

**UBUCIKO BOKWETHIWA KWAMAGAMA ABALINGISWA EMANOVELINI ABHALWA
NGEMUVA KONYAKA WEZI-2000: KUBHEKWA UKWETHIWA KWABALINGISWA UKUTHI
KUYAFANA NOKWETHA JIKELELE.**

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**UMSEBENZI OWETHULWA UKUGCWALISA ISIDINGO SEZIKU ZEMASTAZI ESIKOLENI
SEZILWIMI ZASE-AFRIKA, ENYUVESI YAKWAZULU-NATALI, ETHEKWINI.**

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USUKU: SEPTEMBER 2019

ISIFUNGO

Ngiyafunga futhi ngiyaqinisekisa ukuthi lo msebenzi, osihloko sithi:

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Ungumsebenzi wami kusuka ekuqaleni kuze kube sekugcineni. Imithombo yolwazi ecashuniwe iveziwe kucwaningo lapho icashunwa khona kanti nohlu olugcwele lwayo le mithombo yolwazi lukhona ekugcineni.

Mzamo Effort Hlengwa

Usuku

AMAZWI OKUBONGA

Ngibeka lonke udumo kuNkulunkulu noMashasha (asebekwelingabonwayo) bona abangihlengayo. Ngibonga amandla nentshisekelo abangiphe yona endleleni yami kwezemfundo ephakeme. Izeluleko/amazwi obudoda kamkhulu u**Dlokwakhe Hlengwa** angenze ngaba indoda. Ngibonge kumama u**Ntonjana Pualine Hlengwa (MaDladla)** ngokungadikibali, nakuba izithelo zemfundo zingakaweli ngakuyena. Lo msebenzi uwumnikelo oqhakambisa imfundo ezinganeni zami u**Lusanda Sethulo** no**Samkelo Esihle**. Ngibonge izingane zakwethu u**Nozipho Hlengwa**, **Sanele Hlengwa** no**Noluthando Hlengwa** igalelo lenu angilishay' indiva. Isandla sidlula ikhanda kubo bonke abangesekile kulo msebenzi lapho ngibala abahlobo bami u**Xolile Maju Radebe** no**Xolisile Pretty Jele**.

Ku**Solwazi Sihawukele Ngubane**, ngidlulisa ukubonga ngokwelulekwa nangesineke sakho ngingelushiye nolwazi ongichathazele lona. Lo msebenzi ubungeke ube impumelelo ngaphandle kwakho.

Themba kuJehova ngayo yonke inhliziyo yakho, ungenciki kokwakho ukuqonda. 6 Mqaphele kuzo zonke izindlela zakho, yena uyokwenza izindlela zakho ziqonde (Izaga 3:5-6).

IQOQA

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Hlengwa ME

NgokwaseNingizimu Afrika igama liqukethe izinto ezithile ezihambisana nokwethiwa kwalo. Igama liqukethe ubuntu kanye nobunjalo bakhe lowo owethiwe lelo gama kepha ezinye izinhlanga zilibuka njengelebuli esetshenziswa ukwetha ukuze izinto zikwazi ukuhlukaniseka. Isifundo sokwethiwa kwamagama abantu sibizwa nge-anthroponemi okuyigatsha le-onomastiki. I-anthroponemi ibhekene nokufundwa kwamagama abantu. Lolu cwaningo luhlose ukuveza amagama ethiwe abalingiswa abawumfuziselo wabantu abaphilayo ngenhloso yokubheka ukuthi kuyefana yini ukwethiwa kwabalingiswa nokwethiwa kwabantu emhlabeni jikelele okanye okwabantu abaphilayo. Umbuzo oqanda ikhanda wothi ngabe ababhali bamanoveli bayakuqikelela yini ukwetha jikelele uma betha abalingiswa nokuthi bayaziqikelela yini izinguqukokwetha emagameni ethiwa abalingiswa. Lokhu kwenziwa ngokuqhathanisa incazelo enanyatheliswe egameni nempilo yomlingiswa nokuthi kuyahambisana yini nencazelo yegama lomuntu ophila emhlabeni kanye nezinguqukokwetha. Injulalwazi ye-onomastiki yenhlalo neyemibhalo isetshenzisiwe ukuseka izinhloso zalolu cwaningo. Amagama atonyulwe emanovelinini amathathu: *Amasokisi, Ngizigwaze Ngowami nethi Ngiyabonga.*

Amagama Asemqoka: *Onomastiki, Anthroponemi, Inguqukokwetha, Abalingiswa, Ukwethiwa Kwamagama, Ukwetha Jikelele.*

ABSTRACT

According to the context of South Africa, a personal name carries a lot of information that speaks to its naming. A personal name carries an identity and a character of the name carrier but other races view personal names as a label that helps to categorise people accordingly. The study of personal names is called 'Anthroponomy' and it is regarded as a branch of 'Onomastics'. The Anthroponomy deals with the study of personal names as opposed to other names. This research aims to discuss names given to characters who are the representation of real people with an aim examine whether naming of characters (in novels) match the naming of people in real life. The critical question of this research is that of looking whether writers do consider the importance of naming as a whole when they are naming their characters and that do they consider the importance of the meaning of those names and the naming shifts in the practice of personal names. This is done by the comparing of meanings of names given to characters (in conjunction with their novelic lives) with the meaning of a name given to a real person in the real world and also the issue of shift and continuities in the naming practice. The Socio-Onomastic theory and the literary onomastics theory have been applied to this research with an aim of supporting the objectives of this research. The names used in this research are for: Amasokisi, Ngizigwaze Ngowami and Ngiyabonga novels.

Key Words: *Onomastics, Anthroponomy, Naming Shifts, Characters, Naming Practice and Personal Naming Practice.*

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ISAHLUKO SOKUQALA

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1. ISETHULO SOCWANINGO

1.1 Isingeniso

Ulimi luyisikhali esibaluleke kakhulu ekuqondeni abantu; lusitshela ngemvelaphi nesiko, kwethiwa kwamagama abantu. Igama abantu abalinika izinto okanye abethana ngalo liba umhlahlandlela womethi nomlando womhlaba. U Middleton (1961) kuMphela (2010:1) ukhanyisa ukuthi, amagama ayingxenywe yalo lonke usiko futhi abalulekile kubantu abethiwa wona nasemphakathini owethayo. NgokwaseNingizimu Afrika igama liqukethe izinto ezithile ezihambisana nokwethiwa kwalo. U Ngubane (2013:166) uveza ukuthi, igama liqukethe ubuntu kanye nobunjalo bakhe lowo owethiwe lelo gama. Isifundo sokwethiwa kwamagama abantu sibhekwa noma sibizwa nge-Anthroponemi okuyigatsha le-Onomastiki. I-Anthroponemi ingena ngaphansi kwe-Onomastiki ebhekene nokufundwa kwamagama kuxube isakhiwo kanye nomsebenzi wawo (Algeo 1992:727). U Ngubane noThabethe (2013:2) bathi, kunezigaba ezintathu ezisemqoka zokwethiwa kwamagama. Zihlelwe kanje lezi zigaba, esandulela ukuthunjwa kwezwe (*pre-colonial era*), esokubuswa abezenkolo (*Christianity era*) yona ihlanganiswa nenkathi yobandlululo (*apartheid era*) nokulapho isizwe sathathwa amaDashi namaNgisi bese kuba isikhathi senkululeko (*Democracy era*), lena inkathi kahulumeni wentando yabantu. Kulesi sahluko sethulelwa ucwaningo nezaba ezizolekelela ekuqhutshweni kwalo ucwaningo.

Nokho-ke lesi sahluko siyisingeniso socwaningo nokulapho sibikelwa khona okuzotholakala ocwaningweni. Lapha kudingidwa ukwethiwa kwagama njengoba kubuyekezwa amagama abalingiswa kubhekwa ubuciko bokwethiwa kwamagama okulandelwa ababhali kanye nezinguquko ezibe khona emagameni ethiwa abantu jikelele

kepha singakaze sazibona noma ababhali bamanoveli bayazilandela yini na? UHadebe (2002) wethula ucwaningo oluthi alusondelane nalolu kepha wayegxile ekubhekeni ubudlelwano begama nomlingiswa owethiwe lona kanti lolu cwanningo luhlose ukubheka ukuthi ababhali bayakuqikelela yini lokho kanti bayalulandela yini uhlobo lokwetha olusuke lusebenza ngenkathi ababhala ngayo amanoveli abo. Lokhu umcwaningi ukwenza ngokubuyekeza ukwethiwa kwamagama emanovelinini amathathu:

- **Amasokisi** - inoveli ebhalwe uZimema, S (2001):

Kule noveli sethulelwa umlingiswa omkhulu uSipho Mdladla odabuka eMzimkhulu. Lo mfana uyisipho emndenini wakhe kwazise usePort Shepstone etohweni lokuba umabhalane esibhedlela iMurchison alithola eqeda ukuphuthula ibanga leshumi. Le ndawo ayilona idolobha kepha yethuthukile kunamakhaya. Usesebenze cishe iminyaka emibili lapha nokulapho azithela kwenhle intokazi yaseMvutshini uRose Khumalo yena owayefunda kwaNobamba High School.

URose lona wabe emuhle lokhu okubabazisayo kepha-ke ikhiwane elihle ligcwala izibungu. Wabe engumdlwembe wentombazane futhi enemikhuba emibi kanti uzowela ezandleni zikaSipho owayeyisoka likaNomsa yena owayewa evuka ezama ukulekelela uSipho kepha wasidunga isiziba uRose kwaphela ngothando lolo. Akagcinanga nje ngokumonela ubudlelwano nabantu asondelene nabo kodwa wamesulela ngegciwane lengculaza. UmfokaMdladla zimuma emthumeni lapho esecabanga ithemba lakhe alishiya emakhaya uNonhle kepha akwamsiza ngalutho ngoba wayesegugele emgwaqeni njengethayi lemoto.

USipho uyayizama imizamo yokuthunga indlela eya enhliziyweni kaNonhle kepha ale aphele umfundisi. Amagama abantu ababezama ukumkhanyisela indlela yakhe wawakhumbula engesenakubathola. Wakhetha eya kwagoqanyawo, kwelamathonga uqobo lwawo. Wabe engelutho emhlabeni ngaphandle kukaNonhle empilweni yakhe. Iphethwa ezikhungela ehlathini ngesokuhlwa. Le noveli iveza indikimba yothando nosizi.

- **Ngizigwaze Ngowami** - inoveli ebhalwe uMavundla, N (2009):

Kule noveli sithulelwa umlingiswa omkhulu uThokozile Mtshali oyindodakazi yenkosi uMtshali. Bahlala eMkhuze nokulapho enzelwa khona umcimbi wokumbonga njengoba ethole iziqu zokuba nguSonhlalakahle wabe esethola umsebenzi eGoli. UThokozile uyingane ehloniphayo futhi eziphethe kahle eMkhuze kodwa ukuthola kwakhe umsebenzi kwamenza ibhunguka.

UThoko uhlanguana noLebo onesimilo esixegayo naye athobele umthetho aze adube ikhaya, phela izambane elilodwa liwubolisa wonke umtsholwane. Impilo imenza isidakwa akhohlwe konke aze alahlekelwe ubuntombi nomsebenzi lowo. Uziphosa endodeni eshadile emshiya ekemile nepheshana elichaza isimo. UThokozile ujika aphil okuthokosiza yena kuphela aze akushaye indiva ukukhothama kwenkosi nomkayo engathi abamzali. Le noveli iphethwa uThokozile eselahlekelwe yikho konke kanti nasekhaya akasaziwa, useyibhunguka nje eliqothulwe yiGoli. Indikimba yale noveli eyosizi.

- **Ngiyabonga** - inoveli ebhalwe uLanga, Z (2006):

Le noveli isethulela uJabulile Nomhle Mseleku noMenzi Lungani Ngobese abathi beqala nje ukubonana nomunye wafikelwa uthando lomunye. Babonana nje yingoba oJabulile babegqokezelwe emahhovisi ezimpesheni lapho esebenza khona njengomabhalane. UMenzi yena umseshi esiteshini samaphoyisa wayeze ukuzophenya ngalokho kugqokezwa. Lwathungeka lapho uthando lwabo baze bashada. Wakhulelwa kabili uJabu kepha zashona zombili izingane zabo.

Emva kwamashwa ngezingane, uJabu waphelwa uthando lokuthola izingane wabona kungcono ukuhlala kunobuhlungu ayesebuzwile. Usathane waqala ukubanyonyobela lapho uMenzi engenwa uphuzo oludakayo, phela ubuya ngovivi okanye angalubhadi kwasekhaya. Kwathi engalindele wazithola emathaveni lapho ahlanguana noMantombi. UMantombi uhlobo olungenanhlonipho kanti aludeleli lubuya kamhlola. Engagcini nje lapho uyiqili njengoba azama ukubophisa uMenzi ethi umshayile wamdlwengula ngemva kokuxatshaniswa wukuthi uMenzi wayengasayifuni into yabo noMantombi. Usathane lo onguMantombi wathola ukuthi uzithwele kwacaca ukuthi uMenzi unguyise wengane. Le ngane yapholisa amanxeba nakuba kwakungehli kahle kuJabu ukuthi uMenzi

ukhulelisile. Ingane bayetha ukuthi uSamkelo uJabu ayeqonde ngalo imizwa yakhe phela wakhetha ukusamukela isimo, kepha uzithola esebonga umyeni wakhe ngokubakhona kukaSamkelo. Kwazise yena isibeletho sakhe sasingesihle, zaziphuphuma izisu. Le noveli iphela sekunemfudumalo kulo muzi kanti naye uJabu esedlulile ezindabeni zokuphuza kukaMenzi. Ikhomba indikimba yothando nosizi nayo le noveli.

La manoveli angenhla akhethwe ngokubheka isimo senhlalo esahlukahlukene kuwona womathathu nokuthi izigameko zibhekene nabalingiswa bobulili obehlukene futhi emazingeni angafani empilo njengoba impilo ibaveza besezindaweni ezingafani. Okuqaphelekayo ukuthi **Amasokisi** no**Ngizigwaze Ngowami** agxile emadolobheni kepha asukela emakhaya kanti u**Ngiyabonga** yena usedolobheni. Isizathu sokuthatha angale konyaka wezi-2000 ukuthi umcwaningi ufuna lawo abhalwe sezizinzile lezi zinguqokokwetha njengokusho kukaNgubane noThabethe (2013:4) lapho bethi zangena kahle ngonyaka we-1994. Nakuba amanoveli ebhalwe ngale konyaka wezi-2000 kuyavela ukuthi ngokwendaba isikhathi sempilo ephilwa abalingiswa esangaphambi konyaka wezi-2000 kodwa inkululeko isikhona, ngoba sebewumfuziselo womphakathi onenkululeko. Umcwaningi ukhethe amanoveli ayiphrozi ngoba akhuluma ngempilo yemihla ngemihla kwazise uhlose ukubuyekeza impilo yabalingiswa emhlabeni esiphila kuwo.

1.2 Umlando Ngababhali Bamanoveli Aqokiwe

Ukutholakala kwemininingwane yababhali akubanga yinto eyimpumelelo. Lokhu kungaba umuphumela wokungabibikho komthombo wemininingwane yabashicileli engahlinzeka ngemininingwane yababhali. Umcwaningi akaphumelelanga ukuthola imininingwane yababhali ababili uZimema, S noMavundla, N. Ngesikhathi salolu cwaningo ukuhlwaywa kwale mininingwane kubeyize, wabuya elambatha umcwaningi. ULanga, Z ongumbhali wenoveli ethi: **Ngiyabonga** yena uyakuveza okumbalwa ngaye kuyona le noveli. Imininingwane enjengendawo akhulele kuyo, wafunda kuphi ayiveli.

