoda yayisulelwe yintombazane encane ngengculazi.

Le ndoda yayisulelwe noma yayithelelwe ngegciwane lengculazi yintomabazane ayeyithole ikhulelwe ingane yomunye umuntu. Umbhali uveza ukuthi nayo le ndoda yabe isulele amakhosikazi ayo amabili ngegciwane lengculazi.

UThuleleni (MaZondi) ngumlingiswa onguMaZondi oshade nomfokaDubazane. Leli gama lakhe lisambuzo othi uthuleleni? Siyamthola ngempela uThuleleni ukuthi uthula nezinto eziningi ezimphatha kabi emoyeni, akazikhulumi nomyeni wakhe. Lokhu kumenza ukuthi agcine esewele esonweni sokushendeza noThabekhulu.

Umbhali usethulela uNonhlalonhle ogama lakhe nguDuduzile. Le ntokazi, njengegama layo, iyazama ukubuyisa ithemba kuMakhosazana ngokumnikeza izeluleko kanye nokumduduza, ikakhulukazi njengoba uMakhosazana anukubezwa ngokocansi waze wathola igciwane phezu kwalokho wagcina asezithwele. UMngadi (1996:149)

> Inyanga yokuphela konyaka yafika uDuduzile, njenge gama lakhe, esemduduze uMakhosazana waze wabuyelwa yisithunzi sakhe.

Igama likaDuduzile liyahambelana nezenzo zakhe, njengoba nombhali esivezela ukuthi waduduza uMakhosazana waze wabuyelwa yithemba ngekusasa lakhe. Kanjalo nasemndenini wakwaDubazane, le ntokazi yayisiphenduke igugu ababezizwa benalo.

Njengoba umndeni wakwaDubazane wawehla wenyuka ushintsha izindawo zokuhlala, waze wagcina usuthole indawo yokuqasha komunye umuzi wendoda. UMngadi (1996:21)

> Lapha ekhaya-ke kukwaNyokana, kwaPhathaphatha

Le nsizwa, ogama layo nguNyokana, inegama elichaza isilwane esinonya, esiyingozi, ikakhulukazi kubantu. UMngadi (1996: 40)

> Lo muntu oqashe kuyena mntanami alimfanele elobugebengu. Inswelaboya, umbulali, umbambi wenkunzi. Umdlwenguli. Abesilisa uyabakhuthuza ababulale. Owesifazane angamazi uyamkhuthuza, amhlukumeze ambulale. Oganile njengawe nje, oqashe kwakhe umbulalela indoda, adle izimali zayo zempesheni aziqede, axoshe inkosikazi.

Nangempela, babona sebengene kwaNyokana abakwaDubazane ukuthi bahleli nenyoka. Ibathengela izigebengu maqede ishaye sengathi ayazani nazo. Kuvela nokuthi ubunyoka lobu wumkhuba wayo omdala. Nelinye igama layo likaPhathaphatha nalo lichaza ukuthinta ngendlela engalungiile ngokuphathaphatha ngomuthi ukuze igcine isifeze izinhloso zayo. Lokhu kufakazelwa uMaDuze lapho ekhuluma noMaZondi. UMngadi (1996:37-38)

> "Wabe elokhu engiphathaphatha ngesandla sakhe ayesibhilile, ngoba uyaboniswa ngasemithini. Ngeshwa lami Nkosi yami," wakhala, "wathi uma eqhubeka nokungibamba ngesandla sakhe, ngazizwa ngibhocobala ngihlale ngimbuke. Ngisanda kumvuma ngingazi nokuthi ngivumani, aliphelanga isonto, wambulala umyeni wami

> ngendlela ayebulale ngayo nomnyeni wenkosikazi engangimfice ehlezi nayo. Wangishaya wangixosha waphiphitha impesheni yomnyeni wami."

Kubantu abasuke beqashe kwayo kuphetha ngokuthi yeshele umfazi ngomuthi, athi angathamba imbulalele umyeni. La mazwi ashiwo nguMaDuze ayakuveza ngokusobala ukuhambisana kwegama likaPhathaphatha nezenzo zakhe zokuthanda ukuphathaphatha abantu besifazane ngemithi ebenza bathobele umthetho wakhe. Wenza kanjalo nakuMaDuze wamthinta ngesandla esasigcotshwe umuthi ngoba efuna ukumhlukanisa nomyeni wakhe khona ezobulala kahle umyeni wakhe bese adla yonke imali yempesheni.

