

**UCWANINGO OLUNZULU NGOKUQANJWA KWAMAGAMA
EZIGODI KWAZULU-NATAL ENDAWENI YASEMLALAZI,
KWESAKWAMPUNGOSE**

PERTUNIA HAPPY KHUZWAYO

2012

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KWESAKWAMPUNGOSE**

NGU-

PERTUNIA HAPPY KHUZWAYO

LWETHULWA UKUFEZA IZIDINGO ZEZIQU

ZE-

MASTER OF ARTS

EMNYANGWENI WESIZULU NAMAGUGU

KWANGQONDONKULU WAKWAZULU

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INDAWO : KWADLANGEZWA**

ISIFUNGO

Mina, Pertunia Happy Khuzwayo ngiyafunga ngiyaqinisa ukuthi lo msebenzi wocwaningo osihloko sithi: **“UCWANINGO OLUNZULU NGOKUQANJWA KWAMAGAMA EZIGODI KWAZULU-NATAL ENDAWENI YASEMLALAZI, KWESAKWAMPUNGOSE”** ungumsebenzi wami impela nokuthi imithombo yolwazi esetshenzisiwe ivezwe ngokuphelele ngasekugcineni kocwaningo.

PERTUNIA H. KHUZWAYO

USUKU

UMNIKELO

Wonke lo msebenzi ngiwethula kumyeni wami uDokotela B.C. Khuzwayo kanye nabantwana bami ababili uSanelisiwe noBonginhlanhla ngithi nje baNguni nanku umsebenzi ebengiwenza sonke lesi sikhathi.

AMAZWI OKUBONGA

Ngifisa ukuqala ngokubonga kuMvelinqangi okunguyena ongiphe amandla okwenza lo msebenzi. Ngimbonga angiphezi ngendlela angisingathe ngayo ngesikhathi ngehla ngenyuka ezigangeni ngicobelela ulwazi kubantu bendawo. Lokhu kugqame kakhulu lapho bengizithola sengedlule kwezinye zezindawo umuntu ongaziwa ebengaphumi khona ephila. Ngiyambonga uSomandla.

Angabe ngenza iphutha uma ngingakhohlwa ukubonga isalukazi esesingasekho emhlabeni uSasephi Oldinah uKaNxumalo Sangweni ozala umama uSibongile uMaSangweni Ntuli. Ngibonga isineke sakhe sokungikhulisa nokungifundisa indlela yokuphila kulo mhlaba. Ngibonga nokungigqugquzela ethi angibhekane nezincwadi njengoba ngiyintandane nje ngoba yizona eziyongikhulula empilweni. Ume njalo Zwide nalapho ukhona ezweni lamathongo.

Ngibonge futhi abantwana bami oSanelisiwe noBonginhlanhla ngokungibezezelela ngesikhathi ngenza lolu cwaningo. Ngingelibale ukubonga ubaba wekhaya uDokotela Bonginkosi Cyprian Khuzwayo naye ngokungibezezelela ngesikhathi ngenza lolu cwaningo. Angabe ngenza iphutha uma ngikhohlwa ukubonga ukungigqugquzela kwakhe ukuthi ngenze lolu cwaningo nalapho ubuvila sebudlangile. Lokhu ubekwenza ngisho nasezikhathini ezinzima lapho kubatshazwa khona izimpi kodwa athi zama nje Ngwane kuzolunga nempela kulungile. Ngithi nje Siyamini!!!

Ngibonga angiphezi kumeluleki wami uSolwazi Z.L.M. Khumalo ngesineke sakhe engicathulisa, umoya wakhe ongashintshi nokuzinikela kwakhe emsebenzini, ngithi Mbulazi! Mzilikazi kaMashobane! okwenze kimi uqhubeke nokukwenza nakwabanye njengoba uhlale wenza. Lo mshikashika uwubambe ngesikhathi izimo zilukhuni kubukeka kungekho ofisa ukungisiza ngempumelelo. Ume njalo Mntungwa! Mbulazi! Mzilikazi kaMashobane! Ngizihlanganisa zozibili ngithi: Ngiyabonga! Ngiyabonga! Ngiyabonga!

Ngibonge kuNomndayi Nonhlanhla Msomi umelekeleli wehhovisi likaMashobane ngakho konke angisize kukho eqondisa futhi engiphusha naye ngize ngimbalekele kwesinye isikhathi ngithi nje Ndayo!.

ISIFINYEZO

Umhlaba uwonke unezindawo ezinamagama ezaziwa ngazo, kanjalo nezigodi zinamagama umphakathi waqamba unganakile ukuthi usebesebenzisa ubuhlakani. La magama ezigodi aqanjwe elandela ubuchule obabungafundelwe phansi. Lobu buchule besekwa nawumlando wamagama uqobo. Lobu buchule ekuqanjweni kwamagama kwalo mphakathi ngokuhamba kwesikhathi yibona ovikela ukushabalala komlando, ukudidaniswa kwamagama ezigodi zawo, imibango nokuphikisana ngala magama okungahamba kuvele.

Isahluko sokuqala siqukethe konke umcwaningi ahlose ukukwenza ocwaningweni lwakhe olumayelana nokuqanjwa kwamagama ezigodi zakwaMpungose endaweni yaseMlalazi. Umcwaningi kulesi sahluko ubeke kabanzi ngomlando wozalo lwakwaMpungose, izinhloso zokwenziwa kocwaningo, ukubaluleka kokwenziwa kocwaningo, imibono yababhali nenjulalwazi mayelana nokuqanjwa kwamagama ezindawo kanye nentshisekelo yokuqalwa kwalolu cwano. Ubuye waphawula ngalabo abayohlomula ngobukhona balolu cwano.

Isahluko sesibili siqukethe izindlela zokuqoqwa kolwazi ngokuhluka kwazo. Izindlela zokuqoqa ulwazi umcwaningi uchaze indlela ngayinye ububi nobuhle bayo. Kwathi kulezo zindlela watomula ezimusizile lapho ehlwaya ngocwaningo lwakhe kanye nalezo achibiyele ngazo ekuhlwayeni kwakhe ukuze ucwaningo lube ngolunothile.

Isahluko sesithathu siveza konke okushiwo abanye ongoti kwezokuqanjwa kwamagama ezindawo nangokuqanjwa kwamagama anoma yiluphi uhlobo. Izinjulalwazi zokuqanjwa kwamagama ezindawo zibalulwe kuso lesi sahluko.

Isahluko sesine kwethulwa lonke ulwazi obeluhlwaywa ngamagama ezigodi zaseMlalazi ngaphansi kweNkosi yakwaMpungose kanye nemvelaphi yamagama ezigodi. Kubhekwe nokwakheka kwamagama ezigodi kanjalo nendlela la magama ezigodi abhaleke ngayo. Kulesi sahluko umcwaningi ubalule nangemibuzo ephendulekile ngokocwaningo.

Isahluko sesihlanu siqukethe isihlaziyo jikelele socwaningo, izincomo zocwaningo kanye nesiphetho socwaningo.

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ISAHLUKO SOKUQALA

1.0 ISETHULO SOCWANINGO

1.1 Isingeniso

Isikhathi esiphila kuso namuhla yisikhathi lapho kuqikelelwa khona ukuthi yonke imininingwane yakho konke okukhona kushaya emhlohleni ukuze kuqoshwe futhi kugcinwe kuziqoqelilwazi. Ukuqanjwa kwamagama ezindawo nakho kuyacwaningwa ukuze kutholakale ukuthi imingcele kanye namagama ezindawo kushaya emhlohleni yini. Yikho lokho kanye osekudala ukuthi kube nesidingo esikhulu sokucwaningwa ngemilando kanye nokuqambeka kwamagama ezindawo kanye nezigodi zakulo lonke leli laseNingizimu Afrika. Okunye okuyizizathu ezidale ukuba umcwaningi aqoke ukwenza ucwaningo lwalolu hlobo ukudidaniswa kwamagama ezindawo, imibango enokuphikisana ngamagama ezindawo, ukungabikho kwemilando yamagama ezindawo. Yizizathu ezifana nalesi esidale kube nesasasa elikhulu lokulandela izifundo ezingaphansi komkhakha wokuqanjwa kwamagama.

Kulesi sihloko salolu cwaningo kuzocwaningwa kanzulu ngokuqanjwa kwamagama ezigodi KwaZulu-Natal endaweni yaseMlalazi ngaphansi kweNkosi yakwaMpungose. Izigodi umcwaningi azozibheka zingamashumi amabili nambili (22), zonke lezi zigodi zingaphansi kweNkosi yakwaMpungose.

Kuzocwaningwa ukuthi amagama ezigodi zakule ndawo yaseMlalazi aqanjwe esuselwa kuphi okuyimvelaphi nomlando wamagama ezigodi. Umcwaningi uzogxila kakhulu ekuqanjweni kwamagama alezi zigodi ngenhloso yokuthola ukuthi ingabe alandele miphi imigomo yokuqanjwa kwamagama ezindawo. Kunemigomo noma izindlela ezibhekwayo lapho kuqanjwa amagama.

UBatibo, (1989:44) uthi:

Kuhle kubekhona inqubo eyiyonayona
esetshenziswayo ekubumbeni nasekuqambeni
amagama kulandelwe imithetho yokwakhiwa
kwamagama

Kulolu cwaningo kuzobhekwa ukuthi ingabe umphakathi wakule ndawo engaphansi kweNkosi yakwaMpungose wona uyawathakasela yini la magama ezigodi futhi ayahambelana yini nesikhathi samanje. Kuzobhekwa nokuthi ukuqanjwa kwala magama ezigodi zakwaMpungose asuselwa kulezi zinto ezilandelayo:- asuselwa emagameni abantu abathile noma kuMakhosi endawo; asuselwa ezitshalweni ezithile; asuselwa kubunjalo bendawo nasezintweni esezike zenzeka njalonjalo.

Ingabe ezinye zalezo zimo lapho amagama ezigodi zakwaMpungose zasuselwa kuzo zisemi njengoba kwakunjalo na? Ingabe eseqanjiwe la magama ezigodi zakwaMpungose, kwabakhona yini ukwaziswa komphakathi ngawo noma ukusetshenziswa kwawo kwasabalala kanjani? UZungu benoMkhize, (1995:44) baphawula bathi ngomphakathi namagama:

Kuhle ukuthi abaqambimagama bawuchazele kahle umphakathi ukuthi la magama abunjwe esuselwa kumaphi amagama. Ngale kwalokho, akulula ukuthi umphakathi uwemukele la magama.

Umcwaningi ubona umphakathi ukudinga kakhulu ukwaziswa ngamagama ezigodi uma eseqanjiwe futhi waziswe nokuthi aqanjwe esuselwa kuphi ukuze umphakathi ube nolwazi ngalawo magama. Umcwaningi ubona kungabalula ukuziqhenya kumphakathi ngamagama ezigodi noma ezindawo lapho unolwazi ngemvelaphi yawo ukuthi imi kanjani. Umcwanigi ubona umphakathi ungaba nakho ukuwaguqula amagama ezigodi lapho uthola ukuthi amagama ezigodi zawo ayahlambalaza noma anezincazelo eseziguqukile. Umphakathi uyaye uguqule

amagama ezigodi lapho amagama enokucanula, eletha amahloni futhi enokujivaza umphakathi noma engabhalekile kahle.

UZungu owabe elilunga leKomidi Lezokuqanjwa Kwamagama Ezindawo eSifundazweni saKwaZulu-Natal ephawula mayelana nokuqanjwa kwamagama ezindawo ucashunwe ephephandabeni Isolezwe, (2004:04) ephawula kanje:

Kubakuhle abantu baqambe amagama ezindawo zabo ngabantu abenza izinto ezinhle kodwa asebashona.

Uqhuba kanje:

Kuhle lokhu ngoba uma umuntu esashona kodwa enze imisebenzi emihle, akukho lutho olungashintsha leyo misebenzi ahamba eyenzile emphakathini. Kodwa umuntu osaphila kungenzeka kube khona into embi ayenzayo engadicilela phansi igama lakhe bese abantu bangathandi ukuthi indawo yabo iyamaniswe naye....

Umcwaningi ukubona kukuhle ukuthi amagama ezindawo aqanjwe ngokubhekela kokuhle okungeke kwaphoxa isizwe ngokuhamba kwesikhathi. Abantu bayaye basabe noma babe nokwenqena ukusebenzisa amagama ezindawo zabo lapho enokuphoxayo noma lapho igama linokujivaza umphakathi.

Umcwaningi ubone kubalulekile ukuthi acwaninge ngalesi sihloko sokuqanjwa kwamagama ezigodi ukuze isizwe sonkana okungabanini bolimi lwesiZulu, beyoba nokuziqhenya uma sebehlangebazana nalolu cwanningo ngokuhamba kwesikhathi. Kuyothi lapho isizwe sesifunda lolu cwanningo sithola ubuchule esinabo lapho siqamba amagama ezigodi sibe nokuziqhenya nokuzethemba okuyisimanga. Isizwe siyaye siqambe amagama ezigodi singazelele ukuthi lokho kubhekelela kwaso ezintweni ezikhona kunenzululwazi ecashile emqondweni waso.

Umcwaningi ukholelwa ekutheni lolu cwaningo luyokhuthaza isizwe ukuthi siziqhenye ngolimi lwaso kanye nangawo amagama ezigodi eziqanjwe ngolimi lwesiZulu. Kulolu cwaningo yilapho umlando noma imvelaphi yamagama ezigodi izobekwa ngendlela ezothokozisa isizwe.

Umcwaningi ukubone kubalulekile ukuthi aveze nomlando ngabozalo lwakwaMpungose kulesi sihloko esimayelana nokuqanjwa kwamagama ezigodi zakhona. Lo mlando ngabozalo lwakwaMpungose umcwaningi uwubone uyoba wusizo, lapho oyohlangabezana nalolu cwaningo nxashana elufunda eluqala maphakathi angabi nemibuzo ngamagama abantu abangaMakhosi endaweni lapho esehlangabezana nawo. Umcwaningi wabe esebona kubalulekile ukuthi abalule ngomlando futhi achaze ngokulandelana kobukhosi benzalo yakwaMpungose.

1.1.1 Umlando ngabakwaMpungose nendawo yaseMlalazi

Ngokomlando wakwaMpungose njengalokhu ulandwe ephephandabeni UMLOZI WEZINDABA lomhla wama-22 wezi-2007 ekhasini le-4. Abantu bakwaMpungose bangabantu abakhulu abanomlando esizweni sakwaZulu, baphuma kubantu bakwaZungu. Bona babizwa ngokuthi abakwaMpungose nokwabe kuligama likaMpungose kaPhahla. Kwashonwa kwaZungu, kushonwa nje indodana kaPhahla nengxenye yomndeni abekho. Kwaze kwenziwa nehlambo, indodana ingabonwa nangalukhalo. Le ngxenye eyabe ihamba nale ndodana yafika selenziwe ihlambo. Babe sebenikwa inkomo empunga ukuba benze ngayo nabo ihlambo. Ngalokho-ke le ndodana yabe isibizwa ngokuthi nguMpungose.

UPhahla wabe akhe laphaya eThalaneni, eNkandla. Igama lomuzi wakhe kwabe kuthiwa isoYengweni. Wayakhelene nabantu bakwaSikhakhane nabaseMachunwini. Laba bantu bakwaMpungose basuka baya kokwakha laphaya eNhlazatshe. Ngaleyo nkathi babeholwa nguNdlovu kaKhuba. INkosi uMpande yabanika indawo elaphaya eMpuleni kuyoshaya eMfolozi emhlophe. Lena kwabe

kade kuyindawo yakwaXulu. Banikwa le ndawo nguSilwane kaNdlovu. Kwathi uGawozi kaSilwane yena wanikwa indawo yaseMlalazi, okwabe kuyizwe lakwaQwabe. Abanye oMpungose abakaSiyunguza basala eNkandla. Kwathi indlunkulu yaseMahlabathini yona yabe iholwa nguNgobozana.

UPhahla wazala uMpungose, yena wazala uMlaba, owazala uSokhongwane, owazala uKhuba, yena wazala uSinuku, yena wazala uBhulungwane noNcenge. UNdlovu wazala uSilwane, yena wazala uGawozi, Siyunguza noNgobozana. Indlu yaseMahlabathini (ekaNgobozana), iyonandlu enkulu lena. UNgobozana wazala uMaqhiyana noGodlumkhonto. UMaqhiyana wazala uMbhasobheni, yena wazala uKhalelumuzi, uSakhiseni noMandlakayise (obusayo 2007-). UGodlumkhonto wazala uBhulingwe, yena wazala uSoqhuzu, owazala uSipho (wendlu yaseMfule/ eMthonjaneni).

Abendlu yaseShowe eMlalazi, uGawozi wazala uMpongo, yena wazala uSiphoso, owazala uMuntuyedwa, yena wazala uSiphesihle, othe angakhothama, kwabamba uNdlunkulu wakhe, uNdlunkulu uBusisiwe Lilly Mpungose (obusayo 2007 -).

1.2 Inhloso yocwaningo

Kulolu cwaningo kuhloswe ukuthola okokuqala ukuthi izigodi zakwaMpungose ingabe ziqanjwe zahlukaniswa ngokwezindlela ezine na, njengoba amagama ezindawo ukuqanjwa kwawo kulele kulezi zindlela ezine ezilandelayo. Okokuqala, ukuqanjwa kwamagama ezindawo kungasuselwa emagameni aMakhosi noma abantu abathile ababenegalelo endaweni. Okwesibili, ukuqanjwa kwamagama ezindawo kususelwa ezitshalweni nasezinyonini ezithile. Okwesithathu, ukuqanjwa kwezindawo kususelwa ebunjalweni bendawo. Kuthi okwesine ukuqanjwa kwamagama ezindawo kususelwe ezintweni esezike zenzeka noma kusikompilo olwalugcinwa kuleyo ndawo.

Ngokocwaningo lukaKoopman, (2002:123) ubeka kanje ngezindlela zokuqanjwa kwamagama ezindawo:-

1. *Names...may describe the particular feature being named, as in Table Mountain and iNtabamhlophe ('white mountain');*
2. *They may be named after people, as in Pietermaritzburg, Durban, and KwaMashu (named after Sir Marshall Campbell, Philanthropist and Sugar farmer);*
3. *They may even, as with personal names in parts of Africa, be named for the 'state of mind' of the people and*
4. *There are a number of places with Dutch-Afrikaans names such as Vryheid ('freedom), Helpmekeer ('help one another'), Vereeniging ('unity'), and Weenen (weeping') Zulu place names such as Phumula ('rest'), Thandanani ('love one another'), eKuthokozeni ('place of happiness') and eKuthuleni ('place of quiet') can be found.*

Okuhunyushwe ngokuthi:

1. Amagama...angachaza isimo sendawo eqanjwe, kanjengo *Table Mountain* ('intaba emise okwetafula) kanye ne-iNtabamhlophe (intaba emhlophe)
2. Angaqanjwa esuselwa emagameni abantu, kanjengo *Pietermaritzburg, Durban*, kanye neKwaMashu (eyaqanjwa ngegama lika Sir Marshall Campbell, owayeyi *Philanthropist* futhi engumlimi wezimoba);
3. Angaze aqanjwe nangokufana namagama abantu njengoba kwenzeka kwezinye zezindawo zase-Afrika, aqanjwe ngokucabanga kwabantu.
4. Maningi amagama ezindawo axube izilimi zama *Dutch* nesiBhunu kanjengo-Vryheid ('inkululeko'), *Helpmekeer* ('sizanani'), *Vereeniging* ('ubumbhano'), kanye noWeenen ('lila noma bibitheka') namagama ezindawo esiZulu

njengoPhumula, Thandanani, eKuthokozeni
kanye naseKuthuleni angatholakala.

Lolu cwaningo luhlose ukuthola ukuthi intsha yakulezi zigodi zakwaMpungose nabadala abangumphakathi bakule ndawo banamiphi imibono ngamagama ezigodi abahlala kuzo. Okwesithathu, luhlose ukuxwayisa kanye nokuvezela umphakathi walezi zigodi ukuthi ube nokuziqhenya ngamagama ezigodi zawo njengoba eqanjwe ngesiZulu eqanjwa abomphakathi ngolimi lwabo lwesiZulu.

Lolu cwaningo luhlose ukuthi umphakathi wendawo ikakhulukazi intsha yakhona ibe nolwazi ngemisuka okuyimvelaphi yamagama ezigodi zangakubo, kungabi ukuhlala esigodini esithile bengenalwazi ngaso. Lezi zinhloso zingaholela ekutheni umphakathi uzithole ukhuthazeka ngokucabanga ngamanye amagama lapho sebethole ulwazi ngamagama ezigodi zabo futhi ungavumeli ukuthi aguqulwe ngokungathintene nemvelaphi ethinta wona.

1.3 Intshisekelo yocwaningo

Intshisekelo yokwenza lolu cwaningo kube ukubona ingxenye enkulu yabantu abadala kanye nentsha yanamuhla engamaZulu bengawazi umlando wamagama ezindawo zabo. Amagama ezindawo eziqhelelene neTheku njengedolobha elikhulu lapha KwaZulu-Natal azinakiwe futhi kazichazwa kangako. Lolu cwaningo lufuna ukuchazela isizwe sikaPhunga noMageba kulokhu okungasiza isizwe sonke, abasha nabamnkantshubomvu. Abantu baseMlalazi kwesakwaMpungose bazokwazi ngamagama ezigodi zoyisemkhulu. Ulwazi abayoluthola lapho bayocobelela izizukulwane ngezizukulwane ngalo. Kanjalo nomcwaningi ukubone kuyinto ebalulekile kakhulu ukuthi acwaninge ngokuqanjwa kwamagama ezigodi endaweni yaseMlalazi kwesakwaMpungose.

Amagama ezigodi nawo kumele athathwe njengengxenye yezinto ezingamagugu esizwe njengoba eqanjwe ngolimi lwesiZulu. Uzungu, (1998 :44) ubeka kanje ngokubaluleka kolimi lwesiZulu kanye namagugu esiZulu:

If Zulu speakers look down upon their own mother tongue, they will end-up as speakers who are incapable of appreciating their history, culture, literature and environment, fully.

Okuhunyushwe ngokuthi:

Uma ngabe abantu abangamaZulu belubukela phansi ulimi lwabo bayogcina befana nabantu nje abangakwazi ukwamukela ngokugcwele umlando wabo, isikompilo, izincwadi ezibhalwe ngolimi lwabo kanye nendawo abahlala kuyo, ngokugcwele.

U-Oumeling, (1991:14) ucashunwe ephephandabeni lezokubaluleka kokuqanjwa kwamagama ebeka kanje:

Names belong to our cultural heritage and should be preserved along with other monuments and belong to the environment without which interaction would be much more difficult.

Okuhunyushwe ngokuthi:

Amagama ayifa lesiko lethu futhi kumele alondolozwe kanye nezakhiwo eziyizikhumbuzo zaleyo ndawo futhi ngaphandle kokuba lokhu kuhlangukane kungaba inkinga enkulu kakhulu.

Lolu cwaningo olumayelana nokuqanjwa kwamagama ezigodi zaseMlalazi kwesakwaMpungose luyadingeka kakhulu ngoba intsha yamanje isiyaphenduka amaNgisi ngoba sisesikhathini lapho ulimi lwesiNgisi lukhombisa khona ukundlondlobala ngaphezulu kwezilimi zabomdabu. Lokhu kudala ukuthi nentsha yakithi ikhombise ukuthanda kakhulu amagama esiNgisi kunalawo esiZulu. Imbangela yalokho ukuthi iningi layo lihlala emadolobheni ngokomsebenzi nangokufunda. Lolu cwaningo lokuqanjwa kwamagama ezigodi luzovula imiqondo luphinde lulethe ukuziqhenya emphakathini waseMlalazi kwesakwaMpungose.

Umphakathi waseMlalazi uyothi lapho usuthola ukuthi inzululwazi yezokuqanjwa kwamagama ayiqali manje kodwa wona lo mphakathi waseMlalazi le nzululwazi wazalwa nayo. Umphakathi waseMlalazi uyothola nokuthi inzululwazi yezokuqanjwa kwamagama ayifikanga ngemiqulu nanokufunda kakhulu ufike emazingeni aphakeme.

Umcwaningi unethemba lokuthi lolu cwaningo olumayelana nokuqanjwa kwamagama ezigodi luyokuba nomphumela omuhle nomkhulu emphakathini wesakwaMpungose nasesizweni samaZulu. Lapho uhlangabezana nalo ulufunda, uthola ukubaluleka kwamagama ezigodi aqanjwe ngolimi lwesiZulu eqanjwa yisona ukuze kuthi lapho kunezindawo eziqanjwe ngamagama olimi olungelona olwaso, lesi sizwe samaZulu sikwazi ukumelana nokuwaguqula lawo magama esingathi asabalala ngenxaphephe.

1.4 Izindlela zokuqhuba ucwaningo

Ziningi izindlela ezingasetshenziswa ukuqhuba ucwaningo. Zonke izindlela zokuqhuba ucwaningo zinobubi nobuhle bazo. Indlela yokuqoqa ulwazi yilapho umcwaningi noma umbhali esebenzisa ukukhalipha kwakhe ukuhlanganisa lokhu afuna ukukwazi ngento ethile ukuze nabanye babenolwazi oluyihlaba esikhonkosini lapho befunda ngakuhlwayile. Kulolu cwaningo indlela yokuqhuba ucwaningo ezosetshenziswa yindlela yokuqoqa ulwazi ngokuxoxisana nomuntu umlomo nomlomo.

Kule ndlela ohlwayayo usuke eya kulowo amhlosile ayobonana naye ubuso nobuso. Umcwaningi angakwazi ukuqoqa inkulumbo nalowo axoxa naye ngokusebenzisa isiqophamazwi. Isiqophamazwi singasetshenziswa ngokufihlwa noma sibekwe obala, singafihlwa lapho lowo okukhulunywa naye kubonakala ukuthi asimukhululi. Umcwaningi futhi angabhala nezimpendulo phansi ukuze athi lapho eseyedwa akwazi ukuhlunga akudingayo nalokho angakudingi.

Le ndlela labo abake bayisebenzisa bayayincoma kakhulu. Okuhle ngale ndlela ukuthi uma ungagculiseki ngempendulo uyakwazi ukuguqula umbuzo wakho uwubeke ngendlela ezokwenza nengenza ukuthi uthole impendulo enalokhu okudingayo. Ngale ndlela umcwaningi uyakwazi ukulandelanisa imibuzo ngendlela emgculisayo. Uma obebuzwa ehlulekile ukuphendula eminye imibuzo, libakhona ithuba lokubuzwa abanye abantu kuze kutholwe ulwazi oludingekayo nolunonile. Le ndlela idinga ukuthi umcwaningi abe nesikhathi esanele futhi azimisele ngokuthi uzochitha isikhathi nemali eningi.

Okubi ngokuhlwaya umlomo nomlomo ukuthi abantu banomqondo wokuthi umuntu uthola imali ngokufuna ulwazi asuke eluqoqa kubona. Uthole ukuthi abantu ngaphambi kokuthi bakusize bacele ubakhokhele kuqala. Ngaleyo ndlela ulwazi luyagodleka uma ungababoni ngalutho.

Kulolu cwaningo kuye kwaqokwa ukusetshenziswa kwale ndlela yokuxoxisana umlomo nomlomo njengendlela okuyiyona ebalulekile kulolu hlobo locwaningo. Umcwaningi le ndlela nayo uzoyisebenzisa nezinye izindlela zokuqoqa ulwazi ukusimamisa ukuqoqwa kolwazi.

