Ukwethiwa kwamagama njengesu lokuveza abalingiswa

Kuhlaziywa izindaba ezimfushane zikaN.F. Mbhele ezikhethiwe eqoqweni elithi Amayezi Namathunzi

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Isingeniso

Abalingiswa bawumgogodla wendaba. Ziningi izindlela ezisentshiziswa ababhali ukuveza abalingiswa. Bangasebenzisa indlela eqondile noma engaqondile. Abalingiswa abantu ababamba iqhaza elibalulekile endabeni ngoba badlulisa imibono noma imicabango yombhali. Endabeni emfushane ayidingeki imidati ngempilo nangobunjalo babamlingiswa, ikakhulukazi nxa leyo midati ingaphathelene nesigameko esiwumongo wendaba. Ngenxa yokuqoqeka kwendaba emfushane, umbhali uvamise ukusebenzisa amasu namagama ambalwa ukuxoxa indaba yakhe.

Ukwethiwa kwamagama abalingiswa kubalulekile. Kunikeza abafundi bemibhalo yobuciko ithuba lokuhlaziya abalingiswa ngamagama ababizwa ngawo endabeni. Kulo msebenzi kuzobhekwa ukwethiwa kwabalingiswa

njengendlela engaqondile yokubaveza. Kuzochazwa ukuthi kuyini ukwethiwa kwabalingiswa, kubhekwe nokuthi bathini abanye ongoti ngokwethiwa kwabalingiswa. Kuzobhekwa abalingiswa abalandela amagama abo encwadini yezindaba ezimfushane ethi Amayezi Namathunzi (1987), ezindabeni ezimfushane ezithi 'UDidekile', 'Isijingi Samawele' kanye nethi 'Bengiyokuthanda Unjalo'.

Kulesi sahluko kuzohlaziywa izindatshana ezimfushane ezitholakala encwadini ethi Amayezi Namathunzi (1987). Kuzobhekwa indlela uMbhele aveza ngayo abalingiswa ezindabeni zakhe, kugxilwe endleleni engaqondile. UKummar (2011: 44) uthi ulwazi lungaqoqwa ngokwekhwalithethivu noma ngokwekhwantithethivu. Umehluko phakathi kwalezi zindlela kuba yindlela ezibuka ngayo izinto kanye nasezindleleni eziqoqa ngazo ulwazi. Echaza umehluko phakathi kwale zindlela, uMsomi (2015: 42) uthi indlela yekhwalithethivu igxile kakhulu ekuphumeleni ngaphandle uyokwenza ucwaningo ezindaweni ezehlukene, uhlangane nabantu abehlukene ngenhloso yokuthola ulwazi oluthile ngeqembu labantu abathile. Indlela yekhwathithethivu, kolunye uhlangothi, yona iqoqa ulwazi ngokuhlanganisa izibalo.

Kulo msebenzi kuzosetshenziswa indlela yekhwalithethivu ngoba yiyo ebheka ukuhlaziywa kwemibhalo. UMason (1996) uphawula ukuthi indlela yekhwalithethivu ifaka izingxoxomibuzo, ukuhlola, ucwaningo, ukuhlaziywa kokuqukethwe kwezinto ezibonakalayo nezibhaliwe nomlando wobuciko bomlomo. UDenzin ocashunwe kuMsomi (2015: 42) uchaza ikhwalithethivu ngokuthi ucwaningo olutholakala lapho umcwaningi ebuka umhlaba. Kule ndlela yokuqhuba ucwaningo, umcwaningi angabuka izinto eziningi, njengezincwadi noma izindlela abantu abaphila ngazo kanye nezimo abahlangabezana nazo empilweni. Okushiwo nguDenzin kufakazela okushiwo nguMason ecashunwe nguoDlamini. Bobabili bakhuluma ngokuthi indlela eyikhwalithethivu ibandakanya ukuhlaziywa kwemibhalo nezincwadi, okuyikhona okuzogxilwa kukho kulo msebenzi.

UMazibuko (2016: 50) uthi injulalwazi yiqoqo lezitatimende noma indlela yokuchaza amaqiniso ngesimo esithile noma ubunjalo bento ethile. Injulalwazi isetshenziswa ukuchaza ukuthi kungani izigameko zenzeka. Emibhalweni yobuciko, isetshenziswa ukuhlaziya ukuze kutholakale umqondo ojulile oqukethwe imibhalo (Dlamini, 2019: 13). Ziningi izinhlobo zezinjulalwazi, okungabalwa kuzo injulalwazi yefeminism, i-structuralism, i-Marxism, i-stylistics, i-onomastics njll. Njengoba lungekho ucwaningo olungenziwa ngaphandle kokusebenzisa injulalwazi, kulo msebenzi kuzogxilwa enjulalwazini ye-onomastics.