ULanga, Z uvela njengomuntu okwazisayo ukubonga futhi omhloniphayo uNkulunkulu. Lokhu ukuveza emazwini okubonga. Uzalwa uMaMadonda owazalwa nguNomusa Tsekiso, ukukhonza kanye nempilo bayifundiswa nguye ugogo lo. Kunina bathathu,

wazibula ngaye uZakithi wase walandelwa uZamalanga noZandile abamelamayo. Yena uZakithi ungumama kuSinothando noLindelwa athi bamfundisile ukuthi into enhle iyabongwa. Uthi ekubongeni inkinga kuyayekube ukuthi lo okumele abonge angasiboni isidingo sokubonga (Langa, 2006: i). Uma kuqhathaniswa inoveli nempilo yombhali buyavela ubudlelwano obuthize. Isibusiso sokubongwa uyasazisa nasenovelini umbhali futhi uyakuveza ukuthi bakhona abangakuboni ukubaluleka kokubonga.

1.3 Umgogodla Wocwangingo

Imvamisa izinto eziningi ziveza ukuthi aziqalanga emoyeni njengoba sibona ukwethiwa kwamagama sekuyinto eyaziwa umhlaba wonke ukuthi iba nemigomo eyilandelayo. Ababhali abaningi basukela ekwethiweni kwamagama aseBhayibhelini njalo uma bethinta ukwethiwa kwamagama. Lokhu kufakazelwa uMphela (2010:2) lapho ecaphune uGenesisi 2:19, nofundeka kanje:

UJehova uNkulunkulu wabumba ngomhlabathi zonke izilwane zasendle nezinyoni zonke zeZulu, waziyisa kumuntu ukuba abone ukuthi umuntu angaziqamba ngokuthini, ukuze kuthi, njengalokhu umuntu eziqamba zonke izilwane eziphilayo, lokhu kube ngamagama azo.

Uqhuba athi igama lomuntu linencazelo ephathekayo kanti umkhuba kazwelonke ungukwethiwa kwegama ngesikhathi sokubeletha, naveza ukubaluleka noma achaza isizathu sempilo yowethiwe.

Ukwethiwa kwegama kulandela izindlela ezimbili kulesi sikhathi esiphila kuso, indlela yase-Afrika neyaphesheya ngokusho kukaSengani (2008:6). Uqhuba athi ukwetha kwehlisa abantu abadala abebenikezwe igunya lokuthi bakwenze kulandela ubugugu babo. Kwabe sekuhoqhoqhalwa abathumbamazwe nabezenkolo ngamandla abenza bazenza onkulunkulu bama-Afrika. USengani (2008:7) ukhuluma ngokusetshenziswa kwamagama emibhalweni yobuciko nalapho ethi:

It is only in literature where names have been used more functionally. Names in literature are given to characters and in most cases they reveal the real personality of people as it happens in real life.

Okuhunyushwa kuthiwe:

Kusemibhalweni lapho amagama esasetshenziswa ngempela. Amagama anikezwa abalingiswa avamise ukuveza ubuntu babantu ngale ndlela obuyiyo emhlabeni.

Kumcacelile umcwaningi ukuthi amagama ethiwa abalingiswa afanelwe ukubhekiswa ngokunjalo nobuchule obusetshenziswa ababhali ekwetheni abalingiswa. UTóth (2014:2) uthi:

Naturally, names play significant roles in literary texts. Since in these texts reality and fiction mingle, the differences and similarities between the real world of the reader and the world of the text are important in the process of the reception.

Okuhunyushwa kuthiwe:

Imvamisa, amagama abamba iqhaza elikhulu emibhalweni yobuciko. Njengoba ubunjalo nobunganeko kwale mibhalo kuxhumana, ukwehluka nokufanana kwendlelakubuka yomfundi neyombhalo kubalulekile embhalweni.

Uqhuba ngokuthi libalulekile iqhaza lombhali lokwetha. UHadebe (2002) ube esebhala ngako belu ukwethiwa kwabalingiswa kepha eveza ukuthi umlingiswa ufanelwe ukulandela igama ethiwe lona kwazise izincazelo ezinanyatheliswe emagameni ziyalandeleka ngokusho kwakhe, kepha ubuciko bokwetha ukukha phezulu angabheki ukuthi bayazilandela yini izaba zokwetha ababhali.

UTóth (2014:2) uthi ukuvivinywa kwamagama kwaqala kudala emakhulwini eminyaka eyadlula nokulapho umkhakha we-onomastiki waphuma iqhubu wazimela. Nakuba wahlukene nje kodwa ugxile ekwethiweni kwamagama.

1.4. Inhloso Yocwaningo

Ucwaningo luhlonza izindida noma imibuzo umcwaningi ahlangebezene nayo. Umcwaningi uveza izizathu ngalolu cwano zokuba alangazelele ukwenza ucwaningo nokuyinhloso yalolo nalolo cwano. Le ndima izoveza izinto ezikhuthaze umcwaningi ukuba azihluphe ngokwenza lolu cwano, imibuzo ucwaningo oluhlose ukuyiphendula. Lokhu kungathinta izinto esezibhalwe ezinye izingcithabuchopho kuwo umkhakha wokwethiwa kwamagama abalingiswa. Bakhona ababhali asebebhalile ngengxenyeye yokuhlupha umcwaningi kepha kunesikhadlana esisele, lapha singabala uHadebe (2002)

noGuma (2001). Nokho-ke ayiminingi naleyo mibhalo esibhaliwe ngesiZulu ekhuluma ngokwethiwa kwegama lomlingiswa, ikakhulu ebheka ubudlelwano begama nomlingiswa. Ukwetha kungachazwa ngezindlela ezahlukene, lapha singabalula umbono kaHadebe (2002:12) lapho eveza ukwetha njengokuqamba igama okuyinto ebalulekile ngoba iqukethe ulwazi oluthile. Le ncazelo ikhanyisa ukubaluleka kwegama lomlingiswa njengoba kufanele umethi noma umbhali aqikelele ukuthi akawasuseli nje emoyeni amagama kepha aqikelele ukuthi limenza aphile. UHadebe (2002:12) uqhubeka athi, ukwetha kusebenza njengendlela yokuhlukanisa izinto, nokufakazela ukuthi ababhali bamelwe ukujula ngamagama abetha ngawo abalingiswa.

UNgubane noThabethe (2013:2) bathi, kunezigaba ezintathu ezisemqoka zokwethiwa kwamagama. Zihlelwe kanje lezi zigaba, esandulela ukuthunjwa kwezwe (*pre-colonial era*), esokubuswa abezenkolo (*Christianity era*) yona ihlanganiswa nenkathi yobandlululo (*apartheid era*) nokulapho isizwe sathathwa amaDashini namaNgisi bese kuba isikhathi senkululeko (*Democracy era*) lena inkathi kahulumeni wentando yeningi. Zizokhanyiswa kulolu cwaningo lezi zikhathi ukweseka inkuthazo yocwaningo kwazise izinguquko kwezepolitiki nombusazwe izona umcwaningi agxile kuzo. Lolu cwaningo kuhloswe ngalo ukuveza uhlobo lokwetha olwalusebenza ngesikhathi samanoveli amathathu azodingidwa kanye nobudlelwane begama empilweni yomlingiswa owethiwe lona.

Ukwethiwa kwegama jikelele kunezaba eziningi eziqubuka ocwaningweni nokubukeka kuyinto abantu abebengayinaki. UKoopman (2002:17) ucacisa lokhu lapho ethi igama ngokwabaseNtshonalanga liyilebuli kanti ngokwaseMpumalanga lingumuntu uqobo lwakhe. Lokhu kusho ukuthi inkolelo yaseNtshonalanga ibheka igama njengento ehlukanisa izinto kanti eyaseMpumalanga ibheka igama njengempilo yomuntu njengoba bekholelwa ekutheni umuntu uyalilandela igama ethiwe lona kanti liveza imvelaphi yakhe. Lokhu kuvezwa uKoopman noZungu (2013:62) lapho bethi:

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

Okuhunyushwa kuthiwe:

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

I-Onomastikhi yemibhalo iyona ekhula ngamandla eNingizimu Afrika nakuba bengabaningi ababhali ngaphansi kwaleli gatsha, (Koopman, 2002:10). Lolu cwaningo lukhuthazwe ukubona ukuthi ababhali nabacwaningi abakhulumi ngokulandelwa kwezinguquko emagameni eziyimiphumela yoshintsho lwezinto eziningi.

UNgubane (2013:166) uyaqinisekisa ukuthi, indlela yokwetha ayimile emgomweni owodwa kepha iyashintsha ngokuhamba kwesikhathi, ushintsho kwezepolitiki nakwezombusazwe kanye nezinguquko esikweni nolimi lwakulowo nalowo mphakathi. UNeethling (2000:215) uthi:

There is no better indication of a society's identity than through their onomastic strategies.

Okuhunyushwa kuthiwe:

Ngaphandle kokusebenzisa amasu e-Onomastikhi alowo mphakathi ayikho indlela engcono yokuveza ubunjalo bawo.

Uqhuba ngokuthi isizwe sethu esingxube kumele sikwazise ukubaluleka kwe-Onomastikhi kuyo yonke imiphakathi exubile. Ukwethiwa kwegama lomuntu okanye umlingiswa kukhomba ukwahlukana njengoba u-Ashley (1989:203) echaza ukuthi, ababhali yibo abakhetha amagama abalingiswa nathi kuyaye kuhluke ngokwekhono lakhe umbhali. Ngakolunye uhlangothi, uCarton, uLaband noSithole (2009:439) basho kanje ngokwethiwa kwegama lomuntu:

The 'igama lasekhaya', literally the 'home name', is given to a child within a few days of birth, by either or both parents, occasionally by a grandparent or other close family members.

Okuhunyushwa kuthiwe:

Igama lasekhaya umntwana ulinikezwa emva kwezinsukwana ezelwe, elethiwa omunye noma bobabili abazali, kwenye inkathi ulethiwa omkhulu noma isihlobo esiseduze.

Lokhu okungenhla kukhanyisa ngokusobala ukuthi ukwethiwa kwegama embhalweni akuyona neze into yokuthathwa kancane kepha ukuqasheliswa, kanti uCarton, uLaband noSithole (2009:440) baqhuba bathi, igama owethiwe lona ligcina liveza ukuxhumana nomninilo kanye nomphakathi nokusho ukuthi ukwetha igama kudingeka ukucophelela.

Umphakathi umlingiswa aphila kuwo kubalulekile ukuthi nawo ububone lobu budlelwano, nesi ngabala umfundi naye belu umbhali. UZulu (1999:294) ubeka kanje ngomlingiswa nendaba:

Charaterization and plot are closely related in the sense that character's actions determine the line of action. Characters are people depicted in writing.

Okuhunyushwa kuthiwe:

Ubulingiswa buhlobene kakhulu nesakhiwo sendaba kangokuthi izenzo zomlingiswa zidalula uhlaka lwezehlakalo. Abalingiswa bangabantu abavezwe embhalweni.

Lokhu kusivezela ngokusobala ukuthi impilo yomlingiswa incike endabeni. Nakuba-ke kungabaliwe kangako ngabalingiswa namagama abethiwe wona, uBennett noRoyle (2016:61) bathi:

Characters are the life of literature: they are the objects of our curiosity and fascination, affection and dislike, admiration and condemnation.

Okuhunyushwa kuthiwe:

Abalingiswa bayimpilo yombhalobuciko: bayizinto zokwehlulela, ukukhathazeka, ukuthukuthela, ukucasuka, uthando nokuthanda kwethu.

Konke lokhu kungavezwa ngezindlela eziningi esingabala kuzo amagama abethiwe wona noma ngayo indaba uqobo noma ngezigameko abahlangabezana nazo. Umcwangingi yena ukhethe ukucwanginga ngamagama abethiwe wona abalingiswa ebheka ukuthi ngabe bayawalandela yini lawo magama nokuzoveza okunye kwalokhu okubalwe oBenett benoRoyle (2016).

Umcwangingi ngamafuphi ukhuthazwe ukubona izinguquko eNingizimu Afrika ezibe nomthelela emagameni ethiwa abantu, ezichazwe kahle uNgubane noThabethe (2013)

ephepheni labo elisihloko sithi: *Shifts and continuities in Zulu personal naming practices*. Lokhu kuvuse umbuzo othi ngabe ababhali bayazilandela yini lezi zinguquko? Lo mbuzo ubheke emibhalweni ngenhloso yokuqhathanisa lokhu okwejwayelekile okwenziwa abantu abadla anhlamvana nokwenziwa ababhali emibhalweni. Nokho-ke lezi zaba aziyona neze imigomo.

1.5. Izinhloso Zocwaningo

Ucwaningo noma ngabe yiluphi lusuke luphokophele ekufezeni inhloso ethile mayelana nokuhlosiwe ngocwaningo, okungaba ukuqala phansi osekubhaliwe noma ukulungisa noma ukwengeza kodwa inhloso iba khona ekugcineni. Le ndima izoveza okuhloswe ngumcwaningi ngalolu cwaningo.

- Lolu cwaningo luhlose ukuveza ukuthi ababhali bayazilandela yini izinguquko ekwethiweni kwamagama.
- Lolu cwaningo luhlose ukuveza ukuthi incazelo yegama lomlingiswa iqukethe ncazelo zini kanti lihlobene ngani nendaba.
- Lolu cwaningo luhlose ukuthola ukuthi amagama anabudlelwano buni nempilo yabalingiswa abawumfuziselo yempilo ephilwa ngabantu.
- Ucwaningo luhlose ukuveza ukuthi amagama ethiwe abalingiswa ayahambisana nenqubokwetha yenkathi ekhonjwa amanoveli.

Ngendlela okukeliswe ngayo izinhlosongqangi zocwaningo, kusobala ukuthi umcwaningi uhlose ukuhlaziya indlelakwetha esebenzile kanye nezici zegama ezibaliwe ngenhla ukufezekisa ikhono lokwetha elisetshenziswe ababhali bala manoveli. Ukuvezwa kwezinye izincwadi eziseka ukwetha kombhali ngamunye kuzoba lusizo njengoba umcwaningi ezoveza le mibhalo ukuze luthungeke kahle ucwaningo.

1.6. Imibuzo Ezophendulwa Ucwaningo

Ukucwaninga akusikho ukubhala okujwayelekile okuvele kwenziwe nje. Akufani nezincwadi zobucikomazwi ezisuselwa engqondweni kodwa kunemigudu elandelwayo uma lwenziwa. Ucwaningo lumele ukuxazulula izinkinga, lunezele ulwazi noma luphikise

okanye livumele okuthile. Okugqama kakhulu kubacwaningi ukuthi baze bacwaninge nje ingoba kunemibuzo abasuke behlangabezane nayo yase iyabahlula uma bethi bazama ukuyiphendula ngokwabo. Lolu cwaningo lunikezelwe ekuphenduleni le mibuzo elandelayo nesingathi yiyo egqugquzele umcwaningi ukuthi enze lolu cwaningo:

- ✓ Ngabe ababhali bamanoveli bayazilandela yini izinguquko ekwetheni amagama?
- ✓ Ngabe amagama abalingiswa aqukethe ncazelo zini nokuthi ihlobene ngani nendaba?
- ✓ Ngabe amagama anabudlelwano buni nempilo yabalingiswa abawumfuziselo yempilo ephilwa ngabantu?
- ✓ Ngabe amagama ethiwe abalingiswa ayahambisana nenqubokwetha yenkathi okubhalwe ngayo amanovelini?

Le mibuzo izoholela ekufezekisweni kwezinhloso zocwaningo ngokunjalo nasekuhlanganiseni ucwaningo nenjulalwazi. Inhloso yemibuzo ukuqoqa ucwaningo luhambisane nokuhlaziywa kolwazi olutholakele.