Enovilini esihloko sithi *Asikho Ndawo Bakithi,* uMaZondi ugcina esethola indodana enye ayiqamba ngelikaMxolisi. Leli gama lakhe lichaza ukuxolisa noma ukuzisola. Igama likaMxolisi landulelwa isigameko esibi. Kungenzeka ukuthi umzali wenza isenzo esibi noma kukhona ukungezwani phakathi kwabazali. Njengoba uMxolisi eyingane eyivezandlebe, lokhu kuveza ngokusobala ukuthi igama lakhe landulelwa isenzo esibi esenziwa abazali bakhe. Lesi senzo sadala uqhekeko emndenini wakwaThabekhulu kanye nowakwaDubazane. Nebala, endabeni umbhali uyaveza ukuthi ukufika kukaMxolisi kwabhidliza umshado kaMaDlamini, uDubazane wagcina eseyolusa amadada ngenxa yalesi senzo, yingakho-ke emqambe ngokuthi uMxolisi. Ngakho, ukufika kwale ngane kusho ukuthelelana amanzi phakathi kwabazali noma komndeni. Leli gama liphinde liveze ukuthelelana kwamanzi okufanele kube khona emphakathini njengoba wawuhaqwe udlame kanjalo noxolo okufanele lube khona phakathi kukaMaZondi kanye nendodana yakhe, uNkosana, eyayingafuni nokumbheka ngoba imsola ngokubulala uyise.

UMakhosazana yena uthola ingane yomfana ayiqamba ngokuthi uSibonelo. Leli gama lakhe lichaza umuntu okulindeleke ukuba abe yisibonelo kubantu. Igama likaSibonelo landulelwa isigameko esehlela uMakhosazana owanukubezwa ngokocansi waze wakhulelwa uSibonelo.Impilo yakhe yonke wayebhekene nobunzima okwaze kwenza ukuba eqambe ingane yakhe ngelikaSibonelo. Nakuba le ngane yaba umphumela wokunukubezwa kwakhe ngokocansi, akazange awukhiphe lo mphefumulo ongenacala; wakhetha ukuwugcina. UMngadi (1996:157)

> Esami-ke angisiyekiswanga imicibikilisho yomthetho. Ngisiyeke ukufakazisa ngaso kubabusi bezwe neziphathimandla ukuze bazibonele ukuthi ezweni eliphethwe budedengu , sigcwelezana sodwa sidlana luhlaza.

Lokhu okushiwo nguMakhosazana kuveza ngokusobala ukuthi inhloso yakhe kwakungukuthi le ngane ayiqambe ngelikaSibonelo ngoba ufisa ibe yisibonelo, ufisa ukuba isizwe sizibonele ngokwaso imiphumela yokukhula kanzima ube umahambehlala, ungabi nakhaya.

6.3 Ukukholakala Kweqhaza Lamagama Abalingiswa

Nanxa libabazeka izinga lobuciko bukaMngadi ekuqambeni amagama aneqhaza endabeni, kuningana okukhalisayo ngokukholakala kwendlela aqamba ngayo. Ake sibheke lokhu okumbalwa

6.3.1 Amagama Abalingiswa

Maningi amagama aqanjwe nguMngadi angakholakali ngokwanele. Kwesinye isikhathi kuba yigama uqobo elingakholakali. Kokunye kube yisibongo. Ngokwesibonelo, eqoqweni lezindaba ezimfushane *Izinyembezi Zothando* sithola indaba emfushane esihloko sithi *Mhla Liduma Laduma.* Lena enye yezindaba ezimfushane ebhalwe nguMngadi. Kule ndaba emfushane sithulelwa umlingiswa onguLaduma Mafu, uNomvula onguMaDuma wendela kwaMkhizwana. Okuphawulekayo ngalamagama nezibongo ukuthi wonke ahambelana nesimo sezulu kanjalo nesihloko sendaba "Mhla Liduma Laduma", okwenza la magama kube ngathi asenokuphoqa nokungakholakali okuthile, ngenxa yokuthi, ngokwesibonelo, isibongo sakwaMkhizwana asaziwa.