UTumane (2016: 28) uthi i-Onomastikisi yisifundo sokwethiwa kwamagama. Leli gama libolekwe olimini lwesiGrikhi. Kubhekwa umsuka wegama. Kubhekwa nokuthi lisetshenziswa kanjani emasikweni ahlukene nokuthi kungani kuye kwethe abazali ukudlula abanye abantu. U-Alvarez-Alman (1987: 1) uthi: "Onomastics is a more specialized literary criticism in which scholars are concerned with levels of significance of names in drama, poetry, fiction and folklore" (I-Onomastikisi yinjulalwazi yemibhalo lapho izazi zithinta amazinga okubaluleka kwamagama emidlalweni, ezinkondlweni, ezinganekwaneni kanye nakubuciko bomlomo). O-Alvarez-Altman noBurelbackh (1987: 11) baqhubeka bachaze bathi:

> *In literary Onomastics we study how an examination of names and the way in which they reflect or explain the author's intentions can add to our understanding and appreciation of a work of literature.*
>
> (Ku-Onomastikisi sifunda ngokuhlolwa kwamagama nendlela ebonisa noma echaza ukuthi izinhloso zombhali zingengeza kanjani ekuqondeni nasekwaziseni kwethu imisebenzi yemibhalo yobuciko).

UMhlongo (2018) ufakazela ongoti ababalwe ngenhla ngokuthi ukwethiwa kwamagama ngendlela efanele kubalulekile ngoba kuba wumhlahlandlela wempilo yalowo mlingiswa noma lowo

okusuke kukhulunywa ngaye. Ukwethiwa kwakhe igama elithile kuba nomthelela omkhulu kuloyo owethiwe.

I-onomastikisi ingachazwa ngokuthi yinjulalwazi ecubungula ukwethiwa kwamagama. Iveza ukuthi uma kwethiwa amagama kusuke kukhona lapha esuselwa khona, okungaba isimo abazali abahlangabezana naso mhlasimbe ngesikhathi sokukhulelwa, into esuke yenzeka ngesikhathi ingane evela ngaso, ukuthi abazali bazizwa kanjani ngokuvela kwengane noma kungaba igama elingasuselwa kumuntu othile abamkhonzile. Amagama-ke aba nomthelela omkhulu kakhulu ezimpilweni zezingane ngoba ngokujwayelekile ziye zikhule ziwalandele amagama ezethiwe wona. Lokho kuvela nasemibhalweni yobuciko lapha abalingiswa bevama ukulandela amagama abo. Ngenxa yokuthi le njulalwazi imayelana nokwethiwa kwamagama, izosetshenziswa kulo msebenzi ngoba uhlose ukuhlaziya ukwethiwa kwamagama abalingiswa ezindabeni ezikhethekile zikaMbhele.

Ukwethiwa kwabalingiswa emibhalweni kuyachazwa

Ababhali betha abalingiswa amagama ngokwendlela abafuna ukubasebenzisa ngayo ezindabeni. Yingakho kwesinye isikhathi ezindabeni kutholakala abalingiswa abalandela amagama abo. Lokhu bakwenza ngenhloso yokuveza ukuthi igama linamandla kanjani futhi kangakanani. Esekela lokhu, UMabuza (2008: 16) uthi:

> Ngokwesiko lethu, ukwethiwa kwamagama kuyingxenye yesikompilo. Cishe onke amagama anencazelo ngemuva kwawo. Ukwethiwa kwamagama kuqukethe izinto eziningi, okungaba yilokho abazali abafisa ukuthi izingane zabo zibe yikho ekukhuleni kwazo, ukugcina umlando wesimo esithile ezimpilweni zabo noma impilo kamama ngesikhathi ekhulelwe njll. Ingane ingethiwa ukuze abazali badlulise imiyalezo nezifiso zabo ngalelo gama abalikhethayo. Ngokufanayo, ababhali abaningi basebenzisa amagama abawanika abalingiswa emisebenzini yobuciko njengendlela yokudlulisa umyalezo othize. Le ndlela yokuvezwa kwabalingiswa

> ivamile emibhalweni njengoba futhi ivamile emasikweni ethu.

Kujwayelekile kubantu abamnyama ukuthi kutholakale izingane zinamagama alumelayo ngenxa yokuthi abazali bazo babezama ukudlulisa umlayezo othile. Kwesinye isikhathi la magama asuke ethiwe ngenxa yesimo esithile abazali abazithola bekusona ngenkathi ingane izalwa. Abanye abazali betha izingane zabo amagama ngoba bethande indlela umuntu abambone enalelo gama aphila noma aphile ngayo, bese befisa ukuthi ngathi ingane yabo ingafana naye.

