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Ukuhlazinywa kwezinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, Emzumbe

Madlala, Nontsikelelo Joyfull

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UKUHLAZINYWA KWEZINJONGO EZAHLUKENE ZOKWETHIWA KWAMAGAMA EZINGANE EZIPHILAYO NEZAPHUPHUMA ESIGODINI SAKWANDELU, EMZUMBE.

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MASTER OF ARTS

EMNYANGWENI WEZILIMI ZOMDABU NAMASIKO

ENYUVESI YASEWITWATERSRAND

UMELULEKI :SOLWAZI E.B. ZUNGU

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ISIFUNGO

Ngethula isifungo esiyisifakaziso sokuthi ucwaningo oluthi**: Ukuhlaziywa Kwezinjongo Ezahlukene Zokwethiwa Kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe** ngumsebenzi ocwaningwe yimina. Ucutshungulwe ngokusebenzisa imithombo yolwazi ehlukahlukene. Ngiyaphinda futhi ngiyaqinisa ukuthi lo mqulu awukaze unikezwe esinye Isikhungo ngenhloso yokuthola iqhuzu. Imithombo yolwazi esetshenzisiwe ikhonjiswe ngendlela epheleleyo ekupheleni kwalolu cwaningo.

_____ _____

N.J Madlala **Usuku**

ISETHULO

Lo mqulu ngiwethula ngokukhulu ukuzithoba nangenhlonipho kubazali bami uBaba ongasekho emhlabeni Mfanokude Madlala kanye nentombi yakwaShozi esadla nhlamvana (uMama).

Ngithi kubaba:

Madlala, Sozaba!

Somagodla!

Kumama ngithi:

Shozi, Mnganga!

Kubazali bami okuyibona abangihola ngaze ngakwazi ukuzimela, abangenza ngayithanda imfundo noma bona bengalitholanga leli thuba lemfundo kepha bona bakwazi ukungikhulisa baphinde bangigqugquzela ukuthi ngifunde. Ngiyazi ukuthi bebeyojabula uma sebebona ngithweswa lezi ziqu. Nangipha isipho saphakade. Nangipha isikhali sempilo. Ngiyabonga kakhulu!

AMAZWI OKUBONGA

Ngizoqala ngokudlulisa ukubonga kwami okukhulu kuMvelinqangi, okunguyena ongiphe amandla wokuthi lolu cwaningo lube impumelelo.

Ngizothanda ukubonga umelukeki wami USolwazi E.B Zungu ngokungeluleka angihole kulona lonke lolu cwaningo. Ngaphandle kwakho Dokotela lolu cwaningo belungeke lube yimpumelelo, ukungisiza kwakho kusukela ekuqaleni kwalalu cwaningo ungibonisa ukuthi kumele umsebenzi ume kanjani kuze kuba sekupheleni kwalo, ngithi okwenze kumina ukwenze nakwabanye abasazolandela isandla sakho sifudumele.

Ngibonge kakhulu kumdeni wami ngokungeseka kanye nokungibekezelela ngaso sonke isikhathi uma ngicela ukuqhubeka nokufunda. Ngibonge abazali bami bobabili Victoria Velephi Madlala kanye noBaba wami ongasekho omhlabeni Mfanokude Maxwell Madlala okwakuyisifiso sakhe ukuthi ngiqhubeke neziqu zami ngiye phambili, ngithi nsizwa yaMaNtobela ukuba nesineke kwakho kanye nothando ngomdeni wakho kuyobongwa nasemazulwini Sozaba, Somagodla wena wagodla izingwe wagodla nezingonyama!!!!

Ngibonge kodadewethu uNomfundo Madlala, Zakhona Madlala, Noma Madlala kanye nozakwethu ebesifunda nabo esikoleni soBuciko ngaphansi koMnyango weZilimi zoMdabu zase-Afrika ebesenza nabo iziqu ezithe thuthu esiZulwini. Ngithanda ukubonga kakhulu abangani bami ngokuba nami isandla sidlula ikhanda ngakho konke ukungeseka ezikhathini ezinzima ngithi nje nime njalo.

IQOQA

Lolu cwaningo **"Ukuhlaziywa kwezinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe."** luhlose ukubheka izinjongo ezahlukene zokwethiwa kwamagama abantu kakhulukazi izingane ezaphuphuma ngoba akusiyona into ekujwayelwe ukukhulunywa ngayo esizweni samaZulu. Ukwethiwa kwabantu abaphilayo kanye nezinye izinto ezikhona phansi komthunzi welanga kusobala. Isizwe samaZulu sidume kakhulu njengesizwe esikholelwa kakhulu emasikweni njengoba bekholelwa ekutheni lezi zingane ezaphuphuma zisuke sezingamadlozi ngakho-ke kumele zethiwe amagama kulandelwe usiko njengalezi eziphilayo.

Lolu cwaningo luzoveza iqhaza elibanjwa usiko ekwethiweni kwamagama ezingane esigodini sakwaNdelu, eMzumbe, luphinde luveze ukubaluleka kwezingane ezaphuphuma neziphilayo kulandelwa isiko. Lolu cwaningo luzohlomisa ngokubaluleka kokwethiwa kwamagama ukuthi kungabamba iqhaza elingakanani emphakathini kanye nasezweni lonkana, luzophinde luveze umsuka walawo magama kakhulukazi lawa aqukethe umlando. Lolu lwezinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezphuphuma esigodini saKwaNdelu, EMzumbe luzophenya ukuthi ngabe amagama aqanjwe kanjani kusetshenziswa ulimi lwesiZulu esigodini sakwaNdelu, eMzumbe. Lolu cwaningo lungasiza ukuthi likhumbuze liphinde ligqugquzele amaZulu ukuthi kubaluleke kangakanani ukwetha izingane ngamagama aqukethe umlando nencazelo.

Ucwaningo lusebenzise indlela yokuqoqa ulwazi eqonda imvelo ukuphila kwabantu emiphakathini eyahlukene, okuyindlela yekhwalithethivu, esetshenziswe ukuthungatha ulwazi nezimvo ezethulwa ngababambiqhaza mayelana nokwethiwa kwamagama abantu. Izinjulalwazi ye-Dynamic nenjulalwazi yeSocio-Onomastics, zisetshenziselwe ukuthungatha nokuhluza imibono eyahlukene equkethwe ngamagama acwaningiwe.

Lolu cwaningo luzohlola imigudu elandelwayo yokwethiwa kwamagama ezingane ezaphuphuma. Ukwethiwa kwamagama alezi zingane ezingazange zilibone ilanga kubaluleka ngedlela efanayo yokwethiwa kwezingane eziphilayo ngokosiko lwamaZulu ngoba kunezinkolelo zoluthi ziphinde zibe amadlozi kubantu abaphilayo. Ucwaningo luzoveza imigudu elandelwayo yokwethiwa kwamagama ezingane ezaphuphuma kanye neziphilayo. Ezinye zezinhloso zalolu cwaningo ukuveza umthelela odalwa ukushintshashintsha kwesikhatho ekwethiweni kwamagama kanye nosikompilo olulandelwayo uma kwethiwa amagama esizweni esigodini sakwaNdelu, eMzumbe. Ukufundisa abantu ngokubaluleka kwezimpande zabo.

ABSTRACT

Ukuhlaziywa kwezinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe. The main objective of this research is to investigate whether there is a cultural difference between naming a child that was miscarried and a baby that was born alive. The focus of this research is Ndelu Village, uMzumbe. The research seeks to investigate the complex connections between the changing socio-political structures in Zulu society and changes in the way people name entities and, in this way, create identities for themselves. The research aims at studying name giving practice for living and emerging children among Zulu people. The main focus is on the general question of how traditional names and naming practices have been modified under many significant changes in socio-cultural.

The research used a data collection approach that understands the reality of people in different communities, a qualitative approach was used to gather information and feedback from participants about personal naming. Dynamic Onomastic theory and the Socio-Onomastics theory were employed to search for and analyze various ideas contained by the personal names.

Naming is a very important tool used among various African cultures to convey certain messages, either to an individual, family members or a community. In this study, researchers employed a qualitative method to examine the various naming purposes for living and stillborn children among the Zulu in Ndelu Village, uMzumbe. At least forty informants between the ages of 18 to 80 years old were interviewed.

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ISAHLUKO SOKUQALA

1.1 Isingeniso

Lolu cwaningo luzobheka ukwethiwa kwamagama ngokusetshenziswa kolimi lwesiZulu esigodini sakwaNdelu, eMzumbe, okuyindawo yasemakhaya abantu abaningi abasadla ngoludala futhi besaqhakambisa amasiko. Lolu cwaningo luzophinde luhlaziye izinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma. Ukwethiwa kwamagama kuyasisiza singabantu sonke esiphila ngaphansi komthunzi welanga, ukuthi sikwazi ukuhlukanisa izinto kwezinye kanye nabantu kwabanye ngendlela efanele neyamukelekile. Igama elithi-omastiskhi lithathwa njengesayensi ebhekene nokwethiwa kwamagama abantu, izindawo, izintaba nezinto zonke ezikhona emhlabeni, eziqanjwa amagama.

UKoopman (2000:8) uveza uthi i-onomastiski igxile ekwethiweni kwamagama kanye nasekuwafundeni, ingaphinde ibheke ubuciko bokufundwa kwezilimi, inhlalo yabantu yangemihla ngemihla kanye nemigudu elandelwayo uma kwethiwa amagama. Ukwethiwakwamagama into eyenziwayo mihla namalanga emhlabeni wonke jikelele, kugcine sekuholele ekutheni kusize ngisho ukuhlukanisa izingane ezaphuphuma.

Kanti u-Algeo (1992: 727) uthi i-onomastikhi iyisifundo sokwethiwa kwamagama abantu esibhekwa noma esibizwa nge-*anthroponomy* okuyigatsha le-*onomastiki*. I-*anthroponomy* ihlobene ne-*genealogy*, *sociology* kanye ne-*anthropology*. I-*anthroponomy* ingena ngaphansi kwegatsha le-onomastikhi ebhekene nokufundwa kwamagama kuxube isakhiwo kanye nomsebenzi wawo.

Amagama kubantu abangamaZulu ethiwa ngezinjongo ezahlukene nangokulandela izimiso ezahlukene. Kwesinye isikhathi asuke equkethe umlando kanye nesiko elisuke linanyathiselwe egameni. Amanye amagama aveza indlela abantu abasuke bephilisana ngayo emphakathini futhi nabaziphethe ngayo. Isibonelo saleli igama elithi Xolani, lapha kusuke kubhulwa umlilo ekhaya ukuthi kube noxolo nokuthula. Lokhu kufakazelwa nguNdimande-Hlongwa noDlamini (2015: 190), abaveza ukuthi:

> Amagama aqukethe imizwa kanye nezigameko ezisondelene nokuzalwa kwalowomuntu. Ukwethiwa amagama abantu, izilwane kanye nezindawo kuyinto ebalulekile kuwona wonke umuntu emphakathini yaseNingizimu Afrika njengamaZulu akunika incazelo ebalulekile. KumaZulu igama alisetshenziselwa kuphela njengento yokuhlukanisa umuntu kamunye owethiwayo.

Okuvezwe ngenhla kuphinde kufakazelwe uNdima (2020:92) oveza ukuthi abaqambimagama baqamba imizi ngenhloso yokuveza imizwa abayizwayo ngesimo esihle noma esibi ngezinto ezenzeka emindenini kanye nasemiphakathini abakhe kuyona. Uqhuba ngokuveza ukuthi abaqambimagama emizi baqamba amagama ngokuwasusela ezimisweni ezahlukene, ezehlakalweni nemvelo ebazungezile. Lokhu kuveza ngokusobala ukuthi amagama esikhathini esiningi aqanjwa kususelwa kwezigameko esisuke zenzeka ngaleso sikhathi kuvela into ekufanele iqanjwe.

Ukwethiwakwamagama abantu, imizi kanye namagama ezindawo esikhathini esiningi kuyefana ngoba amagama enezincazelo ezahlukene nomlando wokwethiwa kwawo, owahlukene. Amagama amaningi asuselwa ezimweni abantu abaphilisana ngazo ekhaya nasemphakathini ngobukhulu bawo.

Ezweni laseNingizimu-Afrika ukwethiwakwamagama ezingane eziphilayo kuyinto esobala noma kungasalandelwa kahle indlela yesiko elalilandelwa kudala ngenxa yezimo eziningi ezinomthelela wokungqundeka kwaleli siko. Ukwethiwa kwamagama ezingane ezaphuphuma kuyinto okungavamisile ukukhulunywa ngayo. Kanti-ke ngokwesiko lendabuko, ukufa kuyinto ehlonishwa kakhulu esizweni sabantu abansundu, lokhu kwenzelwa ukuhlonipha umufi ngoba kunenkolelo yokuthi oshonile uyaphenduka abe idlozi lasekhaya, okumele kuhlonishwe ngokuzila noma ngokumzilela.

1.1.1Ukuphuphunyelwa isisu

Ucwaningo lukaShabangu (1999: 147:148), uma echaza ngokuphuphuma kwesisi, uthi:

> Ukuchitheka kwesisu kusho ukushona noma ukonakala kwengane isesesiswini sikanina bese iphuma seyishonile singakafiki isikhathi sokuba abelethe. Kungashiwo futhi ukuthi ukuchitheka kwesisu kuwukuphuphuma. noma ukuphazamiseka kokukhulelwa ngaphambi kokuba kuphele amasonto angamashumi amabili nesithupha. Emva kwaleso sikhathi ingane esesiswini isuke isingumuntu ophilayo ngokusho komthetho wezwe laseNingizumu ye-Afrika. Isikhathi okuyisona okuvamise ngaso ukuphuphuma kwezisu sisukela esontweni lesithupha kuya kweleshumi owesifazane ekhulelwe.

Okuvezwe ngenhla kuphinde kufakazelwa nguSellers (1993:100) ecashunwe nguShabangu (1999) ofakaza ngokuchitheka kwesisu, uthi:

Abortion is the interruption of pregnancy before the 26th week, after which the fetus is said to be viable, according to South African law. The peak time for abortions is between the 6 to 10th week of pregnancy.

Okuhunyushwa ngokuthi:

Okuchithekayo kungaphuma kuselihlule noma kusengumbungu (ingane engakabi namathambo) noma kuphuphume umntwana osephelele ephuma esonakele noma eseshonile singakafiki isikhathi.

Uma uchithekelwe isisu ilapho khona umntwana esethathwa ngengowendele koyisemkhulu noma oshonile, kungakhathalekile ukuthi ubengakapheleli. Ngakho-ke! Ngokwesiko izingane ezaphuphuma zithathwa njengabantu abashonile okumele zigcinelwe izimfanelo zesiko okungabalwa ukungcwatshwa, ukugezwa nokuzila bese kwenziwa umsebenzi wembeleko. Umsebenzi wembeleko wenzelwa ukwethiwakwazo amagama nokuzihlanganisa nezinyanya zakubo.

UZungu (2017) uqhakambisa indlela abantu bendabuko abazisa ngayo abalele nangendlela ababahlonipha ngayo. UZungu (2017: 74) uveza ukuthi:

African people believed strongly that their dead family members are not gone and that their spirits of their dead look after them. Certain rituals must be performed for a person to be at peace and to cross over.

Okuhunyushwa ngokuthi:

Abantu base-Afrika bakholelwa kakhulu ekutheni imindeni yabo eseyadlula emhlabeni ayihambile, kuhambe umzimba kuphela kodwa umoya wabo uhlezi unabo ubagadile. Ngakho-ke ngokosiko kumele laba ababashonile bagcinelwe imicimbi thizeni ukuze babe nokuthula futhi babe indlozi elihle.

UZungu udalula ukuthi wonke umuntu osadlula emhlabeni kumele agcinelwe isiko okubeka ngokusobala ukuthi noma ngabe engalibonanga ilanga kodwa uma avundlela esibelethweni sikanina wakhe. Ngokwesintu, umuntu kumele agcinelwe isiko elihlobene nendlela umuntu ahamba ngayo emhlabeni. UZungu (2021: 74) uveza ukuthi:

African people believe strongly that their dead family members are not gone and that the spririt of their dead look after them.

Okuhunyushwa ngokuthi:

Abantu base-Afrika bakholelwa kakhulu ekutheni amalunga emndeni ashonile kuhambe umzimba kuphela kodwa imoya yabo ayihambile ikhona ibabhekile. Umuntu oshonile uyaguquka abe idlozi lase khaya.

Ngokwesintu umuntu ophuphunyelwe yisisu kumele agezwe asuswe ithunzi bese egezwa isibeletho ngendlela yesintu ngoba kunenkolelo yokuthi ingane ephuphumile noma oyikhiphile isuke isengumuntu ngisho noma ngabe kuthiwa isisu besinenyanga noma amasonto sihleli. Kufakezelwa wucwaningo lukaJeremiya (1959:1-5) “Ngingakakubumbi esiswini ngakwazi, ungakaphumi usayihluli esiswini sikamama wakho.”

1.1.2 Ukugezwa komuntu oshonelwe

Umuntu ophuphunyelwe isisu kufana nokuthi ufelwe. Ukugezwa kuyisiko elenziwayo uma kukhona oshonelwe, okuyindlela yokumhlanza isinyama ngoba oshonelwe usuke emnyama ngokomoya nangenyama noma usuke engcolile.

Lokhu kucacisa ngokusobala ukuthi ingane iqala ukuba ngumuntu ngesikhathi kuhlangana isidoda sowesilisa kanye neqanda lowesifasane. Ukubamba isisu kukholakala ukuthi kungumphumela womyeni nemimoya yabangasekho nayo iyalekelela, okuphinde kukholakale ukuthi abangasekho banengxenye enkulu abayenzayo ekuzalweni komntwana. Yibona abayibumbayo ingane esiswini somlobokazi futhi banqume ukuthi kuzoba umfana noma intombazane.

Uma ingane isizelwe iyisibusiso esivela kumMvelinqangi nasemadlozini. Ngakho-ke kubalulekile ukuthi ibikwe futhi yethulwe kuwona amadlozi, okunenkolelo yokuthi asondelene kakhulu noMvelingqangi.

UGumede (1997:22) uqhakambisa ukuthi umntwana uyaye enzelwe isiphandla esitshengisa isiko lokumamukela aphinde abikwe emadlozini. Ube esethelwa ngenyongo ewuluphawu lokumhlanganisa nabadala ababheke ikhaya.

Uma kwenziwa umsebenzi kuba namalungiselelo kugaywe utshwala besintu, umqombothi, kutholakale isilwane (imbuzi) esizohlatshwa ngalolo suku lomsebenzi.

Ingane ezokwenzelwa lo msebenzi kumele ibe seduze uma isadla anhlamvana, kanti-ke uma seyendela kobandayo, kuyaye kuvezwe ukuthi ingane ezalwa usibanibani eseyadlula emhlabeni, isiqanjwa igama elizoyihlanganisa namadlozi asekhaya kubo (UGumede:1997:22:23)

Kufakazelwa nguCele (2010:157) othi:

> Imbeleko yona lena yokubeletha umntwana ilisiko. Uma ingane izalwe yafa imbeleko ayilahlwa nomntwana njengoba sisho isaga sesiZulu sithi: “Akulahlwa mbeleko ngakufelwa.” Kunenkolelo ethi labo gogo ababemuphe umntwana basazophinda bamuphe omunye umntwana futhi.
>
> Ngokosiko izingane ezaphuphuma zithathwa ngendlela efanayo nalezi eziphilayo uma zigcinelwa isiko. umehluko ukuthi lezi eziphilayo zisuke zikhona ngokwesiqu kanti lezi ezaphuphuma kukholakala ukuthi zisuke zikhona ngokukamoya.

U-Obeng (2001:94) uma ekhuluma ngamagama aveza isiko emiphakathini, uthi:

> Amanye amagama abantu aveza usiko, amagugu, imibono kanye nezifo zomphakathi. Umphakathi usebenzisa lamagama khona uzokwazi ukuzwakalisa imizwa yawo ngokushiwa amalunga emndeni kanti futhi amagama ayasiza emphakathi ukuthi ukwazi ukuxhumana namadlozi.

Kuyiqiniso ngoba amagama enza kube lula kakhulu ukuhlukanisa umuntu ngamunye kwabanye kanye nezinto kwezinye. Kuningi kakhulu esibona ukuthi umphakathi kudingeka ukuqonde mayelana nalolu daba olusemqoka kangaka. Ukwethiwa kwamagama abantu kuhambisana nezigameko ezithile noma umlando othile. Kubakhona isici esithile esenza umuntu agcine esethiwa ngegama thizeni. Kodwa okubaluleke kakhulu ekwethiweni kwamagama abantu wukuthi kumele igama libe nencazelo noma izincazelo ezinanyathiselwe kulona.

Lolu cwaningo lwenzelwe esigodini sakwaNdelu, eMzumbe ngaphansi kweNkosi uNdelu, induna yenkosi uMalukeka lapho abantu abaningi abangamaZulu bezinze khona. Umcwaningi ubheka izinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma kulandelwa isiko. Imbangela yokwethiwa kwamagama kubukeka sengathi isithanda ukushintsha ngenxa yezizathu ezahlukene. Umcwaningi ukhulume namalungu omphakathi

ukufeza izinjongo ezahlukene zokwethiwa kwamagama kubhekwa isikhathi sakudala nesamanje, endaweni yakwaNdelu.

Isidingo sokwenza lolu cwaningo sikhulu kakhulu futhi sisemqoka kubantu basesigodini sakwaNdelu kanye nakubantu abangamaZulu abaphila esikhathini samanje. Njengalokhu sikholelwa ekutheni ukwethiwa kwamagama kuyingxenye yesiko kanti futhi kuqukethe incazelo ethile, lolu cwaningo luzosiza ukuveza kanye nokugcina umlando ngendlela okumele kwethiwe ngayo amagama ezingane eziphilayo nezaphuphuma.

1.2 Incazelo yamagama

Ucwaningo ukuze lulandeleke kahle, kuye kube kuhle ukuthi amagama aqukethwe ucwaningo achazwe ngasekuqaleni. Lokhu kwenza ukuthi ofundayo aliqonde uma livela embhalweni.

1.2.1 Igama

Kubaluleke kakhulu kulolu cwaningo ukuthi sazi kabanzi ngegama ngoba igama ilona liyingqikithi yocwaningo. Abagcwaningi abalandelayo bachaza kabanzi ukuthi liyini igama. UNyembezi (1992:126) uchaza igama, uthi:

> Igama ibizo lomuntu noma lento, okuyibizoqho nom ibizonto.

Lolu cwaningo lugxile ekubhekeni izinjongo ezahlukene zokwethiwa kwamagama abantu okubizwa nge-*Athroponymy*, kuzobhekwa izinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma kulandelwa isiko. I-American College Dictionary (1991:206) ichaza igama:

> *Naming is a word or combination of words by which a person, place or thing, a body or class or any object of thought is designated or known.*

Okuhunyushwa ngokuthi:

> Igama ibizo, umuntu, indawo noma into noma yini eyaziwa ngalo.

Le ncazelo isho ukuthi igama lichaza uqobo lomuntu, lwendawo, lwento noma okungaba into esiyibonayo noma engabonakali ephilayo noma engaphili.

i-Collins Dictionary (1992:531) ithi:

> *Naming a word or term by which a person or thing is known.*

Okuhunyushwa ngokuthi:

Ibizo yigama umuntu noma into eyaziwa ngayo.

Igama libaluleke kakhulu emhlabeni wonke jikelele ngoba yonke into ekhona ngaphansi komthunzi welanga inegama. Igama liphinde lisiziza ukuhlukanisa izinto kwezinye kanye nabantu kwabanye abantu, ngakho-ke liwumgogodla wempilo. Kubalulekile ukuqaphela ukuchazwa kwagama yilaba babhali abaveziwe ngoba noma bebeka ngobuciko obahlukene kodwa umqondo ophelele ngalezi zincazelo uyefana. UPlato kuNicolaisen (1987:9) uthi:

> *Names are not just names of persons and places but also common nouns like man, cat and soul.*

Okuhunyushwa ngokuthi:

> Ibizo akulona igama lomuntu nezindawo kuphela kodwa namabizo ajwayelekile ngengendoda, ihhashi, ikati kanye nomphefumulo nokunye.

Le ncazelo kaPlato iveza omunye umqondo wokuthi igama akulona elomuntu nendawo kuphela kodwa uma sithi indoda, umphefumulo, ikati njalonjalo sisuke sisho igama. Kukho konke okukhona okungaba kuyaphila noma akuphili, esinokukuthinta nesingeke sakuthinta, esinokukubona nesingeke ikakhulukazi amagama abantu, izintaba, imifula, izikole, izibhedlela njalonjalo konke amagama anomlando othile.

1.2.2 Ukwethiwa

Ukwethiwa kubaluleke kakhulu ngoba kusuke kunolwazi oluthile uma kwethiwa. Uma umqambi eqamba igama kubalulekile ukuthi aqambe igama elinechazelo ethile enanyathiselwe egameni. Ukwethiwa kuchazwa ngezindlela ezehlukene. UNyembezi (1992:427) uchaza ukwethiwa, uveza ukuthi:

Ukwethiwa ukwetha igama igama noma ukudala into entsha.

Uma umqambi eqamba igama kunokwenzeka ukuthi kube ngelokuqala lelo gama uma kwethiwa kanti kuyenzeka kungabi ngelokuqala. Ukwethiwa igama kukabili, kungaba igama elihle ngokuthi lelo gama liqanjwe kukuhle ngokwesimo kanti futhi uma isimo singesihle kubonakala kahle ekwethiweni kwamagama abantu okugxilwe kuwona kulolu cwaningo. Abaqambimagama baphinde beqambe amagama ngokudlulisa imizwa nemiyalezo ngezenzeko ezenzeka empilweni yabo, ngokwahlukana. Ucwaningo lukaWagenar (1978:73) oluqhakambisa ukwethiwa luveza ukuthi:

The process of naming can be described as transmission of knowledge, episodes and foresights stored in timeless propositions.

Okuhunyushwa ngokuthi:

Ukwethiwa kungazazwa ngengokudlulisa ulwazi, isigigaba noma isehlakalo nokubona izinto zingakenzeki ezigcinwe ngokweziphakamiso ezingaguqulwe sikhathi.

Ukwethiwa kutshengisa ukuthi ulwazi olugcinwa esifubeni somuntu oyedwa luhlale luyimfihlo kodwa ludluliselwe kwabanye abantu ngokwethiwa kwamagama ezinto ezithile njengezindawo, izintaba, abantu, imifula nokunye. Into eqanjiwe imumethe ulwazi oluthile olusuka kumqambi oluphinde ludluliselwe kwabanye abantu. UPirie (1984:144) naye ufakaza ngokuveza ukuthi:

Naming is not only the outcome of private and impenetrable contemplation. In varying degrees, the naming of places is a social activity.

Okuhunyushwa ngokuthi:

Ukwethiwa kwamagama umphumela wokufihlwa ngokomcwabango kodwa ngokwahlukana ngokwamazinga, okukhomba umsebenzi nomphumela wenhlalahle.

Igama lomuntu libaluleke ukudlula isibongo imbala, ngoba umuntu wethiwa igama elizoba ngumhlahlandlela wempilo yakhe futhi abaqambimagama basuke bedlulisa imizwa ethile ngabantwana babo. Esikhathini esiningi, amagama asuselwa ezintweni kanye nasezimweni ezithile esingabala asuselwe enkolweni, kokhokhomkhulu, usuku umntwana azalwa ngalo, isimo sezulu, ezehlakalweni emndenini kanye nasuselwa ezigamekweni ezibalulekile.

Ucwaningo lukaMeiring (1997:21) ngokwethiwa kwamagama lugqamisa ukuthi:

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

Okuhunyushwa ngokuthi:

Ukwethiwa igama kuyimfanelo yemvelo yomuntu esidingweni sakhe sokuhlonza kanye nokunikeza incazelo emhlabeni aphila kuwo.

Ngokwamasiko ase-Afrika umuntu ngeke kwathiwa ngumuntu ophelele ngaphandle kokuba abe noma ethiwe igama lakhe. Kuyaye kube ngabadala emndenini abaqamba igama lelo. Igama liveza isimo senhlalo kulelo khaya. Akugcini Iapho, Liphinde libe ngumhlahlandlela wempilo yomntwana nokukhula komntwana ngokulandela lelo gama aqanjwe Iona. Kuyenzeka umntwana aqanjwe igarna elihle elingenasici noma aqanjwe elinesici, lokhu kuya ngokuthi Iowaya mntwana utholakale ngesimo esinjani. Imvamisa urnntwana oqanjwe igama elibi uyalilandela kanti futhi naye oqanjwe elihle ngokunjalo. Amagarna aqanjwa ngoba ehambisana nencazeIo ethile ayidlulisayo nemizwa yabaqambimagama.

1.2.3 I-onomastikhi

UFrederick (1987:20) uchaza igama elithi *onomastikhi.* Ucacisa ngokusobala ukuthi empeleni i-onomastikhi ibhekene nokwethiwa kwamagama abantu kanye nezindawo. Sekungafakwa nokwethiwa kokunye uma sithanda. Uqhuba ngokuveza ukuthi:

> *Onomastics are the study of the origin and formation of (especially personal) proper names.*

Okuhunyushwa ngokuthi:

> I-onomastikhi yindlela yokuhlola imvelaphi nokwakheka kwamagama.

UKoopman (2000:8): ufakazela lokhu okushiwo ngenhla, ngoba yena uveza ukuthi i-onomastikhi igama elisuselwa kwelesi*Greki* elithi *onoma* elichaza igama futhi ingathathwa ngengegxile kakhulu ekwethiweni kwamagama kanye nase kuwafundeni. Ingaphinde ibheke ubuciko bokufundwa kwezilimi, inhlalo yabantu yangemihla ngemihla kanye nemizila elandelwayo uma kwethiwa amagama emiphakathini.

Isifundo esibheka imigudu elandelwayo uma kwethiwa amagama abantu kulandelwa nnisiko, amagama abantu njengayo yonke enye inkomba yokufundwa kwezilimi, exube ukuhleleka komsindo okungenzeka kuvezwe ngokwendawo, kube umqondo kanye nencazelo yegama.

UNgubane (2000:17) uveze ukuthi:

> I-onomastikhi njengesifundo sesayensi yokufundwa kwamagama ebandakanya izindlela eziningi zokwethiwa kwamagama futhi exuba izindlela namasu amaningi okwethiwa kwamagama.

UNgubane uqhakambisa ukuthi i-onomastikhi isifundo sesayensi yokufundwa kwagama kanti ixuba izindlela namasu amaningi okwethiwa kwamagama, kulolu cwaningo igama elithi onomastikhi lisetshenziswe ukubheka izinjongo ezahlukene zokwethiwa kwamagama ezingane kanye nezincazelo eziqukethwe yigama ngalinye.

1.2.4 I-*Anthroponymy*

Isifundo sokwethiwa kwamagama esibizwa nge-*anthroponymy*. I-*anthroponymy* ihambisana nozalo, isifundo nendlela yokuziphatha kanye nendlela yokuphila kwabantu. NgokukaMakondo (2019:15), uthi igama i-*anthroponymy* elisuselwa olimini lesi*Griki* elithi "*Anthropos*" elichaza umuntu noma inqubo. Yingakho-ke incazelo yegama uma isiphelele kuthiwe iphathelene nenqubo yokwethiwa kwamagama abantu. Kanti u-Algeo (1992:727) uveza ukuthi *i-anthroponymy* isifundo sokwethiwa kwamagama abantu esihambisana nendlela yokuziphatha kanye nendlela yokuphilisana kwabantu.

1.2.5 Isiko

UNyembezi noNxumalo (1966:99), bathi isiko lingumkhuba owenziwayo futhi inqubo eyejwayelekile elandelwa yisizwe ngasinye, ngokulandela indlela yempilo eqokothiswe yabanesigqi somthetho. UNgubane (2000:146) uqhakambisa ukuthi isiko yindlela yempilo exube ulwazi, ubuciko, izinkolelo, imithetho, imigomo nemikhuba yabantu abaphila kuleyo miphakathi. Angeke kube khona isiko ngaphandle kwabantu kanti nabantu abekho ngaphandle kwesiko kodwa liqukethe imithetho yokuphila nayo engashintsha noma inini. Ukushintsha kwesiko kudalwa izimiso eziningi zempilo, okuthi ezinye zazo ukuhlangana kwabantu banamasiko ahlukene. Okubeka ngokusobala ukuthi isiko indlela yokuziphatha kwamalunga omphakathi.

