

**UKUQHATHANISWA KWEZIBONGO ZABANTU  
BASENTSHONALANGA-AFRIKA, EMPUMALANGA-  
AFRIKA NEZABASEMZANSI-AFRIKA NJJENGENKOMBA  
YESIKO LOBUZWE OBUBODWA BASE-AFRIKA**

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**Umeluleki:**

**uSolwazi P J Zungu**

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## ABSTRACT

This research is entitled **“A comparative study of Western, Eastern and Southern African surnames as a reflection of African identity”** In this study the researcher looked at the historical origins of surnames in the world, making references of countries including Britain, Scotland, China and India. The researcher then came to the African continent, where she targeted Western, Eastern and Southern Africa as areas of research. The reason for choosing these three parts of Africa is because they fall under the largest language family in the continent i.e. Niger-Kordofanian.

The analysis of the findings reveals some similarities between naming practices among Western, Eastern and Southern African Kintu language groups. In the analysis of African surnames, it came out very clear that in these three parts of Africa most surnames are derived from people's names, especially male names; time of the day; animal names; weather condition and from natural phenomenon. Looking at African traditional religion, it came out from the research that in these three parts of Africa there are three categories of religion i.e. Christianity, African religion and Islamic religion. In this particular research religion came through because the findings reveal that religion had an important impact on naming in Western, Eastern and Western Africa and also in other countries in Europe as well. This research gives a proof that Bantu/Kintu languages spoken in Western, Eastern and Southern Africa are related due to common origin from the ancestor language called Proto Bantu. The language relations and the common origin from one ancestor language resulted in similar cultures and similar naming practices among the three parts of Africa.

## IQQQA

Isihloko salolu cwaningo sithi! **“Ukuqhathaniswa kwezibongo zaseNtshonalanga-Afrika, eMpumalanga-Afrika, naseMzansi-Afrika njengenkomba yobuzwe obubodwa base-Afrika”**. Kulolu phando umcwaningi ubheke umlando wokudabuka kwezibongo emhlabeni, ube esegcizelela ukudabuka kwezibongo eBrithani, eScotland, eChina naseNdiya. Umcwaningi ube esebuya eza ezwenikazi i-Afrika lapho eqoke khona ukusebenzisa amazwe aseNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika. Isizathu sokuqoka lezi zizinda ezintathu e-Afrika ngesokuthi amazwe alapha angena ngaphansi komndeni omkhulu e-Afrika obizwa ngokuthi i-Niger-Kordofanian.

Uma kuhlaziywa okutholakele ngokocwaningo kuyatholakala ukuthi kukhona ukwefanana ezindleleni ezisetshenziswayo uma kwethiwa amagama nezibongo eNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika. Kutholakale futhi ukuthi izibongo eziningi zethiwe zisuselwa emagameni abantu, ikakhulukazi emagameni abantu besilisa; esikhathini sosuku, emagameni ezilwane, esimweni seZulu kanye nasezintweni eziyimvelo. Kuthe uma sekubhekwa ngeso lenkolo yase-Afrika kwatholakala ukuthi zintathu izinhlobo zenkolo ezikhona : inkolo yobuKristu, yeSintu neyamaSulumane.

Kulolu cwaningo, inkolo ingene ngoba kutholakale ukuthi ineqhaza elikhulu elibambile ekwethiweni kwamagama eNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika kanye nakwamanye amazwe eYurophu. Lolu cwaningo lunikeza isiqiniseko sokuthi izilimi zabantu ezikhulunywa eNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika zihlobene ngenxa yokudabuka kukhokho oyedwa wolimi. Ubuhlobo obudalwe ulimi ngokudabuka ndawonye yilona olungumphumela wamasiko kanye nezindlela zokwetha amagama

nezibongo ezifanayo eNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika.



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## **AMAZWI OKUBONGA**

Ngizoqala ngokudlulisa ukubonga kwami okukhulu kuSomandla uMninimandla wonke, okunguyena othe esabelweni sakhe samandla wangichathazela amandla okwenza ucwaningo lwalolu hlobo.

Ngithanda ukudlulisa amazwi ami okubonga iNyuvesi yaseDurban-Westville, ikakhulukazi ngibonge uMnyango oqondene nezocwaningo (Research Unit) owakwazi ukuthi esabelweni sawo sezimali ungixhase ngezimali ekutheni lo msebenzi wenzeke futhi ube yimpumelelo. Ngibonga kakhulu umeluleki wami uSolwazi PJ Zungu onguMphathi woMnyango wesiZulu eNyuvesi yaseDurban-Westville. Ngibonga izeluleko zakhe kanye nobuqotho nje bakhe obumangalisayo obungeke bafaniswa nobomunye umuntu. Ngibonga isineke abe naso kulo msebenzi ekungigquguzeleni ukuthi angiwenze nasekungikhombiseni izindlela engingazisebenzisa ekutheni umsebenzi ube yimpumelelo futhi ngiwenze ngokuzimisela.

Ukubonga kwami ngikudlulisela kubantu abangisiza ezingxoxweni engaba nazo ngesikhathi ngenza ucwaningo. Iningi labo bengilihlupha kakhulu ngoba kozakwethu esikanye nabo eDurban-Westville bengibashayela izincingo njalo ngicela ukuba bangicebise ngolwazi lwezibongo zasemazweni abaqhamuka kuwona ase-Afrika. Ngithanda ukubonga kulaba abalandelayo: uNksz Betty Mutyaba, uDokotela uZola Sonkosi, uDokotela Isabel Phiri, UMnu Owusu Ampomah, uSolwazi uFola Orolunsongo, uSolwazi uMasu, uNksz Primrose Rajoale, uNksz Lindi Dlamini, uDokotela Esta Mutenda, UMnu. George Karim, UMnu, Nyambe Situtu noMnu. Moyo.

Ngithanda ukubonga uNkosinathi Ntuli ngoxhaso anginika lona ngesikhathi ngibhala lo msebenzi. Ngithanda ukubonga wonke umndeni wakwaNdimande ngendlela obungixhase ngayo. Ngibonge kuTozi Ndimande owakwazi ukuthi angisize asabalalise imibuzo engangiyihlele ngayibhala phansi kubalingani bakhe asebenza nabo eGoli abanye baqhamuka eNtshonalanga naseMpumalanga Afrika. Ngibonge kuNtombizodwa noNokuzola Ndimande ekungilekeleleni ekubhaleni lo msebenzi bengilungisa namaphutha. Ngibonga kakhulu futhi kuBusie Sindabe naye owangisiza ngokungifundela lo msebenzi engibhekela amaphutha. Okokugcina ngci ngibonga ubaba nomama abangiletha kulo mhlaba banginika impilo entsha ngakhula ngafunda ngaphansi kwesandla sabo, ngithi inkosi ize ibagcine.

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## ISAPHLUKO SOKUQALA

### 1. UKWETHULWA KOKUQUKETHWE UCWANINGO

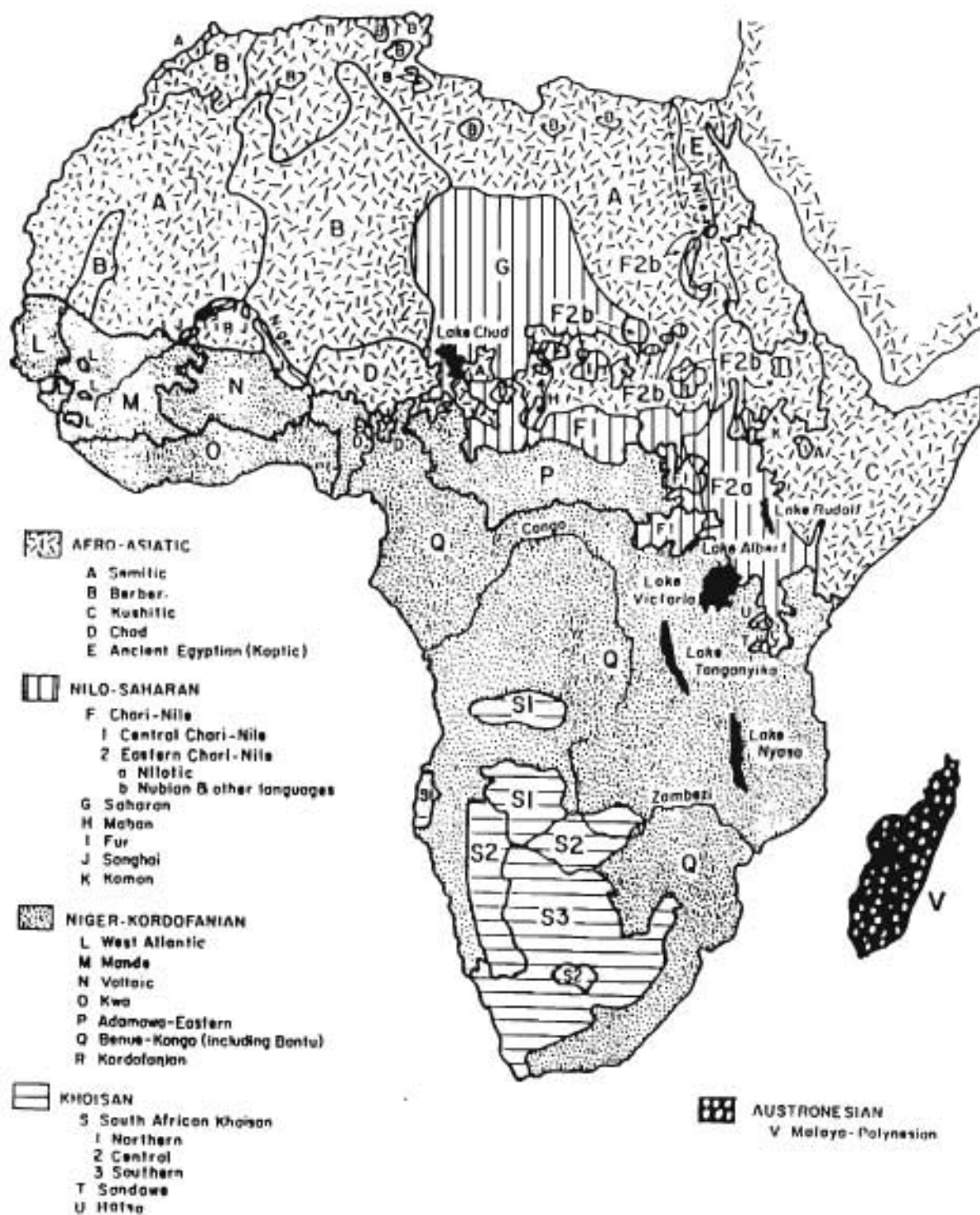
#### 1.1 Isingeniso

Isihloko salolu cwaningo sithi **"Ukuqhathaniswa kwezibongo zabantu baseNtshonalanga Afrika, baseMpumalanga Afrika nabaseMzansi Afrika njengenkomba yesiko lobuzwe base-Afrika"**. Lesi sihloko sisuswe ukubona indlela abantu abamnyama base-Afrika abaphathana ngayo eNingizimu Afrika. Indlela abantu abenza ngayo nabaxhumana ngayo ayikhombisi ukuthi kukhona izinto ezithile ezibahlanganisayo njengabantu base-Afrika. Emazweni amaningi emhlabeni wonke jikelele, kunokungezwani okudalwa ubudlelwane obukhona phakathi kwamazwe athile okungahlangatshezwana nako uma kubuyezwa ubuzwe bomuntu. U-Outlaw (1996:6) uphawula ngokuthi eminyakeni eyikhulu eyedule, amazwe amaningi abeba nezingxabano ebezidalwa ukubangwa kobukhosi kanye nendlela ama-Afrika aphila ngayo.

Kulolu cwaningo, umcwaningi uqoke ukusebenzisa amazwe angena ngaphansi komndeni omkhulu wezilimi obizwa ngokuthi iNiger-Kordofanian. Lo mndeni wezilimi nawo uhlukene kabili, kukhona iKordofanian kanye neNiger-Congo. Umcwaningi uzokwenza ibalazwe elizokhombisa ukuthi kungabe ukuphi nendawo umndeni wezilimi obizwa ngokuthi iNiger-Kordofanian.

Umcwaningi uzogxila kakhulu emndenini weNiger-Congo ngoba iKordofanian yona ingena kakhulu emhlabeni waseSahara. Okunye okwenze umcwaningi akhetho iNiger-Congo yingoba ngaphansi kwayo, kunesigaba saBantu okuyisona esikhulu kakhulu nesinezilimi eziningi ezikhulunywa eNtshonalanga, eMpumalanga naseMzansi Afrika wezwekazi i-Afrika.

Ibalazwe elikhombisa umndeni wezilimi iNiger-Kordofanian  
(lisuselwa kuGreenberg 1963:67)



Ngaphambi kokuqhubekela phambili nocwaningo, umcwaningi uzoke aqale ahlaziye amagama abumbe isihloko socwaningo. Amagama azohlaziywa yilawa: **Ukuqhathanisa, isibongo, bantu, i-Afrika, kanye nesiko lobuzwe.**

Isibongo, esibizwa nguRosenthal (1965:19), ngokuthi: i- *sumame* olimini lwesiNgisi, yigama elimele ibizo umuntu ayebizwa ngalo elisuselwa emagameni okhokho, nasezidlalisweni zabo.<sup>1</sup> URosenthal uyaqhubeka uthi izibongo eziningi zaziqanjwa kususelwa emagameni abantu, emagameni ezindawo, emisebenzini eyayenziwa, nasezidlalisweni njalonzalo.

### 1.3 Incazelo yesibongo ngokwaseMzansi Afrika

#### 1.3a) Isibongo ngokwamaZulu

UMsimang (1975:14) uthi **isibongo** ngokwamaZulu yigama likakhokho oyinzalabantu okuyaye kubizwe ngalo umndeni wonke ovela kulowo khokho. UKhumalo (1995:8) uqhamuka nombono wokuthi **isibongo** simele umndeni othize ozihlanganisa ngaphansi kukakhokho noma umholi wawo. Lowo nalowo mndeni uyaye uzibize ngegama lalowo ongumsuka wawo. Kuhamba kuhambe lowo mndeni uma sewande kakhulu, ube sewuzibiza ngaleli gama lalowo muntu. Nasemiqondweni yabantu kuyagxila ukuthi leli gama seliyisibongo.

#### 1.3b) *Ifani* NgokwamaXhosa

"Ifani igama lomndeni elifanayo nelesiBhunu "*van*" nelesiNgisi *sumame*. Leli

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<sup>1</sup>A surname could be a first name, names of ancestors, nicknames, names of fathers and grandfathers. (Rosenthal 1965:19)

gama lesiXhosa lidabuka olimini lwesiBhunu egameni "van". (Neethling 1996:3). Ngokomthetho, leli gama lesiBhunu liyisabizwana kodwa manje selisetshenziswa njengebizo ukusho "ifani" okuyisibongo.

"*Isiduko*" ngokwamaXhosa yigama elifanayo nelesiZulu elisho isibongo. "Isiduko igama leqembu labantu abagcine ubuzwe babo, abangafuni ukuthi umndeni wehlukane. Ngabantu abadabuka kukhokho oyedwa abanamasiko, umlando kanye nemikhuba ebahlanganisayo.

### 1.3c) ***Iseboko ngokwabeSuthu***

NgokukaMdunyelwa (1999:16) *Iseboko* igama lesizwe. Limele iqembu labantu abathi badabuka kukhokho oyedwa, alejwayelekile ukususelwa egameni likakhokho. Igama lesizwe lingasuselwa emagameni ezilwane.

#### **Izibonelo:**

| <b>IsiSuthu</b> | <b>IsiZulu</b> |
|-----------------|----------------|
| Motaung         | ibhubesi       |
| Mokoena         | ingwenya       |

### 1.3d) ***Isibongo ngokwamaNdebele namaSwati***

KumaNdebele namaSwati awukho umehluko okhona egameni lesiZulu elisho **isibongo**, ngoba nakhona balibiza ngendlela eyodwa. Okwenza loku ukuthi, kunobudlelwano obukhona kulezi zilimi ngoba zontathu zingena ngaphansi komndeni wezilimi zabeNguni. Loku kwenza ukuthi kungamangalisi ukuthola ukuthi zinegama elilodwa lesibongo. AmaNdebele wona abuye athi isibongo **intupo**. Kunokwenzeka-ke ukuthi amaNdebele alethekele kumaShona leli gama ngoba igama lesiShona elisho isibongo **imutupo**.

### 1.3e) ***Imutupo/ithotheme* ngokwamaShona**

*Imutupo nethotheme* yinto eyodwa kumaShona. *Imutupo* igama isizwe esizibiza ngalo. *Ithotheme* yisilwane esiluphawu lwesizwe esaziwa ngabo bonke baleso sizwe. Isibonelo, amaTembo (abakwaDube), ayalihlonipha iDube, liyidlozi labo.

## 1.4 **Incazelo yesibongo ngokwaseNtshonalanga Afrika**

### 1.4a) **Isibongo ngokwamaYoruba, eNigeria**

Isibongo ngokwamaYoruba sibizwa ngokuthi i "**oroko ebie**" okuchaza igama lomndeni. Isibongo sabo siyigama lomuntu wesilisa oyinzalabantu elisetshenziswa ngumndeni wonke waleso sibongo. AmaYoruba anazo nezithakazelo. Ezawo zona zibizwa ngokuthi i "**oriki**".

### 1.4b) **Isibongo ngokwama-Asante Twi, eGhana**

Isibongo ngokwama-Asante Twi sibizwa ngokuthi i **din** okuchaza igama lomndeni. Uma uliphimisa leli gama uphongoza umsindo ongunkamisa *le* phambi kuka **din**. Lo nkamisa awubhalwa phansi uma igama selibhalwa phansi . Izibongo zabo zisuselwa emagameni okhokho nasemisebenzini ababeyenza.

## 1.5 **Incazelo yesibongo ngokwaseMpumalanga Afrika**

### 1.5a) **Isibongo ngokwamaSwahili**

Isibongo ngolimi lwekiSwahili sibizwa ngokuthi i "**Jina la kuonyesha Jamaa**" noma kuthiwe "**jina la ukoo**". Le ncazelo siyinikezwa nguJohnson (1939:551) kusichazimagama sekiSwahili nesiNgisi. Nakhona lapha isibongo siyigama lomndeni, sisetshenziswa yiwona wonke amalungu omndeni.



Umcwaningi uzoqhubekela phambili achaze amanye amagama abumbe isihloko. Ngokwenzazelo kaWarrington (1961:16) i-**Afrika** uyichaza kanje:

I-**Afrika** igama elaqanjwa ngababhali bamaRoma ngesikhathi sika-Ennius. Leli gama lalisho konke okwakwaziwa ngezwekazi i-Afrika. Yona i-Afrika yayibizwa ngokuthi iLybia ngamaGreeki. Wona futhi amaGreeki aqamba igama elithi "**Aethiopes**", elalichaza abantu ababenesikhumba esinsundu ababehlala ngaseNingizimu neMedithera. Indawo ababehlala kuyona yabe seyethiwa ngokuthi i"**Aethiopia**", kususelwa ekutheni abantu ababehlala khona babengama-"aethiopes" okusachaza isikhumba esinsundu". Ngenye indlela i "**aethiopia**" ne"**Afrika**" igama elilodwa.

Ukunikeza ubufakazi baloku okushiwo ngenhla umcwaningi uzokusho ukuthi abaqambimagama abehlukene bavumelana ngokuthi ekuqanjweni kwamagama ezindawo, izindawo ziyaqanjwa kususelwa esimweni sayo indawo noma ayaqanjwa kususelwa ezintweni ezithile ezisuke zikuleyo ndawo. Kungalinganiswa ngamagama ezindawo afana nalawa: Kunomfula obizwa ngokuthi kus-**EziMbokodweni**, ngoba kwakunezimbokodo eziningi ezitholakala kuwo. Kunendawo eseNingizimu neKwaZulu-Natali eyaziwa ngokuthi is-**Ezinqoleni (Ezingolweni)**, ngoba kwakunezinqola eziningi zabafuduki babelungu kuleyo ndawo. Abelungu behluleka ukubiza leli gama base belishintsha bethi is-Ezingolweni.

NgokukaHromnik (1989:17) igama elithi **bantu**, laqanjwa nguBleek ngonyaka ka- 1862. Wayelisebenzisela zonke izilimi zomdabu zezwekazi i-Afrika ezazineziqalo zezigaba zamabizo. Igama elithi **bantu** liyigama elichaza kabanzi ngezinhlobo zama-Afrika ezingaphezu kwezigidi eziyikhulu (100 000 000). Lawa ma-Afrika akhuluma izilimi ezingaphezu kwamakhulu amathathu (300) e-Afrika. ENingizimu Afrika, igama elithi **bantu**, alisemukelekile kubantu abaningi ngenxa

yomlando wokusetshenziswa kwalo obuncike kwezombusazwe esikhathini esedlule, lapho bekunokubukeleka phansi komuntu onsundu.

Ngokubhala kukaRajchman (1995:174) **Isiko lobuzwe** livela njengengxubevange yezici ezikhona, okungaba ezengamele ezomlando noma ukubona izinto ngendlela abantu abaphila ngayo. URajchman (1995) uyaqhubeka nokuchaza **isiko elikhombisa ubuzwe obubodwa** ngokuthi: lihlala lichazwa ngokuthi yiloko okuqondiswe esigungwini esithile esisodwa sabantu noma imiphakathi. Isiko elikhombisa ubuzwe obubodwa kufanele libonakale ngokuthi libe yigugu noma laziswe, ngaleyo ndlela, libe ngelabantu bonke.

2

NgokukaRajchman (1995:5): **Ubuzwe** bungathathwa njengophawu olugqamile oluqondene namasiko amiselwe leso sizwe, kubandakanyeka nokwenza kwaso, nokucabanga kwaso kanye namafa aso. **Ubuzwe** buyindlela okwabelenwe ngayo izici ezikhona noma ubungcweti.<sup>3</sup>

UWebster (1981:462) unikeza imvelaphi yegama **lokuqhathanisa** uma uchaza leli gama ngesiNgisi lapho ethi: lisuselwa olimini lwesiLathini nolwesiFulentshi. Leli gama ngolimi lwesiNgisi uthi uma uchaza usebenzise igama "*more*" ochazeka njengo /khulu, ningi/ olimini lwesiZulu. Leli gama lisetshenziswa njengesiqu sesiphawulo noma sesandiso, okuchaza ukwenyuka kohlobo oluthile lwento noma ubukhulu bayo noma ubudlelwane obuvezwa isiphawulo

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<sup>2</sup>Cultural identity appears as a collection of traits of objective structures historical or lived experience. Sometimes it is often described as being what expresses the singularity of "groups", peoples or societies, identity of each culture would have to be recognized as containing a value that, as such, is universal.

<sup>3</sup>According to Rajchman (1995:5) identity is taken as the referential sign of a fixed set of customs, practices and meanings, an enduring heritage, readily identifiable sociological category, a set of shared traits and or experiences.

nesandiso. Enye incazelo yileyo yokukwazi ukusebenzisa indlela lapho kusuke kubhekwa ukwefana noma ukungefani kwezinto ngesikhathi esisodwa, lapha kuqhathaniswa izinto eziveza ukwehlukana endabukweni efanayo.

Incazelo yesibili iyihlaba esikhonkosini ngoba umcwaningi uqhathanisa izibongo ezehlukene zabantu base-Afrika okungenzeka ukuthi zinendabuko eyodwa. Izilimi zalaba bantu sekwacwaningwa kwatholakala ubufakazi bokuthi zidabuka olimini olulodwa olungukhokho. Lolu limi uGuthrie walubiza ngokuthi iProto Bantu kanti uMeinhof yena walubiza ngokuthi i-Ur Bantu. NgokukaMeinhof simcaphuna kuCanonici (1997:54):

**I-Ur Bantu** iyisifanekiso solimi olwalukhulunywa eminyakeni eyizinkulungwane eyedlule maphakathi ne-Afrika. Akukho lapho lolu limi lubhalwe khona. I-Ur Bantu ayilwakhi ulimi oluphelele futhi angeke sasho ukuthi lwalukhulunywa yisiphi isizwe. Kucatshangwa ukuthi uhlelo lwemisindo kanye nokuguquguquka kwayo ngokwaleso naleso sizwe kuyaqhathaniseka kodwa ukwakhiwa kwamagama kanye nokuhlelwa kwemisho akulula ukuthi kwakheke.

**IProto Bantu** yigama elasungulwa nguMalcolm Guthrie ezama ukuchaza ulimi olwabe lukhulunywa ngokhokho babantu abansundu base-Afrika. Lolu limi lwalungabhaliwe phansi. Umcwaningi uzosebenzisa uphawu PB olumele i-Proto Bantu ngokuqhubeka kocwaningo. UGuthrie Ukholelwa ekutheni i-PB kwakuwulimi lwangempela ngoba lwalukhombisa ukushintsha kolimi lwezigodi. NgokukaBailey simcaphuna kuMesthrie (1995:29) uthi: i-PB ulimi okukholakala ukuthi lwalukhulunywa ngabantu basemandulo eminyakeni eyizinkulungwane ezintathu ezadlula. Abantu ababelukhuluma lolu limi kukholakala ukuthi babehlala eSavannah eNyakatho nenkaba ye-Afrika. Akwaziwa ukuthi kuqala

Iwalubizwa kanjani lolu limi ngabanikazi balo.

## 1.6 **Isisusa socwaningo**

Ziningi izizathu ezenze umcwaningi waqoka ukuthi acwaninge ngalesi sihloko. Umcwaningi ulwenzile ucwaningo phambilini ngesikhathi esafundela iziqu seMA lapho ebebheka khona ubuciko bokwethiwa kwezibongo kumaZulu. Ngokubona ukuthi izibongo zibaluleke kakhulu ngokwamasiko amaZulu, nanokuthi zinomthelela omkhulu esifundweni sokuqanjwa kwamagama (i-onomastiki), umcwaningi ube eselwenabisa waqoka ukuqhathanisa izibongo zaseNtshonalanga Afrika, zaseMpumalanga Afrika nezaseMzansi Afrika. Inhloso yaloku ukuthola ukuthi abukho yini ubudlelwano obukhona esikweni lokwethiwa kwezibongo kubantu bala mazwe.

Esinye izizathu esenze umcwaningi aqoke lolu cwanningo ukuthi eminyakeni eyedlule, nanamhla nje loku, kubonakala kunezimpawu zoqhekeko phakathi kwabantu abansundu abangama-Afrika aseNingizimu Afrika kanye nama-Afrika angawokufika avela kwamanye amazwe afana nalawa: iZimbabwe, iTanzania, iMozambique, iMalawi, iNigeria, iGhana njalorjalo, kanti akufanele kube njalo ngoba laba bantu bayazalana. Umcwaningi ukutholile ukuthi ama-Afrika angawokufika athathwa njengabantu abanobunye ubuzwe obehlukile kulobo baseNingizimu Afrika futhi bathathwa njengabantu abeze ukuzobangisa abantu baseNingizimu Afrika emathubeni emisebenzi nawamabhizinisi kanti okukhulu kunako konke, kutholakala ukuthi bafika nobugebengu. Engxoxweni eyaba khona eMsakazweni woKhozi FM ohlelweni oluthi "Sihlezi nentsha" eyayingamhla zingu- 6 kuNovemba 1999, kwavela ukuthi abantu abaningi baseNingizimu Afrika, bakhala ngokuthi abantu abansundu abangabokufika beze nobugebengu, loku osekwenze ukuthi iNingizimu-Afrika ibe ngelinye lamazwe ahamba phambili ngobugebengu.

Empeleni, udaba oluqondene nokucwasana kanye nokuzondana kwabantu abavela kwamanye amazwe ase-Afrika, luyisihloko esingazimela sodwa sicwaningwe kabanzi. Umcwaningi uthe akakuveze nje ukuthi isimo esifana nalesi sikhona eNingizimu Afrika. Okuyinhloso yomcwaningi okungeke kwafezeka ngesikhathi esifushane ngukuthola ukuthi ukwefanana kwezibongo zama-Afrika njengoba nabantu bakhona befana ngebala futhi nezilimi zabo zihlobene, angeke yini kwaqeda ukucwasana kanye nokuzondwa kwalabo abangabokufika bomdabu base-Afrika kuleli laseNingizimu Afrika.

Laba abangama-Afrika abaqhamuka enhla nezwekazi lase-Afrika sebaqanjwa igama ababizwa ngalo lokuthi ngamakwerekwere. Ngokwenzazelo enikezwe ngabantu okuxoxisenwe nabo bathe: **Amakwerekwere** ngabantu abakhuluma ulimi lwase-Afrika kodwa olungaphandle kwezilimi eziyishumi nanye ezisemthethweni ezikhulunywa eNingizimu Afrika. Laba bantu basebenzisa imisindo eno- /kl/ kanye no- /kr/, kanti bayizingobamlomo. Igama, **amakwerekwere** lisuselwa olimini lwesiVenda, Ukukwereza loku kusho ukuphimisa imisindo yolimi olungaqondwa ngabantu baseNingizimu Afrika. EZimbabwe kunesigaba esithile sabantu esibizwa ngokuthi amaKorekore. Kunokwenzeka-ke ukuthi igama lamakwerekwere lisuselwa khona. Kumuntu ongalwazi lolu limi olukhulunywa ngabafowethu uyaye azizwele imisindo ekwerezayo nje engxoxweni abasuke bezikhulumela yona.

Ngakolunye uhlangothi, ucwaningo olwenziwe iphephandaba iSowetan luyakuphikisa okushiwo ngabantu baseNingizimu Afrika ngalaba bokufika, ikakhulukazi odabeni lobugebengu. Izibalo zikhomba ukuthi amaphesenti angu- 98 abantu abenza izigameko zokudlwengula ngabantu baseNingizimu-Afrika, amaphesenti angu- 0,1 ngabantu abavela eZimbabwe, amaphesenti angu- 0,3 abavela eMozambique. Uma kubhekwa amacala okuntshotshwa kwezimoto kutholakala ukuthi amaphesenti angu- 97,4 ngawabantu baseNingizimu Afrika.

Uma kubhekwa amacala okudayiswa kwezidakamizwa, kutholakala ukuthi amaphesenti angu- 96,2 ngawabantu baseNingizimu Afrika, amaphesenti angu- 0,1 ngawabantu baseZimbabwe, amaphesenti angu- 0,2 abavela eMozambique. Lezi zibalo azihambisani nokushiwo ngabantu baseNingizimu Afrika.

Umcwaningi ubona lulukhulu uqhekeko namazinyo abushelelezi phakathi kwabantu baseNingizimu-Afrika nabantu abaqhamuka eNyakatho neNingizimu - Afrika okunokwenzeka ukuthi kudalwa ngabantu abangazi lutho ngomlando noma ngemvelaphi yabantu abangama-Afrika. Okwenzekayo eNingizimu Afrika ukuthi nabo abantu abaqhamuka koMpumalanga noNtshonalanga Afrika, banawo umkhuba wokucwasa noma wokubukela phansi laba baseNingizimu Afrika. UTajfel (1974) simcaphuna kuReynolds (1987:17) simhumushele olimini lwesiZulu lapho ethi:<sup>4</sup>

Ukwehlukana kwezinhlobo zabantu kweyeme ekutheni izinhlobo lezo zabantu zingezakuphi. Omunye umuntu uma ezama ukuzihlanganisa nohlobo oluthize, uyaye aqhathanise indlela abantu abacabanga ngayo, abheke nezinto ezifana nobuzwe. Ukwazi ubuzwe bomuntu okuyaye kwenze omunye aziphathe ngendlela ethize, hhayi ngoba kusuke kukhona inzondo noma ingxabano. Umuntu uyaye abandlulule ilungu elithile lohlobo lwabantu yize kungekho lutho oluyingxabano noma umlando wokungezwani.

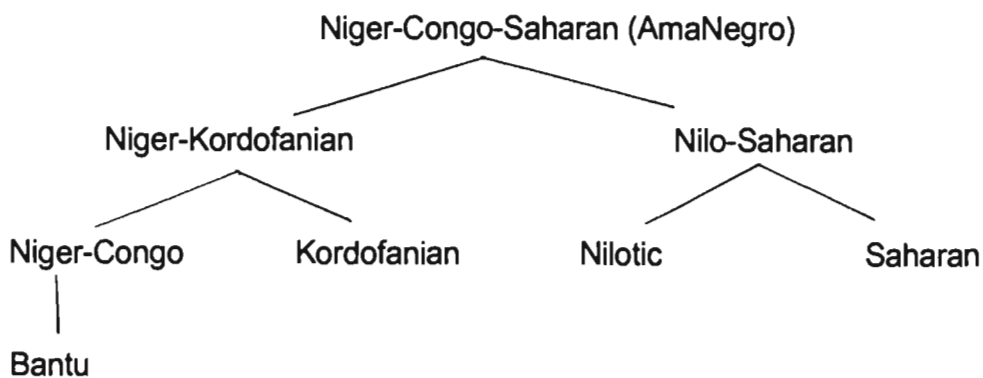
Eningizimu-Afrika, kukhulunywa ngokuqwebuka kwe-Afrika okungukubuyela

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<sup>4</sup>Tajfel (1974) argues that the in-group distinction is necessarily based on belonging. To relate self to group, the individual uses categorization, identity, comparison and psychological distinctiveness. It is the awareness of the existence of categories which generates the in-group response, not necessarily past hostility nor objective conflict. Another hypothesis by Tajfel is that: an individual will discriminate against a member of an in-group even when there is no conflict of interest and there is no past history of intergroup hostility. Reynolds, Falger & Vine (1987:17)

kuloko okwakwenziwa okhokho bethu abelungu bengakafiki. Lokhu kuchaza ukuthi abantu mababuyele ekubeni ngama-Afrika. Uma ubheka esikhathini sasendulo, kudala abantu base-Afrika babenamasiko kanye nobuzwe obefanayo. Inkomba yobuzwe base-Afrika yayibonakaliswa ulimi olulodwa olwabe lukhulunywa. Lolu limi lwaluqhamuka ngaphansi komndeni wezilimi obizwa ngokuthi iNiger-Congo. UGreenberg (1971) okunguyena owahlunga izilimi zase-Afrika wazibeka ngononina, uthi iNiger-Congo nayo idabuka emndenini omkhulu obizwa ngokuthi iCongo-Kordofanian. INiger-Congo ingukhokho wazo zonke izilimi zomndeni **wabantu** ezikhona e-Afrika.

Nasi isihlahla esikhombisa ukuthi iNiger-Congo iqhamuka emndenini omkhulu iCongo-Kordofanian



### 1.7 Ukubuyezwa kocwaningo oseluke lwenziwa

Imisebenzi eminingi eseyenziwa eqondene nokuqanjwa kwezibongo e-Afrika igxile kakhulu kwimvelaphi yezibongo zabantu abangamaZulu, abangamaXhosa kanye nabangabeSuthu. Naba abacwaningi abaphonsa itshe esivivaneni u-Asante (1996), uKhumalo (1995), uNeethling (1997), uMdunyelwa (1999), noNdimande (1998). Kulo mkhakha babheke izindlela ezahlukene zokwethiwa

kwamagama nezibongo. Babuye baveza ukubaluleka kokufundwa kwezibongo njengoba zibuyisa wonke umlando ngesizwe. Izibongo zenza umuntu azazi ukuthi ungowakwabani futhi azi ukuthi ngobani abasondelene naye nabangumndeni noma abayizihlobo zakhe. Umcwaningi ubona ukuthi yize ucwaningo selwenziwe oluqondene nezibongo zamaZulu, amaXhosa kanye nabeSuthu eNingizimu Afrika, ucwaningo olunzulu oluzoqhathanisa izibongo zase-Afrika luyadingeka ukuba lwenziwe ukuze kwethulwe kubuye kucaciswe umbuzo mayelana **nesiko elikhombisa ubuzwe obubodwa ekuqanjweni kwamagama abantu base-Afrika.**

Umsebenzi wokuqala osuke wenziwa kulo mkhakha, wenziwa nguNsimbi ngonyaka ka-1949. Isihloko somsebenzi wakhe sithi **"African surnames"** (Izibongo zama-Afrika). Inkinga umcwaningi ahlangebuzane nayo kulo msebenzi ukuthi awusatholakali ndawo futhi nabashicileli abasenawo. Ngisho nemitapo yolwazi ephambili ayinawo lo msebenzi. Umcwaningi wazamazama ukuwufuna kubashicileli kodwa kwanhlanga zimuka nomoya.

Omunye umsebenzi wenziwe nguMzolo ngonyaka ka-1977. Isihloko socwaningo lwakhe sithi **"Nguni clan-praises in Natal and Zululand"** (Izithakazelo zabaNguni baseNatali nakwaZulu). Lolu cwano luyile kakhulu endabukweni yezithakazelo zabaNguni baseNatali nakwaZulu. Okwenza lube negalelo kulolu olwenziwa umcwaningi ukuthi izithakazelo zihambisana nezibongo. Zazingeke zibe khona izithakazelo ukuba izibongo zazingekho. Izithakazelo zilanda kabanzi ngesibongo lesi, nangomnikazi wegama elagcina libe yisibongo.

Omunye umsebenzi wenziwe nguHodza ngonyaka ka-1979 eZimbabwe. Isihloko socwaningo lwakhe sithi: **Shona praise poetry** Lo msebenzi ugxile ezithakazelweni zezizwe ezahlukene zamaShona aseZimbabwe. Wagcina



ushicilelwe wakhipha incwadi. Lo msebenzi uzokuba usizo kumcwaningi ngoba uzokwazi nokuthola uhla lwezibongo angasebenzela phezu kwazo zamaShona aseZimbabwe.

Omunye umsebenzi wabhalwa nguKoopman ngonyaka ka-1986. Isihloko socwaningo lwakhe sithi "***The Social and Literary Aspects of Zulu Personal names***" Amagama aphantselane nenhlalo yabantu). Lo msebenzi ugxile emagameni abantu kanye nokusetshenziswa kwawo ohlelweni lolimi lwesiZulu. Ucwangingo lukaKoopman luxhumene kakhulu nalolu olwenziwa umcwaningi ngoba izibongo eziningi zisuselwa emagameni abantu, ngaleyo ndlela, ngokuthola ukuthi amagama abantu ayeqanjwa kanjani, kungasiza ekutheni kwaziwe imvelaphi yesibongo esisuselwa kulelo nalelo gama.

Olunye ucwaningo lwenziwe nguNyembe ngonyaka ka-1992. Isihloko socwaningo lwakhe sithi "***Typonymical variation in Zulu school names***" (Isakhiwo samagama ezikole zaKwaZulu nokuguquguquka kwawo) . Izikole eziningi zethiwa amagama azo kususelwa esibongweni noma esithakazelweni somuntu othile okungenzeka ukuthi wabamba iqhaza elikhulu ukuze kwakhiwe isikole lesa.

Olunye ucwaningo lwenziwe nguTurner. Nazi izihloko acwaningela phezu kwazo:

1. "***The significance of naming in Zulu society***" 1995. (Ukubaluleka kokwetha amagama emphakathini wamaZulu). Lolu cwangingo luveza izindlela eziyaye zilandelwe uma kwethiwa amagama njengokwetha ingane ususele enkolweni, esikweni njalonzalo
2. "***Zulu names as echoes of Censure discontent and disapproval***"

*within the domestic environment*" 1996. (Amagama esiZulu aqukethe ukujeza, ukusola nokunganambitheki ngenxa yesimo senhlalo yabantu). Lolu cwaningo lugxile emagameni aqanjwa abantu ayinkomba yokujeza ukusola nalawo anganambitheki.

Omunye ocwaninge ngezibongo nguMdunyelwa ngonyaka ka-1999. Isihloko socwaningo lwakhe sithi "*Sociocultural aspects of Zulu, Xhosa, and Sotho surnames and clan names*" (Izibongo kanye nezithakazelo zamaZulu, amaXhosa, abeSuthu ngokwesiko kanye nenhlalo yabantu). Lolu cwaningo luhlukile kulolo olwenziwa umcwaningi ngoba umcwaningi uqhathanisa ukwethiwa kwezibongo ezizweni ezingaphansi kweNiger-Congo yonkana kanti uMdunyelwa ubheke abaNguni abaseNingizimu Afrika kuphela.

UKhumalo (1995) encwadini yakhe ethi "**Uphoko**", uveza ukudabuka kwezibongo ezithile zamaZulu. Omunye umsebenzi wenziwa nguNgubane ngonyaka ka-1996. Isihloko socwaningo lwakhe sithi "**Ukubaluleka kwamagama abantu kwezempucuko yaseNtshonalanga**". Lolu cwaningo lugxile kakhulu emagameni aphaathelene nenkolo, okusho ukuthi imindeneni yetha izingane amagama aphaathelene nenkolo ngoba nayo imindeneni isuke ingamakholwa.

Olunye ucwaningo lwenziwe nguNeethling (1997). Isihloko socwaningo lwakhe sithi "*Exploring Xhosa surnames*" (Ukuhlolwa kwemvelaphi yezibongo zesiXhosa). Lo msebenzi ukhuluma ngezibongo zamaXhosa nemvelaphi yazo. Umehluko okhona kulolu cwaningo lukaNeethling nalolu olwenziwa umcwaningi ukuthi kulolu cwaningo kuqhathaniswa izibongo ezisemazweni akhele iNiger-Congo yonkana.

Omunye umsebenzi wenziwe nguNdimande (1998). Isihloko socwaningo lwakhe

sithi **Ubuciko bokwethiwa kwezibongo kumaZulu, kuphonswa esivivaneni sobuciko bokwethiwa kwamagama, i-Onomastiki.** Lo msebenzi uxile kakhulu ezibongweni zabantu abangamaZulu kuphela. Lolu cwaningo lwehlukile kulolu olwenziwa umcwaningi manje ngoba lona luqhathanisa izizwe eziseNtshonalanga, eMpumalanga naseMzansi Afrika.

U-Owomoyela (1996:5) uthi: Abantu base-Afrika benziwa ukuthi bayeke izinto ababebambebele kuzona kudala ezabenza baba ngama-Afrika oqobo. Ngokwenqubo yase-Afrika abantu babephelelwe ngamakhozi. **Isiko elikhombisa ubuzwe obubodwa base-Afrika** lashatshalaliswa ukusetshenziswa kwezilimi zaseYurophu ngama-Afrika uqobo lwawo.

Seyibhekiwe imibhalo eqondene nocwaningo oseluke lwenziwa, imibhalo eminingi yaseNtshonalanga naseMpumalanga ishicilelwe yaba izincwadi. Okulandelayo manje okuzokwenziwa umcwaningi, kuzoba ukwethulwa kwezinhloso zocwaningo.

## 1.8 Izinhloso zocwaningo

Okuyiyona nhlosongqangi yalolu cwaningo ukwenza abantu abangumnsinsi wokuzimilela e-Afrika, babe nolwazi ngobuzwe babo okuyibona obungavuselela ubu-Afrika babo. Lokhu kugcizelelwa kahle nguMongameli wezwe uMnumzane Thabo Mbeki emkhankasweni **wokuQwebuka kwe-Afrika** (*i-African Renaissance*). Lo mkhankaso wokuQwebuka kwe-Afrika, akufuneki ube nje isithombe kubantu kodwa i-Afrika mayibonakale ngempela izalwa kabusha.

NgokukaMakgoba (1999:xii):

Ukuqwebuka kwe-Afrika kuyithuba elivelele lama-Afrika lokuthi azichaze ukuthi angobani ngokubhekela isimo sempilo namaqiniso aso njengoba sinjalo. Uthi leli ithuba lokuba ama-Afrika abe ngabaphathi bomlando wawo futhi abe ngabaphathi bekusasa lezwe lawo.

Engqungqutheleni eyaba khona yokuQwebuka kwe-Afrika eyayiseGoli ngo-1998 neyayethanyelwe izihambeli ezibalelwa emakhulwini amane namashumi ayisikhombisa, kwavela ukuthi okuyizona zinto ezibalulekile neziwumongo womkhankaso wokuQwebuka kwe-Afrika wudaba olumayelana nokuthi ngobani abangama-Afrika nodaba lwesiko lase-Afrika kanye nolwezilimi zase-Afrika. Bangingi-ke abantu abaqhamuka nemibono eyahlukene ngokuqwebuka kwe-Afrika, imvamisa yabo ngabantu abaqhamuka e-Afrika yonkana njengoKwasi Kwaa Prah, Thaninga Shope, Thami Mazwai, William Makgoba, Pitika Ntuli nabanye abaringi. Kukhona nabanye abantu ababuzwa ngokuthi bacabangani **ngokuQwebuka kwe-Afrika**. Baqhamuka nemibono eyahlukene. Ngaleyo ndlela, umcwaningi uzokwethula izincazelo ezehlukene njengoba ayexoxisana nabo: Incazelo yokuqala ithi: **UkuQwebuka kwe-Afrika** kumayelana nemvelaphi yama-Afrika. Kumayelana nokubheka imvelaphi yamasiko ethu kanye nemuva lethu ukuze silisebenzise ekwakheni kabusha izwekazi i-Afrika ngaleyo ndlela sihlomule sonke. Umcebo wase-Afrika nempucuko yakhona yasemandulo, izifikanamthwalo azithandanga ukuwuveza ezincwadini ezazizibhala. Ngaleyo ndlela, i-Afrika yaziwa ngokuthi izwe elimnyama ngebala nangomqondo.

Incuzelo yesibili ithi: **UkuQwebuka kwe-Afrika** kungukuzalwa kabusha komnotho wase-Afrika. Akuhlangene namasiko abantu. Kungukuhlanganisa abantu ngesikhathi esisodwa ukuze bakwazi ukuxhumana emhlabeni. Kungabahlukanisa noma kubahlanganise abantu kuye ngokuthi bakwamukela kanjani.

Enye yezinhloso zalolu cwaningo, ukubheka umlando wokudabuka kwezibongo zase-Afrika kanye nokuqhathanisa indabuko yazo. Lolu cwaningo lungashintsha imiqondo yalabo abangumsinsi wokuzimilela eNingizimu Afrika kanye nalabo bantu abangabokufika eNingizimu Afrika, okuyothi ekugcineni basibone isidingo sokushintsha indlela abacwasana ngayo.

Ukuze kuhlangebezane nezinhloso, zalolu cwaningo imigomo elandelwayo nesetshenziswayo ekwetheni izibongo kufanele ibuyekezwe. Umlando wezibongo zase-Afrika ungumlando wabantu base-Afrika. Izibongo ziwusizo ekufundeni ulwazi lwezilimi kanye nesifundo esiphathelene nenhlalo yabantu, ubuzwe kanye namasiko abantu base-Afrika.

Umcwaningi usezibekile izinhloso zocwaningo lwakhe, manje usezobheka imibuzo okuyiyona engumhlahlandlela walolu cwaningo.

### 1.9 Imibuzo eqondene nocwaningo

Miningi imibuzo engabuzwa emaqondana nocwaningo. Uma kuhlelwa ucwaningo, imibuzo eqondene nocwaningo imbaxambili. Kukhona imibuzo ehlelwe yabe seyibhalwa phansi ukuze isatshalaliswe kubantu abehlukene abangaba nolwazi lwezibongo ezakhele amazwe aseNiger-Congo e-Afrika. Olunye uhlelo lwemibuzo yilolu umcwaningi azolubhala lapha kulesi sahlukwana.

- (a) Busho ukuthini ubuzwe base-Afrika?
- (b) Kungabe Abantu abangama-Afrika abaqhamuka emazweni ase-Afrika afana noZimbabwe, Nigeria kanye noMalawi, bawamukela kanjani amagama ababizwa ngawo afana nalawa:
  - Ikwerekwere
  - Izizimbane

- Ikhafula
- (c) Kungabe ukwethiwa kwezibongo kunawo yini umlando?
- (d) Abantu baseMzansi Afrika, baseNtshonalanga-Afrika nabaseMpumalanga Afrika bazetha kanjani izibongo?
- (e) Yibuphi ubudlelwano obukhona phakathi kwesiko lokwethiwa kwezibongo eNtshonalanga-Afrika, eMpumalanga- Afrika naseMzansi-Afrika?
- (f) Abaluleke ngani amagama, izibongo nezithakazelo kumuntu ongum-Afrika?
- (g) Yiliphi iqhaza elingabanjwa umlando wezibongo emkhankasweni wokuQwebuka kwe-Afrika?

#### 1.10 Injulalwazi

Injulalwazi ingachazwa njengombono womuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo. Injulalwazi kufanele isebenze kuleso naleso sahluko socwaningo ukuze loko oxuxoxwa ngako kungalahleki. Ziningi izinzululwazi eziyibekile induku ebandla ukuze izizukulwane ngezizukulwane zisale zisizakale. Ekuqanjweni kwamagama, singabalula uRaper (1987) okunguyena owenze ucwaningo olunzulu kulo mkhakha wokwethiwa kwamagama. Eqinisweni kuze kube manje, ayikabi khona injulalwazi ephelele yokwethiwa kwamagama. U-Algeo (1976:145) uma simhumusha uthi:

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

phakathi kwamagama abantu namabizo ezinto.

ULesson noNussbaum (1996:77) banomqondo wokuthi esikhathini esedlule, abantu base-Afrika, babeqhelelene nendabuko yabo, abanye abazange babe nalo kwalona lelo thuba lokuthi bazejwayeze nendabuko yabo yize noma babethanda. Amanye ama-Afrika avinjelwa, anganikezwa amathuba okuthi abe novo ekuthuthukisweni kwempilo yabantu emhlabeni. Omunye umbhali wase-Afrika u-Owomoyela (1996:xi) uma simsusisa esiNgisini simhumushela esiZulwini uthi:

Ukuxoshwa kwalabo ababakhe uMgwamanda eNingizimu Afrika ababebusa, kwenza isimo sangakhombisa ukuthi ama-Afrika akhululekile ngokwanele; umsebenzi obalulekile kakhulu wokulungisa izingqondo zabantu usasilele uma ama-Afrika efuna ukubuyela esimweni sawo sakuqala kanye nasemlandweni wawo. Loku kusho ukuthi iseyinde indlela ezohanjwa ukuze kutholakale ubuzwe bomuntu ongum-Afrika.<sup>5</sup>

Okuyiqiniso elingeke laze laphikiswa ukuthi kubantu abansundu kusasilele insila yokucindezelwa. Yize noma kungathiwa abantu bakhululekile kodwa imiqondo yabo isaboshiwe ngoba indlela abacabanga ngayo nendlela abenza ngayo izinto iyakhombisa ukuthi izinto okungezabo abanandaba nazo kodwa ezezizwe yizona ezihamba phambili. Ngaleyo ndlela, imiqondo yabantu isafuna ukusetshenzwa kakhulu hhayi kancane.

Omunye umbono uqhamuka no-Ewen (1931:xix) lapho ethi izibongo zidabuka ezintweni eziningi, ngalokho yinye indlela yokuthola imvelaphi yesibongo. Le

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<sup>5</sup>Owomoyela (1996:xi) says that the physical expulsion of the coloniser has not sufficed for African liberation; the more important task of undoing the mental conditioning that was part of colonisation remains if true decolonisation and the restoration of Africans to themselves and to history are to occur.

ndlela eyokuhlela umlando wohlanga lokuzalana kwabantu kubuyelwe emuva lapho kwaqala khona ukuvela kwegama lalowo muntu,<sup>6</sup> yingakho kubalulekile ukuveza nomlando wokwethiwa kwamagama.

Enye yezinjulalwazi ezosetshenziswa ngumcwaningi ithi :

ukuzwana kwabantu kuncike ekutheni yini esixhumanisayo okungaba ukuhambisana kwemiqondo yethu kanye nezinkolelo zethu. Ibheka lezo zinto ezifanayo kubantu eziyobenza bezwane bese ibheka nalezo abehluka ngazo" (Grush, Clore noCostin, 1975:37).<sup>7</sup>

Umcwaningi wenza ucwaningo lapho eqhathanisa umlando wezibongo zaseNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika ngenhloso yokuthola ukwefanana emasikweni okwethiwa kwezibongo nokusetshenziswa kwazo. Loku kwefanana kungadala ukuthi abantu abamnyama bahlangane, bezwane ngoba kungabe kukhona abakwenza ndawonye nokubahlanganisayo. Ngaleyo ndlela, mhlawumbe bangayeka ukucwasana.

Abantu base-Afrika bayalithatha ithuba lokusebenzisa ibala njengophawu olubahlanganisayo kodwa kuyabonakala ukuthi akwenzeki kanjalo. Yingakho-ke umcwaningi efuna ukuvumbulula amasiko aqondene nokwethiwa kwezibongo, nokuvumbulula ukuthi izilimi za"bantú" base-Afrika zidabuka olimini olulodwa olungukhokho. Amazwe ase-Afrika kanye nabantu bakhona, bavela ebunzimeni

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<sup>6</sup>Ewen (1931:xix) says that surnames are not derived from one source. He continues by saying that there is only one royal road for the determination of the origin of a surname i.e to compile an authentic biographical and historical pedigree which dates back to the first assumption of the name.

<sup>7</sup>The theory suggests that our attraction towards others is dependent on the extent to which we share important attitudes and beliefs. The theory is concerned with determining those dimensions along which we seek similarities



obubodwa bokucindezelwa nokuphathwa ngabamhlophe nako futhi loku kufanele ngabe kuyabahlanganisa abantu abansundu base-Afrika.

#### 1.10.1 Injulalwazi yobuzwe babantu

Ngokubhala kukaRobert (1980:289) le njulalwazi ithi asibhekile kuphela ukuthola inzuzo kanye nokuzethemba kodwa sinenhloso yokubumbana. Le njulalwazi igxile kakhulu ekwenzeni uphando ngezimo amalungu omphakathi ayaye azame ukufuna noma ukuveza ngayo ukuthi ehluke kanjani kwabanye abantu.<sup>8</sup> Le njulalwazi ibalulekile uma sizobheka udaba lokuzondwa nokucwasana kwabantu abamnyama eNingizimu Afrika.

#### 1.10.2 Injulalwazi yokuxhumana ngezimpawu

Injulalwazi yokuxhumana ngezimpawu ithatha ukucabanga komuntu, indlela aziphatha ngayo, njengezinto okuyizona ezisemqoka. NgokukaMead (1934:344) umcabango kanye nokuziphatha kwencike ekutheni yiziphi izimpawu ezixhumanisa labo bantu. Izimpawu eziningi-ke zitholakala olimini. Abantu basebenzisa izimpawu ukuze baxhumane. UMead (1934:544) uma simhumusha uthi, uphawu alumele nje into noma isehlakalo kodwa luchaza into nesehlakalo ngandlela thile. Izimpawu zinikeza incazelo esehlakalweni esithile noma kuleyo

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with (and dissimilarities from) others. (Grush, Clore & Costin 1975:37)

<sup>8</sup>This theory suggests that we are not only concerned with attaining rewards and positive self esteem, but also that we desire a favourable group esteem. The theory is concerned with exploring the conditions under which group members will attempt to search for and even create dimensions in which they are positively distinct from other relevant groups. Robert (1980:289)

nto. Umcwaningi uzokwenza isibonelo ngokusetshenziswa kwamagama, izibongo nezithakazelo eNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika. Uma umuntu wesifazane ebiza umyeni wakhe ngesibongo noma ngesithakazelo, loko kusuke kuwuphawu lokuthi uyamhlonipha umyeni wakhe. Indoda iyahlonipheka uma ibizwa ngale ndlela. Okufakazela loku okushiwo umcwaningi kuzotholakala esahlukweni sesine lapho kubhekwa khona ukubaluleka kwamagama, izibongo nezithakazelo ngokwesiko nenqubo yase-Afrika.

Uphawu luveza izinhloko ezehlukenekeke zento. Ama-Afrika akholelwa ekubeni khona kwabantu abadala noma abaphansi. Uma abantu abaphilayo bedinga ukuxhumana nabantu abaphansi/abadala/amadlozi, indlela abaxhumana ngayo ngeyokuthi kushiswe impepho bese kubizwa amagama abo okuyizibongo kanye nezithakazelo zethu thina esisaphila. Ngaleyo ndlela, amagama, izibongo nezithakazelo zenza umsebenzi wokuxhumanisa abantu abaphilayo namadlozi.

#### 1.11 **Umcabango ongafakazelwanga**

Uma kukhulunywa ngomcabango ongafakazelwanga, kushiwo loko umcwaningi acabanga ukuthi uzokuthola ekupheleni kocwaningo. Okungathathwa njengomcabango ongafazelwanga kulolu cwaningo, ukuthi abantu baseNtshonalanga-Afrika, abaseMpumalanga-Afrika nabaseMzansi-Afrika banezindlela ezifanayo zokwethiwa kwamagama nezibongo. Noma kungenzeka zingafani ncmishi izibongo kodwa ziqanjwa ngendlela efanayo. Abantu base-Afrika bahlobene ngezindlela eziningi ikakhulukazi ngezilimi, ngaleyo ndlela, kufanele babe nomlando ofanayo njengoba kwaziwa ukuthi nangesikhathi sokwahlukaniswa kwe-Afrika alikho izwe lase-Afrika elingabuswanga ngabamhlophe.

## 1.12 Ukubaluleka kocwaningo

Usafufusa umkhakha wokucwaninga ngokwethiwa kwezibongo e-Afrika. Umcwaningi ubheka umlando wokudabuka kwezibongo zase-Afrika ngenhloso yokuthola amasiko afanayo okwethiwa kwezibongo nokuyiwona angahlanganisa ama-Afrika.

ENingizimu Afrika wonke umuntu ukhuluma ngokuQwebuka kwe-Afrika. Lolu cwaningo luzokuba isisekelo esihle somkhankaso wokuQwebuka kwe-Afrika, okungukuzalwa kabusha kwe-Afrika.

Lolu cwaningo lubalulekile ngoba luzovula amehlo abantu abaningi. Angeke lusize abantu baseNingizimu Afrika nje kuphela kodwa nabantu abakwamanye amazwe bangasizakala uma lolu cwaningo lungahunyushelwa kwezinye izilimi abazaziyo. Lungatshala uthando lokufunda ngezinto okungezethu nezingamagugu ethu. Abantu abaningi abangama-Afrika abazinze eMelika banetshisekelo enkulu yokuvuselela ubuzwe babo kanjalo nokwazi amasiko kanye nezibongo zabo, bayazi ngoliba lwabo, lapho badabuka khona. Inkinga iyaye idalwe ukuthi sekuphele isikhathi eside behlukana nobuzwe babo base-Afrika. Okujabulisayo ukuthi bayayenza imizamo yokuthola umlando wezibongo zabo. Okwamanje bebesaqale ngokusebenzisa i"intanethi" ulwazi nokuxhumana okutholakala kwikhompuyutha (**Internet**) ukuthola izihlobo zabo.

Lolu cwaningo lungaba usizo kakhulu ezikhungweni lapho kugcinwa khona kubuye kubukiswe ngezinto ezingamagugu esizwe. Lungaba futhi usizo olukhulu ezikhungweni ezibhekele ababaleki ukuze bazi ukuthi uma befika eNingizimu Afrika banabo odadewabo nabafowabo bangempela noma begazi. Abantu bayadinga ukufundiswa ngomlando wezibongo zabo.

