

**IMIZWA EVEZWA WUKUQANJWA KWEMIZI YAKWANDIMA ESKHALENI
SEBOMVU, ENKANDLA.**

NGU

LONDOKUHLE NQOBANI BLESSING NDIMA

**UMSEBENZI OWETHULWA NGOKUFEZA IZIDINGO ZEQUHUZU LE- “MASTER OF
ARTS”, EMNYANGWENI WEZILIMI ZASE-AFRIKA EYUNIVESITHI
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ISIFUNGO

Mina, **Londokuhle Nqobani Blessing Ndim**, ngiyafunga ngiyagomela ukuthi, **Imizwa Evezwa Wukuqanjwa Kwemizi YakwaNdim** **ESkhaleni Sebomvu, ENkandla**, umsebenzi ocwaningwe yimi futhi ngiyaqinisekisa ukuthi ungowami engiziqambeke wona. Yonke imithombo yolwazi okunanwe kuyo ngiyazisile ngokusemthethweni futhi ngokulandela imigomo efanele yezocwaningo.

Ndim L.N.B

Usuku:

UMNIKELO

Lo msebenzi ngiwunikela ngokukhulu ukuzithoba nangenhliziyo emhlophe emndenini wami, esizweni saseSkhaleni Sebomvu nasezweni lonke ngobubanzi balo.

AMAZWI OKUBONGA

Ngifisa ukudlulisa okukhulu ukubonga Omdala wezinsuku, uMdali wami ngokungipha ubuhlakani namandla okwenza lo msebenzi omkhulu kangaka futhi onegalelo elikhulu emkhakheni wezemfundo. Konke okwenzekile bekungekhona ukwazi kwami kanye nokuhlakanipha kwami, kepha kwenzeke ngentando kanye nokungikhusela kukaMvelinqangi.

Ngabe ngilibhimbi uma ngingamazisi futhi ngingamethuleli isigqoko umeluleki wami uDokotela E. B. Zungu ngokungicathulisa ezikhathini ezinzima ngenkathi senza lo msebenzi, ngibonga angiphezi Dokotela. Ngibonga ngokungivula amehlo nokungikhalima kwakhe ngezeluleko ezibalulekile futhi eziqinisekise ukufezeka kwalolu cwaningo. Ngithi unwele olude Manzini.

Ngiphinde ngibonge kakhulu abazali bami uMnumzane Sakhiseni Ndimba nomama wami intombi yakwaMamba ngothando nezeluleko zabo, nokunginika ithemba ngokufezeka kwalolu cwaningo. Ngingelibale umndeni wonke wakwaNdimba, endaweni yasoPhongolo naseNkandla, ongesekile waphinde wangipha izeluleko nolwazi olungelekelele ukufeza lolu cwaningo. Ngithi makwande MaLembede.

Ngibonge kakhulu uNkosikazi Rosemary Zwane ngokungifundela umsebenzi wami.

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Ngithi kinina nonke, nime njalo.

IQOQA

Lolu cwaningo ludlulisa imizwa equkethwe ngamagama emizi yakwaNdimba eSkhaleni Sebomvu, eNkandla. Umcwaningi ukholelwa embonweni wokuthi, enkathini yamanje ukuqanjwa kwamagama emizi sekushaywa indiva ngenxa yomthelela wempilo ephilwa esikhathini samanje nomthelela wosikompilo oluphilwa ngaphansi kaHulumeni wentando yeningi, olulawula ukuhlala kwabantu ezindaweni abazifisayo. Kuyadumaza ukubona izizwe zendabuko zilahla amagugu, amasiko, ulimi nakho konke okusehlukanisa kwezinye, ngoba kuphazamisa umlando nendabuko yaso.

Ucwaningo lusebenzise indlela yokuqoqa ulwazi eqonda imvelo ukuphila kwabantu emiphakathini eyahlukene, okuyindlela yekhwalithethivu, esetshenziswe ukuthungatha ulwazi nezimvo ezethulwa ngababambiqhaza mayelana nokuqanjwa kwamagama emizi. Izinjulalwazi ye*Hermeneutics* nenjulalwazi ye*Socio-Onomastics*, zisetshenziselwe ukuthungatha nokuhlaza imibono eyahlukene equkethwe ngamagama acwaningiwe.

Imiphumela yocwaningo ihlukaniswe ngezindikimba zokuganwa kwamakhosikazi ayegane ukhokho okunguyena oqondene nezindlu umcwaningi azicwaningile. Lezi zindikimba ziphinde zaveza ukuzalana kwezindlu nokuqanjwa kwamagama azo. Imizi iqanjwe amagama asuselwe ezehlakalweni ezahlukene, abaqambimagama abazibona zenzeka empilweni yabo, kubantu abasondelene nabo nasemphakathini abaphila kuyo.

ABSTRACT

This research investigates the sentiments expressed after the naming of Ndimas homestead names in eSkhaleni Sebomvu, Nkandla. The researcher believes in the view that in modern times the naming of homesteads has been neglected because of the impact of modern life and the impact of democratic government. It is disheartening to see indigenous peoples abandon their values, cultures, languages and all that distinguishes them from others, as it disturbs its history and tradition.

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

The research findings were divided into different themes and into contexts of the ancestral wives who are responsible for the homesteads researched. These themes also reveal the relationship of the homesteads and their naming. The research also represented the argument on the homesteads named after variety of events that namegivers experienced in their own lives, to people around them and in the community at large.

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ISAPHLUKO SOKUQALA

ISETHULO SOCWANINGO

1.1. Isingeniso

Ukuqanjwa kwamagama kungumkhuba owenzeka kuwona wonke amagumbiomhlaba, futhi kuyinto eyenzeke emihleni yonke yokuphila kwethu. Abantu yibona abaqhuba lo mkhuba ngoba ukuqanjwa kwamagama noma kwezinto kususisa ngokuthi sizazi futhi siphinde sibone umehluko phakathi kwazo. Ukuqanjwa kwamagama emizi yakwaNdima okungeyendabuku endaweni yaseSkhaleni Sebomvu, eNkandla, nakho kuseyiwona umkhuba wokwehlukanisa imizi ngamagama futhi kuphinde kuselekelela ngokuthi sikwazi ukuhlukanisa imizi yakwaNdima, ngokuhlukana kwayo. Kuwona wonke amakhona omhlaba, eNingizimu Afrika, ezwenikazi i-Afrika kanye nasemhlabeni wonke, izindawo eziningi ziqanjwe amagama anezincazelo ezahlukene nomlando wokuqanjwa kwazo, owahlukene. Izindawo eziningi ziqanjwe ngokulandela izigameko esenzeke ngaleso sikhathi abantu abaphila kuso. Lezi zigameko zingasuselwa ezimweni abantu abaphilisana ngazo ekhaya kanye nasemphakathini ngobukhulu bawo, indlela imvelo ebukeka ngayo, ubukhulu nobuncane bomuzi, ukuma komuzi, umbala womuzi, yizinto eziseduze nomuzi, imicabango nezifiso zomqambigama. UChauke (2015:303) uchaza ukubaluleka kokuqanjwa kwamagama, uthi:

A name is considered precious and marvelous gift while a person without a name is regarded as a non-human being. To the African people, naming practices are very important since names are often given to mark the testimony of what a society holds dear in a given community

Okuhunyushwa ngokuthi:

Igama libhekwa njengesipho esiyigugu nesimangalisayo ngoba umuntu ongenagama uthathwa njengomuntu ongemuntu. Kubantu abangama-Afrika, imikhuba yokuqamba amagama ibaluleke kakhulu ngoba amagama anikezelwa ukumaka ubufakazi bokubaluleka bomphakathi emphakathini othile

Kuwumqondo omuhle ukuqhuba lo mkhuba wokwenza izinto ngendlela efanele futhi eyamukelekile emiphakathini yabantu bendabuko kanye nesintu. Uphilile futhi uqhubeka ngoba usuka kude, lo mkhuba uMbuli (2005) awubiza ngesiko. Ukuveza umlando nendabuko yokuqanjwa kwamagama, uMbuli (2005:6) esingenisweni sakhe uveza ukuthi:

Yebo, leli siko laziwa ngokuthi ladabuka ohlangeni ngenxa yokuthi nokhokho bathi bashiyelwa ngokhokho babo. Isiko leli libonakala liwubuzibulo kuma-Afrika nesipho esikhulu ababelwa sona nguMdali ekusingatheni umlando nemvelaphi yabo. Leli siko yisonasipho esibahlukanisa phakathi kwezizwe zomhlaba okungaba ngokwesimo semvelaphi yabo noma sezenzo zabo.

Ukuveza ukuthi amagama aqanjwe imizi asuke esuselwe ezenzweni okanye ezigamekweni ezenzekile ngaphakathi kwabantu bakulowo muzi, uMbuli (2005:6) ugcizelela ngokuthi:

Kwesinye isikhathi uma bakha imizi, umuzi nomuzi uba nomlando wawo. Eminye imizi iba nenhlanhla yokuthi iqanjwe ngesigameko esethula isimo esithile esaba isehlo ngenkathi kuhlatshwa inxiwa noma izigameko ngemuva nje kancane kokumiswa kwawo. Ekuqanjweni komuzi ngesigameko esaba yisehlo ngenkathi wakhiwa noma ngaphambi kokuba kwakhiwa kusuke kulotshwa incwadi eyofundwa izizukulwane mayelana naleyo nqaba esuke isimisiwe ngesimo segama.

Ukuqanjwa kwamagama emizi nezindawo kubaluleke kakhulu ngoba kugcina umlando kanye nemvelaphi yaleso sibongo kanye nendawo. Ukuqhuba lokhu, izibongo zibalulekile ezizukulwaneni zanoma isiphi isibongo ngoba ziqukethe umlando nemvelaphi yakwaNtu. Esikhathini samanje, umthelela wombuso kaHulumeni wentando yeningi uvule elikhulu igebe phakathi kwesizukulwane samanje, amasiko namagugu abantu bendabuko. Ucwangingo lukaXulu (2014) luvuza ukuthi uHulumeni wentando yeningi ukhuthaza ukuthi izinto ezithinta isiko kufanele zenziwe ngendlela yaseNtshonalanga ngoba iphucuzekile futhi iphephile. Lokhu kungaholela eketheni angasanakwa amasiko endabuko, umlando ohamba nemvelaphi namagugu.

Lokhu kubuye kushaqise umzimba ngoba isizwe sabantu abangamaZulu saziwa njenge sizwe esinamandla futhi esikhaliphile ngokwemvelo.

Endulo, ukuqanjwa kwamagama emizi kwakuwumkhuba abantu abaziqhenya ngawo futhi kwenziwa ezindaweni eziningi ezihlala abantu bendabuko, ikakhulukazi ezindaweni ezisemakhaya. Kulolu cwaningo kuzocwaningwa ukuqanjwa kwamagama emizi yakwaNdimazininze ngaphansi kwendawo eSkhaleni Sebomvu, eNkandla. Umcwaningi uzobheka amagama aqanjwe imizi yakwaNdimazininze, eyishumi nesithupha. Ekubhekeni amagama emizi yakwaNdimazininze, umcwaningi uzobheka imizwa esemuva kokuqanjwa nokukhethwa kwamagama anikezwe imizi yakwaNdimazininze. Uzophinda futhi abheke imizwa yamalunga akwaNdimazininze namalunga omphakathi mayelana namagama aqanjwe imizi yakwaNdimazininze. UZungu (1995) uveza ukuthi kubalulekile ukuthi abaqambimagama bawacabange namalunga omphakathi uma beqamba amagama emizi, ngoba kufanele bawuchazele umphakathi uma ufuna ukwazi ngezincazelo zamagama nokuthi asuselwe kuphi. Imizwa umcwaningi afuna ukuyithola mayelana namagama aqanjwe yonke le mizi, izotholakala ngezimpendulo ezivezwa ngamalunga omuzi nawomphakathi, ukuthi bayawathokozela yini la magama aqanjwe imizi yakwaNdimazininze.

UTurner (2000:127) uphawula ngokuqanjwa kwamagama, uthi:

Zulu children (and domestic animals as well) may be given personal names in which an indirect social message is embedded. These names act to release tensions, to deflect criticisms, or to point out lapses or indiscretions in a community where direct confrontation or direct expression is socially unacceptable.

Okuhunyushwe ngokuthi:

Izingane ezingamaZulu (nezilwane zasekhaya) mhlawumbe zinganikwa amagama lapho kufakwa umlayezo wokuxhumana ongaqondile. La magama ayisinyathelo sokukhulula ingcindezi, ukuphebeza ukugxeka noma ukukhombisa ukulahleka noma ukungahambisani emphakathini lapho ukuxabana ngokuqondiwe noma ukuboniswa okuqondile kungamukelekile emphakathini.

Emiphakathini yakwaNtu eyahlukene, abantu bayaphilelana futhi bakuqhakambisa kakhulu uBuntu. Abantu abaningi bathanda ukuthula nempiliswano nabantu abakhelene nabo. Kodwa-ke, abantu abafani futhi benza izinto ngezindlela ezingafani, okusho ukuthi abanye abantu bayizitha zokuthula emindenini nasemiphakathini abaphila kuyona. UTurner (2000:128) uqhuba kanje:

Zulu society is community-oriented, and conflict and confrontation within a family or with one's neighbors is concern to the entire community. Among the Zulu, whether in rural or urban areas, contact with one's neighbors is an essential part of life: group solidarity and interdependence is of great importance and an individual is part of a community whole and thus has to be in harmony with the values and principles accepted by the community.

Okuhunyushwe ngokuthi:

Umphakathi wamaZulu ngumphakathi obhekelelwa ngabantu, futhi izingxabano nokushayisana phakathi komndeni noma komakhelwane kuwuthinta wonke umphakathi. Kubantu abangamaZulu, kungaba ezindaweni zasemakhaya noma ezasemadolobheni, ukuxhumana nomakhelwane kuyingxenye ebalulekile yempilo: ubumbano nokuthembana kubaluleke kakhulu, futhi umuntu uyingxenye yomphakathi wonke ngakho-ke kufanele avumelane namagugu kanye nemigomo eyamukelwe ngumphakathi.

Umcwaningi ubona ukuthi kubalulekile ukuthi abaqambimagama baqaphe kakhulu indlela abakhetha ngayo amagama abawaqamba imizi, ngoba kunolimi olungamukelekile emphakathini ngenxa yokuhlambalaza kwalo. Umcwaningi usho lokhu okungenhla ngoba ebona ukuthi abakhulumi bolimi, abafundi bolimi kanye nesizukulwane sakamumva bangabi namahloni ngamagama aqanjwa esizweni sabantu abangamaZulu. Amagama ayiziswana acekela phansi umuntu, umndeni, umphakathi atholakala kuwo nesizwe sonke esikhuluma lolo limi asuselwe kulo. Umcwaningi ubone kusemqoka kakhulu ukwenza ucwaningo ngalesi sihloko, ngoba

abakhulumi kanye nabafundi bolimi bathole intshisekelo yokufunda ngamagama aqanjwe imizi etholakala esizweni samaZulu futhi beziqhenye ngolimi lwabo.

1.2. Isendlalelo

Umcwaningi akalitholanga ithuba lokuhlala endaweni yaseSkhaleni Sebomvu, eNkandla ngoba wazalelwa endaweni yasoPhongolo, kwelamaThonga namaSwati. Ngokungalutholi ulwazi olunzulu ngamagama emizi yakubo nangomlando wesibongo uqobo, manje unogqozi lokwenza ucwaningo ngesibongo sakubo ukuze nesizukulwane esizayo sizokwazi ukwethekela olwazini olunzulu. Umcwaningi uthole ukuthi imizi yakwaNdimba seyakhe ezindaweni ezahlukenene futhi lokhu kuholele ekutheni isizukulwane esizalwe esikhathini samanje azazani ngokwanele ngemvelaphi yesibongo sakwaNdimba. Umcwaningi uqaphele ukuthi lolu cwaningo luzosiza ukuqhuba ulwazi ngesibongo sakwaNdimba futhi isizukulwane samanje sizothola ulwazi ngamagama aqanjwe imizi yakubo nezincazelo zamagama ezindlu ngokwehlukana kwazo. Nakuba ikhona imizamo eyenziwayo, yokudlulisa ulwazi nokuhlanganisa abantu balesi sibongo kodwa akwanele ngoba akukho okuqoshwe phansi okuzosiza nabangakwazi ukuhlanganyela nabanye emcimbini owaziwa ngokuthi *‘Umcimbi wamaLembede/the’*, okungumcimbi owenziwa unyaka nonyaka eNkandla.

Lolu cwaningo lwenzelwe endaweni yaseSkhaleni Sebomvu, lapho imizi eminingi yakwaNdimba izinze khona. Umcwaningi uzobheka amagama aqanjwe imizi yakwaNdimba nemizwa abantu abayizwayo mayelana namagama anikezwe le mizi. Kuzobhekwa imizwa kubantu bakwaNdimba namalungu omphakathi. Amalungu omphakathi acwaningwe ngenhloso yokuthola indlela abazizwa ngayo ngamagama emizi yakwaNdimba, lokhu kwenziwe ngoba amagama aqanjwe imizi ayawathinta namalungu omphakathi ngendlela yokuthi nawo angafisa ukwazi izincazelo zamagama emizi abakhelene nayo. Ubudlelwano bamalungu omphakathi nemizi yakwaNdimba, buholele ekuqanjweni kwesiteshi sezimoto, esiqanjwe ngokuthi kusesiteshini kwaNdimba okusho ukuthi amagama anomthelela ekuqanjweni kwezindawo lapho atholakala khona.

1.3. Inkinga yocwaningo

Ukuguquka kwenkathi kanye nokuhamba kwesikhathi, izindlela okwenziwa ngazo izinto nazo ziyashintsha. Esikhathini samanje abantu sebephila ngenye indlela engafani nalena okwakuphilwa

ngayo endulo. UKhumalo (2019) uveza ukuthi ukuqanjwa kwamagama emizi kwakungumkhuba ovelele ikakhulukazi ngombuso wamakhosi, kodwa-ke esikhathini samanje sekuyimvela kancane ngenxa yosikompilo lwamanje nokushintsha kwenkathi. Konke lokhu kwenziwa ukuphila impilo yasemadolobheni nokunganaki izinto. Ukufulathela elengabadi, kwabantu abadala kuholela ekuvulekeni kwegebe lolwazi kanye nemvelaphi yezibongo zakwaNtu. Ukushabalala kwabantu abamnkantshubomvu kusho ukwehla kwezinga lemithombo yolwazi ngoba isizukulwane sakamuva sizosala dengwane, singenalo ulwazi olunzulu ngemvelaphi yaso nemvelaphi yemizi esizalelwe kuyo.

ONdimande-Hlongwa noDlamini (2015:189) baveza ukuthi “umlando wanoma yisiphi isibongo noma igama lomuzi uye ubaluleke kulabo abayisizukulwane salowo muzi noma saleso sibongo”. Lokhu kufakazela ubumqoka bokugcinwa kwamasiko nokuthi kufanele ifundiswe intsha ngomlando nemvelaphi yayo okuyizinto ezibaluleke kakhulu emiphakathini yakwaNtu. Ukulibaleka kwemilando kanye nemvelaphi yezibongo, kusho ukushabalala kwamagugu kanye nomlando. Kanti-ke, ukwanda kwemizi (izindlu) yakwaNdima kanye nokuthutha kwezinye zezindlu, zifulathela izwe laseSkhaleni eNkandla nakho kunomthelela ngoba isizukulwane sakamuva sigcina singawazi umlando womuzi noma wendlu enkulu ngenxa yebanga okuqhelelwene ngalo. Imizi inikezwa amagama kulandelwa imizwa thizeni abasuke bebhekene nayo ngaleso sikhathi noma abaqambimagama basuke beqonde ukudlulisa umlayezo othize. Ngeskhathi umcwaningi ekhulumisana nababambiqhaza, bagqamise ukuthi isizukulwane sakamuva siyaye singazazi izincazelo zamagama aqanjwe imizi yakubo, ngokwehlukana kwayo.

1.4. Izinhloso zocwaningo

Ukuqanjwa kwamagama emizi kunomthelela wokuthi ezinye izindawo zigcine sezibizwa ngalawo magama, ikakhulukazi uma kuyimizi enegalelo elikhulu emiphakathini nokuthi lelo gama liqhakambise imvelo ebonakalayo futhi kubuye kukhombise indlela abantu baleyo ndawo ababephila ngayo kanye nemvelaphi yabo. Amagama aphila ingunaphakade, okusho ukuthi noma kungathiwa abaqambi bawo abasekho kuleyo ndawo noma kulowo muzi kodwa wona ayohlala ekhona futhi ayoficwa nayizizukulwane ezizayo. Kufana noma ngabe umuzi uthuthwa uyokwakhiwa kwenye indawo, kusala inxiwa eliyohlale lihlonishwa futhi linikezwa inhlonipho ngenxa yomlando kanye nendlela abantu ababephilisana ngayo kuleyo ndawo.

Lolu cwaningo luhlose ukuhlola imizwa emva kokuqanjwa kwemizi yakwaNdim eSkhaleni Sebonvu, eNkandla. Luzobheka imigomo elandelwa uma kuqanjwa amagama emizi ngokwehlukana kwayo okungaba ukubheka ukuthi uma kuqanjwa amagama kuhlalwa phansi ngokuhlanganyela noma inhloko iqhamuka seyethula igama elinikeze umuzi. Lokhu kuzokwenzeka ngokubheka inqubo yokuqanjwa kwamagama elandelwa eNingizimu Afrika, ezwenikazi i-Afrika kanye nasemhlabeni wonke jikelele. Lol u cwaningo luzogxila kakhulu ekuqanjweni kwamagama emizi yakwaNdim kanye nemizwa eholele ekuqanjweni kwamagama futhi nemizwa ezwakala emva kokuqanjwa kwalawa magama. Ekubhekeni imizwa, luzophinde lunikeze nezincazelo zawo wonke amagama aqanjwe imizi yakwaNdim.

1.5. Imibuzo ezophendulwa ucwaningo

Lolu cwaningo luhlose ukunikeza izincazelo zamagama aqanjwe imizi yakwaNdim, ekuvezeni izincazelo luzophinde luveze imizwa yabantu ngalawa magama. Umbuzongqangi walolu cwaningo wukuhlola ukuthi yimiphi imizwa evela emva kokuqanjwa kwamagama emizi yakwaNdim eSkhaleni sebonvu, eNkandla? Umcwaningi usebenzise le mibuzo elandelayo ukuqhuba nokufeza izinhloso zocwaningo kanye nokuthola izimpendulo eziholela ekuphumeleleni kocwaningo nokuphenduleka kwayo yonke imibuzo.

Kanti-ke imibuzwana esuselwe kumbuzongqangi, yilena:

- a) Ngobani abanamandla okuqamba imizi amagama? Kungani kuyibona?
- b) Iliphi iqhaza elibanjwa wukuqanjwa kwamagama emizi, emiphakathini yabantu abangamaZulu?
- c) Kungani kuqokwe ukusebenzisa lawa magama emizi? Adlulisa mlayezo namizwa mini?
- d) Ingabe ukuqanjwa kwamagama emizi kuyiqinisekisa kanjani inhlalakahle emphakathini?

1.6. Ukubaluleka kocwaningo

Ucwaningo lwalolu hlobo lubalulekile emiphakathini kanye nasesizweni sakwaNdim, ikakhulukazi esingumsinsi wokuzimilela endaweni yaseSkhaleni Sebonvu, eNkandla. Okubaluleke kakhulu ngalolu cwaningo wukuthi wucwaningo olufaka amagugu asemqoka

kakhulu esizweni sakwaZulu. Lubalulekile emiphakathini yesizwe sakwaZulu ngoba luzokwandisa ulwazi emlandweni wabantu abangamaZulu kanye nokubuyekeza amasiko endabuko. Lolu cwaningo lumayelana nokuqanjwa kwamagama emizi yakwaNdimba, esigodini saseSkhaleni Sebomvu, eNkandla. Luzoveza ukuthi yize sesiphila esikhathini samanje noma ngaphansi kobuholi bukaHulumeni wentando yeningi obenganyelwe imithetho emisha, ngokuhlukanisa izakhiwo ngezinombolo ezilotshwe ezindongeni. Yize izakhiwo zihlukaniswa ngezinombolo ezindongeni, imizi yakwaNdimba isaqanjwa amagama, okusho ukuthi lolu cwaningo luzosiza ngokugcina umlando wamagama emizi yakwaNdimba. Luzogqamisa iqhaza elibanjwe ngabantu bakwaNdimba esigodini saseSkhaleni Sebomvu, eliholele ekuqanjweni kwesiteshi sezimoto ngesibongo sakwaNdimba. Umcwaningi ubona kunesidingo sokwenza ucwaningo endaweni yaseSkhaleni Sebomvu ngoba umlando wabantu bakwaNdimba uzomelekelela ngokumethekela ngolwazi olunzulu mayelana nesibongo sakubo ngoba yena wazalelwa endaweni yasoPhongolo, kwelamaSwati namaThonga. Umcwaningi uzothola ulwazi olunzulu ngesibongo sakubo, aphinde alugawulele kweyakhe inqolobane yolwazi.

Ucwaningo lwalolu hlobo luzokwengeza kulwazi mayelana nokuqanjwa kwamagama emizi futhi luzogqugquzela nasebalahla amasiko akwaNtu, ngokuthi bazibuyise emasisweni futhi baphinde beziqhenye ngemvelaphi yabo. Luzophinde lusize izizukulwane ngokuzazisa imvelaphi yazo, luphinde lulekelele ngokuzigqugquzela ngokuthi zilandele imvelaphi yazo. Ucwaningo olufana nalolu luzokhumbusa abomdabu ngokubaluleka kokugcinwa kwamasiko kanye namagugu esizwe samaZulu.

Lolu cwaningo luyinkomba ebuyekeza umlando kanye nemvelaphi yokuqanjwa kwamagama emizi, emlandweni wabantu bendabuko kanye nesintu kuleli. Ukushintsha kwezinkathi kanye nomthelela weNkululeko eNingizimu Afrika, abantu sebeyakwazi ukuhlala ezindaweni abazifisayo ngaphandle kwengcindezi, okwenza ukuthi nentsha yamanje ikhulele ezindaweni ezahlelene nabantu abehlukene. Lolu cwaningo lubaluleke ngendlela yokuthi luzogcina umlando wokuqanjwa kwamagama emizi kanye namagama ezindawo. Umcwaningi uzoqinisekisa ukugcina umlando kanye namagugu esibongo sakwaNdimba. Imizi yakwaNdimba izinze endaweni yaseNkandla eSkhaleni Sebomvu naseThalaneni. Imizi yakwaNdimba eminingi seyakhiwe ezindaweni ezahlukene. Lolu cwaningo luzoqinisekisa ukuthi inqubo yokuqanjwa kwamagama

emizi yakwaNdimba, iyaqhubeka ngoba luzoqukethe umlando kanye nemvelaphi yokuqanjwa kwemizi yakwaNdimba, eNkandla.

1.7. Umbono ongakafakazelwa

Ukuqanjwa kwemizi amagama kuyinto eyenzeka kakhulu emphakathini wabantu abangamaZulu, noma ezinye izinhlanga ziwenza lo mkhuba wokuqanjwa kwamagama emizi kodwa isizwe samaZulu saziwa njengesizwe esikhulu kakhulu futhi esasiwulandela kakhulu umkhuba wokuqamba imizi. Ukuqamba imizi amagama kuyaye kucishe kufane nokuqanjwa kwabantu ngoba umuzi omusha uphiwa igama, kanti-ke nengane entsha emndenini iyaye iphiwe igama ukuze ihlukaniseke kwezinye. Emphakathini yamaZulu kuyimvama ukutholakala kwemizi yesibongo sinye futhi yehlukaniswa ngamagama eqanjwe wona (Machaba, 2000). Esikhathini samanje, uhulumeni wentando yeningi wethula ukuqanjwa kwemizi ngokuyihlukanisa ngezinombolo, ukwenzela izisebenzi zentuthuko ukuze zikwazi ukuyihlukanisa kalula.

Ukuhlukaniswa kwemizi ngezinombolo kuwumkhuba osetshenziswa eNtshonalanga futhi abantu baseNtshonalanga bawujwayele ngoba bakhule kuyinto eyenziwayo. Emiphakathini yabantu abangamaZulu, umkhuba wokuqanjwa kwemizi ngezinombolo uyinto engajwayeleki kodwa noma kunjalo abawulahli umkhuba wokuqanjwa kwamagama emizi, emphakathini yakwaNtu okuqanjwa kwemizi. Abantu abaningi bagcine bengasayazi imizi ngoba imizi eminingi ayisaqanjwa amagama. Nakuba izinombolo zikaHulumeni zibhalwa ezindongeni zemizi ngokwehlukana kwayo, imizi emisha yakwaNdimba isaqanjwa amagama futhi kuphinde kucaciswe ukuthi lowo muzi ungaphansi kwayiphi indlu. Ukuzinza ngaphansi kweSikhala kwemizi yakwaNdimba kubambe elikhulu iqhaza ngokuqanjwa kwesiteshi sezingqola zomlilo, esaziwa ngokuthi *isteshi sakwaNdimba*.

1.8. Umklamo wocwaningo

Umklamo walolu cwaningo uzobhekana ngqo nokuqanjwa kwemizi yakwaNdimba eSkhaleni Sebomvu, eNkandla, uzothinta izidingo ezininingi zokuqanjwa kwamagama, okungaba umsusa wamagama, incazelo kanye nemizwa ezwakele emva kokuqanjwa kwemizi. Lolu cwaningo luzokwenziwa eSkhaleni Sebomvu, lapho kuzobhekwa ukuqanjwa kwamagama emizi

Amagama emizi azobhekwa yilawa alandelayo: eNjiqosheme, kwaMthakathi, kwaPhumuphele, kwaQomintaba, kwaBhekizitha, eNhlahleni, eMseni, Enhlayenza, kwaVumokwenina/ eMbaxeni, kwaPhumangiphake, eMbusweni, kwaPhumuzumqondo, eNqabakayitshelwana, kwaBambongezansi, kwaPhethiqili, kwaMadlangabongi, kwaPhumulezwile, eHlayeni, kwaMuntungifunani, kwaJinge, eNkanini, kwaHlalakahle, eBuka, eKuzameni, kwaZondehleka, eKuthuleni, eKujabuleni, eKukhanyeni, kwaPhumuzumlomo naseNsutha. Kuzoqapheleka ukuthi eminye yale mizi seyathutha endaweni yaseSkhaleni Sebomvu, yakhela eNkandla kanye nasoPhongolo. Konke lokhu kuzovezwa kanye nokuthi imizi eseyathutha, ingaphansi kwayiphi indlu.

Impilo esiyiphilayo singabantu, kukhona izihibe esihamba sihlangebezana nazo endleleni, ezinye zazo lezi zihibe zisuke zingahleliwe futhi zingalindelekile okanye zenzeke ngokuzuma. Ukubhebhetheka kobhubhane lwe-COVID-19 kube ngenye yezingqinamba eziphazamise ukuqoqeka kolwazi oluzosiza ukuphumelelisa lolu cwaningo, ngesikhathi esifanele. Isikhathi sokuqoqa imininingo umcwaningi ayesibekile siqondane nesimo esibi sokubhebhetheka kwegciwane elihlasele umhlaba wonke jikelele, lamisa zonke izinhlelo ezweni futhi laphinde lavalela abantu ezindlini. Leli gciwane liphoke uMongameli wezwe ukuthi amise wonke umnyakazo owenzeka ezweni laseNingizimu Afrika, ukuze kuvikeleke abantu kuleli gciwane ebelihlasele.

Okwesithathu umcwaningi ahlangebazane nakho ngesikhathi eqoqa ulwazi lwakhe ngokuqanjwa kwamagama emizi yakwaNdima, ukushoda kolwazi olubhalwe phansi ngesibongo sakwaNdima.