1.3 Inkinga yocwaningo

Kuningi kakhulu esibona ukuthi umphakathi kudingeka ukuqonde mayelana nalolu cwaningo olusemqoka kangaka. Ukushintsha kwenkathi kuholela ekutheni nenqubo okwenziwa ngayo izinto ishintshe. Abantu baseNingizimu Afrika badlule ezimweni eziningi ukufika kwezenkolo, ubandlululo kanye nenkululeko. Kufakazelwa uLubisi (2002) othi lafa elihle kakhulu ngokufika kwabeLungu nenkolo yobuKrestu, ababeqhuba ukwethiwakwabantu bendabuko ngamagama aseNtshonalanga ngenxa yokuthi ayethathwa njengendlela yempucuzeko kanye neyokwamukela inkolo yobuKrestu.

Esikhathini esiphila kusona abantu abayilandeli indlela okwakuphilwa ngayo kudala. Endulo kwakwethiwa amagama ezingane kulandelwa isiko futhi kwakuthathwa njengento esemqoka kakhulu kodwa konke lokhu sekuyimvela kancane esikhathini samanje. Konke lokhu kwenziwa ukushabalala kwabantu abadala abanolwazi emiphakathini, impucuzeko kanye nokunye okuningi.

UMachaba (2004:123) uchaza ukwethiwa kwamagama ngokulandela nangokuhlonipha isiko elilandelwa imiphakathi ngokwahlukana, ngoba uveza ukuthi:

> *Naming is an aspect of human culture and culture is imbedded within society change is unavoidable various forces lead to culture changes and in most cases those changes cannot be avoided.*

Okuhunyushwa ngokuthi:

> Ukwethiwa igama kuyisici sesiko lomuntu, okuyilapho isiko linamathele emphakathini kanti ezinye izinguquko ezenzakala emphakathini azinakugwenywa kuyaye kuvele izimo ezahlukene eziholela ukuguqukeni kosikompilo.

Ukwenza lolu cwaningo kube usizo olukhulu esigodini sakwaNdelu, eMzumbe ukuthi sikhunjuzwe ngemvelaphi nangomlando wokwethiwa kwamagama ezingane eziphilayo nezaphuphuma okuyoba usizo ngisho esizukulwaneni sakamumva.

1.4 Izinhloso zocwaningo

Ukwenziwa kwalolu cwaningo kuncike kakhulu kulezi zinhloso ezilandelayo nokuyizona ezenze umcwaningi waba nentshisekela waphinde wasukuma wenza lolu cwaningo.

- Ukukhombisa izinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma kanye nezincazelo zamagama.
- Ukucubungula iqhaza elibanjwa usiko ekwethiweni kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe.
- Ukuveza umthelela odalwa ukushintshashintsha kwesikhathi ekwethiweni kwamagama kanye nosikompilo olulandelwayo uma kwethiwa amagama esigodini sakwaNdelu, eMzumbe.
- Ukubheka ukuthi ngabe amagama aqanjwe kanjani kusetshenziswa ulimi lwesiZulu esigodini sakwaNdelu, eMzumbe.

- Lubheka imibono yabantu abangamaZulu mayelana nokwethiwa kwezingane eziphilayo nezaphuphuma.

1.5 Imibuzo ezophendulwa ucwaningo.

Lolu cwaningo lunikezela ngezincazelo zokwethiwa kwamagama ezingane ezaphuphuma nezisadla anhlamvana. Nansi imibuzo ezophendulwa ucwaningo, umcwaningi azibuza yona mayelana nalolu cwaningo futhi okulindeleke ukuba iphenduleke uma sekuphothulwa ucwaningo. Umbuzongqangi wocwaningo ukubheka isiko olulandelwayo uma kwethiwa amagama ezingane eziphilayo nezaphuphuma?

1. Ngabe isalandelwa imigudu eyayilandelwa kudala uma kwethiwa amagama ngolimi lwesiZulu?

3. Ngokwesiko lwesiZulu ngabe kuphoqelekile yini ukuthi izingane ezaphuphuma ziqanjwe amagama?

2. Ingabe kunamthelela muni ukwethiwa kwamagama ezingane eziphilayo nezaphuphuma kusetshenziswa ulimi lwesiZulu ekugcineni umlando?

1.6 Ukubaluleka kocwaningo

Lolu cwaningo lusemqoka ngoba igama into ebaluleke kakhulu emhlabeni wonke jikelele ngoba likwazi ukuhlukanisi izinto kwezinye nabantu kwabanye. Lonke igama lisuke linencazelo futhi kusuke kunesizathu ukwethiwakwalo ngaleyo ndlela. Injongo yokwethiwa kwamagama iyashiyana iphinde ishintshe ngenxa yokuguquguquka kwesikhathi kanye nezimo okusuke kubhekenwe nazo ngaleso sikhathi sokwethiwa kwalawo magama.

Lolu cwaningo lugxile ekwethiweni kwamagama abantu kanye nokuveza izinjongo ezahlukahlukene zokwethiwa kwamagama kusetshenziswa ulimi lesiZulu esigodini sakwaNdelu, eMzumbe. Lubaluleke kakhulu lolu cwaningo ngoba luhlose ukubuyisa isiko lokwethiwa kwamagama abantu. UNyembezi noNxumalo (1966) bachaza igama elithi isiko njengento ewumkhuba owenziwayo noma inqubo eyejwayelekile elandelwa ileso naleso sizwe. Baphinde baliveze njengendlela yempilo emisiwe yaba nesigqi somthetho. Isizwe samaZulu silandela kakhulu inkolo yamadlozi okuyilapho abantu bekholelwa ekutheni abantu abangasekho emhlabeni banamadla ngaphezu kwezimpilo zabantu abaphilayo. Ukufa kuyinto ehlonishwa kakhulu emphakathini wesizwe esinsundu, lokhu kwenzelwa ukuhlonipha umufi ngoba kunenkolelo yokuthi oshonile uyaphenduka abe idlozi lasekhaya, okumele kuhlonishwe

ngokuzila nokuthi abasele bageze ngoba ukushona komuntu emdenini kuthathwa njengefu elimnyama elisuke lehlele lowo mdeni noma liwukhungethe. Ngakho-ke kubalulekile ukuthi izingane ezaphuphuma ziqanjwe amagama kulandelwa isiko, lokho kwenzelwa ukuthi kubelula ukuthi zihlanganiswe namadlozi.

Ukuhamba kanye nokutshintshashintsha kwesikhathi ngenxa yezimo ezithile esingabala ukufika kwaMamishinari (ezenkolo) kanye nonswinyo kwezombusazwe okugcine sekube nemithelela emininingi engemihle emiphakathini yendabuko. Bafike bafadabalisa isiko baqhakambisa abafika nakho, lokho okuyinkinga namanje emiphakathini yamaZulu nasezwenikazi lase-Afrika lonkana. Kwashawa umthetho wokuthi kuvumelekile ukuhushulwa kwezisu. Uma kulandelwa isiko, ukuhushula isisu noma ngabe ungaphansi kwayiphi ingcindezi kuthathwa ngenjesenzo sokubulala nangechilo. Kubalulekile ukuthi emva kwalesi sigameko kushwelezwe kwabadala kucelwe intethelelo bese kulandela umkhuba wokuqamba ingane igama, uma kungenjalo amadlozi akulandelanisa ngamashwa. Ukwenza lolu cwaningo kuzofundisa abantu ubumqoka bokuqamba amagama ezingane eziphilayo kanye nezaphuphuma ngokuqhambisa nangokulandela isiko.

Ngakho-ke lolu cwaningo lubuyisa isithunzi kubantu sokuthi bazigqaje ngemvelaphi yabo njengoba amagama anikezwa abantu ngezinjongo ezahlukene, amanye asuke equkethe umlando othile nencazelo esuke inanyathiselwe egameni. Ngesinye isikhathi kwethiwa amagama njenhloso yokugcina isiko ikakhulukazi ezinganeni ezaphuphuma kufana nokuqopha amatshe.

Esikhathini esiningi ukwethiwakwamagama ezingane ezaphuphuma kuyinto ebukeleka phansi nenganakiwe futhi abantu abaningi bagcine benamahloni ngokukhuluma ngayo okugcine sekuholele ekutheni abanye bengayilandeli imigudu yokwethiwa kwezingane ezaphuphuma ngenxa yokuntuleka kolwazi. Lolu cwaningo luveza imigudu elandelwayo yokwethiwa kwezingane ezaphuphuma nokubaluleka kokugcina isiko. Ucwaningo luphinde laveze iqhaza elibanjwa isiko ekwethiweni kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe. Luphinde luveze ukubaluleka kokwethiwa kwezingane ezaphuphuma neziphilayo kulandelwa isiko lekwenza imbeleko.

Lolu cwaningo ludlala indima enkulu esizweni samaZulu kanye nasezweni lonkana ngokuveza incazelo nomsuka wokwethiwa kwamagama abantu. Abantu abaningi sebafudukela emadolobheni okunomthelela ongemuhle emphakathini ngoba kuholela ekutheni abantu bakhohlwe imvelaphi nendabuko yabo. Abantu abaningi abayizinsika zemizi nabazi umlando

abasekho kuleli, okugcina sekungqunda ulwazi ngamasiko nayo yonke imikhuba abantu abaphila ngayo. Lolu cwaningo luphinde lugqugquzele abantu basesigodini sakwaNdelu, eMzumbe nasezwenikazi i-Afrika ngokubaluleka kokufunda kabanzi ngemvelaphi yabo nokukhuthaza isiko lokwethiwa kwamagama ezingane eziphiyazo nezaphuphuma.

1.7 Umbono ongakafakazelwa

Ukwethiwa kwamagama abantu kuyinto eyigugu kakhulu emiphakathini yendabuko ngoba isizwe sabantu abangamaZulu sikholelwa ekutheni igama likunika ukuthi uzazi ubuwena. Esizweni samaZulu ukwethiwa kwamagama abantu kuncike kakhulu kusikompilo ngoba amagama asuselwa ezigamekweni ezisuke zenzeka ngaleso sikhathi owesifazane ezithwele noma ngenkathi ezala. UNgubane (2013) uthi ukwethiwa kwamagama kuncike kakhulu kusikompilo lwaleso naleso sizwe, okuyiqiniso ngoba ukwethiwa kwamagama abantu kuyehlukahlukana kuya ngokuthi leso sizwe silandela liphi isiko. UNgubane noThabethe (2013) ocwaningweni lwabo bayaveza ukuthi ukushintsha kwesikhathi kanye nesimo senhlalo kunomthelela omkhulu ekwethiweni kwamagama abantu, abaqhakambisa okulandelayo; (i) ukufika kwezenkolo (ii) ubandlululo (iii) inkululeko. Lokhu kubeka ngokusobala ukuthi ukwethiwakwamagama endulo akusafani nokwamanje ngenxa yezimo ezithile zempilo ezigcine seziholele ekutheni kujike indlela izinto ezenziwa ngayo. Lokho kugcina sekunqunda isiko lokwethiwa kwagama abantu lingasalandelwa ngendlela efanele.

1.8 Umklamo wocwaningo

Umklamo walolu cwaningo ubhekana ngqo nokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe. Uthinta izidingo ezinininingi zokwethiwa kwamagama, okungaba umsusa wamagama, incazelo kanye nesiko elilandelwayo uma kwethiwa lawo magama. Lolu cwaningo lwenzelwe esigodini sakwaNdelu, eMzumbe lapho kubhekwe ukwethiwakwamagama ezingane eziphilayo nezaphuphuma, ngokuveza nomsusa wamagama aqanjwe izingane. Luphinde lwaveza izinjongo ezahlukene zokwethiwa kwezingane eziphilayo nezaphuphuma.

Lolu cwaningo lubheka izindlela ezahlukene ezilandelwayo uma kwethiwa amagama ezingane eziphilayo nezaphuphuma kulandelwa isiko, kusetshenziswa isiko lesiZulu. Luphinde labheka ukuthi ukuhamba kwesikhathi kanye nokutshintha kwezinto kunomthelela muni ekwethiweni kwamagama ezingane esigodini sakwaNdelu, eMzumbe.

1.9 Izinselelo eziphathelene nocwaningo

Izingqinamba umcwaningi ahlangabezane nazo kulolu cwaningo wukuthi umcwaningi uzinze esifundazweni saseGauteng maduze naseNyuvesi yaseWitwatersrand lapho efunda khona, kodwa ucwaningo uliqhubela esifundazweni iKwaZulu-Natal. Kukhona ibanga elide phakathi kwalezi zifundazwe okwenza umcwaningi angakwazi ukufinyelela kubona bonke abantu ahlose ukuthi babe ingxenye yalolu cwaningo noma ababambiqhaza bocwaningo. Ucwaningo oluningi lubhalwe ngolimi lwesiNgisi, obekumele ukuthi umcwaningi ahumushele olimini lwesiZulu njengoba ebhala ngalo. Lokhu kuba isithiyo ngoba kudla isikhathi esiningi kakhulu.

Enye yezinkinga ukuthi abantu abaningi bebesaba ukubamba iqhaza ngokuphelele nangokuzibophezela ocwaningweni njengoba kunesifo soKhuvethe (*covid: 19*). Bekumele ukuthi umcwaningi enze ingxoxombuzo ngomakhalekhukwini, okwenza ukuthi ulwazi olwanele lungatholakali ngendlela efana nokuxoxisana ubuso nobuso. Ukungatholi imvume yokwenza ucwaningo kusanesikhathi ngenxa yezibhelu ezike zasuka esifundazweni sakwaZulu-Natal, kwabambezela ucwaningo kakhulu.

1.10 Isidingo socwaningo.

Ngesikhathi sobandlululo eNingizimu Afrika, kwaba nokucindezeleka kwamanye amasiko ezinye izinhlanga kuleli zwe. Lokho kwenza amasiko agcina eseshabalala. Lokho kwenza futhi ukuba kubekhona ukuzenyeza ngamasiko kanye nomuzwa wokungemukeleki emiphakathini.

Lolu cwaningo luqinisekisa ukuthi alukho uhlanga olunamasiko asemqoka nabalulekile ukudlula awezinye izinhlanga, yilelo nalelo siko lisemqoka kakhulu esizweni salo. Ukuvezela abantu ukuthi ukwethiwakwamagama ezingane eziphilayo kubaluleke ngendlela efanayo ngokosiko yize noma kuyinto okungavamisile ukuthi kukhulunywe ngayo.

1.11 Ukuhleleka kwezahluko

Ucwaningo luqukethe izahluko ezinhlanu. Isahluko ngasinye sizoba nesingeniso bese siphetha ngokubuyekeza okukade kudingidwa ngakho kuleso sahluko.

Isahluko sokuqala: Isethulo socwaningo.

Kuesi sahluko kwethulwa isingeniso socwaningo. Kunatshwe kabanzi ngesihloko socwaningo, inkinga yocwaningo, isitatimende senkinga, inhlosongqangi yocwaningo kanye nemibuzo ephendulwe wucwaningo.

Isahluko sesibili: Ukubuyekezwa kwemibhalo ehlukene efundiwe.

Kulesi sahluko kubhekwa imibhalo kanye nemibhalo eyahlukene emayelana nokwethiwa kwamagama abantu, izincazelo, ukubheka onegunya lokuqamba ingane kanye nezinjongo ezahlukene zokuqamba amagama abantu.

Isahluko sesithathu: Izindlela ezisetshenzisiwe ukuqoqa ulwazi.

Ngaphansi kwalesi sahluko, ucwaningo lunikeza umhlahlandlela osetshenzisiwe ukucwaninga kanye nokuqoqwa kolwazi. Siphinde siveze amasampula ocwaningo, indlela yokuqhuba ucwaningo, pzindlela zokuqoqa ulwazi kanye nokuthembeka kolwazi oluqoqwayo.

Isahluko sesine: Ukuvezwa kolwazi olutholakele.

Lesi sahluko sethula ulwazi olutholwe umcwaningi ngesikhathi kuqhutshwa ucwaningo. Ukuze lube nesisindo kahle lolu lwazi lwethulwe ngendlela eveza iqhaza elibanjwe ucwaningo olwenziwayo emkhakheni okubhekenwe nawo.

Isahluko sesihlanu: Ukuhlaziywa kolwazi olutholakele, izincomo, iziphamiso nesiphetho.

Ukusongwa kocwaningo ngokutholakele, izindlela zokuqoqa ulwazi, ukuhlaziywa kolwazi kanye nezimvo ezivela emva kokuhlaziywa kolwazi okubandakanya ukuveza izincomo kanye neziphakamiso ekuvele ngezikhathi kucwaningwa.

1.12 Isiphetho

Igama libaluleke kakhulu ezintweni zonke eziqanjwa amagama, ezikhona emhlabeni nasezulwini. Igama lisiza ukwazi ukwahlukanisa abantu kwabanye kanye nezinto kwezinye. Indlela yokwethiwa kwamagama iyehluka isiko nesiko kodwa kuyinto ebaluleke kunoma iliphi isiko ikakhulukazi esizweni esinsundu. Ukwethiwakwamagama kuhambisana nolimi nabaqambimagama kanye nalowo oqanjwe igama. Emiphakanithi eminingi yasezwenikazi i-Afrika, abantu bakholelwa ekutheni umuntu kufanele aqanjwe igama elinencazelo enanyathiselwe kulona. Ukwethiwakwamagama kwelekelela ngokuveza imvelaphi, ukugcina umlando wezizwe ngokwahlukana, ngakho-ke kubalulekile ukulandela imigudu efanele yamasiko uma kwethiwa amagama.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.0 Isingeniso

Ukwethiwa kwamagama abantu abansudu bekuthathwa njengesiko elibalulekile nelihlonishwayo kanye nelilandelwayo ikakhulukazi esizweni sabantu abangamaZulu, esaziwa kakhulu ngokulandela inkolo yamadlozi. Amagama aqanjwa abantu kwakuqikelelwa ukuthi anencazelo ethile enanyathiselwe egameni, futhi aqukethe umlando aphinde aveze impilo ephilwa emphakathini yangemihla ngemihla. Lolu cwaningo luphenya izinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma kusetshenziswa ulimi lesiZulu, luphinde luveze ukuthi ngabe kusafana yini ukwethiwakwamagama ezingane eziphilayo nezaphuphuma esikhathi esikhathini samanje kanye nesakudala.

Ngaphambi kokugxila kabanzi engqikithini yocwaningo, lesi sahluko sibuyekeza imibhalo ephathelene nezihloko zokwethiwa kwamagama ezingane. UJackson (2015:37) uveza ukubuyekezwa kwemibhalo njengokubheka ucwaningo nezifundo esezenziwa ezihlobene nesihloko socwaningo. UMöller-Leimkühler (2002) ufakazela lokhu okushiwo uJackson ngenhla ukuthi ukubuyekezwa kwemibhalo kufana nokubheka ucwaningo olushicilelwe futhi oluhlobene nesihloko. Kulolu lucwaningo kubhekwa imibhalo ehambelana nokuqajwa kwamagama abantu. Kubhekwa ukwethiwakwamagama ezingane eziphilayo nezaphuphuma emhlabeni wonke jikelele, ngokubheka ukwethiwakwamagama ezingane emazweni omhlaba, ezwenikazi i-Afrika naseNingizimu Afrika bese ucwaningo lugcina ngokubheka ukwethiwakwamagama kubantu abangamaZulu okuyibona abawumgogodla wocwaningo.

2.1 Ukwethiwa kwamagama emhlabeni wonke jikelele.

Ukwethiwakwamagama kuyinto eyenzeka emhlabeni wonke jikelele umehluko ukuthi isizwe naleso sizwe sinezinjongo kanye nemikhuba eyahlukene yokwethiwa kwamagama. Kuwona wonke amacala omhlaba, ukwethiwakwamagama kuyinto eyenzeka emihleni yonke futhi kwenziwa ngenhloso yokuhlukanisa abantu kwabanye kanye nezinto kwezinye.

2.2.1. Ukwethiwa kwamagama abantu baseKhanada(*Canada*).

UMorice (1933) uthi ukwethiwa kwamagama abantu basezweni lase*Canada* abangama-*Carrir*, uveza ukuthi izingane ziqanjwa ngamagama kubukwa izigameko ezisuke zenzeka ngaleso sikhathi ingane izalwa noma unina esazithwele. Abantu babuye beqanjwe ngamagama abantu abangasekho ngenhloso yokuthi bahlale beyisikhumbuzo emphakathini nasemindenini. Abantwana bangaqanjwa ngogogo nomkhulu asebadlula emhlabeni ngenhloso yokuthi amagama abo angapheli emndenini ukuze aficwe isizukulwane sakamumva futhi sizokwazi ukuthi kwake kwaphila lolu hlobo lwabantu emndenini.

Amagama abamba iqhaza elikhulu ukukhumbuza isizukulwane sakamumva ukuthi ngelinye ilanga kwaphila iqoqo elithile labantu endaweni ethile. Amagama asebenza njengezimpawu ezizohlala zikhona empilweni yonke yabantu. Kanti nesizukulwane sakamumva angeke sibe sebumnyameni njengoba amasiko abo ekulwela lokho. Amagama ayingcebo yomphakathi kanti futhi kumele alondolozwe ngokunakekelwa ngaso sonke isikhathi.

2.2.2 Ukwethiwa kwamagama abantu baseShayina.

UWatson (1986:622) ocwaningweni lwakhe udalula ukuthi ukwethiwakwamagama amaShayina angaqanjwa ngenhloso yokugcina nokuhlonipha izigameko ezenzeka phambilini. Amagama abantu angaphinde atshengise isigaba sempilo esiphilwa emdenini njengezinga lemfundo nokunye. Kwezinye izizwe ukwethiwakwamagama kuncike kakhulu enkolweni yaleso sizwe esikholelwa kuyona.

UYa-ting (2007) owenza ucwaningo ngokwethiwa kwamagama kuma*Taiwanes* angaphesheya kwezilwandle. Amantombazane amaShayina athatha amagama akhiwe ngezinhlamvu zesiNgisi okungenzeka kungabi amagama okuqala esiNgisi ajwayelekile, lokho kuveza izinga lemfundo yawo. Okutholakele ukuthi izizathu zokuthatha lawa magama esiNgisi, okuveza amaphesenti angaphezu kuka-50 acabanga ukuthi la magama abizeka kalula kubantu basemazweni angaphandle kodwa izifikanamthwalo zabona ukuthi amagama azo esiNgisi enza zizizwe zingabangani noma zisondelene nezinye. Ukukhethwa kwegama kuveza okukhulu ngemizwa yomphakathi, izimo ezikhona zempilo yalowo mndeni othintekayo ngesikhathi sokuzalwa kwengane, indlela umphakathi obheka ngayo izinto ezimweni eziningi kanye nobudlelwane phakathi kwegama kanye nomqambigama.

UTan (2004) ucwaninge ngamagama amaShayina asezweni iSingapore ngokufisa ukuqonda ukuthi ngabe lokhu kuhambisana kanjani nokusabalala kwama-*non-Anglo Englishes* kanti ube

esephetha ngokuthi indlela yokwethiwa kwamagama amaShayina eSingapore ishintshile kanti into eyenze ushintsho olunamandla kakhulu ukufundwa kolimi lwesiNgisi. Umthelela omkhulu ekwethiweni kwamagama ukushintshashintsha kosikompilo kanye nokuguquka kwesikhathi okuyimbangela.

2.2.3 Ukwethiwa kwamagama abantu baseNgilandi.

UGornley (1996) owenze ucwaningo ezweni laseNgilandi wathola ukuthi ukwethiwakwamagama kuncike kakhulu kwezenkolo. Izingane ziqanjwa amagama abantu abaseBhayibhelini ababenza okuhle, lokhu kwenziwa ngoba abazali basuke benethemba lokuthi izingane zizokhula zifane nabo. Isibonelo, ingane yentombazane ingethiwa ngokuthi uMaria ngenxa yokubheka inkambo yakhe ehle.

UGornley uqhuba ngokuveza ukuthi ezinye izindlela zokuqamba amagama amaNgisi amasha zixube izimo ezingaqondakali kanye nokukhunjulwa kwezigameko ezithile, njengo Oceannus Hopkins owazalelwa eMayflower ngonyaka wama-1620. Ababephila esikhathini sakudala bona babonakala bekhetha noma bencoma amagama ahambisana nezinga lendlela eqotho. Emagameni amantombazane abanikazi bawo abaphila impilo yokukholwa baqanjwa ngokuthi o*Hope*, o*Silence* kanye *noComfort.* Uphinde futhi achaze ukuthi emindenini eminingi igama lokuqala likababa kanye nelikamama liqanjwa indodana kanye nendodakazi yokuqala.

Uqhuba ngokuveza ukuthi emva kwamasonto ambalwa ngesikhathi umntwana eseqanjwe igama langempela nelisemthethweni, kuhlezi kungubaba oqoka igama. Ngaphezu kwalokho, uphinde aveze ukuthi isiko elikhona noma elisebenzayo manje ukwethiwa ingane igama ngemva komngani osondelene kakhulu noyise wengane, lelo gama lizwakala mhla uyise evakashele umntwana ukuyombingelela. Uma abazali beshona lowo muntu umntwana abizwa ngaye usuke elindeleke ukuba anakekele lowo mntwana. Kubantu abangamaZulu, izingane zaziqanjwa amagama esibili uma zibhabhadiswa esontweni. Babenikezwa amagama esiNgisi njengo Joseph noMoses uma kungabesilisa bese kuthi abesifazane bona babeqanjwa amagama afana noMariam kanye no-Queen.

Okuveza ngokusobala ukuthi indlela yaseNgilandi yokuqamba amagama ezingane icishe ifane nendlela yokuqamba yamanye amazwe amaningi ase-Afrika, lawo akholelwa enkolweni

yobuKrestu. Abantwana babuye beqanjwe ngamagama esuselwa eBhayibhelini ukuveza izinga labo asebekulo elisha, okuyinto eyafika namaMishinari e-Afrika.

2.2.4 Ukwethiwa kwamagama kwabantu basePakistani.

U-Amini (2014) ubheka ukwethiwa kwamagama ezweni lasePakistani, okuyisizwe esikholelwa kakhulu kwinkolo yamaSulumane futhi esikholelwa ekutheni uMohammed umuphorofithi bese uNkulunkulu wabo u-Allah. AmaSulumane akholelwa kakhulu ekutheni yonke into eyenzekalayo empilweni enhle ivela kuNkulunkulu, ngakho-ke kubalulekile uma babonge banxuse ngomthandazo ngaso sonke isikhathi.

AmaSulumane akholelwa ekutheni umntwana angethiwa igama emva kokuzalwa zingakadluli izinsuku eziyisikhombisa, okumele aqale ngokwaziswa ngomthandazo wokumamukela. Uma esethandazelwe, emva koumthandazo wokumamukela usengaqanjwa igama kodwa kumele kube amagama olimi lesi-Arabic. Abaqambimagama baqamba izingane amagama asuselwa kwiQura'an okuyibhayibheli lamaSulumane. Abazali bezingane zamaSulumane basuke benezinjongo zokuthi izingane zabo zifane nabantu abakwiQura'an.

2.2.5 Ukwethiwa kwamagama abantu baseRoma.

UWilson (1998:57-59) wenze ucwaningo ngokwethiwa kwamagama abantu baseRoma, abakholelwa enkolweni yobuKrestu nokuthi uJesu indodana kaNkulunkulu owafa wavuka efela izolo zethu. Abantu baseRoma bakholelwa kakhulu ekutheni kumele kwethiwa ngenkambo yabantu abebenza okulungile abaseBhayibhelini.

UWilson (1998) uqhuba ngokuveza ukuthi izingane zaziqanjwa amagama uma zibhabhadiswa esontweni, ziqanjwe amagama esiNgisi afana noJohn kanye noMoses, uma zingabesilisa bese kuthi ezobulili besifazane zona zaziqanjwa amagama afana noMaria kanye no-Anna. Ukwethiwa kwamagama abantu kuxhumene neBhayibheli.

2.2.6 Ukwethiwakwamagama kwabantu baseBrazil.

UTooker (1984:8) uveza ukuthi ingane iqanjwa igama uma isiqine ngokwanele ukuthi ingaba negama ngoba benenkolelo yokuthi umntwana omncane akanamandla kanti futhi angagula noma afe esindwa yigama. Baphinde baqambe amagama ahlobene nokuxokozela okukhona emdenini noma emphakathini. Ngakho-ke kubalulekile ukuthi ingane iqanjwe igama isiqine ngokwanele futhi isingakwazi ukumelana nezimo ezithile.

2.2.7 Ukwethiwa kwamagama abantu base-Iceland

I-Iceland izwe eliphakathi neNorth Atlantic kanye ne-Arctic Ocean. UGardarsdottir (1999) wenza ucwaningo ngokwethiwa kwamagama abantu base-Iceland. Ocwaningweni lwakhe wathola ukuthi abazali base Iceland ngesikhathi sama-*nineteenth century* babezizwa begqugquzeleka ukuqinisa ubudlelwane ngokuqamba izingane zabo ngogogo kanye nomkhulu bazo. Lokhu kwakwenziwa nasezinganeni ezindala ekhaya.

Kuyavela ukuthi umkhuba wokwethiwa kwamagama uzama ukulondoloza nokugcina isizukulwane sasohlangothini lukayise ngokuthi kwethiwa izingane zokuqala ngomkhulu noma ngogogo abazala oyise bazo. Abazali babezizwa bekhululekile ngokukhetha amagama abantwana babo abancane, ngokujwayelekile, babeqamba amagama ayengajwayelekile.

Ezweni lase-Iceland kwakuyinto evamile ukwethiwa amadodakazi amancane ngamagama onina bazo. Lesi senzo silandela indlela yokuqamba, emiphakathini esebenzisa indlela yokuqamba eyaziwa ngokuthi i-*patronymic naming systems*, lapho umntwana eqanjwa igama ngokubheka ingxenye yomndeni wakubo kayise, hhayi emndenini kanina. Ukwethiwa izingane ngamagama omkhulu noma ogogo kwenza ukuthi abazali bekwazi ukugcina amagama okuqala engashabalali kanti lokho kulondoloza noma kugcina ukuxhumana kosekwedlula.

2.2.8 Ukwethiwa kwamagama kwabantu base-Europe

UWilliams (2004) ecashunwe kuMphela (2010:27) udalula ukuthi ukwethiwakwamagama ezingane kuyisifundo esihehayo noma esithokozisayo futhi esihlukile emhlabeni wonke jikelele ngoba sigxile kakhulu ekubhekeni isizwe noma umphakathi. Kuzona zonke izindawo igama lisho noma lichaza okuthile, kodwa ngokujwayelekile incazelo iyalahleka noma ifihleke okuvame ukuthi yaziwe umqambigama. Amagama asitshela kabanzi ngomlando, indawo esihlala kuyo, isiko kanye nemikhuba elandelwayo. Uqhuba ngokuveza ukuthi kwamanye amasiko ubudlelwane phakathi kwamagama kanye nezincazelo zakhona zisobala, amagama kahle hle awukusebenza kwamabizo ajwayelekile. Kodwa akunjalo emagameni esiNgisi, ikakhulukazi kulabo bezilimi zaseNtshonalanga.

Amagama esiNgisi avamise ukuba nzima kakhulu okusho nokuthi incazelo ayibi sobala futhi itholakala ezilimini ezahlukile kunasesiNgisini sanamhlanje. Ngokuvamile, izilimi zakudala alusakhulunywa, njengesi*Latini* kanye nesi*Greki*. Uqhubeka abale ukuthi abazali bakhethela izingane zabo igama lesiNgisi, bakwenza ngenxa yencazelo yegama, kodwa ngesizathu se-

polyphony (bathanda indlela igama elibizeka ngayo) noma umuntu onalelo gama njengoba igama libakhumbuza ngezihlobo, abangani abasondele noma umuntu odumile owaziwayo.

UWilliams (2004) uphinde aveze umthombo wokuqala wamagama asetshenziswa ezweni laseBritain kanye nawesiNgisi esikhulunywa emhlabeni wonke ngobubanzi bawo. Amagama aseBhayibhelini njengo-*Adam*, u*Bhenjamini*, *uDavide*, u*Jakobe*, u*Josefa* kanye namagama abesifazane nawo atholakala emthonjeni ofanayo njengo-*Deborah*, u-*Eve*, u*Rebecca*, *uRuth*, no*Sarah*. Eqinisweni igama elithi-Sarah lisungule noma landise amanye amagama anjengo-*Sadie* kanye no*Sally*. Womabili lawa magama avela egameni elithi-*Sarah*, ngakho abe eseba ngamagama azimele. IThestamente Elisha linikeza amagama abavangeli abane okungu*Matthew*, u*Mark*, u*Luke* kanye no*John*, liphinde lisivezela abaphostoli, ikakhulukazi *uPeter*, *uJames*, *u-Andrew*, *uThomas*, *uPhilip*, *uBartholomew*, *uJohn* kanye no*Simon*.