Ezinye zalezi zindlela yilezo zokuqoqa ulwazi ngokufunda izincwadi namaphephandaba endawo kanye nokuxhumana ngocingo. Zombili lezi zindlela ziyokwazi ukusimamisa eyokuxoxa umlomo nomlomo. Kuyothi lapho umcwaningi engakwazanga noma engezukwazi ukubonana nalowo adinga ukuxoxisana naye kuthi uma evumile ukuxoxisana ngocingo, umcwaningi ebese elisebenzisa ithuba.

Umcwaningi ukhethe le ndlela ngoba isihloko socwaningo lwakhe sokuqanjwa kwamagama ezigodi zakwaMpungose eMlalazi beludinga ulwazi olunzulu okudingeka ukuthi kube wulwazi oluzotholakala ebantwini bendawo abadala nabancane. Izimvo zabantu bendawo yaseMlalazi ngaphansi kweNkosi

yakwaMpungose ezidingwa umcwaningi uzidinga kubantu bendawo ngokwehluka kwamazinga abo (abadala nabancane).

Umcwaningi uzosebenzisa le ndlela ukuze kubelula nokuthi akwazi ukuqonda abantu abadingayo futhi nokukwazi ukubahlukanisa ngokwamazinga abo. Le ndlela izoba wusizo lapho umcwaningi esebhekene nabantu abadala abangakwazi ukufunda nokubhala ngoba uzomane ababuze yena umlomo nomlomo futhi abachazele nalapho bengezwisisi noma bengaqondi khona.

1.5 Umklamo Wocwaningo

Lolu cwaningo luzogxila ekuqanjweni kwamagama ezigodi zaseMlalazi ngaphansi kweNkosi yakwaMpungose eShowe. Lolu cwaningo luzogxila kakhulu kunzululwazi nasemigomeni yezokuqanjwa kwamagama. Lolu cwaningo luzogxila kakhulu emizweni nasemibonweni yomphakathi ngamagama ezigodi zawo. Lolu cwaningo luzophinde luhlwaye ngemibono yalabo abaseKomidini Lezokuqanjwa Kwamagama Ezindawo eSifundazweni saKwaZulu-Natali, ekutheni ithini imibono yabo, ikuphi okusezinhlelweni ngamagama ezigodi njengoba nazo izigodi ziyingxenywe yomhlaba owakhele iKwaZulu-Natali.

1.6 Imibono Yongoti

Umcwaningi ubona indlela yokulondoloza amagama ezigodi ilele ekufundeni noma ekubhekeni umsuka, incazelo kanye nokubaluleka kwamagama ezigodi ukuze kube nokuqonda ithonya kanye nokuhlaba umxhwele kwawo. Miningi imisebenzi esiyenziwa ngamagama ezindawo. Eminye yale misebenzi yileyo eyenziwa uSolwazi Zungu, (1998) owacwaninga ngamagama ezindawo eziseThekwini namaphethelo. Abanye bacwaninga ngamagama ezinto ezahlukene njengamagama abantu, izibongo kanye nawezilwane. UDokotela Ndimande, (2000) yena wenza ucwaningo ngezibongo zabomdabu.

Ababhali banemibono eyahlukene mayelana nokubaluleka kokuqanjwa kwamagama ezindawo/ezigodi kanye nokubaluleka kwegama.

U-van der Lancher, (1992 : 14) ubeka kanje mayelana negama:

There is more to a name than meets the eye.

Okuhunyushwe ngokuthi:

Kuningi okuqukethwe yigama kunokusobala.

Lolu cwaningo lokuqanjwa kwamagama ezigodi luzofakazela ongoti abaningi bezokuqanjwa kwamagama kwisifundo sokuqanjwa kwamagama alolonke uhlobo (*Onomastics*) ukuthi ukuqanjwa kwamagama ezindawo/ ezigodi kuqukethe isikompilo, ubuhlakani kanye nemvelaphi enzulu.

U-Oumeling, (1991:14) ucashunwe ephephandabeni lezokubaluleka kokuqanjwa kwamagama ebeka kanje:

Names belong to our cultural heritage and should be preserved along with other monuments and belong to the environment without which interaction would be much more difficult.

Okuhunyushwe ngokuthi:

Amagama ayifa lesiko lethu futhi kumele alondolozwe kanye nokunye okuyisikhumbuzo futhi ngaphandle kokuba lokhu kuhlangukane kungaba inkinga enkulu kakhulu.

Uqhuba kanje u-Oumeling, (1991:14):

Names have social value. If one removes the names or changes them for new ones society loses its spatial frame of reference and is affected.

Okuhunyushwe ngokuthi:

Amagama anobugugu kwihlalo-mpilo yabantu. Uma umuntu esusa noma eshintsha amagama ngokuthi afake amasha, umphakathi uye ulahlekelwe yilokho okuphathelene nomsuka wawo futhi uthinteke.

Umkhakha ongaphansi kwesifundo sokuqanjwa kwamagama alolonke uhlobo omayelana nokuqanjwa kwamagama ezindawo ubizwa phecelezi ngokuthi yi-*Toponymy* igamandawo. Ongoti bezokuqanjwa kwamagama ezindawo banemibono eyahlukene mayelana nencazelo ngalo mkhakha wezokuqanjwa kwamagama ezindawo. Omunye walabo ngoti uKadman.

UKadman, (1992:2) ucashunwe echaza lo mkhakha kanje:

The term toponymy is derived from Greek words: topos, place, (also onoma), name. Toponymy thus is the discipline dealing with all aspects of place names whether theoretical and scientific or practical and applied.

Okuhunyushwe ngokuthi:-

Itemu elithi '*toponymy*' lisuselwa emagameni esiGriki, '*topos*' (*place*) indawo kanye '*onoma*' (*name*) igama. I-*Toponymy* umkhakha obhekene nawo wonke amagama ezindawo ngokwenjulalwazi kanye nangesayensi noma nangokuzenzela noma ngokusetshenziswa.

UKoopman, (2002:12) ongungoti kwezokuqanjwa kwamagama uchaza lo mkhakha we-*Toponymy* kanje:

Toponymy..then is the study of place names, sometimes referred to as 'geographical names'."

Okuhunyushwe ngokuthi:-

i-Toponymy...lesi isifundo esimayelana namagama ezindawo, kwesinye isikhathi okuye kuthiwe 'amagama ezezwe'.

Ababhali abaningi noma ongoti kwezokuqanjwa kwamagama ezindawo banemibono eyahlukene mayelana nokuqanjwa kwamagama ezindawo. Ukuqanjwa kwamagama ezindawo kunemigomo ethile okumiswa phezu kwayo. Imigomo nokubaluleka kanye nezizathu kuyahluka ngokwemibono yongoti bezokuqanjwa kwamagama ezindawo.

UKoopman, (2002:123) omunye wongoti uphawula kanje mayelana neminye yemigomo yokuqanjwa kwamagama ezindawo:

1. *Places named after their physical features (by far the most category);*
2. *Places named after characteristics plant, animal or bird life;*
3. *Place named after people;*
4. *Place named after historical incidents or cultural practices.*

Okuhunyushwe ngokuthi:-

1. Amagama ezindawo aqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho);
2. Amagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni;
3. Amagama ezindawo aqanjwa esuselwa emagameni abantu;
4. Amagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma emasikweni.

Injulalwazi inhlanganisela yeziphakamiso nemibono ngokusekelwa kwesihloko esithile umcwaningi asebenzela phezu kwayo. Lokhu kuyafakazelwa uMitchell beno Jolley, (1988:21) baphawula kanje:

A theory is a set of propositions from which a large number of new observations can be deduced.

Okuhunyushwe ngokuthi:-

Injulalwazi ingathathwa njengeziphakamiso lapho imibono eminingi emisha ingasuselwa khona

UPreece, (1994:45) uthi:

Noma yimuphi umsebenzi obhalwa phansi ngesihloko esithile kumele ukuthi usekelwe ngombono noma ngemibono ethile yabanye ongoti asebbhalile ngokuthintana naleso sihloko.

UMfeka, (1998:06) echaza injulalwazi uthi:

Injulalwazi ingumbono womunye umuntu othathwa njengovuthiwe futhi owethenjiwe ukuthi ungasisekelo sombhalo obhalwe phansi.

Umcwaningi kulolu cwaningo lwesihloko sokuqanjwa kwamagama ezigodi KwaZulu-Natal endaweni yaseMlalazi kwesakwaMpungose usebenzise injulawazi ka-Koopman ongungoti kwezokuqanjwa kwamagama ezindawo. Umcwaningi ukubone kubalulekile ukuthi asebenzise le njulalwazi ngoba umcwaningi uyahambisana nokushiwo noma okubekwa yile njulalwazi ngokuqanjwa kwamagama ezindawo. Ngokwale njulalwazi ukuqanjwa kwamagama kunemigomo emine okumele ilandelwe, kanjalo-ke namagama ezigodi zaseMlalazi kwesakwaMpungose unethemba lokuthi ziyilandele le migomo emine ebekwa yinjulalwazi ka-Koopman, (2002).

1.7 Ukubaluleka kocwaningo

Ucwaningo lwalolu hlobo lubaluleke kakhulu esizweni samaZulu nakulabo abasebenza ezinhlakeni zamagama ezindawo nomphakathi wasezigodini zaseMlalazi. Lolu cwaningo olumayelana nokuqanjwa kwamagama ezigodi luyadingeka kakhulu kulesi sikhathi samanje. Lesi yisikhathi sezinguquko

eziningi ezithinta ukuguqulwa kwamagama ezindawo okungenzeka ngokusondelela kukamasipala ezindaweni ezisemakhaya bese kuba noguquko emagameni akhona.

Intsha yanamuhla ayinalwazi ngemvelaphi yokuqanjwa kwamagama ezigodi ehlala kuzona futhi ayizihluphi nanokulufuna ulwazi. Kangangoba abanye bentsha uma ubabuza ukuthi baphuma kuphi nendawo, impendulo oyitholayo kuba yigama ledolobha langakubo. Lokho bakwenza bebalekela ukuchaza ngomsuka walelo gama nanokuthi ngokwabo babanokuthi lowo abakhuluma naye angeliqonde igama lesigodi njengalelo ledolobha. Isibonele esiqondene nalabo abahlala eMlalazi kwesakwaMpungose yilesi. Isibonelo: Ake sithi uhlangana nomuntu ikakhulukazi intsha, ubuza ukuthi ingeyakuphi ngokuhlala, impendulo oyitholayo eyegama ledolobha eShowe kunalelo lesigodi ahlala kusona futhi elivame ukuthi kube eliqanjwe ngolimi lwakhe lwesiZulu okuwulimi lomphakathi ahlala kuwo. Kuze kube kobuzayo ukuthi kuphi nendawo, abese uthola ukuthi uvela kuphi. Akubona kuphela abaseShowe kodwa nabanye banakho ukukwenza lokho. Esinye isibonelo esomuntu ovela eMondlo uqala aveze ukuthi uvela e-Filidi ngaphambi kokuthi aveze igama lendawo okuyiyona avela kuyona nakhona kusekubuzeni kwakhuluma naye.

Izilimi zabomdabu zaseNingizimu Afrika sezanikezwa amandla ngokoMthethosisekelo okusetshenziswa noma nini noma kuphi, ngaleyo ndlela kusezandleni zabomdabu ukuthi babe nokuziqhenya futhi bavuselele amagugu abo njengolimi lwesiZulu nalokho okubandakanya ulimi lwabo.

1.8 Abazhlomlu kulolu cwaningo

Abazhlomlu kulolu cwaningo ngumphakathi wasendaweni yaseMlalazi. Lolu cwaningo luzobagcinela lokho umcwaningi akholelwa ukuthi kuligugu kunoma yisiphi isizwe uma kuthinta ikhono labo. Kanjalo neKomidi lezokuqanjwa Kwamagama eSifundazweni SaKwaZulu-Natali kukhona abayokuhlomula lapho

behlangabezana nalolu cwaningo lwezokuqanjwa kwamagama ezindawo/ izigodi. Lapho ikomidi lihlangabezana nobuchule obungegcwaliseke ngokwamaphepha ezicelo asuke enikezelwa abanezicelo zokuguqulwa kwamagama ezindawo. Nakuba lolu cwaningo lugxile ezigodini, izigodi nazo ziyizindawo ezihlala abantu okumele ukuthi ikomidi likubhekelele ukugcinwa kwamagama ezigodi emiqulwini yalo.

Abanye abayohlomula kulolu cwaningo abafundisi eMinyangweni YesiZulu kweZemfundo Ephakeme, njengoba ulwazi oluningi ngalesi sifundo sokuqanjwa kwamagama alolonke uhlobo (*Onomastics*) lutholakala ngesiNgisi ngaphansi komkhakha obizwa ngegamadawo.

UKoopman, (2002:12) ongungoti kwezokuqanjwa kwamagama uchaza lo mkhakha wamagama ndawo kanje:

Toponymy..then is the study of place names, sometimes referred to as 'geographical names.'

Okuhunyushwe ngokuthi:-

I-Toponymy... lesi isifundo esimayelana namagama ezindawo, kwesinye isikhathi okuye kuthiwe 'amagama ezezwe.'

1.9 Uhlaka lwezahluko

ISAHLUKO SOKUQALA : Isethulo Socwaningo

Lesi sahluko siqukethe konke umcwaningi ahlose ukukwenza ocwaningweni lwakhe olumayelana nokuqanjwa kwamagama ezigodi zakwaMpungose endaweni yaseMlalazi. Umcwaningi kulesi sahluko uzobeka kabanzi ngomlando wozalo lwakwaMpungose, izinhloso zokwenziwa kocwaningo, ukubaluleka kokwenziwa kocwaningo, imibono yababhali nenjulalwazi mayelana nokuqanjwa kwamagama

ezindawo kanye nentshisekelo yokuqalwa kwalolu cwaningo, wabuye waphawula ngalabo abayohlomula ngobukhona balolu cwaningo.

ISAHLUKO SESIBILI : Izindlela Zokuqoqwa Kolwazi

Lesi sahluko siqukethe izindlela zokuqoqwa kolwazi ngokuhluka kwazo. Izindlela zokuqoqa ulwazi umcwaningi uzochaza indlela ngayinye ububi nobuhle bayo. Kuthi kulezo zindlela atomule ezizomusiza lapho ehlwaya ngocwaningo lwakhe kanye nalezo azochibiyela ngazo ekuhlwayeni kwakhe ukuze ucwaningo lube ngolunothile.

ISAHLUKO SESITHATHU : Imibono Yongoti Kwezokuqanjwa Kwamagama Ezindawo

Kulesi sahluko umcwaningi kulapho ezoveza khona konke okushiwo abanye ongoti kwezokuqanjwa kwamagama ezindawo nangokuqanjwa kwamagama anoma yiluphi uhlobo. Izinjulalwazi zokuqanjwa kwamagama ezindawo zizobalulwa kuso lesi sahluko.

ISAHLUKO SESINE : Ukucutshungulwa Nokuhlaziywa Kwemvelaphi Yamagama Ezigodi ZaseMlalazi KwesakwaMpungose

Lesi sahluko salolu cwaningo simayelana nokuyotholakala ngenkathi umcwaningi ehlwaya ngamagama ezigodi zaseMlalazi ngaphansi kweNkosi yakwaMpungose kanye nemvelaphi yamagama ezigodi kuzobhekwa nokwakheka kwamagama ezigodi zaseMlalazi endaweni yakwaMpungose kanjalo nendlela la magama ezigodi abhaleka ngayo. Kulesi sahluko umcwaningi uzobalula nangemibuzo ephendulekile ngokocwaningo.

ISAHLUKO SESIHLANU : Isihlaziyo, Izincomo Nesiphetho

Kulesi sahluko yilapho umcwaningi azoveza khona isihlaziyo jikelele ngocwaningo, abuye abeke ngezincomo anazo mayela nocwaningo lwalolu hlobo kanye nesiphetho socwaningo.

1.10 Isiphetho

Umcwaningi kulesi sahluko ubeke kabanzi esingenisweni konke okumayelana nokubaluleka kokwenza ucwaningo ngokuqanjwa kwamagama ezigodi zaseMlalazi ngaphansi kweNkosi yakwaMpungose. Kulesi sahluko umcwaningi uveze kabanzi ngomlando wozalo lwakwaMpungose abaphethe endaweni lapho ucwaningo luzinze khona. Umcwaningi kulesi sahluko uveze nezinhlalo zocwaningo lokuqanjwa kwamagama ezigodi zaseMlalazi.

Umcwaningi kulesi sahluko uveze nezidingo zalolu cwaningo lapho ebeke kabanzi ngokubaluleka kokwenza ucwaningo ngokuqanjwa kwamagama ezigodi zaseMlalazi ngaphansi kweNkosi yakwaMpungose. Umcwaningi uye wahlokoloza nangemibono yababhali nenjulalwazi mayelana nokuqanjwa kwamagama ezindawo.

Umcwaningi ube esephothula ngokuthi qaphuqaphu mayelana nokuhleleka kwezahluko ezitholakala kulo lolu cwaningo olumayelana nokuqanjwa kwamagama ezigodi endaweni yaseMlalazi kwaMpungose.

ISAHLUKO SESIBILI

2.0 IZINDLELA ZOKUQOQA ULWAZI EZASETSHENZISWA KWENZIWA LOLU CWANINGO

2.1 Isingeniso

Esahlukweni esandulela lesi, okuyisahluko sokuqala, kuxoxwe ngolwazi oluzoqukathwa yilolu cwaningo esiqukethe ingqikithi yocwaningo nomklamo walo kanye nezinhlaka zenjulalwazi kanye nezinhlaka zemicabango. Kulesi sahluko sesibili kuzoxoxwa kabanzi ngezindlela zokuqoqa ulwazi ezasetshenziswa lapho kuqoqwa ulwazi lwalolu cwaningo.

2.2 Izindlela zokucwaninga

Banengi abacwaningi ababhale kabanzi ngezindlela zokucwaninga. Kubona singabala uMcKenna, (2003), uCrabtree benoMiller, (1992), uWilliams, (2000), uHabermas, (1972), njalo njalo. Kuyinto ebalulekile ukuthi kuchazwe ukuthi iyini inzululwazi ngaphambi kokuthi kwenziwe izibonelo noma kuqokwe okuzosetshenzwa ngayo. Indlela yokucwaninga yindlela yokwenza nokucabanga echazela umcwaningi ngomnyombo walokho akucwaningayo. UMckenna, (2003) uthi indlela yokucwaninga iqhamuka emibuzweni yocwaningo noma endleleni umcwaningi abuka ngayo umhlaba. Abacwaningi baqhamuka nezimvo ezingefani mayelana nenani lezindlela zokucwaninga. Kukhona labo abathi mathathu kanti abanye bathi mane. Isibalo okuyisonasona sezindlela zokucwaninga sihlukana ngababhali. Lolu cwaningo lubheke uhlu olunezinhlalo ezintathu, okuyindlela evumayo, ecacisayo kanye nehlolayo.

Izinhlaka ezintathu zezinhlelo zenzululwazi okubalwa kuzo inzululwazi yokuvuma ngamaphuzu (positive theoretical framework), inzululwazi ephathelene nokucacisa (interpretivist/ constructivist theoretical framework) kanye

nenzululwazi ephathelene nokuhlolisisa (critical theoretical framework) ziyizinzululwazi ezahlukene eziqukethe ulwazi olunhlobonhlobo. Ngezansi kuzobhekwa uhlaka lwenzululwazi ngalunye ngenhloso yokuthola umqondo oqukethwe yinzululwazi ngayinye. Uhlaka ngalunye kulezi zinhlelo zenzululwazi ezintathu ezibaliwe lusho uhlaka oluthile lwendlela yokuqoqwa kolwazi ngendlela eqondile nezwakalayo.

Uhlaka lwenzululwazi yokuvuma ngamaphuzu lunokuhambisana nendlela yocwaningo oluphathelene nokubala, ngisho indlela yocwaningo oluphathelene nesimo ngendlela yokuhlaziya ulwazi olutholakele.

Uhlaka lwenzululwazi ephathelene nokucacisa lungaqikekela indlela ephaphalazayo yocwaningo oluphathelene nesimo, bese uhlaka lwenzululwazi ephathelene nokuhlolisisa lungabheka kakhulu ucwaningo oluphathelene nokuzibonela mathupha.

Abacwaningi abaningi banokusebenzisa indlela yenjululwazi yokuxhumana ngezimpawu ohlelweni locwaningo oluphathelene nesimo. UHenning nabanye (2004:16) baphawula ngokuthi injululwazi yokuxhumana ngezimpawu inokubheka ukusebenza okuphathelene nengqondo njengesisekelo sokusebenza kwayo njengokubuza ukuthi:

What common set of symbols and understandings have emerged to give meaning to people's interactions?

Okuhunyushwe ngokuthi:-

Yiziphi izimpawu eziwayelekile kanye nokuqonda okuqhamukile ukunikeza umqondo ekuhlanganyeleni kwabantu?

2.2.1 Uhlaka lwenzululwazi yokuvuma ngamaphuzu (Positive theoretical framework)

Inzululwazi yokuvuma ngamaphuzu, yinzululwazi eqondene nokuthungatha iqiniso kanye nokuliqinisekisa ngezindlela ezingafundwanga ngendlela yenzululwazi kodwa ngokubona nangokulinga. Iyinzululwazi ebambelele kunkolelo yokuthi impokophelo yolwazi ngokucacile ingukucacisa kanti futhi ngenye indlela ingukuchaza futhi iqagule lokho okuhlangatshezwana nakho (noma ngabe ucwaningo oluphathelene nokubala noma ngoluphathelene nesimo). Inhloso yenzululwazi ingalokho okunokubonaka futhi okulinganiselwe. Ulwazi lwanoma yini olungale kwalokho okuyinto engenakwenzeka.

Ngokombono wenzululwazi yokuvuma ngamaphuzu, inzululwazi ibukwa njengendlela yokuthola iqiniso, ukuqonda umhlaba kangcono ngenhloso yokulawula ngenqubo yokuqagula lokho okungenzeki. Uhlelo lwenzululwazi yokuvuma ngamaphuzu luqagulisana ngokuthi umhlaba usebenza ngemithetho yembangela kanye nomthelela walokho abacwaningi abangakuthola ngezindlela zenzululwazi.

Umcwaningi kuphela kumele asebenzise indlela yokuphungula (deduction) ukubeka njengeqiniso izinjulalwazi lezo ezidinga ukuhlolwa ngenhloso yokuziqinisekisa noma ukuzichitha. Abakholelwa kunzululwazi yokuvuma ngamaphuzu bakholelwa ezindleleni ezingafundwanga ngendlela yenzululwazi kodwa ngokubona nangokulingana njengoba ukuzibona nokulinganisa yiwona mnyombo womzamo wenzululwazi. Ucwaningo lwenzululwazi yokuvuma ngamaphuzu luqagulisana ngokuqukethwe kolwazi oluqoqiwe olungacacisa kangcono ubuqiniso, ngisho ngabe alulinganisiwe ngesimo esilindelekile.

2.2.2 Uhlobo lolwazi oluvela ocwaningweni lwenzululwazi yokuvuma ngamaphuzu

Ulwazi ngendlela okulinganiselwa ngayo kulolu hlelo, lugxile kunjwayelolwazi kanye nokuzibonela mathupha. Ukuzibonela mathupha, kuvame ukwenzeka ngezinzwa zethu. Ulwazi oluqoqwe ngokuzibonela mathupha lufanele luqinisekise nalo ngokusebenzisa izinzwa.

Injulalwazi yolwazi lokungafundanga ngendlela yenzululwazi kodwa ngokubona nangokulinga ngalokho kuyobe sekukhiphela ngaphandle indlela yokuveza umcabango wokusithekileyo kumuntu. Labo abakholelwa kunzululwazi yokuvuma ngamaphuzu kabakholelwa “ngokufunda ngenjwayelolwazi” ngokwenzululwazi yenzululwazi ephathelene nobukhona, kunalokho bakholelwa kulokho injwayelolwazi esibafundise khona.

2.2.3 Uhlaka lwenzululwazi yokucacisa (interpretivist / constructivist theoretical framework)

Inzululwazi yokucacisa ikholelwa wukuthi inhloso yenzululwazi ukubambelela empokophelweni yokuthola ngobukhona noma ubukhona obuphindaphindiwe nanoma kungeke kwenzeka lokho. Umcwani osebenzisa inzululwazi yokucacisa ugqugquzela ulwazi oluqoqiwe olwahlukahlukene kanye nemithombo ehlukeni kubandakanya ngisho nezindlela zokuhlaziya ngenhloso yokuthola ubuqiniso.

2.2.3.1 Injulalwazi yolwazi lwenzululwazi yokucacisa (interpretive theory of knowledge)

Ulwazi alwakhiwe nje kuphela ngezindlela zokuzibonela kwenzeka. Kodwa futhi ngokuchaza izinhloso zabantu, izinkolelo, amagugu nezizathu, ukwakha imiqondo kanye nokuziqonda uqobo. Ucwani lokucacisa luyinqubo yomphakathi,

ngokwaziswa yilabo ababambe iqhaza kwaphinde kwahlaziywa futhi kwaqinisekiswa ngabanye.

2.2.3.2 Imithelela yokusebenzisa izindlela zokuqoqa ulwazi (Methodological implications)

Indlela yokuqoqa ulwazi yokuzibonela evulelekile, ukuxoxisana nomphakathi okuvulelekile, uhlobo lokuloba olukhombisa izimo zezinto. Kanye nokuhlaziywa kolwazi oluqoqiwe locwaningo oluphathelele nesimo, zonke ziyizindlela zokuthola ulwazi “longaphakathi” njengendlela yokuqoqa ulwazi lwenzululwazi yokucacisa.

Lolu hlobo locwaningo lwakhiwe ngokohlelo locwaningo lwenzululwazi yokucacisa ngokugcizelela kunjwayelolwazi kanye kokuhumusha isimo. Ucwano lwenzululwazi yokucacisa isisekelo salo ukugxila emqondweni oqukethwe bese lufuna ukuqonda kangcono izincazelo amalungu omphakathi azisebenzisayo ukuqonda izimo ezahlukene. Uhlelo lwenzululwazi yokucacisa aluzikhathazi ngokuhlwaya imithetho kanye nemigudu ebanzi kodwa kunalokho ukuthola izindlela zokuhlaziya okugcizelela ukujula, ukucacisa ukwenzeka kwezinto emphakathini.

Lolu hlobo locwaningo ikakhulukazi lugxila ekuqondeni kangcono kunjwayelolwazi yalabo ababambe iqhaza ngabodwana kanye nendlela yabo yokucabanga njengabantu abanenjwayelolwazi kubandakanya ukusebenza kwabo kwansukuzonke. Bephawula ngomqondo oqukethwe locwaningo lokucacisa oHenning, (2004:21) bathi:

The foundational assumption of interpretivist is that most of our knowledge is gained, or at least filtered, through social constructions such as language, consciousness, shared meanings, documents and other artifacts. Interpretive research attempts to

understand phenomena through the meanings that people assign to them.

