Ukuqanjwa kwamagama ezindawo zamabhizinisi edolobheni lasePietermaritzburg emva konyaka we-1994

The naming of business place names in the city of Pietermaritzburg after 1994

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ISIFUNGO

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

Ukuqanjwa kwamagama ezindawo zamabhizinisi edolobheni lasePietermaritzburg emva konyaka we-1994

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

SIMPHIWE HLENGWA
Isiginesha .... Usuku ....

AMAZWI OKUBONGA

Ngibonga kumdali ongiphe inhlakanipho, namandla okuphokophela phambili nemfundo.

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Kubafwethu engizalwa nabo, ngibonga nokusabela uma ngimemeza, kwande lapho nithatha khona! Mbuyisa!

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Ezinganeni, nakubashana bami, ngithi nansi indlela sengiyivulile, impela iyahambeka!

IQOQA

Lolu cwaningo lubheka ukuqanjwa kwamagama ezindawo zamabhizinisi edolobheni lasePietermaritzburg emva konyaka we-1994, lugxile emagameni aqanjwe ngolimi lwesiZulu. Lolu cwaningo luqhutshwa ngaphansi komkhakha wezilimi zase-Afrika eNyuvesi yaKwaZulu-Natal, lucubungula izizathu eziholela ekuqanjweni kwamagama ezindawo zamabhizinisi ngolimi lwesiZulu, incazelo yawo kanye nomqondo awuqukethe.

Lolu cwaningo luhlose ukuphendula le mibuzo: Yiziphi izizathu ezenza izindawo zamabhizinisi ziqanjwe ngolimi lwesiZulu? Zithini izincazelo zamagama amabhizinisi aqanjwe ngesiZulu futhiaqukethe muphi umondo? Lolu cwaningo luhlose ukuhlaziya izizathu zokuqanjwa kwamabhizinisi ngesiZulu kanye nokuhlola imithelela yencazelo yalawa magama naloko ahlotshaniswa nako

Lolu cwaningo lulandela idizayini eyikhwalithethivu, umcwaningi uqoqa ulwazi ngokubuza imibuzo kubabambiqhaza, esebenzisa uhla lwemibuzo esakuhleleka elungiselelwe kusengaphambilini. Luphinde lubuyekeze

ucwaningo oselwenziwe ngaphansi kwalo mkhakha okuhlukaniswe ngezigaba ezintathu, okungukuthi sihlolisisa imisebenzi yocwaningo eyenziwe ngamagama ezindawo emhlabeni wonke jikelele, kulandele imisebenzi yocwaningo ngamagama ezindawo ezwekazi i-Afrika, siphethe ngemisebenzi yocwaningo eyenziwe eNingizimu Afrika.

Injulalwazi esetshenziswe kulolu cwaningo injulalwazi yesifundoncazelo (*Semantic Theory)*. Le njulalwazi isetshenziswa ukuhlaziya incazelo ngokukaRaper (1987) othi amagama anencazelo ehlukene kabili okukuqala uthi angamalebuli nje amele loko aqanjwe kona, kanti eyesibili yona uthi igama linika incazelo ephelele yalokho elikumele. Bese siphinda sibuka ngokukaNicolaisen (1974) othi incazelo yegama ihlukana izigaba ezintathu okuyi yilekzikhali, yi-asosiyethivu, ne-onomastiki.

Indlela esetshenziswe ukwenza lolu cwaningo yipharadayimu eqondayo (*interpretivism*), idizayini yona eyikhwalithethivu,kanti ulwazi luqoqwe kusetshenziswa, isampula eqoka ngenhloso (*purposive sampling*). Lolu cwaningo lusebenzisa isampula eqoka ngenhloso kubanikazi bamabhizinisi, abangabaqambi bamagama acwaningwayo atholakala edolobheni iPietermaritzburg, njengoba kuyibo abanolwazi oludingekayo. Umcwaningi uqoke lawo mabhizinisi abona ukuthi ulwazi uyoluthola kuwo futhi luzokwenela ocwaningweni esebenzisa izindlela ebaluliwe ngenhla. Kutonyulwe ababambiqhaza abangama-50.

Ulwazi luqoqwe ngokuqhuba izingxoxo ezihlelekile kusetshenziswa imibuzo elungiselelwa ngaphambilini ngokulawulwa ucwaningo oselwenziwe kulo mkhakha. Ulwazi lube seluhlaziywa lwahlukaniswa ngezindikimba ezigqamile namasu anembayo njengokuqhathanisa inani lamagama aqanjwe ngendlela efanayo ngokuwahlukanisa ngamaqoqo kuqala amaningi kuye ngokulandelana kugcine amancane.

Okutholakele kuveza izindikimba ezinhlanu zokuqanjwa kwamagama ngesiZulu: (1) Ukuqanjwa kusetshenziswa amagama abantu nezibongo. Kutholakale ukuthi iyona ndikimba evela kakhulu kunezinye uma kuza kunani lezindawo eziqanjwe ngamagama nezibongo zabantu. Avele kuyindlela esetshenziswa kakhulu. (2) Kulandele ukuqanjwa kusetshenziswa amagama esiZulu abuyisa ubunye, kubantu bomdabu waseNingizimu Afrika emveni konyaka we-1994. Iendlela ibonisa ukushintsha okubanzi emphakathini wasePietermaritzburg ekubuyiseleni ukuzigqaja namasiko.

(3) Okwesithathu kutholakale ukuthi ukuqanjwa kwezindawo zamabhizinisi abangcwabi ngamagama anika ithemba, kuvela kungezinye zezindikimba

ezigqamile edolobheni iPietermaritzburg. Kutholakale ukuthi le ndlela iyasiza ukududuza labo abasuke belahlekelwe ithemba ngenxa yokushiywa izihlobo nemindeni yabo. (4) Bese kuba eyesine, yona evele ingeyokugcina uma zilandelana ngamanani kusuka kweziningi kuye ngokwehla. Lawa ngamagama eqanjwe ngenxa yomthelela wendawo nomgwaqo ibhizinisi elikuwo. Isizathu esenza le ndikimba igqame kangaka kungenxa yoMkhandlu kaMasipala wedolobha oqanjwe ngomfula uMsunduzi. Lokhu kukhombisa umthelela omkhulu wegama lesigodi noma lomfula ekuqanjweni kwamagama ezakhiwo zamabhizinisi, njengoba amagama afana nelithi "Duzi" asehlotshaniswa kakhulu nedolobha. (5) Okokugcina ukuqanjwa kwamagama kusetshenziswa iziqubulo zokubambisana emphakathini lawa asebenzisa ukuheha amakhasimende ngokuqoka isiqubulo esiletha umuzwa wobunye nenqubekela phambili.

Izincomo ngokungenziwa, ziningi izinhlaka ezibambe iqhaza ekubuyiseni isithunzi sezinto zomdabu kuleli ngemuva kokuphela kobandlululo ngonyaka we-1994. Ukuqanjwa kwamagama ezindawo zamabhizinisi ngezilimi zomdabu ikakhulukazi ezindaweni ezingamadolobha, abonakala enohlonze kakhulu ekubuyiseni isithunzi sabasebenzisi bolimi, nokuzigqaja nje kubantu bomdabu.

• Ukusetshenziswa kwalawa magama ngendlela okuyiyona yona.

• Ukugqugquzela ukuqanjwa kusetshenziswe izilimi zomdabu

• Ukugcineka kwalawa magama kusetshenziswa izinhlelo ezahlukene okumele zisungulwe umkhandlu.

Izincomo zocwaningo lwangesikhathi esizayo, kusanegebe ocwaningweni lwamagama edolobheni iPietermaritzburg kanye nezindawo ezakhele idolobha. Nakuba lolu cwaningo lucwaninga amagama aqanjwe kusetshenziswa ulimi lwesiZulu, asekhona namanye amagama aqanjwe ngezinye izilimi kanye nemigwaqo.

• Ucwaningo olusengenziwa ngesikhathi esizayo, kucwaningo azakhiwo zezindawo ezingama tuckshop, amahholo, izndawo zokhonzela, kanye namagama amafemu.

• Kusangacwaningwa amagama ezigodi eziqanjwe ngesiZulu zezindawo ezakhele iPietermaritzburg.

• Ukuguquka kwamagama ezindawo zikahulumeni kanye nokuqanjwa kabusha kwazo.

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ISAHLUKO SOKUQALA

UKWETHULWA KOCWANINGO

1. Isingeniso

Lesi yisahluko esethula ucwaningo lokuqanjwa kwamagama ezindawo edolobheni iPietermaritzburg emveni konyaka we-1994. Sethula isendlalelo, umlando nomsuka wokuqanjwa kwamagama edolobheni iPietermaritzburg. Kuvezwa izibonelo zamagama amabhizinisi ngokwe-onomastiki, okuyisayensi yokuqanjwa kwamagama. Kulesi sahluko kuchazwa isidingo sokwenza lolu cwaningo, kubuyekezwe imibhalo yocwaningo oluhlobene nesihloko esikhulu salolu cwaningo, kucaciswe izinhloso zocwaningo, imibuzo yocwaningo, indlela yokwenza ucwaningo, ipharadayimu yalolu
cwaningo okuyipharadayimu eqondayo (interpretivism), idizayini eyikhwalithethivu nokuqoqwa kolwazi, isampula eqoka ngenhloso (purposive sampling), ukukholakala kocwaningo, injulalwazi yesifundoncazelo (Semantic Theory), ukuhlelwa kwezahluko zocwaningo, izingqinamba zocwaningo, bese kuba isiphetho socwaningo.

1.2. Isendlalelo socwaningo

Lolu cwaningo luyimizamo yokuphonsa itshe esivivaneni mayelana nokuhlaziywa kucutshungulwe amagama esiZulu okuqanjwe ngawo izindawo zamabhizinisi. Amagama awezindawo ezisedolobheni i'Pietermaritzburg' elaziwa ngoMgungundlovu kugxilwe kulezo eziqanjwe emveni konyaka we1994. Izakhamuzi ezakhele leli dolobha ziwasebenzisa ngokushintshana la magama amabili nelithi 'eThawini'. Kuvamile nokuba lifingqwe igama laleli dolobha, kuthiwe nje, 'Maritzburg'. Kulolu cwaningo kusetshenziswe elithi, 'uMgungundlovu' ngoba lihambisana kahle namagama acwaningwayo, njengoba liqanjwe ngolimi lwesiZulu. UMtetwa (2020) uthi idolobha uMgungundlovu liyinhlokodolobha yesifundazwe iKwaZulu-Natali futhi lilandela idolobha iTheku ngobukhulu. Leli dolobha lilawulwa ngaphansi kukaMasipala uMsunduzi.

Emveni konyaka we-1994, uhulumeni wentando yabantu waqhakambisa ukubaluleka kwezilimi zomdabu njengelinye lamasu okuvuselela isithunzi sabantu, ukubuyisa uzinzo nokuqinisekisa ukulingana kubantu bezizinda nezinhlanga ezahlukahlukene. Igama elithi' 'uMgungundlovu' nanxa lalivele laziwa, ucwaningo oselwenziwe luveza ukuthi lisetshenziswe kabanzi ngokusemthethweni emveni kokwamukelwa kombuso wentando yabantu. Kuyaqapheleka ukuthi kunenguquko enkulu ezindleleni okuqanjwa ngazo amagama, ikakhulukazi emveni kokuphela kombuso wobandlululo kuleli. Lolu guquko alugcini emagameni ezakhiwo zamabhizinisi kodwa luze lwabonakala nesendleleni okuqanjwa ngayo imigwaqo emikhulu yalo idolobha. Lolu cwaningo lube yimizamo yokuhlaziya izizathu zalolu shintsho, incazelo nomumo wamagama ahambisana nezinguquko ekuphathweni nasekubusweni kweze okunomthelela ekuqanjweni kwamagama ezindawo zamabhizinisi esezinamagama esiZulu njengobufakazi bezinguquko kuleli zwe.

Izakhiwo eziningi eMgungundlovu ziqale zaqanjwa ngesiZulu ngokugqugquzelwa imithetho efana ne-BEE eyayihlose ukwandisa abamnyama kwezamabhizinisi ngokunjalo neminye imithetho eyabekwa ukuthuthukisa izilimi zomdabu nokuqhakanjiswa kwezinhlaka zokuvikela nokuthuthukisa ezinjengoPanSALB nezinye eziningana. IsiZulu okuwulimi olukhulunywa ngabantu abaningi kuleli dolobha sathola ukuthuthuka nokuvikelwa ngumthetho.

Okukhange umcwaningi ngukubona ukuthi ezinye zalezi zakhiwo zamabhizini zingezabantu imvamisa abangewona umsinsi wokuzimilela eNingizimu Afrika. Lokhu kwenza ukuba abanye babanikazi bamabhizinisi bangayiqondi incazelo yamagama esiZulu okuqanjwe ngawo amabhizinisi abo. Imvamisa amanye amagama uma uwabona uyazibuza ukuthi asho ukuthini, ufise ukwazi nezizathu zokuqanjwa kwawo. Ngokusekelwa abacwaningi abanjengoKoopman (2004), amagama ezindawo azocwaningwa yilawa:

Amabhizinisi

- Abangcwabi
- Abameli
- Abeluleki nababolekisi bemali
- Amahhovisi
- Onogada
- Amalondolo nezindawo zokugeza izimoto
- Izindawo zokukhanda
- Izindawo zokuzicwala
- Izindawo zokuhlala
- Izindawo zokugcinwa kwamagugu
- Izindawo zobuciko

Izitolo

- Izitolo zempahla yokwakha
- Amabhusha
- Amasuphamakethe
- Izitolo zezinto ezijwayelekile

Izikole

- Izikole ezizimele
- Izikole zokushayela

Ezempilo

- Amakhemisi
- Izindawo zodokotela
- Imitholampilo ezimele
- Abelaphi bendabuko

Ezamukela izihambi

- Izindawo zokudla (amarestorenti)
- Oshisanyama
- Nezokucima ukoma (amathaveni/amabha)

1.2.1 Umlando wokuqanjwa kwamagama ePietermaritzburg

UMgungundlovu wawuyisigodlo seNkosi uDingane (1828-1840) owathatha ubukhosi emveni kokukhothama kweNkosi uShaka edume ngokuthi iLembe. U-Van der Merwe (2014) uchaza ukuqanjwa kwegama uMgungundlovu njengegama elalisuselwa egameni ugungu wendlovu, elichaza indawo yendlovu. U-Alli (2020) naye uyamfakazela uma ethi lisebenza njengesingathekiso esisuselwa egameni indlovu lichaza inkosi yesizwe samaZulu okwakuyiNkosi uDingane. Lolu cwaningo luzigxila egameni elithi 'Pietermaritzburg' okuyilona gama elisetshenziswayo ngokwalolu cwaningo.

Zimbili izincazelo mayelana negama ledolobha iPietermaritzburg. Eyokuqala eyokuthi yaqanjwa ngegama likaPieter Mauritz Retief noGerrit Maritz ababengabaholi beVoortrekker. U-Van der Merwe (2014) uqhubeka achaze umlando ngeqembu iVoortrekker njengelinye leqembu labantu abakhuluma isiDashi abafuduka ngezinqola besuka eKoloni YaseKapa bangena maphakathi neNingizimu Afrika kusukela ngowe-1836 kuya phambili, loku kwenzeka ukuze baphile ngale kwemingcele yombuso wamaNgisi. Eyesibili ithi igama lasuselwa egameni eliphelele likaPiet Retief kuphela. Ngokuka-Alli (2020) oveza umsuka wegama laleli dolobha elalithi "Pieter Mauritz' Burg" ngokususelwa ezibongweni zabantu, okwathi uma kuhamba isikhathi laguqulelwa lahlanganiswa laba yileli elisetshenziswa namuhla. UKhuzwayo (2007) uchaza ukufa kukaRetief owabulawa iNkosi uDingane, noMaritz yena owashona ngenxa yokugula, emva kwempi yaseNcome. Uqhubeka achaze impi yasencoma eyenzeka ziyi-16 kuZibandlela ngonyaka we-1838. eVoortrekker abalelwa ema-464 behlanganela khona eNcome llapho amaBulu ayebalelwa ezi-12 000 zamabutho ezaziholwa nguNdlela kaNtuli zatholana phezulu namalungu ayehlomile phakathi kweDandi neFilidi.

IPietermaritzburg yona idolobha elimaphakathi nesifundazwe iKwaZulu Natal, lona elaqala ukuthuthukiswa ngonyaka we-1938 nokuyilapho elaqanjwa lahlonishwa njengenhlokodolobha yesifundazwe iKwaZulu Natal.

Leli dolobha lingaphansi komkhandlu kaMasipala uMsunduzi. Igama uMsunduzi lisuselwa emfuleni onqamula khona ePietermaritzburg uze uyothelela umfula uMngeni. UMkhandlu uMsunduzi nezinye izakhiwo zamabhizinisi ezahlukene ezitholakala kuleli dolobha ziqanjwe ngawo lo mfula.

1.3. Isidingo socwaningo

Lolu ucwaningo luhlose ukuphonsa itshe esivivaneni socwaningo lomkhakha wokuqanjwa kwamagama, i-Onomastiksi. UNdletyana (2012) uthi lubalulekile ucwaningo ngomsuka wamagama ezindawo ukuze kwande ulwazi kubaqambi nalabo abathintwa yilelo gama. Ucwaningo ngamagama ezindawo luyinqolobane egcina umlando ngendawo. Umlando wenza abantu baziqonde ukuthi bavelaphi futhi bayaphi. Ngokwempilo yemihla ngemihla, lolu cwaningo lulekelela ekuqondeni ngedolobha, okuhambisana nokuguquka kwesikhathi kusuka emveni konyaka we-1994, kugwemeke nokudideka.

1.3.1. Ukuchazwa kwamagama asetshenzisiwe njengengxenye yesayensi yamagama i-Onomastiki.

1.3.1.1. Igama

UBijak nabanye (2023) bachaza igama noma amagama njengaloko umuntu noma into eqanjwa yaziwe ngako, ibizwa ngalo iphinde ihlotshaniswe nencazelo yalo. Igama kwesinye isikhathi linika incazelo yaloko eliqanjwe ngako. Kunokungqubuzana kwencazelo okuyiyonayona yegama lento, kodwa izingcithabuchopho ezifana noTsukada (2022), Nick (2023), noTóth (2022) nabanye zivumelana ngokuthi yonke into emhlabeni inegama. Kulolu cwaningo kusetshenziswa amagama ezindawo, okuyiwo okucwaningwa ngawo.

Isayensi ye-onomastiki iveza ukuhlobana kwamagama kusukela emagameni abantu, izindawo, izizwe, nomhlaba wonke nezinto ezikuwo. UMarcel (2011) yena uthi ingqikithi yale sayensi ibanzi ngoba yonke into yethiwa ngegama layo elinencazelo eqondene nalo ngqo, ngoba isifundomagama ngokwenjulalwazi isiza kufunda ithinta zonke izilimi, zonke izindawo namasiko ezifunda, nomlando wonke jikelele waseKhanada.

1.4. Izinhloso zocwaningo

Lolu cwaningo lunalezi zinhloso:

1. Ukucubungula izizathu zokuqamba amagama ezindawo zamabhizinisi ngolimi lwesiZulu.
2. Ukuhlaziya incazelo yalawa magama nomqondo awuqukethe.

1.5. Imibuzo yocwaningo

Ucwaningo luhlose ukuphendula le mibuzo:

1. Yiziphi izizathu ezenza izindawo zamabhizinisi ziqanjwe ngolimi lwesiZulu?
2. Zithini izincazelo zamagama amabhizinisi aqanjwe ngesiZulu futhi aqukethe muphi umondo?

1.6. Injulalwazi yesifundoncazelo *(Semantic Theory)*

Lolu wucwaningo lwe-onomastiksi, encikene kakhulu nesifundoncazelo. Injulalwazi esetshenziswayo eyesifundoncazelo, yona encike kakhulu emsebenzini kaRaper wangonyaka we-1987 onesihloko esithi "*Aspects of Onomastic Theory*". URaper uphawula ukuthi osozilimi nezingcithabuchopho banemiqondo ehlukene kabili mayelana nencazelo yamagama. Umqondo wokuqala uthi amagama awanayo incazelo echazayo kodwa athathwa njengamalebuli nje angenabo ubudlelwane nento ayimele. Umqondo wesibili uthi amagama anomqondo walokho akumele. Lawa magama ayisibuko esinezimpawu eziphelele zezinto eziqanjwe ngawo. Kulokhu kuphikisana kwemibono uNicolaisen (1974: 104) uphawula ukuthi igama linamabanga amathathu encazelo, okuyilawa: yilekzikhali (okuyincazelo yesichazamazwi yegama), yi-asosiyethivu (ehlobene nezizathu zokuqanjwa

kwegama) neonomastiki (incazelo yento efika emqondweni ngokuzwa igama). Kulolu cwaningo amagama ezindawo athathwa njenganencazelo.

1.7. Indlela yokwenza ucwaningo

UTesch (2013) uphawula ukuthi izindlela zokwenza ucwaningo zinika ubufakazi, izizathu nemibono ngalolo cwaningo. Ngaphandle kwendlela umcwaningi azoyisebenzisa ukuqhuba ucwaningo, izingcithabuchopho zincoma ukuthi kuba kuhle uma umcwaningi ezoqoka nepharadayimu ezoba yisisekelo socwaningo lwakhe.

1.7.1. Ipharadayimu eqondayo *(interpretivism)*

Lolu cwaningo lweyeme kupharadayimu eqondayo ngoba luhlose ukuhumusha ulwazi oluthathwe kubantu ngamagama ezindawo acwaningwayo. UMyers no-Avison (2002:36) uma bechaza le pharadayimu bathi igqamisa ukubaluleka kolimi nokwabelana ngezincazelo ezinikwa ngabantu ekufinyeleleni eqinisweni laleyo nto okucwaningwa ngayo. Bathola ukuthi abacwaningi abasebenzisa le pharadayimu bakholelwa ekutheni ukuze kufinyelelwe eqinisweni ngento, kumele kuthathwe abantu abathintekayo ekuqoqweni kolwazi locwaningo, njengengxenye ebalulekile ocwaningweni. Abantu abathintekayo kulolu cwaningo ngabasunguli, abasebenzi bebhizinisi ngokwezigaba zabo namakhasimende athenga noma asebenzisa umkhiqizo webhizinisi okucwaningwa ngalo.

1.7.2. Idizayini eyikhwalithethivu nokuqoqwa kolwazi

Lolu cwaningo lulandela idizayini eyikhwalithethivu. Umcwaningi uqoqa ulwazi ngokubuza imibuzo kubabambiqhaza, esebenzisa uhla lwemibuzo esakuhleleka elungiselelwe kusengaphambilini. Olunye ulwazi lutholakala ezincwadini nasocwaningweni oselwenziwe oluhlobene nalolu cwaningo. Ulwazi luqoshwa ngesiqophamazwi nangesithwebuli zithombe, olunye lubhalwe phansi, kulandelwa imigudu efanela yenqubonhle. Uma kunesidingo olunye luyoqoqwa ngocingo nange-imeyli. Uma seluhlaziywa kusetshenziswa izindlela ezivamile eziyikhwalithethivu nezimbalwa eziyikhwantithethivu njengamagrafu nezinombolo ezingamaphesenti. Ulwazi oluqoshiwe noluthwetshuliwe lubhalwa phansi ludidiyelwe nalolo oluqoqwe ngokubhala 8

amanothi bese luqhathaniswa kwakhiwe amaqoqo namaqoqwana. Nawo azoqhathaniswa kwakhiwe izindikimba ezigqama emaqoqweni zehlukaniswe ngokulandelana ngokwenani, ngaphambi kokuthi kwenziwe umbiko.

1.7.3. Isampula eqoka ngenhloso

UGriffin (1986) uphawula ukuthi isampula yindlela yokukhetha abantu ngenhloso yokuthola ulwazi olufanelekile ukuze kuphenduleke imibuzo yocwaningo. Lolu cwaningo lusebenzisa isampula yokuqoka ngenhloso kubanikazi bamabhizinisi abangabaqambi bamagama acwaningwayo, njengoba kuyibo abanolwazi oludingekayo. Kube sekuqoqwa eminye imininingo kubasebenzi ngokwezigaba zabo namakhasimende angofakazi bomthelela wegama ebhizinisini imihla ngemihla. Umcwaningi ukhetha lawo mabhizinisi abona ukuthi ulwazi uzoluthola kuwo, nokuthi luzokwenela ocwaningweni. Akhetha ababambiqhaza abangama-20.

1.8. Izingqinamba zocwaningo

Ukuqinisekisa ukusabalala nokwehlukahlukana kwemibono nezimpendulo. Nakhu okungaba yizingqinamba ekuqhubeni ucwaningo:

- Ukungahleleki kahle kwezikhathi zokuthintana nalabo abazophoswa imibuzo.
- Ukungabi nasikhathi esenele sababuzwa imibuzo, njengoba kucelwa imizuzu yesikhathi abasuke besebenza ngaso, nokusetshenziswa kwezingcingo kulesi sikhathi kwazise osomabhizinisi bangabantu abamatasa
- Ukungatholakali kolwazi olwanele kubabuzwa abathile, ngenxa yeziphazamiso nokuba matasa.
- Ukushoda kwezimali zokukhokhela izindleko zocwaningo, ezinjengokhushaya ucingo kuthintwa ababambiqhaza nedatha lokuqhuba ucwaningo.

1.9. Ukuhlelwa kwezahluko zocwaningo

Lolu cwaningo lunezahluko ezinhlanu, ezihlelwe kanje:

Isahluko sokuqala: Ukwethulwa kocwaningo

Isingeniso nesendlalelo socwaningo. Lesi sahluko sethule ucwaningo ngokuqanjwa kwamagama ezindawo zamabhizinisi edolobheni iPietermaritzburg emva konyaka ka1994. Bese kuba isendlalelo, esithinta umlando wokuqanjwa kwamagama edolobheni iPietermaritzbug elibuye laziwe ngoMgungundlovu. Kuqapheleka ukuthi kunoshintsho olukhulu ezindleleni ekuqanjwa ngazo amagama ngemuva kokuphela kombuso wobandlululo. Lolu cwaningo luyimizama yokucwaninga lubheka lowo mehluko nomthelela wamgama aqanjwe ngesiZulu uma kuza ezindaweni zamabhizinisi.

Isahluko sesibili: Ukubuyekezwa kwemibhalo

Lesi sahluko sethula, sihlaziye ucwaningo olunhlobonhlobo olwenziwe ngamagama ezindawo. Ngemuva kwesingeniso sihlola ubumqoka bokubuyekeza olunye ucwaningo oselwenziwe ngokuqanjwa kwamagama ezindawo zamabhizinisi, bese sihlolisisa imisebenzi yocwaningo eyenziwe ngamagama ezindawo emhlabeni wonke jikelele, kulandele imisebenzi yocwaningo ngamagama ezindawo ezwekazi i-Afrika, kuthi ngaphambi kwesiphetho, sicubungule imisebenzi yocwaningo eyenziwe eNingizimu Afrika.

Isahluko sesithathu: Izindlela zokuqhuba ucwaningo nenjulalwazi.

Lesi sahluko simayelana nezindlela ezisetshenzisiwe ekuqhubeni ucwaningo. Siqala ngokuchaza ipharadayimu, siveze ipharadayimu eqondayo njengesetshenzisiwe ekuqhubeni lolu ucwaningo. Siqhubeke sithinte ukuqoqwa kolwazi kusetshenziswa idizayini ikhwalithethivu, kube isampula eqoka ngenhloso ekuqoqeni imininingwane. Sibe sesiveza ukukholakala kocwaningo, injulalwazi yesifundoncazelo, ukubaluleka kwayo nezingqinamba umcwaningi ahlangabezane nazo ekuqhubeni ucwaningo.

Isahluko sesine: Ukwethulwa nokuhlaziywa kwamininingo.

Kulesi sigaba kuthulwa kuhlaziywe ulwazi olungamagama ezindawo zamabhizinisi edolobheni ePietermaritzburg. Amagama ekugxilwa kuwo ilawo aqanjwe phakathi konyaka we-1994 kuya kowe-2024. Lolu lwazi luqoqwe kusetshenziswa isampula eqoka ngenhloso. Ulwazi luqoqwe ngokuqoka ngenhloso labo bantu abangabasunguli, amakhasimende nezimfolomane ezinolwazi ngomlando nokusungulwa kwebhizinisi eliqanjwe kusetshenziswa ulimi lwesiZulu. Ulwazi luqoqwe kusetshenziswa izingxoxo ezisakuhleleka ezichaziwe esahlukweni sesithathu.

Ukwethulwa kucutshungulwe imininingo ngale ndlela kulolu cwaningo kusekwa ucwaningo lukaKoopman (2002). Mahlanu amaqoqo amagama ahlukaniswa ngaphansi kwawo.

Zimbili izinhloso ezihloswe ilolu cwaningo, zilandelana kanje: izizathu zokuqanjwa, incazelo yegama nomqondo eliwuqukethe. Kuqalwa ngokuthulwa kolwazi. Ulwazi luthulwa ngamaqoqo *(categories)* ehlukene njengoba ithebula elingenhla lihlukanisa, kulandelwa izindlela ezifanayo nezisetshenziswe kweminye imisebenzi yocwaningo eyethula ulwazi ngale ndlela. Kuzobe sekulandela ukuhlaziywa kwemininingwane. Bese kwethulwa izindikimba ezigqamile ngokulandelana kwazo kusukela kwegqame kakhulu kuye ngokwehla. Ekugcineni kwethulwa isiphetho.

Isahluko sesihlanu: Isiphetho neziphakamiso.