Eqoqweni lezindaba ezimfushane ezihlelwe uD.B.Z. Ntuli, elisihloko sithi *Izinyembezi Zothando*, kukhona indaba emfushane ebhalwe nguMngadi esihloko sithi *"Insimbi edl'ezinye".* Kuyona sethulelwa abalingiswa abazibiza ngelika-AB (Andile Buthelezi) kanye noCD (Collin Dlamini)**.** Uma sibheka ngokwalezi zinhlavu, siyathola ukuthi ziyahambelana noma ziyalandelana, kanjalo-ke namagama alabalingiswa aveza kona ukuhambisana. Ukuhambisana kwalezi zinhlamvu kufana ncamashi nokuhambisana kwalaba balingiswa bobabili kwazise bangabangani futhi bayasebenzisana, alikho icala elibahlulayo uma sebebambisene.

6.3.2 Ukuhambelana Kwamagama Nezenzo Nezigameko

Akuvamile ukuba umlingiswa alandele igama ngazo zonke izikhathi. Lokhu kwenza ukuba kungakholakali ezindabeni ezixoxwa nguMngadi.

Nezigameko ngokunjalo zibonakala ziphoqiwe ukuba zihambelane namagama abalingiswa, amanye amagama nezibongo kugcina sekubonakala sengathi kuphoqiwe. Ngokwesibonelo, enovelini esihloko sithi *Asikho Ndawo Bakithi,* umlingiswa onguZithulele isibongo sakhe ungowakwaBethule. Lapha uMngadi sekuba ngathi uyasiphoqa lesi sibongo salo mlingiswa ukuze kugcwaliseke ukuthi wayethula ngisho emhlanganweni, njengoba nasenovelini simthola engasho lutho umhlangano uze uyophela.

Enovelini esihloko sithi *Yiza Mntanami,* siphinde sethulelwe umlingiswa onguSililo (Nozililo). Lesi sibongo naso siyaphoqa ngoba umbhali efuna ukugcwalisa ukuthi uLunga, lapho ayedlula khona, wayeshiya kukhihlwa isililo ngenxa yempilo ayeyiphila yobugebengu.

IsiZulu sithi uzenzile akakhalelwa. Enovelini ethi *Imiyalezo,* umbhali wethula umlingiswa onguZenzile. Lo mlingiswa wehlelwa izinto ezimbi zodwa, nalapho esethola ukujabula, izinto ezimbi zisalokhu zimlandela, lokhu kwenziwa ukuthi wazenza yena. UMngadi (1979:267)

> Wayesebanjwe yizenzo zakhe eziwumphumela wobuthakathaka bokuvumela ukulaliswa embhedeni wabashadile uyingane ungashadile, uzibeke esigabeni sobukhosikazi ungenkosikazi.

Wathatha izinqumo ezihambisana nobusha ezagcina seziholela ekutheni athole ingane esafunda esikoleni, emveni kwalokho, impilo yakhe ayiphindanga yahamba kahle. UMngadi (1979:278)

> "Ungenzele imihlola bantabami uZenzile, walandela igama lakhe."

Lawa amazwi ashiwo nguyise uCebekhulu emveni kwesigameko sokuthi uZenzile azivalele egunjuni ayelala kulo qede wazishisa ngomlilo.

6.4 Isiphetho

Kulesi sahluko besibheka iqhaza lamagama endabeni. Nakhu esikutholile, umbhali onguMngadi unekhono lokuqamba amagama aqukethe izimpawu ezithile kodwa okudla umhlanganiso kakhulu, ikhono lakhe lokuqamba amagama ahambelana nezenzo zomlingiswa. Omunye angase akuhlabe akuhlikize lokhu ngenxa yokuthi kwenza ofundayo asheshe aqagele okuzokwenziwa umlingiswa ngenxa yokufunda igama lakhe. Liyababazeka futhi ikhono lakhe umbhali lokuqamba amagama ahambelana nesihloko. Endabeni emfushane esihloko sithi *Mhla Liduma Laduma* avelile amagama athonywe isimo sezulu.

