

**NAMING OF THE INFORMAL SETTLEMENTS IN PIETERMARITZBURG AND  
DURBAN**

**BY**

**THOLAKELE RUTH NGCOBO**

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**SUPERVISORS:  
PROF N. HLONGWA & DR G. MAZIBUKO**

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**NGU**

**THOLAKELE RUTH NGCOBO**

**UMBIKO WOCWANINGO OWETHULWE UKUFEZA IZIMFANELO ZEZIQU ZE-  
DOCTOR OF PHILOSOPHY**

**ESIKOLENI SEZOBUCIKO  
ISIFUNDO SEZILIMI ZASE-AFRIKA**

**ENYUVESI YAKWAZULU -NATALI  
(EKHEMPASINI YASE-HOWARD COLLEGE)**

**ABELULEKI:  
SLZ. N. HLONGWA noDKT. G. MAZIBUKO**

**NOVEMBER 2018**

## DECLARATION

Student Number: 212561883

I, the undersigned, hereby declare that this thesis entitled:

**Ukwethiwa Kwamagama Ezindawo Zokuhlala Ezingekho Emthethweni  
EMgungundlovu Kanye naseThekwini**

is my own work both in conception and execution. The sources used have been indicated by means of complete references, and I am responsible for the opinions and ideas expressed and examples given in this thesis.

Signature

Date

.....

.....

## ISIFUNGO

Inombolo yomfundi: 212561883

Mina, igama lami elisayinwe ngenzansi, ngiyafunga ukuthi lolu cwaningo olunesihloko esithi:

**Ukwethiwa Kwamagama Ezindawo Zokuhlala Ezingekho Emthethweni  
EMgungundlovu Kanye naseThekwini**

Ngumsebenzi wami. Imisebenzi ekuthathelwe kuyo ikhonjiswe ngokusebenzisa indlela efanele yokuyicaphuna futhi imibono, imiqondo kanye nezibonelo okwethuliwe, kungokwami.

Isiginesha

Usuku

.....

.....

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I dedicate this work to my husband, Zwelakhe, my sons, Mqondisi and Ntandoyenkosi, my loving daughter, Ayanda and above everyone my grandchildren, Nkazimulo and Akalondwe.

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## **ABSTRACT**

Place names form an important part of naming in any country. In a developing country like South Africa, the increasing number of informal settlements, gives rise to the high number of names, which are also regarded as informal. These names are not standardised. They are bestowed by people in the communities, passed on from person to person by word of mouth, used until people get used to them and eventually own them, without making any attempt for them to be standardised. As a result, many of them end up not being known by other South African communities, like names of the formal places. This means that names in maps and important government documents do not give a true reflection of where most people reside in South Africa.

For the reason that these names and places are not known, communities concerned do not get help quickly in times of emergencies, when pregnant women are in labour and in times of many other disasters that often happen in other communities. This also results in a delay in getting government basic services compared to communities in formal places with documented names.

These names are uniquely bestowed. They form clear pictures in the mind and make one hearing them pronounced for the first time, want to know the reasons behind their bestowal. People bestow them for various reasons. It could be to define who they are, to show how they feel and to pass certain messages, it could be to commemorate and respect certain people, to describe certain things and many others. They give a complete description of people and their lives. The first aim of this research is to collect names of informal settlements in Pietermaritzburg and Durban, to get reasons for their naming and to critically look at their meanings.

These names are also a reflection of multilingualism in South Africa, which made them more important. They follow patterns which are linguistically accepted and which can be easily distinguished, although they are bestowed by people who may not have knowledge of language rules for constructing and using names. Sometimes these names change, due to developments in the area, others disappear when places are removed, which then results in a number of them being forgotten as time goes by. Linguistic richness in them

can only be preserved if they are documented. Other aims of this study pertain the linguistic analysis and use of these names.

Methodologically, the study is situated within the interpretive research paradigm and a qualitative research method is employed. Data collection was done by using semi-structured interviews and documents review. It is located within the pragmatic-semantic-syntactic theory. This theory postulates that names are interdisciplinary units. It emphasises that for a name to be fully understood, it should be looked at, as having pragmatic, semantic and syntactic functions.

## **IQOQA**

Amagama ezindawo ayingxenye ebalulekile yokwethiwa kwamagama kunoma yiliphi zwe. Ezweni elisathuthuka, elifana neNingizimu Afrika, ukwanda kwesibalo sezindawo zokuhlala ezingekho emthethweni, kuholela esibalweni esiphezulu samagama athathwa ngokuthi awekho emthethweni. La magama amaningi awo awavamiswe. Ethiswa ngabantu emiphakathini, adluliswe ngomlomo, kumuntu nomuntu, asetshenziswe aze ajwayeleke nabantu bazizwe bengabanikazi bawo, ngaphandle kokwenza imizamo yokuba avamiswe. Ngaleyo ndlela amaningi awo awaziwa kangako ngeminye imiphakathi yaseNingizimu Afrika, njengamagama ezindawo ezisemthethweni. Lokhu kusho ukuthi amagama ezindawo asemabalazweni kanye nasemiqulwini ebalulekile kahulumeni waseNingizimu Afrika, awaniki isithombe esiyiqiniso ngezindawo ingxenye enkulu yabantu ekuzo.

Ukungaziwa kwala magama nezindawo ezethiwe ngawo, kwenza le miphakathi ingalutholi usizo ngokushesha, ezimweni eziphuthumayo njengangezikhathi zezigemegeze ezidalwa yimililo, izikhathi zokubeletha kwabazithwele nezinye izinhlekelele ezehlayo emiphakathini. Kwenza futhi le miphakathi isalele ngemuva ekutholeni izidingongqangi kuhulumeni uma uyiqhathanisa naleyo esezindaweni ezethiwe ngamagama asemthethweni nashicilelwe.

La magama ethiwe ngendlela ehlukele. Akha izithombe ezicacile emqondweni, umuntu owezwa okokuqala eshiwo, afise ukwazi izizathu zokwethiwa kwalezi zindawo ngawo. Abantu bawetha ngezinhloso ezehlukene, okungaba ukuzichaza bona, ukuveza imizwa nokudlulisa imiyalezo, ukuhlonipha abantu abathile, ukuchaza izinto ezithile nokunye.



Aqukethe incazele ephelele ngabantu nempilo yabo. Inhloso yokuqala yalolu cwaningo ukuqoqa amagama ethiwe lezi zindawo eMgungundlovu naseThekwini nokuhlolisisa izizathu zokwethiwa kwawo kanye nezincazelo ezikuwo.

La magama ayisibuko sobuliminingi eNingizimu Afrika nokuwenza abaluleke. Alandela amaphethini olimi alandelekayo namukelekile nakuba ethiwe ngabantu, kokunye abangenalwazi ngemithetho yolimi yokwakhiwa kwamagama kanye nangendlela abangawasebenzisa ngayo. Kwesinye isikhathi amanye ala magama ayaguqulwa, uma lezi zindawo zithuthukiswa kanti amanye agcina eshabalele uma kwenzeka zidilizwa, okwenza amaningi agcine esekhohlakale ngokuhamba kwesikhathi. Lobu bunyoninco bolimi obukuwo kuyogcineka kuphela uma ezoqoshwa. Ezinye zezinhloso zocwaningo zincike ekucubunguleni amaphethini ocwaningozilimi akula magama, kuhloliswe nendlela asetshenziswa ngayo.

Ucwaningo luqhutshwe ngendlelakubuka i-inthaphrethivu, kusetshenziswa indlela yekhwalthethivu. Ulwazi luqoqwe ngokusebenzisa izingxoxo ezisakuhleleka, nemibhalo yocwaningo lwamagama enhlobonhlobo. Lwesekwe yinsizakuhlaziya i-phragmathikhi-semanticikhi-sintakthikhi. Le nsizakuhlaziya ithi amagama awezifundo zonke. Igcizelela ukuthi ukuze kuqondwe kahle ngegama, kumele lifundwe ngokwezifundo zonke, libukwe njengengxenye yephragmathiksi, isemantiksi kanye nesinteksi.

## **AMAGAMA ABALULEKILE**

Amagama ezindawo, izindawo ezingekho emthethweni namagama angekho emthethweni, ukwethiwa kwamagama ezindawo.

## **UHLU LWEZIFINYEZO**

RCG----- Radical Constructive Grammar  
SAGNC-----South African Geographical Names Council  
USA-----United States of America  
ANC-----African National Congress  
PGNC-----Provincial Geographical Names Committee  
UNGEGN-----United Nations Group of Experts on Geographical Names  
SANC-----South African Native Congress  
SADEC-----Southern African Development Community  
SWAPO-----South West African Political Organisation  
S.W.A----- South West Africa  
GOI----- Geomatics Information Office  
PPSNC-----Public Place and Street Names Committee  
PC-----Portfolio Committee

# OKUQUKETHWE

DECLARATION.....	i
ISIFUNGO.....	i
ACKNOWLEDGEMENTS.....	ii
AMAZWI OKUBONGA.....	iii
DEDICATION.....	iv
UMNIKELO WALO MSEBENZI.....	iv
ABSTRACT.....	v
IQOQA.....	vi
AMAGAMA ABALULEKILE.....	vii
UHLU LWEZIFINYEZO.....	viii
OKUQUKETHWE.....	ix
IMIDWEBO NAMATHEBULA.....	xv
ISAHLUKO 1.....	1
ISINGENISO NESENDLALELO.....	1
<b>1.0 Isingeniso</b> .....	1
<b>1.1 Isendlalelo</b> .....	1
1.1.1 Isimo ngezindawo zokuhlala ezingekho emthethweni eNingizimu Afrika.....	1
<b>1.2 Izindawo zokuhlala ‘ezingekho emthethweni’ namagama ‘angedkho emthethweni’</b> .....	5
1.2.1 Ukwahlukana kwamagama esimweni saseNingizimu Afrika.....	5
1.2.2 Ukuvamiswa kwamagama ezindawo eNingizimu Afrika.....	8
<b>1.3 Isimo sezindawo zokuhlala ezingekho emthethweni, eMgungundlovu kanye naseThekwini</b> .....	9
<b>1.4 Isitatimende senkinga</b> .....	11
<b>1.5 Izinhloso zocwaningo</b> .....	12
<b>1.6 Imibuzo yocwaningo</b> .....	12
<b>1.7 Injulalwazi</b> .....	12
<b>1.8 Izindlela zocwaningo</b> .....	14
1.8.1 Ipharadaymu nendlela yocwaningo.....	14
1.8.2 Uhlelo (idizayini) locwaningo.....	14

1.8.3 Izindlela namathuluzi okuqoqwa kolwazi .....	14
1.8.4 Indlela yokusampula .....	16
1.8.5 Ukuhlaziywa kolwazi .....	17
<b>1.9 Ukubaluleka kocwaningo .....</b>	<b>18</b>
<b>1.10 Izingqinamba zocwaningo.....</b>	<b>18</b>
<b>1.11 Umklamo wocwaningo .....</b>	<b>19</b>
<b>1.12 Ukuchazwa kwamagama asetshenzisiwe.....</b>	<b>19</b>
1.12.1 Igama.....	19
1.12.2 Amagama ezindawo.....	20
<b>1.13 Ukuhlelwa kwezahluko zocwaningo.....</b>	<b>20</b>
<b>1.14 Isiphetho .....</b>	<b>22</b>
<b>ISAHLUKO 2 .....</b>	<b>23</b>
<b>UKUCUTSHUNGULWA KWEMIBHALO ESETSHENZISIWE.....</b>	<b>23</b>
<b>2.0 Isingeniso .....</b>	<b>23</b>
<b>2.1 Izindlela zokufundwa kwamagama ezindawo, ezigqamile emibhalweni esetshenzisiwe .....</b>	<b>25</b>
2.1.1 Izindlela ezindala zokufundwa kwamagama ezindawo.....	25
2.1.2 Izindlela ezintsha, ezihlobanisa amagama ezindawo nezombusazwe.....	26
<b>2.2 Imibhalo ebheka ukwethiwa kwamagama ezindawo njengesenzo sezombusazwe.....</b>	<b>28</b>
2.2.1 Inkambiso evamile kulesi sikhathi emhlabeni wonke .....	28
2.2.2 Inkambiso evamile kubacwaningi bamagama eNingizimu Afrika .....	40
<b>2.3 Imibhalo esebenzisa izindlela ezindala zokuchaza igama.....</b>	<b>47</b>
2.3.1 Imibhalo yefilosofi.....	47
2.3.2 Imibhalo yocwaningo zilimi .....	56
2.3.3 Imibhalo ye-onomastiksi.....	60
<b>2.4 Imibhalo ehlobanisa amagama ezindawo nobuwena.....</b>	<b>61</b>
2.4.1. Yini ubuwena (i-ayidentithi)? .....	61
2.4.2 Indawo nobuwena.....	62
<b>2.5 Imibhalo eyethula ulwazi oluvamile ngamagama ezindawo.....</b>	<b>64</b>
<b>2.6 Isiphetho .....</b>	<b>66</b>
<b>ISAHLUKO 3 .....</b>	<b>67</b>
<b>IZINDLELA ZOKWENZA UCWANINGO .....</b>	<b>67</b>
<b>3.0 Isingeniso .....</b>	<b>67</b>

<b>3.1. Ipharadaymu</b> .....	68
3.1.1 I-inthaphretivu pharadaymu nezimpawu zayo kulolu cwaningo .....	68
3.1.2 Ukuqhathaniswa kwe-inthaphrethivizimu nephozithivizimu.....	73
<b>3.2 Idizayini Yocwaningo</b> .....	75
3.2.1 Ikhwalithethivu dizayini.....	78
<b>3.3 Iqhaza lomcwaningi</b> .....	80
3.3.1 Ulwazi lwangaphambilini, ukuchema kanye nendlelakubuka .....	80
3.3.2 Ukubaluleka kanye nemigomo yenqubonhle.....	81
3.3.3 Imibhalo ephathelene nenqubonhle.....	85
<b>3.4 Amasu nenqubo yokuqoqa ulwazi locwaningo</b> .....	86
3.4.1 Isampula namasu okusampula.....	87
3.4.2 Amasu okuqoqa ulwazi.....	90
3.4.3 Amathuluzi nenqubo yokuqoqa ulwazi.....	97
<b>3.5 Ukuhlaziywa kolwazi locwaningo</b> .....	100
3.5.1 Amasu ahumushayo/ e-inthaprethivu .....	103
3.5.2 Amabanga okuhlaziywa kolwazi alandelwe kulolu cwaningo .....	105
<b>3.6 Ukuqinisekisa nokukholakala (<i>verification</i>)</b> .....	108
3.6.1 Imuva lomcwaningi, indlelakubuka kanye nokuchema komcwaningi .....	108
3.6.2 Ukuhlolwa komsebenzi ngababambiqhaza.....	109
3.6.3 Ukuhlolwa komsebenzi nguzakwenu.....	109
3.6.4 Indlela yokuchaza ecebile nejulile .....	109
<b>3.7 Isiphetho</b> .....	109
<b>ISAHLUKO 4</b> .....	111
<b>INJULALWAZI ESETSHENZISIWE</b> .....	111
<b>4.0 Isingeniso</b> .....	111
<b>4.1 Isifundoncazelo</b> .....	112
4.1.1 Inkinga yencazelo.....	113
4.1.2 Izinhlobo zezincazelo.....	115
4.1.3 Indlela yefilosofi .....	117
4.1.4 Indlela yocwaningo zilimi.....	117
4.1.5 Indlela ye-onomastiksi.....	118
<b>4.2 IPhragmathiksi</b> .....	119
4.2.1 Isenzo sokukhuluma .....	120
4.2.2 Incazelo eqondiwe .....	121

4.2.3 Imicabango yangaphambilini .....	122
4.2.4 I-deixis .....	123
<b>4.3 Isemyothiksi .....</b>	<b>124</b>
4.3.1 Idenothethivu .....	129
4.3.2 Ikhonothethivu .....	129
<b>4.4 Injulalwazi iphragmathikhi-semantiki-sintakthiki .....</b>	<b>130</b>
4.4.1 Incazelo ngenjulalwazi .....	130
4.4.2 Imicabango yangaphambilini ngegama uqobo .....	132
<b>4.5 Isiphetho .....</b>	<b>133</b>
<b>ISAHLUKO 5 .....</b>	<b>135</b>
<b>UKWETHULWA KANYE NOKUHLAZIYWA KOLWAZI .....</b>	<b>135</b>
<b>5.0 Isingeniso .....</b>	<b>135</b>
<b>5.1 Izinhlelo zokwahlukaniswa kwamagama ngamaqoqo .....</b>	<b>135</b>
<b>5.2 Amaqoqo amagama kulolu cwaningo .....</b>	<b>138</b>
5.2.1 Umthelela wolimi ekwethiweni kwamagama .....	139
5.2.2 Amagama asuselwe emagameni ezinye izindawo .....	144
5.2.3 Amagama ahlonipha abantu abathize .....	149
5.2.4 Amagama achazayo .....	152
5.2.5 Amagama asuselwe kwamanye ( <i>derived names</i> ) .....	156
5.2.6 Amagama ahlobene nenkolo nesayensi .....	157
5.2.7 Amagama aveza/achaza imizwa .....	157
5.2.8. Amagama akhuthaza sakuphoqa .....	159
5.2.9 Amagama angathekisayo nabhuqayo .....	159
5.2.10 Amagama ahlotshaniwa nezinto ezithile ( <i>associative names</i> ) .....	160
<b>5.3 Ukuhlaziywa kwezindikimba ezitholakale emaqoqweni .....</b>	<b>163</b>
5.3.1 Ulimi olusemthethweni .....	164
5.3.2 Isizathu sokwetha kanye nezincazelo zamagama .....	168
5.3.3 Indawo Ekususelwa Kuyo .....	177
<b>5.4 Isiphetho .....</b>	<b>179</b>
<b>ISAHLUKO 6 .....</b>	<b>180</b>
<b>UKUHLAZIYWA KOCWANINGOZILIMI EMAGAMENI .....</b>	<b>180</b>
<b>6.0 Isingeniso .....</b>	<b>180</b>
<b>6.1 Uhlobo (typology) lwamagama ezindawo .....</b>	<b>180</b>

<b>6.2 Izinqubo zesifundomagama (<i>morphological processes</i>)</b> .....	182
6.2.1 Amagama aneziqu ezizodwa .....	183
6.2.2 Amagama aneziqu ezimbili noma ngaphezulu .....	185
6.2.3 Amagama asuselwa kwamanye (ngokusebenzisa iziphongozo nezijobelelo) ( <i>inflection/derivation</i> ).....	190
<b>6.3 Izinqubo zohlelomisho (<i>syntactic processes</i>)</b> .....	195
6.3.1 Amagama ayimisho elula, eyizitatimende.....	196
6.3.2 Amagama ayimisho elula, eyenza umsebenzi wokuphoqa .....	199
6.3.3 Amagama ayimisho elula, ephoqayo, esebenza nesakhi u (zi-).....	201
6.3.4 Amagama ayimisho engaqondile, eyenza umsebenzi wokuphoqa .....	201
6.5.1 Izinhlaka zokuvamiswa kwamagama ezindawo eNingizimu Afrika .....	207
6.5.2 Amagama ezindawo nemigomo yokuvamiswa kwamagama ezindawo .....	212
<b>6.6 Isiphetho</b> .....	216
<b>ISAPHELA 7</b> .....	218
<b>OKUTHOLAKELE KANYE NESIPHETHO</b> .....	218
<b>7.0 Isingeniso</b> .....	218
<b>7.1 Iqoqa lezahluko</b> .....	218
<b>7.2 Ukuhlaziywa kokutholakele</b> .....	223
7.2.1 Imithelela kanye nezizathu zokwethiwa kwamagama ezindawo .....	223
<b>7.3 Izincazelo ezisemagameni ezindawo</b> .....	225
<b>7.4 Amaphethini ocwaningo emagameni ezindawo</b> .....	227
<b>7.5 Ubudlelwane bamagama nemihlahlandlela yokwethiwa kwamagama ezindawo</b> .....	228
<b>7.6 Izincomo</b> .....	228
7.6.1 Izincomo ngokungenziwa.....	228
7.6.2 Izincomo zocwaningo lwangesikhathi esizayo .....	229
<b>7.7 Isiphetho</b> .....	229
<b>IMITHOMBO YOLWAZI ESETSHENZISIWE</b> .....	231
<b>IZENEZELO</b> .....	248
<b>ISENEZELO A: ISHEDULI YEMIBUZO YEZINGXOXO</b> .....	248
<b>ISENEZELO B: IMVUME YENQUBONHLE</b> .....	249
<b>ISENEZELO C: INCWADI YOKUCELA IMVUME KUBAQAPHICWANINGO</b> .....	250
<b>ISENEZELO D: IMVUME YABAQAPHICWANINGO</b> .....	252

<b>ISENEZELO E: INCWADI YOKUCELA IMVUME KUBABAMBIQHAZA .....</b>	<b>253</b>
<b>ISENEZELO F: IMVUME YOMBAMBIQHAZA .....</b>	<b>255</b>
<b>ISENEZELO G: UHLU LWAMAGAMA EZINDAWO AQQIWE .....</b>	<b>256</b>



## IMIDWEBO NAMATHEBULA

<b>Umdwebo 3.1:</b> Izimpawu zocwaningo lwe-inthaphrethivu kulolu cwaningo.....	69
<b>Umdwebo 3.2:</b> Isibonelo socwaningo lwekhwalithethivu.....	77
<b>Umdwebo 3.3:</b> Izinhlobo zezingxoxo.....	93
<b>Umdwebo 3.4:</b> Izinselele ekusebenziseni isu lezingxoxo.....	95
<b>Umdwebo 4.1:</b> Izinhlobo zezincazelo.....	115
<b>Umdwebo 4.2:</b> Ubudlelwane bomqondomsuka, uphawu nento echazwayo.....	126
<b>Umdwebo 5.1:</b> Amaphethini okwethiwa kwamagama ezindawo eNingizimu Afrika..	167
<b>Umdwebo 6.1:</b> Incazelo igramathikhali.....	203
<b>Umdwebo 6.2:</b> Izinhlobo zokuhlelenjwa kwamagama ezindawo eNingizimu Afrika.....	207
<b>Umdwebo 6.3:</b> Amabanga okwethiwa kwamagama ezingeni likamasipala.....	211
<b>Ithebula 5.1:</b> Izinhlobo zamaqoqo amagama .....	138
<b>Ithebula 5.2:</b> Izibonelo zamagama ethiwe ngolimi lwesiZulu .....	140
<b>Ithebula 5.3:</b> Izibonelo zamagama ethiwe ngolimi lwesiBhunu/lwesiDashi.....	141
<b>Ithebula 5.4:</b> Izibonelo zamagama ethiwe ngolimi lwesiNgisi .....	142
<b>Ithebula 5.5:</b> Izibonelo zamagama axube izilimi.....	143
<b>Ithebula 5.6:</b> Izibonelo zamagama asuselwe emagameni amadolobha aseduze.....	145
<b>Ithebula 5.7:</b> izibonelo zamagama asuselwe emagameni ezindawo eziseNingizimu Afrika .....	146
<b>Ithebula 5.9:</b> Izibonelo zamagama asuselwe emagameni amazwe apheresha kwezilwandle.....	147
<b>Ithebula 5.10:</b> Izibonelo zamagama asuselwe emagameni emigwaqo .....	148
<b>Ithebula 5.11:</b> Izibonelo zamagama asuselwe emagameni amapulazi .....	149
<b>Ithebula 5.12:</b> izibonelo zamagama asuselwe emagameni abantu abadumile .....	150
<b>Ithebula 5.13:</b> Izibonelo zamagama asuselwe emagameni abantu abavelele emphakathini.....	151
<b>Ithebula 5.14:</b> Izibonelo zamagama asuselwe emagameni ezinye izilimi .....	156
<b>Ithebula 5.15:</b> Amagama asuselwe kwamanye amagama esiZulu.....	157

<b>Ithebula 5.16:</b> Izibonelo zamagama ahlotshaniswa nezinto ezithile .....	160
<b>Ithebula 5.17:</b> Izibonelo zamagama angathekisayo nabhuqayo.....	176
<b>Ithebula 6.1:</b> Okuqukethwe izingxenye zesifundomagama nohlelomisho .....	181
<b>Ithebula 6.2:</b> Izibonelo zamagama anesiqu esisodwa.....	184
<b>Ithebula 6.3:</b> Izibonelo zamagama akhiwa yisenzo nebizo.....	185
<b>Ithebula 6.4:</b> Isibonelo samagama akhiwa yibizo kanye nesichasiso .....	186
<b>Ithebula 6.6:</b> Igama elakhiwa ibizo kanye nesenzo .....	187
<b>Ithebula 6.7:</b> Igama elakhiwa yisenzo kanye nesenzukuthi .....	187
<b>Ithebula 6.8:</b> Igama elakhiwe yisenzukuthi kanye nebizo .....	188
<b>Ithebula 6.9:</b> Igama elakhiwa ibizo kanye nesibanjalo.....	188
<b>Ithebula 6.10:</b> Izibonelo zamagama angondaweni .....	191
<b>Ithebula 6.11:</b> Isibonelo samagama akhiwa yisivumelwano + (insiz.) + isilandiso .....	198
<b>Ithebula 6.12:</b> Izibonelo zamagama ayimisho ephoqayo, eyeqe umenzi.....	200
<b>Ithebula 6.13:</b> Izibonelo zamagama aphoqayo asebungini.....	200
<b>Ithebula 6.14:</b> Isibonelo samagama ethiwe izindawo ezingaphezu kweyodwa.....	212
<b>Ithebula 6.15:</b> Isibonelo sezindawo ezinamagama amabili noma ngaphezulu .....	213
<b>Ithebula 6.16:</b> Izibonelo zamabizo abizwa/abhalwa ngokufana.....	214
<b>Ithebula 6.17:</b> Isibonelo samagama asebenze nejenerikhi/ngaphandle kwayo .....	215

# ISAPHLUKO 1

## ISINGENISO NESENDLALELO

### 1.0 Isingeniso

Isahluko sokuqala siyisingeniso emzamweni wokucwaningwa kwamagama ezindawo zokuhlala ezingekho emthethweni eMgungundlovu naseThekwini, njengengxenywe yamagama uqobo, anezimpawu zemfundoncazelo kanye nezohlelomishe ngesikhathi sokusetshenziswa kwawo (Van Langendonck, 2007), kusetshenziswa insizakuhlaziya, *i-pragmatic-semantic-syntactic*.

Ingxenywe yokuqala yesahluko yendlalela ucwaningo ngokugqamisa ngesimo esikhona samagama ezindawo ezingekho emthethweni nokwethiwa kwawo esimweni esibanzi saseNingizimu Afrika nangokuqonde ngqo, eMgungundlovu naseThekwini. Isahluko siqhubeka sethule izinhloso kanye nemibuzo yocwaningo. Emva kwalokho, sethula kafuphi insizakuhlaziya, ucwaningo olweyeme kuyo, ngaphambi kokwethula izindlela namasu okusetshenziswe ukuqoqa kanye nokuhlaziya ulwazi. Ukubaluleka kocwaningo, izingqinamba okuhlangatshezwane nazo kanye nokuchazwa kwamagama asetshenzisiwe kulandela emuva kwalesi sigaba, kugcinwe ngokwethula uhlelo lokulandelana kwezahluko.

### 1.1 Isendlalelo

#### 1.1.1 Isimo ngezindawo zokuhlala ezingekho emthethweni eNingizimu Afrika

##### 1.1.1.1 Isilinganiso ngokwezibalo

Amagama ezindawo zokuhlala ayinxenywe yokwethiwa kwamagama kunoma yiliphi izwe. Nakuba ulwazi olwenele noluchaza kahle ngabantu abahlala ezindaweni ezingekho emthethweni eNingizimu Afrika lungakabi khona, ukukhula kwesibalo sabo kwedlula lokho kwalabo abasezindaweni ezisemthethweni (Hindson noMcCarthy, 1994). Uma isilinganiso semiphumela yokubalwa kwabantu kuzwelonke kwangonyaka wezi-2011, sithi, abantu abayi-13.6% kwabayizigidi eziyi-14.5 eNingizimu Afrika, bahlala ezindaweni

ezingekho emthethweni, kumele amagama azo athathwe njengengxenywe ebalulekile yokwethiwa kwamagama eNingizimu Afrika. Noma uhulumeni eyenza imizamo yokuzithuthukisa lezi zindawo, zibe semthethweni, ezinye eziqeda, isibalo sabantu abahlala kulezo kulindeleke ukuba siphindeke kabili ngonyaka we-2030 (Huchzermeyer noKaram, 2006). Lokhu kusho ukwanda kwamagama 'angekho emthethweni', ethiwa lezi zindawo.

#### **1.1.1.2 Ukwethiwa kwamagama kanye nesimo sawo sokuvamiswa**

Ukwethiwa kwamagama ezindawo ezingekho emthethweni, ngokwejwayelekile akusona isenzo sabantu abathile (abahlakaniphile noma abanolwazi lwegaphambilini) kodwa noma ubani emiphakathini eminingi angalibamba iqhaza (Neethling, 2000). Phakathi kwezindlela ezimbili, ezaziwayo zokwetha amagama; okuwukwetha okuzenzekalelayo noma ngokwejwayelekile (*spontaneous or popular naming*) kanye nendlela yombhaphathiso, *i-baptism*, amaningi kulawa acwaningwayo ethiwe ngendlela yokuqala, kokunye ukwetha kulawulwe yisifanekiso (*analogy*), okungukuthi amagama amasha ethiwa kulandelwa amaphethini amanye amagama asendaweni noma amanye amagama abethi abawajwayele. Ngenxa yalokhu, amagama athize avela kaningi kunamanye, kakhulu lawo ethiwe ngamaqhawe omzabalazo, njengelithi, '*Tamboville, Madiba place*'. Olunye uhlobo lwesifanekiso olusetshenziswa kakhulu, ukuthatha igama lenye into, okungaba yigama lesilwane, njengegama elithi, '*Insizwakazi*' (hornless cow) noma lesitshalo njengegama elithi, '*Esidweni*' (place of gladiolus plant), kwethiwe ngalo izindawo. Amaningi awo, awakavamiswa, ayasetshenziswa, adluliswe ngomlomo, kumuntu nomuntu, aze ajwayeleke nabantu bazizwe bengabanikazi bawo, ngaphandle kokuthi kufakwe isicelo sokuwavamiswa (Ntuli, 2016). Ngaleyo ndlela amaningi awo noma esetshenziswa, awaziwa kangako ngeminye imiphakathi yaseNingizimu Afrika, njengamagama ezindawo ezisemthethweni. Lokhu kusho ukuthi amagama ezindawo asemabalazweni kanye nasemiqulwini ebalulekile kahulumeni waseNingizimu Afrika, awaniki isithombe esiyiqiniso ngezindawo ingxenywe enkulu yabantu ekuzo.

Ukungaziwa kwala magama nezindawo ezethiwe ngawo kufakazelwa ukungalutholi kwemiphakathi yalezi zindawo usizo ngokushesha ezimweni eziphuthumayo, njengangezikhathi zezigeme ezidalwa yimililo, izikhathi zokubeletha kwabazithwele nezinye izinhlekelele ezehlayo emiphakathini. Umbiko othulwa yiphephandaba, i 'The Mercury' langamhla zi-10 kuZibandlela ngonyaka we-2017, esingathi uyisibonelo salokhu, wethula inhlekelele eyadalwa wumlilo ezindaweni zokuhlala ezingekho emthethweni, eziphakathi kwama-30 kuya kwangama-50 eCato Manor, eThekwini. Eminyakeni ethi ayibe yishumi edlule kusukela kulo mbiko waleli phephandaba, kunombiko oveza isithombe sokuthi ukwehla kwezinhlekelele akusona isenzo esisha kulezi zindawo, owethulwa yiqembu elizibiza 'ngaBahlali baseMjondolo' ziyi-16 kuZibandlela ngonyaka we-2008. Ngokwalo mbiko izindlu eziyishumi ezingekho emthethweni ziyasha ngosuku eNingizimu Afrika, ngaphandle kokuthola usizo olusheshayo.

### **1.1.1.3 Umsebenzi kanye nokubaluleka kwamagama**

Ngaphandle kokuthi amagama ezindawo asetshenziselwa ukukhomba izindawo kanye nokuzehlukanisa kwezinye, abantu bawasebenzisela ezinye izinhloso ezehlukene. Bangawasebenzisa ngenhloso yokuzichaza ukuthi bangobani; ngokwendawo, ngokwesiko, ngokwenhlalokuphila, nangokwezimo zombusazwe, njengoba ababhali abaningi sebewabuka njengethuluzi lokushisa umbango ngendawo (*contested spatial practice*) (Vuolteenaho noBerg, 2009). Aqukethe incazelo ephelele ngabantu nempilo yabo (Tent & Slatyer, 2009). Ngaphandle kokukhomba indawo, izincazelo ezikuwo, ezihambisana nezizathu zokwethiwa kwawo, ziqinisa umuzwa wabantu ngendawo. NgokukaBerg noKearns (1996) ukwethiwa kwezindawo ngamagama kubaluleke kakhulu ekwakhiweni kwazo ngumphakathi kanye nasemshikashikeni wokushisa umbango ngenqubo yokuhlobanisa izincazelo namagama. Abantu abaningi, abafika babe yingxenye yemiphakathi ehlala ezindaweni ezingekho emthethweni, amagama esevele esesetshenziswa, kungenzeka bangabi nalo ulwazi ngezizathu noma ngezinto ezaba nomthelela ekuqanjweni kwawo kanye nokubaluleka kwawo, uma lolu lwazi lungaqoshiwe ndawo. Lokhu kwenza bagcine sebewasebenzisa kodwa bengaqondi izinhloso zalabo abawetha, umyalezo okuwo, kokunye nomlando wawo (Kimenyi, 1989: 148). Amanye

amagama abalulekile kuyenzeka ashintshe, amanye agcine eseshabalele ngesikhathi sokuthuthukiswa kwalezi zindawo nguhulumeni. Noma yimuphi-ke umzamo wokuqhakambisa, wokuqopha futhi wokugcina ulwazi ngamagama ezindawo ezingekho emthethweni, kuwenza ubaluleke. Inhloso yokuqala yalolu cwaningo izama ukuhlangabezana nalesi sidingo.

UStayt ocashunwe kuKoopman (2002: 109), unika incazelo yamagama ezindawo esiFundazweni saKwaZulu Natal, eyayibizwa ngeNatal ngesikhathi socwaningo lwakhe, emsebenzini othi *'Where on Earth? Place Names of Natal and Zululand'*, okungaba yincazelo eshaya emhloeni kanye neqoqa konke ngamagama ezindawo zokuhlala ezingekho emthethweni eMgungundlovu kanye naseThekwini ethi:

*They are picturesque and melodius. They are apt, descriptive, meaningful and rich in folk-lore, legend, history and imagery. When you have the trick of it, the words roll beautifully from the tongue, their sounds music in the air, and in no time at all you find yourself wanting to delve deeper and to discover the significance and symbolism that lies beneath the surface.*

Ayakhanga futhi azwakala kamnandi. Afanelekile, ayachaza, anencazelo futhi acebe ngezinganekwane, ngemizekelo, ngomlando kanye nangemifanekiso mqondo. Uma ubambe icebo [lokuwaphimisa], ayingqika kamnandi olimini, umsindo wawo ngumculo emoyeni, kungesikhathi esingakanani, uzithola sewufisa ukujula, uthole ukubaluleka kanye nokusetshenziswa kwawo njengezimpawu, okungale kwalokhu okusobala.

UJenkins (2007) uphawula ukuthi ngaphandle kobunyoinco kanye nokucebisa kolimi okusemagameni ezindawo zokuhlala ezingekho emthethweni, amagama abamba iqhaza lobuliminingi eNingizimu Afrika, ngaleyo ndlela kumele athathwe njengabalulekile. Njengamagama uqobo, ayingxenywe ebalulekile yolimi (Van Langendonck, 2007). Akhiwa yigama elilodwa njengegama elithi, *'Ezibomvini'* noma amagama alandelayo njengelithi, *'Tambo Village'*, ukwakhiwa kwawo kulawulwe yimithetho yolimi. Ikhono labantu abahlala ezindaweni zokuhlala ezingekho emthethweni, lokuzakhela amagama ashaya emhloeni, kokunye ngaphandle kokufundiswa ngemithetho yolimi yokwakhiwa kwamagama kanye nangendlela abawasebenzisa ngayo, kwenza noma ubani kumfikele emqondweni ukuthi uhlelo lolimi olusezingqondweni zabo,

lubandakanya kokunye, imithetho namaphethini okwakhiwa kanye nokusetshenziswa kwamagama; okuyimithetho yezakhiwomagama, yohlelomisho, kanye neyemfundoncazelo. UMeiring (1993) uveza umqondo ofanayo uma ethi, uhlelomisho kanye nemfundoncazelo kuyathinteka ngandlela thize, ngendlela amagama ezindawo asetshenziswa ngayo. Lokhu kusho ukuthi ukucwaninga ngalezi zingxenye emagameni kukhombisa ukuthi ukwethiwa kwamagama ezindawo (ezingekho emthethweni) akuncikile kuphela ezimweni ezithinta inhlalokuphila yemiphakathi kodwa izakhiwo kanye nemithetho yolimi lwaleyo miphakathi zinomthelela, okuyinhloso yesibili kanye neyesithathu zalolu cwaningo.

Ngaphambi kokwenaba ngamagama ezindawo zokuhlala ezingekho emthethweni kulolu cwaningo, kubalulekile ukuqonda kuqala ukuthi kushiwoni uma kukhulunywa ngendawo noma ngegama elingekho emthethweni (*informal place and informal name*) esimweni saseNingizimu Afrika, okuchazwa engxenyeni elandelayo.

## **1.2 Izindawo zokuhlala ‘ezingekho emthethweni’ namagama ‘angekho emthethweni’**

### **1.2.1 Ukwahlukana kwamagama esimweni saseNingizimu Afrika**

Amagama ahlukana kabili; kukhona lawo ekuthiwa asemthethweni ‘*formal*’, kube nalawo aziwa ngokuthi awekho emthethweni ‘*informal*’. Izindawo zokuhlala ezingekho emthethweni, njengokwegama lazo, yizo Okulindeleke ukuthi zibe namagama angekho emthethweni. Itemu lesiNgisi elihunyushwe ngokuthi lisho ‘into engekho emthethweni’ kulolu cwaningo elithi, ‘*informal*’ livama ukuchazwa liqhathaniswe nomqondo wegama elithi, ‘*formal*’, elingahunyushwa ngokuthi lisho ‘into esemthethweni’. Elisho ‘into engekho emthethweni’, (iLeap, 2005 ecashunwe kuRoyston, 2006: 5) ithi, livama ukhlotshaniswa nezimpawu ezingezinhle, njengokungahleleki, inxushunxushu noma isiphithiphithi kanye nokungahambisani nemithetho kanye nenqubo emiswe ngokusemthethweni. Ngakolunye uhlangothi ‘into esemthethweni’, enezimpawu eziphikisana nalezi esezibaliwe. Izindawo ezisemthethweni zigunyazwa yimithetho yokwakhiwa kwezindawo zokuhlala. Amagama asemthethweni, ethiwe izindawo ezisemthethweni, ayingxenye enkulu

yolwazimagama njengoba siwathola ezimpawini zemigwaqo, emabhodini ezikhangisi, emakhelini, emabhilidini noma ezakhiweni ezithize kanye nasemabalazweni.

Izindawo ezingekho emthethweni zichazwa ngezindlela ezahlukene emazweni ahlukene. Kubantu abacwaninga ngalezi zindawo kanye nasemiqulwini eminingi kahulumeni leli gama lisetshenziswa ukusho izindawo ezithi azifuze le esesithombeni;



*Isithombe 1:1: umthwebuli u-J. Adamson*

Kubabhali abenze imizamo yokuzichaza lezi zindawo, kungabalwa laba, u (Weylan, 1983; Massdorp, 1975; Massdorp noPillay, 1983). Kokunye lezi zincazelo azinako ukufana ngoba ezinye zincika esimweni sendawo kanye nasohlotsheni lwesakhiwo, ezinye zincika ekweswelekeni kwengqalasizinda kanye neqhaza likahulumeni ekuletheni izidingongqangi kanti ezinye zincika esibalweni esincane sokugcina sezindlu ekumele zibe khona nokunye. Nakuba kunjalo incazelo ebanzi, ejulile nethi ayibe nazo zonke izimpawu ezikwezinye izincazelo ethi:

*Informal housing is found on land illegally occupied through land invasions, land provided with or without services by authorities, land on the frontier of suburban extensions, buffer spaces between areas zoned for different races under apartheid, previously white smallholding areas and, in rural areas, land allocated by a chief, land rented from*



*traditional landowners, and vacant land abutting townships* (Jenkins, 2007: 37).

Izakhiwo zokuhlala abantu, ezingekho emthethweni, zitholakala emhlabeni othathwe ngendluzula, ngaphandle kokugunyazwa ngumthetho, emhlabeni olethelwa noma ongalethelwa izidingongqangi ngabaphathi, osemaphethelweni amadolobha, emisahweni ephakathi kwezindawo ezazehlukaniselwe izinhlanga ezehlukene ngesikhathi sobandlululo, ezindaweni okwakuyizindawo zamapulazi amancane abantu abamhlophe, ezindaweni ezingamaphandle, emhlabeni owabiwa yinkosi, umhlaba oqashwe kubanikazi bomhlaba bendabuko kanye nomhlaba ekungakhiwe kuwo, oncikene namadolobhana .

Ezinye ezincike ohlotsheni lwesakhiwo ziphawula ukuthi zakhiwa ngezinto ekungabalwa kuzo, izinkuni, amakhalibhodi, amashidi ensimbi, udaka nokunye, ngaphandle kwamapulani okwakha avunywe ngokusemthethweni, kokunye okungekho nhloso yokuthi zenziwe izindawo zokuhlala zesikhathi eside (Statistics South Africa: Census, 2001).

Nakuba izincazelo eziningi ziqhakambisa ububi kulezi zindawo, abanye bazibona zinobuhle kubanikazi bazo ngoba bathola izindawo zokuhlala ezishibhile, ngaphandle kokukhulekwa yimithetho kamasipala, elawula izindawo zokuhlala, izinto zokuhamba ezishibhile kanye namathuba amabhizinisi angekho emthethweni (Hindson noMcCarthy, 1994). Lobu buhle ngalezi zindawo bugqanyiswa kakhulu indaba ebhalwe ngeqembu, 'Abahlali basemjondolo', emsebenzini we-AfricaFiles, onesihloko esithi, '*South Africa: Abahlali basemjondolo on the notorious KwaZulu- Natal Slums Act*', lilwela ukususwa kwezindawo zabo ezingekho emthethweni, elizithatha njengamakhaya.

Ngokuvamile izindawo zokuhlala ezingekho emthethweni zihlanganisa imiphakathi yasemaphandleni, izakhiwo ezingemuva kwezindlu, izakhiwo ezisemadolobheni, ekuhlalwe kuzo ngokungemthetho kanye nezindawo ezakhiwa ngokungemthetho phakathi noma eduze kwamadolobha amakhulu, lolu cwaningo olugxile kuzo. ENingizimu Afrika, yila magama avame ukusetshenziswa ngokushintshana ukusho lezi zindawo; izindawo ezingekho

emthethweni (*informal settlements*), imijondolo, imikhukhu kanye nelithi ama-*squatter camps*. Amanye asetshenziswayo kwezinye izindawo yilawa; ama-*slums*, ama-*shanty houses* noma ama-*low cost houses* (UN-Habitat, 2003:9). UMassey (2013) emsebenzini ngokuphathwa kwezindawo ezingekho emthethweni, ucaphune ababhali abaphawula ngomehluko phakathi 'kwezindawo ezingekho emthethweni', 'ama-*slums*' kanye 'nama-*squatter camps*', nakuba kukhona ukugaxelana kwezincazelo. UMassey (2013) ucaphuna uLey (2009), ophawula ukuthi ama-*slums* yizindawo ezethiwa ngokwesimo sokubukeka kwezindlu, kanti ama-*squatter camps* afana nama-*informal settlements*, asho izindawo ezingekho emthethweni. Leli lama-*slums* alisasetshenziswa kangako emhlabeni wonke ngenxa yezincazelo ezimbi elihlotshaniwa nazo. Kulolu cwaningo, elithi izindawo zokuhlala 'ezingekho emthethweni' yilo elisetshenzisiwe ngoba lemukelwe umhlaba wonke futhi lihlobana kangcono nomqondo wamagama angakamukelwa ngokusemthethweni (*not formally approved*), okuyinhloso jikelele yalolu cwaningo. Isigaba esilandelayo sibheka izinhlaka ezibalulekile enqubeni yokuhlelenjwa kwamagama ezindawo eNingizimu Afrika.

### **1.2.2 Ukuvamiswa kwamagama ezindawo eNingizimu Afrika**

Ukuvamiswa kwamagama ezindawo, kusho inqubo yokuwenza abe semthethweni, ngokuthi axilongwe yizigungu ezibekelwe ukwenza lowo msebenzi, emazingeni ehlukeni kahulumeni, kusukela igama lethiwe. Ukuthathwa kwezinqumo mayelana nokwethiwa kwawo kungenziwa ezingeni likazwelonke noma lomasipala basekhaya, kuye ngokuthi yigama lani. Amagama-ke abe semthethweni eNingizimu Afrika kuphela uma esevamisiwe, ashicilelwa kugazethi kahulumeni. Ngaphambi kokumiswa kwesigungu sokuqala esenza umsebenzi wokucubungula nokuvamisa amagama ezindawo eNingizimu Afrika, izindawo zazethiwa ngamakoloni, ayengabantu abamhlophe abakhuluma isiNgesi nesiBhunu. Ngaleyo ndlela amagama amaningi ayethiwe ngezilimi zase-Afrika aguqulelwa kulezi zilimi. Lokhu kwaholela ekutheni amagama amaningi abe namaphutha esipelingi. UCoetser (2002) uyicacisa kahle ingozi yokuguqulwa kwamagama uma ebeka lesi sibonelo,

*For instance the Tone language: they have two tones and a change of tone brings about a change of meaning. And a change of meaning can change all contexts. It is important to have the names spelt*

*correctly. The coloniser started writing it the way they would pronounce it and it was a total corruption, or if you want the linguistic term for it, a transformalisation of the original word. So we are looking into that. Should it be changed back to its original pronunciation, or should it be kept like it is now? We have the example of Gonubie, but the original pronunciation is K!onoobie. But the colonisers could not make the click sound, so they made it Gonubie.*

Njengokuthi ulimi olunephimbo: banamaphimbo amabili, ukuguquka kwephimbo kuletha inguquko encazelweni. Ukuguquka kwencazelo kungaguqula yonke ingqikithi yendaba. Kubalulekile ukupelwa kwamagama ngendlela ekuyiyo. Amakoloni aqala alubhala ngendlela awabeluphimisa ngayo, okwaba ukulunukubeza okuphelele noma uma ufuna itemu locwaningozilimi lalokho, ukuguqulwa ngokusemthethweni kwagama lendabuko. Yilokho esibhekene nakho. Kumele liguqulelwe emuva empimisweni yalo yendabuko noma kumele ligcinwe njengoba linjalo manje? Sinesibonelo seGonubie kodwa impimiso yendabuko ithi, K!onoobie. Amakoloni/abelumbi babengakwazi ukwenza umsindo owungwaqabathwa, ngaleyondlela bawenza kwaba umsindo othi, Gonubie.

Ukuwavamisa kwakuyisinyathelo sokuzama ukugwema la maphutha esipelingi kanye nokuphindaphindeka kwamagama okwakungadala ukudideka. Izinhlaka ezithintekayo ekuvamisweni kwamagama zidingidwe esahlukweni sesi-6 kulolu cwaningo. Ulwazi ngazo kanye nemisebenzi yazo luvezwe emisebenzini eminingi yocwaningo kanye nasemibhalweni eyehlukene esingabala, *i-Manual for the Standardization of Geographical Names, 2006; i-Handbook on Geographical names* yangonyaka wezi- 2002. Olunye ulwazi ngazo luthathwe embhalweni womNyango Wobuchwepheshe namaSiko wangonyaka wezi-1998/2002 kanye nowe-Names Society of Southern Africa, wangonyaka wezi-1994.

### **1.3 Isimo sezindawo zokuhlala ezingekho emthethweni, eMgungundlovu kanye naseThekwini**

UMgungundlovu kanye neTheku ngokwezilinganiso zombiko wokubalwa kwabantu (census, 2011) ziyizifunda ezihamba phambili KwaZulu Natali, ngezibalo zabantu abahlala ezindaweni ezingekho emthethweni. Ngenxa yezimo ezingcono zomnotho, zempilo, zemfundo nezinye, lezi zindawo zimumatha imithamo emikhulu yezivakashi, nenani labantu abathutheleka kuzo lenyuke

kakhulu, okugcina sekuholela ekwenyukeni kwenani lezindlu ezidingekayo minyaka yonke. Ukwehluleka kukahulumeni ukuhlangabezana nezidingo zendawo yokuhlala ngokushesha, kuholela ekwakhiweni kwezindawo ezingekho emthethweni. Izindawo ezikuzo kanye nezindlela ezakhiwa ngazo, zinomthelela omkhulu endleleni yokwethiwa kwamagama azo. Kulokhu kukhona ezichaza indawo njengegama elithi, 'Esikhelekehleni' (gorge), kube khona eyethiwa emva kwesigameko esithile njengegama elithi, 'Enkanini' (place of discord). Ingxenye elandelayo icacisa ngendawo yaseMgungundlovu neyaseThekwini ngayinye, yethule isithombe ngezimo zenhlalokuphila nezomnotho (*socio-economic factors*) eziholele ekwakhiweni kwezindawo ezingekho emthethweni. Lokhu kuzophendula umbuzo noma ubani angazibuza wona othi, kungani kukhethwe lezi zindawo?

UMgungundlovu, yigama lesiZulu elisetshenziswa ngokushintshana nelesiNgisi elithi Pietermaritzburg noma Maritzburg. Yidolobha elisiFundazweni iKwaZulu-Natali, eNingizimu Africa, elingalesibili ngobukhulu kuso. Lakiwa ngonyaka we-1838. UMgungundlovu yigama elisetshenziswa futhi ukusho umasipala wesifunda (*uMgungundlovu District Municipality*). Ngaphansi kwesifunda kunomasipala basekhaya abayisithupha, uMsunduzi okuyiwo ohamba phambili ngenani lezindawo ezingekho emthethweni. Lokhu kwenza uma kukhulunywa ngezindawo ezingekho emthethweni eMgungundlovu kuphawulwe kakhulu ngawo. Uqaqelwe yinqwaba yezikhungo zikahulumeni, uphinde ube yidolobha elidume ngemiqhudlwano yomhlaba emikhulu, njenge-*Comrades Marathon*, *i-Duzi Marathon* kanye ne-*Royal Garden Show*. Uyisizinda esibalulekile somnotho ngaphansi kwesiFunda saseMgungundlovu, ngokukhiqiza i-aluminium, i-timber kanye nemikhiqizo yobisi.

Umbiko wohlelo lwezindlu nokuqedwa kwezindawo zokuhlala ezingekho emthethweni eMsunduzi, owethulwa ngonyaka wezi-2011, uveza ukuthi izindawo eziningi zalolu hlobo ziseningizimu kanye nase-*Edendale* namaphethelo, ezinye zendleleke nedolobha bese zithi gqwa! gqwa! e-*Hollingwood* kanye nase-*Mkhondeni*. Esibalweni esingama-72, ezingama-31 ziseningizimu kuphela. Ziyehluka ngobukhulu nangesakhiwo; ezincane ziba nezindlu ezi-5, kuthi ezinkulu zibe neziyi-1800. Abantu abaningi abakulezi

zindawo, ngesikhathi salo mbiko, baqhamuka emaphandleni, ngokuvamile basuka ezindaweni ekungabalwa kuzo lezi: *iVulindlela, iRichmond, iMaqongqo* kanye ne*Mpendle*. Ziyizinhlobo ezihlukene kabili; kukhona lezo ezakhiwa ngabantu abathatha umhlaba ngendluzula (izigigaba zokuqala ezagqugquzelwa wudlame lwezepolitiki phakathi konyaka we-1980 - 1990) kanye nalezo ezakhiwe emhlabeni wabantu abazimele, ngenhloso yokuqhuba ibhizinisi yokuqashisa ngezindawo zokuhlala.

ITheku yigama lesiZulu elisebenza ngokushintshana nelithi, *Durban*. Liyidolobhakazi elisezingeni eliphezulu (*i-metropolitan*) ngokwamazinga abekwa kuwo amadolobha, esifundazweni saKwaZulu Natali, elinolwandle nezikhumulo. Izibalo eziyizilinganiso zikhomba ukuthi amaphesenti angama-78 (78%) phakathi kwezindlu (*households*) eziyi-306,016, ezingekho emthethweni KwaZulu Natali, liseThekwini. Cisho iTheku lilodwa linezindlu ezingekho emthethweni eziyi-239 000, ezakhiwe ezindaweni ezingekho emthethweni ezingama-420. Lezi zindawo kungaba ezingakathuthukiswa noma esezilungiselelwa ukuthuthukiswa ngumNyango Wezokuhlaliswa Kwabantu wesifundazwe. Phezu kwalesi sibalo, ezinye ezingama-162, (okuthi akube ngamakhaya ayi-89 000), ziyathuthukiswa noma sezilungiselelwa ukuthuthukiswa (Community Survey, 2001 embikweni we-Human Development Agency, 2012).

#### **1.4 Isitatimende senkinga**

Amagama ezindawo zokuhlala ezingekho emthethweni, njengamagama onke ezindawo zokuhlala, asetshenziselwa ukufeza izinhloso ezehlukene ngaphandle kokukhomba izindawo nokuzehlukanisa kwezinye. Nakuba eyingxenye ebalulekile yocwaningozi limi, esho okuthile kubethi nakubasebenzisi bawo futhi ebamba iqhaza kubuliminingi baseNingizimu Afrika, amaningi awo awashicilelwe ndawo, ngaleyo ndlela awaziwa kangako, njengalawo ezindawo ezisemthethweni. Lokhu kwenza kungabi lula kulabo abanothando lolimi kanye nabacwaningi bamagama ukufinyelela ekucebeni okukuwo. Ngaphezu kwalokho njengoba engashicilelwe ndawo kuba nzima uma kuvela imililo ukuthi usizo oluphuthumayo lusheshe lufike.

## 1.5 Izinhlolo zocwaningo

Kulolu cwaningo kubhekwa lezi zingxenye zegama: iphragmathiksi, isifundoncazelo kanye nohlelomisho. Izinhlolosongqangi yilezi:

1.5.1 Ukucubungula izimo zenhlalokuphila ezaba nomthelela ekwethiweni kwamagama, kugqanyiswe nezizathu zokwethiwa kwezindawo ngalawo magama.

1.5.2 Ukuhlolisisa izincazelo ezaziwa ngaphambili ezisemagameni, kuvezwe nokuthi ashoni kubethi bawo.

1.5.3 Ukuthola nokuhlolisisa amaphethini nezinkambiso zocwaningo zilimi emagameni.

1.5.4 Ukuhlaziya ukuthi imigomo yokwethiwa kwala magama, ihambisana kangakanani nemigomo evumelekile nesetshenziswa eNingizimu Afrika kanye nasemhlabeni wonke.

## 1.6 Imibuzo yocwaningo

Lolu cwaningo luzama ukuphendula le mibuzo:

1.6.1 Yiziphi izimo zenhlalokuphila ezaba nomthelela ekwethiweni kwala magama? Yiziphi izizathu zokwethiwa kwalezi zindawo ngawo?

1.6.2 Yiziphi izinhlobo zezincazelo ezaziwa ngaphambili, ezitholakala emagameni? Amagama ashoni kubethi bawo?

1.6.3 Yimaphi amaphethini nezinkambiso zocwaningo zilimi ezitholakala emagameni?

1.6.4 Imigomo yokwethiwa kwala magama ihambisana kangakanani nemigomo evumelekile nesetshenziswa eNingizimu Afrika kanye nasemhlabeni wonke.

## 1.7 Injulalwazi

Lolu cwaningo lweyeme enjulalwazini, *i-pragmatic-semantic-syntactic*, eyasungulwa nguVan Langendonck, umsuka wayo okuyi- *Radical Construction Grammar* (RCG). Yindlela echaza igama ngokwezifundo zonke, kubandakanya ucwaningo zilimi, ifilosofi, inyurolingwistiksi kanye nesosiyoloji, nakuba umsuka wayo kungucwaningo zilimi (Van Langendonck, 2007:1). Inhloso yayo ukuhlongoza incazelo yamagama ebumbene, ehlanganisa konke okuphathelene

nesifundoncazelo, iphragmathiksi kanye nohlelomisho (Van Langendonck, 2007: 6). Ngaley o ndlela iyahlanganisa futhi iyaqondakala (*intergrative & comprehensive*). Iphikisana nendlela ehluhanisa izifundo, ibheke igama ngokwesifundo ngasinye. Ngokwayo akuyona into elula ukwemukela umbono othi isifundomsindo (ifonoloji) asinabudlelwane nesifundomagama (mofoloji) noma uhlelomisho alunabudlelwane nesifundoncazelo uma kufundwa ngegama. Ngaley o ndlela incazelo yegama, ekungathiwa icishe iphelele, elibuka macala wonke.

Incazelo yamagama ehlongozwa yile njulalwazi, iveza ukuthi amagama uqobo, ezilimini zonke zomhlaba ngokufanayo analezi zimpawu: angamabizo amele izinto ngazinye (*nouns with unique denotation*), anesimo esiqinisekisa ngobukhona (*they are definite*), anencazelo eyaziwa ngaphambilini ngamaqoqo noma ngamakilasi ezinto (*inherent presupposed categorical sense*), awanayo incazelo echaza ubunjalo bezinto (*have no defining sense*), anezinye izincazelo ezingekho obala (*have connotative meanings*) futhi anezakhiwo ezilandela amaphethini athile.

Amagama acwaningwayo kulula ukuthi athathwe ngokuthi anazo lezi zimpawu. Ukumela into ngayinye kusho ukuthi igama uqobo lisetshenziswa ukusho into eyodwa, ezingekho ezinye izinto ezifana nayo, njengala magama '*John, Sam, Durban, Pietermaritzburg*'. Uma igama linesimo sobuningi, alimele izinto eziningi kodwa liyahlanganisa, liqoqele ndawonye izinto zohlobo olulodwa, 'okuningi kube okukodwa'. Uphawu lokuqinisekisa [oluvame ezilimini ezifana nesiNgisi u'*the/a*'] alubalulekile noma alusho lutho emagameni uqobo ngoba wonke ngokwemvelo aqinisekisa ngobukhona. Uma lukhona seluyingxenywe yegama futhi alusenzi umsebenzi walo wokuqinisekisa. Wonke amagama uqobo awanayo incazelo ehlotshaniswa nezimpawu zezinto ezethiwe ngawo kodwa analezi zincazelo ezikuwo ezaziwa ngaphambilini nezihambisana nolwazi lwangaphambilini ngawo noma ngezinto ezethiwe ngawo: *i-categorical, i-associative, i-emotive* kanye ne-*grammatical*. Noma incazelo esobala yegama ingaziwa ayisabalulekile ekuchazeni into kodwa okubalulekile izizathu zokwethiwa kwayo ngalelo gama.

## **1.8 Izindlela Zocwaningo**

### **1.8.1 Ipharadaymu nendlela yocwaningo**

Lolu cwaningo lusebenzise ipharadaymu ehumushayo, i-inthaphrethivu. Le pharadaymu yakhelwe esisekelweni sengcabangelo ethi ucwaningo lwekhwalthethivu lunenhloso yokuthola izingxenye eziningi zeqiniso okunokuba kugxilwa eqinisweni elilodwa, elingaguquki (Mertens, 1998). Yazisa iqhaza labantu ocwaningweni nokwehluka kwendlela ababuka noma abachaza ngayo iqiniso, ngaleyo ndlela ikholwa ukuthi iqiniso liyaguquka kumuntu nomuntu kuye ngemuva kanye nolwazi lwaphambilini (Creswell, 2014). Ngalesi sizathu ithatha indawo nesimo senhlalokuphila yabantu njengezinye zezinto ezibalulekile nezinomthelela ekwakhiweni kweqiniso (Klein noMyers, 1999). Le pharadaymu isetshenziswe yahambisana nekwalthethivu, okuyindlela yokuqhuba ucwaningo. UStrauss noCorbin (1990) bachaza ikhwalthethivu njengendlelakubuka yokuqonda inhlalokuphila yabantu, echazwa 'njenganoma yiluphi uhlobo locwaningo olunemiphumela engatholakali ngezindlela zestethistiksi noma zokubala'. Abacwaningi bekwalthethivu basebenzisa izindlela ezinhloso yokuqonda into ecwaningwayo ezimweni zayo ezejwayelekile (Patton, 2002).

### **1.8.2 Uhlelo (idizayini) locwaningo**

Lolu cwaningo lulandele uhlelo lokuhumusha okuyisisekelo (*basic interpretive design*). UMerriam (1998) encazelweni yakhe ngezizathu zokuba khona kwalolu hlelo, uluchaza ngokuthi ucwaningo lwekhwalthethivu olusebenzisa lolu hlelo alugxilile emasikweni, ekwakhiweni kwethiyori noma kucwaningonto kodwa luhlose ukuthola nokuqonda into ecwaningwayo, inqubo ethile noma indlelakubuka yabantu ababandakanyekayo. Uqhubeka aphawule ukuthi ucwaningo olulandela lolu hlelo lunalezi zimpawu ezifanayo nezocwaningo lwekhwalthethivu: lugxile ekutholeni izincazelo, ezitholakala ngokuthi umcwaningi abe yithuluzi elibalulekile, kusetshenziswa isu lokuholela kokuthile (*inductive approach*) bese kuba nomphumela ochazayo.

### **1.8.3 Izindlela namathuluzi okuqoqwa kolwazi**

#### **1.8.3.1 Izingxoxo ezisakuhleleka**



Lolu cwaningo lusebenzise izindlela ezimbili izingxoxo ezisakuhleleka kanye nokucutshungulwa kwemibhalo. Izingxoxo ezisakuhleleka zisetshenziswe ukuthola ulwazi oluhambisana namagama ethiwe izindawo ezicwaningwayo kuziphathimandla zeminyango yezokuhlalisana kwabantu, amakhansela ezindawo, abantu abahlala ezindaweni ezethiwe ngamagama acwaningwayo kanye nakubantu abanolwazi olufanele emiphakathini engomakhelwane. UDavid noSutton (2004) bachaza izingxoxo ezisakuhleleka ngokuthi yizingxoxo ezingenakho ukuhleleka okukhulu, ezivame ukusetshenziswa ngabacwaningi bekhwalithethivu abanenhloso yokwazi nzulu ngento, besendaweni ejwayelekile, okuphikisana nokuhlola ihayiphothesizi ethile. Ubuhle bokusebenzisa lolu hlobo lwezingxoxo lwenza umcwaningi akhululeke, athole nethuba lokulandelela ngemibuzo uma kukhona ulwazi olusadingeka ngesikhathi sengxoxo. Kwezinye izikhathi umcwaningi uyavuma ukuphuma kancane kokuxoxwa ngakho (Myers noNueman, 2006). Ingxenye enkulu yalezi zingxoxo iqhutshwe ngokusebenzisa isheduli yemibuzo enohla lwemibuzo ehlelekile nevulekile (**isenezelo A**). Ubuhle bokusebenzisa isheduli yemibuzo ehlelwe ngaphambilini kwenza ingxoxo ihleleke, igxile kulokho okudingidwayo, abaxoxayo bangankanti futhi kongeke nesikhathi.

Lezi zingxoxo ziqhutshelwe ezindaweni ababuzwa abajwayele ukuba kuzo. Ezinye zaqhutshwa ngocingo nange-*email*, ukonga isikhathi. Kusetshenziswe isiqophamazwi nendlela yokubhala amanothi ukuqopha ulwazi. Ukusetshenziswa kwesiqophamazwi kuyindlela evikelekile yokugcina ulwazi oluyinkulumo, olungabuye luguqulwe, lwenziwe ulwazi olubhaliwe, futhi lucutshungulwe emva kwesikhathi (Creswell, 2014). Nakuba izingxoxo kuyisu elivamile, kungaba nezinselele kumcwaningi osafufusa, ongenalo ulwazi lokuhlela imibuzo yokulandelela, okungaholela ekwehlulekeni ukuqoqa imininingo efanele nasekuqondeni nzulu ngento ecwaningwayo (Patton, 2002).

### **1.8.3.2 Ukucutshungulwa kwemibhalo**

Imibhalo eshicilelwe naleyo engashicilelwe, kumbandakanya izincwadi, izahluko zezincwadi, amajenali ocwaningo, ama-thesis, amabalazwe, amaphepha ocwaningo, imibiko, imiqulu yolwazi kahulumeni, imithetho nemihlahlandlela

namawebhusayithi anhlolonhlobo kusetshenzisiwe kulolu cwaningo. Ngakolunye uhlangothi ukucutshungulwa kwemibhalo kusetshenziswe ukweseka kanye nokugcwalisa izikhala olwazini olutholakale ngezingxoxo. Kulesi simo kusetshenziswe njengethuluzi lokuqinisekisa ukukholakala kolwazi ngamagama, olutholakale ngezingxoxo. Le ndlela yekelelele ekutholeni amagama amaningi ezindawo nalapho izindawo zikhona kanye nasekuchazeni ngezincazelo kanye nezizathu zokwethiwa kwawo. Ngakolunye uhlangothi yiyona ndlela ebe yisisekelo ekutholweni kwamaphethini ocwaningo zilimi emagameni nokuhlolwa kobudlelwane bawo nemihlahlandlela yokwethiwa nokuhlelenjwa kwawo. Leli su lokucubungula amabhuku lihle ngoba umcwaningi uzikhethela ngokukhululeka ulwazi aludingayo njengoba ulwazi luvele selukhona, akhethe nesikhathi esimvumelayo sokuhlulwaya. Nakuba kunjalo, lingaletha izinselelo kumcwaningi ngoba lincike kakhulu ekuhumusheni, ngaleyo ndlela lidinga umuntu abe nolwazi kanye nekhono elinzulu lokuhlaziya nokuhumusha.

#### **1.8.4 Indlela yokusampula**

Zimbili izindlela zokusampula ezisetshenzisiwe; yindlela yokuqoka ngenhloso (*i-purposeful sampling*) kanye nendlela enikezelanayo (*i-snowball sampling*). UBabbie (2008: 29) uma echaza inhloso yokusetshenziswa kwesampula ngabacwaningi bekhwalithethivu uthi,

*They seek to describe or explain what is happening within a small group of people. This, they believe might provide insight into the behaviour of the wider research population, but they accept that everyone is different and that if the research were to be conducted with another group of people the result might not be the same.*

[Bazama ukuchaza okwenzekayo eqenjini elincane labantu. Lokhu bakholwa ukuthi kungaletha ukuqonda nzulu ngokuziphatha kweqoqo lokuphilayo locwaningo, ngobubanzi balo kodwa bayakwamukela ukuthi wonke umuntu wehlukile futhi nokuthi uma ucwaningo belungenziwa nelinye iqembu labantu umphumela bekungenzeka ungefani.]

Indlela yokuqoka ngenhloso isetshenziswe kulolu cwaningo ukukhetha ababambiqhaza emnyangweni kahulumeni; umsebenzi ngamunye ngaphansi komasipala basekhaya, abangaphansi koMgungundlovu nakulowo waseThekwini, kube oyedwa emnyangweni wezokuhlaliswa kwabantu,

izindawo ngokwehlukana kanye-ke namakhansela ezindawo, engamele lezo zindawo ezicwaningwayo. Umcwaningi uma eyisebenzisa uncika olwazini nasebuchwepsheni anabo ukukhetha labo azothola kubo ulwazi (Berg, 2001: 32). Ngale ndlela yokusampula, umcwaningi uhlose isampula yababambiqhaza abanolwazi olunzulu ngokuzobuzwa (Marshall noRossman, 2006).

Indlela yokusampula enikezelanayo isetshenziswe ukwengeza olwazini oluqoqwe kusetshenziswa indlela yokuqoka ngenhloso, ukuthola abahlali nosaziwayo emiphakathini engomakhelwane, abangaba phakathi kwamashumi amabili nanhlanu kuya emashumini amahlanu (25-50). Uma ulwazi oluqoqwe kubabambiqhaza abebekhethwe ngendlela yokuqoka ngenhloso lungenele, emva kwezingxoxo bayacelwa ukuba basho abanye abantu ababaziyo abanolwazi oludingekayo (Berg, 2001: 33). Nokho-ke kulolu cwaningo kugxilwe kakhulu kubahlali asebekhona kulezi zindawo isikhathi eside nababekhona kusakhiwa.

#### **1.8.5 Ukuhlaziywa kolwazi**

Lolu cwaningo lusebenzise amasu ahumushayo ukuhlaziya ulwazi. UBogdan noBiklen (1982:145) uma bechaza ukuhlaziywa kolwazi bathi:

*‘working with data, organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others.’*

[ Ukusebenza ngolwazi, ukuluhlela, ukulwehlukana ngamaqoqo ekusebenzeka kalula ngawo, ukuwahlanganisa, ukubheka amaphethini, ukuthola izinto ezibalulekile nekumelwe zifundwe kuthathwe isinqumo ngalokho okumelwe kutshelwe abanye. ]

Abandakanya i- *hermeneutics* kanye ne-indukthivu (Nueman, 2011). Inhloso yokusebenzisa la masu ukuveza, ukuchaza kanye nokuhumusha into ethile, kubandakanye nendlela echazwa ngayo yilabo abathintene nayo (Tesch, 1990). Enza umcwaningi abuke ukwenza kwabantu njengenhlanganisela yezimpawu ezinencazelo (Miles noHuberman, 1994). I-*hermeneutics* ingachazwa ‘njengesu lefilosofi’ lokuqonda kangcono izenzo kanye nokuziphatha kwabantu noma ngokuthi ‘yisu lokuhlaziya’ uma yelekelela ekuqondeni izincazelo enkulumweni (ekhulunyiwe noma ebhaliwe) (Bleicher, 1980).

Isu le-indukthivu yisu lokuhlaziya elisukela olwazini, ngokuluhumusha, uluqhathanise, lwehlukaniswe ngezindikimba, lufakwe amakhodi, kuhlaziye amaphethini avelayo ngaphambi kokufinyelela esiphethweni. (Patton, 1990; Creswell, 1998).

### **1.9 Ukubaluleka kocwaningo**

Lolu cwaningo luhlose ukuphonsa itshe esivivaneni emisebenzini esiyenziwe ngamagama ezindawo. Imisebenzi eminingi ngamagama ezindawo igxile emagameni ezindawo ezisemthethweni, njengamadolobha, izikole, izakhiwo ezithile nokunye kusetshenziswa indlela yokucwaninga igama ngokwesifundo ngasinye, ngokwehlukana. Lolu cwaningo luyimizamo yokungena esikhaleni, ngokuhlola amagama ezindawo ezingekho emthethweni, ngokwezifundo zonke, kugxilwe kucwaningo zilimi, okuyindlelakubuka yamagama ezindawo engakandi (Van de Velde, 2003, ocashunwe kuVan Langendonck, 2007:2). Ukwembulwa kwezincazelo abantu abazibophele emagameni kanye namaphethini ocwaningo zilimi, kwenziwe ngethemba lokuthi kungavusa uthando kubacwaningi bolimi lokuqhubeka nokucwaninga ngamagama alezi zindawo. Luqhathanisa izimpawu zamagama ezindawo ezingekho emthethweni nemithetho evumelekile yokwethiwa kwamagama ezindawo zokuhlala eNingizimu Afrika, ngethemba lokuthi kungaba ngenye yezindlela yokwenza le mithetho yaziwe futhi iqashelwe uma kwethiwa izindawo.

### **1.10 Izingqinamba zocwaningo**

Umcwaningi ube nezinselelo ekumiseni izikhathi zokubonana nababambiqhaza abazobuzwa imibuzo ngempumelelo. Ngenxa yokuxineka kwabanye kanye nokwehlukana kwezindawo kukhona okugcine lingasatholakali ithuba lokubabona, umcwaningi abenenhloso yokubabona. Kwesinye isikhathi uma kukhona ongatholakali, bekuba khona omunye esikhundleni sakhe, kokunye ongenalo ulwazi olwenele oludingekayo. Kwabanye kulabo abatholakele, ngenxa yesikhathi, kube nzima ukusebenzisa imibuzo yokulandelela ngendlela egculisayo. Abanye ngesikhathi sezingxoxo bebekhombisa ukuzethemba okukhulu noma olunye ulwazi bekucaca ukuthi abanasiqiniseko ngalo. Ulwazi olunobuqiniso obungabazekayo umcwaningi uluqinisekise ngabanye nangokubheka imibhalo.

### **1.11 Umklamo wocwaningo**

Lolu cwaningo luyingxenye yeminye yemisebenzi esiyenziwe, ecwaninga ngamagama ethiwe izindawo, njengokulawula kwe-*South African Geographical Names Council* (SAGNC). Luzike esiFundazweni iKwaZulu-Natali, eMgungundlovu kanye naseThekwini, ezindaweni zokuhlala ezingekho emthethweni, ezizimele (ezingahlanganisi nalezo ezakhiwa emva kwezindlu, ezindaweni ezisemthethweni). Nakuba onke amagama alezi zindawo, ngokwehlukana kwezilimi, ebalulekile futhi eyingxenye yocwaningo, ingxenye enkulu izike kulawo ethiwe ngolimi lwesiZulu. Abahlanganyeli kulolu cwaningo, kube ngabantu abahlala ezindaweni ezingekho emthethweni, nokucwaningwa amagama azo, abantu abahlala ezindaweni ezingomakhelwane nazo futhi abanolwazi olunzulu ngokwethiwa kwazo. Abanye kube ngabasebenzi bemikhandlu eminyangweni kahulumeni, eyengamele izindawo ezethiwe ngala magama acwaningwayo kanye nemiNyango Yezokuhlaliswa kwabantu.

### **1.12 Ukuchazwa kwamagama asetshenzisiwe**

#### **1.12.1 Igama**

Igama sebezame kaningi ukulichaza, ayikho incazelo eyodwa ekungathiwa yiyo yodwa eshaya emhlohlweni. Nakuba kunjalo abacwaningi abanengi balichaza njengophawu olunencazelo, oluyingxenye ebalulekile ezilimini zonke, lisetshenziselwe ukuxhumana, ukusho abantu, izindawo kanye nezinye izinto kanye nokwehlukana izinto kwezinye (Raper, 1989). Amagama kungaba amagama uqobo (okuyiwo avame ukubizwa ngamagama), asho into eyodwa njengalawa: Sam, Rose, Durban, Pietermaritzburg noma abe amagama ajwayelekile, asho ikilasi lezinto njengalawa: ikati, umfula, idolobha. Nakuba kunokuvumelana kubacwaningi ngokuthi amagama angamabizo, kunzima ukuvumelana ngokucacile ngomehluko phakathi kwalawo abathi angamagama uqobo kanye nalawo angewona. Amagama uqobo afundwa ngaphansi kwesifundo sesayensi, esibizwa nge-onomastiksi. Incazelo yegama uqobo,

ehlenganisa izifundo zonke nethi ayicishe ibe nazo zonke izimpawu zegama njengoba lichazwa ngabanye (ichazwe esahlukweni sesi-4 salolu cwaningo) ethi,

*A proper name is a noun that denote a unique entity at the level of established linguistic convention to make it psychosocially salient within a given basic level category [pragmatic]. The meaning of the name, if any, does not (or not any longer) determine its denotation [semantic]. An important formal reflex of this pragmatic-semantic characterization of proper names is their ability to appear in such close appositional construction as the poet Burns, Fido the dog, the River Thames, or the City of London [syntactic] (Van Langendonck, 2007: 87).*

### **1.12.2 Amagama ezindawo**

Ingxenye ye-onomastiksi egxile emagameni ezindawo yithophonimi. Igama elithi, 'toponyms' livela kwelesiGriki elithi, 'topos', lisho 'isifundo esihlelekile ngemvelaphi kanye nangomlando wamagama' (Monmonier, 2006:9). Kokunye lisetshenziswa ngokushintshana nelesiNgisi elithi, 'geographical names'. Abacwaningi bamagama ezindawo esingabala u (Raper, 1989, Coetser, 2002) baveza umehluko phakathi kwala magama. Amagama abawabiza ngokuthi ngama-*geographical names*, abandakanya amagama ezinto zemvelo, njengemifula nezintaba [kanye nezinye izinto ezingakhiwa ngabantu], kuthi amagama ezindawo abandakanye amagama esingabala amagama amazwe, izifundazwe, amadolobha, imikhandlu, amabhilidi, izakhiwo zokuhlala abantu.

UFlom (1924) uwehlukhanisa ngendlela ethi ayehluke. Uphawula lezi zinhlobo ezintathu; amagama ezindawo zokuhlala abantu, amagama empucuko (*culture names*) kanye namagama emvelo. Ngezindawo zokuhlala uqonde izindlu zokuhlala, izakhiwo zamapulazi, amadolobhana, amadolobha, amalokishi, izifundazwe namazwe. Amagama empucuko, abandakanya amadlelo, izinkundla, imigwaqo, amabhuloho, amadamu kanye nezinkundla zokudlala kuthi awemvelo abandakanye izintaba, imifula, imifudlana, amachibi nokunye.