Lesi yisahluko esiphetha ucwaningo lonkana. Siqala ngokufingqa izahluko ngokulandelana kwazo, kusukelwa ekwethulweni kocwaningo kuyofika ekuhlaziyweni kokutholakele ngenkathi kuqhutshwa ucwaningo. Okutholakele kuzovezwa ngamaphethini ezindikimba ezigqame ngenkathi kuhlaziywa imininingo. Lesi sahluko sibuye siveze izincomo zocwaningo lwangomuso oluhlobene nesihloko ebesiyingqikithi yocwaningo. Lokhu kuvezwa ngokuphawula ngalokho lolu cwaningo olungakwazanga ukufinyelela kukho.

1.10. Isiphetho

Lesi sahluko siyisingeniso okuthulwe kuso okwenziwa ocwaningweni lonke nokuthi kulandelana kanjani. Kwandulelwe ngokuchaza isihloko socwaningo, kwavezwa nomlando wedolobha iPietermaritzburg okucwaningwa

kuhlaziywa amagama amabhizinisi atholakala kulo. Kwethulwe isidingo sokwenza lolu cwaningo ngokunjalo nezinhloso zocwaningo ezihambisana nemibuzo ezophendulwa wucwaningo. Lesi sahluko sivezile ukuthi yimaphi amabhizinisi okugxilwa kuwona ngokwezinhlobo zawo nokuthi ngobani abazoba ngababambiqhaza ocwaningweni. Bekubalulekile ukuba kuvezwe futhi kuchazwe injulalalwazi yesifundoncazelo *(Semantic Theory)* eyisisekelo salolu cwaningo ngokunjalo nepharadayimu eqondayo *(interpretivism)*, idizayini eyikhwalithethivu, nokuqoqwa kolwazi. Kube sekwethulwa isampula eqoka ngenhloso *(purposive sampling)*, ukukholakala kocwaningo, ukuhlelwa kwezahluko zocwaningo, nezingqinamba zocwaningo.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO ESETSHENZISIWE

2.0. Isingeniso

Lesi sahluko sihlaziya imibhalo enhlobonhlobo yocwaningo lwamagama ezindawo oselwenziwe kuze kube manje. Inhloso enkulu ngukuveza ukuthi ingakanani indima esikhathuliwe ngokunjalo nokuhlonza igebe elivalwa yilolu cwaningo kuleyo minxa yocwaningo lokuqanjwa kwamagama okungakafikwa kuyo. Sichaza ubumqoka bokubuyekeza ucwaningo oselwenziwe, siveze nezibonelo zeminye imisebenzi esiyenziwe ngokuqanjwa kwamagama ezindawo. Ukubuyekeza imibhalo sizokwehlukanisa kathathu, okungukuthi sihlolisisa imisebenzi yocwaningo eyenziwe ngamagama ezindawo emhlabeni wonke jikelele, kulandele imisebenzi yocwaningo ngamagama ezindawo ezwekazi i-Afrika, siphethe ngemisebenzi yocwaningo eyenziwe eNingizimu Afrika.

2.1. Ubumqoka bokucwaninga eminye imisebenzi esiyenziwe ngokuqanjwa kwamagama ezindawo.

UNeuman (1997:89) embhalweni osihloko sithi '*Literacy knowledge in practice: Contexts of participation for young writers and readers*' uthi:

> *A literature review is based on the assumption that knowledge accumulates and we learn from and on what others have done. Scientific research is not an activity of isolated hermits who ignore others' findings. Rather it is a collective effort of many researchers who share their results with one another and who pursue knowledge as a community*

okuhunyushwa kuthiwe:

> Ukubuyekezwa kwemibhalo kwesekelwe imicabango yokuthi ulwazi luyanqabelana futhi sifunda kulokho abanye asebekwenzile. Ucwaningo olungokwesayensi aluwona umsebenzi wonkomidlayodwa abaziba okutholakale ocwaningweni lwabanye. Kunalokho

lingumfelandawonye weqhaza labacwaningi abaningi ababelana ngemiphumela yocwaningo futhi abazingela ulwazi njengomphakathi.

UZondi (2008:41) osihloko sithi '*Xenophobic attacks: towards an understanding of violence against African immigrants in South Africa*' uphawula athi ukubuyekezwa kwemibhalo kuhlose ukunikeza isisekelo esibalulekile sokugwema ukucwaninga uthole imiphumela esitholakele ngaphambilini kulowo mkhakha. Lo kuhlaziywa kwemibhalo kona okungaphansi komkhakha i-onomastiki, umcwaningi ufunde, wacaphuna ucwaningo oselwenziwe ngenhloso yokuqinisekisa ukuthi imiphumela yocwaningo izokwehluka kunale esekuke kwacwaningwa ngayo.

U-Aveyard nabanye (2021) bathi iqiniso lithi sifunda kuzindlela umlando oqoshwe ngazo, okungaba imibhalo noma izinkulumo ezinohlonze zamakhosi asemlandweni nabaholi bezombusazwe. Baqhubeka bathi umlando uyisibuko esiyinkombandlela yenamuhla kanjalo nengomuso. Imisebenzi yokuqanjwa kwamagama iyinkombandlela elawula ukucwaninga ngokuqanjwa kwamagama. Lokhu kusiza ukugwema ukuphindaphinda ucwaningo oselwenziwe. Imisebenzi yocwaningo eseyenziwe isiza abacwaningi ngolwazi ngezingxenye ezisadinga ukucwaningwa esikhathini esizayo.

URose-Redwood nabanye (2010) embhalweni wabo othi '*Geographies of toponymic inscription: new directions in critical place-name studies*' baphawula ukuthi yonke imisebenzi esiyenziwe ngaphansi kwalesi sihloko sokuqanjwa kwamagama, ingehlukaniswa ngaphansi kwalezi zindikimba: izimpawu ezingokwepolitiki *(political semiotics)*, yona egxile ekusetshenzisweni kwamagama ezindawo ngenhloso yokukhumbula abantu labo abasuke becindezelekile ngenkathi yobandlululo, ithinte futhi nezincazelo abantu abazithola emagameni; okuphathelene nobuhulumeni *(governmentality),* egxile ezintweni ezithinta uhulumeni, ibheke ukuthi amagama asetshenziswa kanjani abaphathimbuso ukwengamela, ukuhlela kahle nokulawula indawo; ubulungiswa

obungokwezenhlalo nemibhikisho ewubuphawu *(social justice and symbolic resistance)*, ibheka ubudlelwane bamandla enqubeni

yokwetha amagama, icwaninge futhi ukuthi kwenzeka kanjani ukuthi abanye abantu emphakathini babe negunya lokwetha, kuthi abanye abangenalo babonakale bemelana nesenzo sokwethiwa kwamagama ezindawo nokuhweba
(commodification).

Lokhu kufakazela isigaba sababhali basemhlabeni wonke jikelele lapho uAmarda (1998) eveza isibonelo sokuqanjwa kwamagama ezindawo ngoMartin Luther King ekubuyiseni ubulungiswa kwabantu abansundu ababengaphansi kwengcindezelo ikakhulukazi emazweni aseNtshonalanga. Ucwaningo oselwenziwe lusivezela kahle izingqinamba kanjalo namasu ayizisombululo sezinselelo esibhekene nazo, ezivelayo emlandweni.

UMouton (2001:186-187) uma ehunyushelwa esiZulwini uthi:

> Kusemqoka ukuthola osekucwaningiwe okuhlobene nalokho ocwaninga ngako, njengomcwaningi kukunika isithombe segebe lokungakacwaningwa ngako.

Kulolu cwaningo olubheka ukuqanjwa kwamagama ezindawo zamabhizinisi edolobheni lasePietermaritzburg s ihlose ukuphosa esivivaneni sokuvala igebe elingakathintwa.

Imisebenzi esikhona iyasiza ukuveza izinhlaka ezimqoka eziyizikhali zokuqopha imingcele okungamele yeqiwe. Kuleyo mingcele kubalwa ukwehluka kwesizukulwane ngasinye, kuye ngesikhathi esiphila kuso.

Umisebenzi wePubrica Academy (2019) osihloko sithi '*Why is it important to do a literature review in research?*' uhunyushelwe esiZulwini ugqamise ukuthi:

> Isizukulwane singumkhiqizo waleso sikhathi esiphila ngaso, kanjalo nosikompilo luyaguquka ngokuhamba kwesikhathi.

Ukuhlaziya ucwaningo oselwenziwe kubamba iqhaza elimqoka ukusikhanyisela lolo shintsho lwendlela yokucwaninga kuye ngesikhathi lolo cwaningo olwenziwa ngaso. Lo msebenzi uveza usizo olulethwa ukwenza ucwaningo ubuka imisebenzi esikhona kulowo mkhakha okucwaningwa ngaphansi kwawo.

Ithebula lokuhumusha umdwebo ongenhla

Provides the Interpretation of Existing Literature	Ihlinzeka Ngokuhunyushwa Kwezincwadi Esezikhona
Brings out the Dialects Contradiction Between of Various s thoughts	Iveza Ukuphikisana Kwezilimi Zesigodi Phakathi Kwemicabango Ehlukahlukene
Indicates the Current Research Place in the Schema of a Particular Field	Ibonisa Ibanga Eselihanjwe Ucwaningo Kulesi Sikhathi Kulowomkhakha Wocwaningo Othile
Helps in Calculating the Impact of the Latest Information	Isiza Ekukaleni Umthelela Wolwazi Lwakamuva
Research Gaps Scrutinized Initially are Further Explored	Izikhala Zocwaningo Ezihlolisisiwe Ngaphambilini Ziphinde Zihlolwe Kakhudlwana
Provides Information for Relevancy and Coherency	Inikeza Ulwazi Ngokufaneleka Nokuhambisana

Isithombe esingenhla sicashunwe emsebenzini we*Pubrica Academy* (2019) siveza uhlaka olugqamisa ubumqoka bokubuyekeza imisebenzi esikhona uma kuqhutshwa ucwaningo.

UPan (2016) yena usivezela ukungqubuzana kwemibono ehlukahlukene kulowo mkhakha ocwaninga kuwo. Kuphinde kusize ukugqamisa umehluko yalolo cwaningo olwenziwayo kulolo oselwenziwe. Kuphinde kusize ukukala umthelela wemiphumela esitholakele ngaphambilini. Bese kunikeza ukuhlobana nokuxhumana kolwazi oselukhona nalolo olusacwaningwa.

UVan de Mieroop (2021) uthi ngesikhathi samaGibhithe akudala angasekho manje, ayesebenzisa izimpawu nemidwebo ukugcina imininingwane. Leyo minininingwane kwaba yiyo esizayo ukuqonda usikompilo nenkolo eyayikhona ngaleso sikhathi. Kanjalo nemisebenzi yocwaningo ethinta umlando wamaGibhithe yakhela phezu kwalezo zimpawu nemidwebo ukuthola umhlahlandlela wokwenza ucwaningo. Lo msebenzi wakhele kuyo indlela yokuqhuba ucwaningo ngokubuka imisebenzi esikhona emkhakheni wokuqanjwa kwamagama ezindawo zamabhizinisi edolobheni lasePietermaritzburg.

2.2. Ukuqanjwa kwamagama ezindawo emhlabeni wonke jikelele

Amazwe ayengaphansi kwengcindezelo anendlela ethile yokuqamba amagama ezindawo. Ucwaningo oluningi oselwenziwe luveza ukuthi aqanjwe ngendlela ebuyisa ubunye kwezombusazwe nakwezokuhlalisana.

UNash (1999) ucwaninga ngokuqanjwa kabusha kwamagama ezindawo empumalanga nentshonanga yesiqhingi i-Ireland. Uveza ukuthi iningi lamagama ezindawo kwelase-Ireland liqanjwe ngamagama olimi lwesi-Irish aguqulwe enziwa awesiNgisi noma awaseBrithani ngokwefonoloji nendlela yokuwabhala. Lolu siko olubizwa nge-*anglicisation*, ilapho igama elingahlobene nolimi lwamaNgisi liguqulwa umumo nendlela yokulibhala okubalwa izinhlamvu ezisetshenziswayo ezilandela imigomo yolimi lwesiNgisi. Okuhamba kuze kufike egameni elithi Ireland nalo uqobo lwalo elidlule kuyo le ndlela yokuqamba nokubhala. Uyaveza ukuthi igama elithi 'Irish' yigama

okumele ngabe libhalwe ngokwesi-Ilrish eibe selima kanje: *Eire*. Leli gama lisetshenzisiwe ukuqamba izwe lihlanganiswa negama lesiNgisi elithi 'Land' kwase kuphuma lona igama elisetshenziswayo elithi 'Ireland'.

Ziyavela nezinye izingqinamba ezilethwa ukuqanjwa kwamagama emazweni anezinhlanga ezahlukahlukene. UNash (1999) uyaqhubeka uthola ukuthi ukuhlanganiswa kwamasu nemibono yezinhlanga ezehlukahlukene kuqhakambisa imizamo yokuqanjwa kwamagama ezindawo ekuvuseleleni ubunye bobuhlanga, amasiko namagugu. Uphinde aveze ubungozi obungadalwa ukuqanjwa kwamagama kusetshenziswa ulimi oluthile. Ikakhulukazi uma kuqanjwa kulandelwa indlela ehlobene nobuhlanga obuthile namasiko alobo buhlanga. Lesi senzo sivamise ukwenzeka endaweni lapho okuhlala izinhlanga ezahlukahlukene.

UStewart (1954) uveza ukuthi ziningi izindlela ezisetshenziswayo ukuze indawo iqanjwe igama. Kulezo zindlela ubala ukuchazwa kobunjalo bendawo leyo eqanjwa igama, umlando wendawo, kanti kungaqanjwa igama ngenxa yezigameko nezehlakalo esake zenzeka emlandweni.

UVan Huyssteen (1995:28) yena uthi ukuqanjwa kwamagama ezindawo kungasusa omkhulu umsindo, ikakhulukazi uma kuleyo ndawo. IBeysehir iyizwe elisesifundazweni saseKonya eTurkey. Kulolu cwaningo kuhlala abantu bezinkolo ezahlukahlukene. Umaehunyushelwe esiZulwini ayizinkulungwane ezintathu amagama ezindawo aqanjiwe. Amagama ubeka kanje:

amaningi alezi zindawo aqanjwe ngolimi lwaseTurkey.

Uqhubeka aveze ukuthi lokhu kuletha ukungqubuzana kulelo dlanzana elingasikhulumi isiTurkey futhi elinezinkolo ezehlukile kulezo zabantu abakhuluma ulimi lwaseTurkey.

Akugcini ekungqubuzaneni okungokwenkolo, amasiko nolimi kodwa nebala lesikhumba linomthelela omkhulu emazweni ayekade ebhekene nokucwasana ngokobuhlanga. U-Armada (1998) uthi eMelika miningi imigwaqo eqanjwe ngoMartin Luther King, uthi lokhu kwenzelwa ukuhlonipha

le ngqalabutho yenkululeko yabamnyama eMelika. Le ndlela yokuqamba amagama kuhlonishwa izingqalabutho ezingasekho nababambiqhaza ekuletheni inkululeko ivela iyindlela eneqhaza elikhulu ekubuyiseni uzinzo kwezenhlalo. U-Armada uyaqhubeka aveze ukuthi le ndlela iyaye isebenze njengesinxephezelo kulabo ababekungxenye ecindezelwe emlandweni. Ibuye isebenze njengekhambi lokwelapha ukungqubuzana kwezombusazwe emveni kwengcindezelo kuleliya zwe. Lolu cwaningo lusivezela iqhaza lokuqanjwa kwamagama ezindawo emazweni ayecindezelwe phambilini njengendlela yokubuyisa uzinzo.

UYa-ting (2019) embhalweni wakhe othi '*An exploratory study of changes to university EFL teachers' teaching practices*' efakazela u-Armada (1998), uthi eMelika ukwethiwa kwamagama ezindawo kuza nezingqinamba eziningi kodwa kuyisidingo esimqoka ukuhlelemba ukungalingani kwasemlandweni. UYan-ting (2019) aphinde unika isibonelo esifanayo nesika-Armada (1998) esithinta uMartin Luther King nenani lemigwaqo eqanjwe ngaye. Le migwaqo itholakala emadolobheni amaningi aseMelika, okucishe kubekuzo zonke izinhloko dolobha zakhona. Le migwaqo eqanjwe ngelesi sishoshovu esabamba iqhaza silwa nobandlululo khona eMelika sesihloniswhe ngisho nangale kwemingcele yeMelika, okubala kwelamaNtaliyane ne-Israel. Nokho abantu abayi nganxanye bengemanzi, ngakho kuhlala kuhlale kube nokuxokozela kulabo ababekholelwa kungcindezelo.

Esinye isibonelo esivezwa ngu-Armada (1998) simayelana nokuqanjwa kwezwe lase Mexico, uthi leli gama laqanjwa kuhlonishwa owayephethe umbuso wase-Aztec, wabe eqhamuka ezweni elibizwa ngeCulhua Mexica. Kuthiwa-ke uMexico lona wayehlala kule ndawo kwaze kwaqanjwa igama laleli zwe ngegama lakhe uMexico.

Luningi ucwaningo oselenziwe ngokuqanjwa kabusha kwamagama ezindawo zamazwe ayengaphansi kwengcindezelo, ekubuyiseni ubunye. Umsebenzi ka-Azaryahu (2011) ucwaninga ngamagama ezakhiwo kwa-Israel. Izwe lakwa-Israel lingelinye lamazwe ayecindezelwe. Ucwaninga ngokubaluleka kwegama lendawo ekugcineni umlanndo futhi uthola ukuthi ukusetshenziswa

kwamagama kuyisikhali esinamandla ekugcineni umlando wezinhlaka zonke okubalwa kuzo nezombusazwe. Uphinde athole ukuthi umlando walezo zingqalabutho okuqanjwe ngazo uthola ukulondolozeka. Lolu cwaningo lunokuhlobana nakulolu hlelo lokuqanjwa kwezindawo zamabhizinisi edolobheni laseMgungundlovu njengedolobha elisezweni eliphuma phansi kwengcindezelo.

U-Azaryahu (2012) embhalweni wakhe osihloko sithi '*Renaming the past in postNazi Germany: insights into the politics of street naming in Mannheim and Potsdam'* uphinde acwaninge ngokuqanjwa kabusha kwamagama ezindawo kusukela ngonyaka we-1945 kuya kowe-1950 emadolobheni amabili, iMannheim nePotsdam aseJalimane. Uthola ukuthi kuyiphethini yokuvuselela kabusha intando yabantu emveni kwempi yeJalimane eliwubuNazi. Ocwaningweni lwakhe uhlose ukuveza ukubaluleka kwendlela yokuqamba indawo ngenhloso yokuhlukanisa umuntu nosiko lwemibuso etholakala emlandweni, kodwa kwamukelwe usiko lombuso wentando yabantu. Lokhu kuletha umqondo othi mawufane nendlela yokuqanjwa kwamagama ezindawo zamabhizinisi kusetshenziswa ulimi lwesiZulu edolobheni iPietermaritzburg ukususa isihlava sobandlululo.

Izwe nezwe linesikhathi esithile esehlukile elathola ngaso inkululeko. I-United Arab Emrates yona inesikhathi esifushane kakhulu uma kuqhathaniswa nabanye ozakwabo basezwenikazi i-Asia. UYeo nabanye (2010) bona bacwaninga ngamagama amabhizinisi bebheka izwe i-United Arab Emrates. Bathola ukuthi osomabhizinisi base-United Arab Emrates bayawaqonda amandla egama lebhizinisi, kodwa bayaluntula ulwazi lokusebenzisa lawo mandla egama. Baveza ukuthi igama libhekananokunganakwa, kuphinde kungatshalwa namali etheni kulona. Indlela yokuqamba incike ekuhunyushweni kwegama lisuselwa emagameni ezinhlanga. Lolu cwaningo lusivezela ukubhekwa kwegama emazweni asezwenikazi i-Asia, nokuthi igama kumele libe nokuxhumana nezinhlanga ezibandakanyekayo kulelo zwe nakuleyo ndawo eyakhelwe yibhizinisi. Izinhlanga ezahlukene zakhiwa amasiko ahlukahlukene, ziphinde zibe nosikompilo olwehlukile kuye ngendawo

eziyakhele. Lokhu kuletha izinselelo ezithi azifane ekusetshenzisweni kolimi ekuqanjweni kwamagama ezindawo ngenxa yokwehluka kwenkolo nosikompilo lwalowo mphakathi eziwakhele.

Emveni kwengcindezelo ziba khona izinselelo eziphathelene nokuhlalisana. Inkolo ingenye yazo. UBahravan noMasoudi (2012) bacwaninga bebuka ngehlo lama-Islamu, bahlaziya ukusungulwa kwezindlela zokukhangisa nokusetshenziswa kwegama lebhizinisi ezinkampanini ezisemazweni aseMiddle East. Bathole ukuthi abakhangisi kumele babenolwazi ngesi-Islamu futhi besebenzise isi-Arabhu ukufinyelela kuleyo miphakathi ethintekayo. Igama lenkampani kumele libe seqhulwini lihambisane namasiko nezenkolo okutholakala emiphakathini yaseMiddle East. Ukusetshenziswa kolimi lwesiZulu ukuqamba amagama amabhizinisi edolobheni laseMgungundlovu kugqugquzela indlela emayelana namasiko emiphakathi ethintekayo okuhambisanayo nale evezwa yilaba bacwaningi kulolu cwaningo lwezindlela zokukhangisa.

Inkolo nokuqanjwa kwegama lendawo kuhlobene futhi kuphinde kuhambisane nezinhlanga ezahlukene ezitholakala kuleyo ndawo. Kungaba izinhlanga ezikhuluma izilimi ezingafani yize zihlala ezweini elilodwa noma zakhele umphakathi owodwa.

U-Ampuero-Canellas nabanye (2018) ocwaningweni lwabo lokuhlaziywa kolimi nokuhlolisiswa komthelela wamagama aqanjwe kusetshenziswa ulimi lweSpanish emkhiqizweni webhizinisi. Bathola ukuthi igama lomkhiqizo lingumsuka wanoma iyiphi indlela yokumaketha. Baphinde baveze umthelela omkhulu odalwa ukusetshenziswa kolimi i-Spanish okungulimi lweningi kwelaseSpain. Lapha sivezelwa ukusetsenziswa kolimi lweningi njengesikhali sokufeza inhloso yokumaketha umkhiqizo webhizinisi. Bonke laba babhali bagqamisa ukubaluleka kokusetshenziswa kolimi lweningi ukufinyelela kulowo mphakathi ohlosiwe.

Ulimi olusetshenziswa abantu abahlukene behlala ndawonye lubuye lungqubuzane kakhulu uma sekungena izinhlangano zezombusazwe. Lokhu kufakazelwa uFox (2011) uma ebuka ngeso le-*socio-linguistics* ecwaninga

ngokuqanjwa kwezinhlangano. Uhlose ukuhlaziya ubudlelwane begama nemiphakathi ethintekayo. Uthola ukuthi ukubuka ngeso le-*socio-linguistics* kuyasiza ekuhlaziyeni ubudlelwane bamagama nemiphakathi. Uqhubeka aveze umumo wemiphakathi njengomhlahlandlela ekuqanjweni kwegama lenhlangano. Kulo cwaningo sithola ukuhlobana nesihloko uma siveza amagama amabhizinisi aqanjwe ngolimi lwesiZulu edolobheni laseMgungundlovu, umumo womphakathi uveza ulimi lwesiZulu njengolimi olukhulunywa abantu abaningi abatholakala eMgungundlovu.

Kubalulekile ukuqonda umumo womphakathi uma kuqanjwa indawo. UGuyot noSeethal (2007) bacwaninga ngokuqanjwa kwamagama ezindawo emdlalweni kaWoody Allen. Bahlose ukuthola ukubaluleka kwamagama ezindawo kulo mdlalo. Bathole ukuthi amagama afanelekile ezindawo aletha ukuxhumana okuthile kuleyo miphakathi eyakhele leyo ndawo, ngokwenhlalo nangokwamasiko. Kulolu cwaningo amagama ezindawo zamabhizinisi iwona okuhlaziywa umsuka nokubaluleka kubaqambi bawo ekuxhumaneni nomphakathi waseMgungundlovu.

Yize amanye amazwe engaphumi phansi kwengcindezelo, anomthelela omkhulu ekuqanjweni kwamagama ezindawo okugcina sekubo isibonelo kwamanye. KwelaseNgilande, idolobha iLandani lingelinye lamadolobha amakhulu emhlabeni, futhi amazwe amaningi abukela kulo. URedwood, nabanye (2017) bacwaninga ngomlando wezombusazwe wedolobha iLandani ekuqanjweni kwezinto nezindawo. Kulolu cwaningo bathole ukuthi ithonya lezombusazwe linomthelela ngendlela evamise ukuchema ekuqanjweni kwamagama ezinto nezindawo edolobheni iLandani.

Baphinde bagqamise ithonya lomlando wezimpi zomhlaba ekuqanjweni kwamagama ezinto nezindawo. Kuleli laseNingizimu sithola umlando wobandlululo onokuziveza emagameni ezinto ezazikhona ngezikhathi zobandlululo ezisekhona namanje ngaphansi kombuso wentando yabantu. Indlela yokuqanjwa kwamagama ezindawo zamabhizinisi kusetshenziswa ulimi lwesiZulu kuyasiza ukulwa nezinsalelo zomlando wobandlululo nokuchema ngokwezombusazwe.

Kule mibhalo sigqamiseleka ukuthi amagama ezindawo awumphumela wesigameko esithile esenzeka emlandweni. Kungangaba ingcindezelo njengoba sibona kwamanye amazwe amaningi kodwa ngisho nazo izimpi zomhlaba zibonakala zinomthelela omkhulu ekuqanjweni kwezindawo. ULight noYoung (2015) bacwaninga ngamagama ezindawo zedolobha iNgilandi, njengengxenye yezigameko ezinganakekile zempilo yemihla ngemihla nezomnotho, kodwa amqoka kakhulu kumlando wendawo.

Lolu cwaningo lwabo luvumelana nolukaRedwood nabanye (2017). Ubumqoka bamagama ezindawo abacwaninga ngawo ngukuthi amele leso sizwe, aneqhaza elithile emlandweni nasekwakhekeni kwalowo mphakathi owakhele lelo dolobha. Kanjalo nokuqanjwa kabusha kwamagama amabhizinisi edolobha lasePietermaritzburg kuyisenzo esiletha imibono eminingi ephathelene nomlando wobandlululo.

Amagama awagcini umlando kuphela, kodwa aphinde abe neqhaza ekulinganisweni kwamalungelo nobulili. UHough nabanye 2016) bacwaninga ngamagama emigwaqo eqanjwe kabusha kulona idolobha iLandani. Bathola ukuthi abesifazane bakhona baba nesikhalo sokuthi kwaba nokwenzelela uma kuqanjwa kabusha amagama emigwagqo emikhulu yaseLandani. Izikhalo zabo zifaka ukuthi imigwaqo eminingi iqanjwe ngamagama abesilisa. Ucwaningo luthole ukuthi lokhu kwaholela ekutheni abantu besifazane bakuleli dolobha bafake isicelo sokuthi nabo njengabantu besifazane babalwe ezintweni ezineqhaza elikulu ezweni nasemlandweni. Lesi sikhalo sezwakala, nokuyilapho yashintshwa khona imigwagqo yakuleli dolobha.

Kwaguqulwa kwaqanjwa ngokulinganisa ubulili, labo besifazane labo ababeneqhaza elithile emlandweni wedolobha bathola ukuhlonishwa ngokuqanjwa kweminye imigwaqo ngamagama abo. Kulolu cwaningo kuvela ukuthi amandla egama akumele asetshenziswe ngokwenzelela noma ngokuchema.

UCoates (2012) ucwaninga ngokuqanjwa kwamagama ezindawo kusetshenziswa ulimi lwesigodi. uhloze ukuthola ukuhleleka nokungahleleki kwegama eliqanjwe kusetshenziswa igama lesigodi. Uthole ukuthi ngenxa

yokungahleleki kwalawo magama aqanjwe ngolimi lwesigodi, futhi avame ukubanzima ukuwafunda uma ungeyena awakuleyo ndawo, kodwa izindlela zokuwachaza uwahlukanisa ngolimi lwesigodi aqanjwe ngalo ayinzuzo enkulu kubacwaningi nakuzinsiza zocwaningomagama. Kuze kuhlomule wonke umuntu ocwaninga amagama ezindawo, nokuwahlukanisa kahle ngondaweni nendlela yokubhalwa kwawo.

Isakhiwo nencazelo yegama kuncike kakhulu endaweni elitholakala kuyo. UCopping, (2010:6) ucwaninga ngamagama amabhilidi aseNgilandi aminingi aqanjwe kabusha ngenhloso yokuqwashisa ngemvelo, ukuphepha nempilo. Umbhali uthole ukuthi amanye amagama amasha amabhilidi okubalwa kuwo elibizwa ngokuthi "*Eco safety place*" namanye amaningi, angenye yezindlela ezilula esiza abantu ukuthi bakhumbule ukuphatha kahle indawo abahlala kuyo, baphathe kahle imvelo,bazinakekele nabo.

Amagama ezakhiwo awagcini ngokuqwashisa kuphela, asiza ekufezeni izinhloso ezithile, ikakhulukazi emkhakheni webhizinisi. UFombrun noShanley, (1990) bathola ukuthi izikhangiso nezinye izindlela zokukhangiswa zihlumisa imibono enhlobonhlobo ephathelene negama lebhizinisi. Bathola ukuthi incazelo yegama lebhizinisi incike emibonweni nezinkolelo ezinhlobonhlo zabantu ngegama lebhizinisi okulethwa izikhangiso zebhizinisi. Lolu cwaningo lusivezela ukuhlobana kwencazelo yegama lesakhiwo kuhambisana nomkhiqizo webhizinisi okhangiswa kusetshenziswa lelo gama. Kulolu cwaningo kuvela ukubaluleka kwegama elisetshenzisiwe kuhambisana nomkhiqizo.

