

UKUQANJWA KWAMAGAMA AMATHEMPELI EBANDLENI LAMANAZARETHA

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**UMBIKO WOCWANINGO OWETHULWE UKUFEZA IZIMFANELO ZE-
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**ESIKOLENI SEZOBUCIKO
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**ENYUVESI YAKWAZULU-NATALI
OPHIKWENI LWASEMGUNGUNDLOVU**

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DECLARATION

Submitted in fulfilment / partial fulfilment of the requirements for the degree of

Doctor of Philosophy.

University of KwaZulu-Natal, Pietermaritzburg, South Africa.

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Amazwi okubonga

1. Kubeluleki bami bezemfundo, uDokotela uDlamini kanye noDokotela uNgcobo, ngivumeleni ngikhombise ukubonga okusuka ekujuleni kwenhliziyo nokuthakasa ngeqhaza lenu elibalulekile emsebenzini wami wezemfundo. Ukungeseka kwenu, ukubekezela, ukungihola kanye nokungikhuthaza kuyancomeka. Ngaphandle kwenu bengingeke ngiwuqede lo msebenzi. Ngiyabonga kakhulu.
2. Kubo bonke ababambiqhaza kulolu cwaningo, ukuzibandakanya kwenu kube ngokubalulekile, ngiyabonga kakhulu ngolwazi enanginikeza lona.
3. Emndenini wami ngiyabonga, ngiyabonga kakhulu ngokungeseka nangomnikelo eniwenzile ngalesi sikhathi somshikashika wocwaningo.

UMNIKELO WALO MSEBENZI

Ngethula lo msebenzi kumama wami uZandile Thabede, kunkosikazi wami uMaGumede, indodakazi yami uSimmy kanye nakuwo wonke umndeni wami wakwaThabede kanye nowakwaMsomi.

IQOQA

Ukuqanjwa kwamagama kuyinto ebalulekile kakhulu ngoba ayikho into engenalo igama. Ebandleni lamaNazaretha amathempeli aqanjwe amagama wonke. Ukuqanjwa kwamagama amathempeli kuwumsebenzi omkhulu futhi kunesidingo esikhulu ebandleni lamaNazaretha. Leli bandla likhula ngesivinini esikhulu, ukukhula kwalo kwenza ukuthi kwakhiwe amathempeli amaningi bese eqanjwa amagama.

La magama ethiwe ngendlela ehlukile. Akha izithombe ezicacile emqondweni, umuntu owezwa okokuqala eshiwo, afise ukwazi izizathu zokwethiwa kwala mathempeli ngawo. La magama ethiwa ngezinhloso ezehlukene, okungaba ukuzichaza bona njengebandla, ukuveza imizwa nokudlulisa imiyalezo, ukuhlonipha abantu abathile, ukuchaza izinto ezithile nokunye. Aqukethe incazelo ephelele ngebandla lamaNazaretha.

Amagama amathempeli ayakhombisa ukuthi aqukethe izincazelo ezithile, ezinye zihambisana nemizwa kanti ezinye izincazelo ziqukethe umlando othile webandla lamaNazaretha. Inhloso yokuqala yalolu cwaningo ukuhlola ukuthi amagama amathempeli anayiphi incazelo. Lolu cwaningo luhlose ukucubungula izincazelo ezitholakala emagameni amathempeli ngoba kuyavela ukuthi aqukethe izincazelo ezahlukeneyo ezihlobene nemvelaphi kanye nomlando webandla lamaNazaretha. Enye inhloso yalolu cwaningo ukuhlola ukuthi amagama amathempeli aqanjwe kanjani nokuthi ngabe ikhona yini imigudu elandelwayo uma kuqanjwa amagama amathempeli. La magama aqanjwe ngezinhloso eziningi ezahlukeneyo, okungaba ukuzichaza, ukuveza imizwa nokudlulisa imiyalezo, ukuhlonipha abathile, ukuchaza izinto ezithile nokunye. Amagama amathempeli awubunjalo bebandla lamaNazaretha ngoba amagama aqanjwe ngezinto ezithinta ibandla uqobo lwalo. Amagama amathempeli akha isithombe esiphelele ngebandla ngoba aqukethe umlando webandla lamaNazaretha.

Ucwaningo luqhutshwe ngendlela kubuka i-inthaphrethivu, kusetshenziswa indlela yekhwalthethivu. Ulwazi luqoqwe ngokusebenzisa izingxoxo ezisakuhleleka, nemibhalo yocwaningo lwamagama enhlobonhlobo. Lolu cwaningo lusekelwe yinjulalwazi yesemanthiksi. Le njulalwazi ibuka izincazelo zitholakala emagameni. Ithi

amagama angaba nezinhlobo ezimbili zemiqondo, okungumqondongqo (*denotative*) kanye nomqondosithasiselo (*onnotative*) umqondongqo usho incazelo yegama nje lingahlotshaniswa nalutho kanti umqondosithasiselo wegama incazelo yakhona incike ezintweni eziningi ezihlotshaniswa nalelo gama.

UHLU LWEZIFINYEZO

UNUnited Nations

DCGN.....District Committee on Geographical Names

KZNPGNC..... KwaZulu Natal Provincial Geographical Names Committee

SAGNC.....South African Geographical Names Committee

UNGEGN..... United Nations Group of Expert on Geographical Names

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ISAPHLUKO SOKUQALA

ISINGENISO NESENDLALELO

1.0 Isingeniso

Lesi sahluko siyisingeniso nesendlalelo socwaningo ngokuqanjwa kwamagama amathempeli ebandleni lamaNazaretha. Lolu ngucwaningo lwesifundomagama. Ucwaningo lwe-onomastikhi lumayelana nokuqanjwa kwamagama, kungaba ngamagama ezindawo noma kube ngamagama abantu. Ugqozi lokwenza lolu cwaningo luvuke ngesikhathi umcwaningi ebona indlela okuqanjwe ngayo amagama amathempeli ebandleni lamaNazaretha. La magama aveza ubuciko bamagama okuqanjwe ngawo amathempeli. Okuqaphelekile ngukuthi adlulisa imiyalezo ethile kubantu kanti futhi anezinhlobo ezahlukeni zemizwa ehambisana nawo. Emuva kwesingeniso kwethulwe isendlalelo ngomlando webandla lamaNazaretha. Kube sekulandela ukucutshungulwa kwemibhalo kona okulandelwa yisititimende senkinga. Kwalandela izinhloso nemibuzo yocwaningo, zona ezilandelwa injulalwazi yesifundoncazelo. Emuva kwalokhu kuza izindlela zocwaningo zona ezilandelwa ukuhlaziywa kolwazi, ukubaluleka kocwaningo, izingqinamba okuhlangatshezwane nazo kanye nomklamo wocwaningo. Kube sekulandela ukuhleleka kwezahluke kanye nesiphetho.

1.1 Isendlalelo ngomlando wokuqanjwa kwamathempeli ebandla lamaNazaretha

Amagama ayinto esemqoka kakhulu kubantu kanye nasemhlabeni jikelele. Ayikho into ekhona emhlabeni engenalo igama. Nasebandleni lamaNazaretha amathempeli aqanjwe amagama. Ukuqanjwa kwamathempeli kunomgomo ngoba awaqanjwa inoma ngubani kodwa aqanjwa iNkosi uShembe, eholo ibandla lamaNazaretha ngaleso sikhathi. Uma kuzokwakhiwa ithempeli, umfundisi ophethe kuleyo ndawo nguyi ohambayo ayobika eNkosini uShembe, esuke iholo ibandla ngaleso sikhathi ukuthi sebeyitholile indawo yokwakha ithempeli, bacele iNkosi izohlaba isoyi. Uma isifikile, ifika iliqambe igama. Uma kungenzekanga kanjalo umfundisi uya eNkosini uShembe abike ukuthi kukhona ithempeli elingenalo igama bese iNkosi uShembe iliqamba igama. Emuva kwalokho umfundisi uyahamba ayotshela amalungu

ethempeli ukuthi iNkosi iliqambe ngaliphi igama ithempeli. Nawo amagama amathempeli anezincazelo ezisemqoka abanye abantu abangenalo ulwazi ngazo.

Ikomkhulu lebandla lamaNazaretha laqanjwa ngokuthi iseBuhleni BokuPhakama. Leli thempeli litholakala endaweni ecebile ngomlando, indawo yaseNanda, bude buduze nasoHlange okuyisikole esakhiwa ingqalabutho kwezombusazwe, uDkt. J.L. Dube. Ababambiqhaza imibuzo bathi leli gama laqanjwa emuva kokuba kusuke ukungaboni ngaso linye emalungeni ebandla emzini waseKuphakameni mayelana nobuholi bebandla ngonyaka we-1976, emuva kokukhothama kweNkosi uShembe wesibili. Emuva kwakhe kwathatha umnewabo uShembe wesithathu obizwa ngeNyanga yezulu okunguyena owakhishwa waxoshwa ngamalungu esonto ngoba efuna ibandla liholwe indodana yeNkosi eyabe ikhothame. Konke lokhu kwabe kwenzeka emzini noma ethempelini eKuphakameni. Lo muzi waseKuphakameni wabe uhlonipheke kakhulu. Ekuphumeni kweNkosi uShembe kulo muzi wabe esakha umuzi noma ithempeli elisha waliqamba ngokuthi iseBuhleni Bokuphakama. Igama eBuhleni Bokuphakama, abantu abaningi kakhulu abangena sekuhambe isikhathi laba khona, njengethempeli lokuqala abazi ukuthi laqanjwa kanjani. Yiso lesi sizathu esidonse umcwaningi wabona isizathu sokucwaninga ngala magama ngenhloso yokugcina umlando, oyonothisa izizukulwane zebandla.

1.1.1 Umlando webandla lamaNazaretha

UMpanza (1999) uthi ukusunguleka kwaleli bandla kulandwa kude kakhulu kungakazalwa ngisho yena uMqali wendlela (u-Isaiah Shembe). UDube (1936) yena ugxile empilweni ka-Isaiah Shembe sebethuthile eHarrismith sebakhe eNtabamhlophe. Uveza ukuthi u-Isaiah Shembe wabe esenza izinto ezingaqondakali. Esezwa izwi likhuluma naye limyalela kodwa engaboni muntu. Uthi kwathi ngelinye ilanga ezihlalele kwafika izwi elithi akathandaze, wabe engakwazi ukuthandaza kodwa wathi esaguqile wezwa kunento emtshelayo ukuthi akathandaze athini. Emuva kwalokho wazizwa esekwazi ukuthandaza. Into eyayenza ukuba angakwazi ukuthandaza ukuthi wayengakaze ahlange namakholwa futhi wakhula nje ezalwa ngabazali ababengakholwa. Ekuhambeni kwesikhathi wabe eseya enkonzweni yamaWeseli efake ibheshu lakhe. UMpanza (1999) uthi uShembe walandela kuleyo nkonzo, nokuthe ngelinye ilanga uMfundisi waseWeseli wamnika inkonzo ukuba ashumayele. UMpanza (1999) uqhuba uthi wahlabelela sona isihlabelelo samaWeseli

esithi “Wahazulwa ngenxa yami liwa laphakade”. UMpanza uphawula uthi wathi esahlabelela kanjalo uShembe amakholwa avukwa izipoliyane abanye bakhala bakhishwa yizisu kwaba yinqaba, abanye bakhipha izifo kwakhuluma namadimoni.

UMpanza (1999) uveza ukuthi kungaleso sikhathi-ke lapho washiya khona eWeseli ngoba umfundisi engasamfuni. Amakholwa abe esemthanda kakhulu uShembe ngenxa yemithandazo yakhe nezintshumayelo zakhe ezazisindisa abantu. Waphuma-ke lapho uShembe. Kwabe sekufika izwi elithi akaye entabeni. Wahamba eyifuna intaba, bamtshele abakhele intaba ukuthi akuyi lubuyayo. Wafikelwa ukusaba okukhulu wabe esecabanga ukuphindela emuva, nangempela wabamba isitimela esisuka eThekwini siya eHarrismith. Kuthe isitimela sesise-Botha’s Hill sama ngqi basabathe bayabheka onogada baso ukuthi simiswe yini lutho ukuthola. UDube (1936) uthi kwabe sekufika izwi kuShembe limtshele ukuthi isitimela simiswe nguye uqobo. Leli zwi lambuza ukuthi ukhethani ukuya entabeni nokuthi afe nabo bonke laba bantu abasesitimeleni futhi negazi labo bonke laba bantu liyobekwa phezu kwakhe. Emuva kwalokho wadilika, wathi ephuma nje sabe sisuka isitimela sihamba.

UMpanza (1999) uqhuba uthi wathi uma uShembe esefikile entabeni iNhlangakazi walinda izinsuku eziyishumi nane engadli. Nokuthe esalindile lapho kwafika yonke imimoya imtshele ukuthi akalandele yona, ngoba izomnikeza bonke ubukhazikhazi obuhle basezweni. Akavumanga ngoba wayazi ukuthi ulinde uMvelinqangi okunguye ombizele entabeni. Lapha uMpanza uveza ukuthi wathi esalinde kanjalo kwaqhamuka umuntu ngasempumalanga efake ingubo emthende ephethe isidlo ngethileyi wayethi uma ehamba lo muntu kuphume imibani ezinyaweni zakhe. Uthi wezwa utshani nezihlahla namatshe kuhalalisa.

UDube (1936) uqhubeka uthi ekufikeni kwakhe eThekwini wafikela endaweni okuthiwa kuseMsizini nalapho washumayela khona ivangeli kwaze kwathatheka nabanye abefundisi ngenxa yokubona imisebenzi emihle yakhe uShembe. Wabe esethola indawo eNanda. UShembe wabe esephendula isoyi wakhiwa lo muzi ngonyaka we-1910. Waqanjwa igama kwathiwa iseKuphakameni. Lo muzi wabe uyisiphephelo kubantu abaningi, hhayi emalungeni ebandla kuphela kodwa kuwo wonke umuntu onezinkinga. Lo muzi waba nodumo olukhulu ngisho emakhosini akwaZulu imbala anyathela emagcekeni alo muzi oyingcwele okungabalwa iNkosi uSolomoni kaDinuzulu.

Kuthe ngomunye unyaka u-Isaiah Shembe wabe esethatha abefundisi ababili kanye namadodana akhe amabili uJG Shembe kanye no-AK Shembe waya nawo entabeni iNhlangakazi. Ekufikeni kwakhe eNhlangakazi wathi uzobagcoba bazoba ngabaholi bebandla uma kuhlubuka laba befundisi ayebamise nabo. Uthi wamisa uJ. G Shembe eduze kukamfundisi uMnqayi wabe esemisa u-AK Shembe eduze kukamfundisi uMzobe. UDube uqhuba uthi bahlubuka bobabili labo befundisi, lokho kwakhomba ukuthi la madodana akhe womabili azohola ibandla.

Umuzi waseKuphakameni kwabe kuyindawo yokukhonzela lapho kuhlala khona futhi kuyisigodlo esikhulu sebandla lamaNazareth. UGunner (2004) uthi lapha kwakwenziwa yonke imikhosi yaseKuphakameni. U-Isaiah Shembe wabe enikeza izeluleko futhi efundisa amalunga ebandla lamaNazareth ngenkolo. Wabafundisa waze wabatshela ukuthi kuza isikhathi lapho umuzi waseKuphakameni uyochitheka kuhlukanwe phakathi. UGunner (2004) uthi wathi uShembe kuyoba nesisefo esiyosefa amakhoba namabele wabe esethi amabele ayophuma noShembe wesithathu kodwa amakhoba ayosala eKuphakameni. Ababekhona ngaleso sikhathi kwabadida lokho kukhuluma kweNkosi. Kuthe esenze zonke izinto u-Isaiah Shembe wabe esekhothama ngomhla ka-1 kuNhlabathi ngonyaka we-1935.

UMpanza (1986) uthi waphinde uShembe wokuqala wathi isikhathi lapho umzimba wakhe ozolala noma ozofakwa ngaso elibeni kumele kube yisikhumbuzo. Ngempela umzimba wakhe wafakwa elibeni ngo 18: 00 ngalesi sikhathi ibandla lamaNazareth umhlaba wonke lenza umthandazo oyisikhumbuzo saleso sikhathi umzimba weNkosi owafakwa ngaso elibeni. Nawa amakhosi ebandla lamaNazareth ngokulandelana kwawo:

- uShembe wokuqala - Isaiah Shembe (uMqaliwendlela) – 1910 kuya kowe-1935.
- uShembe wesibili – JG Shembe (iLanga) – 1935 kuya kowe- 1976.
- uShembe wesithathu – AK Shembe (iNyangayezulu) – 1976 kuya kowe-1995.
- uShembe wesine – MV Shembe (uThingolwenkosazane) – 1995 kuya kowezi-2011.
- uShembe wesihlanu – MD Shembe (uNyazilwezulu) – 2011 kuze kube imanje.

Kulolu cwaningo kusetshenziswe igama elithi uShembe wokuqala, uShembe wesibili, uShembe wesithathu, uShembe wesine kanye noShembe wesihlanu. Isizathu salokho ngukuthi ofundayo angalahleki.

1.1.2 Ubumqoka bebandla lamaNazaretha nomehluko walo kwamanye amabandla

Ibandla lamaNazaretha liyibandla elihlukile emabandleni amaningi akhona eNingizimu Afrika. Leli bandla likhonzela emathempelini akhiwe ngamatshe.



Isithombe: sithathwe ezihlabelelweni zamaNazaretha

Isithombe 1.1: isithombe sethempeli lebandla lamaNazaretha

Amathempeli izindawo ezisetshenziselwa ukukhonza noma ukusontela ebandleni lamaNazaretha. Lezi zindawo zakhiwe ngamatshe appendwe aba mhlophe. Yonke imikhosi kanye nemithandazo yenziwa khona ethempelini. Amathempeli athathwa njengendawo engcwele yokudumisa uNkulunkululu. Uma sekungenwe kule ndawo kuyathotshwa kuhlonishwe futhi akuxokozelwa uma sewungaphakathi kwale ndawo. Kwenziwa yonke imisebenzi ebalulekile ethinta ibandla lamaNazaretha. Nakuba indlela yokuqamba ingafana, kodwa ebandleni lamaNazaretha amagama amathempeli aqanjwe ngezenzo ezithinta abantu bakulawo mathempeli. Amabandla amaningi aqamba amagama amasonto ngabaholi bawo abakude, abanye baphesheya kwezilwandle. Kwesinye isikhathi aqanjwa ngabantu abaseBhayibhelini njengoJohane noma aqanjwe ngoPawula. Ebandleni lamaNazaretha amagama

aqanjwa ngezinto ezenzeka kuleyo ndawo, zibonwa ngabantu. Ziningi izinto ezenza leli bandla lehluke kakhulu. Leli bandla lisungulwe KwaZulu-Natali, lincike kakhulu emasikweni esiZulu.

Amagama amathempeli akuleli bandla aqukethe umlayezo othile obalulekile. Okuhlaba umxhwele ngalo ngukuthi amagama aqanjwe ngolimi lwesiZulu. Amagama amaningi njengoba eqanjwe ngolimi lwesiZulu kuyezwakala ukuthi kukhona akuqondile. Uma uwezwa ebizwa kucacela noma ubani ukuthi aqanjwe ngobuciko obuthile futhi aqukethe umlando nezigameko ezithile. Akufani nakwamanye amabandla anamagama esiNgisi nezinye izilimi.

Amathempeli anamasango angena omama, obaba nezinsizwa kanye nezintombi. Uma umuntu engena esangweni uyaguqa athandaze, acele kuNkulunkulu ukuba amvumele angene endaweni eyingcwele. Amasango amathempeli athathwa njengendawo ebalulekile lapho kuhlala khona izingelosi zilobe amagama abantu abangenayo kanye nabaphumayo ethempelini. Kunenkolelo kuleli bandla ethi uma abantu bengena noma bephuma ngamasango izingelosi ezikhona emasangweni ziyabaphilisa abagula emoyeni nasenyameni.

Ukugqoka kwalo nendlela elikhonza ngayo ihlukile kweyamanye amabandla. Leli bandla likhonza ligqoke imvunulo yesintu kanti libuye lidumise ngokusina. Lokho okungejwayelekile kwamanye amabandla. Kugqokwa izingubo ezimhlophe qwa. Abelisisa bafaka amabheshu njalo ngeSabatha uma bezokhonza, kanti abesifazane bafaka izicholo (izinhloko) emakhanda. Izintombi zimboza ngezindwangu ezimhlophe (izinansuka) emakhanda.

1.1.3 Umsebenzi wamagama amathempeli

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 (Vuolteenaho noBerg, 2009). Amagama aqukethe incazelo ephelele ngabantu nempilo kanye namasiko abo (Tent noSlatyer, 2009).

Amagama amathempeli abaluleke kakhulu ngoba abantu bayaqikelela ukuthi benza lokhu okushiwo yigama, isibonelo uma igama kuyiFisokuhle, bayaqinisekisa ukuba bafisa noma bafiselana okuhle. Ebandleni lamaNazaretha bakholelwa ngukuthi igama lethempeli lihambisana nengelosi okuyiyona emele lelo thempeli. Igama lethempeli libaluleke kakhulu ingakho uma sekuqanjwa igama lethempeli kumele kuhlatshwe inkomo kwamukelwe igama kanye nengelosi ehamba nalelo gama.

1.2 Ukucutshungulwa kwemibhalo

Imibhalo ecutshunguliwe imayelana nokuqanjwa kwamagama ezindawo jikelele. Miningi imisebenzi esiyenziwe namayelana nokuqanjwa kwamagama ezindawo. Lokho kusize lolu cwaningo ukuthi lukwazi ukwakhela emisebenzini esivele ikhona. Kusetshenziswe ama-athikhili, ucwaningo lweziqu zemastazi kanye nolweziqu zobudokotela. Lapha kucutshungulwe ukuthi yonke le misebenzi ifana kuphi futhi iphinde yehluka kuphi kweminye. Yonke le misebenzi isize lolu cwaningo ukuthi lukwazi ukuthola ukuthi lona luzohluka kanjani emisebenzini esivele ikhona mayelana nokuqanjwa kwamagama. Lo msebenzi ungowokuqala ngqa ohlaziya ukuqanjwa kwamagama amathempeli ebandleni lamaNazaretha.

1.3 Isitatimende senkinga

Amagama amathempeli adlulisa imiyalezo eminingi eyahlukene. Okugqamayo ngamagama amathempeli ngukuthi akekho onelungelo lokuwaqamba ngaphandle kukaShembe ongumholi webandla lamaNazaretha. Ngesikhathi uShembe ewaqamba akathathiseli kumuntu kodwa uwaqamba ngendlela yakhe. Okunye ngamagama amathempeli ukuthi aqanjwe kulandelwa indlela ethile. Amalungu ebandla amaningi kanye nasanda kufika ebandleni awazi ukuthi kungani ithempeli lawo liqanjwe ngalelo gama. Kwazi abadala kanye nabagcotshiwe kuphela. Awayazi nenqubo elandelwayo uma kuqanjwa amagama amathempeli. Amagama aqanjwa nguShembe yedwa futhi uwaqamba ngokuthanda kwakhe. Lokho kwenza kube nzima ukwazi ukuthi amagama amathempeli aqanjwe kanjani futhi asho ukuthini. Lolo cwaningo lubalulekile emalungeni ebandla ngoba azoba nolwazi ngamagama amathempeli awo.

1.4 Izinhloso zocwaningo

Lolu cwaningo luzofeza lezi zinhloso:

1.4.1 Ukuhlola nokuhlaziya ukuthi amagama amathempeli aqanjwa kanjani.

1.4.2 Ukuhlola ukuthi amagama amathempeli anayiphi incazelo.

1.4.3 Ukuhlolisisa, ukucubungula kanye nokuhlaziya ukuthi amagama amathempeli akha siphi isithombe ngebandla lamaNazaretha.

1.5 Imibuzo yocwaningo

Lolu cwaningo luzophendula le mibuzo:

1.5.1 Ngabe amagama amathempeli aqanjwa kanjani?

1.5.2 Ngabe amagama amathempeli anayiphi incazelo?

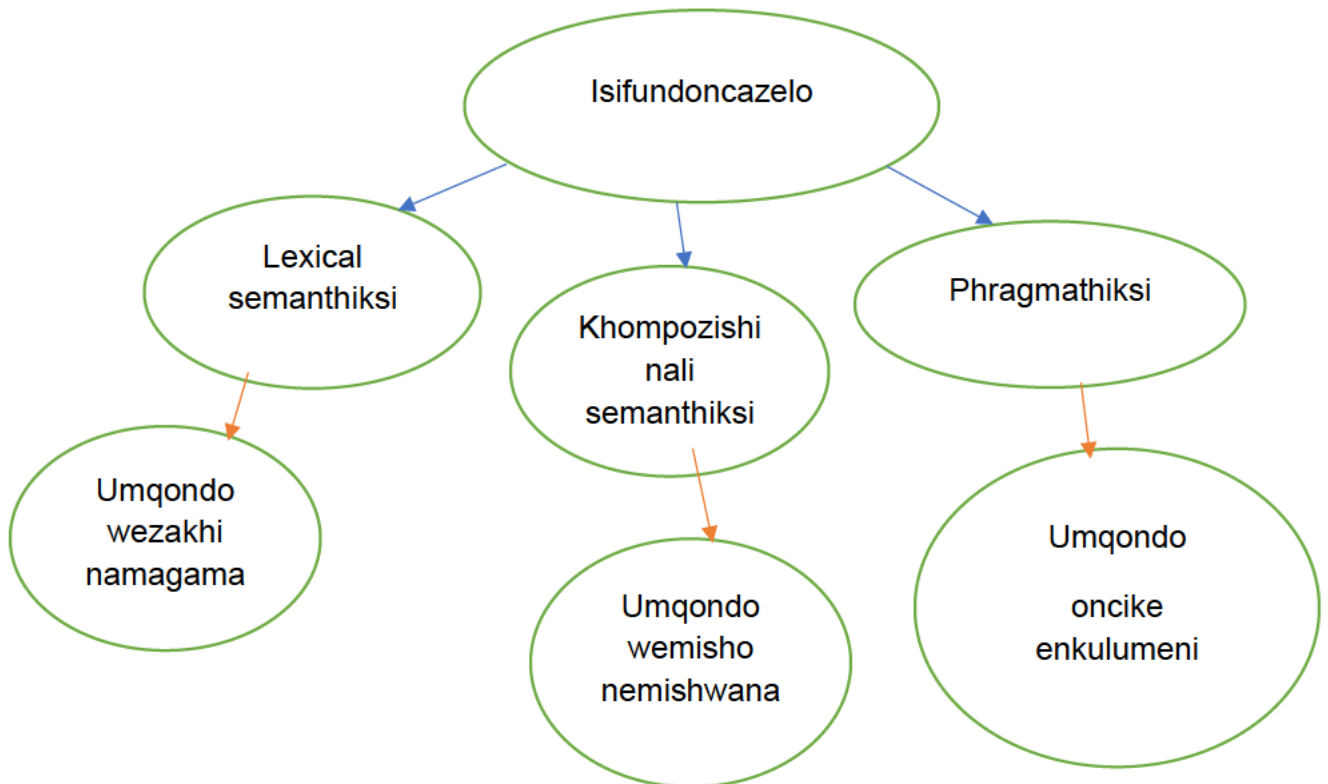
1.5.3 Ngabe amagama amathempeli avezani ngebandla lamaNazaretha?

1.6 Injulalwazi yesifundoncazelo

Kulolu cwaningo kusetshenziswe injulalwazi yesifundoncazelo. Loluhlobo lwenjulalwazi lukhuluma ngencazelo noma ngokushiwo ngamagama. Injulalwazi yencazelo yasungulwa ngumFulentshi onguMichal Breal ngonyaka we-1883 (uCarnap 1942). Umsunguli wale njulalwazi uthi igxile encazelweni yegama noma yenkulumo. Uthi iphendula umbuzo othi ithini incazelo yenkulumo ethile. Le njulalwazi ingasetshenziswa ukuchaza ukuthi kwenzeka kanjani ukuthi amagama abe nezincazelo ezahlukene. Kule njulalwazi kuvezwa izincazelo zamagama. UCarnap (1942) uthi le njulalwazi yaqala ukubonakala kubhekwa uhlu lwamagama kanye nezincazelo zawo. Bangingi asebenzise injulalwazi yencazelo emisebenzini yabo njengoNicolaisen (1976), uRaper (1987), uJohnson (1999), uNgubane (2000), uAllan (2014) kanye noDlamini, (2015), Bonke bathi le njulalwazi ibuka ukuqanjwa kwegama nomlando walo. UGasque (2014) uthi uma kukhulunywa ngenjulalwazi yencazelo kufanele kugqame izinto ezithinta igama, ubala umqondongqo wegama, i-ethimoloji yegama, yincazelo yokusetshenziswa kwegama iphragmathikhi, umqondongqo wegama kanye nomqondosithasiselo. Lokhu okushiwe nguGasque (2014) kuyahambisana nokushiwo, uBatoma (2006) uKoopman (1994, 1990), uNeethling (1991, 1998), uJenkins (1991) kanye noGolele (1991).

Isifundoncazelo simayelana nomqondo wegama nencazelo yalo, ukuthi igama lisho ukuthini (uCowie, 2009). UGeeraert (2010) uthi isifundoncazelo sisho umqondo wegama. Uthi umqondo wegama usho ukuthi igama lithini, kungaba ukuhlobana

kwamagama kulokhu akushoyo noma encazelweni yawo. UGeeraert uthi futhi lapha kungabhekwa ukuthi igama lisho ukuthini ngendlela elisetshenziswe kanye nesimo elisetshenziswe kuso.



Umdwebo 1.1: umdwebo okhombisa isifundoncazelo nemiqondo yaso

Isifundoncazelo siqukethe imiqondo eyahlukene etholakala emagameni. UCowie (2008) uthi izakhi kanye namagama kuba nencazelo ethile ehambisana nawo. Uveza ukuthi imisho nemishwana nako kuba nezincazelo ezahlukene. Lezo zincazelo zingahambisana nomqondongqo noma nomqondosithasiselo wegama.

1.7 Izindlela zocwaningo

Kulolu cwaningo kuqoqwe ulwazi kusetshenziswa izindlela ezahlukene ezifaka izingxoxo nababuzwa ababambe iqhaza ocwaningweni.

1.7.1 Uhlelomqondo oluhumushayo

UWilliams (2000) ubhale ngohlelomqondo uthi luyinto esemqoka ocwaningweni. Uveza ukuthi uhlelomqondo luqhamuka olimini lwesiGrikhi. Uqhuba uthi leli gama lisho isithombe esakheka emqondweni. UScotland (2012) uthi uhlelomqondo luyinkolelo yesayensi yokuqagela ngamaqiniso. Uhlelomqondo lubheka ukuthi izinto zenzeka

kanjani. UWilliams (2000) uphawula uthi uhlelomqondo luwuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nokwenziwayo. Umcwaningi uchazelwa uhlelomqondo ngomsuka walokho okucwaningwayo.

1.7.2 Ikhwalithethivu dizayini

UMcMillan noSchumacher (1993) bathi ucwaningo lwekhwalithethivu lusuka kwifilosofi kanye ne-antropholoji. Bathi lolu hlobo locwaningo lwaqala ngeminyaka yawo-1900 nakuba bekungelona uhlobo locwaningo olusetshenziswa kakhulu. Abacwaningi bekhwalithethivu bangasebenzisa amasu ehlukeni ukuze baqonde lokho okucwaningwayo, kuye ngemibuzo kanye nezinhloso zocwaningo (uNeal, 2009). Idizayini yekhwalthethivu ihambisana nezinhlobo zayo ezine okuyilezi; idizayini yefinominoloji, idizayini yocwaningonto, idizayini ye-ethinografi kanye nedizayini ye *grounded theory* (uRobson, 2002).

Kulolu cwaningo kusetshenziswe ingxoxombuzo ekutholeni ulwazi oludingekayo. UBabbie (2001) uthi ucwaningo ngendlela yekhwalthethivu esebenzisa ingxoxombuzo luba phakathi kobuzayo nobuzwayo. Ucwanningo lwekhwalithethivu eyingxoxombuzo luba yingxoxo lapho umbuzi enikeza inkomba evulekile yengxoxo. Okujwayelekile ukuthi obuzwayo uyena okhuluma kakhulu. UMcNamara (1999) uthi ingxoxombuzo ingukuxhumana phakathi kombuzi kanye nezimpendulo zababambiqhaza, okuyindlela umbuzi afuna ukuthola ngayo ulwazi ngemibuzo yakhe. UMcNamara (1999) uthi ukubuza kahle kuyamsiza umbambiqhaza ukuba aphenandle ngendlela efanele futhi egculisayo.

Izingxoxombuzo zizosetshenziswa njengendlela yokuqoqa ulwazi. Lokhu kwenzelwa ukuthi bonke abantu abazoba ingxenye yalolu cwaningo bakhuphe lonke ulwazi oludingekayo kusetshenziswa lolu hlobo lwengxoxo. UWalker (1985) uphawula ngendlela evumelana neMcNamara (1999) uma ethi ingxoxombuzo yenza ukuba umcwaningi athole ulwazi olujulile ngalokhu asuke ecwaninga ngakho. Kulolu cwaningo kuqale kwavakashelwa umfundisi ophethe ithempeli ngayedwa esiyingini sakhe. Lapha umcwaningi uthole ithuba lokuba axoxisane nomfundisi eyedwa ukuze kutholakale ulwazi ngokuqanjwa kwamagama ebandleni lamaNazaretha. Le ndlela iyasebenza ngoba lapha umcwaningi uthola isikhathi esanele exoxisana nalowo obambe iqhaza. Bonke ababuzwa baqale bavakashelwa ngabodwana, emuva

kwalokho bahlanganiswa bonke endaweni eyodwa ukuze kuxoxiswane. Lokho kwenza ukuba bakhumbuzane olunye olwazi okwakungenzeka ukuba besebelukhohliwe.

Izingxoxo ziqhutshelwe ezindaweni ababambiqhaza abajwayele ukuba kuzo. Kusetshenziswe isiqophamazwi nendlela yokubhala amanothi ukuqopha ulwazi. Ukusetshenziswa kwesiqophamazwi kuyindlela evikelekile yokugcina ulwazi oluyinkulumo, olungabuye luguqulwe, lwenziwe ulwazi olubhaliwe, futhi lucutshungulwe emuva kwesikhathi (uCreswell, 2009).

Kulolu cwaningo kusetshenziswe nezingxoxo zamaqembu. Le ndlela yokwenza ucwaningo ibizwa ngokuthi izingxoxo zamaqoqo. Lapha abantu basuke behleli ngamaqoqo ngenhloso yokuphendula imibuzo yocwaningo. UDIamini (2015) uthi lapha kumele umcwaningi atshele noma achazele abantu ngenhloso yokuhlangana ukuthi yini elindelekile kubantu ababambe iqhaza kanye nokuthi kuzokwenzekani ngemiphumela. Uthi kumele kuboniswa ukuthi ucwaningo luzothatha isikhathi esingakanani bese wonke umuntu ecelwa ukuba afike ngesikhathi. Kule ngxoxo wonke umuntu uphendula aveze ulwazi lwakhe ngendlela abenza ngayo izinto.

UJackson (2009) uveza ukuthi iqoqo lakhiwa ngabantu abayisithupha (6) kuya kwabayishumi (10) ngesikhathi esisodwa. Le ngxoxo ivumela ababambe iqhaza ukuba baxoxe baphinde baphendulane ngokukhululeka. Kule ndlela kutholakala inkinga yokuthi kuba khona labo bantu abakhuluma kakhulu bese kudleka isikhathi abanye ababambe iqhaza bengakakhulumi. Lapho kudingeka umcwaningi okwazi ukumelana naleso simo.

1.8 Ukuhlaziywa kolwazi

UMarks noYardley (2004) bathi ucwaningo lwekhwalithethivu luhlose ukuqonda ngalokhu abantu abakushoyo ngendlela abaziphethe ngayo kanye nangendlela abaphila ngayo. Ulwazi ocwaningweni lwekhwalithethivu luhlaziywa kusetshenziswa amasu ahlukene. Lokho kuvumela umcwaningi ukuba akwazi ukwenza ushintsho ngesikhathi ucwaningo luqhubeka. Okubalulekile lapha ngokuthi ucwaningo lufinyelele kanjani esiphethweni salo. Lapha kumele kugqame ukuthi imaphi amasu asetshenzisiwe ukuhlaziya ulwazi ukuze kuphenduleke lo mbuzo wokuthi ucwaningo lufinyelele kanjani esiphethweni (uRibson, 2002). Maningi amasu angasetshenziswa ngumcwaningi ukuhlaziya ulwazi.

Kulolu cwaningo kusetshenziswe isu lokuhlaziya ngokwendikimba (*thematic analysis*). Ukuhlaziya ngokwendikimba kuwuhlobo lwekhwalithethivu. Kusetshenziswa ukuhlaziya ulwazi ngokuluhlukanisa ngezindikimba (uBeyatzis, 1998). Le ndlela isebenzisa izindikimba zolwazi olufanayo noma oluhlobene. UMark noYardly (2004) baveza ukuthi le ndlela ivumelana nalo lonke ucwaningo lwekhwalithethivu ehumushayo.

URampton (2006) uthi uhlaziyo lokuholela kokuthize (*inductive*) yisu lokuhlaziya elisukela olwazini, ngokuluhumusha, uluqhathanise, lwehlukaniswe ngezindikimba, lufakwe amakhodi, kuhlaziye amaphethini avelayo ngaphambi kokufinyelela esiphethweni.

1.9 Ukubaluleka kocwaningo

Lolu cwaningo lubaluleke kakhulu ngoba luvula abantu amehlo ngomyalezo kanye nezincazelo zamagama amathempeli. Ucwaningo luletha ulwazi olusha kubantu ekade bengalwazi. Nalolu cwaningo luletha ulwazi olusha ngenqubo elandelwayo uma kuqanjwa amagama ebandleni lamaNazareth. Lololu cwaningo luhlose ukucubungula ukuqanjwa kwamagama ebandleni lamaNazareth. Amagama amathempeli athathwa njengento emqoka ebandleni ngoba wonke amathempeli anamagama. Okugqamile ngukuthi amagama aqukethe ulwazi oluningi ngebandla lamaNazareth kodwa akukaze kucwaningwe ngawo. Ukucwaninga ngawo kubalulekile ngoba kuzokhulisa ulwazi lwabantu ngencazelo equkethwe ngamagama amathempeli. Lololu cwaningo luhlose ukuveza umyalezo oqukethwe ngamagama amathempeli. Luhlose ukuveza umlando obalulekile webandla oqukethwe ngamagama amathempeli kanye nokuveza umlando webandla lamaNazareth.

1.10 Izingqinamba zocwaningo

Ziningi izingqinamba umcwaningi ahlangebezane nazo ngesikhathi eqhuba ucwaningo. Umcwaningi ube nezinselelo ekumiseni izikhathi zokubonana nababuzwa 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. Abanye ababuzwa kade bebuye bengasitholi isikhathi

sokuhlangana nomcwaningi ngenxa yokuxinwa umsebenzi. Kwezinye izikhathi izikhathi bezishayisana. Kwabanye kulabo abatholakele, ngenxa yesikhathi, kube nzima ukusebenzisa imibuzo yokulandelela ngendlela egculisayo. Abanye ngesikhathi sezingxoxo bebhombisa ukuzethemba okukhulu noma olunye ulwazi bekucaca ukuthi abanasiqiniseko ngalo. Ezinye izingqinamba zivele ngesikhathi ababuzwa behlanganiswe ndawonye. Okube yinkinga kakhulu ngukuthi bekuba lukhuni ukubalawula ngoba abanye bebefuna ukukhuluma kusakhuluma abanye. Lokho bekudala ukuba izingxoxo zingahambi kahle kanti kwesinye isikhathi bebegcina sebephikisana bodwa.

1.11 Umklamo wocwaningo

Lolu cwaningo luyingxenye yeminye imisebenzi eseyenziwe ngokuqanjwa kwamagama. Nakuba lungolokuqala lolu cwaningo ngamagama aqanjwe ebandleni lamaNazareth kodwa luzoletha ulwazi oluzosiza, luphinde luphose esivivaneni ocwaningweni oselwenziwe ngamagama ezindawo. Lolu cwaningo lugxile esifundazweni sakwaZulu-Natali kodwa akhona amagama ambalwa asesifundazweni saseGauteng nesaseMpumalanga. Ababuzwa kulolu cwaningo kube ngabantu abangamalunga ebandla lamaNazareth. Kube ngabantu abanolwazi ngebandla lamaNazareth njengoba nabo bangamalunga ebandla kodwa abanye bekutholakala ukuthi bazi abanye abanolwazi olunzulu, ingakho bebelayela umcwaningi ukuthi aye kwabanye. Abanye bangabagcotshwa khona ebandleni lamaNazareth, ibona abazi inqubo elandelwayo uma kuqanjwa amagama amathempeli.

1.12 Ukuhlelwa kwezahluko zocwaningo

Lapha kubhekwa indlela izahluko ezilandelana ngayo kanye nokuqukethwe yisahluko ngasinye.

Isahluko sokuqala

Kulesi sahluko kube yisingeniso kanye nesandulelo socwaningo. Lesi sahluko siphinde sachaza kafushane ngomlando webandla lamaNazareth, saphinde sachaza ngokubaluleka kwamathempeli ebandleni lamaNazareth, sethula izinhloso kanye nemibuzo yocwaningo, sethule isitatimende senkinga kanye namasu okuqoqa ulwazi locwaningo, ukuhlaziywa kocwaningo, ukubaluleka kocwaningo, kwethulwa izingqinamba zocwaningo kanye nomklamo wocwaningo.

Isahluko sesibili

Kulesi sahluko kubhekwe eminye imibhalo nemisebenzi esiyenziwe mayelana nokuqanjwa kwamagama ezindawo. Kucutshungulwe ukuthi lolu cwaningo luhlobana kanjani nocwaningo oluvele selwenziwe ngokuqanjwa kwamagama jikelele.

Isahluko sesithathu

Kulesi sahluko kwethulwe izindlela zokwenza ucwaningo. Kwethulwe amathuluzi asetshenzisiwe ukuqoqa ulwazi. Lapha kuchazwe ngekhwalithethivu dizayini kwaphinde kwachazwa ngohlelomqondo lwalolu cwaningo. Kube sekuchazwe ngohlelomqondo oluhumushayo okuyilona olungumgogodla walolu cwaningo.

Isahluko sesine

Kulesi sahluko kwethulwe izinjulalwazi ezihambisana nokuqanjwa kwamagama. Kuhlaziywe izinjulalwazi ezincike ezincazelweni eziqukethwe ngamagama. Izinjulalwazi ezimayelana nomlando wamagama. Kulesi sahluko kwethulwe izinjulalwazi kwavezwa nokuthi zilweseka kanjani lolu cwaningo.

Isahluko sesihlanu

Kulesi sahluko kucutshungulwe kwahlaziywa amagama amathempeli okuyiwona abe yingxenye yocwaningo. Kwakhiwe amaqoqo kanye nezindikimba ezakheke emagameni awo la mathempeli ayingxenye yocwaningo.

Isahluko sesithupha

Lesi sahluko siyisiphetho socwaningo. Kulesi sahluko kwethulwe okutholakele ocwaningweni kanye neziphakamiso zocwaningo.

1.13 Isiphetho

Emuva kwesingeniso kwethulwe isendlalelo ngomlando webandla lamaNazaretha. Kube sekucutshungulwa imibhalo, kwethulwa isitatimende senkinga. Kwaba izinhloso kanye nemibuzo yocwaningo. Emuva kwalokho kwethulwa injulalwazi yesifundoncazelo. Kwaba izindlela zocwaningo. Kwalandelwa ngokuhlaziywa kolwazi. Emuva kwalokho kwaba ngokubaluleka kocwaningo, izingqinamba zocwaningo kanye nomklamo wocwaningo. Kwethulwe ukuhleleka kwezahluko kwagcinwa ngesiphetho.

ISAPHLUKO SESIBILI

UKUCUTSHUNGULWA KWEMIBHALO ESETSHENZISIWE

2.1 Isingesiso

Kulesi sahluko kucutshungulwe imibhalo eyizincwadi kanye nocwaningo oselwenziwe mayelana namagama ezindawo. Kuqale kwabhekwa imigomo yokuqanjwa kwamagama. Kwabhekwa ukuthi lokho abakushoyo abanye abacwaningi ngokuqanjwa kwamagama kuhambelana noma kuhlobana kanjani nalolu cwaningo lokuqanjwa kwamagama ebandleni lamaNazaretha. Kubhekwe ukuqanjwa kwamagama ezindaweni ezahlukene. Lapha, kubhekwa ucwaningo oselwenziwe mayelana nokuqanjwa kwamagama emazweni aphesheya, emazweni ase-Afrika kanye naseNingizimu Afrika. Kuphinde kwahlaziywa ucwaningo oselwenziwe KwaZulu-Natali mayelana nakho ukuqanjwa kwamagama. Kube sekubhekwa nomthelela o lethwa ukushintshwa kwamagama ezindawo. Inhloso yokubheka ukuqanjwa kwamagama kuzo zonke lezi zindawo ngokubona ukuthi ukuqanjwa kwamagama kufana kanjani futhi kuhluka kanjani ezindaweni ezahlukene zomhlaba. Lapha kubukwe izindlela ezihlukene okuqanjwa ngazo amagama ezindawo.

2.2 Ukuqanjwa kwamagama

UStewart (1954) uveza ukuthi ziningi izindlela ezisetshenziswayo ukuze into ethile iqanjwe igama; kungachazwa ubunjalo bendawo eqanjwa igama, kungaphinde kuqanjwe igama ngenxa yezigameko ezikuleyo ndawo noma izehlakalo kuleyo ndawo ezihambisana nayo. Kungaphinda futhi kuqanjwe amagama ngabathile abahlonishwayo ngenhloso yokuhakambisa nokukhumbula amagalelo abo kanye nobuqhawe babo emphakathini. Amagama ayinto emqoka kakhulu. Ukuqanjwa kwamagama kuthathwa njengosiko olubalulekile kuzo zonke izinhlanga. Abanye abantu baqamba amagama ngenhloso yokugcina umlando othile, akukhathalekile ukuthi igama lomuntu noma igama lendawo. Abanye, uma umntwana ezelwe, benza umcimbi kubulawe nezilwane ngenhloso yokugqamba umntwana igama. Lokho kukodwa kukhombisa ubumqoka bokuqamba igama. Emhlabeni ayikho into engenalo igama. Ziningi-ke izinto ezinomthelela ekuqanjweni kwamagama ezindawo. Abanye

baqamba amagama ngenhloso yokulondoloza umlando wendawo kanti abanye baqamba amagama ngenhloso yokudlulisa umyalezo. Amagama ezindawo angaqanjwa kusetshenziswa izindlela eziningi zokuqamba. UKoopman (2012) ufakazela okushiwo nguSteward (1954) ngokuthi indawo ingaqanjwa igama ngendlela indawo ebukeya ngayo, ngezigameko ezenzeka kuleyo ndawo, kanti kungaphinde kuqanjwe igama lendawo kusetshenziswa amagama abantu. Nasebandleni lamaNazareth, igama liyinto esemqoka kakhulu. Zonke izinto ezikhona ziqanjwe amagama. Amathempeli okukhonzelwa kuwo anamagama, imigwaqo ngaphakathi emzini engamathempeli inamagama kanye nabaholi bebandla baqanjwa amagama. Kulolu cwaningo kucutshungulwa amagama amathempeli ebandla lamaNazareth.

UStewart (1954) uveza ukuthi ukuqanjwa kwamagama kungumsebenzi obalulekile futhi ohlonishwayo ngoba igama lithinta izingxenye eziningi zempilo. Uthi ukuqanjwa kwamagama ezindawo kuthinta abantu abahlala kuleyo ndawo ngoba kukhona amagama ezindawo achaza ubunjalo bendawo. Uqhuba uthi lokho kuyabathinta abantu ngoba bayingxenye yendawo. Lokho okushiwo lapha nguStewart (1954) kuyavela lapha ebandleni lamaNazareth ngoba kukhona amagama aqanjwe ngenxa yokuhlonipha abathile abamqoka ebandleni lamaNazareth. Kukhona futhi amathempeli aqanjwe ngamagama oShembe kanye nezithakazelo zabo ngenhloso yokubahlonipha.

2.2.1 Imigomo yokuqanjwa kwamagama ezindawo

UKoopman (2002) ubeka le migomo mayelana nokuqanjwa kwamagama ezindawo.

Umgomo wokuqala omayelana nokuthi amagama ezindawo aqanjwa esuselwa ezimpawini zomumo (ngemikhakha eminingi yakho), uqondise ezintweni ezinjengokuthi:

- **Okokuqala**, indawo lapho itholakala khona, ngalokhu kuqondiswe ekuqanjweni kwegama lendawo ngokuthi ikuphi nezwe. Isibonelo: kungaba iseMlalazi (eShowe), indawo eqanjwe ngokuma kwayo lapho kunomfula obizwa ngoMlalazi.
- **Okwesibili**, amatshe nenhlabathi, ngalokhu kuqondiswe ekuqanjweni kwegama lendawo ngokubuka isimo samatshe noma senhlabathi etholakala

kuleyo ndawo. Isibonelo: kungaba indawo ebizwa ngokuthi kuseZibomvini (eMondlo), le ndawo iqanjwe ngokwenhlabathi yakhona eyibomvu.

- **Okwesithathu**, umumo nobukhulu, ngalokhu kuqondiswe ekuqanjweni kwegama lendawo ngokubuka ubuyona. Isibonelo: eBedlane (Ondini), iqanjwe ngokwesimo izintaba ezimbili ezimi ngayo; zimise okwamabele entombazane esencane esanda kuhlosa.
- **Okwesine**, isenzo som-(semi)fula, ngalokhu kuqondiswe ekuqanjweni kwendawo ngendlela umfula osuke wenza ngayo. Isibonelo: iMfolozi (Ondini), lo mfula ngumfula okugeleza kwawo kuyajikajika. Indlela lo mfula ogeleza ngakhona ugeleza ujikeleza ulandela umumo wendawo.
- **Okwesihlanu**, umbala, ngalokhu kuqondiswe ekuqanjweni kwegama lendawo ngokubuka umbala walokho okutholakala kuyona. Isibonelo: iMfolozi emhlophe nemnyama (Ondini), lapha umfula uqanjwe ngokubukeka kombala wamatshe atholakala emfuleni lowo; iMfolozi emhlophe kutholakala kuyo amatshe amhlophe kanti emnyama kutholakala kuyo amatshe amnyama.

Umgomo wesibili omayelana namagama ezindawo aqanjwa esuselwa ezitshalweni ezithile, ezilwaneni noma empilweni yezinyoni. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu ezintweni eziphilayo ezitholakala kuleyo ndawo; uqondise ezintweni ezinjengokuthi:

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

Umgomo wesithathu omayelana namagama ezindawo aqanjwa esuselwa emagameni abantu. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni abantu ababa nomthelela omuhle endaweni; okungaba ngentuthuko noma abantu abangosaziwayo abake bafika benza umehluko kuleyo ndawo. Amanye amagama ezindawo aqanjwa esuselwa ebantwini kuba amagama abhekise esizweni somuntu othile. Imvamisa amagama ezindawo ayaye aqalise ikakhulukazi ngesakhi sikandaweni u-Kwa- noma u-eMa-. Isibonelo: KwaMbonambi, eMahlutshini. Lezi zindawo ziqala ngondaweni u-Kwa kanye no-eMa-.

Umgomo wesine omayelana namagama ezindawo aqanjwa esuselwa ezigamekweni eziwumlando noma kokwenziwayo okungumkhuba. Kulo mgomo ukuqanjwa kwamagama ezindawo kugxile kakhulu emagameni aqanjwa esuselwa ezigamekweni zomlando nasemikhutsheni egcinwayo. Isibonelo: KwaMfazuyalithika (KwaNongoma), iqanjwe isuselwa esigamekweni sokuwa kwezimoto zikhalakathela eweni elingelihle elabe selibanga ukuthi le ndawo ibizwe ngokuthi iKwaMfazuyalithika. EMakhosini (eDalton), le ndawo iqanjwe ngokucabangela ukuthi kunamakhosi amaningi aKwaZulu akhothamela kule ndawo, abe esefihlwa khona (uKoopman, 2002).

2.3 Ukuqanjwa kwamagama emazweni apheheya

Amazwe onke omhlaba anezindlela aqamba ngazo amagama. Ayikho indawo engenalo igama emhlabeni wonke jikelele. Lokho nje kukodwa kukhombisa ubumqoka nokubaluleka kokuqanjwa kwamagama ezindawo. Lapha ngezansi sizobheka ucwaningo olumayelana nokuqanjwa kwamagama emazweni ehlukenene. Lapha kuzogxilwa eMelika, eThekhi kanye naseBrazil ngoba iwona mazwe asecwanginge kakhulu ngokuqanjwa kwamagama ezindawo.

2.3.1 Ukuqanjwa kwamagama ezindawo eMelika

U-Armada (1998) uthi eMelika miningi imigwaqo eqanjwe ngoMartin Luther King, uthi lokhu kwenzelwa ukuhlonipha le ngqalabutho yenkululeko yabamnyama eMelika. UYa-ting (2007) efakazela u-Armada, uthi eMelika ukwethiwa kwamagama ezindawo kuyinto esemqoka nakuba kwesinye isikhathi isusa umsindo. Uqhuba uthi eMelika ezinye izindawo ziqanjwe amagama ngabantu abathile. Wenza isibonelo ngomgwaqo

oqanjwe ngesishosho esabe silwisana nobandlululo khona eMelika, uMartin Luther King. UYa-ting (2007) uveza ukuthi lokhu kuqanjwa kwalo mgwaqo kwabe kuhlonishwa leli qhawe ngokulwisana nokubandlululwa kwabantu abamnyama baseMelika. Uthi le ndawo iqanjwe ngaleli qhawe ukuze lihlonishwe ngemisebenzi yalo emihle elayenzela abantu bakuleya ndawo. Abantu abamnyama baseMelika nabo balwela ukuhlonipha ingqalabutho eyalwela inkululeko yabamnyama eMelika.

U-Armada (1998) uqhubeka enze isibonelo ngegama iMexico, uthi leli gama laqanjwa ngomuntu owayephetha i-Aztec empire ohlonishwayo, wabe eqhamuka ezweni elibizwa ngeCulhua Mexica. Kuthiwa-ke uMexico lona wayehlala kule ndawo kwaze kwaqanjwa igama laleli dolobha ngegama lakhe uMexico.

2.3.2 Ukuqanjwa kwamagama ezindawo eThekhi

UVan Huyssteen (1995) uthi ukuqanjwa kwamagama ezindawo kungasusa omkhulu umsindo, ikakhulukazi uma kuleyo ndawo kuhlala abantu bezinhlanga ezahlukene. UVan Huyssteen (1995:28) ubeka kanje:

Beysehir is a county in the province of Konya in Turkey. In this study about 3 000 place names were composed in Beysehir. Most of these place names are originally Turkish...

IBeysehir iyizwe elisesifundazweni saseKonya eThekhi. Kulolu cwaningo angama-3000 amagama ezindawo aqanjwe iBeyaehir. Amagama amaningi alezi zindawo aqanjwe ngolimi lwaseThekhi.

ULeonard (1999) uveza ukuthi uma izinhlanga zikhuluma ulimi olungafani endaweni kuba inkinga ngoba abanye bazibona bengabalulekile noma usiko lwabo lucindezelwe endaweni. Abanye babona amagama aqanjiwe engenamqondo ngenxa yokuthi la magama ezindawo awaqanjiwe ngolimi lwabo. Ukushintsha amagama anjalo kungadala omkhulu kakhulu umsindo ngoba wonke amagama aqukethe umlando osemqoka odluliselwa ezizukulwaneni. ULeonard(1999) uqhubeka athi kukhona amagama emigwaqo eqanjwe ngamagama kanye nezibongo zabantu. Uthi lokhu kwenziwa ngenhloso yokuhlonipha labo bantu ngemisebenzi yabo emihle abayenze endaweni. Uphawula uthi iningi labantu okuqanjwe ngabo amagama ezindawo eThekhi bangabantu abangabaholi kwezenkolo kanye nakwezombusazwe, abadume

kwezemidlalo, abayizimbongi kanye nabangababhali. ULeonard uqhuba uthi lokhu kuhle ngoba ezindaweni eziningi amagama asetshenziswayo agxile kubantu bezombusazwe kanti kubalulekile ukuthi kuhlonishwe nezinye izingqalabutho emikhakheni eyahlukene.

