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Khumalo, Dumisani Ephraim

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INCAZELO NOMTHELELA EKUHLALISANENI KWABANTU EVEZWA EKWETHIWENI KWAMAGAMA EMIZI YENKOSI UMZILIKAZI.

NGU

DUMISANI EPHRAIM KHUMALO

UMSEBENZI OWETHULWA UKUFEZA IZIDINGO ZEQHUZU LE-"MASTER OF ARTS", EMNYANGWENI WEZILIMI ZASE-AFRIKA EYUNIVESITHI YASEWITSWATERSRAAND

UMELULEKI: DOKOTELA. E. B. ZUNGU

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ISIFUNGO

Mina, **Dumisani Ephraim Khumalo**, ngiyaqinisekisa ukuthi lona ngumsebenzi wami engiziqambele wona nanokuthi ngiyazisile imithombo esetshenzisiwe kulo msebenzi ngokulandela imigomo efanele yezocwaningo.

Ukusayinda

_____

Mnu. Dumisani Ephraim Khumalo

Usuku:_____

AMAZWI OKUBONGA

Ngifisa ukubonga kakhulu koMdala wezinsuku uMvelinqangi ngokungipha intshisekelo namandla okuzabalaza ngize ngiphumelele esifisweni sami sokuphosa itshe esivivaneni emkhakheni wezemfundo. Konke engidlule kukho bekungekhona ukwazi nokuhlakanipha kwami kodwa, kube yicebo laKhe lokuqinisekisa ukuphila nobukhona baKhe empilweni yami.

Ngibonga angiphezi kumeluleki wami uDokotela E. B. Zungu oqinisekise ukuthi ngifeza lo msebenzi ngempumelela nangobunyoninco. Ngibonga ukungikhalima kwakhe ngamasu nangamaphuzu abalulekile ukuqinisekisa ukufezeka nokuphumelela kwalolu cwaningo.

Ngibonga kakhulu kuNkosikazi nengxenye enkulu yempilo yami, ngokungikhuthaza nokunginika ithemba ekuqinisekiseni ukufezeka kwalolu cwaningo. Kuzona zonke izinkathi lapho izinto bezibukela luvindi khona, yena ubehlezi eseduze kwami, engiqinisa futhi enikezela nangesikhathi sakhe ukulalela izimvo zami.

Ngingelibale ukudlulisa ukubonga kuDokotela G.B. Mazibuko (waseNyuvesi yaKwaZulu-Natali) obehlezi engikhuthaza futhi angimise isibindi aphinde abelane nami ngamava nezeluleko ocwaningweni.

Ngibonga kakhulu kozakwethu esikhungweni sase-Embury, uSolwazi G, Jacobs, uDokotela J. Prins, uNkk. P Mokoka noMnu. S. Satuka ngokukhombisa intshisekelo nokungikhuthaza ekuphothuleni ucwaningo ngempumelelo.

Ngingeze ngabashiya ngaphandle abomndeni wasemaNtungweni, INsika yamaNtungwa namaNqabakulandelwa ngemikhuleko nezilokotho ebebengikhuthaza ngazo.

Ngithi kinina nonke iNkosi ize inandisele, nime njalo.

ISETHULO

Lolu cwaningo luphenya ngencazelo equkethwe emagameni emizi yeNkosi uMzilikazi kanye nomthelela ekuhlalisaneni kwabantu. Umcwaningi ukholelwa embonweni wokuthi iNkosi uMzilikazi yabe yetha amagama emizi ngenhloso yokuthumela umlayezo kulabo bantu eyayibambisene nabo kanye nalabo eyayisuke ingaboni ngaso linye nabo kwezombusazwe.

Ucwaningo lusebenzise indlela yekhwalithethivu ukuthungatha ulwazi ngemibono eyethulwa ababambiqhaza abehlukene. Umcwaningi usebenzise injululwazi ye*Hermeneutics* nenjululwazi yeSemantiki kaNicholaisen ukuhluza nokuthungatha imibono eyehlukene eyethulwe ngamagama acwaningiwe.

Imiphumela yocwaningo iveze ubudlelwano phakathi kokuqanjwa kwamagama amabutho kuya ekukhuleni kwamagama ehlukene amabutho efinyelela ezingeni lokusetshenziswa kwawo emagameni emizi. Kuphinde kwethulwa nohlangothi lwamagama emizi lapho efinyelela ezingeni lokusetshenziswa kwawo njengamagama ezindawo, nokuyilapho amanye awo esasetshenziswa nanamuhla.

Ucwaningo luphinde lwethula uhlangothi lwamagama asetshenziswa ukuthumela imilayezo kubantu okubandakanya ubukhulu, ukudlondlobala, ubungozi kanye neziqubulo ezisabisayo ukuze kugcizelelwe ngebanga namagalelo esizwe esabe sibuswa nguMzilikazi.

ABSTRACT.

This research study investigates the aetiology in King Mzilikazi's homestead names and the influence of homestead naming to the social dynamics. The researcher highlighted the view that King Mzilikazi used to bestow his homestead names with an intention to send a message to the people he was associated with as well as his enemies.

The research applied the qualitative approach in search of the information and views presented by different participants in the study. Hermeneutics theory and Semantics theory by Nicholaisen were employed with an attempt to interpret the findings as presented b different participants views.

The research results presented the relationship between the assigning of regiments names to the names escalation to a point where they are used as homestead names. The research also highlighted the angle of homestead names which escalated further the be recognised as place names of which some of them are still active even today.

The research also presented the argument on the names which were assigned to send a message to the enemies which contained superiority status, danger, progress, and intimidating slogans with an intention to address the journey and strenght that King Mzilikazi and his nation had acquired.

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ISAHLUKO SOKUQALA

1. ISINGENISO

Ezindaweni eziningi amagama ezindawo asuke emumethe umlando kanye namagugu ehlukene ezizwe ngokwehlukana kwazo. Amanye amagama aveza indlela abantu abasuke beziphethe futhi bephilisana ngayo, kanti kwezinye izindawo amagama ezindawo asebenza ukuveza umlando nezigigaba abantu abasuke bedlule kuzona empilweni yabo. Isibonelo salezi zindawo singabala indawo yaseManzimtoti kwaZulu Natali. Umlando usitshela ukuthi le ndawo yanikezwa leli gama yiNkosi uShaka ngemuva kukuthi yena namabutho akhe bephuze amanzi emfuleni okhona kule ndawo, base bewezwa enambitheka. UKoopman (2002:144) uchaza ngesizathu sokukhethwa kwaleli gama yibutho ukuze lihloniphe igama likanina weNkosi uShaka lapho enaba ngokuthi amabutho abe esesebenzisa igama elithi “mtoti” ukubalekela nokuhlonipha igama elithi “mnandi” nokwabe kusondelene kakhulu negama leNdlovukazi uNandi eyabe ingunina weLembe. Kusukela ngaleso sikhathi umfula ababephuza kuwo wabe sewaziwa ngokuthi iManzamtoti nokwagcina kuholele ekutheni nendawo yonke eyakhele lowo mfula yaziwe ngeManzamtoti.

Esikhathini esiphila kuso ngaphansi kukaHulumeni wentando yeningi, iziphathimandla nabaholi bomphakathi bagcizelela ubumqoka bokuziqhenya ngemvelaphi nokuba ngum-Afrika. Ngaphansi kwalo mbono, isizwe singeke sakubalekela ukuthi ukuxhumana kwaso nezimpande zaso kuncike kakhulu emlandweni nasekubuyiseni isithunzi nezindlela ezabe zisetshenziswa okhokho ukuqinisekisa ukungalahleki kwamagugu. Enye yalezi ndlela ezabe zisetshenziswa kwabe kuyisiko lokwethiwa kwemizi. Ngale ndlela umuzi nomuzi wawuba nophawu (okuyigama) nolwabe lusebenza ukuhlunga imizi ngokwehlukana kwayo ngisho ngabe inesibongo esifanayo.

Yize noma ohulumeni emazweni ahlukene beshumayela ivangeli lokubuya emasisweni nokuvuselelwa kwemilando ezindaweni eziningi, baningi abantu abasha abangeke babe nenhlanhla yokuxhumana nezimpande zabo ngenxa

yokushabalala kwesiko lokwethiwa kwamagama emizi. Kwezinye izindawo amagama emizi ethize abukelwa phansi nokwenza umlando oqukethwe yilawa magama kanye nezincazelo ezithize emagameni kugcine kulahlekelwa yisisindo kuze kushabalale.

Lolu cwaningo luhluza kabanzi ngencazelo ekwethiweni kwamagama emizi yeNkosi uMzilikazi kaMashobane kanye nomthelela ekuhlalisaneni kwabantu. Kuzoqapheleka ukuthi ngenxa yokuguquka kwesikhathi kanye nokuxhumana kwezizwe nezinhlanga ezahlukene, amanye amagama aye agcine eshabalele futhi ephelelwa isisindo esiwafanele ngenxa yokuzama ukukhuthaza ukuxhumana phakathi kwezinhlanga ezisuke zakhele lezo zindawo. Lokhu kulahleka kwesisindo kuphinde kube yimbangela enkulu ekulahlekeni kwemilando ebalulekile izizukulwane ezingayisebenzisa ukuxhumana nengemuva lazo kanye nesiko.

Esizweni sakwaKhumalo esabe siholwa yiNkosi uMzilikazi, mningi umlando owalahleka nongatholanga ithuba lokubungazwa ngenxa yokuswelakala kwendlela ephathekayo yokugcinwa kwawo. Imizi yeNkosi uMzilikazi itholakala emazweni amabili eNingizimu nezwekazi i-Afrika, okuyiNingizimu Afrika kanye nezwe laseZimbabwe. Kukhona nezindawo eziningana kulawa mazwe eziqanjwe amagama azo esuselwa emagameni emizi yakhe uMzilikazi. Kuzo lezi zindawo bambalwa abantu abakwazi ukuchaza ngomlando walezi ndawo abahlala kuzona. Abanye abanalo ulwazi ngezincazelo nemilando encike ekwethiweni kwemizi nezindawo abazakhele. Lokhu kungenxa yokuhlangana kwezinhlanga ezahlukahlukene, ukuxhumana kwezilimi ezahlukene okwenza ezinye zezincazelo zamagama zigcine sezingenaso isisindo futhi zingachazeki ngendlela efanele uma kuhunyushwa amagama azo.

1.1. Incazelo yamagama angumgogodla wocwaningo

Ukuze kulandeleke kahle lolu cwaningo, kubalulekile ukuthi siqale siveze futhi sinikeze izincazelo zamagama azoba umgogodla walolu cwaningo. Amagama achazwayo yilawa alandelayo: igama, i-onomastikhi nezingxenye zayo ezahlukene nokwethiwa,

igama

UKoopman (2002:9) uchaza ngokuthi kunezincazelo ezahlukene maqondana nokuthi iyini incazelo yegama kodwa uyakugcizelela ukusetshenziswa kwetemu le “bizoqho” kanye “namagama abantu” njengamatemu achaza **igama**. Kulolu cwaningo sibheke amagama ezindawo aziwa ngamathophonimi.

UMbatha (2006:316) uchaza igama ngezindlela ezine. Okokuqala lisho ibizo obizwa ngalo noma owaziwa ngalo. Okwesibili lisho inkulumo, umbono kanye nezwi. Okwesithathu iculo noma ihubo. Okwesine isaziwo esikhulu odume ngaso okungaba isaziwo sokuhle noma kube esokubi. Ucwaningo lusebenzisa incazelo yokuqala esho ibizo into ebizwa ngalo.

i-onomastikhi

Ngokuchaza kukaKoopman (2002:8) “i-**onomastikhi** yigama elisuselwa kwisiGrikhi egameni elithi “onoma” okuchaza igama. Ngakho-ke i-onomastikhi umkhakha osebenza ngamagama nangendlela yokunikezwa kwamagama. URaper (1977:1) wengezela kulo mbono uma echaza ngokuthi “Umsebenzi we-onomastikhi ukufunda nokuhlaziya ukwethiwa kwamagama.”

Ngamafuphi nje singachaza i-onomastikhi njengesifundo samagama kanye namabizo. Ngaphansi kophahla lomkhakha we-onomastikhi kukhona nezinye izinxenyana ezitholakayo ezibandakaya lezi ezilandelayo.

a. ama-Anthrophonimi – lawa ngamagama abantu (amagama abantu, izibongo kanye nezidlaliso)

b. iThophonimi

UKadman (1992:2) unikeza incazelo yetophonimi njengegama elisuselwa olimini lwesiGrikhi elinezingxenye ezimbili okuyi “*topos”* echaza ndawo kanye ne “onoma” esho igama. Ngale ndlela iThophonimi ingumkhakha osebenza ngawo wonke amagama ezindawo. Ngakolunye uhlangothi uKoopman (2002:12) wenaba ngokuthi kwesinye isikhathi isifundo samagama ezindawo siphinde saziwe ngamagama emihlaba kanti ezinye izincithabuchoho

emkhakheni we-onomastikhi ziyaye zenze umehluko phakathi kwamagama ezindawo (amagama lapho kuhlala khona abantu njengamadolobha nezigodi), kanye namagama emihlaba (amagama aqondene nezimpawu zomhlaba okubandakanya imifula nezintaba). Ngaphansi kwale ngxenye yetophonimi, kukhona nezinye izingxenyana ezifana nalezi ezilandelayo.

i. ama-Odonimi – amagama emifula

ii. ama-Oronimi – UKoopman (2002:109) uchaza i-oronimi ngokuthi amagama ezintaba.

ukwetha

UNyembezi noNxumalo (1966:242) banikeza izindlela ezimbili ezichaza **ukwetha**. Okokuqala ukwetha okuchaza ukuqamba, njengokuqamba into ethize igama. Okunye ukwetha kusho ukufaka noma ukuthela entweni evulekile, njengokwetha amanzi emcengezini.

UMbatha (2006:1168) uphinde angezele ngezincazelo ezimbili kulezi ezingenhla lapho enezela ngokwetha okusho ukuchatha kanye neyesine echaza ukuxoxa inganekwane. Kulolu cwaningo sizolandela wencazelo esho ukuqamba.

1.1. Isisusa

1.1.1.Inkinga

Kunokudideka okuningi uma kulandelwa umlando wesizwe sakwaKhumalo ngenxa yendlela laba bantu abasakazeke ngayo izwe lonkana. Esikhathini esingaphi ngoNdasa onyakeni wezi-2018, kusikazwe umcimbi wokugcotshwa kukaMntwana uBulelani Lobengula Khumalo obekhulele ngaphansi kwesandla sobukhosi basemaXhoseni nohlonzwe njengendlalifa esizukulwaneni sikaMzilikazi. Ukuhlongozwa kokugcotshwa kweNkosi endaweni yaseZimbabwe kuphakamise izinhlonze kubantu abaningi ngodaba lomlando wabo esibongweni. Ngakolunye uhlangothi ekhasini elaziwa nge*Mthwakazi Review* kube nesithangami lapho bekuxoxwa noRaphael Khumalo ngodaba olususe umsindo luka*King Mzilikazi II* nokuvele amahlebezi okuthi uzikhethe njengenkosi yesizwe samaNdebele ngaphansi

kwephuzu lokuqhubeka nobulandu bukaMzilikazi kaMashobane. Uma siphinde sibheka esifundazweni iKwaZulu-Natal, kukhona iNkosi uSiphandla Khumalo ezinze endaweni yaseTilehe kuphinde kube khona ubukhosi obubanjwe iNdlovukazi UMaHadebe endaweni yaseMnambithi kanti nasezweni laseSwazini abantu bakwaKhumalo banenkosi khona. Kuwona wonke lawa makhosi, igama leqhawe uMzilikazi alisali ikakhulukazi uma bekhuluma ngomlando wabo noma bezithakazela.

Ingqinamba isekutheni abantu abakhulayo ngaphansi kwalesi sibongo kumele babe nendlela eyodwa noma efanayo okuzomele bavumelane ngayo ngomlando wabo ukuze kube khona uzinzo kuphele nokungaboni ngaso linye kwezinye izinto ikakhulukazi ezithinta umndeni. Kungalesi sizathu umcwaningi enqume ukucwaninga ngomlando oqukethwe ekwethiweni kwamagama emizi yeNkosi uMzilikazi kanye nomthelela ekuhlalisaneni kwabantu. Ngale ndlela umcwaningi unethemba lokuxhumana nezindawo kanye nabantu nolwazi oluzoletha amaqiniso njengoba ezinye izindawo ziphinde zethiwe kulandela amagama emizi izinduna kanye namakhosi.

Kulolu cwaningo sicubungula kabanzi ukwethiwa kwemizi yeNkosi uMzilikazi ngenhloso yokuveza umlando nezincazelo eziqukethwe emagameni nokuyinto ecashile esizukulwaneni esikhona manje. Kuphinde kwavezwa igalelo, izingqinamba kanye nendlela iNkosi uMzilikazi eyayikade iphilisana ngayo nemiphakathi eyayiyakhele nokuyikhona okwakuba isizathu sokunikeza imizi amagama eyayikade yaziwa ngawo. Ucwaningo luphinde lwaveza kabanzi ngeqhaza nendlela isizwe esasiholwa uMzilikazi esasihlonipha ngayo abantu abanegalelo emiphakathi ngokuthi ezinye zezindawo zethiwe kulandelwa amagama abo.

Lolu cwaningo luphinde luveze umthelela wokuhlangana kwezinhlanga ezimbili zabeNguni ekuzalekeni kolimi olusha olugcina lusetshenziswa ukuze kuxhunyanwe ngendlela.

1.1.2. Isendlalelo

Umcwaningi ungomunye wabantu abasebasha esibongweni sakwaKhumalo futhi onogqozi ekulandeleni umlando ngesizwe kanye nesihlahla somndeni. Eminyakeni eminingana eyedlule umcwaningi ukuqaphelile ukukhuthala

kwezinye zezinqalabutho zakwaKhumalo emizameni yokusondeza umlando ezizukulwaneni. Ukufika kobuchwepheshe kanye nezinkundla zokuxhumana, kwenze kwaba khona ukuhlangana kwabantu balesi sibongo ngezindlela eziningi lapho bezama ukukhanyiselana nokucobelelana ngolwazi ngomlando wabo. Emlandweni weNkosi uMzilikazi, umcwaningi uqaphelile ukuthi iNkosi yayibeka uphawu emizini yayo ngokwehlukana kwayo uma yetha amagama aleyo naleyo mizi. Lokhu kunikezwa kwemizi amagama kwakungagcini kokuhlunga kuphela kodwa kukhona imilayezo ethile nemilando eyayisuke idluliswa.

Lolu cwaningo luzokwenziwa emazweni amabili eningizimu nezwekazi i-Afrika okuyizwe laseNingizimu Afrika nezwe laseZimbabwe. Lokhu kwenzelwa ukulandela amagama emizi yeNkosi uMzilikazi kaMashobane ukusuka ekusukeni kwakhe kwaZulu kuze kuyofika ezweni aphelela kulo. Ezindaweni eziningi lapho uMzilikazi ayakha khona imizi yakhe amagama emizi ayehamba ibanga elide kuze kufinyelele ekutheni nezindawo zigcine zilandela lawo magama. Lokhu kukhomba indlela amagama emizi akwazi ukukhula ngayo uma egcineke futhi esetsheziswa ngendlela. Leli fuzela lokukhulwa kwamagama emizi aze egcine efinyelela ezingeni lokwetheka kwamagama ezindawo aliqali ngemizi yeNkosi uMzilikazi. Zikhona ezinye izindawo ikakhulukazi esifundazweni iKwaZulu-Natal lapho sithola amagama emizi edlondlobala kuze kufike lapho nezindawo eziningi sezaziwa ngalawo magama. Ocwaningweni lukaMazibuko (1999) uveze ezinye zezindawo ezidumile esifundazweni ikwaZulu-Natal ezethiwe amagama azo esuselwa emagameni emizi yamakhosi akwaZulu. Enye yalezi ndawo yidolobha lasoLundi elethiwe lisuselwa egameni lomuzi weNkosi uCetshwayo elabe laziwa ngokuthi uNdi. Ziningi nezinye izindawo ezethiwe zisuselwa emagameni emizi nokukhombisa ibanga elihanjwa amagama emizi ikakhulukazi uma isizwe sizinikela ekuqhakambiseni nasekusebenziseni amagama ngendlela.

Okuqaphelekayo ukuthi uma isikhathi siqhubeka lapho kuhlangana izizwe nezinhlanga ezahlukene, amanye amagama agcina ephelelwa yisisindo ngenxa yokungabizeki ngendlela efanele uma kuxhumana abantu

abakhuluma izilimi ezahlukene. Kwesinye iskhathi ukufuduka kwabantu ngenxa yezimpi nokulandela amadlelo aluhlaza, kwenza imvelo isale ingenaye umkhulumeli ozokwazisa izizukulwane ezizayo ngamagama esuke yethiwe wona kanye nomlando ngabantu abake bahlala kuyo. Lolu cwaningo luzoveza umlando ngeNkosi uMzilikazi oqukethwe emagameni emizi yakhe luphinde luveze nendlela ayekade ephilisana ngayo nabantu kubandakanye nendlela abantu abahlala kulezi zindawo abaphilisana ngayo. Ucwaningo luzophinde luveze nomthelela wokuxhumana kwezilimi, izinhlanga namazwe ahlukene ekubizekeni kwamagama okungaba yingendlela efanelekile noma engeyona.

1.1.3.Izinhloso zocwaningo

Amagama emizi kanye nezindawo asho lukhulu ngemvelaphi yabantu abasuke behlala kulowo muzi noma kuleyo ndawo kungakhathalekile ukuthi indawo ikuliphi ilizwe. Lokhu kuchaza ukuthi amagama ezindawo kanye nemizi asebenza njengobuciko bokudlulisela izizukulwane ngezizukulwane imvelaphi yabantu ababehlala kuleyo naleyo ndawo nendlela ababephila futhi bephilisana ngayo.

Lolu cwaningo luhlose ukuveza imvelaphi yezindawo eziningi ezethiwe amagama azo esuselwa emizini yeNkosi uMzilikazi kaMashobane owabe eyinkosi sesizwe sakwaKhumalo esagcina sisahlangene nesizwe samaNdebele ngesikhathi sezimpi zeNkosi uShaka kaSenzangakhona. Lapha kuhloswe ukuvezwa kwemithelela yokuqanjwa kwemizi kaMzilikazi ekwethiweni kwamagama ezindawo asekhona namanje ezindaweni eziningi.

Kuhloswe futhi ukuveza umlando nokuhlobana kwabantu besizwe sakwaKhumalo abahlala ezweni laseZimbabwe kanye nabahla lapha eNingizimu Afrika nanesizathu esenza ababhali abaningi bachaze isizwe sakwaKhumalo njengamaNdebele. Umcwaningi uhlose futhi ukuthola incazelo eyodwa isizwe sakwaKhumalo esingavumelana ngayo ngomlando waso ukuqhubekela phambili nokubungaza iqhaza elabanjwa amaqhawe akulesi sibongo kwezombangazwe ezwenikazi i-Afrika.

Lolu cwaningo luzonikweza nezincazelo ngamagama emizi acwaningwayo luphinde lusebenzise izakhi zolimi ukuthola kabanzi ngezimpande zalawo magama. Ngaleyo ndlela kuzophinde kuvele nethuba lokulungisa lawo magama okungenzeka ukuthi abizeka ngendlela engafanelanga futhi abhaleka ngokungafanele ngenxa yokungalandeli imvelaphi yawo efanele nokuhlangana kwezilimi.

Umcwaningi ukuqonda ngokuphelele ukulumela kwesihloko mayelana nodaba lwemihlaba nemibango ngabantu abafika kuqala ezindaweni ezithize ikakhulukazi kula mazwe amabili okuzogxila kuwo ucwaningo. Kungalesi sizathu umcwaningi ehlose ukubamba ukuvula inkundla ezokhwezela ithuba nokhalo olubanzi lokucwaningisisa ngodaba lokufuduka kwabantu ikakhulukazi ngesikhathi sezimpi zeLembe.

1.1.4.Imibuzo ezophendulwa ucwaningo

Inhloso yalolu cwaningo ukunikeza incazela kanye nomlando oncike ekwethiweni kwamagama emizi yeNkosi uMzilikazi kaMashobane. Ekuhloleni lokhu kuzobhekeka ukuthi ziningi izizathu ezingatholakala ngezincazelo zabantu abahlukene. Umcwaningi uzosebenzisa le mibuzo elandelayo ukufezekisa izinhloso zocwaningo nokuthola izimpendulo ezilindelekile nezingaholela empumelelweni ngocwaningo

Imibuzo ezophendulwa yilolu cwaningo yilena elandelayo.

1. Obani ababenegunya lokwetha imizi?
2. Iziphi izizathu ezaziholela ekunikezweni kwamagama anyenikezwa imizi?
3. Imuphi umyalezo osuke udluliswa ngokwethiwa kwemizi?
4. Amagama emizi anamthelela muni ekuphilisaneni kwemiphakathi nezizwe ezakhelene nayo?

1.1.5.Ukubaluleka kocwaningo

Lolu cwaningo luzodingida iqhaza elibanjwa isiko lokwethiwa kwamagama emizi yeNkosi uMzilikazi ekuvezeni indlela eyayiphila ngayo futhi ihlalisene

ngayo neminye imiphakathi. Ukubaluleka kwalolu cwaningo kufaka phakathi ukuhlonzwa komlando oqukethwe amagama imizi eyethiwe ngayo eminye yawo ongeze watholakala ezincwadini ezishicilelwe.

Lolu cwaningo luzophinde luqinisekise ukuthi intsha esizweni sakwaKhumalo, iyakukhuthalela ukufunda ngezimpande zayo kanye nokukhuthaza usiko lokwethiwa kwemizi ngokwehlukana kwemindeni.

Njengoba umlando wabantu bakwaKhumalo uchazwa njengomlando ohlanganisa izinhlanga ezimbili zamaNguni eziphinde zitholakale emazweni amabili akhelene eNingizimu nezwekazi i-Afrika, lolu cwaningo luzophinde luveze igalelo nempumelelo yokubambisana kwezinhlanga ezahlukene emlandweni nokuzogqugquzela futhi kuthumele umyalezo wobumbano ezinhlangeni ezahlukene e-Afrika neyizwekazi elilinyazwa izimpi zokucwasana ngokobuzwe nangokobuhlanga.

Ekugcineni umcwaningi uhlose ukuphonsa inselelo ozalweni nasesizweni sikaMzilikazi sonkana ekuqinisekiseni ukubumbana nokuqeda ukwahlukana ngemibono eyahlukene eminye engatholakala ngokubhekisisa amagama emizi neyabe yethiwe ngezinkathi zezimpi. Umcwaningi uhlose ukuhlaba ikhwelo lokunxenxa ukubuyisa nokusebenzisa amanye amagama angaba nomlando oyihlazo noma olumelayo emalungeni omndeni njengamagugu esizwe angasebenza ukuqinisekisa ukukhula komlando wesizwe nokucaba indlela eya phambili kunokubheka emuva nasemibangweni engaholela ekuqhekekeni kwesizwe.

Njengoba sike sachaza ngokuhlangana kwezinhlanga ezimbili zesizwe samaNguni kanye nokukhula kwalesi sizwe sisuka kwaZulu size sifinyelele eZimbabwe, lolu cwaningo lubaluleke ngoba luzonikeza izincazelo ngokuzaleka kubandakanya nokusondelana kolimi olukhulunywa abantu baseZimbabwe abangamaNdebele kanye nalabo abakhuluma ulimi lwesiZulu. Ngaleli galelo imingcele nokucwasana ngokobuzwe phakathi kwabantu abangama-Afrika kuzobe sekuphoselwa inselelo futhi kuvuleleke namathuba ocwaningo olungagcine luletha uzinzo futhi luqinisekisa ubunye kubantu base-Afrika yonkana.

1.1.6.Umbono ongakafakazelwa

INkosi uMzilikazi kaMashobane yabeka induku ebandla yaphinde yabamba elikhulu iqhaza ekubunjweni kwesizwe samaZulu (Rasmussen 1977:13). Ngalesi sizathu maningi amathuba okuthi yayilindele ukuthi ilingane namakhosi akwaZulu ngobukhulu nangamandla ngenxa yegalelo layo. Ukungaboni ngaso linye phakathi kwayo kanye namakhosi akwaZulu kunomthelela omkhulu ekufudukeni kwayo ize iyofika ezweni laseZimbabwe. Ukuze ikhombise amandla kanye nobukhulu bayo kubandakanya nezigigaba edlule kuzona, iNkosi uMzilikazi yayisebenzisa amagama emizi ukuhlulisa umyalezo emakhosini ahlukene.

Ukwethiwa kwamagama emizi yeNkosi uMzilikazi kuncike kakhulu ekulondolozeni umlando ngesizwe ayesihola nasekukhombiseni ubukhulu bakhe uma eziqhathanisa namanye amakhosi. Lokhu wayekwenza ngokwetha amagama anokukloloda noma amanye ethiwe efane nalawo emizi yobukhosi bakwaZulu ukuze kukhonjiswe ukuncintisana ngamandla embusweni

Ukwethiwa kwemizi yeNkosi uMzilikazi kuphinde kuncike kakhulu ekuqinisekiseni ukuthi amandla ayo kanye nemvelaphi yesizwe sayo kuyabonakala ezindaweni eziningi. Kungalesi sizathu amagama emizi ayethiwa ngisho ezindaweni lapho yayingazalelwanga khona ukuze iqinisekise isikhundla sayo ezweni lokuhamba. Ukwethiwa kwamagama emizi kaMzilikazi kuphinde kubambe elikhulu iqhaza ekuqinisekiseni ukuthi izindawo ayephila kuzo ziyaguquka zigcine zikhuluma ulimi lwesiZulu nolwalusetshenziswa isizwe ayesuke naso ngaphansi koMbuso weLembe.

1.1.7.Umklamo wocwaningo

Lolu cwaningo luzokwenziwa amazweni lapho iNkosi uMzilikazi yaphila khona okuyizwe laseNingizimu Afrika kanye neZimbabwe. Lokhu kuzofezekiswa ngokulandela umlando kanye nesindawo uMzilikazi eyezihambela aphinde akhe kuzona imizi yakhe.

Kuzoqapheleka ukuthi iNkosi uMzilikazi ayizange ivele isuke kwaZulu iqonde eZimbabwe nokuzocaciswa kahle uma sekuchazwa ngomlando wayo. Lokhu

kukhomba ukuthi kuzolandelwa futhi kuhanjelwe izifundazwe ezimbalwa lapho iNkosi yayihambe yakha khona emizameni yokuthola uzinzo kanye nokuzimela ngaphandle kokukhonza kwabanye abantu. Kulezi zifundazwe singabala iKwaZulu Natali, iFree State, iNorth West kanye neLimpopo nokuyilapho isizwe sikaMzilikazi sabe sesiwela iZambezi sibheka eZimbabwe.

1.1.8.Izinselelo eziphathelene nocwaningo

Ziningi izingqinamba okuhlangatshezwane nazo ngesikhathi kweziwa lolu cwaningo nokwenze indlela yomcwaningi ingabi lula neze. Okokuqala kube udaba lokungaphumeleli ekuxhasweni ngokwezezimali. Njengoba isizwe sikaMzilikazi sitholakala emazweni amabili ehlukene futhi kuphinde kube sezifundazweni eziningi, bekufanele umcwaningi athole indlela yokufinyelela ezindaweni uqobo ukuze kufezekiswe izidingo zocwaningo. Lokhu bekudinga imali eningi ngoba kwezinye izindawo obekumele umcwaningi afinyelele kuzona, bekudingeka nokuthi izingxoxo zithathe izinsuku ezimbili kuya ngaphezu nobekuholela ekutheni kumele athole indawo yokufihla ikhanda ephephile nokusho ukuthi kumele imali ibe ningama ukuze kufezeke lesi sidingo.