Okuhunyushwe ngokuthi:

Isisekelo somcabango walabo abakholelwa kakhulu kunzululwazi yokuchachisa ukuthi lonke ulwazi lwethu lutholakala noma okungenani luhluzeka ngokusebenzisa izinhlanganisela zomphakathi okubalwa kuzo ulimi, ukwazi, izincazelo okwabelwana ngazo, imibhalo kanye neminye imisebenzi yezobuciko. Ucwangingo lokucacisa luhlonza ukuqonda izinto ngezincazelo abantu abazinikeza zona

Lokhu kuyindlela yohlaka lwenzululwazi yokucacisa olubuka ngayo lokho okuqokethwe lucwangingo olumayelana nokucacisa kanye nendlela yokuqoqa ulwazi enokusetshenziswa kulolu hlobo locwangingo ukuthola lokho okuyimpokophelo yocwangingo.

2.2.4 Ucwangingo oluphathelele nokubala (quantitative approach)

UGarbers, (1996:282) uchaza ucwangingo oluphathelele nokubala njengocwangingo olusuke luhlose ukuvivinya izinjulalwazi, ukuqondisa amaqiniso, ukuhlaziya izibalo, ukubonisa ubudlelwano phakathi kokuguquguqukayo kanye nalokho okuqagulwe ngaphambilini. Lolu hlobo locwangingo luncike kumbono wokuthi uma umuntu wayazi ukuthi yini egulisa isidalwa esingumuntu, okusho ukuthi, uma ukulahlwa kwesifo okuqondile kwakunokwenzeka, umuntu wayengakulawula futhi azame ukukushabalalisa aphumelele bese egwema yonke imimoya emibi kanye nezici. Lolu cwangingo olusebenzisa izinombolo ukuhlola umcabango ovezwa wukubonakala kwezinto ezikhona. Lolu uhlobo locwangingo lusemqoka kakhulu emlandweni wezomnotho noma emlandweni webhizinisi noma wemboni. Lokhu kuveza ukuthi kungabanzima ukubhala umlando wezokuHweba ngamasheya okwenzeka eGoli ngaphandle kwezibalo zezimo zendaba, (Seale, 1998).

Umcwaningi ocwaninga esebenzisa ucwaningo oluphathelele nokubala ngokuvamile uqoka ukugxila kusendlalelo angathandi ukuzibandakanya nezehlakalo noma izinto zokuhlola ulwazi. Isibonelo, ukwenza indikimba yocwaningo. Ibanga phakathi komcwaningi nendikimba yomcwaningi kuluphawu oluvamile locwaningo oluphathelele nokubala.

Abacwaningi abalandela indlela yocwaningo oluphathelele nokubala kuyofanele bazejwayelanise kahle nezidingo zemcabango engafakazelwanga. Njengo: ukubunjwa komcabango kanye nendlela yokwenza umsebenzi, amasu okuhlaziya izibalo nokuzejwayelanisa nezidingo ezijwayelekile eziphathelele nobuqiniso kanye nokukholakala kwezindlela zokwenza kanye namasu asetshenziwe.

2.2.5 Ucwaningo oluphathelele nesimo (qualitative approach)

Ucwaningo oluphathelele nesimo luhlose ekuthuthukisweni kwezinjulalwazi kanti futhi ukuqonda inhloso yocwaningo oluphathelele nesimo kusho ukugqugquzela ukuziqonda kangcono kanye nokukhulisa umbono wokusithekileyo ngesimo sobumuntu. UGarbers, (1996:283) simcaphuna ethi:

Unlike quantitative researchers, qualitative researchers do not regard themselves as collectors of facts about human behaviour that will lead to verification and extension of theories and enables researchers to determine causes of and predict human behaviour. In qualitative research the emphasis is on improved understanding of human behaviour and experience.

Okuhunyushwe ngokuthi:-

Ngokungafani nabacwaningi bocwaningo oluphathelele nesimo kabazithathi njengabaqoqi “bamaqiniso” ngokuziphatha komuntu okungaholela ekuqinisweni nasekwelulweni kwezinjulalwazi nokuvumela abacwaningi ukuqondisa izimbangela kanye nokuqagula ukuziphatha komuntu. Ocwaningweni

oluphathelene nesimo ukugcizelela kusekuqondeni okungcono kokuziphatha komuntu kanye nolwazi oluqongelelwe.

Abacwaningi bocwaningo oluphathelene nesimo bazama ukuqonda izindlela abantu ngabodwana abakha ngazo umqondo ophusile ngezimpilo zabo kanye nokuchaza leyo miqondo. Ukuhlola ngokubona nokulinga kugqamile. Abacwaningi badinga izimbangela okuyizonazona zokuziphatha komuntu okuqukethe umqondo ocacile kanye nencazelo.

Indlela yokuqoqa ulwazi yocwaningo oluphathelene nesimo lubandakanya ukuzibonela mathupha, ukuhlolwa kwemibhalo ehlukeni nokwakhiwe ngobungcwenti ukuba yingxenye yalokho okwenziwayo kanye nokuxoxisana nomphakathi okuvulekile.

Lolu cwaningo luzama ukusebenzisa ulwazi ozitholele lona mathupha kuqala oluqhathaniswa nezinhlelo ezahlukeni zokusekela umcabango wokubonakala kwalokho okukhona. Ekusebenziseni indlela yocwaningo oluphathelene nesimo kunesidingo esikhulu sokuba nekhono lokusungula kanye nokuvuleleka ekudluliseni imibono. Okusemqoka kakhulu ukucacisa ngalokho okwenzayo nokuthi sizathu sini sokwenza lokhu okwenzayo. Seale, (1998).

Kulolu cwaningo kusetshenziswe ucwaningo oluphathelene nesimo ngenxa yokuthi lolu cwaningo oluphathelene nesimo esikhona emphakathini. Ucwaningo olumayelana namasiko kanye nomphakathi lubandakanya ukubhekwa komhlaba nendlela yokubheka isihloko ngendlela ehlukeni kwezinye eziwayelekile. Egcizelela ubumqoka balolu hlobo locwaningo uSeale, (1998:205) ubeka kanje:

In qualitative research the notion of some kind of impersonal, machine-like investigator is regarded as chimera.

Okuhunyushwe ngokuthi:-

Ocwaningweni oluphathelene nesimo umcabango wohlobo lokungaphathelene nabantu, umphenyi ofana nomshini lowo mcabango uthathwa njengomcabango oyinganekwane nemfeketho yoqobo.

U-Flick nabanye, (2002) baphawula ukuthi ucwaningo oluphathelene nesimo luzama ukuchaza impilo yomhlaba “ukusuka ngaphakathi kuya ngaphandle” ngokubona kwabantu ababambe iqhaza. Ngokwenza njalo lolu hlobo locwaningo lufuna ukuphosa esivivaneni sokuqonda okungcono kwamaqiniso omphakathi kanye nokuqaphela izinqubo, izindlela zokwenza ezinomqondo kanye nezimpawu zezakhiwo. Ucwaningo oluphathelene nesimo kanye nokuchasisa kwalo okufingqiwe nokunohlonze, alufanekisi okukhona ngempela, okanye ukuphila kwakwamanye amazwe ngokwalo. Kunalokho lusebenzisa okungajwayelekile, okanye okuchezukile nokungalindelekile njengomthombo wokubona okusithekileyo kanye nesibuko esikhombisa okungaziwa kwaziwe nokwaziwayo kokungaziwa, ngokuvuleleka kokuzazi.

2.2.6 Okwenza kusetshenziswe ucwaningo oluphathelene nesimo

Ucwaningo oluphathelene nesimo luzama ukuthola, hhayi nje ukuthi yini eyenzekayo kodwa ukuthola ukuthi okwenzekalayo kwenzeka kanjani kanye nokuthi kungani kwenzeka ngendlela okwenzeka ngayo nokuyikhona okusemqoka kakhulu kulolu hlobo locwaningo. Kulolu cwano kakubhekwa nje ukwenza kwabantu, okubalwa kukho ukukhuluma nokubhala. Lolu cwano luzama ukuthola ukuthi abantu bayikhombisa kanjani imizwa kanye nemicabango yabo ekwenzeni kwabo kwemihla ngemihla. Ucwaningo oluphathelene nesimo luhlosa ukucacisa futhi lubeke kabanzi ngokwenza kanye nezimo ezikhomba ngokusobala ikakhulukazi okuvela ngokukhuluma, ngomculo, ubuciko bokubonakalayo, ngokwakhiwe ngobungcwenti, inkulumo ibhalwe phansi

nekhulunywayo ukuze kutholakale ukuqonda okungcono ngomhlaba, ngethemba lokukusebenzisa ukubheka inguquko emphakathini.

Ukuphendula umbuzo wokuthi kungani kusemqoka ukusebenzisa ucwaningo oluphathelene nesimo, uFlick nabanye, (2002) bathi:

In its approach to the phenomena under investigation it is frequently more open and thereby 'more involved' than other research strategies that work with large quantities and strictly standardized and therefore more objective, methods and normative concepts.

Okuhunyushwe ngokuthi:-

Ngowendlela yayo kulokho okucwaningwayo ivamise ukuvuleka kakhulu futhi ibandakanya kakhulu kunamanye amasu okucwaninga asebenza ngezibalo ezinkulu futhi ngokuvamile abe nemithetho eqinile futhi ngalokho ivuleleke kakhulu, izindlela zokwenza kanye nemiqondo yangokomthetho.

Ocwaningweni oluphathelene nesimo uguquguquko - ngoguquko kuqondiswe engxenyeni ehlangene yalokho okucwaningwayo, ngokuvamile alulawulwa, luyakhululeka ngenxa yokuthi yiyona le nkululeko kanye nokukhula kokwenza ngokwemvelo kanye nokumeleleka kwalokho okuhloswe ukutholakala. Kulolu cwaningo kunemikhakha emithathu okuyiyona esemqoka ekuqoqeni ulwazi noma ukuhlanganisa izindlela zokuqoqa ulwazi. Le mikhakha okukhulunywa ngayo yilena elandelayo:

- Ingxoxo namalungu omphakathi
- Ukuzibonela mathupha kwenzeka izinto
- Ukufunda okwakhiwe ngobungcweni kanye nemibhalo

Kulolu hlobo lokucwaninga kugcizelelwa ukuba lowo okuxoxwa naye asho ngawakhe amazwi ukuthi ukubona kanjani yena ukwenzeka kwezinto kunokuba alandele uhlelo oluhlelwe ngumcwaningi. Izingxoxo zalolu hlobo zivame ukuba ziqoshwe ngesiqophamazwi bese kamuva sekuqotshelwa phansi lokho obekuqoshiwe ngenhloso yokulungiselela ukuhlaziya. Lokhu kungenye yezindlela ezisemqoka zocwaningo oluphathelele nesimo.

2.3 Ingqikithi yocwaningo kanye nomklamo wocwaningo

Ngale kokubheka ukuthi ucwaningo lwenziwa kuphi nokuthi lwenziwa kanjani kanye nokubheka ukuthi ngabe lokho okucwanigwayo kusemqoka kangakanani noma kunokwenzeka yini futhi nokudinga ukuxazululwa, phezu kwakho konke lokho, kunezinyathelo eziningi okufanele zilandelwe ngaphambi kokuba ucwaningo luqale. Phakathi kokunye kubalulwa ngokukhethekileyo lokho umcwaningi ahlose ukukuthola kanye nokuqoka indlela engcono yokuqoqa ulwazi. Kokubili lokhu kusho ukuthi kuhlobene kakhulu ukucacisa lokho okuyingqikithi kanye nomklamo wocwaningo ngokuthi kutholakale imiphumela eqinisekisiwe. Kuliqiniso ukuthi ucwaningo oluveza ulwazi lwenzululwazi luyoba ngoluyize uma imiphumela kanye nendlela olwenziwe ngayo kungatshelwana ngayo. Eqinisweni lokhu kwazisana kuqondiswe ngakho enqubeni yenzululwazi.

2.3.1 Ukuhlaziyeka kocwaningo

Ukusebenza kwenzululwazi kubonakala ngokusebenza kwezinhlelo zomqondo wokuhlaziya ezimbili, okuluhlelo lokuhlazulula ngokususa olwaziwa ngendlela yokuphungula kanye nohlelo lokuhlaziyeka ngokufakazela iqiniso olwenziwe yindlela yokuphungula.

2.3.2 Uhlelo lokuhlaziya lwendlela yokuphungula (Deduction approach)

Kulolu hlobo ukucabanga kokujwayelekile kuya kulokho okuqondiwe ukusetshenziswa kwenjulalwazi ngendlela eqondile. Ngokocwaningo lokhu kusho

ukuthi umcwaningi uqala umklamo ngomcabango ocacile wohlaka njengenjulalwazi. Le njulalwazi noma uhlaka kwelekelela ukuhlahla indlela yokwakha umqondo, wokusebenza kanye nokuqoqa ulwazi, ekugcineni okwakha uhlaka lokufakazela ukusiza ukuhlaziya kanye nokuhumusha ulwazi olutholakele. Ngamafuphi injulalwazi ikhomba uhlobo lolwazi noma imikhakha yolwazi eqoqiwe. Emva kokuba ulwazi seluqoqiwe, lube seluhlaziywa ngokwemibandela yenjulalwazi.

UGarbers, (196:279) simcaphuna ethi:

Research based on deductive logic is also referred to hypothesis-testing research and is typical of explanatory studies. This kind of logic is compatible with methodology that emphasizes:

- *experimental control;*
- *structured and replicable observation and measurement;*
- *quantification and generalization; and*
- *the objective perspective of an outsider.*

Okuhunyushwe ngokuthi:

Ucwaningo olwakhelwe phezu kohlelo lokuhlazulula lwendlela yokuphungula lubuye lwaziwe njengemicabango engafakazelwanga - ukuhlola ucwaningo futhi kufana nezifundo ezicacisayo. Lolu hlobo lomqondo lufanelene nendlela yokuqoqa ulwazi:

- ukulawula kokulinga;
- ukwakheka nokuhlola ngokuzibongela kanye nokulinganisa;
- okuphathelene nokubala nenkulumo eyiqiniso ngokuningi;
- Umcabango ovulekile nalowo ongaphandle.

Lezi zimpawu zokuqoqwa kolwazi ezibalulwe ngenhla ziyizimpawu zocwaningo oluphathelene nokubala. Isigqi sokuhlaziywa kocwaningo lwendlela yokuphungula sincike eqinisweni lokuhlanganisa injulalwazi kanye nokuhlola. Lokhu kuvumela abacwaningi ukuba bakwazi ukuqoqa kangcono ngokubheka lokho okucwaningwayo. Lokhu kuqonda kungaholela kumcabango ongafakazelwanga nomele ulwazi olumqoka lwalokho okucwaningwayo.

2.3.3 Uhlelo lokuhlaziya lwendlela evumisayo (inductive approach)

Ukucabanga okusukela kulokho okuqondiwe kuya kumaqiniso ajwayelekile nokusuka kumaqiniso kuya kunjulalwazi kwaziwa ngokuthi uhlelo lokuhlazulula lwendlela evumisayo. Ngokomcabango womcwaningi lokhu kusho ukuthi umklamo wocwaningo usungulwa ngaphandle kohlaka olukhanyayo olungacatshangiwe. Ucwaningo luvame ukulawula umcabango ongafakazelwanga noma umngathekiso. Lolu hlobo locwaningo lwakheke kancane kanti futhi kungemuva kokuba ulwazi seluqoqiwe lapho umcwaningi ekwazi ukubheka khona ukuxhumana kolwazi oluqoqiwe. Umphumela walolu hlobo locwaningo ucacisa kabanzi ngokuhlelekile noma ukuveza uhlaka olusha olucacile. UGarbers, (1996:279) uphawula kanje:

Studies featuring inductive logic usually hypothesis-generating and their goals are normally exploratory. Features of such a methodology are:

- *Unstructured observation and interviewing;*
- *Ideological description;*
- *Qualitative analysis, and*
- *Objectivity, which is seen here as the intersubjective predisposition of an insider.*

Okuhunyushwe ngokuthi:

Ucwaningo oluveza uhlelo lokuhlazulula lwendlela evumisayo luvamise ukuveza imicabango engafakazelwanga futhi izimpokophelelo zalo

zivamise ukuba ngezihlodayo. Izimpawu zale ndlela yokuqoqa ulwazi:

- Ukuhlola kanye nokuxoxisana okungakhekile;
- Ukuchaza uhlobo lokuloba okubonisa izimo;
- Ukuhlaziya okuphathelene nesimo, kanye
- Nokucabanga okuvulelekile, okubonakala kungukugqiba umcabango ochemile wokuba nesejwayezi sangaphambilini salowo ongaphakathi.

Indlela yokuphungula kanye nendlela yokuvumisa akufanele kubukwe njengokuhlukene kanye nokungenabo ubudlelwano. Ngesikhathi sesigaba sendlela evumisayo ukucabanga kuqhubeka kuholele ekuhloleni kanti kwindlela yokuvumisa ukucabanga kwakhelwe phezu kokuhlola. Ulwazi olutholakale ezincwadini luye lwakuveza ukuthi ucwaningo lwahlukaniseke izinhlobo ezahlukene, okungabalwa kuzo ucwaningo oluphathelene nokubala kanye nocwaningo oluphathelene nesimo.

2.4 Ukuqokwa komphakathi okuzokwenziwa kuwo ucwaningo

Ukuqoka umphakathi ozothekela kuwo ulwazi kubaluleke ngezizathu eziningi. Okokuqala, kulukhuni satshe ukusebenza nomphakathi obanzi nokungabalula izindleko ezifana nemali, isikhathi kanye nabo ubukhulu bomphakathi. Ukugwema lokhu, kuhle ukuqoka umphakathi olingene nokuzoba lula ukusebenza nawo.

Okwesibili, ukuqoka umphakathi kwenza kubelula ukuhlela kanye nokuqoqa ulwazi ngendlela enempumelelo. Kungalokhu kusemqoka ukuba umphakathi oqokwayo uqokwe ngendlela enokuqikelela.

Okwesithathu, abacwaningi bavame ukufuna ukuqhamuka nezindlela ezikhombisa ulwazi ngokujwayelekile. Kanti umcwaningi ufanelwe ukuqinisekisa lokho okunomgomo nenhloso yokuqoqwa kolwazi.

Kungalezi zizathu umcwaningi ekhethe lezi zigodi ezingama-21 kuphela. Ukwenzele ukuba acwaninge isigodi ngokusivakashela ngasinye, ahlanganise abantu baleso sigodi ngenhloso yokuqoqa ulwazi. Izigodi umcwaningi azozibheka yilezi:

- eMabambelela
- eMahhudlu
- eMakhilimba
- Emandawe
- eMaqeleni
- eMfenyana
- eMhlathuzane
- eMncongweni
- eMpumazi
- eMtilombo
- eNcemaneni
- eNgeza
- eZindophi
- eZiqwaqweni
- IMbiza nombolo yoku-1
- IMbiza nombolo yesi-2
- eSiphezi
- KwaMpofu
- KwaSiqwanjana
- Ohologo
- KwaThintumkhaba

Lokhu kwahlukanisa isigodi ngasinye kuyomsiza umcwaningi ukuze athole ingonyuluka namaqiniso ngokuqanjwa kwezigodi zakwaMpungose. Kuyosiza nasekutholeni ingonyuluka yomlando wesigodi nesigodi.

2.5 Izindlela zokuqoqa ulwazi ezasetshenziswa

Kulolu cwaningo kwasetshenziswa izindlela ezahlukene ekuqoqeni ulwazi. Kuzona kungabalwa indlela yokufunda izincwadi, yokuxoxisana namalungu omphakathi, eyokuqoqa ulwazi ngokuqoqa yonke ingxoxo ngesiqophamazwi, eyokuba yingxenywe yalokhu okwenziwayo kanye nendlela yengxoxo ngocingo namaphephandaba.

Umcwaningi usebenzise indlela yokufunda izincwadi ukuze acobelele ngolwazi ngokwenziwa kocwaningo. Ukufunda izincwadi ngokwenziwa kocwaningo bekumsiza kakhulu umcwaningi ukulungela nokucijela ukuphuma aye kothekela ulwazi emphakathini. Inselelo umcwaningi ahlangebezane nayo kube wukungatholakali kwezincwadi ezibhalwe ngolimi lwesiZulu ezimayelana nokwenziwa kocwaningo. Kanjalo nezincwadi eziqukethe ulwazi ngobuciko namasiko nazo beziyindlala kakhulu ezibhalwe ngolimi lwesiZulu, kunalezo ezibhalwe ngesiNgisi. Zonke izincwadi neminye imithombo yolwazi umcwaningi ayisebenzisile ibhalwe ekugcineni kwalolu cwaningo.

2.5.1 Indlela yokuxoxisana namalungu omphakathi

Kule ndlela umcwaningi usuke ephosa imibuzo kulowo okuxoxwa naye ngenhloso yokuthekela ulwazi. Umcwaningi wayeyibhalile phansi yonke imibuzo okuzoxoxwa ngayo. Nokho lokho kwakungamvimbi umcwaningi ukubuza umbuzo ongabhaliwe phansi, inqobo nje uma lowo mbuzo kungowokulandelisa nokucaciseleka kulokho okushiwo yilowo okuxoxiswana naye. Ingxoxo nomuntu ngamunye yayithatha isikhathi esingaphezu kwehora kuye ngokukhululeka komuntu okuxoxiswana naye.

Isizathu sokuqoka indlela yokuxoxisana namalungu omphakathi kungenxa yokuthi yibona abantu abathintekayo futhi abayingxenywe yomlando wamagama. Indlela yokuxoxisana namalungu omphakathi iyindlela ekhululekile nevumelana nendlela umcwaningi afuna ukuthola ngayo ulwazi.

2.5.1.1 Ubhle bendlela yokuxoxisana namalungu omphakathi

Indlela yokuxoxisana namalungu omphakathi yinhle ngoba umcwaningi uzitholela yena ulwazi luvela kulowo okuxoxiswana naye. Ukubuza lowo okuxoxiswana naye ngqo ngalokho okufunekayo akuthandabuzwa ukuthi yiyona ndlela enhle nenqamulelayo ukuthola ulwazi locwaningo. Ukuxoxisana umlomo nomlomo kwakha amathuba okuguqula indlela yokubuza umbuzo lowo okuxoxiswana naye akwazi ukusho uma engawuzwisisanga kahle umbuzo. Nalowo obuzayo naye uyakwazi ukucela ukucaciselwa uma impendulo izwakala ukuthi ayiphelele kahle. Kule ndlela yokuxoxisana nomphakathi umcwaningi ukwazi ngisho ukuthola izimbangela ezibangela lowo okuxoxiswana naye ukuthi aphenndule ngendlela aphenndula ngayo, lokho okungenzeki kwezinye izindlela zokuqoqa ulwazi (Robson, 2002).

Indlela yokuxoxisana nomphakathi yinhle ngoba umcwaningi uyakwazi ukubona uhlobo lombuzo oluphatha kabi umuntu okuxoxwa naye. Kule ndlela umcwaningi uyakwazi ukuguqula umbuzo uma ewubona ungenakwamukeleka kahle kulowo okuxoxwa naye bese ewubeka ngenye indlela enokwamukeleka kangcono. Umbuzo onjalo umcwaningi engawusa ngasekugcineni ukuze ungaphazamisi ubudlelwane obukhona nokungaba nomthelela ekutheni eminye imibuzo ingabe isaphenduleka kahle. Lokhu kufakazelwa ngamazwi kaRobson, (2002:273):

Non-verbal cues may give message which help in understanding the verbal response, possibly changing or even, in extreme causes reversing its meaning.

Okuhunyushe ngokuthi:-

Kunezinkomba ezingaletha umyalezo kangcono ukusiza ukuqonda lokho okuphinyiswe ngomlomo, okungaguqula noma kwenye inkathi kugqamise incazelo ngale kokusho ngomlomo.

Lokhu kukhomba ukuthi indlela yokuxoxisana nomphakathi iyamenza umcwaningi ukuthi agweme izinto ezingabangela ukuphazamiseka kwengxoxo.

2.5.1.2 Ububi bendlela yokuxoxisana namalungu omphakathi

IsiZulu sithi akukho soka lingenasici. La mazwi asho ukuthi umuntu noma engabamuhle kangakanani kodwa uba nabo ububi bakhe. Lokhu-ke kusho ukuthi nayo le ndlela yokuxoxisana nabantu yize isinconywe kakhulu lapha ngenhla, inabo ububi bayo. Ububi obugqamile ukuthi kuba nokuphazamiseka ngokungena komunye umuntu endlini okwenzelwa kuyo ingxoxo. Akusiyo into elula ukuthi kungavalwa emnyango uma kwenziwa ingxoxo ezindlini zasemakhaya ngenxa yohlobo lwezakhiwo ezingefani nezasemadolobheni. Ukuphazamiseka kubangelwa ukungena kwengane igulukudela ize kulowo okuxoxiswana naye. Umuntu okuxoxwa naye uyaphazamiseka, lokho osekungenza angabe esaqhubeka ngendlela abesehlele ngayo. Ukufakazela lokhu okungenhla nokukhombisa ukuthi yinto eyenzekayo lena uHoopes, (1979:88) uthi:

Try to discourage the presence of children and spouse. But no matter what the handicaps exist in the situation, deal with them calmly and accept them politely if necessary.

Okuhunyushwe ngokuthi:-

Umcwaningi kufanele azame ukungakhuthazi ukuba khona kwabantwana nalowo ogane lowo okuxoxiswana naye yize noma zikhona izinto eziphazamisayo, kufanele umcwaningi abhekane nazo kahle noma azemukele ngendlela ekahle.

Lokhu okushiwo nguHoopes ngenhla kukhomba ukuthi umcwaningi kufanele ahlale eziqaphele izinto ezifana nalezi ukuthi ziyenzeka ezingxoxweni nomuntu osezingeni lokuba ngumphathi wophiko noma isikhungo nakho kunezinkinga zakhona. Ingxoxo iyaphazamiseka lapho abasebenzi bengena bezocela uMphathi wabo ukuba abasayinele izincwadi ezithile eziphuthunyiswayo. Ukungena kwezingcingo eziqondiswe kokuxoxiswa naye kuyaphazamisa ingxoxo phakathi komcwaningi nalowo okuxoxwa naye. Kwesinye isikhathi lowo okuxoxwa naye uthatha isikhathi eside kakhulu engxoxweni yakhe ncingo.

2.5.2 Indlela yokuzibonela mathupha (yokuzibonela indawo / isigodi)

Kule ndlela yokuzibonela mathupha isigodi ithuba lokuzibonela qobo konke okuphathelene nolwazi locwaningo aludingayo umcwaningi. Umcwaningi kule ndlela ubebheka umumo wendawo ukuze athole umsuka wesigodi lapho siqanjwe kususelwa ekubukekeni kwaso. Ngesikhathi ekubheka konke ubekubheka enakho emqondweni ukuthi injululwazi asebenzela phezu kwayo ithini. Obekuthi lapho kukhona ulwazi olusilelayo asebenzise injululwazi yakhe ukucingisisa umsuka wegama ngokubuza esebenzisa yona.

2.5.2.1 Ubuhle bendlela yokuzibonela mathupha isigodi

Ubuhle obugqamile bokusetshenziswa kwendlela yokuzibonela mathupha isigodi umcwaningi akabuzi muntu ngesimomqondo kanye nangemibono yalabo okuziwe kubo. Umcwaningi kule ndlela uyazibonela ukuthi indawo noma isigodi simi kanjani futhi sinani engeyemvelo. Indlela yokuzibonela indawo ibukeka iyindlela esemqoka kakhulu yokuthola ulwazi lwangempela emphakathini wakuleyo ndawo. Okunye okuhle ngale ndlela yokuqoqa ulwazi ukuthi iningi labantu lisuke lingazi futhi lingaboni ukuthi umcwaningi ucoshela ngolwazi ngalokho akubonayo.