Igama lihamba ibanga elide ngisho isakhiwo leso esiqanjwe ngalo sesingasekho. Noma umnikazi walo esadlula emhlabeni kodwa lona liyasala ligcine umlando. UHoskins (1986) ocwaningweni lwakhe olubheka amagama okuqanjwe ngawo izakhiwo zamathuna ezweni laseSumba eliseningizimu yezwekazi i-Asia, uhlaziya ibanga elihanjwa yigama emveni kokungcwatshwa komnikazi walo bese lisala libhalwe etsheni lethuna. 'Ngakho-ke igama lami liyaqhubeka lime ingunaphakade', lesi yisiqubolo asigqamisa kakhulu ocwaningweni lwakhe.Uthola ukuthi igama lethuna noma lesakhiwo

samathuna elisuke lisuselwe kumnikazi walo esaphila liyaqhubeka lisebenze ngisho engasekho emhlabeni umnikazi. Kulolu cwaningo kugqama amandla nobumqoka begama, ngisho umnikazi walo engasekho kodwa lona liyasala liphila futhi lisetshenziswa.

2.3. Ukuqanjwa kwamagama ezindawo ezwenikazi i-Afrika

I-Afrika izwekazi elinamazwe amaningi ayecindezelwe. Lokhu kufakazelwa nguWenjiru noMatsubara (2017) ocwaningweni lwabo olumayelana nokuqanjwa kabusha kwezakhiwo ezweni laseKenya, edolobheni iNairobi okungenxa yengcindezelo emlandweni. Bahlose ukuhlaziya imizamo kahulumeni waseKenya ekudambiseni umonakalo owadalwa ingcindezelo. Bathola ukuthi iKenya yathola ukuzimela kwelaseBhrithani ngonyaka we-1963. Emveni kwalokho yaqala imikhankaso yokubhidliza izimpawu zomlando wengcindezelo emikhakheni yezombusazwe, ezenhlalokuphila nezomnotho. Umphumela walolu hlelo kwaba ngukushintsha izimpawu emadolobheni, nokuthi kuqanjwe kabusha izakhiwo zikahulumeni. Lokhu kuhlobene kahle nalolu cwaningo lona olubheka ukuqanjwa kwamaBhizinisi emva kombuso wobandlululo owaphela ngonyaka we-1994 ezweni laseNingizimu Afrika.

UDaful nabanye (2019) bona bacwaninga ngokuqanjwa kwezindawo zedolobha iKaduna Metropolis, emveni kombuso wobuKoloni. Bathola ukuthi izwe laseNigeria liqamba amagama ezindawo ngenhloso yokuqeda ukudlondlobala kosiko lwaseNtshonalanga olugqugquzela uqhekeko. Baphinde bathole ukuthi amandla egama noma indlela okuqanjwe ngayo izindawo kunomthelela omkhulu osikweni lalowo mphakathi othintekayo. Kanjalo nakulolu cwaningo olubheka ukuqanjwa kwamagama ezindawo zamabhizinisi edolobheni e-Pietermaritzburg kusetshenziswe ulimi lwesiZulu, lona olusondelene kakhulu namasiko omphakathi wamabhizinisi okucwaningwa ngawo.

Yize amagama amaningi engumphumela wengcindezelo, amanye amayelana namasiko nokuhlalisana. U-Adebanwi (2012) yena ucwaninga ngamagama ezindawo ayisisekelo sosiko lalowo nalowo mphakathi. Ucwaningo lwakhe luhambisana kahle nolukaDaful nabanye (2019)

abacashunwe ngenhla. Lena yimisebenzi ehlose ukuveza indlela yokuqanjwa kwamagama ekufezeni izinhloso zokuthuthukisa amasiko. Lo mcwaningi uphinde athole ukuthi kubalulekile ukuqanjwa kwamagama ezindawo zamabhizinisi, ikakhulukazi ekuthuthukiseni amasiko emiphakathi eyakhele lezo zindawo.

Kukhona amagama aqanjwe kabusha bese kubakhona lawo amadala kodwa aguqukayo ngokuhamba kwesikhathi. UNash, (2011) ucwaninga ngoguquko lwamagama nencazelo yawo ngokuhamba kwesikhathi, uhlose ukuveza umonakalo wokuguquka nokushabalala kwencazelo yamagama ezilimi zomdabu ekuqanjwe ngawo izindawo emva kwesikhathi esithile. Uthola ukuthi emveni kwesikhathi esithile emlandweni amagama amaningi ezindawo nemvelo yase-Afrika ayaguquka. Uthola nokuthi ezinye zezizathu yimiphumela yemibuso yengcindezelo, eyayibusa phambilini emazweni amaningi ezwekazi i-Afrika. Amanye amagama aguqulwa aqanjwa ngamanye, anikeza umqondo ofanayo nakwezinye izilimi. Amanye amagama agcina esesuswa nencazelo igcine ishabalele. Lolu cwaningo luka-Nash luqwashisa ngokubaluleka kokugcinwa kwamagama ezilimi zomdabu nencazelo yawo.

Kuye kubengcono ukuqamba indawo ngegama elijwayelekile noma uqambe usebenzise ulimi lalowo mphakathi othintekayo. U-Endeshaw (2002) ocwaningweni lwakhe olugxile ezweni laseTopiya unhlokodolobha i-Addis Ababa, luhlose ukuthola ukuthi kungani umphakathi ungawasebenzisi amagama okuqanjwe ngawo izakhiwo zedolobha i-Addis Ababa. Uthola ukuthi izakhamuzi azivamisile ukusebenzisa loluya hlobo lwamagama ezakhiwo, kunalokho ziyawagwema ngoba amagama ezakhiwo zasedolobheni i-Addis Ababa kunzima ukuwakhumbula kanti futhi awajwayelekile emphakathini. Uyaqhubeka athole nokuthi uma benikeza inkombandlela bavame ukusebenzisa izimpawu ezithile ezigqamile ezihlonzeka ezikuzona lezo zakhiwo. Ngalesi sizathu ukushintsha amagama ezakhiwo kuleliya dolobha yikona okuseqhulwini. Lapha sigqanyiselwa ubumqoka begama lesakhiwo sedolobha ekuhlobaneni nolimi okumele lujwayeleke emphakathini othintekayo.

Kukhona ababhali abacwaninga bebuka izwekazi lonkana bangagcini ngezwe lelo abaphuma kulo. UDjite (2008), embhalweni lwakhe oluthi 'The Sociolinguistics of Development in Africa'. uhlose ukuthola umthelela wolimi kwezomnotho. Uthole ukuthi ubuliminingi basemazweni ezwekazi i-Afrika buletha ubunzima ekuqondeni nasekufinyeleleni kuyona yonke imiphakathi ngokuhlukana kwayo. Uphinde aveze ubumqoka bokuqondisisa umumo womphakathi othintwa yileyo ntuthuko. Ukusetshenziswa kwezilimi zendabuko ukuqamba amagama amabhizinisi kuyayayigqugqquzela intuthuko e-Afrika.

2.4. Ukuqanjwa kwamagama ezindawo eNingizimu Afrika

INingizimu Afrika yizwe elihlobe ngezinhlanga ezahlukahlukene okwenza kube umqansi ekuvumelaneni ngazwi linye ezintweni ezithinta iningi. UHlahla (2012) ucwaninga inkinga edalwa ukuqanjwa kabusha kwamagama ezindawo enyuse umoya ngenkathi iphakanyiswa emhlanganweni wekomidi ledolobhakazi iTshwane. Uhlose ukugqamisa ukungqubuzana kwamaqembu ezombusazwe mayelana nohlu lwamagama aphakanyisiwe. Umbhali uthole ukuthi iqembu iDemocratic Alliance (DA) lamangalela iqembu iFreedom Front Plus (FFP) ngokungawabandakanyi amaBhunu ohlelweni. Le-athikhile isigqamisela izingqinamba iziphathimandla ezibhekana nazo uma ziqhuba uhlelo lokuqanjwa kwamagama ezindawo emphakathini waseNingizimu Afrika. Ezinye zezingqinamba ziyimiphumela yesakhiwo semiphakathi yaseNingizimu Afrika yobuhlanganingi .

Ubuhlanga noma ibala lesikhumba lihamba ibanga elide kwelaseNingizimu Afrika. Ukuqanjwa kwamagama ezindawo kungelinye lamakhambi asetshenziswa uhulumeni wentando yabantu ukudambisa umonakalo wobandlululo

Kuye kuqanjwe kusetshenziswe amagama ezishoshovu ezazibambe iqhaza ekuketuleni ubandlululo. INingizimu Afrika iphinde lihlobe ngezilimi namasiko ahlukahlukene, kwazise amasiko asabekwa eqhulwini uma ezwenikazi i-Afrika. UNtuli (1992) ucwaninga ngokubaluleka kwamagama emizi yabantu abangamaZulu. Uhlose ukuhlaziya indlela abaluleke ngayo kubantu abahlala kuleyo ndawo nezindlela ezisetshenziswayo uma kuqanjwa. Uthola ukuthi

igama lingaba isacaphuno sendatshana noma isigameko esithile esenzeka emlandweni. Uphinde athole ukuthi kwesinye isikhathi igama liqondaniswa nesigameko esingesihle esenzekela inhloko yaleso sigodi emlandweni.

Kanjalo kuyavela ukuthi ukuqanjwa kwamagama ezindawo zamabhizinisi edolobheni lasePietermaritzburg kuyazithinta izigameko ezazenzeka emlandweni wedolobha nasezindaweni ezakhele idolobha. UKoopman (2012: 34) ehunyushelwe esiZulwini uthi:

> Indawo ingaqanjwa igama ngendlela indawo ebukeka ngayo, ngezigameko ezenzeka kuleyo ndawo, kanti kungaphinde kuqanjwe igama lendawo kusetshenziswa amagama abantu.

UKoopman (2012) uphinde anikeze ukuqonda kangcono indlela yokubhala ubheke izinhlaka ezehlukahlukene okubalwa kuzo amasiko, inkolo, nezombusazwe kuwona umkhakha wokuqanjwa kwamagama ezindawo.

UMachaba (2000) ucwaninge ngamagama njengesibuko senhlalo yamaZulu. Uhlose ukuthola ubuhlobo kubantu abahlala kuleyo mizi negama layo. Okutholwe nguMachaba kuthi akuhambisane nokutholwe uRaper (2020) embhalweni wakhe osihloko sithi '*Bushman (San) Influence on Southern African Place Names*' mayela nezigameko emlandweni, kodwa uMachaba uthola ukuthi kungenxa yomumo wendawo negama lokuthile okuyimvelo okutholakala kuleyo ndawo. Uphinde athole ukuthi kuhluma ubuhlobo egameni nabantu abahlala lapho kuleyo ndawo ngokolimi, ngokwesiko, nangokomlando wendawo.

UNtuli (1992) ucwaninga ngokuqanjwa kwemizi yabantu abangamaZulu. Lolu cwaningo luveza ubudlelwane obugcina sebuhluma phakathi kwesibongo somuzi negama eliqanjwe ngalo. Luphinde lusivezele nebanga elihanjwa igama lomuzi elize lifinyelele kwizibongo zezizukulwane ezizayo. Lobu ubuchule obusetshenziswa ngabantu abangamaZulu ekwetheni imizi ukuze kugcineke umlando.

Kanti uMazibuko (1999) yena ucwaninga ngokuqanjwa kwamagama emizi eqondene nobukhosi bakwaZulu. Naye uthola ukuthi amagama emizi agcina esengena ezibongweni zamakhosi akwaZulu. Lolu cwaningo lubamba iqhaza

elikhulu ekugcinenei umlando wesizwe samaZulu kusetshenziswa ukuqanjwa kwamagama emizi.

UMsomi (1988) yena ugxile ekwethiweni kwamagama ezindawo zezigodi zaseNhlangwini nakwaCele. Yena ubheka indlela yokuqanjwa kwamagama alezi zindawo. Uthola ukuthi imvelo ineqhazaelikhulu ekuqanjweni kwezindawo zezigodi zaseNhlangwini nakwaCele.

Amagama ezikole nezinye izinhlaka ezithinta umphakathi nohulumeni nazo zineqhaza ekuthuthukiseni ulimi emkhakheni wokuqanjwa kwamagama. UKoopman (2002) noNyembe ocwaningweni lukaNdimande (1998) bacwaninga ngokuqanjwa kwamagama ezindawo kusetshenziswa ulimi lwesiZulu. Bahlose ukuthola izindlela ezisetshenziswa ukuqamba amagama ezindawo. Bathola ukuthi indlela ejwayelekile yileyo yokuqanjwa kusetshenziswa igama lomuntu othile obeneqhaza ekusungulweni kwaleso sikole. Bathola ukuthi imvamisa yalabo bantu ngamakhosi okuyiwona asuke enikele ngomhlaba ukuphumelelisa uhlelo laso isikole ukuthi sakhiwe.

Umlando wobukhosi uthola ukuhlonishwa kusetshenziswa kona ukuqanjwa kwamagama ezindawo. UMsimang (1987) ocwaningweni lwakhe olumayelana nomlando wendlela ekwakuphilwa ngayo emandulu ngaphansi kwesizwe samaZulu uhlose ukuhlaziya usikompilo lwesizwe samaZulu emandulo. Uthola ukuthi kukhona imizi eqanjwe ngenxa yokuhlonipha labo abathile ababalulekile empilweni yomlando waleyo mizi. Kuvame ukwehluka mayelana nezizathu zokuhlonipha neqhaza elibanjwe yilowo ohlonishwayo. Kuyenzeka kube yisizwe esihlonipha inkosi yaso, kanti futhi kuyaba ngumuntu ngayedwana ehlonipha lowo owabamba iqhaza elithile empilweni yakhe.
"Lapha eMahlayizeni uDidi wakha elikhulu inxuluma waletha ngokuthi lingelaseTengeni, ekhumbula phela ukuthi umkhulise kahle umnewabo emteketisa," Msimang (1987: 17). Lapha uMsimang usigqamisela uDidi esebenzisa ukuqanjwa kwegama lenxuluma ukudlulisa ukubonga nokuhlonipha. Uthola nokuthi ukuqanjwa kwemizi kwakuncike ebukhosini bendawo leyo imizi engaphansi kwabo.

Ababhali bapheshaya kwezilwandle bake bakuveza ukuhlonishwa nokubuyiswa kwesithunzi kubantu abakhele leyo ndawo uma kuqanjwa kusetshenziswa igama elinokuhlobana nabo, kungaba ubuhlanga, ubulili, noma ngokwenkolo. UForrest (2018) ocwaningweni lwakhe olusihloko sithi '*What's in a name? A feminist reflection on street name changes in Durban'*. Uthole ukuthi ukuqanjwa kwendawo ikona okuqukethe amandla okufinyelela kulabo bantu indawo ehlose ukubabuyisela isithunzi nokubahlonipha. Uphinde aveze nobunye ukuthi buncike enanini labantu abazizwa benobuhlobo nendawo.

UChabane nabanye (2006) embhalweni wabo osihloko sithi 'Ukushintsha kwezindlela zamabhiziznisi amakhulu eNingizimu Afrika: emava kweminyaka eyishumi yentando yabantu'. Bahlose ukuhlola uguquko kwezomnotho emveni kwenkululeko eyaqala ngonyaka we-1994. Bathole ukuthi zikhona izinguquko kwezezimakethe nendlela okuthuthukiswa ngayo amabhizinisi abantu abamnyama ngaphansi komthetho kahulumeni i-*Black Economic Empowerment* (BBE). Bathola noguquko kundlela yokuqanjwa kwamagama amabhizinisi kusetshenziswa izilimi zomdabu ezehlukahlukene zakuleli. Lokhu akugcini emabhizinisini amakhulu kuphela kodwa namancane ayayisebenzisa le ndlela yokuthuthukisa umnotho.

Njengamanye amazwe ezwekazi i-Afrika aphuma phansi kwengcindezelo, nayo iNingizimu Afrika engelinye lawo. UGuyot noSeethal (2007) ocwaningweni lwabo oluhlola ushintsho emagameni ezindawo emveni kobandlululo kwelaseNingizimu Afrika bahlose ukuthola umehluko ekuqanjweni kwezindawo zaseNingizimu Afrika emveni kobandlululo. Bathola ukuthi igama lendawo kuleli laseNingizimu Afrika lichaza uphawukuhlonza lwabantu bakhona. Bathola nokuthi igama lendawo livusa imibuzo mayelana namasiko atholakala emiphakathini yaseNingizimu Afrika. Lokho kufakazela ukuthi ukushintsha nokuqanjwa kabusha kwamagama ezindawo kuphosa izinselelo eziningi kuleli mayelana nosikompilo.

Emveni kobandlululo ziningi izinto ezaguquka; neminye imikhakha njengeyokucima ukoma yaqala yavuleleka kuwo wonke umuntu ngale kokubheka ibala. UMakondo (2013) ocwaningweni lwakhe olumayelana

nezindawo zokucima ukoma zasebusuku, ngeso le-Onomastiki. Uthola ukuthi azikho eziqanjwa kusetshenziswa igama lomuntu nesibongo, uthola ukuthi amagama asetshenziswayo ayaheha ikakhulukazi amayelana nokucima ukoma. Bese eveza ukuhlomula kwe-Onomastiki ekusungulweni nasekuqanjweni kwezindawo zokucima ukoma zasebusuku. Kulolu cwaningo kuvela ukuthi yonke into enegama, ineqhaza kusifundo i-Onomastiki.

Kulesi sahluko, ukuqanjwa kwamagama ezindawo kuvele njengegatsha elibambe iqhaza elikhulu ekuthuthukiseni umkhakha we-Onomastiki. Imibhalo yababhali abaningi emhlabeni wonke jikelele yokuqanjwa kwezindawo igxile ekukhangiseni imikhiqizo nasekuthuthukiseni ulimi. Uma kuqhathaniswa nokuqanjwa kwamagama ezindawo ezwenikazi i-Afrika kona okugxile ekuchumiseni inkululeko nasekushabalaliseni ingcindezelo. Lokhu akwehlukile kangako kubabhali baseNingizimu Afrika okubonakala kuqhakambiswa ubunye ngokwezilimi, ibala nobulili. Bonke laba babhali babambe iqhaza elimqoka ekuthuthukiseni umkhakha we-Onomastiki.

UKoopman (2002) ugqamisa umsebenzi wegama, uveza ingqikithi yegama njengokuhlukanisa indawo kwezinye izindawo, okwesibili uveza nokuthi kungaba ukubalula umnikazi wesakhiwo naso isakhiwo uqobo lwaso. Unikeza isibonelo sebhusha lakwaHlophe eliqanjwe ngesibongo somnikazi walo ongowakwaHlophe. Isibonelo sesibili somsebenzi wegama sona singaphinde sisebenze ukuheha nokuba isikhuthazo kumuntu odlulayo ukuthi akhethe ukungena kulesi sakhiwo uma kuqhathaniswa nezinye.

UKoopman (2002) uphinde anike izigaba ezahlukene ezenza igama lendawo nendlela eliqanjwe ngalo yehluke ekuqanjweni kwamagama ajwayelekile. Uzibeka kanje:

1. Isithombe esihle nesithunzi 22.3%

   Amagama ezitolo angena ngaphansi kwalawa ilawo aheha amakhasimende esebenzisa amagama amahle (Khululeka, Jabula, Mamatheka).

2. I-ephonimi 18.6%

Ilawo magama asukela emagameni abantu (Mtungwa's, KwaMandlendoda, Thabo's).

3. Izithembiso 16.7%

Ilawo anika amakhasimende amathemba ezaphulelo noma umklomelo othile (Kushibhile, Siyonga).

4. Umfutho womphakathi 11.2%

Kusuke kuqanjwe ngegama elinika umuzwa womphakathi onomfutho (Eyethu, Simunye, Bambanani).

5. Izikhuthazo 8.7%

Ilawo magama anxenxa ikhasimende ukuba lenze okuthile (Woza nawe, Jwayelani, Zama).

Le migomo yokuqanjwa kwamagama iyavela endleleni okuqanjwa ngayo amagama ezindawo zamabhizinisi, ikakhulukazi ezindaweni ezinenkolo, izinhlanga, nezombusazwe ezehlukahlukene njengalo idolobha lasePietermaritzburg.

2.5. Isiphetho

Ukubuyekezwa kwemibhalo kulesi sahluko kuveze imibhalo ehlukahlukene encike emagameni ezindawo ngaphansi kwawo umkhakha we-Onomastiki owengamele amagama ezindawo. Imisebenzi lesi sahluko esakhele kuyo, ibandakanye ubumqoka bokubuyekeza eminye imisebenzi esiyenziwe ngokuqanjwa kwamagama ezindawo. Siqhubeke sahlolisisa imisebenzi yocwaningo eyenziwe ngamagama ezindawo emhlabeni wonke jikelele. Kube sekulandela imisebenzi yocwaningo ngamagama ezindawo zezwekazi i-Afrika. Bese kuthi ngaphambi kwesiphetho, sibe sesicubungula imisebenzi yocwaningo oseluqhutshiwe eNingizimu Afrika ngokuqanjwa kwamagama ezindawo. Yonke le mibhalo ithinta izizathu zokusetshenziswa kolimi lwesiZulu ekuqanjweni kwamagama ezindawo, ukubaluleka kwamagama ezindawo, nethinta izakhiwo zamagama ezindawo.

ISAHLUKO SESITHATHU

IZINDLELA ZOKWENZA UCWANINGO

3.0 Isingeniso

Esahlukweni esedlule kuvezwe ucwaningo olwehlukahlukene oluncike emagameni ezindawo ngaphansi kwawo umkhakha we-Onomastiki. Lesi sahluko simayelana nezindlela ezisetshenzisiwe ekuqhubeni ucwaningo. Siqala ngokuchaza ipharadayimu, siveze ipharadayimu eqondayo njengesetshenzisiwe ekuqhubeni ucwaningo. Siqhubeke sithinte ukuqoqwa kolwazi kusetshenziswa idizayini eyikhwalithethivu, kube isampula eqoka ngenhloso ekuqoqeni imininingwane. Bese siveza ukukholakala kocwaningo, injulalwazi, ukubaluleka kwayo nezingqinamba umcwaningi ahlangabezane nazo ekuqhubeni ucwaningo.

3.1. Ukubaluleka kwezindlela zokwenza ucwaningo

UKelly (1999) noMdletshe (2003) babeka ukuthi ziningi izindlela umcwaningi angazisebenzisa ukuqhuba ucwaningo lwakhe. Babala ubumqoka bepharadayimu njengesisekelo socwaningo kusetshenziswa izindlela ezibaluliwe ngezansi zicashunwa kubacwaningo abehlukene. UTesch (2013) uphawula ukuthi izindlela zokwenza ucwaningo zinika ubufakazi, izizathu nemibono ngalolo cwaningo. Ngaphandle kwendlela umcwaningi azoyisebenzisa ukwenza ucwaningo, ababhali bancoma ukuthi kuhle acabange ngepharadayimu ezoba yisisekelo socwaningo.

UCrotty, (1998) uthi izifundo nabacwaningi ngaphansi kwenhlalokuphila (social sciences) kugqugquzela ukusetshenziswa kwendlela yekhwalithethivu.
Ngakho ke lolu cwaningo lucwaninga lulandela indlela eyikhwalithethivu.

3.2 Ipharadayimu

Ipharadayimu iyisisekelo socwaningo. Kumqoka ukuqoka ipharadayimu okuyiyonayona uma kuqhutshwa ucwaningo. UMazibuko (2008) uthi amapharadayimu ayizindlela zokubuka umhlaba ngeso elibanzi. Umcwaningi usebenzisa lezi zindlela uma eqhuba noma iluphi ucwaningo. UMacKenna

(2003) uthi ipharadayimu ivela emibuzweni yocwaningo nendlela abuka ngayo umhlaba.

ULather (1992) uthi mane amapharadayimu akhona. Ehunyushelwe esiZulwini uwabala kanje:

1. Ebikezelayo (*Positivist*)

2. Eqondayo *(Interpretive/hermeneutics)*

3. Ekhululayo *(Emancipateicritical)*

4. Ehlukanisayo *(post-structural/post-colonial)*

- **Ebikezelayo**

UKaboub (2008) uchaza indlela ebikezelayo njengendlela ebheka imiphumela yalokho okusuke kuhlaziyiwa ngaphandle kokubheka umsuka wakho. Unika isibonelo sobugebengu obudlangile emiphakathini ngokubuka imiphumela yabo kunokuthola ukuthi budalwa yini.

UKaboub (2008:38) ecashunwe esuselwa esiNgisini uqhuba athi:

> *Hence, positivist prescriptions tend to treat the symptoms rather than the root cause of the problem.*

Okuhunyushwa ngokuthi:

> Ngakho ababikezeli bevame ukwelapha izimpawu kunezimpande zomsuka wenkinga.

Lapha kugqama ukuthi le ndlela isebenza ukucwaninga imiphumela kunomsuka wenkinga.

- **Eqondayo *(Interpretive/hermeneutics)***

Ukuchazwa kwendlela eqondayo nguPutnam noBanghart (2017:47) bathi:

> *In organizational communication, scholars focus on the complexities of meaning as enacted in symbols, language, and social interactions.*

Okuhunyushwa ngokuthi:

Ekuxhumaneni okungokwezinhlangano, abacwaningi bagxila kuzinxushunxushu zencazelo njengezincike kuzimpawu, ulimi, nokuxhumana komphakathi.

Lapha kuchazwa izimpawu ezahlukene zendlela eqondayo, nomlando wokukhula kwazo emkhakheni wokuqanjwa kwamagama. Kube yindima yazo kumapharadayimu ezifundo ezihlelekile. Bese kuba uhlobo lwendlela eqondayo olungoluhlobene nocwaningo lwe*naturalistic*. I*naturalistic* iyimingcele yendlela eqondayo, nezifundo zekusasa.

- **Ekhululayo *(Emancipateicritical)***

UMazibuko (2008) uthi le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso le-*ontology*, ithi iqiniso liyakhiwa njengoba kwenza ipharadayimu eqondayo. Umehluko walena ekhululayo ithi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo ashoshozela ukungalingani. Lolu hlobo lwepharadayimu lithi ubuqiniso balokho okucwaningwayo buncike kumiphumela yalolo cwaningo.

- **Ehlukanisayo *(post-structural/post-colonial)***

UMcKenna (2003) uthi le pharadayimu uma siyibuka ngeso lokucatshangwayo ngeqiniso le-*ontology*, ithi iqiniso alaziwa. Ibuza umbuzo wokuthi konje likhona yini iqiniso. Uma likhona lakhiwa yini noma lakheka kanjani? Ipharadayimu ehlukanisayo iveza okwehlukile kunalokhu okuvezwa yile ekhululayo.

- **Ipharadayimu eqondayo (*interpretivism*)**

Lolu cwaningo lweyeme kupharadayimu eqondayo ngoba luhlose ukuhumusha ulwazi oluthathwe kubantu ngamagama ezindawo acwaningwayo. UMyers no-Avison (2002) uma bechaza le pharadayimu bathi igqamisa ukubaluleka kolimi nokwabelana ngezincazelo ezinikwa ngabantu ekufinyeleleni eqinisweni laleyo nto okucwaningwa ngayo. Bathola ukuthi abacwaningi abasebenzisa le pharadayimu bakholelwa ekutheni ukuze kufinyelelwe emsukeni wento, kumele kuthathwe abantu abathintekayo ekuqoqweni kolwazi locwaningo, njengengxenye ebalulekile ocwaningweni.

3.2.1. Ipharadayimu eqondayo nezimpawu zayo kulolu cwaningo

UKlein noMyers (1999) bathi ipharadayimu eqondayo yazisa inhlalokuphila nendawo yabantu, ukuze ifinyelele encazelweni eyiyonayona. UMyers no-Avison (2002) bachaza indlela eqondayo njengefinyelela ebunjalweni bento ibheka umumo womphakathi. Le ncazelo iveza abacwaningi abasebenzisa le pharadayimu ukuthi bakholelwa ekutheni ukuze ufinyelele oqotsheni lwento kumele kuqalwe kuqondwe umumo womphakathi nesakhiwo sawo okubalwa kukho ulimi, imibono nokuqonda indlela umphakathi obheka ngayo izinto.

Abacwaningi uStrauss noCorbin (1990) noMottier, (2005) bacwaninga ngezimpawu zayo ipharadayimu eqondayo. Izimpawu ezitholakala kulolu cwaningo:

- Amagama ezakhiwo zamabhizinisi aqoqwa ukuze kucwaningwe incazelo nokubaluleka kwawo kubaqambi bawo edolobheni iPietermaritzburg.
- Imininingwane ethinta izizathu zokuqanjwa kwawo.

3.3. Idizayini yocwaningo nokuqoqwa kolwazi

Ocwaningweni lwekhwalithethivu, isakhiwo socwaningo sincike ohlakeni olungumhlahlandlela wokuqhutshwa kocwaningo, okuhlanganisa nezindlelakwenza, nezindlela ezisetshenziswayo ukuqoqa, ukuhlaziya, nokuhumusha ulwazi. Igxile ekuqondeni ubunkimbinkimbi bento ethile ngokombono wababambiqhaza. Ngezansi izingxenye ezibalulekile nezinhlobo zemiklamo yocwaningo ezifundweni zekhwalithethivu:

- **Okubalulekile Ngedizayini Yocwaningo:**

Izinhloso nemibuzo yocwaningo:

Ucwaningo lwekhwalithethivu luqhutshwa imibuzo yocwaningo evulekile ehlose ukuhlola noma ukuqonda lesi sihloko ngokujulile. Le mibuzo igxile emibuzweni emibili evulelekile ethi "kanjani" noma "kungani".

- **Uhlaka lomqondo:**

UCabrera benoLópez-Quesada (2022) bathi lolu hlaka lubandaka ukuqonda injulalwazi ozoyisebenzisa nocwaningo oselwenziwe olusemkhakheni owodwa naloku osuke ucwaninga ngako. Iunikeza umongo ngokuhlaziywa kolwazi nokuqonda izimpawu ezibalulekile olwazini oluqoqiwe.

