

**USHINTSHO EKWETHIWENI KWAMAGAMA ABANTU  
ABANGAMAZULU ESIFUNDENI SASEMKHANYAKUDE  
NGEMUVA KONYAKA WEZI-2000.**

**NGU-**

**GLADNESS BONGEPHIWE DLAMINI**

**UMSEBENZI WETHULWE NJENGENGXENYE  
YOKUGCWALISA IZIDINGO ZEQUHUZU LE-“MASTERS OF  
ARTS”, EMNYANGWENI WEZILIMI ZASE-AFRIKA  
ENYUVESI YAKWAZULU-NATALI**

**ABELULEKI : USOLWAZI N.P. HLONGWA  
NODOKOTELA G.B. MAZIBUKO**

**INDAWO : DURBAN/INYUVESI YAKWAZULU  
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## **ISIFUNGO**

Mina Gladness Bongephiwe Dlamini ngiyafunga ngiyaqinisa ukuthi lo msebenzi osihloko sawo sithi **“Ushintsho ekwethiweni kwamagama abantu abangamaZulu esiFundeni saseMkhanyakude ngemuva konyaka wezi-2000”** umsebenzi wami ngizibhalele kusukela ekuqaleni kuze kufike ekugcineni. Ngiyaqinisa futhi ukuthi yonke imithombo yolwazi engiyisebenzisile ngiyivezile ngasekugcineni ohlwini lwezincwadi ezisetshenzisiwe kulo msebenzi.

.....

**GLADNESS BONGEPHIWE DLAMINI**

**USUKU:.....**

**INOMBOLO YOKUBHALISA: 208507318**

## **UMNIKELO**

Lo msebenzi ngiwunikela ngenhliziyo emhlophe nangokukhulu ukuzithoba endodakazini yami uBuhle kanye nendodana yami uLisakhanya. Nginithanda kakhulu, konke engikwenzayo ngikwenzela nina kanye nomndeni wami wonke.

## **AMAZWI OKUBONGA**

Ngizoqala ngokubonga uMdali weZulu noMhlaba, uNgikhona uSimakade ngokungihola kukho konke ngibandakanya nokwenza lo msebenzi ngempumelelo, ngiyaqonda ukuthi bekungeyikho ukwazi kwami nokuhlakanipha kwami kepha umusa ovela kuye. Ngibonge abazalwane basebandleni lami *iPentecoastal Holliness Church* ikakhulukazi umama uSthole ngokungikhulekisa njalo bengapheli amandla. Ngithi uNkulunkulu ababusise.

Ngingekhohlwe ukudlulisa ukubonga kubeluleki bami oSolwazi uNobuhle Hlongwa kanye noDokotela uGugu Mazibuko ngokubambisana kanye nami bengicathulisa kukhona konke bengibezelela uma kufanele, ngithi uMdali abagcine emihleni yabo yokuphila abahlumelelise njalo. Ngibonge indlela ababambisene ngayo bengeluleka. Umoya wokuzwana, ukusebenza ngokuzinikela kanye nothando yikhona okwenze lo msebenzi waba yimpumelelo.

Ngifisa ukudlulisa ukubonga okukhulu kuzakwethu uHloniphani Ndebele ngokungilekelela kokunye ebengikudinga ukuze umsebenzi wami ube yimpumelelo. Usizo lwakho lubambe iqhaza elikhu impela, okwenze kimi ungadinwa ukwenze nakwabanye. UNkulunkulu akubusise wena nomndeni wakho. Ngibonge futhi uzakwethu uBuyani Nene kanye noZanele Thembani ngokungelekelela ekuhumusheni eminye imibhalo ebibhalwe ngesiNgisi kanye nokungigqugquzela kwabo lapho sengiphelelwa amandla.

Ngibonge bonke ababe yingxenyane yokuphumelela kwalo msebenzi noma ngingebabale ngamagama kodwa kakhulu kubasebenzi basesikoleni sobuciko kanye nalabo ebengibasebenzisa ukuthola ulwazi ebengiludinga ukuze konke kube yimpumelelo. Ngibonga isikhathi senu ebeninginika sona

nolwazi ebeniludlulisela kimi ngendlela engiyidingayo, sisebenzisane kahle kwaze kwaba sekugcineni, ngiyabonga kakhulu.

Ngingelibale ukubonga umndeni wami ikakhulukaza abantwana bami uBuhle noLisa ngokungibekezelela. Kunesikhathi lapho obekumele ngibashiye khona ngize esikoleni, bebengakhonondi. Ngibonge kakhulu uLisa yena bengimshiya ngesikhathi lapho engidinga khona kakhulu ngoba ubemncane ngale ndlela yokuthi bekumele ngabe ngiseduze kwakhe ngaso sonke isikhathi, kodwa kungenzeki. Bekuba buhlungu impela uma sekumele ngihambe ngimshiye kodwa nami ingekho into engingayenza. Ngibonge kakhulu umalumekazi wami uMaMnguni ngokungibhekela abantwana bami ngesikhathi ngisabalele ezintabeni ngizama impilo. Ngithi Donda, Mzimela, Sgawula semith'emkhulu ngob'emncane iyaziwela uThixo angicinele wena uze udle izithelo zempumelelo yami kanye nabazukulu bakho.

Okokugcina ngifisa ukubonga ugogo wami ongasekho emhlabeni uMaMthethwa owangifundisa kusukela emabangeni aphansi emfundo, wangikhulisa wangishiya emhlabeni sengikwazi ukuzimela. Ngithi Mthethwa, Nyambose, noma ungalala ntombi kaDingiswayo uyibekile induku ebandla, ngaphandle kwakho ngabe angikho lapha. Ukungikhulisa kanye nokungifundisa kwakungesiwona umsebenzi wakho kodwa ngenxa yothando uNkulunkulu akupha lona wakwenza lokho ngenhlizoyo emhlophe. Okubuhlungu ukuthi uNkulunkulu wakuthatha lapho sekumele udle izithelo zalokhu owakutshala empilweni yami. Kodwa-ke angimsoli uThixo. Uthando lwakho nomoya wakho uyohlale uphila empilweni nasezinhlizweni zethu:

**UMPHEFUMULO WAKHO SENGATHI UNGAPHUMULA NGOKUTHULA!!!!!!!!!!**

## IQQQA

Lolu cwaningo luphenya ngoshintsho ekwethiweni kwamagama kubantu abangamaZulu esiFundeni saseMkhanyakude. Umcwaningi ukholelwa ukuthi kunezinto ezahlukene eziholela oshintshweni ekwethiweni kwamagama. Lolu cwaningo luhlose ukubheka izindlela ezahlukene zokwetha amagama eziholela oshintshweni kanti futhi lufisa ukuveza imibono kanye nezinkolelo zabantu abangamaZulu ngalolu shintsho olukhona ekwethiweni kwamagama. Ukwethiwa kwamagama kuyisiko elenziwa umhlaba wonke jikelele. Kuyona yonke imiphakathi emhlabeni abantu bethiwa amagama. Indlela yokwetha, imikhuba ehambisana nokwetha igama kanye nezincazelo ezinanyathiselwe egameni ziyahluka emphakathini nomphakathi, esikweni kuya kwelinye kanti futhi iyashintsha isikhathi nesikhathi.

Lolu cwaningo lusebenzise indlela yekhwalthethivu ukubheka ushintsho ekwethiweni kwamagama esiFundeni saseMkhanyakude. NgokukaCreswell (2009:4), ucwaningo lwekhwalithethivu luyindlela yokuthola nokuqonda incazelo yomuntu ngamunye noma yeqoqwana eyakhekayo ezinkingeni zenhlalo noma zabantu. Indlela yekhwalthethivu nayo ithe ukusetshenziswa kancane. *I-Interpretive Paradigm* izosetshenziswa kulolu cwaningo. Lokhu kubalulekile ngoba ucwaningo olwenziwe ngomqondo we-*Interpretive Paradigm* lugxila ebudlelwaneni benhlalo, kanye namathuluzi kanye nezinhlelo ngokuthi iliphi ilungu endaweni eliqondiwe bese benza umhlaba wabo wenhlalo. Imibuzo engahlelekile umcwaningi uyenzele esiFundeni saseMkhanyakude. Abantu abangamashumi amabili abaphakathi kweminyaka eyishumi nesishiyagalombili kuya kwengamashumi amahlanu babuzwe imibuzo kulolu cwaningo.

## **ABSTRACT**

This study is an investigation of shift in naming practices among the Zulu speaking people at UMkhanyakude District. It seeks to illustrate the different patterns of naming that are as a result of the change in naming practices and to explore the views and perceptions of the Zulu speakers on shift in naming practices. Naming is a universal cultural practice. In every society in the world, people are given names. How the names are bestowed, the practices and rituals involved and interpretations attached to the names vary from society to society and from one culture to another and changes from time to time.

In this study, the researcher employed a qualitative method to examine the shift in naming practice among the Zulu at UMkhanyakude District post-2000. According to Creswell (2009:4), qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem. A little bit of quantitative research method has also been used. The interpretive paradigm was used in this particular study. This is important because research undertaken with an interpretive paradigm in mind focuses on social relationships, as well as the mechanisms and processes through which members in a setting navigate and create their social worlds. Unstructured interviews were conducted by the researcher at UMkhanyakude District. At least twenty informants between the ages of 18 to 50 were interviewed in this particular study.

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## **Incwadi yaseMnyangweni Wezemfundo egunyaza ucwaningo**

### **Izincwadi zasezikoleni ezigunyaza ucwaningo**

### **Amafomu emvume agcwaliswe ababambiqhaza**

## **ISAHLUKO SOKUQALA**

### **UKWETHULWA KOCWANINGO**

#### **1.1 Isingeniso**

Igama lisemqoka kuyo yonke into ekhona emhlabeni okungaba ephilayo noma engaphili igama libaluleke ngoba likwazi ukwahlukanisa into kwezinye izinto noma umuntu kwabanye abantu nakunoma isiphi isimo sempilo. Igama lesiZulu lethiwa ngesizathu esibalulekile nangokwesimo. Libalulekile ngoba linencazelo enanyatheliswe kulo ngoba alisuselwa emoyeni kodwa kusuke kunesidingo esibalulekile. Ngenxa yokuthi igama kumaZulu lihambisana nezimo ezithile kanjalo nesikhathi umntwana azalwe ngaso, indlela yokwethiwa kwamagama abantu abangamaZulu iyashintshashintsha. Lokhu kudalwa ukuguquka kwezimo kanye nosikompilo kubantu.

Isifundo sokwethiwa kwamagama abantu sibhekwa noma sibizwa nge-*anthroponomy* okuyigatsha le-onomastiki. I-*anthroponomy* ihlobene ne-*genealogy*, *sociology* kanye ne-*anthropology*. I-*anthroponomy* ingena ngaphansi kwegatsha le-onomastiki ebhekene nokufundwa kwamagama kuxube isakhiwo kanye nomsebenzi wawo (Algeo 1992: 727). Ngokwesiko lamaZulu kwethiwa amagama ukuze kuhlukaniswe into ethile kwenye. Amagama abantu angahlaziywa kangcono ngokuhlanganisa kokubili ingxenye yokufundwa kwamaqiniso empilo kanye nokufundwa kwempilo yabantu. Abantu bama-Akan aseGhana banamathisele ukubaluleka okukhulu emagameni kanye nasendleleni ethiwa ngayo. Ulwazi ngamagama ama-Akan lunikeza isithombe esicacile ngesiko lawo, imicabango, indawo, inkolo, ulimi kanye nesiko (Agyekum:2006). Kulesi sahluko kuzokwethulwa ucwaningo, indawo lapho luzokwenzelwa khona, umlando wabantu abangamaZulu, isizathu sokuthi kukhethwe abantu abangamaZulu sizovezwa, ukuchazwa kwamagama asemqoka asetshenzisiwe, izinkinga okuhlangatshezwane nazo ngesikhathi kwenziwa ucwaningo nazo ziveziwe, izinhloso, imibuzo ezophendulwa ucwaningo kanye nesidingo socwaningo kubekwe obala kanye nokuqukethwe isahluko ngasinye kusukela kwesokuqala kuze kufike kwesesihlanu okuyisahluko esiphetha ucwaningo.

## 1.2 Isandulelo socwango

Ukwethiwa kwamagama ezingane kuyisifundo esihehayo noma esithokozisayo esihlukayo emhlabeni jikelele futhi sikhuluma kakhulu ngezwe noma umphakathi. Yonke indawo igama lisho futhi lichaza okuthile, kodwa ngokujwayelekile incazelo iyalahleka noma ifihleke (Suzman, 1994:353). Kunokwahlukana okukhulu ngokwamasiko mayelana nokuthi ethiwa kanjani lawo magama. Amagama ayingxenywe yesiko kanti anokubaluleka okukhulu kubantu abethiwayo kanye nomphakathi obethayo (Middleton, 1961:34). Ukwethiwa kwamagama kubamba iqhaza elikhulu kuyona yonke imiphakathi yabantu. Kuveza izinkolelo zalelo siko kanye nemikhuba yaleyo miphakathi. Ngokujwayelekile indlela okwethiwa ngayo iyahluka isiko nesiko. Kwamanye amasiko ase-Afrika ubulili bubamba iqhaza elikhulu uma kwethiwa amagama.

Eminyakeni eyizinkulungwane eyedlule uma sibheka kumaZulu isiko lokwethiwa kwegama lalihambisana nokuqhoqhobalwa kwamandla ngamadoda, lapho abesilisa babenamandla ngaphezu kwabantu besifazane. Abesifazane babenganikwa ithuba kodwa babetshelwa ngenqubo yokwethiwa kwegama lomntwana. Babengatholi ngisho ithuba lokuzikhethela igama lengane. Umsebenzi wabesifazane kwakungukukhulisa nokunakekela umntwana uma esezelwe, konke okuphathelene nokwethiwa kwegama kwakungumsebenzi wamadoda nomndeni wakubo kayise womntwana okwakunikeza abesilisa amandla belu. Abesifazane babethola ithuba lokwetha igama lomntwana kuphela uma ingane izalwe uyise wayo engasekho emhlabeni noma bethe igama lesibili kwesinye isikhathi lisuke lihambisana nesimo senhlalo emshadweni ikakhulukazi esithenjini, isibonelo uFunelinjani, oFunaliphi, oZotholani, oMhawukeleni, njalonjalo. Nakuba lokho kwakungenzeke ngaphandle kokuba namandla kwe-*patriarchy*. I-*patriarchy* igama elisuselwa egameni lesi-Latin elithi *pater* elisho ubaba. I-*patriarchy* ichazwa njengesimo lapho amandla eqhoqhobelwe abantu besilisa (Engels, 1968:82). Ingaphinde ichazwe njengesimo senhlalo emphakathini esivuna amadoda ukuba aqhubeke nokuqhoqhobala amandla kuwo wonke amazanga empilo.

NgokukaRadford (1999:22) i- *patriarchal* yilapho amadoda enezinga lempilo eligcono kunabesifazane. Owesifazane uthobela umyeni wakhe kanye nezihlobo zakhe zabesilisa. Esikhathini samanje lowo mkhuba sewushintshile njengoba amandla okwetha igama lengane ase kubantu besifazane (onina) kakhulu. Lokho akusho ukuthi i-*patriarchy* ayisekho kunalokho ayisenawo amandla kangako ekwethiweni kwamagama, imbangela kungaba ukuthi sekwaba khona amalungelo kubazali bobabili. UHerbert (1995:5), ocwaningweni lwakhe olukhuluma ngabantu abakhuluma ulimi 'lwaBantu' njengamaXhosa, abeSuthu kanye namaZulu, uthole ukuthi ilungu lomndenini ikakhulukazi abazali kanye nogogo nomkhulu banikeza amagama amaningi. Kodwa abazali yibona abavamise ukukwetha ingane igama. UVilakazi (2002:18) uthi kunoshintsho emindenini yasemakhaya. Omkhulu kanye nobaba abasathathwa njengabantu okumele bethe amagama njengoba abantu bengasahlali nemindenini emikhulu. Izingane isikhathi esiningi sezethiwa amagama ngomama bazo ngaphambi kokuba zizalwe (kuyenzeka nje kube ubaba).

USetiloane (1975:48) uveza ukuthi kubeSuthu, abantwana bathathwa njengesipho sabaphansi (*badimo ;ancestors*). Kuye kwaziwe ngaphambi kokuthi ingane izalwe ukuthi kuyomele ithathe igama likamkhulu noma likagogo. Uma ingane kumele yethiwe ngegama likamkhulu, bese kutholakala ukuthi intombazane, ngakho lowo mzikulu ube esethiwa ngelithi *Mmakgabo*. Isakhi *mma-* simele ubulili besifazane. Kodwa uma ingane izalwe kwaba umfana yona ibizwa ngokuthi *Kgabo* (inkawu). UMatsepe (1982:19) uthi amagama ezilwane aphinde asetshenziswe njengamagama abantu ngezizathu ezithile ezahlukeni. USetiloane uqhubeka athi ingane ezalwe emva kwesikhathi eside umama wayo washada yona ibizwa ngokuthi *uMpho* (isipho) noma *Kelebogile* (ngijabule). Kulesi simo-ke akukhethile kungaba umfana noma intombazane. Kungenzeka ukuthi leyo ngane bekumele yethiwe ngegama likamkhulu noma ugogo, leyo ngane izokwethiwa amagama amabili elikamkhulu nelikagogo kanye negama lesimo ezalelwe kuso noma isenzakalo esigqamile ngesikhathi sokuzalwa kwayo, kungaba semndenini nje noma ezweni lonke,

isibonelo: ingane ezalwe kunezimvula ezinkulu kulowo nyaka ingethiwa ngokuthi uNomvula, kuthi ezalwe kunokudla okuningi emasimini noma nje abazali bayo bezithole benemali nenhlanhla enkulu ngesikhathi isakhulelwe kumbe izalwa, bangayetha ngokuthi nguNonhlanhla, uMcebo, uNombuso, uNala, njalonjalo.

AbaPedi nabo banendlela yabo yokwetha amagama abantwana babo ethi ayifuze eyamaZulu okanye abeNguni bonke. Abantwana bangethiwa ngezimo ezenzeke ngaphambi noma ngesikhathi sokuzalwa. Umntwana engabizwa ngoMapule (kususelwa ku-*pula* okuyimvula) (imvamisa abesifazane) noma uModupi (okusho imvula engenamandla) (imvamisa abesilisa) uma ingane izalwe kunaleso sigameko (Monnig,1967:34). Umntwana futhi angethiwa ngamagama abantu abadumile. Abazali bangayetha ingane ngokuthi uNelson owabe engumenganeli wokuqala emva kokuqedwa kobandlululo eNingizimu Afrika noma ngabe bengenayo imali eningi emndenini. Abantu futhi bangethiwa ngezitho zabo zomzimba. Isibonelo, ingane ingethiwa ukuthi *uRatsebe* (umfana) noma *uMmatsebe* (intombazane) uma inezindlebe ezinde. Izakhi *ra-* kanye no-*mma-* zimele owesilisa kanye nowesifazane. Kanti kuthi akube yinto efanayo nakubantu abangamaZulu wona athi uma etha amagama amantombazana aqalise ngo 'No-' (Nombuso, Nothando, Nomshado, Nomndeni...) kanti awabafana wona iningi lawo aqaliswa ngo 'M-'(Mthandeni, Mzamo, Mlamuli, Mondli, Mduduzi) Lokho kwenza siqiniseke ukuthi indlela yokwetha kuma-Afrika icishe ifane kuhluke kuphela nje imikhuba elandelwayo lapho kwethiwa igama.

### **1.3 Umlando wabantu abangamaZulu**

AmaZulu ayigxenye yesizwe esaziwa ngabeNguni. Batholakala kakhulu esiFundazweni saKwaZulu-Natali, kepha sebasabalala izwe lonke ngezizathu zokufuna imisebenzi. Kusemqoka ukuba ngiveze ukuthi akukuningi engikutholile okubhaliwe ngomlando wemvelaphi yabo. Ingxenye yolwazi engilutholile bengiluthola kulabo ababambe iqhaza ocwaningweni lwami.



Nakuba nabo bebengenaso isiqiniseko sokuthi ngempela amaZulu aliqhamukisaphi.

NgokukaKhumalo (1995:14-15), abantu abangamaZulu bangabantu ababebuswa yinkosi uMalandela owayezalwa nguLuzumane. Laba bantu kwaze kwathiwa ngabakwaZulu kwakususelwa egameni lendodana encane kaMalandela, uZulu. Abantu abangamaZulu bavela lapho kusuka ingxabano phakathi kukaZulu noQwabe. Lokhu kwenzeka emva kokushona kukaMalandela, uyise wabo. UQwabe njengenkosana wayefuna lonke ifa lakhe. Ngokwesiko lesiZulu, inkosana kanina indodana encane. Ngakho-ke uZulu uyena owathatha ifa likanina umaZungu. Lokho kwamphatha kabi uQwabe wancamela ukuduba ikhaya. Abantu bakaMalandela basala noZulu eBabanango. Labo bantu babe sebezibiza ngokuthi ngabakwaZulu.

UMazibuko (2008:11) uthi uZulu wabe esezala amadodana amabili okunguPhunga noMageba. Yilapho okwaqala khona ubukhosi bakwaZulu. Emva kokukhothama kukaZulu ubukhosi bathathwa uPhunga okwathi naye esekhothame bathathwa umfowabo uMageba ngoba uPhunga wakhothama engenayo indlalifa. UMageba wazala uNdaba, uNdaba yena wazala uXhoko kanye noJama. UJama yena wazala uSojiyisa, yena wazala uMaphitha. UMaphitha wazala uZibhebhu, yena wazala uBhokwe onguyise kaPhumanyova onguyise kaBhekintinta. UMazibuko uqhuba athi uJama wabuye wathola enye ingane eyabizwa ngokuthi uSenzangakhona amthola kuMthaniya wakwaSibiya.

UThorpe (1991) uveza ukuthi umlando wamanje wabantu abangamaZulu uqala ngomholi wawo uSenzangakhona kanye nendodana yakhe uShaka. Ngezikhathi zikaSenzangakhona abantu abangamaZulu babebalelwa ngaphansi kwe-1,500. Kwakunesinye isizwe samaNguni endaweni, njengesizwe sakwaMthethwa, kanye nebutho elincane, njengebutho elalibizwa ngokuthi Elangeni. Isizwe samaZulu sagcwala kusukela emfuleni uPhongolo maphakathi neNatali buqamama ne*Drakensberg range*. Leyo ndawo yaziwa ngokuthi iZululand (Thorpe, 1991:32). Okuyimanje nje

yaziwa ngokuthi iKwaZulu-Natali okuxube igama lesizwe esiqavile kuyona kanye negama 'Natal' elethiwa ngabamhlophe abafika kuqala kule ndawo.

Ukugcizelela kulokhu okushiwo uThorpe ngomlando wesizwe samaZulu, uKrige (1950) uyakuvuma ukuthi uSenzangakhona wayengumholi wesizwe samaZulu kanye nokuthi wayeyisizukulwane sikaMalandela noJama, indodana yakhe. USenzangakhona wayenamakhosikazi amaningi, kodwa owayedume kakhulu kwabe kunguNandi, umama kaShaka. Uma uShaka ethatha ubukhosi ngemuva kokukhothama kukayise, walwa izimpi eziningi. Izizwe eziningi eNatal zahlakazeka zasabalala indawo yonke ngesikhathi sezimpi zikaShaka. Kwaba khona ukwahlukahlukana ngokwamasiko ngoba base behlakazekile bahlangana nezinye izizwe okubalwa kuzo abeSuthu, amaMpondo, amaXhosa kanye nezinye (Krige, 1950: 21-22).

Kulokhu uThorpe kanye noKrige abakushoyo mayelana nemvelaphi yamaZulu, kuyacaca ukuthi amaZulu abunjwe izizwe noma amabutho amaningi ahlukene futhi athi awabe nesiko elithi alifane. Isizwe samaZulu isikhathi esiningi besilwa izimpi lokho okusho ukuthi lesi sizwe besihlezi sibandakanyeka ezingxabanweni, njengemindeni kanye nanjengesizwe. Nakuba uKrige (1950) ekugcizelela ukuthi umbono wozalo kanye nemindeni ubambe iqhaza elikhulu emiphakathini yamaZulu. Ukubumbana kozalo kuyinto esemqoka osikweni lamaZulu (Krige, 1936: 9-12).

Ukuqhuba indaba yozalo, ababamba iqhaza bakuvezile ukuthi ezizweni eziningi zase-Afrika uma abantu besebenzisa isibongo esisodwa, njengesibongo esithi Dlamini, Gumede, Khumalo noma Mthethwa, basuke behlobene. Isibongo siye sihambisane nezithakazelo. Isithakazelo sona siyinto engaphezu kwesibongo. Abantu ababili bangaba nesibongo esisodwa njengoDlamini kodwa babe nezithakazelo ezahlukene. Uma lokho kwenzeka abantu bakwaDlamini bangaba izihlobo kodwa beqhamuka emindenini nasoza lwani olwahlukene. Kanti uma izithakazelo zabo zifana basuke behlobene kanti nobudlelwane buyajula kakhulu. Lokho kusho ukuthi ubuhlobo obuqondile buvezwa kahle izithakazelo.

Ngokwesiko, uThorpe (1991), uthi ezikhathini zamanje abantu abangamaZulu sebekapakele nangaphandle kweZululand sebetholakala nasemadolobheni. Noma sebengahlali ezindaweni zasemakhaya, abantu abangamaZulu abahlala edolobheni bayaziqhenya noma bayazigqaja ngesiko labo kanti futhi basaqhubeka nokuzama ukuphila impilo ihambisana nesiko labo (Thorpe, 1991: 33). UNgubane (1977:13) naye uyavumelana nokuthi abantu abangamaZulu njalo babehlukana ngokwemabutho kanye nozalo.

#### **1.4 Kungani ucwaningo lugxile kubantu abangamaZulu?**

Umcwaningi ungumZulu kwasekuzalweni, ngakho-ke unolwazi ngamasiko kanye nosikompilo lwamaZulu.

Esinye sezizathu zokugxila kubantu abangamaZulu umlando wabo onomthelela omkhulu ekwethiweni kwamagama. Lokhu kubuyela emuva ezinsukwini zeNkosi uShaka owabumba isizwe samaZulu. AmaZulu amaningi asabalala eNingizimu Afrika yonke ngenxa yokubusa kweNkosi uShaka okwakungumbuso owawunamandla amakhulu. Emva kokuba sebesabalele izwe lonke lase-Afrika, amasiko nemikhuba yamaZulu yethulwa emazweni amasha abase besabalele kuwo. Ngakho-ke umcwaningi ekhethe ukubhala ngalesi sihloko futhi ebheka isizwe adabuka kuso naye; isizwe samaZulu ukuveza izinto eziholela ekutheni indlela yokwetha amagama ishintshe izikhathi ngezikhathi.

#### **1.5 Ukuchazwa kwamagama aqukethwe wucwaningo**

Kuye kubaluleke ukuthi amagama aqukethwe ucwaningo achazwe ngasekuqaleni lokho kwenza ukuthi noma lingavela izikhathi eziningana embhalweni, kodwa kube ukuthi ofundayo useyaliqonda.

##### **1.5.1 I-Onomastiki**

UKoopman (2002:8) ehunyushelwe esiZulwini, uthi i-onomastiki ichazwa njengegama elisuselwa kwelesiGreki elithi *onoma* elichaza igama, ingathathwa njengobuchwepheshe bokufundwa kwezilimi zomphakathi.

Uphinde aqhubeke athi i-onomastiki ingumkhakha ogxile ekufundweni kwamagama kanye nokwethiwa kwawo. UDe Klerk kanye noBosch (1995:69) bachaza i-onomastiki njengesayensi eshintshashintshayo engamile ndawonye esivumela ukuba sibheke noma sicinge ushintsho emphakathini wonke jikelele.

I-onomastiki isifundo sesayensi yokufundwa kwamagama kanti ixuba izindlela namasu amaningi okwethiwa kwamagama ezibandakanya izindlela eziningi zokwetha amagama. Umcwaningi kulolu cwaningo uhlose ukubheka ushintsho ekwethiweni kwamagama okuyimbangela yezinto ezahlukene okubalwa kuzo inkolo, ukuqhoqhotshalwa kwamandla amadoda, imithelela yamagama amasha noma esimanje, ukushintsha kwabaqhoqhobele amandla, ubuchwepheshe kanye nendima yomuntu ngokobulili, ukuntuleka kwemishado, impucuko kanye nokunye okuningi. Lolu cwaningo luzosebenzisa injulalwazi ye-Onomastiki. Ngokuka Machaba (2004:24) i-Onomastiki ichazwa njengesifundo esiyisayensi yokufundwa kwamagama. Amagama angaxuba amagama asekhaya, ezindawo, izinyoni kanye nokunye. Uphinde achaze futhi i-onomastiki njengegatsha *le-sociolinguistics* elixube ukwethiwa kwamagama, ukwethiwa kabusha kwamagama, ukubulala amagama abevele ekhona ezinto. I-onomastiki njengesifundo, asibuki nje kuphela isimo segama ngokwesayensi yokufundwa kwezilimi kodwa sibheka izinto eziphathelene nesiko kanye nezengqondo ezithinta noma ehambisana nokukhethwa kwagama elinikezwa leyonto yilowo osuke eyinikeza igama.

UNgubane (2000:17) ngakolunye uhlangothi uchaza i-onomastiki njengesayensi yokufundwa kwamagama kanti ixuba izindlela namasu amaningi okwethiwa kwamagama ezibandakanya izindlela eziningi zokwetha amagama. URaper (1987a:78), uchaza i-onomastiki, ngokuthi "Onomastiki inento yayo okuwukufundwa kwamagama abantu. Amagama abantu njengayo yonke enye inkomba yokufundwa kwezilimi, exube ukuhleleka komsindo okungenzeka kuvezwe ngokwendawo, kube nomqondo kanye nencazelo. Kanti futhi inomsebenzi wokubhekisa, noma ukuchaza

nezinto ezingasikhona ucwaningo zilimi. Kafushane uRaper( 1987 ) uchaza i-onomastiki uthi:

Inomastiki iyingesayensi yokufundwa kwamagama<sup>1</sup>.

Kulolu cwaningo igama onomastiki lisetshenziswe ukubheka ukwethiwa kwamagama kanye nokushintshashintsha kwendlela yokwethiwa kwegama kanye nemithelela yaloloshintsho.

### **1.5.2 I-anthroponymy**

Isifundo sokwethiwa kwamagama sibizwa nge-*anthroponymy*. I-*anthroponymy* ihambisana nozalo, isifundo mayelana nendlela yokuziphatha kanye nendlela yokuphila yabantu. I- *anthroponymy* ingena ngaphansi kwesambulela se-onomastiki esimayelana nokufundwa kwamagama kuxube isakhiwo kanye nokusebenza kwawo (Algeo 1992: 727).

### **1.5.3 Isiko**

UVan der Zanden (1963:3) uthi isiko amagugu enhlalo yabantu. Lezi izindlela ezifundwayo zokucabanga, zemizwa, kanye nezenzo (*actions*) ezidluliselwa esizukulwaneni kuya kwesinye. Uqhuba ethi leli gama elithi isiko lingachazwa njengesamba sezinkolelo, imithetho, izinto ezenziwayo, indlela yokuxhumana yalelo qoqo elithile labantu. Isiko yileyo ndlela yaleso naleso sizwe esithile esiphila ngayo noma esikholelwa kuyo. NgokukaNyembezi (1992), isiko inqubo eyejwayelekile noma indlela elandelwayo maqondana nesimo esithile. Uthi leli gama elithi isiko umuntu angalichaza ngokuthi lingumkhuba owenziwayo, inqubo eyejwayelekile elandelwa yisizwe ngesizwe.

UNdlovu (1997: 9) uchaza isiko kanje:

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<sup>1</sup>In summary Raper (1987) explain Onomastic as the scientific study of names.

Isiko lilawula indlela yokuziphatha kwabantu bakulowo mphakathi kanti futhi likhiqizeka olimini abalukhulumayo nabalubhalayo<sup>2</sup>.

UBerreman (1971) yena ubona isiko njengendlela yenhlalo kanye neyokuziphatha eyadluliselwa omunye komunye, okulindelekile, ukuqonda okufanayo, kanye nemigomo umuntu ngamunye ayabelana nabanye abantu beqembu lakhe. Abakuthathi lokhu njengento ebalawulayo ngoba bayifunda ngendlela bese bezithola sebephila ngaleyo ndlela. Ngemuva kokufunda lokho kuziphatha, imikhuba kanye nezinkolelo babe sebephila ngazo ezintweni abazenza usuku nosuku. UCohen (1982:413) ubona isiko njengendlela yempilo yeqeqebana labantu abathile kanye nokwabelana kwendlela yokuziphatha abayifundile, imikhuba kanye nezinkolelo<sup>3</sup>.

UNgubane (2000:146) uthi isiko lichazwa abacwaningi abanengi ukuchaza zonke izinto ezenziwa abantu. Angeke kube nesiko ngaphandle kwabantu, kanti nabantu abekho ngaphandle kwesiko. Isiko lixube ulwazi, izinkolelo, ubuciko, imigomo, imithetho, imikhuba etholwa noma efundwa umuntu njengelungu lalowo mphakathi. Isiko kwabelana abantu abanengi ngalo kanti futhi lilawula ukwenza kwabo kulokhu okubazungezile kanye nabanye abantu. Isiko liyadluliselwa kusuka esizukulwaneni kuya kwesinye, lokho okusho ukuthi litholwa/ litholakala ngokufunda. Liqukethe imithetho yokuphila nayo engashintsha noma yinini. Ukushintsha kwesiko kungadalwa ukuhlngana kwamasiko ahlukene.

Kulolu cwaningo isiko lichazwe njengendlela yokuziphatha kwamalungu omphakathi othile (amaZulu). Lokhu kuncike ekutheni lowo mphakathi ucabanga futhi uzizwa kanjani. Isiko liqondise ezintweni abazenzayo kanti futhi lichaza indlela izinto ezibukeka ngayo empilweni.

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<sup>2</sup> Culture conditioned the behaviour of the people of that society and is reflected in the language they speak and write.

<sup>3</sup> The way of life of a particular group of people and their shared set of learned manners, customs and beliefs.

#### 1.5.4 Ukwetha

Ukwetha igama kuyinto ebalulekile kakhulu ngoba kusuke kunolwazi oluthile oludluliswayo uma kwethiwa igama. Uma lowo owetha igama etha igama kumele aqaphele ukuthi igama linencazelo ethile futhi esho okuthile kulowo owethayo nalowo owethiwayo. Ukwetha kungachazwa ngezindlela ezahlukene. Uma lowo owetha igama etha igama lento akumele ethe ngegama elingenancazelo ethile ngoba okubalulekile ekwethiweni kwegama nakulo igama uqobo incazelo. Ukwetha kungachazwa ngezindlela ezahlukene.

UNyembezi (1992:105) uthi igama lisho izinto ezine okunye okuwukuthela ubisi eguleni, ukuchatha, ukuxoxa izinganekwane bese liphinde lisho ukwetha umuntu igama. UNyembezi (1992:427) uphinde aveze ukuthi “ukwetha ukuqamba igama noma ukudala into entsha. Uma lowo owetha igama etha igama kunokwenzeka ukuthi libe ngelokuqala lelo gama kulowo osuke ethiwa igama kanti futhi kuyenzeka kungabi ngelokuqala. Ukwetha igama kukabili, kungaba igama elihle ngokuthi lelo gama liqanjwe kukuhle ngokwesimo kanti futhi kungeke kwaba kuhle uma isimo besingesihle, lokhu kubonakala kahle ekwethiweni kwamagama abantu okugxilwa kakhulu kukhona ngokwalolu cwaningo”.

UMeiring (1997:21) yena uchaza ukwetha ngokuthi “kuyizinga lefa lomuntu ngesidingo sakhe sokuveza kanye nokunika incazelo emhlabeni aphila kuwo<sup>4</sup>. Lowo owetha igama akaphili yedwa kodwa uphila nabanye abantu abamdibi munye naye”.UBean (1980:73) uthi:

Ukwetha kungachazwa njengokudlulisa ulwazi, isigigaba noma isehlakalo nokubona izinto zingakenzeki ezigcinwe ngokweziphakamiso ezinganqunyelwe sikhathi<sup>5</sup>.

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<sup>4</sup> Naming is an inherent quality of man in his need to identify and give meaning to the world in which he lives.

<sup>5</sup> The process of naming can be described as translation of knowledge, episodes and foresights stored in timeless propositions.

Ukwetha igama kutshengisa ukuthi ulwazi alugcinwa nje esifubeni somuntu oyedwa luhlale luyimfihlo kodwa ludluliselwa kwabanye abantu ngokwethiwa kwamagama ezinto ezithile njengezindawo, izintaba, abantu, imifula nokunye. Into eyethiwe iqukethe ulwazi oluthile olusuka kulowo owetha igama luya kwabanye abantu.

UPirie (1984:144) yena uthi:

Ukwetha igama akuwona umphumela wokufihliwe ngokomcabango kodwa ngokwahlukana kwamazinga. Ukwetha kukhomba umsebenzi nomphumela wenhlalo. Emazingeni ahlukene ukwethiwa kwezindawo kungumsebenzi womphakathi<sup>6</sup>.

Kubalulekile ukuthi owetha igama awukhiphe umcabango wakhe ngento ethile, lokhu kungabonakala kalula ekwethiweni kwamagama abantu. Uma ingane yethiwa igama kusuke kunesizathu esithile igama elethiwela phezu kwaso. Amazinga okwetha ayehlukahlukana kubantu abehlukene nenhlalo abayihleli noma abayiphilayo. Kungenzeka ukuthi owetha igama asebenzise amagama athile ukuveza ngokusobala isimo senhlalo.

UThipa (1987:108) uthi emiphakathini yase-Afrika ukwethiwa komntwana kuveza ezinye izinto ezisemqoka. Umntwana, ikakhulukazi ozalwa ekhaya eliphila isintu ukayena kuphela owabazali bakhe kodwa nomndeni ekugcineni futhi ungowo mphakathi<sup>7</sup>.

Kulolu cwaningo leli gama lisebenzisa incazelo esho ukwetha umuntu igama.

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<sup>6</sup> Naming is not only the outcome of private and impenetrable contemplation. In varying degrees the naming of places is a social activity.

<sup>7</sup> In African societies the naming of a child assumes some very particular significance. A child, special in a very traditional home, is regarded as belonging not only to his/her parent but also extended family and eventually to the community (Thipa,1987:108)



## **1.6 Umehluko phakathi kwegama igama (ibizoqho) kanye negama (ibizonto)**

### **a) Igama (ibizonto)**

Kusemqoka kakhulu kulolu cwaningo ukuthi sazi kabanzi ngegama ngoba igama liyingqikithi. Abacwaningi abehlukene bachaza igama ngezindlela ezahlukene okuthi ekugcineni kuphunywe nencazelo eyodwa efanayo, lokho kutshengisa ukuthi igama lenza umsebenzi owodwa kokwethiwe futhi zonke izincazelo ziyizo, ayikho engesiyo kuya ngokuthi lowo mcwaningi yena ulichaza kanjani. UChauke (1992:10) uthi abacwaningi be-omomastiki bakholelwa ekutheni umuntu ungumuntu ngenxa yegama ethiwe lona. Kwezinye izingxenye zomhlaba, umntwana uthathwa njengomuntu ngemva kokwethiwa igama

UNyembezi, (1992:126) yena uchaza igama ngokuthi:  
Igama ibizo lomuntu noma lento, okuyibizonto noma ibizoqho.

UNyembezi akakuvezanga ukuthi njengoba igama kuyibizo lomuntu noma lento lokho ngabe kusho ukuthini, ngabe lona ibizo liyini liyini. Kunokwenzeka ukuthi igama nebizo into efanayo ngoba kwenza umsebenzi ofanayo kokwethiweyo. Ukugcizelela kungaba uhlobo lwebizo (amabizonto/amabiqho)

I-American College Dictionary (1991:206) ichaza igama ithi:

Igama ibizo noma inhlanganisela yamagama, kungaba indawo, umuntu noma into, umzimba noma yini eyaziwa ngalo<sup>8</sup>.

Le ncazelo isivezela ukuthi igama lichaza uqobo lwendawo, umuntu kanye nanoma yini okungaba into ebonakalayo noma engabonakali ephilayo noma engaphili.

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<sup>8</sup> Name is a word or combination of words by which a person, place or thing, a body or class or any object of thought is designated or known

NgokukaKoopman (1979:153), ehunyushelwe esiZulwini:

Indlela yokwakheka kwegama ingumsusela wento ethile. Onke amagama asuselwa emithonjeni yolwazi ethile olimini. Leyo mithombo yolwazi kungaba amanye amabizo, noma izingxenye zenkulumo ezifana nezabizwana, iziphawulo, izenzukuthi, njalonjalo noma inhlanganisela yalokhu emshweni.

Kubalulekile ukubhekisisa ukuchazwa kwegama yilaba babhali ngoba noma bebeka ngendlela eyahlukene kodwa umqondo ophelelayo ngazo zonke izincazelo uyefana.

UNicolaisen (1976:143) ubalula ukuthi:

Igama kumele laziwe ukuze lizosetshenziswa kahle, nakuba kungekho okugququzela ukuqondwa kwalo<sup>9</sup>.

NgokukaPlato ecashunwe uNicolaisen (1987:9):

Abizo akuwona amagama abantu nje nezindawo kuphela kodwa futhi amabizo ajwayelekile njengabantu, umphefumulo noma umzimba<sup>10</sup>.

Uma siqaphelisisa le ncazelo kaPlato icacisa omunye umqondo wokuthi igama akulona elomuntu nendawo kuphela kodwa nezilwane kanye nezinye izinto, isibonelo uma sithi umoya, umzimba, isitsha, njalonjalo; sisuke sisho amagama lezi zinto esizibizayo nezaziwa ngawo. Kuyona yonke into ekhona kungaba esikubonayo nesingakuboni, esingakuthinta nesingeke sakuthinta, okuphilayo nokungaphili kodwa kunegama lakho okubizwa noma okwaziwa ngalo. Umsebenzi wegama ukwahlukanisa into kwezinye izinto. Ikakhulukazi uma sibheka amagama abantu, izikole, imifula, izintaba, imitholampilo, imigwaqo njalonjalo; konke lokhu kunamagama aqukethe umlando othile. Ngokwejwayelekile kuye kube khona umuntu

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<sup>9</sup> Nicolaisen (1976:143) points out that a name must be known in order to be able to use it properly, whereas there is no compelling to understand it.

<sup>10</sup> Names are not just names of person and places but also common nouns like man, soul, and body.

onolwazi olugcwele ngomlando okunguyena owetha amagama alezi zinto ezibalulwe ngenhla. Amagama asivezela umlando othile wento eyethiwe kanye nalowo owethayo. Umntwana angake athathwe njengomuntu ophelele ekhaya uma enganalo igama. Igama linika igunya elithile kulowo olethile kanye nowethiwe.

Amagama njengamagama aziwa ngokwamaqiniso akhulunywayo futhi anomqondo kunoma yiluphi ulimi, ayingxenywe esemqoka yolimi njengoba engethi kuphela imvelo, kanti aphinde agcine wonke umehluko mayelana nezimila nezilwane. Amagama enza kube lula ukuphilisana phakathi kwemvelo nesintu sisonke, okwenza kube lula ukukwazi ukuqaphela ingozi, injabulo nokusetshenziswa kwazo zonke izinto ezisizungezile nezenza impilo iqhubeka.

NgokukaJohn (1973:6), igama lingaphezu komaka noma izinhlelo zomsindo noma zonkamisa. Uma sihlaziya igama sithola ukuthi kunomlando, inganekwane kanye namaqiniso. Igama lingachazwa kabanzi njengebizoqho akhombisa into ethile ngaphandle kokukhombisa izinga lobumqoka baleyo nto (Encyclopedia Britannica, 1968:1156). NgokukaTulloch (1993:40), igama liyigama (*ibizoqho*) umuntu ngamunye, isilwane noma into eyaziwa ngayo. Ngamanye amazwi igama(*ibizoqho*) liyigama lamagama into eyaziwa ngayo. Leli temu (*ibizonto*) lisetshenziswe ngale ndlela kulolu cwaningo.

UMphande (2006:104) uthi phakathi kwamasiko amaningi ase-Afrika igama lisho okuningi mayelana nomuntu lowo elinikezwe yena, ulimi elisuselwe kulo kanye nomphakathi eliphuma kuwo. Uthi lingakhombisa umlando ohlangene kanye nosekwehlakele empilweni yabantu abazungeze lowo muntu. Ngakho emiphakathini yase-Afrika, igama lomuntu kuthiwa linencazelo egcwele, liwuphawu, linenhloso enkulu futhi kufanele libe nokuxhumana okulandelana ngandlela thile nalowo muntu elinikezwe yena, buka uMachaba (2003); uSumbwa (1997); uNeethling (2003); uPongweni (1983); u-Obeng (2001); uDe Klerk noBosch (1995). Ocwaningweni lwabo, laba bacwaningi lokwethiwa kwamagama bacacisa ngezibonelo ezibanzi

incazelo equkethwe ngamagama ase-Afrika kanye nokuxhumana okulandelana ngandlela thile nomnikazi wegama. USumbwa (1997:51) uthi kumaBarotse aseZambia umntwana ukuphila kwakhe okungatshazwayo kungenzeka abizwe ngo*Kekela* okuchaza ukuthi “angeke akubone ukushona kwelanga”, no-Obeng (2001:15) uthi kuma-Akan umntwana ozalwe ngesikhathi esinokuthula angabizwa ngo-Okoto kanye noPongweni (1983:16) uthi kumaShona umntwana ozalwe ngesikhathi esinokuthula angabizwa ngoRunyararo.

Ngale ndlela amagama amaningi ase-Afrika empeleni afingqa izindaba ezinde noma ukusebenzisa incazelo kaPongweni (1983:16), igama lase-Afrika “liyisipiliyoni eside esifingqwe ngendlela echazayo eyimfihlo”. Ngebhadi ukufingqa kujwayeleke ukuba kube kufishane kakhulu futhi kwethulwe ngendlela enobuchule obukhulu okuwukuthi akuqondakali kalula ungenalo ulwazi olungaphambili lwendaba ende ephathelene nakho.

Njengoba sekuke kwabalulwa ukuthi umsebenzi wegama ukwahlukanisa noma ukubiza umuntu othile onalelo gama elithile. U-Ingrahm (1953:XV), uchaza igama ngokuthi:

Igama lomuntu yilelo okungelomuntu ngamunye, elimahlukanisa kwabanye abantu bomndeni. Kungaba igama lokuqala noma igama lokugcina ohwini uma isiko lwokwetha libeka phambili igama lomndeni (isibongo) phambili.<sup>11</sup>

## **1.7 Izinhlolo zocwaningo**

- Lolu cwaningo luhlose ukubheka izinto eziholela oshintshweni ekwethiweni kwamagama abantu abangamaZulu. Lugxile esiFundeni saseMkhanyakude. Lokho kuzokwenziwa ngokuthi kubhekwe amarejista asezikoleni ezikhethiwe zamabanga aphantsi ngenhloso

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<sup>11</sup> A personal name: Is the one that belongs to an individual, distinguishing him or her from the other members of the family. It may be a 'first name' or it may be the last name in a string if the naming culture puts family names first.

yokubheka ushintsho ekwethiweni kwamagama. Isizathu sokusebenzisa irejista ukuqoqa uhlu lwamagama okuyiwona azoveza umehluko osuwenzekile kusukela ngonyaka wezi-2000 kuze kube manje.

- Luphinde futhi lubheke ukwethiwa kwamagama indlela abhaleke ngayo kanye nezincazelo zayo.
- Enye inhloso yokwenza lolu cwaningo ukuveza izindlela ezahlukene zokwetha amagama eziyimbangela yoshintsho ekwethiweni kwamagama.
- Luhlose ukubheka imibono yabantu abangamaZulu ngoshintsho ekwethiweni kwamagama.

### **1.8 Imibuzo ezophendulwa ucwaningo**

- Iziphi izinto eziholela ekushintsheni kokwethiwa kwamagama kubantu abangamaZulu esiFundeni saseMkhanyakude?
- Luvela kanjani lolu shintsho ekwethiweni kwamagama abantu?
- Kungani abantu abangamaZulu bebuka ukwethiwa kwamagama ngale ndlela ababuka ngayo?

### **1.9 Umklamo wocwaningo**

Lolu cwaningo lwenzelwe endaweni yaseMkhanyakude eNyakatho neKwaZulu-Natali. Abantu abayishumi abaphakathi kweminyaka eyishumi nesishiyagalombili kuya kwengamashumi amahlanu babe yingxenye yalolu cwaningo. UMkhanyakude ungesinye seziFunda zesiFundazwe saKwaZulu-Natali kweziyishumi nanye, esiseNyakatho neKwaZulu-Natali. Lesi isiFunda esisendaweni esemakhaya. Amadolobha amakhulu kulesi siFunda uMtubatuba, iseHluhluwe, eMkuze, eJozini, Kwangwanase kanye naseNgwavuma uma uqhubeka ubheka phambili eNyakatho. Abantu ababalelwa ezi-573,353 bakhuluma ulimi lwesiZulu (Census:2001). UMkhanyakude wethiwa ngemuva kwesihlahla eside esiphuzi okusho ukuthi “sibonakala sikude”. Le ndawo ixube ezinye izindawo eziningi

ezinobuhle bendalo obumangalisayo, njengeSimangaliso Wetland Park, iSodwana Bay kanye neKosi Bay. Kanye neziqiwu okubalwa kuzo iHluhluwe-Umfolozi, iNdumu kanye neTembe *Elephant Park* (Census:2001).

### **1.10 Izinkinga okuhlangatshezwane nazo**

Izinkinga umcwaningi ahlangebazane nazo kulolu cwaningo ukuthi isifunda saseMkhanyakude sibanzi kakhulu. Lokho bekwenza ukuthi umcwaningi angakwazi ukufinyelela kubona bonke abantu adinga kubo ulwazi ngenxa yokuthi abanye basuke besemsebenzini.

Enye inkinga eyokuthi ubethi esehambile-ke lelo banga elide kodwa angamtholi lowo muntu angakwazi ukuthola kuye ulwazi aludingayo. Lokho kulubambezelile ucwaningo kakhulu.

Inkinga enkulu kakhulu umcwaningi ahlangebazane nayo ukuthola invume yokwenza ucwaningo eMnyangweni Wezasekhaya okuholele ekutheni agcine esesebenzisa ulwazi aluthole ezikoleni kanye nokubuza imibuzo kuphela. UMnyango Wezasekhaya ukhale kakhulu ngokuthi abasavumelekile ukukhipha ulwazi kunoma ubani ngoba besabela ubugebengu. Umcwaningi kwale ngisho esezama ukuchaza kabanzi ngocwaningo lwakhe kanye nomthelela walo kodwa kwabanhlanga zimuka nomoya.

Ukungayitholi kusenesikhathi invume yokwenza ucwaningo eMnyangweni wezeMfundo kwenze ucwaningo lwaqhuba isikhathi eside kuna lesobesilindelekile.

Izicwadi eziningi umcwaningi abezisebenzisa zibhalwe ngolimi lwesilungu ngakho bekudingeka ukuba ayihumushe imibhalo. Lokho bekudla isikhathi esiningi kakhulu.

### **1.11 Isidingo socwaningo**

Isidingo sokwenza lolu cwaningo sikhulu kakhulu futhi sisemqoka kubantu abangamaZulu abaphila esikhathini samanje. Njengalokhu sikholelwa ekutheni ukwethiwa kwamagama kuyingxenye yesiko kanti futhi aqukethe izincazelo ezithile, lolu cwaningo luzosiza ukuveza kanye nokugcina

umlando ngendlela okwakwethiwa ngayo amagama kudala kanye nendlela asethiwa ngayo manje.

Lolu cwaningo luzosiza ukuveza umehluko okhona ngembangela yokwetha amagama kubantu abangamaZulu. Imbangela yokwethiwa kwegama kubukeka sengathi isithanda ukushintsha ngenxa yezizathu ezahlukene uma sibheka imisebenzi eyenziwa abanye abacwaningi ngeminyaka eyedlule, ikakhulukazi amagama esintu. Ucwaningo olufana nalolu lusemqoka futhi ukuveza ukuthi izinguquko ezenzeka emhlabeni zinomthelela ongakanani ekuguqukeni kwesiko.

### **1.12 Ukuhleleka kwezahluko**

Lolu cwaningo luhlukaniswe izahluko eziyisihlanu.