Okwesibili kube udaba lokungatholi abantu abangaba nolwazi olunelisayo kwezinye zezindawo ezihanjelwe njengoba sesiside isikhathi iNkosi uMzilikazi afuduka. Lokhu kwenza ukuthi ezindaweni eziningi lapho ayakhele khona kuhlale abanye abantu okubuye kube yizinhlanga ezingahlobene neze nesizwe sakhe. Lokhu kwenza umlando obulindelekile kube nzima ukuwuthola ngendlela eyenelisayo. Kwesinye isikhathi njengoba iNkosi uMzilikazi yalwa kakhulu nabamhlophe abafana noHendrik Potgiter ababeqinisekisa ukuthi bayayishabalalisa yonke into engabakhumbuza yena njengemizi yakhe. Lokhu babekwenza nangokuphinde baqambe awabo amagama esikhundleni salawo ayeqanjwe uMzilikazi. Ngalesi sizathu kube nzima kakhulu ukuthola nokunxenxa abantu abanomlando onothe ngendlela kulezo zindawo.

Isikhathi ucwaningo olwenzeke ngaso siphinde saqondana nesimo esingazinzile sezombusazwe ezweni laseZimbabwe nekwenze kwaba

nezinqinamba eziningi ngenkathi umcwaningi eqhuba ucwaningo ngoba abantu abaningi bebe nokwesaba ukubamba iqhaza besabela ukuthi kungenzeka ucwaningo luhlobane nezombusazwe. Kwezinye izindawo umcwaningi ugcine engakwazanga ukuthwebula izithombe ebezingalekelela njengobufakazi bezindawo ezihanjelwe ngenxa yokulandela imigomo yezwe yezombusazwe nokubalekela ukungasoleki ngokuthi umcwaningi kungenzeka abe ngeye yezintatheli ezicoshela ngesimo esiqhubekayo ezweni.

Kwezinye izifundazwe njengesifundazwe saseNyakatho-Ntshonalanga abantu abaningi abahlala khona bakhuluma ulimi lweSetswana kanye naseNtabazwe (*Harrismith*) lapho iningi likhuluma ulimi lwesiSotho. Lokhu kwenze waphinda wenyukela umqansa ekwenzeni ucwaningo ngoba umcwaningi ukhuluma ulimi lwesiZulu ebe enolwazi oluncane ngezilimi ezisetshenziswa kulezi ndawo. Ngale sizathu kudingeke umcwaningi abe nomelekeli ozosiza ekuhumusheni ulwazi oluqoqiwe kanye nezingxoxo nabantu. Lokhu kwenza isikhathi esichithekayo ekwenzeni lolu cwaningo sigcine siside nokunomthelela ongemuhle futhi nakwezezimali.

Njengoba sike sabalula ezihlokweni ezingenhla ngodaba lobukhosi babantu bakwaKhumalo, umcwaningi uphinde wahlangabezana nezingqinamba ekuqhubeni lolu cwaningo njengoba abanye babantu bebeziqhelelanisa nokubeka imibono ngenxa yokwesabela ukubamba iqhaza ezindabeni ezihlobene nobukhosi. Lokhu noma kuveze enye intuba ocwaningweni kodwa kuletha nenhlese yokungenwa amanzi emadolweni kumcwaningi ngenxa yokwesabela ukuthunuka amanxeba neminjunju kwabanye abantu.

Ukungabi khona kwemibhalo nezincwadi zomlando ezanele ezibhalwe ngolimi lwesiZulu kuphinde kwanezezela ezinkingeni zocwaningo. Ngalesi sizathu umcwaningi kufanele achithe isikhathi eside ezama ukuhumusha ulwazi lususelwa kwimithombo ebhalwe ngesilimi zesiNgisi nesiBhunu kuya olimini lwesiZulu.

1.2. Umlando ngeNkosi uMzilikazi nesizwe ayesihola.

UKhumalo (2006:131) noRasmussen (1977) bachaza umlando wabantu bakwaKhumalo njengobonakale kahle ngezinkathi zokubusa kweNkosi uShaka lapho owabe eyinkosana yabantu bakwaKhumalo kwakunguMagugu. Ngalesi sikhathi abantu bakwaKhumalo babakhe ezintabeni zaseBabanango kanye nabantu bakwaKhoza, abaseZibisini, abasemaChunwini kanye nabaseMancubeni. Uqhekeko phakathi kukaMagugu nabafowabo oGasa noSiwela kwenza ukuthi beshiye uMagugu bahamba noyise omncane uMashobane kanye nendodana kaGawozi eyayaziwa ngoBheje. Bahamba baze bafinyelela phesheya komfula iSikhwebezi lapho uDonda akha khona umuzi awubiza ngokuthi kuseSizibeni. Kungale sizathu uma abantu bozalo lakwaKhumalo bethi uma bebingelelana noma bethophana ngokusebenzisa igama likaDonda, bevame ukusebenzisa amagama athi “Donda wesisiba” ngoba belandela igama lomuzi wakhe. UBheje yena wakha umuzi wawubiza ngokuthi iNgome. UMashobane yena wakha umuzi wakhe eSikhwebezi kuze kuyoshaya eMkhuze. UMagugu wahlala eNquthu kwaze kwaba uphazanyiswa iNkosi uShaka nokwaholela ekutheni inzalo yakhe isakazeke esifundazweni, enye ibheke eNtinini ngaseBabanango, eDriefontein eMnambithi kanye nasendaweni yaseTilehe (*Utrect*).

Kulaba bafowabo kaMagugu abafuduka, sithola kuvela kakhulu igama likaMashobane noma wayengeyona indlalifa kwabo. Ngesikhathi uMashobane akhe ngaphezu koMkhuze, waganwa inkosazana kaZwide kaLanga egama layo kwakunguNompethu. UNompethu nguyena ozala iNkosi uMzilikazi kaMashobane.

Njengoba uMzilikazi wayezalwa nguMashobane kuNompethu, indodakazi kaZwide inkosi yakwaNdwandwe, lokho kusho ukuthi wayenegazi lasebukhosini bakwaNdwandwe nobakwaKhumalo ngoba phela uyise uMashobane wayephethe abantu bakwaKhumalo futhi noma uDonda kaGasa wayengowasendlunkulu kodwa uMashobane nguyena owayenezwi emaNtungweni onke ngoba nguyena owayenguyise wabo.

Ukufika kukaNompethu ezogana uMashobane, kwaholela ekunikezweni kwakhe igama elisha ngoba abantu bakwaKhumalo bebalekela ukusebenzisa igama lakhe. Wanikezwa igama lokuthi nguZimangele. Lokho akuzange kumphathe kahle uZwide njengoyise wendodakazi esinikezwe igama elisha. Wabe esebulala uMashobane noDonda wathatha ikhanda likaMashobane walibeka namanye amakhanda amakhosi emzini wakhe kwaNongoma.

Ngemuva kokubulawa kukayise, uMzilikazi kwabiza ukuthi ayokhulela kwaNdwandwe ngaphansi kwesandla sikaZwide uyisemkhulu. Ekukuleni kwakhe wayezofunda nokuba yibutho kanye nobuqhawe kuzihlabani zakwaNdwandwe. Ngakho impilo yakhe yonke yobunzima wayichitha kwaNdwandwe. UZwide ubulala uDonda nendodana yakhe aze abulale noMashobane, uMzilikazi ukhona laphaya kwaNdwandwe, uyabuka konke lokhu kwenzeka kubantu bakubo. Uyayibona ingwenya enguZwide iqhobozela abantu bakubo.

UZwide wayenomkhuba wokuthi uma ebulele amakhosi athathe amakhanda awo awaphanyeke elawini likanina wakhe uNtombazi owayekade aziwa njengomthakathi owesatshwayo. Kuthe ukuba uZwide abulale uDonda nendodana yakhe, kanye noMashobane, wayesethi kuMzilikazi akahambe ayophatha abantu bakwaKhumalo. Lena indlela uZwide ayekholelwa ukuthi izoqinisekisa isithunzi sakhe futhi enethemba elikhulu lokuthi njengoba sekuyophatha uMzilikazi njengomzukulu wakhe, zonke izinto zizomhambela kahle ababuse kahle abakwaKhumalo.

UMzilikazi wakubona kungehlukile nokuthi uyisemkhulu uZwide uyamethuka uma emnikeza umyalelo wokuthi akayomphathela bantu bakwaKhumalo kodwa ebulele amakhosi akhona ikakhulukazi ebulele noyise. Wacabanga nokuthi abakwaKhumalo ngeke bambheke njengomuntu ongasohlangothini lwabo. Ukuvuma kwakhe ukuyophatha abakwaKhumalo eNgome kwakungukuba ayothola kahle ithuba lokuthi angalakha kanjani isu lakhe ngenkulu impumelelo. Wayefuna nendlela yokuthunga itulo ekanye nazo zonke izikhulu zakwaKhumalo ezazingathokozile ngesenzo sikaZwide. UMzilikazi wakha umuzi wakhe ngaseMthonjeni weSikhwebezi. Endaweni eyayinenqaba efihlekile, eyayaziwa ngabakwaKhumalo bodwa, bawubiza

ngokuthi kuseNtubeni. Kwathi lapho bebonisana ukuthi kufanele nakanjani baziphindiselele kuZwide, ingqinamba enkulu kwaba ukuthi bazolifeza kanjani lelo phupho labo ngoba uZwide wayeyiNkosi eyabe isatshwa futhi inezinhloli yonke indawo. Babe sebesebenzisa uNoluju Khumalo owayekade eyinhloli kaZwide ngaleso sikhathi futhi edume ngokukhalipha okumangazayo. Nakuyena uNoluju inhliziyo yayifutha ngalesi senzo sikaZwide ngoba phela ebulele abegazi lakhe.

Ngakolunye uhlangothi esizweni sakwaMthethwa kwakunoShaka kaSenzangakhona owayekhala isikhalo esifanayo nesikaMzilikazi sokulahlekelwa nguDingiswayo, uShaka ayemthatha njengoyise uqobo. Ngaleyo ndlela uShaka noMzilikazi babenephupho elifanayo lokuqhobozela uZwide owayekade ebashiye nenkambabeyibuza ngokubabulalela oyise. Ngakho-ke kwakumele uShaka noMzilikazi bahlangane ukuze banqobe uZwide owayenamandla, esizwa nayimilingo yobuthakathi bukanina uNtombazi. Kodwa ukuxhumana kwabo kwakungeke kube lula ngoba uMzilikazi wayehlobene noZwide, kanti uShaka yena wayengahlobene nakancane noZwide. Kwakuzoba nzima ukuthi uShaka amethembe uMzilikazi. Yilapho uNoluju adlala khona indima enkulu yokuhlanganisa la maqhawe amabili okunguShaka kaSenzangakhona kanye noMzilikazi kaMashobane.

Ekuhlanganeni kukaShaka noMzilikazi lafezeka isu labo ngoba wanqotshwa uZwide ngezikhawu ezimbili ezehlukene. Esokuqala kwaba kukwaNgqokli, lapho oMzilikazi benoShaka bathatha uNtombazi bamvalela nezimpisi zakhe ayethakatha ngazo. UShaka wabe esegibela elawini likaNtombazi walithungela ngomlilo. Lesi senzo sikaShaka siveziwe ezibongweni zakhe lapho kuthiwa

> "*Inkonyan'ekhwele phezu kwendlu kwaNtombazi, bath'iyahlola, kanti yibona bezaz'ukuhlola.*" (Mkhize 2016:153)

Okwesibili ukunqotshwa kukaZwide kwaba sehlathini laseNkandla. Kuzona zombili lezi zikhawu uMzilikazi wayebambe elikhulu iqhaza ekululekeni nasekulweni ukuba kunqontshwe uZwide.

UShaka noMzilikazi bezwana kakhulu, indaba yonakala lapho uMzilikazi esendlondlobala ukwedlula uShaka ngobuqhawe. UShaka waqala ukuba amexwaye uMzilikazi, kodwa ingekho indlela yokuthi uzomgudlula kanjani, ngoba wayeliqhawe elikhulu. UShaka wenza isu lokubulala uMzilikazi ngokumthuma ukuthi ayohlasela abeSuthu bakaRanisi ngoba benezinkomo ezazituswa kuthiwa ngezekhethelo. Njengokwejwayelekile, uMzilikazi wakwenamela ukwenza intando yomngane wakhe kodwa ngalesi sikhathi wabe engazi ukuthi sewakhelwa itulo lokuthi abulawe. UMzilikazi wabona ngokunikwa ibutho labantu asekade bagcina ukulwa ukuthi uShaka uhlose ukumqhatha nesizwe sabeSuthu. Ikakhulukazi ukumbulalisa. AbeSuthu bakaRanisi babengakaze behlulwe, ngoba phela babenendlela yokubalekela esicongweni sentaba bese beginqa amatshe baphihlize izitha zabo uma zithi ziyagibela.

Kwathi ukuba afike ezweni labeSuthu uMzilikazi naye wakha elakhe isu. Wathatha onke lamakhehla ayehamba nawo wawehlukanisa amaqoqwana wawamisa entabeni, amanye ayovimba emigedeni ngoba abeSuthu babejwayele ukubalekela emigedeni uma sekunzima. Wathi elinye iqoqwana lamakhehla malimemeze lithi “ingenile eyakwaZulu!”. AbeSuthu babeleka bayongena emigedeni ngoba phela babengeke besakhwela entabeni. Ibutho likaMzilikazi labeka phansi inqwaba yabeSuthu kulokhu kuhlasela. Ingakho uKhumalo (2006) ezibongweni zeNkosi uMzilikazi ethula isenzo sikhe sokwehlula isizwe sabeSuthu nomlando waso wokungakaze sehlulwa yezinye izizwe kubandakanya noShaka uqobo lapho ethi:

"*Wen'owehlul'abeSuthu noShaka engazange abehlule*"

Wehla uMzilikazi namakhehla akhe bathatha zonke izinkomo zabeSuthu. Wathi engakafiki eNgome wathatha izinkomo zekhethelo wazinika izithunywa zakhe ukuba ziziyise kubo eNgome yena waqhubeka nezinye waya emzini kaShaka kwaBulawayo. Kuthiwa wamangala kakhulu uShaka lapho bemtshela ukuthi nangu uMzilikazi eqhamuka nezinkomo, ngoba phela yena wayezitshele ukuthi abaSuthu bazombulala uMzilikazi. UShaka akazange akwenze kucace ukuthi ubeqonde ukubulala uMzilikazi ngoba waze wamxoshisa ngeshumi lezinkomo nangembazo yethusi. Kwathi esehambile

uMzilikazi kwabakhona otshela uShaka ukuthi njengoba uMzilikazi eklonyeliswa kanje, iningi lezinkomo ulithathile walisa kubo eNgome. UShaka wathumela izithunywa zakhe ukuba ziyotshela uMzilikazi ukuthi iNkosi ithi akeze nezinkomo lezo kwaBulawayo. UMzilikazi naye wazithumela emuva kuShaka izithunywa lezi wathi zitshele uShaka ukuthi kungcono eze yena ngokwakhe azozikhomba izinkomo lezo ngoba laba abathumile kabayazi ngisho imibala yazo. Kuthiwa uShaka wazibuyisela emuva seziphethe umlenze wenkomo (okwakuyinyama eyayidliwa ngabafokazane). Wawenqaba lowo mlenze uMzilikazi.

Lagqabuka kanjalo-ke igoda phakathi kukaMzilikazi kaMashobane kanye noShaka kaSenzangakhona. Ngemuva kwaleso senzo uMzilikazi wabe eselungiselela ukubhekana nolaka lukaShaka kanye nokulifulathela elakwaZulu. Waqoqa ibutho lakhe, amadoda nemindeni yawo phezu kwentaba yaseNtumbane ngasesizalweni somfula iSkhwebezi ukuze balungiselele ukubhekisa amabombo ngasenyakatho-ntshonalanga yezwe. UShaka wathumela ibutho lakhe ukuze liyozama ukukhalima uMzilikazi kodwa lehluleka ekufezeni lowo myalelo ngenxa yokuthi ukulwa kuqhamukiswa ngaphezu kwentaba kwabe kuwuhlangothi olunamandla lukaMzilikazi. Enye yamaqhinga ayedle ngawo uMzilikazi kwabe kuyintuba eyayaziwa ngabakhethekile ababeyisebenzisa ukucasha uma impi isingaphezu kwamandla. Omunye wabafowabo kaMzilikazi wazisa ibutho lakwaZulu ngemfihlo kaMzilikazi nokwenza ukuhlasela kwempi kaShaka kwesibili kube nezithelo zokwehlulwa kwempi kaMzilikazi. Lokhu kwalandelwa ukuthi uMzilikazi alifulathele izwe lakwaZulu abheke endaweni yaseNtilafali (*Transvaal*). Waqala wathatha amandla ehlanganisa kabusha ibutho lakhe ngaphansi kwezintaba zoKhahlamba esizalweni somfula iGwa (*Vaal*) osukela esifundazweni saseFree State ngaphezudlwana kwedolobha laseNtabazwe i*Harrismith.* Ngaleso sikhashana ezinze lapho wakha amadlangala okwabe kuseMthonjaneni kanye naseZinyosini.

Ngonyaka we-1820 uMzilikazi wafika esizweni esasakhe phakathi kwemifula iBhalule (*Oliphant River*) kanye ne*Steelpoort* lapho kwakuzinze khona isizwe sabaPedi esasiyisizwe esasinamandla ngasempumalanga yeNtilasifali nasifica

sisazikhotha amanxeba ngemuva kokulahlekelwa umhloli waso uThulare. Wabe esezinza isikhashana wabuye wafudukela ngaseningizimu ntshonalanga ngasenkabeni yomfula i*Vaal*. Wakha endaweni eyaziwa njengamanje ngeVereeniging. Wafika wathola ithuba lokulima waphinde wathola nabanye abantu abangamaNguni ababeza bezozinikela kuye nokwandisa isizwe sakhe ngokushesha ngoba, abantu ababezinikela kuye babebaningi ukwedlula abantu asuka nabo KwaZulu. Ngesizathu sokuthi kwakubalulekile ukuthi andise isizwe sakhe, uMzilikazi waqhubeka nenqubo yesizwe samaNguni sokuhlasela ezinye izizwe bese ethatha abesimame kanye nezingane azikhulise ngaphansi kwesizwe sakhe. Ngeminyaka ye-1825 umbuso kaMzilikazi wabe sewunamandla futhi sewenabele nasezweni laseBotswana. Lokhu kwambangela igazi elibi kwezinye izizwe namakhosi afaka phakathi uMolitsane inkosi yesizwe samaTaung owahlangana nesizwe samaKhoi-Khoi ekuthungeni icebo lokuthatha izinkomo zikaMzilikazi. Ukubalekela ukwebelwa imfuyo, uMzilikazi wafuduka phakathi nonyaka we-1827 wabheka ngasenyakatho ezintabeni zase*Magalesieburg* kuyela naseduze kwedolobha elaziwa ngePitoli ngesimanje. Ohambeni lwakhe uMzilikazi wayeqhuba indlela uShaka ayenza ngayo yokunqoba izizwe bese ezifaka ngaphansi kombuso wakhe. Ngalesi sikhathi uMzilikazi ebhekisa amabombo engasezintabeni zase*Magaliesburg* umbuso wakhe wawusunengxube yezinhlanga ngaphansi kwazo esingabala, abeSuthu, abaPedi amaNdebele kanye nesizwe samaZulu ayesuke naso kwelakubo.

Ngemuva kokukhothama kweNkosi uShaka ngonyaka we-1828, uDingane owathatha izintambo zobukhosi bakwaZulu waphinde wahlela ukuhlasela uMzilikazi lapho ayesenelisekile ukuthi usekhululekile ngesizwe samaZulu. Impi kaDingane yehlulwa yisizwe sikaMzilikazi esabe sinamandla ngaleso sikhathi. Esinye isitha esikhulu sikaMzilikazi kwaba uHendrik Portgieter owayehola isizwe samaBhunu nesaba luhlupho embusweni kaMzilikazi okwaze kwaholela ekutheni afuduke ebheke ngasenyakatho. Ohambweni lwakhe nesizwe sakhe, bahlukana kabili abanye baphuma ngendlela yaseBotswana kwathi abanye baphuma ngomfula iZambezi. Kwaphela iminyaka emibili isizwe sakhe singahlangani nokwaze kwaholela ekubekweni

kwenye yamadodana akhe njengeNkosi ngoba isizwe sesicabanga ukuthi uMzilikazi usekhotheme. Lokhu kwamthukuthelisa kakhulu uMzilikazi ekuhlanganeni nesizwe sakhe ezweni laseRhodesia eselaziwa ngeZimbabwe manje. Wabe esenquma ukubulala izinduna nenkosi eyabe isibekiwe ngaleso sikhathi sekwakhiwe nomuzi owabe waziwa ngokuthi ku**Kwagibixhegu**. engaphansi kwemihlanu, uMzilikazi wazinza ezweni laseRhodesia wavuselela umbuso wesizwe sakhe esasesaziwa ngesizwe samaNdebele. Indawo azinza kuyo yabe seyibizwa ngolimi lwesiNgisi ngokuthi i-*Matebeleland* kulandelwa isizwe ayekade esihola samaNdebele ngenkathi esuka ezweni laseNingizimu Afrika. URasmussen (1977) uchaza imvelaphi yegama “matebele” njengegama elabe lisetshenziswa ngabeSuthu ukuchaza umuntu onguMnguni wemvelaphi yasogwini lolwandle.

Esefikile ezweni laseZimbabwe uMzilikazi wakha ubudlelwano nezithunywa zabamhlophe okubalwa kuzo uRobert Moffart owayengowemishini i*London Missionary Society*. UMoffart waba ngomunye wabamhlophe ayebakhonze kakhulu uMzilikazi ngoba wayeze ambize ngegama likayise uMashobane. Ubudlelwano babo bobabili banikeza uMoffart ithuba lokushumayela nokufundisa ngenkolo yobuKrestu esizweni esasiholwa uMzilikazi nokuyinto ayenenkolelo yokuthi ingeze yaba nomthelela ongemuhle ekuhlanganeni nenkolo yesizwe sakhe ngalokho, akazange amnqabele uMoffart uma efundisa isizwe sakhe. UMoffart namanye amamishini babebuye bengahambisani nendlela uMzilikazi ayehambisa ngayo izinto kubandakanya nenqubo yakhe yezempi. Noma kunjalo uMzilikazi akazange wabaxwaya ngaphansi kombuso wakhe kodwa waqhubeka nokucela usizo namasu kwabamhlophe ekwakheni inqaba yakhe. Ubuhlobo bukaMzilikazi noMoffart baqhubeka iminyaka ethi ayifinyelele emashumini amathathu. Yize kunjalo uMzilikazi akazange akhethe inkolo kaMoffart yobuKrestu.

Ngemuva kokukhothama kukaMzilikazi kwasa kwangaba khona uzinzo ngaphansi kwesizwe ayesihola. Ezinye zezizathu zale nxushunxushu nokungabi khona kozinzo kwaba ukuthi uMzilikazi wayengazange aphawule mayelana nokuthi ngubani owayezothatha izintambo zobukhosi uma esekhotheme. Yingalesi sizathu uMncumbathe owabe engumeluleki weNkosi

isaphila, wabamba izintambo zombuso izinyanga eziyishumi nesithupha ngaphambi kokuthi uLobhengula indodana kaMzilikazi aphathe. Esebusa uLobhengula waphinde wahlangana nezingqinamba lapho uhlangothi lakwaZwangendaba lwabe lungamnambithisisi ngoba lunenkolelo yokuthi umuntu ofanele ukuphatha ubukhosi uNkulumane wabe esadla anhlamvana kwelakwaZulu lapho ayebhace khona.

Ingqinamba yesibili ekubuseni kukaLobhengula kwaba isinqumo esathathwa uyise uMzilikazi ngasezinsukwini zakhe zokugcina lapho avumela abamhlophe ukungena endaweni lapho ayezinze khona. Lokho kwenza abamhlophe bebone ithuba lokuzichanasela nokuzenzela ngamagugu ambiwa phansi. Lokhu kwenza ukubusa kukaLobhengula kungabi nokuthula ngokuphinde kubambe elikhulu iqhaza ekuhlakazekeni kwemibono yabantu ayebehola ngaleso sikhathi lapho begcina bengamazisi njengomuntu owayenomgogodla ekwaluseni isizwe. Kungalesi sizathu isizwe esabe siholwa yiNkosi uMzilikazi okuyisizwe zamaNdebele ezweni laseZimbabwe sisalokhu sisilele emuva nasekubambeni iqhaza ngokuphelele emkhakheni wezepolotiki kuleliya zwe.

Ngeminyaka ye-1860 impilo kaMzilikazi yaqala yabo nobunzima lapho esedunguzela nokwathi ngoMandulo onyakeni we-1868 wakhothama. Umzimba wakhe waphunyuzwa esigodlweni saseMhlahlandlela kwathi ngemuva kwezinyanga ezimbili wabe usutshalwa eNtumbane engasenyakatho yeMathopho nokuyindawo uMzilikazi nesizwe sakhe babeyilwele kakhulu nesizwe samaZulu eminyakeni emangashumi amane eyedlule ngaphambilini. Ngemuva kokukhothama kweNkosi uMzilikazi, kwabe sekuqhubeka umdonsiswano mayelana nalowo owayefaneleke ukuba angene ezinyathelweni zikaMzilikazi. Phakathi kwezinhlangothi ezabe sidonsisana kwabe kuluhlangothi olwabe lwesekela ukuphatha kukaMntwana uLobhengula, kuphinde kube nalolo olwabe lwesekela ukubuya kukaMntwana uHlangabeza. Ukwesekelwa kukaMntwana uHlangabeza kuqhamuka ngenxa yokuthi wabe emdala ngokuzalwa kunoLobhengula kanti abanye bamchaza ngokuthi wabe efana ncamashi neNkanyamba emakhandakhanda okuyiNkosi uMzilikazi kaMashobane.

Ngokuqhubeka kwesikhathi ubukhosi bathathwa inkosi uLobhengula eyanyamalala ngonyaka yowe-1893 ngemuva kokunqotshwa kukaMthwakazi enqotshwa amaNgisi kaLozi (Cecil John Rhodes). Ukusukela ngaleso sikhathi ubukhosi besizwe samaNdebele ezweni laseZimbabwe abuzange busaba nasisekelo esizinzile nokwenza abantu abaningi abayizizukulwane bengabi ngendlela ephathekayo yokulinganisa ngemvelaphi yabo kanye nomhlahlandlela ngekusasa. Ukungqubuzana kwemibono eyahlukene okuvela ezinhlangothini ezahlukene esikhathini samanje kanye nomthelela wezepolitiki, kwenza indlela ebheke ekufezekisweni kwephupho lokuba nengonyama yesizwe samaNdebele eZimbabwe yenyukele kakhulu kulezi nsuku ngenxa yokweswelakala kwendlela engalandelwa kanye nomlando ophelele wolibo lwesizwe ngobubanzi.

Noma isikhonyana indlela yokuxhumana phakathi kwabantu abangamaNtungwa lapha eNingizimu Afrika kanye nalabo abasezweni laseZimbabwe kodwa imingcele nemithetho yamazwe amabili akhelene yenza kube nezingqinamba ukufezekisa ukubuyiselwa nokwakheka kabusha kobukhosi bukaMzilikazi.

1.3. Ukuhleleka kwezahluko

Lolu cwaningo lunezahluko eziyisithupha. Isahluko ngasinye siqala ngesingeniso bese siphetha ngokubuyekeza lokho obekade kudingidwa ngakho kuleso naleso sahluko.

Isahluko Sokuqala

Kulesi sahluko kuzothintwa isingeniso ekwethiweni kwemizi yenkosi uMzilikazi. Kuphinde kwachazwe ngezinhloso zocwaningo, imibuzo ephendulwa ucwaningo kanye nokubaluleka kocwaningo. Kuphinde kwanikezwa ngamazwibela omlando weNkosi uMzilikazi nesizwe ayesihola kusukela kwaZulu kuze kuyofika ezweni aphelela kulo. Kuvezwa futhi nombono ongakafakazelwa nokuyiwona ohola ilukuluku kumcwaningi ukuthola izimpendulo ngokwenza ucwaningo olunzulu ngesihloko.

Isahluko sesibili: Ukubuyekezwa kwemibhalo efundiwe

Ngaphansi kwalesi sihloko, kuzogxilwa emisebenzini eke yacwaningwa neminye esaqhubeka ngaphansi kwesihloko sokwethiwa kwamagama namagama emizi. Kuzokhulunywa ngezinhlobo zamapharadaymu kanye nesizathu sokukhethwa kwepharadaymu ezosetshenziswa ukuqhuba ucwaningo bese kuphinda kubhekwe nomlando wezinjululwazi ezisetshenziswe ekufezekiseni lolu cwaningo kuthulwe nolwazi ngezinjululwazi uqobo.

Isahluko sesithathu: Izindlela ezisetshenzisiwe ukuqoqa ulwazi

Kulesi sahluko kuzokhulunywa ngezindlela ezilandeliwe ukwenza ucwaningo. Iminxa efakwa ngaphansi kwalesi sigaba ibala abantu abababambe iqhaza ocwaningweni, amasampula, indlela yokuqhuba ucwaningo, ubuhle nobubi bezindlela ezahlukene zokwenza ucwaningo, ukwethembeka kolwazi oluqoqwayo kanye nezindlela zokuqoqa ulwazi.

Isahluko sesine: Ukwethulwa kolwazi olutholakele

Kulesi sahluko kuzokwethulwa ulwazi olutholakale ngesikhathi kwenziwa ucwaningo. Ukuze lube nesisindo kahle lolu lwazi luzokwethulwa ngendlela ezoveza iqhaza elibanjwe ucwaningo olwenziwayo emkhakheni okubhekenwe nawo.

Isahluko sesihlanu: Isiphetho neziphakamiso

Lapha kuzobhekwa amazwibela ngezinhloso zocwaningo kanye nemiphumela etholakele ngesikhathi lwenziwa. Kuzobe sekwenziwa iziphakamiso ngemiphumela etholakele kuphinde kugqugquzelwe ukubaluleka kokuqhuba ucwaningo olufanayo noma oluphonsa inselelo kulolu okukhulunywa ngalo.

1.4. Isiphetho

Kulesi sahluko sokuqala sethule isingeniso ngesihloko okucwaningwa ngaso. Kube sekunikwezwa nesisusa socwaningo kwavezwa kabanzi nokuthi ucwaningo lumayelana nani. Kuphinde kwanikezwa nomlando omfishane ngeNkosi uMzilikazi kanye nesizwe ayesihola njengeminxa engumgogodla

wocwaningo. Esahlukweni esilandelayo kuzodingidwa ngemibhalo ephathelene nesihloko socwaningo. Kuzophinde kuvezwe futhi kudingidwe kabanzi nezinjululwazi ezizosetshenziswa.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO NEZINJULULWAZI ZOCWANINGO.

2.0. Isingeniso

Ukwethiwa kwamagama ezindawo kanye namagama emizi yisiko ebelihlonishwa futhi laziswa kakhulu emiphakathini yesizwe esimnyama ikakhulukazi amaZulu. Amagama ayenikezwa izindawo ayesuke exoxa umlando othile futhi esiza nasekulondolozeni imilando yezizwe ezahlukene ukuze izizukulwane ezilandelayo zingadunguzi ehlathini ngemvelaphi nezimpande zazo. Esikhathini esiphila kusona njengamanje kubukeka leli siko lokwethiwa kwamagama emizi lishabalala ngenxa yendlela nenqubo esilandelwa ukuhlukanisa imizi ethile kubandakanya nendlela yesimanje yokusetshenziswa kwezinombolo njengophawu lwemizi. Lokhu kungaba nomthelela omubi esizweni esimnyama ngoba isiko lingagcina liphelelwa ngamandla nokuzogcina kuthena namandla okukhula kolimi lwesizwe. Indlela ebeyihlonishwa futhi isetshenziswa ngokhokho ekulondolozweni komlando iphelelwa isisindo nokuzokwenza izizukulwane ezilandelayo zingabi nophawu oluzixhumanisa nezimpande zaso njengoba kwakwenzela kusadliwa ngoludala.