3.3.1. Idizayini ikhwalithethivu

Ikhwalithi ibhekisela ohlotsheni locwaningo noma idatha egxile olwazini olungezona izinombolo, ngokuvamile oluhlola izimfanelo, izici, nezincazelo zezenzakalo. Ngokuvamile kuhilela ukuqoqa imininingwane ejulile ngezindlela ezifana nezingxoxo, amaqembu okugxilwe kuwo, okubhekwayo, noma ukuhlaziya umbhalo, kunokuncika kwizibalo noma kudatha yezinombolo.

Ucwaningo lwekhwalithi luvame ukusetshenziswa kusayensi yezenhlalo, ezengqondo, imfundo, neminye imikhakha lapho ukuqonda ukuziphatha komuntu, ulwazi, nemibono kubalulekile. Ifuna ukunikeza ukuqonda okucebile, okuningiliziwe kwesihloko ngokuthwebula okuhlangenwe nakho okucabangelayo nezincazelo

Idizayini yalolu cwaningo ibandandakanya ikhwalithethivu uma kuqhathaniswa neyikhwantithethivu. NgokukaCollins (2003), womabili la madizayini abaluleke ngokufanayo ekwenzeni ucwaningo, bese konke kube sekutheni imininingwane yocwaningo igxile kuphi. Eyikhwantithethivu eyaziwa ngohlaziyonombolo yona igxile ezibalweni noma kunani lokuthile okuhloswe ukutholwa ucwaningo. EyIkhwalithethivu yona igxile ekuqondeni ububanzi nokujula kwencazelo leso sihloko socwaningo esicwaninga ngaphansi kwayo. Lolu cwaningo njengoba lusebenzisa eyikhwalithethivu, lugxila ekuqondeni ububanzi nokujula kwencazelo yokuqanjwa kwamagama amabhizinisi edolobheni iPietermaritzburg.

Ithebula lokuhumusha umdwebo ongenhla

Research Design Processes	**Izinqubo Zesakhiwo Socwaningo**
Topic, Goals, Rationale	**Isihloko, Izintshisekelo/izinhloso, Isizathu**
What is your topic? Why is this topic important to you and others?	Sithini isihloko sakho? Kungani lesi sihloko sibalulekile kuwe nakwabanye?
Research Questions	**Imibuzo Yocwaningo**
What questions are you hoping to answer?	Yimiphi imibuzo Othemba ukuthi izophenduleka?
Theoretical Framework	**Injulalwazi yocwaningo**
What theories and empirical studies inform your research?	Yiziphi izinjulalwazi nezifundo ezisetshenziswayo ocwaningo lwakho?
Determining Sequencing & Research	**Ukuzinqquma & Ukuzilandelanisa Izindlela Zocwaningo**

Which methods will help you to answer your research questions?	Yiziphi izindlela ezizokusiza ukuthi uphendule imibuzo yocwaningo lwakho?
Site and Participant Selection	**Ukukhethwa Kwendawo Nababambiqhaza**
Where will the research take place? Who will be involved in the research?	Lolu cwaningo luzokwenzeka kuphi? Obani abazoba yingxenye yocwaningo?
Piloting and Refining Research Design and Methods	**Ukuhlola Nokucubungula Idizayini Yocwaningo Nezindlela**
How will you pilot (or test) your study, questions, and methods?	Uzowezwa kanjani kanjani amanzi ngobhoko (noma uzohlola) ucwaningo lwakho, imibuzo, nezindlela?
Validity	**Ukukholakala**
What processes will you use to help ensure that your study is as valid as possible?	Yiziphi izinqubo ozozisebenzisa ekuqinisekiseni ukuthi ucwaningo lwakho luyakholakala ngayoyonke indlela?

(*Research Design in Qualitative Research* - Methodspace, 2022)

Le dayagramu engenhla iveza inqubo elandelwa idizayini yocwaningo. Ngaphansi kweyikhwalithethivu kunezindlela ezahlukahlukene umcwaningi angazisebenzisa ukucwaninga. UTesch (2013) uthi eyikhwalithethivu igxile ekujuleni kwemininingwane kunesibalo sayo. Ezinye izindlela zibandakanya amaqenjana agxile kuleso sihlokwana esinikiwe ukuthola ukujula aphinde adingide ngokuhlanganyela ukubuza umuntu ngamunye (*interviews*).

3.3.2. Ubuhle Nobubi Bekhwalithethivu

"Ukusebenzisa indlela yocwaningo yekhalithethivu kunokubaluleka okuthile okuqondene nokuhlola izimo ezingaxazululiwe, ukuqonda indlela abantu bezizwa ngakhona, nokukhiqiza ulwazi olunokuhlobana okujulile nomongo

walo" (Berg, 2001: 84). Nakuba inokuhle okuningi, kodwa inazo iziphambeko ezithile okufanele ziqashelwe. Ithebula elingezansi eliqhathanisa ubuhle nobubi ngokucashunwe emsebenzini ka (Maxwell, 2006).

Izinzuzo	**Ubuthakathaka**
Ukuhlaziya okujulile, ngokutholaulwazi oluhlabahlosile.	Ukudla isikhathi esiningi ngenkathi kuqhutshwa ucwaningo.
Ukuguquguquka kwemiphumela yocwaningo okuholela ekuvezeni imibono nezingqikithi ezintsha.	Ukuntula kwemizamo yokuqoqisisa ulwazi emphakathini ebanzi.
Ilungele izihloko ezihlabahlosile/eziyizinkimbinkimbi nezintsha.	Umthelela womucwaningi ongaholela ekuchemeni.
Ukuqhakambisa amazwi nemibono yababambiqhaza bocwaningo.	Ubunzima bokuphindaphinda noma ukuvamisa.
Ukunikeza ukuqonda umongo wamasiko.	Ukuxakeka ukuhlaziya ngenxa yolwazi oluningi futhi oluyinkimbinkimbi.
Ukuthuthukisa ababambiqhaza, ikakhulukazi labo abacwasekayo.	Izinkinga zokuthembeka nobuqiniso.

UMerriam (1998) uthi indlela yekhwalithethivu inamandla ekuhloleni ukujula nobunkimbinkimbi bezipiliyoni zabantuzansukuzonke, kodwa inezinselelo ezithile, ikakhulukazi mayelana nokuthatha isikhathi eside, ukujeneralayiza, nokuthembela. Isebenziseka kahle uma uhlose ukuqonda "okungenzeka futhi kanjani" noma "kungani" izinto ezenzeka ezimweni ezithile, futhi ezizuzisa imikhakha efana nozemiphakathi, isayensi yokuziphatha, imfundo, nezempilo. Ukukhetha ukusebenzisa izindlela zekhwalithethivu kufanele kube nesizathu esicacile, kubaluleke ukuqonda izinzuzo nezinkinga ezingase zibe khona.

Njengoba kulolu cwaningo kulandelwa indlela eyikhwalithethivu, kusetshenziswa imibuzo esakuhleleka elungiselelwe ngaphambili [Isenezezelo D] nemibhalo eshicilelwe nengashicilelwe. UCreswell (2003) uthi ikhwalithethivu isebenza ngempumelelo emisebenzini yocwaningo ehlose ukuphendula imibuzo futhi ehlose ukuthola ulwazi kusetshenziswa izindlela ezifana nezinkulumongxoxo ezilungiselelwe ngaphambili. Olunye ulwazi lutholakala ezincwadini nasocwaningweni oselwenziwe. Ulwazi luzoqoshwa ngesiqoqaphamazwi nangevidiyo, olunye lubhalwe phansi, emveni kokulandela imigudu efanele yenqubonhle. Uma kunesidingo olunye luyoqoqwa ngocingo nange-imeyili. Uma seluhlaziywa kuzosetshenziswa izindlela ezivamile eziyikhwalithethivu. Ulwazi oluqoshiwe luzobhalwa phansi, ludidiyelwe nalolo oluqoqwe ngokubhala amanothi, luqhathaniswe, kwakhiwe amaqoqo, aqhathaniswe nawo, kwakhiwe izindikimba ezigqama emaqoqweni, ngaphambi kokuthi kwenziwe umbiko.

3.3.4. Isampula eqoka ngenhloso

Izindlela zocwaningo zisiza umcwaningi ukuthola ulwazi olufanelekile ukuze kuphenduleke imibuzo yocwaningo (The American Heritage College Dictionary, 1993). NgokukaNeuman (2000) impumelelo yocwaningo iyeme kusampula ethile umcwaningi asebenzela phezu kwayo. Lolu hlobo lwesampula luhlobene kahle nalolu cwaningo ngoba kulolu cwaningo akuzukusetshenziswa umphakathi wonke wasePietermaritzbug kodwa kuzoqokwa ngenhloso abantu abambalwa kulo mkhakha wamabhizinisi okuyiwona othintekayo.

UGriffin (1986) noBernard nabanye (2016) bathi isampula iyindlela yokukhetha abantu, ngenhloso yokuthola ulwazi olufanelekile ukuze kuphenduleke imibuzo yocwaningo. Lolu cwaningo lusebenzisa isampula yokuqoka ngenhloso kubanikazi bamabhizinisi, abangabaqambi bamagama acwaningwayo, njengoba kuyibo abanolwazi oludingekayo. Umcwaningi uyokhetha lawo mabhizinisi abona ukuthi ulwazi uyoluthola kuwo futhi luzokwenela ocwaningweni. Uyobe esekhetha ababambiqhaza abangama-50.

Lolu cwaningo lusebenzisa izindlela ezifaka izingxoxo ezisakuhleleka. UAtkinson (2002) uthi ithuluzi elikhulu kubacwaningi abacwaninga besebenzisa indlela eyikhwalithethivu, yilabo ababamba iqhaza kuzingxoxo ezisakuhleleka. Labo abazobamba iqhaza kulolu cwaningo ngabasunguli balawo mabhizinisi aqanjwe amagama esiZulu, naqanjwe ngomumo wolimi lwesiZulu edolobheni lasePietermaritzburg. Lolu cwaningo lusebenzisa isampula eqoka ngenhloso ukukhetha umqambi webhizinisi ngalinye, ikakhulukazi kulawo aqanjwe ngolimi lwesiZulu.

3.3.5. Ubuhle nobubi bezinkulumongxoxo ezilungiselelwe ngaphambilini ngokuka Orlikowski noBarondi (1991).

Ubuhle	**Ububi**
Ukuqoqa imininingwane ejulile emningi kunedingekayo.	Kudla isikhathi esiningi kuphine kuthathe isikhathi eside ukuziqhuba izinkulumongxoxo.
Ulwazi oluqoqiwe lukuguquguquka/ludukise uma umcwningi engenasoisiliyoni esidingekayo.	Kungabiza imali, futhi kudinga abacwaningi abanekhono.
Ukuxhumana ngqo nababambiqhaza okukhulisa ukwethembana.	Inkohlakalo, ukucwaswa komcwaningi noma kombambiqhaza.
Ukucacisa izimpendulo ngesikhathi kuqutshwa ucwaningo.	Ukungakwazi ukwanelisa iziphakamiso zomphakathi wonke.
Ukuqoqa amava omuntu siqu nendlela ayiyona ebuswe ngenkathi kuqhutshwa izinkulumongxoxo.	Ubunzima bokuhlaziya ulwazi eluningi olungase lunganembi ngqo.
Ukuthembeka kolwazi nokuhlaziywa okunobubanzi kusukela ezingxoxweni.	Ukuncika ekhonweni lokukhuluma nokuxhumana.

UCresswell (2014) uthi Izingxoxo ziwumgogodla wokuqoqwa kolwazi elujulile nolwazi olunembayo, ikakhulukazi ocwaningweni lwekhwalithethivu lapho

ukujula kwezimpilo zabantu nokuhlangene nosikompilo lwabo olubalulekile. Nokho, kudinga isikhathi, izinsiza, nolwazi ekuqhutshweni kwezinkulumongxoxo. Ukukhetha le ndlela kufanele kuhloniphe izinhloso, imibuzo yocwaningo nezinsiza ezidingekayo.

3.4. Iqhaza lomcwaningi

Iqhaza lomcwaningi ocwaningweni lwekhwalithethivu lulawulwa izimiso ezohlukahlukene. "Ocwaningweni lwekhwalithethivu, umcwaningi ungumhlanganyeli obambe iqhaza ngokujulile, uyena ocabanga amasu okulawula umongo wolwazi ngokulandela izindlela zokuqhuba ucwaningo, uphinde aqinisekise ukulandela yonke inqubo yemithetho yocwaningo kusuka ekuqoqweni kolwazi kuya ekuhlaziyweni, nasekwethulweni kwalo" (Creswell, 1998: 182). Uqhuba athi indima yomcwaningi ayidingi ukuchema nezenkolo, ubuhlanga, iminyaka nangokobulili, kodwa kumele ngayo yonke indlela isingathe izimo ezihlukene. Kumele alawulwe izimiso zenqubonhle, nokuqonda okujulile kwezimo zenhlalo nezamasiko alabo ababambe iqhaza.

UCresswell, (2003) uthi abacwaningi ababanohlonze ngaphansi kwekhwalithethivu abakwazi ukuqinisekisa ukuthi ucwaningo alugcini nje ngokuqoqa ulwazi kodwa lumayelana nokuqonda izimiso zomphakathi, ukuhumusha, nokwethula ngendlela ephusile loko okucwaningwa ngako.

3.4.1. Ukulawulwa kokuchema nendlelakubuka

ULincoln benoGuba (1985) bathi ukuchema komcwaningi ocwaningweni lwekhwalithi kuvame ukuba umthelela wezenkolelo zomcwaningi, usikompilo, ilokho akulindele ngephambilini kokuqoqwa kolwazi, noma ukuhlawumbisela okuzotholwa ucwaningo. Njengoba ucwaningo lwekhwalithi ngokuvamile lubandakanya ukuxhumana phakathi komcwaningi nababambiqhaza, kubalulekile ukuqaphela ukuthi ukugwema imibono yomcwaningi ukulolonga izinga eliphezulu lokuqoqwa kolwazi. Lokhu kuchema kungenzeka ngokungaqapheli noma ngokungazi futhi kungase kuhlanekezele imiphumela uma kungalawulwanga ngendlela nangokucophelela.

3.4.1.1. Ukubaluleka Kokulawula Ukuchema Komcwaningi

- **Ukuthembeka**: Ukuchema kungacekela phansi ukwethembeka kwemiphumela yocwaningo. Uma ucwaningo lunemithelela emkhulu yokuchema kwemibono nenkolelo yomcwaningi, okutholakele kungase kungameli ngokunembile olwazini lwangempela lwemibono eqoqwe kubabambiqhaza.
- **Ukufaneleka**: Ukushaya ngqo esikhonkosini kwemiphumela yocwaningo lwekhwalithethivu kuncike okunembeni nasekuthembekeni kwezenzo zomcwaningi ngenkathi kuqoqwa ulwazi. Uma ukuchema kuhlanekezela ulwazi oluqoqiwe noma ukuhumusha, ukufaneleka kocwaningo kuba sengcupheni yokunganembi ngqo.
- **Ukubandakanywa Kwezimiso Zenqubonhle**: Abacwaningi banesibopho sokuziphatha sokwenza ucwaningo olunobulungiswa nolungathathi hlangothi. Ukuchema okungahloliwe kungaholela ekuhlanukezeleni ngokungekona kwamazwi nemibono yababambiqhaza, okuyinkinga ngokwezimiso zenqubonhle.

3.5. Ukubaluleka nemigomo yenqubonhle

Ukubaluleka kwezimiso zenqubonhle kubalulekile ocwaningweni lwekhwalithethivu ukuze kuqinisekiswe ukuthi amalungelo, isithunzi, nenhlalakahle yababambiqhaza kuyavikelwa (Babbie noMouton, 2007: 82). Lolu cwaningo olungelekhwalithethivu lubandakanya ukuxhumana okuqondile nabantu, ngenkathi kuqhutshwa izinkulumongxoxo ezilungiselelwe ngaphambilini, ngakho-ke kubalulekile ukuthi umcwaningi anamathele ezimiswenizeNyuvesi yakwaZulu Natali zenqubonhle kuyo yozo zonke izigaba zokuqoqwa kolwazi.

Nazi izinto ezibalulekile ukubandakanya izimiso zenqubonhle kulolu cwaningo:

3.5.1. Imvume yenqubonhle egunyazwe yiNyuvesi (Ref. HSSREC/00006888/2024)

Ngaphambi kokuqoqwa kolwazi ngokuqhuba izinkulumongxoxo, umcwaningi uqale wafaka isicelo ekomidini i '*Humanities & Social Research Ethics*

Committee' (Ref. HSSREC/00006888/2024) laseNyuvesi yaKwaZulu Natali, ngomhla we-10 kuMasingana wezi-2024, emva kokuthola nokucubungula isicelo somcwaningi sokwenza ucwaningo (iphropozali). (Isenezelo A)

3.5.2. Ukuba yimfihlo nokugodlwa kwamagama ombambiqhaza

Umcwaningi uyakuqinisekisa ukuthi noma yiluphi ulwazi oluhlonzayo ababambiqhaza (isb., amagama, izibongo, nezinombolo zikamazisi) lugcinwa luyimfihlo. Lokhu kuchaziwe ngenhla ezindleleni zokuqoqa ulwazi nasekhasini lemvume esekelwe imininingwene. UCreswell (2014) uthi ulwazi kufanele lungaziwa, loku kwenziwa ngokugodlwa noma ngokufihla imininingwane engase iveze ubunikazi bababambiqhaza. Embikweni walolu cwaningo, umcwaningi usebenzisa amagama mbumbulu noma amakhodi ukuze bavikele ukungaziwa ukuthi ubani otheni. (Isenezezelo C)

3.5.3. Imibhalo ephathelene nenqubonhle

- **Imvume Yombambiqhaza Esekelwe Ulwazi**

  Ngokwalolu cwaningo ukubamba iqhaza kungokuzithandela. Ababambiqhaza bayaziswa ngezinhloso, izindlela, nomthelela ongaba khona endimeni yocwaningo. Ukubamba iqhaza kufanele kube okokuzithandela ngokuphelele, futhi ababambiqhaza banegunya lokuhoxa noma nini ngaphandle kokubhekana nemiphumela engemihle. (Isenezezelo C)

- **Imvume Ebhalwayo Noma Yomlomo**

  Kuya ngesimo, umcwaningi kufanele athole imvume ebhaliwe noma ngomlomo kubababambiqhaza. Ngokugunyazwa ikomidi lenqubonhle lolu cwaningo lubandakanya imvume esayiniwe enosuku. (Isenezezelo E)

- **Imvume Yomkhandlu Umgungundlovu Owengamele Indawo Okuqutshwa kuyo ucwaningo**

  Umcwaningi wafaka isicelo esihambisana nephrophozali sokuqhuba ucwaningo edolobheni iPietermaritzburg mhla ziyi-11 kuMasingana wezi-2024. Umkhandlu Umsunduzi wagunyaza ngokubhala incwadi

i*Gate keeper's letter* okuyiyona esetshenziswa njengegunya ngokulawulwa ikomidi lenqubonhle leNyuvesi ukuqoqa ulwazi. (Isenezezelo B)

3.6. Ukuqinisekisa nokukholakala kocwaningo

Ukukholakala kocwaningweni kusho ukuvumelana nokuzinza kwemiphumela etholwe ocwaningweni noma esilinganisweni semiphumela ngaphambilini. Ibonisa izinga lapho imiphumela esike yatholakala ngaphambilini ivela ngokufanayo neminye ekhona ngaphansi komkhakha ofanayo. Ngamanye amazwi, uma ucwaningo luthembekile, kusho ukuthi ukuphinda ucwaningo ngaphansi kwezimo ezifanayo kuzoveza okutholakele okusondeleni noma okuthi makufane.

UCreswell (1998) uthi ukukholakala nokuqinisekiswa kocwaningo kuyizingxenye ezisetshenziswa ukuhlola izingabunjalo locwaningo. Ulwazi uma seluhlanganisiwe, lwahunyushwa, umcwaningi usebenzisa 'ukuhlolwa komsebenzi ngababambiqhaza ' ngokuthi alubuyisela kubantu ababambe iqhaza ocwaningweni ukuze bahlole ubuqiniso balo. Ezigabeni ezithile zomsebenzi, umcwaningi uzolisebenzisa 'ukuhlolwa komsebenzi ngumlingani noma untanga (*peer reviewing*)' ezigabeni ezithile zomsebenzi ukuze kuqinisekiswe izinga lokukholekala. Kuqinisekiswa ukuthi uhlolwa ngumuntu onolwazi ngendlela emukelekile yokubhalwa kocwaningo.

3.7. Injulalwazi

Injulalwazi iyithuluzi lokuhlola amaqiniso ocwaningweni nakwezinye izindima zemibhalo. NgokukaWeick (1989) injulalwazi yiqoqo lemigomo noma imibhalo ehlolwe ngokuphindwaphindiwe ukuqinisekisa ubuyona noma ukungafani ncamashi nenye injulalwazi ekhona. Uma kucwaningwa ngokuthile, kumqoka ukusebenzisa injulalwazi enembile nezofeza izinhloso zocwaningo iphendule nemibuzo yalo.

"Kumqoka ukuba nenjulalwazi eqondene nesihloko socwaningo leso umcwaningi acwaninga ngaso" (Mabuza, 2021: 9). UNdimande (2004:19) yena ochaza injulalwazi njengombono womuntu ongasetshenziswa

ocwaningweni ukuze kwesekelwe ubuqiniso nolwazi oluvezwa ucwaningo. Injulalwazi iwusizo ekuhlaziyeni noma yisiphi isihloko esibekiwe, isebenza ukukulawula nokuqoqa ucwaningo ukuze lufike esiphethweni ngqo.

3.7.1. Ukubaluleka kwenjulalwazi uma kwenziwa ucwaningo

UHawking,(2012:1) uveza izindlela ezimbili okumele zigcinwe ubukhona benjulalwazi ocwaningweni. Eyokuqala uthi kumele inike incazelo engena khaxa ukucubungula kulowo mkhakha ekucwaningwa ngaphansi kwawo. Iphinde inikeze izibonelo ezishaya esikhonkosini ezihambisana naleso sihloko ekucwaningwa ngaso. Leli phuzu lokuqala elivezwa uHawking (2012) liyavela kunjulalwazi yesifundoncazelo uma sibheka incazelo yamagama ezindawo zamabhizinisi edolobheni iPietermaritzburg. Incazelo yegama ingena khaxa ekucubunguleni ngesihloko sokuqanjwa kwamagama edolobheni lasePietermaritzburg emveni kokuphela kobandlululo.

UHawking (2012) uphinde aveze indlela yesibili ethi kumele ibikelezele ngqo ngemiphumela yangomuso ethinta umkhakha leso sihloko esicwaninga phansi kwawo. Kumqoka ukuthi injulalwazi ibe ngumelusi ihambe nomcwaningi kusuka ekuqaleni kuze kufike ekugcineni. Lokho-ke kwenza ukuba zonke izihloko ezihlobene nokuqanjwa kwamagama ezindawo zinike imiphumela enembile engankanti ize yeqele ngale kwemingcele yokuqanjwa kwamagama.

UMathonsi (2002) uthi injulalwazi ibaluleke ngokudweba imingcele okumele ihlonishwe umcwaningi ukuze agweme ukuphuma esihlokweni leso acwaninga phansi kwaso. Uveza nendima yenjulalwazi ekulawuleni imibono yomcwaningi nemiphumela yocwaningo. Kanjalo nokubaluleka kwenjulalwazi yesifundoncazelo kulolu cwaningo ekulawuleni umcwaningi angazitholi esenhlanhlatha nje eseqa emingceleni ebekiwe. Imibono nemiphumela ezovela uma kuqhutshwa lolu cwaningo ilawulwa yiyo injulalwazi yesifundoncazelo.

3.7.2. Injulalwazi yesifundoncazelo (*Semantic Theory*)

Miningi imibono ngokuthi iyini isemantiki.UMakovhololo (2018) unikeza lezi zincazelo zesemantiki ngokuchaza kwababhali abahlukahlukene:

Izincazelo	***Ababhali***
Semantics is the study of meaning (isemantiki yisifundo sencazelo yegama)	*Richards, Platt and Platt (1992)*
Semantics is the study of meaning (isemantaki isifundo sencazelo yegama)	*Lyons (1977)*
Semantics is the study of meaning in language (isemantiki yisifundo sencazelo yegama olimini)	*Hurford and Heasley (2007)*
Semantics is the meaning communicated through language (isemantiki yincazelo edluliswa	*Saeed (2015)*
ngolimi noma etholakala ekuxhumaneni ngolimi)	
Linguistic semantics is the study of literal, decontextualized grammatical meaning (isemantiki yincazelo ejwayelekile yegama ngaphandle kokubheka isimo igama elisetshenziswa kusona olimini)	*Herman (2004)*
Linguistic semantics is the study of how languages organise and express meanings (isemantiki yisifundo sendlela izilimi ezihlela ziveze ngayo izincazelo).	*Kreidler (1998)*

Kuyacaca ukuthi abacwaningi bahlukene ngamaqembuqembu mayelana nokuthi yini isemantiki. Iqembu likaLyons (1977) nelikaRichard (1992) bachaza isemantiki ngokuthi iyisifundo ngencazelo yamagama. Bese kuthi iqembu likaHurford noHearsley (2007)nelikaSaeerd (1997) lona lihlobanisa isemantiki nolimi lithi iyisifundo ngezincazelo zamagama, kubhekwa olimini igama elisetshenziswa kulona, nencazelo qobo enikezwa ulimi elisetshenziswa kuzona.

UHerman (2004) yena uthi isemantiki iyincazelo ejwayelekile yegama ngaphandle kokubheka isimongqo nolimi igama elisetshenziswa kukona. UKreidler (1998) yena uthi isemantiki yisifundo ngendlela ulimi oluhlela futhi luveze ngayo izincazelo. Abacwaningi abacashunwe ngenhla bagqamisa ngokwanele ukuthi ngeke uyihlukanise incazelo yamagama nale njulalwazi yesemantiki.

Lolu ucwaningo lwe-onomastiki, encikene kakhulu nesifundoncazelo. Injulalwazi ezosetshenziswa eyesifundoncazelo. Lolu cwaningo luncike kakhulu emsebenzini kaRaper wangonyaka we-1987 osihloko esithi '*Aspects of Onomastic Theory*". Luphinde luveze nangokuka Nicolaisen (1974) indlela achaza ngayo le njulalwazi.

URaper uphawula ukuthi osozilimi nezingcithabuchopho banemiqondo emibili ehlukene mayelana nencazelo yamagama. Umqondo wokuqala uthi amagama awanayo incazelo echazayo kodwa athathwa njengamalebuli angenabo ubudlelwane nento ayimele. Umqondo wesibili uthi amagama anomqondo. Lawa magama ayisibuko esinezimpawu eziphelele zezinto eziqanjwe ngawo. Kulokhu kuphikisana kwemibono, (uNicolaisen, 1974: 104) uphawula ukuthi igama linamabanga amathathu encazelo okuyilawa: yilekzikhali (okuyincazelo yesichazamazwi yegama), yi-asosiyethivu (ehlobene nezizathu zokuqanjwa kwegama) ne-onomastiki (incazelo yento efika emqondweni ngokuzwa igama). Kulolu cwaningo amagama ezindawo athathwa njenganencazelo.

3.7.3. Injulalwazi yesifundoncazelo ngokukaRaper (1987)

Umbhalo kaRaper (1987) othi '*Aspect of Onomastic Theory*' uveza ukuthi osozilimi nezingcithabuchopho bathi amagama awanayo incazelo kodwa angamalebuli nje. UWierzbicka (1996: 1) yena uveza umsebenzi wegama njengendlela yokudlulisa izincazelo, indlela eliqanjwe ngayo iveza umsebenzi walo futhi umuntu angaliqonda kahle ngendlela elisetshenziswe ngayo. Uqhubeka athi ukufunda ulimi ngaphandle kokuqonda izincazelo zamagama kufana nokufunda izimpawu zomgwaqo uzibuka ngeso lokuthi zakhiwe ngani futhi ungayiqondi incazelo nomyalezo eziwudlulisela kumuntu osebenzisa umgwaqo.

Bakhona abanye ababhali abaveza ezinye izindlela zesemantiki ezehlukile endleleni yokuqala evela kumbhalo kaRaper (1987) othi '*Aspect of Onomastic Theory*'. Into eqaphelekayo ngale njulalwazi nezinhlobo zayo ukuthi ibeka eqhulwini incazelo yamagama. U-Oriikiriza (2014: 59) yena uveza uhlobo lwe*lexical semantics*, okuwuhlobo lwesemantiki lubheka incazelo yegama, hhayi okungale kwegama.Lolu hlobo lugxila egameni nangendlela igama elakheke ngayo neliphinyiswa ngayo.

U-Oriikiriza (2014:28-29) uqhubeka athi:

> *Lexical meaning can be defined as the sense, reference, usage and utterance of a word.*

Okuhunyushwa ngokuthi:

> Incazelo yegama ingachazwa ngokuthi yinzwa, yireferensi nokuphinyiswa kwegama.

Inzwa isho incazelo ejwayelekile yegama phecelezi *literal meaning*, bese kuthi uma igama selinika ezinye izinzwa loko kusuke sekubizwa ngereferensi.

Ngakho-ke ireferensi isho ezinye izincazelo ezinganikwa igama uma selisebenza ezimweni ezihlukile phecelezi *extended meanings*.

Ngokwesibonelo, igama elithi isandla uma lisemushweni ngencazelo ejwayelekile singathola umusho othi, "Ugogo uyathanda ukudla ngesandla." kepha uma selisebenza kwesinye isimo umusho ungathi, "Umphakathi wafaka isandla ekwakheni umuzi omusha kwaGogo owashelwa ngumuzi." Lesi sibonelo siveza kahle umehluko phakathi kwezindlela i-*literal meaning* ne*reference meaning* ezivezwa ngu-Oriikiriza (2014).