1.6. Izindlela Zokuqhuba Ucwaningo

Ukuqoqwa kolwazi kudinga amasu amaningi asebenza ngokuhlukana kanti nezindlela ezisetshenziswayo zokuqoqa ulwazi ziyehlukahlukana kuye ngokuthi hlobo luni locwaningo umcwaningi alwenzayo. Umcwaningi kulesi sahluko uveza izindlela kanye namasu okuqoqa ulwazi azowasebenzisa.

1.6.1 Izindlela Zokuqoqa Ulwazi

Ziningi izindlela zokuqoqa ulwazi kanti zihambisana nobunjalo bocwaningo. Kungabalwa ikhwalithethivu, ikhwantithethivu kanye nengxube. Umcwaningi ubone kungangcono ukuthi adingide noma aveze izindlela ucwaningo olungaqhutshwa ngazo. Indlela yokuqoqa ulwazi ivuswa izidingongqangi zocwaningo eziphila kocwaningayo. Lokhu uKhuzwayo (2012: 9) ukuchaza ngokuthi:

Indlela yokuqoqa ulwazi yilapho umcwaningi noma umbhali esebenzisa ukukhalipha kwakhe ukuhlanganisa lokhu afuna ukukwazi ngento ethile ukuze nabanye babe nolwazi oluyihlaba esikhonkosini lapho befunda ngakuhlwayile.

Impumelelo yocwaningo incike ezindleleni zokuqoqa ulwazi ezihambisana namasu asetshenziswayo uma seluqoqwa ulwazi lolo. Ucwaningo kumele lubandakanye amasu aqondene nohlobo locwaningo futhi ahambisana nendlela ekhethwe umcwaningi. Izindlela zokuqoqa ulwazi futhi kuqhutshwe ucwaningo kuzonatshwa ngazo kulezi zigatshana ezintathu ezingezansi.

1.6.1.1 Indlela Yekhwalthethivu

Le ndlela isinedumela, bakhona abantu abayichazile kanti nabayisebenzisile bayayincoma. Ucwaningo luziveza lona ukuthi luzodinga yiphi yona indlela. Indlela yekhwalthethivu oDenzil benoLincoln (2011:8) beyichaza bathi:

Qualitative technique stresses the socially constructed nature of reality; it focuses on the intimate relationship between what is studied, the researcher and the situational constraint that shape the inquiry.

Okuhunyushwa kuthiwe:

Ikhwalithethivu ibheka indlela izinto ezenzeka ngayo empilweni yabantu, iphinde ibheke ubudlelwano phakathi kokufundwayo, umcwaningi kanye nesisusa socwaningo.

Nokho-ke zikhona ezinye izindlela ezimbili njengoba eshilo umcwaningi ngenhla umcwaningi ukuthi uzozikhanyisa. Lezi zindlela zihlukile kunalena yize nakuzona kungasetshenziswa amasu afanayo inqobo nje uma kuzogcinwa uhlobo lolwazi oluhlosiwe.

1.6.1.2 Indlela Yekhwantithethivu

Njengoba kuchaziwe ngenhla ukuthi zintathu izindlela kulesi sigatshana kuzochazwa ikhwantithethivu. Indlela yekhwantithethivu uMiller (1992) ecashunwe kuNhlumayo (2006:94) uyichaza kanje:

Ngokwe khwantithethivu kweyame ekuchazweni noma ekucaciseni izibalo ezibonisa ukuma kwendaba (*statistics*) ngokusebenzisa amanani lokho

okukhomba ukuhleleka, ukuvama kokwenzeka nesilinganiso sesimanga esenzekayo.

UMiller usicobelela ngale ndlela yokuqhuba ucwaningo esebenza ocwaningweni olufaka izibalo noma izinombolo eziyisilinganiso somthamo wokufunwa umcwaningi. Lokhu kusho/kufakazela ukuthi ucwaningo luzihlonza lona ukuthi ludinga yiphi indlela yokuluqhuba.

1.6.1.3 Indlela Engxube

Ucwaningo lungancika endleleni eyodwa yokuqhuba ucwaningo nakuba ikhona into ekhomba ukuthi luyayithinta nenye indlela. Ukwanda kwezinhlobo zezinto ezicwaningwayo kuholele ekutheni ucwaningo lulunye luhlanganise izindlela noma ulwazi oluthinta izindlela ezimbili, nokho-ke ongoti kwezocwaningo bayinuke ingakosiwa kwazise isikhona indlela exubile. Lapha sithulelwa indlela yokuqhuba ucwaningo exubile. Le ndlela uJennings (2010:22) uyichaza kanje:

A mixed method utilises aspects from both quantitative and qualitative methodologies, but there will be predominant use of one methodology over the other.

Okuhunyushwa kuthiwe:

Indlela exubile isebenzisa izinto ezithinta izindlela zombili ikhwantithethivu kanye nekwalthethivu, kodwa kuye kube nendlela esetshenziswa kakhulu kunenye.

Le ndlela iyanconywa ngoba yenza ucwaningo luphathe ulwazi lwekhethelo njengoba sithola uBouma (2004) kuJennings (2010:22) esho ukuthi ocwaningweni akubhekiwe nje injulalwazi noma umthamo wolwazi kepha umqondo eliwuqukethe.

1.6.2 Amasu Okuqoqa Ulwazi

Maningi amasu okuqoqa ulwazi ancike ekuphenduleni imibuzo eyisisekelo socwaningo. Ubunjalo bocwaningo yibona obushoyo ukuthi yimaphi amasu azosetshenziswa ukuqoqa ulwazi. Ucwaningo lulunye lungasebenzisa amasu angaphezulu kwamabili. Kulawo masu singabala iphepha lohlu lwemibuzo, lapho kubanemibuzo ehlelwa umcwaningi ezohlonza ulwazi aludingela ucwaningo futhi azimisele ukuphendula ngalo imibuzo yocwaningo.

Ukusebenzisa isiqophamazwi kuba nomthelela omuhle ngoba kwenza ukuba umcwaningi alalelisise futhi anganengi axoxisana nabo ngokubelokhu ebhala phansi. Okunye futhi okuhle ngesiqophamazwi ukuthi ikhasethi lingadlalwa ngokuphindelela ngenhloso yokuthola amaphuzu okungenzeka aqathakile ngesikhathi sengxoxombuzo. Okungaba ububi bokusebenzisa isiqophamazwi, ukuthi abanye abantu baba namazwi aphansi kakhulu. Lokhu kunganqotshwa ngokuthi kuphindwe amaphuzu emva kobuziweyo kube sengathi kucelwa incazelo.

Ngokuxoxisana sibala lonke ulwazi olutholakala kubantu okumele kuxoxwe nabo kanti kuzifaka zonke indlela ezingenhla, imiqulu yolwazi namaphephandaba nayo iyizindlela ezivamile ukusetshenziswa. Lezi zindlela zibhekene ngqo nomcwaningi kwazise uzifundela yena le mithombo kepha ukutholakala kwayo akuyona neze into elula kanti nolimi okubhalwa ngalo lusayingcosana kweminye imikhakha.

Ukukhalipha komcwaningi kubamba iqhaza ekukhethweni kwamasu njengoba la masu kumele ahambisane nobunjalo bocwaningo. Ukukhethwa kwala masu kulele kocwaningayo njengoba kunguye osebenzisa ukukhalipha kwakhe ukuwahlahlela kabanzi lapho ewaqhathanisa nohlobo kanye nendlela yocwaningo alwenzayo, singelushiye ulwazi asuke ephokophele ekulitholeni. Umcwaningi uzimisele ukusebenzisa izincwadi, izichazamazwi nemiqulu yolwazi, uma kukhona okuholela emaphephandabeni nawo uzowalunguza.

1.6.3 Indlela Yokubhekisisa Ulwazi (Pharadaymu)

UMLondo (2015:43) uthi, ulwazi luyinto evulelekile kulo mhlaba futhi ziningi izindlela abantu ababheka ngazo izinto ezahlukene. Nokho-ke uMLondo (2015:43) uqhuba athi, ulwazi alusiyona nje into ebekwe endaweni ethile la emhlabeni ukuze wonke umuntu aluthole kepha ulwazi lwakhiwa yizinto ezisemhlabeni futhi lwakhiwe yibona abantu ngendlela ababuka ngayo izinto ezisemhlabeni. Okuyinkinga olwazini ukuthi lusuka kuphi, lutholakale kanjani kanye nokuthi lungaqondakala kanjani nokusiholela kwipharadaymu. Igama elithi pharadaymu lidabuka kwisayensi yezilimi nokulapha lichaza uhlobomumo olwahlukene igama elingaba ilona ngokobubizo noma isenzo (Delport, *at e/*. 2005:40). Ipharadaymu ingumklamo olekelela abacwaningi ukubuka izinto

ezisemhlabeni ngendlela abafuna ukuzibheka ngayo kusho uMlondo (2015:43). UBarker (2003:312) ecashunwe kuMazibuko (2008:75) uyichaza kanje ipharadaymu:

A model or pattern containing a set of legitimated assumptions and design for collecting and interpreting data.

Okuhunyushwa kuthiwe:

Imodeli noma iphethini equkethe iqoqo lemicabangelo emiswe ngokufanele kanye nomklamo wokuqoqa nokuhumusha ulwazi.

Ahlukene kaningana impela wona amapharadaymu, singabala ebikezelayo, eqondayo, ekhululayo nehlukanisayo. Wonke la mapharadaymu achazwe kuMazibuko (2008:73) lapho ethi:

Namuhla kubonakala emaningi amapharadaymu. Abanye bathi uma kukhulunywa ngamapharadaymu kusuke kukhulunywa ngezinhlobo ezimbili ikhwalithethivu kanye nekhwantithethivu.

Uqhuba ngokuthi kubalulekile ukuthi kuchazwe ipharadaymu, nathi iyindlela yokwenza nokucabanga evezwa umsuka walokhu okucwaningwayo. UMazibuko (2008:73) lapho ecaphuna khona uMcKenna (2003:3) uthi amapharadaymu mane efakazelwa uLather (1991) ewabala ethi; ebikezelayo (*positivist*), eqondayo (*interpretive/hermeneutics*), ekhululayo (*emancipate/critical*) nehlukanisayo (*post-structural/post-colonial*).

UMcKenna (2003) ecashunwe kuMazibuko (2008:74) ubeka kanje ngepharadaymu ebikezelayo:

Le pharadaymu uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology*), ithi iqiniso likhona futhi lingakalwa bese lihlungwa ngumcwaningi. Uma siyibuka ngeso lolwazi lwalelo qiniso (*epistemology*), ithi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Le pharadaymu ifuna ube nomcabango ongafakazelwanga okufanele uhlolwe ekugcineni.

Kanti uKaboub (2002) ecashunwe kuye uMazibuko (2008:74) ephawula ngepharadaymu eqondisayo yena uthi:

Ngokwale pharadaymu kukhona ukuhlobana okukhona phakathi kwabantu kanye nomphakathi abaphila kuwo. Abantu bayingxenye yomphakathi futhi

bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi. Le pharadaymu igcizelela ukubaluleka kolimi ukunika izincazelo.

Uqhuba athi uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso liyakhiwa ngokuxhumana kwabantu. Uma siyibuka ngeso lolwazi lwalelo qiniso, ithi njengoba iqiniso lakhiwa umphakathi, thina okwethu ukuthi siqonde ukuthi abantu balimela kanjani iqiniso ikakhulukazi ngolimi lwabo.

UMcKenna (2003) kuMazibuko (2008:76) usihlinzeka ngepharadaymu ehlukanisayo nayichaza kanje:

Le pharadaymu uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology*), ithi iqiniso alaziwa. Ibuza umbuzo wokuthi konje likhona yini iqiniso? Uma likhona lakhiwa yini noma lakheka kanjani? Le pharadaymu ayikuvumi ukuba khona kombala, uma ingafaniswa nawo yayingaba nsundu.

Lona iqiniso alivamile ukuvunywa iwona wonke umuntu kanti akulula ukuphikisa umuntu ungenazo izizathu eziphathekayo. Ngaleyo ndlela ubuqiniso abubhekisiswa ngala mapharadaymu kuphela nokusikhomba kule ekhululayo, ichazwa uMazibuko (2008:76) lapho ethi:

Le pharadaymu uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology*), ithi iqiniso liyakhiwa njengoba kwenza ipharadaymu eqondayo, kodwa lena ekhululayo ithi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo ashoshozela ukungalingani. Ngokolwazi lweqiniso (*epistemology*), le pharadaymu izama ukuthi siqonde okwakhiwa ngumphakathi ngezimpawu ezithile kodwa siqonde futhi ulwazi lwepharadaymu engumakhonya, luyathuthukiswa bese kuthi olunye ulwazi luhlale lungaziwa noma lufiphale. Uma ibukwa ngokwesobuqiniso lezindlela zokuqoqa ulwazi ifuna usebenzise izingxoxo, uhlale.

Njengoba sekushiwo lokhu, sekusezandleni zomcwaningi ukuthi ubheka buphi ubuqiniso nokuthi ulwazi asebenza ngalo luzomukhanyisela ukuthi iyiphi eqonde ngqo ocwaningweni. Ngamafuphi, umcwaningi unenhloso yokusebenzisa ekhanyisayo ngoba unemibuzo mayelana naloku okungathi kuyilo iqiniso ngakho uzozama ukuhlaziya ulwazi olusemcabangweni ukuze athole ukuthi luyilo yini iqiniso nokuthi lakheke kanjani.

1.6.4 Indlela Yokuqhuba Ucwango Eqokiwe

Kulolu cwaningo umcwaningi ukhethe ukusebenzisa ulwazi olusezincwadini noma emiqulwini yolwazi ngoba ucwaningo lumayelana nokuhlaziywa kwamanoveli nokusho ukuthi kuhlaziywa imibhalo nje qha. Leli lisu lizosetshenziswa ngaphansi kwendlela yekhwalithethivu njengoba ucwaningo lungasebenzisi izinombolo futhi lingaxubanga. Ukusetshenziswa kwaleli lisu kulandela ukuthi ulwazi oludingekayo lukhona ezincwadini.

Lokhu umcwaningi uzokwenza ngokubuyekeza ukwethiwa kwamagama emanovelini amathathu: **Amasokisi (2001)** nguC.S. Zimema, **Ngizigwaze Ngowami (2009)** nguN. Mavundla nethi **Ngiyabonga (2006)** nguZ.H Langa. La manoveli akhethwe ngokubheka isimo senhlalo esahlukene kuwona womathathu nokuthi izigameko zibhekene nabalingiswa bobulili obahlukene futhi emazingeni angafani empilo njengoba impilo ibaveza besezindaweni ezingafani. Isizathu sokuthatha angale konyakwa wezi-2000 ukuthi umcwaningi ufuna lawo abhalwe sezizinzile lezi zinguquko kwezepolitiki njengokusho kukaNgubane noThabethe (2013:4) lapho bethi zangena kahle ngonyaka we-1994. Nokho-ke ukuthola ulwazi akuwona neze umsebenzi olula kepha amanoveli amathathu abhalwa ngemuva kowezi-2000 ahlaziywa kulandelwa injulalwazi nemibuzo okuyikho okuzolekelela ekuthungweni kocwaningo. Umcwaningi uxhuma ipharadaymu ehlukanisayo njengoba ulwazi lusemicabangweni kanti ludinga ukuhlolwa ekugcineni ukuze kuzanywe ukuthola iqiniso nokuthi liyilo ngempela na?