Umcwaningi uhlangabezane nenkulu ingqinamba ngokushicilelwa komlando kanye nemvelaphi yesibongo sakwaNdim. Ukuze umcwaningi athole ulwazi angalusebenzisa, bekufanele abuze kubantu abamnkantshubomvu futhi abangabokuzalwa kwaNdim ngoba ibona abanenhlangana ngemvelaphi kanye nomlando wesibongo sakwaNdim. Okunye abakuvezile kade bengasenaso isiqiniseko sakho, ngenxa yesikhathi eside izigameko ezenzeka ngaso. Ukushoda kokushicilelwa phansi ngesibongo sakwaNdim kube nomkhulu umthelela ekunqundekeni kolwazi olunzulu, oluzofeza izimfiso kanye nokuphumelela kocwaningo.

1.10. Izinkinga umcwaningi ahlangebezane nazo kulolu hlobo locwaningo

Ucwaningo lwanoma yiluphi uhlobo luyaye lunikeze abacwaningi izinselelo ngenxa yezimo abahlangabezane nazo endleleni uma benza ucwaningo. Enye yezingqinamba umcwaningi ahlangebezane nayo ngesikhathi sokuqhutshwa kwalolu cwaningo, ukwentuleka ekuxhasweni ngokwezimali. Bekufanele umcwaningi athole indlela yokufinyelela kubantu abanolwazi mayelana nocwaningo oluqhutshwayo, njengoba imizi yakwaNdim izinze endaweni yaseSkhaleni, eNkandla, bekufanele umcwanini enze konke okusemandleni ukuze afinyelele endaweni yaseNkandla. Ukufinyelela endaweni yaseNkandla, bekufanele umcwaningi agibeze umuntu azosuka naye esifundazweni iGoli, ngoba nguyena onolwazi ngababambiqhaza abelekelele kulolu cwaningo kanye nemizi yakwaNdim umcwaningi ayicwaningayo.

Ingqinamba yesibili umcwaningi ahlangebezane nayo kulolu cwaningo kube ukwentuleka kolwazi olushicilelwe phansi ngemvelaphi kanye nomlando wesibongo sakwaNdim. Umcwaningi ebefisa ukuveza umlando ngesibongo sakwaNdim kanye nokuqanjwa kwamagama emizi ephambili, obekuzoveza obala imvelaphi kanye nomsusa wokuqanjwa kwamagama emizi kulesi sibongo. Umcwaningi ungowokuqala ngokwenza ucwaningo mayelana nokuqanjwa kwamagama emizi yakwaNdim eNkandla, abantu abanengi umcwaningi axoxisane nabo abanalo ulwazi olunzulu mayelana nomlando wesibongo sakwaNdim futhi kuyaye kubelula ukusebenza ngolwazi olushicilelwe phansi.

1.11. Ukuchaza kafushane ngendawo yocwaningo

Indawo yaseNkandla yindawo etholakala enyakatho nesifundazwe iKwaZulu-Natal, futhi yindawo yasemaphandleni, eyaziwa kakhulu ngobuhle bayo bemvelo kanye nomlando owaqhakamba

ngenkathi yombuso wamakhosi kwaZulu. UTaylor noCairns (2001) bayichaza njengendawo enezakhiwo zodaka kanye nobumpofu ngezingqalasizinda futhi eswele intuthuko. UHenama, uVan Rensburg noNicolaides (2016:5) baveza ukuthi indawo yaseNkandla yaziwa njengendawo amabutho kaZulu ayecasha kuyo ngesikhathi sezimpi, ecasha emahlathini amnyama futhi okwakwenza ukuthi izitha zingabatholi kalula. UHenama nabanye (2016) baqhuba ngokuveza ukuthi futhi yaziwa kakhulu ngokuvikela amaliba amaqhawe akwaZulu, uBhambatha kaMancinza kanye nedlinzaleNkosi uCetshwayo, eliseNsuzi. Baqhuba ngokuveza ukuthi eskhathini samanje yaziwa kakhulu njengekhaya likaMnumzane uZuma, owayenguMongameli wakuleli.

Lolu cwaningo lwenziwe endaweni yaseSkhaleni Sebomvu. Le ndawo yindawo esemakhaya kanti-ke futhi imizi yakhele ezindaweni ezisemaweni, maduze namahlathi. Le ndawo ingaphansi kobuholi beNkosi uKhanyile kanye noMkhandlu wakhe i-*Ekukhanyeni Tribal Authority*. Kule ndawo kutholakala imizi yezibongo zendabuko ezahlukeneyo kanye nezingezokufika endaweni. Isiko lokuqanjwa kwamagama emizi lisaqhutshwa futhi imizi eminingi inamagama, futhi amasiko asahlonishwa kakhulu kanye nemithetho yenkosi nayo isalandelwa futhi iyahlonishwa. Futhi, yindawo engenazo izinhloko zentuthuko ezisezingeni ngoba kunezingqalasizinda ezingatholakali kule ndawo. Ezinye zezinhloko zentuthuko ezingekho, ngezokuthuthukiswa kwentsha. Indawo yaseSkhaleni Sebomvu yindawo eyamukela lonke uhlobo lwabantu ngoba imvelo yayo yinhle kubantu abangabalimi ngoba yindawo okwaziyo ukufuya kuyo uma ungumuntu othanda ukufuya futhi uma ungumuntu okhonze ukulima, kunezindawo ezikhethiweyo okulinywa kuzona.

1.12. Ukuhleleka kwezahluke

Isahluko sokuqala: Isethulo socwaningo

Isahluko sokuqala sethula isingeniso socwaningo, lapha umcwaningi ungenisa ngokwethiwa kwamagama emizi yakwaNdim. Umcwaningi uphinde endlale kabanzi ngenkinga ehlele kulolu cwaningo, izinhloso zocwaningo, imibuzo ezophendulwa wocwaningo, umbono ongakafakazelwa, umklamo wocwaningo kanye nokunye okumayelana nokubaluleka kocwaningo. Umcwaningi uphinde waveza izingqinamba ahlangebezane nazo ngesikhathi eqoqa ulwazi ngocwaningo lwakhe.

Isahluko sesibili: Ukubuyekezwa kwemibhalo namacebo

Lesi sahluko siqukethe konke okushiwo ngabanye ongoti mayelana nokuqanjwa kwamagama abantu, amagama ezindawo kanye namagama anoma yiluphi uhlobo. Umcwaningi ugxile ekuqanjweni kwamagama eNingizimu Afrika, ezwenikazi lase-Afrika kanye nasemazweni aphesheya kwezilwandle. Ekugxileni kulezi zindawo, umcwaningi uphinde waveza izinhloso zokuqanjwa kwamagama ngokuhlukana kwawo.

Isahluko sesithathu: Izindlela ezisetshenzisiwe ukuqoqa ulwazi

Kulesi sahluko umcwaningi uzoveza izindlela azilandelile ngesikhathi enza ucwaningo lwakhe. Umcwaningi uzoveza izinjulalwazi aziqokile kulolu cwaningo kanye nepharadaymu ayiqokile ukuqhuba ucwaningo. Umcwaningi uzoveza amagalelo ababambiqhaza abawafakile ekulekeleleni umcwaningi aqoqe aphinde athole ulwazi olunzulu ngocwaningo lwakhe, uzoveza amasampula, ukwethembeka kolwazi kanye nezindlela aziqokile ukuqhuba ucwaningo.

Isahluko sesine: Ukwethulwa nokuhlaziywa kolwazi

Ngaphansi kwalesi sahluko, umcwaningi uzokwethula ulwazi aluthole ngesikhathi enza ucwaningo. Emva kokuthulwa kolwazi, umcwaningi uluhlaziyiwe esebenzisa indlela yendikimbaokuyindlela esetshenziswa kakhulu uma kwenziwa ucwaningo oluyikhwalthethivu.

Isahluko sesihlanu: Iziphakamiso zocwaningo nesiphetho

Kulesi sahluko umcwaningi uzobuyekeza wonke umsebenzi ovele ezahlukeni ezahlukeni, kuvezwe nengqikithi nomongo ngokuqanjwa kwamagama emizi. Ucwaningo luthole ukuthi amagama aqanjwa imizi, izindawo kanye nabantu, ngamagama asuselwe eminxeni eyahlukeni. Amanye amagama asuselwe ezehlakalweni abaqambimagama abasuke bezibona zenzeka kubo uqobo, kubantu abasondelene nabo kanye nasemiphakathini abaphila kuyona. Laphinde lwathola ukuthi emandulo amagama ayeqanjwa ngabantu abamnkantshubomvu ngomlando wolimi kanye nesibongo sakulowo muzi. Kanti-ke esikhathini samanje aseqanjwa ngabantu abaqondene nalezo zimiso eziqanjwa amagama, okungaba abazali bengane (uma kuqanjwa abantu) noma aqanjwe ngabaninimizi uma sebephuma imizi yabo. Umcwaningi uphinde wethule izincomo neziphakamiso anazo mayelana nocwaningo lwalolu hlobo. Okokugcina, umcwaningi wethula isiphetho socwaningo.

1.13. Isiphetho

Kulesi sahluko sokuqala socwaningo, kungaphethwa ngelokuthi esingenisweni socwaningo kwendlalwe kabanzi ngomhlahlandlela walolu cwaningo, kusukela kumsusa wocwaningo kuze kuthintwe nokuthi ucwaningo lumayelana nani. Okunye okuphinde kwagqama kulesi sahluko inhloso yokufeza lolu cwaningo kanye netshisekelo evezwe ngumcwaningi ngokuqoka ukwenza lolu cwaningo. Isahluko esilandelayo sidalula imibono yongoti mayelana nokuqanjwa kwamagama emizi eNingizimu Afrika, ezwenikazi i-Afrika kanye nasemazweni aphesheya. Sizophinde siveze ukuqanjwa kwamagama ngenqobo yokufeza okuthile.

ISAPHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO NAMACEBO

2.0. Isingeniso

Izizwe kanye nezinhlanga zonke kuleli, zihlukaniswa ngamasiko azo emvelo. Isizwe samaNguni naso sinendlela yaso yokwenza izinto, okubalwa phakathi kwazo amasiko kanye nemikhuba eyahlukene eyenziwayo. Usikompilo lwesizwe ngasinye nalo lubambe iqhaza elikhulu ekuhlukaniseni abantu ababili, ngemvelaphi yabo (Hamilton, 1992). Abokufika kuleli zwe nabo bafika nezabo izinkolo, ezathiya ukugcinwa kwamasiko kanye nemvelaphi yabantu bakuleli ngoba amasiko abo ayengahambisani nenkolo ababekholelwa kuyona, engingabala inkolo yobuKrestu. Amasiko abaluleke ngendlela yokuthi ahlanganisa futhi athinta bonke abantu. Amasiko awafani nemikhuba ngoba imikhuba yenziwa yingcosana yabantu, hhayi bonke abantu.

Ngokusho kukaComaroff noComaroff (1986) baveza ukuthi ukufika kwabenkolo yobuKrestu eNingizimu yezwekazi i-Afrika kwashintsha izinto ezingingqi nezindlela yokwenza emphakathini yendabuko. Ukuqamba abantu amagama, izinto eziphathekayo noma izindawo kukhomba ukubuyekezwa kwemvelaphi yakho konke okusuke kunikezwe amagama (von Hassel, 1998). UBiyela (2013:11) uveza ukuthi uhlelo lokuqanjwa kwamagama abantu nezindawo kwaZulu lwashintsha kusukela ngombuso wabezizwe, inkolo yobuKrestu kanye nokwanda kwenani labantu abaphila impilo yasemadolobheni. Ukushintshwa kokuqanjwa kwamagama abantu nezindawo akugcinanga endulo. Ngombuso kaHulumeni wentando yeningi amagama aqhubeka ashintshwa emva kobandlululo, izindawo zaqanjwa ngezilimi zendabuko (uGuyot noSeethal, 2007), futhi ngezilimi eziqhakambisa imvelaphi yakwaNtu (Ndletyana, 2012).

Imizi eminingi yayiqanjwa amagama. Umuntu wayazi ukuthi kukhulunywa ngawona muphi umuzi futhi abantu babewakhumbula kalula amagama emizi. Esikhathini samanqe, imizi eminingi seyaqanjwa ngezinombolo, okuyinto engelula kakhulu ukuthi abantu bekhumbule zonke izinombolo zemizi abakhelene nayo. Amagama emizi ayedlulisa imilayezo futhi elandela izehlakalo ezenzeke kulowo muzi. UKoopman (2002) uveza ukuthi igama lomuzi lingasuselwa ezehlakalweni ezenzeka ngesikhathi kuzalwa ingane noma okungaba izigameko ezenziwa nguyise wengane nokunye.

2.1. Ukuqanjwa kwamagama abantu namagama emizi emazweni aphesheya

Ukuqanjwa kwamagama kuyinto eyenzeka umhlaba wonke jikelele. Umcwaningi uvezile ukuqanjwa kwamagama eNingizimu Afrika, ezwenikazi i-Afrika lapho ebeveza khona ukuqanjwa kwamagama abantu, imizi kanye namagama ezindawo. Kulesi sigaba, umcwaningi uzokwethula ukuqanjwa kwamagama emazweni aphesheya. Wonke amazwe omhlaba anezindlela zawo ezahlukene, eziqhuba ngayo ukuqanjwa kwamagama, ngezansi kwethulwa ukuqanjwa kwamagama kwamanye wamazwe aphesheya.

2.1.1. Ukuqanjwa kwamagama ezweni laseFinland

Ezweni laseFinland, ukuqanjwa kwamagama kuyinto eyenzekayo futhi aqanjwa esuselwa ezehlakalweni ezitholakala emiphakathini abakhe kuyona. URaunamaa (2019) uveza ukuthi amagama ezakhiwo zasezweni laseFinland aqanjwe esuselwa ezimisweni zemvelo kanye nasemagameni abantu. Ocwaningweni lwakhe uveza ukuthi amagama ezigodi aqanjwe esuselwa kwezemvelo maningi ukudlula izigodi eziqanjwe zisuselwa emagameni abantu. URaunamaa (2019:124) uqhuba ngokuveza ukuthi amagama ezigodi aqanjwe ngamagama abantu, asuselwa ezibongweni zabantu ezitholakala kulezo zigodi.

Kweminye imiphakathi yasezweni laseFinland, izibongo zabantu zaqanjwa ngezindawo ababehlala kuzona kanye nesimo sendawo, futhi lezo zibongo zazishintshwa emva kokushintshwa kwezindawo zokuhlala (Larmouth, 1967). Ngaphezu kwalokhu, uLehikoinen (2005) uveza ukuthi eMpumalanga naseNyakatho yezwe iFinland, amagama emizi ayebaluleke ukudlula amagama ezigodi, ngoba imizi yakha iphuzu elingaguquki emiphakathini futhi abantu bayakwazi nokushenxa bebheke ezinye izindawo. Kwezinye izizwe, izibongo zabantu zazingandi emiphakathini ngenxa yendlela okwakwenziwa ngazo izimiso ezingafaniswa nosikompilo lwakulezo zindawo.

2.1.2. Ukuqanjwa kwamagama ezibongo enyakatho yezwe laseMelika

Umphakathi wesizwe sama-Amish ezweni laseMelika, waziwa njengomphakathi onezibongo ezincane. USmith (1968), uveza ukuthi isizwe sabantu abangama-Amish ezweni laseMelika, silandela usikompilo lokushadana kwabantu maphakathi kwezibongo ezitholakala emiphakathini

owodwa noma kubantu abakhelene. Lokhu kwakwenziwa ngenhloso yokugwema ukwanda kwezibongo emiphakathini wesizwe sama-Amish.

2.1.3. Ukuqanjwa kwamagama ezindawo ezweni laseSweden

Ezweni laseSweden, ukuqanjwa kwamagama kwenziwa kulandelwa usikompilo lokunanelana ngamagama. UBarton (2001) uveza ukuthi emiphakathini yaseSweden kwakutholakala abalimi abaningi abaqanjwe ngegama elilodwa, lokhu kwaze kwaxazululwa ngokuthi uma umlimi ethenga umhlaba kwakufanele kuvele negama likankosikazi wakhe. U-Iives (2006a) uveza ukuthi amagama ayeqanjwe izindawo zaseSweden ayesuselwe ezintweni ezazibonakala phambi kwamehlo abaqambimagama.

UHallen (2007) uveza ukuthi ezweni laseSweden kuqanjwa amagama kulandelwa usikompilo olwaziwa ngokuthi iMalachi; olwaluqinisekisa ukusetshenziswa kwegama elilodwa ngabantu abahlukene, ukuqokwa kwegama elizonikezwa umntwana kanye nokuqokwa kwamagama azosetshenziswa ukuqamba izingane ngokuzalwa kwazo emindenini.

2.1.4. Amagama ezindawo ezweni laseNorway

Ukufunda ngokuqanjwa kwamagama kuyinto edonsa amehlo kuzo zonke izinhlangothi zemiyalo yokuphila (Khatib, 1995). Ucwangingo olwenziwe nguHelleland, ngu-Ore noWilkstrom (2012), ezweni laseNorway luveza ukuthi ukuqanjwa kwamagama emizi kungumkhuba ojwayelekile nasemazweni aphesheya. Ocwaningweni lwakhe uveza ukuthi kunezibongo ezaqanjwa zisuselwa ezintweni ezahlukene. Baveza ukuthi kunesibongo esaqanjwa sisuselwa egameni lepulazi. UHelleland nabanye (2012:98) baqhuba ngokuveza ubudlelwano bamagama kanye noqobo lomuntu, ngoba baveza ukuthi:

The relationship between names and identity, here more precisely place names and identity, is a complex which has been discussed from many viewpoints within various disciplines. It is often argued that names, especially place names, are not only a source of linguistic knowledge, but also a geographical, historical, anthropological, ethnographic, social, psychological,

and other knowledge and may be of interest to these respective sciences.

Okuhunyushwa ngokuthi:

Ubudlelwano phakathi kwamagama nobuqotho bomuntu, lapha amagama abekwa kahle ngokuthi ungubani, kuyinkinkimba okuye kwaxoxiswa ngako kusukela ekubukweni okuningi ezimweni ezahlukene. Kuvame ukuvezwa ukuthi amagama, ikakhulukazi amagama ezindawo, awawona umthombo wolwazi lolimi, kepha futhi okwendawo, ezesayensi yabantu, ezobuzwe, ezenhlalo, ezengqondo, kanye nolunye ulwazi futhi lungaba nentshisekelo kulezi zesayensi eziqondene.

2.1.5. Amagama ezindawo ezweni lase-Estonia

Ucwaningo luka-Antso, uPalginomm, uSzava-Kovats noKont (2011) luveza ukuthi izakhiwo zabantu ogwini lezwe i-Estonia zaqala ukuvela ekuhambeni kweminyaka yamatshe (*stone age*). Baqhuba ngokuveza ukuthi bambalwa abantu ababehlala futhi bakhe ogwini lwezwe, futhi babeziphilisa ngokulima. Ukuqanjwa kwamagama ezindawo ezweni lase-Estonia kuvezwe nguLaansalu (2015), ngoba ocwaningweni lwakhe uveza ukuthi amapulazi ayeqanjwe amagama kususelwe emagameni abantu. Kanti-ke, kwesinye isikhathi igama lepulazi elaziwayo laligcina seliyigama lesigodi sonke (Leino, 2018).

Amagama yiwona endlala kabanzi ngemvelaphi yomuntu noma ngemvelaphi kanye nomlando wanoma yisiphi isizwe. Igama eliqanjwe indawo yilona eliveza kabanzi ubudlelwano phakathi kwabantu kanye nomhlaba abaphila kuwo. Abafundi bamagama basheshe babubone ubudlelwano babantu kanye nezindawo abaphila kuzona, ngoba amagama aqanjwe izindawo nawo ayayidlala indima ekucaciselekeni ngohlobo lwabantu abaphila kulezo zindawo.

2.1.6. Ukuqanjwa kwamagama ezindawo ezweni laseChina

Umsebenzi kaWang, uWang, uHartmann noLuo (2012) ezweni laseShayina (*China*) uveza ukuthi amagama ezindawo agciniwe futhi akhuselekile kuleli zwe laseShayina, ikakhulukazi amagama

aqanjwe ngolimi iZhuang atholakala kakhulu eNingizimu nentshonalanga yomcengezi yemifula eyaziwa ngeTwin Rivers. Baphinde baveze ukuthi amagama ezindawo aphinde atholakale ezindaweni ezisentshonalanga nezwe laseShayina. UWang nabanye (2012: 317) baqhuba ngokuveza isisusa samagama kuleli zwe, bathi:

Many toponyms (place names) are derived from identifiable features of both the natural and manmade landscape that map distinctive features of their evolving history and culture: water sources, landforms and bioforms, rice fields and passageways.

Okuhunyushwa ngokuthi:

Ama-toponyms amaningi (amagama ezindawo) asuselwa ezintweni ezingafaka izindawo zemvelo nezenziwe ngabantu, ezibalula izici ezahukene zomlando namasiko abo, okungabalwa: imithombo yamanzi, ukwakheka komhlaba nama-bioforms, amasimu elayisi kanye nemigwaqo engamaphaseji.

Baqhuba ngokuveza ukuthi ababhali abaningi baqhakambisa ukuthi amagama amaningi aqanjwe imiphakathini yamaTai aqanjwe ngokuqhakambisa indalo yemvelo, okungaba ngamagama aqanjwe esuselwa emagameni ezintaba, imifula, izimbali, izilwane zasemanzini kanye nakwenye imvelo.

Umsebenzi kaZhang noWu (2016) uveza ukuthi isigodi esaziwa ngokuthi iDatangwa esiFundazweni iZhejiang, ezweni laseShayina saqanjwa ngokuhlonipha uTang Shouqian owadlala enkulu indima embusweni wobukhosini bukaShang. Baqhuba ngokuveza ukuthi amalungu omphakathi nawo amhlonipha ngokumakhela isikhumbuzo ngenxa yeqhaza kanye nendima ayidlala esigodini iDatangwa. Umsebenzi kaZhang noWu (2016) uyakufakazela osekuvezwe wucwaningo ngenhla mayelana nokuqanjwa kwamagama, aqanjwe ngokuhlonipha abathile. Isigodi iDatangwa naso saqanjwa ngokuhlonipha umuntu obambe iqhaza elikhulu esizweni esithile.

Kuwona wonke amacala omhlaba, ukuqanjwa kwamagama kuyinto eyenzeka emihleni yonke futhi kwenziwa ngenhloso yokuhlukanisa izici ezitholakala endaweni eyodwa. Lezi zici ziyaye ziqanjwe amagama ukuze kungabi nokuphithana kwamakhanda kubantu abazibandakanye nazo. Ngenhla ucwaningo luveze ukuthi emazweni aphenesheya izindawo ezitholakala emazweni

ngokwehlukana kwawo zaqanjwa amagama asuselwe ezenzekweni abaqambimagama abazibona zenzeka kanye ngokuqamba izindawo ngemvelo etholakala kuleyo miphakathi. Ucwangingo luthola ukuthi akugqami kahle ukuqanjwa kwamagama emizi emazweni aphesheya kwezilwandle ngoba kugqama kakhulu ukuqanjwa kwamagama ezindawo, kulandelwa iminxa eyahlukene. Ngezansi ucwangingo luzokwethula ukuqanjwa kwamagama ezindawo ezwenikazi lase-Afrika, ngokuveza ukuqanjwa kwamagama emazweni ezwekazi i-Afrika.

2.2. Ukuqanjwa kwamagama ezwenikazi lase-Afrika

Njengoba sengivezile ngenhla esingenisweni socwangingo ukuthi ukuqanjwa kwamagama kuyinto eyenziwa kuwona wonke amakhona omhlaba. Ukuqanjwa kwamagama akwenzeki eNingizimu Afrika kuphela kodwa nasemazweni asezwenikazi lase-Afrika futhi abamba iqhaza ekuhlenganiseni abaphilayo nabangasekho (Igboin, 2014). Kuleli banga, umcwangingo uzokwethula ukuqanjwa kwamagama kanye namagama ezindawo emazweni asezwenikazi i-Afrika.

2.2.1 Ukuqanjwa kwamagama ezindawo nemizi eZimbabwe

OPfukwa noBarnes (2010) ezweni laseZimbabwe, baveza ukuthi amagama aqanjwa abantu asuke eveza uqobo lomuntu. Baqhuba ngokuveza ukuthi amagama ayeqanjwa abantu empini, kwakungamagama ayizidlaliso kodwa futhi ayengayishintshi imvelaphi yomuntu kanye noqobo lwakhe. Ababhali abafana noMamvura, uMutasa noPfukwa (2017) baveza ukuthi ukuqanjwa kwamagama ezindawo nakho kuveza ukuqhutshwa kwemvelaphi kanye noqobo lwabantu abaphila kulezo zindawo ngokwehlukana kwazo. Baqhuba ngokuveza ukuthi izindawo ezazinikezwa abendabuko benikezwa ngabaseYurophu ezweni laseZimbabwe, zaziqanjwa ngezilimi zase-Afrika, ngenqobo yokubhubha imvelaphi yabantu baseZimbabwe.

2.2.1.1 Ukuqanjwa kwamagama ezindawo eZimbabwe

UChabata (2007) wenza ucwangingo ngeqhaza elibanjwa ngamagama ezindawo ekuqhakambiseni imvelaphi yezwe laseZimbabwe. Ocwangingweni lwakhe, uChabata (2007:13) uveza ukuthi amagama aqanjwe izindawo, imifula, imigwaqo, izigodi, izikole nokunye okuningi, asuke aveza

noma aqukethe umlando wokubaluleka kwezenhlalo nesiko, kanye nokubaluleka komlando nezepolitiki ezweni laseZimbabwe. Ekubhekeni kwakhe abanye ongoti abacwaninge ngokuqanjwa kwamagama, uChabata (2007:13) uqhuba ngokuthi:

All these scholars point to the fact that there is a very close connection between a place-name, the place being referred to and the place-namer. In a way, their argument is that place-names, like other types of names, should be viewed as forms of identity.

Okuhunyushwa ngokuthi:

Bonke labafundi bakhomba iqiniso lokuthi kunokuxhumana okusondelene phakathi kwegama lendawo, indawo okukhulunywa ngayo kanye nomqambi wendawo. Ngendlela ethile, ukuphikisana kwabo ngokuthi amagama ezindawo, njengezinye izinhlobo zamagama, kufanele abhekwe njengezindlela zobunikazi.

Umsebenzi kaChabata (2012) othi *Feature names and identity in Zimbabwe* ufakazela okushiwo nguChabata (2007), ngoba uveza ukuthi amagama abamba iqhaza elikhulu ekuhlukaniseni umhlaba esiphila kuwo kanti futhi amagama yiwona aqhakambisa umlando kanye nemvelaphi yaleyo ndawo nabantu abaphila kuyona. Uqhuba ngokuthi amagama aqanjwe izindawo zaseZimbabwe aqhakambisa ubudlelwano obuphakathi kwabantu kanye nomhlaba wabo, ikakhulukazi amagama aqanjwe izintaba, imifula, izikole, imigwaqo kanye nezinye izakhiwo zikaHulumeni. Ukuqhuba lokhu okuvezwe ngenhla, uChabata (2012:47) uveza ukuthi amagama aqanjwe ezweni laseZimbabwe ngokuqhakambisa izilimi zendabuko kanye nemvelaphi yabaqambi bamagama, ngoba aqanjwe kulandelwa futhi kudluliswa izehlakalo kanye nokufisa ukudlulisa uzwelo nokuphokophela esivumelwaneni esisodwa.

UNdlovu (2013) wenza ucwaningo ngokuqanjwa kwamagama ezindawo, ziqanjwa ngabantu besizwe samaNdebele eZimbabwe. Ocwaningweni lwakhe uveza ukuthi isizwe samaNdebele saqala ukuqamba izindawo amagama, emva kokufika kukaMzilikazi edabuka KwaZulu, zaqanjwa

zisuselwa kukho konke abadlule kukho. Uqhuba ngokuveza ukuthi amagama abawaqamba izindawo abamba elikhulu iqhaza ekubuyekezeni umlando wabantu abangamaNdebele.

UMapara noMakaudze (2016) bethula ucwaningo ngokuqanjwa kwamagama ngolimi isiShona ezifundazweni ezintathu kwelaseZimbabwe. Ocwaningweni lwabo bethula ukuthi amagama aqanjwe ngolimi isiShona aveza ubudlelwano phakathi kwabantu abahlala kulezo zindawo ngoba ziqanjwe ngesimo esenzeka kulezo zindawo noma isimo semvelo esivezwa ngezinye zezinto ezidalwe ngokwemvelo. Amagama alezi zizindawo aqanjwe esuselwe esimeni semvelo.

UKhumalo (2019) wenza ucwaningo mayelana nokuqanjwa kwamagama emizi yeNkosi uMzilikazi kaMashobane ezweni laseZimbabwe. Umsebenzi kaKhumalo (2019) uveza ukuthi ezweni laseZimbabwe, inkosi uMzilikazi kaMashobane yayiqambe amagama emizi yayo ngokuwasusela eminxeni eyahlukene. Lokhu kwenzeka ngoba inkosi uMzilikazi yayibusa ngezikhathi zombuso wamakhosi kanye nezimpi. UKhumalo (2019) uveza ukuthi inkosi uMzilikazi kaMashobane yayinesifiso sokwakha isizwe esikhulu futhi esinamandla, yaqamba imizi yayo ngamagama ayedlulisa umlayezo kubantu eyakhelene nabo kanye nakubantu eyayibanga nabo umbuso wobukhosi. Uqhuba ngokuveza ukuthi inkosi uMzilikazi yaqamba imizi yayo amagama ayedlulisa ithemba, amagama ayedlulisa ithemba nobukhulu, amagama ayesuselwe kwimvelo kanye nasesimweni sendawo, amagama ayesuselwe ezilwaneni, amagama ayesuselwe esimweni senhlalo yabantu, amagama ayesuselwe emlandweni wesizwe sayo inkosi kanye nakweminye iminxa eminingi. Uqhuba ngokuqhakambisa ukuthi inkosi uMzilikazi wayekhohlelwa kakhulu emabuthweni akhe empi, ngoba amagama emizi yayo eminingi yayiqamba ngokubungaza igalelo lamabutho akhe, lokubamba elikhulu iqhaza embusweni wakhe.

2.2.2. Ukuqanjwa kwamagama ezindawo eNigeria

Ezweni laseNigeria uWolff (1967) wenza ucwaningo ngolimi, ushintsho kwezenhlalo kanye nobuhlanga eNingizimu yezwe. Ocwaningweni lwakhe, uWolff (1967) uqhakambisa ukuthi amagama ezindawo ayeqanjwa kakhulu ngezilimi zendabuko ngoba izindawo eziningi zaziqanjwa ngamagama ezici ezazitholakala kulezo zindawo, ikakhulukazi ngezilimi ezitholakala ogwini nezwe. Uqhuba ngokuveza ukuthi zingaphezulu kwamashumi amane izigodi eziqanjwe ngolimi lwendabuko iNembe, futhi amagama amaningi aqanjwe ngezici ezitholakala ezigodini ngokwehlukana kwazo kanye nangabantu abangababambiqhaza emiphakathini. UWolff (1967)

uphinde waveza ukuthi amagama aqanjwe izindawo asungulwe ezintweni ezibonakalayo kubantu, futhi aqanjwe ngezilimi eziqhakambisa imvelo yabantu kanye nobuqobo babo. Uqhuba ngokuveza ukuthi amanye amagama ezindawo aqanjwe ngezilimi iNembe neKalabari ayeqhakambisa kakhulu ezombusazwe kanye nezenzeko ezenzeka ngezinkathi zokuhweba emifuleni kawoyela.

U-Adelberger, uBrunk noKleinerwillinghofer (1993) benza ucwaningo eNyakatho neMpumalanga neNigeria mayelana nokuhlalisana kwezinhlanga endaweni eyodwa. Baveza ukuthi izinhlanga ezahlukeni zazihlala endaweni eyodwa kodwa izindawo zaziqanjwe ngamagama ahlukeni, ngoba uhlanga ngalunye lwaluqamba indawo ngezinto ezazitholakala kuleyo ndawo, okungaba amagama abantu, izihlahla kanye nezinye izici zemvelo ezitholaka kuleyo ndawo.