### **1.13 Ukuhlelwa kwezahluco zocwaningo**

Lolu cwaningo lunezahluco eziyi-7, ezihlelwe kanje:

- (a) Isahluko sokuqala siyisingeniso kanye nesendlalelo socwaningo. Sethula ngobubanzi isimo samagama ezindawo ezingekho emthethweni, eNingizimu Afrika, ngokuqonde ngqo eMgungundlovu naseThekwini kanye nendlela abukwa ngayo uma kuqhathaniswa nalawo asemthethweni.
- (b) Isahluko sesibili sihlola eminye yemisebenzi yocwaningo lwamagama esiyenziwe kwamanye amazwe neyalapha eNingizimu Afrika, sigxile kakhulu kuleyo yamagama ezindawo.
- (c) Isahluko sesithathu sicacisa ngezindlela ezisetshenzisiwe ocwaningweni, kubandakanya ukuchazwa kwepharadaymu yocwaningo, amasu ocwaningo, uhlelo locwaningo, izindlela zokuqoqa kanye nokuhlaziya ulwazi, okuphathelene nenqubonhle, kugcinwe ngamasu aqinisekisa ukukholakala kocwaningo.
- (d) Isahluko sesine sethula injulalwazi ebe yisisekelo socwaningo. Lokhu kwenziwe ngokuthi kucaciswe ngemibonobufakazi (*claims*) yosozilimi ngencazelo nenjulalwazi yencazelo, kukhonjiswe nokuthi imiqondonzulu (*insights*), imibonobufakazi kanye nemiqondolisu ngamagama kuthekelwe kanjani yilolu cwaningo kulezi zifundo zesayensi; isifundoncazelo, iphragmathiksi, isemiothiksi kanye ne-onomastiksi. Kugcinwe ngokuchaza ngenjulalwazi, i 'phragmathiki-semantiki-sintakthiki'.
- (e) Isahluko sesihlanu yisethulo nokuhlaziywa kolwazi, oluqoqwe kusetshenziswa izingxoxo ezisakuhleleka kanye nokuhlolwa kwemibhalo. Kulesi sahluko kwethulwa amagama ezindawo ezingekho emthethweni, eMgungundlovu naseThekwini ngokwamaqoqo. Kuhlaziywe izindikimba eziphuma emaqoqweni, ukucacisa ngezincazelo nezizathu zokwethiwa kwawo.
- (f) Isahluko sesithupha, sihlaziya amaphethini ocwaningozilimi asemagameni. Kugcinwa ngokuqhathaniswa amagama nemihlahandlela yokuvamiswa kwamagama ezindawo.

(g) Isahluko sesikhombisa nekungesokugcina, sethula isiphetho socwaningo, kubandakanye iqoqa lokutholakele kanye neziphakamiso.

### **1.14 Isiphetho**

Isahluko sokuqala sethule isingeniso nesendlalelo socwaningo. Sethula imiqondolisu kanye nokunye okubalulekile ngamagama, esimweni saseNingizimu Afrika, ngokuqonde ngqo, esimweni saseThekwini naseMgungundlovu. Sethula isitatimende senkinga, yizinhloso kanye nemibuzo yocwaningo, incazelo yenjulalwazi eyisisekelo socwaningo, izindlela zocwaningo, ukubaluleka kocwaningo, izingqinamba nomklamo wocwaningo, ukuchazwa kwamagama asetshenzisiwe, kanye nokuhlelwa kwezahluko. Isahluko esilandelayo sethula imibonobufakazi kanye nemiqondonzulu yeminye imisebenzi esiyenziwe ngamagama ezindawo zokuhlala.



# ISAHLUKO 2

## UKUCUTSHUNGULWA KWEMIBHALO ESETSHENZISIWE

### 2.0 Isingeniso

Lesi sahluko sithinta kweminye yemisebenzi yocwaningo lwamagama esiyenziwe kwamanye amazwe neyalapha eNingizimu Afrika, sigxile kakhulu kuleyo yamagama ezindawo. Amagama ezindawo asekwaningwe kakhulu umhlaba wonke, ezifundweni ezehlukene, ekungabalwa phakathi kwazo ifilosofi, ucwaningozilimi, i-onomastiksi kamuva ne-*cultural geography*. Ukubhekwa kwamagama ezindawo yizifundo zonke kuwubufakazi bokuthi amagama anokuthile okubalulekile nokudinga ukucwaningwa. Into ebalulekile ngegama, efanayo kuzo zonke izifundo, umsebenzi walo. Kulezi zifundo amagama athathwa njengengxenywe yolimi, kubhekwe ubudlelwane bawo nezinto ezethiwe ngawo, engingathi yingaphakathi lawo noma kubhekwe ubudlelwane bawo nezimo zenhlalokuphila, zesiko, zombusazwe kanye nezomnotho, engingathi ingaphandle lawo ngaphansi kwesihloko esithi, '*critical toponyms*'. Isahluko sehlukaniswe ngalezi zingxenywe:

**Ingxenywe yokuqala** yethula kafushane ulwazi lokwendlela, mayelana nezindlela ezimbili zokubhekwa kwegama ezivamile emibhalweni esetshenzisiwe; izindlela ezibheka ingaphakathi legama ngokugxila egameni kanye nezindlela ezintsha, ezibheka ingaphandle legama ngokulihlobanisa nezimo zombusazwe.

**Ingxenywe yesibili** yimibhalo esetshenzisiwe, elandela izindlela ezintsha, ezibheka ingaphandle legama. Ingxenyana yokuqala yethula inkambiso evamile emibhalweni yamagama, ezweni lonke, ithinte emisebenzini yala babhali: u (Vuolteenaho noBerg, 2009); (Rose-Redwood, 2011); (Cohen noKliot, 1992); (Azaryahu, 1996, 2009, 2011); (Azaryahu noGolan, 2001); (Yeoh, 1996, 2009); (Horsman, 2006); (Herman, 1999); (Nash, 1999); (Alderman, 2000); (Alderman

no Inwood, 2013); (Kearns no Berg, 2002); (Myers, 1996); (Rose-Redwood no Alderman, 2011); (Rose-Redwood et al., 2010); (Light no Young, 2014).

Ingxenyana yesibili yimibhalo ekhombisa inkambiso evamile kulesi sikhathi kubacwaningi bamagama eNingizimu Afrika. Le ngxenye yeyeme emisebenzini yalabo asebenkantsha ubomvu nabayizingqalabutho ocwaningweni lwamagama ezindawo lapha eNingizimu Afrika, esingabala phakathi kwabo laba: u (Raper, 1989, 1996, 2004); (Jenkins, 2007); (Jenkins nabanye, 1996); (Coetser, 2002); (Koopman, 2012) kanye no (Meiring, 1994, 2009). Kutonyuliwe nasemsebenzini yalabo bamuva esingabala phakathi kwabo laba, u (Guyot noSeethal, 2007); (Ndletyana, 2012) kanye no (Sepota noMadadzhe, 2012).

**Ingxenye yesithathu** yimibhalo ebheka ingaphakathi legama. Ihlukene izingxenyana ezintathu; ingxenyana yokuqala yethula imibono yefilosofi kusukela emisebenzini yamafilosofa amaGriki asendulo, esingabala kuwo uSocrates noPlato kuze kube imisebenzi yamafilosofa nosozilimi bakamuva, esingabala uMill kuya kuRussell. Ingxenyana yesibili yethula imibono yocwaningozilimi. Ingxenyana yesithathu kubhekwa igama ngendlela yeonomastiksi. Ithinta kakhulu emisebenzini yala babhali; u (Lyons, 1969); (Barney, 2001); (Sedley, 2003); (Mill, 1961); (Russell, 1905); (Searle, 1976); (Wittgenstein, 1973); (Kripke, 1972); (Van Langendonck, 1987, 2007); (Carroll, 1983); (Crystal, 1991); (Jespersen, 1965); (Nicolaisen, 1974, 1978, 1984, 1987); (Raper 1986, 1987); (Meiring, 1993, 1994, 2009, 2010); (Koopman, 2002); (Louwrens, 1994); (Van Huyssteen, 1994); (Ndimande, 1998); (Turner, 2007) (Coetser, 1998).

**Ingxenye yesine** yethula imibhalo ecwaninga ubuhlobo phakathi kwamagama ezindawo nobuwena.

**Ingxenye yesihlanu** nekungeyokugcina yethula imibhalo enika ulwazi olubalulekile nolwejwayelekile mayelana namagama, kubandakanye imiqulu yamazwe omhlaba neyalapha eNingizimu Afrika, ephathelene nokulawulwa kwamagama ezindawo.

Umcwaningi engxenyeni eyethula imisebenzi esiyenziwe ngamagama, ukhethe ukuqala ngemibhalo ehlobanisa igama nezombusazwe ngoba yiyona nkambiso

evamile kulesi sikhathi. Ukhulwa ukuthi lokhu kuzosiza ukuthi ofunda lolu cwaningo akwazi ukubuka amagama ezindawo zokuhlala ezingekho emthethweni, ethiwa ngalesi sikhathi, kulesi simo esikhona.

## **2.1 Izindlela zokufundwa kwamagama ezindawo, ezigqamile emibhalweni esetshenziwe**

### **2.1.1 Izindlela ezindala zokufundwa kwamagama ezindawo**

Amagama phambilini ayefundwa kakhulu ngabezomhlaba abagxile emlandweni (*historical geographers*). Lezi zindlela zigqama emisebenzini, imvamisa, okuyimisebenzi yabenzi bamabalazwe, osozilimi kanye nabacwaningi bemvelaphi yamagama. Eminingi yale misebenzi ibonakale idlondlobala ngezikhathi ze-20<sup>th</sup> century, yagxila ekuqoqweni kwamagama, kwenziwe uhlu lwawo, ekuwahlukaniseni kanye nasekuwaqoqeleni ezindikimbeni ezithile, ngenhloso yokuthola imvelaphi kanye nencazelo yawo (Zelinsky, 1997). Kweminye imisebenzi yocwaningo amagama ezindawo asetshenziselwa ukuthola amaphethini olimi ngokwezindawo, ulimi lwezigodi kanye nobuzwe, alethe ukuqonda nzulu ngomlando, ngabantu abahlala kuleyo ndawo kanye nangesiko elithize (Jett, 1997), njengoba amagama ezindawo eqhubeka abe khona noma isiko selishabalele nokuyikho okwenza kube lula ukulandelwa komkhondo ngezinto ezenzeka ngesikhathi esedlule. UBerg noVuolteenaho (2009) nabo baphawula ukuthi abacwaningi ngezomhlaba nabanye abacwaningi, bakhombise ukuthi amagama ezindawo awubufakazi bomlando njengoba ayecwaningwa kakhulu ngenhloso yokulandela umlando wabantu abahlale kulezo zindawo ezethiwe ngawo ezikhathini ezehlukene kanye nemikhutshana eyayigcinwa.

Lezi zindlela zenze abacwaningi bagxila ekubhekeni imvelo yamagama kanye namaphethini okwethiwa kwawo, bangakunaka ukubaluleka kokwazi ngabantu abangabasunguli bala maphethini, izizathu zokwethiwa kwamagama kanye nomshikashika wezombusazwe oyingxenye yenqubo yokwethiwa kwamagama ezindawo (Rose-Redwood nabanye, 2010; Kearns noBerg, 2002). Imibhalo esebenzisa lezi zindlela iqoqelwe ndawonye ngaphansi kwale mikhakha; ifilosofi, ebheka imvelo yegama ngokubanzi, i-*technical –authoritative*, ephathelene nalo lonke ulwazi ngokuhlelenjwa nokusetshenziswa kwamagama ezindawo kanye

*ne-historical-culturalist*, egxile ekubhekeni umsuka wamagama ezindawo kuqhathaniswa nezimo zenhlalokuphila kanye nezomlandokanye (Vuolteenaho noBerg, 2009: 2-7). Baqhubeka baphawule ukuthi lezi zindlela nakuba zizindala, sezibe yisisekelo semisebenzi eminingi ecwaninga igama, kufilosofi nasesifundweni esibheka imisuka yamagama (i-ethimoloji) isikhathi eside, ezifundweni zesayensi yabantu kanye neyenzalokuphila (p. 3). Lokhu kusho ukuthi abacwaningi abalandela lezi zindlela bacwaninge ‘ingaphakathi lamagama’, ngaphandle kokubheka izinto ezingaphandle kwawo, ezinomthelela ekwethiweni kwawo, nawo anomthelela kuzona.

Le ndlela kuhambe yakhojwa izici, ngenxa yokugxila kakhulu egameni lizimele, ngaphandle kokulibheka esimweni esibanzi senhlalokuphila. Kulokhu (uWithers, 2000: 533) ocashunwe ku (Alderman, 2008) uqaphele ukuthi,

*‘Attention to the name alone, either on the ground or on an historical map, runs the risk of concerning itself with ends and not with means; of ignoring, or, at best, under-playing the social processes intrinsic to the authoritative act of naming’.*

[ Ukugxila egameni lodwa, ekungaba semhlabeni noma ebalazweni lomlando, kubeka engcupheni yokulibuka njengesiphetho, lingabukwa njengendlela yokunganaki, noma, ukulichaza kangcono, yokubukela phansi izinkambiso zenhlalokuphila, eziyingxenywe yesenzo sokwetha, ekulindeleke ukuba zihlonishwe. ]

Ukungeneliswa kwabacwaningi yizindlela ezindala zokufundwa kwamagama ezindawo, kuholele ekutheni ngeminyaka ye-1990, baqale ukubheka amagama ezindawo ngezindlela ezehlukile nezenza aqondakale kangcono, ngaphandle komsebenzi wawo wokuba ngamagama nje. Amagama aqale ukufundwa njenganobudlelwane nezombusazwe. Isigatshana esilandelayo sicacisa ngalezi zindlela, ngaphambi kokungena emibhalweni.

### **2.1.2 Izindlela ezintsha, ezihlobanisa amagama ezindawo nezombusazwe**

Uthando lokufundwa kwamagama ezindawo njengethuluzi lezombusazwe luqale ukuthungeleka, lwakhula kwabezomhlaba abagxile kwezombusazwe kanye nasesikweni (*political and cultural geographers*), ababheke igama

ngokugxilile nangokwehlukile ngaphansi kwesihloko esithi, *'Critical Toponymys'* (Berg noVuolteenaho, 2009; Rose-Redwood nabanye, 2010). Bakholwa wukuthi igama alenzi umsebenzi wokukhomba indawo kuphela kodwa likhomba indawo okunobudlelwane bamandla kuyo (Myers, 1996). URose-Redwood nabanye (2010) baphawula ukuthi imisebenzi yonke esiyenziwe ngaphansi kwalesi sihloko, ingehlukaniswa ngaphansi kwalezi zindikimba; ipolitiki yezimpawu (*political semiotics*), egxile ekusetshenzisweni kwamagama ezindawo ngenhloso yokukhumbula abantu abathize, ithinte futhi nezincazelo abantu abazithola emagameni; okuphathelene nohulumeni (*governmentality*), egxile ezintweni ezithinta uhulumeni, ibheke ukuthi amagama asetshenziswa kanjani abaphathimbuso ukwengamela, ukuhlela kahle kanye nokulawula indawo; kanye nobulungiswa bomphakathi nokumelana nokwethiwa kwamagama kusetshenziswa izimpawu (*social justice and symbolic resistance*), ibheka ubudlelwane bamandla enqubeni yokwetha amagama, icwaninge futhi ukuthi kwenzeka kanjani ukuthi abanye abantu emphakathini babe negunya lokwetha, kuthi abanye abangenalo babonakale bemelana nesenzo sokwethiwa kwamagama. Bagcine ngokuphakamisa ukubhekwa kokwethiwa kwamagama ezindawo nokuhweba (*commodification*).

Amagama ethiwa izindawo akhethwa ngendlela ethile neyenza amanye abonakala eshaya emhloeni kangcono kunamanye, kuthi lawo angamukeleki kahle, anganakwa. Kafushane nje, amagama ezindawo ngokuvamile, ahlotshaniwa namandla, ubuntu, izikhumbuzo kanye nesiko (Light noYoung, 2014). Kule mibhalo amagama ezindawo asetshenziselwa lezi zizathu:

*'the colonial silencing of indigenous cultures, the canonization of nationalist ideals in the nomenclature of cities and topographic maps, the construction of commodified neoliberal urban landscape, the contestations over identity and place at the level of street naming, as well as the formation of more or less fluid forms of postcolonial identities.'* (Vuolteenaho noBerg, 2009:2)

Ukuthuliswa kwamasiko endabuko ngamaKoloni, ukwemukelwa ngokusemthethweni imiqondonkolelo yamaNeshinali emagameni amadolobha nakumabalazwe, ukwakha umqondo wokuthatha indawo esedolobheni njengento ekungahweshwa ngayo, ngabahwebi abazimele, izimpikiswano ngobuntu kanye nendawo ezingeni lokwethiwa kwemigwaqo, kanjalo nokwakheka kochungechunge lwezimo zobuntu emva kombuso wamaKoloni.

## **2.2 Imibhalo ebheka ukwethiwa kwamagama ezindawo njengesenzo sezombusazwe**

### **2.2.1 Inkambiso evamile kulesi sikhathi emhlabeni wonke**

Kulesi sigatshana kubhekwa inkambiso ejwayelekile njengamanje kubabhali nabacwaningi bamagama ezindawo emhlabeni wonke. Ngokuthi 'Emhlabeni wonke' kubhekiswe kakhulu kwamanye amazwe; aphesheya kwezilwandle kanye nalawo ase-Afrika. Isizathu sokuthi imibhalo yamazwe aphesheya ibhekwe ngaphansi kwesihloko esisodwa naleyo yamazwe ase-Afrika, ukuthi yonke imisebenzi yalesi sikhathi (kungaba eyabacwaningi bamazwe aphesheya kwezilwandle noma base-Afrika) idingida izindikimba ezithi azifane. Nakuba neNingizimu Afrika ingenameluko kule misebenzi esibaliwe, umcwaningi ukhethe ukukhuluma ngayo izimele ngoba yilapho kuzinze khona lolu cwaningo. Lokhu kuzolekelela ekuvezeni isithombe esiphelele ngamagama ezindawo, eNingizimu Afrika, kulesi sikhathi. Sekuke kwaphawulwa ukuthi abacwaningi balesi sikhathi balandela izindlela ezintsha zokufundwa kwagama, ezikhombisa ubuhlobo phakathi kwamagama ezindawo nezombusazwe.

Umehluko omkhulu phakathi kwale mibhalo nalolu cwaningo ukuthi eminingi yayo igxile emagameni ezindawo ezisemthethweni, ethiwa ngabaphathimbuso ngezikhathi zeneshinalizimu kanye nezephosti kholoniyalizimu nokuthi lawo magama abasebenzela kanjani bona ukufeza izinhloso zabo. Lolu cwaningo lugxile emagameni ezindawo ezingekho emthethweni, amaningi awo ethiwa yimiphakathi ngezikhathi zephosti kholoniyalizimu, ngaleyo ndlela aveza imiphakathi kangcono okunakuba kuvela uhulumeni. Nakuba amagama ethiwa yimiphakathi, kukhona akhombisa ukulandela le nkambiso ngokuhlobana nezombusazwe, okwenza le mibhalo ibaluleke kulolu cwaningo. Isibonelo samagama anokuhlobana nezombusazwe, ngamagama adlulisa ukukhonona

kuhulumeni nokumelana nezenzo zakhe ezithile njengalawa, 'Asinamali', 'Vezunyawo'.

Imisebenzi ebhekwa lapha kulesi sahluko, yehlukaniswe ngalezi zindikimba ezakhiwe, zasuselwa kulezo ezehlukaniswe uRose-Redwood nabanye (2010) ngenhla; ubudlelwane bamagama ezindawo namandla; amagama ezindawo, ubuwena kanye nokuguquka kombuso; ubudlelwane bamagama ezindawo nokuphikisana nombuso kanye nobudlelwane bamagama ezindawo nomnotho.

### **2.2.1.1 Ubudlelwane bamagama ezindawo namandla**

Ukwethiwa kwamagama kuthathwa njengesenzo sepolitiki, esihlobanisa izindawo ezisemadolobheni, ubuwena (i-ayidentithi) kanye namandla okubusa. Le mibhalo ethinta le ndikimba, igxile ezikhathini zeneshinalizimu kanye nezikhathi ezingale kwekholoniyalizimu, i-phosti kholonalizimu. Ibheka ukuthi abaphathimbuso bezombusazwe nabemiphakathi, emazweni onke bayisebenzisa kanjani inqubo yokwethiwa kwamagama, njengesu lokwakha isizwe kanye nombuso. Kubhekwa izizathu zepolitiki eziholela ekwethiweni kwamagama athile kwayekwa athile.

USaparov ocashunwe kuHelleland (2012: 98) uveza ukuthi amagama ezindawo ayithuluzi elinamandla kwezombusazwe ngenxa yemvelo yawo uma ewachaza ethi,

*Are some of the most durable of national symbols... [They] are important features of national and territorial identity.*

[Angezinye zezimpawu zikazwelonke ezihlala isikhathi eside... Izingxenywe ezibalulekile ezikhomba ubuntu ezingeni likazwelonke nasezingeni lendawo ]

UCohen no Kliot (1992), babheka ukuthi ukwethiwa kwamagama amasha yiziphathi mandla zikahulumeni kusetshenziswa kanjani ngenhloso yokuhakambisa imiqondo ethile ngomlando kanye nobuntu besizwe. Babuka ukuthi ukwethiwa kwezindawo kuwuphawu lokuqhakambisa umbuso ka-Israel weneshinalizimu, ophambene nama-Arabhu. Zimbili izinto ezigqamile ngalesi sikhathi sokwenziwa kwalolu cwaningo lwabo. Okokuqala kugqama lezi zifunda ezathunjwa ngu-Israel ngempi ebizwa nge-*Six Day War*, yangonyaka we- 1967;

iGolan, iGaza kanye neWest Bank. Kulezi zifunda kugqame ingxabano mayelana nezimpawu zikazwelonke zamaJuda kanye nalezo zamaPalestine/Arab. Okwesibili ukungaboni ngaso linye emaqenjini amabili, angaphansi kombutho wezombusazwe, i-*Zionism*, mayelana nobuhlobo besikhathi esizayo, phakathi kwalezi zindawo nezwe lakwa-Israel.

UCohen noKliot bahlola ukuthi amagama ezindawo asetshenziswa kanjani abaphethe umbuso wakwa-Israel ukwengamela lezi zifunda, iGaza, iGolan ne-West Bank ngenhloso yokugxilisa umqondonkolelo wama-*Zionist* aphikisanayo. Okugqama kakhulu kule mpikiswano izindikimba ezimbili ezithwelwe ngamagama ezindawo zakwa-Israel; indikimba ethwele umyalezo we-*essentialism*, egcizelelwe yiqembu iLikud ngesikhathi salo sokubusa, naleyo ethwele umyalezo we-*epochalism*, egcizelelwa i- Israel Labor Movement. Uma bechaza i-*essentialism* ne-*epochalism*, ngokulandelana kwakho, oCohen noKliot (1992:658) bathi,

(1) *Desire for coherence and continuity*

[ Ukuphokophelela ubumbano nenqubekela phambili ]

(2) *Dynamism and contemporaneity*

[ Ubukhuphekhuphe bokwenza izinto ezintsha nezesikhathi ]

AmaJuda, akholelwa kwi-*essentialism*, izindawo azetha ngolimi lwesiHebheru, nangezinye izimpawu ezidlulisa umyalezo wokuthi amaJuda yiwo wodwa ayizindlalifa zomhlaba wakwa-Israel njengoba anikwa nguMdali, ngakho-ke wona agcina umyalelo ongcwele awunikwa wuMdali wokwakha kuleyo ndawo (Cohen noKliot, 1992: 662). Ukugcina amaJuda emunye futhi enobudlelwane obuqinile nomhlaba, izindawo zethiwe ngamagama asuselwe eBhayibhelini nangolimi lwamaTalmudi. Ngakwelinye icala, i-*epochalism*, eqhutshwa ngumbutho omusha wama-Zion, iqhakanjiswa amagama ezindawo ahlonipha onkulunkulu babaholi bamaZion nabezempi kanye nalawo athinta imvelo. Ngala magama baveza ukuzibophezela oququkweni nasekwenzeni izinto ngendlela entsha. Nakuba ama-Israel ayethanda ukuzibandakanya neBhayibheli,



ayethanda futhi ukwakha isizwe kabusha. Ukusetshenziswa kwamagama akhuthaza ubumbano kuma-Israeli kwakuwakhiphela ngaphandle ama-Arab.

Komunye umsebenzi (u-Azaryahu noGolan, 2001: 192) babheka ukuthi ukuguqulwa nokushicilelwa kwamagama ezindawo abhalwe ngesiHebheru, esikhundleni samagama ayebhalwe ngesi-Arabhu ebalazweni lakwa-Israel, kusetshenziswe kanjani ukwakha isizwe sama-*Israel* nokubuyisa ukuzazi ukuthi singobani. Baphawula ukuthi ukubhalwa kabusha kwamagama ebalazweni kwakungesona nje isenzo sokubhala noma sokuhumusha kumaZayoni (*Zionist*) kodwa kwakuwumbiko obhaliwe wokubuyisa umlando wezwe wamaJuda nendlela yokwakha kabusha ubuzwe bamaJuda. Kulabo abaphikisana namaZayoni lesi senzo kwakuwuphawu lokusula umlando wama-Arabhu.

UHorsman (2006) uhlola ukuthi abaphathimbuso bayisebenzisa indawo ukuqhakambisa imiqondonkolelo nezinhloso zabo zepolitiki, ngokusebenzisa amagama ezindawo. Uphawula ukuthi kunobudlelwane phakathi kwamagama ezindawo nomqondonkolelo walabo ababusayo uma ethi,

*Political regimes have often sought to represent and manipulate landscape in order to promote their own ideological and political objectives. This has been carried out in order to affirm their legitimacy, control of the territory and promote their ideological norms (p. 279).*

Ukubusa okulawulwa yipolitiki kukhombise amandla okuguqula indawo ukuze kuqhakambiswe imiqondonkolelo nezinjongo zepolitiki zababusi. Lokhu bekwenziwa ukuze kuqinisekise ukuvunyelwa ngumthetho, ukulawula indawo nokuqhakambisa izenzo ezivamile ezithwele umqondonkolelo.

NgokukaHorsman ukwethiwa kwegama entweni ebonakalayo yisenzo sokuzithathela yona, ngokuphuma kombusi esikhundleni kukhona uguquko olwenzekayo emagameni. Ubufakazi balokhu buvela ocwaningweni abheka kulo amagama ezindawo ezisentabeni iPamir, ezikhathini ezintathu zababusi abehlukene; isikhathi sikaTsa, eseSoviet nangemuva kweSoviet. UHorsman ubheka ukuguquka kwamagama ezindawo ezikule ntaba, eqhathanisa namagama ezindawo ezisedolobheni. Uthole ukuthi kunokufana ohlotsheni lwamagama ethiwa izindawo ezisentabeni nalezo ezisemadolobheni, futhi

kunezizathu ezaziwayo zokusebenzisa lawo magama. Izindawo ezisemadolobheni nesisondelene nabaphathimbuso yizo ezibonakala ziguqulwa kakhulu, okwenza kufakazeleke ukuthi ukwethiwa kwezindawo noma ukuguqulwa kwamagama ezindawo kuhambisana namandla. URadding noWestern (2008) baphawula ukuthi okutholakele kulolu cwaningo lukaHorsman kuvumelana nombono kaVan Langendonck (2007) othi izindawo ezinabantu abaningi, njengasemadolobheni, zinamagama angenazo izichasiso kakhulu futhi angavamile ukuhlala isikhathi eside engaguquki. Baqhubeka baveze ukuthi akekho okhathazeka ngokuguqula noma ngokwetha kahle igama elithi, "*the big green distant hill*", okuyigama elinezichasiso eziningi. NgokukaVan Langendonck, amagama anjengaleli awabi awezindawo ezisemadolobheni futhi awaguquki masinyane. Lingaguquka kuphela uma abaphathimbuso benenhloso yokuveza amandla okuyiqhoqhobala indawo eyethiwe ngalo.

UHerman (1999) emsebenzini wakhe kugqama ukuthi amagama ezindawo asetshenziswa njengophawu lobandlululo, kokunye olungavele obala. Ubheka isimo saseHawai'i njengesibonelo salokhu. Ucwanninga ngobudlelwane phakathi kwamagama ethiwa izindawo esiqhingini iHawaii, ebuye yaziwe nge-*American's Aloha State*, nokubuswa ngabezizwe. IHawaii, ngokusho kuka (McGregor noMacKenzie, 2014) yisiqhingi esiseMelika, okuhlala kuso isizwe samaNdiya, angabantu bendabuko. Ngaphansi komthetho wamazwe omhlaba, laba bantu bazithatha njengabantu abehlukile kweminye imiphakathi ebaface bekhona kodwa manje abayithola seyiyingxenyeyabo. Bazithatha njengabantu, ngokomlando, abalandela emva kwabanye bendabuko abake baba kule ndawo, ngaphambi kokuba ithathwe ngabokufika, abagcine ngokubaqhoqhobala futhi babashayela imithetho ebagcindezelayo. Emva kokubona ukuthi bengabokudabuka, bayingxenyeyomphakathi ongenamandla, baphokophelela ukulungisa lesi simo ngokuthi bagcine, bathuthukise futhi badlulisele izwe loyisemkhulu kanye nobuntu babo esizukulwaneni esizayo. Lokhu babezokwenza ngokuthi baqhubeke bahlale bengabantu abagcina amasiko abo. Emva kokuba abantu bakulesi siqhingi belwele ilungelo lokugcina amandla okuzibusa, ayifa labo kanye nokuthathwa njengesizwe esehlukile, ngonyaka we-2015, uhulumeni waseMelika (U.S. Federated Government) ube nobudlelwane

nabo, kwavunyelwana ngelungelo ezintweni ezithize nangokuzibusa, okuvikelwe futhi okwesekwa umthetho wase-Melika. UHerman, ocwaninga ngalesi sikhathi, uthole ukuthi izindawo eziningi zethiwe ngolimi lwamaHawaii, okuwulimi lokudabuka, kodwa lolu limi futhi lungcindezelwe. Izikole azivunyelwe ukulusebenzisa kusukela ngonyaka we-1896, ngaleyo ndlela lolu limi lugcine selungasenasithunzi, selwenyanywa futhi seluthathwa njengolungabalulekile kumuntu ofisa inqubekela phambili empilweni (Herman 1999:90). Njengoba ulimi luyisikhali sokudlulisela amasiko esizukulwaneni, lesi simo sisho ukugcindezeleka kwamasiko. Wehlukanisa phakathi kwendlela yokuphatha ayibiza nge-*conquest* kanye ne-*anti-conquest*. Uthi uma ekuchaza lokhu athi,

*...conquest also extend to those practices that deny authority to Hawaiians (p77).*

[...i-*conquest* yenabela kulezo zenzo eziphika amandla] okuphatha kuma-Hawaii.

Lokhu kuveza ngokusobala ukwemukwa amandla kwamaHawaii nakuba izindawo zethiwe ngolimi lwawo. Uma uHerman esechaza i-*anti-conquest* uthi,

*Anti-conquest involves glorifying the Other at the same time that the Other is denied real power (p.77).*

[i-*Anti-conquest* ibandakanya ukuphakamisa 'Abanye', ngesikhathi esifanayo laba 'Abanye' babe bephucwe amandla.]

UHerman uthi lokhu ukuqhakambisa ubukhulu bomuntu ebe lowo muntu enganikiwe amandla wubandlululo olungavele obala. Lokhu kuholela ekusetshenzisweni kwamagama ezindawo ngamabili entweni ngayinye; yilawo ethiwe ngabaphathimbuso ashicilelwa phansi, nalawo olimi lwendabuko agcina esenukubezekile, ubhalomagama lwenziwa lwahambisana nemisindo yolimi lwababusi bezizwe.

UNash (1999), uveza ukuthi ukuhunyushwa kwamagama ngesinye sezenzo zepolitiki ezisetshenziselwa ukuqhoqhobala abantu nokukhombisa amandla okubusa. Uvumelana nalokhu okushiwo uHerman ngengozi yokuhumushwa kwamagama, esahlukweni asibhalile ngamagama ezindawo e-Ireland, ahunyushelwa esiNgisini, ngabomnyanga ophathelene nokudatshulwa

kwezindawo eBritain. Lokhu kubandakanya izindawo saseDublin, lapho imigwaqo eminingi yethiwa ngamagama amakhosi, amakhosazane namanye amaNgisi adumile. Uveza ukuthi enye indlela yokuguqula ulimi uluyise kolunye, ngokuhumushela ubhalojikelele (ifonetiki) lwalo lube olwalolo limi oluguqulela kulo. Uphawula ukuthi ukwethiwa kabusha kwezindawo kuwumongo wokwakhiwa kwesizwe. Amagama ezindawo akha ubudlelwane phakathi kolimi nomhlaba, akha izizwe. Amagama ezindawo zase-Ireland ayebhalwe ngolimi lomdabu i-Irish, ahunyushelwa esiNgisini, eguqulelwa emagameni athi awabe nemisindo efanayo nawo. Uthole ukuthi nakuba imisindo yegama elidala nemisindo yalelo elisha inokufana, incazelo yehlukile. Elinye lamagama alitomule njengesibonelo elithi, *'Muine Beag'* elisho ithikithi elincane, laguqulwa kwaba elithi, *'Money Bag'*, elinencazelo eyehlukile kuleli lolimi lwesi-Irish. Lesi senzo ngokusho kukaNash sinomthelela ongemuhle, ebudlelwaneni phakathi komlando, isiko, ubuntu kanye nendawo, obugqama emagameni ezindawo (Nash, 1999:460). Ukuguqulwa kwamagama ezindawo noma ngandlelani; okungaba yigama elisha esikhundleni selidala, igama elihumushiwe nokunye, ngokwejwayelekile kuyisenzo sezepolitiki, esisetshenziswa ngababusi ngenhloso yokuqhoqhobala nokulawula, ngokusho kukaNash. Uthole ukuthi amagama ezindawo ayithuluzi lezombusazwe elinamandla ngoba incazelo yamagama iyingxenye yesiko. Ngenxa yencazelo yawo emphakathini, ukuwaguqula kungasetshenziswa njengethuluzi lokwakha noma lokubulala isizwe. Kamuva nje, uNash uphume umkhankaso wokulwela ukuqedwa kwamagama endabuko, ethiwe amadolobha enyakatho ye-Ireland (Vuolteenaho noBerg, 2016).

UHansen (2001) uphawula ngomshikashika owenzeka e-India kamuva nje, wokwethiwa kabusha kwamadolobha kanye nezinye izindawo ngenhloso yokuqinisekisa ukuthi into ebalulekile nekucatshangwa ngayo ezweni lonke, e-India, yizwe lenkaba lamaHindu. Ukuguqulwa kwegama lendawo ekuthiwa yiBombay ngokwesibonelo, kuthiwe yiMumbai akusona isenzo nje esenziwe ngenhloso yokuqhelelanisa idolobha nezenzo zesikhathi esedlule zamaBrithani kodwa kwenzelwe nokuthunyelwa kombiko ngombuso weneshinalizimu yamaHindu kubantu, kakhulu amaMuslim.

### **2.2.1.2 Ubudlelwane bamagama ezindawo, ubuwena kanye nokuguquka kombuso**

Abacwaningi bezomhlaba bakamuva babheka izinto ezimayelana nezikhumbuzo kanye nokuhlonishwa kwabantu abathize, ngaleyo ndlela imisebenzi eminingi yabo igqamisa ukuthi ezomhlaba ziyingxenywe ebalulekile yakho. Le misebenzi eminingi igxile esikhathini sokushintshana kwemibuso nangemuvana kwaso, ivame ukuphawula ngokuguquka kwamagama ezindawo ezinjengamapaki kanye nemigwaqo. Amasimboli nezimpawu okusetshenziswa kulezi zindawo kunamandla okugqamisa imiqondokolelo yababusi. Njengoba kunobuhlobo phakathi komlando nobuwena bezepolitiki (*political identities*), ukuhlonishwa kwamaqhawe kanye nezikhumbuzo ngomlando wezwe, ngenye yendlela esetshenziswa kakhulu ukugqamisa indawo. Lokhu kwenziwa ngezindlela ezehlukene kodwa ngokwejwayelekile ukumiswa kwezichuse, izikhumbuzo kanye namatshe ezikhumbuzo (Azaryahu, 2011). Ukwethiwa kwemigwaqo ngenye yezindlela zokudlulisa imibiko kusetshenziswa izindawo zemiphakathi.

U-Azaryahu (1996, 1997, 2011) ucwaninge kakhulu ngombusazwe wokwethiwa kwamagama emigwaqo, egxile kakhulu ezindaweni eziseNkabeni kanye naseMpumalanga yeYurophu, kakhulu eBerlin, ezikhathini ezehlukene, emva kokuguqa kombuso wamakhomanisi. Kuyo yonke imisebenzi yakhe uqhakambisa imisebenzi emibili yamagama emigwaqo. Umsebenzi wokuqala nobalulekile, owokuthi amagama akhomba indawo, ngaleyo ndlela abeka abantu endaweni, bazazi ukuthi bakuphi. Umsebenzi wesibili, ohlobene nezombusazwe, ukuthi adlulisa ingxoxo esamlendo ngezinhloso zabaphathimbuzo (Vuolteenaho noBerg, 2016), ngaleyo ndlela ethula imibiko esemthethweni ngokuguquka komlando.

IGermany nayo emva kokunqotshwa kwamaNazi ngeminyaka ye-1945, ikhomishane yendawo yase-Berlin yanikwa umsebenzi wokuguqula wonke amagama emigwaqo edolobheni, ahambisane nezinhloso zombusi omusha, wenkululeko wamaJamane (Azaryahu, 2011). U-Azaryahu (1996) uphawula ukuthi ukwethiwa kabusha kwemigwaqo ngamagama amaqhawe abalulekile

eBerlin ngezikhathi ezehlukene, kubandakanya ukugcinwa komlando ngabaphethe okumele ukhunjulwe ngabantu. Ngaleyo ndlela u-Azaryahu uma izinto eziwumlando sezigcinwa njengesikhumbuzo kanye namanye amagugu, uthi 'umlando uphenduka ezomhlaba'.

Ukuguqulwa kwemigwaqo, yethiwe ngamagama amaqhawe nezigigaba ezithile emlandweni yisenzo somzabalazo wezopolitiki wokusula imiqondonkolelo kahulumeni omdala nemizamo yokuguqula izikhumbuzo zamaqhawe nezigigaba ezindala, kugxilise imiqondonkolelo nezifiso zikahulumeni omusha (Azaryahu, 2011). Ukwethiwa kabusha kwemigwaqo kubandakanya izinto ezimbili ngokusho kuka-Azaryahu; ukusulwa kwezikhumbuzo zabantu abahlonishwayo kanye nokuhlonishwa kwabantu abasha. Igama elisha kungenzeka lingemukelwa ngumuntu wonke, okungaholela ekutheni ukwethiwa kabusha komgwaqo kube yimbangela yokungathokozi ngesinqumo kanye nokuphikisana naso.

U-Alderman (2000) usicacisela ngokuthi amagama emigwaqo ayizikhumbuzo, aba kanjani yingxenyane yezimpikiswano ezithinta umlando obalulekile nekudingeka ukuba ukhunjulwe ngabantu. Ubheka izinxushunxushu ezaba khona uma umkhankaso wokwethiwa komgwaqo eGeorgia, ngomholi wamalungelo abantu, uMartin Luther King, Jr ungaphumeleli. Uphawula ukuthi amagama ezindawo (kanye nobunye ubuchwepheshe obunjengezithombe ezibaziwe namatshe esikhumbuzo) aneqhaza alibambayo ekwakhiweni kwezindawo zesikhumbuzo ezindaweni ezisemadolobheni. U-Alderman (2000: 675) uphawula ngabacwaningi abavumelana ngokuthi izikhumbuzo zomphakathi azibandakanyi umlando kuphela kodwa futhi ziwumshikashika wokukhethwa kwendawo efanele, ekungabekwa kuyo lesi sikhumbuzo. U-Alderman uphinde aphawule ukuthi kuyinto evamile ukwetha izikole, e-USA, ngegama likaMartin Luther Jr, ngenxa yokuthi imiqondonkolelo nezinkolelo zakhe kwezopolitiki zinomthelela kuwo wonke umuntu. Ngonyaka we-2013 u-Alderman no Inwood babheke ukusetshenziswa kwegama likaMartin Luther njengesikhumbuzo. Baphawula ukuthi ukusebenzisa igama likaMartin Luther

kwenza abafundi nomphakathi wonke ukhombise ukuthakasela iqhaza alibamba emzabalazweni wenkululeko yabo.

UYeoh (1992, 1996) ushicilele ama-athikhili ngamagama ezindawo e-Singapore. Emva kwenkululeko, uhulumeni waseSingapore usebenzise inqubomgomo ukwakha ubuzwe besizwe, ezikhathini ezehlukene, esebenzisa izikole nolimi lokufunda, izindlu zemiphakathi, izinsiza zikazwelonke, ukugcinwa kwenkolo yobunye kanye nezinto ezingamagugu. UYeoh (1992) uveza izinhlobo ezimbili zamagama emigwaqo, eziqhudelanayo eSingapore ngesikhathi samakoloni; okungamagama emigwaqo asemthethweni, ethiwe ngumasipala kanye nalawo angekho emthethweni, adabuka emiphakathini eyizifikanamthwalo eziqhamuka ezweni lase-Asia. Uma ehlola izimo zenhlalokuphila kanye nezomnotho ngobubanzi bazo, (uYeoh, 1996) uzama ukuveza ukwakhiwa kwamagama ezindawo eSingapore, emuva kwenkululeko. Uveza ukuthi uhulumeni wase-Singapore usebenzise imigomo yokwethiwa kwezindawo ehlukene ukuze athuthukise ubuntu besizwe, ukugcina amagama emigwaqo athize kanye nokwethiwa kwamanye ezigabeni ezahlukene. Uthole ukuthi ukwethiwa kabusha kwamagama emigwaqo, emva kombuso wamakoloni, esuswa olimini lwesiNgisi, kube neqhaza elikhulu okulibambayo ekusuleni umqondonkolelo wababusi abadala nokwamukelwa kwenkululeko yezwe lonke.

### **2.2.1.3 Ubudlelwane bamagama ezindawo nokuphikisana nombuso**

Ukwethiwa kwamagama ezindawo kungaba yisenzo esigqamisa amandla okuqhoqhobala, noma sokungahambisani nombuso wangaleso sikhathi. Isenzo sokumelana nokwethiwa kwamagama singenzeka emazingeni amabili. Kungaba ukwakhiwa kanye nokusetshenziswa kwamanye amagama, esetshenziswa kanyekanye nalawa ethiwe ngokusemthethweni noma ukuphimisa amagama ethiwe ngokusemthethweni ngenye indlela, ehluke kule aphinyiswe ngayo (Kearns noBerg, 2009).

Ngokuvamile ukuguqulwa kwamagama ezindawo kuholela ezenzweni zokungenelisekeni nezokukhomba ukucasuka kubantu. Kulezi zimo zokungeneliseki kwabantu, kuqapheleka ukuthi inqubo yokwetha amagama akuyona into elawulwa yiziphathimandla kuphela kodwa nedlanzana labantu

ababuswayo. Lokhu bakwenza ngenhloso yokubuyisa isithunzi sabo sokuzazi. Uma kunjalo umsebenzi omkhulu wamagama ezindawo ukuveza ukungahambisani namagama ethiwe ngabaphethe (Kearns noBerg, 2009).

UKearns noBerg (2002) emsebenzini wabo obheka ukumelana namagama ezindawo esigodini sase-Otago/ Murihiku, e-Aotearoa/New Zealand, baphawula ukuthi ukugxila engxenyeni ebhalwayo yamagama ezindawo, njengamagama asemabalazweni, ezimpawini zemigwaqo kanye nasemiqulwini kahulumeni, kwenza inganakwa impimiso yamagama. Bakholwa ukuthi enye indlela yokumelana nokwethiwa kwamagama ezindawo, kungaba ukuphimisa ngendlela ehlukile amagama avele esetshenziswa (Kearns noBerg, 2002: 286). Isizathu salokhu ukuthi isenzo sokukhuluma, cisho sonke isikhathi, siyisenzo senhlalokuphila (*social act*). Ucwangingo lwabo ngesenzo sedlanzana lamaPakeha, kakhulu abezindaba, sokuphimisa amagama ezindawo ngokusebenzisa ubhalojikelele oludala, ngenhloso yokuzwelana nabantu abangamaMaori, esikhalweni sabo sokuthi kuhlonishwe amalungelo abo kanye nokuphikisa okukhombisa ubutha kwabamele amaPakeha, abanamathele emthethweni, luwubufakazi bokuthi impimiso ibalulekile embusazweni wamagama ezindawo.

UMyers (1996) uvumelana nalo mbono uma ethi:

*‘There is simply no way to appreciate the performance aspect of names without hearing them called, played with as tactics of empowerment, or used as vehicle of derision’.*

[Kalula nje, ayikho indlela yokuthokozela ingxenye yokwenza emagameni, ngaphandle kokuwezwa eshiwo, kudlalwa ngawo njengesu lokunika amandla noma asetshenziswe njengethuluzi lokukloloda.]

Esahlukweni abheka kuso ukwethiwa kwamagama ezindawo eZanzibar, uphawula ngezindlela abantu abazilandelayo ukusungula amanye amagama angasetshenziswa, phezu kwalawa ethiwe ngokusemthethweni, ngenhloso yokuphikisana nenqubo yokwetha. Uyakhuthaza ngokuthi kuqhutshekwe nokwenza ucwangingo ngokwehluka kwamagama ezindawo, asetshenziselwa izinhloso ezehlukene ngabantu abathize.



#### 2.2.1.4 Ubudlelwane bamagama ezindawo nomnotho

Nakuba imisebenzi eminingi kulesi sikhathi mayelana namagama ezindawo igxile embusazweni wokwethiwa kwamagama, kamuva kukhona leyo ekhombisa ukuthi ngaphandle komsebenzi wezombusazwe, amagama enza umsebenzi ohambisana nezomnotho (Light noYoung, 2014: 435).

URose-Redwood no-Alderman (2011) baqala bethule imikhakha emisha ethinta umsebenzi wegama, ababona kusamele icwaningwe. Baphawula ukuthi emibhalweni yonke ebheka igama ngokujulile, phakathi kokunye okusadinga ukucwaningwa, ubudlelwane phakathi kokwethiwa kwamagama ezindawo nomnotho. Baphawula bathi:

*'one of the major transformations that will likely reshape the toponymic landscape of the next century is the commercialization of public place naming systems.'*(p.34)

[Olunye uguquko, phakathi kwezinye ezinkulu, olunokuguqula umumo wendawo eyethiwa ngegama ekhulwini lweminyaka ezayo, ukuhweba ngezinhlelo zokwethiwa kwezindawo zomphakathi.

Ngokwalaba babhali igama lendawo yinto yokuhwebelana. Lokhu bathi kubandakanya ukuthengwa noma ukuthengiswa kwamalungelo okwetha amagama ezindawo ezithile emadolobheni, ethengwa ngabantu abazimele. Lezo zindawo zigcina sezethiwe ngamagama abaxhasi abazimele noma ngamagamamkhiqizo (*brand names*). Izinkundla eziningi zebhola lezinyawo, zekhilikithi kanye nezebhola lombhoxo emhlabeni wonke zilandela le nqubo yokwetha ngamagama okuhweba. URose-Redwood no-Alderman (2011) baveza ukuthi liqhubeka kanjani izinga lokulawulwa kwamalungelo okwetha amagama ezindawo (amapaki, izikole nemigwaqo) emiphakathini yanamhlanje, kakhulu ngabaxhasi abenza lezo zinto zibe khona.

ULight noYoung (2014) bakhombisa imizamo yokuhlangabezana nesidingo esikhona sokucwaninga ubudlelwane bamagama ezindawo nomnotho, njengoba besho oRose-Redwood no-Alderman ngenhla. Emsebenzini wabo baqala ngokubheka ukwethiwa kwezinkundla zokudlala ngabaxhasi

abangosomabhizinisi. Bathinta futhi izindlela ezehlukene ezikhombisa ukwenyuka kothando kwabamabhizinisi azimele ekuzibandakanyeni ekwethiweni kwamagama ezindawo emadolobheni. Bagcina ngokukhomba umhlahlandlela emisebenzini ezolandela ekucwaningweni kwamagama ezindawo nemisebenzi yawo kwezomnotho. Kwenye indawo (uLight noYoung, 2014) babheka ubudlelwane bamagama ezindawo kanye nezokuvakasha, emazingeni ehlukene.

Izindawo ezingaphathelene nemidlalo nazo ziyethiwa ngamagama abaxhasi, ahlanganisa izinkampani ezizimele nezindawo zomphakathi. URose-Redwood (2011) ubeka isibonelo sobudlelwano phakathi kosomabhizinisi abazimele kanye nomphakathi edolobheni laseDubai. Eminye imibhalo iphawula ukuthi kunobuhlobo phakathi kwamagama ezindawo, kakhulu awemigwaqo (kanye nokufakwa kwezinzombolo ezindlini) nezimo zomnotho. Ngokwejwayelekile lesi senzo, ngaphandle kokuthi siyindlela yesimanjemanje yokwenza ukuthi kucace ukuthi iyiphi indawo ekukhulunywa ngayo nokuyehlukanisa kwezinye, yisu elisha uhulumeni alisebenzisa ukuphatha izindawo. Amagama elekelela abaphathi bedolobha ngalinye ukuthi bakwazi ukulawula intela, njengendlela yokwandisa umnotho, ukuqinisekisa ukuvikeleka kwabantu kanye nokuhanjiswa kwezidingongqangi (Rose-Redwood et al. 2010; Vuolteenaho noBerg, 2009).

### **2.2.2 Inkambiso evamile kubacwaningi bamagama eNingizimu Afrika**

Ukwethiwa kwamagama ezindawo eNingizimu Afrika nakho kukhomba ukungehluki kakhulu kwamanye amazwe anomlando wokubuswa ngamakoloni. Ucwaningo oluningi lwamagama olwenzeka eNingizimu Afrika lwenziwa ngaphansi kwe-onomastiksi, okuyisayensi yamagama nokwethiwa kwawo. Baningi asebecwaninge amagama, kakhulu awezindawo, eNingizimu Afrika kodwa kule ngxenye kuzothintwa imisebenzi yalabo abalandela inqubo entsha yokwetha, ebonakale igqama kusukela ngonyaka we-1994, emva kokuba iNingizimu Afrika ithole inkululeko. Inkambiso yangalesi sikhathi ibe nomthelela omkhulu endleleni ekwethiwa ngayo amagama ezindawo ezingekho emthethweni, acwaningwa lapha.

Abacwaningi abaningi sebeke bakuphawula ukuthi inqubo yokuguqulwa nokwethiwa kabusha kwamagama ezindawo inobudlelwane nokuguquka kombuso emhlabeni wonke. NeNingizimu Afrika ilandela emzileni ofanayo. Amagama amaningi ezindawo eNingizimu Afrika ngaphambi konyaka we-1994 abe eyisibuko sohulumeni ababili bangaphambi kokuba iNingizimu Afrika ithole inkululeko; okuwuhulumeni we-United party, eyayesekwa ngabamhlophe abakhuluma isiNgisi kanye neNational Party, eyayesekwa ngabamhlophe abakhuluma isiBhunu, eyabusa kamuva.

ULubbe ocashunwe kuKoopman (2012:134) ubeka isibonelo somgwaqo i-*St. George Street*, eBloemfontein, okuwuphawu labakhuluma isiNgisi, okwasuka umsindo ngokuguqulwa kwawo uma sekubusa amaBhunu uba yi-*Voortrekkerstraat*, okuwuphawu labakhuluma isiBhunu. Kusukela ngonyaka we-1994, iNingizimu Afrika ithathwa nguhulumeni we-ANC, kubili okuqaphelekayo ngamagama; ukulungiswa kwamaphutha esipelingi emagameni asuselwe ezilimini zomdabu nokuguqulwa kwamagama amaningi ezindawo aqanjwe ngezilimi zaseYurophu ngenxa yezizathu zepolitiki, zobuhlanga noma zomnotho, kusetshenziswa amagama aqanjwe ngezilimi zase-Afrika, amanye kuwo okwaba awezishovushovu ezazimelene nengcindezelo (McCracken, 2012). Mayelana nokwethiwa kwamagama ezindawo kunalawo okwavunyelwana ukuthi agcinwe njengezikhumbuzo, okungaba awamabhilidi kanye nemigwaqo eyethiwe ngamaqhawe esikhathi sobandlululo nokunye okungamagugu esikhathi sobandlululo, kwengezwe nangokufanayo okwethiwe ngamaqhawe aseNingizimu Afrika nawase-Afrika yonke ayemelene nobandlululo.

UMEiring (2009:282) noGuyot noSeethal (2007: 55), phakathi kwamagama aguqulwa kwasetshenziswa izilimi zomdabu babala, i*Potgiersrus* eyaphenduka i*Mokopane*, i*Pietersburg* eyaba yi*Polokwane*, i*Nelspruit* yaba yi*Mbombela*, i*Stanger* sabuyela egameni elithi kwa*Dukuza* namanye. Ukuguqulwa kwamagama ezindawo eNingizimu Afrika u (Guyot noSeethal, 2007: 56) bakufingqwa kahle ngokuthi:

*Name changes in South Africa have been largely restricted to street naming, the correction of spelling errors of names of cities and towns, rectifying incorrect (or 'corrupted') transcriptions of*

*indigenous names during colonialism, and the introduction of names seeking to legitimise the new political regime. These changes have increased with the start of negotiations on new names for towns and cities, more especially with the demarcation of new municipalities in 2000.*

Ukuguqulwa kwamagama eNingizimi Afrika bekubophezelwe kakhulu ekwethiweni kwemigwaqo, ukulungiswa kwamaphutha esipelingi emagameni amadolobha, ukulungiswa kobhalomagama emagameni endabuko olwaguquka ngesikhathi samaKoloni (namagama anukubezekile), nokwethulwa kwamagama azama ukwenza umbusi omusha wepolitiki abe semthethweni. Lezi zinguquko zandile ngokuqalwa kwezingxoxo ngamagama amasha amadolobha namadolobhakazi, okungabalulwa ngqo ukwehlukani kwemingcele yomasipala abasha ngonyaka wezi-2000.

Okuthathwa njengenhlosongqangi yokuguqulwa kwamagama ezindawo abacwaningi sebekuphawule kaningi bevumelana namazwi acashunwe ngenhla, ukuthi ngokusula isithombe samagama aqhakambisa ingqondonkolelo kahulumeni omdala (Azaryahu, 1997; Horsman, 2006), ukulungiswa kwamaphutha obhalomagama nesipelingi emagameni (Jenkins nabanye, 1996: 104), kanye nokususa amagama avusa uhlevane ekungaba amagama anenhlamba kanye nalawo ethiwe ngamaqhawe esikhathi sobandlululo. Njengesibonelo salokhu uKoopman (2012) ubalula isikhumulo sezindiza *iBen Schoeman airport* eyaba yi-*East London airport*, indawo *iVerwoerdburg* eyaphenduka *iCenturion* namanye amaningi.

Amagama ezindawo aguqulwa kuqala uma kuthatha uhulumeni we-ANC, kwaba amagama amadamu, izikhumulo zezindiza kanye namabhilidi athintene nombuso. UKoopman (2012: 135) uma ekhuluma ngoguquko olwenzeka eThekwini, uphawula kafushane nangalolo oluthinta iNingizimu Afrika yonke. Uveza ukuthi zonke izinto ezinegama elithi Verwoed zaguqulwa kuqala; idamu *i-Hendrik Verwoerd Dam* laguqulelwa egameni elithi *i-Gariep Dam*, elisho ukuthi Orange River ngokwamaKhoisan. Isikhumulo sezindiza *i-H.F Verwoerd Airport* yaguqulwa yaba yi-*Mathew Goniwe Airport*

Umbiko we-SABC wangoMsumbululo kuNhlaba ngonyaka wezi-2011 uthi ngonyaka we-1994 cishe ayi-1000 amagama ezindawo aguqulwa eNingizimu-Afrika. Kulolo guquko ingxenye yokuthathu kokune ngamagama ezindawo

zaseLimpopo, esingabala njengesibonelo, i-*Louis Trichardt* iba yiMakhado, okwathi ngemva komyalelo wenkantolo yabuye yaguquka kwaba yi-*Louis Trichardt*. Ukuhlonishwa kwabantu abathile ababengamaqhawe kanye nezigameko zomlando kubokale kugqama ekwethiweni kabusha kwemigwaqo, amadolobha, izakhiwo zomphakathi, izindawo zokugcinwa kwamagugu, ekuqhakambisweni kwezindawo zomlando ezingamagugu ezintsha, ukumiswa kwezikhumbuzo nezicuse, njengophawu lenkululeko nokwakhiwa kobumbano eNingizimu Afrika.

Iphephandaba i-*The New Age* elashicilelwa ngomhla wama-30 kuNdasa ziyizi-2012 liphawula ngoguquko olwenzeka eNingizimu Afrika, ligxile eTshwane. Liphawula ukuthi iNingizimu Afrika yazisa amaqhawe abamba iqhaza enkululekweni yeNingizimu Afrika ekwethiweni kwezindawo, okubalwa phakathi kwawo uFidel Castro, uPatrice Lumumba, uKwama Nkrumah kanye noSamora Machel. Liqhubeka liphawule ukuthi ukwethiwa kwemigwaqo eTshwane, kukhombisa ukuhlonipha kakhulu amaqhawe omzabalazo ngaphandle kokubandlulula ngokwebala, ngokwepolitiki noma ngokwenkolo. Libalula u-*Hans Strydom* owaguquka waba u-*Solomon Mahlangu*, u-*D.F. Malan* owaba u-*E'skia Mphahlele* kanye no-*Schoeman* owaba u-*Francis Board* neminye.

UJenkins, uRaper noMoller (1996) benze kwaba lula kumuntu wonke ofisa ukuthola ulwazi ngokuguqulwa kwamagama ezindawo. Izibonelo abeseka ngazo incazelo yabo bazidonsa kokwenzeke eNingizimu Afrika. Le ncwadi isebenzisa kakhulu isithombe ezingamakhathuni ahlekisayo ukuveza izimo abantu ababa kuzo uma benqwamana namagama abangawejwayele ethiwe izindawo. Ngalezi zithombe kuvela ukuthi ukuguqulwa kwamagama ezindawo akusona isenzo esenzeka ngaphandle kokuphazamisa inhlalo yomphakathi. Lokhu kuholela ekutheni abanye ababhali bakubone kubalulekile ukubandakanya imiphakathi ekwethiweni nasekuguqulweni kwamagama ezindawo.

UJenkins (2007) unika isithombe ngokujulile, esikhombisa ukuthi amadolobha, izifunda, izikhumulo zezindiza, izindawo zokungcebeleka zethiwe kanjani, kokunye zethiwe kanjani kabusha. Ezibonelweni azibekile uveza ukuthi inqubo yokuguqulwa kwamagama yisenzo esithatha isikhathi futhi esingenzeki

ngendlela efanayo ezweni lonke. Ngesikhathi socwaningo, uphawula ukuthi iMpumalanga Koloni ngesikhathi ezinye izifunda ziguqula amagama amadolobha, yona yaqhubeka yasebenzisa amagama ethiwe ngezilimi zaseYurophu okungabalwa lawa; Grahamstown, East London, Port Elizabeth, Queenstown namanye. Uqhubeka aphawule ukuthi yayigxile kakhulu ekulungisweni kwamaphutha esipelingi nobhalomagama emagameni okungabalwa kuwo lawa, Idutywa yaba yiDutywa, iBisho yaba yiBhisho namanye.

Endaweni enjengeNingizimu Afrika, enezilimi eziningi, izinhlanga eziningi namasiko ehlukehlukehene, kuvamile ukungaboni ngaso linye ekuguqulweni kwamagama ezindawo ezithile. Kokunye lokhu kuholela ekusetshenzisweni kwamagama angaphezu kwelilodwa. UNdimande-Hlongwa noMazibuko (2014) baveza uhla lwamadolobha kanye namadolobhana ethiwe ngamagama ngamabili, esifundazweni saKwaZulu Natali. Esimweni saKwaZulu Natali, ukusetshenziswa kwamagama abhalwe ngezilimi zomdabu, kwakuyindlela yokubuyisela izinto emuva, nokwakha isizwe. Lesi senzo, ezindaweni ezithile saphikiswa, okwaholela ekusetshenzisweni kwamagama ayesetshenziswa ngesikhathi sobandlululo, kanyekanye nalawa abhalwe ngezilimi zomdabu.

Eminye imibhalo iphawula ukuthi izimpikiswano ezikhona noma ezaba khona ngamagama ezindawo eNingizimu Afrika zihlobene kakhulu nobuhlanga nobuzwe. UGuyot noSeethal (2007) uma becacisa ngesimo esaba khona ngokuguqulwa kwamagama ezindawo eNingizimu Afrika ekuqaleni kwe-21<sup>st</sup> century bathi:

*If you are a white South African, chances are you've heard somebody you know complaining about all the place names being changed (e.g Polokwane for Pietersburg). Some of those people might be under the impression that some government officials apparently had nothing better to do...than sit around and make up strange new difficult names for places. What many do not realise though, is that those new names are mostly not new at all, but merely the names black people have been using for those places for decades, and in some cases, centuries.*

Uma ungomhlophe waseNingizimu Afrika, kunokwenzeka ukuba uke wezwa umuntu omaziyo ekhononda ngamagama wonke aguqulwayo (isibonelo iPolokwane iba iPietersburg). Abanye balabo bantu babenomqondo wokuthi izisebenzi zikahulumeni ezithile zazingenanto nhlobo esile ezingayenza...ngaphandle kokuhlala zakhe amagama ezindawo axakile, amasha futhi alukhuni. Into abaningi abangayiqondi nokho, ukuthi lawo magama amasha amaningi awo awamasha nhlobo, kodwa amagama nje abantu abansundu abebewasebenzisa kulezo zindawo iminyakanyaka.

USmith, noMaponya bobabili abacashunwe kuSepota noMadadzhe (2007) baphawula ngezikhalo zemiphakathi ekuguqulweni kwegama *iLouis Trichardt*, iba iMakhado eLimpopo, ngaphandle kokwenza ucwaningo olwenele nokubandakanya imiphakathi ethintekayo. UKoopman (2012: 138) uphawula ngezimpikiswano ngokusetshenziswa kwegama iTshwane ePitoli, ukuguqulwa kwegama *iGrahamstown* kanye nokusetshenziswa kwegama elithi, 'Durban'. USEpota noMadadzhe (2007) baphawula ngemithelela engemihle inqubo yokuguqulwa kwamagama enayo emiphakathini, bagxile ezingxabanweni ngombono wokwethiwa kabusha kweTzaneen, eLimpopo kanye neDurban. Baqhubeka benze izincomo ngokuguqulwa kwamagama ezindawo esikhathini esizayo, ezingelekelela ekugwemeni lezi zingxabano. UKhumalo (2014) uphawula ukuthi ukuhlonishwa kakhulu kwamaqhawe ezombusazwe ekwethiweni kwemigwaqo eThekwini, kudale ukungaboni ngaso linye nabezenkolo nabo abanamaqhawe abangathanda ahlonishwe.

UMeiring (1994) noMoller (1998) ngabanye phakathi kwabacwaningi abaphawula ngokubaluleka kweqhaza lomphakathi uma kuguqulwa amagama ezindawo. Ukwethiwa nokuguqulwa kwamagama ezindawo yisenzo ekungamelwe sithathwe kancane futhi esidinga ukucophelela, njengoba ukuguqulwa kwamagama ezindawo kungaletha uxolo nobumbano futhi kungaba yimbangela yodweshu. Uma uMeiring echaza lesi simo uthi,

*It is not easy to decide whether a case of change of place name in an area would have legitimacy or whether it would be an even greater barrier to reconciliation. After all, the success of nation building is also based on the democratic ideal of making the public feel that they are shapers of society and history and not mere bystanders or victims of social change (p.75).*

Akulula ukuthatha isinqumo usho ukuthi ukuguqulwa kwegama lendawo kungamukeleka njengokusemthethweni noma kungaba yingqinamba enkulu ekubuyisaneni. Empeleni impumelelo ekwakhiweni kobumbano esizweni kweyeme futhi emqondweni ozalwa yinqubo yentando yeningi, wokwenza abantu bazizwe bengababumbi bomphakathi nomlando, bangabi nje yizibukeli noma yizisulu zoguquko lwezokuhlalisana.

UMeiring (1994) uphinde enze izincomo zokulandelwa komhlahlandlela nokuhlelenjwa kwamagama uma kwethiwa kabusha izindawo, njengendlela engamukeleka kubo bonke abantu. Uphawula ukuthi amagama ayisibuko sokuthi abantu bacabangani ngezinto ezibazungezile, ngakho-ke naye uvumelana nombono othi iqhaza lomphakathi libalulekile ekwenzeni inqubo yokwethiwa nokuguqulwa kwamagama ibe yimpumelelo. UMoller (1998) lo mbono kaMeiring uwukhulisa ngokuthi athi umphakathi kudingeka unikwe ulwazi noqeqesho olufanele ngamagama ngokwamazinga awo ehlukeni. UNawa (2011) ephepheni alifunde engqungqutheleni yamagama ezindawo mhla zi-9 kuNhlangulana ucwaninga ngesimo sokwethiwa kwamagama eNingizimu Afrika, aphawule nangezithako ezifanele ezingasetshenziswa ukuze ukwethiwa kohulumeni basekhaya kube yimpumelelo.

UMeiring (2009) noRaper (2007) baphawula ukuthi phakathi kwamagama amaningi angaguquliwe eNingizimu Afrika kunamaningi anemithelela yezinye izilimi, kakhulu ulimi lwamaKhoi, njengobufakazi bokuxubana kwezinhlanga, izilimi namasiko eNingizimu Afrika. Baphawula ukuthi la magama ethiwa ngolimi lokudabuka kwamaKhoi namhlanje ayingxenye ebalulekile emlandweni nakwi-onomastiksi yaseNingizimu Afrika.

Kukhona imibhalo egxile kucwaningozi limi-lwezomhlaba (*geolinguistics*), ethi ayibe nobuhlobo obukhulu nesayensi yezemihlaba, eyomlando, ephathelene nokuthuthukiswa kwabantu kanye nekhatografi. Ucwaningozi limi-lwezomhlaba lubheka ubudlelwane phakathi kolimi nendawo kanye nabantu olusetshenziswa kubo. Nakuba amagama amaningi ethiwa izindawo zokuhlala, ezingekho emthethweni ethiwe ngolimi lwesiZulu, kukhona anemithonseyana yemithelela yezinye izilimi, okuwuphawu lokugudluka olimini lwendabuko, njengalawa, 'Skomplaas, Emapeleni, Ezitendeni, Phumlas.' Eminye yemibhalo ibandakanya okunye kwalokhu; ukwehlukani swa kwendawo ngokwezibalo



zabantu, idemografi yolimi (Deumert, 2010), imigomo yolimi nokuhlelwa kwalo (Alexander, 1989), idemolingwistiki (Van der Merwe, 1989) no (Extra, 2010); ikhathografi (Ormeling, 1997).

Indikimba yamagama ezindawo nezomnotho, nakuba ingakandi emisebenzini esiyenziwe eNingizimu Afrika, (uKoopman, 2002) uyakuveza ukuthi kukhona ukuxhumana phakathi kwalokhu kokubili. Nakuba engakhulumi lutho ngokuthengiswa kwamalungelo okwetha amagama ezindawo, ukhombisa ukuthi amagama amahotela, izindlu zokuchitha amaholide, nezindawo zokudla eSt.Lucia, eNingizimu Afrika, asetshenziswa kanjani njengesu lokumaketha. Uphawula ukuthi ulimi olusetshenziswe ukwetha la magama lethula imibiko ezwakalayo. UKoopman lo msebenzi uwuthatha njengebhuloho elixhumanisa isayensi ecwaninga ngamagama ezindawo, ithoponimi, kanye nesayensi ebheka amagamamkhiqizo (ama-*brand names*).

## **2.3 Imibhalo esebenzisa izindlela ezindala zokuchaza igama**

Imibuzo nezincazelo ngegama uqobo njengengxenywe yolimi akuyona into ekhathaze abacwaningi be-onomastiksi kuphela kodwa amafilosofa olimi kanye nosozilimi nabo bayizamile ukuyiphendula, beyiqhamukela ngezindlela ezehlukene. Ngaleyo ndlela kule ngxenywe kubhekwa imibhalo ebheka igama ngokwalezi zifundo: imibhalo yefilosofi; imibhalo yocwaningoziilimi kanye nemibhalo ye-onomastiksi.

### **2.3.1 Imibhalo yefilosofi**

Abacwaningi beFilosofi bawacwaninge, bagxila emvelweni yegama nenkinga yencazelo. Ithophonimi, okuyisayensi yokwethiwa kwamagama ezindawo, ngokuvamile nje kube umkhakha wesayensi ondelene kakhulu nefilosofi yolimi kanye nefiloloji okunokuba usondelene nocwaningoziilimi kanye ne-onomastiksi isikhathi eside. Inhlosongqangi yemibhalo yefilosofi, kube wukuchaza nokwehlukana kahle amabizo uqobo, kubandakanya namagama ezindawo, emagameni ajwayelekile olimini. Eminye yemibuzo yenjulalwazi evamile ngegama kunoma yimuphi umcwaningi wegama, ethi liyini igama

uqobo? Linayo yini incazelo? Liqhamuka kanjani? Linabudlelwane buni nento eyethiwe ngalo? Neminye. Kule ngxenyana kubhekwa imibhalo yenjulawazi, yesikhathi samaGriki asendulo, i-*Ancient Greeks*, kanye neyesikhathi se-*century* yama-20, ezama ukucacisa ngale mibuzo, nebeka imibono eyisisekelo ekwakhweni nasekuthuthukisweni kwenjulawazi ye-onomastiksi. Isikhathi se-*Ancient Greek*, nakuba kuyisikhathi esidala kakhulu kodwa sibalulekile lapha ngoba yilapho umnyombo wemibuzo ngegama usuka khona. I-*century* yama-20 yona igqamisa ukuthi imibono yamafilosofa e-*Ancient Greek* yathuthukiswa kanjani ukuze kamuva kusunguleke injulawazi ye-onomastiksi, okuyisayensi yamagama nokwethiwa kwawo.

ULyons (1969: 401) uphawula ukuthi 'incazelo' ngenye yezinto ezithathwa njengenkinga, ebangele okukhulu ukuphikisana kumafilosofa namasayikholoji esikhathi esiphambili kuze kube manje. Amafilosofa nama-*logicians*, kusukela ngezikhathi ze-*century* ye-5, ngaphambi kokuzalwa kukaKrestu (5<sup>th</sup> *century* B.C), ngabanye abakhombise uthando lokulandela inkinga yencazelo olimini, njengesisekelo esibaluleke kakhulu ekusombululeni ezinye zezingqinamba ezikhona kufilosofi. Imibhalo eminingi egxile emibonweni yamafilosofa okuqala athatheka yigama, izama ukuveza imizamo amafilosofa ayenza ekuphenduleni umbuzo ngemvelo yegama.

UBarney (2001), uSedley (2003) noLyons (1969), phakathi kwabanye esingababala, basethulela umlando we-*traditional grammar* kusukela ngezikhathi ze-*century* ye-5, ukuveza imizamo esiyenziwe ekusombululeni lenkinga 'yencazelo' yamagama. Ezikhathini zokuqala emlandweni we-*traditional grammar*, kuvele umbuzo obheka ubudlelwane bamagama nezinto ezethiwe ngawo, othi bukhona yini lobu budlelwane? Budlelwane buni? Amafilosofa nama-*logicians* esikhathi sikaSocrates kuya esikhathini sikaPlato, kamuva okuhamba kuze kufike esikhathini sikaRussell, ngesikhathi se-*century* ye-19 neya-20, azama ukuphendula lo mbuzo. Amafilosofa esikhathi sikaSocrates nesikaPlato lo mbuzo awuguqula awubeka ngendlela osabuzwa ngayo nanamuhla, athi amagama esetha ngawo izinto avelaphi? Ngawemvelo noma akhiwa ngokuvumelana nangemithetho? Ngenye indlela, abonakala ngani afanele ukwethiwa izinto ezithile? Ngokwala mafilosofa ukuthi into ethile

ngeyemvelo, kwakusho ukuthi leyo nto ayiveli kubantu, yavela ngokwemigomo yemvelo engenakuguqulwa, kanti uma kungenxa yemithetho nokuvumelana kuyinto yabantu engaguquka (Lyons, 1969:4). I-*Cratylus* kaPlato, inkulumompendulwano ethathwa njengomhlahlandlela nesisekelo sazo zonke izimpikiswano nemibono yakamuva ngemvelaphi yolimi nangobudlelwane phakathi kwamagama. Le mibhalo yethula izinjulalwazi ezimbili ezimayelana nokulunga kwegama, ukucacisa ukuthi umsebenzi wokukhomba wegama wenzeka kanjani; okuyi-*naturalism* kanye ne-*conventionalism*.

### **(a) I-naturalism ne-conventionalism**

USedley (2003) emsebenzini wakhe othi, *Plato's Cratylus*, ucacisa nge-*Cratylus* eyethula imibono kaPlato, olandela indlela ye-*naturalism* uma echaza imvelo yegama nekaHermegenes, olandela i-*conventionalism*. I-*Cratylus* iveza uPlato ephikisa uHermegenes ngemibono eyeseka i-*conventionalism* uma echaza igama. UPlato uyethula kanje imibono yakhe ngegama:

*For each of the things that really exist there is a natural correctness of name. That is not a name which some people agreeing together to give as a name do give as a name, uttering a bit of their voice in accordance with the agreement. Rather there exists naturally a kind of correctness of name that is the same for all.*

[ Yileyo naleyo nto ekhona kunegama eliyilungele ngokwemvelo. Akulona igama abantu abavumelana ngokulinika njengegama abalinika njengegama, ukuphinyiswa kancane kwamazwi abo ngokwesivumelwano. Okunalokho kukhona ngokwemvelo ukulunga okuthile kwegama ngendlela efanayo kubantu bonke. ]

UPlato ocashunwe kuBarney (2001:2) encwadini yakhe ethi, *Names and Nature in Plato's Cratylus*, uqhubeka nokuveza izizathu eziqinisa umbono wakhe ngokulunga kwegama uma ethi:

*...they are tools for naming, which we use to distinguish objects and inform each other about them, and they must be naturally adapted to the objects they name. But tools must be made by appropriate experts, who are themselves must be advised and guided by the tool' destined users...*

[ ...ayithuluzi lokwetha, esilisebenzisa ukwehlukana izinto nokwazisana ngazo, futhi amele ahambelane ngokwemvelo nezinto ezethiwe ngawo. Kodwa amathuluzi kumele akhiwe yizingcweti ezifanele, nazo uqobo ekumele zelulekwe futhi ziholwe ngabasebenzisi bamagama abakufanele... ]

NgokukaPlato amagama akhiwa ngenhloso, yizingcweti ezaphila kudala, akhelwa umsebenzi othile; okuwukwehlukana into kwenye. Ubudlelwano phakathi kwegama nento eyethiwe ngalo bakhiwa yisenzo sokwethiwa kwegama, umbhabhadiso. NgokukaPlato amagama aveza imvelo yezinto ezethiwe ngawo ngenxa yezinhlamvu zawo ezizichazayo lezo zinto. Ngalesi sizathu-ke ayizichasiselo noma ayimifanekiso yezinto. Namuhla amagama angabuvezi lobu bunjalo bezinto, awumphumela wokunukubezeka nokuguquka kolimi ngokuhamba kwesikhathi, okwenza ukuthi ukuthola umyalezo wamagama kube umsebenzi wobungcweti (Sedley, 2003: 4).

UHermegenes kuSedley (2003:1), olandela i-*conventionalism*, akavumelani nokuthi igama yinto yemvelo, okunalokho kuye liwuphawu (label). Ukholwa wukuthi kwenziwa ngokuvumelana nangokulandela imithetho ethile ukukhetha ukuthi yiliphi igama elilungile nokuthi likhombani. Igama elifanayo ngokukaHermogenes belingasetshenziswa nje ukumela enye into, naleyo nto yayingethiwa ngelinye igama uma nje abasebenzisi bolimi lolo bevumelana kungabi ndaba zalutho. Lo mbono uHermegenes uwubeka kanje:

*No name exists by nature for any particular thing, but rather by law and usage of those who use the name and call things by it. Names are conventional and they disclose things to those who established the convention and perceived things beforehand. Whatever name someone imposes in a thing is the correct one, and if someone changes that name for another, the latter is no less correct than the former.*

[ Alikho igama elikhona ngokwemvelo lanoma iyiphi into, kodwa kunalokho likhona ngomthetho nangokusetshenziswa yilabo ababiza izinto ngalo. Amagama aya ngemithetho nangokuvumelana futhi aveza izinto kulabo abasimamise isivumelwano futhi ababonakade izinto ngaphambi kwezikhathi. Noma yiliphi igama umuntu alinika into lilungile, futhi uma umuntu eguqula lelo gama liba elinye, elesibili alinako nokuncane ukungalungi uma liqhathaniswa nelokuqala. ]

Ngokwe-*conventionalism* abantu, okungaba ngoyedwa, yibo abetha amagama. Igama alinabo ubudlelwane bemvelo nento eyethiwe ngalo njengoba kusho i-*naturalism* futhi ngeke laba umfanekiso ophelile waleyo nto eyethiwe ngalo. Noma yiliphi elinye elingethiwa nalo lilungile uma nje kunokuvumelana kulabo abalisebenzisayo. Igama abantu baliqonda ngoba belisebenzisa. Ngokwe-*conventionalism* ukulunga kwegama 'kuwukubiza' nje into ngegama.

Nakuba amafilosofa nabacwaningi bolimi banamhlanje bekhombisa ukuhambisana kakhulu nombono we- *conventionalism* mayelana nolimi, inkolelo ngegama ngokwamasiko ehlukeni ithi ayivumelane ne-*naturalism*, ngobudlelwane obukhona egameni nento eyethiwe ngalo. Igama, kakhulukazi igama lomuntu, ngokwamasiko nje ehlukeni lithathwa njengengxenyane ebalulekile yomuntu. Ucwaningo olwenziwe ngamagama abantu nawezindawo lukhomba ukuthi amagama ethiwe izinto aveza ngokuphelele ubuwena (i-ayidentithi) babantu abawasebenzisayo. Abacwaningi abacwaninge amagama abantu bayavumelana ngokuthi igama linamandla phezu komuntu owethiwe ngalo (Neethling 1994, de Klerk noBosch, 1995) okwenza kubonakale ubudlelwano bubukhulu phakathi kwegama nento eyethiwe ngalo futhi kungebe lula ukuliguqula noma ikanjani kwethiwe elinye futhi lethiwe yinoma ubani njengoba kusho i-*conventionalism*.