1.7. Izingqinamba Zocwaningo

Ukuqaliswa nokufezekiswa kwezidingo zocwaningo akuvamile ukuba yinto elula kanti ngokunjalo nokuthola ulwazi olufanele nakho kunezakhona izaba. Umcwaningi uthole ukuthi kunzinyana ukuthola izincwadi ezikhuluma ngokuqanjwa kwabalingiswa emibhalweni nakuba lo mkhakha we-Onomastiki ukhula ngokuphazima kweso nje. Lesi isihlava esihlasele kulesi sizukulwane esikhona manje, kugcinwa ngokubhalwa amaphepha okufezekiswa kweziqu lezi zizukulwane ezisuke zizenza. Imitapo yolwazi nayo ayikusukumele neze ubukhona bezincwadi ezibhaliwe zakamuva, uma uqabuke wayithola incwadi kuba eyasendulo ingasakulungele ukusetshenziswa ocwaningweni lwakamuva. Lokhu kuholele ekutheni kusebenze ama-athikhili ngoba wona maningi yize-ke iningi lawo libhalwe ngolokucela isinkwa ulimi.

1.8. Umklamo Wocwaningo

Lolu cwanningo luzogxila emanovelini amathathu abhalwe ngemuva konyaka wezi-2001 abhale ababhali abehlukile, lubheka amagama ethiwa abalingiswa. La manoveli azihloko zithi: *Ngizigwaze ngowami* (Mavundla, 2009), *Amasokisi* (Zimema, 2001) nethi *Ngiyabonga* (Langa, 2006). Lokhu luzokubheka ngokubandakanya iminxa eyahlukene yokubuyekeza ukwethiwa kwamagama esingabala kuyo uhlobo lwamagama ngokwesikhathi ethiwa ngaso, luphinde lubheke ubudlelwano begama empilweni yomlingiswa singeyishiye-ke incazelo enanyatheliswe egameni. Lolu cwanningo lugxila ekubhekeni okubalulwe ngenhla kodwa lubheka ukuthi ababhali bayahambisana yini nohlobo lwamagama lwesikhathi ababhale ngaso amanoveli abo bese luhlaziya izincazelo ezinyatheliswe encazelweni yegama ngalinye. Lokhu lukwenziwa ngokusebenzisa izinjulawazi ezimbili, eye-onomastiki yenhlalo neye-onomastiki yemibhalo. Imibuzo nezinhloso zocwaningo zibe seziphenduleka lapho kuhlaziywa khona ulwazi etholakele.

1.9. Ukuhlelwa Kwezahluke Zocwaningo

Umcwanningi unenkolelo yokuthi wonke umsebenzi ufanelwe ukuba nezingxeny eziqoka, kulo msebenzi uzokhanyisa uhlelo locwaningo lonke ngokuhlala okuzobe kungaphansi kwesahluko ngasinye. Isahluko sokuqala siyisingeniso okanye isethulo socwaningo lonke, sakhiwe ilezi zihlokwana: isingeniso esichaza ngokuzokwenziwa kulesi sahluko, umgogodla wocwaningo lapho kwethulwa khona ulwazi ngamagama nemvelaphi yawo, inhloso yocwaningo lapho umcwanningi eveza isizathu sakhe sokwenza ucwaningo nokuthi kungalindelwani kulolu cwanningo, umcwanningi uphinda athule izinhloso zocwaningo eziyaye zihambisane nemibuzo ezophendulwa ucwaningo nokuyiyona into elawula ucwaningo, izindlela zokuqhuba ucwaningo lapho ehlanganisa khona izindlela zokuqoqa namasu okuqoqa ulwazi nokulapho kugagulwa khona indlela ezosetshenziswa, uphinda ethule izindlela zokubhekisisa ulwazi nezolekelela ukuba kubelula ukuthola ulwazi olunoju, izingqinamba zocwaningo lapho eveza khona ubunzima obukhona obumelelene nokuqhutshwa kwalolu cwanningo, umklamo wocwaningo kulapho kwethulwa inhlosongqangi yocwaningo njengoba ubheka lapho ucwaningo oluzogxila khona, ukuhlelwa kwezahluke zocwaningo lapho kwendlalwa

khona umumo wocwaningo lonke ngokwezahluco bese kuvalwa ngesiphetho nokulapho kufingqwa khona isahluko.

Isahluko sesibili asidle ngazihlokwana kepha sithe ukwenaba ngoba siqukethe izihlokwana ezenabile futhi ezinomthanyana wolwazi. Lesi sahluko siqukethe isingeniso esichaza kabanzi ngokuzodingidwa kulesi sahluko, izinjulalwazi umcwaningi azothunga ngazo ucwaningo lwakhe ukuze izwakale into azama ukuyicwaninga, siphinde siqukathe ukubuyekwezwa kwemibhalo nokulapho kuvela khona ukuthi ezinye izinjulabucopho zithini zona ngalowo mukhakha othathwe umcwaningi kanti lesi sihlokwana sikhanyisa kahle umsuka wenkuthazo yocwaningo ethe yafikela umcwaningi, sivale ngesiphetho njengalokhu zonke izahluko zisidinga isifinyezo salokhu okutholakala kuleso naleso sahluko.

Isahluko sesithathu, singenisa ngokwenaba ukuthi isahluko esikuso sidingidani kanti lesi sahluko sigxile ekuvezeni amagama ethiwe abalingiswa emanovelini umcwaningi awakhethile ukuthi uwasebenzisa ukufakazela okumkhuthazile ukuba enze lolu cwaningo. Kube sekukhanyiswa nezincacelo ezinanyatheliswe egameni ukuze lichaze okuthile kanye nokuhambisana kwalo nowethiwe lona, kuhlaziywe uhlobo lwagama liqhathaniswe nenkathi elilethwe ngayo bese kubhekwa ukuthi ngabe umbhali uhambisanile yini nohlobo lwamagama ethiwa ngaleso sikhathi abhala ngaso inoveli yakhe, kube sekuphethwa njengoba kubaluliwe ngenhla ukuthi isahluko ngasinye siyafingqwa ekugcineni.

Isahluko sesine, sona singesokugcina kanti naso singenisa ngaso isingeniso esindlala ukuthi lesi sahluko siyisiphetho socwaningo kepha sifingqa imiphumela kanye neziphakamiso ezivukela umcwaningi. Siyovala ngaso-ke isiphetho esicishe sengamele ukuphethwa kocwaningo lonke.

1.10. Isiphetho

Lesi sahluko siyisethulo socwaningo, lapho sethulelwa khona izihlokwana ezichaza kabanzi ngocwaningo. Umcwaningi wethula umumo wocwaningo, indlela oluqhutshwe ngayo ucwaningo namasu aqokwa ekuhlwayeni ulwazi oludingekayo ukuze luthungwe ngempumelole ucwaningo. Uphinda akhanyise mayelana namanoveli akhethiwe

ngaphansi komklamo wocwaningo. Imibuzo nezinhloso kona ukuchazile kanti uwuvezile nomsuka walo mkhakha. Uhlelo locwaningo luchaziwe kwazise lesi sahluko sinika umumo wocwaningo. Le ndinyana iyisiphetho salesi sahluko. Isahluko sesibili siyalandela kanti siqukethe izingxenye ezimbili ezibalulekile; injulawazi nemibhalo esike yabhalwa.

ISAHLUKO SESIBILI

2. UKUBUYEKEZWA KWEMIBHALO NENJULALWAZI

2.1. Isingeniso

Isizinda solwazi okusukelwa kulo sibalulekile kanti sisiza ekulawuleni abacwaningi ngokubacobelela ngolwazi lwalokho osekucwaningiwe. Ucwangingo luthungeka kahle ngenjulalwazi efakazela ucwangingo bese yeseka amaphuzu omcwaningi. Esahlukweni esandulela lesi sethulelwe umumo wocwangingo lonkana nezihlokwana ezimqoka ekutheni lolu cwangingo lube yimpumelelo. Lesi sahluko sethula ukubuyekezwa kwemibhalo esike yabhalwa nezinjulalwazi ezisetshenziswe ukuthunga lolu cwangingo. Ngokungangabazi lesi sahluko sisemqoka kakhulu njengoba sihlinzeka ngolwazi oselukhona nenjulalwazi ethunga ucwangingo ngenhloso yokufinyelela esigabeni lapho kuyofezeka izinhloso zocwangingo kanti nemibuzo iyophenduleka khona lapho.

2.2. Ukubuyekezwa Kwemibhalo

Osekubhaliwe kusicobelela ngolwazi osekucwaningiwe ngalo nemiphumela yalolo cwangingo, kanti futhi kusitshela kabanzi ngomkhakha ucwangingo olwenziwa ngaphasi kwawo. Nokho-ke umlando uba yingxenye yokubuyekezwa kwemibhalo nokulapho kuvela khona isikhala umcwaningi ahlose ukusivala ngocwangingo. Ziningi izinhlobo zocwangingo kanye nemikhakha lezi zinhlobo eziphuma kuyo kepha ngokulandela lesi sahluko uyacacelwa ukuthi iwona muphi umkhakha lo. UNgubane (2013:166) uveza ukuthi igama liqukethe ubuntu kanye nobunjalo bakhe lowo owethiwe lelo gama: *I am because they are, they are because I am*. Igama elithi Onomastiki lisuselwe olimini lwesi-Grikhi lapho lichaza igama ngakho-ke i-Onomastiki isifundo sesayensi esengamele ukwethiwa kwamagama alo lonke uhlobo kanye nemvelaphi yawo. U-Algeo (1992); no-Van Dalen-Oskam (2002) becashunwe kuMathonsi noRapeane-Mathonsi (2013:79) bayichaza kanje i-Onomastiki:

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

Okuhunyushwa kuthiwe:

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

Lo mkhakha awumudala kakhulu, unamagatsha amane okugxilwa kuwona kakhulu eNingizimu Afrika esingabala kuwo ithophonimi, anthroponemi kanye ne-onomastiki yemibhalo.

Ukwethiwa igama kuyinto enkulu yize izizwe noma izinhlanga zikubuyekeza ngendlela engafani. Babodwa abathi igama liqukethe umqondo nobunjalo bento ngenkathi abanye bethi limele ukuqamba nje. Ngokusho kukaMoyo (2009:98) ecashunwe uDlamini (2015:32) 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. NgokukaNgubane (2013:166):

An act of naming is not only the concern of the immediate family. The extended family and the community also play their part – naming is a communal exercise.

Okuhunyushwa kuthiwe:

Ukwetha akukhathelele umndeni wodwa kepha umndeni wonkana kanye nomphakathi babamba iqhaza ekwethiweni kwamagama: Ukwethiwa kwamagama kungumsebenzi ovamile emphakathini.

Ukwetha njengoba kuveziwe ngenhla akuyona nje into emane isuselwe ekhanda okanye emoyeni. Nokho-ke igama alethiwa ngenhloso yokufeza umsebenzi wokwahlukanisa abantu nje qha, kepha aba nobudlelwano nalokhu akuchazayo. ENingizimu Afrika igama liqukethe izinto ezithile ezihambisana nokwethiwa kwalo.

Nokho-ke ezinye izingxenye zomhlaba ziwabuka ngokuhlukile amagama njengoba uCabral (2008:40) ocwaningweni lwakhe yena uthole ukuthi amagama abantu abangamaHindu abonakala esebenza ngendlela efanayo namagama abantu abangamaPortuguese, 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*. Ngakho-ke amagama ayahlukanisa kodwa futhi avumele ukubamba iqhaza elikhulu ngendlela yokubandakanya amasiko. UTooker (1984:8) uchazwa wuDlamini (2015:32) ngokuthi ocwaningweni lakhe uthole ukuthi abantu abaningi maphakathi neBrazil bezwa umthwalo wegama kanye nobudlelwane benhlalo unzima kakhulu kumntwana osemncane. Umntwana omncane akanamandla kanti futhi angagula noma afe uma esindwa igama, ngakho bangetha kuphela umntwana uma eseqine ngokwanele ukuthi usengaba negama.

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

Amagama asitshela okuthize njengoba kusho u-Alford (1988:15) ecashunwe uMyeza (2013:2) esho ukuthi lisihlinzeka ngencazelo ehlonza ubunjalo bomhlaba ngalokho okwethiwe ngalo. UKoopman (2013:61) uveza imigogodla emine ebalulekile yokwethiwa kwegama yize begxile emagameni abantu kodwa le migogodla ibalulekile kuzo zonke izinhlobo zokwethiwa kwamagama. Amagama, ilokho okwethiwayo, umethi noma umqambi kanye nesizathu nohlobo lokwetha. UKoopman (2013:63) uqhuba

ngokucaphuna uKunene (1981:xxxv) lapho ekhuluma ngephuzu lobudlelwano obusegameni kanye nendlela elisebenza ngayo, ngamanye amazwi igama lethiwa ngenhloso yokuthi lifeze okuthile esingabala kukho izifiso, umlando, kanye nesimo:

Names... have a close relationship to the meaning of their functions. This is common in the Zulu tradition where the meaning of a name is often an expression of a wish that an individual will meet an ideal. Names are thus more than labels; they are in themselves part of the socialisation process.

Okuhunyushwa kuthiwe:

Amagama... anobudlelwano obunzulu nencazelo yakuqondile. Lokhu kujwayelekile kusikompilo lwamaZulu lapho yegama ike ibe umyalelo wesifiso sokuthi umuntu uzosifeza. Amagama nembala angaphezulu nje kwebizo lento; empeleni wona ayingxenye yenqubo yosikompilo lomphakathi.

Ngakho igama lichaza umuntu nento ayiyo noma okumele ayifeze okanye impilo okumele noma alindeleke ukuba ayiphile. UNdlovu (2011:142) yena uveza kakhulu amaNdebele ukuthi igama aletha elisusela emlandweni wawo. Umcwaningi ubona kukuhle akuveze ukuthi ulimi lwakithi lukuqukethe konke lokhu okubalwe lapha, njengoba esho nje uNdlovu (2011:141):

Language is an important tool in understanding of a people; it tells their culture and history, their association with each other and with other people. The names that people give to things and phenomena can be clues to the history of the name givers or aspects of world history.

Okuhunyushwa kuthiwe:

Ulimi luyithuluzi elibalulekile ekutheni uqonde abantu; lusitshela ngemvelaphi kanye nosiko labo, luyisihlanganisi sabo nabanye kanye nabanye abantu. Amagama lawo abantu abetha ngawo izinto nalokho asebeke bahlangabezana nakho aveza umqondo womlando wabethi bamagama noma umlando wamazwibela omhlaba.

Ulimi lwabomdabu lungumgogodla wesiko lokwetha njengoba echaza uNdlovu ngenhla.

Ukwengeza, ngokwase-Afrika igama lisho lukhulu kuye ngokuthi iluphi uhlanga olucwaningwayo kepha ubunjalo bomuntu buyavela egameni ethiwa lona. UKoopman (2013:62) ucaphuna u-Onukawa (1998) ethi:

An indigenous African name on the whole personifies the individual, tells some story about the parents or the family of the bearers, and in a more general sense points to the values of the society in which the individual is born.

Okuhunyushwa kuthiwe:

Igama liveza ubuntu bomuntu ngokwezilimi zabomdabu e-Afrika, lixoxa indaba ngomndeni noma abazali bowethiwe kanti ngokuvamile linika umqondo ngobunjalo bomphakathi azalelwa kuwo.

Uqhuba athi amagama awasebenzi emoyeni kepha emiphakathini, ngakho anokuxhumana nemiphakathi amagama ethiwa abantu.

Ucwaningo olwenziwe ngesihloko esikhuluma ngokwethiwa kwamagama abantu e-Afrika luveza ukuthi noma ubuciko bokwethiwa kwamagama bugcinwa cishe kube izizwe zonke jikelele, kodwa kubonakala sengathi ezwenikazi lase-Afrika lobu buciko baziswa ngokwedlulele (Thipa, 1984, Ngubane 2002, Neethling, 2007, Makondo, 2009). Lokhu kwenziwa ukuthi kweminye imiphakathi yase-Afrika njengakumaZulu igama elethiwa umuntu alisebenzi kuphela ukwehlukana umuntu kwabanye, kodwa livamise ukuhambisana nezehlo futhi liveze nemizwa ehambisana nokuzalwa kwalowo muntu owethiwe igama.