UTumane (2016: 8) ugcizelela lokhu okushiwo uMabuza ngenhla ngokuthi eminyakeni eyinkulungwane eyedlule, zabe ziziningi izindlela ezabe zibhekwa uma kwethiwa amagama. Amagama abuye ethiwe ngokwezimo ezithile abazali abasuke bebhekene nazo ngaleso sikhathi. Amandla nomthelela odaleka esenzweni sokwethiwa kwegama, ubonakala lapho sikwazi ukutomula izinto ezifanayo nezihambisana nokwenzeka okuthile empilweni yomuntu. Amandla okwethiwa kwegama aye ahambelane ngandlela thize nokwenza nokuziphatha kwalowo osuke ethiwe.

Kuyiqiniso lokhu okushiwo uTumane (Op cit.) ngoba ngokujwayelekile ingane eyethiwe igama elilumelayo iyalilandela lelo gama. Uyithole iphila impilo elumelayo. Njengoba esho uMabuza ukuthi kwesinye isikhathi abazali betha izingane amagama belandela isimo abadlula kuso ngesikhathi bekhulelwe noma kuvela ingane. UTumane (Op cit.) uphawula ngamandla nomthelela wegama okusho ukuthi ingane kungenzeka ikhule nayo ibhekane nezimo ezibuhlungu njengokwethiwa kwayo, noma ibe nezibusiso uma isimo eyethiwa ngaso sasinesibusiso. Lokhu kuyatholakala nasemibhalweni ukuthi abalingiswa balandele amagama abo. Kwesinye isikhathi uthola abalingiswa behlelwa izinto ezibuhlungu ngenxa yamagama abethiwe wona. Le ndlela kuthiwa yindlela engaqondile yokuvezwa kwabalingiswa ngenxa yokuthi ababhali abasho lutho olutheni ngalaba balingiswa kodwa amagama abo asho konke ngabo. Uthola ukuthi izinto ezibehlelayo bezilindelekile ngokubheka igama lomlingiswa nje kuphela.

UHadebe (2002: 22) uveza ukubaluleka kwamagama abalingiswa uma ethi:

> Igama liveza ulwazi olusheshayo ngomlingiswa ngoba loyo osuke efunda usheshe anamathelise incazelo yegama nomnikazi walo. Umfundi akulula ukuba adwanguze ngohlobo lomlingiswa kodwa ulwazi ngaye lutholakala kalula egameni alethiwe noma aliphiwe. Ngokwethiyori yokwethiwa kwamagama emibhalweni, abalingiswa bafakwa ndawonye njengabangani, amalunga emindeni, njengezitha, njengezithandani. Okusemqoka ukuthi bonke bangqubuzana balwe enkundleni yempi yamagama. Yingakho kuthiwa ukuqanjwa kwamagama abalingiswa kuveza ukuphumelela nokungaphumeleli kombhali ukudlulisa amagama embhalweni wakhe wobuciko.

Kuyiqiniso lokhu okushiwo uHadebe. Ngokuzwa igama lomlingiswa nje emqondweni womfundi kuba nesithombe esakhekayo ngaloyo mlingiswa ikakhulukazi uma kuyigama elilumelayo. Amagama enza kube lula ukuthi kwaziwe ukuthi into ethile yenziwe ubani. Enza kube lula ukuhlukanisa isenzo somlingiswa uma eqhathaniswa nabanye. Umlingiswa onegama elilumelayo kuba lula ukuthi yonke into eyenzekayo embi kuthiwe yenziwe wuye. Kwesinye isikhathi labo balingiswa bangagcina bethwala amacala abanye abantu.

Ukwethiwa kwamagama kubalulekile empilweni yangempela kanye nakuyo imibhalo yobuciko ukuze sikwazi ukuhlukanisa abantu kanye nabalingiswa. Ngaphandle kokwethiwa kwamagama kuningi okungaphambana ezimpilweni zabantu kanye nakubo abalingiswa. Emibhalweni, amagama asenza sikwazi ukuqaphela ukuthi izenzo ezithile zithintana nobani noma namuphi umlingiswa. Kwesinye isikhathi igama lisinika incazelo yokuthi umlingiswa othile ungumlingiswa odaleke kanjani. Ezimpilweni zethu ngisho nakuyo imibhalo yobuciko siye sibone ukuthi abantu nabalingiswa benza izinto ezenza sibone ukuthi balandela amagama abo.