Umsebenzi kaChigbu (2013) uqhakambisa kakhulu ukubuyiswa kwesithunzi ezindaweni zasemakhaya ezweni laseNigeria, ngokugxila endaweni eyaziwa ngokuthi i-Uturu. UChigbu (2013) uveza ukuthi ezindaweni ezisemakhaya amagama ezindawo aqanjwa ngokulandela iminxa eyahlukeni ebonakala kulezo zindawo ngokwehlukana kwazo, okungaba ngamagama aqanjwe esuselwa esimweni semvelo kanye nakwezinye izimiso ezibonakalayo. Uqhuba ngokuveza ukuthi ukuqanjwa kwamagama ezindaweni zasemakhaya ezweni laseNigeria kuyiseyinto ejwayekile ngoba izindawo zasemakhaya zigcine imilando ngezizwe ezahlukeni, amasiko ezizwe ngokuhlukana kwazo futhi ziqukethe izimiso zemvelo.

2.2.3. Ukuqanjwa kwamagama ezindawo eKenya

Ukuqanjwa kwamagama ezindawo eKenya kwenziwa ngokuqhuba ukuqhakambisa ukusetshenziswa kwezilimi zendabuko kuleli zwe. Umsebenzi kaMarjie-Okyere (2015) uveza ukuthi izindawo ziqanjwa amagama ukuze zihlukaniseke kalula kubantu abahlangabezana nabo futhi abasondelene nazo. UMarjie-Okyere (2015:36) uqhuba ngokuveza inhlosongqangi ngokuqanjwa kwamagama ezindawo, uthi:

There should therefore be uniformity and accuracy in referring to a place to prevent confusion in everyday business and recreation.

Okuhunyushwa ngokuthi:

Ngakho-ke kufanele kube nokufana nokunemba lapho kubhekiswa endaweni ukuze kuvikeleke ukudideka kwansuku zonke nakwezokungebeleka.

Uphinde aveze ukuthi ukuqanjwa kwamagama kuyinto ejwayelekile ikakhulukazi emiphakathini yasezwenikazi i-Afrika, ngoba kuqanjwa amagama aqhakambisa ubudlelwano phakathi kolimi kanye nomlamdo wendabuko.

Umsebenzi kaShiyenze noNandelenge (2019) uveza ukuthi inhlosongqangi yokuqamba izindawo amagama ukuhlukanisa imingcele, ezipolitiki kulezo zindawo, amasiko kanye nemilando yendabuko ukuze zihlanganisele ndawonye abantu baleso sizwe. Uphinde aveze ukuthi amagama aqanjwe ngolimi isiTikiri, nawo ahlukana imingcele ngoba izindawo ziqanjwe ngamagama ezici ezitholakala ezindaweni ngokwehlukana kwazo. Amagama ezindawo eziqanjwe ngalolu limi zigqamisa kakhulu isimo indawo esuke ikusona kanye nokwakheka kwayo.

UKihara (2020) wenza ucwaningo mayelana nokuqanjwa kwamagama, eqanjwa ngabantu abangamaMaasai eNingizimu yezwe laseKenya. Uveza ukuthi abantu abangamaMaasai bangabantu abazi kakhulu imvelo yabo futhi baqapha kakhulu konke okwenzakalayo emhlabeni wabo, okungabalwa ukushintsha kwezinkathi zonyaka, isimo sezulu kanye nemikhuba yasendle. UKihara (2020: 34) uqhuba ngokuveza ukuthi:

Such an observation is supported by the way they named places based on careful observation of the environment, be it the flora and fauna, the topography or even climatic conditions.

Okuhunyushwa ngokuthi:

Lokhu kuqapha kusekelwa yindlela abaqambe ngayo izindawo ngokususelwa ekuqapheliseni imvelo, okungaba izimbali kanye nezilwane, isimo sendawo okanye izimo zezulu.

UKihara (2020) uphinde aveze ukuthi amagama aqanjwa izindawo asuselwe emagameni emithi, asuselwe emagameni emibala yendabuko, amagama asuselwe kuzici zemvelo kanye namagama aqanjwe izindawo asuselwe esimweni sezulu, umhlaba kanye nokutholakala kwamaminerali.

2.2.4. Ukuqanjwa kwamagama ezindawo eGhana

UHunn (1994) wenza ucwaningo ngokuqanjwa kwamagama kanye nenhlaliswano yabantu eGhana. Ocwaningweni lwakhe, uHunn (1994) uveza ukuthi ukuqanjwa kwamagama ezindawo

kubamba elikhulu iqhaza ngoba kugcine umlando wamasiko kanye nezilimi, ikakhulukazi izilimi zendabuko kanye nezici ezitholakala emiphakathini ngokwehlukana kwayo. Uqhuba ngokuveza ukuthi amagama aqanjwe izindawo kuleli zwe, ngamagama asuselwe ezicini zemvelo, okungamagama ezindawo aqanjwe ngokulandela amagama emifula, izilwane, izintaba namachibi.

Ucwaningo luka-Adjah (2011) luyakufakazela okuvezwe ngenhla kanye nokuqhakanjiswa ngumsebenzi kaHunn (1994), ngoba yena uveza ukuthi amagama awaqanjwa ngokulandelwa kwezici zemvelo kanye nokubheka imvelo abakhelene nayo, kuphela. U-Adjah (2011) uveza ukuthi kunezindawo ezweni laseGhana eziqanjwe ngezibongo zabantu. U-Adjah (2011) uqhuba ngokuveza ukuthi amagama ezibongo eziqanjwe ngamagama asuselwe emagameni ezindawo, yizibongo zabantu abahamba bethutha ngoba izindawo abathuthela kuzona baziqambe ngamagama ezindawo abazalelwa kuzona. Ngakho-ke, u-Adjah (2011) uqhakambisa ukuthi miningi iminxa okususelwa kuyo amagama aqanjwe izindawo futhi izindawo aziqanjwa kuphela ngemvelo.

Ngenhla ucwaningo luveze ukuqanjwa kwamagama ezindawo emazweni asezwениkazi i-Afrika. Ukuqanjwa kwamagama emizi akucaci kahle emazweni asenyakatho nezwekazi lase-Afrika. Ucwaningo luveze ukuthi amagama aqanjwa izindawo, ngamagama aqanjwe ngokubheka isimo sezici zemvelo okungaba imifula, izintaba, isimo sezulu, isimo senhlalo emiphakathini, izilwane kanye nokwakheka kwemvelo. Abaqambi magama bayaye baqamba izindawo ngamagama ezinto abazibona zenzeka emehlweni abo. Ucwaningo luphinde lwaveza ukuthi amagama aqanjwe izingane akuwona kuphela amagama ezici zemvelo, kepha izindawo ziyaqanjwa ngamagama abantu abanegalelo emiphakathini kanye nangezibongo zabanatu. Ngezansi ucwaningo luzokwethula ukuqanjwa kwamagama emizi kanye nezindawo eNingizimu Afrika, ngokuveza ukuqanjwa kwamagama esizweni samaNguni.

2.3. Ukuqanjwa kwamagama emizi eNingizimu Afrika

Ukuqanjwa kwamagama emizi kuyinto eyaqala ukwenziwa endulo, ngoba kwakwande kakhulu imizi eyinxuluma kanye nombuso wamakhosi, okwakujwayeleke kakhulu ukuthi inkosi iganwe isithembu. Izindlu kanye nezigodlo zazehlukaniswa ngamagama ezaziqanjwe wona. Ucwaningo lukaMazibuko (2008) luyakufazela okushiwo ngenhla, ngoba luyawaveza amagama ezigodlo

zamaKhosi akwaZulu. Lokhu kusho ukuthi ukuqanjwa kwamagama emizi kwaqashwa kakhulu ngesikhathi sombuso wamaKhosi.

UNdaba (2010), wenza ucwaningo ngokuqanjwa kwamagama emizi etholakala ezigodini zakwesakwaMkhwanazi kwaDlangezwa. Ocwaningweni lwakhe uveza ukuthi imizi eminingi etholakala ezigodini zakwaDlangezwa iyinxuluma futhi yakhiwe kahle. Ukuqanjwa kwamagama emizi kususelwe ezigamekweni ezenzeka phakathi kwale mizi, ezenzeka kubantu abaphila bonke emiphakathini. UNdimande-Hlongwa noDlamini (2015), benza ucwaningo ngokuhlaziywa kwemizwa ecashile equkethwe ngamagama emizi yakwaMkhwanazi, kwaSomkhale. Kulolu cwaningo baveza ukuthi imizi eminingi eqanjwe amagama iyiminsinsi yokuzimilela kulesi sigodi. Ucwaningo lukaShabalala (1999), luveza ukuthi endaweni yaseMabengela, eNkandla, ukuqanjwa kwamagama emizi kuyinto ejwayelekile emiphakathini yabantu abangamaZulu futhi amagama aqanjwa kulandelwa izigameko ezahlukeni ezehlele abantu, ngokwehlukana kwabo. UShabalala (1999) uqhuba ngokuveza ukuthi emagama emizi eMabengela aqanjwe ngenhloso yokwehlukana imizi yesibongo sinye, kanye nokudlulisa imizwa kubantu abakhelene nabo.

Ababhali abaningi baveza ukuthi amagama emizi aqanjwa kulandelwa izigameko ezenzeka kubantu abahlala ndawonye. Ukuqanjwa kwamagama kusuke kudlulisa imizwa (Khuzwayo, 2012), umqambigama ayizwayo ngaphakathi. Ukuqanjwa kwamagama emizi kudluliswa umlayezo, kuqashwe kakhulu nguKhumalo (2019) ngoba ocwaningweni lwakhe uveza ukuthi inkosi uMzilikazi yaqamba amagama emizi yayo, ngenhloso yokudlulisa umlayezo kubantu eyayinobudlelwano obuhle nabo kanye nalaba eyayingathelelani nabo amanzi. Kwesinye isikhathi, kuyaye kube nokuphendulana okuvezwa ngamagama emizi noma ngamagama ezingane ezizalwe kulowo muzi. Isizwe nesizwe eNingizimu Afrika sinomlando waso, ngoba isizwe samaNdebele naso sibamba iqhaza emlandweni waseNingizimu Africa. Ukuqanjwa kwamagama nakhona kuyinto ejwayeleke kakhulu ngoba ezinye izindawo ziqanjwe kulandelwa izigameko ezenzeka kuleyo ndawo, isibonelo iKwaMaza yaqanjwa ngenqobo yokuletha ubumbano phakathi kwabantu abamhlophe nabamnyama (Schoeman, 1998). Lolu cwaningo lona luzobheka ukuqanjwa kwamagama emizi yakwaNdima, eyiminsinsi yokuzimilela eSkhaleni Sebomvu, eNkandla. Lolu cwaningo luveza ukuqanjwa kwamagama emizi yakwaNdima. Lolu ngucwaningo lokuqala olwenzelwe endaweni yaseSkhaleni Sebomvu. Ucwaningo lukaShabalala (1999) olwenziwe phambilini endaweni yaseNkandla luveza ukuqanjwa kwamagama ngokubheka

izibongo ezahlukeni esigodini esisodwa. Kanti-ke, lolu cwaningo luhlukile ocwaningweni oselwenziwe ngoba lubheka luphinde luveze ukuqanjwa kwamagama emizi yesibongo sinye kanye nokukhula kwayo isabalalele kwezinye izindawo.

2.3.1. Ukwakhiwa kwemizi esizweni samaNguni

INingizimu Afrika iyizwe elaziwa njengesizwe esingafaniswa notho lwenkosazana ngoba yakhelwe yizizwe kanye nezinhlanga ezahlukeni. Isizwe sabantu abangamaNguni sithelana amanzi ezintweni eziningi ngoba senza izinto ngendlela eyodwa, nanxa kuyizinhlanga ezahlukeni ngokwezilimi kodwa amasiko alezi zinhlanga ayafana. Isizwe samaNguni saziwa kakhulu njengesizwe esikholelwa kakhulu emadlozini. Ngezansi umcwaningi uzokwethula ukwakhiwa kwemizi yabantu abangamaNguni, abatholakala eNingizimu yeNingizimu Afrika futhi ezifundazweni ezahlukeni. Isizwe samaZulu sakhele esifundazweni iKwa-Zulu Natal, isizwe samaXhosa sisefundazweni i-Eastern Cape, isizwe samaSwati namaNdebele, zona zakhelene esifundazweni iMpumalanga.

2.3.1.1. Ukwakhiwa kwemizi esizweni samaZulu

Ukwakhiwa komuzi wesiZulu akufani neze nokwakhiwa kwemizi yezinye izizwe noma izinhlanga. UKuper (1980) noLee-Corbin (1989) ocwaningweni lwabo ngabantu abangamaZulu, baveza ukuthi abantu abangamaZulu abahlali ezindaweni ezisezingeni eliphansi ngokwentuthuko, kodwa bakhande imizi emikhulu. Imizi yesiZulu eminingi yayakhiwe ngesintu, yakhiwe ngamaqhugwana futhi imikhulukazi, okwakwaziwa ngokuthi inxuluma. Inxuluma imuzi emkhulu eyakhelwe yisithembu esithathwe nguMnumzane owayecebe ngemfuyo. UShangase (2006), naye uphinde agqamise ukuthi amaqhugwana/ izindlu zesiZulu zazakhiwe zilandela indilinga futhi zizungeze isibaya sekhaya. Lokhu kufakazelwa nguKuper (1980: 8):

First, the entrance to the cattle-byre may be placed facing or opposite the wives (through an additional private entry may be provided at the top of the cattle-byre of an important man, among Zulu and Swati). Secondly, the placement of the second and the third senior women varies, both absolutely and in relation to the

relative distinction between 'right' and 'left' sides of the homestead.

Okuhunyushwa ngokuthi:

Okokuqala, umnyango wokungena ezinkomeni ungabekwa ubhekene noma ubhekane nabesifazane (ngokufakwa okungasese kwangasese kunganikezwa phezulu kwezinkabi zendoda ebaluleke, phakathi kwesiZulu nesiSwati). Okwesibili, ukubekwa kwabesifazane abadala besibili nabesithathu kuyahluka, ngokuphelele nangokuhlobene nokwehluka okukhona phakathi kwezinhlangothi 'zesikudla' kanye 'nezesobunxele' zekhaya.

Umuzi wesiZulu ngumuzi oqashwa noma obhekwa ngamathongo ngoba konke okwenziwa emagcekeni kuyaye kubikwe kwabangasekho. Ukubika kwabangasekho kwenziwa ngokuchithwa kwegazi lezilwane (okungaba imbuzi noma inkomo). Lokhu okuvezwe ngenhla kufakazelwa ngucwaningo lukaNgidi (2012) oluveza ukuthi abantu abangamaZulu basakholelwa kakhulu kubantu abangasekho, ngoba benza yonke le mikhuba ukuze bagcine ubudlelwano obuhle phakathi kwabo kanye nezinyanya zabo ukuze zibaqaphe ngaso sonke iskhathi. Ukubikwa kwemizi kwakuyinto eyayihlonishwa ngoba kwakwande ukuthi imizi ibhekwe ngabaphansi. Umuzi wawubikwa kwabangasekho ababheke ikhaya, bese uqanjwa igama lawo. Emva kokubikwa komuzi, kunezaba ezenziwayo okukholakala ukuthi zenziwa ngenhloso yokuvikela wonke umuntu ekhaya. Okunye kwezaba ezenziwayo, ukubethela umuzi, okuvezwe nguNdaba (2017) ocwaningweni lwakhe mayelana nokwakhiwa komuzi wesiZulu. UMachaba (2005) uveza ukuthi ukuqanjwa kwamagama emiphakathini yakwaNtu kuyithuluzi elibalulekile ngoba kuwukugcina usikompilo lokunikezela ngamagama adlulisa umlayezo.

2.3.1.2. Imvelaphi yamagama asekhaya, aqanjwa ngabantu abangamaZulu

Amagama adlala indima enkulu ezimpilweni zethu ngoba yiwona ahlukana izinto ezimbili ezifanayo, ukuze zibukeke zehlukene. UTurner (2000:127) esethulweni sakhe, uveza ukuthi ukuqanjwa kwamagama kubantu, izilwane noma izindawo kuyinto ebalulekile eyenziwa kuyona

yonke imiphakathi esiphila kuyo. Uphinde aveze ukuthi emiphakathini yabantu abangamaZulu, amagama awagcini ngokuhlukanisa umuntu kwabanye abantu kodwa abandakanya nezehlakalo ezenzeka ekuzalweni komntwana lowo ophiwe igama. Kanti uZungu (2016) uveza ukuthi abantu abangamaZulu baqala ngokucabangisisa indlela abaphilisana ngayo kanye nokuphila kwabo, ngaphambi kokuqamba ingane igama. Uqhuba ngokuveza ukuthi amagama aphinde akhanyise nobudlelwano abantu abanabo emndenini kanye nakubantu abaphilisana nabo emiphakathini.

2.3.1.3. Ukuqanjwa kwamagama kwaZulu, ngenhloso yokudlulisa umyalezo

Amagama ayinxenye yempilo zethu ngoba abaluleke ukudlula konke umuntu asuke ebekelwe khona emhlabeni. Igama lomuntu libaluleke ukudlula isibongo imbala, ngoba umuntu uqanjwa igama elizoba ngumhlahlandlela wempilo yakhe futhi abaqambimagama basuke bedlulisa imizwa ethile ngabantwana babo. USuzman (1994:253) ocwaningweni lwakhe ngamagama, uveza ukuthi izingane ziqanjwa amagama anencazelo esuselwe ezehlakalweni ezenzeke ngaleso sikhathi kuzalwa lezo zingane. Uqhuba ngokuveza ukuthi ukuqanjwa kwamagama kuhamba kuguquke emva kokushintsha kwenkathi.

UKoopman (1979) yena uveza ukuthi amagama aqanjwa esuselwa ezintweni noma ezenzekweni ezahlukene futhi aqanjwa esuselwa ezimpandeni zolimi. USuzman (1994), uNgubane (2013) noZungu (1997), bayakufakazela okushiwo nguKoopman (1979) mayelana nokuqanjwa kwamagama abantu abangamaZulu, ngoba baveza ukuthi amagama abantu kwaZulu asuselwa ezehlakalweni ezibandakanywa nokuzalwa kwabo abantu abangamaZulu futhi amagama asondelene kakhulu nabanikazi bawo. Kanti uTurner (2003) uveza ukuthi abantu besifazane babengavunyelwe ukuphawula noma ukuphikisa igama lengane eliqanjwe nguyise wayo. Amanye amagama aqanjwa ngezinye izinhloso, okungaba (i) eyokukhumbula abantu thizeni, (ii) eyokubabonga, noma (iii) ukuhlonipha abantu thizeni. UNgidi (2012), uveza ukuthi abantu abangamaZulu basakholelwa kakhulu emathongeni ngoba benza izinto ukuze begcine ubudlelwano babo kanye nabantu abangasekho.

Uphinde aveze ukuthi abantu bakholelwa ekutheni amathongo yiwona alawula impilo yomuntu futhi yiwona abasondeza kakhulu kuMdali, futhi bayaye beqambe amagama ukuthokozisa amathongo ngoba amagama angumhlahlandlela wempilo yomuntu (Ngidi, 2012). Ucwaningo olwenziwa endaweni yaseNdwedwe lugqamisa kakhulu ukuhlonipha abantu ababambiqhaza kulo

mphakathi (amakhosi). UKhambule (2015) ugqamisa kakhulu inhlonipho kubantu abangamaZulu, ngoba uveza ukuthi endaweni yaseNdwedwe amakhosi ahlonishwa kakhulu, ngendlela yokuthi ezinye izikole zaqanjwa ngamagama amakhosi ngenqubo yokugcina umlando wendawo.

Kungebona abantu abangamaZulu kuphela abaqamba amagama anencazelo. UChauke (2015) uveza ukuthi abantu abangamaTsonga nabo baqamba amagama belandela abangasekho, futhi bakwenza lokhu ngoba befuna ukuthi izingane lezo zikhuseleke futhi zikhulele ngaphansi kwesandla sabangasekho.

2.4. Okuvezwa wucwaningo

Lolu cwaningo lubheke ukuqanjwa kwamagama emizi yakwaNdim eSkhaleni Sebovu. Ucwaningo olwenziwe endaweni yaseNkandla luveza ukuqanjwa kwamagama esuselwa kubantu ababambiqhaza emphakathini, njengokuqanjwa kwamagama ngokuhlonipha iziNduna namaKhosi. Ucwaningo oluvezwe ngenhla luveza ukuthi amagama aqanjwa ngokuhlonipha abantu abanegalelo emphakathini. Lolu cwaningo luveza ukuthi ukwanda kwemizi yesibongo sakwaNdim endaweni yaseSkhaleni Sebovu nakho kube nelikhulu igalelo ekuqanjweni kwesiteshi sezimoto, esiqanjwe ngesibongo sakwaNdim. Lokhu kusho ukuthi amagama awaqanjwa kuphela ngokuhlonipha abantu abanezikhundla emphakathini, ngenhloso yokugcinwa komlando wakuleyo ndawo.

Lolu cwaningo lwehlukile ocwaningweni olwenziwe kwezinye zezindawo endaweni yaseNkandla, ngoba lona lubheke ukuqanjwa kwamagama emizi esibongo sinye, okuyisibongo sakwaNdim kuphela. Luphinde luyakuveza ukuthi esikhathini samanje, imizi iyathuthwa iyokwakha ezindaweni ezahlukeni ezikude nendawo lapho zingumnsinsi wokuzimilela khona, noma lapho zidabuka khona. Esikhathini sakudala amagama emizi ayeqanjwa ngabazali beqambela izingane zabo ngokubheka okwenzekayo ezimpilweni zabo noma emiphakathini yabo, kanye beyiqambe ngoba befuna ukudlulisa izifiso zabo, bezidlulisela ezinganeni zabo. Okunye okusha okuvezwa yilolu cwaningo wukuthi, esikhathini samanje abaninimizi sebeyaziqambela nabo imizi yabo futhi bayiqamba amagama asuka ngaphakathi emicabangweni yabo. Ukuqanjwa kwemizi ngezinombo kungumkhuba owenziwe entshonalanga futhi kuzoshabalalisa amagugu kanye nomlando wokuqanjwa kwamagama emizi ngoba abantu sebezovilapha ukuqamba amagama emizi.

2.5. Isiphetho

Kulesi sahluko umcwaningi wethule ulwazi olwethula ucwaningo olufundiwe nokushiwo ngabanye abacwaningi mayelana nokuqanjwa kwamagama ezindawo kanye namagama emizi. Ucwaningo luveza ukuqanjwa kwamagama eminxeni eyahlukene, kusukela ekuqanjweni kwamagama emazweni omhlaba, ezwenikazi i-Afrika kanye naseNingizimu Afrika. Ekwethuleni ulwazi mayelana nokuqanjwa kwamagama emizi, kuphinde kwavezwa nokuqonda izizathu zokuqanjwa kwamagama emiphakathini eyahlukene, esinye sezizathu zokuqanjwa kwamagama wukudlulisa imiyalezo.

Isahluko socwaningo esilandelayo sizokwethula izinsizakuhlaziya ezisetshenziwe wucwaningo, izindlela ezisetshenziswe ngumcwaningi ukuqhuba lolu cwaningo. Lapha umcwaningi uveze amasu asetshenziswa ngabacwaningi uma beqoqa futhi beqhuba ucwaningo lwabo, kanye nendlela ababuka ngayo umhlaba abafuna ukuwuqonda kanye nabaqoqela kuwo imininingo

ISAHLUKO SESITHATHU

IZINJULALWAZI ZOCWANINGO NEZINDLELA ZOKWENZA UCWANINGO

3.0. Isingeniso

Lesi sahluko sizokhuluma ngezinsizakuhlaziya ezisetshenziswe wucwaningo, injulalwazi ye *Hermeneutics* nenjulalwazi ye *Socio-Onomastics*, ngezindlela ezisetshenziswe ngumcwaningi ukuqoqa ulwazi oluphathelele nalolu cwaningo kanye nokulandeliwe ngeskhathi kuqhutshwa lolu cwaningo. Umcwaningi uzophinde aveze amapharadaymu, uzowaveza ngokuwachaza ngokwehlukana kwawo, aphinde aveze futhi aphawule ngepharadaymu ayikhethile ukwenza lolu cwaningo. Umcwaningi uzophinde aqhube ngokuveza izindlela ezisetshenzisiwe ukuqoqa ulwazi kulolu cwaningo, ngokukhethekile okuyindlela eyikhwalthethivu. Ukuqhuba ngokuveza izindlela zokwenza ucwaningo, umcwaningi uphinde waveza namanye amacebo asetshenziselwa ukuqoqa ulwazi locwaningo oluyikhwalthethivu, okungahlanganisa ukuhlaziywa kwemibhalo noma amadokhumenti, izingxoxo nababambiqhaza, ngokubabuza imibuzo kanye nokuyiqopha phansi ukuze ingalahleki.

3.1. Uhlaka lwamacebo

Uhlaka lwamacebo lungumgogdla wocwaningo, ngoba ucwaningo lonke luqhutshwa ngamathiyori aseka lonke ulwazi ngocwaningo kanye nomklamo wocwaningo. Uhlaka lwamacebo lususelwe ezinjulalwazini ezibhekwe ngongoti abahlukene, zaphinde zaqinisekiswa ngokwamukeleka emhlabeni wezingcithabuchopho. Lokhu kufakazelwa ngoGrant no-Osanloo (2014:13) abaveza ukuthi:

The theoretical framework is the “blueprint” for the entire dissertation inquiry. It serves as the guide on which to build and support your study, and also provides the structure to define how you will philosophically, epistemologically, methodologically, and analytically approach the dissertation as a whole.

Okuhunyushwa ngokuthi:

Uhlaka lwethiyori "uhlaka" lwalo lonke uphenyo lwemibhalo yocwaningo. Kusebenza njengomhlahlandlela lapho ungakheka

futhi uxhase ucwaningo lwakho, futhi uhlinzeke ngesakhiwo sokuchaza ukuthi uzolwenza kanjani ngokwefilosofi, ngokwezokwelapha, ngokwendlela, nangokuhlaziya.

UGrant no-Osanloo (2014) baqhuba ngokuveza ukuthi uhlaka lwamacebo lungenye ingxenye yocwaningo ebalulekile ngoba ngaphandle kwalo, isakhiwo socwaningo kanye nezinhloso zocwaningo angeke zizwakale kahle. Umcwaningi uqoke izinjulalwazi azozisesebenzisa ukuqhuba ucwaningo, lezi zinjulalwazi yizona ezizokwendlela kabanzi ngesakhiwo socwaningo ngoba ziveza inkinga yocwaningo kanye nezindlela okuhlahlelwe ngayo imininingo Uhlaka lwamacebo luqokwa ngaphambi kokuqoqa idatha. UGrant no-Osanloo (2014:17) bathi;

The selection of a theoretical framework requires a deep and thoughtful understanding of your problem, purpose, significance, and research questions. It is imperative that all four constructs—the problem, purpose, significance, and research questions—are tightly aligned and intricately interwoven so that your theoretical framework can serve as the foundation for your work and guide your choice of research design and data analysis.

Okuhunyushwa ngokuthi:

Ukukhethwa kohlaka lwenjulalwazi kudinga ukuqonda okujulile nokucabangisisa ngenkinga yakho, inhloso, ukubaluleka, nemibuzo yakho yocwaningo. Kubalulekile ukuthi womane la makhi-inkinga, inhloso, ukubaluleka, kanye nemibuzo yocwaningo-ahlanganiswe ngokuqinile futhi ahlanganiswe ngendlela eyinkimbinkimbi ukuze uhlaka lwakho lwethiyori lube yisisekelo somsebenzi wakho futhi luqondise ukukhetha kwakho kocwaningo kanye nokuhlaziywa kwedatha.

Kubalulekile ukuthi umcwaningi azi kabanzi ngocwaningo lwakhe futhi aphinde abe nobudlelwano nalo uqobo. Kusakela ekuqaleni, umcwaningi ukwazile ukuqonda kabanzi ngezinkinga nezifiso zocwaningo lwakhe, waphinde wakwazi nokuqopha imibuzo yocwaningo.

Inkinga yocwaningo, kanye nombuzo wocwaningo yizona ezingelekelele ngokuqoka izinjulalwazi engizozisebenzisa ukufeza ucwaningo lwami.

3.1.1. Izinjulalwazi

Lolu cwaningo luzosebenzisa izinsizakuhlaziya ezimbili: ngeye-Onomastiki kanye nenjulalwazi iSocio-Onomastics, ezizoqinisekisa izinhloso kanye nokuphumelela kocwaningo. Kubaluleke kakhulu ukuthi umcwaningi achaze injulalwazi aphinde aqoke izinsizakuhlaziya azozisebenzisa ukufeza izinhloso zocwaningo lwakhe. U-Abend (2008) uveza ukuthi izinjulalwazi zidlulisa okuthile mayelana nokwenzeka kwenzinto ezweni. U-Abend (2008:179) uqhuba ngokuthi:

The word 'theory' and some of its derivatives are sometimes used to refer to the study of and the students of the writings of authors such as Marx, Weber, Durkheim, Simmel, Parsons, Habermas, or Bourdieu.

Okuhunyushwa ngokuthi:

Igama elithi 'injulalwazi' nokunye okususelwe kulo kwesinye isikhathi lisetshenziselwa ukubhekisisa ekutadisheni nasezifundweni zemibhalo yababhali abafana noMarx, uWeber, uDurkheim, uSimmel, uParsons, uHabermas, noma uBourdieu.

Izinjulalwazi ziveza izincazelo mayelana nokwenzeka emhlabeni esiphila kuwo, ziphinde zisize abafundi ngokuqonda ukuthi izinto zenzeka ngaziphi izizathu. Lokhu kusuke kwenziwa ngenqobo yokuqonda umhlaba wabantu. UYamauchi, uPonte, uRatliffe noTraynor (2017) bathi injulalwazi inikeza abacwaningi uhlaka lokwenza umqondo ngesakhiwo socwaningo lwabo. Ziphinde zekelele abafundi ngokuqonda kabanzi ngokudluliswa ngumbhali emibhalweni eyahlukene, ukuze kuqondakale izincazelo zemiyalezo equkethwe imibhalo ngoba izinjulalwazi zithungatha amaqiniso mayelana nokwenzeka emhlabeni wabantu.

3.1.1.1. Injulalwazi i-Hermeneutics

I-onomastiki ngumkhakha wokuqanjwa kwamagama futhi yelekelela abafundi ngokuqonda kabanzi ngezincazelo zamagama ahlukene, futhi anikezwe iminxa eyahlukene. UGrimaud (1977) uthi yelekelela izingane ezincane ngokufunda phansi igama lokuqala eliqukethe umqondo, okuyigama lazo. Kulolu cwaningo, eyokuqala insizakuhlaziya esetshenzisiwe yinjulalwazi ye-Onomastiki, iHermeneutics. Le njulalwazi yendlala kabanzi ngokwakheka kwamagama kanye nezincazelo ezahlukene, igama negama eliziqukethe. Iphinde yendlale ngemikhakha yegama eyahlukene, ukuthi igama liqukethe izincazelo ezahlukene kanye nelingamatanyiswa nakho (Geanellos, 2000). UPaterson noHiggs (2005:342) bachaza injulalwazi iHermeneutics, bathi:

Hermeneutics is the theory and practice of interpretation. The name is derived from Hermes, the Greek messenger of legend who bore knowledge and understanding between the gods and mortals. In the 17th century, hermeneutics became associated with the interpretation of text, particularly in the context of biblical studies...

Okuhunyushwa ngokuthi:

IHermeneutics iyinjulalwazi kanye nomkhuba wokuhumusha. Leli gama lisuselwa kuHermes, isithunywa esingumGreki esasiphethe ulwazi nokuqonda phakathi konkulunkulu nabantu abafileyo. Ngekhulu le-17, i-hermeneutics yahlotshaniswa nokuhunyushwa kombhalo, ikakhulukazi kumongo wezifundo zebhayibheli...