Kulolu cwaningo sihlaziya kabanzi ngezincazelo eziqukethwe ekwethiweni kwamagama emizi yeNkosi uMzilikazi kaMashobane kanye nomthelela ekuhlalisaneni kwabantu. Ngaphambi kokugxila kabanzi engqikithini yocwaningo lesi sahluko sizobuyekeza imibhalo ephathelene nezihloko zokwethiwa kwamagama emizi namagama ezindawo.

UJackson (2015:37) uchaza ukubuyekezwa kwemibhalo njengokuthungatha ucwaningo nezifundo ezishicilelwe ezihlobene nesihloko okusuke kwenziwa ucwaningo ngaso ukuze kuqinisekiswe ukuthi umcwaningi uyayiqonda indima esihanjiwe ngaphansi kocwaningo asuke elwenza. UWalliman (2011:52) wenezela kulo mbono kaJackson uma ethi:

> *The most important reason for doing research is to produce new knowledge and understanding, and to disseminate it to make it available to everyone. When planning a research project, it is essential to know*

> *what the current state of knowledge is in your chosen subject as it is obviously a waste of time to spend months producing knowledge that is already freely available.*

Okuhunyushwa ngokuthi:

> Isizathu esibaluleke kakhulu sokwenza ucwaningo ukuqhamuka nolwazi olusha nemibono emisha bese ludluliswa luya kubona bonke abantu. Uma kuhlelwa ucwaningo, kubalulekile ukwazi ngendima esikhathuliwe emkhakheni owukhethile njengoba kucacile ukuthi kuwumosha isikhathi ukuchitha izinyanga ukhiqiza ulwazi oseluvele lutholakala kalula.

Lo mbono wokubuyekezwa kwemibhalo uzolandelwa ngokubhekwa kweqhaza labacwaningi emazweni ahlukene kusukela eNingizimu Afrika kuye e-Afrika yonkana bese kubhekwa namazwe omhlaba okungamazwe angaphandle kwezwekazi i-Afrika. Kuzophinde kudingidwe ngesizathu ezahlukene ezihlobene nokwethiwa kwamagama ezindawo.

2.1. Imibhalo ephathelene nokwethiwa kwamagama ngobubanzi.

Ababhali nabacwaningi abaningi babe negalelo elikhulu ekwethiweni kwamagama bebehlaziya izindlela ezahlukene ngokuqanjwa kwamagama abantu, ezindawo, imifula, imizi, izakhiwo nokunye okuningi. UNgubane (2000), uNdimande (2001), uTurner (2002) kanye noAgyekum (2006) ocwaningweni lwabo ngokwethiwa kwamagama abantu, bavumelana ngokuhlobana kwencazelo yegama, inhloso kanye nokulindeleke kumuntu osuke enikezwe igama. UMakondo (2009) ucwaninge ngokwethiwa kwamagama abantu emphakathini wamaShona ezweni laseZimbabwe. Kulolu cwaningo uMakondo uhlose ukubheka indlela okungatholakala ngayo incazelo ehlosiwe ekwethiweni kwamagama abantu. Uveza ukuvela kokusetshenziswa kolimi emagameni ukufezekisa inhloso ethile. Kulolu cwaningo, uMakondo uyaveza nokuthi izimpawu, izincazelo ngezimpawu zingasetshenziswa ukuveza incazelo ehlosiwe noma okusuke kuqondwe ukuthi idluliswe uma kwethiwa amagama ahlukene.

UMabuza (2008) wenza ucwaningo ngamandla encazelo yegama nemiphumela yawo empilweni yabantu abakhuluma isiZulu. Kwamanye amaphuzu awathinte kakhulu uMabuza (2008:192) abandakanya uhlangothi lwamagama ayeqanjwe abantu ngaphambi kwenkululeko ayevela kwezinye izilimi nezinye izinhlanga, nangazifezanga kahle izinto ayeqanjelwe zona. Uphinde futhi waveza uhlangothi lwamandla amagama kwezombangazwe.

Ocwaningweni ngencazelo yesiko emagameni abeSuthu baseNingizimu ne-Afrika uMthobeli (2001) uchaza amagama njengesiko lokuchaza nokuhumusha izigigaba eziqondene nomlando abantu abasuka bedlule kuwona. Ngalo mbono igama lithwala ubufakazi ngezinto imiphakathi esuke iphila ngaleso sikhathi edlula kuzo nokwenza ukuthi izizukulwane zibe nophawu ezingalusebenzisa ukuthola ngesiko kanye nezimpande zaso. Umbono kaMthobeli uphinde ufakazelwe uDlamini (2015:22) lapho echaza ngokuthi amagama kanye nezincazelo emphakathini kusebenza njengesiko lokucacisa umbono kaMina (*self)* wabantu kanye nakumuntu ngamunye.

2.2. Ukwethiwa kwamagama aqukethe umlando nemvelaphi.

Emizamweni yokuvuselela nokuqinisekisa ukugcinwa komlando wesizwe sakwaNgcobo, uKhambule (2015) ugcizelela umbono wokuthi umphakathi waseNdwedwe uyaziqhenya ngamakhosi awo okubonakale ngokuthi wethe ezinye zezikole ngamagama amakhosi akwaNgcobo. Lokhu kwenziwelwa ukuqinisekisa ukuthi umlando wesizwe uyagcineka futhi uhlezi ukhona ukuze izizukulwane ezizayo zizoba nethuba lokusondelana nawo.

UShangase (2006) wenza ucwaningo ngomlando wesihlahla sokuzalana komndeni wakwaShangase kusukela umlando kuVumizitha (d.c. l688) kuze kube manje, nanokuthi amagama abantu nezindawo aqanjwa kanjani uma sibheka izimo zomlando aqanjwa phezu kwazo, nokuthi amagama angahlaziywa kanjani ngokwesakhiwo sawo ukuze agcine ethula incazelo ezwakalayo.

Njengoba enye yezinhlosonqangi yalolu cwaningo isekuhlolisiseni umlando nemvelaphi yamagama emizi umcwaningi uzosebenzisa umgudu

ohambisanayo nombono wabacwaningi abethulwe ngenhla ekucwaningeni ngomlayezo ekwethiweni kwamagama emizi yeNkosi uMzilikazi nomlando wawo.

UNdlovu (2013) wethule ucwaningo lapho wayedingida kabanzi ngomlando wamanye amagama ezindawo esiNdebele ezweni laseZimbabwe. Kulolu cwaningo uNdlovu uchaza kabanzi ngendlela amagama ezindawo eyamaniswa nomlando wabantu abangamaNdebele eZimbabwe aphinde ayamanise nenqolobane yokuxhumana komlando wabantu abangamaNdebele eZimbabwe kanye nemvelaphi yabo esuka kwelakwaZulu.

2.3. Amagama achaza ngenqubo yokuphila nokuhlalisana kwemiphakathi.

Ocwaningweni lokwethiwa kwamagama emizi ezigodini zakwesaKwaMkhwanazi kwaDlangezwa, uNdaba (2010) uveza ukuthi ukuqanjwa kwamagama emizi kuvela ezintweni eziningi esingabala phakathi kwazo ukubhinqa nokuklolodelana, esimweni sendawo umuzi owakhiwe kuyo. Lo mbono ufakazela ukulandelwa kwezehlakalo kanye nendlela imiphakathi echaza ngayo isimo ephila ngaphansi kwaso neyamaniswa nokwethiwa kwamagama ukudlulisa lowo myalezo. Umbono kaNdaba uphinde ufakazelwe uNdimande-Hlongwa noDlamini (2015) lapho becwaninga ngemizwa ecashile equkethwe amagama emizi yakwaMkhwanazi kwaSomkhele. Kulolu cwaningo uNdimande-Hlongwa noDlamini bathola ukuthi imizi emininingi yethiwa amagama kunezingxabano ezikhona emindenini. Baphinde baveza nokuthi akubona abantu besilisa ababephuma imizi ababetha amagama, kodwa nabantu besifazane babeyiphuma imizi bese beyinikeza amagama.

UShabalala (1999) ocwaningweni ngokwethiwa kwamagama emizi endaweni yaseMabengela, eNkandla. ugxile kakhulu ezizathwini eziholela ekwethiweni noma ekunikezweni kwemizi ethile amagama endaweni yaseMabengela eNkandla futhi ehlose ukuveza ukuphilisana phakathi kwemiphakathi eyahlukene ngokulandela incazelo emagameni emizi. Emiphumeleni yocwaningo lwakhe nasekuxhumaneni nemiphakathi yasendaweni

yaseMabengela uShabalala (1999:99) waqaphela ukuthi amagama emizi awagcini kuphela ngokuhlukanisa imizi eyakhiwe kodwa aphinde aveze indlela umphakathi waseMabengela ophilisana ngayo. UShabalala (1999) uqhuba ngokuthi la magama emizi ethiwa ngokulandelwa nokuhunyushwa kwezimo ezisuke zikhungathe lowo nalowo mndeni noma inhloko yekhaya.

UMeiring (2010) wethule ucwaningo lapho ebebheka khona izimpawu zodlame ezivezwa emagameni ezindawo ezweni laseNingizimu Afrika. Ekwethuleni kwakhe lolu cwaningo uMeiring (2010) uyakubalula ukuthi noma izwe laseNingizimu Afrika lisasemizamweni yokulungisa isizwe ngokusebenzisa uphawu lwezinhlanga ezahlukene ngezilimi namasiko eziphila ezweni, amagama awagcini ngokuveza izinhlanga eziphilayo ezweni kodwa angaba nehleze engeyinhle engaholela ekwahlukaniseni nasekuphazamiseni imizamo yokwakha uzwano phakathi kwabantu eNingizimu Afrika. Amanye amagama ezindawo awabalulayo uMeiring (2010: 101) yindawo efana nas**eMfabantu** okuyintaba eyethiwe ngesiXhosa echaza indawo lapho kwafa khona abantu kusukela empini yangowe-1826 lapho abaThembu namaXhosa ashaywa khona ngesikhathi sezimpi zikaZulu esazaziwa ngeMfecane.

UMeiring (2010:110) uphinde aveze namanye amagama ezindawo anomlando noma umlayezo ongalumeli kodwa ochaza okuhle uma echazwa. Kulolu hlangothi uMeiring uphetha ngokuthi amagama afana nalawa: i**Ncome, iGiyani, iGugulethu, iDuduza** namanye, angasebenza ukuletha uzinzo ngasekucwengeni isimo sohlevane esethulwa ngamagama aveza umlando wodlame.

UJenjekwa noBarnes (2017) bethule olunye uhlangothi ngamagama ezindawo lapho becwaninga nokuguquka kwegama lendawo *KwaMudzvti* iya ekubizweni nge*Muphundwana.* Kulolu cwaningo uJenjekwa noBarnes baveze uhlangothi lokuthi amagama ezindawo ayizinto eziyigugu zomlando kanti ayalekelela nasekubeni yizindlela ezibalulekile zokugcina ulwazi ezimpilweni zabantu. Ngalesi sizathu babalula ukuthi kumele amandla abekwe ekwakheni izingqalasizinda eziveza isimo sesiko okuphilwa kuso kunokuchitha isikhathi ekubhekeni izinto eziyize zemilando.

Kuvamisile esizweni esimnyama ukuthi kusetshenziswe amagama njengendlela yokudlulisa umlayezo ngezinto ezahlukene okungaba ukunganeliseki komuntu noma ukuveza injabulo. U-USuzman (1994:269) ecashunwe nguDlamini (2015:58) ugcizelela umbono wokuthi “Ukwetha igama kuvumela abantu ukuba badlulise imizwa yabo ngokucashile, ngaphandle kokuqonda umuntu ngqo. Amagama aqukethe umyalezo ocashile angakhombisa ukukhononda/ukunganeliseki, ukuphikisana kanye nokungathokozi, asebenza njengomsebenzi osemqoka lapho bezama ukunciphisa izingxabano ezindaweni okuhlangenwe kuzo.

2.4. Amagama axhumene nezombusazwe namandla emiphakathini

Umbono wokunikezwa kwamagama abantu nezindawo ngenxa yokulandela inqubo yombusazwe nokuveza amandla emiphakathi esuke ibusa, nayo ihamba ibanga elide emiphakathini yasezwenikazi i-Afrika. Ocwaningweni ngenqubo yokwethiwa kwamagama ezindawo nabantu ngesikhathi sokuphathwa nangemuva kokuphathwa ngaphansi kombuso waseNgilandi ikholoniyalizimu, uMoyo (1996:12) uchaza ngendlela abantu basezweni laseMalawi abanquma ukulandela amagama abo omdabu ngemuva kokuthola ilungelo lokuzimela kweMalawi ngonyaka yowe-1969 esikhundleni samagama ayesetshenziswa ngesikhathi besangaphansi kwesandla seNgilandi. Lokhu kufakazela umbono nomthelela wepolitiki namandla esinqumeni sokwetha amagama ezindawo.

Okuzoqapheleka kakhulu wukuthi ngemuva ngokuthola ilungelo likazimele geqe abaholi abaningi bamazwe asanda kuzimela e-Afrika baqala izinqubo zokuqokwa kabusha kanye/noma ukuphakanyiswa kabusha okuhloswe ukubuyisela i-Afrika eyiqiniso ubunikazi. Le nqubo yayihlanganisa ukubuyiselwa kwamagama okuqala ezindaweni zase-Afrika nabantu noma ukunikeza lezi zinhlangano zomphakathi amagama angawomdabu ase-Afrika. Nakuba ezimweni eziningi amagama eguquka eba ngumphumela wokuqaliswa kwesinqumo esiphezulu esithathwe egameni labantu, kube khona amanye amazwe afana neNingizimu Afrika lapho kunezinye izinguquko zegama ezenzeke njengomphumela wenqubo yentando yeningi. Ngamafuphi

ukudlala indima ephambili ekuqanjweni kwamagama kuyingxenye nophawu olubalulekile ekuqinisekiseni amandla kwezombusazwe kuphinde kube ngumunxa osemqoka ezimpilweni zabantu. Kulolu cwaningo sizophinde sibheke uhlangothi lapho amagama emizi ayethiwa ukukhombisa amandla nokuhlabana kweNkosi uMzilikazi kubandakanya nokuqinisekisa isikhundla sayo nombuso wayo ezindaweni lapho yayihlala khona.

2.5. Amagama ezindawo ezwenikazi i-Afrika.

UMamvura (2014) wenze ucwaningo ebheka ukwethiwa kwamagama ezikole ezweni laseZimbabwe ngezinkathi zokuphatha koMbuso wamaNgisi (1890-1979). Kulolu cwaningo uMamvura uthole ukuthi amagama ezindawo asebenza njengendlela eqinisekisa ukudluliswa komyalezo nokukhombisa amandla aleso sizwe noma umbuso osuke uphethe ngaleso sikhathi.

Uma ephawula ngomlando wabantu abangamaNdebele emagameni ezindawo eZimbabwe uNdlovu (2013) ubalula ukuthi amagama abantu abawanikeza izindawo angaba yimikhombandlela emlandweni walabo abanikeza igama lo mbono uchaza ukuthi amagama asebenza kakhulu ukwazisa ngemvelaphi nomlando wabantu kanye nezimo abadlule kuzona ezimpilweni zabo kubandakanya nendlela abaphilisana noma ababephilisana ngayo nabanye abantu. UNdlovu uphinde aveze iphuzu lokuthi umlando wabantu abangamaNdebele eNingizimu Afrika kanye nezimo abahlangana nazo kwelaseZimbabwe usebenze kanjani ekuqambeni amagama ezindawo.

U-Anindo (2016) wenze ucwaningo ngencazelo emagameni ezindawo ngaphansi kwendawo esebenzisa ulimi lwesigodi iLulogooli ezweni laseKenya. Kulolu cwaningo u-Anindo wayehlose ukuveza incazelo ekhona emagameni eLulogooli kanye nendlela izakhiwo wamagama ezivezwe ngayo.

UNderitu (2016) wenze ucwaningo ehlaziya ngokusetshenziswa kobulumimbili ekwethiweni kwezizinda zamabhizinisi, imikhiqizo kanye nosizo okuhlinzekwa ngalo ezweni laseMuranga nalapho ebebheka khona ukuthi ikhona yini imithetho elandelwayo uma kwethiwa amagama ngenqubo

yobulimimbili. uma echaza ngezizathu zokulandelwa kwenqubo yobulimimbili emagameni uNderitu (2016:22) uthi:

> *Communication is the major reason in bilingual naming of business premises, products and services. Bilingualism helps the language user to pass the information to the targeted group. This becomes important especially if in the target group some people understand one language.*

Okuhunyushwa ngokuthi:

> Ukuxhumana yisizathu esibalulekile ekwethiweni kwamagama ezakhiwo, imikhiqizo nesinzizakalo ngobulimimbili. Ubulimimbili busiza abasebenzisi bolimi ukudlulisa ulwazi ebantwini abahlose ukufinyelela kubo. Lokhu kubaluleka kakhulu ikakhulukazi uma kubantu okuhloswe ukufinyelela kubo abanye abantu bazi ulimi olulodwa.

Lokhu kukhombisa izinga namandla egama ekuqinisekiseni amaxhama okuxhumana nokudluliswa kwemiyalezi ebalulekile.

Ezweni laseSenegal uBigon (2008) wethula ucwaningo edingida ngemithetho yokufakwa ngaphansi koMbuso wezwe laseFrance mayelana namagama emigwaqo edolobheni laseDakar kanye namagama ombuso wengcindezelo ayesetshenziswe eDakar. UBigon uphetha ngokuveza ukuthi amagama emigwaqo edolobheni laseDakar ayesekela ukubukelwa phansi nokungabungazwa kwabantu abangabendabuko ezweni, futhi lesi senzo sasiphakamisa kakhulu futhi sikhomba izimpawu zokuhlonishwa kwabantu okuyibona ababecindezele izwe laseSenegal. Lona ngumbono okhombisa amandla amagama ezindawo angaba nawo ukwaziseni ngombuso osuke uphethe noma unamandla ngesikhathi sokwethiwa kwamagama.

U-Uluocha (2015) wethule ucwaningo lapho ephawula khona ngokuguqulwa kwamagama ezindawo ukuze kubuyekezwe lokho akuchaza njengezimpawu soMbuso wamazwe aseNtshonalanga wobukoloniyali (*colonialism)*, nokuqinisekisa ukweseka isifundo sebalazwe esiqukethe amagama ezindawo angawendabuko yase-Afrika kunalawo angawabalumbi. U-Uluocha uchaza ngezizathu zokwethiwa kwamagama ezindawo ebantwini abangama-Afrika

nalapho ephawula ngokuthi amagama ayengavele enikezwe nje kodwa, kwakusuke kunesizathu sokuchaza ngabantu. Lokhu kuchaza isizathu esenza ama-Afrika nanamhlanje abone kubalulekile ukuqinisekiswa kokugcinwa kwemilando namagugu axhumanisa izizukulwane nemvelaphi yazo equkethwe emagameni ezindawo.

2.6. Ukwethiwa kwamagama kanye namagama emizi emazweni omhlaba.

Njengoba sike saveza ukuthi likhulu ibanga elihanjiwe emkhakheni we-Onomastikhi, akugcini lapha ezweni lase-Afrika kuphela kepha namazwe aphesheya abambe elikhulu iqhaza ekuthuthukiseni ucwaningo ngaphansi kwesihloko sokwethiwa kwamagama ezindawo. Kuleli banga sizobheka imibhalo ephathelene namagama ezindawo emazwe angaphandle kwezwekazi i-Afrika.

2.6.1. Amagama ezindawo ezweni laseShayina

UQian, uKang noWeng (2016) benza ucwaningo ngokuhlukaniseka kwezinhlanga zomdabu kanye nezimpawu zokwakheka komhlaba endaweni yaseGuangdong ezweni laseShayina. Kulolu cwaningo lwabo abacwaningi bavumelana ngokuthi amagama ezindawo asebenza njengophawu lwesiko kwezifunda ngokwahlukana kwazo nokuchaza ukuthi abonisa umlando, abahlali kanye nesimo sendawo. Baqhubeka ngokuchaza ukuthi izifundo zethoponimi zisivezela imvelo nokuthuthuka kwezinhlanga zomdabu, zisichazele indlela indawo eyakheke ngayo ngokwemvelo ziphinde zisibonise nezinto ezithintekayo ezakhiwe ngabantu ezifundeni.

UWang, uWang no-Hartmann (2012) baveza uhlangothi lwamagama ngaphansi kwezilimi ezincinyane ezweni laseShayina njengolimi lweZhuang nalapho bechaza ngendlela lapho apho imiphakathi engesiyo yomdabu waseShayina ifakwa ngaphansi kwephiko lwemiphakathi yase*Hin-Chinese*, ngokuzivumelanisa namasiko nendlela yokuphila nokwaholela ekuguqukeni kwamagama amaningi ezindawo imvelaphi yawo eyabe ingaphansi kolimi lweZhuang ethathe isiqu se*Hin* nokwakuphinde kuholele ekungabhalekini ngendlela efanele kwamagama ezindawo. Lokhu singaphinde sikubheke

ngeso lokulahleka komlando nesisindo emagameni ngenxa yokuswelakala kwendlela eqinisekisa ukungapheli kolimi nanemithelela yokuhlangana kwezinhlanga eziningi ezikhuluma izilimi ezahlukene ezweni.

2.6.2. Amagama ezindawo ezweni lase-Afganistan.

Ezweni lase-Afganistan uKarimi (2016) wenze ucwaningo ngohlangothi lokuqanjwa kabusha kwamagama ezindawo, imigwaqo izingqalasizinda nokunye okuningi ngemuva kwezinkathi zezimpi kuleliya lizwe ngowezi-2001. Kwamanye amaphuzu amqoka awabalulayo uKarimi, udaba lokuthengiswa noma ukubekwa kwentengo emagameni ezindawo lapho abantu baleli zwe besebenzisa amagama ezindawo nokuqanjwa kabusha kwabo ukuze bazuze okuthile okubandakanya imali noma izinga elithize kwezepolitiki. Lolu cwaningo luveza olunye uhlangothi olungajwayelekile lwamagama ezindawo nalapho sithola kuzokwakheka umlando ngabantu ababenamandla kwezombusazwe kanye namandla kwezomnotho.

2.6.3. Amagama ezindawo eNyakatho neMelika.

UFuchs (2015) wenze ucwaningo ngamagama angawendabuko yasezweni laseJalimane (*Germany*) okwethiwe ngawo izindawo ezimaphakathi nezwe laseMelika. Kulolu cwaningo uFuchs uchaza amagama ezindawo njenganikeza umlando, nolwazi ngesiko nendlela yokuphilisana kwabantu endaweni aphinde asivezele izinga labantu, izimilo nemiqondosimo yabaqambi bamagama kanye nabahlali uqobo. UFuchs uqhuba ngokuchaza amagama ezindawo njengobufakazi bezehlakalo kanye nabantu ngaleyo ndlela, la magama abaluleke kakhulu ekufundeni ngokufuduka kwezinhlanga ezweni laseMelika nokwaholela ekuhlanganeni kwamasiko ikakhulukazi lawo abantu baseJalimane nabanye abangabokudabuka ezwenikazi iYurophu. Uhlangothi olwethulwa uFuchs lukhombisa ubufakazi bokukwazi ukusebenzisa amagama ezindawo ukulandela imvelaphi yabantu nobuzwe babo. Ngalesi sizathu amagama ezindawo singeke sagcina ngokuwasebenzisa ukwahlukanisa izindawo ezahlukene kodwa angasebenza

njengenqolobane yolwazi ukuze nezizukulwane zingasileli emuva ngolwazi kanye namasiko abantu ababephila kuleyo ndawo phambilini.

Encwadini esihloko sithi "*Hawai'I Place Names: Shores, Beaches, and Surf Sites*" uClark (2002) uchaza ngezindawo eziningi endaweni yaseHawai nalapho ebheka izindawo ezifana nalezo ezisogwini lolwandle, amabhishi, nezinye izingosi lapho abantu bedoba, bebhukuda, futhi betshuza khona. Uphinde adingide ngezindawo ezinezimpawu ezibalulekile nezihlobene nokuma kwemvelo, izindawo lapho abantu bedoba khona nezinye eziningi. Okuvela kakhulu emaphuzini abalulwa uClark (2002) udaba lwamagama amaningi ezindawo ezigudle ulwandle nasheshe aphelelwe yisisindo nokubungazwa okuwafanele ngenxa yokwethiwa kwawo ngoba kusuke kulandelwa imibungazo ethile, noma esebenze njengendlela yokudayisa nokunxenxa amakhasimende ngaleso sikhathi. Ukudlula kwemibungazo nangemuva kwesikhashana umkhiqizo odayiswayo ungasekho ematheni, law amagama abe eselahlekelwa yisisindo noma eguquke unomphelo uma kuvela eminye imikhankaso emisha nesuke isilangazelelwa ngabantu ngaleso sikhathi.

UMiller (2001) ubhale ngamagama ezindawo esifundeni saseTennesse nalapho echaza ngokuqanjwa kwamadolobha alendawo ngesekupheleni kweminyaka ye-1700 neye-1800. Akubalulayo kakhulu lapha uMiller indlela engajwayelikile eyabe ilandelwa ukwetha amagama ezindawo namadolobha nokwabe kuthinta ukunikezwa kwamagama kulandelwa amagama abantu okuyibona abahlonze lezo zindawo noma labo bantu umphakathi osuke ukhethe ukubahlonipha. Kwamanye amadolobha kwabe kusetshenziswa amagama angowomdabu aseNdiya. Lokhu kuveza izimpawu zokuthi lawa magama anenhlese yaseNdiya ethula umlando omayelana nabantu abangabomdabu ababehlala kule ndawo phambilini nababeka uphawu ngokwetha izindawo abazakhele ngemvelaphi yabo.

UCallary (2009) wethule ulwazi ngamagama ezindawo e-Illinois. Encwadini yakhe uchaza ngendlela umlando kanye namasiko abantu base-Illinois uqukethwe emagameni amadolobha, izinhloko dolobha, kanye nakwezinye izimpawu zendawo. Okuhlaluka kakhulu kulolu cwaningo lukaCallary ukunotha kanye nolwazi olwethulwa emagameni ezindawo kubambakanya nezincazelo zawo, indlela abantu abaphimisa ngayo amagama nephinde idlale indima ebalulekile ekulekeleleni izivakashi ezihambela lesi sifundazwe.

2.6.4. Amagama ezindawo eMexico.

UMartinez noPineda (2015) bethula ucwaningo lapho babehluza kabanzi ngamagama ezindawo esiqhingini saseCedros, umlando nezimpande zawo kanye namagama athiwe ngabantu abakhele le ndawo esikhathini esiphila kusona manje. Baphinde baqhubeka ngokuqhathanisa la magama esiqhingini iCedros kanye namagama ezindawo zaseNtshonalanga neBaja California neMexico.

2.6.5. Amagama ezindawo eSlovenia.

Ocwaningweni ngezinxenye zamagama ezindawo uŠkofic (2017:144) unikeze ngencazelo yegama *oeconym*, nelichazwe lahlotshaniswa namagama emizi, amasimu, izindawo zomphakathi njalo njalo. Kulolu cwaningo uŠkofic uchaza ngezimvelaphi ezahlukene zamagama anikezwa izindawo okungaba izibongo zabantu, amagama abantu, izidlaliso, izitshalo ezitholakala kulezo zindawo, ukwakhekha kwesiqu somzimba womninimuzi nokunye okuningi. UŠkofic uphinde achaze ngemvelaphi yamagama asuselwa emazingeni athize abantu noma imisebenzi abasuke beyenza labo bantu nezikhundla abasuke bezengamele. Lolu cwaningo lukaŠkofic luveza ngokusobala ukuthi amagama ezindawo ayingxenye ebalulekile yesiko kanye namagugu esizwe. Lokhu kungagcini nje ngesizwe esithintekayo kuphela kodwa nasemikhakheni efana nezeNdawo, isifundo sezomlando kanye nezilimi. Lokhu kungenxa yolwazi olutholakala ekufundeni ngezindawo olulekelela ososayensi nabacwaningi ngezilimi.

Elinye igalelo ocwaningweni ezweni laseSlovenia livezwe uGeršič (2017) lapho ebechaza khona ngokuguquka kokuchazwa ngamagama ezifunda ezweni nokugcina kungazifezi izidingo ngendlela elindelekile ebantwini. Lapha uGeršič uveza ukuthi isiqu esiqukethe incazelo egameni lesifunda ikona okwenza lawa amagama ahluke kwezinye izinhlobo, ngalesi sizathu kungeze kwafakwa okunye esikhundleni sawo njengoba kwenzeka emabalazweni ezwe laseSlovenia. UGeršič uphinde waveza ocwaningweni lwakhe ukuthi amagama emihlaba eyayingaphansi kwe-Austria, yiwo asadla umhlanganiso ezingqondweni zabantu abaningi ezweni laseSlovenia.

Umthelela wenkolo ekwethiweni kwamagama ezindawo uphinde ubonakale emagameni ezindawo ezweni laseSlovenia, ePoland nase Czechia okungamawe akhelene. URevees no-Otterstrom (2018) benze ucwaningo ngomthelela wenkolo emazweni angenhla nokuyilapho bebefuna ukuqonda kabanzi ukuthi inkolo yobuKristu ivela kanjani emagameni ezindawo maphakathi nezwekazi laseYurophu.

2.6.6. Amagama ezindawo ezweni laseScottland.

Ezweni laseScottland uMcNiven (2011) wenze ucwaningo ngamagama ezindawo aseGaelie kanye nomlando wabantu abakhuluma i*Gaelie* Midieval Mantieth ezweni laseScotland. Ocwaningweni lwakhe uMcNiven (2011) uveze ukuthi amagama ezindawo angumthombo obalulekile osiza ukuqonda kabanzi ngemiphakathi ehlala ezindaweni zasemakhaya ezweni laseScotland. Uphinde aphawule ngokubaluleka kwamagama ezindawo esifundweni sezomlando nabalula ukuthi osomlando abalusebenzisi ulwazi nomongo owethulwa yila magama ngendlela ukuze banothise ulwazi lwabo.

UBurns (2015) wenza ucwaningo ngokwethiwa kwamasimu eNyakatho-Mpumalanga nezwe laseScotland. Lapha uBurns waveza ukubaluleka kwamagama amasimu emlandweni wesizwe nokuyilapho ayedingida kabanzi nokushabalala kwesiko lokwethiwa kwamasimu ngenxa yemithetho ehlukahlukene yesizwe, ezombusazwe kanye nentuthuko.

U-Evemalm (2018) wenze ucwaningo engeza olwazini olwaluvezwe uTaylor noMárkus (2006) lapho babecwaninga khona ngamagama ezindawo zaseFife. Kulolu cwaningo u-Evemalm (2018) ubebheka umthetho nenqubo ekusungulweni kwamagama ezindawo ebhekisa kakhulu emagameni abantu aye agcine efinyelele ekutheni abe ngamagama ezindawo. Phakathi kwezinye zezinto azibalulayo u-Evemalm (2018:205), ubudlelwano obunamandla phakathi kwabantu kanye nezindawo ezethiwe ngabo nalapho eveza khona ukuthi lokhu kusivezela isithombe esibalulekile ngemvelaphi yabantu kanye nendlela abachaza nabazihlanganisa ngayo nomhlaba abasuke bakhe kuwo.

2.6.7. Amagama ezindawo ezweni laseNgilande.

ULangeford (2013) wenze ucwaningo ebheka ukubaluleka kwamagama ezindawo njengobufakazi emlandweni wendawo futhi kakhulukazi nezilimi ezindaweni ezweni laseNgilande. Kulolu cwaningo uLangford (2013) wathola ukuthi amagama ezindawo ayimibhalo njengakho konke okuqoshwe phansi kanti futhi aphinde anikezele ngolwazi olukhethekile ngendawo okusuke kudingidwa ngayo. Lokhu kungenxa yokuthi amagama ezindawo avikela ulwazi olungeke lwatholakala kweminye imithombo. ULangford uphinde agcizelele ukubaluleka kwamagama ezindawo ekugcineni ulimi olusuke selushabalele. Ngalo mbono singaqinisekisa ngamandla aqukethwe emagameni ezindawo ekuqinisekiseni ukudlulisa umlando ezizukulwaneni nasekulondolozweni kwezilimi ezahlukene zabantu abakhele leyo naleyo ndawo.