2.3.3 Ukuqanjwa kwamagama ezindawo eBrazil

UPaulo (1974) uthi leli lizwe laziwa ngobuhle balo nangemifula nezindawo ezinhle. Uthi ukuqanjwa kwamagama kule ndawo kungumsebenzi othathwa njengobalulekile. Kule ndawo amagama aqanjwa kakhulu ahambisane nobuhle kanye nokubukeka kwendawo, njengamatshe atholakala kuleyo ndawo. UPaulo (1974) uqhuba uthi izindawo lapha eBrazil azigcini ngokuqanjwa ngendlela ezibukeka ngayo kuphela kodwa ezinye ziqanjwe ngabantu abaqala ukuhlala kuleyo ndawo. Uma kukhona umndeni ongumsinsi wokuzimilela kuleyo ndawo, kuyenzeka indawo noma idolobha ligcine seliqanjwe ngegama lalowo muntu noma ngegama lalowo mndeni ongumsinsi wokuzimilela. UPaulo (1974) wenza isibonelo ngendawo edume kakhulu eBrazil, idolobha elikhulu lakhona elibizwa ngeRio de Janeiro. Leli igama lesiPhuthugisi. Igama uRio lisho umfula kanti uJeneiro usho uJanuwari. Okusho ukuthi umfula waqala ukuvela ngoJanuwari. Le ndawo yagcina isiqanjwe ngegama lalo mfula.

2.4 Ukuqanjwa kwamagama ezwenikazi i-Afrika

Amazwe ase-Afrika nawo anendlela yawo yokuqamba amagama. Mayelana nokuqanjwa kwamagama ezindawo, uRoom (1994) yena ukhuluma ngamagama okuqanjwe ngawo izindawo ezwenikazi i-Afrika. Lapha ubala amagama amadolobha kanye nawamazwe. Uthi amanye ala magama anokudida kanti futhi amanye awaqondakali. Uqhuba uthi isizathu salokhu ukuthi amazwe amaningi ase-Afrika ayebuswa ngamanye amazwe okufika, lokhu kwenza ukuthi izindawo eziningi ziqanjwe yiwo lawa mazwe okufika. Uveza ukuthi kunamagama angaqondakali ukuthi asho ukuthini. URoom (1994:84) ubeka kanje:

To the European or Western, the familiar but apparently meaningless names may cause some confusion. These countries themselves have names that are distinguished between Libya and Liberia, Mali and Malawi, Niger and Nigeria, Zambia and Zaire.

EYurophu amagama ajwayelekile kodwa ukungenzi kwawo umqondo kudala ukudideka. La mazwe wona uqobo lwawo anamagama ahlukana phakathi kweLibhiya neLibheria, iMali neMalawi neNigeriya; kanye neZambia neZaye.

URoom (1994) uqhuba uthi ukushintshwa kwamagama okwenzeka kuleli zwe kunomthelela omuhle kakhulu ngoba izindawo ziqanjwe ngamagama aphele umlando wazo. URoom (1994) uphinde athi namagama amasha okuzoqanjwa ngawo izindawo nemigwaqo yakuleli azokwenza ukuba kuhambisane nomlando wase-Afrika. Uthi ukuzimela kwamazwe akuleli kwenza ukuthi akwazi ukuzenzela nokuziqambela amagama abalulekile ahambisana nomlando oyiqiniso wezwe. Amadolobha amakhulukazi ezwenikazi i-Afrika aqanjwe kusetshenziswa amagama okungewona awezilimi zabantu abahlala kuleli zwekazi. URoom (1994) uthi lokho nje kukodwa kukhomba khona ukuthi kuningi okusafanele kwenziwe mayelana nokuqanjwa kwamagama. Lapha ngezansi kuzogxilwa kula mazwe: Namibia kanye neZimbabwe. Kukhethwe la mazwe ngenxa yokuthi indlela okuqanjwa ngayo amagama kula mazwe ithi ayifane nendlela okuqanjwa ngayo amagama eNingizimu Afrika.

2.4.1 Ukuqanjwa kwamagama ezindawo eNamibhiya

Amagama ezindawo zamadolobha aseNamibhiya ziqanjwe ngamagama ezilimi zomdabu kuleli lizwe, kodwa izindawo zona ziqanjwe ngamagama ezilimi zokufika. UMbezi (2009) uthi abokufika babefika bazenzele abakuthandayo ngamagama ezindawo ezweni laseNamibhiya. Uveza ukuthi ekukhululekeni kwamazwe ase-Afrika lokho kwashintsha ngoba izindawo eziningi seziqanjwe amagama amasha ahlonipha labo bantu ababalulekile kulezo zindawo; okungabalwa amagama emigwaqo, izikole, izindawo, nezikhumulo zezindiza kanye nezakhiwo ezisemqoka. UMbezi (2009:62) ubeka kanje:

...The international airport which was named J. G. Strydom during the colonial period was renamed Hosea Kutako International Airport; Talstreet was renamed Mandume Ndemufayo, etc. Some streets were named after African presidents such as Robert Mugabe, Nelson Mandela and Laurent Kabila.

...Isikhumulo sezindiza esaqanjwa nge-J. G Strydom ngesikhathi sobandlululo, saqanjwa kabusha ngeHosea Kutako; iTalstreet yaqanjwa kabusha kwaba iMandume Ndemufayo, njll. Eminye imigwaqo yaqanjwa kabusha

ngamagama omongameli base-Afrika njengoRobert Mugabe, uNelson Mandela kanye noLaurent Kabila.

Kuvela ukuthi amazwe amaningi uma eqamba amagama ezindawo alandela indlela ethi ayifane. ENamibia basebenzisa amagama abaholi abaqavile base-Afrika ukuqamba amagama ezindawo azahlukene. Lokhu bakwenza ngenhloso yokuchoma la maqhawe uphaphe lwegwalagwala ngemisebenzi emihle abayenzele isizwe. UMbezi (2009) uphawula uthi amagama emigwaqo aqanjwa ngamagama abantu abasebenzele umphakathi. Uveza ukuthi labo bantu bayahlonishwa ngokuthi amagama emigwaqo kanye nezikhumulo zezindiza aqanjwe ngamagama abo. Lokho kuhlonipha iqhaza kanye negalelo labo emphakathini. Ukuqanjwa kwalezi zindawo ngamagama abantu abathile kwenza ukuba igalelo labo emphakathini laziwe futhi kukhombisa ukuthi umphakathi uyalibona futhi uyalincoma igalelo labo. Indlela yokuqamba eNamibia ifuze eyezindawo eziningi ezihlonipha amaqhawe athile ngokuthi kuqanjwe izindawo ngamagama awo. Okuvelayo ukuthi amagama abantu kuvamise ukuba kuqanjwe ngawo izakhiwo ezithile; okungaba izikole, izibhedlela, izikhumulo kanye nezikhungo zemfundo ephakeme.

2.4.2 Ukuqanjwa kwamagama eZimbabwe

UChabata (2012) uthi neZimbabwe iyafana namanye amazwe ekuqambeni amagama ezindawo kodwa yena uveza ukuthi amagama ezindawo zaseZimbabwe wona aveza kakhulu izifiso nezinhloso zalowo oqamba igama ngalokho akuqambayo. UChabata (2012:18) uqhubeka kanje ngamagama ezindawo eZimbabwe:

From the data that we collected, we noted that most names of natural features such as mountains and rivers are descriptive. Most of them are picturesque; that is, they tend to capture or describe the photographic shapes of the respective features.

Kusukela olwazini esiluqoqile, sibonile ukuthi amagama amaningi ezinto zemvelo njengezintaba kanye nemifula kuyachaza. Kuchaza indlela okubukeka ngayo.

UChabata (2012) uthi abantu bayaye babuke izinto ezisondelene nendawo leyo ngaphambi kokuba bayiqambe igama elithile. UChabata (2012) wenza isibonelo ngegama lentaba iNyavunwe; uthi lena yintaba etholakala esifundazweni saseMasvingo, inedwala esicongweni sayo. Uthi leli gama, iNyavunwe, lichaza

ubunjalo bentaba ngoba iphakeme kakhulu; lokhu kusho ukuthi babuka ubunjalo bentaba ngaphambi kokuba bayiqambe igama. Amagama ezindawo abalulekile ekuqondeni abantu kanye nosikompilo lwabo. UNdlovu (2013) uthi amagama ezindawo zaseZimbabwe anikeza umqondo kanye nomlando wesizwe samaNdebele aseZimbabwe. UNdlovu (2013:37) ubeka kanje ngamagama ezindawo zaseZimbabwe:

The Ndebele have named many places in Zimbabwe since their arrival with king Mzilikazi from Zululand. The South African history of the Ndebele and their subsequent experiences in Zimbabwe has seen them derive names for places using these experiences.

AmaNdebele aqambe izindawo eziningi eZimbabwe ngesikhathi efika neNkosi uMzilikazi bephuma KwaZulu. Umlando wamaNdebele eNingizimu Afrika uveza ukuthi baqamba amagama ezindawo eZimbabwe ngezinto ababebhekana nazo.

Lapha emagameni ezindawo kuyavela ukuthi amaNdebele aseZimbabwe aqamba amagama ezindawo ngemvelaphi yawo. UNdlovu (2013) uthi lokhu bakwenza ngenhloso yokulondoloza umlando wabo njengesizwe samaNdebele, ukuze umlando wabo ungashabalali. Lapha uNdlovu uveza ukuthi amaNdebele asuka KwaZulu-Natali ebalekela iNkosi uShaka kaSenzangakhona. UNdlovu (2013:37) uqhuba kanje:

Today the second largest city in Zimbabwe and ideally the Ndebele capitol is called Bulawayo or locative koBulawayo. The toponym Bulawayo is derived from Ndebele migration history, it becomes a constant reminder that the Ndebele migrated from South Africa...

Namhlanje idolobha lesibili elikhulu eliyinhlokodolobha libizwa ngoBulawayo noma undaweni, kwaBulawayo. Igama kwaBulawayo lisukela emlandweni wokuhamba kwamaNdebele; lokhu kuyisikhumbuzo sokuthi amaNdebele asuka eNingizimu Afrika...

AmaNdebele aqamba iBulawayo ngoba ayewazi umlando wawo, ngisho isizukulwane esisha siyazi ukuthi kungani inhlokodolobha yaseZimbabwe ibizwa ngokuthi iBulawayo. Lokhu kuqamba kwabo leli gama kugcina umlando wabo njengesizwe samaNdebele. UNdlovu (2013) uyaqhubeka aveze amanye amagama ezindawo

zaseZimbabwe aqanjwa ngezindawo lapho abantu bakaMzilikazi ababehamba bephumula kuzo ngaphambi kokuba bafinyelele eZimbabwe. Wenza isibonelo ngeNsukamini; uthi leli gama laqanjwa emuva kokuba abantu kanye namabutho ayehamba nawo ayengakwazi ukuwela umfula kwaze kwadlula isikhathi ababezimisele ukuhamba ngaso. Babefuna ukusuka ekuseni kakhulu kodwa akwenzekanga lokho. Leyo ndawo yabe isiqanjwa ngeNsukamini ngoba basuka emini isikhathi sesedlulile. UNdlovu (2013) uqhubeka uthi amanye amagama okuqanjwe ngawo izindawo zamaNdebele aseZimbabwe asuselwe emagameni amabutho ayekhona esikhathini esiphambili. Lokhu kwenziwa ngenxa yokuhlonipha nokukhumbula iqhaza elabanjwa ngamabutho akwaBulawayo eZimbabwe. UNdlovu (2013:38) uveza la magama:

Ugodlwayo regiment > koGodlwayo (rural area in Filabusi)
Amatshetshe regiment > eMatshetsheni (rural area near
Gwanda) Inyamandlovu regim eNyamayendlovu (rural
area north west of Bulawayo)

Loku kuqanjwa kwamagama ezindawo lapha eZimbabwe kungukugcina inqolobane yomlando wamagugu kanye nomlando wezwe nobuqhawe balo. Kubalulekile ukugcina umlando wesizwe ukuze ungashabalali. UNdlovu uthi ukusabalala kwalaba bantu ababesuka KwaZulu-Natali kwenza ukuba kube lula ukuqamba izindawo ngamagama ngoba kuningi okwabe kwenzeka ezindleleni ababehamba kuzo. UNdlovu (2013:38) uqhuba kanje:

In the Nkayi area, there is a toponym eZinyangeni (at the traditional healers), MaNyathi says the place was a base for Lobhengula's iZinyanga regiment. From hearing the name, one thinks the place is famous for traditional healers and some believe it is named after the concentration of Medicine man. However, there is nothing extra ordinary about healers in the area but the place is named after the Ndebele regiment izinyanga.

KwaNkayi, kunegama lendawo okuthiwa iseZinyangeni, UMaNyathi uthi ilapho okwakuhlala khona ibutho iZinyanga. Ekuzweni igama, omunye angacabanga indawo edume ngokuba nezinyanga futhi abanye bangakholwa ukuthi liqanjwe ngokuba khona kwabalaphi bendabuko abaningi. Kanti-ke akukho okutheni okuphathelene nokwelapha kule ndawo, kodwa le ndawo iqanjwe ngegama lebuthe elalibizwa ngeZinyanga.

UNdlovu (2013) uveza ukuthi abangenalo ulwazi ngokuqanjwa kwale ndawo bayaye bazitshele ukuthi igama layo lisho ukuthi ziningi izinyanga ezitholakala kuyo, kanti cha le ndawo yaqanjwa ngegama lebuthe elithile lamaNdebele elabe libizwa ngezinyanga. Kuvele ukuthi khona kwaBulawayo kukhona amagama aqanjwa ngesikhathi izwe laseZimbabwe libuswa ngamaNgisi. Wenza isibonelo ngegama lesikole esikhona kwaBulawayo esibizwa ngeKing Georg, okuyisikole sabakhubazekile. UNdlovu (2013) wenza isibonelo ngegama elisha lesikhumulo sezindiza iJoshua Mqabuko Nkomo, okwethiwe ngaye lesi sikhumulo njengoba wayeyiphini likamongameli waseZimbabwe futhi wabe esemzabalazweni wenkululeko yaseZimbabwe. UNdlovu lapha ocwaningweni lwakhe ubalula indaba yokuqanjwa kwamagama ngenxa yezigameko kanye namagama ahlonipha abathile. Nalapha ebandleni lamaNazareth akhona amagama amathempeli aqanjwe ngezigameko ezenzeka endleleni lapho uShembe eshumayela ivangeli lobuNazareth. EMgungundlovu kunethempeli elibizwa ngokuthi Emahhashini.

EZimbabwe amagama akhona amaningi asuselwa olimini lwesiNgisi. UBeach (1986) uthi amagama aseZimbabwe akheke ngenxa yokungakwazi ukubiza kahle amanye amagama esiNgisi. UBeach (1986) uqhuba uthi kukhona indawo ebizwa ngeMakoholi, uthi kule ndawo abamhlophe babefuna ukufaka uphawu oluthile, babehamba bamba noma begubha imigodi ukuze bafake lezo zimpawu. Babehamba betshela lo ombayo ukuthi akambe noma agubhe kuphi, lokho babekusho besebenzisa ulimi lwesiNgisi bethi '*mark hole*'. Lo ombayo engezwa kahle ngoba kwabe kungulimi angaluzwa wabe eseshintsha ethi bathi 'makoholi'. Le ndawo yagcina isibizwa ngokuthi kuseMakoholi. Lo muntu wawubiza ngendlela yena lo mushwana awuzwe ngayo. Leli gama lagcina selisetshenziswa kodwa umsuka walo wempela lisukele olimini lwesiNgisi. UBeach (1986) uqhubeka wenza isibonelo ngegama elaqanjwa lisuselwa esiNgisini khona futhi eZimbabwe; leli igama lendawo okuthiwa kuseTopola. Leli gama uBeach uthi lisuselwe egameni lesiNgisi elithi '*top area*', kodwa abantu baseZimbabwe baphinda futhi ngokulizwa kwabo balishintsha baliyisa olimini lwabo lwesiNdebele, balibiza ngendlela bona abalizwe ngayo futhi nezobalula kubo, kodwa lona umsuka walo ulimi lwesiNgisi. Babe sebeqamba le ndawo ngokuthi kuseTopola. Uyaqhubeka uBeach (1986) unikeza igama lemayini ebizwa ngokuthi kuseDemgudu, uthi leli gama lisukela

emushweni wesiNgisi othi *Do me good* kodwa abantu ngokuhluleka ukubiza isiNgisi balishintsha balibiza ngendlela yabo bathi useDumgudu.

Indawo yakwaNgerengere okungenye yezindawo zaseZimbabwe, nakhona leli gama lisuselwe olimini lwesiNgisi, kwabe kuyigama elithi Glengarry kodwa abantu bakwaBulawayo abangasazi isiNgisi balishintsha balibiza ngendlela yabo ebizeka kalula kubo bathi kuseNgerengere.

2.5 Ukuqanjwa kwamagama eNingizimu Afrika

INingizimu Afrika nayo inendlela eqamba ngayo amagama ezindawo. UPettman (1914) ukhuluma ngokuhlobana phakathi kwamagama aBathwa kanye nezindawo zabo. Uthi la magama ahambelana kahle nezindawo eziqanjwe ngala magama. Wenza isibonelo ngegama iGong-Gong. Uthi leli gama lisho indawo eyehla amanzi okwempophomo. UPettman (1914:48) ubeka kanje:

Gong-Gong- is another Bushman name, meaning a waterfall, applied by them to the fall on the Vaal River, and is explained as imitating the noise of the fall.

IGong-Gong- ngelinye igama labathwa, elisho impophoma, balisebenzisela impophoma yomfula iVaal, futhi lichaza umfanekiso womsindo wempophoma.

URaper (1977) uthi abantu abazi kahle ngokuqanjwa kwamagama ezindawo yilabo abafika kuqala endaweni. Babona izinto okungaqanjwa ngazo igama laleyo ndawo. Uqhuba uthi amagama ezindawo aveza umlando obalulekile waleyo ndawo kanye nemvelaphi yesizwe sonkana. URaper (1994) uqhuba uthi ayikho into esemqoka njengokuqanjwa kwezindawo amagama. URoom (2009) uveza ukuthi igama kwesinye isikhathi uma umuntu elizwa, lenza ukuba avule umqondo azibuze ukuthi lelo gama lisho ukuthini. Lokho kuzibuza kwakhe sekudinga ukuba azibuze futhi ukuthi kungani leyo ndawo noma leyo ntaba noma lowo mfula uqanjwe igama elinjalo. Kwesinye isikhathi kukhona amagama othi uma uwezwa bese uzifunela wena ubudlelwano begama naleyo ntaba noma naleyo ndawo, ngoba kuyenzeka kube khona izimpawu ezikhomba ubudlelwano phakathi kwegama nendawo (uRaper, 1977). Uyacacisa ukuthi amagama ezindawo angafaka izinto eziningi, imifula, izikole, izintaba, amasonto, imizi, amabhuloho kanye nokunye okuningi. URaper (1977) uphawula uthi uma kukhulunywa ngamagama ezindawo akushiwo kuphela izindawo zokuhlala

kodwa namagama ezifundazwe kanye nawamazwe nawo ayabalwa lapha. Uthi namagama emigwaqo, awezakhiwo, awamasonto kanye nawezintaba asangena khona emagameni ezindawo.

URaper (1977) ukubeka kucace ukuthi izwe laseNingizimu Afrika liyizwe elisathuthuka, ngalokho baningi abantu abafudukela kulo besuka kwezinye izindawo. Bonke laba bantu abeza lapha bazodinga izindawo zokuhlala, lokhu kusho ukuthi amadolobha kanye namalokishi azodinga ukwandiswa. Uma esandisiwe azodinga ukuba anikezwe amagama. Lokhu kusho ukuthi kuningi okusafanele kwenziwe mayena nomsebenzi wokuqamba amagama kuleli. URaper (1977) ukhuluma ngomsuka wamanye amagama okuqanjwe ngawo izindawo lapha eNingizimu Afrika. Lapha kukhona amagama ezindawo aqanjwe ngendlela yesintu kanye nalawo aqanjwe ngokuhlonipha abokufika, ikakhulukazi amaNgisi. URaper (1977) wenza isibonelo ngegama lelokishi i-Adams mission. Leli lokishi libude buduze naseThekwini; uthi leli lokishi laqanjwa igama ngonyaka we-1836. Uqhubeka uthi emuva kokudilizwa kwayo le mishini idilizwa yiNkosi uDingane yabuye yakhiwa yabe isiqanjwa igama ngodokotela uNewton Adam owabe eqhamuka eMelika futhi okunguyena owaqala le mishini efundisa abantu kuyo. Inhloso yokuqanjwa kwegama ngalo mlungu waseMelika, kwabe kungukumhlonipha ngenxa yemisebenzi ayenza.

UMbezi (2009) uthi amagama emigwaqo nawezindawo aqanjwa ngesikhathi sokubuswa ngabezizwe kumele aqanjwe kabusha ngoba uma egcinwa lokhu kugqugquzela ukungakhululeki. Uphawula uthi akumele kuqanjwe izindawo ngamagama abantu noma ezingqalabutho zezombusazwe kuphela. Uveza ukuthi manje sekuyisikhathi sokuba kuhlonishwe abaculi, odokotela kanye nosomabhizinisi emikhakheni eyahlukene. Uthi laba bantu kumele bahlonishwe ukugqamisa ukuthuthukisa isizwe. UMbezi uthi ucela bonke abasemagunyeni okuqanjwa kanye nokuqanjwa kabusha kwamagama ezindawo ukuthi bakubukisise kahle ukuqanjwa kwamagama ngoba sengathi kucheme ngokwezombusazwe. UMbezi (2009) uqhuba uveza ukuthi amagama azoshintshwa bese kuqanjwa kabusha kusetshenziswa amagama ezingqalabutho zombusazwe ngisho nabaculi imbala. UMbezi (2009) uthi ukungabhaleki kahle kwamanye amagama ezindawo akubona ubulungiswa ngoba kusho ukuthi abantu abahlala kulezo zindawo abahlonishwa njengezakhamizi.

UMsibi (2010) uthi alikho igama okuqanjwa ngalo indawo lingenawo umlando eliwuqukethe. Uma kuqanjwa okuthile ngegama kusuke kunesizinda esiyiwona mokheli wendikimba yegama. Ngaphansi kwesizinda, lapha kusuke kubhekwa umlando ngesikhathi, indawo isimo kanye nolimi. Sekuyothi ngokuhamba kwesikhathi uma sekucutshungulwa imvelaphi mayelana nomlando wegama kulandelwe zona lezi zinhlaka ezakhe isizinda. Ngakho uMsibi (2010) uthi igama negama okusuke kuqanjwe ngalo indawo noma into ethile lisuke linombono othile eliwuqukethe. Wenza isibonelo ngalokhu okwenzeka ekhaya uma kunomuntu omncane, othi uma eqala ukubiza amagama kuthi nabadala bamlingise bezame ukubiza njengaye, isigcino igama ligcine selibizwe lateketiswa ngendlela yalo. Kanjalo nasesizweni kuyenzeka uthole ukuthi kunabathile, kungaba abohlanga oluthile abangamankengana kuleyo ndawo kuthi uma bezama ukubiza amagama athile abehlule, bagcine seabiza amagama ngendlela engeyiyo. Kugcine nabaluncela ebeleni ulimi nabo sebenozwelo bateketise ukubizwa kwemagama ngendlela yabezizwe. Igama lendawo eZingolweni liyisibonelo esihle saloku ngoba leli gama kwabe kuyiseZinqoleni. Lagcina selibizwa ngendlela engeyona. Lokhu kuvamisile ukwenzeka futhi sekwenzeke kaningana emagameni okwethiwe ngawo izindawo ezithile ezweni ngobubanzi. Lokhu kokubiza amagama ngendlela okungesiyo kwenzekile emagameni okuqanjwe ngawo amanye amathempeli nasebandleni lamaNazareth, nakuba khona kungekho mthelela wabezizwe kodwa kuzenzakalele.

UButler (2013) yena uveza ukuthi igama libamba elikhulu iqhaza ekuchazweni kobunjalo bendawo. Lapha uButler (2013) uqhuba uthi igama lendawo lidlulisa umyalezo nesithombe esithile ngaleyo ndawo. UButler (2013) uthi lokhu kuchaza ukuthi noma ngabe kuthiwa indawo awuyazi kodwa igama lendawo liyakwakhela umfanekisomqondo ngoba liyayichaza ukuthi injani, nokuthi ibukeka kanjani. Uveza nokuthi amagama achaza ubunjalo avame ukuba kube ngawezindawo, imifula kanye nezintaba.

UKhambule (2015) ocwaningweni lwakhe ubheka izikole eziqanjwe ngamagama amakhosi akwaNgcobo. Uthi lezi zikole zihlukaniswe ngezindawo, kukhona eziseMaqadini, ezikwaNodwengu kanye nezikwaNgongoma. Uveza ukuthi kukhona isikole esibizwa ngeGasela primary school. Uthi lesi sikole siqanjwe ngenkosi uGasela. Ukugasela kusho ukuhlasela noma ukuphokophela kule nto osuke uyenza

noma ufuna ukuyenza. Noma kungathiwa into inzima kangakanani kodwa uma uphokophelele ukuyenza uyagasela uze uyithole leyo nto. UKhambule (2015) uthi leli gama lenkosi liyahambisana kahle nesikole ngoba imfundo iyisikhali abantwana okumele bahlasele ngaso ukuze baphumelele empilweni. Kunzima ukufunda kodwa abantwana kumele baphokophele baze baphumelele. Njengoba uRapper (1979) ethi amagama aqanjwe kuhlonishwa abantu abathile asemqoka ngoba ahlonipha imisebenzi yabo emphakathi, kanjalo noKhambule (2015) uthi amagama okuqanjwe ngawo izikole ngamakhosi akwaNgcobo kukhombisa ukuwahlonipha ngegalelo lawo. UKhambule (2015) uveza ukuthi amagama alezi zikole akhombisa ukugqugquzela abafundi bakulezi zikole ukuba bafuze la makhosi. Uveza ukuthi okwabe kwenziwa yila makhosi kumele nabafunda kulezi zikole bahambe ezinyathelweni ezifanayo namagama amakhosi okuqanjwe ngawo lezi zikole. Wenza isibonelo ngenkosi uMqhawe; uveza ukuthi yayisebenzisana nesifundiswa esikhulu sakhona eMaqadini, u-J. L. Dube. Uthi le nkosi yasebenza kakhulu ithenga amaplazi ukuze yandise izigodi kanye nendawo yaseMaqadini. Lesi sikole igama laso lisuselwe ebizweni elithi “iqhawe” labe selenziwa ibizoqho kwathiwa uMqhawe. Lapha uKhambule (2015) uthi inkosi uMqhawe ulilandele igama lakhe ngoba naye ube iqhawe, izenzo zakhe namagalelo akhe ayabonakala. Naso isikole sililandele igama laso ngoba sikhiqiza amaqhawe, ubale nabantu abaziwayo abafunde kulesi sikole abangamaqhawe futhi amagalelo abo ayaziwa.

UNdimande-Hlongwa noNgcobo (2015) bacwaninge ngamagama okuqanjwe ngawo ezinye zezindawo ezakhele idolobha laseMgungundlovu. Okuvezwa nguNdimande-Hlongwa noNgcobo (2015) baveza ukuthi amagama ezindawo iwona agcina umlando wezindawo okuhlalwa kuzo. Lapha uNdimande-Hlongwa noNgcobo bakhuluma ngokuqanjwa kwegama laselokishini, Imbali. Bathi leli lokishi litholakala kude buduze naseMgungundlovu, okuyindawo okwahlaliswa kuyo abantu abamnyama ababekhishwa ezindaweni okuthiwa ngezabamhlophe ngesikhathi sobandlululo. Baphawula bathi abanye abantu abahlala kule ndawo abafika bezofuna umsebenzi. UNdimande-Hlongwa noNgcobo bathi leli lokishi lingelinye lamalokishi amakhulu kakhulu esifundazweni sakwaZulu-Natali. Baveza nokuthi igama laseMbali laqanjwa ngenxa yohlobo lwezimbali olutholakala kule ndawo. Baphinde bayaqhubeka bakhuluma ngendawo yaseMkhambathini, babeka kanje:

According to Koopman (2002: 140) eMkhambathini is the locative form of the noun umkhambathi. Umkhambathi is an isiZulu word referring to the tree called Paperbark Acasia in English and Acasia sieberiana in Latin, which is indeed the dominant acacia in the eMkhambathini area.

NgokukaKoopman (2002:140), igama eMkhambathini liwundaweni webizo elithi umkhambathi, igama lesiZulu elisho isihlahla esibizwa nge*Paperbark Acasia* ngesiNgisi futhi i-*Acasia* ngesiLathini iyona eningi noma egcwele eMkhambathini.

ONdimande-Hlongwa noNgcobo (2015) bafakazela uVilakazi (1958) naye othi indawo Emkhambathini ifaniswa nesihlahla somkhambathi ngoba siwukhalo saqonda phezulu kanti futhi kule ndawo kugcwele zona izihlahla zomkhambathi. Ingakho le ndawo ibizwa ngegama lesihlahla. Amagama ezindawo ahluka ngokwezilimi. Ezilimini zamaNguni ondaweni badlala indima enkulu ekuqanjweni kwamagama ezindawo. URapper (1979) uthi amagama esiZulu kanye nawesiXhosa asuselwa ezilimini zaBathwa. Uthi iziqalo zesiSuthu zona zimi kanje; Ga-, Ha-, Ng-. Izibonelo: **Garaukawa**, **Gamosethla**, **Harasebi**, kanye no**Ngadikgale**. Uveza ukuthi lezi zingxenywe ziyiziqalo zamagama ezindawo olimini lwesiSuthu. URaper (179) uqhuba uthi olimini lwesiTsonga iziqalo zakhona zimi kanje; ka- kanye no-Eka. Izibonelo zamagama ezindawo ezinalezi zingxenywe; **EkaMpofu**, **EkaMhinga**.

2.6 Osekwenziwe mayelana nokuqanjwa kwamagama

KwaZulu-Natali

Miningi imisebenzi esiyenziwe mayelana nokuqanjwa kwamagama ezindawo esifundazweni sakwaZulu-Natali. Umcwaningi ngesikhathi ehlwaya ulwazi ezincwadini nasemibhalweni uthole ukuthi baningi abacwaningi abacwaninge emkhakheni wesifundo sokuqanjwa kwamagama alo lonke uhlobo. Kuvela ukuthi iyingcosana imisebenzi esiyenziwa ngamagama ezindawo. UNyembe (1994) lapha wayebheka amagama ezikole. Eminye yale misebenzi yileyo esiyenziwe uZungu (1998) owacwaninga ngamagama ezindawo eziseThekwini namaphethelo. Abanye bacwaninga ngamagama ezinto ezahlukene njengamagama abantu, izibongo kanye nawezilwane. UNdimande (2000) yena wenza ucwaningo ngezibongo zabomdabu. UMBuli (2004) yena wenza ucwaningo ngamagama okuqanjwe ngawo izindawo ezisesiqiwini iHluhluwe.

Lokhu kucwaninga ngamagama kuyazifezekisa izincomo zezingqungquthela zenhlango yezizwe ezihlangene i-*United Nations Conference*, zokuthi isifundo sokuqanjwa kwamagama alo lonke uhlobo ezilimini zendabuko zaseNingizimu Afrika akumele izilimi zisalele emuva. Amagama ayingxenye yamagugu nosikompilo lwanoma yimuphi umphakathi. Ziningi nezindikimba esezake zadingidwa ngesikhathi seziNgqungquthela zenhlango yezizwe ezihlangene. Lokhu kudingidwa kwezindikimba ezimayelana namagama ezindawo kukhomba ngokusobala ukuthi amagama ezindawo aletha ukucabanga okujulile kubantu jikelele.

UMachaba (2004) ocwaningweni lwakhe uthi amanye amagama amadolobha aqanjwe ngokuhlanganisa amagama kanye nezibongo zabantu abathile. Lapha wenza isibonelo ngendawo yaseMgungundlovu. Uthi leli gama ledolobha iPietermaritzburg liqanjwe ngegama lomuntu onguPieter wakwaMaritz.

UButler (2013) uveza ukuthi amagama ezindawo aqanjwe ngezigameko ezenzeka kuleyo ndawo. Uqhuba uthi awukho umgomo owengamele ukuqanjwa kwamagama ezindawo, lokho kusho ukuthi awukho umthetho obekiwe ukuthi amagama ezindawo kumele aqanjwe kanjani.

2.7 Imvelaphi yamanye amagama ezindawo KwaZulu-Natali

KwaZulu-Natali kukhona amanye amagama ezindawo akheke ngokubizwa ngendlela engafanele. Uhulumeni usemkhankasweni wokushintsha lawo magama abhalwe kabusha. UZungu (1998) ukhuluma ngamagama ezindawo KwaZulu-Natali, uthi kunamagama ezindawo angabizwa ngendlela okufanele abizwe ngayo. Wenza isibonelo ngendawo yaseNdwedwe; uthi leli gama loniwa ngabelungu ngoba behlulwa ukubiza igama elithi Sondoda. Lokho kusho ukuthi leli gama elithi Ndwedwe akulona igama lale ndawo lempela. Uma eqhubeka uZungu (1998) uthi esikhathini esiphambili abantu abazange babe nankinga ngaleli gama, ngoba babengazi ngokubaluleka kwencazelo yegama lale ndawo. Esikhathini esiphambili ngisho abantu babengafuni ukubizwa ngamagama abo empela ngoba kwakubukeka sengathi ayihlazo. Ngisho amagama ezindawo zabo engabizwa kahle ngabelungu, abantu babengayiboni inkinga ngoba abelungu babehlonishwa phambilini kwaziwa nokuthi bahlakaniphile. UZungu (1998) uphawula uthi lokhu kusho ukuthi maningi amagama angabizeki

ngendlela efanele ngenxa yokuthi esikhathini esiphambili abantu abaningi babengenayo indaba nokuthi abelungu abawabizi ngendlela efanele amagama ezindawo. Okuhle ngokuthi uHulumeni nekomidi lokuqanjwa kwamagama KwaZulu-Natali usewashintshile waphinde wawalungisa amanye amagama. Amanye awakashintshwa kodwa ukulungiswa kwawo kusohlelweni. Ithebula elilandelayo likhombisa amagama ezindawo angawenzi umqondo ngenxa yokungabizwa ngendlela efanele. Ithebula liphinde likhombise igama lendawo lempela kanye nemvelaphi yalo.

Ithebula 2.1: Amagama angawenzi umqondo

Igama lendawo	Igama lendawo lempela	Imvelaphi yokuqanjwa kwalo
2.7.1Ezingolweni	Ezinqoleni	Esikhathini esiphambili le ndawo yayibuswa iNkosi yakwaCele. Kwahamba kwafika abelungu kule ndawo babe sebakha uJantshi lapho kuzohamba khona isitimela, kulo Jantshi ilapho izinqola zezitimela zazikhunyulwa khona. Abantu babe sebeyiqamba igama le ndawo bathi kuseZinqoleni. Abelungu bahluleka ukubiza u-nqo, esikhundleni salokho basebenzisa umsindo u-g esikhundleni somsindo u-q. Igama lashintsha kwaba iseZingolweni, nanamuhla kusabizwa kanjalo (Zungu, 1998). Njengoba leli gama selishintshiwe alisenancazelo ngoba abantu abaliqamba babenesizathu nencazelo yalo, kodwa ukushintshwa kokubizwa nokubhalwa kwalo kwavele kwashintsha umqondo. Ukushintshwa kwegama libizwe ngenye indlela kushintsha nencazelo yalo.
2.7.2 UMkomaas	UMkhomazi	Leli gama nalo lashintshwa ngabantu abangakhulumi isiZulu. Esikhundleni sokuthi babize igama elithi UMkhomazi bona bathi

		<p>uMkomaas. Uma selishintshwe kanjena igama lilahla incazelo nomqondo kubanikazi balo kanye nakubantu abazi lolo limi. UZungu (1998) uthi igama elithi Mkhomazi linobuhlobo namakhaza aqhamuka olwandle. Ngakho-ke leli gama elithi Mkhomazi kusuke kushiwo amakhaza aqhamuka olwandle noma emfuleni.</p>
2.7.3 UMlaas	Umlazi	<p>UZungu (1998) uthi igama lalo mfula okwaZulu-Natali ongasesikhumulweni sezindiza nawo awubizwa ngendlela efanele, futhi ukungabizwa ngendlela efanele kulahla incazelo yegama lawo. Lo mfula kuthiwa waqanjwa isilo sakwaDukuza, uShaka, ngesikhathi ehleli namabutho kanye nempi yakhe. Ekuhlaleni kwakhe uShaka esomele amanzi, waphuza kulo mfula. Wangawathanda amanzi awo, wabe esethi la manzi awumlaza. Bathe uma befika abelungu abangakwazi ukubiza kahle ngenxa yephimbo nendlela ababiza ngayo amagama. Leli gama babe sebelibiza bathi uMlaas, lokho kwalahla incazelo nomqondo waleli gama. UZungu (1998) uthi ukubizwa kwamagama ngendlela engafanele yikho okwenza amaphutha esikhathini esiphambili. Lokhu kukhomba ngokusobala ukuthi kuncane okulahla kuphinde kushintshe incazelo yegama. Uma igama like lalahlekelwa unkamisa noma ungwaqa owodwa noma awangabizeka ngendlela efanele, incazelo ishintsha ngokushesha.</p>
2.7.4 Congella	Khangela	<p>Leli gama kwaqanjwa ngalo indawo engasolwandle eThekwini. Leli gama lisuselwe egameni elithi “Khangela” okusho ukubuka. Kwabe kuyisigodlo</p>

		<p>esakhiwa yiNkosi uShaka ngoba wayethe ufuna ukubona kahle abelungu uma beqhamuka olwandle. Le ndawo igama layo eliphelele ikwaKhangela Amankengane. Amankengane ngabelungu. Abelungu bafike bahluleka ukubiza kahle leli gama babe sebelishintsha balibiza ngendlela yabo bathi iseCongella. Igama elithi Congella alinayo incazelo kubantu abakhuluma isiZulu.</p>
2.7.5 Babanag	Babanangu	<p>Elinye igama le ndawo uRapper (1979) akhuluma ngalo ukuthi alibizwa ngendlela efanele, iBabanang. Le ndawo ibude buduze nedolobha laseMelmoth. Leli gama uRapper (1979) uthi laqanjwa ngesikhathi kunesehlakalo lapho kwaduka khona ingane yeNkosi yakwaButhelezi. Le ngane yaduka ngoba kunezinkungu eziningi kungabonakali lutho. URapper uthi le ngane yabhekwa yaze yatholwa ngumfowabo, wabe esememeza ethi, “baba nangu”, lagcina selishintshile igama kwathiwa iBabanangu. Lokhu kuyaveza ukuthi nakuba emaningi amagama aqanjwe ngabantu bokufika ngenxa yokufeza izinhloso zabo kodwa akhona namanye amagama asemqoka aqanjwe ngabantu bakuleyo ndawo futhi anomlando nencazelo ngokuqanjwa kwawo.</p>
2.7.6 Ethusini	Ethusini	<p>UZungu (1998) uthi leli gama laseThusini laqanjwa ngenxa yokuthi kuleya ndawo kwakudayiswa ithusi. Ukudayiswa kwethusi kwenza ukuba le ndawo igcine isibizwa ngalo ithusi. Ekuhambeni kwesikhathi yashintsha yabizwa ngeGlenmore. Ngisho inyuvesi yakwaZulu-Natali ibizwa</p>

		<p>ngeNyuvesi yaseThusini. Lokhu kushiwo ngabantu abadala abazi umlando wale ndawo. UZungu (1998) uqhuba uthi ngisho igama iBlood river noma iNcome yaqanjwa emuva kokuba abantu abamnyama nabamhlophe belwe kwashunqa uthuli. Uveza ukuthi lo mfula waseNcome waphenduka igama wabe sewubizwa ngomfula oyigazi.</p>
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2.8 Amagama aqanjwe ngobunjalo bendawo

Kukhona amagama ezindawo aqanjwe ngezihlahla ezitholakala kuleyo ndawo, izinyoni, kanye nezitshalo. UKhuzwayo (2013) uthi uma indawo inohlobo oluthile lwezihlahla kuyenzeka ibizwe ngalezo zihlahla ezitholakala kuyo. UKhuzwayo wenza isibonelo ngendawo okuthiwa iseNyezane (eGingindlovu), uphawula uthi le ndawo ibizwa ngenyezane ngoba kugcwele izihlahla zomnyezane, uveza ukuthi lezi zihlahla ziyethile sengathi imiyezane. Uqhubeka uthi nezilwane nazo kuyaqanjwa ngazo amagama ezindawo. UKhuzwayo (2013) wenza isibonelo ngendawo ebizwa ngokuthi kuseNseleni. Uthi le ndawo iqanjwe ngesilwane esibizwa ngensele. Uthi nezibongo uma zakhele indawo eyodwa ziningi, indawo iyaqanjwa ngaleso sibongo. Wenza isibonelo ngendawo yakwaMbonambi. Uqhubeka uthi ngisho indawo iphethwe inkosi yesizwe esithile, leyo ndawo iyaqanjwa ngesibongo sakuleyo nkosi. Wenza isibonelo futhi ngendawo yaseMaNgwaneni (eBergville). Uqhuba ngokuthi ezinye izindawo ziyaqanjwa amagama esuselwa ekutheni zibukeka kanjani. Ucaplana uKoopman (2012:34) lapho ethi:

Certainly, the most common type of place name is that with an underlying meaning which is a physical description of the place the name refers to. Some of these are immediately obvious, for example, iNtabankulu ('big mountain') for a big mountain.

Iqiniso lithi amagama amaningi ezindawo ajwayelekile yilawo incazelo yawo esuselwa esimeni sendawo esithintekayo noma esimeni esiphathekayo. Amanye ala magama incazelo yawo icacile, isibonelo, iNtabankulu, okusho intaba enkulu.

UMachaba (2004) uthi amanye amagama ezindawo aqanjwa ngezinto ezitholakala kuleyo ndawo. Wenza isibonelo ngelokishi lasePitoli elibizwa ngokuthi iSoshanguve. Leli lokishi laqanjwa ngenxa yabantu bezinhlanga ezehlukene abatholakala kulo; uSo-umele abeSuthu, uSha- umele amaShangane, uNgu- umele abaNguni kanti uVe-umele amaVenda. NaseMpumalanga uthi kunomfula obizwa ngeMgwenya. UMachaba (2004) uveza ukuthi lo mfula ubizwa ngaleli gama ngenxa yokuthi wabe unezingwenya eziningi. Uveza ukuthi indlela lezi zingwenya ezabe ziziningi ngakhona uma ziphumele ngaphandle komfula abantu babecabanga ukuthi ngamatshe.

2.9 Ukushintshwa kwamagama ezindawo nomthelela wakho

UNdlovu (2013) uthi ukushintshwa kwamagama ezindawo kusemqoka kakhulu kodwa okugqamayo ngokushintshwa kwamagama ezindawo ukuthi zibe seziqanjwa ngamagama abantu noma ezingqalabutho zombusazwe. Ngisho omasipala abaningi baqanjwe ngamagama epolitiki, lokho akuwona umqondo omuhle ngoba baningi abantu abadinga ukuhlonishwa abenze izinto ezinhle emiphakathini yabantu. UKaura (2005:48) ubeka kanje ngokubaluleka kokushintshwa kwamagama:

Streets and places bearing colonial names need to be renamed, because if we retain these names, we are promoting colonialism. But we do not have to name or rename places after politicians only...

Amagama emigwaqo kanye nezindawo ezaqanjwa ngesikhathi sokubuswa ngamanye amazwe, lawo magama adinga ukuqanjwa kabusha, ngoba uma siwagcina, kusho ukuthi sisatusa ingcindezelo. Kodwa akufanele aqanjwe ngezingqalabutho zezombusazwe kuphela...

Ukushintswa kwamagama ezindawo kufana nokwakha kabusha umlando wezwe futhi kufana nokuqaka amafindo obandlululo. UJenkins (1996) uphawula ngokuthi lolushintsho kwesinye isikhathi lungasetshenziswa ngabezombusazwe ukuzuza lokhu abakufunayo. Uveza ukuthi ukuqanjwa kabusha kwamagama kuba nzima uma kusaqalwa ngoba igama lisondela kakhulu emizweni yabantu ngenxa yokulijwayela. Uma selishintshwa kuba nzima ukujwayela igama elisha. Uqhuba uthi uma amagama

eqanjwa kulandelwa izindlela zepolitiki awabe esakha kodwa ayabhidliza ngoba asuke eschema nezinhlangano ezithile zepolitiki.

UKaura (2005) uthi ngesikhathi sokwehla kwamandla amaBhunu ngonyaka we-1996 nokuqanjwa kwamagama kwabuyekwezwa kabusha. Iqembu elibusayo kanye nomasipala ibona ababonayo uma kufanele kushintshwe amagama athile ukuze ahambisane nesikhathi futhi adlulise umlando oyiwo ngaleyo nto eqanjwayo. UPrinsloo (1999) uthi ukushintsha amagama ezindawo kubamba elikhulu iqhaza ekwakheni isithombe esihle noma esibi ngendawo. Uthi amagama ashintsha ngenxa yokuthi imphakathi nabantu bayo bayashintsha. Kuvela ukuthi amagama ashintshela ukudlulisa umyalezo othile ngomlando othile emphakathini. UPrinsloo (1999:32) uqhuba kanje:

What does society adopt when a name is accepted? What does the name represent? The very symbolic nature of a name, its whole historical, cultural, social, topographical and linguistic backing, has its bearing on the degree of acceptance of a change.

Umphakathi utholani uma igama lamukelwa? Lona igama limele ini? Uphawu lwemvelo egameni luukethe umlando, isiko, ulimi. Ukuqanjwa kwalo kuncikene nokwamukela ushintsho.

UPrinsloo (1999) uyakugcizelela ukuthi emiphakathini yezinhlanga eziningi ezahlukene, ukushintshwa kwamagama kungaba uphawu lokuhlanganisa izinhlanga zibe yinto eyodwa. Ukuqanjwa kabusha kwamagama ezindawo kulo mphakathi kungakha ubudlelwano obusha kanye nokulwela izimfuno ezifanayo kanye nezizodwa. UPrinsloo (1999: 72) uthi:

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...

Isibonelo, ithoni: izilimi bantu zinamathoni amabili futhi ukushintsha kwethoni kuletha ushintsho nasencazelweni yegama, ukushintsha kwencazelo yegama kungashintsha nesimo igama elisetshenziswe kuso. Kubalulekile ukuba igama liphinyiswe ngendlela efanele.

Ukukhuphula nokwehlisa iphimbo uma uphimisa amagama kwenza omkhulu umehluko emqondweni nasencazelweni yegama olimini lwesiZulu. Abamhlophe bona babehluleka ukuphimisa imisindo bengazi ukuthi njengoba behluleka ukuphimisa amagama ngendlela efanele sekuzoshintsha incazelo yamagama. Amagama amaningi ezilimi zomdabu ajika abhalwe ngendlela bona abawaphimisa ngayo, yingakho namanje kukhona amagama amaningi amadolobha nezindawo angabhalekile ngendlela efanele (Prinsloo, 1999).

UGuyot (2006) wenza isibonelo ngegama lesifundazwe saseGoli (Gauteng), uthi leli gama lisho indawo yegolide ngolimi lwesiSuthu. Uqhuba uthi leli gama liqhamuka egameni elithi, '*gauta*' okusho igolide. Uveza ukuthi liphimiseka ngendlela efanele negama elithi *Gauteng*. UGuyot (2006) uthi ukuphimiseka ngendlela efanayo kwenza ukuthi igama lamukeleke kalula.

2.10 Umsebenzi wamagama ezindawo ebalazweni

UKaris noCortier (1972) bathi amagama akhombisa ulimi olukhulunywa kuleyo ndawo. Bathi igama likutshela ngohlobo lwabantu abahlala kuleyo ndawo. Ngeke igama kube elesiXhosa kodwa bese kuleyo ndawo kuhlala abamhlophe. UKaris noCortier (1972) bathi ngisho igama ulibona ebalazweni liyakwazi ukukutshela ukuthi iluphi uhlobo lwabantu olugcwele kuleyo ndawo. Amagama ezindawo abamba elikhulu iqhaza ekusetshenzisweni kwebalazwe. UJordan (2013) uthi amagama ezindawo asemqoka kakhulu emabalazweni ezindawo ngoba uma kusetshenziswa ibalazwe indawo kumele ibe negama. Uthi ngaphandle kwamagama ezindawo amabalazwe afana nento engekho. Amabalazwe adinga amagama ezindawo asemthethweni.

UJordan (2013) uthi osebenzisa ibalazwe uze athole ngisho inkombandlela eya kuleyo ndawo ngenxa yegama layo. Ibalazwe lize liveze ngisho namanye amagama ezindawo ezisondelene nale ndawo efunekayo. UJordan (2013) uqhuba uthi amagama ezindawo asitshela kabanzi ngobunjalo bendawo. UJordan (2013:28) uqhuba kanje:

The generic element of, e.g., a mountain name may thus specify the feature related to altitude (hill, upland, mountain), size (mountain), shape.

Izimpawu ezijwayelekile; isibonelo, izintaba zikhombisa ubudlelwano obumayelana nobude bayo (amagama, ukuphakama kwendawo, intaba), ubungako (intaba), ubungako, umumo wendawo.

UJordan (2013) uthi izintaba, imifula, imigwaqo kanye nolwandle ikona okugqamisa indawo ebalazweni. Kanti nayo imisebenzi eyenziwa kuleyo ndawo ingaba mqoka ekuyichazeni nasegameni layo. Uqhuba uthi okunye okungasetshenziswa uma kuqanjwa amagama ezindawo kungaba isimo sezulu saleyo ndawo; kungaba ukuthi indawo efudumele noma eshisayo noma ebandayo. Uma indawo iphansi noma iphezulu konke lokhu kusangaba nomthelela egameni lendawo. Amagama ezindawo ayakwazi ukuveza umlando waleyo ndawo kanye nolimi nohlobo lwabantu olutholakala kuleyo ndawo. UJordan (2013) uveza ukuthi ukuqanjwa kwamagama ezindawo kukhombisa uhlobo lwabantu bakuleyo ndawo kanye namasiko abo. Uthi kuyenzeka futhi uthole ukuthi indawo iqanjwe ngegama lolimi olwalukhulunywa kuleyo ndawo ngesikhathi esiphambili. Kwakona lokho futhi kusawumlando nemvelaphi yaleyo ndawo. Igama lendawo lenza ukuba indawo ihluke kwezinye izindawo. Igama lendawo liyiyona qobo ngoba liyenza ingafani nezinye izindawo.

UKoopman (2012) ukhuluma ngokuqanjwa kwegama ledolobha iTheku. Uthi leli dolobha linamagama amaningi. Ilona dolobha okungathiwa lishintshwa kakhulu amagama alo. Uveza ukuthi amaPhothugisi mhla efika e-Afrika, aqamba leli dolobha ngokuthi iRio De Natal. Emuva kwalokho laqanjwa ngePort Natal, onke la magama anikezwa idolobha elilodwa. Uthi kodwa okuhle ukuthi abantu baseThekwini abayeki ukuteketisa igama laleli dolobha ubathola bethi iseMdubane noma bethi iseGagasini ngenxa yamagagasi olwandle lwaseThekwini. Amanye amagama emigwaqo eThekwini ahlonipha abaholi abanohlonze baseThekwini, njengomgwaqo oseMlazi obizwa ngoMangosuthu Highway.

U-Uluocha (2015) uthi amagama ezindawo ayimpilo yabantu futhi indawo kukhulunywa ngayo nsuku zonke ngoba konke esikwenzayo kuncike ezindaweni. Ngisho umuntu etshela omunye ukuthi usebenzaphi, loko nje sekuyigama lendawo. U-Uluocha (2015:62) ubeka kanje ngamagama ezindawo:

Place-names are required in everyday business. Daily, we use them to describe our surroundings and to tell others where we have been or where we plan to go. Geographical names are used to explain places and events.

Amagama ezindawo ayadingeka ukulawula ukusebenza kwansuku zonke. Ngazo zonke izinsuku sisebenzisa amagama ezindawo ukuchaza izindawo esizakhele, ukutshela abantu izindawo ekade sikuzona nalezo esihlela ukuya kuzona. Amagama asetshenziswa ukuchaza indawo kanye nezigameko.

U-Uluocha (2015) uthi uma nje indawo iqanjwe ngegama lolimi lwakho kusho ukuthi leyo ndawo eyakho. Lokhu okushiwo u-Uluocha (2015) kuyafana nokushiwo nguJordan (2013) ukuthi ulimi olusetshenziswe ekuqambeni igama lendawo lusho lukhulu ngabantu nangomlando waleyo ndawo. Lapha kuvela ukuthi ulimi luveza umlando, uhlobo lwabantu bakuleyo ndawo kanye namasiko abo. Uqhuba uthi okubuhlungu ngesikhathi kufika abamhlophe bezothatha izwe lase-Afrika bafika namagama abo; baqamba izindawo, imifula kanye nezinye izakhiwo. Lokhu bakwenza ngokuba bahloniphane bodwa abanye baze bahloniphe amakhosikazi kanye nezingane zabo ngamagama ezinto ezisemqoka ebantwini bomsinsi wokuzimilela.

U-Azaryhu (1996) uthi eNew York amagama ezitaladi kanye nemigwaqo enza imisebenzi emikhulu ukuhlukanisa imigwaqo ehlala abantu. Uphawula uthi lokho kuyasiza uma umuntu echazela omunye ukuthi uhlala kuphi noma ebhala phansi inkombandlela yalapho ehlala khona. Lokhu kwenza umuntu angalahleki lapho efuna ukuthola noma ukuhambela endaweni ethile. U-Azaryhu (1996) uqhuba uthi lokhu kwelekelela nobuchwepheshe besimanje obusetshenziselwa inkombandlela.

Amagama emigwaqo enza umsebenzi omkhulu ekuhlukaniseni imizi kanye namakheli emizi eyakhele leyo migwaqo. Okusemqoka okuvelayo ukuthi neminye imigwaqo iqanjwa ngamaqhawe alwela inkululeko.

U-Azaryhu (1996:30) uqhuba kanje:

Those names which commemorate key events or personalities from a country's history are a manifestation of political order and can be significant expressions of national identity with a powerful symbolic importance...

Lawo magama akhumbula izigameko ezisemqoka noma
aqukethe umlando wezwe kwezombusazwe futhi
akhombisa uphawu olusemqoka lwamandla obuzwe.

Amanye amagama ezindawo ahlonipha abathile kanye nezigameko. Amagama akhumbuza abantu ngomlando wezwe kanti futhi amagama awuphawu lokubaluleka komlando wesizwe. Lapha kubalwa imigwaqo ehlonipha abathile abamqoka njengoSteve Bantu Biko, lo mgwaqo phambilini wawubizwa ngoMansfield Road. Umgwaqo obizwa ngoJoseph Nduli Road wona ngaphambili wabe ubizwa ngoRussel street. UJoseph Nduli lona wabe eyisishosho seqembu le-ANC. UKoopman (2012) uveza ukuthi amagama emigwaqo eThekwini amaningi awo ahlonipha abelungu baseBrithani okwakuyibo ababephetha eminyakeni we-1845.

2.11 Amagama ezindawo njengesu lemvelaphi yendawo

Amagama angaba yisu lokukhombisa imvelaphi yabantu, okungaba umlando noma amasiko abo kuvezwe egameni lendawo. UNdlovu (2013) uthi amagama ezindawo ayakwazi ukuveza imuva labantu kanye nomlando wabo. Lokhu okushiwo nguNdlovu (2013) kufakazelwa nguKhambule (2015) lapho ethi amagama okuqanjwe ngawo izikole zakwaNgcobo ayisu lokulondoloza umlando wamakhosi kanye nemvelaphi yesizwe sakwaNgcobo. Uqhuba uthi nezizukulwane ezizayo ziyobuza ukuthi kwabe kungubani uDabeka, abakhona bayochaza ukuthi kwabe kuyiNkosi yakwaNgcobo. Ngalokho-ke, umlando weNkosi nowesizwe uyohlala ulondolozekile ngenxa yegama lesikole.