UHatch noRubin (2005) bafakazela okushiwo ngenhla ngoba nabo baveza ukuthi igama elithi Hermeneutics lisuselwe esithunyweni uHermes, esasithunywa koNkulunkulu. Injulalwazi iHermeneutics yelekelela abacwaningi ngokuqonda ulwazi emva kokuqophisana ngemibono kanye nolwazi abantu abaludlulisa kumuntu ngamunye, olungadluliswa ngolimi abaluqondayo. Le njulalwazi izoqinisekisa ukuthola ubungakho bolwazi olushaya emhlohlweni oluzotholwa ngumcwaningi emva kokuqoqa idatha.

Injulalwazi iHermeneutics iqokwe njengensizakuhlaziya esetshenziswe kulolu cwaningo ngoba inhlosongqangi yocwaningo ukuqonda ukuthi imibono kanye nemizwa yabantu mayelana nokuqanjwa kwamagama emizi. Futhi, izokwelekelela umcwaningi aqonde indlela abantu abazizwa ngayo ngamagama aqanjwe imizi yakwaNdima. Umcwaningi uqoke ukusebenzisa le njulalwazi ngoba kulolu cwaningo uzosebenza nabantu abahlukene uma eqoqa ulwazi mayelana nokuqanjwa kwamagama emizi yakwaNdima. Le njulalwazi izolekelela ucwaningo ngokuba luqonde kabanzi izincazelo zamagama aqanjwe imizi yakwaNdima kanye nezincazelo zawo lawo magama emizi. IHermeneutics izophinde yelekelele ngokuthola imibono yabantu ababambiqhaza ocwaningweni, mayelana nemizwa abanayo ngezincazelo zamagama emizi ngokwehlukana kwayo.

Ukuqonda izincazelo zamagama, ucwaningo lusebenzise iSemantiki ukuqonda ukwakheka kwamagama kanye nokuhlaziya ukuhleleka kwemisho. ISemantiki iyisifundo esifundisa ngokuqonda izincazelo zamagama, amabinzana kanye nemisho. UBaghda (2011:1411) uveza ukuthi iSemantiki iyisifundo sezincazelo zamagama, lapho kusuke kubhekwa ubudlelwano phakathi kwamagama kanye nezinto ezimelwe yigama. Lapha kusuke kubhekwa izincazelo eziqukethwe ngamagama kanye nemisho, ezisetshenziswe olimini oluthile ngoba amagama athathwa njengezingcezu eziqukethe umqondo.

ISemantiki iphinde yelekelele ngokuthi siqonde kabanzi ukuhleleka kolimi kanye nezincazelo ezahlukene eziqukethwe ngamagama. Iphinde yelekelele abafundi babone ukuxhumana kwezincazelo zamagama kanye nemisho, nokwakheka kwamagama. Ababhali abafana no-van Antwerpen nabanye (2015) baveza ukuthi ngokusebenzisa iSemantiki, igama balithatha njengezitina zokwakha ezizimele kodwa ekugcineni zikhipha udunga olukhulu olubambekayo. ISemantiki iphinde yelekelele ngemikhakha yezincazelo eziqukethwe yigama ngalinye, okuyi-*lexical meaning*, yi-*associative meaning* kanye ne-*emotive meaning*.

Igama ngalinye ledlula kulezi zigaba ezintathu ezidalulwe ngenhla, (i) okuyincazelo yegama kusichazwamazwi, (ii) ongakuyamaniswa negama uma liqeda kufundwa, (iii) kanye nemizwa yomfundi wegama mayelana nalelo gama noma nalawo magama afundiwe. UBosch (1992) uthi igama lingachazwa ngezindlela ezahlukene futhi liphinde lisetshenziswe ngezindlela ezahlukene, inqobo ukubekeka kwalo lapho lichazwe khona. UMao (2013) uchaza indlela ukuyamaniswa kwegama (*associative*), uthi amagama anezincazelo ezahlukene futhi umuntu uma ewafunda

kuhlale kukhona izinto awaqhathanisa nazo, izinto eziqhakambisa usiko lwakhe kanye nezenzeke osikompilweni lwakhe, emihleni ngemihla. Kanti-ke, uHasibuan no-dan Seni (2016) bafakazela okushiwo ngenhla ngoba uveza ukuthi ukuyamaniswa kwagama kungasuselwa kulwazi umuntu analo ngakho konke okwenzeka empilweni yakhe.

Kukhona inzwa ezwakala ngaphakathi ngaso sonke iskhathi uma abafundi befunda amagama ngokwehlukana kwawo, isikhathi esiningi lowo muntu osuke efunda lelo gama ufikelwa imizwa engeke ifaniswe neyomunye osuke efunda lawo magama. UStevenson (1948) uthi amagama angafaniswa nefulegi lezwe ngoba lona lisuke lidlulisa umlayezo ozothinta imizwa yezakhamizi, ngokuthi uma zilifunda zifikelwe usinga.

Ucwaningo luqoke ukusebenzisa injulalwazi iHermeneutics ngoba izokwelekelela ngokuhlaziya amagama emizi yakwaNdima ukuze kutholakale izincazelo ezahlukeneyo, eziqokethwe yigama ngalinye. Lphinde lwendlale ngeSemantiki ngoba yelekelele ucwaningo ngokuqonda kabanzi izincazelo nemiqondo eqokethwe ngamagama emizi kanye nendlela abantu abazizwa ngayo ngokuqanjwa kwamagama emizi yakwaNdima.

3.1.1.2. Injulalwazi iSocio-Onomastics

Okwesibili, umcwaningi usebenzise injulalwazi iSocio-Onomastics ukuqhuba ucwaningo, ngenqobo yokuqonda ukuqanjwa kwamagama nezincazelo zawo. Injulalwazi iSocio-Onomastics itholakala ngaphansi komkhakha wokufundwa kwamagama, i-Onomastiki. Kulolu cwaningo le njulalwazi yelekelela ngokuhlaziywa kwamagama kanye nokuqanjwa kwamagama, futhi yelekelela ngokuthi abafundi baqonde ukusetshenziswa kwawo wonke amagama aqanjwe eminxeni eyahlukeneyo. ULeslie noSkipper (1990) bathi injulalwazi iSocio-Onomastics yelekelela kabanzi ukuqonda izincazelo zamagama aqanjwe abantu kanye nomsusa wamagama, ikakhulukazi amagama ayizidlaliso futhi yelekelela ngokuthi abafundi bamagama baphinde baqonde ukuthi amagama ayizidlaliso iwona aziwa kakhulu ukudlula amagama abantu okuzalwa.

UPable (2009) uveza ukuthi ngokubheka le njulalwazi, abafundi bamagama bayaqonda ukuthi igama aliguquki kodwa futhi linezincazelo ezahlukeneyo, eziqhutshwa indlela elisetshenziswe ngayo kanye nendawo elisetshenziswe kuyo. UPable (2009:155) uqhuba ngokuveza ukuthi yelekelela abafundi bamagama ngokuqagula amagama asetshenziswa ngabakhulami bolimi, bewasebenzise

kubantu abazolalela ngaleso sikhathi mayelana nesimo esithize. Ukuqhuba lokhu okuvezwe ngenhla, amagama ayingxenye yezimpilo zethu futhi abalulekile emlandweni wokusetshenziswa kolimi ngendlela efanele. Amagama noma ukuqanjwa kwamagama kubamba elikhulu iqhaza ngokusetshenziswa kolimi ngoba lo mgudu ukhanyisa kabanzi ngabanini bolimi ngokuthi baphila luphi uhlobo lwesikompilo kanye nokuziphatha.

ULombard (2015) ocwaningweni lwakhe uveza ukuthi injulalwazi i-*socio onomastics* ayivezi kuphela ukufundwa kwamagama kanye nendlela asetshenziswe ngayo emiphakathini, kodwa iphinde iveze ubudlelwano phakathi kwamagama kanye nezinto ezahlukeni ezitholakala emiphakathini atholakala kuyo. UKhotso (2019) ocwaningweni lwakhe mayelana nokuqanjwa komjaho mawahhashi eLesotho, naye uveza ukuthi ukuqanjwa kwamagama kungumnyakazo obenzeka kuyona yonke imiphakathi yabantu, ngoba abaqambimagama basuke befuna ukudlulisa imizwa yabo ngokusuke kwenzeka ezimpilweni zabo. Abaqammbi magama baqamba amagama asuke edlulisa imilayezo futhi amagama asetshenziswa njengengxenye yokuxhumana emiphakathini.

UKhotso (2019:139) uqhuba ngokuveza ukuthi ukusebenzisa injulalwazi i-*socio-onomastics*, njengomcwaningi kumelekelele ngokuthi aqonde ubuyoninco obusemva kwamagama aqanjwe umjaho wamahhashi, imvelaphi yegama ngalinye, umlando osemva kwegama ngalinye, indlela umphakathi osebenzisa ngayo lawa magama ngokwehlukana kwawo, kanye nokunye okumayelana nokusebenza kwamagama emiphakathini. Injulalwazi i-*socio-onomastics* yelekelela abafundi bamagama beqonde umongo wokuqanjwa kwamagama, izincazelo zawo amagama, umlayezo odluliswa ngamagama kanye nendlela asetshenziswe ngayo emiphakathini eyahlukeni.

Umcwaningi uqoke ukusebenzisa le njulalwazi engenhla, i-*socio-onomastics* ngoba umcwaningi uveza umlando wamagama kanye nokuqanjwa kwawo eminxeni eyahlukeni. Le njulalwazi yelekelele umcwaningi ngokuveza iqhaza elibanjwaa ngamagama ekwakheni nasekuqhakambiseni imvelaphi yabantu emiphakathini yabo, nokuveza indlela abasebenzisa ngayo amagama ekuqhakambiseni izilimi zendabuko. Le njulalwazi yelekelele umcwaningi ngokuqonda ukubaluleka bokusetshenziswa kwamagama emihleni yonke lapho abantu basuke beveza ukubambisana, ukusetshenziswa kwamagama ngokwahlukana kwawo kanye nokuqonda ukuthi kungani abaqambimagama beqoke ukusebenzisa amagama athile, ukwedlula amanye. Okuhle umcwaningi akuthakasele ngale njulalwazi i-*socio-onomastics*, wukuthi yelekelela

abafundi bamagama baqonde ukusetshenziswa kwamagama ngokubheka umthelela wesikompilo lomphakathi, inhlaliswano kanye nesimo asetshenziswe kusona.

3.2. Amapharadaymu

Amapharadaymu ayisisekelo socwaningo lonke futhi ukuqokwa kwepharadaymu efanele ucwaningo olwenziwayo, kusemqoka kakhulu ngoba amapharadaymu ayizindlela ezelekelela abacwaningi ngokubona umhlaba ngeso elibukhali. Amapharadaymu elekelela abacwaningi baqonde umhlaba abafuna ukuwuqonda ngenqobo yokwenza ucwaningo, ngokusebenzisa izinsiza zokwenza ucwaningo, okungaba wucwaningo oluyikhwalthethivu noma ikhwantithethivu.

3.2.1. Ukuchazwa kwepharadaymu.

Umcwaningi ubone kungumbono noma umqondo omuhle ukuthi ekuchazeni kwakhe, aqale aveze ukuthi iyini ipharadaymu, alandele ngokuwaveza ngokwehlukana kwawo, emkhakheni wezesayensi yabantu. Lapha kusuke kuvezwa imibono kanye nezindlela abacwaningi ababuka ngazo umhlaba esiphila kuwo, ngenqobo yokuqonda konke okwenzekayo. Umcwaningi uveze imibono eyahlukene, esetshenziswe ngababhali kanye nabacwaningi ukuqonda umqondo kanye nezincazelo ezichaza ipharadaymu. UKuhn (1970) uveza ukuthi amapharadaymu angena maphakathi kwezingqinamba ezaziwa njengezathiya zokuphumelela kolwazi, ngoba amapharadaymu afaka ukuqonda ngokwabiwe ngokuveza izindlela zokucwaninga ezifanele ukusetshenziswa, ukuphenya ziphinde zilungise leyo nkinga.

UWilson (2001:175) wethula owakhe umqondo, ngoba ekuqondeni kwakhe incazelo yepharadaymu, uchaza ipharadaymu, ngokuveza ukuthi:

A set of beliefs about the world and about gaining knowledge that goes together to guide people's actions as to how they are going to go about doing their research.

Okuhunyushwa ngokuthi:

Iqoqo lezinkolelo ngomhlaba nangokuthola ulwazi oluhlangana nokuqondisa izinto ezenziwa ngabantu ngokuthi bazokwenza kanjani lapho benza ucwaningo lwabo.

UWilson (2001) uqhuba ngokuveza ukuthi ipharadaymu yakhelwa iminxa eveza imiqondo yocwaningo kanye nokuqondwa kwakho konke okucwaningwa ngakho. Ihlukene kane iminxa eyakha ipharadaymu, ngokusho kukaWilson, ngoba uveza ukuthi yakhiwa yi-*ontology*, i-*epistemology*, i-*methodology* kanye ne-*axiology*. UWilson (2001:175) uveza i-*ontology* njengenkolelo mayelana nendlela abantu abacabanga bephinde behlukanise ukuthi yikuphi okwangempela okwenzeka emehlweni abo, i-*epistemology* uyiveza njengendlela abantu abahumusha ngayo okwenzeka ngempela, i-*methodology* uyiveze njengendlela esetshenziswa ngumcwaningi ukuzuza ulwazi mayelana nokuyikho. Kanti-ke, i-*axiology* uyiveze njengendlela eyamukelekile, okufanele abantu baziphathe ngayo. Lokhu kufakazelwa nguRehman no-Alharthi (2016:51) ngoba nabo baveza ukuthi amapharadaymu awuhla lwezinkolelo eziqhakambisa ubuqiniso ngomhlaba, izindlela okuhunyushwa ngazo ubuqiniso, izindlela ezilandelwayo ngokuthola ubuqiso, kanye nezinsiza ezisetshenziswayo ukuthola ubuqiniso ngomhlaba.

UMcNamara (1979) uveza ukuthi umcabango wepharadaymu wavezwa nguThomas Kuhn, lapho uKuhn adalula ukuthi ipharadaymu ingezinye zezimpumelelo zesayensi ezinikezela ngezinkumba zezingqinamba kanye nezixazululo emiphakathini yalaba ababambiqhaza kokuthile. Ekuchazweni kwepharadaymu, uMcNamara uqhuba ngokuveza ukuthi kunzima ukunikezela ngencazelo ebanzi esetshenziwe nguKuhn, echaza ipharadaymu ngoba baningi abacwaningi abazame ukuphuma nezincazelo, ngokuqonda kwabo ngokwakushiwo nguKuhn (1972).

Ukufakazela lokhu, uphinde waveza umsebenzi kaWisdom (1974), lapha udalula indlela aqonde ngayo ukuchazwa kwepharadaymu ngoba uveza ukuthi ingumbono omuhle kodwa angawazi ukuthi uchaza ukuthini.

UFeilzer (2010) uveza imiqondo equkethwe wukuchazwa kwepharadaymu, lapha uveza okushiwo ngumsebenzi kaKuhn (1972). UFeilzer (2010:7) ucaphune okushiwo nguKuhn (1962) mayelana nokuchazwa kwepharadaymu, ngoba uveza ukuthi:

*... a paradigm directs research efforts, it serves to reassert itself
to the exclusion of other paradigms and to articulate the theories
it already established*

Okuhunyushwa ngokuthi:

Ipharadaymu iwumzamo wokuqondisa ucwaningo esebenzisa ukuziqinisa kabusha ekubekweni kwamanye amapharadaymu nokucacisa izinkolelo esezisunguliwe.

Kubalulekile ukuthi umcwaningi aqoke ipharadaymu efanele futhi eyeseka ucwaningo lwakhe, ngoba amapharadaymu ayisisekelo socwaningo lonke. Ngokubheka imibono yongoti evezwe ngenhla, umcwaningi ubona ukuthi ipharadaymu iwuhlobo lwenkolelo esetshenziswa ngabacwaningi uma befuna ukuqonda umbono odluliswa ngumhlaba noma ingqikithi okuyiyona ehola ucwaningo olwenziwayo kanye nokwelekelela ukuphumelela kwalo. Ukuqonda umhlaba, kubalekile ukuthi umcwaningi azi uhlobo locwaningo alwenzayo, okungaba ucwaningo oluyikhwalthethivu noma ikhwantithethivu. Umcwaningi ukuze aqonde futhi aqoke ipharadaymu efanele ucwaningo lwakhe, kufanele abuyekeze imibuzo yakhe yocwaningo, ngoba iyona ehola umcwaningi ngokukhetha efanele.

Umcwaningi ngamunye unendlela aqonda ngayo umhlaba kanye nendlela abona ngayo izinto ezenzekayo emhlabeni aphila kuwona. Amapharadaymu alekelela abacwaningi baqonde umhlaba abaphila kuwo, aphinde embule amaqiniso mayelana nakho konke okwenzekayo ezweni. UWilson (2001) uveze ukuthi ukuqonda ngomhlaba, kufanele baqonde ubuqiniso bomhlaba (*ontology*), bephinde behumushe lawo maqiniso (*epistemology*) futhi belandele izindlela ezahlukene ukuthola futhi beqonde lawo maqiniso (*methodology*). Ukuqonda umhlaba kanye nokuthola ubuqiniso, amapharadaymu alekelela abacwaningi ngokuthola amasu ahlukene ngezinto ezenzekayo ngoba anikana amandla okuqonda okwenzekayo. Ngezansi umcwaningi uveza amapharadaymu ngokwehlukana kwawo.

3.2.2. Ukuchazwa kwamapharadaymu ngokwehlukana kwawo

Baningi ababhali asebebhale ngamapharadaymu ocwaningo, abaningi abacwaningi baveza ukuthi mane noma zine izinhlobo zamapharadaymu ocwaningo. UShanks (2002) ucaphune umsebenzi kaGuba noLincoln (1994) abaveza ukuthi amapharadaymu aqanjwe ngabantu, okusho ukuthi indlela aqanjwe ngayo iqinisekisa ukuthi ayikho ipharadaymu elungile noma engalungile ukudlula enye, ngoba ayiqoqo lezinkolelo mayelana nesimo seqiniso emhlabeni wabantu. Ngokusho

kukaMcKenna (2003:217) ongomunye wababhali abaveza izinhlobo zamapharadaymu ocwaningo, uveza ukuthi zihlukene kane izinhlobo, ngoba kukhona eye *Positivist*, ngeye-*Interpretative*, nge *Critical* kanye ne *Post-structural*.

3.2.2.1. Ipharadaymu ebikezelayo (Positivist)

Amapharadaymu alekelela abacwaningi baqonde kangcono umhlaba kanye nokuthola amaqiniso mayelana nomhlaba abaphila kuwo. Ipharadaymu ebikezelayo ithungatha ubukhona beqiniso, ngoba umcwaningi usuke enemicabango engafakazelwe, le pharadaymu yelekelela abacwaningi ngokuthola futhi ngokuphendula imibuzo yemicabango yabo. USchrag (1992:5) uveza ukuthi kweminye imibuthano yezemfundo bakhona abasakholelwa kwi-*positivism* kanti-ke kwabanye inyinkolelo efile, kodwa bakhona abasayikhonzayo okungabalwa ososayensi noma abazepolitiki. Uqhuba ngokuchaza ipharadaymu ebikezelayo, ngoba uveza ukuthi le pharadaymu ibheka imibuzo abacwaningi abanayo, njengemibuzo ezimele okufanele ukuthi iphenduleke. UCrook noGarratt (2005) bathi le pharadaymu isetshenziswa kakhulu uma kwenziwa ucwaningo ngenhlaliswano yabantu, kodwa futhi ingenye yamapharadaymu aseke adlula esigabeni sokuguqulwa yabekwa ngenye indlela ezwakala kangcono.

URahl (2017:1) uveza ukuthi abalandeli bale pharadaymu bakholelwa ekutheni ulwazi oluyiqiniso lutholakala ekubukeni izinto kanye nangokuzivivinya. U-Aliyu nabanye (2014:81) baveza okufanayo nokungenhla, ngoba baveza le pharadaymu, ngokuthi:

...Positivism could be regarded as a research strategy and approach that is rooted on the ontological principle and doctrine that truth and reality is free and independent of the viewer and observer.

Okuhunyushwa ngokuthi:

I-positivism ingathathwa njengecebo lendlela yokucwaninga egxilise kumgomo nemfundiso yokuthi iqiniso neqiniso likhululekile futhi lizimele kumbukeli kanye nakumbuki.

U-Aliyu nabanye (2014) benaba ngokuveza ukuthi abacwaningi abanengi abaphenya ngobuqiniso bomhlaba, bavumelana ngayo le ncazelo echaza ipharadaymu ebikezelayo, ngoba abacwaningi

abasebenzisa le pharadaymu basuke befuna ukuqinisekisa kanye nokuhlola imiphumela ehlaziywe ngososayensi. Lokhu kusuke kuqinisekiswa ngenqobo yokuthi abahlaziyi abangabalandeli bale pharadaymu bakholelwa ekutheni umhlaba ulandela imithetho yokudonsela phambili, engaguquki. U-Aliyu nabanye (2014:82) baqhuba ngokucaphuna u-Olesen (2004), uRyan noJulia (2007), abaveza ukuthi abaphenyi abalandela le pharadaymu kanye nabacwaningi basebenzisa izindlela ezahlukene ukuthola imiphumela ngabakucwaningayo, lezi zindlela zifaka ukuhlaziywa okuqinisekiso, izivivinyo zokubonisa, ukuhlaziywa kwesilinganiso, ukuhlolwa kwaselebhu kanye nokudonswa.

Ngokusho kukaRehman no-Alharthi (2016) noHwang (1996) baveza ukuthi abacwaningi abalandela ipharadaymu ebikezelayo bakholelwa ekutheni kunemithetho abantu okufanele bayilandele ukuze bafaneleke ukuphila kulowo mhlaba abaphila kuwo. Baqhuba ngokuveza ukuthi le ndlela incike kakhulu ekucwaningeni izinto eziphathekayo.

URahl (2017) ubonisa ukuvumelana nokuvezwe nenghla mayelana nepharadaymu ebikezelayo, ngoba emsebenzini wakhe uveze ukuthi:

The supporters of this paradigm believe that true knowledge can be obtained through observation and experiment. So Positivists normally select scientific method to produce knowledge.

Okuhunyushwa ngokuthi:

Abaseki bale paradigm bakholelwa ukuthi ulwazi lweqiniso lungatholakala ngokubheka nangokuzama. Ngakho-ke amaPositivists ngokuvamile akhetha indlela yesayensi, ukukhiqiza ulwazi.

Emva kokudingida le pharadaymu, umcwaningi uyibona njengepharadaymu, umcwaningi uthole ukuthi le ndlela ifuna umuntu noma umcwaningi abe nemibuzo engakafakazelwa, okufanele ihlolwe noma iphendulwe ekugcineni. Ukusebenzisa le pharadaymu yikhona okuzokwelekela abacwaningi ukuze kuphenduleke imibuzo abanayo.

3.2.2.2. Ipharadaymu ehumushayo (Interpretive)

Ipharadaymu eqondayo yona igxile kakhulu ekusebenzeni ngabantu uma umcwaningi efuna ukuthola imibono kanye nezincazelo ezibhekene nesihloko socwaningo lwakhe. Umcwaningi ugxila kakhulu ekwethekeleni imibono yabantu mayelana nokuqonda kwabo umhlaba abaphila kuwona. UPrus (1990) uveza ukuthi ipharadaymu eqondayo ingenye yeminxa eqaphela ukuqondwa kokuphila kwabantu kanye nendlela abaziphatha ngayo emiphakathini. Uqhuba ngokuveza ukuthi indlela abantu abaphila ngayo kanye nabenza ngayo umqondo, ingqikithi yakho incike ezintweni abazenzayo kanye nabahlangabezana nazo. UJones (1998:33) yena uthi:

Advocates of the interpretive approach believe that the study of human beings should not try to emulate the techniques and results of the natural sciences, but should more closely approximate approaches used to understanding human behavior found in the humanities.

Okuhunyushwa ngokuthi:

Abameli bendlela yokuhumusha bakholelwa ukuthi ukutadishwa kwabantu akufanele kuzame ukulingisa amasu nemiphumela yesayensi yemvelo, kepha kufanele kusondeze izindlela ezisetshezeniselwe ukuqonda indlela yokuziphatha kwabantu ezitholakala ezifundweni ngabantu.

UScotland (2012) uveza ukuthi ipharadaymu eqondayo iselekelela ngokuthi sikwazi ukuqonda ukuthi umuntu ngamunye uyakwazi ukuzakhela imvelo (*reality*) ngoba incazelo noma izincazelo azivunjululwa kodwa zakhekha ngokwenzelana konembeza kanye nomhlaba esiphila kuwona. UScotland ucaphuna okuvezwe nguCrotty (1998), oveza ukuthi abantu bazakhela izincazelo ngezindlela ezahlukene. Uqhuba ngokuveza ukuthi (Scotland: 1998:12) ipharadaymu eqondayo ayisebenzi ngokuphenya imiqondonkolelo, kodwa iyamukela ngobunjalo bayo.

UThanh noThanh (2015) baveza ukuthi ingqikithi yepharadaymu eqondayo, wukuveza kanye nokuqinisekisa ukuthi imvelo (*reality*) yakhiwa ngabantu kanye nokuthi le pharadaymu isuke ifuna ukuqonda okuthile okwenzekayo emhlabeni wabantu. UThanh noThanh (2015:25) baqhuba ngokuveza ukuthi abacwaningi abaningi bakholelwa ekutheni ipharadaymu eqondayo

isebenzisana kakhulu nendlela yocwaningo eyikhwalthethivu kanye nokuthi ukusebenzisa le ndlela kusuke kuzonikeza abacwaningi ulwazi kanye nezimpendulo abazilindele.

Umsebenzi ka-de Villiers (2005) mayelana nezindlela ezilandelwa wucwaningo oluqondisayo, uveza ukuthi lolu hlobo locwaningo luhlose ukuthola indlela okuvezwe ngayo izincazelo ezahlukenene, ezivezwe ngezinkathi ezahlukenene ngoba kukholelwa ekutheni maningi amaqiniso emhlabeni. Uqhuba ngokuveza ukuthi ucwaningo olulandela indlela eqondayo, lwenziwa ngendlela eholela abacwaningi ekutholeni ulwazi olulodwa kodwa oluhluka ngezimfuno zomcwaningi ngamunye.

UKhumalo (2019:48) uveza ukuthi “le pharadaymu igxile ekutholeni izincazelo nemibuzo mayelana nesihloko okusuke kubhekiswe kuso ucwaningo. Le pharadaymu ithembele kakhulu emibonweni yabantu kanye nendlela abahumusha ngayo izimo zomhlaba abaphila kuwona”. Uqhuba ngokuveza ukuthi ukusebenzisa le pharadaymu kwelekeleka abacwaningi beqonde ukuthi ulwazi luyinhlenganisela yemibono yabantu abahlukenene.

3.2.2.3. Ipharadaymu ekhululayo (Emancipating / critical)

UScotland (2012) uveza ukuthi ipharadaymu ekhululayo yelekelela ngokuthi siqonde ukuthi kukhona ubudlelwano phakathi kwabantu kanye nomhlaba abaphila kuwona, lokhu kuqinisekiswa yindlela abaveza ubudlelwano phakathi kwabo nemvelo (*reality*). Uphinde aveze ukuthi ipharadaymu ekhululayo ijwayelekele futhi inhlosongqangi yayo wukubheka ukuthi izinto kufanele zibe kanjani ngokulindeleke ngokwemvelo. U-Asghar (2013) uveza ukuthi ipharadaymu ekhululayo yona iyifilosofi eyengeziwe, futhi ihlala ngokwendalo uma iqhathaniswa namanye amapharadaymu ngoba yona iqhakambisa kakhulu imvelo yeqiniso,

UKhumalo (2019) ucaphune umsebenzi kaMazibuko (2008), lapho uMazibuko eveza ukuthi yehlukaniswa iminxa eyehlukenene kathathu, owokuqala uveze ukuthi okucatshangwa ngokweqiniso, ulwazi lweqiniso kanye nokuthi iphinde isebenzise nezingxoxo uma kuqoqwa ulwazi.

3.2.2.4. Ipharadaymu ehlukanisayo (Post-structural/post-colonial)

Ipharadaymu ehlukanisayo iqhakambisa kakhulu imibono yokunqinda amandla avezwa imibono yemibhalo eyahlukene. UKhumalo (2019) uthi umsusa wale pharadaymu waqala ukugqama ngeminyaka ye-1960, ngezinkathi zengxabano kwezombusazwe kanye nokuhlubuka kwamagugu endabuko yabantu. Uveza umsebenzi kaMckenna (2003) oveza ukuthi ipharadaymu ehlukanisayo igqamisa ukuthi uma abacwaningi beyibheka ngeso lokucabanga ngokweqiso, iqhakambisa ukushabalala kweqiniso, iphinde iphakamise umbuso ohlola ubuqiniso kanye nezakhi zalo. UKhumalo uqhuba ngokucaphuna umsebenzi kaMazibuko (2008) oqhakambisa ukuthi le pharadaymu ayikuvumi ukuqhambiseka kombala ongahambisana nezimfuno zayo, ngoba umbala ongafaniswa nezimfuno zayo, ngonsundu. Le pharadaymu iyakwazi ukuzimela, lokhu kubonakala uma kubhekwa izinto abacwaningi abasuke bezicubungula futhi behlolisisa ukwenzeka kwazo.

3.3. Ipharadaymu esetshenziswe ekwenzeni lolu cwaningo

Umcwaningi ngamunye uyazazi izifiso zocwaningo lwakhe kanye nakho konke afuna ukukuzuzisa uma ucwaningo lwakhe seluphelele. Umcwaningi ngamunye uyaye alandele iminxa eyahlukene, ezomelekelela ukuze afeze ucwaningo lwakhe. Abacwaningi abaningi bayakuveza ukuthi ukuze ucwaningo luphumelele futhi luqhutshwe ngendlela efanele, kufanele umcwaningi aqoke ipharadaymu ezoqhuba ucwaningo lwakhe. Baphinde baveze nokuthi ekufezeni izidingo zocwaningo, abacwaningi bengasebenzisa ipharadaymu eyodwa noma bewasebenzise ngokwelekelelana kwawo. Emva kokuveza izincazelo zamapharadaymu ngokwehlukana kwawo, imisebenzi yawo okuwukudlulisa imibono yocwaningo. Lolu cwaningo lulandele imigudu yepharadaymu eqondayo. Umcwaningi uthole isizathu sokusebenzisa le pharadaymu, isizathu esiqhutshwa yindlela esebenza ngayo ipharadaymu eqondayo, okuyindlela yokunikeza ucwaningo igunya lokuthungatha ulwazi mayelana nokuqonda ukwenzeka kwezinto kanye nezimiso eziqhuba ukwenzeka kwazo.

Ipharadaymu eqondayo ilufanele lolu cwaningo ngoba lubheka ukuqanjwa kwamagama emizi, okuyinto ebalulekile emiphakathini yakwaNtu futhi kuqhakambisa amagugu kanye namasiko endabuko. UMazibuko (2008) ucaphuna umsebenzi kaNeuman (2000) oveza ukuthi ipharadaymu eqondayo iqhakambisa futhi iqinisekisa ukufunda okujulile. UKhumalo (2019) uveza ukuthi ukusebenzisa le pharadaymu kunikeza umcwaningi amandla okuqonda izinto eziyimthelela

yokwenzekayo ezweni futhi ibheka imibono esuke icwaningwa, iphinde iphendule imibuzo ebuza ukwenzeka kwezinto nokuthi zenzeka ngayiphi indlela. Ukusebenzisa le pharadaymu kwelekelela umcwaningi aqonde indlela abantu abaziphatha ngayo futhi nabaphilisana ngayo emiphakathini eyahlukene. Okusho ukuthi, umcwaningi uthola ithuba lokubuka umhlaba ezinhlangothini ezahlukene kanye nemibono yabantu abahlukene.