Encwadini ehlelwe nguWoodman (2012) esihloko sithi "*The Great Topnymic Divide: Reflection on the definition and usage of endonyms and exonyms",* uWoodman uchaza ngendlela yokwethiwa kwamagama kanye nesinqumo somphakathi sokwamukela lawo magama. Lapha uWoodman (2012:12) uchaza ngesisindo esilethwa ukucupha isikhathi esifanele lapho kwethiwa igama okungaba imicimbi ethize yomphakathi kanye nezinye izinkathi ezibalulekile emphakathini. Ngale ndlela kunamathuba amakhulu okuthi abantu bawamukele amagama futhi bewasebenzise njalo kungafani nokwetha igama lapho kungazelele muntu futhi lingayamaniswa nasehlakalo.

2.6.8. Amagama ezindawo eCanada.

UBordin (2017) ucwaninge ngaphansi kwesihloko salokho okushiwo amagama ezindawo ngezinto ezingebona abantu noma izilwane e-Inuit ezweni laseCanada. Kulolu cwaningo uBordin (2017:12) uphawule ngenqubo eyejwayelekile amagama ezindawo zase-Iniut aveza noma ahlobene kakhulu ngayo nezimpawu zezindawo okungaba ezihehayo/ ezinhle/ ezisabisayo/ ezinhle.

UBeck (2016) wenze ucwaningo ebheka umthelela wamazwe aseYurophu kanye nezimpawu zezilimi zomdabu emagameni ezindawo zaseNew Brunswick. Akugcizelela kakhulu uBeck (2016) kulolu cwaningo, yinhlese yezilimi zamazwe aseYurophu afana neFrance kanye neNgilande esabonakala ezakhiweni zamagama endawo iNew Brunswick.

Ucwaningo lukaHeikkilä noFondal (2010) ngokusetshenziswa kwamagama endabuko ezindawo njengethuluzi ezizweni sama*Tl'azt'en,* luchaza kabanzi ngokusetshenziswa kwamagama ezindawo angawendabuko emkhakheni wezemfundo ukuze kunikezelwe ngolwazi esizukulwaneni esisakhula nokungalekelela ukuvala igebe entsheni ukuze izihlomise ngolwazi olubalulekile olungaba wusizo ezimpilweni zabantu. Lo mbono uveza olunye uhlangothi olubalulekile neqhaza amagama ezindawo analo ekufundiseni nasekukhuliseni indlela yokufunda, ukucwaninga nokungasiza ukukhulisa izinga lezemfundo kuphinde kwakhe nezinzululwazi ezintsha ezingaphosa inselelo ebanzi kanye netshe esivivaneni emkhakheni wezemfundo.

2.6.9. Amagama ezindawo eThailand.

Ocwaningweni ngokuqhathaniswa kwamagama ezindawo eThailand uHartman noSysamouth (2012) babalule indlela yokwethiwa kwamagama ezindawo njengendlela engalandeli imigudu yezombusazwe kodwa kunalokho amagama ethiwa kulandelwa imvelo okungaba imifula nezintaba.

2.6.10. Amagama ezindawo eSingapore.

Ocwaningweni ngamagama ezindawo “esuliwe” nokwakhiwa kwesizwe, uYeh (2013) uchaza ukwethiwa kwezindawo njengendlela abantu abakha ngayo ngayo ubudlelwano naleyo ndawo kanti futhi igama lendawo liphinde libe isizinda esilawula abantu abahlala kuyo. UYeh (2013) uthi amagama ezindawo asuke eselahliwe abaluleke ngokulinganayo nalawo amasha nokuchaza ukuthi kumele anakwe ngendlela efanayo emikhakheni yezombusazwe. Ngalo mbono kaYeh sithola ukubaluleka kwamagama ezindawo ekuphatheni umlando nendlela abantu abaphila ngayo kuleyo naleyo ndawo kuphinde kuvele nokubaluleka kokugcinwa kwamagama amadala asuke eselahliwe. Lokhu kungenxa yokuthi eminye imilando exhumanisa izizukulwane nezimpande zazo isuke ifihlakele emagameni ezindawo kungakhathalekile ukuthi isimo sezombusazwe sihambisana namuphi umbono ebantwini abakhona ngaleso sikhathi.

Encwadini esihloko sithi “*Singapore Street Names: A Study of Toponymics”* uSavage noYeoh (2013) bachaza ngomlando wezwe, indawo kanye nabantu (okufaka ukuhlalisana kwezinhlanga, amasiko nezilimi ezihlukahlukene) okusuke kumumethwe amagama ezindawo ezweni lase*Singaphore.* Abakugcizelela kakhulu ababhala kule ncwadi, ukuvezwa kwezizathu ezaholela ukunikezweni kwamagama ezindawo kanye nezincazelo ngawo amagama.

2.6.11. Amagama ezindawo e- Australia.

Ezweni lase-Australia uChan (2014) wenze ucwaningo ngokuvuleleka kwezincazelo ezahlukene esinqumeni ngamagama ezindawo. Kulolu cwaningo uChan ubheke izinto ezimbili, okuwukuveza ukuthi amagama emicimbi ethize yemiphakathi agcina kanjani efinyelela ezingeni lapho esetshenziswa njengamagama ezindawo. Uphinde abheke ukufana kobhalomagama emagameni emigwaqo nakubeka njengento egcina iyindida emiphakathini ngenxa yezinqumo zokufinyelela emagameni asetshenziswayo. Lolu vo lukaChan aluhambeli kude kakhulu nocwaningo olwenziwe uKhumalo (2010) ocwaningweni ngomthelela wentuthuko ekuqanjweni nasekuguqukeni

kwamagama ezindawo endaweni yaseBlauuwbosch edolobheni laseNewcastle. Kulolu cwaningo uKhumalo waveza ukuthi izingqalasizinda ziletha ithemba emphakathi waseBlauuwbosch nokwenza abantu bethi uma bechaza izindawo abahlala kuwo bazeyamanise namagama ezingqalasizinda.

2.7. Izinjululwazi/ izinsizakuhlaziya zocwaningo.

2.7.1. Incazelo ngenjululwazi

Abacwaningi abaningi babeke induku ebandla ngemizamo yokuchaza nokuphendula umbuzo wokuthi iyini injululwazi.

UNdimande (2001:19) uchaza injulalwazi ngokuthi:

> Umbono womuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo futhi kumele isebenze kuleso naleso sahluko socwaningo ukuze okuxoxwa ngakho kungalahleki.

Uma echaza injululwazi uNdimande (2001:19) uthi:

> 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.

Ngamafuphi, ukwamukelwa kwenjululwazi kuncike ekuhlonipheni igalelo namava ethulwa abacaningi abehlukene ngesihloko ezinzulu nezithinta izimpilo nemibono yemiphakathi.

UNdimande (1998:17) uphinde ethule umbono ngenjulalwazi lapho eyichaza ngokuthi ingumhlahlandlela ohlahlwa ngabathile ngokubona ukwenzeka kwezinto, bese leyo nto beyichaza igcine seyiyinqubomgomo yeSizwe.

Ukusetshenziwa kwalezi zincazelo ezingenhla kungaphinde kubukwe njengendlela lapho umuntu othile esuke efuna ukufunda umbhalo othile endaweni engenakho ukukhanya okwanele noma lowo mbhalo ubhalwe ngezinhlamvu ezincane kakhulu. Ukuze umfundi akwazi ukufezekisa iphupho lakhe, kuzomele athole indlela azoyisebenzisa ukuletha ukukhanya

embhalweni noma athole izibuko zokufunda ukuze izinhlamvu zamagama zizovela ngendlela emehlweni nokuzonceda ekuthumeleni umlayezo ofanele emqondweni. Ngamafuphi injululwazi singayichaza njengethuluzi elelekelela ukuqonda imibhalo nezimo ngeliso elingaphezu kweso lenyama ukuze kuqhanyukwe nezingxenye ezintsha zokukhanyiseleka ngemibono.

Kulolu cwaningo umcwaningi usebenzise izinjululwazi ze*Hermeneutics, iSemantic Theory* kaNicholaisen kanye nenjululwazi yokwethiwa kwamagama (*Onomastic Theory*).

2.7.2. Injulalwazi ye*Hermeneutics*

Encwadini lapho ehlaziya nge-*Afrikology,* nokuqondwa kwe*Hermeneutics,* uNabudere (2011:111) uchaza ngemvelaphi ye*Hermeneutics* njengesukela kuNkulunkulu wamaGibhithe owayebizwa ngokuthi uHermes ngesiGriki. AmaGreeki ayekholelwa ukuthi lo Nkulunkulu waseGibhithe ungumxhumanisi futhi ulawula ukuchazwa nokudluliswa kwemibiko esuka iqhamuka koNkulunkulu iya ebantwini.

UCrusius (1991) uchaza i*Hermeneutics* njengethiyori yokuhumusha emkhakheni wesifundo ngezimpilo zabantu. Ngale ndlela singalindela ukuthi le njululwazi inikezele ngezincazelo emibhalweni kanye nasemibonweni ethile eyethulwa ngabantu.

UPalmer (1969) wengeza echazelweni kaCrusius (1991) lapho enikeza incazelo nge*Hermeneutics*, eyichaza ngokuthi isuselwa egameni lesiGriki elithi “Hermeneutikos” nokuchaza ukuhumusha. Wenaba ngokunikezela ngohlangothi lweHermeneutics olugqugquzela abantu ukuthi bakwazi ukuqonda ngencazelo yolimi ukuze bakhulise amathuba emicabango engenamikhawulo. Lolu hlangothi oluvezwa uPalmer luyasiza ukunikeza abantu ithuba elivulelekile lokuveza imibono yabo uma kwenziwa ucwaningo nokungalekelela ekutholeni imiqondo esabalele nenesiqu esibanzi lapho kucwaningwa.

Uma sibheka incazelo yolimi singeze savalela ngaphandle isiko. Kungalesi sizathu uGadmer (1989: 164) ethula uhlangothi lapho echaza ngomsebenzi

we*Hermeneutics* ekuqinisekiseni ukubaluleka kwamasiko nomlando ukuze abantu babakwazi ukuchaza nokunikezela ngolwazi ngezindlela abaphila ngazo.

2.7.3. Injulalwazi yesemantiki ka Nicholaisen.

Lolu cwaningo luzophinde lusebenzise injululwazi yesemantikhi kaNicoliasen. Uma ebalula ngale njululwazi u Nicholaisen (1976:161) uchaza ngezindlela ezintathu zokuchazwa kwamagama. Indlela yokuqala yileyo enikeza incazelo yegama etholakala esichazamazwini (*lexical meaning).* Indlela yesibili yilapho kudingidwa khona ngesizathu esiholela ekunikwezweni kwegama (*associative meaning).* Indlela yesithathu neyaziwa nge-*onomastic meaning*, ibuka incazelo yegama elimele okuthile nephinde ixhumanise umqondo wesifundo se-onomastiki encazelweni yesichazamazwi.

Le njululwazi iqhuba ngokucacisa ngendlela igama eliba nesisindo ngayo kusukela ekuqanjweni kwalo nokuthi ngokuhamba kwesikhathi leso sisindo sifiphale bese kusala umsebenzi ofezekiswa yigama uqobo. Lokhu kuholela engxenyeni yenjululwazi yokwethiwa kwamagama.

U-Algeo (1976) uchaza ngesidingo esibalulekile senjululwazi yokwethiwa kwamagama lapho ethi kudingeka ikwazi ukuhambisana namaqiniso ngokuqanjwa kwamagama iphinde ibe nobudlelwano nemikhakha eyahlukene yolimi. U-Algeo (1976) uqhuba ngokubaluleka kwezizathu zokuthi abantu abasebenzisa amagama babe nolwazi ngomlando nokubakhona kobuhlobo nobudlelwano phakathi kokuqanjwa kwamagama kanye nendlela abantu abaphila ngayo, ngokwenkolo, ngokwesiko nangokwendabuko yezinto.

Uma sibheka amagama ehlukene emizi yeNkosi uMzilikazi, kukhona lawo ethiwa equkethe incazelo eyejwayelekile nephathekayo kodwa uma igama licutshungulwa kabanzi bese kuphinde kuvela omunye umqondo ocashile omumethwe yilelo gama. Kuzoqapheleka futhi ukuthi amagama aba nomlando kanye nenkulumo ethile mayelana nendlela abantu abasuke bephilisana ngayo.

Kungalesi sizathu umcwaningi eqoke ukusebenzisa lezi zinjululwazi ezibalulwe ngenhla ngendlela ezifezekisa ngayo ukuxhumana nezimpendulo eziholela ekwethiweni kwamagama, imilando equkethwe emagameni ehlukene kanye nomlayezo osuke uvezwa ngenqubo, isiko, inkolo nendlela isimo senhlalo esisuke siqhubeka ngayo phakathi kwabantu abakhele leyo naleyo ndawo.

2.8. Isiphetho

Lesi sahluko sethule ulwazi oluqondene nemibhalo efundiwe kanye nocwaningo oluphathelene nokwethiwa kwamagama ezindawo. Sikhombise izingxenye ezahlukene ekwethiweni kwamagama ezindawo, igalelo kanye nebanga eselihanjwe ngabanye abacwaningi emkhakheni wethophonimi. Umcwaningi uphinde waveza imibono eyahlukene ngokwethiwa kwamagama ezindawo ngokulandelwa kwezizathu ezahlukahlukene. Kuphinde kwabhekwa ukwethi ezingxenyeni ezimbili, okuyisemazweni ase-Afrika kanye namazwe omhlaba okungamazwe angaphandle kwezwekazi i-Afrika.

Lesi sahluko siphinde sethula izinjululwazi ezisetshenzisiwe ukuze kuhlolwe ulwazi oluphathelene nocwaningo ngokwethiwa kwemizi yeNkosi uMzilikazi kaMashobane. Okuhlalukile ngaphansi kolwazi ngezinjululwazi ukuthi zisetshenziswa njengendlela noma umgomo ongalandelwa ukuze kuchazwe into ephathekayo kodwa incazelo ibe ingabonakali ngamehlo enyama.

Esahlukweni esilandelayo sizobheka izindlela ezisetshenzisiwe ukwenza lolu cwaningo. Kuzophinde kudingidwe kabanzi ngamapharadaymu asetshenziwe ekuqoqeni ulwazi kanye namasu okuqoqa ulwazi.

ISAHLUKO SESITHATHU.

IZINDLELA ZOKWENZA UCWANINGO

3.1. ISINGENISO

Kulesi sahluko sidingida kabanzi ngezindlela ezisetshenzisiwe kanye nemigudu elandeliwe lapho kuqhutshwa ucwaningo. Kuzoqale kubhekwe futhi kuchazwe kabanzi ngezinhlobo ezahlukene zamapharadaymu nokusetshenziswa kwawo kubandakanya nepharadaymu ekhethiwe ukwenza lolu cwaningo. Umcwaningi uzoqhubeka abheke izindlela ezahlukene ezisetshenziswa ukuqoqa ulwazi, okuyindlela yekhwalithethivu kanye nekhwantithethivu. Lesi sahluko sizophinde sibheke namasu okuqoqa ulwazi nabandakanya: izingxoxo, imibuzo, ukufundwa kwemibhalo kanye nokusetshenziswa kwezindlela zokuqopha izinkulumo. Njengoba ucwaningo luthinta abantu, umcwaningi uzophinde aphawule ngenkambiso elungileyo elandeliwe ekuqinisekiseni ukungalulazeki kwemibono nezithunzi zalabo ababambe iqhaza ocwaningweni.

3.2. Amapharadaymu

Iyini ipharadaymu?

Ngokwencazelo kaSchwandt (2001:3) ipharadaymu ichazwa ngokuthi:

> *A paradigm is a shared world view that represents the belief and values in a discipline and that guides how problems are solved.*

kuhunyushwa kuthiwe

> Ipharadaymu umbono wokwabelana ngezinkolelo emkhakheni eyahlukene nephinde ilawule indlela okuxazululwa ngayo izinkinga.

UBryman (1988) ecashunwe uBryman (2012:630) uchaza ipharadaymu njengeqoqo lezinkolelo kanye nokucashunwe kokushiwo abanye ongoti emkhakheni wesayensi nokuhlalisana kwabantu okuba nomthelela kokufanele kucwaningwe ngakho, indlela ucwaningo olungenziwa ngayo, kanye nenqubo engalandelwa ekufundweni nasekuchazweni kwemiphumela.

Le ncazelo icacisa kabanzi ngentuba yokwenza ucwaningo ekhona emiphakathini nalapho abacwaningi bengashiyelana inkundla khona ngamasu ehlukene.

UMashinini (2018:62) unikeza incazelo yepharadaymu ngokuthi:

> *A paradigm is a model, standard, persepective, worldview or set set of ideas concerning the reality of some issue in a manner that is free of significant inconcistancies. It is about an understanding of the reality before us...*

Okuhunyusha ngokuthi:

> Ipharadyamu yindlela, yinqubo elandelwayo, umbono, umbono womhlaba noma iqoqo lemibono emayelana namaqiniso ezinye izinto elawulwa yindlela engenazo izithiyo ezingabalulekile. Ipharadaymu imayelana nokuqondisisa amaqiniso ngezinto eziphila phambi kwethu...

Lombono kaMashinini (2018) ugcizelela incazelo yepharadaymu njengezindlela ezikhethwayo ukuze kuqondwe ubuqiniso, kwakhiwe ulwazi, kuphinde kuqoqwe imininingwane ngomhlaba nezinto ezikhona ezweni

UWilliams (2000) ecashunwe nguMazibuko (2008:73) yena uthi:

> Ipharadaymu iwuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nokwenziwayo. Umcwaningi uchazelwa yipharadaymu ngomsuka walokho okucwaningwayo.

Lokhu kuchaza ukuthi ipharadaymu iyithuluzi noma inqubo ewumfaniswano nesetshenziswayo uma kuxhunywana nezinto eziphathekayo kodwa zingaqondwa ngqo ngeliso elisobala ebantwini abaphila ezweni. UCrabtree benoMiller (1992:22) becashunwe kuPillay (2007:14) baphinde begcizelele ngohlangothi lwepharadaymu lapho bethi imele ulwazi lokucatshangwayo (*ontology*), ulwazi Iwalelo qiniso (*epistemology*) kanye nezindlela ezithile zokwazi lelo qiniso (*methodology*).

Ukuze siqonde kahle ngolwazi lwamapharadaymu ehlukene, sizoke sibheke nezinhlobo ezahlukene zamapharadaymu ngokwemibono eqhamuka kubabhali nabacwaningi abehlukene.

3.2.1. Amapharadaymu ocwaningo.

Abacwaningi abehlukene banemibono eyahlukene mayelana nenani lamapharadaymu akhona. Abanye abafana noCreswell noClark (2018:36) baveza umbono wokuthi zine (4) izinhlobo zamapharadaymu okuyipharadaymu ebikezelayo, (*Positivist)* ipharadaymu eqondayo *(interpretive),* ipharadaymu ekhulayo *(critical)* nepharadaymu ehlukanisayo *(Post-Structural).*

3.2.1.1. Ipharadaymu ebikezelayo.

UMcKenna (2003) ecashunwe nguMazibuko (2008: 74) uchaza ngezindlela ezimbili zokubukwa kwepharadymu okuyilezi: *ontology ne-epistemology.* Umbono kaMcKenna wenaba ngokuthi Ie pharadaymu uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology*), ithi iqiniso likhona futhi lingabekwa esilinganisweni bese lihlungwa ngumcwaningi. Uma siyibuka ngeso lolwazi lwalelo qiniso (*epistemology*), ithi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Uvo lukaMazibuko luphinde lugcizelele ukuthi le pharadaymu ifuna ube nomcabango ongafakazelwanga okufanele uhlolwe ubuqiniso bawo ekugcineni. Esingakuqaphela ngaphansi kwale pharadaymu umbono osuke umcwaningi enawo mayelana nokuthi umhlaba noma abantu basuke benesivumelwano esingaguquki ngendlela ababuka ngayo izinto kanye nemithetho lezo zinto ezisuke zenzeka ngayo. Ngaleyo ndlela ucwaningo lusuke luhlose ukuqhamuka namaqiniso angaba wubufakazi kanye nezilinganiso ezinqala ekuletheni iqiniso ngombono womcwaningi.

U-Olesen (2004) wenaba ngokuveza uhlangothi mayelana nezindlela ezivame ukusetshenzwa ngabaphenyi bepharadaymu ebikezelayo nabacwaningi ezihlanganisa: ukuhlaziywa okuqinisekisayo, ukuhlolwa kwamagama,

ukuhlaziywa kokulinganisa, ukuhlolwa kwemiphumela ngokwethembela emiphumeleni evela ezikhungweni zokucwaninga zesayensi (*laboratory)*

UBailey (2007:51) uchaza ngobudlelwano obukhona phakathi kwepharadaymu ebikezelayo kanye nenqubo elandelwa kakhulu ngabacwaningi bezimpilo nenhlalo yabantu.

3.2.1.2. Ipharadaymu ekhulayo.

U-Usher (1996:22) unikeza incazelo yale pharadaymu njengetemu elichaza ukubuka kanye nezinkolelo eziveziwe noma ezambuliwe kanye nezenzo ezivimbela ukuzimela kubantu, ubulungiswa kanye nentando yabantu. Umbono kaMazibuko (2008) ngale pharadaymu wehlukaniswe iminxa emithathu okuyiso lokucatshangwayo ngeqiniso (*ontology*), lapho eveza ukuthi kuyona iqiniso liyakhiwa njengoba kwenza ipharadaymu eqondayo, kodwa lena ekhululayo ithi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo ashoshozela ukungalingani. Umunxa wesibili ochaza ulwazi Iweqiniso (*epistemology*), le pharadaymu ichazwa njengezama ukuthi siqonde okwakhiwa ngumphakathi ngezimpawu ezithile kodwa siqonde futhi ulwazi lwepharadaymu engumakhonya, luyathuthukiswa bese kuthi olunye ulwazi luhlale lungaziwa noma lufiphale. Umunxa wesithathu ngokweso lezindlela zokuqoqa ulwazi ufuna usebenzise izingxoxo, uhlole. Lokhu kugcizelela ukuqinisekisa ngamaqiniso nezimvo umcwaningi asuke ezithola kubantu abahlukene ababambe iqhaza ngesikhathi socwaningo.

Umbono kaNeuman (1991) ecashunwe uBailey (2007:81) uveza ukuthi ngezinkathi eziningi ipharadaymu ihlose ukuthuthukisa abantu endaweni kanye nokusebenzela phezu koshintsho lwenhlalo okusemqoka.

3.2.1.3. Ipharadaymu ehlukanisayo.

Lena yipharadaymu esekelwe ngaphansi kombono wokunqinda amandla ngisho nalapho umqondo ungabonakali ngokucacile ekubonisweni kwemibhalo. Imvelaphi yayo isukela eminyakeni ye-1960 nokwabe kuyizinkathi zezingxabano zezombusazwe, ukuhlubuka kanye

nokuphazanyiswa ngamagugu endabuko. Lokhu kwenza ihambisane nokukhula kwentshisekelo ngaphansi kwenjululwazi ye*Feminism,* kanye ne*Western Mparxism.*

UMcKenna (2003) uthi Ie pharadaymu uma siyibuka ngeso lokucatshangwayo ngeqiniso (*ontology*), ithi iqiniso alaziwa. Iphinde ibe nombuzo ohlola ngobukhona nokuphatheka kweqiniso nokuyilapho ibheka indlela iqiniso elakheka ngayo kanye nezakhi ezakha iqiniso. UMazibuko (2008) uthi le pharadaymu ayikuvumi ukuba khona kombala, uma ingafaniswa nawo yayingaba nsundu. Lokhu kuveza ukuzimela ngokuphelele kwale pharadaymu nengasetshenziswa uma kuhlolisiswa ukuzimela kwezinto ekusuke kucutshungulwa kabanzi ngazo.

3.2.1.4. Ipharadaymu eqondayo.

Le pharadaymu egxile ekutholeni izincazelo nemibono mayelana nesihloko okusuke kubhekiswe kuso ucwaningo. Le pharadaymu ithembele kakhulu emibonweni yabantu kanye nendlela abahumusha ngayo izimo zomhlaba abaphila kuwona. uKaboub (2006) ecashunwe kuMazibuko (2008) uthi le pharadaymu yavela ngasekupheleni kwekhulunyaka le-19 njengepharadaymu ehlukile ekukwazini ukuqonda iqiniso. UCohen, uManion noMorrison (2011:17) bagcizelela imigudu elandelwa ngaphansi kwale pharadaymu lapho beveza ukuthi ukuze kugcinwe ubuqotho bezinto ezicutshungulwayo, kwenziwa imizamo yokwehlisa/ ukuthola imvume kumuntu nokuqonda ngaphakathi nokufaka ukuvinjelwa kwendlela yokubuka isimo ngeso langaphandle bese kugqugquzela umbono womuntu okucutshungulwa ngaye ukuze kutholakale imibono esuka kuyena ngqo njengenhloko odabeni. Lokhu kuchaza ukuthi abacwaningi ngaphansi kwepharadaymu eqondayo baqala ngokubheka abantu bese bezama indlela yokuthola uvo nencazelo yabo ngezimo eziqhubeka emhlabeni abaphila kuwo.

USchwandt (2000) ugcizelela umbono ngaphansi kwale pharadaymu lapho ebeka ngokuthi ulwazi angeke lwaphelela ngokuxhumana komuntu nezwe lakhe kuphela (noma okuhlangenwe nakho) kodwa futhi lwakhiwa ngokubambisana kwakhe nabanye abantu ngaphakathi kumphakathi othize.

Lokhu kusho ukuthi zombili izinqubo zokuzicabangela nezenhlalakahle zihileleka ekwakheni ulwazi nokwandiswa ngokusebenzisa inqubo yokuzindla nokuhlanganisa okusuke kuwumbono womuntu oyedwa kanye nemibono yabantu aphila nabo. UMertens (2005) uma echaza isifanekiso seqiniso ngaphansi kwale pharadaymu uvumelana noSchwandt lapho ethi:

> *Reality is socially constructed. Therefore, multiple mental constructions can be apprehended, some of which may be in conflict with each other, and perceptions of reality may change throughout the process of the study.*

Okuhunyushwa ngokuthi:

> Imvelo iyakhiwa emphakathini. Ngakho-ke, imibono yemiqondo eyahlukene ingalalelwa ngale kokuhlungwa kwezincazelo, ezinye zazo zingase ziphikisane, futhi imibono yeqiniso ingaguquka kuyo yonke inqubo yocwaningo.

Ngale ndlela uMerten uzama ukugcizelela ukubaluleka kokuthola nokucwaningisisa imibono nezimvo ezehlukene ebantwini ukuze kuphunyeleliswe futhi kwakhiwe ubuqiniso ocwaningweni ngale kokuvalela ngaphandle eminye imibono engabamba iqhaza elikhulu ekukholekeni kocwaningo.

3.3. Ipharadaymu ekhethwe ekwenzeni lolu cwaningo.

Abacwaningi abaningi bayaye bethembele ekulandeleni izinhlangothi ezahlukene lapho benza ucwaningo lwabo okungaba yipharadaymu eyodwa noma ngaphezulu, kuncike ezidingweni zalolo nalolo cwaningo olusuke lwenziwa. Ngemuva kwezincazelo ebekade zidingidwa emaphuzwini angenhla, imibono yalolu cwaningo izokwethulwa ngokulandela umgudu wepharadaymu eqondayo. Isizathu sokusetshenziswa kwale pharadaymu silandela izimpawu zayo zokunikeza ucwaningo indima yokuvuna nokuba nomthelela ekufuneni ulwazi ngesizathu sokwenzeka kwezinto kanye nendlela ezenzeka ngayo. Ipharadaymu eqondayo inikeza ukhalo olubanzi

lokuchaza ngezinto eziyimithelela yokwenzeka kwemibono esuke icwaningwa iphinde ilekelele ekuphenduleni umbuzo othi “kungani” nothi “kwenzeka kanjani” ukuthi izinto zize zifinyelele esimweni ezisuke ziyiso. UBertram no-Iben (2014:26) bachaza abacwaningi abasebenzisa ipharadaymu eqondayo ngokuthi banenjongo yokuqondisisa ngezincazelo eziholela endleleni abantu abasuke beziphatha ngayo noma abahumusha ngayo izinto. Ukuze umcwaningi afinyelele esinqumweni ngendlela abantu abasuke bebuka ngayo umhlaba, kumele athole izinhlangothi ezahlukene ebantwini abahlukene ukuze kwakheke ukuthembeka kanye nesisindo esidalwa yimibono eyahlukene evela ebantwini abahlukene. Ngale zizathu uGuba noLincoln (1985) bethula nohlangothi oluchaza ngabacwaningi abalandela inqubo yepharadaymu eqondayo lapho bechaza ngenkolelo yalaba bacwaningi yokungathembeli eqinisweni elilodwa kodwa basebenzisa izinhlangothi nemibono eyahlukene ngaphambi kokuthi bafinyelele esivumelwaneni ngesihloko esisuke sicwaningwa. Ngalezi zizathu umcwaningi unqume ukusebenzisa ipharadaymu eqondayo njengo mhlahlandlela walolu cwaningo. Lokhu kuzokwelekelela ekutholeni izincazelo eziqhamuka kuvo lwabantu okuxoxwe nabo, indlela labo bantu abazilawula ngayo, imiqondosimo, izinkolelo zabo kanye nendlela abachaza ngayo impilo nesimo abaphila ngaphansi kwaso.

Ithebula 3.1 Izimpawu zepharadaymu eqondayo.

Izimpawu	**Incazelo**
Inhloso yocwaningo	• Ukuveza imvelaphi yezindawo eziningi ezethiwe amagama azo esuselwa emizini yeNkosi uMzilikazi kaMashobane. • Ukuvezwa kwemithelela yokuqanjwa kwemizi kaMzilikazi ekuhlalisaneni kwabantu kanye ebanga elihanja amagama emizi ekuqambekeni

	kwezinye zezindawo zisuselwa kuwona.
Ukubukwa ngeso lokucatshangwayo	Ziningi izincazelo ezimumethwe emagameni emizi yeNkosi uMzilikazi kanti nokuqanjwa kwale mizi kwakunenhloso yokudlulisa izindikimba ezahlukene ebantwini abasondelene naleyo mizi. Ukwethiwa kwamagama emizi yeNkosi uMzilikazi kunemithelela eyahlukene abantu abangahumusha ngayo izinhloso zokunikezwa kwamagama nokungaba nomthelela omuhle noma omubi endleleni nasezinqumeni abazithathayo ngemilayezo equkethwe emagameni emizi. Ukwethiwa kwemizi kuphinde kuncike kakhulu ezehlakalweni imiphakathi nesizwe esadlula kuzona nezingaba zinhle noma zibe zimbi. Lokhu kuchaza ukuthi amagama emizi yeNkosi uMzilikazi amumethe umlando ongahlezi ukhumbuza isizwe ngezehlakalo esaladlula kuzona kungakhathaleki ukuthi zinhle noma zilumela kangakanani ezimpilweni zabo.

Ukubukwa ngolwazi lokumele iqiniso	• Izimo ezicwaningwayo ziqondwa ngokuhumusha ulwazi olutholakale ekuxoxeni nemiphakathi nabantu abasondelene nezimo ngokwehlukana kwazo. • Labo ababambe iqhaza ocwaningweni banikezela ngolwazi ngokubukeza izimo abaphila ngaphansi kwazo kanye nendlela abachaza ngayo impilo yemihla ngemihla beyamaniza nemibuzo ehlelelwe ucwaningo. Umcwaningi nababambiqhaza baba sengxoxweni lapho benikezana ithuba lokuphendulana nokwabelana ngemibono
Izindlela zokwazi iqiniso	• Inqubo elandelwayo kuba ukuxhumana nababambiqhaza ngezindlela ezahlukene nezibandakanya izingxoxo ezihlelekile nezingahlekile kanye nokubukwa kwemikhuba yemihla ngemihla lapho umcwaningi ezibandakanye nemiphakathi ecwaningwayo engaphakathi kwayo.

