

**UKUHLAZIYWA KOLIMI OLUSETSHENZISWA EMDLALWENI WEBHOLA
LIKANO BHUTSHUZWAYO**

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ZE-MASTER OF ARTS

**NGAPHANSI KWESIKOLE SEZOBUCIKO-IZILIMI ZESINTU,
ENYUVESI YAKWAZULU-NATALI**

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ISIFUNGO

Ngiyaqinisekisa ukuthi lo msebenzi osihloko sithi **‘Ukuhlaziywa Kolimi olusetshenziswa Emdlalweni Webhola Likanobhutshuzwayo’** ngumsebenzi wami engiziqalele wona nokuthi yonke imithombo engiqoqe kuyo ulwazi ngiyidalulile ngokuthi ngiyibhale kulolu cwaningo.

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Isiginesha

Usuku

.....

.....

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IQOQA

Lolu cwaningo luhlaziya ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo, luphinde luveze umthelela wala magama olimini lwesiZulu. Lolu cwaningo lugxile kakhulu emtheleleni walolu limi olusetshenziswa emdlalweni webhola likanobhutshuzwayo ekukhuliseni ulimi lwesiZulu. Lolu cwaningo lwenziwe emaqenjini ebhola likanobhutshuzwayo esiFundazweni saKwaZulu-Natali, eThekwini namaphethelo.

Isidingo esikhulu salolu cwaningo ukuthola ukuthi yiluphi ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo. Lapha kubhekwa izimvo zezintatheli, abalandeli kanye nabadlali bomdlalo webhola likanobhutshuzwayo mayelana nolimi olusetshenziswa kulo mdlalo.

Ulwazi kulolu cwaningo luqoqwe ngokusebenzisa indlela yekhwalithethivu. Ucwaningo ngokwekhwalithethivu lugxile ezintweni ezenzeka ngokwemvelo yazo. Lolu lwazi luqoqwe ngokusebenzisa izingxoxo, ukucutshungulwa kwemibhalo kanye nokubukela okwenzekayo ezinkundleni zemidlalo yebhola likanobhutshuzwayo. Imithombo yolwazi okuxoxwe nayo kulolu cwaningo kube yizintatheli, abadlali kanye nabalandeli bomdlalo webhola likanobhutshuzwayo.

Izintatheli zisebenzisa lolu ulimi ukubhala ngemidlalo yebhola likanobhutshuzwayo emaphephandabeni. Abasakazi bezemidlalo yebhola likanobhutshuzwayo emisakazweni ehlukeneyo kanye nakumabonakude basebenzisa lolu limi ukwethula imidlalo yebhola likanobhutshuzwayo. Abadlali kanye nabalandeli bomdlalo webhola likanobhutshuzwayo basebenzisa lolu limi ezinkundleni zemidlalo uma bephawula ngokwenzeka emidlalweni yebhola likanobhutshuzwayo.

Okutholakele kulolu cwaningo ukuthi ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo lubaluleke kakhulu olimini lwesiZulu njengoba lunegalelo elikhulu ekuthuthukiseni nasekunothiseni ulimi lwesiZulu uma lungabhalwa phansi lubuye lufakwe ezincwandini zona ezisebenza njengenqolobane yolimi.

Lolu cwaningo luveze ukuthi ulimi lwesiZulu lusehubeni lokukhula ludlondlobale lapha eNingizimu Afrika inqobo nje uma abanikazi balo belukhathalela.

UHLU LWEZINCAZELO ZAMAGAMA

Indlela yocwaningo:	<i>Research method</i>
Injulalwazi:	<i>Theory</i>
Ingxoxo:	<i>Interview</i>
Ipharadaymu:	<i>Paradigm</i>
Ukubuyekezwa kwemibhalo:	<i>Literature review</i>
Ipharadaymu eqondayo:	<i>Interpretive paradigm</i>
Uhlaziyo lokuqukethwe:	<i>Content analysis</i>
Inkambiso elungileyo yocwaningo:	<i>Research ethics</i>
Izindlela zokuqoqa ulwazi:	<i>Data collection methods</i>
Ucwaningo ngendlela yekhwalthethivu:	<i>Qualitative method</i>

IZIFINYEZO EZISETSHENZISIWE OCWANINGWENI

FIFA Federation of International Football Association

PSL Premier Soccer League

ANC African National Congress

NP National Party

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ISAHLUKO SOKUQALA

ISINGENISO

1. Isingeniso

Lolu cwaningo luhlaziya ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo, olubizwa ngesiNgura, luphinde luveze umthelela walolu limi olimini lwesiZulu. Lesi sahluko sethula izinhloso kanye nesendlalelo socwaningo. Umcwaningi uveza isisusa sokwenza lolu cwaningo aphinde ethule imibuzo ezophendulwa.

Kulesi sahluko umcwaningi uchaza ulimi lwesidolobha noma isihumusha. Kule ngxenye kwethulwa ukwethekela njengenye yezinto ezikhulisa ulimi emphakathini. Kule ngxenye umcwaningi wethula umcabango ongakafakazelwa kanye nomklamo wocwaningo. Injulalwazi yokuthambekela inkulumo iyachazwa kule ngxenye. Lesi sahluko sethula izinkinga ezaba khona eziphathelene nocwaningo kanye nokuhleleka kwezahlukelelo zocwaningo.

Lolu cwaningo lugxile olimini olusetshenziswa emdlalweni webhola likanobhutshuzwayo. Lolu limi lusetshenziswa kakhulu izintatheli, abalandeli kanye nabadlali esiFundazweni saKwaZulu-Natali, eThekwini namaphethelo.

1.1 Isidingo sokwenza ucwaningo

Lolu cwaningo lubaluleke kakhulu emphakathini ukuze labo abafisa ukwazi imvelaphi yolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo basizakale. Lolu cwaningo luhlaziya ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo ezinkundleni zemidlalo eThekwini namaphethelo, esiFundazweni saKwaZulu-Natali kanti okutholakele kuzoba usizo kubahleli bolimi ngokuba kusetshenziswe njengomhlahlandlela emphakathini okhuluma ulimi lwesiZulu, ikakhulu emkhakheni we-Sociolinguistics okuyisayensi yolimi lomphakathi.

1.2 Inkuthazo yokwenza ucwaningo

Ziningi izizathu ezenze ukuba umcwaningi akhuthalele ukucwaninga ngolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo. Okugqamile lapho kubuyezwa imibhalo ukuthi alukho ucwaningo lwalolu hlobo oseluke lwenziwa ngolimi lwesiZulu noma lwesiNgisi.

Ngakho-ke kubonakale kunesidingo esikhulu sokuba livalwe leli gebe elikhona ocwaningweni maqondana nalolu limi njengoba luyingxenye yolimi olusetshenziswayo emphakathini.

Enye inkinga ephawulekile eyokuthi lolu limi olusetshenziswa emdlalweni webhola likanobhutshuzwayo luthathwa abantu abaningi njengolimi olungekho emthethweni. Ngakho-ke umcwaningi ubone kubalulekile ukuthi abantu bazi ngokubaluleka kwalo ukuze kube lula kubathandi nabalandeli balo mdlalo ukuwulandela uma usakazwa emisakazweni noma kumabonakude, kuxoxwa noma kubhalwe ngalo. Futhi kubalulekile ukuthi umphakathi wazi ngalolu limi olusetshenziswa ngabantu abangamalungu omphakathi njengoba belusebenzisela ukuba baziphilise, baqinise ubungani futhi bakhulume ngokukhululeka.

Ngaphezu kwalokhu, sekube khona ukudlondlobala okukhulu komdlalo webhola likanobhutshuzwayo eNingizimu Afrika kodwa lokhu kudlondlobala akuhambisani nokwanda kakhulu kwesibalo semibhalo ebhalwe ngolimi lwesiZulu ehlahiya ulimi olusetshenziswa kulo mdlalo. Ngakho-ke sibonakale siyinto ephuthumayo isidingo sokuba ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo lugcineke futhi lulotshwe phansi ukuze kukhuthazwe ukusetshenziswa kwalo olimini olusemthethweni futhi nomlando walo ungashabalali.

Okunye okukhuthaze umcwaningi ukuba enze lolu cwaningo ukuthi naye ungumqeqeshi webhola likanobhutshuzwayo emazingeni aphantsi khona esiFundazweni saKwaZulu-Natali. Ukusebenza kakhulu kwakhe nabadlali kanye nabalandeli njengomqeqeshi kunike umcwaningi ugqozi lokwazi kabanzi ngalolu limi olusetshenziswa emidlalweni yebhola likanobhutshuzwayo.

Lo msebenzi ulotshwe ngolimi lwesiZulu ukukhuthaza ukuthuthuka kolimi. Ukulinganiswa kwezilimi ngokoMthethosisekelo wezwe laseNingizimu Afrika kunike umcwaningi intshisekelo enkulu yokuba enze lolu cwaningo ngolimi lwesiZulu. Umcwaningi ukubone kuyinselelo ukubhala lolu hlobo locwaningo ukuze kusizakale abacwaningi bolimi lwesiZulu emkhankasweni wabo wokuthuthukisa lolu limi eNingizimu Afrika. Lolu cwaningo luzophinde luphonse itshe esivivaneni ekwandiseni imikhakha ulimi lwesiZulu olusetshenziswa kuyona.

UMthethosisekelo wezwe iNingizimu Afrika (*Umthetho 108 we-1996*) uveza ukuthi ziyishumi nanye izilimi ezisemthethweni. INingizimu Afrika yizwe lokuqala emhlabeni ukuthi libe nezilimi eziyishumi nanye ezisemthethweni. UNdimande-Hlongwa (2009:21) uveza ukuthi inqubomgomo yobuliminingi ayijwayelekile. Inqubomgomo yolimi kwezemidlalo ithi yinoma yiluphi ulimi olusemthethweni lungasebenza njengolimi kwezemidlalo. Yize noma kunjalo izilimi eziyisishiyagalolunye zomdabu zisabukeka njengezilimi ezingakathuthuki uma ziqhathaniswa nezinye izilimi njengesiNgesi nesiBhunu.