Lokhu okungenhla kuphinde kufakazelwe ngumsebenzi kaPrus (1990) owethula ukuthi ukusebenzisa le pharadaymu kwelekelela abacwaningi beqonde indlela abaphila ngayo kanye nokuthi ayincikile eqinisweni elilodwa, ngoba iphinde ikholelwe ekutheni maningi amanqiniso kodwa aholela esinqumweni esisodwa. Ukusebenzisa le pharadaymu kuzokwelekelela umcwaningi ngokuthola ulwazi olunzulu, kubantu azokhulumisana nabo uma eqoqa ulwazi mayelana nokuqanjwa kwamagama emizi kanye nemizwa evezwa wukuqanjwa kwamagama emiphakathini.

3.4. Izindlela ezisetshenziswa uma kuqoqa ulwazi locwaningo

Ababhali baveza ukuthi ziningi izindlela ezisetshenziselwa ukuqoqa ulwazi locwaningo, futhi zelekelela umcwaningi aqoqe ulwazi oluzokwelekelela ukuphumelela kocwaningo lwakhe. UWilliams (2007) uveza ukuthi kukhona indlela eyikhwalthethivu, neyikhwantithethivu kanye neyinhlanganisela yalezi ezimbili. Ababhali baphinde beveze ukuthi umcwaningi ngamunye nguyena owazi uhlobo locwaningo alwenzayo kanye nokuthi yikuphi afuna ukukufeza ngocwaningo lwakhe, kanjalo nguyena oziqokela indlela yokuqoqa ulwazi azoyilandela. UTuli (2010:102) ucaphuna umsebenzi kaSarantakos (2005) ochaza umqondo wendlela yocwaningo, ngoba uveza ukuthi:

Methodology is a research strategy that translates ontological and epistemological principles into guidelines that show how research is to be conducted...

Okuhunyushwa ngokuthi:

I-Methodology isu lokuvuselela elihumusha imigomo ye-ontology kanye ne-epistemology zibe yizinkombandlela ezikhombisa ukuthi ucwaningo lwenziwa kanjani

UWahyuni (2012:72) uchaza indlela yocwaningo, uthi:

A methodology refers to a model to conduct a research within the context of a particular paradigm. It comprises the underlying sets of beliefs that guide a researcher to choose one set of research methods over another.

Okuhunyushwa ngokuthi:

I-methodology isho imodeli yokwenza ucwaningo ngaphakathi komongo wepharadaymu ethile. Iqukethe amasekelo ezinkolelo aqondisa umcwaningi ngokukhetha isethi yezindlela ezithile zocwaningo, ukudlula enye.

Umbhali u-Arghode (2012) uveza ukuthi esikhathini esiningi abacwaningi basebenzisa indlela eyikhwalithethivu noma eyikhwantithethivu uma beqoqa ulwazi locwaningo lwabo. Uphinde aveze ukuthi zombili lezi zindlela zibamba elikhulu iqhaza ocwaningweni futhi zombili zisemqoka ngokulingana, kodwa zehlukaniswa ngamaqiniso eziwavezayo (*ontology*), indlela eziveza ngayo iqiniso (*epistemology*) kanye nezindlela ezisetshenziswe ukwazi lelo qiniso (*methodology*).

3.4.1. Indlela ikhwalithethivu

Ababhali abaningi banemibono eyahlukene uma beveza izincazelo zabo kanye nokuqonda kwabo indlela yokuqhuba ucwaningo, oluyikhwalithethivu. Okugqama kakhulu okuvezwa ngababhali, wukuthi lena yindlela esetshenziswa ngabacwaningi ukuveleza kanye nokuqhuba ucwaningo abasuke belenza. UWilliams (2007:67) uchaza ngocwaningo oluyikhwalithethivu, ngoba uveza ukuthi:

Quantitative research is also described as an unfolding model that occurs in a natural setting that enables the researcher to develop a level of detailed from high involvement in the actual experiences. One identifier of a qualitative research is the social phenomenon being investigated firm the viewer's point of view.

Okuhunyushwa ngokuthi:

Ucwaningo lwekhwantithethivu luchazwa njengemodeli evelayo eyenzeka esimweni semvelo esenza ukuba umcwaningi athuthukise izinga lemininingwane kusuka ekubandakanyeni okuphezulu kokuhlangenwe nakho ngokwangempela. Isikhombi esisodwa socwaningo oluyikhwalthethivu yisimo senhlalo esiphenywayo siqinisekisa umbono wombukeli.

UWilliams (2007) ugqamisa kakhulu ukuthi ucwaningo oluyikhwalthethivu lusetshenziswa uma umcwaningi ethuthukisa izinga lemininingwane olugqamisa kakhulu isimo senhlalo abantu abaphila ngaphansi kwaso. Umbono kaTeherani (2015) nabanye mayelana nendlela yocwaningo olukhwalthethivu, uthi:

Qualitative research is the systematic inquiry into social phenomena in natural setting. These phenomena can include, but are not limited to, how people experience aspects of their lives, how individuals and/or groups behave, how organisations function, and how interactions shape relationships.

Okuhunyshwa ngokuthi:

Ucwaningo lwekhwalithethivu wuphenyo oluhlelekile lwezinto zenhlalo esimweni semvelo. Lezi zimo zingabandakanya, kepha azikhawulelwe ukuthi abantu babhekana kanjani nezimpilo zabo, ukuthi abantu kanye / noma amaqembu aziphatha kanjani, ukuthi izinhlangano zisebenza kanjani, nokuthi ukuxhumana kuhlangana kanjani nobudlelwano.

Uvo lukaRahl (2017:2) mayelana nenqubo yendlela eyikhwalthethivu kanye neminxa eyisebenzisayo le ndlela, uveza ukuthi:

Qualitative method is used to collect the in-depth details on a particular topic. This approach assumes a single person represents the group feelings and emotions of a person are equally important to interpret which are ignored by the

quantitative method. This approach is usually used by the interpretive.

Okuhunyshwa ngokuthi:

Indlela yekhwalthethivu isetshenziselwa ukuqoqa imininingwane ejulile esihlokwini esithile. Le ndlela icabanga ukuthi umuntu oyedwa umele imizwa yeqembu kanye nemizwa yomuntu zibaluleke ngokulinganayo nokuhumusha okunganakwa yindlela ekhwantithethivu. Le ndlela ijwayele ukusetshenziswa ngabahumushi.

3.4.2. Indlela yekhwantithethivu

UJones (1997) ucaphuna umsebenzi kaHorna (1994) ochaza indlela yekhwantithethivu kanye nendlela esebenza ngayo ukuqoqa ulwazi locwaningo, oveza ukuthi imiklamo yalolu hlobo locwaningo ibonakala ngokuziphatha komuntu kanye namaqiniso ezenhlalo, aphenywa ngezindlela ezinikeza umqondo wokuzinikela futhi wesayensi yemvelo. Uphinde aveze ukuthi abacwaningi abasebenzisa le ndlela basuke beveza futhi bethula imibono ekhona mayelana nalokhu abasuke bekucwaninga futhi basuke beqhathanisa ulwazi olusuke lukhona lubonakala.

Umbono kaRahl (2017:2) mayelana ngokuchaza indlela yocwaningo oluyikhwantithethivu, uveza ukuthi:

Quantitative method is a scientific method and its grounds can be identified in positivist paradigms. This method focuses on fresh data collection in accordance to the problem form large population and and analysis of the data but ignore an individual's emotions and feelings or environmental context.

Okuhunyshwa ngokuthi:

Indlela yekhwantithethivu iyindlela yesayensi futhi izizathu zayo zingakhonjwa kumapharadaymu e-positivist. Le ndlela igxila ekuqoqweni kolwazi olusha, ngokuya ngefomu lenkinga yabantu

abangingi kanye nokuhlaziywa kolwazi kepha inganakwa imizwa yomuntu noma umongo wezemvelo.

UKhumalo (2019) ucaphune imisebenzi yababhali abahlukeno oDomegan noFleming (2007), umsebenzi kaMyers (2009) abagqamisa ukuthi indlela yekhwantithethivu iyindlela ethungatha futhi ethola iqiniso mayelana nezinto eziphathelele nezinkinga abacwaningi abasuke bezicwaninga kanye nokuthi yelekelela abacwaningi ngokuqonda indlela abantu abaphila ngayo kanye nosikompilo abaphila ngaphansi kwalo.

UYauch noHarold (2003) baveza umehluko phakathi kwalezi zindlela ezimbili zokuqoqa ulwazi, ezichazwe ngenhla. Baveza ukuthi umehluko phakathi kwalezi zindlela ezimbili wukuthi; ucwaningo oluyikhwalthethivu lusebenzisa kakhulu ulwazi olungamagama, olutholwe ngabacwaningi emva kokuqoqa ulwazi kubantu futhi besebenzisa izimiso ezahlukeno zokukhulumisana nabantu. Baphinde baveze ukuthi ucwaningo olukhwantithethivu lona lusebenzisa ulwazi lwezimbobo eziqoqwe emva kokusaveya okuthile abakucwaninganyo kanye nolutholakele kweminye iminxa yokulinganisa. Baqhuba ngokuveza ukuthi lezi zindlela ezimbili zehluka ekutheni ikuphi umcwaningi afuna ukukuhlola ngocwaningo lwakhe kanye nezindlela azozisebenzisa uma eqoqa ulwazi locwaningo lwakhe. Ngezansi umcwaningi wethula indlela efanele lolu cwaningo kanye nayisebenzisile ukuqhuba lolu cwaningo.

3.5. Indlela esetshenzisiwe ukuqoqa ulwazi lwalolu cwaningo

Kulolu cwaningo, umcwaningi usebenzise indlela eyikhwalthethivu ukuqoqa imininingomayelana nokuqanjwa kwamagama emizi yakwaNdima eSkhaleni sebomvu, eNkandla. Luzosebenzisa indlela yokuziphatha eqondiswa yi-epistemoloji yokuhumusha. UMerriam (2002) uchaza ucwaningo oluyikhwalthethivu njengocwaningo oluhumushayo futhi oluzama ukuqonda ukuthi abantu bathini mayelana nomhlaba abaphila kuwo kanye nalokhu abakubone kwenzeka.

Ngokusho kukaLune noBerg (2017), ikhwalthethivu iqonde ukuveza izingxenye ezibuza imibuzo ethi; izinto zenzeka kanjani? Zenzeka ngasiphi isikhathi? Zenzeka kuyiphi indawo kanye nokuthi kungani zenzeka? Ucwaningo oluyikhwalthethivu iyona ndlela efanele lesi sifundo (ucwaningo), ngoba lesi sifundo sisebenza ngabantu, ekuqondeni ukuqanjwa kwamagama emizi. Ucwaningo lwekhwalithethivu lulekelela abacwaningi baqonde kabanzi indlela abantu abaphila ngayo

emiphakathini ngokwehlukana kwayo futhi lulekelela abacwaningi beqonde futhi behloniphe amasiko abantu abasebenza nabo ocwaningweni. Uma umcwaningi eqonda futhi ehlonipha usikompilo kanye namasiko abantu ababambiqhaza ocwaningweni, lokhu kumelekelela ngokuthi abantu bekhululeke futhi bamuphe izimpendulo ezizolekelela ucwaningo lwakhe lube yimpumelelo.

Ucwaningo oluyikhwalthethivu luphinde lwelekelele umcwaningi ngokuthi akhulumisane nabantu abasuke bebambe iqhaza ocwangweni, ngoba izinhlelo zokuqoqa ulwazi ezisetshenziswa wucwaningo oluyikhwalthethivu zivumela umcwaningi asondelane nabantu kakhulu ukuze ezokwazi ukuthola izimpendulo ezifanele. Ukuthola ulwazi olunzulu kanye nezimpendulo eziphendula imibuzo yocwaningo, umcwaningi ulandele indlela ye-*Ethnography* emelekelele ngokuthungatha futhi nangokuthola izimpendulo kanye namaqiniso afanele kulolu cwano.

3.5.1. Indlela ye-Ethnography

Umcwaningi wenza ngakho konke okusemandleni ukuze ucwaningo lwakhe luphumelele futhi kube wucwaningo olunesigqi. Ucwaningo lwe-*ethnography* wucwaningo olugunyaza abacwaningi ngokuthi bakhulumisane nabantu ababambiqhaza ocwaningweni lwabo, ukuze bezoqonda indlela abantu abaphila ngayo futhi abaphilisana ngayo emiphakathini eyahlukene. Ukuze abacwaningi baqonde indlela izinto ezenzeka ngayo emiphakathini, kufanele belandele izimfuno zocwaningo olulandela indlela ye-*ethnography*, ngoba iyona evuma ukuthi abacwaningi bekhulumisane nabantu ukuze bezothola ulwazi olunzulu ngocwaningo lwabo. ULeCompte noGoetz (1982) baveza ukuthi ucwaningo lwe-*ethnography* lwehlukile kucwaningo olubikezelayo ngoba lona lubandakanya ukuqoqwa kolwazi, luqoqwa ngumcwaningi ngenhloso yokuqonda indlela abantu abaphila ngayo.

UMyers (1999:3) wethula incazelo ngocwaningo lwe-*ethnography*, ekwethuleni kwakhe uphinde acaphune nomsebenzi kaLewis (1985), ngoba uveza ukuthi:

Ethnographic research comes from the discipline of social and cultural anthropology where an ethnographer is required to spend a significant amount of time in the field. Ethnographers immerse themselves in the life of people they study (Lewis, 1985)

and seek to place the phenomena studied in their social and cultural context.

Okuhunyushwa ngokuthi:

Ucwaningo lwe-ethnography luvela ekuqondisweni kwe-anthropology yezenhlalo namasiko lapho i-ethnographer idingeka ukuthi ichithe isikhathi esiningi emkhakheni. Izazi ze-ethnography zigxila ezimpilweni yabantu ezifundayo (Lewis, 1985) futhi zifuna ukubeka izenzeko ezifundwe kumongo wazo wezenhlalo kanye namasiko.

UPalmer (2001) uchaza i-ethnography ngokuthi yelekelela umcwaningi ngokungena phakathi kwabantu ababambiqhaza ocwaningweni lwakhe, ukuze aqoqe ulwazi kubantu abahlukene futhi aqonde indlela abaphila ngayo emphakathini futhi aqonde amasiko kanye nosikompilo lwabantu. Uqhuba ngokuveza ukuthi i-ethnography isuselwe emkhakheni we-anthropology ogxile ekuqondeni indlela abantu abaphila ngayo kanye namasiko angamele ukuphila kwabo.

UWhitehead (2005) uchaza i-ethnography ngokuthi yendlalela ngohla lwemininingwane umcwaningi ayinikeza abantu ababambiqhaza ocwaningweni lwakhe. Uqhuba ngokuveza ukuthi abacwaningi baqoqa ulwazi, bekhulumisana ngqo nabantu ukuze bethole indlela abaphila ngayo kanye nosikompilo abaphila ngaphansi kwalo emiphakathini yabo.

USangasubana (2011) uchaza indlela ye-ethnography ngoba uveza ukuthi le ndlela yelekelela abacwaningi baqonde kabanzi indlela abantu abacwaningwayo abaphila ngayo futhi yelekelela abacwaningi ngokubuka okwenzekayo kanye nokubamba iqhaza ocwaningweni, uma bekhulumisana nabantu. Uphinde aveze ukuthi idatha noma ulwazi luqoqwa enkundleni, luqoqwa kubantu abaphilayo ngoba umcwaningi ukhulumisana nabo ukuze athole ulwazi ngocwaningo lwakhe, kanye nokuthi le ndlela ivumela abacwaningi baqoqe ulwazi ngezindlela ezahlukene eskhathini abazibekele sona.

UReeves nabanye (2013:1366) bachaza i-ethnography, bathi:

Ethnography is the study of social interaction and culture groups, whether these groups are defined as societies,

communities, organisers or teams. The term ethnography come from the Greek word ethnos (people) and graphei (to write).

Okuhunyushwa ngokuthi:

I-ethnography isifundo sokuxhumana komphakathi namaqembu amasiko, noma ngabe la maqembu achazwa njengemiphakathi, imiphakathi, abahleli noma amaqembu. Igama elithi ethnography livela egameni lesiGreeki elithi ethnos (abantu) nelithi graphei (ukubhala).

3.5.1.1. Ubuhle bocwaningo lwe-ethnography

Ukusebenzisa indlela ye-*ethnography* kwelekelela umcwaningi ngokusondelana kakhulu nababambiqhaza ocwaningweni lakhe, ngoba imelekelela ngokuqonda kabanzi indlela abantu abaphila ngayo kanye nokuthola ulwazi aludingayo ocwaningweni. Lokhu kwenzeka ngoba umcwaningi usuke eseyiqonda imvelo yokuphila kwabantu emiphakathini yabo. Ukwamukeleka emiphakathini yabantu bendabuko, kwelekelela umcwaningi ngokuthola ulwazi olujulile, elizomelekelela aluthekele enqolobaneni yakhe, okuwulwazi locwaningo noma isihloko asenzayo. Le ndlela iphinde yekelele umcwaningi aqoqe ulwazi ngokusebenzisa izindlela ezahlukeni ezisetshenziswa ngabacwaningi uma beqoqa ulwazi mayelana nokuqonda indlela abantu abaphila ngayo kanye nokuqonda amasiko endabuko.

3.5.1.2. Ukulinganiselwa kocwaningo lwe-ethnography

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

kwesinye isikhathi kufanele umcwaningi achithe izimali ukuze athole ulwazi aludingayo, angazichitha ngokugibela ukuze afinyelele kubantu ababambe iqhaza ocwaningweni.

3.5.1.3. Inhloso ngokusebenzisa i-ethnography kulolu cwaningo

Ucwaningo lwe-*ethnography* lusetshenziswe ukuqoqa ulwazi mayelana nokuqanjwa kwamagama emizi yakwaNdim eSkhaleni, eNkandla. Le ndlela isetshenziswe ngoba ivumela ukuthi umcwaningi engaba yedwa uma eqoqa idatha kanye nokuthi luvumela umcwaningi ngokuthi akwazi ukuxoxisanabantu aphinde aqonde indlela abaphila ngayo kanye nokuqonda amasiko alabo bantu. Iphinde yasetshenziswa ngoba isebenzisa izindlela zokuqoqa idatha ezijwayelekile futhi nezingabizi ukuzisebenzisa, umcwaningi uxoxenabantu ukuthola ulwazi oludingekayo kulolu cwaningo. Ucwaningo lwe-*ethnography* luvumela umcwaningi ngokuthi abambe iqhaza elikhulu ocwaningweni lwakhe, ngoba konke okwenzekayo kusuke kwenzeka ngezifiso zakhe kanye nangendlela ayibona ifanele ucwaningo lwakhe. Konke lokhu kwenzeka ngoba umcwaningi usuke eqopha noma ebhala phansi okushiwo ngababambiqhaza ngoba usuke ebuza imibuzo ezomelekelela ngokuqoqa ulwazi olunzulu.

3.6. Amasampula ocwaningo

UMarshall (1996) uveza ukuthi ukuqoka isampula yocwaningo kusemqoka kakhulu ngoba kunikeza umcwaningi amathuba okuqoka abantu abazobambiqhaza ocwaningweni nokuthi kumholela ekutheni aqoqe ulwazi olwanele ucwaningo lwakhe. Uqhuba ngokuveza ukuthi ukuqoka isampula yocwaningo kuya ngokuthi umcwaningi wenza luphi uhlobo locwaningo, okungaba wucwaningo oluyikhwalthethivu noma oluyikhwantithethivu oluzophinde luhlole imibuzo yocwaningo ngokuthi ifuna ulwazi olungakanani.

U-Oppong (2013: 203) uchaza isampula ngokuthi:

Broadly speaking, sampling is a process of selecting subjects to take part in research investigation on the ground that they provide information considered relevant to the research problem.

Okuhunyushwa ngokuthi:

Ngokubanzi, ukwenza isampula kuyinqubo yokukhetha izifundo ezizobamba iqhaza ekuphenyweni kocwaningo ngenhloso yokuthi zinikeze imininingwane ebhekwa njengefanele enkingeni yocwaningo.

Uqhuba ngokuveza ukuthi umcwaningi ulandela izindlela kanye nezinqumo ezizomelekelela ukuqoqa ulwazi aludingayo kubantu abazobambiqhaza ocwaningweni lwakhe, nokuthi isampula yekelelela ngokuthi umcwaningi akwazi ukuqoka inani labantu azoxoxisananabo ukuqoqa ulwazi oluzomelekelela ukuqhuba ucwaningo. Uphinde aveze ukuthi ukuqoka amasampula ocwaningweni oluyikhlwalithethivu kuvame ukunikeza abacwaningi ukuthula emqondweni ngoba basuke bebhekene nedlanzana elincane.

URahl (2017: 3) uchaza isampula, uthi:

... sampling is the process of selecting segment of the population for investigation. It is a process of selecting a sample of units from a data set in order to measure the characteristics, beliefs and attitudes of the people.

Okuhunyushwa ngokuthi:

Ukusampula kuyinqubo yokukhetha ingxenye yabantu ezophenywa. Kuyinqubo yokukhetha isampula lamayunithi kulwazi olusethelwe ukukala izici, izinkolelo nezimo zabantu.

3.6.1. Isampula ye-random ne- non-random

Ukusebenzisa isampula ye-random (probability) kwelekelela abacwaningi abaqhuba ucwaningo oluyikhlwalithethivu, ngokukhetha kanye nokuqoka inani labababambiqhaza ocwaningweni. Lapha umcwaningi udlala indima enkulu ekuqokeni abantu azosebenzisana nabo uma eqoqa ulwazi locwaningo futhi nguyena onolwazi olunzulu ngocwaningo lwakhe kanye nokuthi yikuphi afuna ukukuzuzwa. UKhumalo (2019) uveza ukuthi ukusebenzisa isampula ye-probability ocwaningweni lwekhlwalithethivu kwelekelela abacwaningi beqoke abantu abazobambiqhaza ngokuphendula izihlokwana eziyizindikimba, ezilandelwa uma kwethekelwa ulwazi kubantu.

Uqhuba ngokuveza ukuthi lapha umcwaningi usuke elandela indlela ye-*purposive sampling* ngoba ngale ndlela kusuke kuzofezeka izimfuno zocwaningo kanye nokuqoqeka kolwazi oludingekayo.

Ukusebenzisa isampula ye-*random* ukuqhuba lolu cwaningo kwelekelele umcwaningi ngokusebenzisa imigomo yokusampula, engaphansi kwale sampula, ukuqoqa ulwazi kubantu. Lolu cwaningo lugxile endaweni yaseSkhaleni, eNkandla lapho imizi yakwaNdimba igxile khona kanye nezindlu okuzalwa kuzona umcwaningi. Ababambiqhaza kulolu cwaningo baqokwa kulandelwa umgomo wokusampula eyaziwa nge-*random sampling*. UMeng (2013) uveza ukuthi lo mgomo iwona owuhlobo oluyisisekelo osetshenziswa kakhulu uma kusampulelwa ababambiqhaza ocwaningweni.

Umgomo walolu hlobo ugqamisa ukuthi wonke umuntu onegalelo lokubamba iqhaza ocwaningweni unethuba lokuqokwa njengomthombo okuzoqoqwa kuwo ulwazi ngocwaningo. Lapha umcwaningi uqoqe ulwazi ngokuxoxisana nabantu abanolwazi ngemizi yakwaNdimba ngokwakheka kwayo nokuzalana kwezindlu, laba bekungabantu bakwaNdimba nezihlobo. Ukuqoqa ulwazi, umcwaningi wayehlele ukuxoxisana nababambiqhaza abazinze endaweni yaseGoli ngoba ibona asheshe wafinyelela kubo. Umcwaningi uqoke ababambiqhaza wabahlnganisela endaweni yaseVosloorus ngoba iyona ndawo emaphakathi futhi okufinyeleleka khona bonke abantu, lokhu kwaziwa ngokuthi yi-*cluster sampling*. Akuzona zonke izimpendulo ezitholalakale kulaba babambiqhaza okuxoxiswanenabo, umcwaningi udlulele kweminye imithombo yolwazi.

Imizi yakwaNdimba umcwaningi ayicwaningayo izinze endaweni yaseSkhaleni, eNkandla. Ngokukhula kwezindlu nomndeni ngobukhulu bawo, ezinye izindlu sezakhe endaweni yasePhongolo. Lolu cwaningo luzoqala endaweni yaseVosloorus, eGauteng, luqhubekela esifundazweni iKwaZulu-Natal eNkandla kanye nasoPhongolo. Umcwaningi uxoxisane nabantu abahlukene ukuqoqa ulwazi lwalolu cwaningo, ngoba ukhulumisane nabambiqhaza abazinze eGoli ngokomsebenzi. Akulona lonke ulwazi olutholakele kulaba babambiqhaza, umcwaningi udluliselwe kwabamnkatshubomvu kanye nabayizinqwele ngolwazi lwakwaNdimba. U-Onwuegbuzie noCollins (2007) baveza ukuthi kuyenzeka ukuthi ababambiqhaza bedlulisele umcwaningi kwabanye abantu abangaba nolwazi ngocwaningo olwenziwayo. Baveza ukuthi lokhu kuhlanganiswa nabanye abantu kwaziwa ngokuthi yi-*snowball sampling*. Kulolu cwaningo, lolu hlobo lwesampula lusebenze ngesikhathi ababambiqhaza abasendaweni yaseVosloorus

badlulisele umcwaningi kubantu abadala, abangongcweti ngolwazi mayelana nokuzalana kwezindlu kanye nokuqanjwa kwemizi.

3.7. Amacebo asetshenziswe ukuqoqa ulwazi

Ucwaningo ikhwalithethivu luhlose ukuqonda indlela abantu abaphila ngayo, ukuqonda imvelo abaphila kuyo kanye namasiko abaphila ngaphansi kwawo. Ukuqonda usikompilo lwabantu kanye nokuthola ulwazi oluzolekelela umcwaningi aqhube ucwaningo aphide afeze izimfuno zocwaningo, kunamasu asetshenziswayo ukuqoqa ulwazi locwaningo lwekhwalithethivu. UHammarberg, uKirkman no-de Lacey (2016) bachaza umsebenzi wezindlela zokuqoqa ulwazi, bathi:

... 'qualitative' methods are used to answer questions about experience, meaning and perspective, most often from the standpoint of the participant.

Okuhunyushwa ngokuthi:

Izindlela 'zekhwalithethivu' zisetshenziselwa ukuphendula imibuzo ephathelene nesipiliyoni, incazelo kanye nombono, invamisa ngokubukwa kwalowo obambe iqhaza.

UHammarberg nabanye (2016) baqhuba ngokuveza ukuthi ziningi izindlela zokuqoqa ulwazi locwaningo lwekhwalithethivu, eziqinisekisa ukuthi umcwaningi uthola izimpendulo ngemibuzo yocwaningo kanye nolwazi ngocwaningo lwakhe. Zhlukene izindlela zokuqoqa ulwazi ezisetshenziswe ngumcwaningi kulolu cwaningo, kusetshenziswe lezi: Ingxoxo yocingo, ingxoxo yobuso nobuso, imposambuzoe-*semi-structured*, ingxoxo ehlelekile nengxoxo engahlelekile, ingxoxo eqoshiwe kanye nokuhlaziywa kwamadokhumenti.

3.7.1. Ingxoxo ebanjwa ngocingo

UNovick (2008) uveza ukuthi izingxoxo zocwaningo eziqhutshwa ngocingo zamukelekile uma kwenziwa ucwaningo, futhi zenziwa kakhulu emazweni athuthukile kwezobuchwepheshe. Umcwaningi uqale waxhumana nabantu abahlukene, ngokusebenzisa ucingo. Ukusebenzisa ucingo kwelekelele umcwaningi ngoba uqale wachaza ucwaningo lwakhe kubantu abahlukene, futhi ilapho athole ithuba lokuxoxisana nababambiqhaza. Ngenxa yobhubhane olukhungethe

umhlaba wonke, ukhuvethe-19, ukusebenzisa le ndlela kwelekelele umcwaningi ngoba kunezindawo angakwazanga ukufinyelela kuzo.

3.7.1.1. Ubuhle bokuqhuba ucwaningo ngocingo

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

3.7.1.2. Ububi bokuqhuba ucwaningo ngocingo

Izimo ezifana nobumpofu kwenethiwekhi kungakululaza ukuphumelela kocwaningo ngoba imvamisa ezindaweni zasemakhaya inethiwekhi isokolisa kakhulu. Ukuxoxa nomuntu ocingweni kungaholela ekutheni ezinye zezimpendulo zingaphenduleki ngoba umcwaningi kanye nomuntu obambiqhaza balahlekelane ocingweni. U-Opdenakker (2006) uveza ukuthi lapha umcwaningi usuke engamboni umuntu obambiqhaza futhi akanakho ukubona isimo lowo muntu akusona, umcwaningi akakwazi ukusebenzisa ezinye zezitho zomzimba njengomthombo wolwazi olwengeziwe. Ngalezi zimo ezingenhla, umcwaningi unamathuba amancane okwenza ingxoxo ibe sezingeni eliphezulu.

3.7.2. Ukuxoxa ubuso nobuso

Ukuqhuba ucwaningo ngokuxoxisana nababambiqhaza ocwaningweni kungenye ingxenye yamasu okuqoqa ulwazi locwaningo. Abacwaningi abaningi bayaye basebenzise le ndlela ukuqoqa ulwazi locwaningo lwabo ngoba iyona ebanikeza ithuba lokukhulumisana nabantu, lapho umcwaningi azofika siqu sakhe kumuntu obambe iqhaza. USangasubana (2011) ucaphune umsebenzi ka-Angrosino (2007) oveza ukuthi ukuxoxa ubuso nobuso kuyinqubo yenkulumo

eqondisiwe esetshenziwa ukuqoqa ulwazi. UWayhuni (2012) uveza ukuthi le ndlela isetshenziswa uma umcwaningi esegunyazwe yikomidi le*Human Research Ethics* ukuqhuba ucwaningo lwakhe ngokuxoxisana nabantu. Uqhuba ngokuveza ukuthi umcwaningi uma eqhuba ucwaningo ngokusebenzisa le ndlela, kufanele aqale ngokuchaza inhloso yocwaningo kanye nengxoxo kubabambiqhaza, aphinde aqinisekise ukubavezela iminxa ngokuqinisekisa ukugodlwa kwamagama uma esethula ulwazi olutholakele.

UGenzuk (2003) uveza ukuthi ayikho yodwa indlela kanye nenqubo yokuqhuba ingxoxo enohlonze, kodwa umcwaningi kufanele aqinisekise ukuthi ulandela umhlahlandlela ofanele ukuze azothola ulwazi olufanele. Uqhuba ngokucaphuna umsebenzi kaPatton (1987) oveza imihlahlandlela yengxoxo elandelayo, okufanele umcwaningi ayiqinisekise. UGenzuk (2003:6) uveza okufanele umcwaningi akuqinisekise uma ezosebenzisa ingxoxo:

- Cabanga bese uhlela ukuthi lezi zinhlobo ezahlukahlukeni zemibuzo zingalandelaniswa kanjani ngokufanele esihlokweningasinye senhlolekhono, kufaka phakathi imibuzo edlule, eyamanje neyesikhathi esizayo.
- Buza imibuzo evulekile.
- Buza umbuzo ocacile, usebenzisa okuqondakalayo nokufanelekile
- Buza umbuzo owodwa ngeskhathi.
- Sebenzisa ukunxenxa nemibuzo yokulandelela ukucela ukujula neminingwane.
- Khuluma kucace ukuthi yiluphi ulwazi olufunwayo, kungani lolo lwazi lubalulekile, futhi wazise lowo obekuxoxwa naye ukuthi ingxoxo iqhubeka kanjani.
- Lalelisa futhi uphendule ngendlela efanele ukwazisa lowo muntu ukuthi uyezwakala.
- Qaphela ngenkathi nixoxa. Qaphela futhi uzwele ukuthi umuntu uthinteka kanjani futhi aphenhule imibuzo ehlukeni.
- Gcina ukulawula kwengxoxo.
- Sebenzisa isiqophamazwi lapho ukuthwebula amakhotheshini aphelele nacacile okuhlaziya nokubika.