Ngokwamasiko ase-Afrika umuntu usuke engaphelele kahle uma engenalo igama (Hadebe, 2002:7). Kubalulekile ukunaka ukuphawula kukaFinnegan (1970: 476) lapho echaza khona ngobunjalo bokwethiwa kwamagama yimiphakathi yase-Afrika. Uchaza athi ezinye zezinto ezimangazayo ngokwethiwa kwamagama kule miphakathi yilezi:

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

Kunababhali abaningi abenze ucwaningo oluveza ngokusobala lezi zinto eziphawulwe nguFinnegan ngenhla uma kwethiwa amagama ezwenikazi lase-Afrika, le ngxenye elandelayo izobika kafushane umsebenzi walaba bacwaningi.

UYanga (1978:20), ungomunye wezingqalabutho zezifundiswa ezibhale ngalesi sihloko e-Afrika. Ucwaningo lukaYanga lwalubuka ukuhlobana phakathi komkhakha wocwaningo zilimi lwezenhlalo kanye nokuhlelwa kolimi, egxile eqhazeni elibanjwe wukwethiwa kwamagama ukuthuthukisa umlando ezweni laseZaire. Uchaza athi amagama ethiwe abantu awazona nje izitembu ezisuke zinamathelisiwe ukwehlukana umuntu komunye, kodwa asebenza ukukhombisa ukuthi ulimi lusetshenziswa kanjani ukuveza isimo senhlalo yomphakathi. Uyasikhanyisela kulolu cwano ukuthi amagama aveza ubunjalo besimo sobudlelwano phakathi kwemindeni. Awagcini ngokwenza lokhu kuphela, kodwa futhi uYanga ubeka ukuthi amagama ethiwe, abamba iqhaza lokuveza izinguquko ezenzekile esimweni senhlalo kanjalo nokuveza izigigaba ezenzeke emphakathini. Uphetha ngokuchaza ukuthi uhlelo lokwethiwa kwamagama ezweni laseZaire lukhanyisa kabanzi ngomlando, amasiko, kanye nezigigaba ezenzekile ezithinta ezenhlalo nezombusazwe.

UStewart (1996:32) naye ungomunye wezifundiswa ezibhale kakhulu ngokwethiwa kwamagama emazweni akhele i-Afrika. Echaza ngokwethiwa kwamagama esizweni samaYoruba esiyingxenye yezizwana ezakhele izwe laseNayijeriya, ubika ukuthi lesi sizwe siqale sihlale ukuthi ngabe sinjani isimo sezinto ngesikhathi sokufika komntwana andukuba ethiwe igama. Bani abalandela inkolo yamaSulumane kuleli zwe elidume ngokuba nesibalo sabantu esikhulu ukwedlula wonke amanye ezwenikazi lase-Afrika. UStewart ubika ukuthi nabazali abangabalandeli benkolo yamaSulumane bancika kakhulu enkambisweni yokwetha amagama elandelwa amaSulumane. Kunezinsuku ezibekiwe zokwethiwa kwabantwana ngoba akholelwa ekuthini izinsuku ezithize zisho inhlanhla ebulilini obuthile. Ngaleyony ndlela abantwana besilisa bethiwa ngosuku lwesikhombisa umntwana efikile emhlabeni. Kuba umcimbi omkhulu lo lapho abazali nabadala emndemini kuyibona abaqhamuka negama.

Indlela yokwetha amagama ezizweni zase-Afrika ithi ayifane. Njengoba nesizwe sama-Ishan sikuqaphela ukuthi igama elethiwa umntwana linomyalezo eliwedlulisayo emndenini, noma emphakathini futhi akuvamile ukuba umntwana aqanjwe ngegama elifana nelomunye. Eqhubeka nokuchaza uStewart (1996:4-5) ngezindlela ezivame ukulandelwa lapho kwethiwa amagama abantwana ezizweni zase-Afrika ubeka kanje:

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

Okuhunyushwa kuthiwe:

Isiko elivamile emiphakathini eminingi yase-Afrika ilelo lokwethiwa kwezingane ngosuku ezalwe ngalo... nangesikhathi sosuku ezalwe ngaso noma isikhathi sonyaka. Izingane ezizalwe ngezinkathi zokuhwebisa, ezemicimbi emikhulu okanye amaholidi ezenkolo zethiwa amagama ahlonza lezo zinkathi ezisempoka.

Kuyiqiniso ke lokhu okushiwo nguStewart (1996:4-5) lapha, ukuthi kuyinto ejwayelekile ukuba abantwana bethiwe kususelwa emagameni ezinsuku, emicimbi noma ezikhathi zonyaka abazalwe ngazo. Kanjalo futhi kuyenzeka amagama ahlotshaniswe nemikhosi yezenkolo ethile noma nje imikhosi yesizwe ebalulekile. Wenza izibonelo ngamazwe afana no –Angola, Nigeria ne-Ethopia. Ubika ukuthi ziyatholakala izibonelo zamagama ethiwe ngale ndlela kulawa mazwe. Isibonelo yigama elijwayelekile emiphakathini elandela inkolo yobuSulumane yigama elithi “Haji”. Leli gama lincikene kakhulu nomkhosi omkhulu wamaSulumane owenziwa ngenyanga engcwele yamaSulumani uRamadaan. Kuyakhanya ukuthi uhlobo lwamagama ethiwe luvama ukuba yinkomba yokuthi umuntu ungowasiphi isizwe futhi ulandela yiphi inkolo.

Imithelela yezepolitiki igunyaza noma ibophezela ukusetshenziswa kwamagama athize (Ngubane & Thabethe, 2008). Kuyehluka ngezikhathi izwe eladlula kuzo esingabala kuzo ubandlululo, ukuthunjwa abathumbimazwe, inkululeko kanye nemileniyamu. Emibhalweni kwethiwa abalingiswa ngoba kulandelwa i-Onomastikhi yemibhalo ukufezekisa impilo yalabo abaphila embhalweni ukuze ukholakale. U-Avarez-Altman (1981:1) uthi:

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

Okuhunyushwa kuthiwe:

I-onomastikhi yemibhalo ibalulekile emibhalweni ngoba izingcithabuchopho zinaka kakhulu ukubaluleka kwamagama kwidrama, izinkondlo, inoveli, izinganekwane kuhlangukaniwa amagama ezindawo, abalingiswa kwindikimba, isakhiwo nakweminye imicabango emibhalweni.

U-Avarez-Altman (1973) ukubeka ngokusobala ukuthi ukuqanjwa kwamagama ngokuyikho kuletha indikimba yombhalo. E-Afrika umehluko ukhona ekwethiweni kwamagama kepha igama lihlonishwa ngokucishe kufane. UMBiti (1990:115) uthi:

Cishe onke amagama ase-Afrika anencazelo egxilise 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.

UButler (2010:9) uthi noma ngabe amagama abalingiswa angabuyekezwa noma ngeke abuyekwezwa sikanye namagama jikelele, ubudlelwane buyabakhona nxazonke okanye nhlangothi zombili. UButler (2010:9) uqhuba athi:

This 'severe division' implies that literary names are distinct from contemporary names but, in contrast, this dissertation argues that although the skills and tactics required for the successful analysis of both differ, the two are closely related and are in fact two branches of onomastic enquiry.

Okuhunyushwa kuthiwe:

Lolu 'qhekeko olukhulu' lusho ukuthi amagama abalingiswa ahlukile kunamagama jikelele kepha, ngokuphisana nalokhu, lolu cwaningo luthi yize ubuciko namacebo adingekayo ukuhlaziya ngempumelelo kwahlukile, lezi nhlobo zihlobene kakhulu, empeleni zombili zingamagatsha e-onomastikhi.

Lokhu okushiwo uButler (2010:9) kungenye yezimbangela zocwaningo ngoba abalingiswa kulindeleka ukuthi bawaphile amagama abethiwe wona ukuze kufezekiswe inhloso ngqangi yomyalezo wombhalo.

Akubona bonke abantu esibabona ngamehlo enyama kepha kunalaba abaqhuba indaba ebhaliwe, nabachazwa nguMeso (2004:18) ethi:

The people in a novel are referred to as characters. They are assessed on the basis of what the author tells us about them and basis of what they do and say.

Okuhunyushwa kuthiwe:

Abantu emanovelini babizwa ngabalingiswa. Bahlolwa ngalokho umbhali asitshela khona ngabo ngokubheka abakwenzayo nabakushoyo.

Uqhuba ngokusichazisela kabanzi ngobulingiswa nezinhlobo zakhona ekuqondanise nokushiwo umbhali. Nokho-ke ubalulekile umlingiswa kunoma imuphi umbhalo, lokhu kuchazwa uZulu (1999:294) uma ethi:

Characterisation and plot are closely related in the sense that character's actions determine the line of action. Characters are people depicted in writing.

Okuhunyushwa kuthiwe:

Ukulingisa nombhalo kuhlobene kakhulu ngendlela yokuthi izenzo zomlingisi zihlonza izigameko zendaba. Abalingiswa abantu abaphila embhalweni.

UZulu (1999) uveza ukubaluleka komlingiswa endabeni nokuthi indaba iqhutshwa ubukhona bomlingiswa. Umbhali ukuthwele ngeqoma ukuthi umlingiswa ngamunye udinga ukuba negama ukuze abonakale ephila.

U-Ashley (1989:203) uthi:

Authors choose names consciously or unconsciously, with reason, some more or less carefully or deliberately than others.

Okuhunyushwa kuthiwe:

Ababhali bakhetha amagama ngokuqaphela noma ngokunganaki, ngenhloso, abanye ngokucophelela noma ngamabomu okunabanye.

Kuyo yonke into kukhona abantu abazenzela ngendlela yabo njengoba esho u-Ashley (1983) ngenhla kodwa okubalulekile ukuthi incazelo yegama elethiwe umlingiswa kumele ibonakale, lokhu kufakazelwa uHadebe (2002:1) uma ethi:

Kule mibhalo amagama abalingiswa abalulekile kakhulu ngoba yiwona aletha injongo yombhalo futhi aletha nencazelo ephelele ngomlingiswa lowo.

Lapho ukhuluma ngemibhalo eyahlukene naqhuba athi ukwetha abalingiswa kuyayikhulisa ingqondo yombhali ngoba kuyaqashelwa ukuthi umlingiswa uyalingandela yini igama ethiwe lona noma cha.

Kubalulekile ukuba umbhali aqaphele injulalwazi ye-Onomastikhi yemibhalo uma etha abalingiswa kanti kulolu cwaningo kuphakanyiswa injulalwazi ye-*descriptive*; echazwe UGottlob noRussell (1952) ngokuthi:

For every proper name there is some collection of descriptions associated with that name that constitute the meaning of that name.

Okuhunyushwa kuthiwe:

Ngokwalo lonke igama ngqo, kuneqoqo lezincazelo elimataniswe nalo, ezihlanganisa elikuchazayo lelo gama.

Bathi le njulalwazi ithi okuchazwa yigama kuyafana nalo ngoba incazelo igcwaliswa izaba ezihlonza lona uqobo igama.

Ngaphandle kokubeka sengathi kunemigomo elandelwayo uma kuzokwethiwa igama lomntwana, umcwaningi uyafisa ukuveza ukuthi izinguquko esimweni sokuphila sishintsha nendlela esenza izinto ngayo. Ukufakazela okungenhla uNgubane noThabethe (2013:6) bayakuveza ukuthi izinguquko kwezepolitiki nezombusazwe zinomthelela omkhulu lapho bebala ukungenelela kwabesifazane ekwethiweni kwezingane kanye nokungenelela kwamagama aqala ngonkamisa. Konke lokhu uNgubane noThabethe (2013:6) bakundlalela kanje:

During the colonial and apartheid period, naming practices changed to include English or colonial names and those foreign to the Zulu people.

Okuhunyushwa kuthiwe:

Ngesikhathi sobandlululo nesabathumbimazwe, ukwethiwa kwamagama kwabandakanya amagama esilungu noma awabathumbimazwe nangewona awomdabu kubantu abangaMazulu.

Kepha baqhuba ngokuveza ukufika kwenkululeko nayo abathi ifika nowayo umthelela. Wona bathi afika ngemuva konyaka we-1994 lapho okwaqubuka khona ukwetha. UDe Klerk noBosch (1995) kuNgubane noThabetha (2013:6) bathi umkhuba ovamile wokwetha ngegama olithandayo okanye elibizeka kamnandi.

UHadebe (2002) wethula ucwaningo oluthi alusondelane nalolu olusihloko sithi: *Ucwaningo olunzulu ngokuqanjwa kwabalingiswa nezindawokanye nemithelela yakho emibhalweni yesiZulu*, kepha wayegxile ekubhekeni ubudlelwane begama nomlingiswa owethiwe lona kanti lolu cwaningo luhlose ukubheka ukuthi ababhali bayakuqikelela yini lokho kanti bayalulandela yini uhlobo lokwetha olusuke lusebenza ngenkathi ababhala ngayo amanoveli abo. Umcwaningi ube esethi akacwaninge ukuthi ngabe emibhalweni ziyavela noma ababhali bayaziqikelela yini lezi zinto uma betha abalingiswa, nokuyinto imibhalo esibhaliwe ngamagama abalingiswa engakuvezi. Nakuba bekusho lokhu kodwa abakhohlwa ukuthi incazelo yegama ibalulekile, lokhu uNgubane noThabetha (2013:6-7) bakuchaza kanje:

The names in this category tend to portray contesting identities. They certainly reveal that a certain level of consciousness of an African identity exists.

Okuhunyushwa kuthiwe:

Amagama akulesi sigaba aveza ubunjalo babantu obuphikisanayo. Akhanyisa ngokusobala izinga lokuqikelelwa kobukhona bobunjalo boMu-Afrika.

Lokhu kubeka umcwaningi ethubeni lokuthi izincazelo zamagama abalingiswa azibheke ukuthi zisakuveza yini lokhu umlingiswa ayikho.

2.3. Injulalwazi Ezosetshenziswa

Ucwaningo njengombhalo wesikhungo okuhloswe ngawo ukuveza ubuqiniso obuthize ngento ethile udinga ukwesekwa ngayo yonke indlela ukuze ukholakale. Lokhu uNdimande (2001:19) ukufakazela ngokuthi injulalwazi ingachazwa njengombono womuntu ongathathwa usetshenziswe ukuze kwesekwe ubuqiniso bolwazi olwethulwe ngocwaningo. Ukwethiwa kwegama kubantu kuthulelwa isigqoko, yize amagama

engabalulekile ngokufana kuzo zonke izinhlanga ngokusho kukaSuzman (1994) kuMhlongo (2017:1). Kukho konke lokho uKhuboni (2003:19) uthi:

Naming is so important that there is nothing known in this world without a name regardless of whether it is concrete or abstract.

Okuhunyushwa kuthiwe:

Ukwetha amagama kubaluleke kakhulu ngoba ayikho into ekhona kulo mhlaba engenalo igama, akukhathalelekile ukuthi iyabonakala noma kayibonakali.

Umcwaningi ukuthwele ngeqoma ukuthi izinto zeseqwa ngenjulalwazi, ngakho lana usivezela injulalwazi ezosetshenziswa kulolu cwaningo.