Abantu abaningi abangabalandeli bezemidlalo bakholelwa ukuthi kumele bathulelwe ezemidlalo ngolimi lwesiNgesi kunolimi lwebele ngoba bekholelwa ukuthi ulimi lwabo angeke lubenzele lutho. Njengomqeqeshi webhola likanobhutshuzwayo emazingeni aphansi kunenselelo enkulu umcwaningi nabanye abakulo msebenzi ababhekana nayo uma bexhumana nabadlali kanye nabalandeli ngamagama esiNgesi asetshenziswa kulo mdlalo.

Umphakathi awuwaqondi kahle la magama futhi awukwazi nokudlulisa imizwa yawo ngomdlalo webhola likanobhutshuzwayo. Umphakathi uyaphoqeka ukuba wenze lokhu okubizwa ngokuthi ukuxutshwa kwezilimi (*code switching*) uma ukhuluma ngalo mdlalo. Uma umdlalo wethulwa ngolimi lwesiNgesi ungaze ucabange ukuthi abantu abakhuluma ulimi lwesiZulu abawazi lo mdlalo kanti cha bakhubazwa yila magama esiNgesi asetshenzisiwe. Uma usukhuluma ulimi lwabo bayavuleleka, bakwazi ukuphawula ngomdlalo webhola likanobhutshuzwayo. Lokhu kukhombisa ngokusobala ukuthi inkinga edalwa ukusetshenziswa kolimi lwesiNgesi emdlalweni webhola likanobhutshuzwayo isenkulu kakhulu okusho ukuthi umphakathi ubambisene nabahleli bolimi kusamele babhekisise inqubomgomo yolimi kwezemidlalo ukuze kusizakale abalandeli kanye nabathandi bebhola likanobhutshuzwayo.

Izintatheli zikhetha ulimi lwesiNgesi njengolimi lokwethula imidlalo yebhola likanobhutshuzwayo ngoba isiNgesi sithathwa njengolimi lokuxhumana olusezingeni lomhlaba kanye nolimi lokuhweba. Izilimi zomdabu zisemthethweni futhi zingenza noma yimuphi umsebenzi owenziwa ezinye izilimi uma nje zinganikezwa ithuba elanele lokuba zisebenze ikakhulukazi kwezemidlalo. Abantu abakhuluma ulimi lwesiZulu abaluboni ulimi lwabo njengelungelo kodwa babona izilimi zabacindezeli njengezilimi eziyilungelo kubona kodwa ezabo bazibona njengezilimi ezibabuyisela emuva. Lokhu kuyabancisha amalungelo abo abakhulumi nabathandi bolimi lwesiZulu.

1.3 Ukubaluleka kocwaningo

Ngenxa yokuthi lolu cwaningo luhlaziya ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo emphakathini okuzotholakala ocwaningweni kuzoba usizo olukhulu kubahleli bolimi kanye nasemkhakheni wokuqanjwa kwamatemu amasha. Lolu cwaningo luzosebenza njengomhlahlandlela emagameni asetshenziswa emdlalweni webhola likanobhutshuzwayo emphakathini onsundu. Lolu cwaningo luzoba wusizo kakhulu kubantu abafuna ukwazi kabanzi ngencazelo nemvelaphi yolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo kanye nangomkhakha wezilimi ezingekho emthethweni ezikhulunywa emphakathini amaqembu athile.

1.4 Isendlalelo socwaningo

Abantu uma behlanganiswe okuthile empilweni bagcina sebenolimi noma amagama athize abawasebenzisayo ukuze baxhumane kahle. Kunamagama athize asetshenziswa abantu ezindaweni ezahlukene njengasemajele, emafemini, ezibhedlela, emashibhini, ezikhungweni zemfundo, ezinkundleni zemidlalo, njll. Abantu abanengi emaqenjini abangamalungu kuwo bazakhela ulimi abalusebenzisayo olwaziwa ngokuthi isilengi. Ubulungu buqiniswa yilolu limi abalusebenzisayo. Ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo lukhulunywa abantu abangabalandeli, izintatheli, abasakazi kanye nabadlali bebhola. Abantu abangenandaba nomdlalo webhola likanobhutshuzwayo abalwazi lolu limi.

UNdlovu (1963:4) uchaza la magama asetshenziswa kulezi zindawo ezibalwayo njengesilengi. UNdlovu (1963:4) uthi isilengi ulimi olwaziwayo emphakathini kodwa olungavumelekile ukuba lusetshenziswe emihlanganweni noma ezindaweni lapho kuhlengenwe khona ngokusemthethweni. Uma umuntu ethi “*dovola*” usho ukuthi dlala ibhola. Ngamanye amagama incazelo yaleli gama icashile kumuntu ongawazi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo.

Amagama amaningi emdlalweni webhola likanobhutshuzwayo aqanjwa ngokubheka okwenziwa abadlali enkundleni. Umdlali ongakwazi ukudlala ibhola enkundleni, abantu bamubiza ngokuthi “*impuphu*”. Ukuguquka kwamasiko kubantu kunomthelela ekusetshenzisweni kolimi. Izilimi eziningi ziyathuthuka ngenxa yokwakheka kwamagama amasha emphakathini. Abahleli bolimi imvama abahambisani nenguquko eyenzeka olimini kodwa abakuvezi ukuthi kunini lapho kufanele kwamukelwe amagama amasha olimini.

UMsimango (1989:43) uthi ulimi olungekho emthethweni ulimi olungayilandeli imithetho elandelwayo uma kubhalwa ulimi olusetshenziswa abantu. Yize amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asuke aziwa kodwa asuke esetshenziswa yingxenye encane kakhulu yabakhulumi bolimi oluthile.

Ukungaguquki kolimi ngokufakwa kwamagama amasha yinto ejwayelekile empilweni, kodwa akulona ulimi olungavumeli inguquko, ngabantu abangavumeli izinguquko ezilethwa abezizwe olimini lwabo. Lokhu kudalwa ukuziqhenya kwabo ngolimi lwabo lwebele. Lesi ngesinye sezizathu ezenza kube yinselelo ukwamukelwa kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo olimini lwesiZulu.

UMsimango (1989:43) uqhubeka athi ulimi olwamukelekile lubonakala ngokuthi lubhalwe phansi ngokusemthethweni kuyo yonke imibhalo yalo futhi luvunyelwe nokusetshenziswa uma kuhlengenwe ngokusemthethweni. Ulimi olungekho emthethweni lubonakala ngokuthi lukhulunywe nje kuphela, lungabhalwa phansi. Kungalesi sizathu-ke amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo engeke athathwa njengolimi olwamukelekile emphakathini kanti futhi la magama awabhaliwe phansi. Abalandeli, abadlali, abasakazi, izikhulu zamaqembu kanye nezintatheli zamaphephandaba basebenzisa la magama aziwa yibona kuphela uma bephawula ngemidlalo. Empeleni amanye ala magama akhona olimini lwesiZulu kodwa okuqaphelekayo ukuthi anikeza umqondo ohlukile uma esetshenziswa emdlalweni webhola likanobhutshuzwayo.

La magama asetshenziswa ezigabeni ezahlukene, kukhona asetshenziswa abadlali enkundleni, asetshenziswa abalandeli ngaphandle kwenkundla kanye nasetshenziswa abasakazi uma besakaza umdlalo emsakazweni kanye nakumabonakude. Ababhali bamaphephandaba nabo basebenzisa wona la magama ukwethula obekwenzeka emdlalweni webhola likanobhutshuzwayo noma bechaza ngalokho okwenzeka enkundleni ngesikhathi somdlalo.

Ukukhula kwesasasa emdlalweni webhola likanobhutshuzwayo sekwenze isidingo sokuhlaziywa kwalolu limi sabasikhulu kakhulu. Abantu abaningi kulesi siFundazwe saKwaZulu-Natali bathembele kakhulu emisakazweni yesiZulu ukubethulela imidlalo yebhola ngolimi lwesiZulu okuyilona olukhulunywa abantu abaningi (*Stats. SA 2011*).

Umcwaningi ukubone kubaluleke kakhulu ukuba enze lolu cwaningo ukuze kusizakale abacwaningi bolimi lwesiZulu emkhankasweni wabo wokulondoloza nokuthuthukisa lolu limi eNingizimu Afrika.

Ngaphezu kwalokhu umcwaningi ubone kubalulekile ukuthi abantu bawazi la magama, bawuqonde kangcono umqondo awuqukethe futhi bazi nangokubaluleka kwawo ekukhuliseni ulimi lwesiZulu.

Ukudlondlobala komdlalo webhola likanobhutshuzwayo emuva kweNdebe Yomhlaba yezi-2010 kuvuselele ugqozi kubalandeli kanye nabathandi bebhola ukuba baye ezinkundleni zemidlalo. Liyanda inani labantu abeza ezinkundleni bezobuka kodwa izinkundla azigcwali lokho kuseyinsalelo enkulu, izinkundla zigwala uma kudlala i-Chiefs nePirates.

USabirye noSurujlal (2010) bathi ziningi izizathu ezenza abalandeli bathande ukuyobuka imidlalo yebhola likanobhutshuzwayo bukhoma. Ukwakhiwa kwezinkundla eziphambili ezindaweni zabamnyama kanye nasemadolobheni kwenze abalandeli bathanda ukuyothamela imidlalo bukhoma. Ukuthuthuka kwengqalasizinda kulethe ukudlondlobala komdlalo webhola likanobhutshuzwayo. Izinkundla eziningi ezinjengoPrincess Magogo, King Zwelithini kanye neMoses Mabhida zathuthukiswa ngenxa yokuza kweNdebe Yomhlaba. Ukuthuthuka komnotho kanye nakwezokuthuthwa komphakathi ezindaweni zabamnyama ngesikhathi seNdebe Yomhlaba yezi-2010 nakho kube nomthelela ekuhanjelweni kwemidlalo yebhola likanobhutshuzwayo.