URaper (1987) uyaqhubeka aveze umqondo wesibili, wona othi amagama anomqondo. Lawa magama ayisibuko esinezimpawu eziphelele zezinto eziqanjwe ngawo. Ufakazelwa nguNicolaisen (1974) encazelweni yakhe ekwelinye lamabanga ezincazelo zamagama. Incazelo yakhe yi-asosiyethivu nokuyilapho igama liyigama ngenxa yezizathu noma ukumataniswa naleyo nto eliqanjwe ngayo. URaper uqhubeka agqamise umehluko phakathi kwencazelo yohlelolimi noma leyo etholakala kusichazamazwi yegama nencazelo etholakala ekusetshenzisweni kwegama. Uphinde afakazelwe uyena uNicolaisen uma eveza amabanga ahlukene aveza incazelo yegama; elinye lamabanga ilekzikhali okuyincazelo yesichazamazwi yegama neasosiyethivu okuyincazelo yegama ngokumataniswa nokusetshenziswa kwalo.

UNdimande (1998: 18) yena uveza ukwehluka kokubhalwa kwamagama abantu, awezindawo nezibongo ewaqhathanisa namanye amagama. UNicolaisen (1974: 84) yena uyaphawula ukuthi wumsebenzi wegama kuphela obalulekile futhi ukubhalwa kwamagama abantu nawezindawo ngosonhlamvukazi kuwabeka kwelinye izinga. Laba babhali bagqamisa ukusebenziseka nomumo wamagama beyamanisa nencazelo yamagama.

3.7.4. Injulalwazi yesemantiki ngokukaNicoloisen (1974)

UNicoloisen (1974) uveza amazinga amathathu encazelo yegama:

i. Incazelo yesichazamazwi

Abacwaningi nemisebenzi asicwaningiwe ngencazelo yesichazamazwi okuvumelana nencazelo yegama yesigaba sokuqala ngokwaNicolaisen (1974).

UZgusta, (2010) eyibuka ngeso lezolimi iLexical meaning uthi ihlala eqhulwini lentshisekelo yababhali bezichazamazwi, ugqamisa ukuthi incazelo yegama iyona engumhlahlandlela womqondo womusho. Uveze isemantiki (semasiology) njengesayensi noma njengegatsha lezolimi, lona eligxile ekufundeni ilexical meaning.

UZgusta, (2010:40) ecashunwa ngqo wahunyushelwe esizulwini uthi:

> Lo mkhakha wezocwaningo wokuthola incazelo yegama uvela ungumkhakha onzima. Uthi kuze kube inamuhla asikho isivumelwano kosozilimi, akukho ngisho umbono oqinile ukuthi ingampela iyini i-*lexical meaning*.

UNicolaisen (1976) yena uthi incazelo yegama kumele uyihlaziye usebenzise izigaba ezintathu ezibaliwe ngazasi, ngoba esisodwa asanele. Uzwakala evumelana naye u-Zgusta uma eveza ukungqubuzana kwemibono uma kuza kwincazelo yegama ngokwelekzikhali.

ii. Incazelo yokuhlobanisa (*associative meaning*)

Abacwaningi abavumelanayo noNicoloisen(1974)

USarifah, (2008:86) uthi:

> *Meaning is the idea or concept that can be transferred from the mind of the speaker to the mind of the hearer by embodying them as it were in the form of one language or another. Associative meaning is the sense associations that are not part of a world's basic meaning and have variants meaning based on individual experience or the context of sentences*

Okuhunyushwa ngokuthi:

> Incazelo ingumqondo noma okuthile okusukela emqondweni wesikhulumi kuya emqondweni wolalele kusetshenziswa ulimi.

I-*associative meaning* uyichaza njengencazele leyo ehambisana negama kodwa engeyona ingxenye yencazelo ngqo yegama. Uthi igama livame ukuba nezincazelo ezahlukene kuye ngespiliyoni somuntu noma isimo elisetshenziswe kuso igama.

USarifah (2008) bayavumelana noNicolaisen (1976) uma bechaza incazelo yegama ngokwe-associative meaning. UNicolaisen yena uze aveze incazelo yegama kuleyo nto elimele njengencazelo ekhula ize idlule incazelo ngqo yalo kusichazamazwi. Uthi yilapho-ke igama lisuke selinika incazelo ngaloko elikumele noma eleyamaniswa nako.

iii. Incazelo ye-onomastiki

Osekucwaningiwe nge-*Onomastic meaning*

UBright, (2003:34) uthi:

> *To begin with, the word name is often used to mean a term which can refer to anything, as when we say: "Banana is the name of a fruit," or "Murder is the name of a crime." In this sense, the word name is virtually synonymous with the word noun; indeed, in some languages, the same term can used for both, e.g., French nom.*

Okuhunyushwa ngokuthi:

> Ukuqala ngegama nje, igama livame ukusetshenziswa ukuchaza nanoma yini. Isib; ubhanana okuyigama lesithelo, noma ukubulala okuyigama lecala. Ngamanye amazwi igama liyafana nebizo. Yebo kwezinye izilimi igama elilodwa lingasetshenziswa kokubili nokungaphezulu.

Lokhu kuyangqubuzana ne-*associative meaning* esimweni lapho igama selimele izinto ezingaphezulu kweyodwa, kubanzima ukuba nencazelo

eqondene nalo ngqo kodwa lizochazwa ngaloko elikumele okungaba kubili futhi kwehluke.

UZabeeh (2012), uLehrer (1992), uLamarque (1994) uma becwaninga ngaphansi kwesemantiki baveza incazelo ye-onomastiki njengeqhakambisa ukuqonda ubudlelwane phakathi kwegama naloko okuqanjwe ngalo. bathi iyona mfihlo yokuqonda incazelo yegama. Le ncazelo ithi ayihlobane nencazelo ye-associative engenhla.

NgokukaNicoloisen (1974) uphinde aveze ubumqoka begama njengobufika kuqala kunencazelo. Le ncazelo ihambisa ne-asosiyethivu nencazelo ye-onomastiki. Uphawula ukuthi ukwazi igama naloko eliqanjwe ngako ikona okubalulekile kunencazelo ngqo yalo. Kulolu cwaningo isibonelo segama lekhemisi lesintu elithi 'Majamela' liyaziwa emphakathini wasePietermaritzburg kodwa incazelo ayigqamile kangako. Lesi sibonelo sifakazela uNicolaisen (1974) uma ethi kufanele sazi igama ukuze sikwazi ukulisebenzisa ngendlela, futhi akubalulekile ukuliqonda incazelo yalo.

3.8. Izingqinamba zocwaningo

Izingqinamba ezingaba khona ekuqhubeni ucwaningo yilezi:

- Ukungahleleki kahle kwezikhathi zokuthintana nalabo abazophoswa imibuzo.
- Ukungabi nasikhathi esenele sababuzwa imibuzo, njengoba kusetshenziswa izingcingo kulesi sikhathi.
- Ukungatholakali kolwazi olwenele kubabuzwa abathile, ngenxa yeziphazamiso.
- Ukushoda kwezimali zokukhokhela izindleko zocwaningo, ezinjenge-*air time* ne-*data*.

3.9. Isiphetho

Kulesi sahluko sibonile ukubaluleka kwenjulalwazi ekwenzeni ucwaningo nokuthi unjulalalwazi kufanele ihambisane nepharadayimu ethile. Nanxa imibono nencazelo yenjulalwazi ihlukahlukene kukhona abacwaningi abavumelana ngakho. Yilokho okusebenza kulolu cwaningo ekuhlaziyeni imininingo. Lesi sahluko besimayelana nezindlela ezisetshenzisiwe zokwenza ucwaningo. Siqale ngokuchaza ipharadayimu, saveza ipharadayimu eqondayo njengesetshenzisiwe ekwenzeni ucwaningo. Lesi sigaba siphinde sathinta ukuqoqwa kolwazi kusetshenziswa idizayini eyikhwalithethivu, kube isampula eqoka ngenhloso ekuqoqeni imininingwane. Ibe seyigcizelela ukukholakala kocwaningo.

ISAHLUKO SESINE

UKWETHULWA NOKUHLAZIYWA KOLWAZI

4.0 Isingeniso

Kulesi sahluko kwethulwa, kuhlaziywe ulwazi olungamagama ezindawo zamabhizinisi edolobheni iPietermaritzburg. Amagama okugxilwa kuwo ilawo aqanjwe phakathi konyaka we-1994 kuya kowezi-2024. Ulwazi luqoqwe kusetshenziswa izingxoxo ezisakuhleleka, kulandelwa uhlu lwemibuzo evulekile, elungiselelwe kusengaphambilini nemibhalo enhlobonhlobo. Isampula iqokwe ngokulandela indlela eqoka ngenhloso. Njengoba kuchaziwe esahlukweni sesithathu, ulwazi lwethulwa ngamaqoqo ehlukahlukene kulandelwa izindlela ezifanayo nezisetshenziswe kweminye imisebenzi yocwaningo. Kuqalwa ngokwethula ulwazi ngamaqoqo, luhlaziyiwe ngenhloso yokuthola izizathu, umqondo, incazelo zokuqanjwa kwamagama ezindawo ngesiZulu. Konke lolu kwenziwa ukuze kuphenduleke imibuzo yocwaningo. Kube sekuhlolwa nezindikimba ezigqamile.

4.1. Ukuchazwa Kwamaqoqo

URomesburg (2004) uchaza ukuhlaziya ulwazi ngamaqoqo njengokuvame ukusetshenziswa ukuhlela kahle ulwazi. Uqhubeka athi ukwethulwa kolwazi ngamaqoqo kubaluleke ukuhlukanisa ulwazi ngononina, ikakhulukazi uma luluningi ulwazi. Le ndlela igwema ukwethula ulwazi ngokungahlelekile. Ulwazi luhlukaniswe ngomkhakha webhizinisi olungena ngaphansi kwawo kuthathelwa kucwaningo lwababhali abanjengo Heskett nabanye (2010) nocwaningo lukaRies, (2011). Incazelo yegama isebenza njengomhlahlandlela onika isizathu sekuhlukanisa ulwazi ngononina.

UVan Langendonck (2007: 205-210) ocwaningweni lukaNgcobo (2019) uphawula ngezindlela ezimbili zokwahlukanisa amagama ezindawo ngamaqoqo, athi zibalulekile futhi zisebenza kuzo zonke izilimi. Lezi zindlela uzihlukanisa kanje: Indlela ehlelekile nendlela yokwahlukanisa ngokwemfundoncazelo. Lolu cwaningo lunezinhloso ezincike kakhulu ekuhlaziyeni incazelo nezizathu, ngakho ke amaqoqo azothulwa ahlaziywe

ngokwesifundoncazelo. Ngokwalolu cwaningo ukwethulwa kolwazi ngale ndlela ngaphansi kwe-onomastiki kunomthelela ovela kongoti abehlukene okubalwa kubouKoopman (2002), uJenkins (2012), uMonmonier (2006) noRandall (2001). Yonke le misebenzi yocwaningo ibe negalelo ekwethulweni, kuhlaziywe ulwazi ngale ndlela. Zimbili izinto ezinomthelela ekwakhekeni kwamaqoqo nasekuhlaziyeni ulwazi. Eyokuqala incazelo yegama, eyesibili izizathu zokuqanjwa kwamagama.

4.2 Izinhlobo Zamaqoqo Amagama Amabhizinisi Kulolu Cwaningo

Amagama amabhizinisi ahlukaniswe kanje ngamaqoqo amabili amakhulu: iqoqo lamagama amabhizinisi anika izinsizakalo, neqoqo lamagama amabhizinisi adayisa umkhiqizo othile. Ngaphansi kweqoqo lawezinsizakalo abe mathathu amaqoqo amancane, kanti mabili amaqoqo amancane angena ngaphansi kwawomkhiqizo. Uma esephelele mahlanu amaqoqo amancane, ngenxa yobuningi bolwazi nendlela olwethulwa izohlukaniswa izigaba eziningi. Kulawa maqoqo amahlanu amancane kube sekuba amaqoqwana ezinhlobo zamabhizinisi, ngaphansi kohlobo ngalunye kunikezwa amaqoqo ayizibonelo.

Nakuba imiqondo yalawa maqoqo inakho ukugaxelana kodwa incazelo ikugqamisa kahle ukwehluka. Ngaphambi kokwethula ulwazi ngokwala maqoqo kuhle sithole incazelo yeqoqo ngalinye elikhulu ukuze siqonde ukuthi uhlobo ngalunye lweqoqo lubandakanya hlobo luni lwamagama. Izithombe zezakhiwo ezifakiwe ngezezindawo abanikazi bazo abanike imvume kuphela ukuba zifakwe ngenkathi kwenziwa izinkulumongxoxo ezilungiselewe.

4.2.1. Iqoqo Elikhulu Lamagama Ezindawo Ezinika Izinsizakalo

Ngokwalolu cwaningo leli qoqo libandakanya amagama ezakhiwo ezinika izinsizakalo ngokwemikhakha ehlukahlukene. UHeskett nabanye (2010) bathi uma bechaza izindawo ezinika izinsizakalo bathi yilezo zindawo ezidayisa ulwazi, okungaba abameli, abaluleki bezezimali, onjiniyela, abezempilo, abezokuthutha, nazo zonke eziphoqa ukuba ubenolwazi nesipiliyoni esigxile kulowo mkhakha ohlose ukunika kuwo insizakalo.

URies (2011) ukholwa ukuthi abahlinzeki bezokudla nezokuvakasha nabo bangena ngaphansi kwalo mkhakha. Lezi zindawo zokudla nezokuvakasha zibandakanya amahhotela, izindawo zokudlela, nezokuzijabulisa. UHeskett nabanye (2010) baveza umqondo othi izikole zamakhono okubalwa kuzo ezikahulumeni nezizimele nazo zingena ngaphansi kwalo mkhakha wokunika izinsizakalo. Kuyaqhubeka kuze kufike egameni lezakhiwo zomasipala ezinika insizakalo enjengogesi, amanzi, ukuthuthwa kwendle nezakhiwo eziphathelene nokuhlala.

Kulolu hlobo lwamabhizinisi imvamisa kusayinwa isivumelwano okubalwa kuzo isikhathi, imigomo nemibandela ethinta amabhizinisi lawo abambe iqhaza ekunikezaneni izinsizakalo.Ithebula elingezansi linika izibonelo ezitholakala kulolu cwaningo ezihlukaniswe zasekelwa ucwaningo lukaBouwman nabanye (2008). Isamba samagama aqoqiwe abhalwe kubakaki eceleni kohlobo lwebhizinisi.

Ithebula 4.1

IQOQO LOKUQALA ELIKHULU LAMAGAMA EZINDAWO ZENSIZAKALO		
Amaqoqo amancane ohlobo lomkhakha owengamele izinhlobo zamabhizinisi	**Amaqoqwana ezinhlobo zezindawo zamabhizinisi**	**Amaqoqo ayizibonelo zamagama amabhizinisi**
1. Amagama ezindawo ezinika isevisi ngokomkhakha wolwazi	• Abangcwabi (12)	• Abasha *funeral home* • Snani funeral services • Amandaba *funeral service* • Khayelihle *funeral service*
		• Sibiya funeral services • Cebolethu funerals

		• Amandaba funeral service • Hlengiwe burial scheme • Khayelihle funeral service • Induduzo funeral home • Simunye funeral home • Umhlabomuhle funeral service • Intathakusa funeral service
	• Abameli (3)	• Mbili attorneys • Mkhulise attorneys • Khumalo attorneys
	• Abeluleki, nababolekisi bemali (4)	• Senzokuhle cash loans • Khula fuze hiring service • Zamani financial services • Sdweshu financial
	• Amahhovisi (6)	• Ngcobo service trust • Thandanani children foundation

		• KwaZulu-Natal Christian council

		• Lima rural development foundation • Albertina Sisulu building • Prof Nyembezi centre
	• Onogada (3)	• Aphiwe protection service • Thabzo security service and response • Nceti security services
	• Amalondolo nezindawo zokugeza izimoto (2)	• Ithembalamandlovu dry cleaners • Inono car wash
	• Izindawo zokuhlala (1)	• Sindiswa mews
	• Izindawo zokugcinwa kwamagugu (1)	• Msunduzi museum

	• Izindawo zobuciko (1)	• Isithombe *photo*
Izikole	• Izikole ezizimele (5)	• Lindokuhle academy of learning • Langeni Primary school • Msunduzi Secondary • Msunduzi finishing school • Nomaswazi High School
	• Izikole zokushayela (6)	• Asakhe driver training • Siyaphasa driving school • Msunduzi driving school • Mzelemu driving school • Umgungundlovu driving school • Jabulani driving school

	• Izindawo zokuzicwala (4)	• Sisonke hair salon • Yami hair salon • Mzansi salon
		• Sbu professional hair salon
Ezempilo	• Amakhemisi (11)	• Kwa-Edwa medicines (imithi yesintu yempilo) • KwaNkunzi ebovu indlu yemithi uzifozonke • Ubuntu muthi shop • Majamela kwaBhubesi • Kwa mthombo wempilo indlu yemithi • KwaNyanga yezizwe • Umagqolozela ikhemisi lesintu • KwaNdlondlo umthombo ongashi imbewu yezangoma (ikhemisi lesintu) • KwaMpilo herbs • KwaNhlanhla indlu yemithi • KwaDabulamanzi

	• Izindawo zikadokotela (9)	• Libalele healthcare • Mngadi med • Lindokuhle private practice • Asibambisane medicare
		• KwaDokotela • Indawo kadokotela surgery • Thand'impilo medical centre • Dr S. Mahlasela • Utalagu medi-care
	• Imitholampilo ezimele (1)	• Masiphile private clinic
	• Abelaphi bendabuko (1)	• Mama uMthandazi

4.2.1.1 Amagama ezindawo zamabhizinisi abangcwabi

Amagama ezindawo zabangcwabi aqoqiwe kulolu cwaningo abe yishumi nambili. U-Aliber, (2002) uchaza ibhizinisi labangcwabi njengomshuwalense wanyangazonke, okuba khona imali oyikhokhayo njengelungu ukulandela imigomo yesivumelwano ukugcina ubulungu bakho. Uthi kungaba ilungu elilodwa noma amabili, kuhluke ngohlobo lwepholisi ekwazi ukuvumela ngisho umndeni wonke kwesinye isikhathi. Umshuwalense uphinde awuchaze njengebhizinisi elinikeza insizakalo okungaba eyokungcwaba, ukuvikela impahla yamalungu, noma ukonga imali yempesheni nokugula. Isithombe esingezansi isakhiwo sebhizinisi labangcwabi esigama '*Sibiya funeral services*'.

UBerg (2011) uyawufakazela lo mqondo, ungeza athi umasingcwabisane ungeminye yemishuwalense eyaqoshwa yabakhona kudala kuleli laseNingizimu Afrika. Umlando uwuveza njengomshuwalense owawutholakala ezindaweni eziningi emhlabeni wonke jikelele, okuphinde kuwenze ube ngodumile uma uqhathaniswa neminye imishuwalense ezwenikazi i-Afrika. Kulolu cwaningo izinkulumongxoxo ezilungiselwe ziveza umasingcwabisane njengomshwalense onika izinsiza uma ushonelwe, okuba imali nezinye izinsiza zokungcwaba. Okuthe ngokwanda komasingcwabisane abaqondene ngqo nendlela yokungcwba elandelwa izakhamuzi ezitholakala ePietermaritzburg okungamaZulu, kwabandakanywa neminye imicimbi ehlobene nokudlula komuntu emhlabeni. Le micimbi ibala inhlambuluko, ukukhumbula labo asebadlula, nokumbulwa kwamatshe.

• ***<u>Umqondo wegama osobala</u>***

Imiqondo evela emagameni abangcwabi iveza ukuthi amagama amaningi adlulisa umyalezo osobala wokududuza nokweseka labo abashonelwe. Lo mqondo usekelwa izibonelo zamagama anjengo: '*Induduzo funeral services, Simunye Funeral home*'. Nakuba ukuhanjelwa kuyisikhathi sezinyembezi , amagama afana nelithi '*Baphumule funeral service*', athoba inhliziyo; ukuhamba kuthathwe njengokuphumula emveni kohambo lwasemhlabeni. Umndeni ube sewuthola ithemba lokuthi lo ohambile uye endaweni yokuphumula emveni kokukhandleka kulo mhlaba. Amagama anjengelithi '*Khayelihle*', *Umhlabomuhle*', nalawo anendidiyela ethi, '*funeral home*' agqugquzela uthando nomoya wobunye olethwa umuzwa wokuba sekhaya. Ukuba sekhaya kukhomba imfudumalo yasekhaya wonke umuntu avamise ukuyithola uma eyilungu aleli bhizinisi. Amanye aqanjwe ngezibongo namagama abanikazi ababuye babengabasunguli bawo njengendlela

yokubahlonipha nokulonda umlando wabo. Amagama anjengo- '*Hlengiwe burial scheme, Amandaba funeral services*' okuthe uma kuqhutshwa izinkulumongxoxo kwavela umqondo othi amabhizinisi aqanjwe ngale ndlela afeza izinhloso zokulonda nokuhlonipha izibongo nabanikazi aqanjwe ngabo.

4.2.1.2 Amagama ezindawo zamabhizinisi abameli

Inani lamagama aqoqiwe kulo mkhakha wezomthetho abe mathathu. Ngokuka Palmer nabanye, (2017) ibhizinisi labameli lingelinye lamabhizinisi anika insizakalo elingena ngaphansi komkhakha wezomthetho. Umkhakha wezomthetho ubandakanya ukululeka ngezomthetho okubuye kuthinte ukuxazulula ukungaboni ngasolinye kwezinhlaka ezimbili kuya phezulu. Okunye kungaba ukululekwa ngezezimali okudingeka ekuhlelweni kwamafa athinta imindeni. Izakhiwo ezibhekwayo kulolu cwaningo ilezo ezingamahhovisi noma izinkampani zababameli, aqanjwe ngolimi lwesiZulu.

Lolu hlobo lwebhizinisi ngokwalolu cwaningo leluleka ngezomthetho, lumele abantu namanye amabhizinisi ezomthetho. Izindawo zabameli zivela kungeziqanjwe ngezibongo kuphela ePietermaritzbug. Ngenkathi kwenziwa izinkulumongxoxo noMkhulise ongomunye wababambiqhaza ongummeli uphawule wathi lokhu kungenxa yohlobo lwebhizinisi. Kuvela ukuthi ngisho lisebenza ngamakhasimende kodwa aligxilile ekusebenziseni igama ngenhloso yokukhangisa kuphela. Kuvela umqondo wokuthi lisebenzisa igama ukuhlonipha nokulonda umlando wesibongo okungesakwaMkhulise. Uqhubeke wagqamisa ubumqoka bokuqamba asebenzise igama lesiZulu ekubuyiseni ukuzithemba kubantu abamnyama ababecindezelwe emlandweni njengoba engamaningi amagama aqanjwe ngale ndlela kulo mkhakha.

Ukhumalo, ongumbambiqhaza wesibili kulo mkhakha, uveze ukuthi uhlobo lwabantu abangamakhasimende abo imvamisa balethwa insizakalo abayinikayo uma kuqhathaniswa negama eliqanjwa ngenhloso yokukhangisa. Uchaza umthelela wokuqamba ngesibongo sakwaKhumalo njengokubeka amaNtungwa ezingeni eliphezulu: "Isibongo sakwaKhumalo singesaziwa sivela emlandweni uma ukhumbula uDoctor Khumalo

owayengumdlali weBafana Bafana, owasithatha wasibeka kubalazwe, namanje sisele nejoka lokusithuthukisa kweminye imikhakha enohlonze njengazo ezomthetho".

• ***<u>Umqondo wegama osobala</u>***

Ukuqanjwa kusetshenziswa isibongo kuwo wonke amagama aqoqiwe ngaphansi kwalo mkhakha kugqamisa indlela efanayo yokuqamba evela edolobheni iPietermaritzburg. Kuphinde kugqame indidiyela okuyigama elithi '*attorneys*' livela lifana kuwo wonke amagama acwaningwayo kulo mkhakha uma kuqathaniswa nabangcwabi. Nakuba amagama eqanjwe ngesiZulu kodwa avela ebuyisa indidiyela yesiNgisi.

4.2.1.3 Amagama ezindawo zabeluleki nababolekisi bemali

Amagama ezindawo zamabhizinisi abeluleki nababolekisi bemali aqoqiwe kulolu cwaningo abemane. UCruciani (2017) uchaza lolu hlobo lwamabhizinisi njengeliluleka ngokuhlela ezezimali okungaba ukonga imali yempesheni, nokungaba eyokuziphilisa uma usuthatha umhlalaphansi. Amanye abolekisa ngemali ezalayo. Wona-ke imvamisa abizwa ngokuthi angomashonisa ngenxa yenkolelo yokuthi lowo osuke ebolekwe imali ugcina ecwile ezikweletini, eshoniswe yisikweletu esimba eqolo sokuboleka imali kumashonisa.

• ***<u>Umqondo wegama osobala</u>***

Umqondo ovela emagameni alezi zindawo ugqama ngokuthi amagama alolu hlobo lwamabhizinisi aqanjwa ngenhloso yokunika isethembiso ngezinzuzo nobuhle bezinsizakalo azinikayo. Lawa angamagama athembisa umvuzo othile noma isaphulelo kulowo mkhiqizo onikwa yibhizinisi. Ngokulizwa nje igama uthola ukuthemba okuthile okuhle. Igama elithi, '*Senzokuhle cash loans*,' ngokulizwa nje usuthembile ukuthi bazokwenzela okuhle. Kuthi makuhlobane negama elinjengo '*Zamani financial service'* kwazise izinkulumongxoxo ziveze ukuthi leli gama liqanjwe ngenhloso yokunika umuzwa wokugqugquzela amakhasimende ukuphinda uzame loko aphokophele ukukwenza ngemali. Likhona neliqanjwe kusetshenziswa isithakazelo, '*Khula Fuze hiring services*'. Lona ligqamisa umqondo wokukhulisa oFuze. Izinkulumongxoxo ziveza ukuthi ekusungulweni kwaleli bhizinisi isifiso nenhloso kwakungukuthi kudlondlobale umuzi wakwaNgcobo lapho umsunguli ezalwa khona.

4.2.1.4 Amagama ezindawo zamabhizinisi ezingamahhovisi

Amagama ezindawo ezingamahhovisi aqoqiwe kulolu cwaningo abe yisithupha. Lezi izakhiwo ezingamahhovisi, noma eziqashisa ngezindawo ezingaba amahhovisi. U-Altman, (2020) uveza umqondo othi izindawo ezingamabhilidi zinjengengxenye yezinto uhulumeni obusayo aqhakambisa ngazo amandla okubusa ngaphansi kwentando yabantu ngokuthi ziqanjwe kusetshenziswe amagama ahlonipha amaqhawe. Kube sekuqanjwa kubhekwa indima yegama ekulondeni umlando nokuhlonipha izingqalabutho ezineqhaza emlandweni.

- ***<u>Umqondo wegama osobala</u>***

Umqondo ovela emagameni ezindawo ezingamahhovisi kugqama ukuqanjwa kusetshenziswa amagama ezingqalabutho. Igama lesakhiwo 'i*Albertina Sisulu building'*, laqanjwa kuhlonishwa uNontsikelelo Albertina Sisulu. Nakuba igama lingelesingisi kodwa libe ingxenye ngenxa yesibongo okungesesiZulu. Le Ngqalabutho yayingumholi wezinye zezingqalabutho ezazilwela inkululeko kuleli laseNingizimu Afrika. Wayegxile kakhulu ekubeni usopolitiki owayemelene nombuso wobandlululo kuleli laseNingizimu Afrika,

owayebuye aziwa njengo Mama wesizwe. Wayengenye yezingane ezinhlanu, kulezo zingane kubalwa uBonilizwe noMonikazi Thethiwe nazo ezaziyizishoshovu zepolitiki, yena wazalwa ngaphansi kumkhandlu waseTsomo eTranskei ngo 21 October 1918. Wayengumhlengikazi, usopolitiki nelunga lesigungu nomyeni wakhe owayeyilunga eselathatha umhlalaphansi njengonobhala nosekela mongameli wenhlangano kaKhongolose. Liendlela yokuqamba ithi ayifane nesetshenziswe kwisibonelo sesithombe esingezansi.

Igama lesakhiwo esingenhla lona eliqanjwe ngo*Solwazi Nyembezi*, laqanjwa kuhlonishwa umbhali waseNingizimu Afrika owazakhela igama lokuba umbhali wezinoveli zasiZulu, umhumushi wezinkondlo, nothisa onguMhleli wemibhalo yesiZulu. Waba negalelo elikhulu kwezokubhala nezokufundisa. Enye yemibhalo yakhe kwaba yi'Nkinsela yaseMgungundlovu' eyagcina isizitholela ithuba lokushicilelwa kumabonakude njengochungechunge ngenxa yodumo njengenoveli eyazakhela lona.

Kukhona naqanjwe ukubuyisa ubunye. Isibonelo segama lendawo yebhizinisi eqanjwe ngendlela ebuyisa ubunye esitholakala ePietermaritzburg, ikwaThandanani Children Foundation, nelithi, *'KwaZulu Natal Christian Council'* lona elibuyisa ubunye ngenxa yokuqanjwa ngegama lesifundazwe ongathi uma ungmsinsi wakhona uzizwe kunokuhlobana nale ndawo. Kuphinde kube inhlangano eyaziwa 'Lima rural development foundation', leli

hhovisi eliqanjwe ukugqugquzela umphakathi wasePietermaritzburg ukuba ulime. Liphinde lisebenze njengebizo 'ilima' lapho umphakathi uma ulima uyasebenzisana futhi wabelane nesivuno uma sekuvunwa.

- ***<u>Umqondo wegama osobala</u>***

Ngokwalolu cwaningo kugqama ukuthi lezi zindawo zivamise ukuqanjwa ukugcina umlando, futhi kuhlonishwe abantu abafana noSolwazi uNyembezi abaneqhaza emlandweni weNingizimu Afrika.