U-Anderson (2007: 145) noLyons (1969: 12) baphawula ukuthi imibono yamafilosofa e-*century* ye-5 mayelana namagama, yathuthukiswa ngamaStoics, amafilosofa amaGriki angesikhathi sikaPlato, ngokwehlukana phakathi kwamagama uqobo namagama ajwayelekile (*proprium vs commune*). UMurray (1829: 17-18) ocashunwe ku (Anderson, 2007) uma ehlukenisa phakathi kwamaagama ubeka ngokuthi amagama uqobo alungele izinto ezingazodwa, njengegama elithi 'George' nelithi 'London' kanti amagama ajwayelekile amele izinto ezisho okuningi noma into eyodwa ngaphansi kwayo okunezinhlangothini eziningi, njengezilwane, izihlahla, indoda. AmaStoics enza umsebenzi wokwehlukana phakathi kwesakhiwo samagama nencazelo. Athuthukisa amatemu obuchwepheshe ayesetshenziswa nguPlato, aqhamuka nala magama asebenza kakhulu olimini namhlanje ebudlelwani besakhiwo segama, incazelo nento ekhonjwa yilo; *signifier, signified* nelithi *referent*.

UHornby (2010) noLyons (1969) bawachaza kanje la magama, ngenzansi okunezihumusho zezincazelo ezibhalwe ngumcwaningi ngolimi lwesiZulu:

<p>Signifier - /signifərə(r)/ noun(linguistics) [ isignifaya ]</p>	<p>the form of a linguistic sign, for example its sound or its printed form, rather than the meaning it expresses.</p> <p>[ Umumo wophawu locwangingozilimi, isibonelo umsindo walo noma umumo walo obhaliwe, okunencazelo oluyidlulisayo. ]</p>
<p>Signified- /signifard/ noun (linguistics) [ isignifayidi ]</p>	<p>the meaning expressed by a linguistic sign, rather than its form.</p> <p>[ Incazelo edluliswa wuphawu locwangingozilimi, okunomumo walo. ]</p>
<p>Reference- /refrəns/(to sb/sth) [ ireferensi ]</p>	<p>... the relationship which holds between words and the things, events, actions and qualities they 'stand for'.</p> <p>[ ...ubudlelwane obuphakathi kwamagama nezinto, izehlakalo, izenzo kanye nezimo azimele. ]</p>

Nakuba *i-naturalism* ingebenalo idumela kubacwaningi bakamuva kodwa ikhombise imizamo yokuqala ekuchazeni ukuthi ulimi noma igama linayo yini incazelo nokuthi limela into kanjani. Osozilimi namafilosofa angesikhathi se-*century* ye-19 neya-20, nabo bazama ukuwuphendula lo mbuzo ngokuzama ukwehlukana phakathi kwencazelo nereferensi. Lokhu bakwenza ngokuqala behlukanise phakathi kwegama elivamile (*word*) negama lento (*name*) begxile encazelweni nasemsebenzini wamagama (*i-functional approach*), ngaphandle kokugxila kwabakucabangayo ngegama. Imibono phakathi kwalaba osozilimi namafilosofa ihlukana kabili. Kukhona abathi igama alinayo incazelo kanti

abanye bathi linencazelo. Kulolu cwaningo kuzofakaziswa ngosozilimi abambalwa ukukhombisa ukuthi labo abathi amagama anencazelo, anencazelo kanjani nalabo abathi awanayo bakusho kanjani.

Kamuva ngesikhathi sikaRussell, ama-filosofa akhela olwazini oselukhona lwala mathiyori, ngokuphonsa inselele nokuphikisana nezinkolelo zakudala kanye nokuzithuthukisa, ngemvelo yegama. Nawo njengoba engaboni ngaso linye, avela namathiyori esingabala kuwo ama-*classical theories* kanye *necausal theory*, okuyiwo umcwaningi awabona njenganomthelela omkhulu ekucabangeni kosozilimi nabacwaningi bamagama banamuhla. Ngaphansi kwe-*classical theory*, sibalula ithiyori ekhomba ngokuqonde ngqo (*i-direct reference theory*), eyasungulwa nguMill kanye nethiyori yezichasiselo (*i-descriptive theory*), eyasungulwa nguFrege. Ngaphansi kwe-*causal theory*, kuphawulwa ngemibono yomsunguli wayo uKripke.

#### **(b) I-classical theory ne-causal theory**

uMill (1961) ifilosofa yaseBrithani, enye yezingqalabutho ze-*classical theory*, ngezikhathi ze-*century ye-19* usebenzisa igama elithi '*denote*' nelithi '*connote*' ngenhloso yokugqamisa umehluko phakathi komsebenzi wegama elejwayelekile negama uqobo. Wehlukana phakathi kwamagama uqobo, izichasiselo kanye namabizomvama. Ukholwa wukuthi igama uqobo likhomba into ethile kodwa alinayo incazelo enye ngale kwaleyo nto eliyikhombayo uma ethi:

*Proper names are not connotative: they denote the individuals who are called by them; but they do not indicate or imply any attributes as belonging to those individuals...*

[Amagama uqobo awanayo incazelo: Asho labo ababizwa ngawo; kodwa awakhombisi noma awachazi zimpawu zalabo ababizwa ngawo...]

Lo mbono kaMill weyame kwi-*direct reference theory*, enye yama-*classical theories*, ahlobanisa igama nento ebizwa ngayo. UCrystal (1991: 82,109) uwachaza kanje la magama ethulwe nguMill ngenhla, izihumusho zesiZulu ezingenzansi ezomcwaningi:

<p>Denotation [idenotheshini ]</p>	<p>a term used in <b>semantics</b> as part of classifications of types of meaning; opposed to connotation . . . involves the relationship between a <b>linguistic unit</b> . . . and the non linguistic entities to which it refers . . . it is thus equivalent to <b>referential</b> meaning.</p> <p>[ <i>itemu elisebenze kumfundoncazelo njengengxenyeye yokubeka ngamaqoqo izinhlobo zezincazelo; liphikisana ne-connotation...ibandakanya ubudlelwane phakathi kwengxenyeye yocwaningozilimi... nento engekho ngaphansi kocwaningozilimi eliyimele... ngakho-ke liyefana nencazelo, i-referential.</i> ]</p>
<p>Connotation [ikhonotheshini ]</p>	<p>A term used in <b>semantics</b> as part of a classification of types of meaning; opposed to <b>denotation</b>. Its main application is with reference to the emotional associations (personal or communal) which are suggested by, or are part of the meaning of which are suggested by, or are part of meaning of a <b>linguistic unit</b> especially a <b>lexical item</b> . . . alternative items for connotative meaning include <b>affective</b> and <b>emotive</b></p> <p>[ <i>Itemu elisebenze esifundwenincazelo njengengxenyeye yokubeka ngamaqoqo izinhlobo zezincazelo; liphikisana ne-denotation. Umsebenzi walo omkhulu ophathelene nolwazi olusengqondweni oluhlotshaniswa nezinto</i> ]</p>

Lokhu kusho ukuthi incazelo yegama yileyo nto eliyikhombayo. Ngale kwalokho lezi ezinye izinhlobo; izichasiselo namabizomvama, zinencazelo. Into eyehlukanisa amagama uqobo kulezi ezinye izinhlobo ngokukaMill ukuthi amagama uqobo awanancazelo, enza nje umsebenzi wokukhomba kuphela. Ukwazi igama lendawo noma lomuntu ngokukaMill akukwenzi wazi ubunjalo balokho okwethiwe ngalelo gama. NgokukaMill njengoba incazelo yegama ilele kuleyo nto eliyikhombayo, amagama angakhombi lutho awanancazelo.

Osozilimi abanye bavumelana noMill uma ethi igama lichaza into ekhonjwayo kodwa abavumelani naye ngokuthi incazelo yegama yileyo nto ekhonjwayo



kuphela (Frege ocashunwe kuVan Langendonck, 2007); (Russel, 1905); (Wittgenstein, 1973); (Searle, 1976). Lo mbono kaMill, ongoti abakhala ngakho kubalwa noFrege, ngukuthi phakathi kokunye, awucacisi ukuthi uma amagama amabili ekhomba into eyodwa ngakube asho into efanayo yini. Ngokuhlobanisa igama nento ekhonjwa yilo, lo mbono kaMill uveza ukuthi amagama angankombi izinto ezithile, njengezenzo neziphawulo, ngokulula nje awanancazelo. UJespersen (1965: 67) uphikisana ngqo nokuthi amagama uqobo awanayo incazelo. Ukholwa wukuthi amagama uqobo ahlale enencazelo.

UFrege, ocashunwe kuVan Langendonck (2007:24) phezu kokuthi igama uqobo liyakhomba njengoba kusho uMill, uthi linomqondo (*sense*). Ekhombisa ukungavumelani noMill, uFrege umbono wakhe uwufakazela ngomfanekiso wenkanyezi athi yi-*morning star* ne-*evening star*. Uthi la magama anemiqondo ehlukile kodwa akhomba into eyodwa iplaneti, i-*Venus*. NgokukaMill uma umqondo wegama kuyileyo nto ekhonjwayo, kusho ukuthi i-*morning star* isho into efanayo ne-*evening star*. UFrege, kamuva ovunyelwa wuRussell, olandela ithiyori yezichasiselo (*i-descriptive theory*), ukholwa wukuthi igama uqobo linezichasiselo ezihambisana nalo. Uma into ethile inezimpawu ezifeza zonke lezo zichasiselo zegama, okusho ukuthi igama likulungele ukukhomba leyo nto. NgokukaFrege umqondo wegama yizichasiselo, akuyona into ekhonjwayo njengoba kusho uMill.

URussel (1905) noma engavumelani noFrege ngamagama abathi ngamagama uqobo nokuthi amagama ayakhomba kodwa bayavumelana ngokuthi amagama ayizichasiselo uma ethi kuVan Langendonck (2007: 29),

*...proper names are 'truncated' or 'shorthand' descriptions.*

[... amagama uqobo ayindlela emfushane nesheshayo yokuchaza.]

UKripke (1972), ephikisana nombono wethiyori yezichasiselo, uqhamuka ne-*causal theory* afakazela ngayo umbono wokuthi into ekhonjwa yigama ingachazwa wumlando wokusetshenziswa kwalelo gama, kuqala ekwethiweni kwalo, okunokuba ihlobaniswa nezichasiselo ezihambisana negama njengoba kusho uFrege noRussell. Umuntu kuthi angethiwa igama, lelo gama laziswe kwabanye abantu nabo bazise abanye. UKripke (1972) ubona la magama

eyizinkomba eziyisimbelambelane, ezinokuxhumana nezinto ezethiwe ngazo futhi ngaleyo ndlela ukholwa wukuthi ziningi izindlela ezingasetshenziswa ukwetha into efanayo uma ethi,

*a proper name is a rigid designator in that "in any possible world it designate the same object".*

[igama uqobo liyinkomba engaququki ngendlela yokuthi kunoma yimuphi umhlaba likhomba into efanayo.]

Nakuba iminingi imibono yefilosofi echaza igama, ayiwuphenduli umbuzo wokuthi igama linencazelo kanjani, okunalokho igxila ekuchazeni ukuthi limela kanjani, ngaleyo ndlela ayivezi imithelela yolimi noma yocwaningozilimi kubantu uma betha amagama. Ukumela 'to denote or refer' kuwumbuzo wefilosofi kodwa incazelo wumbuzo wesifundoncazelo, okuyingxanye yocwaningozilimi.

### 2.3.2 Imibhalo yocwaningozilimi

Osozilimi bayavumelana ngokuthi amagama uqobo, kubandakanya namagama ezindawo, emhlabeni wonke ayingxanye yocwaningozilimi, okuyisayensi yolimi (Langacker, 1991; Carroll, 1983; Anderson, 2007). UVan Langendonck (2007) ugcizelela isidingo sendlela yocwaningozilimi, ekufundweni kwamagama uqobo, njengoba ekhala ngokuthi imisebenzi esiyenziwe ngosozilimi kuze kube ngalesi sikhathi sakhe, akusiyo eyocwaningozilimi kodwa eyefilosofi yolimi. Uqhubeka akhumbuze abacwaningi bamagama kanye nosozilimi ukuthi amagama uqobo ayingxanye yolimi, ngakho-ke adinga ukubhekwa ngokocwaningozilimi. Engxenyeni yesahluko, ahlaziya kuso isakhiwo samagama, ngendlelakubuka yolimi, uqhamuka nendlela yokubeka amagama ezindawo ngokwamaqoqo, kuye ngesakhiwo sawo. Uthola ukuthi ahlukana ngokwamamaqoqo amane; anesimo esinesiqu kuphela (ngaphandle kwesiqalo noma isijobelelo), ngokukaVan Langendonck, yi-**zero form** (London, Spain), **anezijobelelo** (Germany, Scotland), **ane-athikili** (the Thames, the Atlantic) kanye nasebenzisa ingxanye ekhomba ikilasi lethophonimi (**i-classifier**) (the Atlantic Ocean). Uphethe ngokuthi amagama ezindawo ezingenabo abantu abaningi njengamadolobha, amadolobhana zethiwa ngamagama ayiziqu kuphela, kuthi izindawo ezinabantu abaningi, njengamazwe, zethiwa ngamagama anezinye izakhi.

Nakuba igama uqobo liyingxenye ebalulekile yolimi linezinye izimpawu okuhamba libe nazo ezingaphezu nangaphandle kolimi (Raper, 1987), ezilenza libe futhi yingxenye ye-onomastiksi. U-Utley ocashunwe ku (Nicolaisen, 1984: 16) ugqugquzela ukuqashelwa okukhulu kwezimpawu zolimi ezinomthelela kwi-onomastiksi. Ngenxa yalesi sizathu osozilimi nabacwaninga ngegama babheka ubudlelwane phakathi kocwaningozilimi kanye ne-onomastiksi. Babheka umthelela wokunye kokunye. Uma uRaper efakazela lobu budlelwane obuphakathi kwe-onomastiksi nocwaningozilimi uthi,

*However the establishment of this meaning is regarded by many as a basic requirement of onomastic investigation; not as the end product, but as a necessary first step.*

[ Ngakho-ke ukusungulwa kwale ncazelo kuthathwa ngabaningi njengesidingo ngqangi ekucwaningweni kwe-onomastiksi; hhayi njengesiphetho, kodwa njengesinyathelo sokuqala esinesidingo. ]

Osozilimi balandele indlela kaMill yokusebenzisa amagama aphikisanayo, elithi *denotation* nelithi *connotation* uma echaza incazelo, esikhundleni sawo basebenzise elithi *lexical*, okuyincazelo ehlotshaniswa kakhulu namagama ajwayelekile nelithi *onomastic*, okuyincazelo ehlotshaniswa namagama uqobo (Batoma, 2009). Osozilimi abagxile encazelweni yegama baveza ukuthi amagama uqobo anezincazelo emazingeni ehlukeni (Nicolaisen, 1974, 1978, 1987; Van Langendonck, 1987, 2007; Raper, 1986, 1987). Bobabili uNicolaisen noVan Langendonck, njengoba bebalwe ngenhla, emizamweni yabo balandela indlela ye-ethimoloji, okuyindlela ecwaninga umsuka wegama, ukulandela izinguquko zencazelo eziba khona egameni uma lisasungulwa kuze kufike ezingeni lapho liba yigama uqobo. UKoopman (2002) ulandela yona le ndlela uma ecwaninga uguquko olwenzeka emagameni ezindawo eThekwini naseMgungundlovu, ebheka kakhulu izihumusho kanye nesipelingi.

ULouwrens (1994) yena uchaza ngomsuka wegama kanye nesimo salo esikhathini esithile, i-ethimoloji nesayinikhronikhi, ukuze kugqame lobu ubudlelwane phakathi kwegama elejwayelekile negama uqobo. Uveza ukuthi igama lendawo uma lisasungulwa, liseyingxenye yocwaningozilimi, lisuke linomqondo wokuchaza kodwa lithi lingasetshenziselwa ukukhomba indawo ethile, seliyingxenye ye-onomastiksi, leyo miqondo ebikhona ishabalale.

UNicolaisen (1974) uphawula kabanzi ngokuthi igama linamabanga amathathu encazelo; *i-lexical*, *i-associative* kanye ne-*onomastic*. UNicolaisen ngala mabanga uveza ukuthi igama elejwayelekile liyefana negama uqobo uma seledlule ibanga lesibili, le-*associative*. Uveza ukuthi amagama uqobo avela emagameni ajwayelekile, incazelo ye-*lexical* ishabalale, kugqame eye-*onomastic*. Kulokhu okushiwo uNicolaisen, emagameni ezindawo kubaluleke kuphela incazelo *i-associative* kanye ne-*onomastic*. Uwachaza kanje la mabanga encazelo:

1. Ibanga le- <i>lexical</i>	Incazelo yegama elejwayelekile yesichazamazwi
2. Ibanga le- <i>associative</i> / le- <i>connotative</i>	Incazelo ebandakanya izizathu zokusetshenziswa kwegama uma kwethiwa
3. Ibanga le- <i>onomastic</i>	Incazelo yegama nezinye izincazelo ezisuselwa kuyo kodwa igama ngokwejwayelekile elingasancikile kuzo

URaper (1987), wenaba kulokhu okushiwo uNicolaisen ngencazelo esemagameni. Uphawula ngencazelo yomqondomsuka, *i-conceptual meaning*, athi iphakathi egameni, ehlanganisa incazelo *i-lexical*, *i-grammatical*, kanye ne-*associative*. URaper uqhubeka enabe ngencazelo *i-pragmatic*.

UVan Langendonck (2007:90) uphawula ukuthi zonke izincazelo ezisemagameni akuzona izincazelo eziveza ngokusobala ngobuqiniso noma ngobunjalo bento (*asserted meaning*) kodwa izincazelo zonke anazo zamukelwa njengeqiniso ngaphambilini (*presupposed meaning*). Ngenye indlela naye ukholwa ukuthi abukho ubudlelwane phakathi kwegama nento eyethiwe ngalo. Uma ekhuluma ngezincazelo ezingaba segameni uphawula ngalezi; *i-categorical*, *i-associative*, *i-emotive* kanye ne-*grammatical*. Inhloso yalolu cwaningo ukubheka lezi zinhlobo zezincazelo emagameni ezindawo zokuhlala ezingekho emthethweni.

UMeiring (1993: 274) uphawula ukuthi incazelo yamagama uqobo kungenzeka yehluka encazelweni yalo yokuqala, kakhulu uma igama selisetshenziswa kolunye ulimi. Ngesikhathi kuqhutshekwa nokuthi lisetshenziswe lilahla le ncazelo yokuqala, libe nezinye izincazelo. Kulezi zinhlobo zencazelo eziphawulwe nguNicholaisen noRaper, wengeza ngencazelo, *i-descriptive backing*, athi ifana ne-*associative*, ephawulwe uNicholaisen. Uma eyichaza uthi incazelo ehambisana nokwazi izizathu zokwethiwa kwento ngalelo gama. Amagama ayedlula ekucwaningweni ngokocwaningozi, kubhekwe ezinye izinto ezihlotshaniswa nalo, ezingelona ulimi. UBatoma (2014) *i-descriptive backing* uyifanisa nencazelo *i-cultural*, okuyincazelo eveza ubudlelwane phakathi kolimi nesiko, okusemagameni.

Ukwethiwa kwezindawo akusona isenzo nje esenzeka ngokunganaki, kungenasizathu. Amagama ezindawo ayisibuko somlando, sezolimo, sezasekhaya, sezomnotho, sobuntu, sezempi, sezombusazwe, sezemidlalo, nokunye, ahlonipha amaqhawe nabaholi babantu, ayizikhumbuzo zezehlakalo ezibalulekile, inkolo, okungamagugu, ...nokunye okusezweni abantu abahlala kulo (Raper, 2004) ocashunwe ku (Ndimande-Hlongwa, 2015).

UWillem (2000) uvumelana nomqondo othi amagama uqobo awanayo incazelo, ilekhzikhali. Uphawula ukuthi incazelo yegama, yisimo sokusebenza kwalo. Uqhubeka aphawule ukuthi ukukhuluma ngokungabi nancazelo kwegama, kuwumphumela wokunqundeka endleleni umuntu abuka ngayo incazelo, ayibuke sakuyehlisela encazelweni i-lekhzikhali noma *i-grammatical*. Ngokwakhe amagama uqobo awanayo le ncazelo.

Imibhalo eminye ibheka isakhiwo segama, ikhombise ukuthi amagama uqobo, kakhulu awezindawo ahlobene nolimi, ngokubheka imithetho yolimi ebe nomthelela ekusungulweni kwawo, ilandela indlela yesayinikhronikhi. Ezingxenyeni zolimi ezicwaningiwe emagameni kungabalwa isifundomagama, isifundoncazelo, uhlelomisho kanye nefonoloji. UKoopman (2002) noJenkins (1991) babheka igama belihlobanisa nezingxenyane ezehlukene zolimi.

Ezingeni lesifundoncazelo, uKoopman (2002) unesahluko achaza kuso izindikimba ezinomthelela ekwethiweni kwezindawo, abalule ezine; izimpawu zezinto (okubandakanya izindawo, umhlabathi namatshe, izimo nobungako, ukwenza kwemifula, umbala, izichasiselo ezithile ezingathekisayo nezixubile; impilo yezitshalo nezilwane ezithile (okubandakanya izitshalo, izilwane, izinyoni); izigameko ezithile zomlando noma eziphathelene nesiko nabantu abathile abaziwayo emlandweni. Le ndlela iyisisekelo ekuhlukanisweni nasekuqoqeleni ndawonye amagama ezindawo ezingekho emthethweni acwaningwa kulolu cwaningo.

ULouwrens (1994) ulandela imithetho yolimi, kakhulu isifundoncazelo ngokubheka ubudlelwane ezigabeni zamabizo, aphinde abheke izingcezu ezithile zenkulumo, azithatha njengesisekelo ekwakhiweni kwamagama ezindawo. UVan Huyssteen (1994) ubheka imithetho yesifundomagama. Ude Klerk (1998) noCoetser (1998) babheka imithetho yefonoloji. UMeiring (1993) ubheka isifundoncazelo kanye nohlelomisho. Abanye ababheka isifundoncazelo emagameni abantu, singabala laba (uNdimande, 1998); (Turner, 2007).

### 2.3.3 Imibhalo ye-Onomastiksi

Abacwaningi be-onomastiksi babheka izizathu zokwethiwa kwezindawo ngamagama athile nokubaluleka kwawo kubantu abawasebenzisayo. Uma osozilimi bechaza igama ngokwenzazelo balandela amabanga amathathu encazelo njengoba ehlukaniswe uNicholaisen; *i-lexical/denotative/literal*, *i-associative/connotative* kanye ne-*onomastic*. Ezingeni lesibili igama lithola ezinye izincazelo ezihlotshaniswa nalo. Inhloso yabacwaningi be-onomastiksi ukuthola lezi zincazelo. Nakuba i-onomastiksi ikhuluma ngalawa amanye amabanga encazelo, baphawula kakhulu nge-*descriptive backing*. Umqondomsuka othi, '*descriptive backing*', uMeiring (1993) uwuchaza kakhulu awususele kuDonellan noStrawson, uyisisekelo ocwaningweni lwe-onomastiksi. Uma echaza *i-descriptive backing* uthi,

*... the collective content of all conventional beliefs and connotations attached to name. It stands to reason that this descriptive backing also has a subjective content as it is based on individual experience*

*and knowledge about a place, person or object bearing this name (p. 274).*

... yizo zonke izincazelo zazo zonke izinkolelo ekuvunyelwene ngazo nezincazelo ezihambisana negama . Ngokuqinisekile le-*descriptive backing* inencazelo njengoba incike olwazini lomuntu ngendawo, ngomuntu noma ngento eyethiwe ngaleli gama.

UMeiring *i-descriptive backing* ngokulula nje uthi yizo zonke izinto ezingelona ulimi umuntu azaziyo, azikholwayo, nazihlobanisa nje negama. Nakuba kulolu cwaningo kuhloswe ukuthola izincazelo zonke esezibaliwe, emagameni, leli banga lencazelo yilo eluwumgogdla. Kuzokhulunywa kakhulu ngalo ngaphansi kwesihloko esithi, '**Injulalwazi Esetshenziwe**' esahlukweni sesine salolu cwaningo.

## 2.4 Imibhalo ehlobanisa amagama ezindawo nobuwena

### 2.4.1. Yini Ubuwena (i-ayidentithi)?

Imisebenzi eminingi ihlobanisa amagama kanye nobuwena. Umqondomsuka othi 'ayidentithi' ubanzi. Ababhali bawuchaza ngezindlela ezehlukene, emikhakheni yesayensi ehlukene. UBrennen (2000) uma ewuchaza uthi, yisithombe esihlala sikhona ngawe, esibandakanya imibono, indlela yokubuka izinto, imikhuba nezinkolelo ezinokungaguququki esikhathini eside. UDeng (1995:1) ku (Fearon, 1999) yena uthi yindlela abantu ngabodwa noma njengeqembu, abazichaza ngayo futhi abachazwa ngayo ngabanye ngokobuhlanga, ngokobuzwe, ngokwenkolo, ngokolimi nangokwesiko. Zimbili izimpawu ezigqamayo ngobuwena kulezi zincazelo; **Ubuwena bomuntu** ngamunye kanye **nobuwena babantu eniphila nabo**.

Kunokuvumelana kubacwaningi ngencazelo yalezi zinhlobo zobuwena. Ubuwena bomuntu, yiqoqo lezimpawu, izinkolelo, izifiso noma imigomo ethile umuntu akholwa wukuthi imenza ehluke kwabanye abantu. UDixon noDurrheim (2000) bakubeka nje ngokuthi lokhu yizimpendulo zombuzo othi ungubani? Ubuwena babantu eniphila nabo, yindlela nje yokuchaza iqembu, kusetshenziswa uphawu oluthile oluvame ukusetshenziswa yilabo ababizwa ngalo noma ngabanye abantu (Dundes, 1983; Fearon, 1999)

Ziningi izinto ezinemithelela ekwakhekeni kobuwena bomuntu. UNdimande-Hlongwa (2004) uphawula ngobudlelwane phakathi kolimi nobuwena. Ngokuqonde ngqo, ubheka ukuthi abakhuluma ulimi babakha kanjani ubuwena besenzisa ulimi. Indawo, njengengxenywe yolimi, inomthelela ekwakhekeni kobuwena babantu eniphila nabo. Umbuzo othi 'ungubani' uvama ukuhlobana nombuzo othi 'ulaphi' (Dixon and Durrheim, 2000: 27). Lokhu kuveza ukuthi indawo yingxenywe ebalulekile yobuwena. Amagama ezindawo zokuhlala acwaningwayo abaluleke kakhulu kubanikazi bawo, ekugqamiseni ukuthi bangobani, yingakho le mibhalo ibalulekile lapha.

#### 2.4.2 Indawo nobuwena

Uma umuntu ezichaza ukuthi ungubani usebenzisa imiqondomsuka ngaye enika ulwazi oluthile ngendawo ahlala kuyo. UHelleland (2012) uphawula ukuthi uma kukhulunywa ngamagama ezindawo nobuwena kubalulekile ukuphendula umbuzo othi yini indawo? Yehluke ngani nomkhathi? Uqhubeka acacise lo mehluko ngokuthi athi uma wetha umkhathi igama, uphenduka ube yindawo. Ngaleyo ndlela inqubo yokwetha ngenye yezindlela eletha incazelo emkhathini bese uphenduka indawo. UTuan (1979: 6) ocashunwe nguye uHelleland (2012) ubalula ubudlelwane phakathi komuntu nendawo ngokuthi athi:

*What begins as undifferentiated space becomes place as we get to know it better and endow it with value.*

[ Into eqala iwumkhathi ongahlukaniseki, iba yindawo ngesikhathi siqhubeka nokuyazi kangcono futhi sibona ubumqoka bayo. ]

Baningi asebecwaninge ngobudlelwane obuphakathi komuntu nendawo ahlala kuyo, ekuvela abantu bezibandakanya futhi bezichaza ngayo, esingabala phakathi kwabo u (Dixon noDurrheim, 2000); (Berg noVuolteenaho, 2009); (Meiring, 1994). 'Ukuzibandakanya nendawo' singakuchaza sithi umuzwa esibawo ngendawo esihlala kuyo uma sesiyejwayele. Lokhu kuzibandakanya uma kukhula, siyaqala sizichaze ngendawo (Gifford, 2002) ku (Twiger-Ross no-Uzzell,



1996). Amagama asetshenziselwa ukwetha izindawo ayingxenye yolimi. Ngaleyo ndlela ayingxenye yobuwena noma 'yobuwena' bomuntu. Emagameni acwaningwayo singabala lawa aveza ukuthi abanikazi bawo bangobani, 'Zwelethu (bangabanikazi), Zibuse (bayazilawula), Asinamali (abaningi abasebenzi).' Isimo sokuguqulwa kwamagama ezindawo, esiholela ekuthintekeni kwezinhliziyi emiphakathini ethintekayo, okuke kwaphawulwa ngaso, siyakufakazela lokhu. UGuyot noSeethal (2007:56) babeka bathi ngamagama ezindawo nobuwena,

*...place names may be used as symbols to mobilise and develop a political and historical consciousness of common identity.*

[ ...amagama ezindawo angasetshenziswa njengezimpawu  
zokuhlenganisa abantu nokwenza baqwashe ngezimo  
zombusazwe noma zomlando eziholela kubantu obuvamile. ]

UHelleland (2012) wenaba ngobuhlobo phakathi kwamagama ezindawo, izindawo ezethiwe ngawo kanye nobuwena. Ucacisa kabanzi ngokuthi amagama ezindawo angayiveza kanjani imizwa yomuntu nobuwena. Uma ebuka amagama ngokomsebenzi wawo, ucaphuna u (Anderson, 1994: 8) encazelweni yakhe aveza kuyo ukuthi ngaphandle kokukhomba izinto, amagama ayindlela yokuxhumana ngokwesimo sokucabanga, ngokomoya, ngokomqondonkolelo nangokwenhlalokuphila.

Egxila ekubhekeni amagama ngokwesimo sokucabanga, u-Eskelinen (2008) ucwaninga amagama ezindawo asetshenziswa eKallio, ngokwehlukana kwabantu abahlala khona ngokweminyaka nangokwezithombe abanazo ngawo ngokwehlukana kwabo. Ugxile ezintweni ezimbalwa; ukukhombisa ukuthi abantu bawasebenzisa kanjani amagama ukuveza isimomqondo, ukukhombisa ukuthi bayingxenye yeqembu elithile ngokuhlala, ukuchaza indawo nokuveza ulwazi oluthile ngemvelo yegama.

U-Ainiala (2008) ubheka lobu budlelwane bamagama ezindawo nobuwena bomphakathi, eHelsinki, eFinland. Uthole ukuthi amagama amabili asetshenziswa ukusho indawo eyodwa agqamisa uhlobo lwabantu

ngokwendawo abahlala kuyo; emaphandleni noma edolobheni. Uthole futhi ukuthi ahlukana phakathi kwabantu benkaba eHelsinki nalabo bokufika. U-Ainiala ukholwa wukuthi ukusetshenziswa kwala magama kungaba yindlela yokuzichaza njengengxenywe yeqembu.

Ezingeni lokuhlalisana miningi imibhalo ecwaninga ngokwethiwa kwemizi ezindaweni ezehlukene negqamisa ubudlelwane phakathi kolimi, indawo kanye nobuwena (Mazibuko, 1999); (Ntuli, 1992) no (Machaba, 2000). Le mibhalo iveza ukuthi amagama ethiwe imizi ibachaza kanjani abantu abahlala kuyo ngokolimi, ngokwesiko nangokomlando. Ayagqamisa futhi ukuthi behluke kanjani kwabanye.

Imibhalo ecwaninga ngamagama eziqiwu agqamisa ubuhlobo kubantu nemvelo ebazungezile. Ngaphandle kokusetshenziswa kwamagama ukukhomba izindawo ezehlukene eziqiwini, le misebenzi iyinkomba yokuthi iziqiwu ziyingxenywe yezindawo abantu abazibandakanya nazo (Turner, 2007); (Mbatha, 1992); (Mncwabe, 1993) no (Koopman, 2002)

## **2.5 Imibhalo eyethula ulwazi oluvamile ngamagama ezindawo**

Amagama ezindawo abalulekile ekukhombeni nasekuhlukaniseni izindawo emhlabeni wonke. Ukucophelela kanye nokulandela inqubo efanayo uma kwethiwa amagama kubalulekile, ukuze kugwemeke ukudideka. Ngalesi sizathu imisebenzi eminingi igxile emibhalweni enhlobonhlobo esinika ulwazi olubalulekile mayelana namagama ezindawo kanye nokuvamiswa kwawo. Le mibhalo ayigxilile emisebenzini yamagama njengeminye imibhalo ekukhulunywe ngayo kulolu cwaningo kodwa kukhona leyo ezeza isithombe esibanzi, mayelana nenqubo yokwethiwa kanye nokuvamiswa kwawo, emhlabeni wonke, kubandakanya neNingizimu Afrika kanye naleyo ebheka ukuvamiswa kwamagama ezindaweni ezithile.

Imibhalo ekungabalwa i-Handbook on Geographical Names (2001), i-Handbook on Geographical Names, Department of Arts and Culture (1998, 2002), ichaza kabanzi ngokusungulwa kwezigungu ezibalulekile, i- *South African Geographic Names Committee (SAGNC)*, okuyisigungu sikaZwelonke, kanye nama-*Provincial*

*Geographical Committee (PGNC)*), okuyizigungu zezifunda, umsebenzi wazo kanye nezingqinamba ezikhona. Le mibhalo iphinda yethule imigomo, imithetho nemihlahlandlela ecacisa ngayo yonke imininingwane ebalulekile mayelana namagama ezindawo, njengokwemiyalelo ye-*United Nations Group of Experts on Geographical Names (i-UNGEGN)*.

Eminye imibhalo eyethula ulwazi ngobubanzi kungabalwa, imisebenzi eminingi kaRaper, ayibhale ngeminyaka ehlukeni, ekungabalwa embalwa nje lapha. Ngonyaka we-1996, ubhale ngokushiwo yimiqulu yamazwe ahlangele (*United Nations*) ngamagama ezindawo. Ngonyaka wezi-2001, ubheka inhlalanjalo ekusetshenzisweni kwamagama ezindawo. Ngendlela efanayo (uKerfoot, 2011) ufunde iphepha, ezingeni likazwelonke, mayelana nokuvamiswa kwamagama ezindawo, e-Afrika kanye nomsebenzi we-UNGEGN.

Imibiko, imisebenzi eyethulwe ezingqungqutheleni emazingeni ehlukeni, eminye yethula ulwazi olubanzi kanti eminye ibheka ukuvamiswa kwamagama ezindawo, ezindaweni ezithile. Umbiko owethulwa nguMnyango Wezobuciko Namasiko, wangonyaka wezi-2017, wethula isimo esikhona kanye nenqubekela phambili ekuvanyisweni kwamagama ezindawo zokuhlala. Uphinde uveze imisebenzi kanye nezingqinamba ze-SAGNC. I-*International Symposium on Place Name* yangomhla wezi-2015, eFree State, ivulele ukufundwa kwamaphepha ngendikimba yobudlelwane phakathi kwamagama ezindawo, ukwehlukana kwabantu kanye namagugu. Ngonyaka wezi-2017 kwaphinda kwaba nenye enendikimba edingida amagama ezindawo kwezombusazwe, kwezomlando nakwezohwebo.

Emibhalweni ebheka ukuvamiswa kwamagama ezindawo ezithile, u (Raper, 2007) esahlukweni sencwadi uchaza ngokuvamiswa kwamagama ezindawo e-*Kruger National Park*, kulandelwa imigomo kazwelonke. Eminye imisebenzi engabalwa yile; (Nabhani, 2007) ocwaninge ngomsebenzi wezigungu eziphathelele nokuvamiswa kwamagama ezindawo, emabalazweni, wagxila kulawo ase-Oman, enye yezindawo esegunjaneni lolwandle lwase-Persia. UNdimande-Hongwa noMazibuko (2015) emsebenzini wabo babheka izinselele zokuvamiswa kwamagama ezindawo, endabuko, emadolobhaneni kanye

nasemadolobhenikazi KwaZulu Natali, ezibandakanya okuphathelene nomthetho kanye namandla anikwe izigungu ezehlukene.

## **2.6 Isiphetho**

Lesi sahluko sinike isithombe ngemisebenzi yocwaningo lwamagama esetshenzisiwe, sagxila kwawezindawo. Okugqamile ngemibhalo yonke ecwaninga ngamagama ukuthi igxile emsebenzini noma ekubalulekeni kwawo. Imibhalo esetshenzisiwe ibheka amagama ngezindlelakubuka ezimbili, indlelakubuka yakudala kanye nendlelakubuka yakulesi sikhathi. Isahluko siqale-ke ngokwethula ulwazi oluyisendlalelo ngalezi zindlela zokubheka igama; izindlela ezilandela indlela endala, ezilibheka lizimele noma liqhathaniswa nento eliyikhombayo kanye nendlela entsha ebheka igama njengengxenywe ebalulekile yezombusazwe. Ingxenywe yesibili yethula imibhalo ebheka igama njengengxenywe yezombusazwe, okuyiyona nkambiso ebonakala ivelele emisebenzini yamanje, ingxenyana yokuqala emisebenzini yababhali bonke, ezweni lonke, kwathi ingxenyana yesibili yethula imisebenzi yaseNingizimu Afrika. Ingxenywe yesithathu yethula imibhalo ecwaninga igama ngendlela endala, kwaqalwa ngemibhalo yefilosofi, kwalandela eyocwaningo zilimi, kwagcinwa ngeye-onomastiksi. Ingxenywe yesine yethula imibhalo ecwaninga ngobudlelwane phakathi kwamagama ezindawo nobuwena. Ingxenywe yokugcina yethula imibhalo ngolwazi olubanzi kanye nokuqonde ngqo ngamagama ezindawo kanye nokuvamiswa kwawo. Isahluko esilandelayo sethula izindlela zokwenza ucwaningo ezisetshenzisiwe.

# IS AHLUKO 3

## IZINDLELA ZOKWENZA UCWANINGO

### 3.0 Isingeniso

Lesi sahluko sihlose ukwethula izindlela ezisetshenzisiwe ukwenza ucwaningo. Siqala ngokucacisa ngepharadaymu ehumushayo (i-inthaphrethivu pharadaymu), njengendlelakubuka okuyiyo umcwaningi ayisebenzisile kulolu cwaningo, kubhekwe futhi nemithelela yayo ekukhethweni kwedizayini kanye nezindlela zocwaningo, okusetshenzisiwe. Le pharadaymu ichazwe ngokuthi iqhathaniswe namanye eqophisana nawo esayensini yenhlalokuphila, kakhulu iphozithivizimu. Isigaba esichaza ngepharadaymu, silandelwa yincazelo ngezinhlobo zamadizayini avame ukusetshenziswa kusayensi yenhlalokuphila kanye nezizathu zokukhethwa kwekhwalithethivu dizayini, ngaphansi kwayo okukhethwe idizayini yokuhumusha eyisisekelo (*basic interpretive design*) kulolu cwaningo. Lesi sigaba silandelwe yiqhaza lomcwaningi, okuyisigaba esicacisa ngokuphathelene nenqubonhle, ebe yinsika yalolu cwaningo. Ukucaciswa ngezindlela kanye namasu okuqoqwa kolwazi, kusetshenziswa izingxoxo ezisakuhleleka kanye nokuhlolwa kwemibhalo kube yisigaba esilandelayo. Kugxilwe kakhulu ekucaciseni ngobuhle kanye nezinsalelo ekusetshenzisweni kwalezi zindlela. Isigaba esilandelayo sicacisa ngezindlela zokuhlaziya kolwazi, kugcinwe ngezindlela zokuqinisekisa ukukholakala kocwaningo ezisetshenzisiwe.

Izindlela zokwenza ucwaningo ababhali bazichaza bathi yizinhlelo noma inqubo ebeka ngokusobala amabanga kusukela ezingcabangelweni ezibanzi kuya emicikilishweni ngamasu okuqoqa, ukuhlaziya kanye nokuhumusha ulwazi (Creswell, 2014; Crotty, 1998; Willis, 2007). Zimayelana nombuzo othi umcwaningi angenzenjani ukuthola lokho akholwa ngokuthi kumele kwaziwe (Guba noLincoln, 1994: 108). Ababhali bagqamisa lezi zinto ezintathu ezibalulekile nezinomthelela ekuthathweni kwesinqumo mayelana nendlela ezosetshenziswa uma kwenziwa ucwaningo: ingcabangelo yefilosofi mayelana

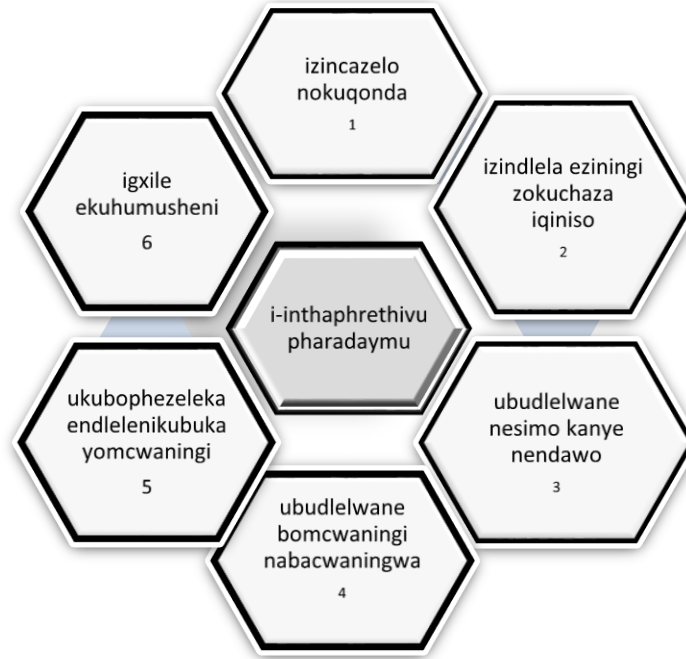
nepharadaymu, idizayini yocwaningo kanye nezindlela zokuqoqa, ukuhlaziya nokuhumusha ulwazi (Crotty, 1998; Creswell, 2014).

### **3.1. Ipharadaymu**

Lolu cwaningo lulandela imigomo ye-inthaphrethivu pharadaymu, ehlobene kakhulu nekhonstrakthivizimu. Kuleli banga kuhle ukuqala ngokuchaza ukuthi yini ipharadaymu, ibaluleke ngani futhi isebenza kanjani ocwaningweni kanye nokuveza izimpikiswano ezikhona, ngomqondomsuka 'ipharadaymu' kusayensi yenhlalokuphila, ngaphambi kokugxila kule esetshenziswe kulolu cwaningo. Lokhu kwenza kucace kahle ukuthi umcwaningi uyibuka kanjani ipharadaymu nokuthi kungani ekhathe i-inthaphrethivu pharadaymu kulolu cwaningo.

#### **3.1.1 I-inthaphrethivu pharadaymu nezimpawu zayo kulolu cwaningo**

I-inthaphrethivu pharadaymu idabuka emisebenzini yefilosofi ka-Edmund Husserl ngocwaningonto kanye nokaWilhelm Dilthey nge-*hermeneutics* (Mertens, 2005: 12). Umsuka wemodeli yayo yifilosofi kanye nesayensi yabantu esingabala ezomlando, ifilosofi kanye ne-anthropoloji. Ukungagculiseki kwabacwaningi ngephozithivizimu kanye nangephosti-phozithivizimu, kwaveza isidingo senye ipharadaymu kusayensi yenhlalokuphila, okwaholela ekusungulweni kwe-inthaphrethivizimu, esebenzisa izindlela zekhwalthethivu (Babie noMouton, 2007; Creswell, 2003). Izingqalabutho ze-inthaphrethivu pharadaymu, zikholwa ukuthi izindlela zesayensi, ezisetshenziswa yiphozithivizimu, zibukela phansi imisebenzi yekhwalthethivu. I-inthaphrethivizimu iqhamuka enkolweni ye-hermeneutics, enenhloso yokuhumusha izincazelo zalokho okushiwo kanye nokwenziwa ngabantu. UCrotty (1998) uphawula ukuthi i-inthaphrethivu pharadaymu uyibuka ayisusele kuMax Weber owathathwa kakhulu umqondo wokuthi yonke isayensi yenhlalokuphila ayiphathelene nokuchaza (*Erklären*) njengoba kwenza iphozithivizimu, okunalakho iphathelene kakhulu nokuqonda indlela abantu abahumusha ngayo izenzo zabo zenhlalokuphila (*Verstehen*). Ngaleyo ndlela uCohen noManion, (1994: 36) baphawula ukuthi wonke amasu okwenza ucwaningo asetshenziswa abalandeli be-inthaphrethivu kuhloswe ngawo ukuqonda 'ulwazi lwaphambilini lwabantu ngomhlaba'. Lololu cwaningo lunalezi zimpawu ezilwenza lube olwe-inthaphrethivu:



Umdwebo 3.1: Izimpawu zocwaningo lwe-inthaphrethivu ezikulolu cwaningo.

### 3.1.1.1 Izincazelo nokuqonda

Inhloso yomcwaningi we-inthaphrethivu ukuqonda umhlaba abantu abaphila futhi abasebenza kuwo (Creswell, 1998: 9). Uma kususelwa kufilosofi yekhonstrakthivizimu neyokuxhumana ngezimpawu (*symbolic interactionism*) abacwaningi be-inthaphrethivu banenhloso yokuqonda izincazelo abantu abazakhele zona ngomhlaba wabo (Mertens, 2005), nokuthi baluhumusha kanjani ulwazi lwabo lwaphambili. Isisekelo sale pharadaymu ukuthola ulwazi ngendlela ababambiqhaza ababuka ngayo nabachaza ngayo, ngaleyo ndlela umcwaningi uncika kokushiwo ngababambiqhaza ngento ecwaningwayo (Creswell, 2003: 8).

Umcwaningi kulolu cwaningo uhlose ukuqonda kangcono ngokucatshangwa ngababambiqhaza ngamagama ezindawo ezingekho emthethweni kanye nokwethiwa kwawo. Ukwenze lokhu ngokusebenzisa izindlela zekhwalthethivu, ezingenayo inhloso yokuhlola izinsizakuhlaziya nemiphumela elindelekile. Lezi zindlela futhi zimvumele ukuba athole ulwazi oluzophendula umbuzo othi 'yini' (*what*) nothi 'kungani' (*why*), okuyimibuzo ekhuthaza incazelo neyenza kuqondwe kangcono, njengoba ivezwe emibuzweni yalolu cwaningo.

### 3.1.1.2 Ukuchazwa kweqiniso

Umcwaningi we-inthaphrethivu akavumelani nengcabangelo ye-phozithivizimu ethi iqiniso linye futhi aliguquki kodwa unengcabangelo ethi ziningi izindlela zokulichaza (Mertens, 1998: 11). Akavumelani futhi nengcabangelo ethi abantu nokwenza kwabo kuyefana ezimweni ezifanayo kodwa ukholwa kakhulu ukuthi kunezinto eziningi ezinomthelela ekwenzeni nasendleleni yabantu yokubuka izinto, ngaleyo ndlela izincazelo zabo ziyehluka, kuye ngolwazi lwabo lwaphambili (Willis, 2007). Ukwehlukana kwemibono yababambiqhaza kwenza inhloso yomcwaningi kube wukufuna le mibono ehlukene, esebenzisa imibuzo ebanzi nevamile ukuze abalalele bechaza (Creswell, 2014). Kususelwa engcabangelweni yabeseki bale pharadaymu, ephikisana nendlela eyodwa efanayo yokuchaza iqiniso nokuthola ulwazi, uSmith, (1993:120) uthi 'bangabaphikisi benkolelo yezisekelo (*anti-foundationalists*)'.

Abantu abahlala ezindaweni ezicwaningwayo, umcwaningi ubabone beyingxenywe ebalulekile ekwethiweni kwamagama azo nasekuchazeni ngezinto ezibathintayo ngenqubo yokuwetha. Umcwaningi-ke lapha usebenzise ulwazi nezincazelo azithole ngqo kubantu ukuze aqonde kangcono ngabo futhi akwazi ukuhumusha ulwazi abeseluqoqile. Le ngcabangelo yomcwaningi yenza lolu cwaningo kube olwe-inthaphrethivu. Ukuncika olwazini olwehlukene lomuntu ngomuntu kunike umcwaningi ithuba lokuqhathanisa ulwazi oluningi alutholile ngalokho ababambiqhaza abakucabangayo ngokwethiwa kwezindawo kanye nokuqinisekisa ubuqiniso balo. Kahle hle umcwaningi ngokusebenzisa le pharadayimu, welekelele ababambiqhaza ukuthi bawuqonde kangcono nabo umhlaba wabo ngokuhumusha indlela umuntu ngamunye awuqonda ngayo.

### 3.1.1.3 Ubudlelwane bocwaningo nezimo kanye nendawo

Enye yezinhloso zocwaningo lwe-inthaphrethivu ukufuna izincazelo ngaphansi kwezimo kanye nezindawo lapho izinto zenzeka khona (Klein noMyers, 1999). Umcwaningi we-inthaphrethivu ukuze aqonde ngolwazi lwaphambili lwababambiqhaza, uthatha indawo nesimo sabo senhlalokuphila, somlando nesamasiko njengesibalulekile (Cresswell, 2014; Crotty, 1998). Abacwaningi-ke abasebenzisa i-inthaphrethivu bakholwa ngokuthi iqiniso lakhiwa ngabantu



kwabelwane ngalo ngokuxhumana, bendawonye ezindaweni zabo zokuhlala (Willis, 2007: 4), ngaleyo ndlela izincazelo ababambiqhaza abazinikayo zincike ezimweni zenhlalokuphila nezomlando. Inhloso yomcwaningi ukuthola ukuthi indlela yokuziphatha kanye nolwazi lwaphambili lwababambiqhaza kuguqulwe kanjani yindawo nezimo ababhekene nazo. UGray (2004: 23) uphawula ukuthi okucwaningwayo kungaqondwa kuphela uma kubhekwa, kungehlukaniswa nendawo nezimo ezejwayelekile.

Njengoba ulwazi kulolu cwaningo luqoqwa ngqo ezindaweni ababambiqhaza abahlala kuzo nasezindaweni abanye abasebenza kuzo, kuveza ukuthi umcwaningi isimo nendawo ukuthatha njengento ebaluleke kakhulu nenomthelela ocwaningweni. Lokhu kwenza lolu cwaningo lube olwe-inthaphrethivu. Ukuqhutshwelwa kocwaningo ezindaweni ezejwayelekile kubenze ababambiqhaza bakhululeka kangcono ukuzibandakanya, baletha ulwazi olunzulu nezincazelo ezinohlonze njengoba kufunwa wumcwaningi. Umcwaningi ubone kubalulekile ukuthi ahlwaye ulwazi olwenele ngezimo ezinhlobonhlobo kanye nezindawo ezithintekayo, ngaphambi kokuqala ucwaningo. Ukwazi ngalezi zimo kumenze umcwaningi waqonda kangcono amacala ehlukeni ngempilo yababambiqhaza nangalokho abakucabangayo ngabo.

Lokhu kumenze futhi waqonda ukuthi okutholakale kulolu cwaningo akusona isimbelambelane esingathwa njengeqiniso kubo bonke abantu kodwa kungaguquguquka kuye ngezimo zababambiqhaza.

#### **3.1.1.4 Ubudlelwane bomcwaningi nabacwaningwa**

Umcwaningi wocwaningo lwe-inthaphrethivu uyaqonda ukuthi abacwaningwa baneqhaza elikhulu ekuhunyushweni kwezincazelo abazinikayo kanye nasekuhlaziyweni kolwazi (Klein noMyers, 1999: 74). Umcwaningi kulolu cwaningo uthathwe njengethuluzi elibalulekile lokuqoqa kanye nokuhlaziya ulwazi. Njengoba kugxilwe ekuqondeni iqiniso njengento eyakhiwa ngabantu, umcwaningi njengomuntu nguyeye okulungele ukuqoqa ulwazi oluzofeza lezo zinhloso, esebenzisana nabacwaningwa. Wakhe ubudlelwane obuhle nababambiqhaza ngokubathatha njengababalulekile ekuqhutshweni

kocwaningo. Lokhu ukwenze ngokuthi yena uqobo akhombise ukukhululeka esezindaweni zabo, achaze kahle ngezinhloso nangenqubo yocwaningo. Umcwaningi ubenze ababambiqhaza bakhululeka ngesikhathi sezingxoxo, ngokubalalela ngaphandle kokubeka eyakhe imibono. Ubudlelwane bomcwaningi nababambiqhaza budale isimo esimvumele ukuthi akwazi ukubuza imibuzo yokulandelela, ukuhumusha imibiko edluliswa ngokusebenzisa ubuso nezinye izitho zomzimba, ukubhala phansi amaphuzu abalulekile, ukuhlaziya ulwazi ngesikhathi kuxoxwa kanye nokuqinisekisa ukuthi uziqonda kahle yini izincazelo zababambiqhaza.

### **3.1.1.5 Ukubophezeleka kocwaningo endlelenikubuka yakhe**

I-inthaphrethivu pharadaymu ikholwa ngokuthi ulwazi lwangaphambilini lababambiqhaza kanye nolomcwaningi, indlelakubuka nezinto abakholelwa kuzo kunomthelela ekuqoqweni, ekuhunyushweni kanye nasekuhlaziyweni kolwazi (Creswell, 2014), ngaleyo ndlela ucwaningo lwe-inthaphrethivu luthathwa njengolubophezeleke endlelenikubuka yabo. Umcwaningi we-inthaphrethivu akulula ukuzehlukhanisa phakathi kwakhe njengomuntu nanjengomcwaningi. Kubalulekile nokho ukuthi umcwaningi azichaze lezi zinto, aveze namasu awasebenzisile ukugwema ukuchema.

Umcwaningi akazamanga ukuzehlukhanisa nocwaningo. Uqale ucwaningo eziqonda kahle mayelana nolwazi lwaphambili analo ngesihloko olungenza ulwazi lukhombe ukuthi uchemile, nokuthi yiziphi izinto ezingamagugu nalezo azithandayo. Amasu umcwaningi awasebenzisile uwachazile ngaphansi kwesihloko esithi, 'iqhaza lomcwaningi.'

### **3.1.1.6 I-inthaphrethivu pharadaymu igxile ekuhumusheni**

Abacwaningi bocwaningo lwe-inthaphrethivu bafunda izinto zisezindaweni ezejwayelekile, bazame ukuziqonda, noma ukuzihumusha njengoba zichazwa ngabantu (Denzil noLincoln, 2000: 3). Ulwazi olulethwa ngabantu yilo oluholela ekwakhiweni kwenjulalwazi noma iphethini echaza ngokuziphatha kwabo. Lolu cwaningo lugxile ekuhumusheni izincazelo ngokwethiwa kwezindawo ezingekho emthethweni, ayikho injulalwazi umcwaningi asukele kuyo.

### **3.1.1.7 Izingqinamba zokusetshenziswa kwe-inthaphrethivu pharadaymu**

Nakuba inconywa le pharadaymu ngokwazisa imibono yabantu ngokwehluka, nayo inezingqinamba. URolfe (2006: 305) uphawula ukuthi uma iqiniso lichazwa ngokwehluka umuntu nomuntu, ababambiqhaza abalindelekile ukuthi izinto bazihumushe ngokufana nomcwaningi, okwenza ukufinyelela ekuboneni ngaso linye kube nzima. Ngenxa yalesi sizathu ukusebenzisa izindlela zokuqinisekisa ukukholakala komphumela njengokuhlolwa komsebenzi ngababambiqhaza (*member checking*) kanye nokuhlolwa komsebenzi nguzakwenu (*peer reviewing*) kungenza zingabi namphumela omuhle ngoba kungenzeka kungabi lula ukuvumelana. Izimfihlo zababambiqhaza zigcina zingasezona izimfihlo ngenxa yezindlela ze-inthaphrethivu zokuqoqa ulwazi, ezisetshenziswayo nezigqunguzela ukusondelana phakathi kwabo nomcwaningi. Ukusetshenziswa kwemibuzo evulekile kanye neyokulandelela ibeka isimo sezimfihlo ebucayini, ngoba umbambiqhaza angagcina esekhiphe nalokhu abekugcine njengemfihlo. Indlelakubuka yomcwaningi, imizwa yakhe, ukuchema kanye nendlela ahumusha ngayo izinto kungenzeka ibe nomthelela ocwaningweni lonke, okungenza ukuhumusha kanye neqhaza lababambiqhaza kugubuzeleke. Nakuba ababambiqhaza benezwi ocwaningweni, ekugcineni umcwaningi nguye owakha izinqumo ngokuthi ucwaningo luzoqhutshwa kanjani, kuze kufikwe ekwethulweni kombiko ngokutholakele.

### **3.1.2 Ukuqhathaniswa kwe-inthaphrethivizimu nephozithivizimu**

Umehluko phakathi kwe-inthaphrethivizimu kanye nephozithivizimu yizingcabangelo nge-ontoloji, nge-ephistemoloji kanye nangemethodoloji.

#### **3.1.2.1 Ingcabangelo ngeqiniso (i-ontoloji)**

I-inthaphrethivizimu inengcabangelo yerelathivizimu, ethi iqiniso lichazwa ngezindlela eziningi, liyaguquka (Willis, 2007: 194) futhi lakhiwa ngabantu, ngaleyo ndlela liyehluka kumuntu ngomuntu (Guba noLincoln, 1994; Mertens, 2005). Ukuxhumana kanye nezinkolelo abantu abanazo kwakha iqiniso, ngaleyo ndlela lokho abantu abakubonayo nabanolwazi lwangaphambilini ngakho kwakhiwa ngabantu (Nueman, 2011:89). Iqiniso likhona kuphela uma umuntu azi ngalo, ngaphandle kwalokho alikho.

Ngakolunye uhlangothi iphozithivizimu elandela ireyalizimu, ibuka iqiniso njengento ekhona la ngaphandle, engaguquki futhi ezimele engancikile kubantu abafuna ukulazi (Cohen nabanye, 2007:7). Lilindele ukuba livundululwe, kusetshenziswa izindlela zesayensi (Crotty, 1998:8; Denzin noLincoln, 1998: 8-9). Inhloso yesayensi ngokweryalizimu ukugxila kulokho esingakuqaphela futhi esingakukala, ngale kwalokho ulwazi lwanoma yini alukho, (Trochim, 2000) ocashunwe ku (Krauss, 2005: 760).

### **3.1.2.2 Ingcabangelo ngokutholakala kolwazi (i-ephistemoloji)**

Mayelana nokuthi ulwazi lutholakala kanjani, i-inthaphrethivu enengcabangelo yekhonstrakthivizimu, ithi ulwazi lwakhiwa umuntu ngamunye ngendlela ehlukile komunye, lutholakale ngokuxhumana phakathi kwabantu nomhlaba wabo, kusetshenziswa izinto ezakhiwa ngabantu futhi kwavunyelwana ngazo njengolimi, ulwazi lwangaphambilini kanye nezincazelo (Klein noMyers, 1999). Lolu lwazi olutholakala kubantu yilo olubalulekile ekufinyeleleni enjulalwazini echaza ngokuziphatha kwabo. Umcwani ngi nababambiqhaza bayahlanganyela ekuletheni ukuqonda ngaleyo nto ecwaningwayo. Le ngcabangelo umcwani ngi ayimthathi njengolindele izincazelo kodwa imthatha njengengxeny ebalulekile yocwani ngi njengoba ehumusha futhi ezama ukuqonda umhlaba. Kunobudlelwane phakathi komcwani ngi nalokho okucwaningwayo. Indlela ababambiqhaza nabacwani ngi ababuka ngayo izinto iba nomthelela ekuhunyushweni.

Ngakolunye uhlangothi, iphozithivizimu enengcabangelo ye-objekthivizimu, ithi ulwazi neqiniso kuzimele, akuncikile kubantu (Crotty, 1998: 8), ngaleyo ndlela ukucabanga komcwani ngi nabacwani ngi akunamthelela olwazini. Ithi incazelo yento iphakathi kuyo, iyingxeny yayo ngaleyo ndlela ubunjalo bayo buyakaleka futhi bungabaleka kusetshenziswa izinombolo. Ithi izinto zilolongwa futhi zilawulwa yizimo ezingaphandle ezinamaphethini athize. Esikubona abantu bekwenza nendlela abaziphethe ngayo kuwumphumela walezo zimo. Ulwazi-ke lutholakala ngokucwani ngi amaphethini okwenzeka kwezinto, kubhekwe izimbangela nemiphumela ukuze kubikezelwe ngokuziphatha kwabantu (Bogdan noBiklen, 1998: 38).

### 3.1.2.3 Ingcabangelo ngezindlela zocwaningo (i-methodoloji)

I-inthaphrethivu isebenzisa izindlela zekhwalthethivu ezihlose ukuqonda ukuthi abantu, ngokwehlukana kwabo, balakha futhi balichaza kanjani iqiniso (adiyografiki). Izinto ziqondwa ngendlela abantu abazibuka ngayo, kusetshenziswa izinto ezakhiwa ngabantu (Cohen nabanye, 2000:6). Amazinga alawula ucwaningo ngokwale ngcabangelo 'yimiphumela yeqembu noma yesiko elithile' (Smith, 1993: 5). Umcwaningi usebenzisa kakhulu imibuzo ebanzi nevulekile yezingxoxo, imibuzo ephendulwayo (ngokubhalwa), ukuqaphela nezinye izindlela ukuqoqa ulwazi. Imiphumela iholela ekwakhweni kwensizakuhlaziya noma incazelo ngokuziphatha kwabantu, ngaleyo ndlela yethulwa ngesu lokuholela kokuthile (i-indukthivu).

Iphozithivizimu isebenzisa izindlela zekhwantithethivu ezizama ukuchaza ubudlelwane ezintweni nokuthola imithetho namaphethini avamile (*nomothetic*) (Cohen nabanye, 2007: 8) ukuze kubikezelwe. Ulwazi oluyizinombolo, luqoqwa ngokusebenzisa amasu esayensi, esingabala isu lokuqaphela nendlelakwenza eyilinge. Ulwazi lusetshenziselwa ukuhlola injulalwazi esikhona, ngaleyo ndlela kusetshenziswa isu lensukelakhona (idedukthivu) ukuchaza ukwenzeka kwezinto.

## 3.2 Idizayini Yocwaningo

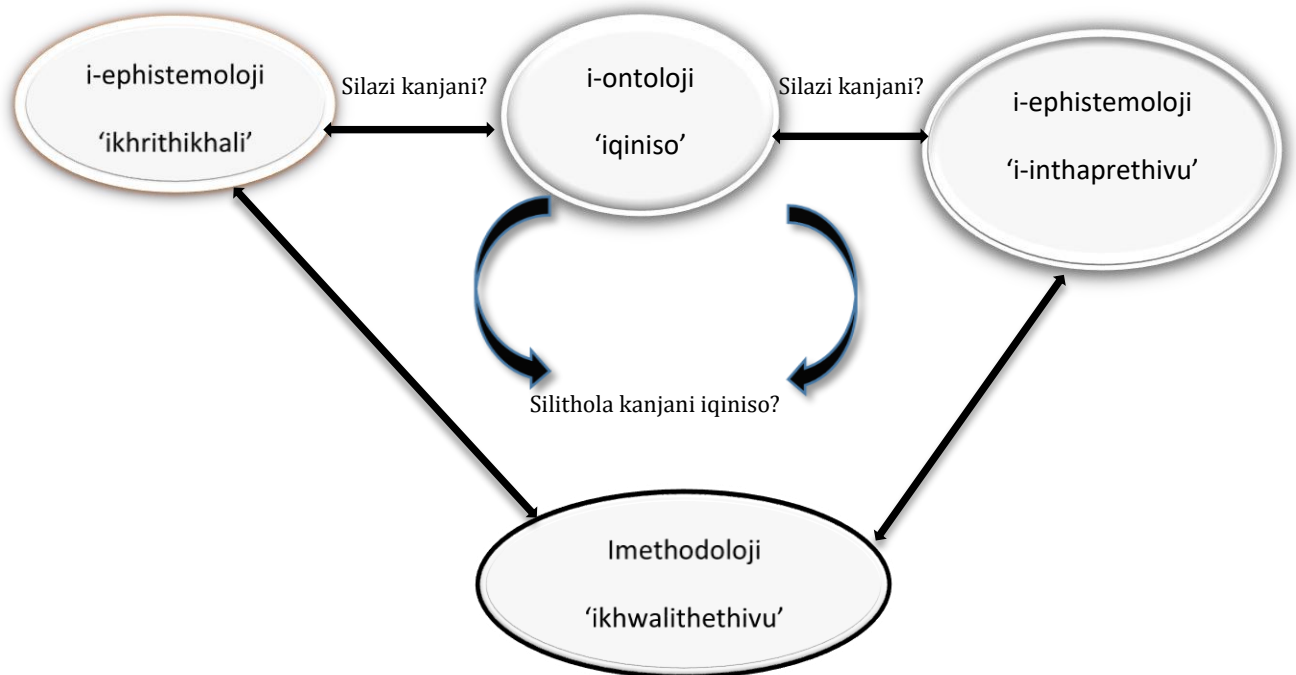
Lolu cwaningo lulandela idizayini, ikhwalthethivu kodwa ngaphambi kokwenaba ngayo kuhle kucaciswe ukuthi yini idizayini kanye nezinhlobo zayo ezitholakala ocwaningweni lwesayensi yenhlalokuphila. Igama elithi 'idizayini yocwaningo' lisetshenziswe kakhulu ocwaningweni lwesayensi yenhlalokuphila kodwa linezincazelo ezehlukene kuleso naleso sifundo. Enye incazelo ithi 'yipulani yokwenziwa noma yokuqedwa kwento' (Maxwell, 2006). Enye evumelana nale ithi, yipulani ekhombisa ukuthi ucwaningo luzokwenziwa kanjani (Berg, 2001: 28) futhi ekhombisa ukuthi izingxenye ezibalulekile zocwaningo zizosebenzisana kanjani (Maxwell, 2012). UMarshall noRossman (2011: 89-90) bayichaza ngokuthi yonke ingxenye yocwaningo ephendula umbuzo othi 'kanjani?' ingena lapha. Uqhubeka aphawule ukuthi okubaluleke kakhulu uma kwakhiwa idizayini yocwaningo ukuthi kube elandelekayo nekwazi ukuguquguquka, ingabi yisimbelambelane.

Kolunye ucwaningo kubandakanya inqubo yonke yocwaningo kusukela esihlokweni kuye ezinhlosweni zocwaningo, emibuzweni yocwaningo, ekubuyekwezweni kwemibhalo, emaswini okuqoqa nokuhlaziya ulwazi, kufike esiphethweni. Kolunye kusho izindlela zocwaningo kuphela. Kulolu cwaningo umcwaningi idizayini yocwaningo uyibuka njengokusho izindlela zocwaningo. Imibuzo nezinhloso zocwaningo ukubuka kuyikho okusho ukuthi akalandele yiphi idizayini, ngaleyo ndlela akubi yingxenye yayo.

Abacwaningi ngokuvamile uma behlela ukwenza ucwaningo, bakhetha phakathi kwamadizayini amabili abanzi; **ikhwalithethivu** kanye **nekhwantithethivu**. Kamuva ababhali sebephawula **ngendlela engxube** (Creswell, 2003). La madizayini agxile ekuqoqweni, ekuhlaziyweni kanye nasekwethulweni kolwazi. Ababhali uma bechaza ucwaningo lwekhwantithethivu nolwekhwalithethivu babheka kakhulu lo mehluko; ucwaningo lwekhwantithethivu 'lweyeme ekuhloleni ithiyori enamavariyebhuli, akalwa ngezinombolo futhi ahlaziywa ngezindlela zezibalomidanti ukuze kutholakale ukuthi ukubikezela ngolwazi oluvamile oluvezwa yithiyori kuyiqiniso yini' (Creswell, 2003:2). Ngakolunye uhlangothi ucwaningo lwekhwalithethivu yindlelakubuka yokuqonda inhlalokuphila yabantu, echazwa 'njenganoma yiluphi uhlobo locwaningo olunemiphumela engatholakali ngezindlela zezibalomidanti' (Strauss noCorbin, 1990: 17). UMerriam (1998) uphawula ukuthi ucwaningo lwekhalithethivu lunenhloso yokuqonda umhlaba wabantu ngendlela abawubuka ngayo, umcwaningi eyithuluzi elibalulekile lokuqoqa nokuhlaziya ulwazi, kusetshenziswa isu lokuholela kokuthize, ekugcineni kutholakale umphumela ochazayo. UStake (1995:37) unomqondo ofanayo noMerriam uma ephawula ngalezi zinto ezintathu athi ziveza umehluko phakathi kocwaningo lwekhwalithethivu nolwekhwantithethivu: wukuqonda ngakwelinye icala wukuchaza, umcwaningi uyingxenye ebalulekile yocwaningo ngakolunye uhlangothi akayona ingxenye ebalulekile, ulwazi luyakhiwa kanti kolunye uhlangothi luyavundululwa kusetshenziswa izindlela zesayensi. Kuyaphawuleka ukuthi abacwaningi abaningi abasebenzisa i-inthaphrethivu pharadaymu basebenzisa idizayini, ikhwalithethivu (Silverman, 1997; Willis, 2007) ukuqoqa, ukuhlaziya kanye nokwethula ulwazi. U-Orlikowski noBarondi (1991)

abacashunwe ku (Myers, 1997) ngenxa yalobu budlelwane bekhwalithethivu ne-inthaphrethivu basexwayisa ngengozi engabangwa ngukuthi ababhali nabacwaningi abaningi bagcine sebekuthatha njengento eyodwa. Ngaleso sizathu u- Orlikowski noBarondi (1991) basethulela izibonelo ezigqamisa ukuthi ucwaningo lwekhwalithethivu kungenzeka lube olwe-inthaphrethivu, olwephozithivisti noma kube olwekhrithikhali, kuye ngokucabangela kwefilosofi komcwaningi. Lo mdwebo ukhombisa ucwaningo lwekhwalithethivu uma kungolwe-inthaphrethivu, uphinde ulukhombise sekungolwekhrithikhali. Ukhombisa futhi ubudlelwane phakathi kwe-ontoloji, i-epistemoloji kanye nemethodoloji. Kokubili i-inthaphrethivu nekhithikhali ngamapharadaymu, achazwa kangcono nge-epistemoloji kanti ikhwalithethivu ivela kakhulu iyimethodoloji.

Ucwaningo oluzama ukuthola ukuthi abantu balichaza kanjani iqiniso nokuthi baxhumana kanjani nalo lungathathwa njengocwaningo lwekhwalithethivu eyi-inthaphrethivu. Ngakolunye uhlangothi uma inhloso kuwuhlola ukuthi izingxenye zepolitiki nezokuhlalisana ziliguqula kanjani iqiniso, kuba wucwaningo lwekhwalithethivu eyikhrithikhali.



Umdwebo 3.2: Isibonelo socwaningo lwekhwalithethivu.

### 3.2.1 Ikhwalithethivu dizayini

Ucwaningo lwekhwalithethivu umsuka walo yi-anthropoloji, ifilosofi kanye nesosiyoloji (Cresswell, 2014). Eminyakeni engama-20 edlule ucwaningo lwekhwalithethivu luqale ukuhlonipheka, lwanda kwisayensi yenhlalokuphila futhi imibiko ngalo yanda ezingqungqutheleni, kumajenali anhlobonhlobo, nasemibhalweni ephathelene nezindlela zokwenza ucwaningo (Merriam, 1998). Imisebenzi yokuqala yekhwalthethivu idabuka eMelika, ibandakanya ijenali eyabhalwa ngonyaka we-1978 ethi, *Qualitative Sociology* nenye eyabhalwa ngonyaka we-1988 ethi, *International Journal for Qualitative Studies in Education*. Abacwaningi bekhwalithethivu bangasebenzisa amasu ehlukeni ukuze baqonde lokho okucwaningwayo, kuye ngemibuzo kanye nezinhloso zocwaningo (Merriam, 1998). Lokhu kwenza kube nalezi zinhlobo zamadizayini ezingaphansi kwekhwalithethivu: idizayini elandayo; idizayini yokuzibandakanya nomphakathi; idizayini yocwaningonto; ucwaningo ngokuthile kanye nensizakuhlaziya eyivuso (Creswell, 2014). Ngaphezu kwalezi kukhona nedizayini yocwaningo ngomlando womuntu (Denzil noLincoln, 2000; Mashall noRosman, 2011). Abanye ababhali emisebenzini yabo baphawula ngedizayini yokuhumusha eyisisekelo (Merriam, 1998; Myers, 1997; Klein noMyers, 1999), okuyiyo elandelwe kulolu cwaningo.

Lokhu kuveza ukuthi umcwaningi akakhethi kuphela phakathi kwekhwalithethivu, ikhwalthethivu noma indlela engxube uma enza ucwaningo, ubuye enze isinqumo ngohlobo locwaningo ngaphansi kwalezi zindlela (Creswell, 2014: 41) noma ngaphansi kwala madizayini abanzi. Ingxenye elandelayo icacisa ngedizayini yokuhumusha eyisisekelo, njengengxenye yedizayini ebanzi, ikhwalthethivu.

#### 3.2.1.1 Idizayini yokuhumusha eyisisekelo

UMerriam (1998) uma ebeka izizathu zokuba khona kwale dizayini yokuhumusha eyisisekelo uthi, 'imisebenzi yekhwalthethivu eminingi kwezemfundo ayigxilile emasikweni noma ekwakhiweni kwenjulalwazi futhi ayiyona eyocwaningo ngento ethile kodwa ihlose ukuthola nokuqonda into ecwaningwayo, inqubo ethile noma indlelakubuka yabantu ababandakanyekayo.' Uqhubeka aphawule ukuthi ucwaningo olulandela le



dizayini lunalezi zimpawu ezifanayo nezocwaningo lwekhwalithethivu; lugxile ekutholeni izincazelo, zitholakale ngokuthi umcwaningi abe yithuluzi elibalulekile, kusetshenziswe isu lokuholela kokuthize, bese kuba nomphumela ochazayo. Lezi zimpawu zichazwa kabanzi engxenyeni elandelayo, ecacisa ngezizathu zokukhethwa kwekhwalithethivu dizayini kulolu cwaningo.

### **3.2.1.2 Izizathu zokukhethwa kwekhwalithethivu kulolu cwaningo**

Kususelwa kulokho okushiwo yilaba, phakathi kwabanye ababhali abaningi, ngezimpawu zekhwalithethivu (Creswell, 2003; Patton, 1990; Lincoln noGuba, 1985; Merriam, 1998), izizathu ezenza umcwaningi wakhetha indlela yekhwalithethivu yilezi:

(a) **Ucwaningo luyachaza.** Izindlela zekhwalithethivu zinenhloso yokuthola izincazelo, ababambiqhaza beveza lokho abakucabangayo ngezimpilo zabo. Uhlobo lwemibuzo yocwaningo ethi, 'yini' nothi 'kanjani' esekuqaleni kocwaningo idinga ulwazi oluchazayo, ngaphandle kokuqhathanisa izinto ezithile njengoba kwenzeka ocwaningweni lwekhwantithethivu. Nemiphumela yocwaningo yethulwa kangcono ngendlela yokuchaza.

(b) **Umcwaningi uhlose ukuthola ulwazinzulu ngesihloko (*to explore*).** Ngenxa yokuthi ayikho injulalwazi echaza ngokuziphatha nezenzo zababambiqhaza, kulolu cwaningo ukuze umcwaningi abachaze, uncika kulokho okushiwo yibo ngesihloko. Ukwenza lokhu ngokwazisa imibono ehlukeneyababambiqhaza.

(c) **Izimo nezindawo zababambiqhaza zithathwe njengento esemqoka.** Umcwaningi uthathe izimo nendawo ejwayelekile njengokusemqoka ocwaningweni nokunomthelela ezincazelweni zababambiqhaza. Lokhu kubandakanya ukusuka komcwaningi aye ezindaweni ababambiqhaza abahlala kuzo noma abasebenza kuzo.

(d) **Kusetshenziswe izindlela zekhwalithethivu ukuqoqa ulwazi.** Izingxoxo ezisakuhleleka nokusetshenziswa kwemibhalo, yikho okumvumele umcwaningi ukuba athole ulwazi olucebile nolwenze waqonda kangcono.

Njengoba umcwaningi encika kulokho okushiwo ngababambiqhaza, le ndlela iyalazisa iqhaza lakhe ekuhumusheni nasekwethulweni kolwazi, yazisa futhi nobumqoka bokuxhumana nababambiqhaza.

(e) **Kusetshenziswe isu lokuholela kokuthile.** Njengoba umcwaningi engahlosile ukuchaza injulalwazi, isu lokuholela kokuthile yilo elenza umcwaningi akwazi ukubona izindikimba ezithile ezisolwazini oluqoqiwe, eziholela ezincazelweni ezicacile ngesihloko.

(f) **Ikhwalithethivu yindlela evamile kubacwaningi besayensi yenhlalokuphila.** Njengoba imisebenzi eminingi yesayensi yenhlalokuphila ilandela indlela yekhwalithethivu, ebavumela ukuthi kuqoqwe ulwazi olungezona izinombolo kodwa olungamagama nezithombe noluthatha isikhathi esijana ukuluqoqa nokuluhlaziya, lokhu kwenze nomcwaningi wabona nalolu cwaningo lufanele ukulandela le ndlela.