Lokhu kukhula kwesasasa lomdlalo webhola likanobhutshuzwayo sekwenze sasikhulu isidingo sokuhlaziywa kolimi abalandeli bebhola likanobhutshuzwayo abalusebenzisayo uma bekhuluma ngalo mdlalo. Ukuhlaziywa kwalolu limi kuzofaka ukubhekwa komthelela walo olimini lwesiZulu, indlela umphakathi owemukela ngayo labo abasebenzisa lolu limi ebholeni likanobhutshuzwayo kanye neqhaza lalo ekukhuthazeni ukuxhumana emphakathini.

1.5 Izinhloso zocwaningo

Lolu cwaningo lunalezi zinhloso ezilandelayo:

- ❖ Ukuveza ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo eThekwini namaphethelo.

- ❖ Ukuchaza umsebenzi owenziwa yilolu limi nendlela olwamukeleka ngayo olimini lwesiZulu.
- ❖ Ukucubungula indlela lolu limi olubunjwe ngayo nokusabalala kwalo emphakathini.

Inhloso yalolu cwaningo ukuveza obala ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo ukuthi luyaphila olimini lwesiZulu njengoba lusetshenziswa yizintatheli, abadlali kanye nabalandeli. Lolu cwaningo luzoveza ukuthi ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo ludala futhi angeke lushabalale.

Lolu cwaningo luhlose nokuveza ukuthi ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo lunamthelela muni kwezinye izilimi. Nokuveza ukuthi izilimi zabamhlophe zona zaba namthelela muni olimini olusetshenziswa emdlalweni webhola likanobhutshuzwayo.

Umcwaningi uhlose ukukhuthaza indlela yokucabanga engabukeli phansi abantu abasebenzisa lolu limi. Umcwaningi ukhombisa ukuthi ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo luveza imizwa yomuntu ngomdlalo, lokhu akukhona ukuthi abantu abakwazi ukusebenzisa ulimi lwesiZulu oluqondile.

UMthethosisekelo we-1996 waseNingizimu Afrika ubeka phambili amalungelo abantu bonke abakhele leli lizwe. Nabo abantu abasebenzisa lolu limi banamalungelo abo futhi bakhuselwe yiwo umthethosisekelo.

Njengoba ucwaningo luzobheka ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo okuzotholakala ocwaningweni kuzoba usizo olukhulu kubahleli bolimi kanye nakulabo ababhekele ukuthuthukiswa kolimi lwesiZulu. Lolu cwaningo luzoba umhlahlandlela emphakathini ofuna ukwazi kabanzi ngolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo.

Enye inhloso yalolu cwaningo ukuveza umthelela walolu limi lwesiZulu kanye nokwehluka komqondo walo olimini lwesiZulu. Enye inhloso ehlobene nale ukuveza ukuhlobana phakathi kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo kanye nolimi olusetshenziswa emphakathini.

Lolu cwaningo luphinda lubheke umsebenzi walolu limi olusetshenziswa emdlalweni webhola likanobhutshuzwayo uma luhlangukiswa nolimi olwamukelekile emphakathini. Inhloso ukuthuthukisa ukuxhumana emphakathini nendlela abantu abamukela ngayo lolu limi uma abanikazi balo belusebenzisa. Umcwangingi ubheka indlela abalandeli kanye nabadlali abalusebenzisa ngayo lolu limi ukuze baxhumane kahle ezinkundleni zemidlalo. Ngenkathi umcwangingi ebheka ukwakheka kwalolu limi uphinde wabheka umthelela walo emphakathini nakubadlali bebhola likanobhutshuzwayo okuyibona abalusebenzisa kakhulu.

1.6 Amagama adinga ukuchazwa

La magama alandelayo asetshenziswe kulolu cwaningo azochazwa ukuze ucwaningo luzwakale kahle:

Isilengi

UCalteaux (1994:115) uthi abantu babona okwenziwa ngabaNsundu baseMelika kumabonakude nangendlela abakhuluma ngayo base beyabalingisela. Lokhu kunqanyulwa kwamagama okwenziwa ngamaMelikana, intsha yakubona yakuthanda yase iyakulingisa. Abantu bayathanda ukuthi izinto zabo zishintshe. Imvelaphi yesilengi esikhulunywa kuleli ikuveza ngokusobala ukuthi abantu babona kufanele ukuthi baziqalele esabo isilengi. Isilengi siqale sikhulunywa ngabantu abathile kodwa manje sesikhulunywa yilabo ababona ukuthi bayasithanda futhi siyabasebenzela ekufezeni izinjongo zabo. Umuntu okhuluma isilengi uthathwa njengomuntu ozaziyo izinto nohambisana nesikhathi. Abantu abaningi basikhuluma ngezimo ezithile. Isilengi asiyi ngokuthi uyasebenza noma kawusebenzi ngoba osebenzayo uyasikhuluma isilengi salapho esebenza khona, kanjalo nabadlali bebhola likanobhutshuzwayo nabo bakhuluma esasebholeni. Kafushane, akekho ongasikhulumi isilengi ngoba sikhulunywa kuzo zonke izindawo lapho kutholakala khona umphakathi othile onokuthile okuwuhlanganisayo.

UNdlovu (1963:4) uchaza isilengi njengolimi olwaziwayo emphakathini kodwa olungavumelekile ukuba lusetshenziswe emihlanganweni noma ezindaweni lapho kuhlangukiswa khona ngokusemthethweni. Isilengi sibonakala sidlondlobala kakhulu ezindaweni eziningi, sibonakala singaba negalelo elikhulu ekuthuthukiseni ulimi lwesiZulu. Kepha inselelo wukuthi abantu abaningi babonakala belibukela phansi iqhaza elingabanjwa yisilengi olimini lwesiZulu.

I-Code Switching

UBokamba (1988:24) uchaza i-*code switching* ngokuthi:

Code switching is the embedding or mixing of words, phrases and sentences from two codes within the same speech event and across sentence boundaries.

Ukuxutshwa kwamagama, imisho nezingxenye ezithize enkulumweni eyodwa nasekwakhekeni kwemisho ngokuwelela kweminye imingcele olimini.

Le nqubo ijwayelekile olimini lwesiZulu uma kwakhiwa amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Abantu basebenzisa izindlela ezahlukeni olimini ukuze baxhumane, basuka olimini lwesiZulu baye esiNgisini noma esiBhunwini.

Ikhodi

I-*World Book Dictionary* ichaza ikhodi ngokuthi:

A system of words, letters, figures or other symbols used to keep a message short or secret.

Ukuhleleka kwamagama, izinhlamvu kanye nezigaba noma izimpawu ezisetshenziswa ukufingqa umyalezo noma imfihlo.

Lokhu kuveza amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo njengamagama angaziwa abantu abangewona amalungu eqembu noma abangeyona ingxenye yomdlalo webhola.

Inkundla

Kulolu cwaningo leli gama lisho indawo lapho kudlalwa khona umdlalo webhola likanobhutshuzwayo. Ukusetshenziswa kolimi emdlalweni webhola likanobhutshuzwayo kuncike kakhulu kubalandeli kanye nabadlali balo mdlalo ezinkundleni zemidlalo. Kuyenzeka lolu limi lusetshenziswe emigwaqweni yasemalokishini kodwa lusetshenziswa kakhulu ezinkundleni zemidlalo.

Isihumusha

UNdlovu (1963:2) uchaza isihumusha njengolimi olusetshenziswa ngabantu abaningi emadolobheni seluxube nezinye izilimi. URudwick (2005) ocwaningweni lwakhe olusihloko sithi, *Township language dynamics: isiZulu and isiTsotsi in Umlazi*, uveza ukuthi iNingizimu Afrika yizwe elikhuthaza ukukhulunywa kwezilimi ezahlukene ngenxa yokuxhumana kwezinhlanga ezahlukene. URudwick (2005) uqhubeka aveze ukuthi kuncane okusenziwe ukucwaninga ngezilimi ezahlukene ezisetshenziswa emadolobheni, lapha ubheke isiTsotsi kanye nesiCamtho. URudwick (2005) ubheke kakhulu isiTsotsi esikhulunywa eMlazi kwaZulu Natal. Umcwaningi uqhubeka abheke ubudlelwano obukhona phakathi kwesiZulu kanye nolimi lwesiTsotsi.

1.7 Izilimi ezingekho emthethweni emphakathini okhuluma ulimi lwesiZulu

Umcwaningi ubone kubalulekile ukuthi acubungule lokho okushiwo ngabanye ababhali mayelana nezilimi noma amagama angekho emthethweni. Izilimi ezizobalulwa isilengi, isiCamtho, isiTsotsi kanye nolimi lwesigodi. Lezi zilimi zinomthelela omkhulu emvelaphini yolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo. Umcwaningi ubheke imisebenzi yababhali abaningi abanjengoNdlovu (1963), uCalteaux (1994), uBailey (1985), njalonjalo. URudwick (2005) ocwaningweni lwakhe ubheka ubudlelwano obukhona phakathi kwesiZulu kanye nolimi lwesiTsotsi. URudwick (2005) uqhathanisa imisebenzi yabacwaningi abanjengoFerguson (1959), uFishman (1972) kanye noHudson (2002) okuyibona abaveze umhlahandlela wezilimi eziningi ezisetshenziswa eNingizimu Afrika. Laba bacwaningi baveze ulimi lwesiNgisi njengolimi oluhamba phambili uma luqhathaniswa nezinye izilimi eNingizimu Afrika. URudwick (2005) uveza ukuthi isikhathi sesifikile ukuba kubhekwe kakhulu isiTsotsi kanye nolimi lwesiZulu olusetshenziswa emphakathini.

Umcwaningi uveza lokhu ukuze kucace ukuthi akusona isilengi kuphela ulimi olungekho emthethweni. Empeleni amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aqhamuka kuzo zonke lezi zilimi. Umcwaningi uzobheka umlando kanye nemvelaphi yalezi zilimi kanye nokunye okungatholakala.

