

Tshokologo ka tirišo ya maina a baanegwa: Tebelelogare ya *Mahlatse a Madimabe* ka O.K. Matsepe

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Conversion through the use of character naming: An intertextual reading of O.K. Matsepe's *Mahlatse a Madimabe*. The theme of conversion has received the desired attention by scholars in the field of theology. Other disciplines have done so little in examining this paramount subject within the society. This intertextual study seeks to investigate how conversion as a theological theme contributes towards the development of literary productions. By sampling O.K. Matsepe's sunset narrative, *Mahlatse a Madimabe*, the article unravels how the theme of conversion is portrayed through the application of character names. Following qualitative methods of research, the article used intertextuality as its theoretical framework to thematically analyse the application of Matthew 3 verse 2 and Matthew 19 verse 14 as scriptures which Matsepe applied in naming his literary characters. The findings demonstrated the influence of Biblical verses in shaping themes found within literary works.

Intradisciplinary and/or Interdisciplinary implications: In its nature, this study finds itself being located within the ambits of fields of literature and theology. It contributes to the limited body of research exploring the intersection of language and theology scholarship through an intertextual analysis of verses from Matthew scriptures.

Keywords: conversion; Christianity; religion; intertextuality; literature; naming, Bible.

Matseno

Diphatišišo mabapi le kamano ya dingwalogare le bophelo bja nnete ge di lebane le thuto ya tumelo ga se tša dirwa go fihla gabjale. Ao ke maikarabelo a bobedi basekaseki ba mafapa a thutatumelo le thutamaleme. Phatišišo ye ya lehono e tsinkela ka mokgwa woo Oliver Kgadime Matsepe a hlagišago kgwekgwe ya tshokologo ka tirišo ya Paebele kanegelong ya gagwe ya bofejane, *Mahlatse a Madimabe* ya go gatišwa ka 1981, nywaga ye šupa morago ga tlhokofalo ya gagwe. Kgwekgwe ya tshokologo e nyarela lebakeng le ka tšhomišo ya maina a baanegwa pading ye. Pukuntšu ya *Oxford Advanced Learner's Dictionary* (2010:320) e hlaloša leero le tshokologo ka go re ke tshepedišo yeo go yona motho a fetolago tumelo ya gagwe. Mofatišiši o lemogile ka bjako ge a bala kanegelo ye gore tirišo ya maina a baanegwa e ithekgile ka ditemana tša Paebele. Bothakga le botswerere bja Matsepe bja go rea baanegwa maina bo tšwelela gabotse pading ye gammogo le tše dingwe. Matsepe ga se mongwadi wa go no rea moanegwa leina go se morero woo a o nepilego. Go rea moanegwa leina ke mabokgoni a bokgabo ao a lemogwago ke bangwadi ba go se tšale legoswi. Ka gona, leina la moanegwa ga le no rewa fela. Allagbé (2016:20) o gatelela kgopolo ye ka gore leina leo le fiwago moanegwa ka sengwalong le na le mohola woo o rilego, 'specific function'. Ka lona lebaka leo go lemogwa gore theo ya maina a baanegwa e kgatha tema ye bohlokwa go tšwetšopele ya morero wa sengwalo (Chaphole & Thetso 2023). Seo se rotošwago ke boChaphole ka godimo ke ntlha ye bohlokwa ka gore baanegwa ke ditlabele tša go goroša molaetša dikanegelong. Ke ka fao Allagbé (2016) a rego:

The act of naming is not only 'artistic creation', but it is also a semantic process which is forcefully ideology-driven. (p. 21)

Mosekaseki yo o bontšha gore theo ya maina a baanegwa ga se fela mabokgoni a bokgabo, eupša go akaretša molaetša woo o nepišwago. Nokaneng (1997) ge a iša taba ye pele o re:

Choice of names in literature should not be undertaken in random fashion but should contribute to the development of the elements of a novel. (p. 7)

Se se tiiša kgopolo ya gore maina ga a no rewa ntle le morero. Mphasha, Mphela le Mogoboya (2024) mo tabeng ye ba utolla gore maina ka kakaretšo a na le seabe sa monagano maphelong a Basotho ba Leboa. Ke ka fao leina la motho, goba la moanegwa lebakeng le, le swanetšego go nepa tema yeo a e kgathago. Diko (2024) ge a otllolla mmono wo o ngwala ka go re:

When one is given a specific name, it is envisaged that one will live according to the meaning and expectations of that specific name and continue to constructively be a part of the society through the name they are carrying. (p. 2)

Rateori yo o rotoša taba yeo e lebanego serokaphatla le phatišišo ye. O bona leina bjalo ka mokgathatema yo bohlokwa setšhabeng. Moreiwa wa leina o swanetše a tšee maikarabelo a molaetša wa leina la gagwe. O na le boikarabelo bja go phethagatša tšeo leina le di akanyago. Phatišišo ye e bonagatša ka fao Matsepe a filego baanegwa ba gagwe maikarabelo setšhabeng ka lebaka la melaetša ya maina a bona. Ka ge maina a a amana le melaetša ya pukukgethwa, seo se šupa gore ke nnete ke bakgathatema ba bohlokwa ka kanegelong gape le setšhabeng sa bophelo bja nnete.