- Bhala amanothi ukuze ubambe futhi uqokomise amaphuzu abalulekile njengoba kuqhubeka inhlolokhono.

3.7.3. Ingxoxo e-semi-structured

UWayhuni (2012) uveza ukuthi ingxoxo e-*semi-structured* yingxoxo eyikhwalthethive lapho umcwaningi ebuza imibuzo evalekile kubantu ababambiqhaza futhi ivumela ababambiqhaza bephendule ngendlela yabo futhi benikeze umcwaningi imibono eyahlukene ngocwaningo lwakhe. UGill, uStewart, uTreasure noChadwick (2008) bachaza ngengxoxo e-*semi-structured*, bathi:

Semi-structured interviews consist of several key questions that help to define the areas to be explored, but also allows the interviewer or interviewee to diverge in order to pursue an idea or response in more detail.

Okuhunyushwa ngokuthi:

Izingxoxo ezihlelwe kahle zinemibuzo eminingana esemqoka esiza ekuchazeni izindawo okufanele zihlolwe, kepha futhi ivumela lowo obexoxisana naye noma obuzwayo ukuthi aphambuke ukuze aqhubeke nombono noma impendulo ngokuningiliziwe

Le ndlela yokuqoqa ulwazi locwaningo yelekelela umcwaningi akhulumisane nomuntu obambe iqhaza, lapho umuntu obambe iqhaza echaza ngokwenaba uma ethula ulwazi ngesihloko somcwaningi. Okunye okugqanyiswa yile ndlela wukuthi umuntu obambe iqhaza ocwaningweni unikezwa isikhathi esanele ukuthi ethule ulwazi alwaziyo mayelana nemibuzo yocwaningo, ngoba imvumela ukuthi aphenndule ngendlela aqonda ngayo imibuzo kanye nangendlela aqonda ngayo ngolwazi oludingekayo.

3.7.4. Ingxoxo ehlelekile

Umcwaningi oqoka ukusebenzisa lolu hlobo lwengxoxo usuke ekhungwe imigomo ethile okufanele ayisebenzise futhi ayilandele uma ebuza ababambiqhaza imibuzo yocwaningo. Loluhlobo lwengxoxo luwuhlobo olusetshenziswa kakhulu ngoba umcwaningi usuke ehlele imibuzo

yocwaningo, azoyibuza ngokulandela uhlelo oluzomelekelela ngokuthola izimpendulo kanye nolwazi olunzulu, ngoba izimpendulo zababambiqhaza zivalekile. U-Ellis, uWest, uRyan noDeShon (2002) baveza ukuthi abacwaningi abaningi baqoka ukusebenzisa ingxoxo ehlelekile ngoba isemthethweni futhi abacwaningi basuke befuna ulwazi kubantu ngezinto ezenzeka kumvelo abaphila kuyo. Baqhuba ngokuveza ukuthi uma umcwaningi esebenzisa lolu hlobo, kubalulekile ukuthi abe nomoya ozovumela umbambiqhaza akhululeke ngokuphendula imibuzo abuzwa yona, futhi aphumela obala ngemibuzo angakhululeki ngokuyiphendula. UChapman noZweig (2005) baveza ukuthi abacwaningi abaningi bayesasa ngokusebenzisa lolu hlobo ngoba imibuzo ebuzwa ababambiqhaza iyagqugquzela futhi yenza bakhululeke ngokunikezela ngolwazi oluzokwelelekelela umcwaningi.

Inkulumo ehlelekile yakhelwe ukuthola izimpendulo ezilandelanayo ezivela kubantu maqondana nesimo noma into ethile abayenzayo, ebonakele (McIntosh noMorse, 2015). Ngiqoka ukusebenzisa le ndlela yokuqoqa idatha ngoba ngifisa ukuthola izimpendulo kubantu abafanele, mayelana ngokuqanjwa kwamagama emizi yakwaNdima. Engikuthandayo ngokusebenzisa le ndlela wukuthi, umcwaningi uthola izimpendulo kumuntu oqondene nalokhu afuna ukukuthola, ukukuzuzwa noma ukukucwaninga.

3.7.5. Ingxoxo engahlelekile

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

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

Okuhunyushwa ngokuthi:

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

Uqhuba ngokuveza ukuthi umbambiqhaza akalindelekile ukuthi anikeze impendulo eyodwa ngemibuzo abuzwe yona futhi lolu hlobo lumnikeza ithuba lokudalula konke akwaziyo ngesihloko

socwaningo. UCorbin noMorse (2003) bafakazela lokhu okushiwo ngenhla ngoba baveza ukuthi ukusetshenziswa kwemibuzo evulekile ukuqoqa ulwazi kunikeza umbambiqhaza ithuba lokwethula lonke ulwazi alwaziyo futhi alwethule ngokukhululeka. UZhang noWildermuth (2009) baveza izincazelo zababhali ezahlukeni ezichaza ingxoxo engahlekelile, okugqanyiswa yilezi zincazelo wukuthi ihlongoza ukuqonda izimiso abantu abaphila kuzona futhi ababambiqhaza babuzwa imibuzo ebavulela amathuba okudlulisa konke abakwaziyo kanye nababhekene nakho.

3.7.6. Ingxoxo eqoshiwe

Lolu wuhlobo lwengxoxo olusetshenziswa ngucwaningi uma eqoqa ulwazi locwaningo. Lapha umcwaningi usebenzisa isiqophamazwi uma eqoqa ulwazi, lokhu ukwenza ngenqobo yokuthi usuke engafuni ukukhohlwa izinto ezikhulunywa ngabantu ababambe iqhaza ocwaningweni. Okuhle ngokusebenzisa lolu hlobo lokuqoqa ulwazi wukuthi umcwaningi usuke esebenzisa isiqophamazwi, esizothatha konke okushiwo ngabantu ababambe iqhaza. Uma umcwaningi esebenzisa le ndlela, asikho isidingo sokuqopha phansi konke okushiwo ngabantu ababambe iqhaza kepha uzokuqopha uma esehlezi ekhiphela phansi lonke ulwazi oluqoshwe yisiqophamazwi. Lapha umcwaningi ukwazi nokumisa isiqophamazwi aphinde abuyele emuva uma kukhona angakuzwanga kahle.

3.7.7. Ukuhlaziywa kwamadokhumenti

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

Document analysis is a systematic procedure for reviewing or evaluating documents both printed and electronic (computer-based and Internet-transmitted) material. Like other analytical methods in qualitative research, document analysis requires that

data be examined and interpreted in order to elicit meaning, gain understanding, and develop empirical knowledge.

Okuhunyushwa ngokuthi:

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

3.8. Ukuhlaziywa kolwazi olutholakele

Umcwaningi uzophinde asebenzise izindikimbaukuhlaziya imininingo etholakele. Kulesi sifundo, ucwaningo luzosebenzisindlela yezindikimba, ukuhlaziya imininingo etholwe ucwaningo. Ucwaningo lukoka ukusebenzisa izindikimba ngoba ihambisana nalesi sifundo. Ithemathiki izolekelela ngokuhlaziya imininingo ezotholwa uma kuhlaziywa amadokhumenti kanye nenhlololwazi nababambiqhaza ocwaningweni. OBraun no Clark (2012:57) bachaza ukuhlaziya ngokwethemathikhi;

TA is a method for systematically identifying, organizing, and offering insight into patterns of meaning (themes) across a data set.

Okuhunyushwa ngokuthi:

I-TA indlela yokuhlonza ngokuhlelekile, ukuhlela, nokunikeza ukuqonda ngamaphethini encazelo (izingqikithi) kwisethi yedatha.

Ithemathiki isetshenziswa kakhulu uma bekwenziwa ucwaningo oluyikhwalthethivu. Ukuhlaziywa kolwazi kwenziwa ngenqobo yokuthola imibono eyahlukene evezwa wulwazi lwabantu abehlukene, ukuze kuzovezwa izimpendulo ezidalula ukuthi kungani izinto zenzeka

ngendlela ezenzeka ngakhona. Kulesi sifundo, umcwaningi uqoqe ulwazi ngokuhlaziya amadokhumenti kanye nokuxoxisana nababambiqhaza, kusetshenziswa izindlela ezahlukeni zokuqoqa ulwazi kubantu.

Ukuqinisekisa:

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

Ukuthembeka:

UKhumalo (2019) uveza incazelo ngokwethembeka kocwaningo, lokhu ukuveza ngokucaphuna umsebenzi kaGilbert noRuigrok abaveza ukuthi ukwethembeka kocwaningo kubhekiswe ekuswelekeni kwesiphambeko ngokuvumela abacwaningi bafinyelele ekuqondeni okufanele ngocwaningo. Baphinde baveze ukuthi kunezindlela okufanele zilandelwe eziziqinisekisa ukwethembeka kocwaningo. Ngezansi umcwaningi uveza izinqubo zocwaningo azilandelile futhi eziphinde ziveze ukuthi lolu cwano lwenzeke kwanjani.

3.9. Inkambiso efanele

Ziningi izingqinamba ababambiqhaza ababhekana nazo uma bezibandakanye ocwaningweni oluqoqwa ngumcwaningi futhi olufuna ukuqonda okwenzeka empilweni yabantu. Umcwaningi kufanele elandele izindlela ezilungileyo, eziziqikelela futhi ziqinisekise ukuhlonishwa kwezifiso zababambiqhaza, ngaphandle kokubheka iminyaka yabo. UCoyne (1998) uveza ukuthi kuke

kwafika iskhathi lapho izingane zazibamba elikhulu iqhaza emkhakheni wezocwaningo ngoba abacwaningi abanengi babecwaninga ngezingane futhi bezibandakanya ocwaningweni lwabo. Uqhuba ngokuveza ukuthi inkambiso elungileyo yilena eqinisekisa ukuthi imvume efanele iyatholakala ngaphambi kokuba umcwaningi axoxenababambiqhaza ocwaningweni, futhi akhombise nomhlahlandlela ofanele.

USmythe noMurray (2000) baveza imigudu ephathelene nenkambiso elungileyo uma kwenziwa ucwaningo ngoba baveza konke umcwaningingi okufanele akulandele ukuze ucwaningo lwakhe lukhombise izimfuno nokuvikeleka kwababambiqhaza, ngokuqinisekisa ukuthi kufeziwe. Baqhuba ngokuveza ukuthi ziningi izigaba zenkambiso elungileyo okufanele zilandelwe. Isigaba sokuqala siqala lapho umcwaningi eqoka futhi ekhetha ababambiqhaza azosebenza nabo ocwaningweni lwakhe, ukutholwa kwemvume yokusebenzisana nababambiqhaza, ukubamba izingxoxo kanye nemvume ngokwethulwa kolwazi olutholakele.

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

a) Isicelo semvume

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

b) Ukwethembeka

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

c) Ukulimala nobungozi ngenxa yokubamba iqhaza

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

d) Ukugcinwa kolwazi olubucayi

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

e) Inkululeko ngokuzibandakanya nocwaningo

Umcwaningi ubavezele ababambiqhaza inhloso kanye nezidingo zalolu cwaningo. Ababambiqhaza bakuthakasele okwenizwa ngumcwaningi ngokuqoqa ulwazi mayelana nokuqanjwa kwamagama emizi, ikakhulukazi imizi yakwaNdima. Ababambiqhaza baqome ukwelekelela umcwisahlaningi ngolwazi, ngaphandle kokulindela okuthile okungafana nokuklomelisa umuntu ngolwazi alunikeze umcwaningi.

3.10. Isiphetho

Umcwaningi kulesi sahluko umcwaningi wethule izinsizakuhlaziya azisebenzisile ukuqhuba ucwaningo lwakhe mayelana nokuqanjwa kwamagama emizi yakwaNdima. Umcwaningi usebenzise izinjulalwazi ezimbili, okuyiHermeneutics kanye nesocio-onomasitics. Lezi njulalwazi zelekelele umcwaningi ngokuqonda ukusetshenziswa kwamagama kanye nezincazelo zawo.

Umcwaningi uphinde wethula amapharadaymu ehlukeni asetshenzisiwe kulolu cwaningo, izindlela zokuqhuba ucwaningo, amasu okuqhuba ucwaningo kanye nohlelo locwaningo. Lesi sahluko siphinde siveze izindawo umcwaningi athole kuzo ababambiqhaza abamelekelele ngolwazi oluphathelele nalesi sihloko kanye neminxa elandeliwe ukuqoqa ulwazi kubabambiqhaza bocwaningo. Siphinde sethule ukuhlaziywa kolwazi olutholwe wucwaningo. Isahluko esilandelayo okuyisahluko sesine, umcwaningi uzokwethula ulwazi olutholwe wucwaningo kanye nokuhlaziywa kwalo. Lolu lwazi umcwaningi azokwethula lumayelana nemizwa evezwa wukuqanjwa kwamagama emizi yakwaNdim eSkhaleni, eNkandla.

ISAHLUKO SESINE

UKWETHULWA NOKUHLAZIYWA KOLWAZI

4.0. Isingeniso

Isahluko esedlule okungesesine socwaningo, sidingide izindlela ezahlukeneyo kanye namasu asetshenziswe ukuqoqa ulwazi lwalolu cwaningo. Lesi sahluko sona sizokwethula ulwazi olutholakele ngesikhathi kwenziwa lolu cwaningo futhi olutholwe wucwaningo. Umcwaningi uzokwethula ulwazi olutholakele ngesikhathi kwenziwa ucwaningo mayelana nokuqanjwa kwamagama emizi yakwaNdima eSkhaleni, eNkandla.

Ngaphambi kokuba umcwaningi athule ulwazi olutholwe wucwaningo, uzoqala ngokuveza ngokugqamisa indlu noma indlunkulu eqondene nemizi yakwaNdima, umcwaningi ayicwaningile. Umcwaningi uzokwethula umlando ngokhokho oqondene nezindlu azicwaningile, ngokuveza ukuzalana kwezindlu kuze kufike phansi lapho azalwa khona. Uzoqhuba ngokwethula ulwazi olususelwe emibuzweni yocwaningo. Lesi sahluko sizophetha ngokuhlaziya iziphakamiso ezahlukeneyo, ezisuselwe emibuzweni yocwaningo, ngokulandela izimpawu zezinjulalwazi kanye namapharadaymu asetshenzisiwe kulolu cwaningo.

4.1. Umlando ngezindlu zikakhokho uMabhoko

Lesi sigaba sizokwethula umlando oveza ukuzalana kwezindlu zikakhokho uMabhoko, okunguyena oqondene nezindlu umcwaningi azicwaningayo. Umcwaningi uthole ukuthi ukhokho uMabhoko wayeganwe ngamakhosikazi amane, undlunkulu kwakunguMaDube owayelanywa ngabathathu; uMaShezi, uKaManyoni kanye noMaKhanyile owayemncane. Njengoba ukhokho uMabhoko wayeganwe ngamakhosikazi amane akuwona wonke akwazi ukuzala amakhosana ayezoqhubeka ngokukhulisa imizi yakhe kanye nangokukhulisa isibongo sakwaNdima. Ukhokholozi owaphiwa amakhosana amaningi nguMaShezi, owayengowesibili owagana ukhokho uMabhoko. Umcwaningi uzalwa ezindlini zikaMaShezi, okusho ukuthi noma ngabe yini eyenziwayo noma okufanele ilungiswe eqondene nezindlu zikaMaShezi naye unalo igunya lokusukuma alungise lokho okuvelile.

Amagama emizi kanye nezindlu zikakhokho uMabhoko umcwaningi awatholile yilawa alandelayo: eNjiqosheme, kwaMthakathi, kwaPhumesaleni, kwaPhumuphele, kwaQomintaba, kwaBhekizitha, eNhlahleni, eMseni, eNhlayenza, kwaVumokwenina, kwaPhumangiphake,

eMbusweni, eNqabakayitshelwana, kwaBambongezansi, kwaPhumuzumqondo, kwaPhethiqili, kwaMadlangabongi, kwaPhumulezwile kanye nakwaMuntungifunani. Kanti-ke amanye amagama emizi yakwaNdimba yilawa: kwaJinge, eNkanini, kwaHlalakahle, eBuka, eKuzameni, kwaZondehleka, eKuthuleni, eKujabuleni, eKukhanyeni, kwaPhumuzumlomo naseNsutha. Umcwaningi uzozethula ngokuzehlukanisa ngezindikimba lezi zindlu, uzoqala ngokuveza izindlu kusukela eNdlunkulu kuze kufike kukhokholozi ongunkosikazi omncane kakhokho uMabhoko.

Izihayo zikakhokho uMabhoko

UMagxum' alishangule,

Uscub' sakomini,

Umagwababa nidlani ngale kwentaba.

Uhlaba kayimuki ziya kwezikadad' izandla.

Usgawu semithi emincane,

Emikhulu iyekwa nguwana.

Utwasamadoda ubushokubezi.

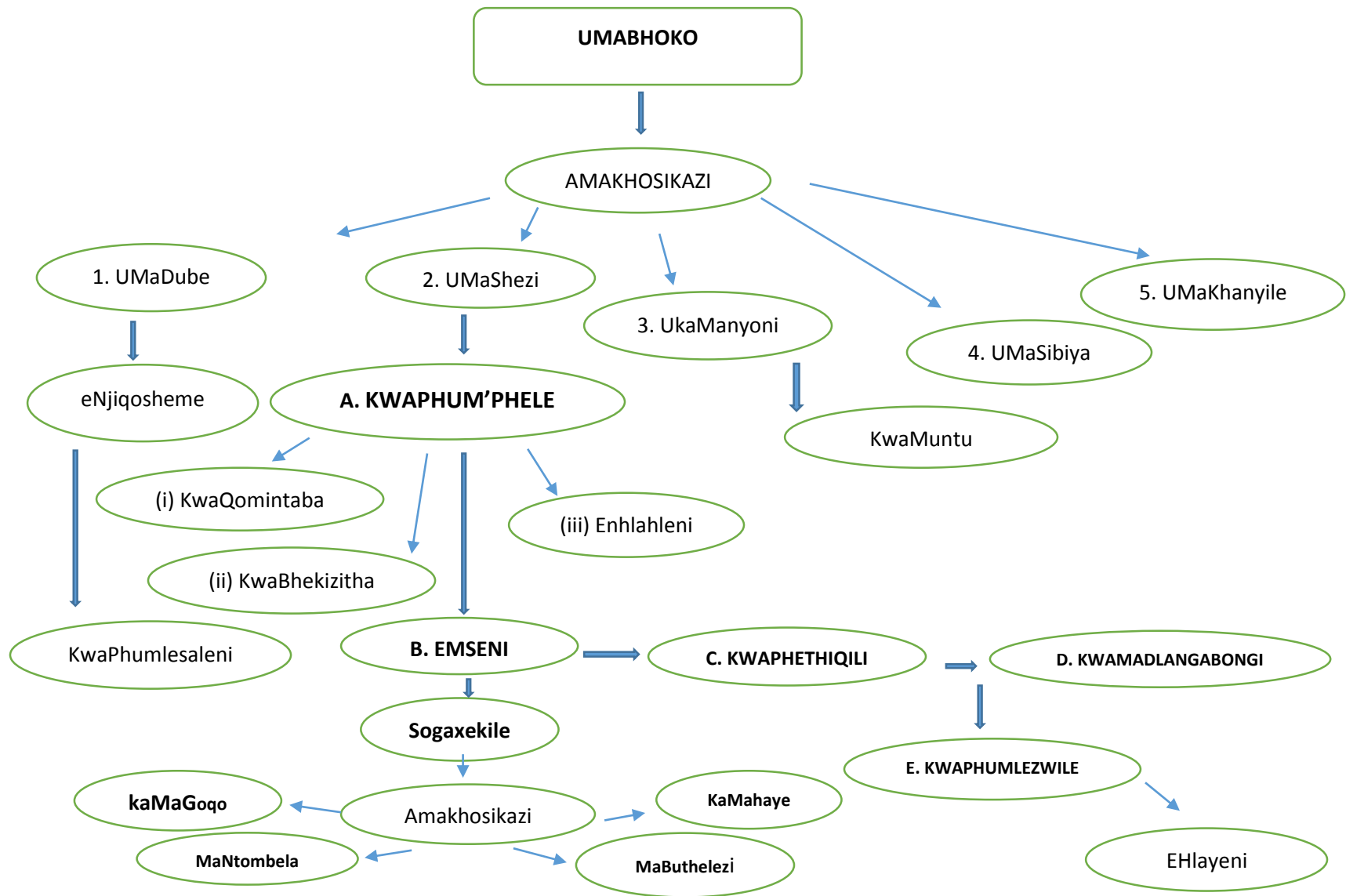
Madevu ekati laseBhoko,

Madevu ekati laseDundee.

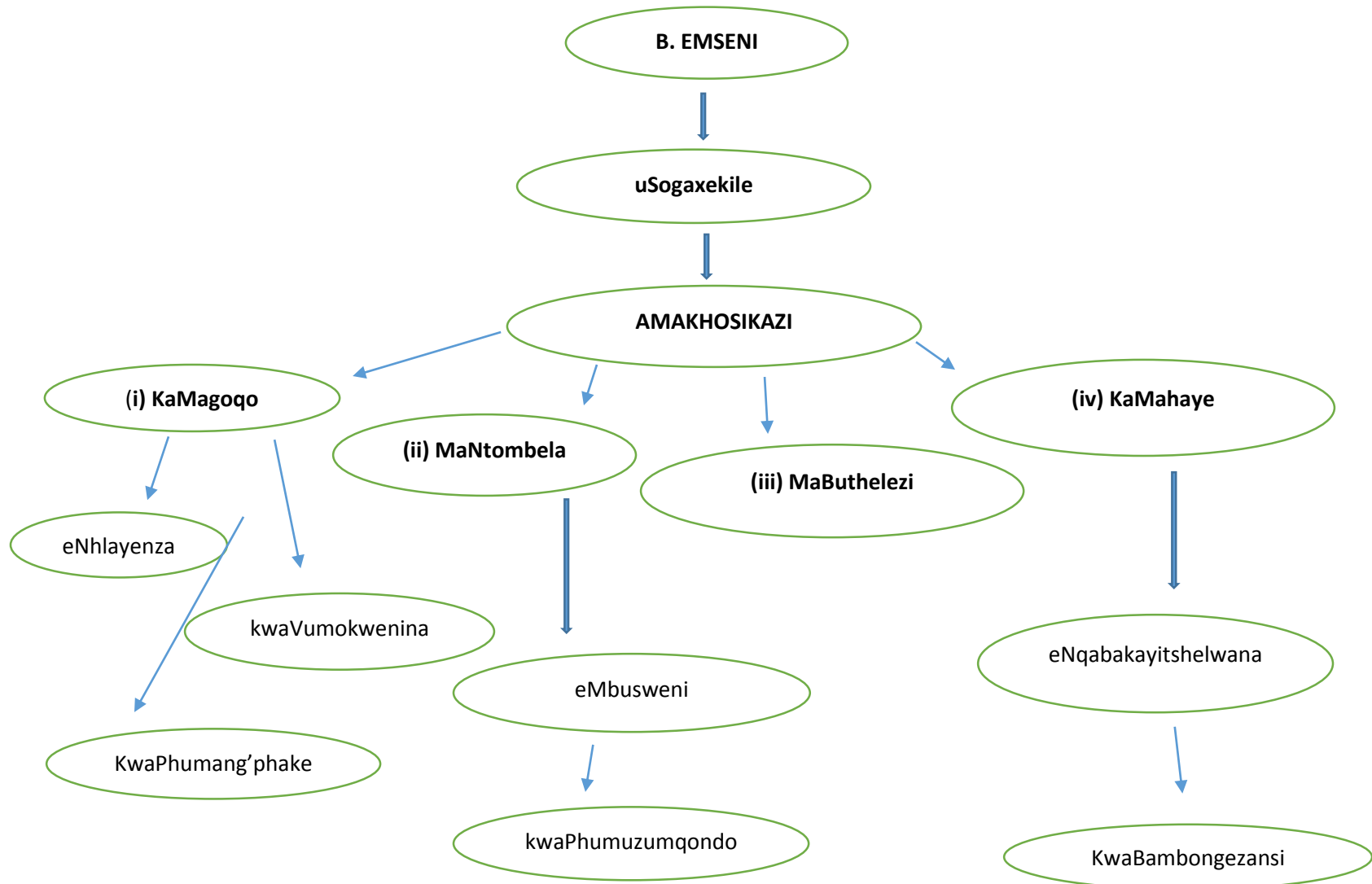
Ngezansi umcwaningi wethula amashadi aveza ukuzalana kwezindlu zakwaNdimba, izindlu zikakhokho uMabhoko owazala omkhulu abazala oyisebomcwaningi. Ishadi lokuqala lethula zonke izindlu zakwaNdimba, eziqondene nomcwaningi. Ubukhulu bomndeni kanye nokwanda kwezindlu kwaholela ekutheni izindlu zihlukaniswe phakathi. Kukhona izindlu zaseNjiqosheme, okuyiNdlunkulu yakithi, kanye nezindlu zakwaJinge. Ukwanda kwezindlu kwaholela ekutheni lezi zindlu ezimbili zingabe zisazilelana futhi zingadli esithebeni esisodwa. Indlunkulu nendlunkulu izilelana nezindlu eqondene nazo kanye nezizalayo. Kukhona kodwa ezikwenza ngokuhlanganyela, ukuphekisana, ngoba isipheko asinayo imigomo futhi siyinto eyenziwayo eqhuba uBuntu emiphakathini yendabuko. Ishadi lesibili lona lethula izindlu eziqondene ngqo

nomcwaningi ngoba izindlu zikakhokholozi uMaShezi ozala umkhulu owazala obaba abazala umcwaningi.

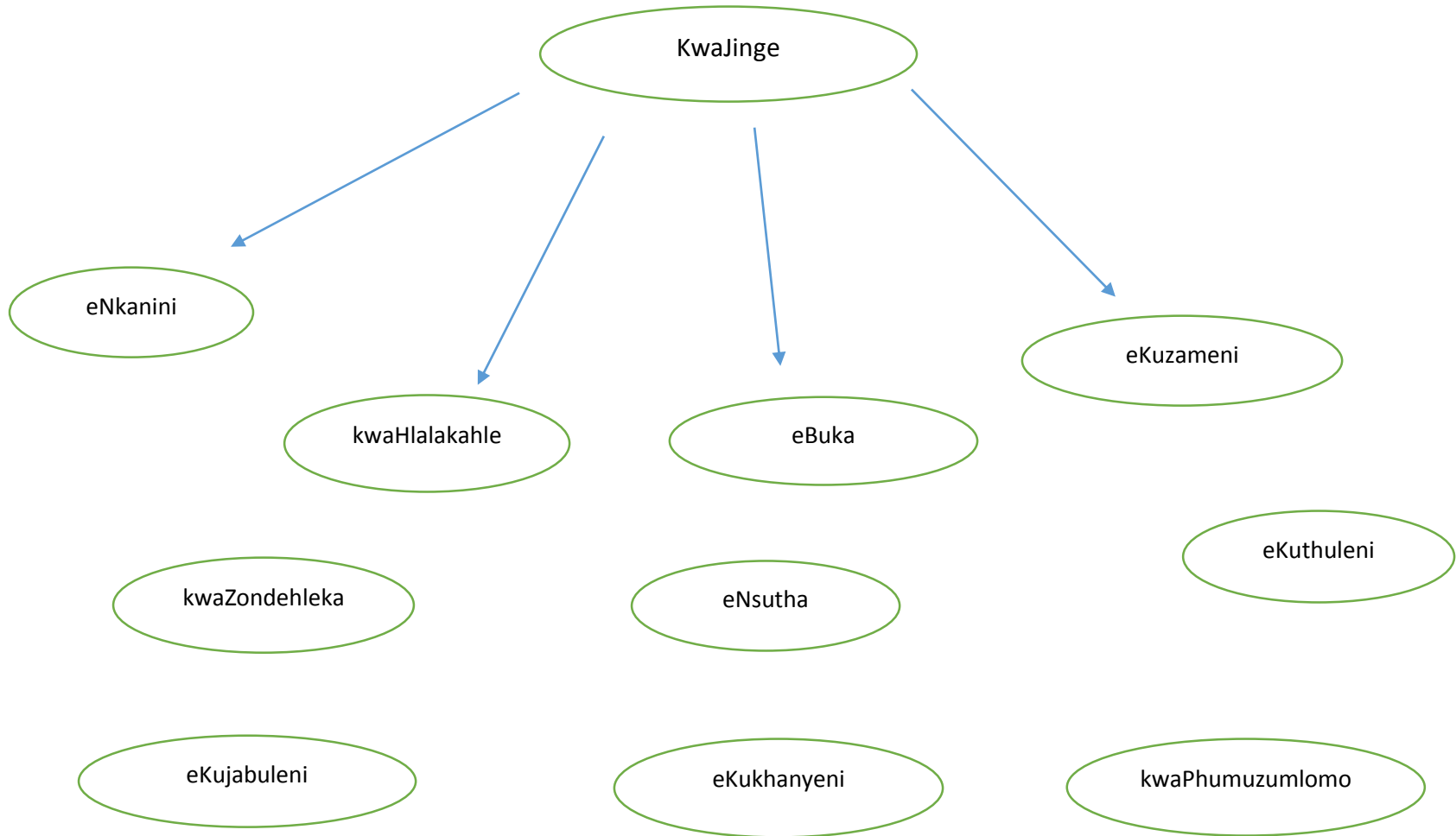
4.2. (a) Ishadi lezindlu zonke zikakhokhomkhulu uMabhoko



4.2. (b) Ishadi lezindlu zaseMseni, okuzalwa khona umcwaningi



4.2. (c) Ishadi lamanye amagama emizi yakwaNdim



4.3 Ithebula eliveza amagama emizi ezokwethulwa ngezansi

Amagama emizi

Amagama aqanjwe imizi

ngokulandelana

kwamakhosikazi kaMabhoko

4.3.1 Amagama ezindlu
zikaMaDube

4.3.1.1 ENjiqosheme

4.3.1.2 KwaMthakathi

4.3.2 Amagama ezindlu
zikaMaShezi

4.3.2.1 KwaPhumuphele

(i) KwaQomintaba

(ii) KwaBhekizitha

(iii) ENhlahleni

4.3.2.2 EMseni

(i) ENhlayenza

(ii) KwaVumokwenina/Embaxeni

(iii) KwaPhumangiphake

(iv) EMbusweni

(v) KwaPhumuzumqondo

(vi) ENqabakayitshelwana

(vii) KwaBambongezansi

4.3.2.3 KwaPhethiqili

4.3.2.4 KwaMadlangabongi

4.3.2.5 KwaPhumulezwile

(i) EHlayeni

4.3.3 Amagama ezindlu
ziKaManyoni

4.3.3.1 KwaMuntungifunani

4.3.4 Amanyane amagama emizi
yakwaNdimba

4.3.4.1. kwaJinge

4.3.4.2. eNkanini

4.3.4.3. kwaHlalakahle

4.3.4.4. eBuka

4.3.4.5. eKuzameni

4.3.4.6. kwaZondehleka

4.3.4.7. eNsutha

4.3.4.8. eKuthuleni

4.3.4.9. eKujabuleni

4.3.4.10. eKukhanyeni

4.3.4.11. kwaPhumuzumlomo

Leli thebula liveza ukulandelana kwezindlu ngokugana kwamakhosikazi kakhokho uMabhoko okunguyena oqondene nalezi zindlu. Umcwaningi uveza indlela azethule ngayo phansi ocwaningweni kanye nokuhlaziywa kwazo. Ngezansi umcwaningi uzihlaziya ngokuphelele kanye nangokwethula ulwazi alutholile.