1.7.1 Isilengi

UMsimang (1989:43) uveze ukuthi ulimi olungekho emthethweni luwuhlobo lolimi olungayilandeli imithetho elandelwayo lapho kubhalwa ulimi olusetshenziswa umphakathi. UMSimang (1989) uqhubeka athi lolu limi luyakhulunywa kuphela, alubhalwa phansi. Isilengi olunye lwezilimi ezingekho emthethweni. Isilengi ulimi olusetshenziswa abantu abathile uma behlanganiswe ngokuthile, noma ulimi olutholakala ezindaweni ezithile; emajele, emalokishini, emafemini, ezibhedlela, ezinkundleni zemidlalo lapho kuhlangele khona umphakathi. UNdlovu (1963:4) uthi isilengi ulimi olwaziwayo emphakathini, kodwa olungavumelekile ukuba lusetshenziswe emihlanganweni noma ezindaweni lapho kuhlangele khona ngokusemthethweni.

Ulimi lwesilengi lusetshenziswa ezindaweni eziningi. Isizathu ukuthi abantu abakhuluma lolu limi babuya nalo lapho belusebenzisa khona. Isilengi sixuba zonke izilimi ezitholakalayo emphakathini, kodwa amagama esilengi ayaguquka aveze umqondo omusha noma kusetshenziswe amagama anjengezisho, amagama afingqiwe noma igama lolunye ulimi kodwa abalisebenzisayo bebe beqonde ukusho okunye, okwehlukile kokushiwo igama olimini lwabo.

UCalteaux (1994:15) uthi isilengi ngumkhuba otholakala kunoma yiluphi ulimi. Uqhuba uthi lo mkhuba wenziwa ikakhulukazi yintsha ngoba ifuna ukubonwa yehlukile kwamanye amalungu omphakathi. UCalteaux (1994:41) uveza ukuthi isilengi siwuhlobo lokukhuluma olusetshenziswa yingxenye ethile emphakathini okungaba abadlali, abalandeli, izifundiswa, izintatheli, njalonzalo.

Isilengi sikhulunywa ngabantu abaziqalela owabo umkhuba owahlukile emphakathini. Imvama isilengi sisetshenziswa ngabantu abasesigabeni esisodwa abahlanganiswe ngokuthile kungaba ubungani, ukuboshwa, ukudlalela iqembu elilodwa lebhola, njll. UBailey (1985:5) uthi isilengi sisetshenziswa yintsha ikakhulukazi abesilisa kunabesifazane, uphawula kanje:

Slang is used...more by younger people and more by men than by women.

Isilengi sisetshenziswa...yintsha ikakhulukazi abesilisa kunabesifazane

Okugqamayo ukuthi isilengi sikhulunywa kakhulu yintsha. Kungenzeka ukuthi lokho kudalwa ukuthi abacwaningi babexoxisana nentsha ngesikhathi beqoqa ulwazi locwaningo. UNdlovu (1963:69) uveza ukuthi isilengi yisona esizala ulimi olusemthethweni kunoma yiluphi ulimi.

1.7.2 IsiCamtho

UBundy (1987:13) uthi isiCamtho ulimi okwathi lapho luqala lwathathwa njengolimi lwentsha eyizigebengu. IsiCamtho siqhamuka olimini olwaziwa ngokuthi isiShalambombo. IsiShalambombo sabe siwulimi olwabe lusetshenziswa izigebengu ezabe zaziwa ngokuthi amaLayitha ezazikhuthuza abantu eGoli eminyakeni eminingi eyedlula yawo-1890. Lezi zigebengu zazidume ngokubamba inkunzi ezimayini. Lezi zigilamkhuba ezazibamba inkunzi kwabe kungamaZulu ayeze ngomsebenzi ezimayini.

UBonner (1987:7) ocwaningweni lwakhe uthi isiCamtho saqale sakhulunywa yiqembu elalaziwa ngokuthi amaRashiya okwabe kuyiqembu elaliyizimbangi namaLayitha. AmaRashiya kwabe kungabantu ababevela eLosotho nase-Orange Free State ababekhuluma isiSuthu.

UCalteaux (1994:130) uthi isiCamtho usibona sihlanganisa isiBhunu nolimi lwesiZulu. Uqhubeka athi isiCamtho usibona sixuba isiNgisi kanye nolimi lwesiZulu. Kafushane nje eGoli zikhona ezinye izilimi ezixubene nezilimi zabamnyama ngaphandle kwesiNgisi nesiBhunu. UCalteaux (1994) uqhubeka aveze umthelela wesiBhunu ngaphambi konyaka we-1976, lapho izifundo eziningi zazifundiswa ngolimi lwesiBhunu. Yingakho nje abantu abamnyama kwakuthi uma bekhuluma uthole ukuthi baxuba ulimi lwesiBhunu kanye nolimi lwesiZulu. Ngemuva konyaka we-1976 abantu bavunyelwa ukufunda ngolimi lwesiNgisi ngaphandle kolimi lwesiBhunu. Emuva kwalokho abantu babe sebeqala ukuxuba isiZulu nesiNgisi ikakhulu kulabo ababekhuluma ulimi lwesiZulu.

1.7.3 IsiTsotsi

UCalteaux (1994:149) uthi isiTsotsi savela ngoba kunesidingo ukuze kuxhunywane emalokishini ngenxa yezilimi eziningi ezabe zitholakala khona. IsiTsotsi ulimi olwaqanjwa yintsha yezinhlanga ezahlukene eyayihlala emalokishini ukuze ikwazi ukuxhumana kalula. Uqhubeka athi isiTsotsi saqanjwa isigejane esabe sizibiza ngokuthi *amaGents* okuyisona esingabakhulumi bokuqala balolu limi, esabona isidingo salolu limi ukuze sikwazi ukuxhumana. UCalteaux (1994:149) ucashunwa ephawula ngesiNgisi ethi:

Tsotsitaal developed out of the need to communicate with each other in these multilingual township situations. The 'gents' who use this language, usually belong to different ethnic groups and in order to communicate, a common language had to be found.

IsiTsoetsi ulimi olwaqanjwa yintsha eyayikhuluma izilimi ezehlukene emalokishini ukuze ikwazi ukuxhumana. AmaGents angabakhulumi balolu limi, bavame ukuba ngabantu abehlukene ngokobuhlanga ngakho ukuze bakwazi ukuxhumana kwadingeka bathole ulimi oluzobahlanganisa.

UCaltheaux (1994) uqhubeka aveze ukuthi isiTsotsi ulimi olungakhethe minyaka yobudala kubantu abalusebenzisayo. Abantu baselokishini elilodwa kujwayelekile ukuthi bambone umuntu okungeyena owalelo lokishi ngoba engezwa ukuthi bathini lapho bekhuluma.

UBonner (1987) uveza ukuthi isiTsotsi saqala sakhulunywa ngabantu baseGoli, okwabe kuyintsha yasedolobheni. Isizathu esenza umcwaningi alufake lolu limi lwesiTsotsi ukuthi linomthelela emvelaphini yamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo.

UBonner (1987) uveza ukuthi isiTsotsi saqale sakhulunywa ngabantu baseGoli, okwabe kuyintsha yasedolobheni. Uqhuba athi lolu limi lwabizwa ngokuthi i-'Flaaitaal'

UMesthrie (1995:292) uthi:

Tsotsitaal, developed among the criminal gang of the Western Areas, who were composed mainly of urban male youths. It was earlier known by the popular term Flaaitaal.

IsiTsoetsi saqanjwa yiqembu lezigebengu lasemalokishini aseNyakatho neGoli kanti amalungu aleli qembu ikakhulu ayeyintsha yesilisa. Lolu limi lwaqale lwabizwa ngokuthi yi-'Flaaitaal'.

Abakhulumi abaningi bazibonakalisa ngolimi oluthile ukuthi bavela kuyiphi indawo noma bavela kuliphi idolobha. Nanku umehluko okhona phakathi kwesiZulu nesiTsotsi:

	IsiTsoetsi	IsiZulu
(1)	Ingura	Ibhola
(2)	Ukusheyizela	Ukuyekela

Umcwaningi usezobheka isiFanakalo. Isizathu esenza umcwaningi akhulume ngalolu limi ukuthi linegalelo ekuhlanganiseni izinhlanga ezahlukene.

1.7.4 IsiFanakalo

UMesthrie (1995:176) uveza ukuthi kunzima ukuthola imvelaphi yesiFanakalo yize kunezincazelo eziningi ezikhona. U-Adendorff (1993) ucashunwe lapho echaza isiFanakalo ngokuthi:

First, Fanakalo origins are uncertain, though a number of explanations have been proposed. Secondly, research into the origin of Fanakalo is surpassingly limited, and our understanding rests on the work of Cole and Mesthrie.

Okokuqala, kunzima ukuthola imvelaphi yesiFanakalo yize kunezincazelo eziningi ezikhona. Okwesibili, ucwaningo ngemvelaphi yesiFanakalo luncane kakhulu ngakho esikwaziyo kususelwa emsebenzini kaCole noMesthrie.

UMesthrie wabhala umlando ngesiFanakalo owaqala eminyakeni ye-1950. Uhlukanisa isiFanakalo ngalolu hlobo:

1. IsiFanakalo saqala eMpumalanga Koloni naseNatali ngeminyaka ye-1820 ngenhloso yokuxhumana phakathi kwabantu ababekhuluma isiNgesi nababekhuluma izilimi zesiNguni.
2. IsiFanakalo saqala eNatali eminyakeni ye-1860 phakathi kwabezinkontileka nomphakathi wamaNdiya nababekhuluma isiZulu kanye nesiNgesi ukuze kube khona ukuxhumana.
3. IsiFanakalo saqala eKimberley eminyakeni ye-1870 ngenhloso yokuxhumana phakathi kwalabo ababesebenza ezimayini zedayimane kanye negolide.