2.2.9 Ukwethiwa kwamagama ezingane ezaphuphuma emazweni omhlaba.

Ukwethiwakwamagama ezingane ezaphuphuma akuyona into eyenziwa izona zonke izizwe noma imiphakathi ngokwahlukana ngoba akusibona bonke abantu abakholelwa ekutheni lezi zingane kumele ziqanjwe amagama njengalezi eziphilayo. Lokhu okushiwo ngenhla kuwumukhuba olandelwa kakhulu yizizwe ezikholelwa enkolweni yamadlozi.

USinger (2012:308) wenze ucwaningo lwakhe emazweni ephesheya mayelana nezingane ezaphuphuma, ngoba udalula ukuthi ukuphuphunyelwa isisu kuyinto enzima kubazali kanye nase miphakathini futhi engajwayeleki. Abazali babantwana bafaka isicelo sokuba kube semthethweni ukuthi abantwana abaphuphumile babe nezitifiketi kuhle kwalaba abaphilayo ngoba abasali nalutho oluzoba isikhumbuzo sokuthi bake baphuphunyelwa ingane. Isitifiketi somntwana ophuphumile kumele sibe nemininingwane yakhe njengabantwana abasadla anhlamvana. Abantu banezimvo ezahlukene ngalesi sicelo, abanye bathi abasiboni isidingo ngoba vele kusuke kungakabi umuntu kepha kusuke kusayihlule.

Amazwe amaningi aseNtshonalanga awakholelwa emadlozini nakuba beziqamba izingane amagama. Kukhona abantu abanentshisekelo yokuthi zibe nezitifiketi zokuzalwa (*birth certificates)* kodwa lisuke lingekho isiko elilandelwayo lokwethiwa komntwana. Umntwana ophuphumile uyaqanjwa igama kuphelele lapho, kungalandelwa migudu yesiko.

UShow (2014) ungomunye owenze ucwaningo ezweni lasePakistani, okuyisizwe esikholelwa enkolweni yamaSulumane ebheka. Uthi ukwethiwakwezingane ezaphuphuma kubaluleke

ngendlela efanayo nokwethiwa kwezingane eziphilayo. Umehluko ukuthi ezaphuphuma akumele zingabe zisathandazelwa umthandazo wokuzamukela emhlabeni.

Enkolweni yamaSulumane kubalulekile ukuthi kwethiwa amagama izingane ezaphuphuma kodwa nakhona azibe zisagcinelwa isiko lomthandazo wokwamukela umntwana uma efika emhlabeni. Lokhu kubeka ngokusobala ukuthi nakuba ziqanjwa izingane ezaphuphuma kodwa azigcinelwa usiko lokuthandazelwa kuhle kwalezi eziphilayo.

2.3 Ukwethiwa kwamagama ezwenikazi lase-Afrika

Ukwethiwakwamagama akusiyona into eyenzeka ezweni laseNingizimu Afrika nasemazweni omhlaba kuphela, kepha kuyinto eyenziwayo ngisho nasezwenikazi i-Afrika. Kubukela sengathi amazwe amaningi asezwenikasi i-Afrika alandela imigudu ecishe ifane yokwethiwa kwamagama ngoba amaningi anenkolelo eyodwa yamadlozi nokulandela isiko. USuzman (1994:253) uveza ukuthi:

> *State that in African societies, name givers, traditionally chose personal names that pointed to a range of people and circumstances that were relevant at the time of the birth of the childs's birth. This study has revealed that children are often named after historical events or specific circumstances at birth. Such as a name will remind the parents or relatives or even the society ot that particular event.*

Okuhunyushwa ngokuthi:

> Emazweni ase-Afrika umqambigama ngokosiko ukhetha igama elihambisana nezigameko ezisuke zenzeka ngenkathi kuzalwa umntwana. Umntwana angaqanjwa igama elihambisana nezehlakalo ezinjengezombusazwe ezisuke zenzeka ngesikhathi kuzalwa umntwana, lawo magama angaba isikhumbuzo emndenini ukuthi kwake kwaba nesehlo esithile.

Amagama abantu ayizimpawu zokuhlonza abantu ezibalulekile ngempela. Kukhonjiswa yiqiniso lokuthi imisebenzi yokwethiwa kwamagama iqala kunesikhathi ngaphambili kokuba umntwana azalwe kanye namalungu omndeni ngokujwayelekile anentshisekelo futhi alikhetha kahle uhlobo lwegama. Esikhathini esiningi, amagama anikezwa izingane asuke eveza impilo yangemihla ngemihla yomndeni. Lokhu fufakazelwa nguVilakazi (2002:1) oveza ukuthi;

Stated that in many African cultures, personal names are meaningful, with meanings traditionally drawn from circumstances prevalling at the time of the child's birth or explained by family conditions.

Okuhunyushwa ngokuthi:

Emazweni amaningi ase-Afrika akholelwa ekutheni amagama mawabe nencazelo noma nezincazelo ezinanyathiselwe egameni, kungabukwa izehlekalo ezenzeka emndenini ngesikhathi kuzalwa umntwana.

Amagama abantwana kungenzeka anikeze izincazelo ngokubaluleka kwesiko noma izehlakalo zezombusazwe zangaleso sikhathi sokuzalwa komntwana. Izimo ezizungeze ukuzalwa komntwana nazo zingasetshenziswa ekuqokeni igama, kungabalulwa izigameko ezinhle zezimbi ezihambisana nokuzalwa kwengane.

Ababhali abangenhla badalula ukuthi esikhathini esiningi emazweni ase-Afrika amagama asuselwa ezigamekweni ezisuke zenzeka ngaleso sikhathi kuzalwa umntwana futhi abaluleke kakhulu ngoba agcina umlando kanye nemvelaphi yomuntu.

2.3.1 Ukwethiwa kwamagama abantu abangamaShona.

UMakondo (2009) wenza ucwaningo ngokwethiwa kwamagama amaShona ezweni lase Zimbabwe, ebheka indlela okwethiwa ngayo amagama abantu kanye nemigudu elandelwayo enjengezincazelo zamagama, uphinde wabheka indlela abasebenzisa ngayo ulimi uma kwethiwa amagama abantu. Ocwaningweni lwakhe wathola ukuthi uma kwethiwa amagama kubhekwa izimo ezahlukene ezizisuke zenzeka ngaleso sikhathi owesifazane esazithwele okuyilapho kungaqanjwa amagama asakubuza imibuzo emndenini, amagama athathathelwe kwezenkolo, amagama aqhakambisa izifiso zabazali ngabantwana babo. Izinto ezinomthelela kakhulu uma kwethiwa amagama ezingane kuyaba isimo senhlalo sabazali, izinga lemfundo kanye nezinkolelo abakholelwa kuzona ikakhulukazi amadlozi (Makondo, 2010).

Usuku lwesonto lokuzalwa komntwana, isikhathi sosuku (intathakusa, ekuseni, emini, ntambama, ebusuku), isikhathi sonyaka, indlela azalwe ngayo, indawo azalelwe kuyo isehlakalo thizeni esimayelana nomntwanae nomndeni womntwana, isimo sabazali kanye nobulili bomntwana, konke kubamba iqhaza elikhulu ekwethiweni kwabamntwana kanye negama aqanjwe lona. Isibonelo, kuyenzeka abanye abantwana baqanjwe ngokuthi oNomvula ngenxa yokuthi wazalwa ngezikhathi zenzimvula ezinkulu.

UPfukwa (2007) uveza ukuthi ukwethiwakwamagama amaShona ezweni laseZimbabwe kuncike kakhulu ezaehlakalweni ezike zenzeka emphakathini ngezikhathi zezimpi ezake zabakhona kuleli zwe. Lokhu kufakazela okushiwo nguMakhondo (2000) ukuthi ukwethiwakwamagama kuncike kakhulu ezigamekweni izingane ezizalelwa ngaphansi kwazo. Lokhu kuveza ngokusolabala ukuthi ukwethiwakwamagama amaningi e-Afrika kuncike emlandweni kanye nakusikompilo laleso sizwe ngasinye. Igama liyinto ewuphawu olumqoka kumuntu kanye nasemdenini ngokuhlonishwa kwemcimbi elandelwayo uma kwethiwa izingane (Mbiti, 1990).

2.3.2 Ukwethiwa kwamagama abantu baseCameroon

UNdimande (2001:85-86) uthi iCameroon ingelinye lamazwe aseNtshonalanga ne-Afrika. Amagama abantu baseCameroon isikhathi esiningi abesuselwa ezinsukwini zesonto, kwakuya ngokuthi umntwana ungowesifazane noma ungowesilisa. Amanye amagama aveza inkolo kanye nesikhathi umntwana azalwe ngaso. Abantu baBakossi bakholelwa kakhulu kubantu abangasekho.

UNgwese (2009) uveza ukuthi abantu baBakossi bazibiza ngokuthi ban'ngoe okusho ukuthi abantwana bakaNgoe (uma kuyiswa ebunyeni bathi Muan'ngoe: umntwana kaNgoe). Uthi yitemu elihlanganisa abantwana noma abantu abakhuluma ulimi lweMuanenguba. Lokhu kuvumelana nokushiwo uWoodward's (1997) odalula ukuthi ubuzwe buveza indawo lapho abantu abathile betholakala khona emhlabeni kanye nokuxhumana phakathi kwabo nomphakathi. Okwesibili amagama uNgoe noSumediang, omabili ayaphila futhi anezincazelo olimini lwabantu baBakossi. Lamagama asungulwayo asanikezwa izingane ukuveza ukuthi bayaphila kanye nobudlelwano besiko kanye nobuzwe baBakossi.

UNgade (2011:111) omunye wongothi abenze ucwaningo ezweni laseCameroon uthi kumaBakossi, amagama aqanjwa abantu, izilwane noma izindawo. Leli phepha lithi amagama (ikakhulukaza awabantu) kanye nosiko lokwethiwa kwamagama kuxoxa ngokubaluleka kokuzihlonza ukugcina amandla, ukuphikisana nokuhlaselwa okungalindelekile kwamagugu esiko eBokossiland. Okokuqala, isinqumo sokwethiwa kwegama sigcina siwukuzikhethela komndeni, ikakhulukazi abazali bomntwana noma abaqambimagama (Suzman, 1994). UMegara (2007) wacaphuna i-*anthropologist* yamasiko uRichard Alford, othi yonke imiyalezo amagama abantu angayidlulisa. akukho okungahle akudlulise ngaphandle kobulili bomuntu. Kusukela kulokhu, kubona ngale ndlela amagama amaBakossi aqhakambisa ubulili bezingane (Ngade 2011:114).

Ngezincazelo zamagama amaBakossi sithola ukuqaphela imicabango eyisisekelo sezinkolelo zamaBakossi, ukwenza kanye nemikhuba eyenziwayo uma kwethiwa amagama. Amagama anjalo kubona akhanda ubulungiswa, imfundiso ephathelene nesimilo nezakhi zemvelo ezikhanda ukwehluka kwamaBakossi ngokomoya. Amagama, izincazelo zawo kanye nobunjalo bezinkolelo zamaBakossi, kunesidingo sokukhombisa iqoqo lalawo magama anjalo njengesiphakamiso esisobala samaqiniso empilweni yansuku zonke eyejwayelekile, yalesi sizwe. Amagama aphinde asivumele ukuba siqonde iphuzu lapho okuqanjiweyo kunikezela ngokunye ukubona okuthile ngokuba kuchaze imiqondo ebalulekile nangokubheka iqoqo labantu elabelana ngayo (Ngade, 2011:116)

2.3.3 Ukwethiwa kwamagama eBotswana

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

Ngenkathi iBotswana iphendukela enkolweni yobu*Kristu* babengabhabhadiswa ngamagama abo endabuko ngisho ngabe angamagama ewenkolo. Isonto lama*Roma* lalifuna wonke amakholwa aqoke igama lomuntu ongcwele. Ngale ndlela iBotswana yathola iningi lamagama angaphandle, iwathola eBhayibhelini esebenza elaliqukethe amagama obuKristu. Iqoqo lamagama asetshenziswa imiphakathini yamaBakalanga liyakuqinisekisa ukuthi ukwethiwakwamagama kuyindlela enamandla eshitsha ngokwezikhathi futhi ihambisane nezidingo zomphakathi. Kufakazelwa umbono kaMasilo (2003:165) othi uguquko emagameni lukhombisa ukuthi ukwethiwa igama kuhambisana nesimo sokuchaza izidingo zangaleso sikhathi kanye nokubuyekezwa kwamasiko omphakathi. Okwatholwa ucwaningo kunikezela ngobufakazi ngocwaningo lwamagama njengento eshintshayo empilweni yabantu.

2.3.4 Ukwethiwa kwamagama abantu base-Nigeria

U-Agbontanean-Eghafona (2007) uchaza ngenqubo yokwethiwa kwamagama eNingizimu yeNigeria zingakafiki ezenkolo kanye noshintsho kwezombusazwe. Unaba ngothi kumele ngaso sonke isikhathi kwethiwa igama elinencazelo okanye izincazelo ezihambisana nemigomo ethile yendabuko kanye namasiko. U-Agbontanean-Eghafona (2007:109) uqhuba ngokuveza ukuthi:

> *Nigerian indigenous names are usually having meanings in conforming to some basic principles that frequently guide the giving of the indigenous names in the majority of the ethnic group in the Southern Nigeria (Eghafona 2007).*

Okuhunyushwa ngokuthi:

> Ukwethiwa kwamagama eNingizimu yeNigeria emiphakathini emininginingi kwamumele igama linikeze incazelelo okanye izincazelo ezihambisana nemigomo ethile evamise ukuqondisa ukunikezwa kwamagama endabuko.

Ukwethiwa kwamagama kuyinto eyenzakalayo emazweni amaningi ase-Afrika, okusemqoka kakhulu ukuthi igama ngalinye libe nencazelo ethile okanye izincazelo, nangokulandelwa kwenqubo kaOgie (2002) othi uma kwethiwa amagama abantu kumele aveze lokhu okulandelayo; ukubonisa izinkolelo, uhlanga nobulili. Kusemqoka futhi ukuthi igama lilumbaniswe nezehlakalo kanye nezimo ezihambisana nesikhathi sokuzalwa komtwana.

UNdimande (2001:80-81) uveza isiko lokwethiwa kwamagama abantu baseNigeria. Uveza ukuthi kuba nomehluko phakathi kwamagama abantu besilisa nawabantu besifazane. Amagama ayeqanjwa esuselwa enkolweni, usuku noma isikhathi umuntu azalwe ngaso. Isimo sasemndenini ngesikhathi ingane izalwa naso sibalulekile ekwethiweni kwamagama.

Amagama aqanjwa abantu besifazane akhombisa inkolo ezweni laseNigeria

Igama	**Incazelo**
Fathima	Ulwazi
Eka	Umama womhlaba
Chiwa	OkukaNkulunkulu

Jamila	Ubuhle

Amagama aqanjwa abantu besilisa akhombisa ukukholelwa kuNkulunkulu

Igama	**Incazelo**
Obafemi	INkosi iyangithanda
Ibrahim	UNkulunkulu (Allah) makadunyiswe (ngokwenkolo yamaSulumane)
Chidi	UNkulunkulu ukhona ngaso sonke isikhathi
Iman	Ithemba likuNkulunkulu

2.3.5 Ukwethiwakwamagama abantu base-Ghana

U-Agyekum (2006) uveza ukwethiwa kwamagama ama-Akani ezweni kaseGhana, uthi ukwethiwa kwamagama abantu kuwuphawu lokuveza usikompilo oluphilwa ngabantu emphakathini. Amagama ama-Akani aphinde abe ngumgogodla wokuveza isiko kanye nendlela abantu abaphilisana ngayo. Amagama kuma-Akan ngokujwayelekile achaza uhlobo lomuntu oqanjwe lelo gama. Yingakho abantu bekwazi ukuthola amanye amagama, izidlaliso eziqondiswe ezintwenii abazitholile empilweni njengeziqu zemfundu futhi kuyenzeka umuntu afunde aze abe sezingeni lokuba uDoketela (Agyekum, 2006:209).

Ama-Akan akholelwa ekutheni kunamandla efa kanye nokuxhumana okuthile egameni kanti futhi amagama atshengisa ukuziphatha kwabantu nosikompilo lwabo, okungaba okulindelekile noma ngokubi. Isibonelo ingane ingaqanjwa igama elithi Nokuthula ngesifiso sokuthi izoletha ukuthula emndenini noma emphakathini ezalelwe kuwona. Igama liyisici esibalulela kakhulu emphakathini ngengoba wonke umuntu ebamba iqhaza emphakathini, kuze kuthiwe umuntu umuntu ngabantu. Amagama ama-Akan ananyathiselwe kakhulu esikweni.

Ucwaningo luka-Anim owenza ucwaningo mayelana nokwethiwa kwamagama ezweni laseGhana. U-Anim uqhuba ngokudalula ukuthi ingane ezaliwe isingathathwa njengomuntu ngemva kwezinsuku eziyisikhombisa futhi emva kwalezi zinsuku sekuvumelekile ukuthi ingane ingaphuma yenzelwe umsebenzi wokuyemukela emndenini (Amin, 1993:1).

2.3.6 Ukwethiwa kwamagama abantu baseMozambique

UJurnod (1912:40) ubheka ukwethiwa kwamagama ezingane kubantu abangamaTsonga.Uqhakambisa ukuthi emva kokuzalwa komtwana kumele agoye izinsuku eziyisikhombisa engavumelekile ngisho ukubonwa uyise, ngaphambi kwesikhathi e esibizwa ngokuthi *ibuhasha.* Lesi sikhathi siphethwa ngomcimbi osemqoka wokuphuma komtwana okokuqala ngqa okubonakala ngokwenziwa komkhuba wokuphulwa kwebhodwe.

UBaloyi (2015:30) ungomunye wabacwaningi abenza ucwaningo mayelana nokwethiwa kwamagama abantu abangamaTsonga. Uqhakambisa ukuthi kunezimo eziningi ezinomthelela ongemuhle ongumphumela wokushintsha kwendlela yokwethiwa kwamagama. Uqhubeka ngokuveza ukuthi ukufika kwezemfundo, ezenkolo kanye nempucuzeko yizona ezifike nenguquko ngokwethiwa kwamagama. Le zinguquko ziphazamise kakhulu isiko lokwethiwa kwamagama ngoba kwenze abantu babone sengathi kubaluleke kakhulu ukuba namagama esiNgisi kunawesiTsonga.

2.3.7 Ukwethiwa kwamagama abantu e-Tanzania

UBeidelman (1974:19) uthi amaKaguru ase-Tanzania aveza ukuthi amaBono abelana izingxenye zokubaluleka kwamagama abantu. Okuvezwa wucwaningo lukaBeidelman wukuthi isizwe samaKaguru igama umuntu alisebenzisayo ukuziveza noma ukuzichaza awavezi kuphela ukuxhumana ngokwenhlalo okuqonde noma okufisa ukuthi umuntu akuzuze, kodwa ukuba lowo muntu aziwe noma adume. Kulesi sizwe izingane aziqanjwa amagama ngenhloso yokugqamisa noma ukuzuza okuthile futhi azozigqamisa emphakathini. Lokhu kunomthelela womlando mayelana negama alisebenzayo noma elingasebenzi emphakathini waleyo ndawo. UDanquah (1928:241) uthi:

> Into evelayo njengamanje ukuthi abantu bamaBona banendlela yokwetha elula nesobala. Nakuba lowo mbono ongafakazelwe (*assumption)* ngeke uchaze noma uveze ngokuphelele isakhiwo samagama amaBono ngoba, nakuba igama lokuqala okuyilona elaziwa kakhulu, lingaba nesakhiyo esisodwa. Igama enganikezwa noma engethiwa kusukela ekuzikhetheleni okuningi.

UNdimande (2001:89) uveza ukuthi umkhuba okhona emazweni ase-Afrika ikakhulukazi ezizweni ezimnyama yilowo wokuqamba abantwana ngosuku abazalwe ngalo, isikhathi abazalwe ngaso noma isikhathi sonyaka abazalwe ngaso. Uqhuba ngokuthi lezi zindlela zokwethiwa kwamagama ziyasetshenziswa eKenya naseTanzania. Abantwana abazalwe

ngezinsuku zemicimbi ethile noma ngezikhathi zamaholidi enkolo baqanjwa noma baphiwa amagama aqhakambisa leyo micimbi nezehlakalo.

2.3.8 Ukwethiwa kwamagama abantu baseZambia

IsiLunda ngolunye ulimi olukhulunywa iqoqo labantu abatholakala eZambia (Kashoki, 1978). Abantu abakhuluma lolu limi babizwa ngamaLunda, babuye baziwe ngokuthi amaLunda-Ndembu asesiFundazweni sase*North West*. Ukwethiwakwamagama kwenzeka kuwona wonke amagumbi omhlaba. Kodwa ukuthi amagama aqanjwa kanjani, imikhuba eyenziwayo, indlela yokwenza noma yokulandela isiko, izincazelo ezinanyathiselwa emagameni zibuye zihluke emphakathini ngamunye nangokwesiko. Isibonelo kumaChewa kanye namaNsenga aseZambia, igama liqanjwa emva kokuwa kwenkaba yomntwana (Moyo, 2006). Okuqhakambiswa usiko lwamaLunda wukuthi ingane iqanjwa ngabazali bayo, ngokwejwayelekile uyise noma iqanjwe ngunina. Ubabekazi nomalume nabo banalo ilungelo lokuqamba umntwana igama. Uma umntwana eseqanjwe igama, liyaqhubeka lisebenze ngokusemthethweni futhi lisebenze ngokukhululekile ekuxhumaneni nomntwana. Ngakho-ke uma umntwana ekhala ngokungajwayelekile, lokho akusho ukuthi igama alikulungele ukubhekana nezidingo zempilo yakhe. Lowo moya uziveza ngokuthi umntwana akhale ukuze igama lizoshintshwa kwethiwa elinye (Mutunda, 2011:16).

Amanye amagama aqanjwe abantwana ayaye aveze ngokusobala indlela ababelethwa ngayo noma indlela aphuma ngayo mhla ebona ilanga. Uqhuba ngokuveza ukuthi ingane yokuqala ingabizwa ngokuthi -Wedi, elisuselwa esenzweni ‘’idika “oqalile”, ingane yesibili yona ingabizwa ngokuthi -chilondawedi “olandela owokuqala”, kanti bese kuthi ingane yokugcina yona ingabizwa ngokuthi -kabinda elisuselwa ku-binda “ovale emnyango ngepali’’ (Mutunda, 2011:18).

UNdimande (2001:94) ungomunye wabacwaningi abenza ucwaningo mayelana nokwethiwa kwamagama abantu ezweni iZambia, okungelinye lamazwe kwangamashumi ayisithupha nesithupha ezwenikazi i-Afrika. Ukwethiwakwamagama eZambia kuhlukene izigaba ezintathu, okokuqala aqanjwaa ngesikhathi sokuzalwa komntwana, okwesibili aqanjwa ngesikhathi umntwana engena esigabeni sokukhula (ukuthomba), okwesithathu aqanjwa umuntu uma esengena esigabeni sokuba ngumzali (Sumbwa 1997:49).

Kuleli zwe laseZambia, abazali bezingane yibona abaqamba amagama abantwana babo. Babaqamba amagama asuselwa emagameni okhokhomkhulu ukuze kugcinwe lawo magama engashabalali emndenini. Ukwethiwakwamagama abantwana kuncike kakhulu ezintweni ezisuke zenzeka ngesikhathi bezalwa, okungabalwa isifo emndenini, indlala emphakathini nesikhathi sosuku. Kuyenzeka amagama abantu asuselwe ezigamekweni ezenzeka emndenini, ezintweni ezijwayele ukwenzeka, asuselwe ekutheni umuntu wakheke kanjani nokusuke kwenzeka ngesikhathi umntwana ezalwa.

UMbiti (1990:115) yena uthole ukuthi cishe onke amagama ase-Afrika anezincazelo eezigxilie kakhulu esikweni kanye nasemlandweni wezizwe ngokwahlukana. Uqhuba ngokuveza ukuthi igama ngalinye linomthelela empilweni yomuntu ngamuye kanye nasemndenini wakhe. Ukwethiwakwabantwana buyinto ebalulekile ngokujwayelekile ekhonjiswa ngemicimbi ethile emiphakathini eminingi yase-Afrika.

Ingane ezelwe iba isibusiso esivela kuMvelingqangi nasemadlozini asekhaya lapho izalwa khona. Ngakho-ke kunesidingo sokuthi ibikwe ngokwethulwa kuwona amadlozi okunenkolelo yokuthi asondelene noMvelingqangi. Isiphandla sitshengisa isiko lokumamukela okuthiwa imbeleko kanti inyongo athelwa ngayo iluphawu lokumxhumanisa namadlozi omndeni ukuze avikeleke futhi akhuseleke ezintweni eziningi okungabalwa imimoya. Leli siko lenziwa kakhulu isizwe sabantu abangamaZulu kepha zonke izizwe zase-Afrika zinenqubo yazo eziqhuba ngayo, yize zikholela kakhulu emadlozini.

Ukwethiwakwezingane ezincane emiphakathini eminingi yase-Afrika kwakuncike kakhulu kulabo abanikezwe umsebenzi wokuqamba izingane amagama. Amagama ezingane ayengaqanjwa noma ngabe ubani. Abantu okuyibona ababenikezwa ilungelo negunya lokuqamba izingane, babethola leli gunya ngenxa yokuhlonipheka kwabo kungaba emndenini noma emphakathini. Abanye abantu babekholelwa ekutheni uma beqamba abantwana amagama basuke beqondisa ubuzwe balowo mntwana kanye nokuthi bekwazi ukubona izinto abaziqambayo. Uingakho abantu abanikezwa ilungelo lokuqamba amagama kumele kube abantu abahloniphekile emndenini nasemphakathini nabanolwazi olunzulu ngamasiko, imvelo nangomlando wakulezo zindawo.

2.3.9 Ukwethiwakwamagama kwezingane ezaphuphuma ezwenikazi lase-Afrika

U-Okafor (2020:8) omunye owenze ucwaningi mayelena nokuphuphuma kwezisu kwabasifane basezwenikazi i-Afrika. Kulolu cwaningo uchaza kabanzi ngabantu besifazane abaphuphunyelwe izisu. Ubheka izinto abahlangabezana nazo emva kokwehlelwa yilo

mshophi, nokuthi iluphi usizo abaluthola emva kokuba ingane iphuphumile ekade ikhulelwe owesifazane.

UKofor (2020:21) uchaza kabanzi ngokuphuphuma kwesisu kowesifazane ozithwele:

> *Miscarriage tend to occur mostly during the early first trimester of pregnancy. Women experiences vaginal spotting, bleeding, lower back pain, abdominal cramping, tissue or fluid passing out from the vagina. Two out of ten pregnant women experience vaginal bleeding during this first trimester. Vaginal bleeding happens to be one of the commonest and alarming symptoms in early pregnancy, which mostly occur during the first trimester of gestation.*

Okuhunyushwa ngokuthi:

> Ukuphunyelwa isusu kuvamise ukuthi kwehlakale esigabeni sokuqala sokukhulelwa, abantu besifazane bajwayele ukuthi bophe igazi esithweni sangasese nokusaketshezi. Ukopha kowesifazane kuwuphawu lokuqala olusemuqoka lokuphuphunywe isisu.

Lolu cwaningo luchaza kabanzi ngesigaba lapho umuntu wesifazane ephuphunyelwa isisu kanye nobunzima asuke ebhekene nabo ngaleso sikhathi nangemumva kokuphuphunyelwa isisu. Ezinye izinto ezithintekayo lapho isisu siphuphuma kuba ngumzanyana okuyiwo obaluleke ekukhuleni kwengane esiswini, kanye nezitho ezinamathele kuwo.

Ukuthola umntwana kuyinjabulo engalinganiswe kumuntu wesifazane ozithwele, ikakhulukazi uma ebona umntwana noma isisu sikhula. Kuyaye kubathokozise kakhulu abantu besifazane abazithwele uma bebona isisu sikhula izinyanga eziyisishiyagalolunye kuze kufike esigabeni sokubeletha. Abantu banemibono eyahlukene ngegama elinikwa umntwana ophuphumile ngoba ezinye izinhlanga zithi ingane ifile kanti ezinye zimhlonipha ngokumzilela umntwana ophuphumile (Okafor, 2020:20)

Ukuphuphuma kwesisu kusho ukushona noma ukonakala kwengane esiswini sikanina bese iphuma ishonile singakafiki isikhathi sokuba abelethe. Kungashiwo futhi ukuthi ukuphuphuma kwesisu kuwukuchitheka kwesisu noma ukuphazamiseka okhulelwe, okuchithekayo

kungaphuma kuselihlule noma kusengumbungu (ingane engakabi namathambo) noma kuphume umntwana esephelele ephuma esonakele noma eseshonile.

Ukufa bekuyinto ehlonishwa kakhulu emphakathini wesizwe esiNsundu. Lokhu kwakwenzelwa ukuhlonipha umufi ngoba kunenkolelo yokuthi oshonileyo uyaguquka abe idlozi lasekhaya. Ngakho-ke kubalulekile ukuthi izingane ezaphuphuma zihlonishwe ngokuthi zigcinelwe izimfanelo zazo zosiko njengokwethiwa kwamagama kulandelwa imigudu yosiko.

U-Okafor (2020:22) uveza ukuthi usiko luyiqhakambisa kanjani indaba yokuphuphunyelwa isisu, ngokuveza ukuthi:

> *In Africa, miscarriage is viewed and described as a taboo which only occur to promiscuous women, to women who are cursed or have something to do with witchcraft. Based upon the cultural beliefs of Sub Saharan Africa, women expressed that a pregnant woman is expected to carry her child to full term without miscarrying. Only pregnant women who safely put to bed their living new-born without miscarrying are find worthy.*

Okuhunyushwa ngokuthi:

> Ezwenikazi i-Afrika ukuphuphunyelwa isisu bakubona njengento eyichilo enyenzeka kubantu besifazane abaqalekisiwe noma abathathakithiwe. Emazweni angenhla ne-Afrika ngokosiko bakholelwa ekutheni abantu besifazane balindeleke ukuthi bakhulelwe baze betete ngaphandle kokuphazamiseka, labo babonakala njengamakhosikazi angempela.

Ziningi izinto eziholela ekutheni owesifazane aphuphunyelwe isisu singabala isimo sempilo, futhi singaphinde sibalee izifo eziningi ezingaholela kulomshophi wokuphuphunyelwa isisu.

2.4 Ukwethiwa kwamagama abantu baseNingizimu Afrika

Amagama abantu awumgogodla wokugcina isiko, umlando, ukudlulisa umyalezo kanye nokuxhumanisa abantu. Amagama agcina umlando ngoba ayasetshenziswa emva kokwethiwa kwabantu ngezehlakalo ezake zenzeka emphakathini nasemdenini. Ukutshintsha kwezinto kanye nokuhamba kwesikhathi kunomthelela omkhulu ekwethiweni kwamagama ngoba amagama aqanjwa kulandelwa izinto ezisuke zisematheni ngaleso skhathi. Ngesikhathi sakudla, ngaphambi kwempucuzeko kuleli, abantu bafudukele emadolobheni ngenxa

yomthelela wezenkolo kanye nezombusazwe. Ababhali abalandelayo baqhakambisa imibono eyahlukene mayelana nokwethiwa kwamagama abantu eNingizimu Afrika.

2.4.1 Ukwethiwa kwamagama abantu abangamaXhosa.

UDe Klerk noBosh (1995) ocwaningweni lwabo badalule ukuthi esizweni sabantu abangamaXhosa amadlozi abaluleke kakhulu futhi banezinkolelo zokuthi anendima enkulu ayidlalayo empilweni yomuntu. Baveza ukuthi kulesi sizwe abantu bavamise ukwethiwa izingane ngabantu asebadlula emhlabeni, ngenhloso yokuthi igama lingapheli emdenini ukuze liyohlaleliyisikhumbuso esizukulwaneni esizayo ukuze sibone ukuthi kwake kwaba nabantu abathile emdenini nasemphakathini abazalelwe kuyona.

UNeethling (2003:47) ungomunye owenze ucwaningo ngabantu besizwe samaXhosa. udalule izimo eziyimbangela yoshintsho ekwethiweni kwamagama emva kokufika kwamaMishinari, imfundo, ezomubusazwe kanye nezinye izimo ezenzeke kuleli. Izingane zabantu abangamaXhosa zaqanjwa amagama esiNgisi njengamagama okubhabhadiswa (esonto) kanye nawesikole. Kwakuqakambiswa kakhulu ukubaluleka nokuba negama lesiNgisi, lokho kwafadabalisa amagama omdabu.

Ucwaningo lukaSimelane-Kalumba (2014:15) ngokwethiwa kwamagama abantu abangama Xhosa, luveza ukuthi ngokosiko lwesizwe samaXhosa kubaluleke kakhulu ukuthi abantu baqanjwe amagama anencazelo enanyathiselwe kuwo. Amagama asuselwa ezehlakahlweni noma ezimeni lapho umntwana azalelwe ngaphansi kwazo okungaba ngezinhle noma ngezimbi. Ukwethiwakwamagama kwenzeka impilo yonke yomuntu, akugcini ngesikhathi ezalwa kuphela kepha abanye bayaye beqanjwe amanye ayizidlaliso aqanjwa ngezigameko zakhe.