Lokhu kusho ukuthi umuntu noma umlingiswa owethiwe igama elinencazelo embi uye abonakale enza izinto ezimbi, kuthi

onikwe igama elihle, abonakale enza okuhle. Ngesinye isikhathi sithola laba balingiswa benza izinto eziphambene namagama abo ngoba uthola lawo magama enenye incazelo ngaphandle kwaleyo ebicatshangwa ngenkathi kwethiwa umuntu noma umlingiswa. Inhloso yalesi sahluko ukuveza ubuqiniso balokhu ezindabeni zikaMbhele ezikhethiwe, nokugqamisa ikhono lakhe ekuvezeni abalingiswa ngendlela engaqondile. Ukwethiwa kwabalingiswa kungathathwa njengendlela eqondile nengaqondile yokuveza abalingiswa. Kuyindlela eqondile ngoba kusuke kungumbhali owetha abalingiswa. Kuphinde kube yindlela engaqondile ngoba abafundi yibona abazitholela ukuthi abalingiswa bawalandela kanjani amagama abo.

Ukuhlaziywa kokwethiwa kwamagama abalingiswa ezindabeni ezimfushane ezikhethiwe zika NF Mbhele

Kule ngxenye kuzohlaziywa ukuvezwa kwabalingiswa ngamagama abo ezindabeni ezimfushane ezithi 'UDidekile', 'Isijingi Samawele' kanye nethi 'Bengiyokuthanda Unjalo'. Kuzobhekwa ukuthi abalingiswa bawalandela kanjani amagama abo nokwethiwa kwabalingiswa abathile ngokwenkolo.

Abalingiswa abalandela amagama abo

Indlela abalingiswa abenza ngayo izinto uma bezithola besezimeni ezithile yiyo eveza ukuthi ngabe balandela amagama abo noma cha. Lapha kubhekwa izimo abatholakala bekuzo bese kubhekwa ukuthi indlela abayisebenzisayo ukuze baphume kulezo zimo iyiyo yini ebilindelwe umfundi ngokubheka amagama abo abalingiswa. Igama lomlingiswa lenza ukuthi umfundi akwazi ukucabanga ukuthi uma lowo mlingiswa engaba sesimeni esithile uzokwenzenjani.

Ukwethiwa kwamagama ngelinye lamasu asetshenziswa ngababhali ukuveza abalingiswa. Abalingiswa bavamile ukuba balandele amagama abo kanti lokhu kusivezela okuningi ngabo. Ukusekela lokhu, uFerguson (1987: 120) uthi: " Names help to indicate what a character is or what a character is capable of becoming, and to clarify the meaning of a story's

action" (Amagama asiza ekuvezeni ukuthi umlingiswa uyini, noma lokhu anamandla okuba yikho, aphinde acacise incazelo yesenzeko sendaba).

Ukwethiwa kwamagama emibhalweni yobuciko kubalulekile ngoba amanye amagama avele asinike isithombe salokhu okusuke kuzokwenzeka endabeni. Umuntu uthi engakayifundi wayiqeda indaba, usuke eselindele ukuthi indaba ibhekephi ngokubuka nje amagama abalingiswa. Lokhu kuvela kahle kakhulu endabeni lapho abalingiswa belandela khona amagama abo. Kule ngxenye kuzobhekwa ukuthi uMbhele uphumelele kanjani futhi kangakanani ukuveza abalingiswa ngamagama ezindabeni zakhe ezimfushane ezibalulwe esingenisweni.

UDidekile

Okushiwo uFerguson (Op cit.) kuyabonakala endabeni emfushane ethi 'UDidekile'. Kutholakala umlingiswa onguDidekile elandela igama lakhe, sengathi lona owametha wayazi ukuthi kuyoba njani empilweni yakhe. Ngenxa yobuncane, akazi ukuthi kwenzekeni ngomama wakhe. Kuthi kungazelele nje abuze ngomama wakhe osewashona kuMdelwa, onguBaba wakhe. Ubuza lokhu ngoba akazwisisi ukuthi kwenzekani. Uzwakala endabeni ethi "Uphi uMama weBaba?" (Mbhele, 1987: 10).

Uphinde atholakale edidekile engazi nje ukuthi kwenzakaleni ngenkathi kushone odadewabo ababili. Ubuye atholakale edidekile futhi ngenkathi uMdelwa ebambe imbuzi eyigxamalazele. Utholakala ezibuza eziphendula ukuthi imbuzi yenziwani. Lokhu kufakazelwa uMbhele (1987: 15) lapho ethi: "Kubuye kubheke uyise osengathi kuyazibuza kuyaziphendula ukuthi imbuzi yenziwani lapha endlini".

Ngemuva kokufunda isihloko sendaba, emqondweni womfundi kuvele kwakheke isithombe somuntu odidekile yize kusuke kungaziwa ukuthi udidwe yini. Lokhu ukuphawulile uHadebe (2002) njengoba kuveziwe emakhasini angenhla ukuthi igama liveza ulwazi olusheshayo ngomlingiswa ngoba loyo osuke efunda usheshe anamathelise incazelo yegama nomnikazi

walo. Umfundi akulula ukuba adwanguze ngohlobo lomlingiswa kodwa ulwazi ngaye lutholakala kalula egameni alethiwe noma aliphiwe.