Le ndima ibalulekile ngoba iqukethe injulalwazi ezosebenza uma sekuhlaziywa ulwazi kucwaningo. Injulalwazi kungaba imibono noma inkolelo equkethe izindlela zokuveza ubunjalo bento. Kulolu cwaningo umcwaningi ukhethe ukuveza izinhlobo ezimbili zezinjulalwazi esingabala kuzo eye-onomastiki yemibhalo neye-onomastiki yenhlalo. U-Altman (1973) ecashunwe kuHadebe (2002:18) uyichaza kanje injulalwazi ye-onomastiki yemibhalo:

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

Okuhunyushwa kuthiwe:

I-onomastiki yemibhalo iyagxeka ikakhulu nokulapho izifundiswa zizikhathaza ngamazinga okubaluleka kwamagama emidlalweni, ezinkondlweni, emibhalweni eqanjiwe nasezinganekwaneni. Lokhu kuhlenganisa amagama ezindawo, abalingiswa, izimpawu jikelele, njall., lapho ehlobana nendikimba, izakhiwo nezinye izibonelelo zemibhalo.

Kubalulekile ukuthi umfundi athole incazelo ephelile nenjongo yombhali ngegama alethile ngoba umbhali unamathelisa incazelo egameni. UHadebe (2002:18) uqhuba athi ukwethiwa kwamagama kusekela ukukhuphuka kwendikimba nokuvezwa kwesakhiwo emisebenzini yobuciko. Le njulalwazi engenhla uMathonsi noRapeane-Mathonsi

(2013:80) bathi igxila ekusetshenzisweni kwamagama nomsebenzi wamagama abalingiswa emibhalweni yobuciko.

Igama linezinkomba zokuthi liyalandeleka empilweni yowethiwe lona nokubandakanya umphakathi ahlala kuwo. Lokhu sikubona kule njulalwazi ezosetshenziswa umcwaningi ukunezela ekuhlaziyeni kwakhe. Umcwaningi uqoke ukusebenzisa i-onomastiki yenhlalo yona echazwa uNeethling (1998:59) ecashunwe kuHlongwa (2010:89) lapho esho kanje:

Names cannot be isolated from the study of societies in which those human beings live, nor from the study of their mental and emotional processes and their behavioral patterns. If a study involves the above, then it deals with socio-onomastics: the study of names, naming systems and naming patterns as they pertain to particular societies.

Okuhunyushwa kuthiwe:

Amagama awakwazi ukuhlukaniswa esifundweni semiphakathi nokulapho abantu behlala khona, noma esifundweni sokusetshenziswa kwemiqondo nemizwa kanye namaphethini okuziphatha. Uma isifundo sihlanganisa lokhu okungenhla, sisuke sisebenzisa i-onomastiki yenhlalo: isifundo samagama, izindlela nephethini yokwethiwa njengoba ebandakanya umphakathi.

Lena ikhomba ukuthi igama lethiwa umuntu ngaphandle kokubandakanya umphakathi kepha lixhumene nawo njengoba izenzo zabo zihlaziywa noma zisekwa umphakathi. Umcwaningi uqoke lezi zinsizakuhlaziya ukuqinisekisa ukuthi imibuzo yocwaningo iyaphenduleka.

2.4. Isiphetho

Lesi sahluko silandele isethulo socwaningo, besimayelana nokubuyekezwa kwemibhalo nezinjulalwazi zocwaningo. Ongoti babhalile ngokubaqquguzelile kepha kwakhona isikhala esihloswe ukuvalwa ngalolu cwaningo, lesi sahluko sibhekene nokuveza ukuthi ngabe yikuphi lokhu abakushoyo kanti siphinde sabandakanya izinjulalwazi ekuzothungwa ngazo lolu cwaningo.

Sihlelwe ngendlela evamile lesi sahluko, isingeniso senaba ngenhloso yesahluko bese kuba yiyo belu imibhalo ebuyekezwayo nenjulalwazi. Sikhanyise kabanzi umkhakha okwethiwa kwamagama nezinhlobo zamagama singezishiye izizathu zokwetha.

Umcwangingi wedlulela esahlukweni esilandelayo sona esigxile ekuhlaziyweni kolwazi okanye sithi ekuhlahlelweni amagama atholakele emanovelini amathathu ucwaningo oluwabhekisisayo.

Isahluko Sesithathu

3. Ukuvezwa Nokuhlaziywa Kolwazi Olutholakele

3.1 Isingeniso

Injongongqangi yokwenziwa kocwaningo kuba ukuthola isisombululo sokukade kuxakanise umcwaningi ngokusebenzisa injulalwazi ukuzama ukuhlahlela imibuzo ucwaningo oluhlose ukuyiphendula. Esahlukweni esandulela lesi kuveziwe ukuthi zimbili izinjulalwazi ezisetshenziswa lapha. Kulesi sahluko umcwaningi wethula ukucutshungulwa nokuhlaziywa kolwazi alutholile ngokumatanisa injulalwazi ngayinye nombuzo mayelana namagama asetshenziswe emanovelini aqokiwe. Lo msebenzi wenziwe kulandelwa i-onomastiki yemibhalo neyehlalo njengoba imayelana namagama ethiwe abalingiswa emanovelini nasemhlabeni jikelele. Ngokuphawula kuka-Oumeling (1991) ecushunwe kuKhuzwayo (2012:12) ethi:

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

Okuhunyushwa kuthiwe:

Amagama anobugugu kwinhlalompilo yabantu. Uma umuntu eshintsha noma esusa amagama ngokuthi afake amasha umphakathi ulahlekelwa futhi uyathinteka umsuka wawo.

Loku okushiwo ngenhla kuveza ukuthi igama linokuxhumana nomphakathi njengoba kufanele liveze ubugugu obuthize ukuze libenomqondo.

Ngokusho kwe-African Studies Center (2017) amagama abantwana ahlonza izinhloso nemizwa yemindeni abaphuma kuyo. Baqhuba bathi aveza izinkolelo kanti ahlobanisa izingane nemiphakathi eziphila kuyo. I- African Studies Center (2017) ithi:

Babies are named before they are born in Zulu. There is no naming ceremony in the culture, but only a ceremony called imbeleko to introduce the baby to the ancestors and to thank them and ask them to protect it.

Okuhunyushwa kuthiwe:

Abantwana bethiwa bengakazalwa kumaZulu. Alukho usiko lokwetha kodwa kunosiko lwembeleko lokwethula umtwana emathongeni bese kubongwa kuphinde kucelwa ukuba amuvikele.

Lesi sikhungo siveza nokuthi amagama ayethiwa nangokubuka isimo sezulu, esehlalo okanye isigameko noma umlando womndeni umtwana aphuma kuwo.

3.2 Uhlu Lwamagama Atholakala Emanovezlini Azohlaziywa

Ukubhalwa kwenoveli kuhlonda izizathu zokwakhiwa komphakathi ozoba nezinhlaka zonke ezidingekayo emiphakathini esiphila kuyona ukuze indaba izokholakala. Nakuba kunjalo izizathu sokunciphisa izinhlaka siphenjwa uhlelo lwendaba. Kulolu cwaningo kuhlaziywa amanoveli amathathu, kulokhu kuhlelwa amagama ngokohlobo lwawo ngoba kubalekelwa indida nokuphindeka kolwazi olulodwa. Kulesi sahlukwana kuvezwa amagama esewonke atholakala kula manoveli ahlaziywa umcwaningi. Kunamagama aqanjwa ngokobulili nokuveza ulimi lokuhlonipha esiZulwini njengoba abantu bengagagulwa ngamagama abo okuzalwa uma bengena esigabeni esithile. Nokho-ke amagama ayaba nokuthi ethiwe esuselwa kuziphi izizathu, singabala inkolo, izigaba zokukhula, isiko nokwethiwa ngesimo ozalwa ngaphasi kwaso.

3.2.1 Amagama Ayizibongo Ngokobulili Namandla

Abantu besilisa imvamisa ababizeki ngamagama abo asekhaya uma sebesezikhundleni ezithile kanti nokugcagcelwa nje kukodwa kubenza bahlonipheke ngakho kube nesidingo sokuba kugwenywe ukugagula igama lalowo muntu. Le ndima iqukethe amagama ethiwe abeselisa abangabanomzane nalabo abanezikhundla ezithile abanikwe zona nabesifazane. Ngakolunye uhlangothi sithola amagama ethiwe labo besifazane njengalokhu sebendile bayaye bethiwe amagama abazobizwa ngawo emzini nokulapho kuqala ukuhlonishwa kwabo.

Amagama Azibongo Kwabesifazane	Amagama Azibongo Kwabesilisa
MaNtuli	Mtshali/Hlabangane
MaNtombela	Mseleku
MaMfeka	Ngobese
MaMkhize	Ngiba
MaMndaweni	Matlakala
MaNkosi	Gumbi

	Ndelu
	Mthembu
	Bophela

Iqhaza elibanjwe ilamagama alolu hlobo emibhalweni ukuba abazali bezingane, ukwelapha, abakhongi, abaphathi ngokunjalo nokulawula izingane emphakathini abaphila kuyona.

3.2.2 Amagama Ethiwa Abantu Ngokwemisebenzi Yabo

Amagama atholakala kule ndima asuselwe ezikhundleni abalingiswa abanikwe zona. Imvamisa ahlonza indlela umlingiswa azoziphatha ngayo. Isibonelo kungaba uMkhokheli osuke engamele abantu abasha kanti umfundisi yena ufundisa ibandla ngalo belu izwi lenkosi.

Mkhokheli – igama lomphathi wabantu abasezingeni elithile esontweni

Mam’uMfundisi – igama likankosikazi kamfundisi

Nesi – igama lomuntu osebenza esibhedlela osesigabeni sobunesi

Dokotela - igama lomuntu osebenza esibhedlela osesigabeni sobudokotela

Mfundisi – igama lomholi webandla

La magama izincazelo zawo ziqukethe izincazelo ezibonakalayo empilweni yomlingiswa futhi akhanyisa ukubaluleka komlingiswa enovelini.

3.2.3 Amagama Anqanyulelwe/Afingqiwe

Leli gatshana liveza amagama ethiwe abalingiswa kodwa angavezwanga ngokuphelele kepha anqanyulelwe isitsotsi. Wona angafaniswa namagama asejwayelekile ekwethiweni ngoba amagama asuka kubazali eya ezinganeni zabo uma ziqala ukwethiwa igama.

Sipho (Siphesihle, Siphosenkosi...)

Thandi (Thandiwe, Thandinkosi...)

Mandla (Mandlenkosi, Mandlakayise...)

Thembi (Thembile, Thembisile...)

Lebo (Lebokang)

Bra Joe (Bhuti Joe)

Zodwa (Ntombizodwa)

Zethu (Ntombizethu)

La magama ayayikhanyisa impilo ephilwa umlingiswa eyixuba nendawo aphila kuyo ukuthi inomphakathi onjani. UNgubane (2000:30) ukhala ngokulahleka kwencazelo kula magama anqanyulelwayo nokho ababhali kungenzeka ukuba balandela imiphakathi abakhulele kuyo kwazise impilo yombhalo iyagqama ngokumataniseka nomphakathi.

3.2.4 Amagama Ethiwa Abantu Ajwayelekile

Lesi siqeshana sethula amagama ethiwa izingane jikelele kepha ethiwe umbhali ukuzama ukwenza abalingiswa baphile noma bakholakale. UNgubane (2000:30) uthi obaba okanye abesilisa asebekhulile ababenegunya lokwetha amagama. Ngakolunye uhlangothi uDlamini (2015:30) uveza omunye wababambiqhaza ephawula ngokuthi abesilisa abasenawo amandla ekwethiweni kwamagama ezingane ngoba sebevamide abesifazane ukuzimela.

Amagama abesifazane	Amagama Abesilisa
Thembile	Mlungisi
Nomusa	Mduduzi
Rose	Phinda
Thokozile	Dumisani
Ziningi	Ndoda
Nonhle	Mtholephi
Jabulile	Menzi
Qhamukile	
Mantombi	
Nelisiwe	
Zinhle	

Kula magama angenhla umbhali ubhekeke ukuba awathathe njengamagama awethe ngokulandela ujikelele nokuyoveza ukuthi ahambisana nezimo kanti ayamane nemindeni

nemiphathathi abalingiswa abaphila kuyo njengoba kuchaza uNgubane (2000:68) lapho ethi:

Ukwethiwa kwamagama kubantu abangamaZulu ngokwesiko kuhambisana nesimo esiba khona ngesikhathi umntwana esakhulelwe kanye nezinto ezenziwa umphakathi. Igama negama lisuke limayelana nalowo mndeni kanye nomphakathi.

Izincazelo ezinyatheliswe kula magama izona ezizohlolwa ubudlelwano bomlingiswa neqhaza lakhe enovelini kanti ziphinde zikhanyise ubudlelwano phakathi kwagama nempilo yomlingiswa, sekuyolandela injulalwazi lapho ithunga ubudlelwano obuzomatanisa isikhathi igama elisikhombayo.

3.3 Ukuhlaziywa Kwamagama Nakuqukethe.

Lolu cwaningo luqukethe amagama anhlobonhlobo avele emanovelini ahlukene. Le ngxenye yocwaningo ihlaziya ulwazi ngamagama aveziwe ngenhla ngokwahluka kwawo. Lapha sibala isiqeshana esihlaziya amagama ayizibongo, esinye samagama ngokwezikhundla bese anqanyulelwe ahlanganiswe nalawa ajwayelekile. Njengoba umcwaningi evezile esahlukweni esandulela lesi ukuthi izinjulalwazi ezizosebenza zimbili, okuzanywa ngazo ukuthunga izimpendulo zemibuzo lolu cwaningo oluhlose ukuyiphendula. Umcwaningi ukhekhe i-onomastiki yenhlalo echazwa uNeethling (1998) kuHlongwa (2010:89) kanje:

Names cannot be isolated from the study of societies in which those human beings live, nor from the study of their mental and emotional processes and their behavioral patterns. If a study involves the above, then it deals with socio-onomastics: the study of names, naming systems and naming patterns as they pertain to particular societies.

Okuhunyushwa kuthiwe:

Amagama awakwazi ukuhlukaniswa esifundweni semphakathi nokulapho abantu behlala khona, noma esifundweni sokusetshenziswa kwemiqondo nemizwa kanye namaphethini okuziphatha. Uma isifundo sihlanganisa lokhu okungenhla, sisuke sisebenzisa i-onomastiki yenhlalo: isifundo samagama, izindlela nephethini yokwethiwa njengoba ebandakanya umphakathi.

Wase engeza i-onomastiki yemibhalo yona echazwa u-Altman (1973) kuHadebe (2002:18) kanje:

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

Okuhunyushwa kuthiwe:

I-onomastiki yemibhalo iyagxeka ikakhulu nokulapho izifundiswa zizikhathaze ngamazinga okubaluleka kwamagama emidlalweni, ezinkondlweni, emibhalweni eqanjiwe nasezinganekwaneni. Lokhu kuhlenganisa amagama ezindawo, abalingiswa, izimpawu jikelele, njall., lapho ehlobana nendikimba, izakhiwo nezinye izibonelelo zemibhalo.

Umcwaningi uzama ukuphendula imibuzo emine eyimbangela yalolu cwaningo. Nokho ke le ngxenye izobheka ukuthi ngabe ababhali bayazilandela izinguquko ekwetheni? Amagama ahlobene yini nendaba? ukubheka ubudlelwane bamagama nabalingiswa nokuthi amagama ayaziveza yini lezi zinguqukokwetha? Kulesi sahluko umcwaningi udingida ukuxhumana njengoba ebalulile.

3.3.1 Ukuveza Nokukhanyisa Amagama Ayizibongo Nabethiwe Ngokomsebenzi.

La magama awanazincazelo ezitheni angaphoqelelwa kuzona ngaphandle kwezakhi zegama ezikhomba ubulili besifazane. Okuqaphelekayo ukuthi amagama ayizibongo ngokobulili namandla namagama ethiwa abantu ngokwemisebenzi yabo awanakubhekwa kangako ngoba akhomba izikhundla namazinga empilo qha kepha abethiwe wona balindeleke ukuba baphile uhlobo oluthile lwempilo kanti ahlonza ukuziphatha esikhathini esiningi. La magama ayizibongo achazwa uKoopman (2002:23) njengegama elikhomba ukubonga kanti elomndeni wonke. Uqhuba athi intombazane ezalelwe kulowo mndeni ibizwa ngalo uma isishadile lelo gama, isibonelo **uMaMkhize**. ULanga (2006:39) usivezela **uMam'umfundi** elandela igama amethe lona lapho eyala ingane ngomshado ethi:

Wabuya mntanami ngeke ubenamhlaba, uyoba yisilahlwa ngisho nasezulwini ngoba lithi izwi okuhlenganiswe nguNkulunkulu ngomoya oyingcwele kungehlukaniswe muntu.