Umbhali akagcinanga ngokuqamba amagama ahambelana nezenzo zabalingiswa kodwa uphinde asivezele amagama ahambelana nesizinda, kanjalo nodlalomagama luyavela lapho eqamba abalingiswa abanamagama ahambelana ngokwezinhlamvu, okuyinto ongayitholi kwabanye ababhali.

ISAHLUKO SESIKHOMBISA

ISIPHETHO NEZIPHAKAMISO ZOCWANINGO

7.1 Isingeniso

Injongongqangi yalolu cwaningo bekuwukucaba indlela eya ekukhanyiseni ukuqanjwa kwamagama abalingiswa atholakala emibhalweni kaMngadi. Ngokwejwayelekile, igama lingelinye lamasu umbhali alisebenzisayo ukuveza abalingiswa. Lolu cwaningo lukhombisile ukuthi igama lingaqanjwa ngezizathu eziningi, ezinjengokuthi umlingiswa aqanjwe igama elihambelana nezenzo zakhe, nokubukeka kwakhe, umlingiswa angaba namagama amabili kodwa asetshenziswe ezindaweni ezingafani. Ngokwesibonelo, uma umlingiswa enegama lesiNgisi kanye nelesiZulu, uthola ukuthi leli lesiNgisi ubizwa ngalo esikoleni noma emsebenzini kuthi leli lasekhaya abizwe ngalo ekhaya. Lesi sahluko sizoveza iziphakamiso ukuze abafisa ukuqhubeka nalolu cwaningo bazi ukuthi luphelele kuphi ukuze kuvele ukuthi ikuphi bona abangahle bakwengeze kulolu cwaningo.

7.2 Ukufingqwa Kwezahluko

Isahluko sokuqala ilapho bekuthulwa khona ucwaningo, kuchazwa kabanzi ngesihloko socwaningo, kuvezwa nesisusa socwaningo. Esahlukweni kuvezwe obekuzogilwa kukhona ocwaningweni njengokuthi kuchazwe amagama abeqavile ocwaningweni lonke. Kuphinde kwavezwa izinhloso zocwaningo okuyizona ebezizoba yizahluko zocwaningo, kwachazwa namagama abalulelike. Kubuye kwabhekwa imibuzo yocwaningo ebikhona. Kubuye kwaxoxwa ngezindlela zokwenza ucwaningo lezo umcwaningi abezikhethele ukuba enze ucwaningo. Kuvezwe kabanzi ukuthi ucwaningo luzokwenziwa kanjani. Kuphinde kwethulwa izinjulalwazi zocwaningo ebeziyisisekelo socwaningo. Kugcinwe ngokuvezwa komklamo wocwaningo. Kuphinde kwethulwa izinjulalwazi zocwaningo ebeziyisisekelo socwaningo. Kugcinwe ngokuvezwa komklamo wocwaningo kanye nomklamo wezahluko. Lapho kuvezwe khona ngamafuphi ukuthi ucwaningo luzogxila kuphi nokuthi umcwaningi izahluko zocwaningo uzozimisa kanjani.

Isahluko sesibili sigxile kosekubhalwe ngabanye abacwaningi ngalesi sihloko noma okuhambisana naso. Lokhu kwenziwe ngokuthi kubhekwe ucwaningo oselubhaliwe oluthinta ukuqanjwa kwamagama abalingiswa emazweni angaphandle kwase-Afrika, ucwaningo

oselubhaliwe ngokuqanjwa kwamagama abalingiswa emazweni ase-Afrika, ucwaningo oselubhaliwe ezweni laseNingizimu Afrika, kanjalo nocwaningo oluthinta umbhali okunguMngadi. Inhloso yalesi sahluko sesibili bekungukubheka ukuthi bathini abanye abacwaningi ngalesi sihloko sokuqanjwa kwamagama abalingiswa emibhalweni yobuciko. Kanjalo nokuhlobana kokushiwo yibona nalokhu okuvezwe emibhalweni kaMngadi.