#### **Isahluko sokuqala:**

Isahluko sokuqala isethulo socwaningo, umlando wamaZulu, ukuchazwa kwamagama asetshenziswa kulolu cwaningo, inhloso yocwaningo, imibuzo ezophendulwa ucwaningo, izidingo zocwaningo, izinkinga okuhlangatshezwane nazo kanye nomklamo wocwaningo.

#### **Isahluko sesibili:**

Isahluko sesibili kuzobe kubhekwa osekubhaliwe ngabanye abacwaningi ngalesi sihloko noma okuhambisana naso.

#### **Isahluko sesithathu:**

Isahluko sesithathu sizonikeza izindlela zokuqoqa ulwazi ezizosetshenziswa kulolu cwaningo sezichazwe kabanzi. Imibuzo kanye namathuluzi azosetshenziswa ukuqoqa ulwazi. Imibuzo izoqoshwa bese ibhalwa phansi. Injulalwazi ezosetshenziswa kulolu cwaningo nayo izivezwa lulesi sahluko.

**Isahluko sesine:**

Isahluko sesine sona sizoveza futhi sixoxe ngalolo lwazi olutholakele ngesikhathi kwenziwa ucwaningo bese sihlaziya futhi sihlele ulwazi olutholakele ngendlela yekhwalithethivu kanye nekhwantithethivu.

**Isahluko sesihlanu:**

Esahlukweni sesihlanu okuyisahluko sokugcina kuzobe kuphethwa futhi kuvezwe nezincomo ngalolu cwaningo.

**1.13 Isiphetho**

Igama lisemqoka kuyo yonke into eyethiwe igama. Igama lisebenza ukwahlukanisa into ethile kwezinye izinto, isilwane kwezinye izilwane kanye nomuntu othile kwabanye abantu. Lapha kubalwa izinto eziningi ngoba ayikho into ekhona emhlabeni engenalo igama. Ukwethiwa kwamagama kusho ukugcineka komlando oyigugu uphila njengalokhu umlando usho ulwazi. Singabala amagama emifula, izikole, izitolo, imitholampilo. Ngokwesiko lwamaZulu igama alisho noma alivezi nje kuphela izinto ezenzeka mhla ingane izalwa kodwa nendlela ekhuliswa/ezokhuliswa ngayo.

Ukwethiwa kwamagama kuyinto esemqoka kunoma yiliphi isiko. Kodwa indlela yokwetha iyahluka isiko nesiko. Ukwethiwa kwamagama kuhambisana nolimi lalowo owetha igama kanye nalowo owethiwayo. Kubantu abangamaZulu igama alethiwa nje kuphela ukhulukanisa into ethile kwethile kodwa kunencazelo esemqoka ehambisa noma enanyathiselwa egameni.

Lesi sahluko siqukethe isingeniso kanye nesethulo socwaningo. Umlando wabantu abangamaZulu uveziwe wachazwa. Amagama uqukethe ucwaningo nawo futhi achaziwe kabanzi ukwenzela ukuthi lowo ofundayo athole izincazelo zawo ngasekuqaleni. Izinhloso, imibuzo ezophendulwa ucwaningo, izinkinga okuhlangatshezwane nazo, isidingo socwaningo kanye nokuhleleka kwezahluko kuveziwe kulesi sahluko.



## **ISAHLUKO SESIBILI**

### **UKUBUYEKEZWA KWEMIBHALO NENJULULWAZI**

#### **2.1 Isingeniso**

Amagama abantu abangama-Afrika asebenza njengento yokuxhumanisa kanye nendawo yokugcina amasiko kanye nemilando yomphakathi. Nakuba abantu abangamaZulu abaningi, njengabantu ucwaningo olugxile kakhulu kubo, kulezi zinsuku bengazi ngezincazelo, ubumqoka kanye nezakhiwo zamagama abo. Lolu cwaningo luphenya ngoshintsho endleleni okwethiwa ngayo amagama. Igama elinikezwe umuntu kunoma yiliphi izinga lempilo yakhe linencazelo kanye nesakhiwo.

Imiphakathi yase-Afrika isebenzisa amagama ukudlulisa imigomo yesiko kanye nemikhuba yezinto ezenzeka empilweni yabo yemihla ngemihla. Ngaphambi kokuba abantu bakwazi ukufunda nokubhala, amagama ayasetshenziswa njengento yokuqopha noma yokubhala izigameko ezibalulekile kanti futhi ayeyingxeye yobuciko bomlomo.

Lesi sahluko sona sibheka sihlaziye imibhalo esike yenziwa mayelana nesihloko noma okuhlobene naso. Okokuqala siveza okubhaliwe ngokwethiwa kwamagama emazweni angaphandle kwaseNingizimu Afrika, ngokwethiwa kwamagama e-Afrika, eNingizimu Afrika bese sigcina ngokubheka ukwethiwa kwamagama kubantu abangamaZulu okuyibona abayingqikithi yogcwaningo. Inhloso yokuqala kucutshungulwe ukwethiwa kwamagama emazweni angaphandle kwehle njalo bekuwukufuna ukulandela kahle imbangela yokwetha kanye noshintsho oselwenzekile. Imbangela yokubheka indlela obekwethiwa ngayo kwamanya amazwe kwehle njalo kuze kufike eNingizimu Afrika ukuqhathanisa izindlela ezahlukene zokwetha kanye nokushintshashintsha kwazo, okuzofakazela ukuthi ukushintsha kwesiko kanye nesikhathi esiphila kuso kunamuphi umthelela. Okuningi osekubhaliwe okuhambisana nalesi sihloko kugxile kakhulu endleleni yokwetha, yingakho kuyikhona okuvela kakhulu uma kuhlaziywa imibhalo. Bancane kakhulu abacwaningi ababhale ngoshintsho ikakhulukazi kwamanye amazwe. Asikho isizathu esisemqoka kangako

sokukhetha amazwe abe yingxenye yocwaningo, umcwaningi ubethatha noma ngabe yiliphi izwe asefunde kabanzi ngalo kanye nosekubhalwe ngalo izikhashana. Nakuba ulwazi olutholakale ngosekubhaliwe emazweni angaphandle mayelana nokwethiwa kwamagama kungakhombisi ushintsho ekwethiweni kwamagama kodwa kusemqoka ukuveza umehluko endleleni yokwethiwa kwagama kanye nemikhuba ehambisana nakho. Izinjulalwazi ezisetshenzisiwe ziveziwe nazo kulesi sahluko, okuyinjulalwazi ye-*Dynamic onomastic* kanye nenjulalwazi yokucwaninga ngezilimi (*theoretical linguistic*).

## **2.2 Osekubhaliwe ngokwethiwa kwamagama**

Isifundo sokwethiwa kwamagama sesenziwe ababhali abaningi eminyakeni eyedlule. Kunemibono eminingi mayelana nokuthi lethiwa kanjani igama. Lapha umcwaningi uzoveza imisebenzi yababhali abathile esebeke bacwaninga ngokwethiwa kwamagama. Ababhali abafana noKoopman (1986), uThipa (1983; 1987), uMoyo(2009), uVilakazi (2002), uMönnig (1967), uGuma (2001), uMoyo (1996), uNeethling (2003:47), uMatunda (2011),Ngubane(2000), Machaba (2003;2004) kanye noBosch noDe Klerk (1995), bakhuluma kakhulu ngezindlela zokwethiwa kwamagama. Njengokusho kwesiko, ukukhethwa kwagama kuthintwa izinto eziningi. Lezo zinto iningi lazo ziyahluka ngokwesiko.

Umbono kaMthobeli (2001) ekwethiweni kwamagama uthi amagama angaphezu kwagama noma kwamagama omuntu, isilwane, indawo noma into eyaziwa ngayo kanti liveza ukwakheka, ubuyena, noma ukwaziwa, ukuhlukaniswa komuntu kwabanye okusemqoka. KubeSuthu eNingizimu Afrika amagama kanye nezinhlelo zokwethiwa kwamagama kuyisiko lokutolika kanye nokuhumusha izigameko mayelana nomlando. Zimele noma ziveza izinto ezenzeke empilweni yomuntu ngamunye noma kulelo qoqo labantu, imikhuba kanye nemigomo, indima kanye namagunya, kanye nobuwena kanye nezinga noma incazelo yomuntu ngamunye. Incazelo yesiko yamagama abantu kanye nobudlelwane kwabo kugxile ezigamekweni eziwumlando. Ngokwalo mcwaningi amagama kanye nezincazelo

emphakathini kusebenza njengesiko lokucacisa umbono kaMina (*self*), wabantu kanye nomuntu ngamunye.

UChauke (1992) uveza ukuthi amagama abamba iqhaza elikhulu ukukhumbuzisa isizukulwane esizayo ukuthi ngelinye ilanga kwaphila iqoqo elithile labantu endaweni ethile. Amagama asebenza njengezimpawu ezizohlala zikhona empilweni yonke yabantu. Kanti nesizukulwane esizayo ngeke sibe sesinyameni njengoba amasiko abo ekulwela lokho. Amagama ayingcebo yomphakathi kanti futhi kumele alondolozwe ngokunakekelwa ngaso sonke isikhathi.

Amagama awagcini nje ngokusikhumbuzisa ngezizukulwane njengoba uChauke ebalula ngenhla kodwa abuye asize ukwambula umlando wezwe. Lokhu kukhombisa ukuthi amagama avumela abantu ukuba bazi umhlaba kanye nabantu abawakhele. Ngamanye amazwi, abantu kumele bawazi amagama njengesikhumbuzo esibalulekile noma ingcebo eyohlala njengobufakazi bomlando wabantu abaphila emhlabeni. Abantu abangamaZulu njengawo wonke ama-Afrika, banikeza amagama ngokwezimo ezithile. Izikhathi eziningi balawulwa izimo ezenzeka ngesikhathi sokuzalwa kwengane, ukuziphatha kukamama okhulelwe ngesikhathi esakhulelwe, umlando womndeni kanye nezinkolelo zezenkolo.

UCabral (2008) ukhombisa ukuvumelana nemibono esivezwe ngenhla kodwa yena ugcizelela ukuthi uhlelo lokwethiwa kwamagama luqukethe imiphumela mayelana nokuthi uyini umuntu kanye nokuthi utholakala kuphi futhi kanjani emhlabeni. Izindlela ezahlukene abantu abethiwa ngazo zinemiphumela eyahlukene ngokwakheka kwempilo yabo njengabantu. Izikhathi eziningi sikholelwa ekutheni eminyakeni yethu yesimanje, amagama ethu asungulwe ngendlela efanayo, kodwa akulona iqiniso kanti imiphumela ehambisana nemikhuba eyahlukene yokwethiwa kwamagama anamuhla ingabonakala ibanzi emhlabeni wonke jikelele.

NgokukaCabral (2008) ocwaningweni lwakhe yena uthole ukuthi amagama abantu bamaHindu abonakala esebenza ngendlela efanayo namagama abantu bamaPutukezi, njengamagama esiNgisi. Esikhathini esingengakanani, amagama ayesehluke ngendlela yokuthi ayengasebenzi njengoba amagama anamuhla enza kulezi zinsuku. Ukusebenza kwamagama ama-*Iberian* isibonelo, ibonakala ihlukile kakhulu kunendlela yase-*Anglo-French* okuyizwe lase-*England*. Ngakho-ke amagama ayahlukanisa kodwa futhi avumele ukubamba iqhaza elikhulu ngendlela yokubandakanya amasiko. Lokhu kuveza ngokusobala ukuthi nakuwo amaZulu amagama angasebenza ngendlela efanayo neyezinye izinhlanga noma izizwe kodwa bese kuhluka indlela yokwenza kanye nemikhuba elandelwayo.

UDakubu (2000) ocwaningweni lwakhe uthole ukuthi amagama abantu kanye nendlela yokwethiwa kwabantu baseDagomba okuyisizwe esitholakala eNyakatho neGhana igxile ekwahlukaneni kwamasiko kanye nomlando wabo. Ukwethiwa kwengane igama emva kokuzalwa kuthathwa njengokumenyezelwa kwelungelo lokuzalwa komntwana njengelungu leqembu elaziwayo. Lelo gama lithathwa njengegama elisemqoka ngokwabantu bamaDagomba. Amagama ethiwa ekuzalweni komntwana noma ngaphansi kwezimo zamasiko athile.

UDakubu uqhubeke wabhala wathi emibungazweni yesintu yokwethiwa kwengane igama, izinwele zengane ziyagundwa. Igama kungaba igama lobungcwele noma indawo yokukhonzela isibonelo Buguli (buyub). Amagama ethiwe abaphrofethi noma ngesiphrofetho athathwa njengamagama ama-Dagomba angempela noma abalulekile. Nakuba kunamagana amaningi aphathelene nezimo ezihambisana nokuzalwa komntwana. Lelo gama yilelo umntwana anikezwa lona kuleso simo. Ngakho igama kumele libekwe njengegama elibalulekile.

Ukwengeza umntwana unikezwa isibazi esisebusweni sebutho noma isizwe ethiwe ngaso. Indlela yokwetha umntwana ibukeka isusa umntwana

ebungozini bokwethiwa ngemimoya emibi. Kanti futhi kunesenzo sokuqamba amagama ukuvikela umntwana emva kokuba umama womntwana eseke washonelwa izingane izikhashana eziningi. Amagama amaDagomba awaqondile ukwenza umntwana avele emubi kodwa ukuba engamukeleki emimoyeni emibi yenyama. Umntwana ozalwe ngosuku olusemqoka noma olukhulu ngokujwayelekile uqanjwa ngalo lolo suku. IChimsi (cimsi) inyanga engcwele kanye nosuku lwayo lukakhisimuzi noma lukancibinjane, kanye neDamba (damba) imigubho noma imibungazo emikhulu, yilawo magama ajwayelekile alolu hlobo.

UDakubu (2000) naye uveza ukuthi umntwana angethiwa ngesikhathi azalwe ngaso. La magama alandelayo agxile esiqwini; *Neen* (*neen=brightening*) kanti kuveza ukuthi umntwana wazalwa entathakusa, okuthathwa njengesikhathi sezinhlanhla, *Nendo* (nendo) noma Naniendo (naaniendoo) (elabafana) kanye no*Nenpamba* (nenpaya) noma u*Niena* (niena) (elambantombazane). Amagama asetshenziswa njengegama losuku ezimweni zaseDogomba awenzi indlela ephелеle yokwethiwa kwegama, ikakhulukazi kubantu besilisa. Lawo magama osuku angethiwa njengamagama ahlukile kanti futhi amagama asemqoka. Nakuba kubonakala sengathi akuyona indlela eyejwayelekile kanti futhi awathathwa njengasemqoka ngokwendlela yaseDogomba. Aye abonakale njengahlukile emagameni osuku ajwayele ukunikezwa njengamagama asemqoka.

U-Awedoba (1996:8) uyakufakazela lokhu uma ethi “lawo magama kujwayeleke ukuba izenzo noma agxile ezenzweni. Ezinye zezibonelo yilezi ezilandelayo: *Tunteya* (tiinteeya), ligxile u-tau ( isihlahla esisabalala phansi). Leli gama lethiwa ukuveza ukuthi umndeni uyanda. *Zantale* (zantaale= ukuthatha /ukuthwala icala lomunye umuntu). Leli gama lethiwa kuqondiswe ekungabonini ngaso linye komndeni lapho abanye begxeka abanye ngamaphutha abanye” .

Uphinde agcizelele ukuthi abesilisa abangamawele bethiwa amagama osuku lwangoLwesine. Abadala baba *o-AI-Hassan* (alalsarii) noma (alaasa) kanti

abancane baba *o-Husayn*, (fufeni) noma (fuseeni) kuncika olimini lwesigodi. Le nhlanganisela yamagama ihlobene noma ihambisana nokuthi kuma-Arabic umuntu uyisakhiwo esincane somunye. Abesifazane abangamawele bathola amagama afana nalawa angenhla kodwa awabesifazane nangendlela efanayo kwabadala nabancane, *Al-Hassana* (asana) noma (sana) kanye *noHusayna* (fiilseena).

U-Edward (1996) ubalula ukuthi "amagama ayigxenye yawo wonke amasiko kanti futhi asemqoka kakhulu kubantu abawethayo kanye nemiphakathi ebethayo. Ngaphandle kokuhlukahlukana, kunomehluko omkhulu esikweni ngalinye kuya kwelinye nokuthi ethiwa kanjani amagama. Kubantu abangafundile amagama ethiwa ngokwemigomo ethile. Ngokujwayelekile emasikweni amagama anomqondo ojulile wozalo noma amadlozi, abantwana bathola amagama abo ezintweni zemvelo kanye nakulibo lomndeni wabazali babo.

Uphinde aveze ukuthi kwamanye amasiko amagama asuselwa ezehlakalweni ezenzeka ngesikhathi umama esakhulelwe noma emva kokuzalwa komntwana kanti kwabanye amagama abonakala ngemilingo noma ngomkhuleko. Kwezinye izikhathi igama elethiwa ngesikhathi sokuzalwa komntwana yilona elokuqala kwamangingi umuntu awathola ngokuqhubeka kwempilo. Uma lokho kwenzeka, amagama amasha ethiwa ukuqopha izinkomba/izibazi ezithile empilweni noma emimoyeni emibi ukuyiphamba/ukuyidida ukuze icabange ukuthi umuntu obenegama elidala ushonile. Ngaphandle kokuthi kunini, kungani nokuthi kwenzeke kanjani, kanti futhi ukunikezwa nokuthola igama kuyisigameko esisemqoka kakhulu. Ukubaluleka kwamagama kugcizelelwa imikhuba ecishe njalo ihlale inezincazelo zezenkolo ezijulile. Kubantu bamaKhasi base-Afrika eNyakatho neMpumalanga ezweni lase-India uma ingane yethiwa igama kuye kube khona umcimbi owenziwayo. Lapho abazali noma izihlobo zengane sebekulungele ukunikela ngokuthi bathele ukudla kwerayisi ezitsheni ezincanyana bese begcwalisa izitsha ngesiphuzo serayisi.

Emva komkhuleko izihlobo zithela isiphuzo erayisini bebe bebiza uhlu lwamagama ngesikhathi beconsisela phansi lokho okusebhodloleni. Igama elizokwethiwa ingane ilelo elizobizwa ngesikhathi kuthelwa ithonsi elizothatha isikhathi eside ukuphuma ebhodloleni. Emva kokuba igama selitholakele ngaleyo ndlela, bagcoba izinyawo zengane ngokudla kanye nesiphuzo bese abazali nezihlobo zengane bedla lokho kudla (Charles, 1951:11).

Ngokuka-Charles (1951), igama kanye nobuzwe kuwuhlobo lwezinkomba zokuxhumana phakathi komphakathi kanye nomuntu ngamunye. Igama lihlukanisa ingane kwabanye ukuze umphakathi uzokwazi ukubhekana nengane njengomuntu onesidingo kanye nemizwa yayo eyahlukile futhi kweyabanye abantu. Ngenxa yegama umuntu uba yingxenye yomlando womphakathi kanti futhi ngenxa yegama izenzo zakhe zizobonakala ngokwehlukile ezenzweni zabanye abantu.

UCharles (1951) uphinde aveze ukuthi amagama abazali abawakhethela izingane zabo aveza ubudlelwane phakathi kwegama kanye nobuzwe obuqukethwe yilezo zimpawu zokuxhumana. UCharles (1951) uthi lokho kuyenzeka ngempela kanti futhi kubonakala kakhulu ezinganeni ezingamawele lapho kunzima ukuzehlukanisa. Abazali baze bacabange ukuthi amawele umuntu oyedwa kodwa okwenzekile waba nemizimba emibili. Ngakho uma bewakhethela amagama bakhetha amagama agcizelela umqondo wokuthi amawele awumuntu oyedwa. UCharles (1951) uphetha ngokuthi umqondo wobuzwe noma ubuwena wokuthi amagama ethiwayo asenhliziyweni okungukuthi kungani amagama esenza sibe nokulangazelela nokuthi kungani ebalulekile kithina kanye nomphakathi wonkana. Emqondweni nje ocacile noqinisile abantu yibona abasebenzisa amagama, okuhambisana nesidingo kanye nelungelo lokwazi ngezengqondo, ezenkolo kanye nezingxenye zesiko lamagama.

U-Agyekum (2006), uchaza igama ngokuthi linomehluko kukhona igama lomuntu ngamunye kube khona igama lasekhaya elaziwa ngokuthi

“isibongo”. Uqhuba ethi igama lasekhaya igama elethiwa ingane yethiwa nguyise. Ngokwesiko kuyaphoqa ukuthi ubaba alixoxe nabazali bakhe igama, kuyenzeka futhi ubaba alixoxe nomama wengane igama. Igama lasekhaya ligxile ezizweni zakubo kababa eziyishumi nambili zama-Akan. Okuyi-*Bosommuru, Bosompra, Bosomtwe, Bosomnketia, Bosompo, Bosomdwerebe, Bosomkrete, Bosomafi, Bosomayesu, Bosomakom, Bosomakonsi, Bosomafra, kanye noBosomsika*. La magama ayesuselwa konkulunkulu, amadlozi noma abangasekho bama-Akan ababebakhonza ngezikhathi zakudala.

Abantu abazalwa obaba bomndeni owodwa, ngakho kumele babe nesibongo esisodwa. Ezinye zalezo zibongo kubalwa o-*Apau, Yeboa, Agyekum, Yankah, Ofori, kanye noAgyeiwaa*. Ezibongweni kuye kwenzekke uthole ukuthi igama lowesilisa liyafana nowesifazane ngoba sinanyathiselwe isijobelelo sowesifazane u-waa, - maa, noma bea/ba (owesifazane). Nakuba amanye amagama ebhalwa ngendlela efanayo omabili awabantu besilisa nabesifazane. Izibonelo, *Agyeman, -ÆAdwoa Agyeman*, noma *uKofi Agyeman*, kanye *noKofi* noma *Ama-Konadu. UKwadwo* noma *u-Adwoa Pinaman*, kanye *no-Adu*.

Indlela yokwetha amagama kuma-Akan ingumaka noma inkomba yezinkolelo zabantu, inkolo, isiko kanye nemicabango. Amagama aqondwa kangcono kanti futhi ahlaziywa uma umuntu ekwazi ukubona i-*ethno-pragmatics*, imikhuba, ulimi kanye nesiko lama-Akan. Amagama ama-Akan ngakho ayingxenye yokufundwa kwezilimi. Amagama ama-Akan ngokomqondo wefilosofi asho noma aqondise ezintweni abazifundile noma ezibehlele empilweni. Amagama ama-Akan angakhombisa ubuzwe beqoqo elithile futhi aveze ezinye izingxenye zesiko kanye nendlela yokuziphatha ngokwesiko. Amagama ayizinkomba ezisemqoka zendlela abantu abaziphethe ngayo. Nakuba amagama ama-Akan engaqondwa kangcono futhi etolikwe ngaphansi komqondo othile, abantu abazi ulimi kanye nesiko labantu bayakwazi ukutolika lawo magama ngendlela efanele (Agyekum, 2006).



Igama aliveli lethiwe nje kodwa kuyaye kube khona izizathu zokwetha lelo gama. UBlum(1997),uyakufakazela lokho uma ethi “kunamagama asuke ebhekiswe izimweni ezithile ezisuke zizungeze ukuzalwa komntwana. Lawo ahlobene nendawo okuzalelwe kuyo umntwana, indlela azalwe ngayo, isikhathi azalwe ngaso, izinsuku kanye nokunye okuningi. NgokukaBlum (1997: 364) lawo magama abhekwa njengalawula ikusasa lengane. Angahambisana nesikhathi kanye nendawo lapho ingene izalelwe khona”.

## **2.3 Ukwethiwa kwamagama emazweni angaphandle kwase-Afrika**

### **2.3.1 Ukwethiwa kwamagama eAmaShayina**

UYa-ting(2007), wenza ucwaningo ngokwethiwa kwamagama kumaTaiwanes angaphesheya kwezilwandle. Amantombazane amaAmaShayina athatha amagama akhiwe ngezinhlamvu zesiNgisi kungenzeka kungabi amagama okuqala esiNgisi ajwayelekile, lokho kuveza izinga lemfundo yawo. Okutholakele ukuthi izizathu zokuthatha la magama esiNgisi, amaphesenti abangaphezu kuka-50 acabanga ukuthi la magama abizeka kalula kubantu basamazweni angaphandle kodwa izifikanamthwalo zabona ukuthi amagama azo esiNgisi enza zizizwe zingabangani noma zisondelene nezinye. Ukukhethwa kwegama kuveza okukhulu ngemizwa yomphakathi, izimo ezikhona zempilo yalowo mndeni othintekayo ngesikhathi sokuzalwa kwengane, indlela umphakathi obheka ngayo izinto ezimweni eziningi, kanye nobudlelwane phakathi kwegama kanye nalowo onikeza igama.

UTan (2004), ucwaninge ngamagama amaShayina ase-Singapore ngokufisa ukuqonda ukuthi ngabe lokhu kuhambisana kanjani nokusabalala kwama-*non-Anglo Englishes* kanti ube esephetha ngokuthi indlela yokwethiwa kwamagama ama-AmaShayina eSingapore ishintshile kanti into eyenze ushintsho olunamandla kakhulu ukufundwa kolimi lwesiNgisi.

UWatson (1986:622), uveza ukuthi amagama amaShayina angaba ukukhumbula nokuhlonipha izigameko esezadlula noma ekhombise izinga lempilo yalowo mndeni. Uphinde wabalula ukuthi amagama amaShayina

enza izinto ezahlukene, awasebenzi nje kuphela ukuhlukanisa kodwa anezinga eliphezulu (*value*) emalungelweni abo. U-Underhill (1979:37) uthi lokhu kuyafana nakuma *Papago Indians*, amagama ezingane ngokujwayelekile ayethiwa ngodokotela (*medicine man*), ababevele bethele igama ngokwamaphupho abo. Lawo magama ayeba namandla amakhulu ngendlela yokuthi babengakwazi ukuwasebenzisa uma sebedadala. Uma izingane zikhula zazethiwa amagama ayizidlaliso okuyizona ezingasetshenziswa ngokukhululeka .

### **2.3.2 Ukwethiwa kwamagama e-Europe**

UWilliams (2004), 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 emagameni esiNgisi ikakhulukazi kulabo bezilimi zaseNtshonalanga. Amagama esiNgisi avamise ukuba nzima lokho okusho ukuthi incazelo ayibi sobala futhi itholakala ezilimini kunasesiNgisini sanamhlanje, ngokuvamile ulimi lwakudala alusakhulunywa (njengesilLatini kanye neisiGrekhi).

Uqhubeka abale ukuthi abazali bakhethela izingane zabo igama lesiNgisi, bakwenza ngenxa yencazelo yegama, kodwa ngesizathu se- *polyphony* (bathanda indlela igama elibizeka ngayo) noma umuntu onalelo gama njengoba igama libakhumbuza ngezihlobo, abangani abasondele noma umuntu odumile owaziwayo. UWilliams uphinde aveze umthombo wokuqala wamagama asetshenziswa e-*Britain* kanye nawesiNgisi esikhulunywa emhlabeni wonke amagama asebhayibhelini njengo-Adam, uBhenjamini, Davide, uJakobe, uJosefa kanye namagama abesifazane nawo atholakala emthonjeni ofanayo njengo-Deborah, u-Eve, uRebecca, uRuth, noSarah.

Eqinisweni igama elithi-Sarah lisungule noma landise amanye amagama anjengo-Sadie kanye noSally, womabili aphuma egameni elithi-Sarah ngakho abe eseba ngamagama azimele. IThestamente Elisha linikeza amagama abavangeli abane okunguMatthew, uMark, uLuke kanye noJohn, bese futhi lisivezela abaphostoli, ikakhulukazi uPeter, uJames, u-Andrew, uThomas, uPhilip, uBartholomew, uJohn kanye noSimon.

### **2.3.3 Ukwethiwa kwamagama e-Iceland**

I-Iceland izwe eliphakathi ne*North Atlantic* kanye ne-*Arctic Ocean*. UGardarsdottir (1999) wenza ucwaningo ngokwethiwa kwamagama abantu base-Iceland. Ocwaningweni lwakhe wathola ukuthi abazali base Iceland ngabo *nineteenth-century* babezizwa begququzeleka ukuqinisa ubudlelwane ngokwetha izingane zabo ngogogo kanye nomkhulu. Lokhu kwawenziwa nasezinganeni ezindala ekhaya. Kuyavela ukuthi umkhuba wokwethiwa kwamagama uzama ukulondoloza nokugcina isizukulwane sasohlangothini lwakwababa ngokuthi kwethiwe amadodana okuqala ngomkhulu noma ugogo abazala ubaba. Abazali babezizwa bekhululekile ngokukhetha amagama abantwana babo abancane, ngokujwayelekile babebetha amagama angajwayelekile. Kanti futhi kwakuyinto evamile ukwetha amadodakazi amancane ngamagama omama babo. Lesi senzo silandela indlela wokwetha yemiphakathi esebenzisa indlela yokwetha ebizwa ngokuthi *i-patronymic naming systems*, lapho umntwana ethiwa igama kubhekwa ingxenye yomndeni wakubo kababa hhayi kamama. Ngokwetha izingane ngamagama omkhulu noma ogogo kwenza ukuthi abazali bekwazi ukugcina amagama okuqala engashabalali kanti lokho kulondoloza noma kugcina ukuxhumana kosekwedlula (*link to the past*).

### **2.3.4 Ukwethiwa kwamagama eCanada**

UMorice (1933: 633-634) yena ocwaningweni lwakhe wathola ukuthi kubantu bama-*Carrier* baseCanada amagama abo angethiwa ukukhumbula abangasekho (amadlozi) kanti futhi angethiwa kuqondiswe ezimweni ezizungeze ukuzalwa komntwana, ukubukeka kwesimo somzimba noma ingqondo yalowo owethiwayo noma izigameko ezenzeka empilweni yabantu.

UMorice (1933:636) uphinde wathola ukuthi amagama abantu abaningi bama-*Carrier* asuselwa emaphusheni kanti lokho kuhambisana nobunzima, uma kungahambisani nenkolo (ubungcwele).

### **2.3.5 Ukwethiwa kwamagama eBrazil**

UTooker (1984:8) uthole ukuthi abantu abaningi maphakathi neBrazil bezwa umthwalo wegama kanye nobudlelwane benhlalo bunzima kakhulu kumntwana osemncane. Umntwana omncane akanamandla kanti futhi angagula noma afe uma esindwa igama, ngakho bangetha kuphela umntwana uma eseqine ngokwanele ukuthi usengaba negama.

### **2.3.6 Ukwethiwa kwamagama e-England**

NgokukaGornley (1996), abantu abangabokufika base-*England* bathola noma bethiwa amagama ayizinhlobo ezintathu ezahlukene. Uthi amagama esiNgisi amadala axhumele noma ahambisana namasonto ase-*England*, awasetshenziswa noma awavunyelwe kuma-*Puritans*. Ama-*Puritans* wona etha izingane zawo ngokwahlukile kulokho kwabanye abahlali abakhuluma isiNgisi abancamela noma abakhetha amagama enkolo noma asebhayibhelini. Uphinde aveze ukuthi abanye abazali bavala amehlo abo, bavule ibhayibheli bese bekhomba igama elithile.

UGornley uthi ezinye izindlela zokwetha zamaNgisi amasha zixube izimo ezingaqondakali kanye nokukhunjulwa kwezigameko ezithile, njengo-Oceannus Hopkins ewazalelwa eMayflower ngonyaka wema-1620. Ababehlala kudala bona babonakala bekhetha noma bencoma namagama ahambisana nezinga lendlela eqotho. Emagameni amantombazane abanikazi bawo abaphila impilo yokukholwa bethiwa ngokuthi, *Patience*, *Silence* kanye no-*Comfort*. Uphinde futhi achaze ukuthi emindenini eminingi igama lokuqala likababa kanye nelikamama lethiwa indodana kanye nendodakazi yokuqala.

Uqhuba uthi emva kwamaviki ambalwa ngesikhathi umntwana esenikezwe igama langempela, elisemthethweni kuhlezi kungubaba okhetha igama.

Ngaphezu kwalokho, uphinde aveze ukuthi isiko elikhona noma elisebenzayo manje ukwetha ingane igama ngemva komngani oseduzane kababa wengane kanti lelo gama lizwakala mhla ubaba evakashele umntwana ukuyombingelela. Uma abazali beshona lowo muntu umntwana abizwa ngaye usuke elindeleke ukuba anakekele lowo mntwana. KumaZulu izingane zazinikwa amagama esibili uma zibhabhadiswa esontweni. Babenikezwa amagama esiNgisi njengo Joseph kanye noMoses uma kungabesilisa bese kuthi abesifazane bona babenikwa amagama afana noMaria kanye no-Elizabeth.

#### **2.4 Ukwethiwa kwamagama e-Afrika**

Amagama ase-Afrika aqukethe incazelo, leyo ncazelo ihlonzwa ngabantu abethiwe lawo magama (De Klerk & Bosch 1995, Suzman 1994). Amagama ase-Afrika anikeza isithombe ngesiko eliphelele lendabuko, ngakho angakhanyisa kabanzi ngabantu nendlela yabo yokuphila. UMadubuike (1976: 13-14) uveza ukuthi amagama ethiwe abantu anencazelo thizeni, kanti abazali, izihlobo nabafisela inhlanhla baqaphela kakhulu uma bekhetha amagama abantwana babo. Ngakho-ke amagama awazona nje izimpawu noma iziqeshana ezithwalwa abantu. Amagama anokubaluleka okujulile okuthinta isimo senhlalo yabantu. Amagama emiphakathini yase-Afrika ahamba ngaphezu kokuveza uqobo lomuntu ngamunye, angaphinde futhi asebenze njengendlela yokugwema ukungezwani noma ukunciphisa izingxabano (Finnegan ,1970:470).

E-Afrika amagama ayethiwa kususelwa emagameni ezilwane. Into edala kwenziwe loku ukuthi kuyenzeka omunye umndeni ungabi nayo inhlanhla yokuphilelwa abantwana, uthole ukuthi kube kusazalwe umntwana ashone. Umntwana uyaye anikezwe igama lesilwane ngoba kungethenjwa ukuthi angaphila. Ngenye indlela, kusuke kuyindlela yokuthandaza ukuthi umntwana makaphile. Bashaya sengathi abamthandi umntwana kanti bamthanda kakhulu. Kungenziwa izibonelo ngengwenya, indlovu nebhubesi (Ndimande-Hlongwa, 2005:5).

Ushintsho ekwethiweni kwamagama ikakhulukazi esizweni samaZulu njengoba ucwaningo lugxile kuso, lungadalwa ukuthanda nokusebenzisa isiko lezinye izinhlanga. UDickens (1985), uyakufakazela lokhu ocwaningweni lwakhe olugxile kakhulu kumthelela wabaseMpumalanga endleleni yokwethiwa kwamagama yamaZulu. Ubheka umthelela wabantu base-Europe kubantu bamaZulu phakathi konyaka wezi-1849 kanye no-1982, ngesikhathi amaZulu esazi ngezinkolelo zawo zesintu abe ebebuyela emagameni awo esintu. UDickens uyena owenze ucwaningo mayelana nama-*linguistic features* amagama abantu bamaZulu. Uthole ukuthi basebenzisa i-*infix* No- uma beqala igama elisha lowesifazane belisusela kwelowesilisa, njengo Vela (*appear*), owesilisa, uba uNomvela (*appear*) kowesifazane. UDickens (ibid.) uphinde waveza futhi ukuthi amagama abantu base-Afrika ayahlukanisa ngokobulili, njengoba kuvela esibonelweni esingenhla. Nakuba kunjalo, kumele singakhohlwa ukuthi kwezinye izimo kukhona amagama angakuvezi ubulili.

UMbiti (1990:115), yena uthole ukuthi cishe onke amagama ase-Afrika anencazelo egxiliswe esikweni kanye nasemlandweni. Uqhuba uthi igama linomthelela empilweni yomuntu ngamuye kanye nasemndenini wakhe. Ukwethiwa kwabantwana bekuyinto ebalulekile ngokujwayelekile ekhonjiswa ngemicimbi ethile emiphakathini eminingi yase-Afrika.

UMoyo (2009), yena uthi ukwethiwa kwamagama emiphakathini yase-Afrika kunendima esemqoka ekwahlukaniseni okuthile kokuthile lokho okwenza ukuthi ulimi lwegama noma okususelwe kulo igama kubaluleke. Wengeza uthi igama linikeza izincazelo ezahlukene ngezimo eziba khona kanye nezimo zempilo umuntu ngamunye azalelwe kuzo, *isibonelo* njengegama elithi *Ndaipamo* eMalawi leli gama linqamulela igama elithi *Ndaipamo m'mudzi muno* elisho ukuthi ngiyazondwa kule ndawo “*I am hated in this village*” uMoyo (2009:98).

U-Obeng (2001) uveza ukuthi amagama emasikweni ase-Afrika abhekise kumathemba abo, amaphupho kanye nokugququzela, achaza indawo

abahlala kuyo, ukwesaba kwabo, inkolo yabo, kanye nosikompilo kanye nokufa. Amagama abantwana kungenzeka anikeze izincazelo ngokubaluleka kwesiko noma isehlakalo sezombusazwe ngaleso sikhathi sokuzalwa komntwana. Isimo esizungeze ukuzalwa komntwana naso singasetshenziswa ekukhetheni igama.

Usuku lwesonto lokuzalwa komntwana, isikhathi sosuku (intathakusa, ekuseni, emini, ntambam, ebusuku), isikhathi sonyaka, indlela azalwe ngayo, indawo azalelwe kuyo isehlakalo thizeni esimayelana nomntwana kanye nomndeni womntwana isimo sabazali kanye nobulili bomntwana konke kubamba iqhaza elikhulu ekwethiweni komntwana kanye negama ethiwe lona. Uma umzali ezwa ubuhlungu noma elahlekelwe umntwana, omunye kungenzeka abe nokuthokoza, ukuphila noma igama lokuvikela ukufa ekholelwa ekutheni lelo gama lingawuvimbela umoya wokufa. Uqhubeka nokuchaza athi amagama emiphakathi yase-Afrika angaba nokubaluleka kwezinkomba ngokuziphatha kwalowo owethiwe igama, izinkomba ngempilo eseyadlula yalowo owethiwe igama ngosekwadlula, nangekusasa. Amagama abantu base- sub-Saharan yase-Afrika wona awakhombisi ukuthi ubani umuntu obhekelelene nokuzalwa komntwana (ikakhulukazi ukuthi ubani ubaba). Kanti futhi kunobuzwe okugxilisiwe phakathi egameni kanye nokuqukethwe njengoba igama lixhumene nezinto ahlangebazane nazo lowo o lethile (Obeng, 2001).

Wengeza ngokuthi amagama ase-Afrika asuselwa egameni, kumushwana, emshweni kuya esilinganisweni esingaphezu komusho. Ngakho-ke kungaba ukuphendula ngokucashile ezinkingeni ezikhona empilweni yalowo onikezwe igama, abazali bakhe noma umphakathi wakhe wonkana. Kunokunzima okukhulu kokuxhumana okukhona ezimweni ezizungeze lowo owetha igama. Ukungaphumeli obala kanye nokungaqondakali okukhona ekwethiweni kwamagama ase-Afrika kungaba imbangela yokuvuleleka kanye nokuba nesidingo zokubalekela imibuzo engabuzwa abadala kulowo owethe igama.

U-Ubahakwe (1981), ecashunwe ku-Onukawa (1998:73) uthi amagama esintu anendaba ayixoxayo mayelana nabazali noma umndeni walowo owethiwe, ngamanye amazwi aveza izinga lomphakathi lowo owethiwe azalelwe kuwo. Ngokwesiko izingane zazethiwa igama elilodwa okuba ukuthi liyashintsha uma ingane isingena ezingeni lokuba umama noma ubaba. Ukwethiwa kwezingane ezincane emiphakathini eminingi yase-Afrika kwakuncike kakhulu kulabo abanikezwe umsebenzi wokwetha izingane amagama. Amagama ayengethiwa noma ngabe ubani. Abantu okuyibona ababenikezwa ilungelo lokwetha ingane, babethola leli gunya ngenxa yokuhlonipheka kwabo kungaba emndenini noma emphakathini. Abanye abantu babekholelwa ekutheni uma betha umntwana igama basuke beqondisa ubuzwe balowo mntwana abamethayo kanye nokuthi bekwazi ukubona izinto abazethayo, yingakho abantu abanikezwa ilungelo lokwetha kumele kube abantu abahloniphekile emndenini nasemphakathini. Ukwetha igama kwakuwumsebenzi wabantu besilisa, ngaphandle kwabantu abangamaPedi namaTswana, abantu besifazane bona babevunyelwa ukwetha abantwana (Machaba, 2004:59).

UGolele (1993:85) naye uveza ukuthi amagama aveza indawo noma umphakathi atholakala kuwo. Asuselwa esimweni okungaba isimo senhlalo, somnotho kanye nezombusazwe. Ngokubuka amagama ezingane emndenini othile, ungakwazi ukufunda izigameko zomlando walowo mndeni. Isibonelo kusobala ukuthi kubantu abakhuluma isiZulu uma ingane yentombazane yethiwe ngokuthi 'Ntombifuthi (*girl again*) kusuke kukhona enye intombazane ezalwe ngaphamili kulo mndeni. Egameni elithi *Kurhula* kumaTsonga, ungafunda ukuthi kungenzeka bebengenakho ukuthula, nakuba incazelo yegama elinikezwe ingane lisho (ukuthula/ to be quite). Kubantu bamaTswana namaKgothatso, incazelo yegama 'ukududuza/*to comfort*', umuntu engaqagela ukuthi kungenzeka kukhona into engeyinhle eyenzekile ngaphambi kokuzalwa komntwana, ngakho ukwetha umntwana leli gama kube yinduduzo kubazali bakhe.



#### **2.4.1 Ukwethiwa kwamagama eMali**

U-Alford (1988:2) uthi kubantu baseMali eNtshonalanga ne-Afrika ababizwa ngamaDogon betha umntwana amagama amathathu kanye nesibongo. Emva kokuzalwa komntwana umama kumele ahlale endaweni ecashile nengane yakhe kuze kube amaviki amathathu. Uma sekuphele leso sikhathi bobabili benza isiko lokugcweliswa/lokuhlanjululwa. Umntwana ngakho ube usethathwa njengendoda emndenini wakubo kababa. Owesilisa omdala emndenini usuke esenelungelo lokwetha ingane igama, usuke unelungelo lokukhetha noma yiliphi igama alithandayo. Lelo gama lethiwa kubo kababa emcimbini obalukelile.

#### **2.4.2 Ukwethiwa kwamagama e-Tanzania**

U-Beidelman (1974:19) uthi "ama-Kaguru ase-Tanzania aveza ukuthi ama-Bono abelana izingxenye zokubaluleka kwamagama abantu. Ngokocwaningo lukaBeidelman isizwe sama-Kaguru igama umuntu alisebenzisayo ukuziveza noma ukuzichaza awavezi kuphela ukuxhumana ngokwenhlalo okuqonde noma okufisa ukuthi umuntu akuzuze, kodwa ukuba lowo muntu aziwe noma adume. Lokhu kunomthelela womlando mayelana negama elisebenzayo noma elingasebenzi emphakathini waleyo ndawo.

UDanquah (1928:241) uthi "into evelayo njengamanje ukuthi abantu bamaBona banendlela yokwetha elula nesobala. Nakuba lowo mbono ongafakazelwe (*assumption*) ngeke uchaze noma uveze ngokuphelele isakhiwo samagama amaBono ngoba, nakuba igama lokuqala okuyilona elaziwa kakhulu, lingaba nesakhiyo esisodwa, njengo *din pa*. Igama *din pa* enganikezwa noma engethiwa kusukela ekuzikheteleni okuningi".

UNdimande (2001:89) uthi umkhuba okhona emazweni ase-Afrika ikakhulukazi ezizweni ezimnyama yilowo wokwetha umntwana ngosuku azalwe ngalo, isikhathi azalwe ngaso noma isikhathi sonyaka azalwe ngaso. Uqhuba ethi lezi zindlela zokwetha amagama ziyasetshenziswa eKenya naseTanzania. Abantwana abazalwe ngezinsuku zemicimbi ethile noma ngezikhathi zamaholidi enkolo zithola amagama akhuluma ngaleyo micimbi.

### **2.4.3 Ukwethiwa kwamagama eNigeria**

UGarwood (1976) uveza ukuthi” indlela yokwethiwa kwamagama ama-Edo ase-Nigeria iyaguquguquka ihambisana nokushintsha kwesakhiwo naso esishitsha izikhathi ngezikhathi. Kuqala indlela yokwetha yayilula: ubaba wayekhetha igama lomntwana wakhe wokuqala. Imigomo eyayilawula ukukhethwa kwagama kuhambisana nendlela umntwana azaleke ngayo lapho umntwana wayethiwa igama likamkhulu wakhe ozala uyise. Ingane yesibili yayethiwa igama likagogo ozala uyise, bese kuthi eyesithathu yona yayithatha igama likamkhulu ozala umama. Esikhathini samanje, izingane ezincane eziningi zithatha amagama obaba bazo, okungahambisani negama elalikhethwa ubaba kodwa igama likayise uqobo.

Uphinde abalule ukuthi igama, isidlaliso lingashintshwa kube elamukelekile kulowo owethiwe lona, igama lomndeni kanye nomphakathi. Igama lingatholakala futhi ezimweni ezingajwayelekile zokuzalwa komntwana okungaba indawo engajwayelekile azalelwe kuyo, isimo sezulu noma ezinye nje izimo eziba khona ngesikhathi sokuzalwa komntwana. Imiphumela esobala nje yamagama abantu kuwumbono wokubahlukanisa omunye komunye. Igama lidalula ubuntu noma ubunjalo bomuntu. Amagama abantu ananyathiselwe endabeni yobunjalo bobudlelwane babantu. Ngobunjalo bomuntu, amagama abuye futhi atholakale ezintweni ezifana nezinkolelo, isiko, inkolo, ukuhlukana ngokobulili kanye nemikhuba eyenziwa empilweni. Amagama abantu bama-Edo kungenzeka kube yilawo awokubaluleka komlando. Amagama abantu bama-Edo abuye afeze izinhloso ukusungula kanye nokuveza ukwahluka komuntu komunye (Mazrui, 1986:253).

Okunye okuveza ubunye njengoba indlela yokwethiwa kwamagama ama-Edo yenza ukuthi omakoti bangawathathi amagama (isibongo) abayeni babo. Ama-Edo angabalwa emiphakathini eminingi yase-Afrika lapho kwabesifazane ukuthatha isibongo somyeni emshadweni kuyisiko elingajwayelekile. Ngokuka Mazrui, indlela umntwana azalwe ngayo kuletha izibonelo zamagama abantu bama-Edo anemilayezo. Kusitshela ngesimo

lapho umuntu ezalelwe ekhaya kubo kanina. Ekuzalweni okungajwayelekile njengokuzala amawele kusetshenziswa indlela yokuhlukana ngokuzaleka kwawo. Kufana nasezimweni ezingajwayelekile njengo-*abawu* (ukushona kwezingane zilandelane), izingane zethiwa amagama azidalula ekuhlekweni, ekubhuqweni, nasekuhlambalazekeni emiphakathini. Amagama achaza izimo zokuzalwa komntwana emiphakathini yama-Edo. Lokho kungahlelwa ngamagama ahambisana nesimo sendawo, isimo sezulu esingajwayelekile noma amagama ezinto ezithile.

Kungenzeka othile azalwe endaweni okungesiyona eyangakubo, lowo muntu anganikwa igama ngedolobha azalelwe kulo. Kungenzeka futhi kungenzeke noma kungajwayelekile amagama ahambisane nesimo sezulu. Umuntu ozalwe ngosuku olunomoya kakhulu wayethiwa kuthiwe *uMframa* (umoya). Amagama abuye futhi abambe iqhaza elikhulu ukwenza ukuxhumana okubalulekile emiphakathini yama-Edo (Egblewogbe, 1985:10). UMazrui (1986:253) uthi lokhu kuyafana nakubaPedi igama elethiwe umntwana liveza isigameko esithile noma umzuzu ongajwayelekile. Lelo gama elethiwe umntwana lizolokhu likhumbuza amalungu omndeni noma omphakathi ngalowo mzuzu ongajwayelekile. UNdimande (2001:80) yena ubalula ukuthi uma kwethiwa amagama kuba nomehluko phakathi kwamagama abantu besilisa nawabesifazane. Uqhuba ethi eNigeria amagama ayethiwa esuselwa enkolweni, usuku, isikhathi umuntu azalwe ngaso kanye nesimo sasemndenini ngesikhathi ingane izalwa.

Olunye ucwaningo lwenziwe uNdimande (2001) kanye nabanye abacwaningi bebheka ukwethiwa kwamagama kubantu bamaYuroba akhona eNigeria. Amagama olimi lwesiYoruba ayejwayele ukuveza isimo somntwana emndenini noma izinqinamba ezibhekene nokuzalwa komntwana. Amagama okuyiwona ayevame kakhulu yilawa: *Oru abiso* (akhombisa indlela okuphilwa ngawo ekhaya), *Oriki-izidlaliso*, *Orile-isibongo* (Ndimande, 2001:82). NgokukaBunmi (1998) amagama amaningi esiYoruba awanakho ukwahlukanisa ngokobulili ngendlela yokuthi engasetshenziswa abesilisa kanjalo nabesifazane. Onke amagama esiYoruba anencazelo esemqoka,

ingakhombisa umlando ngomndeni, ithemba abazali abanalo ngekusasa noma isimo somndeni umntwana azalwa kuwo. Amanye ayakutshela ukuthi lowo mntwana uyiwele noma izingane ezintathu ezizalwe kanyekanye, njengegama elithi *Kehinde* (ophume ekugcineni) kanye negama elithi *Idowu* (ophume emva kwamawele).

U-Adebesin nabanye (1997) bathi abantu abakhuluma isiYoruba bakholelwa ekutheni igama lomuntu liwumthombo wokuzasiza kanye nobuzwe. Liveza noma likhombiza ubuzwe bomuntu ngamunye, imvelaphi yakhe kanye nomlando ngomndeni wakhe. Kanti babuye bekholelwe ekutheni igama linokuqagela impumelelo yomuntu lapha emhlabeni. Bakholelwa ekutheni igama lomuntu liyakwazi futhi ukuba nomthelela ekuziphatheni kwalowo muntu. U-Adebesin uveza isibonelo segama elithi *Oruko n roo* uthi leli gama linomthelela ohambisana nengqondo ekuziphatheni kwakhe. Kungaba umuntu uyakuqona lokho ukuthi kwenzeka kanjani noma cha kodwa ukukhetha igama elinomgqondo nencazelo enhle kumele kwenzeke. Uqhuba ethi amagama abantu abakhuluma isiYoruba njemanye amagama akhethwa abantu abanomlando onzulu ngesiko kanti futhi ahambisana nezimo zempilo.

#### **2.4.4 Ukwethiwa kwamagama eKenya**

Abantu bamaMbeere noma ama-Ambeere iqoqo labantu elihlala noma elitholakala esiFundeni saseMbeere esiFundazweni esiseMpumalanga neKenya. Ngokwezibalo zamanje zaseKenya babalelwa ezi-168,155 abantu balesi sizwe abahlala kuleya ndawo. Bakhuluma ulimi lwesiKimbeere, okuwulimi lwesigodi olufana camashi nalolu olukhulunywa omakhelwane kanye nabazala babo, okuyi-Embu kanye neKikuyu. Umgomo okhona wokwetha umntwana ozelwa ngemuva komuntu othile. Ikakhulukazi kusemqoka ukwetha umntwana ngegama likagogo noma umkhulu. Ukuhleleka kwesizukulwane kuhlukanisa abantu bamaMbeere izigaba ezimbili okusolakala ukuthi ziyakhiqizana kanti futhi zichaza ukuziphatha kwansukuzonke kwesinye. Izinto eziholela ekwethiweni komntwana ngogogo

noma ngomkhulu ubulili bakhe, indawo azalelwe kuyo kanye nesikhathi emva kokushada kwabazali.