3.4. Izindlela ezisetshenziswe ukuqoqa ulwazi.

UMyers (2009) uchaza izindlela zokuqoqa ulwazi njengesu lokuthungatha nelelekelela ekukhulisweni kwemibono isuselwa ekuqagulweni iya ekwakhiweni kocwaningo nasekuqoqweni kolwazi. Noma kukhona izindlela

ezahlukene esizetshenziswa ukuqoqa ulwazi kodwa ezejwayekile yindlela yekhwalithethivu kanye nendlela yekhwantithethivu. Ngasohlangothini lokuqala, lezi zindlela zethula imibono namasu afanayo angasetshenziswa ukuchaza imibono eyahlukene kanye nezizathu zokwenza ucwaningo. Ngakolunye uhlangothi la magama (ikhwalithethivu nekhwantithethivu) asebenza ukuchaza izindlela nemigudu elandelwayo ekwenzeni ucwaningo okungukuthi: yindlela ulwazi oluqoqwe lwaphinde lwahluzwa ngayo kanye nemibono eyahlukene esuselwa olwazini olutholakele.

3.4.1. Indlela yekhwalithethivu.

Uma echaza indlela yekhwalithethivu uDawson (2002:14) uthi:

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

Okuhunyushwa kuthiwe:

> Ucwaningo lwekhwalithethivu lubheka imiqondo-simo, indlela yokuziphatha kanye nezinto okuhlangabezwane nazo kusetshenziswa izindlela ezifana nezingxoxo nabantu noma amaqoqo okusuke kweziwa kuwo ucwaningo. Le ndlela isuke izama ukuthola imibono ejulile kulabo ababambe iqhaza.

Umbono kaDomegan noFleming (2007:24), wethula ulwazi lwekhwalithethivu ngokuthi:

> *Qualitative research aims to explore and to discover issues about the problem on hand, because very little is known about the problem. There is usually uncertainty about dimensions and characteristics of problem. It uses 'soft' data and gets 'rich' data.*

Okuhunyushwa kuthiwe:

> Ucwaningo lwekhwalithethivu luhlose ukuthungatha nokuthola izimvo mayelana nenkinga esezithebeni ngoba kuncane okusuke kwaziwa ngenkinga. Kuvamise ukuthi kungabi nasiqiniseko ngamacala

ehlukene kanye nezimpawu zenkinga. Ucwaningo lusebenzisa ulwazi “oluntekenteke” bese luthola ulwazi “oluqatha”.

Lo mbono uchaza ukuthi umcwaningi kumele ethembele kakhulu emibonweni eyethulwa ngababambiqhaza ukuthola izimpendulo ngezinkinga asuke ecwaninga ngazo. Izimpendulo ezivela kubabambiqhaza kunamathuba amaningi okuthi zingaveza imibono eyahlukene neyehlukile emibonweni umcwaningi angaba nayo ngaphambi kocwaningo. Lokhu kuchaza ukuthi umcwaningi kumele akulungiselele ukuthi akusona sonke isikhathi lapho azothola izimpendulo azilindele nokumele akulungele ukuguquka kwemiphumela ema sekwethulwa ucwaningo.

UJackson (2008:88) uqhuba ngokuthi ucwaningo ngaphansi kwekhalithethivu lugxila ezintweni ezizenzekelayo ngale kokuthembela ebantwini okungukuthi, yilezo zinto ezenzeka ngokwemvelo bese ulwazi olutholakala kulolu cwaningo luyahlungwa ngaphandle kokusebenzisa izinombolo. Njengoba le ndlela yethembele kakhulu olwazini olutholakala ebantwini nasekucutshungulweni kolwazi umcwaningi uyakwazi ukuphinde ahlole isimo emphakathini asuke eqhuba ucwaningo kuwo bese nemibuzo ebuzwayo ihambisana nesimo asuke esebenza ngaphansi kwaso. UTubey, Rotich noBengat (2015:225) bathi:

> Lolu hlobo lwendlela yokwenza ucwaningo luvumela abantu ukuba baqhamuke nezincazelo ezingamaqiniso ngokwabo futhi bekwazi nokuncoma ithuba lokuzakhela bona ngokwabo ulwazi ngokwenza kwabo. Ngalesi sizathu umcwaningi uba nezindikimba eziningi angazakhela zona esusela emaqiniswe nasolwazini olutolakale ngesikhathi socwaningo.

UGroat noWang (2013:218) uma behunyushelwa esiZulwini baveza ukuthi:

> Indlela yekhwalithethivu iyindlela eminxa yehlukene uma ibhekisiswa kabanzi, ibandakanya ukuqondwa ngokuhunyushwa kwezinto, nokuqhamuka kwezihloko ngokwemvelo. Lokhu kuchaza ukuthi abacwaningi abasebenzisa indlela yekhwalithethivu babheka

ukwenzeka kwezinto ngokwemvelo bese bakha umqondo noma behumusha izinto ngokwemubono eyethulwa izimvo zabantu ngayo.

Lokhu kugcizelela inqubo elandelwa ngabacwaningi abasebenzisa indlela yekhwalithethivu yokwethembela ekuqhamukeni kwamaqiniso ngokwemvelo bese kwenziwa imizamo yokwenza imiqondo noma yokuhumusha izinto ngokwezincazelo ezilethwa ngabantu kulezo zinto.

UDomegan noFleming (2007) bachaza indlela yekhwalithethivu ngokuthi iyindlela ehlose ukuthungatha iphinde ithole izinto eziphathelene nenkinga esuke isezithebeni ngoba kusuke kukuncane kakhulu okusuke kwaziwa ngaleyo nkinga. UMyers (2009) uqhuba ngokuthi ucwaningo lwekhwalithethivu lwakhelwe ukwelekelela abacwaningi ukuqonda ngabantu, impilo kanye nosikompilo abasuke bephila ngaphansi kwakho. Lezi ngxenye zivumela ubukhona kwemibono eyahlukene evela ebantwini nokuyokhona okukhulisa ucwaningo.

UKajornboon (2004:1) uchaza ucwaningo lwekhwalithethivu njengohlobo locwaningo lwesayensi oluxube uphenyo olusuke lugxila emaphuzwini alandelayo:

- ukuthungatha izimpendulo emibuzweni.
- ukusebenzisa amaqoqo emigomo achazwe kabanzi ukuphendula izingxoxo.
- ukuqoqa ubufakazi ngesimo noma udaba olusezithebeni
- ukukhiqiza ulwazi olungacatshangwanga ngaphambilini.
- ukukhiqiza ulwazi olukhona ngaphambi kwemikhawulo yocwaningo.

3.4.2. Indlela yekhwantithethivu.

Abacwaningi abasebenzisa indlela yekhwantithethivu basebenzisa amasampula ukwenza izilinganiso ngezihloko abasuke bezidingida bese bethula ubudlelwano ngalezo zihlokwana ngokusebenzisa amasu ehlukene okubala afana nokuthola inombolo ephakathi ngokulingene uma kuqhathaniswa izinombolo. Injongo enkulu yabacwaningi abalandela indlela

yekhwantithethivu kusuke kuwukuhlola kabanzi imibono esuke isivele ibonakele. UStake (1995) uchaza ngokuthathu okungumehluko omkhulu phakathi kwendlela yekhwalithethivu kanye nekhwantithethivu nalapho ebalula umehluko phakathi kokunikeza ngezincazelo kanye nokuqonda ngezizathu zokuthungathwa kolwazi, indima edlalwa umcwaningi siqu sakhe kanye nesimo lapho engadlali ndima bese kuba ulwazi olutholakalayo kanye nalolo olwakhiwayo. Omunye umehluko omkhulu phakathi kwendlela yekhwalithethivu nendlela yekhwantithethivu wukuthi ngaphansi kwendlela yekhwalithethivu ucwaningo lunethuba lokukhula ngenxa yemibono evulelekile etholakalayo ngesikhathi socwaningo kanti, ocwaningweni lwekhwantithethivu imibono ivalelekile nokwenza ababambiqhaza balindeleke ukuthi bephendule lokho okubuzwayo ngaphandle kokwethula uvo lwabo ngesimo esicwaningwayo.

Ithebula 3.2. Umehluko phakathi kwendlela yekhwalithethivu nekhwantithethivu

Indlela yokwenza	**Ucwaningo lwekhwantithethivu**	**Ucwaningo lwekhwalithethivu**
Okuqagulwayo ngomhlaba	Iqiniso elilodwa okungukuthi, lingalinganiswa ngethuluzi elithile lokulinganisa	Amaqiniso maningi
Inhloso yocwaningo	Ukwakha ubudlelwano phakathi kwezinto ezilinganiswayo	Ukuqonda ngezimo zempilo yabantu kususelwa emibonweni yababambiqhaza
Izindlela zokwenza ucwaningo	Imigudu iyabekwa ngaphambi kokuthi ucwaningo luqale	Izindlela zinethuba lokuguquguquka. Amasu ayakhula ngesikhathi kuqoqwa ulwazi.

	Umbono ongakafakazelwa uyakhiwa ngaphambi kokuthi kuqale ucwaningo.	Umbono ongakafakazelwa awuphoqelekile ekuqaleni ucwaningo.
Iqhaza lomcwaningi	Umcwaningi akabambiqhaza/ akazibandakanyi kokwenzeka ocwaningweni kodwa uba yesethameli esingenamandla okulawula imiphumela	Umcwaningi ubamba iqhaza azibandakanye ezimpilweni zabantu acwaninga ngabo.

Ocwaningweni lwekhwalithethivu uba yinhloko yocwaningo nokuqoqwa kolwazi. Lokhu kungenxa yokuthi umcwaningi uyena oxhumana nezimo okusuke kucwaningwa ngazo aphinde akhe ubudlelwano nemibono esuselwa emaqinisweni asuke etholakale ngesikhathi sokuqoqwa kolwazi nokwenziwa kocwaningo.

3.4.3. Esingakufunda ocwaningweni lwekhwalithethivu.

UDlamini (2015:81) uchaza izimpawu ezinhle ngocwaningo lwekhwalithethivu nalapho ebeka ngokuthi luyakwazi ukunikeza izincazelo mayelana nokuthi abantu bazizwa kanjani ngalolo cwaningo olwenziwayo. Lokhu kwenza kube lula kumcwaningi ukusheshe asondelane nemibono nangendlela abantu abasuke bephatheke ngayo ngesimo esicwaningwayo nokungalekelela nasekuqinisekiseni ukuhlonipha izithunzi zabantu ababambe iqhaza.

Okunye okuhle esingakubalula ngendlela yekhwalithethivu wukuthi iyalekelela ekuqondeni kabanzi ngempilo nangamasiko abantu. Lokhu

kungenxa yokuthi umcwaningi uba nethuba lokufunda kabanzi ngamasiko nemikhuba elandelwa emiphakathini eyahlukene ikakhulukazi lapho elandela indlela egxila kabanzi ezimpilweni zabantu eyaziwa nge-*Ethnography.* Ngale ndlela umcwaningi uyakwazi ukusondelana nethuba lokufunda kabanzi ngamasiko nenqubo yokuphila abantu abasuke bephila phansi kwayo aphinde azakhele ubudlelwano nalabo bantu okwenziwa kubo ucwaningo nokungalekelela ekufezeni izidingo zocwaningo ngokushesha kanye nokuthola izimpendulo ezigculisayo ebantwini ngoba sekukhona ukuthembana phakathi kwabo.

3.5. Uhlelo locwaningo.

Uhlelo locwaningo lungachazwa njengesu ocwaningweni nokuyilona elilawula indlela ucwaningo okumele luhanjiswe ngayo. Luchaza kabanzi ngeminxa ebalulekile ocwaningweni nebandakanya – amasampula, ababambiqhaza nemigudu elandeliwe emizamweni yokuphendula imibuzo yocwaningo. Lokhu kuchaza ukuthi uhlelo locwaningo lufana nohlaka olulandelwayo ekwenzeni ucwaningo nolunikeza umhlahlandlela mayelana nokulandelana kwemisebenzi ephathelene nocwaningo.

Lolu cwaningo lusebenzise indlela yekhwalithethivu ekuthungatheni ulwazi ngemibono eyehlukene yabantu ababambe iqhaza nabasondelene nocwaningo. Ukusetshenziswa kwendlela yekhwalithethivu ocwaningweni kulandele isizathu sale ndlela sokunikezela abacwaningi ngethuba lokuthola ulwazi olunzulu, ukujula kwezinto nokuvuleleka kwazo kanye nokubeka umcwaningi njengenhloko ekuthungathweni kwamaqiniso ezimpilweni zabantu. Ukuze umcwaningi asondelane ngendlela nezimpilo zabantu ababambe iqhaza kanye nezindawo okwenziwe kuzo ucwaningo, indlela ye-*Ethnography* isetshenziswe njengesu lokuqala ekuthungatheni amaqiniso ngemibono eyethulwa ucwaningo kanye nokuqhamuka nezimpendulo zemibuzo yocwaningo

3.5.1. Indlela ye-*Ethnography*.

UBryman (2012:431) uma ethula incazelo nge-*ethnography* uthi:

> *Ethnography and participant observation entail the extended involvement of the researcher in the social life of those he or she studies.*

Okuhunyushwa ngokuthi

> *I-Ethnography* noma ukubukela ngokubamba iqhaza ibandakanya ukuzihlanganisa kabanzi komcwaningi empilweni yabantu noma yomphakathi asuke enza ucwaningo ngawo.

Ngale ndlela umcwaningi kudingeka ukuthi axoxisane nabantu siqu sakhe. Inhloso ukubona ukuthi abantu baphila kanjani impilo yabo yamihla yonke.

Okubaluleke kakhulu ngocwaningo lwe-*ethnography* ukuthi lunikeza umcwaningi ithuba lokuthi athole ulwazi olujulile nolusondelene kakhulu nabantu nanesimo asuke ecwaninga ngaso nokwenza kube lula ukuzwelana nesimo kanye nokufinyelela emibonweni eyahlukene yabantu ababambe iqhaza.

USavin-Baden noMajor (2010) bachaza ngemvelaphi ye-*ethnography* lapho bebalula ngokuthi isuselwa emkhakheni we-*anthropology* kanti iqukethe isifundo esinzulu ngenxenye yezimpilo zabantu okufaka phakathi indawo abasuku bephila kuwo kanye namasiko abo.

UHammersley noAtkinson (2007) bachaza i-*ethnography* ngokuthi ivamise ukubandakanya umcwaningi ebambe iqhaza ngokuphelele ezimpilweni zabantu esikhathini eselulekile, ebuka okwenzekayo, elalela okushiwoyo, aphinde abuze imibuzo ngokusebenzisa izingxoxo ezihlelekile nezingahlelekanga, eqoqa imiqulu- eqinisweni lapha umcwaningi uqoqa nanoma ngabe yiluphi ulwazi olungaba khona nolungalekelela ukukhanyisa ezintweni ezingaba nosizo nobudlelwano ngesihloko esisezithebeni. Lokhu kuchaza ukuthi umcwaningi kufuneka azinikeze isikhathi esanele ukuqinisekisa ukuthi ulandela ngokucophelela indlela yokuphila eqhubekayo ngezimpilo zabantu.

UDenscomber (1998:68-69) uchaza i-*ethnography* ngokuthi inikeza incazelo yabantu ngabantu namasiko kubandakanya nokuqondisisa izinto lapho umcwaningi ebheka izinto ngasohlangothini lwalaba abasuke beyingxenye yodaba noma isifundo esiqhutshwayo esikhundleni sokubuka izinto ngeso lomuntu ongaphandle. Ngale ndlela umcwaningi uba nethuba lokuzibandakanya empilweni yansuku zonke yabantu kanye nasezehlakalweni zemihla, aphinde azwelane nezimo abaphila ngaphansi kwazo kanye nendlela abachaza ngayo nabenza ngayo izithombe emihleni ngemihla.

Njengoba kubaluliwe ukuthi umcwaningi usuke efunda ulwazi imihla ngemihla ngezimpilo zabantu, kumele aqinisekise ukuthi uqopha lonke lolo lwazi ukuze lusesthenziswe ocwaningweni. UCreswell (2008) welula ngokuveza uhlangothi lokusetshenziswa kombono wokubukela isimo, amanothi aqoshiwe ngesikhathi socwaningo kanye nezingxoxo njengamathuluzi abalulekile nayisisekelo socwaningo ngaphansi kwe-*ethnography*.

3.5.1.1. Ubuhle bendlela ye-*ethnography*.

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

3.5.1.2. Ububi bendlela ye-*ethnography*

Ngenxa yokuthi uma umcwaningi enza ucwaningo elandela indlela ye-*ethnography* kudingeka azibandakanye nempilo yemihla ngemihla yalabo bantu, lendlela igcina idla isikhathi eside kakhulu. Lokhu kungenxa yokuthi umcwaningi kumele achithe isikhathi eside ezama ukwakha ubudlelwano kanye nokuthembeka phakathi kwakhe nababambiqhaza. Ukungabi

nesikhathi esanele komcwaningi kungaholela ekuqakuleni ngeminye imiphumela yocwaningo nokungaba nomthelela ongemuhle ekuhanjesweni ngendlela kocwaningo.

Ukuzibandakanya komcwaningi ezimpilweni zabantu acwaninga ngabo kungaphinde kube nomthelela ongemuhle kwezezimali ngoba umcwaningi kudingeka asuke endaweni aphila kuyo ahlale lapho aqoqa khona ulwazi.

3.6. Amasampula asetshenzisiwe.

UFlick (2011:70) uchaza ukwenza amasampula njengokukhetha amaqoqweni okuzokwenziwa kuwo ucwaningo nalapho isilinganiso sinethuba lokwenyuka ngokuqhubeka kwesikhathi. UMertens (2013:307) ugcizelela ngokuthi:

> Ukwenza amasampula yindlela esetshenziswa ukukhetha eqoqweni noma ohlwini lwabantu noma lwezinto olusuke lunikeziwe.

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

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

Goodwin (2010:466) uchaza isampula ye-*probability* ngokuthi yiyona eba nendima enkulu uma kuqhutshwa ucwaningo lwekhwantithethivu. Kule ndlela yokwenza ucwaningo, kwethenjelwe kakhulu emaqoqweni ezinombolo nemiphumela yazo. Ohlangothini locwaningo lwekhwalithethivu kwehlukile ngoba kubhekwa lapho abantu noma ababambiqhaza abakulungele ukwenza ucwaningo. Kunezihlokwana eziyizindikimba ezilandelwayo nezilawula futhi

zidinge ulwazi kulabo abasuke bebambe iqhaza. Ngaleyo ndlela umcwaningi ulandela indlela ye*purposive sampling* ukuze kulawuleke ukufinyelela ezidingweni zocwaningo. Uma ucwaningo lungadingi abantu abangochwepheshe emkhakheni eyahlukene amasampula abe esevuleleka aphinde abe nezinqumo ezahlukene.

Ocwaningweni ngemizi yeNkosi uMzilikazi umcwaningi ubenenhloso yokwamukela bonke abantu abaseduze nezindawo okucwaningwa ngazo, kungahlukanisi ngokufunda kwabo, ubungcweti emikhakheni eyahlukene noma ubuchwepheshe ngokwemikhakha. Ngale ndlela izimpendulo ezilindelekile zingahlukahlukana bese kuncika endleleni umcwaningi ahluza ngayo nasenjululwazini esetshenzisiwe ukuthi imiphumela igcina ifinyelele kuliphi izinga. Njengoba ucwaningo lusebenzisa ipharadaymu eqondayo, umcwaningi uzolandela lolu hlelo lwe*purposive sampling* noluchazwa uDenzin noLincon (2000) njengoluqala ngokuhlonza amaqoqo, isizinda kanye nabantu lapho udaba olusuke lucwaningwa lunethuba lokuxhumana nabo.

Lolu cwaningo lugxile ezindaweni okuyizona okuvela ukuthi uMzilikazi wabe akhe kuzona endleleni ebheke ezweni laseZimbabwe lapho agcina ngokuphelela futhi azinze khona. Ngalesi sizathu ucwaningo luzosuka esifundazweni sakwaZulu-Natali, luqhubekele esifundazweni sase*Free Stat*e, eGauteng, *North West* bese luphelela ezweni laseZimbabwe endaweni eyaziwa ngokuthi i*Matebeleland* okuyindawo lapho uMzilikazi nesizwe ayesihola azinza khona. Umcwaningi usebenzise amaqoqo ehlukene abantu ekufezeni izidingo zalolu cwaningo. La maqoqo ebebendakanya abantu obekuxhunyanwa nabo kungalandelwa mgomo othize wokusampula nokuwuhlobo lwesampula eyasiwa nge*Random Sampling.* Ngaphansi kwalesi sigaba umcwaningi ubexoxisana nabantu emicimbini eyahlukene yesizwe samaNtungwa nobekuba amaqoqwana abantu abahlanu kuya ngaphezu kodwa kungevile eshumini. Ngalesi sizathu umcwaningi nababambiqhaza bebeba nethuba elanele lokwabelana ngemibono nezimvo ezahlukene nezihloko edingidwayo.

Ngenkathi kuqhubeka izingxoxo emaqoqweni ahlukene nalapho umcwaningi ebexoxisana ngamunye nababambiqhaza, ubephinde athole ulwazi ngabanye

abantu abangaba wusizo ocwaningweni ngokolwazi olusukela kubabambiqhaza. Lokhu kuxhunyaniswa komcwaningi nabanye abantu abangaba negalelo ocwaningweni kwaziwa ngokuthi yi*Snowball/ Chain referral sampling*. UNeuman (2014:275) uchaza lolu hlobo lwesampula ngokuthi:

> Yilapho umcwaningi eqala ngengxoxo nomuntu oyedwa bese kuthi ngolwazi olutholakale kuleyo ngxoxo, bese kusebenza ukuhlobana kwesihloko nokuholela ekuxhunyanisweni nabanye abantu abangaba nentshisekelo nolwazingesihloko esisezithebeni.

Abanye ababambiqhaza ocwaningweni bakhethwe ngokulandela ugqozi lwabo ngesihloko esisezithebeni kanye nomdlandla abebesuke bewukhombisa ngesikhathi kudingidwa emaqoqweni. Umcwaningi ubekuqaphelisisa ukuzinikela nomdlandla walabo babambiqhaza bese ephinda ehlela elinye ithuba lokuxoxisana nababambiqhaza ezingeni lengxoxo ejulile ngemizamo yokuthungatha amanye amaqiniso nemibono kulowo nalowo muntu ohlonziwe.

3.7. Amasu okuqoqa ulwazi.

3.7.1. Izingxoxo ubuso nobuso.

Izingxoxo ziyizinqubo zokuqoqa ulwazi ngokusebenzisa imibuzo yomlomo ngokusebenzisa iqoqo lemibuzo esemqoka eyenziwe ngaphambilini. UKvale (1996:14) uchaza ukubamba izingxoxo njengendlela yokwabelana ngemibono phakathi kwabantu ababili noma ngaphezulu ngaphansi kwesihloko okusuke kucwaningwa noma kuyisona ingqikithi yalolo suku, lokhu kukhuthaza ukwabelana ngolwazi hakathi kwabantu kuphinde kukhuthaze nokuxhumana. UKvale (1996:30) uphinde achaze ngezimpawu ezimqoka lapho kwenziwa izingxoxo ngaphansi kocwaningo lwekhwalithethivu okuyilezi:

- Ukuxoxisana, ukuzwisisa kanye nokuqonda kabanzi izimpawu ezimqoka ngempilo yabantu

- Ukusebenzisa ulimi oluqondwayo ukuqoqa kanye nokuthola ulwazi lwekhwalithethivu.
- Ukukwazi ukuthungatha kanye nokuthola izincazelo ezijulile ngezimpilo zababambiqhaza.
- Ukuthola izincazelo ezijulile ngezenzo kanye nezimo zabantu kunokuthembela emibonweni engaqinisekiswanga.
- Ukuphendla indlela yokuvuleleka ngokunikezela ngolwazi olusha nezinye isinto kunokuncika ekulandeleni imigomo ehleliwe.
- Ukugxila emibonweni nasezindikimbeni ezithize okungukuthi: kube nomhlahlandela olandelwayo
- Ukwamukela ukuhlukana kwemibono engaqhamuka nabantu ababambe iqhaza ngale kokwenzelela nokuthatha uhlangothi.
- Ukwamukela ukuthi ingxoxo ingachukuluza imibono nezindlela ezihlukile zokucabanga kubabambiqhaza
- Ukukhulisa nokunothisa ngamava kubona bonke ababambe iqhaza.

Ziningana izindlela ezisetshenzisiwe ukuxhumana nalabo ababambe iqhaza ocwaningweni ngenhloso yokuthola izimvo zabo ngesihloko okucwaningwa ngazo. Ezinye zazo zibandakanya lezi ezilandelayo (ingxoxo ehlelekile, ingxoxo e*semi strucured*, ingxoxo engahlelekile, ingxoxo yocingo, ingxoxo eqoshiwe kanye nengxoxo ubuso nobuso kusetshenziswa ubuchwepheshe.

3.7.2. Ingxoxo ehlelekile.

Lolu wuhlobo lwengxoxo oluphinde lwaziwe ngemibuzo esemthethweni. UWillimann (2011:99) uchaza ngale ngxoxo njengengxoxo lapho imibuzo ehleliwe ibuzwa ngumcwaningi ngokulandela uhlelo lokuhlanga lwengxoxo. Ngale ndlela izimpendulo zingaba ngezivaleleki. Lokhu kudalwa ukuthi lowo osuke ephendula imibuzo usuke ephendula ngokulandela imibandela noma uhlelo lwemibuzo nokungenza engani nethuba lokunaba kabanzi ngezimpendulo azinikezayo. uGray (2004) uchaza ngokubaluleka kokusetshenziswa kwezwi elinomoya owodwa lapho umcwaningi efundela

ababambiqhaza imibuzo ukuze bengaphazanyiswa yizwi nendlela afunda ngayo.

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

UDawson (2002) uchaza ngokuhleleka kwale ngxoxo nevumela ukusetshenziswa ocwaningweni lwekhwantithethivu okungaba ubuso nobuso noma ngocingo, kanti kwesinye isikhathi kungaba ngosizo lwekhompuyutha. Imibuzo yalolu hlobo siyithola lapho abantu noma izinkampani ezahlukene zisuke zicwaninga ngemikhiqizo yazo eyahlukene. Kungaba yilapho inkampani ufuna ukuthola ngenani labantu abasebenzisa ubisi uma bedla isidlo sasekuseni kanye nohlobo lobisi abalusebenzisayo. Kuyenzeka futhi uhlangane nabantu becele ukuthi uphendule imibuzo ethile ngomkhiqizo omusha noma ngesitolo esisha.

3.7.3. Ingxoxo e*semi structured.*

UWillimann (2011:99) uchaza le ngxoxo njengevulelekile nevamise ukulawulwa yimibuzo kodwa uhlelo lwaleyo mibuzo lube segunyeni lomcwaningi ukuthi avumele ababambiqhaza baziphendulele ngendlela yabo ukuze abe nethuba lokuthola izimvo ezahlukene kanye nemibono eyehlukile kuleyo asuke eseyizwile kwabanye abantu. Ngaphansi kwalolu hlobo lwengxoxo, akusetshenziswa imibuzo evalelekile. Lokhu kwenza umbambiqhaza abe nethuba elanele lokuchaza kabanzi ngezimpendulo azinikezayo kuphinde kuphe nomcwaningi indima ebanzi yokuhluza imibono. Ukwenza lokhu ngempumelelo umcwaningi kumele abuze uhlu lwemibuzo olufanayo kumuntu ngamunye. UDawson (2002:28) ugcizelela ngokuthi umcwaningi kudingeka azigcine evulelekile ukuze abe nethuba lokuthola olunye ulwazi olungavela.

3.7.4. Ingxoxo engahlelekile.

UJackson (2009:87) uchaza lolu hlobo lwengxoxo njengolwejwayelekile uma kwenziwa ucwaningo lwekhwalithethivu. Uqhuba ngokuthi kule ndlela ulwazi luqoqwa ngesikhathi ucwaningo luqhubeka kanti futhi kuyinto elokhu yenzeka futhi kusetshenziswa imibuzo evulekile.

Ukubuzwa kwemibuzo evulelekile kunikeza umbambiqhaza inkululeko yokukhuluma ngokukhululeka aphinde abe nethuba nomthelela endleleni ucwaningo olungabheka kuyo njengoba lusuke lungekho uhlaka mayelana nolwazi okusuke lulindelwe kulabo ababambe iqhaza ocwaningweni.

3.7.5. Ingxoxo yasocingweni.

Lena indlela yokuxoxisana nababambiqhaza lapho kusetshenziswa izincingo ukuxhumana nokwabelana ngolwazi. Yona isikhathi esiningi ibiza kangcono kunendlela yokuhlanga na nabantu ngoba azikho izindleko zokuhamba ezikhona. Iphinde inikeze ithuba elingcono lokuvikela ababambiqhaza ngesizathu sokuthi umuntu usuke engabonakali lapho kwenziwa ucwaningo.

3.7.5.1. Ubuhle bengxoxo yasocingweni

Izindleko zokwenza ucwaningo ngaphansi kwale ngxoxo zibiza kangcono ngoba akudingei ukuthi umcwaningi afike kubabambiqhazo siqu sakhe. Lokhu kuchaza ukuthi umcwaningi angakwazi ukuxhumana nababambiqhaza emazwe nasezifundazweni ezikude ngale kokuthi yena afike khona. Le ndlela iphinde ilekelele ekongeni iskhathi umcwaningi ebekade engasichitha esendleleni ebheke kubabambiqhaza.

3.7.5.1. Ububi bengxoxo yasocingweni.

Ngokwejwayelekile, imibuzo ayikwazi ukuba yinkimbinkimbi noma ibe nesisindo esiphosa inselele kumbambiqhaza. Lokhu kwenza kube nemibandela ngaphansi kwamandla okuzikhethela uma kwenziwa ucwaningo. Ngukungafani nezingxoxo ubuso nobuso noma amaqoqo,

abacwaningi abakwazi ukubona ezinye izindlela zokuxhumana njengokusebenzisa izitho zomzimba uma kwenziwa ingxoxo yocingo.

3.7.6. Ingxoxo eqoshiwe.

Umcwaningi njengoba belubandakanya izingxoxo ezahlukene nabantu obekuba emaqoqweni noma ubuso nobuso, umcwaningi ubesebenzisa isiqophamazwi ngemvume yalabo ababambe iqhaza ukuqopha izinkulumo ezahlukene lapho ababambiqhaza bethula imibono yabo. Lezi zingxoxo eziqoshiwe zibe sezilalelwa bese ulwazi oluqukethwe engxoxweni ngayinye lubhalwa phansi ukuze luzohlaziywa selususelwa embhalweni.

3.7.7. Ukufundwa kwemibhalo eshicileliwe.

Imibhalo eshicilelwe ngeminye yemithombo ebalulekile lapho kwenziwa ucwaningo. Iyalekelela ekuthungatheni nasekunikezeni ulwazi nesiqiniseko ngamanye amaqiniso asuke enomthelela ocwaningweni. Ukufundwa kwemibhalo eshicilelwe kuphinde kulekelele ukuqinisekisa ukuthi umcwaningi akaphindi izihloko nezindikimba esezike zacwaningwa phambilini emkhakheni asuke ethungatha amaqiniso ngaphansi kwawo.

3.7.7.1. Ubuhle bokufundwa kwemibhalo eshicilelwe.

Ukufunda imibhalo eshicilelwe kuyasiza ekutheni umcwaningi athole ulwazi oluthe thuthu kanye nomlando ngezihloko nezindikimba ezahlukene. Lokhu kudalwa ukuthi isikhathi esiningi ulwazi lusuke seluvele luqoqiwe futhi lwaqinisekiswa nangabanye abacwaningi phambilini nokwenyusa amathuba okwethembeka kolwazi kuphinde kunciphise nezinga lokungabaza kumcwaningi. Ulwazi olusuke selushicilelwe luphinde lube nobuhle ngokuthi alukhubazi izinhlelo zomcwaningi ocwaningweni ngoba akukho lapho kudingeka khona abeke isikhathi sokuxhumana nabathile nokulinda kuze kufike leso sikhathi njengoba kwenzeka engxoxweni nabantu.