4.3. Amagama emizi ngokuhlukana kwamakhosikazi kakhokho uMabhoko

Lesi sigaba sizokwethula ukuqanjwa kwamagama emizi ngokulandelana kokuganwa kwamakhosikazi kakhokho uMabhoko kanye nangokuzalwa kwemakhosangokulamana kwazo futhi nangokuzalana kwezindlu. Umcwaningi uzethula ngokulandela ulwazi olutholakele ngesikhathi kwenziwa lolu cwaningo.

4.3.1. Amagama ezindlu zikaMaDube

4.3.1.1. ENjiqosheme

Lo muzi waqanjwa ngombhinqo. Umqambimuzi wasebenzisa ukubhinqa ngesikhathi eqamba umuzi wakhe. Umqambigama wayengahlalisene kahle nomfowabo, behlala ngokulwa futhi evamise ukuhlulwa isikhathi esiningi. Ngelinye ilanga emva kokulwa nomfowabo omncane, ngenhlahla enkulu wamehlula ngalelo langa. Umbambiqhaza uveze ukuthi emva kokuhlula umfowabo, waphuma ekhaya wayohlala esigangeni. Umbambiqhaza uphinde waveza ukuthi odadewabo babegane unwabu ngesenzo sakhe, ngesikhathi beyotheza bamedlula eqosheme esigangeni ebhema. Uqhube ngokuthi emva kokumbona bakhombisana ngaye, bathi *“bheka lenja iqosheme lapha”* bemthukela ukushaya umfowabo omncane. Ngesikhathi ephuma umuzi wakhe, wawuqamba ngokuthi kuseNjiqosheme ebhinqa futhi ephendula okwashiwo ngodadewabo bemthuka. Umbambiqhaza omunye uveze olunye ulwazi ngalo muzi, ulwazi oluveza ukuthi lezi zelamani ezimbili ezazizalwa ngukhokho uMabhoko zazihlala ngokuhilana futhi zixabana. Isikhathi esiningi inkosana yayihlala ngokuthuka umfowabo, ngokuthi *“ngiyadlainja iqosheme iyangibuka”*. Umqambigama waqamba lo muzi esusela esehlakalweni kanye nesigameko esenzeka empilweni yakhe.

4.3.1.2. KwaMthakathi

Umbambiqhaza lapha uveze ukuthi emiphakathini ngokwehlukana kwayo, ziningi izinkulumo abantu abazikhulumayo kanye nezinto abazenzayo kwabanye abantu. Uveze ukuthi abantu ubuthakathi babucabangela ngezinto ezenzeka ezimpilweni zabantu, kwesinye isikhathi kusuke kungebona ubukhunkulu kanye nokuphathwa kwemithi yobumnyama, kodwa impumelelo iyodwa abantu bayayibuza. Uqhube ngokuveza ukuthi *“kwakunezinkulumo abantu emphakathini ababezishwashedela emakhoneni, bethi lapha ekhaya likababamkhulu kungani bona bodwa bekhanyelwa yizinto kangaka? Kwakuthiwa bathwele”*. Umbambiqhaza uqhube ngokuveza ukuthi inkosana endala engumqambigama lalo muzi yathi uma iphuma umuzi yawuqamba ngokuthi kukwaMthakathi, eyawuqamba ngokubhekisa ezinkulumeni zabantu bomphakathi, ababezikhuluma ngomuzi wakubo.

4.3.2. Amagama ezindlu zikaMaShezi

4.3.2.1. KwaPhumuphele

Lona ngumuzi wenkosikazi yesibili kakhokho uMabhoko. Lo muzi waqanjwa emva kwesimo sokungahlalelani kwamakhosikazi amabili lapho kwase kufanele aphume omncane ayokwakhelwa umuzi wakhe. Umbambiqhaza uveze ukuthi kwase kufike iskhathi sokuthi unkosikazi wesibili akhelwe umuzi wakhe. Lo muzi waqanjwa ngokuthi kukwaPhumuphele ngoba umndeni wawusukhula udlondlobala futhi unkosikazi omncane kwase kufanele akhelwe umuzi nezingane zakhe. Umkhulu wakwaPhumuphele, wazala amadodana amahlanu. Kulawa madodana amahlanu, mathathu kuphela avusa lo muzi wakwaPhumuphele, ngokuganwa. Imizi ezalwa ngumuzi wakwaPhumuphele; umuzi wakwaQomintaba, kwaBhekizitha kanye naseNhlahleni.

(i) KwaQomintaba

Lo muzi waqanjwa emva kokubheka izimo kanye nendawo owakhiwe kuyona. Umqambigama wawo uveze ukuthi wawuqamba ngoba wawakha phezulu ezintabeni. Uqhube ngokuveza ukuthi waqoka ukusebenzisa leli gama ngoba wayebona ukuthi uyoze aguge ehamba ibanga elide eqombola futhi kofika nesikhathi lapho ayezohamba ephumula indlela yonke ngenxa yokuguga nokuqansa kwendlela, uma eya emzini kababamkhulu. Uphinde waveza *“lo muzi kababamkhulu ngawuqamba leli gama ngoba ngaqoka ukuyokwakha phezulu ezintabeni, lapho okushaya khona umoya futhi kunokuthula kanye nokuphumula”*. Umqambigama walo muzi waqoka ukuwuqamba leli gama elithi kwaQomintaba ngoba uveze ukuthi noma esegugile angeke awuthuthe kuleya ndawo owakhelwe kuyona. Umqambigama uphinde waveza ukuthi yena waba nenhlanhla ngoba wathi uma eganwa futhi ephuma umuzi wakhe, umkhulu (ubaba ozala umqambigama) wamnikeza igunya lokuba aziqambele yena igama lomuzi wakhe. Lokhu kwamjabulisa kakhulu ngoba wawuqamba igama elalisuka ngaphakathi kuye futhi elenza umqondo kukho konke ayefisa ukukudlulisa.

(ii) KwaBhekizitha

Umbambiqhaza uveze ukuthi lo muzi waqanjwa ngubaba owayemzala, ewuqambela indodana yakhe yesibili. Umcwaningi uphinde wathola ukuthi lo muzi waqanjwa ngoba umqambigama wayeyala indodana yakhe ngokuthi ngoba iphuma iyozimela emzini wayo futhi ivusa umuzi wakubo, kufanele azimele futhi angavumeli abantu bengene ngaphakathi emgcagcweni wakhe. Umbambiqhaza uqhuba

ngokuveza ukuthi leli gama lalo muzi laliyisexwayiso kumfowabo elalidlulisa ukuthi ukuze umuzi wakhe ungafi futhi ukhule udlondlobale, akufanele avumele umuntu wesithathu emshadweni wakhe ngoba engahle embidlizele umuzi wakhe futhi amqhathe nabo bonke abantu akhelene nabo kanye nasondelene nabo. Igama lalo muzi kukwaBhekizitha ngoba lexwayisa ngabantu abangafaka isandla semfene enjabulweni yomuntu.

(iii) Enhlahleni

Lo muzi wakhiwe endaweni eyaziwa ngokuthi kukwaBangizwe eNquthu, usuka ngaphansi kweSkhala, eNkandla. Igama lalo muzi lisuselwe egameni elithi inhlahla elichaza ukukhanyelwa noma ukuhanjelwa kahle yizinto. Umbambiqhaza uveze ukuthi leli gama likhuluma nomuzi noma nendlu yakwaPhumuphele umqambigama azalwa kuyona. Umbambiqhaza uphinde waveza ukuthi ngesikhathi umqambigama ekhuliswa umuzi wakubo ngokuganwa, waqamba lo muzi ebhekisa esenzekweni sokuganwa kwabafowabo abadala, okwathi ngesikhathi naye ehlelwa inhlahla yokushadelwa njengabafowabo, waqamba umuzi wakhe ngokuthi kuseNhlahleni.

4.3.2.2. EMseni

Umusa usuke uchaza isimo esihle noma kusuke kuyinjabulo isikhathi esiningi. Igama lalo muzi lasuselwa esenzekweni sokuthi isikhathi esiningi abantu babebusa ngokudla inyama notshwala ngoba kwakufuyiwe futhi kwakuhlalwa ngenjabulo nangokuhlaba izilwane (inkomo noma imbuzi) emva kwesikhathi. Lapha kuzalwa khona umkhulu uSogaxekile owathi uma enganwa wavusa umuzi waseMseni, ngokuganwa yisithembu. Wayeganwe ngamakhosikazi amane; uKaMagoqo, uMaNtombela, uMaButhlezi kanye noKaMahaye. Ngezansi umcwaningi wethula imizi yamakhosikazi amathathu ayegane eMseni, ngoba ugogo uMaButhlezi wayengenawo umuzi wakhe. Ubukhulu bomuzi kanye nokukhula kwawo kulele ezandleni zamakhosana kanye nabafowabo abazalwa kuleyo ndlu. Ayikho into ethokozisa abantu abalele, ukudlula ukubona imizi yabo ikhula futhi ifudumele. Ngezansi umcwaningi wethula izindlu ezizalwa eMseni. Umcwaningi wethula imizi ezalwa yindlunkulu uMseni.

(i) ENhlayenza

Umbambiqahaza uveze ukuthi igama lalo muzi laqanjwa lisuselwe ezigamekweni ebezihlala zenzeka, okusho ukuthi inhlalayenzeka. Uqhube ngokuveza ukuthi umqambigama walo muzi wawuqamba ngoba elandela amazwi ashiwo ngabantu bomphakathi, bethakasela izindaba ezinhle ababebikelwa zona. Uqhuba ngothi abantu bomphakathi bakuveza ukuthi *“lapha kwaNdimba ukuganwa kwamadodana akhona kuyinto esiyijwayela futhi eyenzeka manje namanje”*, okwaveza ukuthi ukuganwa kwamadodana akhona, kwakuyinto ebihlala ngokwenzeka kulo muzi wakwaNdimba. Umninimuzi wawuqamba ngokuthi kuseNhlayenza, elandela amagama ashiwo ngabantu bomphakathi. Umbambiqhaza uphinde waveza ukuthi umqambigama walo muzi ungumfowabo ngokuzalwa futhi wayekhona ebika umuzi, okwamthokozisa kakhulu ukubona omunye wabafowabo eganwa ngoba lokhu kwakusho ukukhula kwesibongo sakwaNdimba.

(ii) KwaVumokwenina/ EMbaxeni

Lona ngumuzi wenkosana emaphakathi kagogo uKaMagoqo. Umcwaningi uthole ukuthi uma umuntu aziwa ngenhliziyo yakhe enhle futhi ehlale enokuthula enhlizweni, uyaye agweme ukuhlizisana ngezinkulamo nabantu abaningi. Lo muzi waqanjwa kubhinqwa abantu ababehlala bethi umninimuzi uvuma yonke into eshiwo ngabanye, ngenqobo yokugwema ukukhuluma. Lo muzi waziwa kakhulu ngokuthi kuseMbaxeni ngoba waphiwa leli gama ngesenzeko abahlangabezana naso ngesikhathi kumbiwa isiza somuzi, okwakuyizimpande ezazixakile futhi zinkulu. Lo muzi waziwa kakhulu ngaleli gama elithi eMbaxeni, kodwa igama elaqanjwa wona ngesikhathi ubikwa, kukwaVumokwenina.

(iii) KwaPhumangiphake

Umbambiqhaza uveze ukuthi umuzi omkhulu ikakhulukazi ezindaweni ezisemakhaya uyaye uhehe nezingane zangaphandle ngoba zisuke ziziningi izingane egcekeni. Izingane zangaphandle ziyaye zizodlala nezingane zakhona. Umbambiqhaza uveze ukuthi leli gama lisobala ngoba umuzi uma umkhulu uhlukana ngamaxhiba futhi basuke bebaningi abantu egcekeni. Umbambiqhaza uveze ukuthi *“leli gama lichaza ukuthi phumani ngiphakele abantwana bami balambile, ngoba nibanengi lapha egcekeni”*. Uqhuba ngokuthi uma uthatha ukubheka lo muzi waqanjwa ngokuthi kukaPhumangiphake ngoba umqambigama wayesephuma umuzi wakhe, lapho ayezokhulisa kahle izingane zakhe ngalokhu okuncane ayenakho, ngaphandle kokukhathazeka ngokuthi uzobaphani abantu uma sebegcwele indlu.

(iv) EMbusweni

Emzini omkhulu kuningi okuyaye kwenzeke phakathi ngoba abanye bahlalisana kahle kuthi abanye bephile ngaphansi kwesimo esingasihle. Umbambiqhaza uveze ukuthi *“lo muzi waqanjwa ngoba umnikazi wawo wayengahleli kahle ekhaya kubo futhi impatho yayingeyinhle kahle. Ukuphuma kwakhe umuzi kwamnikeza ukuthula emoyeni”*. Lo muzi waqanjwa ngoba umqambigama wayesenamandla okwenza akufisayo futhi ngeskhathi asifisayo, ngaphandle kwengcindezi. Wawuqamba ngokuthi kuseMbusweni ngoba wayesejabule eyedwa futhi ekude nabantu abaningi. Umbuso usuke ugoqa isenzeko sokujabula okungaba kumqambiwegama noma kubantu asondelene nabo.

(v) KwaPhumuzumqondo

Umuzi wakwaPhumuzumqondo uzalwa endlini yaseMbusweni. Lo muzi uthuthelwe esigodini saseManzimnyama khona eNkandla, usuka ngaphansi kweSkhala. Umbambiqhaza uveze ukuthi nguyena ngqo owaqamba igama lalo muzi, ngoba nguyena owengamele zonke izinto okufanele zenziwe lapha ekhaya, ngoba umuzi usele nodadewabo. Umbambiqhaza uveze ukuthi ukuphumuza umqondo ilapho umuntu esuke ezinikeza ukuthula emqondweni. Uqhube ngokuveza ukuthi wawuqamba leli gama ngoba udadewabo nguyena owayesesele nomuzi, kodwa isiNtu asimvumeli ukuthi athuthe umuzi uma esefisa ukuyowakha endaweni engcono. Uphinde waveza ukuthi wawuqamba leli gama ngoba wamnikeza igunya lokuthi akhe umuzi kababa omzalayo, kodwa angathuthi umuzi wonke kepha avuse umuzi kababa wabo. Waqamba umuzi igama elithi kuKwaphumuzumqondo ngoba ekhulula udadewabo ngokuthi angazikhathazi ngokushiya amanxiwa akubo, kepha akayophumuza umqondo endaweni entsha ngoba kwakuyisifiso sakhe ukuthuthela kwenye indawo.

(vi) ENqabakayitshelwana

Umcwaningi uthole ukuthi leli gama lisuselwe ezenzekweni umqambigama asuke ebhekene nazo empilweni noma izingqinamba asuke ezibona zenzeka emphakathini aphila kuwo noma kubantu asondelene nazo. Umbambiqhaza uveze ukuthi inqaba ichaza isehlo esithile umuntu asibonile noma ahlangabezane naso empilweni. Lo muzi waziwa kakhulu ngokuthi kuseNqabeni. Lezi zingqinamba

zifingqiwe ngokulandisa abantu ngezimo ezehlele umqambigama noma izingqinamba ahlangebazine nazo empilweni. Uqhube ngokuveza ukuthi umqambigama uyaye wazigoqa lezi zingqinamba wazenza isisho esivoveza umqondo wesenzo sobubi. Isisho asikhathaleli ngokuthi isimo esehlele lowo muntu ukuthi singakanani, kodwa sizama ukuthi isimo esithile sisigoqe sisenze incazelo ezodluliswa ngamagama. Lona ngumuzi kagogo uKaMahaye, lapho okuzalwa khona ngqo umcwaningi ozalwa yindodana yesine kwabo, kwabahlanu. Ngonyaka wama-2009 iNqabakayitshelwana yathuthelwa endaweni yaseWaterbus, oPhongolo isuka khona eSkhaleni.

(vii) KwaBambongezansi

Igama lalo muzi lisuselwe esageni esichaza ukumangala. Lona ngumuzi wokuqala owakhelwa endaweni yasoPhongolo, kwelamaThonga namaSwati. Lo muzi uzalwa eNqabakayitshelwana eyaziwa kakhulu ngeNqabeni. Lo muzi waqanjwa ngumkhulu uSogaxekile, umbambiqhaza uveze ukuthi *“ubaba wababaza wabamba ongezansi ngeskhathi emangazwa ngubukhulu bomuzi, ngeskhathi eyowubona okokuqala ngqa”*. Umcwaningi uthole ukuthi umqambigama walo muzi wayeqala ukufika kule ndawo okwakhelwe kuyona lo muzi, wawuqamba leli gama ngoba wayengalindela ukubona lokhu okwambambisa umlomo ongezansi, okwakuwumangazwa wubukhulu bomuzi wenkosana yakhe. Igama lomuzi iKwaBambongezansi laqanjwa lisuselwa esenzekweni esenzeka kumqambigama ngesikhathi ezobona umuzi wenkosana yakhe endala eyakhela kwelinye izwe ababengakaze bafike kulona, endaweni yakwaNkomfe oPhongolo. Lesi senzeko esaholela ekuqanjweni kwegama lalo muzi, kwakuwukumangazwa ubukhulu bawo.

4.3.2.3. KwaPhethiqili

Lona ngumuzi wendodana yesithathu kakhokholozi uMaShezi. Lapha umbambiqhaza uveze ukuthi umnumzane walo muzi kwakungumuntu owayenamaqhinga futhi enobuhlakani. Lokhu kwaqala ukubonakala besahlala endlunkulu yakubo engakaganwa, wayenokuthatha izinqumo ezinobuyonincu obabumangaza wonke umuntu. Umbambiqhaza uphinde waveza ukuthi kwathi uma esephuma umuzi wakhe umqambigama, wakuveza ukuthi *“manje kulo muzi sekuzophatha mina iqili lawo wonke amaqili”*. Igama elithi kwaPhethiqili lasuselwa ebuhlakanini ayenabo umqambigama, owayebonakala njengomuntu onengqondo ebukhali ngenxa yezinqumo kanye namasu ayeqhamuka nawo ngaso sonke iskhathi kuhlanganiswe amakhanda.

4.3.2.4. KwaMadlangabongi

Umbambiqahaza uveze ukucabangela kwakhe ngokuqanjwa kwalo muzi, ngoba uveze ukuthi *“leli gama alichazi ngokudla kuphela, kodwa futhi lingaphinde lisivezele ukungabongi kwabantu emva kokusizwa ngokuthile”*. Uphinde waveza ukuthi kunzima ukuqonda ukuthi leli gama laqanjwa libhekiswe kubantu bomndeni noma kwabomphakathi, ngoba akayitholanga kahle incazelo yalo ngesikhathi elandela izincazelo kanye nomlando wamagama emizi yakwaNdima.

4.3.2.5. KwaPhumulezwile

Lona ngumuzi wezibulo likakhokholozi uMaShezi. Umcwangingi uthole ukuthi umnininimuzi wayaziwa njengomuntu owayekhuthela kakhulu futhi enolaka, okwabonakala esahlala ekhaya kubo. Umqambigama wawuqamba lo muzi egwema ubuvila kubantu, ngoba wayekholelwa ekutheni kufanele abantu baqale ngokusebenza kuqala ngaphambi kokuthola abakufisayo. Lo muzi waqanjwa ngokuthi kukwaPhumulezwile ngoba umnininimuzi wayekholelwa ekutheni kufanele ukuthi kusetshenzwe kuqala ngaphambi kokuba kudliwe ukudla.

(i) EHlayeni

Umbambiqhaza uveze ukuthi umnininimuzi wayezale inkosana eyodwa, ezale kakhulu amakhosazane amaningi. Esithenjini kanye nasemindenini ngokwehlukana kwayo, amathemba okuvuka kwemizi akumadodana akuleyo mizi. Ihlaya lichaza inhlekisa noma into ehlekisayo. Umbambiqhaza uqhube ngokuveza ukuthi umuzi wakwaPhumulezwile wawubukwa njengenhlekisa ngoba kwakuzalwe kakhulu amakhosazane ukudlula amadonana ayezovusa umuzi. Umbambiqhaza uqhube ngokuthi *“kwathi ngeskhathi umfowethu esethola amandla okuganwa, wavusa umuzi wakobabamkhulu wawuqamba ngokuthi kuseHlayeni ephendula izinhlekisa ababephonswa ngazo ubaba omzalayo”*. Lona iwona muzi owodwa vo ozalwa umuzi wakwaPhumulezwile.

4.3.3. Amagama ezindlu ziKaManyoni

4.3.3.1. KwaMuntungifunani

Amanye amagama emizi ayaye aqanjwe ngenqobo yokudlulisa umyalezo noma inkulumo enomqondo ocashile. Lo muzi waziwa kakhulu ngokuthi kukwaMuntu. Umbambiqhaza ebhunga ngencazelo yegama lalo muzi, uveze ukuthi *“umqondo waleli gama ufinyeziwe ngoba kahle kahle liyaqhubeka lithi muntu ungifunani ngoba ngizamela abantwana bami”*. Umbambiqhaza ocele ukuba lingadalulwa igama lakhe, uveze ukuthi uma umuntu ezama impilo futhi kukhona azama ukukwenza emphakathini, abantu bayaye bandlele umona futhi babheke konke abangakusebenzisa ukuze bamcekele phansi kanye nokuthi yonke imizamo yakhe ishabalale.

4.3.4. Amanye amagama emizi yakwaNdimba

4.3.4.1. KwaJinge

Umbambiqhaza uveze ukuthi umuzi wakwaJinge iwona muzi oyiNdlunkulu yokuzalana kwayo yonke imizi yakwaNdimba kanye nokuzalana kwezindlu. Uphinde waveza ukuthi umuzi waseNjiqosheme waphuma endlini yakwaJinge. Ababambiqhaza baveze ukuthi incazelo yegama eliqanjwe umuzi wakwaJinge abayitholanga ngesikhathi bencela umlando wokuqanjwa kwamagama emizi yakwaNdimba kanye nemisusa yokuqanjwa kwamagama emizi.

4.3.4.2. ENkanini

Ukuba nenkani ilapho umuntu esuke enza ngakho konke okusemandleni ngokungavumi ukwehlela ngezansi noma ngabe isimo simphika kangakanani, kodwa enze kube nzima ukunqoba nokuphumelela kwabanye abantu. Umninimuzi walo muzi waseNkanini waqamba umuzi wakhe ngokubhinqa abantu abambinda ngokuthi unenkani, ungumuntu olukhuni futhi ongalugobi kalula uphondo uma kuboniswa. Igama lalo muzi laqanjwa emva kwezenzo zomninimuzi, izenzo zokuba nenkani ngayo yonke into eyenziwayo.

4.3.4.3. KwaHlalakahle

Ngokubeka kukambambiqhaza ocwaningweni, uveze ukuthi ukuhlala kahle kusho ukunethezeka kanye nokukhululeka komuntu maphakathi kwabanye abantu. Umbambiqhaza uphinde waveza ukuthi

umninimuzi walo muzi wawuqamba leli gama emva kwesimo senhlalo ababebhekene naso endlunkulu yakubo. Ukuphuma komqambigama lalo muzi endlunkulu kwaholela ekuguqukeni kwesimo senhlalo yakhe ngoba basebehleli ngokunethezeka nomndeni wakhe, emzini wakhe.

4.3.4.4. EBuka

Umbambiqhaza uveze ukuthi umuzi wakwaNdima eBuka waqanjwa ngesimo samabuka avela ngesikhathi kumbiwa isiza somuzi. Uphinde waveza ukuthi ukuvela kwamabuka kwashaqisa amakhanda abantu ababemba isiza ngoba ayemangingi, emakhulu futhi engajwayelekile neze endaweni yaseSkhaleni. Igama lalo muzi lisuselwe emimweni semvelo esavela ngeskhathi samalungiselelo okwakhiwa kwawo.

4.3.4.5. EKuzameni

Umuzi waseKuzameni wakhiwe waba yinxuluma. Ukuqanjwa kwegama lomuzi waseKuzameni kusukela ezehlweni ezazehlela umqambigama ekukhuleni kwakhe, ekhula ngokusebenza ngokuzikhandla. Ngeskhathi umninimuzi ephuma umuzi wakhe, wawuqamba ngezenzo zakhe ezaziyinhlayenza ekukhuleni kwakhe kuze kufike esigabeni sokuphuma eyokhulisa umuzi wakubo. Umninimuzi nguyena owaziqambela igama lomuzi wakhe ngoba uyise wamnikeza igunya lokuthi aziqambele igama lomuzi wakhe, ikakhulukazi ngoba awakha ngamandla akhe.

4.3.4.6. KwaZondehleka

Umuzi wakwaZondehleka waqanjwa nguSokhaya, ewuqambela indodana yakhe eyaphuma emva kokushadelwa. USokhaya waqamba lo muzi wendodana yakhe ngoba wayefisa ukudlulisa umyalezo mayelana nendlela abantu abakhuluma ngayo futhi abacekelana ngayo phansi. Umbambiqhaza uveze ukuthi igama lalo muzi lidlulisa umlayezo oqukethe ukuthi abantu abaneliswa yilutho futhi akufanele umuntu agxile kubona ngoba babuyiselana emuva ngempilo futhi abanye bakuzondela ize leze.

4.3.4.7. ENsutha

Ababambiqhaza baveze ukuthi umuzi waseNsutha ngumuzi owakhiwe kahle futhi mkhulu. Igama lomuzi laqanjwa nguyise womnimumuzi emva kokubonga isenzo sendodana yakhe ngokumakhela futhi nangokuvusa umuzi wakhe. Ababambiqhaza baphinde baveza ukuthi umnimumuzi wayengumuntu owayengumacaphuna kusale. Igama lomuzi wakhe laqanjwa ngokulandela isimo sakhe somnotho, liqanjwa nguyise wakhe ngokubonga amandla anawo okuvusa umuzi wakhe.

4.3.4.8. EKuthuleni

Umuzi waseKuthuleni ngumuzi ophuma eKuzameni. Umbambiqhaza uveze ukuthi umqambigama wayengumtu owayevamise ukuqoka ukuqomaukuthula maphakathi emagcekeni womuzi wakubo futhi engakukhonzile ukukhuluma. Ngeskhathi ephuma umuzi wakhe, wawuqamba igama elisusela esimweni sakhe semvelo, isimo sokuqoma ukuthula kanye nokugwema ingxabano kubantu. Waqamba igama lomuzi wakhe wathi kuseKuthuleni.

4.3.4.9. EKujabuleni

Ngeskhathi umbambiqhaza eveza incazelo yegama lomuzi waseKujabuleni, uye wakubeka obala ukuthi injabulo kanye nothando zigijima egazini labantu bakwaNdima. Ukuqanjwa kwegama lomuzi waseKujabuleni kwasukela ngeskhathi uSokhaya eveza injabulo nothando lwezingane zakhe ezimbili ezaziyzelamani, ngokumakhela umuzi wakhe. Zathutha umuzi wakhe, zawakhela ngaphesheya komfula iNsuzi. Ukuqanjwa kwegama lalo muzi kusukela enjabulweni kaSokhaya, injabulo yesenzo sezingane zakhe. Waqamba igama lomuzi wakhe wathi kuseKujabuleni ngoba kwakuyinjabulo engeshabalale kuyena.

4.3.4.10. EKukhanyeni

Umuzi waseKukhanyeni uzalwa eKujabuleni. USokhaya nguyena ongumqambigama lomuzi waseKukhanyeni ngoba waliqambela indodana yakhe eyayikhulisa umuzi wakhe emva kokuganwa. Umnimumuzi waphuma umuzi wakhe emva kokuganwa, wawakhela ngezansi komuzi wakubo. USokhaya wawuqamba wathi kuseKukhanyeni ngoba eveza injabulo yokukhula komuzi wakhe.

Umbambiqhaza uphinde waveza ukuthi igama lalo muzi lisuselwe enjabulweni kamqambigama, ethakasela ukukhula komuzi waseKujabuleni.

4.3.4.11. KwaPhumuzumlomo

Umuzi ngamunye unezindaba kanye nezinkinga abantu abahlale behlangabezana nazo ngoba abantu bakhona bahlale benezindaba abazidingidayo, ezinye zalezo zindaba zihlukanisa imindeni phakathi. Ukuqanjwa kwegama lomuzi wakwaPhumuzumlomo kucacise ngokusobala ukuthi umninimuzi wayesekhathela ukukhuluma izindaba, waphuma umuzi wakhe awuqamba ngokuthi ikwaPhumuzumlomo.

4.4. Abaqambimagama emizi

Ukuqanjwa kwamagama emizi kubamba iqhaza elikhulu emiphakatha yabantu abangamaZulu, kungagcini emiphakathini yabantu abangamaZulu kuphela kodwa uma sibheka imiphakathi yakwa Ntu ngobubanzi bawo. Ukuqanjwa kwamagama emizi kuphinde kudlale enkulu indima ekugcineni kwamasiko kanye namagugu endabuko, ngoba ukushintsha kwezinkathi kuletha ezinkulu izinguquko emiphakathini esiphila kuyona ngokwehlukana kwayo, kungakhethalekile ngokwezinhlanga.

Ngesikhathi ucwaningo luqoqa imininingo kubabambiqhaza ocwaningweni, luthole ukuthi umuzi ngamunye uyaye ube nomuntu noma nabantu ababhekelele ukwenziwa kwezinto ngokulandela imigomo kanye nemithetho yakulowo muzi. Umcwaningi uphinde wathola ukuthi abantu abanegunya lokuqamba amagama emizi yilaba abalandelayo: umnumzane wekhaya, inkosana, indodana encane uma bengasekho bobabili ababaliwe kanye nomninimuzi naye unegunya lokuziqambela umuzi wakhe. Laba ababalwe ngenhla basuke bebhhekelele okwenzeka kulowo muzi osuke ubikwa futhi uqanjwa igama. Umbambiqhaza uveze ukuthi uma inkosana iphuma umuzi wayo, uyise wayo oyizalayo oyiqambela igama lomuzi wayo kodwa uma engasekho umninimuzi nguyena oziqambela igama lomuzi wakhe. Uqhube ngokuveza ukuthi uma bengasekho bobabili, umnumzane nenkosana, indodana encane iyona egunyazwe ukuqamba igama lomuzi wakubo, ikakhulukazi lokhu kwenzeka uma isiphuma iyokwakha umuzi wakubo emva kokuwukhipha emzini omkhulu (endlunkulu). Uma indodana encane isiqamba umuzi ayibonisani namuntu ngoba iqamba umuzi wakubo isusela kunoma yini esuke iyibona ngaleso skhathi noma okungaphakathi asuke efuna ukukudlulisa. Umbambiqhaza uphinde waqhuba

ngokuveza ukuthi noma ngabe igama eliqanjwe umuzi lisuke lingaqondakali futhi lingahlali kahle kubantu, akekho onegunya lokulilandelela futhi lokuyishintshisa lelo gama, ngoba isuke iwazi umsuka kanye nencazelo yalo. Uma umuzi ungesenaye umuntu wesilisa omdala, umndeni uyaye ukhombwe owesilisa osekhumile, ozobhekelela zonke izimfanelo zaleyo ndlu. Lowo oqokwe ngumndeni nguyena onegunya lokuqamba igama lomuzi waleyo ndlu.

4.5. Iqhaza elibanjwa wukuqanjwa kwamagama emizi emiphakathini yakwaZulu

Ukuqanjwa kwamagama emizi kwenziwa kakhulu emiphakathini etholalakala ezindaweni zasemakhaya, lokhu kusuke kwenziwa ngoba imizi yesibongo sinye iyaye yakhelwe endaweni eyodwa futhi ngokusondelana. Umbambiqhaza uveze ukuthi *“ukuqanjwa kwamagama emizi kuneqhaza elikhulu uma imizi yesibongo esisodwa yakhiwe endaweni eyodwa, umuntu uyaye elayelwe ngegama lalowo umuzi okufanemele aqonde kuwona”*. Umbambiqhaza uphinde waveza ukuthi amagama emizi aphinde ahlukane imizi yesibongo esisodwa, ngoba yonke leyo mizi isuke iqanjwe amagama ezokwaziwa ngawo. Umbambiqhaza uqhube ngokwenza isibonelo ngokuveza ukuthi uma umuntu osuka endaweni eqhelile kunaleyo ndawo okwakhiwe kuyo leyo mizi, uyaye atshelwe igama lalowo muzi aya kuwona.