Isahluko sesithathu sinikeze izindlela zokuqoqwa kolwazi olusetshenziswe kulolu cwaningo sezichazwe kabanzi, imibuzo kanye namathuluzi asetshenzisiwe ukuqoqa ulwazi. Kuchazwe nezinjulalwazi ebeziyisisekelo socwaningo, kwavezwa nokuhlobana kwezinjulalwazi kanye nocwaningo obelwenziwa.

Isahluko sesine besibheka izinhlobo zamagama ezikhona emibhalweni kaMngadi. Lapha sithole ukuthi ziningi izinhlobo zamagama ezikhona emibhalweni kaMngadi. Siphinde sathola nokuthi olunye uhlobo lwamagama lungase luhluke kaningana lulodwa, njengokuthi nje kukhona amagama esiNgisi okungaba igama lesonto noma igama lasesikoleni. Kuvele nolunye uhlobo lwamagama olungajwayelekile, okungamagama athonywe isimo sezulu. Inhloso yalesi sahluko bekuwubheka izinhlobo ezahlukahlukene zamagama abalingiswa atholakala emibhalweni kaMngadi.

Isahluko sesihlanu besigxile ekutheni sithole izincazelo ezahlukahlukene zamagama atholakala emibhalweni kaMngadi. Lapha ucwaningo luvezile ukuthi kungani abalingiswa beqanjwe lawo magama abasuke beqanjwe wona. Ziningi izindlela zokuchaza igama lo mlingiswa; kokunye umlingiswa igama lakhe lingachazwa umbhali, kokunye lichazwe izenzo zakhe, kwesinye isikhathi kube ngukuthi lichazwa ngabanye abalingiswa.

Isahluko sesithupha besibheka indima yamagama abalingiswa noma izizathu zokuqanjwa kwabalingiswa amagama athile. Ngamanye amazwi amagama abalingiswa aba nomthelela ekukhulisweni kwendaba, kanjalo nezigameko ezivela endabeni zingahambisana namagama abalingiswa.

Esahlukweni sesikhombisa, okuyisahluko sokugcina, lapha ucwaningo lusuke selufike esiphethweni salo. Lesi sahluko sihlaziya, sethule okutholakele ocwaningweni. Sethula futhi izincomo zomcwaningi ngocwaningo lwamagama olungenziwa esikhathini esizayo**.**

7.3 Okutholakale Ocwaningweni

Uma sibheka amagama abalingiswa atholakala emibhalweni ka-M.J. Mngadi, kuyavela ukuthi umbhali uyifezile imigomo yokuqanjwa kwamagama abalingiswa ngokwesibonelo amagama aqanjwa uMngadi ahambelana nezenzo zabalingiswa. Konke okutholakale kulolu cwaningo kuzohlaziywa kabanzi ngaphansi kwalezi zihlokwana.