Amagama ezindawo angazichaza kabanzi izindawo eziqanjwe ngalawo magama. UChabata (2012) ugxile emagameni ezinto eziyimvelo njengezintaba kanye nemifula, futhi kanye nalezo ezakhiwe ngabantu njengezakhiwo. Uthi yomibili le mikhakha enamagama alezi zinto angalichaza kahle leli zwe laseZimbabwe. UNdlovu (2013:36) uqhuba ngokuthi kukhona amagama achaza ubunjalo nomumo wezintaba kanye nemifula yakhona eZimbabwe, ubeka kanje:

Nyarunwe — *this is a name of a mountain found in Masvingo province, Bikita district, which has one huge, tall and pointed rock at its peak and which literally means 'owner of one tall or long thin something.*

INyarunwe – leli yigama lentaba etholakala esifundazweni saseMasvingo, esifundeni saseBikita, igqame ngetshekazi, elikhulu elicijile esicongweni futhi lokho kusho ubunikazi bento ende noma engumtshumo.

Ziningi izindawo eziqanjwe ngomumo noma ngobunjalo bazo. UChabata (2012) uqhuba uthi kunentaba ebizwa ngokuthi yiShayamavhudzi. Uyachaza ukuthi le ntaba ayinazo izihlahla, lokho kungabi nazo izihlahla kwayo kwayenza ukuba iqanjwe leli gama. UChabata uthi leli gama elithi ushayamavhudzi lingahlukaniswa izingxenye ezimbili; eyokuqala ushaya- usho ukungabi nalutho, bese kuthi ingxenye yesibili umavhudzi- usho isihlahla. Ingakho-ke le ntaba iqanjwe ngaleli gama ngoba ayinazo izihlahla. Kuthiwa lokhu kungabi nazo izihlahla kwale ntaba kuyenza ukuba ihluke kwezinye izintaba ezijwayelekile kule ndawo.

Amanye amagama angaveza kabanzi mayelana nomlando wendawo osemqoka noyohlala ukhunjulwa ngezikhathi zonke. UKahara (1990) uveza ukuthi amanye amagama ezindawo aqukethe umlando wendawo. Lokho kuwenza lawo magama abaluleke endaweni kanye nasesizweni sonke. UKahara (1990:28) ubeka kanje:

The name thus has some historical significance because it identifies the place where the historical problem was brought to an end.

Igama liqukethe umlando obalulekile ngoba likhombisa indawo lapho kwaqedwa khona inkinga yomlando.

Amanye amagama ezindawo ayehluleka ukuveza umlando wolimi lwaleyo ndawo. Kwesinye isikhathi izindawo ziqanjwa ngamagama olimi olungakhulunywa kulezo zindawo. UHerman (1990) uthi amanye amagama ezindawo zaseMelika awanawo umlando ukuthi angamagama asukela olimini lwesiNgisi. Uthi isizathu salokho ngokuthi amanye awo abolekwe ezilimini zaseNdiya. Wenza isibonelo ngegama elithi Massachusetts, uthi leli lisho igquma elikhulu, uthi kodwa imvelaphi yaleli gama ayikho olimini lwesiNgisi. Wenza isibonelo ngaleli gama elithi Connecticut- leli gama lisho umfula omude. Okusemqoka ngala magama ngokuthi achaza ubunjalo bomfula nentaba nakuba esuselwe kolunye ulimi kodwa achaza ubunjalo bezinto.

UChabata (2012) uveza umsuka wegama lendawo iMukuvisi. Uthi lona ngumfula ohamba uze unqamule edolobheni iHarare. Uveza ukuthi igama elithi *kuvisa*- lisho ukufika esiphethweni kwento. Uthi kwabe kunamakhosi amabili kule ndawo ayejwayele ukungaboni ngaso linye. Amakhosi lawa abe esecabanga isu lokuhlukanisa izindawo zawo ngomfula ukuze angeke esaxabana. Abe eseqamba lo mfula ngaleli gama. Lawo magama abawaqambile abe echaza ukuphela kokungazwani kwawo. Igama lalo mfula liyisikhumbuzo ngomlando wento eyake yenzeka kule ndawo.

2.12 Amagama emizi njengesu lokulondoloza umlando wekhaya

Amagama emizi ayizifiso zomnikazi walowo muzi noma ayizifiso zalabo abaqambe igama lawo. Umuzi uyinto emqoka, wonke umuntu afisayo ukuba nayo. Kwesinye isikhathi umuntu uqanjelwa ngabazali bakhe umuzi. UKoopman (2002) uthi ngokujwayelekile kuvamise ukuba amagama emizi ahambisane nezifiso zempilo emnandi kanye nenjabulo, phela ikhaya liyikhaya ngenjabulo. UKoopman (2012) ufakazela uNdaba (2010) ngokuthi umuzi ungumuzi ngenjabulo. UNdaba (2010) uqhubeka athi umuzi ungumuzi ngokuba kube khona ukuthula noxolo. Ocwaningweni lwakhe ukhuluma ngamagama emizi yasezigodini zakwaMkhwanazi. Wenza isibonelo ngomuzi oqanjwe igama okuthiwa kuseKuthuleni. Uthi lo muzi ilapho umnikazi wekhaya ethola khona ukuthula.

2.13 Amagama aqanjwe ngenhloso yokuhlonipha

Ziningi izinto ezingaqanjwa amagama ngabathile abahlonishwayo, lapho singabala amagama ezindawo zokuhlala, izakhiwo, imigwaqo nokunye okuningi. Lokho kwenziwa ngenhloso yokulondoloza umlando. URoom (1994) uthi amagama ezingqalabutho kungaqanjwa ngawo imigwaqo, izakhiwo kanye nezindawo zokuhlala.

2.13.1 Izindawo zokuhlala

URoom (1994) uveza ukuthi iNingizimu Afrika ilona lizwe elinamagama amaningi okungewona awezilimi zomdabu. Wenza isibonelo nge-Alexander Bay, leli idolobha eliseKapa, uthi laqanjwa ngokuhlonipha uJames Edward Alexander waseBrithani. URoom (1994) uqhubeka enze isibonelo futhi ngelokishi elingaseGoli elibizwa nge-

Alexandra, uthi laqanjwa ngendlovukazi ebizwa ngo-Alexandra (Queen Alexandra) oyinkosikazi yeNkosi u-Edward V11 waseNgilandi.

UMancitsha (2014) uveza ukuthi indawo eseSwatini yaqanjwa ngenkosi uMswati wesibili, owabusa kusukela ngowe-1840 kuya kowe-1868. Ngaphambilini igama lale ndawo elisemthethweni nelithandwa ngabantu bakhona elithi kwaNgwane. UNgwane lo wabe eyinkosi yamaSwati yesithathu. Enye indawo yaseSwatini okukhulunywa ngayo ocwaningweni lwakhe indawo ebizwa ngokuthi ikwaManzini. Nomkhandlu wakhona ubizwa ngayo le ndawo. Le ndawo yaqanjwa ngegama leNkosi uManzini Motsa. Leli dolobha lalibizwa ngeBremersdorp esikhathini esiphambili amazwe ase-Afrika engakazimeli. Leli gama nalo lisahlonipha iNkosi yakhona eSwatini. Lokhu kuqanjwa kwezindawo ngamakhosi e-Afrika kukhombisa ukuthi abantu base-Afrika babewazisa futhi bewahlonipha amakhosi abo.

UMancitsha (2014) ukhuluma ngokuqanjwa kwamagama emigwaqo eBotswana. Uthi amagama emigwaqo eminingi eBotswana aqanjwe ngamaqhawe omzabalazo asemazweni ase-Afrika; afana noMugabe, uMandela, uSamora Machel kanye nabanye. UMancitsha (2014:38) ubeka kanje:

In Gaborone, we find major streets named after Samora Machel, Haile Selassie, Nelson Mandela, Julius Nyerere, Sir Dawda Kairaba Jawara, Kwame Nkrumah and Kenneth Kaunda. Importantly, Gaborone city is named after Kgosi (chief) Gaborone of the BaTlokwa, who arrived in the area in the mid-1880s from South Africa.

EGaborone, sithola imigwaqo emikhulu iqanjwe ngoSamora Michel, ngoSelassie, ngoNelson Mandela, ngoJulius Nyerere, ngoMnu. Dawda Kairaba Jawara, ngo Kwame Nkrumah kanye noKenneth Kaunda. Okubalulekile ukuthi idolobha iGaborone iqanjwe ngoKgosi (iNkosi) uGaborone wabaTlokwa, owafina endaweni phakathi ko -1880s esuka eNingizimu Afrika.

UMancitsha (2014) uveza ukuthi ukuhlonipha izingqalabutho ezibalulekile kusemqoka ngoba kukhombisa ukuthi amagalelo azo ayabonakala futhi ayancomeka. Uqhuba uthi akekho umuntu ongahlonishwa enganzanga lutho olusemqoka nolubonakalayo. UMancitsha (2014) uthi nakuba kukhona abangenelisekile ngesenzo sokuhlonipha

abathile. Uveza ukuthi lokho kudalwa ukungaboni ngasolinye okuhambisana namaqembu eseombusazwe.

2.13.2 Imigwaqo

UKoopman (2012) ukhuluma ngokuqanjwa kwamagama emigwaqo eMgungundlovu. Uthi amaningi amagama emigwaqo akhombisa ubandlululo ngokobuhlanga. Uveza ukuthi amanye amagama ayehlonipha amaDashi. Wenza isibonelo ngala magama emigwaqo uChurch street noChapel street. Uthi kwabe kukhona isonto lamaBrithishi elikulo mgwaqo, ingakho-ke le migwaqo yaqanjwa la magama. Wenza esinye isibonelo ngegama lomgwaqo uLong market, uthi lo mgwaqo washintshwa waba uLangalibalele. ULangalibalele wabe eyiNkosi yesizwe saMahlubi owalwa nohulumeni wamakholoni ngenxa yokuthi wayengafuni abantu besizwe sakhe babe nezibhamu ngokusemthethweni.

2.13.3 Amagama ezakhiwo

Inkolo nayo yadlala indima enkulu ekucindezelweni kanye nasekubukelweni phansi kwabantu abamnyama. Amasiko abantu abamnyama ayebukelwa phansi kuthiwe ahambisana nobudimoni. Izimishini yizona kanye ezafika nenkolo lapha e-Afrika. UMamvura (2014) uthi izimishini zafika lapha zakha amasonto amaningi kanye nezikole. UMamvura uqhuba uthi amagama ayeqanjwa ngendlela ethile. Kuvela ukuthi la magama ayeqanjwa ngabantu abathile futhi agqamisa uhlelo oluthile lwenkolo. Igama lesonto ilona elalicacisa ukuthi leli sonto liqhamuka kuyiphi indawo. UMamvura (2014) wenza isibonelo ngesonto lamaKhatholika abaliqamba ngeSt Marys. Uthi amagama yiwona akwaziyo ukucacisa ukuthi leyo mishini iphuma ngaphansi kwayiphi inkolo. Okuvelayo lapha ngukuthi amagama asemqoka kakhulu ebantwini ngoba aqukethe ubuntu babantu noma ubunjalo babantu (*identity*). UMamvura (2014) uthi amagama ezakhiwo zamamishini asho lukhulu ngomlando nemvelaphi yesonto elengamele leyo mishini. Lapha uveza ukuthi ziningi izimishini ezahlonipha abanikazi kanye nezikhulu zawo ngamagama azo. Abanye abanikazi balezo zimishini abahlalanga nakakhulu lapha eNingizimu Afrika kodwa ezinye izimishini nanamhlanje zisabizwa ngabo.

UCouper (2013) uthi imishini ebizwa nge-Inanda Seminary nayo ingaphansi kwesonto elibizwa nge-UCCSA. Le mishini yakhiwa ngonyaka we-1856. Yakhiwa ngumlungu owavela phesheya kwezilwandle obizwa ngokuthi uMary Edward. Ngaphakathi kule mishini ziningi izakhiwo ezikhona ezinamagama ahlonipha abathile. Kukhona ihholo elingaphakathi elibizwa nge-Edwards Hall, liqanjwe ngoNkk. Edward okunguyena owakha le mishini. Ngaleli hholo benzela ukuba igama lomsunguli wale mishini lingalibaleki. Kuhlonishwa namagalelo akhe ekusunguleni isikole esifundisa abesifazane abamnyama. Imishini eseManzimtoti nayo yakhiwa ngamamishini aphesheya ngenhloso yokufundisa izingane. Nayo yaqanjwa igama ngesibongo soMmelikana u-Adams. Konke lokhu kwakwenzelwa ukudumisa nokumbonga ngomsebenzi wakhe awenzile.

2.14 Amagama ezindawo njengesu lokugcina umlando namagugu

UMachaba (1981) uthi amagama ezindawo angasetshenziswa njengenqolobane yokugcina umlando kanye namagugu esizwe noma endawo. Uthi ezinye izindawo zaziwa ngamagama azo ukuthi kutholakala ini kuzo futhi iziphi izinto ezake zenzeka kuzo. Uphawula uthi ngisho uhlobo lwabantu abahlala kuleyo ndawo kuyenzeka luvezwe igama lendawo noma lwaleso sifundazwe. UBuhnen (1992) usekela uMachaba lapho eveza ukuthi amagama ezindawo ayindlela yokugcina amagugu ezwe ngoba igama lendawo aligcini nje ngokuqanjwa kodwa amanye anikeza ulwazi ngokuthi kukhona ini kuleyo ndawo.

Ukuqanjwa kabusha kwamagama ezindawo kugcina umlando wezwe (Isolezwe langesonto, 2012). Isolezwe lithi ukuqanjwa kwamagama noma kwemigwaqo yaseThekwini ngabantu noma ngezingqalabutho kuyisu lokugcina umlando waleli dolobha nowabantu ababalulekile abenza ushintsho kuleli dolobha. Lithi lokho kugqugquzela abantu ukuba benze umehluko ezindaweni abahlala kuzo ukuze nabo ngelinye ilanga kuqanjwe izinto ezithile ngamagama abo. UHadebe (2002) uveza ukuthi amagama ezindawo angaba yizikhumbuzo zezigameko ezithile okungaba yizimpi lapho abantu baleyo ndawo banqoba khona isizwe esithile noma banqotshwa isizwe esithile. Uthi noma ngabe sanqoba noma sanqotshwa kodwa lokho kungumlando wendawo leyo noma isizwe leso. Kuzobhalwa emlandweni kwaziwe. Amaphephandaba nawo ayaveza ukuthi kusemqoka ukugcina umlando ukuze abantu bakhuthazeke. Iphephandaba iMetro (2012) lithi ukwethiwa kwamagama emigwaqo

ngezingqalabutho eThekwini kuyindlela yokugcina umlando wabantu kanye nowedolobha futhi kuyindlela yokubonga lawo maqhawe emsebenzini wawo omuhle. ULauder (2013) uveza ukuthi ukuqanjwa kwamagama e-Indonesia kungumsebenzi obaluleke kakhulu ngoba akuthinti kuphela inhlangano ebhekelele ukuqanjwa kwamagama ezindawo kodwa kuthinta izinhloko zomphakathi kanye nawo uqobo lwawo. ULauder (2013) uqhuba uthi uma kuqanjwa igama kubhekwa imvelaphi yalabo bantu kanye nolimi lwabo ngoba igama lendawo kufanele lihambisane nolimi olukhulunywa kuleyo ndawo.

I-UNGEEN (2014) ithi ukuqanjwa kwamagama amadolobha e-Asia kuthathwa njengento ebaluleke kakhulu. Ithi lokhu kugcina umlando wezindawo kanye nowamadolobha ngoba ukuqanjwa kwawo kuhlobene kakhulu nomlando wendawo kanye nomsunguli walelo dolobha. I-UNGEEN (2014) iveza ukuthi amagama amaningi aqanjwe ngabantu abawasungula noma abafika kuqala kuleyo ndawo. UStewart (1975) simcaphuna kuKhambule (2015) unikeze amagama ezindawo okuwumphumela wokuhlala kwenkosi kuleyo ndawo njengendawo yakwaNyuswa, kwaMafunze kanye nakwaSwayimane. Inhloso yokuthi kwethiwe lezi zindawo ukugcina ubukhosi bakwaNgcobo kanti futhi namagama ezikole eziningi ezisesizweni sakwaNgcobo ethiwe ngamagama amakhosi ngesizathu esifanayo nalesi esingenhla. Lokhu kusakhomba khona ukuthi ukuqanjwa kwamagama ezindawo kuyisu lokugcina umlando nokulondoloza amagugu esizwe.

2.15 Mayelana nemikhandlu namakomidi okuqanjwa kwamagama ezindawo

Ukuqanjwa kwamagama ezindawo kungumsebenzi obalulekile emazweni wonke ngisho naphesheya imbala. Ukubaluleka kwalo msebenzi kuqinisekiswa ngokuthi kube nezinhlelo nezinhloko ezigcina nezihlelemba lawo magama ezindawo ngokuthi agcineke kosomqulu bezwe nezwe ukuze uma sekubhalwa izinkombandlela namabalazwe kanjalo namabhuku amaposi, lawo magama nawo abe nokugcineka. Ngeminyaka ye-1939 kwaqala ukuhlelenjwa kwamagama ezindawo. Kwakulandelwa imigomo eyabe seyihlanganisiwe amalunga angaleso sikhathi. Lawo magama ayashicilelwa kosomqulu abafanelekile nakuba kunjalo kodwa namanje izinkinga zisalokhu zikhona mayelana namagama ezindawo. Izinkinga kubalwa kuzo lezo

zokuba khona kwegama lendawo eliqanjwe ngezilimi ezahlukene. Isibonelo: amagama afana noDurban-eThekwini, Gauteng-eGoli namanye.

Ngokulokhu kuba nokuqhubeka kwezinkinga nomsebenzi ungahlangani kwabe sekusungulwa Ithimba Lezizwe Ezihlangeneyo Longoti emagameni ezindawo [*United Nations Group of Expert on Geographical Names (UNGEGN)*] ngonyaka we-1959 kuMbasa mhla zingama-23. Leli thimba laba nongoti emikhakheni yokudweba amabalazwe namashadi. Leli thimba lasungulwa ngohulumeni bamazwe ehlukenengokwesiphakamiso sikanobhala jikelele enhlanganweni yezizwe ezihlangeneyo wangaleso sikhathi. Leli thimba linomsebenzi wokwenza ukubambisana okuqhubekayo noxhumano phakathi kwamazwe ahlukenengokuhlelenjwa kwamagama ezindawo ukuze kube nokwenziwa komsebenzi ofanayo emazweni wonke. Leli thimba selabamba izingqungquthela ezingama-24 selokhu laqalwa. Eyokuqala ingqungquthela yabanjelwa eGeneva kusuka mhla zizi-4 kuya kumhla zingama-22 kuMandulo we-1967.

Lokhu kusungulwa kweThimba Lezizwe eziHlangeneyo Longoti emagameni ezindawo phesheya, kwabe sekuholela ekutheni amazwe ngamazwe nawo abe nawo amakomidi afuze leli eliphesheya kwezilwandle. INingizimu Afrika yasungula uMkhandlu WaMagama ezindawo waseNingizimu Afrika, i*South African Geographical Names Council* (SAGNC). Lo mkhandlu wasungulwa ngaphansi komthetho waseNingizimu Afrika wamagama ezindawo we-1998 (uMthetho ongunombolo ye-118 we-1998) njengoMkhandlu obhekelela ukuhlelenjwa kwamagama ezindawo eNingizimu Afrika. Wabunjwa nguNgqongqoshe wezobuciko namasiko.

Lo mkhandlu wamagama ezindawo waseNingizimu Afrika unochwepheshe bamagama ezindawo. Abezilimi ezisemthethweni nabemilando yamasiko kanye noyedwa ovela esifundazweni ngasinye nabamele umqondisi omkhulu wokudwetshwa kwezindawo nokubhalwa kwebalazwe, ovela emahhovisi ezamaposi eNingizimu Afrika kanye nabebhodi leziLimi eNingizimu Afrika elaziwa nge*Pan South African Language Board* (PanSALB). Unobhala walo mkhandlu wamagama ezindawo waseNingizimu Afrika ukhishwa ngumnyango wezobuciko namasiko. Lo Mkhandlu wamagama ezindawo waseNingizimu Afrika unemisebenzi ebekelwe wona okuyilena elandelayo:

- Ukusungula imigomo nezinqubomgomo zokuqanjwa kwamagama ezindawo eNingizimu Afrika;
- Ukuhlelemba amagama ezindawo angaphansi kwalo likwenza lokhu ngokubheka ukuthi yiliphi igama okumele lisetshenziswe kanye nokubhalwa kwalo;
- Ukuncoma amagama asehlelenjiwe kuNgqongqoshe ukuze yena awagunyaze. Ikomidi lamukela liqophe amagama ezindawo amisiwe bese lenza ukuba aziwe ngokuwashicilela kumaphephandaba nakuxhumanombani (*internet*). Lixhumana neNhlangano yezizwe eziHlangene, i-United Nations (UN), okuyikhomishana yomnotho wenhlangano yezizwe ezihlangene zase-Afrika, Iziphathimandla kumagama ezindawo zamalunga enhlangano yezizwe ezihlangene, kanye namanye amaziko aphesheya athintekayo ngokuhlelenjwa kwamagama ezindawo.

Ngaphandle kwemikhandlu ebhekelela ukuqanjwa kwamagama emazweni aphesheya nakuzwelonke laseNingizimu Afrika, isifundazwe ngasinye eNingizimu Afrika sinekomidi elimele ukuqanjwa kwamagama elihleleke ngokwezifunda, elimele ukwenza umsebenzi bese ledlulisela umsebenzi kulabo abakumkhandlu wamagama ezindawo eNingizimu Afrika, i-SAGNC.

IKwaZulu-Natal Provincial Geographical Names Committee (KZNPGNC) yikomidi lesifundazwe saKwaZulu-Natali elingaphansi kukaNgqongqoshe womnyango wezobuciko, amasiko nezemidlalo. Leli komidi lasungulwa ngokomyalelo woMthetho ongunombolo ye-118 wesigaba sesi-2 (esigatshaneni sesi-2) (ku-a) we-1998. Leli komidi linemisebenzi elibekelwe ukuba liyenze okuyilena elandelayo:

- Ukunika iziyalo kuziphathimandla ezisemakhaya kanye nokusebenzisana nazo ekuqinisekiseni ukuthi iyasetshenziswa imigomo yomkhandlu wamagama ezindawo eNingizimu Afrika emagameni angaphansi kwazo;
- Ukwenza izincomo kuMkhandlu waMagama eZindawo eNingizimu Afrika emagameni ezindawo ezingaphansi kweSifunda sawo. Yenza umsebenzi wokulungiselela ukwedluliselwa kwamagama emkhandlwini waMagama eZindawo eNingizimu Afrika. Imelene nokuqinisekisa ukuthi imiphakathi esemakhaya nabanye ababambiqhaza bayaxhunywa ngokwanele;

- Ukuxhumana noMkhandlu wamagama ezindawo eNingizimu Afrika ekuthuthukiseni ucwaningo kanye nokuqinisekisa ukuthi wonke amagama angaqoshiwe ayaqokelelwa.

Leli komidi lesifundazwe nalo libe selihlukana ngokwezifunda (*districts*) ngenxa yobukhulu besifundazwe iKwaZulu-Natali nanokuthi zonke izinguquko, ukugcineka kwamagama ezindawo kwenzeka emazingeni omphakathi. Ikomidi lezifunda lenza umsebenzi ngokomasipala bezifunda bese lethula umsebenzi kwabesifundazwe. Imsebenzi ebekelwe amakomidi ezifunda aziwa ngekomidi lezifunda ekuqanjweni kwamagama ezindawo, elibizwa nge-*District Committees on Geographical Naming* (DCGN), yilena:

- Ukubhekelela ukubandakanywa nokubambisana kwabomphakathi ekuqanjweni kwamagama;
- Ukwamukela amaphepha ezicelo kwabomphakathi kanye nokuqinisekisa ukuthi lonke ulwazi oludingekayo ephepheni lesicelo lufakiwe;
- Ukusiza umphakathi ongakwazi ukugcwalisa iphepha lesicelo;
- Amakomidi ezifundazwe angakwazi nawo ukucela usizo kunobhala ongakwazi ukwedlulisa udaba ekomidini lamagama ezindawo esifundazweni saKwaZulu-Natali;
- Ngokuxhumana nomphakathi, liqagula amagama ezindawo akhona adinga ukubuyezwa.

2.16 Isiphetho

Kulesi sahluko kuvele okuningi mayelana nokuqanjwa kwamagama ezindaweni ezahlukehlekene. Abanye abacwaningi bathi izindawo eziningi kanye namadolobha aqanjwe amagama kusetshenziswa amagama ezingqalabutho ezithile ezazikhona ngaleso sikhathi, kodwa okuvelile ngokuthi esikhathini esiphambili kwakusetshenziswa amagama ezingqalabutho ezimhlophe kuphela. Lokho kwakwenziwa ngokuthi abantu abamnyama babecindezelekile esikhathini esiphambili. Kulesi sahluko kuvelile futhi ukuthi ezinye izindawo zaqanjwa amagama ahlobene nomlando kanye nemvelaphi yabantu abahlala kuleyo ndawo. Abanye abacwaningi baveze ukuthi izinto ezitholakala kuleyo ndawo ziyaba nomthelela

ekuqanjweni kwendawo. Nokubukeka kwendawo okuwubunjalo bayo nako kuyaba nawo umthelela egameni lendawo.

ISAPHLUKO 3

IZINDLELA ZOKWENZA UCWANINGO

3.0 Isingeniso

Lesi sahluko sihlolise ukwethula izindlela ezisetshenzisiwe ukwenza ucwaningo. Siqale ngokuchaza ngokubanzi ngohlelomqondo locwaningo (*Research paradigm*) ukuze kuvele ukubaluleka kwalo ocwaningweni. Kube sekuchazwa uhlelomqondo oluhumushayo (*inthaprethivu paradigm*) njengendlelakubuka okuyiyo umcwaningi ayisebenzisile kulolu cwaningo, kubhekwe futhi nemithelela yayo ekukhethweni kwedizayini kanye nezindlela zocwaningo ezisetshenzisiwe. 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 nobubi bazo. Isigaba esilandelayo sicacisa ngezindlela zokuhlaziya kolwazi, kugcinwe ngezindlela zokuqinisekisa ukukholakala kocwaningo ezisetshenzisiwe.

3.1 Uhlelomqondo locwaningo (Paradigm)

UWilliams (2000) uphawule ukuthi uhlelomqondo luyinto esemqoka ocwaningweni. Uveza ukuthi igama elithi *paradigm*, elisho ipharadayimu, liqhamuka egameni elithi 'parademia', elisolimini lwesiGrikhi, elisho isithombe esakheka emqondweni. Uqhubeka apha uveza ukuthi uhlelomqondo lubheka ukuthi izinto zenzeka kanjani. Unaba athi wuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nokwenziwayo. Umcwaningi uchazelwa uhlelomqondo ngomsuka walokho okucwaningwayo. UScotland (2012) uthi uhlelomqondo luyinkolelo yesayensi yokuqagela ngamaqiniso.

Uhlelomqondo ilona olusekela ucwaningo, ngaphandle kwalo ucwaningo ngeke luphelele futhi lube yimpumelelo. UHenning nabanye (2004) bachaza uhlelomqondo njengenjulalwazi noma umqondo ongafakazelwanga. Baveza ukuthi uhlelomqondo okungenani lungaba isakhiwo ngaphakathi lapho injulalwazi yakhele khona. Kuthinta kakhulu ukuthi uwubona kanjani umhlaba, kuncike embonweni wakho, kanye nesakhiwo sokuthi uyaqonda yini ukuthi izinto zihlangana kanjani.

UBurrel noMorgan (1979) bathi uhlelomqondo lusho indlela obuka ngayo umhlaba.

3.1.1 Uhlelomqondo oluhumushayo

Uhlelomqondo oluhumushayo lwasungulwa emuva kokuba abacwaningi bengenalisekile nge*positivism* kanye *nepost-positivism* ngoba *ipositivism* ingagxilile ekuhumusheni (uComte, 1856). Abacwaningi babona kunesidingo sokusungula uhlelomqondo oluhumushayo oluzohambisana kahle nedlela yekhwalithethivu (uKrauss, 2005). UYsnow (2006) uthi uhlelomqondo oluhumushayo lususelwe ekuhumusheni imibhalo yomlando kanye namasiko. Uthi le ndlela iphathelele nokuqonda kabanzi indlela abantu abenza ngayo izinto kanye nokuhumusha izinto abazenzayo emiphakathini yabo. Lolu cwaningo lulandela indlela yohlelomqondo oluhumushayo ngenxa yezimpawu zalo, okuyilezi:

- Lunezindlela eziningi zokuchaza iqiniso.
- Lugxila ekuhumusheni.
- Umcwaningi uba nobudlelwano nababambe iqhaza ocwaningweni.
- Ucwaningo luba nobudlelwano nendawo.

Lolu cwaningo lufuna ukuthola ubuqiniso ngokuqanjwa kwamagama kanti uhlelomqondo oluhumushayo lumbandakanya izindlela zokuchaza ubuqiniso ngendlela izinto ezenzeka ngayo. Lokhu kusho ukuthi kuzokwenziwa izingxoxonkulumo phakathi komcwaningi kanye nababuzwa ababambe iqhaza. Lokhu kusho ukuthi kufanele kube khona ubudlelwano obukhona phakathi komcwaningi kanye nababuzwa ocwaningweni.

UVan Maanen (1983) uthi uhlelomqondo oluhumushayo lufuna ukuchaza izinto ngendlela abantu ababona ngayo. Lolu hlobo lohlelomqondo lukholelwa ekusebenziseni ababambiqhaza ukuthola ulwazi. USamuels (2003) uthi uhlelomqondo oluhumushayo lubheka noma luhlaziya ukuthi into ethile yenzeka kanjani, bese kufunwa incazelo yokwenzeka kwaleyo nto. UHosmer (2008) ubala ifinominoloji kanye ne*hermeneutics*. Lolu hlelomqondo lusetshenziswe kulolu cwaningo ngoba kuhunyushwa izincazelo zamagama amathempeli ebandleni lamaNazareth. Lolu hlelomqondo luyahambisana nalolu cwaningo njengoba kucwaningwa ngokuqanjwa kwamagama amathempeli ebandleni lamaNazareth.

Akugcinwanga nje ngokucwaningwa kodwa kuphindwe kwafunwa incazelo ngokuthi lawo magama asho ukuthini. Okushiwo kuhunyushwe olwazini oluqoqwe kubabuzwa ocwaningweni.

UBerger noLuckmann (1967) kanye noSherman (1995), bathi kumele okucwaningwayo kuthintane nomuntu, okucwaningwayo kufanele kube nobudlelwano noma kuthinte inhlalo yabantu bomphakathi othile. UScotland (2012) uveza ukuthi yonke into ekhona emhlabeni kumele ibe nencazelo. Kulolu cwaningo kucwaningwa ngokuqanjwa kwamagama ebandleni lamaNazaretha kanye nomthelela wawo lawo magama ebandleni noma ethempelini. Lolu hlelomqondo lukholelwa embonweni womuntu ukuthi yena uzibona kanjani izinto ngendlela yakhe yedwa. Le ndlela iphinde ibheke ukuthi imibono yabantu ngabanye inamthelela muni enhlalweni yabo nasezinqumeni abazithathayo zemihla ngemihla. UBailey (2007:53) ecashunwe kuDlamini (2015:77) uthi:

Ucwaningo oluqalwe kunale pharadaymu emqondweni,
luxe ebudlelwaneni benhlalo kanye nezindlela mayelana
nokuthi yiliphi ilungu endaweni elibhekwayo bese
bezakhela umhlaba wabo ngokwenhlalo.

Le ndlela ithanda ukuba abantu baveze imibono yabo ngendlela bona ababona ngayo izinto. Lokho kwenza ukuthi le ndlela abantu ababona ngayo izinto kube iyona esebenzayo ngoba iqukethe ulwazi olusha. Kuvela nokuthi indlela abantu ababona ngayo izinto inomthelela ezinqumeni abazithathayo. Lolu hlelomqondo lungena kahle kulolu cwaningo ngoba lapha kubhekwa kuphinde kuhunyushwe okushiwo ngababuzwa bocwaningo. Ababuzwa bahanjelwa ezindaweni abahlala kuzo ngenhloso yokuthola ulwazi. Lokho kuhanjelwa kwabantu kufunwa izimvo zabo ngokwethiwa kwamagama amathempeli kwenza lolu hlelomqondo luhambelane kahle kakhulu nalolu cwaningo. Ingakho kukhethwe ukuba kusetshenziswe lona. UTerre-Blanche noDurrheim (1999:123) baluchaza kanje uhlelomqondo oluhumushayo:

Researchers working in this tradition assume that people's subjective experiences are real and should be taken seriously (ontology), that we can understand others experience.

Abacwaningi abasebenzisa le ndlela bacabanga ukuthi izimo zabantu zikhona futhi kumele zisukunyelwe khona kuzoqondwa izimo ababhekana nazo.

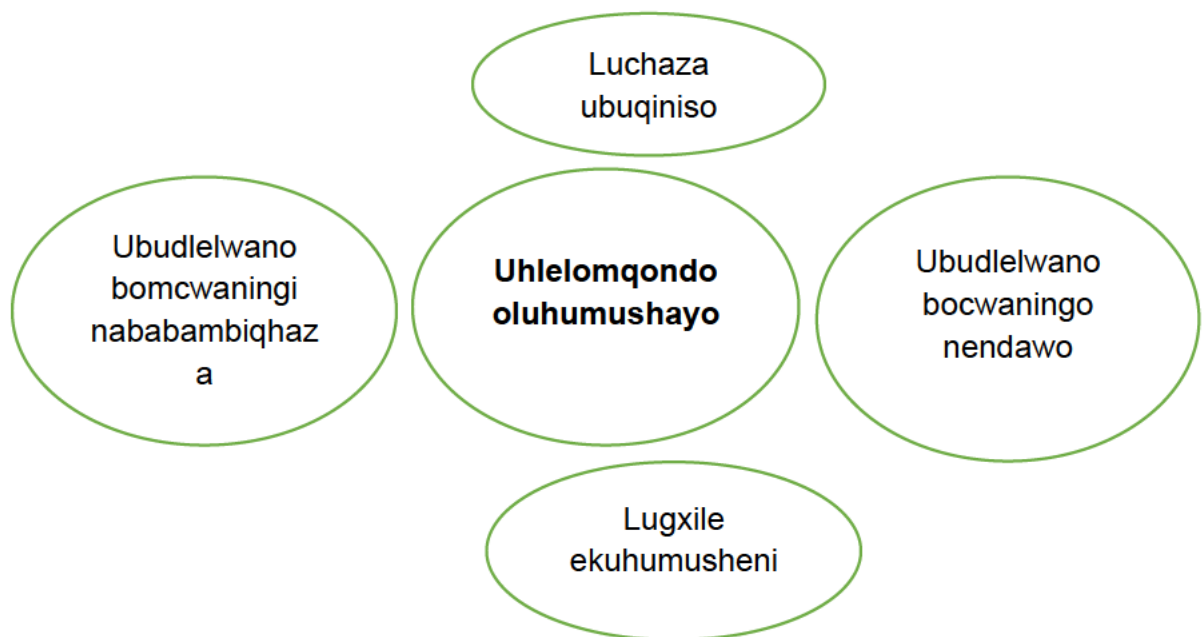
UHummersley (1993) noCreswell (2007) bavumelana ngokuthi kusemqoka ukuthi uma umcwaningi esebenzisa uhlelomqondo oluhumushayo aqikelele ukuthi uyayiqonda indlela namasiko alabo bantu acwaninga ngabo. Lokho kuzomsiza ekuhumusheni izinto ngendlela efanele. Bathi indlela abantu abenza ngayo izinto kumele ibhekisiswe ngoba kunobumqoka ezintweni abazenzayo, futhi kunesizathu esenza ukuthi benze izinto ngaleyo ndlela. Bathi amasiko abantu awafani kumele umcwaningi ethi ehumusha ebe eliqonda isiko lalabo bantu ukuze lokhu akuhumushayo kuncike esikweni noma endleleni labo bantu abenza ngayo izinto. Lapha umcwaningi ukuqonda konke mayelana nenqubo kanye nesiko lamalunga ebandla lamaNazareth. Umcwaningi uhlale kakhulu nabantu abadala futhi abayizinjula ebandleni lamaNazareth. Lokhu kwenza ukuba ahumushe izinto ngendlela encike ezinkambisweni zebandla lamaNazareth. Uhlelomqondo lwaqala ukuzwakala ngomcwaningi waseMelika (uKuhn, 1962) leli gama lisho indlela yokucabanga. Uhlelomqondo lusho indlela umcwaningi abuka ngayo izinto kanye nomhlaba. UMackenzie noKnipe (2006) bathi umcwaningi unendlela yakhe abuka ngayo izinto kanye nenkolelo ngezinto ezenzeka emhlabeni wakhe. Laba babhali bathi uhlelomqondo luhambisana nemicabango kanye nezinkolelo ezihambisana naleyo micabango. Umcwaningi ngaphambi kokuba aqale ucwaningo usuke esenezingcabangelo kanye nezinkolelo ngalokho azokufunda nokuthi uzokufunda kanjani ocwaningweni (uGage, 1989). UScotland (2012) usho okucishe kufane nokuka Gage (1989) lapho ethi uhlelomqondo luhambisana nendlela umcwaningi abuka ngayo izinto ngendlela yakhe yedwa engafani neyomunye umuntu.

Ababhali baveza ukuthi kubalulekile ukukhetha uhlelomqondo locwaningo ngendlela efanele. Ababhali baathi uhlelomqondo lubalulekile ngoba luyasiza ekwenzeni ukuthi ucwaningo luhluke nakuba abacwaningi becwaninga ngento efanayo. Baveza ukuthi abacwaningi bacwaninge ngento efanayo akusho ukuthi nohlelomqondo abalusebenzisile luzofana (uMorgan, 2007). Ababhali baveza ukuthi kuningi okwenziwa uhlelomqondo ocwaningweni. Bathi lungasiza futhi kwidizayini yocwaningo, ekukhetheni imethodoloji ezosetshenziswa ucwaningo kanye nasekuhleleni ulwazi olutholakele ocwaningweni (uCreswell noMiller, 2000). Lolu cwaningo lubuka izinto ngendlela yohlelomqondo oluhumushayo ngoba kuhunyushwa nokushiwo abantu

ngokuqanjwa kwamagama amathempeli ebandleni lamaNazaretha. Kuhunyushwa ukuthi lawo magama asho ukuthini futhi anayiphi incazelo.

Lonke lolu lwazi ludinga umcwaningi akhe ubudlelwano obuthile nababambiqhaza ocwaningweni lwakhe. Nazi izimpawu zohlelomqondo oluhumushayo:

Umdwebo 3.1: izimpawu zohlelomqondo oluhumushayo



3.1.1.1 Ubudlelwano bomcwaningi nababambiqhaza

UHamood (2016) uphawula uthi umcwaningi wohlelomqondo oluhumushayo kumele akuqonde ukuthi ababambiqhaza ocwaningweni babamba elikhulu iqhaza ekuqoqweni kanye nasekuhunyushweni kolwazi locwaningo. Uthi indlela umcwaningi kanye nababambiqhaza ababuka ngayo izinto ibanomthelela omkhulu ocwaningweni. Umcwaningi nguye owazi kabanzi ngobuqiniso kanye nezinhloso zocwaningo, lokhu kuyamsiza ekukhetheni ababambiqhaza abazofeza izinhloso zocwaningo ngoba ababambiqhaza yibona abasetshenziswayo ukuqoqa ulwazi. Umcwaningi lapha kumele akhombise ubuntu futhi akhombise inhlonipho kulabo ababambe iqhaza ocwaningweni ukuze nabo bazizwe beyingxenye yocwaningo. Kufanele abakhombise ukuthi babaluleke kangakanani ocwaningweni ngoba ngaphandle kwabo ucwaningo ngeke luphumelele (uCohen, Manion noMorrison, 2000).

Ukubaluleka kwababuzwa ocwaningweni kuvela lapho umcwaningi ehamba ibanga elide bephikelele ezindaweni lapho ababuzwa behlala khona. Lokho kukhomba khona ukuthi ucwaningo angeke lwenzeka ngaphandle kwabo. Ababhali bathi umcwaningi kumele anikeze ababuzwa ithuba lokuba bamnikeze ulwazi ngaphandle kokuba yena abacabangele. Umcwaningi akumele afake imibono yakhe olwazini aluthole kubabuzwa.

3.1.1.2 Ukuchazwa kobuqiniso ocwaningweni

UTaylor noBogdan (1984) basebenzisa uhlelomqondo oluhumushayo. Bakholelwa ekutheni ziningi izindlela zokuchaza iqiniso. Abacwaningi bale ndlela bakholelwa ekutheni abantu bahlangana nezimo eziningi ezahlukene ezimpilweni zabo. Lokho kubenza ukuba benze izinto ngezindlela ezahlukene. Bacabanga futhi babuke umhlaba ngezindlela ezingafani (uStrauss noCorbin, 1990). USilverman (2000) uthi ukuhlukana kwemibono yababuzwa ikona okwenza ucwaningo luphumelele. Kulolu cwanningo umcwaningi usebenzise imibuzo emalungeni ebandla lamaNazareth ukuthola ulwazi ngamagama amathempeli ebandleni lamaNazareth. Umcwaningi uzobe eselugathanisa lonke ulwazi olutholakele ngenhloso yokuthola ubuqiniso balo.

3.1.1.3 Ubudlelwano phakathi kocwaningo nendawo

Indawo ibaluleke kakhulu ocwaningweni ngoba iyona eveza uhlobo lwababuzwa ngoba ilapho impilo yabo ikhona futhi iphelele khona (Merriam, 1998). Indawo inobudlelwano obukhulu nabantu abahlala kuyo. Ukuze umcwaningi aqonde kabanzi ngababuzwa ocwaningweni kufanele aqonde ngendawo abahlala kuyo ukuze aqonde ngosikompilo lwabo. Ucwaningo lohlelomqondo oluhumushayo lukholelwa ekutheni ulwazi olunikezwa ngababuzwa ocwaningweni luncike empilweni yabo yansuku zonke ezindaweni abahlala kuzo (uPunch, 2005). Ulwazi kulolu cwanningo lutholakale kuzo izindawo abantu abahlala kuzo. Umcwaningi indawo uyithatha njengento esemqoka kakhulu ocwaningweni. Ukuya komcwaningi ezindaweni okuhlala kuzo ababuzwa kubenza banethezeke bazibone bebalulekile ocwaningweni.

3.1.1.4 Lugxile ekuhumusheni ulwazi

UStrauss noCorbin (1990) bathi le ndlela igxile ekuhumusheni izimo ezahlukene ocwaningweni. Bathi abacwaningi bohlelomqondo oluhumushayo baqaphela ulwazi olutholakele ngesikhathi socwaningo bese beluhumusha. Ukuluhumusha kwabo kubenza bafinyelele esiphethweni sezinsizakuhlaziya ezingasetshenziswa

ocwaningweni. Kulolu cwaningo umcwaningi uhumusha ulwazi olutholakale kubabuzwa bocwaningo mayelana nokuqanjwa kwamagama amathempeli ebandleni lamaNazaretha.

3.2 Idizayini yocwaningo

Igama elithi 'idizayini yocwaningo' lisetshenziswe kakhulu ocwaningweni lwesayensi yenhlalokuphila kodwa linezincazelo ezehlukene kuleso naleso sifundo. Enye incazelo ithi 'yipulani yokwenziwa noma yokuqedwa kwento' (uNgcobo, 2018). Enye evumelana nale ithi, yipulani ekhombisa ukuthi ucwaningo luzokwenziwa kanjani (uBerg, 2001). Idizayi yocwaningo yiyo kanye ehlela ukuthi ucwaningo luzoma kanjani. Iyona engumgogodla wocwaningo.

Kolunye ucwaningo kubandakanya inqubo yonke yocwaningo kusukela esihlokweni kuye ezinhlosweni zocwaningo, emibuzweni yocwaningo, ekubuyekezweni 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. UCresswell (2003) uveza ukuthi esikhathini esiningi abacwaningi uma behlela ucwaningo bavamise ukusebenzisa idizayini yekhwalthethivu noma idizayini yekhwantithethivu.

3.2.1 Ikhwalithethivu dizayini

UMcMillan noSchumacher (1993) bathi ucwaningo lwekhwalithethivu lusuka kwifilosofi kanye ne-anthropoloji. Bathi lolu hlobo locwaningo lwaqala ngeminyaka yawo- 1900 nakuba bekungelona uhlobo locwaningo oluhloniphekile nolusetsheniswa kakhulu. Kulolu cwaningo kusetshenziswe idizayini yekhwalthethivu ukucubungula indlela okuqanjwe ngayo amagama amathempeli ebandleni lamaNazaretha. Ucwaningo lwekhwalithethivu ludabuka eMelika, lusungulwa umcwaningi uWilhelm Wundt. Lolu cwaningo lwasungulwa eminyakeni yama-1900 kodwa luqale ukugqama nokusetsheniswa kakhulu eminyakeni engama-20 edlule (uJoffe, 2004). Le ndlela iyasiza futhi ekuqondeni impilo yabantu kanye nomlando noma indlela abaziphethe ngayo (uCreswell, 2009). UCreswell (2009) uthi ucwaningo lwekhwalithethivu luyindlela yokuthola nokuqonda incazelo ngomuntu ngamunye noma yeqoqwana eyakhekayo ezinkingeni zenhlalo noma zabantu. Le dizayini iyasiza kakhulu ekutholeni

ulwazi ngemicabango kanye nemibono yabantu ngendlela abenza ngayo izinto. Ingakho le dizayini ikhethiwe ekuqhubeni lolu cwaningo ngoba umcwaningi ukuze athole ulwazi kubantu kufanele aluqonde kahle usikompilo lwalabo bantu ukuze kubelula ukuthola lokho abakufunayo, ikakhulukazi abefundisi kanye nabagcotshwa abazoba ingxenye yalolu cwaningo. Abacwaningi bekhwalithethivu bangasebenzisa amasu ehlukenene ukuze baqonde lokho okucwaningwayo, kuye ngemibuzo kanye nezinhloso zocwaningo (uNeal, 2009).

3.2.1.1 Izizathu zokukhethwa kwekhwalithethivu kulolu cwaningo

Lolu cwaningo lusebenzise ikhwalithethivu ngoba lunezimpawu zocwaningo lwekhwalithethivu. UGreen noThorogood (2004) baveza lezi zimpawu ezilandelayo zekhwalithethivu:

- **Ucwaningo luyachaza.**

Izindlela zekhwalithethivu zinenhloso yokuthola izincazelo, ababambiqhaza baveza lokho abakucabangayo ngezimpilo zabo. Uhlobo lwemibuzo yocwaningo ethi, 'yini' nothi 'kanjani' esekuqaleni kocwaningo idinga ulwazi oluchazayo, ngaphandle kokuqhathanisa izinto ezithile njengoba kwenzeka ocwaningweni lwekhwalithethivu. Nemiphumela yocwaningo yethulwa kangcono ngendlela yokuchaza. Loluphawu locwaningo luyahambisana nalolu cwaningo ngoba kulolu cwaningo kucutshungulwa kuchazwe izizathu zokuqanjwa kwamagama amathempeli ebandleni lamaNazaretha. Kuhlaziywa nokuthi kungani amathempeli eqanjwe ngala magama aqanjwe ngawo.

- **Umcwaningi uhlose ukuthola ulwazinzulu ngesihloko**

Ngenxa yokuthi ayikho injulalwazi echaza ngokuziphatha nezenzo zababambiqhaza, kulolu cwaningo ukuze umcwaningi abachaze, uncika kulokho okushiwo yibo ngesihloko. Ukwenza lokhu ngokwazisa imibono ehlukenene yababambiqhaza. Ukucubungula amagama nokuhlaziya ukuthi umqondo nencazelo yawo kudinga ulwazi olunzulu oluqoqwe kubabambiqhaza ababambe iqhaza kulolu cwaningo. Lolucwaningo luhlose ukuthola ulwazi olunzulu ngokuqanjwa kwamagama amathempelini ebandla lamaNazaretha.

- **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. Nakulolu cwaningo izindawo okuhlala khona ababambiqhaza zibe semqoka ngoba besezifana nekhaya kumcwaningi ngoba ilapho okuhlala khona ababambiqhaza okungabantu obasemqoka ocwaningweni futhi ucwaningo ngeke lube yimpumelelo ngaphandle kwabo. Ngesikhathi socwaningo umcwaningi uhambele zonke izindawo okuhlala khona ababambiqhaza abayingxenywe yalolu cwaningo.

3.3 Amasu nenqubo yokuqoqa ulwazi locwaningo

Amasu ocwaningo alele ezinqumeni okufanele zithathwe wucwaningo. Lezi zinqumo zimayelana nokuthi yimaphi amasu azosetshenziswa ukuqoqa ulwazi locwaningo, nezinqumo zokuthi ulwazi luzoqoqwa kobani (uBurns, 2000). Amathuluzi okuqoqa locwaningo abaluleke kakhulu ngakho kumele kucace ukuthi ucwaningo luzosebenzisa maphi amathuluzi ukuqoqa ulwazi. UDawson (2009) uthi le ngxenye kumele icace ukuze kube sobala ukuthi iziphi izinto ezidingwa wucwaningo. UTobias (1978) uthi izindlela zocwaningo lwekhwalithethivu kuhloswe ngazo ukuqonda ngokunzulu lokho okusuke kucwaningwa, ngakho zisebenzisa amasu okuqoqa kanye nokuhlaziya ulwazi olungamagama noma izincazelo kuphela. Uthi lezi zindlela azifaki lutho oluyizinombolo. URobert (2009) uthi kungcono uma umcwaningi eqoqa ulwazi aziyele yena mathupha ukuyoqoqa ulwazi. UMapuza (2013) uphawula uthi uma umuntu efuna ukwazi ngempilo kanye nokuphilisana kwalowo mphakathi, indlela engcono yokuthola ulwazi ukuya khona kulowo mphakathi lapho uhlala khona uyoziqondisa. Umcwaningi kulolu cwaningo uziyele mathupha lapho kuhlala khona ababuzwa kulolu cwaningi. Kule ngxenye yocwaningo kuphawulwe ngendlela okuzoqoqwa ngayo ulwazi, ilezi zihlokwana, isampula namasu okusampula, amasu okuqoqa ulwazi kanye nenqubo yokulungisa.

3.3.1 Ingxoxo ehlelekile

Kulolu cwaningo kusetshenziswe ingxoxo ehlelekile. Kule ngxoxo ababambiqhaza bathola imibuzo efanayo bonke. Lapha ababambiqhaza banikezwa imibuzo bese bephendula ngokuba babhale phansi izimpendulo zabo eziqondene nemibuzo. Le ngxoxo ibuye ibizwe ngokuthi imibuzo esemthethweni. Kulolu hlobo lwengxoxo ababambiqhaza babuzwa ngamunye imibuzo, kanti nomcwaningi usuke enezimpendulo ezilindelekile (uCorbetta, 2003). Ababambiqhaza abalitholi kahle ithuba lokuxoxa ngendlela abathanda ngayo ngoba bavalelekile, umcwaningi usuke

efuna baphendule balandelele le ndlela ethandwa nguye. UBrayman (2001) ubeka kanje ngenhloso yengxoxo ehlelekile:

The administration of an interview schedule by an interviewer. The aim is for all interviewees to be given exactly the same context of questioning...

Ukwenganyelwa kwenkulumongxoxo kuhlelwa umcwaningi. Ababambiqhaza lapha banikezwa imibuzo efanayo...

Lapha uBrayman (2001) usachaza kona ukuthi konke okuzokhulunywa ngakho kanye nendlela ababambe iqhaza abazophendula ngayo ihlelwa umcwaningi ngendlela yakhe. Kuvela ukuthi nendlela abaphendula ngayo iyefana kanti nendlela ababuzwe ngayo futhi iyafana. Imibuzo ebuzwa ngesikhathi sezingxoxo iqondile futhi nombuzwa uletha impendulo eqondile (uStuckey, 2013). Okwenza ukuthi imibuzo ihleleke ngukuthi umcwaningi ulandela uhlelo olithile lwemibuzo. Lokho okushiwo nguStuckey (2013) kuhlobene nosekuchazwe ngabanye ukuthi lolu hlobo lona lunemibuzo ehlelwe ngokwezimpendulo ezilindelekile, nokuthi lolu hlobo alumvumeli umuntu ukuba akhulume anabe ngokuthanda kwakhe. Kulolu cwaningo le ndlela isetshenzisiwe, lapho ababuzwa benikezwe imibuzo ebhalwe phansi ukuba bayiphendule ngokuyibhala phansi nangokukhuluma. Lokhu kusiza ekutheni ababuzwa bangankanti bakhulume abakuthandayo. Le ndlela futhi iyamsiza umcwaningi ngesikhathi esehlaziya ulwazi, kwenza umsebenzi ube lula (uKumar, 2005).

3.3.2 Ingxoxo esakuhleleka

Lolu uhlobo olucishe lukhululeke kancane ngoba abantu ababambiqhaza abaphoqelelekile ukuphendula ngendlela ehlelwe ngumcwaningi futhi ayenziwa ngenhloso yokuhlola isiphetho esithile. Umcwaningi uyabacathulisa ababuzwa kanti futhi angaphinda angezele imibuzo uma kunesidingo sokwenza lokho (uCorbetta, 2003). UDavid noSutton (2004) bathi ingxoxo esakuhleleka yona ivulelekile futhi inezinto eziningi okukungakhulunywa ngazo ukunokuba umcwaningi ahlelele ababambiqhaza indlela yokuphendula njengasengxoxweni ehlelekile. Loluhlobo lunikeza umcwaningi ithuba lokuba abuzisise kahle uma kukhona lapho adinga ukucaciseleka khona. Kodwa okusemqoka ngale ndlela ukuthi ikhululekile yona uma iqhathaniswa nendlela ehlelekile. Inhloso yokwenza lezi zingxoxo ukuthola ulwazi

oludingwa ngumcwaningi ocwaningweni lwakhe. UStuckey (2013:78) uluchaza kanje lolu hlobo lwengxoxo:

In a semi-structured interview, the researcher sets the outline for the topics covered, but the interviewee's responses determine the way, in which the interview is directed. This is the most commonly used type of interview used in qualitative research.

Enkulumongxoxweni esakuhleleka, umcwaningi uyasichaza isihloko kodwa izimpendulo zababambiqhaza izona ezilawula ukuthi ucwaningo luzohamba kanjani. Lokhu kujwayelekile ocwaningweni lwekhwalithethivu.

UCorbetta (2003) uqhuba uthi imibuzo ekade ingekho ekuqaleni ingangezwa lapha uma kukhona isidingo salokho. Lolu hlobo lwengxoxo lunikeza umcwaningi ithuba lokuthi azwe izimvo kanye nemibono yababambiqhaza.

3.3.3 Ingxoxombuzo

Kulolu cwaningo kusetshenziswe ingxoxombuzo ekutholeni ulwazi oludingekayo. UTobias (1978:58) uyichaza kanje ingxoxombuzo:

Interviews are particularly useful for getting the story behind a participant's experiences. The interviewer can pursue in-depth information around the topic.

Ingxoxombuzo ibalulekile ekutholeni ulwazi ngokolwazi lwababambiqhaza. Umbuzi engathola ulwazi olujulile olumayelana nesihloko.

UMcNamara (1999) uthi ingxoxombuzo ingukuxhumana phakathi kombuzi kanye nezimpendulo zombuzwa, okuyindlela umbuzi afuna ukuthola ngayo ulwazi ngemibuzo yakhe. UMacNamara (1999) uthi ukubuza kahle kuyamsiza umbuzwa ukuba aphenandle ngendlela efanele futhi egculisayo. Ucwaningo lwekhwalithethivu eyingxoxombuzo luba yingxoxo lapho umbuzi enikeza inkomba evulekile yengxoxo. Okujwayelekile ukuthi obuzwayo uyena okhuluma kakhulu. UNkosi (1999) uthi le ndlela yokuqoqa ulwazi isetshenziswa uma kukhona imibuzo ezobuzwa labo ababuzwayo ocwaningweni. Uveza ukuthi abacwaningi bakwenza ngezindlela ezahlukene kodwa ingxoxombuzo isho ukuhlala nomuntu umbuze imibuzo bese

ephendula. UNkosi (1999) uthi ngesikhathi obuzwayo ephendula lo obuzayo ube eqopha noma ebhala phansi izimpendulo zophendulayo.