2.5.2.2 Ububi bendlela yokuzibonela mathupha isigodi

Okubi ngendlela yokuzibonela mathupha isigodi ukuthi umcwaningi angaba nokushayeka ngabantu bakuleyo ndawo uma bengazi ukuthi uzulazula wenzani endaweni yabo ikakhulukazi uma kuleyo ndawo kudlange ubugebengu obenziwa abantu abangaziwa ukuthi baliqhamukisa kuphi. Obunye ububi ngale ndlela ukuthi ithatha isikhathi eside umcwaningi esazama ukwethulwa endaweni kanye nokuthi athole abantu abazohambisana naye ngezikhathi zokwenza ucwaningo endaweni.

2.5.3 Indlela yokuqoqa ulwazi ngokusebenzisa isiqophamazwi

Ukusetshenziswa kwesiqophamazwi ngenye yezindlela zokuqoqa ulwazi zalolu cwaningo nesemqoka kakhulu ocwaningweni. Ngesikhathi sengxoxo umcwaningi kufanele abhale amaphuzu asemqoka ukugwema izinkinga ezingaqhamuka kamuva kusiqophamazwi. Ukusetshenziswa kwesiqophamazwi kusho ukuthi emva kwengxoxo umcwaningi ube eseqobela konke lokho okuqokethwe yisiqophamazwi.

2.5.3.1 Ubuhle bendlela yokuqoqa ulwazi ngokusebenzisa isiqophamazwi

Ukusetshenziswa kwesiqophamazwi kuhle ngoba umuntu okuxoxwa naye akazitholi esehamba emiswa ngumcwaningi esabhala phansi ngepeni yonke ingxoxo. Lowo okuthekelwa kuyena ulwazi akuvamile ukuthi athande ukuhamba emiswa ngumcwaningi ngesizathu sokubhala phansi. Umcwaningi naye uyaphazamiseka uma ezobhala yonke ingxoxo. Lokhu kwenza umcwaningi agcine engasakwazi ukulandelisisa kulokho okuxoxwa ngakho ngoba usuke esejahe ukubhala phansi. Ukusetshenziswa kwesiqophamazwi konga isikhathi sokubhala phansi yonke ingxoxo. Isiqophamazwi siyasiza ekutheni sicoshe yonke ingxoxo kungalahleki noluncane ulwazi oluvele ngenkathi kuxoxwa.

2.5.3.2 Ububi bendlela yokuqoqa ulwazi ngokusebenzisa isiqophamazwi

Ukusetshenziswa kwesiqophamazwi kubi ngoba kuyamethusa umuntu okusuke kuxoxwa naye. Kumenza angakhululeki lapho ezwa ukuthi konke akukhulumayo kuzoqoshwa phansi. Lokho kwenza angabi nakho ukukhululeka yize noma esenikeziwe incazelo nesizathu sokusetshenziswa kwesiqophamazwi ukuthi kungenhloso yokungaphazamiseki kwengxoxo ngoba umcwaningi esebhala phansi konke okushiwo yilowo okuthekelwa kuye ulwazi.

Enye yezinkinga zokusetshenziswa kwesiqophamazwi ukuqinisekiseka kokusebenza kwaso. Kuyenzeka phakathi nengxoxo umcwaningi athole ukuthi isiqophamazwi sesimile asisasebenzi bese kutholakaka ukuthi kunengxoxo eningi engasaqophekanga. Lokho kunzima nokho ukukugwema ngoba kungasho ukuthi umcwaningi engagcina eseqaphe isiqophamazwi kunokulalela ngokuphelele lowo okuxoxwa naye. Kwayena umuntu okuxoxwa naye kumphatha kabi ukuphindiswa leyo ngxenye engaqophekanga. Ukubhala phansi ingxoxo ngesikhathi kuqoshwa kusiza lapho kungaqophekanga khona ukuze umcwaningi abe nesithombe sephuzu okwakukhulunywa ngalo.

2.5.4 Indlela yephepha lohlu lwemibuzo

Kule ndlela kulapho kusetshenziswe iphepha eliqukethe uhlu lwemibuzo ezophendulwa yilabo abazothunyelelwa lona. Leli phepha lohlu lwemibuzo liqukethe ingqikithi yocwaningo ngamafuphi, okungaba yisihloko socwaningo. Lokho kunika isithombe esicacile ngokukhulunywa ngakho kulowo ozobe ephendula. Leli phepha lohlu lwemibuzo liba nemibuzo ehlukaniseke izingxenyanana ezimbili; ingxenyanana yokuqala inemibuzo eqondene ngqo nomuntu uqobo lwakhe okuthekelwa kuye ulwazi bese kuthi ingxenye yesibili iqukethe imibuzo yocwaningo lonkana.

UPillay, (2007:120) uthi iphepha lezinhlala zemibuzo yiyona ndlela efanele yokuqoqa ulwazi ocwaningweni njengalokhu kungambi eqolo ukuyisebenzisa kanti futhi kulula ukusebenza ngayo ukuqoqa ulwazi.

USeligwe noShohamy, (1989:172) sibacaphuna kuPillay, (2007) bathi uma kusetshenziswe iphepha lemibuzo elifanayo kubo bonke okuqoqwa kubo ulwazi, lokho kuyokwenza ukuba kutholakale ulwazi oluqondile noluhambisanayo. Njengalokhu kungekho soka lingenasici, kuyavela ukuthi bukhona ububi bokulisebenzisa.

2.5.4.1 Ubuhle bendlela yephepha lohla lwemibuzo

Ukusetshenziswa kwendlela yephepha lezinhlala zemibuzo kuhle ngoba umcwaningi uyakwazi ukuthumela amaphepha amaningi kubantu abaningi bawaphendule ngesikhathi esisodwa. Lokho konga isikhathi somcwaningi sokuhambela abantu abaningi. Kule ndlela yokuqoqa ulwazi kuyabasiza abantu okuthekelwa kubo ulwazi ukuba baphendule ngokukhululeka ngenxa yokuthi umcwaningi usuke engekho lapho bephendula. Lokhu kufakazelwa amazwi kaRobson, (2002:238) ngokuthi:

*The lack of direct contact means the self-
compilation questionnaires are better at dealing
with sensitive topics.*

Okuhunyushwe ngokuthi:-

Ukungabibikho kokuxhumana ngqo nomcwaningi kusho ukuthi kungcono kakhulu ukugwaliswa kwephepha lohla lwemibuzo, lapho kuphendulwa imibuzo ethunuka imizwa ngandlela thize.

Kule ndlela yokuqoqa ulwazi yokusebenzisa iphepha lohla lwemibuzo abantu okuthekelwa kubo ulwazi bayakhululeka ukuphendula imibuzo ngendlela abafisa ngayo. Abantu abaphendulayo bangaqala nganoma yimuphi umbuzo abawubona

ulula ukuwuphendula. Kabaphoqwa lutho ukuba baphendule imibuzo ngokulandelana kwayo. Konke abakwenzayo bakwenza ngokukhululeka.

2.5.4.2 Ububi bendlela yephepha lohlu lwemibuzo

Ububi bokusetshenziswa kwendlela yephepha lohlu lwemibuzo ukuthi abantu ababephendula imibuzo kabayiphenduli yonke njengalokho injalo ephepheni lemibuzo. Ngendlela umcwaningi asuke eyihlele ngayo imibuzo yakhe isuke inokuxhumana nokukhula okuthile lokhu okulimalayo lapho abayiphendulayo beyixova futhi beyikhetha imibuzo abayiphendulayo bengasayiphenduli yonke, (Robson, 2002).

Ububi okuphawulwe ngabo ngenhla buveza ubumqoka nokubaluleka kokuthi umcwaningi aqale ngokwenza iphepha lezinhlalwazi lemibuzo elizovivinya ukuphenduleka kwemibuzo neziphendulwa ngabantu abambalwa ukuhlola ukuphenduleka kwemibuzo nangendlela ehleleke ngayo ngaphambi kokuba imibuzo isatshalaliswe kuwo wonke umuntu. Emva kwalokho umcwaningi uyobe esehlola imibuzo ebingaphenduleki kanye naleyo ebekeke ngendlela engacacile ukuze ilungiswe ngenhloso yokuthola ulwazi oluphelele nolucacile. Umbuzo okutholakala ukuthi kawuphenduleki, umcwaningi usengawushiya ngaphandle.

Obunye ububi bokusetshenziswa kwendlela yephepha lezinhlalwazi zemibuzo ukuthi lapho kuphendula amalungu enhlangano noma omndeni abantu abaphendulayo baqale baxoxe ngezimpendulo bese kuthi ekugcineni izimpendulo zabo zifane zonke. Lokho sekufana nokuthi kuphendule umuntu oyedwa.

2.5.5 Indlela yengxoxo ngocingo

Umcwaningi ubesebenzisa indlela yokushaya ucingo ukuhlela usuku nesikhathi sengxoxo nalowo okuzoxoxiswana naye. Lokhu bekwenza kubelula kumcwaningi ukuxhumana nabantu ngesikhathi esisodwa ukuhlela izikhathi zokuxoxisana.

Abanye abantu umcwaningi ubexoxisana nabo ngocingo ukuthekela ulwazi lwalolu cwaningo.

2.5.5.1 Ubhle bendlela yengxoxo ngocingo

Ubhle obukhulu bale ndlela yokuqoqa ulwazi ukuthi umcwaningi ukwazi ukuxhumana nabantu abaningi nabasabalele ngezindawo ezahlukene ngesikhathi esifushane. Konke lokhu kwenzeka ngesikhathi esincane nesongekile. Zincane izindleko ezenzekayo kule ndlela lapho iqhathaniswa nalezo ezenza umcwaningi aziyele mathupha kubantu okuthekelwa kubo ulwazi. Umcwaningi uyavikeleka ezintweni eziningi ebezingamhlasela lapho evakashele lowo okuzoxoxiswana naye, (Roson, 2002).

2.5.5.2 Ububi bendlela yengxoxo ngocingo

Ububi obugqamile kule ndlela ukunqamukelana kolayini phakathi nengxoxo. Lokhu kwenzeka ikakhulu ezingcingweni ezingomakhal' ekhukhwini ngenxa yokungabibikho komphambo wokuxhumana ngomoya. Kubanzima kumcwaningi ukubuye akwazi ukuxhumana nalowo okuzoxoxiswana naye ngenxa yesimo sokunqamukelana. Kwala ngisho esezama ngezikhathi ezehlukene uthola ukuthi lowo okuzoxoxiswana naye akakabi sendaweni emukela ukuxhumana.

Ukusebenzisa indlela yengxoxo ngocingo kubiza ukuthi umcwaningi abe nemali eningi ukuze inkulamo inganqanyulwa ukuphela kwemali ngasohlangothini lomcwaningi. Lokhu kwenza kubenzima kumcwaningi nalapho esebona ukuthi lona okuxoxwa naye uselanda nokungahambisani nolwazi olufunekayo.

2.5.6 Indlela yokusebenzisa amaphephandaba

Kule ndlela kusuke kutholwe ulwazi ngokufunda amaphephandaba lezo zingxenywe ezihambisana nesihloko. Umcwani usebenzise namaphephandaba ukutheleka ulwazi embhidlangweni wocwaningo lwakhe.

2.5.6.1 Ubuhle bokusebenzisa amaphephandaba

Amaphephandaba angomunye wemithombo ethembekile yolwazi nendlela enhle yokusabalalisa ulwazi emphakathini njengoba nomcwani eyisebenzisile le ndlela. Ulwazi olutholakala kumaphephandaba kutholakala ukuthi lusuke lucwani ngenhlela enobuchule. Ulwazi olusuke lushicilelwe emaphephandabeni lusuke luvuleleke kunoma yiliphi ilungu lomphakathi. Lokho kwenza kubelula ukuba lolo lwazi luphonselwe inselelo kwenziwe izinguquko lapho kufanele khona, kunalolo olusuke selushicilelwe ezincwadini njengoba lona kusuke sekulukhuni ukulugquqa futhi ungazi mhlawumbe nokuthi umbhali waleyo ncwadi uzomthola kuphi.

2.5.6.2 Ububi bokusebenzisa amaphephandaba

Amaphephandaba anesithombe esibi kumbe adume kabi kubantu abaningi njengoba kunamalungu omphakathi angalukholwa ulwazi olushicilelwa emaphephandabeni njengoluyiqiniso. Lokhu kungenza ukuthi kube namalungu omphakathi alungabazayo ulwazi lomcwani uma ecaphune iphephandaba. Umcwani usebenzise izindlela ezinqala zokuthola ubuqiniso bolwazi alucaphune ephephandabeni ngokuthi phakathi kokunye azibuzele yena kumshicileli wephephandaba.

2.6 Isiphetho

Kulesi sahluko sesibili kuxoxwe ngezindlela ezasetshenziswa ngenkathi kwenziwa lolu cwaningo lapho kuphawulwe ngobuhle kanye nobubi bokusebenzisa indlela yokuqoqa ulwazi ngayinye. Kuzona kubalwe indlela yokuxoxisana namalunga omphakathi, eyokuzibonela mathupha indawo / isigodi, indlela yokufunda izincwadi, eyokuqoqa ulwazi ngokuqoqa yonke ingxoxo ngesiqophamazwi, eyokusebenzisa iphepha lohlu lwemibuzo ezophendulwa amalungu omphakathi nendlela yengxoxo yocingo kanye nokusebenzisa amaphephandaba.

ISAHLUKO SESITHATHU

3.0 IMIBONO YABABHALI KANYE NEZINJULALWAZI

3.1 Isingeniso

Umcwaningi ubona indlela yokulondoloza amagama ezigodi ilele ekufundeni noma ekubhekeni umsuka, incazelo kanye nokubaluleka kwamagama ezigodi ukuze kube nokuqonda ithonya kanye nokuhlaba umxhwele kwawo. Ubumqoka bokucwaninga ngamagama ezindawo bususwa okuningi, amagama abelokhu eletha imibuzo nokucabanga okungapheli kubantu abaningi eminyakeni eminingi eyizinkulungwane esiyedlule. Lokhu kuvela ngokuthi bayanda abantu asebethathe igxathu becwaninga, abanye bebhala amaphepha ngamagama ezinto ezahlukene.

3.2 Osekuke kwacwaningwa

Umcwaningi ngesikhathi ehlwaya ulwazi ezincwadini nasemibhalweni uthole ukuthi baningi abacwaningi abacwaninge emkhakheni weSifundo sokuqanjwa kwamagama alolonke uhlobo ngamagama ahlukahlukene kodwa iyingcosana imisebenzi esiyenziwa ngamagama ezindawo. Eminye yale misebenzi yileyo esiyenziwa uZungu, (1998) wacwaninga ngamagama ezindawo eziseThekwini namaphethelo. Abanye bacwaninga ngamagama ezinto ezahlukene njengamagama abantu, izibongo kanye nawezilwane. UNyembe, (1994) yena wenza ucwaningo ngamagama ezikole. UNdimande, (2000) yena wenza ucwaningo ngezibongo zabomdabu. UMbuli, (2004) yena wenza ucwaningo ngamagama okuqanjwe ngawo izindawo ezisesiqiwini iHluhluwe. Lokhu kucwaninga ngamagama kuyazifezekisa izincomo zeziNgququthela zeNhlango yeZizwe eziHlangene yokuthi iSifundo sokuqanjwa kwamagama alolonke uhlobo ezilimini zendabuko zaseNingizimu Afrika akumele zisilele emuva ngoba amagama ayingxenywe yamagugu osikompilo lwanoma yimuphi umphakathi.

Ziningi nezindikimba esezake zadingidwa ngesikhathi seziNgqungquthela zeNhlango yeZizwe eziHlangene (United Nations Conference). Lokhu kudingidwa kwezindikimba ezimayelana namagama ezindawo kukhomba ngokusobala ukuthi amagama ezindawo aletha ukucabanga okukhulu kubantu jikelele. Ezinye zalezi zindikimba njengoba zicashunwe ocwaningweni luka-Nyembe, (1994:5) yilezi ezilandelayo:

- i. *Names recording, storage and dissemination*
- ii. *Language scripts and names conversion*
- iii. *Standardisation of geographical names*
- iv. *National names authorities*
- v. *Names placements on maps and toponymic guidelines*
- vi. *Research in toponymy*
- vii. *Place names in South Africa*

Ezihunyushwe ngokuthi:

- i. Ukuqoshwa kwamagama, ukuginwa nokusatshalaliswa
- ii. Imibhalo ngolimi kanye nokuguqulwa kwamagama
- iii. Ukuhlelenjwa kwamagama ezindawo
- iv. Abagunyazi bamagama bakaZwelonke
- v. Ukufakwa kwamagama kumabalazwe nemigomo yamagama ezindawo
- vi. Ucwangingo ngamagama ezindawo
- vii. Amagama ezindawo eNingizimu Afrika

3.3 Ukuchazwa kwagama / igama lendawo nokubaluleka kwalo

Ababhali banemibono eyahlukene mayelana nokubaluleka kokuqanjwa kwamagama ezigodi kanye nokubaluleka kwagama. Uvan der Lancher, (1992:14) ubeka kanje mayelana negama:

There is more to a name than meets the eye.

Okuhunyushwe ngokuthi:-

Kuningi okuqukethwe yigama kunokusobala.

Lolu cwaningo lokuqanjwa kwamagama ezigodi luzofakazela ongoti abaningi bezokuqanjwa kwamagama kwisifundo sokuqanjwa kwamagama alolonke uhlobo, ukuthi ukuqanjwa kwamagama ezigodi kuqukethe isikompilo kanye nemvelaphi enzulu. U-Oumeling, (1991:14) ucashunwe ephaphandabeni lezokubaluleka kokuqanjwa kwamagama ebeka kanje:

Names belong to our cultural heritage and should be preserved along with other monuments and belong to the environment without which interaction would be much more difficult.

Okuhunyushwe ngokuthi:-

Amagama ayifa lesiko lethu futhi kumele alondolozwe kanye nokunye okuyisikhumbuzo futhi ngaphandle kokuba lokhu kuhlangukane kungaba inkinga enkulu kakhulu.

Uqhuba kanje u-Oumeling, (1991:15):

Names have social value. If one removes the names or changes them for new ones society loses its spatial frame of reference and is affected.

Okuhunyushwe ngokuthi:-

Amagama anobugugu kwinhlobo-mpilo yabantu. Uma umuntu esusa noma eshintsha amagama ngokuthi afake amasha, umphakathi uye ulahlekelwe yilokho okuphathelene nomsuka wawo futhi uthintekile.

Ocwaningweni lukaMbuli, (2004:79) uyenaba mayelana nokuqanjwa kwagama lendawo ukuthi kaliqanjwa nje ngoba kumele liqanjwe kodwa kunalokho okusuke kuyisisusa sokuqanjwa kwalo kuthi negama bese liyasimumatha lesi sisusa:

Alikho igama okuke kuthiwe ngalo kuqanjwa ngalo nje alinamlando eliwuqukethe. Uma kuqanjwa okuthile ngegama kusuke kunesizinda esiyiwona mokheli wendikimba yegama negama.

Uqhuba athi:

Ngaphansi kwesizinda, lapha kusuke kubhekwa umlando ngesikhathi, indawo isimo kanye nolimi. Sekuyothi ngokuhamba kwesikhathi uma sekucutshungulwa imvelaphi mayelana nomlando wegama kulandelwe zona lezi zinhlaka ezakhe isizinda.

3.4 Isifundo nomkhakha mayelana nalolu cwaningo

Isifundo esimayelana nokuqanjwa kwamagama anoma yiluphi uhlobo sibizwa ngokuthi phecelezi *Onomastics*. UKoopman, (2002:8) uma echaza lesi sifundo ubeka kanje:

The word 'onomastics' is derives from the Greek word onoma which means 'name'. Onomastics is the study of names and naming systems.

Okuhunyushwe ngokuthi:

Itemu '*Onomastic*' lisuselwe etemini lesiGrikhi elithi *onoma* okusho ukuthi 'igama'. Igamandawo yisifundo esimayelana namagama kanye nohlelo lokuwaqamba.

Umkhakha ongaphansi kwesifundo sokuqanjwa kwamagama alolonke uhlobo omayelana nokuqanjwa kwamagama ezindawo wona waziwa phecelezi ngeGamandawo. Lesi yisifundo esimayelana nokuqanjwa kwamagama ezindawo, ezintaba nemifula. Ongoti bezokuqanjwa kwamagama ezindawo banemibono eyahlukene mayelana nencazelo ngalo mkhakha wezokuqanjwa kwamagama ezindawo.

Omunye walabo ngoti uKadman, (1992:02) ucashunwe echaza lo mkhakha kanje:

The term toponymy is derived from Greek words: topos, place, (also onoma), name. Toponymy thus is the discipline dealing with all aspects of place names whether theoretical and scientific or practical and applied.

Okuhunyushwe ngokuthi:

Itemu elithi 'iGamandawo' lisuselwa emagameni esiGrikhi, 'topos' (place) indawo kanye 'onoma' (name) igama. Isifundo sokuqanjwa kwamagama ezindawo nezintaba kanye nemifula umkhakha obhekene nawo wonke amagama ezindawo ngokwenjulalwazi kanye nangenzululwazi noma nangokuzenzela noma ngokusetshenziswa.

UKoopman, (2002:12) ongungoti kwezokuqanjwa kwamagama uchaza lo mkhakha kanje:

Toponymy then is the study of place names, sometimes referred to as 'geographical names.'

Okuhunyushwe ngokuthi:-

IToponymy lesi isifundo esimayelana namagama ezindawo, kwesinye isikhathi okuye kuthiwe 'amagama ezezwe.'

Ibhukwana loMkhandlu WezaMagama EziNdawo ENingizimu Afrika, (2002:1)

lona uma lichaza lomkhakha wamafama eZindawo libeka kanje:

Geographical names they are the names of features on the earth that are natural, or made or adapted by humans, and they can be populated or unpopulated.

Okuhunyushwe ngokuthi:

Amagama ezindawo ngamagama okwakheke emhlabeni ngokwemvelo noma okwaxhiwe noma

okuhlala abantu futhi okungaba nabantu noma kungabi namuntu.

3.5 Imibono yongoti / izinjulalulwazi ngamagama ezindawo

Ababhali abaningi noma ongoti kwezokuqanjwa kwamagama ezindawo banemibono eyahlukene mayelana nokuqanjwa kwamagama ezindawo. Ukuqanjwa kwamagama ezindawo kunemigomo ethile okumiswa phezu kwawo. Imigomo nokubaluleka kanye nezizathu kuyahluka ngokwemibono yongoti bezokuqanjwa kwamagama ezindawo.

Ngaphambi kokuthi kusabalale kakhulu ukuphawula noma ukucwaninga ngamagama ezindawo u-Stewart waba ngomunye wongoti kwezamagama ezindawo owaphawula ngemikhakha amagama angahlukaniswa ngawo. Ocwaningweni lukaMbuli, (2005:92-96) ucaphune imikhakha okungahlukaniswa ngawo amagama ezindawo ngokuka-Stewart ziyisisishiyagalolunye, uMbuli umcaphune kuNuessel, (1992:48) okuyilezi:

1. *Descriptive names*
The term descriptive names refers to those toponyms that describes quality of place that is easily identified by any person.
2. *Possessive Names*
Possessive names often have a person's name associated with a geographic feature.
3. *Incident names*
Incident names usually refer to a particular occurrence in a given locale.
4. *Commemorative names*
Commemoration names involve the borrowing of name from other geographical locale or person names for the purpose of retaining and continuing that name.
5. *Commendatory names or Euphemistic names*
Commendatory / Euphemistic names are scarce and it is a nebulous category.
6. *Manufactured names*

Manufactured names are toponyms constructed from other names.

7. *Shift names*
Shift names are those place names that have a common denominator and appear in geographical clusters as in the case of East Brain tree Highlands.
8. *Folk – etymology*
A folk – etymology is a process by which people convert a name, perhaps of foreign provenience, into a phonetic format that is more anglicized and hence more recognizable.
9. *Mistakes names*
Mistake names are often orthographic errors due to poor penmanship or poor translations.

Okuhunyushwe ngokuthi:

1. Amagama avela ngokuchaza / ngokunikeza incazelo
Itemu elithi amagama achazayo libhekiswe kulawo magama ezindawo achaza iqophelo lendawo elibonakala kalula kunoma ngubani.
2. Amagama avela ngokukhombisa ubumnini
Amagama anobunini avame ukuba namagama abantu abese emataniswa nalokho kwendawo.
3. Amagama avela ngokwezigameko
Amagama angokwezigameko avame ukubhekisa esenzakalweni esithile endaeni enikeziwe.
4. Amagama avela ngokuhlonipha abathile
Amagama angokuhlonipha afaka ukwebolekwa kwegama kwenye indawo noma amagama abantu ngenhloso yokugcina nokuqhubezela lelo gama..
5. Awokuhlonipha abathile esizweni
Amagama okuhlonishwa kwabathile awavamile futhi angumkhakha ofiphele.
6. Akhekheke ngokuthi alunjaniswe / ahlanganiswe

- Amagama okulunjani swa ngamagama ezindawo akhelwe esuselwa kwamanye amagama.
7. Asuselwa kweminye imikhando
Amagama asuselwe kweminye imikhando yilawo magama ezindawo anokubela ngaphansi kokunye futhi avela kuziqoqwana zendawo njengo kwesibonelo se- East Brain tree Highlands.
 8. Avela ezinganekwaneni
Anobunganekwano yinqubo lapho abantu beguqula igama, mhlasi mbe elingelakwenye indawo ngokudabuka, libe sesimeni sokuphinyiswa ngokuthi libe ngeliguquke ngangokuthi likwazi ukuzwakala kahle.
 9. Avela ngephutha lokulotshwa
Amagama akhona ngephutha adalwa ngamaphutha okubhalwa kolimi ngenxa yokuhunyushwa okungeyikho.

UKadman, (1992:03) ongomunye wongoti uphawula kanje mayelana neminye yemigomo yokuqanjwa kwamagama ezindawo, ngokwakhe uthi mihlanu, amagama ezindawo kumele:

1. *Tell us about the history and culture of a place.*
2. *Inhabitants of the place.*
3. *Places are named not only for their physical properties but after;*
 - 3.1 *The local events,*
 - 3.2 *Important personalities,*
 - 3.3 *Happenings or incidents,*
 - 3.4 *Ethnic literacy and religious sources.*
4. *The occurrence of a particular name in different countries together with local variations in the names can tell us about the dissemination of a specific cultural or historical factor.*
5. *One aspect of toponymy is the semantics of place names dealing with their meaning.*

Okuhunyushwe ngokuthi:

1. Asitshela ngomlando nangosikompilo lwendawo.
2. Ngabantu abahlala kuleyo ndawo
3. Izindawo aziqanjwa kuphela ngezimpawu zobunjalo kodwa kamuva;
 - 3.1 ngemicimbi yendawo,
 - 3.2 kwabasemqoka ababalulekile,
 - 3.3 kokwenzakalayo noma ngokwezigameko
 - 3.4 kwizinkolelo ngabohlanga oluthile nangezinkolo ezitholakalayo
4. Ukutholakala kwegama elithile emazweni ahlukahlukene kanye nokwahluka kwazo ngokwezindawo emagameni kungasinika ulwazi mayelana nokusabalaliswa kosikompilo oluthile noma ngomthelela womlando
5. Ingxenye eyodwa yesifundo samagama ezindawo yincazelo yamagama ezindawo akhuluma ngencazelo yawo

UKoopman, (2002:123) omunye wongoti uphawula kanje yena mayelana neminye yemigomo yokuqanjwa kwamagama ezindawo, uthi mine njengoba ilandela ngezansi:

1. *Places named after their physical features (by far the most category);*
2. *Places named after characteristics plant, animal or bird life;*
3. *Place named after people;*
- 3.21 *Place named after historical incidents or cultural practices.*

Uhunyushwe kanje:

1. Amagama ezindawo aqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho);
2. Amagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni;
3. Amagama ezindawo aqanjwa esuselwa emagameni abantu;
4. Amagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma okungamasiko.