Ucwaningo luthole ukuthi amagama emizi asuke edlulisa umlayezo othile, imizwa, isimo senhlalo, ukwakheka komuzi kanye nakho konke okwakwenzeka ngesikhathi kwakhiwa lowo muzi. Umbambiqhaza uveze ukuthi amagama emizi aqukethe imiqondo eyahlukene, amanye adlulisa umqondo wokujabula, umlando, inhlaliswano kanye nakhombisa intukuthelo. Lokhu kwenzelwa ukuthi nowayengekho ngaleso sikhathi kodwa aqonde ukuthi yini eyayenzeka ngesikhathi kuqanjwa igama lalowo muzi. Ukuqanjwa kwamagama emizi kubaluleke kakhulu ekugcinweni kwamasiko kanye namagugu esizwe ngasinye ngoba izizukulwana ziyofica umlando ngezibongo zakubo kanye nokuqanjwa kwamagama emizi.

4.6. Isiphetho

Lesi sahluko sethule ulwazi ulotholakale ngesikhathi kuqoqwa ulwazi ngokuqanjwa kwamagama emizi yakwaNdimba. Umcwaningi ulwethule ngokuveza umlando ngokhokho oqondene nazo zonke lezi zindlu kanye ngokuhlukanisa ngezindikimba ezihlukaniswa ngokhokholozi ababegane ukhokho

uMabhoko. Uphinde wethula amanye amagama emizi yakwaNdimba angaqondene neNdlunkulu yakubo. Olwazini olwethulwe kulesi sahluko, luveze ukuthi amagama emizi aqanjwa kususelwe ezigamekweni kanye nasezehlakalweni ezihlukene, ezenzeke empilweni yomqambigama noma ezintweni asuke eziboma zenzeka. Kwesinye isikhathi abaqambimagama basuke bedlulisa imicabango nezifiso abanazo Amagama aqukethe imiqondo kanye nezincazelo ezahlukeni futhi umqambigama uqamba igama lomuzi elisuke lisuka ngaphakathi kuye futhi akekho umuntu onamandla kanye negunya lokushintshisa umqambigama lelo gama asuke aliqambe umuzi.

Isahluko esilamdelayo, okuyisehluko sokugcina socwaningo, isahluko sesihlanu. Umcwaningi uzogoqa ucwaningo ngokuveza okutholakele kanye neziphakamiso aziphakamiso ngocwaningo.

ISAHLUKO SESIHLANU

ISIPHETHO NEZIPHAKAMISO

5.0. Isingeniso

Esahlukweni esedlule, isahluko sesine umcwaningi wethule ulwazi olutholakele ngesikhathi exoxa nababambiqhaza mayelana nokuqanjwa kwamagama emizi yakwaNdima kanye nemizwa evezwa ngamagama emizi. Isahluko sesihlanu sigoqa lonke ucwaningo kanye nolwazi olutholakele kusukela esahlukweni sokuqala kuze kufinyelele kulesi sahluko sesihlanu. Umcwaningi uzogoqa lolu cwaningo ngokubuyekeza ulwazi olwethulwe ezahlukweni zonke. Umcwaningi uzoveza ulwazi olutholwe wucwaningo, lokhu uzokwenza ngokulifinyeza, aphinde aveze neziphakamiso zocwaningo emva kokuveza izinhloso nezifiso zocwaningo kanye nemiphumela etholwe wucwaningo.

5.1. Isihlaziyo socwaningo

Lo msebenzi usuphelele ubugxile ekuqanjweni kwamagama emizi yakwaNdima eSkhaleni Sebomvu, eNkandla. Intshisekelo yalolu cwaningo beyisuswe ukushabalala kancane kancane kwamasiko kanye namagugu abantu bendabuko. Esikhathini esiphila kusona manje, abantu abanengi sebhala emadolobheni futhi sebephila impilo yesimanje yobukhazikhazi. Umcwaningi ubone ukuthi ukushabalala kwamagugu kuzohambe kuphazamise umlando wokuqanjwa kwamagama emizi ngoba izizukulwane ezizayo angeke zisaluncela ulwazi ezinqolobaneni ezicebe ngolwazi lomlando wakwaNtu kanye namasiko. Endulo, imizi yokhokho yayihlukaniswa ngamagama eyayiqanjwe wona ngoba imvamisa imizi yesibongo sinye yayakhelwe endaweni eyodwa. Ukuqamba imizi amagama kwakwenza kube lula kuwona wonke umuntu ngoba wayezokwazi ukuyihlukanisa ngamagama eqanjwe wona, okwakwenza impilo ibe lula. Esikhathini samanje imizi seyaqanjwa ngezinombolo ezethulwa nguhulumeni wentando yeningi, okungelula neze ukuthi abantu beyehlukanise ngezinombolo ezinikezwe yona, okudala okukhulu ukudideka kubantu.

Ukuqanjwa kwemizi ngezinombolo kungumkhuba waseNtshonalanga, umcwaningi ukubona njengomkhuba ozolahla isiko lokuqanjwa kwamagama emizi. Inhloso yalolu cwaningi ukukhuthaza abantu bendabuko ngokubaluleka kokuqamba imizi amagama, ukubakhumbuza ngobuhle bamagugu akwantu kanye nokuwakhusela ngoba asethanda ukushabalala. Njengoba abantu asebenkantshubomvu belifulathela elengabadi, ukuqopha phansi lo msebenzi kuzolekelela izizukulwane ezizayo ngokwazi imvelaphi yesibongo sazo, isibongo sakwaNdima kanye nemvelaphi

yemizi ezizozalelwa kuyona. Izizukulwane zizophinde zazi ngemvelaphi yokuqanjwa kwamagama emizi ngokuhlukana kwezindawo. Ukuthungatha ulwazi ngokuxoxisana nabantu kwelekelele umcwaningi ngokuthola ulwazi lwalolu cwaningo, mayelana nokuqanjwa kwamagama emizi.

5.2. Okutholakele ocwaningweni

Ucwaningo oluyikhwalthethivu wucwaningo oluvumela umcwaningi ngokuxoxisana nabantu ukuze aqonde indlela abaphila ngayo emiphakathini, ukuqonda imvelo kanye nosikompilo abalulandelayo. Ucwaningo luyaye luhlose ukuqonda ukwenzeka kwezinto kanye nokuphendula izimpendulo umcwaningi asuke enazo ngokwenzeka kwezinto emiphakathini ngokwehlukana kwayo. Ukuze imibuzo yomcwaningo iphenduleke futhi umcwaningi aqonde imvelo, kuneminxa okufanele ayilandele ukuze aqonde imvelo. Leli phuzu elingenhla lifakazelwa nguHammarberg, uKirkman no-de Lacey (2016) abaveza ukuthi kunezindlela umcwaningi okufanele azilandele ukuze ezothola ukwenzeka kwezinto kanye nokuqonda kangcono imvelo. Bathi lokhu kwenzeka kangcono uma umcwaningi exoxisana nqo nabantu. UHammarberg nabanye (2016) baphinde baveze ukuthi ziningi izindlela zokuqoqa ulwazi locwaningo lwekhwalithethivu, eziqinisekisa ukuthi umcwaningi uthola izimpendulo ngemibuzo yocwaningo kanye nolwazi ngocwaningo lwakhe. Ukuxoxa nababambiqhaza kanye nokuhlaziya ulwazi oluqoshiwe ngenqobo yokuthola izimvo mayelana nokuqanjwa kwamagama emizi, lokhu kwelekelele umcwaningi ngokuthola izimpendo ezibe negalelo elikhulu ngokuphendula imibuzo yocwaningo kanye nokunye okuyisithasiselo. Lokhu okungenhla kuphinde kwelekelele umcwaningi ngokufeza izinjongo zocwaningo okuwukuqonda ukuqanjwa kwamagama kanye nakudlulisayo kubafundi bolimi.

5.2.1 Imizi kakhokho uMabhoko

Lolu cwaningo luthole ukuthi ukhokho owengamele futhi oqondene nezindlu umcwaningi azicwaningile ngukhokho uMabhoko Ndim, owayeganwe ngamakhosikazi amahlanu; ukhokholozi uMaDube, ukhokholozi uMaShezi, ukhokholozi uKaManyoni, ukhokholozi uMaSibiya kanye nokhokholozi uMaKhanyile. Akubona bonke okhokholozi abakhandelwa imizi ngoba bathathu kuphela abakhelwa imizi yabo, okwaba ngukhokholozi uMaDube, uMaShezi kanye noMaSibiya.

5.2.2. Iqhaza elibanjwa wukuqanjwa kwamagama emizi

Ucwaniningo luphinde lwaveza ukuthi amagama aqanjwe imizi yakwaNdimba kanye namagama aqanjwa abantu, imizi kweminye imiphakathi kanye nezindawo, ngamagama asuselwe ezehlakalweni ezithile abaqambimagama ababezibona zenzeka emehlweni abo noma izingqinamba ezehlela bona mathupha. Lokhu kuphinde kufakazelwe nguKoopman (2002) oveza ukuthi amagama amaningi aqanjwa ngokususelwa ezehlakalweni ezihlukene. Lolu cwaningo luyakuveza futhi ukuthi amagama aqanjwe imizi yakwaNdimba ngamagama anezincazelo ezahlukeni futhi ezinye ziveza ngokusobala ngesimo umqambigama ayebhekene naso, futhi esaholela ekutheni aqambe umuzi wakhe noma umuzi wakubo ngaleso sehlakalo.

5.2.3. Izindikimba eziqukethwe ngamagama emizi yakwaNdimba

Amagama amaningi adlulisa isimo umqambigama ayebhekene naso, okubalwa isimo senhlalo emagcekeni akubo, injabulo, ukunxenxa kanye nombhinqo.

5.2.3.1. Indikimba yokubhinqa

Isibonelo somuzi oveza le nhlese engenhla, umuzi waseNjiqosheme. Lo muzi waqanjwa emva kokuphuma ekhaya komniniwo ekhishwa indlela ayengahlalisene kahle ngayo nomfowabo, ababehlala ngokulwa njalo. Amazwi wodadewabo abamthuka ngawo emva kokushaya umnewabo amenza wadla amathambo engqodo ngokuhlala kubo, okwaholela ekutheni aphume umuzi futhi awuqamba ebhinqa amazwi odadewabo, bemthuka. Omunye umuzi oyisibonelo esihle senhlese yokubhinqa ikwaMthakathi, ngoba nawo waqanjwa yindodana eyaphuma iyovusa umuzi wakubo, yawuqamba ibhinqa izinkulumo zabantu ababezikhulumela emakhoneni ngenxa yomona kanye nomhawu ngokuphumelela kwabo emzini waseNjiqosheme.

5.2.3.2. Indikimba yenjabulo

Ucwaningo luphinde lwaveza inhlese yenjabulo nokudlulisa imizwa umqambigama azizwa ngayo ngesimo esihle noma ngezinto ezenzeka ebusweni bakhe. Lokhu kuvezwa ngamagama aqanjwe imizi yakwaNdimba. Lapha abaqambimagama baqambe imizi ngenhloso yokudlulisa umyalezo noma eyokuveza isimo senjabulo eqhakambiswa yizenzeko emzini thizeni, okungaba wukwenzeka

kwenzinto ezinhle ezehlela leyo ndlu kanye nesimo umqambigama asuke efuna ukusiqhakambisa ngomuzi wakubo. Isibonelo samagama emizi eqhakambisa inhlese yenjabulo, umuzi waseMseni, eNhlayenza kanye naseMbusweni. Umuzi waseMseni waziwa kakhulu njengo muzi abantu ababephila ngokujabula futhi bebusa kuwona ngaso sonke isikhathi uma kukhona okwenziwayo emagcekeni akhona. Inhlansi yenjabulo kanye nothando ayigcinanga kuphela endlunkulu yakhona, kepha inhlanyelo yothando yaphinde yahlanyelwa yizindlulu ezizalwa khona, okusho ukuthi lo muzi wawunemvundiso ecebile. Umuzi waseNhlayenza uzalwa eMseni, nawo waqanjwa ngokuqhuba wona umkhuba wenjabulo kanye nezenzeko eziqhakambisa injabulo engagcini maphakathi emagcekeni omuzi kepha eyathakasela nawumphakathi uqobo. Ngokuqhuba yona inhlese yothando, umuzi waseMbusweni nawo waqanjwa ngokuqhuba umkhuba wenjabulo, umcwaningi angawufanisa nesiko lasendlunkulu, eMseni. Injabulo ayigcini ngokuthakasa kwedlanzana labantu kuphela, kepha nakumuntu eyedwa isho lukhulu ngoba iletha ukuthula kanye nokuphumula kwenhliziyo yomuntu. Umuzi waseMbusweni waqanjwa ngokuqhakambisa ukuphumula kwenhliziyo kanye nenjabulo yenhliziyoyomqambigama ngoba wayejabuliswe wukuzimela kanye nokuvusa umuzi wakubo.

5.2.3.3. Indikimba yokunxena/ yokunxusa

Abaqambigama bayaye beqambe igama elingumhlahlandlela ngokuqhakambisa izifiso kanye nezinhloso abaqambigama abanazo futhi abafisa ukuzifeza ngokuqamba igama elizothwala izifiso zomqambigama. Ucwangingo luphinde lwaveza inhlese yokunxena noma yokunxusa. Abaqambigama babheka isimo kanye nobungozi obungavela kusasa ngenxa yezimo ezithile abazibona ngeso lomoya. Ekuboneni lezo zinkinga, bayaye baqambe amagama adlusisa ukunxusa labo abathintekayo. Izibonelo zamagama emizi anxenyayo noma anxusayo yilawa; kwaBhekizitha, kwaPhumuzumqondo, kwaMuntungifunani kanye nakwaPhumangiphake. Abazali bayaye befise okuhle kodwa befisela izingane zabo. Uma umzali ekhulula indodana yakhe ngokuyinikeza izibusiso zokuvusa umuzi wakhe, uyaye ayiyale ukuze umuzi uzoba nokufudumala futhi ukhule udlondlobale. Umuzi wakwaBhekizitha waqanjwa ngumqambigama ongumzali womnimumuzi, owawuqamba ngokumyala ngokubaluleka bokukhusela umuzi wakhe kanye nokungafaki abantu abangaphandle ezindabeni zomuzi wakhe. Umuzi wakwaPhumuzumqondo nawo udlulisa ukunxena ngoba umqambigama lawo wayenxena udadewabo (ngokuzalana) emnxena ngokungazikhathazi kakhulu ngamanxiwa kayisemkhulu, ngokuthi azosala nobani. Umuzi wakwaMuntungifunani nawo udlulisa

ukunxusa ngoba umqambigama wayenxusa ukuthula kanye nenhlaliswano enhle, ngenqoba yokufisa ukukhusela izingane zakhe kanye nenhlaliswano enokuthula. Ucwanningo luphinde lwathola umuzi wakwaPhumangiphake ukuthi nawo udlulisa ukunxenxa kanye nokunxusa. Umzali ngamunye uyaye aqinisekise ukuthi izingane zakhe zikhuselekile futhi zijabule emagcekeni akubo. Umqambigama wayesabela iphangane ezinganeni zakhe, waqamba lo muzi edlulisa khona ukunxusa abantu bangaphandle ukuze izingane zakhe zingekile zisokole emagcekeni ekhona.

5.3. Iziphakamiso nezincwadi zocwaningo

Umcwanningo ubona ukuthi kuningi kakhulu okufanele sikusukumele siyintsha esakhula ngoba ukushabalala komlando kanye namagugu kuyobuzwa kithi, thina esathula sikubona kushabalala emehlweni ethu. Ukusukumela phezulu ngenhloso yokuvikela umlando wabantu bendabuko kanye namasiko kuzolekelela izizukulwane ezizayo ngokuthola isivuno ezizosivuna futhi ziphinde zisithekele enqolobaneni yolwazi, mayelana nesiNtu sendabuko. Yebo ikhona imisebenzi eqoshiwe futhi eveza umlando ngokuqanjwa kwamagama emizi kanye nezindawo eNingizimu Afrika, kepha iyidlanzana ngoba akuzona zonke izindawo ezivelayo emlandweni kanye neziqoshwe phansi, okusho ukuthi usemningi umsebenzi osasimele siyintsha esakhula. Ukuze imvelaphi yethu ingekulahleka futhi ingeshabalale, kufanele umlando wazo zonke izibongo uqoshwe phansi.

Ucwanningo luphakamisa ukuthi ingqikithi yolwazi ngomlando kanye namagugu ayingagodlwa, igodlwe intsha esakhula kanye nesizukulwane esizayo, ngoba kubaluleke kakhulu ukuthi umuntu nomuntu azazi ukuthi ungubani futhi ayazi indabuko yakhe. Lokhu kuzokwenzeka emva kokuhlaliswa phansi ngasebemnkantshubomvu, bebancelise isivuno esiyoba ngumgogodla wabo kanye nesiyokhusela umlando wezibongo zendabuko. Umcwanningo ubhekane nezingqinamba ngokuthungatha ulwazi olunzulu ngomlando wesibongo sakubo kanye nokuqanjwa kwamagama emizi ngokuhlukana kwayo. Umcwanningo waqapha kakhulu ukuthi abantu abaningi ayexoxisana nabo babengenalo ulwazi olwanele ngomlando wesibongo sakwaNdimba kanye nolwazi oluthinta amagama emizi ngoba baveze ukuthi abanikezwanga ithuba lokuthekela ulwazi oluthinta isibongo sakwaNdimba.

Umcwanningo unxenxa bonke abantu abanolwazi ngomlando kanye nazo zonke izimiso ezithinta isiNtu, ngokuthi baludlulisele kubantu abasebasha ukuze nabo bezoludlulisela phambili kwabazayo. Ayikho

into ebuhlungu njengokuzwa umuntu ekhala ngokungayazi imvelaphi yakhe kanye nokunye ukuthinta isiNtu sabantu bendabuko.

Ucwaningo lukhuthaza ukuthi iziphathimandla kanye nabaholi emiphakathini bakhuthaze intsha kanye nawo wonke umuntu onentshisekelo ngomlando wendabuko kanye nesintu, ngokuthi basukume babhale imisebenzi ezoveza konke okuthinta isiNtu. Intsha kufanele iphinde ikhuthazwe ngalo lonke uxhaso olufana nezinsizakusebenza, indawo yokusebenzela kanye noxhaso kwezezimali ukuze lingevinjwe izithiyo ezinganqunda intshisekelo yokufunda ngomlando kanye namasiko endabuko kusukela eNingizimu Afrika kuze kufinyelele nasezwenikazi i-Afrika yonke jikelele. Ukugqugquzela intsha kuzophinde kwandise imithombo yolwazi engaphinde ibe wusizo olukhulu emtatsheni weqoqo lamabhuku. Njengoba uhulumeni agqugquzela ngokusetshenziswa kwezilimi zaboMdabu ezikhungweni zemfundo, kufanele ukufundwa komlando namasiko kwaboMdabu kugqugquzelwe kusukela emabangeni aphansi kuze kufinyelele ezikhungweni zemfundo ephakeme. Lokhu kungavikela ukushabalala kolwazi ngabantu abadlala enkulu indima emiphakathini yakwantu, okungabalwa kubona iziNduna, amaKhosi, abaNuzane kanye nabantu abayiminsinsi yokuzimilela kulezo zindawo ngoba nabo banegalelo elikhulu emiphakathini. Lesi senzo sizophinde sikhuthaze abantu abayizingcweti ngokusina bededele intsha ngokuthi ithathe izintambo zokuqamba amagama emizi kanye nokuqamba amagama aphaathelene nomlando, amasiko kanye nesintu sabantu bendabuko. Isiko lokuqanjwa kwamagama emizi lizoqhubeka ngokudlondlobala futhi lingeshabalale ngoba liyodlulela ezizukulwaneni ezizayo.

Isincomo esinqala umcwaningi asithola ngokwenza lolu cwaningo wukunconywa ngamalunga omndeni wakwaNdima emva kwesenzo sokuzikhandla ngokuthungatha ulwazi ngesibongo sakubo. Baphinde bakuveza ukuthi umcwaningi ungowokuqala emndenini ngokusukumela ifagugu lesibongo sakwaNdima futhi bakuveza ukuthi lolu cwaningo lubaluleke kakhulu ngoba lukhuthaza amasiko endabuko kanye nokukhusela ukushabalala kwamagugu aboMdabu.

5.4. Isiphetho

Ucwaningo luthole ukuthi **Imizwa evezwa wukuqanjwa kwemizi yakwaNdima eSkhaleni Sebomvu, eNkandla** ivezwa wukubhinqa, yinjabulo kanye nokunxusa. Ukuqanjwa kwamagama emizi kwaqala endulo futhi kungumlando oyingxenye yamagugu aboMdabu okufanele siwuvikele futhi

siwulondoloze ngoba uyingxenywe yempilo yethu. Lolu cwaningo lwethule imibono eyahlukene ngokuqanjwa kwamagama abantu, amagama emizi kanye nezindawo, ngokubheka eNingizimu Afrika, ezwenikazi i-Afrika kanye nasemazweni omhlaba. Uphinde lwethula izinjulalwazi ezingumgogodla walo, izindlela zokuqoqa ulwazi kanye namasu alekelele umcwaningi ngokuqoqa ulwazi locwaningo. Umcwaningi ugoqe ngokuphonsa intshe esivivaneni mayelana neziphakamiso ezikhuthaza ukubuyezwa kwamasiko abantu bendabuko kanye nokugcinwa komlando wabantu boMdabu. Uphinde wethula nezincomo azitholile ngokwenza lolu cwaningo olukhusela amagugu aboMdabu.

5.5. Ukubuyezwa kwezahuko

Isihloko salolu cwaningo sithi “Imizwa Evezwa Wukuqanjwa Kwemizi YakwaNdima ESkhaleni Sebomvu, ENkandla”. Lolu cwaningo luhlelwe ngezahuko ezinhlanu. Ngezansi umcwaningi uzosonga ngokwethula ulwazi oluqokethwe yisahuko ngasinye.

Isahuko sokuqala: Isahuko sokuqala siyisethulo socwaningo noma isingeniso socwaningo lonke, siqukethe ukuchazwa kwesihloko, inhloso yocwaningo, umbono ongakafakazelwa, inkinga yocwaningo, isitatimende senkinga, imibuzo ezophendulwa ucwaningo, umklamo wocwaningo kanye nezinkinga umcwaningi ahlangebezene nazo ngesikhathi kwenziwa ucwaningo.

Isahuko sesibili: Isahuko sesibili sethule umsebenzi obhalwe ngabanye abacwaningi kanye nababhali mayelana nokuqanjwa kwamagama abantu, amagama emizi kanye namagama ezindawo, kusukela emazweni aphesheya kwezilwandle noma emazweni omhlaba, kuye ezwenikazi lase-Afrika kuze kufinyelele ezweni lakuleli, iNingizimu Afrika. Ngamanye amagama umcwaningi ubuyezeke imibhalo ethintana nololu cwaningo, ngokubheka osekushicilelwe mayelana nokuqanjwa kwamagama futhi ngokubheka iminxa eyahlukene.

Isahuko sesithathu: Esahlukweni sesithathu umcwaningi wethule izinjulalwazi ezisetshenzisiwe kulolu cwaningo, ngoba zingumgogodla wocwaningo. Izinjulalwazi ezisetshenzisiwe kulolu cwaningo yinjulalwazi ye-Onomastiki, i*Hermeneutics* kanye nenjulalwazi i*Socio-Onomastics*. Uphinde wethule izindlela ezisetshenziswa uma kuqoqwa ulwazi locwaningo lwalolu hlobo, ezivezwe ngokuchazwa

kabanzi ngokwehlukana kwazo kanye namasu okuqoqa ulwazi angaphansi kwendlela yekhwalithethivu, asetshenzisiwe ukuqoqa ulwazi. Kuphindwe kwaphawulwa ngamapharadaymu ocwaningo ngokwehlukana kwawo kwase kugxilwa kule esetshenzisiwe kulolu cwaningo, okuyipharadaymu eqondayo. Siphinde saveza indlela yokuhlaziya ulwazi olutholakele.

Isahluko sesine: Isahluko sesine sethule saphinde sahlaziya ulwazi olutholakele ngesikhathi kwenziwa lolu cwaningo, ngokulehlukanisa ngezindikimba ngokulikulukanisa ngezindlu, ngokuganwa kokhokholozi kanye nangokuzalana kwazo izindlu. Ukuhlelwa kolwazi ngokulehlukanisa ngezindikimba, kwenziwe ngokulandela indlela yekhwalithethivu.

Isahluko sesihlanu: Isahluko sesihlanu sona siphetha ngokugogo lonke ucwaningo, lokhu kwenzeka ngokubuyekeza okutholakele ezahlukeni ezingenhla. Kulesi sahluko umcwaningi wethule amagama emizi, ngokuyihlukanisa ngezindikimba ngokuganwa kwamakhosikazi kakhokho owengamele lezi zindle, kanye nezinhlele ezivezwa ngamagama emizi yakwaNdim. Sizophinde sethule ukuhlaziya kocwaningo lonke, kuphindwe kwethulwe isiphakamiso kanye nesiphetho socwaningo.

Ababambiqhaza ocwaningweni

1. Mnu. Mfowethonjani Ndim (2020)
2. Mnu. Sakhiseni Ndim (2020)
3. Mnu. Somhlathi Ndim (2020)
4. Mnu. Godfrey Ndim (2020)
5. Mnu. Sphiwe Ndim (2020)
6. Mnu. Nkosinathi Ndim (2020)
7. Mnu. Sbusiso Manqele (2020)
8. Mnu. Khulekani Manqele (2020)

9. Mnu. Sboniso Majozi (2020)

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3855

Ndabezitha noMkhandlu

Ngokukhulu ukuzithoba bengicela ukubingelela inkosi. Ngifisa ukwazisa futhi ngifake isicelo eNkosini yami naseMkhandlwini, isicelo sokwenza ucwaningo mayelana neMizwa evezwa wukuqanjwa kwemizi yakwaNdima eSkhaleni Sebomvu, eNkandla. Ngiyakholelwa ekutheni lolu cwaningo luyosiza mina njengomcwaningi, umphakathi kanye nesizwe sakwaKhanyile ngokugcina umqulu ozosiza isizukulwane kanye nabo bonke abakhulumi bolimi, ngokugcina umlando namagugu akwaNtu.

Bengicela kuNdabezitha ukunikwa ithuba kanye nesikhathi sokuxoxanabantu bakhe, esizweni sakwaKhanyile. Ngingajabula kakhulu uma uNdabezitha engangibhalela imvume, ngesizathu senqubo yocwaningo.

Ukuphumelela kwesicelo sami koba yintokozo kimi futhi kuligcwalise iphupho lami. Uma kunemibuzo ingabhekiswa kimi ngqo kule nombolo: 078 6085 081 nakule imeyli: 1121838@students.wits.ac.za

noma kuMeluleki wami waseNyuvesi uDtk Boni Zungu kule nombolo: (011) 717 4172 noma kule imeyli: boni.zungu@wits.ac.za.

Ngokuzithoba,

Mnu. L.N.B. Ndimma

0786085081



INCWADI YESICELO SEMVUME ENOLWAZI

Sawubona Baba noma Mama

NginguNdimba Londokuhle, ongumfundi weziqu zeqhuzu leMastazi eNyuvesi yaseWits, eGoli, emnyangweni wezilimi zase-Africa. Ngize lapha ngizokwenza ucwaningo nge**Mizwa evezwa wukuqanjwa kwemizi yakwaNdimba eSkhaleni Sebomvu, eNkandla.**

Engifisa ukukuthola yilokhu okulandelayo:

- Abaqambi bamagama emizi yakwaNdimba
- Ukuqanjwa kwamagama emizi yakwaNdimba, eSkhaleni
- Umlando wesibongo sakwaNdimba
- Umqondo oqukethwe ngamagama emizi yakwaNdimba
- Isimo senhlalo emva kokuqanjwa kwamagama abhebhethekisa udweshu

Lolu cwaningo luhlonze ukwethekela ngolwazi mayelana nokuqanjwa kwemizi emiphakathini yabantu bendabuko. Luzobheka usikompilo lokuqanjwa kwamagama emizi. Ulwazi luzoqoqwa ngumfundi ongakuthokozela ukusebenzisana nani, ngaphandle kokuklommelisa ngemali. Wonke umuntu uvumelekile ukuba ahoxe kulolu cwaningo uma efuna. Uma sengiqedile ngocwaningo lwami ngiyobe sengihlanganisa umqulu ozohlala emtatshenieni wolwazi ukuze usize abafundi abayokwenza ucwaningo oluthi alufane nalolu esikhathini esizayo.

Ngiyabonga ngokubamba kwakho iqhaza kulolu cwaningo.

Uma kukhona eminye imininingwane noma ulwazi oludingayo oluphathelele nalolu cwaningo ungaxhumana nalaba abalandelayo:

Umcwaningi

Mnu. L.N.B Ndimba

078 608 5081

1121838@students.wits.ac.za

Umeluleki

Dkt. B. Zungu

Ucingo: 083 330 9518

Imeyili: boni.zungu@wits.ac.za



PARTICIPANTS' INFORMATION SHEET

Dear Sir/ Madam

My name is Ndim Londokuhle and I am a Masters student in the School of Language and Media Studies at the University of the Witwatersrand, Johannesburg. As part of my studies, I have to undertake a research project, and I am investigating the naming of Ndim homesteads at Skhaleni, Nkandla, under the supervision of Dr Boni Zungu. The aim of this research project is to find out the role players in choosing the homestead names and the sentiments of the community members with regards to the homestead names.

As part of this project, I would like to invite you to take part in an interview. This activity will involve the role of the name givers in the family, the naming of the Ndim homesteads, the history of the Ndim clan, the meaning of the names given to each homestead and the sentiments posed by the community members based on the names given to the Ndim homesteads.

This research project will make a significance contribution in the preservation of culture and traditions. There will be no personal costs to you if you participate in this project. You will not receive any direct benefits from participating in this study, and you may withdraw at any time or not answer any question if you do not feel comfortable with. The interview will be completely confidential and anonymous as I will not be asking any identifying information, and the information will not be disclosed to someone else.

If you have any queries regarding this research project, you are welcome to contact the following people:

Yours sincerely,

Ndim Londokuhle

Researcher:

Ndim Londokuhle, 1121838@students.wits.ac.za, 078 6085 081

Supervisor:

Dr Boni Zungu, boni.zungu@wits.ac.za, 083 330 9518



PARTICIPANT CONSENT SHEET

Imizwa Evezwa Wukuqanjwa Kwemizi yakwaNdima eSkhaleni Sebomvu, eNkandla.

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 project at any time.

I understand that the interview will be recorded, and the recording will be stored in a secure location.

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 _____



INCWADI YESIVUMELWANO SOKUBAMBA IQHAZA OCWANINGWENI

Imizwa Evezwa Wukuqanjwa Kwemizi yakwaNdima eSkhaleni Sebomvu, eNkandla.

Ucwaningo oluhlanganiswa nolwazi olungenhla ngichazeliwe lona ngomlomo futhi nganikezwa nomfunziselo waleli phepha lolwazi kanye nefomu lemvumo.

Ngiyaqonda ukuthi ukubamba kwami iqhaza kulolu cwaningo kusho ukuthini, futhi ngiyavuma ngokuzithandela ukubamba iqhaza kuyona yonke imicilikisho yokuqhutshwa kocwaningo.

Ngiyaqonda ukuthi i-inthavyu izoqoshwa, futhi ukuqoshwa kuzogcinwa endaweni ephephile.

Isayini yombambiqhaza _____ Usuku _____

Isayini yomuntu othatha imvume _____ Usuku _____

Ukunikezela ngemvume:

Ngiyavuma ukuba lezi zingxoxo ziqoshwe

Isayini yombambiqhaza _____ Usuku _____

Angivumi ukuba lezi zingxoxo ziqoshwe

Isasyini yombambiqhaza _____ Usuku _____