3.7.7.2. Ububi bokufundwa kwemibhalo eshicilelwe.

Empeleni lonke ucwaningo ludinga umcwaningi azinikeze isikhathi esanele ukuze azi ngohlangothi okumele aluthathe kanye nendima esihanjiwe kulowo mkhakha asuke ecwaninga ngaphansi kwawo. Lokhu kuchaza ukuthi kumele noma kanjani axhumane nemibhalo eshicilelwe ukuthola nokuqoqa ulwazi. Zikhona-ke izingqinamba ezeyamene nemibhalo eshicilelwe nezingaba nemithelela engemihle ngesikhathi kuqhutshwa ucwaningo.

Okokuqala ukuthi imibhalo eshicilelwe kuvamise ukuthi kube yinto enesikhathi wabhalwa kanti futhi ayikho indlela yokubheka ngakolunye uhlangothi emaphuzwini asuke eshicilelwe. Ngaleso sizathu umcwaningi uvalelekile ngoba ugcine esebenzisa lolo lwazi alutholayo kuphela. Iphinde idinge isikhathi eside ukuze lowo ofundayo azoba nethuba elanele lokuqondisisa umbhalo nokungaba nomthelela omubi ekugoqeni ucwaningo ngesikhathi.

3.8. Ukuhlaziywa kolwazi.

URyhan noBernard (2010:109) bachaza ukuhlaziywa kolwazi njengokuthungatha izindlela kanye nemibono olwazini olutholakele ukuze kwelekelele ekuchazeni ukuthi kungani lezo zindlela zilapho kwasekuqaleni.

Ukuhlaziywa kolwazi olutholakale ngaphansi kwalolo cwaningo kwenziwe ngendlela yekhwalithethivu. Umcwaningi uzosebenzisa indlela kaMarshal noRossman (2011) lapho bechaza ngezindlela zenqubo yokuhlaziywa kolwazi eziyisikhombisa ukuzibala nje ukuhlela ulwazi, ukuzibandakanya/ukuqonda kangcono ulwazi, ukuhlukanisa ulwazi ngokwezihlokwana nezindikimba, ukuhlanganisa ulwazi, ukunikezelela ngendlela yokucubungula ngokusebenzisa lokhu okubonile ngesikhathi wenza ucwaningo, ukubheka ezinye izindlela zokucubungula ongazisebenzisa kuthi ekugcineni kube ukubhalwa kombiko. Umcwaningi uhlela ulwazi ngokwezindikimba (*themes*) nangokulandela izinjululwazi ezisetshenziswe ocwaningweni kwase kuthi lezo zindikimba zahlelwa njengezihlokwana ezahlukene esahlukweni sokuhlaziywa kocwaningo.

Ukuqinisekisa

Ukuqinisekisa ocwaningweni kuyindlela ebalulekile nenikeza isisindo ucwaningo nemiphumela yalo. Uma ucwaningo noma imiphumela yocwaningo ingenakho ukuqinisekiswa lokho kungachazwa ukungabi namsebenzi nasisindo kocwaningo. Ukufezekisa izidingo ezibalulekile ngaphansi kwephuzu lokuqinisekiswa kocwaningo, umcwaningi usungule waphinde wakha ubudlelwano phakathi kombono ongakafakazelwa kanye nezimpendulo ezitholakale kubabambiqhaza ngesikhathi kwenziwa ucwaningo nokuyikhona okuqinisekise amathuba ngobuqiniso kulolu cwaningo. Umcwaningi uphinde wasebenzisa imibhalo nocwaningo oseke lwenziswa ngabanye abacwaningi ukuqhathanisa nokuthola ubufakazi obuqatha.

Ukuthembeka:

UGibbert noRuigrok (2010) bagoqa ngamafuphi incazelo yokwethembeka ngokuthi, ibhekisela ekungabikho kwesiphambeko, okuvumela abacwaningi abalandelayo ukuba bafinyelele ekuqondeni okufanayo uma beqhuba isifundo ngezinyathelo ezifanayo futhi. Umcwaningi uzogcina imibhalo kanye nokucaciswa kwezinqubo zocwaningo ukuze kusebenze njengobufakazi bokuthi lolu cwaningo lwenziwe kanjani.

3.9. Inkambiso elungileyo

USilverman (2000:201) uthi:

> Izinkinga eziphathelene nemigudu yenkambiso elungileyo zingagwemeka ngokuthatha isinqumo mayelana nezinhloso zocwaningo, ukuhlunga kabanzi ngabantu noma amaqoqo angabamba iqhaza noma azothinteka ngocwaningo bese kubhekwa nemithelela yakho konke okuthintekayo ngendlela ucwaningo oluqhubeka ngayo.

Ngale ndlela uSilverman (2000) ugcizelela iphuzu lokuqikelela ukuhlonishwa kwamalungelo nezithunzi zababambiqhaza lapho kuqhutshwa ucwaningo

ngoba, abacwaningi besuke bengenzi nje ucwaningo oluzimele kodwa, benyathela ezimpilweni eziyimfihlo zababambiqhaza. Njengoba lolu bekuwucwaningo ngaphansi kwendlela yekhwalithethivu nebandakanya izimvo nemibono evela ebantwini kanye nokuxoxisana nabantu nokuthinta ukusondela ezimpilweni zabo ezinye ezingaba yimfihlo, umcwaningi ukuqinisekisile ukuthi ulandela yonke imigomo nemibandela ehambisana nezidingo zenkambiso elungileyo ngesikhathi kwenziwa ucwaningo nokuqinisekise ukuthi ukugcinwa kwezimfihlo, ukuhlonishwa kwezithunzi zababambiqhaza, ukungadalulwa kwemininingwane yababambiqhaza kanye nokuqinisekiswa kokugodlwa kwamagama ababambiqhaza lapho kwenziwa ucwaningo. Izihlokwana ezilandelayo zichaza kabanzi ngamasu asetshenziswe ekuqinisekisweni kokulandelwa kwenkambiso elungileyo ngesikhathi sokwenziwa kocwaningo.

i) Isicelo semvume

Umcwaningi ubebazisa abantu ababambe iqhaza ocwaningweni ngezinhloso zocwaningo, kanye nezindlela azozisebenzisa ekuqoqeni ulwazi ngesikhathi socwaningo. Konke lokhu bekuvunyelwana ngakho ngaphambi kokuqalwa kwezingxoxo. Ukuqinisekisa ukubambisana nababambiqhaza umcwaningi ubephinde asebenzise incwadi yesicelo semvume nebisetshenziswa njengesiqinisekiso sesivumelwano phakathi komcwaningi nababambiqhaza.

ii) Ukulimala kanye nobungozi

kulolu cwaningo umcwaningi ukuqinisekisile ukuthi abekho ababambiqhaza abangaba sesimweni esingaba nobungozi noma esingaholela ekulimaleni kwabo kwanoma ngayiphi indlela ngokubamba iqhaza ocwaningweni.

iii) Ukwethembeka

umcwaningi uqinisekisile ukuthi ubambelela kuyona yonke imigomo elandelwayo ngaphansi kwenkambiso elungileyo nokusebenza njengenqubo eyejwayelekile ngoziphatha nokuthembeka kolwazi oluqoqiwe kanye nokuhluzwa kwalo.

iv) Ukufihlwa kolwazi, izimfihlo, nokuqinisekiswa kokufihlwa kwemininingwane

Njengoba lolu cwaningo beluwucwaningo olulandela indlela ye-*ethnography* nalapho umcwaningi ebephindele abe nezingxoxo ngamaqoqo, ukuqinisekiswa ngokuphelele kokufihlwa kwamagama abantu bengeze kwaba lula. Noma kunjalo, ukuqinisekisile ukuthi izimpilo zabantu namagama abo kuzogcinwa ngokuthi kususwe noma yiziphi izimpawu ezibachazayo ngaphambi kokuthi ulwazi ludluliselwe kwezinye izindawo kubandakanya nokushicilelwa kocwaningo.

v) ukubamba iqhaza ngokuzikhethela

Ababambiqhaza bacaciselwe ngocwaningo nokuthi lwenzelwe kakhulukazi ukufeza izidingo zocwaningo emkhakheni wezemfundo ephakeme nokuthi ukubamba kwabo iqhaza kungukuzikhethela futhi akekho ophoqelekile ekubambeni iqhaza ocwaningweni.

3.10. Isiphetho

Lesi sahluko sidingide kabanzi ngamapharadaymu asetshenziswe ocwaningweni, izindlela zokwenza ucwaningo, amasu kanye nohlelo locwaningo olusetshenziswe kulolu cwaningo. Lokhu kubandakanya imigudu elandeliwe ekwenziweni kocwaningo, ababambiqhaza, amasu okuqoqa ulwazi, ukuhlaziywa kolwazi olutholakele kanye nokuqinisekiswa kolwazi olutholakele. Isahluko siphinde sadingida nangezindawo okwenzelwa kuzo ucwaningo, inkambiso elungileyo yocwaningo kanye nesiko lokuhlonipha nocwaningo. Esahlukweni esilandelayo okuyisahluko sesine sekuzovezwa kuphinde kuhlaziywe lonke ulwazi olumayelana nencazelo nomthelela wokuhlalisana kwabantu evezwa ekwethiweni kwamagama emizi yeNkosi uMzilikazi.

ISAHLUKO SESINE

UKWETHULWA KOLWAZI OLUTHOLAKELE

4.1. Isingeniso

Esahlukweni esendlule kudingidwe ngezindlela ezahlukene kanye namasu asetshenziswe ekuqoqeni ulwazi lwalolu cwaningo. Kulesi sahluko kuzokwethulwa ulwazi olutholakale ngesikhathi kwenziwa ucwaningo. Ukuze lube nesisindo kahle lolu lwazi luzokwethulwa ngendlela ezoveza iqhaza elibanjwe ucwaningo olwenziwayo emkhakheni okubhekenwe nawo. Umcwaningi uzoveza izindlela ezahlukene ukuveza nokwethula ulwazi olutholakele ngesikhathi kwenziwa ucwaningo ngamagama emizi yeNkosi uMzilikazi.

Ngaphansi kweminxa ezokwethula ekuhlaziyweni kwamagama kuzobhekwa lena elandelayo: izindikimba amagama emizi asuselwa ezifisweni, aphathelene nemvelo nezimpawu zendalo, amagama aqondene nabantu nemisebenzi yabo kanye nomunxa ocubungula amagama anenhlese yokubhinqa nokukloloda. Isahluko sizophetha ngokuhlaziya imibono eyahlukene esuselwa emibuzweni yocwaningo nokuzobandakanya nokulandelwa kwezimpawo ezethulwa yizinjululwazi ezisetshenziswe kanye nepharadaymu landeliwe kulolu cwaningo.

4.2. Amagama emizi ngezindikimba ezahlukene.

Lesi sigaba sizodingida ukwethiwa kwamagama emizi ngokulandelwa kwezindikimba ezahlukene nangokulandela ulwazi olutholakale ngesikhathi socwaningo.

4.2.1.Amagama aqukethe umlayezo wethemba nesifiso.

UNyembezi uchaza ithemba ngokuthi yinto umuntu asuke ekholelwa kuyo ukuthi izomphumelelisa noma isibindi sokuthi uzophumelela kulokho akufisayo. INkosi uMzilikazi njengomuntu owanempokophelelo yokwakha isizwe esikhulu, wayetha eminye yemizi yakhe ngamagama anenkuthazo

phakathi ukuze aqinisekise ithemba kuye nasesizweni ayezihola. Nazi izibonelo zamagama aqukethe umlayezo wethemba nasifiso.

4.2.1.1. UMhlahlandlela

NgokukaNyembezi (1992:180) ukuhlahla kusho ukudala indlela lapho ingekho khona. UNkabinde (1985:181) uchaza umhlahlandlela njengomkhandlu odingida izindaba ezibalulekile ukhiphe nezinqumo. Akumangazi ukuthola ukuthi lo muzi waseMhlahlandlela kwabe kungumuzi omkhulu futhi oqavile emizini yeNkosi uMzilikazi kaMashobane. Uma echaza ngalo muzi uNkala[1] igama lawo lalakhiwelwe ekucabeni indlela eya phambili empilweni. Uqhuba ngokuthi kwakuthi ngaphambi kokuthi iNkosi uMzilikazi eyohlala endaweni ethize, kwakuba khona ibutho elalijutshwa ukuthi liyolungisa leyo ndawo anduba iNkosi ilandele. Nalapha emzini waseMhlahlandlela kwajutshwa ibutho elaliholwa uGwabalanda Mathe elabe laziwa ngokuthi uMhlahlandlela nokuyikhona okwaholela okuqanjweni komuzi uMhlahlandlela.

Umbono kaKhumalo[2] uveza ukuqambeka kwegama lomuzi uMhlahlandlela ngokuthi iNkosi uMzilikazi yawuqamba ngoba idlulisa umlayezo wokucaba indlela yayo ngoba isizimele ngokukuphelele, kungasafani nalapho yabe isebenzisana namanye amakhosi.

Zimbili izindawo okwakakhiwe kuzo umuzi waseMhlahlandlela. Eyokuqala indawo eseyaziwa ngePitoli njengamanje. Ngemuva kokuba nyamanambana namabhunu uMzilikazi kwadingeka ukuthi awele iZambezi walibhekisa ezweni laseZimbabwe nokuyilapho aphinda wakho khona umuzi wawubiza ngokuthi uMhlahlandlela. UKhumalo uchaza ngobuchule beNkosi uMzilikazi bokusebenzisa igama elilodwa emazweni amabili nalapho ebeka ngokuthi yabe inezinhloso ezimbili. Inhloso yokuqala kwabe kungukuqinisekisa ukuthi isithunzi sayo siyaziwa noma isisezweni lokuhamba. Okwesibili kwakuyisu

[1] UNkala ngomunye wababambiqhaza okukhulunywe nabo ngesikhathi kwenziwa ucwaningo.
[2] UKhumalo, omunye wababambiqhaza okuxoxiswane nabe ngocwaningo.

lokuqhoshela amabhunu nokuyiwona ayebe yimbangela yokufuduka kwakhe ukuthi usenamandla kangakanani yize engasekho endaweni azalelwa kuyo.

Igama loMhlahlandlela lisahlonishwa namanje ezweni laseZimbabwe lapho sithola khona nesakhiwo sikahulumeni edolobhenikazi iBulawayo, esibizwa ngokuthi uMhlahlandlela.

4.3.1.2. EMpandeni.

NgokukaNyembezi (1992:306), impande ingxenye yesimila eshona phansi. Umsebenzi wempande ukuqinisekiswa ukuthola woke umsoco nesidingo ezibalulekile ukuze isimila siphile kanye nokuqinisekisa ukuthi isimila siyazinza singafi noma sisiphuleke kalula. UNkala uchaza ngokwethiwa kwalo muzi njengendlela yokuqinisekisa ukuzinza nokuvikeleka kwesizwe ngokwesifiso seNkosi uMzilikazi. Ukusetshenziswa kwezimpawu zempande kumele ukuqinisekisa umbuso ozinzile nokungelula ukuwuvukela noma ukuwuhlasela unqotshwe.

Umlando owethulwa yi*Rhodesian Study Circle (2019.02.04),* uchaza ngebanga legama lomuzi waseMpandeni lapho wethula enye yamaMishini amadala ezweni laseZimbabwe i-Empandeni Mission nesendaweni yasePlumtree eningizimu nesiFundazwe saseMatebeleland. Ngokwalo mlando le Mishini nokungendala ebandleni lamaKhatholika yakhiwa nguMfundisi webandla u*Fr.* Henry Depelchin ngonyaka we-1887 emhlabeni ayewunikezwe yiNkosi uLobhengula. Lokhu kuchaza ngobudlelwano obukhona egameni lomuzi nomkhuleko walo kanye nendlela imiphakathi eyakhele indawo eyamukela nebungaza ngayo amagama kungakhethile imvelaphi nobuhlanga balabo bantu.

4.3.1.3. Enqotsheni / Inqobo.

Uma echaza inqobo uNyembezi (1992:363) uthi okuyikhona okubalulekile. Igama lomuzi waseNqotsheni lethula umbono wesifiso sokuqhubekela phambili ngokuniseka ekuhambiseni izinto eibalulekile kuqala kunokunaka

izinto ezingayi phambili. Ubaba uNyathi[3] uchaza ukwethiwa kwalo muzi njengesu lokuqinisekisa ukufezwa kwezidingo esibalulekile nezimele ukukhulisa isizwe.

4.3.1.4. Enyandeni.

UNyembezi (1992:380) uchaza inyanda ngokuthi yizinto eziningi noma izinkuni eziboshelwe ndawonye. Ubaba u-Absa Khumalo uchaza ngokubaluleka kokubumbana esizweni sikaMzilikazi sifane nenyanda nalapho ebalula ngokuthi uma sinjalo, akuyikuba lula ukuba kokhona kwesihlava noma into eyosihlukanisa. Uqhuba ngokwethula umbono ngomuzi waseNyandeni nalapho ebeka ukuthi waqanjwa ngenhloso yokuqinisekisa nokugqugquzela ubumbano esizweni esabe sibuswa yiNkosi uMzilikazi nokwabe kuyinto esabe siyidinga kakhulu, ikakhulukazi ngemuva kokufika ezweni laseZimbabwe elabe linabantu ababekade bengenalwazi ngemvelaphi yesizwe. Uma echaza ngalo muzi uKhumalo uthi ukwakhekwa kwayo kuphakathi kwezinkathi lapho isizwe sasisathukile ngemuva kwesehlo sokubulawa kwezinduna eNtabazinduna. Ngale ndlela igama lomuzi lethiwelwa ukukhuthaza ubumbano ukubuyisana okuqinisekisa ukuthi isitha asingeni kalula sihlakaze isizwe kanye nokubambisana esizweni sonkana.

Igama lomuzi wasNyandeni lihamba ibanga elide emlandweni wesizwe sikaMzilikazi. Ukubungazwa nokubaluleka kwalo kuphinde kutholakale egameni lesikole iNyandeni *Primary School* eseningizimu yesiFundazwe iMatebeleland emgaqweni ochezukela ngakwesokunxele uma uhamba ngomgwado u-*A6* phakathi kwendawo iMbalabala neGwanda.

4.3.1.5. ENtembeni.

Leli yigama lomuzi elisuselwa ebizweni “ithemba. UNyembezi (1992:496) uchaza ithemba ngokuthi yinto umuntu akholelwa kuyo ukuthi izomphumelelisa noma isibindi sokuthi umuntu uzophumelela kulokhu asuke ekufisa. Ubaba uNyathi uchaza ukwethiwa kwalo muzi njengokusukela

[3] Umbambiqhaza okuxoxiswane naye ngesikhathi kwenziwa ucwaningo

emkhulekweni weNkosi uMzilikazi ngesimo ayephila ngaphansi kwaso nalapho wayehlezi ngokuhlaselwa. Ukwethiwa komuzi waseNtembeni kulandela ukuba nethemba lokuthi izinto sezizohamba ngokohlelo nangokuthula embusweni weNkosi uMzilikazi.

UNkala uchaza ngokunikezwa kwegama lomuzi ngesizathu zokulandela igama lebutho iNtembe nelabe lingaphansi kweso lenduna uXukuthwayo Mlotshwa owayethathe izintambo kuyise uNjojoziyimithi Mlotshwa.

Igama lomuzi waseNtembeni liyatholakala futhi emizini yasebukhosini bakwaZulu nokwabe kungumuzi womntwana uSitheku kaMpande.

4.3.1.6. ENsindeni.

NgokukaNyembezi (1992:467) ukusinda kuchaza ukuphunyuka ucishe wafa. Umuzi waseNsindeni wabe wakhiwe ezweni lakwaMthwakazi. Yikuwona lo muzi lapho kwazalelwa khona uMntwana uSodijisa nowabe engomncane emadodaneni amane kaMntwana uLobhengula kaMzilikazi ngeminyaka ye-1888. Uma ephawula ngalo muzi uNkala uthi kwakuhlala khona ibutho elabe laziwa ngokuthi iNsindamadoda nokwabe kuyibutho elalinemizimba emikhulu, eqinile nesabekayo.

Umbono kababa uNyathi uveza ukuthi lo muzi kwakuyindawo yokuphepha yesizwe sikaMzilikazi, ngakho-ke igama laseNsindeni lisuselwa esenzweni sokuphuluka kwesizwe ekuhlaselweni.

4.3.1.7. EZinkondweni.

Lona umuzi lapho kwakuhlala khona iZinkondo nokwakuyingxenye yeviyo lebutho leNtemba. Lokhu kuchaza ukuthi eZinkondweni kwakuyingxenye yomuzi waseNtembeni. Ibutho leZinkondo labe liphethwe nguSikhombo Mnguni.

4.3.1.8. ENtubeni.

Lona omunye wemizi yeNkosi uMzilikazi owethiwa ngenhloso yokuvuselela igama lomuzi owake waba khona phambilini emlandweni wabantu bakwaKhumalo. UKhumalo (2006) uchaza igama laseNtubeni ngokuthi kwabe kuyindawo eyimfihlo kaBheje nowabe wakhiwe endaweni yaseNgome. Kukule ndawo lapho uMzilikazi afihla khona izinkomo eyekade ebuye nazo mhla eyohlasela uHanesi kubeSuthu, wabe esehambisa idlanzana lezinkomo enkosini uShaka. Lokho kwalandela ngokuthi uZweli kaSokhumalo alume iLembe indlebe ngezinkomo uMzilikazi angazange waziletha nokwabe sekubangela ukugqabuka kwegoda phakathi kukaMzilikazi noShaka.

UMzilikazi waphinde walivusa igama lomuzi waseNtubeni ngesikhathi esefika ezweni laseZimbabwe.

4.3.1.9. EKuphumuleni

Lona umuzi kaMzilikazi owakhiwa ngonyaka we-1824 ngaphezu komfula uBhalule (*Oliphant River*) ngalapho osekuyidolobha laseEmerlo khona. UNyembezi (1992:419) uchaza ukuphumula ngokuthi ukukhawula ukusebenza ekwesikhashana uhlabe ikhefu. UKhumalo uchaza ukuqanjwa kwalo muzi njengomkhuleko noma ukubonga kweNkosi uMzilikazi ithuba eyayizibona isinalo lokuthi ike iphumule izinze ngemuva kokuphunyuka ezimpini zaKwaZulu. Ukugcizelela le nkulumo kaKhumalo, sithola umuzi waseKuphumuleni kuyilapho iNkosi uMzilikazi yaphinde yathola khona iningi lezingane zayo esingabala kuzo inkosana uNkulumana, uHlangabeza, uLobhengula waMawaba, uQalingana nabanye nokuwubufakazi bokufezeka kwesifiso sayo sokuphumula nokubhekana nezidingo zayo njenge nhloko yekhaya. UKhumalo (2006:141) wenanela lo mbono ngesimo sethuba likaMzikazi emzini waseKuphumuleni uma ethi:

> Ukhali zaBeNtungwa zacwalwa
>
> Zakhwezwa ethal' eKuphumuleni
>
> Kunini zimoklamokl' inhloko zamadoda?

Ubufakazi obethulwa ezibongweni zikaMzilikazi buveza ithuba ayezibona enalo nasezimpini ezazilokhu zimnamathele esuka emhalbeni wakwaZulu. Lokhu kuchaza ukuthi isizathu esinqala sokwethiwa kwalo muzi kwabe kungugcizelela ukubonga ithuba lokuphumula emva komsebenzi nezigameko ayesedlule kuzona.

4.3.2. Amagama aveza amandla nobukhulu.

Kuyisimo esejwayelekile nesingalindeleka kuzona zonke izinxenye zezombusazwe ukuthi abaholi beveza ingxenye yamandla nobukhulu lapho betha izizinda zabo kanye namaqembu abo. neNkosi uMzilikazi yayinawo amagama emizi eyayiyethe ngenhloso yokuthumela umlayezo ngamandla ayo kanye nezinga eyayisidlondlobale ngale nesizwe sayo.

4.3.2.1. kweSikhulu.

UNyembezi (1992:245) uchaza ugama “khulu” njengesiphawulo esimele okungekuncane. Ngale ndlela uma sikhuluma ngomuzi kweSikhulu sikhuluma ngomuzi owawakhiwe ngenhloso yokuveza isiqu esingesincane. Uma echaza ngalo muzi uNkala uthi kwabe kuyingxenye enkulu yesigodlo soMhlahlandlela. Kungalesi sizathu wwanikezwa igama elichaza isigodlo esikhulu.

4.3.2.2. ESiZindeni.

UNyembezi noNxumalo (1966:306) bachaza isizinda ngokuthi umuzi wendodana ephatha izindaba uyise engasekho. Ngakolunye uhlangothi uNyembezi (1992:555) uthi ukuzinda kusho ukugxila endaweni. Uma echaza ngomuzi waseSizindeni, uNkala okwakhulunywa naye ngesikhathi socwaningo uthi umuzi lapho kwakuhlala khona ibutho iSizinda okwabe kungelinye lamabutho ayethenjwa kakhulu. UNkala uchaza imvelaphi yesizinda njengento engumgogodla wokuthile. Ngalesi sizathu umuzi waseSizindeni wabe ungomunye yemizi eyabe ibalulekile emlandweni weNkosi uMzilikazi njengoba wawufananiswa nomgogodla wombuso wakhe.

Namuhla sithola indawo ebizwa ngokuthi iSizinda ezweni laseZimbabwe esiFundazweni i*Matebeleland* ngaseningizimu nendawo lapho kukhona izimayini ezibizwa nge*Granite Quary Mines.*

4.3.4.2. Eguqeni.

NgokukaNkabinde (1985:85) ukuguqa kuchaza ukugobisa umuntu noma ukuthambisa into ethile. Umuzi waseGuqeni ngeminye yemizi eyethiwa ngenhloso yokukhulekisa isenzo sempumelelo nenhlanhla. Uma bechaza ngalo muzi uKhumalo noNkala bathi, igama lawo lisuselwa ekuhlaleni kwebutho iGuqa eliguqis' amadoda kuwo lo muzi. Ngesizathu sokuhlala kwaleli butho nomuzi wabe sewaziwa ngokuthi kuseGuqeni.

4.3.3. Amagama asuselwa esimweni sendawo nemvelo.

Uma kukhulunywa ngesimo sendawo kusuke kuchazwa indlela indawo eyakheke ngayo noma izimpawu ezithize zendawo okungaba yizintaba, yizihlahla, yisimo sezulu nokunye okuningi. Amanye amagama emizi kaMzilikazi ayethiwa esuselwa esimweni sendawo umuzi owakhelwe kuwo noma lulandelwa ingxenyekazi eyeneliswa ukwakhiwa kalowo nalowo muzi. Nazi izibonelo zamagama ethiwa esuselwa esimweni sendawo lapho yakhiwe khona kanye nezimo ezeneliswa ukwakhiwa kwemizi.

4.3.3.1. IHlathi.

Ngokuchaza kukaNyembezi (1992:182) ihlathi yindawo ebanzi enemithi emininginingi ndawonye nomemo. Ubaba uNyathi uchaza ngokubaluleka kwehlathi ebantwini lapho eveza ukuthi lisebenza njenge siphephelo uma kuqhamuka izimpi kanye nokuhlaselwa yisitha. Ngale ndlela ukwethiwa komuzi iHlathi kwakuncike eqinisekiseni ukuthi umuzi usebenza njengendawo yokuvikelela ezinkathi lapho isizwe sivelelwa izinto ezimbi.

4.3.3.2. kwesiNcinyane/Ncane.

Igama lomuzi kwesiNcinyane lisuselwa esinciphisweni segama elithi kweSikhulu. UNyembezi (1992:317) uchaza igama "ncane" ngokuthi

okungekukhulu. Uma echaza ngalo muzi uNkala uthi kwabe kungumzana weNgonyama owawuyingxenye yesigodlo saseMhlahlandlela. Yingakho kwakuthiwa kukwesiNcinyane ngoba kufinywezwa igama lokuthi Kwesincinyane isigodlo.

4.3.3.3. ELibeni.

Uma bechaza iliba uNyembezi noNxumalo (1966:267) bathi liyigama elifanayo negama ithuna noma ingcwaba. Umuzi waseLibeni kwakungumuzi lapho kwakuhlala khona ibutho iLiba. Igama iLiba lanikezwa ibutho kulandelwa izimpawu zebutho elalithi uma likuhlasela, liqinisekise ukuthi likusa elibeni okungukuthi labe libulalana lelo butho. Ngesizathu sokuthi umuzi wawuhlala ibutho iLiba, wabe sewuqanjwa igama kwaba kuseLibeni.

Igama laseLibeni silithola lihamba ibanga elide emlandweni wesifundazwe sakwaBulawayo lapho kukhona nomgwaqo endaweni ebizwa ngeNtumbane owethiwe igama ngokuthi *Elibeni Road.*

4.3.3.4. ELangeni.

Lona umuzi lapho kwakuhlala khona ibutho lesizwe elalibizwa ngokuthi iLanga. uNkabinde (1985:126) uchaza ilanga ngokuthi umuntu omkhulu emphakathi. UNyembezi (1992:269) uphinde anikeze incazelo yelanga nechaza imbulunga esibhakabhakeni ekhanyisa emini. Uma echaza ngebutho ilanga uNkala uthi kwabe kuyibutho elibalulekile esizwe lifananiswa nokubaluleka kwelanga ezimpilweni zabantu.

Igama lomuzi eLangeni lalingaqali ukuba khona esizweni samaZulu. Umuzi lapho kwakuzalwa khona iNdlovukazi uNandi ongunina weLembe wabe ubizwa ngegama elifanayo laseLangeni. Umbono kaKhumalo uveza ukuthi iNkosi uMzilikazi yayilinikeze ngebomu igama lomuzi ngoba idlulisa umlayezo wobukhulu bayo nokwungaphezu komuzi lapho kwakuzalwa khona iLembe.

Igama laseLangeni lisasetshenziswa nanamuhla ezweni laseZimbabwe lapho sithola khona isikhungo esibizwa ngokuthi eLangeni Training Institute esiFundazweni sakwaBulawayo.

4.3.3.5. Inkanyezi.

Ngokwencazelo kaNyembezi (1992:348) inkanyezi yimbali yesibhakabhaka ekhanya ebusuku. Ukwethiwa komuzi waseNkanyezini kusukela egameni lebutho elaliqaphe lo muzi elalibizwa ngokuthi yiNkanyezi. Igama lebutho lalinikezelwe ukuveza ukubaluleka kwenkanyezi ezimpilweni zabantu ikakhulukazi ngesikhathi sasebusuku lapho iletha khona ukukhanya ezweni.

4.3.3.6. ENkungwini.

Ngokwencazelo kaNyembezi (1992:353) inkungu umswakamo oqubuka njengentuthu noma umlalalamvubu. Lo muzi wawakhiwe endaweni eseyasiwa ngeZeerust esikhathini samanje eFundazweni saseNyakatho-Ntshonalanga.

UKhumalo uphawula ngokwethiwa kwalo muzi waseNkungwini ngokuthi iNkosi uMzilikazi yabe inexhala ngesimo nangendlela eyabe iphilisana nayo namabhunu ayeholwa nguHendrick Portgieter kanye nesizwe sabaHurutsi eyayikade iqeda kusinqoba ngenkathi yakha lo muzi. Lokhu kwakwenza iNkosi ihlalele ovalweni lokuthi ingahlaselwa noma yinini kodwa ibe ingazi ukuthi abahlaseli bazoqhamuka ngakuphi. Yingakho yazibona isenkungwini ngenxa yokungabi nalwazi oluphelele ngesitha.