Ngokwale migomo engehla ebalulwa uKoopman, **umgomo wokuqala** omayelana nokuthi amagama ezindawo aqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho) uqondise ezintweni ezinjengokuthi:

- Okokuqala, **indawo lapho itholakala khona**, ngalokhu kuqondiswe ekuqanjweni kwegama lendawo ngokuthi ikuphi nezwe.
Isibonelo: kungaba iseMlalazi (eShowe) indawo eqanjwe ngokuba kwayo lapho kunomfula obizwa ngoMlalazi.
- Okwesibili, **amatshe nenhlabathi**, ngalokhu kuqondiswe ekuqanjweni kwegama lendawo ngokubuka isimo samatshe noma senhlabathi etholakala kuleyo ndawo.
Isibonelo: kungaba indawo ebizwa ngokuthi kuseZibomvu (eMondlo) lendawo iqanjwe ngokwenhlabathi yakhona eyibomvu.
- Okwesithathu, **umumo nobukhulu**, ngalokhu kuqondiswe ekuqanjweni kwegama lendawo ngokubuka ubuyona.
Isibonelo: eBedlane (Ondini) iqanjwe ngokwesimo izintaba ezimbili ezimi ngayo okwamabele asanda nakuhluma entombazaneni esencane.
- Okwesine, **isenzo som-(semi)fula**, ngalokhu kuqondiswe ekuqanjweni kwendawo ngendlela umfula osuke wenza ngayo.
Isibonelo: iMfolozi (Ondini) lomfula ngumfula okugeleza kwawo uyajikajika.
- Okwesihlanu, **umbala** ngalokhu kuqondiswe ekuqanjweni kwegama lendawo ngokubuka umbala walokho okutholakala kuyona, isibonelo iMfolozi emhlophe nemnyama (Ondini) lapha umfula uqanjwe ngokubukeka kombala wamatshe nobuyowona.

Umgomo wesibili omayelana namagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu ezintweni eziphilayo ezitholakala kuyo, uqondise ezintweni ezinjengokuthi:

- Okokuqala, **ezitshalweni**, ngalokhu kuqondiswe ekuqanjweni kwegama lendawo ngokubuka izitshalo noma izihlahla ezitholakala kuleyo ndawo okungaba ukuma kwalezo zitshalo noma ubuningi bazo.
Isibonelo: eNyezane (eGingindlovu) iqanjwe ngezihlahla ezitholakala kule ndawo ezibizwa ngokuthi izihlahla zomnyezane nokubukeka kwazo okusamnyezane.
- Okwesibili, **ezilwaneni**, ngalokhu kuqondiswe ekuqanjweni kwegama lendawo ngokubuka izilwane ezitholakala kuyo.
Isibonelo: eNseleni iqanjwe ngegama lesilwane insele.
- Okwesithathu, **izinyoni**, ngalokhu kuqondiswe ekuqanjweni kwegama lendawo ngokubuka izinyoni ezitholakala kuyo, isibonelo Kwahloko (eShowe) iqanjwe ngokubuka uhlobo lwezinyoni ezande ngakuyona.

Umgomo wesithathu omayelana namagama ezindawo aqanjwa esuselwa emagameni abantu. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni abantu ababa nomthelela omuhle endaweni okungaba ngentuthuko noma abantu abangosaziwayo abake bafika benza umehluko kuleyo ndawo. Amanye amagama ezindawo aqanjwa esulelwa ebantwini kuba amagama abhekise esizweni somuntu othile. Imvamisa amagama ezindawo ayaye aqalise ikakhulukazi ngesakhi sikandaweni u-Kwa- (eMa-).

Isibonelo: KwaMbonambi (eMpangeni / Richards Bay kanye noMtubatuba), iqanjwe ngokwesibongo sabantu bakwaMbonambi [eMaNgwaneni (Bergville)].

Umgomo wesine omayelana namagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutsheni egcinwayo yamasiko.
Isibonelo: KwaMfazuyalithika (KwaNongoma), iqanjwe isuselwa esigamekweni sokuwa kwezimonto zikhalakathela eweni elingelihle elabe selibanga ukuthi lendawo ibizwe ngokuthi iKwaMfazuyalithika, eMakhosini (eDalton) lendawo

iqanjwe ngokucabangela ukuthi kunaMakhosi amaningi akwaZulu akhothamela kule ndawo abe esefihlwa khona.

3.6 Ukuchazwa kwenjulalulwazi

Injulalwazi inhlanganisela yeziphakamiso nemibono ngokusekelwa kwesihloko esithile umcwaningi asebenzela phezu kwaso. Lokhu kuyafakazelwa uMitchell beno Jolley, (1988:21) babeka kanje:

A theory is a set of propositions from which a large number of new observations can be deduced.

Okuhunyushwe ngokuthi:

Injulalwazi ingathathwa njengeziphakamiso lapho imibono eminingi emisha ingasuselwa khona.

UPreece, (1994:45) uthi:

Noma yimuphi umsebenzi obhalwa phansi ngesihloko esithile kumele ukuthi usekelwe ngombono noma ngemibono ethile yabanye ongoti asebebhalile ngokuthintana naleso sihloko.

UMfeka, (1998:06) echaza injulalwazi uthi:

Injulalwazi ingumbono womunye umuntu othathwa njengovuthiwe futhi owethenjiwe ukuthi ungayisisekelo sombhalo obhalwe phansi.

Umcwaningi kulolu cwaningo lwesihloko sokuqanjwa kwamagama ezigodi zakwaMpungose usebenzise injulawazi kaKoopman, (2002) ongungoti kwezokuqanjwa kwamagama ezindawo. Umcwaningi ukubone kubalulekile ukuthi asebenzise injulalwazi yakhe ngoba umcwaningi uyahambisana nokushiwo noma okubekwa yile njulalwazi ngokuqanjwa kwamagama ezindawo. Ngokwale

njulalwazi ukuqanjwa kwamagama kunemigomo emine okumele ilandelwe, kanjalo-ke namagama ezigodi zakwaMpungose ziyilandele le migomo emine ebekwa yinjulalwazi kaKoopman.

3.7 Mayelana neMikhandlu namaKomidi kwezokuqanjwa kwamagama ezindawo

Ukuqanjwa kwamagama ezindawo kungumsebenzi obalulekile kumazwe wonke ngisho naphesheya imbala. Ukubaluleka kwalo msebenzi kwaqinisekiswa ngokuthi kube nezinhlelo nezinhlaka ezigcina nezihlelemba lawo magama ezindawo ngokuthi agcineke kosomqulu bezwe nezwe ukuze uma sekubhalwa izinkombandlela namabalazwe kanjalo namabhuku amaposi, lawo magama nawo abe nokugcineka.

INhlangano YeZizwe EziHlangeneyo (UN) yakubona lokhu kubaluleka kokugcinwa kwamagama ezindawo yabe seyiphakamisa ukumiswa kwamagama ezindawo eshlelenjiwe ukuthi iyafaneleka ukuba amagama ezindawo lezo eziqanjiwe. Ngeminyaka ye-1939 kwaqala ukuhlelenjwa kwamagama ezindawo lapho kwakulandelwa imigomo eyabe seyihlanganisiwe amalunga angaleso sikhathi, bese lawo magama ayashicilelwa kosomqulu abafanelekile nakuba kunjalo kodwa namanje izinkinga zisalokhu zikhona mayelana namagama ezindawo. Izinkinga kubalwa kuzo lezo zokubakhona kwegama lendawo eliqanjwe ngezilimi ezahlukene kuqanjwa indawo. Isibonelo: amagama afana no-Durban-eThekwini, Gauteng-eGoli namanye; inkinga yokubhalwa kwegama lendawo ngokulandela imithetho yolimi (Orthographies) ngokwahlukahlukana kwemibono. Isibonelo: indawo yaseShowe-EShowe okugcina kungazeki ukuthi iyona yiphi indlela yokubhalwa kwalelo gama lendawo. Okunye kube yinkinga yokuthi igama lendawo litholakale ezindaweni eziningi ezweni elilodwa, isibonelo kungaba i-Clermont-KwaZulu-Natal (Durban), Clermont-Cape Town namanye.

Ngokulokhu kuba nokuqhubeka kwezinkinga nomsebenzi ungahlangani kwabe sekusungulwa Ithimba LeZizwe EziHlangeneyo LoNgoti EmaGameni EziNdawo [United Nations Group of Expert on Geographical Names (UNGEGN)] ngonyaka we-1959 kuMbaso mhla zingama-23. Leli thimba laba nongoti emikhakheni yokudweba amabalazwe namashadi (khathografi) nongoti bolimi. Leli thimba lasungulwa ngohulumeni bamazwe ehlukeno ngokwesiphakamiso sikanoBhala Jikelele enhlanganweni yeZizwe eziHlangeneyo wangaleso sikhathi. Leli thimba linomsebenzi wokwenza ukubambisana okuqhubekayo noxhumano phakathi kwamazwe ahlukeno ukuze kuqhutshezwe ukuhlelenjwa kwamagama ezindawo ukuze kube nokwenziwa komsebenzi ofanayo emazweni wonke. Leli thimba selabamba izingqungquthela ezingama-24 selokhu laqalwa eyokuqala ingqungquthela yabe ibanjelwe e-Geneva kusuka mhla zizi-4 kuya kumhla zingama-22 kuMandulo we-1967.

Lokhu kusungulwa kweThimba LeZizwe EziHlangeneyo LoNgoti EmaGameni EziNdawo phesheya, kwabe sekuholela ekutheni amazwe ngamazwe nawo abe nawo amakomidi afuze leli eliphesheya kwezilwandle. INingizimu Afrika yasungula uMkhandlu WaMagama EZindawo waseNingizimu Afrika [South African Geographical Names Council (SAGNC)], lo mkhandlu wasungulwa ngaphansi komthetho waseNingizimu Afrika wamagama ezindawo we-1998 (uMthetho ongunombolo ye-118 we-1998) njengoMkhandlu obhekelela ukuhlelenjwa kwamagama ezindawo eNingizimu Afrika. Ubunjwe nguNgqongqoshe WezobuCiko NamaSiko.

Lo Mkhandlu WaMagama EZindawo waseNingizimu Afrika unochwepheshe bamagama ezindawo, abezilimi ezisemthethweni nabemilando yamasiko kanye noyedwa ovela eSifundazweni ngasinye nabamele uMqondisi oMkhulu wokuDwetshwa kwezindawo nokubhalwa kweBalazwe, ovela eMahhovisi LezamaPosi ENingizimu Afrika kanye nabeBhodi leziLimi eNingizimu Afrika (PanSALB). UNobhala walo Mkhandlu Waamagama Ezindawo waseNingizimu Afrika ukhishwa nguMnyango WezobuCiko NamaSiko. Lo Mkhandlu

WaMagama Ezindawo waseNingizimu Afrika unemisebenzi ebekelwe wona okuyilena elandelayo:

- Ukusungula imigomo nezinqubomgomo zokuqanjwa kwamagama ezindawo eNingizimu Afrika;
- Ukuhlelemba amagama ezindawo angaphansi kwalo likwenza lokhu ngokubheka ukuthi yiliphi igama okumele lisetshenziswe kanye nokubhalwa kwalo;
- Ukuncoma amagama asehlelenjiwe kuNgqongqoshe ukuze yena awakhiphele imvume yokumiswa (awagunyaze). Lamukela liqophe amagama ezindawo amisiwe bese lenza ukuba aziwe ngokuwashicilela kumaphephandaba nakuXhumanombani (*internet*). Lixhumana neNhlango YeZizwe eziHlangene (UN), okuyiKhomishana YoMnotho WeNhlango YeZizwe EziHlangene Zase-Afrika, Iziphathimandla kumagama ezindawo zamalunga eNhlango YeZizwe eziHlangene, kanye namanye amaziko aphisheya athintekayo ngokuhlelenjwa kwamagama ezindawo.

Ngaphandle kwemikhandlu ebhekelela ukuqanjwa kwamagama emazweni aphisheya nakuZwelonke laseNingizimu Afrika, iSifundazwe ngasinye eNingizimu Afrika sineKomidi elimele ukuqanjwa kwamagama elihleleke ngokweZifunda. elimelwe ukwenza umsebenzi bese ledlulisela umsebenzi kulabo abakuMkhandlu waMagama eZindawo eNingizimu Afrika (SAGNC).

ESifundazweni saKwaZulu-Natali khona kuneKomidi laMagama eZindawo eSifundazweni saKwaZulu-Natali [KwaZulu-Natal Provincial Geographical Names Committee (KZNPNGNC)]. Leli Komidi leSifundazwe saKwaZulu-Natali lingaphansi kukaNgqongqoshe WoMnyango WezobuCiko, AmaSiko NezemiDlalo. Leli Komidi lasungulwa ngokomyalelo woMthetho ongunombolo ye-118 weSigaba sesi-2 (kusigatshana sesi-2) (ku-a) we-1998. Leli Komidi linemisebenzi elibekelwe ukuba liyenze okuyilena elandelayo:

- Ukunika iziyalo kuZiphathimandla ezisemakhaya kanye nokusebenzisana nazo ekuqinisekiseni ukuthi iyasetshenziswa imigomo yoMkhandlu waMagama eZindawo eNingizimu Afrika emagameni angaphansi kwazo;
- Ukwenza izincomo kuMkhandlu waMagama eZindawo eNingizimu Afrika emagameni ezindawo ezingaphansi kweSifunda sawo. Yenza umsebenzi wokulungiselela ukwedluliselwa kwamagama kuMkhandlu waMagama eZindawo eNingizimu Afrika. Futhi imelene nokuqinisekisa ukuthi imiphakathi esemakhaya nabanye ababambiqhaza bayaxhunywa ngokwanele;
- Ukuxhumana noMkhandlu waMagama eZindawo eNingizimu Afrika ekuthuthukiseni ucwaningo kanye nokuqinisekisa ukuthi wonke amagama angaqoshiwe ayaqokelelwa.

Leli Komidi leSifundazwe nalo liba selihlukana ngokweZifunda (District) ngenxa yobukhulu beKwaZulu-Natali nanokuthi zonke izinguquko, ukugcineka kwamagama ezindawo kwenzeka emazingeni omphakathi. IKomidi leZifunda lenza umsebenzi ngokoMasipala beZifunda bese lethula umsebenzi kwabeSifundazwe. Umsebenzi obekelwe lamakomidi ezifunda aziwa ngeKomidi leziFunda ekuQanjweni kwaMagama eZindawo [District Committees on Geographical Naming (DCGN)] yilena:

- Ukubhekelela ukubandakanywa nokubambisana kwabomphakathi ekuqanjweni kwamagama;
- Ukwamukela amaphepha ezicelo kwabomphakathi kanye nokuqinisekisa ukuthi lonke ulwazi oludingekayo ephepheni lesicelo lufakiwe;
- Ukusiza umphakathi ongakwazi ukugcwalisa iphepha lesicelo;
- AmaKomidi eZifundazwe angakwazi nawo ukucela usizo kuNobhala ongakwazi ukwedlulisa udaba eKomidini laMagama eZindawo eSifundazweni saKwaZulu-Natali;
- Ngokuxhumana nomphakathi, liqagula amagama ezindawo akhona adinga ukubuyekezwa.

3.8 Isiphetho

Umcwaningi kulesi sahluko uzame ukuveza imisebenzi esiyake yenziwa mayelana nomsebenzi wokuqanjwa kwamagama. Umcwaningi ubengeke akwazi ukubaqeda bonke abantu asebakhe benza ucwaningo olufuze lolu njengoba bekhona abenza ngisho ngokuqanjwa kwamagama emizi. Kulesi sahluko umcwaningi ubeke ngemibono yababhali mayelana nokuchazwa kwegama, wabeka ngemibono yongoti mayelana nesifundo esimayelana nokuqanjwa kwamagama. Umcwaningi uphinde futhi wabeka ngongoti mayelana nomkhakha wokuqanjwa kwamagama ezindawo ngoba phela amagama anemikhakha yawo ngokwesifundo samagama alolonke uhlobo. Kukuso lesi sahluko lapha umcwaningi ekhethe khona injulalulwazi azoyisebenzisa ukuhlaziya amagama ezigodi zaseMlalazi kwesakwaMpungose.

Umcwaningi kulolu cwaningi ubuye waveza mayelana namaKomidi neMikhandlu ebhekelela ukuqanjwa kwamagama ezindawo ngenhloso yokubonisa ukuthi lona ngumsebenzi odinga ukwenziwa ngobuchule ngoba kunamakomidi ngale komphakathi ayozuza ngalolu cwaningo. Okucace kulesi sahluko ukuthi abantu abaNsundu banekhono lemvelo ekuqambeni amagama ezindawo nakuba ongoti sebeneyabo imihlahlandlela ekuqanjweni kwamagama ezindawo.

ISAHLUKO SESINE

4.0 UKUCUTSHUNGULWA NOKUHLAZIYWA KWEMVELAPHI YAMAGAMA EZIGODI ZASEMLALAZI KWESAKWAMPUNGOSE

4.1 Isingeniso

Kulesi sahluko umcwaningi uzocubungula amagama ezigodi zaseMlalazi kwesakwaMpungose ngokwenza lokhu okulandelayo: ngokuhlahlela igama lesigodi ukuze kuvele ukwakheka kwalo olimini lwesiZulu, ngokubheka umlando wegama lesigodi ngokuchazwa ngumphakathi bese ebalula indlela kwezine elandelwe yigama lesigodi ngokwenjulalulwazi kaKoopman. Umcwaningi ukholelwa ekutheni kuhle abacwaningi bamagama ezindawo babhekisise ukwakheka kwawo ngokolimi okusetshenzelwa phezu kwalo.

Kuzosetshenziswa amagama afana nokuthi “izindlela ezilandelekile ngesikhathi kuqambeka lelo gama okuyobe kukhulunywa ngalo.” Isizathu salokhu ukuthi ngesikhathi igama liqanjwa umphakathi wawungenalo ulwazi lokuthi ulandela izindlela ezithile ezivezwa ngongoti abathile kodwa wawumane uziqambela nje ngokubuka izinto ezithile emphakathini wawo kanye nemikhutshana eyayenziwa imvelo kulezo ndawo.

4.2 Ukucutshungulwa nokuhlaziywa kwemvelaphi yamagama ezigodi

4.2.1 Ulwazi mayelana nesigodi eMbiza yoku-1 neyesi-2

4.2.1.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lweNcazelomagama (Semantic approach)

eMbiza – Leli yigama lezigodi ezimbili ezingaphansi kweziNduna ezahlukene, eMbiza yokuqala ingaphansi kweNduna uMnumzane Mpungose kuthi eMbiza yesibili ibe ngaphansi kweNduna uMnumzane Ndlovu. Leli gama lisuselwe

egameni ‘imbiza’ ngokukaNyembezi benoNxumalo, (1966:19) igama imbiza “Ukhamba olukhulu lokuphisela utshwala noma okuphekwa ngalo. Kwesinye isikhathi imbiza lena inkulu ngangokuthi kayize ingasuswa phansi.”

4.2.1.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo okwakhiwamagama (Morphological Approach)

eMbiza - Yigama lesigodi elisuselwe egameni ‘imbiza’ okuyigama elisesigabeni samabizo esigaba sesihlanu.

- e-** : isakhi sikandaweni
 - mbiz-** : umsuka webizo “imbiza”
 - a** : isakhi esiyisijobelelo
- e-+imbiza**
e(i)mbiza
eMbiza

4.2.1.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi exoxisana noMpungose, (2010) oyisakhamuzi esidala kule ndawo uthole ukuthi leli gama lisuselwe kumfula iMbiza. Isizathu sokuba lo mfula ubizwe ngeMbiza yingoba imifudlana emine ekhona kulesi sigodi iphakela kuwo bese wona ungenisa kumfula omkhulu uMhlathuze. Ngezikhathi zakudala izimvula zisana kakhulu imifudlana lena yayingenisa kuwo umfula iMbiza ugcine sewudla izindwani, Lokhu kwadala ukuthi nesigodi lesi sigcine sesibizwa ngalo igama lalo mfula iMbiza. Kuthe ngokufika kwempucuko (kuzofakwa izingqalasizinda) kwadingeka ukuba isigodi lesi siklanywe phakathi, kwabe sekuphuma iMbiza yokuqala kanye neyesibili.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowokuqala lapho ephawula kuwo kanje:

Places named after their physical features (by far the most category).

Amagama ezindawo aqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho).

Umgomo wokuqala omayelana nokuthi amagama ezindawo eqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho), umkhakha olandelekile kuqanjwa leli gama lalesi sigodi yilowo ongowesine omayelana nesenzo som-(semi)fula lapho echaza ngokwenaba ekubeka lokhu ngokuthi kubhekiswe ekuqanjweni kwendawo ngendlela umfula osuke wenza ngayo.

4.2.2 Ulwazi mayelana nesigodi eMfenyana

4.2.2.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

eMfenyana - Leli yigama lesigodi esingaphansi kweNduna uMnumzane uNene.

Leli yigama lesigodi elisuselwa egameni 'imfene.' NgokukaNyembezi benoNxumalo, (1966:77) igama 'imfene - lesi silwane sihlala emahlathini nasezintabeni, sihlakaniphise cishe okomuntu. Sinombala ompofu nonsundu. Singaphezudlwana nje kwenja. Imfene kayikhohlwa lapho umuntu eyenze kabi, iyazibuyisela ngelinye ilanga. Eyendoda kuthiwa yikhonde, eyensikazi kuthiwa umathananzana. Yeba ummbila emasimini. Kuthiwa abantu bayathakatha ngalesi silwane, basithume ebusuku, basigibele imbala.'

4.2.2.2 **Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)**

eMfenyana - yigama lesigodi elisuselwe egameni ‘imfene’ okuyigama elisesigabeni samabizo esigaba sesihlanu

e- : isakhi sikandaweni

-mfen- : umsuka webizo “imfene”

-e : isakhi esiyisijobelelo

-e- + -ana > -y- : unxankamisa ovele ngokulandelana kukankamisa -e- webizo ‘imfene’ elandelana nonkamisa -a- ka-ana oyisakhi sesinciphiso ngenxa yokuthi akwenzeki ukulumbala konkamisa uma belandelana ngalolu hlobo.

-ana : isakhi sesinciphiso, osebenza lapho kuncishiswa ibizo.

e-+imfene+-ana

e(i)mfene+-ana

emfenyana

4.2.2.3 **Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)**

Ngokocwaningo oluvunjululiwe ngaleli gama eMfenyana lesigodi umcwaningi exoxisana noMnumzane uSithole, (2010) oyisakhamuzi esidala kule ndawo umcwaningi uthole ukuthi le ndawo ngesikhathi sakudala imizi ingakandi kwakuye kulinywe emasimini bese lezi zilwane okuyizimfene ziqhamuke zingenise emasimini zebe ummbila. Ngesikhathi elanda uSithole kwakutholakala enkulumeni yakhe ukuthi lesi silwane sasingathandeki futhi kasithandeki namanje ngenxa yemikhuba yaso engemihle, ngangokuthi wayaze aphimise igama elithi lokhu okuyizimfenyana kwakuwuhlupho, okwathi ngokwanda kwemizi endaweni kwabe sekungakwazi ukuchanasa kwaya kwanyamalala.

Engxoxweni kwavela ukuthi nakuba zingaphelile zona izimfene lezi kodwa kazisenzi ezabe zikwenza. Umcwaningi akakwazanga ukuphumelela ukuthola ukuthi ingabe uma zisekhona zenzani ngoba uSithole wakuveza ukuthi akafuni mhlazana kuvela lolu cwaningo kube sengathi wakhomba noma wabeka okungekuhle ngabathile. Isizathu sokubizwa kwalesi sigodi ngeMfenyana kwahlaluka ukuthi kwakungenxa yokwebelwa komphakathi ummbila emasimini webiwa yizo izimfene.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesi sigodi emigomeni emine kaKoopman, (2002) yilowo ongowesibili lapho ephawula kuwo kanje:

Places named after characteristics plant, animal or bird life.

Amagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni.

Ngokwalo mgomo ongenhla obalulwa uKoopman, umgomo wesibili omayelana namagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu ezintweni eziphilayo ezitholakala kuyo, uqondise ezintweni ezinjengezilwane. Lokhu kubhekiswe ekuqanjweni kwagama lendawo ngokubuka izilwane ezitholakala kuyo indawo.

4.2.3 Ulwazi mayelana nesigodi eMncongweni

4.2.3.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

eMncongweni - Leli yigama lesigodi esingaphansi kweNduna uMnumzane uBiyela. Leli yigama lesigodi elisuselwe egameni 'umncongo'. NgokukaNyembezi benoNxumalo, (1966:77) igama 'umncongo- uhlobo

Iwesithelo olufana nomkhiwane kodwa izithelo zomncongo zincane kunemkhiwane, zinoboya, zimnandi ukwedlula amakhiwane.’

4.2.3.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eMncongweni - yigama lesigodi elisuselwe egameni ‘umncongo’okuyigama elisesigabeni samabizo esigaba sesithathu.

e- : isakhi sikandaweni

-mncong- : umsuka webizo ‘umncongo’

-o : isakhi esiyisijobelelo

-w- : unxankamisa

ugaxwe ngokohlelo lokuxazulula ukulandelana konkamisa.

-eni : isakhi sikandaweni

e-+umncongo+-ini

e(u)mncongoini

eMncongweni

4.2.3.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngegama lalesi sigodi umcwaningi exoxisana noMaMnguni wakwaMpungose kwaLevuza, (2010) oyisakhamuzi kule ndawo umcwaningi uthole ukuthi le ndawo yaqanjwa ngegama lesihlahla sesithelo umncongo otholakala kuyo le ndawo. Kwavela ezingxoxweni nomama uMaMnguni oganele kwaMpungose ukuthi lesi sihlahla sisekhona namanje futhi sisathela zona lezi zithelo zomncongo. Ukuduma kwaso kwadalwa wukuthi wonke umuntu ubefika aphumule ngaphansi kwaso azidlele lezi zithelo.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesibili lapho ephawula kuwo kanje:

Places named after characteristics plant, animal or bird life.

Amagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni.

Umgomo wesibili omayelana namagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu ezintweni eziphilayo ezitholakala kuyo, uqondise ezintweni ezinjengezitshalo. Lokhu kubhekiswe ekuqanjweni kwegama lendawo ngokubuka izitshalo noma izihlahla ezitholakala kuleyo ndawo okungaba ukuma kwalezo zitshalo noma ubuningi bazo.

4.2.4 Ulwazi mayelana nesigodi eNcemaneni

4.2.4.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

Leli yigama lesigodi esingaphansi kweNduna uMnumzane uKhumalo. Leli yigama lesigodi elisuselwe egameni ‘incema.’ NgokukaNyembezi benoNxumalo, (1966:73) babeka kanje ngaleli gama ‘Incema - inde. Imila emifuleni. Yenza amacansi nezicephu’. Ngamanye amazwi “incema” igama lohlobo oluthile lotshani.