Ziningi izinto eziyaye zibe yizikhubekiso ekwenziweni kocwaningo neziyaye zenze umcwaningi agcine esedikibele esebona ingekho inqubekela phambili ocwaningweni lwakhe. Ezinkingeni umcwaningi ahlangebuzane nazo, angabala ukuntuleka kwezincwadi eziqondene nemvelaphi yezibongo zase-Afrika. Kwathi lapho umcwaningi esezitholile ezinye izincwadi ku"*Sabine*" okuwuhlelo oluthile lwekhompuyutha olukwazi ukufuna izincwadi kusigcinalwazi, kwavela ukuthi azitholakali emitatsheni yolwazi ngisho ezitolo ezidayisa izincwadi imbala. Okube yinkinga kakhulu futhi ukuthi ngisho nabashicileli baphesheya kwezilwandle bafuna imali eningi ukuthi kuphindwe kushicilelwe kabusha incwadi ngayinye.

Enye inkinga ekhona mayelana nezincwadi ngeyokuthi ngisho nakulezo ezitholakalayo, kuthatha isikhathi eside ukuthi umtapo wolwazi waseNyuvesi yaseDurban-Westville uzithenge. Sekuphele unyaka umcwaningi acela ukuthengela izincwadi kodwa azifiki.

Enye yezinkinga umcwaningi ahlangebuzane nayo ngesikhathi enza ucwaningo yileyo yokuhumusha imibhalo, isuselwa esiNgisini iya esiZulwini. Ukuhumusha kukodwa nje kudla isikhathi sako. Kuye kwadingeka ukuthi umcwaningi ahumushe nemibono yabantu ababekade bebuzwe imibuzo ebhalwe ngesiNgisi ngoba isiZulu bengasazi. Ngaleyo ndlela, imibuzo yahlelwa ngolimi lwesiNgisi nangolimi lwesiZulu. Inkinga enkulu umcwaningi ahlangebuzana nayo futhi ngeyabo bona laba bantu, abaqhamuka emazweni asenhla ne-Afrika. Uma uzama ukuxoxisana nabo ubabuza imvelaphi yabo namazwe abaqhamuka kuwona, bayesaba ukuzidalula. Iningi labo alivumi ngisho ukuphonswa imibuzo. Okunye futhi njengoba sebhala lapha eNingizimu-Afrika nje abasazisebenzisi izibongo zasemazweni abo kodwa sebesebenzisa ezalapha eNingizimu-Afrika ngoba bethenga ubuzwe balapha.

Enye inkinga ebe khona ngeyokungabuyiswa kwemibuzo eqondene nocwaningo ebibhalwe emaphepheni yasatshalaliswa kubantu. Abantu abaningi bebeyidukisa, baze bacela ukwenzelwa eminye. Abanye bebevame ukubuza ukuthi angeke yini ibadalele izinkinga. Abantu abaningi bebengenasikhathi sokuphendula imibuzo. Le nkinga ithathe yenza ucwaningo lwahamba kancane.

#### 1.14 **Ukuhleleka kwezahluko zocwaningo**

##### **Isahluko sokuqala:**

Lesi yisahluko esiyisingeniso socwaningo lapho kwethulwa khona ucwaningo lonke jikelele. Lapha kuhlaziywa isihloko socwaningo, kubekwe isisusa socwaningo, izinhloso, injulalwazi engumhlahlandlela wocwaningo jikelele. Kube sekubekwa uhla lwemibuzo okuyiyona ephendulwayo njengoba kwenziwa ucwaningo. Umcwaningi wethule izinkinga ahlangebazane nazo ngesikhathi enza ucwaningo.

##### **Isahluko sesibili:**

Kulesi sahluko, umcwaningi uzokwethula izindlela zokuqoqa ulwazi uma wenza ucwaningo kanye nalezo zindlela azisebenzisile ekuqoqeni ulwazi oluqondene nalolu cwaningo. Kuzokwethulwa izinhlelo zengxoxo kubuye kuhlaziywe imibuzo eyabe ibhalwe phansi eyizimpendulo ezivela kubantu.

##### **Isahluko sesithathu:**

Kulesi sahluko umcwaningi uzonikeza umlando wokwethiwa kwezibongo. Kuzoqalwa ngezibongo zasemhlabeni wonke jikelele singakayibali i-Afrika bese

kungenwa e-Afrika. E-Afrika umcwaningi uzoqhathanisa ukwethiwa kwezibongo eNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika. Kuzoqokwa amazwe anezilimi ezingena esigabeni sa**Bantu**.

#### **Isahluko sesine:**

Esahlukweni sesine umcwaningi uzokhuluma ngomlando wokwethiwa kwezibongo eMzansi Afrika. Lapha umcwaningi uqoke ukusebenzisa amazwe amabili ngoba amanye amabili angene esahlukweni sesithathu. Okuyiwona mazwe azobhekwa kulesi sahluko iNingizimu Afrika neZimbabwe.

#### **Isahluko sesihlanu:**

Umcwaningi uzobheka ukubaluleka kwamagama, izibongo nezithakazelo eNtshonalanga, eMpumalanga naseMzansi-Afrika ngokwesiko lokwethiwa kwamagama noma ngokwenqubo yase-Afrika. Kuzobhekwa inkolo yase-Afrika kanye namasiko aqondene nokusetshenziswa kwamagama, izibongo nezithakazelo.

#### **Isahluko sesithupha:**

Lesi sahluko sizohlunga izibongo zaseNtshonalanga-Afrika, eMpumalanga-Afrika nezaseMzansi-Afrika ngokolimi okukholakala ukuthi kudabuka kulo zonke izilimi zabantu bomdabu base-Afrika.

#### **Isahluko sesikhombisa**

Lesi yisahluko esiyisiphetho socwaningo. Lapho, umcwaningi uzosonga ucwaningo lwakhe, aphonse inselele, aveze nokutholakele ngokocwaningo

Kulolu oselwenziwe.

## 12. **Isiphetho**

Lesi sahluko sokuqala yisona esethula konke okuzobe kuqukethwe kulolu cwaningo. Lolu cwaningo luqhathanisa izibongo zaseNtshonalanga-Afrika, eMpumalanga-Afrika nezaseMzansi-Afrika ngenhloso yokuthola imvelaphi efanayo engaba yinkomba yesiko lobuzwe base-Afrika. Kulesi sahluko, kuhlaziye isihloko socwaningo kwabe sekubekwa izinhlosongqangi zocwaningo. Imibuzo okuyiyona engumhlahlandlela walolu cwaningo nayo ibuziwe. Zibekiwe izinjulalwazi okuzosetshenzelwa phezu kwazo. Eminye imibono yabanye ababhali ezosetshenziswa njengohlaka kulolu cwaningo ibaluliwe. Esahlukweni esilandelayo okuyisahluko sesibili, umcwaningi uzokhuluma ngezindlela azisebenzisile ekuqoqeni ulwazi oludingekayo kulolu cwaningo.

## **ISAHLUKO SESIBILI**

### **2. IZINDLELA EZISETSHENZISIWE EKUQOQENI ULWAZI**

#### **2.1 Isingeniso**

Esahlukweni sokuqala, umcwaningi wethule ucwaningo lapho ehlaziye khona isihloko socwaningo esikhuluma ngokuqhathaniswa kwezibongo zaseNtshonalanga Afrika, eMpumalanga Afrika naseMzansi Afrika ngenhloso yokuveza isiko lobuzwe base-Afrika. Kusona isahluko sokuqala, umcwaningi ukuvezile okuzobe kuqukethwe yizahluko zonke zocwaningo. Kulesi sahluko, umcwaningi uzohlaziya izindlela zokuqoqa ulwazi bese egxila kakhulu kulezo zindlela azisebenzisile ngesikhathi enza lolu cwaningo.

#### **2.2 Izindlela ezisetshenzisiwe ekuqoqeni ulwazi**

Ukuhlangabezana nezidingo kanye nezinhloso zocwaningo ezingukuthola umlando wezibongo zase-Afrika ikakhulukazi iNiger Congo, umcwaningi usebenzise izindlela ezahlukene zokuqoqa ulwazi. Empeleni ziningi izindlela zokuqoqa ulwazi. Kukhona indlela yokuxoxisana nomphakathi, kukhona indlela yokuhlela imibuzo ngokuyibhala phansi, kukhona nendlela yokuthi umcwaningi avakashele umphakathi lowo asuke enza ucwaningo kuwona ukuze azibonele konke okwenzekayo ngokwakhe angatshelwa ngabanye. Kukhona nohlelo lwekhompuyutha olusiza ekutheni umuntu afinyelele kwi-intanethi. Loluhlelo ngoba ulwazi oluthola khona, ulwazi lomhlaba wonke jikelele noma ngubani olufunayo lolu lwazi angaluthola uma eludinga. Ulwazi oluningi luyatholakala ngokusebenzisa izinsizakusebenza ezifanele njengezincwadi ezitholakala emtatsheni yolwazi namajenali.

Kulolu cwaningo, umcwaningi uhlele ukuthi imibuzo ayibhale phansi, wabe eseyisabalalisa kubantu. Umcwaningi ubuye wahlela nezingxoxo nabantu abathile



abavumile ukuthi kuxoxwe nabo. Uhlelo lwe-intanethi lusetshenzisiwe nalo kakhulu. Izincwadi, amajenali kanye nemiqingo yolwazi kusetshenzisiwe kakhulu kulolu cwaningo. Umcwaningi usezochaza ngalezo zindlela azisebenzisile ukuhlangabezana nezinhloso zocwaningo.

### **2.2.1 Indlela yokuthola ulwazi ngokusebenzisa i-intanethi**

Lolu uhlelo lwekhompiyutha olukwazi ukusiza umcwaningi ukuthi athole ulwazi alufunayo ngokushesha. Indlela olusebenza ngayo iyashesha impela ngoba uvele ufake amagama awumongo waloko ocwaninga ngako bese ikhompiyutha ikufunela ulwazi oluqondene naleso sihloko. Lolu hlelo lukunikeza ulwazi olusabalele emhlabeni wonke jikelele.

### **2.2.2 Indlela yokuthola ulwazi ngokusebenzisa izincwadi, amajenali nemiqingo yolwazi**

Indlela yokwenza ucwaningo ngokusebenzisa izincwadi yiyona ebeyikade iyisasasa kubacwaningi abaningi. Amakhompiyutha izinto ezifika manje. Ngesikhathi umcwaningi ethola ulwazi ezincwadini, uthole ukuthi imibhalo eminingi isabhalwe ngolimi lwesiNgisi. Loku kumkhubazile umcwaningi ngoba kudle isikhathi eside ukuhumusha imibhalo ukuze ibuyele olimini lwesiZulu. UWa Thiong'o (1993:40) ukholelwa ekutheni ukuhumusha izincwadi kubambe iqhaza elikhulu ekuxhumaniseni izilimi. Uthi ukuhunyushwa kwemibhalo yolunye ulimi isiwa kolunye yiyona ndlela ebalulekile okungafundwa ngayo izilimi ezahlukene, futhi zithuthukiswe ukuze zakhe ubudlelwane.<sup>1</sup>Okube yinkinga mayelana nemiqingo yolwazi ukuthi imisebenzi eminingi ayishicilelwe. Ngaleyo ndlela, kwase kuba nzima

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<sup>1</sup>"...Through translations, the different languages of the world can speak to one another,...but, difficult as the case may be, interlanguage communication through translation is crucial" Wa Thiong'o (1993:40).

ukwazi nokufinyelela emsebenzini yonke eseyenziwe.

### **2.2.3 Indlela yokuxoxisana nomphakathi**

Ababhali abaningi bachaza indlela yokuxoxisana njengendlela enenhloso ethile. NgokukaGratus (1988:5) ingxoxo iyaye yenzeke phakathi kwabantu ababili noma ngaphezulu. Kuba khona imibuzo ebuzwayo kanye nezimpendulo eziphendulwayo. Loku kungukudluliselwa kolwazi komunye. Ngokwesichazimagama "ingxoxo" isho ukuhlangana bukhoma kwabantu ngenhloso ethile, lapho omunye ebuza imibuzo omunye noma abanye balindeleke ukuba banikeze izimpendulo zokubuziwe.

Yilolu hlobo-ke lwengxoxo umcwaningi azolusebenzisa ekuqoqeni ulwazi kulolu cwaningo.

#### **2.2.3.1 Izinhlalo zezindlela zokuxoxisana nomphakathi**

Kunezinhlalo ezimbili zezindlela zokuxoxisana nomphakathi. Kukhona indlela yokuxoxisana enemibuzo elungiselelwe, nezimpendulo esezicatshangiwe ukuthi kungaba yizo. Umuntu obuzwayo kule ngxoxo uphoqelekile ukuba akhethe ohleni lwezimpendulo esezilungisiwe.

Olunye uhlobo lwengxoxo yilolu okuthi noma uyihlelile imibuzo ongayibuza, kodwa ube nelungelo lonke lokuyiguquguqula uyibeke ngenye indlela. Kule ndlela, umcwaningi uyakwazi ukuthi endlalele lowo azoxoxa naye ngesihloko socwaningo, amchazele ukuthi ucwaningo lumayelana nani bese kucaca ukuthi bazoxoxa ngani. Ngesikhathi kuxoxwa, imibuzo kufanele ihambisane nesimo salowo muntu okusuke kuxoxwa naye ngaleso sikhathi. Lapha umuntu obuzwayo nguyena oxoxa okuningi bese kuthi umcwaningi okunguyena obuza imibuzo asize ekutheni oxoxayo

angaphumi endikimbeni yengxoxo. Loku okungenhla kuthathwe kuGratus (1988:7-8). Lolu hlobo lwengxoxo yilona olusetshenziswe umcwaningi kulolu cwaningo.

### **2.2.3.2 Ukubaluleka kwendlela yokuthola ulwazi ngokuxoxisana nomphakathi**

Le ndlela ibonakala iyinhle kakhulu futhi incomeka ngoba yenza umcwaningi akwazi ukuguquguqula imibuzo yakhe uma kufanelekile; njengoba ephawulile uGratus (1988:8). Ingxoxo yinhle futhi ibalulekile ngoba lowo okuxoxwa naye uyaye enabe empendulweni yakhe. Omunye uyaye afune ngisho ukunikeza izibonelo ngalokho okusuke kuxoxwa ngakho. Kuhle nje umuntu oxoxa naye ake akunikeze umlando wokudabuka kwesibongo sakhe noma esithile.

Umcwaningi ubone le ndlela kuyiyona engcono kakhulu ekuqoqeni ulwazi ngoba nabantu obekuxoxwa nabo ngabantu asebemnkatsh'ubomvu ezintweni eziphathelene nomlando namasiko. Kulolu hlobo lwengxoxo, kufanele obuza imibuzo, okungumcwaningi, azi ukuthi uhloseni ngayo. Kubalulekile ukuthi imibuzo ihambisane nesihloko socwaningo esisuke siqokiwe. Uma ngabe wenza ucwaningo kufanele ube nemibuzo okufanele ukuthi uzibuze yona njengoba efakaza uBausel (1986:148) lapho ethi imibuzo yiyona eyisisekelo socwaningo lonke jikelele. 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.

### 2.2.3.3 **Ububi bendlela yokuxoxisana nomphakathi**

Yize indlela yokuxoxisana ibonakala iyinhle, kodwa isiZulu sithi akusoka lingenasici. Lona ngumbono wababhali asebenkash'ubomvu ngezindaba zendlela yokuxoxisana njengoGratus (1988), noMitchel (1988) kanye noJolley (1988). Laba babhali bathi le ndlela idla kakhulu isikhathi kanjalo nemali. Loku kubonakala kahle ngesikhathi kudingeka ukuthi umcwaningi ahambele izindawo lapho ezothola khona abantu azoxoxisana nabo. Bathi kuyaye kwenzeke kuthi ngesikhathi sengxoxo isikhathi sidleke kakhulu. Loku kwenziwa ukuthi ingxoxo iyaye ithathe isikhathi esingaphezu kwaleso ebesicatshangiwe. Kule ndlela, kudingeka ukuthi umcwaningi azimisele ukuthi angase alahlekelwe yimali nesikhathi esiningi.

Bayaqhubeka bathi okubi ngale ndlela ukuthi kuyaye kwenzeke ukuthi umcwaningi azithole esethathe uhlangothi oluthile engxoxweni. NgokukaBell (1995:35) isimo semibuzo ebuzwayo ngesikhathi sengxoxo kufanele sihambisane nesimo sengxoxo. Okunye okubi ngale ndlela ukuthi abantu okusuke kuxoxwa nabo bayaye bathande ukuthi engxoxweni bafake nezinto ezingaqondene nemibuzo esuke iqondene nocwaningo. Umuntu ophendulayo, impendulo uyibeka ngendlela evumelana naye. Loku kwenziwa inkululeko asuke enayo ngaleso sikhathi. Umcwaningi usekhulumile ngendlela yokuqoqa ulwazi ngokuxoxisana nomphakathi manje usezokhuluma ngendlela yokuqoqa ulwazi ngokuhlela imibuzo esatshalaliswe kubantu.

## 2.3 **Ukukhethwa kwamazwe lapho kuzokwenzelwa khona ucwaningo**

Umcwaningi ukhethe ukuthi asebenzise izifunda ezintathu e-Afrika; okuyiNtshonalanga-Afrika, iMpumalanga-Afrika noMzansi-Afrika, okuyizifunda eziyingxenywe yeNiger-Congo. Lezi zifunda zikhethwe ngesizathu sokuthi kunobudlelwano obukhulu phakathi kwezilimi zomndeni weNiger-Congo. Umcwaningi ube esecabanga ukuthi kungabe kunokwenzeka yini ukuthi kukhona

okunye okwenziwayo ngamazwe aseNiger-Congo okufanayo noma okuhlobene njengoba nezilimi zihlobene na?. Imvamisa yamazwe akhethiwe kulezi zifunda ezintathu angomakhelwane. Kuzokhumbuleka ukuthi ngesikhathi sezimpi zeMfecane ezaziseNingizimu ne-Afrika, abantu abaningi abasuka eNingizimu Afrika ngenxa yezimpi balibhekisa emazweni angomakhelwane afana noZimbabwe kanye noMalawi njalonzalo. Uma nje, umcwaningi engenza isibonelo, angalinganisa ngeqhawe elinguMzilikazi Khumalo owahamba nabantu ababalelwa ezinkulungwaneni ezingamashumi ayisishiyagalombili ngonyaka ka -1829 esuka nabo kwaZulu elibhekise eZimbabwe. Iningi lalaba bantu laphenduka labizwa ngokuthi amaNdebele. Umcwaningi uthe akake enze ucwaningo olunzulu lapho ebheka khona izibongo ezitholakala eNtshonalanga Afrika, eMpumalanga Afrika naseMzansi ne-Afrika ukuhlolisisa ukuthi kungabe izindlela zokwetha izibongo ziyefanana yini.

#### 2.4 Izinhlelo zengxoxo

Umcwaningi uxoxisane nabantu abehlukene abaqhamuka emazweni ahlukene e-Afrika akwazile ukubathola. Kubantu okwaxoxiswana nabo, okuyiyona nhloso yokuxoxisana nabo kwakungukuthola umlando wokuqanjwa kwezibongo zabo nokuthi athole ukuthi kungabe bukhona yini ubudlelwano obukhona phakathi kwezibongo, izithakazelo kanye namasiko alezi zizwe kanye nokuhlola ukuthi ngabe banazo yini izibongombaxa? Umcwaningi wakhetha ukuxoxisana nabantu abangamashumi amabili nanhlanu. Kulaba bantu okwaxoxiswana nabo, akubona bonke abakwazi ukulanda ngezibongo zabo. Abaningi abazi ukuthi izibongo zabo zaqhamuka kanjani, abazi nokuthi zaziqanjwa ngobani futhi kwenzenjani.

Abantu okuxoxwe nabo yilaba: Unkosikazi Betty Mutyaba, UDokotela uZola Sonkosi, UMnu. u-Owusu-Ampomah, USolwazi Isabel Phiri, USolwazi uFola Orolunsogo, USolwazi uMasu, UNkszn Primrose Rajoale, UNkszn Lindi Dlamini, UDokotela Esta Mutenda, UMnu. uGeorge Karim, UMnu. Simon Kunene, UMnu.

Nyambe Situtu, noMnumzane Moyo.

Iningi labantu ababalwe ngenhla ngabasebenza eNyuvesi yaseDurban-Westville. Ngokwendabuko yabo baqhamuka emazweni ase-Afrika njengo- Tanzania, Kenya, Uganda, Zimbabwe, Nigeria, Malawi njalunjalo. Umcwaningi uzothi qaphu qaphu ngaloko ayexoxisana ngako nalowo obuzwayo ngamunye kulaba okuxoxisenwe nabo.

#### 2.4.1 **Ingxoxo noMnumzane Owusu-Ampomah**

Le ngxoxo yenziwa mhla zingu -25 enyangu kaLwezi 1999 emnyangweni ophathelene neSayensi YezemiBangazwe (Political Science). Ngokudabuka, uMnumzane Owusu-Ampomah uqhamuka eGhana. Usehlale edolobheni laseThekwini iminyaka emine. Ushadile, unabantwana abayisithupha kanti ulimi alukhulumayo ngolwase-Afrika lubizwa ngokuthi i-Asante-Twi. Umcwaningi wabuza u-Owusu-Ampomah ukuthi ubona lubalulekile yini ulimi lwakhe kuyena. Impendulo yaba ngokuthi lubaluleke kakhulu ngoba lungubuzwe bakhe. Ulimi lwakhe yilona akwazi ukuthi akhulume akhululeke ngalo, akwazi nokudlulisa imizwa yakhe.

Umcwaningi wabuza ngemvelaphi yezibongo ezweni laseGhana. U-Owusu-Ampomah waphendula ngokuthi ezweni laseGhana abantu bakhona banezibongo ezahlukene okusuke kungamagama abawethiwa ngesikhathi bezalwa namagama abawathole sebekhulile. Uchaze ukuthi abantu besilisa yibona abetha izibongo kanye nezithakazelo. Amagama amabili, abawethiwa ngobaba bawo, yiwona lawa aba yizibongo. Ngenye indlela, banezibongombaxa.

**Izibonelo: Owusu-Ampomah**  
**Opuku-Mensa**  
**Owusu-Ansa njalunjalo**

Waveza nokuthi uma uba nodadewenu, angeke abe nesibongo esifanayo nesakho wena muntu wesilisa kodwa uthola esakhe. Umcwangingi wabuza ukuthi akwenzeki yini ukhohlwe yisibongo somuntu oyigazi naye. U-Owusu-Ampomah waphendula ngokuthi kubantu bakubo abayisizwe sama-Arkans kulukhuni ukubona umuntu ongowozalo lwakho uma uzobheka isibongo. Okuyikona akusho, ukuthi abantu balesi sizwe bayazana bona bebodwa. NgokwaseGhana, kunezigaba eziyisikhombisa zabantu: Zihlukaniseke kanje lezi zigaba:

1. Akan
2. Nzema
3. Akwapin
4. Asante
5. Brong
6. Fanti
7. Kwahu

Ngaleyoy ndlela bona basebenzisa lezi zigaba zobuzwe ukwahlukanisa abantu kanye namagama abo. U-Owusu yena ungena ngaphansi kwesigaba sama-Akan. ENingizimu Afrika khona yize noma abantu behlukene ngokwezizwe zabo njengoba kuzwakala kakhulu uma bekhuluma ukuthi lona umZulu, umSwati, UmSuthu njalonjalo, izibongo zisetshenziswa kakhulu ukwahlukanisa abantu kwabanye abanamagama afanayo. Kunezinhlobonhlobo zokwethiwa kwezibongo eGhana njengoba zidabuka ngezindlela eziningi. U-Owusu uthi isibongo sakhe sibaluleke kakhulu yize noma ukubaluleka kwaso kwencike egameni lomuntu owayeqanjwe lona kodwa zizovela esahlukweni sesithathu lapho umcwangingi ezobe ebheka ukwethiwa kwezibongo eNtshonalanga.

#### 2.4.2 **Ingxoxo noDokotela uSonkosi**

Le ngxoxo yenziwa mhla zingu -25 enyangeni kaMfumfu 1999 emnyangweni ophathelene neSayensi Yezombusazwe. Ngokudabuka, uDokotela uSonkosi

ungowaseNingizimu Afrika kanti ungumXhosa. Ngokokusebenza, usebenza eNyuvesi yaseDurban-Westville. Ingxoxo yethu yathatha ihora elilodwa kuphela. USolwazi uSonkosi uneminyaka engaphezu kwamashumi amahlanu. Ulimi alukhulumayo lomdabu lwase-Afrika isiXhosa kanti wathi sibaluleke kakhulu kuyena isiXhosa ngoba uxhumana kalula nabantu bakubo ngaso.

Umcwaningi wambuzwa ukuthi ngobani ngempela abetha izibongo emphakathini wabantu abangamaXhosa. Waphendula ngokuthi izibongo zethiwa ngabantu besifazane nabesilisa. "Njengoba izithakazelo ziqukethe umlando wesizwe, kanjalo nakuthina sizwe samaXhosa kunjalo nathi sinazo izithakazelo ezibizwa ngokuthi izithutho futhi amaXhosa akholelwa emadlozini". Umcwaningi wabuzwa ukuthi kungabe uyawazi yini umlando wesibongo sakhe. Waphendula wathi uyasazi. Nansi incazelo ayinekeza yesibongo sakhe:

**Sonkosi** > Isizwe senkosi/umndeni wenkosi

#### **2.4.3 Ingxoxo noMnumzane George Karim**

Le ngxoxo yenzeka mhla zingu -18 kuMasingana 2000 edolobheni laseThekwini. Ngokudabuka, uMnumzane Karim ungowaseZimbabwe kanti uzinze edolobheni laseThekwini nalapho esebenza khona. Ingxoxo yethu yathatha imizuzu engamashumi amathathu kuphela ngoba wayejahe ukubuyela emsebenzini. UMnumzane Karim uneminyaka engama-23. Ulimi alukhulumayo lomdabu isiChichewa kodwa thina saxhumana naye ngolimi lwesiNgisi. Uthi ulimi lwakhe isiChichewa lubaluleke kakhulu kuyena ngoba waluncela ebeleni kunina. Njengoba umcwaningi enza ucwaningo mayelana nezibongo, wabuzwa uMnumzane Karim ukuthi ngokwaseZimbabwe kubantu abakhuluma isiChichewa ngobani ngempela abetha izibongo. Waphendula ngokuthi okuyibona bantu abetha izibongo ngabesifazane. Umcwaningi wambuzwa ukuthi uyayazi yini incazelo yesibongo sakhe. Wanikeza incazelo elandelayo yesibongo sakhe:



**Karim >** uchaza ukuthi ungowasebukhosini

#### 2.4.4 **Ingxoxo noMnumzane Bazaar Abdullah**

Le ngxoxo yenzeka mhla zingama -21 kuMasingana 2000 edolobheni laseThekwini. Ngokudabuka uMnumzane Abdullah ungowaseMalawi kanti uzinze edolobheni laseThekwini nalapho esebenza khona. Ingxoxo yethu yathatha imizuzu engamashumi amathathu kuphela. UMnumzane Abdullah uneminyaka ephakathi kuka -25 no -29. Ulimi alukhulumayo lomdabu isiYao. Kuyiqiniso ukuthi umcwangingi waxhumana naye ngolimi lwesiNgisi. Uthi ulimi lwakhe isiYao lubaluleke kakhulu kuyena ngoba yilona axhumana ngalo nabantu bakubo.

Umcwangingi wabuza umbuzo wokuthi ngobani eqinisweni abamelene nomsebenzi wokwetha izibongo. U-Abdullah wathi ngabantu besilisa abetha izibongo kwelaseMalawi. Okunye akubalula uMnumzane Abdullah ukuthi bona bakholelwa kakhulu ebukhoneni bamadlozi. Yena ngokwakhe uthi sibalulekile isibongo sakhe ngoba sisiza ukuze amazi omunye umuntu oyisihlobo naye. Nayi incazelo yesibongo sakhe:

**Abdullah >** Osebenzela uNkulunkulu

#### 2.4.5 **Ingxoxo noSolwazi Mbevi Masu**

Le ngxoxo yenzeka mhla zingu -21 kuMhlaba 2000 eNyuvesi yaseDurban-Westville Emnyangweni WezobuNjiniyela. Le ngxoxo yathatha imizuzu engamashumi amathathu kuphela. USolwazi uMasu udabuka eTanzania kanti uneminyaka ephakathi kuka -40 no -49. Usehlale eThekwini iminyaka eyisihlanu. Uthi ukhuluma izilimi ezimbili zomdabu zase-Afrika iKiSwahili kanye neKiKamba. Uthi lezi zilimi zibalulekile ngendlela eyisimangaliso kuyena.

Umcwaningi wabe esembuza ukuthi ngobani abaqamba bezibongo kubantu abakhuluma iKiSwahili neKikamba. Waphendula wathi abantu abaqamba izibongo ngobaba nomama. Umcwaningi waqhubeka nokubuzisa uSolwazi uMasu ukuthi kungabe sibaluleke ngani isibongo sakhe kuyena? Wakubeka kwacaca ukuthi isibongo sakhe siveza ubuzwe bakhe ukuthi ungubani ngempela nokwazi nje umlando wesibongo sakhe wathi kumsiza ukuthi avimbele izinkinga ezingadaleka uma kwenzeka abantu beshada. USolwazi uMasu uthi kuhle ukwazi ngemvelaphi yokhokho bakho.

#### 2.4.6 Ingxoxo noSolwazi Isabel Apawo Phiri

Le ngxoxo yaba ngomhlaka -22 kuNhlaba 2000 eNyuvesi yaseDurban-Westville Emnyagweni Wezifundo zezeNkolo. Le ngxoxo yathatha ihora elilodwa kuphela. USolwazi uPhiri udabuka eMalawi kanti uneminyaka ephakathi kuka -40 no -49. Usehlale eThekwini iminyaka emine. Ulimi lomdabu lwase-Afrika alukhulumayo iChichewa. Uthi isibongo sakhe sibaluleke kakhulu kuyena ngoba yisona esimnika ubuzwe bakhe njengom-Afrika.

Umcwaningi wabe esebuzisa uDokotela uPhiri ukuthi ngobani abaqamba izibongo kubantu abakhuluma iChichewa? Waphendula wathi abantu abaqamba izibongo ngomama, obaba nomkhulu nogogo. USolwazi uPhiri yize noma engumuntu okholwayo ngokwenkolo yobuKristu, uyakholelwa futhi ekutheni akhona amadlozi. Waqhubeka wathi kubaluleke kakhulu ukwazi umlando noma imvelaphi yakho ngoba yiyona ekukhombisa indlela. Nanamhla loku kungenxa yalowo mlando ukuthi siqhubeke siphile thina esikhona. Umcwaningi wabuza uDokotela uPhiri ukuthi uyayazi yini incazelo yesibongo sakhe? Wathi uyayazi kanti nansi incazelo ngezansi:

**Phiri** > Uchaza intaba, ngenye indlela abantu basentabeni

#### 2.4.7 **Ingxoxo noSolwazi uFola Orolunsogo**

Le ngxoxo yenzeka mhlaka zingu –15 kuNhlaba 2000 eNyuvesi yaseDurban-Westville eMnyangweni WezobuNjiniyela. Le ngxoxo yathatha ihora elilodwa kuphela. USolwazi u-Olorunsogo udabuka eNigeria kanti uneminyaka ephakathi kuka -40 no -49. Usehlale eThekwini iminyaka emihlanu. Ulimi lomdabu lwase-Afrika alukhulumayo iYoruba. Uthi isibongo sakhe sibaluleke kakhulu kuyena ngoba yisona esimnika ubuzwe bakhe njengom-Afrika.

Umcwangingi wabe esebuza uSolwazi u-Orolunsogo ukuthi ngobani abaqamba izibongo kubantu abakhuluma ulimi iYoruba nokuthi bayakholelwa yini emadlozini? Waphendula wathi abantu abaqamba izibongo, ngobaba nomkhulu. USolwazi u-Orolunsogo uyakholelwa ekutheni akhona amadlozi. Umcwangingi wabuza uSolwazi u-Orolunsogo ukuthi uyayazi yini incazelo yesibongo sakhe? Wathi uyayazi kanti nansi incazelo ngezansi:

**Orolunsogo** > Orolun> UNkulunkulu ngeYoruba  
Sogo > udumo  
Okuchaza ukuthi UNkulunkulu wenza udumo

#### 2.4.8 **Ingxoxo noMnumzane Simon Kunene**

Le ngxoxo yenzeka mhla zingu -10 kuNtulikazi 2000 edolobheni eThekwini. Yathatha ihora elilodwa kuphela ngoba uMnumzane Kunene wayejahe ukubuyela eSwazini. Empeleni wayefike ngokuvakasha eThekwini. UKunene udabuka eSwazini kanti uneminyaka engamashumi amahlanu. Ulimi lomdabu lwase-Afrika alukhulumayo isiSwati, okusho ukuthi uyatekela.

Uthi isibongo sakhe sibaluleke kakhulu kuyena ngoba ngaso ukwazi ukuzibona yena kanye nesizwe noma umndeni wakubo. Umcwangingi wabe esebuza

uMnumzane Kunene ukuthi ngobani abaqamba izibongo kumaSwati? Waphendula wathi “abantu abaqamba izibongo ngobaba nomkhulu”. Kwavela engxoxweni ukuthi uMnumzane Kunene akakholelwa ekutheni amadlozi akhona, yize noma abantu abangamaSwati bekholelwa kuwona amadlozi. Waqhubeka wathi kubaluleke kakhulu ukwazi umlando noma imvelaphi yakho ngoba isibongo sakho kanye nezithakazelo zingamagama obabamkhulu. Umcwangingi wabuza ukuthi kungabe uMnumzane Kunene uyayazi yini incazelo yesibongo sakhe? Wathi uyayazi kanti nansi incazelo yesibongo sakhe:

**Kunene** > Lesi sibongo sichaza ukuthi ngabantu abanamagunya noma izikhundla ezingcono ekuphathweni kwesizwe. Le ncazelo ithi ayifane neyesiXhosa ngoba encwadini yamaculo yamaWesile ebhalwe ngolimi lwesiXhosa, kukhona lapho kuthiwa: **"wena ohlezi kwesokunene sikathixo"** okuchaza ukuthi wena onesikhundla futhi onegunya lokulawula abantu.

Umcwangingi wabuza ukuthi unazo yini izithakazelo? Waphendula wathi, zikhona, wabe esezisho kanje:

Kunene  
Madonsela  
Mtimandze  
Lobhangolunye Tingabatimbili  
Teta nenyoko eKhabonyoko  
Vusamuti  
Mageta ngelubisi bonkhe  
bantfu bageta ngemanti

#### 2.4.9            **Ingxoxo noMnumzane Nyambe Situtu**

Le ngxoxo yenzeka mhla ziyi -19 kuNcwaba 2000 eGoli. Le ngxoxo yathatha ihora elilodwa kuphela ngoba umcwaningi wayefike ngokuvakasha eGoli. USitutu udabuka eZambia kanti uneminyaka esukela ku-40 kuya ku-49. Ulimi lomdabu lwase-Afrika alukhulumayo isiLozi, ngokusebenza useGoli.

Umcwaningi wabe esebuzisa uMnumzane Situtu ukuthi ngobani abaqamba izibongo kubantu abakhuluma isiLozi? Waphendula wathi, abantu abaqamba izibongo ngobaba. USitutu uthi akanazo izithakazelo kodwa uyakholelwa ebukhoneni bamadlozi. Uthi isibongo sakhe sibaluleke kakhulu kuyena ngoba simchaza ukuthi ungowasiphi isizwe noma umndeni. USitutu uthi ngesibongo sakho uyakwazi ukuthola imvelaphi yakho kanye nezihlobo zakho. Umcwaningi wabuza umnumzane Situtu ukuthi uyasazi yini ukuthi sisho ukuthini isibongo sakhe? Impendulo nansi ngezansi:

Situtu            >        kusho Uhlobo oluthize lotshani

#### 2.4.10           **Ingxoxo noMnumzane Moyo**

Le ngxoxo yenzeka mhla zingu -19 kuNcwaba 2000 eGoli. Le ngxoxo yathatha ihora elilodwa kuphela ngoba umcwaningi wayefike ngokuvakasha futhi lapha eGoli. UMnumzane Moyo udabuka eZimbabwe kanti uneminyaka ephakathi kuka -35 no-39. Ulimi lomdabu lwase-Afrika alukhulumayo isiNdebele, ngokobuzwe bakhe ungumNdebele.

Umcwaningi wabe esebuzisa uMnumzane Moyo ukuthi ngobani abaqamba izibongo kubantu abakhuluma isiNdebele? Waphendula wathi, abantu abaqamba izibongo ngobaba. UMnumzane Moyo uthi unazo izithakazelo yena. Nazi izithakazelo azinikeza:

**Ndebele**  
Thalunde  
Bizhabizha  
Ngombe-Lume  
Mhlobo-muhle  
Masiye-winya

UMnumzane Moyo uyakholelwa ebukhoneni bamadlozi. Uthi isibongo sakhe sibaluleke kakhulu kuyena ngoba sesimsizile nokuthi akwazi ukwakha isihlahla somndeni wakubo. UMoyo uthi umlando ngesihlahla somndeni uyosetshenziswa isizukulwane sakusasa ukuze sifunde ngawo. Umcwangingi wabuza uMnumzane Moyo ukuthi uyasazi yini ukuthi sisho ukuthini isibongo sakhe. Waphendula wathi uMoyo usho "Inhliziyo".

#### 2.4.11 **Ingxoxo noMnumzane Bhule Ndebele**

Le ngxoxo yenzeka mhla zingu -20 kuNcwaba 2000 eGoli. Le ngxoxo yathatha ihora elilodwa kuphela ngoba umcwangingi wayefike ngokuvakasha eGoli. UMnumzane Ndebele udabuka eZimbabwe kanti usemncane ngoba uneminyaka engu-28. Ulimi lomdabu lwase-Afrika alukhulumayo isiNdebele.

Umcwangingi wabe esebuzwa uMnumzane Ndebele ukuthi ngobani abaqamba izibongo kubantu abakhuluma isiNdebele? Waphendula wathi, abantu abaqamba izibongo ngobaba.

UMnumzane Ndebele uyakholelwa ebukhoneni bamadlozi. Uthi isibongo sakhe sibaluleke kakhulu ngoba uma exhumana namadlozi, kufanele awabize ngamagama okuyiwona atholakala ezithakazelweni. Umcwangingi wabuza uMnumzane Ndebele ukuthi sisho ukuthini isibongo sakhe. Wathi akanalo kahle ulwazi ngomlando wesibongo sakhe.

#### 2.4.12 **Ingxoxo Dokotela Esta Mutenda**

Le ngxoxo yenzeka mhla zingu -21 enyangeni kaNhlolanja onyakeni ka-2000 eNyuvesi yaseDurban-Westville. Ngokwendabuko, uDokotela uMutenda udabuka noma uqhamuka eZimbabwe. Ngokobuzwe, bakhe ungumShona wesizwe saManyika. Ulimi alukhulumayo isiShona. Ingxoxo yethu yathatha imizuzu engamashumi amane kuphela. Umcwangingi wabuza uDokotela uMutenda ukuthi sibaluleke ngani isibongo sakhe? Waphendula wathi, isibongo sakhe sibaluleke kakhulu kuyena ngoba yisona esimnika ubuzwe bakhe njengomuntu wase-Afrika.

Umcwangingi wabe esebuzwa uDokotela uMutenda ukuthi ngobani ngempela abenza umsebenzi wokuqamba izibongo kubantu abakhuluma isiShona, ikakhulukazi aManyika? Waphendula wathi abantu abaqamba izibongo ngomama, obaba nomkhulu. UDokotela uMutenda uyakholelwa futhi ekutheni akhona amadlozi. Waqhubeka wathi kubaluleke kakhulu ukwazi umlando noma imvelaphi yakho ngoba yiyona ekukhombisa indlela, ikakhulukazi umlando wesibongo ngoba akufuneki ukuganana kwabantu abahlobene. Umcwangingi wabuza uDokotela uMutenda ukuthi uyayazi yini incazelo yesibongo sakhe. Wathi akayazi impela.

Umcwangingi usezibhekile izinhlelo zengxoxo, manje usezobheka uhlelo lwemibuzo ebhalwe phansi.

#### 2.5 **Uhlelo lwemibuzo ebhalwe phansi**

Abafundi kanye nabafundisi nabanye abasebenzi baseNyuvesi yaseDurban-Westville bacelwa ukuba basize ekuqoqweni kolwazi oluqondene nalolu cwaningo. Umcwangingi wahlela imibuzo ayibhala phansi wayisabalalisa kubantu. Le mibuzo yahlelwa ngolimi lwesiNgisi kanye nolimi lwesiZulu. Loku kuhlelwa kwenziwa ngoba kucatshangelwa abantu okuyibona abaqokiwe ukuthi banganikeza ulwazi ngalolu cwaningo. Abantu abaningi abaqhamuka emazweni ase-Afrika abasazi kahle

isiZulu. Abaningi babo bakhuluma izilimi zabo zase-Afrika njengeYorubha, iChichewa, isiSwahili njalonjalo. Ulimi abayaye bathande ukuthi kuxhunyanwe ngalo isiNgisi, yingakho-ke eminye yemibuzo ebhalwe phansi ihlelwe yabe seyihunyushelwa olimini lwesiNgisi.

### 2.5.1 Ukuhlelwa kwemibuzo ebhalwe phansi ephepheni

UNisbet no-Entwistle (1972) bacashunwe kuZungu (1995:80) lapho bethi uhlelo lwemibuzo ebhalwe phansi ephepheni lungathathwa njengohlelo lwengxoxo ngoba indlela ehlelwe ngayo iyefana naleyo yengxoxo. Lezi zindlela zokuqoqa ulwazi ziyefana, zehluka nje ngokuthi kule mibuzo ehlelwe yabhalwa phansi umcwaningi akakwazi ukucacisa imibuzo elukhuni. Imibuzo ehlelwe phansi kufanele ihlelwe ngobukhulu ubunyoninco lobu.

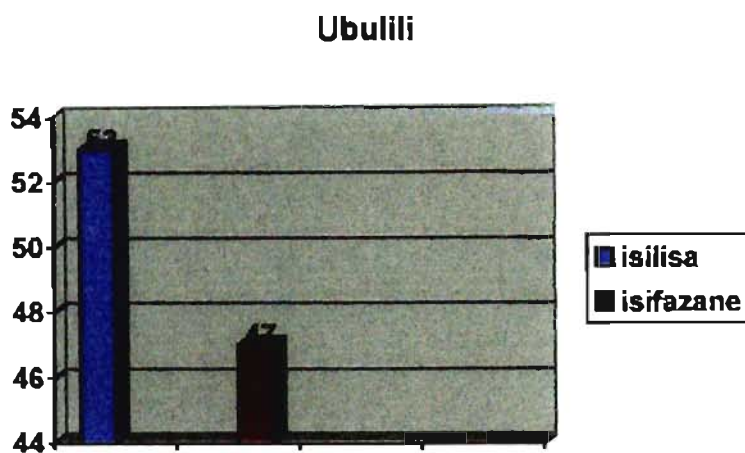
Umcwaningi wasabalalisa uhlelo lwemibuzo ebhalwe emaphepheni kubantu abangu -100. Kulelo nani kwabuya izimpendulo ezingama -50. Le mibuzo yasatshalaliswa kubafundi nakubasebenzi baseNyuvesi yaseDurban-Westville. Umcwaningi ubuye waphumela ngaphandle, wathola abanye abantu okwathi uma umcwaningi ebachazela ngocwaningo lwakhe, bakhombisa enkulu intshisekelo, bavuma ukuphendula imibuzo. Abantu abaphendula le mibuzo bavela emazweni ahlukene. Yilolo nalolo luhla lwemibuzo eyayibhalwe phansi lwalunemibuzo engamashumi amahlanu nanye.



## 2.5.2 **Ukuhlaziywa kwemibuzo ebhalwe phansi kanye nolwazi mayelana nalabo abaphendule imibuzo**

Umcwaningi ulufakile lolu hlaka lwemibuzo ngasekupheleni kocwaringo njengesithasiselo.

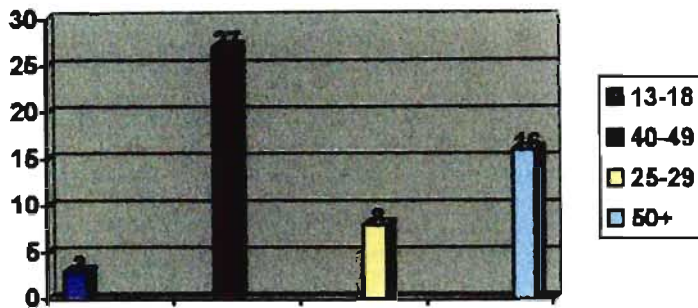
1.



Uma kuhlaziywa kutholakala ukuthi abantu besilisa babamba iqhaza elikhulu ekuphenduleni imibuzo njengoba benze -53%. Loku kudalwe ukuthi abantu besilisa yibona kavele nababamba iqhaza elikhulu nasekwethiweni kwazo izibongo imbala.

2.

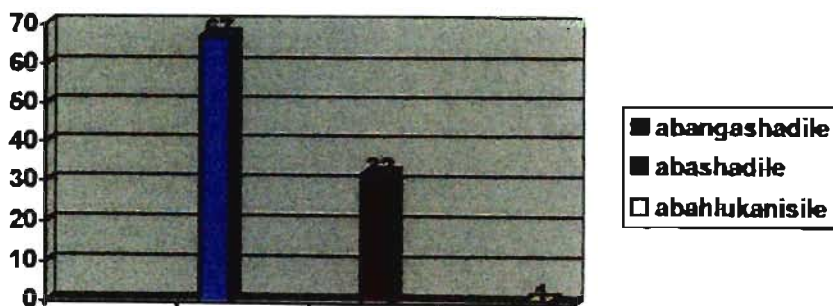
### Iminyaka



Uma kuhlaziywa izimpendulo ngokubheka iminyaka, kuyatholakala ukuthi abantu abaneminyaka ephakathi kwengamashumi amane nengamashumi amane nesishiyagalolunye, yibona ababambe iqhaza elikhulu ekuphendulweni kwemibuzo njengoba benze -27%. Loku kuyathokozisa ngoba abantu abadala yibona abanomlando oyiqiniso, bakulandisa ngezinto abazaziyo hhayi izinto abafuniselayo ngazo .

3.

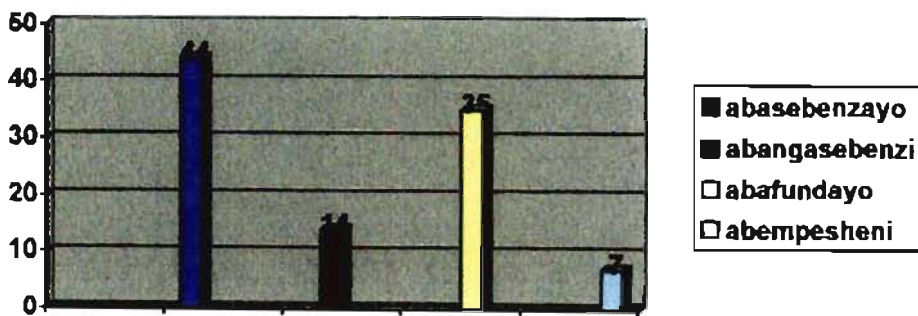
### Umshado



Uma kuhlaziywa kubhekwa ukuthi ezimpendulweni ezatholakala bangaki abashadile, abehlukanisile nabangashadile, izibalo zikhomba ukuthi iningi labantu abaphendula imibuzo ngabantu abangashadile. Benza u-67%.

4.

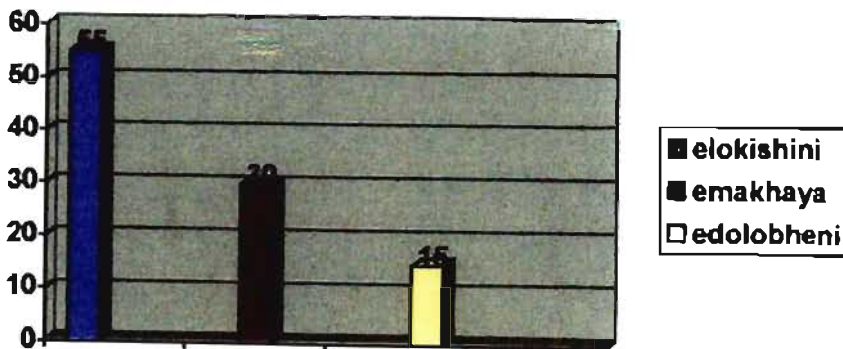
**Umsebenzi**



Uma kuhlaziywa lesi sigatshana, kutholakala ukuthi inani elikhulu ngelabantu abasebenzayo, abenze -44%.

5.

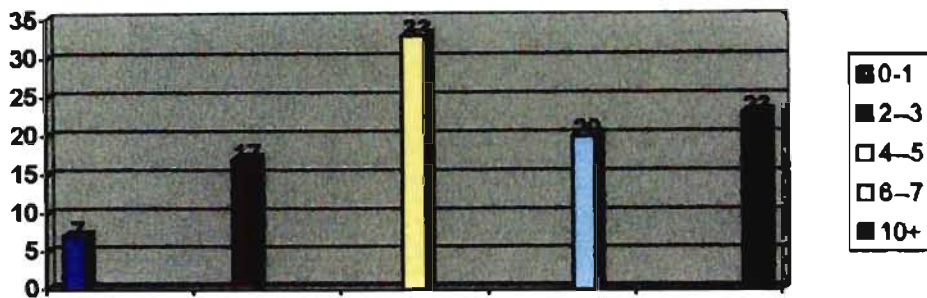
**Indawo lapho behlala khona**



Abantu abaningi abaphendule imibuzo yilabo abahlala elokishini. Elokishini isikhathi esiningi kuhlala abantu abaqhamuka ezindaweni ezisemakhaya, nasezabelweni

6.

### Sebehlale iminyaka engakanani

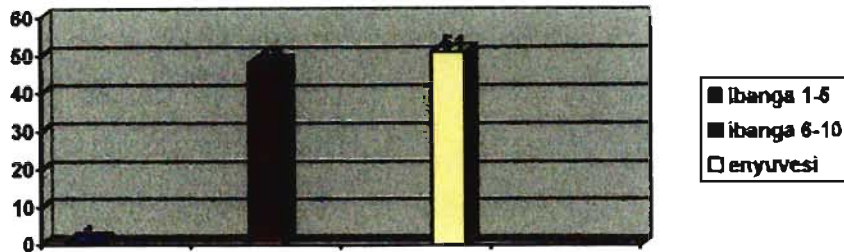


zamazhosi. Iningi labo linomlando onzulu ngamasiko nezibongo zabo. Kwabahlala edolobheni nakhona, ingxubevange ngoba iningi lakhiwe ngabantu abaliqhamukisa emazweni ase-Afrika.

Ezindaweni abantu abahlala kuzona, kutholakale ukuthi inani elikhulu ngelabantu asebehlale iminyaka emine kuya kwemihlanu nabenze amaphesenti angu-33%, base belandelwa yilabo asebehlale iminyaka engaphezu kweyishumi.

7.

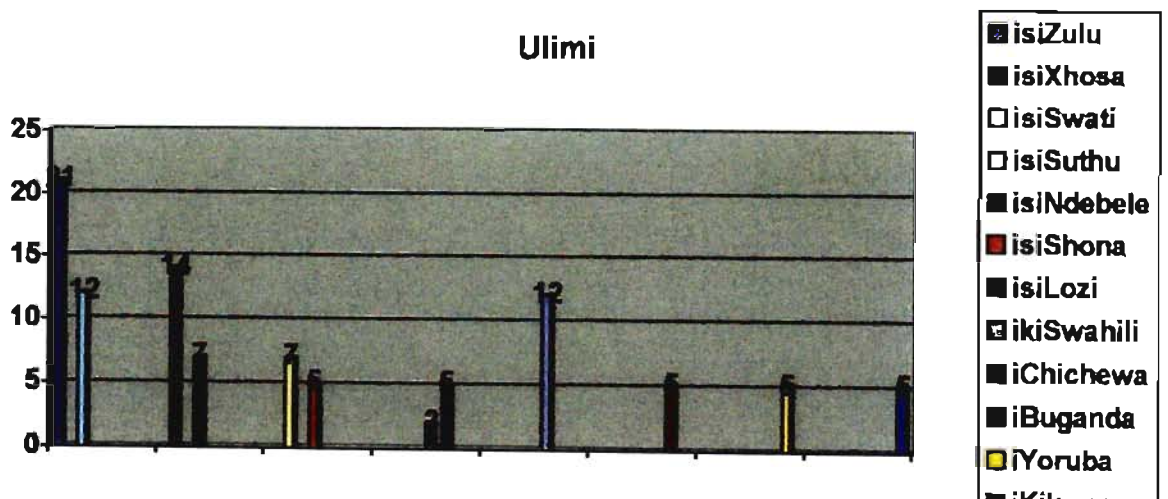
### Imfundo



Ngokwezinga lemfundo, abantu abaningi abaphendule imibuzo yilabo abafundile. Loku kubonakale ngesikhathi umcwangingi esabalalisa imibuzo kubantu. Inani elingu -51% lenziwe ngabantu abafunda ezikhungweni zemfundo eziphakeme, emaNyuvesi.

8.

### Ulimi



Uma kuhlaziywa isibalo sezilimi ezikhulunywa ngasenhla kuyatholakala ukuthi abantu abakhuluma isiZulu yibona ababambe iqhaza elikhulu ekuphendulweni kwemibuzo. Okunye okudale ukuthi inani labantu abakhuluma isiZulu libe phezulu ukuthi ngokocwaningo olwenziwa esifundazweni saKwaZulu-Natal kwatholakala ukuthi isibalo sabantu abakhuluma ulimi lwesiZulu singu -82%.

Umcwaningi useluhlaziyile ulwazi oluqondene nabantu ababebuzwe imibuzo kulolu cwaningo, manje usezokwenza isiphetho.

## 2.6 Isiphetho

Kulesi sahluko umcwaningi ukhulume ngezindlela azisebenzisile ukuqoqa ulwazi oluqondene nocwaningo. Ezindleleni ezisetshenzisiwe kungabalwa izingxoxo nomphakathi, uhlelo lwemibuzo ebhalwe phansi yasatshalaliswa kubantu, i-intanethi, izincwadi, amajenali kanye nemisebenzi eseyake yenziwa phambilini ngabanye abacwaningi beyenzela iziqu emaNyuvesi. Umcwaningi uhlele izingxoxo ngendlela yokuthi abeke ngaleyo naleyo ngxoxo ebe khona nalabo okuxoxisenwe nabo. Kubuye kwahlaziywa imibuzo ebhalwe phansi kanye notwazi mayelana nalabo abaphumelelile ukuphendula imibuzo.

Esahlukweni sesithathu, umcwaningi uzokhuluma ngomlando wokwethiwa kwezibongo, lapho ezobhoka khona ukwethiwa kwezibongo emazweni aseYurophu nase-Afrika.

## ISAPHLUKO SESITHATHU

### 3. UMLANDO WOKWETHIWA KWEZIBONGO

#### 3.1 Isingeniso

Esahlukweni sesibili, umcwaningi ukhulume kabanzi ngezindlela zokuqoqa ulwazi ezingasetshenziswa kanye nalezo zindlela azisebenzisile ekuqoqeni ulwazi oluqondene ngqo nalolu cwaningo. Kulesi sahluko umcwaningi uzokwethula umlando wokudabuka kwezibongo emazweni ahlukeni emhlabeni bese engena e-Afrika, abheke indlela okwakwethiwa ngayo izibongo eNtshonalanga Afrika, eMpumalanga Afrika naseMzansi Afrika. Umcwaningi uzokwethula umlando wokwethiwa kwezibongo kulezi zifunda zontathu zase-Afrika ezingaphansi komndeni wezilimi iNiger-Congo. Kuzobhekwa ikakhulukazi izindlela ezazisetshenziswa ukwetha izibongo nokuthi ngobani ngempela ababenza umsebenzi wokuzetha.

Kunabantu abaningi asebehlala eNingizimu- Afrika asebashintsha izibongo zabo ukuze bamukeleke njengezakhamizi. Inkinga umcwaningi ahlangabezane nayo ngeyokuthi abantu abashintshe izibongo zabo abafuni ukuziveza ngoba besabela ukuthi bangase babuyiselwe emuva emazweni abaqhamuka kuwona. Okwenzakalayo ukuthi uma uke wambuza umuntu ngemvelaphi yakhe, uvele angabe esakunambithisisa kahle. Umcwaningi uzosebenzisa isibonelo somuntu osehambisa emhlabeni, owayaziwa njengomZulu phaqa ngoba wayebizwa ngoMthembu. Wayehlala eMlazi kanti ungowaseMozambiki. Isibongo sakhe sangempela kwakungesakwaMondlana. Esinye isibonelo ngesabantu abazibiza ngokuthi ngabakwaMzobe, abahlala KwaMashu. Laba bantu isibongo sabo sangempela ngesakwaSaida, eZambia.

Ekwethulweni komlamdo oqondene nezibongo, umcwaningi uzokuveza ukuthi ucwaningo lwezibongo lubaluleke kakhulu ngoba luhlanganisa umlando wozalo okuyinto ethinta wonke umuntu. Lo mbono ufakazelwa nguPine (1965:i) simhumusha ngesiZulu lapho ethi:

isihloko esiphathelene nezibongo sithinta wonke umuntu omncane nomdala, ofundile nongafundile. Isizathu saloku ukuthi wonke umuntu unesibongo. Ngokwemvelo isibongo siyinto enkulu kunoma ngubani. Kungenzeka ukuthi bancane abantu abayaye bazihluphe ngokwazi nokulandela umlando kanye nemvelaphi yezibongo zabo kanye nencazelo yaloko ezikuqethe.

Umcwaningi uzoqala ngokwethula umlando wokwethiwa kwezibongo emazweni ahlukene emhlabeni, ikakhulukazi emazweni aphehlaya kwezilwandle.

### **3.2 Umlando wokwethiwa kwezibongo emazweni ahlukene emhlabeni**

Baningi ababhali ababhale ngokudabuka kwezibongo emhlabeni wonke jikelele. Kubabhali ababambe iqhaza kungabalwa uJeevarathacharry (1988), uDoward (1995), uKhumalo (1995), uMatthews (1967), u-Ewen (1931) noPine (1965). Laba babhali baqhamuka nemibono eyehlukahlukene ngokudabuka kwezibongo emazweni ehlukene. Umcwaningi uzobalula amazwe ambalwa kulawa aphumelelile ukuthola ulwazi oluqondene nemvelaphi yokwethiwa kwezibongo zabo.

Uma sibheka emuva emlandweni wazo zonke izindawo emhlabeni wonke jikelele, sibheka nokuqala kwempucuko eGibhithe naseBhayibhelini elingcwele, kuyatholakala ukuthi ngalezo zikhathi isibongo sabe singakaveli.



Indaba yokudabuka kwezibongo isuselwa eminyakeni eyizinkulungwane eyadlula. Ukuthi izibongo zaqala kanjani, nini futhi nokubhalwa kwazo kubizwa ngokuthi i-Onomastiki. Kutholakala ukuthi abantu bokuqala abasebenzisa izibongo kwaba ngamaShayina. Lesi sikhathi sokuqala kokusetshenziswa kwezibongo eChina sibekwa ku -2852 (BC) uJesu engakazalwa. AmaShayina anohlobo lwamagama amathathu.