### **3.3 Iqhaza lomcwaningi**

Yilezi zinto okukhulunywa ngazo ngaphansi kwalesi sihlokwana:

#### **3.3.1 Ulwazi lwangaphambilini, ukuchema kanye nendlelakubuka**

Okunye okwenza ucwaningo lwekhwalithethivu lwehluke kolwekhwantithethivu, wukubaluleka komcwaningi ocwaningweni. Ocwaningweni lwekhwalithethivu umcwaningi uba yingxenye yocwaningo, njengoba ehumusha futhi exhumana ngqo nababambiqhaza (Lincoln noGuba, 1985). Ulwazi lwakhe lwangaphambilini ngesihloko, yindlelakubuka yakhe kanye nokuchema kwakhe kungaba nomthelela ekuqoqweni, ekuhlaziyweni kanye nasekwethulweni kolwazi (Creswell, 1998: 202). UCreswell uma ephawula ngesihloko esithi 'idizayini yocwaningo' uveza ukuthi umcwaningi kumele aphawule 'ngeqhaza lomcwaningi' acacise ngakho konke okungenzeka kube nomthelela endleleni aqhuba ngayo ucwaningo.

Kulolu cwaningo umcwaningi ubeziqonda kahle izinto ezingaba nalo mthelela. Ulwazi lwakhe lwangaphambilini ngokwakhiwa kwezindawo ezingekho emthethweni kube nomthelela endleleni abuka ngayo ukwethiwa kwamagama azo. Umcwaningi ukhulele endaweni okuhlala kakhulu abantu abasezingeni

eliphansi lempilo. Ngenye yezindawo okwathi ngonyaka we-1994 uma kwanda izindawo zokuhlala ezingekho emthethweni nayo yazithola seyizungezwe yizo. Ezinye zalezi zindawo umcwaningi unalo ulwazi lokuthi zasunguleka nini futhi kanjani. Ezinye unalo ulwazi lokuthi zethiwa kanjani la magama ezibizwa ngawo.

Umcwaningi usebenze ezikoleni ezisezindaweni ezithi azifane nale akhulele kuyo. Phakathi kwabafundi kunalabo ababeqhamuka kulezi zindawo ezingekho emthethweni, ezikude buduze nezikhungo zemfundo. Uphinde wasebenza ophikweni olumvumela ukuba abe sezindaweni ezihlukene zomphakathi, okumnike ithuba lokuvakasha kwezinye zalezi zindawo kanye nokuqonda kangcono ezinye izingxenyane zempilo yabo. Lokhu umcwaningi wazi engakaqali ukwenza ucwaningo ukuthi kungamphazamisa ekugxileni kulokho okuzoshiwo ngababambiqhaza kuphela, ngaphandle kokuthi kuzwakale yena. Kokunye bekungaba nomthelela ekuqoshweni kolwazi lunjengoba lunjalo. Enye yezindlela zokugwema lokhu akulandelile umcwaningi wukuhlolwa kolwazi ngababambiqhaza, baqinisekise ubuqiniso balo. Ulwazi oluqoqwe kozakwabo kanye nakwabanye abasebenza eminyangweni ephathelene nezindawo zokuhlala, umcwaningi nakuba eluthathe njengoluyiqiniso, ulandele inqubo efanayo yokuhlola ukukholakala kwalo.

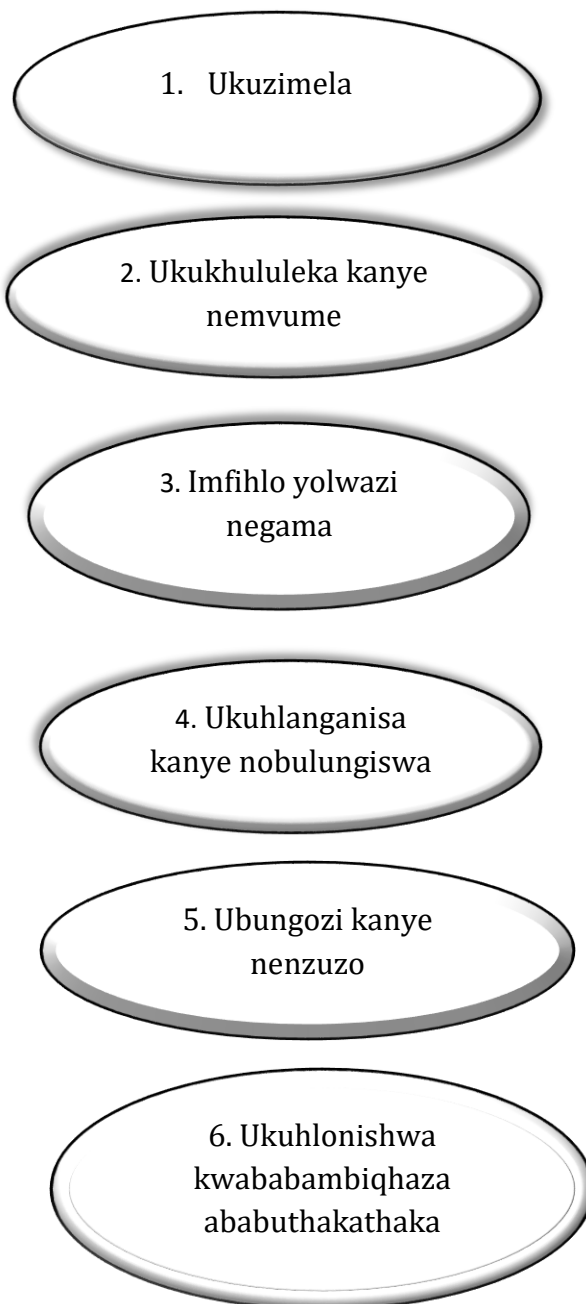
### **3.3.2 Ukubaluleka kanye nemigomo yenqubonhle**

Amasu asetshenzisiwe ukuze umcwaningi akwazi ukungena endaweni yokuqhubela ucwaningo kanye nokulandelwa kwemigomo yenqubonhle, konke kuyingxenyane yeqhaza lomcwaningi (Creswell, 2014: 237). Zintathu izizathu ezenza kubaluleke ukuthola imvume uma kuzokwenziwa ucwaningo kubantu ngokusho kuka (Babbie noMouton, 2007);

- Okokuqala, ukulandela imigomo yenqubonhle kanye nokutholakala kwemvume yokwenza ucwaningo kusiza ukuvikela ababambiqhaza namalungelo abo, kwehlise namathuba okulimala, ukungeneliseki ngokomqondo noma ngokomzimba, okungadalwa yinqubo yocwaningo.
- Okwesibili, ngakolunye uhlangothi amalungelo omcwaningi okwenza ucwaningo kanye nesithunzi sesikhungo semfundo, umcwaningi ayidingxenyane yaso, kuyavikeleka.

- Okwesithathu, kwehlisa amathuba okusolwa ngokungenzi kahle komcwaningi nesikhungo akuso.

Ababhali nabacwaningi abaningi baphawule ngale migomo ebalulekile yenqubonhle, elawula ukwenziwa kocwaningo (Babbie noMouton, 2007; Gray, 2004; Kvale, 1996; Capron, 1989).



### **1. Ukuzimela**

Umgomo wokuzimela ungunyushwa ngokuthi ukhlonipha abanye abantu. Lokhu kusho ukuthi ababambiqhaza ocwaningweni banelungelo lokwaziswa ngocwaningo futhi banelungelo lokuyeka ukuqhubeka nokuzibandakanya noma ngasiphi isikhathi, ngaphandle kwemibandela (Capron, 1989). Leli lungelo lingavikelwa ngokuthola imvume yombambiqhaza yokuzibandakanya ocwaningweni, umcwaningi azibophezela kuyo ngokunika umbambiqhaza ulwazi olwenele. Ilungelo lokuzimela lingasho ukuzikhethela ngokuthanda, okwenzeka ngokuthi ababambiqhaza banikwe ithuba lokuzikhethela ukuthi bazibandakanye noma bangazibandakanyi ocwaningweni (Kvale, 1996).

### **2. Ukukhululeka nemvume yokuzibandakanya**

Lo mgomo ubandakanya izinto ezintathu; ukwenza ngokuzithandela, ulwazi kanye nokuqonda. Kuwumsebenzi womcwaningi ukwazisa ababambiqhaza ngokuqhubekayo, banikwe ulwazi olwenele mayelana nezinhliso zocwaningo, okunokuzuzwa ngokuzibandakanya kanye nobucayi obungaba khona. Umcwaningi kumele acacise kahle ukuthi ukuzibandakanya akuphoqelekile futhi umbambiqhaza uvumelekile ukuyeka ukuba yingxenywe yocwaningo noma kunini (Babbie noMouton, 2007).

### **3. Imfihlo yolwazi negama**

Umgomo wesithathu ukugcinwa kolwazi luyimfihlo kanye nokufihlwa kwegama. Lo mgomo udinga umcwaningi ukuba nomoya wokuzibophezela ekwelekeleleni umbambiqhaza ekugcineni kwezinto umbambiqhaza afisa zibe yimfihlo, zibe yiyo, kanjalo nemibono afisa kungaziwa ukuthi ingeyakhe (Orb, Eisenhauer noWynaden, 2001). Ukuqinisekisa lokhu okushiwo ngenhla, uWelman nabanye (2005) baphawula ukuthi ababambiqhaza kudingeka bathole isiqiniseko ngelungelo labo lokugcina izinto ziyimfihlo futhi bengaziwa ukuthi bangobani. Lo mgomo uvikela ukuthokalala kanye nokukhishelwa kwabanye noma ikanjani, imininingwane ngomuntu.

#### **4. Ukuhlunganisa kanye nobulungiswa**

Lo mgomo usho ukuphatha ngendlela efanayo bonke ababambiqhaza, nokubabela umthwalo olinganayo maqondana nomsebenzi, nenzuzo uma ikhona. Ubandakanye ukugwenywa ukubaxhaphaza nokubaphatha ngendlakadla (Canterbury Christ Church University, 2006). Ababambiqhaza bexwayiswa ngokusebenzisa izindlela ezingahambisani nemigomo yenqubonhle, ukuqoqa ulwazi, izingxoxo zingasetshenziswa njengethuluzi lokuwaka kanye nokukhohlisa ababambiqhaza (Gray, 2004).

#### **5. Ubungozi kanye nenzuzo**

Umgomo wesihlanu, ngumgomo wobungozi kanye nenzuzo. Lo mgomo ubandakanya ukuvezwa kolwazi olunobungozi noma olubanga amahloni kumbambiqhaza kanye nalabo asondelene nabo (Babbie noMouton, 2007). Ngendlela efanayo, inzuzo akumele yenziwe ihaba, ikhuliswe ngokungena sidingo.

#### **6. Ukuhlonishwa kwababambiqhaza ababuthaka**

Umgomo wesithupha, ukuhlonishwa kwababambiqhaza ababuthaka. Ababambiqhaza ababuthaka bangabandakanya izingane, abantu abadala kanye nabanokukhubazeka ngokumqondo. Abantu abanelungelo lokuvikeleka ekucwasweni, ekuxhashazweni, ekuphathweni budlaka kanye nasekukhohlisweni ngenxa yesithunzi sabo (Canterbury Church University, 2006).

Okulandelayo yimibhalo (*documents*) ephathelene nenqubonhle, ekhombisa ukuthi umcwaningi uyasihlonipha isithunzi kanye namalungelo abantu enza kubo ucwaningo futhi uyakwazisa ukuphepha kwabo. Imibhalo ebalulekile kulolu cwaningo ibandakanya imvume yenqubonhle, imvume yabaqaphicwaningo kanye nencwadi yokucela ukuba ababambiqhaza babe yingxenyeye yocwaningo.

### **3.3.3 Imibhalo ephathelene nenqubonhle**

#### **3.3.3.1 Imvume yenqubonhle ekhishwa yiNyuvesi (Ref. HSS 1612/014D)**

Ngaphambi kokuba umcwaningi aqale ukwenza ucwaningo kudingeke ukuba athole imvume esikhungweni afunda kuso. Ukwenziwa kwalo kugunyazwe ngokusemthethweni yikomiti, i '*Humanities & Social Research Ethics Committee*' (Ref. HSS 1612/014D) laseNyuvesi yaKwaZulu Natali, ngomhla wama-21 Julayi 2015, emva kokuthola nokucubungula isicelo somcwaningi sokwenza ucwaningo (iphropozali). (Isenezelo B)

#### **3.3.3.2 Imvume yabaqaphicwaningo (imvume yokungena ezindaweni)**

Umcwaningi ubhalele uMnyango Wezokuhlaliswa Kwabantu, esifundazweni saKwaZulu Natali, incwadi yokucela imvume yokungena ezindaweni ezingekho emthethweni nokuxoxisana nabantu abathile. UMarshall noRossman (2011: 97) baphawula ukuthi ngaphambi kokuqala ucwaningo umcwaningi kumele akhombise ngokungangabazisi ukuthi unomuzwa ngemigomo nokunye okuphathelene nenqubonhle, ocwaningweni oluthinta abantu. Lokhu kubandakanya ukucelwa kwemvume yabaqaphicwaningo, okungabantu abanamagunya okulawula ukungena ezindaweni (Neuman, 2000: 352).

Kule ncwadi kucaciswe ngezinto ezifana nesihloko socwaningo, izinhloso zocwaningo, indlela yokuqhuba ucwaningo, isikhathi esizothathwa kwenziwa ucwaningo, imiphumela yocwaningo kanye nabantu abangathintwa ukuqinisekisa lolu lwazi.

Incwadi eyimpendulo egunyaza umcwaningi ukuthi angaluqhubela kulezi zindawo ucwaningo, umcwaningi wayithola ngamhla ziyi- 17- Aphreli- 2015, wayidlulisela emnyangweni ofanele eNyuvesi. (Isenezelo D)

#### **3.3.3.3 Incwadi yokucela ukuba ababambiqhaza babe yingxenye yocwaningo**

UMarshall noRossman (2011: 47) baphawula ukuthi izenzo zenqubonhle zizalwa umuzwa wokwazisa nokuhlonipha abantu, **ukuvikeleka** kwabo kanye

**nobulungiswa.** Ukuhlonipha abantu kusho ukuthi umcwaningi akabuki ababambiqhaza njengabantu nje angabasebenzisa noma yikanjani kodwa uhlonipha ilungelo labo lokugcina izinto ezinye ziyimfihlo. Umbambiqhaza ngamunye unelungelo lokwehluka kwabanye abantu. Unelungelo futhi lokuzikhethela ukuba yingxenywe yocwaningo. Ukuvikeleka kusho ukuthi umcwaningi wenza konke okusemandleni akhe ukuvikela umbambiqhaza nokumqinisekisa ngokuthi ukuba yingxenywe yocwaningo akunabungozi nakancane. Ubulungiswa busho ukuthi umcwaningi ukuveza obala ukuthi ngobani abazohlomula nabangezuhlomula ngokwenziwa kwalolo cwaningo. UBailey (1996) uxwayisa ngengozi yokungatholi ulwazi olujulile kubabambiqhaza, engadalwa wukungakhulumi iqiniso komcwaningi. Uphinde agqugquzele ngokuthi iqiniso nokuzethemba kungehlisa ukwexwaya kubabambiqhaza, baphendule ngokwethembeka.

Ingxenywe yokuqala yisicelo semvume yokuzibandakanya kombambiqhaza. Kule ngxenywe kuvezwe izinhloso zocwaningo, indlela ucwaningo oluzoqhutshwa ngayo, ukubalulwa kwesimo esingenabungozi, ukuzikhethela ukuzibandakanya komcwaningi, ukuveza ukuthi ucwaningo luzosiza bani, ukuvikeleka kolwazi kanye neminingwane yabantu abangathintwa (**isenezelo E**).

Ingxenywe yesibili iqukethe ubufakazi bokuvuma ukuzibandakanya kwalowo nalowo mbambiqhaza ngokuzikhethela kwakhe (Bailey, 1996: 11). Ngaphambi kwezingxoxo umcwaningi ucacise ngemigomo yenqubonhle ebandakanya ukugodlwa kwegama, ilungelo lokuzikhethela, ukugcinwa kolwazi luyimfihlo, ilungelo lokuphawula, okumayelana nombiko wokugcina kanye nokugcinwa kolwazi. Emva kwale ncazelo umcwaningi uqhubeke kuphela nalabo abavume ukuzibandakanya bagcwalisa iminingwane yabo futhi basayina ekugcineni (**isenezelo F**).

### **3.4 Amasu nenqubo yokuqoqa ulwazi locwaningo**

Ezinye zezinqumo ezibalulekile okumelwe zithathwe wumcwaningi uma ehlela ukwenza ucwaningo zimayelana nemibuzo ethi yimaphi amasu azowasebenzisa ukuqoqa ulwazi aludingayo? Uzoluqoqaphi futhi kobani? Yimaphi amathuluzi azowasebenzisa nokuthi singakanani isikhathi azosithatha eluqoqa (Creswell, 2014). Kule ngxenywe kuphawulwa ngamasu nenqubo yokuqoqa ulwazi,



kubhekiswe kulezi zihlokwana ezintathu; isampula namasu okusampula, amasu okuqoqa ulwazi kanye nenqubo yokuluqoqa.

### 3.4.1 Isampula namasu okusampula

Izinqumo mayelana nesikhathi esizothathwa kuqoqwa ulwazi, yizindawo oluzoqoqwa kuzo, abantu abazobandakanywa ocwaningweni kanye nemibhalo engafundwa icutshungulwe, yizinqumo zesampula (Maxwell, 2008: 235; Merriam, 1998: 12). Inhloso yokusebenzisa isampula ukukhetha inani elincane labantu abazoba ngababambiqhaza nelizokwenza umcwaningi aluqhube kangcono ucwaningo. UBabbie (2008: 29) uma echaza ngenhloso yokusetshenziswa kwesampula ngabacwaningi bekhwalithethivu uthi,

*They seek to describe or explain what is happening within a small group of people. This, they believe might provide insight into the behaviour of the wider research population, but they accept that everyone is different and that if the research were to be conducted with another group of people the result might not be the same.*

Bazama ukuchaza okwenzekayo eqenjini elincane labantu. Lokhu bakholwa ukuthi kungaletha ukuqonda nzulu ngokuziphatha kwalo lonke iqembu lokuphilayo kulokho ucwaningo eligxile kuko ngobubanzi balo kodwa bayakwamukela ukuthi wonke umuntu wehlukile futhi nokuthi uma ucwaningo belungenziwa nelinye iqembu labantu umphumela bekungenzeka ungefani.

Izindlela zokusampula ocwaningweni lwekhwalithethivu azisona isimbelambelane njengasemisebenzini yekhwantithethivu, ngaleyo ndlela (uMorse, 1991) uphawula ukuthi ukuntenga kwemihlahlandlela ecacile mayelana nemigomo yokukhethwa kwesampula sekuholele ekudidekeni okukhulu ocwaningweni lwekhwalithethivu.

UHoepfl (1997) wehlukanisa phakathi kwamasu amabili okusampula avamile, asetshenziswa ukuqoka ababambiqhaza. Elokuqala elokusebenzisa isampula eqagulekayo, evame ukusetshenziswa ocwaningweni lwekhwantithethivu. Bonke abantu eqenjini lokuphilayo banethuba elifanayo lokuqokwa futhi elicacisiwe (Babbie, 2008). Abacwaningi abasebenzisa leli su banenhloso yokuchaza, ukubikezela kanye nokuthatha izinto njengezivamile. Uhlobo lwesibili elokusebenzisa isampula eqoka ngenhloso, esetshenziswa kakhulu ocwaningweni lwekhwalithethivu nokuyiyo esetshenziswe kulolu cwaningo.

Inhloso yocwaningo lwekhwalithethivu yokuqoka ngenhloso izindawo nabantu ukuthola okuzosiza umcwaningi ukuqonda kangcono ngalokho okubuzwe emibuzweni yocwaningo. Umcwaningi osebenzisa isampula eqoka ngenhloso uncika olwazini analo ngabantu abazocwaningwa, akhethe labo acabanga ukuthi bangaba nolwazi olunzulu oluzobhekwa kujulwe kulo (Patton, 1990; Babbie, 2008)). Umcwaningi uma ekhetha isampula ukholwa ngukuthi izomnika ulwazi oluzoveza isithombe angasithatha njengesiyiqiniso kubo bonke abantu, kubalwa nalabo abangalibambanga iqhaza ocwaningweni (Berg, 2001: 30). UStrause noCorbin (1998) baphawula ukuthi asikho isikali esibekiwe mayelana nenani lesampula, umcwaningi wekhwalithethivu uqoka isampula eningi ngokwenele ukuthi athole ulwazi ngendlela afuna ngayo. UPatton (1990: 169-183) uphawula ngezinhlobo eziyi-16 zesampula eqoka ngenhloso phakathi kwazo abala nesampula enikezelanayo. Uma umcwaningi esebenzisa ukuqoka okunikezelanayo usukela esampuleni eqoka ngenhloso ngokuthi emva kokuba eseqhube izingxoxo nabantu abebakhethile, bacelwe ukuthi basho abanye ababaziyo nabacabanga ukuthi bangase babe nolwazi olufanele, ukuze umcwaningi aqhubeke nabo ababuze imibuzo (Patton, 1990; Babbie, 2008).

Ingxenyana elandelayo icacisa ngamasu okusampula asetshenziswe kulolu cwaningo (ukuqoka ngenhloso kanye nokuqoka okunikezelanayo) nangabantu ababandakanyeke ocwaningweni, indawo nesikhathi kanye nemibhalo esetshenzisiwe.

#### **3.4.1.1 Ukuqoka ngenhloso kulolu cwaningo**

Kulolu cwaningo ukuze umcwaningi athole ulwazi olunzulu nolucebile ngokwethiwa kwamagama ezindawo ezingekho emthethweni, ubone ukuqoka ngenhloso kuyiyona ndlela yokusampula efanele ukusetshenziswa. Ukuqokwa kwale sampula umcwaningi ukuncikise endleleni abona ngayo izinto nasezinhlosweni zocwaningo (Patton, 1990; Babbie, 2008).

Ngenxa yokuthi umcwaningi ungowokuzalwa eMgungundlovu futhi uke wasebenza eThekwini, ulwazi olubalulekile ngezinye zalezi zindawo ezicwaningwayo ube nalo. Ukusebenza komcwaningi futhi isikhathi eside nemiphakathi enhlobonhlobo, emnyangweni wezemfundo eMgungundlovu,

kumnike ithuba lokwazi abantu abanye babo abanolwazi ngalezi zindawo kanti abanye baqhamuka kuzo. Lokhu kwenze kwaba lula ukusebenzisa ukuqoka okuyinhloso. Le ndlela yokusampula umcwaningi uyisebenzise ukukhetha ababambiqhaza ezikhungweni zeminyango kahulumeni, ngaphansi komnyango wezokuhlaliswa kwabantu kanye namakhansela ezindawo. Nakuba umcwaningi ubengenalo ulwazi oluphelele ngamakhansela kodwa ubewasophile njengababambiqhaza abangase babe nolwazi. Imininingwane ngawo uyithole ngokusebenzisa ucingo nangokuya ngqo emahovisini eminyango kahulumeni ethintekayo.

Umcwaningi ukholwe kakhulu ukuthi abasebenzi bale minyango, njengoba kuyibo abengamele izindawo ezingekho emthethweni, banolwazi olunzulu ngokuzobuzwa (Marshall noRossman, 2006). Kube umsebenzi ngamunye kulo mnyango, ngaphansi kukamasipala waseMsunduzi (okuwumasipala wendawo waseMgungundlovu) nakulowo waseThekwini, kube oyedwa emnyangweni wezokuhlaliswa kwabantu, izindawo ngokwehlukana kanye-ke namakhansela endawo, engamele lezo zindawo ezicwaningwayo. Kukhona abanye abantu abangosaziwayo emiphakathini, umcwaningi abaqoke ngenhloso ngoba ebebazi ukuthi banalo ulwazi, ngaphandle kwabasebenzi beminyango kahulumeni.

#### **3.4.1.2 Ukuqoka okunikezelanayo kulolu cwaningo**

Ngenxa yokuthi ulwazi umcwaningi aluqoqe ngokusebenzisa ukuqoka ngenhloso ulubone lungenele, uphinde wasebenzisa ukuqoka okunikezelanayo ukuthola abanye ababambiqhaza. Ngokuqonde ngqo, le ndlela yokusampula isetshenziswe kakhulu ukuthola abantu abahlala kulezi zindawo ezibandakanyekayo ocwaningweni kanye nabanye kosaziwayo emiphakathini engomakhelwane, abanolwazi oludingekayo ngalezi zindawo, umcwaningi abengenalo ulwazi kahle ngabo. Ulwazi ngalaba bantu umcwaningi uluthole emakhanseleni alezo zindawo, olunye lutholakale kosaziwayo umcwaningi abebakhethe ngokuqoka okuyinhloso. Nokho-ke kugxilwe kakhulu kubantu asebebekhona kulezi zindawo isikhathi eside nababekhona kusakhiwa, okwenze umcwaningi ancike kakhulu olwazini lwababambiqhaza abakhethwe ngenhloso. Olunye lolwazi olutholakale kusetshenziswa ukuqoka okunikezelanayo,

umcwaningi ulusebenzise ukuqinisekisa lolo abeseluthole ngesikhathi esebenzisa ukuqoka okuyinhloso.

#### **3.4.1.3 Indawo nesikhathi**

Kunezingxoxo eziqhutshelwe emahhovisi eminyango kahulumeni ngaphansi komnyango wezokuhlaliswa kwabantu. Olunye ulwazi lutholakale emahovisi amakhansela ezindawo ezithintekayo. Kukhona nalolo oluqoqwe ngqo kubantu ezindaweni zokuhlala ezithintekayo ocwaningweni. Ulwazi oluhlelekile, umcwaningi uluqoqe izinyanga eziyisi-6, kusukela ngoJuni kuya kuNovemba onyakeni wezi-2015, waqhubeka ngoJanuwari kuya kuSeptemba wezi-2017. Ngaphambi kwalokho kusukela ngonyaka we-2000 umcwaningi ngesikhathi eqala eqaphela ukwanda kwezindawo ezingekho emthethweni kanye nokwethiwa kwazo ngamagama ehluke nangajwayelekile, lubekhona ulwazi aluqoqe ngezindlela ezingahlelekile. Lolu lwazi lube yisisekelo esibalulekile ekuqhutshweni kwalolu cwaningo.

#### **3.4.1.4 Imibhalo**

Nakuba imibhalo ingabanga negalelo elikhulu kulolu cwaningo ngenxa yokuthi aluluningi ucwaningo oselwenziwe ngamagama ezindawo ezingekho emthethweni ezithintekayo, amagama ezindawo ezingekho emthethweni nolunye ulwazi olube wusizo ngazo, umcwaningi ukuthole emiqulwini esemthethweni kahulumeni, emibikweni esemthethweni enhlonhlonhlobo, emaphephandabeni, emisebenzini yabantu eshicilelwe nengashicilelwe kanye nakumawebhusayithi omasipala, waseMgungundlovu nowaseThekwini.

#### **3.4.2 Amasu okuqoqa ulwazi**

Zonke izindlela zocwaningo lwe-khwalithethivu kuhloswe ngazo ukuqonda ngokunzulu lokho okusuke kucwaningwa, ngakho-ke zisebenzisa amasu okuqoqa kanye nokuhlaziya ulwazi olungamagama noma izincazelo, ngaphandle kokusebenzisa ulwazi olunezibalo nezinombolo (Miles noHuberman, 1994). Izindlela zocwaningo zichaziwe ukuthi zisho ukuthi ucwaningo luzokwenziwa kanjani. Amasu okuqoqa ulwazi, wona ngamathuluzi umcwaningi awasebenzisayo. Izindlela zocwaningo zicacisa ukuthi kungani sisebenzisa amasu athile ocwaningweni.

Abacwaningi bocwaningo lwekhwalithethivu bavama ukuqoqa izinhlobo ezehlukene zolwazi, abaluqoqa ngokuthatha isikhashana besezindaweni ababambiqhaza abahlala noma abasebenza kuzo. Amasu okuqoqa ulwazi ocwaningweni lwekhwalithethivu abandakanya izingxoxo phakathi komcwaningi nababambiqhaza, ukuqaphela kanye nendlela abantu okwenziwa kubo ucwaningo abaxhumana ngayo (umcwaningi naye abambe iqhaza kokwenziwayo), ukuqoqa ulwazi ngomlando ngezimpilo zabacwaningwayo, ukusetshenziswa kwezithombe neziqophamazwi kanye nokucutshungulwa kwemibhalo enhlobonhlobo (Denzil noLincoln, 1994; Marshall noRossman, 2011). Ababhali bavumelana ngokuthi indlelangxube yiyo eshaya emhlohleni. Abanye ababhali bagxila emaswini amathathu kuphela okuqoqa nokuhlaziya imininingo ocwaningweni lwekhwalithethivu okuyizingxoxo, ukuqaphela kanye nokucutshungulwa kwemibhalo (Merriam, 1998). Isigatshana esilandelayo sichaza ngala masu alandelwe kulolu cwaningo: **isu lengxoxo** kanye **nesu lokucubungula imibhalo**.

#### 3.4.2.1 Isu lengxoxo

Izingxoxo ngelinye lamathuluzi avamile nabalulekile ekuqoqweni kolwazi, ocwaningweni lwekhwalithethivu (Myers noNeuman, 2007:3). Baqhubeka bacaphune u (Rubin noRubin, 2005) ukugqamisa lokhu kubaluleka kwengxoxo laphe bethi,

*...permitting us to see that which is not ordinarily on view and examine that which is looked but seldom seen.*

[...isivumela ukuthi sibone into engavamile ukubonakala futhi ]  
[sihlale lokho okubonwayo kodwa okungavamile.]

UKahn noCannell (1957) abacashunwe kuMarshall noRossman (2006) uma beyichaza ingxoxo bathi 'ukuxhumana ngenkulumo okunenhloso'. Le ndlela yokuqoqa ulwazi incike engcabangelweni ethi kumele into ecwaningwayo ivele ngendlela umbambiqhaza ayibuka ngayo, kungabi ngendlela umcwaningi ayibuka ngayo. Umcwaningi we-inthaprethivu ungena ezingxoxweni enenkolelo yokuthi kunezindlela eziningi zabantu zokubuka izinto futhi banolwazi lwangaphambilini olwehlukene ngeqiniso lenhlalokuphila, ngaleyo ndlela umcwaningi ukholwa ngokuthi imibono ingehluka kuye ngokubuka kwalowo

obuzwa imibuzo. Umcwaningi we-inthaprethivu ukholwa ngukuthi indlela yokufinyelela kulolu lwazi lwabantu ukuxhumana phakathi kwakhe nabo. Uyabagquguzela ukuba bazame ukuhumusha ukwenzeka kwezinto ngokubambisana naye kokunye babeke nemibono ngenqubo nje yonke yocwaningo.

Izingxoxo ocwaningweni lwekhwalithethivu zingasetshenziswa zodwa njengesu elibalulekile lokuqoqa ulwazi noma zisetshenziswe ndawonye nesu lokuqaphela, ukucutshungulwa kwemibhalo noma namanye (Bogdan noBiklen, 1982). Ababhali bazehlukhanisa ngezindlela eziningi izingxoxo. UMyers noNeuman (2007: 4) baphawula ngengxoxo ehlelekile, engahlelekile noma esakuhleleka kanye neyeqembu. UPatton (2002: 341-347) ngendlela ethi ayifane wehlukhanisa izingxoxo ngalezi zinhlobo ezintathu; ezingahlelekile eziyinkulumo, ezisakuhleleka kanye nezihlelekile zahlelenjwa azichaza kanje:

#### **3.4.2.1.1 Izingxoxo ezihlelekile**

Lezo ezihleleke kakhulu, ziqhutshwa ngokusebenzisa imibuzo ethile engavumeli kwenatshwe (evalekile), ehlelwe ngaphambi kwezingxoxo futhi ebuzwa ngendlela enokuhleleka okuthile. Lolu hlobo lwezingxoxo kulula ukuluqhuba ngoba izimpendulo azibavumeli ababuzwa ukuthi bacabanga basabalale futhi kulula nokuluvamisa njengoba ababuzwa bonke bebuzwa imibuzo efanayo. Nakuba kulindeleke ukuthi izimpendulo zababuzwa zifane, azikho izimpendulo ezaziwa ngaphambi kwezingxoxo (Hoepfl, 1997: 5). Lolu hlobo lwezingxoxo luvame uma kwenziwa amasaveyi lapho izingxoxo zingaqhutshwa khona ngomunye umuntu, ngaphandle komcwaningi uqobo lwakhe (Myers noNueman, 2007: 4).

#### **3.4.2.1.2 Izingxoxo ezingahlelekile**

Lezo ezingahlelekile ziqhutshwa ngokuthi kuxoxwe nje kusatshalalwe, umbuzwa aphenandle nje ngokukhululeka, kusetshenziswa imibuzo evulekile. Nakuba ukusebenzisa lezi zingxoxo kungaletha ulwazi olucebile ngenxa yokuthi umcwaningi uyakwazi ukuguquguqula indlela abuzwa ngayo ihambisane nesimo sombuzwa, ithatha isikhathi eside futhi nolwazi kuba nzinyana ukuluhlaziya.

### 3.4.2.1.3 Izingxoxo ezisakuhleleka (ezisetshenziswe kulolu cwaningo)

Lezo ezisakuhleleka zingena phakathi kwalezi esezibaliwe ngezimpawu zazo kanye nazo zonke ezinye izinhlobo zezingxoxo kanje:



Umdwebo 3.3: Izinhlobo zezingxoxo.

Kulezi ezisakuhleleka ngokuvamile kuba nolwazi oluthile olufunekayo ababuzwa abanalo, okwenza zibonakale zinezimpawu ezithile zokuhleleka. Zikhululekile, kwezinye izikhathi umcwaningi uyavuma ukuphuma kancane kokuxoxwa ngakho (Myers noNueman, 2007: 4). Ingxenye enkulu yalezi zingxoxo iqhutshwa ngokusebenzisa isheduli yemibuzo enohlu lwemibuzo evulekile noma izihloko ezihlelwe ngaphambilini, ewumhlahlandlela wokuzoxoxwa ngakho, umcwaningi angenazo izimpendulo zayo, ngaleyo ndlela uncika olwazini aluthola kubabambiqhaza. Isheduli yemibuzo yenza ingxoxo ihleleke, igxile kulokho okudingidwayo, abaxoxayo bangankanti futhi kongeke nesikhathi. Umcwaningi ngesikhathi sengxoxo uyakwazi ukuguquguquula imibuzo eseshedulini uma eyibona ingashayi emhlohleni noma uma efuna ilungele umbuzwa wangaleso sikhathi. Izingxoxo zingaqhutshwa umcwaningi ebhekene ubuso nobuso nababambiqhaza, zingaqhutshwa ngocingo, zingaqhutshwa nababambiqhaza bengamaqenjana amancane noma ziqhutshwe nge-imeyli.

Umcwaningi usebenzise izingxoxo ezisakuhleleka njengesungqo lokuqoqa ulwazi ngokwethiwa kwezindawo zokuhlala ezingekho emthethweni, okuwulwazi olungakandi (Strauss and Corbin, 1990). Yilo lolu hlobo lwezingxoxo alubone lulungile lapha ngoba lolu cwaningo lugxile empilweni yababambiqhaza yemihla ngemihla, luzama ukuqonda izincazelo zabo, kugxilwe

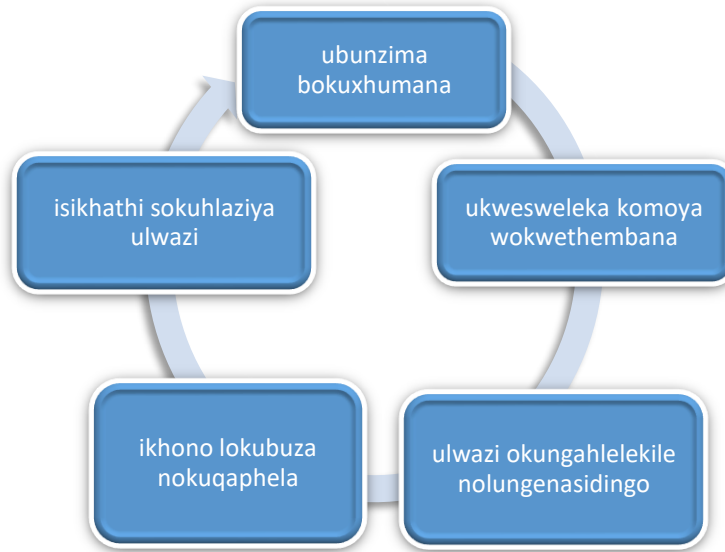
kokucacile (*specifics*) ngalokhu okushiwo ngumuntu nomuntu. Umcwaningi ube nezingxoxo ezehlukene, ebhekene ubuso nobuso, esebenzisa isheduli yengxoxo, enohlu lwemibuzo evulekile neyenziwe safomu eneminingwane eqondene nombuzwa ngamunye, neziphathimandla zeminyango yezokuhlaliswa kwabantu, amakhansela ezindawo, abahlali bezindawo ezingekho emthethweni ezicwaningwayo kanye nabanolwazi olufanele emiphakathini engomakhelwane bazo. Imibuzo umcwaningi uzame ukuyibamba ngekhandu ukuze agweme ukubuza efunda phansi, ngenhloso yokugcina ukugeleza kwengxoxo. Imibuzo evulekile inike abahlolwa ithuba lokuphendula ngokukhululeka. Inike umcwaningi nethuba lokulandelela ngemibuzo lapho ebesadinga khona ulwazi olungaphezulu, nokuyikho okumlekelele ukuba aqinisekise ulwazi. Ngenxa yokuthi izisebenzi zeminyango kahulumeni namakhansela alezi zindawo bakhethwe ngengcabangelo yokuthi banolwazi oludingekayo ngalezi zindawo, umcwaningi ulwazi olutholakale ngezingxoxo nabo uluthathe njengoluyiqiniso.

Laba babambiqhaza benze kwaba lula kakhulu ukuxhumana kanye nokuthola ulwazi kubantu abayingxenyane yale miphakathi nabezindawo ezingomakhelwane, ngokwethiwa kwalezi zindawo ngenxa yezikhundla zabo. Babe wusizo kakhulu ekunikeni umcwaningi izithombe ezicacile ngezimo zepolitiki, zomnotho nezenhlalokuphila, ngaphambi kokuba avakashele kuzo yena uqobo. Ngenxa yokwehlukana kwezindawo ezinye izingxoxo ziqhutshwe ngocingo, ezinye nange-imeyli, ukonga isikhathi nezindleko ebezizoba khona uma kuhanjelwa abahlolwa ngabanye.

#### **3.4.2.1.4 Izinselele ezibe khona ekusebenziseni izingxoxo**

UMyers noNueman (2007) ocwaningweni lwabo bahlose ukuveza ukuthi nakuba isu lezingxoxo lilihle kakhulu ekuqoqweni kolwazi, kunezingqinamba ezikhona ekuselisebenziseni, abanye abacwaningi abazishaya indiva. Nabanye ababhali esingabala (uMarshall noRossman, 2011: 144-146) bayaveza ukuthi kunobuhle nobuthaka bokusebenzisa indlela yezingxoxo. Ezinye zalezi zingqinamba umcwaningi aziphawule njengahlangabezane nazo kulolu cwaningo, zifakazelana nalezo ezivamile ababhali abaphawule ngazo:





*Umdwebo 3.4: Izinselele ekusebenziseni isu lezingxoxo*

**(i) Ubunzima ekuxhumaneni nababambiqhaza**

Ngaphambi kwezingxoxo, ukufinyelela kubasebenzini beminyango kahulumeni nasemakhanseleni akubanga lula. Ukuthola isikhathi sokuhlangana nabo nokuba nezingxoxo kube yinselelo ngoba bangabantu abahlala bematasatasa, ngokuvamile abasebenza ngaphansi kwezimo ezihlale ziphuthuma nabasebenza ngokulawulwa yisikhathi. Ukungabi nesikhathi esenele sengxoxo, kuholele ezimpendulweni ezinye ezingaphelele ngendlela emgculisayo umcwaningi.

**(ii) Ukwesweleka komoya wokwethembana**

Uma sebetholakele kokunye kuthathe isikhashana ukuthi umcwaningi nababambiqhaza bazizwe bekhululekile kwakheke nomoya wokwethembana. Lokhu bekuholela ekutheni abanye kubabambiqhaza babe manqikanqika ukunika umcwaningi ulwazi ngokuphelele noma bona uqobo benalo lolo lwazi. Ezikhathini ezithile kudingeke ukuthi eminye imibuzo umcwaningi ayiguqule, eminye ayicacise ngaphambi kokuba bakhululeke futhi bazizwe bephephile ukuyiphendula.

**(iii) Ukulethwa kolwazi olungahlelekile nolungenasidingo**

Ngezinye izikhathi umcwaningi bekumthwalisa kanzima ukuzama ukuzigcina kunguye olawula izingxoxo ngenxa yolwazi abanalo nabebefisa ukuluveza, kokunye olungahambisani nesihloko esicwaningwayo, ababambiqhaza abebelubona njengolubalulekile. Abanye ngezinye izikhathi bebenkanta, bengafuni ukuziveza bengenalwazi, okubeke umcwaningi esimweni sokungabaza ubuqiniso bolunye ulwazi ayeluthola.

**(iv) Ikhono lokubuza nokuqaphela lomcwaningi**

Njengoba eminye imibiko uma kuqhutshwa izingxoxo ingethulwa ngokusebenzisa ubuso nomzimba, kube yinselelo ukuthi umcwaningi aqaphelise futhi alalelise ngezikhathi kuxoxwa, ukuze aqonde kahle naleyo mibiko. Umcwaningi kumele akhombise ukuba nolwazi nekhono lokuxhumana nelokubuza imibuzo, njengoba kwezinye izikhathi bekumele awuguqule umbuzo uhambisane nesimo sombuzwa ngaleso sikhathi.

**(v) Isikhathi eside sokuhlaziya ulwazi**

Ulwazi oluqoqwe ngesu lengxoxo kuthathe isikhathi ukuluhlaziya ngenxa yobuningi. Lokhu kudinga isineke nomqondo onamathele, ekusebenzeni ngomthamo omkhulu wolwazi futhi oqhamuka kubantu abehlukene.

**3.4.2.2 Isu lokucubungula imibhalo**

Elinye lamasu ejwayelekile okuqoqa ulwazi, ukubhekwa kwemibhalo. Kunoma yiluphi ucwaningo lwekhwalithethivu, umcwaningi usebenzisa isu lokubheka imibhalo ukuqoqa ulwazi, ngemuva kanye nezimo zomlando ngendawo aqhubela kuyo ucwaningo (Marshall noRossman, 2006). Kungaba yimibhalo ebhaliwe njengezahluko zezincwadi, amaphephandaba, amajenali, imibiko kanye neminye imiqulu kahulumeni. Kungaba okukhulunyiwe kwaqoshwa noma kube okubonakalayo njengezithombe, amamephu kanye nebalazwe. Isu lokuqaphela nelengxoxo angasebenza ngempumelelo uma esekwa ngesu lokubheka imibhalo. Leli yisu elisetshenziswa ngaphandle kokuphazamiseka nokuphazamisa isimo izinto ezenzeka kuso, ebesingaphazamiseka ngokuba khona mathupha komcwaningi. Umcwaningi uzikhethela ngokukhululeka ulwazi

aludingayo njengoba ulwazi luvele selukhona, akhethe nesikhathi esimvumelayo sokuhlwaya. Leli su lingaletha izinselelo kumcwaningi ngoba lincike kakhulu ekuhumusheni, ngaleyo ndlela lidinga umuntu abe nolwazi kanye nekhono elinzulu lokuhlaziya nokuhumusha.

Kulolu cwaningo isu lokubheka imibhalo lisetshenziswe ukweseka izingxoxo. Kuke kwaphawulwa ukuthi kukhona ulwazi olube wusizo olutholakale kwi-inthanethi ngaphansi kwesihloko esithi 'isampula nendlela yokusampula'. Lesi sihloko asizudingidwa lapha njengoba kuvela ukuthi sike sathintwa ekhasini lama-81-83.

#### **3.4.2.2.1 Izinselele zokusebenzisa isu lokuhlola imibhalo**

Ngenxa yokuthi ayiminingi imibhalo esikhona ngamagama ezindawo ezingekho emthethweni, isu lokuhlola imibhalo alisebenzanga kakhulu kulolu cwaningo, nakho okube yinselele. Olunye ulwazi umcwaningi abelindele ukuthi lungaba semibhalweni, kakhulu leyo ekhuluma ngezindawo zokuhlala ezingekho emthethweni, emibikweni eke yethulwa ezingeni lomasipala basekhaya ngazo, nasemamephini athile, olunjengezithombe kanye nokusabalala kwalezi zindawo (*demographics*), kube nzima ukuluthola.

#### **3.4.3 Amathuluzi nenqubo yokuqopha ulwazi**

Esinye sezinqumo umcwaningi asithathayo ngaphambi kokuqala izingxoxo simayelana nokuthi yiluphi ulwazi azoluqopha (Creswell, 1998), nokuthi yiliphi ithuluzi azolisebenzisa ukwenza lokho. Umcwaningi ngamunye uyazikhethela ukuthi yini afisa ukuyisebenzisa ukugcina ulwazi. Zintathu izindlela zokuqopha ulwazi ezivame ukusetshenziswa ocwaningweni lwekhwalithethivu; ukuthatha amanothi, ukusetshenziswa kwesiqophamazwi kanye nokusetshenziswa kwevidiyo (Hoepfl, 1997). Kuzo zontathu lezi zindlela umcwaningi kudingeka azisebenzise ngokucophelela, aqonde nangezimiso zenqubonhle. Abacwaningi abasebenzisa isiqophamazwi bangasebenzisa futhi nendlela yokubhala amanothi kanyekanye.

Kulolu cwaningo ingxenye enkulu yezingxoxo ithathwe ngokuqoshwa ngesiqophamazwi kanti kube khona nalapho umcwaningi ebhale khona amanothi. Ngaphambi kokuba umcwaningi enabe ngokuthi la mathuluzi

uwasebenzise kanjani kuhle kuvezwe ukuthi awusizo ngani nokuthi yiziphi izingqinamba umcwaningi owasebenzisayo angabhekana nazo. Kuthathelwe emisebenzini kaWalsham, (1995: 2006) aphawula kuyo kabanzi ngobuhle kanye nobubi bokusebenzisa la masu okuqopha ulwazi.

I S I Q O P H A M A Z W I	UBUHLE	UBUBI
	<ul style="list-style-type: none"> <li>• Sigcina konke okukhulunyiwe umcwaningi akudinga uma esehlaziya.</li> </ul>	<ul style="list-style-type: none"> <li>• Uma siphelwa ngumlilo konke osekuqoshiwe kuyashabalala</li> </ul>
	<ul style="list-style-type: none"> <li>• Izingxoxo eziqoshwe ngesiqophamazwi zivikela ukuchema kombuzi, okungenzeka ngokuthi akhethwe ukuqopha lokho okuthandwa nguye uma ebhala.</li> </ul>	<ul style="list-style-type: none"> <li>• Kuthatha isikhathi ukuguqula amazwi aqoshiwe abe ngabhaliwe, ukulungiselela ukuhlaziya.</li> </ul>
	<ul style="list-style-type: none"> <li>• Sivumela umbuzi ukuthi agxile ekulaleleni lokho okushiwo umbuzwa, alandelele nangemibuzo engaphazanyiswa ukubhala.</li> </ul>	<ul style="list-style-type: none"> <li>• Kungamphazamisa umbuzwa ukukhuluma eqoshwa, kumholele ekugodlweni kolunye lolwazi olubalulekile.</li> </ul>
	<ul style="list-style-type: none"> <li>• Songa isikhathi futhi senza umcwaningi aqoqe ulwazi oluningi ngesikhathi esincane.</li> </ul>	<ul style="list-style-type: none"> <li>• Umcwaningi kungenzeka angalaleli ngendlela ekufanele alalele ngayo ngoba azi ukuthi konke kuqoshiwe.</li> </ul>
	<ul style="list-style-type: none"> <li>• Ukuxoxa komcwaningi nombuzwa bebhekene amehlo namehlo kwenza akwazi ukuthola imibiko edluliswa ngomzimba</li> </ul>	<ul style="list-style-type: none"> <li>• Kunezindawo ekungelula ukuyisebenzisa kuzo, kakhulu lezo ekunomsindo eduze kwazo</li> </ul>
	<ul style="list-style-type: none"> <li>• Umcwaningi uthola amazwi akhulunyiwe acashunwa (<i>quotations</i>) amaningi angawasebenzisa uma esenza umbiko.</li> </ul>	

A M A N O T H I	<ul style="list-style-type: none"> <li>• Isu elithembekile elingancikile emlilweni (kubhethri) njengesiqophamazwi</li> </ul>	<ul style="list-style-type: none"> <li>• Imibiko edluliswa ngomzimba kungaba nzima ukuyithola kumcwaningi ngoba egxile ekubhaleni.</li> </ul>
	<ul style="list-style-type: none"> <li>• Yisu elishibhe kakhulu uma umcwaningi esebenza ngebhajethi encane.</li> </ul>	<ul style="list-style-type: none"> <li>• Kuholela ekuchemeni komcwaningi -ulwazi umcwaningi angaluguqula ngokulunciphisa, ngokulandisa noma ngokulubhala seluhunyushiwe.</li> </ul>
	<ul style="list-style-type: none"> <li>• Inika umbuzwa ithuba lokukhululeka akhulume engabhekiwe emehlweni, akhuthazeke ngokubona akushoyo kubhalwa.</li> </ul>	<ul style="list-style-type: none"> <li>• Ukubhala kuthatha isikhathi eside futhi kuyakhathaza, umcwaningi angabe esakwazi ukulandelela kahle nangemibuzo.</li> </ul>
	<ul style="list-style-type: none"> <li>• Ulwazi olubhaliwe lugcineka isikhathi eside kunolwazi oluqoshiwe.</li> </ul>	<ul style="list-style-type: none"> <li>• Ulwazi olubhaliwe akulula ukululungisa uma umcwaningi ebengathathanga ngokuyikho.</li> </ul>

### 3.4.3.1 Ukusetshenziswa kwesiqophamazwi kulolu cwaningo

Ngaphambi kokuba umcwaningi aqale izingxoxo, uzame ukugwema izinkinga ezingaholela ekutheni ukuqopha kungabi yimpumelelo ngokwenza lokhu okuyisexwayiso uma kusetshenziswa isiqophamazwi emsebenzini ka (Easton, McComish noGreenberg, 2000): ukubheka ukuthi isiqophamazwi siyasebenza yini ngaphambi kokuqala ukuqopha izingxoxo, ukuqinisekisa ukuthi umcwaningi usakhumbula ukuthi sisebenza kanjani nokuthi akhona yini amabhethri abheke ingozi yokuphela kwaleli elisetshenziswayo, ukuhlola ngokushesha isimo somsindo ezindaweni ekuqhutshelwa kuzo izingxoxo ukuze

umcwaningi azi uma isimo sisho ukuthi kungcono abhale amanothi kunokuqopha.

Umcwaningi uqale ngokucela imvume yokuqopha, wachaza izizathu zokuqoshwa kwenkulumo, waqinisekisa ngokugcinwa kolwazi luyimfihlo kubabambiqhaza, ukuze bangethuki futhi bangaphazamiseki (Arkley noKnight, 1999). Ingxoxo ngayinye iqoshwe ekhasethini elehlukile, kwasetshenziswa ikhodi enegama lendawo kanye nenombolo yombambiqhaza kanje (igama lendawo, umbambiqhaza 1). Umcwaningi ukuqinisekisile ukuthi ibanga eliphakathi kwakhe nombuzwa lilingene ukuze isiqophamazwi sikwazi ukuthatha amazwi omcwaningi kanye nombuzwa ngokufanayo. Uhlelo lwezingxoxo olulungiselelwe ngaphambilini lwenze kwangaba khona ubuhixihixi ekuqhutshweni kwengxoxo nasekuqoshweni kolwazi, futhi lwenze ukuguqulelwa kwamazwi engxoxo kokubhaliwe kwaba lula.

#### **3.4.3.2 Ukubhalwa kwamanothi kulolu cwaningo**

Umcwaningi nakuba ebeqopha kodwa kokunye ubhale namanothi ukuqinisekisa ukuthi ulwazi olubalulekile, kakhulu lolo aluthole kubasebenzi bakahulumeni, alumlahlekeli uma kungenzeka isiqophamazwi siba nenkinga. Ezindaweni eziseduze nemigqwaqo noma nemisindo ethile, ebezingenza ulwazi oluqoshiwe lungezwakali kahle, umcwaningi usebenzise kakhulu isu lokuthatha amanothi. Nakulezo zindawo zengxoxo abeba nesifiso sokulandelela ngemibuzo, kukhona abekubhala enzela ukuthi angawakhohlwa amaphuzu athile, afisa ukulandelela kuwo. Kanjalo ubhale amanothi ngalokho abekucabanga ngesikhathi sezingxoxo kanye nezihumusho abezenza. Ukubhalwa kwamanothi ezindaweni ezithile umcwaningi ukusebenzise njengesu lokunika ababambiqhaza ithuba lokukhuluma ngokukhululeka bengasabhekene emehlweni nomcwaningi. Umcwaningi konke abekubhala usebenzise indlela efinyeziwe ukuze onge isikhathi.

### **3.5 Ukuhlaziywa kolwazi locwaningo**

Ucwaningo lwekhwalithethivu lugxile ekutholeni umqondo ngalokho abantu abakushoyo ngokuziphatha kwabo nangempilo yabo yemihla ngemihla. Imiqondo ehlukeneyo yabantu isho ukuthi ukuhlaziya impilo yinto engelula,

kwenze nabacwaningi basebenzise amasu ehlukeni ukuyihlaziya. UCoffey noAtkinson (1996:14) baveza izizathu eziholela ekusetshenzisweni kwala masu ehlukeni uma bethi, 'Kunamasu anhlobonhlobo ngoba kunemibuzo ehlukeni ekumele iphenduleke futhi kunezindlela ezehlukeni zokuchaza iqiniso lenhlalokuphila.'

Imibhalo eminingi yocwaningo kulesi sikhathi iphawula kabanzi ngamasu okuhlaziya kolwazi ocwaningweni lwekhwalithethivu esingabala uMiles noHuberman (1994); uMoustakas (1994); uCoffey no-Atkinson (1996); uCohen nabanye (2000); uSaunders nabanye (2009); uCreswell (1998); uStrauss noCorbin (1998); uMarshall noRossman (2011). UCoffey no-Atkinson (1996:9) uma bechaza ukuhlaziya ngobubanzi bathi, 'yinqubo ehlelekile yokubona izimpawu ezibalulekile kanye nobudlelwane'. UBogdan noBiklen (1982:145) incazelo yabo yokuhlaziya imininingo incike kakhulu kule nqubo eshiwo uCoffey no-Atkinson uma ngokuqonde ngqo bethi,

*'working with data, organizing it, breaking it into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others.'*

[Ukusebenza ngemininingo, ukuyihlela, ukuyehlukanisa ngamaqoqo ekusebenzeka kalula ngawo, ukuwahlanganisa, ukubheka amaphethini, ukuthola izinto ezibalulekile nekumelwe zifundwe kuthathwe isinqumo ngalokho okumelwe kutshelwe abanye.]

USaunders nabanye (2009) baphawula ukuthi ukuhlaziya kolwazi kubalulekile ngalezi zizathu:

(a) Umcwaningi usebenza ngomthamo owenele ngesikhathi esisodwa futhi azowuqonda kangcono, okunokuba abhekane nezindodla zolwazi.

(b) Kunika umcwaningi ithuba lokuhlanganisa ulwazi oluqoqwe ezindaweni eziningi kusetshenziswa amasu ehlukeni.

(c) Ukuhlaziya kolwazi kuveza amaphethini kanye nezindikimba ezibalulekile neyisisekelo sokufinyelela esiphethweni.

(d) Umcwaningi ukwazi ukwakha izindikimba ezibanzi kulezo eziningi ezincane, ahlolisise nobudlelwane phakathi kwamaphethini aqhamukayo.

(e) Ukwethula umbiko oqinisekisiwe kuncike ekuhlaziyweni kolwazi.

Ocwaningweni lwekhwalithethivu, ukuhlaziywa kolwazi kwenzeka kanyekanye ngesikhathi esisodwa nokuqoqwa kwalo (Merriam, 1998: 14). Lokhu kuvumela umcwaningi ukuthi akwazi ukwenza ushintsho ngesikhathi eqhubeka nocwaningo. Ulwazi lwekhwalithethivu lubandakanya amagama kanye nolwazi oluqoqwa ngokubukela, ngaphandle kolwazi oluyizinombolo (Miles noHuberman, 1994). Umbuzo obalulekile kunoma yiluphi ucwaningo uthi, umcwaningi ufinyelele kanjani esiphethweni afinyelele kuso, esebenzisa ulwazi? Lokhu kusho ukuthi kubalulekile ukuchaza isu/amasu asetshenzisiwe ukuhlaziya ulwazi ukuphendula lo mbuzo. Ulwazi luhlaziywa ngokusebenzisa amasu amaningi ehlukene, kuye ngendlela umcwaningi abuka ngayo nangezinhloso zocwaningo. Ngenxa yobuningi bamasu abanye ababhali babheka kuphela izimpawu ezibalulekile, ezikhona kuwo wonke, ngenhloso yokuwanciphisa.

UTesch (1990) nakuba ephawula ukuthi azikho izimpawu ezifana kuwo wonke amasu okuhlaziya, uqoqela ndawonye lawo athi anezimpawu ezifanayo cisho kuwo wonke: '**amasu eyame olimini**', asetshenziswa abacwaningi abanenhloso yokuthola ukuthi ulimi lusetshenziswa kanjani uma abantu abalusebenzisayo behlangana kanye nokuthi bawachaza kanjani amagama. Iqoqo lesibili '**amasu achazayo noma ahumushayo**', abahlose ngawo abacwaningi ukuveza, ukuchaza kanye nokuhumusha into ethile, kubandakanye nendlela ekuchazwa ngayo yilabo abathintene nayo. Elokugcina '**amasu okwakhiwa kwensizakuhlaziya**', abahlose ngawo ukuveza ubudlelwane bezinto.

Ngendlela ethi ayifane uMiles noHuberman (1994) basehlukanisela la masu amathathu okuhlaziya imininingo: **amasu e-inthaprethivu**, enza umcwaningi abuke ukwenza kwabantu njengenhlanguanisela yezimpawu ezinencazelo. Okwesibili **ngamasu enhlalokuphila (esoshiyali)**, enza umcwaningi athathe isikhathi enababambiqhaza ngenhloso yokuthola amaphethini okwenzeka kwezinto. Okokugcina **amasu ekholaborathivu**, avumela umcwaningi ukuba asebenze ndawonye nababambiqhaza esimweni esithile ukuze kube noguquko.



Lolu cwaningo lusebenzise amasu ahumushayo, lawa ashiwo nguTesch, afanayo nalawa e-inthaprethivu, ashiwo nguMiles noHuberman. NUeman (2011) ngaphansi kwala masu ubala i-*hermeneutics* kanye ne-indukthivu, athi yiwona masu avamile ocwaningweni olunenhloso yokuhumusha. Ingxenyenyana elandelayo ichaza kafushane la masu njengoba esetshenzisiwe ngaphambi kokucacisa ngamabanga alandeliwe ukuwasebenzisa:

### **3.5.1 Amasu ahumushayo/ e-inthaprethivu**

#### **3.5.1.1 I-*hermeneutics***

I-*hermeneutics* yadabuka ngeminyaka yenkulungwane eyi-17 (17 century) yaba ngevelele newusizo ekuhumusheni imisebenzini yokuqala yezenkolo (Crotty, 1998). Idabuka emisebenzini yocwaningonto yamafilosofa amaGriki, esingabala phakathi kwawo uHusserl, uHeidegger, uSchultz noGadamer abacashunwe ku (Holroyd, 2007). Kamuva isetshenziswe ngempumelelo ocwaningweni lwenhlalokuphila, kakhulu emisebenzini yobuchwepheshe bolwazi esingabala kuyo eyalaba (Boland, 1991; Myers, 1997; Walsham, 1995; Lee, 1994; Klein noMeyers, 1999). Umqondomsuka othi-*hermeneutics* udabuka egameni eliyisenzo lesiGriki elithi '*hermeneuein*', elisho ukuthi 'humusha' noma 'qonda' (Crotty, 1998). UBleicher (1980) uma esichazela nge-*hermeneutics* uthi zimbili izindlela engachazwa ngazo. Okukuqala uma isetshenziswa njengesu lefilosofi lokuqonda kangcono izenzo kanye nokuziphatha kwabantu, ingachazwa ngokuthi 'yisisekelo sefilosofi se- inthapretivu pharadaymu'. Okwesibili ingachazwa ngokuthi 'yisu lokuhlaziya' uma yelekelela ekuqondeni izincazelo enkulumweni (ekhulunyiwe noma ebhaliwe). Kafushane singathi i-*hermeneutics* uma isetshenziswe 'njengesu lokuhlaziya', kuhloswe ngayo ukuthola incazelo enkulumweni ebhaliwe (*text*) noma enkulumweni eyisifanekiso (*text analogue*). Abacwaningi be-inthaprethivu abasebenzisa leli su banengcabangelo yokuthi izincazelo zabantu azikho obala kodwa zisezintweni zobuciko abazakhayo nokuthi zingaziwa kuphela uma kuhunyushwa lezo zinto. UKlein noMyers (1999: 69) phakathi kwalezi zinto ezakhiwa ngabantu babala ulimi, ukwazi ngento, izincazelo ekwabelwana ngazo, imibhalo, amathuluzi nokunye. Izenzo zabantu nezimo nazo zingathathwa futhi zihunyushwe njengezinkulumo eziyisifanekiso (Nueman, 2011:100, Butler, 1998: 291) ukuze kuqondwe ngokuziphatha kwabo,

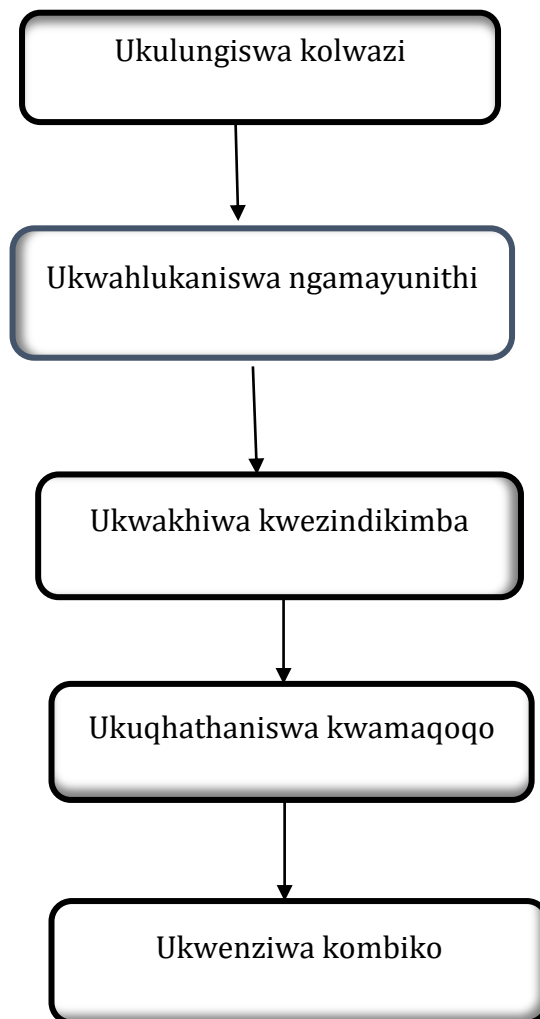
ngaleyo ndlela ingasetshenziswa kusayensi yenhlalokuphila ukuhlola, ukuchaza kanye nokuqonda into ethile ngenhlalokuphila (Butler, 1998: 291).

Abacwaningi be-inthaphrethivu abasebenzisa leli su bakholwa ngukuthi ukuqonda okuphelele ngento kuvela ngokulandela umzungezo we-*hermeneutics*, ovumela umcwaningi ukuba abheke incazelo yento iphelele, ayiqhathanise nencazelo yezingxenywe zayo, aphinde ayibheke seyiphelele futhi. Ocwaningweni lwe-inthaphrethivu izingxenywe zokuphelele kungasho ulwazi noma ukuqonda umcwaningi nababambiqhaza abanalo ngesihloko socwaningo, ngaphambi kokuqhutshwa kocwaningo. Okuphelele kungasho ulwazi olusha oluvela ngokuhlangana kwabo, ababelana ngalo ngesikhathi sekuqhutshwa ucwaningo (Klein noMyers, 1999: 71). Ababhali besusela emqondweni kaGadamer, baphawula ukuthi umlando, isiko kanye nemuva lenhlalokuphila lomcwaningi nelabacwaningwa kunomthelela ekuqoqweni nasekuhlaziyweni kolwazi.

### **3.5.1.2 I-indukthivu (isu lokuholela kokuthize)**

Umcwaningi usebenzise isu le-indukthivu ukuhlaziya ulwazi, okusho ukuthi ayikho ithiyori aqale isikhona kodwa ulwazi oluqoqiwe yilo oluveze izindikimba ezibalulekile eziholele encazelweni (Patton, 1990). Ulwazi umcwaningi uluqoqe esebenzisa izingxoxo waluguqulela enkulumweni ebhaliwe. Izimpendulo umcwaningi uzihlaziyile, waziqhathanisa, wazehlukanisa ngamaqoqo (Creswell, 1998). Ekugcineni uhumushe okuvezwa yila maphethini ukuze afinyelele esiphethweni.

### 3.5.2 Amabanga okuhlaziya kolwazi alandelwe kulolu cwaningo



#### 3.5.2.1 Ukulungiswa kolwazi nokutholakala komqondo ophelele

Ukuhlaziya okuhle kolwazi kuncike ekutheni umcwaningi uyaluqonda, ngaleyo ndlela isinyathelo sokuqala ekuhlaziyweni kwalo, ukulungisa (Marshall noRossman, 2011: 210). Ulwazi oluqoqwe ngokuqoshwa ngesiqophamazwi, kuleli banga umcwaningi ululalelile ephindaphinda ukuze athole umqondo ophelele (Holloway, 1997). Uphinde wayiguqulela emazwini abhaliwe ukuze ifundeke, kubandakanya nenkulumo edluliswa ngezitho zomzimba. Kuleli banga umcwaningi usebenzise ikhodi echazayo (Miles noHubberman, 1994), evumela umcwaningi ukuthi azijwayeze ulwazi. Uma beqhubeka bechaza

ukusetshenziswa kwekhodi bathi isenzo esiqhubekayo sokubeka amagama noma amalebuli ezingxenyeni zolwazi, ngenhloso yokuzipha umqondo, kulungiselelwa izinga elilandelayo lokuhlaziya. Ulwazi-ke lapha luhlelwe lwehlukaniswa ngokwezindawo ezicwaningwayo, kwathi endaweni ngayinye yaphinde yehlukaniswa ngokwemibuzo umcwaningi abehlose ukuba iphenduleke ngokwenza izingxoxo. Amanothi umcwaningi azenzele wona, ezinto ebezivuka ngesikhathi sezingxoxo, uwahlanganise nezincazelo zababambiqhaza ngokusebenzisa izindlela ezingefani zokubhala ukuze kwehlukane amazwi ababambiqhaza kulelo lomcwaningi. Amazwi omcwaningi abhalwe ngombala owehlukile kulowo osetshenziswe emazwini ababambiqhaza. Umcwaningi uzinike isikhathi wafundisisa ukuze athole umqondo ophelile wolwazi kanye nokuqhubeka kwezingxoxo nombambiqhaza ngamunye. Lokhu kufunda uphindelela kuvumelana nomzungezo we-*hermeneutics* othi ukuqonda kahle ngokuphelele kulele ekubhekeni izingxenye zakho, uphinde ubheke okuphelele.

### **3.5.2.2 Ukuhlukaniswa kolwazi ngamayunithi anomqondo**

Ukuze okubhaliwe kuhlaziye kahle, emva kokuba umcwaningi esethole umqondo ophelile wakho konke akufundayo, uqale wehlukaniswa lokho ahlose ukukuhlaziya ngamayunithi anomqondo (Creswell, 1998). 'Iyunithi enomqondo' ngokuvamile kuba yingxenye yolwazi, ekungathi noma seyizimele yodwa ilethe umqondo ozwakalayo kumcwaningi. Kubalulekile-ke ukuthi umcwaningi azi ukuthi iyunithi ngayinye noma seyizimele, ixhumana kanjani nolwazi oluyingxenye yayo. Ngaphansi kombuzo ngamunye, imiqondo, imisho nemishwana ebivela kaningi umcwaningi uyithathe njengebalulekile, ngaleyo ndlela ubeyidwebela, ayiphe izihloko. Emva kokwenza into efanayo nakwezinye izingxoxo, izihloko ezifanayo ezingxoxweni zonke ziqoqelwe ndawonye zanikwa amakhodi. Ulwazi oluphindaphindekayo, olunkantayo nokungabalulekile umcwaningi kuleli banga uqale ukuluhlunga (Moustakas, 1994). UCreswell (2014: 245) usebenzisa igama elithi, '*winnowing*' echaza isenzo somcwaningi sokugxila olwazini oluthile, ahlunge lolo alubona lungabalulekile.

### 3.5.2.3 Ukuhlanganiswa kwamayunithi kwakhiwe izindikimba

UMoustakas (1994) uphawula ukuthi izindikimba zakhiwa ngokuhlanganiswa kwamayunithi anomqondo ofanayo. Amayunithi umcwaningi uphinde wawafundisisa kuleyo naleyo ngxoxo, ebheka ukufana nokwehluka kwawo phakathi kwezingxoxo ezehlukene. Lawo afanayo anikwe ikhodi ethile efanayo, ekugcineni abekwa ngamaqoqo. UCreswell (2014) le nqubo yokubeka ikhodi kuleli banga uthi, *yi-axial coding*. Iqoqo ngalinye liveze indikimba ethile, nazo izindikimba zanikwa amakhodi angamagama. UCreswell (2014) uphawula ukuthi lezi zindikimba zingaba nhlanu kuya kweziyisikhombisa futhi yizo ezivela njengolwazi olutholakele ekugcineni.

### 3.5.2.4 Kubhekwa amaphethini nobudlelwane phakathi kwamaqoqo

Kubhekwa amaphethini amasha, akheka eqoqweni ngalinye kanye naphakathi kwamaqoqo ehlukeni. Lokhu kusho ukufunda uphindelela kubhekwa ulwazi oselungamaqoqo nalolo olususwe ukwakha isithombe esiphelele. Kubhalwa iqoqa kulelo nalelo qoqo, elakhe indikimba. Kuhlanganise okufanayo ukwakha amaqoqo abanzi (izindikimba ezinkulu), ngokuhlanganisa zonke lezi ezincane. Kuleli banga umcwaningi uhlole ubuqiniso bomphumela ngokuthi enze *i-member checking*, ayibuyisele kubabambiqhaza abathile abakhethe yena ukuba bawubheke bawufakazele. Umcwaningi uhlolisisa izimo ebezingaba nomthelela ekuqoqweni nasekuhlaziyweni kolwazi (*researcher's effects*). Kusetshenziswe *i-word processor* ukuhlela kahle nokuqinisekisa izindikimba. Umcwaningi uqhubeke nokufundisisa ulwazi abeluhlungile nalolo oseluhlelwe kahle ukuze aqinisekise ukuthi azikho yini ezinye izindikimba ezingavela.

### 3.5.2.5 Ukuhunyushwa nokwenziwa kombiko

Kuleli banga umcwaningi ucabanga ngendlela azoyilandela ukuchaza nokwethula izindikimba ezitholakale ocwaningweni. Nakuba ukuqoqwa kolwazi kanye nokuhlaziywa kwalo kufana ocwaningweni lonke olusebenzisa amasu ekhwalithethivu, ukwethulwa kombiko wokutholakele kuyehluka (Lofland, 1974) ocashunwe ku (Creswell, 1998). Umcwaningi usebenzise indlela yengxoxo ukuchaza nokuhumusha izindikimba zalokho okutholakele ukuze kuvele

isithombe esicacile. Yileyo naleyo ndikimba ichaziwe, yese kwa nangamazwi ababambiqhaza acashunwe ezingxoxweni.

### **3.6 Ukuqinisekisa nokukholakala (*verification*)**

Umbuzo obalulekile ophenduleka uma kukhulunywa ngokukholakala kocwaningo uthi, umcwaningi angenze njani ukuthi izethameli zakhe zikholwe ngukuthi okutholakele ocwaningweni kufanele kunakwe? (Lincoln noGuba, 1985: 290). Abanye ababhali bathi kusho ukuthola ukuthi imiphumela etholakele iveza ulwazi oluyiqiniso yini ngokomcwaningi, ngokombambiqhaza nangokomfundi wocwaningo (Creswell noMiller, 2000). Ngaleyo ndlela lokhu kusho inqubo elandelwa ngumcwaningi ukuqinisekisa ukukholakala kocwaningo. Lokhu umcwaningi kumele ahambe ekwenza angalindi ucwaningo luze lufike ekugcineni. Ababhali baphawula ngezindlela ezehlukene zokwenza lokhu, ezingabandakanya izindlela ezingaphandle komcwaningi, njengokuhlolwa kobuqiniso/kokukholakala ngumuntu obebambe iqhaza ocwaningweni (*i-member checking*) nokuhlolwa ngomunye wabalingani bakho (*i-peer reviewing*) kanye nalezo ezithinta umcwaningi ngqo, njengokuphumela obala komcwaningi ngemuva lakhe, ukuchema nendlelakubuka yakhe (*reflexivity*) kanye-ke nokunika izincazelo ezicebile nezijulile (*rich and thick descriptions*). Umcwaningi uyazichaza kulesi sigatshana esilandelayo aveze ukuthi zisetshenziswe kanjani kulolu cwaningo:

#### **3.6.1 Imuva lomcwaningi, indlelakubuka kanye nokuchema komcwaningi**

UMerriam (1998) no (Creswell, 1998) kanye nabanye ababhali abanengi basebenzisa itemu elithi, '*bracketing*' uma becacisa ngesenzo somcwaningi nesingenyane yezindlela zokuqinisekisa ukukholakala kwalo. Baphawula ukuthi umcwaningi kumele achaze ngemuva lakhe, ukuchema, izinkolelo nendlelakubuka yakhe okungaba nomthelela ekuqhutshweni kocwaningo, bese ehamba ekuqaphela lokhu ezingxenyeni ezehlukene zocwaningo. UCreswell uqhubeka aphawule ukuthi umcwaningi lokhu angakwenza ngaphansi kwesihloko esithi, 'iqhaza lomcwaningi' (p.202). Umcwaningi walolu cwaningo uphumele obala ngakho konke lokhu ngaphansi kwalesi sihloko, wacacisa ukuthi inhloso, ngukugxila kulokho okushiwo ngababambiqhaza (Mouton noMarais, 1990: 70), ngaphandle kokuqhakambisa eyakhe indlelakubuka.

### **3.6.2 Ukuhlolwa komsebenzi ngababambiqhaza**

Le ndlela isho ukuthatha umsebenzi sewuhunyushwe ngumcwaningi kanye nezincazelo azenze ngesikhathi ehlaziya ulwazi, kubuyiselwe kubantu abebengababambiqhaza ocwaningweni, bahlole futhi baqinisekise ukukholakala (Creswell, 2003; Creswell noMiller, 2000). Inhloso yokusebenzisa leli su ukunciphisa amathuba okuhumusha okungashayi emhlozeni nokwazisa iqhaza lababambiqhaza. Kulolu cwaningo kusetshenziswe abantu abanolwazi ngendlela yokubhalwa ucwaningo, umcwaningi azikhethela bona. Lokhu kwenziwe ngokuqala kubhalwe iqoqa kanye nombiko ogcwele wocwaningo, kwanikwa ababambiqhaza abakhethiwe amakhophi, bacelwa ukuba babeke uvo lwabo (Marshall noRossman, 2011), banikwa namakhophi ezingxoxo ezenziwa seziguqulelwe kokubhaliwe.

### **3.6.3 Ukuhlolwa komsebenzi nguzakwenu**

Le yinqubo elandelwayo yokuyisa umsebenzi wocwaningo kumuntu onolwazi ngenqubo yocwaningo, ohlola izingxenye ezibalulekile zocwaningo, njengokuhlelwa kwalo nokuqhutshwa kwalo, futhi kube umuntu okuqondayo lokho okucwaningwayo naye ahlole ubuqiniso nokukholakala kokushiwoyo (Merriam, 1998:204). Owenza lokhu weseka umcwaningi, aphonse inselele ezintweni umcwaningi akholwa yizo abuze nemibuzo mayelana nezindlela zocwaningo kanye nokuhumusha kwakhe (Creswell noMiller, 2000).

### **3.6.4 Indlela yokuchaza ecebile nejulile**

Lokhu kubandakanya ukuchazwa ngokujulile kwezimo, ababambiqhaza kanye nendikimba yocwaningo (Creswell noMiller, 2010: 128). Ukuchaza ngokujulile kusho ukuchaza ngendlela yokuthi abafunda ucwaningo babe nomuzwa wokuthi nabo banolwazi lwangaphambilini lwalezi zimo ezichazwayo. Umcwaningi konke akuchazile kulolu cwaningo ngokwethiwa kwezindawo ezingekho emthethweni ukubeke ngendlela yokuthi umfundi azakhele isithombe ngakho. Umbiko ekugcineni ubhalwe ngendlela echazayo.