4.2.4.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eNcemaneni - yigama lesigodi elisuselwe egameni ‘incema’ okuyigama elisesigabeni samabizo esigaba sesithathu.

e-	: isakhi sikandaweni esiyisiphongozo
-ncem-	: umsuka webizo ‘incema’
-ana-	: isakhi sesinciphiso
-ini	: isakhi esiyisijobelelo sikandaweni
	e-+incema+-ana+-ini
	e(i)ncem(a)anaini
	eNcemaneni

4.2.4.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi exoxisana noMaBiyela Mpungose, (2011) oyisakhamuzi kule ndawo umcwaningi uthole ukuthi le ndawo yaqanjwa ngegama lohlobo lotshani olutholakala kule ndawo. Kuthiwa lobu tshani busetshenziswa ukwakha amacansi nezicephu. Le ncema ngokulandiswa ngumaNtombela itholakala emfuleni obizwa ngeNcimana. Lo mfula uphakela edanyini elikhulu iPhobane. Elandisa umaNtombela uze abeke nokuthi bacosha namasenti ngokudayisa la macansi kuzivakashi ezifikela endaweni ethandwa zihambeli zaseNingizimu Afrika. Le ndawo yaziwa ngele-Shaka Land. Engxoxweni kwavela ukuthi lolu hlobo lotshani lusekhona kule ndawo.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesibili lapho ephawula kuwo kanje:

Places named after characteristics plant, animal or bird life.

Amagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni.

Umgomo wesibili omayelana namagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu ezintweni eziphilayo ezitholakala kuyo, uqondise ezintweni ezinjengezitshalo. Lokhu kubhekiswe ekuqanjweni kwagama lendawo ngokubuka izitshalo noma izihlahla ezitholakala kuleyo ndawo okungaba ukuma kwalezo zitshalo noma ubuningi bazo.

4.2.5 Ulwazi mayelana nesigodi kwaMpofu

4.2.5.1 Ukuchazwa kwagama lalesi sigodi ngokwendlela yohlelo lwenzelomagama (Semantic approach)

Leli yigama lesigodi esingaphansi kweNduna uMnumzane uNcanana. Leli yigama lesigodi elisuselwe egameni lenyamazane “impofu.”

UNyembezi benoNxumalo, (1966:74) babeka kanje ngaleli gama:

‘Impofu - inkulu ingangenkomo cishe ilingane nenyathi. Inombala ompofu. Eyinkunzi inezimpondo, eyensikazi ayinazo.’

4.2.5.2 Ukwakheka kwagama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

KwaMpofu - yigama lesigodi elisuselwe egameni ‘impofu’ okuyigama elisesigabeni samabizo esigaba sesihlanu.

kwa- : isakhi sikandaweni

-mpof- : umsuka webizo “impofu”

-u : isijobelelo segama “impofu”

kwa- +impof+ -u

kwa(i)mpofu

KwaMpofu

4.2.5.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululwe ngokusunguleka kwaleli gama, umcwaningi ngesikhathi exoxisana noMadala Mpungose, (2010) oyisakhamuzi esidala kule ndawo uthole ukuthi le ndawo ngezikhathi zakudala yayinalezi zinyamazane ezibizwa ngeMpofu, abantu bakhona bagcina sebeyethe ngokuthi kusezimporini. Akucaci-ke ukuthi ngaphambi kwalokho le ndawo yayibizwa ngokuthini kodwa uMpungose uthi naye wathi esakhula engumfana oyise bamtshela njengoba ebekile.

Umcwaningi uthe yena eyibuka indawo wabona okuhlukile kunomlando. Umcwaningi uthe ehamba kule ndawo wazithela komame begcwele isikhatha besika utshani bokufulela. Utshani obukule ndawo benza indawo uyibone impofu. Lobu tshani ngokuthola komcwaningi bubuye budayiselwe indawo ehanjelwa zivakashi iShaka Land ukuze ifulele ngabo izindlu zakhona.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesibili lapho ephawula kuwo kanje:

Places named after characteristics plant, animal or bird life.

Amagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni.

Umgomo wesibili omayelana namagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu ezintweni eziphilayo ezitholakala kuyo, uqondise ezintweni ezinjengokuthi: ezilwaneni lokhu kubhekiswe ekuqanjweni kwegama lendawo ngokubuka izilwane ezitholakala kuyo. Leli-ke liqambeke lisuselwa esilwaneni esiyinyamazane. Ngenxa yobuningi

bazo kule ndawo ngezikhathi zakudala, umphakathi wabe usuyiqamba ngegama lale nyamazane.

4.2.6 Ulwazi mayelana nesigodi eMaqeleni

4.2.6.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

Leli yigama lesigodi esingaphansi kweNduna uMnumzane uNgwenya. Leli yigama elisuselwe egameni “iqele.” NgokukaMbatha, (2006:1025) igama: ‘Iqele-uhlangothi lwentaba noma lwegquma, abuye athi indawo eyihlane.’

4.2.6.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eMaqeleni - yigama lesigodi elisuselwe egameni “iqele”
e- : isakhi sikandaweni esiyisiphongozo
-maqel- : umsuka wegama “amaqele”
-eni : isijobelelo esiyisakhi sikandaweni
e-+ama-+ -qel-+-e+-ini
e(a)maqele(i)ni
eMaqeleni

4.2.6.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi uxoxisane noMnumzane uMadala Mpungose okunguyena owabe esilandisa nangomlando wezindlu ezintathu zakwaMpungose, (2010) oyisakhamuzi esidala kule ndawo. Ngokulandiswa umcwaningi uthole ukuthi yisigodi esisha esivele emuva kokuklanywa kwemingcele kabusha ngokohlelo lukaHulumeni. Kuqala iMbiza

yabe iyisigodi esisodwa, sabe sesihlukaniswa kathathu. Lapho kwabe sekuvela iMbiza yokuqala neyesibili, kwabe sekusala ngaphandle aMaqele. Uma uyibuka le ndawo iyiqele, abantu babe sebethi kuseMaqeleni ngokuthi ibukeka iyiqele. Sazeka lesi sigodi ngokuthi kuseMaqeleni ngenxa yesimo esiyisona.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowokuqala lapho ephawula kuwo kanje:

Places named after their physical features (by far the most category).

Amagama ezindawo aqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho).

Ngokwale migomo engenhla ebalulwa uKoopman, umgomo wokuqala omayelana nokuthi amagama ezindawo aqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho) uqondise ezintweni ezinjengomumo nobukhulu. Lokhu kubhekiswe ekuqanjweni kwegama lendawo ngokubuka ubuyona.

4.2.7 Ulwazi mayelana nesigodi eSiphezi

4.2.7.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

eSiphezi - Leli yigama lesigodi esingaphansi kweNduna uMnumzane uNgema. Leli yigama lesigodi elisuselwe egameni 'iphezi.' Ngokwencazelo kaNyembezi benoNxumalo, (1966:80) "iphezi wuhlobo oluthile lwenyoni olwaziwa ngehlolamvula. Ihlolamvula inkonjane enkulu, linsundu ngebala lithanda emaweni. Kuthiwa amahlolamvula ngoba lapho ebonakala enyakaza ephithizela kuyaye kuthiwe lizokuna."

4.2.7.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eSiphezi - yigama lesigodi elisuselwe egameni “iphezi” okuyigama elisesigabeni samabizo esigaba sesihlanu.

e- : isakhi sikandaweni esiyisiphongozo

-si- : isiqalongqo segama isiphezi

-phez- : umsuka wegama “esiphezi”

-i : isijobelelo segama “esiphezi”

e-+i-+si-+phez-+i

e(i)siphezi

eSiphezi

4.2.7.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lesigodi umcwaningi exoxisana noMaKhanyile wakwaKhuzwayo, (2011) oyisakhamuzi kule ndawo umcwaningi uthole ukuthi le ndawo yaqanjwa ngegama lohlobo lwezinyoni ezibizwa ngephezi. Elandisa umcwaningi uMaKhanyile uqhube echaza ukuthi lolu hlobo lwezinyoni iphezi lwabe luvame kakhulu ngalezi zikhathi zakudala kwaseke kuqambeka indawo ngalolu hlobo lwezinyoni. Akwazekanga noma lezi zinhlobo zezinyoni zisatholakala yini njengoba umuntu omdala akakwazanga ukuzichaza ukubukeka kwazo.

Umgomo olandelekile ngesikhathi kuqambeka leli gama emigomeni emine kaKoopman, (2002) yilowo ongowesibili lapho ephawula kuwo kanje:

Places named after characteristics plant, animal or bird life.

Amagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni.

Umgomo wesibili omayelana namagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu ezintweni eziphilayo ezitholakala kuyo, uqondiswe ezintweni ezinjengokuthi: yizinyoni. Lokhu kuqondiswe ekuqanjweni kwegama lendawo ngokubuka izinyoni ezitholakala kuyo. Nale ndawo kuyacaca ukuthi ukuqanjwa kwegama lendawo kwaba nomthelela wezinyoni ezabe zande futhi zivamile kule ndawo.

4.2.8 Ulwazi mayelana nesigodi eMpumaze

4.2.8.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

eMpumaze - Leli yigama lesigodi esingaphansi kweNduna uMnumzane uMpungose. Leli yigama lesigodi elisuselwe egameni eliyisenzo “-phuma + ze” kwaphuma ibizombaxa “impumaze.” NgokukaNyembezi, (1992:418) igama eliyisenzo esiphocayo “phuma - kusho ukusuka endaweni evalelekile uye kwenye noma uye phandle.”

4.2.8.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eMpumaze - yigama lesigodi elisuselwe egameni eliyibizombaxa “impumaze” okuyigama elisesigabeni samabizo esigaba sesihlanu.

e- : isakhi sikandaweni
-mpumaze : ibizombaxa elivele ngo- phuma + ze
-phumaz- : umsuka webizombaxa “phumaze”
-e : isijobelelo

e-iN-+-phum-+-a+ze
e(i)mp(h)umaze
eMpumaze

4.2.8.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululwe ngokusunguleka kwaleli gama, umcwaningi ngesikhathi exoxisana noMnumzane BhekeShowe Mpungose, (2010) oyisakhamuzi esidala kule ndawo, umcwaningi uthole ukuthi lona kwabe kungumuzi weNkosi uMakhoba Mpungose owabe ezalwa uKhakhaba kaMpisi. Wasuka kwaNomaqoni lapho kwabe kusemzini omkhulu wakwaMpungose, wathi ekuphumeni kwakhe kwaNomaqoni uMakhoba ephuma inxiwa wakhala ngokuthi uphume engaphethe lutho. AbakwaNomaqoni bamyaleza ukuthi akahambe uyodla phambili. Wahamba-ke wayokwakha owakhe umuzi owabe esewuqamba igama ngokuthi kuseMpumaze wafike wabusa khona. Wazala indodana uSiyajomba okunguyena owabe, esezala uBhekeShowe nabanye bakwabo okunguyena obelandisa umcwaningi.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesine lapho ephawula kuwo kanje:

Place named after historical incidents or cultural practices.

Amagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko.

Umgomo wesine omayelana namagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutsheni egcinwayo yamasiko.

4.2.9 Ulwazi mayelana nesigodi eZindophi

4.2.9.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

eZindophi - Leli yigama lesigodi esingaphansi kweNduna uMnumzane uKhoza. Lakhiwe lisuselwa egameni 'indophi.' NgokukaNyembezi, (1992:325) "indophi - intambo eqatha eyelukiwe."

4.2.9.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eZindophi - yigama lesigodi elisuselwe egameni "indophi" okuyigama elisesigabeni samabizo esigaba sesihlanu.

e- : isakhi sikandaweni

-zi- : isakhi sangempela segama "izindophi" lisebuningini.

-ndoph-: umsuka wegama "izindophi"

-i : isijobelelo segama

e--i--zi--ndoph--i

e(i)zindophi

eZindophi

4.2.9.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululwe ngokusunguleka kwaleli gama, umcwaningi ngesikhathi exoxisana noNkosikazi MaXulu waKwaNzuza belekelelana noNkosikazi MaShezi waKwaZondo, (2011) abayizakhamizi ezindala kule ndawo, umcwaningi uthole ukuthi lesi sigodi phambilini sabe saziwa ngokuthi kusoPhindweni. Ngaleso sikhathi le ndawo yayingaphansi kweNkosi uNzuza. Ngenxa yokuthi lesi sigodi sasilwa nesigodi saseMahhudlu sona esasingaphansi

kweNkosi yakwaMpungose, uNzuza wabe esesuswa wasiwa eNsingweni kwase kwethiwa isigodi kabusha kwathiwa kusezindophi.

Leli gama lisuselwa esenzweni sezinsizwa nezintombi ezazithi uma zidlala zishaye indingilizi zenze okusafindo bese zikhuza iziqubulo zithi: “angena amazingezantaba” kuthiwe azungeza intaba. Okunye okuvelayo ukuthi le ndawo ifike yenze ifindo okuyilona elehlukanisa isizwe sakwaNzuza nesakwaMpungose.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesine lapho ephawula kuwo kanje:

Place named after historical incidents or cultural practices.

Amagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko.

Umgomo wesine omayelana namagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutsheni egcinwayo yamasiko.

4.2.10 Ulwazi mayelana nesigodi eMabambelela

4.2.10.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

Leli yigama lesigodi esingaphansi kweNduna uMnumzane Thusi. Leli yigama lesigodi elisuselwe egameni ‘ukubambelela.’ NgokukaNyembezi, (1992:11) igama ‘bambelela - kusho ukuma ngento noma ngomuntu; ukungafuni ukugudluka ephuzwini elithile lenkulumo.’ UMbatha, (2006:22) uchaza uthi:

‘bambelela - ukukhonza into ethile kakhulu umqondo wakho ugxile kakhulu kuyo.’

4.2.10.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eMabambelela - yigama lesigodi elisuselwe egameni ‘bambelela’ okuyigama eliyisenzo.

e- : isakhi sikandaweni

-bamb- : umsuka wegama ‘bambelela’

-e-lel- : isakhi sempambosi elulayo

-a : isijobelelo segama ‘bambelela’

e-+ -ma-+-bamb-+-e-lel-+-a

eMabambelela

4.2.10.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi, umcwaningi uxoxisane noMaXulu wakwaNzuzwa, (2011) oyisakhamuzi esidala kule ndawo uthole ukuthi lisuselwa egameni lentaba. Abantu bakule ndawo esikhathini esedlule bebeye benyuke baye esicongweni sale ntaba uma kunezinkinga ezikhona endaweni, izinkinga ezifana nesomiso. Babephatha izinto eziyimbewu okungaba eyommbila, imfe noma amathanga, bafike bahlwanyele. Bathi kwakumila lokhu kudla, bangakuvuni uma sekuvuthiwe.

Aqhube abeke nokuthi le ntaba yayithathwa njengentaba kaNomkhubulwane. Kwagcina nendawo seyaziwa ngokuthi kusemabambelela ngoba abantu babethembele futhi bebambelele kuyo ukuthi konke abakudingayo bayokuthola uma becela kuyo. Iyona ntaba ababenamathela kuyo uma kukhona abakudingayo noma abakufunayo.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesine lapho ephawula kuwo kanje:

Place named after historical incidents or cultural practices.

Amagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko.

Umgomo wesine omayelana namagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutsheni egcinwayo yamasiko.

4.2.11 Ulwazi mayelana nesigodi oHologo

4.2.11.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

oHologo - Leli yigama lesigodi esingaphansi kweNduna uMnumzane Mgwaba.

Leli yigama lesigodi elisuselwe egameni uHologo. Leli yigama elisuselwe egameni 'uhologo' ngokukaNyembezi, (1992:200) igama uhologo "lisho indlela, umzila, umkhondo."

4.2.11.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

oHologo - : yigama lesigodi elisuselwe egameni 'uhologo

-holog- : umsuka webizo 'uhologo'

-o : isijobelelo sebizo

o-+u-+-holog-+-o

o(u)hologo

oHologo

4.2.11.3. Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi exoxisana noMnumzane Sithole, (2010). Ngokulandiswa umcwaningi uthole ukuthi le ndawo yayivame ukuba nezimpi, okwaze kwadala ukuthi kube nomzila lapho impi yayigijima khona uma seyiyohlangana. Le ndawo yakhelene nendawo yaseNgeza. Kuthiwa kule ndawo impi yabe igijima yehle ngomzila kuze kuthiwe yehla ngohologo. Lo mzila wabe ubizwa ngohologo ngenxa yokusetshenziswa uma impi iyohlangana. Le ndawo yabe seyazeka ngokuthi kusoHologo.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesine lapho ephawula kuwo kanje:

Place named after historical incidents or cultural practices.

Amagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko.

Umgomo wesine omayelana namagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutsheni egcinwayo yamasiko.

4.2.12 Ulwazi mayelana nesigodi eNgeza

4.2.12.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

Leli yigama lesigodi esingaphansi kweNduna uMnumzane Buthelezi. Leli yigama lesigodi elisuselwe egameni ‘ukugeza.’ NgokukaNyembezi, (1992:137) igama ‘geza’ - kusho ukususa ukungcola ngamanzi, hlamba, phondla.

4.2.12.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eNgeza- : yigama lesigodi elisuselwe egameni ‘geza’ okuyigama eliyisenzo.

e- : yisakhi sikandaweni

-ngez- : umsuka wegama

-a : isihobelelo segama.

e-+in-+-gez-+-a

e(i)ngeza

eNgeza

4.2.12.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwangi uxoxisane noNkosikazi uMaShezi wakwaZondo, (2011). Leli gama lisuselwe egameni lomfula. Lalaziwa ngokuthi “ingeza amasoka.” Lesi sigodi siphakathi kwesigodi saseMahhudlu noHologo. Ucwano luthole ukuthi kulo mfula kwakugeza kuwo abantu besilisa abangamasoka, abazithandayo. Lezi zinsizwa zazigeza ngisho izinduku zazo imbala, konke lokhu okwakukhomba ubunono. Lo mfula wagcina

sewaziwa ngokuthi ingeza masoka. Indawo yabe seyethiwa ngalo leli gama kanti le ndawo ingakethiwa, yayihlangene nesigodi saseMahhudlu okuyisona esidaladala.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesine lapho ephawula kuwo kanje:

Place named after historical incidents or cultural practices.

Amagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko.

Umgomo wesine omayelana namagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutsheni egcinwayo yamasiko.

4.2.13 Ulwazi mayelana nesigodi eZiqwaqweni

4.2.13.1 Ukuchazwa kwagama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

Leli yigama lesigodi esingaphansi kweNduna uMnumzane Sibiya. Leli yigama lesigodi elisuselwe egameni 'iqwaqwasi.' NgokukaNyembezi, (1992:449) igama 'qwaqwasi - kusho indawo engamili lutho; emaphandleni lapho umuntu engatholi lutho.'

4.2.13.2 Ukwakheka kwagama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eZiqwaqweni - : yigama lesigodi elisuselwe egameni 'qwaqwasi'

okuyigama elisesigabeni sesine.

e- : isakhi sikandaweni esiyisiphongozo

-zi- : isiqalongqo sebizo “iziqwaqwa”

-qwaqw- : umsuka wegama “iziqwaqwa”

-eni : isijobelelo u-ini okuthe ngokulandelana
kukankamisa –i- ka- ini kanye nonkamisa –a- wegama
“iziqwaqwa”kuphuma unkamisa –e-. Lokhu kwenzeke
ngokulumbana kwalabo nkamisa.

e-+i-+-zi-+-qwaq-+-a-+ini

e(i)ziqwaqweni

eZiqwaqweni

4.2.13.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi uxoxe noMaNcube Mahaye, (2011) oyisakhamuzi esidala kule ndawo, uthole ukuthi lisuselwe esenzweni. Ngokomlando leli gama lisuselwe ezenzweni zabafana / izinsizwa ezinamakhanda alukhuni. Omama babaziwa ngokulilizela uma izinsizwa zabo sezedlula. Ngisho namanje izinsizwa zakhona zisenamakhanda aqinile noma alukhuni. Abantu base beqamba lesi sigodi ngokuthi kuseziqwaqweni.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesine lapho ephawula kuwo kanje:

Place named after historical incidents or cultural practices.

Amagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko.

Umgomo wesine omayelana namagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutsheni egcinwayo yamasiko.

4.2.14 Ulwazi mayelana nesigodi eMandawe

4.2.14.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

Leli yigama lesigodi esingaphansi kweNduna uMnumzane Magwaza. Leli yigama lesigodi elisuselwe egameni 'indawo.' NgokukaNyembezi, (1992:323) igama 'indawo- kusho izwe, umhlaba wokwakha noma wokulima; isikhala sokuhlala.'

4.2.14.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eMandawe - yigama lesigodi elisuselwe egameni 'indawo' okuyigama elisemagameni esigaba sesine.

e- : isakhi sikandaweni esiyisiphongozo

-mandaw- : umsuka wegama 'amandawe'

-e : isijobelelo segama "amandawe"

e--man--ndaw--e

eMandawe

4.2.14.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi exoxisana noMnumzane uMadala Mpungose okunguyena owabe esilandisa nangomlando wezindlu ezintathu zakwaMpungose, (2010) oyisakhamuzi esidala kule ndawo.

Elandiswa umcwaningi wathola ukuthi kule ndawo kwabe kulahlwa kuyo abantu ababefe empini bengaziwa ukuthi abaphi. Ngamanye amazwi babefihlwa kule ndawo. Kuze kube yimanje la mathuna asabonakala kule ndawo. Phezulu egqumeni elitholakala kulesi sigodi kwakhiwe indlu yesonto lamaKhatholika. Ukuvela kwalesi sigodi kuqhamuka ngabo laba bantu ababengenandawo, kwabe sekuthiwa iseMandawe.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesine lapho ephawula kuwo kanje:

Place named after historical incidents or cultural practices.

Amagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko.

Umgomo wesine omayelana namagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutsheni egcinwayo yamasiko.

4.2.15 Ulwazi mayelana nesigodi eMahhudlu

4.2.15.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

Leli yigama lesigodi esingaphansi kweNduna uMnumzane Xulu. Leli yigama lesigodi elisuselwe egameni eliyisenzo ‘-hhudla.’ NgokukaNyembezi, (1992:177) isenzo ‘-hhudla’ - kusho ukuhlikihla ngento emaholo, gudla, wudla, hwaya, hhudluza, phala.

4.2.15.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eMahhudlu- : yigama lesigodi elisuselwe egameni eliyisenzo esiphoqayo ‘hhudla’

e- : isakhi sikandaweni esiyisiphongozo

-mahhudl- : umsuka wegama ‘amahhudlu’

-u : isijobelelo segama ‘amahhudlu’

e--ma--hhudl--a(-u)

emahhudl(a)u

eMahhudlu

4.2.15.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi uxoxisane noMnumzane Chonco, (2011) oyisakhamuzi esidala kule ndawo. Elandiswa umcwaningi ngalesi sigodi uthole ukuthi leli gama lisuselwa esenzweni sezinsizwa zakule ndawo ezabe zinenkani, zithi uma zihlangana neviyo zingaphambuki noma zingagudlukelani endleleni, lokhu okwakugcina ngempi. Ngamanye amazwi zazigudluzana ngenhloso yokususa uthuthuva. Leli gama-ke lisuselwa kulokhu kuhhudlana kwezinsizwa ngenhloso yokususa uthuthuva ukuze kuliwe.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesine lapho ephawula kuwo kanje:

Place named after historical incidents or cultural practices.

Amagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko.

Umgomo wesine omayelana namagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutsheni egcinwayo yamasiko.

4.2.16 Ulwazi mayelana nesigodi eMhlathuzana

4.2.16.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

eMhlathuzana - Leli yigama lesigodi esingaphansi kwenduna uMnumzane Sibiya. Leli yigama lesigodi elisuselwe egameni ‘umhlathuze.’

4.2.16.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eMhlathuzana - Yigama lesigodi elisuselwe egameni ‘umhlathuze’ okuyigama elisesigabeni samabizo esigaba sesibili.

e- : isakhi sikandaweni esiyisiphongozo

-mhlathuz- : umsuka wegama ‘umhlathuze’

-ana : isijobelelo esiyisakhi sezinciphiso ezikhomba ukweya.

e-+u-+-mu-+-hlath-+-i+u-+-ze+-ana

e(u)m(u)hlath(i)uz(e)ana

eMhlathuzana

4.2.16.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi uxoxisane noMnumzane Sithole owaba yiNduna yokuqala futhi waba nayibambabukhosi baKwaMpungose, (2010) oyisakhamuzi esidala kule ndawo. Lesi sigodi

singaphansi kwentaba uMpehlela. Elandiswa umcwaningi ngalesi sigodi uMnumzane Sithole ubeke wathi lesi sigodi kwakuseZinkiliji, okwakubizwa kanjalo izikhiye zeNkosi okwakuthi uma sekufike yona iNkosi zonke izinto ziqaqeke, kungaqondiswe ezikhiyeni kodwa kuqondiswe emibonweni yayo. Kuthe emva kokwakhiwa kwesikole kuyo le ndawo esabe sibizwa ngokuthi kuseMhlathuzana nesigodi sagcina sesibizwa ngokuthi kuseMhlathuzana. Naso lesi sikole siqanjwe ngegama lomfula onqamula kuso lesi sigodi. Umfula lona igama lawo uMhlathuze.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowokuqala lapho ephawula kuwo kanje:

Places named after their physical features (by far the most category).

Amagama ezindawo aqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho).

Umgomo wokuqala omayelana nokuthi amagama ezindawo eqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho), umkhakha olandelekile kuqanjwa leli gama lalesi sigodi yilowo ongowesine omayelana nesenzo som-(semi)fula lapho echaza ngokwenaba ekubeka lokhu ngokuthi kubhekiswe ekuqanjweni kwendawo ngendlela umfula osuke wenza ngayo.

4.2.17 Ulwazi mayelana nesigodi Kwathintumkhaba

4.2.17.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

Kwathintumkhaba - Leli yigama lesigodi esingaphansi kweNduna uMnumzane Luthuli. Leli yigama lesigodi elisuselwe egameni eliyibizombaxa 'thintumkhaba.' NgokukaNyembezi, (1992:500) isenzo esiphocayo 'thinta - kusho ukubeka isandla entweni ethile kodwa ungayithathi, encika

ngento.’ Uma echaza uNyembezi, (1992:219) ibizo ‘umkhaba - kusho isisu esilqushela somuntu wesilisa.’

4.2.17.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo Iwesakhiwomagama (Morphological Approach)

Kwathintumkhaba - Yigama lesigodi elisuselwe egameni ‘thintumkhaba’

okuyigama eliyibizombaxa.

Kwa- : isakhi sikandaweni esiyisiphongozo

-thintumkhaba : ibizombaxa elivele ngo- -thinta + umkhaba

-thinta > isenzo, umkhaba> ibizo

-thintumkhab- : umsuka wegama ‘uthintumkhaba’

-a : isijobelelo segama ‘uthintumkhaba.’

kwa-+-thint-+-a+u-+mu+-khab-+-a

kwathint(a)um(u)khaba

KwaThintumkhaba

4.2.17.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi exoxisana noMaSangweni wakwaNdinisa, (2011) oyisakhamuzi esidala kule ndawo elandiswa, uthole ukuthi lisuselwe kumnumzane wakwaNzuza. Elandiswa umcwaningi walandiswa ngokuthi kule ndawo kwabe kunoMnumzane owabe enemfuyo eningi kakhulu. Lo mnumzane wayeke avuke njalo ngezikhathi zasekuseni, ame egceneneni lakhe aphulule umkhaba wakhe, abuke izwe kanye nemfuyo yakhe. Lo mnumzane uNzuza wabizwa ngaleli gama waze walazi ngoba kwayena ukuthi unguThintumkhaba. Lesi sigodi sabe sesiduma ngokuthi kuKwathintumkhaba kuze kube namhlanjena.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesithathu lapho ephawula kuwo kanje:

Place named after people.