UWalker (1985) uthi ingxoxombuzo yenza ukuba umcwaningi athole ulwazi olujulile ngalokhu asuke ecwaninga ngakho. Kulolu cwaningo kwaqalwa kwavakashelwa umfundisi ophethe ithempeli ngayedwa esiyingini sakhe. Lapha umcwaningi wathola ithuba lokuba axoxisane nomfundisi eyedwa ukuze kutholakale ulwazi ngokuqanjwa kwamagama amathempeli ebandleni lamaNazaretha. Le ndlela iyasebenza ngoba lapha umcwaningi uthola isikhathi esanele exoxisana nalowo obambe iqhaza. Bonke ababambiqhaza baqala bavakashelwa ngabodwana

3.3.3.1 Izingxoxo zobuso nobuso

Kulolu cwaningo lokuqanjwa kwamagama ebandleni lamaNazaretha, kusetshenziswe izingxoxo zobuso nobuso. Lokho kwenze ukuba umcwaningi athole ulwazi oluningi. Lokho kuphinde kwasiza ekutheni nalabo bantu abasabayo ukukhuluma phambi kwabantu bathole ithuba ngabodwana. Lolu hlobo lwengxoxo lwenza nomsebenzi womcwaningi waba lula uma kuqhathaniswa nezingxoxo zamaqoqo. Lolu uhlobo lwengxoxo ilapho khona umcwaningi ehlala phansi axoxe nalowo obambe iqhaza behleli ndawonye futhi bephendulana. USlavin (1984) uthi le ndlela ivumela umcwaningi ukuba ambone obambe iqhaza ocwaningweni futhi akhone ukumkhalima uma esephendula okuphumile esihlokweni. UDIamini (2015) uthi lena indlela yokukhuluma nomuntu ubuso nobuso kungabe umvakashele ekhaya noma nihlanganele ndawana thizeni ukuze nizoxoxa. Uthi le ndlela yinhle ngoba uma umuntu ukhuluma naye umbona ubuso nobuso kulula ukuthi uthole konke okudingayo nokuthi naye athole ithuba lokuchazeleka mayelana nocwaningo.

Lapha umcwaningi nombambiqhaza bathola ithuba elikahle lokuxoxa ngoba basuke benesikhathi sonke futhi bengaphazanyiswa ngabanye abantu ngoba basuke bebobabili. Okunye futhi ngukuthi umbambiqhaza uthola nethula elanele lokukhuluma nelokuchazeleka kahle lapho engezanga khona. Izingxoxo zobuso nobuso ziletha izimpendulo ezisezingeni eliphezulu (uGubrium noHolstein, 2000). Izingxoxo zobuso nobuso ziyindlela yokwenza ababambiqhaza ukuthi babe yingxenywe futhi bathole ithuba lokukhuluma ngemibono yabo. Ababambiqhaza bayakwazi ukuxoxa ngendlela ababona ngayo bese betolika leso simo esisuke sikhona ngaleso sikhathi. UCohen, uManion noMorrison (2000) bathi izingxoxo zobuso nobuso azinandaba kuphela nje

nokuqoqa ulwazi ngempilo kodwa ziyingxenye yempilo yona uqobo. Izingxoxo zobuso nobuso zinganikeza isithombe futhi zinikeze isisekelo sokutolikiwe. Kanti futhi ngokujwayelekile zinikeza ulwazi oluphelele njengoba umcwaningi eqinisekisa ukuthi izingxoxo zonke ziyaphendulwa, kanti futhi kuxuba nezinto azibonayo umcwaningi ngokwezinga lemibuzo kanye nohlobo lwababambiqhaza nakuba kusuke kungeyona ingxenye yohlelo lomcwaningi (uBabbie noMouton, 2001). UNhlumayo (2006) yena uthi ukuxoxisana ubuso nobuso ngenye yezindlela encikene kakhulu neyokubuza imibuzo lapho kwenziwa ucwaningo. Ukuxoxisana yindlela enikeza imininingwane lapho abantu bephendula umbuzo nombuzo phambi komcwaningi nalowo axoxisana naye.

a) Ubuhle bezingxoxo zobuso

Le ngxoxo yinhle ngoba umcwaningi nalowo obambe iqhaza basuke benesikhathi esanele futhi bebhekene (uLather, 1986). Umcwaningi lapha angathola ulwazi oluningi ngoba kulula ukucacisela lona obuzwayo lapho engaqondi khona (uMartens, 2015). Umcwaningi engaphinde athole izimpendulo zakhe ngokuqopha lokhu akubonayo, isibonelo; njengokuthi asikho isidingo sokubuza umbuzwa ubulili bakhe, isikhathi sosuku noma ukuthi izingxoxo yenzelwe kuphi nendawo. Izingxoxo zingathatha isikhathi kanti futhi ihlanganise izinto eziningi, kungefane nezinye izindlela zamasaveyi. Ngaphandle kwalokho umcwaningi unesiqiniseko sokuthi izimpendulo zinikezwa abantu abayizihlobo kanye nokuthi ayikho ingxoxo ezokweqiwa. Esimweni lapho zingekho izimpendulo emibuzweni. UBernald (2002) uphinde athi okuhle ngale ndlela yobuso nobuso ukuthi ulwazi ungaluthola nakubantu abangafundile, abangaboni, abagula kakhulu noma asebekhule kakhulu. Kanti futhi ungasebenzisa amasu amaningi okuqoqa ulwazi kumuntu oyedwa. Ingxenye yengxoxo ingafaka izingxoxo ezivulelekile, okuyizingxoxo ezingampitsheli ekhoneni lowo osuke ephendula izingxoxo aze engabe esakwazi ukukhuluma akhululeke esho nezinye izinto ebezingamsiza umcwaningi ocwaningweni lwakhe. Nakuba ubengayibuzanga (uCohen noManion, 1994). Kule ndlela uyazi ukuthi ubani okunikeze ulwazi obuludinga ngendlela yokuthi ungamkhumbula.

b) Ububi bengxoxo yobuso.

NgokukaBernald (2002) le ndlela yimbi ngoba ingabiza isikhathi kanye nemali.

Lolu hlobo lwengxoxo aluncomeki ngoba lungadla kakhulu imali liphinde luchithe isikhathi esiningi ngoba umcwaningi kuyaye kufanele abhekane nomuntu oyedwa ngesikhathi esisodwa. Akufani nasengxoxweni yamaqembu lapho umcwaningi ekwazi ukuhlala nesigejana sabantu ngesikhathi esisodwa. UKirk noMiller (1986) bathi ukwenza izingxoxo zobuso nobuso kungabiza imali enkulu. Izingxoxo zobuso nobuso zingakhombisa ukuchema uma ukuziphatha komcwaningi, indlela abukeka ngayo noma izenzo zakhe ngandlela thize zithinta umbuzwa ngendlela yokuthi bangaze banikeze impendulo engelona iqiniso noma engaphelele.

3.3.3.2 Ingxoxo yocingo

Kulolu cwaningi kusetshenziswe nezingxoxo zocingo. Ababambiqhaza abakude bebethintwa ngezingcingo. Lokhu umcwaningi ubekwenza ngokuthi ashaye le lowo mbambiqhaza ucingo ukuze bahlele isikhathi sokwenza ingxoxo. Lokho bekusiza umbuzwa ukuze akwazi ukuhlela isikhathi sakhe. URobson (2002) uveza ukuthi ingxoxo yocingo ingasetshenziswa ocwaningweni. Uthi kule ndlela akudingi ukuthi nize nihlele izikhathi zokubonana kodwa umcwaningi udinga nje ukushaya ucingo ukuze athole umbambiqhaza. Bese bexoxa ocwangweni. URobson (2002:85) ubeka kanje:

In telephone interviews the researcher and participant are each in, and in control of, their own separate space, and possibly at a considerable distance, although their exchange is synchronous in time...

Engxoxweni yocingo umcwaningi nombambiqhaza ababonelela ukuqhelelana nobude bebanga omunye komunye.

Ingxoxo yocingo yenziwa ngokushayela ucingo labo abayingxenywe yocwaningo ngenhloso yokubabuza imibuzo ukuze banikeze ulwazi abanalo mayelana nesihloko okucwaningwa ngaso.

a) Ubuhle bengxoxo yocingo

Ingxoxo yocingo yinhle ngoba kubalula kumcwaningi ukufinyelela kubantu abakude ngaphandle kokuchitha isikhathi (uRobson 2002). Ubuhle bale ngxoxo ukuthi iyashesha kanti ayimbi eqolo. Umcwaningi akadingi ukuhamba isikhathi eside aze ayofika futhi akangeni ezindlekweni uma ezoshaya ucingo. URobson (2002) uthi

ingxoxo yocingo yinhle kubabuzwa abahlala ezindaweni ezikude kakhulu kanye neziyingozi umcwaningi okungelula ukuya kuzo ngokusabela impilo yakhe. Kulolu cwaningo kukhona izikhathi lapho umcwaningi kade esebenzisa izingxoxo zocingo nabanye ababuzwa ikakhulukazi labo abadala nabagcotshiwe, ngoba kwesinye isikhathi bamatasatasa ngemisebenzi yabo kanye nemisebezi yebandla. Le ndlela ingenziwa uma lowo mbuzwa usuke wahlangana naye naxoxa ubuso nobuso (uDlamini, 2015). Okube wusizo ukuthi abanye babagcotswa umcwaningi uyazana nabo vele. Bekuba lula ukuba kusetshenziswe ingxoxo yocingo uma kukhona ulwazi oludingekayo.

a) Ububi bengxoxo yocingo

Ezinye izinto ezicwaningwayo noma olunye ulwazi oludingwa ucwaningo luyaba bucayi. Le ndlela yenza kube lukhuni ukuthola lolo lwazi ngoba abantu bayasaba ukukhuluma nabantu abangababoni. Lokho kungaholela ekutheni umcwaningi angatholi ulwazi olwanele noma oluyiqiniso. Le ndlela yinhle kakhulu kulolu cwaningo ngenxa yokuthi abanye bababuzwa okuqoqwa kubo ulwazi abakwazi ukubhala nokufunda, lokhu kwenza ukuthi le ndlela ihambisane kakhulu nalolu cwaningo. URobson (2002) noCresswell (2009) bathi ingxoxo yocingo yimbi ngokuthi umbuzi nombambiqhaza abakwazi ukuxoxa bebonana ubuso nobuso. Futhi abakwazi ukubona ukuthi isimo somzimba wabo sidlulisa muphi umyalezo ngesikhathi sezingxoxo. Baveza ukuthi uma umbuzi ebuza umbuzo kumbambiqhaza angawuzwa kahle isimo sobuso siyakwazi ukukhombisa uma umbambiqhaza engazwanga noma ebuza umbuzo obucayi.

3.3.3.3 Izingxoxo zamaqoqo

Le ndlela yokwenza ucwaningo ibizwa ngokuthi (*group interviews*) lapha abantu basuke behleli ngamaqoqo ngenhloso yokuphendula imibuzo yocwaningo. Le ngxoxo isetshenzisiwe kulolu cwaningo ngoba ibe lula. Ukuthola amalunga ebandla ndawonye ngesikhathi sezinkonzo ikakhulu emuva kwezinkonzo ikona okwenze ukuthi kube lula ukusebenzisa lezi zingxoxo. UJackson (2009) uveza ukuthi iqoqo lakhiwa ngabantu abayisithupha (6) kuya kwabayishumi (10) ngesikhathi esisodwa. Le ngxoxo ivumela ababuzwa ukuba baxoxe baphinde baphendulane ngokukhululeka. Kule ndlela kutholakala inkinga yokuthi kuba khona labo bantu abakhuluma kakhulu bese kudleka isikhathi abanye ababuzwa bengakakhulumi.

Lokhu kubalulekile ngoba kwenza ukuthi umcwaningi ajwayele ukuqonda futhi amelane nemizwa yabanye abantu (uKumar, 2005). Le ndlela idinga abantu abazokwazi ukulawula ingxoxo ukuze ihambe ngendlela efanele. Lapho kudingeka umcwaningi okwazi ukumelana naleso simo. UDIamini (2015) uthi kumele umcwaningi atshele noma achazele abantu ngenhloso yokuhlangana ukuthi yini elindelekile kubabuzwa kanye nokuthi kuzokwenzakalani ngemiphumela. Uthi kumele kuboniswa ukuthi ucwaningo luzothatha isikhathi esingakanani bese wonke umuntu ecelwa ukuba afike ngesikhathi. Kule ngxoxo wonke umuntu uphendula aveze ulwazi lwakhe ngendlela abenza ngayo izinto nosiko lwabo nalabo abamele eqoqweni.

a) Ubuhle bezingxoxo zamaqoqo

Izingxoxo zamaqoqo zisemqoka ngoba kutholakala ulwazi oluningi ngoba umcwaningi nababuzwa baxoxa ubuso nobuso. Le ndlela isiza kakhulu ekutholeni ukuthi abantu bacabangani ngento ethile futhi kutholakale nemizwa yabantu ngaleyo nto okusuke kukhulunywa ngayo. UPatton (1990) uthi le ndlela ibaluleke kakhulu ukuvumela ababuzwa ukuthi bathuthukise izingxoxo zabo nezinhlaka kanye nokubheka izidingo zabo. Umsebenzi wamaqoqo uvumela abacwaningi ukuthi bafinyelele ekuxhumaneni okwahlukene lapho abantu besebenzisa ukuxhumana kwabo kwansuku zonke. Lokhu kubandakanya ukuhlelisa, ukuphikisana, ukuchukuluzana kanye nokuxoxa ngezigameko esezedlule. Izindlela zokuxhumana abantu abazisebenzisayo empilweni yabo yansuku zonke zingasitshela okukhulu. Ababuzwa basho konke abafuna ukukusho ngaphandle kokuphazamiseka. Ngenxa yokuthi basuke bebaningi bayakwazi ukukhumbuzana (uHammersley, 1993). Futhi olunye ulwazi luyavela ngesikhathi omunye esho okunye bese kuba khona okukhumbulekayo. Njengoba kulolu cwaningo kucwaningwa ngokuqanjwa kwamagama amathempeli ebandleni lamaNazareth kuningi obekuvela ngesikhathi sezingxoxo zamaqembu. Ababuzwa bayakwazi ukukhumbula ezinye izinto ngoba basuke benesikhathi. Lapha Umcwaningi uyakwazi ukulandelela ababuzwa ukuze aqinisekise ukuthi uzwe kahle ngempela. Izingxoxo zamaqoqo ziyasiza ekwakheni ubudlelwano obuqhubekayo kumcwaningi kanye nababuzwa.

b) Ububi bezingxoxo zamaqoqo

Le ndlela yimbi ngokuthi akuwona wonke umuntu ongakwazi ukuyenza kodwa kudingeka ukuba umcwaningi abe nekhono lokwehlukanisa abantu. (uDe Vos, 2002).

Izingxoxo zamaqoqo ziletha ulwazi oluningi kakhulu, lokho kwenza ukuba kube nzima ukuluhlaziya. Kudinga ukuba ube nendlela yokulalela bonke ababuzwa bese uhlaziya ulwazi lomuntu ngomuntu. Ziningi zona izinkinga ezivela lapha ikakhulukazi okuvele kulolu cwaningo uthola ukuthi kwesinye isikhathi abantu obahlanganisile abazwani ngenxa yezizathu ezithile ezithina ubuholi babo esontweni. Lokho kuyavela ngesikhathi kuxoxwa. Umcwaningi lapha kumele abe nendlela alawula ngaso lesimo kodwa engaphoxi futhi angachemi nahlangothi. Kulolu cwaningo ngesikhathi kuqhutshwa le ndlela bekuba nokuphikisana okuthile kodwa bekuba khona umcwaningi akubonayo ukuthi kuyahambisana kukho lokho kuphikisana. Ngakho le ndlela idinga umuntu onekhono lokulawula abantu.

3.3.4 Ukusampula kanye namasu okusampula

Isampula isetshenziswa ngenhloso yokukhetha inani elincane labantu abazoba yingxenye yocwaningo. UDIamini (2015) uthi ocwaningweni lwekhwalithethivu isampula kuphela (okuyiqoqwana) labantu abakhethiwe noma ngasikhathi sini ocwaningweni. Uphawula uthi labo bantu yibona ababa yingxenye yocwaningo kanti futhi yibona abasetshenziswa ukufunda nokuqonda lokho okusuke kuyimbangela yokwenza ucwaningo. Isampula isiza ngoba akukho lula ukuba uxhumane nawo wonke umphakathi. Ukuze wonke umphakathi umeleke kumele umcwaningi asebenzise isampula njengesu lokuthola izimvo zomphakathi wonke ngoba isampula kusuke kuyiqoqwana elimele bonke abantu (uTompson, 1927). Lapha kusetshenziswa nezibalo ezikhomba ukuthi abantu okumele bakhethwe bangaki. UTompson (1927:66) uchaza kanje nge sampula:

Sampling is a smaller (but hopefully representative) collection of units from a population used to determine truths about that population.

Isampula imelele abantu abathile ukuze kutholakale iqiniso ngalolo hlobo lwabantu.

UMiles noHuberman (1994) baphawula bathi ukusampula kungukuthola ulwazi ngokusebenzisa iqoqwana elithile elimele bonke abantu. Le ndlela isetshenziselwa ukuthola ubuqiniso ngabantu abathile bomphakathi othile. UChristensen (2007) 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. 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 abazobamba iqhaza, akhethe labo acabanga ukuthi bangaba nolwazi olunzulu oluzobhekwa kujulwe kulo.

3.3.4.1 Ukuqoka ngenhloso kulolu cwaningo

Ukuze umcwaningi athole lonke ulwazi aludingayo ngokuqanjwa kwamagama amathempeli ebandleni lamaNazaretha usebenzise ukuqoka ngenhloso. Njengoba umcwaningi eyilunga lebandla lamaNazaretha. Ukuba yilunga lebandla lamaNazaretha kwenze ukuba umcwaningi abazi abantu abanolwazi ngokuqanjwa kwamagama amathempeli kanti abanye bakhonza kuwo lawo mathempeli. Le ndlela yesampula umcwaningi uyisebenzise ukukhetha ababambiqhaza emathempelini ahlukenene. Lokhu umcwaningi ukwenze ngokuba aziyele yena ngqo emathempelini noma asebenzise ucingo. Umcwaningi lapha ukhethe abantu ababili ethempelini ngalinye. Abantu abakhethiwe basukela eminyakeni engama-25 kuya phezulu. Kukhona abanye abantu abangosaziwayo emiphakathini, umcwaningi abaqoke ngenhloso ngoba ubebazi ukuthi banalo ulwazi. Imininingwane yababambiqhaza abaqokiwe:

Igama	Iminyaka	Ubulili	Indawo	Ibandla
Umbambiqhaza 1	26	Owesilisa	eMnambithi	iNazaretha
2	44	Owesilisa	eMtshezi	iNazaretha
3	75	Owesilisa	eMsinga	iNazaretha
4	78	Owesilisa	eMgungundlovu	iNazaretha
5	33	Owesilisa	eNanda	iNazaretha
6	40	Owesilisa	eNdwedwe	iNazaretha
7	28	Owesilisa	kwaMashu	iNazaretha
8	37	Owesilisa	eMlazi	iNazaretha
9	27	Owesilisa	eHluhluwe	iNazaretha
10	78	Owesilisa	eMandeni	iNazaretha
11	33	Owesifazane	Emelo	iNazaretha
12	54	Owesifazane	eGoli	iNazaretha
13	63	Owesifazane	Ophongolo	iNazaretha
14	25	owesilisa	eBergville	iNazaretha
15	35	Owesifazane	eMgungundlovu	iNazaretha
16	93	Owesilisa	Olundi	uMweseli
17	72	Owesifazane	kwaNongoma	iNazaretha
18	41	Owesifazane	eShowe	iNazaretha
19	29	Owesifazane	eHarrismith	iNazaretha
20	48	owesifazane	eMthwalume	iNazaretha

3.3.4.2 Ukuqoka okunikezelanayo kulolu cwaningo

Njengoba ulwazi kulolu cwaningo luqoqwe kusetshenziswa ukuqoka ngenhloso, umcwaningi ulubone lungenele, ube esekhetha ukusebenzisa ukuqoka okunikezelanayo ukuthola abanye ababuzwa. Ngokuqonde ngqo, le ndlela yokusampula isetshenziswe kakhulu ukuthola abantu abangamalunga ebandla lamaNazareth abanolwazi ngamathempeli ayingxenye yocwaningo. Abanye ababuzwa bebedlulisela umcwaningi kwabanye ababaziyo ukuthi banalo ulwazi ngesihloko, ingakho lolu cwaningo lusebenzise ukuqoka okunikezelanayo. Kulolu cwaningo kugxilwe kakhulu kubantu asebadala ebandleni noma esebenesikhathi eside bengamalunga ebandla lamaNazareth. Okwenze umcwaningi ancike kakhulu olwazini lwababuzwa abakhethwe ngenhloso.

3.3.4.3 Indawo nesikhathi

Izingxoxo zocwaningo ziqhutshelwe emathempelini ebandla lamaNazareth. Olunye ulwazi lutholakale ezindaweni lapho kuhlala khona ababuzwa. Ulwazi oluhlelekile umcwaningi uluqoqe ezinyangeni eziyisi-8 kusukela ngoNdasa wezi-2019 kuya ngoMfumfu wezi-2019. Abanye abambiqhaza bebeyelwa emakhaya ukuze kuqhutshwe izingxoxo, isizathu salokho ukuthi kukhona abadala abangasayi emathempeli kodwa asebekhonzela emakhaya ngenxa yokukhula kanye nokubabuthakathaka empilweni.

3.3.4.4 Imibhalo

Noma lungekho nhlobo ucwaningo oselwenziwe ngamagama aqanjwe ebandleni lamaNazareth kodwa umcwaningi lukhona ulwazi aluthole emibhalweni yabanye abacwaningi. Imibhalo eshicilelwe, nengashicilelwe kanye nasemaphephandabeni.

3.3.5 Amathuluzi nenqubo yokuqopha ulwazi

Uma umcwaningi eqhuba ucwaningo kumele athathe isinqumo sokuthi iyiphi indlela azoyisebenzisa ukuqopha ulwazi. UGlesne noPeshkin (1992) bathi zintathu izindlela ezijwayeleke ukusetshenziswa ukuqoqa ulwazi ocwaningweni lwekhwalithethivu, okuyilezi:

- Ukubhala phansi konke okushiwo ngababuzwa.
- Ukusebenzisa isiqophamazwi.
- Ukusebenzisa ividiyo.

Laba bacwaningi bathi lezi zindlela kufanele umcwaningi azisebenzise kahle ngokungaphuli amalungelo ababuzwa futhi belandela inqubonhle yocwaningo. Abacwaningi abasebenzisa isiqophamazwi bangasebenzisa futhi nendlela yokubhala amanothi kanyekanye.

Kulolu cwaningo umcwaningi ngesikhathi sezingxoxo nababuzwa usebenzise isiqophamazwi njengesu lokuqopha ulwazi oluvele kubabuzwa. Akugcinanga lapho umcwaningi ubebuye abhale phansi ngesikhathi ababuzwa bephendula imibuzo ngesikhathi sezingxoxo.

3.3.5.1 Indlela yokuqoqa ulwazi ngokusebenzisa isiqophamazwi

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

a) Ubuhle bendlela yokuqoqa ulwazi ngokusebenzisa isiqophamazwi

Ukusetshenziswa kwesiqophamazwi kuhle ngoba umuntu okuxoxwa naye akazitholi esehamba emiswa ngumcwaningi esabhala phansi ngepeni yonke ingxoxo. Lowo okuthekelwa kuyena ulwazi akuvamile ukuthi athande ukuhamba emiswa ngumcwaningi ngesizathu sokubhala phansi. Umcwaningi naye uyaphazamiseka uma ezobhala yonke ingxoxo (uPreece, 1994). Lokhu kwenza umcwaningi agcine engasakwazi ukulandelelisa kulokho okuxoxwa ngakho ngoba usuke esejahle ukubhala phansi. Ukusetshenziswa kwesiqophamazwi konga isikhathi sokubhala phansi yonke ingxoxo. Isiqophamazwi siyasiza ekutheni sicoshe yonke ingxoxo kungalaleki noluncane ulwazi oluvele ngenkathi kuxoxwa (uGarber, 1996). Kulolu cwaningo ngesikhathi umcwaningi eqhuba izingxoxo ubesebenzisa isiqophamazwi ukuqopha zonke izingxoxo. Lokho ubekwenza ngenhloso yokuqinisekisa ukutho lonke ulwazi olukhishwa ngababuzwa luqopheka kwisiqophamazwi ukuze ezokwazi ukulalela kahle esenesikhathi esanele.

b) Ububi bendlela yokuqoqa ulwazi ngokusebenzisa isiqophamazwi

Ukusetshenziswa kwesiqophamazwi kubi ngoba kuyamethusa umuntu okusuke kuxoxwa naye. Kumenza angakhululeki lapho ezwa ukuthi konke akukhulumayo kuzoqoshwa phansi. Lokho kwenza angabi nakho ukukhululeka yize noma

esenikeziwe incazelo nesizathu sokusetshenziswa kwesiqophamazwi ukuthi kungenhloso yokungaphazamiseki kwengxoxo ngoba umcwaningi esebhala phansi konke okushiwo yilowo okuthekelwa kuye ulwazi.

Enye yezinkinga zokusetshenziswa kwesiqophamazwi ukuqinisekiseka kokusebenza kwaso. Kuyenzeka phakathi nengxoxo umcwaningi athole ukuthi isiqophamazwi sesimile asisasebenzi bese kutholakala ukuthi kunengxoxo eningi engasaqophekanga (uMctchell noJolley, 1988). Lokho kunzima nokho ukukugwema ngoba kungasho ukuthi umcwaningi angagcina eseqaphe isiqophamazwi kunokulalela ngokuphelele lowo okuxoxwa naye. Kwayena umuntu okuxoxwa naye kumphatha kabi ukuphindiswa leyo ngxenye engaqophekanga. Ukubhala phansi ingxoxo ngesikhathi kuqoshwa kusiza lapho kungaqophekanga khona ukuze umcwaningi abe nesithombe sephuzu okwakukhulunywa ngalo. Ukugwema lezi zinkinga umcwaningi uqale wasihlola kahle isiqophamazwi ngaphambi kokuba kuqale izingxoxo. Ukusihlola kuzomsiza ekutheni akwazi ukusisebenzisa ngendlela efanele uma sekuyisikhathi sesingxoxo. Lokho kuzogwema ukuphazamiseka ngesikhathi sekuqale izingxoxo zocwaningo.

3.4 Ukuhlaziywa kolwazi locwaningo

UCreswell (2009) uveza ukuthi ucwaningo lwekhwalithethivu luhlose ukuthola ukuqonda ngalokhu abantu abakushoyo ngendlela abaziphethe ngayo kanye nangendlela abaphila ngayo. Ulwazi ocwaningweni lwekhwalithethivu luhlaziywa kusetshenziswa amasu ahlukene. USAunders (2009) uthi ukuhlaziywa kolwazi kubalulekile ngexa yalokhu:

- ❖ Umcwaningi usebenza ngomthamo owenele ngesikhathi esisodwa futhi azowuqonda kangcono, okunokuba abhekane nezindodla zolwazi.
- ❖ Kunika umcwaningi ithuba lokuhlanganisa ulwazi oluqoqwe ezindaweni eziningi kusetshenziswa amasu ehlukene.
- ❖ Ukuhlaziywa kolwazi kuveza amaphethini kanye nezindikimba ezibalulekile neziyisekelo sokufinyelela esiphethweni.
- ❖ Umcwaningi ukwazi ukwakha izindikimba ezibanzi kulezo eziningi ezincane, ahlolisise nobudlelwane phakathi kwamaphethini aqhamukayo.
- ❖ Ukwethula umbiko oqinisekisiwe kuncike ekuhlaziyweni kolwazi.

URobson (2002) uthi okugqamayo ngocwaningo lwekhwalithethivu ngukuthi ulwazi luhlaziywa ngesikhathi esisodwa nokuqoqwa kwalo. Lokho kuvumela umcwaningi ukuba akwazi ukwenza ushintsho ngesikhathi ucwaningo luqhubeka. Okubalulekile lapha ngukuthi ucwaningo lufinyelele kanjani esiphethweni salo. Lapha kumele kugqame ukuthi imaphi amasu asetshenzisiwe ukuhlaziya ulwazi ukuze kuphenduleke lo mbuzo wokuthi ucwaningo lufinyelele kanjani esiphethweni (uRobson, 2002).

3.4.1 Amasu ahumushayo (interpretive)

Kulolu cwaningo kusetshenziswe amasu ahumushayo.

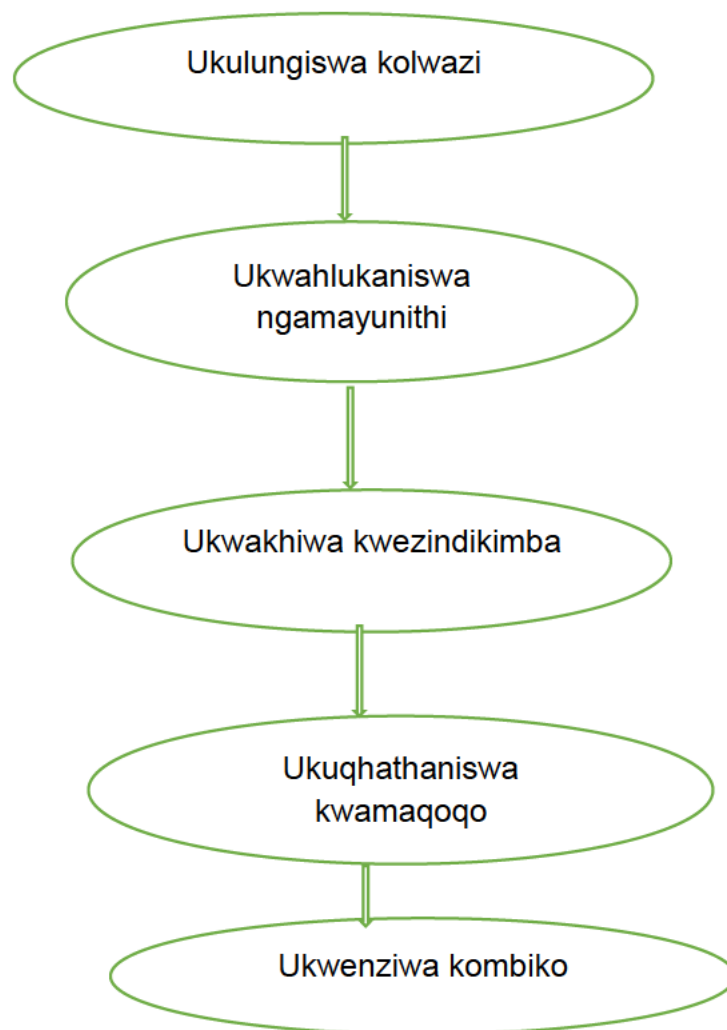
3.4.1.1 Ukuhlaziya ngokwendikimba (thematic analysis)

Ukuhlaziya ngokwendikimba kuwuhlobo lwekhwalithethivu. Kusetshenziswa ukuhlaziya ulwazi ngokuhlukanisa ngezindikimba (uBeyatzis, 1998). Le ndlela isebenzisa izindikimba zolwazi olufanayo noma oluhlobene. UMark noYardly (2004) bathi ukuhlaziya ngezindikimba kuvumelana nalo lonke ucwaningo lwekhwalithethivu ehumushayo. Abacwaningi bathi ukuhlukanisa ngezindikimba kuvumela umcwaningi ukuthi asebenzise izindikimba (uNamey, 2008). Loku kuhlaziya kuvumela umcwaningi ukuba aguqule ulwazi alutholile aphinde aluqhathanise kuze kuphume lo mqondo noma izindikimba azifunayo ocwaningweni.

3.4.1.2 Okuholela kokuthile (inductive)

Ocwaningweni lokuholela kokuthile ulwazi oluqoqiwe yilo oluveza noma lwakhe izindikimba ezibalulekile ocwaningweni (uNiece, 2011). Ulwazi locwaningo umcwaningi uluhlaziyile, waluqhathanisa waphinde waluhlukanisa ngamaqoqo. Emuva kwakho konke lokho ufinyelela esiphethweni.

3.4.2 Amabanga okuhlaziywa kolwazi alandeliwe kulolu cwaningo:



Umdwebo 3.2: Amabanga okuhlaziya ulwazi

a) Ukulungiswa kolwazi nokutholakala komqondo ophelele

Ukulungiswa kolwazi kusho ukuthi umcwaningi ubuyela olwazini aluthole ngesikhathi enza izingxoxo nababuzwa (uMyers 2004). Kulolu cwaningo umcwaningi usebenzise isiqophamazwi waphinde wabhala naphansi. Umcwaningi ubuyele walalela konke okuqoshiwe ngenhloso yokuqonda nokucubungula okushiwo ngababambiqhaza. Ulwazi olutholakele lapha lube seluhlelwa ngokwezindikimba ukuze oluhambisanayo lube ndawonye. Olunye ulwazi umcwaningi uluhlele lwahambisana nemibuzo okufanele iphenduleke ocwaningweni. Umcwaningi ube esefundisisa kahle ulwazi olutholakale ngesikhathi sezingxoxo ukuze aluqonde kahle bese eluhlobanisa ulwazi olutholakale kubabambiqhaza abehlukene.

b) Ukuhlukaniswa kolwazi ngamayunithi anomqondo

UCresswell (1998) uthi uma ulwazi seluhleliwe lwaqondwa kahle kusuke sekufanele ukuthi luhlelwe ngamayunithi. Lokho kusho ukuthi zonke lezi zingxenye ezakha umqondo noma eziqukethe ulwazi oluwusizo oluhambisana nocwaningo lubekwe ndawonye. UCresswell (1998) uveza ukuthi kubalulekile ukuthi noma amayunithi ehlukene kodwa kumele axhumane nocwaningo lonke. Lapha umcwaningi lonke ulwazi obeluvela ezingxoxweni uluthatha njengolubalulekile, ulwazi ubeluyamanisa nemibuzo ngayinye. Ulwazi olufanayo ubelubeka ndawonye ngoba beluphendula eminye imbuzo yocwaningo.

c) Ukuhlukaniswa kwamayunithi kwakhiwe izindikimba

Kulesi sigaba amayunithi ayacutshungulwa ukuze kuvele ukuthi anolwazi olufanayo yini ukuze kwakheke izindikimba eziphuma emayunithini (uHalldorson, 2009). Uma ulwazi seluhlelwe ngamaqoqo, iqoqo neqoqo linikezwa ikhodi ehambisana nalo. Bese kwakhiwa izindikimba ezisuselwe emaqoqweni nazo izindikimba zinikezwa amakhodi azo. UCresswell (2014) uphawula ukuthi lezi zindikimba zingaba nhlanu kuya kweziyisikhombisa futhi yizo ezivela njengolwazi olutholakele ekugcineni. UCresswell (2014) uqhuba uthi nazo izindikimba kumele zihambisane nemibuzo yocwaningo kanye nezinhloso zalo. Zintathu izinhloso kanye nemibuzo yalolu cwaningi.

d) Kubhekwa amaphethini nobudlelwane phakathi kwamaqoqo

Lapha kusuke kubhekwa amaphethini afanayo emaqoqweni ukuze kwakheke noma kuphume izindikimba ezinkulu. Lokhu kwenziwa ngokuba kubhekwe okufanayo kubhekwa iqoqo ngalinye. Lokho okufanayo kwenza ukuba kwakheke iqoqo elisha elikhulu. Umcwaningi uhlolisisa izimo ebezingaba nomthelela ekuqoqweni nasekuhlaziyweni kolwazi. Kulolu cwaningo umcwaningi uhlele lonke ulwazi olutholakale kubabuzwa, waluqhathanisa. Lolu olufanayo noluvela kaningi kubo bonke ababuzwa yilona obegxila kulo kakhulu ngoba luveza ubuhlobo. Lokho kuhlobana kwalo kwenza ukuba lukholakale futhi lube necazelo edingwa wucwaningo. Ubudlelwano phakathi kwamaqoqo budalwa ubuhlobo olwazini olutholakele.

e) Ukuhunyushwa nokwenziwa kombiko

UCresswell (1998) uthi kulesi sigaba umcwaningi kufanele akhe izindikimba bese eziyamanisa nolwazi olutholakale kubabambiqhaza. UCresswell (1998) uveza ukuthi indlela yengxoxo yiyo elekelela umcwaningi ekuhumusheni izindikimba. Umcwaningi

usebenzise indlela yengxoxo ukuchaza nokuhumusha izindikimba zalokho okutholakele ukuze kuvele isithombe esicacile. Yileyo naleyo ndikimba ichaziwe, yese kwa nangamazwi ababambiqhaza acashunwe ezingxoxweni.

3.5 Iqhaza lomcwaningi

Izinto eziyiqhaza locwaningo zibheka ukubaluleka komcwaningi kanye nendlela akholelwa kuyo. Lokho akholelwa kukho kungaba nomthelela endleleni aqhuba ngayo ucwaningo. Yilezi izinto eziyiqhaza lomcwaningi:

3.5.1 Ulwazi lomcwaningi lwangaphambili nokuchema

Ucwaningo lwekhwalithethivu luyamazisa kakhulu umcwaningi ocwaningweni ngoba nguyena oholo ucwaningo nowazi izinhloso zalo. Nguyena futhi oxhumana nababambiqhaza ocwaningweni ngenhloso yokuthola ulwazi (uMoustakas, 1994). Ulwazi lwakhe ngesihloko kanye nendlela umcwaningi abuka ngayo izinto kungaba nomthelela ocwaningweni lwakhe. Ulwazi lwakhe lwangaphambili lungaba nomthelela ekuqoqweni nasekuhlaziyweni kolwazi locwaningo. Kulolu cwaningo umcwaningi uyilunga lebandla lamaNazareth ingakho ekhethe ukucwaninga ngamagama amathempeli ngoba ubonile ukuthi ukuqanjwa kwawo kulandela indlela ethile futhi kungasiza namalunga ebandla ukwazi umlando kanye nemvelaphi yamagama. Ulwazi lwalolu cwaningo luqoqwa kubantu abangamalunga ebandla lamaNazareth kuphela. Njengoba umcwaningi eyilunga lebandla lamaNazareth amanye amagama uyawazi ukuthi aqanjwa kanjani. Indlela yokugwema ukuchema umcwaningi ayilandelile wukuhlolwa kolwazi ngababambiqhaza ukuze baqinisekise ubuqiniso balo.

3.5.2 Imigomo yenqubonhle yocwaningo

Imigomo yenqubonhle yocwaningo ihambisana nendlela umcwaningi abuka ngayo ababuzwa ocwaningweni (uBurns, 2000). Ihambisana nokuvikelwa kwesithunzi salabo ababuziwe ocwaningweni kanye nokubahlonipha. Ukuhlonipha ababuzwa ocwaningweni kusho ukubanika wonke amalungelo abo kanye nokugcina izimfihlo zabo ziphephile. Ukusebenza nabo akusho ukuthi umcwaningi sekumele abaxhaphaze noma abasebenzise noma ikanjani kodwa kumele abaphathe ngenhlonipho abe nobulungiswa kukho konke okwenziwayo (uCresswell, 2003). Umcwaningi kumele akuhloniphe ukuthi ababuzwa bahlukene futhi nemibono yabo izohluka. Lokhu kusho ukuthi umuntu nomuntu ucabanga ngendlela ehlukile

kweyomunye. UBurns (2000) uthi ubulungiswa busho ukuthi umcwaningi ukuveza obala ukuthi ngobani abazohlomula nabangezuhlomula ngokwenziwa kwalolo cwaningo. Uma umcwaningi engakhulumi iqiniso kubabuzwa kungadala ukuthi ababuzwa bengamethembi. Ababhali basho izinto ezahlukene ngemigomo ehambisana nenqubonhle yocwaningo. UFurlong (2013) uthi abantu abayingxeny yocwaningo kumele bakwazi ukuzimela, kumele kube nobulungiswa, kumele luvikele labo abangaphilile futhi kumele ulwazi namagama kube yimfihlo. Lokho kungenza ukuba ababuzwa bengakhulumi ngokukhululeka futhi baligodle iqiniso. Inqubonhle yocwaningo imayelana namasu asetshenziswe ngumcwaningi ukuze athole imvume yokwenza ucwaningo (Cresswell, 2003). Nazi izizathu ezenza kubaluleke ukuthola imvume yokwenza ucwaningo:

- Kuvikela amalungelo ababuzwa ocwaningweni. Kunciphisa amathuba okulimala ngokomqondo noma ngokomzimba okungadalwa wucwaningo.
- Kwenza ukuba umcwaningi athembeke kulabo abayingxeny yocwaningo ngoba basuke bazi ukuthi lokhu abakwenzayo kusemthethweni futhi kwamukelekile.
- Kusiza ekuvikeleni umcwaningi kanye nesikhungo umcwaningi enza ucwaningo egameni laso.

3.5.2.1 Ukuzimela

Ukuzimela kusho ukuhlonipha amalungelo ababuzwa ukuba konke abakwenzayo bakwenze ngokuzimela bangaphoqwa. UMerriam (1998) uthi ababuzwa ababe yingxeny yocwaningo ngoba bethanda bona beyazi nemiphumela yokuba yingxeny yocwaningo. Umcwaningi lapha kumele athole imvume kubabambiqhaza ukuthi babe yingxeny yocwaningo (uSchwandt, 2001). Kuyilungelo lombambiqhaza ukwazi ukuthi ucwaningo lungani kanye nezinhloso zalo. Konke lokhu kumele kuchazwe ngumcwaningi ngaphambi kokuba umbambiqhaza azibophezele ekubeni ingxeny yocwaningo. Uma umcwaningi esekwenze konke lokhu, ababambiqhaza sebengathatha isinqumo sokuthi bayaqhubeka nokuzibophezela noma bayayeka. Kulolu cwaningo ababambiqhaza bachazeliwe ngenhloso yocwaningo. Akekho umbambiqhaza ophoqiwe ukuba abe yingxeny yocwaningo kodwa bazibophezele

ngokuthanda kwabo. Futhi ababambiqhaza bazisiwe ukuthi bangayeka noma inini uma bengasathandi ukuba yingxenye yocwaningo.

3.5.2.2 Ubulungiswa ekuqhubeni ucwaningo

Ubulungiswa bumbandakanya ukuphatha ababuzwa ngendlela efanayo nelinganayo. UMyrdal (1969) uthi kuyenzeka kube khona ababuzwa umcwaningi abaphathe ngendlela ehlukile kunabanye ikakhulukazi uma kukhona abaziyo. Lokho kwenza ukuba abanye ababuzwa bazibone bengabalulekile kunabanye. Uma kunenzuzo etholwayo ocwaningweni umcwaningi kumele ayabe ngamanani alinganayo kungabibikho othola okungaphezu kwabanye (Schwandt, 1997). Kulolu cwaningo umcwaningi wenze isiqiniseko sokuthi ababuzwa ubaphatha ngendlela efanayo. Ababuzwa bazisiwe ukuthi akekho ozohlomula kulolu cwaningo.

3.5.2.3 Imfihlo yolwazi namagama abacwaningwa

UShenton (2004) uthi umcwaningi lapha kumele aqikelele ukuthi amagama ababambiqhaza awaveli ocwaningweni. Uqhuba uthi nolwazi abalushilo futhi kumele lube yimfihlo lugcinwe kahle endaweni ephephile ikakhulukazi uma luqoshwe phansi kusetshenziswa isiqophamazwi. Umcwaningi kumele enze isiqiniseko sokuthi imibono yababambiqhaza ayaziwa ngomunye umuntu. Amagama ababambiqhaza awaveli kulolu cwaningo ngenxa yokuhlonipha imibono yabo. Ulwazi lwabo oluqoshiwo lugcinwe endaweni ephephile futhi angeke lwaziwe ngabanye abantu.

3.5.2.4 Ukuhlonishwa kwababambiqhaza abangaphilile ocwaningweni

UMoustakas (1994) uveza ukuthi ukuhlonishwa kwababambiqhaza kusho ukuhlonipha abantu abayingxenye yocwaningo okungaba ngabantwana noma labo abakhubazeke ngokomqondo. Akumele basetshenziswe ngokweqile noma baxhashazwe ocwaningweni ngenxa yesimo sabo. Abangaphilile kanye nabantwana abazange babe yingxenye yalolu cwaningo.

3.5.3 Imibhalo ephathelene nenqubonhle esetshenziswe kulolu cwaningo

Imibhalo ephathelene nenqubonhle isho izimvume eziphathelene nocwaningo. Izincwadi zokucela ukuqhuba ucwaningo. Imibhalo ephathelene nababambiqhaza ukuthi bayavuma ukuba yingxenye yocwaningo.

3.5.3.1 Isheduli yemibuzo yocwaningo

Isheduli yemibuzo iyona eqhuba ucwaningo ngoba kusuke kuhloswe ukuba ucwaningo luphendule leyo mibuzo. (isithasiselo A).

3.5.3.2 Incwadi enikeza imvume ekhishwe iNyuvesi (HSSREC/00000/2019)

Ngaphambi kokuba umcwaningi aqale ukwenza ucwaningo kudingeke ukuba athole imvume esikhungweni afunda kuso. Ukwenziwa kwalolu cwaningo kugunyazwe ngokusemthethweni yikomiti, i '*Humanities & Social Research Ethics Committee*' laseNyuvesi yaKwaZulu-Natali, ngamhla-02 Septemba 2019, emva kokuthola nokucubungula isicelo somcwaningi sokwenza ucwaningo. (isithasiselo B).

3.5.3.3 Incwadi yemvume yokwenza ucwaningo

Umcwaningi ubhalele ubuholi obuphezulu ebandleni ecela imvume yokungena emathempeli amaNazaretha ngenhloso yokucela imvume yokwenza ucwaningo esebenzisa amalunga ebandla (isithasiselo C). Ukucela imvume endaweni ozokwenza kuyo ucwaningo kubalulekile ngoba kuvikela umcwaningi kuyo yonke into engahle yenzeke ngesikhathi kuqhutshwa ucwaningo endaweni ethile (uLewis, 1996). Umcwaningi kumele akhombise ukuthi uyazwelana nabantu futhi uyabahlonipha ukuze konke akucelayo kuzoba impumelelo. Kule ncwadi yokucela imvumo kuchaziwe ngesizathu sokwenza ucwaningo kwavezwa nokuthi ucwaningo luzothatha isikhathi esingakanani. Umcwaningi ukuvezile ukuthi ucwaningo luzoqhutshwa kanjani. Emuva kokuhambisa le ncwadi yesicela umcwaningi wabe esethola incwadi evela ebandleni lamaNazaretha emgunyazayo ukuthi angalwenza ucwaningo ngamagama ebandla lamaNazaretha esebenzisa amalunga ebandla ukuqoqa ulwazi (isithasiselo D).

Enye incwadi eyesicelo sokuthi umuntu abe yingxenye kulolu cwaningo. Abantu abanikezwa izincwadi bachazelwa kabanzi ngenhloso yocwaningo nokuthi yini elindeleke kubo. Bachazelwa ukuba abaphoqelekile ukuba babambe iqhaza ocwaningweni futhi bangayeka noma inini uma bezizwa bengasathandi ukuba yingxenye yocwaningo (uGray, 2004). Umcwaningi kumele acacise ngamalungelo abo nangendlela abavilekeleke ngayo ukuthi ulwazi kanye namagama abo azogodlwa ukuvikela isithunzi sabo (uHenning, 2004). Nolwazi abalushilo ngeke kuvele ukuthi

lukhishwe yibo. Kumele baziswe ukuthi ulwazi lwabo luzogcinwa endaweni ephephile (isithasiselo E).

3.6 Ukuqinisekisa ukukholakala kocwaningo

Ukukholakala nobuqiniso yizinto ezisemqoka kakhulu ocwaningweni lwendlelakwenza yekhwalithethivu. Ocwaningweni lwekhwalithethivu umcwaningi nguyena oneqhaza elikhulu ekuqoqweni kolwazi oludingwa ucwaningo (uLincoln benoGuba,1985). UCoffey no-Atkinson (1996) bengeza kokusiwo ngu Lincoln noGuba (1985) ngamagama anjengalana: ukuthembeka, ukweyama kanye nembonangasolinye njengezinto eziwukhiye ekutheni ucwaningo lube ngolunobuqiniso. Ngaleyo ndlela la matemu omabili 'ubuqiniso nokukholakala' abukeka ebaluleke ngokulinganayo. ULincoln noGuba (1985) bathi kungeke kwaba khona ukukholakala ngaphandle kobuqiniso, ngenxa yokuthi ubukhona bokukholakala ocwaningweni, yikhona okwenza ucwaningo lukholakale futhi lube nobuqiniso. UHibbert (2006) uthi ubuqiniso balokhu okutholakele ocwaningweni kusemqoka. Ukuqinisekisa ukuthi lokhu okutholakele kusemqoka futhi kumele kufakelwe izibuko. UCoffey (1996) uthi ulwazi olutholakele kumele luveze ubuqiniso obulindelwe ngababuzwa kanye nomcwaningi. Umcwaningi kufanele ngesikhathi eqhuba ucwaningo akulandelele ukuhlola ukuthi ngabe ulwazi alutholayo luyiqiniso yini futhi luyakholakala yini.

3.6.1 Imuva lomcwaningi

Ababhali uCassell noSymon (1994) bathi umcwaningi kumele achaze kabanzi ngemuva lakhe, izinkolelo zakhe kanye nendlela abuka ngayo izinto. Bathi lokho kungaba nomthelela endleleni ahumusha ngayo ulwazi oluqoqiwe ocwaningweni. Ngaleyo ndlela ucwaningo lungagcina seluchemile. Umcwaningi ulivezile imuva lakhe ngaphansi kwesihloko esithi 'iqhaza locwaningo'.

3.6.2 Ukuhlolwa komsebenzi ngababambiqhaza

Umcwaningi emuva kokuhumusha ulwazi oluqoqwe ocwaningweni kumele aluphindisele kubabambiqhaza ukuze bahlole ubuqiniso bolwazi (uGlaser noStrauss,1967). Bathi lokhu kusiza ekutheni kugwemeke amaphutha noma ukungahumushi ulwazi ngendlela eyiyo. Kulolu cwaningwo kukhethwe abantu abanolwazi ngokuqanjwa kwamagama amathempeli. Lapha bazohlola ukuthi

ngabe konke okubhaliwe kuyiqiniso futhi kubhalwe njengoba kunjalo okutholakale ngesikhathi sezingxoxo.

3.6.3 Ukuhlolwa komsebenzi nguzakwenu

Ucwaningo kubalulekile ukuba luyiswe kumuntu oyaziyo inqubo yocwaningo ukuze ahlole ukuthi luqhutshwe ngendlela efanele yini. UNamey nabanye (2008) bathi ukwenza lokhu kwenza ukuthi umcwaningi ahlolwe ukuthi le nto acwaninga ngayo iyiqiniso yini. Kuhlolwa ukuthi njengoba ulwazi seluqoshwe phansi ngabe lunjengoba lutholakale kubabambiqhaza yini.

3.7 Isiphetho

Lesi sahluko simayelana nezindlela zokwenza ucwaningo. siqale ngokuchaza uhlelomqondo, sagxila kuhlelomqondo oluhumushayo okuyilo olustshenzisiwe kulolu cwaningo, kwabekwa nezizathu ezenza kuthiwe olohlelomqondo oluhumushayo. Umcwaningi uqhubeke wachaza ngedizayini yocwaningo, waqala ngokuphawula ngezinhlobo zamadizayini ocwaningo ezivamile kusayensi yenhlalokuphila, okuyikhwalthethivu. Ugqamise ukusetshenziswa kwedizayini yokuhumusha ngaphansi kwekhwalthethivu. Kuphawulwe ngeqhaza lomcwaningi ngenhloso yokugqamisa izindlela ezilandeliwe ukuhlangabezana nezidingo zenqubonhle. Kuphawulwe ngamasu kanye nenqubo yokuqoqa ulwazi, kusetshenziswa izingxoxo ezisakuhleleka nokuhlolwa kwemibhalo. Kugxilwe ekucaciseni ngobuhle kanyenobubi bazo, ngokusebenzisa lezi zindlela. Emva kokuthi kuphawulwe ngezindlela ezisetshenzisiwe zokuhlaziya ulwazi, kuphawulwe ngezindlela ezilandeliwe ukuqinisekisa ukukholakala kocwaningo.

ISAPHLUKO SESINE

IZINJULALWAZI ZOCWANINGO

4.0 Isingeniso

Isahluko esedlule sethule izindlela zokuqhuba ucwaningo ezisetshenziswe kulolu cwaningo. Lesi sahluko sethula 'injulalwazi yencazelo', okuyiyo ebe yisisekelo salolu cwaningo. Siqala ngokwethula ngokubanzi imiqondomsuka nemibonobufakazi yabanye ongoti ngenjulalwazi yesifundoncazelo, injulalwazi yencazelo eyingxenyeye yayo. Ingxenyeye elandelayo yethule ngokuthe xaxa injulalwazi yencazelo, kugqanyiswe ukuthi ibe yisisekelo kanjani salolu cwaningo. Emva kwalokho kube sekuvezwa injulalwazi okuyiyona esetshenziswe njengensizakuhlaziya yolwazi olutholakele. Engxenyeni elandelayo kubhekwe ngobubanzi ukusetshenziswa kwalezi zinjulalwazi ezindaweni ezahlukeneyo. Engxenyeni yokugcina sekucutshungulwa izinjulalwazi ezimayelana nokuqanjwa kwamagama nezincazelo zawo.

4.1 Injulalwazi

UNKosi (2011) ocwaningweni alwenzile uchaza injulalwazi ngokuthi yiqoqo lezitatimende, inqubomgomo noma inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento, noma ukusebenza kwento ethile. Kungaba yiqembu elithile labantu, isimo noma isikhungo esithile, ikakhulukazi lelo qoqo lamaqiniso eselike lavivinywa liphindelelwa, noma abantu abaningi bavumelana ngalo. Izinjulalwazi ziyizincazelo eziwumphumela wocwaningo olunzulu futhi zeyeme ezinkolelweni ezithile kanti zisetshenziswa ngabantu abaningi. U-Algeo (1976) uthi injulalwazi yokwethiwa kwamagama kudingeka ikwazi ukuhambisana namaqiniso ngokuqanjwa kwamagama kanjalo ihambisane nemikhakha yolimi. Abantu abawasebenzisayo amagama kufanele babe nolwazi ngomlando wawo. Kufanele iveze ubudlelwano obukhona phakathi kokuqanjwa kwamagama kanye nendlela abantu abaphila ngayo, ngokwenkolo, ngokwesiko nangokwendabuko yezinto. Incazelo yegama kufanele ihlukanise phakathi kwamagama abantu namabizo ezinto. UWilliams (1967:52) uqinisekisa ukuthi:

Theory is an explanation of how the facts fit together. More precisely, theorizing about a topic means the act of proposing which facts are most important for understanding that topic and what sorts of relationships

among the facts are most significant for producing this understanding. Theory is what makes sense out of facts, and it gives facts their meaning.

Injulalwazi yincazelo eveza ukubumbana kwamaqiniso. Iveza ngokucacile ukuthi imaphi amaqiniso abaluleke kakhulu ekuqondeni isihloko nanokuthi lesi sihloko sinabuphi ubudlelwano nalawo maqiniso ngoba iwona enza ukuqonda kube lula. Injulalwazi iyona eyenza ukuthi amaqiniso abe azwakale futhi inikeza amaqiniso incazelo yawo.

Lapha uWilliams (1967) uthi injulalwazi ichaza amaqiniso futhi isiza ekuchazeni isihloko lesi okucwaningwa ngaso. Injulalwazi isiza ekuqondeni isihloko nanokuthi sinabuphi ubudlelwano nobuqiniso obakhiwo yilokho kuqonda. Uthi injulalwazi yakha umqondo iphinde inikeze amaqiniso ngezincazelo ezithile. Kulolu cwaningo injulalwazi inikeza amaqiniso ngokwethiwa kwamagama amathempeli ebandleni lamaNazareth. Injulalwazi isize ekuchazeni umsuka ngokuqanjwa kwamagama amathempeli ebandleni lamaNazareth. Ngale ndlela kuyacaca ukuthi injulalwazi ilekelela ekukwazini ukuchaza amaqiniso athile ngesimo esithile njengoba phela isukela ocwaningweni.

4.2 Uhlaka lwenjulalwazi

UJohnson (1999) uthi uhlaka lwenjulalwazi yilona oluba ngumgogodla wocwaningo. Uhlaka lwenjulalwazi lungumgogodla kumbe isibuko sokubuka into ethile, noma yiso lokubuka, noma lokuqonda into ethile; kanti futhi luyinhlanganisela yemicabango ethile enobudlelwano njengenjulalwazi kodwa lona alucutshunguliwe njengenjulalwazi (uCowie 2009). Luchaza izinto okuyizona ezizohlolwa wocwaningo nokuthi kuyohlaziywa kanjani lokho okuyohlolwa luncwaningo, njalunjalo (Answers.com, 2009). Ngaleyo ndlela uhlaka lwenjulalwazi lusebenza njengensizakuhlaziya esetshenziswa ukwenza uncwaningo. Isibonelo, uhlaka lwenjulalwazi lubalulekile lapho wenza uncwaningo ngokufunda umbhalo, nanoma yisiphi-ke nje isimo esicwaningwayo, noma ngabe kungasizathu sini. Isizathu salokhu ukuthi abafundi bemiphumela yocwaningo bazodinga ukwazi ukuthi obecwaninga ubesebenzisa yiphi injulalwazi.