Tshekatshekong ye ga go yo lebelelwa maina ka moka a baanegwa pading ye, eupša go yo lebelelwa fela maina a baruti ba baromiwa ao a tšwelelago go ya thumong ya kanegelo. Go kgethilwe mohuta wo wa maina ke ge a bontšha morero wa tshokologo, tshwarelano, poelano le botee, gareng ga tše dingwe. Maina ao Matsepe a a fago baanegwa ba gagwe go ka thwe ke maina ao e sego a nnete; ke gore, 'nicknames'. Re realo ka gore ke maina a baromiwa bao e sego Bathobaso, fela ba fiwa maina a Sepedi. Taji (2024:44) o utolla gore maina ao e sego a nnete a fiwa batho go ya le ka tebelelego goba mediro ya bona. Phatišišong ya gagwe Kabaso (2016) yena o dio akaretša ka gore maina a mohuta wo a fiwa batho go ya ka seo ba se dirilego. Dikgopolo tša basekaseki ba ba babedi di kiba ka mošito o tee gomme phatišišo ye e yo hlatsela kgonthe ye ka go bonagatša mehola ya maina a baruti ba baromiwa kanegelong.

Bohlokwa bja phatišišo

Leina ke setlabele se bohlokwa setšhabeng. Phatišišo ye e lemoša motho gore leina le kgona go tliša tše dibotse le tše mpe bathong. Lebakeng le, leina le tliša tswalolefsa bathong. Phatišišo e hola kudu le bangwadi ba dingwalo tša bokgabo, gore ba fe baanegwa ba bona maina a go rwa la melaetša ya maleba setšhabeng bjalo ka ge Matsepe a dirile. Barutiši ba tla lemoga gore ge ba sekaseka tshwantšho ya baanegwa ka phapošeng, leina la moanegwa le kgatha tema ye bohlokwa go tšweletšeng morero wa sengwalo.

Tema ya teori

Teori yeo e lebanego thwi le mohuta wo wa phatišišo ke ya sengwalo gare ga sengwalo, 'Intertextuality' ya go hlangwa ke serutegi Julia Kristeva. Yona e swere kgopolo ya gore ga go na sengwalo se sefsa; sengwalo se sengwe le se sengwe se ithekile ka dingwalo tšeo di šetšego di gatišitšwe peleng. Alfaro (1996:270) o re ka mehla go na le sengwalo gare ga sengwalo, 'there is a text within a text'. Se ke gore, sengwalo se sefsa se itheka ka sengwalo sa kgale. Plottel le Charney (1978:15) ba otolla tlhalošo ye ka gore sengwalo se sengwe le se sengwe ke nyanyo le tšwetšopele ya sengwalo se sengwe. Se ke gore, dingwalo tše difsa di tšwetša merero ya dingwalo tša kgale pele. Se se hlaga fela ka dingwalo tšeo di huetšanego. Ke ka lebaka leo Moyise (2002) ge a bea taba ye gabotse a rego:

The meaning of text is not fixed but open to revision as new texts come along and reposition it. (p. 418)

Mantšu a a šupa gore bangwadi ba dingwalo tše difsa ba katana le go beakanya lefsa melaetša ya dingwalo tšeo di di hueditšego. Mohlomongwe se ke ka nepo ya gore ba nyaka melaetša ya dingwalo tša bona e ama thwi ditiragalo tša bophelo bja sehono (ka nako ye sengwalo se gatišwago ka yona).

Kgetho ya teori ye e dirilwe ka ge monyakišiši a fatafata tirišo ya mangwalo a makgethwa ao a tšwelelago kanegelong ya Matsepe. Teori ye e re kgontšha go bapetša tirišo ya maina a baanegwa pading le ditemana tša Paebele. Go realo, Paebele e bile mothopo wo mogolo wa dikgopolo tša Matsepe ge a yo hlama maina a baanegwa ba gagwe. Se se hlatsela gore Paebele ke sengwalo sa ka gare ga kanegelo ya *Mahlatsa e Madimabe* go hlokometšwe theo ya maina a a hlaotšwego.