Amagama ezindawo aqanjwa esuselwa emagameni abantu.

Umgomo wesithathu omayelana namagama ezindawo aqanjwa esuselwa emagameni abantu. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni abantu ababa nomthelela omuhle endaweni okungaba ngentuthuko noma abantu abangosaziwayo abake bafika benza umehluko kuleyo ndawo. Amanye amagama ezindawo aqanjwa esulelwa ebantwini kuba amagama abhekise esizweni somuntu othile. Imvamisa la magama ezindawo ayaye aqalise ikakhulukazi ngesakhi zikandaweni u-kwa-.

4.2.18 Ulwazi mayelana nesigodi eMtilombo

4.2.18.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

eMtilombo - Leli yigama lesigodi esingaphansi kweNduna uMnumzane Mpungose. Leli yigama lesigodi elisuselwe egameni lomfula 'uMtilombo.'

4.2.18.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eMtilombo- : yigama lesigodi elisuselwe egameni 'umtilombo'

e- : isakhi sikandaweni esiyisiphongozo

-mtilomb- : umsuka wegama 'umtilombo'

-o : isijobelelo segama 'umtilombo.'

e-u-mu-tilomb-o

e(u)m(u)tilombo

eMtilombo

4.2.18.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi uxoxisane noMaNcube wakwaMahaye, (2011) oyisakhamuzi esidala kule ndawo. Elandiswa umcwaningi uthole ukuthi leli yigama elisuselwe egameni lomfula. Phambilini le ndawo yayaziwa ngokuthi kusezinsingizi ezimagilo abomvu. Le ndawo inamahlathi amakhulu ayehlala izingududu. Kuhambe kwahamba lesi sigodi sagcina sesaziwa ngegama lomfula uMtilombo. Lo mfula wehlukana iziqwaqwa kanye neMbiza yokuqala.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowokuqala lapho ephawula kuwo kanje:

Places named after their physical features (by far the most category).

Amagama ezindawo aqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho).

Umgomo wokuqala omayelana nokuthi amagama ezindawo eqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho), umkhakha olandelekile kuqanjwa leli gama lalesi sigodi yilowo ongowesine omayelana nesenzo som-(semi)fula lapho echaza ngokwenaba ekubeka lokhu ngokuthi kubhekiswe ekuqanjweni kwendawo ngendlela umfula osuke wenza ngayo.

4.2.19 Ulwazi mayelana nesigodi eMakhilimba

4.2.19.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

eMakhilimba - Leli yigama lesigodi esingaphansi kweNduna uMnumzane Dlamini. Leli yigama lesigodi elisuselwe egameni eliyisenzo ‘ukugimba.’ Abendawo babesebenzisa igama ‘ukukhimba.’

4.2.19.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

eMakhilimba - Yigama lesigodi elisuselwe egameni ‘ukukhimba’

e- : isakhi sikandaweni esiyisiphogozo

-makhilimb- : umsuka wegama ‘amakhilimba’

-a : isijobelelo segama ‘amakhilimba.’

e--ma--khilimb--a

eMakhilimba

4.2.19.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile (Onomastic Approach)

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi exoxisana noMnumzane Chonco, (2011) oysisakhamuzi esidala endaweni yaseMlalazi. Elandiswa umcwaningi uthole ukuthi leli yigama elisuselwe esenzweni lapho abantu babelwa khona ebusuku. Kwaze kwenziwa isenzasamuntu esithi “inkomo kayisuthi isutha ngonyezi” okusho ukuthi impi babeyinqoba ngonyezi. Lokhu kuhambelana nendlela inkomo edla ngayo. Enye kuyenzeka idle kuze kube phakathi kwamabili. Le ndawo yabe seyibizwa ngokuthi kuseMakhilimba.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesine lapho ephawula kuwo kanje:

Place named after historical incidents or cultural practices.

Amagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko.

Umgomo wesine omayelana nokuqanjwa kwamagama ezindawo eqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba wesiko. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutsheni egcinwayo yamasiko.

4.2.20 Ulwazi mayelana nesigodi Kwasiqwanjana

4.2.20.1 Ukuchazwa kwegama lalesi sigodi ngokwendlela yohlelo lwencazelomagama (Semantic approach)

Kwasiqwanjana - Leli yigama lesigodi esingaphansi kwenduna uMnumzane Ngema. Leli yigama lesigodi elisuselwe egameni 'siqwanjana' okuncishiswe kulo igama 'isiqu.' NgokukaNyembezi, (1992:446) igama 'isiqu - kusho ingxenye yomuthi ephansi ehlangene nezimpande.'

4.2.20.2 Ukwakheka kwegama lalesi sigodi ngokwendlela yohlelo lwesakhiwomagama (Morphological Approach)

Kwasiqwanjana - Yigama lesigodi elisuselwe egameni 'siqwanjana'

Kwa- : isakhi sikandaweni esiyisiphongozo

-siqwanj- : umsuka wegama 'siqwanjana'

-ana : isijobelelo esiyisakhi sezinciphiso sokweya.

kwa--si--qwanj--ana
Kwasiqwanjana

**4.2.20.3 Imvelaphi yegama lalesi sigodi kanye nomgomo olandelekile
(Onomastic Approach)**

Ngokocwaningo oluvunjululiwe ngaleli gama lalesi sigodi umcwaningi exoxisana noMnumzane Sithole, (2011) oyisakhamuzi esidala kule ndawo owakhethwa wangowokuqala ukuba yiNduna kwesaKwaMpungose. Elandiswa umcwaningi uthole ukuthi kule ndawo abantu babevame ukutshala umoba. Umoba owabe utshalwa kule ndawo ngokulandiswa komcwaningi lo moba wawungaze ukhule ube mude kodwa wawuba mfishane kugcine kuyiziqu ezincane. Ngokukhuluma kwabantu bethi kunomoba oyiziqwana yagcina indawo isiyaziwa ngokuthi kuKwasiqwanjana.

Umgomo olandelekile ngesikhathi kuqambeka leli gama lesigodi emigomeni emine kaKoopman, (2002) yilowo ongowesibili lapho ephawula kuwo kanje:

Places named after characteristics plant, animal or bird life.

Amagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni.

Umgomo wesibili omayelana namagama ezindawo aqanjwa esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu ezintweni eziphilayo ezitholakala kuyo, uqondise ezintweni ezinjengezitshalo. Lokhu kubhekiswe ekuqanjweni kwegama lendawo ngokubuka izitshalo noma izihlahla ezitholakala kuleyo ndawo okungaba ukuma kwalezo zitshalo noma ubuningi bazo.

4.3 Isiphetho

Umcwaningi kulesi sahluko uzame konke okusemandleni ukubuyisa umlando ngamagama ezigodi. Umcwaningi uhambele zonke izigodi ezakhele indawo yeNkosi yakwaMpungose ecoshela ngomlando kwabadala. Kuyaphawuleka ukuthi abantu nakuba amagama bewasebenzisa kodwa ulwazi lufishane ngokuthi igama liqale kanjani. Umcwaningi ubezithola ezama ukulekelela onika ulwazi ngokuthi abuzisise ngezinto ezitholakala kule ndawo. Lokhu bekudalwa wukuthi umcwaningi ubenakho yena ukuqonda ngezinto ezibhekeka lapho kuqanjwa noma kuqambeka amagama ezigodi. Umcwaningi ukuthole kungelula nhlobonhlobo ukuthola lolu lwazi entsheni ngoba yona ibikubeka kucace ukuthi amagama ezigodi kawabalulekile kuyo kodwa okubalulekile igama ledolobha eShowe.

Umcwaningi kulesi sahluko ubebheka igama lesigodi ngokwezindlela ezintathu. Indlela yokuqala ilapho ebebheka igama ngokwenzazelo (Semantic Approach); okwesibili kube ukulibheka ngokwakheka kwalo (Morphological Approach), kuthi okwesithathu kube ukulibheka ngokwemvelaphi nangokomgomo olandelekile ngokwesifundo (Onomastic Approach).

ISAHLUKO SESIHLANU

5.0 ISIHLAZIYO, IZINCOMO NESIPHETHO

5.1 Isihlaziyo socwaningo

Lesi sahluko siyiqoqa locwaningo lonke. Sibeka ngamafushane okuxoxwe ngakho esahlukweni ngasinye. Siveza ngamafuphi lawo maphuzu abalulekile isahluko ngesahluko. Ngamanye amazwi sibeka ngamafuphi okucutshungulwa yisahluko sokuqala, esesibili, esesithathu nesesine.

Isahluko sokuqala sihlahle indlela ngenqubo ezolandelwa ngesikhathi kwenziwa ucwaningo. Sibeke kabanzi amaphuzu abalulekile uma kwenziwa ucwaningo. Sibheka umlando wesizwe sakwaMpungose sibalula izindlu ezintathu zesizwe sakhona. Kukhona indlu yaseShowe, eyaseNkandla bese kuba eyaseMahlabathini. Siyabeka ukuthi lezi zindlu zakheke kanjani.

Lesi sahluko sibuye sibeke inhloso yalolu cwaningo, okuwukubheka ukuthi amagama ezigodi zakwaMpungose ingabe ziqanjwe zehlukaniseka ngokwezindlela ezine na, njengoba amagama ezindawo ukuqanjwa kwawo kuncike kulezi zindlela ezine ezilandelayo njengokubalulwa ngu-Koopman (2002): Okokuqala - Amagama angachaza isimo sendawo eqanjiwe, kanjengo *Table Mountain* ('intaba emise okwetafula) kanye neNtabamhlophe (intaba emhlophe); Okwesibili - Angaqanjwa esuselwa emagameni abantu, kanjengo *Pietermaritzburg, Durban* kanye neKwaMashu (eyaqanjwa ngegama lika-Sir Marshall Campbell, owayeyi-*Philantropist* futhi engumlimi wezimoba); Okwesithathu - Angaze aqanjwe nangokufana namagama abantu njengoba kwenzeka kwezinye zezindawo zase-Afrika, aqanjwe ngokucabanga kwabantu; Okwesine - Maningi amagama ezindawo axube izilimi zama *Dutch* nesiBhunu kanjengo *Vryheid* ('inkululeko'), *Helpmekeer* ('sizanani'), *Vereeniging* ('ubumbano') kanye no*Weenen* ('lila noma bibitheka') namagama ezindawo

esiZulu kanjengo Phumula, Thandanani, eKuthokozeni kanye naseKuthuleni angatholakala.

Lesi sahluko sibeka intshisekelo yomcwaningi yokwenza lolu cwaningo okube ukubona ingxenye enkulu yabantu abadala kanye nentsha yanamuhla bengawazi umlando wamagama ezindawo zabo. Umcwaningi ubona ukuthi ulwazi oluyotholakala ngalolu cwaningo luyocobelela izizukulwane ngezizukulwane. Umcwaningi ukubone kuyisu elihle ukuthi amagama ezigodi athathwe njengengxenye enkulu yabantu abadala kanye nentsha yanamuhla engawazi umlando wamagama ezindawo zabo. Umcwaningi ubona ukuthi ulwazi oluyotholakala ngalolu cwaningo luyocobelela izizukulwane ngezizukulwane. Umcwaningi ukubone kuyisu elihle ukuthi amagama ezigodi athathwe njengengxenye yezinto ezingamagugu esizwe njengoba eqanjwe ngolimi lwesiZulu. Lolu cwaningo lubalulekile entsheni ephila esikhathini samanje, esikhathini sempucuko neyemfundo lapho zonke izinto sezibukwa ngeso laseNtshonalanga. Lolu cwaningo luyoyisiza ukuthi ikwazi ukugcina nokulondoloza lokho okungamagugu esizwe sayo.

Lesi sahluko siphimde sibeke indlela ezolandelwa ngesikhathi kuqhutshwa ucwaningo. Umcwaningi ubeka indlela yokuqoqa ulwazi ngokuxhumana nomuntu umlomo nomlomo. Umcwaningi uphinde abeke indlela yokuqoqa ulwazi esebenzisa isiqophamazwi. Enye indlela ezosetshenziswa umcwaningi yileyo yokufunda imibhalo esike yashicilelwa ngesihloko esiqokiwe kuhlenganisa namaphephandaba kanye nokusebenzisa izingcingo. Zibekiwe-ke nezinkinga ezikhona endleleni ngayinye kanye nobuhle bakhona.

Lesi sahluko sibheka umklamo wocwaningo oluzogxila emagameni okuqanjwa ngawo ezigodi ngaphansi kwesizwe sakwaMpungose eMlalazi eShowe. Sibeka ukuthi ucwaningo luzogxila kakhulu emizweni nasemibonweni yomphakathi ngamagama ezigodi zawo.

Luyakubalula futhi nokuthi kuzobhekwa imibono yongoti ekuqanjweni kwamagama. Umcwani ubona indlela yokulondoloza amagama ezigodi ilele ekufundeni noma ekubhekeni umsuka, incazelo kanye nokubaluleka kwamagama ezigodi ukuze kube nokuqonda ithonya kanye nokuhlaba umxhwele kwawo. Umcwani kulesi sahluko ubalula ongoti abaningana esebeke babhala kulo mkhakha. Phakathi kwabo ubala uZungu, uNdimande, u-van der Lancher, u-Oumeling, uKadman kanye noKoopman okunguyena umcwani akholelwa emigomeni yakhe. Labo ngoti babambe iqhaza elibonakalayo kulo mkhakha wamagama.

Lesi sahluko sibuye sisike elijikayo ekubalulekeni kwalolu cwani. Sibeka ngokubaluleka kakhulu esizweni samaZulu nakulabo abasebenza ezinhlakeni zamagama ezindawo nomphakathi wasezigodini zaseMlalazi. Ubeka ngokubaluleka kwalolu cwani esikhathini sanamuhla okuyisikhathi sezinguquko eziningi ezithinta ukuguqulwa kwamagama ezindawo okungenzeka ngokusondelela kukaMasipala ezindaweni ezisemakhaya bese kuba noguquko emagameni akhona.

Siphinde sibeke izinhloko ezizohlomula ngalolu cwani lapho kubalwa khona izakhamuzi noma umphakathi owakhele indawo yaseMlalazi. Siphinde sibalule neKomidi lezokuqanjwa Kwamagama eSifundazweni saKwaZulu-Natali. Lubalula futhi nabafundisi eminyangweni yesiZulu kwezeMfundo ephakeme, njengoba ulwazi oluningi ngalesi sifundo lutholakala ngesiNgisi ku-*Onomastic* ngaphansi komkhakha obizwa phecelezi-*Toponymy*.

Sivala ngokuhleleka kwezahloko ocwani lonke. Isahluko sokuqala siyisethulo socwani, esesibili sixoxa ngezindlela zokuqoqwa kolwazi, esesithathu sona sibeke imibono yongoti kwezokuqanjwa kwamagama, kuthi esesine sicubungule siphinde sihlaziye imvelaphi yamagama ezigodi zaseMlalazi kwasakwaMpungose bese kuthi esesihlanu sibe yisihlaziyo jikelele socwani.

Isahluko sesibili sona sikhuluma ngezindlela zokuqoqa ulwazi ezisetshenzisiwe kwenziwa ucwaningo. Lapha kubalwa izindlela zokwenza ucwaningo. Kulesi sahluko ucwaningo lubeka ukuthi baningi ababhali ababhale kabanzi ngezindlela zokwenza ucwaningo, okubalwa phakathi kwabo uMchenna, uGrabtree, uMiller, uWilliams noHabermas. Kubuye kuchazwe futhi ukuthi iyini indlela yokwenza ucwaningo. Lezi zindlela zichazwe njengenywe yezindlela zokwenza nokuchazela umcwaningi ngomnyombo walokho akucwaningayo.

Sibuye sikhulume ngezinhloko ezintathu zenzululwazi okubalwa kuzo izizululwazi yokuma ngamaphuzu, izizululwazi ephathelene nokuchasisa kanye nezizululwazi ephathelene nokuhlolisisa. Zonke lezi zizululwazi ziqukethe ulwazi olunhlobonhlobo. Uhlobo ngalunye luyachazwa kulesi sahluko.

Imithelela yokusebenzisa izindlela zokuqoqa ulwazi nazo kuxoxiwe ngazo kulesi sahluko. Lapha kubalwa indlela yokuqoqa ulwazi yokuzibonela evulekile, kube eyokuxoxisana nomphakathi okuvulelekile, kube eyohlobo lokuloba okukhombisa izimo zezinto kanye neyokuhlaziya kolwazi locwaningo oluqoqiwe oluphathelene nesimo.

Le ndlela igxile ekuqondeni kangcono kunjwayelolwazi yalabo ababambe iqhaza ngabodwana kanye nendlela yabo yokucabanga njengabantu abanenjwayelolwazi kubandakanya ukusebenza kwabo kwansukuzonke.

Sibuye sithinte futhi izindlela zokwenza ucwaningo; okuyindlela yocwaningo ephathelene nezibalo (quantitative approach). Lolu hlobo locwaningo kusuke kuqondwe ngalo ukuvivinya izinjulalwazi, ukuqondisa amaqiniso, ukuhlaziya izibalo, ukubonisa ubudlelwane phakathi kokuguquguqukayo kanye nalokho okuqagulwe ngaphambilini.

Eyesibili indlela yileyo yocwaningo oluphathelene nesimo. Le ndlela isuke ihlose ukuthuthukisa izinjulalwazi kanti futhi le ndlela isuke iqonde ukugququzela

ukuziqonda kangcono kanye nokukhulisa umbono wokusithekileyo ngesimo somuntu.

Le ndlela yocwaningo yokuqoqa ulwazi oluphathelene nesimo ibandakanya ukuzibonela mathupha, ukuhlolwa kwemibhalo ehlukene nokwakhiwe ngongoti, ukuba yingxenye yalokho okwenziwayo kanye nokuxoxisana nomphakathi okuvulekile. Ngamanye amazwi kulolu cwaningo kakubhekwa nje ukwenza kwabantu, okubalwa kukho ukukhuluma nokubala kodwa luzama ukuthola ukuthi abantu bayikhombisa kanjani imizwa nemicabango yabo ekwenzeni kwabo kwemihla ngemihla.

Le ndlela yocwaningo yesimo ucwaningo luthole ukuthi kunamavariyebuli, lokhu okusho ingxenye ehlangene yalokho okucwaningwayo, ngokuvulekile futhi awalawulwa kodwa ayakhululeka ngenxa yokuthi yiyona le nkululeko kanye nokukhula kokwenza ngokwemvelo kanye nokumeleleka kwalokho okuhloswe ukutholakala.

Lesi sahluko futhi siveza nemikhakha emithathu okuyiyona esemqoka ekuqoqeni ulwazi noma ukuhlanganisa izindlela zokuqoqa ulwazi. Le mikhakha okukhulunywa ngayo ingxoxo namalungu omphakathi, ukuzibonela mathupha kwenzeka izinto kanye nokufunda okwakhiwe ngobungcweti kanye nemibhalo.

Lesi sahluko sesibili sibuye sithinte nezinhlabo zomqondo wokuhlaziya ezimbili, okuwuhlelo lokuhlazulula ngokususa olwaziwa ngendlela yokuphungula (Deduction approach) kanye nohlelo lokuhlaziya ngokufakazela iqiniso olwaziwa ngendlela yokwandisa (Induction Approach).

Mayelana nohlelo lwendlela yokuphungula lapha injulalwazi ikhomba uhlobo lolwazi noma imikhakha yolwazi eqoqiwe. Emva kokuba ulwazi seluqoqiwe, lube seluhlaziywa ngokwemibandela yenjulalwazi. Ukuhunyushwa kolwazi kusebenza ukuqinisekisa noma ukuchitha injulalwazi. Ulwazi olutholakale ngendlela yokuphungula lubuye lwaziwe njengemicabango engafakazelwanga.

Ngasohlangothini lohlobo lwendlela yocwaningo yendlela yokuvumisa kuvele ukuthi yilapho umcwaningi ekwazi ukubeka khona ukuxhumana kolwazi oseluqoqiwe. Lesi sahluko siveza izimpawu zale ndlela yendlela yokuvumisa, okuwukuhlola kanye nokuxoxisana okungahleliwe, ukuchaza uhlobo lokuloba okubonisa izimo, ukuhlaziya okuphathelele nesimo kanye nokucabanga okuvulelekile, okubonakala kuwukugqiba umcabango ochemile wokuba nenjwayezi yangaphambilini yalowo ongaphakathi.

Lesi sahluko siphinde siqagule umphakathi okwakuzokwenziwa kuwo ucwaningo. Lokhu kubalulekile ngenxa yokuthi kulukhuni satshe ukusebenza nomphakathi obanzi okufaka phakathi izindleko zemali, isikhathi kanye nabo ububanzi bomphakathi. Lokhu kungagwenywa ngokuqoka umphakathi olingene nokuzobalula ukusebenza nawo. Okwesibili, ukuqoka umphakathi kwenza kube lula ukuhlela kanye nokuqoqa ulwazi ngendlela enempumelelo. Yingakho kusemqoka ukuba umphakathi oqokwayo uqokwe ngendlela enokuqikelela. Okwesithathu, abacwaningi bavame ukufuna ukuqhamuka nezindlela ezikhombisa ulwazi ngendlela ejwayelekile. Kanti okuseqiniseni umcwaningi ufanelwe ukuqinisekisa lokho okunomgomo nenhloso yokuqoqwa kolwazi.

Kulesi sahluko kubuye kwagagulwa izigodi zakwaMpungose eMlalazi okuyizona zihloswe wucwaningo lapho kucutshungulwa khona ukuqambeka kwazo. Lesi sahluko siveza izigodi ezingama-21 okuyilezi ezilandelayo: eMabambelela, eMahhudlu, eMakhilimba, eMandawe, eMaqeleni, eMfenyana, eMhlathuzana, eMncongweni, eMpumaze, eMtilombo, eNcemaneni, eNgeza, eZindophi, eZiqwaqweni, eMbiza yoku-1, eMbiza yesi-2, eSiphezi, KwaMpofu, KwaSiquwanjana, oHologo naKwaThintumkhaba.

Lesi sahluko siphinde siqagule izindlela zokuqoqa ulwazi ezisetshenzisiwe kulolu cwano. Kube yindlela yokuxoxisana namalungu omphakathi aphantswe imibuzo mayelana nesigodi ngasinye esingaphansi kwenduna. Le ndlela-ke

umcwaningi uyincoma ngoba abantu bendawo ngendawo yibona abathinteka ngqo futhi bayingxenywe yomlando wakuleyo ndawo.

Kule ndlela lesi sahluko siyabuveza ubuhle nobubi bokusebenzisa le ndlela yokuqoqa ulwazi. Kuvele ukuthi ubuhle bayo ukuthi ngesikhathi ocwaningayo exoxisana nomphakathi, uzitholela ulwazi luvela kulowo okuxoxiswana naye. Ukubuza lowo okuxoxiswana naye ngqo ngalokho okufunwayo akuthandabuzi ukuthi yiyona ndlela enhle nenqamulelayo yokuthola ulwazi locwaningo.

Ucwaningo lubeka ukuthi ububi bale ndlela obugqamile ukuthi kuba nokuphazamiseka ngokungena komunye umuntu endlini okusuke kuqhutshwa kuyo ingxoxo. Ucwaningo luthole ukuthi akusiyona into elula ukuthi kungavalwa emnyango uma kwenziwa ingxoxo ezindlini zasemakhaya ngenxa yohlobo lwezakhiwo ezingefani nezasemadolobheni. Ukungena kwabantu behla benyuka endlini okucotshelwa kuyo ulwazi kuyaphazamisa.

Lesi sahluko sesibili siyakubeka futhi ukuthi enye indlela yesibili yokuqoqa ulwazi yileyo yokuzibonela mathupha indawo noma isigodi okwenziwa kuso ucwaningo. Kule ndlela umcwaningi ubuka umumo wendawo ukuze athole umsuka wegama lesigodi. Lapho uthola ukuthi liqambeke ngokubukeka kwaso isigodi noma indawo. Lokhu-ke kuhle ngoba umcwaningi uyazibonela ukuthi indawo noma isigodi simi kanjani nanokuthi futhi sinani engeyemvelo. Isibonelo, indawo ingaqanjwa ngentaba. Lokhu-ke kuyamsiza umcwaningi ukubuka ukuma kwayo ebese eqhathanisa negama elinikiwe.

Ucwaningo luyaveza kuso lesi sahluko ukuthi nakuba iyinhle le ndlela yokuqoqa ulwazi kodwa bukhona nobubi bayo. Ububi kungaba ukulimala komcwaningi elinyazwa abantu bakuleyo ndawo ngoba bembona ezulazula bengamazi futhi bengazi ukuthi ufunani. Lokhu kugqama kakhulu ezindaweni ezinobugebengu futhi ezinezimpi.

Lesi sahluko siphinde futhi sithinte nendlela yokuqoqa ulwazi umcwaningi esebenzisa isiqophamazwi. Sibeka ukuthi ukusebenzisa isiqophamazwi ngenye yezindlela zokuqoqa ulwazi enhle kakhulu ngoba umcwaningi uyakwazi ukuqopha ulwazi lugcineke, kuthi uma eseyedwa, ahlale phansi alalele konke obekuqoshwa. Ucwangingo luthi nakuba iyinhle le ndlela kodwa kubalulekile ukuthi umcwaningi abuye abhale lawo maphuzu abalulekile ngenhloso yokugwema izinkinga ezihambisana nokuqoshwa kolwazi.

Kuyavela futhi ukuthi nayo le ndlela inabo ubuhle nobubi bayo. Ubuhle bayo ukuthi lowo okusuke kuxoxwa naye akazitholi esesimeni sokuthi elokhu emiswa umcwaningi ngoba kukhona afisa ukukubhala phansi. Ucwangingo luveza ukuthi ukuqopha amazwi uma kwenziwa ucwangingo konga isikhathi sokubhala phansi yonke ingxoxo, kungalahleki noluncane ulwazi oluvele ngesikhathi kuxoxwa.

Lesi sahluko futhi siyabuveza nobubi bale ndlela. Ukuqoshwa kwezwi lomuntu kungamethusa lokho kumenze angakhululeki noma esenikeziwe incazelo. Omunye usuke engaqondi noma umcwaningi ngumuntu womthetho, kukhona akuthungathayo yini.

Enye inkinga noma ububi bokusebenzisa isiqophamazwi ukusebenza kwaso. Kuyenzeka ukuthi phakathi nengxoxo umcwaningi athole ukuthi isiqophamazwi sesimile, asisasebenzi bese kutholakala ukuthi kunengxoxo eningi engaqophekanga.

Sithola futhi nendlela yokuqoqa ulwazi kusetshenziswa amaphepha anahlu lwemibuzo. Leli phapha lisuke liqukethe ingqikithi yocwangingo ngamafuphi. Lokhu kunika isithombe esicacile kokukhulunywa ngakho kulowo osuke ezophendula imibuzo. Kuyavela futhi kulesi sahluko ukuthi leli phepha le mibuzo lisuke lehlukaniseke kabili. Siyingxenywe yokuqala enemibuzo eqondene ngqo nomuntu uqobo lwakhe okuthekelwa kuye ulwazi bese kuthi ingxenywe yesibili iqukathe imibuzo yocwangingo lonkana.