Ngakho-ke uhlaka lwenjulalwazi kumele luveze ngokucacile kumfundi wombiko wocwaningo ngesimo sepolitiki, senhlalo, sosikompilo kanye nomlando lapho uncwaningo luvela khona. Lokhu kuchaza ukuthi ngisho indlela umcwaningi azohlaziya ngayo ulwazi alutholile kufanele icaciswe kahle. Lokhu kungenxa yokuthi abafundi

bombiko wocwaningo bazofisa ukwazi ukuthi umcwaningi wayebuka ngasiphi isibuko kumbe ihlo. Isibonelo, umcwaningi kungenzeka ukuba ubesebenzisa indlela yokubuka yama-*feminists*, yama-*constructivists*, yama-*behaviourists*, noma mhlawumbe yama-*psycholinguists*. Lokhu futhi kuyamsiza umcwaningi ukuba ahlaziye ngokwakha amaqoqwana namaphethini olwazini aluqoqile uma lokhu kudingekile futhi kuhambisana nendlela esetshenzisiwe yokuqhuba ucwaningo.

4.3 Injulalwazi yencazelo

Kulolu cwaningo kusetshenziswe injulalwazi yencazelo. Lolu hlobo lwenjulalwazi lukhuluma ngencazelo noma ngokushiwo ngamagama. Injulalwazi yencazelo yasungulwa ngumFrentshi onguMichal Breal ngonyaka we-1883 (uCarnap 1942). UCarnap (1942) uthi le njulalwazi yaqala ukubonakala kubhekwa uhlu lwamagama kanye nezincazelo zawo (u-Aitchison, 1993). Bangingi asebenzise injulalwazi yencazelo emisebenzini yabo njengoNicolaisen (1976), uRaper (1987), Johnson (1999), uNgubane (2000), Allan (2014) kanye noDlamini, (2015). Bonke babhale imibhalo yaba impumelelo njengenjulalwazi yencazelo. UGasque (2014) uthi uma kukhulunywa ngenjulalwazi yencazelo kufanele kugqame izinto ezithinta igama, ubala umqondongqo wegama, i-ethimoloji yegama, yincazelo yokusetshenziswa kwegama kanye nomqondosithasiselo wegama. Lokhu okushiwe nguGasque (2014) kuyahambisana nokushiwo, uBatoma (2006) uKoopman (1994), uNeethling (1991, 1998), uJenkins (1991) kanye noGolele (1991).

Le njulalwazi ibuka incazelo yamagama. Kafushane singasho ukuthi injulalwazi isemantics ingeyencazelo magama. UMbuli (2004:58) uyichaza kanje injulalwazi ye yencazelo:

Le njulalwazi igxile kakhulu encazelweni yamagama nemisho, igama negama olimini liqukethe incazelo ngalokho okwethiwe ngakho...

Izinjulalwazi zesifundoncazelo zigxile encazelweni yegama noma yenkulumo. Zihlobanisa incazelo nenkulumo. Ngaleyo ndlela ziphendula umbuzo othi, ithini incazelo yenkulumo ethile? Abacwaningi abasebenzisa lezi zinjulalwazi bathi igama linencazelo, akuyona nje into eqanjwa noma ikanjani, ngakho-ke abaliqambayo basuke bazi ukuthi lishoni futhi linakuphi ukubaluleka kubo (uMosses, 1992).

Ngamanye amazwi basuke bazi ukuthi leyo nto bayiqambelani ngalelo gama. UMosses (1992) uveza ukuthi igama negama liba nomqondo eliwuqukethe futhi linencazelo. UMsibi (2010) uveza ukuthi isifundoncazelo singahlukana ngezindlela eziningi. Uveza ukuthi kukhona amagama abizwa ngokufana kodwa enezincazelo ezingafani kanti futhi uthi kukhona lawo magama abizwa ngokwehluka kodwa enezincazelo ezifanayo. Uveza ukuthi kusemqoka kakhulu ukubheka incazelo yegama, ebizwa ngokufana noma ebizwa kokwehluka.

UNicolaisen, ecashunwe kuRaper (1987), uthi amagama anala mazinga encazelo: i-*lexical meaning*, okuyincazelo yokuqala esesichazamazwini, i-*associative meaning*, okuyincazelo esiyinika igama ngokususela olwazini esinalo ngaleyo nto eyethiwe, ngokunika izizathu zokwehiwa kwezinto ezithile ngamagama athile, kanye ne-*onomastic meaning*, ebheka incazelo yegama, njengoba limele okuthile. UDavid (1979:32) uthi isifundoncazelo siyinjulalwazi ebheka kabanzi ngemiqondo yamagama, ubeka kanje:

Semantic is concerned with the meaning. Semantics is divided in to two-part, lexical semantics, concerned with the analysis of word meanings and relations between them.

Isifundoncazelo simayelana nencazelo. Isifundoncazelo sihlukene imikhakha emibili, isifundoncazelo simayelana nokuhlaziya okushiwo yigama kanye nokuhlobana kwawo.

UDavid (1979) uchaza ukuthi injulalwazi yesifundoncazelo igxile kakhulu emqondweni wegama. Uthi isifundoncazelo singahlukaniswa ngezindlela ezimbili. Lapha kuzobe kubhekwa indlela amathempeli aqanjwe ngayo, kuphindwe kubhekwe ukuthi amagama alawo mathempeli asho ukuthini, ilapho okungena kahle khona le njulalwazi ebheka okushiwo noma umqondo wegama kanye nencazelo yalo. UBach (1997:52) ubeka kanje ngenjulalwazi yencazelo:

Semantic studies meaning. It is connected with logic and semantic is also a study of reasoning.

Injulalwazi yencazelo ifunda ngencazelo. Ixhumene nendlela yokucabanga eqondile futhi isemanthikhi ifunda ngokucabanga.

Lapha uBach (1997) uveza ukuthi injulalwazi yencazelo sigxile kakhulu encazelweni yegama, uthi le ncazelo yegama ixhumene kakhulu nomqondo kanye nendlela yokucabanga ngokucubungulisa. USchneider (2014) uveza ukuthi injulalwazi yencazelo siyinjulalwazi emayelana nencazelo yamagama noma umqondo oqukethwe amagama. Uthi kuyenzeka into ishiwo ngezindlela ezahlukene kodwa umqondo ufana. Injulalwazi yencazelo ibuye ibheke incazelo yegama ngokusetshenziswa kwalo emshweni. Incazelo yegama ingahluka ngendlela lelo gama elisetshenziswe ngayo kwamanye amagama

4.3.1 Isifundoncazelo

Isifundoncazelo igama eliphuma egameni lesi Grikhi elisho isemanthikhi. U-Evan noMcDowel (1976) bathi leli gama lesiGrikhi lisho incazelo esemqoka. Isifundoncazelo sisho incazelo yamagama noma sikhuluma ngokufundwa kwencazelo yamagama olimini. Incazelo yinto esemqoka uma kukhulunywa ngolimi ngoba amagama kanye nemisho konke kudlulisa umnyalezo nencazelo okuyiqukethe (uGridina, 2016). Inhloso yamagama kanye nesifundoncazelo ukudlulisa umyalezo oqukethwe ngamagama olimini ukuze abantu baxhumane futhi bazwane. Amagama kanye nencazelo yawo iwona enza ukuba ukuxhumana kubantu kube lula. Uma amagama enganikwanga incazelo eqondile noma okuyiyo kulahleka nomqondo bese kuba nzima ukuxhumana olimini. Isifundoncazelo yisona esenza ukuthi incazelo izwakale emagameni uma ehleleke kahle ngendlela efanele emishweni (uMathews, 2007). Ukuze ukuxhumana ngamagama kuphumelele kufanele amagama ahleleke kahle emishweni. Ulimi luyindlela yokudlulisa umyalezo kodwa lokho akwenzeki kahle uma amagama engahleliwe ngendlela efanele. Isifundoncazelo sihumusha okushiwo yizimpawu olimini. Lokho kusho ukuthi isifundoncazelo sibheka izinto ezimbili olimini okuyizimpawu kanye nezincazelo zamagama (uNazari, 2008). Isifundoncazelo simayelana nobudlelwano obukhona phakathi kwamagama kanye nesakhiwo sawo emshweni. Amagama kanye nencazelo ngeke ukuhlukanise olimini ngoba kusebenza konke ngokulekelelana. Simayelana futhi nobudlelwane bamagama njengezingxenye zolimi, siveze ukufana kanye nokwehluka ezincazelweni zamagama. Isifundoncazelo sifunda ukuhunyushwa kwamagama, izincazelo zangaphambili, izincazelo ezihlosiwe, izimo zokukhuluma, njengezingathekiso kanye nezifaniso. Nakuba isifundoncazelo sihlotshaniswa kakhulu nencazelo, ku-*logic*, ichazwa njengokufundwa kwereferensi noma umqondongqo wocwaningo zolimi kanye nesimo sobuqiniso olimini (Paradis,

2004). UFasold (2006) uthi zimbili izinto ezisemqoka ezihambisana nesifundoncazelo, umqondongqo kanye nezincazelo zamagama.

4.3.2 Isifundoncazelo somqondo

Isifundoncazelo sisho umqondo wegama emshweni elisebenze kuwo. Sibuka ukuthi igama lisho ukuthini (uLarson, 1998). Lokhu kwenza ukuthi le njulalwazi yeyame kulolu cwaningo ngoba kucutshungulwa incazelo yamagama amathempeli ebandleni lamaNazaretha. UGeeraert (2010) uthi isifundoncazelo sisho umqondo wegama. Uthi umqondo wegama usho ukuthi igama lithini, kungaba ukuhlobana kwamagama kulokhu akushoyo noma encazelweni yawo. UGeeraert uthi futhi lapha kungabhekwa ukuthi igama lisho ukuthini ngendlela elisetshenziswe kanye nesimo elisetshenziswe kuso. UGeeraert (2010:36) uqhuba kanje nge *lexical* semanthikhi:

The first stage in the history of lexical semantics runs from roughly 1830 to 1930. Its dominant characteristic is the historical orientation of lexical semantic research; its main concern lies with changes of word meaning— the identification, classification, and explanation of semantic changes.

Isigaba sokuqala somlando wesifundoncazelo usukela ngo-1830 kuya ku-1930. Sibheka kakhulu umlando wocwaningo lwesifundoncazelo. Sigxila ekushintsheni kwencazelo yegama-ekuhlaziyeni, ekuhlukaniseni kanye nasekushintsheni kwencazelo.

Maningi amagama adinga ukucwaningwa kuvele ukuthi asho ukuthini ebandleni lamaNazaretha, lokhu kuzosiza ekutheni kwaziwe ukuthi wona la magama asho ukuthini, ikakhulukazi ezimweni asetshenziswa ngaphansi kwazo. Lokhu kuzosiza ekutheni kwazeke ukuthi asho ukuthini. Abantu bethi bewasebenzisa kodwa bebe benalo ulwazi lwencazelo yawo.

UNaves (2017) uthi kuningi okuhlobene nesifundoncazelo somqondo. Ubala amagama asho izinto ezifanayo ekubeni engabhalwa futhi engaphinyiswa ngendlela efanayo. Uthi lokho nje ukuthi asho into efanayo kumayelana naso isifundoncazelo somqondo (*lexical semantics*). Ngaphandle kwamagama ayikho into engenzeka emhlabeni, isayensi yamagama idlala indima enkulu kubantu ngoba ukuxhumana kuncike kakhulu emagameni nasolimini jikelele.

UNethleeng (1995) uthi amagama aqukethe izincazelo eziningi ezahlukene. UZungu (2012) uphawula uthi umqondo noma incazelo yegama ubaluleke okwendlula konke egameni ngoba ukuxhumana kwenkulumo kulele emqondweni oqukethwe yigama. Wenza isibonelo ngala magama, *Simangele*, leli gama lisho ukuthi kade lo mntwana engalindelwe ekhaya kodwa wafika, *Lindiwe*, leli lisho ukuthi lo mtwana kade ebhekwe ngamehlo abomvu, *Slondiwe*, lisho ukuthokoza ngokugcineka kuze kufike lesi sikhathi, kanye no*Sinqobile*, leli lisho ukuthi ekugcineni baphumelele kukho konke ekade bekuzama. UZungu uqhuba uthi umqondo wamagama uyashintsha uma igama lithathwa lisiwa kolunye ulimi ngisho nencazelo noma okuqondwe yigama kuyashintsha kube sengathi akunamqondo.

4.3.3 Inkolelo yokungenzeka

URaper (1987) uthi inkolelo yokungenzeka yona inezingxenye ezithile okungumqondongqo kanye nomqondosithasiselo. Uthi umqondosithasiselo wona ubheka imizwa ethile emagameni, okungaba umuzwa omuhle noma umuzwa ongemuhle. URaper (1987:267) ubeka kanje ngenkolelo yokungenzeka:

Besides the etymological or lexical meaning, there is also what has been termed the pragmatic meaning of proper names. By this is meant the associations and connotations which become attached to the name via its referent.

Ngaphandle komsuka wegama noma isifundoncazelo somqondo, kukhona nalokho okubizwa ngenkolelo yokungenzeka emagameni. Lokho kusho incazelo ehambisana nemizwa ethile ehambisana negama.

Lokhu okushiwo nguRaper ukuthi uma kukhulunywa ngegama kuningi okuhambisana nalo uma ubheka inkolelo yokungenzeka. Uma kubhekwa inkolelo yokungenzeka akubhekwa kuphela incazelo esobala yegama kodwa kubhekwa konke okuncike kulelo gama okungabalwa nezimo ezihambisana nalelo gama. UZungu (2012) uveza ukuthi umqondosithasiselo ungahlukaniswa izigaba ezine, okuyigama, umqambi walo, umnikazi walo kanye nesimo igama eliqanjwe ngaphansi kwaso. Isibonelo saloku: *UThangithini*, uthi leli gama liqanjwa ngugogo uma indoda ikhulunyiswa njalo ngamakhosikazi ayo ize ingabe isazi ukuthi izothini. Leli gama alinayo incazelo eqondile kodwa liyaveza ukuthi incazelo yalo ihambisana nemizwa kanye nokunye okuqondene nokuqanjwa kwalo. Ebandleni lamaNazaretha maningi amagama

aqukethe inkolelo yokungenzeka. Amagama amaningi ahambisana nemizwa ethile amanye angaba nencazelo esobala kodwa amanye anencazelo yenkolelo yokungenzeka. Amagama amathempeli anezincazelo eziningi ezahlukenene.

Okunye akushiwo yigama kodwa kuhambelana nemizwa ekhona emagameni. Njengoba uRaper (1987) eshilo ukuthi incazelo yenkolelo engenzeka incike kakhulu ezintweni eziningi ezithinta lelo gama ngaphandle kwencazelo yegama esobala. Le ngxenye isemqoka kakhulu kulolu cwaningo ngoba amagama okuqanjwe ngawo amathempeli ebandla lamaNazareth, njengoba inhloso yocwaningo kungukucubungula ukuthi amagama anayiphi incazelo. Amanye amagama aqanjwe ngezizathu eziningi ezahlukenene ebandleni lamaNazareth, lokho kwenza ukuthi kuphenduleke imibuzo yocwaningo mayelana nokuhlola ukuthi amagama aqukethe yiphi incazelo.

Inkolelo yokungenzeka yisifundo esingaphansi kocwaningozi limi ndawonye nemfundoncazelo kanye nohlelomisho. Igxile ekucwaningeni ukuthi izimo kanye nezindlela ezilindelekile zokwenza izinto kwinhlalokuphila kunamthelela muni ezincazelweni nasekuqondeni (uHinton noShallice, 1991). Ulimi noma incazelo ayincikile kuphela olwazini locwaningozi limi, lokhulumayo kanye nolalele, kodwa incike nasezimweni ezithile zangaleso sikhathi kuqhubeka inkulumo. ULevinson (1983) uthi izimo kungaba wulwazi olubalulekile, bobabili okhulumayo kanye nolalele okuthathwa ngokuthi banalo, noluzolekelela ukuthi inkulumo icace. Kungaba ulwazi oluphathelele nolimi (oluphathelele nemfundoncazelo kanye nohlelomisho, oluncike enkulumweni edlule), inhlalokuphila (njengendawo nesikhathi ekukhulunywa ngaso, ubudlelwane phakathi kwabakhulumayo, isimomqondo sabo nokunye) kanye nezithinta umphakathi njengesiko, ipolitiki, imfundo, inkolo kanye nobulili.

UJohnson (1994:202) uthi ngaphansi kwenkolelo yokungenzeka kungatholakala lezi zincazelo: (***implication meaning***) incazelo eqondiwe. (***contextual meaning***) incazelo ehambisana nesimo kanye (ne***descriptive meaning***) incazelo echazayo.

4.3.3.1 Incazelo eqondiwe

incazelo eqondiwe ileyo ncazelo engabekwanga obala kodwa esuselwa ekusetshenzisweni kwegama (uMarkus noKitayama, 1991). Le ncazelo incike kokuqondwe igama futhi incike endleleni igama elisetshenziswe ngayo enkulumweni ethile. ULewis (1999) uthi lapha okhulumayo usuke efuna ukudlulisa umyalezo

ngaphezu kwencazelo esobala yegama. Uthi olalele nokhulumayo basuke bebambisene ekuqinisekiseni ukuthi okuqondiwe yigama kunjalo ngempela.

4.3.3.2 Incazelo echazayo

Incazelo echazayo isuke ichaza ubudlelwano phakathi kwegama kanye nento eqanjwe igama (uThomas 1995). Incazelo echazayo isho ukuthi igama lisho ukuthini futhi le nto eqanjwe ngayo injani. UTaylor (1999) uthi amagama ikakhulukazi awabantu nezindawo anabo ubudlelwano nalokhu aqanjwe ngakho. Ngokujwayelekile kuba ngubudlelwano obubonakalayo nobusobala. UNdimande-Hlongwa (2015) yena wenza isibonelo ngegama ethi “*uKhandakhulu*” leli gama liyachaza ngoba liveza ukuthi lo muntu ikhanda lakhe likhulu. Ebandleni lamaNazareth maningi amagama amathempeli achaza izinto ezisobala nezibonakalayo.

4.3.3.3 Incazelo encike ezimweni

Le ncazelo yegama yona isebenza ezimweni ezithile kuphela (uSchiffer, 1972). Uma uthi uyisebenzisa kwesinye isimo esingahambelani nayo, ilahla umqondo. Lokhu kusho ukuthi amanye amagama umqondo wawo uncike esimweni asetshenziswe kuso. U-In Cole (1981) uthi uma kushintsha isimo nencazelo iyashintsha futhi. USavignon (1983) emsebenzini wakhe uthi kusemqoka ukuqonda isimo igama elisetshenziswe ngaphansi kwaso ukuze kube lula ukuthola incazelo okuyiyona. Lokhu okushiwo ngababhale ngale ncazelo kuyamile kulolu cwaningo ngoba amanye amagama aqanjwe ebandleni lamaNazareth, aqanjwe ngaphansi kwezimo ezahlukeneyo. Amanye aqanjwe ngaphansi kwezimo eziwayelekile kanti amanye aqanjwe emuva kwezinxushunxushu.

4.3.4 Ubuhle nobubi benjulalwazi yencazelo

UPalmer (1976) uthi injulalwazi yencazelo isiza kakhulu ekunikezeni incazelo yamagama. Uveza ukuthi yinhle le njulalwazi ngoba ihlaziya izincazelo zamagama ezilimini ezahlukeneyo. Wonke amagama ezilimini aqukethe izincazelo. Alikho igama elingenayo incazelo. Ukuze igama libe nomqondo kufanele lisho okuthile, akukhathalekile ukuthi igama lendawo, lomuntu noma lomgwaqo kodwa kumele libe nomqondo kanye nomlayezo eliwudlulisayo. Upalmer (1976) uthi okungancomeki ngale njulalwazi ngukuthi igxila emqondweni nasencazelweni yegama lonke liphelele ekubeni igama linezingxenye eziningi, uthi uma kuhlukaniswa amalunga amagama kungashintsha nomqondo wonke wegama.

4.4 Isemyothiksi

Isemyothiksi isuselwa egameni lesiGriki elisho uphawu (uWebster 1973). ULodge (1990) uthi leli gama lichaza izimpawu, uthi leli gama lesiGriki lithi “*semiotikos*”. ULodge (1990) uthi izimpawu zisemqoka kakhulu empilweni ngoba zibonakala imihla yonke futhi zenza ukuthi impilo ibe lula. Uthi uphawu yilona olumele izinto eziningi: esibhedlela, ezikoleni kanye nasemigwaqeni kusetshenziswa izimpawu. Amagama nawo ayisibonelo asihle sophawu ngoba amele izinto ezithile futhi anezincazelo eziningi ezahlukahlukene. UBarthes (1973) uthi akukho lapho othola igama libhaliwe lanikezwa incazelo kodwa uma ubona igama lisuke lizihambela lodwa nje. Lokho kusho ukuthi igama nalo liwuphawu. UWebster (1973) encwadini yakhe uveza ukuthi isemyothiksi nakuba iwucwaningo lwezimpawu kodwa ingabuka nesiko kanye nezinye izinto eziphathelele nenhlalo yasemphakathini. UFiske (1982) uthi uphawu luxhumanisa lokhu elikumele kanye necazelo etholwa ilaba abalufundayo. Kokunye uphawu luyindlela yokuxhumanisa. Uphawu oluhle yilolo olungadidi kodwa oludlulisa umyalezo walokhu elikumele.

Njengoba uBarthes (1973) eveza ukuthi amagama anjengezimpawu. Kulo msebenzi amagama acwaningwayo ayizimpawu ezicebile ngencazelo. Izincazelo ezitholakala kula magama zihambisana nezigameko kanye nomlando webandla lamaNazaretha. ULakoff noJonson (1980), uYoung (1983) noWay (1991) bathi amagama aqukethe izimpawu ezinomqondo noma incazelo esobala (*Denotative meaning*) kanye naleyo enezincazelo eziningi (*Connotative meaning*). UKay (1990) emsebenzini wakhe uthi amagama awanayo incazelo esobala kodwa anezincazelo ezijulile ezihambisana nezimo igama elisetshenziswe ngaphansi kwazo. UBach (1997) ufakazela lokhu okushiwo nguSampson (1980) uma ethi izimpawu zinalezi zincazelo ezimbili, okungumqondongqo kanye nomqondosithasiselo.

4.4.1 Umqondongqo (*Denotation*)

UCarnap (1942) uthi amanye amagama anomqondongqo. Uqhuba uthi umqondongqo incazelo yegama njengoba injalo. Incazelo yomqondongqo ayinamizwa kodwa incazelo yegama injengoba injalo futhi isobala. Usho lokhu okushiwo yigama. Lapha kukhulunywa ngamagama aqukethe incazelo eyodwa yegama. Nawo amagama

aqanjwe ebandleni lamaNazaretha, kukhona amagama anomqondongqo kanye nalawo anezincazelo ezincikile. Kule ngxenye kucutshungulwa anencazelo esobala. ULeech (1974) uthi amagama angaba nezincazelo ezimbili kube incazelo eqondile kanye naleyo encike ezimweni ezithile (*denotative and connotative meaning*). UGarza-Cauron (1991) uvumelana uLeech (1974) ekutheni amagama adinga ukubhekisiswa ngoba anezincazelo ezingafani, kumele kuqashelwe nemizwa ehambisana negama ngoba amanye anomqondosithasiselo. ULyons (1995) kanye noBach (1997) bathi amanye amagama angaba nazo zombili lezi zincazelo. Lezi zincazelo zenza lolu cwaningo luhambisane nalezi zincazelo ngoba lapha kucutshungulwa amagama amathempeli ebandleni lamaNazaretha kanye nezincazelelo zawo. Kucutshungulwa ukuthi asho ukuthini, amanye aqukethe umqondongqo kanti amanye anomqondo sithasiselo.

4.4.2 Umqondosithasiselo (connotation)

UBlomfield (1933) naye uthi umqondosisekelo incazelo yegama ehambisana nokunye okuncike kulo okungaba imizwa ehambisana negama. UDavidson (1984) uveza ukuthi umqondosithasiselo usho incazelo yegama encike kakhulu ezingxenyeni eziningi zegama. Le ncazelo ihambisana nokuningi okungashiwo yigama kanye nemizwa encike encazelweni yegama. Incazelo yegama ingancika emizweni emihle noma emizweni engemihle. UDavidson (1984) uthi uma ubhala noma ukhuluma usebenzisa amagama anomqondosithasiselo lokhu kungenza ukuthi kungazwakali kahle noma kungazwakali ngendlela obufisa ngayo. Amagama anomqondosithasiselo anezincazelo eziningi. Amanye amagama aqanjwe ebandleni lamaNazaretha aqukethe izincazelo eziningi ezihambisana nezimo lawo magama aqanjwe ngaphansi kwazo. Okungaba imizwa ehambisana nesikhathi amagama aqanjwe ngaso.

Ababhali ababhale ngomqondosithasiselo kungabalwa uHalliday (1977), uJacobson (1984), u-Edward (1992), uMontgomery (1992), uCobley (1999), kanye noNorrick (2001). Maningi amagama anomqondosithasiselo ebandleni lamaNazaretha. Wonke la magama uma uwachaza uzothola ukuthi akuwona nje amagama asho into eqondile kodwa izincazelo zawo zinciphe ezintweni ezithile nasezimweni ezithile eziqanjwe ngaphansi kwawo. Amanye amagama anezincazelo ezinciphe ezigamekweni ezenzeka kuleyo ndawo ngaphambi kokuba kwakhiwe ithempeli

4.4.3 I-ethimoloji

Lolu cwaningo lubheka ukuqanjwa kwamagama amathempeli ebandleni lamaNazareth. Le njulalwazi ihambelana kakhulu namagama okuqanjwe ngawo amathempeli ebandla lamaNazareth. UBlonar (1945) uthi i-ethimoloji igxila kakhulu emlandweni wegama kanye nomsuka noma imvelaphi yalo igama. Icubungula ukuthi igama liqanjwe kanjani kanye nokuthi ukuqanjwa kwalo kunamuphi umlando ohambisana nalo igama. Amagama amaningi ezindawo anomlando ancike kuwo. Lokhu kukhombisa ukuthi awavelanga aqanjwa kodwa ukuqanjwa kwawo kuthinta izinto eziningi. Umlando nomsuka wegama uthinta abantu kanye nomphakathi wonke owakhele leyo ndawo eqanjwe igama. Lokhu kusho ukuthi i-ethimoloji yegama ingaba nobudlelwano babantu ngenxa yomlando walo igama.

I-ethimoloji ichaza ukuthi igama lavela kanjani lapho kusuke kubhekwa umlando walo noma umsuka walo igama. UBlonar (1945:90) uthi:

Historical interpretations focused mainly on revealing the etymology (derivational basis) of a name. Etymological analyses represent an important material especially for habitation history.

Umlando wokuhumusha ugxile kakhulu ekuveleni noma emsukeni wegama. Inhlaziyamsuka imele ingxanye ebalulekile ikakhulukazi umlando wemvelaphi yegama.

NgokukaBlonar (1945) igama elithi “*etymology*” liqhamuka olimini lwesiGrekhi. Leli gama lakhiwe izingxanye ezimbili zamagama. Ingxanye yokuqala ithi “*etymos*” leli gama lisho incazelo eyiqininso (*true meaning*), bese kuthi ingxanye yesibili u” *logy*” leli gama lona lisho isifundo sesayensi (*study of science*) (Blonar, 1945). Okusho ukuthi igama le ethimoloji lisho ukufunda ngesayensi yencazelo eyiqiniso yegama. Kuyavela futhi ukuthi umlando ngomsuka wamanye amagama uhlanganisa izilimi ezahlukenene. Lokhu kwenziwa ngukuthi abantu bezinhlanga ezahlukenene uma behlangana kwakheka amagama amasha abawatsheleka kolunye ulimi. UBlonar (1945) uqhuba uthi ulimi lwesiNgisi ilona oluhamba phambili ngokuboleka amagama. Amagama esiNgisi asuselwe ezilimini ezinjengesifrentshi, iSipenishi kanye nesiGrikhi. UKhambule (2012) uyakuveza ukuthi kubalulekile uma ukhuluma nge semanthikhi uphinde uthinte ne-ethimoloji. UKhambule (2012:68) ubeka kanje:

Uma ucwaninga ngamagama usebenzisa injulalwazi yesemanthikhi kumele ukuba ubuye uthinte ne-ethimoloji ukuze uwuthole kahle umqondo wegama.

UKhambule uveza ukuthi lezi zinjulalwazi ziyahambiselana eyodwa ibheka okushiwo yigama kanti i-ethimoloji yona ibheka umlando wegama kanye nomsuka walo. Kulolu cwaningo kubhekwa imvelaphi yamagama okuqanjwe ngayo amathempeli ebandleni lamaNazareth. Maningi amagama aqanjwe ebandleni lamaNazareth acebile ngolimi angahlaziywa ukuze kuvele umqondo kanye nomlando wawo. UDavidson (1984) uthi injulalwazi ye-ethimoloji ingahlukaniswa ngezigaba ezimbili okungumqondo wegama kanye nomlando noma umsuka wegama noma imvelaphi yalo.

4.4.3.1 Umqondo wegama

UDarkin (2009) uthi le njulalwazi ibheka umqondo wegama noma incazelo yalo. Le ngxenye yale njulalwazi yenza ukuthi ihambelana kakhulu nalokhu okwenziwa kulolu cwaningo. Alikho igama eliqanjwa kungekho mlayezo noma incazelo eliyiqukethe. Amathempeli ebandleni lamaNazareth anamagama amanye awo aqukethe iziphrofetho, ukuqwanjwa kwawo kunomlayezo okuwudlulisayo kubantu. Incazelo yalawo magama iyona ezosiza ekuvezeni umqondo walo igama. UDarkin (2009) uqhuba uthi ngisho amagama ezindawo imbala nawo aqukethe umqondo noma incazelo ethile. UDarkin uthi kwesinye isikhathi indaba yamagama ijulile ngoba ukuhamba kwezikhathi kuyenzeka incazelo yegama ishintshe.

4.4.3.2 Umlando wegama

Amagama ezindawo acebile ngomlando wokuqanjwa kwawo ngoba aqanjwa ngaphansi kwezigameko ezithile (uSweetser, 1990). Ukuqanjwa kwezindawo kulandela indlela ethile. Amanye amagama aqanjwa ngaphansi kwezehlakalo ezithile, ngakho uma ulandela i-ethimoloji yalelo gama kumele iveze isehlakalo lelo gama eliqanjwe ngaso. USweetser (1990) uphawula uthi amagama ezindawo aqukethe umlando waleyo ndawo, kungaba ngukuthi ukuqanjwa kwaleyo ndawo igama kuncike ezimpini ezake zabakhona noma ngamaqhawe aziwayo akuleyo ndawo. Umsebenzi we-ethimoloji ukubheka umsuka wokuqanjwa kwegama. Ebandleni lamaNazareth amagama amathempeli aqanjwe ngaphansi kwezimo

ezahlukene. I-ethimoloji yamagama izokwazi ukuthola nokucubungula ukuqanjwa kwamagama amathempeli ebandleni lamaNazaretha.

4.5 Isiphetho

Kulesi sahluko kuvezwe okuningi mayelana nokuqanjwa kwamagama ngoba kuvelile ukuthi amagama ayinto enza umsebenzi omkhulu emhlabeni. kuzanywe 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. Kucaciswe ngemibono yabacwaningi besifundoncazelo mayelana nomqondomsuka wencazelo kanye nezinjulalwazi zencazelo. Kuchazwe ngezinhlobo zezincazelo ezitholakala emagameni okuyilezi: incazelo eqondiwe, incazelo echazayo kanye nencazelo encike ezimweni ezithile. Kwachazwa nesemiyothikhi emagameni. Kwaphinde kwacutshungulwa umqondongqo wamagama kanye nomqondosithasiselo wamagama. Kube sekunatswa nge-ethimoloji yamagama kanye nomlando wamagama.

ISAPHLUKO 5

UKWETHULWA NOKUHLAZIYWA KOLWAZI

5.0 Isingeniso

Kulesi sahluko kwethulwa, kuhlaziywe ulwazi ngokuqanjwa kwamagama amathempeli ebandleni lamaNazaretha kuphinde kuhlaziywe nezindikimba ezivele emaqoqweni amagama amathempeli. Kubhekwa umqondongqo wegama (*denotative*) kanye nomqondosithasiselo wegama (*connotative*). La magama aqoqwe kusetshenziswa izingxoxo ezisakuhleleka namalunga ebandla lamaNazaretha, okuyiwo ngababambiqhaza ocwaningweni. Olunye ulwazi lutholakale ngokucutshungulwa kwemibhalo. Mayelana nokuhlaziywa kolwazi, zimbili izinto ezihlosiwe kulesi sahluko; ukuhlaziya izincazelo ezaziwa ngaphambilini ezisemagameni kanye nokuhlola izizathu noma izimbangela zokwethiwa kwamathempeli ngala magama ebandleni lamaNazaretha. Amagama aqale ethulwa ngamaqoqo ngaphansi kwawo kwaba namaqoqwana: amagama athinta izigameko, amagama achazayo, amagama enkolo, amagama aveza imizwa, amagama agqugquzela ubumbano nokuthula, amagama aqanjwe ngezinto ezenzeka kulelo thempeli, namagama ahambisana nezifiso zomqambi kanye namagama ahloniphayo.

5.1 Amagama oShembe namathempeli abawaqamba

OShembe banamagama abo okuzalwa kanye namagama abaqanjwa wona ebandleni. Kulolu cwaningo kusetshenziswe ukulandelana kwabo ngokuhola ibandla. Kukhona uShembe wokuqala nowesibili njalonzalo. Akuzukusetshenziswa amagama oqobo kanye nabaziwa ngawo kodwa bazobizwa ngokulandelana kwabo. Ithebula elilandelayo likhombisa amagama oShembe kante, amathempeli abawaqamba kanye nezindawo lawo mathempeli akuzo.

Ithebula 5.1: Amagama oShembe namathempeli abawaqamba

UShembe	Igama loqobo	Igama aziwa ngalo	Izibonelo zamathempeli abawaqamba	Indawo ithempeli elikuyo

Wokuqala	uMqaliwendlela	Isaiah Shembe	uMzimoya	eMsinga
			iVunizitha	eMandeni
			iBhedazitha	eNdwedwe
			iJudiya	eGingindlovu
Wesibili	iLanga	Galilee Shembe	eMaqhaweni	eGoli
			iBhekumesiya	eMzimkhulu
			iThembelizayo	eMpangeni
Wesithathu	iNyangayezulu	Amos Shembe	Ebuhleni Bokuphakama	eNanda
			eMlandweni	eMkhambathini
			Esikhumbuzweni	kwaMashu
			iSazisweni	eNanda
Wesine	uThingolwenkosazane	Vimbeni Shembe	iThulani	eMgungundlovu
			Ekhaya lethu	Ophongolo
			iPhakamani	eMtshezi
			Emoyeni	eMgungundlovu
Wesihlanu	uNyazilwezulu	Mduduzi Shembe	uMzomusha	eMnambithi
			iBhethlehema LamaNazaretha	eNtabazwe
			iKhenani	eNdwedwe
			iBambanani	kwaMashu

5.2 Ukuhlukaniswa kwamagama ngamaqoqo

Ocwaningweni oselwenziwe kuyavela ukuthi ayikho indlela elula noma elandelekayo yokuhlukanisa amagama ezindawo ngamaqoqo (uZelinsky, 2002). Lokhu kwenza kungabi ngumsebenzi olula ukuhlaziya ulwazi olutholakele ocwaningweni. Nakuba kunjalo, uRaper (2005) uthi ocwaningweni kumele amagama ahlelwe ngamaqoqo ukuze kuvele izindikimba. Uqhubeka aphawule ukuthi ukuhlaziywa kolwazi kuncika kulawo maqoqo. Ziningi izindlela abacwaningi abazilandelayo uma behlela amagama. UVan Langendonck (2007) uphawula ngezindlela ezimbili okungahlukaniswa ngazo amagama ezindawo. Kulolu cwaningo kulandelwe indlela ehlukana ngokwenzazelo yegama, okuyiyo eyelekelela kangcono ekufezekeni kwezinhloso zalolu cwaningo.

Emagameni aqoqiwe kuvele ukuthi anezincazelo ezimbili okuyilezi: Umqondongqo (*denotative*) kanye nomqondosithasiselo (*connotative*). UMalandela (2006) uthi umqondongqo ilokhu okuyigama kuphela elingancike ndawo kanti umqondosithasiselo wona usho incazelo yegama encike ezintweni eziningi ezihlobene nalelo gama. UMerriam (2009) uphawula uthi umqondongqo wegama usuke uyincazelo yegama engancikile ezimweni ezithile isuke incazelo yegama izihambela yodwa. Umqondosithasiselo wona kusuke kuyigama elejwayelekile kodwa elihambisana nemizwa ehlukeni encike ekuqanjweni kwalo (uCarey, 1995). Ucwaningo luveza ukuthi amagama amathempeli ebandleni lamaNazareth anezincazelo ezahlukeni ezihambelana nawo. Amanye amagama anezincazelo ezimbili kanti amanye anencazelo eyodwa okungaba umqondosithasiselo noma umqondongqo wodwa.

5.3 Amaqoqo amagama kulolu cwaningo

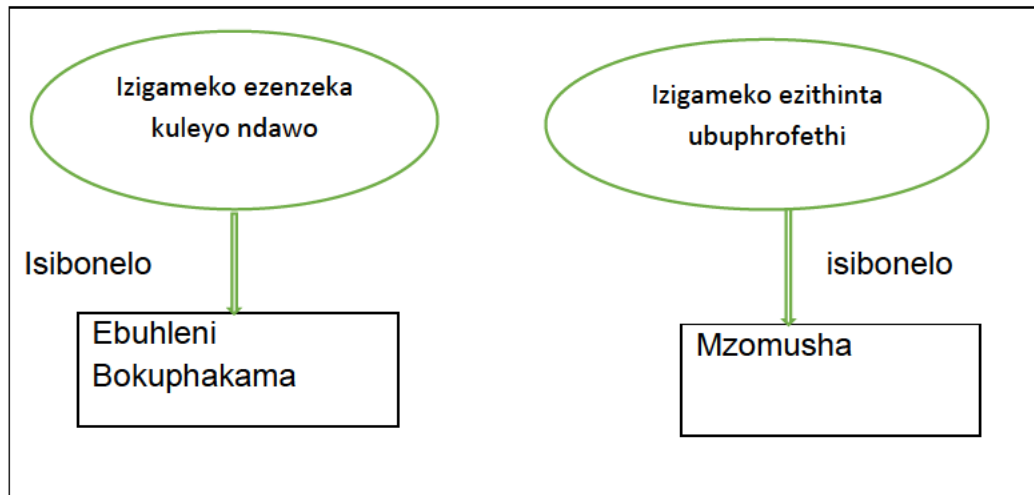
Kulolu cwaningo, izinto ezaba nomthelela ekuqanjweni kwamagama amathempeli nezaba yizizathu zokuqanjwa kwawo ngala magama zehlukaniswe amaqoqo ayi-8, ethulwe ethebuleni elilandelayo. Ngezansi kwethebula elethula la maqoqo, kuchazwa iqoqo ngalinye, kuhlaziye amagama akha iqoqo ngokwemvelaphi yawo nangokwenzazelo. Amagama amathempeli anomqondosithasiselo (*Connotative*) kanye nomqondongqo (*denotative*). Eqoqweni ngalinye kuphinde kucutshungulwe ukufana kanye nomehluko okhona emagameni.

Ithebula 5.2: Izinhlobo zamaqoqo amagama

Iqoqo	Uhlobo lweqoqo
1	Amagama ahlobene nezigameko ezithile
2	Amagama achazayo
3	Amagama ahlobene nenkolo
4	Amagama aveza imizwa
5	Amagama agqugquzela ubumbano nokuthula
6	Amagama ahlobene nezinto ezenzeka kulelo thempeli
7	Amagama ahlobene nezifiso zomqambi wawo
8	Amagama ahloniphayo

5.3.1 Iqoqo 1 – amagama ahlobene nezigameko

UVanderbosch (1998) uthi leli qoqo yilona elijwayeleke kakhulu emagameni ezindawo kanye nawabantu. Abanye abehlukanise amagama ngaleli qoqo ngempumelelo emisebenzini yabo nguWillems (2000) noYurchak (2000). Amagama akuleli qoqo wonke ahlobene nezigameko ezithile ezenzeka kuleyo ndawo, amathempeli engagabi khona kanye nezithinta ubuphrofethi Amagama aqukethe izincazelo okungumqondongqo wegama kanye nomqondosithasiselo. Amanye aba nomqondo owodwa kulena emibili. Izigameko yizo ezaba yizizathu zokuba akhiwe, aqanjwa amagama esesuselwa kuzo. Umehluko kuwo, nakuba engena eqoqweni elilodwa, izigameko zenzeka ngendlela engefani. Kukhona lezo ezenzeka kuleyo ndawo, kube khona nalezo ezithinta ubuphrofethi benkosi uShembe. Amagama akuleli qoqo yilawa ahlaziywa ngezansi:



Umdwebo 5.1: Umdwebo wamagama ahlobene nezigameko

5.3.1.1 Izigameko ezenzeka kuleyo ndawo

Lapha kuzoqalwe kubhekwe amagama ahlobene nezigameko ezenzeka kuleyo ndawo kulandelwe ngamagama ahlobene nobuphrofethi. Amagama amathempeli aba wumphumela wezigameko ezenzeka kuleyo ndawo yilawa: Ebuhleni Bokuphakama, uMzomusha, uMzimoya, Emoyeni, iThulani, iVunizitha, iBhedazitha, Ehhashini, Intongani, eMlandweni, Esikhumbuzweni kanye naseSazisweni. Okugqamayo ngala magama nokuvela kahle uma esehlaziywa ngezansi ukuthi amaningi awo athinta izigameko eziqala ngobubi zigcine ngobuhle. Esigabeni esilandelayo kwethulwa igama ngalinye ngokwenzazelo nangokwemvelaphi yalo. Ukwethulwa kwamagama kwenzeka kanyekanye nokuhlaziywa kwawo, mayelana nokufana kokunye nomehluko okuwo. Okunye okugqamayo futhi ngamagama akuleli qoqo ngukuthi wonke atholakala esifundazweni sakwaZulu-Natali.

Ebhleni Bokuphakama: Yigama lethempeli elikhulu nelihle kunawo wonke elisendaweni yaseNanda, elaqanjwa nguShembe wesithathu ngonyaka we-1977. Laqanjwa kulandelwa isigameko ababuzwa abathi kwaxoshwa uShembe wesithathu emzini waseKuphakameni. Umqondongqo waleli gama uveza ukuthi lena indawo enhle. Umqondosithasiselo uncike ezigamekweni ezihambisana nokuqanjwa kwaleli gama. Ababuzwa bathi leli thempeli lakhiwa emuva kokuthi uShembe wesithathu exoshwe eKuphakameni emuva kokukhothama kukaShembe wesibili. Ngeshwa, kwaba nokungaboni ngaso linye emalungeni ebandla, mayelana nokwakumele ahole ibandla emuva kokukhothama kukaShembe wesibili. Lesi senzo sadala enkulu inxushunxushu, eyaholela ekuchithekeni kwegazi nasekwahlukaneni kwebandla.

UShembe wesithathu nababemeseka waphuma wakha ithempeli elisha eNanda, waletha ngokuthi kuseBuhleni Bokuphakama.

Omunye wababambiqhaza uphawule ukuthi uShembe wesithathu wathi njengoba sekuchitheke igazi, lo muzi waseKuphakameni awusekho ngcwele, ingelosi isiwushiyile yabe isiphuma nabo, ukuyokwakha umuzi waseBuhleni. Lokhu kugqamisa ukuthi njengoba umuzi omdala waseKuphakameni sewuchithekile, lapha eBuhleni uyavuswa. Igama lisho izinto ezinhle ezenzekayo nezisazokwenzeka. Omunye wababuzwa uphawule ukuthi lo muzi ufaniswa neJerusalema elisha; okukhulunywa ngalo eBhayibhelini; ngenxa yobuhle, ubukhulu nobungcwele bawo. Okuvumelana nalokhu okushiwo yilo mbuzwa ezingxoxweni, amazwi kaShembe wesithathu uma ethi, *“This is a mini city”*, ababuzwa bathi uShembe wesithathu wawasho la mazwi ephethe inkonzo kulo leli thempeli ngonyaka we-1983, okukholwa ngokuthi wayeqamba ithempeli ngegama lesibili. Lo muzi namhlanje mkhulu. Uma kunezinkonzo, abantu baba ngangezimpethu zendlovu.

Leli gama linencazelo engumqondongqo ochaza ubunjalo bethempeli, evezwa yingxenye yokuqala yegama ethi ‘eBuhleni’, elisho indawo yobuhle. Liveza ukuthi lena yindawo enhle kodwa liqhathanisa lo muzi waseBuhleni kanye, nowaseKuphakameni. Liveza ukuthi emzini omdala kwakungasekukhule kodwa manje leli thempeli liwuphawu lezinto ezinhle ezabe sezingenzeki ethempeilini elidala eKuphakameni okugqama kakhulu ngaleli gama ukuthi liveza ubuhle obukhona kuleli thempeli.

uMzomusha: Yigama lethempeli elisendaweni yaseMnambithi. Leli thempeli laqanjwa nguShembe wesihlanu. Umqondongqo waleli gama uveza umuzi omusha ukuneminye kanti umqondosithasiselo uncike esigamekweni sokuqanjwa kwaleli gama, mayelana nokushiywa kwethempeli elidala eNkumbulweni. Ababuzwa bathi leli gama laqanjwa emuva kokuba kube nezingxabano phakathi kwamaNazarethaseNkumbulweni kanye nabantu besigoldi saseMcitsheni abangewona amalunga ebandla lamaNazareth. Baqhubeka bathi kwabe sekubikelwa uShembe ukuthi abantu besigodi saseMcitsheni bayawahlukumeza amaNazareth. UShembe wesihlanu wabe esethi akufunwe indawo entsha kwakhiwe ithempeli, wabe eseliqamba wathi ‘iseMzomusha’.

Uma kubhekwa la magama uMzomusha nelithi eBuhleni Bokuphakama elingenhla kutholakala ukuthi ayahlobana ngoba womabili la mathempeli aphuma kwamanye

amathempeli ngenxa yezingxabano. Igama uMzomusha ithempeli elisha kunamanye kanti naleli laseBuhleni lisha, liphuma ethempelini elidala eKuphakameni. Okukhulu okwenza leli thempeli lihlobane negama elithi Ebuhleni Bokuphakama ngukuthi aqanjwe esuselwa ezigamekweni ezenzeke engakakhiwa. La magama akhombisa ukuthi njengoba la mathempeli esakhiwe emuva kwezinto ezimbi ezenzeka kuzoba mnandi kube kuhle njengoba sekwakhiwe wona. Uma into iyintsha isifiso kuba ngukuthi ayingabi nazo izinkinga kodwa kube khona izinto ezinhle zodwa. Okunye okuvelayo phakathi kwala mathempeli ngukuthi okwadala ububi obaholela eBuhleni ngukuxabana kwamalunga ebandla, exabana wodwa kanti eMzomusha ngabantu bangaphandle ababehlukumeza amalunga ebandla, ingxabano yayingekho phakathi kwamalunga ebandla.

uMzimoya: Yigama lethempeli elisendaweni yaseMsinga. Leli gama laqanjwa nguShembe wokuqala. Umqondongqo walo usho ukuthi umuzi onomoya. Kanti umqondosithasiselo walo uveza incazelo ababuzwa abayihlobanisa nokwenzeka njalo uma kuvakashe uShembe wokuqala kule ndawo. Ezingxoxweni kuvele ukuthi njalo uShembe uma efika kule ndawo kwakuba nomoya. Bathi yonke iminyaka kuba nomoya uma kufika uShembe. Baveza ukuthi ngesikhathi sekwakhiwe leli thempeli wabe esethi kuseMzimoya ngoba uma efikile njalo kuba nomoya. Ababambiqhaza bathi noma selikhona ithempeli uma uShembe evakashele kulo, kuba nomoya.

Leli gama linobudlelwano negama elithi 'Mzomusha'. La magama womabili anegama elithi 'muzi' lokho kuwenza abe nobudlelwano. Igama elithi umuzi lenza la mathempeli abaluleke ngoba umuzi uyisiphephelo sabantu. Noma izinto zinzima kodwa uma usemzini usuke ususekhaya.

Emoyeni: Yigama lethempeli eliseMgungundlovu. Leli gama laqanjwa nguShembe wesine. Umqondongqo waleli gama yilowo nje osho igama indawo enomoya. Umqondosithasiselo yilowo ohlobene nokwenzeka kuleli thempeli, ababambiqhaza bathi uShembe wathi ehambele kule ndawo wabona izangoma eziningi zize kuye. Wabe esebuza ukuthi ngabe bonke abantu bakule ndawo bayizangoma yini. Ababambiqhaza bathi wabe esethi kumele abantu bakule ndawo bagezwe umoya wobungoma ukuze babe ngamaNazareth. Kwabe sekwakhiwa ithempeli waliqamba-ke igama wathi kuseMoyeni ngoba kugcwele abantu abanomoya wobungoma. Wathi bonke abantu bakule ndawo abayizangoma uma sebephenduka beba

ngamaNazaretha, aboza bezocela uMfundisi kuye khona ezobasa emfuleni ayobageza umoya wobungoma, ngaphambi kokuba bafake ingubo emhlophe.

Leli gama libukeka lihlobene naleli elichazwe ngenhla elithi Mzimoya ngoba naleli likhuluma ngomoya. Kubalulekile ukuchaza ukuthi igama 'umoya' linomqondongqo kanye nomqondosithasiselo. Kukhona umoya okungumoya ovunguzayo. Umoya lo ovunguzayo umoya nje wendalo ojwayelekile kanti leli gama lona lisho umoya ongena kumuntu okukholelwa ukuthi ungenwe ngabantu abadala noma idlozi. Umoya wamadlozi usuke usebenza ngomuntu umsiza ukuba aphrofethe noma abone izinto ezingabonwa ngabanye abantu. Umehluko kuwo ukuthi le mimoya eqanjwe ngayo ayifani. uMzimoya ususelwa kumqondongqo wegama, osho umoya ovunguzayo kodwa igama eMoyeni lona lisuselwa kumqondosithasiselo womoya, okungumoya wobungoma.

iThulani: Igama lethempeli elitholakala eMgungundlovu. Leli gama laqanjwa nguShembe wesine. Umqondongqo waleli gama uveza ukuthi igama lethempeli eliphathelene nokuthula. Umqondosithasiselo walo uncike esiyalweni sikaShembe sokuba amalungu aleli thempeli angazimbandakanyi ekukhulumeni nasemibangweni ekhona esontweni. Leli gama linencazelo ehlotshaniswa nayo. Liqanjwe emuva kwesigameko sokungaboni ngaso linye phakathi kwamalunga ebandla lamaNazaretha. Lokho kufakazelwa ngababuzwa uma bethi kwaba nesigameko emuva kokukhothama kukaShembe wesithathu. Amalunga ebandla awangabona ngaso linye ngenxa yokuthi kwabe sekunabaholi ababili ababefuna ukuhola ibandla. Bethi yibona abakhethwe yilo Shembe wesine okhotheme, ibandla labe selihlukana phakathi. Lowo msindo waze wafika kuShembe omusha owabe esehola ibandla okunguShembe wesine, kodwa wabayalela ukuba bangabangi umsindo, bangakhulumi bathule nje bathandaze. Ekuxabaneni kwabo bahlukana phakathi abanye baya kwenye indawo. Olunye uhlangothi lwabe seluya kuShembe liyobika ingxabano. Ababuzwa bathi uShembe wabe esethi abakhe ithempeli elisha, waliqamba igama wathi, 'iThulani'.

Leli gama lihlobene namagama acutshungulwe ngenhla ngoba nakuba lawa angenhla eqanjwe emuva kwezigameko ezingezinhle zokungaboni ngaso linye, leli lithi akube nokuthula. Uma kade kunezinkinga kuyadinga ekugcineni kuhlalwe phansi kuboniswane ukuze kube nokuthula. Lesi sigameko sokungaboni ngaso linye phakathi

kwamalunga ebandla sabe sifana nesenzeka eKuphakameni. Ababambiqhaza bathi kujwayelekile ebandleni lamaNazaretha ukuthi uma kukhothama umholi kube nezingxabano zobuholi emuva komholi okhothame.

iVunizitha: Yigama lethempeli elisendaweni yaseMandeni. Leli thempeli laqanjwa nguShembe wokuqala. Leli thempeli lakhiwe ngamagama amabili 'ukuvuna' kanye 'nesitha'. Igama ivunizitha liyibizongxube. Umqondongqo waleli gama uveza ukuthi indawo okuvunwa kuyo izitha kanti umqondosithahiselo walo uncike emlandweni othile ohambisana nokuqanjwa kwalo. Usalibuka nje leli gama liyakhombisa ukuthi lihlobene nomlando ongemuhle ngenxa yegama elithi 'izitha'. Leli gama lisho abantu abathile abangezwani nomunye noma abangenabo ubudlelwano obuhle nomunye umuntu. Ulwazi oluqoqwe ngezingxoxo nababambiqhaza ngaleli gama luveza ukuthi laqanjwa emuva kwesigameko esaguqula indlela inkosi yakwaMathonsi ayebuka ngayo uShembe. UShembe ufike kule ndawo wabonwa ngabafana abelusayo entabeni, batshela oyise ngomuntu abambonayo, ngoba benezinsolo zokuthi weba imfuyo. INkosi yakwaMathonsi yathumela amadoda ukuba ayolanda le ndoda, ukuze iyibone, kuthethwe icala lokweba imfuyo abe esolwa ngalo. Ngesikhathi kuthethwa icala, uShembe wathethisa isishosha esasikhona lapho, sasukuma ngaso leso sikhathi. Lesi senzo samangaza bonke abantu, iNkosi yakwaMathonsi yathi akayekwe, ungumuntu kaNkulunkulu. Ababekhona babefisa alahlwe yicala uShembe, amathe abuyela kwasifuba. Basola inkosi yakwaMathonsi ngokuthi ivune isitha, ngaphandle kokuqulwa kwecala. INkosi yakwaMathonsi yakwenza lokho ngoba yabe isibone uShembe esukumisa isishosha ngesikhathi sokuthethwa kwecala. Leli gama kubanikazi balo, ngaphandle kokubakhumbuza ngesigameko, lihlonipha amandla abekwe kuShembe, abanye abantu abangenawo. Amalungu ebandla akuleli thempeli akholwa ngalelo langa ukuthi uma abantu belethwe kuShembe, kuleli thempeli bayaphulukiswa. Igama lilodwa lichaza isigameko sokuvunwa kukaShembe iNkosi yesizwe sakwaMathonsi ngesikhathi ebekwa icala.

iBhedazitha: Yigama lethempeli elitholakala endaweni yaseNdwedwe. Igama laleli thempeli laqanjwa nguShembe wokuqala. Umqondongqo waleli gama uveza indawo lapho okubheda khona izitha. Umqondosithasiselo uncike esigamekweni sokonakala kwetulo lokusoconga uShembe. Igama iBhedazitha lakhiwe ngamagama amabili 'ubheda' okusho ukonakala kwezinto. Ingxenye yesibili yaleli gama 'izitha', leli gama

lisho abantu abangazwani nabanye. Leli gama ababambiqhaza bathi incazelo yalo bayihlobanisa nesigameko esenzeka ngaphambi kokuqanjwa kwalo. Leli gama lihlobene negama iVunizitha ngenxa yegama elithi 'izitha' elikhona kula magama womabili la magama ahlotshaniswa igama 'izitha'. Lokho kwenza ukuba kucace ukuthi womabili la magama aveza umlando ongemuhle aqanjwe ngawo. Ulwazi oluqoqiwe luveza ukuthi leli thempeli, iBhedazitha, laqanjwa emuva kwesigameko semizamo yokuhlaselwa komsunguli wamaNazaretha, u-Isaiah Shembe, ngabantu ababeyizitha zakhe. Izingxoxo ziveza ukuthi izitha eziningi kwakungabefundisi ababekholwa wukuthi uShembe ubathathela abantu babo. Laba befundisi kuthiwa bahlangana babopha uzungu lokuhlasela uShembe. Bamlalela unyendle kanti bazozela bazumeke. Bathi bephaphama wabe esedlulile uShembe. Okusho ukuthi laba befundisi (izitha) babheda (ngesenzo sabo). Kwathi sekwakhiwa ithempeli, uShembe waliqamba ngokuthi iBhedazitha. UShembe waqamba igama eliwumlando wokuthi izitha zabheda, kwahliphizeka itulo ezazilibophile.