Bese uZimema (2001:23) uveza izinseka **kuMaNtombela** lapho ethi:

UMaNtombela waphinda wakhombisa ukukhathazeka ngendlela ayesephuza ngayo uSipho. Wayesebona eseqala ukuba wumphuphe wotshwala.

UMavundla (2009:20) yena uveza ubukhosi nezinseka lapho enaba ngenkosi **uMtshali** nowakwakhe **uMaNtuli** lapho ethi:

Bathethisana ngale ndaba kwaze kwacaca ukuthi bazobambana ngezandla. Kwakungadlalwa ngempela kuNdabezitha umthetho kwakungumthetho kungashintshi. Kwaba umzuzu onzima impela lowo kuMaNtuli ngoba wayengafuni ukuphoxa uThoko wakhe.

Le nkulumo iveza umlingiswa ekuphila ukuba yinkosi kanti nomama uveza izinseka ngengane yakhe. Umbhali uvela ezilandela izinguquko kanti nabalingiswa bakhe bayahambelana nezinjulalwazi eziqokiwe ngoba bayakuveza ubudlelwane begama nabo kanye nomphakathi abaphila kuwo.

Lapha umcwaningi uveza iqhaza elibanjwe ilaba balingiswa nendlela abaxhumene ngayo namagama abethiwa wona kanti aphinde aveze ukuvumelana nezinjulalwazi ezithunga lolu cwaningo. Ngokomshado, owesifazane ushintshela esibongweni sowesilisa kodwa uyasigcina isibongo sakhe kodwa siphongozwa ngo-**Ma-** abizwe ngaso emzini, okusho ukuthi intombazane ezalwa kwaNgcobo mayigana iyobizwa ngo**MaNgcobo** emzini (Koopman, 2002:23).

3.3.2 Ukuchazwa Nokuhlaziywa Kwamagama Jikelele/Ajwayelekile.

Amagama alandelayo ahlanganisa amagama anqanyulelwe/afingqiwe namagama ethiwa abantu jikelele/ajwayelekile, wona-ke anezincazelo ezingafani kodwa azizochazwa ngesikhathi esisodwa. Kubalulekile ukuqaphela izaba zegama ukuze sifinyelele lapho esiphokophele khona. Umcwaningi ukuthwele ngeqoma ukuthi miningi imisuka yamagama ethiwa abantu njengoba uKoopman (2002:43) eveza esinye sezaba lapho ethi:

We can start here by looking at those names which refers to the actual birth itself. These references cannot be elucidated from the names, and we need to look at the reason given by mothers in explaining the choices of names.

Okuhunyushwa kuthiwe:

Singaqalisa ngokubheka amagama ahlonza ukubeletha uqobo lwakho. Lezi nkomba ngeke zicaciswe emagameni, kanti sidinga ukuthola izizathu ezinikwa omama ezichaza kabanzi izizathu zamagama abawakhethile.

Zingebalwe zonke kodwa uKoopman (2002) uyaziveza eziyisithupha.

Ngakolunye uhlangothi uGuma (2001:267) uphawula kanje ngalezi zaba:

The meaning attached to names by Basotho, plays a significant role in the definition of "personhood", because it is believed that a given name does not only serve as an identity but also determines the type of person the individual will be. Names are believed to have influence on the character of the bearer.

Okuhunyushwa kuthiwe:

Incazelo enanyathiselwe emagameni abeSuthu ibamba iqhaza elikhulu ekuchazeni "ubuntu", ngoba kunenkolelo ethi igama anikwa lona aligcini nje ngokuhlonza ubuyena kepha liphinde lichaze uhlobo lomuntu azoba nguye. Kukholelwa ekutheni amagama anomthelela esimilweni sowethiwe wona.

Lena imihlahlandlela ekuhlaziyweni kwala magama. UKoopman (2002:27) uphinde acacise ukuthi kunamagama aphenyuka amagama amabili lilodwa lapho ethi:

*Zulu girl's name such as **Ntombizethu** (our girls) may become **Ntombi** and **Zethu**, while boy's name **Muziwenhlanhla** (house of luck) may be abbreviated to both **Muzi** and **Nhlanhla**.*

Okuhunyushwa kuthiwe:

Igama lentombazane lesiZulu elifana **noNtombizethu** (amantombazane ethu) lingaba **uNtombi noZethu**, ngenkathi elomfana **uMuziwenhlanhla** (umuzi wenhlanhla) linganqanyulelelwa **kuMuzi noNhlanhla**.

Amagama ayisishagalombili kulolu cwaningo atholakale efinyeziwe kepha umcwaningi uwabheka njengamagama aphelele.

Igama elithi **Thokozile** livela emanoveleni amabili kepha womabili aveza intokozo kubalingiswa bobabili. UKoopman (2002:40) ulichaza kanje leli gama:

*Two very common names are **Jabulani** (boy: be happy) and **Thokozile** (girl; being happy).*

Okuhunyushwa kuthiwe:

UJabulani (banini nenjabulo) no**Thokozile** (ojabulile) amagama amabili anokufana kakhulu.

Uqhuba athi uThoko uqhamuka kuThokozile. Ngolwazi olwengeziwe obelungayona ingxenye yocwaningo, kuyenzeka umuntu aphambane negama lakhe njengoba uMavundla (2009:62) eveza u**Thoko** injabulo isiphenduke usizi nezinyembezi. Ukulandelwa kokwethiwa kwagama kuyafakazeleka kanti linawo umthelela empilweni yomlingiswa njengoba uMavundla (2009:28) ethi:

UThoko wabe ezitika yena eGoli ngobumnandi. Umuntu wayengafunga ukuthi wazalelwa khona. Wayesegqoka izinto eziveza umzimba njengoLebo, ongazi wayengathi badayisa ngomzimba.

Lapha uThoko usuke engasaliphuphi ikhaya ejabuliswa iGoli ungaze uphike ukuthi owasemakhaya futhi ebukhosini. Umfowabo u**Mduduzi** yena ududuza umama ngokuletha umakoti u**Ziningi** yena ofika athobise uMaNtuli ekuxakweni indodakazi. La balingiswa bavezwa bevusa umuzi futhi beletha induduzo kwaMtshali.

UMavundla (2009:28-29) uveza iqhaza elabanjwa u**Mduduzi** no**Ziningi** kuMaNtuli lapho ethi:

Wayesizwa umakoti wakwakhe ngokuthi amduduze ngoba kwakubonakala ukuthi uzogula ngenxa yemicabango. Wasiza impela umtanomuntu ngoba wayenenhliziyo enhle, enesineke enjalo nje.

“Themba iNkosi mama, ungalilahli ithemba.” Wayeseziduduzela nje into engekho uMdu ngoba naye wayesekade alilahla.

Izincazelo zala magama zichazwa uKoopman (2002:44) lapho ethi:

UMduduzi (*boy: one with comforter*)

Okuhunyushwa kuthiwe:

UMduduzi (oduduzayo: kuba umfana)

Kanti u**Ziningi** yena umuchaza kanje uKoopman (2002:37) uchaza u**Ziningi** lapho ethi:

The third or fourth girls may receive names such as uZandile (they [girls] have increased) or uZiningi (they [girls] are many).

Okuhunyushwa kuthiwe:

Intombazane yesithathu noma yesine ingathola amagama anjengoZandile (Amantombazane andile) noma uZiningi (amantombazane maningi).

Nakuba bekhona abanye abalingiswa abalunguziswa uMavundla (2009) kepha akukuningi abavela ngakho.

Umcwaningi ucaphune u**Lebohang** kuMavundla, uchazwa uCanin (1989:60) lapho ethi:

South African name meaning 'say thank you', i.e. it is the parents imploring everyone to 'say thank you'.

Okuhunyushwa kuthiwe:

Igama laseNingizimu Afrika elithi 'yithi ngiyabonga', yilapho abazali besho kuwowonke umuntu ukuthi 'abathi siyabonga'.

Kanti yena uMavundla (2009:68) uvumelana nencazelo lapho eveza lo mlingiswa ethi:

Waqinisa impela uThoko ukuthi uNdoda uwumuntu olungile. Waphinda uLebo wambongela ngenkulu injabulo.

Ubuciko bokwetha liyahambisana nezinjulalwazi kanti nezinguquko ekwethiweni zazingakagqami kakhulu njengoba kusho uNgubane noThabethe (2013) kodwa abalingiswa bayawaphila amagama abo okusho ukuthi umbhali wenoveli ethi: **Ngizigwaze ngowami** ubucophelelile ubuciko bokwetha.

Kusemqoka ukwazi ukuthi ucwaningo ludinga ukusekwa ngolwazi olwenele ukuze lukholakale. Amagama abalingiswa enovelini eyodwa angeke ayifeza injongo yocwaningo. UZimema (2001) uveza abalingiswa enovelini yakhe. Umcwaningi uthole ukuthi u**Sipho** no**Rose** abanye babalingiswa ohlwini lwenoveli. UZimema (2001:2) uveza u**Rose** kanje:

Mina bengicabanga ukuthi uyasebenza. Ngibona indlela ogqoke ngayo, nangendlela ozimisele ngayo. Bengizibuza ukuthi ingabe elakuphi leli nesi. Bengingazi ukuthi zikhona izingane ezisafunda ezigqoka njengawe. Cha, umuhle Rose. Uyimbali ngempela. Bengingazi nokuthi othisha bakho kanti laba

Incazelo yaleli gama ikhanyiswa uNamebary (2018) lapho echaza u**Rose** kanje:

The name Rose is a girl's name of Latin origin meaning "rose, a flower"

Okuhunyushwa kuthiwe:

Igama elithi Rose igama lentombazane elisuselwa olimini lwesiLathini lisho "iflawa/imbali"

Nokho-ke le noveli ayandanga kakhulu ngabalingiswa. **USipho** yena uchazwa uCanin (1989:93) ngokuthi:

USipho is a zulu name, meaning 'gift'.

Okuhunyushwa kuthiwe:

USipho igama lesiZulu elisho 'isipho'.

UZimema (2001:82) uveza u**Sipho** njengesipho esethenjiwe unina lapho ethi:

Lo muntu ebengithi ngithembele kuyena, uyena osengihlinzela ezibini. Angazi ukuthi kusuke sekwenzenjani uma umuntu ephenduka ekugcineni eseziphatha budlabha.

Lo mlingiswa uvezwa njengoligugu kubazali kanti izinhlanhla izinto zakhe.

Indaba incike kwabanye abalingiswa ukuze iqhubeke, abanye abavezwa uZimema bavela kancane. UCanin (1989:27) uthi u**Dumisani** angachazwa kanje:

Dumisani is a Xhosa name, meaning "praise"

Okuhunyushwa kuthiwe:

UDumisani yigama lesiXhosa elichaza 'ukutusa, ukudumisa'.

Ukweseka le ncazelo, uDumisani uvela enovelini lapho uSipho elulekwa khona abazali.

UZimema (2002:83) uveza iseluleko esithi:

Kufanele ukwazi ukuhlukanisa phakathi kwento enhle nembu. Umuntu omubi kakhulu kulaba bangani bakho uyena Dumisani lo omkhonze kakhulu. Wena naye niyizinto ezehlukene kakhulu kabi.

Nakuba enobubi esweni lomzali kepha umnewabo uyametusa njengoNkulunkulu wasemhlabeni. Ziningi izizathu zokwethiwa kwegama lomtwana, ezivamile ziyisithupha (Koopman, 2002:34).

Uqhuba athi u**Nomusa** (*the Lord's merciful*) okusho umusa kaNkulunkulu (Koopman, 2002:43), wethiwa ngumama ngemuva kokugula kakhulu sekusondele izinsuku zokubeletha nokulapho ayebonga khona umusa kaNkulunkulu. UZimema (2001:10) uveza umlingiswa onguNomusa enomusa oyisimanga lapho ethi:

Okunye ubozama ukubuza kuqala. Ungavele uzigxumbuze okwempukane obisini ngoba uzofa njengayo impukane leyo. Engingakusho nje ukuthi uzosisola mtanomuntu. Ngiyakudabukela. Ngidabukela abazali bakho nazo zonke izihlobo zakho. Angifuni ukwanda kakhulu ngamazwi ngoba uzothi nginomona ngentombi yakho entsha. Sala kahle.

Lawa amazwi kaNomusa ngemva kokuthola ukuthi umuntu wakhe abewa evuka naye usenomunye usinqandamathe waze walushaya indiva usizo abeyilo ebunzimeni adlule kubo.

Izichazamazwi umcwaningi ahlangabezane nazo kanye neminye imibhalo echaza amagama ziweqile lawa asetshenziswe uZimema (2002). **UPhinda** no**Nonhle**, emphakathini abawumfuziselo kuwo zavela amagama abo elandeleka kanti anomthelela ezimpilweni zabo. UZimema (2002:97) ukhanyisa ubuhle empilweni ka**Nonhle** lapho u**Sipho** ethi:

Kodwa iNkosi ikhona. Wethuka esethi: “Nkosi ngisize ngiliwele leli bhuloho, ngimfanele uNonhle.” Waya kudokotela. Lahlolwa igazi. Wayithola imiphumela.

Lapha insizwa yayibona ukuthi ubuhle bempilo kaNonhle abubuncinyana kepha igebe lide kulo mncintiswano akuwo. **UPhinda** yena uvezwa njengomlingiswa obeleselayo. UZimema (2002:33) umveza kanje:

Uyafa lo muntu: manje, hhayi kusasa. UPhinda wayelokhu eyiphinde njalo le nto yakhe yokuthi akusikhona ukufa okunganqotshwa ngemithi yodoketela namakhambi ezinyanga kodwa kufanele kuzanywe ikhambi elivela kuJehhova, emva kwalokho, sebengathatha lapho egcine khona.

UZimema (2002) ngokwalolu cwango uliqikelelile iciko lokwethiwa kwabalingiswa ukuthi amagama abanencazelo ehlonza impilo yabo futhi ihambisane nomphakathi abawumfuziselo wawo. Izinjulalwazi zona ziyihlabe esikhonkosini, ubuye waqikelela izinguquko ekwethiweni nakuba zingagqamile ngoba inoveli ethi: **Amasokisi** iveza indaba eyenzeka kudala nobekungaphambana neziguqukokwetha ukube sibone amagama esimanje.

Ngakolunye uhlangothi, uLanga (2006) wethula inoveli enabalingiswa abangoZulu. Umcwaningi utomule abathize azoseka ngabo ukuhlaziywa kolwazi. U**Jabulile** umlingiswa oqavile ovezwa uLanga (2006:24-26) kanje:

“Ukhumbule Menzi ukuthi sincane isikhathi esazane ngaso nawe. Nami kusafanele ngithi ukudla amathambo ekhanda ngalolu daba” kuchaza uJabu. Inhliziyo lapho igxumagxuma uthothlwane sengathi engandiza aytshele abahlobo bakhe ngezindaba ezimnandi azizwile. Uzoke aphuphe kamnandi namhla.

Kanti uKoopman (2002:26) ulichaza kanje leli gama:

***Jabu** from **Jabulisiwe** (having made happy) or from any other name with the verb **jabula** (be happy).*

Okuhunyushwa kuthiwe:

UJabu ususelwa ku**Jabulisiwe** (ojatshulisiwe) noma osuselwe kunoma iliphi igama elinesenzo u**jabula** (jabula).