Umntwana wokuqala womfana wethiwa ngegama likamkhulu ozala ubaba wakhe, umfana wesibili yena wethiwa ngegama likamkhulu ozala umama, bese kuthi umfana wesithathu yena wethiwa noma ngabe ubani osesizukulwaneni sikababa. Isibonelo kungaba umfowabo kababa. Kodwa uma umntwana ezalwe abazali bengakashadi akethiwa ngasohlangothini lukababa kodwa lukamama. Namantombazane nawo ethiwa ngendlela efanayo nabafana (Brokensha, 1972: 95; cf. Ueda & Ueda, 1975: 184). Abazali babukeka bezizwa bekuthokozela ukuba nabamntwana abenele ukubetha okungenani ngamagama abazali bobabili (Herzog, 1971). Uma umntwana wentombazane ethiwe ngegama likagogo ubaba wakhe akambizi ngegama kodwa umbiza ngokuthi *uMuthoni*, usuke ehlonipha umkhwekazi wakhe. Igama elithi *Muthoni* lisuselwa egameni elithi *nthoni* elisho ukuba namahloni (Glazier & Glazier, 1976: 215).

#### **2.4.5 Ukwethiwa kwamagama eCameroon**

UNdimande (2001:85-86) uthi iCameroon ingelinye lamazwe aseNtshonalanga ne-Afrika. Amagama abantu baseCameroon isikhathi esiningi abesuselwa ezinsukwini zesonto, kwakuya ngokuthi ungowesifazane yini noma ungowesilisa. Amanye amagama aveza inkolo kanye nesikhathi umntwana azalwe ngaso. Abantu baBakossi bakholelwa kakhulu kubantu abangasekho. Okubalulekile ngamagama abangasekho ukuthi okokuqala umoya yobunye abawulethayo ezinganeni zikaNgoe. UNgwese (2009) uveza ukuthi abantu baBakossi bazibiza ngokuthi *ban'ngoe* okusho ukuthi abantwana bakaNgoe (uma kuyiswa ebunyeni bathi *Muan'ngoe*: umntwana kaNgoe). Uthi yitemu elihlanganisa abantwana noma abantu abakhuluma ulimi lweMuanenguba. Lokhu kuvumelana nokushiwo uWoodward's (1997) ubalula ukuthi ubuzwe kuveza indawo lapho abantu abathile betholakala khona emhlabeni kanye nokuxhumana phakathi kwabo nomphakathi. Okwesibili amagama uNgoe noSumediang, omabili ayaphila futhi anezincazelo olimini lwabantu baBakossi. Lama gama

asungulwayo asanikezwa izingane ukuveza ukuthi bayaphila kanye nobudlelwane besiko kanye nobuzwe baBakossi.

UNgade (2011:111) uthi kumaBakossi, igama linikezwa umuntu, isilwane, noma indawo. Leli phepha lithi amagama (ikakhulukaza awabantu) kanye nosiko lokuqanjwa kwamagama kuxoxa ngokubaluleka kokuzihlonza ukugcina amandla ukuphikisana nokuhlaselwa okungalindelekile kwamagugu esiko eBokossiland. Okokuqala, isinqumo sokwethiwa kwegama sigcina siwukuzikhethela komndeni, ikakhulukazi abazali bomntwana, noma 'abaqambi bamagama' (Suzman 1994). UMegara (2007) wacaphuna i-*anthropologist* yamasiko uRichard Alford, othi ' yonke imiyalezo amagama abantu angayidlulisa, akukho okungahle akudlulise ngaphandle kobulili bomuntu' (Megara 2007). Kusuka kulokhu kubona ngale ndlela, amagama amaBakossi akhombisa ubulili; ukusetshenziswa kwalokhu ukuhlola izingabunjalo lobudoda noma lobufazane kumuntu ngamunye, indima, kanye neqhaza elihambisana nokuqhubeka kokufana kobudoda/kobufazane eBokossiland (Ngade 2011:114). Ngezincazelo zamagama amaBakossi sithola ukuqaphela imicabango eyisisekelo sezinkolelo zamaBakossi, ukwenza, kanye nemikhuba. Amagama anjalo kubona akhanda ubulungiswa, imfundiso ephathelene nesimilo, kanye nezakhi zemvelo ezikhanda ukwehluka kwamaBakossi ngokomoya. Amagama, izincazelo zawo, kanye nobunjalo bezinkolelo zamaBakossi, kunesidingo sokukhombisa iqoqo lalawo magama anjalo njengesiphakamiso esisobala samaqiniso empilweni yansuku zonke eyejwayelekile yamaBakossi. Amagama aphinde asivumele ukuba siqonde iphuzu lapho okuqanjwayo kunikezela ngokunye ukubona okuthile ngokuba kuchaze imiqondo ebalulekile iqoqo labantu elabelana ngayo (Ngade, 2011:116).

#### **2.4.6 Ukwethiwa kwamagama eGhana**

U-Agyekum (2006), yena wenze ucwaningo ngesizwe sama-Akan uthole ukuthi ama-Akan aseGhana achaza ukwethiwa kwamagama njengengxenywe esemqoka emphakathini. Bachaza amagama njengento okungesiyona kuphela nje eyokubeka umaka kodwa umaka wesiko onomsebenzi

ophathelene nesiko kanye nezincazelo. Ama-Akan anamathisela kakhulu ukubaluleka kwamagama kanye nendlela yokwethiwa kwamagama. Amagama ama-Akan anikeza ukuqonda, isiko, indawo kanye nenkolo yawo. Ngokomqondo osobala igama lisho izinto ezahlukene abantu bama-Akan ababhekane nazo empilweni.

Ukwengeza, uphinde athi amagama amabantu base-Afrika kanye nabaseGhana ahluke kakhulu kunawalabo abaseMpumalanaga (*West*) lapho abantu bethatha amagama okugcina obaba babo. Amagama abantu baseMpumalanga ayaqageleka kanti awabase-Afrika awukwazi ukuwaqagela kuze kube umntwana uyazalwa ngaphansi kwezimo ezithile kunoma yiliphi isiko igama linengxenywe yesiko kanye neyehlalo ekhomba lowo owethiwe igama. Amagama kuma-Akan ngokujwayelekile achaza uhlobo lomuntu ngamunye owethiwe lelo gama. Yingakho abantu bekwazi ukuthola amanye amagama, izidlaliso eziqondiswe ezintweni abazizuzile empilweni (Agyekum,2006:209)

Ama-Akan akholelwa ekutheni kunamandla efa kanye nokuxhamana okuthile emagameni kanti futhi amagama akhomba impilo noma ukuziphatha kwabantu kungaba okuhle noma okubi. Igama lomuntu ngamunye libalulekile emphakathini wonkana, njengoba umuntu ngamunye ebamba iqhaza emphakathini. Amagama ama-Akan angakhombisa ukuhlukanisa okuthile kokuthile futhi aveze ezinye izingxenywe zesiko kanye nokuziphatha ngokwesiko (Agyekum, 2006:231). Amagama ama-Akan anezincazelo eziyimixhantela (*personal deixis*) ngoba kuhlezi kuba ukuthi ingane kunomuntu eyethiwe ngaye. Ama-Akan achaza lowo muntu njengomkhulu noma ugo go okungenzeka abe ngowokuzalana ngokwegazi noma ongesisona ngisho isihlobo. Umuntu angakhomba noma imuphi umuntu emphakathini ukwetha ingane yakhe, kungaba omdala noma omncane, osaphila kumbe osashona.

URwasi (2000) ecashunwe kuMphela (2010:19) uthi ukwethiwa kwamagama emphakathini wamaBono aseGhana axhumene nezinga lenhlalo, engaba

nokubaluleka kwezenkolo. Amagama abantu kungaba awemiphumela emincane yezimo ezithile ezahlukene. Amagama alekelela ukuxoxa kwabantu njengendlela yokuxhumana. Ngakho-ke amagama abamba iqhaza elikhulu ekuxhumaneni ngokwenhlalo. URwasi uqhuba echaza ukuthi igama libukeka linezinkomba zokungezwani okungenzeka kube ukuthi kusukela ezintweni esezadlula ezenzeka empilweni. Kubantu bamaBono osopolitiki ba-interested emiphumelweni yegama abazali abalikhethela izingane zabo. NgokukaRwazi uthi igama linikeza ithuba lokulawula incazelo yegama kubantu bamaBono.

#### **2.4.7 Ukwethiwa kwamagama e-Zaire**

NgokukaYanga (1978:241), ocwaningweni lwakhe uthole ukuthi eZaire ebiyaziwa ngokuthi iCongo, amagama awasebenzi nje kuphela ukwahlukanisa umuntu kwabanye, aphinde asebenze njengezinkomba zokufundwa kwezilimi, kodwa amele ubudlelwane benhlalo noma bempilo obahlukene emndenini. Imibhalo eyedlule mayelana nokwethiwa kwamagama izeza ukuthi amaMishinari abamba iqhaza elikhulu ukuletha impucuko ezwenikazi lase-Afrika (uMbiti, 1967; uYanga, 1978). Kumele sikubheke ukuthi nakuba abantu base-Europe baletha impucuko kodwa babekwenza lokho besebenzisa amasiko abantu base-Afrika. AmaMishinari afika nosiko olwaluphoqelela abantu base-Afrika, babephoqelekile ukulandela isiko lamaMishinari elalaziwa njengelingcono. Lokho kube nomthelela omkhulu ekwethiweni nasekukhethweni kwamagama. NgokukaMatsimela (1997:31), uthi kusemqoka ukwetha ingane igama lesiko ngoba kunenkolelo ethi igama liyayilawula futhi liyivikele ingane. Umntwana usuke ezophila elingisa umuntu asuke ethiwe ngaye, kanti lokho kuthinta kakhulu futhi kuqondiswe ekuthuthukeni kwekusasa lomntwana.

#### **2.4.8 Ukwethiwa kwamagama eZambia**

IsiLunda ngolunye ulimi olukhulunywa iqoqo labantu abatholakala eZambia (Kashoki, 1978). Abantu abakhuluma lolu limi babizwa ngamaLunda, babuye baziwe ngokuthi amaLunda-Ndembu asesiFundazweni saseNorth-west. Kuyona yonke imiphakathi emhlabeni jikelele abantu bethiwa



amagama. Kodwa ukuthi amagama ethiwa kanjani, imikhuba, indlela yokwenza, izincazelo ezinanyathiselwa egameni ziyahluka emphakathini ngamunye nangokwesiko. Isibonelo kumaChewa kanye namaNsenga aseZambia, igama lethiwa ngemuva kukuwa kwenkaba yomntwana (Moyo, 2006).

Ngokosiko lwamaLunda, ingane yethiwa abazali, ngokwejwayelekile ubaba noma umama. Ubabekhulu, malume nabo banalo ilungelo lokwetha umntwana. Uma umntwana esethiwe igama liyaqhubeka lisebenze ngokusethethweni futhi lisebenze ngokukhululekile ekuxhumaneni nomntwana. Ngakho-ke uma umntwana ekhala ngokungajwayelekile, lokho kungashi ukuthi igama alikulungele ukubhekana nezidingo zempilo yakhe. Lowo moya uziveza ngokuthi umntwana akhale ukuze igama lizoshintshwa kwethiwe elinye (Mutunda, 2011:16).

Indlela wokwetha ingahambisana nendlela umama wengane abelethe ngalo, kungaba indlela umntwana aphume ngayo. Ngakho ingane yokuqala ingabizwa ngokuthi -*Wedi*, elisuselwa esenzweni "*idika* "oqalile", ingane yesibili yona ingabizwa ngokuthi -*chilondawedi* "olandela owokuqala", kanti bese kuthi ingane yokugcina yona ingabizwa ngokuthi -*kabinda* elisuselwa ku-*binda* "ovale emnyango ngepali" (Mutunda, 2011:18)

#### **2.4.9 Ukwethiwa kwamagama e-Ethiopia**

UYntiso (2010),wenza ucwaningo lwakhe e-Aari eNingizime ne-Ethiopia ehlola imithelela yobudlelwane phakathi kwama-Aari kanye neGama ngokwethiwa kwamagama asebedlulile. Abantu base-Aari, abakhuluma i-*Araf*, bahlangana nezifikanamthwalo zase-*Amharic* ezisuka maphakathi kanye nabaseNyakatho ne-*Ethiopia* (uma sebehlangene babizwa nge-Gama) ngesikhathi sokukhula kwe-Emperor Menelik ngaphambi kancane ko-*nineteenth century* (*ukuqalisisa kwekhulunyaka lamakhulu ayi 1900*). Ulwazi olutholakele lukhomba ukuthi isimo sokuhlangana ngokuhamba kwesikhathi kuthinte indlela yokusebenza kolimi lwama-Aari.

#### **2.4.10 Ukwethiwa kwamagama e-Namibia**

USaarelma-Maunumaa (1999) uveza ukuthi” indlela yokwetha amagama abantu bama-Ovambo baseNamibia igxile kakhulu emqondweni wokwabelana. Uphinde aveze ukuthi uma ingane izalwa iqale inikwe igama lokuqala lokubambisa, okuyigama lokuzalwa eliveza isikhathi sosuku ingane ezalwe ngaso, isibonelo- *Angula* (umfana) kanye no*Nangula* (intombazane)-(ekuseni); *Usiku* (umfana) kanye no*Nuusiku* (intombazane)-(ubusuku), noma izigameko ezenzeka ngesikhathi sokuzalwa kwengane, isibonelo: *Unkongo* (umfana) kanye no*Nuukongo* (intombazane)-(ukuzingela). UNarhi (1929) ecashunwe uSaarelma-Maunumaa (1996:22),uthi ngokwejwayelekile amagama esikhashana ayizinkomba zezigameko ezenzeke ngesikhathi sokuzalwa komntwana. Isibonelo, e.g. Mvula noma *Uukongo* (ukuzingela). Kwesinye isikhathi achaza indlela ingane ephume ngayo ngesikhathi izalwa mhlampe uma iphume ngomhlane.

#### **2.4.11 Ukwethiwa kwamagama eBotswana**

UBaqwasi (2012:122) ocwaningweni alwenza ngabantu baseBotswana uveza ukuthi ucwaningo lwakhe lusebenzisa amagama njengesibuko ukuhlola umthelela wobuliminingi, umlando, imfundo kanye nenkolo yobuKristu, ekwethiweni kwamagama amaBakalanga kanye nokwakheka kokuzihlonza. Ulwazi olusetshenziswe ocwaningweni lukhombisa ukuthi amagama asetshenziswa abantu besizwe samaBakalanga asuselwa ezilimini ezahlukene (i-Ikalanga, iSetswana, isiShona, isiNdebele, isiNgisi) futhi akhombisa amasiko omphakathi awehlukene kanye nokwenziwa yizinkolo ezahlukene ezitholakala esifundeni. Amagama akhombisa amazwe onke kanye nemiphakathi edlulayo amagama kanye nokuhlonzwa kwayo okuvumelana kakhulu nokushintsha kokusetshenziswa kolimi, amasiko omphakathi kanye nokuxhumana komlando. AmaBalakanga, okuyiqoqo lesibili elikhulu ngokobuzwe kanye nangokolimi eBotswana, linenani labantu abalinganiselwa ezi-150 000.

Ngenkathi iBotswana iphendukela enkolweni yobuKristu babengabhabhadiswa ngamagama abo esintu ngisho ngabe amagama abo

ngawenkolo. Isonto, ikakhulukazi isonto lamaRoma, lalifuna wonke amakholwa akhethe igama lomuntu ongwele. Ngalandlela iBotswana yathola iningi lamagama angaphandle iwathola ebhayibhelini esebenza njengamagama obuKristu.

Iqoqo lamagama asetshenziswa imiphakathi yamaBakalanga liyakuqinisekisa ukuthi ukwethiwa kwamagama kuyindlela enamandla eshitsha ngokwezikhathi futhi ihambisane nezidingo zomphakathi. Kufakazela umbono kaMasilo (2003:165) othi uguquko emagameni lukhombisa ukuthi ukuqamba igama kuhambisana nesimo ukuchaza izidingo zangaleso sikhathi kanye nokubuka kwamasiko omphakathi. Okwatholwa ucwaningo kunikezela ngobufakazi ngocwaningo lwamagama njengento eshintshayo ezimpilweni zabantu.

#### **2.4.12 Ukwethiwa kwamagama eMozambique**

Kubantu bamaTsonga baseMozambique, uJunod (1912:40) uthi kusukela ngosuku umntwana azalwe ngalo kuze kube inkaba yengane iyawa okungaba isikhathi esingangezinsuku eziyisikhombisa, lokhu kusho isikhathi esisemqoka esibizwa ngokuthi *ibusahana*, okuyisikhathi sokuvallelwa kwengane kanye nonina wayo. Leso sikhathi siphethwa ngomcimbi obalulekile wokuphuma komntwana okokuqala okubonakala ngokwenziwa komkhuba wokuphulwa/hleshulwa kwebhodwe. Ubaba womntwana usuke engavunyelwe ukungena endlini lapho kunengane khona.

#### **2.5 Ukwethiwa kwamagama eNingizimu Afrika**

Amagama abantu ayizimpawu zokuhlonza abantu ezibalulekile ngempela. Kukhonjiswa yiqiniso lokuthi imisebenzi yokuqanjwa kwegama iqala kusenesikhathi ngaphambi kokuba umntwana azalwe kanye nokuthi amalungu omndeni ngokujwayelekile anentshisekelo futhi alukhetha kahle uhlobo lwegama lomuntu elizoqokwa. Kwezinye zezifiso zabazali ukuthi amagama anikezwa izingane zabo kumele akhombise kakhulu ubunjalo bezingane zabo: isibonelo uma igama *Abdullah* (isisebenzi sikaNkulunkulu)

linikezwe ingane, ingane kufanele ikhombise ukumkhonza ngeqiniso uNkulunkulu wayo. Emiphakathini eminingi yase-Afrika, amagama akhombisa izimo ingane eyazalelwa ngaphansi kwazo, Izimo ezinjalo kungenzeka zikhombise ukuzalwa uqobo lwakho: ukuza kwengane ngezinyawo ngenkathi izalwa, ukuteta kanzima, ukuteta ngomthungo noma yini engajwayelekile (Koopman, 2002:42).

Ukubuka ngale ndlela, ukwethiwa kwamagama abantu akusiyo indlela elula nje, kunalokho kwenzeka ngokwezimo zamasiko umphakathi ezisebenza ukukhombisa izinguquko zenhlalo ezibanzi (Suzman 1994). Ekugcineni, kungaqagelwa ukuthi ukwethiwa kwamagama abantu kuwukukhanda umphakathi. Isibonelo, abazali bangakhetha ukunikeza ingane yabo igama okungesilo elosiko lwabo, mhlampe ngoba bethanda igama langaphandle (De Klerk & Bosch 1995). Ngakho-ke kusho ukuthi ukwethiwa kwamagama abantu esizweni samaZulu sekuhambe izinguquko ezibalulekile ezincike emasikweni omphakathi kanye nezimo zepolitiki ngokwezikhathi ezahlukene emlandweni (Ngubane 2013:2).

### **2.5.1 Okwethiwa kwamagama kubantu abangabaPedi**

UMönnig (1967:103), ubika ukuthi kuBapedi alukho usuku kanye nesikhathi esibekiwe sokwetha igama. Emva kokuba inkaba yengane isiwile noma isipholile kuye kwenziwe imikhuba ethile yesintu ukuvikela ingane emimoyeni emibi. Emva kwaleyo mikhuba ingane iyakhishwa endlini bese yethiwa igama. Lokho kusho ukuthi isikhathi sokwethiwa kwengane igama kuncike ekupholeni noma ekuweni kwenkaba yomntwana. UHerbert kanye noBogatsu (1990) bacashunwe bethi:

Emiphakathini eminingi yase-Afrika betha izingane zabo ngamagama okhokho noma amalungu omndeni. Kunika ungqozi ukwazi izimo eziholele ekukhethweni kwalawo magama. UHerbert (1995), ocwaningweni lwakhe ubika ukuthi amagama abangasekho ayethiwa izingane uma zigula, ngemuva kokuya kwabahlolayo beshaya umhlahlo (izangoma nabathandazi) basho ukuthi yini imbangela yokugula. Lowo ohlodayo uzophinde abone ukuthi ubani kulaba abangasekho okunguyena ogulisa ingane.

UMönnig (1967) uthole ukuthi kuBapedi, ziningi izinto ezenzeka phambi noma ngesikhathi sokuzalwa komntwana ezibhekwayo uma kukhethwa igama. Njengokuthi uma imvula ina ngesikhathi kuzalwa umntwana, izobizwa ngokuthi uMapula, okusho imvula. Uphinde wathola ukuthi izinto ezisemzimbeni wengane nazo ziyabhekwa, uma ingane inezindlebe ezinkulu ingethiwa igama elithi *Ratsebe*.

### **2.5.2 Ukwethiwa kwamagama kubantu abangamaVenda**

UMandende (2009) uthi kumaVhavenda, igama labangasekho lingethiwa ingane nangaphambi kokukhombisa izimpawu zokugula. UMandende (2009) uthi ubona ukuthi indlela abasuke bejabulisa ngayo abangasekho ngaphambi kokuba babuye bezodala izinkinga emndenini. Abantu abetha igama abantu abanelungelo lokwetha umntwana. Ngokwesiko lase-Afrika akuwona umsebenzi kanoma ubani ukwetha igama. Lokhu kuwumsebenzi wabadala emndenini. Kufakazeliwe ukuthi ukufika kwenkolo kanye nesiko lase-*Europe* kweminye imiphakathi yase-Afrika kwenze isiko lokwethiwa kwamagama laba lula. Ngokwesiko abantu abadala bomndeni, umphakathi, abelaphi bendabuko, abaholi bezenkolo yibona kuphela ababetha amagama. Igama lokuzalwa linikezwa umntwana ngesikhathi ezalwa. Lawo magama abalulekile ngoba aqukethe umlayezo okhethwe yilowo owetha igama.

Izingane zamaVhavenda zingethiwa amagama afana noNndwakhulu (impi enkulu), uma ingane izalwe kunezingxabano ekhaya; uVhuthuhawe (ukulunga kwakhe), libhekise othandweni lukaNkulunkulu ngokubanika lowo mntwana; u-Asivhanga (akusibona abami), uma ubaba ephika ukuthi ingane eyakhe; uZwanga (izinto zami), kubhekiswe lapho abazali begwamanda/beqhwaga ukuthi yonke into ebikhona ngesikhathi sokuzalwa komntwana eyabo; uKhakhathi (izinkinga), okusho ukuthi umntwana kungenzeka uzalwe kunezimpi ekhaya noma endaweni azalelwe kuyo; uMa t odzi (izinyembezi), lisho ukuthi uma umntwana ezalwe lapho ufana nofile emndenini; u-Athinandavha (anginandaba), kusho ukuthi uma leyo ngane izaliwe bese kuba khona ongajabuli ngezinto ezithile ekhaya ikakhulukazi

lowo owetha umntwana igama; kanye noMmbengeni (bayangizonda), elisho ukuthi labo abangafuni ukwamukela ukuzalwa komntwana bayamzonda.

Abantu abangamaVhavenda abanye alandela lo mkhuba wokwetha izingane zabo amagama esiNgisi uma zibhalisela ukufunda ezikoleni. Izingane zethiwa amagama afana noPeter, uVictoria, uPaul, uMaria, uNelson, uWilliam kanye noLivingstone. Uma lezi zingane zikhula ziba zindala amagama esiNgisi iwona asebenza kakhulu kunamagama azo okuqala ase-Afrika. Abanikazi bamagama bazizwa behloniphekile futhi bephucuzekile ngaso sonke isikhathi uma bebizwa ngamagama esiNgisi. Ukuthi obani abetha amagama kuyahluka ngokwamasiko. Akukho mehluko ocacile ukuthi lapha ubani okumele nokungamele abambe lelo qhaza.

ULadzani (1997) yena wenze ucwaningo olubanzi ngesakhiwo samagama eTshivenda nakuba uMandende (2009) naye enze ucwaningo ngesizwe samaTshivenda umehluko ukuthi yena ubebheka kuphela izimbangela zokwethiwa kwamagama kanti uLadzani yena ugxile kakhulu esakhiweni segama. Ocwaningweni lwakhe uveza ukuthi amagama abantu asuselwa kanjani ezenzweni, ngalokho yena ugxila endleleni amagama abhalwa ngayo noma isakhiwo segama.

UHammond-Tooke (1974:216) naye ubalula ukuthi abantu abangamaVenda bakholelwa ekutheni umntwana ungukudalwa kabusha kwezihlobo kanti futhi kusemqoka ukukhetha igama elihle, uma kwenzeka umntwana ebizwa ngegama elingalungile ulaka lwabaphansi lungabonakala ngezifo noma ukugula komntwana. Ngokujwayelekile umntwana wethiwa emva kwezigameko ezisemqoka ezenzeka ngesikhathi sokuzalwa noma ngendlela abukeka ngayo. UStayt (1968:88) ocwaningweni lwakhe uveza ukuthi Kubantu bamaVenda igama selethiwe, uma kwenzeka umntwana egula noma ekhala, abazali babiza isangoma sizobaluleka, ngokwejwayelekile isangoma sithola ukuthi ngenxa yokuthi igama lomntwana belingalungile abaphansi bafuna lishitshwe. Uma bevumelana nalokho kube sekukhethwa

igama elisha, bekholelwa ekutheni ngokulahla igama elidala imbangela yobubi/yenkinga izoba ngcono.

### **2.5.3 Ukwethiwa kwamagama kuBesuthu**

UGuma (2001), njengabanye abacwaningi abenze ucwaningo ngokwethiwa kwamagama, uthole ukuthi kuBesuthu base-Ningizimu ne-Afrika indlela yokwethiwa kamagama iyincazelo yesiko nezigameko esezadlula. Yena ugxila kakhulu encazelweni yesiko legama kanye nokusebenza kwegama elitholakala ngokuqala noma ngokungena esikoleni. Uthi amagama aBesuthu awasilo nje igama kodwa ayincazelo yezehlakalo esezadlula ezikhombisa izinto ezenzeka empilweni yomuntu ngamunye, izinkolelo kanye namagunya. Uphinde athi kunengxenye yesiko esuke inanyathiselwe emagameni laBesuthu njengencazelo yomuntu ngamunye angahlukaniswa ngayo. UMatunda (2011) uyafakaza kulo mbono ngokuthi nakumaLunda, amagama abantu ayisisekelo sokuhluka komuntu ngamunye.

Abantwana babethiwa amagama esuselwa eBhayibhelini ukuveza izinga labo asebekulo elisha, amagama esiNgisi nawo ayesetshenziswa kulesi sitayela ikakhulukazi kulabo ukwakumele baye esikoleni noma basebenzele imindeni yabase-*Europe*. Ukusetshenziswa kwamagama esiNgisi ezikhathini eziningi ngokwenkolo kwakungenye indlela amaMishinari ayehlukanisa umphakathi waBesuthu phakathi kwezinguquko kanye nokungaguquki .

UGuma (2001:271) uthi nakuba amagama esiNgisi aye asebonakala njengawokukholwa; awokuphucuka, awokuba sezingeni futhi ube nezinto ezinhle kanye nezinkomba zokushintsha kwezinga lempilo. Ngakolunye uhlangothi lwenkolo, ukusetshenziswa kwamagama ase-*Europe* ngabantu baBesuthu kugxilise amandla esiko lase-*Europe*, babukela phansi isiko labo kunelabase-*Europe*.

UWillis (1994), uvumelana noGuma kanye nabanye ababhali mayelana nokubalukela kwamagama emiphakathini. Ukholelwa ekutheni amagama awasiyo nje into yokwahlukanisa umuntu ngamunye kanti abeka abethiwe esimyweni senhlalo, ababeka ngokokuxhumana ngenhlalo,

ngokwamalungelo abo kanye nezinto okumele bazenze. UMaHome (1972) ubona ukuthi ukwethiwa kwamagama kuBesuthu kuyisiko kanye nendlela yokufundwa kwezilimi. Incazelo enanyathiselwa aBesuthu egameni, ibamba iqhaza elikhulu encazelweni yomuntu ngoba bayakholelwa ekutheni igama umntwana ethiwe lona alisebenzi nje kuphela njengobuzwe kodwa liphinde lisho uhlobo umuntu ngamunye ayoba yilona. Amagama kukholelwa ekutheni aphinde futhi abe nomthelela endleleni umuntu abukeka noma aziphethe ngayo. Uqhuba athi indlela yokwetha abantwana kuBesuthu emva kwezihlobo zakwababa noma zakwamama ihlose ukugcina amagama abangasekho ephila kanti futhi kwenza ogo nomkhulu bazwane noma babe nokuxhumana nabazukulu babo.

U-Ashton (1967:32) ubalula ukuthi kuBesuthu, amagama awakhethwa nje noma kanjani kanti isikhathi esiningi abakhumbuza ngobaba-mkhulu kanye nezinye izinto ezisemqoka. Kwesinye isikhathi aba yisikhumbuzo sezigameko ezisemqoka, ezingajwayelekile noma somuntu othile. Kunesisho esiveza ubumqoka begama kumuntu: Bitso lebe ke seromo (igama elibi liyasabisa). Ngakho-ke igama elinikezwa umuntu ngamunye lisuke libhekise ezigamekweni ezadlule, izinto ezenzekile, imizwa, isizwe, uzalo kanye namagunya.

#### **2.5.4 Ukwethiwa kwamagama kubantu baseRwanda abakuluma isiSwahili**

UBakari (1981) uveza ukuthi kubantu baseRwanda abakhuluma isiSwahili, izidlaliso ezincane njengegama elithi *mouse* (igundane) lisetshenziswa kubafana nakumantombazane. UBaraki uphinde athi abanye abantu betha izingane zabo amagama emva kwezinsuku eziyisikhombisa, abanye emva kwezinsuku ezingamashumu amane, abanye emva konyaka. Abafana bethiwa ngamagama abantu basemndenini wakubo kamama bese kuthi amantombazane wona ethiwe ngamagama abantu basemndenini kababa. Lokhu kuyinto ehlukile nengajwayelekile kubantu base-Afrika ikakhulukazi abangamaZulu okuyibona bantu ucwaningo olugxile kubo. Kubantu abangamaZulu kuqala ngaphambi kokuba lolu shintsho oselukhona



luzibonakalise zonke izingane zazethiwa obaba noma umndeni wakwababa ngoba babekholelwa ekutheni izingane ezendoda. UBakari uqhuba athi kubantu abakhuluma isiSwahili uma umfana noma intombazane izelwe bazoyibiza ngalolu hlobo lwamagama ezidlaliso. Le ndlela yokwetha ayitholakali kubantu abangamaZulu, kunalokho ingane uma izelwe wethiwa igama langempela futhi elinomqondo. Ngamanye amazwi igama kumele libe nomthelela ohleliwe kulowo owethiwe noma owethayo: Isibonelo igama “Sbusiso”, abazali basuke bekholelwa ekutheni ingane yabo izoba isibusiso emndenini nakuwo wonke umuntu.

UDu Preez (1997:68) ngesikhathi enza ngaso ucwaningo wathola ukuthi abantu amagama abamnyama abaningi anencazelo ethile, ngokujwayelekile eqondiswe noma ebhekiswe ezintweni ezenzeka kungaba ngesikhathi umama ekhulelwe noma ngesikhathi sokuzalwa komntwana. La magama asetshenziswa amalungu omndeni kanye nabantu basemphakathini, kanti asetshenziswa kakhulu ekhaya. Uma ingane iqala isikole inikezwa igama elisha.

### **2.5.5 Ukwethiwa kwamagama kubantu bamaShona eZimbabwe**

Umbono kaMashiri (1999) uthi njengoba ukwethiwa kwamagama kuveza ukuthi indlela yokukhuluma kumaShona ivela noma isuselwa emithombeni eyahlukahlukene, endleleni yesimanje kanye neyakudala. Amagama, izidlaliso, izikhundla, izabizwana, iziqalo kujwayelwe ukuzetshenziswa. Amagama amaShona kanye nezinye izindlela zokukhuluma imvelaphi yazo kanye nezindawo asetshenziswa kuzo kudala noma kuletha ukuqwashisa ngobuzwe kanye nomlando wokufundwa kwezilimi zamaShona.

Lo mbhali ugcizelela ukuthi amagama kanye noshintsho kumaShona kubalulekile ngoba ulimi lunomsebenzi ochazwe kahle kulabo abalusungulile nabalusebenzisayo. Ushintsho ekwethiweni kwamagama kanye nokwethulwa kwendlela okwenzeka ngayo kungaletha izinkomba ezinamandla kakhulu zoshintsho lwenhlalo olunamandla. Uphinde agcizelela ukuthi kumaShona uma abantu bengabangani abasondelene

ukusebenzisa igama lokuqala akusabukeki njengento eveza/ekhombisa ubungani. Babizana besebenzisa amagama ahlukehlukehlu, ngesinye isikhathi basebenzisa igama lokuqala noma lokugcina, ngesinye isikhathi basebenzise isithakazelo noma isidlaliso.

La magama ahlukehlukehlu asetshenziswa ngokuvulelekile ezindaweni ezahlukehlu. Abangani besizukulwane esincane/sanamuhla bangasebenzisa isi-*slang* samagama abo okuqala ukukhombisa ubunye. Isibonelo, Farai ubiza ngoFasto kanye noPeter ebizwa ngoPets (Mardhaugh, 1998:236). Emiphakathini yamaShona ukusetshenziswa kwagama lokuqala kulawulwa iminyaka, inhlalo, izinga lomsebenzi umuntu awusebenzayo, uzalo, kanye nendlela yokuziphatha eveza ubunjalo bomuntu. Abazali babiza izingane zabo besebenzisa amagama azo okuqala. Lowo mkhuba ngokujwayelekile ulekelelwa izivumelwano zokwethiwa kwamagama, njengokuthi indodana noma indodakazi eyethiwe ngegama likagogo nomkhulu ingabizwa ngubaba wayo ngo-semijocularly okusho “ubaba” kanye no-amai; okusho umama” (Fasold, 1990:10).

### **2.5.6 Ukwethiwa kwamagama kubantu abangamaXhosa**

Ngokuka-De Klerk (1999), ukwethiwa kwamagama kungumthetho wokufundwa kwezilimi, kuncike kakhulu emathembeni, ekwesabeni, izinkolelo, izigameko empilweni yabantu. Uqhubeka ngokuchaza ethi abantu abethe amagama kumasiko amaXhosa kanye nabeLungu kungaba ubaba noma umama noma bobabili. Kodwa esikweni lamaXhosa futhi umkhulu, ugoto kanye namalungu omndeni nabo bengayetha ingane igama. Ukwethiwa kwamagama kunikeza umbono obalulekile wenhlalo kanye namasiko omphakathi kanti futhi angaba ukhiye ekushintsheni kwesiko umhlaba wonke. Igama lingadlulisa umyalezo, liveze ithemba noma umkhuleko, isiko kanye nomkhuba wenkolo ethile. UDe Klerk lapho ecasunwe khona ehunyushiwe uphinde aveze ukuthi:

Abantu abakhuluma isiNgisi bayayigcizelela indaba yemindeni emincane nakuba imindeni emikhulu isabamba iqhaza elisemqoka kubantu bakhuluma isiXhosa. Into esemqoka ekwethiweni

kwamagama kumaXhosa incazelo, kanti akunjalo ethwethiweni kwamagama esiNgisi. Indlela okwethiwa ngayo amagama kumaXhosa iyafana neyamaZulu ngoba kumaZulu abantu abetha amagama emva koshintsho oselwenzekile kule minyaka yamanje, kungaba ubaba noma umama noma ilungu lomndeni. Kanti futhi nakumaZulu uma kwethiwa igama kugxilwa kakhulu encazelweni.

Emibhalweni yabo uDe Klerk kanye noBosch (1995) baqhathanisa amagama abantu ngokwesiko lamaXhosa kanye namaNgisi. Inhloso yabo ukukhombisa ukuthi umehluko okhona phakathi kwamasiko ama-Afrika, esikweni lamaXhosa ikakhulukazi kanye nesiko lamaNgisi aveziwe ukuthi bawetha kanjani amagama. Ocwaningweni lwabo bathole ukuthi kumaXhosa incazelo yegama ibamba iqhaza elikhulu, kanti abazali babantwana abangamaNgisi bona bazikhethele igama ngokufisa kwabo kuhambisana nobuhle begama kanye noduma kwalo kakhulu. Uphinde aveze ukuthi igama emiphakathini yamaXhosa alisilo nje kuphela uphawu oluchaza umuntu ngamunye futhi nokumhlukanisa kwabanye. Babuye babe nomlando omkhulu wempilo kubona kanye nokukhumbula abangani kanye nabathandiweyo babo.

ENingizimu Afrika, kubantu abangamaXhosa, uNeethling (2003:47) uthole ukuthi ukufika kwenkolo kanye nemfundo okwadalwa izikole zamaMishini ezikoleni zamaXhosa ngaphambi nje kancane kweminyaka eyizinkulungwane eziyi-19<sup>th</sup>. Amagama esiNgisi anikezwa ezinganeni zamaXhosa ngamaMishini njengamagama esikole nawesonto. UVilakazi (2002), uphenye ukwethiwa kwamagama ezingane zamaNdebele ngaphambi kanye nangemuva konyaka we-1994. Ube esesho ukuthi ukwethiwa kwamagama emiphakathini yamaNdebele, kujwayele ukuba yizinkomba zezimo zamasiko noma izehlakalo ngesikhathi sokuzalwa komntwana. Okwesibili kuwuhlelo lapho ababambiqhaza abahlukene bengabamba iqhaza. Okwesithathu, ukwethiwa kwengane kumele kuvezwe ngokujwayelekile ngokomqondo othile kuhambisana nezinto ezithinta uhlelo lokwethiwa kwengane kanye nezigamu zonkana zohlobo lwegama elitholakalile.

UNokaneng (1997) yena uthi ingane yethiwa ngemva kokuzalwa. Uthi kuye kulindwe ukuthi kuze kwenziwe umcimbi wokwetha ingama ngaphambi kokuba ingane yethiwe igama. Uqhuba athi umntwana angethiwa igama eliyisikhumbuzo elitonyulwe ohlwini lwamagama avele ekhona emndenini, isibonelo igama likamkhulu noma likagogo. Kwezinye izikhathi umntwana angethiwa ngokwezimo ebezikhona ngesikhathi ezalwa, isibonelo uma ngabe kwakukhona ukungezwani emndenini, ngakho umntwana engethiwa ngokuthi u*Mantwa* (umama wokungavumelani/*mother of disputes, ukungaqondi / misunderstanding*) noma Motlanalo (ofike nezinkinga / *the one who came with problems*). Kuyacaca ukuthi abazali baveza ukukhathazeka kwabo mayelana nokungezwani kwabo. Uqhuba ethi ukukhathazeka kungavezwa futhi ngokuthi kwethiwe ingane ezalwe emva kwesifo emndenini, isibonele *Mahlodi* (izinyembezi), *Sello* (ukukhala). Esimweni lapho umama ezale khona ingane yashona bayaqala bekhathazeke emndenini. Igama elithukayo liyethiwa ingane ezalwe ngaphansi kwalesi simo njengegama elithi *Mpisanyana* (*puppy*) kanye nelithi *Diboko* (izikelemu/*worms*). Lokhu kusuke kwenzelwa ukudida onkulunkulu kanye namadlozi abakholelwa ekutheni bayabasusa kulowo mntwana- ngakho onkulunkulu angeke bekwazi ukumthola umoya wakhe njengoba umntwana ezobe engethiwanga ngegama lamadlozi.

U-Eiselen kanye noMolema becashunwe kuHerbert kanye noBogatsu (1990:6) baveza ukuthi:

Igama elithukayo lethiwa umntwana ukudida imimoya yamadlozi kanti basuke befuna ukuthi akholelwe ekutheni abazali abanandaba nomntwana, ngakho ukumthatha kwabo akusisona isijejiso<sup>12</sup>

NgokukaMagini (2010), wonke amagama esiXhosa anencazelo; abazali baqamba izingane zabo ngezinhloso ezithile, okusho ukuthi igama negama lixoxa indaba. UMagini uqhubeka abalule ukuthi umuntu angakwazi ukusho ukuthi abazali bayakholelwa ngokuhlola igama, isibonelo Nobandla.

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<sup>12</sup> A derogatory name is given in order to confuse the ancestor's spirits and they believe that the parent do not care for the child and therefore taking him/her away will not be a punishment.

### **2.5.7 Ukwethiwa kwamagama kubantu abangamaZulu**

Ucwaningo ngamagama abantu kuhehe ababhali abaningi eminyakeni eyedlule. Kunemibono eminingi mayelana nendlela amagama abantu ethiwa ngayo. Lapha ngizoveza ababhali abathile nabakuthola ngesikhathi benza ucwaningo lwabo.

Abacwaningi abanjengoKoopman (1986; 1989), uGuma (2001), uHerbert (1990; 1995), uSaarelma-Maunumaa (1996; 1999), uMönnig (1967), uTurner (1992; 2000; 2001), uMoyo (1996), uDickens (1985) kanye no bona bagxile kakhulu ezindleleni ezahlukeni zokwethiwa kwamagama.

UKoopman (1986, 87) uveza ukuthi esinye sezizathu zamagama esiZulu izingxabano eziqondiswe ezigxabanweni ngesikhathi sokuzalwa komntwana, kungaba phakathi kwabazali, noma phakathi kwabazali nabantu basemzini, noma phakathi kwabazali nomakhelwane. UKoopman (1994, 24) wengeza ngokuthi izilwane kanye namagama abantu kunezinhloso ezifanayo ukusebenza ezingeni le-*denotatum*, ukubeka umaka, ukwahlukanisa noma ukubiza umuntu,inja, noma isilwane nakuba ngokufanayo kuphinde kusebenze ezingeni le- *designatum*, ukwenza imibono ngempilo. Izingane zamaZulu zinganikezwa amagama lapho umyalezo wempilo ugxiliswe khona kanye nezinye izilwane zasemakhaya eziningi. Lawo magama asebenza ukugwema ukungazwani, ukuveza igebe noma ubudedengu emiphakathini lapho ukuqonda umuntu ngqo noma ukukhuluma ngokuqondile kungamukelekile (Turner, 2000: 127-138).

UTurner (2001) uthi kubantu abangamaZulu baseNingizimu Afrika basebenzisa amagama ukukhuluma, ikakhulukazi amagama abantu noma ezilwane ukudlulisa ukugxeka kulabo abaphila nabo ukwenzela ukuthi labo okubhekiswe kubo babe nolwazi lwaleyo nto. Ngokwejwayelekile, umuntu wesifazane emiphakathini wamaZulu, ikakhulukazi ezindaweni zasemakhaya, akakwazi ukuqonda umyeni wakhe noma aqophisane naye nanoma ngabe yini. Ngakho ukwethiwa komntwana igama kusebenza

njengendlela yokudlulisa ukukhathazeka kwalowo osebudlelwaneni kungaba okwenziwe owesilisa noma owesifazane. Isibonelo uTurner (2000) asivezile ukukhombisa lokho sikhonjisiwe ngezansi:

(I) Nsizwazonke

Nakuba uTurner kanye noKoopman bethole imiphumela ethi ayifane mayelana nokwethiwa kwamagama kumaZulu, okuwukuthi isikhathi esiningi kusuke kunezigxabano ezizungeze ukuzalwa komntwana. Ngakho ukusebenzisa igama kusuke kugwenywa ukukhuluma. Lolu cwaningo lona luzobheka ukushitsha lapho abantu bengasasebenzisi amagama abantu ukubhinqana noma ukudlulisa umbiko ongemuhle kodwa amagama asesebenza ukuveza ubuhle nothando olukhona ebudlelwaneni babazali bomntwana.

UTurner (1992:45) uphinde aveze ukuthi emiphakathini yamaZulu, umsebenzi wegama ikakhulukazi amagama abantu kanye nezilwane ayindlela engcono yokudlulisa ukugxeka ngokunganeliseki kulabo abaseduze, kanti futhi indlela esemqoka lapho kuvezwa khona ukugxeka noma ukungezwani, kungaba ngenhloso yokwenza abanye babe nolwazi ngenkinga noma ngenjongo yokwexwayisa noma ukulungisa isimo/ukuziphatha esingadingeki ngendlela ecashile njengoba ukugxeka kuyinto engamukelekile.

USuzman (1994:269) ugcizelela lokhu okungenhla ngalo mbono othi “Ukwetha igama kuvumela abantu ukuba badlulise imizwa yabo ngokucashile, ngaphandle kokuqonda umuntu ngqo. Amagama aqukethe umyalezo ocashile angakhombisa ukukhononda/ukunganeliseki, ukuphikisana kanye nokungathokozi, asebenza njengomsebenzi osemqoka lapho bezama ukunciphisa izingxabano ezindaweni okuhlangenwe kuzo”. UKoopman (1989) ocwaningweni lwakhe ugxile ezincazelweni kanye nasezimweni eziholela ekukhetheni igama. UNdimande-Hlongwa (2005:14) uveza ukuthi eNingizimu Afrika akhona amagama abantu aqanjwa

kususelwa osukwini umuntu azalwe ngalo, njengegama elinikezwa owesifazane ozalwe ngesonto oba ngu**NomaSonto** kumaZulu.

Njengalokhu kubaluleka ukuthi igama lisuselwa entweni ethile uDickens (1985), yena ubheka umthelela wabaseNtshonalanga ababa nawo ekwethiweni kwamagama amaZulu. Umsebenzi wakhe ugxile kakhulu emtheleleni wabaseNtshonalanga kumaZulu kusukela ngonyaka we-1849 kuya kowe-1982 lapho amaZulu ayeseqala ukwazi ukubaluleka kwesiko lawo, lapho ayesebuyela endleleni endala yokwetha amagama. UDickens ungomunye wabacwaningi abacwaninge ngezixenye zocwaningo zilimi zabantu bamaZulu. Uthole ukuthi amaZulu asebenzisa isiqalo u-No uma beqamba igama lomuntu wesifazane elisha belisusela kwelomuntu wesilisa, njengoVela (*appear*), umuntu wesilisa, elishintsha libe uNomvela (*appear*), uma sekuwumuntu wesifazane. UDickens uphinde aveze ukuthi amagama abantu bama-Afrika ahlukaniwa ngokobulili, njengoba izibonelo ziveziwe ngenhla.

Ukubuka indlela okuthuthuka ngayo ukwethiwa kwamagama abantu abangamaZulu kukhombisa uguquko kusuka ekwethiweni kwamagama ngokwesintu kuya ngokwenkolo yobuKristu noma amagama abelumbi kanye nokuguqukela emuva futhi ekwethiweni kwamagama ngokwesintu emva konyaka we-1990. Kepha ubufakazi buhlonza ukuthi ukuguqukela emuva emagameni ase-Afrika ngesikhathi soguquko kwenzeka ezimeni zamasiko omphakathi kanye nezepolitiki ezahlukeni (Ngubane 2013:5).

UDickens (1985:19), owenza ucwaningo emagameni abantu abangamaZulu, waphakamisa ukuthi lezi zindlela ezilandelayo ziyalandelwa uma kukhethwa amagama abantu emphakathini wamaZulu: amagama amaZulu anomsebenzi owengeziwe okhombisa okukodwa noma ngaphezulu kwalokhu okulandelayo: umlando ophelele wezimo ezizungeze ukuzalwa kwengane, ukuhlobana kwendlela abazali ababezizwa ngayo (ukujabula/ukucasuca) nokuzalwa komntwana, umqondosimo womndeni ngokuzalwa komntwana, indawo lapho azalelwa khona, indawo/isikhundla sakhe emndenini,

isikhathi akazalwa ngaso, umqondosimo wabazali ngokomoya/ngokwenkolo, ukubukeka kwakhe ngesikhathi ezalwa, izifiso akazifiselwa abazali bakhe, okulindelwe umphakathi kubazali bakhe, isimo sezwe ngesikhathi akazalwa ngaso noma sozalo akazalwa kulo.

USuzman (2000:13), ocwaningweni lwakhe lokuqajwa kwamagama abantu abangamaZulu, uyavumelana noDickens (1985) ngezinto ezinomthelela ekukhethweni kwamagama abantu bathi “lama gama agcina izehlakalo eziningi ezibalulekile emlandweni womndeni, ukujabula kwabo ngokuzibula ngomfana kulandele intombazane, ukulangazelela kwabo ukuqhubeka nolibo lomndeni, izinkinga emshadweni, ukungaphatheki kahle kukamama ngokukhulelwa kwakhe kanye nokuzalwa kwengane iminyaka isihambile”.

UGuma (2001) uthi emasikweni abeSuthu, incazelo equkethwe amagama idlala indima ebalulekile ekuchazeni “ubunjalo bomuntu” ngoba kukholelwa ekuthini igama olinikiwe ilona elichaza/elihlonza uhlobo lomuntu lowo muntu onikwe igama akazoba yilo. Ngakho-ke kukholelwa ekuthini amagama anomthelela ebunjalweni bomnikazi wegama.

## **2.6 Indlela yokubhalwa kwamagama abantu bamaZulu**

ULubenga (2006) uveza ukuthi, ukwethiwa kwamagama kuyithuba eliyinqayizivele ukuchaza kanti futhi nencazelo yohlelo lokubhalwa kwamagama kanye nezincazelo zawo okuxube ukwethiwa kwamagama. ULubenga uke wenza ucwaningo ngokwethiwa kwamagama kumaZulu. Uqhuba ethi kunezindlela eziningi amagama amaZulu ahlanganiswa ngayo, kuncike ekubalulekeni kwencazelo yalowo osuke etha igama asuke efisa ukuyidlulisa noma ukuyiveza.

UTurner (1992:43) uthi kubantu abangamaZulu akusiwona kuphela amagama asebenza njengomaka/inkomba osemqoka wokwahlukanisa umuntu komunye endaweni noma emphakathini wonke, abuye abhekise



ekwenzekeni kwezinto ezithile noma izigameko zesiko ezihambisana nokuzalwa komntwana

Ngokwendlela yokubhala kwamagama ebizwa nge-*morphology*, ibizo noma ukuxhumana ngokwenkulumo kuyimithombo emikhulu lapho kususelwa khona incazelo kanti futhi lokhu kuletha umbuzo omuhle ekutheni incazelo ingahlanganiswa kanjani ngokwendlela yokufundwa kwezilimi. Lesi simo sithinta ukutolikwa kwamatemu afana namagama. Uqhubeka uthi amagama amaningi esikweni lamaZulu aholela ohlelweni lokuxhumana ngenkulumo, lapho ukusunguleka kwezihlanganiso/*affixes* kuguqula izihlokwana ezithile zezakhi (*morphemes*) zibe nezakhi ezihambisanayo kwezinye izihloko. Lezo zihlanganiso zingaba ncane ngangangokuba kungaba unkamisa owodwa:

-themba- kanye no-a, kusivezela igama elithi-Themba(trust)

NgokukaLubenga, amagama emiphakathini yamaZulu abuye futhi abe nendlela abhaleka ngayo ahlobane nezihlokwana zokubhala. Kulezi zibonelo ezilandelayo, ukusunguleka kwesihlanganiso/*affix* (o) noma (i) njengokamisa wokugcina esiqwini sesenzo:

Vusa (revise), Vuso (revival) and hlaza (embarrass).

Ucwaningo lukaLubenga luveza ukuthi amagama amaningi abantu bamaZulu asuselwa ezinkulumweni lapho kunanyathiselwe izimpambosi esiqwini sesenzo ukukhombisa izinga lalezo zimpambosi ezikhonjisiwe. Izimpambosi ezintathu ezivame ukusetshenziswa emiphakathini yamaZulu u (-se) oyimpambosi yokwenzisa, impambosi yokwenzeka u (-le), impambosi yokwenziwa (-we) kanye nempambosi yokwenziwa ejobelela noma ebonakala ngo (-ka). Kunezinto ezimbili okumelwe zibhekwe mayelana nesikhulumi (*verbaliser*). Okokuqala ukuthi isikhulumi ngasinye sisebenza ngokuhlukile kanti okwesibili ezinye izikhulumi ziyafana/zejwayelekile kunezinye. Kumele uqonde futhi ukuthi nakuba bobabili u (-se) kanye (-ka) beyimpambosi

yokwenzisa futhi esetshenziswa ukwetha noma ukuchaza izinga umuntu ngamunye ethiwe ngalo igama, kunomehluko wencazelo yegama ngendlela abakhombisa ngayo ugqozi nothando lwento ethile.

Emagameni ethiwa izingane esikhathini samanje usuba nenkinga yokuthola incazelo ephelele egameni lizimele. Ukuze uthole incazelo ephelele sekuye kubize ukuthi ubuze kumzali womntwana ukuthi ngabe wayesho ukuthini.

Isibonelo:

**Esethu....**

Leli gama uma usulandela ufuna incazelo ephelele uthola ukuthi lisho ukuthi

Sipho sethu

**2.7 Wethiwa nini umntwana igama**

Ukuthi umntwana wethiwa nini igama kuyahluka isiko nesiko kodwa kulolu cwaningo ngoba sigxile kakhulu kabantu bamaZulu sizobheka bona ukuthi bametha nini igama.