UNomadlozi

UMabuza (2008: 16) uthi imiphakathi emnyama eNingizimu Afrika kumele icaciselwe ukuthi ukubizwa ngegama elithile kuvamile ukuthi kwenze umuntu alandele incazelo yalo. Yilapho kuvela khona amandla igama elinawo, umthelela walo kanye nokusamlingo okuphumelelisa ukulandeleka kwalo. Yize lokhu kuyisikompilo, ababhali bavamile ukukusebenzisa emibhalweni.

Endabeni ethi 'UDidekile', uMbhele wethula umlingiswa onguNomadlozi. Ulandele igama lakhe. Ugulile ephethwe yizinto zabaphansi wagcina eshonile. UMdelwa, onguBaba wakhe, wanqaba ukuthi aye esangomeni ngenkathi umama wakhe emtshela. Wayesezibonela umama lo ukuthi ngempela uNomadlozi usegula kakhulu. Kutholakala uMdelwa ezicabangela ethi:

> UNomadlozi uyakhala ukhalelani? Izolo lokhu bekade ngicele amakholwa ukuba azomkhulekela, manje ngabe lo mkhuhlane wakhe sewuqale phansi yini?
>
> (Mbhele, 1987: 11)

La mandla akhuluma ngawo uMabuza ayabonakala kulo mlingiswa. Kubonakala sengathi wethiwa leli gama kwaziwa ukuthi uzohlushwa abaphansi. Kubukeka ngathi baveze intukuthelo yabo ngaye, okuholela ekutheni agcine eshonile. Konke lokhu imiphumela yokunganakwa komyalezo abaphansi abazama ukuwudlulisa kuMdelwa. Lokhu kuqhakanjiswa amazwi esalukazi sikaMdelwa endabeni:

> Ucela ukuba ngihlabe imbuzi emhlophe, akunjalo? Musa ukungifunza amazwi Mdelwa. Sasho qede sabheka phansi isalukazi izinyembezi zehla ubuqathatha. Sabuye sazibamba, sesula izinyembezi. Saphefumula kakhulu, Mdelwa mntanami sekonakele endlini.
>
> (Mbhele, 1987: 12)

Isalukazi sakwazi ukuhlukanisa ukugula kukaNomadlozi kokunye ngenxa yegama lakhe, sabona ukuthi kuyinto ephathelene nezinto zabaphansi. Yingakho wayezocela uMdelwa ukuthi ahlabe imbuzi. Lokhu kufakazela okushiwo uHadebe (2002:1) ukuthi igama libalulekile ngoba Iikwazi ukwahlukanisa into kwezinye izinto noma umuntu kwabanye abantu. Igama lesiZulu lethiwa ngokwesimo nangesizathu esibalulekile. Igama likaNomadlozi lenze kwaba lula ukuthi kuhlukaniswe ukuthi ukugula kwakhe kuphathelene namadlozi. Kuvele kwacaciswa ngegama lakhe ukuthi ngabe ukugula lokhu kumsukela ngani.

UNjabulo

UGumede (1988: 23) uthi:

> *Because it is believed that a person is inclined to live up to his name, the Zulus now avoid giving children names with unpleasant connotations.)*
>
> (Ngoba kunenkolelo yokuthi umuntu uyalilandela igama lakhe, amaZulu manje ayakugwema ukwetha izingane amagama angekho mahle noma anencazelo embi).

Emibhalweni kuyenzeka atholakale amagama anezincazelo ezimbi, bese futhi kutholakala abanikazi bawo bewalandela. Ababhali ngayo yonke imibhalo abayibhalayo basuke benenhloso yokufundisa okuthile ngayo, nakho ukwetha abalingiswa amagama anencazelo embi noma enhle kusuke kwenziwa ngenhloso yokufundisa ukuthi igama libaluleke kangakanani, nokuxwayisa abazali ngobungozi bokwetha izingane ngamagama anezincazelo ezimbi, noma abangaziqondisisi. Lokhu kubuye kukhuthaze abazali ukuthi bacwaninge ngamagama abawetha izingane zabo.