Nakuba la magama iVunizitha neBhedazitha eveza ukuhlobana kodwa awasondelene ngoba elinye lisendaweni yaseNdwedwe kanti elinye liseMandeni. Okugqamayo ngukuthi akhiwe igama 'izitha' lokhu kuveza ukuthi kulezi zindawo okwakhiwe kuzo amathempeli uShembe wabe engafuneki, abantu babenza ngawo wonke amandla ukuthi uShembe angabi bikho ezindaweni zabo. Ababuzwa bathi into eyabe yenza uShembe athathwe njengesitha ukuthi wabe ehamba ephendula abantu abasonta kwezinye izinkonzo balandele yena. Lokho kwakungehli kahle kubaphathi bamanye amabandla.

Ehhashini: Leli yigama lethempeli elisendaweni yaseMgumgundlovu. Igama laleli thempeli laqanjwa nguShembe wokuqala. Leli thempeli uma ulizwa liletha isithombe sesilwane, ihhashi. Umqondongqo walo usho indawo nje enehhashi noma amahhashi. Umqondosithasiselo walo uncike esigamekweni lapho uShembe esiza khona ihhashi lihlatshwe yisigodo. Liveza ukuthi ukuqanjwa kwalo kunehhashi phakathi. Ihhashi isilwane esimqoka ekhaya ngoba lisetshenziswa uma kunezimo eziphuthumayo. Igama laleli thempeli ligqamisa indawo leli thempeli elikuyo ukuthi eyasemakhaya ngoba amahhashi atholakala ezindaweni ezithe ukuqhela namadolobha. Umqondosithasiselo waleli gama ababambiqhaza bawuhlobanisa nezinto ezenzeka ngesikhathi liqanjwa ithempeli. Ababambiqhaza baphawule ukuthi leli gama

lihambisana nesigameko esenzeka ngenxa yehhashi elabonwa nguShembe wokuqala efika kule ndawo, ehamba eshumayela ivangeli, wathi kukhona ihhashi eselimbikele ukuthi linenkinga yokuhlatshwa yisigodo onyaweni. Ababuzwa bathi okuhlukile ngaleli hhashi ukuthi uShembe wakwazi ukulibona ekude ukuthi linenkinga, wabe esethumela ukuba liyobonwa. Lokho kusaveza ubuphrofethi bakhe uShembe. Ababambiqhaza bathi uShembe wathumela umshumayeli, uMakhathini, wamyalela lapho likhona. Nebala uMakhathini walifumana njengokuyalelwa, walikhulula ngoba walifika lihlatshwe yisigodo.

Intongani: Yigama lethempeli elisendaweni yaseHluhluwe. Leli gama laqanjwa nguShembe wokuqala. Leli thempeli lingaphansi kobukhosi bakwaNgwane. Umqondosithasiselo waleli gama uncike encazelweni ehambisana nalo. Leli gama liwumbuzo. Lo mbuzo ukhombisa ukuthi nakuba into iwumlando kodwa kukhona okungaqondakala ngawo umlando. Umbambiqhaza okhonza kuleli thempeli uphawule ukuthi lakhiwa ngesikhathi ibandla lamaNazaretha lisaholwa nguShembe wokuqala, laqanjwa ngokuthi 'Umziphathe'. Uqhubeke waphawula ukuthi igama elithi, 'Intongani' yigama elisha, elaqanjwa nguShembe wesithathu, ibandla seliholwa nguye. Ngokwezingxoxo leli gama liwumbuzo oqhamuka embuzweni othi kungani kwenzeke into enje?

Ababambiqhaza ngaleli gama baphawule ukuthi, ngesikhathi uShembe wokuqala efika kule ndawo, inkolo yobuNazaretha yabe ingaziwa futhi naye engaziwa. Ulanda uthi kwaqhamuka izinkomo, zambona, zabuthana kuye, zamgidela zijabula. Ababambiqhaza bathi amadoda endawo acasuka, alanda izikhali efuna ukumhlasela, ebona isimanga esenziwa izinkomo. Ambuza ukuthi kungani izinkomo zenze le nto phambi kwakhe. UShembe waphendula ngokuthi izinkomo zijatshuliswa ukubona uNkulunkulu. Emuva kwesikhathi eside, ibandla lamaNazaretha selingaphansi kobuholi bukaShembe wesithathu, weza kule ndawo ezosontisa. Ababambiqhaza bathi uShembe wesithathu wathi wezwa ngalesi simanga esenzeka kuyise. Ababambiqhaza bathi uShembe wesithathu wabe eseguqula igama lethempeli waliqamba ngokuthi 'Yintongani'. Leli gama liyafana negama elichazwe ngenhla elithi eHhashini ngoba womabili umlando wawo ufaka izilwane okuyihhashi nezinkomo.

Umlando utshengisa ukuthi ihhashi nezinkomo kusetshenziswa ukuveza ubukhulu bukaShembe ukuze abantu bakholwe, baphenduke ngoba akekho umuntu okwazi

ukubona isilwane ukuthi sinenkinga ekubeni sikude naye. Lokho kwakwenza ukuba abantu bambuke ngelinye ihlo uShembe. Zombili lezi zilwane izilwane ezibalulekile ezifuywa emakhaya kanye nasemapulazini. Ukusetshenziswa kwezilwane kula magama kuveza izindawo la mathempeli akuzo ukuthi isemakhaya ngoba lolu hlobo lwezilwane lufuywa emakhaya nasemapulazini. Ababambiqhaza bathi ngesikhathi uShembe wokuqala efika kule ndawo izinkomo zasina. Sebemchazelile ngaso wabe esebuzwa ukuthi kwabe kuyinto yini le eyabe yenzeka. Lo ngumbuzo owabuzwa ababekhona.

eMlandweni: Yigama lethempeli eliseMkhambathini. Leli gama laqanjwa nguShembe wesithathu. Umqondongqo waleli gama uveza ukuthi lena indawo yomlando kodwa umqondosithasiselo waleli gama uncike esigamekweni esenzeka kule ndawo uma oShembe behambe kuyo. Liyaziveza ukuthi lihambelana nomlando othile. Ababuzwa bathi kule ndawo okukhona leli thempeli kuyo uShembe wokuqala wayehlala kuyo esashumayela ivangeli lobuNazaretha. Baqhubeka bathi uShembe njalo wayefikela kule ndawo ashumayeze abantu aphinde aphrofethe nezinye izinto ezizokwenzeka kule ndawo. Ababambiqhaza bathi uShembe wokuqala wafikela kule ndawo, nowesibili kanye nowesithathu. Bathi uShembe wesithathu wathi akwaxhiwe ithempeli ngoba le ndawo ingumlando. Ababambiqhaza bathi wathi ingumlando ngoba bonke oShembe bafikela kuyo. Lelo thempeli uShembe wesithathu waliqamba igama wathi kuseMlandweni ngoba bonke oShembe bafikela kule ndawo, kusukela kuShembe wokuqala.

Leli gama liyahlobana namagama angenhla ngoba wonke ahlobene nomlando. Izinto ezenzeka ethempelini intongani ziwumlando ngoba iwona lowo mlando ongaqondakali wokusina kwezinkomo zisinela uShembe okwenza laqanjwa ngokuthi Intongani, kanti okwenzeka Ehashini nakho kuwumlando owaqopheka kule ndawo wokuthi uShembe asize ihhashi. Wonke la magama aqukethe umlando. Leli gama liveza ukubaluleka kokulondolozwa komlando kanti nalo liqanjwe ngesigameko soShembe bonke sokuthi uma befika kule ndawo bahlale endaweni eyodwa bonke. Lokhu kuze kwaphenduka umlando.

Esikhumbuzweni: Yigama lethempeli elitholakala kwaMashu. Leli gama laqanjwa nguShembe wesithathu. Ababambiqhaza bathi le ndawo eyahaqwakakhulu wudlame, ngeminyaka yo-1993, olwabheduka ngenxa yokungaboni ngaso linye

kwezombusazwe. Lolu dlame lwaholela ekufeni kwabantu abaningi, indawo yahaqwa ubugebengu obunhlobonhlobo. Umqondongqo waleli gama usho indawo nje ebizwa ngesikhumbuzo, okungukukhumbula into ethile. Umqondosithasiselo waleli gama uncike encazelweni yaleli gama ehlotshaaniswa nesigameko esenzeka kule ndawo sokufa kwabantu ngezikhathi zombangazwe. Ababambiqhaza baphawule ukuthi ngaphambi kokuba kwakhiwe leli thempeli kule ndawo, ngemuvana nje kwalesi sikhathi sodlame, uShembe wenza inhlambuluko. Inhlambuluko ngumkhuba wokugeza igazi elachitheka nokuhlanzwa kwendawo. Lakhiwa-ke ithempeli laqanjwa igama elithi, 'Esikhumbuzweni'. Leli gama lakhelwe phezu kwesenzo esithi 'khumbuza'. Ababambiqhaza baphawule ukuthi uShembe wesithathu waliqamba ngaleli gama ukuze kube yisikhumbuzo sabantu abaningi abafela kule ndawo. Omunye wababuzwa ugqamise ukuthi alisona isikhumbuzo samaNazaretha kuphela kodwa liyisikhumbuzo kubo bonke abantu baseNingizimu Afrika, njengoba abafa babengewona amaNazaretha, babeyizakhamizi zaseNingizimu Afrika.

Leli gama liqale liveze umlando ongemuhle ngoba umlando uveza ukuthi kwabe kuliwa kufa abantu ngezizathu zezombusazwe. Linokuhlobana nelithi Ebuhleni boKuphakama nelithi Mzomusha. Umehluko ukuthi lapha ukuchitheka kwegazi kwadalwa ngezombusazwe akuxhumani namabandla. Kanti eBuhleni Bokuphskasma igazi elachitheka ngelamalungu ebandla. Kuwo womathathu la magama eBuhleni Bokuphakama, eMzomusha kanye nasEsikhumbuzweni, wonke kunokungezwani kodwa okugqamayo ukuthi emuva kokungezwani kube nentethelelo.

iSazisweni: Yigama lethempeli elisendaweni yaseNanda. Igama laleli thempeli laqanjwa nguShembe wesithathu. Umqondongqo waleli gama uveza ukuthi leli gama lisho ukwaziswa okuthile noma liyisaziso nje sento ethile. Umqondosithasiselo uncike esigamekweni esihambisana nokuqanjwa kwaleli gama. Ababambiqhaza bathi leli gama liveza ukuthi le ndawo yaletha ulwazi oluthile ngoba uma wazisa usuke utshela umuntu into ethile. Yingakho ababuzwa beveze ukuthi kule ndawo ilapho uShembe wesithathu aziswa khona ngendawo okumele kwakhiwe kuyo ithempeli elisha laseBuhleni Bokuphakama. Ababambiqhaza bathi emuva kokuba uShembe wesithathu ekhishiwe eKuphakameni wahamba wangenisa ebukhosini baseMaqadini, okuyilapho kwafika khona umama owathi uphuphe uShembe wesibili wamyalela ukuba ayokhombisa uShembe wesithathu indawo okumele kwakhiwe khona ithempeli. UShembe wesithathu wabe eseqamba leli thempeli elisebukhosini

baMaqadi ngokuthi iSazisweni ngoba waziswe ngendawo okumele akhe kuyo ithempeli laseBuhleni Bokuphakama.

Leli gama liyahlobana nelingenhla elithi Esikhumbuzweni ngoba nalo liqukethe umlando ongemuhle wokuxoshwa kukaShembe wesithathu eKuphakameni kodwa liqanjwe ukuba libe yisikhumbuzo sento eyenzeke ngaphambi kokuba liqanjwe. Okugqama kuleli gama ngumlando ongemuhle owenzeke ngaphambi kokuba liqanjwe. Lokho kwenza ukuba igama Esikhumbuzweni negama eSazisweni abe nobudlelwano ngenxa yomlando ongemuhle ngaphambi kokuba aqanjwe. Ekugcineni lo mlando uba nemiphumela emihle.

Kulesi sigaba bekubhekwa amagama athinta izigameko ezenzeka kuleyo ndawo kanti esigabeni esilandelayo kuzocutshungulwa amagama aqanjwe ngezigameko ezihlobene nobuphrofethi.

5.3.1.2 Izigameko eziveza ubuPhrofethi beNkosi uShembe

Amagama aphrofethayo ilawo asho ukuthi esikhathini esithile kuzokwenzekani kuphinde kwenzeke ngempela (uDanells, 1936). Leli qoqwana lamagama aveza iziphrofetho lakhiwe ngamagama amathempeli, aqanjwe ngeziphrofetho zeNkosi uShembe ngezinto ezithile. Amagama ayiziphrofetho, ngamagama aqanjwa, ahlonze izinto ezizokwenzeka esikhathini esizayo (uHill, 2011). Ukufezekiswa kwalezi ziphrofetho, emuva kokuqanjwa kwamagama, kwenza iNkosi uShembe yagcina seyibizwa ngomphrofethi. Amagama ahlaziywa kuleli qoqo yilawa: Linda, Butha, Ekuphakameni kanye neGugulethu.

iLinda: Yigama lethempeli elakhelene nesigodlo seSilo samaZulu kwaNongoma, uZwelithini Zulu. Leli gama laqanjwa nguShembe wokuqala. Umqondongqo waleli gama usho indawu yokulinda. Umqondosithasiselo walo uncike esiphrofethweni sokuzokwenzeka kule ndawo. Umqondosithasiselo waleli gama ababambiqhaza bawuhlobanisa nesigameko esenzeka ngaphambi kokwakhiwa kwaleli thempeli. Incazelo encike kuleli gama uze uyithole ngoba sekuchazwa ukuthi laqanjwa kanjani. Ulwazi ngaleli gama luthathwe enkulumeni yomntwana wakwaPhindangene, uMangosuthu Buthelezi, ayethula kugujwa iminyaka eyikhulu kwasungulwa ibandla lamaNazareth. Lo mgubho wabe useNanda ekomkhulu lebandla lamaNazareth ngomhlaka 10 kuNdasa 2010. Ethula inkulumo yakhe uphawula ukuthi iNgonyama,

uSolomoni kaDinuzulu, wayenenkinga yokuthi izwe lamaZulu lingathathwa kanjani kwabamhlophe. UDokotela uJ.L. Dube wabe esemhambisa kumphrofethi u-Isaiah Shembe. UMangosuthu Buthelezi uthi uSolomoni waya kuShembe ehamba nesigungu sakhe, okwakukhona kuso nabeluleki bakhe; oGilbert Zulu, umntwana kaMyayiza kaNdabuko, umtwana wakwaMinyamanzi kanye noMathole Buthelezi, ubaba weNkosi uMangosuthu Buthelezi. Uqhubeka aphawule ukuthi ingonyama yafike yabuza ukuthi yini engayenza ukubuyisa izwe. UShembe waphendula ngokuthi izwe ngeke lisabuyiswa ngemikhonto nezibhamu kodwa kufuneka kuthandazwe. Inkosi uSolomoni yayalela abeluleki bayo ukuba bakhe indlu eKuphakameni, abazohlala kuyo ngesikhathi befundiswa ukuhola nokuphatha abantu ukuze balawuleka kuphele nezimpi. Abeluleki abakuvumanga lokho. Leso senzo sabeluleki senza ingonyama, uSolomoni yanqumo ukuya oSuthu noShembe, yamenza umfundisi wayo. Yamyalela ukuba akhe indlu yokukhonzela phezu kwamadlinza amakhosi amadala, esibayeni sakwaZulu. Igama elithi kuseLinda, laba yisiphrofetho sezinto eziningi ezaphrofethwa nguShembe wokuqala. Wathi leli thempeli lizolinda bagulayo, kubandakanya amakhosi akwaZulu kanye nabantwana bonke. UShembe wathi bayolinda kuleli thempeli ukuze bathandazelwe basinde. Wathi amakhosi ezizwe nawo uma enezinkinga ayoza kuleli thempeli azolinda ahlale khona athandaze, apjhinde alekelelwe ukuxazulula izinkinga zawo. UShembe waphinda waphrofetha ukuthi leli thempeli liyoba yisango lokulinda abamhlophe bangangeni kwaZulu, oSuthu. Abathandazayo bayolinda (ukuzila ukudla) kuleli thempeli bengadli lutho izinsuku, bekhuleka. Njengoba leli thempeli labe liphrofethiwe, ukuthi lizolindela ukungena kwabelungu esigodlweni sikaZulu. Lokho kuyahambisana nokulinda ngoba into ephrofethiwe kusuke kwaziwa ukuthi izokwenzeka kodwa kungaziwa ukuthi izokwenzeka nini. Nalapha abeLungu kwakwaziwa ukuthi bazofika futhi bangene esiGodlweni kodwa kwakungaziwa ukuthi bayofika nini. Leli gama liqukethe imiqondo eminingi ngoba ukuqanjwa kwalo kuncike ezigamekweni ezimbili. Isiphrofetho sokuqala kwathiwa lizoba yisibhedlela esizolinda ukwelapha abantwana basendlunkulu uma begula, kanti esesibili ukulinda abelungu uma behlasela isigodlo sakwaZulu.

iButha: Yithempeli elisendaweni yaseHluhluwe. Leli thempeli litholakala ngenhla nesifundazwe. Leli gama laqanjwa nguShembe wokuqala. Umqondongqo waleli gama uveza ukuqoqela izinto ndawonye zibe yinto eyodwa. Umqondosithasiselo waleli

thempeli uncike esiphrofethweni sokuthi lizobutha abantu babe ngamaNazaretha. Umbambiqhaza okhonza kuleli thempeli uphawule ukuthi leli thempeli umsebenzi walo ukubutha abantu babe ndawonye. Izingxoxo ziveze ukuthi ngesikhathi uShembe efika kule ndawo, abantu babengamazi. Washumayela ivangeli abantu baphenduka ngobuningi babo. Wakha ithempeli, waliqamba ngaleli gama ngoba lizobutha bonke abantu ayesebaphendulile kanye nabanye abasazophenduka.

Okwenza la magama eLinda neButha abe nobudlelwano ukuthi womabili aphrofetha izinto ezizokwenzeka esikhathini esizayo kanti futhi amayelana nokusizakala kwabantu. Igama elingenhla lisiza abantu ngoba kwathiwa lizolinda ukungena kwabelungu bezophuca abamnyama izwe labo, loku kuphrofetha kwasiza iSilo samaZulu nabantu ukuba bahlale belindele ukuthi kukhona okungenzeka. Kanti futhi kwathiwa leli thempeli lizolinda uma kugula abantwana baseNdlunkulu libalaphe. La magama amayelana nokusiza abantu aphinde abheke inhlalakahle nokuphila kahle kwabo.

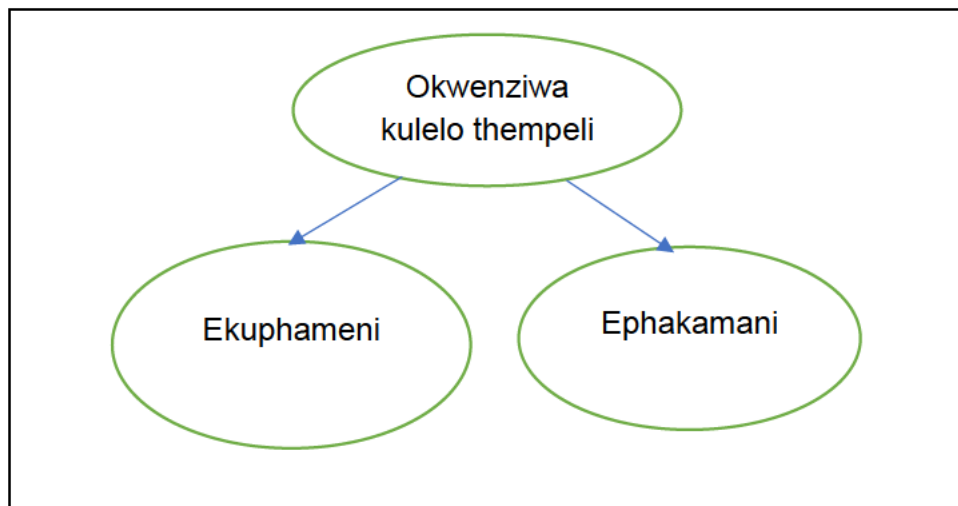
Ekuphakameni: Yithempeli eliseNanda. Igama laleli thempeli laqanjwa nguShembe wokuqala. Umqondongqo waleli gama usho indawo ephakeme, esendaweni eyigquma noma eyintaba. Umqondosithasiselo walo uncike esigamekweni esenzeka lapho kufika izalukazi kuleli thempeli zanikwa ukudla zadla zabonga. Ababambiqhaza bathi leli gama laqanjwa emuva kokuba kufike izalukazi ezingaziwa. Bathi lezi zalukazi zafica uShembe ehleli nabalandeli bakhe lisanda kwakhiwa ithempeli, lingakaqanjwa igama. Ezingxoxweni kuvele ukuthi uShembe wayalela ukuba ziphiwe okudliwayo lezi zalukazi. Zathi sezidlile zabuza ukuthi yini igama lalo muzi. Kwaphendulwa kwathiwa awukabi nalo igama. Zabe sezithi igama lawo iseKuphakameni zabe sezihamba. Ababambiqhaza bathi uShembe wokuqala wasala wachaza ukuthi lezi zalukazi kade kuyizithunywa zasezulwini ekade zilethe igama laleli thempeli. Ezingxoxweni nababambiqhaza kuvele ukuthi uShembe wabe esechaza ukuthi igama laleli thempeli lisho ukuthi lizophakanyiswa libe yindawo enkulu ezokwaziwa. Kuzoba indawo abantu abaningi abazofuna kuyo usizo. Leli gama alinako ukuqhathaniseka nalawa angenhla kodwa okufanayo ngukuthi wonke aphrofethiwe ukuthi asho ukuthini, ingakho lingena eqoqweni elilodwa nawo.

iGugulethu: Yigama lethempeli elikwaCeza. Leli gama laqanjwa nguShembe wesithathu. Umqondongqo waleli gama uveza indawo ethandwayo futhi ebalulekile

kubantu. Umqondosithasiselo walo uncike ezintweni ezenzeka. Ezingxoxweni ababambiqhaza bathi uShembe wesithathu efika kule ndawo abantu bamtshele ngezimanga ezenzeka ngesikhathi uyise wakhe uShembe wokuqala efika kule ndawo. Ababambiqhaza bathi uShembe wokuqala efika lapha wafika itshe elinomfanekiso wonyawo lomuntu. Ababambiqhaza bathi uShembe wokuqala wakhumula isicathulo walinganisa unyawo lwakhe kulo mfanekiso osetsheni lwanela khaxa. Ababambiqhaza bathi ngesikhathi uShembe wesithathu exoxelwa konke lokhu kwamangaza, wabe esethi le ndawo iyigugu kuye ngoba inezinto ezenziwa nguyise. Wabe esethi akwaxhiwe ithempeli kule ndawo. Ababambiqhaza bathi waliqamba igama wathi iGugulethu ngoba kunezinto eziwumlando neziyigugu ezenziwa nguyise kule ndawo. Leli gama liqukethe umqondongqo osho into eyigugu ophinde uveze into ebalulekile. Ababambiqhaza bathi incazelo yaleli gama bayihlobanisa nomqondosithasiselo walo ngoba ngenxa yesigameko sokuthi uShembe wafaka unyawo lwakhe emfanekisweni osetsheni kule ndawo.

5.3.2 Iqoqo 2 - Amagama achazayo

ULeech (1995:47) uma ekhuluma ngamaqoqo amagama ezindawo, uthi amagama achazayo yilawo achaza ukuthi indawo ime kanjani, uthi angachaza ukuthi kutholakala ini kuleyo ndawo okungaba uhlobo oluthile lwezihlahla noma lwamatshe. ULeech (1995) uvumelana noStewart (1975), bavumelana ngokuthi amagama ezindawo angachaza umumo wendawo kanye nezinto ezitholakala kuleyo ndawo. Amagama amathempeli adingidwa lapha angena ngaphansi kwaleli qoqo, njengoba nawo echaza izinto ezithile. Umdwebi olandelayo uhlukanisa amaqoqo, amaqowana kanye nesibonelo.



Umdwebo 5.3: umdwebo okhombisa amagama achazayo

5.3.2.1 Amagama aveza ubunjalo bethempeli nokwenziwa kulo

Leli qoqo liqukethe igama eliveza ubunjalo bethempeli nalelo elisho okwenziwa kulo. Amagama amathempeli aqukethe imiqondongqo kanye nemiqondosithasiselo. Amagama ahlaziywa kuleli qoqo yilawa: Ekuphakameni kanye nePhakamani.

Ekuphakameni: Yigama lethempeli eliseNanda. Leli gama laqanjwa nguShembe wokuqala. Umqondongqo waleli gama uveza indawo ephezulu kanti umqondosithasiselo usho ubukhulu kanye nokuhlonipheka kwalo. Leli thempeli lingelokuqala emathempelini akhona ebandleni lamaNazareth. Kwabe kuyilo elaliyikomkhulu lebandla lamaNazareth ngaphambi kokuba kuvele izingxabano, ezaholela ekwahlukaneni phakathi kwebandla. Nakuba sekwahlukanwa, leli thempeli liyahlonishwa kakhulu ngoba lithathwa njengonozala wenkolo yobuNazareth. Izingxoxo ziveze ukuthi leli thempeli kwabe kungumuzi, owawungenagama, uShembe wokuqala ayehlala kuwo. Njengoba kubhaliwe ngenhla izalukazi, zikhathele futhi zilambile, zanikwa ukudla nendawo yokuphumula, zabe sezithi le ndawo kuseKuphakameni. Lokhu uShembe wakuthatha ngokuthi ziphathiswe ezulwini leli gama, alisuki kuzo. Walichaza ngokuthi lisho ukuthi uphakanyiselwe phezulu, nendawo izophakama idume kakhulu. Lolu dumo lwaluzodonsa abantu abaningi abazofuna usizo. Nakuba leli thempeli lakhiwe endaweni ephakeme, lokho kungumqondongqo oqukethwe yileli gama. Ukuphakama kwagqanyiswa kakhulu imigidi nemibuthano yebandla kanye nokwamukelwa kwezivakashi zakwamanye amazwe. Kwaba yindawo yosizo olunhlobonhlobo kubantu abaningi. Kubantu

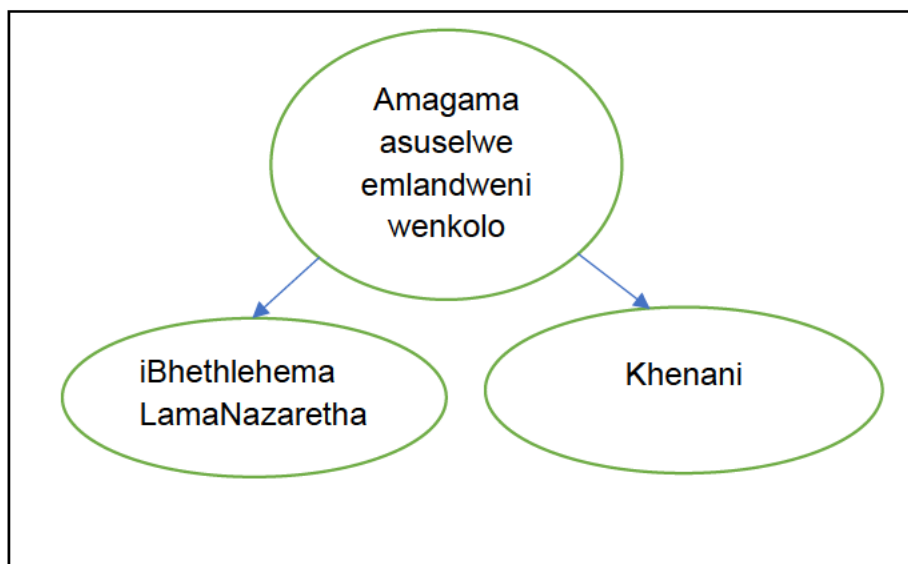
abasizakala ngenxa yokuphakama kwaleli thempeli kungabalwa iNkosi uSolomoni, owasizakala ngokuthola amasu okuhola isizwe esinokuthula.

iPhakamani: Yigama lethempeli elitholakala eMtshezi. Leli gama laqanjwa nguShembe wesine. Umqondongqo waleli gama usho indawo ephakeme. Umqondosithasiselo waleli gama uncike ekutheni uShembe wathi isePhakamani ngoba lenza izinto ezinhle eziliphakamisayo. Ezingxoxweni ababuzwa bathi leli ithempeli elinamalunga angamaningi kakhulu. Bathi leli thempeli lidelelekile kodwa lenza izinto ezinkulu nezinhle uma uShembe elivakashele noma izodlula ngaseMtshezi. Amalungu alo leli thempeli enzelana izinto ezinhle. Lokho kwenza ukuba uShembe aziqaphele izinto ezenzeka kulo. Ababuzwa bathi ukwenza kwalo izinto ezinhle kwenza ukuthi uShembe wesine agcine esethi abaphakame baqhubeke nokwenza okuhle. Waze wabathembisa ukuthi ithempeli lizophakama likhule libe namalunga amaningi. Ababuzwa bathi izinto ezenziwa kuleli thempeli ezenza ukuba uShembe aze abanake kunawo wonke amanye amathempeli.

La magama eKuphakameni kanye nasePhakamani anobudlelwane ngoba womabili aqukethe umqondosithasiselo osho indawo ebalulekile futhi ezoduma ibe usizo kubantu futhi eyenza izinto ezinhle. Womabili angena eqoqweni elilodwa elichaza ubunjalo bethempeli. Igama iPhakamani lisho izinto ezinhle ezenziwa kuleli thempeli ezenza kuthiwe aliphakame kanti naseKuphakameni kwathiwa iseKuphakameni ngoba baphatha kahle izalukazi ezingaziwa bazipha ukudla. Okugqamayo ukuthi la mathempeli umqondosithasiselo ngenxa yezinto ezinhle ezenzeka kuwo. Esigabeni esilandelayo kuzohlaziywa iqoqo lamagama aphaathelene nenkolo.

5.3.3 Iqoqo 3 - Amagama aphaathelene nenkolo

Kuleli qoqo amagama ahlobene nezigameko eziqukethe umlando wenkolo. La magama asuselwa ezigamekweni nasemlandweni oseBhayibhelini. ULauder noLauder (2015) bathi ezinye izindawo ziqanjwa ngamagama ahlobene nenkolo ngokuveza ubudlelwano bendawo nenkolo ethile. Amanye amagama aphaathelene nenkolo ahlonipha abathile emkhakheni wenkolo (uHough no-Izdebska (2014). Umdwebho olandelayo wethula iqoqwana kanye nezibonelo zamagama amathempeli angaphansi kwaleli qoqo.



Umdwebo 5.3: Amagama aphaathelene nenkolo

5.3.3.1 Amagama asuselwe emlandweni wenkolo

Leli qoqwana lamagama liqukethe amagama aqanjwe ngezinto ezithinta umlando wenkolo kanye nokwenzeka eBhayibhelini. La magama anobudlelwano obuqinile nenkolo yobuKhrestu. Amagama ahlaziywa kuleli qoqo yilawa: iJudiya, iBhethlehema LamaNazareth kanye neKhenani.

iJudiya: Yigama lethempeli eliseShowe. Leli gama laqanjwa nguShembe wokuqala. Umqondongqo waleli gama uveza ubudlelwano nendawo okwazalelwa kuyo uJesu. Ababambiqhaza baphawule ukuthi leli thempeli lingelinye lamathempeli amadala, nahlonishwayo, akhiwa ngumsunguli webandla lamaNazareth, uShembe wokuqala. Laba babambiqhaza baqhubeka baphawula ukuthi liyithempeli lesibili ngobukhulu, elilandela ithempeli, 'eKuphakameni, okuyikomkhulu lebandla. IBhayibheli elingcwele (1959) lithi le ndawo itholakala eNtshonalanga yePalastine, kwabe kuyindawo ehlala izinhlobo ezahlukene zezizwe, ezibuswa ngokwehlukana. Emuva kokuba uJuda efike kule ndawo kanye namaJuda amaningi zonke izinto zashintsha, le ndawo yangena ngaphansi kwamaJuda kwaba yiwo abusa le ndawo. Uma amaJuda esebusa kwahamba isikhathi kwabe sekuzalwa uJesu edolobhaneni eliseduze (Bethlehem) wakhula waze washumayela kule ndawo wafundisa ngoNkulunkulu. Esefundisile uJesu wathola abafundi abafundisa ngoyise abantu bashiya konke bamlandela bakholwa. IJudiya laphenduka indawo lapho uJesu ashumayela khona efundisa

nabafundi bakhe ngemifanekiso kuyo le ndawo ukuze beqonde imfihlakalo kaNkulunkulu (IBhayibheli elingcwele, 1959).

IJudiya eyithempeli nayo ihlanganisa abantu abahlukeni baba ngamaNazarethi bonke, akukhathalekile ukuthi bayisiphi isizwe futhi babuswa iyiphi iNkosi. Omunye wababambiqhaza uphawula ukuthi igama iJudiya liyisifuziselo seJudiya eliseBhayibhelini ngenxa yokubaluleka ebandleni nangenxa yomkhosi omkhulu waminyaka yonke owenziwa kule ndawo. Ezingxoxweni kuvele ukuthi noShembe wafika kule ndawo abantu bebuswa ngamakhosi ahlukene kodwa wabahlanganisa ngevangeli baphenduka. Emuva kokuba sebengamaNazarethi kwaphela nokulwa ngoba abantu abaningi basebengamakhohla bengasahlukanisiwe ngokwamakhosi ezizwe.

iBhethlehemama LamaNazarethi: Yigama lethempeli eliseHarrismith lapho okwakhulela khona umsunguli we. Leli gama laqanjwa nguShembe wesihlanu. Umqondongqo waleli gama ukhombisa ukuthi lena indawo yokukhonzela. Umqondosithasiselo wona ukhomba ukuthi okwenzeka kule ndawo kuyefana kokwenzeka ngesikhathi sokuzalwa kukaJesu. Obambe iqhaza ngegama laleli thempeli uthi abakwaShembe basuka kwaCeza baya eNtabamhlophe. Ekusukeni kwabo kwaCeza balibhekisa eNtabazwe eHarrismith. Lo mbambiqhaza uthi indawo yaseNtabazwe ibaluleke ngokuthi iyindawo lapho kuzalwe khona umndeni womsunguli webandla lamaNazarethi u-Isaiah Shembe. Umbambiqhaza ephendula imibuzo uthi wasuka lapho u-Isaiah Shembe wabe eseza eNatali ngenxa yobizo lwakhe. Lo mbambiqhaza uthi leli gama 'iBhethlehemama LamaNazarethi' laqanjwa nguShembe wesihlanu emuva kokuba evakashele le ndawo, wafika wakha ithempeli.

Ezingxoxweni ababambiqhaza bathi kuningi okwenzeka eNtabazwe mayelana nokubizwa kwakhe umsunguli webandla lamaNazarethi. Bathi ngelinye ilanga kwafika izwi lithi akaguqe athandaze, wadideka ngoba wayengazi lutho ngenkolo futhi nomndeni wakhe kwakungabantu nje abangamabhinca abangazi lutho ngenkolo. Konke lokhu kwenzeka ngaphambi kokuba afike eNatali. Ezingxoxweni omunye umbambiqhaza wathi waguqa, lathi izwi akahlabelele wathi akazi ukuthi uzohlabelela athini kodwa wezwa sekukhona into eyenzakalayo kuye ngaphakathi wazizwa esekwazi ukuhlabelela.

IBhethlehem indawo lapho kwazalelwa khona uMsindisi onguJesu. Umbambiqhaza uthi igama elithi Bethlehem lisho isiqalo sokwezeka kanye nomsuka wezinto. Umbambiqhaza uthi le ndawo ibaluke ngokuthi iyindawo yokuqala uShembe afunda kuyo ukuthandaza kanti futhi iyindawo yokuqala uShembe aqala kuyo ukungena esontweni lamaWeseli elikuyo le ndawo.

Umbambiqhaza wesibili uthi wathi u-Isaiah Shembe esengumfanyana elusa izinkomo zabelungu emaplazini wayekwazi ukukhuluma nezinkomo zimlalele. Lo mbambiqhaza uthi ngisho abelungu uma benekinga babebiza yena uma befuna ukufundisa izinkomo namahhashi abo okuthile ngoba kwakumlalela. Umbambiqhaza uthi ziningi izinto ayezenza ezikhombayo ukuthi ungumntwana ohlukile. Lo mbambiqhaza ekuphenduleni kwakhe imibuzo uthi bonke abantu baqala ukwethuka abanye bazitshela ukuthi uyathwasa okwabadida kakhulu ukuthi yena uyathandaza kanti izangoma ziyathwasa. Uthi konke lokhu kwenzeka eNtabazwe. Uphawula uthi njengoba uShembe wesihlanu eqambe leli thempeli ngokuthi kuseBhehlelema lamaNazareth, umbuzwa uthi lokho kusho ukuthi ilapho okuzalwe khona uMphrofethi u-Isaiah Shembe.

La magama eJudiya nelithi eBhethlehem ayahlobana ngoba womabili amagama asetshenziswa enkolweni futhi naseBhayibhelini akhona. Okugqamayo ngokuthi womabili aveza isiqalo esisha sokwenzeka kwezinto ngoba eJudiya abantu babebuswa ngamakhosi amaningi ahlukene. Kwabe sekuzalwa uJesu edolobhaneni elibizwa ngeBhethlehem kwabe sekushintsha izinto ngoba uJesu wafika wafundisa abantu ngoNkulunkulu bashiya konke ababekwenza bakhonza uNkulunkulu bashiya izithixo.

iKhenani: Yigama lethempeli eliseNdwedwe. Leli gama laqanjwa nguShembe wesihlanu. Umqondongqo waleli gama usho ukuphumelela. Umqondosithasiselo walo uncikene nomlando wokuqanjwa kwalo ngezinto zenkolo ezenzeka kule ndawo. Ezingxoxweni ababuziwe bathi leli thempeli lisentabeni okuyiwa kuyo njalo ngoJanuwari ngesikhathi sohambo oluncwele oluhanjwa ngamaNazareth. Abambambiqhaza bathi kuyiwa kuleli thempeli njalo ekuqaleni konyaka ngenyanga kaJanuwari. Bathi lo mkhosi wokuya entabeni ubalulekile ngoba umsunguli waleli bandla lamaNazareth ikule ntaba okukholakala ukuthi wahlangana noNkulunkulu okokuqala. Wamya lela ngokusungula ibandla lamaNazareth. Wamfundisa ngayo

yonke inqubo yalo. Omunye wababambiqhaza uveza ukuthi uShembe wabe esenza isifungo sokuthi njalo uma kuqala unyaka uzoza nebandla kule ntaba. Baqhuba bathi uShembe wokuqala wabe eya eNhlangakazi kanye nebandla lonke, noShembe wesibili wabe eya eNhlangakazi. Bathi kuthe sekukhona uShembe wesihlanu kwaba nokungaboni ngaso linye ebandleni kwabanezingxabano, uShembe wesihlanu wakhethe ukusebenzisa intaba entsha le eqanjwe ngokuthi iKhenani ngoba endala yayisinombango omkhulu, ibangwa ngezinye izinhlangothi zebandla. Lo mbuzwa uthi igama lale ntaba liqukethe okuningi lilodwa nje.

Ababambiqhaza bathi igama iKhenani liqhamuka emuva lapha khona abantwana bakwa-Israel babenenkinga behlaselwe indlala kepha bathandaza behliselwa imana ababevuka beyoyifuna njalo ekuseni. Ezingxoxweni ababambiqhaza baqhuba bathi iKhenani kwabe kuyilizwe lesethembiso okwakuthiwa izwe loju nobisi. Lokho kusho ukuthi kuleli zwe abantwana bakwa-Israel bazophila kahle, bangaphinde bahlupheke njengoba babephuma eGibhithe lapho kwakunokuhlupheka futhi begqilazwa khona. Bathi kuleli zwe elisha kwakuzoba khona ukubusa nokuphila kahle. Baqhuba bathi nebandla lamaNazareth ngesikhathi lisasebenzisa intaba endala iNhlangakazi izinto zabe zilukhuni amaNazareth asohlangothini lwaseBuhleni engavumelekile ukuhlala isikhathi eside njengoba nezinye izinhlangothi zebandla kwakumele ziyisebenzise intaba emuva kohlangothi lwaseBuhleni. Kule entsha iKhenani uhlaliswene ngokuthula abashintshani namuntu ngentaba, laba babuzwa bathi abathukwa muntu eKhenani. Omunye wababambiqhaza uveza ukuthi lapha amanzi awahlushekelwa indawo iningi. Uthi bagibela nezimoto zabo entabeni konke kumnandi. Akufani naseNhlangakazi lapho kwakuhlushekwa khona intaba incane abantu bebaningi, izalukazi namakhehla ayehluleka ukunyuka intaba, amanzi ayehlushekelwa izimoto zazishiywa ngasesibhedlela iMantobelo. Leli gama lisho ukuphela kosizi nenhlupheko futhi lisho ukubusa. Lisho ukuphuma ebunzimeni futhi leli gama lisho ukuphumelela nokuba sezweni lesethembiso.

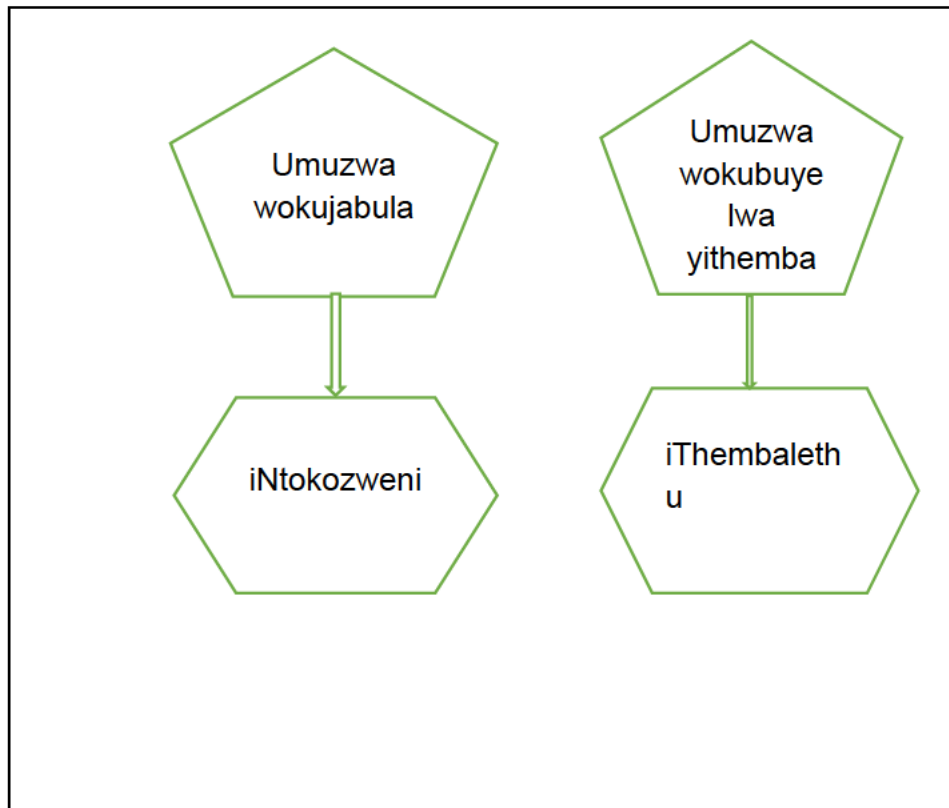
Lezi zincazelo ezishiwo ngababambiqhaza zombili ziveza umehluko phakathi kwezindawo ezimbili, ithempeli eliseNhlangakazi kanye nethempeli iKhenani. Okugqamayo ukuthi umqondosithasiselo waleli gama ukubusa nokuphila kamnandi. Kuyavela ukuthi leli gama linomlando omude osukela kwinhlalakahle yebandla lamaNazareth ngesikhathi lisasebenzisa intaba iNhlangakazi kanye namanje selisebenzisa intaba iKhenani. Kuvela umehluko ngenxa yokuthi eNhlangakazi

kwakungekho ukuthula ngenxa yokubangwa kwentaba. EKhenani kunokuthula kanti nentaba inkulu iyakwazi ukumumatha lonke ibandla kanti eNhlangakazi ibandla lalingasaneli ngenxa yokwanda kwamalungu ebandla lamaNazaretha.

Amagama akuleli qoqo ahlobene ngoba wonke akhuluma ngezinto ezabe zenzeka eBhayibhelini eziphathelene nomlando wenkolo. Igama iBhetlehema lisho indawo lapho okwazalelwa khona inkosi uJesu, lena kwabe kuyindawo engabalulekile futhi okwakungalindelekile ukuthi kungazalwa kuyo umuntu omkhulu kangaka. Nalapha eNtabazwe lapho okukhona leli thempeli kwakhulela khona umsunguli webandla lamaNazaretha. Indawo edelelekile. Lokhu kuveza ukuthi uNkulunkulu akanandaba nemuva noma nomlando womuntu kodwa uma emkhetha umuntu wakhe umthatha nasendaweni edelelekile. IKhenani indawo yokubusa yesethembiso, la magama womabili anobudlelwano ngoba akhuluma ngemuva elingelihle kodwa okuphetha ngemiphumela emihle. UJesu wazalelwa endaweni edelelekile kodwa wagcina esengumsindisi nenkosi yabantu kanti nabantwana bakwa-Israel basuka eGibhithe behlupheka kodwa bagcina sebebusa eKhenani. Nebandla lamaNazaretha lifanisa intaba endala yaseNhlangakazi neGibhithe ngoba kuningi okwakwenzeka kuleyo ntaba okwasekuphambene nokukholwa. IJudiya nayo kwabe kungenye yezindawo zokukhonzeka ehlonishwayo ngenxa yokuthi yayihanjelwa iNkosi uJesu yenza izimalingaliso zayo. Nasebandleni lamaNazaretha iJudiya engelinye lamathempeli ahanjelwayo uShembe uma eshumayela. Isigaba esilandelayo sihlaziya amagama aveza imizwa.

5.3.4 Iqoqo 4 - Amagama aveza imizwa

Amanye amagama angaba nemizwa ethile. Imizwa ekhona emagameni kungaba ukuphoxeka noma ukujabula (uPettman, 1914). Amagama aveza imizwa aqukethe imizwa enhlobonhlobo, inhloso yokuqanjwa kwawo ukudlulisa imizwa yokujabula, ukubuyelwa ithemba, ukudumala noma ukuphoxeka. Umdwebo olandelayo uveza iqoqo namaqoqwana ahambisana namagama aqukethe imizwa.



Umdwebo 5.4: Amagama aveza imizwa

5.3.4.1 Umuzwa wokujabula

Amagama angaba nemizwa enhlobonhlobo, ukujabula, ukudumala noma ukubuyelwa ithemba (uLarson, 2011). Leli qoqwana liqukethe amagama anomuzwa wokujabula. La magama agqugquzela amalunga akhonza kula mathempeli ukuba ahlale enza izinto ezinhle ezijabulisayo ngezikhathi zonke. Amagama ahlaziywa kuleli qoqwana ilawa: iNtokozweni, Othandweni, Namani kanye neThuthukani.

iNtokozweni: Yigama lethempeli elisendaweni yaseNanda. Leli gama laqanjwa nguShembe wesine. Umqondongqo waleli gama usho indawo lapho kukhona intokozo. Umqondosithasiselo uncike enjabulweni kaShembe wesine ayeba nayo uma ekuleli thempeli. Omunye umbambiqhaza uthi leli gama lisho intokozo; intokozo ngukujabula. Ezingxoxweni uthi leli thempeli lenza uShembe athokoze, izenzo zamalungu alo zinhle futhi amalungu alo awaxabani ahlezi ngokuthula. Lo mbambiqhaza uthi lokho kuletha intokozo kuShembe. Ababuzwa bathi leli gama liveza imizwa kaShembe ngaleli thempeli. Bathi lapha uma uShembe evakashile uyathokoza kakhulu, lokho kudalwa indlela ephatheka ngayo. Leli thempeli labe lingakabinalo igama lalo. Ngaphandle kwendlela uShembe aphantheka ngayo, uyathokoza uma

ebona amalungu ethempeli ehloniphana futhi ethandana. Ezingxoxweni kuvele ukuthi amalungu aleli thempeli enza izinto ezinhle ezijabulisa uShembe, ingakho leli gama laqanjwa ngeNtokozweni. Umbambiqhaza uthi ziningi izinto ezingenza kujabulise ukuba kuleli thempeli, uthi umoya wokuthandana nokuzwana uyathandeka. Uthi uNkulunkulu uyabathanda abantu abathandanyo.

Othandweni: Yigama lethempeli elisendaweni yaseMnambithi. Leli gama laqanjwa nguShembe wesithathu. Umqondongqo waleli gama usho indawo yothando. Leli gama liqukethe umqondosithasiselo ngothando ngoba ukuqanjwa kwalo kuncike emizweni uShembe wesine aba nawo uma evakashele leli thempeli. Ezingxoxweni ababambiqhaza bathi Othandweni ithempeli eliqanjwe ngenxa yothando amalungu aleli thempeli analo. Ababambiqhaza abathi ngesikhathi uShembe ezovula leli thempeli wathi uzwa kuheleza umoya wothando. Wathi ubona abantu bakuleli thempeli bezwana futhi behloniphana. Wabe esethi leli thempeli kusothandweni lwamaNazaretha. Omunye wababambiqhaza uthi uShembe wabadonsa ngendlebe ukuthi bangavumeli abantu bangene phakathi kwabo ngoba lolu thando alubonayo naloku kuzwana akuzwayo kuyophela. Omunye wababambiqhaza uthi kuleli thempeli azikho izingxabano njengakwamanye amathempeli. Uthi ingakho leli thempeli liqanjwe ngaleli gama.

Leli gama elithi Othandweni kanye nelithi eNtokozweni anobudlelwano ngoba uthando yilona oluletha intokozo. Okugqama kakhulu kula magama impatho la mathempeli anayo eyenza ukuthi uShembe wesine uma evakashele lama thempeli abe nokujabula ngoba uthola uthando oluyisimanga. Okugqama kakhulu ngukuthi la mathempeli eNtokozweni nasOthandweni aqanjwe nguShembe wesine. Kuke kwavela ezingxoxweni nababuzwa ukuthi uShembe wesine wabe enomusa futhi enothando. La magama aveza ubuyena.

iNamani: Yigama lethempeli elisendaweni yaseBergville. Igama laleli thempeli laqanjwa nguShembe wesine. Umqondongqo waleli gama usho indawo yokuthokoza noma ejabulisayo. Leli gama liqukethe umqondosithasiselo ngoba incazelo yalo incike empathweni etholwa nguShembe kuleli thempeli. Ezingxoxweni ababambiqhaza bathi uShembe wesine wabe esethi ufuna abantu bename ngokufika kwakhe kule ndawo. Leli gama lisho ukujabula, usuke ujatshuliswa into ethile eyenzekile enhle enamisayo (uDoke noVilakazi, 1957). Ababambiqhaza bathi uShembe wathi uma ezovula leli

thempeli wase eliqamba igama wathi kuseNamani ngoba ifuna abantu baname ngokufika kwakhe kule ndawo. Ababambiqhaza bathi ngesikhathi uShembe efikile iNkosi ephethe kule ndawo yabe isizinikela iba ilungu lebandla lamaNazareth. Lokho kwamjabulisa uShembe wabe esethi abantu bakule ndawo namalungu aleli thempeli awakunamalele ukufika kukaShembe nokuthi iNkosi ephethe kule ndawo isingumNazareth. Ababambiqhaza bathi lokho kwabajabulisa ngempela ukuthi sebezokhonza neNkosi yesizwe sakwaDlamini.

Amagama akuleli qoqo ayahlobana ngoba wonke anomuzwa wokujabula. Igama iNamani kanye negama iNtokozweni anobudlelwano ngoba womabili aqakethe umuzwa wokujabula. INamani ifisela abantu ukuthi baname kanti iNtokozweni iveza umuzwa wokujabula oba kuShembe wesine uma evakashela leli thempeli.

iThuthukani: Yigama lethempeli elisendaweni yaseMgungundlovu. Leli gama laqanjwa nguShembe wesine. Umqondongqo waleli gama usho ukwanda kwento. Umqondosithasiselo waleli gama uhambelana nencazelo encike enkulumeni eyashiwo nguShembe wesithathu ngaleli gama. Ezingxoxweni ababambiqhaza bathi nakuba uShembe engayikhiphanga yena ngomlomo incazelo yaleli gama. Bathi kodwa lavela ngesikhathi behambise umbondo kuShembe bephethe nesipho esiyisihlalo sikaShembe kanye netafula. Ababambiqhaza bathi uShembe wabe esethi igama lethempeli iThuthukani. Ababambiqhaza bathi babe sebona ukuthi uShembe ubapha isibusiso ngenxa yokujabulela izipho zabo. Leli gama iThuthukani, Othandweni, neNtokozweni kanye neNamani anobudlelwano ngoba ngeke uthi into ayithuthuke uma ingajabulisi noma ingakunamisi. Wonke akhombisa ukuthi uShembe wesine wabe ethokozile ngesikathi ewaqamba.

Wonke la mgama ayahlobana ingakho engena eqoqweni elilodwa eliqukethe umuzwa wenjabulo. Kuyagqama kubabambiqhaza ukuthi uShembe uyabathanda abantu abajabule. Igama eNtokozweni lichaza ukuthi leyo ndawo iyisizinda senjabulo uma uye khona ufika ujabule ngezikhathi zonke, kanti igama Othandweni nalo liyahlobana nenjabulo ngoba ukuze kube isenjabulweni kumele kuqalwe ngokuthandanwa ngoba ayikho injabulo lapho kungekho khona uthando. Amalungu ala mathempeli akhombisa injabulo ngoba ayathandana. Ukuthandana kwabo kuletha intokozo kuShembe kanye nasemalungwini onke ethempeli. Intokozo kanye nenjabulo kudalwa uthando. Phela uthando luyinto esemqoka kakhulu ngoba luletha injabulo nentokozo kubantu

abathandanayo. Ukuthandana nokuthokoza kwamalunga amathempeli kwenza inkolo ihambe kahle futhi nethempeli lithuthuke ngoba abantu babumbene bebunjaniswa wuthando. Ukunama nokujabula kusengamagama asho into eyodwa ngoba ukunama usuke unamela into enhle eyenzekile.

5.3.4.2 Umuzwa wokubuyelwa ithemba

Lo muzwa uvela emagameni akhomba ukuthi ithemba selibuyile ngenxa yokulunga kwezinto. Kwesinye isikhathi ebandleni lamaNazareth kukhona izinto ezigcina seziba nzima kodwa uma kudamba isimo liyabuya ithemba. Lama gama abuyisa ithemba kumqambi wawo ngebandla lamaNazareth. Amagama azohlaziywa lapha ilawa: Ekhaya lethu, iThemba lethu kanye nEmaqhaweni.