U-Anim (1993:1) ubalula ukuthi kuma-Akan, ama-Ewe, namaGa okuyizizwe zaseGhana, umntwana ozelwe uthathwa njengomphefumulo ovakashile ekhaya. Lo mphefumulo uthatha isikhathi esilinganiselwa ezinsukwini eziyisikhombisa ukuzikhethela ukuthi uyahlala yini nabantu onikezwe bona okungabazali bomntwana. Umntwana wethiwa igama ngosuku lwesikhombisa. Ngalo lolu suku, usuke esezikhethela ukuhlala nabazali anikezwe bona. Ngalesi sikhathi umntwana uyapheliswa abe umuntu ophilayo hhayi umphefumulo ovakashile nje, ube esephumela emnyango ukubona amalungu omndeni bese ethiwa igama.

U-Eileen (1998) uveza ukuthi kubantu abangamaZulu amagama anganikezwa nomangabe ngasiphi isikhathi, nakuba lokho kuvame ukwenziwa uma umntwana eseneviki ezelwe. Ubaba noma umkhulu uzolisha elisusela kubantu abambalwa igama lengane. Lelo gama umntwana uyohlezi ebizwa ngalo abazali bakhe, abantu bakuleso sizukulwane, noma

ngabe uthola igama lokukhula, noma lobunsizwa noma lobuntombi kodwa leli alethiwe abazali yilona okuyohlezi kuyigama lakhe elisethethweni. Lo mbhali uqhuba ethi emiphakathini yamaZulu umama angetha umntwana kuphela igama lasekhaya. Indoda ayimethi umntwana igama ngaphandle kokubonisana namanye amalungu omndeni. Amagama amaZulu izikhathi eziningi anokubaluleka komlando ngempilo yomndeni. Noma kube ukuthi abhekise ezigamekweni ezithile noma ukukhumbula abangasekho/amadlozi ahlukahlukene.

Nakuba lokho sekuthanda ukushintsha ngenxa yokuthi abazali bomntwana sebekwazi ukubona ubulili bomntwana engakazalwa. Lokho sekuholele ekutheni ingane yethiwe igama ingakazalwa ngisho nokuzalwa. Isizathu esingathi sasenza ukuthi kuqala abazali bomntwana belinde kuze kube ukuthi uyazalwa umntwana kwakuba yikho ukuthi balinde ukubona ukuthi hlobo luni lomntwana. Ukuze bethi uma betha lowo mntwana igama kuhambisane nobulili bakhe.

## **2.8 Osekubhaliwe ngoshintsho ekwethiweni kwamagama**

Ucwaningo ngokwethiwa kwamagama kubantu abangamaZulu selwenziwe izikhashana eziningi kodwa bancane asebeke babheka ushintsho olwenzakalayo ekwethiweni kwamagama kanye nendlela ethiwa ngayo esizweni samaZulu. Abacwaningi abaningi bagxila kakhulu ekutheni ethiwa kanjani kanye nokuthi iyiphi imikhuba elandelwayo uma kuzokwethiwa igama. Lokhu kugqame kakhulu kwamanye amazwe nakhona ezizweni ezikhona eNingizimu Afrika. Lokho kwenze ukuba kulolu cwaningo kubuyekezwe kakhulu imibhalo ephathelene nokwethiwa kwamagama ngoba ibingakabi miningi ethinta ushintsho ekwethiweni kwamagama kwamanye amazwe. Bakhona ababhali esebebhalile ngokushintsha ekwethiweni kwamagama kodwa iningi labo belibuka ukushintsha kwamagama lapho abantu beqala betha izingane zabo amagama esiNgisi. Abanye bebebheka sekushintsha lapho abantu abangamaZulu bengasathandi ukwetha abantwana babo amagama esiNgisi.

Lolu cwaningo luhlose kakhulu ukubheka ukushintsha kokwethiwa kwamagama kusuka egameni lesiZulu kuya kulo futhi elesiZulu kodwa sekunezimbangela nezinhliso eziningi ezahlukene zokwetha igama ezingasafani nalezi zakudala. Lapho abantu abangamaZulu betha abantwana babo amagama ngendlela eyahlukile kuneyakuqala. USaarelma-Maunumaa (2003), wenze ucwaningo ngoshintsho ekwethiweni kwamagama abantu bama-Ambo ase-Namibia, okuyimbangela yokwetha ngendlela yokukholwa kanye neyaseNtshonalanga kwesiko lama-Ambo. Enye into ebalulekile kulolu hlelo kwakuwukulunjwa kwabantu bama-Ambo. UTan (2004) ucwaninge ngamagama ama-AmaShayina ase-Singapore ngokufisa ukuqonda ukuthi ngabe lokhu kuhambisana kanjani nokusabalala kwama-*non-Anglo Englishes* kanti ube esephetha ngokuthi indlela yokwethiwa kwamagama ama-AmaShayina eSingapore ishintshile kanti into eyenze ushintsho olunamandla kakhulu ukufundwa kolimi lwesiNgisi.

USuzman (1994), wenze ucwaningo ngoshintsho ekwethiweni kwamagama kumaZulu okuyizinkomba zokushintsha kwenhlalo umhlaba wonke. Uthi uma sibheka umlando njengomthombo wendlela yakudala yokwethiwa kwamagama, ukuhlaziywa kwezindawo zasemakhaya kanye nezasedolobheni kukhombisa umehluko wekhwantithethivu kanye nekhwalithethivu ekwethiweni kwamagama.

UXaba (1993) yena wenze ucwaningo ngokushintsha kokwethiwa kwamagama ezindaweni zasemalokishini/emadolobheni nezasemakhaya kanti uthole ukuthi abesifazane abaningi sekuyibona abetha amagama, ikakhulukazi ezindaweni ezithathwa njengeziphucuzekile.

Ucwaningo lokushintsha kwamagama eNingizimu Afrika ngonyaka we-1997 (de Klerk 2000b) luthole ukuthi izinto eziphathelene nesiko yizona ezihamba phambili phakathi kwezizathu ezenza abantu bashintshe amagama abo, kanti futhi kwakukhona futhi ukukhula kwamagama esiNgisi, ikakhulukazi kubantu abakhuluma izilimi zase-Afrika. Lolu cwaningo lugxila kakhulu

ezintweni eziholela noma ezidala ushintsho ekwethiweni kwamagama abantu abangamaZulu kule minyaka yesimanje. Umehluko phakathi kwalolu cwaningo ocwaningweni olwenziwa uNgubane (2000) ukuthi yena wabe ebheka ushintsho abantu abangamaZulu beshintsha amagama betha izingane zabo amagama esiNgisi ngenxa yengcindezi kaHulumeni wobandlululo. Wabuye wabheka ushintsho futhi lapho sebebuyela emagameni esiZulu ngemuva kokuthi iNingizimu Afrika ithole inkululeko. Waphinde wathola ukuthi ushintsho ekwethiweni kwamagama kubantu abangamaZulu ikakhulukazi ludalwa ukushintsha kwesiko kanye nolimi.

Umcwaningi uthole ukuthi lukhona futhi olunye ushintsho olube khona ekwethiweni kwamagama olwenzeke kusukela ngonyaka wezi-2000 kuze kube manje njengoba ukwethiwa kwamagama kungashintsha izikhathi ngezikhathi. Umcwaningi yena ubheka ushintsho olwenzeke ngesikhathi abantu abangamaZulu beshintsha besuka kuwona amagama esiZulu betha izingane zabo amagama esiZulu kodwa sekukhona ezinye izinto ezihambisana nokwetha ingane igama njengesitayela, amagama axube ezinye izilimi zase-Afrika njalonzalo, amanye okungawezinye izinhlanga. Lokho okuyimbangela yokuhlangana kwezinhlanga ezahlukele. Kanti futhi uNgubane yena ubheka ushintsho ekwethiweni kwamagama kusukela ngonyaka wezi-1994 ngemuva kokuba iNingizimu Afrika ithole inkululeko kanti umcwaningi kulolu cwaningo yena ubheka kusukela ngonyaka wezi-2000 kuze kube manje.

## **2.9 Ubani owetha igama emiphakathini yase-Afrika?**

Ngokwesiko lemiphakathi yase-Afrika indaba yokubhalisa abantu, abaphilayo noma abashonile ohlelweni lokubalwa kwabantu kwakungesiyo ingxenye yemikhuba yabo, kodwa kwabe kuyingxenye yobuciko bomlando. Into eyayisemqoka kakhulu kubantu base-Afrika kwabe kuwukuqopha ubuciko bomlomo babo. Ngokwemiphakathi yase-Afrika esemakhaya, abantwana babezalelwa ekhaya hhayi ezibhedlela njengoba sekuyinto ejwayelekile emva kokufika kwamaMishinari (Neethling, 2005). Ezindaweni zamaVenda amakhosikazi amadala yiwona ayebelethisa. Ukwethiwa

kwamagama ezingane ngemuva nje kokuzalwa kwakungavamile ngokwezinkolelo eziningi. Kwamanye amasiko abazali yibona ababetha amagama ezingane zabo, kodwa kwamanye amasiko ikakhulukazi ngokwesiko lase-Afrika abantu abadala emndenini yibona abanelungelo lokwetha igama. UHerbert (1995:5) ehunyushelwe esiZulwini uthi:

Kubukeka sengathi amagama amaningi ethiwa amalungu omndeni, ikakhulukazi abazali noma ogogo nomkhulu. Abazali bomntwana yibona abavame ukwetha igama, kulandele ugogo nomkhulu wakwababa bese kuba ugogo nomkhulu wakwamama, ikakhulukazi ugogo.

URaper (1983) ubika ukuthi amaJaphani etha izingane zawo ezinsukwini eziyishumi umntwana ezelwe, kungaba usuku lwesine, lwesishiyagalombili noma ngosuku lweshumi. Ingxenye esemqoka emcimbini wokwetha igama ukuthi umntwana wethiwa ngomuntu othile. UKimeyi (1989) uthole ukuthi eBurundi kanye naseRwanda ubaba uyena owetha igama. Amagama ethiwa omama kusuke kungawesikhashana. UKrige (1936) ubike ukuthi kumaZulu ubaba noma umkhulu betha umntwana emva kwamaviki nje umntwana ezelwe ngemuva kokubonisana namalungu omndeni. USuzman (1994) ugcizelela ukuthi kungumsebenzi kababa noma kamkhulu ukwetha umntwana ngemuva kwalokho kubonisana.

NgokukaSumbwa (1997:49), kubaBarotse baseZambia abazali yibona okumele bethe umntwana esigabeni sokuqala. Bakhetha igama lengane encane ezelwe noma basebenzise lelo elikhethwe izihlobo, noma ngabe elisha noma elidala. Lawo magama ngokujwayelekile athathwa emagameni ezihlobo avele ekhona (kungaba ezisekhona noma esezashona) ngenhloso yokugcina amagama abo eqhubeka. Ngaphandle kokuqinisekisa ukuqhubeka kwamagama, ukukhethwa kwalawo magama ngokulinganayo kuhambisana kakhulu (labo asebashona) nezinhliso zokubahlonipha kanye nokwenza isiqiniseko ukuthi banendawo emlandweni womndeni.

UBean (1980:309) uthi ukwethiwa kwegama lomntwana ngokujwayelekile kungumsebenzi womuntu wesilisa omdala noma umuntu owazi isiko kanti

ukuzibandakanya komphakathi wonkana nakho kwamukelekile. UKoopman (1986:32) uthi:

Abantu abahlukene base-Afrika bayahluka ekutheni ubani ngokwesiko ukufanele ethe igama. Kweminye imiphakathi ubaba unelungelo lakhe, kanti kweminye umama onelungelo, noma mhlampe ugogo noma ubabekazi, kanti futhi kweminye imiphakathi akekho umuntu okhethiwe ukwetha igama, noma ubani emndenini engametha umntwana ozelwe igama<sup>13</sup>.

Ngokwesiko lomphakathi wase-Afrika indaba yokuzalwa komntwana ihambisana nabantu besifazane, kanti futhi ngokwesiko into eyamukelekayo ukuthi umuntu wesilisa angeke awenze lowo msebenzi. Abanye bathi kudingeka umsizi wesifazane ngoba unolwazi ngezinto zabantu besifazane kanti abanye bathi kungaba ngowesifazane futhi kungaba owesilisa esizwa ngowesifazane kuncike olwazini lwakhe.

## **2.10 Isiphetho**

Kulokhu osekubalulwe ngenhla, ababhali abahlukene abakuvezile kukhombisa ukuthi ukwethiwa kwamagama ngempela kuyingxenywe esemqoka kakhulu yempilo. Yingakho yonke indawo emhlabeni into ngayinye noma into ephilayo ihamba nobuzwe evezwa ngokwethiwa kwamagama. Umsebenzi wababhali abahlukene uyaveza futhi ukuthi amagama awasiyona into yokwahlukanisa into kwenye noma umuntu kwabanye kodwa abuye abe nencazelo kanye nomlayezo othile. Lesi sahluko sisivezela imibono yababhali abahlukene mayelana nalesi sihloko. Okokuqala kufike kwavezwa osekuke kwacutshungulwa ngokwethiwa kwamagama nje jikelele, kwabhekwa ukwethiwa kwamagama emazweni angaphandle kwe-Afrika, kwabe sekwehlelwa khona e-Afrika. Kube sekuvezwa nokwethiwa kwamagama eNingizimu Afrika kwaze kwafinyelela ekwethiweni kwamagama esizweni samaZulu okuyiwoma awumgogodla

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<sup>13</sup> The various people in Africa differ on who customarily gives the name. In some societies the father has this right, in some others the mother or perhaps a grandmother or Aunt. In some societies there is no person who customarily chooses the name: Anyone in the family may name a new-born child.

walolu cwaningo. Izinjulalwazi ezisetshenzisiwe ukulawula ucwaningo ziveziwe kulesi sahluko.



## **ISAHLUKO SESITHATHU**

### **IZINDLELA ZOKWENZA UCWANINGO KANYE NENJULALWAZI**

#### **3.1 Isingeniso**

Lesi sahluko sichaza izindlela zokuqoqa ulwazi ezisetshenziswe kulolu cwaningo. Okokuqala sibheka izinhlobo ezintathu zepharadaymu. Lokhu kulandelwa ukuchazwa kabanzi kwepharadaymu yocwaningo lwe-*phenomenology* okuyiyona esemqoka nezosebenza kulolu cwaningo. Umcwaningi uqhathanise ipharadaymu ye-*phenomenology* ne-*positivist* ukuveza ukuhambisana kwayo kanye nokubaluleka kokuqonda izingxenye zenhlalo kanye nesiko mayelana noshintsho ekwethiweni kwamagama kulolu cwaningo. Okwesibili izindlela zokuqoqa ulwazi okuyikhwalithethivu kanye nekhwantithethivu ezisetshenziswe kulolu cwaningo nazo zichazwe kabanzi. Lokhu kulandelwa ukuchazwa kwamasu ahlukene okuqoqa ulwazi. Amasu okuqoqa ulwazi kubalwa kuwo ukuqoshwa kwenkulumo ngesikhathi kubuzwa izingxoxo engahlelekile, ukubuyekeza kwemibhalo ezotholakala ezikoleni ezahlukene ngaphansi kwesiFunda saseMkhanyakude. Lesi sahluko sixube nengxenye yenkambiso elungileyo (*ethical considerations*) yalolu cwaningo.

#### **3.2 Izindlela ezisetshenziswa ukwenza ucwaningo**

Ukuze ukwazi ukwethula noma ukunikeza ulwazi oludingekayo emsebenzini wocwaningo, ukukhetha izindlela zokwenza ucwaningo kusemqoka. Ziningi izindlela namasu okuqoqa ulwazi uma kwenziwa ucwaningo kodwa kuye kuncike ekutheni ucwaningo luphathelene nani bese umcwaningi akhethe leyo ndlela namasu azokwazi ukuthi alekelele ekuphenduleni izingxoxo yocwaningo lwakhe. Umcwaningi uye abheke okudingwa ucwaningo lwakhe bese ebuka ukuthi ngabe iyiphi indlela elulungele. Abacwaningi abaningi bathi kunezindlela ezimbili zenjululwazi okuyizona ezilawula kakhulu emkhakheni wesayensi yomphakathi, okuyi-*positivism* kanye ne-*phenomenology* (Taylor nabanye, 1984:2).

Indlela yokwenza ucwaningo kulo msebenzi igxile kwipharadaymu ye-*phenomenology* kanti ulwazi lutholakale ngesu lokubuza imibuzo kulabo abebebambe iqhaza kusetshenziswa isiqophamazwi. Kanti futhi luphinde lwatholakala nakuma-rejista asezikoleni ezahlukene anamekiwe esithasiselweni.

### **3.2.1 Ipharadaymu yocwaningo.**

#### **Iyini ipharadaymu?**

Abacwaningi abaningi baphonse ishe esivivaneni bezama ukuchaza ipharadaymu. Igama elithi pharadaymu lisuselwa egameni lesiGreek elithi '*paradeiknyai*' elichaza 'ukukhombisa ingxenye nengxenye', nesibonelo sento ethile. Leli gama lisho isithombe esakheka engqondweni (izithombe magama) noma ukuhlotshiswa kwemicabango (Shtarkshall, 2004). Ipharadaymu ingaqondwa njengesakhiwo, injulalwazi noma inkolelo yesayensi eyenza ukuqagela ngamaqiniso emvelo kanye nezinhlobo zemibuzo ukuqonda kanye nokuthi kwenzeka kanjani lokho (Glesne, 2011:5). UWilliams (2000) ecashunwe nguMazibuko (2008:73) yena uthi:

Ipharadaymu iwuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nokwenziwayo. Umcwaningi uchazelwa yipharadaymu ngomsuka walokho okucwaningwayo.

NgokukaBailey (2007:60) ipharadaymu iqoqo lezinkolelo ezilawula cishe zonke izingxenye zocwaningo. Uqhuba ethi ixube *i-ontological, epistemological, axiological* kanye ne-*methodological assumption*. Kanti uHenning nabanye (2004) bachaza ipharadaymu njengenjulalwazi noma umqondo ongafakazelwanga, kanti futhi ipharadaymu okungenani ingaba isakhiwo ngaphakathi lapho injulalwazi yakhele khona, lokho kuthinta kakhulu ukuthi uwubona kanjani umhlaba, kuncike embonweni wakho, kanye nesakhiwo sokuthi uyaqonda yini ukuthi izinto zihlangana kanjani. Ukubambelela kulowo mbono womhlaba kuthinta indlela yakho yokuziphatha. UGuba (1990:17) yena uyichaza njengeqoqwana lezinkolelo ezilawula izenzo noma ukwenza.

### **3.3 Izinhlolo zepharadaymu**

UNeuman (1997:62) uveza ukuthi zintathu izinhlobo zamapharadaymu ezikhona: yipharadaymu ekhululayo (*critical*), yipharadaymu ebikezelayo (*positivism*) nepharadaymu eqondayo (*interpretive/phenomenological*).

#### **3.3.1 Ipharadaymu ekhululayo**

Ipharadaymu ekhululayo, leli temu liqondise noma libuye lisho ukubuka kanye nezinkolelo eziveziwe noma ezambuliwe kanye nezenzo ezithiya inkululeko yabantu, ubulungiswa kanye nentando yabantu (Usher 1996:22). ULincoln kanye noGuba (2000:168) bathi ucwaningo lwenjululwazi ekhululayo lulawulwa umlando womqondo we-*ontology*: leyo mpilo iyiqiniso elisemqoka elizungezwe inhlalo, ezombusazwe, isiko, ezomnotho kanye nendlela yokuziphatha ngokobulili iyagcinwa kwezinye izikhathi. NgokukaNeuman (1991) ecashunwe uBailey (2007:81) uthi ipharadaymu ekhululayo izikhathi eziningi ihlose ukuthuthukisa abantu endaweni kanye nokusebenzela phezu koshintsho lwenhlalo okusemqoka<sup>14</sup>.

#### **3.3.2 Iparadaymu eqondayo**

Le pharadaymu ibuye isho noma ichazwe njenge-*interpretivism*. NgokukaGlesne kanye noPushkin (2011:8), ipharadaymu eqondayo njengendlela yesayensi yenhlalo yasungulwa eGermany ngonyaka wama-*eighteenth century* emsebenzini wengcithabuchopho u-Immanuel Kant kanti futhi yabe seyisatshalaliswa uWilhelm Dilthey, uMax Weber, u-Edmund Husserl kanye nabanye. Wengeze wathi lezi zingcithabuchopho zichazwa njengabanezifiso kulokhu, hhayi njengeqiniso, bakholelwa ekutheni umhlaba ngeke ukwazi ukuba khona uzimele ngokomqondo noma imibono.

UMazibuko (2008:75) uthi, “ngokwepharadaymu eqondayo lokho okucwaningwayo kwisayensi yenhlalo kufanele kube nokuxhumana, ngakho-ke okucwaningwayo kumele kube nencazelo futhi kuhlukaniseke kulokho okubonwayo. Lokho okucwaningwayo kumele kube ngokuthintene

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<sup>14</sup> Critical paradigm seeks to empower the people in the setting and work toward meaningful social change (Neuman 1991:81) cited in Bailey (2007).

nomuntu.” Kulolu cwaningo umcwaningi ubheka ushintsho ekwethiweni kwamagama abantu abangamaZulu. Lokho okuthinta abantu ngqo kanti futhi kuwumuntu uqobo ngoba igama iyona nto umuntu aziwa ngayo, nakwazi ukuhlukaniseka ngayo kumuntu komunye. Umcwaningi ubone kuyiyona pharadaymu engasetshenziswa kulolu cwaningo.

### **3.3.3 Ipharadaymu ebikezelayo**

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

UBailey (2007:51) uthi ipharadaymu ebikezelayo ihlobene ne-*dominant model* yocwaningo lwezenhlalo. Abacwaningi bocwaningo lwekhwantithethivu cishe zonke izikhathi basebenzisa le pharadaymu<sup>15</sup>.

### **3.4 Ukuchazwa kwepharadaymu eqondayo**

Ipharadaymu eqondayo izosetshenziswa kulolu cwaningo. Lokhu kubalulekile ngoba ucwaningo olwenziwe ngomqondo wepharadaymu eqondayo lugxila ebudlelwaneni benhlalo, kanye namathuluzi kanye nezinhlelo ngokuthi iliphi ilungu endaweni eliqondiwe bese benza umhlaba wabo wenhlalo. Le pharadaymu ifisa futhi ukuchaza ubumbano lokuziphatha ngokombono womuntu ngamunye. UHenning nabanye (2004), UBabbie noMouton (2001) babheka ipharadaymu yocwaningo oluqondayo njengendlela efuna umqondo wezincazelo abantu abazinikezayo ekuxhumaneni kwabo ngokwenhlalo. Ucwaningo olusebenzisa ipharadaymu eqondayo luhlose ukuveza ukuthi ngabe ukutolika kanye nokuqonda

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<sup>15</sup> Positivist paradigm is associated with the dominant model of social research. Quantitative researchers almost always use a positivist paradigm.

komuntu ngayedwa noma lelo qoqwana kuzithinta kanjani izinhloso zabo kanye nezinqumo ngokwendlela yokwenza(*practical*) kuhambisana nokukala amathuluzi.

UBailey (2007:53) uthi ucwaningo oluqalwe kunale pharadaymu emqondweni, lugxila ebudlelwaneni benhlalo kanye nezindlela mayelana nokuthi yiliphi ilungu endaweni elibhekwayo bese bezakhela umhlaba wabo ngokwenhlalo. Ngakho umcwaningi osebenzisa ipharadaymu eqondayo ubuza ukuthi hloboluni lwezinto abantu abazenzayo, bazenza kanjani, lezo zinto zifeza ziphi izinhloso kanti futhi zisho ukuthini kubo. Ngamanye amazwi abacwaningi baba nokulangazelela incazelo, izinkomba, izinkolelo, imibono kanye nemizwa enikeziwe noma enanyathiselwe kuleyo nto, emibungazweni kanye nakwabanye ngalabo ababambe iqhaza endaweni <sup>16</sup>.

Indlela yepharadaymu eqondayo ngakho ibona abantu njengomthombo wolwazi olusha kodwa efuna indlela bona ababona ngayo (Mason, 2002:56). Ulwazi luhlanganiswa hhayi kuphela ngezinto ezibonakalayo kodwa ngokuchaza izinhloso zabantu, izinkolelo, izizathu, ukwenza umqondo kanye nokuqonda komuntu ngamunye. UCreswell (2009:12) uchaza ucwaningo lwendlela yepharadaymu eqondayo njengocwaningo lapho umcwaningi esuke efuna ukubheka indikimba yezinto abantu abahlangabezane nazo noma abazifundile empilweni mayelana nento ethile njengoba kusuke kuchaza ababambiqhaza.

Le-pharadaymu iyasebenziseka kulolu cwaningo njengoba umcwaningi ezobe egxile ezincazelweni zenhlalo, izinhloso, ukugququzeleka, imibono kanye nemizwa enanyathiselwe emlingweni wencazelo.

Ucwaningo olusebenzisa indlela eqondayo luxube ezinye izingxenye ezisemqoka zendlela yekhwalthethivu okubalwa kuzo *i-ethnography*, *hermeneutics ne symbolic interactionism*. Ucwaningo olusebenzisa indlela

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<sup>16</sup> Research undertaken with an interpretive paradigm in mind, focuses on social relation, as well as the processes through which members in a setting navigate and create their social worlds. Thus the researcher using an interpretive paradigm ask what kind of things people do, how they do them, what purposes activities serve and what they mean to the participants. In other words researcher becomes interested in the meaning, symbols, beliefs, ideas and feelings given or attached to object, event and others by participants in the setting.

eqondayo olumsulwa kuhlose ukubheka kunokuchaza okuthile (Husserl 1970). Indlela eqondayo inamandla ikakhulukazi ukuletha imibono kanye nezinto umuntu ngamunye abhekane nazo empilweni ngendlela abona ngayo.

### **3.5 Izindlela ezosetshenziswa ukuqoqa ulwazi**

Kulolu cwaningo umcwaningi usebenzise indlela yekhwalithethivu ukubheka ushintsho noma uguquko ekwethiweni kwamagama kumaZulu ngaphambi kanye nangemuva konyaka wezi-2000. Lolu cwaningo luzokwenziwa esiFundeni saseMkhanyakude enyakatho neKwaZulu-Natali. Izindawo ezithile ezizokhethwa ngaphansi kwalesi siFunda njengoMtubatuba kanye neHluhluwe.

UCreswell (2009:4), ucwaningo lwekhwalithethivu luyindlela yokuthola nokuqonda incazelo yomuntu ngamunye noma yeqoqwana eyakhekayo ezinkingeni zenhlalo noma zabantu<sup>17</sup>.

Abacwaningi abasebenzisa indlela yekhwalithethivu bathatha lokho abantu abakushoyo njengomkhiqizo wokuthi bakuchaza kanjani ubunzima bomhlaba wabo, ukuqonda imibungazo noma izigameko ngokubona Burns (2000:11).

USilverman (2000:1) uthi uma ufisa ukuqonda impilo yabantu, umlando noma ukuziphatha kwansuku zonke, ngakho indlela yekhwalithethivu ingancoywa<sup>18</sup>.

Yingakho umcwaningi ekhethe le ndlela ukwenza lolu cwaningo ngoba ukuze kutholakale ulwazi kudingeke ukuba umcwaningi aqonde ngendlela yosikompilo kanye nokuziphatha kwabantu baseMkhanyakude.

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<sup>17</sup> Qualitative research is a means for exploring and understanding the meaning individual or groups ascribed to social or human problem.

<sup>18</sup> If you are concerned with exploring people's life, history or everyday behaviour, then qualitative methods may be favoured.

### 3.5.1 Indlela yekhwalthethivu kanye nekhwantithethivu

Imiqondo eminingi ithuthukisiwe ukuze kuhlelwe ngokwezigaba izindlela ezahlukene kanye namasu. UNeimeyer kanye noResnikoff (1982) baveza ukuthi indlela ye-*methodological* yona ihlukene izigaba ezintathu: (a) indawo (*context*), (b) uhlelo (*design*) kanye (c) ukuqagela ngeqoqwana lolwazi oluthile (*epistemological assumption*). Indawo kushiwo lapho ucwaningo lwenzelwe e-*laboratory* noma endaweni ejwayelekile. I-*design* yona kushiwo lapho ucwaningo luxube ukulawulwa kanye nokusetshenziswa kwama-*variables*. Ukuhlukanisa i-*epistemological assumptions* igqugquzela umehluko ofunekayo phakathi kocwaningo lwekhwalithethivu kanye nolwekhwantithethivu (Neimeyer noResnikoff, 1982:76).

Ikhwalithethivu kanye nekhwantithethivu izindlela ezimbili ezahlukene zokwenza ucwaningo kanti zombili zisetshenzisiwe kulolu cwaningo. UGlesne kanye noPushkin (2011:14) baveza ukuthi ukuhlukanisa indlela yekhwalthethivu kanye neyekhwantithethivu akusivimbi isimo somcwaningi ngaphakathi kwepharadaymu ethile yocwaningo lapho efisa ukuqhathanisa indlela yokubuka umhlaba, nakuba kulolu cwaningo indlela yekhwalthethivu kuyiyona esetshenziswe njengendlela esemqoka yokuthola ulwazi. Indlela yekhwantithethivu ngakolunye uhlangothi isetshenzisiwe kulolu cwaningo ukushintsha kanye nokulekelela izindlela ezahlukene zekhwalthethivu ezisetshenzisiwe kulolu cwaningo.

<b>Indlela yokwenza</b>	<b>Ucwaningo lwekhwalithethivu</b>	<b>Umcwaningo lwekhwantithethivu</b>
Inhloso	Ukuqonda kanye nokutolika indlela yokuxhumana ngokwenhlalo.	Ukuhlola imicabango engafakazelwe ( <i>hypotheses</i> ), ubheke imbangela kanye nomthelela, bese uqagela.
Iqoqo	Kufundwa ngeqoqo elincane futhi abangakhethwanga <i>randomly</i> .	Iqoqo elikhulu futhi elikhethwe <i>randomly</i> .

Ama-variables	Kufundwa konke hhayi ama-variables.	Kufundwa ama-variables athile.
Uhlobo lolwazi oluqoqiwe	Amagama, izithombe noma izinto ezithile.	Izinombolo, ukubala
Isimo solwazi oluqoqiwe	Ulwazi lwekhwalithethivu njengezimpendulo ezivulelekile, izingxoxo, ukubuka kwababambiqhaza, amanothi, kanye ne-reflections.	Ulwazi lwekhwantithethivu lugxile ezikalweni eziqondile kusetshenziswa izakhiwo kanye namathuluzi lokuqoqa ulwazi elithembekile ( <i>validated</i> ).
Uhlobo lokuhlaziya ulwazi.	Ukuthola isimo sento ethile, indawo, izihlokwana.	Ukuthola ubudlelwane obu- <i>statistical</i>
<i>Objectivity</i> kanye ne- <i>Subjectivity</i> .	I- <i>subjectivity</i> ilindelekile	I- <i>objectivity</i> inzima.
Iqhaza lomcwaningi	Abacwaningi kanye namalabo acheme nabo bangaziwa ababambiqhaza ocwaningweni kanti nohlobo lwababambiqhaza lungaziwa umcwaningi.	Abacwaningi kanye namalabo acheme nabo abaziwa ababambe iqhaza ocwaningweni kanti futhi uhlobo lwababambiqhaza umcwaningi akaluvezi ( <i>double blind studies</i> ).
Imiphumela	Ulwazi oluthile olutholakele awukwazi ukulusabalalisa.	Ulwazi okwaziyo ukulusabalalisa kanti futhi lungasetshenziswa kabanye abantu.
Indlela ye- <i>scientific</i>	Indlela esuka phansi iye phezulu: umcwaningi wakha ama- <i>hypothesis</i> amasha kanye nenjululwazi esusela kulolo lwazi olutholakele.	Indlela esuka phezulu iye phansi: umcwaningi uhlola imicabango engafakazelwe kanye nenjululwazi esebenzisa ulwazi olutholakele.
Umbono ngokuziphatha kwabantu	Iyashintshashintsha, ihambisana nezimo, inhlalo, & kanye nobuntu.	Ijwayelekile futhi iyaqageleka.



Izinhlolo eziwayelekile zocwaningo	Ukuqonda, ukuthola kanye nokuhlanganisa.	Ukuveza, ukuchaza kanye nokuqagela.
Lapho kugxilwe khona	Lubanzi, ukuhlola ukuphefumula kanye nokujula kwe-phenomena.	Luncane, ukuhlola ama-hypotheses athile.
Isimo sokubuka	Kufundwa indlela yokuziphatha endaweni eziwayelekile.	Kufundwa indlela yokuziphatha ngaphansi kwesimo esilawulwayo.
Isimo samaqiniso	Amaqiniso amaningi, ngomuntu ngamunye.	Iqiniso elilodwa, elingachemile.
Umbiko wokugcina	Umbiko oyingxoxo ochaza ngengqikithi kanye nezinkulumo eziqondile ezicashunwe kubabambiqhaza ngesikhathi socwaningo.	Umbiko oyizibalo, ukuqhathaniswa kwama-means kanye nolwazi olutholakele oluyizibalo olusemqoka.

### (I) Indlela yekhwalthethivu

Uma kwenziwa ucwaningo ziningi izindlela zokuqoqa ulwazi oludingekayo. Izindlela ziye zikhethwe umcwaningi ngokubheka ukuthi ngabe yiziphi izimo ezihambisana nocwaningo lwakhe ukuze lube yimpumelelo. UMiller (1992:118), ubala izigaba ezintathu zokuqoqa ulwazi okuyikhwalthethivu, ikhwalthethivu kanye nenominethivu. UJackson (2008:88) yena uphawula ngokuthi ucwaningo ngokwekhwalthethivu lugxile ezintweni ezenzeka ngokwemvelo yazo, ulwazi olutholakalayo luyacutshungulwa ngaphandle kokusebenzisa izinombolo. Njengoba lolu cwaningo lugxile oshintshweni ekwethiweni kwamagama abantu bamaZulu kuhambisana nosiko kanye nemikhuma eyenziwayo lapho kwethiwa amagama, le ndlela iyona engasebenziseka kahle. USherman noWebb (1988:84) bayakufakazela lokhu uma beqhuba bethi ulwazi lwekhwalthethivu lusebenzisa indlela yokuxoxisana nabantu, kufundwe imibhalo kanye nokubhekisisa ukuze kuqondwe lokhu okucutshungulwayo

Ucwaningo lwekhwalithethivu lungachazwa kabanzi njengohlobo locwaningo olukhiqiza ulwazi olungezi ngendlela yezinombolo noma ngayiphi indlela yokubala (Strauss noCorbin, 1990:17). 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).

Akufani nabacwaningi abasebenzisa indlela yekhwantithethivu abafuna ukuqagela kanye nokusebenzisa ulwazi abalutholile njengento eyenzeka kuwona wonke umuntu noma njengento evamile, abacwaningi abasebenzisa indlela yekhwalthethivu bona bafuna ukukhanya, ukuqonda kanye nokusabalalisa ulwazi esimweni esifanayo (Hoepfl, 1997).

NgokukaLeedy (1997), abacwaningi abacwaninga ngendlela yekhwalthethivu bakholelwa ekutheni kusemandleni omcwaningi ukutolika kanye nokwenza umqondo ngalokhu akubonayo ukuqonda izimo zenhlalo. Kulokhu umcwaningi uyithuluzi ngendlela efanayo ne-*oscilloscope*, *sociogram* noma *rating scale* iyithuluzi (Leedy, 1997:135). Uqhuba ethi abanye abacwaningi abasebenzisa le ndlela bakholelwa ekutheni lapha alikho iqiniso elilodwa elitholakalayo, kunalokho kungaba nembono eminingi equkethwe abantu abahlukene lapho umbono ngamunye unamaqiniso alinganayo (Creswell, 2007). NgokukaLeedy (1993), ulwazi luyinkulumo, indlela yokuqoqa ulwazi iyikhwalthethivu. Uqhuba athi indlela yekhwalthethivu yona ibheka abantu: ubudlelwane bangaphakathi, izincazelo, izinkolelo, imicabango kanye nemizwa. Abacwaningi bekhwalithethivu bona bafisa ukuqonda incazelo abantu abayihlanganisile, okuwukuthi ngabe abantu bawenza kanjani umqondo ngomhlaba wabo kanye nezinto ezibehlele nabazifundile emhlabeni (Merriam, 2009: 13)

NgokukaKajornboon (2004:1) uthi ucwaningo lwekhwalithethivu luwuhlobo locwaningo lwesayensi. Luxube uphenyo olu:

- funa izimpendulo emibuzweni
- sebenzisa amaqoqo emigomo achazwe kabanzi ukuphendula izingxoxo
- qoqa ubufakazi
- khiqiza ulwazi olungacatshangwanga ngaphambilini
- khiqiza ulwazi olukhona ngaphambi kwemikhawulo yocwaningo

Ucwaningo lwekhalithethivu lunalezi zinto ezihambisanayo, lufisa ukuqonda inkinga yocwaningo noma isihloko ngeso lalabo bantu abathintekayo. Ucwaningo lwekhwalthethivu lunamandla okuthola ulwazi oluthile oluhambisana nesiko, imibono, ukuziphatha kanye nendawo abahlala kuyo labo abathile ucwaningo olumayelana nabo.

UCreswell (2007:37-39) uveza izindlela ezahlukene zocwaningo lwekhwalthethivu. Kulezo kubalwa lezi ezilandelayo:

- *I-Natural setting*: Abacwaningi bekhwalithethivu baqoqa ulwazi ezindaweni lapho ababambiqhaza bebhekene nenkinga engaphansi kwalolo cwaningo.
- *I-Researcher as a key instrument*: Abacwaningi abasebenzisa ikhwalthethivu bayaziqoqela ulwazi ngokufunda noma ukucwaninga imibhalo, ukubheka ukuziphatha, kanye nokubuza izingxoxo kubabambiqhaza. Bangasebenzisa amathuluzi ukuqoqa ulwazi, kodwa umcwaningi uyena ohlanganisa ulwazi. Abasebenzisi noma abathembeli ohlwini lwemibuzo ebhalwe phansi noma emathuluzini asungulwe abanye abacwaningi.
- *I-Multiple sources of data*: Abacwaningi bekhwalithethivu bahlanganisa izinhlobo ezahlukene zolwazi, njengemibuzo yobuso nobuso, ukuqaphelisisa, kanye nemibhalo, kunokuthi bathembele emthonjeni owodwa wolwazi. Ngakho umcwaningi ubheka lonke ulwazi alutholile bese enza umqondo ngalo, aluhlele ngezigaba, kanye nezihlokwana ezihambisana nayo yonke imithombo yolwazi
- *I-Inductive data analysis*: Abacwaningi bazakhela izindlela, izigaba kanye nesihloko ngokwabo (*bottom-up*) ngokuhlela ulwazi ngeziqeshana zophiko lwemibhalo yolwazi. Kungaxuba

ukubambisana nokuxhumana kwababambiqhaza, lokho kungababeka emathubeni okulungisa isihloko esikhulayo ngokuqhubeka kwesikhathi.

- *I-Participant's meanings:* Kuzona zonke izindlela zocwaningo lwekhwalthethivu, umcwaningi ugxila ekufundeni izincazelo ababambiqhaza abanazo mayelana nenkinga, hhayi incazelo umcwaningi afika nayo ocwaningweni noma ayithola kwabanye ababhali.
- *I-Emergent design:* Izindlela zocwaningo lwekhwalthethivu ziyadlondlobala. Lokhu kusho ukuthi uhlelo yokuqala angeke ibonakale ngokuphelele kanti futhi zonke izigaba zezindlela zingashintsha noma sigudluke ngemuva kokuba ucwaningi eseqale ukuqoqa ulwazi oludingwa ucwaningo lwakhe.
- *I-Theoretical lens:* Abacwaningi abasebenzisa ikhwalthethivu bajwayele ukusebenzisa amaqhinga athile ukucubungula ucwaningo lwabo, njengombono wesiko, ubulili, ubuzwe, noma ukuhlukana kwamazinga empilo.
- *I-Interpretive inquiry:* Ucwaningo lwekhwalthethivu luwuhlobo lokuhlola lapho umcwaningi ehumusha lokho akubonayo, akuzwayo, kanye nalokho abakuqondayo. Lokhu abakuhumushayo angeke kwahlukaniswa nomlando wabo, indawo kanye nalokhu abebekuqonda ngaphambilini. Emva kokuba ucwaningo seluphuthuliwe, abafundayo nabo benza okwabo ukuhumusha kanjalo nababambiqhaza. Ngokuhumusha kwabafundayo, ababambiqhaza kanye nomcwaningi, singabona ukuthi iqhamuka kanjani imibono eyahlukene yenkinga.
- *I-Holistic account:* Umcwaningi usuke ezama ukukhulisa isithombe esibanzi senkinga noma udaba ocwaningweni. Lokho kuxube ukubika imibono eyahlukene, ukuthola izinto ezahlukene ezikhona kuleso simo.

### **3.6 Esingakufunda ocwaningweni lwekhwalithethivu**

Okuhle ngocwaningo lwekhwalithethivu ukuthi luyakwazi ukunikeza izincazelo mayelana nokuthi abantu bazizwa kanjani ngalolo cwaningo olwenziwayo. Lunikeza ulwazi mayelana nokuthi abantu bathini ngento ethile, okungukuziphatha kwabantu, izinkolelo, imibono, imizwa, kanye nobudlelwane bomuntu ngamunye. Indlela yekhwalithethivu yinhle futhi ngokuthi inamandla okuthola izinto eziphathekayo, njengendlela yokuphila, izinga lempilo, iqhaza kwezobulili, ubuzwe, kanye nenkolo, iqhaza layo ezinkingeni zocwaningo okungenzeka lungagqami. Uma usebenzisa indlela yekhwalithethivu, ucwaningo lwekhwalithethivu lungasiza ukutolika kanye nokuqonda amaqiniso ahlukene ngaleso simo esikhona kanye nemiphumela yolwazi lwekhwalithethivu.

Nakuba ulwazi olutholakala ocwaningweni lwekhwalithethivu lungasatshalaliswa kubantu ngalokho okufana ncamashi nalokhu okutholakale kulabo abebambiqhaza, ukuthola ulwazi olunzulu kanye nokuqonda okusabalele mayelana nendawo ethile. Ngakho ucwaningo lwekhwalithethivu luhlukile kancane kunocwaningo lwesayensi.

### **3.7 Izibonelo zendlela yekhwalithethivu**

NgokukaGlesne (2011) abacwaningi bahlukanisa phakathi kwezinhlobo ezahlukene zekhwalithethivu, kodwa izindlela zokwenza ziningi kanti ukuhlukana kwazo akuvezwa kahle. Izibonelo zezinhlobo ezahlukene zekhwalithethivu zixuba *i-auto-ethnography*, *i-case study*, *i-conversation analysis*, *i-cognitive anthropology*, *i-critical ethnography*, *i-discourse analysis*, *i-educational connoisseurship*, *i-ethnography*, *i-ethno-methodology*, *i-ethno-science*, *i-grounded theory*, *i-hermeneutics*, *i-heuristic inquiry*, *i-life history*, *i-narrative analysis*, *i-oral history*, *i-phenomenology*, *i-symbolic interactionism*, kanye nezinye izindlela ezahlukene ezingaba khona. Indlela ngayinye iqukethwe noma ilawulwa imicabango yefilosofi yayo (*philosophical assumptions*), igcizelela ukugqugquzela okuthile, ihambisana nomkhakha othile kanti futhi incike endleleni ekhethiwe ukuthi izosetshenziswa kulolo cwaningo (Glesne, 2011:16-17).

### **3.8 Isetshenziselwani ikhwalithethivu**

UCreswell (2007:39-40) uthi ikhwalithethivu isentshenziswa ngoba:

- Inkinga yocwaningo kumele iqodakale.
- Kudingeka ukuqoda noma incazelo eyahlukahlukene ngesimo.
- Ugqugquzela umuntu ngamunye ukuthi abele abanye ngezindaba zakhe, ukuzwa imibono yabo.
- Kanye nokunciphisa amandla obudlelwane obukhona phakathi komcwaningi kanye nombambiqhaza ocwaningweni.
- Sifuna ukuqonda indawo lapho ababambiqhaza bethula inkinga ocwaningweni.

### **3.9 Indlela yekhwantithethivu**

Ucwaningo lwekhwantithethivu ludala/sungula (*generate*) izinombolo ngokusetshenziswa kocwaningo olukhulu, isebenzisa indlela yemibuzo ebhalwe phansi noma izingxoxo ehlekile. Isibonelo uma umcwaningi ekumise emgwaqeni noma kwenzekile wagcwalisa uhlu lwemibuzo efike ngeposi, lokho kungena ngaphansi kohlelo locwaningo lwekhwantithethivu. Lolu hlobo locwaningo lufinyelela kubantu abaningi ngokukhulu ukushesha uma kuqhathaniswa nocwaningo lwekhwalithethivu (Dawson, 2002:15).

UPatton (2002:14) uthi abacwaningi abasebenzisa indlela yekhwantithethivu baxuba ukusetshenziswa kwezikalo ezimile ukuze izinto abantu abazifundile empilweni yabo zizongena zithi khaxa ezinombolweni ezimbalwa. NgokukaGolafshani (2003:598) ucwaningo lwekhwantithethivu luxhaswe ipharadaymu ebikezelayo, esiholela ekutheni sibuke umhlaba njengento eyakhiwe ngamaqiniso abukekayo kanye nabalekayo. UStevens (1946) ecashunwe uGolafshani (2003:598) uchaza ukukala njengomsebenzi wezinto noma izigameko eziningi ngokwemithetho. Uma sibheka le ncazelo, omunye engabuka ukukala njengenhloso esemqoka, njengekhwantithethivu kanye nokuhambisana nokubalwa. Ukukala kungaba ngokwezizombolo (Golafshani, 2003: 598). NgokukaCreswell (2009:4) uthi ocwaningweni lwekhwantithethivu yilapho kusuke kuhlolwa khona izinhloso zenjululwazi ngokuhlola ubudlelwane phakathi kwama-*variables*. Lawo ma-*variables*

angakalwa ngamathuluzi ukuze ulwazi oluyizinombolo luzohlaziywa kusetshenziswa indlela yokubala.

Kulolu cwaningo nakuba indlela esetshenziswe kakhulu kungeyekhwalithethivu kodwa kubuye kwasebenza kancane nendlela yekhwantithethivu ukubheka izibalo zamagama ashitshile noma amasha atholakele ocwaningweni. Kanye nokuthi bangabalelwa esibalweni esingakanani noma zingaki izingane ezinalolu hlobo lwamagama.

### **3.10 Uhlelo locwaningo (research design)**

Kulolu cwaningo umcwaningi usebenzise indlela *ye-ethnography*. I-*ethnography* ingachazwa ngokuthi ulwazi lwesifundo ngempilo yabantu esisithola ngokubuka ngqo ukuziphatha kwabantu kulowo mphakathi (Babbie kanye noMouton, 2001:279). Abacwaningi abasebenzisa le ndlela babeka ukugcizelela ezintweni ezifundwe umcwaningi okokuqala kanti futhi okuyindlela yokubona. Ukugcizelela ekusetshenzisweni kwezindawo zasemakhaya njengomthombo wolwazi kanti futhi babuye bethi indlela engcono yokuqoqa ulwazi ukuthi umcwaningi angene kubantu ababambe iqhaza agxile (Mason, 2002:54).

#### **3.10.1 Indlela ye-ethnography**

Itemu *ethnography* lathulwa okokuqala *ama-anthropologists*. Njengoba uZaharlick (1992) eveza ukuthi *i-ethnography* idabuka noma iqhamuka *kwi-anthropology* ngenhloso yokuhlaziya indlela yempilo yabantu noma isiko ngokubanzi, ngokuhlobana kanye nokuqhathanisa. Abacwaningi *be-ethnography* bathola ulwazi ngokwenzakalayo mayelana nesikompilo elithile ngelungu lomphakathi noma imibhalo ngaleyonto ethile eyenzakalayo.

Kunezinto eziningi *i-ethnography* ebonakala ngazo. Eyokuqala umcwaningi uzakhela ubudlelwane nalabo ababambe iqhaza (Zaharlick, 1992). Okunye ebonakala ngakho ukuqaphelisisa labo bantu ababambe iqhaza. Abanye abantu bacabanga ukuthi abacwaningi kumele bahlale ngaphakathi emphakathini wabantu abafundwayo isikhathi eside. Ngaphezu kwakho

konke lokho ukuzibandakanya isikhathi eside kanye nokuqaphelisisa kubukeka kungenasidingo ekuqondeni izinkolelo zabantu ezahlukene kanye nendlela yokuziphatha. Ukweseka lo mbono uZaharlick uveza ukuthi:

“Unyaka uthathwa njengesilinganiso esanele, njengoba unyaka ngokwejwayelekile uvumela abantu ukuthi benze lokho abakujwayele, kumaphethini abo omsebenzi, kanye nokudlala kanye izinto ezisemqoka abazenzayo.....”(1992:119)<sup>19</sup>.

I-*ethnography* ngokujwayelekile ixuba ukufundwa kweqoqo elincane labantu ezindaweni zabo kanti futhi izama ukuthola ukuqonda okubanzi kwezimo zalabo ababambe iqhaza. Abacwaningi abasebezisa i-*ethnography* kumele basebenzise noma yiziphi izinto eziyisidingo kanti futhi benze ngokucophelela ukuqonda okuphelele kwendlela yesiko noma lelo qoqo elibambe iqhaza, kuxube ikhwalithethivu, kuxube ikhwantithethivu, *classical* kanye nendlela e-*non-classical ethnographic* (Whitehead,2002:6). Umcwaningi yena uzobe enza ucwaningo lwakhe esebenzisa iqoqo labantu basesifundeni saseMkhanyakude aqoda kabanzi ngesiko kanye nendlela eliphila ngayo.

NgokukaMurchison (2010:20) uchaza i-*ethnography* njengohlelo oluvumela umcwaningi ukuqonda kanye nokuhlola isiko kanye nemiphakathi okuyiyona eyingxenye esemqoka yalokhu abantu abakufundile empilweni. Uqhubeka athi umcwaningi osebenzisa uhlelo lwe-*ethnography* uqoqa ulwazi bese ekwazi ukubona izinto ngokuthi abe yingxenye yalabo ababambe iqhaza. Ngokuvunyelwa ucwaningo umcwaningi osebenzisa uhlelo lwe-*ethnography* wenza ucwaningo ngokuxhumana nabanye abantu abayingxenye yocwaningo, lokho kuxhumana kuza ngezindlela eziningi ezahlukene: kungaba ngokubuka kanye nangokubuza izingxoxo ukwabelana ngezinto abazifundile ngokwesiko kanye nezomphefumulo.

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<sup>19</sup> A year is ordinary considered a minimum, because a year usually allows people to go through their regular routine, patterns of work and play and special activities...” (1992:119).



UGuest nabanye (2013) bathi empeleni *i-ethnography* isho ukubhala ngeqoqo labantu. Izimpende zayo zigxile emkhakheni we-*anthropology* kanye nokwenziwa kocwaningo lwesintu, lapho umcwaningi egxile kakhulu emphakathini enza kuwona ucwaningo ngaleso sikhathi. Ngasekuqaleni kwekhulunyaka (20th-century) ama-*anthropologists* (okuyilabo abenza ucwaningo lwe-*anthropology*) afana noBronislaw Malinowski kanye noFranz Boas basungula *i-traditional ethnography*, ngokomlando bebegxila ezingxenyeni zesiko lempilo, indlela yokuziphatha, njengezinkolelo nezindlela zokwenza empilweni. Ngokwesiko ucwaningo olu-*ethnographic* beluxuba inani labacwaningi kanye nesikhathu sokuzibandakanya kwalowo mphakathi okwenziwa kuwona ucwaningo, ngokujwayelekile kuba unyaka noma ngaphezulu.

UCreswell (2007:68) yena uchaza *i-ethnography* njengendlela egxila eqoqweni lonke lesiko elithile. Kwesinye isikhathi lelo qoqo lingaba lincane (othisha abambalwa, osonhlalakahle abambalwa), kodwa basuke bemeleleke bebaningi, ukuhlanganisa abantu abanengi abaxhumana izikhathi zonke (othisha isikole sonke, iqoqo losonhlalakahle emphakathini wonke). URossman & Rallis (2003:95) bayakufakazela nabo lokhu okungenhla uma bethi:

Abacwaningi be-*ethnography* bacwaninga amaqoqo abantu, behlose ukuqonda ukuthi babambisana kanjani ukugcina isiko. Ngakho-ke isiko yiyona gqikithi kubacwaningi be-*ethnography*. Ukugxila ekuhlaziyeni izenzo, kanye nokuxhumana phakathi kwalelo qoqo labantu, isiko, kuchaza indlela abantu okumele benze ngayo<sup>20</sup>.