USimelane-Kalumba (2014:54) uqhuba ngokuveza ukuthi amagama abantu ayaqanjwa esuselwa ngokubheka nangokulandela indlela umuntu aziphethe ngayo, isibonelo umuntu othanda ukudla engaqanjwa ngokuthi **uNokudla** ngenxa yendlela aziphetha ngayo uma ebona ukudla. Ukwethiwakwamakoti (mtshakazi) efika emzini okusuke kuyindlela yokutshengisa ukuthi wamukelekile kanye nokukhuthazwa ngokuthatha igxathu elisha lempilo.

Lolu cwaningo luyahambisana nokuvezwa wucwaningo lukaSimelane-Kambule, oluveza ukuthi ukwethiwakomuntu akugcini ngesikhathi ezalwa kuphela kodwa uphinde aqanjwa ngokwezinga lemfundo umuntu aselihambile, ngokwezenkolo, ezombusazwe, izinga lempilo yakhe kanye nokunye okuningi.

2.4.2 Ukwethiwa kwamagama abantu ababeSuthu.

UGuma (2001) wenza ucwaningo ebheka indlela okwethiwa ngayo amagama esizweni sabantu baBesuthu, uveza ukuthi uma kwethiwa amagama kuvamise ukuthi incazelo yegama isuselwe ezigamekweni ezenzeka emdenini nasemphakathini abakhe kuwona. Amagama kumele abe nencazelo enanyathilwe osikweni lalesi sizwe. Ukwethiwakwamagama kubanty abangebeSuthu, kuvamise kwethiwa amagama anezincazelo yosiko enamathiselwe kulona kanye nezigameko esezadlula, okumele kutshengise izinto ezenzeka empilweni yemihla ngememihla yomuntu ngayedwana (Guma, 2001).

Ukushintshashintsha kwesikhathi kunomthelela omkhulu ekwethiweni kwamagama ezingane. Izingane zaziqanjwa amagama kususelwa eBhayibhelini ukuveza izinga labo esebekulo elisha lezenkolo, ngoba izingane zaziqanjwa lamagama uma zibhabhadiswa esontweni. Kwakuba amagama esiNgisi. UGuma (2001:271) uqhuba ngokuveza ukuthi

> Amagama esiNgisi ayesetshengisa njengawokukholwa, awokuphucuzeka, awakuba sezingeni futhi ube nezinto ezinhle kanye nezinkomba zokushintsha kwezinga lempilo njengezinga lezemfundo. Lokho kwakudlala uqekeko kubantu baBesuthu ngoba kwakuholela ekutheni babukele phansi isiko labo badume nelabokufika amaMishinari.

Ngesikhathi sokufika kwamaMishinari kwavela ukuthi umuntu kumele aqanjwe amagama amabili; elasekhaya (ngolimi lwendabuko) bese kuba elesikole noma elesonto aliqanjwa uma ebhabhadiswa (amagama esiNgisi). Lokhu kwahlolela ekucindezeleke kwamagama omdabu.

Selokhu kwafika amaMishinari ezweni lase-Ningizimu Afrika, afika ethula ezenkolo kanye nezemfundo kwashintsha yonke into lapho abantu babephoqelekile ukwethiwaamagama ngolimi lwesiNgisi, ukwamukela inkolo yawo. Elinye igama lesiNgisi lona laliqanjwa ngeskhathi sokungena kwezingane esikole, elalisetshenziswa esikolweni.

UMohame (1972) uveza ukwethiwakwamagama abeSuthu abasadla ngoludala abahlala ezindaweni zasemakhaya. Uveza ukuthi laba bantu bakholelwa kakhulu ekuqambeniizingane igama elinencazelo. Esikhathini esiningi amagama aveza izigameko, imizwa, umlando kanye nokunye okuningi abahlangabezana nakho empilweni. Uphinde aqhube ngokugqamisa ukuthi ukuqanqwa kwamagama kuncike

kakhulu kusikompilo oluphilwa ngabantu emphakathini nasemindeninini ngokwahlukana.

Emiphakathini eminingi yase-Ningizimu Afrika, abaqambimagama bakholelwa ekutheni amagama kumele aqukathe incazelo enanyathiselwe kuwo futhi ahambisane nesigameko esithile esihambisana nokuzalwa komntwana. Lezi zimpawu zithathwa njengezimiso ezibaluleke kakhuku uma kwethiwa amagama abantu Ngoba kufanele kube nengxenye yesiko esuke inanyathiselwe kuowona wonke amagama.

USetioane (1975:48) udalula ukuthi kubantu abangabeSuthu, izingane zithathwa njengesipho esivela emadlozini. Kubalulekile ukuthi ingane ngaphambili kokuthi izalwe kumele uma iyintombazane iqanjwe ngegama likagogo kanti uma iwumfana iqanjwe ngegama likamkhulu wayo ukuze lingapheli ohlwini lwamagama aqanjwa emndenini.

Amagama abamba iqhaza elikhulu ukukhumbuza isizukulwane sakamuva ukuthi ngelinye ilanga kwake kwaphila iqoqo labantu abathile futhi abuye asize ngokwambula umlando wesizwe ngasinye. Lokhu kukhombisa ukuthi amagama avumela abantu ukuba bazi umhlaba, imvelo kanye nabantu abawakhele. Ngamanye amazwi, abantu kumele bawazi amagama njengesikhumbuzo esibalulekile noma ingcebo eyohlala njengobufakazi bomlando wabantu abaphila emhlabeni.

USetiona (1975) - uvumelana nocwaningo luka Ashton (1967:32) ogqamisaukuthi amagama abantu abangabeSuthu esikhathini esiningi baqanjwa ngabantu abangasekho emhlabeni kanye nezinto ezibalulekile ezike zenzeka phambilini. Lokhu kukhombisa ukuthi amagama asebenza njengethuluzi lokugcina umlando emdenini futhi njengesikhumbuzo esisemqoka kakhulu.

Amagama abamba iqhaza elikhulu ukukhumbuza isizukulwane sakamuva ngokuthi ngelinye ilanga kwake kwaphila abantu abathile emdenini nasemphakathini, futhi kwenza ukuthi igama lingashabalali nokuwukulondoloza umlando wabantu bendabuko.

2.4.3 Ukwethiwa kwamagama abantu abangamaPedi.

UMönnig (1967:103) uveza ukuthi kubantu abangamaPedi alukho usuku kanye nesikhathi esibekiwe sokuqamba amagama. Emva kokuba inkaba yengane isiwile noma isipholile kuye kwenziwe imikhuba ethile yesintu ukuvikela ingane emimoyeni emibi. Emva kwaleyo mikhuba, ingane iyakhishwa endlini bese iqanjwa igama. Lokhu kuqhakambisa ukuthi

isikhathi sokwethiwa kwezingane amagama kuncike ekupholeni noma ekuweni kwezinkaba zazo. UHerbert (1995:21) ucashunwe ethi:

> Emiphakathini eminingi yase-Afrika betha izingane zabo ngamagama okhokho noma amalungu omndeni. Kunika ungqozi ukwazi izimo eziholele ekukhethweni kwalawo magama. Amagama abangasekho ayethiwa izingane uma zigula, ngemuva kokuya kwabahlolayo beshaya umhlahlo (izangoma nabathandazi) basho ukuthi yini imbangela yokugula. Lowo ohlolayo uzophinde abone ukuthi ubani kulaba abangasekho okunguyena ogulisa ingane, nxese yokuthi ufuna ukuthi ingane yethiwe igama lakhe.

UMönnig (1967) uqhakambisa ukuthi kubantu besizwe samaPedi, ziningi izinto ezenzeka ngaphambi okanye ngesikhathi sokuzalwa komntwana, ezibhekwayo uma kukhethwa igama azoqanjwa lona. Njengokuthi uma imvula ina ngesikhathi kuzalwa umntwana, uzobizwa ngokuthi uMapula, okusho imvula. Uphinde wathola ukuthi izinto ezisemzimbeni wengane nazo ziyabhekwa, uma ingane inezindlebe ezinkulu ingaqanjwa igama elithi Ratsebe.

2.4.4 Ukwethiwa kwamagama abantu abangamaVhenda.

UMandende (2009) uthi izingane zabantu abangamaVhenda ziqanjwa amagama kubhekwa isimo senhlalo abakusona ekungaba isimo esihle noma esibi futhi kubalulekile ukuthi ingane iqanjwe ngegama labangasekho. Uqhubeka ngokuveza ukuthi akusiwo wonke umuntu onelungelo lokuqamba ingane igama, kufanela kube umuntu omdala emndenini futhi igama kufanele libe nencazelo kanye nomyalezo. UMandende (2009) uveza ukuthi ukwethiwa ingane ngegama labangasekho kusuke kuyindlela yokubajabulisa nokugcina umlando walowo mndeni.

UMakhumbedu (2009) yena uveza ukuthi sonke isizwe sinendlela yaso yokuqamba amagama, ebheka abeSuthu ba Lebowa basePhalaborwa, uthi ukuzalwa kwezingane kule ndawo isikhathi esiningi kwenzeka emakhaya. Kuyaye kube nomcimbi wokwethiwa kwengane ngenqobo yokuhlanganiswa namadlozi ukuze ayivikele. Ukwethiwakwamagama kubeSuthu akwenzeki nje kuphela uma kuzalwa ingane, kuyaye kwenzeka empilweni yomuntu yonke ngoba ngesinye isikhathi kuyenzeka umuntu aqanjwe igama elihambisana nezenzo zakhe, elesikole kanye nelomshado elinikwa lapho endela khona. Lokho okubalwe ngenhla kukhombisa ukuthatha isigaba esisha sempilo.

2.4.5 Ukwethiwa kwamagama abantu abangamaNdebele.

UVilakazi (2002) ocwanigweni lwakhe lwamagama amaNdebele uveza ukwethiwakwamagama ezingane zamaNdebele ezindaweni zasemadolobheni kanye nezasemakhaya. Uveza ukuthi abazali bezingane ezizalelwe ezindaweni eziseemadolobheni bavame ukuba ngabantu abafundile ngoba esikhathini baqamba amagama asuselwa ezehlakalweni ezisuke zibandakanywa nokuzalwa komntwana kulezo zindawo kanye nezenzeka emndenini nasemphakathini. Ukwethiwakwamagama ezingane kungasuselwa esikhathini umntwana azalwe ngaso, amagama asuselwe kwezenkolo, isimo sezulu ngenkathi kuzalwa umntwana kanye nezinye izigameko ezisondelene nokuzalwa komntwana. Isibonelo, umntwana engaqanjwa igama elithi uNonkululeko noma uNkululeko ngenxa yokuthi uzalwe emva konyaka ka-1994 lapho iNingizimu Afrika isithole khona inkululeko.

UVilakazi (2002:) uqhuba ngokuveze ukwethiwakwamagama ezingane zamaNdebele ezindaweni zasemakhaya, uqhakambisa ukuthi esikhathi esiningi abazali balezi zingane abafundile baziphilela impilo yasemakhaya futhi bakholelwa kakhulu ekefuyeni. Ukwethiwakwamagama kususelwa ezigamekweni ezihambisana nokuzalwa komntwana ikakhukukazi imizwa yomndeni ngenkathi kuzalwa umntwana.

Ukwethiwakwamagama emiphakathini yamaNdebele, kuvamise ukuba izinkomba zezimo noma izehlakalo ngesikhathi sokuzalwa kwezingane. Udalula ukuthi ukwethiwakwamagama kunomthelela omkhulu ekwethiweni kwamagama abantu ebheka emva konyaka wama-1994 naphambili, uthi akufani. Kunezimo ezimthelela ekwethiweni kwamagama njengo kushintshashintsha kwesikhathi kanye nosikompilo kubantu.

Uqhuba ucwaningo ngokuveza ukuthi ukwethiwakwamagama abantu abangamaNdebele kunomthelela wendawo abakhe kuyona nokuthi abazali bomtwana bahlala endaweni yasemakhaya lapho ogogo, omkhulu kanye noyise womtwana basathathwa njengabantu abanegunya lokuqamba izingane amagama. Izingane ezizalelwa emadolobheni ziqanjwa amagama ngonina bazo futhi kuvamise kube ngamagama esiNgisi.

Lokhu kucacisa ngokusobala ukuthi usikompilo oluphilwa ngabantu emphakathini ludlala indima enkulu ekwethiweni kwamagama ezingane, ngoba ababhali abaningi bagqamisa ukuthi abazali bezingane zasemakhaya bavamise ukwethiwa ngokwezigameko nangezehlalo. Abazali bezingane zasemadolobheni bavamise ukwethiwa izingane zabo ngamagama esiNgisi ngenxa yokuthi iningi labo lifundile.

2.4.6 Ukwethiwa kwamagama abantu esizweni samaZulu.

Ukwethiwa igama kubaluleke kakhulu ngoba kusuke kunolwazi oluthile uma kwethiwa nemiyalezo abaqambimagama abafisa ukuyidlulisa. Ukwethiwakwamagama esizweni samaZulu, abaqambimagama baqamba amgama enencazelo noma immyalezo ethile abasuke befisa ukuyidlulisa emva kokubuka izenzeko nazo zonke izimiso ezenzeka ngesikhathi sokuzalwa kwalezi zingane.

UBiyela (2013) uqhakambisa kakhulu ukuthi esizweni sabantu abangamaZulu akubona bonke abantu abaneguna lokuqamba amagama ezingane, ikakhulukazi izingane zokuqala kepha kuyaye kube ngabazali bazo izingane. Esizweni sabantu abangamaZulu, abantwana bayaye beqanjwe amagama kayise. Lawa ngamagama aqanjwa ngosuku lomcimbi wokwamukela izingane emndenini futhi nokuzibika emadlozini asingethe imizi, lo mcimbi owaziwa kakhulu ngembeleko. Inhloso yembeleko ukuthi kuxhunyaniswe amadlozi kanye nomtwana ofikayo emhlabeni.

UZungu (2014: 412) uveza ukuthi emiphakathini yabantu abangamaZulu, ukwethiwa amagama ezingane kubhekwa njengomsebenzi womndeni lapho kungabi noma iliphi ilungu lomndeni elinikezwa igunya lokuqamba igama lokuqala lengane. Esikhathini esiningi, kuyaye kube abazali bengane abanegunya lokuqamba igama lokuqala kepha elesibili lingqanjwa inoma iliphi elinye lamalungu omndeni. Ukuhamba kwesikhathi kanye nokuntshintsha kwezimo kuholele ekutheni kuntshintshe ngisho usikompilo labantu abaphila emiphakathini ngokwahlukana, lokhu kubonakala njengechilo eliholele ekungqundekeni nokushabalala kosikompilo lokwethiwa kwamagama, olwalulandelwa futhi lusetshenziswa emandulo.

UBiyela (2013) noZungu (2014) baqhakambisa ukuthi emiphakathini yabantu abangamaZulu kunemigudu elandelwayo uma kwethiwa izingane amagama. Le migudu iqhakambisa iphinde iveze ngokusobala ukuthi akubona bonke abantu noma amalungu anikezwa igunya lokuqamba izingane amagama kepha ngenxa yezimo ezithile nebezingalindelwe, kuyenzeka uthole ukuthi izingane zigcine seziqanjwa ngamanye amalungu. Kuyenzeka ukuthi akusizona zonke izizwe ezilandela imigudu yokwethiwa kwamagama kanti futhi abanye basuke beswele ulwazi ngosiko.

Ngokosiko lwamaZulu umntwana ubengaqanjwa igama engakazalwa nakuba lokho sekuthanda ukushintsha ngenxa yokuthi abazali bomntwana sebekwazi ukubona ubulili bomntwana engekazalwa, lokhu kwenziwa ubuchwephesha obudla lubi esikhathini samanje. Ukwethiwakwamagama ezingane zingakaliboni ilanga kuholela ekutheni abazali bayo

bayiqamba baphinde bayihlelele ngaphambi kokufika emhlabeni, okungabalwa ukuyilungisela igumbi layo ngemibala ehambelana nobulili baphinde bayithengele nezimpahla ezifanele ubulili bayo. Isizathu esasasenza ukuthi esikhathini sakudla abazali bomntwana belinde ukuzalwa komntwana kuqala wukuthi kwakufanele bambone ukuthi muntu muni ozelwe. Ukulinda ukuzalwa komntwana kwakungumqondo ophusile ngoba lezo zingane zaziqanjwa amagama emva kokubona ubulili bazo.

Ucwaningo lukaNgidi (2012) luveza ukuthi ukwethiwakwamagama abantu esizweni samaZulu, aqanjwa ngokulandela noma ngokubheka ukuphilisana kwabantu esithenjini endaweni yakwaMabhulu okuyindawo yasemakhaya. Uqhuba ngokuveza ukuthi ukwethiwakwamagama kuphinde kusetshenziswe njengesikhali sokulwa izimpi emagceni ngoba ukubambana ngezandla kwakuzothukuthelisa amadlozi ekhaya. Ngale ndlela, abaqambimagama bawahlonipha kakhulu amadlozi ngoba izimpi zabo noma imizwa babeyidlulisa ngamagama aqanjwe izingane zabo. UNgidi (2012:128-129) uqhuba ngokuveza ukuthi:

> *Names are used to deter anger and to avoid confrontation between co-wives out of respect for the living- dead within polygynsous families.*

Okuhunyushwa ngokuthi:

> Ukwethiwakwamagama abantu esizweni samaZulu esithenjini kuke kusebenziswe njengesikhali sokugwema ukuthi umuntu aqondwe ngqo ngenhloso yokuhlonipha amadlozi.

UTurner (2013:120-121) uvumelana nokuvezwa wucwaningo lukaNgidi (2012) oluqhakambisa ukuthi emiphathini yabantu abangamaZulu kusetshenziswa ukwethiwakwamagama njengethuluzi lokugwema ingxabano emindenini ngokwahlukana, uthi:

> *Women in the Zulu society, traditionally speaking, are not free to confront their husbands directly or indeed any of their in-laws about the issues, either may argue with them. Therefore, the naming of the child serves, the deal way of conveying any pent up uncomfortable a spouse may feel about something the husband which disapproved of.*

Okuhunyushwa ngokuthi:

> Isiko lamaZulu lithi abantu besifazane abavumelekile ukuqophisana ngqo nabakhwenyana kanye nabantu basemzini walapho bendele khona. Ngakho-ke ukwethiwakwamagama ezingane kusiza owesifazane ukuthi azwakalise imizwa yakhe ngento abangavumelani nayo nomyeni ngaphandle nokuthi kube nengxabano.

Ngokosiko lwamaZulu ukuhlonipha kubuye kubandakanye ukuhlonishwa kwempahla yabanye abantu, ukuhlonipha komuntu, ukuhlonipha iqiniso, ukuhlonipha imizwa yabanye abantu kanye namadlozi. Ngako-ke kubaluleke kakhulu ukugwema ingxabano ekhaya kanye nasemphakathini. Kulesi sizwe kusetshenziswa ukwethiwakwamagama njengesikhali sodlulisa imizwa ngaphandle kokubanga umsindo.

USuzman (1994:270) uvumelana nokushiwo wucwaningo lukaNgidi (2012) nocwaningo lukaTurner (2013) abaveza ukuthi, umkhuba wokwethiwa kwamagama uhlinzeka indawo yokulawula ubudlelwano bezehlakalo ekuxhumaneni nasekuhlalisaneni komphakathi, yena uveza ukuthi:

> *Name-giving provides an outlet for regultation of social relations in the intense social interactions of small communities. It allows people to communicate their feelings indirectly, without confrontation and possible conflict.*

Okuhunyushwa ngokuthi:

> Ukwethiwakwamagama kubamba iqhaza elikhulu ekutshengiseni ukuphila kwabantu emiphakathini. Ukwethiwakwamagama kuvumela abantu ukuthi bazwakalise imizwa yabo ngaphandle kokuthi baqonde ngqo umuntu.

Umkhuba wokwethiwa kwamagama ngaphandle kokuphehla udlame ivuna abantu ukuthi baveze imizwa yabo ngokwenzekile nabakubonayo, ngaphandle kokuthi kube nezingxabano. UKoopman (1979) udalula ukuthi amagama aqanjwa ngokususelwa ezintweni noma ezehlakalweni ezahlukene futhi kususelwa ezimpandeni zolimi.

Ukwethiwakwamagama ayinkulumompendulwano kwande kakhulu emizini eyakhelwe isithembu, ngoba umndeni usuke umkhulu futhi nokunukana kusuke kudlenge kakhulu ngoba abantu abaphumeleli ngokufana nangokulingana. Kwesinye isikhathi kusuke kudalwa ukuthi abamufuni lowo nkosikazi ophumelelayo, bagcine sebesebenziselana imithi ukuze

aphazamiseke ezintweni zakhe baphinde `baphethe ngokuthi basebenzise intuba yokuqamba amagama izingane ukuze bachithe imimoya. Esithenjini kuvame ukwethiwaamagama afana nelithiBhekizitha okuchaza ukuthi kusuke kukhona okubi abakubona kwenzeka emagceni. Amanye amagama aqanjwa esithenjini, ngamagama afana noVika elisho ukuthi kufanele kube nokuvikeleka emimoyeni emibi, kuphinde kube khona noFihlwaphi eliqhakambisa ukuthi sizofihlwa kuphi kulo buthakathi okukhungethe ummdeni.

Okugqamiswa wucwaningo luka Ndimande-Hlongwa noDlamini (2015:190) ngeskhathi behlaziya imizwa ecashile equkethwe amagama emizi, bathole ukuthi ukwethiwa amagama abantu, izilwane nezindawo kuyinto ebaluleke kakhulu kuyona yonke imiphakathi, kepha kweminye imiphakathi yase-Afrika njengamaZulu kuqhakambisa incazelo ebalulelike. Kubantu abangamaZulu, igama alisetshenziselwa ukwenzela nje kuphela, njengento yokuhlukanisa abantu noma imvelo, kepha amagama aqukethe imizwa kanye nezigameko ezisondelene nokuzalwa kwalowo muntu oqanjwe igama.

UNgubane (2013) uveza ukuthi kunezimo ezinomthelela omkhulu ekwethiweni kwamagama abantu esizweni samaZulu, ikakhulukazi usikompilo kanye nempilo yangemihla ngemihla abayiphila bewumdeni noma emphakathini. Amagama kanye nomkhuba wakwethiwa kwawo kutshengisa isimo senhlalo kanye namasiko ngoba umuntu uyakwazi ukusheshe umuzwe ngegama lakhe ukuthi ungaphansi kwesiphi isizwe.

Amagama asebenza njenge sikhali sokudlulisa imigomo nemikhuba yamasiko kanye nezinto ezenzeka empilweni yabantu emiphakathini ngokwahlukana. Ngaphambi kokuba abantu bakwazi ukubhala nokufunda, amagama ayesetshenziswa njengethuluzi lokuqopha noma ukubhala izigameko ezibalulekile kanti futhi ayeyingxenye yobuciko bomlomo.

UDickens (1985) ungomunye wabacwaningi abenze ucwaningo emagameni abantu abangamaZulu, waveza izindlela ezilandelwayo ekwethiweni kwamagama abantu emiphakathini yesizwe samaZulu. Udalule ukuthi amagama ahlukaniswe ngokobulili asebebenzisa isiqu u-No uma kwethiwa igama lomuntu wesifazane, uma lisuselwa kwelomuntu wesilisa uNsika (*appear)*, uma kwethiwa umuntu wesilisa. Lishintshwa libe uNonsika (appear) uma sekuwumuntu wesifazane. Lokhu okubonakala kwenziwa imiphakathi emininingi yase-Afrika.

Igama lisho okuningi mayelana nomuntu lowo elinikezwe yena, ulimi olisuselwe kulo kanye nomphakathi eliphuma noma eliqanjwe kuwo. Igama lingakhombisa umlando ohlangene kanye nezehlakalo empilweni yabantu abazungeze lowo muntu onikezwe igama.

UGumede (1988:23) ubeke ngokuveza ukuthi esizweni samaZulu kunenkolelo yokuthi umuntu uyalilandela igama lakhe ngakho-ke amaZulu azama ngayo yonke indlela ukugwema ukwethiwa izingane amagama abangakholelwa kuwo kanye nabheke eceleni. Esikhathini esiningi kutholakale ukuthi umuntu uqanjwe igama elithi Nonhlanhla, kanti nangempela uzoba nenhlanhla emangalisayo okuveza ngokusobala ukuthi akhona amandla ananyathiselwe egameni lomuntu ngamunye. Ngesinye isikhathi kuyenzeka umuntu angalilandeli igama lakhe, kwesinye iskhathi uqanjwa kuthiwe uNomasonto kodwa angasonti.

2.5 Amagama achaza ngenqubo yokuhlalisana kanye nokuphilisana kwemiphakathi wamaZulu.

Ukwethiwakwamagama kubaluleke kakhulu ngoba kusuke kunemizwa nolwazi oludluliswayo uma kwethiwa amagama ngokwahlukana kwezimiso okungabalwa amagama abantu nemvelo. Ukwethiwakwamagama esizweni samaZulu kuqhakambiswa kakhulu ngabaqambimagama abasuke bedlulisa izincazelo noma imiyalezo ethile equkethwe ilawo magama abasuke befuna ukuwudlulisa.

UBiyela (2013) uthi esizweni samaZulu akusibona bonke abantu abanegunya lokuqamba izingane amagama. Abantu abanegunya lokuqala kuyaye kube abazali ikakhulukazi uyise wontwana. Lesi senzo sokuqamba igama lokuqala saziwa kakhulu ngokuthi igama likayise noma elikayise. Nokho kunjalo, naye uyise womntwana akavumelekile ukuvele aqambe igama, kepha kwamele kube nomcimbi wokwamukela umtwana kuqala futhi-ke ilapho kuzoqanjwa khona igama bese kubikelwanamadlozi (imbeleko), inhlosongqangi okuwukuxhumanisa umntwana omusha emndeninini kubantu abalelele.

UZungu (2014: 412) uthi emphakathini wamaZulu, ukwethiwa kwamagama kubhekwa njengomsebenzi womndeni lapho kungabi noma iliphi ilungu lomndeni elinegunya lokwetha igama lokuqala lengane. Kuyaye kube ngabazali bengane abanelungelo lokuqamba ingane igama lokuqala kodwa elesibili selingaqanjwa inoma ngubani emndenini. Ukuhamba kwesikhathi kanye nokuntshintsha kwezimo kuholele ekutheni kuntshintshe ngisho nosikompilo lwabantu emiphakathi. Esikhathini esiningi, usikompilo lokwethiwa kwamagama abantu alusalandelwa ngendlela efanele ngoba kuyaye kubonakale izingane seziqanjwa ngabantu abahlukene, okungebona abazali abayizalayo.

Amagama aqanjwe esizweni sabantu abangamaZulu aqhakambisa kakhulu ukugcinwa kwamagugu omlando nokubaluleka kokugcinwa kosikompilo lokwethiwa kwamagama ngokwahlukana kwemindeni. Kwesinye isikhathi aphinde abhekiswe ezigamekweni ezithile noma ukukhumbula abangasekho (amadlozi), njengokuthi kwethiwa ingane ngegama likamkhulu wayo ongasekho, ngehloso yokumkhumbula nokuthi lingapheli emndenini.

UBiyela (2013) noZungu (2014) baqhakambisa ukuthi ngempela emiphakathini yamaZulu kunemigudu elandelwayo uma kwethiwa ingane igama ngoba akusiyena noma ubani onelungelo lokuqamba kodwa kugcine sekewenzeka uthole ukuthi ingane seyiqanjwa noma ngabe ngubani ngenxa yezimo ezithile ezinye zazo zisuke ziphoqa. Kuyenzeka ukuthi akusizona zonke izizwe ezilandela imigudu yokwethiwa kwamagama kanti futhi abanye basuke beswele ulwazi ngalo lolu siko.

Ukwethiwa kwamagama abantu esizweni samaZulu esithenjini kuke kusebenziswe njengesikhali sokugwema ukuthi umuntu aqondwe ngqo ngenhloso yokuhlonipha amadlozi (Zungu, 2012: 2) ophinde aqhube ngokuveza ukuthi:

> *Names are used to deter anger and to avoid confrontation between co-wives out of respect for the living- dead within polygynous families.*

Okuhunyushwa ngokuthi:

> Ukwethiwa kwamagama ezingane esithenjini asetshenziselwa ukugwema ukuqonda ngqo umuntu kanye yokuthukuthekisa amadlozi ngokuba kungabi nokuxokozela ekhaya.

Lokhu okungenhla kuphinde kufakazelwe nguNgubane (2013) ngoba ocwanigcweni lwakhe uyaveza ukuthi esizweni sabantu abangamaZulu ukwethiwakwamagama abantu kuncike kakhulu osikompulweni lwabantu. Kwesinye isikhathi kuyenzeka ingane iqanjwe ngegama lomuntu osadlula emhlabeni, kungaba nezinhloso ezahlukene zokuqoka lelo gama. UMachaba (2015) uveza ukuthi ukwethiwakwamagama emiphakathini yakwaNtu kuthathwa njengesenzo esibaluleke kakhulu ngoba kuwukugcina usikompilo nokunikezela ngamagama anencazelo kanye nadlulisa imiyalezo.

Amagama aveza ubunjalo besimo senhIaIo ngaleso sikhathi umntwana atholakale ngaso. Kuyaye kwethiwa umntwana igama ukudlulisa okuthile ngendleIa ecashile, ikakhulukazi uma isimo singesihle emndenini kodwa lokho angeke kwabekwa ngendlela esobala. Ngaphansi

kwaleso simo, igama litshengisa ukuthi kubalulekile ukwahIukanisa omunye komunye noma kwabanye kodwa liqanjwa ngenjongo ethiIe ukuveza okuthile.

2.6 Ukwethiwa kwamagama ezingane ezaphuphuma eNingizimu-Afrika

UNcube (2018:1) ungomunye wongoti owenze ucwaningo lwakhe mayelana nezingqinamba abesifazene base-Ningizimu Afrika abahlangabezana nazo emva kokuphuphunyelwa isisu. Uqhubeka aveze ukuthi ukuphuphunyelwa isisu kungushophi owejwayelekile futhi ohlasela abantu besifazane emhlabeni wonke jikelele.

UNcube (2018:2) uchaza kabanzi ukuthi kuyini ukuphuphunyelwa isisu, uveza ukuthi ukuphuphuma kwesisu kusho ukuthikamezeka kokukhula komntwana esiswini okumphoqa ukuba aphume engakapheli amasonto anga-26 owesifazane ekhulelwe.

Ziningi kakhulu izimbangela ezidala ukuphuphuma kwezisu kubantu besifazane, singeqede ukuzibala. Ezinye zazo ziphuphuma ngenxa yokuhlukumezeka emphefumulweni nasemzimbeni, ukulimala nokopha kanzima, ukushawa kanye namaphupho abangwa ukuthakwathwa neziphonso. Nayo intukuthelo yabangasekho iyakudala ukuphuphuma kwesisu, ikakhulukazi uma kunomsindo emagcekeni abo.

Abantu besifazane baveza imizwa yabo ngezindlela ezingafani emva kwesehlo sokuphuphunyelwa isisu, bathi:

> *I am lucky to be alive… I remember waking up at the hospital… I had a miscarriage… I was crying inconsolably… being sick is something but losing a baby and almost dying in the process is something else…, I will never forget what I went through, up until now, my hand still reminds me that I almost died but thank God… (Ncube 2018:47).*

Okuhunyushwa ngokuthi:

> Nginenhlanhla yokuthi ngiyaphila, ngikhumbula ngivuka esibhedlela ngenhlathi ngiphuphunyelwa isisu. Ngangikhala esikaNandi, ngigula kakhulu emva kokushonelwa ingane namanje angokholwa ngibonga umusa kaNkulunkulu ukuthi ngaphila kuloba bunzima engadlula kubona engingasoze ngabukholwa.

Okushiwo ngenhla kuveza ngokusobala ukuthi ukuphuphunyelwa isisu into engabekezeleleki futhi engakhohlakali ngoba ihambisana nobuhlungu kanye nokulahleka komphefumulo womuntu. Ngokwesiko lesintu, kukholakala ukuthi

ukuphuphunyelwa isisu kuyefana nokulahlekelwa ngamanye amalunga omndeni ngoba emva kokuphuphunyelwa isisu kumele kugcinwe izimfanelo zosiko.