Umbono wesibili ngokwethiwa kwalo muzi uvela esimweni sendawo nesichazwa ngabeTswana ngokuthi "*sebatlani*" nokuchaza indawo enothuli oluningi. Ngale ndlela ulwazi olutholakala ngalo muzi luphinde luveze uhlangothi lokwethiwa kwabo ngenxa yokulandela isimo sendawo nesihambisana ngokufanayo nenkungu.

4.3.3.7. EMhlangeni.

Lona umuzi weNkosi uMzilikazi lapho kwakuhlala khona ibutho elalibizwa ngeNyathi. Uma igama lomuzi seliphelele kwakuthiwa kuseMhlangeniwenyathi. UNyembezi (1992:184) uchaza umhlanga ngokuthi yisimila esisaluqalo esimila emaxhaphozini endaweni engamadudusi. Ezinye zezimpawu zesimila esingumhlanga ukuvumela ukuthukusa into ethile kuso

ngenxa yendlela lesimila esimila ngaso siminyane nezinye nokwenza kungabi lula ukuthola into esuke ifihlwe khona. Olunye uphawu olubalukile lomhlanga ukubambelela ungakhukhuleki ngesikhathi amanzi omile kuwona engenisa ngamandla. Emzini waseMhlangeni kwakuhlala iNdlovukazi uLoziba neyabe iyintandokazi yeNkosi uMzilikazi.

4.3.3.8. EMthonjaneni.

Ngokwencazelo kaNyembezi (1992:503) umthombo yimvelaphi yento. Umuzi waseMthonjaneni kwabe kungumuzi owawakhiwe endaweni yaseNtabazwe ngesikhathi sangemuva kokugqabuka kobudlelwano phakathi kweNkosi uShaka neNkosi uMzilikazi kaMashobane. Uma echaza kabanzi ngalo muzi uKhumalo, uthi kwakungelinye lamadlanga akhiwa iNkosi uMzilikazi ngaphambi kokuthi idlulele endaweni yase-Ermelo lapho yakha khona umuzi waseKukhumuleni.

Igama laseMthonjaneni liyavela emlandweni wakwaZulu lapho kuchazwa ngendawo engasenyakatho maphakathi nesiFundazwe saKwaZulu-Natali edolobhaneni iMelmoth. Uma ethula ulwazi ngale ndawo uSolwazi uMaphalala [4]uchaza indawo yaseMthanjaneni ngokuthi kwaba yindawo lapho iNkosi uShaka yakha khona umuzi wayo wokuqala ngemuva kokusuka kwaMthethwa. Ezibongweni zeNkosi uShaka (Mkhize 2016:153) kuvela umugqa othi:

> Inkom' ekhal' eMthonjaneni,
>
> Izizwe zonke ziyizwil' ukulila,

Lokhu uSolwazi Maphalala ukuchaza njengesiqalo sokudlondlobala kweNkosi uShaka ngemuva kokusuka ngaphansi kwesandla sakwaMthethwa. Ukusetshenziswa kwegama laseMthonjaneni yiNkosi uMzilikazi kuyamaniswa neminxa emibili. Eyokuqala ngeyesimo sendawo lapho umuzi wabe wakhiwe khona eduze komfula i*Wilger River* nokuwumfula ogeleza

[4] USomlando okuxoxwe naye ngesikhathi socwaningo.

usuka ezintabeni emgceleni ohlukanisa isiFundazwe saKwaZulu Natali nesiFundazwe saseFree State uze uyodliwa yi*Vaal River.*

Umbono wesibili ngokwethiwa kwalo muzi uveza isu leNkosi uMzilikazi lokuthumela umlayezo eNkosini uShaka mayelana nesizinda asesiqala nesiyisiqalo esifanayo nesikaShaka sokudlondlobala ngemuva nokuzimela.

4.3.3.9. Esigodini (kwaGibixhegu).

Lona umuzi owawakhiwe eningizimu nesiFundazwe sase*Matebeleland* lapho sekwakhiwe khona isikole iFalcon College. UNyembezi (1992:142) uchaza isigodi ngokuthi yindawo ephansi ephahlwe yizintaba. Uma bechaza ngalo muzi uKhumalo nobaba uNyathi bathi wakhiwa endaweni efanayo nalapho kwakwakhiwe khona umuzi owawubizwa ngokuthi kuKwagibixhegu nokwabe kungumuzi woMntwana uNkulumane. Isizathu sokunikezwa kwegala lomuzi kaNkulumane sasisukela ekuhlawumbiseleni ukuthi iNkosi uMzilikazi seyakhothama kwase kubekwa uNkulumane njengenkosi.

Igama lomuzi lahamba ibanga kwaze kwagcina nendawo yonke engaseningizimu nesiFundazwe iMatebeleland ezungezwe yimifula emibili okuyiNcema ngasenyakatho kanye noMzingwana ngaseningizimu, seyaziwa ngokuthi kuseSigodini. Lokhu kulandela indlela isimo sendawo esakheke ngayo safana nesigodi.

4.3.3.10. OSabeni.

Leli yigama lomuzi elethiwa lisuselwa egameni lebutho uSaba elabe lingaphansi kweso lenduna uMpukane Ndiweni. Ngokuchaza kukaNkala, usaba yizithombo zemithi. Uma elula kabanzi ngebutho uSaba uNkala ugcizelela ukuthi lalibutha amabhungu asemancane ayelusaba olwaluyikusasa lwesizwe. Ukusetshenziswa kwegama usaba kusebenze njengesingathekiso lapho izimpawu ezilindeleke kumuntu zethulwa ngokusebenzisa isithombo. Lokhu kuchaza ukuthi amabutho oSaba ayengabuthelwa nje ukulwa kuphela kodwa ayephinde abe neqhaza

alibambayo lokuba yikusasa lesizwe nokwakumele kuvele endleleni aziphatha ngayo nalapho ayehlala khona okuyisemzini wasoSabeni.

4.3.4. Amagama asuselwa ezilwaneni namandla azo.

Ukusondelana kwabantu nemvelo kanye nezilwane kwabe kunomthelela ekulandelweni kwezimpawu ezithile zalezo zilwane noma imvelo nokwakwenza abantu beqambe amagama belandela lezo zimpawu okungaba amandla, ubuhlakani noma amasu okulwa kwazo.

4.3.4.1. ENqameni.

Lona umuzi lapho kwakuhlala khona ibutho elalibizwa ngokuthi yiNqameluphondo. Lokhu kwethiwa kwebutho kwakusukela ekuqineni kwebutho elalifananiswa nenqama. Ubaba uNyathi uchaza ngamandla enqama lapho ethi ingabulala ngisho inkunzi engakanani uma ilwa nayo. Ukwethiwa kwaleli butho kusukela ekuvezeni Amandla ibutho elabe linawo kanye nobungozi balo uma lifika empini.

Ngokuchaza kukaNkala, lo muzi wabe ungaseceleni komuzi uMhlahlandlela nokwathi ngesikhathi iNgonyama uMzilikazi isidunguzela, yasuswa eMhlahlandlela yayohlaliswa eNqameni ukuze umphakathi ungabi nalo ulwazi mayelana nokudunguzela kweNgonyama okwakungabeka impilo yayo engozini uma iningi litholwa ulwazi ikhakhulukazi izitha zesizwe. Okunye okwakuyisizathu esibalulekile kwakungukuthi iNkosi ibe ngaphansi kweso lebutho elinamandla nokuyibutho leNqama.

4.3.4.3. EMzinyathi.

ngokukaNyebezi noNxumalo (1966:282) inyathi inyathi yisilwane esifana nenkomo esihlala emahlathini nasendle. Igama lomuzi eMzinyathi lisuselwa egameni elanikezwa ibutho uMzinyathi. Uma echaza ngaleli gama uNkala uthi, indawo lapho leli butho labuthelwa khona kwakugcwele izinyathi

nokwakungathi umuzi wazo. Yingakho ibutho labe selinikezwa igama lokuthi uMzinyathi nokwaholela ekwethekeni komuzi eMzinyathi.

Igama elifanayo naleli lomuzi liyatholakala futhi enyakatho yesiFundazwe iKwaZulu Natali lapho kukhona umfula obizwa ngoMzinyathi (*Buffalo River*) osizalo zawo sisuka ezintabeni zoNdi ngenhla kwedolobha laseNewcastle uze uyodliwa wumfula uThukela esigodini saseNgubevu eNkandla.

4.3.4.4. EMahlokohlokweni.

UNyembezi noNxumalo (1966:80) bachaza ihlokohloko ngokuthi uhlobo lwenyoni enombala ompofu engaphansana kwejuba neyakhela izidleke zayo emifuleni noma phezulu ezihlahleni ezilengela emanzini. Lolu hlobo lwezinyoni luyahlangana bese luba nomsindo omkhulu lapho lundawonye. Umuzi waseMahlokohlokweni wakhiwa yiNkosi uMzilikazi ngonyaka we-1840 ngemuva ngokuthi eshadelwe yiNdlovukazi uNyamazane nokwakha ubuhlobo Phakathi kwabantu bakwaKhumalo namaSwazi lo muzi wawakhelwe ngasenyakatho yalapho kukhona idolobhakazi lakwaBulawayo namhlanje. Uma echaza ngalo muzi uNkala uthi kwabe kuhlala khona ibutho elalibizwa ngaMahlokohloko. Leli butho lalithi uma lihlangene lisina enkundleni, lenze umsindo omkhulu owawufananiswa nomsindo wamahlokohloko. UNkala uqhuba ngokuchaza ngegalelo ibutho laMahlokohloko elaba nalo esizweni kangangoba noMntwana uLobhengula waze wabuthelwa kulo leli butho.

4.3.4.5. EZinyosini.

NgokukaNyembezi (1992:387) inyosi yisilokazana esakha uju. Ngale kokwakha uju lesi silokazana sinodosi olubuhlungu okuthi uma sike sakutinyela ngalo, uzwele ubuhlungu obumangalisayo futhi sishiye nesihlungu noma ishashazi lapho sitinyele khona. Uma echaza ngomuzi waseZinyosini uKhumalo uthi ngelinye lamadlanga ayakhiwe yiNkosi uMzilikazi endaweni yaseNtabazwe (*Harrismith*) ngaphambi kokuba idlulele endaweni yase-Ermelo lapho yakha khona umuzi waseKuphumuleni.

4.3.4.6. Inyathi (Enyathini).

Lona umuzi wenkosi osuselwa emandleni nasezimpawini zenyathi. Umuzi waseNyathini kwabe kuwumuzi lapho kwakuhlala khona uMfundisi uRobert Moffart owayengomunye wabamhlophe bokuqala abafikela kuMzilikazi futhi owayekhonzwe kakhulu iNkosi uMzilikazi ibuye imbize ngoyise wesibili. Lo muzi wakhiwa ngonyaka we-1862. Waqhubeka wasebenza njengendawo yabamhlophe lapho babeshumayela khona inkolo yobuKrestu bephinde bekhulekele nokuphendula kwesizwe sikaMzilikazi siphendukela enkolweni yabo.

4.3.5. Amagama aphathelene nabantu nemisebenzi eyenziwayo ezindaweni ezahlukene.

Leli ngelinye lamasu ayaye asetshenziswe ekwethiweni kwamagama nalapho izakhiwo nemisebenzi ethile ezindaweni ezahlukene, kusetshenziswa ukunikeza amagama ezindawo. UKhumalo (2010) uchaza ngezinga amagama ezakhiwo alihambayo aze afinyelele ezingeni lapho nezindawo zibizwa ngegama elisukela esakhiweni esithize. Eminye yemizi yeNkosi uMzilikazi amagama ayo ayethiwa ngokulandela imisebenzi eyenziwa kulowo nalowo muzi kanti eminye yayilandela amagama abantu abadumile emphakathini esingabala kubo izinyanga, izinduna, amaqhawe esizwe nabanye abantu abanedumela esizweni.

4.3.5.1. EMazizini.

Uma echaza ngalo muzi uKhumalo uthi kwabe kungumuzi weNkosi yasoJingeni iNkosi uMzilikazi nowabe wakhelwe buqamama nje kancane nalapho sekwakhiwe khona idolobha lwakwaBulawayo eZimbabwe. Lo muzi waseMazizini iNkosi yawakha ngenhloso yokuthi labo ababengenazo izinyanga eziseceleni belashwe kulo muzi waseMazizini. UKhumalo uqhuba ngokuthi lo muzi singawufanisa ne*sikhungo esibhekelela impilo yomphakathi* ngokwentuthuko yanamuhla. INduna yalo muzi kwakunguMhlambi Mzizi. Ezinye izinyanga zaseMazizini kwabe kungoMphubane Mzizi, kanye noMjobhuza Mzizi. UNkala uchaza ngesizathu sokunikezwa kwegama lomuzi

ngokuthi kwabe kusukela ekutheni kwakuhlala abantu bakwaMzizi kanti nebutho elalibeke iso kulo muzi labe liphethwe nguMhlambi Mzizi.

Igama leseMazizini liyatholakala futhi esifundazweni sakwaZulu Natali endaweni eyasiwa ngeBergville ngaphansi kwezintaba zoKhahlamba nokuyindawo lapho kutholakala khona abantu abaningi besibongo sakwaMzizi.

4.3.5.2. ENhlambabaloyi.

Leli yigama lomuzi elakhiwe izingcezu ezimpili okuyisenzo *hlamba* kanye nebizo elisebuningini *abaloyi*. Uma echaza senzo sokuhlamba uNkabinde (1985:93) uthi ukususa ukungcola ngamanzi. Ibizo *abaloyi* liwubuningi bebizomuntu *umloyi* nelisuselwa esenzweni somuntu esichazwa uNkabinde ngokuthi ukusebenzisa amakhambi ngenhloso yokubulala noma ukuthakatha.

Lona umuzi lapho kwakuhlanjwa khona labo ababesuke bephethwe ubuthakathi. Ukwakhiwa komuzi iNhlambabaloyi kwancike enhlosweni yokuqeda ubuthakathi ebantwini besizwe asasiholwa uMzilikazi kuphinde kugwenywe inqubo yokujojwa kalabo ababesuke benukeke ngezenzo zobuthakathi. Lo muzi wabe ungaphasi kweso lenduna uThambo Ndiweni. Uma enaba kabanzi ngalo muzi uKhumalo uthi, ubuthakathi idlozi elibi kanti kuyenzeka ngenye inkathi ukuthi umuntu athakathe kodwa ebe engazi ukuthi uyathakatha. Lowo muntu usuke esetshenziswa umoya omubi odinga ukukhishwa empilweni yakhe. Ngakho-ke ukuba khona komuzi waseNhlambabaloyi kwakuzoqinisekisa ukuncipha kwesibalo sabantu abangenwa ubuthakathi ezweni nokuvimba ukubhebhetheka kwalo mkhuba. Emzini waseNhlambabaloyi umuntu wayengaphumi kuze kuqinisekiswe ukuthi welapheka ngokuphelele emikhutsheni eyayisuke imngenile nokufana ncamashi nendawo esingayibiza ngokuthi yi*Rehabilitation Centre* ngokwentuthuko yanamuhla.

4.3.5.3. EZihwabeni.

Lona umuzi weNkosi uMzilikazi lapho kwakuhlala khona labo ababephuma kogezwa eNhlambabaloyi kepha bangabe besamukelwa umphakathi.

UKhumalo uchaza lo muzi ngokwentuthuko yanamuhla ngokuthi singawufananisa nendawo eyaziwa phecelezi ngokuthi yi*Referal Settlement for Spiritual Patients*. Lo muzi wawakhiwe endaweni lapho sekwakhiwe khona izitolo zakwaNgambela eduze nomgwaqo osuka kwaoBulawayo uya eSolusi. UKhumalo uqhuba ngokuthi abantu ababelethwa kulo muzi babethi uma sebakhile eZihwabeni bazihlalele kahle nomakhelwane kungabikho kuklwebhana ngoba phela babe benenkinga efanayo yokungafunwa ngabantu ngenxa yomlando wempilo ababekade beyiphila.

4.3.5.4. EMfakuceba.

Ngokwencazelo etholwe kuBaba uNyathi, imfa yigama elisuselwa olimini lwesiNdebele oluchaza umuntu olimele. UNyembezi (1992:52) uchaza ukuceba ngokuthi ukukhuluma ngomunye umuntu kwabakhulu. UNkabinde (1985:27) unikeza incazelo yokuceba ngokuthi ukukhipha ulwazi ngomuntu, ulunikeza abathile okungase kumlimaze ukuthola kwabo ngalolo lwazi. UBaba uNyathi uma echaza ngalo muzi welula ngokuthi kwabe kungumuzi lapho ibutho lalibika khona ngalabo abalimele. Umbono kaKhumalo uveza ukuthi igama lalo muzi lisukela egameni lebutho elalaziwa ngeMfakuceba elaliqinisekisa ukuthi uma lihlaselile, lishiya kukhalwa ngenxa yenani labantu ababesala belimele.

4.3.6. Amagama asuselwa enhlalweni yabantu.

UMazibuko (1999) wethula izizathu ezahlukene ezingabhekwa uma kukhulunya ngenhlalo nokubandakanya ukuphilisana kahle noma izimo zokungaboni ngaso linye phakathi kwabantu. Ngalezi zizathu ukwethiwa kwemizi kwabe kudlala indima enkulu ekudluliseni lonke uhlobo lomlayezo ngendlela abantu ababesuke bephathene ngayo.

4.3.6.1. Ilulwane.

UNyembezi (1992:280) uchaza ilulwane ngokuthi yisilwane esindiza ebusuku esinesimo senyoni negundwane. Ukunikezwa kwalo muzi igama lelulwane

kusukela ebuthweni elabe liholwa yinduna uFokazana Gumede elabe laziwa ngokuthi iLulwane. Incazelo ngokwethiwa kwegama lebutho isuka ezimpawini zebutho zokungaqondakali ngeso elalisuke lizolisebenzisa uma lihlasela nokwakwenza isitha sibe nobunzima ekuqaguleni amasu alo.

4.3.6.2. ENdinaneni.

NgokukaNyembezi (1992:79) ukudina kuchaza isenzo sokubangela ukucasuka noma ukuqeda amandla. Uma ephawula ngalo muzi uKhumalo uthi igama lawo lisukela emzini kaMashobane owabe enguyise weNkosi uMzilikazi nowabe wakhiwe ngaphezu komfula uMkhuze nokuyilapho kwazalelwa khona uMzilikazi. UMzilikazi wabuye wawuvusa futhi umuzi waseNdinaneni endaweni eseyaziwa manje ngokuthi iTurffontein, eGoli nokuyilapho sekwakhiwe khona isibhedlela i-Selby Hospital. Lo muzi wabe ubhekwe yibutho iNdinana ngaphansi kobuholi bukaMlom'odlemeveni wakwaZwane. Ukuqambeka komuzi ngaphansi kwesandla sikaMzilikazi kulandela igama lebutho okwabe kuyilona elaliqaphe lo muzi okuyioNdinana edina amadoda.

Ngemuva kokuthi uMzilikazi efike ezweni laseZimbabwe, waphinda wakha umuzi endaweni yaseZishavane wawuqamba igama ngokuthi kuseNdinaneni. Umuzi waseNdinaneni ezweni laseZimbabwe wawungaphansi kweso lebutho iNdinana elaliholwa nguMfangilele Mashazi. Endaweni yaseZishavane kukhona indawo ebizwa ngokuthi kuseNdinaneni nanamuhla engaphansi kubuholi benkosi uGeorge Mashazi ongumzukulu wenduna uMfangilele Mashazi.

4.3.6.3. Enzwanazi.

NgokukaNyembezi (1992:559) ukuzwa kusho ukwamukela ngezindlebe umsindo nenkulumo kanti ukwazi kuchaza ukucacelwa noma ukuqonda Nyembezi (1992:8). Igama lomuzi waseNzwanazi lisuselwa egamini lebutho iNzwanazi elethiwa ngenhloso yokuthumela umlayezo wokuthi uma umuntu ezwa ukuthi liyeza ukuzohlasela ebe esazi ukuthi ngeke aphumelela, kungcono enze izaba zokubaleka ukuze asinde ezandleni zaleli butho.

4.3.7. Amagama asuselwa esiqubulweni nasekukhuthazeni.

UMakhambeni (2017:95) uchaza isiqubulo ngokuthi yizinkondlwana ezihaywa yiqembu labantu okungase kube izisebenzi, amabutho, noma izinsizwa embuthanweni othile. Uqhuba ngokuthi lezi nkondlwana zivamise ukuhaywa lapho kukhongwa noma kuvuswa amandla okwenza okuthile. Ukuhaywa kweziqubulo emabuthweni ngezinkathi zezimpi kwakusuke kulekelela ukuthatha isibindi nogqozi lokuhamba indlela uma kubhekenwe nempi. UNyembezi (1992:447) uphinde ethule olunye uhlangothi ngencazelo yesiqubulo lapho esichaza njengegama eliwumgomo.

Emagameni emizi yeNkosi uMzilikazi, kuyavela ukuthi kwakunezimpawu ezinininingi zokukhuthaza nikuchazwa uNkabinde (1982:64) njengendlela yokunikeza umdlandla umuntu owenza okuthile. Amagama angenzansi ethula ubufakazi benhlese yeziqubulo nokukhuthaza uma kwethiwa imizi.

4.3.7.1. EBabambeni.

NgokukaNyembezi (1992:10) ukubamba kusho ukugwaza noma ukuphatha ngesandla. UNkala uchaza ngomqondo ovezwa ekwethiweni kwalo muzi ngokuthi usobala futhi uchaza ukwakhiwa komuzi njengesixwayiso noma umlayezo esizweni wokuthi kubanjwe noma kugwazwe isitha uma sisondela.

4.3.7.2. EDibimhlangu.

Ngokwencazelo yesichazamazwi sesiNdebele, ukudiba kuchaza ukuhlanganisa noma ukuqoqela ndawonye. Ubaba uNyathi uchaza umuzi waseDibimhlangu ngokuthi wawethiwe ukukhuthaza ubumbano emabuthweni uma ebhekene nempi. Uqhuba ngokuthi ukuhlanganisa izihlangu kungachazwa njengokuqinisekisa ukuvikelana emabuthweni. Olunye uhlangothi ngokwethiwa kwalo muzi luchaza igama njengesenzo sokubeka izihlangu endaweni eyodwa nokungaba ngaphansi kwesikhathi lapho isizwe singabandakanyeki ezimpini. Lokhu kuveza izincazelo ezahlukene ngomuzi waseDibimhlangu okungukuthi: Okokuqala

kwakungumuzi oqondene nokuphumula esikhathini sokulwa ngakho kumele izihlangu zibekwe ndawonye ethala. Okwesibili kuchaza ukulwa ngokubambisana nangokuqinisekisa ukubheka ebuthweni, ngale ndlela ukwethiwa komuzi kukhuthaza ukubambisana emabuthweni.

Igama leseDibimhlangu liphinde litholakale endaweni yaseMagwegwe lapho lisetshenziswe njengegama lomgwaqo. Lokhu kuveza ibanga igama elibungazwa nelihlonishwa ngayo esizzweni.

4.3.7.3. KwaMagoloza.

UNyembezi (1992:144) uchaza ukugoloza ngokuthi ukudaza inkani. Uma echaza ngomuzi wakwaMagoloza uNkala uthi kwabe kuhlala ibutho elalidaza inkani ngempela nelabe liholwa yinduna uDlekezela Tembe.

4.3.7.4. EMathwaleni.

UNyembezi (1992:511) uchaza ukuthwala ngokuthi ukuphatha umthwalo. Lona umuzi lapho kwakuhlala khona amaThwala nokwakuyiviyo elikhulu elaliyingxenye yebutho leLiba. Ukunikezwa kweviyo igama lokuthi amaThwala kusukela emandleni alo okuthi lalingathwala indoda liyiphose kude.

4.3.7.5. ENsingweni.

Leli yigama lomuzi elethiwa lisuselwa egameni lebutho elalisatshwa kakhulu elabe laziwa ngokuthi Insingo. Ngokuchaza kukababa uNyathi, insingo isikhali esibukhali kakhulu. Uma echaza kabanzi ngebutho iNsingo uNkala uthi kwabe kuyibutho elabe lesatshwa kakhulu nelabe liyingozi njengensingo. UKhumalo (2006:144) ufakazela ukwesabeka kwebutho leNsingo ezibongweni zeNkosi uMzilikazi lapho ebeka ngokuthi:

> Unsingo yashaya uphawu kwezikaZwangendaba,
>
> Ngoba ilushaye kuNyamazane iNgwane!

Emigqeni ecashunwe ngenhla, kuchazwa isenzo sikaZwangendaba ongomunye wabeNguni abafika kuqala ezweni lakwaMthwakazi nemvelaphi

yakhe isukela esizweni samaNdwandwe. UZwangendaba wafika ezweni laseZimbabwe ehola isizwe samaNgwane ngaphansi kweNdlovukazi uNyamazane. Kwathi uma uZwangendaba ezwa ukuthi uMzilikazi usewele waze wafika kwalaseZimbabwe, wabe esebaleka washiya ngisho nezinkomo zakhe nesizwe samaNgwane ayesihola kanye neNdlovukazi uNyamazane, wawelela emazweni angenhla okuyiMalawi neZambia. Ibutho leNsingo elalihamba noMzilikazi labe selifika libeka uphawu ezinkomeni ezazishiywe nguZwangendaba. Indlovukazi uNyamazane yabe seyithathwa yiNkosi yaba ngenye yamakhosikazi ayo. UNkala uchaza isenzo sikaMzilikazi sokungabulali amaSwazi ayewathole eshiywe uZwangendaba kodwa awafake ngaphasi kombuso wakhe njengesenzo esaba yinhlanhla emangazayo neyaholela ekuzalekeni kwesaga esithi “Unenhlanhla yamaSwazi”. Lokhu kungenxa yokuthi amaSwazi ayelapho ngaleso sikhathi ayenesifo esibizwa ngokuthi yi*mpunza (Smallpox)* ngolimi lwesiNdebele. Noma kunjalo iNkosi uMzilikazi waqhubela wayithatha iNdlovukazi uNyamazane.

4.3.7.6. ENkanini.

Leli gama lingundaweni osuselwa egameni inkani nelichazwa uNyembezi (1992:348) ngokuthi ukungafuni ukulalela okutshelwayo uqinise ikhanda. UNkala uchaza ngemvelaphi yokwethiwa komuzi waseNkanini ngokuthi ususelwa egameni lebutho iNkani nelabe linenkani kakhulu elabe lihlala kuwona lo muzi. Ngesizathu sokuhlala kwaleli butho elidumile kule ndawo, umuzi wabe sewunikezwa igama elihambelana nebutho lokuthi kuseNkanini.

4.3.7.7. EMashoveni.

Leli yigama lomuzi elisuselwa egameni lebutho elalibizwa ngaMashova. UNkala uchaza igama *ukushova* ngokuthi lisuselwa olimini lwesiNdebele egameni *tshova* nokuchaza ukubaleka. Uma eqhuba ngomlando ngebutho lamaShova, uNkala uthi lalithi uma lizokuhlasela noma uma abantu bezwa ukuthi yilona elijutshwe ukuzohlasela bese bethi galo yephuka.

Olunye uhlangothi lokusetshenziswa kwegama lokushova olimini lwasemgwaqeni luveza incazelo yokulwa noma yokusebenza kanzima.

UMntwana uNgangezwe[5] uphinde ethule ulwazi ngokusetshenziswa kwegama *utshovo* uma kukhulunya ngento yokuhamba okungaba yitekisi noma yizimoto ezithutha umphakathi.

4.3.7.8. EGabheni.

Lona umuzi weNkosi uMzilikazi oyingxenye enkulu yemizi. UNkala uwulinganisa nenhloko yemizi emininginalapho kuzaleke khona imizi emininginga phanzi kwawo. Induna eyayiphethe lo muzi kwakunguMaqhekeni Sithole owayezalwa nguMagogo Sithole owalimalela eNtumbane empini eyayiphakathi kukaMzilikazi neLembe. Ukukhombisa kukaMaqhekeni ukuzinikela nokuhlabana kwakhe empini yaseNtumbane, kwenza ukuthi uMzilikazi amnike ithuba lokuthi abuthe ibutho lakhe. Walibutha ibutho uMaqhekeni wabe eseliqamba ngegama likayise uMagago. Ibutho laMagogo lalixube amabhungu abaTshwana, abeSuthu, kanye namaZulu ngoba labuthwa ngenkathi kuhanjwa kubhekwe enhla.

Ubuningi bezinye izizwe ngaphezu kwesizwe samaZulu kwaholela ekuqambekeni kwegama lomuzi iGabha, lisuselwa esenzweni ukugabha esichaza ukuba baningi kwabantu bezizwe kunabantu abayinsila kaMzilikazi nabasuka naye KwaZulu. Umuzi waseGabheni wawakhiwe ngaseTshwenyane buqamama mfulakazi i*Great Marico River* kwelabaTswana e*North West*.

Ngonyaka we-1837 ngoLwezi umuzi waseGabheni wahlaselwa ngoMqadase ngemuva kokuthi uMzilikazi ethumbe izingane zabamhlophe. Lokhu kwawathukuthelisa kakhulu amaBhunu abe esephuma umkhankaso wokufuna ikhanda likaMzilikazi owawubizwa ngokuthi yi*Silkaatskop.* Lokhu kwaphoqa ukuthi uMzilikazi afulathele indawo abheke kude neNyakatho. AmaBhunu ayishisa yonke imizi kaMzilikazi ngaleso sikhathi kanye nomuzi waseGabheni nowabe sewunikezwa igama okwaziwa ngayo indawo lapho wawakhiwe khona manje lokuthi yi*Silkaatskop.*

[5] Umbambiqhaza okuxoxiswane naye ngesikhathi kwenziwa ucwaningo.

4.3.7.9. EMagogweni.

Leli yigama lomuzi elisukela egameni leqhawe likaMzilikazi uMagogo elabe linguyise wenduna yebutho iGabha uMaqhekeni Sithole. Ukwethiwa komuzi ngegama leqhawe uMagogo kusukela egameni lebutho aMagogo elaqanjwa nguye uMaqhekeni Sithole ngemuva kokunikezwa ithuba lokwakha elakhe ibutho. Wabe eseletha ngegama likayise owayephangalele empini yaseNtumbane ngesikhathi uMzilikazi elwa noShaka.

UMoffart uchaza ibutho laMagogo ngokuthi labe linezimpawu eziningi ezifana nezebutho likaDingiswayo elalibizwa ngeZichwe ngaphansi kweso likaNgomane kaMqoboli. Lokhu kungenxa yeviyo elabe liselincane elalibuthwe yibutho laMagogo lapho omdala wabe eneminyaka engamashumi amabili nambili, nokwakwenza leli butho libe neviyo eliselincane nelisaphuthuma kakhulu.