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<sup>20</sup> Ethnographies study human groups, seeking to understand how they collectively form and maintain a culture. Thus, culture is a central concept for ethnographies. Focusing on an analysis of actions and interactions within the group, culture, describe the way things are and describe the way people should act.

### **3.11 Ubuhle nobubi bendlela ye-ethnography**

#### **3.11.1 Ubuhle bendlela ye-ethnography**

I-*Qualitative Observational Research* (2003) ithi okokuqala, ama-*ethnographies* angabika ngenxubevange yokuziphatha kwamaqoqo abantu, aveza ubudlelwane phakathi kwama-*multifaceted dimensions* ngokuxhumana kweqoqo labantu, iletha umqondo ngokuziphatha. Ukwengeza, ama-*ethnographies* angaveza izinga labantu ngalokho abakufundile empilweni ngendlela yokuthi ezinye izindlela zokuqoqa ulwazi ezingeke zakwazi. Bangasiza ukunquma ngemibuzo yakusasa kanye nohlobo locwaningo olulandelayo. Ngokusabalalisa ulwazi oluthile kanye nokuqondwa komhlaba, umcwaningi uyakwazi ukuqonda ukuthi kungani ukuziphatha kwenzeka, kunokuthi aze abheke indlela okwenzeka ngayo. Isibonelo, ucwaningo lwekhwalithethivu lungathola ukuthi abafundi abafundiswa ukubhala ngokuzimela/ngokuzisungulela (*composition*) kusetshenziswa indlela ye-*process* bathola amamaki aphezulu emaphepheni kunalabo abafundiswa kusetshenziswa indlela ye-*process*. Nakuba ucwaningo lwekhwalithethivu kungenzeka luveze ukuthi kungani abalawuli balabo ababhala ngokuzimela beqhubeka nokusebenzisa indlela ye-*product* nakuba benolwazi lwenzuzo yendlela ye-*process*.

#### **3.11.2 Ububi bendlela ye-ethnography**

I-*Qualitative Observational Research* (2003) iveza ukuthi I-*ethnography* idla isikhathi kanti futhi idinga umcwaningi aqeqeshwe kahle. Ithatha isikhathi ukwakha ukwethembana phakathi komcwaningi kanye nababambiqhaza ukuze kwenziwe izingxoxo ezigcwele. Abacwaningi ababhalise izifundo zabo isikhathi esifushane angeke bakwazi ukuyisebenza kahle. Ukuchema komcwaningi kungaphazamisa kokubili uhlelo (*design*) locwaningo kanye nokuqoqwa kanye nokutolikwa kolwazi olutholakele. Ulwazi oluncane kakhulu lungaholela ekuqageleni okungasilona iqiniso mayelana nendlela yokuziphatha, kanti ulwazi oluningi kakhulu lona kungenzeka lungasebenzeki kahle.

### **3.12 Ukusampula**

Ocwaningweni lwekhwalithethivu isampula kuphela (okuyiqoqwana) labantu abakhethiwe noma ngasikhathisini ocwaningweni okuyibona ababa yingxenye yocwaningo kanti futhi yibona abasetshenziswa ukufunda nokuqonda lokho okusuke kuyimbangela yokwenza ucwaningo. Noma ngabe bekungenzeka, kodwa akubalulekile ukuqoqa ulwazi kubona bonke abantu emphakathini ukuze uthole ulwazi oluyiqiniso. Izinhloso zocwaningo kanye nohlobo lwabantu okuzocwaningwa ngabo (njengesibalo, ukuhlukahlukana kwabo) yikhona okuveza ukuthi abantu okumele bakhethwe bangaki nokuthi bazokhethwa kanjani.

#### **3.12.1 Isampula ye-probability kanye ne-non probability**

Abacwaningi abaningi bancome izinhlobo ezimbili zesampula kanti zixube i-*probability* ne-*non-probability* (uBabbie noMouton, 2001; uFox noBayat, 2007; uWelman nabanye, 2005). Isampula ye-*probability* ixube ukukhethwa kwe-*random sample* ohlwini oluphethe amagama abo bonke abantu umcwaningi afisa ukucwaninga ngabo (Babbie noMouton, 2001:164). Ukwengeza uWelman nabanye (2005) baveza ukuthi uma kusetshenziswa isampula ye-*probability*, kulula ukubona i-*probability* ngoba noma ngabe iyiphi into noma ilungu lingaba yingxenye, kanti kwisampula ye-*non probability* izinto ezisemathubeni okuba yingxenye zona zine-*probability* engaphezu kuka-zero (Welman, 2005:56).

Isampula ye-*non-probability* uhlobo lwesampula ocwaningweni lwezenhlalo ezikhathini eziningi olwenziwa ezimweni lapho umcwaningi engeke akwazi ukukhetha uhlobo lwesampula ye-*probability* olusetshenziswe kwisaveyi evulelekile noma enkulu (Babbie noMouton, 2001:164).

UWelman nabanye (2005:56) bahlukanisa phakathi kwezinhlobo ezahlukene zesampula ye-*probability* kanye ne-*non probability*. Izibonelelo zesampula ye-*probability* yilezi ezilandelayo: *i-simple random samples*, *i-stratified random samples*, *i-systematic samples*, *i-cluster samples*. Ngakolunye uhlangothi izibonelelo zesampula ye-*non-probability* zona zixube i-*accidental* noma i-

*incidental samples, i-quota samples, i-snowball samples, i-self selection sample kanye ne-convenience sample.*

#### **a) Isampula ye-probability**

Isampula ye-*probability* ixube nazi izinhlobo ezilandelayo :

*Simple Random, Systematic Random, Stratified Random, Random Cluster, Complex Multi-stage Random (various kinds), Stratified Cluster.* Umcwangingi yena kulolu cwaningo usebenzise indlela ye-*simple random sampling*.

#### **b) I-simple random sampling**

I-*simple random sampling* umgomo we-*probability sampling* onikeza yonke ingxenye yalabo bantu abasuke beqondiwe ithuba elilinganayo lokukhethwa. UCreswell (2009:154) naye uyawufakazela lo mbono uma ethi: indlela ye-*random/probability sampling* yilapho bonke abantu benethuba elilinganayo lokukhethwa, iqinisekisa ukuthi bonke abantu bazoba ngabamele labo bantu abaningi okuzobe kukhethwa kubo. Uqhuba uthi uma abantu bekhethwe kusetshenziswa le ndlela leyo migomo ibizwa ngokuthi *i-true experiment* kanti uma kungasetshenziswanga yona imingomo elandeliwe yona ibizwa ngokuthi *i-quasi-experiment*.

### **3.13 Izinhlolo ze-simple random sampling**

#### **3.13.1 I-Simple random sampling echibiyelayo**

UFrerichs (2008) uthi kunezindlela ezimbili zokudweba isampula kuchibiyela nokungachibiyeli. Ukuchibiyela (*With replacement*) kusho ukuthi uma umuntu esekhethiwe ukuba kwi-sampula, lowo muntu ubuyiselwa emuva kwi-*population* lokho okungasho ukuthi usengaphinde akhethwe futhi. Uma udweba isampula ususela ebantwini abaningi, kunenhlanganisela eningi yabantu engakhethwa.

#### **3.13.2 I-Simple random sampling engachibiyeli**

Indlela yokudweba isampula ngokungachibiyeli (*Without replacement*) isho ukuthi uma umuntu oyedwa esekhethiwe, lowo muntu akabuyiselwa kwi-*population* ukuze aphinde akhethwe futhi. Isampula ngokungachibiyeli

iyona ebonakala inokuhleleka uma uyiqhathanisa nalena enokuchibiyela ekukhiqizeni ukumeleleka kwesampula. Ayivumeli umuntu oyedwa ukuthi angenele isampula isikhathi esingaphezu kwesisodwa. Isampula engachibiyeli iyona ejwayelekile kunalena echibiyelayo.

Kulolu cwaningo kustshenziswe indlela yokudweba isampula ngokungachibiyeli ngengoba ulwazi belutholakala kumuntu ngamunye bese kudlulelwa komunye. Oseke waba yingxenye yocwaningo noma oseke wabuzwa imibuzo ubenganikwa ithuba lokuthi aphinde abephendule futhi okwesibili.

### **3.13.2.1 Ubuhle nobubi bendlela ye-*Simple random sampling***

#### **I. Ubuhle bendlela ye-*Simple random sampling***

Imigomo ye-*Simple random sampling* inobuhle kanye nobubi bayo uma iqhathaniswa nemigomo ye-*non-probability*. Kuyavela ukuthi kulokhu okuhle ngayo iyavumela ukusetshenziswa kwezibalo ukuhlaziya ulwazi olutholakele ngesikhathi kwenziwa ucwaningo. Uma kuqhathaniswa imigomo yamanye ama-*probability sampling*, i-*simple random sampling* yona inobuhle obuningi okumele kubhekwe uma kukhethwa uhlobo lwe-*probability sample design* oluzosetshenziswa.

#### **II. Ububi bendlela ye-*Simple random sampling***

ULevy nabanye (2008) bathi ngakolunye uhlangothi i-*simple random sampling* inobubi noma ubuthakathaka okusemqoka. Uma uqhathanisa neminye imigomo yama-*probability sampling*, i-*simple random samplings* inalobu bubu obulandelayo:

Uhlelo lwe-sampula yezinto ezithile kulabo bantu abakhethiwe iyadingeka. Uhlelo olulungele i-*sampling* kungenzeka ingabibikho kulabo bantu abakhethiwe, kanti futhi kungenzeka ingatholakali ukuhlanganisa. Omunye umgomo we-*sampling*, njenge *cluster sampling*, ayiyidingi uhlelo yezinto zabantu abakhethiwe.

*I-simple random sampling* igcina seyiba namaphutha amaningi okusampula kanye nokushaya emhlohleni okuncane kunosayizi *we-stratified sample*.

Ababambiqhaza bangasabalala, kodwa izindleko zolwazi olutholakele zibenkulu kunalezo ezamanye ama-*probability sample designs* njenge *cluster sampling*.

*I-simple random sampling* ingangaqhikiza izibalo ezanele zezinto ezithile zamaqoqwana abantu. Lokho kwenza *i-simple random sample* kube iyona elungele ucwaningo oludinga ukuhlaziya ngokuqhathanisa izigatshana ezincane ngezigatshana ezinkulu zabantu.

Kulesi sigatshana kuchazwa izindlela ezintathu ezijwayelekile zokusampula ezisetshenziswa ocwaningweni lwekhwalithethivu: *purposive sampling*, *quota sampling*, kanye ne-*snowball sampling*. Njengomcwaningi, akuwena okumele ukhethe indlela yokusampula. Izincazelo ezingezansi zenzelwe ukuba uqonde indlela ngayinye.

#### **a) Iyini i-*purposive sampling*?**

Isampula ye-*purposive* ingezinye zezindlela ezijwayelekile zokwenza isampula, ihlanganisa ababambiqhaza ngokwendlela ekhethiwe ehambisana nemibuzo yalolo cwaningo (isibonelo, abesifazane abanegciwane leHIV-kwinkhlokodolobha). Isibalo noma inani lesampula, okungaba futhi kungabi elimisiwe ngaphambi kukoqoqwa kolwazi, kuncike ezinsizeni kusebenza kanye nesikhathi esikhona kanye futhi nezinhloso zocwaningo. Indlela ye-*purposive* isebenza uma ukubuyekeza kanye nokuhlaziywa kolwazi kwenziwa ngokuhlanganyela nokuqoqwa kwalo.

#### **b) Iyini i-*quota sampling*?**

Indlela ye-*quota* kwesinye isikhathi ithathwa njengohlobo lwesampula ye-*purposive*, kanti futhi ziyafana . Kwisampula ye-*quota*, uyakhetha uma

uhlela ucwaningo ukuthi bangaki abantu futhi bawuhloboluni abazobamba iqhaza. Uhlobo lwabantu lungaxuba, ubulili, indawo abahlala kuyo, izinga, izinga ngokomshado, ukusetshenziswa kwamaphilisi athile okuhlela, izinga labo ngokweHIV, njalonjalo . Le ndlela esiyikhethayo isivumela ukuthi sigxile kubantu esicabanga ukuthi kungenzeka babe nolwazi, noma beqonde ngesihloko socwaningo. Ngakho siya emphakathini bese sisebenzisa indlela yokuqoqa abantu ehambisana naleyo ndawo, isiko, kanye nenani labantu ukuthola abantu abazongena khaxa ohlelweni locwaningo, kuze kube sithola i-quotas ekhethiwe. (Recruitment in Qualitative Research, 2005:6.)

### **c) I-purposive kanye ne-quota sampling ihluke ngani kwenye?**

Indlela yokusampula ye-*purposive* kanye neye-*quota* ziyafana njengoba zonke zifuna ukukhetha ababambiqhaza zisebenzisa izindlela zokukhetha isampula. Nakuba indlela ye-*quota* yona iqonde kakhulu nayelana nesibalo kanye nezinga lama-*subsamples* (amasampula amancane akhethwe kumasapula amakhulu), ngama-*subgroups* akhethwe ukuveza ingxenye okuyiyonayona noma ehambisanayo ye-*population*. Isibonelo, uma ubulili kuyi-*variable* ekutheni abantu bazizwa kanjani ngokutheleleka ngegciwane leHIV, isampula ye-*quota* izobheka ngokulinganayo amadoda nabesifazane abanegciwane kuleyo ndawo. Ucwanningo lusebenzisa indlela ye-*purposive* kunendlela ye-*quota* uma inani lababambiqhaza liliningi kunalelo ebelindelekile.

### **d) Iyini i-snowball sampling?**

Uhlobo lwesithathu lokusampula, *snowballing*- lubuye lwaziwe njenge-*chain referral sampling* – isebenzisa uhlobo lwe-*purposive sampling*. Kule ndlela ababambiqhaza basebenzisa izindlela zabo zokuxhumana nalabo ababaziyo ukudlulisela umcwanningi kwabanye abantu abangaba ingxenye yocwaningo. I-*snowball sampling* ngokujwayelekile isetshenziswa ukuthola kanye nokuqoqa i-*population* efihlekile, okuyiqoqo labantu elingatholakali kalula ngokwezindlela zabacwaningi zokusampula.

*I-Simple random sampling* isetshenzisiwe kulolu cwaningo. Kubalulekile ngoba iyona yodwa *i-simple random sampling* engasebenza kubantu abaningi. Ngenxa yokuthi abekho abantu abakhethiwe ukuze babe yingxenye yocwaningo kodwa umcwaningi usebenzise labo abazivumele bona futhi akukho migomo elandeliwe nababekelwe yona uma umuntu esezwa ukuthi akasakhululekile ukuqhubeka ubevumelekile ukuyeka kutholakale omunye ongafeza izinjongo zocwaningo yingakho umcwaningi esebenzise le ndlela kulolu cwaningo. Le ndlela ibalulekile ngoba iyona elungele ukusetshenziswa noma esebenzisekayo kubantu abaningi. UBurns (2000:82) ngimcaphune ethi:

Umqondo we-sampula uxuba ukuthatha ingxenye yabantu, ubuke eqoqweni elincane bese uyasabalala ngalokho okutholile kubantu abaningi. Ukusabalala kuyindlela yesayensi esemqoka, njengoba ikwazi ukufunda wonke amalunga abantu abakhethiwe”<sup>21</sup>.

Umcwaningi ukhethe abantu abangamashumi amabili abaphakathi kweminyaka eyishumi nesishiyagalombili kuya kwengamashumi amahlanu bazokhethwa babe yingxenye yocwaningo. Ngakho lesi sigatshana sizoqala ngokuxoxa sichaze isampula ye-*probability* bese sinikeza nezindlela ezahlukene. Sizophinde sichaze ngobuhle kanye nobubi bale ndlela.

### **3.14 Amasu okuqoqa ulwazi kusetshenziswa ikhwalithethivu**

Ucwaningo lwekhwalithethivu luxube ukubukela ungesiyo ingxenye ngokwenzekayo (*observation*) kanye nemibuzo engahlelekile. Ulwazi luqoqwa kungalindelekile ngendela evulelekile. Le ndlela ayihlelekile kanti ayinakho ukulawuleka njengoba kwenzeka kwikhwantithethivu. Abacwaningi abasebenzisa indlela yekhwantithethivu bayibuka le ndlela njengengenakho ukulawuleka futhi enobungozi ekutholeni ulwazi oluyilona/oluthembekile. Nakuba laba abagqugquzela indlela yekhwalithethivu bayibona njengenamandla. Bakholelwa ekutheni ababambiqhaza ekugcineni baba

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<sup>21</sup> The concept of Sampling includes taking a portion of the population, making observation on the smaller group and then generalizing the findings to the large population. Generalisation is a necessary scientific procedure, since it is possible to study all members of a define population (Burn,2000:82)



nokuxhumana nomcwaningi, kanti sebexhumene umcwaningi uyakwazi ukuthola imibono yabo ngezindlela ezahlukene (Jackson, 2009:87).

Amasu ekhwalithethivu okuqoqa ulwazi ayingxenywe esemqoka kakhulu uma wenza ucwaningo kanti kuwumsebenzi onzima nodinga isikhathi. Kulokhu u-O'Leary (2004) ubalula ukuthi; ukuqoqa ulwazi ongathembela kulo noluyiqiniso kuwumsebenzi onzima, kanti kukukhumbuza ukuthi indlela eyodwa yokuqoqa ulwazi ingcono kunezinye. Ngakho-ke ukuthi iyona yiphi indlela okumele uyisebenzise ukuqoqa ulwazi kuncike ezinhlosweni zocwaningo kanye nobuhle kanye nobubi bendlela ngayinye (O'Leary, 2004: 150).

Ukuqoqa ulwazi kungasuselwa ezindleleni eziningi ezahlukene okungabalwa kuzo, ingxoxo yamaqembu, izingxoxo zobuso nobuso, ingxoxo yocingo kanye ne-*field notes* (Heaton, 2004:37). Kulesi sigatshana kuzochazwa amasu okuqoqa ulwazi kanye nokuthi asetshenziswa kanjani. Kodwa lolu cwaningo lona lusebenzise amasu amathathu ukuqoqa ulwazi oludingekayo, ukungabalwa kuyo izingxoxo zobuso nobuso kusetshenziswa isiqophamazwi kanye nokubuyekezwa kwemibalo.

### **3.14.1 Izingxoxo zamaqoqo**

Izingxoxo zamaqoqo zingabizwa ngemibuzo ebhekiswe eqoqweni labantu (*group interviews*). Abantu abaningi basuke becelwe ukuthi behlangane ukuxoxa ngento ethile (Dawson, 2002:29). Kuzona zonke izingxoxo zamaqoqo umcwaningi kudingeka aqale achaze inhloso yokuhlangana, ukuthi yini elindelekile kubabambiqhaza kanye nokuthi kuzokwenzakalani ngemiphumela. Kumele kuboniswane ngokuthi umcwaningo luzothatha isikhathi esingakanani bese wonke umuntu ecelwa ukuba afike ngesikathi ngoba kungaphazamisa ukubona abantu befika sekuqaliwe koma behamba kungakapheli (Dawson, 2002:77).

Le ndlela yona ilungele ukukhiqiza ulwazi mayelana nemikhuba yesiko yalelo qembu kanye nokukhulisa imibono ebanzi ngezinto ezithile zesiko

leqembu noma lesi sigejana sabantu esimelelekile. Ukwehluka engxoxweni yomuntu oyedwa uma kuxoxwa ngamaqoqo. Izingxoxo zamaqoqo kubandakanya ukuxoxisana nabantu abayisithupha (6) kuya kwabayishumi (10) ngesikhathi esisodwa. Izingxoxo zamaqoqo kujwayeleke ukuthi kuhlanganwe kanye kube ihora kuya kwamathathu. Izingxoxo ebuzwa ababambiqhaza ijwayele ukuba evulelekile futhi ibhekise kulona lonke iqoqo. Lokhu kuvumela ababambiqhaza ukuthi baphendule ngendlela abazikhethile yona nokuthi baphendulane. Izingxoxo zamaqoqo kunezingqinamba ezifanayo nalezi ezitholakala uma uxoxisana nomuntu oyedwa. Okunye okukhathazayo ngezingxoxo zamaqoqo ukuthi kuba khona oyedwa noma ababili kubabambiqhaza abakhuluma kakhulu. Ngakho-ke kubalulekile ukuthi owenza ucwaningo ngokuxoxisana neqoqo abe nekhono lokumelana nezinkinga ezinjalo.(Jackson, 2009:93).

UDawson (2002, uKothari (1985) noKumar, 2005) bathi sekuvamile ukuthi kube elinye lamathuluzi abalulekile okwenza ucwaningo ukuze uqonde imicabango nemizwa yabantu. Ngokujwayelekile zenziwa ngokumema abantu abayisithupha kuya kwabayishumi ukuze bahlangane amahora ambalwa nomqaphi oqeqeshiwe ukuze bakhulume ngomkhiqizo, izidingo noma inhlango. Umhlangano kumele ubanjelwe endaweni egculisayo, nokudla kumele kube khona ukuze kube nokukhululeka.

Izingxoxo zamaqoqo “izingxoxo ezincane” ezikhuluma ngesihloko esithize, okujwayeleke ukuthi kubandakanye ababambiqhaza abayi-6-12, kungaba abaqondanisiwe noma abahlukene ngokwezinto ezidingwa umcwaningi (uFern,1982; uMorgan kanye noSpanish, 1984). Izingxoxo zamaqoqo zidinga abalawuli abanekhono noma abaqaphi abazolawula ingxoxo nokuthi kube nokuhleleka. Kubukeka kuyindlela esebenzayo ukufundisa ngemibono nokuzethemba, izinto ezisetshenziswayo ukwenza isibonelo sokuhlola nokwakha iziphakamiso.

Indlela yokuqoqa ulwazi kusetshenziswa izingxoxo zamaqoqo isebenza kakhulu ekubhekeni nokuhlola ukuthi abantu bacabangani, bacabanga

kanjani nokuthi yini eyenza bacabange ngalendlela abacabanga ngayo ngezinto ezibalulekile kubona ngaphandle kokubacindezela ukuthi benze izinqumo noma bafinyelele esivumelwaneni. NgokukaKitzinger (2005:57), umcwaningi okwazi kahle ukuthi ukusebenzisa indlela yezingxoxo zamaqoqo, indlela yezingxoxo zamaqoqo ibonakala ikulungele ukuhlola izindaba, abakufundile empilweni, imibono, izinkolelo, izidingo nokukhathaza labo abathile.

Le ndlela ibaluleke kakhulu ukuvumela ababambiqhaza ukuthi bathuthukise izingxoxo yabo nezinhlaka kanye nokubheka izidingo zabo nalokho okubakhathazayo besebenzisa amazwi abo kanye nemigomo yabo. Umsebenzi wamaqoqo uvumela abacwaningi ukuthi bafinyelele ekuxhumaneni okwahlukene lapho abantu besebenzisa ukuxhumana kwabo kwansuku zonke, lokhu kubandakanya ukuhlelisa, ukuphikisana, ukuchukuluzana kanye nokuxoxa ngezigameko esezedlule. Izindlela zokuxhumana abantu abazisebenzisayo empilweni yabo yansuku zonke angasitshela okukhulu uma okudlulele ngolwazi lwabo nalokho abakwaziyo abakufunde empilweni (Kitzinger, 2005: 58).

**a) Ubuhle bezingxoxo zamaqoqo**

- Kunikeza ulwazi oluningi ngokuthi baxoxe ubuso nobuso umcwaningi nombambiqhaza
- Akulindelekile ukuthi ababambiqhaza baphendule yonke izingxoxo, ukuze bekwazi ukwakhelwa phezu kwezimpendulo zomunye nomunye.
- Zisiza ukwahla ukuxhumana okusha

**b) Ububi bezingxoxo zamaqoqo**

- Zidinga umcwaningi onekhono elihle, kuxube ukwazi ukumelana nendima engadlalwa umuntu ngamunye (“abanolwazi”, “abathulayo”, “abazizwa bengaphandle”, “abanobungani”, “abangangeneki”, njalonjalo.);

- Nakuba ulwazi oluningi kungaba nzima ukuluhlaziya ngoba aluhlelekile (Carey, 1995).

### **3.14.2 Izingxoxo zobuso nobuso**

Lena indlela yokukhuluma nomuntu ubuso nobuso kungabe umvakashele ekhaya noma nihlangelele ndawana thizeni ukuze nizoxoxa. Lena yinhle ngoba uma umuntu ukhuluma naye umbona ubuso nobuso kulula ukuthi uthole konke okudingayo nokuthi naye athole ithuba lokuchazeleka mayelana nocwaningo, abuze imibuzo uma enesifiso sokubuza. Lapha umcwaningi usebenzise imibuzo engahlelekile (*unstructured interviews*).

Kunezindlela ezahlukene zokwenza ucwaningo ngokubuza imibuzo kanti lokho kuxube ukusebenzisa izingxoxo zobuso nobuso, izingxoxo zocingo, noma amasaveyi (uFox noBayat, 2007; uWelman nabanye, 2005). Uma silandela izinhloso zalolu cwano, kugxilwe kakhulu ezingxoxweni zobuso nobuso. Izingxoxo yenziwe umcwaningi ebuza umuntu ngamunye. Leyo mibuzo umcwaningi usebenze nababambiqhaza ngqo. Lokhu akufani nezingxoxo zocingo kanye nezinye izindlela zokwenza ucwaningo (Fox and Bayat, 2007:100).

UGubrium kanye noHolstein (2002) bagqugquzela ukusetshenziswa kwezingxoxo zobuso nobuso, njengoba yona isebenziseka kalula mayelana nomqondo wemibuzo. Ngokujwayelekile kubantu abadingekayo iletha izimpendulo ezisezingeni eliphezulu, iyona elungile uma kuzokwenziwa izingxoxo ezithatha isikhathi eside futhi zinemibuzo exubile. Izingxoxo zobuso nobuso. Izingxoxo zobuso nobuso zingandisa amathuba ezimpendulo ezicatshangwe kahle futhi zibe neqhaza lamandla elilinganayo phakathi komcwaningi kanye nombambiqhaza. Labo abathathwa njengabanganakiwe bakhululeka kakhulu ezingxoxweni zobuso nobuso.

UHaralambos (1989:507) ubheka izingxoxo njengendlela ebanzi yokuqoqa ulwazi lwekhwalithethivu. Umcwaningi usebenzise izingxoxo yobuso nobuso. UWhite (2000:32), uthi ubuhle bemibuzo ukuthi umcwaningi

engenza uhlelo lokubuzo imibuzo olukhulu ngangokufisa kwakhe njengoba ulwazi olutholakele luhumusheka kalula. Lolu hlobo lwemibuzo lunikeza ulwazi oluningi. Kanti futhi luhle uma inhloso kuwukuqonda umbono yocwaningo kanye nezincazelo ezimweni ezahlukene. U Dobson (1996:13) yena uthi izingxoxo ukushitshelana ngolwazi kusetshenziswa izingxoxo, ngokwejawalelekile kuba phakathi kwabantu ababili kuya phezulu noma kube phakathi komuntu oyedwa neqoqo labantu. Izingxoxo ihlukile kunezingxoxo zansuku zonke, njengoba ingahlelwa ngenhloso ethile. Izingxoxo ukuxhumana kwemibono okuxube ukukhuluma kanye nokulalela phakathi kwezingxenye ezimbili. Uma kuxhumana imibono, imizwa yangempela ingadluliswa kanti bobabili umcwaningi nalowo obambe iqhaza bangakwazi ukufeza izinhloso zabo ngaphambi kokuba baqede.

U Walker (1985) ecashanwe u Seale (2004:259) uthi ukuze abacwaningi bathole ulwazi olusezingeni kuba gcono uma ababambiqhaza bezokwethemba ngokuphelele ukuthi angeke ulwazi olutholakale kubo lusetshenziswe ukubafaka enkingeni nokuthi angeke imibono yabo ithathwe njengengaphusile, ngendlela yokuthi beze bezame ngakho konke okusemandleni ukujabulisa umcwaningi nokuthi baze bengafuni ukuthintwa. Izingxoxo zinzima, ziyaguquka, ziwukuxhumana okwenzeka phakathi kwabantu ababili.

Izingxoxo zobuso nobuso indlela yokuqoqa kanye nokuthola ulwazi kumuntu ngamunye. U Kvale (1996: 14) uchaza izingxoxo kanje:

Ukushintshana kwemibono phakathi kwabantu ababili noma ngaphezulu ngesihloko esikhona, ukubonisa iphakathi nendawo lokuxhumana kwabantu ngenhloso yokuqhikiza ulwazi kanye nokugcizelela indawo lapho ulwazi locwaningo lutholakale khona<sup>22</sup>

Izingxoxo zobuso nobuso iyindlela yokwenza ababambiqhaza ukuthi babe yingxenye futhi bathole ithuba lokukhuluma ngemibono yabo. Ukwengeza,

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<sup>22</sup> An interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situatedness of research data.

ababambiqhaza bayakwazi ukuxoxa ngendlela ababona ngayo bese betolika leso simo esisuke sikhona ngaleso sikhathi. Kuwukuchaza indlela ababona ngayo. UCohen, uManion noMorrison (2000:267) bacashunwe bechaza bethi;

Izingxoxo zobuso nobuso ayinandaba kuphela nje nokuqoqa ulwazi ngempilo: kodwa iyingxenye yempilo yona uqobo<sup>23</sup>.

Izingxoxo zobuso nobuso inganikeza isithombe futhi inikeze isisekelo sokutolikiwe. Kanti futhi ngokujwayelekile inikeza ulwazi oluphelele njengoba umcwaningi eqinisekisa ukuthi izingxoxo yonke iyaphendulwa kanti futhi kuxuba nezinto azibonayo umcwaningi ngokwezinga lemibuzo kanye nohlobo lwababambiqhaza nakuba kusuke kungeyona ingxenye yohlelo lomcwaningi (Babbie noMouton, 2001).

UNhlumayo (2006:100), yena uthi ukuxoxisana ubuso nobuso ngenye yezindlela encikene kakhulu neyokubuza izimibuzo lapho kwenziwa ucwaningo. Ukuxoxisana yindlela enikeza imininingwane lapho abantu bephendula umbuzo nombuzo phakathi komcwaningi nalowo axoxisana naye. Lolu hlobo lokuqoqa ulwazi locwaningo luthathwa njengolubizayo kepha yilona olwenza ukuthi umbhali athole yonke ingonyuluka yalokho akudingayo.

UDawson (2002), uKothari (1985) noKumar (2005), bathi indlela yokuxoxa ubuso nobuso ingasethsensiswa ukuqoqa ulwazi oluningi. Umcwaningi oqeqesheke kahle engakwazi ukudoba ababambiqhaza bemnikeze isikhathi esanele futhi akwazi ukubacacisela izingxoxo enzima. Izingxoxo zobuso nobuso zingenziwa noma kuphi, kungaba sekhaya loyedwa, emgwaqeni noma exhaxhatheleni yezitolo. Okuhle ngale ndlela ukuthi ivumela umcwaningi ukuthi oqophe hhayi kuphela lokhu okukhulunywayo kodwa kanye nendlela abukeka ngayo ebusweni, emzimbeni umbambiqhaza ngesikhathi ephendula, njengokuhleka, ukudinwa, kanye ne-*body language*.

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<sup>23</sup> The interview is not simply concerned with collecting data about life: it is part of life itself,

Lezi zimpendulo ezingakhulunywanga zinganikeza umcwaningi iqiniso ngemibono kanye nezinkolelo zombambiqhaza (Jackson, 2009:93).

UFox kanye noBayat (2007:100) bachaza ubuhle kanye nobubi bokusebenzisa izingxoxo zobuso nobuso kunezinye izindlela;

#### **a) Ubuhle bezingxoxo zobuso nobuso**

Kunamathuba amaningi okuthola izimpendulo ozidingayo. Kunethuba lokuthi umbambiqhaza uyathanda noma akathandi ukuphendula izimibuzo futhi umcwaningi engakwazi ukucacisa noma aphinde izimibuzo ethile. Umcwaningi unethuba lokugubha/phanda izimpendulo ngokucela umbambiqhaza ukuthi acacise lapho kungacaci khona noma athi ukwenaba empendulweni ethile. Umcwaningi engaphinde athole izimpendulo zakhe ngokuqopha lokhu akubonayo, isibonelo; njengokuthi asikho isidingo sokubuzisa umbambiqhaza ubulili bakhe, isikhathi sosuku noma ukuthi izingxoxo yenzelwe kuphi nendawo. Izingxoxo zingathatha isikhathi kanti futhi ihlanganise izinto eziningi, kungefane nezinye izindlela zamasaveyi. Ngaphandle kwalokho umcwaningi unesiqiniseko sokuthi izimpendulo zinikezwa abantu abayizihlobo kanye nokuthi ayikho izingxoxo ezokweqiwa. Esimweni lapho zingekho izimpendulo emibuzweni akuvamisile ukwenzeka uma izingxoxo ibuzwa ubuso nobuso njengoba kungenzeka uma kuxoxwa ngocingo kanti futhi isiqophamazwi singasetshenziswa.

UBernald (2002:242-243) uphinde athi okuhle ngale ndlela yobuso nobuso ukuthi ulwazi ungaluthola nakubantu abangafundile, abangaboni, abagula kakhulu noma asebekhule kakhulu. Kanti futhi ungasebenzisa amasu amaningi okuqoqa ulwazi kumuntu oyedwa, ingxenye yengxoxo ingafaka izingxoxo evulelekile, okuyizingxoxo engampitsheli ekhoneni lowo osuke ephendula izingxoxo aze engabe esakwazi ukukhuluma akhululeke esho nezinye izinto ebezingamsiza umcwaningi ocwaningweni lwakhe nakuba ubengayibuzanga. Kule ndlela uyazi ukuthi ubani okunikeze ulwazi obuludinga ngendlela yokuthi ungamkhumbula.

## **b) Ububi bezingxoxo zobuso nobuso**

Ukwenza izingxoxo zobuso nobuso ingabiza imali enkulu. Izingxoxo zobuso nobuso ingakhombisa ukuchema uma ukuziphatha komcwaningi, indlela abukeka ngayo noma izenzo zakhe ngandlela thize zithinta umbambiqhaza ngendlela yokuthi bangaze banikeze impendulo engelona iqiniso noma engaphelele. Noma ngabe indlela iphimbo elizwakala ngayo, indlela izingxoxo ehlelwe ngayo uma ichazwa, ubulili, indlela abukeka ngayo umcwaningi, konke uma kukhombise ukuthinta noma ukuphazamisa izimpindulo zombambiqhaza. Ngokuka Bernald (2002) uthi lendlela imbi ngoba ingabiza isikhathi kanye nemali.

Indlela yokusebenzisa izingxoxo ikhethwe ngezizathu ezahlukene kanti futhi bekulawulwa ulwazi oluzodingakala. UNachimas kanye noNachimas (1982), uJohnstone (2000), kanye noNunan (1992) baveza amandla okusebenzisa izingxoxo kulolu hlobo locwaningo.

- Umcwaningi ukwazi ukuthola ulwazi esondele eduze nalokho akudingayo.
- Izingxoxo ziveza isithombe esibanzi ngolwazi oluyisandulelo mayelana naleyo nto okucwaningwa ngayo kanti futhi iwulwazi olusebenzisekayo kubanikazi bamagama uqobo.
- Ulwazi luhlaziywa njengoba izingxoxo ibhaliwe kanti lokho kulungiselela izingxoxo elandelayo.
- Izingxoxo zinikeza izingxenye zombili ukukhululeka kanti lokho kuvumela ushintsho olungadingeka njengoba isimo siya ngokushintsha ngesikhathi kwenziwa ucwaningo.

Izingxoxo zihlelwe ukufeza izidingo zenhloso yokuqala neyesithathu yalolu cwaningo. Okuyilezi ezilandelayo:

- Ukubheka izinto eziholela oshintheni ekwethweni kwamagama abantu.
- Ukubheka imibono yabantu abangamaZulu endaweni yaseHluhluwe naseMtubatuba ngoshintsho ekwethweni kwamagama.



Inhloso yesibili yalolu cwaningo izovezwa ngesikhathi kuhlolwa amagama ezingane ezethiwe kusukela ngonyaka wezi-2000 kuze kube manje. Inhloso yesibili yalolu cwaningo yona ithi:

- Ukuveza izindlela ezahlukene zokwetha amagama eziyimbangela yoshintsho ekwethiweni kwamagama.

Izingxoxo indlela yokwenza labo ababambe iqhaza ukuthi babe yingxenye ephelele futhi baxoxe ngemibono yabo. Ukwengeza ababambiqhaza bayakwazi ukuxoxa ngemibono yabo mayelana nesimo esikhona. UCohen, UManion kanye noMorrison (2000:267) bachaza bathi; izingxoxo azinandaba nokuqoqa ulwazi mayelana nempilo kodwa ziyingxenye yempilo yona uqobo, ukugxiliswa kwayo kubantu angeke ukubalekele.

Izingxoxo zinganikwa isithombe esicacile bese inikwa incazelo ethile. Ngokujwayelekile futhi zinikeza ulwazi oluphelele ngoba obuzwayo wenza isiqiniseko ukuthi uyiphendula yonke imibuzo futhi engaxuba nendlela abona ngayo mayelana nezinga lemibuzo (Babbie noMouton, 2001). UNkosi (1999:18) uyavumelana nalo mbono uma ethi le ndlela isiza ngokuthi inika lowo obuzayo ithuba lokuthi akwazi ukuguquguquula imibuzo yakhe ngesikhathi kuxoxwa. Nalowo obuzwayo uthola ithuba lokubuzisisa uma umbuzo abuzwa wona engawuzwa kahle. Ngakho-ke bobabili obuzayo kanye nobuzwayo banamalungelo okukhulukeka njengoba bobabili bebalulekile engxoxweni.

Izingxoxo ziqhamuka olwazini oluphelele kungenzeka kube uhlu lwemibuzo ebhalwe phansi kanti kungancika ezizathwini zezimpendulo ezithile. Kanti ingxoxo engahlelekile yona isebenziseka kalula kakhulu kunohlu lwemibuzo ebhalwe phansi (Babbie noMouton, 2001; uGay, 1987). Lokho kwenza ukuthi uthole ulwazi oluyikwalithethivu. Imibuzo inobubi bayo njengokuchema kulabo ababambe iqhaza ngakho kudinga ukuthi umcwaningi abe nolwazi lokuxhumana oluningi.

UBabbie kanye noMouton (2001) bancoma ukuthi umcwaningi kumele akwazi ukukhuluma ulimi olukhulunywa ababambiqhaza, akwazi ukukhetha ngokulingana labo abazobamba iqhaza, ngokobulili, kanye neminyaka kanti futhi nangokwendawo kube ukuthi basuka endaweni eyodwa. Njengoba nakulolu cwaningo belwenziwa umuntu oyedwa, akusikhona konke obekwenzeka kahle futhi ngendlela efanele kodwa umcwaningi ubeluoqonda ulimi lwababambiqhaza, eyingxenye yesiko lwabo futhi ehlala kuwona lo mphakathi abenza kuwo ucwaningo. Ngakho okuningi obekudingeka akwenze njengomcwaningi ubekwazi ukukwenza njengoba bekulindelekile.

Kunezinhlobo ezintathu ezisemqoka zezingxoxo okuyizingxoxo ezihlelekile (*structured interviews*), izingxoxo ezingahleliwe (*semi-structured interviews*) kanye nezingxoxo ezingahlelekile (*unstructured interviews*). Uma kulandelwa izinhloso zalolu cwaningo umcwaningi yena uzochaza noma axoxe ngemibuzo engahlelekile okuyiyona esetshenzisiwe njengenye yamasu okuqoqa ulwazi.

#### **3.14.2.1 Ingxoxo ehlelekile**

Ingxoxo ehlelekile ngesinye isikhathi ibizwa ngemibuzo esemthethweni (*standardized interviews*). UCorbetta (2003:269) uthi ingxoxo ehlelekile yilena ababambiqhaza ababuzwa izingxoxo efanayo ngendlela efanayo.” Kuye kugcomeke ukuthi ucwaningi abafundele ababambiqhaza imibuzo ngezwi elinomoya owodwa ukuze nababambiqhaza bengezukuphazanyiswa izwi nendlela umcwaningi afunda ngayo (Gray, 2004:215).

Uma kukhulunywa ngemibuzo ehlelekile kusuke kushiwo isimo lapho umcwaningi ebuza umbambiqhaza ngamunye izingxoxo elandelanayo esuke ehleliwe ngaphambilini kanti futhi eneqoqo lezimpendulo ezilindelekile. Kunamathuba amancane okwahluka ezimpendulweni ngaphandle uma kuzobuye kusethsensiswe izingxoxo evulelekile (Fontana and Frey, 1994:4)

NgokukaDavid noSutton (2004:160) okuhle ngalolu hlobo lwengxoxo ukuthi umbuzo unghambisana nokugqugquzela kanti futhi uma umbuzo ungekho esimeni esigculisayo impendulo yalowo mbuzo ngeke ibhalwe. Baqhuba bethi indlela abukeka ngayo ebusweni umbambiqhaza ngesikathi kwenziwa ucwningo ingaqoshwa.

Izingxoxo ezihlelekile isetshenziswa kakhuku *e-market research*. Isibonelo uma kuke kwenzeka wamiswa emgwaqeni wabuzwa ngensipho yokuwasha noma ngebhuku ojwayele ukulifunda noma ubizelwe ehholo ukuzozwa ukunambitheka noma indlela into thizeni enuka ngayo. Umcwaningi akubuze imibuzo eminingi elandelanayo enebhokisi elifakwe uphawu ngesikhathi uphendula. Le ndlela ihlelwe ngezinga eliphezulu. Izingxoxo ehlelekile isetshenziswa ocwaningweni lwekhwantithethivu kanti futhi ingenziwa ubuso nobuso noma ngocing, kwesinye isikhathi kungaba ngosizo lwekhompuyutha (Dawson, 2002:29.)

#### **3.14.2.2 Ingxoxo e-semi-structured**

Indlela yokubuza imibuzo kusetshenziswa izingxoxo *e-semi-structured* indlela eseyejwayelekile, umcwaningi usuke efuna ukuthola ulwazi oluthile olungaqhathaniswa nolwazi olutholakale ngesikhathi kubuzwa imibuzo kwenye indawo noma omunye umuntu. Ukwenza lokhu ngempumelelo umcwaningi kumele abuze uhlu lwemibuzo olufanayo kumuntu ngamunye. Ngakho-ke umcwaningi kudingeka azigcine *e-flexible* ukuze nolunye ulwazi luzovela (Dawson, 2002:28-29).

#### **3.14 2.3 Ingxoxo engahlelekile**

Eqinisweni ayikho imibuzo engathathwa njengemibuzo engahlelekile, nakuba eminye ihlobene nalokho kantu futhi ayinakho ukulawula okukhulu izingxoxo ngesikhathi socwaningo (Digicoo-Bloom nabanye ,2006: 315). Ingxoxo engahlelekile ngesinye isikhathi ibizwa ngokuthi ingxoxo yomlando wempilo (*life history interviews*). Lokho kudalwa ukuthi iyindlela ehambisana nocwaningo ngomlando wempilo (Dawson, 2002:27).

Lolu hlobo lwengxoxo aluqondile kanti futhi indlela isebenziseka isinomakanjani. Ikhululekile ayifani neminye izingxoxo ebalulwe ngenhla. Asikho isidingo sokulandela izinto ezilawula ukubuzwa kwemibuzo. Umbuzo ngamunye uhlukile. Ababambiqhaza bayagququzelwa ukuthi bakhulume ngokukhululeka futhi benikeze imininingwane eyanele. Ngokwejwayelekile umbambiqhaza alukho uqeqesho alutholayo manyelana nokubuzwa imibuzo kanti futhi azikho izinto eziningi okulindeleke ukuthi azilungiselele. Abacwaningi babuzwa izimibuzo ezokwenza ababambiqhaza bakwazi ukuveza imibono yabo, ulwazi kanti futhi babelane nomcwaningi ngezinto abazifundile empilweni. Lokhu kungadala izinkinga ngoba umcwaningi engagcina esengasazi ukuthi kumele abuke kuphi kanye nokuthi kumele ucwaningo aluthathe ngayiphi indlela. Umcwaningi kungenzeka athole ulwazi angaludingi ocwaningweni lwakhe. Umcwaningi ngakho kumele acabange kahle ukuthi ubuzani kanti futhi abuze imibuzo ngokucophelela. Emibuzweni engahlelekile umcwaningi kumele akwazi ukulalela kahle futhi athathe ulwazi olusha umbambiqhaza alunikezayo....kudinga ulwazi lokuxhumana kanye nelokuhola noma lokusiza (*facilitate*) ” (<http://www.who.int>).

NgokukaGorden (1969:48-50) izingxoxo ezingahlelekile zingasebenziseka uma umhlaba waleso simo ungahluka kumbambiqhaza ngamunye ukuze umcwaningi eshintshe indlela izingxoxo ehleleke ngawo ukuhlangabezana nendlela umbambiqhaza aqonda ngayo leso sihloko. Enye indawo lapho izingxoxo ezingahlelekile ezingasebenza khona kahle yilapho usebenza ngezinto abantu abazifundile empilweni kodwa abangazinakile. UGorden ubuye athi izingxoxo ezingahlelekile ziyingozi ngoba umcwaningi ukhululekile ezimpendulweni ezichemile.

Izingxoxo ezingahlelekile zinikeza ukuphefumula nokukhululeka okukhulu kunalezo ezinye izinhlobo, inikeza isimo sayo sokuba yikhwalthethivu. Kulolu cwaningo umcwaningi usebenzise izingxoxo ezingahlelekile: izingxoxo ezivulelekile. Abacwaningi bekhwalithethivu bayahlukanisa phakathi

kwemibuzo kanye nokubuka isimo salabo ababambe iqhaza (Fontana noFrey:1994).

UBernard (2002:203) uchaza le ndlela njengendlela eyenzeka noma ngabe ikuphi kungaba sekhaya, uma uzihambela nje emgwaqeni, ezindaweni zokucima ukoma noma uzimele nje ulinde ibhasi esiteshini/esitobhini. Uphinde wacashunwa eyichaza kanje:

Kugxile ohlelweni olucacile ukuthi uyaqhubeka nokuyigcina emqondweni, kodwa ibuye ilawulwe izimpendulo zabantu. Umqondo osobala ukuthi kwenziwe noma kuvunyelwe abantu ukuthi bakhululeke futhi bakwazi ukuchaza ngamatemu abo nangendlela yabo (Bernard, 2000:205)<sup>24</sup>.

UBernard (2002:242-243) uphinde athi okuhle ngale ndlela yobuso nobuso ukuthi ulwazi ungaluthola nakubantu abangafundile, abangaboni, abagula kakhulu noma asebekhule kakhulu. Kanti futhi ungasebenzisa amasu amaningi okuqoqa ulwazi kumuntu oyedwa, ingxenye yengxoxo ingafaka izingxoxo evulelekile, okuyizingxoxo engampitsheli ekhoneni lowo osuke ephendula izimibuzo aze engabe esakwazi ukukhuluma akhululeke esho nezinye izinto ebezingamsiza umcwaningi ocwaningweni lwakhe nakuba ubengayibuzanga.

Kule ndlela uyazi ukuthi ubani okunikeze ulwazi obuludinga ngendlela yokuthi ungamkhumbula. Inakho futhi okubi le ndlela uBernard (2002) uthi kubi ngoba ingabiza isikhathi kanye nemali kanti futhi ungaba nezinkinga uma usebenza wedwa engekho okusizayo endaweni enomgwaqo omubi. UNhlumayo (2006:100), uthi ukuxoxisana ubuso nobuso ngenye yezindlela encikene kakhulu neyokubuza imibuzo lapho kwenziwa ucwaningo. Ukuxoxisana yindlela enikeza imininingwane lapho abantu bephendula umbuzo nombuzo phakathi komcwaningi nalowo axoxisana naye. Lolu

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<sup>24</sup> Unstructured interviews are based on a clear plan that you keep constantly in mind, but are also characterised by minimum of control over people's responses. The idea is to get people to open up and let them express themselves in their own terms, at their own pace.

hlobo lokuqoqa ulwazi locwaningo luthathwa njengolubizayo kepha yilona olwenza ukuthi umbhali athole yonke ingonyuluka yalokho akudingayo.

Ukubuza imibuzo kuyindlela yokuqoqa ulwazi ukuze ukwazi ukuthola ulwazi oludingekayo noma okuthile kumuntu ngamunye. Kunezizathu eziningi zokusebenzisa izingxoxo uma wenza ucwaningo kanye nokuyisebenzisa njengethuluzi. UGray (2004:214) unikeze lezi zizathu ezilandelayo:

- Kunesidingo sokuzuzwa ulwazi ngomuntu ngamunye.
- Kunamathuba adinga ukuthi ugubhe okuthile (*probing*).
- Ababambiqhaza bengaluqondisisi kahle ulimi lwalelo zwe, noma lapho kunezigqinamba olimini olubhaliwe.

Kubalulekile ukuthi umcwaningi azilungiselele ngaphambi kukuqala ukubuza imibuzo. Izingxoxo iqala ngaphambi kokuba umcwaningi aqale ukubuza izingxoxo kubabambiqhaza. Uma ukubuza imibuzo sekuqalile umcwaningi kumele aqikelele ukuthi ababambiqhaza banazo lezi zinto ezilandelayo:

- Ukuqonda ukuthi kungani bebuzwa imibuzo;
- Ulwazi oluncane mayelana nezinhloso zemibuzo kanye nocwaningo abayingxenywe yalo;
- Ukuqonda ngobubanzi bemibuzo kanye nokuthi izoqoshwa (uchaze nokuthi kungani);
- Ukuqonda ukuthi izingxoxo zizokwenzelwa kuphi nendawo futhi nini.

Kanti futhi izingxoxo zidinga ukuthi ukhuthale, lokho kungumsebenzi womcwaningi. Umcwaningi kumele abe nolwazi lwalezi zinto ezilandelayo:

- Akwazi ukulalela;
- Akwazi ukungahluleli;
- Akwazi ukukhumbula;

- Kumele akwazi ukucabanga njengombambiqhaza

**a) Ubuhle bezingxoxo ezingahlelekile**

- Akunamkhawulo obekelwe izingxoxo
- Iyasiza uma lungekho ulwazi olwanele mayelana nesihloko.
- Ngakho, ulwazi oluyisandulelo nalo kungaqoqwa.
- Izingxoxo ezingahlelekile zisebenziseka isinoma kanjani kanti futhi umcwaningi engaphenya izinhloso ezingaba ezisemqoka.

**b) Ububi bezingxoxo ezingahlelekile**

- Ingangabalungela ababambiqhaza abanolwazi.
- Izingxoxo zingachema futhi zibuze imibuzo engafanele.
- Kanti futhi ababambiqhazabangakhuluma ngezinto ezingahambisani nocwaningo futhi ezingabalulekile.
- Ngakho kungaba lukhuni ukuhlaziya ulwazi.

Izingxoxo ezingahlelekile umcwaningi uzoyenzela ngaphansi kwesifunda saseMkhanyakude. Okungenani abantu abangamashumi amabili abaphakathi kweminyaka eyishumi nesishiyagalombili kuya kwengamashumi ayisihlanu (18-50) bazobuzwa imibuzo kulolu cwaningo. Umcwaningi ucabanga ukuthi bangalunikeza ulwazi olwanele kodwa uma kunesidingo ababambiqhaza bayokwengezwa. Umcwaningi ucabanga ukuthi kungabakhona ukuphindaphindeka kwemibono uma ababambiqhaza bebaningi. Umcwaningi uzoqinisekisa ukuhambisana kobulili kulabo abazobuzwa izingxoxo kanye nokuthi ababambiqhaza abaleyo miphakathi lapho ucwaningo luzokwenzelwa khona.

UWelman (2005:166-169) uveza ukuthi emibuzweni engahlelekile, ababambiqhaza banikezwa ithuba lokukhuluma ngokukhululeka ngezehlakalo, ngokuziphatha, ngezinkolelo nayelala nesihloko socwaningo. Wengeza uthi izingxoxo engahlelekile isetshenziswa ukubona ukubaluleka kwama-*variables* kuleyo ndawo ethile,

ukubuza izingxoxo echukuluzayo ngabo kanye nokukhulisa ukuqagela nokuqhuba uphenyo<sup>25</sup>.