4.2.1.5 Amagama amabhizinisi ayizindawo zokuhlala

Izindawo zokuhlala zingaba amaflethi nemiqasho. Igama lendawo elibandakanywa ngaphansi kwalo mkhakha kulolu cwaningo, igama 'Sindisiwe Mews'.

Igama '*Sindiswa mews'* kungamafulethi aqashisela abantu ukuhlala khona, bakhokhe nyangazonke. Kuyenzeka amanye agcine esethengwe ngokuphelele kusona isakhiwo esisodwa. Bese kuthi amanye aqashise, kuyenzeka abanye abantu bazalwe behlala kuyo lendawo bayibize ngekhaya kuze kube bayakhula bazi yona vo.

- ***<u>Umqondo wegama osobala</u>***

Kuzinkulumongxoxo kuvela ukuthi le ndawo iqanjwe ngegama lomnikazi okuyigama eliqhakambisa abantu besifazane njengoba uSindiswa eyigama lowesifazane.

4.2.1.6. Amagama ezindawo zamabhizinisi onogada nezindawo zokukhanda

Amagama ezindawo zamabhizinisi onogada nezindawo zokukhanda aqoqiwe kulolu cwaningo abe yisithupha. Izindawo zamabhizinisi onogada ngokwalolu cwaningo ilezo zinkampani ezinika insizakal yokunqanda ubugebengu, kungaba izakhiwo noma isemicimbini. Edolobheni iPietermaritzburg izindawo zonogada eziningi ziqanjwe ngamagama nezibongo zabantu. Igama '*Aphiwe protection service'* ngankathi kwenziwa izinkulumongxoxo kuvele umqondo othi wonke lawa magama aqanjwe ngamagama abantu abangabanikazi baphinde babe ngabasunguli. Igama '*Ncweti Security Services*' negama i'*Thabzo Security Services*' ziqanjwe ngamagama abantu abaphinde babe ngabasunguli.

Amagama ezindawo ezinika insizakalo yokukhanda, zona kungabalwa kuzo onjiniyela noma omakhenikha bezinto zogesi nemishini. Kulezi zindawo kuyaqapheleka ukusetshenziswa kwamagama obuhlobo. Igama elithi '*Mzala electronics*' liqanjwe kusetshenziswa igama lobuhlobo. KwaMzala ubulungu bomndeni noma ubuhlobo obukubantu begazi elilodwa, laba ngabantu abazalwa nguMalume noBabekazi. Umsunguli uma ecashunwa ngqo kunkulumongxoxo ugqamisa ukuthi "mina amakhasimende ami ngiwathatha njengabafwethu nodadewethu ngoba ngaphandle koxhaso lwabo alikho leli

bhizinisi". Uma uthatha isinquma sokusebenzisa izinsiza zebhizinisi, uyakhululeka kwazise uzizwa usekhaya. Kwehlukile kugama elithi '*Bheki electronics'* lona elinika izizathu zokuqamba usebenzisa igama lakhe njengomsunguli. Uthi makafane negama '*Fuze eletronical engineers'* khona okuqanjwe kusetshenziswa isithakazelo. Lezi izona zindawo zalolu hlobo ezitholakale edolobheni iPietermaritzburg.

- ***<u>Umqondo wegama osobala</u>***

Izibonelo ziveza ukuthi eziningi zazo ziqanjwe kusetshenziswa izibongo namagama abantu, okucishe kuhlobane nendlela yokuqamba engenhla esetshenziswe amahhovisi.

4.2.1.7 Amagama ezindawo zamabhizinisi angamalondolo nageza izimoto.

Lezi izindawo ezinika insizakalo yokuwasha impahla yokugqoka nokugeza izimoto. Amagama ezindawo zamabhizinisi ngaphansi kwale mikhakha mabili kuphela. Umsunguli we'*Ithembalamandlovu dry cleaners ilondolo*' uphawule wathi 'Ukusebenzisa igama lesiZulu nelesiNgisi kwenza izinhlanga zombili zingasali ngaphandle.' Igama '*Ithembalamandlovu dry cleaners ilondolo'*, kuvela ukuphindaphinda kwamagama anomqondo ofanayo kodwa abhalwe ngezilimi ezingafani. Amanye amagama esiZulu aqanjwa anike incazelo efanayo neyesiNgisi. UKoopman noZungu (2013) bathi ilapho igama liqanjwa ngenhloso yokunika incazelo efanayo kuzilimi ezimbili kuya phezulu. Amagama amaningi ezindawo aqanjwa ngale ndlela asiza ekufinyeleleni kalula kubathengi bazo zombili lezi zinhlanga.

Izindawo zokugeza izimoto ngokwalolu cwaningo ilezi ezinika insizakalo yokugeza zicwale izimoto. Edolobheni iPietermaritzburg igama '*Inono car wash'*, okuyiyona yodwa indawo yalolu hlobo eqanjwe ngolimi lwesiZulu. Kuzinkulumongxoxo ezilungiselelwe kuvele umqondo othi iqanjwe ngokugqugquzela ubunono kumakhasimende ayo.

- ***<u>Umqondo wegama osobala</u>***

Kuvela ukuthi zombili lezi zindawo ziqanjwe ngamagama achaza ezikwenzayo. Igama '*Inono car wash*' liqanjwe ngenhloso yokunika umcabango wobunono ukuze ukhethe ukugeza khona imoto, kanjalo negama lelondolo nalo lithi malinikeze umqondo wokuhlanzeka ngokugqugquzela ubunono.

4.2.1.8 Amagama ezindawo zokugcinwa kwamagugu

Le ndawo inika insizakalo yokugcina amagugu. Igama lendawo yebhizinisi ngaphansi kwalo mkhakha lilodwa kuphela. Ngokwalolu cwaningo izindawo zokugcinwa kwamagugu ilezo eziqanjwe ngolimi lwesiZulu ezizimele nezingaphansi koMkhandlu wedolobha. Kutholakale eyodwa nakulo mkhakha okungu*Msunduzi museum*'. Le ndawo yokugcina amagugu iqanjwe ngomfula uMsunduzi okungumfula oqala enyakatho yePietermartzburg uthubeleze uze uyothelela umfula uMngeni.

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4.2.1.9 Amagama ezindawo zobuciko

Le ndawo inika isevisi yokuthwebula izithombe. Igama lendawo yebhizinisi ngaphansi kwalo mkhakha lilodwa kuphela. Lezi zindawo ilezo ezimayelana nakho konke okuthinta ubuciko bokuthwetshulwa. Isibonelo segama elitholakele ngaphansi kwalesi sihlokwana '*Isithombe photo*' okuyindawo yokuthwebula izithombe, igama '*photo*' lingachazwa njenge gama lesithombe elisesiNgisini.

- ***<u>Umqondo wegama osobala</u>***

Njengoba kuyibhizinisi lokushutha izithombe libe seliqanjwa mayelana nesevisi eliyinikayo yokuthwebula izithombe. Nakuyona lendlela yokuqamba sithola ukulingana kwencazelo kusetshenziswa izilimi ezimbili ezahlukene, kodwa zinika incazelo elinganayo. Ithi mayifane nesibonelo sokuqanjwa kwelondolo esichazwe ngenhla.

4.2.1.10 Amagama ezindawo zamabhizinisi okuqeqesha nokufundisa

Kulo mkhakha kubhekwa izikole ngokuhlukana kwamabanga azo, nezindawo zokuqeqeshelwa amakhono. Amagama alolu hlobo abemahlanu. NgokukaBouwman nabanye (2008) ukuqokwa nokwethulwa kwamagama amabhizinisi azimele okuqeqesha nokufundisa kulolu cwaningo kungena ngaphansi kwalomkhakha. Kulolu cwaningo izindawo zamabhizinisi ezinika insizakalo ngokudlulisa ulwazi zingezizimele ngokunjalo nalezo okungezikahulumeni njengezikole kanje.

Ulubienski noLubienski, (2013) bachaza amagama ezindawo zamabhizinisi ayizikole njengamagama aqanjwa kulandelwa inqubo ethile esemthethweni elawula ezemfundo yakuleli iNingizimu Afrika. Baveza ukuthi leyo nqubo ihamba ibe nemingcele engeqiwa ngisho yizikole ezizimele. Igama '*Lindokuhle academy of learning*' esinye sezikole ezitholakala ePietermaritzburg.

- ***<u>Umqondo wegama osobala</u>***

Kuzinkulumongxoxo kuvele umqondo wokuqanjwe ukunika umqondo wokuba kulindelwe okuhle noma ukuthembisa okuhle emveni kokulinda. Bese kuba i'*Langeni Primary school*' nayo eqanjwe ngenhloso yokunika umqondo omuhle ngesikole osifaniswa neLanga eliletha ukukhanya.

Kukhona namagama aqanjwe ngenxa yendawo ezikuyo '*Msunduzi Secondary*' ne '*Msunduzi finishing school*' zona ziqanjwe ngenxa yendawo ezakhiwe kuyo, okuyigama lomfula uMsunduzi. Zikhona nezinye eziqanjwe ngesiZulu njengegama '*Nomaswazi High School*' ngenkathi kuqhutshwa izinkulumo ngxoxo yona igqamisa ubunhlobonhlobo bezinhlanga kuleli laseNingizimu Afrika okungamaSwazi atholakala esifundazweni iKwaZulu Natal

neMpumalanga. Lobu buhlanga obudabuka kwelaseSwazini okuyizwe elingumakhelwane wakuleli. Amagama anjengaleli ligqamisa umqondo wethonya lezinhlanga nezilimi ezinhlobonhlobo ezitholakala kulesi sifundazwe.

4.2.1.11 Amagama ezindawo zamabhizinisi ezikole zokushayela

Amagama ezikole zokushayela atholakele abe yisithupha. Lezi izikole zokufundisa ukushayela izimoto., zikulungiselele ukuyovivinywa emnyangweni wezokuthutha ukuze uthole izincwadi ezigunyaza ukushayela ngokusemthethweni. Umfundi uba nezivivinyo ezihlukene izigaba ezimbili, esokuqala ufunda avivinyelwe izimpawu zomgwaqo. Bese kuphinde kube isigaba sesibili okuyilapho esuke esengena emgaqweni eshayela imonto ngohlelo lwenhlolokhono ehamba nonogadada wezemigwaqo. Iziqu ziyahluka kuye ngohlobo lwesithuthi osifundelayo.

- ***<u>Umqondo wegama osobala</u>***

Lezi zindawo zona zibonakala ziqanjwe ukudlulisa umqondo wendlela ebuyisa ubunye, izibongo nenika isethembiso sokuphumelela. Izibonelo zamagama alolu hlobo, ezitholakala edolobheni iPietermaritzburg ziveza ukuthi uma ziqanjwa kulandela indlela ethi ayifane yokunika ithemba ngemiphumela. Uma sibuka amagama anjengo '*Siyaphasa, Jabulani*' nelithi '*Asakhe*' aqanjwe ngendlela ehehayo ngokudlulisa umyalezo ogqugquzela okuhle okwenziwa isikole. Bese kubakhona eziqanjwe ngenxa yendawo ezikuyona. Igama '*Umgungundlovu driving school*' nelithi '*Msunduzi Driving School*' wona aqanjwe ngenxa yendawo, okuyigama ledolobha elibuye laziwe ngoMgungundlovu nomfula uMsunduzi.

4.2.1.12 Amagama ezindawo zamabhizinisi okuzicwala

Amagama ezindawo zamabhizinisi okuzicwala abemane. Izindawo zokuzicwala kulolu cwaningo ilapho kucwalwa izinwele, izinzipho nobuso**.** Lolu hlobo lwezindawo oluvamise ukutholakala enkabeni yedolobha iPietermaritzburg, luvamise ukuba isakhiwo esiphethwe umuntu oyedwa bese kuqashiselwa noma kuqashwe abasebenzi abalukayo nabagundayo, ishalofu ngalinye likhokha intela. Lena akuyona yodwa indlela lawa mabhizinisi

aqhuba ngayo, kodwa indlela evelele ngenkathi kuqhutshwa izinkulumongxoxo ePietermaritzburg. Lezi zindawo ziqanjwa ngegama elilodwa ngisho liqashisela abantu abehlukene abangaphezu koyedwa.

- ***<u>Umqondo wegama osobala</u>***

Emagamani atholakele kugqama umqondo othi mawufane nendlela egqame ngenkathi kuhlaziywa amagama ezikole zokushayela ngenhla. Okubala ukusebenzisa amagama ayiziqubulo anjenga nelithi '*Sisonke*', nelithi '*Yami*' agqugquzelwa amakhasimende ukuba azizwe emukelekile njengokuba sendaweni yakho. Kuvela nendawo eqanjwe ngegama '*Mzansi salon'* ekuthe uma kuqhutshwa izinkulumongxoxo, kwavela ukuthi iqanjwe ngenxa yendawo ekuyona echaza iNingizimu Afrika.

4.2.1.13 Amagama ezindawo zamabhizinisi ezempilo

NgokukaBrown (1995) izikhungo ezizimele nezikahulumeni ezinika usizo oluthinta ezempilo ngabe ukwelapha noma ukuqhuba ucwaningo lwezinsiza zokungenelela kancono uma kuliwa nezifo. Kuleli laseNingizimu Afrika kunobunkoloningi, kanti nentando yabantu iyazivumela izindawo zabelaphi bendabuko ukuba zibe semthethweni ngokulinganayo nezempilo ezifundelwa esikoleni. Ngalokhu-ke kulolu cwaningo kucwaningwa ngamakhemisi esintu nawesilungu ngokulingana, izindawo zioDokotela, imitholampilo ezimele nezabelaphi bendabuko.

4.2.1.13.1 Amagama ezindawo zamabhiznisi angamakhemisi

Ucwaningo luthole inani lamagama ayishuminanye. Ikhemisi indawo yebhizinisi elidayisa imikhiqizo yokwelapha okungaba yimithi, amaphilisi nokunye okuhlobene nalokho.. Igama '*Duzi med'* elekhemesi eliyisikhungo esinezindawo ezahlukahlukene zezempilo. Leli gama liqanjwe lisuselwa kumfula uMsunduzi. Bese kuba igama elithi '*Mpilo yomphakathi'*. Ngenkathi kuqhutshwa izinkulumongxoxo kuvele umqondo othi lona liqanjwe ukugqugquzela impilo emphakathini. Kuphinde kube khona namanye amagama amakhemesi esintu wona agxile kumakhambi esintu kuphela, nabelaphi bendabuko.

- ***<u>Umqondo wegama osobala</u>***

Wona kuvela umqondo othi aqanjwe ngezibongo namagama abantu abangabelaphi nabangabasunguli bawo. Amakhemesi aqanjwe ngamagama anjengo '*Dabula amanzi, Ndlondlo, Edwa'* nelithi '*Majamela*' lawa angamagama ayizibonelo eziveza ukuqanjwa kwegama lekhemesi lesintu kusetshenziswa igama lomelaphi obuye abe ngumsunguli wendawo.

4.2.1.13.2. Amagama ezindawo zoDokotela

Izakhiwo zamabhizinisi ezinika usizo lokwelashwa udokotela oneziqu zasesikhungweni samabanga ezemfundo ephakeme. Izibonelo zamagama alolu hlobo ezitholakala edolobheni iPietermaritzburg zibe yisishiyagalolunye. Kugqama umqondo othi nazo lezi zindawo eziningi ziqanjwe ngezibongo namagama abo odokotela abalapha khona nababuye babe ngabasunguli. Kukhona ayinhlanganisela yoDokotela abangephezulu koyedwa abanika usizo lwezempilo ngokwaseNtshonalanga baphinde banike usizo lokulapha ngokomoya nangokwesintu. Igama elithi '*UTalagu medi-care'* Isakhiwo esinezindawo zokulapha ngaphakathi ezahlukene, enye yazo kubalwa igama '*Mngadi Med'*. Okuvele ukuthi le ndawo yaqanjwa omunye woDokotela ongagcini ngokuba nezicucu zobudokotela kuphela kodwa ophinde alaphe nangokomoya nangokwesintu.

Okuvele kwizinkulumongxoxo ezilungiselwelwe ukuthi ukuqanjwa kwayo kwakunguphawu lwenhlanganisela noma ubuningi beziphiwo zokulapha ezinhlobonhlobo. Isakhiwo esiqanjwe igama '*Mngadi med'* sona siyisibongo sabanye bodokotela abangabasunguli balo mfelandawonye, naye ungaphansi kwalesi sakhiwo esinegama '*Utalagu'* elingumpheme walezi zindawo.

- ***<u>Umqondo wegama osobala</u>***

Amagama afana ne '*Libalele, Asibambisane, Thandimpilo*', nelithi 'Lindokuhle' wona anika umqondo wokubuyisa ithemba, kwazise ukugula kuyakhandla. Igama libalele nje lifaniswa nokubalela kwelanga okuletha ukukhanya nemfudumalo emhlabeni. Kanti elithi 'Asibambisane' nelithi

'Thandimpilo' wona aphinde agqugquzele ukuthanda impilo njengokudlulisa umqondo wokuzinakekela, ukudla ukudla okunomsoco ukunyusa izinga lempilo yomphakathi wasePietermaritzburg.

4.2.1.13.3. Amagama ezindawo zamabhizinisi eziyimitholampilo ezimele

Izakhiwo ezinika usizo lwezempilo, okuyisikhungo esehlukile kunesikaDokotela. Igama elitholakele lilodwa i'*Masiphile private clinic*'. Lesi sakhiwo singumtholampilo ozimele okuyilapho uthola khona nokunakekelwa ngabahlengikazi nosizo lukaDokotela onesiwombe obonwa ngokwesikhathi sokukusiza. Igama '*Masiphile private clinic*', elendawo engumtholampilo ozimele oqanjwe ngenhloso yokudlulisa umqondo wokubuyisa ithemba lokuphila. Usenkabeni yedolobha kumgwaqo uLangalibalele. Munye umtholampilo ozimele oqanjwe ngesiZulu otholakala ePietermaritzburg. Eminye ekahulumeni iqanjwe ngamagama emigwaqo okungu '*EastBoom*' nendawo elikuwo njenga *ne'Centrel clinic*'.

4.2.1.13.4. Amagama ezindawo zamabhizinisi angabelaphi bendabuko

Igama lalolu hlobo lwebhizinisi olutholakale lilodwa kuphela. Izindawo zabelaphi bendabuko ziyizigodlo lapho ugobela noma izinyanga zelaphela khona. Kuyenzekake ukuthi le ndawo iphinde ibe ikhemisi lesintu, ngokwesibonelo igama '*Majamela*' uyisibonelo sendawo ekuphethe kokubili lokhu. Kuphinde kube igama '*Mama uMthandazi*' okuyindawo esemgwaqwni uMasukwana, yena ongumthandazi bese aphinde abe ikhemisi lesintu eliqanjwe kususelwa endleleni ekubizwa ngayo uMama ongumelaphi nomsunguli wale ndawo.

- ***<u>Umqondo wegama osobala</u>***

Kulo mkhakha kugqama ukuthi izindawo zamabhizinisi abelaphi bendabuko ziqanjwe ngamagama okwelapha. Lawa magama asuselwa egameni lokwelapha elinika umqondo wabantu abadala namandla okuthandaza.

4.2.2 Iqoqo Elikhulu Lamagama Ezindawo Zamabhizinisi Omkhiqizo

URosenbloom(2020) uthi ngokuvamile lezi zinadawo zamabhizinisi akuzona izindawo ezifakwa ngaphansi kwezinika insizakalo ngokomthetho, nakuba ziyinika esimweni sokudayisa umkhiqizo njengezimboni. Lezi zindawo zingena phansi komkhakha wokuthengisa imikhiqizo. Ukugaxelana kwalawa maqoqo amancane ngaphansi kwamaqoqo amakhulu kuyagqama uma esechazwa. Izitolo zona zinazo izimpawu zokunika is kodwa ithi mayihluke njengoba zigxile ekukhiqizeni.. Zihluka kaningi-ke kuye ngohlobo lomkhiqizo odayisayo, noma leso sitolo esigxile kuwo. Ithebula elingezansi linikeza izibonelo zalawa maqoqo ngokwalolu cwaningo, kuthathelwa kuHeskett nabanye (2010) uma echaza uhlobo lwamabhizinisi omkhiqizo. Izithombe zezakhiwo ezifakiwe ezezindawo ezinike igunya kuphela ukuba zifakwe ngenkathi kuqhutshwa izinkulumongxoxo ezilungiselewe. Isamba samagama aqoqiwe abhalwe kubakaki eceleni kohlobo lwebhizinisi.

Ithebula 4.2.

IQOQO LOSIBILI ELIKHULU LAMAGAMA EZINDAWO ZAMABHIZINISI OMKHIQIZO		
Amaqoqo amancane ohlobo lomkhakha wezamabhizinisi	**Amaqoqwana ezinhlobo zezindawo zamabhizinisi**	**Amaqoqo ayizibonelo zamagama amabhizinisi**
Amagama ezitolo	• Izitolo zempahlayokwakha (5)	• Duzi hardware • Siyaya hardwares • Siyakha aluminium • Sizophila hardware • INkosi spares
	• Izitolo zezinto ezahlukene kodwa ezingena ngaphansi komkhakha owodwa (12)	• Ikhaya furniture house • Mkhize's new and second hand furniture • Ukhozi furniture • Amakhosi furniture Zimbali florist

		• • Buka cosmetics • Shova cycles • Woza fashion • Mahala fashions • Lobola king • Siwe boutique • Siwe bridal
	• Amabhusha (6)	• Kwa-Syba butchery • Hlalo meats • Likuwe meats • Jwayelani choppies • Hlope butchery • Bambanani butchery
	• Amasuphamakethe (7)	• Jabulani supermarket • Siyabonga supermarket • Hola seven supermarket • Wozani super • Bonginkosi supermarket • Woza nawe • Sakazane bulk food supermarket

	• Izitolo zezinto ezijwayelekile (9)	• Kwamtapuna wholesalers • Kwezimnandi store and wholesalers • Bizakahle discount • Mdaphuna • Jabula wholesalers • Phumalanga wholesalers • Ubuntu wholesalers • Imvusa trading • Dapuna
Amagama ezindawo ezamukela izihambi	• Izindawo zokudla(amakhishi)(4)	• Khokho's restaurants • Khe kitchen • Jama take away • Msunduzi eating house
	• Ezingoshisanyama (3)	• Hlope butchery • Hlalo meats • Emabhodweni
	• Ezokucima ukoma (amathaveni / ama bha) (7)	• Umfulongashi tavern • Phezulu tavern • Msunduzi tavern • Isibaya food and cocktail lounge • Mavuso lounge • Jabulani lounge • I'Sibaya food and cocktail lounge

4.2.2.1 Amagama ezindawo zamabhizinisi ayizitolo

Izitolo yizindawo zomkhiqizo lapho abathengi bethenga ngqo umkhiqizo ongadliwa nodliwayo. Zisukela ezitolo zokudla ezamukela izihambi, ezincane ezinjengama *tuck shop* nezinkulu ezingamasuphamakethe. Inhlosongqikithi yezitolo kumele zibe sendaweni abathengi abafinyelela kalula kuyo ukuthenga nokuhlala phansi bathokozele abakuthengile. Lolu cwaningo lugxile ezitolo zezinto zokwakha, amabhusha, amasuphamakethe, izitolo zezinto ezijwayelekile eziyizinsiza zemihla ngemihla.

Izitolo zokudla zivame ukuba nemikhiqizo yokudla okuphekiwe nokungaphekiwe. "Kuvame ukuba nohlu lokudla okutholakalayo okulungele ukudliwa ngaleso sikhathi. Kanti lezi ezidayisa izimpahla ezingaphekelwe ukudliwa ngaleso sikhathi okungamasuphamakethe, zona zivame ukuba nepheshana nje elinohlu lwemikhiqizo enezaphulelo ngaleso sikhathi, nokunye okutholakala esitolo ngaphakathi" (Heskett, nabanye 2010).

4.2.2.2 Amagama ezindawo zamabhizinisi ezitolo zempahlayokwakha nezezimoto

Amagama atholakele abemane kuphela. Izitolo zempahlayokwakha izakhiwo ezidayisa umkhiqizo wempahlayokwakha izakhiwo kusukela kusimende kuze kuyofika ezintweni zogesi. Kukhona izitolo eziqanjwe ngenxa yendawo ezakhiwe kuyo. Igama '*Duzi hardware and electrical*' liqanjwe ngoMsunduzi okuyigama lomfula.

Kukhona namanye amagama ezitolo zokwakha anjengaleli elithi '*Siyaya hardwares'*, '*Siyakha aluminium'*, nelithi '*Sizophila hardware'* wona angamagama anxenxayo . Igama lendawo '*Inkosi spares'* indawo edayisa imikhiqizo yezimoto.

- ***<u>Umqondo wegama osobala</u>***

Kuthe ngenkathi kwenziwa izinkulumongxoxo ezilungiselwe kwavela ukuthi liqanjwe ngegama elichaza ukuba inkosi ngenxa yokunika umqondo wezinga eliphezulu lomkhiqizo odayisayo izinsimbi zokukhanda izimoto.

4.2.2.3 Amagama ezitolo zefenisha nawezixube imikhiqizo ehlukene

Izibonelo zamagama ezitolo zefenisha ezitholakala edolobheni iPietermaritzburg zibe yishumi nambili. Kuqala ezitolo ezidayisa imikhiqizo yezinto ezinhlobonhlobo okubalwa ifenisha, amabhayisekile aqanjwe ngegama '*Shova cycles*', amasekeni, ezezimpahla zokugqoka nezingubo zokulala, igama '*Buka cosmetics*' engeyezinto zokugcoba nezimbali. Igama '*Zimbali florist*' esinye sezibonelo eziqanjwe ngamagama amabili angafani kodwa anika incazelo elinganayo.

- ***<u>Umqondo wegama osobala</u>***

Ezefenisha zona zigqama ngokuqanjwa ngendlela ethinta ikhaya nezibongo, kwazise ifenisha isebenza kakhulu ekhaya. Ezemfashini nezingubo zokulala zona zigqama ngokuheha nesithembiso samanani aphansi noma inzuzo.

Bese kuba khona nezimayelana nobuchwepheshe bomakhalekhukhwini. Igama elithi, '*Madina cellular*' elesitolo esidayisa omakhalekhukhwini nezintwana zobuchepheshe babo, zitholakala maphakathi nomgaqo uMasukwana. Lesi sitolo sasungulwa ongowokudabuka ezweni lasePakistan. Ukugqamisa umsunguli nomnikazi, kugqugquzelwa ubuliminingi nezinhlanga ezahlukene ezitholakala edolobheni iPietermaritzburg.

Igama '*Amapelepele authorised agency*', indawo ekhiqiza iphinde idayise izithako zokudla. Lesi siqanjwe ngomkhiqizo esiwukhiqizayo okuwupelepele. Izithako zokudla zivame ukuthengiswa abomdabu baseNdiya, bese kuthi imiphakathi yabantu abangamaZulu isebenzise igama lika 'pelepele' kuzo zonke izithako zokudla ezibabayo.. Ngenkathi yezinkulumongxoxo umqambi ukuvezile ukuzama ukuqamba igama '*Amapelepele*' ukuze lizwakale kahle esiZulwini ngenhloso yokufinyelela kumakhasimende akhuluma isiZulu. Kuvela ukuthi wengeze isiphongozo esiguqula ibizo 'upelepele' siliyise ebuningini (ama)pelepele, ngaphandle kokulandela imithetho yolimi lwesiZulu.

- ***<u>Umqondo wegama osobala</u>***

Le ndlela yokuqamba ikhombisa intshisekelo yesidingo sokuqanjwa kwale ndawo kusetshenziswa ulimi lwesiZulu, ngaphandle kokulandela yonke imithetho yolimi ebingaqalisa ngondaweni ongu 'KoPelepele'.

4.2.2.4 Amagama ezindawo ezingamabhusha nezindawo zokubhaka

Kuqoqwe amagama ayisithupha ngaphansi kwalo mkhakha. Ngokwalolu cwaningo amabhusha izindawo zamabhizinisi ezidayisa umkhiqizo oyinyama. U-Altman (2020) uwachaza njengezakhiwo eziqanjwa ngenhloso yokuheha amakhasimende. Okuthi akwehluke edolobheni iPietermaritzburg okugqama umqondo wokuqanjwa kusetshenziswa izibongo namagama abantu. Ibhusha lakwaHlophe elitholaka emigwaqeni emithathu kulo leli dolobha. Ngenkathi kuqhubeka izinkulumongxoxo kuvele ukuthi uHlophe uyena ongumsunguli waleli bhizinisi, wabe esesebenzisa isibongo sakhe njengegama leBhusha.

Akhona namanye amagama afana nelithi 'Syba', aqanjwe ngesibongo somsunguli esingu 'Hlophe'.

Igama 'Syba' owayengumnikazi webhusha ongasekho emhlabeni. Osekusele indodana yakhe esalokhu iliqhube njalo igama likayise. Undodana usengumnikazi webhizinisi kodwa usaliqambe ngoYise uSyba, ukumhlonipha nokugcina umlando wakhe.

Kukhona namagama afana no '*Jwayelani choppies*' avumelana nomqondo ka-Altman (2020) wokuqanjwa ngenhloso yokunxenxa amakhasimende ukuba ajwayele. Kuphinde kube khona indawo yokubhaka amakhekhe nezinkwa esinegama '*Bambanani bakery*', yona eqanjwe ngesiqubulo sokubuyisa ubunye nokubambisana. Ibhizinisi lokubhaka lididiyela lithengise amakhekhe nezinkwa.

- ***<u>Umqondo wegama osobala</u>***

Ukuqanjwa kwalezi zindawo kugqamisa ukuqanjwa kusetshenziswa amagama obunye nokugqugquzela. Yize kukhona naqanjwe ngezibongo ukuhlonipha abathile abanjengabazali.

4.2.2.5 Amagama ezindawo zamabhizinisi angamasuphamakethe

Amagama amasuphamakethe atholakele abe yisishiyagalombili. Amasuphamakethe ngokwalolu cwaningo kuyizindawo zamabhizinisi ezidayisa izinto ezinhlobonhlobo eziyisidingo sempilo yemihla ngemihla.