UNcube (2018:58) uqhubeka nokuveza imizwa yabantu besifazane emva kokulahlekelwa izingane, abathi:

> *My body failed me – Rasheena … I'm a failure – Omphile … Why me – Andiswa …I'm failing my duty as a woman – Lungelo … I feel worthless and less of a woman – Khanyi …I have failed – Nolly*

Okuhunyushwa ngokuthi:

> Umzimba wami ungenzele phansi- uRasheena ……Ngiyisahluleki- u-Omphile…. Kungani mina- u-Andiswa…Ngiyahluleka ukwenza okufanele njenge Nkosikazi-uLungelo…Ngizizwa ngingento yalutho futhi ngingeNkosikazi- uKhanyi…Ngikwenzele phansi- uNolly.

Kuvela ngokusobala ukuthi amagama ezingane ezaphuphuma zisuke sezenzelwe amalungiselelo ngoba abazali basuke sebenawo emqondweni njengokusho kocwaningo olungenhla, basuke sebebuswa injabulo yokuthi kade bakulangazelela ukuba nabantwana. Abazali basuke benamagama emqondweni ngenxa yemithetho kahulumeni ukuthi kumele ingane iphume esibhedlela isinesitifiketi sokuzalwa (*birth certificate*) ngakho-ke, abesifazane abazithwele bewacabanga ngeskhathi amagama abazowaqamba abantwana babo. UShabangu (1999: 147-148) uveza ukuthi:

> Ukuchitheka kwesisu kusho ukushona noma ukonakala kwengane isesesiswini sikanina bese iphuma seyishonile singakafiki isikhathi sokuba abelethe. Kungashiwo futhi ukuthi ukuchitheka kwesisu kuwukuphuphuma. noma ukuphazamiseka kokukhulelwa ngaphambi kokuba kuphele amasonto angamashumi amabili nesithupha. Emva kwaleso sikhathi ingane esesiswini isuke isingumuntu ophilayo ngokusho komthetho wezwe laseNingizumu ye-Afrika. Isikhathi okuyisona okuvamise ngaso ukuphuphuma kwezisu sisukela esontweni lesithupha kuya kweleshumi owesifazane ekhulelwe.

Okuvezwe wucwaningo olungenhla kufakazelwa nguSellers (1993:100) echashunwe uShabangu efakaza ngokuchitheka kwesisu, uthi:

Abortion is the interruption of pregnancy before the 26th week, after which the fetus is said to be viable, according to South African law. The peak time for abortions is between the 6 to 10th week ofpregnancy.

Okuhunyushwa ngokuthi:

Okuchithekayo kungaphuma kuselihlule noma kusengumbungu (ingane engakabi namathambo) noma kuphuphume umntwana osephelele ephuma esonakele noma eseshonile singakafiki isikhathi.

Ezinye izinto ezithintekayo lapho isisu sichitheka kuba ngumzanyana okuyiwo obalulekile ekukhuleni kwengane esiswini, kanye nezitho ezinamathele kuwo. Ukuchitheka kwesisu kusuke kungokuphelele uma konke okuphathelene nengane esesiswini sekuphumele ngaphandle kwesizalo. Lokhu kuthinta ingane, umzanyana kanye nawo wonke amajwabu azungeze ingane. Uma kwenzeke lokhu kuyaye kube nezinhlungu kwesingezansi kanye nokopha okukhulu esithweni sangasese sowesifazane. lokhu kucishe kufane negazi lowesifazane uma eya ngamawala esikhathini.

Ukuphuphunyelwa isisu akuthinti kuphela ukulahlekelwa ingane kodwa kuhambisana nezinhlungu owasifazane adlula kuzona ngesikhathe ehlelwa ilo mshophi wokuphuphunyelwa isisu. Ukuphuphunyelwa isisu kudalwa izomo eziningi, uShabangu (1999: 149) ayiveya ngokusobala, uthi:

Ziningi kakhulu izimbangela ezidala ukuchitheka kwezisu kwabesifazane singeqede ukuzibala. Ezinye zazo zichitheka ngenxa yokuhlukumezeka emphefumulweni nasemzimbeni. ukulimala nokopha kanzima. ukushaywa. amaphupho abangwa ukuthakathwa ngeziphonso, njalonjalo. Nayo intukuthelo yabangasekho iyakudala ukuchitheka kwezisu. Basuke beshaya Iowa mndeni obacasulile ngoswazi oluncane, ngokuvumela ukuphuphuma kwesisu somlobokazi.

Zikhona nezinye izinto ezinomthelela ekuphuphumeni kwesisu kowesifazane uShabangu (1999:149) aqhuba ngokuyidalula uthi ukuchitheka kwezisu kuyenzeka kubantu abasebancane abasuke bezifake ezinkingeni zokukhulelwa bengashadile. Imvamisa yabo bahlukumezeka emiphefumulweni ngoba sebephikwa ngamasoka, abanye bahlukumezeka ngenxa yezinkulumo neziqalekiso zabazali, abanye

bahlukunyezwe ukucabanga kakhulu uma bekhulelwe besesezikoleni osekubaphoqa ukuba bashiye phansi ukufunda.

Ngokwesintu, kuyicala ukuthola ingane ungashadile kepha uma ukhulelwe ungumakoti kunezinto eziwumthetho otshelwa zona okumele ungazenzi njengokuthi umuntu okhulelwe akavunyelwe ukuhamba ekuseni kakhulu abe ngowokuqala endleleni. Izindlela zihanjwa izilwane ezimbi kanye nabathakathi. Uma izilwane zihamba ebusuku zishiya imikhondo emibi eyingozi ezimpilweni zezingane ezincane kanye nezingane ezisesiswini. Ngakho-ke sekuyinsakavukela umchilo wesidwaba ukukhulelwa ungashadile esikhathini samanje, lokhu kuholela ekutheni abanye uma kwenzeke umshophi wokuphunyelwa isisu bangasho ngaleyo ndlela umuntu agcine engalilandelanga imigudu elandelwayo yesiko emva kokuphuphunyelwa isisu njengolokuqamba ingane igama.

Ufakazelwa wucwaningo lukaCele (2010:126) naye ebalula izinqinamba eziholela ekutheni abantu besifazane baphuphunyelwe isisu, uthi:

> Naye umntwana okhulelwe owesifazane uke aphoqeke ukuba aphume izinsuku zingakapheli. Kuba yinto embi kakhulu. Nokho kusuke kunakho izizathu zakho. Ezinye kungaba umeqo noma imikhondo nokunye kusuke kuyizinkinga ezihlezi emoyeni ekhathazekile, kokunye kuyibo otikoloshe bechitha, bonela phansi. Imibhulelo, otokoloshe amaphupho kanye namadlozi kungasenza isisu siphuphume. Kokunye umsindo phakathi komuzi ungenza isisu siphuphume.

Isintu siqhakambisa ukuthi umuntu uphila kusukela ebumbeka kunina noyise ukuthi kwenzakaleni kamuva, yena uyaphila. Lokhu uMthethosisekelo waseNingizimu Afrika ongazange wakuveza, owenza sengathi uma uphuphunyelwe isisu kusuke kuphuma ukungcola noma ukhipha isisu ukhipha ukungcola kanti usulahla umuntu.

Kulolu cwaningi kubalulwe izinto eziningi ezithinta ukuchithekelwa isisu kodwa abakubalulanga ukuthi abazali bezingane kumele benzenjani emva kokwehlelwa yilo mshophi belandela isiko. Esingabala ukugezwa kwabazali kanye nokwenzela ingane umsebenzi wembelelo okuyilapho isiqanjwa khona igama ihlanganiswa namadlozi. UZungu (2017:74) uchaza inkolelo yabantu base-Afrika, uveza ukuthi:

African people believed strongly that their dead family members are not gone and that their spirits of their dead look after them. Certain rituals must be performed for a person to be at peace and to cross over.

Okuhunyushwa ngokuthi:

Abantu base Afrika bakholelwa kakhulu ekutheni imindeni yabo eseyadlula emhlabeni ayihambile, kuhambe umzimba kuphela kodwa umoya wabo uhlezi inabo ebagadile. Ngakho-ke ngokosiko kumele laba ababashonile bagcinelwe imicimbi thizeni ukuze babe nokuthula futhi babe indlozi elihle.

Uma uchithekelwe isisu ilapho khona umntwana esethathwa ngengodlulile emhlabeni noma oshonile akukhathaleki noma ubengakapheleli. Ngakho-ke isiko liqhakambisa ukuthi izingane ezaphuphuma zithathwa njengabantu abashonile futhi kumele zigcinelwe izimfanelo zosiko njengokungcwatshwa, zigezwe kuphindwe kuzilwe bese kwenziwa umsebenzi wembeleko lapho kusuke seziqanjwa amagama zihlanganiswe namadlozi.

Isizwe samaZulu sihlonipha kakhulu umuntu osedlulile emhlabeni. Sikholelwa ekutheni umuntu akafi kuphelele lapho kodwa uyabuya abe idlozi noma ithonga. AmaZulu asabambelele enkolweni yomdabu, awananazi ngokuthi umoya womufi uya emndenini wakhe wabaphansi, bese abe ithonga okunenkolelo yokuthi uvikela abomndeni abasaphila. Ngakho-ke kubalulekile ukuthi lezi zingane ezaphuphuma zigcinelwe izimfanelo zazo ngendlela efanele ukuze zizoba idlozi elihle.

Ngokosiko nenkolo yesintu uma kwenzekile waphphunyelwa isisu noma wasikhipha ukushona kwengane isanda kuzalwa, abazali bobabili kumele bageze ngesilwane basuse ithunzi laleyo ngane ukuze ingabi isithiyo empilweni yabo, nayo ibuye izoba yithonga elihle. Kodwa kufanele futhi kupheleliswe ukuthi iqanjwe igama.

2.7 Okuvezwa ucwaningo

Ababhali abenze ucwaningo olucishe lufane nalolu baveze ukuthi ukwethiwakwamagama abantu kuncike kakhulu kwezenkolo futhi amagama asebenza njengethuluzi lokudlulisa imigomo yesiko kanye nezimo ezenzeka empilweni yabo yansuku zonke. Amagama abantu abuye asetshenziswe njengesikhali sokugcina izigameko ezibalulekile emiphakathini nasemidenini. Izizwe eziningi emphakathini yabantu abamnyama, amagama aye ahambisane

nezimo ezithile ezike zenzeka ekuzalweni kwengane futhi bagcizelela ukuthi abe nencazelo enanyathiselwe egameni. Lolu cwaningo luhluka kancane ocwaningweni oluke lenziwa ngoba ababhali abaningi bagxile kakhulu ekwethiweni kwamagama abantu abaphilayo kanti lolu cwaningo lubheke izinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo kanye nezaphuma. Lolu cwaningo lundlale kabanzi ngokuveza ukuthi ukwethiwakwamagama ezingane eziphilayo lubaluleke ngendlela efanayo nokwethiwa kwamagama ezingane ezaphuphuma kulandelwa isiko. Kubonakala sengathi abantu abakuboni ukubaluleka okungaka ekwethiweni kwezingane ezaphuphuma ikakhulukazi emazweni aseNtshonalanga.

Abacwaningi abaningi bagxila kakhulu ekutheni ethiwa kanjani amagama kanye nokuthi imiphi imikhuba elandelwayo uma kuzokwethiwa igama. Lokhu kuqame kakhulu kwamanye amazwe nakhona ezizweni ezikhona eNingizimu Afrika. Lokhu kwenze ukuba kulolu cwaningo kubuyekezwe kakhulu imibhalo ephathelene nokwethiwa kwamagama ngoba ibingakabi mining ethinta ukwethiwakwamagama ezingane ezaphuphuma. Ababhali abaningi bagxila ekwethiweni kwamagama ezingane eziphilayo.

Abacwaningi abaningi abenze ucwaningo mayelana nophuphuma kwezingane babheke ukuthi abesifazane basizwa kanjani emva kwalomshophi kodwa bangalubalula isiko olulandelwayo lokwethiwa kwamagama alezi zingane. Ukufa kuyinto ehlonishwa kakhulu emphakathini wesizwe esinsundu, lokhu kwenzelwa ukuhlonipha umufi ngoba kunenkolelo yokuthi oshonile uyaphenduka abe idlozi lasekhaya kumele kuhlonishwe ngokuzila. Ngakho-ke ngokosiko izingane ezaphuphuma zithathwa njengabantu abashonile okumele zigcinelwe izimfanelo zosiko njengokungcwatshwa, kugezwe kuphindwe kuzilwe bese kwenziwa umsebenzi wembeleko lapho okusuke seziqanjwa amagama nokuhlanganiswa namadlozi.

Emndenini oshonelwe, ngokwesintu ukushonelwa kuwuphawu lokwehlelwa ifu elimunyama. Emva kokugeza kumele ingane yenzelwe umsebenzi wokwethiwa kwegama njengalezi eziphilayo. Isizwe esiNsundu sihlonipha kakhulu abantu abangasekho emhlabeni. Umuntu uqala ukuba umuntu esayihlule, ngakho-ke kufanele agcinelwe izimfanelo ezifanayo nabaphilayo. Isizwe esinsundu sikholelwa ukutheni umuntu akafi kuphelele lapho kodwa uyabuya labe idlozi noma ithonga, Ukuze abangasekho babe idlozi elihle, kufanele bagcinelwe umsebenzi ngendlela efanele njengokwethiwa kwamagama. Lolu cwaningo luveza ukuthi ukwethiwakumagama ezingane eziphilayo kubaluleke ngendlela efanayo nokwethiwa kwezingane ezaphuphuma, uma kulandelwa isiko.

2.8 Isiphetho

Kulokhu osekubalulwe ngenhla, ababhali abahlukene abakuvezile kukhombisa ukuthi ukwethiwakwamagama ezingane eziphilayo nezaphuphuma nempela kuyingxenye esemqoka kakhulu yempilo. Yingakho kuzo zonke izindawo emhlabeni, into ngayinye noma into ephilayo ihamba nobuzwe obuvezwa ngokwethiwa kwamagama. Umsebenzi wababhali abahlukene uyaveza futhi ukuthi amagama awasiyona into yokwahlukanisa into kwenye noma umuntu kwabanye kodwa abuye abe nencazelo kanye nomlayezo othile. Lesi sahluko siveze imibono yababhali abahlukene mayelana nalesi sihloko. Okokuqala kufike kwavezwa osekuke kwacutshungulwa ngokwethiwa kwamagama, kwabhekwa ukwethiwakwamagama emazweni angaphandle kwe-Afrika noma emazweni omhlaba, kwabe sekwehlelwa khona e-Afrika. Ucwaningo luphinde laveza nokwethiwa kwamagama eNingizimu Afrika kwaze kwafinyelela ekwethiweni kwamagama esizweni samaZulu okuyiwoma awumgogodla wocwaningo.

ISAHLUKO SESITHATHU

IZINDLELA ZOKWENZA UCWANINGO NEZINJULALWAZI

3.0 Isingeniso

Lesi sahluko sesithathu sidingida kabanzi ngezindlela zocwaningo ezisetshenzisiwe kanye nemigudu elandeliwe lapho kuqhutshwa ucwaningo. Kulesi sahluka kubhekwe futhi kwachazwa kabanzi ngezinhlobo ezahlukene zamapharadaymu nokusetshenziswa kwawo kubandakanya nepharadaymu ekhethiwe ukwenza lolu cwaningo. Ucwaningo luqhube ngokubheka izindlela ezahlukene ezisetshenziswa ukuqoqa ulwazi, okuyindlela yekhwalithethivu kanye nekhwantithethivu. Lesi sahluko siphinde sabheka namasu okuqoqa ulwazi nabandakanya okulandelayo; izingxoxo, imibuzo yocwaningo, ukufundwa kwemibhalo kanye nokusetshenziswa kwezindlela zokuqopha izinkulumo. Njengoba ucwaningo luthinta abantu, umcwaningi uzophinde aphawule ngenkambiso elungileyo elandeliwe ekuqinisekiseni ukungalulazeki kwemibono nezithunzi zalabo ababambe iqhaza ocwaningweni.

3.1 Ukubaluleka kwenjulalwazi

UNkumane (1999) uthi kubalulekile ukusebenzisa injulalwazi ethile uma kuhlaziywa imibhalo yobuciko. Uthi empeleni sekubonakala sekwaphenduka umgomo namuhla ukuthi isetshenziswe injulalwazi ekhethiwe uma kuhlaziywa. Ekhuluma ngosizo lwenjulalwazi, u-Reeves (2008) yena uthi izinjulalwazi ziyasiza ngokunikeza umcwaningi indlela azobheka ngayo izinkinga ezikhona zokuhlalisana kwabantu emiphakathini abakhe kuwo.

Okuvezwa nguWeick (1989) wukuthi injulalwazi yiqoqo lemibhalombiko noma imigomo ehloselwe ukuchaza amaqiniso noma izigameko ikakhulukazi okuhlolwe ngokuphindelela noma okwamukeleke ngokusabalele futhi okungasetshenziswa ukwenza ukubikezela

isigameko semvelo. Ucwaningo lukaSwanepoel (1990:1) luvezaza nakhu okunye okungase kushiwo ngenjulalwazi:

> *A theory is a simple framework or system of ideas which serves as an explanatory base for the suppositions, hypotheses, methods and findings of scholarly enquiry, preferably so formulated that the results could either be proved correct by supplementary research, or otherwise be falsified.*

Okuhunyushwa ngokuthi:

> Injulalwazi iwuhlaka noma ukuhlelwa kwemibono okusiza ukuchaza ukuthi kungani kubonwa ngendlela ethize, kuqagulwa kanjalo, izindlela nokutholwa uma kwenziwa ucwaningo ekufundeni, ikakhulukazi yenzelwa ukuba inikeze imiphumela engakhombiseka ubuqiniso bayo ngokocwaningo, okungathi uma kungenjalo kukhombe ukuthi ayilona iqiniso.

Injulalwazi ibekwe njengohlaka noma umgudu wemiqondo noma imibono esebenza njengesizinda sokucatshangwayo, imibuzo evulekile, izindlela nemiphumela yocwaningo. Lokhu kubekwa ngendlela yokuthi imiphumela ingaqinisekisa ubuqiniso ngokwenziwa kocwaningo olwengeziwe, noma ibonise ukungabikho kobuqiniso.

Kubalulekile ukuba khona kohlaka lwethiyori oluwumgogodla wokwenziwa kocwaningo. UMathonsi (2002:35) uthi injulalwazi isiza ukuba ucwaningo lulandele indlela ethile, umcwaningi engazitholi nje esenhlanhlatha. Uthi konke okuphawulwa umcwaningi kanye nalokho azofinyelela kukho ekugcineni kumele kulawulwe yinjulalwazi.

3.1.2 Ukuchazwa kohlaka lwezinjulalwazi

Uhlaka lwenjulalwazi yiwona mgogodla okubukwa kuwo okuthile kanti luxhumanisa imicabango ethile. Imvamisa yilona kanye olulawula ucwaningo, oluyinkombandlela ukuthi kuzohanjwa kanjani ukulandela ucwaningo. Uhlaka lwenjulalwazi luveza ngokucacile kumfundi ngombiko wocwaningo nangomlando lapho ucwaningo luvela khona. UTrafford noLeshem (2008:44) bathi:

> *Their ideas will have given you theoretical perspectives that can guide your thinking about exactly what it is that you will investigate.*

Okuhunyushwe ngokuthi:

Ulwazi lwezinjulalwazi lunika umqondo ngalokho umcwaningi okuyikona akucwaningayo.

Injulalwazi ilawule indlela yokwenza lolu cwaningo oluphathelene nokubheka isiko elilandelwa uma kwethiwa izingane eziphilayo nezaphuphuma esizweni samaZulu, esigodini sakwaNdelu eMzumbe. Kubhekwe ushintsho osikweni lokwethiwa kwamagama kanye nezinselelo eziholele oshintshweni kanye nezincazelo zamagama.

3.1.3 Izinjulalwazi okusetshenzelwe phezu kwazo ngenkathi kwenziwa lolu cwaningo

3.1.3.1 Injulalwazi i*Dynamic onomastics*

Kubalulekile ukuthi uma kwenziwa ucwaningo kube nenjulalwazi okanye nezinjulalwazi ezizohambisana nocwaningo olusuke lenziwa ngaleso sikhathi. UNkumane (1999:44) ucacisa kabanzi ngokuthi wonke umuntu owenza ucwaningo usebophezelekile ukuthi ocwaningweni lwakhe kube khona injulalwazi okanye izinjulalwazi. Kufakazelwa nguBartens (1995:27) obeka ukuthi sekuyisikhathi esilingana namashumi amathathu edlule kwasungulwa ukuthi umcwaningi ucwaninga imibhalo engahlukaniseki nenjulalwazi. UNkumane (1999) noBartens (1995) bayafakazelena emibhalweni yabo ukuthi ngempela ibaluleke kakhulu injulalwazi uma kwenziwa ucwaningo futhi akufanele isale.

Lolu cwaningo lusebenzise ithiyori eyodwa i-*Dynamic Onomastics.* Le njulalwazi iyona efanele lolu cwaningo ngoba i-*Dynamic Onomastics* ichazwa njenge njulalwazi edlala indima ebaluleke kakhulu ezifundweni zamagama futhi injengesifundo esibheka uguquko ekwethiweni kwamagama kanye nendlela yokuqamba esetshenziswayo (Herbert, 1997). Le ndlela ibe wusizo kakhulu kulolu cwaningo ngoba umcwaningi ubambe izingxoxo nabantu mayelana nezinjongo ezahlukene zokwethiwa kwamagama abantu esifundazweni saKwaZulu-Natal, esigodini sakwaNdelu, eMzumbe. Iphinde icacise indlela ulwazi okutholakela oluhlaziywe ngayo ekuphenduleni imibuzo yocwaningo. USuzman (1994: 253) uthi emiphakathini yase-Afrika, abaqambimagama ngokwesiko bakhetha igama eliqondiswe kubantu abaningi kanye nezimo ezazikhona ngesikhathi sokuzalwa kwengane. Ngakho-ke lenjulalwazi isize ukubheka ukuthi abantu basalilandela ngendlela yini isiko lokwethiwa kwamagama ezingane eziphilayo kanye nezaphuphuma.

3.1.3.2 Injulalwazi i*Socio-Onomastics*

Okwesibili, umcwaningi usebenzise injulalwazi i*Socio-Onomastics* ukuqhuba ucwaningo, ngenqobo yokuqonda ukwethiwakwamagama nezincazelo zawo. Injulalwazi *iSocio-*

Onomastics itholakala ngaphansi komkhakha wokufundwa kwamagama, i-*onomastikh*i. Kulolu cwaningo le njulalwazi yelekelela ngokuhlaziywa kwamagama kanye nokwethiwa kwamagama, futhi yelekelela ngokuthi abafundi baqonde ukusetshenziswa kwawo wonke amagama aqanjwe eminxeni eyahlukene. ULeslie noSkipper (1990) bathi injulalwazi i*Socio-Onomastics* yelekelela kabanzi ukuqonda izincazelo zamagama aqanjwe abantu kanye nomsusa wamagama, ikakhulukazi amagama ayizidlaliso futhi yelekelela ngokuthi abafundi bamagama baphinde baqonde ukuthi amagama ayizidlaliso iwona aziwa kakhulu ukudlula amagama abantu okuzalwa. UPable (2009) uveza ukuthi ngokubheka le njulalwazi, abafundi bamagama bayaqonda ukuthi igama aliguquki kodwa futhi linezincazelo ezahlukene, eziqhutshwa indlela elisetshenziswe ngayo kanye nendawo elisetshenziswe kuyo.

UPable (2009:155) uqhuba ngokuveza ukuthi yelekelela abafundi bamagama ngokuqagula amagama asetshenziswa ngabakhulumi bolimi, bewasebenzise kubantu abazolalela ngaleso sikhathi mayelana nesimo esithize. Ukuqhuba lokhu okuvezwe ngenhla, amagama ayingxenye yempilo yethu futhi abalulekile emlandweni wokusetshenziswa kolimi ngendlela efanele. Amagama noma ukwethiwakwamagama kubamba elikhulu iqhaza ngokusetshenziswa kolimi ngoba lo mgudu ukhanyisa kabanzi ngabanini bolimi ngokuthi baphila luphi uhlobo losikompilo kanye nokuziphatha.

3.2 Uhlelo locwaningo *(research design*)

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

3.2.1 Indlela ye-*Ethnography*

Lena yindlela lapho umcwaningi kudingeka ukuthi axoxisane nabantu siqu sakhe. Inhloso ukubona ukuthi abantu baphila kanjani impilo yabo yemihla ngemihla. Abacwaningi abaningi bachaza kabanzi ngendlela ye-*Ethnography*. USavin-Baden noMajor (2010) bachaza ngemvelaphi ye-*ethnography* lapho bebalula ngokuthi isuselwa emkhakheni we-*anthropology* kanti iqukethe isifundo esinzulu ngenxenye yempilo ephilwa ngabantu okufaka phakathi izindawo abasuku bephila kuzo kanye namasiko abawalandelayo.

UZaharlick (1992) eveza ukuthi *i-ethnography* idabuka noma iqhamuka kwi-*anthropology* ngenhloso yokuhlaziya indlela yempilo yabantu noma isiko ngokubanzi, ngokuhlobana kanye nokuqhathanisa. Kuveza ngokusobala ukuthi i-*ethnography* isiza ukudalula ulwazi ngokwenzekayo mayelana nosikompilo elithile lomphakathi noma imibhalo ngaleyo nto ethile eyenzekayo.

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

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

3.2.2 Ubuhle bendlela ye-*ethnography*

Indlela ye-*ethnography* iyalekelela ngokunikeza umcwaningi izinhlangothi ezahlukene ngezimpilo zabantu iphinde ilekelele umcwaningi ukuthi akhe ukuthembeka namabambiqhaza nokwenza kube lula ukuthola ulwazi ngesihloko esisezithebeni. Ngenxa yokuthembeka komcwaningi ebantwini ababambe iqhaza, umcwaningi uphinde abe nethuba lokuthola ulwazi olunzulu ngesihloko abantu abamanqika ukuxoxa ngazo nokwenza abe nethuba elingcono lokuhlaziya kabanzi ngezimpilo zababambiqhaza.

3.2.3 Ukulinganiselwa kocwaningo lwe-*ethnography*

USangasubana (2011) uveza ukuthi noma indlela ye-*ethnography* ingumqondo omuhle wokuqoqa ulwazi umcwaningi aludingayo, oluzophumelelisa futhi lufeze izinhloso zocwaningo kodwa idla isikhathi esiningi kakhulu. Uveza ukuthi ukuze umcwaningi athole ulwazi olufanele futhi olunzulu, kufanele ukuthi akhande kuqala ubudlelwano nabantu ababambiqhaza ocwaningweni lwakhe, okungathatha eside isikhathi. Akulula ukuthemba umuntu ongamazi futhi oqala ukumbona, ngakho-ke umcwaningi usuke engazi ukuthi kuzodlula esingakanani isikhathi ngaphambi kokuba athole umuntu azokwethembeka kuyena. Okunye okubi ngokusebenzisa le ndlela wukuthi kwesinye isikhathi kufanele umcwaningi achithe izimali ukuze athole ulwazi aludingayo, angazichitha ngokugibela ukuze afinyelele kubantu ababambe iqhaza ocwaningweni.

3.2.4 Inhloso ngokusebenzisa i-ethnography kulolu cwaningo

Ucwaningo lwe-*ethnography* lusetshenziswe ukuqoqa ulwazi mayelana nokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe. Le ndlela isetshenziswe ngoba ivumela ukuthi umcwaningi engaba yedwa uma eqoqa ulwazi kanye nokuthi luvumela umcwaningi ngokuthi akwazi ukuxoxisana nabantu aphinde aqonde indlela abaphila ngayo, nangokuqonda amasiko alabo bantu. Iphinde yasetshenziswa ngoba isebenzisa izindlela zokuqoqa ulwazi ezijwayelekile futhi nezingabizi ukuzisebenzisa. Umcwaningi uxoxisane nabantu ukuthola ulwazi oludingekayo kulolu cwaningo. Ucwaningo lwe-*ethnography* luvumela umcwaningi ngokuthi abambe iqhaza elikhulu ocwaningweni lwakhe, ngoba konke okwenzekayo kusuke kwenzeka ngezifiso zakhe nangendlela ayibona ifanele ucwaningo lwakhe. Konke lokhu kwenzeka ngoba umcwaningi usuke eqopha noma ebhala phansi okushiwo ngababambiqhaza ngoba usuke ebuza imibuzo ezomelekelela ngokuqoqa ulwazi olunzulu. Le ndlela yenze kwabalula njengoba umcwaningi kade exoxisana namalungu omphakathi yena siqu sakhe ngenhloso yokubona nokuzwa ukuthi abantu baphilisana kanjani impilo yabo yangemihlangemihla. Impilo yansuku zonke yabantu idlala indima enkulu ekuvezeni isiko elilandelwayo uma kwethiwa amagama ezingane eziphilayo nezaphuphuma okungumgogodla walolu cwaningo.

3.3 Amapharadaymu.

Abacwaningi abaningi sebehlube indlubu ekhasini bezama ukuchaza ipharadaymu ukuthi iyini. Ngokwencazelo kaBertram noChristiansen (2015:28) bachaza ipharadaymu njengeqoqo lezinkolelo kanye nokucashunwe kokushiwo ngabanye ongoti emkhakheni wesayensi nokuhlalisana kwabantu okuba nomthelela kokufanele kucwaningwe ngakho, indlela ucwaningo olungenziwa ngayo nenqubo engalandelwa ekufundweni nasekuchazweni kwemiphumela.

UMcKenna (2003) uthi inqubomqondo iqhamuka emibuzweni yocwaningo noma endleleni umcwaningi abuka ngayo umhlaba. Abacwaningi baqhamuka nezimvo ezingefani mayelana nenani nezinqubomqondo. Kukhona labo abathi mathathu kanti abanye bathi mane. Isibalo okuyisonasona sezinqubomqondo sihlukana ngababhali. UHenning (2004) uchaza ipharaydamu njengenjulalwazi noma umqondo ongafakazelwanga ingaphinde ibe isakhiwo ngaphakathi lapho injulalwazi yakhelwe khona, iphinde ivumele abantu ukuthi kube ibona ababamba iqhaza ocwaningweni. Isiza ekutheni kubelula kumcwaningi ukuxoxisana nabantu bamulekelele ngokuthola izimphendulo ngocwangingo lwakhe. UCrabtree benoMiller

(1992:22) becashunwe kuPillay (2007:14) baphinde begcizelele ngohlangothi lwepharadaymu lapho bethi imele ulwazi lokucatshangwayo (*ontology*), ulwazi Iwalelo qiniso (*epistemology*) kanye nezindlela ezithile zokwazi lelo qiniso (*methodology*).

Abacwaningi abehlukene banemibono eyahlukene mayelana nenani lamapharadaymu akhona. UNeuman (1997:62) uveza ukuthi zintathu izinhlobo zamapharadaymu ezikhona: i-*critical* pharadaymu, i-*interpretive/phenomenological pharadaymu*) kanye ne-*positivism* pharadaymu.

3.3.1 I-Interpretive pharadaymu

Le pharadaymu ibuye isho noma ichazwe njenge-*interpretivism*. Ngokusho kukaGlense noPlushkin (2011:8), i-*nterpretive* pharadaymu yingendlela yesayensi yenhlalo yasungulwa e-*Germany* ngonyaka wama- *eighteenth century* emsebenzini wengcithabuchopho u-*Immanuel*, futhi yabe seyisatshalaliswa u-Wilhelm Dilthey, u-Max Weber, u-Edmund Husserl kanye nabanye. Wengeze wathi lezi zingcithabuchopho zichazwa njengabanezifiso kulokhu, hhayi njengeqiniso, bakholelwa ekutheni umhlaba ngeke ukwazi ukuba khona uzimele ngokomqondo noma imibono.

UMazibuko (2008:75) uthi, "i-*interpritive pharadaymu* iyilokho okucwaningwayo kwisayensi yenhlalo kufanele kube nokuxhumana, ngakho-ke okucwaningwayo kumele kube nencazelo futhi kuhlukaniseke kulokho okubonwayo. Lokho okucwaningwayo kumele kube ngokuthintene nomuntu. Kulolu cwaningo umcwaningi ubheke ushintsho ekwethiweni kwamagama abantu abangamaZulu. Lokho okuthinta abantu ngqo kanti futhi kuwumuntu uqobo ngoba igama iyona nto umuntu aziwa ngayo nakwazi ukuhlukaniseka ngayo kwabanye abantu. Umcwaningi ubone kuyiyona pharadaymu engasetshenziswa kulolu cwaningo.