Ngokujwayelekile izingxoxo ocwaningweni lwekhwalithethivu ziye zisabalale, ziphenye izinto ngokujulile. Aluvamisile ukuxuba ukubuza izingxoxo ezihleliwe, njengoba kwenzeka ocwaningweni lwekhwantithethivu. Esikhundleni salokho bagqugquzela ababambiqhaza ukuthi bachaze noma baveze imibono yabo ngokubanzi.

### **3.14.3 Ingxoxo yocingo**

Lapha umcwaningi usuke ulwazi eluthola ngokuthi ashaye abathile ucingo kungaba ukuthi bakude noma abanaso isikhathi. Le ndlela ayiyinhle isikhathi esiningi ngoba ukuxoxa nomuntu ngocingo kungenza ukuthi angakuniki konke okudingayo ngoba vele awukho eduze kanti ukuba bewumbona ubuso nobuso bewuzothola okungaphezu kwalokho angakunika khona ocingweni. Kanti futhi izinto umuntu azisho ocingweni usengaziphika akufani nento ayibhalile neqoshiwe ngoba angeke ishintshe. UBernald (2002:247) uthi ingxoxo yocingo ivikelekile kanti futhi ungakhuluma nabantu abahlala emakhaya lapho abacwaningi abanengi abangakwazi ukufinyelela khona.

Uma kuxoxwa ngocingo umcwaningi engasheshisa umbambiqhaza ukuthi aphenyule imibuzo kanti futhi engaphinda umbuzo noma agubhe uma umbambiqhaza engawuqondanga noma engaphendulanga kahle. Okubi ngezingxoxo zocingo ukuthi awagqugquzelekile ocingwen, ngenxa yokuthi umcwaningi akanawo amandla okuqhubeka nemibuzo ngokuthanda kwakhe njengoba umbambiqhaza engavele ayinqamule noma ngasikhathi sini ngokuthi avale ucingo. Okunye okubi abanye ababambiqhaza baba nokungathembi noma umcwaningi unezinye izinhloso ezifihliwe noma uyabadlala nje. Kanti okunye okubi ngale ndlela ukuthi izithombe awukwazi ukuzisebenzisa. Njengoba umcwaningi esuke engekho ekhaya

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<sup>25</sup> Welman (2005:166-169) notes that in unstructured interviews, the interviewee is given the opportunity to talk freely about events, behaviour, beliefs in relation to the topic. He adds that unstructured questions are used to identify important variables in a particular area, to formulate penetrating questions about them and to generate hypothesis for further investigation.



lombambiqhaza akakwazi ukumlawula. Akakwazi ukugqugquzela umbambiqhaza ukuthi aqedele ukuphendula imibuzo (Lansing noMargan, 1971:112).

Ingxoxo yocingo ixube ukushayela ababambiqhaza ucingo bese ubafundela izingxoxo. Le ndlela ingasiza ukugwema ezinye izinkinga ezitholakala kwi-*mail survey* ngoba umbambiqhaza engakwazi ukucela ukucaciselwa izingxoxo. Ukwengeza, abacwaningi bangakwazi ukubuza umbuzo olandelelayo (follow-up questions) uma becabanga ukuthi ungabanikeza ulwazi oludingekayo (Jackson,2009:92).

UDawson(2002), uKothari (1985) noKumar (2005) bachaza ububi kanye nobuhle bezingxoxo zocingo kanje:

**a) Ubuhle bengxoxo yocingo**

- Indlela esheshayo
- Isebenziseka kalula njengoba umcwaningi engakwazi ukuchaza umbuzo engaqondwa/engaqondakali kumbambiqhaza
- Kuya ngezimpendulo zombambiqhaza, umcwaningi engakwazi ukweqa eminye izingxoxo bese egubha kakhulu izimpendulo kweminye.
- Ivumela ukulawulwa kwamasampula amakhulu.
- Inani lezimpendulo livame ukuba ningi kunalelo lwama-*mail*.

UBailey (1978:207) uchaza ubuhle bokusebenzisa izingxoxo zocingo kanje:

- Ingxoxo yocingo ingashesha.
- Ingxoxo yocingo ayibizi kakhulu uma ixhathaniswa nemibuzo yobuso nobuso.
- Umbambi qhaza akaziwa kunalowo obuzwa ubuso nobuso.

**b) Ububi bengxoxo yocingo**

- Izindleko zombambiqhaza ngayedwa zinkulu
- Abanye abantu bangangathanda ukuxoxa izindaba zabo nomcwaningi.

- Indlela umcwaningi akhuluma ngayo ingaphazamisa izimpendulo zobambambiqhaza
- Abacwaningi abahlukene bangatolika futhi bebhale impendulo ngezindlela ezahlukene (Dawson,2002, Kothari,1985 noKumar,2005)

#### **3.14.4 Isiqophamazwi**

Lapha umcwaningi usuke ekhuluma nalowo afuna kuye ulwazi kodwa ingxoxo yabo usuke eyiqopha ngesiqophamazwi. Ulwazi luzohlangukiswa ngesiqophamazwi ngesikhathi semibuzo. Nakulolu cwaningo izingxoxo phakathi komcwaningi kanye nombambiqhaza ziqoshiwe zase zibhalwa phansi kusetshenziswa indlela yekhwalithethivu. UBurns (2000:423), uchaza izingxoxo engahlelekile njengemibuzo evulelekile lapho kungekho uhlu lwemibuzo ehleliwe, kuyingxoxo ekhululekile, encike kakhulu ezingeni lokuxhumana phakathi komcwaningi kanye nombambiqhaza.

Isiqophamazwi indlela engcono, njengoba ulwazi olusha luyagcineka ukusebenza ocwaningweni olulandelayo. Ngaphandle kokuthatha amanothi ivumela umcwaningi ukuba abe yingxonye yengxoxo ngendlela eyejwayelekile. Nakuba amanothi athathwa ngesikhathi semibuzo enomsebenzi omkhulu wokuqopha izinto ezenzekile kodwa ezingakhulunywanga. Ukubhala phansi ulwazi olutholakele lususelwa esiqophamazwini kungumsebenzi kanti kudla nesikhathi.

Ukuqoshwa kwezingxoxo kungenye yamasu okuqoqa ulwazi esetshenzisiwe kulolu cwaningo. UBucher nabanye (1956) bathi isiqophamazwi sesiyindlela esemqoka ocwaningweni lwezenhlalo. Abacwaningi bolimi lomphakathi, imibono yomphakathi, ongoti, ongoti bezengqondo, oSonhlalakahle kanye nabaluleka imindeneni babike ukuthi ukusetshenziswa kwesiqophamazwi emisebenzini yabo. Nakuba ukusetshenziswa kwesiqophamazwi kwasungulwa ezimyweni zasemitholampilo kanye nasema-*laboratory*, kodwa manje sezisetshenziswa kakhulu nasocwaningweni olwenzelwa emiphakathini (uBucher nabanye, 1956:359).

UBucher nabanye (1956:359) bathi ubuhle besiqophamazwi kunoma yiluphi uhlobo lokuthatha amanothi noma ukuhlenganisa ulwazi ukuze ukhumbule ekuqopheni kolwazi osuke uludinga. Uqhuba ethi ngaphandle kwezinkinga ezikhona zokuthola *audibility kanye ne-voice fidelity* ayikho into esuke ixoxiwe ngesikhathi kwenziwa ucwaningo engalahleka. Uma uqhathanisa isiqophamazwi kanye nezinto ezibhalwe phansi kukhombisa ukuthi ulwazi oluningi luyalahleka uma kubhalwa phansi uBucher nabanye (1956:359).

Le ndlela yinhle kakhulu ngoba ayisidli isikhathi iyashesha. Kanti futhi yimbi ngoba uma kungahle kwenzeke silahleke isiqophamazwi ingakathathwa inkulumo ephakathi lokho kuyobe kusho ukuthi lulahleke lonke ulwazi, sekuyomele umcwaningi aqale phansi okuyinto engelula nengeke yenzeke ngokushesha. UBernard (2002:221) uthi ungathembeli kakhulu ekhanda noma emqondweni uma ubuza izingxoxo ngaphandle uma bengakuvumelanga labo okhuluma nabo. Kanti lokho okutholile njengolwazi olusha (*primary data*) noma ulwazi oluzuzile kungadluliselwa kwabanye abacwaningi nabo balusebenzise. Uma umsebenzi wokuqopha inkulumo usuphothuliwe, umcwaningi uhlala phansi abhale ngamafuphi ingqikithi esemqoka yengxoxo. Kumele abhale usuku, isikhathi kanye nendawo lapho kwenzelwe khona ucwaningo, igama lalowo obekukhulunywa naye kanye neminingwane yemvelaphi yakhe (Nkosi, 1999:21).

Iziqophamazwi zibalulekile uma uqoqa ulwazi. Emva kokuqoqa ulwazi kusetshenziswa isiqophamazwi umcwaningi kumele akubhale phansi lokhu akutholile ukuze azokwazi ukuhlela nokuhlaziya ulwazi esebenzisa indlela azikhethele yona yokuhlaziya ulwazi. Ukubhala phansi ulwazi oluqoshiwe kungadla isikhathi. Emva kokubuza imibuzo ikhasethi noma isiqophamazwi kumele sibhalwe ngendlela esizokhumbuleka ngayo bese sigcinwa endaweni ephaphile kuze kufike isikhathi sokuthi kubhalwe phansi lolo lwazi. Uma kwenzeka ukuthi amanothi abethathwa ngesikhathi sokubuza izingxoxo awagcinwanga ndawonye nekhasethi noma isiqophamazwi. Lokho kudala izinkinga ngoba ngesinye isikhathi uthola ukuthi amazwi ababambiqhaza awezwakali kahlen kungenzeka ukuthi bebekhuluma kancane noma

bebesebenzisa ulimi lwesigodi olwahlukile kunalolu lomcwaningi (Machaba, 2004:16).Ukwengeza kulokhu okushiwo uMashaba uma amnothi elondolozwe kahle umcwaningi uyakwazi ukubuyela kuwona ayobheka lokho ayekubhalile uma engasezwa kahle lokhu okukhulunywa ababambiqhaza. Ukuhlaziya ulwazi kuyisigaba sokugcina uma kwenziwa ucwaningo ngakho kungenzeka ukuthi okunye umcwaningi engakukhumbuli kakhle kodwa umanothi akhe angamsiza ukukhumbula ukuthi ingxoxo yayimayelana nani ngesikhathi umbambiqhaza ephendula ngale ndlela aphenhula ngayo ngoba amanothi umcwaningi uwabhala ngendlela ayiqondayo.

### **3.14.5 Ukubhala phansi**

Lapha umcwaningi usuke eyihlelile phansi izingxoxo azoyibuza kulabo adinga kubo ulwazi bese ebanika leyo mibuzo ukuze bezophendula ngokubhala izimpendulo eceleni kombuzo obuziwe. Le ndlela yinhle kakhulu ngoba into egcinwe ngokuthi ibhalwe phansi akulula ukulahleka kanti futhi inikeza ababuzwayo ithuba lokuzizwa beyingxenye ephelele yocwaningo. Kanti imbi futhi ngokuthi ingadla isikhathi esiningi futhi yenze nocwaningo ludonse isikhathi eside kungenasidingo. Ngoba uthola ukuthi basuke bebaningi abasazovakashelwa bebuzwe leyo mibuzo (Dlamini, 2012:18). Kulolu cwaningo umcwaningi uyisebezisile le ndlela yokubhala phansi ngesikhathi enezingxoxo nabantu ababambe iqhaza kulolu cwaningo. Nakuba zonke izingxoxo beziqoshwa ngesiqophamazwi kodwa olunye ulwazi bekudingeka ukuthi lubhalwe phansi.

### **3.14.6 Ukubuyekezwa kwemibhalo**

Kulolu cwaningo umcwaningi uphinde wabuyekeze imibhalo. Imibhalo efana nama-*rejista* azotholakala ezikoleni ezahlukene ezingaphansi kwesifunda saseMkhanyakude. Leyo mibhalo izotholakala koThishanhloko basezikoleni.

### **3.15 Imibuzo ebhalwe phansi evulelekile nevalelekile**

UDawson(2002), uKothari (1985) noKumar (2005) baveza ukuthi kukhona izinhlobo zemibuzo ebhalwe phansi(*questionnaires*). Imibuzo ebhalwe phansi ixube iqoqo lwemibuzo eqondiswe lulabo ababambe iqhaza ukuze banikeze izimpendulo. Umbambiqhaza uyayifunda leyo mbuzo, atolikele ababambiqhaza lokho okulindelekile kubo ukuze bazibhalele bona izimpendulo. Kunezinhlobo ezintathu zemibuzo ebhalwe phansi, okubandakanya imibuzo evalelekile, imibuzo evulelekile bese kuba ingxubevange yakho kokubile.

UNdimande (2001:44) uthi yena uhlelo lwemibuzo ebhalwe phansi ephepheni lungathathwa njengohlelo lwengxoxo ngoba indlela ehlelwe ngayo iyefana naleyo yengxoxo. Lezi zindlela zehluka nje ngokuthi kule mibuzo ehlelwe yabhalwa phansi umcwaningi akakwazi ukucacisa imibuzo elukhuni. Kodwa yona iyashesha nanoma ocwaningwayo akaphenduli ngokuzimisela. Uvese nje adlulise isikhathi.

Imibuzo evalelekile (*closed-ended*), lolu hlobo lwemibuzo lusetshenziswa ukudala/ukusungula izinombolo (*statistics*) ocwaningweni lwekhwantithethivu. Njengoba lemibuzo ilandela uhlelo oluthile kanti iningi lwayo lingafakwa kwikhompuyutha ukuze kube lula ukuhlaziya ulwazi olutholakele, kungakhiqizwa izinombolo ezinkulu. Imibuzo evulelekile (*open-ended*), yona isetshenziswa ocwaningweni lwekhwalithethivu, nakuba abanye abacwaningi besebenzisa izinombolo uma sebesesigabeni sokuhlaziya ulwazi (Dawson,2002:31). Ingxubevange yakho kokubili (*combination of both*), abacwaningi abaningi sebevamise ukusebenzisa zombili lezi zindlela ndawonye imibuzo evulelekile kanye nezivalelekile. Ngaleyo ndlela kuba lula ukuthola ukuthi bangaki abantu ababambe iqhaza kanye nokuthi bacabangani ngalokhu okade kwenziwa kusetshenziswa ifomu elilodwa. Imibuzo eminingi ingaqala ngohlu lwemibuzo evalelekile enamabhokisi afakwe uphawu bese kuba khona ingxenye yemibuzo evulelekile lapho umbambiqhaza ephendula ngokubanzi.

### **3.15.1 Imibuzo ebhalwe phansi evalelekile:**

- Imibuzo ebhalwe phansi evalelekile ixube zonke izimpendulo ezingalindeleka/ukuhleleka kwezimpendulo ezivele zibhalilwe, bese umbambiqhaza ecelwa ukuba akhethe phakhathi kwazo.
- Isibonelo *multiple choice questions, scale questions*
- Uhlobo lwemibuzo esetshenziswa ukwenza izibalo (*statistics*) ocwaningweni lwekhwantithethivu.
- Njengoba lokhu kulandela indlela ehleliwe kanti futhi izimpendulo zingafakwa kalula kwikhompuyutha ukuze kuhlaziye kahle, izinombolo ezinkulu zingasatshalaliswa.

### **3.15.2 Imibuzo ebhalwe phansi evulelekile:**

- Imibuzo ebhalwe phansi evulelekile ivumela ababambiqhaza ukuthi baphendule ngamagama/ ngamazwi abo
- Imibuzo ebhalwe phansi ayibi nawo amabhokisi lapho kudingeka ukuthi kufakwe uphawu kodwa esikhundleni salokho ishiya isikhala esivulelekile lapho umbambiqhaza ezobhala khona ezimpendulo zakhe.
- Kanti imibuzo ebhalwe phansi evalelekile ingasetshenziswa ukuthola ukuthi abantu bacabangani ngokwenzeke ngesikhathi kwenziwa ucwaningo.
- Njengoba ingekho impendulo eqondile yalemibuzo, ukuhlaziya ulwazi kunzima.

## **3.16 Amanye amasu ocwaningo lwekhwalithethivu**

Kunezindlela ezintathu ezisemqoka zekhwalithethivu, okubalwa kuzo ukubukela ubambe iqhaza (*i-participant observation*), Izingxoxo ezijulile (*in-depth interviews*), kanye nezingxoxo zamaqoqo. Indlela ngayinye ilungele ukuqoqa ulwazi oluthile.

### **3.16.1 Ukuqaphelisisa ababambiqhaza**

Ukuqaphelisisa ababambiqhaza kungabukwa ngezindlela ezimbili, njengethuluzi lokuqoqa ulwazi kanye nendlela esetshenziswa uma kuqoqwa

ulwazi. Ukuqaphelisisa ababambiqhaza njengethuluzi lokuqoqa ulwazi luthola ukudaluleka okungekuhle uma abacwaningi abaningi bephenduka ama-**covert participant observer**, bengena enhlanganweni bebambe iqhaza ngaphandle kokuthi kube khona onolwazi lokuthi benza ucwaningo. Kanti kwi-**Overt-participant observation** yilapho wonke umuntu eba nolwazi lokuthi ubani umcwaningi futhi wenzani (Dawson,2002:32-33).

Le ndlela iyancomeka ekuqoqeni ulwazi olutholakala ezindaweni lapho abantu beveza ukuziphatha kwabo ezindaweni abazijwayele. Ukukhuluma nabantu kuhle, indlela eqondile yokwazi ngemizwa yabo kanye nezinto abazifundile empilweni. Ukuqaphelisisa yindlela yesibili edumile yokuqoqa ulwazi ocwaningweni lwe-*interpretive*, lwenzeka ngaleso sikhathi sokwenzeka kwezinto, ngakho umcwaningi ube esethatha izinyathelo zokuqoqa ulwazi aludingayo. Ukuqaphelelisa kungaba nokuhleleka okukhulu noma okuncane (Blanche noDurrheim ,1999:134).

Ukuqaphelisisa ababambiqhaza kuyingxenye yocwaningo lwe-*ethnography* ngokomlando njengesu lokwenza ucwaningo. Ukuqaphelisisa ababambiqhaza kwenza ucwaningo lwe-*ethnography* luhluka kanti futhi ivula amathuba ohlotsheni olusemqoka lolwazi okunzima ukuba lutholakale. Kumele ucabange kabanzi ukuthi uzokusebenzisa kanjani ukuqaphelisisa ababambiqhaza ngesikhathi kwenziwa ucwaningo. Kwezinye izikhathi, umsebenzi wakho (mcwaningi) njengomqaphelisisi obambe iqhaza ungacaca kusukela ekuqaleni. Kwezinye izikhathi ungaba nezikhathi ezinzima uzama ukuthola indima okumele uyidlale (iqhaza okumele ulubambe) njengomqaphelisisi obambe iqhaza. Uma kunezimbizo zomphakathi ungathamela, kungaba izinkonzo noma imihlangano yasemahholo. Lena kungaba indlela encomekayo nenhle yokuzejwayeza indawo lapho kuzokwenzelwa khona ucwaningo bese uqala ukuqoqa ulwazi. Ungaba nenhlanhla yokufunda okuningi ngokuqaphelisisa futhi ubambe iqhaza njengengxenye yeqoqo elikhulu (ababukeli, ongoti noma umphakathi), kanti futhi ungasheshe uzibone izinto okumele uzifunde (Murchison, 1973:41)

### **3.16.2 Izingxoxo ezijulile**

Le ndlela iyancomeka kakhulu ekuqoqeni ulwazi lomuntu ngamunye ngomlando wakhe, izinto ahlangebuzane nazo nazifundile empilweni, ikakhulukazi uma kubhekwa izihloko ezihlasimulisa umzimba.

### **3.17 Inkambiso elungileyo**

Ukunakekela bekuqinisekisiwe kakhulu ukwenza isiqiniseko sokuthi amalungelo abantu ababambe iqhaza kulolu cwaningo ayahlonishwa. Ngaleso sizathu invume yokwenza ucwaningo kusetshenziswa ama-rejista ezikole yatholakala eMnyangweni Wezemfundo esiFundazweni saKwaZulu-Natali, eMgungundlovu. Umcwaningi wabuye wacela invume kubabambiqhaza bocwaningo axoxisana nabo ngokwethiwa kwamagama ezingane zabo. Wayeqinisekisa ukuthi ubanika incwadi yemvume, baqale bayisayine bese eqhubeka nokuxoxisana nabo. Abantu yibona abasetshenziswayo ocwaningweni emkhakheni wesayensi yezenhlalo (*Social Sciences*). Ngakho badinga ukwazi ukuthi izimfihlo kanye nobuntu babo buyavikelwa.

Kanti futhi banelungelo lokwazi ukuthi kuzokwenzakalani ngolwazi abalunikezayo ngesikhathi kwenziwa ucwaningo (Henning, 2004:73). Amalungelo ababambiqhaza, ukungadalulwa, izimfihlo, inhlonipho abhekwe kabanzi futhi ahlonishwa ngesikhathi kwenziwa ucwaningo. Umcwaningi unikeze ababambiqhaza incwadi yesivumelwane ngaphambi kokuba luqale ucwaningo. Ababambiqhaza kuphela abebenelungelo lokusayinda incwadi yokucela invume. Kanti futhi bekusemqoka kakhulu ukuthi izingxoxo ibingasetshenziswa njengento yokukhohlisa ukuze ababambiqhaza badayiselwe into ethile (Gray, 2004:235).

Ngaphambi kokuba ucwaningo luqale nazi izinto umcwaningi abezichazela ababambiqhaza:

- Injongo yocwaningo
- Izinhloso zocwaningo
- Imigudu elandeliwe



- Ukuthi ucwaningo luzothatha isikathi esingakanani
- Uhlobo lwabantu okumele lubambe iqhaza
- Ukuthi imiphumela izosetshenziswa kanjani
- Luzogcinwa kanjani ulwazi olutholakele luyimfihlo
- Isizathu zokwenza ucwaningo endeweni olwenzelwe kuyo
- Kanye nokuthi akukho okuzozuzwa ababambiqhaza

Uma kwenziwa ucwaningo kubuzwa imibuzo kumele kuqinisekiswa ukuthi ulwazi luzogcinwa luyifihlo. Ababambiqhaza akumele balinyazwe ucwaningo noma ngabe iyiphi indlela (Gray, 2004:235). Uma ababambiqhaza belukhuni noma becasuka izingxoxo ingahlehliswa noma ingabe isenziwa nhlobo. UFontana kanye noFrey (1994) bayawufakazela lo mbono uma bethi umcwaningi akumele esebenzise amaqhinga angalungile kanye amasu okubuza izingxoxo.

Okokugcina, bekubhekwa uma ukubuza imibuzo sekuphelile futhi kwathathwa njengokunempumelelo ukuthi ababambiqhaza kumele bazi kabanzi ngobubona kanye nezimo zabo. Nakuba umcwaningi kumele akhumbule ukuthi inhloso yocwaningo ukuqoqa ulwazi hhayi ukushintsha ababambiqhaza noma indlela abacabanga ngayo (Gray, 2004: 235).

### **3.18 Injulalwazi**

USpivak(1990), ehunyushelwe esiZulwini uMkhwanazi (2013:33) uthi “injulalwazi ayisho lutho olutheni ngaphandle kolwazi olungekho obala futhi olungathintene nempilo njengoba injalo. Ikhuluma ngempilo ezingeni elingabonakali, kukhuluma abantu abangaqondakali ngenxa yobunzulu bolwazi abaluzuzile, bese kuthi abakushoyo kwamukelwe futhi kugcizelelwe yizikhungo”. Injulalwazi ingumhlahandlela ohlahlwa ngabathile ngokubona ukwenzeka kwezinto, bese leyo nto beyichaza igcine seyiyinqubomgomo yeSizwe (Ndimande, 1998:17). Ingabuye ichazwe njengeqoqwana lezingxenye ezithile ezihlanganisiwe ukuchaza izinto ezihambisana nenhlalo. Imibono esinayo mayelana nokuthi umhlaba usebenza kanjani kanye nokuthi

kungani abantu benza izinto abazenzayo (Bailey,2007:58)<sup>26</sup>. Ngokuka-Algeo (1976) ehunyushelwe esiZulwini uNdimande (2001:19) uthi:

Injulalwazi yokwethiwa kwamagama kudingeka ikwazi ukuhambisana namaqiniso ngokuqanjwa kwamagama kanjalo ihambisane nemikhakha yolimi. Abantu abawasebenzisayo amagama kufanele babe nolwazi ngomlando. Kufanele iveze ubudlelwane obukhona phakathi kokuqanjwa kwamagama kanye nendlela abantu abaphila ngayo, ngokwenkolo, ngokwesiko nangokwendabuko yezinto.

UNdimande (2001:19) uphinde achaze injulalwazi ngokuthi “ingumbono womuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo”. Injulalwazi ingumbono wabantu abangongoti. Bayisungula ngokubheka indlela izinto ezenzeka ngayo. Lo mbono wabo uye ume ube umgudu abantu asebenzawulandela ekusekeleni imibono nemisebenzi yabo (Shabane:1996).

### **3.18.1 Injulalwazi ye-Dynamic Onomastics**

Lolu cwaningo lusebenzise injulalwazi kaHerbert's (1995) *i-Dynamic Onomastic Theory*. UHerbert (1997:4) uchaza *i-dynamic onomastics* njengesifundo soshintsho ekwethiweni kwamagama kanye nedlela yokwetha”. *I-Dynamic onomastics* ibheka ushintsho ekwethiweni kwamagama ngenxa yezinto ezithile<sup>27</sup>. NgokukaHerbert (1995:2-3) ukwethulwa noma ukuba khona kwamagama enkolo kukodwa kukhiqize uhlobo loshintsho olusemqoka ekwethiweni kwamagama. *Isibonelo*, esikhathini samanje ukwethiwa kwamagama kuyashintsha. USuzman (1994:253), uthi emiphakathini yase-Afrika, abetha igama, ngokwesiko bakhetha igama eliqondise kubantu abaningi kanye nezimo ezazikhona ngesikhathi sokuzalwa kwengane. Kanti futhi kuphindwe kwasetshenziswa injulalwazi yocwaningo zilimi. Isizathu sokusebenzisa zombili lezi zinjulalwazi ukuthi angeke ukwazi ukubheka nokuhlaziya ukushintsha

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<sup>26</sup> Are set of interlinked proportions that explain some social phenomenon. Are the ideas we have about how the world works and why people do what they do (Bailey, 2007:58).

<sup>27</sup> Herbert's (1995) *Dynamic Onomastic Theory*. *Dynamic onomastic* deals with the change in onomastics due to the certain factors.

kokwethiwa kwamagama ngaphandle kokuqonda indlela ulimi olusebenza ngalo. Ngoba ukushintsha kwendlela yokusetshenziswa kolimi kungumthelela omkhulu ekuguquguqukeni kwendlela yokwetha igama kanye nezizathu ezihambisana nakho. Lezi zinjululwazi zibe wusizo kanti futhi iyahambisana nalolu cwaningo ngoba lonke ushintsho kuzona zonke izingxenye zezimpilo zabantu luholela ekushintsheni kokwethiwa kwamagama noma endleleni okwethiwa ngayo, okuyilapho ucwaningo lugxile khona.

### **3.19 Osekubhaliwe ngenjululwazi yokwethiwa kwamagama**

#### **3.19.1 I-theoretical Linguistics/ linguistic of naming**

Uma ufuna ukuqonda kahle ngokwethiwa kwamagama nomsebenzi wawo kumele ubheke kokubili i- onomastiki kanye nocwaningo zilimi (*linguistics*). Abanye ababhali bakubuka ngeso elilodwa ucwaningo zilimi kanye ne-onomastiki njengoba kuhambisana. Injululwazi yokufundwa kwezilimi (*Theoretical linguistics*) ibamba iqhaza elikhulu ekukhuleni kwe-onomastiki njengomkhakha. Igama ingxenye esemqoka yenkulumo kanti futhi liyincazelo yegama yokuqala (*lexical item*). Ngakho lithola ezinye izingxenye ukuze lidluliselwe emhabeni wokufundwa kwezilimi. Kusembhalweni ukuthi ukubaluleka kwenjululwazi yokufundwa kwezilimi kwi-omonastiki kuhlolwe. Amagama abantu asetshenzisiwe ekuhlaziyeni ucwaningo zilimi kuwona wonke amazanga (uEichler 1987; uNicolaisen 1987; uRaper 1987, 1983; kanye noVan Langendonck 1987, 2001). Le ndlela yokuhlaziya isebenze kahle emazingeni ahlelekile ezinhlobo zamagama, kulandelwa imithetho yolimi olusemthethweni.

Injululwazi yocwaningo zilimi igxila kakhulu ebudlelwaneni phakathi kokufundwa kolimi kanye ne-onomastiki. Umsebenzi osanda kwenziwa uNicolaisen (1987), uEichler (1987) kanye noVan Langendonck (1987) ugxile kakhulu ekuthenini amagama akhula kanjani ngaphandle kwe-*lexis*. Abacwaningi baseNingizimu Afrika ababheka ukwethiwa kwamagama abafana noKoopman (1994, 1990), uNeethling (1991, 1998), uJenkins (1991) kanye noGolele (1991) bona babheka izingxenye ezahlukene

zagama. Ulwazi abalutholile baluhlobisane(*relate*) nezingxenye ezahlukene zesakhiwo sokufundwa kwezilimi kanye nomthelela wazo endleleni yokwethiwa kwamagama. Bonke bafake esivivaneni ekukhuleni komzimba wenjululwazi ekuyikona manje okusiholela ophenyweni lwe-onomastiki. Bakhulise i-onomastiki yaba umkhakha omkhulu.

URaper (1987:87) ugxila kakhulu ezinkingeni zokuhlaziya igama ngokolimi: "Uma incazelo yokuqala yegama (*lexical item*) iguquka iba i-onomastiki, akukwazi ukuhlaziyeka kahle."

### **3.19.2 Injululwazi ye-Onomastiki**

Abacwaningi abaningi sebebhalile ngenjululwazi yokwethiwa kwamagama ebizwa nge-onomastiki. Babheke izingxenye ezahlukene emazingeni ahlukene okwethiweni kwamagama. NgokukaGasque (2014) uthi igama lokufundwa kwamagama libizwa ngokuthi i-Onomastiki, kanti uphinde ethi abanye abalisebenzisayo leli gama babizwa ngokuthi ama-*onomasts*. Abanye abantu uthi bake bamtshele ukuthi leli gama lizwakala lihlekisa, kodwa akunjengoba becabanga, nakuba ezinye izindlela ezingasetshenziswa zingaba zimbi. Ama-*onomasts* ahlanguana nemibuzo eminingi eyahlukene. Owokuqala, uthi liyini igama? Owesibili, aqhamukaphi amagama kanti futhi ubani onelungelo lokwetha? Okwesithathu, ngabe amagama anayo yini incazelo? Bese kuthi owesine, imuphi umthelela igama elinawo kulabo abawasebenzisayo kanye nabawethayo?

Ukunikeza igama kubantu, izinto, izilwane kanye nezindawo kuyinto ebalulekile kuwona wonke umphakathi, kodwa kweminye imiphakathi yase-Afrika njengamaZulu kunika incazelo ebalulekile. KumaZulu igama alisetshenziswa nje kuphela njengento yokuhlukanisa umuntu komunye, kodwa engasho umlando ngezigameko ezisondelene nokuzalwa kwalowo muntu owethiwa igama, kanti futhi lingaveza imizwa. Igama linganikwa izilwane zasemakhaya kanye nabantwana njengoba esikhanyisela ngokuthi kwenzakalani emphakathini (Thipa, 1994: 2).

Ngingasonga injulalwazi yokwethiwa kwamagama i-onomastiki ngokucaphuna uBatoma (2006) lapha athi khona incazelo ye-onomastiki yegama ihlanganisa ama-layers ahlukenene kanye ukudluliswa kwencazelo ngomqondo ocashile. Kulolu cwaningo ama-layers amathathu asemqoka aveziwe. Eyokuqala i-linguistic layer, ebizwa ngencazelo ecacile noma esobala. Eyesibili i-cultural layer engaphezu kokugqugquzeleka kwalowo owetha igama, yona inikeza izimfundiso zesiko kanye nemicabango yemiphakathi. Okokugcina kube i-pragmatic layer, ekhombisa incazelo evezwa yigama ekusetshenzisweni kwalo.

### **3.20 Ukuhlaziywa kolwazi**

#### **3.20.1 Ukuhlaziywa kolwazi ngendlela yekhwalithethivu**

UDawson (2002), uKothari (1985) noKumar (2005)-Ukuhlaziya ulwazi usebenzisa indlela yekhwalithethivu ayinayo imithetho nemigomo eminingi. Ngaleso sizathu umcwaningi kumele alandele lezi zinto ezilandelayo:

*Content Analysis.* Ukuhlaziya umqondo noma okuqukethwe kusho ukuhlaziya ulwazi olutholakele ukuze ukwazi ukuthola izihloko ezisemqoka(*main themes*) okuyizona ezivelayo ezimpendulweni ezinikezwe ababambiqhaza. Lokho kungaxuba izigaba eziningi:

*Isigaba sokuqala1. Ukuthola izihloko ezisemqoka.* Umcwaningi kudingeka ukuba abuyele ayofunda kahle izimpendulo zababambiqhaza embuzweni ngamunye ukuze azoqonda incazelo nomgqondo eziwunikezayo. Kulezo zimpendulo umcwaningi wakha izihloko (*themes*) ezisabalele ezihambisana ezizoveza lezo zincazelo. Abantu basebenzisa amagama ahlukenene kanye nolimi olungafani ukuzichaza noma ukuphendula. Kubalulekile ukuthi umcwaningi akhethe imisho/ ukuhleleka kwezihloko ngendlela ezoveza izincazelo zezimpendulo ezihleleke ngaphansi kwaleso sihloko. Lezo zihloko zibe seziyachema uma kuhlaziywa umbhalo wemibuzo engahlelekile.

*Isigaba sesibili. Assign codes to the main themes:* Uma umcwaningi efuna ukukhetha inombolo yezikhathi ukwenzeke noma okuvele ngayo lesa

sihloko (*theme*) ngesikhathi kwenziwa ucwaningo, kudingeka ukuthi akhethe izimpendulo ezimbalwa emibuzweni evulelekile bese ekwazi ukubona lezo zihloko embuzweni ofanayo kuze kube uyaneliseka.

*Isigaba sesithathu. Hlela izimpendulo ngaphansi kwezihlokwana ezisemqoka:* Uma sezikhethiwe izihlokwana okulandelayo ukuthi ufunde konke okubhalwe phansi ngesikhathi semibuzo bese uhlela izimpendulo ngaphansi kwaleso sihloko.

*Isigaba sesine.* Hlanganisa izihlokwana (*themes*) kanye nezimpendulo ebhalweni wakho wombiko: Uma usuvezile izimpendulo ezingena ngaphansi kwesihlokwana ngasinye, okulandelayo ukuthi uhlanganise umbiko(*report*). Ngesikhathi usaxoxa ngezihlokwana ezisemqoka ezitholakale ocwaningweni, abanye abacwaningi basebenzisa izimpendulo ezikhulunye ngomlomo ukugcina umqondo wezimpendulo. Abanye babala ukuthi lezo zihlokwana zivela kangaki bese benikeza isampula yezimpendulo.

UMiles noHuberman (1984) bathi ikhwalithethivu iza ngendlela yamagama kuneyezinombolo. Inkinga-ke bese kuba ukuthi sigudluka kanjani kulawo magama siya ekuhlaziyweni kolwazi olutholakele. Bathi ukuhlaziywa kolwazi kuxube noma kubandakanya imisebenzi emithathu: ukuncishiswa kolwazi, ukuvezwa kolwazi, ukuphuma nesiphetho kanye nokuliqinisekisa.<sup>28</sup>

Umcwaningi engaluhlaziya ulwazi ngesikhathi ucwaningo luqhubeka uma enza ucwaningo lwekhwalithethivu, akufani nocwaningo lwekhwantithethivu lapho okumele kuze kube luyaphothulwa ucwaningo ngaphambi kokuba ulwazi luhlaziywe (Dawson, 2002:111).

Njengoba sekubaluliwe ngenhla izigaba okumele zilandelwe ukuhlaziya ulwazi kanjalo nakulolu cwano ulwazi olutholakele kulolu cwano luhlelwe ngezihlokwana lwase luhlaziywa ngendlela yekhwalithethivu.

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<sup>28</sup> Miles and Huberman (1984) point out, qualitative data come in a form of words rather than in numbers. The issue, then, is how we move from these words to data analysis. They suggest that data analysis consist of three concurrent flows of activity: data reduction, data display and conclusion drawing and verification.

Indlela yekwantithethivu nayo isetshenzisiwe kancane noma kungeyona eyengamele ucwaningo.

### **3.20.2 Ukuhlaziywa kolwazi ngendlela yekhwantithethivu**

Zimbili izindlala zokuhlaziya ulwazi, okuyi *frequency distributions* kanye nama-*graphs*. Isizathu sokuhlela ulwazi ikakhulukazi kusetshenziswa izibalo(*statistic*) ukuthola/ukudweba isiphetho esimomqondo (Jackson, 2009:104). Le ndlela ilungele ucwaningo olukhulu futhi oluhlelwe kahle kusetshenziswa uhlelo lwemibuzo olubhalwe phansi. Ulwazi lungahlaziywa ngesandla noma kusetshenziswa ikhompuyutha. Ukuhlaziya ulwazi ngesandla (*Manual Data Analysis*). Lokhu kungenziwa uma inani lababambiqhaza lilincane ngokwanele kanti futhi kungekho ama-*variables* amaningi adinga ukuhlaziywa. Nakuba-ke lokho kusebenza ukubala izehlakalo/izinto ezenzekile (*frequencies*) kanye nokwenza amathebula asobala. Ukuhlaziya ulwazi ngesandla kungadla isikhathi. Indlela elula yokwenza lokhu ukuthi ulwazi ulufake kuma-*graphy* anama-*column*.

### **3.21 Isiphetho**

Lesi sahluko besikhuluma ngezindlela zokwenza ucwaningo ezisetshenzisiwe kulolu cwaningo. Lokhu kuxube ukuchazwa kwezinhlobo ezintathu zamapharadaymu, kwase kuchazwa kabanzi ucwaningo kulandelwa indlela yeparadaymu eqondayo. Izindlela zombili eyekhwantithethivu kanye neyekhwantithethivu zisetshenzisiwe kulolu cwaningo nazo zichaziwe kabanzi. Amasu ahlukeni okuqoqa ulwazi asetshenzisiwe nawo aphinde achazwa, okuwukubuza imibuzo kusetshenziswa isiqhophamazwi kanye nokubuyezwa kwemibhalo. Lokho kuxube izingxoxo engahlelekile kodwa evulekile, okungaba eyobuso nobuso noma ingxoxo yocingo kanye nokubuyezwa kwemibhalo. Isiqhophamazwi naso sisetshenzisiwe njengethuluzi lokuqoqa nokugcina ulwazi ngesikhathi kubuzwa izingxoxo.

## **ISAHLUKO SESINE**

### **Ukuvezwa kanye nokuhlaziywa kolwazi olutholakele**

#### **4.1 Isingeniso**

Kulesi sahluko umcwaningi ugxile ekuqoqeni ulwazi kusetshenziswa amasu abalulwe esahlukweni esingenhla, njengokubuza imibuzo kanye nokubuyekeza imibhalo (etholakale ezikoleni, ukuqopha ingxoxo ngesikhathi kubuzwa imibuzo). Imibuzo ibuzwe abantu abakhuluma ulimi lwesiZulu abahlala esiFundeni saseMkhanyakude ngaphansi kwendawo yaseHluhluwe kanye naseMtubatuba. Umcwaningi ukhethe abazali abanolwazi ngesiko lokwethiwa kwegama, abaneminyaka ephakathi kweyishumi nesishiyagalombili kuya kwengamashumi amahlanu. Okukholwakala ukuthi babe yingxenye yalezi zinguquko ezikhona ekwethiweni kwamangam. Kanti futhi umcwaningi uqikelele ukuthi indaba yobulili uyayibheka ngesikhathi ekhetha ababambiqhaza. Umcwaningi wenze isiqiniseko futhi ukuthi kuba khona nabalubonile lolu shintsho oselukhona ekwethiweni kwamagama nangendlela asebhalwa ngayo kusukela ngeminyaka eyedlule kuze kube manje. Inhloso enkulu bekuwukuxhumana nabazali mayelana nendlela abazizwa ngayo ngoshintsho ekwethiweni kwamagama kubantu abangamaZulu bese kuba ukuthola izinto eziholele noma imbangela yoshintsho kanye nokuthi kungani abantu base-Afrika bengasazethi izingane zabo amagama aseNtshonalanga.

Kulesi sahluko kuxoxwa ngezinto eziholele oshintshweni njengokuzalwa kwezingane ngaphandle komshado, amalungelo, ubuchwepheshe, ukuphela kwamandla e-*patriarchy*, imfashini, ezombusazwe, kanye nokunye okuningi kanti futhi lolu shintsho luphinde luvezwe ukuthi lwenzeke kanjani. Ulwazi olutholakele lube seluhlaziywa kusetshenziswa indlela yekhwalithethivu kanye nekhwantithethivu. Umphakathi ngamunye unendlela yawo yokwetha amagama. Abantu bamasiko ahlukeni basebenzisa izindlela ezahlukeni ukwetha izingane zabo. Yingakho uMbiti (1990:115) ethi ukwethiwa kwezingane kuyisikhathi esisemqoka imvamisa esiqoshwa ngemigubho ethile emiphakathini eminingi



Amagama ezingane ezizalwe ngaphambi konyaka wezi-2000 aqoqwe kuma-rejista ezikole ezahlukene. Imibuzo yenziwe ukuthola indlela abantu abazizwa ngayo ngoshintsho olukhona ekwethiweni kwamagama. Lolu lwazi luhlanganisiwe ukuthola uhlu lwamagama ezingane ezizalwe ngemuva konyaka wezi-2000. Inhloso enkulu bekuwukusebenzisa lolu hlu lwamagama ukuqhathanisa ulwazi olwaqoqwa abanye abacwaningi ukuthola ukuthi ngabe lukhona ngempela yini ushintsho olusemqoka ekwethiweni kwamagama abantu abangamaZulu.

#### **4.2 Ukuvezwa kolwazi olutholakele**

Ukuqoqwa kolwazi kulolu cwaningo bekuxube izindlela ezimbili okuyizona ebeziwumgogdla. Eyokuqala bekuwukubuza imibuzo engahlelekile kusetshenziswa isiqophamazwi ukugcina lonke ulwazi olutholakele lunjengoba lunjalo. Ukubuza imibuzo bekunikeza ulwazi obeludingeka kanti futhi bekugcina ukuxhumana nobudlelwane obuhle phakathi komcwaningi kanye nombambiqhaza. Eyesibili bekuwukuhlaziya imibhalo, okungama-rejista asezikoleni ezahlukene zaseHluhluwe naseMtubatuba. Ulwazi obelugoshiwe lube selubhalwa phansi ukuze luhlaziye. Ukubhalwa phansi kolwazi obelugoshiwe ukuze luhlaziye bekuqikelelwa kanti bekudla isikhathi esiningi. Zonke izinkulamo ebeziqoshiwe bezizwakala kahle futhi zicacile.

Ukuze umehluko kanye noshintsho olwenzakalayo ekwethiweni kwamagama lubonakale kahle kubalulekile ukuthi siveze kancane uhlobo lwamagama ayethiwa kuqala ngaphambi kokuba kuqale ushintsho esingathi luhambisana nokushintsha kwesikhathi esiphila kuso manje.

#### **4.3 Amagama ayethiwa ngeminyaka ye-1950s nangaphambili**

<b>Awabesilisa</b>	<b>Abesifazane</b>
Gedeza	Sonsukwana
Cijimpi	Somcathama
Njozamadoda	Somuhle
Makhedama	Dobo
Tulindawo	Emesiya

Mzingelwa	Ntikili
Sonyanyekile	Ntombimame
Bangizwe	Sokhethabakhona

***Ithebula lokuqala(1)***

Phambilini abangamaZulu babebizwa ngala magama angenhla. Kwesinye isikhathi kube amagama amabutho abo kwabe sekufika amaNgisi ayehluleka ukubiza la magama abe esebaphoqa ukuthi babe namagama esiwabiza ngokuthi amagama esikole noma asekhishini ukuze bekwazi ukubabiza kahle. Konke lokhu kwakwenzeka ngaphambi kokuba iNingizimu Afrika ithole inkululeko. Lawo kwakuba amagama aseNtshonalanga ngoba othisha babengakwazi ukuphimisa izinhlamvu zamagama ase-Afrika. Kanti abadala kanye nabancane babenikezwa amagama amasha uma sebengena enkolweni wona ayebizwa ngamagama okukholwa noma okubhabhadiswa. UNgubane (2000:137) ocwaningweni lwakhe uphawula ukuthi ngonyaka wezi-1980, amagama abantu abaningi base-Afrika ayehambisana esimo senhlalo, ukwaziwa kwezomnotho, ukuba negama lesiZulu kwakuthathwa njengesidala, ukuba phansi ngokwezinga lemfundo ikakhulukazi ngemuva kokuphothula isigaba sobusha. Ngaleso sikhathi lawo magama ayenza ukuthi abantu babe nokuzethemba kanti ayebaveza njengabantu abafundile emphakathini abahlala kuwo.

UMphande (2006:104) wabona ukuthi ekupheleni kobugqila, abantu baseMelika abansundu baqala babuyela enkolweni yabo yenkambiso yamasiko ase-Afrika, imikhuba yokungcwaba kanye nosinga lokuqanjwa kwamagama. Wathi ngokuzetha kabusha, abantu abansundu baseMelika bangena kungudu wokukhanda indlela yokuzihlukanisa ngokwamasiko ngawo ababeveza konke ukwahlukana kwezimpande zabo zase-Afrika kanye nokuzichaza kabusha. E-Afrika, kunokukhula kokuphikisana namagama esiNgisi kanye nawobuKristu ngenxa yokuhlaluka kobuzwe base-Afrika kanye neminyakazo ye*Black Consciousness*. Lokhu kushintsha kwendlela yokuqanjwa kwamagama ama-Afrika kwakhombisa olunye ushintsho olunzulu empilweni yabo. Le ndlela entsha yokucabanga noma ukujula kudinga abantu base-Afrika ukuba babuyele emagameni abo ase-Afrika

noma labo abangenawo kumele bawathole. Ngakho ekufuneni kwabo ukugcina amagugu amasiko kanye nokuzihlonza, kokubili amazwe ase-Afrika kanye nabantu sebeshintshe amagama abo.

Kulolu shintsho oselwenzekile ngemuva kokuba abantu base-Afrika bebone amagama abo njengabalulekile nancina umlando wamasiko abo, konke lokho sekushintshile izingane eziningi sezinikezwa amagama ase-Afrika ezibizwa ngawo noma ngabe ikuphi kungaba sesikoleni, esontweni kanye nasemsebenzini imbala. Ithebula elingezansi lisikhombisa izibonelo ezimbalwa zalawo magama:

**Amagama asentshonalanga ayethiwa abantu abangamaZulu**

<b>Abesifazane</b>	<b>Abesilisa</b>
Maria	Joseph
Florence	Kenneth
Josephina	Vincent
Agness	Patrick
Albetina	David
Beatrice	Eric
Mavis	Nelson
Eunice	Aaron

*Ithebula lesibili (2)*

**4.4 Amagama ayethiwa ngaphambi konyaka wezi-2000**

Ukuze kubonakale kahle ushintsho olwenzekile ekwethiweni kwamagama kusemqoka ukuthi umcwaningi aveze indlela okwakwethiwa ngayo kuqala kanye nezincazelo zalawo magama. Abanye abebebambe iqhaza bebekuveza ukuthi ezinganeni zabo kusetshenziswe izindlela ezingaphezu kweyodwa ukwetha amagama abantwana babo. Bathi kuhambisana nesikhathi azalwe ngaso, laba abazalwe ngaphambi konyaka wezi-2000 bona bebethiwa kusetshenziswa indlela esingathi endala yokwethiwa kwegama. Bese kuthi laba abazalwe manje bona bebethiwa kusetshenziswa indlela yesimanje. Abanye abazali bathi hhayi ngoba kuwukuthi bayayithanda indlela okwethiwa ngayo manje kanye nezincazelo eziqukethwe amagama kodwa bathola ingcindezi kubangani, emdenini kanye nasemphakathini.

Lama gama avezwe ngenhla akhombisa umehluko omkhulu ekukhethweni kwegama. Unkosinathi Samukelisiwe kanye noBhekokwakhe amagama ezingane ezizalwe ngaphambi konyaka ka-2000, okungamagama angasavamile kulezi zingane ezizalwa esikhathini samanje njengoba ethathwa njengamagama amadala.

**Leli thebula lisivezela amanye amagama abomdabu ayethiwa kudala:**

<b>Abesifazane</b>	<b>Abesilisa</b>
Funelinjani	Muzokhulayo
Funani	Vusumuzi
Sholiphi	Lindelani
Shongani	Thandazani
Cengani	Mtholephi
Solani	Muzikayifani
Lindeni	Velaphi
Vumile	Khulekani
Vamsile	Fisokuhle
Ntombizodwa	Makabongwe

*Ithebula lesithathu (3)*

**4.5 Kungani abantu bethiwa amagama**

Inhloso enkulu yokwetha umuntu igama ukuthi ahlukane kalula kwabanye kanti futhi igama iyonanto aziwa ngayo. Uma ingane yethiwa igama kusuke kunesizathu esithile igama elethiwela phezu kwaso. Amazinga okwetha ayehlukahlukana kubantu abehlukene nenhlalo abayihleli noma abayiphilayo. Kungenzeka ukuthi owetha igama asebenzise amagama athile ukuveza ngokusobala isimo senhlalo. UChauke (1992) uveza ukuthi” amagama abamba iqhaza elikhulu ukukhumbuza isizukulwane esizayo ukuthi ngelinye ilanga kwaphila iqoqo elithile labantu endaweni ethile. E-Afrika igama lithathwa njengengxenye yomuntu, ngaleyo ndlela liyaye licatshangwe ngaphambi kokuqanjwa. Kwejwayelekile ukuthi amagama abe nencazelo. Yiyona le ncazelo okufanele iqashelisiswe ngeso lokhozi (Ndimande-Hlongwa,2005:5).

UHerbert (1992) uthi amagama emiphakathini anikeza ukuqonda ngendlela yokusebenza kwesiko emiphakathini. Uthi kubantu abangabeNguni kuyinto eyejwayelekile ukuthi uthole igama likamkhulu noma likababa lethiwe ingane

yomfana bese kuthi la magama ahambisana nemizwa wona ethiwe ingane yentombazane. Ngakho-ke abantu abangabaNguni nabo banendlela yabo yokwetha. Ukufakazela lokhu okushiwo uHerbert wawuthola ukuthi ingane yethiwa igama likamkhulu noma ubaba kodwa ongasekho emhlabeni ngoba kuthiwa kwenzelwa ukuthi igama lakhe lingafi kanti futhi nomoya wakhe uqhubeke uphile phakathi emndenini. Kodwa lolu cwaningo luthole ukuthi le ndlela yokwetha ayisalandelwa ngoba abantu bathi ngeke bekwazi ukwetha izingane zabo ngamagama amadala kanti futhi nezinhliso zokwetha umntwana igama sezihlukile kunalezi zakudala.