Kafushane singasho ukuthi isiFanakalo kwabe kuwulimi lwasezimayini. Umcwaningi uthi lolu limi lwaqala ezimayini njengolimi lokuxhumana phakathi kwezinhlanga ezazize ngomsebenzi. IsiFanakalo naso sinomthelela ekwakhekeni kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo.

1.7.5 Ijagoni

UVetter noSilverman (1986:11) ocwaningweni lwabo bachaza ijagoni ngokuthi ulimi olukhulunywa ngabantu abenza umsebenzi othile abawufundela iminyaka eminingi. Baqhubeka bathi lolu limi lwejagoni lwaqalwa ngenhloso yokuthi lowo ongeyena oweqembu labo bamkhiphe inyumbazane engxoxweni yabo. Ijagoni yenza abantu abayisebenzisayo bahlale bebambene futhi bezwana njengeqembu elilodwa.

Ijagoni kayisetshenziswa ezibhedlela kuphela, nakwezinye izindawo iyatholakala ngoba abasebenza ezibhedlela basuka nayo khona bagcine sebeyikhuluma nasemphakathini.

1.7.6 Ulimi lwesigodi

Abantu besizwe esisodwa bayakwazi ukuxhumana, bakhulume bebodwa futhi bezwane kahle nakuba kungeke kwenzeke ukuba abantu ababili abavela ezigodini ezehlukene bakhulume ngokufanayo. Umehluko uvezwa imfundo, ubudala, ubulili noma indawo umuntu ahlala kuyo. UKennedy (1992:786) ocwaningweni lwakhe uchaza ulimi lwesigodi kanje:

It's a certain type of speech of the people of the same area which differs from the ordinary way people speak, but this type of speech shows itself that it leans against the common language. What is important is that the dialect is a language that has been corrupted because it has been used by careless, unwise and.....

Yindlela okukhuluma ngayo abantu abavela esigodini esisodwa eyehlukile endleleni abantu abakhuluma ngayo ngokwejwayelekile. Okubalulekile ukuthi ulimi lwesigodi luwulimi olungaqondile ngenxa yokuthi lusetshenziswe ngendlela enobudedengu, engaphusile futhi...

Ulimi lwesigodi kaluyi ngokuthi ufunde kangakanani ngoba nalowo ofundile uyalukhuluma ngoba luwulimi olukhulunywayo kuleyo ndawo akhulele kuyona. Lowo ofundile naye ugcina esekhuluma lolu limi ngoba uhlala nabakhuluma lolu limi imihla namalanga.

UCrystal (1985:92) ocwaningweni lwakhe uthi ulimi lwesigodi luvezwa ngamagama asetshenziswa ngabantu enkulumweni yabo. Ngamanye amazwi ulimi lwesigodi luyaphunyukela olimini lwalowo okhulumayo. UCrystal (1985:92) uthi:

Dialect reveals itself by slipperiness of a tongue.

Ulimi lwesigodi luyaphunyukela olimini lwalowo okhulumayo.

Uqhubeka athi nalapho kukhona abantu abaningi, ulimi luba nayo imithelela evela kwezinye izilimi ezisondelene nalo. Le mithethelela igcina seyamukelwe njengolimi olwejwayelekile emphakathini lowo. Kafushane nje singathi ulimi lwesigodi luwulimi olukhulunywa ngabantu abahlala endaweni eyodwa noma ethile. Uthi laba bantu bangahlanganiswa izizathu ezithile okungaba ukufunda, ukusebenza njalonzalo.

Sekuphawuliwe ngezilimi ezingekho emthethweni okuyizona eziphakela ulimi olusemthethweni ngamagama. Amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo avela kulezi zilimi ezingekho emthethweni okuyizona ezikhiqiza la magama.

1.7.7 Ulimi lwesidolobha noma isihumusha

Ulimi olusetshenziswa ngabantu abaningi seluxube nezinye izilimi. Uma abantu belusebenzisa basuke bengaqondile okubi. Lokhu kumane kuzenzekele ngoba abantu sebehlala nezinye izizwe.

UNdlovu (1963:2) ukubeka ngokuthi:

Many people who speak and write Zulu use words or idioms or change common words and use them in their own way.

Abantu abaningi bakhuluma babhale isiZulu besebenzisa amagama noma izisho noma baguqule amagama ajwayelekile bawasebenzise ngendlela yabo ethe phecelezi.

Lolu limi lwesidolobha selungene nasezindaweni zasemakhaya ngenxa yokuthi labo abasebenza emadolobheni babuya nalo bese belusebenzisa emakhaya noma ezindaweni zasemakhaya. Ulimi lwesidolobha luvamise ukusebenzisa amagama olimi lwesiZulu, kodwa aguquliwe, aveza umqondo omusha. Kwesinye isikhathi lusebenzisa amagama ezinye izilimi kodwa labo abakhulumayo babe beqonde okunye, hhayi lokho okushiwo yigama lalolo limi ngokusemthethweni.

Isibonelo:

- Ibhantshi** > umuntu ongakwazi ukuvimba amagoli ebholeni.
Ingura > igama elisho ibhola.
Injini > igama elisho umdlali ohluphayo enkundleni, owehla enyuka
Ispinsi > leli gama liqhamuka olimini lwesiTsotsi, lisho isibili.
Indumeyane > leli gama lisho umdlali ogqoke ijezi eliyinombolo yesithupha.

UCaltheaux (1994:41) uveza ukuthi isihumusha siwuhlobo lokukhuluma olusetshenziswa ngabantu okungaba yiqeqebana labantu okungaba yizifundiswa, abafundi, amaqembu ezigebe, njalonjalo, abasuke bezama ukufihla inkulumo yabo ukuba ingezwakali kuwo wonke umuntu.

Ulimi lwesihumusha luvamise ukusetshenziswa ngabantu abasha ngoba bezama ukucashisa inkulumo yabo ukuze bangayizwa abantu abadala noma labo abangalujwayele lolu limi.

1.7.8 Ukwethekela

Ulimi luyinto eguqukayo neyakhiwayo. Intuthuko yaseNtshonalanga yenza ukuba abomdabu baseNingizimu Afrika bathekele amagama amasha avela ezilimini zaseNtshonalanga ikakhulukazi olimini lwesiNgisi, la magama asemukelwe njengamagama asemthethweni.

Izibonelo:

- Ibhantshi** > **batjie**
Ikhothenga > **coat hanger**
Ufreeway > **freeway**
Ipunter > **punter**
Ivaya > **via**

Akusona isiZulu kuphela esakhe amagama amasha navela kwezinye izilimi. U-Akinnaso (1998:57) uyakuqinisekisa lokhu kuthekelisa kwamagama eqondise olimini lwamaSpaniyadi olususelwa olimini lwesiNgisi. UGoke-Parcela (1983:52) uyakufakazela lokhu ngokuthi, kukhona amagama asuselwa olimini lwesiNgisi asetshenziswa olimini lwesiYoruba. Izilimi zesiNguni zisebenzisa amagama athekelwe esiNgisini nasesiBhunwini. La magama asethathwa njengamagama ezilimi zomdabu eNingizimu Afrika.

UWeinreich (1974:3) uveza ukuthi ukuthekelwa kwamagama kudalwa ukungabi nawo amagama olimini lolo. Ukuhlalisana nezizwe ezikhuluma izilimi ezahlukene, yikho okudala ukuthekelana kwezilimi. Ukuthekelana kuyalukhulisa ulimi.

Ulimi lwesiZulu nalo luthekela amagama amaningi avela ezilimini zaseNtshonalanga kanye nezinye izilimi zabansundu ezingomakhelwane. Nabo abasebenzisa amagama emdlalweni webhola likanobhutshuzwayo bayaphoqelesa ukuba babumbe amagama amasha, ukubumba amagama amasha kunesidingo esibalulekile ngenxa yokuthi ulimi luyinto ekhulayo. Lawo magama lawo akhiwe alandela imithetho yalolo limi.

UPotter (1957:57) uthi ulimi luyingxenywe ebalulekile empilweni kanti isisekelo salo sisemasikweni, enhlalweni nasemvelweni yabantu.

Kuthatha isikhathi eside ukubumba amanye amagama ngenxa yokuthi kufanele kube khona inguquko ethize okufanele kudlulwe kuyo. Lokhu kungenxa yokuthi awekho amagama angahumusheka kalula ukuze kuvele amagama amasha angawabomdabu. Yingakho nolimi lwesiZulu lwethekela kwezinye izilimi zabomdabu noma kwezinye izilimi zaseNtshonalanga.

Izibonelo:

IsiNgisi Igama elisha

***Engine* > Injini**

***Cream* > Ukhrimu**

***Furniture* > Ifenisha**

La magama athathwa njengamagama asemukelwe olimini lwesiZulu nakuba esiZulwini engamile ngokufana nasesiNgisini.

Amagama amaningi asetshenziswa emdlalweni webhola likanobhutshuzwayo aqanjwa esuselwa esimweni esithize sokwenzeka kwezinto. Njengesibonelo, abadlali abaningi abanesiphiwo sokudlala ibhola banikwa amagama achaza indlela abashesha ngayo enkundleni kanti amanye amagama abanikwa wona asuke ethekelwe kwezinye izilimu.

1.8 Umlando wezilimi eNingizimu Afrika

UNdimande-Hlongwa (2009:10) uveza ukuthi kwaba yisimangaliso ukuphuma kwesinqumo senqubomgomo yobuliminingi eNingizimu Afrika. Uqhubeka athi lesi sinqumo saphuma emhlanganweni owawubanjelwe eHarare ngonyaka we-1990. Emva kwalo mhlango kwakhiwa ikomidi lolimi elalizodingida izindaba zolimi. Yikulo leli komidi lapho kwaphakanyiswa khona ukuthi iNingizimu Afrika kufanale ihloniphe izilimi eziyishumi nanye ikakhulukazi izilimi zomdabu zase-Afrika zona ezazikade zicindezelwe phambilini. UNdimande-Hlongwa (2009) uqhubeka athi ngonyaka we-1996 kwakhiwa i-National Language Project ukuze kuxoxwe ngomsebenzi wokushintsha indlela ulimi olusetshenziswa ngayo kwezemfundo, emphakathini, kwezomnotho kanye nakwezepolitiki. Uveza ukuthi iNingizimu Afrika yaqoka ukuthi iphume yodwa eceleni isebenzise izilimi eziyishumi nanye njengezilimi ezisemthethweni.