1. Isibongo
2. Igama elisetshenziswa isizukulwana
3. Igama lokukholwa noma igama umuntu aziwa ngalo

Ngalesi sikhathi, amaRoma ayenegama elilodwa ayelisebenzisa. Kwathi ngokuhamba kwesikhathi, sabonakala isidingo sokwahlukanisa abantu. Indawo abantu abazalelwe kuyo yabamba iqhaza ekuqanjweni kwezibongo. Emva kwesikhashana, ngesikhathi seminyaka engamakhulu ayishumi nambili, kwase kuyichilo ukungabinaso isibongo. Ukugcina isibongo kwaba into eligugu neyenza ukuthi umuntu wesilisa abaluleke ngoba kwakwaziwa ukuthi nguyena ozogcina isibongo singafi.

UNeethling (1996:31) ukholelwa ekutheni ukuze kube khona isibongo, kwadalwa ubuningi babantu. Abantu base bebaningi kakhulu, bengasakwazi ukwehlukane ngenxa yamagama afanayo. Kwabe sekufuneka igama lokwengezelela futhi elalizohlukanisa abantu.

UNeethling (1996:31) uyaqhubeka uthi abantu bokuqala abasebenzisa amagama amathathu kwaba ngamaRoma. Eqinisweni amaRoma alandela amaShayina. Nazi izinhlobo zamabizo ezaqhamuka namaRoma njengoba zibhalwe nguKrige (1936:8):

- \* Igama lokuqala (igama elisetshenziswa ekhaya, umuntu abizwa noma aziwa ngalo).
- \* Igama laseNtshonalanga (igama umuntu ethiwa lona ngesikhathi ebhjadiswa).
- \* Igama elimele okhokho (isibongo).

Nasi Isibonelo sohlobo lwamagama amathathu yilesi nesilandelayo esicashunwe kuPine (1965:11):

### **Gaius Julius Ceaser**

- |               |   |  |
|---------------|---|--|
| <b>Gaius</b>  | > | Igama lokuqala aziwa ngalo.                  |
| <b>Julius</b> | > | Igama laseNtshonalanga, noma lokubhabhadiswa |
| <b>Ceaser</b> | > | Igama likakhokho (isibongo)                  |

Lo mkhuba wokuba nesibongo wanda waze wafinyelela eNtshonalanga. Igama lesiNgesi i"surname" okuyisibongo ngesiZulu, lisuselwa egameni eliyisidlaliso ngolimi lwesiFulentshi i"**sumom**". Imvelaphi ka "**sur**" isuselwa olimini lwesiLathini kanti ichaza ukwengezelela. Yingaleso sizathu isibongo kuthiwa igama lokwengezelela.

UDoward (1995:v) ukholelwa ekutheni esikhathini sasendulo, esingabekwa ku-1500 uJesu esezelwe, isibongo sasungulwa ngabantu abaluhlobo lwamaJalimane (Teutons). Kwaba khona isikhathi esabizwa ngokuthi "isikhathi sokuqanjwa kwezibongo". Isikhathi sokuqanjwa kwezibongo yisikhathi lapho umphakathi wabe sewumningi, ungasakwazi ukwehlukaniseka. Ngokuqanjwa kwezibongo, abantu bakwazi ukuthi behlukaniseke.

UBowman (1932:217) uthi abantu ababenobuntu benza kwaba lula ukuthi labo abangenabo ubuntu bahlale obala. Loku kwakuboniswa yizenzo zabo abantu ngoba bakhona ababethiwa amagama kususelwe ezenzweni zabo. Kwahamba kwahamba igama lagcina seliyisibongo. Kwabe sekusungulwa izidlaliso nezithopho zisuselwa ezenzweni. Yingakho kukhona izibongo ezisuselwa ezidlalisweni.

NgokukaMatthews (1967:8) ukucela kwesibongo kwaba yinto engumthetho. Ukwanda komphakathi yikona okwenza ukuthi kube khona izibongo. Loku kwaziwa kakhulu kulabo bantu ababenamagama afanayo. Lawa magama yiwona aba yisisekelo sokuqanjwa kwezibongo. Ekuqanjweni kwezibongo, kwatholakala ukuthi eqinisweni, eziningi zazo ziyizidlaliso.

Umcwaningi uzokwethula izindlela ezazisetshenziswa ukwetha izibongo eScotland, eNdiya, naseNgilandi. Umcwaningi usebenzise amazwe akwazile ukuthola ulwazi mayelana nomlando wokwethiwa kwezibongo zawo.

### 3.2.1 Umlando nobuciko bokwethiwa kwezibongo eScotland

Ulwazi oluqondene nobuciko bokwethiwa kwamagama nezibongo eScotland lutholakale kuJean Moore ecashunwe ohlelweni lwekhompiyutha olwaziwa ngokuthi i- "**intanethi**". Umcwaningi uzoqala abheke indlela yokwetha amagama eScotland ngaphambi kokubheka izibongo. EScotland imindeni yakhona inendlela eyilandelayo ukuqamba noma ukwetha izingane amagama. Nazi izibonelo:

- Indodana yokuqala** > Iqanjwa ngegama likababomkhulu kayise.
- Indodana yesibili** > Iqanjwa ngegama likababomkhulu kanina.
- Indodana yesithathu** > Iqanjwa ngegama likayise.
- Intombazane yokuqala** > Iqanjwa ngegama likakhulu kanina.
- Intombazane yesibili** > Yethiwa ngegama likakhulu kayise.
- Intombazane yesithathu** > Yethiwa ngegama likanina wayo

Ngokocwaningo, kuyatholakala ukuthi le ndlela yokwetha amagama ayisalandelwa esikhathini sanamuhla. Uma sibuyela ekwethiweni kwezibongo ezweni laseScotland njengakuwo wonke amanye amazwe aseNtshonalanga neYurophu, zazizine izindlela eziyisisekelo ekwethiweni kwezibongo:

- (1) Izibongo ezisuselwa emagameni obaba
- (2) Izibongo ezisuselwa emsebenzini eyayenziwa
- (3) Izibongo ezisuselwa endaweni okuhlalwa kuyo
- (4) Izibongo ezisuselwa emagameni ayizidlaliso

### 3.2.1(a) **Izibongo ezisuselwa emagameni obaba**

Izibongo ezifana noWilson, Robertson, Thompson noJohnson zingezinye zezibongo ezejwayelekile eScotland, u **/Mc/** no **/son/** bamele indodana kasibani-bani, kanje:

**McMagnus** > indodana kaMagnus  
**Johnson** > indodana kaJohn

### 3.2.1(b) **Izibongo ezisuselwa emsebenzini eyenziwayo**

Amagama asuselwa kwezokuhwebelana nasemisebenzini eyenziwayo ejwayele ukutholakala ezindaweni ezisemadolobheni. Isibongo esejwayelekile ngu**Smith**. Isibongo sakwaSmith sisabalele kakhulu emazweni afana noScotland, eNgilandi kanye naseMelika. Ezinye izibonelo zezibongo ezisuselwa emisebenzini eyayenziwa yilezi:

**Tailor** > Umuntu ongu -"**tailor**" osika aphinde athunge indwangu  
**Baxter** > Umbhaki noma umpheki wezinkwa.  
**Cooper** > Umuntu owakha imiphongolo nemigqomo.

### 3.2.1(c) **Izibongo eziqanjwa kususelwa emagameni ezindawo**

EScotland kungumkhuba wakhona ukuthi abantu bakhona bafune ukuqanjwa ngamagama ezindawo. Nazi izibonelo:

| <b>Isibongo</b> | <b>Indawo</b>  |
|-----------------|--|
| Morton >        | iMorton yindawo eseKingsbarns kanti yakhelene neSt' Andrews Fife eScotland |

### 3.2.1(d) **Izibongo ezisuselwa ezidlalisweni**

Amagama ayesetshenziswa lapha asuselwa ezintweni ezinemibala noma kususelwe ekutheni umuntu ungakanani ngesidumbu, izibonelo:

|       |   |                           |
|-------|---|---------------------------|
| White | > | umuntu omhlophe ngebala   |
| Black | > | umuntu omnyama ngebala    |
| Small | > | umuntu omncane ngesidumbu |

Sekukhulunyiwe ngokwethiwa kwamagama nezibongo eScotland, manje umcwaningi usezokhuluma ngokwethiwa kwezibongo kwelaseNdiya.

### 3.3 **Umlando nobuciko bokwethiwa kwezibongo eNgilandi**

Ngokuka-Ewen (1931:78), eNgilandi izibongo zaqala ngonyaka weshumi nambili-12 emva kokufa kukaKristu. Abantu bakwa-Anglo Saxon bazikhethela bona ngaphandle kokuphoqwa ukuthi babe negama lokwengezelela "isibongo". Ngokuka-Ewen (1931:222) eNgilandi izibongo zaziqanjwa kususelwa kuloku okulandelayo:

(a) Kususelwa emsebenzini ababewenza, isibonelo:

**Shoemaker** > Umkhandi wezicathulo

(b) Kususelwa ekutheni umuntu ubukeka kanjani, isibonelo:

## **Armstrong**

U-Ewen uma simhumushela esiZulwini uqonde loku: Indaba eyaziwayo ayelana nokuqala kwesibongo sakwa-Armstrong ithi umndeni wakwa-Armstrong uzibiza ngokuthi uyisizukulwane sendoda eyayingu Fairbairn, eyayiwudibi lwenkosi yaseScotland. Umzekeliso uthi ngesikhathi kunempi, ihhashi lenkosi labulawa, uFairbairn owayekhona lapho ngalowo mzuzu wakwazi ukusindisa inkosi. Wayiphakamisa eyisusa ehhashini layo eyibambe ethangeni ngesandla esisodwa. UFairbairn wabe eseklonyeliswa ngendawo eyayiseLiddensdale ngokusindisa impilo yenkosi. Ukusukela ngalelo langa, isizukulwane sikaFairbairn saziwa ngokuthi ngesakwa -Armstrong (Ewen, 1931:225)

(c) Kususelwe ekutheni yini onayo noma yini ongenayo, isibonelo:

Roland sine Averio > umuntu ongenandawo

(d) Kususelwa emagameni ezindawo

Ngokuka-Ewen (1931:228) izibongo zalolu hlobo zavela ngesizathu sokuthi kwehlukaniswa abantu ngezindawo ababehlala kuzo, nezindawo abasebenza kuzo. Lezi zibongo zazisuselwa emagameni ezifundazwe, amalokishi, amadolobha njalonzalo. Nazi izibonelo:

Woodhouse > Kususelwa endlini ababehlala kuyo  
eyayakhiwe ngezinkuni.

Overhill > Ohlala eduzane nentaba

Kwathi emva kwesikhathi eside, izibongo zaba impoqo emabhukwini eSonto kusukela ngeminyaka yawo-1522 emva kokufa kukaJesu kuya ku-1730 emva

kokufa kukaJesu.

Miningi imisebenzi eyayenziwa ngesikhathi **kwethiwa izibongo**. Uma kubhekwa eNgilandi, umcwaningi uthole ukuthi abantu ababeyizisebenzi babethiwa izibongo ngawo umsebenzi wokuba ngumsizi. Nasi isibonelo:

Johanne de sevient > Loku kusho ukuthi nguJohanne  
oyisisebenzi. Leli gama libhalwe  
ngolimi lwesiFrench.

UPine (1965:12) ngakolunye uhlangothi, uthi ukuzalana komndeni kanye nesifundo sezibongo yizinto ezimbili ongeke wazehlukanisa. Uyaqhubeka uthi: uma umuntu efuna incazelo yezibongo, kufanele aqale ngokuthola incazelo yamagama ezindawo ngoba phela izibongo eziningi zisuselwa emagameni ezindawo. Izibongo zihlangana kakhulu futhi nozalo emndenini. Uma kwenzekile kwatholakala umlando womndeni okungesiwona noma ongelona iqiniso, loku kungadala ukuthi nencazelo yesibongo ingabi liqiniso. UPine (1965:12) uthi: zintathu izindlela izibongo ezazethiwa ngazo.

### 3.3.1 **Ukwethiwa kwezibongo eWales**

#### 3.3.1(a) **Izibongo ezisuselwa egameni likayise**

EWales, umuntu ubenikezwa isibongo kususelwa egameni likayise. Okwenzekayo ukuthi kuphinyiswa u -"**ap**" ochaza indodana ka-. Nazi izibonelo:

\* ApRice > indodaba kaRice



\* ApMorgan > indodana kaMorgan

### 3.3.1(b) **Izibongo ezisuselwa emsebenzini eyayenziwa**

Kwakwejwayelekile ukuthi umndeni ubizwe ngohlobo oluthile lomsebenzi olwalwaziwa ngawo. Nesizukulwana esilandelayo naso sasibizwa ngalolo hlobo lomsebenzi. Nazi izibonelo:

\* Baker > Umbhaki

\* Cook > Umpheki

### 3.3.1(c) **Izibongo ezisuselwa ezidlalisweni**

Yize noma izidlaliso kungamagama ayaye angathandeki kubantu abaningi, kodwa eNgilandi bekwenzeka ukuthi umuntu anikwe isidlaliso, sigcine sesiyisibongo. Nasi isibonelo:

## 3.4 **Umlando nobuciko bokwethiwa kwezibongo kwelaseNdiya**

NgokukaJeevarathacharry (1988:24) umlando wokudabuka kwabantu mdala njengokudabuka kwezibongo. Wonke umuntu unesibongo sakhe. Ukuvela kwesibongo kwadalwa ukwanda komphakathi. Kwadingeka ukuthi kube khona indlela yokwehlukana abantu.

NgokukaJeevarathacharry (1988:26) kwelaseNdiya izibongo zaqala ukuthi zibe khona esikhathini esibekwa ku-300 ngaphambi kokuzalwa kukaKrestu. Lezi zibongo zazitholakala olimini olubizwa ngokuthi iSanskrit. ISanskrit kwakuyilona limi olungumama wazo zonke izilimi ezazikhulunywa kwelaseNdiya

naseYurobhu. Ukuqala kwesibongo eNdiya kwakusukela ekutheni umuntu azibize ngokuthi uyindodana kabani. KumaNdiya wonke jikelele, izibongo zaziqanjwa kususelwa:

- \* emagameni obaba
- \* emagameni ezindawo
- \* emisebenzini eyenziwayo
- \* emagameni ezikhundla (*caste*)
- \* enkolweni

#### 3.4.1 **Ukwethiwa kwezibongo kumaNdiya angamaHindu**

Ukwethiwa kwezibongo kumaHindu yinto eyaba yisidingo somphakathi. Izibongo zamaHindu zikhombisa inkolo yamaHindu, isikompilo lamaNdiya, ukuphucuzeka, kanye nomlando. Ulibo noma uzalo (*Caste*) kumaNdiya wonke jikelele yilona olwadala ukuthi kube khona izibongo. Ozalweni lwamaNdiya nazi ezinye zezibonelo zolibo abanazo: kukhona amaBrahman namaKshatriya.

AmaNdiya angamaHindu asebenzisa igama likababa njengesibongo. Isibonelo esitholakala lapha yilesi:

*Satavahana* > Nguyena owaba ngumsunguli wombuso  
wama-Andra eNingizimu neNdiya,  
(Prabhakaran, 1998:36).

NgokukaJeevarathnacharry (1988:25) uthi uSatavahana wayedume kakhulu emakhosini amaTelugu. Leli gama lagcina seliyisibongo ngenxa yobuholi bakhe u*Satavahana* owahamba wahamba, wagcina esezakhele umbuso wakhe. Kwabe sekuba khona abantu bakwaSatavahana, isibonelo: *Shrimukha*

## *Satavahana*

Izibongo eziningi zamaHindu ahlala eNyakatho ne-India zisuselwa enkolweni yamaHindu, ezikhundleni zabantu nasemisebenzini eyayenziwa. Nazi izibonelo ezisuselwa ezikhundleni:

- Tiwari > isilisa?
- Dubey > isifazane?

### **3.4.2 Ukwethiwa kwezibongo kumaNdiya angamaTelugu**

KwabaseNdiya abakhuluma isiTelugu, isibongo saqala ngesikhathi sika-225 ngaphambi kokuzalwa kukaJesu Krestu. Nalo lolu lwazi lucashunwe kuJeevarathnachary (1988:26). Ngesikhathi sika-8 Emva kokufa kukaKristu, ukwetha isibongo kwase kuyinto eyenziwayo neyewayelekile ezindaweni eziningi. Kukhona izibongo ezisuselwa enkolweni. AmaTelegu ayawazisa kakhulu amadlozi kanti futhi ayalwazi ulaka lwawo. Ayaye enze imicimbi noma amasiko athile, okuthi ngokuhamba kwesikhathi, kuqanjwe izibongo kususelwa kule micimbi namasiko. Izibonelo:

- Naagabhatla > igama elichazwa umuntu osindiswe  
yimfezi, Naaga> yimfezi, Bhatla> osindile
- Pentakoo > igama lomndeni elingeke lasuswa  
isizukulwane.

Kukhona nezibongo ezisuselwa emisebenzini eyenziwayo. Nazi izibonelo:

|         |   |                    |
|---------|---|--------------------|
| Golla   | > | umalusi (Shepherd) |
| Talaari | > | unogada (watchman) |

### 3.4.3 **Ukwethiwa kwezibongo kumaNdiya angamaTamil**

UPrabhakaran (1998:42) uthi amaNdiya angamaTamil anohlelo lwamagama amathathu. Uma kwenzekile kwaba khona igama elilodwa phambi kwalelo umuntu aziwa ngalo, lelo gama lisuke likhombisa indawo lapho ezalelwe khona noma lapho kwakuhlala khona okhokho bakhe. Uma amagama emabili, loko kuchaza ukuthi elokuqala lisho indawo umuntu azalelwe kuyo kanti elesibili lisho igama likayise.

Nazi izibonelo:

|                |   |  |
|----------------|---|--|
| Pattamadai     | > | igama elikhombisa indawo umuntu azalelwe kuyo. |
| Ananthakrishna | > | Igama likababa                                 |

### 3.4.4 **Ukwethiwa kwezibongo kumaNdiya aseNyakatho amaPunjabi**

UPrabhakaran (1998:39) uthi kumaNdiya aziwa ngokuthi angamaPunjabi, izibongo bezethiwa emindenini yawo kususelwa emagameni ezindawo, emisebenzini eyenziwayo kanye nakuma "Gotra". Nazi izibonelo:

|        |   |                           |
|--------|---|---------------------------|
| Multan | > | Kususelwa egameni lendawo |
|--------|---|---------------------------|

|                     |   |  |
|---------------------|---|--|
| Mushni (Umabhalane) | > | Kususelwa emsebenzini wokubhala              |
| Diwan               | > | Kususelwa emsebenzini wobuphoyisa enkantolo. |

Umcwaningi usebekile ngomlando wokwethiwa kwezibongo kwelaseNdiya, manje usezobheka ukwethiwa kwezibongo e-Africa.

E-Afrika nakhona futhi ukwanda komphakathi yikona okwadala ukwethiwa kwezibongo. Umbuzo obalulekile ngowokuthi, kungabe ziyefana yini izindlela ezasetshenziswa ekwethiweni kwezibongo e-Afrika ikakhulukazi emazweni angena phansi komndeni wezilimi iNiger Congo? Kunokwenzeka ukuthi ziningi izizathu ezadala abantu bazethe izibongo ekuqaleni. Ukwethiwa kwezibongo emazweni abaliwe ngenhla kuhambisana nesikompilo labantu abahlala kulawa mazwe, okuyindlela ababephila ngayo, imisebenzi ababeyenza nako konke okunye okuphathelene nalelo zwe. Umcwaningi manje usezobheka umlando wokwethiwa kwezibongo e-Afrika nakhona futhi likhona ithemba lokuthi ukwethiwa kwezibongo kwakuhambisana nesikompilo labantu base-Afrika.

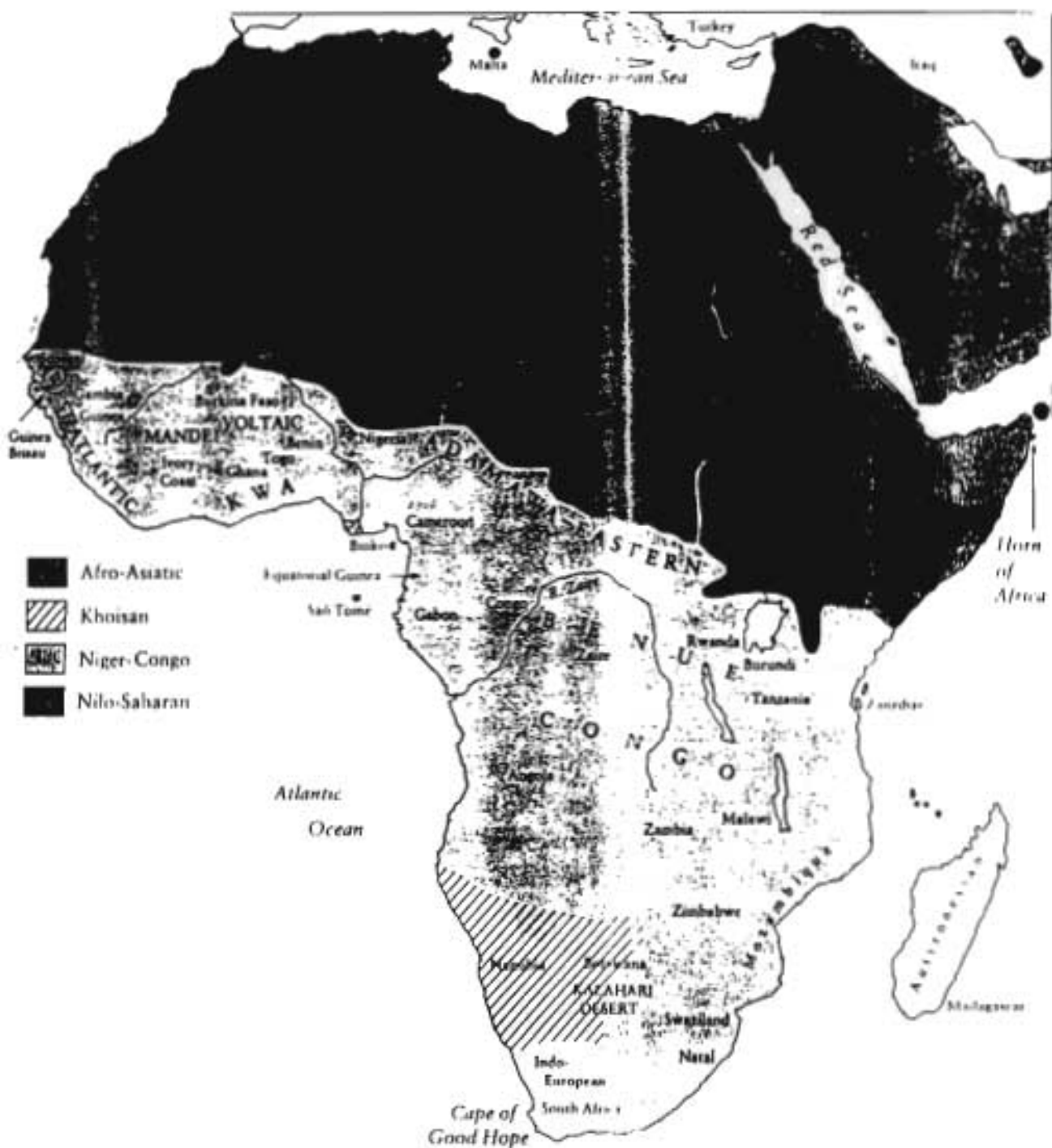
Umlando wabantu base-Afrika ohlanganisa amasiko kanye nezilimi zabo sekuyinto okufundwa ngayo ezikhungweni zemfundo emaNyuvesi amaningi, aphesheya kwezilwandle nakhona ezwenikazi i-Afrika. Abafundi bayasithakasela lesi sihloko. Abantu base-Afrika akulula ukubahlukanisa nomlando kanye nesikompilo labo ngoba umlando wabo nokulondolozwe yizinto abazenza zicatshangiwe. Isikompilo labo lihlanganisa ulwazi kanye nendlela yokuphila yemiphakathi (Olaniyan, 1992:1).

Abantu base-Afrika bonkana ngokombono ka-Olaniyan (1992:22) badabuka endaweni ebizwa ngokuthi yiSavannah eseduzane nomfula obizwa ngokuthi

iBenue osondelene neNiger-Congo. Uthi kunenkolelo yokuthi okuyiyona ndawo lapho bonke abantu basemhlabeni bavela khona ise-Afrika. Lo mbono waqhamuka emva kocwaningo olwenziwa nguDokotela uLouis Leakey. Obunye ubufakazi batholakala eNingizimu ne-Afrika endaweni ebizwa ngokuthi iSterkfontein ngonyaka ka -1938 kuya ku-1939. Lapha kwatholakala izingebhezi ezazikhombisa ukuthi kunezilwane noma abantu ababephila phambilini ngaphambi kokuthi kube khona abantu abakhona manje emhlabeni. Ezinye izingebhezi zatholakala eKenya, eTanzania naseMalawi. Umcwaningi uzobuye asithinte lesi sihlokwana esahlukweni sesihlanu lapho ezobe ekhuluma khona nge-Afrika njengezwekazi okwadabuka kulo abantu emhlabeni.

### **3.5 Umlando wokwethiwa kwezibongo ezwenikazi i-Afrika**

Umcwaningi uzoqala ngokwethula ibalazwe elikhombisa amazwe ase-Afrika, ikakhulukazi iNiger-Congo okuzogxilwa kuwona.



Ngokombono kaMcEwen (1965:4) i-Afrika yizwekazi elingamamayela ayizinkulungwane ezinhlanu ukusuka eBizerta eNyakatho neTunisia ukuya eKapa eseNingizimu. Kungamamayela ayizinkulungwane ezine kanye namakhulu ayisithupha ukusukela eDakar, eNtshonalanga neSenegal ukuya eSomalia eseMpumalanga.

E-Afrika kunamasiko ahlukene okwethiwa kwamagama kubantwana. Kwezinye izindawo, umntwana unikezwa igama engakazalwa, kwezinye unikezwa emva kokuzalwa. Ababhali abehlukene abafana noChus Orgi (1972), uMonnig (1967), uMbiti (1975) noMadubuike (1976) bathi kwamanye amazwe ase-Afrika bekuba khona umcimbi wokunikezwa komntwana igama. Lo mcimbi wethanyelwa amalunga omndeni, izihlobo, omakhelwane nabangane. E-Afrika igama lithathwa njengengxenywe yomuntu, ngaleyo ndlela, liyaye licatshangwe ngaphambi kokuqanjwa. Kwejwayelekile ukuthi amagama abe nencazelo. Yiyona le ncazelo okufanele iqashelisiswe ngeso lokhozi.

Umntwana angaqanjwa ngegama likakhokho ngoba kubonakala efana naye. Loku bakubheka ngenhloso yokuthi kuvuke lowo muntu ngokuzalwa komntwana, Yingako bemqamba ngegama lakhe. Lena inkolelo ekhona e-Afrika jikelele. Kwesinye isikhathi, umntwana unikezwa igama kususelwa osukwini azalwe ngalo. Lo mkhuba ujwayeleke kakhulu emazweni afana noGhana, Uganda, iNingizimu Afrika kanye nakwamanye amazwe aseNtshonalanga ne-Afrika. Kwesinye isikhathi kubhekwa isikhathi umntwana azalwe ngaso, okungaba isikhathi sendlala, ukuna kwezulu noma uma kunesomiso njalonzalo.

E-Afrika amagama ayaqanjwa kususelwa emagameni ezilwane. Into edala kwenziwe loku ukuthi kuyenzeka omunye umndeni ungabi nayo inhlanhla yokuphilelwa abantwana, uthole ukuthi kube kusazalwe umntwana ashone.



Umntwana uyaye anikezwe igama lesilwane ngoba kungethenjwa ukuthi angaphila. Ngenye indlela, kusuke kuyindlela yokuthandaza ukuthi umntwana makaphile. Bashaya sengathi abamthandi umntwana kanti bamthanda kakhulu. Kungenziwa izibonelo ngengwenya, indlovu nehubesi. Ekwethiweni kwamagama e-Afrika kukhona lawo akhombisa inkolo. Kulawo magama igama likaNkulunkulu alisali. Nazi ezinye zezibonelo zamagama zithathwe e-Ningizimu naseMpumalanga Afrika.

- \* **Byakatonda** > okoMdali/okukaNkulunkulu
- Katonda** > igama likaNkulunkulu ngolimi lwesiGanda
- \* **Bizimana** > uNkulunkulu wazi konke
- Imana** > igama likaNkulunkulu ngolimi lwesiRundi eRwanda naseBurundi
- \* **Nkosinathi** > UNkulunkulu unathi ngolimi lwesiZulu eNingizimu Afrika.

Ayaba khona amagama achaza imuva lomntwana noma lomndeni womntwana. Amagama ethiwa abantwana angaveza loku okulandelayo:

- \* Indawo abahlala kuyo
- \* Izahlakalo emndenini
- \* Imisebenzi efana nokwelusa

Ngesikhathi kuqanjwa izibongo, kwakungasuselwa nje emoyeni kodwa kwakubhekwa izinto ezifana nalezi:

- isimo sezulu.
- indawo okuhlalwa kuyona
- imisebenzi eyayenziwa ngesikhathi kuqanjwa isibongo.
- Izigameko ezake zenzeka

Umcwangingi uzokuphawula ukuthi ekwethiweni kwezibongo, isikhathi esiningi kwakususelwa emagameni abantu. Amagama abantu abalulekile ngoba phela umuntu uyalilandela igama lakhe. Okunye okubalulekile ukuthi ngesikhathi umuntu eqanjwa igama, abazali basuke sebelicabangile igama abaletha ingane yabo. Nazi izibonelo zezibongo zicashunwe ku-Asante (1996). Umcwangingi esezihlaziya wathola ukuthi ziyizibongo emndenini weNiger-Congo e-Afrika.

| <b>Igama/Isibongo</b>  | <b>Incazelo</b>                           |
|------------------------|---|
| * Moyo (isilisa)       | Inhliziyo, ithotheme yamaRozvi eZimbabwe. |
| * Shumba (isilisa)     | Ibhubesi                                  |
| * Mugabe (isifazane)   | Ohlakaniophile, osheshayo                 |
| * Kenyatta (isifazane) | Ocula umculo omnandi                      |
| * Otieno (isilisa)     | ozalwe izulu lina                         |

Umcwangingi ubekade esathula nje umlando wokwethiwa kwezibongo e-Afrika, manje usezobheka ngokugcwele ukwethiwa kwezibongo eNtshonalanga Afrika, eMpumalanga Afrika naseMzansi Afrika.

### 3.5.1 **Ukwethiwa kwezibongo eNtshonalanga Afrika**

Entshonalanga- Afrika umcwangingi uqoke ukusebenzisa amazwe amane, iGhana, iNigeria, iCameroon neCongo. Lawa mazwe akhethwe ngesizathu sokuthi yiwona womane azikhandlile enza imizamo yokuthola umlando wawo ngezindlela ezahlukene. Ngesikhathi sokwahlukwaniswa kwe-Afrika, amazwe amabili, iGhana neNigeria abuswa yiNgilandi kanti iCameroon neCongo yabuswa iFrance. Umcwangingi uzokhuluma ngalelo nalelo zwe kulawa amane aqokiwe.

### 3.5.1.1 **Ukwethiwa kwamagama abantu nezibongo eGhana**

I-Ghana ingelinye lamazwe aseNtshonalanga ne-Afrika. Inhlakodolobha yakhona i-Accra. Ngesikhathi sokwahlukaniswa kwe-Afrika ngabamhlophe, i-Ghana yabuswa iNgilandi. Ulimi lwesiNgisi yilona olusemthethweni eGhana. Ezinye izilimi ezikhulunywayo iTwi, i-Ewe neHausa. Abantu abansundu baseGhana behlukene izigaba eziyisikhombisa. Nazi lezi zigaba:

- \* Ashanti
- \* Akan
- \* Ga
- \* Ewe
- \* Guan
- \* Moshi-Dagomba
- \* Nzima

Inkolo ezweni laseGhana ihlukene kathathu. Kukhona:

- (1) Inkolo yobuKristu
- (2) Inkolo yamaSulumane (ama-Islam)
- (3) Inkolo yeSintu

Umcwaningi uzoke abheke isiko lokwethiwa kwamagama nezibongo eGhana.

#### 3.5.1.1(a) **Ukwethiwa kwamagama abantu eGhana**

Ekuqanjweni kwamagama ebantwaneni eGhana bayaye baqanjwe amagama amabili. Kukhona:

- \* *Akeradini* > Uhlobo lwamagama anikezwa abantwana asuselwa osukwini umntwana azalwe ngalo.
- \* *Agyadini* > Igama eliqokwa ngubaba womntwana, bese lethiwa umntwana ngosuku lomcimbi okuwusuku lwesikhombisa emva kokuzalwa komntwana. I-*Agyadini* igama lesiko okungelomndeni. Uma umntwana ethiwe igama, lisuselwa kumuntu owayebalulekile, aziwa futhi. Kufanele azame naye ukuthi aphile impilo efanayo neyalowo muntu walelo gama, kufanele bawahloniphe amagama abo.

U-Anim (1992:1) uthi: kuma-Akan, ama-Ewe, namaGa okuyizizwe zaseGhana, umntwana ozelwe uthathwa njengomphefumulo ovakashile ekhaya. Lo mphefumulo uthatha izinsuku eziyisikhombisa ukuthi wenze isinqumo sokuthi uyahlala yini nabantu onikezwe bona okungabazali bomntwana. Umntwana wethiwa igama ngosuku lwesikhombisa. Ngalo lolu suku, usuke esethathe isinqumo sokuhlala nabazali anikezwe bona. Ngalesi sikhathi umntwana uba umuntu ophilayo hhayi umphefumulo ovakashile nje. Umntwana ube esephumela emnyango ukubona amalungu omndeni bese ethiwa igama. Umcimbi wokwetha umntwana igama uzovela esahlukweni sesihlanu lapho kuzokhulunywa ngokubaluleka kwamagama nezibongo ngokwenqubo yase-Afrika.

### 3.5.1.1(b) **Umntwana uqanjwa nini igama?**

- (i) Umntwana wesilisa uqanjwa ngosuku lwesikhombisa.
- (ii) Umntwana wesifazane uqanjwa ngosuku lwesikhombisa,

Ekuqanjweni kwamagama eGhana, isikhathi esiningi abesuselwa: ezinsukwini

zesonto, kungaba ungowesifazane noma owesilisa. Kukhona amagama asuselwa esikhathini umntwana azalwe ngaso, emagameni ezilwane, emagameni aphantselane nokufa, nasemagameni aphantselane nokuzalwa komntwana, emagameni akhombisa inkolo/uNkulunkulu ezintweni ezenzeka emndenini.

(a) **Amagama asuselwa ezinsukwini zesonto**

Kubantwana abazalwa bese bethiwa amagama ngosuku abazalwe ngalo, kutholakala ukuthi izinsuku zihambisana noma zinobudlelwano obuthile nezimpawu zezinkanyezi. Ukwenza isibonelo, umntwana ozalwe ngoLwesithathu, wethiwa igama kuthiwe uKwaku, okungowesilisa. Umntwana onegama elisuselwe kulolu suku ujoywele ukuvela njalo enkantolo yamacala ngoba esephule umthetho kaningi kunaloko obekucatshangwa. Ngale ndlela, uLwesithathu usuku olubi ukuthi kungazalwa umntwana ngalo. UMsombuluko usuku oluhle ngoba umntwana ozalwe ngalo wethiwa igama waba uKojo, uyathula, futhi unomoya ophansi, angeke umthole esenkingeni. Nazi izibonelo zamagama asuselwe ezinsukwini zesonto:

| <b>Usuku lokuzalwa</b> | <b>Igama lesilisa</b> |
|------------------------|-----------------------|
| UMsombuluko            | Kojo                  |
| ULwesibili             | Kwabena               |
| ULwesithathu           | Kwaku                 |
| ULwesine               | Yao                   |
| ULwesihlanu            | Kofi                  |
| UMgqibelo              | Kwame                 |
| ISonto                 | Kwasi                 |

**Usuku lokuzalwa                      Igama lesifazane**

|              |        |
|--------------|--------|
| UMsombuluko  | Adwoa  |
| ULwesibili   | Abena  |
| ULwesithathu | Akua   |
| ULwesine     | Yaa,   |
| ULwesihlanu  | Afua   |
| UMgqibelo    | Amma   |
| ISonto       | Akosua |

**(b) Isikhathi umntwana azalwe ngaso**

| <b>Igama</b> |   | <b>Isikhathi</b> |
|--------------|---|------------------|
| Chausiku     | > | ozalwe ebusuku   |
| Masika       | > | ozalwe lina      |
| Mukamtangara | > | ozalwe kunezimpi |
| Othiamba     | > | ozalwe ntambama  |

**(c) Amagama aqanjwa kususelwa emagameni ezilwane noma aphathelene nokufa**

Amagama angena kulesi sigaba yilawo aqanjwa abantwana abavela emindenini lapho abantwana bengavamile ukuphila khona. Kube kusazalwe umntwana ashone. Ngaleyo ndlela kuyenzeka banikeze umntwana igama lesilwane, kwenzelwa ukuba avikeleke ezitheni. Nazi izibonelo:

\*       Hatsu                      >       Leli gama elengulube yesilisa. Linikezwa umntwana

Unikezwa leli gama ukuze nesithunywa sokufa sithi uma sifika kuye, sifike simbone ukuthi akekho umuntu onake lo mntwana.

- \* Ababio > Leli gama lichaza ukuthi ubuyile. Kusuke kushone umuntu owaziwayo nobaluleke kakhulu emndenini. Ngokuzalwa kwalo mntwana, kukholelwa ekutheni lowo oshonile usezalwe kabusha.
- \* Adukpo > Igama elichaza indawo okuchithwa kuyo izinto ezingasadingeki. Linikezwa umntwana ozalwa emndenini lapho abantwana beshona khona.
- \* Simba > Igama lehubesi. Linikezwa umntwana ukuze avikeleke ezitheni. Loku kwenziwa ngoba kuyaziwa ukuthi ibhubesi isilwane esinamandla.

(d) **Amagama aphantelene nezimo ekukhulelweni nasekuzalweni komntwana**

- \* Okra > Leli gama linikezwa umuntu wesilisa, owazalwa ngosuku olulodwa nobaba wakhe. Igama lona lichaza umphefumulo
- \* Lumor > Igama elinikezwa umntwana ozalwe ubuso bubheke phansi. Ngokwejwayelekile umntwana uphuma esibeletweni sikanina ubuso bakhe bubheke phezulu. Umntwana ozalwe ubuso bubheke phansi ubaluleke kakhulu

## kuNkulunkulu u “Se”

- \* Nukunu > umntwana wemilingo. Leli gama linikezwa umntwana ozalwe ngumama okwathi ngesikhathi ekhulelwe, wahlangabezana nobunzima obukhulu kodwa waphumelela ukuthi abelethe umntwana onempilo.

### (e) Amagama akhombisa ukukholelwa kuMdali /uNkulunkulu

Inkolo yaseGhana yehlukene kathathu. Kukhona Inkolo yobuKristu, eyamaSulumane neyeSintu. Inkolo yabamba iqhaza elikhulu ekwethiweni kwamagama kuma-Akan, Ga nama-Ewe eGhana. Nazi zibonelo zamagama ezikhombisa inkolo noma uNkulunkulu njengoba bembiza ngo -Se/Nyame:

- \* Senyega > Leli gama lichaza ukuthi uNkulunkulu mkhulu ngoba nguyena opha abazali izingane onikeza abantwana. Liyigama elisetshenziswa kuzona zonke izinhlanga ezikhona ezinsundu eGhana, kungaba ama-Akan, ama-Ewe, noma amaGa.
- \* Elikem > Leli gama linikezwa umntwana womndeni olinde isikhathi eside ukuba ube nomntwana. Leli gama lichaza ukuthi uNkulunkulu ungakhile.
- \* Sesinem > Leli gama lichaza ukuthi uNkulunkulu uyizwile imithandazo yami nokuncenga kwami. Leli gama livamisa ukunikezwa abantwana abazalwa ngabazali



asebekhulile, abasuke bengasathembi ukuthi bangathola abantwana.

- \* Senu > Igama lesizwe sama-Ewe elichaza okukaNkulunkulu. Leli gama livamise ukunikezwa umntwana uma umndeni ukholelwa ekutheni ukuze uthole lo mntwana kube ngamandla kaNkulunkulu.

### 3.5.1.1c) **Ukwethiwa kwezibongo eGhana**

Ngabantu besilisa abenza umsebenzi wokwetha izibongo. Izibongo abanazo ezisuselwa emagameni abantu/okhokho, emagameni ezilwane nasemisebenzini eyayenziwa.

#### (a) **Izibongo ezisuselwa emagameni abantu/okhokho**

| <b>Igama</b> |   | <b>Isibongo</b> |   | <b>Incazelo</b>  |
|--------------|---|-----------------|---|--|
| * Agbeko     | > | Agbeko          | > | leli gama lichaza ukuthi impilo ibalulekile. Linikezwa umntwana wabantu abakade bengamtholi umntwana emva kwesikhathi eside. |
| * Owusu      | > | Owusu           | > | ngumuntu ophendla indlela  |
| * Osei       | > | Osei            | > | umenzi wezinto, umnini mandla wonke  |
| * Nkruma     | > | Nkruma          | > | ozalwe waba  |

- \* Badu > Badu > ngowesishiyagalolunye kunina  
ozalwe waba ngoweshumi  
kunina

**(b) Izibongo ezisuselwa emisebenzini eyayenziwa**

- \* Tumfuo > Umkhandi wensimbi (blacksmith)
- \* Adwin > Umdwebi (Artist)

**3.5.1.2 Ukwethiwa kwamagama nezibongo eNigeria**

INigeria ingelinye lamazwe aseNtshonalanga Afrika. Inhlokodolobha yaseNigeria iLagos. Ngesikhathi sokwahlukaniswa kwe-Afrika ngabamhlophe, iNigeria yabuswa yizwe laseNgilandi. Eminyakeni eyizinkulungwane eziyisikhombisa eyadlula, iNigeria yabe inomphakathi owawungabalimi futhi wakha nensimbi. Kukhona izizwe ezingaphezu kwamakhulu amabili namashumi ayisihlanu (250) ezakhele izwe laseNigeria. Ulimi lwesiNgisi yilona olusemthethweni eNigeria kanti iHausa, iYoruba, ne-Ibo kanjalo ne-Islam yizilimi ezikhulunywayo. Okuyizona zizwe ezihamba phambili yilezi:

- \* iHausa
- \* iYoruba
- \* i-Ibo
- \* neFulani

Ngokwenkolo zintathu izinhlobo ezikhona:

- 1) Inkolo yobuKristu
- 2) Inkolo yeSintu
- 3) Inkolo yamaSulumane

### 3.5.1.2(a) **Ukwethiwa kwamagama abantu eNigeria**

Ngesizathu sokuthi izibongo zisuselwa emagameni, umcwaningi uzoke abheke isiko lokwethiwa kwamagama ngaphambi kokungenela esihlokweni sezibongo zaseNigeria. Uma kwethiwa amagama, kuba nomehluko phakathi kwamagama abantu besilisa nawabesifazane. ENigeria, amagama ayethiwa esuselwa enkolweni, usuku noma isikhathi umuntu azalwe ngaso. Isimo sasemndenini ngesikhathi ingane izalwa naso sibalulekile ekuqanjweni kwamagama. Nazi izibonelo zamagama:

#### (a) **Amagama ethiwa abantu besilisa akhombisa ukukholelwa kuNkulunkulu**

- \* Abubakar > Owasebukhosini (ngokwenkolo yamaSulumane)
- \* Chidi > UNkulunkulu ukhona
- \* Ibrahim > UNkulunkulu makadunyiswe (ngokwenkolo yamaSulumane)
- \* Obafemi > Inkosi iyangithanda

#### (b) **Amagama ethiwa abantu besifazane akhombisa inkolo**

- \* Chinwe > okukaNkulunkulu
- \* Eka > umama womhlaba
- \* Olabisi > ukujabula kuphindaphindiwe
- \* Onyema > igama eliveza usizi

(c) **Amagama abantu besilisa akhombisa isikhathi umuntu azalwe ngaso**

| <b>Igama</b> |   | <b>Isikhathi</b>  |
|--------------|---|-------------------|
| * Ochieng    | > | ozalwe emini      |
| * Othiamba   | > | ozalwe ntambama   |
| * Yao/Yawa   | > | ozalwe ngoLwesine |
| * Esi        | > | ozalwe ngeSonto   |

3.5.1.2(b) **Ukwethiwa kwezibongo eNigeria**

Izibongo imvamisa zingamagama ngoba zisuselwa emagameni abantu.

Ekwethiweni kwezibongo, ngabantu besilisa abenza lowo msebenzi.

Izibongo njengamagama zethiwa zisuselwa enkolweni, esikhathini umuntu azalwe ngaso noma usuku, isimo sezulu nezigameko eziqondene nomndeni.

**Izibonelo:**

- \* Abubakar > Lesi sibongo sisuselwa egameni lomuntu wesifazane kanti sichaza ukuthi lona owesifazane ngowasebukhosini.
- \* Ajayi > Lesi sibongo sisuselwa egameni lomuntu wesilisa kanti sichaza umuntu owazalwa ubuso bubheke phansi.
- \* Moyo > Igama elichaza inhliziyo (isitho somzimba)
- \* Okpara > Lesi sibongo sisuselwa egameni lomuntu wesilisa elichaza indawo yokukhoselisa.
- \* Zuberi > Isibongo esisuselwa egameni lomuntu wesilisa onamandla.

Njengoba eNigeria kunezizwe eziningi ezikhona, umcwaningi uzosebenzisa izibonelo ezithathwe olimini lweYoruba ne-Ibo/Igbo njengezizwe ezihamba phambili.

### 3.5.1.3 **Ukwethiwa kwamagama abantu nezibongo kumaYoruba**

Amagama olimi lwesiYoruba ejwayele ukuveza isimo somntwana emndenini noma izinqinamba ezibhekene nokuzalwa komntwana. Mathathu amagama ajwayele ukuqanjwa, Yilawa alandelayo:

- a) *Oru abiso* > Amagama asekhaya akhombisa indlela okuphilwa ngayo ekhaya.
- b) *Oriki* > Izidlaliso, okungamagama aqhamuka emva kokuzalwa komntwana
- c) *Orile* > Igama lomndeni, okuyisibongo ngesiZulu. Leli gama lisuselwa emagameni okhokho.

#### 3.5.1.3(a) **Umntwana uqanjwa nini igama?**

- i) Umntwana wesilisa uqanjwa ngosuku lwesishiyagalolunye emva kokuzalwa.
- ii) Umntwana wesifazane uqanjwa ngosuku lwesikhombisa,
- iii) Amawele noma amaSulumane aqanjwa ngosuku lwesishiyagalombili.

Amagama ayengavele aqanjwe nje kumaYoruba kodwa kwakubhekwa izinto eziningi emndenini. Abantu abadala ngabantu abaqaphelayo. Babeyaye

babheke ukuthi ekhaya kuhlalisenwe kanjani. Isimo sokukholwa sasineqhaza elikhulu ekuqanjweni kwamagama kubantwana. Usuku umuntu azalwe ngalo nesikhathi kwakubaluleke kakhulu. Lo mbono ufakazelwa ngu Chuks-Oriji (1972) lapho ecashunwe khona nguKoopman (1986:85). Sizomfaka ekupheleni kwekhasi ngoba simcaphune ngesiNgisi.<sup>1</sup> Le ndlela yokuqamba amagama kususelwa esikhathini umuntu azalwe ngaso itholakala imvamisa ezindaweni eziningi e-Afrika. ENingizimu Afrika akhona amagama abantu aqanjwa kususelwa osukwini umuntu azalwe ngalo, njengegama elinikezwa owesifazane ozalwe ngesonto oba ngu**NomaSonto** kumaZulu.

Umcimbi wokwethiwa kwegama kumntwana uba khona ezizweni eziningi zama-Afrika. Wenzelwa emzini lapho kubelethwe khona umntwana. KumaYoruba, lo mcimbi uba sekuseni noma ntambama. Umcimbi uqaliswa ngabazali bomntwana. Bametha igama phambi kwamalunga, izihlobo nabangani abasuke bezobungaza befike neziphlo. Umcimbi wokwethiwa kwegama lomntwana uzokwethulwa uma sekukhulunywa ngenqubo yase-Afrika esahlukweni sesihlanu. Nazi izibonelo zamagama ethiwa abantwana kumaYoruba.

(a) **Izibonelo zamagama abantu besilisa**

- \* Adio > umuntu oqotho
- \* Akin > umuntu onamandla
- \* Bejide > ozalwe izulu lina
- \* Ayinde > Kuthandaziwe ukuze abe khona

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<sup>1</sup>In keeping with the Yoruba saying, we consider the state of our affairs before we name our child, the "abiso" i.e. name is framed to refer to family circumstances prevailing at the time of the child's birth.

**(b) Izibonelo zamagama abantu besifazane**

- \* Ayomi > ukujabula
- \* Olujimi > uNkulunkulu usinike loku
- \* Abeje > simcelile lona
- \* Alaba > ozalwe emva kwa-ldowu

**3.5.1.4 Ukwethiwa kwamagama abantu nezibongo kuma-Igbho**

Abantwana bethiwa amagama ngesikhathi sokwenziwa komcimbi oqondene nokuqanjwa kwegama lomntwana. Isangoma siyaye sibhule bese siyasho ukuthi umntwana ungenwe yiliphi idlozi, bese umntwana eqanjwa ngegama ledlozi lelo. Amagama aqanjwayo asuselwa lapha:

- \* Ukubukeka komuntu
- \* Usuku azalwe ngalo
- \* Ukubonga kuMdali ngokuzalwa komntwana (inkolo)
- \* Isimo emndenini ngesikhathi umntwana ezalwa.

**(a) Izibonelo zamagama ethiwa abantu besilisa**

- \* Agu > ingwe
- \* Okpara > indodana yokuqala
- \* Kayin > obungazwayo
- \* Odion > iwele eliphume kuqala

(b) **Izibonelo zamagama ethiwa abantu besifazane**

- \* Ada > indodakazi yokuqala, inkosazana ngolimi lwesiZulu
- \* Adamma > indodakazi yobuhle
- \* Okeke > ozalwe ngosuku lwemakethe
- \* Obioma > onenhliziyi enhle

(c) **Izibonelo zezibongo zama-Igbho**

- \* Azikiwe > kususelwa egameni elichaza ukuphila kahle
- \* Ojo > kususelwa egameni lengane eyazalwa ngobukhulu ubunzima
- \* Udo > igama elichaza uxolo

3.5.1.5 **Ukwethiwa kwezibongo eCameroon**

ICameroon ingelinye lamazwe aseNtshonalanga ne-Afrika. Inhlakodolobha yaseCameroon iYaounde. Ngesikhathi sokwahlukaniswa kwe-Afrika, leli lizwe labuswa iNgilandi eNtshonalanga, kanye neFrance eMpumalanga. IFrance yayiphethe amaphesenti angamashumi ayisishiyagalombili ekhulwini (80%) eCameroon. Ezinye zezilimi za"**Bantu**" ezikhulunywa lapha yilezi: iDuala esesigcemeni i-A24 neBasa esesigcemeni i-A43 ngokohlalo lokwehlukaniswa kwezilimi ngokukaGuthrie. Ulimi olusemthethweni eCameroon isiFulentshi. Inkolo yaseCameroon yehlukene kabili. Kukhona:

- 1) Inkolo yobuKristu
- 2) Inkolo yamaSulumane



3) Nenkolo yeSintu

3.5.1.5(a) **Ukwethiwa kwamagama abantu eCameroon**

Ekuqanjweni kwamagama abantu eCameroon, isikhathi esiningi abesuselwa ezinsukwini zesonto, kuye ngokuthi ungowesifazane yini noma ungowesilisa. Amanye amagama aveza inkolo. Kukhona amagama asuselwa esikhathini umntwana azalwe ngaso. Nazi izibonelo:

(a) **Amagama aqanjwa abantu besifazane**

|   | <b>Igama</b> |   | <b>Usuku lokuzalwa</b>            |
|---|--------------|---|-----------------------------------|
| * | Abena        | > | Ngowesifazane ozalwe ngoLwesibili |
| * | Aba          | > | Ngowesifazane ozalwe ngoLwesine   |

(b) **Amagama aqanjwa abantu besilisa**

|   |        |   |   |
|---|--------|---|---|
| * | Malawa | > | Igama elinikezwa umuntu wesilisa elisho izimbali                  |
| * | Mawali | > | Igama elinikezwa umuntu wesilisa elisho ukuthi uNkulunkulu ukhona |

3.5.1.5(b) **Ukwethiwa kwezibongo eCameroon**

Ngabantu besilisa abenza umsebenzi wokwethiwa kwezibongo. Izibongo abanazo ezisuselwa emagameni okhokho. Nazi izibonelo:

|   |       |   |  |
|---|-------|---|--|
| * | Atiba | > | kususelwa egameni lomuntu wesilisa, elichaza umuntu ozwayo noma olalelayo. |
|---|-------|---|--|

- \* Abena > kususelwa egameni lomuntu wesifazane, Incazelo yegama isho umuntu ozalwe ngoLwesibili.
- \* Kwende > Lisho ukusuka uhambe uye kwenye indawo.

### 3.5.1.6 **Ukwethiwa kwezibongo eCongo**

ICongo ingelinye lamazwe aseNtshonalanga nemaphakathi ne-Afrika. Inhlokodolobha yaseCongo iKinshasa. Kuleli lizwe kwakuhlala abantu ababengabazingeli, abanye babengabalimi, abaningi babo babengabadobi. Ngenxa yokuthi babengabadobi, babehlala eduze nogu. Kwathi emva kwesikhathi, kwafika isigaba sa"Bantu" nabo abazinza lapha. Ngokufika kwamaPutukezi, etha igama lale ndawo ngokuthi i"Zaire" kususelwa ku"zadi" ochaza amanzi amaningi, okungumfula iZaire. ECongo kunezizwe zabantu abaNsundu ezimnyama ezingaphezu kwamakhulu amabili (200) za"Bantu". Ulimi olusemthethweni olukhulunywa khona isiFulentshi, ikiSwahili neTshiluba, yizona zilimi ezihamba phambili ezilimini zabantu. Ngokwenkolo kukhona:

- (1) Inkolo yobuKrestu
- (2) Inkolo yamamaSulumane
- (3) nenkolo yeSintu.

#### 3.5.1.6(a) **Umntwana uqanjwa nini igama?**

Akubaluliwe ukuthi abantwana babethiwa nini amagama, kungaba owesilisa noma owesifazane.

Ekwethiweni kwezibongo, ngabantu besilisa imvamisa abenza lowo msebenzi.

Izibongo abanazo ezisuselwa emagameni abantu/okhokho, emagameni ezilwane nasesikhathini umuntu azalwe ngaso. Nazi izibonelo:

- \* Akili > Kususelwa egameni lomuntu ohlakaniphile
- \* Kamba > kususelwa egameni lofudu
- \* Leyia > kususelwa egameni lomuntu ozalwe ebusuku
- \* Bangababo > kususelwa esimweni sokungavumelani emndenini

Umcwaningi usekhulumile ngokwethiwa kwamagama nezibongo eNtshonalanga Afrika, manje usezobheka ukwethiwa kwezibongo eMpumalanga- Afrika

### 3.5.2 **Ukwethiwa kwezibongo eMpumalanga-Afrika**

EMpumalanga ne-Afrika umcwaningi uqoke ukusebenzisa amazwe amathathu, iKenya, iTanzania ne-Uganda. Amazwe amabili okuyiKenya neTanzania aqokwe ngesizathu solimi olusetshenziswa khona okuwulimi lokuxhumana lwakhona ikiSwahili, futhi okungolunye lwezilimi olungena emndenini weNiger-Congo.

IKenya neTanzania ngamazwe aseMpumalanga ne-Afrika. Inhlokodolobha yaseKenya iNairobi kanti eyaseTanzania iDar es Salaam. iTanzania inezizwe ezingaphezu kwekhulu namashumi amabili (120). Kukhona nama-Arabhu eTanzania. Izilimi ezisemthethweni eTanzania naseKenya zimbili, isiNgisi nekiSwahili. EKenya izizwe ezikhona yilezi:

- \* iKikuyu
- \* iLuyha
- \* iLuo

- \* iKamba
- \* iMasai kanye
- \* neKalenjin

Kubantu baseKenya, inkolo ihamba kanje, kukhona:

- 1) Inkolo yobuKristu
- 2) Inkolo yeSintu
- 3) nenkolo yamaSulumane

ETanzania kukhona :

- 1) Inkolo yamaSulumane
- 2) Inkolo yobuKristu
- 3) nenkolo yeSintu

### 3.5.2.1 **Ukwethiwa kwamagama abantu eKenya naseTanzania**

Umkhuba okhona emazweni ase-Afrika ikakhulukazi ezizweni ezimnyama yilowo wokuqamba umntwana ngosuku azalwe ngalo, isikhathi azalwa ngaso noma isikhathi sonyaka azalwe ngaso. Lezi zindlela zokwetha amagama ziyasetshenziswa eKenya naseTanzania. Abantwana abazalwe ngezinsuku zemicimbi ethile noma ngezikhathi zamaholide enkolo, zithola amagama akhuluma ngaleyo micimbi. Kwejwayelekile kubantu abamnyama base-Afrika ukuthi umntwana ethiwe igama kuye ngokuthi ungowesingaki esiswini sikanina. Umcwaningi uzokwenza izibonelo azithathe olimini lwekiSwahili olukhulunywa eKenya naseTanzania.

**Izibonelo:**

- \* Mosi > owesifazane ozalwe waba ngowokuqala esiswini

- sikanina, intombazane engumaqalo ekhaya kuthiwa "inkosazane ngesiZulu".
- \* Pili > owesifazane ozalwe waba ngowesibili esiswini sikanina
  - \* Tatu > ozalwe waba ngowesithathu esiswini sikanina

### 3.5.2.1(a) Umntwana uqanjwa nini igama?

- i) Umntwana uqanjwa igama emva kokuba esegundwe izinwele, emva kwezinsuku eziyisishiyagalombili noma emva kwezinsuku ezingamashumi amane lapho nomama womntwana egezwa khona ukungahlanzeki njengoba esuke ekade engumdlezane. Ngale ndlela, umntwana uthola ukwaziwa.

U-Otieno ongomunye wabantu okwaxoxisanwa nabo, engxoxweni eyaba ngamhla zingu -15 enyangeni kaMandulo ngonyaka ka -1999, wachaza ukuthi amagama ayehluka kubantu besilisa nakubantu besifazane. Uma kwakuqanjwe umntwana ngegama likakhokho lomuntu wesifazane isibongo sivamise ukuqala ngonkamisa -"a", loku kuzobonakala uma sekukhulunywa ngezibongo.

### 3.5.2.1b) Ukwethiwa kwezibongo eKenya naseTanzania

Umcwaningi njengoba ecwaninga ngobuciko bokwethiwa kwezibongo e-Afrika uzoke athathe iKenya neTanzania. Ngokombono kaSolwazi u-Otieno ongomunye wabafundisa eMnyangweni wezobuNjiniyela eNyuvesi yaseDurban-Westville, uthi yena ungowokuzalwa eKenya. IKenya ingelinye lamazwe ase-Afrika. U-Otieno uthi ukudabuka kwesibongo kwelaseKenya naseTanzania kuqhamuka kukhokho wabo kodwa nabo okhokho babengasimze bethiwe igama

nje kodwa kwakususelwa esimweni esithile sangaleso sikhathi. Abantu baseKenya njengabaseNgilandi, babeqamba izibongo besusela esimweni sezulu kanye nasebulilini bomntwana.