- Izinhlobo zamagama abalingiswa
- Incazelo yamagama abalingiswa

7.3.1 Izinhlobo Zamagama Abalingiswa

Ziningi izinhlobo zamagama ezikhona ngaphansi komthunzi welanga, isahluko sesine sikufakazele lokhu. Emibhalweni kaMngadi kuvela uhlobo olungajwalekile lwamagama oluhambelana nesihloko sendaba. Endabeni emfushane etholakala eqoqweni lezindaba ezimfushane elisihloko sithi *Izinyembezi Zothando* kukhona indaba emfushane esihloko sithi *Mhla Liduma Laduma,* okukhona kuyona amagama abalingiswa ahambelana nalesi sihloko njengoba sikhuluma ngesimo sezulu. Nawo la magama aqanjwe ngesimo sezulu. Lokhu kufakazelwa amagama abalingiswa anjengo Mkhizwana, Mhlaladuma, Mafu, Nomvula kanye noLaphazima. Wonke la magama achaza isimo sezulu. Lokhu kuqamba amagama abalingiswa ngale ndlela kuveza ikhono, noma ukucikoza kombhali. Okunye okuvelile ngaphansi kwezinhlobo zamagama abalingiswa ukuthi ngokufika kwabelungu, abantu abamnyama bazithola sebeqanjwa abamagama esiNgisi. Lokhu kufakazelwa inoveli esihloko sithi *Usumenyezelwe-Ke Umcebo.* Le noveli izinze emajalidini aseThusini. Umlingiswa omkhulu uMirriam kodwa ekhaya waziwa ngelikaNomvula. Kanjalo nesoka lakhe, uGenyeza, igama lalo linzima ukuphimiseka. Umqashi wakhe uGenyeza ugcina esembiza ngoGanez, kanjalo nesibongo sakhe ugcina esethi uShangase esikhundleni sikaNtshangase. Le nkinga yokuhluleka ukuphimisa amagama abalingiswa ayigcini kubaqashi abamhlophe kuphela kodwa nomlingiswa onguNtshangase uyahluleka ukuphimisa amagama esiNgisi abaqashi bakhe namagama ajwayelekile esiNgisi. Umnumzane Dicey umbiza ngoDayisi. Lapha umbhali usivezela umlingiswa onguNtshangase njengomlingiswa ongafundile, kwazise uhluleka ukuphimisa amagama esiNgisi. Okunye okutholakale ocwaningweni ukuthi bonke abalingiswa abahlala ezindaweni zasemakhaya banamagama esiZulu kanti labo abasebenzayo, ikakhulukazi emajalidini, banamagama esiNgisi. Lokhu kusitshela ukuthi umbhali ubaqambe la magama ngoba ezama ukuveza ukuthi iningi labantu, ikakhulukazi abasebenza emajalidini,

liba namagama amabili - elasekhaya nelasemsebenzini - ngoba umqashi ehluleka ukubiza noma ukuphimisa igama lo mlingiswa aliqanjwe ekhaya. Okunye okungase kuphawulwe ukuthi esikhathini sakudala, ngaphambi kokuba iNingizimu Afrika izuze inkululeko, imisebenzi eyayivulelekile ngalesiya sikhathi kwakuyiyona lena yasemakhishini, okusho ukuthi umlingiswa kwesinye isikhathi uba negama elihambelana nendawo asuke ehlala kuyona.

7.3.2 Incazelo Yamagama Abalingiswa

Kubalulekile ukuthi amagama abalingiswa abe nencazelo. Ucwaningo luveze ukuthi umbhali onguMngadi uyalithanda leli su lokuqamba amagama abalingiswa achaza izenzo zabo noma ahambelana nezenzo zabo kanjalo nangendlela ababukeka ngayo (Ntuli, 2009). Kafushane, amagama abalingiswa atholakale emibhalweni kaMngadi asineka njengoba sinjalo isimo somlingiswa. Amagama ayaliveza iqhaza elizobanjwa umlingiswa endabeni. Ngokwesibonelo, umlingiswa onguThemba enovelini esihloko sithi *Ifa Ngukufa*, igama lakhe lichaza umuntu okuthenjelwe kuyena futhi nebala uma sifunda inoveli, lo mlingiswa uyithemba lasemndenini wakwaNdlovu.

7.4 Iziphakamiso Zocwaningo Olulandelayo

Enye yezingqinamba umcwaningi athe wahlangabezana nazo ngenkathi enza lolu cwaningo, ukuthi alululuningi kakhulu ucwaningo oselwenziwe emibhalweni yesiZulu oluthinta ukuqanjwa kwamagama abalingiswa. Lokhu kuyihlazo kwazise isiminingi imisebenzi ebhaliwe yesiZulu edingwa ukucwaningwa, lokhu kukhomba ukuthi luselude ukhalo kule ndima yomkhakha we-*Onomastics.*

Uma sibheka amagama ezindawo ezitholakala emibhalweni kaMngadi, siyathola ukuthi luse-luningi ucwaningo olungenziwa ukubheka ukuqanjwa kwamagama ezindawo. Kukhona amagama asineka njengoba sinjalo isimo saleyo ndawo. Ngokwesibonelo, enovelini esihloko sithi *Ifa Ngukufa* liyavela igama le ndawo okuthiwa ikwaMachibisa. Indawo nayo isayingxenye yesizinda, nayo ingaba uphawu. Kunezindawo ezahlukahlukene umbhali asethulela zona enovelini. Kafushane, uma sikhuluma ngendawo endabeni, sisuke sibheka ukuthi inoveli noma indaba emfushane leyo yenzeke endaweni enjani noma kuyiphi indawo; kungaba isemadolobheni, isemakhaya noma nje umbhali avele asinike igama lendawo bese kuba

kithina ke ukuthi leyo ndawo siyazi njengendawo enjani. Ukufakazela lokhu okungenhla sizocaphuna amazwi ashiwo nguBoulton (1985) athi:

> Indawo kungaba yizo zonke izindawo ezithintekayo empilweni yomlingiswa omkhulu, kanye nezigameko ezimehlelayo kulezo zindawo.