UNjabulo umlingiswa otholakala endabeni ethi ‘Isijingi Samawele’. Leli gama lisho ukwenama kwenhliziyo noma intokozo. Uyiwele elalihlala nobaba walo. Elinye liphesheya. UNjabulo wakwazi ukuvala ihlazo uyise ayezobhekana nalo ngenkathi umnakabo ohlala phesheya egcina engafikanga emshadweni wakhe. Njengegama

lakhe, uNjabulo wakwazi ukujabulisa uyise ngokuthi athi uyolanda umnakabo esikhumulweni sezindiza. Nangempela, wahamba wabuya sekunguye oshada nomakoti. UBaba wakhe wajabula kakhulu waze wangabona ukuthi uNjabulo wuye owayesengumkhwenyana. Wayeselokhu emfuna esixukwini ubaba wakhe. Kuvela kube sobala lokhu endabeni ngala mazwi:

> Amatshilo avakashela izindlebe lapho uMngadi ecabanga ngoMthokozisi obuya phesheya kwezilwandle.
>
> (Mbhele, 1987: 24)

Ngezenzo zakhe uNjabulo wajabulisa nesixuku esasimenyiwe esasesibona naso ukuthi ngathi kukhona okushaya amanzi. Wonke umuntu wakholwa ukuthi wayeyiwele lakhe. Umakoti wezwakala ngaphansi kweveyili esethi: "Waze wangisiza Njabulo. Uphi uMthoko?" (Mbhele, 1987: 25). La magama agqamisa intokozo yokuvaleka kwehlazo kumakoti, okusho khona ukuthi njengegama lakhe uNjabulo wakwazi ukujabulisa umakoti. Okushiwo uGumede ngenhla uyakufakazela uNjabulo ngezenzo zakhe zokujabulisa abanye abantu. Ungumuntu nje ungacabanga ukuthi ukube wayethiwe igama elithi Dumazile kwakuzokwenzekani, abantu babezobuyela emuva bedumele.

UMdelwa

Lona ngumlingiswa otholakala endabeni ethi 'UDidekile'. Igama lakhe lisho ukuthi ulahliwe. Njengoba esho uGumede (1988) ukuthi imvamisa abantu baphila impilo yabo balandele amagama abo, kanti uTumane (2016) yena uthi ucwaningo lukhombisa ngokusobala ukuthi ukwethiwa kwamagama kuphathelene nendlela abantu abaphila ngayo. Incazelo yegama ivamise ukubonakala ngezenzo zomuntu. Lokhu kufakazelwa yimpilo kaMdelwa olilandelayo igama lakhe. Kubonakala ngokuthi ashonelwe ngumkakhe, athi engazelele kulandele uNomadlozi. Khona manjalo kulandele uNkonzweni. UMdelwa ufulathelwe noma ulahlwe ngamadlozi, okuyizehlo ezilandela igama lakhe ngoba kuthiwa akaze awenze umsebenzi wokugeza ngemuva kokushona kukaBaba wakhe. Lokhu kufakazelwa yilesi siqeshana esicashunwe endabeni:

> Wu!.... hha!..... Makhosi amakhulu. Kuthiwa-ke lapha mangikutshele ukuthi wena washonelwa nguyihlo kawaze wamgeza. Abaphansi bakuthatha ngesihluku ngokuhlwitha umkakho. Kawaze wakunaka nalokho. Baphinde bahlwitha indodakazi nendodana oze ngayo lapha namuhla. Uma futhi uqinisa ikhanda nawe uyalandela ngokukhulu ukushesha lokhu.
>
> (Mbhele, 1987: 14)

Inkolo kaMdelwa yobuKrestu yayingamvumeli ukuba ahlabele amadlozi noma aye ezangomeni. Lokhu kufakazelwa uMbhele (1987: 15) uma ethi:

> Lapha phambi komnyango kumi uMdelwa ubambe imbuzi, uyigxamalazele. Uthe esayigxamalazele wezwa imvungana yomculo omnandi wamakholwa isho ngaphansi esigodini. Lwamuthi nke uvalo.

Into eyamenza washaywa luvalo ukuthi wayazi ukuthi ngokwenkolo yobuKrestu akufanele ahlabele amadlozi. Osekumthusa ukuthi ezwe amakholwa ecula eduze kungathi eza kubo kanti wenza into ephambene nokholo lwawo. Lokhu kubuye kumveze njengomlingswa ongayimeli into akholelwa kuyo ngoba uthe ngokushonelwa izingane zakhe, wakubona kufanele ukuthi aye kwabahlolayo. UMdelwa ubonakala edelwe ngisho nanguNkulunkulu abethi ubalekele kuye. Lokhu kubonakala lapho ala khona ukuya esangomeni ethi yena akasazilandeli izinto zabaphansi ngoba usegcotshelwe ukuthi abe ngumshumayeli. Izingane zakhe zashona kunjalo kodwa. Ukwethembela kwakhe kuNkulunkulu nakho akuzange kumsize. Amazwi kaMdelwa akuveza kube sobala lokhu:

> Nakuba ngiyakhuluma ngikhulumela imithandazo yamakholwa. Ngakho-ke nalo mntwana uyopholiswa ngegama leNkosi. Umangabe umkhuleko wehluleka, kulungile intando yeNkosi mayenziwe. NakuJobe eBhayibhelini kwabe kunjenganamuhla.
>
> (Mbhele, 1987: 15)

La magama angenhla agqamisa indlela uMdelwa ayekholelwa ngayo kuNkulunkulu, kodwa uNomadlozi washona kunjalo. Lokhu kwenzeka ukuze lokhu okushiwo ongoti kugqame ukuthi umlingiswa uyalilandela igama lakhe noma incazelo yegama lakhe iyamlandela. UMdelwa ubonakala esele yedwa emva kokushonelwa abantu asondelene nabo.