Amagama abantu besilisa avamise ukuqalisa ngonkamisa u-"o" njengalezi zibonelo ezilandelayo:

(a) **Izibongo ezisuselwa esikhathini umuntu azalwe ngaso noma esimweni sezulu kwabesilisa**

- \* Otieno > Umuntu wesilisa ozalwe ebusuku, Asante (1996:56).
- \* Onsongo > Umuntu wesilisa owazalwa lina.
- \* Oboi > Umuntu wesilisa ongowesibili kunina ngokwesu, Asante (1996:29)
- \* Odai > Ozalwe waba ngowesithathu kunina, Asante (1996:29)

Zikhona nezinye izibonelo zezibongo ezisuselwa emagameni abesilisa nabesifazane ezingamphongozisi unkamisa njengalezi ezingenhla.

(b) **Izibongo ezisuselwa esikhathini umuntu azalwe ngaso noma esimweni sezulu kwabesifazane**

- \* Atieno > owazalwa ebusuku.
- \* Chausuke > ozalwe ebusuku
- \* Nafula > ozalwe izulu lina
- \* Mosi > ozalwe waba ngowokuqala kunina
- \* Deiriari > ozalwe ngesikhathi izulu lomisile

**(c) Izibongo ezisuselwa emisebenzini eyenziwayo**

- \* Kenyatta > umculi
- \* Kimani > itilosi
- \* Machumu > umkhandi wensimbi

**3.5.2.2 Ukwethiwa kwamagama abantu nezibongo e-Uganda**

I-Uganda ingelinye lamazwe aseMpumalanga ne-Afrika. Inhlokodolobha yakhona iKampala. Ngokomlando i-Uganda yakhelwe nga"bantú" ababehleleke ngemibuso yakhona. Okuyibona ubukhosi obabuhamba phambili yilobo beBuganda nabo obaphazanyiswa ukufika kwabaseYurophu. Ulimi olusemthethweni isiNgisi kanti nekiSwahili, Kukhona neLuganda nayo ewulimi olukhulunywa khona Ngokwenkolo, kukhona:

- (1) Inkolo yobuKristu
- (2) Inkolo yamaSulumane
- (3) nenkolo yeSintu.

Izizwe ezikhona e-Uganda yilezi:

- \* Baganda
- \* Basoga
- \* Banyankole

**3.5.2.2a) Ukwethiwa kwamagama abantu e-Uganda**

Amagama aqanjwayo asuselwa lapha:

- \* Ukubukeka komuntu

- \* Usuku azalwe ngalo
- \* Ukubonga kuMdali ngokuzalwa komntwana
- \* Isimo emndenini ngesikhathi umntwana ezalwa.

### 3.5.2.2(b) Umntwana uqanjwa nini igama?

- i) Akubaluliwe ukuthi abantwana babethiwa nini amagama kungaba owesilisa noma owesifazane.
- ii) Okuphawulekayo ukuthi babethiwa ngosuku lomcimbi wokwethiwa kwegama lomntwana.

#### Izibonelo:

- \* Mugo > umuntu ohlakaniphile
- \* Yusufu > umuntu omuhle kakhulu (ngokwenkolo yamaSulumane)
- \* Dembe > umuntu onoxolo
- \* Mwaka > igama elisho unyaka

### 3.5.2.2c) Ukwethiwa kwezibongo e-Uganda

Isikhathi esiningi ukwethiwa kwezibongo kususelwa emagameni abantu nasemisebenzini eyayenziwa. Ngaleyo ndlela, ibalulekile incazelo yamagama ngoba nayo ngokunjalo, iyincazelo yezibongo.

#### Izibonelo:

- \* Muwanga > Kususelwa egameni lomuntu elichaza umuntu owenza izinto ezinhle



\* Engo > Kususelwa egameni lomuntu oqanjwe ngegama lengwe ngesiZulu

\* Mubiru > igama lomndeni wombokwane

Umcwariingi usebekile ngomlando wokwethiwa kwezibongo eMpumalanga Afrika, manje usezobheka umlando wokwethiwa kwezibongo eMzansi Afrika.

### 3.6 Umlando wokwethiwa kwezibongo eMzansi ne-Afrika

Umcwariingi uzoqala ngokwethula umlando walelo nalelo lizwe bese egxila esikweni lokwethiwa kwezibongo. Amazwe aqokiwe eMzansi ne-Afrika iZambia, iMalawi, iZimbabwe kanye neNingizimu Afrika. Imvamisa yamazwe aseMzansi Afrika anezithakazelo. Izithakazelo ziqukethe umlando wokhondolo lokuzalana kwaleso naleso sibongo, ogcina ungumlando wesizwe. Kulawa mazwe, loku kwenzeka ngokuthi kuthathwe labo bantu ababamba iqhaza elikhulu, omisebenzi emphakathini ingeke yakhohlakala ngenxa yokubaluleka kwayo, bese bebizwa ezithakazelweni. Umcwariingi uzoqala ngezwe laseZambia elithanda ukuba senhla noMzansi Afrika.

#### 3.6.1 Ukwethiwa kwamagama abantu nezibongo eZambia

IZambia ingelinye lamazwe kwangamashumi ayisithupha nesithupha ase-Afrika. IZambia itholakala eMzansi Afrika. Inhlokodolobha yakhona iLusaka. IZambia yayibizwa ngokuthi iNyakatho Rhodesia. Ngonyaka wama -1900 ngesikhathi sokwahlukaniswa kwe-Afrika iZambia yaphathwa iNgilandi ibambisene neNingizimu Afrika. Kunezizwe zabantu abamnyama ezingamashumi ayishikhombisa nantathu ezitholaka eZambia. Kulezo zizwe, iBemba yakha ingxenye enkulu kunazo zonke. Ulimi olusemthethweni isiNgisi, ezinye zezilimi ezikhulunywa eZambia, isiNyanja, isiThonga nesiLozi. Inkolo yaseZambia

ihlukene kathathu. Kukhona:

- 1) Inkolo yobuKristu
- 2) Inkolo yeSintu
- 3) nenkolo yamaSulumane

### 3.6.1.1 **Ukwethiwa kwamagama abantu eZambia**

#### 3.6.1.1(a) **Umntwana wethiwa nini igama?**

Ekwethiweni kwamagama eZambia, uSumbwa (1997:49) uthi: Zintathu izigaba zokwethiwa kwamagama ezikhona:

- \* Okukuqala, ethiwa ngesikhathi umntwana ezelwe
- \* Ethywa futhi ngesikhathi esengena esigabeni sokukhula
- \* Ethwe futhi uma esengena esigabeni sokuba ngumzali.

Abazali yibona abetha amagama abantwana babo. Bayawetha amagama kususelwa egameni likakhokho ukugcina igama lingashabalali. KuBarotse (okungaBalozi), ukwethiwa kwamagama kubantwana kwencike ezintweni ezisuke zenzeka ngesikhathi umntwana ezalwa njengesifo emndenini, indlala emphakathini nesikhathi sosuku. Kuyenzeka amagama abantu asuselwa ezigamekweni ezenzeka emndenini, ezintweni ezejwayele ukwenzeka, kususelwe ekutheni umuntu wakheke kanjani nokusuke kwenzeka ngesikhathi umntwana ezalwa. Kwesinye isikhathi kuyenzeka kube khona ubunzima obenza umuntu wesifazane angakwazi ukukhulelwa. Uma kunjalo, kuba khona imithi abayisebenzisayo ukuze lowo owesifazane akwazi ukukhulelwa. Uma ephumelelile, umntwana ozalwa lapho, uyaye aqanjwe igama elikhombisa

ukuthi wavela kanjani. Isibonelo:

- \* Namamuna > owesifazane ozalwe ngokusetshenziswa kwamakhambi
- \* Simamuna > owesilisa ozalwe emva kokusetshenziswa kwamakhambi

#### 3.6.1.1(b) **Amagama ethiwa lapho kuvele isifo**

- \* Maswabi > odabukisayo
- \* Malilo > ukuzila, ukukhala

#### 3.6.1.1(c) **Amagama ethiwa lapho kuvele indlala**

- \* Nalishebo > umuntu wesifazane ozalwe kunendlala
- \* Silishebo > umuntu wesilisa ozalwe kunendlala

#### 3.6.1.1(d) **Amagama ethiwa kususelwa esikhathini sosuku**

- \* Namasiku > owesifazane ozalwe ngezikhathi zasekuseni
- \* Simasiku > owesilisa ozalwe ngezikhathi zasekuseni
- \* Nosiku > owesifazane ozalwe ebusuku
- \* Yusiku > owesilisa ozalwe ebusuku

#### 3.6.1.2 **Ukwethiwa kwezibongo eZambia**

Kubantu baseZambia, obaba yibona abetha izibongo. Akugcini ngezibongo

kuphela, banazo nezithakazelo ngokosiko lwabo. Bazazisa kakhulu izibongo zabo ngoba bathi yizona ezibenza bazizwe bengama-Afrika. Igama abalisebenzisayo lesibongo bathi "ishima". Ezibongweni abanazo kukhona ezisuselwa emagameni abantu, esimweni seZulu nasezintweni eziyimvelo.

#### 3.6.1.2(a) **Izibongo ezisuselwa emagameni abantu**

|   | <b>Igama</b> |   | <b>Isibongo</b> |
|---|--------------|---|-----------------|
| * | Situtu       | > | Situtu          |
| * | Siyanga      | > | Siyanga         |
| * | Inambao      | > | Inambao         |

#### 3.6.1.2(b) **Izibongo ezisuselwa esimweni sezulu**

- \* Milupi > owazalwa iZulu linezimvula ezinkulu.

#### 3.6.1.2(c) **Izibongo ezisuselwa ezintweni eziyimvelo**

- \* Kabwe > itshe elincane
- \* Chulu > Kususelwa egameni elalinikezwe umuntu owayezalelwe egqumeni

#### 3.6.2 **Ukwethlwa kwamagama abantu nezibongo eMalawi**

IMalawi ingelinye lamazwe aseMzansi Afrika. Inhlokodolobha yakhona iLilongwe. NgokukaDavel, u-Engelbrecht noRautenbach (1987:39) iqembu lokuqala elahlala eMalawi ngamaThonga kanye namaTumbuka. AmaTumbuka asabalala nezwe laseMalawi evela eLuba, eCongo, abe eseqala umbuso

wamaMaravi. Yilapho igama lezwe iMalawi lisuselwa khona. Uma kukhulunywa ngamaMaravi, kushiwo isizwe noma umbuso owawuphethwe:

- \* AmaNyanja
- \* AmaChewa
- \* namaTsonga

Ngesikhathi sa"Bantu" eMalawi, abantu ababephila ngaleso sikhathi babebizwa ngokuthi amaPule, amaLenda namaKatanga. AmaMaravi ayebuswa ngumholi wawo u"Phiri". Izizwana ezazinedumela yilezi: Phiri, Banda, Mkandawire, Mwali, Chawinga, Luhanga. IMalawi inezigaba eziyisithupha za"**Bantu**" okuyilezi ezilandelayo: iChewa, iYao, iChipoka, iTonga, iTumbuka neNgoni. Ulimi olusemthethweni isiNgisi neChichewa. Inkolo eMalawi ihlukene kathathu.

Kukhona:

- (1) Inkolo yobuKristu
- (2) Inkolo yeSintu
- (3) Inkolo yamaSulumane

Isibongo sakwa**Ngwenya** siyatholakala eMalawi. Lesi sibongo sisetshenziswa ngabantu abakhuluma isiNgoni kanti kumaTonga ayatholakala amagama ethiwa ngokulandelana kwabantwana, kuye ngamasu abo kunina. Abanye bayaye bazibize ngokuthi ngabakwa**Mokoena** khona eMalawi. Isibongo sakwa**Mokoena** ngesabeSuthu kodwa-ke nabo abeSuthu basabalele kulona lonke elase-Afrika njengoba kutholakala noPule khona eMalawi okungesinye sezibongo kubeSuthu.

UMoyo (1995:186) uthi "Kunabantu abangamaSwazi nabangamaZulu abatholakala eMalawi esifundeni sakwaMzimba. Kuthiwa laba bantu bafika bakhuluma ulimi lwesiNgoni eMalawi kanti nabo babesebenzisa izibongo

### 3.6.2.1 **Ukwethiwa kwamagama abantu eMalawi**

EMalawi ukwethiwa kwamagama kuhambisana nenhlalo yabantu bakhona, inkolo, amasiko ikakhulukazi ngesikhathi umntwana ezalwa. Oyise noyisemkhulu yibona abenza umsebenzi wokwetha amagama nezibongo.

### 3.6.2.2 **Ukwethiwa kwezibongo eMalawi kumaChewa**

EMalawi kubantu abangamaChewa, izibongo ababenazo imvamisa zazisuselwa emagameni abantu, ezithakazelweni, emagameni ezilwane, esimweni seZulu, ezidlalisweni nasemisebenzini eyayenziwaku leli zwe. Nazi izibonelo:

#### 3.6.2.2(a) **Izibongo ezisuselwa emagameni abantu**

- \* Chazembe > oyindoda ehlakaniphile
- \* Changamire > uyilanga

#### 3.6.2.2(b) **Izibongo ezisuselwa emagameni ezilwane**

- \* Njobvu > Indlovu
- \* Kamba > Ufudu
- \* Ngwenya > ingwenya
- \* Tembo > idube

#### 3.6.2.2(c) **Izibongo ezisuselwa esimweni seZulu**

- \* Mvula > imvula

- \* Kadzuwa > ilanga
- \* Mphepo > umoya
- \* Nyanja > umfula

#### 3.6.2.2(d) **Izibongo ezisuselwa ezidlalisweni**

- \* Chintego > isihlahla esikhulu/umuntu
- \* Chimpande > isipuni sokhuni (umuntu ozithandayo)
- \* Kayambazinthu > Ngumsunguli wezinto

#### 3.6.2.2(e) **Izibongo ezisuselwa emisebenzini eyenziwayo**

- \* Milimo > umuntu osusa ukhula emasimini, ngohlakulayo
- \* Kapatepale > umuntu ongumbazi

### 3.7 **Isiphetho**

Kulesi sahluko sesithathu, umcwangingi wethule umlando nobuciko bokwethiwa kwezibongo emazweni ehlukene emhlabeni. Kuqalwe ngamazwe aphesheya kwezilwandle afana neNgilandi, iScotland naseNdiya. Umcwangingi ube esebuya engena e-Afrika, lapho ebheke izindlela ezazisetshenziswa ukwetha amagama nezibongo eNtshonalanga, eMpumalanga nakwamanye amazwe aseMzansi-Afrika. Kutholakale ukuthi emhlabeni wonke jikelele, izibongo ziyinto ekhona. Okwadala ukuthi zibe khona izibongo kwaba ubuningi babantu. Kwabe sekufuneka indlela yokubahlukanisa. Kutholakale ukuthi izibongo eziningi zisuselwa emagameni abantu. Yingakho umcwangingi ewafakile namagama yize noma ucwangingo lumayelana nezibongo. Kutholakale ukuthi izibongo zaqala

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ukuba khona eChina.

Esahlukweni esilandelayo umcwaningi uzokhuluma ngokwethiwa kwezibongo eMzansi-Afrika. Kuzothathwa amazwe angakwazanga ukungena esahlukweni sesithathu ngokubonelela ubude besahluko sesithathu.



## ISAHLUKO SESINE

### 4. UMLANDO WOKWETHIWA KWEZIBONGO EMZANSI AFRIKA

#### 4.1 Isingeniso

INingizimu Afrika ingelinye lamazwe aseMzansi Afrika. Inhlokodolobha yakhona iPitoli. Abantu baseNingizimu Afrika abansundu badabuka emndenini wezilimi zabantu nawo oqhamuka emndenini obizwa ngokuthi iNiger-Congo. NgokukaBergh & Bergh (1984:7), kubantu abafuduka balibhekisa eNingizimu Afrika kungabalwa abeNguni, abeSuthu, abaVenda, amaThonga, amaShona. AmaShona agcina ezinze eZimbabwe. Ngeminyaka yabo-1800, abeNguni base befike emfuleni iNxuba. AbeNguni behlukaniseke kane ngokwezindawo lapho babetholakala khona. Kukhona AmaZulu KwaZulu-Natal, AmaSwati eSwazini, AmaXhosa eMpumalanga Kapa, kanye namaNdebele eMpumalanga.

AbeSuthu babehlala maphakathi neDrakensberg. Namhla nje abeSuthu behlukaniseke kathathu ngokwezilimi zabo. Kukhona abeSuthu baseNyakatho abakhuluma isePedi bese kuba khona abeSuthu bakwaMshweshwe abazinze eLesothu nase-Orange Free State. Abesithathu ngabaTswana abaseBotswana nemithonselana eyasala nganeno ngesikhathi Abelumbi beziklamela imingcele bakhona. Abanye bazinze eBophuthatswana namhla nje.

Ukhokho wabantu abansundu kukholakala ukuthi wayehlala maphakathi ne-Afrika kanti ukusuka kwabantu abansundu benqamula umfula iLimpompo kwakungenxa yokufuna amadlelo aluhlaza ezinkomo. Kwathi ngokwehlukana, base beba namasiko, inkolo kanye nemikhuba eyehlukene yize noma kwakukhona ukwefana okuyinkomba yobuntu noma yokuba nga"Bantu".

AbeSuthu nabeNguni behlukana ngesikhathi kufikwa emifuleni iLimpopo neSabi. AbeSuthu baya ngaseNingizimu base bezinza eTransvaal nangase-Orange Free State. Abanye bazinza eBotswana, base bakha isizwe sabeTswana. Abanye babizwa ngokuthi abaPedi. AbaNguni nabo bahlukana kabili eNingizimu ngesikhathi befika emfuleni iGwa. Laba kwakungamaZulu namaXhosa. Abanye abaNguni baseMbo behlukana kabili, abanye baya bude buduze nomfula iKomati, eSwazini lapho bahlangana khona nabantu bakwaTembe.

Ezweni laseZimbabwe esizweni samaShona nakhona banazo izibongo nezithakazelo njengoba zikhona kubeNguni baseNingizimu Afrika. Kubona, isibongo basibiza ngokuthi "*imutupo*" kanti isithakazelo sona basibiza ngokuthi "*inhetembo*". Zikhona ngisho nezibongo zamakhosi. Amakhosi kumaShona ezweni laseZimbabwe ahlonishwa kakhulu njengoba kwenzeka kwamanye amazwe aseNingizimu Afrika. Umcwaningi uzoqala ngokunikeza umlando waleso naleso sizwe azokhuluma ngaso.

NgokukaPachai (1973:1) umlando wabantu base-Afrika wehlukaniseke izigaba ezintathu. Kukhona:

- Isigaba esandulela leso sokuqambeka kwaBantu
- Isigaba sokhokho baBantu
- Isigaba saBantu

Isigaba esizogxila kakhulu kuso ngesa"Bantu".

#### **4.2 Umlando waBantu abangamaSwati kanye nokudabuka kwezibongo zabo**

NgokukaMatsebula (1972:1), abantu bokuqala ababehlala eSwazini

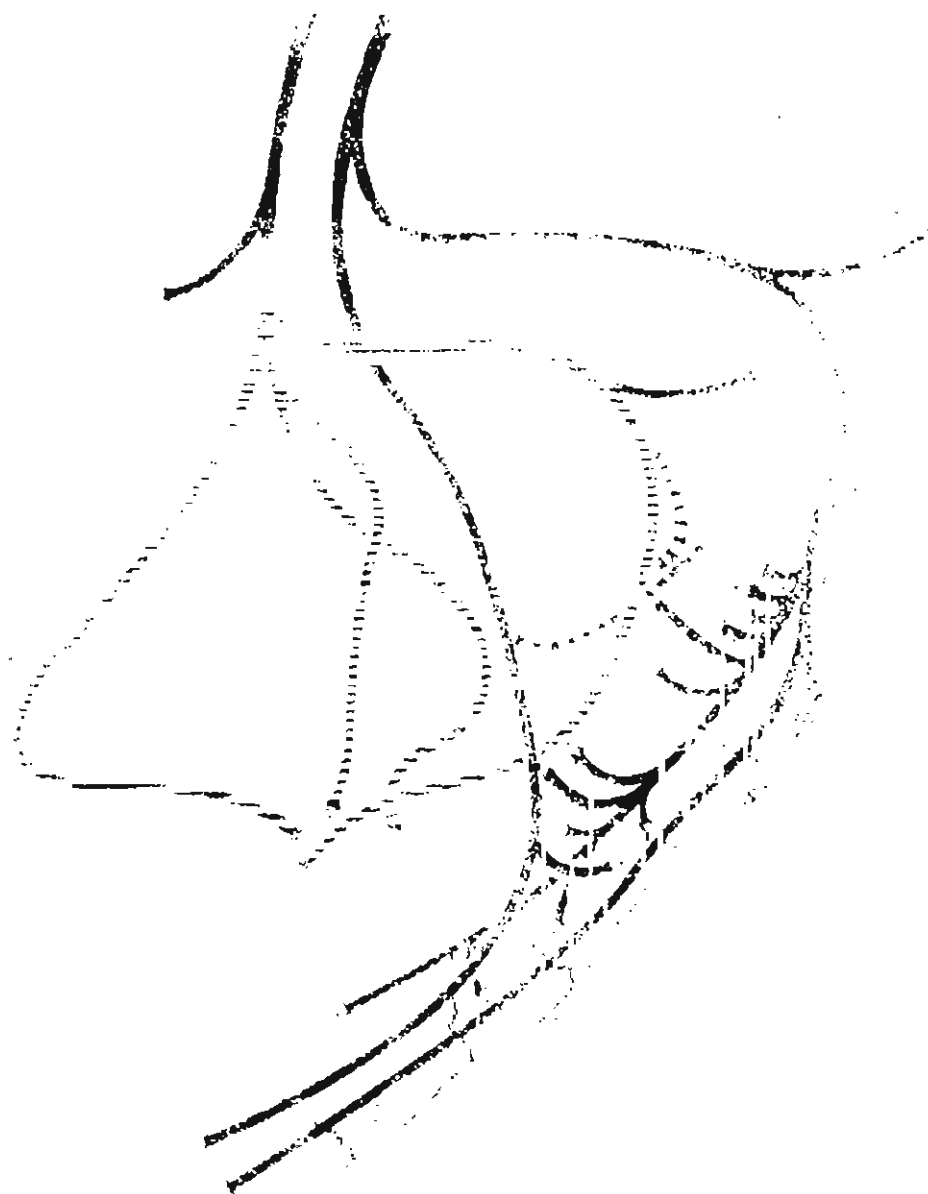
kwakungabaThwa. AbaThwa yibona abahlala kuqala ngaphambi kokufika kwabantu baseLangeni okungabakwaDlamini abagcina sebezizwa ngokuthi amaSwati. Okukhombisa ukuthi kwakuhlala abaThwa lapha, ubukhona bamatshe aqoshiwe afana ncmishi nalawo atholakala ezintabeni zoNdi noKhahlamba. Izithombe zabo kwakungezezilwane, ezabantu nezabazingeli.

#### 4.2.1 Isizwe samaSwati

UStuart (1976:118) uthi abantu base-eMbo bangamaSwati. Uyakubeka ukuthi amaMpondo aba ngawokuqala ukuqhamuka eSwazini. AbaMbo beza kamuva. UMswati wokuqala wayenomfowabo uMthonga. Kuthiwa, uMswati wayezithandela ukulima, atshale ngoba wayedinga ukudla. Ngakwelinye icala, uMthonga yena wayethanda ukuzingela izinyamazane. Ubukhosi bamaSwati busukela enkosini umSwati ngoba ngaphambilini, kwakubusa uMthonga, owayeyinkosi yamaThonga. UMatsebula (1972:4) uthi ngeminyaka yabo -1723 abaNguni (abakwaDlamini) base bekhona. Okunguyena owayephethe isizwe samaSwati kwakunguDlamini. Laba bantu babizwa ngokuthi ngabaseLangeni. Nanamuhla basabizwa kanjalo.

Nampa ababengamakhosi abaNguni base-eMbo (amaSwati): uNdlovu, uMkhulunkosi, uQomizitha, uNgwekati, uSidwabasiluthuli, uKunene, uNkabingwe, uMadlabane, uHhili, uDulunga, uDondobala, uSihuba, uMlangeni, uMsimude, uMbhoholo, uSikhulumaloyi, uLanga, uNkomo, uNgwanel, uDlaminil. AbaMbo behlukana kabili, kwaba khona abaya kwaZulu, nasemaMpondweni. Abanye baya kohlala phakathi komfula uPhongolo noMfolozi babizwa ngokuthi amaNdwandwe. Abantu bakwaNgwane babizwa ngoNgwane III. UNgwane washona ngo 1780 kwabe sekubusa indodana yakhe uNdvungunya.

**4.2.2 Ishadi elilandelayo likhombisa abantu bokuqala ukuhlala eSwazini, lithathwe kuMatsebula (1972:l)**



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AbaNguni babehlukaniseke kaningi, kukhona amaTekela-Nguni, amaThonga-Nguni, AbaMbo-Nguni, amaNtungwa-Nguni.

#### 4.2.3 **Ukwethiwa kwamagama abantu kumaSwati**

Ziningi izizathu ezibekwayo maqondana nokwethiwa kwamagama asekhaya kumaSwati. Amagama ethiwa esuselwa kuloku okulandelayo:

- \* Esimo sezulu
- \* Ukubaluleka komfana noma intombazane emndenini
- \* Ukubaluleka kwesizwe namadlozi
- \* Ukubaluleka kwesibongo noma isithakazelo
- \* Ubulili
- \* Kususelwa emagameni ezilwane
- \* Isimo sasemndenini ngesikhathi umntwana ezalwa

#### **Izibonelo:**

- \* Vusumuti > igama elinikezwa umntwana wesilisa ngoba kwethenjwa ukuthi uyokuvusa umuzi kayise
- \* Lomvula > igama elinikezwa umntwana wentombazana ozalwe izulu lina
- \* Lomaqhwa > igama elinikezwa intombazane ezalwe izulu linamaqhwa

#### 4.2.4 **Ukwethiwa kwezibongo kumaSwati**

Nazi izibongo zabantu bokuqala okukholakala ukuthi babehlala eSwazini:

Mabila, Matsenjwa, Nyawo, Myeni, Ngwane, Ndwandwe, Mkhize, Zulu, Hlubi,

Mbhele, Mthethwa, Dlamini, Mthembu. Lezi zibongo zifana nokhokho bezibongo zethu ngoba yizona ezisixhumanisa nabantu abadala.

#### 4.2.4.1 **Izibongo ezisuselwa emagameni abantu/okhokho**

- \* Dlamini > NgokukaNkabinde (1985:45) uDlamini usho ukudla kwasemini. Ngesikhathi sezimpi kwakushiwo ukuthi umuntu udla izinkomo zamanye amadoda emini kwabha. Ngokomlando, uDlamini kwabe kuyindodana kaHlubi, uHlubi ezalwa nguLudonga. Abantu bakwaDlamini bangabaMbo, Bryant (1929:158).
  
- \* Ngwane > Okutholakalayo ngomlando walesi sibongo ukuthi abantu bakwaNgwane, bangena phansi kwabantu baseLangeni njengoba ehlukeni kabili, kukhona abaNwane (eSwazini), namaTonga eLubombo, Bryant (1929:314).
  
- \* Mbhele > AmaBhele angabaMbo abaqhamuka endaweni eyodwa namaHlubi, abakwaMkhize namaKhuze. AmaBhele ngokukaBryant (1929:348) ayehlala endaweni ebizwa ngokuthi iLenge eyayiseduze nomfula obizwa ngeWaschbank. AmaBhele abanekinga ngoba kuthiwa kwaqala indlala, agcina esédlane wodwa. Inkosi yabo kwakungu Mahlaphahlapha. Yiko nje babedume ngokuthi bangamazimu.

#### 4.2.4.2 Izipongo ezisuselwa esimweni sezulu

- \* LoMvula > osuke ezalwe izulu lina
- \* LomaQhwa > osuke ezalwe izulu likhithikile kunamaqhwa
- \* Sitfwatfwa > ozalwe kunesithwathwa

#### 4.2.4.3 Izipongo ezisuselwa emagameni ezilwane

- \* Ndlovu > Kususelwa egameni lendlovu
- \* Nkomo > Kususelwa egameni lenkomo

Umcwaningi usekhulumile ngamaSwati manje usezongena kumaXhosa, abheke ukuthi babewetha kanjani amagama kanjalo nezibongo.

### 4.3 Ukwethiwa kwamagama nezibongo zabantu abangamaXhosa eNingizimu Afrika

Isizwe samaXhosa sikholelwa ebukhoneni besithembu njengezinye izizwe zase-Afrika, ikakhulukazi ezizweni eziseNingizimu ne-Afrika. Ngokwejwayelekile, yilesi naleso sizwe siba nenkosi yaso. Kanjalo futhi, yilesi naleso sizwe siba nesibongo saso. NgokwamaXhosa, umndeni uhlelwa **Isiduko** sawo naso esesekwe yisithembu. NgokwamaXhosa, umnumzane angaba namakhosikazi amaningi uma nje ezokwazi ukukhokha "ilobolo". Yilowo nalowo muntu wesilisa uba ikhanda emzini wakhe (Soga 1931:6)

AmaXhosa asusela igama lawo egameni lenkosi yawo uXhosa owabusa emva kukaMnguni. AmaXhosa wona angena esigabeni sabeNguni baseNingizimu-Afrika. Maningi amakhosi ayekhona ngesikhathi seminyaka yawo -1800 okuyilawa alandelayo:

- uXhosa
- umThembu
- uBomvana
- uMpondo
- uMpondomise

Ngeminyaka yabo -1800, isizwe samaXhosa sahlukana kabili, kwaba khona umbuso wakwaGcaleka nowakwaRharhabe. Isizwe sakwaGcaleka sakhawe yilabo bantu ababengamaXhosa phaqa ngokwendabuko. Kwakukhona namanye amaqembu ayekhona esizweni sakwaXhosa avele kamuva. Ukuvela kwawo ikakhulukazi kwakudalwa izimpi. Lawa maqembu, kwakungababaleki, ababesuke ezindaweni zabo bezokhosela kumaXhosa. Kweminye yale mibuso noma izizwe singabalula amaBhaca namaMfengu. AmaBhaca ngokukaStuart (1976:98) adabuka kumaZulu. Abaleka ngesikhathi sezimpi ecashela amaZulu. Abe esetholwa ngamaXhosa, wona awaqamba ngokuthi amaBhaca ngoba ewathole ebhacile. Ukubhaca igama lesiXhosa elisho ukucasha. AmaXhosa nawo yize eqhamuka kuXhosa, kuthiwa ngokoliba lwawo avela kubantu bakwaQwabe, Mdunyelwa (1999:21).

Kuthiwa izibongo eziningi zamaMfengu ziyefana nezesiZulu, isibonelo: Zulu, Khumalo, Dlamini noNdlovu. Ubukhosi bamaXhosa abufani nobamaZulu bona obabunjwa inkosi eyodwa uShaka.

#### 4.3.1 **Ukwethiwa kwamagama abantu kumaXhosa**

Isiko lokwethiwa kwamagama kumaXhosa liyisibuko sesikompilo lawo. AmaXhosa akholelwa ekutheni abantwana bavela ngamandla enkosi ebizwa ngokuthi **uQamatha**. Bakholelwa ekutheni umntwana uyisipho esivela



ngomthandazo. Kubongwa inkosi ngokuthi umntwana anikezwe igama elikhombisa ubukhulu boMdali. AbeNguni bakholelwa ekutheni abantwana bavela kuNkulunkulu ngezicelo ezihanjiswa ngamadlozi. Nakuwona amaXhosa amagama ethiwa esuselwa ezintweni ezahlukene njengayo inkolo, isikhathi umntwana azalwe ngaso, isimo sasemndenini ngesikhathi umntwana ezalwa, ubulili bakhe njalunjalo. KubeNguni kungumkhuba wabo ukuthi bethe amagama basebenzise awezilwane nawezinyoni. Isizathu saloku kungukuthatha amaqhinga nobuhlakani balezo zilwane noma izinyoni kanjalo nesithunzi salezo zilwane. Nazi izibonelo zamagama kumaXhosa:

- \* Nozibele > igama elinikezwa umuntu wesifazane elichaza ukuba nobubele
- \* Nomacawe > igama elinikezwa umuntu wesifazane elichaza ukuthi wazalwa ngosuku lweSonto.
- \* Diliza > igama elinikezwa umuntu wesilisa elichaza isenzo sokususa inzondo noma ububi
- \* Zwelinzima > leli yigama elinikezwa umuntu wesilisa elichaza isimo esinzima esasikhona ezweni ngesikhathi kuzalwa umntwana

#### 4.3.2 **Ukwethiwa kwezibongo kumaXhosa**

Ngokwemvelaphi yezibongo zamaXhosa, UNeethling (1996:35) uthi kukholelwa ekutheni iziduko zamaXhosa zidabuka ngaphansi kwalezi zigaba ezine. Lezi zigaba zimi kanje:

- \* Izipongo ezisuselwa emagameni obabamkhulu/amadlozi
- \* Izipongo ezisuselwa emagameni ezindawo
- \* Izipongo ezisuselwa emsebenzini eyenziwayo

- \* Izibongo ezisuselwa ezidlalisweni/izicobo ngesiXhosa

#### 4.3.2.1 Izibongo ezisuselwa emagameni obabamkhulu/amadlozi

UNeethling (1996:33) uthi lezi zibongo zisuselwa egameni lokuqala likakhokho okungaba owesifazane noma owesilisa. Amagama angawabantu besilisa yiwona amaningi kakhulu kodwa-ke loko akusilo ichilo ngoba ngokwesiko lamaXhosa umuntu wesilisa nguye oshaya umthetho. Nazi izibonelo zamagama okususelwe kuwona izibongo:

- \* Nombila > igama lomuntu wesifazane
- \* Somdaka > igama lomuntu wesilisa
- \* Sotyali > igama lomuntu wesilisa
- \* Nomnganga > igama lowesifazane

Kulawa magama angenhla, awabantu besifazane akhonjiswa isakhi u –No. Emagameni abesilisa kuyenzeka, kube khona u-So. Umehluko phakathi kwezibongo zabesilisa nabesifazane ungenziwa kususelwa emagameni abo.

#### 4.3.2.2 Izibongo ezisuselwa emagameni ezindawo

Lawa magama awalezo zindawo lapho okhokho bamaXhosa babehlala khona. Kukhona amagama ezindawo aba isisekelo ekwakhiweni kwezibongo. Izibongo eziningi zikhombisa indawo lapho umuntu azalelwa khona noma lapho efuduka khona. Kunegama lesiBhunu elithi **van** elihambisana nelesiNgisi elisho ukuthi "udabuka" (**from**). Igama lesiXhosa elisho isibongo "**Ifani**" lisuselwa egameni lesiBhunu. Izibongo eziningi ezingamafani zikhomba indawo lapho umuntu ehlala khona, kungaba seduze nentaba noma eduze nomfula. Indawo lapho umuntu ehlala khona ingachazwa nganoma yini ekhona, okungaba eyemvelo

noma into ekhona:

**Izibonelo:**

| <b>Indawo</b> | <b>Isibongo ngesiXhosa</b> | <b>Incazelo ngesiZulu</b> |
|---------------|----------------------------|---------------------------|
| Mlanjana      | Mlambo                     | umfudlana                 |
| KwaXesi       | Xesibe                     | Xesibe                    |
| eNgcobo       | Ngcobo                     | Ngcobo                    |

#### **4.3.2.3 Izibongo ezisuselwa emsebenzini noma ezikhundleni**

Izibongo eziningi zisuselwa emisebenzini eyayenziwa ngokhokho bethu. Kwakwenzeka ezikhathini zakuqala kusadliwa ngoludala ukuthi indodana ilandele uyise emisebenzini asuke eyenza kuze kudlule izizukulwana impela. Kwakuyinto ejwayelekile nokho ukuthi umndeni wethiwe igama kususelwa emsebenzini owawuyimpilo yomndeni. Nazi izibonelo zezibongo ezisuselwa emsebenzini eyenziwayo neyayenziwa:

**Izibonelo:**

- \* Nkosi
- \* Mxheli
- \* Mzingeli
- \* Makhi

#### **4.3.2.4 Izibongo ezisuselwa ezidlalisweni**

Ziningi izidlaliso ezaphenduka izibongo zabantu. Okhokho babeyaye bachazwe

ngokubukeka kwabo, ukuziphatha, ubumsulwa nangezingubo ababezigqoka. Lawa magama abedluliselwa kuzizukulwana ngezizukulwana agcine eseyizibongo. Bekuthi uma umuntu enikezwe izidlaliso/izicobo kube lukhuni ukuthi ziphele, ikakhulukazi endaweni eyakhelwe ngabantu abangebaningi. Izicobo ezinye zamukelwa ngabanikazi bazo zaze zagcina sezizibongo, Pine (1965:13). Ezibongweni zamaXhosa kuyatholakala ukuthi kubantu okuxoxisenwe nabo kanye nasemibuzweni ebhalwe phansi, amaXhosa ayazithanda izibongo zawo futhi ayaziqhenya ngazo njengoba zidabuka kokhokho bawo. Izidlaliso/izicobo, isikhathi esiningi azithandeki. Izicobo-ke zona zahlukene kaningana ngokuqanjwa kwazo. Nazi izindlela ezisetshenziswayo uma kuqanjwa izicobo noma izidlaliso:

- \* ezisuselwa ekuziphatheni kwabantu
- \* ezisuselwa ekubukekeni nje kwabantu
- \* ezisuselwa ozalweni/ekuhlobaneni
- \* ezisuselwa emagameni ezinto eziyimvelo
- \* ezisuselwa esimweni sezulu

#### 4.3.2.4.1 **Izibongo ezisuselwa ekuziphatheni kwabantu**

- \* Nyaniso > Umuntu oneqiniso
- \* Ntobeko > Umuntu othobile

#### 4.3.2.4.2 **Izibongo ezisuselwa ekubukekeni nje kwabantu**

- \* Ngalonkulu > kushiwo kumuntu onengalo enkulu
- \* Siswana > kushiwo kumuntu onesisu esikhulu noma esincane

#### 4.3.2.4.3

#### **Izibongo ezisuselwa ozalweni/ekuhlobaneni**

- \* Myeni > Lesi sibongo sikhona nakumaZulu. Eqinisweni abantu bakwaMyeni abavelanga baba ngabakwaMyeni nje, ekuqaleni babengabakwa - Myeki ngesikhathi behlala eBabanango. UKhumalo (1995:149) uthi kwathi ngesikhathi kuvuka umbango, owayephethe abantu bakwaMyeki, uDuma wabaleka wayokhosela enkosini yakwaMthembu eNseleni. Kungalesi sikhathi lapho bashintsha khona isibongo sabo bazibiza ngabakwaMyeni.

#### 4.3.2.4.4

#### **Izibongo ezisuselwa emagameni ezinto eziyimvelo**

- \* Langeni > abantu baseLangeni ngabantu basebukhosini bakwaDlamini
- \* Nyanga > inyanga ngumuntu owelaphayo, kunokwenzeka ukuthi lesi sibongo sisuselwa emndenini lapho kwakuzalwa khona inyanga.
- \* Lukhozi > kususelwa egameni lenyoni ukhozi
- \* Nkukhwana > kususelwa egameni lenyoni efuywayo inkukhu
- \* Jongilanga > kususelwa ohlotsheni lwembali okuthiwa ujongilanga
- \* Nyibiba > kususelwa ohlotsheni lwembali okuthiwa inyibiba

#### 4.3.2.4.5

#### **Izibongo ezisuselwa emagameni ezilwane**

- \* Ngonyama > kususelwa egameni lesilwane esinamandla ingonyama/ibhubesi

- \* Ndlovu > kususelwa egameni lendlovu
- \* Nkomo > kususelwa egameni lenkomo
- \* Nyokana > kususelwa egameni lenyoka

#### 4.3.2.4.6 **Izibongo/iziduko ezisuselwa esimweni sezulu**

- \* Moya > kususelwa egameni lomuntu owazalwa kunomoya noma kungenzeka lisho umuntu onomoya omuhle noma inhliziyo enhle.
- \* Mvula > kususelwa egameni lomuntu owazalwa lina
- \* Mahlaleshushu > kususelwa egameni lomuntu owazalwa kushisa/ kungasho umuntu ohlala ephuzile.

Umcwaningi usebekile ngomlando wokwethiwa kwezibongo kumaXhosa, manje usezokhuluma ngomlando wokwethiwa kwezibongo kubeSuthu.

#### 4.4 **Umlando kanye nokwethiwa kwezibongo kubeSuthu**

NgokukaThompson (1969:86) abeSuthu bangena phansi komndeni wezilimi zabantu. AbeSuthu njengamaShona baneseboko (ithotheme). Isizwe sabeSuthu sisuselwa enkosini yaso eyayinguMoshoeshoe. Ngokwendabuko, abeSuthu abaningi bazinze eNingizimu neZambesi. Ngaphambi kwendawo yaseCaledon eyakhelwe ngabeSuthu, kwakukhona izizwana zabeSuthu ezazibuswa ngamakhosi nawo ayehlala elwa njalo kubangwa ubukhosi. AbeSuthu babesondelene kakhulu nabaThwa. AbaThwa bona basala emfuleni iGwa naseSanqu.

AbeSuthu behlukene kaningana. Kukhona abeSuthu baseNingizimu

nabaseNyakatho. Kulaba abaseNingizimu sithola isizwe sabaKwena. Lesi sizwe sakhiwe indoda eyayaziwa ngokuthi uKwena eyayinamadodana amabili uNgwato noNgwaketse. Namhla nje abeSuthu abaningi batholakala esifundazweni saseGauteng kanjalo naseLesotho. Umcwaningi uzonikeza umlando wokwethiwa kwamagama nezibongo kubeSuthu.

#### 4.4.1 **Ukwethiwa kwamagama abantu kubeSuthu**

KubeSuthu, amagama angaqanjwa kususelwa emagameni ezinto noma izimo ezithile ezingaba imbangela yokuqanjwa kwamagama. Indlela okwethiwa ngayo amagama kubeSuthu iyisibuko sesikompilo labo. Amagama asuselwa kuloko abayiko. Uma sekubuyelwa enkolweni, abeSuthu bakholelwa ekutheni abantwana bavela ngamandla eNkosi. Ngaleyo ndlela, betha abantwana amagama akhombisa ukubonga kuMdali ngokuzalwa komntwana.

Amagama abeSuthu asuselwa emagameni asetshenziswa imihla namalanga, izibonelo:

- \* Serame > ozalwe kubanda
- \* Lefu > ozalwe kufiwe
- \* Halane > ozalwe kunendlala
- \* Mahlomola > odabukisayo

#### 4.4.2 **Ukwethiwa kwezibongo kubeSuthu**

NgokwabeSuthu isibongo bathi "*iseboko*". NgokukaMdunyelwa (1999:16): *Iseboko* igama lesizwe, elimele iqembu labantu abathi badabuka kukhokho oyedwa. Iseboko asisuselwa emagameni okhokho kuphela kodwa singasuselwa nasemagameni ezilwane. Izibongo zabeSuthu zethiwa zisuselwa ezintweni

ezahlukene. Kukhona ezisuselwa emagameni ezilwane. Imvamisa yalezi zilwane zingamathotheme kubona. Bayazihlonipha kanti futhi abayidli inyama yazo. Kukhona izibongo ezisuselwa emagameni abantu asebengabokhokho, ezisuselwa emagameni ezilwane nezisuselwa ekubukekeni komuntu.

#### 4.4.2.1 Izibongo ezisuselwa emagameni abantu/okhokho

- \* Maleke > lisho ukubekezela
- \* Lebusa > lisho umbusi
- \* Sello > lichaza isililo

#### 4.4.2.2 Izibongo ezisuselwa emagameni ezilwane

- \* Khomo > abakwaNkomo
- \* Motaung > abakwaNgonyama
- \* Motlou > abakwaNdlovu
- \* Mokoena > abakwaNgwenya (abaKwena)

#### 4.4.2.3 Izibongo ezisuselwa emagameni ayizidlaliso

- \* Moshweshwe > Igama lenkosi yabeSuthu. Okuyilona gama lenkosi ngempela kwabe kunguLepoqo. Wathola igama lokuthi nguMoshweshwe emva kokwehlula isitha sakhe empini. Igama lakhe lichaza ukwenzisisa into.
- \* Nkophara > Umuntu onekhala eliqondile
- \* Mothepu > Kusuke kushiwo isibongo sakwaMthembu



#### 4.4.2.4 **Izibongo ezisuselwa ekubukakeni komuntu**

- \* Rantsho > kususelwa ekutheni unebala elimnyama
- \* Molelle > kususelwa ekutheni mude
- \* Mosweu > kususelwa ekutheni unebala elikhanyayo

#### 4.4.2.5 **Izibongo ezisuselwa ezintweni eziyimvelo**

|   | <b>IsiSuthu</b> |   | <b>IsiZulu</b> |
|---|-----------------|---|----------------|
| * | Molapo          | > | umfula         |
| * | Moya            | > | umoya          |
| * | Serame          | > | amakhaza       |
| * | Pulane/Pule     | > | imvula         |
| * | Maru            | > | amafu          |
| * | Tsatsi          | > | ilanga         |

#### 4.4.2.6 **Izibongo ezisuselwa emagameni abantu ababengamakhosi**

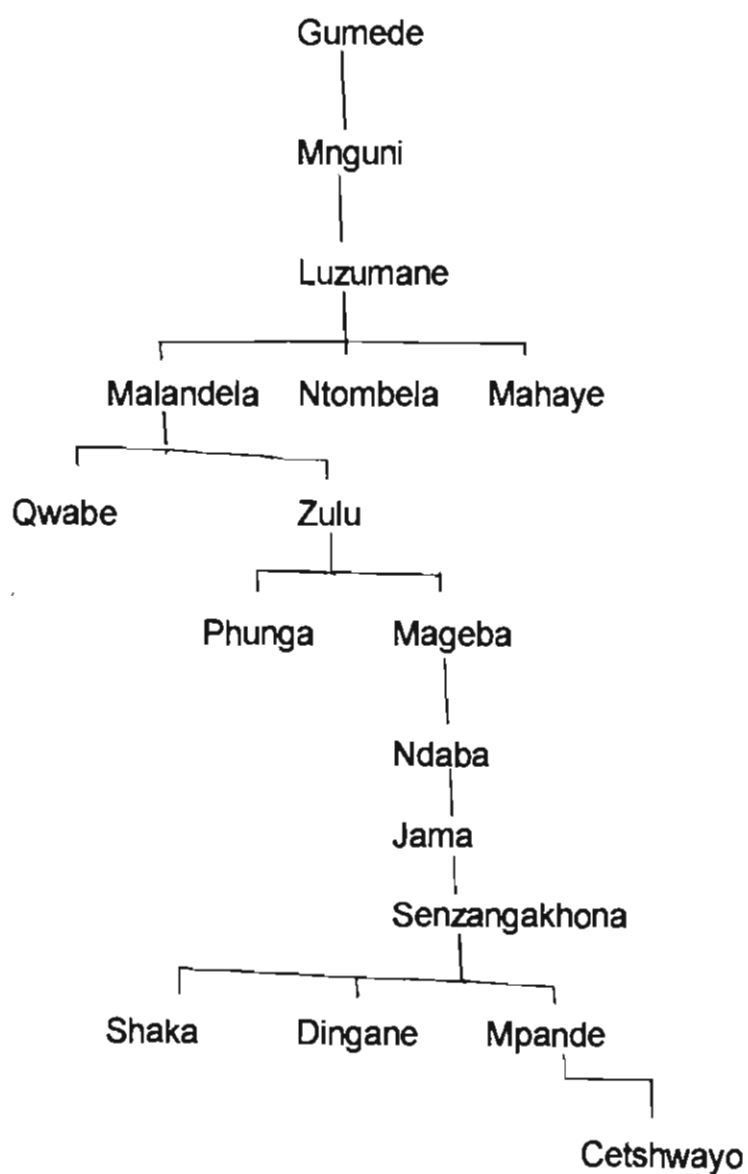
- \* Moshweshwe > UMoshweshwe kwakuyinkosi yabeSuthu kanti igama lakhe lichaza ukwenzisisa into.
- \* Skonyela > Wayengenye yamakhosi abeSuthu

Umcwaningi usekhulumile ngomlando wokwethiwa kwezibongo kubeSuthu. Manje usezoqhubekela phambili, akhulume ngomlando wokwethiwa kwezibongo kumaZulu.

4.5 **Umlando wokwethiwa kwamagama abantu nezibongo kumaZulu**

Umcwaningi uzoqala ngokunikeza uhlu lokuzalana kwamakhosi aKwaZulu.

**Ukuzalana kwamakhosi akwaZulu**



Dinuzulu

|

Maphumuzana

|

Bhekuzulu

|

Zwelithini (obusayo njengamanje)

NgokukaKhumalo (1995:14-15) abantu **abangamaZulu** bangabantu ababebuswa yinkosi uMalandela. UMalandela wayezalwa nguLuzumane kaMnguni. Umnewabo kaZulu kwakunguQwabe Laba bantu kwathiwa ngabakwaZulu kususelwa egameni lendodana encane kaMalandela uZulu. Abantu abangamaZulu bavela lapho kusuka ingxabano phakathi kukaZulu noQwabe. Loku kwenzeka emva kokushona kukaMalandela, uyise wabo. UQwabe njengenkosana, wayefuna lonke ifa lakhe, ikakhulukazi inyonikayiphumuli lezi ezimhlophe engazi ukuthi izinkomo ezazikhona kwakungezikanina. Ngokwesiko lesiZulu, inkosana kanina, indodana encane. UZulu nguyena owathatha ifa likanina uMaZungu. Akumphathanga kahle loku uQwabe, wancamela ukuduba ikhaya. Abantu bakaMalandela basala noZulu eBabanango. Laba bantu babe sebezibiza ngokuthi ngabakwaZulu. Kwaba ukuzaleka kwesibongo loko. Ulimi ababelukhuluma kwathiwa isiZulu nabo abantu baba ngamaZulu.

Abantu abangamaZulu ngokomlando wabo bebuswa ngamakhosi, okuyinto esekhona nanamuhla ezindaweni ezisemakhaya. Esikhathini esiningi kubaNguni, bekuthi uma kuzobekwa inkosi, kufanele kuphume inqina iyozingela ingonyama ikakhulukazi kumaZulu. Ingonyama iwuphawu lwamakhosi akwaZulu. Ngokubona amandla engonyama, kuthiwa igama elithi ngonyama lisho ukuthi iyinkosi yazo zonke izilwane. NgokukaMuthwa (1996:152), ingonyama iwuphawu lwamakhosi kwaZulu ngenxa kaMageba owakhulisa ingonyana encane, yathi uma seyikhulile, wayikhulula yaya endle ukuze

ihlangane nezinye izingonyama. Okwamangalisa ukuthi kwathi ngesikhathi sempi phakathi kwamaZulu namaNgwane, kwaqhamuka izingonyama zalwa, zaxosha amaNgwane. Kwammangalisa kakhulu loku uMageba. Abantu bakwaZulu bayihlonipha ingonyama ukusukela ngalelo langa. Amakhosi akwaZulu abizwa ngeziNgonyama. Ingonyama iyisilwane esinobuhlakani kanti amakhosi akwaZulu ayaye afake isicoco esakhiwe ngesikhumba sengonyama ukukhombisa ukuthi inkosi leyo iyiqhawe futhi isithathe ubuhlakani bengonyama.

#### 4.5.1 **Ukwethiwa kwamagama abantu kumaZulu**

Ziningi izizathu ezadala ukuthi umuntu ethiwe igama lasekhaya azobizwa futhi aziwe ngalo. Amagama ethiwa esuselwa kuloku okulandelayo:

- \* Inkolo yobuKristu neyeSintu
- \* Ukubaluleka kukamama noma ubaba emndenini
- \* Ukubaluleka komfana noma intombazane emndenini
- \* Ukubaluleka kwesizwe namadlozi
- \* Ukubaluleka kwesibongo noma isithakazelo
- \* Ubulili
- \* Kususelwa emagameni ezilwane
- \* Isimo ngesikhathi umntwana ezalwa
- \* Ingxabano
- \* Uthando

##### 4.5.1.1 **Amagama abantu ethiwa esuselwa enkolweni**

AmaZulu akholelwa ekutheni umntwana uyisipho esivela kuMvelinqangi. Umntwana uyaye ethiwe igama njengendlela yokubonga ubukhulu namandla kaMvelinqangi ekuphumeleliseni ukuzalwa komntwana. Ngokwesiko

labaNguni, siyathola laphaya kuMsimang (1982) encwadini ethi “Buzani kuMkabayi” ukuthi abantwana noma umntwana wayethiwa igama ngosuku lokuphuma kukanina exhibeni, ethulwa kuyise emndenini. KuMsimang (1982:5) kuyavela ukuthi nakubantu abangamaZulu likhona isiko lokwethiwa komntwana igama. Lapha sithola inkosi uJama kaNdaba ethole amawele. Ngesikhathi befika laba bantwana, kwabe sekufika isikhathi sokuba inkosi uJama ibabone abantwana ukuze ibethe amagama abo qede ibakhunge. Kuyaye kwenziwe umkhosi omkhulu lapho kuphiswa utshwala kukhishwa indlunkulu exhibeni (ijadu).

Ngosuku lokwethiwa komntwana igama, umntwana uyagezwa abe muhle, agcotshwe nangensindane, bagqiza nobuhlalu obumhlophe ezihlakaleni zakhe, bese ebhinca ucu lwamaqanda amhlophe okhalo. Unina womntwana uyaye ashaye imvunulo yakhe kanokusho. Siyathola elinye lamawele lethiwa igama kuthiwa “nguMkabayi”. Emveni kokwetha umntwana igama uyise uyaye amange esihlathini, esiphongweni kanye nasemlonyeni.

Nazi izibonelo zezibongo ezisuselwa enkolweni:

- \* Nkosinathi > Igama lomuntu wesilisa elichaza ukuthi inkosi ibe nathi ekuzalweni komntwana
- \* Musawenkosi > Igama elethiwa umuntu wesilisa eliveza umusa inkosi ebe nawo
- \* Bonginkosi > Leli gama lethiwa umuntu wesilisa libonga inkosi ngamandla ayo
- \* Thandazile > Igama elethiwa umuntu wesifazane elichaza ukuthi kube ngenxa yemithandazo ukuze umntwana abe khona

#### 4.5.1.2 **Amagama abantu ethiwa esuselwa esimweni ngesikhathi umntwana ezalwa**

Kubantu abangamaZulu, eqinisweni kubeNguni nje bebonke, ngokwenqubo yakhona, kuyaye kube khona izinto ezingekhulumeke noma zixoxeke. Lezi zinto ziyaye zivele ngokuthi kwethiwe abantwana amagama axoxa ngazo, ikakhulukazi izinto ezifana nokukhulelwa kwentombazane .ingazi ukuthi ikhuleliswe ngubani, kanjalo nokuphinga.

##### **Izibonelo:**

- \* Mboneni > Leli gama linikezwa umuntu wesilisa, lisuselwa esimweni esithile emndenini okungaba ukuthi kwakungathenjwa ukuthi umntwana angaba nenswebu yakuleso sibongo
- \* Qedusizi > Igama elinikezwa umuntu wesifazane, kususelwa esimweni lapho bekade bengasathembi emndenini ukuthi umntwana angatholakala

#### 4.5.1.3 **Amagama abantu ethiwa esuselwa emagameni ezilwane**

Kubantu abangamaZulu, ukhona umkhuba wokwetha abantwana amagama asuselwe emagameni ezilwane. Empeleni lo mkhuba awugcini kumaZulu kuphela kodwa ukhona kubeNguni, bonke nakwamanye amazwe aseNtshonalanga naseMpumalanga Afrika. Izizathu zalo mkhuba zahlukene ngokwamazwe. KubeNguni lo mkhuba wenziwa ngoba kusuke kunenkolelo yokuthi uma wetha umntwana ngegama lesilwane esinamandla, lowo mntwana naye uzokhula abe namandla njengaleso silwane. Ezinye izilwane ave

kungukuthi zinamandla nje kuphela, kodwa kukhona ezinobuhlakani obunzulu namaqhinga. Ngaleyo ndlela, kusuke kukholelwa ekutheni umntwana uyakufuza leso silwane. Izinyoni nazo kuyenzeka zisetshenziswe ekwethiweni kwamagama.

**Izibonelo:**

- \* uMbube > ibhubesi, linikezwa owesilisa
- \* uNyoni > igama elinikezwa abantu besifazane
- \* Mpunzana > lisuselwa egameni lenyamazane okuthiwa impunzi

**4.5.1.4 Amagama abantu akhombisa ukubonga**

Lolu hlobo lwamagama luncike kakhulu kulolo lwamagama asuselwa enkolweni. Umehluko ukuthi lawa awalisebenzisi igama elineNkosi phakathi:

**Izibonelo:**

- \* Bongani
- \* Mbongeni
- \* Sibongiseni
- Sibongile

**4.5.1.5 Amagama ethiwa esuselwa ekubalulekeni kwesibongo/Isithakazelo**

Imvamisa yalawa magama anikezwa abantu besifazane njengalezi zibonelo:

- \* ZamaNtungwa
- \* ZamaZulu

- \* ZamaBhele
- \* ZamaNdosi

#### 4.5.2 Ukwethiwa kwezibongo kumaZulu

Izibongo eziningi zesiZulu ziyakuveza ukuthi abantu babehlala ezindaweni eziseduze nemifula. Ezinye zaziseduze nezintaba. Isikhathi esiningi kwakuba namahlathi. Isibongo sakwaNtabeni siyakufakazela loko. Isibongo sibalulekile kubantu abangamaZulu, loku uyaye ukubone lapho abantu abadala abaphilayo bexhumana nalabo abangamadlozi. Bashisa impepho bese bebiza amagama abo. Thina esiphilayo siwasebenzisa njengezibongo zethu bona bese besondela.

Loku kufakazelwa nguNtombela, uMathenjwa noDonda (1997:81) lapho bethi:

Izibongo zithathwa njengomkhuleko kuleso naleso sibongo. Yizona ezihlanganisa uZulu wanamuhla waleso sibongo nowayizolo. Ukubizwa kwamagama alabo asebalala kukhomba ukuthi basakhunjulwa, ngakho-ke bayanxuswa ukuthi lobo buqhawe nobuhlakani abake babuveza besanyathela kulona omagade weshongololo, ababuye babuvezele lesi sizukulwane.

Loku akwenzeki kumaZulu kuphela kodwa kwenzeka nakwezinye izizwe zaseNingizimu Afrika.

Umcwaningi unqume ukuthi asebenzise lezi zindlela ezilandelayo zokwetha izibongo. Ngokomcwaningi, kunezibongo ezimayelana nokwazi izinto eziyimvelo, ezihambisana nenkambiso yabantu, ezigcizelela ubunye, ezikhombisa ubukhulu, ezibolekwe kwezinye izilimi, ezisuselwa ezithweni zomzimba njalonjalo.



#### 4.5.2 1 **Izibongo eziphathelene nemvelo kanye nezilwane**

Ngaphansi kwalesi sigatshana, umcwaningi uzobalula izinto ezifana nezilwane zasekhaya nezasendle, izihlahla, imifula njalunjalo. Ngokosiko lwesiZulu, izilwane zinendawo yazo ngoba zibalulekile ngemisebenzi yazo enhlobohlobo. Umuntu ongumZulu usondelene kakhulu nemvelo kanye nezilwane. Izilwane zahlukaniseke kabili, kukhona izilwane zasekhaya nezilwane zasendle.