Ubuhle bale ndlela ukuthi umcwaningi uyakwazi ukuthumela amaphepha amaningi kubantu abaningi bawaphendule ngesikhathi esisodwa. Lokhu konga isikhathi somcwaningi sokuhambela abantu abaningi. Kuyabasiza futhi nalabo okusuke kuthekela kubo ulwazi ngoba baphendula bekhululekile ngoba umcwaningi usuke engekho lapho bephendula.

Ucwaningo-ke luveza futhi ukuthi nakuba bukhona ubuhle kule ndlela yokuqoqa ulwazi kodwa bukhona nobubi bayo. Okubi ngayo ukuthi abantu abayiphenduli yonke imibuzo esuke ibuziwe. Abanye bayayixova, bangayibeki ngokulandelana kwayo, bakhethe eminye, eminye bangayiphenduli. Obunye ububi ukuthi lapho kumele kuphendule khona inhlangotho noma amalungu omndeni baqale baxoxe ngezimpendulo bese kuthi ekugcineni izimpendulo zabo zifane zonke. Lokhu kugcina kungasanikezi isithombe esivulekile kumcwaningi.

Kuvelile futhi kuso lesi sahluko sesibili ukuthi enye indlela yokuqoqa ulwazi yileyo yokusebenzisa ucingo. Lokhu kwenza kubelula kumcwaningi ukuxhumana nabantu abaningi ezindaweni ezehlukene ngesikhathi esifushane. Lokhu konga isikhathi. Kunciphisa nezindleko zokuhamba uvakashela abantu abehlukene kanti futhi nezinkinga abangahlangabezana nazo ngesikhathi ehla enyuka ziyagwemeka.

Bukhona futhi nobubi obutholaka kule ndlela. Kulesi sahluko sesibili kuvela ukuthi kuyenzeka kube nokunqamukelana kwezingcingo phakathi nengxoxo. Lokhu kwenzeka esikhathini esiningi komakhalekhukhwini ngenxa yokungabibikho komphambo wokuxhumana ngomoya.

Ukusebenzisa amaphephandaba nakho kungenye yezindlela evelile kulesi sahluko ukuthi iyasebenza uma kuqoqwa ulwazi. Emaphephandabeni kuyenzeka kube nesihloko esihambelana nesihloko socwaningo. Lokhu kuyamsiza umcwaningi ukuthi asheshe athole ulwazi masinyane. Kuvela ukuthi okuhle ngamaphephandaba ukuthi ulwazi lusuke lucwaningwe ngobunyonyo,

luvulelekile emphakathini, kuboniswene ngalo kunalolo olusuke selushicilelwe ezincwadini olusuke selungasakwazi ukuthi kuvulwe ithuba lemibuzo ngendlela evulekile.

Noma kunjalo kodwa bakhona abanombono wokuthi amaphephandaba anesithombe esibi kumbe adume kabi kubantu abanengi njengoba kunamalungu omphakathi angalukholwa ulwazi olushicilelwe emaphephandabeni ngokuliqiniso. Lokhu kungenza amalungu omphakathi alungabaze ulwazi lomcwaningi uma ecaphuna amaphephandaba.

Isahluko sesithathu. Lesi sahluko sicubungula **Imibono yababhali nezinjulalwazi.** Kulesi sahluko ucwaningo luvumbulule imibono yababhali nezinjulalwazi kulo mkhakha wokuqanjwa kwamagama. Lesi sahluko siveza ukuthi baningi abacwaningi asebeke babhala emkhakheni wesifundo sokuqanjwa kwamagama alo lonke uhlobo ngamagama ahlukehlukeni kodwa bayingcosana esebeke babhala ngokuqanjwa kwamagama ezindawo. Eminye imisebenzi esike yenziwa yileyo kaZungu, (1998); uNyembe, (1994); uNdimande, (2000) noMbuli, (2004) ukubala nje abambalwa.

Ucwaningo futhi luthe fahlafahla ngegama nokubaluleka kwalo. Luveza amagama abantu abachaza igama nokubaluleka kwalo. Lucaphuna uVan der Lancher, (1992:14) lapho ethi: ‘Kuningi okuqukethwe yigama kunokusobala.’ Kuphinde kuvele umbono ka-Oumeling, (1991:14) lapho ebalula khona ukuthi ‘amagama ayifa lesiko lethu futhi kumele alondolozwe kanye nokunye okuyisikhumbuzo futhi ngaphandle kokuba lokhu kuhlanganiswe, kungaba inkinga enkulu kakhulu’. Uqhuba uthi ‘amagama anobugugu kunhlalompilo yabantu. Uma umuntu esusa noma eshintsha amagama ngokuthi afake amasha, umphakathi uye ulahlekelwe yilokho okuphethelene nomsuka wawo futhi uthinteka.’ UMbuli, (2004:79) yena ubeka ngokuthi ‘alikhona igama okuke kuthiwe kuqanjwa ngalo nje alinamlando eliwuqukethe. Uma kusuke kuqanjwa okuthile ngegama, kusuke kunesizinda esiwona mokheli wendikimba yegama negama.’ Uqhuba uthi ngaphansi

kwesizinda, lapha kusuke kubhekwa umlando, isikhathi, indawo, isimo kanye nolimi. Sekuyothi ngokuhamba kwesikhathi uma sekucutshungulwa imvelaphi mayelana nomlando wegama kulandelwe zona lezi zihlaka ezakhe isizinda.

Kulesi sahluko ivelile futhi incazelo yesifundo sokuqanjwa kwamagama. Lapha kucashunwe izingqalabutho kulo mkhakha ukuchaza lesi sifundo. Sicaphuma uKoopman lapho echaza khona isifundo sokuqanjwa kwamagama, uma ehunyushwa ubeka kanje “itemu lesifundo sokuqanjwa kwamagama lisuselwa etemini lesiGrikhi elithi *onoma* okusho ukuthi ‘igama.’ Isifundo sokuqanjwa kwamagama simayelana namagama kanye nohlelo lokuwaqamba.”

Siwuthola futhi kuso lesi sahluko nomkhakha ongaphansi kwesifundo sokuqanjwa kwamagama alolonke uhlobo, okuwumkhakha wokuqanjwa kwamagama ezindawo obizwa nge*Toponymy*. Kuvela ukuthi yisifundo esimayelana nokuqanjwa kwamagama ezindawo, ezintaba nemifula. Kuso lesi sahluko kuyavela futhi ukuthi ongoti abaningi balichaza ngezindlela ezehlukene leli gama. Kubekwa ukuthi uKadman ulichaza njengetemu elisuselwe egameni okungelesiGrikhi elithi ‘Topos’ okusho indawo nelithi ‘*Onoma*’ okusho ‘igama’. I-*Toponymy* umkhakha obhekene nawo wonke amagama ezindawo ngokwenjulalwazi noma nangokuzenzela noma ngokusetshenziswa.

Kuso lesi sahluko futhi sibuye sivezelwe uKoopman naye echaza lona leli gama le-*Toponymy*. Ulichaza njengegama lesifundo esimayelana namagama ezindawo, kwesinye isikhathi okuye kuthiwe ‘amagama omhlaba.’

Ibhukwana loMkhandlu wokuQanjwa kwaMagama eziNdawo eNingizimu Afrika lona libeka ukuthi itemu elithi ‘*Toponymy*’ kuqondwe amagama ezindawo okwakhele umhlaba ngawo ngokwemvelo noma okwakiwe noma okuhlala kuwo abantu futhi okungaba nabantu noma kungabi namuntu.

Imibono yongoti

Lesi sahluko sibuye sixoxe nangemibono eyehlukene yongoti mayelana nokuqanjwa kwamagama ezindawo. Babeka ukuthi ukuqanjwa kwamagama ezindawo kunemigomo ethile okumele abaqambi bawo bayilandela. Kulaba ongoti kubalwa uStewart kuMbuli emthathe kuNussel, (1992:48) yena obalula imigomo eyisishiyagalombili. UStewart lapho ecashunwa uMbuli ubeka le migomo elandelayo: amagama avela ngokuchaza/ngokunikeza incazelo, itemu elithi ‘amagama achazayo’ libhekise kulawo magama ezindawo achaza iqophelo lendawo elibonakala kalula kunoma ngubani; kube amagama akhombisa ubumnini, amagama anobumnini avame ukuba namagama abantu ahambelaniswa nalokho kwendawo; kube amagama avela ngokwezigameko, lawo okungamagama avame ukubhekisa esehlakalweni esithile endaweni enikeziwe; kube amagama akhiwe esuselwa kwamanye amagama, lapho amagama evela kweminye imikhando; kube amagama avela ezinganekwaneni; kube avela ngephutha lokulotshwa agcine esehumusheka ngendlela okungesiyo.

Kuso lesi sahluko sesithathu kuvele ukuthi ingqalabutho uKoopman, (2002) uvela nemigomo emine yokuqanjwa kwamagama:

Umgomo wokuqala. Umgomo wokuqala uqondene namagama aqanjwa esuselwa ezimpawini zomumo. Lapha uKoopman uqondise ezintweni ezinjengendawo lapho itholakala khona okungukuthi indawo ingaqanjwa ngomfula, kube amatshe nenhlabathi, okuqonde ukuthi indawo ingaqanjwa ngokubuka isimo samatshe noma senhlabathi etholakala kuleyo ndawo. Isibonelo: ezibomvini ngoba kuleyo ndawo kutholakala inhlabathi ebomvu. Kube umumo nobukhulu lokhu okusho ukuqamba indawo ngokubuka ubuyona. Kuthi okwesine kube ukubuka indlela umfula owenza ngayo lokhu okusho ukubuka indlela umfula osuke ugabavula noma ugeleza ngayo; kube ukubuka umbala wento etholakala kuleyo ndawo bese kuthi indawo iqanjwe ngawo.

Umgomo wesibili. Lo mgomo ubalula amagama aqanjwe esuselwa ezitshalweni ezithile (izihlahla), ezilwaneni noma empilweni yezinyoni. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu ezintweni eziphilayo ezitholakala kuyo. Lo mgomo uphinde ubalule ukuthi amagama angaqanjwa esuselwa ezilwaneni, lokhu okusho ukubuka izilwane ezitholakala kuleyo ndawo bese kugcina nendawo isibizwa ngalelo gama. Uphinde ubalule ukuthi amagama ezindawo angaqanjwa esuselwa emagameni ezinyoni ezitholakala kuleyo ndawo kuthi ngokwanda kwalolo hlobo lwalezo nyoni indawo igcine isiqanjwe ngalolo hlobo lwezinyoni.

Umgomo wesithathu. Lo mgomo ubalula ukuthi amagama angaqanjwa esuselwa emagameni abantu. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni abantu ababanomthelela omuhle endaweni okungaba ngentuthuko noma abantu abangosaziwayo abake bafika benza umehluko kuleyo ndawo.

Umgomo wesine. Kulo mgomo kuvela ukuthi ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutshaneni egcinwayo yamasiko.

Lesi sahluko siyakuveza futhi ukuthi okuyiyona migomo ezolandwa kakhulu kulolu cwaningo yileyo kaKoopman okuyiyona ibukeka ishaya ngqo emagameni amaningi okuqanjwe ngayo amagama.

Kulesi sahluko sibuye sathola igama ‘Injulalwazi’ lichazwa. Injulalwazi ichazwa njengenhlanganisela yeziphakamiso nemibono ngokusekelwa kwesihloko esithile umcwaningi asebenzela phezu kwaso. Lapha kucashunwe uMitchell benoJolley, (1988:21) lapho belichaza ngokuthi injulalwazi ingathathwa njengeziphakamiso lapho imibono eminingi emisha ingasuselwa khona. UPreece, (1994:45) yena ucashunwe echaza leli gama njenganoma yimuphi umsebenzi obhalwa phansi ngesihloko esithile kumele ukuthi usekelwe ngomlomo noma ngemibono ethile

yabanye ongoti ngokuthintana naleso sihloko. UMfeka, (1998:06) naye uyaphawula ngaleli gama lapho ephawula khona ngokuthi injulalwazi ingumbono womunye umuntu othathwa njengovuthiwe futhi owethenjwe ukuthi ungayisisekelo sombhalo obhalwe phansi.

Lesi sahluko futhi siphinde sabeka mayalana neMikhandlu namaKomidi kwezokuqanjwa kwamagama ezindawo. Kubekwa ukuthi umsebenzi wokuqanjwa kwamagama ubaluleke kakhulu kuwo wonke amazwe ngisho naphesheya kwezilwandle imbala. Ucwangingo lubeka ukuthi ukubaluleka kwalo msebenzi kwaqinisekiswa ngokuthi kube nezinhlelo nezinhlaka ezigcina nezihlelemba lawo magama ezindawo ngokuthi agcineke kosomqulu bezwe nezwe ukuze uma sekubhalwa izinkombandlela zamabalazwe kanjalo namabhuku amaposi lawo magama nawo abe nokugcineka.

Kubalwa lapha iNhlango yeZizwe eziHlangene (UN) njengenhlango eyakubona kubalulekile ukugcinwa kwamagama ezindawo yabe isiphakamisa ukumiswa kwamagama ezindawo eshlelenjiwe. Kulesi sahluko kuvela ukuthi lo mshikashika wokuhlelenjwa kwamagama wabe usuqala ngonyaka we-1936 kulandelwa imigomo eyabe seyihlanganiswe amalungu angaleso sikhathi, bese kuthi lawo magama ashicilelwe kusoMqulu ofanelekile.

Kuyavela futhi ukuthi nakuba yazanywa le ndlela yokuhlelemba amagama ezindawo kodwa zabakhona izinkinga eziphathelene nokuphindaphindeka kwamagama ngokwehlukana kwezindawo, izinkinga eziphathelene nokubhalwa kolimi engalandelanga imigomo yokubhalwa kolimi nolimi.

Ngenxa yalezi zinkinga kwabe sekusungulwa ithimba leZizwe eziHlangeneyo loNgoti emaGameni eziNdawo (UNGEEN) ngonyaka we-1959. Leli thimba laba nongoti emikhakheni yokudweba amabalazwe namashadi nongoti bolimi. Umsebenzi waleli thimba ucwangingo luthole ukuthi kwakuwukwenza ukuthi kube nokuhambisana okuqhubekayo nokuxhumana phakathi kwamazwe ukuze

ukuhlelenjwa kwamagama ezindawo kuzokwenzeka ngendlela efanayo emazweni onke.

Lokhu kusungulwa kwaleli Thimba leZizwe eziHlanganeyo loNgoti emaGameni eziNdawo emazweni apheya, kwabe sekuholela ekuthini namanye amazwe asungule imikhandlu yayo kanye namakomidi abhekele ukuqanjwa kwamagama ezindawo. Kuyavela ukuthi neNingizimu Afrika nayo inawo uMkhandlu kaZwelonke wokuQanjwa kwamaGama (SAGNC), lokhu okwabe sekulandelwa izifundazwe zonke zaseNingizimu Afrika. Umsebenzi omkhulu walo Mkhandlu namaKomidi ehlukeni ezifundazwe ukubheka ukuqanjwa kanye nokulungiswa kwamagama ezindawo kuyo yonke Iningizimu Afrika.

Isahluko sesine. Lesi sahluko sicubungula siphinde sihlaziye imvelaphi yamagama ezigodi zakwaMpungose eMlalazi. Sihlaziya igama ngegama lesigodi kulandelwa imigomo emine kaKoopman. Sicubungula igama ngalinye ngokulandela uhlelo lokuchaza igama ngokwenzazelo (semantic approach) lapho kubhekwa khona lokho okushiwo yigama, kube indlela yokubuka ukwakheka kwegama ngokohlelo lwesakhiwomagama (morphological approach), kube ukubuka imvelaphi yegama (onomastic approach) lapho kubhekwa khona imigomo elandelekile ngesikhathi kuqanjwa igama. Zingamashumi amabili nanye izigodi ezicutshungulwa yilesi sahluko okuyilezi ezilandelayo: eMabambelela, eMahhudlu, eMakhilimba, eMandawe, eMaqeleni, eMfenyana, eMhlathuzana, eMncongweni, eMpumaze, eMtilombo, eNcemaneni, eNgeza, eZindophi, eZiqwaqweni, eMbiza yoku-1, eMbiza yesi-2, eSiphezi, KwaMpofu, KwaSiquwanjana, oHologo naKwaThintumkhaba.

Isahluko sesihlanu sona siyiqoqa lawo wonke umsebenzi walolu cwaningo, sethula nezincomo kuyaphethwa.

5.2 Iziphakamiso

Umcwaningi ukubone kungaba yinto enhle ukuthi konke okuqoqekayo mayelana nemvelaphi yamagama ezigodi kubekwe ukuze isizwe sibe notho olumayelana nemvelaphi yamagama ezindawo. Umcwaningi ubona lokhu kungagcineka ngokuthi kube nesizindakhasi lapho abantu befuna ulwazi ngegama lendawo noma lesigodi bakuthole konke kusizindakhasi ngokusebenzisa isiqoqelilwazi esine-inthanethi.

Kodwa-ke kuyaye kubekhona okumele kuqale ngaphambi kokuthi kulandele okunye.

Umcwaningi ukubona kungaba yinto enhle ukuthi omasipala bezifunda babe nabakugcinile mayelana nemilando yamagama ezindawo, kungabi imilando yamagama asemadolobheni kuphela kodwa nalezo zasemakhaya emahlanzeni zibhekelelwe.

Kungaba kuhle ukuthi ngokuhamba kwesikhathi kube khona izichazimagama ezimayelana nemilando yamagama ezindawo kanjengoba zikhona nezinye izichazimagama zezinye izinhlobo.

5.2.1 Izinhlobo zezichazimagama zalolu hlobo

Ziningi izinhlobo zezichazimagama ezikhona, umcwaningi ubona kungaba yisu elihle ukuthi nesichazimagama esimayelana namagama ezindawo sishicilelwe njengezinye sibe ngaphansi kwezichazimagama zohlobo lomlando. Ezomlando, zikhuluma ngimlando wegama ngokuhamba liguquguquka ngokwenzazelo kanye nokwakheka kwalo. Ngokwesibonelo nje, izichazimagama zalolu hlobo ziveza ngisho nesikhathi igama elalisetshenziswa ngaso ngisho nekhuluminyaka imbala. Yingalesi sizathu-ke imvelaphi yegama kanye nolunye ulwazi ngokomlando kubalulekile kulolu hlobo lwesichazimagama.

Kulesi sigaba sokwehlukanisa isichazimagama solimi jikelele, umehluko ungenziwa phakathi kwesichazimagama somlando kanye nesemvelaphi yegama lendawo. Umehluko omkhulu kungaba yilowo ophakathi kwesichazimagama semvelaphi yegama lendawo kanye naleso esingumabuthela, esilinganiselwe kanye naleso esikuhlanganise kokubili lokhu.

Isichazimagama somlando esilinganiselwe sichaza ngesikhathi esithile esilinganiselwe kuphela. Kanti isichazimagama somlando wegama esingumabuthela sona sikhuluma ngesikhathi esithile esisuka esikhathini esinqunyiwe kuze kube yimanje.

Isichazimagama esichaza ngomlando wegama njengoba lalisetshenziswa kudala, sona sikhuluma ngesikhathi esithile esikalelwe kuphela. Lolu hlobo lwesichazimagama lugxila esikhathini sokusetshenziswa kwegama ngaleso sikhathi sokuhlanganiswa kwesichazimagama. Inhloso yalesi sichazimagama wukuchaza ulwazimagama lolimi oluthile esigabeni esithile sokuthuthukiswa kolimi.

Uma ngabe sesenziwa isichazimagama semvelaphi yamagama ezindawo kunezindlela okungafuneka zigcinwe yisichazimagama nomakhi waso.

Umshicileli kungamele asenze isichazimagama sibe nezincazelo ezahlukene uma zikhona, izincazelo kungamele zinikezwe ngokwehluka kwezindawo, incazelo ngokwesikhathi kanye nencazelo ngokwamazinga.

Uma kukhulunywa ngokwehluka ngokwendawo, kushiwo ukwehluka ngokwezigodi ezikhona endaweni. Kuyenzeka ukuthi i-lemma lisho into ethile ngokwesigodi esithile kanti ngokwesinye isigodi linencazelo eyehlukile kuleyo yaleso sigodi. Lokhu-ke kufanele ukuthi umakhi sichazimagama akucacise ngenkathi enikezela incazelo yamagama asohleni lwamagama akhe. Kodwa lokhu

kuya ngohlobo lwesichazimagama asenzayo, njengokuthi nje kusichazimagama esincane akukwazi ukuthi kungenzekalokhu.

Kodwa kusichazimagama esichazayo kuyenzeka. Ukuchaza ilema ngokwesigodi kwenza ukuthi isichazimagama sakho sibe umthombo obalulekile ongasetshenziswa ukuhlola ukwehlukahlukana kwezilimi zezigodi.

Uma kukhulunywa ngokwehluka kwencazelo ngokwesikhathi. Kunamagama asebenza okwesikhashana abese eyashintsha ngokuhamba kwesikhathi, bese kuthi esikhundleni sawo kusebenze elinye igama elisasho into efanayo noma igama elifanayo.

5.3 Isiphetho socwaningo

Isihloko salolu cwaningo simi kanje: **UKUQANJWA KWAMAGAMA EZIGODI KWAZULU-NATALI ENDAWENI YASEMLALAZI NGAPHANSI KWENKOSI YAKWAMPUNGOSE.** Lolu cwaningo lunezahluko ezinhlanu uma kubalwa nalesi seziphakamiso nesiphetho.

Umcwaningi kuningi okuhlaluke kuye ngesikhathi salolu cwaningo okufana nokuthi uma uphetho iSiqondisonkomba ndawo (GPRS) imane ikuveze njengomuntu osehlane. Lokhu kuntanta kweSiqondisonkomba ndawo umcwaningi kumbonise ukuthi lezi zindawo zezigodi azibhekelelwe ebalazweni laseNingizimu Afrika. Lokhu kungabhekelelwa kwazo kuletha umbuzo wokuthi ibhanoyi uma livelelwa yinkinga lingahle noma yinini lithi cababa phezu kwale mizi engaboniswa nengabonwa yiSiqondisonkomba ndawo.

Umcwaningi uthole ukuthi kuningi osekuke kwenziwa ngamagama ezindawo. IKomidi likaZwelonke elibhekelela aMagama eZindawo (*National Place Names Committee*) elasungulwa nguHulumeni weNingizimu Afrika ngonyaka we-1939 ukuhlunga amagama ezindawo asemthethweni. Umhlangano waleli komidi

wokugcina wabanjwa ngoNhlangulana ngowe-1999, ngaphambi kokuthi kungene noma kuthathe ikomidi elisha loMkhandlu wokuQanjwa kwaMagama eZindawo eNingizimu Afrika (*South African Geographical Names Council*). USihlalo owaba owokugcina eKomidini likaZwelonke elibhekelela aMagama eZindawo kwabe kungu-Dokotela uPeter Raper.

UMkhandlu wokuQanjwa kwaMagama eZindawo eNingizimu Afrika (SAGNC) wasungulwa ngaphansi komthetho waseNingizimu Afrika wamagama ezindawo, we-1998 (umthetho ongunombolo ye-118 we-1998) njengengosi ebhekele uhlelo lokufanisa amagama ezindawo lapha eningizimu Afrika. Lo Mkhandlu wokuQanjwa kwaMagama eZindawo eNingizimu Afrika ubunjwe nguNgqongqoshe wezamazwani, namasiko, inzululwazi nobuchwepheshe. Lo mkhandlu unochwepheshe bamagama ezindawo, izilimi ezisemthethweni, umlando wamasiko kanye noyedwa omele isifundazwe ngasinye nabamele isikhungo esiphakeme sabaDwebi bezindawo, iposi laseNingizimu Afrika ngokunjalo nebhodi yezilimi yaseNingizimu Afrika eyaziwa nge Pan South African language Board.

Ihhovisi lokusingatha i-SAGNC likhishwe umnyango wamazwani, namasiko, inzululwazi nobuchwepheshe.

Amagama ezindawo aseNingizimu Afrika aqanjwa esuselwa ezilimini eziningi ezahlukene. Ngokujwayelekile amagama ezindawo aqanjwa esuselwa kwezinye zezilimi ezisemthethweni eziyishumi nanye kodwa futhi amanye amagama ezindawo axuba izilimi noma ngambili.

Izibalo ngamagama ezindawo zesifundazwe saKwaZulu-Natali imininingwano ngabo UMkhandlu wokuQanjwa kwaMagama eZindawo eNingizimu Afrika, ziveza ukuthi inani lamagama aqanjwa ngezilimi zabomdabu (*African Names*) zango we-1994-1998 zazingamaphesenti ayishumi nesithupha nanye (61%), uma kuqhathaniswa nezinye izilimi inani lazo zona zinamaphesenti angamashumi

amahlanu anambili (52%). Ngaphansi kwezilimi ezingezona ezomdabu (*non-African Names*), kubalwa isiNgisi nesiBhunu inani lazo lona lehla.

Ngonyaka we-1977-1988, amagama ezilimi ezingezona ezabomdabu, amaphesenti ayengamashumi ayisishiyagalombili anambili (82%) esiNgisi, kuthi isiBhunu sona sasinamaphesenti ayishumi nanye (11%) kanye namagama ayexube izilimi eliminingi (*Multilingual Names*) wona enamaphesenti ayisikhombisa (7%). Kusukela ngowe-1994-1998 inani lamagama esiNgisi lehla kusuka ku-82% kwaya ku-76%, inani lamagama esiBhunu nalo lehla kusuka ku-11% kwaya ku-8%, okwabangela ukwenyuka kwenani lamagama ezindawo asuselwa kwezinye izilimi.

Umcwaningi kukhona ubunzima abehlangabezana nabo ezindaweni ezisemakhaya lapho abantu abadala futhi ikakhulukazi abangamakhosikazi bebengafuni ukuzisho amagama abo kunalokho basho izibongo zasemakubo nezalapho bendele khona.

Umcwaningi kukhona konke ahlangabezane nakho uluthokozele lolu cwaningo lokuqanjwa kwamagama ezindawo eziyizigodi ngoba anenjulamlando.

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ISITHASISELO:

Incwadi yesicelo sokwenza ucwaningo endaweni yeNkosi yakwaMpungose eMlalazi.

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INkosi yeSizwe sakwaMpungose, eMlalazi

Ngokukhulu ukuzithoba bengicela ukubingelela iNkosi. Ngifisa ukwazisa futhi ngifake isicelo eNkosini yami nasemKhandlwini sokwenza ucwaningo mayelana nezigodi zonke ezingaphansi kweNkosi. Ngiyakholelwa ekuthini lolu cwaningo luyosiza mina njengomcwaningi, umphakathi kanye nesizwe sakwaMpungose. Lolu cwaningo luzobuye lulondoloze umlando wesizwe nozalo lwakwaMpungose futhi luwugcine ungashabalali.

Bengicela eNkosini yakwaMpungose ukunikwa ithuba kanye nesikhathi sokukhulumisana neNkosi uqobo nesizwe okungaba ngezikhathi ezahlukene. Ngingajabula kakhulu uma imvume iNkosi uMpungose engangibhalela yona ngesizathu senqubo yocwaningo.

Ukuphumelela kwesicelo sami koba yintokozo kimi futhi kuligcwalise iphupho lami.

Ngokuzithoba,

Nkk. P.H. Khuzwayo
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