Ekhaya lethu: Yigama lethempeli elisendaweni yasoPhongolo. Leli gama laqanjwa nguShembe wesine. Umqondongqo waleli gama usho ikhaya nje labantu abahlala kulo kanti umqondosithasiselo uncike ekubuyelweni yithemba kukaShembe wesine ngenxa yokuzwa ukuthi iNkosi ephethe le ndawo iyisihlobo sakhe. Umbambiqhaza okhonzela kuleli uthi leli ithempeli elisha elakhiwe ngesikhathi ibandla liholwa nguShembe wesine. Lo mbambiqhaza uthi leli thempeli lakhele ubukhosi bakwaSibiya. Ababambiqhaza bathi ngesikhathi uShembe ezovula leli thempeli wabe ejabula kakhulu wamukelwa iNkosi yakwaSibiya okuyiyona ephethe kule ndawo. Ababambiqhaza bephendula imibuzo bathi uShembe wajabula kakhulu ngesikhathi ezwa ukuthi iNkosi ephethe kule ndawo nguSibiya. Waze yabiza umama uMaSibiya oyizalayo. Waphinde wayazisa nayo iNkosi ukuthi naye umama wakhe ogane uShembe wesithathu nguMaSibiya. UShembe wesine wathi uma eliqamba leli gama wathi isekhaya lethu ngoba yena nomndeni wakhe bazizwa besekhaya ngokuthi indawo okukhona kuyo leli thempeli iphethwe yiNkosi yakwaSibiya engumalume wayo. Omunye wababambiqhaza uthi kule ndawo yasoPhongolo kwakuba nezingxabano futhi uShembe engasajwayele ukuzovakasha kodwa ngenxa yokwakhiwa kwaleli thempeli kwabuya ithemba.

iThemba lethu: Yigama lethempeli elisendawe yaseDididiyela eGoli. Leli gama laqanjwa nguShembe wesihlanu. UDoke noVilakazi (1957) bathi ithemba lisho isibambelelo, into ongama uyibone iyinto ebalulekile ongama kuyo. Umqondongqo waleli gama usho indawo eyithemba. Leli gama liqukethe umqondosithasiselo ngoba incazelo yalo incike emlandweni wokuqanjwa kwalo. UShembe wathi leli ithemba

lamaNazaretha akhonza ngaphansi kwethempeli iSandanezwe ngoba ilapho azokhonzela khona ngaphandle kokuhlukunyezwa. Ezingxoxweni ababambiqhaza bathi leli gama lisho indawo yokuphephela lapho abanethemba lokuthi uma bekhona baphephile. Bathi uShembe wesihlanu waqamba leli gama emuva kokuhlukumezeka kwabo eKuthuthukeni. Ababambiqhaza bathi babexoshwa bashaywa baze baphelelwa yithemba lokuthi bayophinde babenayo enye indawo yokusontela.

Omunye wababambiqhaza obuziwe ngaleli thempeli uthi igama laleli thempeli liveza imizwa yozwelo nothando lukaShembe ngokuthi abakhele ithempeli elizoba yithemba kubantu. Lo mbambiqhaza uthi uShembe wesihlanu wabe esekhathalele ukuthetha amacala waze wathi akwakhiwe ithempeli elisha waliqamba igama wathi iThemba lethu. Umbambiqhaza uthi leli gama laqanjwa ngoba uShembe wabe azi ukuthi leli thempeli lizoba ithemba labo bazokhonzela kulo ngokukhululeka. Ababambiqhaza abakhonza kuleli thempeli bathi leli thempeli liyithemba labo ngoba ilapho abazoduduzeka khona. Bathi Ekuthuthukeni bebehlukumezeka bengakhonzi kahle njalo bexoshwa, kodwa konke lokho sekuphelile ngoba sebenethempeli labo nabo abathembele kulo.

Ababambiqhaza bathi leli thempeli liyithemba labo. Bathi uShembe uma efikile ezovakashela amaNazaretha akule ndawo ufikela kuleli thempeli. Bathi yithemba labo ngoba bathembele kulo abanayo enye indawo abangakhonzela kuyo ngaphandle kwaleli thempeli. Okugqamayo ukuthi la mathempeli abuyisa ithemba womabili iThemba lethu neKhaya lethu. Uma ekhona uzizwa esekhaya futhi ephephile ngoba uma usekhaya usuke usendaweni ephephile. Uma into iyithemba lakho usuke wazi ukuthi ungakholelwa kuyo angeke ikuphoxe. La magama anegama elithi 'lethu' la magama akhombisa ukuthi uShembe uyaziqhenya futhi uzishaya isifuba ngalama thempeli.

eMaqhaweni: Yigama lethempeli elisendaweni yaseZimbankomo eGoli. Leli gama laqanjwa nguShembe wesibili. Leli gama liqukethe umqondongqo osho ukuthi lena indawo yamaqhawe kodwa umqondosithasiselo walo uqukethe incazelo yalo egxile ekutheni lapha kusontela amaqhawe. Amaqhawe ngabantu abenza izinto ezinhle emndenini yabo noma emphakathini. Ezingxoxweni ababuzwa bathi iqhawu kuba ngumuntu ophumelelayo kuzo zonke izinto futhi kungaba ngumuntu osebenza ngokuzikhandla. Ababuzwa bathi leli thempeli linabantu abahlonishwayo futhi

abaqaphelayo ukwenzeka kwezinto ebandleni. Laba bantu ibona abenza isiqinisekiso sokuthi ebandleni kunokuthula ngaso sonke isikhathi. Ababambiqhaza bathi nakuba leli thempeli linazo izinkinga njengakwamanye kodwa ziyashesha ukulungiseka ngoba amalungu akhona awasabi ukubhekana nezinkinga zethempeli. Kuvele ukuthi lesenzo sabo senza uShembe wesibili ababize ngamaqhawe. Ababambiqhaza bathi uShembe uyawathanda amaqhawe bathi ingakho kukhona isihlabelelo esithi” amaqhawe kaThixo ayazikhethela” lokho kukhombisa ukubaluleka kwamaqhawe kuleli bandla. Omunye wababambiqhaza uthi uma umuntu ebizwe ngeqhawe lokho kuyamgqugquzela ngezikhathi zonke ukuba enze okuhle ukuze leli gama abizwa ngalo lingeke liphele. Ababambiqhaza bathi nakuleli thempeli kunjalo abantu bakhona bayaqhubeka nokwenzela uNkulunkulu izinto ezinhle ukuze behlale bengamaqhawe phambi kobuso bakhe. Ababambiqhaza bathi leli thempeli libizwa ngamaqhawe ngenxa yemisebenzi yalo. Baqhuba bathi ubuqhawe akuyona into nje abayiphiwe kodwa uShembe wababona befanele ukuba ngamaqhawe. Kuleli thempeli uma kufika isigijimi esivela eBuhleni sithi uShembe ucela into ethile, bathi abacabangi kabili bavele bayithenge le nto efunwa nguShembe. Lesenzo senziwa ngamaqhawe.

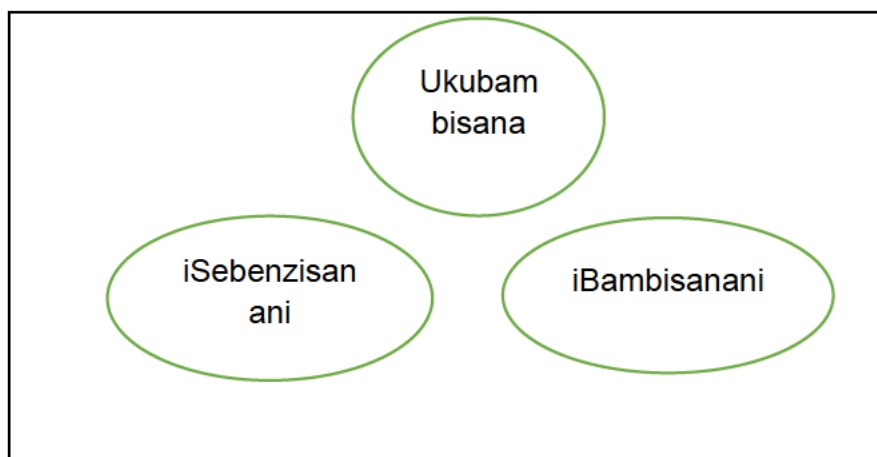
Igama eMaqhaweni lihlobene nalawa ahlaziywe ngenhla eThemba lethu kanye naseKhaya lethu ngoba uma abantu bengamaqhawe uyathembela kubo, uthi noma uhlangana nezinselelo kodwa wazi ukuthi bakhona abangamaqhawe abazokulekelela uphumelele.

Leli qoqo liqukethe amagama anomuzwa wokubuyelwa ithemba. Ithemba liyinto ebalulekile. Ayikho into engenziwa ngumuntu uma elahlekelwe yithemba. Wonke la magama aveza ukuthi uShembe usuke esilahle ithemba ngezingxabano ezisuke zikhona. Kodwa izinto ezibuye zenzeka zibuyisa ithemba kuye. Igama lethempeli laseMaqhaweni libuyisa ithemba ngoba amalungu alapha asebenza ngokuzikhandla enza izinto ezilungile futhi elwa elwela ubulungiswa emathempelimi. Leli gama libuyisa ithemba kuShembe ukuthi kanti kunamaqhawe alungisa izinto ebandleni. Ikhaya lethu nalo ithempeli lapho khona uShembe ezizwa esekhaya ngoba kunokuthula kanti okwenza kube sengathi isekhaya. Ubuqhawe bokulwela izinto ezinhle nokuthula ebandleni kwenza uShembe ezizwe esekhaya uma ifike kulelo thempeli. Uma engekho amaqhawe ethempelini kusho ukuthi angeke kube khona ukuthula kungahlala kunezimpi ezidala ukuthi uShembe ahlale ehlukumezekile engazizwa

esekhaya uma evakashile. Esigabeni esilandelayo kuzohlaziywa iqoqo lamagama agqugquzela ubumbano.

5.3.5 Iqoqo 5 - Amagama agqugquzela ubumbano

Ukubambisana kuyinto esemqoka ebantwini uma bephilisana, ukubumbana kusho ukwenza into ndawonye ngokubambisana (uNyembezi, 1992). UReichard (2013) uthi ukubumbana kwenza ukuba abantu bafeze izinto eziningi ndawonye. Abantu uma bebambisene benza zonke izinto ndawonye ngokubambisana. Amagama akuleli qoqo agqugqezela ubumbano nokusebenzisana emalungeni ebandla lamaNazareth. Umdwebo olandelayo ukhombisa amagama ahambisana nokubambisana kanye nezibonelo zakhona.



Umdwebo 5.5: Amagama agqugquzela ubumbano

5.3.5.1 Amagama agqugquzela ukubambisana

Ukubambisana kusho ukusebenza ngokulekelelana. Ukubambisana kwenza ukuthi konke enikwenzayo kuphumelele ngoba nisuke nikwenza nibaningi futhi nibonisana. Amagama azohlaziywa kulesi sigaba yilawa: iBambisanani, iSebenzisani, iBambanani kanye neThandanani.

iBambisanani: Yigama lethempeli eliseNdwedwe. Igama laleli thempeli laqanjwa nguShembe wesihlanu. Umqondongqo waleli gama usho ukusebenza ndawonye. Umqondosithasiselo waleli gama uncike emazwini ashiwo nguShembe ngesikhathi kwakhiwa leli thempeli. Ababambiqhaza bathi igama laleli thempeli laqanjwa emuva kokuba uhlangothi lwaseBuhleni lunqatsheliwe ukuya entabeni iNhlankazi. Uhlangothi lwaseThembezinhle kanye nolwaseKuphakameni yizona ezabe zilwa

zingabambisene futhi ziphikisana ngokuthi yiluphi uhlangothi okumele lunyuke kuqala intaba. Ababambiqhaza bathi lo mdonsiswano wamphatha kabi uShembe wesihlanu waze wathola intaba ezosetshenziswa uhlangothi lwakhe lwaseBuhleni. Ababambiqhaza bathi lakhiwa leli thempeli entabeni entsha lase liqanjwa ngeBambisanani. Leli gama bathi ababambiqhaza lisuselwa ekulungiseleleni uhambo oluya ethempelini elisha. Bathi kuningi okwakumele kwenziwe njengokwakhiwa kwezindlu nokunye okudingwa ngabantu okuyingqalasizinda. Ababambiqhaza bathi kwabe kunzima kakhulu uma bebikela uShembe wesihlanu, avele abatshela ukuthi abasheshe konke kuzolunga uma bebambisene. Ababambiqhaza bathi emuva kwesikhathi kwalunga lakhiwa ithempeli. UShembe wesihlanu wabe eseliqamba igama wathi iBambisanani ngoba bakwazile ukusebenza ngokubambisana laze laphela ithempeli. Umqondogqo waleli gama uveza ukusebenza ndawonye kodwa umqondosithasiselo walo uncike ekutheni leli thempeli labe lingakheki kodwa uShembe wanxusa amalungu aleli thempeli ukuba abambisane ukuze lizokwakheka. Loko kubambisana okwadala ukuba ukwakheka kwaleli thempeli kube yimpumelelo.

iSebenzisanani: Yigama lethempeli elitholakala endaweni yaseMlazi. Leli thempeli laqanjwa nguShembe wesine. Umqodongqo waleli gama usho ukusebenza ndawonye kanti umqondosithasiselo walo uncike ekwakhiweni kwaleli thempeli ngokusebenzisana. Ababuzwa bathi leli thempeli labe lingakheki. Ezingxoxweni kulela ukuthi ngesikhathi lizanywa ukwakhiwa amalunga abe evele ahlukane phakathi kumiwe ukwakhiwa. Bathi kwathatha iminyaka ukwakhiwa kwalo. Abantu bebuyela emathempelini aseduzane. Kwaze kwayobikelwa uShembe wesine ukuthi izinto azenzeki, amalungu ethempeli ayaxabana ngaso sonke isikhathi. Ababambiqhaza bathi uShembe wababuza ukuthi konje sithini isihlabelelo sama-203, bathi baphendula bathi sithi “wonke amaNazaretha awabe munye njengebumba likasimende” bathi uShembe wathi abahambe bayobonisana babe munye lizokwakheka ithempeli. Bathi waliqamba ngaleso sikhathi wathi lelo thempeli isebenzisanani. Wabadonsa ngendlebe wathi uma bengasebenzisani ngeke lakheke ithempeli. Ababambiqhaza bathi nangempela kwahlalwa phansi kwakhiwa ikomidi elizobheka lengamele ukwakhiwa kwethempeli, bathi nangempela lakheka ithempeli. Ababambiqhaza bathi leli thempeli linezinto ezinhle kakhulu futhi lakhiwe kahle. Baqhuba bathi linabantu noma amalungu amaningi. Ababambiqhaza bathi konke lokhu kwenziwa isibusiso abasiphiwa nguShembe sokusebenzisana.

Okugqamayo kula magama iBambisanani kanye neSebenzisanani ukuthi womabili aqanjwe ngaphansi kwezingqinamba ezabe zikhona ekwakhiweni kwawo. Uma kubikelwa uhembe abatshele ukuthi ababumbane noma basebenzisane. Lokhu kwabe kuyizinkomba ezikhombisa ukuba ayikho into ehlula abantu uma besebenza bebambisene.

iBambanani: Yigama lethempeli elikwaMashu. Leli thempeli laqanjwa nguShembe wesihlanu. Umqondongqo waleli gama usho ukubambisana uma kwenziwa into ethile. Umqondosithasiselo waleli gama uncike ekuqanjweni kwalo lapho uShembe enxusa amalungu ebandla ukuba awangahlukani kodwa awabambane. Ezingxoxweni ababambiqhaza bathi leli gama lisho ukusebenzisana nokulekelelana kukho konke okwenziwayo ethempelini. Bathi leli gama lisho ukuthi noma zikhona izinkinga ebandleni kodwa laqanjwa ukugquguzela ukuthi amalungu ebandla ahlale ebambene ngaso sonke isikhathi. Ababambiqhaza bathi leli thempeli lakhiwe emuva kokukhothama kukaShembe wesine, lapho ibandla lehlukana phakathi. Ababambiqhaza bathi uShembe wathi ababambane bangahlukani ngoba lesi isikhathi esibi lapho uNkulunkulu ehlunga amakhoba phakathi kwamabele. Ezingxoxweni kuvele ukuthi nangempela amalungu ebandla awahlukananga phakathi, wonke amalungu alandela uhlangothi lwaseBuhleni.

Leli gama linobudlelwano nalawa ahlaziywe ngenhla iBambisanani kanye neSebenzisanani. Wonke agquguzela ukwenza izinto ngokubumbana. Ukusebenzisana, ukubambana, kanye nokubambisana kwenza ukuba zonke izinto ezenziwayo ziphumele ngoba kusuke kungenazingxabano.

iThandanani: Yigama lethempeli elikwaDukuza. Leli gama laqanjwa nguShembe wesine. Igama iThandanani liqukethe umqondongqo osho ukuthi indawo yabantu abathandanayo lena. Umqondosithasiselo waleli gama uncike ekuqanjweni kwalo lapho uShembe egquguzela ukuthi amalungu ethempeli athandane. Ezingxoxweni ababambiqhaza abakhonza kuleli thempeli bathi leli gama laqanjwa emuva kokuba nokungazwani phakathi kwabantu ababili ababezogcotshelwa isikhundla sobushumayeli. Laba bantu bobabili babebheke lesi sikhundla kodwa kwaphetha ngokuthi oyedwa wabo adlule emhlabeni. Ababambiqhaza bathi nakuba kungazekanga ukuthi uhambe kanjani kodwa uShembe wanquma ukuba kungabe kusagcotshwa muntu. Wathi abahlale bengenaye umshumayeli. Waqhuba wathi

abathandane nje koze kusho yena ukuthi sebengakhetha umshumayeli. Yabe seyithi into abayidingayo ukuthandana. Wabe esethi igama lethempeli iThandanani maNazareth. Ababambiqhza bathi kusho ukuthi uShembe wabe ebona ukuthi abanalo uthando. Bathi yingakho waze wamisa nokugcotshwa komshumayeli ingoba efuna kutshaleke ukuthandana emalungeni ethempeli.

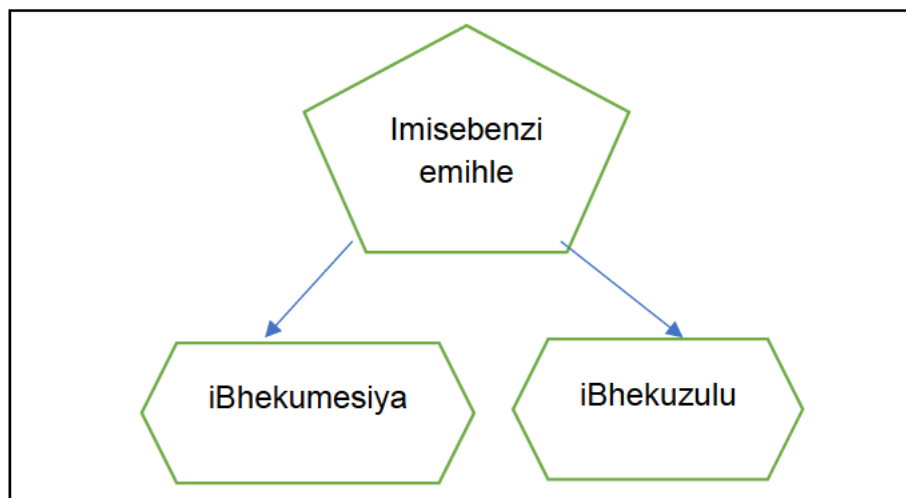
Okugqamayo ngala mathempeli, iThandanani, iSebenzisana, iBambanani kanye neBambisanani ngukuthi wonke amaphakathi nesifundazwe sakwaZulu Natali futhi aqanjwe ngesikhathi sikaShembe wesine nowesihlanu. Lokhu kukhombisa ukuthi ibandla beselikhule kakhulu sekunezinkinga eziningi nemibango. Abantu uma sebebangingi kuba nokuxokozela. La magama iBambisanani, Sebenzisanani, Bumbanani kanye neThandanani ayakugqamisa ukuthi abantu babengabambisene futhi bengazwani, lokho bekudala ukukhuluma okuningi. Ingakho kuqanjwe la magama ngenhloso yokutshala ubumbano nothando ukuze kuzoba nokuthula ebandleni lamaNazareth.

Leli qoqo liqukethe amagama anobudlelwano ngezincazelo zawo. Ukubambisana kusho ukusebenzisana nenze into eyodwa kanti ukusebenzisana kusho ukulekelelana. Womabili la magama, iBambisanani kanye neSebenzisanani ayafana futhi ayadingana angeke nisebenzisana uma ningabambisene. Ukubambisana kwenza ukuba abantu basebenzisane ngenhloso yokufeza inhloso eyodwa. Ukubambisana nokuthandana into efanayo ngoba abantu uma bebambisene, ngokujwayelekile basuke bethandana. Uma abantu bengabambisene abakwazi ukusebenzisana. Inhloso yokubambisana kwamalungu ethempeli ukuthelisa ithempeli izithelo ezinhle zokukholwa. Uma amalungu ebandla ebambisene kuba nokuthula futhi nenkolo ithuthuke ibe yinhle ngenxa yokubambisana kanye nokusebenzisana kwamakhulwa. Ukuthandana, ukubambisana, ukubambana konke kudinga uthando nokuzwana ukuze kuphumelele. Esigabeni esilandelayo kuzohlaziywa iqoqo lamagama ahambisana nezinto ezenziwa kulelo thempeli.

5.3.6 Iqoqo 6 - Amagama ahambisana nezinto ezenziwa kulelo thempeli

Lawa ngamagama ancazelo yawo incike ezintweni ezenziwa kulelo thempeli (u-Algeo, 2010). Amathempeli anikezwa umsebenzi othile awenzayo. Lowo msebenzi uhambisana namagama awo. U-Essien (2004) uthi incazelo yamagama akuleli qoqo ingashintshashintsha ngezikhathi zonke. Umdwebho olandelayo ukhombisa iqoqo

okungena kulo amagama ahambisana nezinto ezenziwa kulelo thempeli. Liphinde likhombise izibonelo zamagama angena kuleli qoqo.



Umdwebo 5.6: Amagama ahambisana nezinto ezenziwa kulelo thempeli

5.3.6.1 Imisebenzi emihle

Imisebenzi emihle ukwenza into ezinhle ebandleni. Ukwenza izinto ezithokozisa abadala kanye nabaphathi bebandla. Imisebenzi emihle ihambisana nokuhlonipha, ukuzwana kanye nokuthandana. Amagama ahlaziywa kuleli qoqo yilawa: Bhekumesiya, iBhekuzulu, iGod's Gospel, iNhlanhleni kanye neNkumbulweni.

iBhekumesiya: Yigama lethempeli litholakala budebduze nedolobha laseMzimkhulu. Leli gama laqanjwa nguShembe wesibili. Umqondongqo waleli gama usho indawo lapho okukhona umuntu obalulekile. Lo mqondo uveza ukuthi indawo nje ephathelene nokusonta ngoba igama uMesiya lisetshenziswa ngabantu abasontayo. Umqondosithasiselo uncike encazelweni eyame kuleli ngama mayelana nokuqanjwa kwalo. Ezingxoxweni ababambiqhaza bathi leli thempeli igama lalo lokuqala kwabe kuyiNazaretha. Leli gama lishintshe ngesikhathi sekuthathwa uShembe wesine esemncane eyobekwa kuleli thempeli wakhulela khona. Ababambiqhaza bathi akuyena kuphela uShembe wesine ohlaliswe kuleli thempeli. Bathi leli thempeli lalhlala amakhosi ezizwe kanye nabantwana bawo ababezokhula babe ngamakhosi ezizwe ezihlukene. Amakhosi ezizwe amaningi akhulele kuleli thempeli. UShembe wesine uma eshumayela ubeke akhulume ngokukhulela kuleli thempeli, ethi inhlonipho kanye nothando lwabantu ukufunde ngesikhathi ekhuliswa kuleli thempeli. Ezingxoxweni ababambiqhaza bathi leli thempeli iBhekumesiya ngoba ebandleni

lamaNazaretha uShembe uthathwa njengomsindisi. Igama elithi Mesiya lisho umsindisi noma umuntu ophilisayo oyisithunywa sikaNkulunkulu (uLawrence, 1992:56). Kuvele ukuthi leli thempeli lashintshwa ngoba uShembe wesibili esethathe uShembe wesine wamusa kuleli thempeli ukuba ayokhulela khona. Ababambiqhaza bathi leli gama lethempeli lalikhomba khona ukuthi lo mtwana uzokhula ahole ibandla lamaNazaretha ngoba wabe esehanjiswe ethempelini elikhulela abaholi. Ababambiqhaza baveza ukuthi umholi webandla lamaNazaretha ukhula engaziwa kodwa ukuhanjiswa kukaShembe wesine kuleli thempeli kwasolisa. Bathi leli gama lakwenza okufanele ngoba uShembe wesine waze wasuka kuleli thempeli ngoba esekhulile futhi esezohola ibandla lamaNazaretha. Lo mbambiqhaza uthi amakhosi amaningi aholo izizwe njengayo iNkosi yakwaMthethwa nayo yaphekwa kuleli thempeli.

Lapha kuyavela ukuthi leli thempeli labe lenza umsebenzi omkhulu wokugcina abaholi futhi befundiswa okuningi. Njengoba intshumayelo kaShembe wesine ikuveza ukuthi kuleli thempeli wafundiswa okuningi okubalwa nenhlonipho phakathi. Lo Shembe ubehlukile kunabo bonke abaholi bebandla lamaNazaretha abaphambi kwakhe, wayenomusa omkhulu kakhulu futhi enozwelo nothando olujulile lwabantu. Ababambiqhaza bathi uzwelo lwakhe beluvela lapho uma uzonikela kuye unosizi ubika nezinkinga zakho naye umbone esekhipha iduku esula izinyembezi ngoba esekhala. Bathi lokho kukodwa kuyakhombisa ukuthi yabe inobuholi obuqotho ngoba wabe elimela iqiniso ebandleni. Abonile esontweni uShembe wesine wabe ebathathela izinyathelo ezifanele. Wabe ezwelana kakhulu nabantu abaholayo. Lo mbambiqhaza uthi konke lokhu ikufunde ngesikhathi iqeqeshwa ethempelini eBhekumesiya. Bathi okuqaphelekile ngukuthi uma uShembe wesine esesesihlalweni sokuhola ibandla lamaNazaretha negama laleli thempeli lashintsha, akwangabe kusaba iBhekumesiya. Laqanjwa kabusha kwathiwa iNazaretha. Okusho ukuthi laqanjwa ngeBhekumesiya ngoba lalibheke uShembe wesine.

iBhekuzulu: Yigama lethempeli elitholakala eNanda. Igama laleli thempeli laqanjwa nguShembe wokuqala. Umqondongqo waleli gama usho igama nje lethempeli, uma umuntu elizwa uyazibuza ukuthi kazi uZulu wani obhekwa lapha. Umqondosithasiselo uncike encazelweni ehambisana nomsebenzi waleli thempeli. Igama elithi Bhekuzulu lisho ukuvikela. IBhekuzulu imaqondana nomuzi omkhulu waseKuphakameni. UDoke

noVilakazi (1972:32) bathi igama elithi bheka lisho ukuqapha noma ukubuka into ethile. Ezingxoxweni kuvele ukuthi leli thempeli ilona elalihlala abantu bonke ababeze ethempelini eKuphakameni njengoba esondelene. Ababambiqhaza baphawula ngokuthi leli thempeli lalihlaliswa izivakashi ezibalulekile uma zizobona uShembe. Izivakashi ezinjengamakhosi akwaZulu njengeNkosi uSolomoni kaDinuzulu naye wafikela kuleli thempeli. Uma kufika isivakashi esiyaNkosi sasilindiswa kuleli thempeli bese kwaziswa uShembe, kube nguye othi asifakwe eKuphakameni ngaphakathi. Kuvele ukuthi ngaphandle kwalokho leli thempeli labe lihlala abantu abeze emkhosini eKuphakameni kodwa abangenayo indawo yokulala. Babehlaliswa eBhekuzulu nezimpahla zabo kwenzelwa ukuba baphephe nezimpahla zabo zibe sendaweni ephephile. Omunye wababambiqhaza uthi leli gama lilifanele leli thempeli ngoba kwakuyilo elamukela wonke amalunga avela ezindaweni ezahlukeni eze ezinkonzweni eKuphakameni. Ezingxoxweni kuvele ukuthi leli thempeli labe lisetshenziselwa ukwamukela bonke abantu ababefika bezothamela imikhosi emikhulu yebandla.

Womabili amagama alamathempeli iBhekumesiya kanye neBhekuzulu akhiwe igama u'bhaka' leli gama lisho ukuvikela. Angamathempeli enza umsebenzi wokuvikela abantu abakhulu ngoba uMsindisi umuntu omkhulu ohlonishwayo kanti noZulu uyahlonishwa ngoba kusuke kushiwo abantu baseNdlunkulu ebukhosini bakwaZulu. Ukuqanjwa kwawo ngoShembe abadala kugqamisa ukuthi nawo madala kakhulu ngoba iBhekuzulu yaqanjwa nguShembe wokuqala kanti iBhekumesiya yaqanjwa nguShembe wesibili. Amagama aveza nesikhathi ukuthi abantu babesahlonipha bebazisa ubukhosi kanye nokukholwa.

iGod's Gospel: Yigama lethempeli elitholakala eMthwalume. Leli thempeli laqanjwa nguShembe wokuqala. Nakaba leli gama liqanjwe ngegama lesiNgisi futhi asikho isizathu esigqamile sokuthi kungani kwasetsheniswa isiNgisi. Umqondongqo waleli gama usho indawo yevangeli. Umqondosithasiselo waleli wagama uchaza izimfundiso ngebandla lamaNazareth ezitholakala kuleli thempeli. Igama elithi Gospel lisho imfundiso ehambelana nenkolo kanye nobuKhrestu (Lawrence, 1992). Ngesikhathi sezingxoxo nababuzwa kuvele ukuthi iGods Gospel iyithempeli lokuqala eMthwalume. Kubabambiqhaza kuvele ukuthi lokhu kwenza ukuthi kubeyilo elifundisa amalunga afikayo ngobuNazareth. Bathi uma uShembe ekhothama, ngaphambi kokuba

uShembe ozolandela ahlale esihlalweni sobukhosi kuyaye kumele aqale kuleli thempeli. Omunye umbuzwa emibuzweni uphendule kanje ngeGod's Gospel:

Leli ithempeli elakhiwa ubabamkhulu (Isaiah Shembe) waliqamba wathi kuseGod's Gospel. Leli thempeli lidala kakhulu, bonke oShembe uma bezohlala esihlalweni bagcotshelwa kuleli thempeli. Baphinde bafundiswe ngokuhola ibandla.

Ezingxoxweni ababambiqhaza bathi leli thempeli lifana nesikole lapho okufundwa khona inkolo kanye nendlela umuntu oyikholwa okumele ahambe ngayo. Baphawula ngokuthi eGod's Gospel kufundwa ngezimiso zonke zobuNazareth. Kuvela ukuthi kuleli thempeli uShembe wokuqala wamisa uMfundisi wakhe, uKhubisa, wathi akafundise inkolo yobuNazareth kulo leli thempeli. Ababambiqhaza baphawula ngokuthi ubuNazareth bufundwa kuleli thempeli ngoba ngisho uShembe omusha uma ehlala esihlalweni sokuhola ibandla, umthetho uthi kumele aqale kuleli thempeli aye khona azile inyanga yonke efunda ngenqubo yokuhola ibandla lamaNazareth. Ezingxoxweni nababambiqhaza kuvele ukuthi uShembe wokuqala wathi kuleli thempeli ilapho okuzohlala khona umoya wakhe. Kuvele ukuthi uma uShembe ehamba emhlabeni kufanele uShembe olandelayo angahlali esihlalweni ngaphambi kokuba aye eGod's Gospel eyofunda ngenkolo kanye nokuhola ibandla. Uma ephuma lapho usuke esefundile bese eqhubeka nokuhola ibandla ngoba kusuke sekukholelwa ekutheni usefundile ngobuNazareth. Ababambiqhaza bathi kuleli thempeli uShembe wokuqala washiya ebhale izinto eziningi ezifundisa ngobuNazareth kanye nemithetho kaNkulunkulu. Bathi leli gama lisho khona ukuthi liyisizinda sokufunda ngemfundiso kaNkulunkulu.

Igama iGod's Gospel ligqamisa ubukhona bukaNkulunkulu kule ndawo njengoba aba ababuzwa becacisile ukuthi uShembe wokuqala wathi umoya wakhe uzowushiya kuleli thempeli.

iNhlanhleni: Yithempeli eliseMgungundlovu. Leli gama laqanjwa nguShembe wesithathu. Umqondongqo waleli gama usho indawo enenhlanhla. Umqondosithasiselo uncike encazelweni yokuthi leli thempeli linenhlanhla. Inhlanhla yalo ivela ngezinto ezinhle ezenzeka kuleli thempeli. Inhlanhla isho ukwenzekelwa yizinto ezinhle obungazilindele ukuthi zingenzeka (uDoke noVilakazi, 1972). Ababambiqhaza bathi leli thempeli linenhlanhla enkulu ngoba njalo uma uShembe

omusha ehlala esihlalweni uliqamba igama leli thempeli. Nakuba kwande kwaphinda kwachuma eleNhlanhleni igama. Bathi leli thempeli linenhlanhla ngoba ilona lodwa ithempeli elinensimbi emathempelini onke asebandleni lamaNazareth. Ababuzwa bathi ukunikezwa kwensimbi leli thempeli kukhomba imhlanhla. Insimbi iwuphawu lobukhulu nokubaluleka kwalelo thempeli ebandleni lamaNazareth lonke. Ezingxoxweni kuvele ukuthi leli thempeli uShembe wokuqala wathi ubukhulu balo bulingana nekomkhulu lebandla. Bathi nalokho kukodwa kukhomba inhlanhla. Baphawula bathi nakho nje ukuba leli thempeli lilinganiswe nethempeli elikhulu kangaka kuyinhlanhla. Umbambiqhaza oyilunga eliqavile eNhlanhleni uthi ngelinye ilanga bathi bezihlalele kuleli thempeli babona sekungena imoto kaShembe wesibili wathi cha uzobabona nje akukho lutho olutheni. Lo mbuzwa uthi alikho ithempeli elike lehlelwe inhlanhla enjengaleyo ukuthi uShembe ashiye yonke imisebenzi ezobona abantu. Omunye umbambiqhaza uthi ngesikhathi sakhe futhi uShembe wesibili abesilisa bake bathi benza inkonzo yabo ebusuku eba ngolwama-22 kuya kolwama-23 njalo ngenyanga. Uthi babona uShembe esengena wenza nabo le nkonz waze wakhipha imali wanikela kuyo leyo nkonz. Ababambiqhaza bathi lokho kuyinhlanhla ngoba akwenzeki ukuba uShembe angene ezinkonzweni zamalunga ebandla ngaphandle uma kuyinkonz yeSabatha. Bathi ngisho uShembe wesihlanu uma enyuka eya noma esebuya ezweni elisenhla okungaba iGoli, eMnambithi noma koMpumalanga udlula aphumule kulo leli thempeli, ababambiqhaza bathi lokho nakho kuyinhlanhla ngoba ukuvakashelwa uShembe akuyona into encane.

eNkumbulweni: Yigama lethempeli eliseMnambithi. Igama laleli thempeli laqanjwa nguShembe wesine. Umqondongqo waleli gama uveza ukuthi indawo yokukhumbula okuthile kanti umqondosithasiselo waleli gama uncike ezintweni ezenzeka kuleli thempeli. Igama elithi khulumbula liyisenzo esisho ukulangazelela ukubona umuntu noma into ethile oyithandayo neseseduze kwenhliziyo (uDoke noVilakazi (1972). UDoke noVilakazi bathi leli gama lisho ukukhumbula okuthile okusemqoka. Ezingxoxweni umbambiqhaza wokuqala ebuzwa uphendule wathi kwathi kucelwa igama lethempeli uShembe wesine wathi kuseNkumbulweni ngoba uma efika lapha ukhumbula umkhulu wakhe umsunguli webandla u-Isaiah Shembe ngoba wakhulela kuleziya zintaba, ekhomba eNtabazwe eHarrismith. UShembe wesine njalo uma ekuleli thempeli wabe ekubeka kucace ukuthi le ndawo imkhumbuza umlando wakubo kanye nowenkolo yobuNazareth lapho isuka khona. Ababambiqhaza bathi kuthe sekufika

uShembe wesihlanu kuleli thempeli naye wathi uma ekuleli thempeli ukhumbula eNtabazwe lapho okwakhulela khona uShembe wokuqala. Kuthe esasho lawo mazwi, ababambiqhaza bathi wabe esethi akulungiswe ufuna ukuyobona emanxiweni omkhulu bakhe. Bathi nangempela kwahanjwa kwafike kwenziwa umthandazo kuleyo ndawo.

Ezingxoxweni ngaleli thempeli kuvele ukuthi uShembe wesine wabanika leli gama ngoba ethanda amakholwa futhi ewakhumbula uma esehambile ngenxa yempatho eyithola uma ekuleli thempeli. Omunye umbambiqhaza uthi ubumqoka baleli thempeli babonakala ngesikhathi kweziwa umcimbi **wokukhumbula** iNdlovukazi ezala umsunguli webandla u-Isaiah Shembe. Uthi kulo mcimbi kwakulandwa umlando wakhe uSitheya intombi kaMalindi Hadebe. Ababambiqhaza bephendula imbuzo bathi kwathi kusephakathi nalo mcimbi kwaqhamuka umoya owavunguza washona ngasendlini akhelwe yona uSitheya kuleli thempeli.

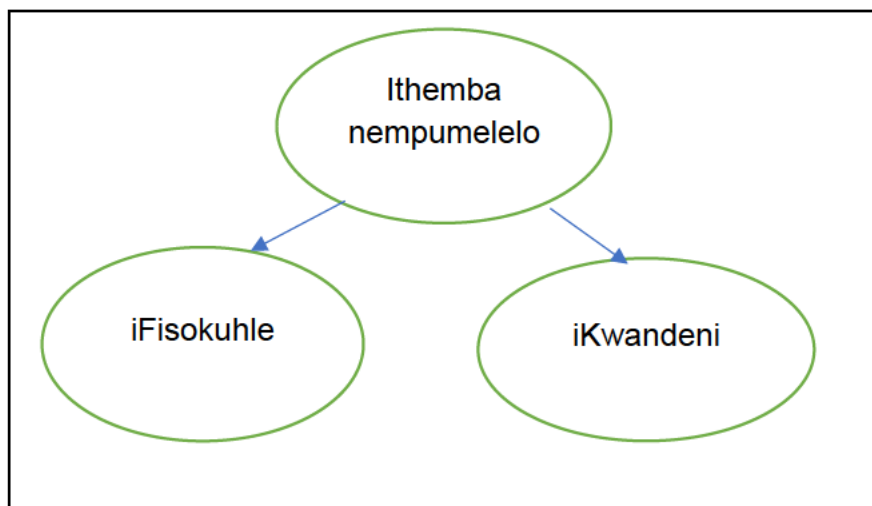
Amagama iNhlanhleni kanye neNkumbulweni agqamisa inhlanhla ngoba kwenzeka izinto ezinhle. La mathempeli womabili uShembe uyawakhumbula ngoba njalo uma ezodlula eMgungundlovu ungena kuleli thempeli aphumule, kanti eNkumbulweni uShembe ukhumbula imvelaphi kanye nendabuko yakubo. Okugqamayo ngukuthi la mathempeli abalulekile kuShembe. Okunye okugqamayo ukuthi atholakala esifundazweni sakwaZulu-Natali.

Amathempeli acutshungulwe ngenhla angena eqoqweli elilodwa. Amabili awo akhiwe igama ubheka, leli gama uma uDoke noVilakazi (1972) belichaza lisho ukuqapha into ethile noma ukuyivikela. Amathempeli iBhekuzulu kanye neBhekumesiya anobudlelwane ngoba womabili akhiwe yigama elisho ukuqapha noma ukuvikela. Umehluko ukuthi iBhekumesiya isho ukuvilekela nokuqapha uShembe noma umsindisi, leli thempeli labe liqaphe futhi likhulisa uShembe wesine kanti iBhekuzulu ithempeli elamukela amakhosi ezizwe kanye nezilo noma izingonyama ezivakashela ithempeli laseKuphakameni. EBhekuzulu ithempeli wonke umuntu noma amalunga aqala kulo ngaphambi kokuba angene ngaphakathi. INhlanhleni ithempeli elinenhlanhla ngoba uNkulunkulu uzibonakalisa ngezindlela eziningi kulo kanti noShembe ulivakashela njalo ize iphumule kulo uma izodlula ngakhona. Igama iNkumbulweni lisho ukukhumbula, leli gama lisaveza bona ubudlelwano bokubaluleka kwamagama akuleli qoqo ngoba uma kukhunjulwa, kukhunjulwa into esemqoka kanye

nethandwayo. La mathempeli acutshungulwe kuleli qoqo asemqoka ingakho ekhunjulwa ngemisebenzi emihle yawo, ukubheka uZulu kanye nokubheka uMesiya. Lokho kuwenza abe nenhlanhla yokukhunjulwa nguShembe.

5.3.7 Iqoqo 7 - Amagama ahambisana nezifiso zomqambi

UGraves (1983) uthi izifiso zomqambi zibaluleke kakhulu uma kuqanjwa amagama ngoba ukufisa kwakhe kunawo umthelela egameni. Amanye amagama aqukethe izifiso noma lokho okufiswa ngumqambi wegama ngalokhu akuqambayo (uKadman 1993). Leli qoqo liyahambisana nalolu cwaningo ngoba emagameni amathempeli kukhona amagama aqukethe izifiso zeNkosi yamaNazaretha, okuyiyona eqamba amagama ebandleni. UMeiring (1997) uthi amagama amaningi ngeke uwahlukanise nalokho okufiswa nokuqondwe ngabaqambi bawo. Umdwebo olandelayo ukhombisa iqoqo lamagama ahambisana nezifiso zomqambi kanye nezibonelo zalawo magama.



Umdwebo 5.7: Amagama ahambisana nezifiso zomqambi

5.3.7.1 Ithemba nempumelelo

Kuleli qoqwana kucutshungulwa amagama ahambisana nethemba kanye nempumelelo. Amanye amagama adlulisa umyalezo othile kubantu. Ithemba libaluleke kakhulu. UDoke noVilakazi (1972) bathi ithemba liyinto ephilisa umuntu ngoba usuke ebambelele kulo. La magama ahlobene ngokuthi aqukethe ukuthemba okuthile kanye nokuphumelela ekwenzeni izinto ngenxa yethemba. Amagama ahlaziywa kuleli qoqo yilawa: iFisokuhle, iThembelizayo, iKwandeni, iSimamisa kanye neFoundation.

iFisokuhle: Yigama lethempeli elitholakala endaweni yaseNanda. Leli gama laqanjwa nguShembe wesihlanu. Umqondongqo waleli gama usho indawo yokufisa izinto ezinhle. Umqondosithasiselo waleli gama uncike ekutheni leli thempeli lakhiwa ngoba amalungu alo efisa ukwenzela uShembe izinto ezinhle. Ezingxoxweni ababambiqhaza bathi lakhiwe ngonyaka wezi-2016. Ababuzwa bathe leli thempeli lakhiwa ngoba amalungu alo efuna ukwenza izinto ezinhle. Ithempeli ababekulo ngaphambili labe lingazwani nezinto ezinhle. Ezingxoxweni nababambiqhaza kuvele ukuthi ethempelini elidala babethi uma benza into enhle kuthiwe ayihambisani nomthetho wesonto. Lokho kwaze kwabaphatha kabi ukuthi uma bezama ukwenza into enhle bayavinjelwa. Omunye wababuzwa uthi leli thempeli liphuma ethempeleni elibizwa ngeHlahlindlela, nalo liseNanda. Lo mbambiqhaza uthi leli thempeli lahlukana phakathi ngenxa yokungaboni ngaso linye phakathi kukamshumayeli nomkhokheli mayelana nendlela okumele izinto zihanjiswe ngayo ethempelini. Ababuzwa bathi lokhu kungaboni ngaso linye kwadala olukhulu uqhekeko emalungeni ethempeli. Ababambiqhaza ezingxoxweni bathi kwaba nokungezwani besakhonza eHlahlindlela ngoba njalo uma bezama ukwenza into enhle kwakusuka umsindo ethempeleni, bese kubanecala lokuthi bayenzeleni leyo nto noma kuthiwa yinhle kangakanani. Omunye wababambiqhaza uthi njalo uma kade kwenziwa into enhle yenzelwa uShembe bezitshela ukuthi benza kahle kodwa umshumayeli azithole esesolwa yizikhulu ezimphethe njengomshumayeli. Uthi lokhu kwakuxaka ngoba ngisho engabe bebehambise isipho kuShembe kuzothi kubuywa bese esolwa kuthiwe akambikelanga umkhokheli aphethe naye ethempelini. Omunye umbambiqhaza ephendula imibuzo uthi ngesikhathi kwakhiwa ithempeli elisha babenesiqubulo sokuthi “sifisa ukwenzela uShembe izinto ezinhle” kuthe selakhiwe ithempeli abefundisi beyocela igama lethempeli kuShembe, uShembewathi igama lalelo thempeli iFisokuhle ngoba banesifiso sokwenza izinto ezinhle. Umbambiqhaza ebuzwa imibuzo uphendule wathi leli gama uShembe waliqamba ngoba ebona ukuthi bona bafisa ukwenza izinto ezinhle. Uthi uShembe wabona ukuthi abazwani nezinxushunxushu. Ezinhliziyweni zabo bafiselana izinto ezinhle kanye nokubambisana.

iThembelizayo: Yigama lethempeli elitholakala eMpangeni kwesakwaMthethwa. Igama laleli thempeli laqanjwa nguShembe wesibili. Umqondongqo waleli gama uveza ukuza kwethemba elithile kubantu kanti umqondosithasiselo waleli gama uncike encazelweni ngokuqanjwa kwalo. Ababambiqhaza bathi uShembe wesibili wathi

umfowabo ozohola leli bandla uzoba ithembe lakhe kanye nelebandla lonke. Ezingxoxweni ababambiqhaza bathi leli gama laqanjwa ngesikhathi uShembe wesibili edunguzela, kukubi. Ezingxoxweni kuvele ukuthi uShembe wathi igama laleli thempeli sekuyiThembelizayo ngoba ukhona uShembe oza emuva kwakhe ozoba yithemba lamaNazareth. Kuphawuleke ukuthi esikhathini esiphambili leli thempeli lalibizwa ngokuthi iThembalimbe. Ngesikhathi sezingxoxo kuphawuleke ukuthi ngesikhathi ekhothama uShembe wesibili kwahlala uShembe wesithathu esihlalweni lashintsha leli gama, kwathiwa iThembelizayo ngoba uShembe wesibili waliqamba esezokhothama. Omunye wababambiqhaza uphendule wathi leli gama libikezela ukuza kukaShembe omusha ozoba yithemba lamaNazareth ngoba ayesezibona esele dengwane njengoba kwakubonakala ukuthi uShembe owayekhona e wayengakhothama noma inini.

Ukuqanjwa kwegama iThembelizayo gama kwabe kuqukethe imfihlo enkulu ebandleni lamaNazareth. Ezingxoxweni ababambiqhaza baphawule bathi abanye babezitshela ukuthi igama nje eliqanjwe njengakuwo wonke amathempeli kanti uShembe wesibili washo ukuthi uShembe ozayo uzokuba ithemba labo. Bathi igama laleli thempeli ngaphambilini kwabe kuyiThembalimbe. UShembe wesibili esezohamba walishintsha ngoba esebona ukuthi ibandla lizoba nethemba elisha. Kuvele ukuthi ngesikhathi yena esekhona wayengazi ukuthi kuzoma kanjani ngoba naye wayengazi ukuthi imuphi umholi ozohola ibandla emuva kwakhe, kodwa uthe esebonile ukuthi umfowabo ozohola ibandla wabe esethi leli thempeli kuzoba ithemba elizayo ngoba kuza umholi ozoba ithemba lebandla, ozoletsa ukuthula. Umbambiqhaza uthi lokho kwenzeka ngempela ngoba walibumba ibandla waqeda ukulwa amalungu ebandla athembela kuye ngazo zonke izinto.

Leli gama iThembelizayo linobudlelwano neFisokuhle ngoba womabili akhuluma ngokufisa into enhle. Womabili akhuluma ngezinto ezizayo eziyizifiso. Igama iThembelizayo uShembe wesibili wabe enethemba nesifiso sokuthi uma esekhothame umfowabo ozohola ibandla emuva kwakhe uzolungisa izinto eziningi ebandleni. Wabe emthatha njengethemba lakhe umfowabo. Leso sifiso saphumelela ngoba uShembe wesithathu wahlala esihlalweni sokuhola ibandla. Izifiso zikaShembe wesibili zaba impumelelo ngoba umfowabo walihola ibandla laba nokuthula futhi lakhula ngesivini.

iKwandeni: Yigama lethempeli elise-Emelo eMpumalanga. Igama laleli thempeli laqanjwa nguShembe wesithathu. Umqondongqo waleli gama uveza ukwanda kwezinto ezithile kanti umqondosithaiselelo waleli gama uncike ezintweni ezinhle ezenzeka kuleli thempeli okuthi azandele nakwamanye amathempeli. Ababambiqhaza ezingxoxweni bathi leli gama laqanjwa ngenxa yezinto ezinhle eziqala kuleli thempeli ngezikhathi zonke. UShembe wabe esethi leli thempeli liwukwanda kwezinto ezinhle ebandleni. Ngesikhathi sezingxoxo kuphawuleke ukuthi izinto ezifana nezakhiwo zeqophelo eliphezulu ziqala kuleli thempeli. Kuvele ukuthi leli thempeli lihle kakhulu cishe kunawo wonke ngokwezakhiwo zalo eziyizitezi ezinhle ezingubukhazikhazi. Ezingxoxweni nababambiqhaza kuvele ukuthi leli thempeli likhulu kakhulu lakhiwe ngezingilazi. Omunye wababambiqhaza ezingxoxweni uphendule wathi leli gama lethempeli elithi iseKwandeni lisho lukhulu kubo ngoba kusho ukuthi uShembe uyayibona imizamo yabo yokwenza izinto ezinhle phambi kwakhe. Omunye wababambiqhaza uthi uma ubuka nje igama laleli thempeli iKwandeni lisho khona ukuthi abaqhubeke benze izinto ezinhle zandele nakwamanye amathempeli. Ababambiqhaza bathi uShembe wathi bonke lobu buhle ufuna bandele kuwo wonke amathempeli. Bathi waze wacela ukuthi ikomidi laseKwandeni liyosebenza ekomkhulu lebandla eBuhleni ukuze kuzoba kuhle njengaseKwandeni. Bathi lokho kusengukwandisa izinto ezinhle.

Ezingxoxweni ababambiqhaza bathi igama elithi iKwandeni akukwazi ukuthi lingabukwa ngengxenywe eyodwa yobuhle bezinto ezenzeka kuleli thempeli nobuhle bezakhiwo zalo. Bathi kuningi okungakubukwa ngomqondo waleli gama. Laba babambiqhaza bathi uNkulunkulu akanandaba nezindlu ezinhle kodwa ukhathalele izinhliziyi zabantwana bakhe. Omunye wababambiqhaza uthi leli gama lingasho ukwanda kokuzwana nokubumbana kwamalungu aleli thempeli. Ukwenza kwabo izinto ezinhle njengokwakha izakhiwo ezisezingeni eliphezulu kukhomba khona ukuthi babumbene. Kuvele ukuthi leli gama ligqugquzela amalungu aseKwandeni ukuthi azwane aphinde abumbane, kuze lokhu abakwenzayo kufinyelele nakwamanye amathempeli. Ababambiqhaza bathi ibandla lamaNazareth liba nezinxushunxushu ingakho uShembe eqamba amagama athinta izinhliziyi kanye nagqugquzela ukuthula nokuzwana.

iSimamisa: Yigama lethempeli eliseHluhluwe. Leli gama laqanjwa nguShembe wesithathu. Umqondongqo waleli gama usho ukukhulisa ngoba awuncikile ezincazelweni ezithile. Umqondosithasiselo waleli gama wona uncike ekutheni uShembe wesithathu wathi uzosimamisa ubukhosi bakwaGumede obabunenkinga. Ukusimamisa kusho ukukhulisa nokuqinisa kanye nokwandisa into (uDoke noVilakazi, 1972). Ezingxoxweni ababambiqhaza abakhonza kuleli bathi leli thempeli lakhele ubukhosi bakwaGumede kwaMakhasa. UShembe wabe esakha ithempeli wathi ufuna lisimamise ubukhosi waliqamba igama wathi iSimamisa. Ababambiqhaza bephendula imibuzo ezingxoxweni bathi ngesikhathi kuqanjwa igama laleli thempeli ubukhosi bakwaMakhasa babunenkinga futhi buntengantenga. Ababambiqhaza bathi uShembe wafika lobu bukhosi bungenayo iNkosi kodwa kwakubambe umfowabo weNkosi ngoba iNkosi yesizwe sakhona yabe isejele iboshiwe. Kuvele ukuthi uShembe wabe esethembisa ukuthi iNkosi eboshiwe izophuma izosebenzela isizwe sayo ukuze kuzosimama ubukhosi bakwaGumede kwaMakhasa. Ababambiqhaza bathi uShembe wasebenzisa igama laleli thempeli ukuhlanganisa ubukhosi balesi sizwe. Ezingxoxweni nababambiqhaza kuvele ukuthi uma uShembe wesibili eqinisa ubukhosi bakwaMakhasa wabe enza vele umsebenzi wakhe. Leli thempeli labusimamisa ubukhosi bakwaMakhasa namanje bukhona buqinile busimame njengokufisa kukaShembe. INkosi yakwaMakhasa ikhona nanamhlanje iyilungu lebandla lamaNazaretha futhi ikhonza kulo leli thempeli iSimamisa. Ababambiqhaza bathi iNkosi yakwaMakhasa namhlanje ingenye yamakhosi anohlonze ebandleni lamaNazaretha.

Okuvelayo lapha ukuthi iSimamisa yaqanjwa ngenxa yokuthi ubukhosi bakwaMakhasa babuntengantenga kodwa uShembe wabe efisa ukuba busimame futhi bukhule. Ababambiqhaza bathi wasebenzisa ithempeli ukubukhulisa kanye nokubusimamisa. Bathi leli thempeli lakwenza okwakufanele likwenze ngoba lobu bukhosi bakwaMakhasa baqina futhi basimama njengoba kuvela ukuthi nanamhlanje busekhona. Leli gama liveza uthando kanye nezinhloso zikaShembe mayelana nobukhosi balesi sizwe sakwaMakhasa. Igama laleli thempeli lifisela ubukhosi bakwaMakhasa ukukhula kanye nokuthuthuka bukwazi ukubhekana nazo zonke izinselelo zesizwe. Ababambiqhaza bathi lobu bukhosi buyamubonga uShembe ngakho konke ngoba njengoba waqamba igama lethempeli ngenhloso yokufisela

ubukhosi bakwaMakhasa ukusimama, lokhu kufana nokuthi wayebuthandazela lobu bukhosi.

La magama i-Kwandeni kanye neSimamisa anobudlelwano ngoba iKwandeni kwakufiselwa ukuthi ubuhle obukuleli thempeli kwandele nakwamanye amathempeli. Okugqamayo kula magama ukuthi afisa ukukhulisa izinto ezinhle; zande. Igama iSimamisa lona uShembe waliqamba ngoba efisela ubukhosi bakwaGumede kwaMakhasa ukukhula busimame. Ukwanda nokusimama kusho into ecishe ifane. Okugqamayo ngukuthi la magama aqanjwe nguShembe wesithathu. Lokhu kugqamisa ukuthi uShembe wesithathu wabe ezwana nezinto ezinhle.

iFoundation: Yigama lethempeli eliseNingizimu endaweni yase-Portshepston. Leli gama laqanjwa nguShembe wokuqala. Nakuba kungekho ncazelo yokuthi kungani leli gama liqanjwe ngesiNgisi. Umqondongqo walo uhunyushelwa intweni eyisisekelo. Umqondosithasiselo walo uncike encazelweni ehamba nesizathu sokuqanjwa kwaleli gama, okungukuthi lingelokuqala. Ezingxoxweni ababambiqhaza bathi leli thempeli lingelinye lamathempeli amadala kakhulu ngoba leli gama laqanjwa nguShembe wokuqala. Ababambiqhaza bathi iFoundation iyithempeli lokuqala kule ndawo. Ababambiqhaza bephendula imibuzo ezingxoxweni bathi nakuba kungacaci kahle ukuthi kungani uShembe wokuqala asebenzisa isiNgisi uma eqamba igama laleli thempeli, kodwa bathi okusemqoka uShembe wathi leli thempeli liyisisekelo sawo wonke amathempeli azoba khona kule ndawo. Omunye wababambiqhaza uthi naye uShembe wokuqala washo ukuthi njengoba kwakhiwe leli thempeli isifiso sakhe ngukuthi kwande ubuNazaretha. Lo mbambiqhaza uthi amanye amathempeli azoba khona azozalwa yileli laseFoundation ngoba yilo eliyisisekelo samathempeli kule ndawo. Ababambiqhaza bathi emuva kokuba selakhiwe leli thempeli waqhubeka washumayela abantu baphenduka baze baba baningi kwakhiwa namanye amathempeli. Bathi okusemqoka ukuthi leli thempeli ilona elokuqala nelizala wonke amanye ngoba akhiwa emuva kwalo.