Ukwethiwa amagama ngenkolo

UTumane (2016: 51) uthi kuyenzeka sithole amagama ethiwa ngoba kulandelwa inkolo ethile. Lokho kusuke kuqondwe ukuthi leyo ngane ilandele ezinyathelweni zalelo kholwa eyethiwe ngalo ngokwemisebenzi yakhe emihle eBhayibhelini noma ngokweqhaza lakhe elihle asuke elibambile esontweni. Uma sibheka nabo abantu baseBhayibhelini, ukwethiwa kwabo kwakuhambelana nemisebenzi yabo. Amanye amagama aphathelene nenkolo kuyenzeka kungabi amagama abantu abasuselwe eBhayibhelini kodwa asuke ehambisana nenkolo yobuKrestu.

Umfundisi

Endabeni ethi 'Isijingi Samawele' kutholakala umlingiswa ongumfundisi. Wenza into eyayilindelekile kuye njengomfundisi. Utholakala ebanjiswe udonga isikhathi eside, abantu okufanele ahole umshado wabo bengafiki esontweni. Kwakungekho nomuntu omazisayo ukuthi kwenzekani nokuthi kuzofuneka alinde isikhathi esingakanani ukuze umshado uqale. Amazwi alandelayo afakazela lokhu:

> Wathi uma esebona kwehla wonke umuntu kwaMngadi wakholwa ukuthi uphakathi kwezihlwele umkhwenyana. Nebala wadumela intambo yensimbi yesonto kwaba ngubukenqekenqe. Wathi angaqeda naye wangena ngaphakathi. Wakhangwa ngukuthi kwakungekho noyedwa umuntu ezihlalweni zomkhwenyana nezimpelesi. Wenyukela ngasephuliphithi ehambe eqalaza ethi kumbe uzombona ehlezi phakathi kwezihlwele. Do umkhwenyana.
>
> (Mbhele, 1987: 23)

Wababekezelela abantu ababeshada njengoba iBhayibheli kwabaseRoma (12:12) lithi "ethembeni nithokoze, osizini nibekezele, ekukhulekeni niqinisele njalo." Umfundisi akazange aveze intukuthelo nakuba wayeselinde isikhathi eside. Umfundisi waveza ithemba nentshisekelo yokubona umshado uqhubeka kahle. Lokho kwaba nomvuzo omuhle njengoba neBhayibheli kwabaseRoma (8:25) lithi "kodwa uma sethemba lokho esingakuboniyo, siyakulindela ngokubekezela." Kulindelekile ukuthi abafundisi babe nesithelo sothando nokubekezela kanti akukho okuhlukile ngalo mfundisi okukhulunywa ngaye endabeni kunalokhu okushiwo yiBhayibheli.

UPeter

UPeter ngumlingiswa otholakala endabeni ethi 'Bengizokuthanda Unjalo'. Wayefunda noNomusa enyuvesi, abuye abe yisoka likaNomusa. Lo mlingiswa wethiwe ngokwenkolo yobuKrestu, igama loMphostoli uPeter. Kuphinde kube yigama lencwadi etholakala eBhayibhelini. Encwadini kaMakho (8:32-33) sivezelwa uPeter okhuluma ngaphandle kokucabanga. Kwesinye isikhathi wayeke atshele uJesu qobo ukuthi enzeni. Wayekhuluma enganaki azithole esesho izinto eziwubuwula. Wayekhuluma kakhulu futhi ethembeke kakhulu ekuzijabuliseni. Ngenxa yalezi zinto wayezithola ephumile endleleni. UPeter wayebuthakathaka enyameni kodwa eqinile ngokomoya.

Endabeni akukho okuzwakala ngoPeter nobudlelwane bakhe noNkulunkulu, kodwa utholakala engumlingiswa okhuluma kakhulu. Ngenkathi ethola uNomusa ekhathazekile ngenxa yencwadi eyayivela kumama wakhe eayayinezinsolo zokungaziphathi kahle kwakhe, wafika uPeter wamtshela ukuthi izinto ezincane lezo. Ngenxa yokuthi uNomusa kubo wayekhuliswe ngenkolo yobuKrestu, kwakufanele akubone ukuthi uPeter akusakhulumi yena kodwa usesetshenziswa uSathane, njengoba noPeter eBhayibhelini wayekwenza lokho kuJesu.