Ngokwenkolo yesiZulu, okuyisona silwane esibalulekile kakhulu imbuzi ngoba inyongo yayo iyona exhumanisa abaphilayo nabangasekho. Kuyaye kuthi uma inkomo ingekho, kusetshenziswe imbuzi, noma inkukhu. Inkomo ithandwa kakhulu ngenxa yemisebenzi yayo eminingi. Kuyaye kususelwe emisebenzini yazo izilwane, bese kuqanjwa umuntu kususelwa esimweni esithile saleso silwane, okungaba ukwenza kwaso noma ukukhalipha kwaso. Isibonelo sesibongo esisuselwa ekukhalipheni kwesilwane esakwaNgwenya. Ingwenya yisilwane esithathwa njengesihlakaniphe kakhulu. Loku kususelwa ekutheni inelitshe ekhanda, okuthi uma ulitholile uhlakaniphe okwaphakade. Kanjalo nezihlahla zenza umsebenzi omkhulu kakhulu ngoba kwenziwa ngazo izinhlobohlobo zemithi. Kuzona zonke izibonelo ezilandelayo kwaqanjwa abantu ngalawa magama agcina eseyizibongo:

##### 4.5.2 1(a) **Izibongo eziphathelene nemvelo**

- \* Tembe > Lesi sibongo sisuselwa egameni lomfula okuthiwa umtembe kanti sivela eMozambiki ngokulandela uKhumalo (1995:61).
- \* Myeza/Myezane > NgokukaNyembezi noNxumalo (1966:71) lolu uhlobo lwesihlahla esiluhlaza esimila eduze komfula, sigebisele amagatsha aso phansi.

Amahlamvu aso ayebhincwa ngamabutho akwaZulu lapho ehlabene.

- \* Langa > NgokukaNyembezi (1992:269) ilanga yimbulunga yemvelo esesibhakabhakeni ekhanyisa emini
- \* Mkhize > NgokukaKhumalo (1995:3) abantu bakwaMkhize kwakuthiwa ngabantu bemikhizo ngoba babethanda ukuhlala endaweni lapho kunemikhizo khona.
- \* Duma > NgokukaNkabinde (1985:51) ukuduma ukwenzeka komsindo omkhulu njengomsindo wezulu uma lilungisela ukuna. Ukuduma futhi kusho ukwaziwa ngabantu abaningi ezindaweni eziningi.
- \* Mafu > Amanzi emvula aqoqene esibhakabhakeni.

#### 4.5.2 1(b) **Izibongo eziphathelene nezilwane**

- \* Nkuku > Lesi sibongo sisuselwa egameni lenkuku okuyinyoni yasekhaya efuywayo.
- \* Nkomo > Isibongo sakwaNkomo sisuselwa egameni lesilwane sasekhaya okukholelwa ukuthi saqala ukuba khona e-Uganda kwelase-Afrika. NgokukaMutwa (1996:74) inkomo yisilwane esisho umcebo kwelabeTswana nabeSuthu. Lesi yisilwane

esinemisebenzi eminingi: siyalima, siyinyama, sikhiqiza ubisi, isikhumba saso sakha imvunulo kanti ishoba lenkomo lakha amashoba.

- \* Mpongo > Lesi sibongo sisuselwa egameni lempongo okuyimbuzi endala yeduna. Umfula ophuzwa abafundi benyuvesi yaseDurban-Westville ubizwa ngokuthi uMphongokazi. Le ndawo kuthiwa yayidume ngezimbuzi. Abakhuluma isiNgisi, lo mfula bawazi ngokuthi yiPalmiet.
  
- \* Nkunzi > Lesi sibongo sisuselwa ohlotsheni oluthile lwenkomo yeduna engatheniwe, ebizwa ngeNkunzi (Nyembezi noNxumalo, 1966:46).
  
- \* Mfusi > NgokukaNyembezi (1992: 302) umfusi inkomo ensundu.
  
- \* Ngonyama > Lesi sibongo sisuselwa egameni lengonyama. NgokukaMutwa (1996:152) ingonyama yisilwane esiwuphawu lwamakhosi akwaZulu. Ngokolimi lwesiZulu, ingonyama "ibhubesi", okuyigama elisuselwa esenzweni "bhubesa". Leli gama lisho ukuthatha isinqumo noma ukwehlulela. Amakhosi akwaZulu abizwa ngokuthi iziNgonyama. Leli gama likususelwa esenzweni sikaMageba owayeyinkosi yamaZulu. UMageba wakhulisa ingonyama, okwathi lapho seyikhulile impela wakhipha izwi lokuthi mayidedelwe ukuze iyohlangana nezinye

izingonyama. Wathi angeke agcine inkosi naye eyinkosi.

- \* Ndlovu > Isibongo sakwaNdlovu sisuselwa egameni lesilwane okukholelwa ukuthi siyisithixo. Indlovu yisilwane okukholelwa ekutheni siyazalwa kabusha ngoba njalo emva kokuphuma amazinyo, simila amasha.
- \* Dube > Isibongo sakwaDube sivela egameni lesilwane esiyidube. NgokukaMutwa (1996:179) idube isilwane esithathwa njengesilwane esingcwele futhi esizothile. Lesi sibongo sikhona naseZimbabwe kumaShona. Lesi silwane siwuphawu lwabaculi.
- \* Mpisi > Impisi isilwane esidaleke saba yigwala, asikwazi ukubonga futhi, siluhlaza . Lesi silwane sikhuculula izindlela kanti sakhiwe saba nemihlathi eqinile ngoba sikwazi ukudla amathambo aze abe impuphu.
- \* Nsele > NgokukaNyembezi noNxumalo (1966:75), insele uhlobo lwenyamazane empofu ngokunsundu. Inemibala eshwezile emhlophe ngaphansi esiswini. Imibala ikhuphuka kancane ngemilenze. Kwabe sekuqanjwa umuntu ngalesi silwane. Igama laso lagcina seliyisibongo.
- \* Nyathi > Inyathi yisilwane esinamandla esingesabi lutho olukhona. Inyathi isebenza umsebenzi wokuvundisa inhlabathi. NgokukaNkabinde (1985:159) (u)nyathi

umuntu othutha indle emadolobheni noma umuntu okhuthela kakhulu.

- \* Mamba > NgokukaNyembezi noNxumalo (1966:89) imamba uhlobo lwenyoka ende kakhulu cishe ingangomlenze womuntu omude. Inesidumbu esikhulu. Kukhona imamba emnyama, empofu neluhlaza ngokuntshoko njengecimbi. Kukhona engaphezu kwensizwa ende, yikho kuthiwa ngunsizwa ziyishumi ngoba ilishaya phezulu ngenkani.
  
- \* Ngwenya > NgokukaMutwa (1996:198) ingwenya uhlobo oluthile lwesilwane sasendle. NgokwabaKwena (abantu bakwaNgwenya) ingwenya yisilwane esiwuphawu lobungcwele, lwamandla nolwenhlanzeko. Ingwenya ithathwa njengesilwane esihlakaniphile.

Kuzona zonke izibonelo ezibhalwe ngenhla okungamagama ezilwane, iningi lazo kwakungamagama abantu agcina eseyizibongo.

#### 4.5.2.2 **Izibongo ezivela ngaphansi kwamagama akhombisa ubukhulu**

- \* Nkosi > Umuntu wesilisa omiselwe ukubusa abantu besigodi esithile noma besizwe esithile.
  
- \* Zulu > Ngokomlando, isibongo sakwaZulu sisuselwa egameni lenkosi eyabusa abantu bakayise eyayibizwa ngokuthi uZulu. Kwathi ngeqhaza lakhe,



KwaNyuswa: Indawo yakwaNyuswa yakhelene nendawo yaseHillcrest. Le ndawo iqanjwe ngesibongo sakwaNyuswa. UNyuswa igama lomuntu kanti indlunkulu yakwaNgcobo, yayakhiwe ngabantu bakwaNyuswa. Le ndlu ibizwa ngokuthi iNkumbemfece. UNyuswa ngokozalo, uzalwa uDingile, uDingile yena ezalwa nguNgcobo.

\* Madlala

KwaMadlala: Indawo yakwaMadlala itholakala eMzumbekude kude buduze naseSayidi. Le ndawo yakhelwe ngabantu besibongo sakwaMadlala. Ngisho nenkosi ephethe kule ndawo ngeyesibongo sakwaMadlala. NgokukaNyembezi (1992:82) ukudlala ukuzijabulisa ngokwenza izinto zokuphumuza umqondo.

\* Mbhele

EmaBheleni yindawo lapho kutholakala khona abantu abangabakwaMbhele. Indawo yasemaBheleni itholakala eNingizimu neKwaZulu-Natali, yakhelene nendawo yaseNtimbankulu eSt' Faiths. Ekuqaleni isizwe samaBhele sasihlala endaweni ebizwa ngokuthi iLenge. ILenge yintaba eseMnambithi. AmaBhele ayehlala emigedeni, kwathi ngokuntuleka kokudla aqala ukudlana wodwa. Kwasukela lapho-ke ukuthi kuthiwe ngamazimu. Owayeyinkosi yamaBhele kule ndawo nguMahlaphahlapha. Le nkosi yiyona eyabona ukuthi akulungile ukuthi badlane bodwa, yase iya kofuna indawo yokuhlala enkosini uSenzangakhona. Sebefikile kwaZulu, yilapho bafike bathola khona isibongo sakwaNtuli ngoba base bentula ilizwe lokuhlala, bengasafuni ukuhlala emigedeni.

4.5.2.4. **Izibongo ezigcizelela uBuntu**

NgokukaMutwa (1996:78) igama elisho "uBuntu" lathola incazelo yalo kahle

ngesikhathi kusadliwa ngoludala lapho itshe lalincwetsywa ngozipho likhale. Ngaleso sikhathi, i-Afrika yayingakashintshi. Ubuntu ngalezo zikhathi babubonakala ngokwabelana nokuzwelana, kwakuyiyona ndlela yokuphila. Ubuntu babubonakala kakhulu lapho kufika umuntu engenamfuyo ikakhulukazi izinkomo endaweni ethile ezokwakha. Omakhelwane babeyaye bamsisele izinkomo ukuze athole ubisi, namasi. Uma kunesidingo sokuthi inkomo ihlatshwe, kwakwenziwa loko. Sekuyothi uma inkomo izala bese kuthathwa ithole liyiswe kumakhelwane. Uma kukhulunywa ngoBuntu kusuke kuqondiswe esenzweni esikhombisa ukuzwana nokwazisana ningabantu, kungaba abantu bomndeni owodwa. Uma abantu behlezi kahle bezwana, lokho kwenza nabantwana abazalwa kulowo mndeni baqanjwe ngamagama akhombisa ubumbano lomndeni, okusuke kuyisimo umndeni okusona ngesikhathi umntwana ezalwa. Intokomalo esemndenini ivezwa amagama aqanjwa izingane. Umuntu onobuntu ubonakala ngalezi zimpawu ezilandelayo: inhlonipho, ukuzithoba, ukubekezela, ukuphana, ububele, ukuzwana, ukunakekela, isihe, ukugcina amasiko, ukwabelana, umusa, isihawu. Izibonelo ezilandelayo ngezezibongo ezikhombisa ubuntu:

| <b>Isibongo</b>      | <b>Incazelo ekhombisa ubuntu</b>   |
|----------------------|--|
| *     Hlabisa     >  | Lesi sibongo sesichaziwe kusona lesi sahluko ngaphansi kwezibongo ezisuselwa emagameni ezindawo  |
| *     Thembela     > | Ukwethembela kungukwazi ukuthi bakhona abantu abazokunika usizo uma uludinga. Lesi sibongo sisuselwa esenzweni "themba" . Kwabe sekwenziwa impambosi yokwenzela "Thembela". Lesi sibongo siqonde ukuthi awunakuziphilela wedwa, thembela |



kwabanye ngoba umuntu ungumuntu ngabantu.

- \* Lamula > Lesi yisenzo sobuntu sokuqapha nokuthanda ukubona abantu bephila kahle, kungekho ngxabano. Ukulamula kuyisenzo sokuba ngumxhumanisi phakathi kwabantu abalwayo nabangezwani. NgokukaNkabinde (1985:125) ukulamula kusho ukuxazulula ingxabano kwabalwayo, ukwakha uxolo kubantu abaxabene.
  
- \* Hlengwa > Ukuhlenga wukunikeza usizo kulowo osuke esogibeni kanti kuyisenzo esihle esikhombisa ubuntu nobunye. Lesi sibongo simumethe umqondo nomlando ojulile okhombisa ukusinda ekufeni.

#### 4.5.2.5 **Izibongo eziphathelene nezenzo nemikhuba eyenziwa ngabantu**

Uma kukhulunywa ngomkhuba, kusuke kuqondiswe entweni eseyejwayelekile ukuthi yenzeke, ethi noma yenzekile futhi bese kuthiwa kakade ngumkhuba wabo abantu bakwasibanibani ukwenza into ethile. Loku kwenziwa ngukuthi kwakuyaye kususelwe esigeni esithile ukuze kuqanjwe izaga. Abantu ababeqamba izaga kwakungabantu abaqaphela iziga ezithile bese besusela kulezo ziga bakhe izaga. Loku kufakazelwa nguMakhambeni (1990:36) .

Lezi zibongo zisuselwa emikhubeni ethize eyenziwa ngabantu bese bethiwa amagama kususelwa kuleyo mikhuba abejwayele ukuyenza. Ezinye izibongo zikhombisa ubuvila. Ubuvila buyinto engathandeki futhi akekho umuntu othanda ivila ngoba alinamsebenzi walutho nalusizo lwalutho.

Ezinye izibongo ziveza ukukhuthala. Ukukhuthala ngokukaNyembezi noNxumalo (1966:265) kusho ukufaka umoya wokuzimisela noma ukunika umdlandla. Nazi izibonelo ezilandelayo ezikhombisa ukukhuthala noma ezifaka umdlandla.

| <b>Isibongo</b> | <b>Incazelo</b>   |
|-----------------|---|
| * Khuzwayo >    | UKhuzwayo ngumuntu ongezwa futhi ongafuni ukuthatha iziyalo uma etshelwa. Lo muntu unomkhuba omubi ngoba uhlale enza izinto ezibheke eceleni. Lokhu kumenza akhuzwe njalo. NgokwesiZulu kungumkhuba omubi futhi ongafuneki ukuba ngukhuzwayo. Umuntu okhuzwa njalo uzifakela isigcwagcwa kubantu, bagcine bengasamthandi. NgokukaKhumalo (1995:38), isibongo sakwaKhuzwayo savela ngenxa yesizathu esichazwe ngenhla. |
| * Vilakazi >    | Kuyaye kushiwo kumuntu onomkhuba wokungathandi ukwenza umsebenzi, ohlala ehlezi ebukela labo abasebenzayo. NgokukaNyembezi (1992:525) ivila umuntu owenqenayo ukusebenza, umbulukundlu, indalakaxa. Abantu bakwaVilakazi bangaMaphephethwa ngokwendabuko yabo.  |
| * Manaba >      | NgokukaNyembezi (1992:313) ukwenaba isenzo sokuhlala phansi welule imilenze noma ukuchunyelwa yizinto.  |

- \* Zuma > NgokukaNyembezi (1992:559) ukuzuma ukuhlasela umuntu engazelele. Ukwenzeka kwento kungazelelwe.
  
- \* Mbongwa > NgokukaNyembezi (1992:62) ukubonga kusho isenzo sokuzwakalisa ukujabula ngokwenzekile. Lesi sibongo sikhombisa ukubongwa ngokwenzile. Ngokosiko lwesiZulu, kuyinhlonipho enkulu ukubonga uma umuntu ekupha into noma ekwenzele okuthile noma ngabe yinto encane kangakanani. Lokhu kwaze kwaveza isisho esithi: "kubongwa okuncane kubongwe okukhulu". Ukhokho walesi sibongo kusho ukuthi wayengumuntu okhuthela, ohlale ebongwa.
  
- \* Magwaza > NgokukaKhumalo (1995:68) abantu bakwaMagwaza ngabaseLangeni. Kuthiwa kwakukhona indlu encane yaseLangeni ebizwa ngoluthi ekaLugoloza. Kuthiwa uMakhedana wathatha indodakazi kaMazwana wayenza unkosikazi. Lesi senzo sasingavumelekile ngokwesiko labeNguni. Ngenxa yalesi sizathu, abantu bakwaLugoloza kwathiwa ngabakwaMagwazwa ngoba begwazwe yindoda yasekhaya. Ngesizathu sokugwinya amagama uma bekhuluma kwagcina sekuthiwa ngabantu bakwaMagwaza esikhundleni sokuthi kuthiwe ngabakwaMagwazwa.

#### 4.5.2.6 Izipongo ezisuselwa ezithweni zomzimba

Ngokuka-Ewen, (1931:222) eNgilandi abantu babeqanjwa amagama kususelwe esimweni sabo sokuthi babukeka kanjani. Lapha esiZulwini zikhona izipongo ezisuselwa ezithweni zomzimba kuya ngokuthi sakheke kanjani leso sitho somzimba, bese umuntu ethiwa igama ngaleso sici kugcine sekuyisipongo:

- Nyawo > NgokukaNyembezi (1992:382) unyawo isitho somzimba umuntu anyathela ngaso; yingxenye yomlenze ngezansi kweqakala. Ziningi izisho nezaga ezaqanjwa kususelwa kulesi sitho somzimba.
- \* Mlomo > Isitho somzimba esisetshenziswa uma kukhulunywa.
- \* Hlombe > NgokukaNkabinde (1985:98) ihlombe yisiphanga, yigxalaba, yindawo emzimbeni womuntu kusuka entanyeni kuya lapho kuqala khona ingalo. Uthi futhi ihlombe umsindo wokushayanisa izandla.
- \* Mzimba > NgokukaNyembezi (1992:555) umzimba izitho zonke zomuntu ophilayo, ingxenye yomuntu ukusukela emahlombe kume okhalo.

#### 4.5.2.7 Izipongo ezaqanjwa ngesikhathi sezimpi

Ngokukavan Aswegen (1990:241) iMfecane igama lesiZulu elisichazela ngokusobala ukuthi phambilini ukusuka kwabantu ezindaweni zabo kwaba

yimpoqo. Lesi sikhathi emlandweni waseNingizimu Afrika saqala emva kuka-1815 saze saphela ngo-1830. Kuthiwa abantu besinye isibongo babexabana nabanye, bese kuliwa. IMfecane yaba ngumphumela wengxabano phakathi kwamakhosi endaweni eyayibizwa ngokuthi kusebuNguni eseNyakatho. Lezi zimpi ezaliwa kwakungezokunqoba. Izimpi eziningi zaziholwa yinkosi uShaka. Uvan Aswegen akakuphawulanga ukuthi izimpi zazidalwa yini. NgokukaMutwa (1996:74) iMfecane yadalwa indlela okwakuphilwa ngayo. Abantu bangaleso sikhathi babephila impilo yokuzulazula ngoba babehamba behlala. Loku kwakwenziwa ukuthi babenemfuyo, babefuna amadlelo aluhlaza ukuze imfuyo yabo ingafi. Izimpi zaqala ukuba khona ngoba kubangwa izinkomo.

Isikhathi seMfecane saqondana nesikhathi lapho kubusa khona inkosi uShaka. Loku kubonakala lapho abantu abaningi bebaleka besaba inkosi uShaka. Abantu abaningi babalekela koMalawi nakoMozambique. Kukhona nenduna yenkosi uShaka eyabe iyiqhawe, uDlungwana. UDLungwana naye ungomunye wabantu ababaleka besaba ulaka lweLembe. UDLungwana waze waya kocasha kuFodo wakwaDlamini endaweni yakwaNombewu, (Ndimande 1998:31).

Ezinye izibongo ziveza ukunqoba. Ukunqoba kwakungumphumela wempi noma izimpi ezaziba khona. Zikhona izibongo eziveza ukunqoba njengalezi zibonelo ezilandelayo:

Ezinye izibongo zingumphumela wesikhathi sezimpi lapho abantu babebalekela khona ulaka lwamakhosi ayefuna ukuba ababuse ukuze athathe nezinkomo zabo. Abantu abaningi babebalekela kwamanye amakhosi ayengabalwisi ukuze bakhosele kuwo. Nazi izibonelo zezibongo:

\* Zikhali > NgokukaNyembezi noNxumalo (1966:261) ,isikhali yinto yokulwa, okungaba izinhlobonhlobo zemikhonto ngoba inamagama ayo.

- \* Sihlangu > NgokukaNyembezi (1992:185) isihlangu isikhumba sokuvika izikhali njengemikhonto; yihawu elikhulu nokunye kokulwa.
- \* Dlamini > NgokukaNkabinde (1985:45) uDlamini usho ukudla kwasemini. Ngaleso sikhathi sezimpi kwakushiwo ukuthi umuntu udla izinkomo zamanye amadoda emini kwabha.
- \* Caluza > Ukugcaluza kusho isenzo sokwehla wenyuka.

Umcwaningi usezivezile izindlela ezazisetshenziswa ukwetha izibongo eNingizimu Afrika. Okuphawulwa umcwaningi uma ebheka ubukhosi balezi zizwe, ukuthi amagama amakhosi noma alabo ababebambe iqhaza elikhulu kulobo bukhosi, aba nomthelela omkhulu ekuqanjweni kwezibongo. Emakhosini akwaZulu eNingizimu Afrika, nanka amagama amakhosi okwaqanjwa ngawo izibongo:

- \* Zulu
- \* Ndaba
- \* Mbatha
- \* Mageba, njalonjalo

Emakhosini amaSwati eSwazini, nawa amagama amakhosi okwaqanjwa ngawo izibongo:

- \* Dlamini
- \* Ndlovu
- \* Ngwane

Emakhosini abeSuthu, eLeSothu nakhona siyazithola ezinye izibongo ezisuselwa emagameni amakhosi njengoMoshweshwe noSkonyela. Umchwangingi usezokhuluma ngomlando wokwethiwa kwezibongo eZimbabwe.

#### 4.6 Umlando wabantu abangamaShona eZimbabwe

IZimbabwe ingelinye lamazwe atholakala eMzansi ne-Afrika kanti lakhelene neNingizimu-Afrika. Inhlokodolobha yaseZimbabwe iHarare. Emazweni amaningi aseMzansi Afrika kubantu abansundu kuphilwa impilo yokubuswa ngamakhosi ezindaweni ezisemakhaya. Loku kusenzeka nanamuhla. EZimbabwe kubantu abangamaShona uma kubekwa inkosi, inkosi ebekwayo kuyaye kufanele idle ukudla okuphekwe namatshe akhishwe esiswini sengwenya esuke ikade ibanjwe yiyona inkosi uqobo lwayo emanzini. Ngaleyo ndlela, inkosi ithatha isimo sobungwenya, isimo sokuba nobuhlakani, sokuba namandla.

NgokukaMutwa (1996:198) e-Afrika kunabantu ababebizwa ngokuthi aBakwena, abeSuthu (abantu bakwaNgwenya) kanti babethatha ingwenya njengoNkulunkulu wabo noma isithixo sabo. Ingwenya yisilwane esinamandla. Bakholelwa ekutheni amandla engwenya okubamba isitha sayo emanzini ngamazinyo ayo kunguphawu lobukhulu bengwenya. Kubona ingwenya yisilwane esihle. Ngenxa yamandla engwenya loku kwaze kwenza abantu baseNigeria bafaka imigexo eyakhiwe ngamazinyo engwenya ukuze basinde ezikhalini zezitha. Ngenye indlela, ingwenya inamandla okusindisa, okusho ukuthi ifana nesilwane esingcwele.

Lesi simo sokuthatha izimo zezilwane siyefana kumaShona, kumaZulu nakubeSuthu kodwa kwehluke ngezilwane ezisetshenziswayo. Okubalulekile

ukuthi lezi zilwane ziyefana ngobuhlakani futhi zinamandla.

Ngokubhala kukaHuffman (1996:3), abantu abazibonela ngokwabo bathi isiko laseZimbabwe lakhiwe ngabantu abakhuluma ulimi lwesiShona. Izikhungo eziningi lapho kwenzelwa khona imicimbi namasiko yilapho kuhlala khona amaShona. IsiShona singesinye sezilimi **zabantu**. Izilimi zabantu yilezo eziyaye zibe neziqalo zezigaba zamabizo ngokuchaza kukaBleek ongumsunguli wegama "**bantu**". IsiShona sehlukaniwe kwaba khona izilimi zezigodi eziyisithupha. Nazi lezi zilimi zezigodi:

- iKorekore > ENyakatho neZimbabwe
- iZezeru > Maphakathi neZimbabwe
- iManyika > ENtshonalanga neZimbabwe
- iNdau > ENingizimu neZimbabwe
- iKaranga > ENingizimu neZimbabwe
- iKalanga > EMpumalanga neZimbabwe

Lezi zilimi zibuye zihlukaniseke futhi ngokwezilimi zezigodi ezingamashumi amahlanu nambili. UBhebe (1979:9) uthi kwathi ngokufika kukaMzilikazi Khumalo eZimbabwe, owafika wathatha umbuso, amaShona aseZimbabwe ahumusha imutupo (izibongo) yawo eyisusela olimini lwesiShona eyisa olimini lwesiNdebele. Loku babekwenza ukuze bahambisane nalowo owayephethe ngaleso sikhathi, uMzilikazi kaMashobane ngoba wayekhuluma isiNdebele. Kuthiwa abanye abantu basaqhubeka nokukwenza loku. Nazi izibonelo zemutupo ezihunyushiwe:

- \* Shumba > Sibanda
- \* Nyanga > Nkomo
- \* Gumbo > Musipa



- \* Shiri > Nyoni
- \* Dziva > Siziba
- \* Moyo > Nhliziyo
- \* Shoko > Ncube

#### 4.6.1 Ukwethiwa kwamagama abantu kumaShona

Ekwethiweni kwamagama kumaShona kulandelwa imigomo ethi mayifane naleyo esetshenzisiwe eNingizimu Afrika ngoba nakhona ayatholakala amagama asuselwe emagameni ezilwane, enkolweni yobuKristu kanjalo abuye aveze indlela abantu abangamaShona abaphila ngayo:

| <b>NgesiShona</b> | > | <b>NgesiZulu</b>                         |
|-------------------|---|--|
| * Nzira           | > | indlela                                  |
| * Shumba          | > | ibhubesi                                 |
| * Mutsa           | > | kuchaza umusa kaNkulunluku               |
| * Nyasha          | > | kubongwa ububele boMdali                 |
| * Nungu           | > | kususelwa egameni lesilwane ingungumbane |
| * Tsitsi          | > | ukuba nomhawu                            |

#### 4.6.2 Ukwethiwa kwemutupo (izibongo) eZimbabwe

AmaShona asebenzisa amagama amabili ukuchaza isibongo. Kwesinye isikhathi kuthiwa ithotheme noma imutupo.<sup>1</sup> KumaShona imutupo ingasuselwa: emagameni abantu asebengekho, ezidlalisweni, emagameni ezilwane

<sup>1</sup>UFortune (1993:401) uthi ulwazi esinalo ngezibongo zamaShona siluthathe ocwaningweni olwenziwa ngumnumzane AC Hodza, ayelwenzela iziqu ze (MA). Umsebenzi kaHodza awusizanga isizwe samaShona kuphela kodwa wasiza abafundi bamaShona abafunda ubuciko bomlomo. UHodza waqoqa inhetembo yamaShona ngoba ebona ukuthi iyashabalala. Wahamba emhlabeni ngoNcwaba 1983.

njengoba benamathotheme nasemagameni ezindawo. Nazi izibonelo:

#### 4.6.3 **Izibongo ezisuselwa emagameni abantu asebengekho**

- \* Aziza > kususelwe egameni lomuntu wesifazane kanti lichaza ingane enhle, (Asante 1996:28)
- \* Rudo > kususelwa egameni elinikezwa owesilisa elisho uthando

#### 4.6.4 **Izibongo ezisuselwa emagameni ezilwane**

|   | <b>IsiShona</b> |   | <b>IsiZulu</b> |
|---|-----------------|---|----------------|
| * | Tembo           | > | idube          |
| * | Soko            | > | imfene         |
| * | Chipere         | > | impisi         |
| * | Shonga          | > | inyathi        |
| * | Shumba          | > | ibhubesi       |
| * | Nzou            | > | indlovu        |
| * | Nyoni           | > | inyoni         |

Umcwaningi usekhulumile ngomlando wezibongo zamaShona, manje usezokhuluma ngomlando wokwethiwa kwezibongo kumaNdebele.

#### 4.7 **Umlando kanye nokwethiwa kwezibongo kumaNdebele**

Umbuso wamaNdebele ufuduka KwaZulu. Ukufika kwaMaNdebele kwaba nomthelela omkhulu ekutheni abantu bahlangane eNtshonalanga neZimbabwe.

Ngokubhala kukaBhebe (1979:1) ngonyaka ka-1828 uMzilikazi wakwaKhumalo wayeneminyaka engamashumi amabili nesithupha. Ekusukeni kwakhe KwaZulu wayengomunye walabo ababephethe amabutho ngaphansi kwenkosi uShaka. Kuthe ngonyaka ka-1830 uMzilikazi wahamba waya eRustenburg eNtilasifali nabantu ababalelwa emakhulwini amathathu. Kukholakala ukuthi abalandeli bakhe banda baze bafika ezinkulungwaneni ezingamashumi ayisishiyagalombili. UMzilikazi ngokubona ukuthi inkosi uShaka yabe imhlupha ngoba icasulwa ukuthi wayesenesizwe sakhe, kwakulokhu kuchitheka igazi njalo.

Kuthe ngonyaka ka-1836 kuLwezi kuya ku-1837, uMzilikazi wakhetha ukusuka eNtilasifali alibhekise eZimbabwe eyayaziwa ngokuthi iRhodesia ngaleso sikhathi. Abantu abafika noMzilikazi eZimbabwe kwakungamaNdebele, nabeSuthu, abeTswana, namaVenda. Bafike bahlala eduzane nomfula iLimpopo ngoba behluleka ukuwela ngenxa yezilwanyana okuthiwa amatsetse. Ngesikhathi befika eZimbabwe kwakuyindawo yamaShona.

Wathi angazinza uMzilikazi eZimbabwe kanye nabalandeli bakhe okungamaNdebele ayemangingi kakhulu, wabe esebahlukanisa izigaba ezintathu. Kwakukhona isigaba **sesiZansi**, **iNhla**, **neHole**. Isigaba **sesiZansi** ngesalabo bantu abasuka noMzilikazi KwaZulu. Kulesi sigaba, abantu babebuye behlukaniswe ngemindeneni nayo eyahlukaniswe **yizibongo**. Isigaba sama**Nhla** sakhawe ngabeSuthu, abeTswana nabaVenda. Isigaba **sesiHole** sakhwa ngamaShona ahlangana namaNdebele, (Bhebe 1979:5). AmaNdebele aba nomthelela omkhulu impela kumaShona ngoba amaShona amaningi athi uma esehlangene namaNdebele, ashintsha izibongo zawo zaba ngezisiNdebele. Abanye bathatha izibongo zabaholi babo. Abaningi yize noma bazihumusha izibongo zabo noma bazishintsha kodwa abayekanga ukulandela izinkolelo ababenazo nenqubo eyayilandelwa ngezibongo zabo ikakhulukazi lezo

ezinamagama ezilwane njengo: Ngwenya, Shumba, Shava, Ndlovu njalonjalo. Inkolelo yabo ukuthi abayidli inyama yazo zonke lezi zilwane ezibalwe ngenhla futhi bayazihlonipha kakhulu.

Ngokwemibono yoSolwazi abafana noSonkosi, uNtuli kanye noMsomi asebeke bahlala isikhashana emazweni amaningana ase-Afrika afana noNigeria, Senegal, Mozambiki, Zimbabwe, Malawi njalonjalo. Kulezi zindawo, ziningi izibongo ezingezesiZulu ezitholakala khona.

Ngesikhathi uMzilikazi ebalekela kwelaseZimbabwe, bakhona abantu ababaleka nabo ababengaphansi kwakhe. Laba bantu bafika lapha basebenzisa izibongo zabo zesiZulu njengesibongo sakwaKhumalo nje, njengoba uMzilikazi wayengowakwaKhumalo. Kuyatholakala nasekuqaleni ukuthi ngesikhathi kwehlukana abaNguni abaNtekelayo behlukana kabili. Kwaba khona abaya eMozambique abahlangana namaThonga kanti abanye basala eNingizimu Afrika. Bafike bahlala phakathi kwezintaba zoBombo. Laba bantu yibo laba okwagcinwa sekuthiwa bangabaMbo. Kubantu abaya eMozambiki yilapho kutholakala khona abantu bakwaDlamini asebezibiza ngokuthi abakwaLamini, abanye batholakala eSenegal.

Loku kutholakala kwezibongo zesiZulu emazweni ase-Afrika, kusho ukusabalala kwezibongo zabantu abangamaZulu namasiko abo. Ukusabalala kwalezi zibongo kusakhombisa kona ukuthi abantu abansundu bavela endaweni eyodwa futhi bangabantu ababodwa base-Afrika.

#### **4.7.1 Ukwethlwa kwezibongo kumaNdebele**

Izibongo zamaNdebele zethiwa zisuselwa ezintweni ezehlukene. Kukhona ezisuselwa emagameni abantu asebababa ngokhokho, kukhona nezisuselwa

emagameni ezilwane. Kukhona izibongo ezisuselwa emagameni ezinto eziyimvelo. Nazi izibonelo zalezi zibongo.

#### 4.7.2 Izibongo ezisuselwa emagameni abantu/okhokho

|   | <b>Isibongo</b> |   | <b>Igama</b> |
|---|-----------------|---|--------------|
| * | Ndebele         | > | Ndebele      |
| * | Maphenduka      | > | Maphenduka   |
| * | Sibanyoni       | > | Sibanyoni    |

#### 4.7.3 Izibongo ezisuselwa emagameni ezilwane

|   |        |   |                            |
|---|--------|---|----------------------------|
| * | Nkomo  | > | kususelwa egameni lenkomo  |
| * | Nkunzi | > | kususelwa egameni lenkunzi |
| * | Ndlovu | > | kususelwa egameni lendlovu |

#### 4.7.4 Izibongo ezisuselwa ezintweni eziyimvelo

- |   |       |   |  |
|---|-------|---|--|
| * | Ntuli | > | lesi sibongo siyasetshenziswa ngamaZulu futhi okukholakala ukuthi sinencazelo eyodwa. Abantu bakwaNtuli, ngamaBhele, <i>oNtuli zankomo</i> . Ukuze kuthiwe ngabakwaNtuli kwasuselwa esenzweni sezinkomo ezenza izintuli ngesikhathi amaBhele ebuya emigedeni ayehlala kuyona esezohlala nabantu bakwaZulu. |
| * | Mvula | > | isibongo esisuselwa egameni lomuntu owayezalwe izulu lina.   |

- \* Mhlanga > isibongo esisuselwa egameni lomuntu owazalelwa emhlangeni

#### 4.7.5 **Izibongo ezisuselwa ezithakazelweni**

| <b>Isibongo</b> | <b>&gt;</b> | <b>Isithakazelo</b> |
|-----------------|-------------|---------------------|
| * Zitha         | >           | Ngwane              |
| * Ntuli         | >           | Mbhele              |

#### 4.8 **Isiphetho**

Kulesi sahluko sesine, umcwaningi wethule umlando nobuciko bokwethiwa kwezibongo emazweni ahlukenene aseMzansi Afrika. Umcwaningi ubheke izindlela ezazisetshenziswa ukwetha izibongo eMzansi Afrika. Kutholakale ukuthi amagama nezibongo yinto ekhona. Okwadala ukuthi kube khona izibongo, yisidingo esaqhamuka sokwenzela ukuthi kube lula ukwehlukana abantu. Izibongo eziningi kutholakale ukuthi zisuselwa emagameni abantu nawo ayengamagama ezilwane noma asuselwa esimweni sezulu nasezenzweni ezithile ezaziqondene nendlela abantu ababephila ngayo.

Esahlukweni esilandeyo umcwaningi uzokhuluma ngokubaluleka kwamagama, izibongo nezithakazelo zaseNtshonalanga, eMpumalanga naseMzansi Afrika ngokwenqubo yase-Afrika.

## **ISAHLUKO SESIHLANU**

### **5. UKUBALULEKA KWAMAGAMA ABANTU, IZIBONGO NEZITHAKAZELO ZASENTHONALANGA- AFRIKA, EMPUMALANGA -AFRIKA NASEMZANSI- AFRIKA NGOKWESI NENQUBO YASE-AFRIKA**

#### **5.1 Isingeniso**

Kulesi sahluko, umcwaningi uzokhuluma ngokubaluleka kwamagama, izibongo nezithakazelo eNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika ngokwesiko kanye nenqubo yase-Afrika. Izibongo zibonakala zibalulekile ngezindlela eziningi kubantu base-Afrika. Uma kubhekwa amasiko kanye nayo inqubo yama-Afrika, kuyatholakala ukuthi izinto eziningi azenzayo eziqondene namasiko nokusetshenziswa kwamagama, izibongo nezithakazelo kuyefana. Umcwaningi uzoqala ngokunikeza umlando wase-Afrika nenqubo yabantu bakhona.

#### **5.2 Umlando wase-Afrika nenqubo yabantu bakhona**

Ngokuka-Olaniyan (1992:1) i-Afrika yizwekazi lesibili kumazwe amakhulu emhlabeni wonke jikelele. Inamazwe azimele angaphezu kwamashumi amahlanu, okungabalwa kuwo iZimbabwe, iZambia, iCongo, iCameroon, iSenegal, iZaire, iNigeria, iMozambique, iMorocco, iNingizimu Afrika, i-Algeria, iNingizimu Arabhu, i-Ethiopia, iGibhithe, iKhenya, iTanzania, iGhana namanye amazwe amaningi.

I-Afrika inabantu ababalelwa ezigidini ezingamakhulu amane namashumi

amathathu nesithupha (436 million). Wonke lawa mazwe anezilimi ezikhulunywa khona ezingabalelwa enkulungwaneni. Lo mbono uqhamuka no-Olaniyan (1992:2).

NgokukaMcEwen (1965:4) i-Afrika yizwekazi elingamamayela ayizinkulungwane ezinhlanu ukusuka eBizerta eNyakatho neTunisia ukuya eKapa eseNingizimu. Kungamamayela ayizinkulungwane ezine kanye namakhulu ayisithupha ukusukela eDakar, eNtshonalanga neSenegal kuya eSomalia eseMpumalanga. Incazelo yegama i-Afrika seyinikeziwe esahlukweni sokuqala salolu cwaningo.

### 5.2.1 I-Afrika njengezwekazi okwadabuka kulo abantu

U-Olanian (1992:22) uthi: Kunenkolelo yokuthi okuyiyona ndawo lapho bonke abantu basemhlabeni badabuka khona ise-Afrika. Lo mbono waqhamuka emva kocwaningo olwenziwa nguDokotela uLouis Leakey. Umcwangingi ufune ubufakazi obunzulu ngalo mbono ka-Olanian. Umcwangingi uthole ukuthi eNingizimu Afrika, endaweni ebizwa ngokuthi iSterkfontein, ngonyaka ka-1938 kuya ku-1939 kwatholakala izingebhezi ezikhombisa ukuthi kunezilwane noma abantu ababephila ngaphambi kokuthi kube khona abantu abakhona manje emhlabeni. Ezinye izingebhezi zatholakala eKhenya, eTanzania, eNigeria naseMalawi.

NgokukaYeager (1982:5) iTanzania njengelinye lamazwe ase-Afrika eseMpumalanga yaziwa kakhulu ngezinto ezimbili ezatholakala khona. Ukuze kutholwe lomlando kwaba ngumphumela wocwaningo olwenziwa nguLouis beno- Mary Leakey, ngonyaka ka-1959. UMary Leakey wathola imvuthu noma okuseleyo okwakufana nomuntu okwakubizwa ngokuthi i "**zinjanthropus boisei**" (umuntu waseMpumalanga ne-Afrika). Ie mithonseyana yatholakala



esihosheni esaziwa ngokuthi i-Olduvai. Emva kweminyakana nje, indodana kaLouis uJonathan yathola i "**Homo habilis**" khona e-Olduvai. Uma kuqhathaniswa i"**zinjanthropus**" ne-"**Homo habilis**" uyathola ukuthi i"**zinjanthropus**" yayinekhono lokwakha izikhali. Lezi zilwanyana ezazingaqedile ukuba ngabantu zazisebenzisa amatshe, izinduku namathambo njengamathuluzi azo ayephathwa ngezandla. Zombili lezi zilwane zazihlala eMpumalanga ne-Afrika. Kuyavela ukuthi abathwa yibona ababehlala eTanzania emva kwezilwanyana lezi ezimbili ezatholakala.

Abantu base-Afrika bonkana ngokombono ka-Olaniyan (1992:22) badabuka endaweni ebizwa ngokuthi yiSavannah eseduzane nomfula obizwa ngokuthi iBenue osondelene neNiger-Congo. Konke osekubaliwe kungubufakazi bokuthi i-Afrika yilona zwekazi okwadabuka kulo abantu. Umchwanele usebuvezile ubufakazi bokuthi izwekazi i-Afrika yiyona ndawo lapho umuntu adabuka khona. Usezodlulela phambili manje abheke inqubo yase-Afrika.

### 5.2.2 Inqubo yase-Afrika

Uma kukhulunywa ngenqubo yase-Afrika kusuke kushiwo indlela abantu abaphila ngayo, izinto abazenzayo, izingubo abazigqokayo, ukudla abakudla, izilimi abazikhulumayo, inkolo abakholelwa kuyo, imithetho elandelwayo nako konke okunye okuphathelene nama-Afrika. Inqubo eqinisweni yisikompilo laleyo nto noma abantu. Abantu base-Afrika babuka ukuhlonishwa kwemicimbi ephathelene namasiko njengento okuyiyona ebagcinayo, egcina ubukhona babo nokuyiyona eyakha uhlelo lokuhlalisana kahle kwabantu. Ukuze abantu bahlalisane kahle kufanele kube khona indawo abazohlala kuyona, izinkomo, nemvula. Kufanele baphile kahle ngokomzimba. Kudingeka umndeneni kanye nesizwe. Okuyizona zinto ezibaluleke kakhulu yilezi:

- \* Indawo
- \* Umndeni
- \* Nokuphila kahle ngokomzimba

AmaZulu, eNingizimu Afrika namaBemba, eZambia kanye noNgwato eLeSuthu, yizona zizwe okubonakale ukuthi zihlalisane kahle ngoba zinazo zonke lezi zimpawu ezibalwe ngenhla.

Umlando we-Afrika kanye nabantu bakhona sekuyinto okufundwa ngayo eziKhungweni zeMfundo ePhakeme kanti bonke abantu bayasithakasela lesi sihloko, ikakhulukazi njengoba kukhulunywa ngokuqwebuka kwe-Afrika. UKwesi Kwa Prah (1999:38) uthi uma kukhulunywa ngama-Afrika, kusuke kushiwo abantu omvelaphi yabo, amasiko abo kanye nomlando wabo ususelwa ezwenikazini i-Afrika.

Ama-Afrika ayalwazisa kakhulu ulibo, okungukuzalana komndeni, hhayi ngokwesimo sokwakheka kwabo kodwa ngenxa yokuhlangana okuthile kwamasiko kanye nezomnotho, okuyikona okuchaza kahle izwekazi i-Afrika, lo mbono uqhamuka noSchneider (1981:7).

U-Olaniyan (1992:vii) uthi, abantu base-Afrika akulula ukubahlukanisa nomlando kanye nesikompilo labo ngoba umlando wabo nokulondolozwe yizinto abazenza zicatshangiwe. Isikompilo lihlanganisa ulwazi kanye nendlela yokuphila yemiphakathi. Bangingi ababhali abaveze imibono eyahlukene ngesikompilo. Umcwaningi uzonikeza izincazelo ezivela kubabhali abehlukene zesikompilo.

Ngokubhala kukaNyembezi (1992:475) **isiko**, inqubo eyejwayelekile noma indlela elandelwayo maqondana nesimo esithile. Kanti ngakolunye uhlangothi, uNyembezi noNxumalo (1966:99) bathi:

igama elithi **isiko** umuntu angalichaza ngokuthi lingumkhuba owenziwayo, inqubo eyejwayelekile elandelwa yisizwe, indlela yempilo eqokothisiwe yaba nesigqi somthetho okuthi lapho umuntu eyeqa imithetho okufanele ayigcine avelelwe yishwa, yena, noma umndeni wakhe, noma nanaso sonke isizwe sakhe kube kuya ngokuthi isimiselo sakhe besisikhulu kangakanani ekufezeni lokho obekufanele kwenziwe.

isikompilo labantu lingachazwa njengenhlanganisela yezinto kanye nokucabanga kwabantu lapho bekwazi ukuthi benelise khona izidingo zabo zenhlalo nenyama bese futhi bezejwayeza lelo siko<sup>1</sup>.

Loku kufakazelwa nguPiddington ku-Ayisi (1992:1).

U-Ayisi (1992:2) ezibekela naye ngokwakhe sizomhumushela olimini lwesiZulu

lapho ethi:

Isikompilo libandakanya indlela yokuziphatha, indlela esenza ngayo izinto. Enye indlela yokubona isikompilo, yindlela abantu abenza ngayo izinto zokwenza umsebenzi ngobungcweti, imidwebo, izithombe ezikhombisa inkolo, kanye nako konke okunye okuhlanganisa inkolo yizinto ezingumsuka wesiko.<sup>2</sup> Umcwaningi uzoqala ngokubheka inkolo yase-Afrika.

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<sup>1</sup> "The culture of a people may be defined as the sum total of the material and intellectual equipment whereby they satisfy their biological and social needs and adapt themselves to their environment".

<sup>2</sup> "Culture comprises the way of behaving; it is the way we do things. Another spect of culture is therefore, the means by which we do things. Implements, artifacts, paintings, figures for religious observances, and all the integrative forces such as religion are elements of culture"

Umcwangingi uzoqala ngokubheka inkolo yase-Afrika.

### 5.2.3 **Inkolo yase-Afrika**

Ngokubhala kukaMbiti (1975:10), inkolo yase-Afrika ingabukwa ngezigaba ezinhlanu ezilandeyo:

- \* Izinkolelo
- \* Imicimbi
- \* Izindawo ezingcwele
- \* Imithetho elandelwa ngabantu
- \* Abaholi benkolo

#### 5.2.3.1 **Izinkolelo**

Izinkolelo yizona ezibalulekile kunoma iyiphi inkolo. Zikhombisa indlela abantu abachaza ngayo umhlaba, isibhakabhaka nako konke okunye okusemkhathini. Kuhlanganisa nokucabanga kwabantu ngempilo. Izihlokwana ezingaphansi kwenkolo yase-Afrika yilezi: UNkulunkulu, imimoya, impilo yabantu nomlingo.

#### 5.2.3.2 **Imicimbi**

Imicimbi ehambisana nenkolo ihlanganisa ukuthandaza, ukwenza iminikelo, ukulandela imikhuba ethile. Kuyaye kubuswe, kujatshulwe ngosuku lomcimbi. Kuyaculwa, kusinwe kudliwe nokudla. Imicimbi iyahluka, kungaba umcimbi wokunikezwa komntwana igama noma umkhosi wokweshwama, umemulo, umgcagco, umcimbi wokwenzela umntwana isiphandla nomcimbi wokubonga kwabaphansi/abadala. Ngokwenkolo yase-Afrika, umdanso ungumthandazo omkhulu kakhulu ngoba usondeza amadlozi eduze.

### **5.2.3.3 Izindawo ezingcwele**

Lezi izindawo ezaziwayo ukuthi zingcwele. Ezinye izindawo zenziwa ngabantu kanti ezinye ziyimvelo kodwa zisetshenziselwa imicimbi engcwele kuphela, njengokuthandaza lapho usuke uhambisa izicelo zakho kuNkulunkulu. Izindawo ezifana nalezi zikhona naseNingizimu Afrika njengendawo eyaziwa ngokuthi iseTsheni eseJolivet kanye nenye indawo ejwayele ukusetshenziswa ngama-Roma Akhatholika okuthiwa kuseKhevela. ETsheni naseKhevela kusezindaweni ezingcwele lapho abantu befikela khona ukuzothandaza, badlulise izicelo zabo kuMdali. Bangingi abantu abahambela lezi zindawo ngoba zinemifanekiso emangalisayo. Endaweni yaseTsheni kunomfanekiso wetshe elinoMariya egone uJesu. Lo mfanekiso uphahlwe ilitshe elinomboko wendlovu kanye nonehashi eliqoshiwe elindiza emoyeni. Wona lo mfanekiso ubuya ufane nebhubesi elikhamisile futhi.

### **5.2.3.4 Imithetho elandelwa ngabantu**

Ngaphansi kwalesi sihloko, kungena izihlokwana ezifana nalezi: iqiniso, uthando, ukwenza izinto ezifanelekile noma ezilungile, ubuhle, inhlonipho nokugcina izethembiso.

### **5.2.3.5 Abaholi benkolo**

Laba ngabaholi bemicimbi eyenziwayo emndenini. Imvamisa yabo bayaqeqeshwa. Kungaba ngabesilisa noma ngabesifazane. Laba bantu bayahlonishwa kakhulu ngumphakathi. Bangaba:

1. abefundisi
2. abenzi bemvula

3. abantu abadala, abengamela imicimbi
4. izangoma
5. amakhosi noma ababusi bezwe

Kuqala laba bantu babeyaye bangakhokhelwa kodwa banikezwa izipho ngemisebenzi yabo. Namhla nje sebeyakhokhelwa. Laba bantu babaluleke kakhulu enkolweni yase-Afrika. Kunabantu besifazane nabesilisa okuyibona abanolwazi ngenkolo yase-Afrika futhi abakwaziyo ukuhola abantu. Bayakwazi ukuxhumanisa abaphilayo nabangasekho. Abaholi benkolo futhi baneziphiwo ezahlukene eziqondene nobuholi.

Uma kukhulunywa ngenkolo yase-Afrika, iyaye ihlanganiswe nobuzwe, ulimi kanye nesiko. Kuleyo naleyo nkolo yase-Afrika, kukhona uMdali, onguMnini-mandlawonke. AmaYoruba akholelwa ekutheni u-Orolun nguyena onikeza umphefumulo ebantwaneni ngesikhathi bezalwa. Ngaphansi koMdali, kuba khona amadlozi ngolimi lwesiZulu, ngokwesiYoruba kuthiwa ama-Orisha. Indlela axhumana ngayo nabaphilayo, kuba ngukungenwa idlozi bese kuthiwe umuntu unomoya. Loku kuyenzeka eZimbabwe kumaShona nakuma-Igbho eNigeria.

Abantu besifazane yibona abejwayele ukungenwa yidlozi yize noma nakwabesilisa sekwejwayelekile ukwenzeka. EMPumalanga naseMzansi Afrika amadlozi ngabantu abake baphila, abanye babengamakhosi. Buyatholakala ubufakazi baloku kuBaganda nakumaShona eZimbabwe. Kwezinye izindawo imimoya, ngamadlozi ahlanganiswa namandla emvelo noma izinto ezenziwe ngabantu. Amadlozi athola amandla kuMdali. Amadlozi ayaye agulise ilungu lomndeni ukuwujezisa uma ungayigcini imicimbi efanelekile emindenini yabo.

Abantu base-Afrika abakholelwa ekutheni izinto ziyazenzakalela nje ngoba

zidaliwe. Bakholelwa ekutheni yonke into inesizathu sokwenzeka. UMcEwen noSutcliff (1965:61) bathi ukukholelwa ezintweni okungezona zemvelo yasemhlabeni nasekutheni ngabantu abakwenzayo loku ngemithandazo, iminikelo, imikhuba yasemasontweni noma amasiko, konke kususelwa esimweni esikhona emhlabeni wonke jikelele sokusebenza kwengqondo yomuntu. Konke lokhu kusondelene kakhulu nesikompilo labantu nendlela abahlalisana ngayo.

**UMvelingqangi** ubeke umuntu emhlabeni, wamnika amandla amakhulu kunezilwane. Yingako nje izilwane zingaphansi kwabantu. Ngokwenkolelo yabantu base-Afrika, ayikho into eyenzeka kumuntu ngaphandle kwesizathu. Yonke into eyenzekalayo kumuntu kukholelwa ekutheni kusuke kukhona ekubikayo. Njengoba uMdali enikeze umuntu amandla, omunye umuntu uyaye abe nomona bese ekhinyabeza amandla omunye awanikezwe nguMdali. Loku-ke kubizwa ngokuthi ngubuthakathi ngesiZulu.

Uma kwenzekile amandla omuntu ophilayo akhinyabezwa ngamadlozi/abaphansi, akushiwo ukuthi umuntu uthakathiwe kodwa kuthiwa ushaywa ngamadlozi. Amadlozi asuke ediniwe, lowo muntu usuke engawanakile. Amadlozi anamandla kanti wena muntu ophilayo awunawo lawo mandla anjalo. Okuyiyona nto eqeda amandla kubantu abaphilayo ukungawahloniphi nokungawakhumbuli amadlozi. Leli phuzu lifakazelwa nguNxumalo (1966) encazelweni ayinikezile yesiko.

#### 5.2.3.5(a) **Izinyanga**

Izinyanga zitholakala kuzona zonke izizwe zama-Afrika. Zisiza abantu abagulayo kanjalo nokuqinisa imizi. Ulwazi abanalo olweminyaka. Izinyanga ziyasiza ekulungiseni izinto ezifana namashwa, izingozi ezenzeka emindenini, ziyivale le

mikhokha. Izinyanga zibalulekile ngoba kwethenjelwa kuzo uma kukhona ogulayo. Yilowo nalowo mndeni uba seduzane nenyanga ethile. Ubunyanga abufundelwa kodwa kuyenzeka ukuthi omunye afundiswe, okuyaye kuthathe irminyaka ngoba umuntu usuke efundiswa amakhambi, imithi, izimpande, amathambo, izinyoni kanye nako konke okunye okuhlanganiswayo uma kwakhiwa umuthi.

\* Izinyanga zisebenza njengabaphilisi

\* Ezinye izinyanga zibuye zisebenze ngendlela engamukelekile.

#### 5.2.3.5(b) **Izangoma (abaxhumanisi)**

Izangoma zisebenzisana nezinyanga. Umsebenzi wezangoma ngukuvumbulula izinto ezifihlakele bese zizidlulisela kulabo bantu abasuke belahlekelwe noma abasuke befuna incazelo yezinto eziyimfihlo. Izangoma ziyakwazi ukusebenza njengezinyanga. Izangoma ziyakwazi futhi ukuthi zikutshela ukuthi ngubani owenza into embi kuwena noma okuthakathile. Ziyakutshela nokuthi umuntu ogulayo usuke eguliswa yini. Izangoma ziyaboniswa kuloko ezisuke zikusho. Uma sezihlola zisebenza: ngamatshe noma ngamathambo, ngezinombolo, ngamanzi noma ngabalozi. Laba abasebenzisa izinombolo batholakala koNigeria. Ziyakwazi izangoma ukuthi zikhulume ngqo nabantu abadala, ngokuthi zishise impepho bese ziyababiza, zisho ukuthi baphi futhi bathini. Izangoma ezixhumanisa abantu abaphila ngqo namadlozi abo. Izangoma zibuye zethwasise. Ezinye kuba ubizo ngokungenwa idlozi lomuntu owayephila.

#### 5.2.3.5(c) **Abantu ababonayo/ ababoniswayo**

Abantu ababoniswayo banamandla okubona izinto zingakenzeki bese besho



ukuthi zizokwenzeka. Amandla okuboniswa angawemvelo, bawaphiwa nguMdali. Abantu ababoniswayo bangaba abesilisa noma abesifazane. Kunabantu ababoniswa ukuthi kwakuzofika abelungu e-Afrika, kwakuzoba khona amabhanoyi ayezondiza phezulu njengoba kwenzeka manje.

#### 5.2.3.5(d) **Abenzi bemvula**

Kunohlobo lwabantu oluphiwe amandla okuthandazela imvula. Ulwazi lushiyelewe izizukulwane. Imvamisa kuba amakhosi, kuyaba abesilisa nabesifazane. Bayaqeqeshwa abanye ukukwazi ukwenza imvula ngoba kufanele ukwazi ukuthi uhlole isimo sezulu, ebusuku nasemini, ubheke noshintsho olwenzeka ezihlahleni, nasezinambuzaneni. Abantu abakwazi ukucela imvula bayatholakala e-Afrika yonkana.

#### 5.2.3.5(e) **Amakhosi /ababusi**

Kuyinqubo yase-Afrika ukuthi abantu baphathwe ngamakhosi, izinduna njalonzalo. Izinto eziningi eziqondene nenkolo ziphathwa yibona. Kuyaye kube nenkolelo yokuthi ababusi abaningi noma amakhosi angabantu abakhethwa nguNkulunkulu ukuthi beze emhlabeni bazobusa izwe. Amakhosi aba nezithakazelo abongelwa ngazo. Laba babusi/amakhosi bayatholakala:

- eGhana
- eNigeria
- e-Uganda
- eTanzania
- eRwanda
- eZambia
- eNingizimu-Afrika

- eLesotho
- eSwazini
- naseBotswana.

Inkolo yase-Afrika beyibukelwa phansi kunazo zonke ezinye izinkolo emhlabeni. Ukusukela ngeminyakeni engamakhulu ayisithupha edlule abaphesheya kwezilwandle baqala babeka izinkulumo ezibesekayo zokuthi isizathu sokuthathwa kwabantu e-Afrika bayokwenziwa izigqila phesheya kwakungoba abantu base-Afrika babengenamasiko futhi bengenankolo. Okwalandela lapho kwaba ukubuswa kwe-Afrika ngabaphesheya kwezilwandle. Emva kokwehlukani kwayo i-Afrika bakwenza loku ngoba bethi bazofaka inkolo e-Afrika.

Amakhosi ayebambe iqhaza elikhulu ekuphathweni kwabantu baleso naleso sizwe. Amakhosi ayengagcini ngokubusa kuphela kodwa ayenomsebenzi omunye onzima wokucela imvula kuMdali. Inkosi yayiqasha inyanga eyayiba yinyanga yesizwe. Inkosi kanye nenyanga yayenza lo msebenzi wokucela imvula. Uma kwenziwa lo msebenzi kwakusetshenziswa imithi enamandla kakhulu. Imithi lena iyaphupha uma yenganywa noma isetshenziswa ngabantu abakade beye ocansini. Ngesikhathi kwenziwa le mithi, laba abayithakayo kanye nabasizi babo bayaluzila ucansi. Uma bekwephulile loko abantu abadala, bayadinwa, bangasidlulisi isicelo kuMdali bese loko abakucelayo bengakutholi.

Uma kwenziwa umuthi wokucela imvula, kwakufakwa amafutha enyoka ebizwa ngokuthi i"**khanyapa**" ngabeSuthu. AmaZulu ayibiza ngokuthi i"**nkanyamba**". Loku babekwenziwa ukuthi le nyoka itholakala ezinzulwini zemifula eshonayo kanti kukholakala ukuthi amandla ayingcwele yilapho etholakala khona. Nayi inkanyamba ithathwa njengesilwane esinamandla.