UGolele (1993) uvumelana noHerbert (1992) ngokuthi ukwethiwa komntwana ngegama likababa kababa (mkhulu) kuyaqhubeka noma ngabe umnikazi wegama elidala sewashona ngesikhathi kwethiwa umntwana noma ngabe kade washona (Golele, 1993). Ngenxa yokwaziwa kwegama lengane encane kusetshenziswa igama lomuntu omdala osewashona, noma ngasikhathi sini uma umndeni ubiza igama lengane encane uyobe ukhumbula igama elidala lalowo osewashona. Umzali kanye nengane ababi negama elifanayo, kodwa kulindelekile ukuthi omkhulu kanye nogogo abanamadodana bangabelana ngegama okungenani noyedwa wabazukulu babo (Marshall, 1976:224). Njengoba uMarshall elichazile ilungelo likababa lokwetha umntwana ngasohlangothini lomndeni wakwababa kunowakwamama kuqhakanjiswa amagama ogogo nomkhulu noma awasebashona, kulindelekile ukuthi kutholakale amagama omkhulu njengamagama amadala ethiwa abantwana kunalawo awomkhulu nogogo basohlangothini lukamama

#### **4.6 Bawathola kanjani abantu amagama?**

Kuyahluka ukuthi abantu bawathola kanjani amagama. Umcwaningi ubuze imibuzo kubazali abehlukene ukuthola ukuthi ngabe bona besebenzisa yiphi indlela ukwetha abantwana babo amagama. Ngokwabantu ababuzwe imibuzo bayahluka mayelana nendlela abetha ngayo abantwana babo. Bathi abantu abangamaZulu kuqala babethiwa amagama anezincazelo ezisemqoka kulowo owetha igama kanye nalowo owethiwayo. Kodwa manje

ngenxa yokuthi isiko liyashintsha isikhathi nesikhathi lokho sekuthanda ukushabalala noma besekhona abasayilandela leyo ndlela kodwa sebeyingcosana. Esikhathini samanje sekuvame kakhulu kule mizi enesithembu. Basakholelwa ekutheni ukuze udlulise imizwa yakho noma umcabango wakho kumele wethe umntwana igama, lokhu osekubukeka njengesidala esizukulwaneni esikhula manje: Isibonelo:

**Umcwani:** *Ubani igama lomntwana wakho*

**Umbambiqhaza:** *U-Ame*

**Umcwani:** *Lisho ukuthini uma seliphelele*

**Umbambuqhaza:** *Lisho ukuthi ame nathi uThixo*

**Umcwani:** *Hawu laze lalihle igama lomntwana wakho, walethiwa ubani*

**Umbambiqhaza:** *Ngiyabonga, walethiwa yimina*

**Umcwani:** *Mmmm asengenisile bo la magama*

**Umbambiqhaza:** *Jah sekuyi- old fashion (isidala) sisi ukwetha umntwana amagama anjengo Nonhlanhla, Nompumelelo.*

**Umcwani:** *Manje obaba bayawavuma yini la magama eniwetha abantwana*

**Umbambuqhaza:** *They don't have a choice (abanakuzikhethela kuyabaphoqa)*

#### **4.7 Kubaluleke ngani ukwetha igama?**

Ngokujwayelekile kuyisiko lamaZulu ukuthi umntwana uma esezelwe kumele ethiwe igama. Ukubaluleka kokwethiwa igama ukuthi kumele umuntu aziwe ngegama lakhe kanti futhi akwazi ukuhlukaniseka kwabanye. Ukwethiwa kwegama ke kuyahluka isiko nesiko. Uma umuntu engenalo igama ufana nento engekho. Amagama abaluleke kakhulu ngakho-ke anomqondo awuqukethe kanye nezincazelo. Umehluko omkhulu osukhona emagameni ethiwa esikhathini samanje ukuthi noma enazo izincazelo kodwa azisenaso isigqi nomsoco njengamagama ayethiwa kuqala. Ngizoveza izibonelo ezimbalwa nje la ngezansi ukukhombisa umehluko okhona ezincazelweni zamagama esimanje namadala:

**Khohlwangezakhe-** Leli gama elentokazi yakwaMnguni eHluhluwe elihlonzwe ngesikhathi kwenziwa ucwani. Lapha uthi ubaba kaKhohlwa kunabantu abakwazi ukunaka izindaba zemizi yabantu bekhohlwe ngezabo abahlezi phezu kwazo.

**Mthethowakhe-** Leli gama lisho ukuthi umthetho wakhe umuntu uyathanda ukunaka izindaba zabantu kodwa ezakhe zimhlalele.

**Funelinjani-** Leli igama lentokazi yakwaMthethwa eMtubatuba nalo lihlonzwe kwenziwa ucwaningo ukubona umehluko owenzeke ezincazelweni zamagama esimanje nawakudala. Lapha uthi umama kaFuno uMthethwa wayesithanda kakhulu isifazane wabe esetha umntwana wakhe ngokuthi uFunelinjani kanti ngoba ulishiya likhona endlini.

**Lubanzi-** Leli igama litholakale kubuzwa imibuzo komama bezingane eHluhluwe nokuyigama eselandile cishe kutholakele izingane ezingaphezu kweziyishumi ezinaleli gama esigcemeni esincane nje endaweni yaseHluhluwe. Umama kaLubanzi uma esho incazelo yegama lomntwana wakhe uthi wayesho uthando phakathi kwakhe nobaba womntwana. Lokhu okuyinto esivame kakhulu ukuthi amagama esimanje agxile kakhulu ebudlelwaneni babazali bomntwana.

**Uminathi-** Lapha uma kubuzwa umama womntwana ukuthi ithini incazelo yegama kanye nokuthi yini emgqugquzelile ukuthi ethe umntwana leli gama. Uphendule wathi ayikho into emgqugquzelile ukwetha umntwana igama futhi akazange alicabange ngaphambi kokuyobeletha. Kodwa yigama elamfikela ngaleso sikhathi esesibhedlela sekumele ethe umntwana igama. Uthi wacabanga ngamagama adumile esimanje ake wawezwa. Uthi kodwa wayebonga uNkulunkulu ukuthi ube nabo benomntwana kusukela eqale ukwamukela kwaze kwaba uyabeletha.

#### **4.8 Izimbangela zokushintsha kokwethiwa kwamagama kubantu abangamaZulu**

Kunezinto eziningi ezahlukene esizikhinyabeze imiphakathi esiphila kuyo ngaleyo ndlela ukwethiwa kwamagama ezinto ezahlukene nakho kuyathinteka (Machaba, 2004:18). Sekujwayelekile ukuthi igama lingakhethwa ngoba kulandelwa incazelo yalo kodwa sekukhethwa kakhulu

indlela elibizeka ngayo. USeibicke(1991:35) uthi ukubaluleka kwencazelo kukhula uma izinga lemfundo lithuthuka kubazali bomntwana. Ngesikhathi esadlule incazelo yegama bekuyiyona nhloso esemqoka. UNgubane (2000:60) uyawufakazela lo mbono uma ethi osikweni labantu abangabaNguni amagama ngokwejwayelekile asebenza njengenkomba kwabanye noma emndenini mayelana nezinto ezingeke zaxoxwa futhi zixazululeke. Abantu abangabeNguni bayagwema ukuxoxa ngokuvulelekile izinto ezibucayi, njengengokukhulelwa okungenaqiniso/okungenakho ukwethembeka. Ukuze bagweme ukukhuluma beqonde umuntu ngqo, abazali noma umndeni wetha umntwana ukudlulisa imizwa yabo ngendlela ecashile.

UFinnegan (1970) yena ocwaningweni lwakhe wathola ukuthi amagama abalulekile kakhulu ngoba aqukethe umlando kanye nolibo lweZizwe ezithile ezahlukenene. Kodwa okuyinto engasavamile noma engasanakiwe kakhulu ukuthi igama lisho noma liyinto esemqoka ngaleyo ndlela. Amagama awethiwa ngokwezincazelo ukuze adlulise izifiso ngekusasa lomntwana kanye nobuzwe bakhe, hhayi njengoba manje sekuvame ukucela izifiso zabazali ikakhulukazi ngesimo sabo kwezothando. Lokho okubeka igama lomntwana engcupheni yokuthi uma kungasahambi kahle kwezothando negama liphelelwe ubuhle balo. Ngezansi izibonelo zalawo magama ziveziwe:

### ***Owethu.....***

Lapha abazali bomntwana basuke bekuthokozela ukufika komntwana wabo futhi kuhamba kahle nakwezobudlelwane. Inkinga isuka lapha sekuhlukenwe, uthole ukuthi umama usefisa nokulishintsha igama lengane ngoba kusuke sekungaseyona eyabo kodwa sekungeyakhe. Incazelo yaleli gama uma isiphelele ngokusho kombambhiqhaza uthi ithi *Umntwana wethu*

### ***Olwethu.....***

Nalapha isimo esifanayo negama elingenhla lapho abazali betha umntwana besusela emizweni yesikhashana. Lokhu kuvame kakhulu kubazali abangashadile. Naleli gama uma usulandela incazelo yalo uthola ukuthi ithi



*Uthandolwethu.* Okufike kube kubi noma kungezwakali ukuthi la magama abhaliswa phansi umntwana uma ezelwe efinyeziwe engenayo incazelo ephelele. Awukwazi ukufunda igama phansi bese uthola wonke umqondo nencazelo yegama, ngaphandle kokuze ubuze kubazali ukuthi lisho ukuthini.

Kuyinto efanayo nasegameni elithi **Owethu**- ngesikhathi abazali besathandana kahle izinto zihamba kahle betha umntwana ngegama elikhombisayo ukuthi kusahamba kahle kwezothando noma eliveza ukuthi basendawonye. Uma sekuhlukwana yilapho obona khona ukuthi abazali ikakhulukazi unina womntwana akasalithandisise kahle usefisa ngabe lingashintsha kube u-Owami. Igama **Owami** lona livamise ukwethiwa umntwana ozalwe izinto zingasahambi kahle ebudlelwaneni. Lokho kwenza ukuthi noma ngabe ubani azibonele ukuthi uma lethiwe umama kusho ukuthi ubaba akayona ingxenye yomntwana.

Igama elithi **Alwande** nalo libe ngelinye lamagama avelele endaweni yaseMkhanyakude. Lapha abazali bomntwana basuke bekhulekela ukuthi uthando lwande nakuba sekukhona owesithathu empilweni yabo. Imvamisa kuye kuthiwe uma sekunengane uthando luyancipha kubazali. Abanye kuye kugcine ngokuthi behlukane. Uma kuhlaziywa izincazelo zamagama atholakele negama elithi **Asethembe** nalo livela njengomkhuleko lapha abazali ikakhulukazi umama womntwana ethi uyethemba ukuthi konke kuzohamba kahle. Egameni elithi **Awethu** incazelo yalo ithi ayifane ncamashi negama elithi **Owethu** ngoba lapha abazali basuke beqondise kakhulu esibongweni somntwana uma engowakwaMhlongo basuke beqonde ukuthi awethu amaNjomane. Kuba yinto efanayo uma sekuhlukwenwe ngoba unina womntwana yena usuke engeseyona ingxenye yalelo gama ikakhulukazi uma beliqondise esibongweni sakwababa. Kanjalo nengama elithi **Amahle** nalo kuba isimo esifanayo nalesi esibalulwe ngenhla. Igama Amahle noma lona kungesilo igama esingalithatha njengegama elisha nelisesitayeleni ngoba lona kade laba khona kodwa ngenxa yokuthi amagama aqala ngonkamisa athola lolo dumo. Abanikazi bala magama

noma ngabe abekho ezingeni lezingane ezizalwa manje kodwa bazizwa bebasha njalo. Ngenxa yokuthi liqala ngonkamisa lokho kulenza lisebenziseke ekwetheni izingane ezizalwa esikhathini samanje, ikakhulukazi eMkhanyakude lapho lolu cwaningo lugxile khona.

Nakuba ezibonelweni ezingenhla kuvela ukuthi lowo osuke etha igama usuke edlulisa imizwa yesikhashana kanye nezifiso zakhe kwezothando, kodwa kukhona amanye amagama ethiwa kubhekwa ezinye izizathu. Nawo lawo magama aqala ngonkamisa. Izibonelo zalawo magama:

**Asanda-** Leli igama eselinodumo kakhulu eMkhanyakude lapha umntwana uvamise ukwethiwa leli gama uma engowokuqala. Lapha abazali basuke bethembisa ngandlela thize ukuthi usengaba khona ozolandela uma njalo engowakwaMdletshe isibonelo kusho ukuthi amaNgomane asanda.

**Owenkosi-** Lapha abazali kusuke kuyindlela yokubonga ukuthi umntwana bamuphiwe yiNkosi. **Aphiwe-** Leli gama lisho noma liveza ukubonga ukuthi abazali baphiwe lowo mntwana.

**Isibonelo:** Lapha ngezansi umcwaningi uxoxa nowesifazane kanye nowesilisa abasebudlelwaneni, bayazixoxela nje ayikho imibuzo ehleliwe, bazihlalele ehhovisi emsebenzini. Kodwa phakathi kwezingxoxo zabo kuyafakazeleka lokhu okuchazwe ngenhla mayelana namagama ethiwa izingane:

**Owesilisa:** *Konje MaZet uthi ucwaningo lwakho lumayelana nani?*

**Umcwaningi:** *Lumayelana noshintsho ekwethiweni kwamagama abantu abangamaZulu*

**Owesilisa:** *Jah its a very interesting study ( ja ucwaningo oluhehayo impela)*

**Owesifazane:** *Very interesting ( luyaheha impela)*

**Owesilisa:** *Uke ubheke nala magama angenagqondo abawetha izingane zethu. Mina nje angifune muntu ozokwetha ingane yami ngo- Olwethu ngoba uma sekuhlukenwe kuba u-Owakhe.*

**Owesilisa, Owesifazane kanye nomcwaningi:** *Bahleka kanyekanye.*

**Umcwaningi:** *Haw Bhuti iwona nje asengenisile manje kanti futhi uma umntwana wakho ungamethi la magama kubukeka sengathi awukho ezintweni.*

**Owesilisa:** *Mina ngi- serious (qinisile) angiwathandi la magama uyongixolela nomama weyami ingane ngoba ngeke ngiwavume kweyami ingane.*

Konke lokhu kushintshashintsha kwendlela yokwethiwa kwamagama kufakazelwa injulalwazi kaHerbert (1997:4) lapho ekubiza nge-*dynamic onomastics* okuchazwa “njengesifundo soshintsho ekwethiweni kwamagama kanye nendlela yokwetha”. *I-Dynamic onomastics* ibheka ushintsho ekwethiweni kwamagama ngenxa yezinto ezithile. Lapha ngezansi kuzovezwa ezinye izinto ezibhekwayo uma kwethiwa amagama esimanje okuyizona eziholela ekutheni kube khona ushintsho.

#### **a) Umsindo kanye nomsuka wegama**

Kulezi zinsuku imikhuba eyenziwa uma kwethiwa umntwana igama ibukeka ingasekho mqoka uma iqhathaniswa nomsindo kanye nendlela igama elibizeka ngayo. Amagama ethiwa izingane zabantu abangamaZulu asuselwa esiXhoseni noma endleleni yekwetha yesiXhosa. Isibonelo

#### ***Lisa.....***

Uma sibhela leli gama into ebaluleke kakhulu umsindo noma indlela elibezeka ngayo. Ngemuva kokulalela umsindo omnandi ayikho incazelo oyitholayo. Leli gama uma seliphelele uLisakhanya kodwa akuvamile ukuthi abanikazi balo babizwe ngalo ligcwele kanti futhi livamise kubantu abangamaXhosa kodwa isikhona ingcosana yabantu abangamaZulu asebethiwe ngalo. Leli gama alinikezi umqondo noma incazelo ephelele uma linqanyuleliwe kanti futhi noma seliphelele alicacisi kahle ukuthi yini lena esakhanya, sekungaze kube ukuthi uyaziqagelela ukuthi abazali ngabe babesho ilanga, ikusasa, njalonjalo. NgokukaNgubane (2000:30) naye uyakufakazela lokhu uma ethi enye yezinto ezingenza igama lilahlekelwe incazelo ephelele ukulifingqa. Ube esenza isibonelo ngegama elithi,

**Ningi-** elisho ukuthi Ntombiziningi

**b) Ukwazi amasiko ahlukahlukene**

Empeleni izilimi azixhumani olunye nolunye. Kuhlale kungabakhulumi bezilimi abaxhumanayo. Umqondosimo wabo komunye nomunye uzoba nomthelela endleleni abakhuluma ngayo. Ngakho, kulabo bethu abafunda izilimi, kufanele ukuvele bakhulume ngezilimi njengoba becabanga ukuthi zinempilo yazo ezimele... Uma iqoqo elithile linamandla amakhulu lingasebenzisa lawo mandla .....ukuvimbela ukukhulunywa kwezinye izilimi ezehlukile [zelinye iqoqo]. Ukwehluka ngokwamandla, ezomnotho noma ezepolitiki kanye nokuhlonishwa ngokwezinga lakho ngokuvamile kubeka (abakhulumi) lezo zilimi ezingenawo amandla endaweni engeyinhle...abakhulumi bolimi olunjalo kunzima ukuba babe nendlela yabo yokuzihlonza (njengoba ikhonjiswa ukwehluka kolimi lwabo) bephuciwe khona futhi kungenzeka benze imizamo ethile....ngokuba basebenze bonke kanzima ukulugcina, baluvikele futhi baluthuthukise ulimi lwabo lwesintu oluhambisana nokuzihlonza kwabo (SIL International: 2008).

Ukuxhumana phakathi kolimi kanye nokuzihlonza kungaqondwa kangcono ngokuba kuhlolwe indlela yokwethiwa kwamagama (Yntiso,2010:186). UDeluzain (1996) wabika ukuthi 'amagama ayingxenye yawo wonke amasiko futhi abaluleke kakhulu kubantu abethiwa amagama kanye nasemphakathini wetha amagama'.

Ngakho ukwazi amasiko kanye nezilimi ezahlukahlukene kunomthelela omkhulu oshintshweni olwenzeka ekwethiweni kwamagama. Noma ngabe ikuphi ukuhlangana kwamasiko ahlukene kuletha ukuhleleka kwendlela yokuxhumana lokho okukhiqiza olukhulu ushintsho olimini (Ngubane, 2000:147). Ukushintsha kwesiko kuyinto yomhlaba wonke. Onke amasiko emhlabeni ayashintsha ngezikhathi ezithile, noma-ke amanye basheshe balwamukele loloshintsho, amanye ayaphikisana noshintsho, ngakho ashintsha kancane kancane. Uma amasiko ahlukene ehlangana, ngokwejwayelekile kusuke kulindelekile ukuthi omabili lawo masiko

awezukugcina enjengoba ebenjalo azoba nokushintsha (Machaba, 2004: 96&97). Uma umuntu ebona ezinye izingxenye zezinto zesiko zingasamsebenzeli endaweni ahlala kuyo, uyazilahla bese ethatha ezizomsiza ukungena ethi khaxa endaweni (Machaba, 2004:104). Lokhu kufakazelekile ngesikhathi ababambiqhaza bebalula ukuthi impilo esiphilwa manje isilula kakhulu ayisafani neyakuqala lapho abantu bebehhlala ndawonye bengafundi, ikakhulukazi abesifazane abebecindezelwe bengavunyelwe ngisho nokuya ezindaweni zokusebenza. Ukuba lula kwempilo kuvumela abantu ukuthi bengazungeza umhlaba wonke ngendlela abayithandayo futhi behlangane nabantu bezinhlanga ezahlukene. Lokho kwenza ukuthi abantu babe nolwazi lwamasiko ezinye izinhlanga. Uma bezithandile izinto ezenziwa yilaba bantu nabo bayazithatha bezenze ngaphandle ngokwenqatshelwa kanti futhi ayikho imithetho ebavimbelayo. Kuyinto efanayo nasekwethiweni kwamagama. Umuntu wetha ingane yakhe ngegama alithandawo kungaba igama elisuselwa kunoma yiluphi ulimi olukhona kulezi zamaNguni.

Isibonelo: Igama elithi **Akhona** ngokwemvelaphi yalo igama labantu abangamaXhosa. Kodwa ngenxa yokuhlangana kwamasiko ahlukene abantu abangamaZulu nabo sebenazo izingane ezethiwe ngaleli gama. Nakuba umuntu engeke abe naso isiqiniseko ngencazelo yalo ukuthi iyafana yini ngokwesiXhosa kanye nangesiZulu.

#### **c) Ukuhlala emphakathini okhuluma izilimi ezahlukene**

Ukuhlala nabantu abakhuluma izilimi eziningi ezahlukene kungezinye zezinto ezidala ushintsho ekwethiweni kwamagama. Ocwaningweni lukaNgubane (2000:146) kuyavela ukuthi ushintsho ekwethiweni kwamagama kubantu abangamaZulu ludalwa ukushintsha kolimi kanye nesiko.

#### **d) Imfashini**

USeibicke (2002:44) kanye noKiviniemi (1982:20) bachaza imfashini njengohlobo lokuziphatha oluhlanganisiwe, edala noma eqala ukwenza

okungancikile noma okuzimele. Abantu ngamunye abakwazi ukwenza izinto ngokuzimela. UNuessel (1992) uveza ukuthi imfashini kungaba enye yezinto ezibhekwayo uma kwethiwa amagama. Ukwehla kokubaluleka komndeni omkhulu kubukeka kungezinye zezizathu eziholela oshintshweni, oluholela okuthathweni kwezinqumo ekwethiweni kwamagama kanye nokwehla kwezinga lokwazisa abantu abadala. Umbono ongafakazelwe mayelana nokubaluleka kwezokusakaza ekudluliseni imfashini yokwethiwa kwamagama nawo uzovezwa. Ezokusakaza kungaba indlela yokuqala yokuxhumana noma ukuhlangana namagama angaziwa/angavamile noma angadumile. Amagama esiZulu ayithole kanjalo- ke indlela yokuxhumana nekhophasi yolimi lwesiXhosa kanye nezinye izilimi zabeNguni.

#### 4.9 Uhlobo lwamagama nezinga lokusebenza kwawo

	<b>Abafana</b>	<b>Amantombazane</b>
Angahambisani neminyaka yobudala	<b>2%</b>	<b>8%</b>
Ubulili obungacaci	<b>1%</b>	<b>5%</b>
Ahambisana nobudlelwane phakathi kwabazali	<b>1%</b>	<b>6%</b>

*Ithebula lesine (4)*

#### 4.10 Ukukhethwa kwegama lokuqala

Ukukhetha igama kulezi zinsuku akusathathi isikhathi kanti futhi sekuwumthetho ongahlelekile. Kulezi zinsuku abantu baba namagama abafisa ukuwetha izingane eminyakeni eminingi ngaphambi kokuba bakhethe ukuba nezingane (Machaba, 2004:127). Ukufakazela umbono kaMachaba lokhu kutholakele ngesikhathi kwenziwa lolu cwanigo uthole umuntu ethi uyalithanda igama elithile naye mhla waba nengane uyoyetha igama elifanayo, umbuzo uthi ngoba indlela yokwetha ishintshashintsha nje lelo gama liyobe lisayilungele yini ingane yakhe?

Okunye kwezinto ebezisemqoka kulolu cwaningo bekuwukuthola ukuthi hlobo luni lwamagama okuqala ababambiqhaza abawetha izingane zabo kanye nemizwa yabo mayelana nohlobo lwamagama emfashini. Umcwaningi

uthole ukuthi ukukhethwa kwegama akusanikezwa isikhathi njengoba kwakwenziwa, sekwaba yinto elula nje. Azisekho izinhloso ezisemqoka ezigqugquzela ukukhethwa kwegama. Abantwana abaningi abangamaZulu sebethiwa amagama aqala ngonkamisa. Nakuba abekhona ayingcosana kodwa abengavamile. Nakuwona lawa abavame ukusetshenziswa bekuba aqala ngonkamisa (a). UNgubane (2000:127) ngesikhathi enze ngaso ucwaningo uthole ukuthi amagama aqala ngonkamisa (a) ayesetshenziswa kakhulu futhi abetholakala ezindaweni ezisemalokishini. Kubalwa amagama afana no-Anele, Ayanda, Andiswa, Akhona kanye no-Andile. Kodwa ucwaningo lwakamuva lona luveza ukuthi unkamisa (o) uyena osesetshenziswa kakhulu emagameni ezingane zamanje. Izibonelo:

<b>Amadala asebenzisa unkamisa (a)</b>	<b>Amasha asebenzisa unkamisa(o)</b>
Akhona	Olwethu
Andile	Owami
Anele	Owethu
Amanda	Okuhle
Amahle	Omuhle
Ayanda	Ongakimi
Asande	Oyama
Andiswa	Olwami

***Ithebula lesihlanu (5)***

Abanye onkamisa noma besebenza ekwetheni amagama kodwa amagama akhona awamaningi kakhulu uma uqhathanisa nonkamisa(a kanye no-o). Ucwaningo lukaNgubane (2000:133) luveza ukuthi ezindaweni zasemakhaya awekho amagama atholakele aqala ngonkamisa. Kodwa ucwaningo lwamanje lona luveza ukuthi lolu hlobo lwamagama seluyatholakala futhi luya ngokudlondlobala.

**Leli thebula elingezansi likhombisa izibalo okungabalelwa kuzo amagama aqala ngonkamisa ngamunye:**

	<b>Abafana</b>	<b>Amantombazane</b>
Aqala ngo(a)	2%	7%
Aqala ngo(e)	1%	2%

Aqala ngo(i)	0%	1%
Aqala ngo(o)	3%	5%
Aqala ngo(u)	1%	1%

***Ithebula lesithupha(6)***

Esikhathini esedlule kubantu abangamaZulu kwakuthi uma kukhethwa igama kubhekwe nobulili bomntwana ngoba bekukholakala ukuthi umntwana wentombazane ngeke anikezwe igama lomntwana wesilisa. Lokho kwakwenza ukwazi ukusho ubulili bomntwana ungatshelwanga noma ungambonanga kodwa uzwe igama lakhe nje kuphela. Kodwa kulolu hlobo lwamagama asethiwa manje akusekho lokho usuthola umfana nentombazane benegama elifanayo.

Leli thebula elingezansi lona likhombisa uhlu lwamagama okukhulunywa ngawo ethebuleni elingenhla kanye nokuthi imaphi asebenza kwabesifazane, abesilisa kanye naxubile angakhethi bulili.

	<b>Abafana</b>	<b>Amantombazane</b>	<b>Ubulili bonke</b>
Aqala ngo(a)	Ayanda,Andile Alwande, Awande,	Amahle, Akhona, Amukelwe, Ayama, Aphiwe	Avela, Alwande
Aqala ngo(e)	Esethu	Emihle,Esethu, Eyethu,Enhle	-
Aqala ngo(i)	-	Ikhona	Iminathi
Aqala ngo(o)	Owethu	Olwethu	Owami
Aqala ngo(u)	-	Umile	Uminathi

***Ithebula lesikhombisa (7)***

**4.10.1 Imithombo kanye nokugquguzela lolu hlobo lwamagama okuqala**

Kutholakele ukuthi kunezinto okuyizona ezigquguzela uhlobo lwamagama ethiwa izingane kulezi zinsuku. Abanye ababambiqhaza bakuvezile ukuthi



asikho isizathu esisemqoka esibenze betha ingane ngegama abalethe lona kodwa kungenxa yezinto ezahlukene ezibagquzelayo.

**Ithebula elingezansi liveza ezinye zezinto ezigquzelayo ngokwezimpendulo zalabo abebabambe iqhaza:**

<b>Okujwayele ukusetshenziswa</b>	<b>Iphesenti</b>
Atholakala kwi-inthanethi	2%
Agqugquzelwa abasebenza nabo	4%
Agqugquzelwa umndeni	5%
Agqugquzelwa abangani	8%
Agqugquzelwa umabonakude	2%
Atholakala ezincwadini	1%

***Ithebula lesishiyagalombili(8)***

**a) Inthanethi**

Kuyavela ukuthi abantu abaningi abakwazi ukusebenzisa i-inthanethi uma befuna ukwetha ingane igama bangena kwi-inthanethi bebheke igama abalithandayo ngaphandle kokubheka ukuthi lelo gama lidabuka kuliphi isiko nolimi.

**b) Abasebenza nabo**

Abanye baveza ukuthi bakhetha amagama abantwana babo ngoba bewezwe kubantu abasebenza nabo. Lapha kuvela ukuthi abanye bazithola benengcindezi uma kuza ekwethiweni kwamagama. Omunye wababambiqhaza uthi yena wetha umntwana wakhe ngalolu hlobo lwamagama oselukhona manje ngoba ebona bonke ozakwabo emsebenzini abasanda kuthola abantwana bebetha la magama naye wazithola esephoqeleka ukuthi acabange igama angahle alethe umntwana wakhe hhayi ngoba wayelithanda ngaleyo ndlela kodwa uthi wayebona sengathi uma eqhamuka negama elidala ozakwabo bazomhleka noma bembone njengomuntu ongekho ezintweni. Wenza isibonelo ngegama elithi:

***Tholakele-***

Uthi ngeke nje esikhathini samanje wethe ingane yakho ngokuthi uTholakele noma ngabe wena unazo izizathu eziphathekayo ezingakwenza ukhethe leli gama kodwa ngenxa yokuthi usaba ukuthi abantu bazothini ugcine ungasakwazanga ukwetha ingane yakho ngegama elisho okuthile kuwe kanye nomntwana.

### **c) Umndeni**

Kuyiqiniso elingephikiswe ukuthi sonke siqhamuka emindenini engafani futhi ekholelwa ezintweni ezahlukene. Lapha kuyatholakala ukuthi imindeni esisuka kuyo ingaba nawo umthelela ekukhethweni nasekwethiweni kwegama lomntwana. Umbambiqhaza uveza ukuthi ingane ithi izalwa ibe isineqwaba yamagama ebekelwe wona amalungu omndeni. Ubalula ukuthi uthola ukuthi emndenini khona okhetha igama lomntwana aze atshele abazali bomntwana ukuthi ufuna elakhe igama kube elokuqala uma sekubhaliswa ukuzalwa komntwana. Uqhuba ethi noma ngabe abazali bengane bebenawo amagma abawakhethile kodwa ngenxa yokuthi bafuna ukuthokozisa umndeni bagcina sebethatha lawo ethiwe amalungu omndeni.

### **d) Abangani**

Abangani empilweni yanoma yimuphi umuntu bangaba nethonya kungaba elihle noma elibi. Izinto eziningi abantu abazithola bekuzo uthola ukuthi abangani yibona ababe nomthelela wokuthi azithole eselapho. Omunye wababambiqhaza wathi “ngeke sakubalekela ukuthi uma ukhula wakha abangani abasesigabeni sakho sempilo kanti futhi umngani uyena muntu oxoxa naye yonke into ngakho ngisho impilo umuntu ayiphilayo ihambisana nohlobo lwabangani azikhethela lona. Uqhuba ethi ngakho-ke abangani banawo umthelela omkhulu ekwethiweni kwamagama. Kungenzeka uzikhethile igama lomntwana olithandayo nelisho okuthile kuwe noma kumntwana uqobo kodwa ngenxa yokuthi igama lengane seliyaxoxwa ingakazalwa uthole ukuthi kothi kufika isikhathi sokuzalwa komntwana selishintshile lelo gama ngenxa yokuthi abangani bakho abalithandanga. Kuyenzeka futhi umuntu athande igama lengane kamngani wakhe, uthole

ukuthi naye usethi nami mhla ngaba nengane ngoyetha ngegama elifanayo nelengane yomngani”.

#### **e) Umabonakude**

Umabonakude ngenye yezinto ezenza ukuthi umuntu abe nolwazi lohlobo lwamagama ahlukehlukene futhi ezinhlanga ezahluke. Omunye obeyingxanye yocwaningo uveze ukuthi kunamagama okungesiwona awamaZulu kodwa asesabalele kakhulu ngoba abantu bewabona komabonakude bese beyawathanda. Wenze isibonelo ngegama elithi:

#### ***Mawande-***

Uthi leli gama yena eqala ukulizwa kumabonakude emdlalweni obizwa nge-*Generations* walithanda leli gama waze wafisa naye ukuthi uma nje eke wathola umntwana naye uyometha lona. Uqhuba ethi maningi amagama abantu abawabona komabonakude kanye nasemaphepheni.

#### **f) Izincwadi**

Kuyiqiniso ukuthi abanye bafunda izincwadi ezinamagama ahluke bese bekhetha lelo gama abalithandayo. Ngesikhathi kwenziwa ucwaningo kutholakele ukuthi omunye wababambiqhaza wetha umntwana wakhe ngegama owalibona encwadini enohlu lwamagama abantu ezilimi ezahluke zase-Afrika. Uthi walithanda leli gama elithi ***Asante-*** eliyigama lesiSwahili ngesiZulu elisho ukubonga. Uveza ukuthi inhloso yakhe kwakuwukubonga uNkulunkulu ngokumbusisa ngomntwana owayesemkhulekele kodwa into eyenza wathenga incwadi enamagama ezingane ebizwa nge-*baby naming book* ukuthi wayefuna igama elihlukile kunalawa akhona endaweni yangakubo kodwa elizoba nencazelo yalento afuna ukuyisho.

Uqhuba athi kwathi ngokuhamba kwesikhathi wahlangana nabantu base-Ghana bamtshela ukuthi igama *Asante* kubona akulona igama lomuntu kodwa igama elisho abantu besizwe esithile esihlakaniphe kakhulu esitholakala khona eGhana. Ngakho leli gama kubantu baseGhana lisho

ukuthi osemqoka/obalulekile. Ngenxa yalokho uthi kwamjabulisa kakhulu ukuthola incazelo yesibili yegama lomntwana wakhe. Lokho kusivezela ukuthi igama elilodwa elifanayo lingaba nezincazelo eziningi ezahlukene kuya ngalabo bantu besiko elithile ukuthi bona balichaza kanjani. Ezinye nje izibonelo zamagama othola ukuthi asho izinto ezahlukene yilawa alandelayo:

<b>Igama</b>	<b>IsiXhosa</b>	<b>IsiZulu</b>
Ukugeza	Ukuhlanya	Ukuhlamba
Ukuphuza	Ukuqabula	Ukuphuza amanzi noma yini ewuketshezi
Imbiza	Ibhodwe	Umuthi
Ukucinga	Ukucabanga	Ukubheka into ethile kungaba elahlekile

*Ithebula lesishiyagalolunye (9)*

#### **4.11 Ubudlelwane phakathi komuntu negama**

Ubudlelwane phakathi komuntu negama kuvezwa kahle uMorinig (1967:105) lapho ethi:

Igama lomuntu linokuxhumana naye, ngakho kunobungozi ngenxa yokuthi engathakatheka. Sike sabona ukuthi ukuthakatha kungenzeka umuntu ekude, ngokuthi umemeze igama lalowo ofuna ukumenzakalisa bese kuthi lokho obufuna ukukwenza kuye kwenzeke. Ngaleso sizathu umuntu sekunzima ukumbiza ngegama lakhe.

*A person's name, so intimately linked with him is, therefore also dangerous for him for through it he can be bewitched. We have already seen that witchcraft can be performed from a distance, by merely mentioning the name of a victim and harm which is intended should befall a person. For this reason a person is hardly ever addressed by his name (Morinig, 1967:105).*

Akungoba emiphakathini yasemakhaya abantu kulezi zinsuku sebekhululekile ukushintsha amagama ukugcina ubuzwe babo. Yingoba abantu bengakholelwa ekutheni kukhona into okuthiwa imilingo, ukuthi

umuntu engakwazi ukwenza into embi kuwe ngaphandle kokuthi aze akuthinte ngesandla. Abantu sebekhululekile ukubizana ngamagama kungabi ndaba zalutho. Nakuba ukuthakatha kanye nezinkolelo zabantu mayelana nokuthakatha kungeyona ingxenye yalolu cwaningo kodwa inhloso bekuwukuveza ubudlelwane obukhona phakathi kwegama nalowo owethiwe.

#### **4.12 Amagama ayimfashini angaqali ngonkamisa**

Kutholakele ukuthi nakuba amagama ahamba phambili kuyilawo aqala ngonkamisa, kodwa akhona nalawa angaqali ngonkamisa nawo futhi ajwayelekile kulezi zinsuku.

<b>Uhlu lwamagama</b>	<b>Amaphesenti</b>
Lwandle	3%
Lisakhanya	1%
Ntwenhle	4%
Nhlalwenhle	4%
Nhlobenhle	3%
Nhlosehle	4%
Bayanda	7%
Senzelumusa	1%
Luhle	2%
Lubanzi	5%
Mlandomuhle	1%

#### ***Ithebula leshumi (10)***

Nakuba amagama amaningi kuvela ukuthi awemfashini futhi izincazelo zawo zisukela emizweni yesikhashana. Kodwa kuthe uma ababambiqhaza bebuzwa ngezincazelo zamagama kanye nomqodo oqukethwe yilawo magama kwavela ukuthi nakuba engawemfashini kodwa akhona anezincazelo ezisho okuthile okusemqoka kubona, njengokutusa uNkulunkulu, acelayo kanye nokutusa abaphansi. Ngezansi kuzovezwa izibonelo zalawo magama.

**Atusa uNkulunkulu**

Iminathi  
 Uminathi  
 Amenathi  
 Omiyo  
 Owenkosi  
 Okwenkosi  
 Uzubenathi  
 Asimbonge  
 Omnene

**Amagama acelayo**

Asilondwe  
 Londathina  
 Asande  
 Asiphe  
 Awande  
 Uzubenathi

**Atusa abaphansi**

Anathi  
 Amukelani  
 Mukelwa  
 Ayabonga  
 Aneme  
 Ayakhula  
 Abongile

Ngokolwazi olutholakale ezikoleni ngesikhathi kwenziwa ucwaningo kucutshungulwa ama-rejista kutholakele ukuthi nakuba lukhona lolu shintsho ekwethiweni kwamagama njengoba sekungenise kakhulu amagama emfashini ezindaweni ezisemakhaya lo mkhuba ungena kancane akufani nasemadolobheni. Izingane okutholakale kuzo lolu shintsho eNtikili *Primary School* zincane kakhulu uma kuqhathaniswa nezasePhumlani *Primary School* lokho kwenze umcwaningi waphetha ngokuthi kungenzeka ukuthi lokho kwenziwa ukuthi isikole iPhumlani yona isedolobheni kanti iNtikili isendaweni yasemakhaya.

Omunye wothishanhloko uthi ngesikhathi akhula ngaso esigcemeni sangakubo kwakunguyena yedwa uKhethiwe ngenxa yokuthi kwakuthi uma kwethiwa umntwana igama kubhekwe ukuthi akekho yini omunye onegama elifanayo endaweni, uma ekhona kwakucingwa elinye igama ngoba kubalekelwa ukuthi igama lingafani nelengane yakwamakhelwane. Uphinde aveze ukuthi ngaleso sikhathi igama lalisetshenziswa njengethuluzi lokwahlukanisa umuntu komunye kodwa-ke konke lokho sekuya ngokushintsha ngoba sekuyisibongo esesetshenziswa ukwahlukanisa. Wenza isibonelo ngezingane esikoleni sakhe athi uthola ukuthi izingane ezingaphezu kwezimbili zinegama elifanayo ekilasini elilodwa, lokho kwenza kubenzima ukuzihlukanisa kusetshenziswa igama. Uthi abazali bengane bezwa igama lengane yakwamakhelwane, kazakwabo emsebenzini noma esihlotsheni balithande bese befisa ukwetha ingane yabo ngegama elifanayo.

UBhekuyise Nyembe ngomunye wababambe iqhaza kulolu cwaningo uthi yena akawathandi la magama ethiwa izingane ezizalwa manje, nakuba engeke aphikisane nesikhathi esiphila kuso kanye nezinguquko zakhona kodwa nje awanawo umqondo lamagama futhi yena angeke ayethe ingane yakhe ngawo ngoba akawazi ukuthi asho ukuthini. UNgubane(2000:68) uyawufakazela lo mbono uma ethi “ukwethiwa kwamagama kubantu abangamaZulu ngokwesiko kuhambisana nesimo eziba khona ngesikhathi umntwana esakhulelwe kanye nezinto ezenziwa umphakathi. Igama negama lisuke limayelana nalowo mndeni kanye nomphakathi”.

Uthi uNyembe yena ukholelwa ekutheni kumele igama lisho into ethile noma libe nomlando. Lokho kwenze umcwaningi waphetha ngokuthi iningi lezingane ezinala magama zethiwa ngomama bazo ngoba bonke abesilisa ababe yingxenye yocwaningo abahambisani nale ndlela yokwetha kodwa basale sebewamukela ngoba asuke esebhalwe phansi. Lokho kwenza abesilisa bazithole bengesenawo amandla kanye nokulawula ukwethiwa kwamagama. Uqhuba ethi kwesinye isikhathi umuntu uye azifune nje yena uqobo lwakhe ukuthi ungubani, lokho kuqala encazelweni yegama lakhe okukholakala ukuthi likusho konke ngempilo yalowo muntu kanye nalowo owethe igama. Uthi kunezinkolelo ezithi uma abazali betha umntwana igama khona abasuke bekusho noma bekufisa yingakho kwesinye isikhathi uthola sekuthiwa igama lomuntu liyamlandela. Uze wenza isibonelo ngegama lakhe elithi: **Bhekuyise-**

UNomathemba Ngcobo yena uthi la magma anokuphapha phakathi ngoba imvelaphi yawo uma ilandeleka kuyatholakala ukuthi indlela yokwetha eyejwayelekile yabantu abangamaXhosa. Njengoba kubantu abangamaZulu ethathwa njengamagama asesitayeleni. Unkosikazi Ngobese naye uyavumelana nalokhu okushiwo uNomathemba uthi yena lolu hlobo lwamagama laqala njengezidlaliso, lapho kufinyezwa/kunqanyulelwa ingama eliphelele kwagcina sekungamagama abhaliswa phansi engaphelele enjalo uma ingane izalwa. Kodwa kubantu abangamaXhosa khona kusuke kuyigama eliphelele nelinomqondo ogcwele.

#### **4.13 Amagama atholakala kubantu abangamaXhosa**

Ngenxa yezinkulumo ezingenhla zababambiqhaza mayelana nokuthi abantu abangamaZulu uhlobo lwamagama abawetha izingane zabo avela noma bawabona kubantu abangamaXhosa. Kuye kwadingeka ukuthi umcwaningi athole ubufakazi kubantu abangamaXhosa. Umuntu obuziwe ngala magama odabuka emaXhoseni uvumile ukuthi imingi lamagama abantu abangamaXhosa aqala ngonkamisa. Ube esenikeza izibonelo zalawo magama kanye nezincazelo zawo. Lapha ngezansi kuvezwe uhlu lwamagama ambalwa atholakala emaXhoseni kanye nezincazelo zawo.

Endinako- (*what i have*)  
Esona- (*the most*)  
Eza- (*they have come*)  
Inga- (*if*)  
Indiphile- (*he has given me*)  
Inam- (*he's with me*)  
Ongezwa- (*they have been added*)  
Olona- (*thee*)  
Oko- (*all the time*)  
Awiwe- (*they have been heard*)  
Uyanda- (*she/ he is multiplying*)  
Ululutho- (*treasure/ precious*)  
Asakhe- (*build us*)  
Asiphe- (*give us*)

UPortia Ziqubu yena uthi wawezwa nje la magama wawathanda wase efisa naye ukwetha ingane yakhe ngaphandle kokubheka ububi nobuhle, incazelo nomqondo oqukethwe yigama. Omunye wababambe iqhaza uveza ukuthi amagama ethiwa izingane asuke ekhuluma okuthile. Omunye engetha igama ngoba esuke ephoqwa isimo hhayi ngoba kuyigama naye abefisa ukuletha ingane yekhe. Wenze isibonelo ngegama:

#### **Owami-**

Leli gama uthi liyakhombisa ukuthi umama usuke engaphathekile kahle ngoba akekho umzali ozala ingane kube eyakhe yedwa ingane inabazali ababili. Kodwa uthole ukuthi ubaba wengane akamnakanga umama ngesikhathi esakhulelwe, noma isizelwe ingane uthole ukuthi akayinaki. Bese umama ethi lo mntwana owakhe yedwa ubaba ngeke amthole noma



ngabe esethanda. Kuyiqiniso ukuthi incazelo epheleleyo yanoma yiliphi igama ingatholakala kuphela kulowo o lethile. Kuyatholakala ukuthi incazelo kaZanele Mantengu yona ayifani nalena engehla. Lokho kutholakala lapho ecashunwe khona ethi:

Mina igama lengane yami u-Owami. Wethiwa ubaba wakhe ngemva kokuba kade ebe sengozini yemoto waba kukhoma walaliswa esibhedlela inyanga wonke. Indlela ayelimele ngayo yayingakhombisi ukuthi usengakwazi ukuba nabantwana, ngoba wayelimala kakhulu isingezansi. Ngesikhathi ngizithola ukuthi ngikhulelwe wajabula kakhulu ukuthi usezoba nomntwana okwakuyinto owayengayilindele. Kwathi uma bezwa abomndeni wakhe ukuthi ngikhulelwe baba nokungakholwa ukuthi ingane ngempela eyendodana yabo. UmaNtengu wabe eseqinisekisa emndenini wakhe ukuthi ingane eyakhe ngempela, wabe eseyetha ngokuthi u-Owami.

Uqhuba ethi akusiwona onke amagama ethiwa izingane angenazo izincazelo nomqondo opheleleyo. Uveze elinye igama enze ngalo isibonelo elithi:

#### ***Ayabonga-***

Leli gama uthi kukuwena ukuthi ifisa ukubonga bani kodwa khona igama elibongayo. Ungasho ukuthi; Ayabonga amaNjomane, amaNtungwa njalonjalo.

Ingama elinye eselivamile ezinganeni zamanje elichaziwe lapha igama elithi:

#### ***Lwandle-***

Umama kaLwandle uma ebuzwa ngencazelo yagama lengane yakhe uthi uthando phakathi kwakhe nobaba wengane lwalugubha amagagasi njengolwandle. Kodwa lokho kungasho ukuthi nakwabanye incazelo isafana. Lokhu kufakazelwa ukuthi omunye ubaba naye onengane ewuLwandle uthi yena ngoba ingane yethiwa uyena wayesho uthando analo ngengane yakhe ukuthi alunaso isiqalo futhi alunaso nesiphetho njengolwandle ngoba alubonakali lapho luqala khona nalapho lugcina khona.

#### **4.14 Izinga lempilo namalungelo**

Omunye wabasebenzi *baseBig5 False Bay Municipality* uNoma Buthelezi waveza ukuthi izinga lempilo kanye namalungelo kunomthelela omkhulu oshintshweni olukhona ekwethiweni kwamagama kubantu abangamaZulu. Uqhuba ethi loloshintsho luqala ukubonakala lapho kungesewuye ubaba kuphela onamagunya aphelele okwetha umntwana kodwa sekuba abazali bobalili, kanti futhi sekuvamise ukuba umama osethatha lelo lungelo lokwetha umntwana. USuzman(1994) wathola ukuthi ngoba obaba ngokwesiko kwakungabantu ababalukelile emndenini yabo noma ekhaya lokho kwakubenza kube yibona abanelungelo lokwetha umntwana igama. Kodwa ucwaningo lwakamuva olwenziwa uXaba (1993) kanye noNgubane (2000) lufakazelana nalokhu okutholakale kulolu cwaningo, luveza ukuthi izikhathi eziningi sekuba ngomama abetha amagama. UNoma uthi lokho kuqala lapho abantu besifazane sebeqala ukuzimela bengasethembeli kubantu besilisa, okungagcinanga lapho abasifazane bazithola sebenamalungelo alinganayo nabesilisa ngisho ezindaweni zokusebenza. Uqhuba ethi uthola ukuthi ngisho ilungelo likababa lokondla umndeni ligcina selishabalele ngenxa yokuthi umama uyena oholo imali ethe xaxa kunekababa.

#### **4.15 Ukuzalwa komntwana ngaphambi komshado**

UNoma Buthelezi uthi ngokwesiko lesiZulu ingane kumele izalwe ngemuva komshado. Uthi ukungahlonishwa kwaleli siko nakho kuletha umthelela omkhulu ekwethiweni kwamagama kanye nezinto okumele zenziwe lapho umntwana esezelwe ezihambisana nesiko lokwetha. Uveza ukuthi kuqala kwakuba umndeni wakwababa wengane owenza lonke isiko eliphathelene nokwethiwa kwengane ngoba abazali babesuke beshadile. Kodwa ngenxa yokuthi izingane eziningi sezizalwa ngaphandle komshado lokho kwenza ubaba kanye nomndeni wakhe bengabi nalo ilungelo eligcwele lengane. Abanye abacwaningi nabo bayakuveza ukuthi kwasemandulo ukwetha igama kwabe kungumsebenzi kababa. UNgubane (2000:146) ecashunwe lapho ethi khona:

“Ngokwesiko ukwetha igama kuyilungelo likababa noma lomuntu wesilisa”.

Kodwa okutholakele kulolu cwaningo ukuthi ilungelo lokwetha akuselona elikababa kuphela kodwa nomama womntwana, umndeni, abangani kanye nomphakathi.

#### **4.16 Imithetho kahulumeni ehambisana nokubhaliswa komntwana**

Phakathi kwabantu ababambe iqhaza kulolu cwaningo uSista Khumalo ongumbelethisi ozimele. USista Khumalo yena uveza ukuthi kuyiqiniso ukuthi imithetho ebekwe uhulumeni elawula ukubhaliswa kwezingane ezizelwe nayo inawo umthelela oshintshweni ekwethiweni kwamagama. Uveze ukuthi nakuba iningi lomama liya esibhedlela noma emtholampilo selinalo ulwazi ngegama lomntwana kodwa kukhona labo abasuke bengakaze bacabange ngegama, okudalwa izizathu eziningi ezahlukene. Phakathi kwezinye izizathu azibalile ukuthi kukhona abazali abangakwamukeli ukukhulelwa kwabo kuze kufike isikhathi sokubeletha, lokho kungaba yimbangela yokuthi kungenzeka ukuthi wayenukubeziwe ngokocansi/wayedlwenguliwe noma ubaba wengane uyayiphika kanti futhi kungaba ukuthi uhlukumezekile emqondweni.

Uqhubeka ethi ngesizathu sokuthi kukhona ikhadi lokuzalwa noma okubhaliswa kulo ukuzalwa komntwana okusuke kubaphoqa bona njengabasebenzi basesibhedlela ukuthi kumele ligcwaliswe. Bazithola sebephoqeleka ukuthi bamncenge umama wengane ukuthi akayethe igama. Ocwaningweni olwenziwa uNgubane (2000) lona luveza ukuthi ngokwesiko kubantu abangamaZulu amagama ethiwa emva kwezinsuku eziyisikhombisa emva kokuzalwa komntwana. Uma umntwana ezelwe umama akavumelekile ukuphumela phandle abonwe abantu. Uhlala endlini izinsuku eziyisikhombisa enakekelwa ababelethisi besiZulu. Indoda izotshelwa uma umntwana esezelwe kanye nobulili bakhe, bese ubaba ememeza igama emi ngaphandle kwendlu lapho umntwana ezalelwe khona. Lokho kusivezela ngokusobala ukuthi imithetho ebekwa noma eshaywa

uhulumeni mayelana nokubhaliswa komntwana ayihambisani namasiko abantu abangamaZulu.

USista Khumalo uqhuba athi ingxenye engathandeki yilapho uthola ukuthi umama ngenxa yesimo adlule kuso noma intukuthelo asenayo enhliyweni uthola ukuthi uzokwetha umntwana igama elingelihle elikhombisa ukuthi usathukuthele futhi akamamukeli. Uma kwenzeka bebhekana nalesi simo uthi bayaye behlale phansi nomama wengane bemncenge ukuba acabange igama elizomenza adlulise lemizwa asuke enayo ngoba bekholelwa ekutheni ngokuhamba kwesikhathi inhliziyo yakhe isuke izoxola akudlulise konke ekwenzeka kodwa bese ekhunjuzwa igama ngoba lona liyolokhu likhona. Ezinye izinto azibalulile ukuthi kwesinye isikhathi kuyenzeka umama wengane efike nohlu lwamagama afisa ukuwetha ingane yakhe kodwa kuthi uma sekufike isikhathi sokwetha umntwana wakhe uthole ukuthi akasazi ukuthi kumele akhethe liphi igama kulawo asuke ewabhale phansi. Kuleso simo uthi bazithola sekuyibona abakhetha igama lomntwana.

#### **4.17 Isiphetho**

Izindlela eziningi zokwetha amagama ziveziwe kulesi sahluko. Lesi sahluko sivezile ukuthi kubantu abangamaZulu, kujwayelekile ukuthi ingane yethiwe igama ngemuva nje kokuzalwa. Amagama ama-Afrika sekukhona lokhu kushintsha njengoba asenganikezwa yinoma ubani kungaba, abazali noma omkhulu nogogo noma omalume no-anti. Akusafani nakuqala ngoba kwakuba ubaba noma umkhulu hhayi umuntu wesifazane, futhi kwakuba abakubo kababa (*patrilian*) abetha ingane igama hhayi abakubo kamama (*matrilian*). Amagama ama-Afrika abamba iqhaza elinkulu njengoba esetshenziswa ukuveza ubulili, izinga, inkolo kanye nezifiso.