## **3.7 Isiphetho**

Lesi sahluko siqale ngokuchaza ipharadaymu ngobubanzi, sagxila ku-inthaphrethivu pharadaymu okuyiyo elandelwe kulolu cwaningo, kwabekwa

nezizathu ezenza kuthiwe olwe-inthaphrethivu. Umcwaningi uqhubeke wachaza ngedizayini yocwaningo, waqala ngokuphawula ngezinhlobo zamadizayini ocwaningo ezivamile kusayensi yenhlalokuphila, okuyikhwalithethivu kanye nekhwantithethivu. Uveze umehluko phakathi kwazo, wagxila kukhwalithethivu, okuyiyona dizayini esetshenziswe kulolu cwaningo. Ugqamise ukusetshenziswa kwedizayini yokuhumusha eyisisekelo ngaphansi kwekhwalithethivu. Kuphawulwe ngeqhaza lomcwaningi ngenhloso yokugqamisa izindlela ezilandeliwe ukhlangabezana nezidingo zenqubonhle. Kuphawulwe ngamasu kanye nenqubo yokuqoqa ulwazi, kusetshenziswa izingxoxo ezisakuhleleka nokuhlolwa kwemibhalo. Kugxilwe ekucaciseni ngobuhle kanye nasezingqinambeni ekhlangatshezwane nazo, ngokusebenzisa lezi zindlela. Emva kokuthi kuphawulwe ngezindlela ezisetshenzisiwe zokuhlaziya ulwazi, kuphawulwe ngezindlela ezilandeliwe ukuqinisekisa ukukholakala kocwaningo. Isahluko esilandelayo sethula injulalwazi esetshenziswe kulolu cwaningo.



# IS AHLUKO 4

## INJULALWAZI ESETSHENZISIWE

### 4.0 Isingeniso

Kulesi sahluko, kuhloswe ukwethula injulalwazi esetshezisiwe, kuhlaziywe nobudlelwane bayo nalolu cwaningo. Emuva kwesingeniso, isahluko siqala ngokwethula izifundo kanye nezinjulalwazi ezibambe iqhaza enhlosweni yalolu cwaningo yokuqonda kangcono ngamagama ezindawo. Lokhu kwenziwe ngokuthi kuvezwe ukuthi imiqondo enzulu, imibonobufakazi kanye nemiqondolisu ngamagama kuthekelwe kanjani yilolu cwaningo kulezi zifundo zesayensi; isifundoncazelo, ipragmathiksi kanye nesemiyothiksi. Kamuva kwenziwe imizamo yokuchaza injulalwazi, i *'pragmatic-semantic-syntactic'*, ngenhloso yokugqamisa ukuthi ibe yisisekelo kanjani kulolu cwaningo. Kugcinwe ngokwethula isiphetho.

Ucwaningo ngegama oselwenziwe ezifundweni zonke luyimizamo eqhubekayo, ngenhloso yokufinyelela injulalwazini elichaza kahle. Nakuba imibonobufakazi nemiqondo-nzulu enhlobonhlobo ngegama, ibe yisisekelo emizamweni yokwakhiwa kwayo, kuze kube manje ayikakabibikho nje into engabizwa ngenjulalwazi ephelele yegama (Nicolaisen, 1987: 10). Encazelweni yakhe ngesidingo senjulalwazi, uNicolaisen uthi,

*'... as part of an onomastic onomastics is an onomastic philosophy or an onomastic theory of names whose primary concern, focus, stimulus, start and finish with the name.'*

[*'... njengengxenywe ye-onomastiki-onomastiksi, kune-onomastiki filosofi noma i-onomastiki thiyori yamagama ekhathalele kakhulu, ukugxila, ukukhuthaza, ukuqala kanye nokuqeda ngegama.'*]

Okugqamayo nokudala inkinga ngegama ukuthi limele izifundo zonke (*interdisciplinary*), ngoba linezimpawu zezifundo eziningi, esingabala ucwaningozilimi, ipragmathiksi, ilojikhi, isemiyothiksi, nezinye (Willems, 2000: 86). Emisebenzini eminingi yocwaningozilimi, eseyenziwe mayelana nezimpawu zolimi lwabantu, kuvela ukuthi ayikho indlela elula yokuchaza ukuthi uhlelomisho, isifundoncazelo kanye nepragmathiksi kwehlukana kuphi futhi

kanjani. Le misebenzi okunokuba ithole izindlela zokuzehlukanisa lezi zifundo, iya ivumelana ngokuthi zihlobana kanjani futhi kungani zihlobene. Indlela-ke egxile olimini yokucwaninga amagama uqobo, akumele kube ethatha uhlangothi olulodwa, ngokugxila esifundwenincazelo, kuphragmathiksi noma kuhlelomisho kodwa kudingeka ibe banzi ngokwenele ukuhlangabezana nalokhu kuba yindida kwagama, yazise lobu budlelwane bezifundo futhi yakhelwe phezu kwesisekelo esiqinile senjulalwazi ukuze ivumele ucwaningo lolimi olusha. Nakuba lolu kuwucwaningo lwe-onomastiksi, isigaba esilandelayo sikhombisa ubudlelwano phakathi kwalo nesifundoncazelo, iphragmathiksi kanye nesemiyothiksi.

#### **4.1 Isifundoncazelo**

Igama elithi, 'isifundoncazelo' lisetshenziswe esikhundleni segama elithi-*semantics*, eliphuma egameni lesiGriki elithi, *semantikos*, elisho 'ukubaluleka/incazelo ebalulekile'. Isifundoncazelo yisifundo sencazelo olimini (Hurford noHeasley, 1983) njengoba itholakala emagameni, emishwaneni, emishweni kanye nasenkulumweni. Ulimi ngokuvamile luchazwa njengento eyakhiwe ngabantu, ngenhloso yokuxhumana (Akmajian nabanye, 1995:214). Isizathu esenza ukuxhumana kube yimpumelelo, ukuthi amagama asetshenziswayo anezincazelo ezithize. Esifundwenincazelo ukuhleleka kwemisindo kuholela emagameni anencazelo, ukuhleleka kwamagama kuholele emishweni enomqondo, bese-ke ukuhleleka kwemisho kuholele ekuxhumaneni ngenkulumo okunempumelelo. Ngaleyo ndlela incazelo ingabhekwa isegameni noma isemshweni. Isifundoncazelo sizama ukuphendula umbuzo othi ulimi luhleleke kanjani ukuze lukwazi ukudlulisa incazelo (Kreidler, 1998)? Noma uphawu oluthize luchazani? Ngaleyo ndlela simayelana nobudlelwane bezinto ezimbili; izimpawu kanye nezincazelo (de Saussure, 1966), noma uma sibeka ngenye indlela, simayelana nokuhlaziywa kobudlelwane phakathi kwesakhiwo samagama kanye nezincazelo zawo olimini. Simayelana futhi nobudlelwane bamagama njengezingxenyane zolimi, siveze ukufana kanye nokwehluka ezincazelweni zamagama. Sifundisa ukuhunyushwa kwamagama, izincazelo zangaphambilini, izincazelo ezihlosiwe, izimo zokukhuluma, njengezingathekiso nezifaniso. Nakuba isifundoncazelo sihlotschaniswa kakhulu nencazelo, ku-*logic*, sichazwa njengokufundwa kwe-referensi noma i-*denotation* yocwaningozilimi kanye nesimo sobuqiniso olimini (Akmajian nabanye, 1995). Zimbili izinto

ezibalulekile ezigqamayo kule ncazelo yesifundoncazelo; **izincazelo** kanye nereferensi/ *denotation*.

#### 4.1.1 Inkinga yencazelo

Nakuba abacwaningi besifundoncazelo bevumelana ngokuthi isifundoncazelo yisifundo sencazelo kodwa ababhali abehlukene bayakuphawula ukuthi kuze kube manje akukabibikho ukuvumelana ngokuthi igama elithi, 'incazelo' lichazani, ngaleyo ndlela ayikho injulalwazi echaza incazelo. Kulokhu uKatz (1972: 1) ubeka athi:

*...at this point agreement ends and interminable controversies begin about what kind of thing meaning is.*

[ ...kulesi sikhathi ukuvumelana kuyaphela, kuqale ukuphikisana ]  
[ okungapheliyo mayelana nokuthi incazelo yinto enjani. ]

Ngendlela efanayo uPalmer (1976:1) uphawula ngakho ukungavumelani uma ethi,

*'...Unfortunately 'meaning' covers a variety of aspects of language, and there is no very general agreement either about what meaning is or about the way it should be described'.*

[ ...Ngeshwa 'incazelo' isibekela izingxenye ezehlukene zolimi futhi ukuvumelana okuvamile ngokuthi yini incazelo noma ngendlela engachazwa ngayo. ]

Zimbili izingqinamba okuhlangatshezwana nazo emizamweni yokuchaza igama elithi 'incazelo'. Ingingqinamba yokuqala ukuthi igama elithi 'incazelo' nalo ngokwalo linezincazelo eziningi. Kulokhu u (Lyons, 1977a:1) uphawula uthi, '... kujwayelekile kubacwaningi besifundoncazelo ukugcizelela iqiniso elithi, ibizo elithi 'incazelo', kanye nesenzo esithi, 'ukuchaza' ngokwako kunezincazelo eziningi. ULeech (1981) no Lyons (1977a) bakusho lokhu bebhekisa emsebenzini ka-Ogden noRichard, onesihloko esithi, *'The Meaning of Meaning'*, owashicilelwa ngonyaka wezi-1923, ekuvela kuwo izincazelo ezithi azibe amashumi amabili nambili. Lezi zincazelo ziveza izindlela eziningi zokuqonda 'incazelo'. Esinye sezizathu eziholela kulezi zincazelo eziningi ngokuthi amagama ayizimpawu ezehlukene olimini futhi ezidlulisa incazelo ngokungefani (Pierce, 1931-1958). Imibuzo eyisibonelo kulokhu yimibuzo ethi ithini incazelo yegama 'ikati'? Leli gama yingani lisho leyo nto kuphela lingasho enye?

Ingqinamba yesibili ukuthi leli gama elithi 'incazelo' liwumqondomsuka. Ozama ukulichaza kumele akwazi ukufinyelela ezingeni lokuchaza into esemqondweni (Hurford noHeasley, 1983). Ngendlela efanayo u (Katz, 1972) uphawula ukuthi imibuzo ethi 'yini incazelo kanye nothi itholakala kuphi?' yimibuzo yenjulalwazi ephelele, engenakuphendulwa kalula nangendlela eqondile. Kucwaningozilimi nje 'incazelo' yegama ichazwa ngalezi zindlela ngezinjulalwazi ezehlukene;

- (a) Ngokwezinjulalwazi zereferensi, incazelo yegama yinto eyethiwe ngalo, igama liyilebuli emele into. Lezi zinjulalwazi zinenhloso yokuchaza incazelo yolimi ngokuqhathanisa igama nento. Kulesi sibonelo esike sashiwo, le njulalwazi ingathi incazelo 'yekati' yikati leli eliyisilwane esisibonayo. Ayiyichazi 'incazelo' ngokuphelele ngoba ichaza incazelo yamagama amele izinto kuphela, ayisho lutho ngamagama angamele izinto njengenkumbulo, intukuthelo namanye.
- (b) Abanye ababona ubuthaka kule njulalwazi, bayichaza njengomqondomsuka ohlobene negama osemqondweni kumuntu (uHurford noHeasley, 1983). Phakathi kwegama nento echazwayo, kunomqondomsuka okuxhumanisayo. Lo mbonobufakazi awusho lutho ngokusebenza kwegama.
- (c) Kube nalezo ezizama ukuchaza igama ngendlela elisebenza ngayo, ulimi luthathwe njengesenzo esithile.

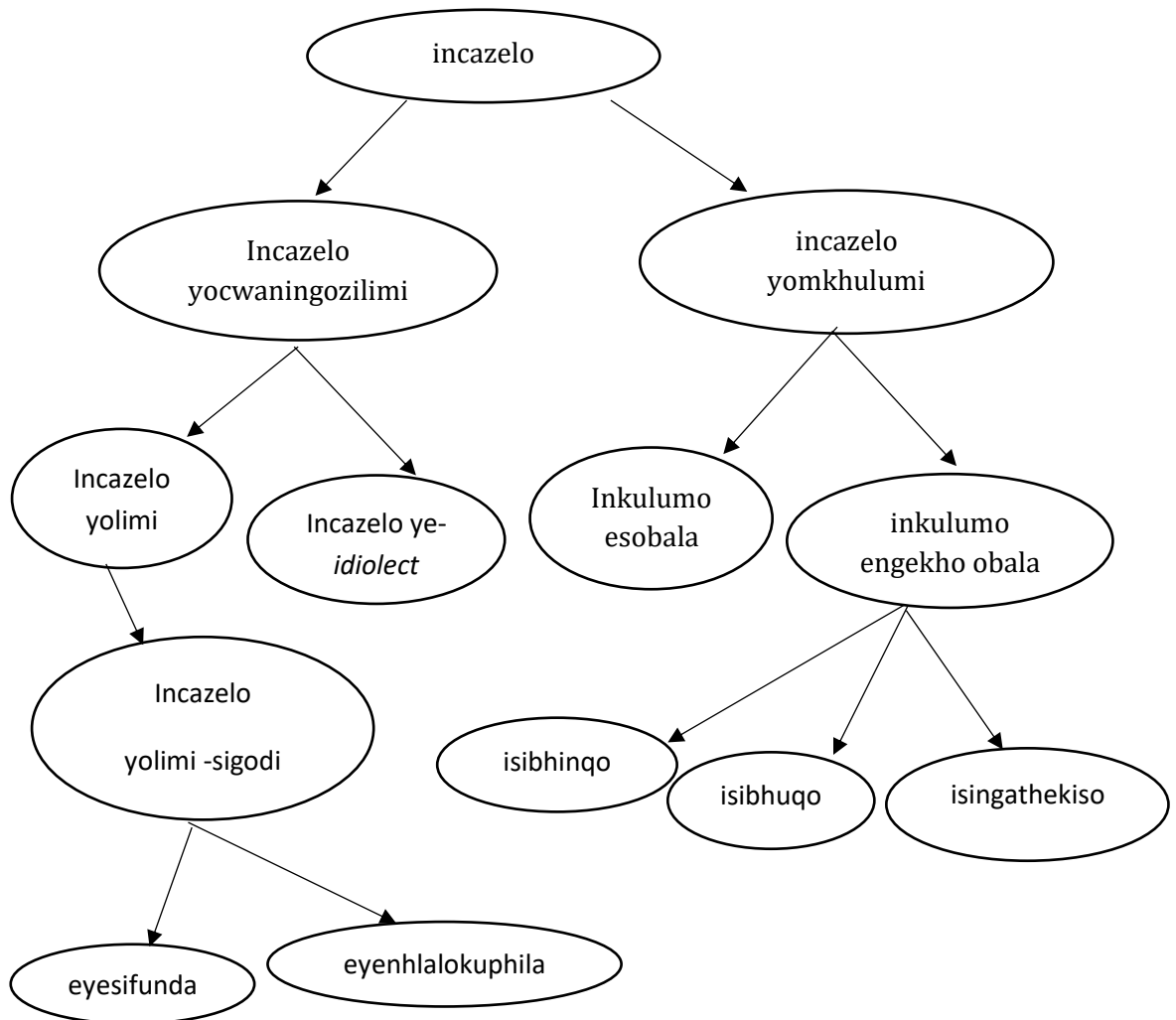
Indida ngokwezinjulalwazi eziphikisanayo, ibangwa ukuthi 'incazelo' kulabo abathi isegameni, kukhona abathi ayikho egameni, kulabo abathi isentweni echazwa yigama, kukhona futhi abathi ayikho kuleyo nto echazwayo, kanjalo nakulabo abathi isemqondweni, kukhona abaphikayo bathi ayikho emqondweni. Yini kanti incazelo futhi ikuphi? Lo mbuzo usala ungaphendulekile.

Ukungaphenduleki kwalo mbuzo ngendlela egculisayo kuveza ukuthi ayikho injulalwazi engachaza ngokuphelele umqondomsuka othi 'incazelo'. UHawking (1988:9) kulokhu uphawula ukuthi noma iyiphi injulalwazi ingeyesikhashana, iyihayiphothesizi engeke yaqinisekiswa. Uqhubeka athi noma imiphumela ingavumelana nenjulalwazi izikhathi eziningi kodwa asikho isiqiniseko sokuthi isazovumelana nangokulandelayo. Ngaleyo ndlela ayikho esingathi ingaphendula yonke imibuzo ngegama noma esingathi iyiqiniso eliphelele. Zonke izinjulalwazi ziyimizamo yokufinyelela eqinisweni, ngokuthi kuqashelwe

lezo zingxenywe zayo ezingelona iqiniso, ziguqulwe. Izinjulalwazi zencazelo zonke ziyimizamo yokwenza 'incazelo' iqondakale kangcono.

#### 4.1.2 Izinhlalo zezincazelo

U-Akmajian nabanye (1995) baphawula ukuthi igama elithi '-chaza' lisebenza ngezindlela eziningi, ezinye zazo ezingabalulekile olimini. Behlukanisa phakathi kwalezi zinhlobo ezimbili zezincazelo ezibalulekile olimini; incazelo yocwaningozi limi kanye nencazelo yomkhulumi, ezinezinye ngaphansi kwazo.



Umdwebo 4.1: Izinhlalo zezincazelo (zisuselwe ku-Akmajian (1995:217))

U-Akmajian uqhubeka awuchaze lo mehluko walezi zincazelo ngokuthi 'incazelo yocwaningozi limi', yincazelo yamagama njengoba yaziwa olimini. Ngakolunye

uhlangothi, 'incazelo yomuntu okhulumayo, yincazelo eqondiwe, eyehlukile encazelweni yamagama. Lokhu kuveza ukuthi umuntu angakhuluma ngendlela esobala, akuqondile kube yilokho okuvezwa yizincazelo zamagama noma akhulume ngendlela engekho obala, angakwenza ngokusebenzisa izimo zokukhuluma ezithile, kuthi akuqondile kungabi yilokho okuvezwa yizincazelo zamagama. Ngaphandle kokuqonda kahle lezi zincazelo, ukuxhumana kungebe nempumelelo.

Zintathu izindlela ezibalulekile zokuhlaziya esifundweni sesifundoncazelo; ukubheka amagama ngokwezimpawu zawo zesifundoncazelo, umsebenzi wawo wesifundoncazelo kanye nobudlelwane bawo namanye ngokomqondo.

(a) Izimpawu zesifundoncazelo segama

Uma amagama siwabheka ngokwezimpawu zawo zesifundoncazelo sisuke sibheka lezo zimpawu ngokwemvelo eziyingxenye yegama, ezakha incazelo yokuqala yalo, ebuye yaziwe ngedenothethivu noma yilekzikhali. Yindlela yokubheka incazelo yegama ngokuthi kwehlukaniswe umqondo walo ngokwezingxenye elinazo. Kule ndlela yokuhlaziya kusetshenziswa uphawu (+) noma (-) ukuveza ukuthi uphawu oluthile luyingxenye yegama noma alusiyo, ngokwesibonelo izimpawu zegama 'intombazane' zingabekwa kuthiwe, [+umuntu, + isifazane, -ubudala]. Le ndlela yenza kucace umehluko phakathi kwegama nelinye olimini. Amagama uqobo, kubandakanya amagama ezindawo, awanayo le ncazelo, ngaleyo ndlela angechazwe ngale ndlela.

(b) Umsebenzi wesifundoncazelo segama

Igama singahlaziya incazelo yalo ngokuthi sibheke umsebenzi walo emshweni. Lingasebenza njengenhloko, umenziwa, isandiso, umenzi, nokunye.

(c) Ubudlelwane bamagama ngokomqondo

Lokhu kusho ukubheka umqondo noma incazelo yegama ngokuthi liqhathaniswe namanye elinawo olimini, sibheke ukufana kwezincazelo, ukwehluka kwazo, ukuhlobana kwazo nokunye.

UMorris (1938) phakathi kwezingxenye zesemiyothiksi kunesifundoncazelo, asichaza ngokuthi ngubudlelwane phakathi kwezimpawu nezinto ezizimele.

Incazelo ingafundwa ngendlela yefilosofi, yocwaningozilimi noma yenomastiksi. Okulandelayo yincazelo yemiqondomsuka yalezi zifundo ebe nomthelela kulolu cwaningo:

#### **4.1.3 Indlela yefilosofi**

##### **Ukucabanga okuncika kokwaziwayo (*Inferences*)**

Indlela yefilosofi isebenzisa kakhulu igama elithi, '*inferences*', elisho izinga lokucabanga, elincika emaqinisweni aziwayo ngento kufinyelelwe kokungaziwa (Pierce, 1931). Nakuba ulwazi lwangaphambilini lubalulekile ekufundeni ngezinto, kukhona nalolo esiluthola ngokucabanga ngazo sincika olwazini esinalo. Lolu wulwazi olwengeziwe, olusiza olalele ukuthi ahlobanise lokhu akuzwa kushiwo nalokho okuhloswe ukushiwo okhulumayo. Imodeli yokucabanga okuncike kokwaziwayo, enkulumweni ichaza ukuthi ekufundeni kwethu ulimi, sifunda nokuthi kuxhunyanwa kanjani kulolo limi. Lokho kubandakanya Izinqumo ngencazelo yegama uqobo; esithi igama uqobo alinayo incazelo echazayo, kodwa liyilebula, limela into ngaphandle kokuyichaza kanye nesithi igama uqobo linencazelo echaza into eliyimele, abacwaningi befilosofi bazithathe besebenzisa lolu hlobo lolwazi.

#### **4.1.4 Indlela yocwaningozilimi**

##### **Ireferensi nomqondo (*sense*)**

Indlela yocwaningozilimi isebenzisa izinjulalwazi eziningi ukuchaza incazelo kodwa ebalulekile kakhulu nesetshenziswe kulolu cwaningo yireferensi. Ireferensi imayelana nobudlelwane phakathi kwamagama kanye nezinto azimele ngesikhathi ashiwo ngaso (Lyons, 1977a: 174). Lokhu kusho ukuthi amagama ashonoma amela izinto ezithize. Ngokuqonde ngqo (uFinnegan, 1994: 84) uthi, 'incazelo yereferensi yinto, umqondo noma isimo esichazwa yigama noma umusho'. Le ncazelo kaFinnegan isho ukuthi incazelo yereferensi isentweni lelo gama eliyimele. Okhulumayo uma esebenzisa amagama noma imisho ulindela ukuthi olalele akwazi ukuqonda ukuthi lawo magama/imisho ishoni noma imeleni. Le ncazelo yenza sikwazi ukwehlukanisa into kwezinye. Umsebenzi omkhulu wamagama uqobo ukumela izinto (Raper, 1983).

Izinjulalwazi zereferensi zimayelana nokuthi amagama azimela kanjani izinto, ukuze adlulise izincazelo ngokuyikho.

UHurford noHeasley (1983:55) bahlukanisa phakathi kwereferensi kanye nomqondo (*sense*) womusho. 'Umqondo' wumqondomsuka obalulekile ekufundeni ngencazelo, uchaza ubudlelwane bocwaningozilimi, phakathi kwamagama olimini. Ukuchazwa kobudlelwane bocwaningozilimi bamagama olimini, kwenza sithole iqoqo lamagama angomqondofana, omqondophika noma ophimbohluka nokunye (Hurford noHeasley, 1983). Onke amagama anencazelo, anomqondo futhi kodwa akuwo wonke amagama amela izinto, anereferensi. Yingxenyane yencazelo eyenza olalele aqonde igama/umusho.

Amagama uqobo noma engenayo le ncazelo, kunezinye izincazelo ezesegameni ezelekelela emsebenzini walo wokumela esimweni esithile (Raper, 1987). Mayelana nezimpikiswano ngencazelo yegama uqobo, u (Raper, 1987:79) uphawula ngemibono yosozilimi abehlukene nangezinhlobo zezincazelo abathi zisegameni. Kususelwa kule ncazelo kaLyons yereferensi, izimo zolimi zibalulekile ekuqondeni ukuthi amagama ameleni, njengoba ephawula ngokubaluleka kwesikhathi sokuwasebenzisa. Lezi zimo zibandakanya ulwazi okhulumayo kanye nolalele abanalo bobabili ngendlela efanayo ngalokho abakhuluma ngakho (Hurford noHeasley, 1983).

#### **4.1.5 Indlela ye-onomastiksi Izincazelo ezengeziwe**

Izindlela ze-onomastiksi zigxile kulokho okuvezwa ngamagama (Meiring, 2010). Zigxile emisebenzini enhlobonhlobo nasezincazelweni ezisegameni. Ku-onomastiksi kwehlukaniwa phakathi kwencazelo ilekzikhali noma idenothethivu kanye nekhonothethivu. Ngaphandle kwencazelo yokuqala, ilekzikhali/ incazelo echazayo (*descriptive*), kunezinye izincazelo, igama elizithola ngesikhathi liguquka ekubeni igama elejwayelekile, liba yigama uqobo (Van Langendonck, 2007) noma uma selisetshenziswa kolunye ulimi (Pfukwa, 2007). Okwenzekayo incazelo yegama, ilekzikhali, iyashabalala, ingabe isabaluleka, kuthi zonke ezinye izincazelo ezihlotshaniswa nalo, kube yizo ezigcina sezibaluleka. Zibandakanya izizathu zokuqanjwa kwezinto ngalawo



magama kanye nayo yonke eminye imiqondo eyaziwayo, engahlotshaniswa, ekungaba ephathelene nomlando, yisiko, okusizungezile, imvelo, nezigaba zepolitiki ezezela, zaholela ekwethiweni kwezinto ngalawo magama (Meiring, 1993). Ku-onomastiksi igama elisho lezi zincazelo, *yi-descriptive backing*, okuyigama uMeiring alisusela kuStrawson (1950). UDonnellan (1966), nguye owasebenzisa kuqala lo mqondomsuka othi, *'descriptive backing'*, ekufundweni kwamagama, echaza ukuthi zonke izinto ezihlotshaniswa negama, ziyingxenye yencazelo yalo. USearl (1969) ocashunwe ku (Lyons, 1977: 220) uphawula ukuthi *i-descriptive backing* inezihlongozo eziningi ngobuwena babantu abangabanikazi bamagama. Lezi zincazelo, uMeiring uthi zitholakala uma kwenziwa ucwaningo ngomlando wegama esikhathini esithize. Igama lentaba *'i-Table Mountain'*, ngokwesibonelo kungenzeka ukuthi lethiwa ngoba intaba inesimo setafula kodwa ngesikhathi kuba yigama lendawo, le ncazelo ayibe isabaluleka kodwa, ezinye izinto umuntu ezingamfikela uma ezwa leli gama, okungaba amaholide, ulwazi lwangaphambilini ngekhebula eliya entabeni, iKapa, ezinye izindawo njengeRoben Ireland nokunye, yizo ezigcina sezibaluleka. Ziningi izincazelo zalolu hlobo, abantu abanazo ngamagama ezindawo. Lezi zincazelo zingahlobanisa isikhathi esithile nendawo, umlando nezahlakalo, abantu nezinto zenhlalokuphila kanye nomuntu uqobo namabanga akhe okukhula (Basso, 1990:144). Inhloso yalolu cwaningo ukuthola lezi zincazelo emagameni ezindawo, njengoba zichazwa ngabantu ngesikhathi sezingxoxo.

## 4.2 IPhragmathiksi

Igama lesiNgisi elithi *'pragmatics'* livela egameni lesiGriki elithi *'pragmatikos'* elisho phakathi kokunye ukuthi *'ukulungela ukwenza'*, kuthathelwa egameni elithi *'pragma'* elisho isenzo (*deed, act*) (Wikipedia, 2017: 2). Lokhu kusho ukuthi iphragmathiksi isebenzisa indlelakubuka ebheka ukwenza noma ukusebenza kolimi. Kucwaningo zilimi yasungulwa yifilosofa, uCharles Morris, kamuva walandelwa ngabanye esingabala phakathi kwabo uWittgstein, uMalinowski, uSearle, u-Austin kanye noFirth. Babezama ukuthola imvelo yokusebenza yemiqondomsuka yesayensi. Lokhu bakwenza ngokuthi bazame ukuthola incazelo yamagama ngokuwaqaphela ukuthi asetshenziselwani, okunokuqaphela okushiwoyo ngawo. Iphragmathiksi yisifundo esingaphansi kocwaningo zilimi (Mey, 1993:3), ndawonye nesifundoncazelo kanye

nohlelomisho kodwa esigxile ekucwaningeni ukuthi izimo kanye nezindlela ezilindelekile zokwenza izinto kunhlalokuphila kunamthelela muni ezincazelweni nasekuqondeni. Ulimi noma incazelo ayincikile kuphela olwazini locwaningo zilimi, lokhulumayo kanye nolalele, kodwa incike nasezimweni ezithile zangaleso sikhathi kuqhubeka inkulumo. Izimo kungaba wulwazi olubalulekile, bobabili okhulumayo kanye nolalele okuthathwa ngokuthi banalo, noluzolekelela ukuthi inkulumo icace. Kungaba ulwazi oluphathelene nolimi (oluphathelene nesifundoncazelo kanye nohlelomisho, oluncike enkulumweni edlule), inhlalokuphila (njengendawo nesikhathi ekukhulunywa ngaso, ubudlelwane phakathi kwabakhulumayo, isimomqondo sabo nokunye) kanye nezithinta umphakathi (njengesiko, ipolitiki, imfundo, inkolo, ubulili nokunye) (Mey, 1993).

Uma okhulumayo esebenzisa ulimi usuke enenhloso, kokunye engaphezu kweyodwa. Lokhu kuhambisana nencazelo ka (Mey, 1993) ethi, ucwaningo lwephragmathiksi lumayela nokuthi ulimi lusetshenziswa kanjani ezimweni ezehlukene nokuthi abakhulumayo benzani uma bekhuluma futhi yini inhloso noma isizathu sokwenza lokho. Ngendlela efanayo (uClift, 2009:50) uphawula ukuthi inhliziyi yephragmathiksi ukuchazwa kolimi njengesenzo senhlalokuphila. Iphragmathiksi incike enjulalwazini, i-*Speech act theory* (injulalwazi yesenzo sokukhuluma), eyasungulwa ngu-Austin (1962), kamuva yathuthukiswa ngu-Searle (1969), abacashunwe ku-Akmajian (1995), ngenhloso yokuchaza ukuthi okuqondwe ngumuntu okhulumayo kungehluka kulokho okushiwo ngamagama asetshenzisiwe. Yile miqondomsuka ethekelwe yilolu cwaningo ku-pragmathiksi: **Isenzo sokukhuluma** (speech act), **incazelo eqondiwe** (*implicature*), **imicabango yangaphambilini** (*presuppositions*), kanye ne-*deixis*, echazwe esigabeni esilandelayo.

#### 4.2.1 Isenzo sokukhuluma

Le njulalwazi incike ekutheni uma abantu bekhuluma benza isenzo esithile, ngendlela afanayo nezinye izenzo esizenza ngomzimba. Zintathu izenzo ezenzekayo uma abantu bekhuluma. Isenzo sokuqala yisenzo sokuphimisa imisindo, amalunga, amagama, imishwana, kanye nemisho, (i-*locutionary act*) noma i-*utterance act*. Lesi senzo asinalo idumela esenzweni sokukhuluma, ngoba

yisenzo ekungenzeka singabi nabuhlobo nokuxhumana, njengoba singenziwa nawupholi, isiqophamazwi (Akmajian, 1995: 377). Isenzo sesibili yi-*illocutionary act*, okuyisenzo esenziwa ngumuntu, sokuhlenganisa ngendlela efanele imisindo, elandela imithetho yolimi, amagama kanye nemisho, kwakhe umqondo kolalele, ekungaba umqondo wokuyalela, ukucela, ukuchaza, ukubuza, ukwedlulisa umyalezo nokunye. Ngakolunye uhlangothi nolalele kumele akwazi ukuhumusha amagama asetshenziswa okhulumayo. Lesi senzo siyisizathu sokusebenzisa amagama athile. Uma sesizama ukuthola izincazelo zamagama, sikhuluma ngalesi senzo. Ngaleyo ndlela lesi senzo siyinsika ekuxhumaneni olimini. Inkulumo yethu yemihlangemihla ivama ukuba nemibuzo, izicelo, izibingelelo, imibono, nokunye. Amagama ezindawo awaqanjwa ngenhloso yokuphimisa imisindo kodwa aqanjwa ngenhloso ethile, ngaleyo ndlela ukuthola izincazelo eziqondiwe ngamagama yikho okubalulekile. Isenzo sokuphimisa amagama kanye nezizathu zokuwaphimisa zomuntu okhulumayo, ziholela ekutheni olalele enze naye izenzo ezithile (*i-perlocutionary act*). Angaphoxeka, angethuka, angacasuka, angagququzeleka, angesatshiswa, angancengeka, angavuma noma aphike nokunye.

#### **4.2.2 Incazelo eqondiwe**

Yingxenye yencazelo esenkulumweni, okhulumayo aqonde ukuyidlulisa ngaphandle kokuyisho ngqo (Horn noWard, 2006). Yilokho okhulumayo azama ukukudlulisa noma ukukusho, okungaphezu kwencazelo esobala yamagama awakhulumayo. Inhloso yephragmathiksi ukuchaza indlela okhulumayo asebenzisa ngayo ulimi, ezimweni ezithile, ukudlulisa incazelo aqonde ukuyidlulisa. Isimo kanye nencazelo yamagama kuyisisekelo sokwakhiwa kwale ncazelo eqondiwe. Izimo okungaba ezenhlalokuphila, ezomnotho, ezombusazwe nezinye zinomthelela ekwethiweni kwamagama ezindawo ezithize. Uma kufundwa amagama kubalulekile ukuqonda nangalezi zimo. Lo mqondomsuka othi, 'incazelo eqondiwe' ubaluleke kakhulu kulolu cwaningo, njengoba kuqondwe ukufunda nokukhombisa ukuthi izimo ezinhlobonhlobo, ngaphandle kolimi, zaba nomthelela kanjani ezincazelweni, abethi bamagama abazidlulisa ngamagama abawetha izindawo. Lolu cwaningo lubuka ukwetha kuyisenzo sokukhuluma, esiveza izinhloso ezechukene zabethi bamagama. Lokhu okuqondwe ngumuntu okhulumayo, kuyaphumelela ukuba ngokuqondiwe

ngoba bobabili, okhulumayo kanye nolalele, bayabambisana, bemqondo munye enkulumweni.

UGrice (1975) ocashunwe ku-Akmajian (1995: 381) uphawula ukuthi ingxoxo enjengale ilawulwa wuMgomo Wokubambisana, i- *Cooperative Principle*, ochaza ingxoxo njengokudluliswa kolwazi, ukubambisana kanye nokuhlonipha imicikilisho yengxoxo. Zine izinto uGrice aziphawula njengezibalulekile enkulumweni, ezingelekelela ukuqonda umqondomsuka othi, '*Implicature/ okuqondiwe*'; ubungako (*quantity*)- okhulumayo ukudlulisa inkulumo eyenele engxoxweni, ubunjalo(*quality*) -ukuletha ulwazi oluyiqiniso nonesiqiniseko ngalo, ukuhambisana nesimo (*relevance*) -ukusho izinto ezibalulekile futhi ezihambisana nendaba ngaleso sikhathi kanye nendlela yokuziphatha (*manner*) - ukusho izinto eziqonde ngqo, kugwenywe amagama adidayo.

Miningi imiyalezo ehloswe ukudluliswa ngabethi kanye nabasebenzisi bamagama ezindawo zokuhlala ezingekho emthethweni, besebenzisa amagama njengethuluzi. Igama lendawo elithi '*Eshayamoya*' ngokwesibonelo lingasho ukuthi yindawo epholile noma enoxolo nokuthula. Ingxenye yombuzo walolu cwaningo othi, '*...yiziphi izizathu zokwethiwa kwamagama?*' uthinta nalolu hlobo lwencazelo. Kulolu cwaningo kuhlolwa izinto ezehlukene abethi bamagama abazenza ngokwetha.

#### **4.2.3 Imicabango yangaphambilini**

Imicabango yangaphambilini, isimo sokuthatha kalula nje ukuthi into ethile injalo, ngaphandle kokuyisho (Akmajian, 1995). UMeiring (1993) uyichaza njengolwazi olucatshangwa ngaphambili okhulumayo analo, athatha ngokuthi nalo olalele unalo. Lokhu yisimo umuntu aba kuso, akusona isenzo, nakuba kuhlobene naso. Zintathu izinhlobo zemicabango yangaphambilini, osozilimi abavumelana ngokuthi ziyatholakala kupragmathiksi (Akmajian, 1995). Okokuqala izingcabangelo (*assumptions*) zokhulumayo, ngesimo ingxoxo eyenzeka kuso. Njengoba ukuxhumana kwenzeka esimweni esithize, okhulumayo uma akha umusho, esebenzisa ulimi lwakhe, wenza lezi zingcabangelo ngesimo lesa. Okwesibili yimicabango yangaphambilini

ngomusho, ebandakanya izimiso ekumele zifezwe ukuze inkulumo eqondiwe ihambisane nesimo sangaleso sikhathi. Okwesithathu imicabango yangaphambilini engabangwa ukuthi okhulumayo kanye nolalele banolwazi olufanayo ngemuva. Amagama ezindawo ayizimpawu zolimi, ezimele izakhiwo ezisemqondweni. Ukusetshenziswa kwawo olimini, ngaphandle kokwandisa amagama nokulunothisa, kudlulisa imicabango yangaphambilini okhulumayo anayo ngendawo. Uma umqondo wezinto umuntu aqonde ukuzisho ngendawo akhuluma ngayo, ufana nomqondo otholwa ngumuntu olalele, akubi khona ukuphazamiseka kwenkulumo. Inkulumo ethi, *'our settlements are communities to be supported not 'slums' to be eliminated'* (AfricaFiles, 2008: 2), eshiwo ngabahlali basemjondolo ikhombisa izizathu eziningi ezenza bazihlobanise nalezi zindawo. Ngaphandle kokudlulisa umbiko, le nkulumo iveza imizwa kanye nokubaluleka okuthile, okuwulwazi okudingeka okhulumayo kanye nolalele babe nalo bobabili, ukuze ukuxhumana kube yimpumelelo.

#### 4.2.4 I-deixis

Igama elithi, *'deixis'*, liphuma egameni lesiGriki elisho 'ukukhomba/ukukhombisa', lasungulwa nguMjalimane, uKarl Bühle. Kusho amagama kanye nemishwana, okungenakuqondwa ngokuphelele enkulumweni, ngaphandle kokuba nolwazi ngesimo, ekungaba esiphathelene nokhulumayo, nendawo noma nesikhathi (Yule, 1996). Ngokwejwayelekile la magama, kakhulu olimini lwesiNgisi, kuba amagama akhombayo (*this, that*), izabizwana zoqobo (*I, you*), noma kube yizandiso zendawo (*here, there*). Amagama akwazi ukwenza lo msebenzi wokukhomba ngempumelelo uma incazelo yawo yesifundoncazelo ingaguquki kodwa incazelo yedenothethivu/referensi iguquka kuye ngendawo noma ngesikhathi. Kucwaningo zilimi, i-*deixis* ithathwa njengengxenye yesemiyothiksi, ewuphawu olukhomba into ethile. Singawasebenzisa la magama ukukhomba izindawo kodwa okubalulekile ukuthi bobabili okhulumayo nekukhulunywa naye, baqonde isimo ekukhulunywa ngaphansi kwaso. Isibonelo, enkulumweni ethi 'ngihlala **lapho**', igama elithi lapho ngeke liwakhe umqondo, ngaphandle kokuthi bobabili abaxoxayo banalo ulwazi ngokukhonjwayo.

### 4.3 Isemyothiksi

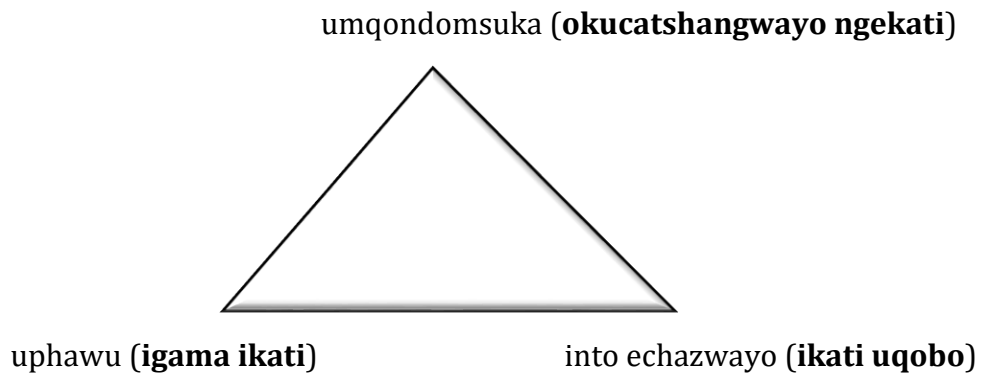
Igama elithi *'semiotics'* livela egameni lesiGriki elithi *'semeiotikos'*, ekususelwa kulo elithi *'semeion'* elisho uphawu. Incazelo ebanzi yesemyothiksi neyisisekelo yazo zonke ezinye izincazelo ethi 'isemyothiksi iphathelene nayo yonke into engathathwa njengophawu' (Eco, 1976:7). Uphawu igama elivela kunsizakuhlaziya eyaziwa nge-*stucturalism*. Incazelo yegama elithi 'uphawu' ejwayelekile ngencike emsebenzi walo ethi, yinoma yini 'emela enye' (Lyons, 1977a). Izimpawu kungaba amagama, imifanekiso, imisindo, ukunyakaza komzimba, izingubo nokunye, kumele izinto ezejwayelekile njengabantu, izindawo, izilwane, isimomqondo, imizwa nokunye. Isemyothiksi noma isemyoloji yisifundo esibheka ukuthi izimpawu zimela kanjani izinto (*signification*) futhi siyithola kanjani incazelo ngezimpawu.

Isemyothiksi njengoba kukhulunywa ngayo namhlanje, ivela emfundisweni yesemyothiksi kade Saussure (1857-1913) (*de Saussurean tradition*), elandela imodeli yolimi kanye nekaPeirce (1839-1914) (*Peircean tradition*) elandela imodeli yefilosofi nelojikhi. Kwababamba iqhaza ekuthuthukiseni isemyothiksi kade Saussure kungabalwa uLouis Hjelmslev (1899-1966), uRoman Jakobson (1896-1982), uRoland Barthes (1915-1980), uGreimas (1917-1992) kanye noChristian Metz (1931-1993) kanti kwabathuthukisa ekaPeirce kungabalwa uCharles Morris (1901-1979), uCharles Ogden (1989-1957), Ivor Richards (1893-1979) kanye noThomas Sebeok (1920-2001) . Omunye owaqhamuka nemodeli esingathi iphakathi kwala mamodeli womabili u-Eco (1932-2016) (Wikipedia, 2017).

Ude Saussure (1857-1913) uphawula ukuthi umqondo esinawo ngegama awuncikile egameni eliwumele. Uqhathanisa isakhiwo samagama (imisindo yegama/ ingxenye ebonakalayo noma ezwakalayo), akubiza ngegama elithi i-*signifier* kanye nencazelo noma umqondomsuka (ingxenye engabonakali esemqondweni), ayibiza ngegama elithi, i- *signified*. Uphawu uluchaza njengobudlelwane noma ukuxhumana phakathi kwalezi zingxenye zombili. Ngokwade Saussure amagama ayizimpawu eziyindida (*arbitrary*). Ukuba yindida kwawo kwenziwa ukuthi abukho ubudlelwane bemvelo phakathi kwesakhiwo sawo nencazelo.

Lokhu kuhambisana nokushiwo (kuSearle, 1976: 163) uma ethi amagama uqobo awanancazelo kodwa enza umsebenzi wokumela, asho izinto ngaphandle kokuzichaza. Lolu phawu oluyindida luthola incazelo kuphela ngokuba yingxenye yokusebenza kolimi. Ngaleyo ndlela amagama ngokwawo awanayo incazelo kodwa ayithola ngokuqhathaniswa namanye olimini. Olimini konke kuncike ebudlelwaneni (de Saussure, 1983: 121). Isakhiwo segama elithi 'umfana' njengesibonelo, asivezi ngokwemvelo ukuthi 'umuntu wesilisa osemncane'. Bekungaba yigama lanoma yini enye. Incazelo yegama ayikho egameni, ayikho futhi emqondweni esinawo ngaleli gama kodwa isekuvumelaneni ngokuthi leli gama limela umfana, esimbonayo. Izilimi zisebenzisa imisindo ehlukile ukusho umfana, okuyisizathu esenza ude Saussure athi ubudlelwane phakathi kwegama nencazelo abuyondile. Ngokwale modeli igama lichaza lokho elikuchazayo kuphela uma abantu bevumelana ngokuthi lisho lokho, ngale kwalokho alinancazelo. Ukuthi uphawu lumeleni kumele abantu bazi futhi bavumelane ngakho. Amagama, amasimboli, yizimpawu ezimela noma ezisho izinto ezithile ngokuvumelana kwabantu. Kulokhu uphawula ukuthi isemiyothiksi 'isemiyoloji' yisayensi emayelana nomsebenzi wezimpawu njengengxenye yenhlalokuphila, ngaphezu kokuba iphathelene nolimi.

Kusukela esikhathini sikade Saussure isemiyothiksi seyikhombise ukuthuthuka kakhulu. Njengoba ude Saussure egcizelela ubudlelwane bezinto ezimbili, (u-Ogden noRichard, 1923) abacashunwe u (Lyons, 1977a: 96) abanomqondo ofanayo nokade Saussure, baphawula nangokubaluleka kwento echazwayo, okwenza bagcizelele ubudlelwane bukanxantathu ekuchazeni uphawu. Lobu budlelwane, njengoba bukhonjisiwe kule modeli, buveza ukuthi uphawu lolimi (igama noma umusho) nento echazwayo (esiyibonayo) kuxhunyaniswa umcabango. Uma singasebenzisa isibonelo sekati ekuke kwakhulunywa ngaso le modeli ingabukeka kanje:



*Umdwebo 4.2: Ubudlelwane phakathi komqondomsuka, uphawu nento echazwayo*

Igama livusa umcabango kumuntu, umcabango uholele entweni echazwayo. Uma kusungulwa igama elizomela into ethile, umphakathi kumele uvumelane ngencazelo esobala (*denotative*) ngaphansi kwemigomo yolimi. Amagama ezindawo ayizimpawu ezingamasimboli. Le njulalwazi ayivumelani nezinjulalwazi zikaFrege noRussell (*i-descriptivism* kanye ne-*causal*), ezithi amagama uqobo anobudlelwane nezinto azimele. Osozilimi, abangabacwaningi bamagama ezindawo, kulokhu bayavumelana ukuthi nakuba amagama ngesikhathi esungulwa ayenayo incazelo esobala kodwa ayisabalulekile manje kuwona. Okwenzekayo igama liqanjwa indawo ethile linencazelo eyaziwayo (*i-lexical*). Uma liba yigama lento, umsebenzi walo wokumela (wokukhomba indawo kanye nokuyehlukanisa kwezinye) uba obalulekile, uvelele kunencazelo yalo, bese-ke ngokuhamba kwesikhathi ikhohlakale, igcine seyishabalele. Ngalesi sikhathi liba nezinye izincazelo ezintsha (*connotative*), ezihambisana nokwazi izizathu zokuthi laqanjwa kanjani (Raper, 1987).

Amagama, yizimpawu zolimi, enza umsebenzi wokumela izinto, ngaleyo ndlela kunokunye okubalulekile ngawo okumayelana nalezi zinto, ngaphandle kokuba sibuke isakhiwo sawo. UBarthes (1957) emsebenzini wakhe othi, 'Mythology' akasayibuki isemiyothiksi njengenjulalwazi esebenza olimini kuphela njengoba ude Saussure esho kodwa uyibona ingasetshenziswa nakwezinye izingxenye zempilo yomphakathi, eziphathelene nesiko. Kuye uphawu lungamela ezinye izinto ngaphandle kwalezi ezisobala, ukuhunyushwa



kwalo kuncike ezimweni zesiko nenhlalokuphila yomphakathi. Umsebenzi wezimpawu uncike kakhulu ezinhlosweni zalabo abasebenzisa ulimi, ukudlulisa imiyalezo ethile. Ukuxhumana kuba yimpumelelo uma olalele/ofundayo ethola umqondo ofanayo nalowo okhulumayo/ obhalayo ahlose ukuba awuthole. Lokhu kusho ukuthi ngaphandle kwencazelo esobala yophawu, oluyithola ngokuba yingxenyeye yolimi (imfundiso kade Saussure), lunezinye izincazelo ezingekho obala. Uphawu olufanayo uma seluhunyushwa ezimweni esiphathelene nesiko luba nezinye izincazelo, kulesi simo alubi yindida kodwa luba nobudlelwano obuqondile nezincazelo, ludlulise okusemcabangweni womphakathi olusebenzisayo. Kulokhu abacwaningi besemiyothiksi baphawula ukuthi alukho uphawu olunencazelo esobala kuphela, olungenayo enye incazelo ngaphandle kwale esobala.

Kususelwa kulokhu okushiwo uBarthes amagama ezindawo, acwaningwayo kulo msebenzi ayizimpawu ezicebe kakhulu ngezincazelo. Izincazelo zokuqala azithola ezimweni zolimi kodwa ezinye ziqhamuka ezimweni zamasiko kanye nomlando, okuguququkayo, amagama asetshenziswa kuzo. Amagama njengezimpawu kuyenzeka angaguquki kodwa athole izincazelo ezintsha njalo uma umphakathi owasebenzisayo uguquka (Reddy noWestern, 2010). Osozilimi bayavumelana ngokuthi amagama ezindawo awanayo incazelo esobala kodwa anezinye izincazelo njengoba uBarthes esho. Ubunzima ekuchazeni amagama ezindawo bubangwa yilezi zincazelo eziningi anazo. Amagama ezindawo yizimpawu ezinencazelo abantu abazilwelayo ukuthi zisuswe. Imisebenzi eminingi ngaphansi kwesihloko esithi '*Critical Toponyms*' ikhombise ukuthi amagama asetshenziswa kanjani abaphethe umbuso wezwe ukucisha isiko lomphakathi (Nash, 1999), ukubaluleka kwawo kubantu kuzisize kanjani abaphathibuso ukulawu umphakathi (Azaryahu noGolan, 2001).

Ngendlela ethi ayehluka (uPeirce, 1931), osebenzisa indlelakubuka yefilosofi, isemiyothiksi 'semiyosisi' uyichaza njengenqubo engenasiphetho yokuhumusha. Uqhubeka ayichaze njengobudlelwane obuqhubekayo bezinto ezintathu uma ethi,

*'An action, or influence, which is, or involves, an operation of three subjects, such as a sign, its object, and its interpretant...'*

[ Isenzo noma umthelela obandakanya umsebenzi wezinto ezintathu njengophawu, yinto emelwe wuphawu kanye nencazelo yophawu... ]

Uphawu (*representamen/sign*), okungaba yigama, yisithombe noma umdwebo othile; *i-interpretent*, incazelo yophawu kanye nento emelwe wuphawu (*object*). Le modeli iveza ukuthi ukuze uphawu lube nencazelo, kumele lumele into engaphandle komuntu, ngaleyo ndlela yengeza 'into emelwe' kulokho okuvezwa yimodeli kade Saussure. Ubudlelwane balezi zingxenye bakha incazelo yophawu. Lezi ezinye izingxenye ezimbili zithi azifane nalezo zemodeli kade Saussure. Uphawu ngokwale modeli lehlukana izinhlobo ezintathu; izimpawu ezingamasimboli (*symbolic signs*) njengamagama, izimpawu ezinezimpawu zezinto ezizimele (*iconic signs*), okungaba yizithombe, kanye nalezo ezibakhona ngenxa yezinto ezizimele (*indexical signs*) njengentuthu. Ngokwale modeli yizimpawu zolimi, amasimboli, kuphela eziyindida (njengoba ude Saussure esho), kodwa ezinye izimpawu ngandlela thize, zinobudlelwane bemvelo nezinto ezizichazayo. UPierce (1931) uphawula ukuthi isemiyothiksi imayelana nazo zonke lezi zinhlobo zezimpawu ezizungeze abantu empilweni. Ngokwale modeli incazelo yazo incike ekuhunyushweni ngabantu. Noma yini ingaba wuphawu uma kuzoba khona ozoyihumusha njengento 'emele enye'. Lokhu kuveza ukuthi izincazelo zezimpawu zincike kubantu. Noma yiluphi-ke ucwaningo oluncike ekuhumusheni kwabantu njengalolu, lunobudlelwane nesemiyothiksi.

UMorris (1938) isemiyothiksi uyehlukanisa ngezingxenye ezintathu; yisifundoncazelo, ebheka ubudlelwano phakathi kwezimpawu nezinto ezizimela; uhlelomisho, olubheka ubudlelwano phakathi kwezimpawu kanye nephragmathiksi, ebheka ubudlelwano phakathi kwezimpawu nabazisebenzisayo. Kokubili isifundoncazelo kanye nephragmathiksi kuphathelene nezincazelo olimini. Lolu cwano lwehekele le miqondomsuka kusemiyothiksi; **idenothethivu** kanye **nekhonothethivu**. Kokubili lokhu ngamabanga encazelo (Barthes, 1957).

#### 4.3.1 Idenothethivu

Idenothethivu yincazelo yokuqala yegama. Amanye amagama ezincazelo ezisho okufanayo nale, *yi-lexical*, okuyincazelo esesichazimazwini (Nicholaisen, 1978); *yi-conceptual*, esegameni nebandakanya incazelo *i-lexical* kanye ne-*grammatical* (Raper, 1987). Ibandakanya ubudlelwane phakathi kwegama, njengengxenywe yocwaningozilimi kanye nento eliyimele, okungeyona ingxenywe yocwaningozilimi (Lyons, 1977: 210). Uma kulandelwa umqondo kaMill, le ncazelo egameni isho leyo nto igama eliyimele. Ushintsho kule ncazelo yegama, lubangwa yizinto ezithile esizihlobanisa nalo, ngesikhathi liguquka ekubeni yigama elejwayelekile, liba yigama uqobo (Van Langendonck, 1990:2001). Idenothethivu ibaluleke kakhulu ekuchazeni amagama ukuze ehlukandiseke kwamanye olimini (Leech, 1981: 11), ngaleyo ndlela iwumgogodla wenkulumo.

#### 4.3.2 Ikhonothethivu

ULeech (1981: 12) incazelo yekhonothethivu uyibeka athi,

*'the communicative value an expression has by virtue of what it refers to over and above its purely conceptual content'.*

[ Ubugugu bokuxhumana inkulumo enabo ngokuthi ichazani  
ngaphezu kwencazelo yayo yemvelo. ]

Le nkulumo ngendlela elula isho zonke izincazelo abasebenzisa ulimi abangazihlobanisa negama ngaphezu kwencazelo yalo esobala. Ngendlela ethi ayifane (uFromkin noRodman, 2003: 578) uyichaza athi, 'yincazelo evusa imizwa ehambisana negama'. Lokhu kusho lonke ulwazi lwangaphambilini ngento oluvuka kumuntu nomuntu uma ebona noma ezwa igama layo. Wumqondo owengeziwe kulowo osobala wegama. Ngokwesibonelo igama lendawo eseMgungundlovu elithi, 'Sweetwaters' ngencazelo esobala lisho amanzi asashukela, okungawenzi umqondo uma kukhulunywa ngendawo kodwa izizathu zokwehiwa kwayo ngaleli gama, ziyingxenywe yolwazi lwekhonothethivu (Meiring, 1993). Ngenye indlela lezi zincazelo zibandakanya izinto ezaziwayo ngaleyo nto eqanjwe igama.

Incazelo yekhonothethivu yegama iyehluka, kumphakathi nomphakathi, isikhathi nesikhathi kanye nakumuntu nomuntu, ngaleyo ndlela igama lingahunyushwa ngokwehluka. Ngenxa yalokhu kwehluka kwayo, le ncazelo

singasho ukuthi ayinamkhawulo, ivulelekile ngoba iya ngolwazi lwangaphambilini lomuntu (Leech, 1981). UMeiring (1993) usebenzisa igama elithi, '*descriptive backing*', elinomqondo ofanayo nekhonothethivu, elithathela kuStrawson, umsunguli walo okuwuDonnellan, esho zonke izincazelo ezihlotshaniswa negama nezincike olwazini lwangaphambilini kanye nasolwazini ngendawo, ngomuntu noma ngento eyethiwe ngalelo gama.

#### **4.4 Injulalwazi iphragmathikhi-semantic-sintakthiki**

##### **4.4.1 Incazelo ngenjulalwazi**

Injulalwazi, 'iphragmathikhi-semantic-sintakthiki', yasungulwa nguVan Langendonck ngonyaka wezi-2007, evuswa ugqozi yinjulalwazi, i- *Radical Construction Grammar*. Uyichaze wenaba emsebenzini wakhe othi, '*Theory and Typology of Proper Names*'. Ngonyaka ofanayo (wezi-2007) uphinde washicilela iphepha ayichaza kulo elinesihloko esithi, '*A Pragmatic-Semantic-Syntactic Analysis of Names*'. Imibonobufakazi yenjulalwazi yamagama uqobo, ibhekiswe olwazini oluthathwe ezilimini zaseYurophu. Le misebenzi ichaza indlela yokuhlola imvelo yegama uqobo ngokwezifundo zonke, kubandakanya ucwaningo zilimi, ifilosofi, inyurolingwistiksi kanye nesosiyoloji, nakuba umsuka wayo kungucwaningo zilimi (Van Langendonck, 2007:1). Ngaleso sizathu yindlela ehlanganisa izifundo neqondakalayo (*integrative & comprehensive*). Yasungulwa emva kwemizamo yamafilosofa, osozilimi, nabacwaningi magama, yokuchaza igama uqobo ngokwezifundo ngokwehlukana, kwesinye kunganakwa ukuthi lichazwa kuthiweni kwesinye. Mayelana nalokhu le njulalwazi ayivumelani nendlela ehlukanisa izifundo enconywa ngu (Algeo, 1973) ocashunwe (kuVan Langendonck, 2007) uma ethi amagama uqobo kumele achazwe ngokwala mazinga, ngokwehlukana elinye izinga lingancikile kwelinye: impimisomisindo, upelomagama, isifundomagama, uhlelomisho, isifundoncazelo kanye nereferali (Van Langendonck, 2007: 86). Ngokwale njulalwazi, akuyona into elula ukwemukela umbono othi impimisomisindo ayinabudlelwane nesifundomagama noma uhlelomisho alunabudlelwane nesifundoncazelo.

Kule njulalwazi uVan Langendonck (2007) ugcizelela isidingo sendlela kubuka yocwaningo zilimi ekufundweni kwamagama uqobo njengoba ephawula ukuthi

ngokwemvelo ayingxenye yolimi. Uzwakalisa ukungeneliseki ngendlela abacwaningi begama bangesikhathi esiphambilini abangayinakanga ngayo ingxenye yocwaningozilimi uma yonke imisebenzi esiyenziwe eyichaza ngokuthi akuyona eyocwaningozilimi kodwa eyefilosofi yolimi. Emisebenzini yakhe ugxile ekuvezeni izimpawu kanye nomsebenzi wamagama uqobo, lokhu ekwenza ngokuthi awaqhathanise namagama ajwayelekile. Ngokwale njulalwazi, umehluko ugqanyiswa ngokuthi 'igama uqobo' aliwona umqondomsuka we-*lexical*, njengegama elejwayelekile kodwa liwumqondomsuka oveza izimpawu zesifundoncazelo-pragmathiki, osebenza ngendlela ethize. Lokhu kusho ukuthi amagama uqobo ezilimini zonke zomhlaba ngokufanayo awanayo incazelo eveza ngokusobala ngobuqiniso bento (*asserted meaning*) kodwa izincazelo zonke anazo zicatshangwa ngaphambilini, zemukelwe njengeqiniso (*presupposed meaning*), azivezi ubunjalo bento (Van Langendonck, 2007: 90).

Kule misebenzi amagama uqobo afundwa ngokwesifundoncazelo, esusela emisebenzini eyaziwayo yamafilosofa olimi, okungabalwa kubo uMill, uFrege, uKripke, uRussell nabanye kanye neyosozilimi, agcine esesungula incazelo elichaza ngokwesemantiki-pragmantikhi-sintakthikhi ethi,

*A proper name is a noun that denote a unique entity at the level of established linguistic convention to make it psychosocially salient within a given basic level category [pragmatic]. The meaning of the name, if any, does not (or not any longer) determine its denotation [semantic]. An important formal reflex of this pragmatic-semantic characterization of proper names is their ability to appear in such close appositional construction as the poet Burns, Fido the dog, the River Thames, or the City of London [syntactic] (Van Langendonck, 2007: 87).*

Kususelwa kule ncazelo kungafinyelelwa kule micabango yangaphambilini ngamagama uqobo: Angamabizo amele izinto ngazinye (*nouns with unique denotation*), anesimo esiqinisekisa ngobukhona (*they are definite*), anencazelo ecatshangwa ngaphambili ngamaqoqo noma ngamakilasi ezinto (*inherent presupposed categorical sense*), awanayo incazelo echaza ubunjalo bezinto (*have no defining sense*), anezinye izincazelo ezingekho obala (*have connotative meanings*) futhi anezakhiwo ezilandela amaphethini athile. Ngenzansi kucaciswa ngale micabango yangaphambili ngegama uqobo.

#### **4.4.2 Imicabango yangaphambilini ngegama uqobo**

##### **4.4.2.1 Angamabizo amele izinto ngazinye**

Igama uqobo liyibizo elinomsebenzi obalulekile wokumela into eyodwa ehluke kanye nenesimo sobunye, njengala magama ezindawo, 'uMgungundlovu', 'iMpendle' noma awabantu, 'uThemba', uSenzo', asho lokhu nje ngakunye kanti amagama ejwayelekile amela iqoqo noma ikilasi lezinto, njengamagama athi, 'umuntu', 'isikole' namanye. Kungenzeka la magama asho izinto eziningi zohlobo olulodwa, njengegama lendawo elithi 'eMasangazane' elibukela isiqalo sikhomba ubuningi, uVan Langendonck (2007) aphawula ukuthi uma enjalo awanaso isimo sobuningi.

##### **4.4.2.2 Anesimo esiqinisekisa ubukhona bento**

Njengoba amagama uqobo esho into eyodwa, ngokwemvelo aqinisekisa ngobukhona bento eyethiwe ngawo. Uma kukhulunywa ngendawo ethile kusetshenziswa igama eyethiwe ngalo, bobabili okhulumayo kanye nolalele baba nesiqiniseko noma nokucabanga ngaphambili ngokuthi leyo ndawo ekukhulunywa ngayo ikhona emhlabeni. Kwezinye izilimi lokhu kuvezwa ngokusetshenziswa kwezakhi ezithile emagameni ejwayelekile, njengokwesibonelo, esiNgisini le-athikhili ethi, 'the' uma isetshenziswe nebizo elejwayelekile iyaqinisekisa, kuthi le ethi, 'a' ingaqinisekisi. Mayelana namagama ezindawo, asibe sisaba khona isidingo sokusetshenziswa kwezakhi ezithile ukuveza lokhu. Uma kwenzekile lezi zakhi zaba khona emagameni uqobo, kakhulu awezindawo abhalwe ngesiNgisi, azibe zisenza lo msebenzi kodwa ziba yingxenye yegama, njengegama lolwandle elithi, 'the Mediterranean', negama lephephandaba elithi, 'The Times'.

##### **4.4.2.3 Aveza umqondo weqoqo noma wekilasi lezinto ezithile.**

Amagama uqobo ethiwe izinto, enza sibe nomqondo weqoqo noma wekilasi lalezo zinto eziyingxenye yalo, yingakho sikwazi ukwehlukana phakathi kwamagama ezindawo, abantu, ezilwane nokunye, uVan Langendonck (2007) athi ukucatshangwa ngaphambili kweqoqo (*categorical presupposition*). Nawo la maqoqo ngokubona amagama sisengawehlukanisa, kuthi amagama ezindawo uma singawenza isibonelo salokhu, asho amagama ezakhiwo, emifula nokunye

okuwuketshezi, awezakhiwo kanye nokunye. Lokhu kuveza ukuthi akunakwenzeka ukuthi igama uqobo liqondakale noma lisetshenziswe ngaphandle kokuba liveze iqoqo lento eyethiwe ngalo.

#### **4.4.2.4 Awanayo incazelo (i-lexical), okuyizincazelo ezihlotshaniswa nezimpawu zezinto**

Amagama uqobo awanayo incazelo ehlotshaniswa nezimpawu zezinto ezithiwe ngawo kodwa analezi zincazelo ezikuwo ezicatshangwa ngaphambili nezihambisana nolwazi lwangaphambilini ngawo noma ngezinto ezethiwe ngawo: *i-categorical*, *i-associative*, *i-emotive* kanye ne-*grammatical*. Noma incazelo esobala yegama ingaziwa ayisabalulekile ekuchazeni into kodwa okubalulekile izizathu zokwethiwa kwayo ngalelo gama.

#### **4.4.2.5 Anezakhiwo ezilandela amaphethini athile**

Izincazelo zangaphambili zohlelomisho ngamagama uqobo, zigqanyiswa amaphethini abophekile ezakhiwo zawo (*close apposition structures*). Amagama uqobo anamaphethini athile alandelekayo.

#### **4.4.2.6 Enza izinto ezethiwe ngawo zibaluleke futhi ziqapheleke.**

Akuzo zonke izinto ezethiwa amagama. Izinto abantu abavame ukuzetha amagama ngabantu, izindawo, izakhiwo nokunye. Ukwetha izinto amagama kuncike kakhulu ezimweni zenhlalokuphila nokuthi abantu bacabangani ngalezo zinto. Ukuzetha amagama nezizathu zalokho, kuzenza zibaluleke, kuholele nakweminye imiqondo eyakhekayo ngazo nesiyohlale imataniswa nazo.

### **4.5 Isiphetho**

Kulesi sahluko kuqalwe ngokuthi kuvezwe ukuthi isifundo segama esezifundo zonke. Nakuba i-onomastiksi kuyisifundo samagama, amagama abe wundabamlonyeni ezifundweni zonke zesayensi, kuzanywa ukuphendula eminye yemibuzo efana nokuthi yini igama? Lenza msebenzi muni? Linayo yini incazelo? Linabo yini ubudlelwane nento eliyimele? Yini umehluko phakathi kwamagama uqobo kanye namagama ejwayelekile neminye. Kucaciswe ngemibono yabacwaningi besifundoncazelo mayelana nomqondomsuka wencazelo kanye nezinjulalwazi zencazelo. Kuphinde kwenatshwa

ngemiqondonzulu, imibonobufakazi kanye nangemiqondolisu esetshenziswe kulolu cwaningo, eyethekelwe kulezi zifundo; isifundoncazelo, iphragmathiksi, isemiyothiksi kanye ne-onomastiksi. Kugcinwe ngokuthi kuchazwe ngenjulalwazi, i- 'pragmathikhi-semantic-sintakthiki', ebe yisisekelo salolu cwaningo ngaphambi kwesiphetho. Isahluko esilandelayo sethula amagama ezindawo zokuhlala, aqoqwe ngezindlela zekhwalthethivu.



# ISAHLUKO 5

## UKWETHULWA KANYE NOKUHLAZIYWA KOLWAZI

### 5.0 Isingeniso

Kulesi sahluko kwethulwa, kuhlaziywe ulwazi, ngamagama ezindawo zokuhlala ezingekho emthethweni, eMgungundlovu naseThekwini, oluqoqwe ngokusebenzisa lezi zindlela ezimbili zokuqoqa ulwazi, ezethulwe esahlukweni sesithathu salolu cwaningo; izingxoxo ezisakuhleleka kanye nokucutshungulwa kwemibhalo. Mayelana nokuhlaziywa kolwazi, zimbili izinto ezihlosiwe kuleli banga; ukuhlaziya izincazelo ezaziwa ngaphambilini, ezisemagameni kanye nokuhlola imithelela noma izizathu zokwethiwa kwalezi zindawo ngala magama, okuyinhloso yokuqala kanye neyesibili zalolu cwaningo. Lokhu kwenzeka ngokuthi amagama ethulwe ngamaqoqo (*categories*) ehlukeni, kulandelwa izindlela ezifanayo nezisetshenziswe kweminye imisebenzi yocwaningo. Zintathu izinto ezibe nomthelela ekwakhiweni kwamaqoqo; izilimi amagama avela kuzo, izindawo asuselwa kuzo (*source*) kanye nezizathu zokwethiwa kwawo. Ekugcineni kwethulwa isiphetho

Isenzo sokwethulwa kanye nokuhlaziywa kolwazi ngasikhathi sinye, sesekwa kakhulu ngabanye abacwaningi abakholwa ngokuthi ukwethulwa kolwazi yisenzo esingehlukaniseke nenqubo yokuluhlaziya. Kubalulekile ocwaningweni ukuba umcwaningi athole ithuba lokuzibandakanya ekuhumusheni ngokushesha, ukuze alethe umqondo olwazini oluningi olungahluziwe (Marshall noRossman, 2011). Ulwazi olungahluziwe, ngaphandle kokuluhumusha alubalulekile; ngaleyo ndlela isenzo sokuhumusha siletha umqondo, ngokuthi ulwazi lwenziwe lubaluleke nokuholela ekubhalweni kombiko ngumbhali (Marshall noRossman, 2011). Yilezi zizathu ezenze ulwazi lwethulwe futhi kuqalwe ukuthi luhlaziywe esahlukweni esifanayo.

### 5.1 Izinhlelo zokwahlukaniswa kwamagama ngamaqoqo

Emva kokuqoqwa kwamagama kulolu cwaningo, ahlelwe ngokwamaqoqo, kuncikwe kakhulu ezindleleni zokwehlukanisa ngamaqoqo zabanye ababhali, zaguqulwa ukuze zihambisane nezidingo zalolu cwaningo. Ukwehlukanisa

ngamaqoqo yindlela elula yokubhekana nolwazi oluningi futhi olwehlukene, kulungiselelwa ukuluhlaziya. Nakuba ukwehlukana ngamaqoqo kubalulekile, ingqinamba enkulu ekwehlukaniseni amagama ezindawo ngamaqoqo, ukuthi akwenzeki uhlelo olulodwa lokuwehlukana lubandakanye zonke izinhlobo zamagama ezindawo (Murzaev, 1996:115). Nakuba kunjalo, osozilimi bazamile ukuwehlukana bekokunye okuhambisanayo. Phezu kwayo yonke imizamo esiyenziwe, kusenesikhalo sendlela ehlelekile, elandeleka kalula nebumbene yokuwehlukana ngamaqoqo (Zelinsky, 2002: 248) ku (Tent noBliar (2011: 70). Ngenxa yalesi sizathu, uTent noBliar, baqhubeka, baphawula ukuthi ukwesweleka kwendlela yokwehlukana amagama ezindawo ngokwezinhlobo, ehlelenjiwe kanye nelandeleka kalula, kuyingqinamba ekuhlaziyweni kwawo. Emisebenzini esiyenziwe kugqama ukuthi ayikho inhlalanjalo ekwakhekeni kohlelo lwamaqoqo, njengoba kokunye lubandakanya amaqoqo abanzi kakhulu noma aqoqeke kakhulu, alekanyanayo noma agxile emagameni ezindawo endabuko kuphela (Tent noBliar, 2011: 67). Umcwaningi ngamunye ulandela indlela emvumelayo nefeza kangcono izinhloso zocwaningo.

UVan Langendonck (2007: 205-210) uphawula ngezindlela ezimbili zokwahlukanisa amagama ezindawo ngamaqoqo, athi zibalulekile futhi zisebenza kuzo zonke izilimi: indlela ehlelekile (*formal*), ebheka isakhiwo samagama kanye nendlela yokwahlukanisa ngokwemfundoncazelo, egxile ezincazelweni. Kulesi sahluko kulandelwe indlela ehlukanisa ngokwemfundoncazelo. Eminye imisebenzi ebe negalelo ekwahlukaniseni amagama ezindawo ngamaqoqo eyalaba bacwaningi noma ongoti: (Koopman, 2002; Jenkins, 2007; Randall, 2001 kanye noMonmonier 2006).

Eminye imisebenzi eyenze imizamo yokwahlukanisa amagama ezindawo ngamaqoqo nesetshenzisiwe, kungabalwa le eyethulwe ku (Tent noBliar, 2011). Imizamo yokuqala eyenziwa yisigungu samazwe ahlange, sochwepheshe bamagama ezindawo, i-*United Nations Group of Experts on Geographical Names (UNGEGN)*, kanye nesigungu esibizwa nge-*the Toponymy Interest Group of The American Names Society*. USteward (1954), othathwa njengengqalabutho, nesisekelo seminye imisebenzi kanye nalaba abacashunwe (uTent noBliar,

2011): uMencken (1967); uBaker noCarmony (1975); uRennick (2005); uRudnyc'ky (1958); uGläser (1996); uSmith (1996) noBright (2002); Gasque (2005) kanye noMerchant (1998). Ukungabi khona kwenzelanjalo

ekwehlukaniweni kwamaqoqo kubonakala kule misebenzi:

UStewart (1954) wehlukani ngamaqoqo ayi-10, kanye namaqoqwana ayi-19, okuyilawa: amagama achazayo; ahlotshani swa nezinto ezithile; akhomba izehlo ezithile; akhomba ubunikazi; ayizikhumbuzo; atusayo; avela ezindabeni ezindala; akhiwe; ayiphutha kanye nagudlukile esakhiweni sawo. UMencken (1967), wehlukani ngala maqoqo ayi-8: avela emagameni abantu; athathwe kwezinye izindawo nezindala; avela emagameni endabuko aseMelika; avela ezilimini zamanye amazwe; avela ebhayibhelini/ ezinganekwaneni; achaza indawo; achaza izinto ezimilayo/ izilwane/nokuphathelene nomhlaba kanye nasesitayeleni. UBaker noCarmony (1975), behlukanisa amagama ngala maqoqo ayi-13: amagama avela emagameni abantu; avela emagameni ezindawo; avela emagameni aseduze; achazayo; agqugquzelanayo; ahlekisayo; ama-*Indiana* kanye nama-*pseudo-Indiana*; avela kwezinye izilimi; ayiphutha; avela ezindabeni; aqanjiwe; aphaathelene nezehlo ezithile; avela ezinganekwaneni/ ezindabeni ezake zavelela abathile. URennick (2005), unala maqoqo ayi-8: amagama avela emagameni abantu; avela emagameni ezinye izindawo; avela ezindaweni eziseduze; avela emlandweni; ama-*subjective*; ayiphutha; avela ezindaweni ezingaphezu kweyodwa kanye nalawa angaziwa umsuka wawo. UGasque (2005) wehlukani ngala mabanga amane okwenza amaqoqo; ibanga lokuqala elehlukani ngemibhalo efanele (ashicilelwe emiqulwini nalawa angashicilelwe); ibanga lesibili ukwehlukani ngezizathu zokwethiwa kwezindawo ngamagama; ibanga lesithathu kube ukwehlukani ngokwezindawo ekuthathelwe kuzo amagama; ibanga lesine nekungelokugcina, ukwehlukani ngolimi amagama asuselwe kuwo.

Nakuba zehlukile izindlela zokwenza amaqoqo futhi ingekho indlela eyodwa esingathi iyisimbelambelane (Bright, 2002) kuTent noBliar (2011: 88), kukhona lawa ekubukeka evamile: iqoqo lamagama asuselwe emagameni ezinye izindawo/ izinto eziseduze; amagama ahlonipha abantu abathize; amagama

achazayo; ahlotshaniwa nezinto ezithile; asuselwa ezehlweni ezithile; aveza imizwa kanye namagama ngokwezilimi.

Zonke izindlela zokwahlukanisa amagama ezindawo ngamaqoqo, ekuphawulwe ngazo ngenhla, zibe nomthelela endleleni ekwahlukaniswe ngayo kulolu cwaningo.

## 5.2 Amaqoqo amagama kulolu cwaningo

Kuthathelwa kule misebenzi ebalwe ngenhla, amagama ezindawo aqoqwe kubantu kanye nasemibhalweni, kulolu cwaningo ehlukaniswe ngamaqoqo ayi-10. Ithebula elilandelayo liveza la maqoqo kanye namaqoqwana angaphansi kwawo, kuthi isigaba esingezansi kwalo siwachaze, kunikwe nezibonelo zamagama ezindawo ehlukaniswe ngokwala maqoqo:

**Ithebula 5.1:** Izinhlobo zamaqoqo amagama

Iqoqo elikhulu	Iqoqwana lokuqala	Iqoqwana lesibili
Amagama ngokwezilimi	<ul style="list-style-type: none"> <li>• Ulimi lwesiZulu</li> <li>• Ulimi lwesiNgisi</li> <li>• Ulimi lwesiBhunu/ lwesiDashi</li> </ul>	
Asuselwe emagameni ezindawo	<ul style="list-style-type: none"> <li>• Amagama amadolobha</li> <li>• Amagama ezindawo eziseNingizimu Afrika.</li> <li>• Amagama ezindawo ezise-Afrika.</li> <li>• Amagama amazwe apheresha kwezilwandle.</li> <li>• Amagama emigwaqo.</li> <li>• amagama amapulazi</li> </ul>	
Amagama ahlonipha abantu abathize	<ul style="list-style-type: none"> <li>• Amagama amaqhawe adumile.</li> <li>• Amagama abantu abavelele emphakathini.</li> </ul>	
Amagama achazayo	<ul style="list-style-type: none"> <li>• Achaza indawo.</li> </ul>	<ul style="list-style-type: none"> <li>○ ukuphakama, ukwehlela, ithafa.</li> <li>○ uhlobo lomhlabathi, amatshe nokumbiwayo</li> </ul>

		<ul style="list-style-type: none"> <li>○ imifula namanzi</li> <li>○ izilwane nokumilayo</li> </ul>
	<ul style="list-style-type: none"> <li>• achaza ngokuqhathanisa.</li> </ul>	
Amagama akhiwayo	<ul style="list-style-type: none"> <li>• emagameni ezinye izilimi</li> <li>• emagameni olimi lwesiZulu</li> </ul>	
Amagama enkolo/esayensi		
Amagama aveza imizwa		<ul style="list-style-type: none"> <li>○ ukujabula, ukubonga, uthando noxolo</li> <li>○ ithemba nokuphila.</li> <li>○ ukunqoba nokweneliseka.</li> <li>○ ukukhonona nokungeneliseki.</li> <li>○ ubunye nozwelo.</li> </ul>
Amagama akhuthaza sakuphoqa		
Amagama angathekisayo nabhuqayo		
Amagama ahlotshaniwa nokuthile	<ul style="list-style-type: none"> <li>• amagama anobuhlobo nomlando.</li> <li>• amagama asuselwa ezehlakalweni ezithize.</li> </ul>	

### 5.2.1 Umthelela wolimi ekwethiweni kwamagama

- Asuselwe olimini lwesiZulu.
- Asuselwe olimini lwesiNgisi.
- Asuselwe olimini lwesiBhunu/lwesiDashi
  - Axube izilimi

Emagameni aqoqiwe, ulimi olukhulunywa kuleyo ndawo, ngaleso sikhathi, luvela lube nomthelela noma luyisisusa sokwethiwa kwamagama. Leli yiqoqo elibanzi, elinokugaxelana okusobala nawo wonke amanye amaqoqo atholakale kulolu cwaningo. Ukwehlukani kwa kwamagama ezindawo ngokwezinhlobo, kuncike olimini, kwesekwa yile misebenzi; ye-UNGEGN, ethatha ukwehlukani kwa kwamagama ngokwezilimi adabuka kuzo, njengesinyathelo sokuqala esibalulekile kunoma yiluphi uhlelo olwehlukani izinhlobo; Stewart (1954, 1975), uphawula ukuthi ulimi luyahambisana nenqubo yokwahlukanisa ngamaqoqo futhi luholela emagameni aqhamuka ezintweni (*evolved names*) kanye nalawa ethiwayo (*bestowed names*). UVan Langendock (2007), usungule indlela yokubhekwa kwezinhlobo zamagama, eyeyeme kucwaningozilimi, okungasho nayo ukuthi iphelele kodwa ewuhlaka olungcono lwamagama, olungabandakanyi kuphela amagama ezindawo. UJenkins (2007) unesahluko aphawula kuso ngeqoqo lolimi lwamagama ezindawo, elibandakanya amagama esiNgisi, esiBhunu kanye naxube izilimi. Eminye imisebenzi eyeseka leli qoqo yile yale misebenzi eseyike yabalwa ngenhla: uMencken [1967(1921)]; uRudnyc'kyj (1958); uBaker noCarmony (1975) kanye noGasque (2005).