Kungathathwa izibonelo kubeSuthu nakumaZulu. Inkosi uKgatla wayenalokhono lokucela imvula ngoba uthe uma esephuma esihlalweni, walucobelela omunye lolu lwazi lokucela imvula. KumaZulu indodana kaMageba uNdaba, kuthiwa akagcinanga ngokuba yinkosi kuphela kodwa futhi wayeyinyanga yezulu. UKhumalo (1995:17) uthi: kwakuthi uma kunesomiso, kuhaywe ihubo likaNdaba elalithi:

UNdaba uyinkosi

Oho! O!, Ha! Oye! ha!

Jijiji!Ajiji!

Lalingenzeki iphutha ngoba lalina emva kwaloko, siphela isomiso.

NgokukaButhelezi (1993:137) kutholakala ukuthi e-Afrika sasinawo amakhosi bengakafiki abelungu. Abantu babephucuzekile benemibuso emikhulu. Abelungu babengabahedeni behlala emigedeni. OFaro kwakungamakhosi akithi omdabu engakazalwa uJesu. Inkosi uMacoma washonela eRobben Island ngo-1800, Inkosi uCetshwayo wadingiswa eRobben Island ngamaNgisi, Inkosi uDinuzulu wadingiswa ngamaNgisi, Inkosi uBhambatha wahlukunyezwa ngamaNgisi. Ngalezi zibonelo umcwaningi uzama ukuveza ukuthi amakhosi esizwe ahlukunyezwa kanjani ngamaNgisi eNingizimu Afrika. AmaNgisi ayeqonde ukubaqeda abantu abansundu, amaZulu namaXhosa ngaphambi kuka-1948. Loku akukapheli nanamuhla, asaqhubeka amaNgisi nokusibhuqa. Akwenzayo manje ukuthi sizondane sodwa, sizonde yonke into yethu, ikakhulukazi abaholi bethu. AmaNgisi afundise izingane inkolozwe ngokungahloniphi lutho olwazo. Ukungahloniphi imilando yazo ngokuthi zibize amakhosi ngamagama. Ezincwadini eziningi ezibhalwe phansi, utshelwa ngoShaka, uXhosa noDinuzulu akukho lapho utshelwa khona ngeNkosi uShaka, inkosi uXhosa noma inkosi uDinuzulu. Isizathu sako konke loku ukuthi amakhosi esintu ayebukelwa phansi.

babenayo inkolo efanayo neyabo. Bathola futhi ukuthi e-Afrika likhona igama elibiza lowo omkhulu kakhulu kunabo bonke emhlabeni uNkulunkulu. E-Afrika uNkulunkulu ubizwa kanje ngokwamazwe aqokiwe:

|                   |   |  |
|-------------------|---|--|
| ENingizimu Afrika | > | uMvelingqangi, UNkulunkulu, Inkosi, Modimo, Mwari, UThixo, uRaluvhamba, uQamata, |
| eGhana            | > | Nyame, Mawu, Onyakopon   |
| eNigeria          | > | Orolun, Chuku, Osowo, Owo, Soko, Ondo  |
| e-Uganda          | > | Kotonda, Kibumba, Akuj, Rugaba, Ruhanga  |
| eTanzania         | > | Mulungu, Murungu, Mungo, Ruwa Akuj, Katonda                                      |
| eZambia           | > | Chilenga, Chiuta, Lesa, Leza, Mulungu, Nyambe                                    |
| eZimbabwe         | > | Mwali, Mwari, Nyadenga, uNkulunkulu  |
| eMalawi           | > | Cauta, Chiuta, Leza, Mulungu, UNkurunkuru, Uthixo                                |
| eKenya            | > | Akuj, Asis, Mulungu, Mungu, Ngai, Molimo, Modimo                                 |
| eCameroon         | > | Njinyi, Nyooiy, Bore-bore, Dzemawon, Mawu, Nyame.                                |

#### 5.2.3.5(f) **Amadlozi njengabantu abakhulu/abadala eNkolweni yase-Afrika**

Amadlozi anamandla angeke afaniswe nawomuntu ophilayo. Amadlozi aneqhaza elikhulu kulabo bantu abaphilayo. Ubudlelwano obuphakathi kwamadlozi nabaphilayo bukabili. Amadlozi ayajezisana uma ungawahloniphi noma ungawakhumbuli kanti futhi aba nomusa uma ukugcina okufanele, uwabhekele kuko.

Amadlozi, okungabantu abadala asebashona bozalo, bayaye babizwe ngezikhathi zokuxakeka emndenini. Uma kukhona umuntu ogula kakhulu noma kuloku kuvela amashwa emndenini. Bayacelwa abantu abadala asebashona ukuba basondele bazokhuza umhlola. Uma kwendiswa intombazane amadlozi ayabikelwa. Amadlozi athathwa njengabantu abaphilayo yize noma engasaphili ngesizathu sokuthi ayaqhubeka nokubheka abaphilayo. Uma eyekela izifo ziphathe abaphilayo, ayathethiswa kuthiwe ayizithutha ikakhulukazi kumaZulu.

Ngokwenkolelo yabeSuthu, amadlozi abizwa ngokuthi "**badimo**", okusho abomkhulu nogogo asebashona okuyibo ababheka abantu abaphilayo. Amadlozi (badimo) avela kakhulu ngamaphupho. Amadlozi aqhamuka ohlangothini lwakubo kamama nasohlangothini lwakubo kababa. Isikhathi esiningi, kuyaye kubukeke sengathi amadlozi akubo kababa kuphela akhona nabizwayo. Uma amadlozi elambile edinga ukudla, ayafika ngamaphupho asho ukuthi alambile. Ngisho kungathiwa umuntu ukholelwa enkolweni yobuKrestu kodwa uma abadala sebefuna ukudla kudingeka bahlonishwe. Uma engakwenzanga loko, baletha umkhuhlane ekhaya nemikhokha emibi. Omunye umuntu uyaye aze athi uthakathiwe asole omakhelwane kanti akazi ukuthi ujeziswa ngabaphansi.

Amadlozi/izinyanya; nabantu asebashona asebangene emhlabeni wemimoya. Basebenza njengabaxhumanisi phakathi kwabaphilayo nasebadlula emhlabeni. Ukufa akuthathwa njengokuphela kwempilo kodwa kungukuhlukana ngokomzimba nabaphilayo ngenxa yokuthi amadlozi abuye aziveze emndenini. Ngaleyso ndlela, abantu abashoni ngempela kodwa bayalala. Amadlozi athathwa ngale ndlela eNtshonalanga, eMpumalanga naseMzansi Afrika (inkolelo)

1. Umuntu akakhiwe yinyama, amathambo negazi kuphela kodwa wakhiwe nawumphefumulo.

2. Umzimba wodwa ofayo kodwa umphefumulo awufi. Amathambo alele emathuneni akhombisa impilo.
3. Abupheli ubudlelwano phakathi komuntu owake waphila nosewashona ngoba uba yidlozi ezintweni ezenziwayo emzini wakhe noma emndenini uyabizwa futhi abomndeni abamkhohlwa.
4. Amadlozi angumxhumanisi phakathi kwabantu noNkulunkulu.

#### 5.2.3.6 Ulimi nesikompilo

Ulimi lungafundwa ngobudlelwano obukhona phakathi kwempilo imicabango kanye nesikompilo labantu abalukhulumayo ulimi. Ulimi lubaluleke kakhulu, loku kubonakala kahle lapha ezwenikazi i-Afrika. Kwaba khona umbuzo owabuzwa eZaire wokuthi kuzokwenziwa njani ngamagama ezindawo ngoba kwezinye izindawo kwatholakala ukuthi lawa ayeqanjwe ngabebala awashayi khona futhi awerelisi. Ngonyaka ka-1966, amagama amadolobha amathathu abalulekile e-Zaire (DRC) ashintshwa , nazi izibonelo:

- \* Leopoldville > Kinshasa
- \* Stanleyville > Kisangani
- \* Elisabethville > Lumbumbashi

Amagama asetshenziswayo olimi ajwayele ukuthi ahambisane nezidingo zesikompilo. Ukushintshwa kwamagama ezindawo kuyenzeka nakwamanye amazwe njengakhona eNingizimu Afrika. Sekuze kwabekwa amakomiti kuleso naleso sifundazwe ukubhekela ukuthi amagama ezindawo kungabe ayebhalwe ngokuyiko yini noma cha. Inkolo nesikompilo kunomthelela omkhulu olimini olusetshenziswayo. E-Afrika amagama ayashintsha ngezizathu ezithile empilweni yomuntu. ENTshonalanga Afrika kumaYoruba umzali akabizwa

ngagama lakhe kodwa ubizwa ngokuthi "ubaba kasibanibani", indodana kasibanibani. Konke loku akuyishintshi into umuntu ayiyona. Umcwaningi usekhulumile ngenkolo yase-Afrika manje usezobheka ukubaluleka kwamagama, izibongo nezithakazelo ngokwenqubo noma isikompilo lase-Mzansi Afrika.

### **5.3 Ukubaluleka kwamagama abantu , izibongo nezithakazelo ngokwesiko nangokwenqubo yaseMzansi Afrika**

EMzansi Afrika, umcwaningi uqoke ukusebenzisa izizwe ezilandelayo: abeSuthu, amaSwati, amaXhosa, amaZulu namaShona.

#### **5.3.1 Ukubaluleka kwamagama abantu, izibongo nezithakazelo ngokwesiko nangokwenqubo yabeSuthu**

##### **5.3.1.1. Ukubaluleka kwamagama abantu kubeSuthu**

Amagama ethiwa abantu abaluleke ngezindlela ezahlukene njengoba enencazelo. Alikho igama elingenayo incazelo. Amagama abalulekile ngoba ayisisekelo ekwethiweni kwezibongo. Amagama akhombisa inkolo yabantu abangabeSuthu, indlela okuphilwa ngayo emindenini, njengoba eba khona amagama asuselwa ezintweni ezenzeka emndenini. Amagama abalulekile ukuze kwehlukaniseke abantu emphakathini. Igama lomuntu alidluli emhlabeni noma umuntu angafa ngokomzimba. Igama lakhe lona liyasala. KubeSuthu abangabaPedi, kutholakale ukuthi uyenziwa umcimbi wokwetha umntwana igama njengoba kwenzeka kumaYoruba eNigeria.

### 5.3.1.1(a) **Umcimbi wokwetha umntwana igama kubaPedi**

UMonnig (1967) uthi: "KubaPedi, bathathu abantu abenza umsebenzi wokwetha umntwana igama. Kulaba bantu abathathu, phakathi nendawo, kuma umuntu wesilisa omdala oyilungu lomndeni ohlonishwayo ngamandla akhe. Ngasesandleni sokudla kuma umuntu wesifazane ongungqondongqondo kwezokuhaywa kwezinkondlo eziphathelene namagama. Ezandleni zakhe uphetha igobongo elinotshwala. Esandleni sokunxele kuma umuntu okuzosuselwa kuye igama elizokwethiwa umntwana. Uma umntwana ethiwa ngegama lomuntu ongasekho, lowo muntu uyamelwa ngabaphilayo.

Kuba khona umuntu ophatha isibindi sesilwane esihlatshiwe. Uma bebarang abantwana abethiwa amagama, lo muntu uyashintsha ngesikhathi kwethiwa igama lalowo nalowo mntwana. Owesifazane oba ngakwesokudla uthatha utshwala abuthele ekhanda lomntwana. Okwesokunxele uluma isibindi bese eluma isiphongo sengane. Ophakathi nendawo uyaye azise igama lomntwana. Owesifazane uhaya izibongo noma inkondlo yokubonga. Umcimbi wonke okuyindlela yokwamukela umntwana nokumbika emadlozini nakwabomndeni.

### 5.3.1.2 **Ukubaluleka kwesibongo (Ilifane) kubeSuthu**

i"*lifane*" ngokwabeSuthu igama lomndeni elihambisana nelesiNgisi "*sumame*" noma isibhunu "*van*". Leli gama lingasuselwa emagameni obabamkhulu nokhokho. Lisetshenziswa kakhulu emndenini omncane hhayi omkhulu. Esizweni esisodwa uyakwazi ukuthola ama"*lifane*" amaningi. Bayaye bathi i"*lifane/sefane*" okusho ukuthi uma kuhlaziywa ngokolimi *isefane* singena ngaphansi kwesigaba sesikhombisa ngokwezigaba zamabizo kanti *ilifane* yona ingena esigabeni sesihlanu.



AbeSuthu bakholelwa ekutheni umuntu akafi kodwa uyaqhubeka nokuphila esekwesinye isimo. Abantu asebashona asebebadala, abangamadlozi, babizwa ngokuthi *abadimo*. Kuthiwa *abadimo* bayabanakekela abeSuthu. Uma kuzelwe umntwana kubeSuthu noma kukhona oshadayo noma ilungu lomndeni lihambile emhlabeni, okuyiyona ndlela yokuxhumana *nabadimo*, yileyo yokubiza *iseboko* kanjalo *nelithoko* ngesikhathi kwenziwa lowo mcimbi. *Abadimo* baqhamuka emndenini yomibili kababa nokamama. Kuthiwa *abadimo* bayaye bafike ngamaphupho uma bedinga ukwenzelwa imisebenzi ethile, uLye noMurray (1980:124).

NgokukaMdunyelwa (1999:115) *ilifane* liyasetshenziswa njengendlela yokwahlukanisa abantu. Leli phuzu lifakazelwa nguDoward (1995:v) lapho simhumusha ethi:

abafundi babona kulelo nalelo siko isikhathi sokuqanjwa  
kwezibongo, isikhathi lapho umphakathi wanda.  
Ukwethiwa kwezibongo kwenza abantu bakwazi  
ukwehlukaniseka kalula.

AbeSuthu bakwazi ukuzahlukanisa ngokusebenzisa *ilifane*. Ngokwejwayelekile, *ilifane* isetshenziswa ezintweni eziningi njengakomazisi, ezincwadini zokushayela, ezitifketini zemfundo, zemishado, kwezokuzalwa, emabhukwini ezikole nasemabhukwini asemasontweni. AbeSuthu abasebenzisa *ilifane* kakhulu yilabo abahlala eLesuthu. NakumaXhosa *iifani* itholakala ibhalwe kukona konke okubaliwe. *Ilifane* kubeSuthu igcina igama likakhokho wabo. Loku kushiwo ngoba kunomkhuba abeSuthu abawenzayo obizwa ngokuthi "*ihorehella*" (okuchaza ukuqamba emva komuntu othile), lo mkhuba uchaza ukuthi uma igama likakhokho lisetshenziswa *njengesefane* liba igama lomndeni okwenza ukuthi ligcinwe izizukulwane ezine noma ezinhlanu.

### 5.3.1.3 Ukubaluleka kweseboko kubeSuthu

NgokukaMdunyelwa (1999:16) *Iseboko* igama lesizwe. Limele iqembu labantu abathi badabuka kukhokho oyedwa. Igama lesizwe lingasuselwa emagameni ezilwane njalunjalo.

**Izibonelo:** Motaung (lion) ibhubesi  
Mokoena (crocodile) koena

"*Iseboko*" igama lesiSuthu elihambisana nelesiZulu "isibongo" kanye nelesiXhosa isiduko. AmaSwati wona asebenzisa igama elifanayo nelesiZulu. Ngokuchaza kukaMdunyelwa (1999:116), *iseboko* igama elichaza iqembu labantu abadabuka kukhokho oyedwa, abagcina amasiko afanayo aqondene nesibongo nokuyiwona abahlanganisayo. *Iseboko* asejwayele ukusetshenziswa kubeSuthu ngoba bona basebenzisa *isefane*. Okuphawulekayo ukuthi, eNingizimu Afrika ezindaweni ezifana noGauteng noNelspruit, kusetshenziswa *Iseboko* isikhathi esiningi. Nazi izibonelo ezejwayelekile zese*fane*:

- Mokoena
- Molo
- Motaung
- Mofokeng
- Mashego

*Iseboko* kubeSuthu senza ukuthi babonane labo bantu abahlobene. Uma uMsuthu ehlangana nomunye endleleni, uyaye ambuze *iseboko* sakhe. Uma kwenzeka kungabantu besibongo esisodwa, bayaye bathathane njengodadewabo noma abafowabo. Abaganani abantu *beseboko* esisodwa. *Iseboko* siyakwazi ukugqiba igama umuntu abizwa ngalo kanjalo *nelifane* lakhe.

lakhe.

ULye noMurray (1980:112) bathi ngokwesiko labeSuthu, umuntu wesifazane uyalotsholwa ngezinkomo ngaphambi kokuthi ashade. Ukulobola bakubiza ngokuthi "*bohadi*" ngesiSuthu. I *bohadi* kubeSuthu seyineminyakanyaka yaqala ukwenziwa. ULYe noMurray (1980:114) bayaqhukeka bathi ngesikhathi sokubusa kwenkosi yabeSuthu uMoshoeshe, izinkomo zabe ziligugu kakhulu ngendlela yokuthi kwaze kwavuleleka isithembu. Isithembu sasivumela indoda ukuthi ithathe amakhosikazi ewathandayo kuye ngokuthi inazo yini izinkomo zokulobola. Kuthiwa-ke, isithembu yisona esandisa isizwe samaTaung kubeSuthu. Loku kuyinto efanayo neyenzeka kumaZulu ngoba isithembu saba nomthelela omkhulu ekwandiseni izibongo.

KubeSuthu uma umuntu wesifazane eshada, uyaye ethiwe igama lasemshadweni ngumamezala wakhe ngosuku ashada ngalo. Igama ethiwa lona, kuyaye kwethiwe ngalo inkosana yakhe lo makoti. Lo mkhuba wokwetha umakoti igama elisha uma eshada uyenziwa nasesizweni samaXhosa. AbeSuthu bakholelwa ekutheni ingane yokuqala kuba umfana. Ngaleyo ndlela, bethiwa amagama anikezwa izingane zabafana, bese kuphongozwa u-ma-ekuqaleni kwegama. *Iseboko* siyasetshenziswa ukuthakasela noma ukuhalalisa ophumelele.

#### 5.3.1.4 **Ukubaluleka kwezithakazelo/ilithoko kubeSuthu**

Yilesi naleso *seboko* kubeSuthu sinelithoko elihambisana naso. Ilithoko liyingxenye yobuciko bomlomo edluliselwa kuzizukulwane ngezizukulwane. Kuvamise ukuthi ibe ngamagama okhokho abasuke sebengamadlozi njengakumaZulu. *Ilithoko* linamabinzana aqukethe izigigaba, urnlando kanye nabantu ababebalulekile emlandweni.

Uma usuke ubonga umuntu okwenzele into, awugcini ngokuthi ngiyabonga kuphela kodwa uyaqhubeka usho ilithoko. Nasi isibonelo ngesithakazelo sakwaMokoena nesakwaMotsoege:

Mokoena wakaNkopane  
WahaMathonya  
Othabisa lihoho  
Othabisa ba entswengabahlonani

Uma sekuhunyushelwe olimini lwesiZulu kufundeka kanje:

Mokoena wakaNkopane  
KaMathonya  
Wena ojabulisa abantu  
Wena ojabulisa abadangele

Motsoege

Warnkukuna pula  
Tsepedi,  
Ngwe iya limthama  
Ngwe ibiyela bana gaye

Uma sekuhunyushelwe olimini lwesiZulu kufundeka kanje:

UMotsoege  
Wathola izimbila ezimbili  
Enye wayigwinya  
Enye wayibekela izingane ekhaya

KubeSuthu uma umuntu ethakazelwa *ngelithoko* lakhe uyaye azizwe emkhulu impela futhi ehloniphekile. *Ilithoko* likhombisa inhlonipho. *Ilithoko* liyabahlanganisa abantu ngoba uma *beneseboko* esisodwa, kanjalo bazoba *nelithoko* elifanayo. Ngaleyo ndlela, bathathana njengabafowabo nodadewabo. NgokwabeSuthu isangoma siyaye sixhumane *nabadimo* amadlozi *ngeseboko nelithoko* ukuze basisize ekwenzeni umsebenzi. Okubaluleke kakhulu *ilithoko*

### 5.3.2 **Ukubaluleka kwamagama abantu, izibongo nezithakazelo ngokwenqubo yamaXhosa**

#### 5.3.2.1 **Ukubaluleka kwamagama abantu kumaXhosa**

Amagama abantu abethiwa wona abaluleke kakhulu ngoba okokuqala nje, igama njengoba lisuke lethiwe umuntu, lisuselwa esikweni labantu abalilandeyo. Amagama aveza inkolo yamaXhosa. Akugcini lapho kuphela ngoba amagama ayindlela yokuxhumana phakathi kwamadlozi nabantu abaphilayo. Emva kokushiswa kwempepho, kuyaye kumenyezwe amagama alabo abasuke sebengamadlozi. Igama lisebenza njengendlela yokwahlukanisa abantu. Ukuba amagama ayengekho, abantu babezokwaziwa kanjani? Igama liyisisekelo ekwakhweni kwezibongo. Izibongo eziningi zisuselwa emagameni abantu. Amagama axoxa izinto eziningi ezingeke zaxoxeka ngendlela ejwayelekile.

#### 5.3.2.2 **Ukubaluleka kwefani kumaXhosa**

NgokwamaXhosa, *ifani* ihambisana negama lesiNgisi *sumame* noma lesiBhunu *i- van*, bese kuthi *iziduko* kube yisibongo ngokwamaZulu ngoba igama elimele isizwe, izibonelo: Dlamini, Madiba, Xaba, Mfene njalonzalo. AmaXhosa ayaye azibonakalise *ngefani* zawo *ifani* isetshenziswa emndenini omncane hhayi omkhulu. KumaXhosa *ifani* iyaye ibe khona noma ibhalwe ezintweni ezifana nomazisi, izincwadi zokushayela, ezitifiketini zemfundo njengoba kwenzeka *kwisefane* kubeSuthu. *Ifani* ngokwamaXhosa igcina igama lalowo khulukhulu kanti ngayo *ifani* uyakwazi ukubona abantu abanguzalo lwakho.

### 5.3.2.3 Ukubaluleka kwesiduko kumaXhosa

NgokukaBongela (1983) simcaphuna kuMdunyelwa (1992:14)

*isiduko* yigama elisetshenziswa ekubizeni umuntu ngokwendlu yakubo. Leyo mvelaphi ihamba ihambe ize iyofika kukhokho owayebizwa ngalelo gama, kuze kuthi nezingane zalowo muzi zisebenzise lelo gama lakhe njengesiduko.

AmaXhosa ayakwazi ukuthi akukhombise ubuzwe bawo ngokusebenzisa isiduko. AmaXhosa akwazi ukubonana *ngeziduko* zawo ngoba ayaye abuzane *iziduko* uma ehlangana. Loku kuyenzeka nakumaZulu. Uma uhlangana nomuntu, uyambingelela bese ubuza isibongo sakhe. AmaXhosa akholelwa ekutheni abantu *besiduko* esisodwa abaganani. Yingako nje uma uhlangana nomuntu, ikakhulukazi insizwa uma yeshela intombi, iyaye iqale ibuze *isiduko* sayo kuqala.

Abantu abanesiduko esisodwa bayahloniphana futhi bathathana njengabafowabo kanjalo nodadewabo. Ziyasetshenziswa iziduko ukuhlonipha. Isibonelo: Uma ukhuluma nomuntu omdala, uyaye umbize kanje:

Baw' uTshawe  
Tat' uMthembu  
Ma' uMtolo

*Iziduko* ziyasetshenziswa ukubonga noma ukuhalalisela ophumelele. Abakhwenyana bayaye basebenzise iziduko ukubiza omkabo. Izibonelo: MaMtolo, MaDlamini njalonjalo. UMabeqa (1998) ephepheni lakhe alethula eKapa elalikhuluma ngokwethiwa kukamakoti igama wathi: Ngokwesiko lakwaXhosa uma umuntu wesifazane eshada, uyaye anikezwe igama lasemzini. Leli gama ulinikezwa umamezala, okungumama ozala umkhwenyana. Umakoti

uyaye anikezwe leli gama ngoba kunenkolelo yokuthi njengoba efika lapha ekhaya, ufana nengane encane. Ngaleyo ndlela, kufanele emukelwe njengelungu lomndeni bese eqanjwa igama elisha. Igama aqanjwa lona likhombisa izifiso umndeni onazo ngomtshakazi (umakoti) wabo noma likhombisa indlela aziphatha ngayo

#### 5.3.2.4 Ukubaluleka kwezithutho kumaXhosa

*Izithutho* ngokwamaXhosa zigcina umlando. Ziveza obala indlela abantu ababephila ngayo emandulo. *Izithutho* zikhombisa imikhuba eyayenziwa ngamaXhosa. Ziyakuveza ukuthi abantu bakuqala babezikhonzile izinkomo nomhlaba ngoba zikhona izithutho ezikuvezayo lokho. Isibonelo:

Miya

Nkomo zakuloRhengwa

*Izithutho* zikhombisa injabulo nokubonga. Isibonelo: Uma kufike umntwana, kuyaye kubongwe ngokuthi kushiwo iziduko nezithutho kanjalo noma umntwana ephumelele esikoleni, kuyaye kubongwe ngezithutho. *Izithutho* zikhombisa inhlonipho ikakhulukazi uma kubingelelwa, zibuye ziwahlanganise amalungu omndeni ngoba abantu besiduko esisodwa nezithutho ezifanayo bayazwelana. Abanye abantu bayazisebenzisa *izithutho* ukuthulisa umntwana uma ekhala. Uma kuyiwa kolotsholwa kumaXhosa, njengakumaZulu, kuyaye kuhanjiswe abakhongi, babizwa ngokuthi onozakuza. Basuke bezocela isihlobo esihle kubantu baleso siduko. Uma befika, bahaya *izithutho* bengaphandle kwesango. Uma kushadwa noma kwenzelwa ingane imbeleko, kuyaye kuthethwe idlozi. Uma kuthethwa idlozi, kukhulunywa ngeziduko nezithutho. Yibona budlelwano obubalulekile lobu phakathi kwamasiko, iziduko nezithutho kumaXhosa.

### **5.3.3 Ukubaluleka kwamagama abantu, izibongo nezithakazelo ngokwesikompilo lamaZulu**

Abantu abangamaZulu bawazisa kakhulu amagama abantu, izibongo kanye nezithakazelo zabo. Loko kuyingxenye yesikompilo labo ngoba kuzona izibongo nezithakazelo kuvela impilo eyabe iphilwa. Umcwaningi uzoveza ukubaluleka kwamagama izibongo nezithakazelo kumaZulu.

#### **5.3.3.1 Ukubaluleka kwamagama abantu kumaZulu**

Amagama abalulekile kubantu abangamaZulu njengoba ebalulekile nakwezinye izizwe. Amagama abaluleke ngezindlela ezahlukene. Ayaye aveze ukubaluleka kukamama nobaba ekhaya. Amagama aveza inkolo yabantu. Igama lengane liyakwazi ukuveza ukuthi kulowo mndeni kuyakholwa, ikakhulukazi uma sikhuluma ngenkolo yobuKristu neyeSintu. Amagama abantu abalulekile kumaZulu ngoba amanye aveza ukubaluleka komndeni kanye nesibongo somndeni. Njengalezi zibonelo zamagama anikezwa abantu besifazane:

ZamaBhele

ZamaNdosi

ZamaChunu

ZamaNtungwa

Lawa magama akhombisa ukubaluleka kwezibongo nezithakazelo zaleyo mindeni. Amagama abantu ayindlela yokuxhumana phakathi kwabaphilayo nasebengamadlozi. Uma kuxhunyanwa, kumenyezwa amagama abo ukuze basondele ngesikhathi kushiswa impepho. Igama lomuntu alidluli emhlabeni noma umuntu angafa ngokwesidumbu okuwumzimba wakhe wokuqala kodwa igama lakhe liyaqhubeka nomzimba wakhe wesibili. Igama libaluleke kabi ngoba



limele umuntu. Empeleni igama liwulowo muntu uqobo lwakhe. Loku kubaluleka kwegama kubonakala kahle uma kukhulunywa ngobuthakathi. Umuntu uyakwazi ukusebenzisa igama lomunye, alibize emthini bese kuyenzeka loko akufisayo. Amagama abantu abalulekile futhi ngoba ayasiza ekwehlukiseni ubulili. Amagama esiZulu anikezwa abesilisa kanjalo nabesifazane ayaziwa. Ngaleyo ndlela, kuba lula ukwazi ubulili bengane ngokwazi nje igama layo.

### 5.3.3.2 Ukubaluleka kwezibongo kumaZulu

Ngokuchaza kukaMsimang (1975:14) uthi **isibongo** ngokwamaZulu yigama likakhokho oyinzalabantu okuyaye kubizwe ngalo umndeni wonke ovela kulowo khokho. UKhumalo (1995:8) uqhamuka nombono wokuthi **isibongo** simele umndeni othize ozihlanganisa ngaphansi kukakhokho noma umholi wawo. Lowo nalowo mndeni uyaye uzibize ngegama lalowo ongumsuka wawo. Kuhamba kuhambe, lowo mndeni uma sewande kakhulu, ube sewuzibiza ngaleli gama lalo muntu. Nasemiqondweni yabantu kuyagxila ukuthi leli gama seliyisibongo. Nazi izibonelo zezibongo zamaZulu:

Cele, Gumede, Khuzwayo, Magwaza, Ntuli, Zungu

Isibongo sibaluleke kakhulu kumuntu ongumZulu ngoba abantu abangamaZulu bayabazisa kakhulu ubuhlobo. Leli phuzu lifakazelwa nguSithole (1992:12) lapho ethi:

KwaZulu ubuhlobo buyaziswa kakhulu noma sobucashile kodwa izithakazelo ziyabuveza ukuze abantu abayizihlobo bangaganani.

Ermlandweni wezibongo kuthiwa into eyayenzeka ukuthi kwakuxabana

amadodana endoda eyodwa. Uma sekwenzeke njalo, ayengahlalelani kodwa yilowo nalowo wayephuma inxiwa lakhe nabalandeli bakhe. Sekuyothi uma sebemise amadlangala kuleyo ndawo, bese bezibiza ngomholi wabo noma bazibize ngesehlakalo esabehlela ngesikhathi beza kule ndawo. Zikhona-ke izibonelo zezibongo ezavela kanjalo njengalezi:

- \* Myeni (esichazwe kuKhumalo (1995:149)
- \* Sibiya (esichazwe kuKhumalo 1995:39)
- \* Chamane (esichazwe kuKhumalo (1995:88)

Indlela okuyaye kugcineke ngayo ubuhlobo esibongweni esisha nesidala ukuthi kusetshenziswe izithakazelo ezifanayo, lapho kuvela khona namagama okhokho asebenzamadlozi. Izithakazelo zamaZulu zikhombisa uliba lwesilisa ngoba phela umuntu wesilisa owakha umuzi kayise, akuyena umuntu wesifazane.

KumaZulu insizwa ayivele yeshele nje intombi kodwa iqala ngokubuza isibongo ukuze ithole ukuthi abukho yini ubuhlobo obuthile obukhona. Isibongo senza abantu bozalo olulodwa baphilelane, bazwelane ezinkingeni abahlangabezana nazo. Ngokwejwayelekile, izibongo zisetshenziswa ezintweni eziningi: Komazisi, ezincwadini zokushayela, ezitifiketini zemfundo, zemishado, kwezokuzalwa, emabhukwini ezikole nasemabhukwini asemasontweni. Ngenxa yokuxhumana okukhona phakathi kwesibongo nezithakazelo, umcwaningi uzoke abeke ngamafuphi ngezithakazelo.

### **5.3.3.3 Ukubaluleka kwezithakazelo kumaZulu**

UMsimang (1975:15) uchaza isithakazelo njengegama lokhokho bohlobo oluthile kanye nomlando ophathelene nohlobo lolo. Kuyaye kuthathwe igama

lenzalabantu libizwe kuqala ezithakazelweni. Okulandelayo-ke sekuyoba yigama laleyo naleyo nkosana nenkosana yenkosana, kuphotheke intambo njalonjalo. Lokhu kwenzeka njalo ngokwanda kwabantu. Ngokubeka kuka-Khumalo (1995:8), isithakazelo siba ngesabantu bezibongo eziningi ezahlukene kodwa zibe zidabuka kwinzalabantu eyodwa yomndeni. Isithakazelo sithinta abantwana benhloko yomndeni eyasungula lesa sibongo noma okwasungulwa lesa sibongo kususelwa kuye, kwase kudaleka izibongo eziningi ezixhantela kulesi sibongo esikhulu. UMzolo (1977:10) uthi, isithakazelo kwakungamagama okubongela aziwa ngumndeni wonke. Isithakazelo yigama likakhokho omdala owayedumile futhi engumholi. Leli gama kwakubizwa ngalo abantu abalandela olibeni lwakhe, Nasi isibonelo sicashunwe kuSithole (1982:85).

**Isibongo**

Ngcobo

**Isithakazelo**

Mapholoba! Mbhele

Maguyu! Nyuswa kaDingila

KaNgcobo kaVumezitha

Ngcob'omhlophe

Ozal'uNgongoma

UNgongom' azala'uShangase

Umkheshane

Ngcob'omhlophe

Ozal'uGasela

UMafuz'afulele

Nina basemaQadini

Enizale uDube noDabeka  
KaSilwane kaNjila kaNgothoma  
IQad'uqobo  
Nina bakwaMgudwa  
KaMshiwa kaNcume kamGabhi  
Mashiy'amakhulu!  
Mashiy'amade! Mashiy'amahle!  
Angathi azoshumayela  
Nina enibiya ngenkomo  
Abafokazana bebiya ngamahlahla  
Nin'enitatanyiswa njengabafazi ningebona  
Mpaka ziyaphikisana  
Ith'enye yimi igoso  
Nenye ith'yiyo  
Yemese kaNyuswa Nina bakaMbethe weQhina  
Sihayo!

KumaZulu uyaye uthole ezinye izithakazelo zisetshenziswa ngabanye abantu njengezibongo zabo. Nazi izibonelo:

| <b>Isibongo</b> | <b>Isithakazelo esiyisibongo</b> |
|-----------------|----------------------------------|
| - Qwabe         | Gumede                           |
| - Hadebe        | Mthimkhulu                       |
| - Mthembu       | Mvelase                          |

Kithina bantu abangamaZulu, kuyisiko lethu ukuthi ngaphambi kokuba umuntu angene emzini womnumzane, aqale ngokukhuleka kuqala, isibonelo:

"E! Ndosi"  
Mkomo kayisengwa  
Nkom'isengw'ilele  
Ngob'ingenakuvuswa muntu njalonjalo

Lezi zithakazelo zishiwo uma umuzi womnumzane kungowakwaCele. Uma umuzi kungowakwaNtuli uthi:

Mphemba!  
Nin'eniphemba ngamabele  
Nin'eniphemba ngezingoqo,  
Abanye bephemba ngezibi.  
Nina bakwalulwandle aluwelwa,  
Luwelwa zinkonjane njalonjalo.

Uma wenza kanje ungena emzini womnumzane, bayaye bakwemukele kahle ngoba usuke ukhombisa ukuthi uyabazi, uyawazi futhi nomlando wabo. Ngale ndlela kubalulekile ukuthi sizazi izibongo nezithakazelo zethu. Izithakazelo ziyasetshenziswa futhi uma umntwana ecela into kumzali wakhe. Isibonelo: Uma umama wayo kungowakwaDlungwane ingane ithi:

Ngiyacela ntombi kaSnothi  
Mphithikeza  
Mjongozeli kaMabandla

Izithakazelo zibuye zikhombise inhlonipho. Iye ibonakale inhlonipho lapho umakoti engambizi umyeni wakhe ngegama kodwa amthophe ngezithakazelo zakhe. Isibonelo:

Gcwensa  
Nodlomo  
Bhebhula

Uma umkhwenyana engowakwaNdimande. Ngokwenza njalo indoda izizwa ihlonipheke kakhulu emzini wayo.

Kubantu abangamaZulu izithakazelo ziyasetshenziswa lapho kuyolotsholwa khona. Uma umuntu elobola usuke eyocela isihlobo esihle kubantu asuke engahlobene nabo ngokuthi kuganiselwane. Abakhongi okuyibona abathunywayo bayaye basho izithakazelo zakulowo muzi abeze kuwo. Isibonelo: Uma kungabantu bakwaHadebe kuthiwa:

Mthimkhulu!  
Bhungane!  
UNdlubu zamil'ebubini  
Ngoba zesab'ukwehlela  
Ingab'emhlabeni zesabani?  
Mafuz'afulele njengefu lemvula  
Lapho kungavalwa ngesivalo  
Kualwa ngenhloko yendoda  
Mashwabada! njalonjalo

Izithakazelo ziqukethe umlando wesizwe noma womndeni lowo, oveza indabuko yaleso sizwe. Isibonelo:

Abehla ngesilulu bevela kwaZulu

Kusuke kushiwo kubantu bakwaXaba. Ngokorlando kuyatholakala ukuthi uXaba wake waphatha isizwe sakwaMthethwa. Akhona-ke namanye amakhosi abusa phambi kwakhe. Kubantu bakwaMkhize kuyaye kuthiwe:

Nin'enavela ngaphesheya koThuleka  
Nichithwa yimfecane  
Nafika kwaXhosa bathi  
NingamaMfengu

## Ngoba nafika nakhonza

Uma kukhulunywa **ngemfecane**, uVan As wegen (1990:241) uthi, igama lesiZulu elisichazela ngokusobala ukuthi phambilini ukusuka kwabantu ezindaweni zabo kwaba yimpoqo. Leli gama ngesiSuthu kuthiwa **Idifaqane**. Lesi sikhathi emlandweni waseNingizimu Afrika, saqala emva kuka-1815 saze saphela ngo- 1830. Kuthiwa abantu besinye isibongo babexabana nabanye, bese kuliwa. Imfecane yaba ngumphumela wengxabano phakathi kwamakhosi endaweni eyayibizwa ngokuthi kusebuNguni. Lezi zimpi kwakungezokunqoba kanti eziningi zaziholwa inkosi uShaka kaSenzangakhona.

Izithakazelo zisiza ngokuhlukanisa imindeni kanjalo nokuhlukanisa izibongo ezifanayo kodwa abantu bebe bengazalani. Ukwenza isibonelo, abantu bakwaDlamini, Dlungwane, Dlomo bayazalana ngokoliba lwabo (Ndimande 1998:33-35). USithole, (1992:12) uthi: Ezithakazelweni igama lilinye limele isizukulwane sonke saleyo nkathi kanye nebutho lalowo okhunjulwayo njengabakwaHadebe abathi:

### Mthimkhulu.

Izibongo nezithakazelo ziyisisekelo sempilo yomuntu ongumZulu. Izibongo nezithakazelo zabantu abangamaZulu zenza imisebenzi eminingi. Okokuqala, ziyabahlukanisa abantu kwabanye, okwesibili, zisetshenziswa ukugcina amasiko esiZulu, kungabalwa umhlonyane, umemulo, umgcagco, umsebenzi wokubonga, uma wenza imbeleko njalonjalo. Abantu abangamaZulu bakholelwa kakhulu ebukhweni babantu abadala/ amadlozi. Uma kwenziwa imicimbi ebalwe ngenhla, kuyaye kushiswe impepho ukuze kuxhuyanwe nabaphansi/amadlozi. Ngesikhathi kushiswa impepho, kuyaye kubizwe okhokho ngamagama abo, okuyizibongo nezithakazelo zethu thina bantu abaphilayo

ukuba basondele eduze. Ngenye indlela, umuntu oyaye aphike ukuthi idlozi likhona, usuke eziphika yena uqobo lwakhe ngoba yena usuke ezibiza ngegama likakhokho wakhe. Izibongo nezithakazelo zabantu abangamaZulu zikhombisa isikompilo labantu, inkolo kanye nobudlelwano obukhona kubantu.

UNdimande (1998:90) ucaphuna uDokotela uSubramanian ongomunye wabantu okwakuxoxisenwe nabo ngesikhathi enza ucwaningo lwakhe lapho ebeka khona ukuthi abantu bakholelwa ekutheni umuntu uziqu zintathu.

- \* Isiqu sokuqala: Umzimba womuntu uqobo lwawo
- \* Isiqu sesibii: Isithunzi somuntu
- \* Isiqu sesithathu: idlozi/umoya/umphefumulo

Uma umzimba womuntu oyisiqu sokuqala ufa, lona owesithathu uyasala bese uba idlozi emva kokuba sekwenziwe umsebenzi wokubumyisa. Amadlozi-ke ayahlonishwa. Uma umuntu omdala ekhaya exhumana namadlozi, uyaye awabize ngamagama awo, lawo magama ayizibongo nezithakazelo kithina esiphilayo.

Ababhali abafana noKhumalo (1995) noBhebe (1972) bayakuthola ukuthi umlando wezibongo eziningi ususelwa ekutheni abantu besibongo esisodwa, abayizihlobo baye ocansini, into eyayingumkhuba ongafuneki. Isehlakalo esifana nalesi sasingamukeleki kahle, ikakhulukazi kubantu abaphansi/amadlozi ngoba babedinwa kakhulu. Uma kwenzeka into efana nalena, labo bantu abenze lowo mkhuba bebexoshwa kuleso sibongo noma kulowo mndeni bayoziqalelo umndeni wabo. Yilapho-ke okwakudaleka khona ezinye izibongo njengoba ziziningi kangaka nje. Zikhona-ke izibonelo zezibongo ezavela kanjalo njengoNdimande oqhamuka esibongweni sakwaNdlovu, isibongo



sakwaMagwaza noPhungula njalonjalo.

Yilowo nalowo muntu ongumZulu uyaye athathe isibongo sikayise. Uma engashadile unina ingane iyatshelwa ukuthi ingeyakwabani kodwa izibize ngesibongo sikanina. Ikhula yazi nje kuphela ukuthi ingeyakwabani nokuthi ayinakuyeshela intombi yakwabani ngoba ingeyakubo. Umuntu wesifazane uyaye asigcine isibongo sakhe kodwa akasidluliseli kubantwana bakhe. Izibonelo:MaMsomi, MaDlungwana, MaCele , MaPhungula njalonjalo.

#### 5.3.4 **Ukubaluleka kwamagama abantu, izibongo nezithakazelo ngokwesikompilo kumaShona**

##### 5.3.4.1 **Ukubaluleka kwamagama abantu kumaShona**

KumaShona nakhona amagama abaluleke kakhulu. Njengoba kwaziwa ukuthi alikho igama elingenancazelo nakumaShona kunjalo. Amagama anencazelo loku kuvezwa kakhulu uhlelo abanalo lwamagama olwahlukaniseke kasikhombisa. Amagama abalulekile njengendlela yokwahlukanisa abantu emphakathini. Amagama asebenza ukuxhumanisa amadlozi nabaphilayo. Amagama abuye aveze inkolo.

##### 5.3.4.2 **Ukubaluleka kwezibongo nezithakazelo kumaShona**

Kubantu abangamaShona yize noma benazo izibongo nezithakazelo kodwa bazibiza ngokuthi *ithotheme/imutupo nenhetembo*, okuyiyonanto ehamba phambili kakhulu nexhumene nesikompilo labo *ithotheme. Ithotheme* ngokwencazelo, yisilwane esiluphawu lwesizwe esaziwayo yibona bonke

abaleso sizwe njengamaTaung azisa ibhubesi. ULevi Strauss (1962:41) uthi: Ubuhlobo obuyaye buhlanganise amalungu esizwe *nethothemu* yawo bungachazwa ngezizwana nangesizukulwane. Ithotheme iyidlozi lesizwe. Amalungu esizwe esifanayo anyamanye.

ULeach (1963:166) uthi ukusetshenziswa *kwethotheme* kuhlanganisa ubudlelwane phakathi kwezidingo zabantu kanye nokucabanga kwabo ngokwemvelo. Ithotheme ixhumene nesiko labantu. Abantu abanethotheme eyodwa abaganani. Umcwaningi uzohumusha uFreud (1950:5) lapho simcaphuna khona ethi:<sup>3</sup>

Njengoba *amathotheme* ethathwa ekuzalweni komuntu futhi engashintshwa ngumshado, kuba lula ukulandela izinto ongafanele ukuzenza. Njengokuthi-nje isizukulwana sihamba ngesifazane. Uma indoda yethotheme yeKangaroo ishada owesifazane wethotheme ye-Emu, zonke izingane, abafana namantombazane, angawesizwe sama-Emu. Umthetho wethothemu ngaleyo ndlela, wenza kube nzima ukuthi indodana kulo mshado iye ocansini nomama wayo noma udadewabo abangama-Emu njengayo.

Ngokubhala kukaHodza (1979:12) kutholakala ukuthi umnyombo walobo nalobo

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<sup>3</sup>Since totems are hereditary and not changed by marriage, it is easy to follow the consequences of the prohibition. Where, for instance, descent is through the female line, if a man of the Kangaroo totem marries a woman of the Emu totem, all children, both boys and girls, belong to the Emu clan. The totem regulation will therefore make it impossible for a son of this marriage to have incestuous intercourse with his mother or sisters, who are Emus like himself Freud (1950:5)

bukhosi kumaShona yisizwe. Isizwe ngabantu abakholelwa ekutheni bahlobene ngoba isizukulwane sabo sivela kumsunguli oyedwa, umsunguli wesizwe ngokwamaShona ubizwa ngokuthi *isikarudzi*. Kuba yileso naleso sizwe sibe nenkosi yaso ephatha lesi sizukulwane. Yileso naleso sizwe sasiba nendawo yaso lapho sasakha khona kodwa namhla nje udaba lwemihlaba selwaphathwa nguhulumeni eZimbabwe. Loku kusenzeka nakhona eNingizimu Afrika ngoba udaba lwemihlaba nokuklanywa kwemingcele sekungudaba lukahulumeni alusekho ezandleni zamakhosi.

KumaShona inkosi njengenhloko yesizwe ngokwesikhundla sayo iyaye igcine amagama obukhosi anjengalawa: Mangwende, Makoni, Mutasa. Inkosi uMangwede yayiphethe isizwe samaNhohwe esasihlala eNhohwe. Inkosi uMakoni yayiphethe isizwe samaHungwe esasihlala eMahungwe. Inkosi uMutasa yayiphethe isizwe samaManyika esasihlala aManyika. Ngokwejwayelekile *imutupo* isetshenziswa ezintweni eziningi: Komazisi, ezincwadini zokushayela, ezitifiketini zemfundo, zemishado kwezokuzalwa, emabhukwini ezikole nasemabhukwini asemasontweni. Yilelo nalelo lungu lesizwe ligcina *ithotheme* yalo. *Ithotheme* ibuye ibizwe ngokuthi *imutupo* okuyigama elisho isibongo. AmaShona nawo anazo izithakazelo kanti azibiza ngokuthi *inhetembo*. Izibongo nezithakazelo kumaShona zibalulekile njengoba zikhombisa ubuzwe babo. Abantu besifazane nabesilisa bazibiza *ngemutupo* yabo. AmaShona asebenzisa *ichidawo* yawo (igama lokuqala ezithakazelweni) kanye *nenhetembo* (izithakazelo) ukuzahlukanisa wona namanye angekho eqenjini lawo noma kulawo *anemutupo* efanayo kodwa ebe *nenhetembo* ehlukile. Nasi isibonelo esilandelayo:

Ndiri Soko Murehwa  
NginguSoko isithakazelo sami  
NguMurehwa

Abantu *abanamatupo* afanayo kodwa benen*hetembo* engefani, bayaye babizwe ngesizwana. Bayayihlonipha *imutupo* futhi bathi ingcwele. Amalungu omndeni anomlando wokudabuka kwawo njengomndeni. Uma kwenziwa amasiko kusetshenziswa *inhetembo* kanjalo *nemutupo* njengalawa: imishado, imingcwabo, ukwamukelwa komntwana emndenini njalonzalo.

AmaShona ayawabhekela amadlozi awo. Enye yezindlela zokuthi baxhumane nabaphansi (*pasi*) ukuthi bangenwe idlozi (ubungoma) noma bafike ngamaphupho. Kunezinye izindlela abantu abadala abavakasha ngazo njengokuthi kugule umuntu ekhaya, okuyaye kudinga ukuthi isangoma sikuchaze ukufa loko. Isizwe njengomndeni, sikhathalela impilo yaso njengesizwe. Izithakazelo zamaShona zikhombisa ukubukeka kwabantu besilisa, okwenza ukuthi abantu besifazane babathande labo abasuke bezoshada nabo. Ziyasetshenziswa izithakazelo futhi ukudlulisa ukubonga. KumaShona, kunomthetho ovimbelayo ukuganana kwabantu abahlobene.

UBourdillon (1976:23) uthi, kumaShona uma indoda noma inkosikazi ifuna ukukhombisa inhlonipho komunye, iyaye isebenzise *imutupo* (isibongo) sisuselwa kumuntu wesilisa. *Imutupo* yamaShona isebenza ukwahlukanisa abantu. Uya qhubeka uBourdillon uthi: Amagama ayizibongo avamise ukuthi ahlobane namagama ezindawo. Kwejwayeleke ukuthi *imutupo* kube igama lesilwane njenge ndlovu, impofu, inkawu njalonzalo. Nazi izibonelo zamathotheme kumaShona eZimbabwe njengoba sizinikwe nguKahari (1990:102):

**Ithotheme eyisilwane/izinyoni (imutupo)                      Izithakazelo**

Soko/Shoko (inkawu)                      >                      Mukani

|                     |   |               |
|---------------------|---|---------------|
|                     | > | Chuma         |
|                     | > | Murehwa       |
|                     | > | Nyadawa       |
|                     | > | Wachenuka     |
|                     | > | Moyondizoo    |
|                     | > | Wafawanaka    |
| Tembo/Dhuve (idube) | > | Mazerimbakupa |
|                     | > | Samaita       |
|                     | > | Shumba-smaita |
|                     | > | Mudzingidze   |
|                     | > | Mubaiwa       |
|                     | > | Nemunirun     |
|                     | > | Moyondizin    |
| Shava (iMpofu)      | > | Museyariwa    |
|                     | > | Mufakose      |
|                     | > | Mwendambeni   |
|                     | > | Marange       |
| Nyati (inyathi)     |   |               |
| Shumba (ibhubesi)   | > | Gurundoro     |
|                     | > | Mari          |
|                     | > | Nechinango    |
|                     | > | Nyamuziwa     |
| Nzou (iNdlovu)      | > | Mbano         |

|                |   |           |
|----------------|---|-----------|
|                | > | Matemari  |
|                | > | Moyowevhu |
|                | > | Madzorera |
|                | > | Dzimbabwe |
| Mhara (impala) | > | Mpuya     |

**Amathotheme asuselwa emagameni ezinyoni:**

(a) Shiri (inyoni)

**Amathotheme asuselwa ezithweni zomzimba**

|                   |   |            |
|-------------------|---|------------|
| Moyo (inhliziyoy) | > | Moyondizvo |
|                   | > | Nematombo  |
|                   | > | Sinyoro    |
|                   | > | Wakapiwa   |
|                   | > | Muzukuru   |
|                   | > | Chirandu   |
|                   | > | Sithole    |

Okubalulekile ngezibongo zamaShona ukuthi uma isibongo sakho siyigama lesilwane, amalungu alowo mndeni awavumelekile ukudla inyama yaleso silwane. Uma kungenjalo, kuba nezitho ezithile zenyama ezingathintwa ezizilwayo njengomboko wendlovu bayawuzila. KumaZulu abakwaMathenjwa abayidli imbuzi. AmaShona akholelwa ekutheni konke okuqondene naleso silwane kunguphawu lwabaphansi.

Izibongo (*mutupo*) nezithakazelo ziyasetshenziswa ukudlulisa izifiso nokubonga. Inkosikazi ingayithakazela indoda yayo *ngemutupo* yayo uma kuyihambele kahle ekuzingeleni, yabuya nenyamazane noma ifike yanika umkayo iholo lapho ivela emsebenzini. Lo mkhuba wokubonga uyenziwa nangamaZulu, amaXhosa abeSuthu, amaSwati kanjalo namaNdebele eNingizimu Afrika.

Kuyisiko lamaShona ukuthi intombazane ilotsholwe ngaphambi kokushada, okuyisiko elenziwayo nakumaZulu, kumaXhosa, kubeSuthu, kumaNdebele nakumaSwati. AmaShona anenkolelo yokuthi uma indoda yehluleka ukukhipha izinkomo zokulobola intombi, indoda leyo iyaye ishadiswe bese ibuya izohlala kubo kantombazane isebenzele uyise wentombazane. Loku kwenzeka isikhathi eside kangokuba, indoda ize ishadise indodakazi yayo ithole izinkomo bese-ke iphuma inxiwa layo njengendoda.

UBourdillon (1976:200) uthi kumaShona njengakumaZulu. Uma umuntu eshona bakholelwa ekutheni unezithunzi ezimbili. Esokuqala, umzimba wakhe luqobo, umuntu obizwa ngesithunzi sokuqala. Isithunzi sesibili, esimhlophe esibizwa ngokuthi *umunhu*. Lesi sithunzi siba seduzane nesidumbu uma umuntu esanda kushona kanti siba *imudzima* (umoya).

### 5.3.5 **Ukubaluleka kwamagama abantu, izibongo nezithakazelo ngokwesikompilo lamaSwati**

#### 5.3.5.1 **Ukubaluleka kwamagama abantu kumaSwati**

Amagama abalulekile nakubantu abangamaSwati njengoba ebalulekile kumaZulu. Alikho igama eliqanjwa lingabi nancazelo. Amagama enza umsebenzi omkhulu wokwahlukanisa abantu emphakathini. Amagama abuye enze

umsebenzi wokuxhumanisa amadlozi nabaphilayo, abuye aveze nenkolo. Ngokuzwa nje igama lomntwana uyakwazi ukuthi uzibonele ukuthi uqhamuka emndenini onjani.

### 5.3.5.2 Ukubaluleka kwezibongo nezithakazelo kumaSwati

Abantu abangamaSwati bayazazisa kakhulu *izibongo zabo nezinenetelo* njengamaZulu. *Ezibongweni* nakuzona *izinenetelo* kuvela umlando kanye nenqubo noma indlela amaSwati ayephila ngayo kuqala. Umcwangingi uzonikeza incazelo *yesinenetelo*. Incazelo yesibongo seyinikeziwe.

**Isinenetelo:** Yigama lesiSwati elichaza isithakazelo ngesiZulu.

**Isibonelo** sicashunwe kuSithole (1982:21):

| <b>Isibongo</b> | <b>Izinenetelo</b>  |
|-----------------|---|
| - Dlamini       | Nkosi!<br>Hlubi!<br>Ludonga kaMavuso<br>Abay'eMbo babuyelela<br>Abasidwaba siluthuli<br>Abengomane yaseMavaneni<br>Abaqed'uBombo ngokuhlehletela<br>AbakaSibhahuza<br>SikaMaBhanda eMpondweni<br>Inkonekaz' evele ngobus' emgedeni<br>USamkethe<br>esinembav' emaLangeni<br>UMswazi kaSobhuza<br>Mlangeni!<br>Nina baka kusa nelanga<br>Nina bakaWawawa<br>Lokothwayo!<br>BaNtungwa nibahle<br>Ngokwethwala isila sindabi |



Sibalukhulu!  
Ndaba kaMalandela  
Ngwane!  
Mlotshwa!  
Zikod' elimhlophe  
Nxamalala

NgokukaNdimande (1998:63) umlando wabantu bakwaDlamini wehlukene kabili. Loku kwenza kube khona abantu bakwaDlamini baseMbo kanye nabantu bakwaDlamini baKwaZulu-Natali. ODlamini baseMbo yibona abangamaSwati oqobo.

Ngokwejwayelekile, izibongo zisetshenziswa ezintweni eziningi: Komazisi, ezincwadini zokushayela, ezitifiketini zemfundo, zemishado kwezokuzalwa, emabhukwini ezikole nasemabhukwini asemasontweni. AmaSwati ayasihlonipha isibongo ngoba nawo ayabazisa kakhulu ubuhlobo. Abantu besibongo esisodwa abaganani. Abantu besibongo esisodwa bazizwa bekhululekile uma bendawonye. Umcwaningi uthe uma ecubungulisisa kabanzi izibongo, zamaSwati wathola ukuthi zixhumene kakhulu *nezinenetelo* zawo.

Kuyisiko lamaSwati ukuthi ngaphambi kokuthi umuntu angene emzini womnumzane aqale ngokukhuleka, isibonelo:

Kunene  
Madonsela  
Mtimandze  
Lobhambolunye  
Tingaba timbili teta nonyoko ekhabonyoko  
Vusamuti  
Mageza ngelubisi bonkhe bantfu bageza ngemanti

Uma umuntu esho *izinenetelo* engena emzini womnumzane wemukelwa

ngezandla ezimhlophe ngoba phela usuke ekhombisa ukuthi uyawazi umlando wesibongo leso. *Izinenetelo* ziyasetshenziswa futhi uma ubonga, kungaba ukubonga ukuphumelela komntwana esikoleni noma kubongwa ukuziphatha kahle njalunjalo.

UKuper (1986:18) simcaphuna lapho ethi: Isibongo sikhombisa ukukhula kobundeni. Uma amaSwati amabili ehlangana okokuqala ayaye abuzane i"*sibongo*". Lena indlela yokubonana nokwazana ukubuza isibongo.

Yilowo nalowo Mswati uyaye athole isibongo sikayise noma ngabe umama wakhe akashadile nobaba wakhe, kodwa ingane ithatha isibongo sikayise. Njengakuzo zonke izizwe zabeNguni umuntu wesifazane uyaye asigcine i-"*sibongo*" sakhe kodwa akasidluliseli kubantwana bakhe. Ngisho kungathiwa usesebenzisa izibongombaxa zesimanje kodwa akasidluliseli kubantwana bakhe. Izibongo kumaSwati zibalulekile ekukhipheni izinqumo ngemishado. UKuper (1986:19) uthi kuyisiko lamaSwati ukuthi awugani umuntu ohlobene naye. I"*sibongo*" sibaluleke kakhulu emshadweni ngoba abantu besibongo esisodwa abathathani.

KumaSwati insizwa ayivele yeshele nje intombi kodwa iqala ngokubuza isibongo sayo ukuze ithole ukuthi abukho yini ubuhlobo obuthile obukhona njengakumaZulu. *Isibongo* senza abantu bozalo olulodwa baphilelane, bazwelane nasebunzimeni abahlangabezana nabo.

Ukwehlukaniswa kwezibongo kwakuyinto eyejwayelekile, eyayenzeka kudala ngesikhathi abantu besuka ezindaweni ababehlala kuzona beya kwezinye. Into eyayenzeka ukuthi kwakuxabana amadodana endoda eyodwa, uma sekwenzeke njalo ayengahlalelani kodwa yilowo nalowo wayephuma inxiwa

lakhe nabalandeli bakhe. Sekuyothi uma sebezinzile kuleyo ndawo bese bezibiza ngomholi wabo noma bazibize ngesehlakalo esabehlela ngesikhathi beza kule ndawo. Indlela okuyaye kugcineke ngayo ubuhlobo esibongweni esisha nesidala ukuthi kusetshenziswe *izinenetelo* ezifanayo, lapho kuvela khona namagama okhokho asebungamadlozi. I“*zibongo*” zamaSwati zikhombisa uliba lwesilisa.