UNdimande-Hlongwa (2009) uthi izilimi emhlabeni wonke jikelele zahlukaniseke kaningana ukwakha imindeni yezilimi. Kukhona izilimi zomdabu zase-Afrika ezaziwa ngokuthi izilimi zeSintu: isiNguni, isiSuthu kanye nesiVenda, njll. Uqhubeka athi kukhona nezilimi zaseNtshonalanga emazweni aseYurophu, isiNgesi, isiPutukezi kanye nesiFulethi.

Uyaqhubeka uNdimande-Hlongwa (2009) athi umuntu angeke athembela kakhulu ezilimini zezigodi ngoba kakade zithathwa ngokuthi azikakabi semthethweni noma azikemukeleki. Kunohlobo lolimi okuyilona olukhulunywa ngokuvelele kulelo nalelo qembu labakhulumi bolimi. Lugqama kangangoba yilona olugcina seluthathwa njengolimi olusemthethweni. Lolimi luhlonishwa kakhulu. Lokhu kuhlonishwa kwalo kuyivela kancane ngoba akuhambisani nokuthi umkhulumi ukhuluma luphi ulimi uma esekhaya. UNdimande-Hlongwa (2009) uqhubeka athi ulimi olusemthethweni luba nezimpawu ezithathwa ngokuthi ezekhethelo ezethekelwe kuzo zonke izinhlobo zokukhuluma ezikhona ezilimini zezigodi ezahlukehlukene. Uveza ukuthi kuyiphutha elikhulu ukubukela phansi izilimi zezigodi ngoba yizo ezizala ulimi olusemthethweni. Ulimi olusemthethweni lubonakala ngokuba nobhalojikelele lwalo, inguqokomsindo, inbenzozakhi noma imofoloji, uhlelomisho, isemantiksi, nokufana komqondo wamagama atholakala kuzo zonke izilimi zezigodi ngezigodi zolimi olulodwa uma sezididiyelwe.

Abantu noma sebephoqwe kangakanani ukuthi bakhulume ulimi olusemthethweni kodwa bayoqhubeka nokukhuluma izilimi zabo zezigodi. Ziningi izizathu ezingenza abantu balushaye

indiva ulimi olusemthethweni. Uma bebona ukuthi abakwazi ukuyichaza kahle into abafuna ukuyisho ngolimi okuthiwa lusemthethweni bayaqhubeka nokubeka inkulumo yabo ngolimi okungolwesigodi uma nje luyichaza kangcono into umkhulumi asuke efuna ukuyisho.

Kuyenzeka futhi umkhulumi athande ukusebenzisa igama elingekho uma ebona ukuthi lelo elisemthethweni seliyisidala nokuzodala ukuba ahlekwe ngabamlalele uma elisebenzisa. UNdimande-Hlongwa (2009) uqhubeka athi umuntu uthanda ukuhambisana nesikhathi ngoba nolimi nalo aluzithambisi, luhambisana nesikhathi. Abakhulumi abasebasha abathandi ukubizwa ngokuthi bayisidala. Kwesinye isikhathi ulimi olusemthethweni luyaye luntule amagama ahlaba esikhonkosini kuze kudingeke ukuthi kusetshenziswe amagama ethekelwe ezilimini zezigodi, kwesinye isikhathi ulimi olusemthethweni luthatha kade kanti olwesigodi lusuke selunawo amagama amafushane ashaya khona noma ngabe ethekelwe kwezinye izilimi zezigodi nakwezinye-ke nje izilimi inqobo nje uma igama lihlaba esikhonkosini kuleyo nto okusuke kukhulunywa ngayo.

U-Extra noMaartens (1998:25) bathi ngonyaka we-1652 abantu ababehlala eKapa kwakungabaBathwa kanye namaLawu. Ayekhuluma ulimi lwawo. Baqhubeka bathi kwakukhona nabanye ababeyizivakashi ababeqhamuka eYurophu imvamisa okwakungamaPutukezi namaFulentshi. Umthetho owakhishwa ngowokusebenzisana kwezilimi ngokukhululeka phakathi kwaBathwa namaDashi. Kwathi ngesikhathi sekuqala ukuhwebelana okwalandelwa ukufundiswa kwezenkolo kwaqala kwatolikwa. Ngenxa yokuthi kwase kuqale amapulazi sekusetshenzwa kwaqala ukuthi kudingeke izigqila ezaqhamuka e-Angola naseMadagascar. Ngenxa yokuxubana kwabantu ababeqhamuka emazweni ahlukene abantu baqala bakhuluma ulimi olusha olwalusetshenziswa ukuze abantu baxhumane kahle. Lolu limi luxuba izilimi ezahlukene ezivela kwezinye izilimi. Ulimi lwesiNgisi lwaqala ngesikhathi amaNgisi efika eKapa ngonyaka we-1795.

1.8.1 Ulimi lwesiZulu nokukhula kwalo ngesikhathi seminyaka ye-1700.

Ngesikhathi inkosi uShaka isibuthathile ubukhosi baKwaZulu izimpi zabhebhethaka kakhulu. Abantu babaleka baya ngaseNyakatho neNingizimu, baze bafika maphakathi neNingizimu Afrika. INkosi uShaka yayiphethe umbuso omkhulu eNingizimu Afrika ukusukela emfuleni uPhongolo kuze kuyofika oThukela, Ndimande (1998). IsiZulu ngaleyo ndlela saba ulimi olukhulunywa ngabantu abaningi.

INkosi uShaka yenza umsebenzi omkhulu wokulondoloza ulimi lwesiZulu. Lokhu inkosi yakwenza ngokuba ikhiphe isinqumo esingumnqamulajuqu sokuthi kukhulunywe isiZulu sodwa ukuze kubhekwane nezingqinamba zokuxhumana. Lesi sinqumo senza ukuthi isiZulu sithole udumo nokwathi emva kwalokho sasabalala saze sakhulunywa nayilabo ababekhuluma ezinye izilimi zezigodi.

UMazibuko (2008) uveza ukuthi eminyakeni ephakathi kowe-1842 kuya kowe-1890 kwaba khona ushintsho olukhulu embusweni waKwaZulu. IBrithani yathatha umbuso waseNatali ezandleni zamakhosi amabili aKwaZulu, iNkosi uMpande neNkosi uCetshwayo. Ngonyaka we-1860 kwabe sekufika amaNdiya ezosebenza ezimobeni. Ngesikhathi efika, afika nezilimi zawo, okungabalwa kuzo: iHindi, iTamil, iTelugu kanye neSanskrit, njll. Ngonyaka we-1899 kwaba khona impi phakathi kwamaBhunu namaNgisi. AmaNgisi aphumelela kuleyo mpi ngonyaka we-1902. Emva kwalokho ulimi olwaba semthethweni kwaba isiNgisi. Inqubomgomo yolimi ezikoleni yayithi akufundiswe ngesiNgisi. AmaBhunu awedelela lo mthetho ngoba aze agcina ngokwakha isigungu esibhekele ulimi lwawo. Lo mlendo uyakhombisa ukuthi amaNgisi namaBhunu azazisa kakhulu izilimi zawo ngakho inselelo ethathwe ngumcwaningi lapha ngeyokuthola ukuthi ngabe amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo anamthelela muni ekuthuthukiseni ulimi lwesiZulu.

1.9 Imibuzo ezophendulwa wucwaningo

Miningi imibuzo engabuzwa mayelana nalolu cwaningo, umcwaningi ukhethe ukuthi athathe leyo ayibone ibaluleke kakhulu futhi ezosiza ekutheni kutholakale izimpendulo mayelana nocwaningo lonke. Le mibuzo elandelayo iyona ezophendulwa kulolu cwaningo:

- ❖ Yimaphi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo eThekwini namaphethelo?
Inhloso yalo mbuzo ukuqoqa amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo esetshenziswa yizintatheli, abalandeli, abadlali kanye nabasakazi uma bephawula ngomdlalo webhola likanobhutshuzwayo.
- ❖ Ngabe la magama asetshenziselwani emdlalweni webhola likanobhutshuzwayo?
Inhloso yalo mbuzo ukuthola lokho la magama asetshenziselwa kona emdlalweni webhola likanobhutshuzwayo.
- ❖ Kungabe amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asuselwaphi futhi anayiphi incazelo?

Lo mbuzo uhlose ukuhlukanisa amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ngokwezincazelo kanye nomsuka wawo. Inhloso ukuveza ubudlelwano obukhona phakathi kolimi lwesiZulu kanye nezinye izilimi uma kwakheka la magama. Ngokuphenduleka kwalo mbuzo amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo azogcineka futhi kwaziwe nemvelaphi yawo. Lokhu kungaholela ekutheni la magama abhalwe nakuzichazamazwi.

1.10 Umcabango ongakafakazelwa

Ibhola likanobhutshuzwayo lingumdlalo okhonzwe kakhulu futhi onabalandeli abaningi eNingizimu Afrika. Abadlali, abalandeli, izintatheli kanye nabasakazi emdlalweni webhola likanobhutshuzwayo basebenzisa ulimi abaluqondayo bebodwa okwenza kube lula ukuxhumana kwabo bebodwa. Uma kuhlaziywa la magama abawasebenzisa emdlalweni webhola likanobhutshuzwayo kubonakala emaningi asuselwa kwezinye izilimi ezisemthethweni kanye nezingekho emthethweni.