Kuqala kunamagama ayenikezwa abantwana uma sebengena esikoleni ayebizwa ngamagama esikole. Lawo kwakuba amagama aseNtshonalanga ngoba othisha babengakwazi ukuphimisa izinhlamvu zamagama ase-Afrika. Kanti abadala kanye nabancane babenikezwa amagama amasha uma sebengena enkolweni wona ayebizwa ngamagama okukholwa noma

okubhabhadiswa. Kulolu shintsho oselwenzekile ngemuva kokuba abantu base-Afrika bebone amagama abo njengabalulekile nancina umlando wamasiko abo, konke lokho sekushintshile izingane eziningi sezinikezwa amagama ama-Afrika ezibizwa ngawo noma ngabe ikuphi kungaba sesikoleni, esontweni kanye nasemsebenzini imbala.

Ukudlondlobala kobuchwepheshe, ukuxubana kwezinhlanga ngokwamasiko, ezokwazisa, kanye namagama ayimfashini kube nomthelela omkhulu oshintshweni olwenzekile ekwethiweni kwamagama kubantu abangamaZulu. Amagama amaningi ethiwe izingane ezingamaZulu uma uthi ulandlela imvelaphi yawo uyathola ukuthi amagama amaXhosa.

## **ISAHLUKO SESIHLANU**

### **UKUPHETHA**

#### **5.1 Isingeniso**

Lesi sahluko siveza isifinyezo kanye nesiphetho socwaningo. Izahluko ezifinyeziwe ziveziwe. Kulandelwa izinhloso kanye nemibuzo yocwaningo okuyiwona mgogodla walolu cwaningo. Ukubaluleka kwalolu cwaningo nakho kuchaziwe kulandelwa okutholakele, izincomo kanye nokuphetha.

Kulolu cwaningo, umcwaningi ubecwaninga ngoshintsho ekwethiweni kwamagama kubantu abangamaZulu ngaphansi kwesiFunda saseMkhanyakude. Lapha umcwaningi uthole ukuthi abantu abangamaZulu abasayilandeli indlela yakudala yokwetha igama, lokho okudalwa izinto ezahlukene. Izinto eziholele oshintshweni ziveziwe esahlukweni sesine.

#### **5.2 Izahluko ezifingqiwe**

**Isahluko sokuqala:** Isahluko sokuqala siveze isingeniso okukanye isethulo, umlando wamaZulu, ukuchazwa kwamagama asetshenzisiwe kulolu cwaningo, inhloso yocwaningo, imibuzo ezophendulwa ucwaningo, izindlela zokwenza ucwaningo, izidingo zocwaningo, izinkinga okuhlangatshezwane nazo kanye nomklamo wocwaningo.

**Isahluko sesibili:** Esahlukweni sesibili kubhekwe osekubhaliwe ngabanye abacwaningi ngalesi sihloko noma okuhambisana naso.

**Isahluko sesithathu:** Isahluko sesithathu sinikeze izindlela zokuqoqa ulwazi ezisetshenzisiwe kulolu cwaningo sezichazwe kabanzi. Imibuzo kanye namathuluzi asetshenzisiwe ukuqoqa ulwazi. UBurns (2000) ubalula ukuthi isiqophimazwi indlela engcono, njengoba ulwazi olusha luyagcineka ukusebenza ocwaningweni olulandelayo. Kanti futhi nenjulalwazi esetshenzisiwe kulolucwaningo ichazwe kabanzi kulesi sahluko

**Isahluko sesine:** Isahluko sesine sona siveze futhi sixoxe ngalolo lwazi olutholakele ngesikhathi kwenziwa ucwaningo. Kube sekuhlaziywa futhi kuhlelwa ulwazi olutholakele ngendlela yekhwalthethivu kanye nekhwantithethivu.

**Isahluko sesihlanu:** Esahlukweni sesihlanu okuyisahluko sokugcina kuyaphethwa futhi kuvezwe nezincomo ngalolu cwaningo.

### **5.3 Okutholakele**

Lolu cwaningo luvumelana nolwazi olwatholwa abanye abacwanigi phakathi kwabo kubalwa oDickens (1985), uKoopman (1985, 1979a & 1979b, 1986), uXaba (1993), uSuzman (1994), uNgubane (2000) kanye noSaarelma-Maunumaa (2003). Nakuba bona bebebheka ukwethiwa kwamagama ngale minyaka eyadlule kanti futhi akekho obebheka ushintsho ekwethiweni kwabantu abangamaZulu kusukela ngonyaka wezi-2000 kuze kube manje.

Ucwaningo lukaDickens (1985) lukhombisa ukuthi abantu abangamaZulu bese beqala ukubuyela emagameni abo esintu. Kanti uNgubane (2000) yena nakuba evumelana nalokho kodwa yena ubegxile kakhulu kusukela abantu abangamaZulu betha izingane zabo amagama aseNtshonalanga kuze kube babuyela kwawesiNtu, wabe eseveza nezinto eziwumthelela. Ucwaningo lwamanje nakuba lihambisana nalokhu okuvezwa abacwaningi abangenhla kodwa umehluko ukuthi izinhloso zokwetha umntwana igama azisafani nalezi ezatholwa ibona okuwukugcina umlando kungaba ngeSizwe noma umndeni womntwana. Lapha okutholakele ukuthi abazali sebegqugquzelwa imizwa yothando lwesikhashana ukwetha umntwana ingana kanti futhi sebesebenzisa kakhulu amagama emfashini aholela ekutheni ubuhle begama lomntwana kube okwesikhashana, kungabe kusahambisana neminyaka yobudala. Kanti futhi ubuchwepheshe, izinga lempucuzeko, imithetho yaseNingizimu Afrika eyambisana nokubhaliswa komntwana kanye nokuzalwa kwezingane ngaphambi komshado nakho kabamba iqhaza elikhulu ekuletheni lolushintsho esilubonayo.

Okutholakele kulolu cwaningo kuyahambisana nokwatholwa uXaba (1993) ngesikhathi enza ucwaningo lwakhe ukuthi indlela okwethiwa ngayo abantwana abahlala emadolobheni kanye nabahlala emakhaya ayifani. Kulolu cwaningo kutholakele ukuthi nakuba sikhala ngoshintsho olukhona ikakhulukazi ukwanda kwamagama emfashini kodwa ezindaweni zasemakhaya akukakabi yinto evamile kakhulu. Lokhu singaqagela ukuthi kungenziwa ukuthi izinga lokukhulelwa kwabantu abasha alifani nasedolobheni. Lokhu ngikushiso ukuthi ulwazi olutholakele luthi abantu abalethe lolushintsho kakhulu abantu abasha, abathola abantwana besebancane futhi bengashadile, abangenayo incazelo ecacile nephelele ngesiko lokwethiwa komntwana igama.

Lokho futhi kuholela ekutheni kushintshe nalowo owetha umntwana igama ngenxa yokuthi umntwana usuke aziwa ngowasekhaya konina uma abazali bengashadile. Nakuba bengakuvezanga ababebuzwa imibuzo, kodwa yinto nje ebonwe umcwaningi ngesikhathi enza ucwaningo ukuthi ukuzalwa kwezingane ngaphandle komshado yikona okuyimbangela yokushintsha kwalowo owetha igama. Abacwaningi abenze ucwaningo ngaphambilini baveza ukuthi umntwana wayethiwa ubaba noma umndeni wakwababa. Kodwa ucwaningo olwenziwa kulezi zinsuku lona luveza ukuthi sekungabantu besifazane abetha abantwana. Lapha umcwaningi ufinyelele esiphethweni esithi uma abazali bengashadile ubaba akabi nakho ukulawula ngokuphelele enganeni. USaarelma-Maunumaa (2003), yena wenze ucwaningo ngoshintsho ekwethiweni kwamagama abantu bama-Ambo ase-Namibia, okuyimbangela yokwetha ngendlela yokukholwa kanye neyaseNtshonalanga kwesiko lama-Ambo. Ucwano lwa kwakhe luthi alufane nolukaNgubane (2000) umehluko ukuthi uNgubane yena ubebheka ushintsho kubantu abangamaZulu.

Okunye okutholwe yilolu cwaningo ukuthi amagama namanje asahlose khona ukwahlukanisa umuntu ngamunye kumunye, noma sekuyinto enezingqinamba ngoba ngesikhathi kuhlaziywa imibhalo kuma-rejista asezikoleni kutholakele ukuthi ekilasini elilodwa uthola izingane



ezingaphezu kweziyisihlanu zisebenzisa igama elilodwa. Ngakho-ke kuleso simo kusebenza kakhulu isibongo ukwahlukanisa.

Luphinde lwathola ukuthi nakuba abantu abangamaZulu sebengasazethi izingane zabo amagama esilungu sebezetha awesiNtu kodwa abasazethi lawa abawabiza ngakuthi madala. Sebezetha amagama asesitayeleni.

Ngokuqhubeka kocwaningo kuvelile ukuthi incazelo yegama ayisabalulekile ngangako uma kukhethwa igama kodwa abantu sebebheka kakhulu umsindo nendlela igama elibizeka ngayo.

Kutholakele futhi ukuthi abanye nakuba bethanda ukulandela imigudu yokwethiwa komntwana kodwa bazithola besengcindezini yokuthi imithetho kahulumeni yenza kungabi lula, njengomthetho wokuthi umntwana kumele aphume esibhedlela esenegama futhi esebhalisiwe. Abanye bebeveza ukuthi ukudlondlobala kobuchwepheshe nakho kubafakela ingcindezi ngoba abazali bomntwana basuke sebebazi ubulili bomntwana ezinyangeni ezimbalwa nje unina ezithwele, lokho kwenza ukuthi babe nalolu gqozi bakhethe igama lomntwana futhi bakhulume ngalo engakazalwa.

Kubuye kwavela ezingxoxweni zalabo ababambe iqhaza ukuthi ukuncipha kwemizi emikhulu, lapho izingane zizalwa kukhona ogogo nomkhulu nakho kunomthelela omkhulu ngoba yibona abanakekela ukuthi isiko lokwethiwa komntwana liyenziwa, futhi lenziwa ngendlela.

#### **5.4 Izincomo**

Uma sibheka lokhu okutholakele ngesikhathi kwenziwa ucwaningo singancoma ukuthi kuphinde kwenziwe olunye ucwaningo olunzulu mayelana noshintsho ukubheka ukuthi eminyakeni eyishumi kuya phezulu le ndlela noma amagama asethiwa izingane ayobe esenakho yini ubuhle kubanikazi bawo.

Kungabuye kuncoywe ukuthi wonke umphakathi ugcine amasiko awo noma ngabe isimo senhlalo esiphila kuso sishintshashintsha. Ngoba isizwe siyisizwe ngesiko laso.

Kungabuye kunconywe ukuthi bonke abazali uma betha abantwana babo amagama bakuqonde ubumqoka besiko labo kanye nezincazelo zamagama, ukuze nabo bezokwazi ukufundisa izingane zabo ngobumqoka bokugcina isiko kanye nayo yonke imikhuba ehambisana nesiko. Ngoba uma abazali bengenakho ukuqonda nezingane kanjalo ngeke zibe nakho. Lokho-ke kuzobe kuchaza ukufa kwesiko lalowo muntu kanye namagugu esizwe sakhe. Kuke kwavela ukuthi isiko yinto efundwayo umuntu akazalwa nayo ngakho nezingane ezikhulayo kumele zifundiswe ngalo.

Kuyancomeka futhi ukuthi imithetho eshaywa uhulumeni kubalulekile ukuthi ngaphambi kokuba iphasiswe kumele ibhekwe ukuthi ayiwabulali yini amasiko abantu. Ukuze kube khona indlela engcono yokuyisebenzisa uma ingahambisani nesiko labantu.

## **5.5 Isiphetho**

Isihloko salolu cwaningo sithi “Ushintsho ekwethiweni kwamagama kubantu abangamaZulu esiFundeni saseMkhanyakude ngaphambi konyaka wezi-2000”. Kulolu cwaningo, umcwaningi ubezama ukuphendula imibuzo eminingi mayelana nendlela abantu abetha ngayo izingane zabo kuhambisana nesiko kanye nemikhuba eyenziwayo uma kwethiwa umntwana igama. Lolu cwaningo beluhlose ukuthola ukuthi iziphi izinto eziholela oshintshweni olukhona ekwethiweni kwamagama kubantu abangamaZulu. Nokuthi luvela kanjani lolo shintsho ekwethiweni kwamagama abantu kanye nokuthi kungani abantu abangamaZulu bebuka ukwethiwa kwamagama ngale ndlela ababuka ngayo. Ngakho izinto eziholele kulolo shintsho zibaluliwe zachazwa, njengokudlondlobala kobuchwepheshe, ukuxubana kwezinhlanga ngokwamasiko kanye namagama asesitayeleni kube nomthelela omkhulu oshintshweni olwenzekile ekwethiweni kwamagama kumaZulu. Amagama amaningi

ethiwe izingane zamaZulu uma uthi ulandela imvelaphi yawo uyathola ukuthi amagama amaXhosa.

Ukuthola ulwazi obeludingeka indlela yekhwalithethivu kanye nekhwantithethivu esetshenziswe kulolu cwaningo. Izindlela ezahlukene zokuqoqa ulwazi ezisetshenziswe kulolu cwaningo nazo ziveziwe kanye nokuthi zisetshenziswe kanjani ukuqoqa ulwazi. Lokho kuxube imibuzo engahlelekile ebibuzwa abantu abangamaZulu basesiFundeni saseMkhanyakude kusetshenziswa isiqophamazwi kanye nokubuyekezwa kwemibhalo. Nokuthi amalungelo ababambiqhaza kanye nolwazi abalunikezile kuzovikelwa kanjani kuveziwe kulolu cwaningo.

## **5.6 Abantu okuxoxiswane nabo**

1. Mnu Bhekuyise Nyembe
2. Mnu Sibongiseni Sthole
3. Mnu Mthobisi Buthelezi
4. Mnu Gumede
5. Nksz Noma Buthelezi
6. Nksz Shliliphi Nkwanyana
7. Nksz Nomathemba Ngcobo
8. Nksz Zama Msomi
9. Nksz Samukelisiwe Mbanjwa
10. Nksz Portia Ziqubu
11. Nksz Namhla Nduku
12. Nkk Thembu Myeni
13. Nkz Zanele Mantengu
14. Nkk Khumalo
15. Nkk Dolly Duze
16. Nkk Khethiwe Gumede
17. Nkk Minkie Masikana
18. Nkk Thandi Mkhwanazi
19. Nkk Angel Ngobese
20. Nkk Khanyo Msane

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### **IZICHAZAMAGAMA**

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**ISITHASISELO: Uhlelo lwemibuzo engahlelekile**

1. Igama lengane yakho lisho ukuthini noma linamuphi umlando?

.....

.....

2. Ngabe ubani owetha ingane igama?

.....

.....

3. Ngabe ikhona yini imikhuba eniyilandelayo uma kwethiwa ingane igama, uma ikhona imiphi?

.....

.....

4. Ngabe ukwethiwa kwamagama kuyisiko noma umkhuba kubantu bamaZulu?

.....

.....

5. Ngabe abesifazane bavumelekile yini ukwetha ingane igama? Uma kungenjalo kungani?

.....

.....

**English version**

1. What is the meaning of your child's name or what is the history behind?

.....  
.....

2. Who is the name giver for your child?

.....  
.....

3. Is there any tradition you apply in naming a child, if there are any which are those?

.....  
.....

4. Is the naming practice a culture or tradition among the Zulu people?

.....  
.....

5. Are women allowed to be name givers? If No why?

.....  
.....  
.....



## **FACULTY OF HUMANITIES, DEVELOPMENT AND SOCIAL SCIENCES**

### **Informed Consent**

#### **PART 1: Letter of consent**

Dear Participant

This informed consent is for people who have been invited to participate in this research study titled Shift in personal naming practice among the Zulu at Umkhanyakuse District: post 2000. This research project is conducted by Gladness Bongephiwe Dlamini, a Masters student in the School of Arts. The first objective is to explore the factors leading to a shift in personal naming practices. The second objective is to illustrate the different patterns of naming that are the result of the change in naming practices. The third and the last objective is to explore the views and perceptions of the Zulu's on shift in naming practices.

Your participation in this research is entirely voluntary. There are no risks associated with your participation in this research and there will be no direct benefit to you. We will not be sharing information about you to anyone outside of the research team. The information that we collect from this research project will remain confidential. You do not have to take part in this research if you do not wish to do so, and choosing to participate will not affect you in any way. You may stop participating in the interview at any time that you wish without you being affected.

You do not have to decide today whether or not to participate in this research. Before you decide, you can talk to anyone you feel comfortable with about the research. This consent letter may contain words that you do not understand. Please ask the researcher for clarification. For any information about this research, you can contact my academic supervisors as follows;

Prof N. Hlongwa.  
Phone: 0312602207  
E-Mail: [hlongwan1@ukzn.ac.za](mailto:hlongwan1@ukzn.ac.za)

And Dr G. Mazabuko  
Phone: 031 260 7034  
E-Mail: [mazibukag@ukzn.ac.za](mailto:mazibukag@ukzn.ac.za)

Yours faithfully

Bongephiwe Dlamini



## **PART 1: incwadi yesicelo semvume**

### **Isaziso ngesicelo semvume**

Ngiyakubingelela umbambiqhaza

Le ncwadi yesivumelwano yenzelwa abantu abaceliwe ukuba babe yingxenye yocwaningo oluthi ushintsho ekwethiweni kwamagama amaZulu ngaphambi konyaka wezi-2000. Lolu cwaningo lwenziwa u-Gladness Bongephiwe Dlamini, umfundi we-*Masters* esikoleni sezifundo zobuciko. Inhloso yokuqala yalolu cwaningo ukubheka izinto eziholela oshintshweni ekwethiweni kwamagama abantu. Okwesibili ukuveza izindlela ezahlukene zokwetha amagama eziyimbangela yoshintsho ekwethiweni kwamagama. Okwesithathu okungokokugcina ukubheka imibono yabantu abangamaZulu ngoshintsho ekwethiweni kwamagama.

Ukuba kwakho yingxenye yalolu cwaningo kuwukuzinikela. Akutho bungozi okuhambisana nokuba yingxenye kwakho kulolu cwaningo futhi akukho nzuzo ozoyithola eqondene nawe. Angeke silukhiphele ngaphandle ulwazi osinike lona ngawe. Lonke ulwazi esizoluthola kulolu cwaningo luzogcinwa luyimfihlo. Akudingekile ukuba ube yingxenye yocwaningo uma ungathandi kanti ukukhetha ukuba yingxenye yocwaningo angeke kukuthinte noma kukuphazamise. Ungakhetha ukuma ocwaningweni noma ngabe yisiphi isikhathi osithandayo ngaphandle kwezigqinamba.

Akudingeki ukuthi uthathe isinqumo namuhla ukuthi uyathanda noma cha ukuba yingxenye yocwaningo. Ngaphambi kokuthatha isinqumo ungaxoxa nanoma ubani omethembayo mayelana nalolu cwaningo. Kungenzeka kube khona ongakuqondi kule ncwadi, buza umcwaningi akuchazele. Uma uneminye izingxoxo ngalolu cwaningo ungaxhumana nomeluleki wami u-

Prof N. Hlongwa.  
Phone: 0312602207  
E-Mail: [hlongwan1@ukzn.ac.za](mailto:hlongwan1@ukzn.ac.za)

Dr G. Mazabuko  
And Phone: 031 260 7034  
E-Mail: [mazibukag@ukzn.ac.za](mailto:mazibukag@ukzn.ac.za)

Ozithobayo

Bongephiwe Dlamini

## Part II: Certificate of Consent

I have read and understood the previous information. I have given the opportunity to ask questions about it and all questions I asked have been answered to my satisfaction. I consent voluntarily to be a participant in this study. I confirm that I have not been forced into giving consent, and the consent has been given freely and voluntarily.

I hereby agree  do not agree  to be audio-recorded.

### **Ubufakazi bokuvuma**

*Sengi wufundile ngawuqonda umbiko oqukethwe kule ncwadi. Ngilinikeziwe ithuba lokubuza izingxoxo ngalolu cwaningo kanti yonke izingxoxo engiyibuzile iphenduleke kahle ngedlela engenelisayo. Ngiyazimisela ukuba umbambiqhaza kulolu cwaningo ngokuzinikela. Ngiyaqinisekisa ukuthi angiphoqwanga, ukuvuma kuyintando yami kanti nesicelo semvume besinikezwe mahhala.*

Ngiyavuma  angivumi  ukuthi inkulumo yami iqoshwe.

Signature of Participant (*Umhlanganyeli*) \_\_\_\_\_

Date (*Usuku*) \_\_\_\_\_  
Day/month/year

I have perfectly read out the information sheet to the potential participant, and to the best of my capacity made sure that the participant comprehends. I confirm that the participant was given an opportunity to ask questions about the study, and all the questions asked by the participant have been answered properly and to the best of my capacity. I confirm that the individual has not been forced into giving consent, and the consent has been given freely and voluntarily.

*Ngiwufundile ngokuphelele umbiko oqukethwe kule incwadi ngazama ngamandla ami onke ukuthi ababambiqhaza bayawuqonda. Ngiqinisekisa ukuba umbambiqhaza ulinikiwe ithuba lokubuza izingxoxo ngalolu cwaningo. Yonke izingxoxo iphendulwe ngedlela egculisayo. Umbambiqhaza uvumile ukuhlanganyela kulolu cwaningo ngokuzinikela engesatshiswanga kodwa kuyintando yakhe.*

Print Name of Researcher (*Bhala igama lomcwaningi*) \_\_\_\_\_

Signature of Researcher (*Sayina*) \_\_\_\_\_

Date (*Usuku*) \_\_\_\_\_  
Day/month/year

## UHLU LWAMAGAMA ATHOLAKALE EZIKOLENI

### Phumlani Primary

### Class List: Grade R

NO	Accession No:	Learner surname	Learner Name	Gender				
1	986	Betcher	Randy	M				
2	087	Bukhosini	Loe	M				
3	988	Dlamini	Bayanda	F				
4	898	Dlamini	Nqobile	F				
5	1007	Fakude	Samkelo	M				
6	991	Gumbi	Aphiwe	F				
7	992	Gumbi	Muziwenkosi	M				
8	924	Gumede	Awethu	F				
9	9995	Khumalo	Aphiwe	F				
10	994	Khumalo	Ayanda	F				
11	990	Khumalo	Nkosiyakhe	M				
12	1004	Masondo	Bayanda	M				
13	998	Mavundla	Lungelo	M				
14	996	Mdletshe	Siphayena	F				
15	1003	Mdluli	Lungelo	F				
16	999	Mhlongo	Lerato	F				
17	1000	Mhlongo	Siyanda	M				
18	1001	Mpanza	Minenhle	M				
19	1005	Msiya	Nkosingiphile	M				
20	935	Mthethwa	Yakhani	M				
21	1002	Mtshali	Samkelo	M				
22	1008	Ndwandwe	Alwande	F				
23	1006	Nkosi	Banele	M				
24	1014	Nkosi	Sethabiso	M				
25	1010	Nsele	Sibusiso	M				
26	993	Sibiya	Siyanda	M				
27	1012	Sthole	Akhona	F				
28	1009	Thusi	Sfiso	M				
29	1013	Visagie	Siyamthanda	F				
30	1011	Ziqubu	Mfundo	M				
31	997	Zungu	Siyamthanda	M				

### Phumlani Primary

### Class List: Grade 1

NO	Accession No:	Learner surname	Learner Name	Gender				
1	760	Dlamini	Sbahle	F				
2	948	Dlamini	Kwenzakwenkosi	M				
3	921	Dlamini	Sphelele	M				
4	922	Fakude	Neliswa	F				
5	926	Khumalo	Nkosingiphile	F				
6	925	Kunene	Andiswa	F				
7	934	Mabaso	Mnqobi	M				
8	950	Magwaza	Amahle	F				
9	928	Manyoni	Qiniso	F				
10	783	Maphanga	Senamile	F				
11	927	Mathenjwa	Nkanyezi	M				
12	907	Mdaka	Lerato	F				
13	931	Mdletshe	Lindokuhle	M				
14	785	Mdletshe	Sifundo	M				
15	932	Mdluli	Mncedisi	M				
16	942	Mhlongo	Wandile	M				
17	949	Mhlophe	Siyanda	M				
18	933	Mngoma	Lwandile	M				
19	923	Mngomezulu	Thamsanqa	M				
20	778	Mnyandu	Nduduzo	M				
21	714	Mthimkhulu	Siyabonga	M				

22	756	Myeni	Mpendulo	M				
23	937	Myeni	Phakamani	M				
24	947	Myeni	Siphelele	M				
25	779	Myeni	Siphelele	M				
26	984	Ndwandwe	Luyanda	M				
27	938	Nene	Banele	M				
28	940	Ngcobo	Akhona	F				
29	731	Ngema	Melokuhle	M				
30	777	Ntuli	Nqobile	F				
31	944	Ramutloa	Lindokuhle	M				
32	945	Shongwe	Melusi	M				
33	943	Sithole	Yoliswa	F				
34	946	Thabede	Fisokuhle	M				
35	973	Thwala	Lindokuhle	F				
36	941	Zikhali	Ayanda	M				
37	939	zwane	Nonsikelelo	F				

### Phumlani Primary

### Class List: Grade 2

NO	Accession No	Learner surname	Learner Name	Gender				
1	1017	Bukhosini	Cebile	F				
2	682	Bulunga	Masethembe	F				
3	1015	Buthelezi	Philani	M				
4	913	Dlamini	Sandiso	M				
5	765	Dlamini	Skhalo	M				
6	759	Duze	Aphiwe	M				
7	951	Gumede	Mapule	F				
8	764	Gumede	Sphesihle	M				
9	813	Mahlobo	Nomkhosi	F				
10	810	Mathenjwa	Anele	F				
11	982	Mbuyisa	Philani	M				
12	908	Mdaka	Siyamthanda	M				
13	766	Mdletshe	Akhona	F				
14	648	Mdletshe	Kwanele	F				
15	639	Mdletshe	Siyabonga	M				
16	952	Mhlongo	Suprised	F				
17	808	Mkhwanazi	Aphiwe	F				
18	775	Mkhwanazi	Kwanele	F				
19	1016	Mthembu	Amahle	F				
20	774	Mthethwa	Hlengiwe	F				
21	980	Mthethwa	Vumani	M				
22	776	Mtshali	Asiphe	F				
23	750	Ncube	Siyethemba	F				
24	780	Ndlazi	Nkosikhona	M				
25	730	Ndlovu	Amahle	F				
26	788	Ndwandwe	Ndukenhle	F				
27	701	Ntshangase	Lungani	M				
28	686	Ntuli	Amahle	F				
29	789	Shandu	Andile	M				
30	786	Shongwe	Sinothile	F				
31	809	Sibisi	Mzomuhle	M				
32	912	Thabethe	Nonhle	F				
33	734	Thusi	Sinethemba	F				
34	953	Zikalala	Ayanda	M				

### Phumlani Primary

### Class List: Grade 3

NO								
1	916	Buthelezi	Simo	M				
2	451	Dlamini	Neliswa	F				
3	230	Dlamini	Nqobile	F				
4	743	Gumede	Xolani	M				
5	656	Jobe	Thebeka	F				

6	429	Khumalo	Sphamandla	M				
7	665	Mafuleka	Lwazilwethu	M				
8	722	Makhanya	Halalisa	M				
9	624	Mbuyazi	Siyamthanda	M				
10	538	Mbuyisa	Sibongakonke	F				
11	739	Mdluli	Asande	M				
12	914	Mdluli	Lindokuhle	M				
13	540	Mfeka	Malwande	M				
14	983	Mkhwanazi	Amahle	F				
15	748	Mkhwanazi	Kwanele	F				
16	107	Mkhwanazi	Siboniso	M				
17	744	Mthethwa	Minenhle	F				
18	901	Mthethwa	Sbonelo	M				
19	650	Mthethwa	Thobelani	M				
20	727	Mtshali	Amahle	F				
21	740	Mtshali	Amanda	F				
22	694	Myeni	Asanda	F				
23	600	Ndlovu	Lerato	F				
24	706	Nene	Siyothula	M				
25	985	Ngema	Olwethu	M				
26	696	Ngidi	Simtholile	F				
27	697	Ngobese	Celinhlanhla	M				
28	628	Nkosi	Mpilonhle	F				
29	700	Nkosi	Sphesihle	F				
30	596	Siyaya	Thandiswa	F				
31	915	Thusi	Luyanda	F				
32	917	Thusi	Sthembiso	M				
33	657	Zikalala	Wandile	F				
34	537	Zungu	Mloni	M				
35	724	Zungu	Siyanda	M				

**Phumlani Primary**

**Class List: Grade 4**

NO	Accession No	Learner surname	Learner Name	Gender				
1	728	Bukhosini	Sbonelo	M				
2	958	Buthelezi	Sihle	F				
3	968	Dlamini	Kwazi	M				
4	566	Dlamini	Lungiswa	F				
5	524	Dube	Siyanda	M				
6	457	Gumede	Sibusiso	M				
7	335	Jobe	Noxolo	F				
8	911	Khumalo	Mpilenhle	M				
9	510	Kunene	Siyabonga	M				
10	453	Mabika	Sandile	M				
11	446	Mdletshe	Amahle	F				
12	770	Mdluli	Zinhle	F				
13	955	Mhlungu	Samukelisiwe	F				
14	545	Mkhwanazi	Siboniso	M				
15	533	Mngomezulu	Mzokhona	M				
16	571	Mpanza	Thobile	F				
17	633	Mpotshane	Fanele	F				
18	444	Msweli	Hlengiwe	F				
19	548	Mtshali	Nokuphila	F				
20	679	Myeni	Nosipho	F				
21	902	Ngema	Asande	M				
22	380	Ngidi	Khanyisani	M				
23	960	Ngobese	Malibongwe	M				
24	513	Ngubane	Nkosinathi	M				
25	956	Ngwenya	Msawayo	M				
26	534	Nkosi	Luyanda	M				
27	441	Nkosi	Nontando	F				
28	428	Nkosi	Thule	F				

29	391	Ntshangase	Nokubonga	F				
30	507	Shabalala	Gift	M				
31	423	Sibiya	Sigcino	F				
32	640	Sithole	Sabatha	F				
33	546	Thethwayo	Nothando	F				
34	664	Xulu	Anele	F				
35	623	Zulu	Sibusiso	M				

**Phumlani Primary**

**Class List: Grade 5**

NO	Accession No	Learner surname	Learner Name	Gender				
1	1090	Dlamini	Nokwanda	F				
2	751	Fakude	Sanele	F				
3	367	Gina	Andiswa	M				
4	723	Gumede	Thobani	M				
5	1020	Mbatha	Asanda	F				
6	602	Mbatha	Siyabonga	M				
7	515	Mgoma	Simphiwe	F				
8	427	Mhlongo	Kwanda	M				
9	547	Mkhabela	Sanele	F				
10	418	Mpontshana	Nkanyiso	M				
11	248	Mpungose	Nzuzo	M				
12	544	Msomi	Aphiwe	F				
13	372	Mthembu	Phumla	F				
14	720	Mthethwa	Ntokozo	M				
15	466	Myeni	Lethiwe	F				
16	713	Nzileni	Sbonelo	M				
17	905	Ncanana	Sinethemba	F				
18	436	Ndaba	Londiwe	F				
19	970	Ngcobo	Suprice	M				
20	342	Ngema	Nqobizizwe	M				
21	652	Nkosi	Sanele	M				
22	959	Nkumane	Bongekile	F				
23	622	Nsele	Xolile	F				
24	961	Nxumalo	Thobile	F				
25	659	Sithole	Ndodo	M				
26	251	Sithole	Nontshikelelo	F				
27	445	Zikalala	Lethukuthula	F				
28	790	Ziqubu	Amahle	F				
29	447	Zulu	Sabelo	M				
30	543	Zwane	Anele	F				

**Phumlani Primary**

**Class List: Grade 6**

NO	Accession No	Learner surname	Learner Name	Gender				
1	967	Duze	Olwethu	M				
2	752	Fakude	Simphiwe	F				
3	936	Gumede	Nomcebo	F				
4	516	Gwala	Asanda	F				
5	370	Khuluse	Londekile	F				
6	258	Khuluse	Nosipho	F				
7	340	Khumalo	Sibongokuhle	M				
8	341	Khumalo	Simiso	F				
9	969	Manyanga	Happy	F				
10	981	Mcambi	Sibusiso	M				
11	224	Mkhize	Zanele	F				
12	757	Mthembu	Sethabile	F				
13	687	Mthethwa	Bhekokwakhe	M				
14	389	Mthethwa	Zazi	M				
15	535	Myeni	Khethiwe	F				
16	114	Ncube	Siyabonga	M				
17	735	Ndlazi	Sibongakonke	M				

18	314	Ndllovu	Theminkosi	M				
19	971	Ngcobo	Sibongakonke	M				
20	245	Ngubane	Thandeka	F				
21	304	Nkwanyana	Thabiso	M				
22	185	Ntshangase	Samkelo	M				
23	972	Nzunza	Malmuli	M				
24	215	Sikhakhane	Sibusiso	M				
25	572	Thabede	Senamile	F				
26	625	Thethwayo	Ayanda	F				
27	631	Thethwayo	Nomfundo	F				
28	506	Xulu	Okwenkosi	F				
29	733	Zulu	Nkosingimele	F				
30	612	Zungu	Siphelele	M				

### Phumlani Primary

### Class List: Grade 7

NO	Accession No	Learner surname	Learner Name	Gender				
1	472	Bulunga	Samkele	M				
2	133	Buthelezi	Mngobi	M				
3	102	Buthelezi	Nosipho	F				
4	337	Dladla	Bongumusa	M				
5	521	Dlamini	Mngobi	M				
6	104	Dlamini	Nkosinathi	M				
7	963	Dube	Musa	M				
8	228	Gina	Mfundo	M				
9	155	Gumede	Thembelihle	F				
10	430	Khumalo	Phindile	F				
11	964	Magagula	Zamukuhle	F				
12	413	Manqele	Nelisiwe	F				
13	149	Mkhwanazi	Sibusiso	M				
14	718	Mpontshane	Mthobisi	M				
15	719	Mpontshane	Siphesihle	F				
16	965	Myeni	Snenhlanhla	F				
17	313	Ndlovu	Promise	F				
18	475	Ndlovu	Siqiniseko	M				
19	717	Ngubane	Nosipho	F				
20	498	Ntombela	Bongumusa	M				
21	499	Ntombela	Celumusa	M				
22	762	Ntuli	Fanele	F				
23	791	Nyandeni	Nompumelelo	F				
24	792	Nyandeni	Phumelele	F				
25	745	Nzunza	Nomfundo	F				
26	470	Sibiya	Nkanyiso	M				
27	636	Sikhakhane	Lwazi	M				
28	345	Thusi	Sihle	F				
29	666	Xulu	Asanda	F				

### Ntikili Primary

### Class List: Grade R

NO	Accession No	Learner surname	Learner Name	Gender				
		<b>Abafana</b>						
1	391	Dlamini	Owenkosi	M				
2	292	Mathonsi	Ayathokoza	M				
3	411	Mkhwanazi	Mbono	M				
4	458	Mkhwanazi	Sthabile	M				
5	390	Mkhwanazi	Yamukelani	M				
6	457	Mthethwa	Aphiwe	M				
7	394	Mpanza	Luthando	M				
8	393	Mpanza	Thamsanqa	M				
9	456	Ngema	Mthobisi	M				
10	385	Nkwanyana	Mnotho	M				
11	399	Ntombela	Kwazikwenkosi	M				
12	441	Nzunza	Sandiswa	M				

13	400	Shandu	Awande	M				
14	395	Tembe	Smangaliso	M				
		<b>Amantombazane</b>						
15	454	Gina	Owami	F				
16	410	Kubheka	Akhona	F				
17	412	Mafuleka	Lwandile	F				
18	447	Mtshali	Nondumiso	F				
19		Nene	Samkelo	F				
20	405	Ngema	Slingene	F				
21	430	Nkosi	Buhle	F				
22	455	Nyandeni	Nandipha	F				
23	429	Sibisi	Mbali	F				
24	391	Thethwayo	Buhle	F				

### Ntikili Primary

### Class List: Grade 1

NO	Accession No	Learner surname	Learner Name	Gender				
		<b>Abafana</b>						
1	450	Cwele	Nduduzo	M				
2	439	Gumede	Zamokwakhe	M				
3	417	Jobe	Phephisa	M				
4	314	Kunene	Lwazi	M				
5	431	Mantengu	Asande	M				
6	437	Mantengu	Wandile	M				
7	357	Mangele	Alex	M				
8	384	Mangele	Luyanda	M				
9	337	Mangele	Mduduzi	M				
10	421	Mjabu	Bayanda	M				
11	436	Mlambo	Philasande	M				
12	330	Mkhwanazi	Mlamuli	M				
13	356	Mkhwanazi	Olwami	M				
14	375	Mkhwanazi	Sfundo	M				
15	388	Mkhwanazi	Zethembe	M				
16	401	Msimango	Sfundo	M				
17	402	Msimango	Sqalo	M				
18	427	Mthethwa	Lungelo	M				
19	359	Nene	Bongumusa	M				
20	428	Ndabane	Nkululeko	M				
21	449	Ndwandwe	Samkelo	M				
22	446	Nkanini	Halalisani	M				
23	440	Nkosi	Mukelo	M				
24	418	Nkosi	Sphamandla	M				
25	350	Nsele	Banele	M				
26	320	Ntombela	Njabulo	M				
27	307	Ntuli	Londokuhle	M				
28	420	Pios	Bonga	M				
29	434	Radebe	Sbusiso	M				
30	342	Zikhali	Nkosiyapha	M				
		<b>Amantombazane</b>						
31	352	Dladla	Hlengiwe	F				
32	408	Dlamini	Owenkosi	F				
33	371	Gazu	Sandile	F				
34	363	Hlongwane	Sandiswa	F				
35	355	Masango	Aphiwe	F				
36	372	Mbuyazi	Amahle	F				
37	336	Mbuyazi	Snenhlahla	F				
38	423	Mbhele	Nokwanda	F				
39	451	Mkhwanazi	Asiphe	F				
40	396	Mkhwanazi	Bayanda	F				
41	345	Mkhwanazi	Nothando	F				



42	373	Mkhwanazi	Nhlalanhle	F				
43	374	Mkhwanazi	Snothile	F				
44		Mkhwanazi	Sphesihle	F				
45	389	Mpanza	Zandiswa	F				
46	335	Mthethwa	Nobuhle	F				
47	334	Mvelase	Owami	F				
48	404	Ncanana	Nosipho	F				
49	340	Ncube	Nozipho	F				
50	422	Ncube	Nomonde	F				
51	351	Ncube	Nobuhle	F				
52	372	Ndabandaba	Olwethu	F				
53	387	Ndwandwe	Ntombikhona	F				
54	332	Ngubane	Thandokuhle	F				
55	370	Ngubane	Aneliswa	F				
56	369	Nsele	Nokwanda	F				
57	433	Ntuli	Sqiniso	F				
58	341	Ntshangase	Snothile	F				
59	444	Nxumalo	Slindokuhle	F				
			Alwande	F				

### Ntikili Primary

### Class List: Grade 2

NO	Accession No	Learner surname	Learner Name	Gender				
<b>Abafana</b>								
1	290	Cwele	Hlengiwe	M				
2	270	Dladla	Anele	M				
3	256	Mangele	Amanda	M				
4	413	Mbokazi	Pinky	M				
5	324	Mchunu	Amahle	M				
6	235	Mcineka	Mbali	M				
7	271	Mfekayi	Sphesihle	M				
8	261	Mfekayi	Siphiwe	M				
9	263	Mhlongo	Asethembe	M				
10	322	Mhlongo	Owami	M				
11	382	Mkhize	Minenhle	M				
12	358	Mkhwanazi	Daisy	M				
13	272	Mkhwanazi	Simphiwe	M				
14	442	Mlungwana	Anele	M				
15	294	Mthethwa	Neliswa	M				
16	255	Mthethwa	Novuyo	M				
17	296	Mthethwa	Vuyiswa	M				
18	448	Myeni	Sphesihle	M				
19	206	Ncube	Amahle	M				
20	243	Ncube	Lungile	M				
21	284	Ndwandwe	Kwanele	M				
22	406	Ngcobo	Gugulethu	M				
23	321	Ntombela	Bongeka	M				
24	297	Ntombela	Nosipho	M				
25	257	Ntombela	Sbongakonke	M				
26	354	Nxumalo	Nothando	M				
27	103	Nxumalo	Ntokozo	M				
28	362	Sbiya	Olwethu	M				
29	443	Zikhali	Mbali	M				
30	249	Zwane	Nkosingimele	M				
<b>Amantombazane</b>								
31	276	Buthelezi	Thandolwethu	F				
32	310	Dlamini	Philasande	F				
33	348	Dlamini	Sphezukonke	F				
34	343	Duze	Smelokuhle	F				
35	250	Dludlu	Mzwandile	F				
36	386	Fakude	Phumlani	F				
37	234	Gumede	Luyanda	F				

38	273	Khumalo	Sbekezelo	F				
39	448	Kubheka	Celinhlahla	F				
40	327	Mbuyazi	Sabelo	F				
41	260	Mkhwanazi	Asande	F				
42	68	Mkhwanazi	Sphelele	F				
43	285	Mthethwa	Thabiso	F				
44	445	Msweli	Nduduzo	F				
45	288	Msweli	Phelelani	F				
46	368	Msweli	Sibongakonke	F				
47	262	Ncube	Mlungisi	F				
48	236	Ndaba	Ziyanda	F				
49	428	Ndabane	Nkululeko	F				
50	290	Ngema	Asande	F				
51	390	Ntombela	Nsindiso	F				
52	377	Nxumalo	Mvuselelo	F				
53	353	Sibisi	Mzomuhle	F				
54	380	Ncube	Melokuhle	F				
55	246	Thethwayo	Mthobisi	F				
56	283	Zungu	Sphelele	F				

### Ntikili Primary

### Class List: Grade 3

NO	Accession No	Learner surname	Learner Name	Gender				
		<b>Amantombazane</b>						
1	222	Buthelezi	Nkosingizwe	F				
2	192	Dube	Kwanele	F				
3	238	Dladla	Thembeke	F				
4	382	Gina	Amahle	F				
5	211	Maneka	Amahle	F				
6	218	Mkhize	Buhle	F				
7	344	Mkhwanazi	Lungelo	F				
8	364	Mkhwazazi	Philasande	F				
9	264	Mkhwanazi	Noxolo	F				
10	228	Mkhwanazi	Smenyiwe	F				
11	277	Msweli	Sbusisekile	F				
12	189	Mthiyane	Bongeka	F				
13		Myeni	Nkosingiphile	F				
14	200	Ndlovu	Mabongi	F				
15	125	Ngubane	Ayanda	F				
16	223	Ngubane	Luyanda	F				
17	269	Nkosi	Nongcebo	F				
18	157	Ntombela	Amahle	F				
19	286	Phewa	Smenyiwe	F				
20	346	Tshisali	Andiswa	F				
		<b>Abafana</b>						
21	287	Danca	Sanele	M				
22	136	Dladla	Lindani	M				
23	229	Gumede	Andile	M				
24	191	Khumalo	Scebi	M				
25	160	Magagula	Sphamandla	M				
26	199	Mathenjwa	Siyabonga	M				
27	280	Mhlongo	Khayelihle	M				
28	217	Mhlongo	Mpilo	M				
29	291	Mkhwanazi	Andile	M				
30		Mkhwanazi	Ndumiso	M				
31	216	Ncube	Qaphelani	M				
32	281	Ndabandaba	Lungisani	M				
33	306	Ndabane	Banele	M				
34	99	Ndwandwe	Zwelomusa	M				
35	205	Ngcobo	Sandile	M				
36	278	Ngubane	Andile	M				
37	182	Ngubane	Oyama	M				

38	198	Qwabe	Ndumiso	M				
39	121	Radebe	Ayanda	M				
40	106	Zikhathi	Sboniso	M				
41	319	Ziqubu	Lindokuhle	M				
42	163	Zulu	Sandiso	M				

**Ntikili Primary**

**Class List: Grade 4**

NO	Accession No	Learner surname	Learner Name	Gender				
		<b>Amantombazane</b>						
1	414	Dlamini	Minenhle	F				
2	95	Mangele	Nandipha	F				
3	301	Mfekayi	Thandazile	F				
4	139	Mgabhi	Nomcebo	F				
5	135	Mkhwanazi	Jabulile	F				
6	178	Mkhwanazi	Nokulunga	F				
7	189	Mkhwanazi	Sibahle	F				
8	145	Mkhwanazi	Sinethemba	F				
9	153	Mlambo	Sanele	F				
10	239	Mthethwa	Alwande	F				
11	159	Ncanana	Londiwe	F				
12	438	Ncube	Sibongakonke	F				
13	141	Ndimande	Olwethu	F				
14	419	Ngema	Snothile	F				
15	401	Ngcobo	Samukelisiwe	F				
16	73	Ngubane	Aneliswa	F				
17	318	Nxumalo	Nothando	F				
18	183	Thwala	Mira	F				
19	142	Zulu	Andiswa	F				
		<b>Abafana</b>						
20	210	Buthelezi	Lungelo	M				
21	150	Dludlu	Mncedisi	M				
22	205	Gumede	Thabiso	M				
23	117	Hlabisa	Siyanda	M				
24	113	Khumalo	Thandolwethu	M				
25	273	Madlala	Mpendulo	M				
26	131	Masango	Siyanda	M				
27	83	Mdamba	Qiniso	M				
28	280	Mhlongo	Thabiso	M				
29	156	Mkhwanazi	Asande	M				
30	303	Mkhwanazi	Ayanda	M				
31	122	Mkhwanazi	Lungani	M				
32	109	Mkhwanazi	Luyanda	M				
33	123	Mkhwanazi	Mnelisi	M				
34	149	Mkhwanazi	Ntokozo	M				
35	190	Mkhwanazi	Nqubeko	M				
36	244	Mpanza	Sihle	M				
37	102	Msweli	Neliswa	M				
38	118	Msweli	Nkanyiso	M				
39	197	Myeni	Lindelwa	M				
40	147	Nsele	Luthando	M				
41	165	Shangase	Minenhle	M				
42	137	Thethwayo	Mmeli	M				
43	65	Xulu	Sanele	M				
44	110	Zungu	Ntethelelo	M				

**Ntikili Primary**

**Class List: Grade 5**

NO	Accession No	Learner surname	Learner Name	Gender				
1	130	Dladla	Sthembile	F				
2	63	Dube	Boniswa	F				
3	92	Gumede	Alwande	F				

4	85	Mafuleka	Kwanele	F				
5		Mbuyazi	Amanda	F				
6	143	Mbuyazi	Zamile	F				
7	120	Mchunu	Nkosingimele	F				
8	129	Mkhize	Minenhle	F				
9	152	Mkhwanazi	Amahle	F				
10	154	Mkhwanazi	Aphiwe	F				
11	93	Mkhwanazi	Sphokazi	F				
12	112	Mkhwanazi	Siyamthanda	F				
13	140	Mkhwanazi	Taren	F				
14	96	Mkhwanazi	Thuleleni	F				
15	72	Mngomezulu	Senamile	F				
16	9	Mpungose	Nomcebo	F				
17	84	Myeni	Nomthandazo	F				
18		Ntuli	Nompumelelo	F				
19	233	Shangase	Amkelani	F				
20	107	Tembe	Zimbili	F				
21		Zulu	Zimphiwe	F				
22	127	Buthlezi	Nhlanhla	M				
23	77	Dladla	Ayanda	M				
24	128	Gina	Siphosethu	M				
25	114	Gumede	Thabiso	M				
26		Jiyane	Sphephelo	M				
27	26	Mangele	Sthembiso	M				
28	131	Mbuyazi	Sphamandla	M				
29		Mfekayi	Khanyisani	M				
30	155	Mkhwanazi	Nkosinathi	M				
31	94	Mkhwanazi	Talent	M				
32	118	Mthethwa	Kwanda	M				
33		Myeni	Mlondi	M				
34	108	Ncube	Nhlanhla	M				
35	98	Ndwandwe	Mangoba	M				
36	177	Ndwandwe	Sbulelo	M				
37		Ngema	Samkelo	M				
38	245	Ngubane	Nduduzo	M				
39	246	Nkosi	Njabulo	M				
40	133	Ntombela	Lindani	M				
41		Nxumalo	Thobani	M				
42	116	Zuma	Asande	M				
43	115	Zuma	Mfanelo	M				
44	119	Zuma	Sisanda	M				
45	67	Zungu	Thobani	M				

### Ntikili Primary

### Class List: Grade 6

NO	Accession No	Learner surname	Learner Name	Gender				
	<b>Amantombazane</b>							
1	315	Donda	Smangele	F				
2	17	Gazu	Nontobeko	F				
3	70	Khumalo	Nomvula	F				
4	87	Mangele	Fanele	F				
5	201	Mchunu	Samkelisiwe	F				
6	05	Mdletshe	Slindile	F				
7	101	Mkhize	Samukelisiwe	F				
8	312	Mnguni	Sanele	F				
9	74	Mthiyane	Olwethu	F				
10	196	Myeni	Amanda	F				
11	82	Ndwandwe	Sphelele	F				
12	323	Shange	Sanele	F				
13	86	Thethwayo	Senzile	F				
14	33	Xulu	Nomusa	F				
15	219	Zwane	sivikele	F				

	<b>Abafana</b>							
<b>16</b>	17	Buthelezi	Yenziswelihle	M				
<b>17</b>	309	Dlamini	Sandiso	M				
<b>18</b>	254	Thethwayo	Sphiwe	M				
<b>19</b>	30	Ndlovu	Lindani	M				
<b>20</b>	177	Ndwandwe	Nqubeko	M				
<b>21</b>	34	Ncube	Sboniso	M				
<b>22</b>	266	Nxumalo	Syamekela	M				
<b>23</b>	57	Nxumalo	Sthokozo	M				
<b>24</b>	180	Nzunza	Syabulela	M				
<b>25</b>	124	Phewa	Syanda	M				
<b>26</b>	184	Thwala	Sbongakonke	M				
<b>27</b>	265	Zondi	Phakamani	M				
<b>28</b>	220	Zwane	Skhumbule	M				

**Ntikili Primary**

**Class List: Grade 7**

<b>NO</b>	<b>Accession No</b>	<b>Learner surname</b>	<b>Learner Name</b>	<b>Gender</b>				
	<b>Amantombazane</b>							
<b>1</b>	247	Jiyane	Senamile	F				
<b>2</b>	45	Manqele	Zanele	F				
<b>3</b>	32	Mashazi	Zinhle	F				
<b>4</b>	03	Mkhwanazi	Nosipho	F				
<b>5</b>	28	Mkhwanazi	Sanele	F				
<b>6</b>	25	Msweli	Nomzamo	F				
<b>7</b>	01	Mthembu	Kholeka	F				
<b>8</b>	55	Ncube	Bajabulile	F				
<b>9</b>	187	Ngema	Amanda	F				
<b>10</b>	47	Ngema	Asiphe	F				
<b>11</b>	214	Ngema	Ncamsile	F				
<b>12</b>	04	Thethwayo	Nonkululeko	F				
	<b>Abafana</b>							
<b>13</b>	08	Buthelezi	Sanele	M				
<b>14</b>	170	Dube	Njabulo	M				
<b>15</b>	311	Dube	Sfundo	M				
<b>16</b>	80	Gumede	Mthokozisi	M				
<b>17</b>	20	Khumalo	Kwanda	M				
<b>18</b>	18	Khumalo	Sbenelo	M				
<b>19</b>	19	Khumalo	Wanda	M				
<b>20</b>	169	Masango	Sfiso	M				
<b>21</b>	64	Masango	Syabonga	M				
<b>22</b>	12	Mchunu	Simphiwe	M				
<b>23</b>	248	Mcineka	Lindokuhle	M				
<b>24</b>	27	Mkhwanazi	Falakhe	M				
<b>25</b>	21	Mkhwanazi	Kwandiswa	M				
<b>26</b>	172	Mkhwanazi	Zakhele	M				
<b>27</b>	397	Msane	Sanele	M				
<b>28</b>	267	Msweli	Nkosikhona	M				
<b>29</b>	29	Msweli	Smanga	M				
<b>30</b>	35	Ncube	Mvelo	M				
<b>31</b>	305	Ndwandwe	Msizi	M				
<b>32</b>	175	Ndwandwe	Sambulo	M				
<b>33</b>	49	Ngema	Mnotho	M				
<b>34</b>	81	Ngema	Snoxolo	M				
<b>35</b>	429	Nkosi	Zenzele	M				
<b>36</b>	15	Nxumalo	Bhekokuhle	M				
<b>37</b>	482	Nxumalo	Sbonelo	M				
<b>38</b>	415	Zulu	Mpilo	M				