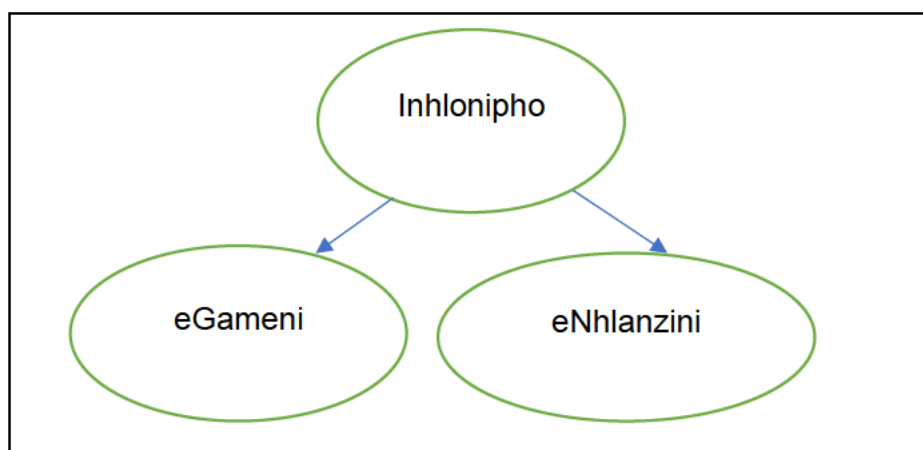
Ababambiqhaza bathi iFoundation ithathwa njengesisekelo sawo wonke amathempeli asePortshepstone ngoba uShembe wabe esho kanjalo. UDoke noVilakazi (1972) bathi isisekelo senza ukuba into iqini futhi ingazanyazanyiswa kalula. Ababambiqhaza bathi leli thempeli liyisisekelo sawo wonke amathempeli akhona kule ndawo ngoba ilona elokuqala. Wonke amanye amathempeli aphume kuleli thempeli. Lokho kusho

ukutho wonke la mathempeli ancike eFoundation ngoba iyona efundisa inkolo kulawa amasha. Omunye umbambiqhaza uthi uma abantu abaphendukayo enkolweni bedinga ulwazi lwenkolo baya eFoundation. Ababambiqhaza bathi iFoundation iyona eyikomkhulu lawo wonke amanye amathempeli akhona kuleya ndawo.

Leli qoqwana lakhiwe ngamagama ahambisana nempulelelo nothando. Ukufisa into enhle kuhambisana nothando, angeke ufise into enhle uma ungenalo uthando lwento enhle. Leli gama lisisokuhle linobudlelwano neKwandeni ngoba into uma ingeyinhle ayifiselwa ukwanda. Into efiselwa ukwanda kusuke kuyinto enhle ezothandwa ngabantu bonke. Igama iThembelizayo lona likhomba ukubaluleka ngoba abantu basuke benethemba lokuthi lelo themba labo elizayo lizoshintsha izinto eziningi. Basuke sebethembele kuleyo nto ukuthi iyona ezobakhulula ezintweni ababhekene nazo kanye nasezinkingeni. AmaNazareth ayesebeke ithemba lawo kuShembe ozolandela ngoba lo owaabe ekhona wabe esengakhothama noma inini, ebashiye ezinkingeni. Igama isimamisa lona lona lisho ukukhulisa okuthile. Kusimamiswa izinto ezinhe ezifiswa ngabantu. Into embi ayisimamiswa. Izifiso ezinhle kanye nethemba kokubili kudinga ukusimamiswa ukuze kufezuke. Ngaphandle kokufezeka kwezifiso kanye namathemba kusho ukuthi izifiso zohlala ziyizifiso njalo. AmaNazareth anezifiso ezinhle ngebandla lawo futhi ayenethemba lokuthi uShembe ozayo uzofezekisa izifiso zawo ezinhle ngebandla, futhi lezo zifiso zandele ebandleni lonke lamaNazareth ukuze lisimame. Isigaba esilandelayo sihlaziya amagama ahloniphayo.

5.3.8 Iqoqo 8 - Amagama ahloniphayo

Amanye amagama ayaqanjwa ngokuhlonipha abathile ababambe iqhaza emikhakheni eminingi eyahlukene, okungaba ikwezombusazwe, kwezemfundo kanye nakwezenkolo (uThwala, 2017). Maningi amagama aqanjwe ngenhloso yokuhlonipha izingqalabutho emikhakheni eyahlukene: isikhumulo sezindiza iKing Shaka, OR Tambo, Mangosuthu University, Walter Sisulu University neKing Zwelithini stadium. Wonke la magama ahlonipha izingqalabutho. Umdwebho olandelayo ukhombisa iqoqo lamagama ahloniphayo kanye nezibonelo.



Umdwebo 5.8: Amagama ahloniphayo

5.3.8.1 Inhlonipho

Inhlonipho esizweni sase-Afrika ibaluleke kakhulu futhi iyaziswa. Abantu bayahloniphana baze bahloniphe ngisho umuntu abangamazi. UThwala (2017) uthi inhlonipho yabantu abangamaZulu ivela lapho umakoti eganile, akawabizi amagama obaba bakhe basemzini kanye nawabafowabo bomnyeni wakhe ngenxa yenhlonipho. Amagama ahlaziywa kuleli qoqo yilawa: eGameni naseNhlanzini.

eGameni: Yigama lethempeli elitholakala eNdwedwe. Leli gama laqanjwa nguShembe wokuqala. Umqondongqo waleli gama uveza indawo eyigama lento ethile kodwa umqondosithasiselo waleli gama uncike encazelweni emayelana nokushitshwa kwalo ngenxa yokuhlonipha igama likaShembe wesibili. Ezingxoxweni ababambiqhaza bathi igama laleli thempeli kwabe kuyiGalilee. Kuvele ukuthi leli thempeli igama lalo lashintshwa ngesikhathi uShembe wesibili esehlala esihlalweni sokuhola ibandla lamaNazareth. Ababambiqhaza abakhonza kuleli thempeli ezingxoxweni bathi ngokwesintu igama lomuntu omdala liyahlonishwa kakhulu. Omunye wababambiqhaza uthi lokho kuyavela ngesikhathi iNkosi noma iNgonyama yesizwe samaZulu uShaka kaSenzangakhona uma eqamba igama iManzimtoti ngoba ehlonipha igama likanina omzalayo uNandi. Uthi amagama abantu abadala ayahlonishwa. Ababambiqhaza bathi igama laleli thempela laqanjwa ngenxa yokuhlonipha igama likaShembe wesibili onguGalilee. Ababambiqhaza bathi igama elithi 'Gameni' laqanjwa nguShembe wokuqala, kuthe ekuhambeni kwesikhathi ibandla seliholwa nguShembe wesibili lashintshwa ngenxa yokuthi uGalilee igama likaShembe wesibili njengoba esehola ibandla ngeke lisabizeka igama lakhe.

Kwaphoqa ukuthi leli thempeli eliqanjwe ngegama lakhe lishintshwe kwathiwa iseGameni ngoba libizwa ngegama lenkosi uShembe wesibili. Ababambiqhaza bathi lokhu kushintshwa kwegama kukhombisa inhlonipho ngoba akekho owayezokwazi ukubiza igama likaShembe lokuzalwa. Lashintshwa kwathiwa iseGameni leNkosi. Kusho ukuthi leli thempeli liwubizo kaShembe wesibili ngoba banamagama afanayo.

eNhlanzini: Yigama lethempeli eliseNanda. Leli gama laqanjwa nguShembe wokuqala. Umqondongqo waleli gama uveza inhlanzi okuyisilwane sasemanzini ngoba alivezi lutho oluhambelana nethempeli. Umqondosithasiselo walo uncike ekuhlonipheni uShembe kwasetshenziswa isithakazelo sakhe. Kuvele ukuthi leli thempeli lakhiwe endaweni uShembe abe evame ukuhlala kuyo aphumule uma ehamba eya entabeni iNhlankazi. Ezingxoxweni ababambiqhaza bathi abantu babevame ukumlinda kule ndawo ukuthi basizakale ezinkingeni zabo ngoba wabe ebathandazela. Abantu abaningi babevamise ukumbiza ngokuthi uNhlanzi ngenxa yokuthi izithakazelo zakwaShembe oNhlanzi. Ababambiqhaza bathi lokhu babekwenza ngoba bemhlonipha futhi bemthanda kakhulu. Njalo abantu babethi baya kuNhlanzi uma beya kule ndawo ahlala kuyo. Ababambiqhaza bathi uShembe wokuqala wagcina esakha ithempeli kule ndawo waliqamba ngokuthi iseNhlanzini ngoba abantu babembiza ngoNhlanzi.

La magama elithi eNhlanzini kanye nelithi eGameni ahlobene kakhulu ngoba aqanjwe ngaphansi kokuhlonipha oShembe. Okugqama kakhulu ngokuthi asendaweni yaseNdwedwe womabili amaphakathi nesifundazwe sakwaZulu-Natali. Aqanjwe nguShembe wokuqala womabili. La magama agqamisa kakhulu indawo yaseNdwedwe ukuthi indawo yasemakhaya, abantu bakhona basakholelwa kakhulu enhlonipheni futhi bayalisaba ihlazo.

Amagama akuleli qoqo akhomba inhlonipho. Kuyenzeka ukusetshenziswa kwelinye igama esikhundleni selinye kukhomba ukuhlonipha lokho. Leli elithi eGameni laqanjwa emuva kokuba ithempeli eliqanjwe ngoShembe wesibili lishintshwe ngoba uShembe wesibili wabe esezohlala esihlalweni. Lokho kweziwa ngoba lingeke lisabizeka leli gama likaShembe ngoba umthetho ungavumi ukuba kugagulwe igama lomholi. ENhlanzini naseGameni ngamagama ahloniphayo womabili. Esigabeni esilandelayo kuzohlaziywa izindikimba eziphume emaqoqweni.

5.4. Incazelo yamagama

Amagama aqukethe izincazelo eziningi ezahlukahlukene (uLeech, 1997). Inhloso yezincazelo emagameni ihambisana nomlayezo oqukethwe yigama. Incazelo yegama iyona esemqoka ngoba umqondo walo uncike encazelweni yalo igama. Ukuze kuvele izifiso zomqambi wamagama lokho kuvela uma igama kubhekwa ukuthi lisho ukuthini. Emagameni amathempeli ukuze kuvele ukuthi igama lethempeli lisho ukuthini futhi lidlulisa muphi umlayezo, lokho kutholakala ngencazelo yalo igama lethempeli. Amagama amathempeli wonke anezincazelo ezahlukene futhi ezinemizwa eyahlukene, okungaba umuzwa wokuthokoza, umuzwa wokuzigqaja noma umuzwa wokuphoxeka. Le mizwa ivela kuyo incazelo yamagama. Uma kuthiwa igama kuseNjabulweni, lapha uyabona ukuthi incazelo yaleli gama ukuthokoza, leli gama liqukethe umuzwa wenjabulo. Lokho kusho ukuthi umqambi waleli gama wabe ethokozile ngesimo esithile. Konke lokhu kuvela encazelweni yegama.

5.5 Ukuhlaziywa kwezindikimba

UMarshall noRossman (2011) bathi ukuhlaziywa kwezindikimba kungenziwa ngokuhlola izinto ezinomthelela ekuqanjweni kwamagama. Bathi ulwazi luhlukaniswa ngezigaba zalo (amayunithi) akhiwe ngamaqoqo kuphinde kuqhathaniswe lawo maqoqo. Kulolu cwaningo kutholakale amaqoqo, elichazayo, kubekhona iqoqo eliveza imizwa yomqambi ngamagama awaqambayo. Iqoqo okuyilona elikhulu kunawo wonke elamagama aqanjwe emuva kwezigameko. Kula maqoqo enziwe, zintathu izinto ezibe nomthelela ekwethiweni kwamagama: isizathu sokwethiwa kwamagama kanye nezincazelo zawo. Olwazini olutholakele ngesikhathi socwaningo kuvele lezi zindikimba ezilandelayo.

Ithebula 5.3: Izindikimba

Indikimba	Incazelo
<ul style="list-style-type: none">• Ukubaluleka kokugcinwa komlando webandla noyisisekelo salo.	Amagama athinta umlando webandla lamaNazaretha. Lawo magama athathwa njengenqolobane yomlando ebandleni.
<ul style="list-style-type: none">• Uhlobo lobuholi ebandleni lamaNazaretha.	Kule ndikimba kuvela uhlobo lobuholi obusetshenziswa kuleli bandla. Kuyavela ukuthi umuntu oqamba wonke amagama uyedwa.
<ul style="list-style-type: none">• Ubuntu	Indikimba ephathelene nobuntu nokubambisana
<ul style="list-style-type: none">• Ukuqhakambisa ubudlelwano nenkolo yobuKhrestu.	Le ndikimba yakhiwe ngamagama aqhakambisa ubudlelwano phakathi kwenkolo yobuNazaretha kanye nobuKhrestu.
<ul style="list-style-type: none">• Umbono wokukhula nokuthuthuka kwebandla.	Amagama akhombisa ukuthuthuka kwebandla.

5.5.1 Isizathu/ isisusa sokuqanjwa kwegama

Njengoba kuke kwavela ukuthi ayikho into engenaloo igama, nokuqanjwa kwamagama kunesizathu nesisusa sakho. Inhloso yokuqanjwa kwamagama amathempeli ukuthi aziwe. Amagama amathempeli ahambelana nengelosi ebekwa nguNkulunkulu kulelo thempeli (uMpanza, 1999). Ziningi izinto ezibe nomthelela noma ezibe isisusa sokuqanjwa kwamagama amathempeli. UGrout (1962) uthi isisusa sokuqanjwa kwegama ukuthi into ikwazi ukuhlukaniseka kwezinye. Ithebula elilandelayo likhombisa indikimba yokubaluleka komlando.

5.5.1.1 Ukubaluleka kokugcinwa komlando webandla noyisisekelo salo

Ithebula 5.4: Indikimba yokubaluleka kokugcinwa kwezigameko

Ukubaluleka kokugcinwa komlando webandla noyisisekelo salo
Izibonelo
Ehhashini
Ebuhleni Bokuphakama
Ebhedazitha

Uma kuqhathaniswa amaqoqo wonke kuvela ukuthi amagama amaningi avela eqoqweni lamagama ahlobene nezehlakalo. Okugqamayo ngukuthi izehlakalo ziwumlando wento eyenzeka. Kuvela sengathi izimpande zebandla zisemlandweni. Isahluko sesibili soMthethosisekelo waseNingizimu Afrika wonyaka we-1996 sikubeka kucaca ukuthi ukugcinwa kwamagugu kuyilungelo labantu. UNdlovu (2011) uthi umlando uthathwa njengamagama esizwe ngoba izinto ezenzeke esikhathini esedlule kufanele zigcinwe ukuze zificwe nayizizukulwane ezizayo. Emaqoqweni kuyagqama ukuthi ebandleni lamaNazareth amagama bawasebenzisa njengendlela yokugcina umlando. Ebandleni lamaNazareth kuvela ukuthi bayazigqaja kakhulu ngomlando webandla labo. Lokhu kukhonjiswa ngamagama amathempeli aqanjwe ancika kakhulu emlandweni wezigameko ezenzeke ngesikhathi kusungulwa ibandla kanye nangesikhathi kwakhiwa amathempeli. Ezinye izigameko zilotshwa ngokuthi kwakhiwe ithempeli endaweni yesigameko bese liqanjwa igama ngesigameko esenzeke ngaleso sikhathi. Amanye amagama aveza umlando wokwakhiwa kwalelo thempeli. Amagama amaningi aqanjwe ngezigameko ezenzekile, ezinye izigameko ezinhle kanti einye izigameko ezingezinhle eziphathele nokungaboni ngaso linye kwamalunga ebandla. Ezinye izigameko ezihambelana nokuzondwa kwebandla lamaNazareth izitha zalo. Amagama anjengoBhedazitha, EBuhleni Bokuphakama, Ehhashini, yiwo akhombisa ukubaluleka kokulondolozwa komlando webandla lamaNazareth ngoba kuqanjwe ngawo amathempeli. La magama aqanjwe

ngaphansi kwezehlakalo lapho uShembe izitha zakhe zifuna ukumbulala kodwa aziphumelelanga. Ehashini igama eliqukethe umalndo wokuthi uShembe wasiza ihhashi linenkinga. Umlando waseBuhleni Bokuphakama wona uveza ubuhle obavele ngesikhathi kuchitheka ithempeli laseKuphakameni ngenxa yokubangwa kobuholi beandla lamaNazareth. Emaqoqweni kuyavela ukuthi umlando webandla lamaNazareth uhamba uhlangane nomlando wesizwe samaZulu, lokho kwenza ukuthi ibandla lamaNazareth libe nobudlelwano obukhulu nomlando wakwaZulu. Njengokuqanjwa kwegama lethempeli Elinda. Okuvela ukuthi laqanjwa ngenxa yokuthi iSilo oSolomoni kaDinuzulu wayeyofuna iseluleko kuShembe sokuthi izwe lingabuswa kanjani. Kwavela ukuthi uShembe kumele akhe ithempeli elizovimba ukungena kwabamhlophe esigodlweni sesizwe samaZulu eNyokeni kwaNongoma.

5.5.1.2 Indikimba eveza uhlelo lobuholi

Uma kuqhathaniswa kubhekwa amagama akuwo wonke amaqoqo wonke kuyavela ukuthi wonke amagama aqanjwa nguShembe kuphela. Emaqoqweni kuyavela futhi ukuthi umqambi wamagama akathathiseli kumuntu, uwaqamba ngokuthanda kwakhe. Emaqoqweni kuyavela ukuthi akulandelwa mgomo kamasipala omayelana nokuvanyiswa kwamagama ezindawo. Lokhu kusho ukuthi amagama awawulandeli umthetho owengamele ukuqanjwa kwamagama ngaphansi kwekomiti elibhekelele ukuvamiswa kwamagama eNingizimu Afrika elibizwa *nge-South African Geographical Names Council* (SAGNC) okuyisigungu sikazwelonke. Akukho migudu elandelwayo emayelana nokuqanjwa kwamagama. Ukungalandelwa kwale nqubo kwenza amagama angaveli ndawo emqulwini kaHulumeni kanye nakomasipala. Emaqoqweni kuvela ukuthi amagama aziwa ngamalungu ethempeli kuphela ngesizathu sokuthi awavanyisiwe.

5.5.1.3 Indikimba yobuntu

Ithebula 5.5: Indikimba yobuntu

Ukwaziswa kobumbano noxolo
Izibonelo
Ebambisanani
Esebenzisanani
Ebambanani

Uma kuqhathaniswa amagama emaqoqweni kuyagqama ukuthi amanye amagama agqamisa indikimba yobuntu. Ubuntu buyinto ehlonishwayo umhlaba wonke ikakhulukazi ezwenikazi lase-Afrika. UTutu (2004) uthi ubuntu busho ukuba ngumuntu, uthi ubuntu uyabubona uma bukhona kanti futhi noma bungekho buyabonakala. Ubuntu busho ukuthandana, ukwazisana kanye nokulekelelana (uMandela, 1994). Kanti uMbjigi (1997) uthi ubuntu busho ukukhalisana kanye nokuhlekisana kwabantu emphakathini. Njengoba ubuntu buyindlela yokuphila elandelwayo negqugquzelwayo emhlabeni wonke, kubalulekile ukuba abantu bonke babe nabo ubuntu. Kuyagqama ukuthi ibandla lamaNazareth liqwashile ngobuntu. Lokhu kuvela emagameni agqugquzela ubuntu nokusizana, ukusebenzisana kanye nokulekelelana.

Nazi izibonelo zamanye amagama akhuthaza ubuntu: Sebenzisanani, Bumbanani, Bambisanani, Bambanani, Thandanani. Amagama angenhla akhombisa ukusebenzisana nokubumbana ukuze kufezeke isifiso esithile. Ukusebenzisana kuyinto ebekwa phambili ngoba kunenkolelelo yokuthi ayikho into engaphumelela uma abantu bengabambisene. Uma abantu bengabambisene ngeke futhi lube khona uxolo nokuthula. Lokhu kuvela nangezihlabelelo zalo leli bandla ezigqugquzela ukubumbana nokuthula njengalezi: wonke amaNazareth awabe munye njengebumba likasimende; inkonzo yakhona uxolo nomusa; abantwana bakaNkulunkulu bayathandana angeke bahlukane ngemizuzu nezikhathi, maNazareth yibani munye nizothandwa nguJehova. Lezi zihlabelelo zigqugquzela

amaNazaretha ukuba awahlale ezwana futhi ebumbene ngazo zonke izikhathi ngoba azothandwa nguJehova. Namagama amathempeli angena kule ndikimba agqugquzela ukusebenzisana kanye nokubambisana kukho konke abakwenzayo. Ithempeli elibizwa ngebambanani ligqugquzela ukungahlukani, lisho ukubambana ngezikhathi zonke. Ukubambana kusemqoka kakhulu kubantu abangamakholwa ngoba kudinga ukuthi bazwane baphinde basizane ngezikhathi zonke. AmaNazaretha angabantu abakholelwa kakhulu emyalezweni oqukethwe amagama amathempeli kanye nezihlabelelo ngoba bakholelwa ukuthi iNkosi yamaNazaretha uma iqamba igama isuke idlulisa umyalezo okumele bawulalele bawuzwe.

5.5.1.4 Ukuqhakambisa ubudlelwano nenkolo yobuKhrestu

Ithebula 5.6: indikimba yokuqhakambisa ubudlelwano nenkolo yobuKhrestu.

Ukuqhakambisa yobuKhrestu	ubudlelwano	nenkolo
Ekhenani		
Ijudiya		
Ebhethlehema LamaNazaretha		

Uma kuqhathaniswa kubhekwa amagama amaqoqo kuyagqama ukuthi amanye amagama aveza ubudlelwano phakathi kwenkolo yobuNazaretha kanye nenkolo yobuKhrestu. Amanye amagama okuqanjwe ngawo amathempeli ebandleni lamaNazaretha akhuluma ngezinto amaKhrestu akholelwa kuzo. AmaKhrestu akholelwa emlandweni wokuthi inkosi uJesu wazalelwa eBhethlehema esibayeni sezinkomo, okuyindawo enganakekile. Kukhona ithempeli ebandleni lamaNazaretha elibizwa ngeBhethlehema, kuvele ukuthi libizwa ngaleli gama ngoba ilapho okukhulele khona uMsunguli webandla lamaNazaretha u-Isaiah Shembe. Indawo okwazalelwa kuyo uJesu nendawo okukhulele kuyo umsunguli webandla lamaNazaretha inobudlelwano ngoba leli gama laleli thempeli liqhathanisa umlando wokuzalwa kukaJesu kanye nomlando webandla lamaNazaretha. Amanye ala magama ahlotshaniswe nomlando wabantwana bakwa-*Israe* abahamba isikhathi eside beya

endaweni yesethembiso iKhenani, okwakuthiwa izwe loju nobisi. Leli gama ebandleni lamaNazaretha balifanisa nokuphumelela ngoba kuqanjwe ithempeli ngalo leli gama. Umsuka walo usuka enkolweni yobuKhrestu ngoba yiBhayibheli elikhuluma ngomlando wabantwana bakaw-*Israel* neKhenani ababethenjiswa lona. Negama lethempeli iJudiya lisuselwa khona futhi enkolweni yobuKhrestu ngoba iJudiya laseBhayibhelini lahlanganisa abantu ababa yinto eyodwa, laba indawo lapho uJesu nabafundi bakhe ayeshumayela kuyo. Lobu budlelwano bugqamisa ukuthi noma izinkolo zingahlukana kodwa kukhona lapho ezihamba zihlangane khona.

5.5.1.5 Indikimba ngombono wokukhula nokuthuthuka kwebandla

Ithebula 5.7: Indikimba yombono wokukhula nokuthuthuka kwebandla.

Umbono wokukhula nokuthuthuka kwebandla
Izibonelo
Ethuthukani
Ekwandeni
Ekuthuthukeni

Le ndikimba icubungula amagama ahambisana nokuthuthuka kwebandla lamaNazaretha. Ibandla lamaNazaretha liyibandla lesintu. Kodwa manje libukeka lithuthuka ngenxa yezinto ezenzeka khona ezikhomba ukuthi liyathuthuka. Kunamathempeli akhiwe ngendlela yesimanje manje aze aqanjwa amagama agqugquzela ukuthuthuka kwalo. Ekwandeni igama lethempeli nalo eligqugquzela ukuthuthuka kwebandla ngokuqhubeka kwenziwe izinto ezibeka ibandla ezingeni eliphezulu. Ukuthuthuka akugcini kuphela ngamagama amathempeli kodwa nezihlabelelo zikhona ezigqugquzela ukuthuthuka kwezinto ebandleni. Kukhona isihlabelelo esithi “Thabani bufikile ubuNazaretha” sithi “Thuthuka buNazaretha izizwe zifuna ukuphuza kuwe”. Lezi zihlabelelo zikhomba ukuthi ibandla lamaNazaretha kumele lithuthuke lingahlali nje endaweni eyodwa.

5.6 Isiphetho

Lesi sahluko sethule futhi sahlaziya ulwazi ngamagama okuqanjwe ngawo amathempeli ebandleni lamaNazaretha. Amagama ethulwe ngamaqoqo ayi-7, agqamisa izincazelo kanye nemithelela yokwethiwa kwawo okuyilawa; amagama athinta izigameko, amagama achazayo, amagama enkolo, amagama aveza imizwa, amagama agqugquzela ubumbano kanye namagama aqanjwe ngezinto ezenzeka kulelo thempeli. Ezindikimbeni ezinhlanu ezitholakele okuyilezi; izigameko zengxabano, umlando webandla lamaNazaretha, uthando nempatho, imizwa yomqambi kanye nezinkolelo. Isahluko esilandelayo esesiphetho socwaningo.

ISAHLUKO 6

ISIPHETHO KANYE NEZIPHAKAMISO

6.1 isingeniso

Esahlukweni esedlule kuhlaziywe okutholakele ngesikhathi kucutshungulwa ngamagama amathempeli ebandleni lamaNazaretha. Lokhu kubhekwe ngokuxoxisana nababuzwa abakhonza ebandleni lamaNazaretha. Kubhekwe nokuthi lolu cwaningo luxhumana kanjani nepharadayimu eqokiwe kanye nezinjulalwazi ezisetshenzisiwe. Lesi yisahluko sokugcina socwaningo esizoqoqa, senze izincomo bese siphetha ucwaningo lonke. Umcwaningi uqale ngokusonga okwenziwe esahlukweni ngasinye salolu cwaningo. Lokhu kuzokwenziwa ngokuphendula imibuzo nezinhloso zocwaningo. Imibuzo ephendulekile iyona engumgogodla wocwaningo. Ekugcineni kuzobe sekuphonswa inselelo kwabanye abacwaningi ukuba baqhube lolu cwaningo olulandelayo.

Esahlukweni sokuqala imibuzo ekade ilawula lolu cwaningo ilena:

- Ngabe amagama amathempeli aqanjwa kanjani?
- Ngabe amagama amathempeli anayiphi incazelo?
- Ngabe amagama amathempeli avezani ngebandla lamaNazaretha?

6.2 Ukubuyekezwa okuqukethwe yisahluko ngasinye ngamafuphi

Isahluko sokuqala siyisingeniso socwaningo mayelana nokuqanjwa kwamagama amathempeli ebandleni lamaNazaretha. Lesi sahluko sinikeze isendlalelo ngebandla lamaNazaretha kanye nokusunguleka kwalo. Sibe sesichaza ukuthi ayini amathempeli kanye nomsebenzi wawo ebandleni lamaNazaretha. Kule ngxenye kuvezwe ukuthi amalunga ebandla lamaNazaretha awawaqambi amagama amathempeli kodwa ngumholi webandla oqamba amagama amathempeli futhi akathathiseli kumuntu. Kuphawulwe ukuthi ukuqanjwa kwamagama amathempeli kunemigudu ethile elandelwayo ngaphambi kokuba aqanjwe. Isahluko siqhubeke sethula izinhloso kanye nemibuzo yocwaningo. Sethule kafuphi izindlela kanye namasu, okusetshenziswe ukuqoqa kanye nokuhlaziywa kolwazi. Siveze ukubaluleka kocwaningo, yizingqinamba ekuhlangatshezwane nazo, sigcine ngokuchazwa

kwamagama asetshenzisiwe, ngaphambi kokwethula uhlelo lokulandelana kwezahluke.

Isahluko sesibili, kucutshungulwe eminye imibhalo nemisebenzi esiyenziwe mayelana nokuqanjwa kwamagama. Kuvele ukuthi amasu asetshenziswayo uma kuqanjwa amagama ayafana ezindaweni eziningi kuleli laseNingizimu Afrika nakwamanye amazwe angaphandle. Kuphawulekile ukuthi amagama angaqanjwa ngezingqalabutho ezithile ngenhloso yokuzihlonipha ngamagalelo azo ezibe nawo emiphakathini nasemikhakheni ehlukene, kwezembangazwe, kwezenkolo nakwezinye izindawo. Amanye amagama aqanjwa ngendlela indawo ebukeya ngayo nangomumo wayo kanye nezinto ezitholakala kuleyo ndawo.

Kuso lesi sahluko uKoopman (2002) uphawula ngemigomo ehambisana nokuqanjwa kwamagama ezindawo. Lapha ethi amagama aqanjwa kubhekwe ukuthi leyo ndawo ikuphi nezwe, amatshe atholakala kuyo anjani kanye nenhlabathi yakhona. Uveza ukuthi konke lokhu kunomthelela ekuqanjweni kwamagama ezindawo. UKoopman (2002) ubala nendlela indawo eme ngayo kanye nokubukeka kwayo. Lapha ubala nomgomo wokuqanjwa kwamagama ezindawo esuselwa emagameni abantu. Uphawula ukuthi indawo iqanjwa ngezinto ezenziwa ngabantu kuleyo ndawo kanye namasiko abo. Kuso lesi sahluko uNdlovu (2013) uphawula ngokuqanjwa kwamagama ezindawo edolobheni kanye nasezindaweni zamaNdebele eZimbabwe. UNdlovu uthi amaNdebele aqamba amagama ancike ezigamekweni kanye nasemlandweni wawo ngesikhathi esuka KwaZulu eNingizimu Afrika.

Isahluko sesithathu, ucwaningo lwethule izindlela ezisetshenzisiwe lapho kuhlwaywa ulwazi. Kulesi sahluko kuchazwe uhlelomqondo. Ipharadayimu igama eliqhamuka olimini lwesiGriki. Leli gama lisho isithombe esakheka emqondweni. Kuvela ukuthi uhlelomqondo yilona olwesekela ucwaningo. Lusho ukuthi umuntu nomuntu ubuka umhlaba ngendlela yakhe. Kulesi sahluko kuchazwe kabanzi ngohlelomqondo olusetshenziswe kulolu cwaningo, uhlelomqondo oluhumushayo. Uhlelomqondo oluhumushayo luhlaziya ukuthi izinto zenzeka kanjani bese kufunwa incazelo mayelana nokwenzeka kwezinto ezithile. Lesi sigaba silandelwe yiqhaza lomcwaningi, okuyisigaba esicacisa ngokuphathelene nenqubonhle. Ukucaciswa ngezindlela kanye namasu okuqoqwa kolwazi, kusetshenziswa izingxoxo ezisakuhleleka kanye nokuhlolwa kwemibhalo kube yisigaba esilandelayo. Kugxilwe

kakhulu ekucaciseni ngobuhle kanye nezinselelo ekusetshenzisweni kwalezi zindlela. Isigaba esilandelayo sicacise ngezindlela zokuhlaziywa kolwazi, kwagcinwa ngezindlela zokuqinisekisa ukukholakala kocwaningo ezisetshenzisiwe.

Isahluko sesine, Kulesi sahluko kuchazwe injulalwazi zencazelo okuyizona ezekele lolu cwaningo. Injulalwazi yencazelo yaqala ukubhekwa ngonyaka we-1883. Uma kukhulunywa ngenjulalwazi yencazelo kufanele kugqame izinto ezithinta igama, umqondo wegama, i-ethimoloji yegama, kanye nencazelo yokusetshenziswa kwegama. Kulesi sahluko kuchazwe isifundoncazelo salolu cwaningo kwaphinde kwachazwa izinhlobo zezincazelo. Kuchazwe ukuthi amanye amagama aba nemiqondo ahambisana nawo. Kukhona amagama anezincazelo ezincike emlandweni ehambisana negama, okungumqondosithasiselo wegama, bese kuba khona amagama nje anezincazelo ezingancike ndawo, okungumqondongqo wegama.

Isahluko sesihlanu, sethule futhi sihlaziye ulwazi ngamagama amathempeli oluqoqwe kubabuzwa ababe yingxenywe yocwaningo. Lesi sahluko sihlaziya ulwazi oluqoqwe ngokusebenzisa izingxoxombuzo. Amagama ethulwe ngamaqoqo (*categories*) ayisishiyagalombili, kwamanye amaqoqo kwethulwe namaqoqwana ayi-8, kulandelwa izindlela ezifanayo nezisetshenziswe kweminye imisebenzi yocwaningo, njengoba kukhonjiswe kuleli thebula:

Ithebula 6.1: Amaqoqo amagama

Iqoqo	Uhlobo lweqoqo
1	Amagama ahlobene nezigameko ezithile
2	Amagama achazayo
3	Amagama ahlobene nenkolo
4	Amagama aveza imizwa
5	Amagama agqugquzela ubumbano Nokuthula
6	Amagama ahlobene nezinto ezenzeka kulelo thempeli
7	Amagama ahlobene nezifiso zomqambi
8	Amagama ahloniphayo

Kuso lesi sahluko kuphinde kwacaciswa ngamagama oShembe kanye namathempeli abawaqamba njengoba kukhonjisiwe etafuleni elilandelayo:

Ithebula 6.2: Amagama oShembe kanye namathempeli abawaqamba

UShembe	Igama loqobo	Igama aziwa ngalo	Izibonelo zamathempeli abawaqamba	Indawo ithempeli elikuyo
Wokuqala	uMqaliwendlela	Isaiah Shembe	uMzimoya	eMsinga
			iVunizitha	eMandeni
			iBhedazitha	eNdwedwe
			iJudiya	eGingindlovu
Wesibili	iLanga	Galilee Shembe	eMaqhaweni	eGoli
			iBhekumesiya	eMzimkhulu
			iThembelizayo	eMpangeni
Wesithathu	iNyangayezulu	Amos Shembe	Ebuhleni Bokuphakama	eNanda
			eMlandweni	eMkhambathini
			Esikhumbuzweni	kwaMashu
			Sazisweni	eNanda
Wesine	uThingolwenkosazane	Vimbeni Shembe	iThulani	Mgungundlovu
			Ekhaya lethu	Ophongolo
			iPhakamani	eMtshezi
			Emoyeni	eMgungundlovu
Wesihlanu	uNyazilwezulu	Mduduzi Shembe	uMzomusha	eMnambithi
			iBhethlehema LamaNazaretha	eNtabazwe

			iKhenani	eNdwedwe
			iBambanani	kwaMashu

Lesi sahluke sethule ulwazi oluqoqwe kubabambiqhaza ngezingxoxombuzo ezenziwe ngumcwaningi emiphakathini ehlala ababambiqhaza.

Ucwaningo luthole ukuthi amagama amathempeli aqanjwa uShembe kuphela futhi akekho omunye onelungelo lokuqamba amagama amathempeli ebandleni lamaNazareth. Lokhu kuphendule ombuzo othi ngubani oqamba amathempeli ebandleni lamaNazareth. Amagama aqanjwa ngezindlela eziningi ezahlukene kodwa eyande kakhulu izigameko ezenzeka ngaphambi kokuba kwakhiwe ithempeli. Kungaba izigameko ezinhle noma izigameko ezingezinhle. Ulwazi lwethulwe kwaphinde kwakhiwa amaqoqo amagama amathempeli. Kube sekuphuma izindikimba emaqoqweni. Amagama amathempeli akhomba ukuthi ibandla lamaNazareth liqwashile ngoBuntu okuyinto egqugquzelwa umhlaba wonke. Lokhu kuvela emagameni aqanjiwe ahambisana nobuntu, ukusebenzisana, ukuzwelana kanye nokubumbana. Amanye aveza ubudlelwano phakathi kwenkolo yobuNazareth kanye nenkolo yobuKhrestu. Kuvele ukuthi ibandla lamaNazareth likholelwa ekugcineni umlando walo ngokuqamba amagama. Kuvele ukuthi ibandla lamaNazareth linobudlelwano obukhulu nesizwe samaZulu. Ingakho iSilo uSolomoni kaDinuzulu wabe evakshela uShembe eyofuna izeluleko zokuhola izwe ngokuthula. Lokho kwaholela ekutheni kuze kwakhiwe ithempeli elibizwa ngeLinda.

Isahluko sesithupha siyisiphetho socwaningo. Sihlaziya, sethule okutholakele ocwaningweni. Kwethulwe futhi izincomo zomcwaningi ngocwaningo lwamagama olungenziwa esikhathini esizayo.

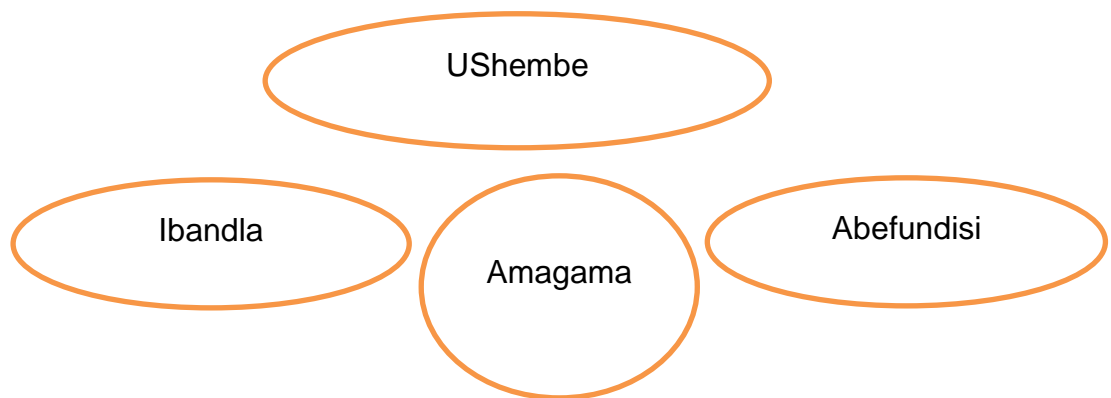
6.3 Ukuhlaziywa kokutholakele

Okutholakele kuhlaziywa ngokulandela izinhloso zocwaningo. Lolu cwaningo lunezinhloso ezintathu: Ukuhlola ukuthi amagama aqanjwe kanjani futhi eqanjwa ngubani, ukuhlolisisa ukuthi amagama amathempeli anayiphi incazelo kanye

nokuhlolisisa ukuthi amagama amathempeli akha siph i isithombe ngebandla lamaNazareth.

6.3.1 Indlela okuqanjwa ngayo amagama kanye nomqambi wawo

Kutholakale ukuthi zintathu izinhloka ezithintekayo uma kuqanjwa amagama amathempeli ebandleni lamaNazareth:



Umdwebo 6.1: Izinhloka ezithintekayo uma kuqanjwa amagama

Kutholakale ukuthi ukuqanjwa kwamagama ebandleni lamaNazareth kungahlukaniswa ngezigaba ezimbili. Kukhona amagama aqanjwa nguShembe uma efikile kuleyo ndawo bese kwakhiwa ithempeli aliqambe igama ngaleso sikhathi. Bese kubakhona amagama amathempeli acelwa ngumfundisi wakuleyo ndawo. Umehluko lapha ngukuthi amagama acelwa ngumfundisi kusuke kungukwanda kwebandla okwenza ukuthi kwakhiwe ithempeli elisha elidinga igama. Lapho umfundisi uthatha umvangeli kanye noMfundisi omunye babe babili bese beya kuShembe bephethe uhlu olunawo wonke amagama amalungu alelo thempeli baye nawo kuShembe. Uma befika bazosho ukuthi basuka kuyiphi indawo bazocela igama. Okutholakele kulolu cwaningo ngukuthi akumele lolu hlu lube namalunga angaphansi kwekhulu. Kwesinye isikhathi uShembe angaliqamba ngaso lesi sikhathi igama noma abatshela ukuthi abobuya bezolilanda ngesinye isikhathi. Lokhu kuphendula umbuzo othi amagama amathempeli aqanjwa kanjani. Kutholakale ukuthi amagama amaningi ancike ezigamekweni ezenzeka uma uShembe evakashele kulezo zindawo. Amanye ancike kakhulu ezehlakalweni ezenzeka kuleyo ndawo kanti amanye ayiziphrofetho kanye

nezifiso zikaShembe ngalelo thempeli. Kuphinde kwatholakala ukuthi akekho onelungelo lokuqamba ithempeli igama kodwa uShembe kuphela oqamba amagama amathempeli. Lokhu kuphendula umbuzo othi ngubani oqamba amagama amathempeli ebandleni lamaNazareth.

Kutholakale ukuthi amanye amagama awacelwa kodwa kuzenzekela ngesikhathi uShembe ehamba eshumayela ezindaweni, bese kuba khona isigameko esenzakalayo kuqanjwa ithempeli ngaleso sigameko. Kuphawuleke ukuthi amagama amaningi ahambisana nezigameko ilawo aqanjwe nguShembe wokuqala. Okudala lokho ngukuthi ziningi izigigaba ezabe zenzeke kuye ngoba wabe esaphemba inkolo yobuNazareth. Amanye amagama aqambeka ngesikhathi uShembe enza izimanga abantu baphenduke bemlandele bese kuba nesidingo sokuba kwakhiwe amathempeli ngoba basuke sebebani abathu abangamaNazareth. Konke lokhu kuphendula umbuzo wokuqala othi amagama amathempeli aqanjwa ngubani futhi aqanjwa kanjani.

6.3.2 Incazelo yamagama amathempeli

Umbuzo wesibili othi ngabe amagama amathempeli anayiphi incazelo. Lo mbuzo uphendulekile kulolu cwaningo ngoba kuhlaziywe zonke izincazelo zamagama kwaphuma amaqoqo ayi-8 asukela ezincazelweni zamagama amathempeli. Kutholakale ukuthi ibandla lamaNazareth linabo ubudlelwano nenkolo yobuKhrestu ngoba incazelo yamanye amagama iveza ubudlelwano bebandla lamaNazareth nezinto ezenzeka eBhayibhelini, amaKhrestu akholelwa kuzo kakhulu. Lokho kuvela ezincazelweni zamagama amathempeli eziphendula umbuzo ngencazelo equkethwe ngamagama amathempeli. Amanye amagama uma echazwa kutholakale ukuthi aveza ubudlelwano phakathi kwenkolo yobuKhrestu kanye nenkolo yobuNazareth. Lokhu kuveza ukuthi noma izinkolo zingahluka kodwa kukhona lapho ezihlangana khona. Amagama ahlobene nenkolo yobuKhrestu: iJudiya, iKhenani kanye neBhethlehem. Uma echazwa kuyavela ukuthi inkolo yobuNazareth yakhelwe nasesisekelweni senkolo yobuKhrestu. Lesi sisekelo sivele ngesikhathi echazwa lamagama ngenhloso yokuphendula umbuzo ngezincazelo eziqukethwe ngamagama amathempeli. Igama IBhethlehemama LamaNazareth laqanjwa ngoba leli thempeli lisendaweni lapho okwakhulela khona umsunguli webandla lamaNazareth. Lokho kuqhathaniswa nendawo okwazalelwa khona umsindisi onguJesu. Kutholakale ukuthi

lena indawo eyabe inganakekile futhi idelelekile ukuthi kuyo kungazalwa umphrofethi ongasungula ibandla elingaka. Lokhu kuhlobana ngoba noJesu wazalelwa eBhethlehem endaweni eyabe inganakekile. Okunye okutholakele ngukuthi amagama ebandleni lamaNazareth aqanjwa ayilandelwa imigudu efanele mayelana nokuvanyiswa kwawo. Lokho kwenza ukuthi amagama amathempeli aziwe ebandleni kuphela. Amanye amagama akhombisa ubuphrofethi bukaShembe ngoba amanye amathempeli aphrofetha izinto ezithile ezizokwenzeka esikhathini esizayo. Iloko okwenza ukuthi uShembe aze abizwe ngomphrofethi.

Kutholakele ukuthi ibandla lamaNazareth liqwashile ngoBuntu ngoba amanye amagama amathempeli agqugquzela ukubambisana, ukubumbana kanye nokusebenzisana uma ningabantu. Amagama agqugquzela ubunye enza ukuba abantu bahlale bebumbene ngazikhathi zonke. Lawo magama agqugquzela abantu ukuba bangabukelelani kodwa basebenzisane ukuze baphumelele kwabakwenzayo; Bambisanani, Sebenzisanani neBambanani. Kutholakale ukuthi uShembe uyathanda ukubona abantu besebenzisana futhi bebumbene. Lokho kuvela uma kuqanjwa amagama, abantu ubanikeza izeluleko zokuthi abathandane futhi balekelelane ngezikhathi zonke. Ubuntu bumayelana nokuphilisana kanye nokusizana kwabantu emphakathini. Lo mbuzo wesibili omayelana nencazelo equkethwe ngamagama amathempeli uphendulekile ngoba izindikimba eziyi-8 zakheke ngezincazelo ezitholakale emagameni amathempeli.

6.3.3 Amagama amathempeli nesithombe asakhayo ngebandla lamaNazareth

Ukuhlola ukuthi amagama amathempeli akha siphilisi isithombe ngebandla lamaNazareth ngenye nezinhlalo zalolu cwaningo. Le nhloso ifezekile ngoba kutholakele esahlukweni sesihlanu engxenyeni yokuqala lapho amagama ehlukaniswe ngamaqoqo. Kula maqoqo kutholakale ukuthi amagama amathempeli aqanjwe ngezigameko iwona amaningi. Ubuningi balelo qoqo buyakhombisa ukuthi amagama amaningi amathempeli ebandleni lamaNazareth aveza umlando nomsuka webandla lamaNazareth. Izigameko yizo eziqukethe umlando kanye nokusunguleka kwamanye amathempeli aleli bandla. Lokho kwakha isithombe sokuthi ibandla lamaNazareth likholelwa kakhulu emlandweni kanye nasekugcinweni kwawo. Ukuze kufezekile le nhloso yocwaningo kutholakele ukuthi ebandleni lamaNazareth umlando ugcinwa ngamagama amathempeli. Amagama amaningi aqanjwe emuva

kwezigameko ezenzeka uma uShembe evakashele kuleyo ndawo. Lapha kuvele ngamagama amathempeli enjengeBhedazitha, kuleli gama kutholakale ukuthi izitha ezabe zilalele uShembe endleleni zithi zizombulala endaweni yaseNdwedwe zalala, zathi ziqambe ziphaphama wabe esedlulile uShembe. Wabe esakha ithempeli lapho wathi iBhedazitha ngoba izitha zibhedile zalala ebezizombulala. Lokho kwaba ngumlendo wokuthi uNkulunkulu wamfihla uShembe ezitheni zakhe. Lo mlendo oyohlezi uyisikhumbuzo ezizukulwaneni ngezizukulwane zaleli bandla ngoba ugcinwe ngegama lethempeli. Ukuqanjwa kwaleli gama kusaveza sona isithombe sokubaluleka komlando ebandleni lamaNazaretha.

Kutholakale ukuthi umlando uyinto ebalulekile futhi uyigugu ebandleni lamaNazaretha ingakho bewugcina ngokuqamba amagama amathempeli. Kuvelile ukuthi amagama amathempeli amaningi aqanjwe ngezigameko ezenzekayo ngaphambi kokuba kwakhiwe lawo thempeli. Amathempeli amaningi aqanjwe emuva kwezigameko ezithile. Amagama alawo mathempeli aqanjwe ngalezo zigameko ngenhloso yokugcina umlando. Kuvelile ukuthi umlando webandla lamaNazaretha uyahambisana nomlando wesizwe samaZulu. Lokho kwenza le nkolo yobuNazaretha incike kakhulu esizweni samaZulu. Lokho kuvele ngoba khona umlando oveza ukwakhiwa kwethempeli esigodlweni seNgonyama eNyokeni. Leli thempeli lacelwa iSilo samaZulu uSolomoni kaDinuzulu. Laqanjwa ngokuthi iseLinda ngoba uShembe waliphrofetha ukuthi lizolinda ukungena kwabelungu esigodlweni sakwaZulu. Lona leli thempeli lizolindela ukulapha nokuthandazela abantwana basendlunkulu uma begula. Lokho kwenza ibandla lamaNazaretha libe nomlando omude nobukhosi bakwaZulu.

Emaqoqweni akhekile ngezimpendulo zababuzwa kuvele ukuthi ibandla lamaNazaretha likholelwa kakhulu emlandweni. Lokho kudweba isithombe sokubaluleka komlando ebandleni lamaNazaretha. Ukubaluleka komlando kuvela ngendlela abawugcina ngayo. Ukuqanjwa kwamathempeli ngezigameko ikona okwakha lesi sithombe sokubaluleka komlando kuleli bandla.

6.4 Izincomo

6.4.1 Izincomo ngokwengeziwe

Lolu cwaningi belugxile ekuqanjweni kwamagama ebandleni lamaNazareth. Kuningi okufanele kuqashelwe ngabantu mayelana nokuqanjwa kwamagama. Okunye okumele kuqashelwe yilokhu:

- Amagama ayinto esemqoka ebandleni lamaNazareth ngakho kufanele ahlonishwe.
- Amagama amathempeli adlulisa imiyalezo eminingi evela enkosini uShembe eya emalungeni ebandla lamaNazareth. Eminye yaleyo milayezo isuke iqinisa amalunga ebandla idolu ezimweni ezinzima ahlangebezana nazo empilweni.
- Ukwakha uhlelo lokugcinwa kwamagama amathempeli kanye nabaqambi bawo ngoba kuvelile ukuthi aqanjwe ngoShembe abehlukene. Loluhlelo luzokwenza ukuthi amalunga ebandla athole ulwazi uma efuna ukwazi ukuthi ithempeli elithila laqanjwa yimuphi uShembe.

6.4.2 Izincomo zocwaningo lwangesikhathi esizayo

Kusekuningi okungenziwa mayelana nokuqanjwa kwamagama njengoba ziziningi izinto eziqanjwe amagama kuleli bandla. Yilezi izinto ezingabhekwa ngesikhathi esizayo:

- Ukuqanjwa kwamagama emigwaqo engaphakathi ekomkhulu webandla lamaNazareth eBuhleni.
- Amagama okuqanjwe ngawo amakhosi ebandla lamaNazareth.
- Kungacwaningwa ngamagama okuqanjwe ngawo izindawo zokuhlala ezibizwa ngamadokodo ezisetshenziselwa ukuhlala ngesikhathi semikhosi yaleli bandla.
- Kungacwaningwa ngendlela okungavanyiswa ngayo amagama amathempeli ukuze aziwe nakumasipala.
- Lolucwaningi kuvele ukuthi kunobudlelwano obukhona enkolweni yobuNazareth kanye nesenkolweni yobuKhrestu. Ucwano olulandelayo lungabheka ubudlelwano obukhona ekuqanjweni kwamathempeli amaNazareth kanye namagama akwamanye amabandla amaKhrestu.

6.5 Isiphetho

Amagama amathempeli asemqoka kakhulu ngoba adlulisa imiyalezo kanye nemizwa ethile. Amagama amathempeli anezincazelo eziningi ezahlukene. Amagama awanayo incazelo eyodwa kodwa aqukethe izincazelo ezinomqondongqo kanye nomqondosithasiselo. Lesi sahluko sifingqe okuqukethwe yizahluko ezingemuva kwalesi. Lesi sahluko siphinde sathula izincomo zocwaningo. Lesi sahluko sigcine ngokuhlaziya okutholakale kulolu cwaningo kanye neziphakamiso zalolu cwaningo.

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AMAPHEPHANDABA

- Iphephandaba Isolezwe, 15 kuLwezi 2018 ikhasi 4.
- Iphephandaba iMetro, 24 kuMandulo 2017 ikhasi 7.

IZITHASISELO

ISITHASISELO A: Isheduli yemibuzo

1. Lithini igama laleli thempeli?
2. Ngabe ngubani owaqamba leli gama?
3. Aqanjwa yimuphi uShembe leli gama?
4. Ngabe imiphi imigudu elandelwayo uma kuqanjwa amagama amathempeli?
5. Ngabe amalunga ebandla lamaNazaretha aba yingxenye yokuqanjwa kwamagama?
6. Ngabe igama laleli thempeli lisho ini kuwe njengelungu laleli thempeli?
7. Kungani leli thempeli laqanjwa ngaleli gama?
8. Igama laleli thempeli liqukethe yiphi incazelo noma lisho ukuthini?
9. Ngabe ukhona omunye omaziyo ongaba nolwazi ngegama laleli thempeli?

ISITHASISELO B: inqubonhle yocwaningo



02 September 2019

Mr Melusi Ernest Msomi (209538131)
School of Arts
Pietermaritzburg Campus

Dear Mr Msomi,

Protocol reference number: HSSREC/00000260/2019
Project title: Ukuqanjwa kwamagama ebandleni lamaNazareth

Full Approval – Expedited Application

This letter serves to notify you that your application received on 21 August 2019 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has 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.

This approval is valid for one year from 02 September 2019.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

Yours sincerely,



Dr Rosemary Sibanda

/ms

ISITHASISELO C: Incwadi yokucela imvumo yokwenza ucwaningo

Private Bag X9984

Ladysmith

3370

10 kuMandulo 2017

Ebuhleni Home

Inanda

4310

Mfundisi

**ISICELO SOKWENZA UCWANINGO NGOKUQANJWA KWAMAGAMA
EBANDLENI LAMANAZARETHA**

Ngiwumfundi owenza iziqu ze-Ph.D eNyuvesi yakwaZulu-Natal (University of KwaZulu-Natal) ngaphansi kwesihloko esithi “Ukwethiwa Kwamagama Ebandleni LamaNazarerha”. Ngalolu cwaningo ngihlose ukucwaninga ukuthi ukuqanjwa kwaamagama kunamuphi umthelela emalangeneni alelo thempeli. Kuzophinde kucwaninge ngamagama nje okuqanjwe ngawo nemikhosi egujwayo ebandleni lamaNazareth.

Ngiyothokoza uma isicelo sami samukelekile.

Yimina ozithobayo

uMelusi Msomi (Mnu.)

ISITHASISELO D: Imvumo yokwenza ucwaningo evela ebandleni lamaNazaretha



Mr Melusi Msomi

University Of KwaZulu Natal

Private Bag X01

Scottsville

3201

Dear Mr Msomi

REQUEST FOR PERMISSION TO CONDUCT RESEACH ON THE NAMING IN THE NAZARETH BAPTIST CHURCH.

The above matter has reference.

I wish to addvice that your request is hereby granted on the following conditions:

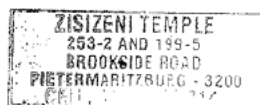
- That informed consent is sought and obtained from the participants; and
- That confidential information gathered during the study is protected and is not released without consent of the Church and/ or affected participants.

The church wishes you all the best in your studies.

Yours Faithfully

[Redacted Signature]

Mr SPMzimela (Rev.)



ISITHASISELO E: Incwadi yemvumo yababambiqhaza

Ngingungazisiwe ngalolu cwaningo olwenziwa nguMelusi Msomi. Ngiyayiqonda inhloso kanye nemigudu yocwaningo.

Nginikeziwe ithuba lokuphendula imibuzo mayelana nocwaningo ngaphendula ngendlela engigculisayo.

Ngiyaqinisekisa ukuthi ukubamba kwami iqhaza kulolu cwaningo kungukuthanda kwami nokuthi ngingayeka noma iningi ngaphandle kokuphoqwa ukuba ngiphinde ngizibandakanye ocwaningweni.

Uma ngineminye imibuzo noma izikhalo mayelana nocwaningo ngiyaqonda ukuthi ngingathintana nomcwaningi esikoleni sezobuciko, ezifundweni zesiZulu, ekolishi lezoBuntu, eNyuvesi yakwaZulu Natali (UKZN) etholakala kuRidge Road, Pietermaritzburg Campus, Scottsville.

Uma nginemibuzo noma okuthile engifuna ukukwazi ngamalungelo ami njengobambe iqhaza ocwaningweni, ngingaxhumana nabo kule mininingwane:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus

Govan Mbeki Building

Private Bag X 54001 Durban 4000

KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: HSSREC@ukzn.ac.za

Additional consent, where applicable

I hereby provide consent to:

Audio-record my interview / focus group discussion

YES / NO

Signature/Thumbprint of Participant

Date

**Signature of Witness
(Where applicable)**

Date