3.3.2 I*Positive* pharaydamu

UMcKenna (2003) ecashunwe nguMazibuko (2008: 74) uchaza ngezindlela ezimbili zokubukwa kwepharadymu okuyilezi; i-*ontology* ne-*epistemology.* Umbono kaMcKenna wendlala ngokuthi Ie *pharadaymu* uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology),* iqhakambisa ukuthi iqiniso likhona futhi lingabekwa esilinganisweni bese lihlungwa ngumcwaningi. Uma siyibuka ngeso lolwazi lwalelo qiniso (*epistemology*), ithi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Uvo lukaMazibuko luphinde lugcizelele ukuthi le pharadaymu ifuna ube nomcabango ongakafakazelwa okufanele uhlolwe ubuqiniso bawo ekugcineni. Esingakuqaphela ngaphansi kwale pharadaymu umbono osuke umcwaningi enawo mayelana nokuthi umhlaba

noma abantu basuke benesivumelwano esingaguquki ngendlela ababuka ngayo izinto kanye nemithetho lezo zinto ezisuke zenzeka ngayo. Ngaleyo ndlela ucwaningo lusuke luhlose ukuqhamuka namaqiniso angaba wubufakazi kanye nezilinganiso ezinqala ekuletheni iqiniso ngombono womcwani ngi.

3.3.3 I-*Critical* pharadaymu

I-*critical pharadaymu*, leli temu liqondise noma libuye lisho ukubuka izinkolelo eziveziwe noma ezambuliwe kanye nezenzo ezithiya inkululeko yabantu, ubulungiswa kanye nentando yabantu (Usher, 1996:22). U-Lincoln noGuba (2000:168) bathi ucwaningo lwenjululwazi i-*critical* pharadaymu ilawulwa umlando womqondo we-*ontology*, eqhakambisa impilo eyiqiniso elisemqoka elizungezwe inhlalo, ezombusazwe, isiko, ezomnotho kanye nendlela yokuziphatha ngokobulili iyagcinwa kwezinye izikhathi. Ngosho kukaNeuman (1991) ecashunwe u-Bailey (2007:81) uthi i-*critical* pharadaymu izikhathi eziningi ihlose ukuthuthukisa abantu endaweni nokusebenzela phezu koshintsho lwenhlalo okusemqoka.

3.4.4 Ipharadaymu ekhethwe ekwenzeni lolu cwaningo

Abacwaningi abaningi bayaye bethembele ekulandeleni izindlela ezahlukene lapho benza ucwaningo lwabo okungaba yipharadaymu eyodwa noma ngaphezulu. Lokhu kuncike ezidingweni zalolo nalolo cwaningo olusuke lwenziwa. Lolu cwaningo lusebenzise i-*descriptive-interpretive* pharadaymu. Lolu cwaningo lusebenzisa indlela yokuthola amaqiniso mayelana nokubheka izinjongo ezahlukahlukene ngokwethiwa kwamagama ezinagane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe. Le pharadaymu isiza ekutheni kubelula kumcwaningi ukuxoxisana nabantu bamulekelele ngokuthola izimpendulo ngocwangingo lwakhe. Lolu cwaningo lusebenzise i-*descriptive–interpretive* pharadaymu. Abacwaningi abasebenzisa i-*interpretive* basebenzisa ikhwalithethivu ukuhlola, ukucubungula nokuchaza amaqiniso ngemiphakathi.

UCreswell (2009:12) uchaza ucwaningo lwendlela ye-*interpritive* pharadaymu njengocwaningo lapho umcwaningi esuke efuna ukubheka indikimba yezinto abantu abahlangabezane nazo noma abazifundile empilweni mayelana nento ethile njengoba kusuke kuchaza ababambiqhaza. UBailey (2007:53) uthi ucwaningo oluqalwe kunale pharadaymu emqondweni lugxila ebudlelwaneni benhlalo kanye nezindlela mayelana nokuthi yiliphi ilungu endaweni elibhekwayo bese bezakhela umhlaba wabo ngokwenhlalo. Ngakho umcwaningi osebenzisa i-*interpritive* pharadaymu ubuza ukuthi hloboluni lwezinto abantu abazenzayo, bazenza kanjani, lezo zinto zifeza ziphi izinhloso futhi zisho ukuthini kubo. Ngamanye amazwi abacwaningi abaningi banokulangazelela incazelo, izinkomba, izinkolelo, imibono nemizwa

enikeziwe noma enanyathiselwe kuleyo nto, emibungazweni nakwabanye labo ababambe iqhaza endaweni.

3.4 Amacebo asetshenzisiwe ukuqoqa ulwazi.

Ziningi izindlela ezingasetshenziswa ukwenza ucwaningo lube impumelelo, ezivezwa ngababhali abaningi abazichaze ngokwehlukahlukana kodwa umcwaningi uzosebenzisa indlela eyikwalithethivu ukuqoqa imininingwane noma ulwazi (idatha) mayelana nokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe.

UMyers (2009) uchaza izindlela zokuqoqa ulwazi njengesu lokuthungatha nelelekelela ekukhulisweni kwemibono esuselwa ekuqagulweni iya ekwakhiweni kocwaningo nasekuqoqweni kolwazi. Noma kukhona izindlela ezahlukene esizetshenziswa ukuqoqa ulwazi kodwa ezejwayekile yindlela yekhwalithethivu kanye nendlela yekhwantithethivu. Lezi zindlela zethula imibono namasu afanayo angasetshenziswa ukuchaza imibono eyahlukene nokubheka izizathu zokwenza ucwaningo. Ngakolunye uhlangothi la magama (ikhwalithethivu nekhwantithethivu) asebenza ukuchaza izindlela nemigudu elandelwayo ekwenzeni ucwaningo okungukuthi: yindlela ulwazi oluqoqwe lwaphinde lwahluzwa ngayo nokubheka imibono eyahlukene esuselwa olwazini olutholakele. UDenzil noLincoln (1994:4) bathi:

> *The word qualitative implies an emphasis on the processes and meanings that are not rigorously examined or measured if measured at all. On the other hand, quantitative research methods do not involve the investigation of processes but emphasise the measurement and analysis of casual relationship between variables within a value – free context.*

Okuhunyushwe ngokuthi:

> Igama ikhwalithethivu lisho ukugxila ezintweni kanye nasezincazelweni ezingazange zicubungulisiswe kakhulu noma ezingakaliwe uma kungenzeka ukuthi zike zakalwa. Ngakolunye uhlangothi indlela yocwaningo ikhwalithethivu ayikufaki ukucwaningwa kwezinto kodwa igxile ekukalweni kanye nasekuhlaziyweni kobudlelwano phakathi kwamaveriyebuli asesimweni esikhululekile.

UHammarberg nabanye (2016) baqhuba ngokuveza ukuthi ziningi izindlela zokuqoqa ulwazi locwaningo lwekhwalithethivu, eziqinisekisa ukuthi umcwaningi uthola izimpendulo ngemibuzo yocwaningo kanye nolwazi ngocwaningo lwakhe. Zahlukene izindlela zokuqoqa

ulwazi ezisetshenziswe ngumcwaningi kulolu cwaningo, kusetshenziswe lezi: Ingxoxo yocingo, ingxoxo yobuso nobuso, imposambuzo e-semi-structured, ingxoxo ehlelekile nengxoxo engahlelekile, ingxoxo eqoshiwe kanye nokuhlaziywa kwamadokhumenti.

Kulolu cwaningo umcwaningi usebenzise indlela yekhwalithethivu ukuhlaziya izinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma kubantu abangamaZulu esigodini sakwaNdelu, eMzumbe. Ucwaningo olubheka usikompilo lwabantu bakule ndawo oluholela ezinjongweni ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma.

3.4.1 Indlela yekhwalithethivu.

USilverman (2000:1) uqhakambisa ukuthi uma ufisa ukuqonda impilo yabantu, umlando noma ukuziphatha kwansuku zonke, ngakho indlela yekhwalithethivu ingancoywa. Uma echaza indlela yekhwalithethivu uDawson (2002:14) uthi:

> *Qualitative research explores attitudes, behaviour and experiences through such methods as interviews or focus groups. It attempts to get an in-depth opinion from participants*.

Okuhunyushwa ngokuthi:

> Ucwaningo lwekhwalithethivu lubheka imiqondo-simo, indlela yokuziphatha kanye nezinto okuhlangabezwane nazo kusetshenziswa izindlela ezifana nezingxoxo nabantu noma amaqoqo okusuke kweziwa kuwo ucwaningo.

UGroat noWang (2013:218) uma behunyushelwa esiZulwini baveza ukuthi indlela yekhwalithethivu iyindlela eneminxa eyahlukene uma ibhekisiswa kabanzi, ngoba ibandakanya ukuqondwa ngokuhunyushwa kwezinto nokuqhamuka kwezihloko ngokwemvelo.

Yingakho umcwaningi ekhethe le ndlela ukwenza lolu cwaningo ngoba ukuze kutholakale ulwazi kudingeke ukuba umcwaningi aqonde izinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe.

3.5 Indlela yokuxoxisana namalungu omphakathi.

Lolu cwaningo lwamukele indlela yomlando womlomo kanye nengxoxombuzo ejulile, lokhu kususelwe ekuqoqweni kolwazi mayelana nokwedlule kusuka kubabukeli nabahlanganyeli. Le yindlela ekahle kulolu cwaningo njengoba izifezile izinjongo zokuthola izimpendulo zokuhlaziywa kwezindlela ezahlukene ngokwethiwa kwamagama abantu. Imibuzo ebuzwe

ababambiqhaza iphoqe ukuthi banabe kabanzi ngenzimpendulo zabo futhi kube imibuzo evulekile.

Isizathu sokuqoka indlela yokuxoxisana namalungu omphakathi kungenxa yokuthi yibona bantu abathintekayo ngoba bangabazali banezingane ezaphuphuma neziphilayo. Indlela yokuxoxisana namalungu omphakathi iyindlela ekhululekile nevumelana nendlela umcwaningi athole ngayo ulwazi olunzulu.

3.6 Ukusampula.

Amasampula asebenza njengesinqumo umcwaningi asithathayo mayelana nohlobo lolwazi adinga ukuliqoqa kanye nabantu azodinga ukuthi bebambe iqhaza ocwaningweni lwakhe. Njengoba kungeze kwenziwa ucwaningo ngabo bonke abantu, ukwenza amasampula kunikeza ithuba lokuthola lelo qoqwana noma idlanzana elingasebenza ukumela izimvo zomphakathi jikelele ocwaningweni lwakhe. Ucwaningo lwekhwalithethivu luvame ukuba namaqoqwana amancane kunocwaningo lwekhantithethivu. Amasampula ngaphansi kocwaningo lwekhwalithethivu luyaguquguquka kanti luvame ukuqhubeka kuze kufike lapho sekungekho izindikimba ezintsha ezingahlonzwa ekuqhutshweni kocwaningo.

3.6.1 Isampula ye-*probability* ne- *non-probability*.

Abacwaningi abaningi bancome izinhlobo ezimbili zokusampula kanti zixube i-*probability* ne-*non-probability* (uBabbie noMouton, 2001; uFox noBayat, 2007; uWelman nabanye, 2005).

Ocwaningweni lokubheka izinhloso ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe. Umcwaningi ubenenhloso yokwamukela bonke abantu abahlala kulendawo acwaningela kuyona, kungahlukanisi ngokufunda kwabo, ubungcweti emikhakheni eyahlukene noma ubuchwepheshe ngokwemikhakha. Ngale ndlela, izimpendulo ezilindelekile zingahlukahlukana bese kuncika endleleni umcwaningi ahluza ngayo nasenjululwazini esetshenzisiwe ukuthi imiphumela igcina ifinyelele kuliphi izinga. Njengoba ucwaningo lusebenzisa i*pharadaymu* eqondayo, umcwaningi uzolandela lolu hlelo lwe-*purposive sampling* noluchazwa uDenzin noLincon (2000) njengoluqala ngokuhlonza amaqoqo, isizindae nabantu lapho udaba olusuke lucwaningwa lunethuba lokuxhumana nabo.

Isampula ye-*probability* ixube ukukhethwa kwe-‘*random sample’* ohlwini oluphethe amagama abo bonke abantu umcwaningi afisa ukucwaninga ngabo (Babbie noMouton,

2001:164). Ukwengeza, uWelman nabanye (2005) baveza ukuthi uma kusetshenziswa isampula ye-*probability* kulula ukubona i-*probability* ngoba noma ngabe iyiphi into noma ilungu lingaba yingxenye, kanti isampula ye-*non-probability* izinto ezisemathubeni okuba yingxenye zona zine-*probability* engaphezu kuka-*zero* (Welman, 2005:56).

3.7 Izingxoxo zamaqoqo.

Izingxoxo zamaqoqo zingabizwa ngemibuzo nangenhlololwazi ebhekiswe eqoqweni labantu (*group interviews*). Abantu abaningi basuke becelwe ukuthi behlangane kudingidwe noma kuxoxwe ngento ethile (Dawson, 2002:29). Kuzona zonke izingxoxo zamaqoqo umcwaningi kudingeka aqale achaze inhloso yokuhlangana, ukuthi yini elindelekile kubabambiqhaza kanye nokuthi kuzokwenzakalani ngemiphumela.

Le ndlela yinhle kakhulu futhi iyancomeka ngoba yenza umcwaningi akwazi ukuguqula imibuzo uma kufanelekile, njengoba ephawulile uGratus (1988:8). Izingxoxo zinhle futhi zibalulekile ngoba lowo okuxoxwa naye uyaye enabe empendulweni yakhe, unaba kabanzi ngolwazi nangemizwa anayo ngakho konke okuxoxwa ngakho. Omunye uyaye afune ngisho ukunikeza izibonelo ngalokho okusuke kuxoxwa ngakho. Kuhle nje umuntu oxoxa naye ake akunikeze indabuko okanye imvelaphi yesibongo sakhe noma esithile. Izingxoxo ziyizinqubo zokuqoqa ulwazi ngokusebenzisa imibuzo yomlomo ngokusebenzisa iqoqo lemibuzo esemqoka eyenziwe ngaphambilini.

Izingxoxo zamaqoqo kubandakanya ukuxoxisana nabantu abayisithupha (6) kuya kwabayishumi (10) ngesikhathi esisodwa. Kujwayeleke ukuthi kuhlanganwe kanye kube ihora kuya kwamathathu. Imibuzo ebuzwa ababambiqhaza ijwayele ukuba ngevulelekile futhi ibhekise kulona lonke iqoqo. Lokhu kuvumela ababambiqhaza ukuthi baphendule ngendlela abazikhethele yona nokuthi baphendulane. Izingxoxo zamaqoqo kunezingqinamba ezifanayo nalezi ezitholakala uma uxoxisana nomuntu oyedwa.

UGratus (1988:10) yena ubeka ngokuthi kuyinto ebalulekile nesemqoka ukuthi umuntu obuza imibuzo angazitholi esexabana nalowo axoxisana naye. Uyaqhubeka futhi uthi akufuneki ukuthi ubukele phansi umqondo womuntu oxoxisana naye. Uthi ukuze ube ngumuntu okulungele ukuxoxisana nabantu, kufanele uzethembe kanti nemibuzo oyibuzayo kube yimibuzo eqondile. Umcwaningi usephawulile ngokubaluleka kanye nobuhle bokusebenzisa ingxoxo, manje uzobheka ububi bendlela yokuxoxisana nomphakathi.

Umsebenzi wamaqoqo uvumela abacwaningi ukuthi bafinyelele ekuxhumaneni okwahlukene lapho abantu besebenzisa ukuxhumana kwabo kwansuku zonke. Lokhu

kubandakanya ukuhlekisa, ukuphikisana, ukuchukuluzana kanye nokuxoxa ngezigameko esezedlule. Izindlela zokuxhumana abantu abazisebenzisayo empilweni yabo yansuku zonke ingasitshela okukhulu uma okudlulele ngolwazi lwabo nalokho abakwaziyo abakufunde empilweni (Kitzinger, 2005: 58).

3.7.1 Ubuhle bezingxoxo zamaqoqo.

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

3.7.2 Ububi bezingxoxo zamaqoqo

- Zidinga umcwaningi onekhono elihle, kuxube ukwazi ukumelana nendima engadlalwa umuntu ngamunye (“abanolwazi”, “abathulayo”, “abaziwa bengaphandle’, “abanobungani”, “abangangeneki”, nabanye nje ngokuhlukana kwabo.):
- Nakuba ulwazi oluningi kungaba nzima ukuluhlaziya ngoba aluhlelekile (Carey, 1995).

3.8 Izingxoxo zobuso nobuso.

Lena yindlela yokukhuluma nomuntu ubuso nobuso kungabe umvakashele ekhaya noma nihlanganele ndawana thizeni ukuze nizoxoxa. Izingxoxo ziyizinqubo zokuqoqa ulwazi ngokusebenzisa imibuzo yomlomo neqoqo lemibuzo esemqoka eyenziwe ngaphambilini. UKvale (1996:14) uveza ukuthi ukubamba izingxoxo njengendlela yokwabelana ngemibono phakathi kwabantu ababili noma ngaphezulu ngaphansi kwesihloko okusuke kucwaningwa noma kuyisona ingqikithi yalolo suku, lokhu kukhuthaza ukwabelana ngolwazi phakathi kwabantu kuphinde kukhuthaze nokuxhumana. UKvale (1996:30) uphinde achaze ngezimpawu ezimqoka lapho kwenziwa izingxoxo ngaphansi kocwaningo lwekhwalithethivu okuyilezi:

• Ukuxoxisana, ukuzwisisa kanye nokuqonda kabanzi izimpawu ezimqoka ngempilo yabantu.

• Ukusebenzisa ulimi oluqondwayo ukuqoqa kanye nokuthola ulwazi lwekhwalithethivu.

• Ukukwazi ukuthungatha kanye nokuthola izincazelo ezijulile ngezimpilo zababambiqhaza.

• Ukuthola izincazelo ezijulile ngezenzo kanye nezimo zabantu kunokuthembela emibonweni engaqinisekiswanga.

• Ukuphendla indlela yokuvuleleka ngokunikezela ngolwazi olusha ngezinye izinto kunokuncika ekulandeleni imigomo ehleliwe.

• Ukugxila emibonweni nasezindikimbeni ezithize okungukuthi: kube nomhlahlandela olandelwayo

• Ukwamukela ukuhlukana kwemibono engaqhamuka nabantu ababambe iqhaza ngale kokwenzelela nokuthatha uhlangothi.

• Ukwamukela ukuthi ingxoxo ingachukuluza imibono nezindlela ezihlukile zokucabanga kubabambiqhaza

• Ukukhulisa nokunothisa ngamava kubona bonke ababambe iqhaza.

Le ndlela inikeze umcwaningi amathuba amaningi okuthola izimpendulo azidingayo nolwazi kubabambiqhaza, iphinde yanikeza umcwaningi ithuba lokugubha izimpendulo ngokucela kubabambiqhaza ukuthi bacacise lapho kungacacile khona. Le ndlela inikeze umcwaningi ithuba lokuthola izimpendulo zakhe ngokuqopha lokhu akubonayo. Isibonelo; njengokuthi asikho isidingo sokubuza umbambiqhaza ubulili bakhe, isikhathi sosuku noma ukuthi izingxoxo yenzelwe kuphi nendawo. Izingxoxo zingathatha isikhathi futhi zihlanganise izinto eziningi, kungefane nezinye izindlela zamasaveyi. Lolu hlobo lokuqoqa ulwazi lunikeza umcwaningi isiqiniseko sokuthi izimpendulo zinikezwa abantu abayizihlobo kanye nokuthi azikho izingxoxo ezokweqiwa.

UDavid noSutton (2004:160) becashunwe uDlamini (2015) bachaza ngobuhle ngalolu hlobo lwengxoxo okungukuthi umbuzo ungahambisana nokugqugquzela futhi uma umbuzo ungekho esimweni esigculisayo impendulo yalowo mbuzo angeke ibhalwe kanti nendlela yokuguquka kwesimo sobuso lapho umbambiqhaza ephendula imibuzo ingaqoshwa.

UDawson (2002) uchaza ngokuhleleka kwale ngxoxo nevumela ukusetshenziswa ocwaningweni lwekhwantithethivu okungaba ubuso nobuso noma ngocingo, kanti kwesinye isikhathi kungaba ngosizo lwekhompuyutha. Imibuzo yalolu hlobo siyithola lapho abantu noma izinkampani ezahlukene zisuke zicwaninga ngemikhiqizo yazo eyahlukene. Kungaba yilapho inkampani ifuna ukuthola ngenani labantu abasebenzisa ubisi uma bedla isidlo

sasekuseni kanye nohlobo lobisi abalusebenzisayo. Kuyenzeka futhi uhlangane nabantu becele ukuthi uphendule imibuzo ethile ngomkhiqizo omusha noma ngesitolo esisha.

UGubrium noHolstein (2002) bagqugquzela ukusetshenziswa kwezingxoxo zobuso nobuso, njengoba zisebenziseka kalula mayelana nomqondo wemibuzo. Ngokujwayelekile kubantu abadingekayo ziletha izimpendulo ezisezingeni eliphezulu, izona ezilungile uma kuzokwenziwa izingxoxo ezithatha isikhathi eside futhi zinemibuzo exubile. Izingxoxo zobuso nobuso zingandisa amathuba ezimpendulo ezicatshangwe kahle futhi zibe neqhaza lamandla elilinganayo phakathi komcwaningi nombambiqhaza. Labo abangalindelwe ukuphonsa esivivaneni bakhululeka kakhulu ezingxoxweni zobuso nobuso.

UDawson (2002), uKothari (1985) noKumar (2005), bathi indlela yokuxoxa ubuso nobuso ingasetshenziswa ukuqoqa ulwazi oluningi. Umcwaningi oqeqesheke kahle engakwazi ukudoba ababambiqhaza bemnikeze isikhathi esanele futhi akwazi ukubacacisela imibuzo enzima. Izingxoxo zobuso nobuso zingenziwa noma kuphi, kungaba sekhaya loyedwa, emgwaqeni noma enxanxatheleni yezitolo. Okuhle ngale ndlela ukuthi ivumela umcwaningi ukuthi aqophe hhayi kuphela lokhu okukhulunywayo kepha nendlela umbambiqhaza abukeka ngayo ebusweni, emzimbeni ngesikhathi ephendula, njengokuhleka, ukudinwa, nesimo sokunyakaza komzimba womuntu.

Lezi zimpendulo ezingakhulunywanga zinganikeza umcwaningi iqiniso ngemibono nangezinkolelo zombambiqhaza (Jackson, 2009: 93). UFox no-Bayat (2007:100) bachaza ubuhle kanye nobubi bokusebenzisa izingxoxo zobuso nobuso kunezinye izindlela.

3.9 Ingxoxo ehlelekile.

Umcwaningi oqoka ukusebenzisa lolu hlobo lwengxoxo usuke ekhungwe imigomo ethile okufanele ayisebenzise futhi ayilandele uma ebuza ababambiqhaza imibuzo yocwaningo. Lolu hlobo lwengxoxo luwuhlobo olusetshenziswa kakhulu ngoba umcwaningi usuke ehlele imibuzo yocwaningo, azoyibuza ngokulandela uhlelo oluzomelekelela ngokuthola izimpendulo kanye nolwazi olunzulu, ngoba izimpedulo zababambiqhaza zivalekile. U-Ellis, uWest, uRyan noDeShon (2002) baveza ukuthi abacwaningi abaningi baqoka ukusebenzisa ingxoxo ehlelekile ngoba isemthethweni futhi abacwaningi basuke befuna ulwazi kubantu ngezinto ezenzeka kumvelo abaphila kuyo. Baqhuba ngokuveza ukuthi uma umcwaningi esebenzisa lolu hlobo, kubalulekile ukuthi abe nomoya ozovumela abambiqhaza bakhululeke ngokuphendula imibuzo ababuzwa yona, futhi aphumela obala ngemibuzo angakhululeki ngokuyiphendula.

UChapman noZweig (2005) baveza ukuthi abacwaningi abaningi bayesasa ngokusebenzisa lolu hlobo ngoba imibuzo ebuzwa ababambiqhaza iyagqugquzela futhi yenza bakhululeke ngokunikezela ngolwazi oluzokwelelekelela umcwaningi. Inkulumo ehlelekile yakhelwe ukuthola izimpendulo ezilandelanayo ezivela kubantu maqondana nesimo noma into ethile abayenzayo, ebonakele. Ngiqoka ukusebenzisa le ndlela yokuqoqa ulwazi ngoba kunentshisekela yokuthola izimpendulo kubantu abafanele mayelana nokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe. Okuhle ngokusebenzisa le ndlela wukuthi umcwaningi uthola izimpendulo kumuntu oqondene nalokhu afuna ukukuthola, ukukuzuza noma ukukucwaninga

Ingxoxo ehlelekile ngesinye isikhathi ibizwa ngemibuzo esemthethweni *(standardized interview*s). UCorbetta (2003:269) uthi ingxoxo ehlelekile yilena ababambiqhaza ababuzwa imibuzo efanayo ngendlela efanayo. Kuye kuncomeke ukuthi umcwaningi abafundele ababambiqhaza imibuzo ngezwi elinomoya owodwa ukuze nababambiqhaza bengezukuphaza nyiswa izwi nendlela umcwaningi afunda ngayo (Gray, 2004:215).

Uma kukhulunywa ngemibuzo ehlelekile kusuke kushiwo isimo lapho umcwaningi ebuza umbambiqhaza ngamunye imibuzo ezilandelanayo esuke ihleliwe ngaphambilini futhi eneqoqo lezimpendulo ezilindelekile. Kunamathuba amancane okwahluka ezimpendulweni ngaphandle uma kuzobuye kusetshenziswe imibuzo evulelekile (uFontana noFrey, 1994:4). Okuvezwa nguDavid noSutton (2004:160) okuhle ngalolu hlobo lwengxoxo ukuthi umbuzo ungahambisana nokugqugquzela futhi uma umbuzo ungekho esimeni esigculisayo impendulo yalowo mbuzo angeke ibhalwe. Baqhuba bethi indlela abukeka ngayo ebusweni umbambiqhaza ngesikathi kwenziwa ucwaningo ingaqoshwa.

3.10 Ingxoxo e-*semi structured*.

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

3.11 Ingxoxo engahlelekile.

UMoyle (2002:267) ucaphuna umsebenzi kaStreubert noCarpenter (1999) abachaza ingxoxo engahlelekile, ngoba uveza ukuthi bathi:

> *Unstructured interviews engage the interviewer and participant in conversation about a topic in response to the interviewer asking open-ended questions*.

Okuhunyushwa ngokuthi:

> Izingxoxo ezingahlelekile zibandakanya obuzayo futhi obambe iqhaza engxoxweni ngesihloko esiphendula obuzayo ebuza imibuzo evulekile.

Uqhuba ngokuveza ukuthi umbambiqhaza akalindelekile ukuthi anikeze impendulo eyodwa ngemibuzo abuzwe yona futhi lolu hlobo lumnikeza ithuba lokudalula konke akwaziyo ngesihloko socwaningo. Ucwaningo lukaGorden (1969:48-50) luveza ukuthi izingxoxo ezingahlelekile zingasebenziseka uma umhlaba waleso simo ungahluka kumbambiqhaza ngamunye ukuze umcwaningi eshintshe indlela izingxoxo ezihleleke ngayo ukuhlangabezana nendlela umbambiqhaza aqonda ngayo leso sihloko. Enye indawo lapho izingxoxo ezingahlelekile ezingasebenza khona kahle yilapho usebenza ngezinto abantu abazifundile empilweni kodwa abangazinakile. UGorden ubuye athi izingxoxo ezingahlelekile ziyingozi ngoba umcwaningi ukhululekile ezimpendulweni ezichemile.

Izingxoxo ezingahlelekile zinikeza ukuphefumula nokukhululeka okukhulu kunalezo ezinye izinhlobo, inikeza isimo sayo sokuba yikhwalithethivu. Lolu cwaningo lusebenzise izingxoxo ezingahlelekile, okuyizingxoxo ezivulelekile. Abacwaningi bekhwalithethivu bayahlukanisa phakathi kwemibuzo kanye nokubuka isimo salabo ababambe iqhaza (Fontana noFrey: 1994).

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

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

UBernard (2002: 242-243) uphinde athi okuhle ngale ndlela yobuso nobuso ukuthi ulwazi ungaluthola nakubantu abangafundile, abangaboni, abagula kakhulu noma asebekhule kakhulu. Kanti futhi ungasebenzisa amasu amaningi okuqoqa ulwazi kumuntu oyedwa, ingxenye yengxoxo ingafaka izingxoxo evulelekile, okuyizingxoxo engampitsheli ekhoneni

lowo osuke ephendula izimibuzo aze engabe esakwazi ukukhuluma akhululeke esho nezinye izinto ebezingamsiza umcwaningi ocwaningweni lwakhe nakuba ubengayibuzanga.

Kule ndlela uyaye abe nolwazi lokuthi ubani onikezele ngolwazi obuludinga ngendlela yokuthi ungamkhumbula. Inakho futhi okubi le ndlela okuvezwa nguBernard (2002) othi kubi ngoba ingabiza isikhathi kanye nemali kanti futhi ungaba nezinkinga uma usebenza wedwa engekho okusizayo endaweni enomgwaqo omubi. UNhlumayo (2006:100) uthi ukuxoxisana ubuso nobuso ngenye yezindlela encikene kakhulu neyokubuza imibuzo lapho kwenziwa ucwaningo.

Ukuxoxisana yindlela enikeza imininingwane lapho abantu bephendula umbuzo nombuzo phakathi komcwaningi nalowo axoxisana naye. Lolu hlobo lokuqoqa ulwazi locwaningo luthathwa njengolubizayo kepha yilona olwenza ukuthi umbhali athole yonke ingonyuluka yalokho akudingayo.

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

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

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

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

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

- Akwazi ukulalela.
- Akwazi ukungahluleli. Akwazi ukukhumbula.

Kumele akwazi ukucabanga njengombambiqhaza.

3.12. Ingxoxo yocingo

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

Uma kuxoxwa ngocingo umcwaningi engasheshisa umbambiqhaza ukuthi aphendule imibuzo, engaphinda umbuzo noma agubhe uma umbambiqhaza engawuqondanga noma engaphendulanga kahle.

Okubi ngezingxoxo zocingo ukuthi awagqugquzelekile ocingweni, ngenxa yokuthi umcwaningi akanawo amandla okuqhubeka nemibuzo ngokuthanda kwakhe njengoba umbambiqhaza engavele ayinqamule noma ngasikhathi sini ngokuthi avale ucingo.

Okunye okubi abanye ababambiqhaza baba nokungathembi noma umcwaningi unezinye izinhloso ezifihliwe noma ubafihlele induku emqubeni. Kanti okunye okubi ngale ndlela ukuthi izithombe awukwazi ukuzisebenzisa. Njengoba umcwaningi esuke engekho ekhaya lombambiqhaza akakwazi ukumlawula.

3.12 Ukuqhuba ucwaningo ngocingo.

Isimo sobhubhane iCovid-19 esibhekane naso kulo nyaka wama-2020 sivimbe saphinda savala izinto eziningi, eziphoqe ukumiswa komnotho kanye nazo zonke izimiso zezwe. Ukusebenzisa le ndlela yokuqoqa ulwazi locwaningo kwelekelele umcwaningi ngokuthola ulwazi ngaphandle kokufinyelela kubabambiqhaza. U-Opdenakker (2006) uveza ukuthi ngokusebenzisa le ndlela, ivumela abacwaningi ngokuxhumana nababambiqhaza abangeke bakwazi ukuxoxisana nabo ngenxa yezimo ababhekana nazo, ezingeke zibavumele baqhube izingxoxo ubuso nobuso. Ukuqhuba okushiwo ngenhla, ngingaphinde ngikuvumele ukuthi

ukusebenzisa le ndlela kubiza kangcono futhi kwenziwa ngeskhathi esihlelwe ngumcwaningi kanye nababambiqhaza.

3.12.1 Ubuhle bengxoxo yocingo

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

U-Bailey (1978:207) uchaza ubuhle bokusebenzisa izingxoxo zocingo kanje:

- Ingxoxo yocingo ingashesha.
- Ingxoxo yocingo ayibizi kakhulu uma iqhathaniswa nemibuzo yobuso nobuso.
- Umbambiqhaza akaziwa kunalowo obuzwa ubuso nobuso.

3.12.2 Ububi bengxoxo yocingo

- Izindleko zombambiqhaza ngayedwa zinkulu.
- Abanye abantu bangethanda ukuxoxa izindaba zabo nomcwaningi.
- Indlela umcwaningi akhuluma ngayo ingaphazamisa izimpendulo zobambambiqhaza.
- Abacwaningi abahlukene bangatolika futhi bebhale impendulo ngezindlela ezahlukene (Dawson, 2002, Kothari, 1985 noKumar,2005).

3.13 Isiqophamazwi

Umcwaningi usuke ekhuluma nalowo muntu afuna kuye ulwazi kodwa ingxoxo yabo isuke eyiqopha ngesiqophamazwi. Ulwazi luzohlanganiswa ngesiqophamazwi ngesikhathi semibuzo. Nakulo lolu cwaningo izingxoxo phakathi komcwaningi kanye nombambiqhaza ziqoshiwe zase zibhalwa phansi kusetshenziswa indlela yekhwalithethivu.