4.4. Amagama asuselwa emlandweni nasezehlakalweni.

4.4.1. ENtabazinduna.

Uma echaza intaba uNyembezi (1992:367) uthi yingxenye yomhlaba ephakeme kakhulu kunezinye izindawo ezungezile. Leli yigama lomuzi weNkosi elisuselwa esigamekweni sokubulawa kwezinduna zenkosi ezabe zibambe iqhaza ekubekweni kukaMntwana uNkulumane njengeNkosi yabantu besizwe sakwaKhumalo abafika kuqala ezweni laseZimbabwe. Ukubekwa kukaMntwana uNkulumane kuza ngemuva kokuthi isizwe sikaMzilikazi sehlukene kabili endleleni ebheke eZimbabwe. Ngokuhamba kwesikhathi izinduna okubalwa kuzo uGundwanekumitha, uNtshumane, uDambisamahubo, uSomabhulane kanye noMhabahaba zanquma ukubeka uNkulumane njengenkosi ngoba isizwe sisola ukuthi kungenzeka ukuthi iNkosi seyakhothama ohambeni lwayo. Kwabe sekwakhiwa umuzi owaqanjwa ngokuthi kukwaGibixhegu nokuyilapho uMntwana uNkulumane ayezinze khona. Kuthiwa ukufika kukaMzilikazi ethola ukuthi sekubekwe enye yamadodana akhe njengenkosi yena ebe esadla anhlamvana futhi engazange wanikeza igunya, wathukuthela kakhulu wabe eseyalela ukuthi zibulawe lezo zinduna ezabe zibambe iqhaza ekubekweni koMntwana uNkulumane

njengenkosi yesizwe. Zabe sezibulawa zonke lezo zinduna. Ezinduneni ezabulawa kwasinda kuphela uDambisamahubo owaphunyukayo wabaleka waqonda kwelikaSoshangane. Ibutho leZimpangele elabe liyibutho elalihamba neqembu elafika kuqala enyakatho nalo latholakala linecala lokubuya nombiko wokuthi inkosi ikhotheme, lase libaleka eNdubazi lapho elalibuthwe khona. Lezo zinkomo ezazidliwe kumaBhunu zagcina zibuyele ezandleni zikaMzilikazi ngoba iqhawe lakwaMasuku uMbiko kaMadlenya wagasela amaBhunu, wawagwaza wonke wawabulala, wathatha izinkomo zenkosi wazisa enkosini, Yingakho uMzilikazi wayemthanda uMbiko kaMadlenya. Indawo ezabulawelwa kuyo yabe seyaziwa ngokuthi yiNtabayezinduna noma iNtabazinduna. UKhumalo (2006) ezibongweni zeNkosi uMzilikazi uchaza ngobudedengu bezinduna ngokubeka kwazo inkosi ebe uMzilikazi esaphila lapho ethi:

Ubuvamba benziwe nguGundwane kwabakaMashobana,

Benziwa nguNtshumane kwabakwaKhanyi

Benziwa nguDambisamahubo kaMafu

Benziwa nguSomabhulana kaDlodlo

Benziwa nguMhabahaba kaNkwali

Basikaza iwundlu ngophaphe lwendlondlo

Indlondlo isabhula amaphiko

Intuthwane zemba imigodi emabaleni

Yabhansela ngabasondezeli kwaNtabazinduna

Umuzi waseNtabazinduna uphinde udume ngesigameko sempi ethathwa njengempi eyaqinisekisa ukuphela kombuso wesizwe samaNdebele ngaphansi kweso lendodaba kaMzilikazi uLobhengula ezweni laseZimbabwe eyalwa ngonyaka we-1893 eGadadi. Kungalesi sizathu abantu besizwe samaNdebele endaweni yaseNtabazinduna benesifiso sokuthi lendawo ihlonishwe njengezinye izindawo ezibalulekile emlandweni wesizwe samaNdebele. (The Standard 2015)

4.4.2. INyamayendlovu.

Leli gama liyibizombaxa elakhiwe amagama amabili okuyibizo inyama nebizo indlovu. UNyembezi (1992:379) uchaza inyama ngokuthi umzimba wesilwane esidliwayo esifile. Igama indlovu lichazwa nguNkabinde (1985:141) ngokuthi yisilwane esikhulu kunazo zonke ezilwaneni zasendle esinamazinyo amise okwezimpondo zenkomo, esinomboko namadlebe amakhulu. Indawo iNyamayendlovu iseningizimu nedolobha lakwaBulawayo, ezweni laseZimbabwe. UKhumalo uthi le ndawo yaqanjwa yinkosi yabeNtungwa nabaThwakazi iNkosi uMzilikazi kaMashobana. Kuthiwa ngeminyaka ye-1840 inkosi yabeNtungwa nabaThwakazi yaduka isikhathi esingacishe sifike eminyakeni emithathu, idukele enkangala yaseMahalihali ezweni laseBotwana. Kuthiwa yatholakala emfuleni owaziwa ngokuthi umfula uGwayi, itholwa izinsiwa ezabe ziphume umkhankaso wokuyoyifuna. Lezo zinsizwa zaziholwa uMkhithika wakwaThebe. Kuthiwa bathi besendleleni eya eMhlahlandlela esigodlweni seNkosi, bedlula endaweni eyabe ihlala abaThwa. Labo baThwa babedla inyama yendlovu. Ngesizathu sokuthi iNkosi uMzilikazi neqembu layo babelambile babe sebeyicela leyo nyama yendlovu eyabe idliwa ilabo baThwa. Kuthiwa iNkosi uMzilikazi yagcina isilidle lelo zwe labaThwa, yaliqamba igama elisha, yathi kuseNyamayendlovu, kulandela isehlakalo sokutholakala kwenyama yendlovu lapho kuleyo ndawo.

4.5. Amanye amagama emizi nezindawo asuselwa emlandweni wesizwe sikaMzilikazi.

Amagama emizi nezindawo anethuba elikhulu lokunyukela ezingena lapho namagama ezindawo agcine esesebenzisa igama elifanayo. Kule ngxenyana yesahluko kuzodingidwa ngamanye amagama ayamene nomlando weNkosi uMzilikazi iningi lawo abungazwa kakhulu ezweni laseZimbabwe nokwethiwe izindawo ngawo.

4.5.1. KoBulawayo/ KwaBulawayo.

Leli yigama ledolobhakazi elidumile ezweni laseZimbabwe nelisendaweni eyakhelwe ngabantu abaningi abangamaNdebele. Umlando wokwethiwa

kwaleli dolobha usukela egameni lomuzi weNkosi oLobhengula owakhiwa ngonyaka we- 1870, nokunguyena owathatha izintambo zombuso ngemuva kokukhothama kukaMzilikazi. Ukunikezwa komuzi igama kusukela esehlakalweni sokungezwani nokungavumelani phakathi kwezinduna mayelana nendlalifa efanele okwakumele ithathe ubukhosi ngoba abanye bethi uMntwana uNkulumane owayephethe izintambo ngaphambi kokuba amaqembu amabili ayedukelene ahlangane, wuyena owayefanele ukuthatha izintambo zombuso ngoba wayesaphila kodwa ebalikisiwe ukuze aphephe olakeni lweNkanyamba. Ngakolunye uhlangothi kunalabo ababezama indlela yokusoconga uLobhengula ukuze kufezeke izifiso zabo zokuthi angabi yinkozi. Ngalesi sizathu wabe eseqamba umuzi wakhe ethi “ngingobulawayo” nokwenza undaweni wegama athi “kukobulawayo” noma “kobulawayo” nokwagcina ngokuthi igama lomuzi kuthiwe koBulawayo. Ubaba uNyathi uchaza ngokubaluleka kokungaphambanisi umlando womuzi koBulawayo njengomuzi weNkosi uMzilikazi. Kubalulekile nokuveza uhlangothi lokwethiwa kwalo muzi ukuthi kwakungahlobene naze negama lomuzi weLembe wakwaBulawayo.

Igama lomuzi koBulawayo lisetshenziswa njengegama le nhlokodolobha eseningizimu yezwe laseZimbabwe namuhla.

4.5.2. EGwabalanda.

Leli yigama lendawo etholakala esiFundazweni sakwaBulawayo nemaphakathi nenkaba yesiFundazwe. Imvelaphi yaleli gama isukela egameni leNduna uGwalanda kaMathe nowayehola isizinda esikhuli saseMhlahlandlela esasaziwa ngokuthi kukweSikhulu. Echaza ngokunikezwa kwendawo uLeo Khumalo uthi kwabe kuyindlela yokubungaza igalelo elabanjwa nguGwabalanda Mathe ekubunjweni kwesizwe samaNdebele kanye neqhaza lakhe ekuholweni kwesizwe kusukela ezweni laseNingizimu Afrika kuze kuyofika eZimbabwe lapho isizwe sagcina sizinze khona.

4.5.3. Lobengula.

Leli yigama lendawo esesifundazweni sakoBulawayo etholakala phakathi kwendawo iMagwegwe kanye neNqameni neyethiwa igama lisuselwa egameni leNkosi uLobhengula neyathatha izintambo ngemuva kokukhothama kwenkosi uMzilikazi.

4.5.5. Nkulumane.

Leli yigama lendawo etholakala esifundazweni sakoBulawayo ehlukaniswe umgwaqo u-A 8 nizindawo iTshabalala ne*Kelvin West.* Ukwethiwa kwegama lalendawo kususelwa emlandweni wegama loMntwana uNkulumane nowabekwa waba yiNkosi yesizwe ngemuva kokuthi azinduna zibe nenkolelo yokuthi hleze uMzilikazi sewakhothama endleleni eya eZimbabwe. Ukufika kweNkosi uMzilikazi kwenza ukuthi uMntwana uNkulumane abalekiswe ukuze aphephe nokwalandelwa ukubulawa kwezinduna ezaba nesandla ekubekweni kwakhe uMzilikazi esaphila endaweni yaseNtabazinduna.

4.6. Isiphetho.

Kulesi sahluko kwethulwe ulwazi olutholakele ngaphansi kwezindikimba ezahlukene ekwethiwe kwemizi yeNkosi uMzilikazi. Olwazini olwethuliwe, kuvelile ukuthi amagama amaningi emizi ayethiwa kulandelwa igama lebutho elabe lizinze kulowo nalowo muzi. Ucwaningo luveze izincazelo ezahlukene zamagama kusukela encazelweni esuselwa kwisichazamazwi kuya encazelweni evezwa ngabantu ngemibono eyahlukahlukene evela emagameni ezindawo. Umcwaningi uphinde wethula amanye amagama avele ngesikhath socwaningo ahlobene kakhulu nomlando nabantu abasondelene nomlando weNkosi uMzilikazi.

Esahlukweni esilandelayo okuyisahluko sesihlanu kuzosongwa ucwaningo kuvezwe okutholakele kanye neziphakamiso.

ISAHLUKO SESIHLANU

ISIPHETHO NEZIPHAKAMISO

5.1 Isingeniso

Esahlukweni sesine kwethulwe ulwazi ulutholakale ngokuxoxisana nababambiqhaza ocwaningweni ngencazelo nomthelela ekuhlalisaneni kwabantu evezwa ekwethiweni kwemizi yeNkosi uMzilikazi. Lesi sahluko sigoqa lonke ucwaningo ngokubukeza izahluko ezifinyeziwe kanye neziphakamiso zocwaningo ezingumgogodla wobudlelwano phakathi kwezinhloso zocwaningo kanye nemiphumela yocwaningo.

5.2 Izahluko ezifingqiwe.

Isahluko sokuqala: Isahluko sokuqala sethule isingeniso okukanye isethulo, umlando wamaZulu, ukuchazwa kwamagama asetshenziswe kulolu cwaningo, inhloso yocwaningo, imibuzo ezophendulwa ucwaningo, izindlela zokwenza ucwaningo, izidingo zocwaningo, izinkinga okuhlangatshezwane nazo kanye nomklamo wocwaningo.

Isahluko sesibili: Esahlukweni sesibili kubhekwe osekubhaliwe ngabanye abacwaningi nababhali abehlukene ngesihloko sokwethiwa kwamagama emizi namagama ezindawo ezweni lase-Afrika kanye nasemazweni omhlaba. Kuphinde kwadingidwa nangezinjululwazi esisesthenziswe kulokucwaningo

Isahluko sesithathu: Isahluko sesithathu sethule izindlela zokuqoqa ulwazi ezisetshenzisiwe kulolu cwaningo nezichaze kabanzi ngokwehlukana kwazo. Kuphinde kwachazwa ngamathuluzi asetshenzisiwe ekuqoqweni kolwazi, ubuhle nobubi bamasu ehlukene asetshenzisiwe kanye nezinhlobo ezehlukene zamapharadaymu kwasu kuchazwa kabanzi ngezizathu zokukhethwa kwepharadaymu esesthenziswe kulolu cwaningo.

Isahluko sesine: Isahluko sesine sona sethule saphinde sadingida ngolwazi olutholakele ngesikhathi kwenziwa ucwaningo. Kuphende kwahlelwa ulwazi

olutholakele ngokulandela izindikimba ezahlukene ngokusebenzisa indlela yekhwalithethivu.

Isahluko sesihlanu: Lesi sahluko siphetha lonke ucwaningo ngokubukeza izahluko ezedlule bese kwethulwa nesiphakamiso zocwaningo kanye nesiphetho jikelele socwaningo.

5.3. Okutholakale ocwaningweni.

Ucwaningo luthole ukuthi iNkosi uMzilikazi kaMashobane, njengomuntu owaphila ngesikhathi sezimpi, wayethembele futhi ekholelwa kakhulu emabuthweni akhe nasezinduneni zamabutho. Ukwethiwa kwemizi yakhe emininginingi kuwubufakazi bendlela ebebungaza ngayo igalelo lamabutho akhe ezigabeni zombuso wakhe.

Ucwaningo luphinde lwaveza uhlangothi lwamabutho njengabantu ababenesandla ekukhulisweni kombuso kaMzilikazi nababenegunya lokunikeza imizi amagama ehlukene enikezwa wona.

Lolu cwaningo luveza nokuthi amagama emizi ayethiwe kulandelwa amagama amabutho lokhu kuphinde kwaveza uhlangothi lokuthi ukunikezwa kwamagama kwakungenamgomo ehleliwe eyabe ilandelwa uma kwenziwa, kodwa abantu abaseceleni yibona ababebheka ukwenzeka kwezinto njengokuhlala kwamabutho endaweni noma emzini othile beze befikela esinqumeni sokwetha igama belandela abantu abahlala lapho. Isibonelo sale nkulumo sisegameni lomuzi waseMazizini lapho kwakhuhlala khona abakoMzizi kodwa kungumuzi weNkosi uMzilikazi. Ngenxa yokuba khona kwabantu bakwaMzizi kulo muzi bebambe iqhaza elibalulekile esizweni, abantu babe sebephetha ngokubiza umuzi ngokuthi kuseMazizini.

Ocwaningweni kuvelile nenhlese yokwethiwa kwamagama kulandelwa imilando ebalulekile kanye nezehlakalo ezigqamile zesizwe. Lokhu kwakungeyona inhloso yokuthumela umyalezo ngezenzo ezimbi noma ezinhle ezenziwa uMzilikazi esizweni kodwa kuphinde kube yingxenye yokuqinisekisa ukubhaleka komlando wesizwe okungathi uma izizukulwane ziqinisekisa ukuwulandela ngendlela nangobunzulu, zixhumane nemvelaphi yazo

ziphinde sibe nengxenye enkulu yamagugu esizwe. Ubaba uNyathi ungomunye wabesizwe samaNdebele ezweni laseZimbabwe abaqinisekisa ukungalahleki kwamagugu nomlando wesizwe. Lokhu ukwenza ngokusungula izingqalasizinda ezifundasa intsha ngemvelaphi namgomlando wesizwe samaNdebele ezweni. Ngale ndlela intsha nezizukulwane ezizinikele ekuzithuthukiseni ngolwazi nangomlando wazo, zinethuba lokuthola usizo ebantwini nasezikhungweni eziseduze nazo.

Ucwaningo luphinde lwaveza inhlese yokubhinqa nokuthumela imiyalezo elumelayo lapho kwethiwa imizi yenkosi uMzilikazi. Lokhu kungenxa yesikhathi uMzilikazi aphila waphinde wasungula umbuso wakhe ngaphansi kwaso. Lolu hlangothi luyahambisana nohlangothi olwethulwa nguMazibuko (1999) lapho ayenza ucwaningo ngokuqanjwa kwemizi yobukhosi bakwaZulu. Ucwaningo lungezele ngokuveza uhlangothi lokuthumela umlayezo wamandla nobukhulu lapho uMzilikazi ayetha khona imizi yakhe nokwakuqinisekisa ukuthi abantu abamelene naye baba novalo lokumphosela inselelo ngenxa yomlayezo ovela emagameni emizi.

Ucwaningo luphinde lwaveza ubudlelwano obethulwa nguMoyo (1996) noMamvura (2014) mayelana nokuqanjwa kwamagama esuselwa emandleni emibuso esuke imikhulu noma iyizikhondlakhondla ngale sikhathi. Ucwaningo luveze iso lokusetshenziswa kwamagama emizi njengendlela yokuqinisekisa nokuveza amandla akhe nendlela athuthuke ngayo ebantwini akhelene nabo. Isu lokudla imibuso eyahlukahlukene ifakwe ngaphansi kwesandla nombuso owodwa egameni labantu ababezibiza ngamaKhumalo nokuqinisekiswa kokukhulunywa kolimi oludwa kwabantu abangaphansi kombuso kaMzilikazi ngokunye okuvele ocwaningweni. Lapha sithola uMzilikazi etha amagama emizi ngaphansi kombuso wakhe esebenzisa ulimi lwesiZulu esikhathini esiningi yize emgqigqweni wakhe wokuhlanganisa isizwe sakhe wayexuba izinhlanga ezahlukene nezikhuluma izilimi ezehlukile esiZulwini. URassmussen (1977) uchaza ngendlela isizwe sikaMzilikazi esanda ngayo ngemuva kokusuka kwaZulu lapho ethi:

> *The number of Nguni refugees who voluntarly attached themselves to Mzilikazi during these early years was probably several times greater*

than the number who had followed him out of Zululand in 1820. (Rassmussen 1977:16)

Okuhunyushwa ngokuthi:

> Inani lababaleki abangamaNguni ababezikhethela ngokwabo ukuhambisana noMzilikazi lalingaphindwa amahlandla amaningi uma liqhathaniswa nenani lalabo asuka nabo ngesikhathi eshiya umhlaba wakwaZulu ngonyaka we-1820.

Lokhu kuchaza indlela isizwe sayo esabe sizinze ngayo ekwazini amasu okulwa ayesetshenziswa kwelakwaZulu nokwalekelela ekukhuliseni nasekuthuthukiseni ngokushesha isizwe sikaMzilikazi. Umthelela wokuba nabantu abanolwazi ngemvelaphi yamaNguni nabakhuluma ulimi lwesiZulu kungenye yezizathu ezenza ulimi lugcineke kalula noma umbuso usuhlanganise izinhlanga ezahlukene.

Ephuzwini elidingidwe ngenhla lokuqinisekisa ukungalahleki kolimi njengemvelaphi kaMzilikazi, ucwaningo luphinde lwathola olunye uhlangothi olwehlukile ngokuhlangana kwezinhlanga ezehlukene lapho izincazelo nokuhunyushwa kwemibono kugcine kungahambisani noma amanye amagama ebhalwa ngezindlela ezahlukene nezigcina zisusa ukungqubuzana kwemibono ethile. Isibonelo sokushayisana kwemibono ngokwehluka kwezinhlanga siqhamuke emagameni afana negama lomuzi waseGuqeni alivezi imibono eyahlukene lapho abanye bebelichaza ngokuthi lisukela egameni leguqa okuyinkonyane esikhulile nesisondele esikhathini lapho ingayeka khona ukuncela bese iba sesigabeni sevukana, nokukhomba ikusasa ngempilo nenjongo yesizwe. Omunye wemibono evele ezweni laseZimbabwe lapho kukhulunywa khona isiNdebele, uchaze umuzi waseGuqeni ususela esenzweni sokuguqa ngoba kwabe kuhlala ibutho leGudla elaliguqisa amadoda. Noma ukungafani kwemibono kungenawo umthelela ongemuhle ocwaningweni, kodwa ukungakhalinywa nokuvunyelwa kwezincazelo ezahlukene zidlale indima enkulu kungabanomthelela ongemuhle ekudlulisweni komlando nemvelaphi yesizwe

iya ezizukulwaneni ezizayo. Lokhu kungadala nokulahleka unomphela kwamabanga nezizinda eziyimithombo yolwazi esizweni.

Ucwaningo luveze iphuzu lokunganakwa komlando wesizwe nokwenziwa abantu abasebasha. Lokhu kungenxa yokungabungazwa ngendlela kwemicimbi eyisikhumbuzo mayelana nezigigaba ezingadlala indima ebalulekile emlandweni wesizwe kanye nendlela iNkosi uMzilikazi eyayiphilisana ngayo nabantu esondelene nabo okwakwenza ukuthi uma izingekho eduze nabo, beshabalalise izinto ezingaba yisikhumbuzo ngokuhlabana kwakhe ukuqinisekisa ukuthi akabungazwa. Lokhu kube nomthelela omkhulu ezingqinambeni ucwaningo oluhlangabezane nazo lapho abantu abaningi kungelula noma bengenayo indlela yokuchaza ngemizi nezindawo abazakhele.

Ngesikhathi kuqhathaniswa ulwazi olutholakele, izimvo zabantu abahlukene ababambe iqhaza ocwaningweni kanye neminye yemiqulu eshicilelwe ebandakanya amabalazwe nolwazi olutholakale ngokusebenzisa i-inthanethi, ucwaningo luphinde lwathola ingxenye eningi yamagama emizi kuya emagameni ezindawo angabhalwanga ngendlela efanele. Lokhu uvumelana nesifundo esethulwa uZungu (1998) ngamaphutha emagameni esiZulu ezindaweni ezahlukene. Phakathi kwamaphuzu ethulwa uZungu ngamaphutha emagameni ezindawo, singabheka iphuzu lapho echaza ngokuthi:

> *Reasons for the incorrect spelling of place names may include ignorance or inadequate knowledge of the grammar or latest orthographic rules of the target language, marginalisation of the inhabitants of a particular area and hypercorrection.* (Zungu, 1998:23)

Okuhunyusha ngokuthi:

> Izizathu zokupelwa kwamagama ezindawo ngendlela engalungile zingahlanganisa ukunganaki noma ulwazi olungane ngohlelo lolimi nemithetho yokubhalwa kwalo, ukuhlukaniswa kwezakhamuzi zendawo ethile nokuhlaziywa kwamagama ngokweqile. (Zungu, 1998:23)

Izizathu ezethulwe uZungu (1998) ngenhla zivezwe zitholakale ocwaningweni lapho kuvela uhlangothi lokuhlangana kwezinhlanga nokubumbeka kombuso wesizwe samaNdebele ngezinkathi lapho abamhlophe sebeqala ukukhombisa intshisekelo ngamazwe aseningiziwe yezwekazi i-Afrika. Ukuba sethubeni kwabamhlophe lokukwazi ukufunda nokubhala kwaba yizizathu ezinkulu zokubhaleka ngendlela engalungile kwamagama amaningi afana nalawa alandelayo: ***Inyati*** esikhundleni segama i**Nyathi**, ***Lobengula*** esikhundleni segama **Lobhengula** ***Bulawayo*** esikhundleni segama **koBulawayo,** ***Pumula*** esikhundela segama **eKuphumuleni**.

Ngalezi zathu ucwaningo luyavumelana nombono kaZungu wokubalukela kwamagama ezindawo zakwaZulu nokuxhumana kwawo nemvelaphi nomlando wabantu. Ucwaningo lungezele kuleli phuzi ngokukwethula uhlangothi lwamagama ezindawo njengemvelaphi elekelela ezomlando ukuthungatha ngempilo yabantu ababephila esikhathini esedlule ezindaweni ezahlukene nokubalulekile ukuqinisekisa ukuthi umlando uyagcinwa ngehloso yokufundisa nokukhulisa izizukulwane ngamaqiniso afanele.

Ucwaningo luphinde lwaveza umthelela wokungakwazi ukubhalo nokufunda kwezizwe zama-Afrika njengembangela enkulu eholela ekubhalekeni ngendlela engafanele yamagama nathi uma esefundwa anikeze umqondo owehluke kakhulu kunalowo igama elabe lisuselwa kuwo. Uma sibheka umuzi waseGabheni ngaphansi kweso likaMaqhekeni Sithole, ukubhaleka kwegama lawo ezincwadini eziningi kuyaveza ukuthi lalibhalwe ngumuntu ongeyena okhuluma ulimi lwesiNguni nokwenza ugcine ubhalwe ngokuthi kuse*Gabeni.* Uma ulandelisisa incazele yegama “gaba” iyawulahla kakhulu umlayezo nemvelaphi yegama lomuzi nokungaba nomthelela ongemuhle uma ulwazi ludluliselwa ezizukulwaneni.

5.4. Iziphakamiso zocwaningo.

Umcwaningi uhlaba ikhwelo entsheni nasezizukulwaneni ezisakhula nezizayo mayelana nokubaluleka kokwazi imvelaphi nezimpande zabo. Ngalezi zizathu umcwaningi ukhuthaza ukwethiwa nokuvuselelwa kwamagama nokungeke kuncike ekuncintisaneni nasekulawulweni ezombusazwe kodwa. Kuncike

ekuqinisekiseni nasekugcizeleleni umlando nokufundiswa kwezizukulwane ngemvelaphi yazo.

Umcwaningi uphakamisa ukubaluleka kokubungazwa nokwaziswa kwezindawo nesinsuku ezibalulekile emlandweni wesizwe nokungaba yindlela elula yokukhuthaza ukwabelana ngolwazi uma kuchazwa ngezizathu zokubungazwa kwalezo zinsuku nezindawo.

Kubalulekile nokuthola indlela ezohambisana nawo wonke umuntu yokuguqulwa kwamagama angabhalekanga ngendlela. Lokhu kungafezwa ngokubamba izithangami nemiphakathi nokuhlosa abantu abanentshisekelo emlandweni nasocwaningweni abazokwenza izithulo emphakathini, baphinde baqinisekise ukubhalwa kabusha kwamagama ngendlela efanele.

Njengoba kuvelile ocwaningweni ukuthi izindawo eziningi ziyazama ukuvuselela umlando ngokwetha amagama ngamagama abantu ababamba iqhaza ekubunjweni nasekwakhiweni kwesizwe, kodwa azikho izindawo eziyizizinda ezithulwa ulwazi ngala maqhawe. Ngalesi sizathu umcwaningi uphakamisa ukukhuthazwa kokwakhiwa kwezizinda ezizomela ukufundisa ngalezi ndikimba emiphakathini kanye nokubuyekezwa kwesifundo sezomlando emazweni eseningizimu nezwekazi lase-Afrika ozobheka iqhaza lamaqhawe avela kulawa mazwe emlandweni nasekwakhekeni kwemigomo ekhona njengamanje. Lokhu uma kwenzeka emazingeni emfundo aphansi, kungasiza ekuthuthukiseni intsha ngolwazi kuphinde kwakhe nothando lokufunda ngemvelaphi nomlando entsheni.

Umcwaningi ukhuthaza nokusetshenziswa kwezobuchwepheshe nezindlela ezikhona esikhathini samanje zokuxhumana ukuqinisekisa nokwakha amaxhama okwabelana ngolwazi. Lokhu kungavulela abantu abaningi amathuba okuthola ulwazi nemibono eyahlukene evela ebantwini abehlukene nokungakhuthaza ukuxhumana, ukucwaninga ngezihloko ezahlukene kanye nezinkulumo ezithinta imvelaphi yama-Afrika jikelele. Lokhu uma kwenziwa ngenhloso yokwabelana ngolwazi nokufundisana, kungaphinde kukhuthaze ukubambisana nokulwa nezimpi zobuzwe ezinomthelela omubi ebantwini abangama-Afrika. Ukuphela kwezimpi zobuzwe nokukhula kwamaxhama

ezokwabelana ngolwazi kungaphinde kusize ngokukhulisa imboni yezokuvakasha emazweni ase-Afrika lapho abantu bezosuke belandela imvelaphi yabo noma becwaningisisa kabanzi ngamaqiniso nemibono eyethulwe ezinkundleni zokwabelana ngolwazi.

Umcwaningi uphakamisa nokubaluleka kokukhuthazwa kokubuyela esikweni lokwethiwa kwemizi amagama nokuqinisekisa ukwethulwa kwemiyalezo emumethwe amagama ehlukene emizi. Lokhu kuzochukuluza intshisekelo yokucwaninga nokufunda kabanzi ngamagama ezindawo kanye nemvelaphi yawo nokuzophinde kusize ekuvuselelweni nasekukhuthazweni kokuxhumana nomlando ezizweni ezahlukene.

Umcwaningi uphonsela inselelo aphinde anxenxe izingcitabuchopho nabacwaningi emkhakheni wezilimi, ukwethiwa kwamagama kanye nowezokuhumusha, ukuqinisekisa ukufaka isandla emizamweni yokuqinisekisa ukubaleka ngendlela kwamagama nokuzokwenza ukuhunyushwa kwemiyalezo emumethwe ingashayisani nemvelaphi yamagama.

Umcwaningi uphakamisa ukwenziwa kocwaningo oluzophosela inselelo noma lwengezele emibonweni eyethulwe yilolu cwaningo. Ezinye zezintuba ezingaphoselwa inzelelo zibandakanya ucwaningo ngemithelela yokuhlangana kwezinhlanga ezahlukene ekwethiweni nasekuhunyushweni kwamagama emizi nezindawo.

5.5. Isiphetho.

Lolu cwaningo ngaphansi kwesihloko “**Incazelo nomthelela wokuhlalisana kwabantu evezwa ekwethiweni kwemizi yeNkosi uMzilikazi**” lwethule iminxa nemibono eyahlukene evela ebantwini nasemibonweni yomcwaningi ngokusebenzisa izinjululwani ezahlukene nokulandela izindlela namasu ahlukene okwenza ucwaningo. Ekukugcineni umcwaningi wethule iziphakamiso ephosa inselelo etsheni ekukhuthaleleni ukubuyela emasisweni nasekwazini ngemvelaphi. Kubalulekile ukuqinisekisa nokuthuthukisa ulwazi ngemvelaphi ngoba kuyisikhali esihambisana ncamashi nezidingo

zokwakha izwekazi i-Afrika kabusha nokunqanda ukuqubuka kwezimpi zobuhlanga nobuzwe eziyisihlava ebantwini abangama-Afrika.

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ISITHASISELO

UNIVERSITY OF THE WITWATERSRAND IN JOHANESSBURG.

SCHOOL OF LITERATURE LANGUGE AND MEDIA

RESEARCH TOPIC: INCAZELO NOMTHELELA WOKUHLALISANA KWABANTU EVEZWA INDLELA YOKWETHIWA KWEMIZI YENKOSI UMZILIKAZI.

The Participant Information Sheet

Dear Participant

I am inviting you to be part of the research study titled, ***Incazelo nomthelela wokuhlalisana kwabantu evezwa indlela yokwethiwa kwemizi yeNkosi uMzilikazi*.** This research project is conducted by **Dumisani Ephraim Khumalo**, a Masters student in the School of Literature, Languge and Media at the University of the Witwatersrand in Johanessburg.

The objectives of the study are, first, to ascertain reasons and history behind the assigning of the homestead names. The second objective is to explore the relevance of the homestead names to the community and social dynamics.

Your participation in this study is entirely voluntary. There are no risks associated with your participation in this study and there will be no benefits directed to you. Efforts will be made to keep your personal information confidential. Your personal information will be associated with

an anonymous study number, and all study information will be kept privately. If you feel uncomfortable you may choose to not take part in this study, and that will not affect you in any way.

You may stop participating at any time that you wish without being affected or questioned.

You do not have to decide today whether or not to participate in this research. Before you decide, you can talk to anyone you feel comfortable with about the study.

This consent letter may contain words that you do not understand. Feel comfortable to ask the researcher for any definition.

On the successful completion of this study, findings with be reported in a form of an academic dissertation where in can be accessible at the academic library and can be used for future reference purposes.

If you have any questions afterwards about this research, feel free to contact me on the details listed below. This study will be written up as a research report which will be available online through the university library website. If you wish to receive a summary of this report, I will be happy to send it to you upon request. If you have any queries, concerns or complaints regarding the ethical procedures of this study, you are welcome to contact the University Human Research Ethics Committee (non-medical), telephone + 27(0)11 717 1408, email Shaun.Schoeman@wits.ac.za

For any information concerning the study you can contact the following:

Researcher
Mr. D.E. Khumalo
0766820084
1978502@student.wits.ac.za
Academic supervisor:
Dr. B. Zungu
Tel: 011 717 4172
Email: boni.zungu@wits.ac.za

Yours faithfully

Dumisani Ephraim Khumalo (Mr,)



The formal Consent Form

The research study, including the above information, has been described to me verbally and I have been given a copy of this information sheet and consent form.

I understand what my involvement in the study means, and I voluntarily agree to participate in all aspects of the research procedures.

I understand that I reserve the right to withdraw my participation in the progect at anytime.

Signature of the participant_____ Date _____

Signature of person administering consent _____Date _____

Declaration of Consent:

I consent to have this interview recorded

Signature of the participant _____ Date _____

I **do not** consent to have this interview recorded

Signature of the participant _____ Date _____