Kubalwa imikhiqizo yokudla okuphekiwe nokungaphekiwe. Kuphinde kube izidingoezinjengensipho, amathawula kuze kuyofika ezitsheni zokudla nokugeza. Ngokuvamile le ndawo ithengisela izakhamuzi ezakhele leyo ndawo ibhizinisi elikuyo. Ziqanjwa ngezindlela ezahlukene okubalwa ukuheha, ukwethembisa nawo amagama abantu. Isibonelo esinegama '*Sakazane bulk food supermarket'* okuyisitolo sezinto ezijwayelekile esiqanjwe ngenhloso yokuchaza inani elikhulu lezinto ezingosakazane ezidayisayo ngamanani aphansi. Okuhehayo kumakhasimende anemindeni emikhulu adinga ukudla okungosakazane nalawo azoba nemicimbi emikhulu.

Isithombe esicashuniwe ngenhla siyisibonele sokuqanjwa kwegama lesitolo ukugqamisa umqondo wokuthakasa nokubonga okudluliswa kumakhasimende ale ndawo. Le ndlela iyafana nale ekuqanjwe ngayo igama elithi '*Jabulani supermarket*'.

- ***<u>Umqondo wegama osobala</u>***

Ukuqamba ngeziqubulo namagama abuyisa ithemba kubantu kuvela kuyindlela esebenza kakhulu emasuphamakethe asePietermaritzburg. Okuthi akuhlobane nendlela engenhla yokuqamba izindawo ezingamabhusha.

4.2.2.6 Amagama ezindawo eziyizitolo zezinto ezijwayelekile

Kulolu cwaningo ngaphansi kwalo mkhakha kutholakale amagama ayisishiyagalolunye. Izindawo ezithi azizenze amasuphamakathe kodwa zona zigcina zifaka neminye imikhiqizo engatholakali emasuphamakethe

ajwayelekile, njengemikhiqizo enjengeyokwakha, izingubo zokulala, namathuluzi. Lawa amagama okuqapheleka ukuthi aqanjwe ngendlela ehehayo.

- ***<u>Umqondo wegama osobala</u>***

Igama elinjengo '*Bizakahle discount'*liqanjwe ukudlulisa umqondo wokukhangisa udlulise umyalezo wesaphulelo emkhiqizeni. Amagama ezindawo anjenge '*Kwezimnandi, Mtapuna* nelithi *Mdaphuna'* aqanjwe ngendlela ethi mayifane nale engenhla ehlose ukuheha amakhasimende. Ngokulizwa nje igama njengekhasimende ufikelwa umqondo wokuthi kuyataounwa izinto zitholakala ngamanani aphansi, lokhu kuvele ngenkathi kuqhutshwa izinkulumongxoxo nelinye lamakhasimende lalo leli bhizinisi. Kuphinde kube ilawa athi i'*Mvusa* elinika umqondo wokuvusa, *Phumalanga* lona elinika umqondo wokuphuma kwelanga nelithi *Ubuntu* lona elinika umqondo wokuba nobuntu', wona aqanjwe ngendlela yokusebenzisa iziqubulo njengamagama abuyisa ubunye, ithemba lokuhle nokubambisana.

4.2.2.7 Amagama ezindawo zamabhizinisi okudla (amakhishi)

Amagama ezindawo zamabhizinisi angamakhishi atholakele abemahlanu. Lezi izindawo ezamukela izivakashi ngenhloso yokudayisa, nokuthenga ukudla osekuphekiwe njengomkhiqizo. Nakuwona lo mkhakha ayavela amagama ezindawo ezinjengo '*Msunduzi eating house* nelithi '*Mzansi kitchen'* eziqanjwe ngenxa yendawo ezakhiwe kuyo. Ezinye izibonelo zamagama aqanjwe ngezibongo namagama abantu njengamagama '*Khokho's restoruants*, '*Khe's kichen'* nelithi'*Jama take away'*.

- ***<u>Umqondo wegama osobala</u>***

Kukhona naqanjwe ngeziqubulo ezifana negama '*Kozekuse restaurant'* okunguphawu lokuphuza ukuvala. neziqanjwe ngegama leqembu lebhola elimele iNingizimu Afrika kwelika nobhutshuzwayo '*Bafana Bafana supermarket and fast food'*. Kanti igama '*Msoco's kitchen'* khona kuqanjwe ukudlulisa umqondo wohlobo lokudla okunomsoco okudayisa kule ndawo.

Kube khona igama '*Sizabantu take away*', wona onika isethembiso sokusiza abantu.

4.2.2.8 Amagama ezindawo ezingoShisanyama

Izibonelo zamagama alolu hlobo, ezitholakala edolobheni iPietermaritzburg abe mathathu. ezingoshinyama izindawo ezidayisa inyama eyosiwe, ephekiwe, kanti ezinye zibuye zidayisa namanzi amponjwana kuye ngohlobo lendawo. Kuvela ukuthi lena indawo ekwaziyo ukungena nangaphansi kwamabhusha namakhishi kodwa kulolu cwaningo izimele njengoShisanyama.

Leli yigama eliqanjwe ngondaweni webhodwe njengento ezisetshenziswa uma kuphekwa okuya ngasethunjini, igama '*Emabhodweni ukudla kwesintu and shisanyama*'. Lithi aliphinde lizenze ikhishi neshisanyama. Okuyinto ethi mayifane negama '*Jwayelani shisanyama*, ngoba nakhona kuthi akube ibhusha uma kuqhathaniswa noshinyama basePietermaritzburg. Lona igama '*Jwayelani Shisanyama*' liqanjwe ngendlela yokunxenxa amakhasimende ukuba mawajwayele. Amanye amagama anjengathi '*Hlophe, Hlalo*, nelithi *Jwayelani*' aseke achazwa ngenhla ngenkathi kuchazwa amabhusha, kwaziswa axube yomibili le mikhakha.

- ***<u>Umqondo wegama osobala</u>***

Kulo mkhakha kugqama umqondo wokuqamba kusetshenziswa izinto ezihlobene nokudla, Ngisho zikhona iziqubulo nezibongo kodwa kugqama amagama ahlobene nakho konke okuthinta ukudla.

4.2.2.9 Amagama ezindawo zamabhizinisi okucima ukoma (amathaveni / ama Bha)

Izibonelo ezitholakala edolobheni iPietermaritzburg, eziqoqiwe ziphelele zaba yisikhombisa. Lezi izindawo ezamukela izivakashi ngenhloso yokuqhuba ibhizinisi lokuthengisa amanzi amponjwana. Kwesinye isikhathi kuyathengisa nokudla.

- ***<u>Umqondo wegama osobala</u>***

Indlela eziqanjwe ngayo inika umqondo ogqamisa umkhiqizo abanawo. Isibonelo segama '*Mfulongashi tarven'* siyakufakazela lokhu kokuqanjwa ngenhloso yokunika umqondo wokuthi awasoze aphela amanzi amponjwana afaniswa nomfula ongashi. Kukhona naqanjwe ngenxa yendawo ibhizinisi elikuyo, igama '*Phezulu tavern*' indawo esenyakatho nomgwaqo uChurch, yaziwa ngokuthi iphezulu ngenxa yendawo ekuyo engenhla nomwaqo uChurch. Kuphinde kube igama '*Msunduzi tavern'* yona eqanjwe ngomfula uMsunduzi osuchaziwe ngenhla. Ngokwesintu emicimbini amadoda ahlala esibayeni okuyilapho kukhishelwa khona izithebe nokhamba bese kuyabuswa. Ukuqanjwa kwale ndawo igama '*Isibaya*' kunikeza lowo mqondo wokubusa. Kanti igama elithi '*Jabulani lounge'* kusetshenzizwe ubuchule bokuqamba okunika umqondo wenjabulo.

4.3. UKUHLAZIYWA KWEZINDIKIMBA EZINHLANU EZIGQAMILE

Izindikimba iloko okugqamile ngenkathi kuhlelwa, kucutshungulwa ulwazi. Le dayagramu elandelayo iveza ukushiyana ngenani lendikimba egqama ukudlula ezinye kuye ngokwehla kuyofika kwegqama kancane. Lesi sigaba sezindikimba sihlose ukuthola izizathu zokuqanjwa kwamagama ngale ndlela, okungomunye wemibuzo yalolu cwaningo. Kusetshenziswa amasu ahlukene kahlanu ahlaziya ukuqanjwa kwamagama ezindawo zamabhizinisi..

Kugqame izindikimba ezinhlanu, emagameni angama-60 aqoqiwe, leli shadi liwahlukanise ngezinombolo nemibala emele indikimba ngayinye.

Idayagramu 4.1: Izindikimba

4.3.1 Amagama Okuhlonipha Abathize

Igama lelo okuqanjwe ngalo lithola ukulondolozeka isikhathi eside ngisho umnikazi walo engasekho emhlabeni. U-Armada (1998) uthi eMelika miningi imigwaqo eqanjwe ngoMartin Luther King. Uqhubeka athi lokhu kwenzelwa ukuhlonipha le ngqalabutho eyalwela inkululeko yabamnyama eMelika. Okuthi makufane nesenzo sokuqamba ibhilidi ngegama likaSolwazi uNyembezi. Ngaleso senzo umlando wezingqalabutho nalabo ababalulekile emphakathini, emndenini, kwezemfundo nakwezepolitiki uthola ukulondolozeka ingunaphakade. Ukuqamba amagama ezindawo kusetshenziswa le ndlela akugcini ngokulondoloza umlando kodwa nawo amagama athola ukugcineka. Igama lomuntu ligcina selitholakala nasesichazamazwini linika incazelo yendawo kuneyomuntu elisuselwa kuye. Igama lelo ekuqanjwe ngalo lithola ukulondeka isikhathi eside ngisho umnikazi walo engasekho emhlabeni. Isibonelo esitholakala kulolu cwaningo esegama

'*Edwa ikhemisi lesintu'* ongasekho emhlabeni kodwa ngokuqamba ikhemisi ngegama lakhe wathola ukulilonda. Okuthi ngokuhamba kweskhathi igama ekuqanjwe ngalo indawo ligcina selisebenza ukuqamba ezinye izinto, okungabalwa indawo yokuhlala kwenye inkathi ligcina sekuqanjwa izwe uqobo.

Incazelo engenhla ivumelana nohlaka olubizwa ngekhoneji olungena ngaphansi kwawo lo mkhakha we-onomastiki (i-ephonimi). UMarcel (2022) uchaza Ikhoneji ephonimi uthi ilapho igama lomuntu liguqulwa bese lisetshenziswa ukuqamba isakhiwo sebhizinisi ncamashi njengalesi senzo sasePietermaritzburg. Okuthi uma sekuhambe isikhathi eside kugcina sekuyigama elichaza ngqo leyo nto ngisho nangokwencazelo yelekzikhali etholakala kuzichazamazwi zolimi. Ukusungulwa kwalo kugcina sekungagqami kodwa sekugqama loko eliqanjwe kona. Ngalokho lithola ukulondeka ngisho umnikazi walo esengasekho emhlabeni.

4.3.2 Amagama Ehlukile Nakhangisayo

Lolu uhlobo lwamagama ezindawo zamabhizinisi aqanjwa ngobuchule bese asetshenziswe ukuheha amakhasimende aqondene nalowo mkhiqizo. Ngaphansi kwalolu hlobo lamagama kuphinde kube nezinhlaka ezimbili zamagama ezilandelana kanje: anxenxayo nanika isethembiso.

U-Ampuero-Canellas nabanye (2018) ngenkathi kubuyekezwa imibhalo baveze ukuthi lolu hlobo lwamagama aletha umuzwa wenjabulo, ukuheha, nethemba ngokhiqizo othile. Izibonelo ezingezansi ziyakugqamisa kahle lokhu. Isib. '*Libalele heathcare, Jabulani driving school,* negama '*Senzokuhle cash loans*'. Uma ubheka lawa amagama anika ithemba elihle ngendawo nomkhiqinizo otholakala khona. Ubuchule bokuqamba igama bunomthelela omkhulu esinqumweni sekhasimende sokukhetha leyo ndawo. Lokhu kuvele ngankathi kuqhutshwa izinkulumongxoxo ezilungiselelwe kulolu cwaningo.

U-Azaryahu (2012) yena uveza umthelela wegama ekwehlukeni kwezinye izindawo zamabhizinisi asemkhakheni ofanayo. Uqhubeka athi ukuqanjwa kwegama kuyenza indawo izimele qhwaba kwezezimakethe.

Izinkulumongxoxo nomunye wabangokudabuka kwelaseSomalia zigqamisa ukuqamba ngegama elihlukile okungelesiZulu ibhizinisi lakhe kulenza lihluke kwelozakwabo okuvamise ukuba baqambe basebenzise isingisi namagama abo. Izinkulumongxoxo ziphinde ziveza umthelela wegama ekuheheni amakhasimende akhuluma isiZulu, okuphinde kwavela komunye wabaphathi basesikoleni esinegama elithi '*Siyaphasa*'. Kuvele umqondo othi igama lilodwa linika umuzwa omuhle wokuphumelela.. Umsunguli walesi sikole uyibeke yacaca inhloso yokuqamba lesi sikole ngale ndlela. Uphawule wathi 'Ukuheha amakhasimende ngenxa yobuchule abaqoka ngabo othisha abasezingeni, kuqinisekisa ukuphasa kwabafundi abangamakhasimende abo'. Ngokuka Koopman (2002) ukwehluka kwendawo yebhizinisi kuyibeka ezingeni lokumaketheka kahle ngisho kuxoxwa nje ngamabhizinisi ahlukene asemkhakheni ofanayo, kuliqhwakelise ibhizinisi lizimele lodwa qekelele ngenxa yegama elehlukile kwamanye.

UFishman (2002) uthi ukuqanjwa kwegama lebhizinisi kubaluleke ngokuchaza ibhizinisi uqobo lwalo. Uqhubeka athi kuba ukunika ubunikazi (*identity*) kwamanye aqhudelana nalo ngokomkhiqizo nangokomkhakha. Lokhu kuphinde kwavela ngenkathi umnikazi webhizinisi labangcwabi i'Cebolethu' egqamisa ukuthi alikho elinye ibhizinisi labangcwabi elingaqanjwa ngegama i'Cebolethu' ngenkathi ezayo.

UGherghina (2014) yena ubuka ngeso lezamabhizinisi uqhubeka athi igama linendima enkulu ekuheheni abatshali zimali. Uveza nokuthi igama liwuphawu lokuhweba (*trademark*) okuthi lingaqanjwa kungabe kusabakhona elinye ibhizinisi elizobhaliswa liqanjwe ngalo. Kanjalo nomkhakha wezezimali uneminyango ethile egunyaza ukusebenza kwamabhizinisi, kanjalo ikhona neminye iminyango eyengamele wonke umkhakha wezamabhizinisi evikela amagama amabhizinisi njengengxenye ebalulekile kwezezimakethe.

Igama elithi '*Sibiya funeral*' okuyigama lebhizinisi labangcwabi elitholakala khona edolobheni iPietermaritzburg, ngenkathi kuqhutshwa izinkulumongxoxo

kuvele umqondo othi mawuhluke kweminye imiqondo egqama emagameni abangcwabi eseyike yavezwa ngenhla okungukududuza. Kuleli gama '*Sibiya*' okuvele ukuthi liqanjwe ukubuyisa ukuzethemba kubantu abangamaZulu ukuthi bangasungula badlondlobalise ibhizinisi khona liqanjwe ngegama lesiZulu futhi kungekho noxhaso labantu abamhlophe.

Amakhasimende agcina esenobuhlobo negama, okugcina sekubanzima ukuguqula ibhizinisi liqanjwe kabusha. Isibonelo salobu budlelwane begama namakhasimende sitholakale kukhemisi lesintu elinegama elithi '*Majamela*' lona elathi ngisho selivulwa kweminye imigwaqo laqanjwa ngokuthi kwa'*Edwa*' kodwa amakhasimende avela esasebenzisa igama elidala elingu'Majamela'. Igama 'Majamela' ikhemisi lesintu elasungulwa ngeminyaka ye-1960, laqanjwa ngo'*Majamela*' ngoba umsunguli owayephinde abe ngumelaphi wayelapha ngokujamela iziguli emehlweni bese ebhula isisombululo. Labe selikhula-ke lidlulela kwisizukulwane nesizukulwane, okuyiso esesiliphethe kuyimanje (2024). Leli gama lavela lachuma ngenxa yokusetshenziswa amakhasimende lisuselwa esenzweni sokulapha somsunguli. Okwakusungulwe kwaqanjwa lona lalisuselwa esibongweni esingu '*Edward'* nalo elaguqulwa ngenxa yenhloso yokulenza lizwakale kahle olimini lwesiZulu kwase kuthiwa ikwa-'*Edwa*' inyanga yemithi.

Lokhu kuveza umthelela wegama ekukhangiseni ibhizinisi nakwezezimakethe uma liqhathaniswa namanye. Livela libalulekile ngisho kuxoxwa nje, uma uyingxenye yengxoxo ugcina usunolwazi ngebhizinisi ngenxa yokuphathwa kwegama lalo nje kuphela. Kuphinde kuqapheleke indlela eyehlukile esetshenziswa abangcwabi ekuheheni amakhasimende ngokuqamba amagama anika ithemba. Isibonelo segama '*Induduzo funeral'* linika ithemba lokududuzeka komndeni nezihlobo. Kuyagqama ukuqokwa kwamagama awuhlobo oluthile olududuzayo njengo '*Bazovuka Funeral'* uma kwethiwa ibhizinisi labangcwabi edolobheni lasePietermaritzburg. Isibonelo segama '*Sinani funeral services'* lifakazela le ndlela yokuqoka eduduzayo bese ibuyisa ithemba kumakhasimende. Kwazise umuntu oshonelwe usuke elidinga kakhulu ithemba ngesikhathi esinzima sokudlulelwa isihlobo nabathandiweyo bakhe.

Izinkulumongxoxo zikuveze lokhu kuqanjwa njengenhloso yokufinyelela kalula kumakhasimende ahloswe ibhizinisi. Imvamisa uma umuntu ethatha ubulunga bukamasingcwabisane usuke engakashonelwa. Kuyaqapheleka uma igama lihlonipheke ngokwanele lithola ukuqokwa kuqhathaniswa namanye angasondelene nokushonelwa.

4.3.2.1. Amagama anxenxayo (*exhortations*)

UKoopman (2002) uchaza amagama anxenxayo njengamagama anxexa amakhasimende ukuba angene athenge umkhiqizo noma asebenzise insizakalo yebhizinisi. Abaqambi basebenzisa ubuchule bokuqamba igama alinxenxa amakhasimende ukukhangisa ibhizinisi. UFombrun noShanley (1990) baveza umqondo othi izikhangiso nezinye izindlela zokukhangisa zihlumisa imibono enhlobonhlobo ezungeza igama lebhizinisi. Okufakazela amandla amagama asetshenziswa ukunxenxa amakhasimende njengenye yezindlela zokukhangisa. Lolu uhlobo lwamagama olunika umuzwa wezaphulelo noma wokunikela mahhala, ukubambisana nowenjabulo. Izibonelo ezitholokala edolobheni iPietermaritzburg amagama athi '*Woza fashion, Lobola king, Mahala fashions, Zamani financial service*' ukunxenxwa ukuthi uzame futhi. Afana namagama '*Lima rural development foundation, Jwayelani choppies,* nelithi *Wozani super*' nawo anxenxayo ukuba ujwayele futhi ulime. Amagama anxenxayo athi awahlobane naweziqubulo ezinika umuzwa wobunye.

4.3.2.2. Amagama aqanjwe ukunika isithembiso ngento ethile

Lawa amagama aqanjwe ngenhloso yokukhangisa kusetshenziswa indlela yokunika isethembiso ngento ethile, okungaba umkhiqizo noma insizakalo. UFombrun noShanley (1990) bathi uma kuqanjwa ibhizinisi kumele linike izethembiso ezihambisana ngqo nebhizinisi okuthi uma sekukhangiswa umsebenzi uba lula.

Izibonelo ezitholakala edolobheni iPietermaritzburg: igama '*Mahala fashions*' linika umqondo wesithembiso sezinto ezitholakala mahhala. Ngenkathi kuqhutshwa izinkulumongxoxo ezilungiselelwe, umbambiqhaza uqhakambisa ubumqoka bokuqamba igama elihehayo ngezithembiso ekumaketheni

ibhizinisi njengegama '*Mahala fashion*'. Uqhubeke waveza ukuthi abasunguli baliqamba leli bhizinisi ngenhloso yokuchaza amanani aphansi abawafanisa nokuthenga mahhala. Ukuqanjwa kwale ndawo ngale ndlela kuhloswe ukunika isithembiso sokuthola izinto zamahhala, okuyindlela yokuheha amakhasimende, kodwa kuyathengwa ngemali uma usungaphakathi.

Akhona amanye afana negama '*Lindokuhle academy of learning, Umfulongashi tavern, Sizabantu take away, Kwanhlanhla indlu yemithi,* lawa magama ewodwa aqanjwe ukudlulisa umqondo wokulinda okuhle, ukusiza abantu okuthi uma ulizwa uthole umqondo wokusizakala. Igama elithi '*KwaMthombo wempilo indlu yemithi*' lona liqanjwe ukunika isethembiso esifanisa le ndawo nomthombo wemithi ongaletha imiqondo eminingi okubalwa ukungashi komthombo nokuhlale ugeleza nje. Bese kuba igama elithi '*Yami hair salon*' lona elinika isethembiso sokuthi isaluni ingeyakho nawe. Igama '*Siyaphasa driving school*' lona linika isethembiso sokuphasa uma usebenzisa insizakalo yabo. Ngalokhu kukodwa igama liyakwazi ukubiza amakhasimende liphinde limele ibhizinisi ekulikhangiseni.

4.3.3. Amagama Akhombisa Ukuhambisana Noguquko Lwezwe

Uguquko luqapheleka emveni konyaka we-1994. Ushintsho kubalwa kulo ukuqanjwa kabusha kwemigwaqo, izakhiwo zikahulumeni, izibhedlela, nezinye izinto ezimqoka emiphakathini. UDaful nabanye (2019) bathi indlela yokuqamba isetshenziswa ukubuyisa ukuzethemba kubantu emva kokuthola inkululeko. Lokhu kuyabonakala nakwelasePietermaritzburg ngenkathi umbambiqhaza ekugqamise kwacaca ukuthi inhloso ekuqambeni ibhizinisi lakhe labameli esebenzisa isibongo sakhe uMbili, uhlose ukubuyisa ukuzithemba kubantu bendabuko abafisa ukusungula ibhizinisi kwezomthetho nakweminye imikhakha. Konke lokhu kuyizinto ezagqama emveni konyaka we-1994.

Idolobha iPietermaritzburg nalo libonakala libamba iqhaza kulolu shintsho. Ngisho zisekhona ezinye izikhumbuzo zombuso wobandlululo kodwa luyagqama ushintsho ekuqanjweni kwamagama ezindawo zamabhizinisi.. Ngenkathi kuqhutshwa izinkulumongxoxo kubasunguli nabaqambi

bamagama ezindawo zamabhizinisi, kuvele ukuthi basebenzisa ubuchule obuhlukahlukene ekubambeni iqhaza kulolu shintsho besebenzisa indlela abaqamba ngayo amagama amabhizinisi.

Izibonelo ezihambisana nale ndlela kulolu cwaningo amagama athi '*Ubuntu, Bafana bafana, Mzansi, amaZulu*', nawo wonke aqanjwe ngezibongo zendabuko. Kuyaqapheleka ukwanda kwamagama aqanjwe ngolimi lwesiZulu. Ukuqhakambisa ukuqamba ngolimi lwesiZulu kukodwa kugqamisa ugqozi lwalo mshikashika woguquko emveni kokuthola inkululeko.

4.3.4. Ukuqanjwa Kwamagama Kusetshenziswa Iziqubulo Zokubambisana Emphakathini

Lawa asebenzisa ukuheha amakhasimende ngokuqoka isiqubulo esiletha umuzwa wobunye nenqubekela phambili. UGuyot noSeethal (2007) ngenkathi becashunwa kubuyekezwa imibhalo, baveza umqondo othi le ndlela yokuqamba ibhizinisi ibuye isetshenziswe ukubuyisa ubunye. Iziqubulo ziyehluka kuye ngokuthi umqambi uhlose maphi amakhasimende neminyaka yawo. Kukhona iziqubulo zobumnandi lapho kuhloswe ukufinyelela kumakhasimende ngokunika umqondo wobumnandi obulethwa umkhiqizo noma insizakalo yebhizinisi. Umbambiqhaza wesakhiwo sebhizinisi esigama lithi '*Kozekuse restaurant*' uveze ukuthi leli gama linika umqondo othi kuyoze kuse kuvuliwe kujatshulwa.

Ezinye izibonelo: '*Amazulu hardware*' ngokuqamba ngaleli gama kukodwa umuntu ongumZulu usethola umuzwa wokuba yingxenye yomkhiqizo noma insizakalo enikezwa yebhizinisi. Ngenkathi kwenziwa ucwaningo nomunye ongumthengi onguMzulu wakhona kule ndawo uveza ukuthi leli gama linika umuzwa wokwamukeleka kahle kwabantu abangamaZulu.. Kukhona neziqubulo zenjabulo nokugqugquzeleka ezinjengegama elithi '*Jabulani lounge*, Asibambisane *medi-care* yona eqanjwe kusetshenziswa isiqubulo sokubambisana. Amagama athi '*Ubuntu wholesalers*, *Bonginkosi supermarket, Bambanani bakery,* nelithi '*Thandanani children's foundation*' ngamagama aqanjwe ngeziqubulo ezinika umqondo wokubambisana nenqubekela

phambili. Lezi izibonelo zamagama aqanjwe ngeziqubulo ezicashunwe ngenhla ezibuyisa ubuntu emphakathini, ukubambisana, ubunye nenqubekela phambili.

4.3.5. Amasiko Nobuliminingi Obuvela Ekuqanjweni Kwamagama Ezindawo Zamabhizinisi Eningizimu Afrika Emveni Konyaka We-1994

INingizimu Afrika ibuye yaziwe ngele "*Rainbow Nation*" ngenxa yemiphakathi evuleleka ukuba namasiko ahlukene nezinhlanga ezahlukene. Emveni konyaka we-1994 inhlangano eyathatha umbuso iANC yaqoka izindlela eziningi zokususa izimpawu zombuso wobandlululo. Ukuguqulwa kuqanjwe kabusha amagama emigwaqo edolobheni iPietermaritzburg kungenye indlela umbuso wentando yabantu owayisebenzisa. Lokhu kube nomthelela ngisho nasekuqanjweni kabusha kwezakhiwo zikahulumeni. UGuyot noSeethal (2007) bagqamisa ushintsho oluvele emveni kokwamukelwa kwentando yabantu kuleli. I-BEE *Act (2003) The Broad-Based Black Economic Empowerment (B-BBEE*) lo mthetho unika umhlahlandlela wokuthuthukiswa amabhizinisi abantu abamnyama ngokusemthethweni. "Ukushicilelwa kwalo mthetho kwafika noguquko olukhulu ekuqanjweni kwamagama amabhizinisi kusetshenziswa izilimi zomdabu" (Chauke, 2020:28).

Ukuqanjwa kwezakhiwo zamabhizinisi emveni konyaka we-1994 kugqama ngokuqanjwa kusetshenziswa amagama esiZulu. Isakhiwo semiphakathi etholakala ePietermaritzburg yakhiwe abantu abanamasiko ahlukene abaphilisana ndawonye, lolu hlobo lomphakathi lubizwa nge*multicultural society*. Kulolu hlobo lwemiphakathi abantu bagcina amagugu abo baphinde baqhakambisa izilimi zabo. "Amasiko ahlobene kakhulu nolimi, umumo walolu hlobo lomphakathi liba nobuliminingi" (Leech, 2017). Izibonelo

ezitholakala kulolu cwaningo afakazela lezi zimpawu amagama athi '*Isithombe Photo, AmaNdlovu dry-cleaners ilondolo,* nelithi *IsiDingo security abavikeli*'. Ukuqanjwa kwalezi zibonelo kusetshenziswa ulimi lwesiZulu neSingisi ndawonye kugqamisa ubuliminingi obutholakala emphakathini owakhele leli dolobha.

4.4 ISIPHETHO

Kulesi sahluko kwethulwe, kwahlaziywa ulwazi olungamagama ezindawo zamabhizinisi edolobheni ePietermaritzburg. Amagama ekugxilwe kuwo ilawo aqanjwe phakathi konyaka we-1994 kuya kowe-2024. Lolu lwazi luqoqwe kusetshenziswa isampula eqoka ngenhloso. Ulwazi luqoqwe kusetshenziswa izingxoxo ezisakuhleleka ezichaziwe esahlukweni sesithathu. Ulwazi lwethulwe ngamaqoqo (*categories*) ahlukene. Sibonile ukubalulekakokuqoqa ulwazi ngalendlela ukusizeni ukulicubungula kancono nokuluhlaziya kalula. Kulolu cwaningo mahlanu amaqoqo amakhulu okuyilawa: amagama ezindawo ezinika isevisi (wona ahlukaniswe kathathu). Ngaphansi kwawo kubalwa amagama ezindawo ezinika isevisi ngomkhakha wolwazi, amagama ezikole, amagama ezindawo zezempilo. Kube sekuba amagama ezindawo ezidayisa umkhiqizo (wona ahlukaniswe kabili). Okuyilawa 'amagama ezitolo namagama ezindawo ezamukela izihambi'. Ukwethula ulwazi ngalendlela ikona okokuqala kule sigaba, kwalandelwa ukulicubungula ngezindikimba ezigqamile kulolu cwaningo ezibenhlanu. Okuyilezi; amagama okuhlonipha abathize, amagama ehlukile nakhangisayo, amagama akhombisa ukuhambisana noguquko lwezwe, ukuqanjwa kwamagama kusetshenziswa iziqubulo zokubambisana emphakathini *(community spirit)*, nagqamisa amasiko nobuliminingi obuvela ekuqanjweni kwamagama ezindawo zamabhizinisi eNingizimu Afrika ngemuva konyaka ka1994.