Lo mlingiswa uyahambisana nencazelo enanyatheliswe egameni ethiwe lona.

Ukwengeza nje, impilo yomlingiswa mayihambelana negama ngokomphakathi awumfuziselo wawo kanye nencazelo yegama umcwaningi ukholelwa ukuthi ukwetha ukuthwele ngeqoma umbhali. ULanga (2006:6) uveza u**Menzi** kanje:

“Ngiyakuzwa konke okushoyo, kodwa akushintshi lutho kulokho engakuzwayo, ngiyakuthanda,” asho uMenzi ahluleke ukuzibamba ambambe uJabu amsondeze esifubeni sakhe, noJabu naye waphenduka umazibuthe wanamathela esifubeni sikaMenzi wena owabona ushingamu ezezini. “Ngicela unginike ithuba ngikhombise uthando lwami kuwe.” Wamoyizela uJabu, noMenzi wazifundela kwezakhe ukuthi le ntombi uzoyizuza noma sekunjani.

Leli gama uthi uCanin (1989:70) lingachazwa kuthiwe:

*According to a user from South Africa, the name **Menzi** is of African origin and means "Maker". A submission from South Africa says the name **Menzi** means "Maker of All" and is of African origin.*

Okuhunyushwa kuthiwe:

Ngokusho kothile waseNingizimu Afrika, igama elithi u**Menzi** livela e-Afrika futhi lisho "menzi". Isethulo esivela eNingizimu Afrika sithi igama elithi u**Menzi** lisho ukuthi "umenzi wakho konke" futhi lidabuka e-Afrika.

Le ncazelo iyahambisana nezenzo zomlingiswa, kanti umphakathi awumfuziselo wawo uyahambisana nomlingiswa. UKoopman (2002:27) uchaza u**Zethu** lapho ethi:

***Ntombizethu** is a Zulu girl's name meaning 'our girls'. This name maybe abbreviated to both **Ntombi** and **Zethu**.*

Okuhunyushwa kuthiwe:

UNtombizethu igama lesizulu lentombazane elisho 'amantombazane ethu'. Leli gama lingafinyezelwa ku**Ntombi** noma ku**Zethu**.

ULanga (2006) yena uveza lo mlingiswa ngo**Zethu** kuphela nokwenze umcwaningi abone ukuthi hleze uqondanisa nokuthanda izindaba zabantu njengoba emethe wathi u**Zethu**. Lokhu uLanga (2006:101) ukuveza lapho kukhuluma khona uJabulile ethi:

"Lalelani lapha bondaba zabantu. UMenzi akayena umdlwenguli. Wena **Zethu** ngisazofika kuwena, ngifuna ungomuthi ngike ngidlise uMenzi ngoba inyanga yami engangithatha kuyona umuthi seyafa ngibona sengathi unolwazi olunzulu ngemithi. Kodwa futhi ngiyaxakeka uma wazi ukuthi indoda iyadliswa ukuze ikushade kodwa ube ungashadile."

La mazwi afakazela ukuthi uhleli ezindabeni zabantu nokufakazela ukuthi wethiwe ukuba ngu**Zethu** nje ngoba ungu**Ndabazethu**.

Izincazelo zamanye amagama abalingiswa zizwakala ziqukethe ubuhle kepha umlungiswa ayifeze ngokwenza okungekuhle neze. KuLanga (2006:105) kunomlingiswa **onguNelisiwe** amuveza kanje:

Wathi esezongena wazithela phezu kuka**Nelisiwe** Magudulela, umaqinase owaziwayo nokuthi uyazithanda izindaba zabantu, enjalo nje wakhahlelwa yihashi esifubeni. Wayengumabuya emendweni usisi lona... Afike abingelele u**Nelisiwe** ndini lo, avume uJabu. Kwase kwalile.

Uyazithanda izindaba kanti akaneliswa ukuzizwa kuphela uyazikhininda uma ethola ithuba ukuze azinelise. UMadubuike (1976:118) uhlinzeka ngencazelo yaleli gama ethi:

*A submission from South Africa says the name **Nelisiwe** means "Satisfied" and is of African origin, this name it often given to the last born of females."*

Okuhunyushwa kuthiwe:

Isethulo esivela eNingizimu Afrika sithi igama elithi u**Nelisiwe** lisho 'ukuneliseka' futhi livela e-Africa, leli gama kuvame ukwethiwa ngalo umagcino oyintombazane.

Leli gatshana liveze uLanga (2006) njengombhali wenoveli ethi: **Ngiyabonga** okuthwele ngeqoma ukuqikelelwa kokwethiwa kwamagama abalingiswa ukuze babe umfuziselo okhomba ukuphila enovelini. Izincazelo ezinyatheliswe kula magama ziveza abalingiswa behambisana nampilo abayiphilayo. Ngakolunye uhlangothi, amagama abethiwe wona ayavumelana nezinguqukokwetha nakuba naye ebhale ngesimo esithanda ukuqhela esikhathini lapho ebese kudlangise amagama aqala ngonkamisa. Nembala lo mbhali wetha amagama avumelanayo nezinjulalwazi ezisetshenziwe kulolu cwanningo.

Ngale kwala magama uLanga (2006) ehlangene nabanye ababhali bamanoveli ahlaziyiwe baveza amagama afinyeziwe. UKoopman (2002:37-38) uveza izincazelo zamagama abalingiswa esibatholayo emanovelini kanti bayavumelana nezinjulalwazi zocwanningo futhi imibuzo yocwanningo iveza ababhali behambisana nezinguqukokwetha futhi amagama ayayihlonza impilo yabalingiswa nabo bayahambisana nemiphakathi abaphila kuyo. Amagama afana no**Thabo** (*boy: one with delight*) okusho injabulo, u**Thandiwe** (*girl: the loved one*) othandekayo, u**Samkelo** (*welcomed gift*) owemukelwe no**Mandlenkosi** (*strength of the Lord*) amandla kaNkulunkulu.

3.4 Isiphetho

Kulesi sahluko umcwanningi ubethula ulwazi olutholakele ngamagama abecwanningwa ngawo ngenhloso yokuveza inhloso yokuqikelela izinguqukokwetha. Ulwazi olutholakele umcwanningi uludingidile/uluhlaziyile ngenhloso yokuzama ukuphendua imibuzo yocwanningo ukuze kufezeke izinhloso zocwanningo. Lesi sahluko singumongo walolu cwanningo lonke ngoba ilapho ekuthungwa khona zonke izinto ezibaluliwe esahlukweni sokuqala. Umcwanningi uthole ukuthi ababhali bakuthwele ngeqoma ukwethiwa kwamagama abalingiswa. Lokhu ukuveze ngokuthi bonke abakhethiwe babuvezile ubuciko bokwetha kanti nezinguqukokwetha abazishayanga indiva. Abalingiswa bayavumelana nezinjulalwazi zocwanningo njengoba beyiwona umfuziselo womphakathi abaphila kuwo futhi bayawalandela amagama abo, kukhomba ukwetheka kahle.

Esahlukweni esilandelayo umcwaningi uzophetha ucwaningo lwakhe ngokusonga izahluko zonke bese eveza nalapho ucwaningo olungafinyelelanga khona.

ISAPHELO SESINE

4. ISIPHELO SOCWANINGO

4.1. Isingeniso

Izimfuno zocwaningo olunzulu ziphakamisa amaphaphu ekufunweni kolwazi oluzohlinzeka izimpendulo emibuzweni eyimbangela yocwaningo. Umcwaningi esahlukweni esandulela lesi wethule ukuvezwa nokuhlaziywa kolwazi olutholakele. Kulesi sahluko umcwaningi usonga ucwaningo ngokufingqa akutholile futhi akhanyise iziphakamiso kwazise inhliziyu ingumahlal' elokoza. Ukwenza konke lokhu umcwaningi ubheka izinhloso zocwaningo nokufezwa kwazo, ube esekhanyisa nemiphumela yocwaningo. Kuningi okubambe iqhaza ukuze kufinyelelwe emiphumelweni yalolu cwano.

Isahluko sokuqala njengoba kubaluliwe ukuthi sona siyisingeniso socwaningo esendlala umumo, isakhiwo nokuzolethwa ucwaningo. Esesibili sikhanyise imibhalo nenjulalwazi kanti esesithathu siveze ukuhlaziywa kolwazi olutholakele, saveza ukuthi izindikimba ziyahambiselana nezimpilo abalingiswa abawumfuziselo wayo yize izindikimba zingefani. Kulesi sahluko kuphethwa ucwaningo kanti kuyagqama ukuthi lesi sahluko siphinde sibe isifinyezo socwaningo lonkana.

4.2 Izinhloso Zocwaningo

Umcwaningi ukhethe ukukhetha amanoveli amathathu abhalwe ababhali abahlukile ukuze amhlinzeke ngabalingiswa nempilo abawumfuziselo wayo ngenhloso yokulandela imigudu engaphendula imibuzo yalolu cwano. Ngalolu cwano kuhloswe ukuveza ubudlelwano egameni elethiwe umlingiswa endabeni, incazelo yalo nempilo abalingiswa abawumfuziselo yayo. Luhlose ukubheka ukuthi ababhali bayakulandela yini ukuguquka ekwethiweni kwamagama ngokubheka isikhathi esikhonjwa inoveli siqhathaniswe nenguqukokwetha. Konke lokhu kwenziwa kulandelwa injulalwazi.

Umcwaningi uhlanganise imibuzo nezinjulalwazi ngenhloso yokuthola ukuthi ngabe amagama abalingiswa ayahambiselana yini nezincazelo zawo futhi ahlobene yini nempilo abawumfuziselo wayo. Izinjulalwazi uveze ngazo ubudlelwano phakathi kwabalingiswa

nenoveli kanye nemiphakathi abayimifuziselo yayo. Nokho-ke ukuhambisana kube khona emagameni nemiphakathi nenoveli abatholakala kuyona. Umcwaningi ubekuthwele ngeqoma ukuthi abalingiswa bawumfuziselo wabantu abaphilayo nokumenze wafisa ukuthola ukuthi ngabe impilo yabo izofaniseka yini neyabantu abaphilayo.

4.3 Ukufezeka Kwezinhloso

Ukucutshungulwa kolwazi olutholakele kuveze ukuthi uhlelo lokuqoqa nokuhlaziywa kolwazi kusebenzile njengalokhu imibuzo iphendulekile. Injulalwazi ye-onomastiki yenhlalo neyemibhalo iluthungile ucwaningo. Ubuciko bokwetha buyahambisana nezinjulalwazi kanti nezinguquko ekwethiweni zazingakagqami kakhulu njengoba kusho uNgubane noThabethe (2013) kodwa abalingiswa bayawaphila amagama abo okusho ukuthi umbhali wenoveli ethi: **Ngizigwaze Ngowami** ubucophelelile ubuciko bokwetha. Lokhu kulandela ukuthi uMavundla (2009) eqikelelile ekwethiweni kwabalingiswa ukuthi amagama aba nencazelo ehlonza impilo yabo futhi ihambisane nomphakathi abawumfuziselo wawo. Izinjulalwazi zona ziyesekile impilo abayimifuziselo yayo kanti nezinguqukokwetha ziqikelelwe yize zingagqamile ngoba inoveli ihlonza isikhathi esidala.

Umcwaningi wengeza ngokuveza uZimema (2002) ngokwalolu cwaningo eliqikelelile iciko lokwethiwa kwabalingiswa ukuthi amagama aba nencazelo ehlonza impilo yabo futhi ihambisane nomphakathi abawumfuziselo wawo. Izinjulalwazi zona ziyihlabe esikhonkosini, kubuye kube ukuqikelela izinguquko ekwethiweni nakuba zingagqamile ngoba inoveli ethi: **Amasokisi** iveza indaba eyenzeka kudala nobekungaphambana neziguqukokwetha ukube sibone amagama esimanje (aqala ngonkamisa).

Uphinda aseke uZimema (2002) lapho eveza uLanga (2006) njengombhali wenoveli ethi: **Ngiyabonga** okuthwele ngeqoma ukuqikelelwa kokwethiwa kwamagama abalingiswa ukuze babe umfuziselo okhomba ukuphila enovelini. Izincazelo ezinyatheliswe kula magama ziveza abalingiswa behambisana nempilo abayiphilayo. Ngakolunye uhlangothi, amagama abethiwe wona ayavumelana nezinguqukokwetha nakuba naye ebhale ngesimo esithanda ukuqhela esikhathini lapho ebese kudlangise amagama aqala ngonkamisa. Nembala lo mbhali wethu amagama avumelanayo nezinjulalwazi ezisetshenziswe kulolu cwaningo.

Uyivala ngokuveza ukwetha jikelele kula magama lapho ebona behambisane nezincazelo ezinanyathiselwe futhi akhombi ilungelo lokwetha ligqamile. Nakuba zikhona izimo eziphoqelele ekutheni bangafakwa bonke abalingiswa kepha ubufakazi bocwaningo bese bugqamile.

4.4 Iziphakamiso

Ucwaningo aluvamile ukungazishiyi ezinye izinto ezisadinga ukucwaningwa. Le ndinyana izokhanyisa lokhu ucwaningo olungafinyelelanga kukho kepha okubukeka kusemqoka. Umcwaningi usale eneminye imibuzo angafisa ukuthi ilandelelwe ngocwaningo uma bekhona abanothando lwalo mkhakha futhi abanesifiso sokwazi njengoba naye umcwaningi ekhathazekile. Le mibuzo ibukeka ibaluleke kakhulu kubabhali abancane abasafufusa, kungakuhle lolu cwaningo lube umnikelo entsheni esanempokophelo yokubhala amanoveli, imidlalo nokunye okufaka amagama abalingiswa. Lokhu kuyosiza ukuthi bazi ngokubaluleka kwagama lomlingiswa nokuthi kungani kumele liqikelelwe ukuthi liyafaniseka nomfuziselo abaphiliswa ngaphansi kwawo.

Umcwaningi uzithole esezibuza ukuthi ababhali ngabe bayalwengeza yini ulwazi lwabo mayelana nezinguquko ezibalulwe kulolu cwaningo ezicashunwe kuNgubane noThabethe (2013), kanye nokuzizwela kubona uqobo ababhali ukuthi balandela ziphi izinto uma betha abalingiswa.

4.5 Isiphetho

Lesi sahluko siyisiphetho socwaningo lonke olumayelana nokwethiwa kwamagama abalingiswa, kubhekwa izincazelo zamagama nokuthi ayahambisana yini nezinguqukokwetha kanye nezimpilo zabalingsiswa ukuthi zihlobene yini nabalingiswa abethiwe lawo magama. Umcwaningi uhlele ucwaningo ngendlela ezoveza ukuxhumana kwezahluke. Kulolu cwaningo umcwaningi usethulele isingeniso socwaningo lapho esethulela khona ukuthi kungani enze lolu cwaningo futhi iziphi izinto ezizotholakala kulona nezindlela zokwenza ucwaningo zilapha, wasethulela isahluko sokubuyekeza kwezincwadi kanye nezinjulalwazi zocwaningo. Uphinde wasethulela isahluko sokucutshungulwa kolwazi olutholakele nokulapho bekudingidwa ulwazi kuzanywa ukuphendula imibuzo, ugcine ngokwethula lesi sahluko lapho ephetha khona ucwaningo

Iwakhe. Amagama ethiwe abalingiswa aveza ukuthi ubuciko bokwetha kwasetshenziswa futhi bayawalandela amagama abo abalingiswa, izinguqukokwetha zivela ziqikelekile kwazise izinjulalwazi ziluthunge kwavela umphetho ogqamile ngabalingiswa nempilo abayiphilayo singebushiye ubudlelwano phakathi kwamagama nabalingiswa uqobo.

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