1.11 Umklamo wocwaningo

Lolu cwaningo luzogxila esiFundazweni saKwaZulu-Natali, eThekwini namaphethelo, ezinkundleni zemidlalo yebhola likanobhutshuzwayo. Ababambiqhaza kulolu cwaningo kuzoba abalandeli, izintatheli, abadlali, abasakazi okuyibona abasebenzisa kakhulu la magama atholakala emdlalweni webhola likanobhutshuzwayo kanye nezikhulu zamaqembu ezinolwazi ngala magama. Ababambiqhaza kulolu cwaningo bazoba ngaphezulu kweminyaka eyi-18, okuwunyaka okhomba ukuba mdala ngokomthetho-sisekelo waseNingizimu Afrika. Nalabo bantu abanolwazi olunzulu ngomdlalo webhola likanobhutshuzwayo njengabasebenzi eminyangweni yezemidlalo kuhulumeni, bazozetshenziswa njengababambiqhaza kulolu cwaningo.

IsiFundazwe iKwaZulu-Natal saziwa iNingizimu Afrika yonkana ngenxa yebhola likanobhutshuzwayo elidlalwa kuso. Lapha singabala amaqembu amakhulu aqhamuka kulesi sifundazwe anjengaMaZulu, iGolden Arrows, i-African Wanderers kanye ne-Bush Bucks. La maqembu akhiqize abadlali abaningi esingabala kubo oSugar Ray Xulu, oMlungisi Ngubane, oSamora Khulu, oChippa Khoza, oCalvin Peterson, oMahlalela Hadebe, oJoel Faya, o-Ace Mnikathi, o-Eric Ngidi kanye nabanye abaningi.

Lesi siFundazwe asigcinanga nje ngokukhiqiza abadlali kuphela kodwa kuphinde kwaqhamuka abaphathi bebhola likanobhutshuzwayo abanohlonze lapha esingabala oRoger Sishi, oJabu Phakathi, oNorman Elliot, oLawrence Ngubane, o-Afzal Khan kanye nabanye abaningi. Yiwo lo mlando owenza lesi siFundazwe kanye neTheku namaphethelo kube yiyona mithombo eyethembekile yolwazi ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo.

1.12 Izinkinga zocwaningo

Uma kwenziwa ucwaningo lwanoma yiluphi uhlobo kuyenzeka kube khona izinto eziyizingqinamba. Kanjalo nakulolu cwaningo ziningi izinkinga umcwaningi ahlangebazane nazo ezisukela ekuntulekeni kwemibhalo ephathelene nesihloko salolu cwaningo, inselelo yokuthola ababambiqhaza abanolwazi olushaya emhloeni nasekumiseni izikhathi zokubonana nabo ngempumelelo kuya ekubukweni umphakathi okhuluma isiZulu kwala magama asetshenziswa emdlalweni webhola likanobhutshuzwayo njengamagama angelona ulimi oluqondile.

Inkinga enkulu kube eyokwentuleka kwemibhalo ephathelene nomdlalo webhola likanobhutshuzwayo ebhalwe ngolimi lwesiZulu, lokhu kwenze ucwaningo luhambe kancane ngoba isikhathi esiningi somcwaningi sithathwe ukuhumusha ulwazi olukwezinye izincwadi ezibhalwe ngezinye izilimi.

Ngaphezu kwalokhu, ukungabi nogqozi kwabacwaningi bolimi kwenze kwakuncane kakhulu okubhaliwe ngamagama asetshenziswa umphakathi emdlalweni webhola likanobhutshuzwayo. Alukho ucwaningo oseluke lwenziwa ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo nomthelela wawo olimini olusemthethweni olukhulunywa emphakathini.

Kube yinselelo ukuthola ulwazi olubambekayo ngokuthuthuka kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Inkinga enkulu ukungamukeleki kwala magama kwabanye abantu. Amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo athathwa njengamagama angalungile futhi angekho emthethweni. Kubalulekile ukuba abahleli bolimi bayiqonde kahle indaba yamagama asetshenziswa emdlalweni webhola

likanobhutshuzwayo emphakathini ngaphambi ngokuthatha izinqumo ngolimi eNingizimu Afrika.

Ukulinda imvume yokuqhuba ucwaningo emaqenjini ebhola likanobhutshuzwayo kulubambezele ucwaningo. Umcwaningi bekumele athole imvume yokuqhuba ucwaningo ngokwenkambiso elungileyo eqenjini ngaphambi kokuqhuba ucwaningo. Lokhu kuthathe isikhathi ngenxa yokungatholakali kalula kwezikhulu zamaqembu. Kuthe nangesikhathi umcwaningi eselitholile ithuba lokuxoxisana nabaphathi bamaqembu ebhola likanobhutshuzwayo kwatholakala ukuthi akubona bonke abakhuluma isiZulu. Ngaphezu kwalokhu, abanye babaphathi bakhombisa ukungabi nantshisekelo mayelana nokuqhutshwa kwalolu cwaningo. Lokhu kwenze imvume yokuqhuba ucwaningo yathatha isikhathi ukuthi itholakale.

Sekuphawuliwe ngezinkinga umcwaningi abhekane nazo ngesikhathi eqhuba ucwaningo, manje sekuzobhekwa ukuhleleka kwezahluko zocwaningo.

1.13 Ukuhleleka kwezahluko zocwaningo

Kule ngxenye kuvezwa isakhiwo socwaningo bese kufingqwa ngamafuphi okutholakala ngaphansi kwaleso naleso sahluko.

a) Isahluko sokuqala

Lesi sahluko sethula ucwaningo. Sichaza isidingo sokwenza lolu cwaningo kanye nalokho okukhuthaze umcwaningi ukuba alwenze lolu cwaningo. Kube sekuchazwa ukubaluleka kwalolu cwaningo. Kulandela isendlalelo socwaningo kanye nezinhliso zalo. Kuchazwa amagama adinga ukuchazwa ukuze ucwaningo lulandelele kahle okulandelwa yincazelo yezilimi ezithintekayo ocwaningweni. Umcwaningi ube eseveza umlando wezilimi eNingizimu-Afrika, agxile ikakhulu kowolimi lwesiZulu ucwaningo oluhlaziya amagama asetshenziswa kulona. Kube sekuvezwa imibuzo ezophendulwa wucwaningo, kwethulwe umcabango ongakafakazelwa bese kuchazwa umklamo wocwaningo. Kuvezwa izinkinga umcwaningi ahlangebezane nazo ngesikhathi enza ucwaningo bese kuphethwa ngokuveza indlela izahluko zalolu cwaningo ezihleleke ngayo.

(b) Isahluko sesibili

Isahluko sesibili sibuyekeza imibhalo eqondene nalolu cwaningo. Umcwani ubheka lokho osekubhaliwe kanye nalokho osekucwaniwe ngomdlalo webhola likanobhutshuzwayo. Lesi sahluko sibheka ukusetshenziswa kolimi kwezemidlalo kanye noMthethosisekelo wezwe laseNingizimu Afrika. Ekugcineni umcwani ubheka amaqembu kanobhutshuzwayo esiFundazwe saKwaZulu-Natali okuyilapho ucwani lugxile khona.

(c) Isahluko sesithathu

Esahlukweni sesithathu umcwani uveza izinhlobo ezahlukene zamapharadaymu abe esegxila kuleyo esetshenzisiwe kulolu cwaningo okuyipharadaymu eqondayo. Umcwani uyayichaza ukuthi iyini le pharadaymu. Ube eseveza izindlela ezisetshenzisiwe ukuqoqa ulwazi oluqondene nalolu cwaningo ezingaphansi kwekwalithethivu okuyizingxoxo, ukubuyekizwa kwemibhalo kanye nokuba yingxenye yalokho okucwaniwayo. Kulesi sahluko umcwani ubheka nenjulalwazi ezithintekayo kulolu kulolu cwaningo.

(d) Isahluko sesine

Esahlukweni sesine umcwani wethula ulwazi olutholakele ngesikhathi kwenziwa ucwani. Kulesi sahluko ulwazi luhlaziywa kubhekwa futhi kulandelwa imibuzo yocwani. Umcwani usebenzisa isu lezingxoxo, ukubukela kanye nokufunda imibhalo ekuqoneni ulwazi locwani. Ababambiqhaza bahlukaniswa izigaba ezine lapha kubalwa izintatheli, abalandeli, abadlali kanye nabasakazi. Lesi sahluko sibheka okutholakele ezingxoxweni nababambiqhaza kubukwa ubuqiniso bokushiwo ngababambiqhaza ngesikhathi kwenziwa izingxoxo zalolu cwaningo.

(e) Isahluko sesihlanu

Lesi yisahluko sokugcina lapho kuhlaziywa khona amagama atholakele asetshenziswa emdlalweni webhola likanobhutshuzwayo. Kulesi sahluko kuvezwa ukubaluleka kocwani, ukuphumelela kwendlela esetshenzisiwe ukwenza ucwani kanye neziphakamiso zocwani.

Isiphetho

Kulesi sahluko sethuliwe isihloko salolu cwaningo olumayelana namagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Kulesi sahluko ziveziwe izinhloso zocwani kanye nendawo lapho ucwani luzobe lugxile khona. Imibuzo yocwani nayo

kukhulunyiwe ngayo kulesi sahluko kwaphinde kwavezwa nezinkinga umcwaningi ahlangabezane nazo ngenkathi enza ucwaningo kanjalo nokuhleleka kwesakhiwo salolu cwaningo. Esahlukweni esilandelayo okuyisahluko sesibili kuzobhekwa imibhalo eqondene nalolu cwaningo. Umcwaningi uzogxila kulokho osekubhaliwe ngomdlalo webhola likanobhutshuzwayo. Umcwaningi uzobheka amaqembu ebhola likanobhutshuzwayo esiFundazweni iKwaZulu Natal lapho ucwaningo lugxile khona.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2 Isingeniso

Lesi sahluko siveza imibhalo ehlukene ebuyekeziwe ngomdlalo webhola likanobhutshuzwayo. Sibheka lokho osekubhaliwe kanye nalokho osekucwaningiwe ngomdlalo webhola likanobhutshuzwayo. Miningi imisebenzi esibhaliwe ngomdlalo webhola likanobhutshuzwayo. Imisebenzi eminingi igxile kakhulu emlandweni webhola likanobhutshuzwayo. Njengoba lolu cwaningo luhlaziya amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo kanye nomthelela wawo ekukhuliseni ulimi lwesiZulu, kuzogxilwa kulokho osekuke kwabhalwa ngomdlalo webhola likanobhutshuzwayo.