ISAHLUKO SESIHLANU

ISIPHETHO NEZIPHAKAMISO

5.0. Isingeniso

Lesi yisahluko sokugcina esisonga konke okwethulwe ucwaningo. Siqala ngokubalula sifingqe izahluko zocwaningo ngokulandelana kwazo. Siveza ukuhlaziywa kokutholakele ngenkathi kuqhutshwa ucwaningo. Okutholakele kwethulwe ngamaphethini ayizindikimba ezigqame ngenkathi kuhlaziywa ulwazi. Siphinde siveze izincomo ngokuzihlukanisa kabili, izincomo ngokwengeziwe nezocwaningo lwangomuso, bese kuba isiphetho.

5.1. Ukubuyekezwa okuqukethwe yisahluko ngasinye ngamafuphi

Isahluko sokuqala ukuthulwa kocwaningo:

Isingeniso nesendlalelo socwaningo

Lesi yisahluko esethule ucwaningo ngokuqanjwa kwamagama ezindawo edolobheni iPietermaritzburg emveni konyaka we-1994. Bese kuba isendlalelo, umlando wokuqanjwa kwamagama edolobheni iPietermaritzbug. Kuqapheleka ukuthi kunoshintsho olukhulu kuzindlela okuqanjwa ngazo amagama emveni kokuphela kombuso wobandlululo. Lolu shintsho alugcini ezakhiweni zamabhizinisi kodwa luze lwabonakala nesendleleni okuqanjwa ngayo imigwaqo emikhulu yalo idolobha. Lolu cwaningo lube yimizamo yokucwaninga ibheke lowo mehluko nomthelela yawo ezindaweni zamabhizinisi eziqanjwe ngamagama esiZulu.

Isahluko sesibili:

Ukubuyekezwa kwemibhalo

Lesi sahluko sethula, sihlaziye ucwaningo olunhlobonhlobo olwenziwe ngamagama ezindawo. Ngemuva kwesingeniso sihlola ubumqoka bokubuyekeza eminye imisebenzi esiyenziwe ngokuqanjwa kwamagama ezindawo, bese sihlolisisa imisebenzi yocwaningo eyenziwe ngamagama ezindawo emhlabeni wonke jikelele, kulandele imisebenzi yocwaningo

ngamagama ezindawo ezwekazi i-Afrika, bese sicubungula ucwaningo oselwenziwe eNingizimu Afrika.

Isahluko sesithathu:

Izindlela zokwenza ucwaningo nenjulalwazi.

Lesi sahluko simayelana nezindlela ezisetshenzisiwe ekwenzeni ucwaningo. Siqala ngokuchaza ipharadayimu, siveze ipharadayimu eqondayo njengesetshenzisiwe ekuqhubeni ucwaningo. Siqhubeke sithinte ukuqoqwa kolwazi kusetshenziswa idizayini eyikhwalithethivu, kube isampula eqoka ngenhloso ekuqoqeni imininingwane. Bese siveza ukukholakala kocwaningo, injulalwazi yesifundoncazelo, ukubaluleka kwayo nezingqinamba umcwaningi ahlangabezane nazo ekwenzeni lolu cwaningo.

Isahluko sesine:

Ukwethulwa nokuhlaziywa kwamininingo

Kulesi sigaba kuthulwe kwahlaziywa ulwazi olungamagama aqanjwe ngesiZulu ezindawo zamabhizinisi edolobheni ePietermaritzburg. Amagama okugxilwe kuwo yilawo aqanjwe phakathi konyaka we-1994 kuya kowezi2024. Lolu lwazi luqoqwe kusetshenziswa isampula eqoka ngenhloso. Ulwazi luqoqwe ngokuqoka ngenhloso labo bantu abangabasunguli nezimfolomane ezinolwazi ngomlando nokusungulwa kwebhizinisi eliqanjwe kusetshenziswa ulimi lwesiZulu. Ulwazi luqoqwe kusetshenziswa izingxoxo ezisakuhleleka ezilungisiwe kusengaphambili ezichaziwe esahlukweni sesithathu.

Ukwethulwa kucutshungulwe imininingo ngale ndlela kulolu cwaningo kulandela indlela ekucwaningo lukaKoopman (2002). Zimbili izinhloso ezihloswe yilolu cwaningo, zilandelana kanje: izizathu zokuqanjwa, incazelo yegama nomqondo eliwuqukethe. Kuqalwe ngokuthula ulwazi. Ulwazi luthulwe ngamaqoqo ehlukene, kulandelwa izindlela ezifanayo nezisetshenziswe kweminye imisebenzi yocwaningo. Kube sekulandela ukuhlaziywa kolwazi. Zimbili izinto ezibe nomthelela ekwakhekeni kwamaqoqo nasekuhlaziyeni imininingo; izizathu amagama aqanjwa ngazo, bese kuba

incazelo yawo. Kube sekwethulwa izindikimba ezivelayo ngokulandelana kwazo. Ekugcineni kwaba isiphetho.

Isahluko sesihlanu:

Isiphetho neziphakamiso.

Lesi yisahluko esiqoqa ucwaningo lonkana. Siqala ngokubala sifingqe izahluko ngokulandelana kwazo, ukuhlaziywa kokutholakele ngenkathi kwenziwa ucwaningo. Okutholakele kuveze amaphethini ngokwezindikimba ezigqame ngenkathi kuhlaziywa imininingo. Siphinde siveze izincomo ngokuzihlukanisa kabili, izincomo ngokwengeziwe nezocwaningo oluzayo, mese isiphetho ngokufigqa isahluko.

5.2. Ukuhlaziywa kokutholakele okungamaphethini ahlukaniswe ngokwezindikimba ezinhlanu.

Okutholakele mayelana nezindlela ezisetshenziswayo ukuqamba izindawo zamabhizinisi edolobheni iPietermaritzburg, kuhlukaniswe ngezindikimba ezinhlanu. Eyokuqala ithi ukuqanjwa kusetshenziswa amagama abantu nezibongo. Kutholakale ukuthi iyona ndikimba evela kakhulu kunezinye uma kuza kunani lezindawo eziqanjwe ngamagama nezibongo zabantu.

Kulandele ukuqanjwa kusetshenziswa amagama esiZulu abuyisa ubunye kubantu bomdabu waseNingizimu Afrika emveni konyaka we-1994. Iyona ndlela ephinde yavela kuzinkulumo ngxoxo ukuthi igama eliqanjwe ngolimi lwesiZulu elibuyisa ubunye linomthelela omuhle ekubuyiseni ubunye. Ukusetshenziswa kwezilimi zomdabu abantu abaziqonda kancono uma kuqanjwa kuphinde kwavela kuyinto eseyiphethini ikakhulukazi kulezo ndawo ezisungulwe zaqanjwa abantu abangalukhulumi ulimi lwesiZulu. Labo bantu kuvele ukuthi ngabokufika kuleli bephuma kwamanye amazwe ezwekazi iAfrika neMiddle-east, abanye bazalelwe kuleli kodwa bangabezinye izinhlanga ezinjengabomdabu baseNdiya.

Okwesithathu kutholakale ukuthi ukuqanjwa kwezindawo zamabhizinisi abangcwabi ngamagama anika ithemba, kuvela kungezinye zezindikimba ezigqamile edolobheni iPietermaritzburg. Le ndlela ibonakala izichaza kwazise

imvamisa abangcwabi basebenza ngemindeni esemanzini ngokudlulelwa izihlobo. Kutholakale ukuthi le ndlela iyasiza ukududuza labo abasuke belahlekelwe ithemba ngenxa yokushiywa izihlobo nemindeni yabo.

Bese kuba eyesine, yona evele ingeyokugcina uma zilandelana ngamanani kusuka kweziningi kuye ngokwehla. Lawa ngamagama eqanjwe ngenxa yomthelela wendawo nomgwaqo ibhizinisi elikuwo. Isizathu esenza le ndikimba igqame kangaka kungenxa yoMkhandlu kaMasipala wedolobha oqanjwe ngomfula uMsunduzi. Lokhu kuqanjwa kwaMasipala kuholele ekutheni kugcine sekufika idolobha iPietermaritzburg emqondeni uma uzwa igama uMsunduzi. Kube sekuba nomthelela ngisho ekuqanjweni kwamagama kusetshenziswa leli gama lomfula uMsunduzi. Leli gama libuye liguqulwe libizwe ngeDuzi ukusingatha abantu bezinye izilimi, njengabakhulimi besiNgisi.

5.3. Izincomo

5.3.1. Izincomo ngokungenziwa

Ziningi izinhlaka ezibambe iqhaza ekubuyiseni isithunzi sezinto zomdabu kuleli ngemuva kokuphela kobandlululo ngonyaka we-1994. Ukuqanjwa kwamagama ezindawo zamabhizinisi ngezilimi zomdabu ikakhulukazi ezindaweni ezingamadolobha, abonakala enohlonze kakhulu ekubuyiseni isithunzi sabasebenzisi bolimi, nokuzigqaja nje kubantu bomdabu.

- Ukusetshenziswa kwalawa magama ngendlela okuyiyona yona.
- Ukugqugquzela ukuqanjwa kusetshenziswe izilimi zomdabu
- Ukugcineka kwalawa magama kusetshenziswa izinhlelo ezahlukene okumele zisungulwe umkhandlu.

5.3.2. Izincomo zocwaningo lwangesikhathi esizayo

Kusanegebe ocwaningweni lwamagama edolobheni iPietermaritzburg nezindawo ezakhele idolobha. Nakuba lolu cwaningo lucwaninga amagama aqanjwe kusetshenziswa ulimi lwesiZulu, asekhona namanye amagama aqanjwe ngezinye izilimi nemigwaqo.

- Ucwaningo olusengenziwa ngesikhathi esizayo, kucwaningo azakhiwo zezindawo ezingama *tuckshop,* amahholo, izindawo zokukhonzela, namagama amafemu.
- Kusangacwaningwa amagama ezigodi eziqanjwe ngesiZulu zezindawo ezakhele iPietermaritzburg.
- Ukuguquka kwamagama ezindawo zikahulumeni nokuqanjwa kabusha kwazo.

5.4. Isiphetho

Lesi bekuyisahluko sokugcina ekade sibheka konke okwethulwe ucwaningo. Siqale ngokubalula sifingqe izahluko zocwaningo ngokulandelana kwazo. Salandela ngokuhlaziya okutholakele ngenkathi kuqhutshwa ucwaningo. Okutholakele kuhlukaniswe ngamaphethini kulandelwa izindikimba ezigqame ngenkathi kuhlaziywa imininingo. Siphinde saveza izincomo ngokuzihlukanisa kabili, izincomo ngokungenziwa nezocwaningo oluzayo.

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ISENEZEZELO A

UNIVERSITY OF KWAZULU-NATAL
INYUVESI YAKWAZULU-NATALI

12 August 2024

Simphiwe Hlengwa (215057588)
School of Arts
Pietermaritzburg Campus

Dear S Hlengwa,

Protocol reference number: HSSREC/00006888/2024
Project title: *Ukuqanjwa kwamagama ezindawo zamabhizinisi edolobheni lasePietermaritzburg emva konyaka we-1994.* The naming of business place names in the city of Pietermaritzburg after 1994
Degree: Masters

Approval Notification – Expedited Application

This letter serves to notify you that your application received on 22 April 2024 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.

Incidents of adverse events and serious adverse events (AEs and SAEs) should be reported in writing to HSSREC, the study sponsors, and any regulatory authority (where appropriate), within 7 working days of the occurrence for local sites and 14 days for all other South African sites.

This approval is valid until 12 August 2025.
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.

HSSREC is registered with the South African National Health Research Ethics Council (REC-040414-040).

Yours sincerely,

[redacted]

Professor Dipane Hlalele (Chair)
/nng

Humanities and Social Sciences Research Ethics Committee
Postal Address: Private Bag X54001, Durban, 4000, South Africa
Telephone: +27 (0)31 260 8350/4557/3587 **Email:** hssrec@ukzn.ac.za **Website:** http://research.ukzn.ac.za/Research-Ethics

Founding Campuses: Edgewood Howard College Medical School Pietermaritzburg Westville

INSPIRING GREATNESS

ISENEZEZELO B:

The Msunduzi Municipality
OFFICE OF THE MUNICIPAL MANAGER

Private Bag X 321
Pietermaritzburg
3200
(033) 392 2882

City Hall, Chief Albert Luthuli Street
Pietermaritzburg
3201
www.msunduzi.gov.za

CITY OF CHOICE
PIETERMARITZBURG
MSUNDUZI

Enq: S ZIMU **Tel. 033 392 2882** **E-mail: Siwelile.Zimu@msunduzi.gov.za**

Simphiwe Hlengwa
Student Number: 215057588

Per Email: [redacted]

14 February 2024

GATEKEEPER'S LETTER – "UKUQANJWA KWAMAGAMA AMABHIZINISI EDOLOBHENI LASEPIETERMARITZBURG EMVA KONYAKA WE-1994."

The above matter has reference.

Please be advised that you hereby granted permission to conduct your research within Msunduzi Municipality, subject to the following conditions:

(i) Ensure that the relevant Ethical Clearance is obtained, where applicable.

(ii) Ensure that the Office of the Municipal Manager is informed when you commence your research in the municipality.

(iii) You liaise with the relevant Ward Councillor in order to gain access to the community, where necessary.

(iv) You will forward a copy of the completed research report to the Office of the Municipal Manager, c/o Mr. Siwelile Zimu as per the above contact details.

(v) None of the information and/or findings obtained during the research project will be used to construe the Municipality in a negative light and/or against the Municipality in any court of law.

(vi) The Municipality will not be responsible and expected to provide resources for your study such as transport, research assistants, etc.

(vii) Other than for academic purposes, permission must be obtained from the municipality prior to any publication or paper that will be published or presented containing municipal information.

(viii) The Municipality will not be held liable for any injury and/ or losses that may occur as a result of the study.

I trust the above is in order.

Sincerely,

[redacted]

[redacted]LE ZIMU
SENIOR MANAGER: OFFICE OF MUNICIPAL MANAGER (A)

OFFICE OF THE MUNICIPAL MANAGER

Telephone/uCingo: 033 3922002
Facsimile/iFekisi: 0868047309

Private Bag / Isikhwama: X321
Pietermaritzburg/ePietermaritzburg 3200

UNIVERSITY OF
KWAZULU-NATAL
INYUVESI
YAKWAZULU-NATALI

Dear Sir/Madam

RE- UKUQANJWA KWAMAGAMA AMABHIZINISI EDOLOBHENI LASEPIETERMARITZBURG EMVA KONYAKA WE-1994

Trust you are well. This serves to confirm that Simphiwe Sphamandla Hlengwa, with student no. 215057588, is registered as a Masters student at the University of KwaZulu Natal. He is currently persuing research which is part of his qualification. His interest of study is in Onomastics (Naming), hence the study focuses on names and naming of businesses in Pietermaritzburg.

The university would appreciate any help and support given to him which will enable him to finalize this study project. I can assure you that the information gathered during this research will be highly confidential and will only be used for this study.

Should you require more information on this, please consult his supervisor on the details given below.

Yours Sincerely

[redacted]

Dr Tholakele Ruth Ngcobo
Lecturer: African Languages-IsiZulu Studies
University of KwaZulu-Natal
Pietermaritzburg
Room 109 OMB
Tel: 033 260 6112
Email: ngcobot3@ukzn.ac.za
Web: www.ukzn.ac.za

UNIVERSITY OF KWAZULU-NATAL
INYUVESI YAKWAZULU-NATALI

INSPIRING GREATNESS

ISENEZEZELO C:

UKZN HUMANITIES AND SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE (HSSREC)

ISICELO SEMVUMO YOKULANDELA UKUZIPHATHA
Yocwaningo elinababambiqhaza abangabantu

ITHEMPLETHI YEMVUME EYESEKELWE ULWAZI

Okumele kuqashelwe abacwaningi: Ngaphandle kwesidingo sokunemba kwesayensi nokuhambisana nemithetho, kufanele kwenziwe konke okusemandleni ukukhiqiza ikhasi lemvume elicacile nelilula ngokolimi, ngaphandle kokushiya imininingwane ebalulekile njengoba kubalulwe ngezansi.

Ubhalo lwekhasi loqobo oluhunyushiwe noluqinisekisiwe luzodingeka uma seligunyaziwe ngokusemthethweni.

Kunezimo ezithile lapho imvume yomlomo enobufakazi ingase yamukeleke, nezimo lapho imvume yomuntu esekelwe ulwazi ingase ixegiswe yi-HSSREC.

<u>Ikhasi Lolwazi Nemvume Yokubamba Iqhaza Ocwaningweni</u>

Usuku:

Mbambiqhaza ohloniphekile

Igama lami nginguSimphiwe Hlengwa ohlala ePietermaritzburg, ongumfundi weMastazi yesiZulu eNyuvesi yakwaZulu Natal ngaphansi kwekolishi lezabantu, imininingwane ongangithinta kuyona iyalandela:

1. Umcwaningi: Simphiwe Hlengwa
Inombolo yocingo: [redacted]
Iposinyazi: [redacted]

2. Umeluleki: Tholakele Ngcobo
Inombolo yasehhovisi: 033-260 5568, eyocingo: [redacted]
Iposinyazi: ngcobot3@ukzn.ac.za

Uyamenywa ukuba ubambe iqhaza kulolu cwaningo olusihloko sithi 'Ukuqanjwa kwamagama ezindawo zamabhizinisi edolobheni lasePietermaritzburg emva konyaka we-1994'. Inhloso nenjongo yalolu cwaningo ukuhlaziya izizathu nencazelo ekuqanjweni ngesiZulu amagama ezindawo zamabhizinisi edolobheni iPietermaritzburg. Lokhu kwenzeka lapho umcwaningi ehlonza izindawo eziqanjwe ngesiZulu, ukuthola ukubaluleka kobudlelwane Phakathi kwendawo yebhizinisi negama lalo. Ucwaningo lulindeleke ukuba nababambiqhaza abangama-70.

Amaqoqwana ezinhlobo zezindawo zamabhizinisi

- Abangcwabi (12)
- Abameli (3)
- Abeluleki, nababolekisi bemali (3)
- Amahhovisi (5)
- Onogada (3)
- Amalondolo nezindawo zokugeza izimoto (2)
- Izindawo zokugcinwa kwamagugu (1)
- Izindawo zobuciko (1)
- Izikole ezizimele (5)
- Izikole zokushayela (6)
- Izindawo zokuzicwala (4)
- Amakhemisi (11)
- Izindawo zikadokotela (9)
- Imitholampilo ezimele (1)
- Abelaphi bendabuko (4)

Ucwaningo luzobanda le nqubo: ukuchazwa kocwaningo kubabambiqhaza.
Ukuchazwa kwezinhloso njengoba zibalwe ngenhla nomthetho wokugcinwa kolwazi luze lushatshalaliswe emva kweminyaka emi-5
Ukutholakala kwemvume, ukuchazela umbambiqhaza ngokugcinwa kwemininingongokuyimfihlo.
Ukubuzwa kohlu lwemibuzo.
Ukuchazwa kwanoma iyiphi ingqinamba, ukuchaza imibuzo ngokufingqwa ukuqinisekisa ukucaca kwayo kumbambiqhaza.
Ukuvala inkulumongxoxo, ukunikeza ithuba lemibuzo engase ibekhona.
Ukubabonga ngokuthatha isikhathi sabo babambe iqhaza.
Inkulumongxoxo ilindeleke ukuba ithathe isikhathi esingangemizuzu eyishumi.

Lolu cwaningo aluzubandakanya bungozi kanye/noma ukungakhululeki. Akukho nkokhelo ezotholwa ngokubamba iqhaza kulolu cwaningo ngakho-ke ukubamba iqhaza ukwenza ngokuzithandela. Lolu cwaningo luzosiza ukulandelela uguquko osikweni lokuqanjwa kwamagama asePietermaritzburg njengenkomba yeNingizimu Afrika yangemva kobandlululo, ukuzethemba kwabanikazi bamabhizinisi ukuqamba amabhizinisi abo besebenzisa igama lesiZulu lendawo, nomthelela ne-*infuwence* yegama ekhona maqondana nokuhlobana komphakathi nendawo.

Ukulandela izimiso zokuziphatha lolu cwaningo lubuyekezwe futhi lwagunyazwa yikomidi lezocwaningo i-UKZN Humanities and Social Sciences Research Ethics Committee (inombolo yokugunyazwa_____).

Uma kunenkinga, ukwazi kabanzi noma imibuzo ungathinta umcwaningi noma umeluleki ku:

1. Umcwaningi: Simphiwe Hlengwa Inombolo: [redacted]
Iposinyazi: [redacted]

2. Umeluleki: Tholakele Ngcobo
Inombolo yasehhovisi: 033-260 5568, yocingo: [redacted]
Iposinyazi: ngcobot3@ukzn.ac.za noma i-UKZN Humanities & Social Sciences Research Ethics Committee, imininingwane yokuxhumana ngezansi:

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

Ukubamba iqhaza kulolu cwaningo kungukuvolontiya futhi ungahoxa noma yinini. Uma kukhona okungakwenza ukuthi wenqaba noma uhoxise ukubamba iqhaza, angeke uhlawuliswe noma ulahlekelwe usizo noma ukwelashwa. Ngakho-ke, akukho bungozi obungaba umphumela ngokuhoxa kwakho kulolu cwaningo.

Angeke ukhokhe nhlawulo ngenxa yokubamba iqhaza kulolu cwaningo. Akukho nkokhelo ehlinzekwayo ngokubamba iqhaza kulolu cwaningo.

Ngokucophelela kuzothathwa izinyathelo ezinqala ukuqinisekisa amalungelo nezifiso uma kwethulwa ulwazi futhikuhloniswe ukufihlwa kwegama lombambiqhaza. Umcwaningi walolu cwaningo uzolawulwa ilo mthetho ngenkathi kuqhutshwa lolu cwaningo.

-

IMVUME

Mina ……………………………………………………………… ngaziswe ngocwaningo olunesihloko esithi
……………………………………………………………………
ngu…………………………………………………………………….

Ngiyaziqonda izinhloso nezindlela zalolu cwaningo (faka lokhu futhi uma kufanelekile).

Ngilitholile ithuba lokuphendula imibuzo ngalolu cwaningingo futhi ngiphenduleke ngeneliseka.

Ngiyavuma ukuthi ukubamba iqhaza kwami kulolu cwaningo kungukuvolontiya futhi ngingahoxisa noma inini ngaphandle kokuthola imiphumela emibi ebandakanya inzuzo yami ejwayelekile.

Ngazisiwe ngesinxephezelo noma usizo lwezempilo uma kwenzeka ngilimala ngenkathi kuqhutshwa inqubo ehlobene nocwaningo.

Ngiyaqonda ukuthi ngingathintana nomcwaningi kwizindlela zokuxhumana eziniwe uma nginemibuzo/ngifuna ukwazi kabanzi ngokuphathelene nocwaningo.

Uma nginemibuzo noma ngifisa ukwazi kabanzi ngamalungelo ami njengmbambiqhaza, noma uma nginentshisekelo ukwazi kabanzi ngalolu cwaningo noma abacwaningi ngingathinta:
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

Imvume eyengeziwe, lapho kudingeka khona

Nginikeza imvume yokuthi:

Ukuqoshwa kwenkulumo yami / ingxoxo yesigungu	YEBO / CHA
Ukuqoshwa kwevidiyo yenkulumo yami / ingxoxo yesigungu	YEBO / CHA
Ukusetshenziswa kwezithombe zami ukufeza izinhloso zocwaningo	YEBO / CHA

____________________ ____________________

Ukusayina kombambiqhaza **Usuku**

____________________ ____________________

Ukusayina kukafakazi (Uma kudingeka) **Usuku**

____________________ ____________________

Ukusayina kukatolika (umakudingeka) **Usuku**

ISENEZEZELO D:

IMIBUZO YEZINGXOXO

Uhlelo lwemibuzo yengxoxo.

Le imibuzo eqondene nabanikazi bamabhizinisi aqanjwe ngolimi lwesiZulu edolobheni laseMgungundlovu, nabantu abangaba nolwazi ngamagama ezindawo zamabhizinisi kuleli dolobha. Izimpendulo zale mibuzo zizosiza ukuphendula umbuzo wocwaningo othi: Yiziphi izindawo zamabhizinisi eziqanjwe ngamagama abhalwe ngolimi lwesiZulu futhi asukelaphi? Ziphinde zinike incazelo nokubaluleka kwamagama kubaqambi bawo.

Imibuzo eqondene nabanikazi bamabhizinisi

(i) Laqanjwa nini leli gama, liqanjwa ngubani?

(ii) Likhona yini elinye igama elike laqanjwa leli bhizinisi ngaphambi kwaleli?

(iii) Uma likhona laguqulelwani?

(iv) Yiziphi izizathu ezenza leli bhizinisi laqanjwa ngaleli gama?

(v) Lichazani leli gama?

(vi) Incazelo yaleli gama ihambisana kanjani nebhizinisi?

(vii) Libaluleke kanjani leli gama kuwe njengomqambi walo?

(viii) Linamthelela muni ebhizinisini?

ISENEZEZELO E:

IMVUME YOMBAMBIQHAZA

Mina ____ ngazisiwe ngomsebenzi onesihloko esithi '**Ukuqanjwa kwamagama ezindawo zamabhizinisi edolobheni lasePietermaritzburg emva konyaka we-1994'** ngumcwaningi, uSimphiwe Hlengwa. Ngiyayiqonda inhloso nenqubo ezolandelwa kulolu cwaningo. Nginikwe ithuba elenele lokubuza imibuzo ngalo msebenzi ngagculiseka ngezimpendulo engizinikiwe.

ngiyavuma	
angivumi	

Ngiyavuma ukuhlanganyela kulolu cwaningo. Ngiqinisekisiwe ukuthi ukubamba iqhaza kwami kulo msebenzi akuphoqelelwe nokuthi ngingahoxa noma nini ngaphandle kwesijeziso nangaphandle kokulahlekelwa okuthile. Ngazisiwe ukuthi ukubamba iqhaza kulolu cwaningo akunangozi futhi kwenziwa ngaphandle kwenkokhelo.

ukuthi inkulumo yami iqoshwe ngesikhathi sezingxoxo

____________________________________ ______________________

Isiginesha yombambi qhaza **usuku**

I have accurately read out the information sheet to the potential participant, and to the best of my ability made sure that the participant understands. I confirm that the participant was given an opportunity to ask questions about the study, and all the questions have been answered to his/her satisfaction. I confirm that the individual has not been forced to give consent, and it has been given freely and voluntarily.

Ngiwufundile ngokuphelela umbiko oqukethwe kule incwadi ngazama ngamandla ami wonke ukuba uqondakale. Ngiyaqinisekisa ukuthi umhlanganyeli uphiwe ithuba lokubuza imibuzo ngalolu cwaningo, weneliseka ngezimpendulo zayo yonke imibuzo anikwe zona. Umhlanganyeli uvumile ukuhlanganyela kulolu cwaningo ngokukhululeka nangokuthanda ngaphandle kokusatshiswa.

Name of Researcher (*igama lomcwaningi*)________________________________

Signature of Researcher (*Sayina*)_____________________________________

Date *(Usuku)* ____

ISENEZEZELO F:

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ISAHLUKO SOKUQALA

Ukwethulwa Kocwaningo

1.1. Isingeniso

Lesi yisahluko esethula ucwaningo lokuqanjwa kwamagama ezindawo edolobheni iPietermaritzburg emveni konyaka we-1994. Sizothula isendlalelo, umlando nomsuka wokuqanjwa kwamagama edolobheni iPietermaritzburg. Kuzovezwa izibonelo zamagama amabhizinisi ngokwe-onomastiki, okuyisayensi yokuqanjwa kwamagama. Kulesi sahluko kuzochazwa isidingo sokwenza lolu cwaningo, kubuyekezwe imibhalo yocwaningo oluhlobene nesihloko esikhulu salolu cwaningo, kucaciswe izinhloso zocwaningo, imibuzo yocwaningo, indlela yokwenza ucwaningo, ipharadayimu yalolu cwaningo okuyipharadayimu eqondayo (interpretivism), idizayini eyikhwalithethivu nokuqoqwa kolwazi, isampula eqoka ngenhloso (purposive sampling), ukukholakala kocwaningo, injulalwazi yesifundoncazelo (Semantic Theory), ukuhlelwa kwezahluko zocwaningo, izingqinamba zocwaningo, bese kuba isiphetho socwaningo. Kuyaqapheleka ukuthi kunenguquko enkulu ezindleleni okuqanjwa ngazo amagama, ikakhulukazi emveni kokuphela kombuso wobandlululo kuleli. Lolu guquko alugcini emagameni ezakhiwo zamabhizinisi kodwa luze lwabonakala nesendleleni okuqanjwa ngayo imigwaqo emikhulu yalo idolobha. Lolu cwaningo lube yimizamo yokuhlaziya izizathu zalolu shintsho, incazelo kanye nomumo wamagama ahambisana nezinguquko ekuphathweni nasekubusweni kweze okunomthelela ekuqanjweni kwamagama ezindawo zamabhizinisi esezinamagama esiZulu njengobufakazi bezinguquko kuleli zwe.

1.2. Isendlalelo socwaningo

Lolu cwaningo luyitshe esivivaneni semizamo yokuhlaziywa kwamagama esiZulu okuqanjwe ngawo izindawo zamabhizinisi ezisedolobheni lasePietermaritzburg elaziwa ngoMgungundlovu, kugxilwe kulezo eziqanjwe emveni konyaka we-1994. Izakhamuzi ezakhele leli dolobha ziwasebenzisa ngokushintshana la magama amabili kanye nelithi 'eThawini'. Kuvamile

1

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