Le ndaba yenzeka endaweni yakwaMachibisa, e-Ashdown. Indawo yakwaMachibisa kulapho uNdlovu afikela khona eqala ukufika eMgungundlovu. Ngokwenoveli, njengoba sithe ikhuluma ngukufa nayo, Le ndawo isetshenziswe njengophawu; amachibi awuphawu lwamachibi egazi azoba khona kule ndawo. Nebala ziningi izidumbu eziphumayo kule ndawo kubangwa ifa emndenini wakwaNdlovu. UMngadi (2001:150)

> UMaShezi wawulandela umkhondo qede koma amathe ebona ubuchopho bumhlophe phansi.

Lapha umbhali usivezela ukufa kukaDustin. Nakhona kwachitheka igazi khona endaweni yakwaMachibisa okusho ukuthi leli gazi liwuphawu lwawo la maChibi akuyona le ndawo yakwaMachibisa. UMngadi (2001:193)

> Kwabe yikhona kuqhuma isiphethu segazi ngamakhala nangomlomo simbhava ubuso uSithembiso, ethola namachaphezelo uThemba owagxuma wema laphaya. Wathula ungothula uDaniel.
>
> USithembiso wayehlezi encike ngetshe lika-Daniel, egone umfanekiso wengelosi empeleni owawumhlophe, kepha usubomvu tebhu yigazi. Maqondana nenhliziyo kaSithembiso kwakungene umese, uvele ngesidunu. Ngempela, uSithembiso wayeseshonile.
>
> Ulele uThemba wopha emlonyeni, ubukeka ngathi akasekho.

Lapha umbhali uphinde asitshengise lamachibi egazi. Nakhu esichazela ukuthi uDaniel waphuma igazi ngamakhala nangomlomo washona. Kwalandela uSithembiso naye wayebomvu tebhu igazi umese ungene shi enhliziyweni yakhe, noThemba washayishwa imoto wopha emlonyeni. Lilokhu livela igazi endaweni yakwaMachibisa okusho ukuthi ngempela amachibi lawa awuphawu legazi.

7.5 Isiphetho

Lesi sahluko besifingqa ucwaningo lonkana. Lapha besibheka ukuthi ucwaningo lwenzeni kanti futhi lokho lukwenze kanjani. Kuphinde kwethulwa iziphakamiso zocwaningo abacwaningi abalandelayo abangenza ngazo ucwaningo.

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UNIVERSITY OF
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YAKWAZULU-NATALI

29-09-2021
Miss Bongeka Fortunate Dlamini (214515423)
School Of Arts
Pietermaritzburg

Dear Miss Bongeka Fortunate Dlamini,

Original application number: 00010180
Project title: Ukuhlaziywa Kwamagama Abalingiswa Emibhalweni Ka-M.J. Mngadi.

Exemption from Ethics Review

In response to your application received on 26/09/21 , your school has indicated that the protocol has beer granted **EXEMPTION FROM ETHICS REVIEW.**

Any alteration/s to the exempted research protocol, e.g., Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through an amendment/modification prior to its implementation. The original exemption number must be cited.

For any changes that could result in potential risk, an ethics application including the proposed amendments must be submitted to the relevant UKZN Research Ethics Committee. The original exemption number must be cited.

In case you have further queries, please quote the above reference number.

PLEASE NOTE:
Research data should be securely stored in the discipline/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours sincerely,

[redacted]

Mrs Tholakele Ruth Ngcobo
Academic Leader Research
School Of Arts

UKZN Research Ethics Office
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Website: http://research.ukzn.ac.za/Research-Ethics/

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