Ngaphansi kwaleli qoqo, amagama aqoqiwe ethulwe ngamaqoqo amane; amagama asuselwe olimini lwesiZulu, asuselwe olimini lwesiBhunu/lwesiDashi, asuselwe olimini lwesiNgisi kanye nalawo axube izilimi nayimifakela. Izibonelo zamagama acwaningwayo zibhalwe ngokucelebisa ukuze zehlukaniseke emagameni ezinye izindawo, wona abhalwe ngendlela ejwayelekile.

### 5.2.1.1 Amagama asuselwe olimini lwesiZulu

Amagama amanye kuleli qoqo, ngamagama ezindawo eziningi zazo ezaba khona ngaphambi konyaka we-1994. Amaningi ethiwe izindawo ezakhiwa emva konyaka we-1994.

**Ithebula 5.2:** Izibonelo zamagama ethiwe ngolimi lwesiZulu

Igama lendawo yokuhlala engekho emthethweni	Indawo ekuyo
<i>Gudlintaba</i>	Esinathingi

<i>Shayamoya</i>	Nhlazatshe/ Tongaat Beach/ Umkhumbane/ Umlazi AA/L/M/A/V
<i>Tshelimnyama</i>	Tshelimnyama/ Tollgate
<i>Shiyabazali</i>	Howick/ Hammersdale
<i>Khalanyoni</i>	Nhlazatshe
<i>Umgudulu</i>	Westville
<i>Mansenseni</i>	Dassenhoek
<i>Inkanyezi</i>	St Wendolins
<i>Emagezeni</i>	KwaNdengezi
<i>Emsahweni</i>	Reservoir Hills
<i>Mpeleni</i>	Clermont
<i>Diphini</i>	Fredville
<i>Ekwandeni</i>	Mandlakazi/ Mpumalanga East
<i>Emathendeleni</i>	KwaDabeka
<i>Wathanga</i>	Ntshongweni
<i>Ezibomvini</i>	Mandlakazi/ Ntshongweni
<i>Insizwakazi</i>	UMBhedula
<i>Emhlabeni</i>	Umlazi M.
<i>Mawelewele</i>	Klaarwater
<i>Esikhelekehleni</i>	Esikhelekehleni/Sithumba

### 5.2.1.2 Amagama asuselwe olimini lwesiBhunu/ lwesiDashi

Izingxoxo nabantu ziveze ukuthi la magama angamagama ezindawo eziningi ezethiwa ngaphambi konyaka we-1994. Awekho awalolu hlobo okuvela ukuthi ethiwe emva konyaka we-1994.

**Ithebula 5.3:** Izibonelo zamagama ethiwe ngolimi lwesiBhunu/lwesiDashi

<b>Igama lendawo yokuhlala engekho emthethweni</b>	<b>Indawo ekuyo</b>
<i>Slangspruit</i>	Imbali
<i>Tehuis</i>	Imbali
<i>Skomplaas</i>	Edendale
<i>Willowfontein</i>	Willowfontein
<i>Welgefontein</i>	Durban
<i>Kloof</i>	Durban
<i>Strijbank</i>	Durban
<i>Welbedacht</i>	Welbedacht/ Demat
<i>Buffelsdraai</i>	Buffelsdraai
<i>Dassenhoek</i>	Madiba Valley
<i>Roosfontein</i>	Ridgeview/ Chesterville
<i>Belvedere</i>	Buffelskloof
<i>Desainager</i>	Tongaat Beach
<i>Langerfontein</i>	Langerfontein
<i>Slangspruit</i>	Slangspruit

### 5.2.1.3 Amagama asuselwe olimini lwesiNgisi

Ingxenye enkulu yawo yethiwa izindawo ezakhiwa ngaphambi konyaka we-1994. Kukhona amanye ethiwe izindawo ezakhiwa kamuva, kakhulu lawo anamagama achazayo, njengalawa; *Dark City, Happy City, White City*.

#### **Ithebula 5.4:** Izibonelo zamagama ethiwe ngolimi lwesiNgisi

<b>Igama lendawo yokuhlala engekho emthethweni</b>	<b>Indawo ekuyo</b>
<i>Redcliffe</i>	Redcliffe
<i>Stonebridge</i>	Southgate
<i>White City</i>	Langalibalele
<i>Burbreeze</i>	Greylands
<i>Parkington</i>	Kenville



<i>Maryvale</i>	Howick
<i>Sunhills</i>	Buffels Kloof
<i>Lay Center</i>	Edendale
<i>Georgetown</i>	Edendale/Umlazi C
<i>Dunpals</i>	Buffels Kloof
<i>Kingsburgh</i>	Illovu
<i>Bayview</i>	Bayview
<i>Godsbell</i>	Umlazi D.
<i>Happy City</i>	Umlazi B.
<i>Tropical</i>	Umlazi U.

#### 5.2.1.4 Amagama axube izilimi

Leli yiqoqo lamagama akhiwa ngokuhlanganisa izilimi ezimbili noma ngaphezulu. Izilimi ezivelele kwamaningi axube izilimi, ulimi lwesiZulu kanye nolwesiNgisi, kube nambalwa axube isiNgisi kanye nesiBhunu.

#### Ithebula 5.5: Izibonelo zamagama axube izilimi

<b>Igama yokuhlala emthethweni</b>	<b>Iendawo engekho</b>	<b>Indawo ekuyo</b>	<b>Izilimi ezihlanganisiwe</b>
<i>Amatikwe Village</i>		Amatikwe	IsiZulu nesiNgisi
<i>Phola Place</i>		Umlazi B.	IsiZulu nesiNgisi
<i>Lower Malukazi</i>		Malukazi	IsiNgisi nesiZulu
<i>Nyanda Park</i>		Umlazi L	IsiZulu nesiNgisi
<i>Mpumalanga Extension</i>		Hammersdale	IsiZulu nesiNgisi
<i>Klaarwater Station</i>		AMT Industrial	IsiBhunu nesiNgisi
<i>Egwadeni Section</i>		Salem Community	IsiZulu nesiNgisi
<i>Luthuli Area</i>		Ntshongweni	IsiZulu nesiNgisi
<i>Philani Valley</i>		Umlazi Y/ Malukazi	IsiZulu nesiNgisi
<i>Kloof extension</i>		EThekwini	IsiBhunu nesiNgisi
<i>Gwala's farm</i>		Tongaat	IsiZulu nesiNgisi

<i>Simunye Triangle</i>	Newtown	IsiZulu nesiNgisi
<i>Phola Park</i>	Umlazi L	IsiZulu nesiNgisi

### 5.2.2 Amagama asuselwe emagameni ezinye izindawo

Iqoqo lamagama asuselwe emagameni ezinye izindawo, nelibonakala liyingxenyane enkulu kunawo wonke amanye emagameni aqoqiwe, lithekelwe emisebenzini yokwehlukaniswa kwezindawo ngezinhlobo zalaba bacwaningi; Mencken (1967), Rennic (2005) abacashunwe (kuTent noBliar, 2011). Leli qoqo libandakanya amagama ezindawo zokuhlala zokuqala, eziseduze; awezinto eziseduze kanye nalawo athathelwe kwezinye izindawo nokusho kukaRennick. Izingxoxo ziveze ukuthi lezi zindawo eziningi zasungulwa ngabantu ababezosebenza, bazetha amagama. Abaningi babo babesuka ezindaweni ezisemaphandleni, besondela emadolobheni. Ngokuvamile zakhiwe emaphethelweni amadolobha, emisahweni ephakathi kwezindawo ezazehlukaniselwe izinhlanga ezehlukene ngesikhathi sobandlululo, ezindaweni okwakuyizindawo zamapulazi amancane abantu abamhlophe, ezindaweni ezingamaphandle, emhlabeni owabiwa yinkosi, umhlaba oqashwe kubanikazi bomhlaba bendabuko kanye nomhlaba ekungakhiwe kuwo, oncikene namadolobhana (Jenkins, 2007: 37). Libandakanya la magama:

- Amagama amadolobha aseduze
- Amagama ezinye izindawo eziseNingizimu Afrika
- Amagama ezindawo ezise-Afrika
- Amagama ezindawo ezisemazweni aphesheya kwezilwandle
- Amagama emigwaqo
- Amagama amapulazi

### 5.2.2.1 Amagama amadolobha aseduzane

Iqoqo lamagama asuselwe emagameni ezindawo ezingamadolobha eziseduze yilo elivamile kulawa abalwe ngenhla. Amadolobha ekwethiwe ngamagama awo, yizindawo eziningi zazo esezinesikhathi zaba khona, okwakhiwa eduze kwazo. Isizathu esivamile, sokwethiwa kwalezi zindawo ngala magama, esitholakale kwababamba iqhaza ngesikhathi sezingxoxo, ukuthi bathanda ukuzibiza ngamagama alezi zindawo, ukuze kuvele isithombe sokuthi ziyingxenye yazo izindawo ezisemthethweni. Okulandelayo yizibonelo zalolu hlobo lwamagama kanye nezindawo ezisemthethweni athathelwe kuzo:

**Ithebula 5.6:** Izibonelo zamagama asuselwe emagameni amadolobha aseduze

<b>Igama lendawo yokuhlala engekho emthethweni</b>	<b>Indawo esemthethweni atholakala kuyo</b>
<i>Buffelsdraai Phase 2</i>	Buffelsdraai
<i>Chesterville Phase 1,2,3</i>	Chesterville
<i>Waterloo East/ Waterloo Phase 6</i>	Waterloo
<i>Lower Malukazi</i>	Malukazi
<i>Cato Crest</i>	Cato Manor
<i>Redcliffe Phase 1</i>	Redcliffe
<i>KwaMashu</i>	KwaMashu
<i>Inanda Glebe/Inanda Newtown</i>	Inanda
<i>Nhlazatshe</i>	Nhlazatshe
<i>Dambuza</i>	Dambuza
<i>Amatikwe Village</i>	Amatikwe
<i>Greylands</i>	Greylands
<i>Amaoti</i>	Amaoti
<i>Ezimangweni</i>	Ezimangweni
<i>Redcliffe</i>	Redcliffe

### 5.2.2.2 Amagama ezinye izindawo eziseNingizimu Afrika

Ezinye izindawo eziseNingizimu Afrika, kakhulu izindawo zaseGauteng, okuyisifundazwe esinamalokishi adumile, amanye awo angawokuqala ukuhlala abantu abamnyama, nazo zibonakala zinomthelela ekwethiweni kwamagama, nakuba engemaningi alolu hlobo.

**Ithebula 5.7:** izibonelo zamagama asuselwe emagameni ezindawo eziseNingizimu Afrika

<b>Igama lendawo yokuhlala engekho emthethweni</b>	<b>Indawoyokuhlala esemthethweni ekuyo</b>
<i>Alexander</i>	KwaDabeka
<i>Soweto</i>	Clermont
<i>Sandton</i>	KwaNdengezi
<i>Egoli</i>	eMlazi E
<i>Limpopo</i>	Umlazi F

### 5.2.2.3 Amagama asuselwe emagameni amazwe ase-Afrika

Emagameni aqoqiwe, nokubonakala echuma ngamagama asuselwe kwawamanye amazwe noma amadolobha ase-Afrika, aba negalelo enkululekweni yaseNingizimu Afrika. Isizathu esivele kaningi kubabuzwa, sokwethiwa kwalezi zindawo ngala magama, ukuhlonipha iqhaza lala mazwe emzabalazweni. Lapho amagama ebhalwe ngamabili khona kusho izindawo ezethiwe ngalelo gama.

**Ithebula 5.8:** Izibonelo zamagama asuselwa emagameni amazwe ase-Afrika

<b>Igama lendawo yokuhlala engekho emthethweni</b>	<b>Indawo ekuyo</b>
<i>Lusaka</i>	Chatsworth/ Umlazi U/Umlazi B/Umlazi K/ Amawoti
<i>Angola</i>	Amawoti Phase 3
<i>Harare 1,2</i>	Fredville

<i>Ethopia</i>	Umlazi E
<i>Zimbabwe</i>	Umlazi C
<i>Tanzania</i>	Moorton/ Chatsworth
<i>Nigeria</i>	Amawoti
<i>Namibia</i>	Inanda/ Amawoti
<i>Congo</i>	Inanda/ Upper Molweni
<i>Uganda</i>	Umlazi T
<i>Mozambique /Mocambique</i>	Sukuma /Amawoti/Dassenhoek
<i>Zambia</i>	Amawoti
<i>Maputo</i>	Umlazi G

#### 5.2.2.4 Amagama asuselwe emagameni amazwe aphesheya kwezilwandle

Nakuba engemaningi amagama angena ngaphansi kwaleli qoqo, ubudlelwane bezomnotho kanye nobezepolitiki phakathi kweNingizimu Afrika namanye amazwe aphesheya kanye nodumo lwawo, kuholele emagameni anjengalawa:

**Ithebula 5.9:** Izibonelo zamagama asuselwe emagameni amazwe aphesheya kwezilwandle

<b>Igama lendawo yokuhlala engekho emthethweni</b>	<b>Indawo ekuyo</b>
<i>Chicago</i>	Umlazi AA
<i>Jamaica</i>	Sea Cow Lake/ Chesterville
<i>Barcelona</i> <sup>1,2</sup>	Lamontville
<i>Palestine</i>	Amawoti
<i>Geneva</i>	Amawoti
<i>Hawaii</i>	Durban CBD East
<i>France</i>	Thornville

### 5.2.2.5 Amagama asuselwe emagameni emigwaqo eseduze

Emagameni aqoqiwe, kukhona ethiwe ngamagama emigwaqo. Ngokuvamile la magama asebenzisa igama eliyijenerikhi, ekungaba elithi, '*road, street* noma *drive*'. Izindawo ezethiwe ngala magama ziqaqele imigwaqo, ekwethiwe ngamagama ayo. Kukhona ukwelekanyana phakathi kwaleli qoqo nalelo lamagama ethiwe esuselwa emagameni abantu. Amagama emigwaqo amaningi, asuselwe emagameni kanye nasezibongweni zabantu. Okulandelayo yizibonelo zalolu hlobo kanye nezindawo le migwaqo ekuzo:

**Ithebula 5.10:** Izibonelo zamagama asuselwe emagameni emigwaqo

<b>Igama lendawo yokuhlala engekho emthethweni</b>	<b>Indawo esemthethweni umgwaqo okuyo</b>
<i>Howell Road</i>	Springfield
<i>Khan Road</i>	Northdale
<i>Mansell Road</i>	Old Ford
<i>Burnwood Road</i>	Clare Hills
<i>Butterfly Road</i>	Northdale
<i>Mbanjwa Road</i>	Caluza
<i>Lacey Road</i>	Sydenham
<i>Gumtree Road</i>	Sea Cow Lake
<i>Foreman Road</i>	Clare Hills
<i>Havelock Road</i>	Greenwood Park
<i>Orhtman Road</i>	Northdale
<i>Huntley Road</i>	Malvern
<i>Johanna Road</i>	Sea Cow Lake
<i>Grasmere Road</i>	Silverglen

### 5.2.2.6 Amagama amapulazi

Izingxoxo ziveze ukuthi amanye amagama ezindawo acwaningwayo, asuselwa emagameni amapulazi aseduze, kokunye emagameni ezindawo ezazingamapulazi. Naleli qoqo, lisebenzisa ijenerikhi ethi, '*farm*'. Kukhona ukwelekanyana kuleli qoqo neqoqo lamagama asuselwe emagameni kanye

nasezibongweni zabantu. Amaningi kula magama amapulazi, asuselwe emagameni nasezibongweni zabantu, abangabanikazi bawo, njengalawa; 'Gwala's Farm, Modley's Farm ', kube khona nalawo ethiwa ngemisebenzi eyenziwa kuwo, njengalawa; 'Bucks Farm, Coffee Farm'. Izibonelo zalolu hlobo lamagama kanye nezindawo ezikuzo yilezi:

**Ithebula 5.11:** Izibonelo zamagama asuselwe emagameni amapulazi

<b>Amagama ezindawo zokuhlala ezingekho emthethweni</b>	<b>Izindawo ezikuzo</b>
<i>Motala Farm</i>	Hambanathi extension
<i>Bucks Farm</i>	Bux Farm
<i>Coffee Farm Phase 1</i>	KwaNdengezi
<i>Brookes Farm</i>	Amaoti
<i>Suprise Farm</i>	Motala Height
<i>Hammonds Farm</i>	Waterloo
<i>Modley's Farm</i>	Clansthal
<i>Richmond Farm</i>	Ntuzuma A
<i>Gwala's Farm</i>	Tongaat South
<i>London Farm</i>	Craigieburn
<i>Crosby Farm</i>	Edendale/Imbali

### 5.2.3 Amagama ahlonipha abantu abathize

Iqoqo lesibili, lamagama ahlonipha abantu abathize kulolu cwaningo, lithathelwe kule misebenzi yokwehlukaniwa kwamagama ezindawo ngezinhlobo zikaRennicks, 2005; uBaker noCarmony, 1975). UStewart (1954, 1975) uchaza ngokuthi lichaza amagama ezindawo agcizelela ngesikhathi esedlule. Nakuba uStewart (1975) kuleli qoqo ehlanganisa amagama asuselwe emagameni abantu kanye namagama asuselwe emagameni ezindawo, u Rennic, kuleli qoqo ubala amagama asuselwe kubantu kuphela, abandakanye amagama aphelele (omndeni, izidlaliso, anikezwa abantu), amagama abantu basendaweni, awabangani nawabantu bokuqala endaweni kanye namagama abanye abantu abadumile, abangeyona ingxenye yale miphakathi. Ngendlela ethi ayifane, uBaker noCarmony bayawehlukanisa amagama ezindawo asuselwe kubantu,

emagameni athekелwe kwezinye izindawo nakulezo ezindala. Leli qoqо kulolu cwaningo, lithathelwe kuRennic, libandakanye la magama:

- Amagama amaqhawe adumile
- Amagama nezibongo zabantu abavelele emphakathini
- Amagama ayizidlaliso

### 5.2.3.1 Amagama amaqhawe adumile

Leli qoqо libandakanya abaholi abasezingeni likazwelonke, amaqhawe omzabalazo aziwayo kanye nabantu abanomlando othile obalulekile. Kula magama kuvela kunamaqhawe abalulekile kunamanye ngokuthi igama ngalinye lisetshenziswe ezindaweni engaphezu kweyodwa, kokunye umehluko kube amagama ayijenerikhi njengalawa; *square, village, place, park, plaza*.

**Ithebula 5.12:** izibonelo zamagama asuselwe emagameni abantu abadumile

<b>Igama lendawo yokuhlala engekho emthethweni</b>	<b>Indawo yokuhlala esemthethweni ekuyo</b>
<i>Tambo Plaza</i>	Ohlanga
<i>Tamboville</i>	Lamontville
<i>Madiba</i>	Bottlebrush
<i>Mandela Park</i>	Lamontville
<i>Joe Slovo</i>	Lamontville
<i>Chris Hani</i>	Lamontville
<i>Lilian Ngoyi</i>	Lamontville
<i>Walter Sisulu</i>	Lamontville
<i>Dube Village</i>	Ohlange
<i>Langalibalele</i>	Amatikwe



### 5.2.3.2 Amagama nezibongo zabantu abavelele emphakathini

Leli yiqoqo lamagama abantu, ekungaba abasunguli noma abanikazi bezindawo, isibongo sabantu esivelele endaweni, amagama abantu ababamba iqhaza elithile emiphakathini kanye namagama ayizidlaliso. Nawo la maqoqo ayagaxelana, amagama ayizidlaliso kungaba amagama abantu abaneqhaza elithile emphakathini noma kube abasunguli bezindawo. Kulawo asolimini lwesiZulu kusetshenziswe izithakazelo kakhulu kunezibongo, okuwuphawu lokuhlonipha. Kungahlonishwa umuntu oyedwa, kokunye kuhlonishwe umndeni noma isizwe esithile.

**Ithebula 5.13:** Izibonelo zamagama asuselwe emagameni abantu abavelele emphakathini

<b>Igama lendawo</b>	<b>Indawo yokuhlala esemthethweni ekuyo</b>
<i>Mfeka Place</i>	Lamontville
<i>Gasa Section</i>	Fredville
<i>KwaMancinza</i>	KwaMashu N
<i>Jadhu Place</i>	Springfield
<i>Haffejee's Land</i>	Amawotana
<i>Armstrong Land</i>	Mount Moreland
<i>Qhakaza &amp; Sokwalisa</i>	KwaMashu A
<i>Hoffman Place</i>	Springfield
<i>Mhlongo</i>	Lamontville
<i>KwaMgaga</i>	Umlazi J
<i>Ngcamu</i>	Lamontville
<i>AmaHlongwa</i>	Clansthal
<i>Qadi</i>	Forest Land
<i>Embo</i>	Mkholombe
<i>Luthuli Area</i>	Ntshongweni
<i>KwaPhumephethe</i>	Umlazi L/AA
<i>KwaMajozi</i>	St Wendolins

### **5.2.2.7 Amagama asuselwe emagameni abantu ayizidlaliso**

Eyoqweni lamagama ahlonipha abantu abathile, kukhona ambalwa asuselwe emagameni abantu ayizidlaliso. UVan Langendonck (2007:204) iyoqo lamagama abantu ulehlukanisa kathathu; amagama okuqala abantu abawethiwa ngokusemthethweni, igama elinye elisemthethweni elingakhombisa inombolo njengegama elithi, Queen II, ekugcineni kube igama elingekho emthethweni. La magama angachazwa njengegama elengeziwe (Hjerstedt, 1987) noma isiteketiso (Neethling, 1994). Amagama ayizidlaliso aguqulwe aba amagama ezindawo kungabalwa lawa: *Jika Joe, Shottie, Maqinase, Phumlas, Mancane, KwaMahleka*.

### **5.2.4 Amagama achazayo**

#### **Incazelo idenothethivu**

Leli yiqoqo lamagama eliveza incazelo esemagameni kanye nezizathu ezehlukene zokusetshenziswa kwegama. Amagama uqobo nakuba engenayo incazelo esobala, il-lekhzikhali, amaningi anobuhlobo nezinto ezithile ezinhlobonhlobo, azichazayo, noma le ncazelo ingasabalulekile kangako emagameni uma sekungawezindawo. Amagama aqoqiwe angachaza indawo, achaze nangokuqhathanisa. Ingxenye elandelayo icacisa ngalokhu, iveze nezibonelo:

Amagama achazayo yiqoqo elibanzi kakhulu kunalawa amanye. La magama, achaza izimpawu zezinto ezethiwe ngalawo magama noma zezinto eziseduze. URandall (2001:8) uchaza leli qoqo ngokuthi uhlobo lwamagama ezindawo, olubheka ukufana kwezimpawu zezinto. Ngendlela ethi ayifane u (Stewart, 1954/1975) uthi amagama achaza izinto ngokwezimpawu zazo kanye nangezindawo ezikuzo. Kuthathelwa emisebenzini esiyenziwe, leli qoqo linala maqoqwana achazwe esigabeni esilandelayo, kwavezwa nezibonelo zamagama eqoqweni ngalinye:

#### **5.2.4.1 Amagama achaza indawo**

UStewart (1975) leli qoqo uthi libandakanya amagama achaza lezi zinto ngendawo noma ngezinto eziseduze nezibonakala ngamehlo: umbala, ubungako, umumo (okungaba ukuphakama, ukwehlela, ithafa, ubude, indingiliza); uhlobo

lomhlabathi, amatshe kanye nokumbiwayo; imifula namanzi; izilwane kanye nezinto ezimilayo.

#### **5.2.4.1.1 Amagama aveza umbala wento, ubungako kanye nomumo**

La magama angachaza umumo nobungako bendawo noma achaze umumo, ubungako kanye nombala wezinto zemvelo eziseduze kwayo njengalawa, *iSandlwana* 'place shaped like a house', *Tafuleni* 'place shaped like a table', *The Ark*. Amanye achaza umbala yilawa; *White City*, *Yellow Wood*, *Dark City*, *Redcliffe*, *Greylands*, *Tshelimnyama* 'black stone', *Nhlazatshe* 'green stone'. Kulawa alandelayo umqondo wobungako uvezwa yisijobelelo sokunciphisa u-ana kanye nesokukhulisa u-kazi; *Amaotana*, *Mbucwana*, *Goqokazi*. Olimini lwesiNgisi kunaleli elisho ubuncane elithi, *Minitown*. Kube khona amaningi asebenzisa ijenerikhi ethi, *village/ville*, engawuvezi obala umqondo wobuncane njengalawa; *Chesterville*, *Lamontville*, *Copesville*, *Slovo Village*, *Dube Village*, *Brake Village*. Amaningi alolu hlobo angamagama futhi ahlonipha amaqhawe athile. Ukuphindaphindeka kwengxenywe yegama egameni elithi, *Mawelewele*, kwenza libe nomqondo wobukhulu noma wobuningi ongavele obala.

#### **5.2.4.1.2 Amagama achaza ukuphakama, indawo eyehlelayo kanye nethafa**

Amagama amaningi kwaqoqwe ngesikhathi sezingxoxo, asuselwe olimini lwesiNgisi nangamabizombaxa njengalawa, *Sunhills*, *Redcliffe*, *Cato Crest*, *Mount Moria*, *Rainbow Ridge*, *Flamingo Heights*, analezi zingxenywe, *hill*, *mountain*, *cliff*, *crest*, *Ridge*, *Heights* ezichaza indawo ephakame. Emagameni asolimini lwesiBhunu lo mqondo ungavezwa yingxenywe ethi, *kloof* njengasegameni okuyilo lodwa elitholakele olwazini lwalolu cwaningo elithi, *Buffelskloof*. Egameni eliyibizombaxa, elisolimini lwesiZulu ingxenywe ethi, *intaba* 'mountain' egameni elithi, *Gudlintaba* 'go along side of the mountain' nayo ikhomba lo mqondo. Olimini lwesiZulu kukhona angewona amabizombaxa kodwa aveza lo mqondo ngokwenzazelo yegama, njengalawa, *Egqumeni* 'on the hill', *Entabeni* 'on the mountain', *Ekuphakameni* 'on the high place', *Wathanga* 'hill side' kanye nelithi, *Emaqeleni* 'hill side', okuyigama elethiwa indawo ekungakhiwe mizi kuyo nekuvame ukuthi kweluke kuyo izinkomo. Umqondo wendawo ephakame

kodwa eyehlelayo uvezwa yila magama, *Embandeni* 'hill slopes', *Siweni* 'cliff', *Emsahweni* 'cutting, as in the side of the hill'.

Amaningi kulawo achaza indawo eyithafa, aqhamuka olimini lwesiNgisi, analezi zingxenye ezithwele lo mqondo; *valley/ vale, dale, glen*, njengakula magama, *Peace Valley, Maryvale, Springvale, Stockdale, Northdale, Woody Glen*. Lo mqondo awukho obala egameni lesiZulu elithi, *eSikhelekehleni* 'gorge', okuyindawo eyithafa, eyingoxi, ende futhi ethi ayiphakame emaceleni (Hornby, 2010: 647) kanye nethi, *eMkhondeni* 'on the path'.

Awamaningi emagameni aqoqiwe aveza umqondo wento esendaweni ephansi noma esemgodini. Amagama aveza lo mqondo kungabalwa elithi, *Esigodini* 'in the lower place', *Emgodini* 'in the pit'. Kokunye lo mqondo kungenzeka ungabi sobala egameni uma seliguqulelwe kolunye ulimi njengegama elithi, *S'nathing*, engezwa ukuthi lisuka ebinzaneni elisesiNgisini elithi, '*see nothing*' ngenxa yokuthi isendaweni ephansi nephakathi kwezintaba.

#### **5.2.4.1.3 Amagama achaza uhlobo lomhlabathi, amatshe kanye nokumbiwayo**

Amagama ezindawo angasho uhlobo lomhlabathi, okungaba umhlabathi omanzi, owomile, umbala wawo, ocolekile noma yiluphi olunye uphawu lwawo. Angachaza uhlobo lwamatshe akuleyo ndawo kanye nokunye okumbiwa emhlabathini. Amaningi achaza amatshe asolimini lwesiNgisi angamabizombaxa njengalawa, *Stonebridge* (*stone-itshe+ bridge-ibhuloho*), *Shamrock*, kube nalawa achaza ukuthi yindawo yenkwali njengalawa, *Avoca quarry, Edendale Quarry, Quarry heights, Quarry Road West*. Kulawo esiZulu achaza uhlobo lwamatshe singabala lawa, *Tshelimnyama* 'black stone', *Nhlazatshe* 'green stone', *Ezimbokodweni* 'place of grinding stones', *Emadwaleni* 'place of large rocks', *Esivivaneni* 'place of cairn'. Kulawo achaza umhlabathi singabala lawa, *Ezibomvini* 'place of red soil', *Emhlabeni* 'soil', eliphuma egameni elithi umhlaba, elisho umhlabathi. Akhomba okumbiwa phansi, singabala lawa, *Coal Yard*, (ebizwa futhi ngeLincoln Mead) kanye nelithi, *Nsimbini* 'place of metal'.

#### 5.2.4.1.4 Amagama achaza imifula namanzi

Ukubaluleka kwamanzi ezweni elime ngezolimo kubonakala emagameni ezindawo, asuselwe emanzini kanye nasezenzweni ezithile zemifula (Koopman, 2002). Amaningi awo atholakela olimini lwesiBhunu, kube nambalwa olimini lwesiNgisi. Lokhu kuba maningi kwamagama ezindawo asolimini lwesiBhunu kungafakazelana nokuthi lezi zindawo zethiwa ngesikhathi sombuso wamaBhunu nokwakuyiwo ayengabalimi abavelele ngaleso sikhathi sokwethiwa kwazo. Amagama analezi zingxenywe ezijotshelwayo, ezichaza umthombo/umfula; *fontein* (fountain), *spruit* (stream), njengalawa; *Slangspruit*, elisuselwe endleleni yokugeleza komfula, ugwingcize sanyoka, *Willowfontein*, elichaza okumila kuwo, *Roosfontein* kanye nalawa anagama (ijenerikhi) elisho ukuthi wumfula; *Riverdene*, *Riet River*, *Piezangs River*. Amanye achaza amanzi amaningi njengamadamu, ulwandle, impophoma nokuyizinto kokunye ezingekho kulezi zindawo ezethiwe ngawo, njengalawa; *Hazelmere Dam*, *Ocean Drive*, *Beachway*, *Waterfall*. Amanye aphantelene namanzi yilawa, *Klaarwater*, *Waterloo*.

#### 5.2.4.1.5 Amagama achaza izilwane kanye nezinto ezimilayo.

Amanye amagama achaza izilwane, izinyoni nezinambuzane njengalawa, *Bucks Farm*, *Seven ox*, *Flamingo heights*, *Emathendeleni* 'place of partridges', *uMbhedula* 'beast with wide, twisted horns', *Insizwakazi* 'hornless ox', *Khalanyoni* 'where birds sing' kanye nezitshalo nokunye okumilayo njengalawa; *Esidweni* 'place of gladiolus plant' nelithi, *Mvini* 'grape vine'.

#### 5.2.4.2 Amagama achaza ngokuqhathanisa (*relative descriptive*)

Leli yiqoqo lamagama ethiwa emva kokuqhathanisa indawo nezinye izinto noma amagama ethiwa, ethathelwa endaweni umethi wegama akuyo (Stewart, 1954, 1975). Kwamanye amagama phakathi kwaqoqiwe, lo mqondo uvezwa yingxenywe ethi, *lower* njengakula magama, *Lower Malukazi*, *Lower Langerfontein*, *Lower Thornville*, *Lower Molweni*, *Lower Langerfontein*. Kwamanye kusetshenziswa ingxenywe ethi, *upper*, njengakulawa, *Upper Sinathingi*,

*Thornwood Upper*. Ngokuvamile lezi zingxenye zamagama zisebenza namagama aqhathanisa izingxenye zendawo eyodwa.

Leli qoqo libandakanya amagama akhomba ukuqhathanisa ngokwengkombamgudu (*compass*) njengalawa, *Phoenix East, Tongaat South, North East Sector, Welbedacht East, Quarry Road West, Newlands West Drive, Waterloo East*. Amanye akhomba ukuqhathanisa ngokwesikhathi indawo yabakhona njengalawa, *New Germany, New City, New Dunbar, Old Dunbar, Old Greytown Road, Newtown*. EsiZulwini kutholakale leli kuphela elithi, *Zwelisha*.

### 5.2.5 Amagama asuselwe kwamanye (*derived names*)

Amagama amaningi asuselwe kwezinye izingcezu zenkulumo, zezinye izilimi noma zolimi lwesiZulu, zikhombe indawo. Lokhu kwenzeka kulandelwa inqubo kanye nemithetho yolimi. Amagama akhiwayo, esuswa kolunye ulimi, aguqulelwa kolunye, ngokuphelele noma ngokungaphelele, ngokwesakhiwo noma nokomqondo. Nawo lawa njengamagama achazayo, angachaza ukuthi indawo ikuphi, njengegama elithi, '*Esiweni*', izinto ezikuleyo ndawo, njengelithi, '*Ezingadini*' noma umumo othile, njengelithi, '*Etafuleni*'. Lokhu kugqamisa izizathu zokwethiwa kwendawo ngalawo magama. Amaningi emagameni aqoqiwe athekelwe esiNgisini, libe linye elithekelwe olimini lwesiBhunu, aguqulelwa olimini lwesiZulu.

**Ithebula 5.14:** Izibonelo zamagama asuselwe emagameni ezinye izilimi

Igama lendawo	Igama elisuselwe kulo	Ulimi ekususelwe kulo
<i>Ediphini Section/Diphini</i>	'dip'	isiNgisi
<i>Eplangweni</i>	'plank'	isiNgisi
<i>Ematayiteleni</i>	'title deed'	IsiNgisi
<i>Ezingadini</i>	'garden'	isiNgisi
<i>Etafuleni</i>	'tafel'	isiBhunu
<i>Phalamende</i>	'parliament'	isiNgisi
<i>Ethenisini</i>	'tennis'	IsiNgisi
<i>Bhodini</i>	'board'	Isingisi

<i>Nsimbini</i>	'iron'	IsiNgisi
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**Ithebula 5.15:** Amagama asuselwe kwamanye amagama esiZulu

<b>Igama lendawo</b>	<b>Igama eliwumsuka</b>	<b>Isihumusho sesiNgisi</b>
<i>Esiweni</i>	'isiwa'	precipice/cliff
<i>Ekuthuleni</i>	'ukuthula'	Quieteness
<i>Ethembeni</i>	'ithemba'	Hope
<i>Esidweni</i>	'isidwa'	Gladioulus
<i>KwaPhumephethe</i>	'Phumephethe'	person's name
<i>KwaXimba</i>	'Ximba'	person's name
<i>KwaMgaga</i>	'Mgaga'	person's name

### 5.2.6 Amagama ahlobene nenkolo nesayensi

Leli yiqoqo lamagama achaza into engechazwe ezingeni lezinzwa. Aveza ulwazi oluthile, olukhethekile, oluphathelele nenkolo (Stewart, 1954, 1975) njengalawa, *Shembe/ Ebuhleni, Emaromeni, Nazareth, Gomora, Emaus, Zion, Pilgrim, Godsbell* kanye nakhomba ulwazi lwezinto ezisasayensi njengama eliseZimbokodweni elithi, *Tioxide*.

### 5.2.7 Amagama aveza/achaza imizwa Incazelo i-emothivu

Leli yiqoqo lamagama aveza imizwa. Linobuhlobo nencazelo i-*emotive*, eyaziwa ngaphambili, esemagameni (Van Langendonck, 2007). Ababuzwa abaningi baveza ukuthi la magama, amaningi awo, ethiwa ngenhloso yokudlulisa imizwa enhlobonhlobo, okungaba owokujabula, owokudumala, owokubalisa, owethemba nezinye izinhlobo. Kokunye nenhloso yokuzwakalisa izifiso. Okusamdwebo yisithombe esiphelele samagama aveza imizwa, isigaba esilandelayo siwachaze, kuvele nezibonelo:



#### 5.2.7.1 Ukubonga, ukujabula, uthando noxolo

Khona lawo azwakalisa ukubonga, ukujabula, uthando kanye noxolo anjengalawa; *Jabulani* 'Happy City', *Thokoza* 'Be Happy', *Ekuthuleni* 'Quiet Place', *Peace valley*, *Pholani* 'Be Cool', Siphola, Phola Place, Shayamoya 'Cool Place'.

#### 5.2.7.2 Ithemba nokuphila

Ikhona inhlansi yethemba nakuba abantu sebelinde isikhathi eside ukuba kufezeke izethembiso zokubakhela izindawo zokuhlala, okubonakala emagameni anjengalawa; *Ethembeni* 'Place of hope', *Ekuthembeni* 'Place of hope'. Amagama athi, *Ekuphileni* 'Place of life' nelithi, *Philani* 'Be alive' aveza ukuthi noma okunye kuyizinto ezingakenzeki kodwa banalo ithemba lempilo engcono.

#### 5.2.7.3 Ukunqoba nokweneliseka

Amanye amagama azwakalisa ukunqoba emshikashikeni wokususwa kwabantu kulezi zindawo ngamagama anjengalawa; *Sinqobile*, *Siphumelele* 'We have won'. Amanye emva kokunqoba abantu bazizwa bengabakhululekile, ngamagama afana nelithi, *Nkululeko* 'freedom'. Amanye aqhakambisa ubunikazi nokweneliseka njengalawa; *Siyabusa* 'we rule', *Zwelethu* 'our country', *Siyathuthuka* 'We are improving'.



#### 5.2.7.4 Ukukhonona nokungeneliseki

Amanye amagama aveza ukukhonona okungekho obala ngezindawo zokuhlala, ezincane kakhulu nezingenelisi njengalawa, *Vezunyawo* 'show your foot', *Gobiqolo* 'bend your back', *Goqokazi* 'pig-sty of a high degree'. Ezindaweni la abantu bekhonona khona ngendlala nangokwesweleka kwemisebenzi kuvela amagama anjengaleli; *Asinamali* 'we don't have money'.

#### 5.2.7.5 Ubunye nokuzwelana

Umoya wobunye nobumbano okhuthazwa kulezi zindawo ubonakala emagameni anjengalawa; *Simunye* 'we are one', *Masibambane* 'Let us hold hands', *Umbumbulu* 'hard round core', *Hambanathi* 'Go with us', *Ekusizaneni* 'where people are helping one another', *Thandanani* 'Love one another'. Igama lendawo i-Rainbow Ridge esendaweni ekuthiwa yi-Palmiet, liyigama elisebenza lisuselwa emqondweni walo wokuchaza umphakathi waseNingizimu Afrika nokugququzelwa ngalo ubunye kubantu abehlukile.

#### 5.2.8. Amagama akhuthaza sakuphoqa

Umoya wokukhuthaza ukuzenzela kubantu, basukume bangabheki ukwenzelwa izinto ubonakala kula magama; *Zamani* 'try', *Zamokuhle* 'try better things', *Zakheleni* 'build for yourselves', *Sukuma* 'stand up', *Zibuse* 'be independent', *Thuthukani* 'improve'. Ukukhuthazana nangokuzithanda nokuzinakekela kuvela egameni elithi, *Zitomote* 'make yourself look good'. Kokunye izinto eziyizidingongqangi ezingatholakali kalula kuhulumeni ziyalwelwa, okuvela egameni elithi, *Zilweleni* 'fight for yourselves', *Buyani* 'come back'. Agququzela ngokubuka impilo yakusasa njengebalulekile kuvela emagameni anjengalawa; *Zilungiseni* 'prepare yourselves', *Lungelani* 'be prepared'. Uma igama liphoqa isenzo sisebenza ngaphandle kwesivumelwano senhloko.

#### 5.2.9 Amagama angathekisayo nabhuqayo

##### Incazelo i-asosiyethivu

Amagama angathekisayo amagama achaza into ngokuyifanisa nenye, leyo nto ibizwe ngale efaniswa nayo. UStewart (1975: 93) uwachaza ngokuthi amagama asebenzisa ubunjalo benye into esemqondweni, ngaphandle kosizo lwegama elithi, 'njenga-'. Amagama abhuqayo aveza ubuhle bento kodwa ebe eqonde

ukusho okubi ngayo. Emagameni alolu hlobo singaba lawa; *Goqokazi* ‘pig sty’, *White City* (igama elethiwe indawo engenawo ugesi), *Mazakhele* (igama elivame ukusetshenziswa ezindlini zikanokusho, ezibuye zibizwe ngama-*subsidy*), *Inkanyezi* ‘star’, *Phalamende* ‘parliament’, *Hawaii* (indawo yosaziwayo bemidlalo yamafilimu), *Sandton* (indawo yezingqophunga). *Siyathuthuka* ‘we are developing’, *Siyabusa* ‘we rule’. Kokunye igama lingangathekisa sahlaya njengelithi; *Emansenseni* ‘Cracked Heels’.

#### 5.2.10 Amagama ahlotshaniswa nezinto ezithile (*associative names*) Incazelo ikhonothethivu/ asosiyethivu

Leli yiqoqo lamagama avusa ubuhlobo nezinto ezithize. Amagama alolu hlobo anencazelo **ikhonothethivu noma i-asosiyethivu**. Lolu hlobo lwencazelo, u (Van Langendonck, 2007) uthi lwaziwa ngaphambili emagameni. Emagameni ezindawo yimicabango evuka kumuntu uma ezwa igama, ngenxa yolwazi lwakhe lwaphambilini ngendawo noma ngenxa yemuva lakhe (Leech, 1981). La magama angahlotshaniswa nomlando noma nesehlakalo esithile. Kwaqoqiwe, yilawa alandelayo angabalwa:

**Ithebula 5.16:** Izibonelo zamagama ahlotshaniswa nezinto ezithile

Igama lendawo	Indawo Ekuyo	Incazelo-izizathu zokwethiwa kwezindawo ngamagama
<i>Magaba</i>	Esinathingi	Izingxoxo ziveze ukuthi leli gama lethiwa, lihlotshaniswa nesenzo sabantu sokugijima, esasivame ukwenzeka esiteshini sesitimela uma sifika. Abanye babedayisa, abanye behla, abanye begibela. Liyisifinyezo segama elithi, ‘Magaba ngejubane’ ( <i>rely on your ability to run</i> ).

<i>Marikana</i>	Imbali/ Edendale	Leli gama lethiwa ngegama lelokishi elise Rustenburg, okwaba nesigameko sokubulawa kwabasebenzi basezimayini ababesitelekeni ngamaphoyisa, eminyakeni embalwa nje edlule. Izingxoxo ziveze ukuthi lethiwa leli gama emva kwesenzo sokususwa kwabantu kule ndawo, izikhathi eziningana. Isenzo sokususwa kwabo ngendluzula bakuhlobanisa nesigameko saseMarikana.
<i>France</i>	EMgungundlovu	Izingxoxo ziveze ukuthi le ndawo ihlotshaniswa nesenzo sokuthi abantu banikwe invume yokuthi bahlale kule ndawo. Isikhathi ababengena ngaso kule ndawo, kwakuyisikhathi esifanayo nalesi iqembu lebhola laseNingizimu Afrika, iBafana Bafana, eyadla ngaso umhlanganiso, owawulivumela ukuba liye emqhudelwaneni wendebe yomhlaba owawuzoba seFrance. Ngaleso sikhathi kwakunomkhankaso kazwelonke othi, 'Siyaya eFrance', owawujabulise wonke umuntu, banquma ukulugcina njengesikhumbuzo lolu suku, ngokwetha indawo ngalo.
<i>Enkanini/ Inkanini</i>	Dawncliff/Westville	Kwenye indawo kuthiwa, 'Enkanini', kwenye kuthiwa, 'Inkanini' kodwa isizathu sokwethiwa kwawo siyefana. Ethywa ehlotshaniswa neziwombe zokususwa kwabantu ngendluzula,

		<p>ababakhe ngokungemthetho. Abantu ngenxa yokucasuka bagcina sebezidla ngenkani. Bazetha bedlulisa umyalezo ocacile wokuthi abayi ndawo bahleli ngenkani kuzo.</p>
<i>Elahlamlenze</i>	Umlazi N	<p>Ukulahla umlenze kuhambisana nesimilo esihambisana nezenzo zocansi esingasihle, kakhulu kubantu besifazane. Leli gama ababuzwa, baveze ukuthi lethiwa ngoba abantu bokuqala kule ndawo kwaba abesifazane ababekhombisa ukukhululeka ezenzweni zocansi, bengalawulwa muntu.</p>
<i>Shiyabazali</i>	Howick/ Hammarisdale	<p>Igama elithi, Shiyabazali lakhiwa isenzo esithi, <b>shiya</b> nebizo <b>abazali</b>. Lethiwe ezindaweni eziningana kodwa kunomqondo othi awufane kuzo zonke izingxoxo ezibe khona ngalo. Lethiwa lihlotshaniwa nesenzo sabantu abaningi, abasebancane ngeminyaka, abashiya abazali, bakhetha ukuzozimela noma ukuzoziphatha.</p>
<i>Compensation</i>	eMgungundlovu	<p>Ababuzwa ngaleli gama bathe, emva kokususwa kwabantu ngendluzula endaweni izikhathi eziningana, ekugcineni basulwe izinyembezi ngokuthi banikwe enye indawo</p>

		abayithokozela, bayibuka njengesinxephezelo.
<i>Delunina</i>	eMgungundlovu	Leli gama lithi alibe nencazelo efanayo nale yegama elithi. 'Shiyabazali'. Izingxoxo ziveze ukuthi lihlotshaniwa nesenzo esivamile kule ndawo sokuthi abesifazane abasebancane bashiye onina, bazoqala okwabo. Ngenxa yobudlelwane badela onina.
<i>Gomora</i>	Imbali/ Edendale Clermont	Leli gama lihlotshaniwa nomlando osebhayibhelini, wendawo eyabhujiswa ngenxa yokungaziphathi kahle kwabantu. Izingxoxo kanye nolwazi lomcwaningi ngale ndawo, kuveza ukuthi le ndawo yethiwa ngabantu ababezidlulela, bedlulisa ukungathokozi ngempatho yabantu abahlala kule ndawo. Intsha, eyayiqhamuka esikhungweni esiphakeme sezemfundo esiseduze nendawo, yayiziphatha ngendlela engamukeleki.

### 5.3 Ukuhlaziywa kwezindikimba ezitholakale emaqoqweni

Le ngxenye ihlola izizathu kanye nemithelela yokwethiwa kwezindawo ngala magama, kuhlaziywa izindikimba eziqhamuka emaqoqweni. Uma kuhlaziywa, kulandelwe uhlelo luka (Marshall noRossman, 2011) no (Cresswell, 1998), oluqala ngokulungiswa kolwazi, ukulwehlukana ngamayunithi, ukwakhiwa kwamaqoqo, ukuqhathaniswa kwamaqoqo, ukwakhiwa kwezindikimba, ekugcineni kube ukwenziwa kombiko. Uma kuqhathaniswa amaqoqo, mabili abanzi nahlanganisa wonke lawa aphawulwe ngenhla; kukhona iqoqo lamagama

akhomba indawo (*designate place*), asinika isithombe esicacile ngendawo kanye nezinto eziyizungezile. Elinye iqoqo elamagama aveza isithombe ngabethi kanye nabasebenzisi bamagama; imiyalezo ethile abayidlulisayo, imiqondonkolelo, izifiso kanye nokuzichaza ukuthi bangobani. Kula maqoqo, izinto ezibe yimithelela ekwethiweni kwamagama zingaqoqelwa ngaphansi kwezindikimba ezine okuyilezi; ulimi olusemthethweni (*official language*), isisusa samagama (*source*), yisizathu sokwetha kanye nezincazelo zamagama kanye nezakhiwo zamagama. Ngaphansi kwalezi zindikimba kunezindikimbana eziyi-8. Kulesi sahluko kuphawulwa ngalezi zindikimba ezintathu, indikimba yesakhiwo samagama kuphawulwa ngayo esahlukweni esilandelayo.

- Ulimi olusemthethweni
  - Ubuwena (*identity*)
- Isizathu sokwetha kanye nezincazelo zamagama
  - Ukuphikisana nomthetho ohlukanisa abantu ngendawo (*Group Areas Act of 1950*)
  - Uthando nolwazi lwezombusazwe
  - Umbuso wentando yabantu (*democracy*)
  - Indlela yokuxhumana
- Isisusa segama (*source*)
  - Ukuqashelwa kwemvelo nezinto eziyizungezile
  - Indawo ekwakhiwe kuyo (*location*)
  - Umlando ngendawo nendlela yokuphila.

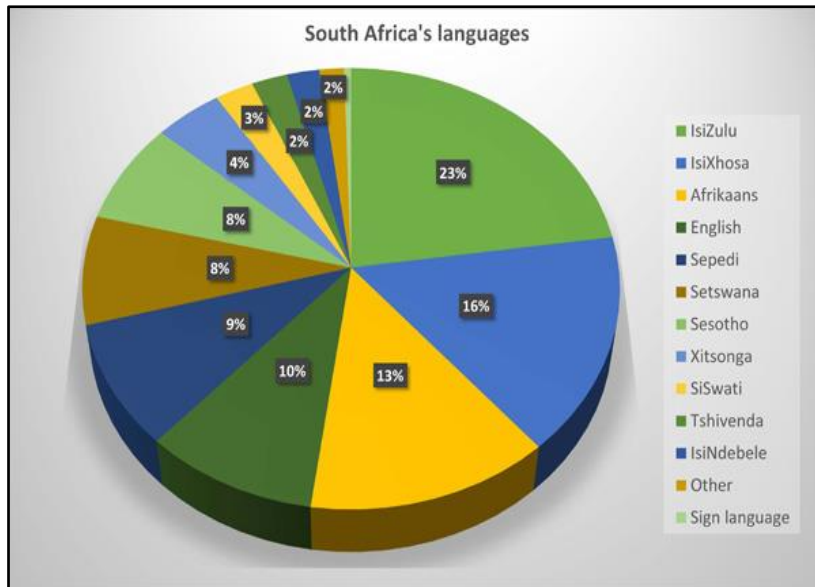
### 5.3.1 Ulimi olusemthethweni

#### 5.3.1.1 Ubuwena

Engxenyeni yokwenziwa kwamaqoqo, amagama asetshenziswe kakhulu ukuchaza abantu ngokolimi abalukhulumayo. Ulimi olusetshenzisiwe ukwetha amagama luyisibuko sohlobo lwabantu abaphila ngalesi sikhathi noma abake baphila phambilini kulezo zindawo ezethiwe ngawo (Meiring, 1993). Ulimi oluwumsuka wegama lubalulekile ngoba lugqamisa imithelela yocwaningozilimi, lugqamisa nemuva labethi bamagama. Ngokusebenzisa ulimi abantu bakwazi ukudlulisa imizwa yabo kanye nezinto abazicabangayo. Ulimi olufanayo kubantu bonke lungaba yithuluzi elihle lokuzichaza njengeqembu.

Isibonelo salokhu, amagama axube izilimi njengalawa; *'Phola Place, Mandela park'*, kanye namagama akhiwe esuselwa kwezinye izilimi njengalawa, *'Etafuleni, Ensimbini, Phalamende'*, angaveza ukuthi ethiwe ngesikhathi sekukhona ukuxhumana phakathi kwabethi bawo kanye nemiphakathi yezinye izinhlanga, kakhulu leyo ekhuluma ulimi lwesiNgisi/lwesiBhunu. Izilimi ezigqamayo, njengezibe nomthelela kakhulu ekwethweni kwamagama acwaningwayo, yisiNgisi, yisiBhunu/ isiDashi kanye nesiZulu. Ukushintsha kombuso kunomthelela olimini lokwetha amagama ezindawo (Horsman, 2006). Ulimi olusemthethweni ngesikhathi sababusi bangaleso sikhathi, yilo oluvame ukusetshenziswa ekwetheni amagama. Amagama acwaningwayo afakazela lokhu, ngeNingizimu Afrika. Izikhathi esingaphambilini nesingemuva konyaka we-1994, eNingizimu Afrika, ziveza amaphethini ehlukile okwetha amagama ezindawo.

URaper (1987) emsebenzini wakhe othi, *'Dictionary of South African Place Names'*, uphawula ukuthi amagama amadala eNingizimu Afrika, akhomba abantu bokuqala abadabuka kuleli zwe, okungamaSan (amaBushmen), amaKhoekhoen (amaHottentots) kanye nabantu abangama-Afrika . Kamuva kwavela amagama ezindawo ethiwe ngolimi lwesiPutukezi, isiDashi, isiNgisi, isiFulentshi, isiJalimane, isiBhunu kanye nezinye izilimi. Ulimi lokuqala olwenziwa lwaba semthethweni eNingizimu Afrika, yisiDashi, nokuyilo lodwa olwalusetshenziswa. Ngeminyaka ye-1814, ulimi lwesiNgisi kwaba yilo olusetshenziswayo nolwenziwa lwaba semthethweni, ngenhloso yokucindezela nokuqeda ulimi lwesiDashi. Ukungeneliseki kwemiphakathi yababekhuluma isiBhunu, kwabenza bangakhululeka ngomthetho wokunika isiNgisi amandla kuzo zonke izinhlanga zokuphila. Lokhu kwaholela kubulimimbili, ngokuthi zombili lezi zilimi; isiNgisi kanye nesiBhunu zisetshenziswe. Ezikhathini zeminyaka ye-1994, okuyisikhathi senkululeko, iNingizimu Afrika yaqala yancoma ukusetshenziswa kobuliminingi, lezi yizilimi eziyi-11, ezenziwa zaba semthethweni, nokwehlukana kwazo ngokwesibalo:



Izilimi ezisemthethweni eNingizimu Afrika: Census 2011

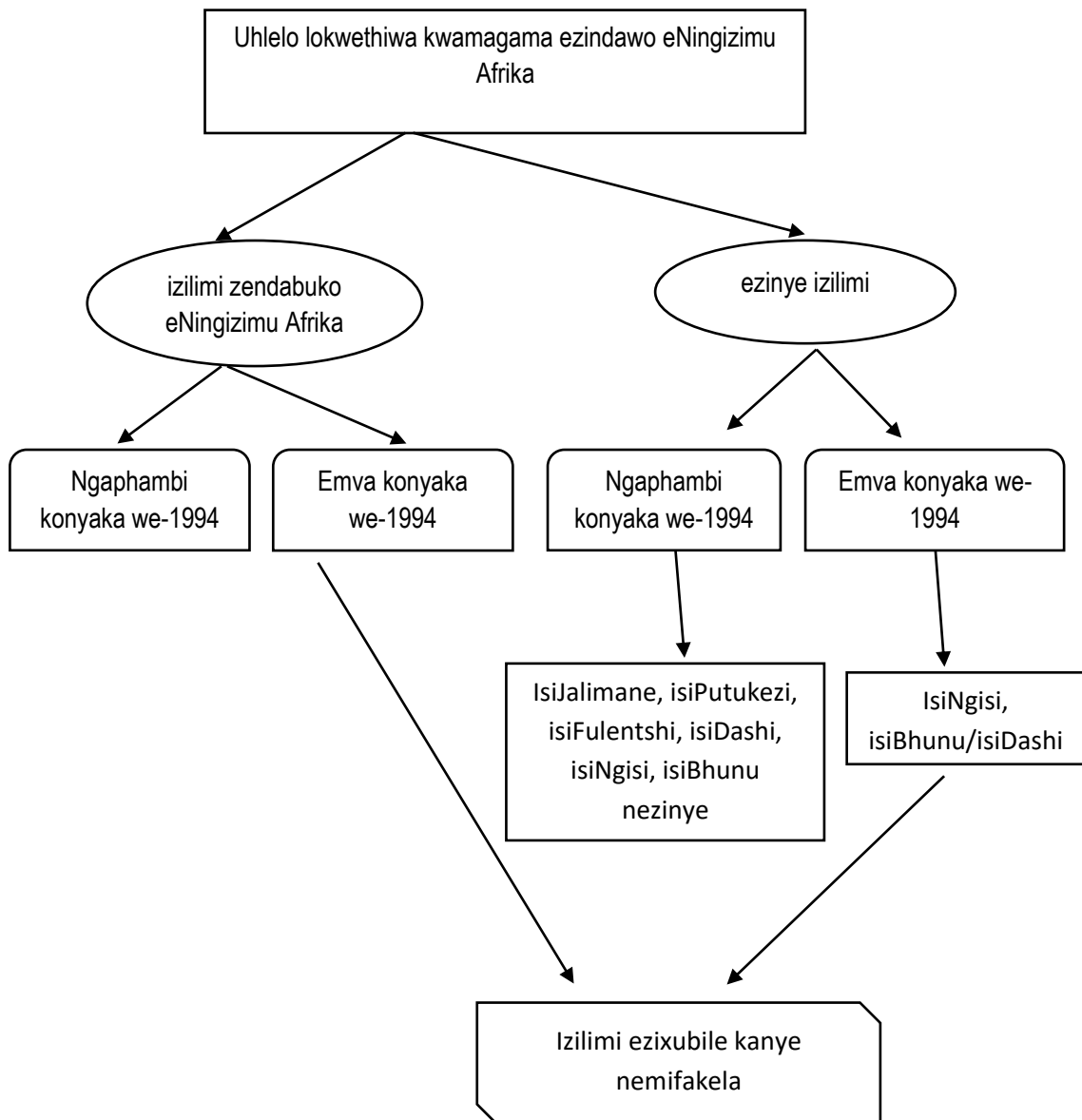
Kususelwa kulokhu osekushiwo, amaphethini olimi eNingizimu Afrika, avela emagameni, achazeka kangcono uma ebhekwa ngokwezikhathi ezimbili; esingaphambilini kanye nesingemuva konyaka we-1994. UKoopman (2012) uphawula ukuthi amagama amaningi ezindawo eNingizimu Afrika ngaphambi konyaka we-1994, abe eyisibuko sohulumeni ababili bangaphambi kokuba iNingizimu Afrika ithole inkululeko; okuwuhulumeni we-*United party*, eyayesekwa ngabamhlophe abakhuluma isiNgisi kanye ne-*National Party*, eyayesekwa ngabamhlophe abakhuluma isiBhunu, eyabusa kamuva. Izindawo eziningi ezasungulwa ngalesi sikhathi zethiwa ngamagama ezindawo ezikhona nezindala. Emva kokuba izwe selithole inkululeko, ancipha amagama ethiwe ngolimi lwesiNgisi kanye nolwesiBhunu, kwanda amagama ethiwe ngezilimi zase-Afrika, kuye ngokuthi yiluphi olukhulunywa ngabantu abaningi kuleyo naleyo ndawo.

Olwazini oluqoqiwe, kuvela ukuthi ngaphandle kwamagama esiNgisi nambalwa esiBhunu, kukhona ethiwe ngolimi lwesiZulu nokuyilo olukhulunywa ngabantu abaningi eMgungundlovu naseThekwini, kakhulu abahlala kulezi zindawo.

Kwanda futhi nokwethiwa kwamagama ahambisana nesikhathi (ayimfashini) nakhombisa ubuciko obuthile, njengalawa, '*Compensation, Phumlas, Rainbow ridge, Flamingo Heights, Shayamoya, Happy City, Dark City, Extension, Phenduka*. Kulawa ayimfashini kukhona axube izilimi, amanye athi esolimini lwesiZulu, kube nengxenywe esolimini lwesiNgisi noma lwesiBhunu njengakulawa, '*Phola*



*Place, Philani Valley, Mandela Park, Gwala's Farm, Gasa Section*'. Amagama axube izilimi awuphawu lokuthobelana nokuhloniphana kwabantu ngokwamasiko nangokolimi, okuwumphumela wombuso wentando yeningi. Amagama asuselwe olimini oluthile, aguqulelwa kolunye ngandlela thize, nawo angena ngaphansi kwaleli qoqo esingabala lawa, *Etafuleni, Epulangweni, Ediphini, Ezingadini*. Umdwebo olandelayo ukhombisa lesi simo sokwethiwa kwamagama ngezilimi ezehlukene, ezikhathini ezehlukene, okuyikho okube nomthelela ekwethiweni kwamagama acwaningwayo:



Umdwebo 5.1: Amaphethini olimi okwethiwa kwamagama ezindawo eNingizimu Afrika

### 5.3.2 Isizathu sokwetha kanye nezincazelo zamagama

#### 5.3.2.1 Ukuphikisana nomthetho ohlukanisa izindawo zokuhlala ngokobuhlanga, wonyaka we- 1950.

Izindawo zokuhlala ezingekho emthethweni, kakhulu lezo ezakhiwe eduze kwezindawo zokuhlala ezisemthethweni, eduze kwemigwaqo kanye nasemaphethelweni amadolobha, abantu abazithatha ngendluzula, kuvelile ukuthi abanikazi bazo bazetha ngamagama amadolobha, ngenhloso yokukhombisa ukuthi ziyizingxenyane zalezi ezisemthethweni. Abantu balezi zindawo, ababesuswe kuzo, izingxoxo ziveze ukuthi kwezinye babuya ngenkani, ngenhloso yokusondezela imisebenzi, izinsiza zikahulumeni kanye nezinye izidingongqangi, abahlala kulezi zindawo ezisemthethweni abazitholayo. Indlela abathatha ngayo izindawo, nendlela yokwetha amagama azo, kokunye kuveza ukungavumelani phakathi kwabo nohulumeni. Amagama amaningi esiZulu aveza inhloso yokuphikisana nomthetho owawususe abantu kulezi zindawo wabayisa ezindaweni ezingaphandle kwamadolobha, ukuze lezi kube ezabantu abamhlophe kuphela, i-Group Areas Act of 1950. Lo ngumthetho owawugunyaza ukwahlukaniswa kwabantu ngokobuhlanga, ngesikhathi sikahulumeni wobandlululo. Abantu abamnyama ngalo mthetho babesuswe ezindaweni zabo, bathuthelwa ezindaweni ezikude namadolobha kanye nezindawo zokusebenza, ngenhloso yokuthi izindawo ezisemadolobheni nezithuthukile kube ezabamhlophe kuphela.

Ukwetha amagama, kokunye afanayo nawezindawo ezisemthethweni ngaphandle kwemvume yamuntu, kwakuyindlela yokudlulisa umbiko wokuthi bangabanikazi balezi zindawo, bangabanikazi futhi bamagama ezethiwe ngawo, ngaleyo ndlela kudingeka bathathwe kanjalo nguhulumeni. Kwezinye izindawo amagama anjengalawa, '*Zwelethu*' (our country), adlulisa umbiko ocacile ngobunikazi balezi zindawo; elithi '*Buyani*' (come back), liveza umqondo wokuthi lezi yizindawo zabo, ababesuswe kuzo. Ligqugquzela abantu abasuswa ezindaweni ukuthi babuye, bathathe izindawo noma ngabe kusho ukuzilwela, ngelithi, '*Zilweleni*' (fight for yourselves), kokunye lezi zindawo bazithatha ngenkani ngelithi, '*Enkanini* (*place of obstinance*). Egamani elithi, '*Rainbow rigde*', ingxenye esekuqaleni ethi, *rainbow*, iwuphawu lobunye kubantu abangefani,

ngokobuzwe, ngokwamasiko, ngokubuhlanga, ngokwenkolo nokunye okuningi. Lisetshenziswe kakhulu eNingizimu ngesikhathi senkululeko, njengophawu lobunye bezinhlanga nezizwe zonke ezikhona, ngokuthi iNingizimu Afrika yaziwe njenge-*Rainbow nation*. Leli gama liphikisana nokuhlaliswa kwabantu behlukene ngokobuzwe, okwakugququzelwa yilo mthetho. Igama elithi, 'Skomplaas', eliphuma emshweni wesiBhunu othi, 'os kom van a plaas', lethiwa ngabantu abazichazayo ukuthi bangobani, asebephumile ezindaweni ezingamapulazi abebevaleleke kuzo ngenxa yemithetho yezwe. Abethi bale ndawo babehlala emapulazini abasebenza kuwo, kunezindawo ababengavumelekile kuzo, namhlanje umthetho usubakhululile, igama seliwumlando ongeshabalale.

### 5.3.2.2 Uthando kanye nolwazi lwezombusazwe

Emaqoqweni ahlukani siwe mabili agqamisa uthando kanye nolwazi lwezombusazwe labantu abangabethi bamagama. Elokuqala yiqoqo lamagama ethiwa esuselwa emagameni abantu, kakhulu abangamaqhawe omzabalazo, ngenhloso yokubahlonipha. Elesibili yiqoqo lamagama ethiwa esuselwa emagameni amanye amazwe, kakhulu lawo abamba iqhaza enkululekweni yabantu baseNingizimu Afrika, ngenhloso yokwazisa ubudlelwane bawo neNingizimu Afrika kanye nokugcina umlando uphila. Ezweni elisanda kuthola inkululeko, njengeNingizimu Afrika, ukwethiwa kwezindawo ngamagama ayizikhumbuzo kuyingxenye yokwakha isizwe (Azaryahu, 2011). Ingxenye elandelayo yethula umlando omfushane ngamaqhawe, amagama awo okwethiwe ngawo izindawo, kugqanyiswe neqhaza alibamba enkululekweni yaseNingizimu Afrika. Kamuva kudingidwa ubudlelwane beNingizimu Afrika namazwe, okwethiwe izindawo ngamagama azo. Akuyona inhloso yalolu cwaningo, ukwethula umlando njengoba unjalo ngamaqhawe nangezindawo, lokho kungaphezu kwalolu cwaningo kodwa kuhloswe ukugqamisa ukubaluleka kwawo kanye neqhaza lawo emiphakathini yaseNingizimu Afrika nokuyisizathu sokugcinwa kwamagama awo aziwa. Ulwazi ngamaqhawe nangezindawo ezichazwe esigabeni esilandelayo luthathwe ku-inthanethi (<https://en.wikipedia.org>):

### 5.3.2.2.1 Amagama amaqhawe asetshenziswe njengenkomba yothando nolwazi lwezombusazwe

Izindawo ezethiwe ngamagama ala maqhawe nezindawo ezisemthethweni lezi zindawo ezikuzo zihlelwe ethebuleni 5.12.

**Nelson Mandela:** Amagama ethiwe esuselwa egameni laleli qhawe yilawa, *'Mandela Park'* nelithi, *'Madiba'*. Igama eliphelele lakhe nguNelson Rolihlahla Mandela, uMadiba yisithakazelo. Ziningi izinto ezingabalwa ezenza abantu bafise ukugcina igama lakhe liphila ngokwetha ngalo izindawo. Okumbalwa okungaphawulwa lapha ukuthi, waba yisishosho, esamelena nobandlululo eNingizimu Afrika, waba ngumholi wezombusazwe owaba nguMongameli wokuqala waseNingizimu Afrika owakhethwa ngombuso wentando yeningi, wabusa kusukela ngonyaka we-1994 – 1999. Waqeda ubandlululo, wagqugqezela ukubuyisana kwezinhlanga. Uma i-ANC idla umhlanganiso okhethweni lwangonyaka we-1994, izindawo eziningi zokuhlala ezingekho ethethweni zanda, ezinye zethiwa ngaleli qhawe.

**Oliver Tambo:** Amagama ezindawo asuselwa egameni laleli qhawe yilawa, *'Tamboville, Tambo Plaza'*. Okunye kwezinto ezibalulekile emiphakathini yaseNingizimu Afrika, ngaleli qhawe ukuthi, kwakunguthisha, ngummeli, isishosho sezombusazwe, elalwela inkululeko yaseNingizimu Afrika. Wakhethwa njengonobhala jikelele wenhlangano yezombusazwe, i-African National Congress (ANC) ngonyaka we-1954, waba ngumongameli wayo inhlangano kule minyaka; (1967 – 1999). UTambo, uMandela kanye noSisulu bangamalungu, asungula iphiko lenhlangano yentsha, i-ANC Youth League, ngonyaka we-1943. Waba ngunobhala wokuqala wenhlangano, ezingeni likazwelonke, waba yilungu lesigungu sikazwelonke, iNational Executive, ngonyaka we-1948. Ubukhulu nokuhlonishwa kwegama lakhe, akuvezwa ukwetha ngalo izindawo zokuhlala ezingekho emthethweni kuphela, nesikhumulo esikhulu sezindiza, esasaziwa nge-Johannesburg International Airport, sethiwe ngalo.

**Walter Sisulu:** Wayengummeli omnyama, owadonsela uMandela kanye noTambo eshikashikeni wezombusazwe. Wayeyisishosho sezombusazwe, esasimelene nobandlululo, wayeyilungu le-ANC. Waba nezikhundla eziningi enhlanganweni, i-ANC, ngesikhathi isavalwe umlomo. Wachitha iminyaka esiqhingini, i-Robben Island, njengesishosho sezombusazwe. Ngezikhathi ezithile wayesebenza njengoNobhala Jikelele, wabuye wasebenza njengesekela likamongameli wenhlangano.

**Joe Slovo:** Leli qhawe ngusopolitiki, isishosho sezombusazwe, waba ngumholi weSouth African Communist Party (SACP). Waba yilungu eliphambili eqenjini, i-ANC, waba futhi umholi wophiko lwezempi lwe-ANC, Umkhonto Wesizwe (MK). Waba isithunywa enhlanganweni yabantu, exube izinhlangothi, eyabhala i-Freedom Charter. Waba yingxenye yezingxoxo zokuqeda ubandlululo. Emva konyaka we-1994, waba ngungqongqoshe wezezindlu.

**Chris Hani:** Kwakungusopolitiki, esengumfundi wamelana nemfundo yabantu (*Bantu Education*), waba umholi weS.A.C.P futhi waba ngumholi womkhonto Wesizwe. Naleli qhawe nakuba lingaphilanga isikhathi eside emva kwenkululelo yeNingizimu Afrika, igama lalo, ngaphandle kokuba kwethiwe izindawo zokuhlala ngalo, kwethiwe ngalo isibhedlela esikhulu, esasaziwa ngeBaragwanath, esaguqulwa kwaba yiChris Hani Baragwanath.

**Lilian Ngoyi:** Yisishosho sezombusazwe, esamelana nobandlululo. Waba ngowesifazane, wokuqala, owaqokwa njengelungu lekomiti elikhulu le-ANC. Wabamba iqhaza ekusungulweni kwesigungu sabesifazane, saseNingizimu Afrika, iFederation of South African Women. Ngonyaka we-1956 waba ngumengameli wophiko labesifazane, eqenjini i-ANC. Wabamba iqhaza ekulwisaneni nomthetho womazisi.

**John Langalibalele Dube:** Igama laleli qhawe lingelinye elivelele, phakathi kwamagama amaqhawe, ekususelwa kuwo amagama ezindawo zokuhlala ezingekho emthethweni. Izindawo zokuhlala ezethiwe ngegama laleli qhawe singabala lezi; *'Langalibalele, Dube village, Mafukuzela'*. Iqhaza alibamba

emphakathini libandakanya le misebenzi: Waba ngumbhali wezindaba odumile waseNingizimu Afrika, waba yingcithabuchopho, waba ngumfundisi wezikole, ngusopolitiki, ngumshicileli mabhuku, ngumhleli mabhuku, ngumbhali wamanoveli kanye nezinkondlo. Waba ngumengameli, owasungula inhlango i-South African Native National Congress (SANNC), eyaguquka yaba yi-ANC ngonyaka we-1923. Wasebenza njengomengameli, kule minyaka ye-1912 – 1917. Wasungula iphephandaba, 'Ilanga LaseNatali'. Wayezalwa ebukhosini, okwakumnika ilungelo lokuzalwa, lokuthi abe yinkosi yesizwe samaQadi, okwagcina kungenzekanga ngenxa yokuphenduka kukayise, abe ngumKrestu. Wasungula isikole esibizwa ngokuthi, 'Ohlange', okwakuyisikhungo sokuqala esasungulwa ngumuntu omnyama. Wenza iculo elalibhalwe ngu-Enoch Sotonga elithi, 'Nkosi Sikelela i-Afrika', lidume, ngokuthi liculwe kakhulu Ohlange, okwenza lagcina lemukelwe njengeculo lesizwe.

#### **5.3.2.2 Amagama ezindawo njengenkomba yothando nolwazi lwezombusazwe**

Ukwethiwa kwezindawo zokuhlala ngamagama amanye amazwe, anobudlelwane neNingizimu Afrika, kuwubufakazi bothando nolwazi, abantu abangabethi bezindawo abanako ngezombusazwe. Amanye ala magama avela kabili, kube khona lawo avela kanye. Emva kwesikhathi sobandlululo, iNingizimu Afrika yaba yizwe elihamba phambili ekuthuthukisweni kobudlelwane namazwe omhlaba. Inhlosomgomo yayo, ukwakha ubudlelwane nawo wonke amazwe, kakhulu lawo angomakhelwane ku-Southern African Development Community (SADEC). Isigaba esilandelayo sigqamisa ubudlelwane beNingizimu Afrika namanye ala mazwe ekwethiwe ngamagama awo:

#### **IMozambique**

Amagama ekwethiwe ngawo izindawo, yi '*Maputo, Mozambique*'. Emva kokuba iMozambique ithole inkululeko, embusweni wamaPutukezi, ngonyaka we-1975, ubuhlobo phakathi kweNingizimu Afrika kanye neMozambique baqala babonakala, uma iFRELIMO, iphiko lamaphekulazikhuni, lenkululeko kahulumeni waseMozambique, liba namandla. Emva kokuba iNingizimu Afrika yeseke ngezikhali zomshoshaphansi, IRENAMO, iphiko lamavukelambuso,

elalimelene neFRELIMO, amazwe womabili angena esivumelwaneni, iNkomati Accord, ngonyaka we-1984, owawuvimba ukuba amazwe asize izinhlangano eziphikisayo. Ngonyaka we-1981 ubudlelwane baqina, emva kokuba iNingizimu Afrika izinikele ekwelekeleleni ukuxazulula impi yombango eMozambique.

### **IZimbabwe**

Amagama ethiwe izindawo yilawa, *'Zimbabwe, Harare'*. IHarare yidolobha laseZimbabwe. Ubudlelwane phakathi kweNingizimu Afrika neZimbabwe bathuthuka ngesikhathi sokuphela kobandlululo ngokusemthethweni. NgoZibandlela wonyaka we-1993, ongqongqoshe bezindaba zangaphandle, bala mazwe womabili bahlangana okokuqala, badingida izindlela zokuqinisa ubuhlobo. Emva kokukhululeka kweRhodesia, iba yiZimbabwe, uhulumeni eHarare weseka ukususwa kontswinyo olwalusisiwe (*mandatory sanctions*), eNingizimu Afrika, yeseka i-ANC, emshikashikeni wayo wezikhali.

### **IZambia**

Izindawo ezethiwe ngenhloso yokwazisa iqhaza leZambia emzabalazweni wokulwa nobandlululo weNingizimu Afrika, zethiwe ngala magama: *'Lusaka, Zambia'*. ILusaka yidolobha leZambia. IZambia yayingaphansi kombuso wamaBrithani, kuye eminyakeni we-1961. Ubudlelwane beZambia neNingizimu Afrika kuze kube ngonyaka we-1990, okunye kwezinto ezibuqinisiwe, ukwesekwa yiZambia, kwezinhlangano, ezimelene nobandlululo eNingizimu Afrika. IZambia yavikela i-ANC ngesikhathi isavalwe umlomo, yavula ikomkhulu layo eLusaka. Izishosho eziningi ze-ANC, ezazidingisiwe, zazibhaciswa eLusaka, ngaphansi kukamongameli, uKenneth Kaunda. I-ANC yaqhubeka yasebenza umshoshaphansi, ibhace eLusaka, ngaphambi kokuba ivulwe umlomo ngonyaka we-1990. IZambia iyizwe lesibili ngobukhulu e-Afrika, elihwebelana neNingizimu Afrika. Ngonyaka we-1994, iNingizimu Afrika yaqhubeka yaba yindawo iZambia elanda kuyo izinto ezakhiwayo kanye nezikhiqizwa ngemishini.