UKuper (1986:20) uthi ngokwesiko lamaSwati, indoda ayivele ibe uyise wengane kodwa kudingeka ukuthi ilobole ngokomthetho, ukulobola kuyisiko lokunikezelana ngeziphondo ezithile ikakhulukazi izinkomo esikhathini samanje. Ngokwenqubo yamaSwati uma umuntu wesifazane ebeletha, kuyaye kubizwe isibongo sikababa wengane. Uma loku kungenzekanga, kuthiwa ukubeletha akuhambi kahle. Akwaziwa-ke ukuthi kuyaye kwenziwe njani esikhathini samanje lapho amantombazane ethola izingane angabazi noyise bazo.

#### **5.4 Ukubaluleka kwamagama abantu, izibongo nezithakazelo ngokwesikompilo laseNtshonalanga-Afrika**

##### **5.4.1 Ukubaluleka kwamagama abantu eNtshonalanga- Afrika**

Entshonalanga-Afrika umcwaningi uqoke ukusebenzisa isiYoruba, eNigeria kanye-ke nezinye izizwe zaseGhana. Amagama abantu, izibongo nezithakazelo kumaYoruba zibaluleke kakhulu ngoba uma sibheka inkolo yase-Afrika ephatha ukuhlonishwa kwamadlozi, kuba nesidingo sokuxhumana namadlozi. Indlela yokuxhumana phakathi kwamaYoruba aphilayo nangasekho idlula ekusetshenzisweni kwamagama alabo asebashona asebungamadlozi, okuyizibongo zalabo abaphilayo manje. Amagama amaningi eNtshonalanga-Afrika, ikakhulukazi eGhana, asuselwa esikhathini umntwana azalwe ngaso.

Amagama abaluleke kakhulu ngoba nasekwethiweni kwawo asuselwa ezintweni ezahlukene ezifana nenkolo, isimo emndenini, kususelwa emagameni okhokho asebashona nakwezinye izimo emndenini njengalezi zibonelo ezithathwe eNigeria:

- \* Babatunde > ubaba ubuyile (igama elethiwa umuntu wesilisa)
- \* Yetunde > umama ubuyile (igama elethiwa umuntu wesifazane)

Kulawa magama angenhla, leli elethiwe umntwana wesilisa liyaye lethiwe emva kokushona kukamkhulu womntwana. Kumntwana wesifazane, lethiwa emva kokushona kukagogo womntwana. Lawa magama ayinkomba yokuthi impilo ayipheli ekufeni kodwa iyaqhubeka. Ukwethiwa kwegama lomntwana kuyinto ebaluleke kakhulu emphakathini wamaYoruba ngoba kwenziwa umcimbi wokwamukela ilunga elisha lomndenini elisuke selifikile emhlabeni.

#### 5.4.2 **Umcimbi wokwetha umntwana igama kumaYoruba**

Incazelo yomcimbi wokwetha umntwana igama itholakale kuChuks-Orgi (1972:79/80), lapho echaza khona kanje:

Lo mcimbi wethanyelwa emzini wabazali bomntwana. Uba sekuseni noma ntambama. Abantu abethamela lo mcimbi ngabomkhulu nokhulu bomntwana kanye nezihlobo zegazi eziseduze zomntwana. Yilowo nalowo muntu ofikayo uphatha isipho esishiywa phambi komnyango wendlu leyo okulungiselelwe kuyo umcimbi. Abantu besifazane abayizihlobo banikeza umama womntwana izipho kanti abesilisa banikeza uyise womntwana. Endlini elungiselelwe lomcimbi, kubekwa izitsha ezahlukene: esinamanzi, upelepele obomvu, usawoti, amafutha, uju, utshwala namakinati kakola. Unina womntwana ungena endlini

nomntwana bese enikezela umntwana kumuntu omdala, ongowesifazane okunguyena ozoqalisa umcimbi. Uma sewuqala umcimbi, kuthathwa amanzi aphonswe phezulu ophahleni, amanye athelwe kumntwana. Uma umntwana ekhala ngesikhathi ethelwa ngamanzi, loko kunguphawu lokuthi umntwana uyakwemukela ukuphila futhi uzohlala ngoba yinto ephilayo kuphela ebanga umsindo. Ngalesi sikhathi, umama omdala okunguyena owengamela lo mcimbi, unyenyeza igama lomntwana endlebeni yayo, ufaka umunwe emanzini bese ethinta ngawo umntwana esiphongweni. Ube esazisa igama lomntwana kubantu abasendlini abethamele umcimbi. Ube esebuyela ezitsheni eziphakathi nendawo endlini. Lo mama omdala uthatha upelepele awufake emlonyeni womntwana ukukhombisa ukuthi uzokukwazi yini ukumelana nobunzima bemvelo. Kulandeliswa ngamanzi emlonyeni womntwana, wona awuphawu lokuhlanzwa komzimba nomphfumulo nokuvikeleka ezifweni. Kulandela usawoti emlonyeni womntwana, onguphawu lobuhlakani okufiswa ukuthi umntwana akhuliswe ngabo. Kulandela amafutha agcotshwa ezindebeni zomntwana, wona awuphawu lwezifiso zokuthi umntwana ajabulele amandla kanye nempilo. Ube esethintiswa uju notshwala ezindebeni zomlomo wakhe umntwana, okunguphawu lwenjabulo empilweni yomntwana. Ekugcineni umntwana uzwiswa amakinati kakolo. Wona awuphawu lwenhlanhla. Kukona konke okuyizidlo okusele kunikezwa abantu badle. Kuyabuswa ngaleli langa, kudanswe, kuculwe kuze kuse. Ngale ndlela, kwamukelwa umuntu omusha emndenini kumaYoruba.

#### **5.4.3 Umcimbi wokwetha umntwana igama kuma-Akan**

Kuma-Akan eGhana, umcimbi wokwetha umntwana igama ungumcimbi wokwazisa umndeni nezihlobo ngelungu lomndeni elisha. Lo mcimbi ubaluleke kakhulu ekuzalweni komntwana. Umntwana wethiwa igama ngosuku

lwesikhombisa. Umntwana ugcinwa endlini angaphumeli ngaphandle ngoba kunenkolelo yokuthi ungumphefumulo ovakashile, osuke usacabanga ukuthatha isinqumo sokuhlala noma sokuhamba emhlabeni. Ngosuku lwesikhombisa, umntwana uyaletwa ukuze abomndeni bambone ayeke ukuhlala ecashisiwe engabonwa ngabantu. Ngalolu suku umntwana wamukelwa njengomuntu ophelele, ube esethiwa igama labantu elikhombisa ubuzwe bomuntu. Ngaleli langa, abazali bobabili bomntwana basuke bejabule kakhulu. Kumenywa umndeni, abangane, izihlobo nomakhelwane ukuzobungaza usuku lokwethiwa kwegama lomntwana.

Umcimbi uqala ekuseni ngehora lesine. Kwenzelwa ukuthi kuqambe kuphuma ilanga, kube sekuqediwe ngezikhathi zehora lesithupha ekuseni. Ugogo womntwana ozala umama womntwana uletha umntwana esongwe ngeshidi elimhlophe lapho kuhlengenwe khona. Umntwana umnikezela kulowo oyikhanda okungaba umkhulu noma omele yena emndenini ukuba asingathe umcimbi. Osingatha umcimbi uqhamuka ngakubo kababa womntwana. Yibona abaphuma nesinqumo ngegama elizonikwa umntwana. Uma kwethiwa igama kubhekwa amadlozi aseduzane omndeni omlando wawo akufanele ukhohlwe noma kususelwe emagameni alabo abaphilayo. Uyise womntwana angasenza isicelo sokuthi avunyelwe ethe umntwana igama ngomuntu obaluleke kakhulu empilweni yakhe. Ngokwesiko lama-Akan umntwana wethiwa igama nguyise njengendlela yokwememukela.

Uyise womntwana uletha ibhodlela likagologo (iGin) kulowo owengamele umcimbi ukuthi abize abaphansi basondele ukuze nabo balethe izibusiso kumntwana ofikile emhlabeni. Emva kwaloko, yena uyise futhi uletha elinye ibhodlela likagologo. Owengamele umcimbi uphimisa igama lomntwana, bese echazela abakhona ukuthi kungani lelo gama likhethiwe. Ngalesi sikhathi,

ibhodlela elinogologo likhonjiswa abakhona, bese elivula owengamele umcimbi. Uthela amathonsi alo ngasemnyango wendlu leyo okwenzelwa kuyo umcimbi ukususa imimoya emibi noma abantu abanezifiso ezimbi ngomntwana.

Okulandela lapho yena lona owengamele umcimbi ufaka umunwe wakhe ebhodleleni likagologo bese ethinta izindebe zomntwana, embiza ngegama lakhe ethi:

Obaba bethu nabangaphambi kwabo basitshela ukuthi uma sithembisa ukuphuza kufanele siphuze.

Ukwenza loku kathathu, ephindaphinda lawo mazwi. Emva kwaloko uthintisa umunwe wakhe emanzini emvula bese ethintisa ezindebeni zomntwana. Okulandela lapho, umntwana unikwa isiliva yilowo owengamele umcimbi kodwa ayisetshenziswa. Ubuhlalu obuthandelwe buboshelwa esandleni sokudla somntwana. Lesi siphso sobuhlalu sinikezwa emva kwegama lomuntu lowo umntwana athiwe ngaye. Uyise womntwana unikeza umama womntwana isiphso. Bonke abanye abakhona banikeza umntwana iziphso.

Umcwangingi usekhulumile ngomcimbi wokwethiwa komntwana igama kuma-Akan eGhana, manje usezokhuluma ngokubaluleka kwezibongo eNtshonalanga-Afrika.

#### **5.4.4 Ukubaluleka kwezibongo eNtshonalanga-Afrika**

Umcwangingi uzoke abheke ukubaluleka kwezibongo emphakathini wamaYoruba. Izibongo zisetshenziswa ezintweni eziningi nakumaYoruba kunjalo ngoba izibongo zisetshenziswa kuloku okulandelayo: Komazisi, ezincwadini zokushayela, ezitifiketini zemfundo, zemishado, kwezokuzalwa,

emabhukwini ezikole nasemabhukwini asemasontweni. Isibongo sixhumene kakhulu nezithakazelo. Asikho isibongo somuntu ongum-Afrika, ikakhulukazi eNtshonalanga, eMpumalanga naseMzansi-Afrika esingenaso isithakazelo. Iningi lezibongo linezithakazelo. Isibongo sibalulekile ngoba yisona owazi ngaso ubuzwe bakho.

## **5.5 Ukubaluleka kwamagama, izibongo nezithakazelo ngokwesikompilo eMpumalanga-Afrika**

Empumalanga-Afrika umcwaningi uqoke ukusebenzisa abantu abakhuluma ulimi lwesiSwahili. Isizathu saloku ukuthi emazweni aseMpumalanga-Afrika amathathu aqokiwe kulolu cwango akukho lapho ulimi lwesiSwahili lungakhulunywa khona. Noma sekuziwa kusikompilo kanye nasenhlalweni yabantu, iSwahili ihamba phambili. Zingasetshenziswa nezinye izibonelo ezithathwe kwezinye izizwe eziseMpumalanga Afrika.

### **5.5.1 Ukubaluleka kwamagama abantu eMpumalanga-Afrika**

Amagama abantu abaluleke kakhulu kunoma yimuphi umphakathi. UMadubuike (1976:95) uthi kubantu abangamaKikuyu abatholakala laphaya kwelaseKenya, banohlelo olumile lokwethiwa kwamagama kubantwana, njengoba ethiwa emva kokubelethwa komntwana. Umntwana wethiwa igama elisuselwa kwelinye lamalunga omndeni kayise noma kanina. Amanye amagama abawetha abamntwana akhombisa ukuthi umntwana ungowesingaki esiswini sikanina. E-Uganda kunamagama afana nalawa:

- \* Byamuhangi > Leli gama linikezwa umuntu wesilisa ukukhombisa ukuthi bakholelwa ekutheni umntwana



ongokaNkulunkulu.

- \* Muwanga > Leli gama linikezwa umuntu wesilisa, lichaza umuntu owenza izinto kahle, Mbiti (1975:25).

Igama likaMuwanga lisuselwa enganekwaneni okuthiwa yenzeka e-Uganda. Le nganekwane ithi ngelinye ilanga kwenzeka ukuthi kulwe **ilanga nonyezi**. Kuthe uma ubumnyama sebufinyelele ezweni, abantu bakhala kuNkulunkulu. Wabe eseletha ingelosi yakhe enguMuwanga indodana kaWanga. Ukuze izokwehlukhanisa ilanga nonyezi kubuyele ezindaweni zako. Namhla nje, kukhona ingelosi ebizwa ngokuthi nguMuwanga ewuphawu lokuzwana nokuthi izinto zihambe kahle.

#### 5.5.2 Ukubaluleka kwezibongo eMpumalanga Afrika

Uma sekungenwa ezibongweni, uyaye uthole ukuthi izibongo zisetshenziswa ezintweni eziningi, ikakhulukazi eziqondene nesikompilo labantu. NakumaSwahili kunjalo ngoba izibongo zisetshenziswa kuloku okulandelayo: Komazisi, ezincwadini zokushayela, ezitifiketini zemfundo, zemishado kwezokuzalwa, emabhukwini ezikole nasemabhukwini asemasontweni. AmaSwahili ayasihlonipha isibongo kodwa ukusihlonipha kwawo akwefani nokwabeNguni eMzansi Afrika. AmaSwahili ayazigana izihlobo, awefani nabeNguni bona abangakulokothi loko. Akuganani abantu besibongo esisodwa ngempela kodwa abantu abangabazala bakubo kababa bayaganana hhayi ngakubokamama. Loku kwenziwa ukuthi abantu balapha baboleke kakhulu emasikweni aseMpumalanga yomhlaba, njengasezweni laseNdiya nelaseShayina. IsiSwahili sigcwele kakhulu isi-Arabhu nesiHindi, yiko loku okwenza amasiko alezi zizwe agamanxe nase-Afrika.

Uma sekukhulunywa ngamalobolo, alikhokhwa ilobolo njengoba kwenzeka kubeNguni kodwa kukhishwa imali ebizwa ngokuthi "imahari". Isetshenziswa ukuthenga impahla yasendlini kamakoti, athenge ubucwebe kanye nezinye izimpahla eziqondene naye. Uma sekubuyelwa esikweni lokushada, umshado nefa izinto ezibalulekile kumaSwahili. AmaSwahili alawulwa imithetho emibili eqondene nomshado. Le mithetho ihambisana nesikompilo labo.

- (1) Owokuqala > Umshado kuba ngowabantu abasezingeni elilodwa futhi abahlobene ngokuba ngabazala.
- (2) Owesibili > Umshado kufanele uhambisane nemithetho kashari'a okuchaza ubudlelwano obubodwa bomndeni.

Uma sekukhulunywa ngenkolo kumaSwahili, kubona ukukholelwa kuNkulunkulu kuhambisana nokukholelwa emandleni abaphilayo nabangasekho ababephila, asebengamadlozi. AmaSwahili anabaxhumanisi abehlukene abangaphili. Kukhona ababizwa ngokuthi :

**Imizimu > okuyimimoya yamadlozi**

Abanye abaxhumanisi babizwa ngokuthi :

**amajini > awasiwona amadlozi kodwa angakwazi ukuthi abe yisimo somuntu.**

**Amamajini** ayakwazi ukuthi angene kumuntu ophilayo ukuze akwazi ukusiza abaphilayo. Amadlozi (**Imizimu**) wona ahlala emhlabeni ongaziwa ngabaphilayo. Ukuze kuxhunyanwe nabo kuyaye kushiswe impepho ukuze kuxhunyanwe nabo. Umuntu osedlulile emhlabeni akavele nje abe yidlozi kodwa uyemukelwa

kabusha emndenini enzelwe umcimbi wokumbuyisa ukuze abe imizimu. AmaSwahili akholelwa ekutheni:

**amajini > akhiwa emlilweni**  
**izingelosi > zivela ekukhanyeni**  
**abantu > emhlabathini**

Umcwangingi usekhulumile ngokubaluleka kwamagama nezibongo eMpumalanga-Afrika ngokwenqubo yakhona. Manje usezophetha lesi sahlukwana bese engena kwesilandelayo.

## 5.9 Isiphetho

Kulesi sahluko umcwangingi ukhulume ngokubaluleka kwamagama abantu, izibongo nezithakazelo ngokwesiko kanye nenhlalo yabantu base-Afrika. Ekuhlaziyweni kwenqubo yaseNtshonalanga, eMpumalanga naseMzansi-Afrika kuyatholakala ukuthi emazweni aqokiwe ziyahlonishwa izibongo nezithakazelo ngoba ziwumgogodla womlando, wempilo kanjalo namasiko akhona. Kuyatholakala futhi ukuthi ngokwenkolo yesintu, zonke lezi zizwe ziyakholelwa ebukhoneni bamadlozi ngoba phela yiwona axhumanisa abaphilayo noMvelinqgangi. Phezu kwaloko, bayakholelwa nasenkolweni yobuKristu. Esahlukweni esilandelayo okungesesithupha, umcwangingi uzobheka ulimi lokhokho okudabuka kulo zonke izilimi zabantu base-Afrika, bese kuqhathaniswa izibongo ngokubheka ukufanana kwemisindo okuyinkomba yokuthi ama-Afrika adabuka olimimi olulodwa olungukhokho.

## ISAHLUKO SESITHUPHA

### 6. UKUHLUNGWA KWEZIBONGO ZASESENTSHONALANGA AFRIKA, EMPUMALANGA AFRIKA NASEMZANSI AFRIKA NGOKOLIMI LWABANTU BASE-AFRIKA INIGER-CONGO

#### 6.1 Isingeniso

Kulesi sahluko, umcwaningi uzohlunga izibongo zaseNtshonalanga, eMpumalanga naseMzansi-Afrika ngokolimi lwabantu baseNiger-Congo. Umcwaningi uzokwenza loku ngokuqhathanisa imisuka yamagama esuselwa ezilimini ezikhulunywa kulezi zifunda ezintathu ezibaliwe. Ngaphambi kokuqhathanisa izibongo, umcwaningi uzoqala ngokwethula umlando wezilimi zomdabu zase-Afrika.

#### 6.2 Umlando wezilimi zomdabu zase-Afrika

I-Afrika izwekazi elinezilimi eziningi kunamanye amazwe. Umlando wase-Afrika uqhamuka ngemithombo eyahlukene. Kukhona imithombo ebhalwe phansi naleyo engabhaliwe phansi. Imithombo engabhaliwe phansi isuselwa emisebenzini yabacwaningi nabafundi balezi zifundo ezilandelayo:

- \* Ucwangingozilimi
- \* Umlando

Isifundo esiphathelene nempilo yezilwane

UHallet (1978:10) uthi imithombo ebhalwe phansi yehlukene kabili. Kukhona izincwadi ezitholakala emtatsheni wolwazi bese kuba khona imibhalo egcinwa ezindlini zokulondoloza imilando. I-Afrika yizwekazi lesibili elikhulu emhlabeni

wonke jikelele. Ingamaqhuzu amabili kwamathathu uma uyiqhathanisa ne-Eshiya (Asia) kanti ungayiphinda kathathu ukuze ikhiphe iYurophu (Europe). INyakatho noma iNingizimu Melika kungaba yiyona nesigamu ukukhipha i-Afrika.

E-Afrika kunezinhlalo ezinhlanu zezizwe ezikhona. Kukhona:

- \* AmaHamite
- \* AmaNegroid
- \* AmaBushmanoid
- \* AmaPugmanoid
- \* namaMongoloid

I-Afrika izwekazi elinezilimi eziningi kunamanye amazwe. Abantu bangena esigabeni se-**khakasodi (caucasoid)** bakhuluma izilimi ezingena ku- "**Afro-Asiatic**" ngokuhlunga kukaGreenberg. Kuthiwa ngamaHamite ngokukaMurdock. Izilimi ezikhulunywa ngamaBushmanoid zingena emindenini yama"Khoisan", okungumndeni wezilimi zabaThwa. Izilimi zamaKhoisan zinongwaqabathwa.

UGreenberg nguyena owaphumelela ukuhlunga izilimi. Ekuhlungeni izilimi zase-Afrika, wahlukanisa isigaba samaNegroid kabili. Kwaba khona iCongo-Kordofanian neNilo-Saharan. Loku kuhlunga kwahlathwa ngezinye izazi zilimi, ezazingahambisani noGreenberg zithi akushoyo akanabo ubufakazi obanele lokho.

AmaNegro agcwele e-Afrika yonkana. Imvelaphi yawo iseSavanna. Abakhuluma izilimi za"**bantu**" bayingxenye yamaNegro atholakala eNkabazwe ye-Afrika, eMpumalanga Afrika, eMzansi Afrika naseNtshonalanga Afrika.

Izilimi ezikhulunywa eNtshonalanga Afrika zingena emndenini owawubizwa

ngokuthi INtshonalanga Sudani, ehlukeno kasithupha. Wabuye walishitsha leli gama uGreenberg wathi i"iNiger-Congo". I"Bantu" ingesinye sezigaba zeNiger-Congo. Umlando wesayensi yokufundwa kwezilimi zabantu zemvelo ususelwa ophandweni olwenziwa ngemvelaphi kanye nobudlelwano bezilimi zaseNdiya nezaseYurophu. Kulolu cwaningo, kwatholakala ukuthi ushintsho olwenzeka olimini yinto eyejwayelekile. Ukushintsha kwemisindo yinto eyenzeka njalo.

### 6.3 Imindeni yezilimi zomdabu zase-Afrika

Udaba lomndeni wezilimi zase-Afrika ludala ngoba lususelwa esikhathini lapho sekuqaliwe ukusetshenzwa kwamatshe (Stone Age). Imindeni yezilimi zase-Afrika ihlukeno kane, ngale ndlela: Umndeni wokuqala i-Afro-Asiatic noma i-Afrasian, owesibili umndeni omkhulu obizwa ngokuthi iNiger-Kordofanian. Ngaphansi kwalo mndeni kukhona umndeni wezilimi iNiger-Congo kanye neKordofanian. Umndeni wesithathu iNilo-Saharan kanti umndeni wesine owezilimi zabaThwa

#### 6.3.1 Umndeni weNiger-Kordofanian

NgokukaGregerson (1977:112) I-izilimi zeNiger-Kordofanian zikhulunywa ngabantu ababalelwa ku-100 000 000. IKordofanian ithatha abantu abangu -200 000. INiger-Congo ithatha sonke isamba esisele. Isigaba sabantu sinezilimi ezingamakhulu amane (400) okungabantu ababalelwa ku -60, 000 000. Izilimi ezitholakala lapha ziyizilimi ezihlanganisayo kanti ezaseNtshonalanga neSudani ziyahlukanisa. Izilimi zomndeni wabantu zonke zinephimbo. Kulezo ezikhulunywa eNingizimu Afrika imvamisa zinongwaqa-baThwa abathekelwe ezilimini zabaThwa. Ezilimini ezingamashumi amathathu nesikhombisa, isigidi, 1 000 000 sazo sakhiwa ngabantu abatholakala e-Afrika.

### 6.3.2 **Umndeni we-Afro-Asiatic**

Ngokubhala kukaGregersen (1977:116) i-Afro-Asiatic yinto eyodwa ne-Semitic noma i-Hamito-Semitic. Izilimi ezingena kuma-Hamitic yilezi: Berber, ezase-Gibhithe, ne-Kushitic. Inani labantu abakhuluma lezi zilimi zomndeni we-Afro-Asiatic liyalingana nalelo le-Niger-Kordofanian elibalelwa ku -100 000 000. Inani labantu abangu -70 000 000 likhuluma isi-Arabhi, ulimi olwasungulwa eminyakeni engamakhulu ayisithupha emva kokufa kukaJesu (600 AD). Izilimi zama-Berber zingu 11 000 000, i-Chadic yona inani lingu -10 000 000, inani elingu 9 000 000 likhuluma i-Hausa. Inani labantu abakhuluma i-Khushitic lingu -6 000 000. Etopiya bangu- 5 500 000. Ezigabeni ezinhlanu ze-Afro-Asiatic, zimbili kuphela izilimi ezisebenzisa iphimbo uma kukhulunywa. Lezo zilimi i-Chadic ne-Kushitic.

### 6.3.3 **Umndeni we-Nilo-Saharan**

I-Nilo-Saharan inezilimi ezingena ku-Nilo-Hamitic okuyisigaba esidida kakhulu. Izilimi zama-Nilo-Saharan zikhulunywa ngabantu abancane uma uqhathanisa ne-Afro -Asiatic ne-Niger-Congo. Inani labantu seliphelele lingu- 11 000 000. Izilimi ezitholakala lapha yilezi:

- 1) i-Kanuri
- 2) i-Luo
- 3) i-Nubia

Zonke izilimi zomndeni we-Nilo-Saharan zinephimbo.

#### 6.3.4

#### Umndeni wamaKhoisan

Umndeni wezilimi zaBathwa yilowo onezilimi ezisebenzisa ongwaqaBathwa. Ngonyaka ka-1808 uLichtenstein wahlukanisa izilimi zaseNingizimu Afrika kabili. Wakhapha umndeni wabaThwa kanye nezilimi **zabantu**. ETanzania, kunezigaba ezimbili zaBathwa:

- 1) iSandawe
- 2) neHatsa

Izilimi zaBathwa zikhulunywa ngabantu abancane ababalelwa ku 75 000, okwenza lo mndeni kube ngomncane kakhulu kunayo yonke eminye eke yabalwa, (uGregersen 1977:117).

#### 6.4. Incazelo yegama elithi "Bantu"

Ngaphambi kokuthi leli gama lisungulwe, kwaqale kwaba khona iziphakamiso eziningi ngonyaka ka- 1826. UBalbi waqhamuka negama elithi "*The South African languages*". Omunye wezazi zilimi uPrichard waqhamuka negama elithi "*The Kaffraian Family*". Ngonyaka ka-1847 u-Appleyard walishintsha leli gama walibiza ngokuthi i "*The Alliteral Class*", uClarke yena wathi i- "*Kaffir Class*". Ngonyaka ka -1852, uBarth waqhamuka negama elithi "*Ba Languages*" okwathi ekugcineni ngonyaka ka-1862 uBleek waqhamuka negama elithi "*Ba-ntu*".

Ngakolunye uhlangothi, uHromnik (1989:17) uthi igama elithi "*Ba-ntu*" lasungulwa nguBleek, elisungulela umndeni wezilimi zase-Afrika ezazineziqalo zezigaba zamabizo ezingena phansi kwe Benue Congo. Igama elithi "*Ba-ntu*" lisuselwa esiqalweni sesigaba sesibili samabizo esingu *\*ba/* okuyisigaba solimi lweProto Bantu. Kuyacatshangelwa nje ekutheni uBleek wabona umndeni wa*Ba-ntu* usebenza kubantu kanjalo nasezilimini zabo.



Leli gama lisetshenziswa ezilimini ezikhulunywa ukusuka ngasenkabeni ye-Afrika kuya eMpumalanga ne-Afrika kuze kuyofika eMadagascar. Igama elithi *Ba-ntu* elalezo zizwe ezikhuluma izilimi zabantu ezibizwa ngokuthi amaNegroid. Leli gama lichaza kabanzi ngezinhlobo ezingaphezu kwezigidi eziyikhulu (100 000 000) zama-Afrika akhuluma izilimi ezingaphezu kwamakhulu amane. Ngale ndlela-ke, kubalulekile ukufunda ngemindeneni yezilimi ngoba yilolo nalolo limi olukhona nolukhulunywayo lumele umlando othile ikakhulukazi ubudlelwano obukhona kulona nezinye izilimi. Ulwazi ngokubolekwa kwamagama lungasiza ekwakheni noma ekutholeni umnyombo othile womlando walesi sizwe. Ucwangingozilimi luveza ukuthi izilimi zomdabu zase-Afrika zidabuka olimini olulodwa olungukhokho lwase-Afrika. Njengoba sekuke kwaphawulwa phambilini ulimi lubizwa nguGuthrie ngokuthi i"Proto Bantu" kanti uMeinhof yena ulubiza ngokuthi i-Ur Bantu. Zikhona-ke nezinye izazizilimi ezifundile ngezilimi zawokhokho njengoRycroft, uDoke, u-Appleyard noGreenberg. Ucwangingo oluzobhekwa kakhulu ucwangingizilimi olwenziwa nguGuthrie. USchneider (1981:29) uthi njengoba izilimi zase-Afrika zahlungwa nguJoseph Greenberg ngo- 1963 wabuye waqhamuka namagama ahlukana imindeneni yezilimi e-Afrika. Umcwangingi usezobheka umlando wezilimi zaseMpumalanga Afrika, eNtshonalanga Afrika naseMzansi Afrika

## 6.5 Umlando wezilimi zaseMpumalanga Afrika

EMpumalanga Afrika, amaNegro ayisigaba sa"**Bantu**" yiwona akhe inani labantu abakhele iMpumalanga Afrika. Ezweni laseTanzania amaphesenti angamashumi ayisishiyagalolunye (90%) abantu abahlala emakhaya/emaphandleni. ITanzania inezinhlobo zezigaba zabantu eziyikhulu namashumi amabili (120). Izigaba eziningi ezincane, yize noma lesa naleso sigaba sinolimi lwaso, nezilimi zezigodi, iKiSwahili yilona lulimi olusetshenziswa kakhulu njengolimi lokuxhumana i"**lingua franca**" ngokolimi lwesiNgisi.

ITanzania iseSavanna, okuyindawo ebalulekile uma kukhulunywa ngendabuko yomuntu. Nazi izibonelo zezinhlobo zabantu ezitholakala eTanzania zinikezwa nguDuggan (1976:10):

- \* Sukuma
- \* Sonko
- \* Wanyamwezi
- \* Hebe
- \* Bahaya
- \* Wachagga
- \* Masai
- \* Makonde
- \* Zanaki

OwayenguMongameli eTanzania, uDokotela uJulias Nyerere, wayeqhamuka esigabeni seZanaki. Ngokwendabuko yazo lezi zinhlobo zabantu, zivela kule mindeni elandelayo yezilimi.

- (1) KuBathwa
- (2) KumaNilotik namaHamite
- (3) KuBantu
- (4) nakuNilo-Hamitic

Abantu ondabuko yabo kuyi"**Bantu**" ngokomndeni wezilimi zase-Afrika, bakhombisa ubuzwe baseTanzania. Laba kuthiwa badabuka eMzansi-Afrika ngokwezimpande zabo futhi bahlobene namaZulu, amaShona namaNdebele. Abantu baseNingizimu-Afrika naseNkabeni ye-Afrika naseMpumalanga-Afrika kuthiwa baqhamuka enhlanganisweni yamaNegroid namaHamite ngokwegazi. Kuthiwa banohlelo lolimi olufanayo. Namhla-nje, igama elithi "Bantu" lisetshenziselwa izizwe ezinezimpande ezifanayo zolimi. EMzansi Afrika

naseMpumalanga Afrika, igama elithi "**Bantu**" selisetshenziswa njengegama lokucwasa nelokubiza abantu abamnyama ngaphandle kokubheka indabuko yobuzwe babo. Okutholakalayo manje ukuthi sekunomehluko omkhulu emasikweni noma enqubeni yalezi zifunda. Izimpande zolimi yizona ezibonakala zisakhombisa ukwefana noma ubuhlobo kubantu bomdabu base-Afrika.

Ngonyaka wenkulungwane yokuqala emva kokufa kukaJesu khristo kwase kukhona abantu abaningi abakhuluma izilimi za"**Bantu**" ababeqhamuka eNingizimu neNigeria naseCameroon. Kwabe sekufika abantu bemindeni yeSudani, iNilotik, neParaNilotic beqhamuka eNyakatho. Ulimi lwekiSwahili lwavela emva kokuhlangana kwama-Arab, amaShirazi kanye nesigaba esasikhuluma izilimi za"**Bantu**". Kwaphuma nesiko elilodwa abalilandela.

Igama elithi "**Swahili**" lisuselwa egameni lesi-Arabhu eliwu -"**sawahil**" elichaza i"**coast**", ugu, ngolimi lwesiZulu. Ngaleyo ndlela, abantu abangamaSwahili ngabantu basogwini. ISwahili ulimi olukhulunywa eTanzania, eKenya nase-Uganda. IKiswahili isuselwa ezilimini zabantu, zama-Arabhu nasolimini lwesiNgisi. Abantu abakhuluma ikiSwahili babengamaSulumani futhi babephila impilo ephakeme. AmaSwahili asusela ububona bawo ezintweni ezine:

- \* Esimweni soGu
- \* Ukuhwebelana phakathi kwe-Afrika ne-Asia
- \* Ukuphathwa ngababusi kwezepolitiki
- \* Izinhlobo zabantu ezikhona.

Kulona ulimi lweSwahili maningi amagama abolekwe olimini lwesi-Arabhu. Ngokuphela konyaka wenkulungwane yokuqala abantu bafika eMpumalanga naseNingizimu Afrika. Kungalesi sikhathi lapho kwaqala khona isitshalo esaziwa ngo**Banana**. Ubanana utholakala e-Uganda, eNyakatho naseMpumalanga

yechibi elikhulu iVictoria. Nazi izilimi ezitholakala eMpumalnga Afrika ngohlelo lukaGuthrie:

D60 isigaba seRundi (eBurundi)

D61 Ruanda

D62 Rundi

D64 Subi

E10 isigaba seNyoro (e-Uganda)

E11 Nyoro

E13 Nyankore

E15 Ganda

E51 iKikuyu (eKenya)

G40 kiSwahili

P21 iYao (eTanzania)

N11 Manda (eTanzania)

N12 isiNgoni (eTanzani)

Umcwaningi usebekile ngomlando wezilimi zaseMpumalanga Afrika, manje usezongena emlandweni wezilimi zaseNtshonalanga Afrika.

## 6.6 Umlando wezilimi zaseNtshonalanga Afrika

INtshonalanga Afrika yakhelwe amazwe ahlukene. Kungabalwa iGhana, iNigeria, iCameroon neCongo. Akhona namanye amazwe amaningi kodwa umcwaningi uzobheka ikakhulukazi lawa amane awabale ngenhla. Abantu abahlala eNtshonalanga Afrika bawuhlobo lwamaNegroid. Izilimi ezikhulunywa

eNigeria, eCameroon, eCongo naseGhana ezingena phansi komndeneni i -"**Niger-Congo**", eyakhiwe yaba nezingxenye eziyisithupha ezilandelayo:

- \* iNtshonalanga ye-Atlantic
- \* iMande
- \* iVoltaic
- \* iKwa
- \* iBenue-Congo
- \* I-Adamawa

Igama elithi "**Ntshonalanga Sudan**" lisasho into eyodwa negama eliwu- "**Niger-Congo**". AmaNegro avela kamuva e-Afrika, adabuka eSahara. Ulwazi olutholakalayo ngamaNegro kuGregersen (1977) lukubeka ngokusobala ukuthi ayehlala eSahara. Ayengabadobi emifuleni eseSahara, yiwona aqala ezolimo. Yiko loku okwenza amaNegro ande ngokushesha bedlule abaThwa. AmaNegro aphoqeleka ukuthi asuke eSahara aye eNingizimu ngenxa yesomiso esaba khona. Babedinga amanzi nezindawo zokudoba izinhlanzi.

Izilimi zaseNingizimu neNigeria nezaseNingizimu neGhana zonke zingena emndenini wezilimi owaziwa ngokuthi iNiger-Congo. Umndeneni weKwa unalezi zilimi : Ibo, iYoruba, I-Asante Twi. Ngesizathu sokuthi iNigeria neGhana inezilimi okungezona zaBantu, umcwaningi uzosebenzisa izilimi ezikhulunywa eCameroon naseCongo ezingena emndenini wabantu. Imindeneni yezilimi ihlukene kakhulu. Umndeneni weNiger-Congo uwodwa nawo wehlukene kakhulu. Umahluko udalwa ukungabikhona kobudlelwano ezilimini ezitholakala kule mindeni.

ECameroon nase Congo ulimi olusemthethweni isiFulentshi. Izilimi zomdabu ezikhulunywayo zizobhalwa ngendlela uGuthrie azihlele ngayo kanje:

- A11 Londo (eCameroon)
- A24 iDuala (eCameroon)
- C32 Bobangi (eCongo)
- C36 Lingala
- G40 kiSwahili
- H16b iKongo

ECongo izizwana za"Bantu" zibalelwa emakhulwini amabili. Umcwaningi usebekile ngomlando wezilimi zaseNtshonalanga Afrika manje usezobheka izilimi zaseMzansi Afrika.

#### 6.7 Umlando wezilimi zaseMzansi-Afrika

EMzansi Afrika amazwe okugxilwe kuwona kakhulu: iNingizimu Afrika, iZimbabwe, iMalawi neZambia. Kulawa mazwe abantu abahlala khona abaningi bangamaNegro kanti bangena esigabeni sezilimi **zabantu**. Izilimi **zabantu** zibonakala ngalezi zimpawu ezilandelayo:

- \* Iziqalo zezigaba zamabizo
- \* Ukungabikhona kobulili ngokohlelo lolimi
- \* Ukusetshenziswa kwezabizwana
- \* Ukusetshenziswa kwephimbo
- \* Ukweqiwa konkamisa
- \* Indawo yenhloko eba phambi kwesenzo.

UBleek waba negalelo elikhulu ekufundweni kwezilimi zomdabu zase-Afrika. UBleek ufunde ngezilimi **zabaThwa** kanye nezilimi **zabantu**. NgokukaHebert (1993:80) uBleek wafika eNingizimu Afrika ehamba kanye noMbhishobhi uColenso. Wafike wazinza unyaka wonke KwaZulu efunda izilimi zesigaba

sabantu ezazikhulunywa KwaZulu naseNatali. Encwadini eyabhalwa nguBleek, wahlunga izilimi zaseNingizimu Afrika ngemindeni emibili. Kwaba khona:

- \* Umndeni wezilimi zabantu
- \* Umndeni wezilimi zabaThwa

Umndeni wezilimi zabantu wawehlukanisa kathathu, kwaphuma:

**Isigaba seNingizimu neMpumalanga:** Kulesi sigaba kukhona lezi

zilimi, isiZulu, isiXhosa,  
isiSwati, isiSuthu

**Isigaba esimaphakathi :**

Kusona kutholakala lezi zilimi,  
iMakua, iSena, iKikamba,  
iSwahili neMpongwe.

**Isigaba esiseNyakatho**

**neNtshonalanga:**

Lapha kulesi sigaba izilimi  
ezitholakala khona yilezi:  
iDuala, iBenga, neSibu

ENingizimu Afrika izilimi zesigaba sabantu ezikhona zahlelwa ngokwezigaba zazo nguGuthrie ngale ndlela:

- S10 isigaba samaShona (eZimbabwe)
- S11 isiKorekore
- S12 iZezeru
- S13 iManyika
- S14 iKaranga
- S15 iNdau

S30 isigaba sabeSuthu nabeTswana (eNingizimu Afrika naseLeSuthu)

S31 iseTswana

S32 isePedi

S33 isiSuthu saseNyakatho

S40 Isigaba sabeNguni (eNingizimu Afrika)

S41 isiXhosa

S42 isiZulu

S43 isiSwati

S44 isiNdebele

K20 isigaba sabaLozi (eZambia)

K21 isiLozi

P20 isigaba seYao (eMalawi naseTanzania)

P21 iYao

N30 isigaba seNyanja (eMalawi naseZambia)

N31a iNyanja

N31b iChewa

M40 isigaba seBemba (eZambia)

M41 Kaunde

M42 Bemba

Umcwaningi usekhulumile ngomlando wezilimi zaseNtshonalanga Afrika, zaseMpumalanga Afrika nezaseMzansi Afrika manje usezongena ekuqhathaniseni amagama alezi zilimi ayiziqu lapho izibongo zidabuka khona. Njengoba izibongo eziningi kungamagama nomcwaningi uzosebenzisa iziqu zamagama ukuhlola ukuhlobana ezilimini eziseNtshonalanga, eMpumalanga



naseMzansi- Afrika.

## 6.8 **Ukuqhathaniswa kwemisuka yamagama eNtshonalanga, eMpumalanga naseMzansi Afrika**

Kusetshenziswe izindlela ezahlukene ukubheka imvelaphi yezilimi. Umlando nokuqhathaniswa kolimi yindlela yokunikeza uhlelo lokuchaza "ukwefanana" phakathi kwezilimi ezihlobene ngokomlando wazo. Umlando wolimi ugcina sewusize ekutheni kutholakale indlela yokufuna kabusha izilimi ezazikhona ekuqaleni. Njengoba umcwaningi eqhathanisa imvelaphi yemisuka yamagama agcina ethiwe njengezibongo, kubalulekile ukwazi ukuthi amagama angafana ngamaphi amazinga noma izindlela. Amagama angafana ngalezi zindlela:

### \* **Ukufanekisa ngezimpawu**

Lapha kungafanekiswa ngegama elinjengo -"mama" , ngoba imvamisa ezilimini eziningi uma izingane zikhula ziphimisa leli gama, "mama".

### \* **Ukufuzisela**

Lapha kubhekwa ukwefanana kwamagama ezilimi ezingahlobene.

### \* **Ukwefanana okwenzeka ngoba ucilo eqabuka ezishaya endukwini**

Ukwefanana kwalolu hlobo akwejwayelekile.

### \* **Ukwefanana kwesakhiwo**

Kuyenzeka izilimi ezingahlobene zibe nokuthile okufanayo njengaloku okulandelayo: izigaba zamabizo, ubulili nokuhlelwa kwamagama

\* **Ukweboleka**

Maningi amagama othola ukuthi yilolo nalolo limi luwabileke kolunye ukuze nalo luthuthuke. Izibonelo:

IsiNgisi > egg

IsiGanda > eggi

IsiGanda siboleke olimini lwesiNgisi.

Yilezi zindlela umcwaningi azozisebenzisa ukuhlola ukwefanana emagameni ayimisuka yezibongo ezithile.

6.8.1 **Imvelaphi yezibongo ezivela emagameni ezilwane.**

Ziningi izibongo e-Afrika jikelele ezivela ngaphansi kwamagama ezilwane. Kuyaba izilwane zasendle noma izilwane zasekhaya. Abantu babeqanjwa ngamagama ezilwane kususelwa ekuziphatheni kwezilwane lezo kanjalo nasemandleni azo izilwane. Kulesi sigatshana, umcwaningi uzoveza izibonelo ezivela ezilimini zomdabu zase-Afrika.

6.8.1.1 **Umsuka wegama "Ndlovu"**

Izimpawu ezisetshenziswe lapha kulesi sahluko zichazwe ngasekuqaleni kocwaningo. Yilesa naleso sibongo kulezi eziqokiwe sisuselwa emsukeni wegama le-PB elimelwe ngulolu phawu-:

C.S > Uphawu olumele uhla lwamagama ayimisuka  
Asetshenziswe nguGuthrie ukuqhathanisa izilimi  
zase-Afrika, yena uwabiza

ngokuthi i"Comparative Series".

C.S.951 \*-jogu "elephant".

Lo msuka wasetshenziswa ukuqamba igama lomuntu owethiwa waba nguNdlovu. **Wethiwa** leli gama kususelwa ekuziphatheni kwendlovu. Abantu ababetha amagama kwakungabantu abaqaphelayo kakhulu njengabantu abasungula izaga ababe neso elibukhali. Njengoba izibongo ziyizidlaliso nje kunokwenzeka ukuthi uNdlovu wethiwa leli gama kususelwa ekwenzeni kwakhe okwakuqhathaniseka nokweNdlovu. Indlovu yisilwane esingakhohlwa uma uke wenza into embi kusona. Indlovu yakhiwe yaba nesishwapha kanti uma isebenza ayikhathali. Umuntu wayengaqanjwa kuthiwe unguNdlovu ngenxa yalezi zimpawu zendlovu.

NgokukaMutwa (1996:109) indlovu yisilwane okukholakala ukuthi siyazalwa kabusha ngoba njalo emva kokuthi kuphume wonke amazinyo aso, indlovu imila amanye amazinyo amasha. Indlovu imele izithixo.

Nakwezinye izilimi, lo msuka waleli gama lePB \*-jogu ukhona; izibonelo ezilandelayo ziyakufakazela loku:

| <b>Isigceme</b> | <b>Izibonelo</b> | <b>Ulimi/Izwe</b>     |
|-----------------|------------------|-----------------------|
| A.24            | n jogu           | IsiDuala, eCameroon   |
| A.43a           | n dzoku          | IsiBasa, eCameroon    |
| D.62            | +in zoku         | IsiRundi, eBurundi    |
| E.15            | +en jokvu,       | IsiGanda, e-UGanda    |
| E.51            | n jovu           | IsiKikuyu, eKenya     |
| E.74b           | +dzovu           | Isitaita, eKenya      |
| G.40            | +n dovu          | iKiswahili, eTanzania |

|       |          |                                       |
|-------|----------|---------------------------------------|
| G.42b | +n dovu  | IsiMvita, eKenya                      |
| L.33  | +n zovu  | IsiLuba-Katanga, eCongo               |
| N.31B | +n jobvu | IsiNyanja, eMalawi                    |
| S.43  | in-dlovu | IsiSwati, eSwazini, eNingizimu Afrika |
| S.21  | n dou    | IsiVenda, eNingizimu Afrika           |
| S.41  | in dlovu | isiXhosa, eNingizimu Afrika           |
| S.42  | in dlovu | isiZulu, eNingizimu Afrika            |
| S30   | n tlou   | isiSuthu, eNingizimu Afrika           |

Umcwaningi uthole ukuthi umsuka \*-jogu utholakala ezilimini eziyishumi nesihlanu zomdabu zezwekazi i-Afrika. Kuyaye kwenzeke ukuthi kwamanye amazwe uma sekwehiwa izibongo kube khona ushintsho.

#### 6.8.1.2 Umsuka wegama "Ngwenya"

Igama lesilwane iNgwenya livela olimini lwe-PB emsukeni omi kanje:

C.S. 869 <sup>ˈ</sup>-gùèná. (crocodile)

Ingwenya uhlobo oluthile lwesilwane sasendle. Ingwenya yisilwane esihlala emanzini. Loku kufakazelwa izithakazelo lapho kuthiwa:

"ingweny' emnyama nezihlanguzayo  
ingweny' eyahlamba yaguduzela yewus'  
isiziba" (Sithole, 1992:89).

Sihlala kakhulu emanzini, lawa aba yiziziba ezinzonzo impela. Kuyaye kwenzeke kwesinye isikhathi iphumele ngaphandle kwesiziba, ihlale etsheni yethamele ilanga. NgokukaMutwa (1996:198) e-Afrika kwakukhona abantu ababephila impilo ephakeme. Laba bantu babebizwa ngokuthi aBakwena (abantu bakwaNgwenya) kanti babethatha ingwenya njengoNkulunkulu wabo

noma isithixo sabo. Ingwenya yisilwane esinamandla. Bakholelwa ekutheni amandla engwenya okubamba isitha sayo emanzini ngamazinyo ayo kuwuphawu lobukhulu bengwenya. Kubona ingwenya yisilwane esihle. Ngenxa yamandla engwenya loku kwaze kwenza abantu baseNigeria bafaka imigexo eyakhiwe ngamazinyo engwenya ukuze bavikeleke ezitheni. Ingwenya yisilwane okukholakala ukuthi sinetshe ekhanda okuthi uma ulitholile, uthole ukuhlakanipha kwaphakade. Loku kwaze kwenza abantu abangamaZulu baqamba isisho esithi "uyingwenya", esisho ukuthi lowo muntu uhlakaniphe kakhulu.

Abantu babethiwa amagama ezilwane ikakhulukazi emindenini lapho abantwana babengaphili khona. Babejwayele ukuthi bethe umntwana ngegama lesilwane esinamandla ukuze avikeleke. Leli gama litholakala kulezi zilimi ezilandelayo:

| <b>Isigceme</b> | <b>Izibonelo</b> | <b>Ulimi/Izwe</b>      |
|-----------------|------------------|------------------------|
| L. 33           | +nwena           | IsiLubakatanga, eCongo |
| M. 63           | t iwena          | Ibo, eTanzania         |
| D. 14           | nbena            | IsiGenya, eCongo       |
| D. 28b          | ++'.nwena        | IsiKalanga, eCongo     |
| E. 32a          | i kwena          | IsiHanga               |
| G.40            | ngwena           | iKiswahili, eTanzania  |
| G. 42d          | n wena           | Isi-Unguja, eTanzania  |
| K. 42           | in gwena         | IsiSubia, eBotswana    |
| M. 42           | +ingwena         | IsiBemba               |
| N. 41           | +nwena           | IsiNsenga, eZambia     |
| H. 12           | lungwena         | IsiVili, eCongo        |
| P. 21           | n gwena          | IsiYao, eTanzania      |
| S. 13a          | n gwena          | IsiManyika, eZimbabwe  |

|      |          |                             |
|------|----------|-----------------------------|
| S.42 | n gwenya | IsiZulu, eNingizimu Afrika  |
| S30  | kwena    | isiSuthu, eNingizimu Afrika |

Umsuka ongu **-\*guena** utholakale ezilimini zomdabu eziyishumi nane e-Afrika yonkana. Loku kusho ukuthi isibongo sakwaNgwenya sisabalele eNtshonalanga, eMpumalanga naseMzansi Afrika.

### 6.8.1.3 Umsuka wegama "Nkomo"

Igama lesilwane iNkomo liyisibongo eNingizimu Afrika naseZimbabwe kodwa imvelaphi yomsuka walo usolimini lwe-PB, esiqwini esibhalwe kanje:

C.S. 849 **-gombè** "cattle"

Inkomo yisilwane esibaluleke ngezindlela eziningi empilweni. NgokukaMutwa (1996:74) inkomo yaqala ukuba khona e-Uganda, lapho kukholelwa ekutheni yinkosazane uRarati owaziletha lezi zinkomo. Ngendlela izinkomo ezazibaluleke ngayo, izimpi ebeziba khona e-Afrika zazisuke zidalwa imibango yezinkomo. Loku kwakwenzeka lapho abantu bezofike basise izinkomo zabo kubantu abathile ngenhloso yokuhamba befuna amadlelo amahle nendawo engenazo izilwane eziningi zasendle ezazizobulala imfuyo yabo. Kwakuthi uma sebeyitholile indawo enhle bese bekhumbula izinkomo zabo. Loku kwakwenzeka sekuphele unyaka bahamba. Laba okwakukade kusiwe izinkomo kubo babenqaba nazo uma bethanda. Kwakusukela lapho-ke ukuthi kuphume impi iyolanda izinkomo. Uma kwenzeka behlulwa laba ababekade begcine izinkomo, laba abafikayo babezithatha zonke ngisho nezinkomo zabo labo.

KwaZulu amathanga ayeyisivuno esiyivelakancane ngalezo zikhathi ngoba uma umuntu enethanga, kwakufana nokuthi unenkomo. Yiko nje nezintombi

zazilotsholwa ngawo amathanga. Izinkomo zazenza umsebenzi omkhulu ngoba zazilima, kulotsholwa nangazo, zisengwa kutholwe ubisi njalonzalo.

Ezilimini zase-Afrika lo msuka ubhalwe kanje:

| Isigceme | Izibonelo | Ulimi/lzwe                  |
|----------|-----------|-----------------------------|
| C. 71    | +n gombe  | IsiTetela, eCongo           |
| D. 28b   | +nome     | IsiBali, eCongo             |
| E. 51    | +nombe    | IsiKikuyu eKenya            |
| G.40     | ng'ombe   | iKiswahili, eTanzania       |
| K. 42    | +l nombe  | ISubia, eZambia             |
| M. 63    | mo-mbe    | Isi-Ila, eTanzania          |
| L. 33    | +nombe    | IsiLubakatanga              |
| R. 11    | on gombe  | Isi-Mbudu, e-Angola         |
| S. 21    | +nombe    | IsiVenda, ebuVenda          |
| S. 42    | n komo    | IsiZulu, eNingizimu Afrika  |
| S. 41    | n komo    | IsiXhosa, eNingizimu Afrika |
| S. 43    | n khomo   | IsiSwati, eNingizimu Afrika |

Umsuka **\*-gombe** utholakale ezilimini eziyisishumi nambili zase-Afrika. Inkomo ingumcebo omkhulu emazweni amaningi akhona e-Afrika.

#### 6.8.1.4 Umsuka wegama "Mvubu"

Leli gama lidabuka emsukeni wegama **\*-gùbu**, okungumsuka wolimi lwePB obhalwa kanje:

C.S. 875 \*-gùbu

"hippopotamus"

NgokukaNyembezi noNxumalo (1966:77) imvubu isilwane esihlala emanzini esinomlomo oyisihlekehleke nje. Inesikhumba esimnyama, esilugqinsi, okwenziwa ngaso izimvubu zokushaya. Nazi izibonelo zezilimi ezinomsuka wePB:

| Isigceme | izibonelo | Ulimi/lzwe                  |
|----------|-----------|-----------------------------|
| H.16b    | n guvu    | IsiKongo, eCongo            |
| K.14     | n guvu    | IsiLwena, eZambia           |
| L.23     | n gufu    | IsiSonge, eYembe            |
| L.31a    | nuvu      | IsiLuba-lulua, eCongo       |
| S.42     | mvubu     | IsiZulu, eNingizimu Afrika  |
| S.41     | mvubu     | isiXhosa, eNingizimu Afrika |

Lo msuka, umcwaningi uthole ukuthi utholakala ezilimini zomdabu eziyisithupha zase-Afrika.

#### 6.8.1.5 Umsuka wegama "Nyathi"

Igama lesilwane iNyathi lidabuka olimini lwePB. Lisuselwa emsukeni wePB onophawu olungu:

C.S 1947 \*-yati "buffalo"

NgokukaMutwa (1996:179) inyathi yisilwane esinamandla esingesabi lutho olukhona emhlabeni. Igama elithi **nyathi** lisho imvundo yomhlaba ngoba inyathi isebenza ukuvundisa umhlaba. Ngokwenkolelo yamaZulu umzali wengane ubethi uma ebonga ingane athi:



Sengathi ungakhula ube namandla njengenyathi,  
 Ukhule uhlakaniphe njengendlulamithi  
 Uzothe njenge-dube (Mutwa, 1996:179).

Inyathi isilwane esifana nenkomo. Senza imisebenzi efanayo neyenkomo e-Eshiya inyathi iyona eyenza imisebenzi eyenziwa yinkomo, ikakhulukazi eyimanzi, ngoba amaHindu ayayihlonipha inkomo futhi akayidli nenyama yayo. Izilimi eziningi zase-Afrika ziyawusebenzisa lo msuka wePB. Nazi izibonelo ezilandelayo:

| Isigceme | Izibonelo | Ulimi/Izwe                  |
|----------|-----------|-----------------------------|
| A.11     | nyate     | IsiLondo, eCameroon         |
| A.43     | +nyet     | IsiMbece, eCameroon         |
| A.44     | mi al     | IsiBanen, eCameroon         |
| A.46     | tsi at    | IsiMondi, eLemane           |
| A.62     | nyande    | IsiYambasa, eCameroon       |
| A.74     | +nyat'    | IsiBulu, eCameroon          |
| G.40     | nyati     | IkiSwahili, e-Tanzania      |
| M.63     | mu nyati  | Ila, eZambia                |
| N.43     | nyati     | IsiManyika, eZimbabwe       |
| S.41     | inyathi   | IsiXhosa, eNingizimu Afrika |
| S.42     | inyathi   | IsiZulu, eNingizimu Afrika  |

Umcwaningi uthole ukuthi umsuka \*-yati utholakale ezilimini zomdabu eziyishumi nanye zase-Afrika.

#### 6.8.1.6 Umsuka wegama iDube

Lomsuka udabuka egameni lesilwane esiyidube. Idube yisilwane sasendle esingafuywa. NgokukaNyembezi noNxumalo (1966:75-76) idube yisilwane esifana nembongolo kodwa sona siphawuleka ngemithende yaso enqamula umhlane ize ifinyelele emilenzeni, nasemikhonweni nasekhanda. Ezithakazelweni kuyashiwo kuthiwe:

"Dube elimthende"

Elinye idube lisenokuba mpunga linqanyulwe ngamabala amhlophe. (Nyembezi noNxumalo, 1966:76).

Kutholakale ukuthi leli gama liyisibongo emazweni athile. KumaZulu isibongo sakwaDube sinezithakazelo.

Izibonelo ezilandelayo zikhombisa izilimi ezahlukene ezinaleli gama. Kulezi zibonelo, imisindo yezilimi zase-Mpumalanga naseMzansi Afrika ithi ayefane neye PB:

| <b>Isigceme</b> | <b>Izibonelo</b> | <b>Ulimi/Izwe</b>           |
|-----------------|------------------|-----------------------------|
| E.15            | intulege         | IsiGanda, e-Uganda          |
| S.41            | i dube           | IsiXhosa, eNingizimu Afrika |
| S.42            | i dube           | IsiZulu, eNingizimu Afrika  |
| S.43            | li dvuba         | IsiSwati, eNingizimu Afrika |
| S.33            | mbidi            | IsiVenda, eNingizimu Afrika |

Umsuka waleli gama utholakala ezilimini zomdabu ezinhlanu emazweni ase-Afrika.

### 6.8.1.7 Umsuka wegama "Mpisi"

Igama "Mpisi" lidabuka olimini lwePB. Loku kubonakala ngomsuka wePB omelwe uphawu olungu:

C.S.1537 \*-piti "hyena"

NgokukaMutwa (1996:93-95) impisi yisilwane esiyigwala. Impisi ayikwazi ukubonga kanti futhi ayethembekile. Yenza umsebenzi wokuba umhlanzi wendawo nezindlela. Ngesikhathi izilwane zonke zithola imizimba yazo, impisi yathola umzimba omubi owakheke kabi. Impisi iyanuka kanti ezinye izilwane ziyayibalekela. Yaba nesiphiwo sokuba nemihlathi eqinile ngoba ngemihlathi yayo iyakwazi ukuthi ihlafune amathambo aze abe yimpuphu. Izilimi eziningi zabantu bomdabu base-Afrika zinalo nazo leli gama lalesi silwane. Nazi izibonelo ngezansi:

| <b>Isigceme</b> | <b>Izibonelo</b> | <b>Ulimi/Izwe</b>           |
|-----------------|------------------|-----------------------------|
| E.11            | em pisi          | IsiNyoro, e-Uganda          |
| E.13            | em pitsi         | IsiNyankore, e-Uganda       |
| E.15            | em pisi          | IsiGanda, e-Uganda          |
| R.23            | om biöi          | IsiKwambi, e-Angola         |
| S.41            | im pisi          | IsiXhosa. eNingizimu Afrika |
| S.42            | im pisi          | IsiZulu, eNingizimu Afrika  |

Umcwangingi uthole ukuthi umsuka wegama "Mpisi" utholakala ezilimini zomdabu eziyisithupha zaseMpumalanga Afrika naseMzansi Afrika.

### 6.8.1.8 Umsuka wegama "Nyoni"

Leli gama linomsuka odabuka olimini lwePB. Loku kwenzeka emsukeni wegama lePB elinophawu olungu:

C.S.1366 \*-nodi "bird"

NgokukaNkuku (1990:88) uma zibonakala izinyoni zichaza izinto eziningi, njengemvula, ukufa, ishwa, njalonjalo. Amanqe ejwayele ukuthi andize lapho kuliwa khona ngoba ayazi ukuthi ukhona ozofa ekugcineni, adle isidumbu sakhe.