UMakho (14:37-42, 14:66-72) usitshela ukuthi uPeter wayeqinile ngokomoya ezinikele futhi kuNkulunkulu. Kwesinye

isikhathi inyama yakhe ebuthaka yayithatha izintambo (bese uJesu embiza ngoSimon ngenxa yokwehlulwa yinyama) agcine ezithola enza izinto azozisola ngazo ekugcineni. Walala engadini ngenkathi uJesu emcela ukuthi athandaze, wabuye waphika uJesu kathathu. Wagenca indlebe yesikhonzi somPristi omkhulu wezigqila. Kamuva wayengasadli nabezizwe.

Endabeni uPeter utholakala elandela ezinyathelweni zomPhostoli uPeter ngezinto ayezenza esenyameni. Wathi kuNomusa: "Benza kahle abazali khona ezohlala ethukile, azi ukuthi bakhona bona njengomakhonya phezu kwakhe" (Mbhele, 1987: 36).

Njengaye uPeter waseBhayibhelini owayekhathazeka ngokwenelisa izinkanuko zenyama, wayengaboni ngisho noma umuntu esesenkingeni. Ayekhathazeke ngakho ukwenelisa izinkanuko zenyama yakhe kuphela njengoba noJesu wayeshilo kubo oPeter wathi "Lindani, nikhuleke ukuba ningangeni ekulingweni." Kodwa wathi lapho ebuya uJesu wabathola belele, eseshilo ukuthi iNdodana yomuntu izokhashelwa ezandleni zezoni. NoPeter wayenganandaba nenkinga ayengahle abhekane nayo ekhaya uNomusa.

Lokhu kufakazelwa uMbhele (1987: 37) uma ethi:

> Eyodwa incwadi kulezo ayezibhala yayiya kuPeter enye iya kuFakazile. Kwakungeyesibili incwadi ayeyibhalela uPeter. Eyokuqala wayibhala esese-University akaze ayithola impendulo.

Lokhu kwakusho khona ukuthi wayengeseyophinde ambone ngoba wayengamazi nokuthi uhlalaphi. Yize uPeter engamphikanga ngomlomo uNomusa, isenzo sakhe sokuthula engaphenduli siyikho ukumphika. Njengoba noPeter eBhayibhelini wabuye waphika uJesu entombazaneni eyayi yisisebenzi somPristi omkhulu.

UMabuza (2008:17) uthi:

> Izinjongo ukukhumbuza abansundu ukuthi kungakuhle uma kwethiwa igama kukhetheke amagama azokhulisa

> isizwe ngokwencazelo yawo ngoba uma kwenzeke iphutha kulokhu amandla asegameni nencazelo yalo azoholela isizwe ehlathini.

Kuyiqiniso elingephikiswe okushiwo uMabuza ngenhla futhi kuyangena nasemibhalweni. Uma kubhekwa umlingiswa onguPeter, yize abazali bakhe bametha ngokwenkolo yobuKrestu, kodwa bakhetha igama lomuntu owayenobuthaka kakhulu enyameni, kanjalo nendodana yabo yalandela ezinyathelweni zobuthaka boMphostoli uPeter. Endabeni akukho la kuvela khona okuhle okwakwenziwa nguMphostoli uPeter. Lokhu kubonisa ukuthi kubaluleke kangakanani ukucwaninga ngegama elethiwa ingane. Kubalulekile ukuthi abazali uma betha izingane zabo ngokwenkolo babe becwaningile ngalabo abafuna ukuzetha ngabo, futhi kungabhekwa izenzo zakhe ezinhle kuphela ngoba ingane ingase ilandele lokhu okubi kuphela. Kungenzeka ukuthi abazali bakaPeter babemnika leli gama bethembe ukuthi uzolandela okuhle okwenziwa umphostoli uPeter, kanti ngebhadi uzokwenza okushiwo uMabuza ngenhla okuwukuholela isizwe ehlathini.

Isiphetho

Ezindabeni ezisetshenziswe kulo msebenzi, liyancomeka ikhono lombhali ekubumbeni abalingiswa, ngoba uvezile ukuthi abanye abalingiswa bayawalandela amagama abo. Abanye balandela izenzo ezimbi kuphela zabantu abasuke bethiwe ngamagama abo njengoPeter. Amagama abalingiswa abanikwe wona enza umuntu akwazi ukucabanga ukuthi bangabalingiswa abanjani engakayifundi yonke indaba. Kuyikhono eliseqophelweni eliphezulu kakhulu elisetshenziswa ngababhali ekuvezeni abalingiswa emibhalweni yobuciko.

Imithombo yolwazi

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