## **INamibia**

Izindawo zokuhlala zethiwe ngegama elithi, '*Namibia*' nelithi '*SWAPO*'. I-SWAPO, ngumbutho wabantu waseNamibia. Ubudlelwane phakathi kweNingizimu Afrika neNamibia, eyayibizwa ne-South West Afrika (S.W.A) ngaleso sikhathi, banda ngonyaka we-1988, emva kwesivumelwane esasiwumhlahlandlela wesixazululo sengxabano eyayiphakathi kweNamibia ne-Angola. Ngaphambi kwalesi sivumelwane, iNamibia yayilawulwa yiNingizimu Afrika kusukela ngonyaka we-1989, uma iPitoli inikwa igunya lokulawula indawo, yi-League of Nations. Uma iNamibia ikhululeka ngonyaka we-1990, yaqinisa ubuhlobo neNingizimu Afrika. INamibia yaqhubeka yancika eNingizimu Afrika ngohwebo kanye nangokongiwa kwemali. Ngonyaka we-1990 imikhiqizo ethi ayibe amashumi ayisishiyagalolunye amaphesenti, iNamibia ibiyilanda eNingizimu Afrika, ngakolunye uhlangothi, athi awabe amashumi amathathu amaphesenti, iNingizimu Afrika ithenga eNamibia. Ngonyaka we-1994, iNingizimu Afrika yanquma ukusula zonke izikweletu eyayiziyikweletwa yiNamibia, ngaphansi kukaMandela, kwabuyiselwa izindawo eziseNamibia, ezazingaphansi kukahulumeni waseNingizimu Afrika, ngaphansi kombuso waseNamibia.

## **I-Angola**

Emagameni aqoqiwe yinye indawo ebizwa nge-Angola. I-Angola ngelinye lamazwe ase-Afrika elinobudlelwane neNingizimu Afrika. Ubudlelwane be-Angola neNingizimu Afrika, esikhathini esingemuva kwesikhathi sobandlululo, baqiniswa ukuthi izinhlangano zombusazwe; i-ANC, yaseNingizimu Afrika kanye ne-MPLA, yase-Angola zalwa ndawonye ngesikhathi sempu yombango yase-Angola, i-Angolian Civil War kanye nempu yomngcele yaseNingizimu Afrika, i-South African Border War. Zalwa namavukelambuso e-UNITA, e-Angola kanye nohulumeni wesikhathi sobandlululo eNingizimu Afrika, owaweseka la mavukelambuso. Iningizimu Afrika inobudlelwane obuzinzile kwezomhlaba, ezohwebo kanye nezepolitiki ne-Angola. Ubudlelwane bala mazwe ngonyaka we-1994, baholela ekukhethweni kwe-Luanda njengenxusa leNingizimu Afrika. UNelson Mandela wabamba iqhaza ekulamuleni impi phakathi kwabaholi ababili base-Angola, udos Santos kanye noSavimbi, waba yingxenye yokwenziwa



kwesivumelwano soxolo, esasiqeda impi nesasiqalisa ukwakhiwa kabusha kwezwe.

### **ICongo**

ICongo nyelinye lamazwe elalimelene nobandlululo lwaseNingizimu Afrika. Ngesikhathi sikaMongameli omdala, uThabo Mbeki, iNingizimu Afrika yahlangana neCongo, eBrazzaville, owayezoqinisa amaxhama obungane. Ngonyaka we-2009, uhulumeni waseCongo wasayina isivumelwane sokuqashisela abalimi baseNingizimu Afrika ngomhlaba ongamahektha ayizi-200 000. Ukudla okuningi, okukhiqizwa lapho, kwakuzothengiswe ezimakethe zaseCongo. INingizimu Afrika yelekelela ukuqeda impi eCongo.

#### **5.3.2.3 Umbuso wentando yabantu**

Umbuso wentando yabantu ungachazwa njengohlelo lokubusa, olunika abantu amandla okubusa noma okukhetha ngendlela ekhululekile, abazobamela ekuphathweni kwezwe (<http://www.dictionary.com>). Amagama amaningi, kakhulu ethiwe ngolimi lwesiZulu, aveza ukuthi nakuba lezi zindawo zazikhona ngaphambi kokuba iNingizimu Afrika ithole inkululeko, zaqala ukugqama kanye nokwanda ngesibalo, emva kokuthola inkululeko. Nephethini yokwetha yaguquka, ngaphandle kokwetha ngamagama abantu abangabasunguli nokunye, kwaqhamuka amagama afana nalawa, '*Siyabusa, Zibuse, Nkululeko*', akhomba ukuthi ethiwe ngesikhathi sekwedlule ubandlululo, sekubuswa ngentando yabantu. Amanye amaningi ethiwa ngesikhathi senkululeko, aqhakambisa ubumbano nokwesekana. Iziqubulo ezisetshenziswe kakhulu ukugqugquzela ubunye ngezikhathi zobandlululo njengalezi, '*Sonqoba Simunye, Unity is strength*', zinomthelela ekwethiweni kwamagama ahlanganisayo (*collective names*), ukuveza umqondo wokwenza izinto ndawonye. Amagama afana nalawa, '*Simunye, Siphumelele, Sinqobile, Siyabusa, Siyathuthuka*', achaza ubunye beqembu, ngokusebenzisa isivumelwano senhloko esihlanganisayo (si-). Lobu bunye kokunye bugqama ngokuthi abantu bazise ukwesekana ngokusebenzisa amagama anjengalawa, '*Masibambane* (let us hold hands), *Ekusizaneni* (place of helping one another), *Thandanani* (love one another), *Hambanathi* (Go with us)'. Umbuso wentando yabantu, ufika namalungelo, wonke umuntu azizwe ezimele,

okubonakala emagameni anjengalawa, *'Shiyabazali* (leave parents), *Delunina* (do away with mother). Akhona futhi akhomba ukuthi inkululeko iza emuva kwezimpi nendluzula, okubonakala kula magama, *'Zilweleni, Enkanini'*.

#### 5.3.2.4 Indlela yokuxhumana

Amagama amanye ayimiphumela yendlela yokuxhumana evame ukusetshenziswa. Le ndikimba ihambisana nokuthi amagama ayindlela yokwenza (*speech act*), ethiwa ngezinhloso ezechukene. Amanye amagama adlulisa imizwa kanye nemiyalezo enhlobonhlobo yabethi kanye nabasebenzisi bawo. Kukhona lawo asolimini lwesiZulu ayizitatimende ezisobala zokudlulisa imiyalezo. La magama anencazelo i-**emothivu**, uVan Langendonck (2007) athi nayo imukelwa ngaphambili emagameni. Angasetshenziselwa ukukhonona kuhulumeni, ngokusweleka kwemisebenzi njengegama elithi, *'Asinamali'*. Bangezwakalisa ukungeneliseki ngobuncane bezindawo abahlala kuzo ngokusebenzisa amagama anjengalawa; *'Vezunyawo, Gobiqolo'*. Angasetshenziswa ngenhloso yokugququzelana kwabantu abahlala kulezi zindawo, okubonakala kula magama; *'Zenzeleni, Zakheleni, Sukumani'*. Amanye aveza ukuthi bajabule, bakhathazekile, banelisekile, abanelisekile nokunye. Kukhona lawo futhi abedlulisa ngawo imiyalezo engekho obala, esakungathekisa nebhuqayo. Lokhu kuvela emagameni anjengalawa; *'White City-* igama elethiwa indawo engenagesi; *Happy Place-* indawo engakhombi isimo esiyiqiniso; *Mazakhele-* igama elivame ukusetshenziswa endaweni enezindlu zikanokusho.'

Ukusebenzisa amagama abhuqayo kanye nangathekisayo kuyindlela esheshayo yokudlulisa imibiko futhi edonsa amehlo amaningi, abantu bafise ukwazi izizathu zokwethiwa kwawo. Ukwethiwa kwezindawo eziphezulu zakwamanye amazwe, yindlela yokungathekisa nokubhuqa, njengalezi:

**Ithebula 5.17:** Izibonelo zamagama angathekisayo nabhuqayo

Igama lendawo	Incazelo yegama nesizathu sokwethiwa kwalo
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<i>Chicago</i>	Yindawo eyaziwa njengenongcweti bezakhiwo ezisesitayeleni. Izingxoxo ziveze ukuthi kungathekiswa ngayo ngoba lezi zindawo zakhiwe ngendlela eyahlukile nedonsa amehlo kunalezi ezinye ezisemthethweni.
<i>Hawaii</i>	Yindawo edume ngosaziwayo bamafilimu. Leli gama kwethiwa ngalo ngoba bekhononda ngokunganakwa nguhulumeni. Babenenhloso yokudonsa amehlo, ngisho awabantu abaphesheya imbala.
<i>Palestine</i>	Ngenye yezindawo ePhakathi neMpumalanga, eyalwela amandla okuthi ikwazi ukubusa, i-West Bank kanye neGaza, yanqoba ngempi yezinsuku eziyisithupha. Kwethiwa leli gama ngoba befanisa lesi senzo nokunqoba kwabo indawo abakhe kuyo.
<i>Jamaica</i>	Yindawo eyaziwa kakhulu ngomculo wereggae neyikhaya lokuzalwa lomculi odumile uBob Marley. Kwethiwa ngaleli gama ngenxa yothando lalo mculo kubantu abaningi nangenxa nokuhlonishwa kwale ngqalabutho yawo.
<i>Geneva</i>	Yindawo eyaziwa ngekomkhulu lamazwe ahangene aseYurophu. Yindlela yokuzwakalisa ukungeneliseki esakubhuqa uma kungathekiswa ngayo.

### 5.3.3 Indawo Ekususelwa Kuyo

#### 5.3.3.1 Ukuqashelwa kwemvelo kanye nezinto ezizungezile

Iqoqo lamagama achazayo, yiqoqo lamagama anencazelo esobala, idenothethivu. Ngokwejwayelekile amagama kuleli qoqo asuselwe emagameni ajwayelekile, okungamagama ezinto. Ikhono abethi bamagama abanalo, lokuqaphela izinto kunomthelela omkhulu endleleni ekukhethwa ngayo amagama. La magama kubandakanya amagama ezinto zemvelo, okungaba awezinto ezimilayo njengalawa, '*Esidweni* (place of gladius plant), *Mvini* (grape vine)' noma kube asuseselwe ezilwaneni, njengalawa, '*Emathendeleni* (place of patridges), *Khalanyoni* (where birds sing), *Umbhedula* (beast with wide, twisted horns),

*Insizwakazi* (hornless ox), *Juba Place*, *Seven Ox*, *Flamingo Heights*'. Lokhu kungaba yinkomba yobudlelwane noma ukuxhumana phakathi kwabantu nemvelo.

#### **5.3.2.5 Indawo ekwaxhiwe kuyo (*location*)**

Amaqoqo aveze ukuthi indawo ekwaxhiwe kuyo inomthelela ekwethiweni kwamagama. Iqoqo lamagama asuselwa emagameni ezindawo zokuhlala ezisemthethweni, amagama emigwaqo, amagama amapulazi, kuvelile ezingxoxweni ukuthi la magama ethiwa ngala magama ngoba lezi zindawo zakhiwe eduze kwazo. Amanye amagama ethiwe ngenxa yendawo okwaxhiwe kuyo, yilawo achaza izindawo njengalawa; '*Siweni, Wathanga, Engqumeni, Emsahweni, Esikhelekehleni*'. La magama ayagqamisa ukuthi indawo yakhiwe endaweni enjani. Incazelo yegama elejwayelekile inobuhlobo nencazelo yegama lendawo. Lokhu kusho ukuthi amagama amaningi kuleli qoqo, anobudlelwane obusobala phakathi kwencazelo yegama (*signifier*) kanye nendawo (*signified*).

Kwesinye isikhathi ukuthi indawo ikuphi, kungavezwa ukuyiqhathanisa nezinye izindawo noma nezinye izinto njengalawa; *Lower Thornville*- yindawo eyingxenywe esezansi neThornville, *Upper Sinathingi*-yindawo eyingxenywe engenhla neSinathingi, *Waterloo East*-yingxenywe eseMpumalanga yeWaterloo , *Newlands West*- yingxenywe eseNtshonalanga yeNewlands. Kwamanye amagama kuleli qoqo, nakuba enencazelo esobala, incazelo yawo ayisahambisani nencazelo yendawo ngoba amaningi ethiwa esuselwa ezintweni ezazikhona ngaphambi kokuba kwaxhiwe, ezinye zazo ezingasekho manje, osekwasala amagama akhomba izindawo nje, njengalawa; '*Emathendeleni, Coal Yard, Ezinyosini, Ediphini*'.

#### **5.3.3.3 Umlando ngendawo kanye nendlela yokuphila**

Le ndikimba igqanyiswa amagama amaqoqo, ahlotshaniswa nezenzo noma nezehlo ezithize. Isisusa sawo umlando noma yindlela yokuphila yomphakathi noma yabantu abathize emphakathini. La magama awanabo ubudlelwane ngokwencazelo, nezindawo ezethiwe ngawo. Lokhu kusho ukuthi akulula ukubona ukuthi indawo injani, ngokwazi incazelo yegama. Ukuqonda

ngezincazelo zamagama, kulele ekwazini umlando ngendawo kanye nezigameko ezithize. Anencazelo, ikhonothethivu noma i-asosiyethivu, okuyincazelo yamagama, encike olwazini lwangaphambilini ngendawo (Van Langendonck, 2007). Ibandakanya zonke izinto ezingahlotshaniswa nendawo (Meiring, 1993). Amagama aveza lo mqondo, kwavele emaqoqweni kanye nezincazelo zokwethiwa kwawo yilawa; *'Magaba, Marikana, France, Gomora'*. Incazelo yala magama ingaziwa kuphela ngokwazi izizathu zabantu, zokwethiwa kwazo ngawo. Kuleli qoqo kunamagama achaza izenzo zabantu abathile njengalawa: *'Elahlamlenze, Mshayazafe, Shiyabazali, Delunina, Shisa-Bhe'*.

#### **5.4 Isiphetho**

Lesi sahluko sethule futhi sahlaziya ulwazi ngamagama ezindawo zokuhlala, ezingekho emthethweni. Amagama ethulwe ngamaqoqo ayi-10, agqamisa izincazelo kanye nemithelela yokwethiwa kwawo okuyilawa; amagama ngokwezilimi, amagama asuselwa kwawezindawo, amagama ahlonipha abantu abathize, amagama achazayo, amagama akhiwayo, amagama aveza imizwa, amagama abhuqayo nangathekisayo kanye namagama ahlotshaniswa nezenzo noma nezinto ezithize. Ezindikimbeni ezine ezitholakele okuyilezi; ulimi, isisusa segama, isizathu sokwetha kanye nencazelo yegama kanye nesakhiwo samagama, kwethulwe, kwahlaziywa izindikimbana eziyisi-8, okuyilezi; Ubuntu, ukuphikisana nomthetho ohlukanisa abantu ngokobuzwe nobuhlanga, uthando nolwazi lwezombusazwe, umbuso wentando yabantu, indlela yokuxhumana, ukuqashelwa kwemvelo kanye nezinto ezisizungezile, indawo ekwaxhiwe kuyo kanye nomlando ngendawo nendlela yokuphila. Isakhiwo sidingidwe esahlukweni esilandelayo. Ingxenye yezindikimba igqamisa lezi zincazelo ezisemagameni; idenothethivu, nalezi ezaziwa ngaphambili, ikhonothethivu/asosiyethivu kanye ne-emothivu. Isahluko esilandelayo sihlaziya ucwaningozi limi emagameni.

# IS AHLUKO 6

## UKUHLAZIYWA KOCWANINGOZILIMI EMAGAMENI

### 6.0 Isingeniso

Lesi sahluko sihlose ukuhlaziya amaphethini ocwaningozilimi, emagameni ezindawo zokuhlala acwaningwayo, kuhlolwe nomthelela wala maphethini ekwethiweni kwawo. Ingxenye yokuqala yethula ulwazi kafushane ngohlobo (*typology*) locwaningozilimi, lwamagama ezindawo. Ingxenye yesibili ihlaziya isifundomagama, igxile ekwahlukanisweni kwamagama ezindawo, ngokweziqo ezahlukeni. Ingxenye yesithathu ihlaziya uhlelomisho emagameni, kugxilwe esakhiweni samagama ayimisho kanye nomsebenzi wayo. Ingxenye yesine ihlola umsebenzi weziqalo emagameni, kanye nencazelo, igramathikhali. Ingxenye yesihlanu, eyandulela isiphetho, idingida ubudlelwane bamagama kanye nemihlahlandlela yokuvamiswa kwamagama ezindawo, ngenhloso yokuhlola ukuthi kuhambisana kangakanani.

### 6.1 Uhlobo (*typology*) lwamagama ezindawo

UVan Langendonck (2007: 204-210) uphawula ngalezi zinhlobo ezimbili, ezibanzi, zokwehlukani kwaagama ezindawo (ezilimini zaseYurophu), ezincike kucwaningozilimi; ukwehlukani ngokwemfundoncazelo, okuncike encazelweni kanye nokwehlukani ngendlela ehlelekile (*formal*), okuncike ezakhiweni zamagama. Eqoqweni elehlukani ngendlela ehlelekile, uphawula ukuthi amagama ezindawo kulezi zilimi, ehlukani ngaphansi kwamaqoqo amane; yilawo anesakhiwo athi yi-*zero form*, okuyiziqu ezisebenze ngaphandle kwezinye izakhi, njengegama elithi 'London', yilawo asebenzisa izijobelelo, njengelithi, 'Germany', asebenzisa i-athikhili, njengegama elithi, 'the Times' kanye nalawo asebenzisa amagama akhomba ukuthi yigama lani, njengelithi, 'Field Street', okucaciswa yigama elithi, 'street' ukuthi yigama lomgwaqo.

UTent noBlair (2011) uphawula ukuthi indlela elungile yokwehlukani zinhlobo zamagama eqala ngokwehlukani ngalezi zindlela:

- Ngokwejenerikhi (ingxenye esho ukuthi yigama lani) kanye ne-*specific* (ingxenye echazayo).
- Ngokocwaningozilimi (isifundomagama, uhlelomisho kanye nesifundoncazelo) yamagama ezindawo nenqubo elandelwayo yokwethiwa kwamagama.

Lesi sahluko silandela indlela ehlekile yokuhlaziya uhlobo lwamagama, kugxilwe esakhiwenimagama kanye nakuhlelomisho lwamagama ezindawo zokuhlala ezingekho emthethweni. Isifundomagama sibheka indlela amamofimi (okuyizakhi zegama, zokugcina ngobuncane ezinomqondo) ahleleka ngayo ukwakha amagama anomqondo. Amagama angehlukani ngezinhlalo ezimbili; aqondile (akhiwa yimofimi eyodwa) kanye nangaqondile (akhiwa ngamamofimi amabili noma ngaphezulu) (Akmajian, 1995). Engxeneni yesifundomagama kulolu cwaningo, kubhekwa izinqubo zesifundomagama ezilandelwayo, ekuhlanganiseni amamofimi ukuze kwakhiwe amagama. Ingxenye yohlelomisho ibheka izinqubo ezilandelwayo ukwakha amagama ezindawo, anesakhiwo semisho kanye nomsebenzi wezinhlalo zayo, okukhonjiswe kuleli thebula:

**Ithebula 6.1:** Okuqukethwe izingxenye zesifundomagama nohlelomisho

<b>Izinqubo zesifundomagama</b>	<b>Iqoqo ezingeni lokuqala</b> <i>(first level category)</i>	<b>Iqoqo lesibili</b>
	Iziqu eziqondile	
	Iziqu ezingxube	
	Iziqu eziphindekayo	
	Iziphongozo nezijobelelo	e--/-ini, -eni, -weni, -wini
		kwa-
		Ma-
		-kazi, -ana

		-i, -o
<b>Izinqubo zohlelomisho</b>		
	Imisho elula, eyizitatimende	
	Imisho elula, ephoqayo	
	Imisho engaqondile, ephoqayo	

## 6.2 Izinqubo zesifundomagama (*morphological processes*)

Isifundomagama yisifundo samamofimi kanye namagama. Imofimi yingxenywe yokugcina ngobuncane yegama kodwa enomqondo, igama lakhiwe ukhlangana kwamamofimi, kulandelwa umthetho wokwakhiwa kwawo. Le ncazelo iveza ukuthi zimbili izindlela zokufundwa kwesifundomagama; encike kumamofimi kanye nencike emagameni (Aronoff, 1976). U-Aronoff uqhubeka aphawule ukuthi inqubo yesaifundomagama isebenza namagama kangcono okunokuba isebenza namamofimi, akakukhuthazi ukusebenza ngezakhi zamamofimi. Ukwakhiwa kwamagama kulolu cwaningo kuncike ku-*Construction Grammar*, ethatha ngokuthi isifundoncazelo inomthelela esifundwenimagama kanye nakuhlelomisho, ngandlela thize. Incazelo yegama izezwa izakhiwo zamagama kanye nezohlelomisho. Kunobuhlobo futhi ne-*generative morphology*, enohlelo lwemithetho elawula ukwakheka kwamagama olimini. Le mithetho iyisisekelo ekwakhiweni kwamagama amaningi, namukelekile olimini, yenze kube lula ukwahlukanisa phakathi kwamagama ajwayelekile (*regular*), ahambisana nayo kanye nangajwayelekile (*irregular*), angahambisani nemithetho, akheke kahle, kanye nangakhekile kahle (Aronoff, 1976: 20). Imithetho ihambisana nolwazi lwendalo lolimi, yomuntu ulimi lolo okuwulimi lwendabuko, ivumele ikhono elifihlakele labantu, lokwakha kanye nokuqonda amagama, ngisho nalawo abaqala ukuwezwa olimini lwabo.



Incazelo ayikwazi ukuthi iqondwe ngaphandle kwesakhiwo. Umgomo wezingxenye (*principle of compositionality*) uveza ukuthi incazelo yegama noma yomusho incike esakhiweni kanye nasencazelweni yezingxenye eziwakhayo. Lokhu kuvumelana nendlela yokuhlaziya incazelo, i- *hermeneutics*, ephawulwe esahlukweni sesithathu salolu cwaningo, evumela ukuqonda okuncike ekuqhathaniseni into ephelele nezingxenye zayo, kuphindwe kubhekwe into seyiphelele. Isakhiwo samagama ezindawo siyehluka kuye ngolimi igama elidabuka kulo (Raper, 1987). Ngendlela efanayo (uHaspelmath, 2010) (kuVan Langendonck noVan de Velde, 2016) uphawula ukuthi indlela yokwehlukana ehlelekile nechazayo, akumele ifaniswe ezilimini zonke ngoba zehlukile ulimi nolimi. Ngaleyo ndlela uhlelo lolimi olwalolo limi. Ngenxa yalesi sizathu kukhethwe ukuba kugxilwe emagameni asolimini lwesiZulu kuqala, nakuba kuphawuliwe ezindaweni ezimbalwa, ngamagama asuselwe esiNgisini, kwagcinwa ngasolimini lwesiNgisi. Amagama ezindawo ezingeni lesafundomagama kulolu cwaningo, ahlaziywe ngaphansi kwalezi zihlokwana:

- Amagama aneziqu ezizodwa (*simple stems*).
- Amagama aneziqu ezimbili noma ngaphezulu (*compound stems*).
- Amagama aphindaphinda isiqu.
- Amagama asuselwa kwamanye, ngokusebenzisa iziphongozo kanye nezijobelelo (*inflections*).

### 6.2.1 Amagama aneziqu ezizodwa

Emagameni aqoqiwe ngaphansi kweqoqo elehlukanisa ngokwesifundomagama, kukhona amagama aneziqu ezizodwa noma iziqu eziqondile. Ukuthi igama linesiqu esiqondile kusho ukuthi sakhiwe yimofimu eyodwa, ngaleyo ndlela linesiqu esingekke sisahlukaniseka, ngokwezingxenye ezinomqondo ophelele. Igama elithi, 'Umbhedula', isiqu esithi, '-bhedula' asihlukaniseki. Uma singazama ukusehlukanisa, izingxenye ngeke zibe namqondo. Lawa amagama akhomba indawo ngaphandle kukuchaza izimpawu ezithile. Kulawo asuselwe emabizweni, ngokuvamile alandela lezi zakhiwo, izibonelo zazo ezikubakaki, ekugcineni

izakhiwo zehlukaniswe ngokulandelana, ngalezi zimpawu, [S1-esokuqala; S2-esesibili; S3-esesithathu; S4- esesine]:

- Isiqalo ngqa (*pre-prefix*) + isiqu [*U-thwebu*]---S1
- Isiqalo ngqo (*basic prefix*) + isiqu [*S-thumbu*]-----S2
- Isiqalo ngqa + isiqalo ngqo + isiqu [*U-m-bhayi*]----S3
- Isiqu [*Bhambayi*]-----S4

Lezi ezinye zezibonelo zamagama ezinalolu hlobo lweziqu:

**Ithebula 6.2:** Izibonelo zamagama anesiqu esisodwa

**Igama lendawo/isakhiwo ----- indawo ekuyo**

<i>Umbhayi</i>	(u-m-bhayi)	[S3]	-----	Buffelskloof
<i>Umgudulu</i>	(u-m-gudulu)	[S3]	-----	Westville
<i>Uthwebu</i>	(u-thwebu)	[S1]	-----	Uthwebu
<i>Mqhawe</i>	(m-qhawe)	[S2]	-----	Inanda
<i>Phenduka</i>	(-phenduka)	[S4]	-----	Umlazi V
<i>Mvini</i>	(m-vini)	[S2]	-----	Bhobhonono
<i>Wathanga</i>	(-wathanga)	[S4]	-----	Ntshongweni
<i>Thokoza</i>	(-thokoza)	[S4]	-----	Umlazi
<i>Isiphingo</i>	(i-si-phingo)	[S3]	-----	Malukazi
<i>Phola</i>	(-phola)	[S4]	-----	Umlazi U
<i>Emona</i>	(e-mona)	[S2]	-----	Emona
<i>Nsimbini</i>	(n-simbini)	[S2]	-----	Wiggins-Dunbar
<i>Amatikwe</i>	(a-ma-tikwe)	[S3]	-----	Amatikwe

### 6.2.2 Amagama aneziqu ezimbili noma ngaphezulu

Amagama ezindawo angamabizo, awazona izenzo, izichasiso, izandiso noma olunye ucezu lwenkulumo kodwa kuvamile ukuthi akhiwe ezinye zalezi zingcezu zenkulumo. Amabizo aneziqu ezimbili noma ngaphezulu, abizwa ngamabizongxube noma ngamabizombaxa. Amagama amaningi, kwacwaningwayo angamabizongxube. Amabizongxube angahlukaniswa ngezinhlobo zawo ngezindlela ezimbili; indlela yesifundoncazelo, ewahlukanisa ngegama eliyinhloko kanye nendlela ehlekile (*formal*), ewahlukanisa ngezingcezu zenkulumo eziwakhayo, okuyiyo elandelwe kulesi sigatshana. Kungahlangana ibizo nesenzo, isenzo nebizo, ibizo nesichasiso, ibizo nesandiso, isenzo nesabizwana nezinye izingcezu zenkulumo. Izibonelo zamabizo ezidingidwe ngezansi, zinala maphethini:

- isenzo nebizo
- ibizo nesichasiso
- isenzo nesandiso
- ibizo nesenzo
- isenzo nesenzukuthi
- isenzukuthi nebizo
- ibizo nesibanjalo

#### 6.2.2.1 Amagama akhiwa **yisenzo** kanye **nebizo**

Leli yiqoqo lamagama ezindawo, igama ngalinye lakhiwe ngokuhlangana kwesenzo kanye nebizo. Yilona qoqo elikhulu emagameni asolimini lwesiZulu, emagameni acwaningwayo. Izingxoxo ziveze ukuthi amaningi ala magama ethiwa, kuhlotshaniswa nezenzo zabantu noma zezinto ezithile. Ngenxa yokuthi amaningi asebenza ngaphandle kweziphongozo, asebenza sakuphoqa.

**Ithebula 6.3:** Izibonelo zamagama akhiwa yisenzo nebizo

<b>Igama lendawo</b>	<b>isenzo + ibizo</b>	<b>Izihumusho zezingcezu</b>
Shayamoya	shaya + (u)moya*	blow + air
Mpumalanga	phuma + (i)langa*	come out + sun
Lahlamlenze	lahla + (u)mlenze*	throw away + leg
Vulindlela	vul(a) + indlela	pave + the way/path
Gudlintaba	gudl(a) + intaba	go along side + mountain
Khalanyoni	khala + (i)nyoni*	sing + bird
Shiyabazali	shiy(a) + abazali	leave + parents
Matamfana	mata + (u)mfana*	get wet + boy
Bhekizizwe	bhek(a) + izizwe	look after + nation

#### 6.2.2.2 Amagama akhiwa **ibizo** kanye **nesichasiso**

Amanye emagameni aqoqiwe, akhiwa yibizo kanye nesichasiso. Lolu hlobo lwamagama luyachaza. Ingxenye yokuqala kuba yigama lento, kuthi ingxenye yesibili kube igama eliyichazayo. Onkamisa abasalayo uma amagama ehlangana, akha igama elilodwa, bakhonjiswe ngokufakwa kubakaki.

#### **Ithebula 6.4:** Isibonelo samagama akhiwa yibizo kanye nesichasiso

<b>Igama lendawo</b>	<b>Ibizo + isichasiso</b>	<b>Izihumusho zesiNgisi</b>
Tshelimnyama	(i)tshe + (e)limnyama	stone + black
Khayelihle	(i)khay(a) + elihle*	home + beautiful
Gugulethu	(i)gugu + lethu	treasure + our
Zwelethu	(i)zwe + lethu	country + our

#### 6.2.2.3 Amagama akhiwa **yisenzo** kanye **nesandiso**

Emagameni aqoqiwe mathathu amagama akhiwa yisenzo kanye nesandiso, okuyilawa:

**Ithebula 6.5:** Amagama akhiwa yisenzo kanye nesandiso

<b>Igama lendawo</b>	<b>Isenzo + isandiso</b>	<b>Izihumusho zesiNgisi</b>
<i>Hlomendlini</i>	hlom(a)+ endlini	arm oneself + in the house
<i>Nhlalakahle</i>	(in)hlala+kahle	stay + well
<i>Hambanathi</i>	hamba+nathi	go+ with us

- Kula magama igama elithi, '*Hlomendlini*', lakhiwe yisenzo kanye nesandiso sendawo.
- Igama elithi, '*Nhlalakahle*', lakhiwe yisenzo kanye nesandiso sesimo.
- Igama elithi, '*Hambanathi*', lakhiwe yisenzo kanye nesandiso esihlanganisayo.

6.2.2.4 Amagama akhiwa **ibizo** kanye **nesilandiso/nesenzo**

Ngaphansi kwaleli qoqo kutholakale leli gama elilodwa,

**Ithebula 6.6:** Igama elakhiwa ibizo kanye nesenzo

<b>Igama lendawo</b>	<b>Ibizo + isenzo</b>	<b>Isihumusho sesiNgisi</b>
<i>Langalibalele</i>	(i)langa+ libalele	sun + is hot

6.2.2.5 Amagama akhiwa **isenzo** kanye **nesenzukuthi**

Nakuleli qoqo kutholakale leli gama elilodwa, elichaza uhlobo lwabantu abahlala kule ndawo:

**Ithebula 6.7:** Igama elakhiwa yisenzo kanye nesenzukuthi

<b>Igama lendawo</b>	<b>Isenzo + isenzukuthi</b>	<b>Isihumusho sesiNgisi</b>
<i>Shisa-Bhe</i>	shisa+bhe	hot + very

#### 6.2.2.6 Amagama akhiwe **isenzukuthi** kanye **nebizo**

Kuleli qoqo kutholakale igama elilodwa. Unkamisa wokugcina wegama lokuqala kanye nonkamisa wokuqala wegama lesibili beqiwe.

**Ithebula 6.8:** igama elakhiwe yisenzukuthi kanye nebizo

<b>Igama lendawo</b>	<b>Isenzukuthi + ibizo</b>	<b>Isihumusho sesiNgisi</b>
Qhiph'khowe	Qhiph(u) + (i)khowe	Bursting forth + mushroom

#### 6.2.2.7 Amagama akhiwe **ibizo** kanye **nesibanjalo**

Linye igama elinalesi sakhiwo, kuleliqoqo.

**Ithebula 6.9:** igama elakhiwa ibizo kanye nesibanjalo

<b>Igama lendawo</b>	<b>Ibizo + isibanjalo</b>	<b>Isihumusho sesiNgisi</b>
Mhlabunzima	(u)mhlab(a)+unzima*	world/earth + difficult

#### 6.2.2.8 Amaphethini amabizongxube emagameni esiNgisi

Ezilimini ezinye, okungabalwa isiNgisi, amabizongxube anamaphethini ehlukeno kulawa amagama esiZulu. Nakhona olimini lwesiNgisi ahlukeno kabili; kukhona lawo akhiwa izingxenye ezimbili, ijenerikhi (igama elisho ukuthi igama lani) kanye nespesifiki (elichazayo, lehlukane into kwezinye zohlobo olulodwa), ezihlangana zakhe igama njengala magama, *'Newtown, Greyland, Parkgate, White City, New Village, Quarry Heights, Brooks Farm, Mount Royal, Jadhu Place'*. Kula magama, lezi zingxenye yispesifiki (new-, grey-, park-, white, new, quarry, brook, royal, Jadhu), lezi zibe yijenerikhi (town, land, gate, city, village, heights, farm, mount, place).

Lezi zingxenye kungenzeka kokunye zibhalwe njengegama elilodwa, kokunye zibhalwe njengamagama amabili. Emagameni asetshenziswe njengezibonelo, yilezi izingcezu ezihlanganayo, ezivame olimini lwesiNgisi, ezingekho olimini lwesiZulu:

- **Yisichasiso** kanye **nebizo** njengalawa: *Newtown, Silverwillow, Greylands, White City, Blackburn, Redcliffe, Sunnyside, Happy City, New Village, New City, Foreman, Yellowood*
  - Ispesifikhi kuba yigama elichaza ijenerikhi.
- **Ongumnini** kanye **nebizo** njengalawa: *Brooke's Farm, Sim Place, Haffejee's land, Smithfield, Godsbell, Queensburgh, Mysore, Kingsburgh.*
  - Ispesifiki kuba ngumnikazi wejenerikhi
- **Ibizo nebizo:** *Waterloo, Avoca Quarry, Cottonlands, Flamingo Heights, Stonebridge, Bayview, Pumphouse, Springfield, Bulbul,*
  - Ispesifikhi kuba yigama elisho okutholakala kujenerikhi.
- **Ibizo, isichasiso nebizo:** *Armstrong land*

#### 6.2.2.9 Okutholakele ngamaphethini okwakhiwa kwamabizongxube

Amagama angamabizongxube asolimini lwesiZulu ezibonelweni, awanayo inhlalanjalo ekwakhiweni kwawo. UKoopman (2002:116) uphawula ngamaphethini amabili avame ukutholakala emagameni ezindawo, angamabizongxube. Iphethini yokuqala yileyo yamabizongxube angamabizo abantu, eyeqa unkamisa wokugcina wegama elisekuqaleni njengegama elithi, *Vulindlela* > vul(a) + indlela. Iphethini yesibili eyamabizongxube angamagama ajwayelekile, eyeqa unkamisa wokuqala wegama lesibili njengegama elithi, *Khalanyoni* > khala + (i)nyoni. Uma kubhekwa lezi zibonelo, kuyacaca ukuthi amagama acwaningwayo awalandela womabili la maphethini. Amanye alandela iphethini yokwakhiwa kwamabizongxube angamabizo abantu, kuthi amanye alandele eyokwakhiwa kwamabizongxube angamabizo ajwayelekile. Lawo anophawu lwenkanyezi ezibonelweni alandela iphethini yamabizo ajwayelekile. Amagama wonke akhiwa yibizo nolunye ucezu, alahla unkamisa wokuqala uma sekungamabizongxube, okuwenza afane nezibizo (*vocatives*). Kulawa igama lesibili ngokuvamile lichaza elokuqala.

Olimini lwesiNgisi, ucezu lwenkulumo lwengxenywe yesibili yebizongxube, luyefana nocezu lwenkulumo lwegama lonke, njengegama elithi, '*Sunhills*', ingxenywe yesibili ethi, '*hills*' njengoba iyibizo, kulindeleke ukuba igama lonke libe yibizo. Egameni elithi '*Newtown*', igama lesibili noma ingxenywe yesibili ethi,

'town' iyibizo, ngakho-ke igama lonke liyibizo. Emagameni ezindawo esiZulwini lokhu kwenzeka kuphela uma ingxenye yesibili kuyibizo, njengasegameni elithi, 'Vezunyawo', ingxenye yegama ethi, 'unyawo' iyibizo, negama lonke liyibizo. Lokhu akwenzeki emagameni anjengaleli elithi, 'Zwelethu', lapho ingxenye yesibili kungolunye ucezu, okungelona ibizo. Igama elithi, 'lethu', ongumnini kodwa igama lonke kube kuyibizo. Nasemagameni angenalo nhlobo ibizo njengegama elithi, 'Shisa-Bhe', alukho kulezi zingcezu zala magama womabili olunomthelela ekutheni igama kube yibizo.

Mayelana nencazelo, iziqu egameni eliyibizongxube, kungenzeka noma kungenzeke ukuthi zigcine izincazelo ezifanayo neyazo zisazimele. Lokhu kusho ukuthi incazelo yamanye amagama ingaba sobala, kube yincazelo ehlanganise izincazelo zeziqo zizimele, njengegama elithi, 'Tshelimnyama'. Kulula ukuqagela ukuthi indawo yethiwa ngombala wetshe elikuyo noma eliseduze kwayo. Kwesinye isikhathi incazelo ingebe sobala, uma igama selilahle incazelo yalo yokuqala, ngesikhathi liguquka liba yigama lendawo, njengasegameni elithi, 'Happy City', okungenzeka kungabi yidolobha labantu abajabulile. Incazelo kuleli ingancika ekuhlotshanisweni nezenzo ezithile, abethi bendawo abazaziyo.

### **6.2.3 Amagama asuselwa kwamanye (ngokusebenzisa iziphongozo nezijobelelo) (inflection/derivation)**

Amagama amaningi kwacwaningwayo angamagama asho izindawo kodwa asuselwe kwamanye amagama ngokusebenzisa izakhi ezithize, kulandelwa imithetho yefonoloji efanele. Izakhi ezingasetshenziswa kungaba yiziphongozo kanye nezijobelelo. Iziphongozo amamofimi abophekile aba ngaphambi komsuka wegama noma kwesiqu, kanti izijobelelo ngamamofimi eza ngemuva komsuka noma kwesiqu (Akmajian nabanye, 1995).

Iziphongozo, kulawo asuselwe emabizweni, uma zisetshenziswa esiZulwini, ziveza umqondo wegramathikhali, njengobunye nobuningi, inombolo yesigaba, ukuvuma nokuphika nokunye, ngaphandle kokuguqula ucezu lwenkulumo [kuchazwe esigabeni sokugcina kulesi sahluko]. Kwamanye amagama ngokusebenzisa izakhi ezithile, igama lingaguqula ucezu lwenkulumo. Amabizo uma eseguquka, ekhomba indawo aphenhula umbuzo othi, kuphi? Umsebenzi



wokuba yinhloko/umenzi noma umenziwa ovame ukwenziwa yibizo uyaguquka, ibizo ligcine selenza omunye umsebenzi, njengako ukukhomba indawo. Enqubweni yesakhiwomagama, incazelo yebizo noma yesenzo kuvama ukuthi kube yiwona msuka wencazelo yegama.

### 6.2.3.1. Isiphongozo u (e-) kanye nezijobelelo zondaweni

Amagama amaningi asolimini lwesiZulu asuselwe emabizweni ngokusebenzisa izakhi ezahlukene. Ngokomthetho wondaweni, emabizweni ngaphandle kwesigaba so-1 neso-1a, esikhundleni sikankamisa wokuqala kuphongozwa ngesakhi u (e-), bese esikhundleni sikankamisa wokugcina kujotshelwe ngesinye salezi zijobelelo, kuye ngonkamisa wokugcina; -eni, -ini, -wini, -weni. Amagama amaningi kulawa aphenhla umbuzo othi kuphi? Achaza isimo sendawo sangaleso sikhathi noma sangesikhathi esedlule, ngaphambi kokuba kwakhiwe izindawo zokuhlala. Lezi yizibonelo zamagama akhiwe emabizweni ngokusebenzisa lezi zakhi:

**Ithebula 6.10: izibonelo zamagama angondaweni**

Unkamisa ogcinile	Ibizo	Undaweni	Igama lendawo
-a	Ipaneka isiwa ithemba amadwala ukuphila itafula impela ungabazane	epanekezi esiweni ethembeni emadwaleni ekuphileni etafuleni	<i>Panekeni*</i> <i>Siweni*</i> <i>Ethembeni</i> <i>Madwaleni*</i> <i>Ekuphileni</i> <i>Etafuleni/Tafuleni*</i> <i>Mpeleni**</i> <i>Emangabazini**</i>
-e	Amansense amaqele izitende amathendele isivivane amaphephethe	emansenseni emaqeleni ezitendeni emathendeleni esivivaneni emaphephetheni	<i>Mansenseni</i> <i>Emaqeleni</i> <i>Ezitendeni</i> <i>Emathendeleni</i> <i>Esivivaneni</i> <i>Maphephetheni</i>
-i	Umsinsi	emsinsini	<i>Msinsini*</i>

	ibhodi inkani idiphi isigodi umndeni	ebhodini enkanini ediphini esigodini emndenini	<i>Ebhodini</i> <i>Inkanini/Nkanini*</i> <i>Diphini/Ediphini*</i> <i>Sigodini*</i> <i>Emndeni*</i>
-o	Izakhiwo izimango umkhondo	ezakhiweni ezimangweni emkhondeni*	<i>Ezakhiweni</i> <i>Ezimangweni</i> <i>Emkhondeni</i>
-u	Izibomvu	Ezibomvini	<i>Ezibomvini</i>

#### 6.2.3.1.1 Ukungabibikho kwenhlalanjalo ekwakhiweni kondaweni

- Amagama alahla/ angalahli unkamisa wokuqala wondaweni

Amagama amaningi uma eguquka ekubeni ngondaweni, eba ngamagama ezindawo, amanye awo ayamgcina unkamisa wokuqala wondaweni kanti amanye ayamlehla. Wonke lawa amlahlayo akhonjiswe ngophawu lwenkanyezi ezibonelweni. Kukhona amanye akulandela kokubili, kwenye indawo igama libizwa ngaphandle kukankamisa wokuqala, kwenye unkamisa uba khona njengalawa, *'Ediphini, Diphini, Etafuleni, Tafuleni'*.

- Amagama agcina isiqalo sebizo

Kukhona afana nalawa, *'Inkwabeni, Inkanini'*, angaqalisi ngonkamisa wondaweni, okunalokho agcina isiqalo esiphelele sebizo, nakuba igama selinesijobelelo sondaweni.

- Igama elisebenzisa isiqalo kuphela

Igama elithi, *'Emndeni'* lisebenzise isiqalo sondaweni kuphela, langasebenzisa isijobelelo esifanele sondaweni, ukuze kube yigama elithi, *'Emndenini'*.

- Amagama athatha izijobelelo ezahluke

Igama elithi, 'Emkhondeni' uma liseyibizo, 'umkhondo' ligcina ngonkamisa u (o). Ngokomthetho wokwakhiwa kondaweni lilindeleke ukuba lijobebele u (-weni) esikhundleni sika (-eni), kube yigama elithi, Emkhondweni.

- Amagama angondaweni abangaqondakali

Amagama anezinkanyezi ezimbili ngenhla athi, 'Mpeleni, Emangabazini', alandele iphethini ehluke kulawa ekukhulunywe ngawo. Igama elithi, Mpeleni, lilahle isiqalo esiqalayo, belisuselwa ebizweni 'impela', Leli gama livame ukusetshenziswa linjalo, likhombe ukugcizelela njengakulo musho, 'ngimthanda impela', kokunye lisetshenziswe kuthiwe, empeleni, lisaveza wona umsebenzi wokugcizelela. Lokhu kusho ukuthi leli gama lingaba yisandiso esigcizelelayo kodwa alikwazi ukuba yigama lento.

Igama elithi, 'Emangabazini', liqale liyisenzo esithi, 'ngabaza'. Ngenxa yokuthi ondaweni abakhiwa ezenzweni, singabakha emabizweni, kuleso senzo kususelwe ibizo elithi, 'ungabazane.' Uma bukhona ubuningi baleli gama, kungaba yigama elithi, 'izingabazane'. Uma sekwakhiwa undaweni-ke, kulandelwa umthetho ofanayo wokwakhiwa kondaweni, ebizweni elisebunyeneni bekungaba yigama elithi, 'ongabazaneni', ebuningini kube ngelithi, 'ezingabazaneni'. Le ngxenye yesiqalo u (ma-) kanye nezijobebelelo u(-ini), okusegameni lendawo, akuhambisani nomthetho wokwakhiwa kondaweni emabizweni.

#### **6.2.3.1.2 Ukusetshenziswa kwesiphongozo u- (kwa-).**

Isakhi u 'kwa-', siyisiphongozo esisebenza kondaweni abasuselwe emabizweni athize. Unkamisa wokuqala webizo uyasala uma sekuphongoziwe. Singaphongozwa emabizweni angamagama abantu, njengalawa, 'KwaLinda, KwaMashu, KwaDinabakubo', amagama ayizidlaliso njengalawa, 'KwaMahleka, KwaMaqinase', yisibongo noma yisithakazelo njengakulawa, 'KwaMancinza, KwaXimba, KwaMgaga'. Lesi siphongozo sisho ukuthi, 'emzini ka- noma endaweni ka-', ngaleyo ndlela wonke amagama alolu hlobo kulindeleke ukuba kube yizindawo zokuhlala, okungaba umuzi, yidolobhana, yilokishi, noma yidolobhakazi. Ngokuvamile amagama noma izibongo ezisetshenziswayo ezabantu ababalulekile njengabasunguli bezindawo, amakhosi noma kube

yizibongo zabantu abaningi kuleyo ndawo. Amanye amagama asebenzise lesi siphongozo yilawa, *'KwaMakhutha, KwaPhumephethe, KwaNtombela, KwaDabeka, KwaDlwembe, KwaNogxaza, KwaMbiza'*.

### **6.2.3.2 Ukusetshenziswa kwesiphongozo u (MA-)**

#### **6.2.3.2.1 Isiphongozo u (Ma-) nomqondo wobuningi**

Lesi siqalo sisebenza ukwakha amabizo anhlobonhlobo futhi singaveza imiqondo ehlukeni. Egameni elithi, *'Mawelewele'*, lesi sakhi siyingxenye yesiqalo samabizo esigaba se-6, esisebizweni elithi, 'amawele'. Sikhomba ubuningi. Lo mqondo wobuningi ufakazelwa nayisiqu esiphindaphindekayo. Izingxoxo ziveze ukuthi lezi zindawo zethiwa leli gama, elisetshenziswa ezinganeni ezitholakale ngesikhathi esisodwa, ngoba kunezakhiwo ezixhumene nezinokufana okuthize. Amanye analesi siqalo yilawa, *'Malangeni, Mansenseni'*.

#### **6.2.3.2.1 Isiphongozo u (Ma-) namagama abantu**

Kungaba yisakhi esisetshenziselwa ukwakha amagama abantu. Izindawo ezethiwe ngala magama, zethiwe amagama esuselwa emagameni abantu. Ngokuvamile ethiwa abantu, kususelwa ezicini noma ezenzweni ezithile zabo, siveze umqondo wobunjalo noma wokwenza into njalo njengalawa, *'Mancane, Magaba, Mafukuzela'* kanye nalawa asebenze nesiphongozo u (kwa-) ngenhla, *'(Kwa) Mahleka*, kokunye lisebenze nesijobelelo u (-se), okungaba yisifinyezo segama'uyise' (Canonic, 1996: 25) njengaleli, *(Kwa) maqinase'*. Igama elithi, *'Mazakhele'* noma kungelona elomuntu kodwa nalo liveza umqondo wokwenza. Abantu ekwethiwe izindawo ngamagama abo, ngabantu abangabasunguli bezindawo noma abadumile, kusetshenziswa amagama ngenhloso yokubahlonipha nokugcina amagama abo aziwa. Kuyenzeka lesi sakhi sibe yisiqalo samabizo ayizibongo noma yizithakazelo zabantu, esingavezi mqondo otheni njengakula magama, *'(Kwa) Mancinza, Machibisa, Makhoba, Madiba'*.

### **6.2.3.3 Isiphongozo u (Ma-) nendlela encikile**

Kula magama, *'Masakhane, Masibambane'* lesi sakhi siyisiphongozo ezisebenza nezenzo esisendleleni encikile, sikhomba ukuphoqa noma ukugququzela.

#### 6.2.3.4 Ukusetshenziswa kwezijobelelo u (-kazi) no (-ana)

Amanye amagama kulawa acwaningwayo, asebenzise izakhi u-kazi kanye nesakhi u-ana. Lezi zakhi ziyizijobelelo eziveza imiqondo ehlukeni emagameni. Igama elithi, 'Goqokazi' lisuka egameni elithi igoqo, elisho indawo elala/ehlala izingulube. Leli gama liyangathekisa, izingxoxo ziveza ukuthi lethiwa ngoba abantu bekhonona ngendlela uhulumeni abaphethe ngayo, ukwesweleka kwezidingo ngqangi, ezifana namanzi ahlanzekile kanye nokuthuthwa kwendle. Lesi sijobelelo u-kazi sikhomba ubukhulu, okusho igoqo eliseqophelweni eliphezulu. Egameni elithi, 'Insizwakazi' lesi sakhi sikhomba ubulili. Insizwa yinkomo engenazimpondo, okungenzeka ibizwe ngamagama ehlukeni ezindaweni ezehlukene, eyensikazi-ke kuthiwe yinsizwakazi. Kula magama, 'Amaotana, Isandlwana, Mbucwana' lesi sakhi sikhomba umqondo wobuncane. Zombili lezi zakhi kwamanye amagama esiZulwini zingasebenza ukuveza umqondo wokudelela, okuvela kahle uma esetshenziswe emishweni.

#### 6.2.3.5 Ukusetshenziswa kwezijobelelo namabizo asuka ezenzweni

Amagama asuselwe ezenzweni esiZulwini, kuvame ukuthi kube ngamagama asho abantu, njengegama elithi, 'umthungi' noma izinto ezithile, njengegama elithi, 'uthando', akhiwa ngokuguqula unkamisa wokugcina wesenzo, kujotshelwe ngokwejwayelekile, unkamisa u-i (uma kuwumuntu) noma u-o (uma kuyinto). Amagama ezindawo alolu hlobo, ngokuvamile kuba amagama akhomba izindawo kodwa asuselwe kubantu njengalawa, 'Ntukuso, Nkululeko'.

### 6.3 Izingqubo zohlelomisho (*syntactic processes*)

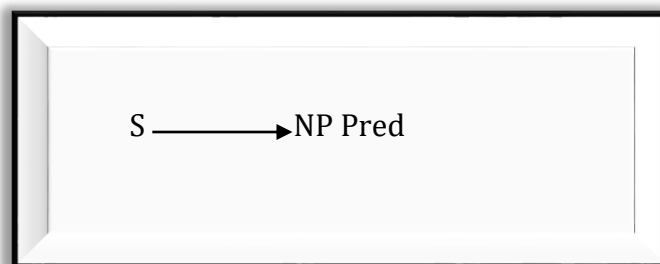
Amanye amagama ezindawo, kakhulu lawo asolimini lwesiZulu, ayimisho ephelile. Ukuze siqonde kahle ngawo kuleli zinga kubalulekile ukuba siphawule ngohlobo lwemisho esiZulwini, isakhiwo kanye nomsebenzi wayo. Mayelana nesakhiwo, kukhona imisho elula, engaqondile kanye nengxube. Isakhiwo silawulwa yimithetho yokwakhiwa kwemisho (*sentence structure rules*). Ngokomsebenzi wayo, imisho esiZulwini ingenza umsebenzi wokudlulisa umyalezo, wokuphoqa/wokuyalela, wokubuza, wokubabaza nokunye (Lyons, 1969). Okulandelayo yizimpawu ezisetshenziswe kulesi sigatshana, ezivame

ukusetshenziswa uma kwakhiwa imisho, kanye nezincazelo zazo. Zisuselwe ku (Canonic: 1995).

S > umusho	C > isivumelwano senhloko
NP > umshwana oyibizo	PP > umshwana oyi- <i>preposition</i>
VP > umshwana oyisenzo	PRO > isabizwana
N > ibizo	∅ > ukweqiwa kwegama/kwesakhi
V > isenzo	Pred > isilandiso

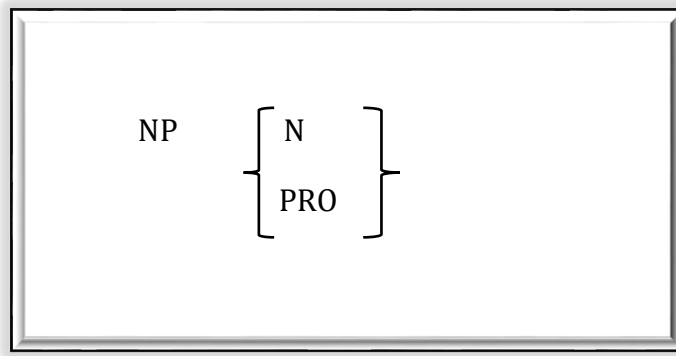
### 6.3.1 Amagama ayimisho elula, eyizitatimende

Amagama amanye ayimisho elula, edlulisa imiyalezo noma ekhomba ukwenza/ isimo esithize. Ngaphambi kokuba sichaze amaphethini emisho evezwa ngamagama ezindawo kuhle siqale siqonde ngezinhlobo kanye namaphethini emisho esiZulwini. Imithetho yokwakhiwa kwemisho ikhomba ukuthi isakhiwo semisho esiZulwini iyehluka. Umusho oyisititimende (S) omfushane unezingxenye ezimbili ezibalulekile; umshwana oyibizo (NP) kanye nesilandiso (Pred), ongachazwa kanje,

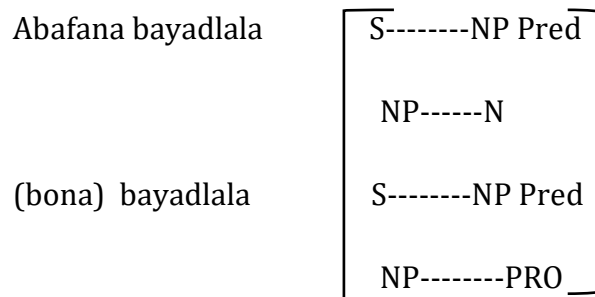


#### Isibonelo. Abafana bayahamba

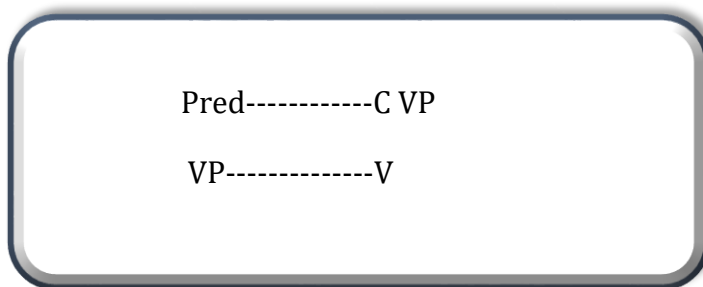
Umshwana oyibizo kulindeleke ukuthi ube nebizo (N) njengenhloko/njengomenzi. Emshweni oyisibonelo ngenhla 'abafana' yibizo eliyinhloko/umenzi. Uma ibizo selaziwa kungenzeka lingabi khona, esikhundleni salo kube yisabizwana, esimelwa yilolu phawu (PRO), nokungachazwa kanje,



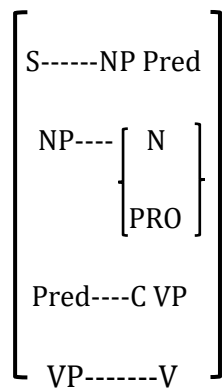
Umusho onebizo noma isabizwana njengenhloko kungakhonjiswa kanje:



Umshwana oyibizo ngaphandle kokusebenza njengomenzi emshweni, ungasebenza njengomenziwa kuthi uma ibizo seliguquliwe usebenze njengesandiso/njengondaweni. Kuyenzeka ibizo noma isabizwana kungabi khona emshweni kodwa kube nezivumelwano (C). Isivumelwano sikamenzi kanye nesikamenziwa ngokufanayo zivumela ukuthi amabizo enza lo msebenzi eqiwe. Izivumelwano zisebenza nomshwana oyisenzo (VP), kwakhe isilandiso, okungakhonjiswa kanje,



Yilezi izibonelo zamagama ayimisho elula neyizitatimende kanye nemithetho echaza izakhiwo zawo:



### 6.3.1.1 Imisho eyakhiwa isivumelwano kanye nesilandiso

La magama ayimisho eyakhiwa yizivumelwano zenhloko esikhundleni sezabizwana zoqobo kanye nezilandiso kanje, [**isivumelwano + (insizasenzo) + isilandiso**]. Insizasenzo kuyenzeka ingabi khona, okuvezwa ukuthi ifakwe kubakaki kulo mthetho. Isivumelwano senhloko esisebenze nala magama sisebuningini, esigabeni sokhulumayo. Siveza isifiso sobunye kubantu abangabethi noma abasebenzisi bala magama.

**Ithebula 6.11:** isibonelo samagama akhiwa yisivumelwano + (insizasenzo) + isilandiso

Igama lendawo	Isakhiwo samagama
<i>Siyathuthuka</i>	si-ya-thuthuka
<i>Siyabusa</i>	si-ya-busa
<i>Simunye</i>	si-mu-nye
<i>Siphola</i>	si-phola

### 6.3.1.2 Imisho elula eneziqu eziphelele

Lawa amathathu atholakele, ‘*Siphumelele, Sinqobile, Sithembile*’, ayimisho elandela umthetho ofanayo nalawa angenhla, ngaphandle kokuthi wona asebenzisa isiqu esiphelele (*perfect stems*), ukuveza isimo esithize,



esiqhubekayo. Alandela lesi sakhiwo: **isivumelwano + isenzo (isiqhubekayo)**. Umshwana oyisenzo kula mabizo ungakhonjiswa kanje,

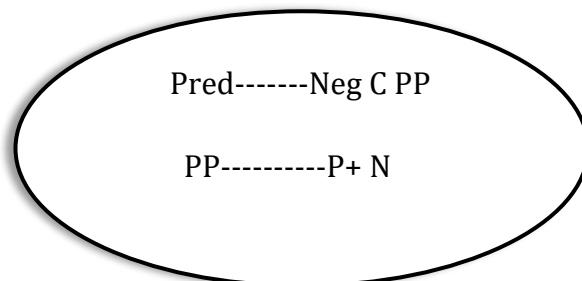
$$\left[ \text{VP} \text{-----} \text{V (perf)} \right]$$

### 6.3.1.3 Imisho elula enemishwana eyizandiso eziqhathanisayo (*eyi-preposition*)

UCanonicali (1995: 50) uphawula ukuthi itemu elisetshenziswa ukuchaza igama elingaphambi komshwana oyibizo, lakhe into eyodwa nalo kuthiwa yi-*preposition* (P). Izakhi, ezivame ukusebenza njengezandiso eziqhathanisayo, ezinjengalezi uCanonicali uzibale njengezibonelo zalokhu ohlelweni lolimi lwesiZulu: na-, nga-, njenga-, nganga- nezinye. Umshwana owakhiwa yi-*preposition* kanye nomshwana oyibizo ubizwa ngokuthi ngumshwana oyi-*preposition* (PP), ongakhonjiswa kanje:

$$\left[ \text{PP} \text{-----} \text{P + NP.} \right]$$

Igama elithi, '*Asinamali*', liwumusho onesilandiso esiphikayo kanye nomshwana oyi-*preposition*. Uma kuphongozwa nge-*preposition* ebizweni, uyasala unkamisa wokuqala webizo. Leli gama linesiphongozo esiphikayo (a-), isivumelwano senhloko (si-), i-*preposition* (-na-) kanye nebizo eleqe unkamisa wokuqala ([i]-mali). Lo mthetho ungakhonjiswa kanje,



### 6.3.2 Amagama ayimisho elula, eyenza umsebenzi wokuphoqa

Umusho ophoqayo noma oyalelayo unesilandiso esisebenza ngaphandle kwesivumelwano senhloko. Amagama ezindawo, asuselwa ezilandisweni

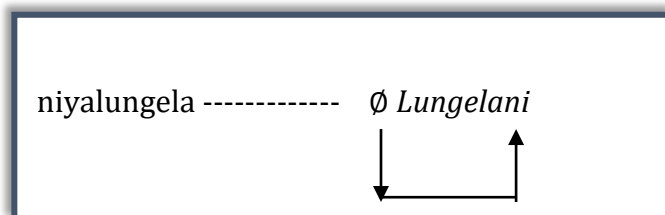
ezisetshenziswa uma kuphoqwa, kuyalelwa noma kukhuthazwa. Imisho elandelayo ayikhombisi umenzi futhi isilandiso sisebenza ngaphandle kwesivumelwano. Emagameni asebuningini, isivumelwano siba sekugcineni kwesenzo. Umthetho okhonjiswa yila magama, wokuguqula umusho oyisititimende ukhombisa ukuphoqa ungabekwa kanje:

**Ubunye:** Silahla isivumelwano senhloko (C) [nensizasenzo '-ya-'uma ikhona], kumuntu ekukhulunywa naye, ubunye, njengakula magama:

**Ithebula 6.12:** izibonelo zamagama ayimisho ephoqayo, eyeqe umenzi

Igama lendawo	Umusho oyisititimende	Umusho ophoqayo
<i>Phenduka</i>	(wena) uyaphenduka	∅ phenduka! (kweqiwe umenzi)
<i>Thokoza</i>	(wena) uyathokoza	∅ thokoza! (kweqiwe umenzi)
<i>Sukuma</i>	(wena) uyasukuma	∅ sukuma! (kweqiwe umenzi)

**Ubuningi:** Isivumelwano senhloko, okukhulunywa naye, ubuningi siya ekugcineni kwesenzo, [sishiye insizasenzo '-ya-' uma ikhona], njengakuleli gama:



Amanye amagama alandela umthetho ofanayo naleli elinghla yilawa:

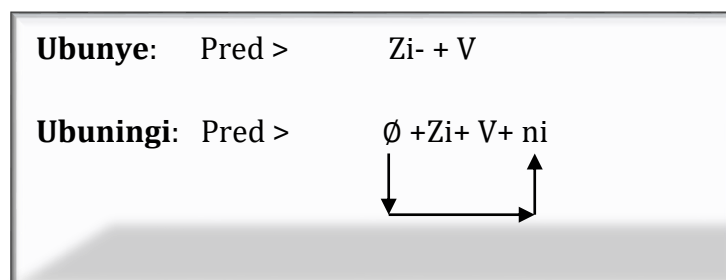
**Ithebula 6.13:** izibonelo zamagama aphoqayo asebuningini

<i>Thuthukani</i>	Niyathuthuka
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<i>Philani</i>	Niyaphila
<i>Zamani</i>	Niyazama
<i>Thandanani</i>	Niyathandana
<i>Pholani</i>	Niyaphola
<i>Jabulani</i>	Niyajabula

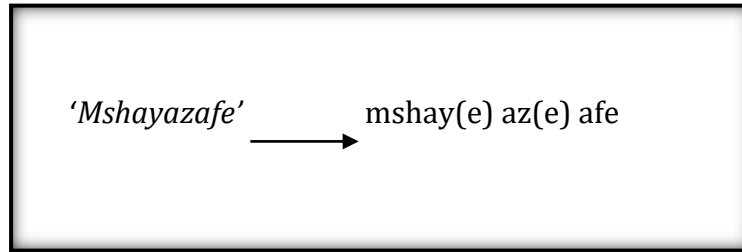
### 6.3.3 Amagama ayimisho elula, ephoqayo, esebenza nesakhi u (zi-)

Kukhona amanye amagama ayimisho ephoqayo kodwa ephinde yasebenza nesakhi u (zi-). Lesi sakhi sinomqondo ophelile kodwa asikwazi ukusebenza sodwa. Sisebenza nezenzo, sikhombe ukuzenza noma ukuzenzela, njengakula magama, 'Zilweleni, Zibuse, Zilungiseni, Zitomote'. Ezenzweni eziqala ngonkamisa, lesi sakhi siba ngesifingqiwe, sishiye unkamisa waso njengakula magama, 'Zakheleni, Zenzeleni'. Kula magama umthetho ungakhonjiswa kanje,



### 6.3.4 Amagama ayimisho engaqondile, eyenza umsebenzi wokuphoqa

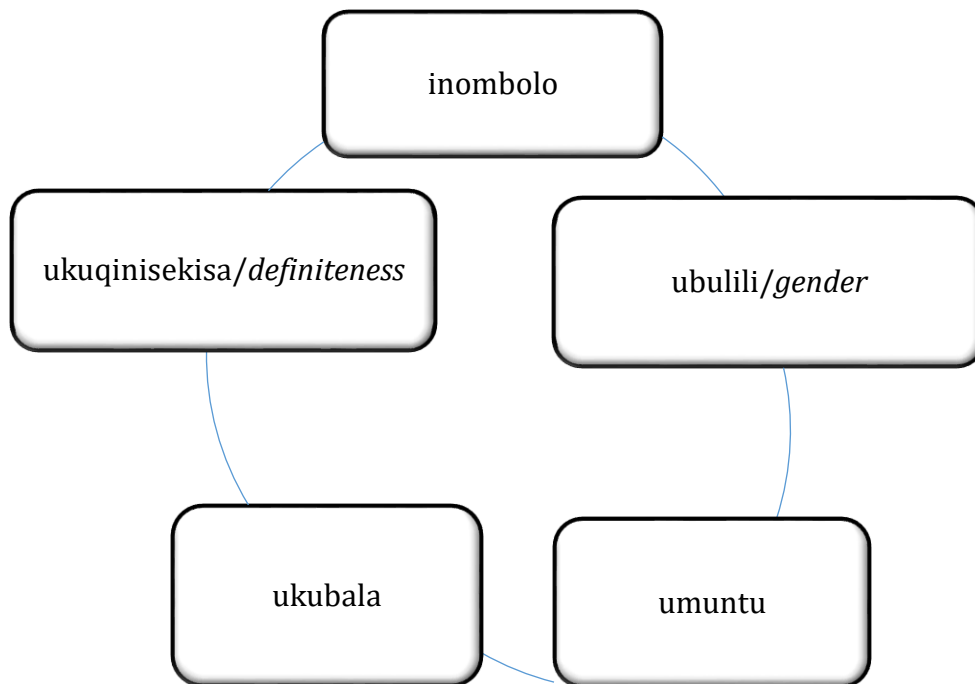
Umusho ongaqondile yilowo owakhiwa yimishwana elula (Lyons, 1969). Zimbili izinhlobo zale misho esiZulwini. Kungenzeka umusho wakhiwe yizingxenye eziyimisho ezizimele, ezihlanganiswe yisihlanganiso noma wakhiwe wumshwana obalulekile kanye nomshwana oncikile. Umshwana oncikile ngokomsebenzi wawo ungaba yibizo, yisichasiso, isandiso nokunye. Yileli igama kwawesiZulu elitholakale liyilolu hlobo lomusho:



Umshwana obalulekile, uyisenzo esisendleleni encikile esakuphoqa, esiqala ngesivumelwano sikamenziwa (**mshaye**), kuthi umshwana oncikile, kube yisingasenzo (sendlela encikile) (**aze**), esisebenze nesenzo esisendleleni encikile (**afe**). Onkamisa abakubakaki beqiwe.

#### **6.4 Amagama asuselwe emabizweni nomsebenzi weziqalo Iziqalo nencazelo, igramathikhali**

Kunamagama amaningi asuselwe emabizweni ajwayelekile. Ukuwehlukana phakathi kwawo njengegama elejwayelekile noma sekuyigama lendawo, kudingeka kuqondwe incazelo eyamukelwa ngaphambilini, ekuwo (Van Langendonck, 2007). Le ncazelo ibizwa negramathikhali. Ezilimi zabantu wonke amabizo aneziqalo eziwenza ahleleke ngezigaba. Ingxenye yokuqala yesiqalo ibizwa ngesiqalongqa (*pre-prefix*) kuthi eyesibili ibizwe ngesiqalongqa (*basic prefix*). Iziqalo zamabizo nezivumelwano yizo eziveza incazelo igramathikhali emabizweni. Amagama ezindawo asuselwe emagameni ajwayelekile nakuba ezigcina lezi ziqalo zamabizo, ngesikhathi igama elejwayelekile liguquka liba yigama lendawo, lezi ziqalo azibe zisabaluleka ekuvezeni le ncazelo. Uma zikhona, zenza umsebenzi owehlukile kunalo wokugqamisa le ncazelo. Le ngxenye yeyeme kule misebenzi: (Van Langendonck, 1979, 1990, 1994, 1998, 2007; Van de Velde, 2011). Yilezi zimpawu ezilandelayo zegramathikhali ezitholakala emabizweni esiZulu. Uphawu ngalunye luyachazwa bese kuhlaziywa amagama ezindawo, kusetshenziswa izimpawu ezitholakala kuwo.



Umdwebo 6.1: Incazelo igramathikhali

**6.4.1 Inombolo** yingxenywe yencazelo, igramathikhali, eyehlukanisa amabizo ngobunye nobuningi, njengala magama ‘umuntu/abantu; umuthi/imithi’. Uma kususelwa kulesi sibonelo sokuqala samabizo, incazelo ethi igama ‘umuntu’ lisho ubunye kanti elithi, ‘abantu’ lisho ubuningi, yincazelo yegramathikhali. Emabizweni esiZulu lolu phawu luvezwa yiziqalo zamabizo, ezisiza ekuhleleni amabizo ngezigaba, esinye sibe namabizo akhomba ubunye kuthi esinye sibe namabizo akhomba ubuningi. Amanye amabizo awavezi incazelo yobunye noma yobuningi njengalawa, ‘amanzi, ubuhle, ukufa’. Ngenxa yokuthi ngokwencazelo amagama uqobo anesimo sobunye, kulindeleke ukuba akhombe into eyodwa. Amagama ezindawo akhomba izindawo, igama lehlukhanise indawo kwezinye. Amagama amaningi ezindawo kwacwaningwayo, anesimo sobunye njengalawa, ‘Newtown, Dube Village, Umbhayi, Inkwabeni, Isiphingo, Buffelsdraai’. Kulawa esiZulu ubunye bugqanyiswa yiziqalo, kanti kulawa esiNgisi ukungabikhona kwesakhi (-s) ekupheleni kwebizo. Kulawa esiBhunu ubuningi buvela ngezindlela ezahlukene. Kukhona nokho abukeka enesimo sobuningi njengalawa, ‘Sunhills, Greylands, Dimpals, Newlands, Hostels’ kanye namanye esiZulwini aseguqulelwe kondaweni njengalawa, ‘Maphephetheni’ (elivela

ebizweni elithi amaphephethe), *Ezitimeleni* (izitimela), *Ematayiteleni* (amatayitela). La magama akhomba indawo eyodwa ngalinye. Umqondo owamukelekile ngamagama uqobo, anesimo sobuningi, ofakazelwa nayilezi zibonelo, othi la magama awasho ubuningi (ngokwezimbongo) bezinto ezehlukene kodwa asho ubuningi bohlobo olulodwa lwezinto. Uma nje igama elithi, '*Sunhills*' elisezibonelweni ngenhla kuyigama lezindawo eziningi, lezo zindawo ziwuhlobo olulodwa, okungaba yizintaba. Lolu phawu lobuningi lukhomba ubunye, luqoqela ndawonye izinto zohlobo olulodwa (Van Langendonck, 2007, Raper, 1987).

**6.4.2 Ubulili** uphawu eliyingxenywe yegramathikhali ezilimini zaseYurophu lwehlukana 'ubulili besilisa/besifazane/innyutha' njengakulezi zabizwana ezisebenza olimini lwesiNgisi, '*he-ubulili besilisa, she-ubulili besifazane, it-innyutha*'. Olimini lwesiZulu lolu phawu lvela ngezindlela ezahlukene. Eyokuqala yehlukanisa ubulili besilisa/ besifazane, okungahlobene nencazelo igramathikhali njengala magama, '*inkosi/inkosikazi, iqhude/isikhukhukazi*'. Eyesibili ubulili bemvelo obuvezwa yiziqalo zamabizo, obuhlukanisa ubulili besilisa/ besifazane, abantu/ okungesibo abantu, izilwane/ okungezona izilwane, okubonakalayo/okungabonakali nokunye ngokwezigaba, njengokuthi isigaba so-1a, 1, ese-2a nese- 2, zisho abantu kanti isigaba se-3 nese-4 zisho izinto ezimilayo nezihambayo. Eyesithathu ubulili begramathikhali, obuvezwa yizivumelwano ezehlukene. Uphawu olugqamile emabizweni ezilimi zabantu, ukuthi ehlukani ngezigaba. Izigaba zamabizo ngamaqoqo amabizo athile, anobudlelwane obusobala nezivumelwano ezithize, ezifanayo. Izilimi zabantu cishe zinezigaba zamabizo eziphakathi kwe-10 nama-20, ezikhonjiswa ngezimbongo (Van de Velde, 2010: 4). Amabizo ahlelwa ngezinqalo ezigabeni, kuvele ubunye kanye nobuningi. Lokhu kuhleleka kwezigaba ngobunye nobuningi kuthiwa yi-*gender*. Izinqalo eseziyingxenywe yamagama, emagameni ezindawo, awayivezi le ncazelo nakuba le ncazelo iwuphawu lwamagama uqobo. Uma kungenziwa isibonelo ngamagama ezindawo asuselwe emagameni abantu, wonke amagama abantu, njengalawa, '*uMandela, uMafukuzela*' asesigabeni so-1a, asebenzise isivumelwano senhloko u '*u-*' [uMandela **u**fikile, uMafukuzela **u**hlala eThekwini] kuthi ubuningi bawo bube sesigabeni sesi-2a, asebenzise

isivumelwano senhloko u'ba-' [oMandela **bafikile**, oMafukuzela **bahlala** eThekwini]. Amagama ezindawo alandelayo, '*Mandela Park, Mafukuzela*' ayasiguqula isiqalo, okugqanyiswa ukusetshenziswa kwesivumelwano u'i-' esisesigabeni esehlukile, esikhundleni sokusebenzisa u 'ba-' [ **iMandela Park** ihlala abantu besilisa kuphela, **iMafukuzela** iseduze nomfula].

**6.4.3 Umuntu** uphawu olunencazelo yegramathikhali, olusho ukwehlukana ngokuthi amabizo akhomba umuntu wokuqala (okhulumayo), wesibili (ekukhulunywa naye) [esiZulwini kula maqoqo kuba yizabizwana] noma wesithathu (ekukhulunywa ngaye). Amagama uqobo awekho akhomba okhulumayo kanye nekukhulunywa naye, ngaleyo ndlela angena kumuntu wesithathu.

**6.4.4 Ukuqinisekisa** ngolunye lwezimpawu zegramathikhali. Amagama uqobo anesimo esiqinisekiso. Ukuqinisekisa kuhlotshaniswa nokuthi leyo nto eshiwo yigama, ihunyushwa njengekhona ngokhulumayo kanye nolalele. Uma okhulumayo, njengokwesibonelo, ekhuluma ngendawo enegama elithi, '*Mshayazafe*' noma olalele engayazi kodwa ukuthi yigama lendawo ekhona wulwazi olwamukelwa ngaphambilini nolwenza inkulumo iphelele. Olimini lwesiNgisi isakhi esiqinisekiso yisakhi u '*the*' njengasegameni elithi, *the Red Sea*, esingaqinisekisi u '*a*', njengasegameni elithi, *a boy*. Amagama uqobo amanye asebenza nalesi sakhi sokuqinisekisa, esesiyingxenye yegama njengakuleli gama eliyisibonelo ngenhla elithi, '*the Red Sea*', kokunye asebenze ngaphandle kwesakhi esikhomba ukuqinisekisa njengegama elithi, '*Maryvale*' ngoba wona uqobo ayaqinisekisa. Ngenye indlela isakhi sokuqinisekisa asinasidingo ukuveza umqondo wokuqinisekisa, ngaphandle uma senza omunye umsebenzi. Olimini lwesiZulu ukuqinisekisa kuhlotshaniswa neziqalo zamabizo, ezihlobene nezivumelwano. Uma amagama uqobo esuselwa emabizweni ajwayelekile ayasigcina lesi siqalo njengakulawa:

<b>Igama elejwayelekile</b>	<b>Igama lendawo</b>	<b>Isigaba</b>
Isikhelekehle ( <i>gorge</i> )	<i>Esikhelekehleni</i>	7
Insimbi ( <i>iron/metal</i> )	<i>Nsimbini</i>	9

Umsinsi ( <i>tree species</i> )	<i>Msinsini</i>	3
Inkani ( <i>obstinacy</i> )	<i>Inkanini/ Enkanini</i>	9
Izitimela ( <i>trains</i> )	<i>Ezitimeleni</i>	8

**6.4.5 Ukubala** kwehlukana ngokwamabizo akwazi ukubaleka nalawo angabaleki, njengalawa, 'izingane/ amanzi'. Emabizweni ajwayelekile ukubala kwehlukana phakathi kwamabizo ezinto ezibalekayo, kanye namabizo ezinto ezingabaleki. Ngokuvamile lawa anokubaleka olimini lwesiNgisi angasetshenziswa nezinombolo njengokuthi 'two dogs' noma asetshenziswe nesakhi esingaqinisekisi u 'a' njengokuthi 'a dog'. Lawo angabaleki awakwazi ukusebenza njengalawa abalwayo kodwa asetshenziswa namagama akhomba ubungako njengokuthi, 'little milk/ a little milk'. EsiZulwini lawa abalwayo asetshenziswa neziphawulo ezibalayo, njengokuthi 'izinja ezimbili' kuthi lawa angabaleki asetshenziswe neziphawulo ezikhomba ubungako, njengokuthi 'ubisi oluningi/oluncane'. Amagama ezindawo nakuba ababhali benemibono ehlukene ngalokhu, athathwa ngokuthi anophawu lokubaleka (Van Langendonck, 2007).