NgokukaNkabinde (1985:161) inyoni yisilwanyana esindizayo esithi asifane nenkukhu; yisifo esiphatha izingane ezisencane kakhulu; ingebhe; umuntu obukeka sengathi akahlakaniphile noma akazi lutho ngokwempilo yesimanje. Lo msuka uyatholakala ezilimini zomdabu zase-Afrika. Nazi izibonelo ezilandelayo:

| <b>Isigceme</b> | <b>Izibonelo</b> | <b>Ulimi/lzwe</b>           |
|-----------------|------------------|-----------------------------|
| A.31a           | si nori          | IsiBobe, eCameroon          |
| D.11            | i noli           | IsiMbole, eCongo            |
| D.33            | mu noli          | IsiNyali, eCongo            |
| B.24            | nodzi            | IsiWumbvu, eGabon           |
| C.32            | nooli            | IsiBobangi, eCongo          |
| S.42            | nyoni            | IsiZulu, eNingizimu Afrika  |
| S.41            | nyoni            | isiXhosa, eNingizimu Afrika |

Umcwaningi uthole ukuthi leli gama liyasetshenziswa njengegama umuntu abizwa ngalo noma isibongo, ezilimini zabantu bomdabu base-Afrika. Umsuka

walesi sibongo utholakale emazweni ayisithupha.

## 6.9 Izipongo eziqanjwa kususelwa emsukeni wezinto eziyimvelo

Njengazo zonke izizwe umuntu onsundu naye usondelene kakhulu nemvelo. Izizathu ezenza loku zazidalwa impilo eyayiphilwa ngaleso sikhathi sokwethiwa kwezibongo. Indawo ababehlala kuyo nayo ingaba yisizathu sokusondelana nemvelo. Izilwane zazithandwa ngenxa yemikhiqizo yazo njengoba zisathandwa kuze kube namuhla. Ngesikhumba senkomo kwenziwa imvunulo yabesilisa nabesifazane. Kubuye kutholakale nenyama, ngemisila yezilwane, ikakhulukazi inkomo. Umshoba wayo kwenziwa ngawo ishoba lezangoma. Izangoma zikhona eNtshonalanga Afrika, eMpumalanga Afrika naseMzansi Afrika.

### 6.9.1 Umsuka wegama "Gubo"

Leli gama kutholakale ukuthi lidabuka phansi kolimi lwePB emsukeni wegama elibhalwe kanje:

C.S.874 \*-gùbò "skin"

Ngokubhala kukaNyembezi noNxumalo (1966:8) ingubo yakhiwa ngesikhumba. Yenza umsebenzi wepitikoti, igqokwa ngezikhathi ezithile ezibalulekile, ithathwa njengengubo kanokusho. Leli gama liyatholakala ezilimini zabantu zomdabu base-Afrika. Nazi izibonelo ezikufakazelayo loko:

| Isigceme | Izibonelo | Ulimi/Izwe         |
|----------|-----------|--------------------|
| A.32a    | ++'nobo   | IsiBano, eCameroon |
| A.24     | ++e yobo  | IsiDuala, eCameoon |

|      |          |                             |
|------|----------|-----------------------------|
| A.25 | ++lobo   | Ila, eCameroon              |
| A.34 | ++u kobo | IsiBenga, eGabon            |
| A.74 | ++e kop' | IsiBulu, eCameroon          |
| M.31 | en goḽo  | IsiKonde, eTanzania         |
| M.63 | in guḽo  | Ila, eZambia                |
| S.33 | kobo     | IsiSuthu, eNingizimu Afrika |
| S.42 | in gubo  | IsiZulu, eNingizimu Afrika  |

Umcwaningi uthole ukuthi umsuka waleli gama utholakale ezilirini zomdabu eziyisishiyagalolunye zase-Afrika.

#### 6.9.2 Umsuka wegama "Nyama"

Leli gama lisuselwa olimini lwe PB emsukeni onophawu olungu:

C.S 1910 \*-yama/nyama "meat"

Lo msuka uyatholakala ezilimini eziningi eNtshonalanga, eMpumalanga naseMzansi Afrika, njengaku lezi zibonelo ezilandelayo:

| <b>Isigceme</b> | <b>Izibonelo</b> | <b>Ulimi/Izwe</b>     |
|-----------------|------------------|-----------------------|
| A.24            | nyama            | IsiDuala, eCameroon   |
| A.25            | nama             | Isi-Oli, eCameroon    |
| D.62            | inyama           | IsiRundi, eBurundi    |
| E.11            | enyama           | IsiNyoro, eGungu      |
| E.51            | nyama            | IsiKikuyu, eKenya     |
| G.40            | nyama            | Ikiswahili, eTanzania |
| K.14            | nyama            | Isilwena, eZambia     |
| P.31            | +inama           | IsiMakua, eMozambique |

|      |        |                             |
|------|--------|-----------------------------|
| S.21 | nama   | IsiVenda, ebuVenda          |
| S.33 | +nama  | IsiSuthu, eNingizimu Afrika |
| S.41 | inyama | IsiXhosa, eNingizimu Afrika |
| S.42 | inyama | IsiZulu, eNingizimu Afrika  |

Umsuka wegama "nyama" utholakale ezilimini eziyishumi nanye zase-Afrika.

### 6.9.3 Umsuka wegama "Manzi"

Leli gama lidabuka phansi kolimi lwePB, emsukeni onophawu olungu:

C.S.1999 \*-yiji "water"

Lolu phawu luyavela kwezinye izilimi zabantu zomdabu ikakhulukazi eziseMpumalanga naseMzansi Afrika. Nazi izibonelo ezilandelayo:

| Isigceme | Izibonelo | Ulimi/Izwe                 |
|----------|-----------|----------------------------|
| E.31b    | +kameeci  | IsiKisu, Uganda            |
| E.74b    | +'mwedzi  | IsiTaita, eKenya           |
| G.12     | +'ameji   | IsiKagulu, eTanzania       |
| K.31     | +ameei    | IsiLuyana, eZambia         |
| M.31     | +ameese   | IsiKonde, eTanzania        |
| P.21     | +meesi    | IsiYao, eTanzania          |
| P.23     | +meedi    | IsiMokade, eTanzania       |
| S.32a    | +me etse  | IsiPedi, eNingizimu Afrika |
| S.42     | manzi     | IsiZulu, eNingizimu Afrika |

Amanzi ayimvelo, ngaleyo ndlela, akekho umuntu ongawasebenzisi. Umsuka waleli gama amanzi utholakale ezilimini eziyisishiyagalolunye zomdabu zase-Afrika.

#### 6.9.4 Umsuka wegama "Muthi"

Igama "umuthi" lisuselwa emsukeni wePB omelwe wuphawu olungu:

C.S.1729 \*-ti "tree"

Umcwangingi uyakuphawula ukuthi kubantu abangamaZulu akukho lapho kuyaye kuvele khona ukuthi bakhonza izihlahla njengoba kuyaye kwenzeke kwezinye izinhlanga. Igama elithi /umuthi/ litholakala ezilimini ezahlukene zase-Afrika. Nazi izibonelo ezilandelyo:

| <b>Isigceme</b> | <b>Izibonelo</b> | <b>Ulimi/lzwe</b>           |
|-----------------|------------------|-----------------------------|
| A.31a           | bo te            | IsiBobe, eCameroon          |
| B.44            | muri             | IsiLumbu, eGabon            |
| B.61            | o te             | IsiMbete, eCongo            |
| B.75            | o ti             | IsiBali, eCongo             |
| C.33            | mo te            | IsiSengele, eCongo          |
| E.11            | omu ti           | IsiNyoro, e-Uganda          |
| E.15            | omu ti           | IsiGanda, e-Uganda          |
| G.40            | m ti             | IKiswahili, eTanzania       |
| G.42d           | m ti             | IsiMvita, eKenya            |
| H.16b           | n ti             | IsiKongo, eCongo            |
| L.33            | mu tsi           | IsiLuba-katanga, eCongo     |
| S10             | mu ti            | IsiShona, eZimbabwe         |
| S.42            | mu thi           | IsiZulu, eNingizimu Afrika  |
| S.41            | mu thi           | IsiXhosa, eNingizimu Afrika |

Lapha kuleli gama, umcwangingi uthole ukuthi umsuka utholakala ezilimini zabantu bomdabu eziyishumi nantathu eziseNtshonalanga Afrika, eMpumalanga



Afrika naseMzansi Afrika.

## 6.10 Izipongo ezethiwa zisuselwa ezithweni zomzimba

Ngaphansi kwalesi sigatshana umcwaningi uzoveza izipongo ezethiwa kususelwa ezithweni ezithile zomzimba.

### 6.10.1 Umsuka wegama "Mlomo"

Leli gama liyisibongo kumaZulu kanti sidabuka phansi kolimi lwePB emsukeni omelwe yilolu phawu:

C.S.1379 \*-nua, mua "mouth"

Umlomo isitho esithile somzimba umuntu asisebenzisa uma ekhuluma. Kuyaye kuthiwe umuntu unomlomo uma ekhulumela futhi. Lo msuka uyatholakala ezilimini zabantu abamnyama base-Afrika. Nazi izibonelo ezilandelayo:

| Isigceme | Izibonelo | Ulimi/Izwe                  |
|----------|-----------|-----------------------------|
| C.61     | bo mwa    | IsiMungo, eCongo            |
| E.15     | aka mwa   | IsiGanda, e-Uganda          |
| P.21     | ka mwa    | IsiYao, eTanzania           |
| N.31     | n kamwa   | IsiNyanja, eZambia          |
| S.42     | um lomo   | IsiZulu, eNingizimu Afrika  |
| S.41     | um lomo   | isiXhosa, eNingizimu Afrika |

Umsuka waleli gama utholakale ezilimini eziyisithupha. Leli gama liyisibongo esingandile kakhulu ngoba nakhona eNingizimu Afrika sinye kuphela isibongo esitholakele ebhukwini locingo lwaseThekwini namaphethelo.

## 6.11 Izibongo ezaqanjwa ngokulandela isikhathi

Izibongo eziningi ezaqanjwa kususelwa esikhathini yilezo ezitholakala eMpumalanga Afrika, eKenya naseTanzania. Kubantu abangamaZulu umcwaningi uthole isibongo sakwaNyaka.

### 6.11.1 Umsuka wegama "Nyaka"

Leli gama lidabuka phansi komsuka wePB omelwe ngu-

C.S.1904 \*-yaka "year"

Igama elithi nyaka lahlukene kaningana:

- Inyaka > NgokukaNyembezi (1992:378) inyaka isibeba esibanzi cishe ngangesandla esinamathela oswini lwenkomo, ubende, namanyikwe.
- unyaka > Isikhathi sezinyanga eziyishumi nantathu eziqala phakathi nenyanga kaNcwaba.

Umsuka we PB \*-yaka uyatholakala nasemazweni ase-Afrika ezilimini ezithile zabantu bomdabu nazi izibonelo ezilandelayo:

| Isigceme | izibonelo | Ulimi/Izwe         |
|----------|-----------|--------------------|
| D.62     | umn aka   | IsiRundi, eBurundi |
| E.51     | omw aka   | INyoro, eGungu     |
| F.21     | mw aka    | IKikuyu, eKenya    |
| G.40     | mw aka    | Ikikuyu, eTanzania |
| K.14     | mw aka    | Isilwena, e-Angola |

|       |              |                             |
|-------|--------------|-----------------------------|
| L.52  | mw aka/nyaka | IsiLunda, eCongo            |
| S.13a | mn aka       | IManyika, eZimbabwe         |
| S.21  | nw aha       | IsiVenda, eNingizimu Afrika |
| S.41  | um nyaka     | IsiXhosa, eNingizimu-Afrika |
| S.42  | um nyaka     | IsiZulu, eNingizimu-Afrika  |

Umcwaningi uthole ukuthi umsuka waleli gama utholakala ezilimini zomdabu eziyisishiyagalolunye zase-Afrika.

#### 6.11.2 Umsuka wegama "Busuku"

Leli gama lisuselwa emsukeni wePB ongu-

CS.1751 \*-tiku "night"

Kutholakale ukuthi kwamanye amazwe aseMpumalanga leli gama liyasetshenziswa ukwetha igama lomuntu ozalwe ebusuku. Amagama amaningi alolu hlobo kutholakala ukuthi ayizibongo kulawa mazwe:

| Isigceme | Izibonelo  | Ulimi/lzwe            |
|----------|------------|-----------------------|
| C.71     | o tso      | iTetela, eCongo       |
| D.11     | o tio      | iMbode, eBurundi      |
| M.63     | +ma siku   | iNca, eMalawi         |
| F.33     | o tsiko    | iLangi, eTanzania     |
| G.40     | +u siku    | iKiswahili, eTanzania |
| G.42d    | +u siku    | iKiamu, eTanzania     |
| K.32     | +u siku    | iMbowe, eZambia       |
| M.42     | +u bu siku | iBemba, eMalawi       |
| P.31     | u hiyu     | iMakua, eMozambique   |

|      |         |                            |
|------|---------|----------------------------|
| S.61 | +u siku | iCopi, eNingizimu Afrika   |
| S.42 | bu suku | isiZulu, eNingizimu Afrika |

Kutholakale ukuthi lo msuka uvela ezilimini eziyishumi eNtshonalanga, eMpumalanga naseMzansi Afrika. Isibongo esinalo msuka sitholakala kakhulu eTanzania naseKenya kanjalo naseNingizimu Afrika.

## 6.12 **Izibongo ezisuselwa ezenzweni**

Ziningi izibongo ezisuselwa ezenzweni ezikhona. Nazi izibonelo:

### 6.12.1 **Umsuka wegama "Thwala"**

Leli gama lidabuka olimini lwePB emsukeni omelwe yilolu phawu:

C.S.1806 \*-tuad "carry on the head"

Ukuthwala ngokolimi lwesiZulu kwehlukene kabili. NgokukaNkabinde (1985:208) ukuthwala kusho ukubeka umthwalo noma into ekhanda ngenhloso yokuyiyisa kwenye indawo. Kukhona okunye ukuthwala okusho ukukhulelwa noma ukuthwala usizi. Kukhona ukuthwala intombi ngenhloso yokuyiganisa. Emazweni ase-Afrika lo msuka wePB uvela kanje:

| <b>Isigceme</b> | <b>Izibonelo</b> | <b>Ulimi/Izwe</b>     |
|-----------------|------------------|-----------------------|
| E.11            | -twar-           | IsiNyoro, e-Uganda    |
| E.13            | -thwar-          | IsiNyankore, e-Uganda |
| F.21            | -thwal           | IsiSukuma, eTanzania  |
| L.31a           | -twal            | IsiLuba-kasai, eCongo |
| M.42            | -twal            | IsiBemba, eCongo      |

|      |         |                             |
|------|---------|-----------------------------|
| K.14 | -twal   | IsiLwena, eZambia           |
| S.33 | -rwal   | IsiSuthu, eLesuthu          |
| S.42 | -thwala | IsiZulu, eNingizimu Afrika  |
| S.41 | -thwala | IsiXhosa, eNingizimu Afrika |

Umsuka waleli gama utholakale ezilimini zomdabu eziyisishiyagalombili e-Ntshonalanga Afrika, eMpumalanga Afrika naseMzansi Afrika.

### 6.12.2 Umsuka wegama "Goma"

Leli gama livela ngaphansi komsuka wegama le-PB elimelwe wuphawu olungu-

C.S. 844 -goma

Igama elithi **-goma** ngokwesichazimagama, lisho ukwelapha. Uma usebenzisa umsuka **"goma"** ungakha amagama amaningi ehlukene kodwa ariencazelo eyodwa yomsuka. Izibonelo ezilandelayo ezisebenzise umsuka **-goma**:

|          |   |                                      |
|----------|---|--------------------------------------|
| Goma     | > | ukuzivikela kokuzokhinyabeza umzimba |
| isangoma | > | umuntu owelaphayo                    |
| ubungoma | > | ukufunda ngokwelapha                 |
| ingoma   | > | ihubo, iculo                         |

Ezilimini eziningi zase-Afrika umsuka **-goma** nakhona ukhona, okungenzeka ukuthi ungasebenza ekubeni yisibongo. Lapha ngezansi kunezibonelo ezifakazelayo loku:

| Isigceme | Izibonelo | Ulimi/Izwe            |
|----------|-----------|-----------------------|
| F. 31    | Ke goma   | IsiNilamba, eTanzania |

|        |           |                            |
|--------|-----------|----------------------------|
| A. 24  | +n goma   | IsiDuala, eCameroon        |
| A. 74  | +n gomo   | IsiBulu, eCameroon         |
| B. 72a | +n go (m) | IsiNgungulu, eGabon        |
| B. 72b | n gow     | IsiMpumpu, eGabon          |
| L. 33  | noma      | IsiLuba Katanga            |
| D. 62  | in goma   | IsiBurundi, eCongo         |
| E. 11  | en goma   | IsiNyoro, e-Uganda         |
| E. 15  | n goma    | IsiGanda, e-Uganda         |
| S. 21  | n goma    | IsiVenda, ebuVenda         |
| S. 42  | n goma    | IsiZulu, eNingizimu Afrika |

Umcwangingi uthole ukuthi umsuka wegama "goma" utholakale ezilimini zomdabu eziyishumi nanye e-Ntshonalanga, eMpumalanga naseMzansi Afrika.

### 6.13 **Isiphetho**

Kulesi sahluko, umcwangingi ukhulume kabanzi ngemisuka yamagama asuselwa olimini lokhokho iPB okukholakala ukuthi zonke izilimi ezikhona zabantu zidabuka kulona. Emisukeni esetshenzisiwe iningi layo ikakhulukazi amagama ezilwane asabalele eNtshonalanga, eMpumalanga naseMzansi Afrika. Iningi lamagama ezilwane kutholakale ukuthi ayizibongo. Esahlukweni esilandelayo umcwangingi uzoqhathanisa izibongo zaseNtshonalanga, eMpumalanga naseMzansi Afrika.

## ISAPHLUKO SESIKHOMBISA

### 7. UKUSONGWA KOCWANINGO

#### 7.1 Isingeniso

Kulesi sahluko umcwaningi uzosonga ucwaningo ngokwethula okutholakele, iziphakamiso ocwaningweni olungenziwa kusasa, kanye nesiphetho socwaningo.

#### 7.2 Okutholakele

Emlandweni wokwethiwa kwezibongo eNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika kuyatholakala ukuthi kukhona ubudlelwano obukhona bokwethiwa kwamagama nezibongo. Isizathu esidala ukuthi umcwaningi ethule namagama ukuthi kutholakale ukuthi eNtshonalanga, eMpumalanga naseMzansi-Afrika izibongo eziningi zidabuka emagameni abantu.

Yize noma ukhona umehluko ezibongweni ezithile kodwa indlela ezivela ngayo iyefana. Umcwaningi uzoveza izindlela ezifanayo ezisetshenzisiwe ekwethiweni kwamagama nezibongo eNtshonalanga, eMpumalanga naseMzansi-Afrika.

##### 7.2.1 Ukwefana kwezindlela zokwetha amagama

Nazi izindlela okutholakale ukuthi ziyefana ekuqanjweni kwamagama:

1. Amagama asuselwa enkolweni
2. Amagama asuselwa kwawokhokho
3. Usuku umntwana azalwe ngalo
4. Isimo sezulu (ukuna kwezulu)
5. Izehlakalo emndenini
6. Amagama asuselwa ezigamekweni ezibalulekile.

### 7.2.2 **Amagama ethiwa esuselwa enkolweni eNtshonalanga, eMpumalanga naseMzansi-Afrika**

Kuzona zontathu izindawo ezibalulwe ngenhla inkolo yahlukene kaningana. Emazweni aseNtshonalanga afana noGhana, iNigeria neCameroon, inkolo yakhona yahlukene kathathu Kukhona:

1. Inkolo yobuKristu
2. Inkolo yeSintu
3. Nenkolo yamaSulumane.

Ngaleyo ndlela amagama asuselwa enkolweni yobuKrestu, kweyeSintu neyamaSulumane. Empumalanga-Afrika, lapho singabala amazwe afana noKenya, iTanzania ne-Uganda, nakhona inkolo yahlukene kukhona

1. Inkolo yobuKrestu
2. Inkolo yeSintu
3. nenkolo yamaSulumane.

Amagama ethiwa lapha asuselwa kulezi zinkolo. EMzansi Afrika sibheka amazwe afana neNingizimu Afrika, iZimbabwe, iZambia neMalawi. Inkolo yakhona ihlukene kathathu nakhona, Kukhona:

1. Inkolo yobuKristu
2. Inkolo yeSintu
3. nenkolo yamaSulumane

Umcwangingi uthe uma esehlolisisa umphumela wenkolo ekuqanjweni kwamagama eNtshonalanga, eMpumalanga naseMzansi-Afrika kwazicacela ukuthi amagama amaningi asuselwa enkolweni yobuKristu. Amagama amaningi aqanjwa afake igama likaNkulunkulu phakathi. Amaningi aphakamisa/adumise igama lenkosi ngobukhulu



bayo ekwenzeni izinto zabantu ziphumelele.

### **Nazi izibonelo zamagama asuselwa enkolweni yobukristu**

#### **7.2.2a) ENtshonalanga Afrika**

- \* Chidi > igama elinikezwa umuntu wesilisa elichaza ukuthi uNkulunkulu ukhona (eNigeria)
- \* Obafemi > inkosi iyangithanda(iYoruba)
- \* Olujimi > igama elinikezwa umuntu wesifazane elichaza ukuthi uNkulunkulu usinike loku (iYoruba)

#### **7.2.2b) Empumalanga-Afrika**

- \* Byokatonda > okuka Nkulunkulu (e-Uganda)
- \* Bizimana > uNkulunkulu wazi konke (leBurundi)

#### **7.2.2c) Emzansi-Afrika**

- \* Nkosinathi > inkosi inathi
- \* Nkosikhona > inkosi ikhona
- \* Musawenkosi > umusa wenkosi
- \* Bongumusa > kubongwa umusa wenkosi

Izibonelo ezinikeziwe lapha imvamisa zisuselwa enkolweni yobuKristu. Zikhona nezibonelo ezisuselwa enkolweni yeSintu. Inkolo yeSintu ihamba kanje, kukhona amadlozi ahlonishwayo, nokukholelwa ukuthi yiwona asondelene kakhulu noMvelinqangi. Abantu abamnyama base-Afrika bakhuluma ngqo namadlozi uma kwenzeka okuhle nokubi, kuthiwa kwenziwe ngamadlozi. Amadlozi ayakwazi ukuthi athethiswe uma evumela izinto ezimbi ukuba zenzeke ekhaya. Ekuqanjweni

kwamagama, kuyaye kuqashelisiswe izinto ezinhle ezazenziwa ngamadlozi noma abaphansi. Kubantu abamnyama base-Afrika, abaphilayo baxhumene kakhulu nalabo abalele. Uma kuzalwa umntwana uyaye athathwe alethwe esibayeni eduze kwalapho kulele khona amadlozi ukuze amemukele. Uma kuqanjwa amagama abantu besilisa alandela ukhondolo wesilisa, uma kungabesifazane alandela ukhondolo lwamagama esifazane.

Kubantu abakhuluma iKikuyu eKenya njengakumaZulu kungumkhuba wabo ukuthi bethe abantwana amagama kususelwa ezihlotsheni eziseduze. Ngaleyo ndlela amagama ajikeleza emndenini owodwa, lo mbono uqhamuka noStewart (1996:3)

### 7.2.3 **Amagama ethiwa esuselwa esikhathini umntwana azalwe ngaso eNtshonalanga, eMpumalanga naseMzansi- Afrika**

Amagama amaningi aqanjwa ngale ndlela atholakala eNtshonalanga, eMpumalanga naseMzansi-Afrika. Amaningi atholakala eMpumalanga-Afrika. Isikhathi singahlukaniswa kaningana, lapha kubhekwa usuku umntwana azalwa ngalo, izinsuku zesonto okungaba uMsombuluko noma ngeSonto. Kubuye kubhekwe isikhathi ukuthi uzalwe ekuseni, emini, ntambama noma ebusuku. Kuyabhekwa nokuthi kwakusehlobo noma kwakusebusika. Izulu lalina noma lalibalele.

Uma kubhekwa izibonelo, singaqala ngeNtshonalanga-Afrika ikakhulukazi eGhana lapho sithola khona abantwana bethiwa amagama ngezinsuku zesonto. Umntwana wesilisa ozalwe ngoMgqibelo ngu **Kwame**, owesifazane ngu **Amma**. Ozalwe ngeSonto wesilisa ngu **Kwasi**, wesifazane ngu **Akosua**. Lo mkhuba awugcini eMpumalanga-Afrika kuphela ngoba naseMzansi-Afrika ukhona eNingizimu Afrika. Umntwana wentombazane ozalwe ngeSonto ngolimi lwesiZulu kuthiwa ngu Nomasonto, ngesiXhosa kuthiwa uNomaCawe. Ozalwe ngoMmgqibelo ngolimi lwesiZulu kuthiwa nguNoMgqibelo. Uma kubuyelwa eMpumalanga-Afrika kutholakala izibonelo ezifanayo nalezi. Umntwana ozalwe ebusuku wesilisa kuthiwa ngu Otieno, owesifazane ngu

Atieno .

#### 7.2.4 **Amagama asuselwa ekwelamaniseni abantwana**

Lawa magama atholakala kakhulu eMpumalanga kubantu abakhuluma ulimi lwesiSwatili. Umntwana ongumaqalo kuthiwa ubizwa ngokuthi

- \* uMoshi > ochaza u "nye" , umntwana ozalwe waba ngumaqalo
- \* Pili > ochaza u "bili" , umntwana ozalwe waba ngowesibili
- \* Tatu > Ochaza u "thathu", umntwana wesithathu kunina

Lo mkhuba awugcini kumaSwahili kuphela, kodwa uyadlulela naseZambia, eMzansi-Afrika nakumaTwi , eGhana.

#### 7.2.5 **Amagama aqanjwa esuselwa ezigamekweni ezweni**

Ziningi izinto ezenzekayo emndenini yabantu abamnyama. Kuyenzeka kuzalwe umntwana kanti kukhona ingxabano emndenini, noma uthole ukuthi umamezala akezwani nomakoti. Loko kungezwani kungadluliselwa ngokuthi kuqanjwe igama lomntwana. Ngaleyo ndlela, kuba igama elidlulisa umyalezo. Akuyaye kubhekwe izinto ezimbi zodwa, kodwa nezinhle nazo azikhohlwa, bheka ngoba eGhana umntwana ozalwe izwe linenqubekela phambili wethiwa abe ngu:

"Abayie > okuchaza ukuthi ufike ngesikhathi esihle/senjabulo

Lo mkhuba ukhona naseNingizimu Afrika kanjalo naseLesuthu umntwana ozalwe ngonyaka ongalungile wethiwa igama ngaleso sigameko, isibonelo:

Tsietsi > ochaza ingozi

## 7.2.6 Amagama asuselwa kwawezilwane

Abantwana bethiwa amagama ezilwane kukholakala ukuthi igama lesilwane lizokulwa ububi nomkhokha odala izingane zishone zincane. Loku kunikeza abantwana amagama ezilwane kuyizindlela zokulwa nobuthakathi okuyinto ekhona e-Afrika.

### Izibonelo eNtshonalanga- Afrika

| Igama lomuntu |   | Incazelo yesiZulu |
|---------------|---|-------------------|
| * Simba       | > | ibhubesi          |
| * kodez       | > | ukhozi            |
| * kamba       | > | ufudu             |
| * agu         | > | ingwe             |

### EMzansi-Afrika

| Igama lomuntu |   | Igama lesilwane |
|---------------|---|-----------------|
| * uNogwaja    | > | unogwaja        |
| * uNkawu      | > | inkawu          |
| * uMpisi      | > | impisi          |
| * uNyathi     | > | inyathi         |
| * uMpunzana   | > | impunzi         |

Igama lomuntu libalulekile kakhulu kunomnikazi walo. Igama liqukethe imiyalezo ebalulekile kumnikazi walo. Igama elinikezwa umntwana lixhumanisa namadlozi. Entshonalanga-Afrika ezweni laseGhana kuma-Akan, Ga nama-Ewe, uma kuzelwe umntwana uthathwa njengomoya ovakashile, Isivakashi emndenini kukholelwa ekutheni

umoya uthatha izinsuku eziyisikhombisa ukuhlola ukuthi kungabe uyawuthanda yini umhlaba noma cha, nanokuthi uyabathanda yini abantu obavakashela. Amagama ngokwesikompilo labantu anomqondo ngoba ekwethiweni kwawo adlulisa umyalezo obalulekile.

Imvamisa awasetshenziswa kunaloko kusetshenziswa izidlaliso, nazi izinto ezibalulekile ekwethiweni kwamagama.

- Isikhathi sibalulekile kakhulu ekunikezweni kwamagama.
  - Usuku umuntu azalwe ngalo.
  - Entshonalanga-Afrika ukusetshenziswa kosuku lwesonto umuntu azalwe ngalo kujwayelekile.
  - Umahluko okhona emagameni abesilisa nawabesifazane.
  - Ubulili bungumthetho ekunikezweni kwamagama.
  - Amagama ahlangele nenkolo yamaSulumane kuyaye kusetshenziswe amagama angcwele nalawo abangane bakaMohamed, kulabo abakholelwa enkolweni yobuKristu kusetshenziswa amagama angcwele nakhona. Kuyenzeka kube khona amagama akhombisa
- \* Imisebenzi
  - \* Imvelaphi
  - \* Igama losuku

Lapha kuzokwenziwa isibonelo ngoMongameli waseZaire uMobuto Seseico. Ngo1972 wafuna ukuba kushintshwe amagama okukholwa abe ngawase-Afrika, ngenye indlela abe ngawesintu. Wabe esesabisa abashumayeli ababengafuni ukunikeza amagama angawase Zaire kubantwana. Ngombhabhadiso uMongameli walishintsha igama lakhe lokukholwa lika Joseph desire. Okwalandela lapho ukushintsha kwephephandaba le Progres-Salengo.

### 7.3 **Ukuqhathaniswa kokwethiwa kwezibongo eNtshonalanga, eMpumalanga naseMzansi-Afrika**

Esahlukweni sesithathu nakwesesine umcwaningi uxoxe kabanzi ngokwethiwa kwezibongo eNtshonalanga, eMpumalanga naseMzansi-Afrika. Lapha umcwaningi uzoqhathanisa izindlela ezisetshenzisiwe ekwethiweni kwezibongo ukuze athole ukuthi kungabe kukhona yini lapho kwefanwa khona, uma kwefanwa, kwefanwa kanjani uma kwehlukiwe noma kukhona umahluko uhamba ugcine kuphi. Umcwaningi uzoqhathanisa namanye amasiko abandakanya ukwethiwa kwamagama kanye nokusetshenziswa kwezibongo eNtshonalanga, eMpumalanga naseMzansi-Afrika.

Umcwaningi uthole lezi zindlela (ezifanayo) ekwethiweni kwezibongo:

1. Izipongo ezisuselwa emagameni abantu
2. Izipongo ezisuselwa emagameni ezilwane.
3. Izipongo ezisuselwa emagameni ezinto eziyimvelo
4. Izipongo ezisuselwa (esikhathini) noma isimo sezulu.
5. Ezisuselwa emisebenzini eyayenziwa.

#### 7.3.1 **Izipongo ezisuselwa esikhathini noma isimo sezulu**

Ngaphansi kwalesi sigatshana umcwaningi uzobalula izinto ezifana nesikhathi umntwana azalwe ngaso, okuyisona esibalulekile ekwethiweni kwagama elisuke seliyisibongo. Isikhathi kungaba emini, ntambama noma ebusuku. Isimo sezulu naso sibamba iqhaza ekwethiweni kwamagama nezibongo.

#### **Izibonelo:**

Mkhize

Lesi sibongo sithathwe kumazulu eNingizimu-Afrika. NgokukaKhumalo (1995)

abantu bakwaMkhize kwakuthiwa ngabantu memikhizo ngoba babethanda ukuhlala endaweni lapho kunemikhizo khona.

#### Masika

Lesi sibongo sithathwe eGhana , eNtshonalanga–Afrika sisuselwa egameni lomuntu elisho/elichaza isimo sezulu umntwana azalwe ngaso. Lisho umuntu ozalwe izulu lina.

#### Onsongo

Lesi sibongo sithathwe eTanzania, eMpumalanga-Afrika. Lesi sibongo sisuselwa egameni lomuntu wesilisa owazalwa izulu lina .

#### Nafula

Lesi sibongo sithathwe eKenya, eMpumalanga-Afrika, sisuselwa egameni lomuntu wesifazane ozalwe izulu lina.

#### Milupi

Lesi sibongo sithathwe eZambia, eMzansi-Afrika kanti sisuselwa egameni elichaza umuntu owazalwa izulu linemvula enkulu.

#### Mvula

Lesi sibongo sithathwe kumaChewa eMalawi. Sichaza imvula umuntu ozalwe izulu linezimvula. Emzansi-Afrika sikhona lesi sibongo kumaZulu, kwesinye isikhathi uthola kuthiwa “uMvuleni”

Chausiku

Le sibongo sithathwe eGhana, eNtshonalanga-Afrika, sisuselwa egameni lomuntu ozalwe ebusuku.

Ochieng

Le sibongo sithathwe eNigeria eNtshonalanga-Afrika, sisuselwa egameni lomuntu ozalwe emini.

Othiamba

Lesi sibongo sithathwe eNigeria eNtshonalanga-Afrika. Sisuselwa egameni lomuntu ozalwe ntambama.

Otieno

Lesi sibongo sithathwe eTanzania, eMpumalanga-Afrika. Sisuselwa egameni lomuntu wesilisa ozalwe ebusuku.

Ezibonelweni ezinikeziwe kuyatholakala ukuthi eMzansi-Afrika eNtshonalanga-Afrika naseMpumalanga-Afrika zikhona izibongo ezethiwa zisuselwa esimweni sezulu yize noma izibongo zingefani ncimishi kodwa indlela yokwetha iyefana. Izibongo ezethiwa zisuselwa esikhathini okungaba emini, ntambama noma ebusuku zitholakala eNtshonalanga naseMpumalanga-Afrika azikho eMzansi-Afrika.

### 7.3.2 **Izibongo ezisuselwa emagameni ezilwane**

Njengoba izibongo eziningi zisuselwa emagameni abantu, nazo lezi ezisuselwa emagameni ezilwane kwakungamagama abantu. Umcwaningi uthole ukuthi ekwethiweni



kwamagama abantwana kusethsneziswa amagama ezilwane, kwakunezizathu ezahlukene emazweni ahlukene. EMzansi-Afrika, umntwana ubenikezwa igama lesilwane ngoba kunenkolelo kanye nezifiso zokuthi umntwana afuze lesi silwane ngamandla, ngobuhlakani nangamaqhinga. ENTshonalanga-Afrika khona isizathu sokunikeza abantwana amagama ezilwane kwakusukela ekutheni emndenini othile kwakuba nelishwa lokuthi abantwana bangaphili, bedebeshona njalo. Umntwana wayenikezwa igama lesilwane kwenziwe sengathi akathandwa kanti uyathandwa kuphela nje indlela yokumvikela ezitheni nokuthi aphile. EZimbabwe, khona ikakhulukazi kumaShona banamathotheme. Isibongo kubona basibizwa ngemutupo, uyathola imutupo ifana nethotheme. Amathotheme kuyenzeka abe yizilwane noma izitho ezithile zezilwane njengomboko wendlovu. Amagama alandelayo imvamisa ayizibongo emazweni amaningi.

**Izibonelo:**

- \* Simba > Leli gama noma isibongo sitholakala eGhana, eseNtshonalanga Afrika kanti sisuselwa egameni lomuntu elisho "ibhubesi" AmaShona eZimbabwe athi "shumba" isibongo/ ithotheme.
- \* Agu > Lesi sibongo sisuselwa egameni lomuntu elisho "ingwe" eNtshonalanga Afrika.
- \* Njobvu > Lesi sibongo sisuselwa egameni lendlovu ngesamaChewu, eMalawi. Sikhona kumaZulu lesi sibongo nakumashona "nzou"
- \* Ngwenya > lesi sibongo sisuselwa egameni lengwenya, sikhona kumaChewa eMalawi, kumaZulu nakubeSuthu eNingizimu Afrika, yize abeSuthu besebenzisa

"uMokoena" isikhathi esiningi.

- \* Tembo > Lesi sibongo futhi ithotheme yamaShona eZimbabwe. ITembo yidube ngesiZulu nakuwona amaZulu sikhona isibongo sakwaDube.

Okuphawulekayo yiloku, kubantu abanezibongo ezingamagama ezilwane okuyaye kwenzeke ukuthi bayayizila inyama yalezi zilwane ayidliwa. Kuwona wonke amazwe. Abantu bakwa Ngwenya nobakwaNdlovu abayidli inyama yalezi zilwane kodwa abakwaNkomo bayayidla inyama yenkomo.

### 7.3.3 Izipongo ezisuselwa emagameni emvelo

Imvelo yiyonanto ebalulekile kubantu ngaphandle kwayo impilo angeke yahamba kahle. Ziningi izinto ezingabalulwa eziyimvelo nezadalwa ngumdali, ikakhulukazi imifula, izintaba nezihlahla.

#### Izibonelo:

- \* Chulu > Lesi sibongo sitholakala eZambia kubarotse kanti sichaza abantu abahlala egqumeni.
- \* Mlanjana > Isibongo esisuselwa egameni lomfula ngesixhosa umfula kuthiwa umlambo.
- \* Langa > Lesi sibongo sisetshenziswa ngabantu abangamaSwati nabangamaZulu eNingizimu Afrika. NgokukaNyembezi (1992:269) ilanga yimbulunga yemvelo ekhanyisa emini esibhakabhakeni.

- \* Ntuli > Lesi sibongo sivela kumaZulu eNingizimu Afrika. incazelo yaso itholakala kuKhumalo (1995).

Imvamisa yezibongo ezingena kulesi sigaba azikho eNtshonalanga naseMpumalanga-Afrika akukho zibonelo umcwaningi ahlangebazane nazo kodwa iningi lazo litholakala eMzansi- Afrika , eZambia nase Ningizimu-Afrika kubeNguni.

#### 7.3.4 **Izibongo ezisuselwa emagameni abantu**

Imvamisa yezibongo zalolu hlobo isuselwa emagameni abantu abangokhokho ababephila phambilini asebadlula emhlabeni. Umcwaningi angakuphawula lapha ukuthi kulesi sigaba kuzotholakala izibongo eziyingxubevange, kodwa ezisuselwa emagameni abantu. Ezigabeni osekudlulwe kuzona kwethulwe izibongo ezinhlobonhlobo ezisuselwa emagameni ezilwane, kwayimvelo, isimo sezulu nalonjalol. Kuzona zonke lezo zibonelo iningi lazo lisuselwa emagameni abantu. Loko akusho ukuthi zonke izibongo zisuselwa emagameni abantu, ngoba uma kungenziwa izibonelo zithathwe laphaya olimini lwesiZulu ziyatholakala izibongo ezisuselwa ezenzweni zabantu, kuthi ngokwenzeka kwento ethile bese abantu balapho bebizwa ngaleyonto, njengesibongo sakwaSibiya. Esibongweni sawaNtuli kuthiwa ngabakwaNtuli zankomo ngoba bathi beza ukuzokhonza kwaZulu bafika nomhlambi wezinkomo okwabonakala ngezintuli beqhamuka kude babe sebebizwa ngabakwaNtuli zankomo. Ngaleyo ndlela-ke umcwaningi uzokwethula izibongo ezisuselwa emagameni abantu ezizokuba ingxubevange.

#### **Izibonelo:**

- \* Badu > Leli gama lichaza umuntu ozalwe waba ngoweshumi esiswini sikanina. Liyisibongo eGhana, eNtshonalanga-Afrika. Kukhona nomculi odumile onalesi sibongo owaziwa ngokuthi u "**Erica Badu**".

- \* Mosi > Lesi sibongo sisuselwa egameni elethiwe umuntu wesifazane oyinkosaza. Sitholakala eTanzania, eMpumalanga-Afrika.
- \* Cacembe > Lesi sibongo sithathwe eMalawi, eMzansi-Afrika. Sisuselwa egameni elichaza indoda ekhaliphile.
- \* Khuzwayo > Lesi sibongo sisuselwa egameni lomuntu owayengezwa futhi engafuni ukuthatha iziyalo uma etshelwa. Lomuntu wayenza izinto ezibheke eceleni. Ngalesi sizathu kwenza ukuthi akhuzwe njalo. Le ncazelo inikezwa nguKhumalo (1995:38). Lesi sibongo sitholakala kumaZulu eNingizimu Afrika.

#### **7.4 Ukuqhathaniswa kwezibongo zaseNtshonalanga, eMpumalanga naseMzansi-Afrika ngokwenqubo yase-Afrika.**

Uma kuqhathaniswa izibongo zaseNtshonalanga eMpumalanga naseMzansi-Afrika ngokwenqubo yase-Afrika kuyatholakala ukuthi uma kubhekwa ubuhlobo obakhiwa izibongo ngokuganiselana buthanda ukwahluka eMpumalanga naseMzansi-Afrika. EMzansi-Afrika awukwazi ukuthatha umuntu oyisihlobo sakho segazi, kanti EMPumalanga-Afrika uyakwazi ukuthi ugane noma uganwe umzala wakho. Isizathu saloku kungukugcina umnotho womndeni ungasabalaleli kweminye imindeni ecezile.

Kuyatholakala ukuthi izibongo zenza umsebenzi omkhulu kubantu baseNtshonalanga eMpumalanga naseMzansi-Afrika. Izibongo zisetshenziswa, ezincwadini zokushayela, ezitifiketini zemfundo, zemishado, kwezokuzalwa, kwezokufa, emabhukwini ezikole nasemabhukwini asemasontweni.

Kuyatholakala futhi ukuthi izibongo zibalulekile ekuxhumaneni namadlozi ngoba inkolo yeSintu itholakale eNtshonalanga, eMpumalanga naseMzansi-Afrika. Ngokwejwayelekile izibongo zibalulekile ekwahlukaniseni abantu.

Kulolu cwaningo, umcwaningi uthole ukuthi izibongo eziningi eNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika zethiwa zisuselwa emagameni abantu. Yiso lesi sizathu esidala ukuthi umcwaningi abe esegxila nasesikweni lokwethiwa kwamagama. Izindlela ezisetshenzisiwe ekwetheni amagama ziyefana nalezi ezisetshenziswe ekwetheni izibongo. Eqinisweni, incazelo yesibongo iba incazelo yalelo gama esuselwe kulo, ngaphandle kwezibongo ezavela kamuva futhi zivela kwezinye ikakhulukazi eMzansi-Afrika.

Izibongo eziningi zethiwa zisuselwa emagameni abantu okunokwenzeka ukuthi bazalwa ngesikhathi izulu lina, libalele, ebusuku, emini, ntambama, ebusika, ehlobo, emagameni ezilwane. Umcwaningi uthole ukuthi ziyefana izindlela ezasetshenziswa ekwethiweni kwezibongo eNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika. Okunye okutholakele ukuthi yize noma ezinye izibongo zingefani ngokubhalwa phansi kodwa ngokwenzazelo ziyefana. Incazelo iyona ebalulekile kakhulu ngoba ukwefana kwemisindo kuhamba ngamazinga ehlukeni ethuliwe esahlukweni sesithupha. Amazinga noma izindlela zokwefana kwemisindo angeke zaziwa kalula ngabantu noma abafundi abangafundanga ngokuqhathaniswa kwemisindo yezilimi zomndeni wabantu base-Afrika. Ngaleyo ndlela, umcwaningi uzama ukusho ukuthi bukhulu ubudlelwano obutholakele phakathi kwezibongo zaseNtshonalanga, eMpumalanga naseMzansi-Afrika ngenxa yolimi olungukhokho iProto Bantu okukholelwa ekutheni zonke izilimi zabantu ezikhona zidabuka kulona.

Ngalolu cwaningo, ikakhulukazi ekuhlaziyweni kwezindlela zokwetha izibongo, kutholakele ukuthi isikompilo labamba iqhaza elikhulu ekwethiweni kwezibongo eNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika. Indlela abantu abaphila ngayo, yiyona futhi eyasetshenziswa ekwethiweni kwezibongo.

Ngokubheka inqubo yase-Afrika, okungamasiko abantu baseNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika, kutholakele ukuthi inkolo yehlukene kathathu. Kukhona inkolo yobuKrestu, inkolo yeSintu kanye nenkolo yamaSulumani. Inkolo-ke ibaluleke kakhulu ngoba ingenye yezindlela abantu abaphila ngazo. Uma kubhwa inkolo yase-Afrika, ikakhulukazi inkolo yeSintu, uyathola ukuthi kunenkolelo enkulu yobukhona bamadlozi abizwa ngamagama ehlukeni emazweni aseNtshonalanga, eMpumalanga naseMzansi Afrika. Okutholakele ukuthi amadlozi angumxhumanisi phakathi kwabaphilayo noMvelinqangi naye futhi obizwa ngamagama ehlukeni eNtshonalanga Afrika, eMpumalanga Afrika naseMzansi Afrika. EMzansi-Afrika ubizwa ngoNkulunkulu noma uThixo, eNtshonalanga ubizwa ngo-Orolun noma u-Onyame, eMpumalanga ubizwa ngoKatonda noma uMurungu. Okubalulekile ngamadlozi enkolweni yeSintu ukuthi uma kuxhunyanwa nawo, kusetshenziswa izibongo nezithakazelo okungamagama abo ngoba bake baphila phambilini. Okunye okubalulekile ngamagama nezibongo e-Afrika ukuthi igama lomuntu alipheli emhlabeni. Uma umuntu eshona, kufa umzimba wakhe wokuqala kodwa umzimba wakhe wesibili, owakhiwe umphefumulo wakhe, uyaqhubeka nokuphila nokuyiwona oba idlozi ngoba yiwona osuke ubuyiswa ngomcimbi wokubuyisa umuntu owayekade eshonile ekhaya.

## 7.5 **Iziphakamiso**

Umcwaningi ubone kungaba umbono omuhle ukuthi kuhlenganiswe amagama kanjalo nezibongo ukuze kukhishwe izichazimagama nezichazizibongo zaseNtshonalanga Afrika, ezaseMpumalanga - Afrika nezaseMzansi - Afrika. Ukwazi olungatholakala emagameni nasezibongweni lungaba usizo olukhulu esizukulwaneni esizayo nesisakhula njengoba sibonakala siqhelelana nezinto ezingamagugu azo nokuyizona ezakha isizwe.

Kuyisifiso somcwaningi ukuthi ucwaningo lwalolu hlobo luqhutshelwe phambili kubhekwe i-Afrika jikelele njengoba umcwaningi engakwazanga ukuthi athathe namazwe aseNyakatho ne-Afrika. Isizathu esidale loku ngokuthi, ngokolwazi

Iwemindenini yezilimi, izilimi eziseNyakatho ne-Afrika zingena emindenini eyahlukene. Ukwahluka kwemindenini yezilimi kungenza ukuthi bungabi khona ubuhlobo emagameni amaningi obekungenza ukuthi bungabi khona ubuhlobo nasekwethiweni kwezibongo. Inhloso enkulu ngokufunda ngamagama nezibongo ukuchumisa ubunye.

## 7.6 Isiphetho

Isihloko salolu cwaningo sithi **"Ukuqhathaniswa kwezibongo zabantu baseNtshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika njengenkomba yesiko lobuzwe obubodwa base-Afrika"**. Kulolu cwaningo, umcwaningi ubezama ukuphendula eminye yemibuzo ebalulekile eqondene nobuzwe babantu abansundu base-Afrika kanjalo nokubaluleka kwezibongo zabo.

Emibuzweni umcwaningi ayeyibuzile ngasekuqaleni kocwaningo, eminye yayo yayiphathelene nokubaluleka kwesibongo kumuntu onsundu ongum-Afrika. Lapha kulolu cwaningo kuyatholakala ukuthi isibongo sibaluleke kakhulu ngoba sikunikeza ulwazi ngemvelaphi yakho neyomndenini wakho. Izibongo zingamagama awokhokho bethu ababephila phambilini. Izibongo ezinye zingumlando wezindawo abantu ababehlala kuzona. Ezinye izibongo zingamathotheme noma amagama ezilwane ezihlonishwayo emindenini ethile.

ENingizimu-Afrika kunomkhuba okhona wokucwaswa kwabantu abamnyama abaqhamuka emazweni aseNtshonalanga-Afrika naseMpumalanga-Afrika becwaswa ngabanye abansundu baseNingizimu Afrika. Ngakolunye uhlangothi, kwatholakala ukuthi nabo abansundu abaqhamuka eNtshonalanga Afrika naseMpumalanga-Afrika banawo umkhuba wokuzitshela ukuthi bangcono kunalaba baseNingizimu Afrika. Ngokubona isimo esifana nalezi sokucwasana nokuzondana kwabantu bebala elilodwa, umcwaningi waqoka ukwenza lolu cwaningo. Lapho wayeziqhathanisa khona izibongo zaseNtshonalanga-Afrika, eMpumalanga-Afrika nezaseMzansi-Afrika ngenhloso yokuthola ukuthi akukho yini okukhona okufanayo okungathi uma ama-Afrika engakwazi

ukukuqhakambisa, kukhombise ukuthi ama-Afrika angawandawonye ngoba enaloko okufanayo nokuwahlanganisayo.

Ngokwezilimi zethu thina ma-Afrika siyefana ngoba izilimi zethu zihlobene kakhulu. Umphumela walolu cwaningo nawo futhi uveza ukuthi amasiko amaningi enziwayo e-Ntshonalanga-Afrika, eMpumalanga-Afrika naseMzansi-Afrika ayefana. Umcwaningi uthola ukuthi ziyefana izindlela zokwethiwa kwezibongo zaseNtshonalanga-Afrika, eMpumalanga-Afrika nezaseMzansi-Afrika. Nazo ziseyizinkomba zokuthi ama-Afrika adabuka kukhokho oyedwa njengoba kugcwaliseka ngomlando wolimi lokhokho iProto Bantu. Nazo izibongo eziningi zethu ma-Afrika ziyefana. Ngaleyo ndlela, kuningi okusihlanganisayo thina ma-Afrika okungenza umehluko esimweni esikhona sokucwasana nokuzondana okukhona.

Ngesikhathi umcwaningi eqala lolu cwaningo wayenezinhloso ezinzulu ngalo. Ezinye zezinhloso kwakungukwenza abantu base-Afrika babe nolwazi ngobuzwe babo kanjalo namasiko abo ngoba yiwona angavuselela ubuzwe bawo njengoba kukhulunywa ngokuqwebuka kwe-Afrika. Enye inhloso yalolu cwaningo kwakungukubheka umlando wokudabuka kwezibongo zaseNtshonalanga, eMpumalanga naseMzansi Afrika nokuqhathanisa indabuko yezibongo njengoba umcwaningi ephumelelile ukukwenza loko. Umphumela wako kube ngukuthola ukuthi izibongo eziningi zadabuka ngendlela efanayo. Enye yezinhloso kwakungeyokubhekwa kolimi olungukhokho iPB, kuhlolisiswe ubuhlobo obukhona ezilimini zabantu base-Afrika nobuqiniso bokuthi zonke izilimi zomndeni **wabantu**, zidabuka olimini olungukhokho iPB. Umcwaningi uphumelelile ukukwenza loko ngoba kuthathwe uhla lwamagama ezilimini ezahlukene zaseNtshonalanga-Afrika, Mpumalanga-Afrika nezaseMzansi-Afrika ukuhlola ukuthi zisondelene kanjani nokhokho wezilimi onguPB.

Njengoba umcwaningi ebeqhathanisa izibongo zaseNtshonalanga, eMpumalanga naseMzansi Afrika uthole ukuthi abantu abakulawa mazwe abayikhohliwe inkolo yeSintu yize nomq kukhona inkolo yobuKrestu neyamaSulumane. Okunye okubalulekile



futhi ukuthi ama-Afrika asabambelele kakhulu emasikweni awo yize noma impucuko izama ngako konke ukuthi ishabalalise okungokwama-Afrika.

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#### **ABANTU OKUXOXISENWE NABO**

Abantu okuxoxisenwe nabo yilaba:

- UNkosikazi Betty Mutyaba
- UDokotela uZola Sonkosi
- UMnumzane u-Owusu-Ampomah
- USolwazi Isabel Phiri
- USolwazi uFola Orolunsogo
- USolwazi uMasu
- UNkosazane Primrose Rajoale
- UNkosazane Lindi Dlamini
- UDokotela u-Esta Mutenda
- UMnumzane uGeorge Karim

- UMnumzane uSimon Kunene
- UMnumzane. Nyambe Situtu
- UMnumzane Moyo.

## ISITHASISELO

Imibuzo elandelayo yileyo eyayihlelelwe labo okuyibona ababeqokiwe kulolu cwaningo. Le mibuzo yahlelwa ngezilimi ezimbili okuyisiZulu nesiNgisi. Loku kwenziwa ukuze kutholakale nolwazi kulabo abangakwazanga ukukhuluma isiZulu, abafikayo eNingizimu Afrika.

**ISIHLOKO: UBUCIKO BOKWETHIWA KWEZIBONGO ZABANTU BASE-NTSHONALANGA, EMPUMALANGA NASEMZANSI AFRIKA NJJENGENKOMBA YESIKO LOBUZWE BASE-AFRIKA**

Ngenza ucwaningo lapho ngizama ukuqhathanisa imvelaphi yokwethiwa kwezibongo zabantu base-Afrika ngenhloso yokuthola indabuko efanayo kanjalo nezindlela ezifanayo zokwetha amagama nezibongo. Ngicela ungisize ngokuthi ungiphendulele imibuzo elandelayo eqondene nalolu phando.

1. Igama nesibongo:.....
2. Ubulili: .....
3. Iminyaka: .....
4. Izwe lapho uzalwa khona: .....
5. Yiluphi Ulimi olukhuluma ekhaya:.....
6. Kungabe lubaluleke kangakanani ulimi lwakho kuwena?  
.....  
.....  
.....
7. Kungabe ngobani abetha izibongo kubantu besizwe sakini?



.....

8. Kungabe unazo izithakazelo, zisho uma zikhona?

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

9. Kungakusiza kanjani ukwazi umlando wesibongo sakho?

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

10. Kungabe sisho ukuthini isibongo sakho/sidabuka kanjani?

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

11. Kungabe izinga lakho lemfundo lingakanani?

.....

12. Uyasebenza?

.....

13. Kungabe ninazo izibongo ezisuselwa emagameni okhokho, uma zikhona nikeza zibonelo?

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

14. Ninazo izibongo ezisuselwa emagameni ezilwane, uma zikhona nikeza izibonelo?

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

15. Ninazo izibongo ezisuselwa esimweni sezulu, nikeza izibonelo uma zikhona?

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

16. Ninazo izibongo ezisuselwa ezithakazelweni, nikeza izibonelo uma zikhona?

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

17. Kungabe ninazo izibongo ezisuselwa ezintweni eziyimvelo, nikeza izibonelo uma zikhona?

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

18. Ninazo izibongo ezisuselwa ezidlalisweni, nikeza izibonelo uma zikhona?

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

19. Ninazo izibongo ezisuselwa emisebenzini ethile, uma zikhona, nikeza izibonelo?

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

20. Kungabe kwake kwenzeka yini ukuthi abantu besizwe sakini bashitshe izibongo zabo ngezizathu ezithile okungaba ezombangazwe njalonjalo, uma kunjalo nikeza izibonelo?

.....  
.....

21. Kungabe sisathathwa isithembu esizweni sakini?

.....

22. Kungabe ninazo izibongo-mbaxa? Isibonelo Dlomo-Mkhize

.....  
.....

.....  
23. Yini ebe yimbangela yokuba khona kwezibongo-mbaxa?

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

24. Nikeza igama lesibongo ngokolimi lwakho.

.....  
.....

**TITLE: A COMPARATIVE STUDY OF WESTERN, EASTERN AND SOUTHERN AFRICAN SURNAMES AS A REFLECTION OF AFRICAN IDENTITY**

I am doing a research where I am comparing the origins of African surnames with a hope of finding similarities in terms of origins as well as naming patterns. I would like you to help me with the following questions based on the study.

**A. INFORMATION CONNECTED WITH THE PERSON WHO WILL BE ASKED QUESTIONS.**

1. Name & Surname :.....

2. Sex, please use the appropriate box:

|        |      |
|--------|------|
| Female | Male |
| 1      | 2    |

3. Age

|       |       |       |       |       |       |     |
|-------|-------|-------|-------|-------|-------|-----|
| 13-18 | 19-24 | 25-29 | 30-34 | 35-39 | 40-49 | 50+ |
| 1     | 2     | 3     | 4     | 5     | 6     | 7   |

4. Country

|    |          |          |           |          |       |
|----|----------|----------|-----------|----------|-------|
| SA | Tanzania | Zimbabwe | Swaziland | Botswana | Other |
| 1  | 2        | 3        | 4         | 5        | 6     |

5. Marital Status

|        |         |          |
|--------|---------|----------|
| Single | Married | Divorced |
| 1      | 2       | 3        |

6. Which is your home language

.....

**THE FOLLOWING QUESTIONS ARE RELATED TO THE COMPARATIVE STUDY OF AFRICAN SURNAMES TO TRACE THEIR ORIGINS AND THEIR IMPORTANCE**

7. Who are the surname givers among the people of your Nation?

.....

8. Do you have clan-praises? Can you mention them

.....  
 .....

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

9. Do you believe in the presence of ancestral spirit ?

Yes  
1

No  
2

10. Is your surname important to you, if it is, please state the reason.

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

11. Is it important to you to know the historical background pertaining to the origins of your surname, if it is so, please give a sound reason?

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

12. Do you know the meaning of your surname? If it is so, please supply the meaning of your surname.

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

13. In your nation, do you get surnames/clan names originating from names of people?

|     |    |
|-----|----|
| Yes | No |
| 1   | 2  |

14. If your answer for 13 was **Yes**, please give any examples you might have.

.....  
 .....

15. Do you have any surnames/clan names originating from names of ancestors either male or female?

16. If your answer for 15 was **Yes** please give any examples you know.

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

17. Do you have any surnames/clan names originating from names of animals?

|     |    |
|-----|----|
| Yes | No |
| 1   | 2  |

18. If your answer for 17 was **Yes** please give any examples you might have.

.....

19. Are there any surnames/clan names derived from the weather condition?

|     |    |
|-----|----|
| Yes | No |
| 1   | 2  |

20. If the answer for 19 was **Yes** please supply any examples you know.

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

21. Do you have any surnames/clan names derived from clan-praises?

|     |   |
|-----|---|
| Yes | N |
|     |   |

22. If the answer for 21 was **Yes** please give any examples you know.

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

23. Are there any surnames/clan names originating from Natural phenomena please give any examples you know.

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



.....

24. Do you have surnames derived from nicknames please supply any examples you know?

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

25. Are there surnames/clan names derived from people's occupations?

Yes  
1

No  
2

26. If the answer for 25 was **Yes**, please give any examples you might have.

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

27. Do you have surnames derived from appearance?

Yes  
1

No  
2

28. If the answer for 27 was **Yes**, please give any examples you know of.

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

.....  
29. Is the assigning of surnames to your people in your area still continuing?

30. As a result of colonisation in Africa or for any other reason, did it happen that you had to change your surname to suit your needs as well as for those of the government?

|     |    |
|-----|----|
| Yes | No |
| 1   | 2  |

31. In your country, do people practice polygamy?

32. Do you have double-barrel surnames in your country?

33. What has been the driving force behind the usage of double-barrel surnames?

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

34. What is the name for a word "surname" in your language?

.....

**Thank you very much for your time and the respect you have given me in making this work a success, I must say that tomorrow is yet to be.**