Mokgwanyakišišo

Tlhago ya phatišišo ye e re laetša gore mokgwanyakišišo wa go nepa ke wa boleng go feta wa dipalopalo. Nieuwenhuis (2016:53) o hlaloša gore mokgwaboleng o šetšane le go utolla kwešišo ya molaetša go tšwa tshedimošong yeo e rilego. Phatišišo ye e leka go kwešiša khuetšo ya mangwalo a makgethwa go kanegelo ya Matsepe. Go realo go bapetšwa ditemana tša Paebele le tirišo ya maina a baanegwa kanegelong ye. Go latetšwe mokgwa wa tlhago ka maikemišetšo. Fa ke ge go hlaolwa batho goba dilo ka nepo ye e rilego. Go tšwa dipading tša Matsepe, go hlaotšwe *Mahlatsa e Madimabe* (1981) ka ge e rwele baanegwa bao maina a bona a nyalelanago le sererwa sa hlogophatišišo ye. Sedirišwa seo se dirišitšwego go kgoboketša tshedimošo ke mokgwa wa tshekatsheko ya dingwalo, 'document analysis method'. Fa ke ge go tšewa tshedimošo go tšwa dingwalong tšeo di šetšego di gatišitšwe. Phatišišo ye e antše tshedimošo go tšwa go diteng tša kanegelo gape le go ditemana tša Paebele. Se se thušitše gore tshedimošo e kgone go sekaseka go hlokometšwe dikgwegwe, 'thematic lens', tšeo di utollotšwego ka tirišo ya maina a baanegwa ka kanegelong le Paebeleng.

Tshekaseko ya tshedimošo le dikutollo

Karolo ye e sekaseka tshedimošo yeo e utollotšwego ge go dirwa phatišišo. Le ge kgwegwegwago e le morero wa tshokologo, go yo hlabahlaba gape le ditabana tše dingwe tša go elelana le tshokologo. Kgopolo ya tshokologo ke selo seo se fišitšego Matsepe kgotelele ge a yo ngwala *Mahlatsa e Madimabe*. Bjalo ka leihlo la setšhaba, Matsepe o be a lemogile gore batho ba gabo ba hloka go bona bophelo ka leihlo le lengwe. O lemogile gore ba hloka tshokologo. O be a tennwe ke batho ba go no lwela dilo tša go hloka mohola sebakeng sa go dudišana ka boiketlo. Tše ka moka Matsepe o di kgontšhitšwe ke pukukgethwa yeo a ithutilego yona go la Botšhabelo Missionary School. O bile moithuti gona pele a ka thoma leeto la gagwe la bongwadi. Khuetšo ya Botšhabelo, e lego se sengwe sa dikolo tša baromiwa ba baruti, e bonagala phatlalatša dikgwegweng tša dipadi le direto tša gagwe.

Ebangedi ya tshokologo

Kanegelong ye Matsepe o duma ge batho ba ka tšwa sebeng ba ya kgalalolong. O hlohleletša batho go dumela go bušwa ke mmušo wa Modimo gomme ba phele ka tumelo ya Sekeresete. Se se hlatselwa ke tirišo ya gagwe ya maina a baanegwa. Ge baruti ba baromiwa ba se no goroga GaKgoši Molobi, ba fiwa maina a mafsa. Moanegi o thoma ka go re:

Ka gona gore ba be ba sa kgone go bitša maina a bona, ba ile ba fa a segagabobona, fela ya ba ao le bona ba ilego ba a thabela ka gore e be e se a nyefolo eupša e le a segwera ka gore a be a amane le mošomo wa bona. (*Mahlatsa a Madimabe*, 1981:179)

Go tšwa ka godimo re topa kgopolo ya gore baruti ba fiwa maina ao a sepelelanago le mošomo wa bona. Mmono wa Taji (2024) le Kabaso (2016) wa gore batho ba rewa maina go ya ka mediro ya bona e a šihlelega fa. Baruti ba ba thabela maina a bona ao a išago setšhaba tshokologong. Go baruti ba bararo bao go anegwago ka bona, yo mongwe o rewa leina go ya ka lengwalo la Mateo kgaolo ya 3 temana ya 2, gomme ke Moruti Sokologang. Yo mongwe o rewa leina go ya ka puku ya Mateo kgaolo ya 19 temana ya 14, gomme ke Moruti Balesetšeng. Moanegi o hlarolla theo ye ka bothakga:

Yola a go tla le Tlhokaina e be e le Sokologang, ba babedi bale e le Tiego le Balesetšeng. Nnete gona Sokologang mmušo wa magodimo o batametše le Tiego e tswala tahlego gammogo le Balesetšeng ba tšeng go nna, go be go se ka fao ba ka se thabelego maina ao ka gore a tšile a hlathollwa ka botlalo. (Letl.179)

Go tšomega mmadi yoo a nago le temogo ya pukukgethwa go utolla gore ke nnete maina a tšwa ka Bibeleng. Lebaka ke gore Matsepe o kopafaditše mafoko a ditemana gomme a a dira lentšhu le tee. Mo tabeng ye re thušwa ke Machate-Kabinde, Mandende le Cekiso (2023:2) bao ba swayaswayago ka gore mainagokwa a bohlokwa ge go hlangwa maina a batho. Se ke seo Matsepe a se dirilego ge a hlama maina a baanegwa ba. Ka Moruti Sokologang, go eletšwa le go kgala setšhaba seo se bušwago ke magoši ka kanegelong gore se tlogele go lwa, gomme ba sokolegele go Modimo yoo a tšilego go bona ka sefahlego sa baruti ba. Go realo ke gore Matsepe o hlohleletša batho mo bophelong bja nnete gore ba bone tshokologo ka tirišo ya Mateo kgaolo ya 3 temana ya 2 yeo e rego: 'Sokologang, gobane mmušo wa magodimo o batametše'. A ke mantšhu a Johane ge a goeletša a le lešokeng la Juda. Matsepe o kwešišitše phišegelo yeo e lego botebong bja pelo ya Johane. Ke ka fao Johane a botšago bakolobetšwa temaneng ya 8 go re: 'Napang le enywe dienywa tše di amanago le tshokologo'.

Mongwadi o tšwela pele go eletša gore batho bao ba ikemišeditšego go sokologa, a ba leswe ba ye go Modimo wa bona kgalalolong. Fa go šupša gore go se ke gwa ba le motho yoo a thibelago yo mongwe go dumela go Modimo. Mongwadi o diriša leina le go thibela magoši gore ba se ke ba ba kgahlanong le tumelo ya Sekeresete yeo e tsebišwago ke baruti ba baromiwa. Ke ka fao a thwalago leina la Moruti Balesetšeng go tšwa pukung ya Mateo kgaolo ya 19 temana ya 14, yeo e rego: 'Lesang bana bao, le se ke la ba thibela ge ba tla go nna, gobane mmušo wa magodimo ke wa ba babjalo'. A ke mantšhu a Jeso ge a rapelela barutiwa ba gagwe. Jeso o eletša

barutiwa gore ba lokolle bana go tla go rapelelwa, ka gore, ba tle ba bone phologo le tshokologo. Ye ke tema yeo e kgathwago ke Moruti Balesetšeng mo kanegelong ya Matsepe.

Ka tirišo ya leina la Moruti Tiego, go lemošwa gore ge go ka ba le go diega magareng ga tshokologo le go ineela go Modimo, gona batho ba tla ikhwetša ba lahlegile. Moanegwa yo o hlohleletša baanegwa ba bangwe gore ba se ke ba tšea nako e telele go amogela Modimo bjalo ka mophološi wa bona. Go realo Matsepe o ruta setšhaba bophelong bja nnete gore motho ga a swanela go diega go sokologela go Modimo yoo a mo hlotšego. O ruta gore ge motho a diega go sokologela seetšeng (tumelong ya Sekeresete lebakeng le) o tla lahlega ka lebaka la go senya sebaka.

Ebangedi ya kwano

Morero wa kwano mo kanegelong ye o tšwelela ka leina la Moruti Ntateleng, e lego moanegwa yoo babadi re tsebago e le Seitshwenyeng go tloga mathomong a kanegelo. Seitshwenyeng o rewa lefsa go ba Moruti Ntateleng ka morago ga gore a kgathe tema ya go kwantšha ditšhaba tša magoši tšeo di bego di phela mehlang ya marumo, ditšhaba tšeo di bego di phela ka go tšhošetšana ka dintwa tša marumo le go thopana, e le gona go tšeelana maatla a pušo. Morago ga gore a kopane le Moruti Sokologang, Moruti Balesetšeng le Moruti Tiego, Seitshwenyeng o thoma go bona bophelo ka leihlo le lengwe gomme o amogela thuto ya bona ya Sekeresete le go kolobetšwa. Moanegi o tšweletša thulanogare ya gagwe:

O be a tshwenywa ke phišego ya gore nke nka be di fihlela bana ba gagwe gammogo le setšhaba gore ka moka ba tle ba ye go hwetša madulo gona kua go thwego ke a mantši. (Letl.120)

Morago ga ditumo tše tša gagwe o ithutela boruti ka tlhahlo ya barongwa ba baruti. Ge a se no bewa setulong sa boruti o kopantšha magoši: Kgoši Molobi, Kgoši Sebego, Kgoši Nokantšee le Kgoši Nkgotsišeng. Moreromogolo wa gagwe ke gore ditšhaba tše di kopane go rene šebešebe. Ke nnete re bona magoši a mane a le lethabong le legolo gomme yo mongwe o re:

...fela tabakgolo ke le kgopela go amogela thuto ya baeng bakhwi yeo fela e sa rego o ile sa gore le sa gore eupša e rego tsebang le be le rapeleng Modimo yo badimo le bona ba mo tsebago ba bilego ba mo rapelago. (Letl.141)

Polelo ye e bontšha kamogelo ya thuto ya Sekeresete yeo e gašwago ke baruti ba baromiwa. Balatedi le badudi ba magoši ba thoma go lemoga bohlokwa bja tshokologo ka go amogela dithuto tša Sekeresete. Boati bja bona ba latela Moruti Ntateleng tumelong ye gomme ba a kolobetšwa. Ntateleng bjalo ka moruti wa tikologo o fiwa bathuši gomme ba tšwetša pele morero wa kwano magareng ga ditšhaba le magoši. Ka tirišo ya leina le Ntateleng, mongwadi o sokolla le go kwantšha ditšhaba. Ke ka lebaka leo Sebola, Abodunrin le Madadzhe (2022:2) ba re go, 'Naming can, therefore, be used to express and resolve interpersonal conflicts'. Go leina la Ntateleng, Matsepe o badile dipukung tše: Luka 9:59–61, Mateo 16:24 le Mateo 8:22. Ka tirišo ya maina a baruti ba bane ba, Sokologang, Balesetšeng, Tiego le Ntateleng, diphapano magareng ga magoši e ba taba ya maloba.

Mafetšo

Dipoelo tša nyakišišo ye di laetša gore bangwadi ba dingwalo tša bokgabo ba na le bokgoni bja go rea baanegwa maina ao a nago le morero kanegelong le bophelong bja nnete. Matsepe o rea baanegwa maina ka nepo ya go bapetša ditiragalo tša boikgopolelo le seemo sa nnete sa bophelo. Nokaneng (1997:7) o šihlela dikgopolo tše ge a re:

When one interprets names, they should help one to penetrate the meaning of life as a whole and should be relevant to the portrayal of character. The choice of names in literature should be directed towards a specific purpose. (p. 7)

Tshekaseko ye e laeditše gore moreromogolo wa Matsepe ka tirišo ya mohuta wo wa maina ke fela go no tliša tshokologo setšhabeng. O rera ebangedi ya tshokologo ka baanegwa le ditiro tša bona. Le ge 'tshokologo' e le leero leo le tumilego kudu dithutong tša tumelo, go dumelwa gore le sa ipshina ka go selaganya dikgwegweng tša dingwalo tša bokgabo. Ka gona, diphatišišo tša go sekaseka khuetšano ya dingwalo, kudu Bibebe bjalo ka mothopo, di swanetše go elwa tlhoko go ya pele.

Ditebogo

Thulano ya dikgahlego

Ga go na dikamano tša mašelang goba setswalle, tšeo di hueditšego mongwadi ka mokgwa woo e sego wa semolao go ngwala mošomo wo.

Botšeakarolo bja bongwadi

Ke ikana gore ke nna mongwadi a le tee wa athikele ye.

Tlhokomelo ya botho

Athikele ye e latetše maemo ka moka a tlhompho le tlhokomelo ya botho ka ntle le kgokagano le batho goba diphoofolo.

Tshedimošo ya thekgo ya mašelang

Nyakišišo ye ga se ya amogela thekgo ya mašelang go tšwa setheong sefe goba sefe.

Khwetšagalo ya tshedimošo

Mongwadi o ikana gore tshedimošo ka moka ya go thekga athikele ye e bonagaditšwe ebile e tsopotšwe.

Molaetša

Dikgopolo tšeo di tšweleditšwego ka go athikele ye ke tša mongwadi gomme ke ditšweletšwa tša nyakišišo ya porofesenele. Ga di emele pholisi ya semmušo goba maemo a setheo, bathekgi, baemedi goba bagatiši. Mongwadi o rwele maikarabelo a dipoelo, dikutollo le diteng tša athikele ye.

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