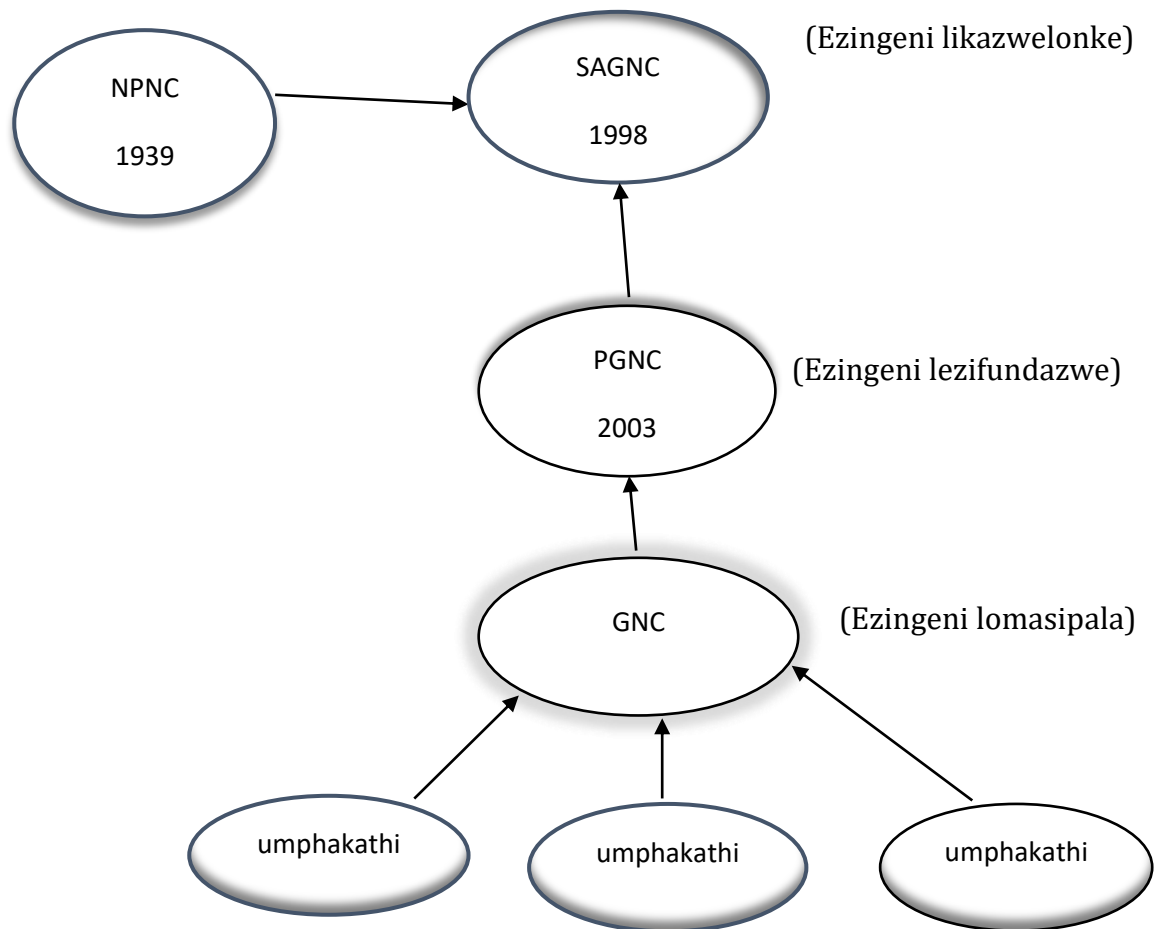
## 6.5 Amagama ezindawo nemigomo yokuhlelenjwa kwawo

Zonke izindawo ezingekho emthethweni zinamagama, anesakhiwo kanye nencazelo. Amanye amagama alezi zindawo asemukelwe ngokusemthethweni kodwa amanye ayasetshenziswa ngaphandle kokuba alandele inqubo yokuhlelenjwa. Nakuba imithetho kanye nemigomo yokuhlelenjwa kwamagama, eyabekwa yiSAGNC, ibeka kucace ngokulindlele emagameni alungele ukuhlelenjwa, amagama amaningi kulawa acwaningwayo, kuyinto emukelekile ukuthi anezimpawu ezingayifezi le migomo. Imizamo yokuhlaziywa kwamagama ngokwemigomo yokuhlelenjwa kwawo, ihlangabezana nenhloso yokugcina yocwaningo. Ngaphambi kokuhlolisisa lokhu emagameni kuhle ukuqala ngokwethula inqubo kanye nezigungu ezithintekayo eNingizimu Afrika, ekuhlelenjweni kwamagama ezindawo.



### 6.5.1 Izinhlaka zokuhlelenjwa kwamagama ezindawo eNingizimu Afrika

Izinhlaka ezibalulekile enqubeni yokuhlelenjwa kwamagama ezindawo eNingizimu Afrika kungacaciswa kahle ngalo mdwebo, ngaphambi kokuthi kuchazwe.



Umdwebo 6.2: Izinhlaka zokuhlelenjwa kwamagama ezindawo eNingizimu Afrika

INingizimu Afrika kusukela ngonyaka we-1939 yabona isidingo sokusungulwa kwesigungu sokuqala esizokwenza umsebenzi wamagama, ezingeni likazwelonke, iNational Place Names Committee (NPNC). Umsebenzi waso omkhulu kwakuwukweluleka uNgqongqoshe mayelana nokuhlelenjwa kwamagama amadolobhakazi, awamadolobha, awamadolobhana, aweziteshi zezitimela kanye namaposi. Sasicubungula izicelo zokwemukelwa kwamagama amasha ngaphambi kokuthi senze izincomo zokwemukelwa kwawo

kuNgqongqoshe. Imisebenzi eminye ngaphandle kokweluleka uNgqongqoshe yayibandakanya:

- Ukulungiswa kwamaphutha esipelingi, kancane kancane, kuwo wonke amagama ezindawo eNingizimu Afrika.
- Ukwamukela noma ukungemukeli amagama amasha ezindawo ahlongoziwe
- Ukucubungula amagama ekumele ashintshwe.
- Ukwakha izichazimazwi zamagama ezindawo.
- Ukuhlelemba amagama ezindawo asuselwe kwezinye izilimi, aguqulelwa olimini lwesiBhunu.

Nakuba lesi sigungu sasikhona, sasinobuthaka ngoba sasingenawo amandla emagameni ezinto ezithile, njengezinto zemvelo kanye nalawo aziwa ngama-*cadastral names* [achaza ukwehlukaniswa kwezwe ngokwezindawana, ngenhloso yokubhaliswa kobunikazi ngokusemthethweni (Jenkins, 2007: 10)]. Ezinye zezinkinga zazimayelana nalokhu:

- Ukungameleki kwabantu bonke esigungwini- isigungu sasakhiwa ngabantu abamhlophe kuphela.
- Ukuguqulwa kwamagama ezindawo asezilimini zase-Afrika.
- Amaphutha esipelingi emagameni asezilimini zase-Afrika.
- Ukusulwa kwamagama omdabu ezilimi zase-Afrika nomlando wawo

Ngonyaka we-1994 uma kufika inkululeko eNingizimu Afrika, isimo sezepolitiki siguquka, abantu bonke ngokwezinhlanga belinganiswa, izilimi kanye nenqubo yokwetha amagama ezindawo nakho kwakumele kube noguquko. Ngonyaka we-1995 uNgqongqoshe wezokuhlaliswa kwabantu wavula inkundla noma iforamu (abantu ababezoveza kuyo imiqondo yabo, bashintshane nangemibono), eyayizosebenza ngamagama ezindawo, yeluleke ngokwakhiwa kabusha

kweNPNC ngokwezincwadi ze-*White Paper* mayelana ngoBuciko, amaSiko kanye namaGugu nangokwamazanga alindelekile emhlabeni wonke. Le nkundla yethula umbiko kanye nohlaka lomthetho owaziwa nge-*South African Names Commission Bill*. Ezinye zezincwadi nezimvo zochwepheshe, abanye abantu kanye nezikhungo, ababecelwe ukuba babambe iqhaza, zazibandakanya ukuthi esigungwini (i-NPNC) bonke abantu kufanele bameleke, kwakufanele kwandiswe umsebenzi owawuzokwenziwa yisigungu futhi kwakumele kubhalwe umthetho owawuzolawula ukusebenza kwaso.

Ngonyaka we-1998 kwemukelwa umthetho owaziwa nge-*Act No. 118 of 1998*, owawugunyaza ukwakhiwa kwesigungu esisha, i-South African Geographical Names Council (SAGNC), esasizongena esikhundleni se-NPNC, owawubhalwe kanje,

*To establish a permanent advisory body known as the South African Geographical Names Council to advise the Minister responsible for Arts and Culture on the transformation and standardisation of geographical names in South Africa for official purposes; to determine its objects, functions and methods of work; and to provide for matters connected therewith.*

[ Ukwakha isigungu eselulekayo esingenakuguqulwa, esaziwa nge-South African Geographical Names Council, ukweluleka uNgqongqoshe wezobuciko namaSiko ekuguqulweni nasekuvamisweni kwamagama ezindawo eNingizimu Afrika ngokusemthethweni; ukunquma imigomo yaso, yimisebenzi yaso nezindlela zaso zokusebenza; sihlENZEKE futhi ngezinto eziyizidingo ezixhumene naso. ]

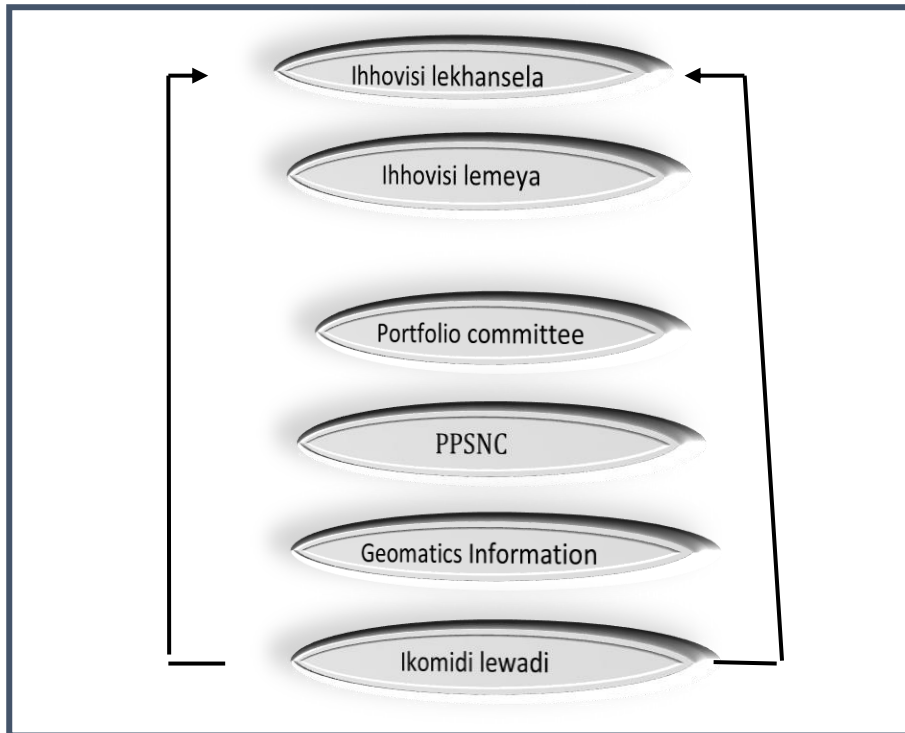
Omunye umsebenzi waso kwakuwukubuyisela (*restoration*), ukulungisa (*reparation*) amagama ezindawo kanye nokwetha kabusha uma kunamagama avusa uhlevane (Steenkamp nodu Plessis, 2016). Yengamele amagama ezifundazwe, awamadolobha, awamadolobhakazi, awezikhumulo zezindiza kanye nawezinto zemvelo (iNPNC eyayingawengamele). Yathuthukisa imigomo kanye nemihlahlandlela yokuvamiswa kwamagama, eyayakhiwe yiNPNC. Eminye yayo ibandakanya amagama ekudingeka agwenywe uma kwethiwa izindawo njengalawa:

- Amagama akhona asebenzayo eNingizimu Afrika.

- Amagama ezindawo ezidumile zamanye amazwe.
- Amagama abantu (ngaphandle kwejenerikhi).
- Amagama amaningi ethiwa indawo eyodwa.
- Amagama athi awabhalwe noma aphinyiswe ngendlela efanayo namanye akhona.
- Amagama anenhlamba, anechilo nangamukelekile.
- Amagama acwasayo najivaza ngokobuzwe, ngombala, ngenkolo, ngobulili nangokunye
- Amagama angahunyushwa ngokuthi ayakhangisa.

Kulandelwa umthetho ofanayo i-(Act No. 118 of 1998), eminye yemisebenzi yesigungu (SAGNC) yehliselwa ezifundazweni ngonyaka we-2003, isifundazwe ngasinye sasungula isigungu esibizwa nge-Provincial Geographical Names Committee (PGNC), esizokwengamela amagama ngokubambisana neSAGNC, kulandelwa imihlahlandlela yeSAGNC. Lesi sigungu asinawo amandla okwengamela izindawo ngokwaso kodwa umsebenzi waso ukweluleka ISAGNC ngamagama ezindawo, amagama ezinto zemvelo kanye nawezinto ezakhiwe ngabantu njengamagama amadolobha, awezintaba, awezifunda, awemifula kanye nawamapaki.

Izigungu ezingaphansi kwalezi ezomasipala basekhaya. Omasipala basekhaya basungula amakomiti azoluleka ngamagama emigwaqo kanye nawezindawo. Banikwa amandla phezu kwezinto ezingaphansi kwabo njengamagama emigwaqo, awamabhilidi kamasipala, awamapaki, awamathuna kanye nawezindawo zokuhlala. Ezingeni elingaphansana, i (*micro-local*), yilapho kuthathwa khona izinqumo ngamagama ezindawo zokuhlala ezingekho emthethweni, acwaningwa lapha (Guyot noSeethal, 2007). Inqubo yokwethiwa kanye nokwethiwa kabusha kwegama iqala ezingeni lomasipala basekhaya, bebambisene nemiphakathi. Ezingeni lomasipala iyefana ezifundazweni zonke eNingizimu Afrika. Ingalandela izigaba eziyisithupha (Nawa, 2011), ezikhonjiswe kulo mfanekiso:



Umdwebo 6.3: Amabanga okwethiwa kwamagama ezingeni likamasipala

Umfanekiso 6.1 ukhombisa ukuthi isigaba sokuqala emva kokuba igama selethiwe ngumphakathi noma umuntu othile, kwavunyelwana, liyiswa ekomidini lewadi eliwengamele. Igama leli lidlulela ehovisini elibizwa nge-*Geomatics Information Office* (GIO), esebenza ngokubambisana ne-*Public Place and Street Names Committee* (PPSNC), eyasungulwa ngomthetho owaziwa nge-*Section 79 of the Municipal Structures Act*. Lezi zinhlaka zenza izincomo kwi-*portfolio committee* (PC), edlulisela ehovisini lemeya kuthi isigaba sokugcina kube yikhansela. Amagama ezindawo acwaningwayo ahlolwa eqhathaniswa nemigomo yokuhlelenjwa kwawo, esigabeni esilandelayo.

Amagama ezindawo esigabeni esilandelayo, ahlolwe ngokwale migomo: igama elilodwa alethiwe indawo eyodwa, indawo ngayinye kumele ibe negama elilodwa, kumele kugwenywe ukwethiwa ngamagama abantu [okungenani ngaphandle kwejenerikhi], kugwenywe amagama abizeka noma abhaleka ngokufana, acwasayo kanye nahlambalazayo, kugwenywe futhi ukusebenziswa kwamavariyenti (izindlela ezehlukene zokubiza noma zokubhala igama elilodwa) kanye nokusetshenziswa kobhalomagama okungelona.

## 6.5.2 Amagama ezindawo nemigomo yokuhlelenjwa kwamagama ezindawo

### 6.5.2.1 Igama elilodwa, endaweni eyodwa

Eminye yemigomo ebalulekile yokuhlelenjwa kwamagama ezindawo othi, igama kudingeka lethiwe indawo eyodwa. 'Igama elilodwa' kusho ukuthi igama linendlela eyodwa yokulibhala. Nakuba emaningi angelona lolu hlobo, kukhona ethiwe izindawo eziningi, igama lilinye. Indlela evamile yokwetha izindawo zokuhlala ezingekho emthethweni, ukuphindaphinda amagama ezinye izindawo, eziseNingizimu Afrika kanye nezisemazweni aphesheya. Amagama ethiwe ngamagama ezindawo ezikhona, amazwe kanye nabantu abadumile yiwo abonakale ephindaphindeka ezindaweni ezehlukene, njengalawa:

**Ithebula 6.14:** isibonelo samagama ethiwe izindawo ezingaphezu kweyodwa

<b>Igama lendawo</b>	<b>Izindawo ezethiwe ngegama elifanayo</b>
<i>Langalibalele</i>	Amatikwe, Amaoti
<i>Lusaka</i>	Chatsworth, Umlazi
<i>Namibia</i>	Inanda, Amaoti
<i>Congo</i>	Inanda, Molweni
<i>Mozambique</i>	Sukuma, Amaoti, Dassenhoek
<i>Shiyabazali</i>	Howick, Hammersdale
<i>Ethenisini</i>	Umlazi D/ Umlazi B
<i>George Town</i>	Umlazi C/ Edendale
<i>New City</i>	Ezimbokodweni/ Emasomini
<i>Qhiph'khowe</i>	Ezimbokodweni/ Umlazi U
<i>Zamani</i>	UmlaziU/ Malukazi/ Umlazi Q

<i>Ebuhleni</i>	Umlazi D/ Umlazi B
<i>Shayamoya</i>	Umlazi L/ Umlazi AA/ Nhlazatshe/Umlazi A/Umlazi V
<i>Jabulani</i>	Umlazi C/ Umlazi E/ Umlazi B
<i>Inkanini</i>	Dawncliff/ Westville

### 6.5.2.2 Indawo eyodwa enamagama amabili noma ngaphezulu

Kukhona amagama aziwa ngamagama amabili noma ngaphezulu. Zimbili izizathu ezivelile uma kuxoxiswana nabanikazi bezindawo, ezaholela kulesi simo. Isizathu sokuqala ngukuthi lezo ezindala zaqala zethiwa ngamagama ezinye izindawo, kakhulu amagama emigwaqo, okwathi uma izimo zepolitiki ziholela ekuguqulweni kwamagama emigwaqo, nazo kwadingeka ziguqule amagama, ahambisane namagama amasha ethiwe imigwaqo. Lesi senzo saholela ekusetshenzisweni kwamagama amabili; elidala kanye nelisha. Amaningi ayilolu hlobo aseMgungundlovu. Lokhu kuveza isithombe esiyiqiniso seNingizimu Afrika, lapho ukuguqulwa kwamagama emigwaqo kuyinto ephezulu kuyo, kulesi sikhathi. Kukhona izingxoxo eziveze ukuthi amanye aba yimiphumela yokuphikisana namagama ayevele esebenza. Ukwanda komkhuba wokwetha ngolimi abantu abaluthandayo nokuwulimi lwabo lwendabuko, kwaholela ekusetshenzisweni kwamagama amabili, ngokushintshana kwezinye izindawo njengalawa:

**Ithebula 6.15:** isibonelo sezindawo ezethiwe ngamagama amabili noma ngaphezulu

<b>Amagama ezindawo</b>	<b>Indawo ekuyo</b>
<i>Bombay road / Butterfly road</i>	Northdale
<i>Annet Drive/ Ezingadini</i>	Reservoir Hills
<i>Nkululeko / Regina road</i>	Northdale
<i>Amaoti/Kuba</i>	Amaoti
<i>Madiba/ Bottlebrush</i>	Bottlebrush
<i>Jamaica/Myhill Road</i>	Sea Cow Lake
<i>Privet road/ Valley view</i>	Northdale

<i>Puntans Hill/ Silverwillow</i>	Springfield
<i>Old greytown/ Khan Road</i>	Northdale
<i>Simunye/ Newtown B</i>	Newtown
<i>Qhakaza &amp; Sokwalisa/ Duff Road</i>	Kwamashu
<i>Gumtree Road/ Kenville</i>	Sea Cow Lake
<i>Shannon Drive/ Emsahweni</i>	Reservoir Hills

Ngaphansi kwalawa kukhona ayizingceme ezincanyana, ezehlukanisa indawo, kokunye ngokwendawo abantu abavela kuyo noma ngokwezindawo ezihlonishwayo. Indawo eyaziwayo igcina seyibizwa ngamagama amaningi njengalawa:

- *Willowfontein quarry/ Willowfontein KwaKhuzwayo/ Willowfontein Bulwer/Willowfontein Phupha/Willowfontein Terminus.*
- *Amaoti Lusaka/ Amaoti Palestine/ Amaoti Angola/ Amaoti Geneva/ Amaoti Mozambique/ Amaoti Namibia/ Amaoti Zambia/Amaoti Tanzania.*

### **6.5.2.3 Amagama abhalwe/abizwe ngokufana noma okuthi akufane**

Kukhona amagama athi awabizwe noma awabhalwe ngokufana, kwatholakele kungabalwa lawa:

**Ithebula 6.16:** izibonelo zamabizo abizwa/abhalwa ngokufana

- |   |
|---|
| <ul style="list-style-type: none"> <li>• Inkanini/ Nkanini</li> <li>• Pholani/Phola Place/ Phola Park/ Siphola</li> <li>• Siyathuthuka/ Thuthukani</li> <li>• Ekuphileni/ Phila</li> <li>• Inkanyezi/ Enkanyezini</li> <li>• Ediphini/ Diphini</li> </ul> |
|---|



#### 6.5.2.4 Amagama asuselwa emagameni abantu nokusebenza kwejenerikhi

Emagameni ethiwe ngamagama abantu, amanye asebenze nejenerikhi, kanti amanye asebenze ngaphandle kwayo njengalawa:

**Ithebula 6.17:** isibonelo samagama asebenze nejenerikhi/ngaphandle kwejenerikhi

<b>Amagama asebenze ngaphandle kwejenerikhi</b>	<b>Amagama asebenze nejenerikhi</b>
<i>Mhlabunzima</i>	<i>Dube Village</i>
<i>Jika Joe</i>	<i>Jadhu Place</i>
<i>Shembe</i>	<i>Tambo Plaza</i>
<i>Mafukuzela</i>	<i>Hoffman Place</i>
<i>Mafukuzela</i>	<i>Philani Valley</i>
<i>Joe Slovo</i>	<i>Mandela Park</i>
<i>Lilian Ngoyi</i>	<i>Mfeka Place</i>
<i>Walter Sisulu</i>	<i>Tamboville</i>
<i>Madiba</i>	<i>London Farm</i>
<i>Chris Hani</i>	<i>Georgedale</i>

#### 6.5.2.5 Amagama anamavariyenti

Amavariyenti izindlela ezehlukile kodwa ezithi azifane, zokubiza igama lendawo. Ezinye izindawo zinamagama asuselwe emagameni ezindawo eziseduze nezisemthethweni. Indlela indawo ebizwa ngayo, nale engekho emthethweni ibizwa kanjalo ngenxa yokuthi ithathe igama layo. Ngenxa yekhono lolimi amanye amade abantu banomkhuba wokuwafinyeza noma benze olunye uguquko oluzowenza abizeke kangcono futhi azwakale kamnandi. La magama

agcina esesebenza ngokushintshana nelinye elisemthethweni, nalo elaziwayo, okungadala ukudideka. Indawo i *'Edendale'* yaziwa kangcono ngegama elithi, *'Eyideni'*, okuyindlela yokuguqula igama elisolimini lwesiNgisi, libizwe njengegama elisolimini lwesiZulu. Ngokuhamba kwesikhathi, abantu bokufika kule ndawo bagcine sebeyibiza nge *'Eden'*, okungenzeka kube wumphumela wokungezwa indlela efanele yokuliphimisa noma umthelela wegama lendawo elidumile ebhayibhelini. Amagama ekugcina esebizwa ngezifinyezo zawo, kungabalwa lawa: *'Willofontein'* ngokuvamile yaziwa, nge *'Willo'* kanti elithi, *'Slangspruit'* laziwa nge *'Sleng'* (okuyimpimiso ehlukele) noma ligcwale kuthiwe, *'Slengsprut'*. Igama elifinyeziwe, nelenziwe isitayela, lendawo ethi, *'Dambuza'*, elisetshenziswa kakhulu ngabamatekisi, lithi, *'D section'*. Igama elithi, *'Skomplaas'* elisuswa emshweni wesiBhunwini (*ons kom van a plaas*), elaqanjwa ngabantu abasuswa epulazini, liphinyiswa kuthiwe, *'Skomplazi'* noma kufinyezwe kuthiwe *'Skomu'*.

## 6.6 Isiphetho

Kulesi sahluko ingxenye yokuqala emva kwesingeniso kuphawulwe kafushane ngohlobo lwamagama. Emuva kwalokho kuhlaziye amagama ngokwesifundomagama kanye nangokohlelomisho. Engxenyeni yesifundomagama kugqame ukuthi iziqu zamagama acwaningwayo, ziyehluka; kukhona amagama akhiwa iziqu ezizodwa, iziqu ezingaphezu kwezizodwa kanye neziqu eziphindaphindekayo. Kugqame futhi ukuthi amagama amaningi asuselwa kwamanye amagama ngokusebenzisa iziphongozo kanye nezijobelelo ezehlukene. Engxenyeni yohlelomisho kuvele ukuthi amagama amanye ayimisho ephelele, okungaba yimisho eqondile kanye nengaqondile. Mayelana nomsebenzi, amagama engxenyeni yohlelomagama, ayizitatimende, enza umsebenzi wokudlulisa imiyalezo, kuthi amanye enze umsebenzi wokuphoqa noma ukuyalela. Kugcinwe ngokuhlaziya kwezimpawu zamagama ngokwezimiso zemihlahlandlela yokuvamiswa kwamagama, ngaphambi kwesiphetho. Nakuba amagama amanye, ebele engahambisani nemigomo yale mihlahlandlela, kakhulu lawo ethiwa kamuva, ngokuthi; amanye ayaphindaphindeka, ezinye izindawo zaziwe ngamagama angaphezu kwelilodwa, amanye ethiwe ngamagama noma ngezibongo zabantu ngaphandle kwejenerikhi kuthi amanye abhalwe/abizwe ngezindlela ezingefani, amaningi

asuselwa emagameni ezindawo ezisemthethweni, okwenza ingxenye enkulu ihambisane nale mihlahlandlela. Isahluko esilandelayo, yisiphetho socwaningo.

# IS AHLUKO 7

## OKUTHOLAKELE KANYE NESIPHETHO

### 7.0 Isingeniso

Lesi sahluko yisahluko sokugcina salolu cwaningo, esihlose ukwethula isiphetho kanye nokutholakele ocwaningweni. Siqala ngokwethula iqoqa lezahluko. Siqhubeka sikhombise ukuthi imibuzo yocwaningo kanye nezinhloso, kuhrangatshezwane kanjani nakho. Lokhu sikwenza ngokubalula imithelela kanye nezizathu zokwethiwa kwamagama. Isahluko siphetha ngokwethula izincomo ngocwaningo lwamagama olungenziwa esikhathini esizayo.

### 7.1 Iqoqa lezahluko

**Isahluko sokuqala** besiyisingeniso emzamweni wokucwaningwa kwamagama ezindawo zokuhlala ezingekho emthethweni eMgungundlovu kanye naseThekwini. Amagama ezindawo kulolu cwaningo athathwa njenganezimpawu zemfundoncazelo kanye nezohlelomisho ngesikhathi sokusetshenziswa kwawo (Van Langendonck, 2007).

Isahluko siqale sendlalela ucwaningo ngokugqamisa ngesimo esikhona samagama ezindawo ezingekho emthethweni kanye nokwethiwa kwawo esimweni esibanzi saseNingizimu Afrika nangokuqonde ngqo eMgungundlovu naseThekwini. Kule ngxenye kuphawulwe ukuthi ingxenye enkulu yabantu baseNingizimu Afrika bahlala ezindaweni ezingekho emthethweni, ngezizathu ezahlukene. Amaningi ala magama awahlelenjiwe, nakuba ebamba iqhaza kubuliminingi baseNingizimu Afrika, ngaleyo ndlela awaziwa kangako. Adluliswa ngomlomo, kusuka esizukulwaneni kuya kwesinye isizukulwane. Kwagqanyiswa ukubaluleka kwawo, kakhulu kubethi kanye nabasebenzisi bawo, nakuba engaziwa njengamagama asemthethweni. Isahluko siqhubeke sethula izinhloso kanye nemibuzo yocwaningo. Sethule kafuphi izindlela kanye namasu, okusetshenziswe ukuqoqa kanye nokuhlaziywa kolwazi. Siveze ukubaluleka kocwaningo, yizingqinamba ekuhrangatshezwane nazo, sigcine ngokuchazwa

kwamagama asetshenziwe, ngaphambi kokwethula uhlelo lokulandelana kwezahluke.

**Isahluko sesibili**, yisahluko esicubungule imisebenzi yocwaningo lwamagama ezindawo, esiyenziwe kwamanye amazwe neyalapha eNingizimu Afrika, kubandakanya imisebenzi yefilosofi, yocwaningo zilimi, ye-onomastiksi kanye neye-cultural geography.

Ingxenye yokuqala yesahluko, yethule kafushane ulwazi lokwendlela, mayelana nezindlela ezimbili zokubhekwa kwagama, ezivamile emibhalweni esetshenziwe; izindlela ezibheka ingaphakathi legama ngokugxila egameni kanye nezindlela ezintsha, ezibheka ingaphandle legama ngokulihlobanisa nezimo zombusazwe. Ingxenye yesibili yimibhalo esetshenziwe, elandela izindlela ezintsha, ezibheka ingaphandle legama noma ezihlobanisa igama neminye imikhakha yempilo, kakhulu ezombusazwe kanye nezomnotho. Ingxenyanana yokuqala yethula inkambiso evamile emibhalweni yamagama, ezweni lonke. Ingxenyanana yesibili yimibhalo ekhombisa inkambiso evamile kulesi sikhathi kubacwaningi bamagama eNingizimu Afrika. Le ngxenye yeyeme emisebenzini yalabo asebenkantsha ubomvu nabayizingqalabutho ocwaningweni lwamagama ezindawo lapha eNingizimu Afrika. Ingxenye yesithathu, yimibhalo ebheka ingaphakathi legama. Ihlukene izingxenyanana ezintathu; ingxenyanana yokuqala yethula imibono yefilosofi kusukela emisebenzini yamafilosofa amaGriki asendulo, esingabala kuwo uSocrates noPlato kuze kube imisebenzi yamafilosofa nosozilimi bakamuva, esingabala uMill kuya kuRussell. Ingxenyanana yesibili yethula imibono yocwaningo zilimi. Ingxenyanana yesithathu kubhekwa igama ngendlela ye-onomastiksi. Ingxenye yesine yethula imibhalo ecwaninga ubuhlobo phakathi kwamagama ezindawo nobuntu. Ingxenye yesihlanu nekungeyokugcina, yethula imibhalo enika ulwazi olubalulekile nolwejwayelekile mayelana namagama, kubandakanye imiqulu yamazwe omhlaba kanye neyalapha eNingizimu Afrika, ephathelene nokulawulwa kwamagama ezindawo.

**Isahluko sesithathu** sicacise ngepharadaymu ehumushayo (i-inthaprethivu pharadaymu) njengendlelakubuka okuyiyo umcwaningi ayisebenzisile kulolu

cwaningo, kubhekwe futhi nemithelela yayo ekukhethweni kwedizayini kanye nezindlela zocwaningo okusetshenzisiwe. Kugqanyiswe izimpawu zale pharadaymu kanye nezizathu zokukhethwa kwayo kulolu cwaningo. Le pharadaymu ichazwe ngokuthi iqhathaniswe namanye eqophisana nawo kusayensi yenhlalokuphila, kakhulu iphositivizimu. Isigaba esichaza ngepharadaymu, silandelwe yincazelo ngezinhlobo zamadizayini avame ukusetshenziswa kusayensi yenhlalokuphila kanye nezizathu zokukhethwa kwedizayini, ikhwalithethivu. Kuphawulwe ngezinhlobo zamadizayini angena ngaphansi kwekhwalithethivu, kwacaciswa ngezizathu zokukhethwa kwedizayini yokuhumusha eyisisekelo (*basic interpretive design*), elandelwe yilolu cwaningo, ngaphansi kwedizayini enkulu, ikhwalithethivu. Lesi sigaba silandelwe yiqhaza lomcwaningi, okuyisigaba esicacisa ngokuphatelene nenqubonhle, eyinsika yanoma yiluphi ucwaningo lwesayensi yenhlalokuphila. Ukucaciswa ngezindlela kanye namasu okuqoqwa kolwazi, kusetshenziswa izingxoxo ezisakuhleleka kanye nokuhlolwa kwemibhalo kube yisigaba esilandelayo. Kugxilwe kakhulu ekucaciseni ngobuhle kanye nezinsalelo ekusetshenzisweni kwalezi zindlela. Isigaba esilandelayo sicacise ngezindlela zokuhlaziywa kolwazi, kwagcinwa ngezindlela zokuqinisekisa ukukholakala kocwaningo ezisetshenzisiwe.

**Isahluko sesine** sethule insizakuhlaziya ezisetsheziwe, kuhlaziywe nobudlelwane bayo nalolu cwaningo. Isahluko siqale ngokwethula izifundo kanye nezinsizakuhlaziya ezibambe iqhaza enhlosweni yalolu cwaningo, yokuqonda kangcono ngamagama ezindawo. Lokhu kwenziwe ngokuthi kuvezwe ukuthi imiqondonzulu, imibonobufakazi kanye nemiqondolisu ngamagama kuthekelwe kanjani yilolu cwaningo kulezi zifundo zesayensi; imfundoncazelo, ipragmathiksi kanye nesemiyothiksi. Kamuva kwenziwe imizamo yokuchaza insizakuhlaziya, i-'*pragmatic-semantic-syntactic*', ngenhloso yokugqamisa ukuthi ibe yisisekelo kanjani kulolu cwaningo. Ngokwale nsizakuhlaziya, 'igama uqobo' aliwona umqondomsuka we-*lexical* kodwa liwumqondomsuka oveza izimpawu zemfundoncazelo-pragmathiki, osebenza ngendlela ethize. Lokhu kusho ukuthi amagama uqobo ezilimini zonke zomhlaba ngokufanayo awanayo incazelo eveza ngokusobala ngobuqiniso bento

(*asserted meaning*) kodwa izincazelo zonke anazo zicatshangwa ngaphambili, zemukelwe njengeqiniso (*presupposed meaning*), azivezi ubunjalo bento (Van Langendonck, 2007: 90).

**Isahluko sesihlanu**, sethule futhi sihlaziye ulwazi ngamagama ezindawo zokuhlala, oluqoqwe ngokusebenzisa izingxoxo ezisakuhleleka kanye nokucutshungulwa kwemibhalo. Amagama ethulwe ngamaqoqo (*categories*) ayishumi, kwamanye amaqoqo kwethulwe namaqoqwana, kulandelwa izindlela ezifanayo nezisetshenziswe kweminye imisebenzi yocwaningo, njengoba kukhonjiswe kulo mdwebho:

Iqoqo elikhulu	Iqoqwana lokuqala	Iqoqwana lesibili
Amagama ngokwezilimi	<ul style="list-style-type: none"> <li>• Ulimi lwesiZulu</li> <li>• Ulimi lwesiNgisi</li> <li>• Ulimi lwesiBhunu/ lwesiDashi</li> </ul>	
Asuselwe emagameni ezindawo	<ul style="list-style-type: none"> <li>• Amagama amadolobha</li> <li>• Amagama ezindawo eziseNingizimu Afrika.</li> <li>• Amagama ezindawo ezise-Afrika.</li> <li>• Amagama amazwe aphesheya kwezilwandle.</li> <li>• Amagama emigwaqo.</li> <li>• amagama amapulazi</li> </ul>	
Amagama ahlonipha abantu abathize	<ul style="list-style-type: none"> <li>• Amagama amaqhawe adumile.</li> <li>• Amagama abantu abavelele emphakathini.</li> </ul>	
Amagama achazayo	<ul style="list-style-type: none"> <li>• Achaza indawo.</li> </ul>	<ul style="list-style-type: none"> <li>○ ukuphakama, ukwehlela, ithafa.</li> <li>○ uhlobo lomhlabathi, amatshe nokumbiwayo</li> <li>○ imifula namanzi</li> <li>○ izilwane nokumilayo</li> </ul>
	<ul style="list-style-type: none"> <li>• achaza ngokuqhathanisa.</li> </ul>	

Amagama akhiwayo	<ul style="list-style-type: none"> <li>• emagameni ezinye izilimi</li> <li>• emagameni olimi lwesiZulu</li> </ul>	
Amagama enkolo/esayensi		
Amagama aveza imizwa		<ul style="list-style-type: none"> <li>○ ukujabula, ukubonga, uthando noxolo</li> <li>○ ithemba nokuphila.</li> <li>○ ukunqoba nokweneliseka</li> <li>○ ukukhonona nokungeneliseki.</li> <li>○ ubunye nozwelo.</li> </ul>
Amagama akhuthaza sakuphoqa		
Amagama angathekisayo nabhuqayo		
Amagama ahlukishiswa nokuthile	<ul style="list-style-type: none"> <li>• amagama anobuhlobo nomlando.</li> <li>• amagama asuselwa ezehlakalweni ezithize.</li> </ul>	

Ingxenye yesibili yalesi sahluko, idingide izindikimba ezitholakale ngokuqhathaniswa kwamaqoqo. Izindikimba ezibanzi zine, ulimi, isisusa, izizathu zokwetha kanye nezincazelo, kugcine izakhiwo zamagama. Ngaphansi kwazo kunezindikimbana eyisi-8, ezidikidwe kabanzi nokuyilezi; ubuntu, ukuphikisana nomthetho ohlukanisa abantu ngokobuzwe nangokobuhlanga, uthando nolwazi lwezombusazwe, umbuso wentando yeningi, indlela yokuxhumana, ukuqashelwa kwemvelo nezinto ezisizungezile, indawo ekwakhiwe kuyo kanye nomlando ngendawo nendlela yokuphila. Zimbili izinto ezigqanyiswe yilesi sahluko; imithelela kanye nezizathu zokwethiwa kwalezi zindawo ngala magama kanye nezincazelo ezaziwa ngaphambilini, ezisemagameni, okuyinhloso yokuqala kanye neyesibili zalolu cwaningo.



**Isahluko sesithupha** sihlaziye ucwaningozilimi lwamagama ezindawo. Ingxenywe yokuqala iphawule kafushane ngohlobo lwamagama (*names typology*), njengoba lwethulwa ngababhali abehlukene. Emuva kwalokho kuhlaziye amagama ngokwesifundomagama, kamuva kwahlaziye uhlelomisho. Engxenyeni yesakhiwomagama kubhekwe izinhlobo zeziq; amagama aneziq ezizodwa, aneziq ezingaphezu kwezizodwa kanye naneziq eziphindaphindekayo. Kuhlaziye amagama akhiwa kwamanye amagama ngokusebenzisa iziphongozo kanye nezijobelelo ezehlukene. Engxenyeni yohlelomisho kuhlaziye izinhlobo zemisho; ephelele, ekungaba eqondile kanye nengaqondile. Kuhlaziye imisebenzi yemisho, kwabhekwa imisho eyizitatimende, edlulisa imiyalezo kanye esetshenziswa uma kuphoqwa noma kuyalelwa. Ekugcineni kuhlaziye amagama ngokwemigomo yokuvamiswa kwamagama. Lesi sahluko siyimizamo yokuhlangabezana nenhloso yesithathu kanye neyesine, ezethulwe esahlukweni sokuqala socwaningo.

**Isahluko sesikhombisa** siyisiphetho socwaningo. Sihlaziya, sethule okutholakele ocwaningweni. Sethula futhi izincomo zomcwaningi ngocwaningo lwamagama olungenziwa esikhathini esizayo.

## **7.2 Ukuhlaziye kokutholakele**

Amagama acwaningwayo aveze ukuthi zine izindikimba ezibanzi, okungaqoqelwa kuzo imithelela yokwethiwa kwamagama okuwulimi, isisusa, izizathu zokwetha kanye nencazelo yamagama kanye nesakhiwo samagama. Ngaphansi kwazo kunezindikimbana eziyi-8, ezicaciswe ngezansi.

### **7.2.1 Imithelela kanye nezizathu zokwethiwa kwamagama ezindawo**

Ziningi izinto ezitholakale njengemithelela yokwethiwa kwamagama. Ezindikimbeni ezitholakele, ulimi olusemthethweni, luvele lunomthelela omkhulu. Kuvelile ukuthi amagama ayethiwa ngolimi lwababusi bangaleso sikhathi, okuyilo olwaluthathwa njengolusemthethweni, ngaleso sikhathi. Indikimba yolimi, yiyo ebanzi ukwedlula zonke ezinye ngoba cishe wonke amagama aqoqiwe, angahlukaniseka ngokwale ndikimba. Kunamagama ethiwe ngolimi lwesiZulu, asolimini lwesiNgisi, asolimini lwesiBhunu bese kuba khona lawo axube izilimi. Yilolo nalolo limi okwethiwe ngalo luveza uhlobo lwabantu bangaleso sikhathi sokwethiwa kwawo. Nakuba ulimi lwenza umsebenzi

wokuxhumana, kudluliswe imicabango nemizwa ngalo, esimweni saseNingizimu Afrika luhlobene futhi nezombusazwe. Lokhu kuveza ukuthi ukwethiwa kwamagama ezindawo, yisenzo senhlalokuphila kanye nesombusazwe. Ulimi olusetshenziswe ukwetha ngaphambi konyaka we-1994, luveza ukuthi ukwetha amagama kwakungewona umsebenzi wanoma ubani kodwa kwakuwumsebenzi wabantu abathile, abakhuluma lolo limi. Amagama amaningi angalesi sikhathi ethiwe ngolimi lwesiNgesi, amanye ngolwesiBhunu. Ngesikhathi esifanayo, ezindaweni zabantu abaNyama, kunamagama esiZulu ayesetshenziswa, okungabalwa lawa njengezibonelo; *'Ntuzuma, Inanda, Kwamashu, Dambuza, Machibisa, Nhlazatshe, Amawoti,'*okwathi uma ezinye zezindawo ezingekho emthethweni zakhiwa, zethiwa ngawo. Nakuba zazikhona izindawo zokuhlala ezingekho emthethweni, ezazethiwe ngolimi lwesiZulu, ngaphambi konyaka we-1994, zaqala ukugqama emva konyaka we-1994. Ukuqala kokubela ngamandla kwamagama esiZulu kanye nalawo axube izilimi, kugqamisa ukuthi ukwetha, kwaguquka ekubeni umsebenzi kahulumeni, kwaba wumsebenzi wemiphakathi, nayo eyayilawulwa wulimi elukhulumayo. Ngokubuka amagama ethiwa kulesi sikhathi, iNingizimu ivela njengezwe lobuliminingi nelixube amasiko ehlukeni.

Isisusa samagama okungaba, yindawo ekwakhiwe kuyo, imvelo nokunye okusizungezile kanye nomlando wendawo, kutholakale ukuthi kunomthelela ekwethiweni kwamagama. Amagama amaningi aphindaphinda amagama ezindawo ezisemthethweni, eziseduze kwazo. Okwesibili, ukuthi indawo ekwakhiwe kuyo ikuphi futhi injani, kunomthelela ekwethiweni kwamagama amaningi achazayo. Amanye kula magama, achaza umumo wendawo, ukuphakama, ukwehlela, yithafa nokunye. Amanye achaza imvelo nezinye izinto ezikhona endaweni noma eziseduze nalezo zindawo. Lokhu kuveza uthando lwabantu lwemvelo kanye nokuyiqaphela. Amanye, kakhulu asolimini lwesiZulu, kutholakale ukuthi ethiwa kuncikwa olwazini ngomlando wendawo, izincazelo zawo zihlotshaniswa nomlando kanye nezigigaba, ezithile ezaziwayo endaweni.

Izizathu zokwethiwa kwamagama zinomthelela ekukhethweni kwamagama athile, kuyekwe amanye. Amagama kutholakale ukuthi ethiwa ngezinhloso ezahlukeni. Kokunye abethi baba nenhloso yokuchaza indawo njengoba sekuke kwaphawulwa ngenhla, ngaleyo ndlela amagama ashaya emhlohlweni yilawo

achazayo, angathekisayo kanye nahlotshaniswa nezinto ezithile. Ezindikimbeni kutholakale amagama amanye aveza ukulwa nomthetho owawuhlukanisa abantu ngokwezinhlanga. Kuvele ukuthi kokunye inhloso kungaba ukuhlonipha abantu noma izindawo ezithile. Ulwazi kanye nothando lwezombusazwe, yikho okuholela emagameni asuselwe emagameni abantu, kakhulu amaqhawe ezombusazwe, amanye asuselwe emagameni ezinye izindawo ezabamba iqhaza emzabalazweni wenkululeko yaseNingizimu Afrika. Amanye ethiwa ngenhloso yokudlulisa umyalezo mayelana nenkululeko yezwe. Kutholakale ukuthi noma izwe selikhululekile, kusenamagama akhonondela izimo zemisebenzi, njengegama elithi, *'asinamali'*, akhombisa ukukhonona mayelana nezindawo zokuhlala ezingenelisi, njengala magama, *'Vezunyawo, Goqokazi'*.

### **7.3 Izincazelo ezisemagameni ezindawo**

Amagama acwaningwayo kutholakale ukuthi ahlukana kathathu uma kubhekwa incazelo. Kunamagama anencazelo esobala, nengaqageleka kalula ngokubuka igama. Iqoqo lesibili elalawa anencazelo engekho obala, okungelula ukuyithola ngokubuka igama, njengaleli qoqo lokuqala. Iqoqo lesithathu, okungelokugcina, yilawo angenayo incazelo etheni, ngaphandle nje kokuthi asho izindawo. Okutholakele ngezincazelo kuphawulwa ngaphansi kwala maqoqo.

Ilekhzikhali, yincazelo yokuqala ababhali abagqamise ngayo umehluko phakathi kwamagama uqobo kanye namagama ajwayelekile. Ukuphawula okuningi kuthi ilekhzikhali wuphawu lwamagama ajwayelekile, ngakulonye uhlangothi, amagama uqobo awayona ingxenye yelekzikhali (Van Langendonck, 2007; Raper, 1987). Incazelo ilekhzikhali, yincazelo esobala egameni, eveza izimpawu zento emelwe yilelo gama. Emagameni acwaningwayo, kuphawuliwe ngenhla ukuthi kukhona anencazelo esobala, kakhulu lawo athathwa ngokuthi asuselwe emagameni ajwayelekile, achazayo. Wonke amagama eqoqweni lamagama achazayo, uma ebhekwa ngokuqhubeka kwesikhathi, esunguliwe (*diachronically*), anezincazelo ezisobala, okungabalwa lawa esiZulu; *'Egqumeni, Ezibomvini, Esikhelekehleni'*. Lezi zincazelo zitholakala ngokwazi incazelo, ilekhzikhali, ekula magama ajwayelekile, okususelwe kuwo; igquma-hill, izibomvu-kuchazwa umbala womhlabathi, isikhelekehle- yindawo eyithafa, eyingoxi, ende futhi ethi ayiphakame emaceleni. Lezi zincazelo emagameni

asolimini lwesiNgisi kanye nolwesiBhunu, zigqanyiswa yingxenye ebizwa ngespesifikhi emagameni akhiwa yizingxenye ezimbili njengalawa; '*White City, Buffelsdraai, Gumtree Road.*' Uma la magama ebhekwa ngokwamanje (*synchronously*), sekungamagama ezindawo, ngokuvamile athathwa njengangenayo le ncazelo.

Ngaphandle kwale ncazelo, amagama amaningi anencazelo emukelwa njengeqiniso ngaphambilini, okuyile; incazelo ikhonothethivu/ i-asosiyethivu, incazelo yamaqoqo (*categorical*), i-emothivu kanye ne-gramathikhali (Van Langendonck, 2007). Incazelo ikhonothethivu, incike olwazini ngendawo, iyehluka kumuntu nomuntu. Amagama adingidwe eqoqweni lamagama ahlotshaniswa nezinto noma nezigameko ezithile, kubalulwe anjengalawa, '*Magaba, Elahlamlenze, Delunina* ', nalawo angathekisayo, anjengalawa, '*Hawaii, Marikana, Barcelona*', analolu hlobo lwencazelo.

Amanye amagama atholakale ukuthi asetshenziselwa ukuzwakalisa imizwa enhlobonhlobo njengalawa, '*Asinamali- ukukhonona, Jabulani-ukuthokoza, Masibambane-uthando.*' Wonke la magama anencazelo i-emothivu. Wonke amagama akhomba indawo, asuselwe emagameni ezindawo, awabantu, awemifula, awezintaba, akhomba incazelo i-*categorical*. Kula magama ngaphandle kokwazi ukuthi akhomba indawo, awanayo enye incazelo etheni.

Ngokwencazelo i-gramatical, wonke amagama ezindawo, kutholakale ukuthi aqinisekisa ngobukhona (*definite*). Ngokuvamile amagama ezindawo acwaningwayo awanazo izingxenye ezikhombisa le ncazelo emagameni ajwayelekile. Amagama ajwayelekile aneziqalo, kuthi awesiNgisi abe ne-athikhili. Ngemvelo amagama ayaqinisekisa, asikho isidingo sale ngxenye. Lawo anale ngxenye njengalawa, '*Inkanini, Mvini.*' noma leli lesiNgisi elitholakele, '*The Ark*', elethiwe indawo esenkabeni yeTheku, akusagqami umsebenzi wokuqinisekisa ngoba sekungamagama ezindawo. Lokhu kuveza ukuthi ukuqinisekisa emagameni akuvezwa yilezi zingxenye, ayaqinisekisa ngokwemvelo.

Amagama wonke anesimo sobunye. Lokhu kuhambisana nokuthi akhomba indawo eyodwa, njengalawa; '*NewTown, Burbreeze, Umbhayi, Isipingo.*' Amanye

abukeka enesimo sobuningi kodwa akhomba izinto zohlobo olulodwa, awakhombi ubuningi, njengalawa; *'Greylands, Mansenseni, Sunhills, Ematayiteleni'*.

#### **7.4 Amaphethini ocwaningozilimi emagameni ezindawo**

Engxenyeni ekubhekwa kuyo isifundomagama, kugqame ukuthi amagama acwaningwayo akhiwa yiziqu ezehlukene. Kukhona akhiwa yiziqu ezizodwa, njengalawa; *'Kwamashu, Dambuza, Emaqeleni.'* Kukhona amanye akhiwa yiziqu ezingaphezu kwezizodwa, okungaba yisenzo nebizo, ibizo nesichasiso, isenzo nesandiso, ibizo nesenzo, isenzo nesenzukuthi, isenzukuthi nebizo, ibizo nesibanjalo njengalawa; *'Elahlamlenze, Shayamoya, Delunina'*. Kukhona elilodwa elitholakale ukuthi liphindaphinda isiqu okuyileli, *'Mawelewele'*. Kulawa akhiwa yiziqu ezimbili nangaphezulu kulawa esiZulu, kutholakale ukuthi maningi akhiwa yisenzo nebizo. Lokhu kungaveza ukuthi amaningi ethiwa ehlotshani swa nezenzo zabantu abathile. Okunye okutholakele kuwo, ukuthi ayikho inhlalanjalo ekusetshenzisweni komthetho owakha lolu hlobo lwamagama, okungaveza ukuthi la magama ayethiwa ngaphandle kokulawulwa yimithetho yolimi. La magama ayiloluhlobo kutholakale ukuthi akhiwa ngokuhluka uma kuqhathaniswa awesiZulu kanye nawesiNgisi. Ngokuvamile esiNgisini, okungenzeki esiZulwini, akhiwa yisichasiso nebizo, ongumnini nebizo, ibizo nebizo, kube khona nakhiwa ibizo, isichasiso nebizo.

Kutholakale futhi ukuthi amagama ezindawo akhiwa kwamanye amagama ngokusebenzisa iziphongozo kanye nezijobelelo ezehlukene. Kulawa, amaningi akhiwa emabizweni, ngokusebenzisa iziphongozo kanye nezijobelelo zondaweni njengalawa; *'Etafuleni, Esidweni, Ematayiteleni.'* Kula magama kutholakale ukuthi ayikho inhlalanjalo ekusetshenzisweni komthetho wokwakhiwa kondaweni. Ngaphansi kwalawa kukhona nalawa asuselwa emagameni abantu; *'KwaMgaga, KwaPhumuphete, KwaDabeka, KwaXimba.'* Kukhona asebenzisa iziphongozo u-Ma, aveze umqondo wobuningi njengalawa; *'Mansenseni, Mawelewele'*, umqondo oveza isici esithile kumuntu njengalawa, *'Mancane, Mahleka'* kanye nomqondo wokuyalela njengalawa; *'Masakhane, Masibambane.'* Amanye asebenzisa isijobelelo sokukhulisa/sobulili (-kazi) kanye

nesokunciphisa (-ana) njengalawa; *'Amawotana, Nsizwakazi.'* Kukhona lawa akhiwa ezenzweni; *'Ntukuso, Nkululeko.'*

Engxenyeni yohlelomisho kuvele ukuthi amagama amanye ayimisho ephelele, okungaba yimisho eqondile, njengalawa; *'Simunye, Thandanani,'* noma engaqondile njengaleli elilodwa elitholakele; *'Mshayazafe'*. Mayelana nomsebenzi, amagama angasebenza njengezitatimende, enze umsebenzi wokudlulisa imiyalezo, njengalawa; *'Asinamali, Siyabusa'* noma enze umsebenzi wokuphoqa noma ukuyalela, njengalawa; *'Hlalanathi, Zenzeleni'*. Kutholakale ukuthi kulawa ayalelayo noma aphoqayo amaningi asebenze nesiphongozo sokuzenzela u (zi-), okuveza amagama amaningi ekhuthaza ukuzenzela izinto, kungabhekwa uhulumeni kuzo zonke izinto.

## **7.5 Ubudlelwane bamagama nemihlahlandlela yokwethiwa kwamagama ezindawo**

Engxenyeni ehlaziya izimpawu zamagama ziqhathaniswa nezimiso kanye nemihlahlandlela yokuvamiswa kwamagama ezindawo, kutholakale ukuthi amaningi awahambisani nemigomo kanye nemihlahlandlela ebekiwe, kakhulu lawo ethiwa kamuva, ngokuthi analezi zimpawu; amanye ayaphindaphindeka, igama elilodwa lethiwe izindawo ezingaphezu kweyodwa. Ezinye izindawo zaziwa ngamagama angaphezu kwelilodwa, okuvama ukuba yigama elejwayelekile kanye negama eliyisifingqo noma elisasiteketiso, elisetshenziswa yiqeqebana labathize. Amanye kutholakale ukuthi ethiwe ngamagama noma ngezibongo zabantu ngaphandle kwejenerikhi. Nakuba sekuphawuliwe ukuthi amagama amanye awahambisani nemihlahlandlela, athi awabe yisigamu phakathi kwaqoqiwe, asuselwa emagameni ezindawo ezisemthethweni, okwenza ingxenye enkulu ihambisane nale mihlahlandlela.

## **7.6 Izincomo**

### **7.6.1 Izincomo ngokungenziwa**

Ingqikithi ibingukuthi amagama ezindawo zokuhlala ezingekho emthethweni awaziwa kangako kodwa acebile ngolimi nangezincazelo. Ayingxenye ebalulekile yamagama aseNingizimu Afrika. Yilezi izinto ekungafanele ziqashelwe:

- Ukufundiseka kwemiphakathi ngemigomo yokwetha izindawo emukelekile.

- Ukugqugquzela imiphakathi, isebenzisana nomasipala, ukufaka izicelo zokuvamiswa kwamagama ethiwe izindawo.
- Ukwakha uhlelo lokugcinwa kwala magama, nezizathu zokwethiwa kwawo, ezimweni lapho lezi zindawo zisuswa khona noma zidilizwa ngumasipala.

### **7.6.2 Izincomo zocwaningo lwangesikhathi esizayo**

Nakuba lolu cwaningo luveze ulwazi olungakaze luvele, ngamagama ezindawo zokuhlala ezingekho emthethweni, ziningi izindawo elungafinyelelanga kuzo, ngaleyo ndlela lwenza izincomo zokuvala ezinye zalezo zikhala. Yilezi izinto ezingabhekwa ngesikhathi esizayo:

- Ucwaningo lwesikhathi esizayo lungaxila ekubhekeni amagama ezindawo zokuhlala ezingekho emthethweni, asevamisiwe kanye nalawo angakavamiswa, kubhekwe ukuthi lawa angakavamiswa ethiwe izindawo ezezinesikhathi esingakanani zaba khona.
- Ukuhlola izinga lokuguqulwa kwamagama ezindawo zokuhlala ezingekho emthethweni, ngesikhathi kulandelwa inqubo yokuvamiswa, nemithelela yokuquko.
- Lolu cwaningo lugxile ezindaweni zokuhlala ezingekho emthethweni. Ucwaningo lwesikhathi esizayo lungabheka amagama ezinye izinto njengemigwaqo, amagama ezitolo, amagama ezindawo zokukhonzela, wonke asetshenziswayo kodwa angekho emthethweni.
- Lolu cwaningo lubheke isifundoncazelo, yisifundomagama kanye nohlelomisho emagameni ezindawo ezingekho emthethweni. Ucwaningo oluzayo lusengabheka ubudlelwane bamagama ezindawo nolimi olungekho emthethweni, njengolimi lwesigodi kanye nolwabantu abathile.

### **7.7 Isiphetho**

Amagama ezindawo, kususelwa kulawa acwaningwayo, axoxa indaba. Aqukethe umlando ngezindawo kanye nabantu, achaze izindawo nabantu abangabethi kanye nabasebenzisi bawo. Anika izincazelo ezizobala kanye nalezo azithola ngokuhamba kwesikhathi. Amagama ezindawo angasuselwa ezindaweni ezahlukene, enze imisebenzi eyahlukene. Lesi sahluko kanye nezinye ezingemuva, zifakazele incazelo yamagama uqobo ethi, 'Angamabizo amele

izinto ngazinye, anesimo esiqinisekisa ngobukhona, anencazelo ecatshangwa ngaphambilini ngamaqoqo noma ngamakilasi ezinto, awanayo incazelo echaza ubunjalo bezinto, anezinye izincazelo ezingekho obala (*have connotative meanings*) futhi anezakhiwo ezilandela amaphethini athile.



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## **IZENEZELO**

### **ISENEZELO A: ISHEDULI YEMIBUZO YEZINGXOXO**

1. Lithini igama lale ndawo?
2. Ubani noma obani abaliqamba?
3. Yasungulwa nini indawo?
4. Yingani le ndawo yethiwa ngaleli gama?
5. Ithini incazelo yaleli gama?
6. Uzizwa kanjani wena ngaleli gama?
7. Likhona yini elinye igama le ndawo eyaziwa ngalo?
8. (uma impendulo ithi yebo ku-7) Yisiphi isizathu sokwethiwa kwayo ngamagama angaphezu kwelilodwa? (uma ithi cha, kuqhutshekelwa embuzweni we-10)
9. Yiliphi kula magama ocabanga ukuthi laziwa ngabantu abaningi?
10. Ubani omunye ocabanga ukuthi angaba nezimpendulo zale mibuzo?

# ISENEZELO B: IMVUME YENQUBONHLE



21 July 2015

Mrs Tholakele Ruth Ngcobo (212561883)  
School of Arts  
Pietermaritzburg Campus

Dear Mrs Ngcobo,

Protocol reference number: HSS/1612/014D

Project title: Ukwethiwa kwamagama Ezindawo zokuhlala ezingekho emthethweni eMgungundlovu kanye naseThekwini

#### Full Approval – Expedited Application

With regards to your response received on 22 April 2015 to our letter of 29 January 2015, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted FULL APPROVAL.


Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

  
.....  
Dr Shenuka Singh (Chair)

/ms

Cc Supervisor: Professor N Hlongwa and Dr G Mazibuko  
Cc Academic Leader Research:  
Cc School Administrator: Ms Debbie Bowen

Humanities & Social Sciences Research Ethics Committee


Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: [ximben@ukzn.ac.za](mailto:ximben@ukzn.ac.za) / [snymann@ukzn.ac.za](mailto:snymann@ukzn.ac.za) / [mohuno@ukzn.ac.za](mailto:mohuno@ukzn.ac.za)

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# ISENEZELO C: INCWADI YOKUCELA IMVUME KUBAQAPHICWANINGO

UNIVERSITY OF KWAZULU NATAL

COLLEGE OF HUMANITIES

SCHOOL OF ARTS

Letter of consent

Date: 03 January 2015

Dear Sir/Madam

I hereby request your permission to conduct a degree research study in Pietermaritzburg and Durban. My name is Tholakele Ruth Ngcobo. I am doing PhD at the University of KwaZulu Natal in the school of arts. The title of the study is '**Naming of the Informal Settlements in Pietermaritzburg and Durban**'. The main focus of the study is the linguistic aspects of names bestowed to the informal settlements, which reflect the linguistic expertise of the name givers. The approach will be to find out all the names of the informal settlements, to find out why the particular names were bestowed, their significance to the name users and how they fit in the linguistic/onomastic corpus.

The study is free from any risk whatsoever. Whoever participates will not be obliged and will do so voluntarily. This exercise is free and there will be no payment made to the participant or no direct gain to him/her whatsoever. The researcher hopes that this study will be able to highlight what names make the places bestowed by these names, their culture and their history known to other communities.

An individual may stop to participate whenever s/he wishes without any punishment or loss of benefits. The researcher may also ask the participant to stop participating if risky situation arises. However Information supplied will be kept confidential and will be stored in a safe place.

If there are any questions or concerns about this study, please feel free to contact the following people:

**1. Researcher:** Tholakele Ngcobo

Office number: 033-260 5568, cell: 082 7807742, Email:

[ngcobot3@ukzn.ac.za](mailto:ngcobot3@ukzn.ac.za)

**2. Supervisors:**

Prof. Nobuhle Hlongwa and Doctor Gugulethu Mazibuko

Office numbers: 031 2602510/ 031 2607775

Email: [hlongwan1@ukzn.ac.za](mailto:hlongwan1@ukzn.ac.za) noma [mazibukog@ukzn.ac.za](mailto:mazibukog@ukzn.ac.za)

**3. University research office:**

Address: HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Camp

Govan Mbeki Building

Private Bag X 54001  
Durban, 4000

KwaZulu-Natal, SOUTH AFRICA

Phone: 27 31 2604557- fax: 27 31 2604609- email:

[HSSREC@ukzn.ac.za](mailto:HSSREC@ukzn.ac.za)

Yours Sincerely

Tholakele Ngcobo

---

# ISENEZELO D: IMVUME YABAQAPHICWANINGO



## human settlements

Department:  
Human Settlements  
PROVINCE OF KWAZULU-NATAL

2 Samora Machel Street, Durban 4001, Private Bag X54367, Durban 4000  
Tel: +27 31 336 5209, Fax: +27 31 336 5141, E-mail: [ymhla.reedky@kzndhs.gov.za](mailto:ymhla.reedky@kzndhs.gov.za)  
Web: [www.kzndhs.gov](http://www.kzndhs.gov)

Ms. Tholakele Ngcobo  
University of KwaZulu-Natal  
Private Bag X54001  
Durban  
4000

Dear Ms. Ngcobo

### REQUEST FOR PERMISSION TO CONDUCT RESEARCH ON NAMING OF INFORMAL SETTLEMENTS IN PIETERMARITZBURG & DURBAN

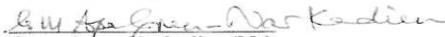
The above matter has reference.

I wish to advise that your request is hereby granted on the following conditions:

- ▶ that informed consent is sought and obtained from the participants; and
- ▶ that confidential information gathered during the study is protected and is not released without consent of the Department and/or affected participants.

The Department wishes you all the best in your studies.

Yours Faithfully

  
G. Apelgen-Narkedien (Ms)  
Head of Department  
Department of Human Settlements

Date: 17 / 04 / 2015

# ISENEZELO E: INCWADI YOKUCELA IMVUME KUBABAMBIQHAZA

UNIVERSITY OF KWAZULU NATAL

COLLEGE OF HUMANITIES

SCHOOL OF ARTS

PART 1: Incwadi yesicelo semvume

Usuku: \_\_\_\_\_

Mnumzane/Nkosikazi/Nkosazane

Igama lami nginguTholakele Ruth wakwaNgcobo. Ngingumfundi enyuvesi yakwaZulu Natal, ngaphansi komnyango wezilimi zomdabu. Ngenza iziqu zobudokotela.

Uyacelwa ukuba ube ngomunye wababamba iqhaza ekuphenduleni imibuzo ezolekelela ekwenzeni ucwaningo ngamagama ethiwe izindawo ezingekho emthethweni (*ama-informal settlements*) eMgungundlovu naseThekwini. Inhloso yalolu cwaningo ukuthola ukuthi zethiwe lani ngawo futhi abaluleke ngani kubanikazi bawo. Lolu cwaningo kuhloswe ngalo ukuthola futhi umcebo wolimi osemagameni. Kuzolandelwa inqubo yokusebenzisa imibuzo ehlelelwe ukuthola lolu lwazi, izimpendulo zibhalwe phansi, ezinye ziqoshwe ukugcina ulwazi luphephile futhi kongiwe nesikhathi.

Lolu cwaningo alunabungozi noma obanhloboni futhi obamba iqhaza akaphoqiwe, uyokwenza lokhu ngokuthanda nangokukhululeka. Umbambi qhaza uvumelekile ukuyeka ukuzibandakanya noma nini ngaphandle kwesijeziso. Ezimweni ezingaphephile naye umcwaningi angacela umbambi qhaza angaqhubeki nokuba yingxenye yocwaningo. Lolu cwaningo lumahhala, kanjalo futhi akukho nokhelo noma inzuzo ngokuqondile eyotholwa yilowo obambe iqhaza ekuphendulweni kwemibuzo kodwa ucwaningo kwethenjwa ukuthi luyoba wusizo ngokuqhakambisa lezi zindawo kweminye imiphakathi engazazi nokuqonda isiko nomlando, kwale miphakathi, okusemagameni ezindawo. Ulwazi oluyotholakala luyogcinwa njengoluyimfihlo lubekwe endaweni evikelekile.

Uma unemibuzo noma ufisa ukuzwakalisa ilaka lakho ngokuthile mayelana nalolu cwaningo, ungathinta laba abalandelayo kule mininingwane:

**1. Umcwaningi:** Tholakele Ngcobo  
Inombolo yasehhovisi: 033-260 5568), inombolo yeselula:  
0827807742, i-imeyli: [ngcobot3@ukzn.ac.za](mailto:ngcobot3@ukzn.ac.za)

**2. Abeluleki:** Slz. Nobuhle Hlongwa noDkt. Gugulethu Mazibuko  
Inombolo yasehhovisi: 031 2602510/ 031 2607775  
I-imeyli: [hlongwan1@ukzn.ac.za](mailto:hlongwan1@ukzn.ac.za) noma [mazibukog@ukzn.ac.za](mailto:mazibukog@ukzn.ac.za)

**3. Umnyango wezocwaningo enyuvesi yakwaZulu Natal:**

Ikheli: HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001

Durban, 4000

KwaZulu-Natal, SOUTH AFRICA

Ucingo: 27 31 2604557- ifeksi: 27 31 2604609-i-email: [HSSREC@ukzn.ac.za](mailto:HSSREC@ukzn.ac.za)

Yimina ozithobayo

UTholakele Ngcobo

---



## ISENEZELO F: IMVUME YOMBAMBIQHAZA

Mina \_\_\_\_\_ ngazisiwe ngomsebenzi onesihloko esithi **'Ukwethiwa kwamagama ezindawo zokuhlala ezingekho emthethweni eMgungundlovu kanye naseThekwini'** ngumcwaningi, unkosikazi Tholakele Ruth Ngcobo. Ngiyayiqonda inhloso nenqubo ezolandelwa kulolu cwaningo. Nginikwe ithuba elenele lokubuza imibuzo ngalo msebenzi ngagculiseka ngezimpendulo engizini kiwe.

Ngiyavuma ukuhlanganyela kulolu cwaningo. Ngiqinisekisiwe ukuthi ukubamba iqhaza kwami kulo msebenzi akuphoqelelwe nokuthi ngingahoxa noma nini ngaphandle kwesije ziso nangaphandle kokulahlekelwa okuthile. Ngazisiwe ukuthi ukubamba iqhaza kulolu cwaningo akunangozi futhi kwenziwa ngaphandle kwenkokhelo.

ngiyavuma	
angivumi	

ukuthi inkulumo yami iqoshwe ngesikhathi sezingxoxo

\_\_\_\_\_

**Isiginesha yombambi qhaza**

\_\_\_\_\_

**usuku**

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands. I confirm that the participant was given an opportunity to ask questions about the study, and all the questions have been answered to his/her satisfaction. I confirm that the individual has not been forced to give consent, and it has been given freely and voluntarily.

*Ngiwufundile ngokuphelela umbiko oqukethwe kule incwadi ngazama ngamandla ami wonke ukuba uqondakale. Ngiyaqinisekisa ukuthi umhlanganyeli uphiwe ithuba lokubuza imibuzo ngalolu cwaningo, weneliseka ngezimpendulo zayo yonke imibuzo anikwe zona. Umhlanganyeli uvumile ukuhlanganyela kulolu cwaningo ngokukhululeka nangokuthanda ngaphandle kokusatshiswa.*

Name of Researcher ( igama lomcwaningi) \_\_\_\_\_

Signature of Researcher (Sayina) \_\_\_\_\_

Date (Usuku) \_\_\_\_\_

## ISENEZELO G: UHLU LWAMAGAMA EZINDAWO AQQIWE

### **A**

Admiral Place  
Amahlongwa  
Amaotana  
Amaoti  
Amatikwe  
Amawotana  
Angola  
Annet Drive  
Anniedale  
Armstrong Land  
Ashdown  
Asinamali  
Austerville  
Avoca Quarry

### **B**

Banana City  
Bantine Place  
Barcelona  
Bayview  
Beachway  
Bellgate  
Bhambayi  
Bhekisizwe  
Bhobhonono  
Bhodini  
Blackburn  
Blackburn Village  
Bombay/Butterfly Road  
Brake village  
Briadene  
Brookes Farm  
Bucks farm  
Buffelsdraai  
Bulbul  
Burbreeze  
Burnwood Road  
Buyani

### **C**

Caluza  
Cato Crest  
Chesterville  
Chicago  
Chris Hani  
Cinderella Park  
Clemont  
Clifdale  
Coal Yard

Coffee Farm  
Comet Road  
Compensation  
Congo  
Consolation  
Copesville  
Cornubia  
Cottonlands  
Crest Place  
Crosby Farm

## **D**

Dalton/Cool Air  
Dambuza  
Dark City  
Dassenhoek  
Delunina  
Denge  
Dennis Field  
Dikwe  
Diphini  
Dodoza  
Dube village  
Dukezwe  
Dunpals

## **E**

Ebhodini  
Ebuhleni  
Edendale  
Ediphini  
Efaye  
Egcakini  
Egoli  
Egqumeni  
Egwadeni  
Ekuphakameni  
Ekuphileni  
Ekusizaneni  
Ekuthembeni  
Ekuthuleni  
Ekwandeni  
Elahlamlenze  
Emadwaleni  
Emagezeni  
Emalangeneni  
Emangabazini  
Emansenseni  
Emapeleni  
Emaplazini  
Emaqeleni  
Emaromeni

Ematayiteleni  
Emathendeleni  
Emawozeni  
Embandeni  
Embo  
Emhlabeni  
Emmaus  
Emndeni  
Emona  
Emsahweni  
Emseni  
Emvinini  
Enkanini  
Enkanyezini  
Entabeni  
Eplangweni  
Esidweni  
Esigodini  
Esikhelekehleni  
Esivivaneni  
Esiweni  
Etafuleni  
Ethembeni  
Ethenisini  
Extension  
Ezakhiweni  
Ezibomvini  
Ezimangweni  
Ezimbokodweni  
Emhlabeni  
Ezingadini  
Ezinyosini  
Ezitendeni  
Ezitimeleni  
Ezwini

## **F**

Flamingo Heights  
Folweni  
Foreman Road  
France  
Fredville

## **G**

Gambushe Road  
Gasa Section  
Geneva  
Georgedale  
Georgetown  
Gobiqolo  
Godsbell  
Gomora  
Goqokazi

Greenfield  
Greylands  
Gudlintaba  
Gugulethu  
Gumtree Road  
Gwala's farm

## **H**

Haffejees Land  
Hambanathi  
Hammonds Farm  
Hantshi/Hlengwa  
Happy City  
Happy place  
Harare  
Harewood  
Harmony Heights  
Havelock Road  
Hawaii  
Hazemere Dam  
Hlomendlini  
Hoffman Place  
Hollingwood  
Howell Road

## **I**

Imbali  
Inanda  
Inchanga  
Inkanini  
Inkanyezi  
Inkwabeni  
Insizwakazi  
Isandlwana  
Isiphingo

## **J**

Jabulani  
Jadhu place  
Jamaica  
Jesmondene  
Jika Joe  
Joe Slovo  
Johana Road  
Juba place

## **K**

Kennedy Road  
Khalanyoni  
Khan Road  
Khayelihle

Kingsburg West  
Kipi  
Klaarwater Kloof extension  
KwaDabeka  
KwaDinabakubo  
KwaDlwembe  
KwaLinda  
Kwamahleka  
KwaMajozi  
Kwamakhutha  
Kwamaqinase  
KwaMashu  
Kwambiza  
KwaMgaga  
KwaNogxaza  
KwaNtombela  
KwaNtombela  
KwaPhumephethe  
KwaXimba

## **L**

Lamontville  
Langalibalele  
Lilian Ngoyi  
Limpompo  
London Farm  
Lovu  
Lower Langerfontein  
Lower Malukazi  
Lower Molweni  
Lower Thornville  
Lungelani  
Lusaka  
Luthuli Area

## **M**

Machibisa  
Madiba  
Madimeni  
Madwaleni  
Mafukuzela  
Magaba  
Magabheni  
Malangeni  
Malukazi  
Mancane  
Mandela Park  
Mankundu  
Maphephetheni  
Mapetla  
Maputo  
Maputo Mhlabunzima

Marianridge  
Marikana  
Maryvale  
Masakhane  
Masibambane  
Masson  
Matamfana  
Mattison Drive  
Mawelewele  
Mayfair Road  
Mazakhele  
Mbanjwa Road  
Mbucwana  
Mensell Road  
Mfeka Place  
Mini town  
Mkhondeni  
Mngcweni  
Menzini  
Molweni  
Mondi Paper  
Mophela  
Motala's Farm  
Motha  
Mount Moriah  
Mount Royal  
Mozambique  
Mpeleni  
Mpola  
Mpolweni  
Mpuma  
Mpumalanga  
Mqhawe  
Mshayazafe  
Msinsini  
Msizi Dube  
Mvini  
Mysore Road

## **N**

Namibia  
Nazareth  
Nconcosi  
New City  
New Dunbar  
New Germany  
New village  
Newlands West  
Newtown  
Ngcamu  
Nhlalakahle/Bombay  
Nhlazatshe  
Nigeria

Nkanini  
Nkululeko  
Nonoti  
Northdale  
Nsimbini  
Ntshongweni  
Ntukuso  
Ntuzuma  
Nyanda Park

## **O**

Oakford  
Ocean Drive  
Old Dunbar  
Old Greytown Road  
Orhtman Road

## **P**

Palestine  
Palmet Road  
Panekeni  
Parkgate  
Peace Valley  
Peter Hay Road  
Phalamende  
Phenduka  
Phila  
Philani Valley  
Phoenix East  
Phola Park  
Phola Place  
Pholani  
Phumlas  
Piesang River  
Piet River  
Pilgrims  
Privet Road  
Puntells Hill

## **Q**

Qhakaza  
Qhiph'khowe  
Qokololo  
Quary Heights  
Quary Road West

## **R**

Rainbow Ridge  
Redcliffe  
Regina Road  
Richmond Farm



Riet River  
Rietvallei  
Ringside  
Riverdene  
Rockdale  
Roosfontein  
Rosetta

## **S**

Sandlwana  
Sandton  
Sankontshe  
Seven Ox  
Shamrock  
Shayamoya  
Shembe  
Shisa Bhe  
Shiyabazali  
Shottie/Adventure Road  
Silverwillow  
Sim place  
Simunye  
Sinathingi  
Sinqobile  
Siphola  
Siphumelele  
Sithembile  
Sithumba  
Sithundu Hills  
Siweni  
Siyabusa  
Siyathuthuka  
Skomplaas  
Slangspruit  
Slovo Village  
Smero  
Smithfield  
Soulcity  
Soweto  
Springvale  
Stockdale  
Stockville  
Stokedale  
Stonebridge  
Strijbank  
Sukuma  
Sukumani  
Sunhills  
Sunnyside  
Suprise Farm  
Swapo

## **T**

Lower Thornville  
Tafuleni Tioxide  
Tambo Plaza  
Tamboville  
Tanjore Road  
Tanzania  
Tehuis  
Thandanani  
The Ark  
Thokoza  
Thornwood Upper  
Thuthukani  
Tongaat South  
Trenance Park  
Tshelimnyama

## **U**

Uganda  
Umbhayi  
Umbhedula  
Umbumbulu  
Umgudulu  
Umlazi  
Umnini  
Umshwathi  
Upper Sinathingi  
Uthwebu

## **V**

Vezyunyawo  
Vulindlela

## **W**

Walter Sisulu  
Waterfall  
Waterloo east  
Wathanga  
Wayside Place  
Welbedacht East  
Welgfontein  
Westrich  
Westville  
White City  
Willowfontein Bulwer  
Willowfontein KwaKhuzwayo  
Willowfontein Quarry  
Woody Glen

## **Y**

Yellowwood Place

**Z**

Zakheleni

Zamani

Zambia

Zamokuhle

Zenzeleni

Zibuse

Zilungiseni

Zilweleni

Zimbabwe

Zion

Zitomote

Zwelethu

Zwelisha