UBurns (2000: 423) uhlaziya ingxoxo engahlelekile njengemibuzo evulelekile lapho kungekho uhlu lwemibuzo ehleliwe, kuyingxoxo ekhululekile, encike kakhulu ezingeni lokuxhumana phakathi komcwaningi nombambiqhaza.

Isiqophamazwi indlela engcono, njengoba ulwazi olusha luyagcineka ukusebenza ocwaningweni olulandelayo. Ngaphandle kokuthatha amanothi ivumela umcwaningi ukuba

abe yingxenye yengxoxo ngendlela eyejwayelekile. Nakuba amanothi athathwa ngesikhathi semibuzo enomsebenzi omkhulu wokuqopha izinto ezenzekile kodwa ezingakhulunywanga. Ukubhala phansi ulwazi olutholakele lususelwa esiqophimazwini, okungumsebenzi omkhulu futhi kudla nesikhathi.

Ukuqoshwa kwezingxoxo kungenye yamasu okuqoqa ulwazi esetshenzisiwe kulolu cwaningo. UBucher nabanye (1956) bathi isiqophamazwi sasiyindlela esemqoka ocwaningweni lwezenhlalo. Abacwaningi bolimi lomphakathi, imibono yomphakathi, ongoti, ongoti bezengqondo, oSonhlalakahle kanye nabaluleka imindeni babike ukuthi ukusetshenziswa kwesiqophamazwi emisebenzini yabo.

Nakuba ukusetshenziswa kwesiqophamazwi kwasungulwa ezimweni zasemitholampilo kanye nasema-*laboratory*, kodwa manje sezisetshenziswa kakhulu nasocwaningweni olwenzelwa emiphakathini (uBucher nabanye, 1956:359).

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

Le ndlela yinhle kakhulu ngoba ayisidli isikhathi iyashesha. Kanti futhi yimbi ngoba uma kungahle kwenzeke silahleke isiqophamazwi ingakathathwa inkulumo ephakathi lokho kuyobe kusho ukuthi lulahleke lonke ulwazi, sekuyomele umcwaningi aqale phansi okuyinto engelula nengeke yenzeke ngokushesha.

UBernard (2002:221) uthi ungathembeli kakhulu ekhanda noma emqondweni uma ubuza izingxoxo ngaphandle uma bengakuvumelanga labo okhuluma nabo. Kanti lokho okutholile njengolwazi olusha (*primary data*) noma ulwazi oluzuzile kungadluliselwa kwabanye abacwaningi nabo balusebenzise.

Uma umsebenzi wokuqopha inkulumo usuphothuliwe, umcwaningi uhlala phansi abhale ngamafuphi ingqikithi esemqoka yengxoxo. Kumele abhale usuku, isikhathi nendawo lapho kwenzelwe khona ucwaningo, igama lalowo obekukhulunywa naye kanye nemininingwane yemvelaphi yakhe (Nkosi, 1999:21).

Iziqophamazwi zibalulekile uma uqoqa ulwazi. Emva kokuqoqa ulwazi kusetshenziswa isiqophamazwi umcwaningi kumele akubhale phansi lokhu akutholile ukuze azokwazi ukuhlela nokuhlaziya ulwazi esebenzisa indlela azikhethele yona yokuhlaziya ulwazi. Ukubhala phansi ulwazi oluqoshiwe kungadla isikhathi. Emva kokubuza imibuzo ikhasethi noma isiqophamzawi kumele sibhalwe ngendlela esizokhumbuleka ngayo bese sigcinwa endaweni ephephile kuze kufike isikhathi sokuthi kubhalwe phansi lolo lwazi.

Uma kwenzeka ukuthi amanothi abethathwa ngesikhathi sokubuza imibuzo yocwaningo awagcinwanga ndawonye nekhasethi noma isiqophamazwi. Lokho kudala izinkinga ngoba ngesinye isikhathi uthola ukuthi amazwi ababambiqhaza awezwakali kahle kungenzeka ukuthi bebekhuluma kancane noma bebesebenzisa ulimi lwesigodi oluhlukile kunalolu lomcwaningi (Machaba, 2004:16). Ukuthayisela kulokhu okushiwo uMashaba, uma amanothi elondolozwe kahle umcwaningi uyakwazi ukubuyela kuwona ayobheka lokho ayekubhalile uma engasezwa kahle lokhu okukhulunywa ababambiqhaza. Ukuhlaziya ulwazi kuyisigaba sokugcina uma kwenziwa ucwaningo ngakho kungenzeka ukuthi okunye umcwaningi engakukhumbuli kakhle kodwa umanothi akhe angamsiza ukukhumbula ukuthi ingxoxo yayimayelana nani ngesikhathi umbambiqhaza ephendula ngale ndlela aphendula ngayo ngoba amanothi umcwaningi uwabhala ngendlela ayiqondayo.

3.14 Umakuhlaziywa kwama-Dokhyumenti

Ukuhlaziywa kwamadokhumenti kwenziwa uma umcwaningi efuna ukuthola ulwazi mayelana nokusetshenziswa kwalawo madokhumenti aphathelene nocwaningo lwakhe. Kulolu cwaningo kuhlaziwe imibhalo emayelana nokwethiwa kwamagama, ikakhulukazi amagama emizi. UBowen (2009) uveza ukuthi ukuhlaziywa kwamadokhumenti kwenziwa kakhulu esifundweni sekhwalithethivu ngoba siphathelene nokuhlola imvelo ngokuphila kwabo. UBowen (2009:27) uqhuba ngokuchaza ukuhlaziywa kwamadokhumenti, uthi:

> *Document analysis is a systematic procedure for reviewing or evaluating documents both printed and electronic (computerbased and Internet-transmitted) material. Like other analytical methods in qualitative research, document analysis requires that data be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge.*

Okuhunyushwa ngokuthi:

Ukuhlaziywa kwamadokhumenti kuyinqubo ehlelekile yokubukeza noma yokuhlola imibhalo yomibili ephrintiwe neyenziwe nge-elekhtronikhi (esekwe kwikhompyutha kanye ne-*Inthanethi*). Njengezinye izindlela zokuhlaziya ocwaningweni olufanele, ukuhlaziya amadokhumenti kudinga ukuthi idatha ihlolwe futhi ihunyushwe ukuze kutholakale ukuqonda, kutholwe ukuqonda, futhi kuthuthukiswe ulwazi olunamandla.

3.15 Ukuqinisekisa

Kubaluleke kakhulu ukuqinisekiswa kocwaningo ngoba kuyinkomba enikeza isisindo nokwamukeleka kocwaningo ukuze lufezeke futhi luphumelele. Ucwaningo kufanele lube nesisindo futhi luqinisekiswe ukuze luzokwamukeleka emva kokuveza umbono ongakafakazelwa kanye nezimpendulo azithole kubabambiqhaza ocwaningweni. Ukuxoxa nababambiqhaza abanolwazi olunzulu nesihloko umcwaningi asicwaningayo, kuyaye kuqinisekise amathuba obuqiniso ngoba ababambiqhaza basuke bezibona ezinye izinto zenzeka ngaphambi kwabo futhi bezimisele ngokunikezela ngolwazi abanalo ngocwaningo. Ukuqhuba ukuqinisekisa kocwaningo, umcwaningi usebenzise nemibhalo eshicilelwe eyenziwe ngabanye abacwaningi abenze ucwaningo ngokwethiwa kwamagama.

3.16 Ukuthembeka

UKhumalo (2019) uchaza kabanzi incazelo ngokwethembeka kocwaningo, lokhu ukuveza ngokucaphuna umsebenzi kaGilbbert noRuigrok (2010) abaveza ukuthi ukwethembeka kocwaningo kubhekiswe ekuswelekeni kwesiphambeko ngokuvumela abacwaningi bafinyele ekuqondeni okufanele ngocwaningo. Baphinde baveze ukuthi kunezindlela okufanele zilandelwe ezizoqinisekisa ukwethembeka kocwaningo. Ngezansi umcwaningi uveza izinqubo zocwaningo azilandelile futhi eziphinde ziveze ukuthi lolu cwaningo lwenzeke kwanjani.

3.17 Inkambiso efanele.

Ukunakekela bekuqinisekisiwe kakhulu ukwenza isiqiniseko sokuthi amalungelo abantu ababambe iqhaza kulolu cwaningo ayahlonishwa kakhulu ngoba ziningi izingqinamba ababambiqhaza ababhekana nazo uma bezibandakanye ocwaningweni oluqoqwa ngumcwaningi futhi olufuna ukuqonda okwenzeka empilweni yabantu. Ngaleso sizathu imvume yokwenza ucwaningo ukusetshenziswa kolwazi olwatholakala esiFundazweni iKwaZulu-Natal esigodini sakwaNdelu, eMzumbe njengoba ucwaningo libuye lithinte imizwa yabantu ngengoba bekhuluma ngezingane zabo ezaphuphuma. Umcwaningi wabuye wacela imvume kubabambiqhaza bocwaningo axoxisana nabo ngezinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu,

eMzumbe. Wayeqinisekisa ukuthi ubanika incwadi yemvume, baqale bayisayine bese eqhubeka nokuxoxisana nabo. Abantu yibona abasetshenziswayo ocwaningweni ukuthungatha izinjongo ezahlukene ngokwethiwa kwamagama ezingane eziphilayo nezaphuphuma kubantu abangamaZulu, KwaNdelu. Ngakho badinga ukwazi ukuthi izimfihlo kanye nobuntu babo buyavikelwa.

UKhumalo (2019) ucaphune umsebenzi kaSilverman (2000) odalula ukuthi kufanele abacwaningi baqikelele ukuhlonipha izimfuno kanye namalungelo ababambiqhaza ocwaningweni, ngoba abacwaningi basuke beqoqa ulwazi ngempilo yabantu futhi befuna ukuqonda ukwenzeka kwezinto empilweni yalabo bantu. Lolu cwaningo luyikhwalithethivu futhi okuqonda ukwenzeka kwezinto emiphakathini yabantu bendabuko, ukuqonda ukwenzeka kwalezi zinto kuphoqe umcwaningi ngokuthi aphume ayoncela ulwazi kanye nemibono kubantu abahlukene. Ngokuqonda nangokuhlonipha izimfuno kanye namalungela ababambiqhaza ngoba ezinye izinto ezenzekayo empilweni zibucayi futhi ziyimfihlo ngoba akubona bonke abantu abanolwazi ngazo. Umcwaningi uqinisekise ngokulandela inkambiso elungileyo, ngokulandela imigidu elandelayo ngesikhathi elungiselela ucwaningo kanye nangeskhathi eseqoqa ulwazi ngocwaningo.

3.17.1 Isicelo semvume

Ngesikhathi umcwaningi esafaka isicelo sokwenza lolu cwaningo, wayeqophe incwadi yesicelo semvume yokwenza ucwaningo ngababambiqhaza. Umcwaningi ubebabeka phambili ababambiqhaza ngoba ngaso sonke iskhathi ubakhombise incwadi yesicelo semvume, futhi konke obekwenzeka bekwenzeka ngoba sekuvunyelwene ngakho. Izingxoxo zaziqalwa emva kwesivumelwano phakathi kwababambiqhaza kanye nomcwaningi.

3.17.2 Ukwethembeka

Ukwethembeka kubaluleke kakhulu, ikakhulukazi uma umcwaningi ezosebenzisana nabantu ocwanongweni lakhe. Ukulandela yonke imigomo kanye nemigudu yenkambiso elungileyo yikhona okuqikelelwe kakhulu kulolu cwaningo ngoba kumholele ekutholeni ulwazi olunzulu ngoba ababambiqhaza kade bezizwa bephephile eduze kwakhe.

3.17.3 Ukulimala nobungozi ngenxa yokubamba iqhaza

Kubalulekile ukuqinisekisae nokuvikela izimfuno nolwazi olwethekelwe kubantu ababambe iqhaza. Umcwaningi ukuqinisekisile ukuthi kukho konke abekwenza nababambiqhaza, akukho obekuzobafaka engcupheni yokulimala noma ebungozini ngokubamba kwabo iqhaza.

3.17.4 Ukugcinwa kolwazi olubucayi

Umcwaningi ukuqinisekisile ukugcina isethembiso ngokugodla amagama ababambiqhaza kanye nokuvikela ulwazi olutholwe wucwaningo, ngokuthi luhlale luphephile futhi lungafiki ezandleni ezingalungile.

3.17.5 Inkululeko ngokuzibandakanya nocwaningo

Umcwaningi ubavezele ababambiqhaza inhloso kanye nezidingo zalolu cwaningo. Ababambiqhaza bakuthakasele okwenizwa ngumcwaningi ngokuqoqa ulwazi mayelana nokwethiwa kwamagama ezingane isigodini sakwaNdelu. Ababambiqhaza baqome ukwelekelela umcwisahlaningi ngolwazi, ngaphandle kokulindela okuthile okungafana nokuklomelisa umuntu ngolwazi alunikeze umcwaningi.

3.18 Isiphetho

Lesi sahluko siveze izindlela zokwenza ucwaningo ezisetshenziswe kulolu cwaningo. Lokhu kuxube ukuchazwa kwezinhlobo ezintathu zamapharadaymu, kwase kuchazwa kabanzi ucwaningo kulandelwa indlela yepharadaymu eqondayo. Indlela eyodwa eyekhwalithethivu isetshenziswe kulolu cwaningo nayo ichaziwe kabanzi. Amasu ahlukene okuqoqa ulwazi asetshenziswe nawo aphinde achazwa, okuwukubuza imibuzo kusetshenziswa isiqhophamazwi kanye nokubuyekezwa kwemibhalo. Lokho kuxube ingxoxo engahlelekile kodwa evulekile, okungaba eyobuso nobuso noma ingxoxo yocingo kanye nokubuyekezwa kwemibhalo. Isiqophamazwi naso sisetshenziswe njengethuluzi lokuqoqa nokugcina ulwazi ngesikhathi kubuzwa imibuzo.

ISAHLUKO SESINE

UKWETHULWA NOKUHLAZIYWA KOLWAZI OLUTHOLAKELE

4.1 Isingeniso

Isahluko okungesesithathu esedlule socwaningo, sidingide izindlela ezahlukene kanye namasu asetshenziswe ukuqoqa ulwazi lwalolu cwaningo. Lesi sahluko sona sethula ulwazi olutholakele ngesikhathi kwenziwa lolu cwaningo futhi olutholwe wucwaningo. Umcwaningi wethula ulwazi olutholakele ngesikhathi kwenziwa ucwaningo mayelana nokuhlaziywa kwezinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe. Uzoqhuba ngokwethula ulwazi olususelwe emibuzweni yocwaningo, imibuzo ibuzwe abantu abakhuluma ulimi lwesiZulu abahlala esigodini sakwaNdelu. Umcwaningi ukhethe abazali abangumsinsi wokuzimilela kule ndawo futhi abanolwazi ngesiko lokwethiwa kwegama, abaneminyaka ephakathi kwengama-18 kuya kwengama-80. Lesi sahluko sizophetha ngokuhlaziya iziphakamiso ezahlukene, ezisuselwe emibuzweni yocwaningo, ngokulandela izimpawu zezinjulalwazi kanye namapharadaymu asetshenzisiwe kulolu cwaningo.

4.2 Ukubaluleka nokuchazwa kosikompilo

Usikompilo luyindlela yokuphila nomgogodla oqukethe umlando wanoma yisiphi isizwe. Izizwe ngezizwe zinendlela ezichaza ngayo izinto ezikhona emhlabeni nezikholelwa kuzona. Ukwenza isibonelo, esizweni samaNdiya kukhona abenkolo yobuSulumane abakholelwa ekutheni u-Allah nguyena obaxhumanisa noNkulunkulu. Isizwe samaZulu sona sikholelwa kumathongo ukuthi yiwona asixhumanisa noMvelinqangi. Mayelana nosikompilo uSchwart (1968:55) ubeka kanje:

> *Culture is defined as inherited artifacts, good, technical process, ideas, habits and values.*

Okuhunyushwe ngokuthi:

> Usikompilo yinto eyakhiwa abantu ukuze kugcine sekuyiyona ndlela abaphila ngayo eyamukelekile kuzo zonke izizwe. Isizwe ngesizwe-ke siba nokwenza okungefani nokwesinye isizwe.

Ukuhlukana kwezizwe kudalwa ukuhlukahlukana kosikompilo, amasiko nemikhuba yazo ehlukene. Isizwe samaZulu singesinye phakathi kwezizwe eziningi eNingizimu Afrika esinosikompilo namasiko aso, okuyiwona asenza sehluke kwezinye izizwe. Usikompilo lwanoma yisiphi isizwe luyaguquguquka luhambisane nesikhathi, kodwa kukhona lokho okungumgogodla wesizwe, okuthi noma luguquka uphinde ukwazi ukubona uma uhlehla ngengqondo ukuthi izinto zingakaguquki kwakwenzeka kanjani.

Usikompilo lungumlando wesizwe lapho siqhamuka khona nalapho siya khona, futhi luyisibuko lapho isizwe sizibuka khona. Singabalula nokuthi futhi ezinye izizwe zikwazi ukuqonda kahle ezinye ngokubuka usikompilo lwazo.

Uma ngabe ababhali bemibhalo yesiZulu bengakwazi ukuthi benze imibhalo yesiZulu ibe yizinqolobane zamagugu ngokuba iqhakambise amasiko kaZulu nokubaluleka kwawo, intsha kaZulu eminyakeni ezayo ingakwazi ukukleza kuleyo mibele yonondlini yolwazi oluqukethe amagugu esizwe.

Okubalulekile ukuthi ngaphandle kwalezi zinqolobane intsha izoba senkingeni yokungazazi imvelaphi yayo futhi ingakwazi ukuziqhenya ngokuba ngamaZulu ngoba ilahlekelwe umgogodla wempilo, okuwusikompilo. UNgugi (1993:57) uthi:

> *Culture is like a flower to a plant. The importance of the flower is not only the beauty but it carries the seeds for new plants, the bearer of the future of that species of plant. Culture carries the values, ethical, moral and aesthetic by which people conceptualize or see themselves and their place in history and the universe*.

Okuhunyushwe ngokuthi:

> Usikompilo luyindlela yokuphila yezizwe, edluliselwa ezizukulwaneni ngezizukulwane. Usikompilo luqukethe imikhuba nenqubo yezizwe ngezizwe lapho zikwazi ukuzibona khona ubuzona phakathi kwezinye izizwe futhi zikwazi ukuqonda umlando nekusasa lazo.

4.3 Isiko

UNyembezi no Nxumalo (1966:99) bathi isiko lingumkhuba owenziwayo futhi inqubo eyejwayelekile elandelwa yisizwe, liphinde libe yindlela yempilo eqokothiswe yabanesigqi

somthetho. Uthi uNgubane (2000:146) isiko yindlela yempilo exube ulwazi, ubuciko, izinkolelo, imithetho, imigomo, imikhuba yabantu abaphila kuyowomphakathi. Angeke kube khona isiko ngaphandle kwabantu kanti nabantu abekho ngaphandle kwesiko kodwa liqukethe imithetho yokuphila nayo engashintsha noma inini. Ukushintsha kwesiko kudalwa izimo eziningi zempilo ezinye zazo ukuhlangana kwabantu abanamasiko ahlukene. Okubeka ngokusobala ukuthi isiko indlela yokuziphatha kwamalungu omphakathi.

4.4 Ukuphuphuma kwesisu

UShabangu (1999: 147:148) uma echaza ngokuphuphuma kwesisu, uthi:

> Ukuchitheka kwesisu kusho ukushona noma ukonakala kwengane isesesiswini sikanina bese iphuma seyishonile singakafiki isikhathi sokuba abelethe. Kungashiwo futhi ukuthi ukuchitheka kwesisu kuwukuphuphuma noma ukuphazamiseka kokukhulelwe ngaphambi kokuba kuphele amasonto angamashumi amabili nesithupha. Emva kwaleso sikhathi ingane esesiswini isuke isingumuntu ophilayo ngokusho komthetho wezwe laseNingizumu ye-Afrika. Isikhathi okuyisona okuvamise ngaso ukuphuphuma kwezisu sisukela esontweni lesithupha kuya kweleshumi owesifazane ekhulelwe.

UShabangu (1999:148-l49) uqhubeka athi ezinye izinto ezithintekayo lapho isisu sichitheka kuba ngumzanyana okuyiwo obalulekile ekukhuleni kwengane esiswini, kanye nezitho ezinamathele kuwo. Ukuchitheka kwesisu kusuke kungokuphelele uma konke okuphathelene nengane sekuphumele ngaphandle kwesizalo. Lokhu kuthinta ingane, umzanyana nawo wonke amajwabu azungeze ingane. Uma kwenzeka lokhu kuyaye kube buhlungu kwesingezansi kanye nokopha okukhulu esithweni sangasese sowesifazane. Lokhu kucishe kufane negazi lowesifazane uma eyangamawala esikhathini.

4.5 Ukuchazwa kokufa.

UMbatha (2006:271) uchaza ukufa njengokuphuma komphefumulo kumuntu noma esilwaneni, kuthathwa njengokuphelelwa impilo. Kungachazwa njengokwephuka kwento noma ukuhlephuka kwento ingabe isaba sesimweni sokusetshenziswa.

4.6 Ukuhlonishwa komufi esizweni samaZulu.

UNgwenya (2015:2) uthi ngokwesiko lesiZulu abantu abangasekho bayahlonishwa. Babizwa ngamagama atshengisayo ukuthi bayahlonishwa. Babizwa ngamathongo, amadlozi,

abangasekho, izinyanya, abalele, izinyandezulu njalonjalo. Lapho kusetshenziswa izinto eziphathelene nabangasekho zisetshenzwa ngesizotha nangokosiko lwesiZulu ukutshengisa inhlonipho. UZungu (2021: 74) uveza ukuthi:

> *African people believe strongly that their dead family members are not gone and that the spirits of their dead look after them.*

Okuhunyushwa ngokuthi:

> Abantu base Afrika bakholelwa kakhulu ekutheni amalunga emndeni ashonile kuhambe umzimba kuphela kodwa imoya yabo ayihambile ikhona ibabhekile

Kunenkolelo yokuthi amadlozi iwona ahambisa umyalezo kuMvelinqangi. UMkhize (2010:38) uthi:

> UMvelinqangi yena ngumxhumanisi nomhlanganisi wakho konke. Kwakukholelwa ukuthi uMvelinqangi wayeluncedo emadlozini.

Ngakho-ke ngokosiko izingane ezaphuphuma zithathwa njengabantu abashonile kumele zigcinelwe izimfanelo zosiko njengokungcwatshwa kugezwe kuphindwe kuzilwe bese kwenziwa umsebenzi wembeleko lapho ekusuke sezethiwa igama zihlanganiswe namadlozi.

4.7 Ukuvezwa kwendlela ulwazi olutholakele ngayo

Ukuqoqwa kolwazi olutholakele kusebenzise indlela yokubuza imibuzo kusetshenziswa isiqophamazwi ukugcina lonke ulwazi olutholakele lunjengoba lunjalo. Ukubuza imibuzo bekunikeza ulwazi obeludingeka.

Ukuze kuvele izinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma, kubonakale kubalulekile ukuthi kuvezwe amagama ezingane eziphilayo kanye nezaphuphuna.

4.8 Ukulandela isiko lesintu uma kwethiwa amagama ezingane eziphilayo nezaphuphuma.

Isiko lokwethiwa kwamagama ezingane eziphilaya nezaphuphuma lwalwenziwa kudala kakhulu, manje lusenziwa kodwa alusalandelwa ngendlela efanele ngenxa yokushintshashintsha kwezinto nokuhamba kwesikhathi**.** Uma uchithekelwe isisu ilapho khona umntwana esethathwa ngengowendele koyisemkhulu noma oshonile, kungakhathalekile ukuthi ubengakapheleli. Ngakho-ke! Ngokwesiko izingane ezaphuphuma zithathwa njengabantu abashonile okumele zigcinelwe izimfanelo zesiko okungabalwa ukungcwatshwa,

ukugezwa nokuzila bese kwenziwa umsebenzi wembeleko. Umsebenzi wembeleko wenzelwa ukwethiwakwazo amagama nokuzihlanganisa nezinyanya zakubo khona zizoba indlozi elihle, okukholakala ukuthi uma lezi zingane zingagcinelwanga izimfanelo ziba idlozi elibi emdenini. Ziba idlozi elibi ngokuvala impumelelo emndenini, bese kuyona ingane ingaqanjiwe igama uyantanta awuhleli ngokuthula.

Into ebaluleke kakhulu uma kwethiwa amagama ezingane eziphilayo ukuthi akabe nencazelo enamathiselwe kuwona, kungenzeka ukuthi igama lihambisane nezimo ezithile kanjalo nesikhathi umtwana azalwe ngaso. Kumele uma kwethiwa ingane igama kulandelwe imigudu yosiko lapho ingane yenzelwa khona imbeleko, lapho ihlanganiswa khona namadlozi bese iqanjwa igama. Indlela yokwethiwa kwamagama abantu abangamaZulu iyashintshashintsha, lokhu okudalwa ukuguquka kwezimo nosikompilo kubantu.

Okusemqoka kakhulu futhi okucishe kufane ekwethiweni kwamagama ezingane eziphilayo nezaphuphuma ukuthi kumele kwenziwe isiko lwembeleko lapho kusuke kwethiwa khona ingane igama phinde ihlanganiswe namadlozi zinhlangothini zombili.

Amagama anencazelo	**Amagama angenayo incazelo**
Enzokuhle	Amo
Siyamuthanda	Ndo
Mpendulo	Neli
Sisekelo	Semi
Alwande	Zine
Mpilonhle	Luwiza
Amukelani	Lizi

4.9 Izingane ziwathola kanjani amagama?

Kuyehluka ukuthi izingane ziwathola kanjani amagama. Abazali abahlukene babuzwe umcwaningi ukuthi ngabe bona bayalilandela yini indlela yesintu uma beqamba amagama ezingane zabo eziphilayo kanye nezaphuphuma. Ngokwabazali bayehluka mayelana nendlela abetha ngayo amagama ezingane, abanye bathi ngengoba bengamaZulu baqikelela kakhulu ukuthi betha izingane amagama aqukethe umyalezo. Abanye abazali betha izingane amagama ngenxa yokuthi bayawathanda nje kuphela.

4.10 Amagama ezingane eziphilayo ngezindikimba ezahlukene.

Lesi sigaba sidingida ukwethiwakwamagama ezingane eziphilayo nezaphuphuma ngokulandelwa kwezindikimba ezahlukene nangokulandela ulwazi olutholakale ngesikhathi socwaningo. Into ebaluleke kakhulu uma kwethiwa amagama ngokosiko lwesiZulu, ukuthi kumele amagama aqhakambise incazelo nomyalezo.

4.11 Amagama aqukethe umlayezo wethemba nezifiso.

UNyembezi (1992:121) uchaza ithemba ngokuthi yinto umuntu asuke ekholelwa kuyo ukuthi izomphumelelisa noma isibindi sokuthi uzophumelela kulokho akufisayo. Esigodini sakwaNdelu abanye abazali betha ngamagama ezingane anenkuthazo ngethamba lokhuthi izingane zizolandela amagama. Nazi izibonelo zamagama aqukethe umlayezo wethemba nasifiso.

Umbambiqhaza

Umcwaningi: Ngabe walilandela yini isiko mhla wetha igama ingane yakho?

Umbambiqhaza: Lutho, inkinga kulesikhathi samanje nokuba uthanda ukulandela imigudu yokwethiwa komntwana kodwa uzithola ususengcindezini ngenxa yokuthi imithetho yenza kubenzima, njengomthetho wokuthi ingane kumele esibhedlela iphume seyinegama futhi selibhaliswe nasesitifiketini sokuzalwa.

Umcwaningi: Ngabe lithini igama lengane yakho ephilayo nencazelo yalo?

Umbambiqhaza: Fathima, angiyazi incazelo yalo ngezwa igama nje leSulumane ngalithanda.

Zesuliwe

Lapha uma kubuzwa umama womtwana ukuthi ithini incazelo yegama nokuthi yini emgququzela ukuba ethe umntwana leli gama. Waphephula wathi emva kwesikhathi eside eshadile efuna ubantwana engabatholi. “Sengitshelwe oDokotela ukuthi ngeke ngisakwazi ukuphinde ngithole abantwana, kusenjalo washonelwa abazali ngonyaka ka-2020 bethathwa

isifo soKhuvethe ngakhala kakhulu ngaze ngaphelelwa ithemba ngempilo. Kuthe ngonyaka ka-2021 ngakhulelwa umntwana womfana ngametha igama elithi **uZesuliwe**, ngethemba lokuthi uzozisula izinyembezi zeminyaka ekade ngifuna umntwana ngingamutholi, ngilahlekelwa abazali". Waqhubeka wathi leli gama alikhethi bulili.

Asethembe

Elinye lamagama elivela njengomkhuleko lapha abazali benethemba ukuthi ukufika kwalo mntwana ekhaya kuzoletha izibusiso nokukhanya.

Hlelolenkosi

Leli gama lisho ukuthi abaZali bahlelelwe uNkulunkulu ukuthi bathole umntwana. Umcwaningi uthole ukuthi kuyenzeka ngesinye isikhathi abazali bazitshele ukuthi ngeke besaba nabantwana kodwa uNkulunkulu ababusise bathi kuhlele iNkosi. Bekungasikhona ukwazi nokuqonda kwabo kube ngumusa kaNkulunkulu namadlozi.

Simutholile

Kwesinye isikhathi kuyenzeka kube khona ubunzima obenza umuntu wesifazane angakwazi ukukhulelwa. Uma kunjalo, kukhona izaba abazisebenzisayo ukuze lowo owesifazane akwazi ukukhulelwa. Uma esephumelelile, umntwana wazalwa uyaye aqanjwe igama elithi nguSimutholile, leli gama litshengisa ukuthi utholakele umntwana okade elindiwe.

Nomfundo

Uthi wethiwa uGogo wakhe wathi izofunda lentombi, uqhuba ethi indlela asithanda ngayo isikole walilandela ngempela igama lakhe elithi Nomfundo. Omunye umbambiqhaza uphendule wathi yena wetha umntwana wakhe leli gama elithi Nomfundo ngoba wayemthole efunda eNyevesi, wabona limufanele leli gama futhi lihambisana nesimo ayekusona ngesikhathi ekhulelwe lomntwana.

Nontsikelelo

Umama kaNontsikelelo uma ebuzwa ngencazelo yegama lengane yakhe uthi wathola umntwana wokuqala eshadile wathi uthole isibusiso emshadweni wakhe wametha uNontsikelelo. Uqhubeka athi leli igama elithathelwe olimini lesiXhosa, ukuthi wathanda kakhulukazi incazelo enanyathiselwe kulona.

Xolani

Umbambiqhaza uveza ukuthi wazalela ekhaya engashadile esemncane ngokweminyaka okuyinto ekusuke kuyicilo emndenini wamaZulu, kwasuka ingxabano enkulu ekhaya ukuthi umithe kanjani engashadile. Wase wetha umntwana wakhe ngokuthi uXolani, awaxole amaFuze ngesenzo sakhe esibi.

Sisekelo

“Ngihlale isikhathi eside emshadweni singabatholi abantwana babafana, kanti ngokosiko lesiZulu kubalulekile ukuthola ingane yomfana ngoba isibongo siyanda, abantwana bamantombazane bayahamba bayogana. Ngakho-ke ngenkathi ngiphiwa lomntwana womfana ngabona ukuthi ngiphiwe isisekelo somndeni uyaqhubeka uzokwanda”.

4.12 Amagama aqukethe uthando
Thandolwethu

Lapha abazali bomntwana basuke betusa ukufika komntwana wabo futhi kuhamba kahle nakwezobudlelwane. Baphethe ngoba sebethe igama lomtwana ukuthi uthando lwabo olube nomuphumela omuhle babusiswa ngomntwana.

Lubanzi

Leli gama litholakele kubuzwa umbambiqhaza ngencazelo yegama lomntwana wakhe. Umama kaLubanzi uthe incazelo yegama lomntwana wakhe uthi wayetusa uthando phakathi kwakhe nobaba womntwana. Lokhu okuyinto esijwayeleke kakhulu ukuthi amagama esimanje agxile kakhulu ebudlelwaneni babazali bomntwana okanye indlela abazali abathanda ngayo umntwana wabo.

Lwandle

UBaba kaLwandle uma ebuzwa ngencazelo yagama lengane yakhe uthi uthando phakathi kwakhe nomama wengane lwalugubha amagagasi njengolwandle. Kodwa lokho kungasho ukuthi nakwabanye incazelo isafana. Lokhu kufakazelwa ukuthi omunye umama naye onengane enguLwandle uthi yena ngoba ingane yethiwa uyena wayesho uthando analo ngengane yakhe ukuthi alunaso isiqalo futhi alunaso nesiphetho njengolwandle ngoba lubanzi lujulile.

4.13Amagama anxusayo nawokubonga.
Sibongakonke

Uveza ukuthi inhloso yakhe kwawukubonga uNkulunkulu ngokumbusisa owayesemkhulekele, wathi uyathanda kakhulu ukuba nengane yomfana kodwa engayitholi wayezishela ukuthi akasakhethe lutho obonga noma ngabe uhlobo luni lomntwana**.**

Asimubonge

Lapha abazali basuke bebonga uNkulunkulu ukuthi ubabusise umntwana womfana, okunencazelo efanayo negama elithi **Bonginkosi.** Lapha kusuke kutuswa imisebenzi emihle kaNkulunkulu ngokubusisa abazali ngendodana.

Ayabonga

Leli gama kuba kumqambigama ukuthi ufisa ukubonga bani kodwa khona igama elibongayo ungabonga uNkulunkulu noma amadlozi ungasho ukuthi Ayabonga amaSozaba, amaShozi, amaNgcobo njalonjalo.

Sipho

Owesilisa ozalwe emva kwesikhathi eside abazali bakhe bengabatholi abantwana besilisa ekugcineni babusiswe ngomntwana womfana, bese wethiwa igama elithi Sipho. Abazali basuke bebonga uNkulunkulu ukuthi ekugcineni uze wabapha isipho esihle ekade babesifuna. Kanti uma kuwumntwana wentombaze uke ethiwe ukuthi **uNosipho.**

Abongwe

“Indlela engangigula ngayo ngesikhathi ngizithwele lomntwana ngangibangwa nezibi sengilahle nethembe ukuthi sizophila sobabili. Sase sathi singabazali bakhe akabongwe uNkulunkulu ngoba ngimutete ephila name ngaphila kusho umama ka-Abongwe”.

4.14 Amagama anamathiselwe umlando

Velephi

UMama kaVelephi uma ebuzwa ngencazelo yegama lengane yakhe uthi wayegula kakhulu ukhulelwe lengane engathembi ukuthi uzophila. “Kanti ngomusa kaMvelinqangi kanye nedlozi elihle ngaphila ngazibuza ukuthi lomntwana uvelephi kulokhu kugula ebekungihaqile. Ngiyabonga uNkulunkulu akalahlani”.

Covid -19 (uKhuvethe)

Umbambiqhaza uthi kwafika isifo sokhuvethe esasizenza samkhuhlane onzima eNingizimu Afrika kanye nasemhlabeni wonke jikelele esafike soqotha imbokodo nesisekelo. Waqamba

ingane yakhe ngokuthi uCovid ngenxa yokuthi wayefuna ngisho isizukulwana esizayo sazi kwake wahlasela isifo esinjena**.**

Sihlangu

“Isihlangu ihawu lokuvika uma kuyiwa empini, solo ngafika emzini angikaze ngikuthole ukuphumula ngithukwa ngezinhlamba kuthiwa ngiyinyumba, ngathe sengizale izibulo lami ngaliqamba ukuthi iSihlangu sami. Lo mntwana uzongilamulela ezihlambeni ebengithukwa ngazo ngoba ngingazali”.

4.15 Amanye amagama aqanjwe ngokuthi untwana uzaleke kanjani (ungowesingaki). Nkosana

Leli gama livamise ukwethiwa izingane zokuqala ebafaneni, ubaba kaNkosana uthi wetha umfana wakhe wokuqala leli gama mhla etshwelwa ukuthi unkosikazi wakhe uzithwele umfana. “Ngavela ngathi singamaNdelu sibusiswe ngeNkosana”. Uma kuyingane yentombazane yokuqala kuke kuthiwe uMakhozazane, elinencazelo efana nelingenhla.

Ntombifuthi

Umbambiqhaza uthi wayekade esethola umntwana wentombazane wesibili wase wathi “ngithole intombi futhi” ngoba wasevela enayo eyokuqala ingane yentombazane**.** Wayezitshela ukuthi ngenhlanhla engase abusiswe ngengane yomfana njengoba esenayo intombazane yokuqala. Umama kaNtombifuthi uqhubeka abanye abazali uma bephinde babusiswa ngomntwana womfana bake bamethe igama elithi **Mfanafuthi.**

Zimbili

Uma umama kaZimbili ebuzwa incazelo yegama lomntwana wakhe ukuthi ithini bese waphendula ngokuthi “bese kuwumntwana wentombazane wesibili ngase ngathi sezimbili izintombi zama Sozaba uNkulunkulu angiphe zona”. Umama kaZimbili uma ebuzwa ngencazelo.

4.16 Amagama emfashini

Abazali bathi amanye amagama bawetha ngoba bewathanda futhi abasuke bewezwe komabonwakude, emsakazwene kanye nasezinkundleni ezahlukene zokuxhumana. UDlamini 2015:145 uveza ukuthi nakuba abanye amagama angewemfashini kodwa akhona anezincazelo

ezisho okuthile okusemqoka kubamqambimagama, njengokutusa uNkulunkulu, acelayo kanye nawokuthusa abaphansi. UNgubane 2000:121 uveza ukuthi abantu base Afrika amanye amangama bawathathela emazweni aseNtshonalanga abathathwa njengengamagama empucuzeko nase mugangatheni ngoba asuke ezwakala komabonakude. Izibonelo zawo amagama:

Amagama ezingane zamantombazane	**Amagama ezingane zabafana**
Mawande	Sithelo
Enzokuhle	Oluhle
Amahle	Owami
Okuhle	Owethu

4.17 Ukwethiwakwamagama ezingane ezaphuphuma

Ngokwesintu umuntu ophuphunyelwe yisisu kumele agezwe asuswe ithunzi bese egezwa isibeletho ngendlela yesintu ngoba kunenkolelo yokuthi ingane ephuphumile noma oyikhiphile isuke isewumuntu ngisho noma ngabe kuthiwa isisu besisanenyanga noma amasonto sihleli kodwa wumuntu lowo. Kuba namalungiselelo kugaywe utshwala kutholakale imbuzi ezohlatshwa ngalelo langa. Ingane ezokwenzelwa lo msebenzi kuzoshiwo ukuthi ingane ezalwa usibanibani eseyadlula emhlabeni namhlanje siyiqamba igama siyihlanganisa namadlozi aleli khaya.

4.18 Amagama ezingane ezaphuphuma ethiwe ngokwezifiso.

Umcwaningi: Izingane ezaphuphuma kumele zethiwe amagama?

Umbambiqhaza: Kubalulekile ngokosiko ngoba uma ungakwezi uvelelwa amashwa kodwa nami bekuyinto engingayinakile ngaphambili kokuba ngivelelwa amashwa.

Umcwaningi: Kudlala liphi iqhaza empilweni yakho njengomzali?

Umbambiqhaza: Bengilokhu ngiphupha ingane esemgodini wendlu yangasese ilokhu ikhala. Ngabuye ngathi sengifundile lutho ukuthola umsebenzi engifundela, kanti kwakuyilengane eyaphuphuma ngangenza lutho ngokosiko. Kwaphoqeleka ukuthi kumele ngiyigcinele usiko sigeze njengabazali siyiqambe igama.

Umcwaningi: Ngabe lithini igama lengane yakho eyaphuphuma nencazelo yalo?

Umbambiqhaza: uMehluko, ngayetha leligama ngoba nginethemba lokuthi njengoba sengiyigcinele izimfuno zayo kuzoba nomehluko empilweni yami.

Esikhathini esiningi amagama ezingane eziphuphumile kujwayele ukwethiwangokwezifiso zokuthi lezi zingane zenze umehluko ngoba bathi zinamandla okuthi zikhanyise izinto emdenini (uMehluko).

Mlungisi

Umbambiqahaza uveze ukuthi igama lengane yakhe eyaphuphuma waletha ngoba enethemba lokuthi ukuba ukhulile lomntwana ubezoba ngumlungisi wezinto ezonakele kulo muzi njengoba kuhlale kube nezingxabano. Abadala bake bathi abantwana emshadweni baletha injabulo nethamba lokwanda komndeni.

Melokuhle

Umama kaMelokuhle uthi wanikeza leli gama umntwana wakhe owaphuphuma ngoba wayenethemba lokuthi umntwana wakhe uzophila bese emenzela izinto ezinhle. Noma umntwana wami engaphilanga kuhambe inyama kodwa umphefumulo unathi usazosenzela izinto ezinhle uyidlozi elihle.

Dumazile

Kodwa Nkosi yami nganenzeni ukudumazeka okungaka yeka injabulo ebenginayo ngithi ngizoke ngigone umntwana wamathumbu ami. Umntwana wami owaphuphuma ngase ngametha igama elithi nguDumazile ngenxa yokujababha ebenginakho ngokulahlekelwa uyena.

Zibuyile

Ubaba kaZibuyile uthi wanikaza ingane yakhe leli gama elithi Zibuyile ngoba ubenethemba lokuthi ukube uphilile aze ebemdala aze aficwe isikhathi sokuthi aganwe, bezizobuya izinkomo alobola ngazo uMaZulu unkosikazi wakhe.

Ntandoyenkosi

Umqambigama uveze ukuthi emva kwesikhathi eside elinde eshadile kodwa engabatholi abantwana, wagcina emtholile kodwa waphuphuma. Wametha igama elithi Ntando ngoba ekholelwa ekutheni kube intando kaNkulunkulu ukuthi aphuphunyelwe ingane.

4.19 Amagama ezingane ezaphuphuma abuza imibuzo

Umbambiqaza

Umcwaningi: Izingane ezaphuphuma kumele zethiwe amagama?

Umbambiqhaza: Yebo ngoba zingezinye zezingane zami, kumele zenzelwe usiko njengalezi eziphilayo

Umcwaningi: Kudlala liphi iqhaza empilweni yakho njengomzali?

Umbambiqhaza: Njengomuntu okholelwa kakhulu osikweni lesintu, njengoba zihambe ngalendlela yokuphuphuma kuthiwa ngale ezulwini ziyakhula. Uma unengane eyodwa ephilayo ezimbili zaphuphuma uthi unezingane ezintathu nazo zibalelwa kwabaphilayo ngoba uma uzigcinela usiko ngendlela efanele ziyakwehlisela izinto ezinhle. Ngakho-ke kubalulekile ukuthi zenzelwe izinto ngendlela futhi uyakhula aze abe mdala noma ahamba engakaphumi esiswini. Uma ungazinaki izingane ezaphuphuma uyawuthola umvuzo wakho wehlelwa amashwa.

Umcwaningi: Ngabe lithini igama lengane yakho eyaphuphuma nencazelo yalo?

Umbambiqhaza: Ingane yami eyaphupha ngayetha igama elithi uNgoneni ngoba ngangizibuza ukuthi ngangoneni ngize ngizwiswe ubuhlungu obunjena bokuphuphunyelwa isisu.

Ngenzeni

Umbambiqahaza uveze ukuthi igama lengane yakhe eyaphuphuma elibuza umubuzo kuNkulunkulu kanye nasemadlozini ukuthi wenzeni ukuthi azwiswe ubuhlungu obunjenga lobu bokuphuphunyelwa. Esenethemba lokuthi usezovusa umuzi wakoKhabazela, waphucwa iqatha emlomeni.

Makwenzeke

UMbambiqhaza uveze ukuthi wayegula kakhulu ngenkathi ekhulelwe lomntwana wayesezame yonke into kodwa engasindi. Ngebhadi oShozi noMvelinqangi bangiphuca umntwana wami ngingakamuboni ngase ngathi Makwenzeke intando kaNkulunkulu.

Muzonjani

Ayikho into ebuhlungu njengokushonelwa ingane, ukuchithekelwa isisu angikufiseli muntu. Angikaze ngibuzwe ubuhlungu obunjena solobe ngazalwa. Ngishadele esithenjini imina ngedwa engingakwazi ukuba nezingane ngakhulelwa nje ziyaphuphuma. Ngase ngifikelwa ukuthi ngethe ezinye zezingane zami ezaphuphuma ngibuza kwabaphansi ukuthi kanti umuzi onjani lona engingakwazi ukuthi ngizale izingane ngiyakhulelwa isisu siyachitheka. Nganginethemba ukuthi mhlawumbhe izobuya impendulo ngelinye ilanga.

Qondeni

Omunye womama okade ephuphunyelwa izisu uthi ngendlela okwenzeka ngayo efelwa izingane engakaziphathi wase wetha omunye womntwana wakhe owaphuphuma ngokuthi nguQondeni. Lapha wayebuza uNkulunkulu namaThonga ukuthi baqondeni ngalesi senzo sokuthi aphuphumnyelwe abantwana.

Abazali basuke betha abantwana bebuza imibuzo kuNkulunkulu nasemadlozini ngenxa yenkolelo yokuthi kube nokubambisana phakathi kwalezi zinhlaka. Kufakazelwa uNgwenya (2015:19) uthi:

> *Amathongo namadlozi kukholelwa ukuthi ngabantu basekhaya abangasekho bayaphila nakuba bengasekho emhlabeni. Sebephila esimeni sokuba umoya. Banomsebenzi omkhulu abawenzayo emndenini nasesizweni yize bengasekho. Ngakho-ke bayahlonishwa*.

Abantu abangamaZulu bakholelwa kakhulu ekutheni abantu abashonile sebephila esimeni sokuba ngesomoya baphinde babe ngamaDlozi bahloniswe ngokuthi bagcinelwe izimfanelo zabo zosiko. Kuyavela ngoba abantu betha izingane ezaphuphuma belandela isiko.

4.20 Isiphetho

Lesi sahluko sethule ulwazi ulutholakale ngesikhathi kuqoqwa ulwazi ngokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe. Umcwaningi ulwethule ngokuveza izinjongo ezahlukene zokwethiwa kwamagama kanye nosiko olulandelwayo uma kwethiwa izingane eziphilayo nezaphuphuma. Olwazini olwethulwe kulesi sahluko, luveze ukuthi amagama ezinagane eziphilayo aqanjwa kususelwe ezigamekweni kanye nasezehlakalweni ezihlukene, ezenzeke empilweni yomqambigama noma ezintweni asuke ezibona zenzeka. Kanti amagama ezingane ezaphuphuma esikhathini esiningi abaqambimagama basuke bedlulisa imicabango nezifiso abanazo ukube lezi zingane azidlulanga emhlabeni. Isahluko esilandelayo, okuyisehluko sokugcina socwaningo, isahluko sesihlanu. Umcwaningi uzogoqa ucwaningo ngokuveza okutholakele kanye neziphakamiso aziphakamiso ngocwaningo.

ISAHLUKO SESIHLANU

OKUTHOLAKELE NEZIPHAKAMISO ZOCWANINGO OLUNGENZIWA ESIKHATHINI ESIZAYO

5.1 Isingeniso

Ngezansi kuhlaziywa ulwazi oluqoqiwe ngenkathi kwenziwa lolu cwaningo ngenhloso yokuphendula imibuzo ebalulwe ngasekuqaleni kwalolu cwaningo. Lonke lolu lwazi oluhlaziywe lapha luqoqwe kumalungu omphakathi nokuyiwona angabazali abaqamaba izingane eziphilayo nezaphuphuma. Ucwaningo olubheka izinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma. Lolu lwazi lutholakale ngokulandela izindlela zokuqoqa ulwazi okuphawulwe ngazo esahlukweni sesithathu, lapho kuphawulwe khona ngezindlela zokuqoqa ezilandelayo:

- Eyokuxoxisana namalungu omphakathi
- Eyokuzibonela mathupha kwenzeka izinto
- Eyokuqoqa ulwazi kusetshenziswa isiqophamazwi
- Eyokusebenzisa iphepha lezinhlelo zemibuzo
- Eyokuxoxisana ngocingo
- Eyokusebenzisa ulwazi lwabanye ababhali

Ngezansi kuzothukululwa ulwazi olwatholakala ngokuphendulwa kwemibuzo eyayiqukethwe amaphepha ezinhlelo zemibuzo nokuyiyona mibuzo eyasetshenziswa njengesisekelo semibuzo lapho kuxoxiswana namalungu omphakathi asesigodini sakwaNdelu, eMzumbe.

5.2 Isihlaziyo socwaningo

Lo msebenzi usuphelele ubugxile ekwethiweni kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe. Ngesikhathi sobandlululo eNingizimu Afrika, kwaba nokucindezeleka kwamanye amasiko ezinye izinhlanga kuleli zwe. Lokho kwenza amasiko agcina eseya ngokushabalala. Lokho kwenza futhi ukuba kube khona ukuzenyeza ngamasiko kanye nomuzwa wokungemukeleki emphakathini. Lolu cwaningo luzoqinisekisa ukuthi alukho uhlanga olunamasiko asemqoka nabalulekile ukudlula awezinye izinhlanga. Yilelo nalelo siko lisemqoka kakhulu esizweni salo. Ngakho-ke lolu cwaningo luveza usiko olulandelwayo esizweni samaZulu uma kwethiwa izingane eziphilayo nezaphuphuma. Lolu cwaningo lusemqoka ngoba igama into ebaluleke kakhulu emhlabeni wonke jikelele ngoba likwazi ukuhlukanisi izinto kwezinye nabantu kwabanye. Lonke igama lisuke linencazelo futhi kusuke kunesizathu lethiwe ngaleyo ndlela. Injongo yokwethiwa kwamagama iyashiyana iphinde ishintshe ngenxa yokuguquguquka kwesikhathi kanye nezimo okusuke kubhekenwe nazo ngaleso sikhathi.

Kuyehluka ukuthi izingane ziwathola kanjani amagama. Abazali abahlukene babuzwe umcwaningi ukuthi ngabe bona bayalilandela yini indlela yesintu uma beqamba amagama ezingane zabo eziphilayo kanye nezaphuphuma. Ngokwabazali bayehluka mayelana nendlela abetha ngayo amagama ezingane, abanye bathi ngengoba bengamaZulu baqikelela kakhulu ukuthi betha izingane amagama aqhukethe umyalezo. Abanye abazali betha izingane amagama ngenxa yokuthi bayawathanda futhi bawetha nangokwemfashini okudalwa ukuguquguquka kwesikhathi ngenxa yokuthi abazali abaningi sebefundile sebengenwe ubumpoqabulungu abakuthatha njengokuphicuzeka. Kanti ukwethiwakwamagama ezingane ezaphuphuma akunawo umehluko otheni nokwethiwa kwamagama ezingane eziphilayo, abazali bavamise ukwethiwa amagama ayisifiso kanye nayimubuzo.

5.3 Ukwethiwa kwamagama ezingane eziphilayo

Ucwaningo luveze ukuthi amagama ezingane eziphilayo aqanjwa kususelwe ezigamekweni kanye nasezehlakalweni ezihlukene, ezenzeke empilweni yomqambigama noma ezintweni asuke ezibona zenzeka ezihambisana nesikhathi umama womntwana ezazithwele noma eseteta. Inkinga kule sikhathi samanje nokuba uthanda ukulandela imigudu yokwethiwa komntwana kodwa uzithola ususengcindezini ngenxa yokuthi imithetho yenza kubenzima, njengomthetho

wokuthi ingane kumele esibhedlela iphume eseyinegama futhi selibhaliswe nase sitifiketini sokuzalwa.

Ukufudukela kwabantu emadolobheni, imfundo kanye nokungabi khona kwabantu abadala emakhaya nakho kunomthelela ongemuhle ekushabalaleni kosiko lokwethiwa kwamagama ezingane eziphilayo. Kutholakale ukuthi nakuba abanye abazali bethanda ukulandelela imigudu elandelwayo yokwethiwa kwamagama baswele ulwazi okuholela ekutheni bangayilandeli ngendlela efanele.

Ukwanda kobucwepheshe (scan) nakho kunobubi bakhona ngoba abazali bomntwana, basuke sebenolwazi ubulili bomntwana ngenkathi uMama esazithwele, kanti lokho kudala ukuthi bakhuthalele ukwetha umntwana engakazalwa ngaphande kosiko. Ngokwe sintu okuyinto engamulekelekile uqamba umntwa engakazalwa ngoba kunenkolelo yokuthi kungenzeka kwenzeke okubi kuyena angabe saphila.

Ukwethiwakwamagama aseyaqanjwa eveza ubudlelwane phakathi kwabazali bomntwana njengoba sekuyinsakavukela umchilo wesidwaba esizweni samaZulu ukuthi kuzale izingane ezincane ezingashadile. Ezigcine sezihlangabezana nezinqinamba zokuthi buyaphela ubudlelwano sekuphoqeleka ukuthi unina womntwana amukhulise yedwa esephetha ngokuthi kugcine sekuphoqeleka ukuthi azethele yena umntwana igama, engalandelanga migudu. Kudala bekuvamise ukuthi ingane yethiwe igama kubo kababa wayo, ngenxa yezimo zezikhathi zanamhlanje akusavamisile.

5.4 Ukwethiwa kwamagama ezingane ezaphuphuma

Ukwethiwakwamagama ezingane ezaphuphuma kuyefana nokuqamba amagama ezingane eziphilayo ngoba uqamba umntwana noma ingaliphi igama olithandayo, nawo amagama ezingane ezaphuphuma aqanjwa asuselwa lapha; isimo emdenini ngesikhathi umntwana ephuphuma noma umzali esazithwele, izigameko ezizungeze umndeni ngenkathi kuphuphuma umntwana. Esikhathi esiningi, abazali bezingane ezaphuphuma bathi betha abantwana abaphuphuma ngamagama ezinto ababefisa ukuthi abantwana babo abaphuphuma babe yizo ukuba baphila. Ngesinye isikhathi betha izingane ngamagama abuza imibuzo ngomshophi wokuphuphunyelwa isisu.

Okunye okuvele kulwazi olutholakele ukuthi ukushabalala kwabantu abadala ekhaya nakho kudlala indima enkulu ekutheni isiko lokwetha izingane ezaphuphuma lungalandelwa noma lingalandelwa ngendlela efanele. Siyabhubha njenxa yokuswela ulwazi ngesinye isikhathi,

abantu basuke bezitshele ukuthi uma uphuphunyelwe isisu kumele uyeke kanjalo ungenzi lutho ukulandele imigudu yosiko ngoba bezitshela ukuthi umntwana usuke engakabi umuntu kepha esayihluli.

Kutholakele ukuthi abanye nakuba bethanda ukulandela umigidu yokwethiwa kwabantwana abadlula emhlabeni kungesikhathi kodwa bazithola besengcindezini yokuthi imithetho kahulumeni yenza sengathi kuyinto enganamcibilisho. Njengokuthi babeke sengathi kusuke kusayihlule kungakabi umuntu ngokuphelele lokho kwenza ukuthi kwande ukuhushulwa kwezisu emva kwalokho kungalandelwa imigidu efanele okuyinto elimaza isiko.

Abantu bathi bebazi ukuthi kuwumsebenzi womuntu wesifazene okade ezithwele ukuthi alandele imigudu yosiko lokwethiwa kwengane ephuphumile, kanti ngokwesintu akusilona iqiniso konke lokhu bandakanya abazali bobabili nomntwana ngoba izinhlangothi zonke ziyathinteka.

5.5 Izahluko ezifingqiwe

Isahluko sokuqala: isingeniso, intshisekelo kanye nomlando ngesihloko okucwaningwa ngaso.

Kulesi sahluko kuthintwe isingeniso njezinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma. Kwaphinde kwabhekwa indlela yokwetha amagama ezingane.

Isahluko sesibili: Ukubuyekezwa kwemibhalo efundiwe

Okuthintiwe ngaphansi kwalesi sihloko ukugxilwa emiqingweni eseke yashicilelwa kanye neminye esashicilelwa ngaphansi kwesihloko ukuhlazinywa kwezinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe.

Isahluko sesithathu: Izindlela ezisetshenzisiwe ukuqoqa ulwazi

Kulesi sahluko kukhulunywe ngezindlela ezilandeliwe ukwenza ucwaningo, injulalwazi, amasampula, indlela yokuqhuba ucwaningo, ukwethembeka kolwazi oluqoqwayo amasampula, indlela yokuqhuba ucwaningo, ukwethembeka kolwazi oluqoqwayo.

Isahluko sesine: ukwethulwa kolwazi olutholakele

Kulesi sahluko kwethulwa ulwazi oluzotholakala ngesikhathi kwenziwa ucwaningo ukuzelube nesisindo kahle lolu lwazi luzokwethulwa ngendlela ezoveza iqhaza elibanjwe ucwaningo olwenziwayo emikhakheni okubhekenwe nawo.

Isahluko sesihlanu: okutholakele nesiphetho

Lapha kubhekwe amazwibela ngezinhloso zocwaningo kanye nemiphumela etholakele ngesikhathi lwenziwa. Kube sekwenziwa iziphakamiso ngemiphumela etholakele kwphinde kwagqugquzelwa ukubaluleka kokuqhuba ucwaningo olufanayo noma oluphonsa inselelo kulolu okukhulunywa ngalo.

5.6 Izincomo

Uma sibheka lokhu okutholakele ngesikhathi kwenziwa ucwaningo, singancoma ukuthi kuphinde kwenziwe olunye ucwaningo olunzulu mayelana nokuhlazinywa kwezinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma, ukubheka ukuthi eminyakeni ezayo lukhona yini ushintsho. Singaphinde sincome futhi ngobumqoka bokugcina isiko kanye nayo yonke imikhuba ehambisana nesiko lokwethiwa kwamagama, ukubekezelana, ukuhloniphana kanye namanye akha ubumbano ebantwini.

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

5.7 Isiphetho

Isahloko salolu cwaningo sithi ‘’ Ukuhlazinywa kwezinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphupha esigodini sakwaNdelu, eMzumbe. Kulolu cwaningo umcwaningi ubezama ukuphendula imibuzo mayelana nenqubo esetshenziswa abantu basesigodini sakwaNdelu uma betha izingane eziphilayo nezaphuphuma, ebheka imigudu elandelwayo yosiko. Lolu cwaningo beluhlose ukuthola izinjongo ezahlukene zokwethiwa kwamagama kanye nokuveza ukuthi ngabe iyafana yini inqubo yokwethiwa kwezingane eziphilayo kanye nezaphuphuma. Nokubeka izinto ezintomthethela ekutheni isiko lingalandelwa ngendlela ukuze sizobanjwa lesi sihlava singakabhebhetheki. Ukuthola

ulwazi obeludingeka kulolu kusetshenziswe indlela yekhwalithethivu, lokhu kubandakanya ukubuza abantu imibuzo ezigodini sakwaNdelu, eMzumbe, ukubuyekezwa kwemibhalo kanye nokusetshenziswa kwesiqophamazwi. Nokuthi amalungelo ababambiqhaza kanye nolwazi olutholakela kuzovikelwa kanjano kuvezive kulolu cwaningo, njengoba bekuwucwaningo oluthinta kakhulu imizwa yabantu.

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ISITHASISELO
INCWADI YESICELO SOKWENZA UCWANINGO EMZUMBE, ESIGODINI SAKWA-NDELU.

Y680 uMlazi
Township
4031

KwaNdelu Tribal Authority
Ward 13, uMzumbe
4226

Nkosi yesizwe kwaNdelu

Ngibingelela iNkosi ngokukhulu ukuzithoba. Ngisacela ukufaka isicela sokwenza ucwaningo mayelana nokubheka izinjongo ezahlukene zokwethiwa kwamagama abantu esgodini sakwaNdelu, eMzumbe. Lolu cwaningo luzoba inqayizivele kakhulu kumcwaningi kanye nasemphakathini wonkana wasesigodini sakwaNdelu, ngoba lomqulu uzogcinwa uze uficwe isizukulwane esizayo. Kwazise izikhathi esiphila kuzona ngezempucuzeko, abantu abaningi abasilandeli isintu ngendlela efanele ngenxa yokuswela ukwazi.

Ngiyothokoza kakhulu uma isicelo sami siphumelele sokuthi ngithole ithuba lukuba ngixoxisane nabantu bakwaNdelu. Ngicela uma iNkosi ingigunyaza ukuthi ngiqhube lolu cwaningo ingangibhalele incwadi yesivumelwano.

Ngiyabonga Ndelu.

Ngokuzithoba
Nksz. Nontsikelelo Joyfull Madlala
0784809237

INCWADI YESICELO SEMVUME ENOLWAZI

Igama lami Ngingu Nontsikelelo Madlala, ngingumfundi wasenyuvesi yaseWitwatersrand. Ngenza iziqu zemastazi emnyangweni wezilimi zase-Afrika. Ngicela ukwenza ingxoxombuzo,

isihloko socwaningo sithi: ***Ukuhlaziya kwezinjongo ezihlukene zokwethiwa kwamagana ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe.***

Impendulo yakho ibalulekile futhi azikho izimpendulo ezilungile noma ezingalungile. Le ngxoxo iyimfihlo futhi ayaziwa. Ukungaziwa nokugcinwa kuyimfihlo kuqinisekisiwe ngokungadingi ukungena igama lakho kuhlu lwemibuzo. Ukubamba kwakho iqhaza ngokuzithandela ngokuphelele futhi akubandakanyi ubungozi, isijeziso, noma ukulahleka kwezinzuzo noma ngabe uyabamba iqhaza noma cha.

Ungahoxa kwinhlolokhono nganoma yisiphi isigaba. Inhlolokhono izoba nemibuzo okungenani engu-06, enenketho yemibuzo elandelayo. Awuphoqelekile ukuphendula noma imiphi imibuzo ongakhululekile ngayo. Inhlolokhono kufanele ithathe imizuzu engama-30 yesikhathi sakho.

Ngiyabonga nokubamba iqhaza kulolu cwaningo. Uma kukhona eminye imininingwane noma ulwazi oluphathelene nalolu cwaningo ungaxhumana nalaba abalandelayo:

Nontsikelelo Madlala ku: 0784809237 / 2354084@students.wits.ac.za

Imininingwane yomeluleki u Dr B.E Zungu, Ucingo (011) 717 4172 / boni.zungu@wits.ac.za

PARTICIPANTS INFORMATION STHEET

Dear Sir/ Madam

I politely greet you and hope this letter will find you well.

My Name is Nonstikelelo Joyfull Madlala, I am a student at the University of the Witwatersrand. I am studying a Master's Degree in the Department of African Languages. I will be the one doing the interviews and recording of the response. I will also be organising extra required assistance to remedyany distressed situation.

Ukuhlaziywa kwezinjongo ezahlukene zokwethiwa kwamagama ezingane eziphilayo nezaphuphuma esigodini sakwaNdelu, eMzumbe. The main objective of this research is to investigate whether there is a cultural difference between naming a child that was miscarried and a baby that was born alive. The focus of this research is Ndelu Village, uMzumbe. The research seeks to investigate the complex connections between the changing socio-political structures in Zulu society and changes in the way people name entities and, in this way, create identities for themselves. The research aims at studying name giving practice for living and emerging children among Zulu people. The main focus is on the general question of how traditional names and naming practices have been modified under many significant changes in socio-cultural.

I would like to interview for a research topic entitled Analysis of the various naming purposes for living and stillborn children in Ndelu village, Umzumbe. This interview is private and anonymous, anonymity and confidentiality are guaranteed by not having to enter your name in the interview. Your participation is voluntary and does not involve risk, penalty, or loss of benefits whether you participate or not. Your feedback is important and there are no right or wrong answers.

The interview will have at least six (6) questions, with the option of the follow-up questions. You do not have to answer any of the questions that you are not comfortable with. The interview should take 30 minutes of your time. Thank you for participating in this study.

For further information or questions regarding this study you may contact the following people:

Contact details

Nontsikelelo Joyfull Madlala

Cellphone: 0784809237, e-mail: 2354084@students.wits.ac.za.

Contact details for supervisor

Dr E.B Zungu,

Tel: (011) 717 4172, e-mail: boni.zungu@wits.ac.za.

INCWADI YESIVUMELWANO SOKUBAMBA IQHAZA OCWANINGWENI

Ngichazeliwe kabanzi ngomlomo ngaphinde ngafunda ngawuqonda umbiko oqukethwe kule ncwadi. Ngiyakuqonda nokubamba iqhaza kwami kulolu cwaningo kusho ukuthini kanti futhi ngizimisele ukubambiqhaza ngokuthembeka. Ngiyaqiniseka ukuthi angiphoqwanga, ukuvuma kube intando yami ukubamba iqhaza kulolu cwaningo.

Isayini yombambiqhaza_____Usuku_____

Isayini yomuntu othatha imvume_____Usuku_____

Ukunikezela ngemvume

Ngiyavuma ukuba lezigxoxo ziqoshwe

Ngiyavuma ☐ Angivumi ☐ ukuthi inkulumo yami iqoshwe

Isayini yombambiqhaza_____Usuku_____