Izimvo ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo zibukwe kusukela phezulu emazweni omhlaba, e-Afrika kuza eNingizimu Afrika kuze kushaye phansi esifundazweni saKwaZulu-Natali. Kuzokhulunywa kakhulu ngomdlalo webhola likanobhutshuzwayo eNingizimu Afrika, kubhekwe ukuthi abacwaningi bathini ngawo. Lokhu kuzolandelwa ukucutshungulwa kwezindlela ezahlukene ezisetshenzisiwe ukuqhuba ucwaningo.

2.1 Ukubhekwa kwemibhalo ehlobene nalolu cwaningo

Nakuba kungekho mbhali oseke wenza ucwaningo olunesihloko esifana nse nalesi salolu cwaningo, kepha bakhona abacwaninge ngebhola likanobhutshuzwayo kanye nabacwaninge ngamagama ahlobene nalawo okugxile kuwona lolu cwaningo.

UNdlovu (1963) ocwaningweni lwakhe ucubungula ukuhlelwa kwamagama esilengi olimini lwesiZulu. Uqhubeka aveze umsebenzi wesilengi ekukhuliseni ulimi lwesiZulu. Omunye umcwaningi nguMsimango (1987) emsebenzini wakhe osihloko sithi “*The impact of Tsotsitaal on Zulu*” uveza ukuthi akubona bodwa otsotsi abasebenzisa la magama, kepha nabantu abengebona otsotsi nabo sebeyawasebenzisa la magama. Abafundile nabangafundile, abahlala emadolobheni bayawasebenzisa la magama. UMsimango (1987) ocwaningweni lwakhe ubheka kakhulu imvelaphi yala magama kanye nencazelo elethwa yila magama olimini lwesiZulu.

UCele (1990) ocwaningweni lwakhe olusihloko sithi: “*A Comparison of Slang Code and isiZulu in the Pietermaritzburg Area*” uveza umthelela wokuthekela olimini lwesiZulu. Uqhubeka aqathanise isilengi nolimi lwesiZulu olusemthethweni.

2.2 Osekubhaliwe ngenqubomgomo yolimi kwezemidlalo

2.2.1 Iyini inqubomgomo yolimi futhi ithini?

NgokukaNdimande-Hlongwa (2009) inqubomgomo yolimi yisinqumo esisemthethweni sesimo solimi esehlukene nesikhulunywayo emphakathini esithathwa yisikhungo esithile noma uhulumeni (Inqubomgomo kazwelonke) maqondana nokusetshenziswa kolimi njengokuthi yiluphi ulimi oluzosetshenziswa, yiziphi izilimi ezizosebenza esifundazweni, njll.

UCrawford (2000:1) naye uyahambisana nale ncazelo ngoba uthi inqubomgomo yolimi yilokho uhulumeni akwenzayo ngokusemthethweni ngokukhipha umthetho, izinqumo zenkantolo noma nje ngezinye izindlela ukuthatha isinqumo sokuthi izilimi zizosetshenziswa kanjani emphakathini, kuhlolwe amakhono olimi adingekayo bese kutholwa amalungelo abantu okufunda, basebenzise futhi balonde ulimi.

Amagama asetshenziswa emdlalweni webhola likanobhuthsuzwayo asuselwa ezilimini ezisemthethweni kodwa wona asetshenziswa ngokwehlukile olimini olusemthethweni. Ukwehlukana kwala magama kubonakala ekuphinyisweni kwawo nasendleleni asetshenziswa ngayo. Amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aletha ukuqhekeka kabili noma ngaphezulu olimini okudalwa ngabakhulumi.

Umthethosisekelo wezwe waseNingizimu Afrika (1996) noMthetho wezemidlalo wezwe laseNingizimu Afrika kuyalihlonipha ilungelo labo bonke abantu nabathandi bezemidlalo ukuba bathole ezemidlalo ngolimi olusemthethweni noma ngolimi abazikhethele lona. Umthethosisekelo wezwe uvumela ukusetshenziswa kwezilimi eziyi-11 njengezilimi ezisemthethweni. Umthethosisekelo wezwe ugqizelela ukuthi zonke izilimi ezisemthethweni kumele zihlonishwe ngokulinganayo.

Umthetho olawula ukusetshenziswa kwezilimi ezweni (*Use of Official Languages Act, 2012*) uveza ukuthi yonke iMinyango kazwelonke ibhekeke ukuba ithathe izinyathelo zokuqikelela ukuthi zonke izilimi eziyishumi nanye ezisemthethweni eNingizimu Afrika ziyathuthukiswa

futhi zisetshenziswa ngokulingana ngokumisa izinqubomgomo zokuqikelela ukuthi lokho kuyenzeka.

Ngokwalo mthetho uMnyango Wezemidlalo Kuzwelonke (SRSA) unesibopho sokukhuthaza inqubomgomo yobuliminingi kanye nokusetshenziswa ngokukhululeka kwazo zonke izilimi ezisemthethweni eNingizimu Afrika. Lo mnyango yiwona obhekwe ukuba uthuthukise izilimi zabomdabu ebholeni likanobhutshuzwayo. Kungalesi sizathu-ke isiZulu, iSetswana kanye nolimi lwesiSotho kuyizona zilimi ezikhethwe yilo mnyango njengezilimi zokuxhumana kwezemidlalo ngokwenqubomgomo yawo yokusetshenziswa kwezilimi.

2.2.2 Inqubomgomo yolimi kwezemidlalo

Umthethosisekelo wezwe waseNingizimu Afrika (1996) noMthetho Wezemidlalo wezwe laseNingizimu Afrika (*National Sport and Recreation Act, 1998*) kuyalihlonipha ilungelo labo bonke abadlali, abathandi bezemidlalo ukuba bathole ezemidlalo ngolimi olusemthethweni noma ngolimi abazikhethela lona. Inqubomgomo yolimi kwezemidlalo ihlose ukuthuthukisa inqubomgomo yobuliminingi iphinde ithuthukise zonke izilimi zaseNingizimu Afrika ezisemthethweni.

Umthetho Wezemidlalo laseNingizimu Afrika (*National Sport and Recreation Act, 1998*) wanikeza ohulumeni bezifundazwe kanye noMkhandlu Wezemidlalo igunya lokukhetha ulimi okumele lusebenze kwezemidlalo ezifundazweni zabo. Lokhu kusho ukuthi uhulumeni wesifundazwe kanye nesigungu sezemidlalo kumele baziqambe inqubomgomo yolimi esifundazweni futhi ihambisane nomthethosisekelo wezwe kanye nenqubomgomo yezemidlalo kazwelonke. Lokhu kufanele kwenzeka kube kubekwe emqondweni nenhloso yokukhuthaza abantu abamnyama ukuba bazibandakanye kwezemidlalo njengoba babengavumelekile phambilini futhi kunemigoqo eminingi eyayibekelwe ukubavimbela, okubalwa kuyona nenqubomgomo yolimi. Yingakho-ke manje inqubomgomo yolimi kwezemidlalo ikhuthaza ukuba abantu bathole ezemidlalo ngezilimi zabo nangezilimi abazikhethela bona.

2.3 Ukubuyekezwa kwemibhalo eqondene nezinsizakuhlaziya

Zikhona izinjulalwazi ezingasetshenziswa ekuhlaziyweni kolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo. UNdimande-Hlongwa (2009:47) uzibale zaba yisithupha,

okuyinjulalwazi ye-*Speech Accommodation Theory*, *eyeCognitive Uncertainty*, *eye-Affectice Reinforcement*, *eye-Intergroup Distinctiveness* kanye *neyeGain-loss*. Ngezinhloso zalolu cwaningo injulalwazi esizogxila kuyo kulolu cwaningo injulalwazi ye-*Speech Accommodation Theory*.

Banengi abacwaningi asebeke bayisebenzisa le njulalwazi ye-*Speech Accommodation Theory* ocwaningweni lwabo. UZungu (1995) wayisebenzisa ocwaningweni lwakhe lapho ayebheka khona ama-*Contemporary Code Registers* (CCR's) esiNgura. Lonke ulwazi olutholakele ocwaningweni olwenziwe abacwaningi abasebenzise le ndlela luveza ngokusobala amandla ezinye izilimi ezinjengesibhunu nesiNgisi phezu kwazo zonke izilimi zomdabu.

2.4 Ukubuyekezwa kwemibhalo ngomdlalo webhola likanobhutshuzwayo

Ucwaningo olunzulu lwenziwe kubhekwa ukuthi yini esibhaliwe ngomdlalo webhola likanobhutshuzwayo. Lapha akubhekwa kuphela izincwadi ezibhaliwe kepha kubuye kwabhekwa nemisebenzi engashicilelwe naleyo eshicilelwe kanye namaphepha akumajenali. Emisebenzini yonke eyenziwe ngomdlalo webhola likanobhutshuzwayo awukho ohlaziya ulimi olusetshenziswa kulo mdlalo kanye nomthelela walo olimi lwesiZulu.

2.4.1 Ucwaningo olwenziwe emazweni omhlaba

UKing (1995) ocwaningweni lwakhe olusihloko sithi: "*Football fandom and post-National identity in the New Europe*" uveza ukuthi ngomdlalo webhola likanobhutshuzwayo singasho sithi iYurophu isiqale ukuba namadolobha kanye nezifunda eziqhudelanayo. Lolu cwaningo luhlaziya abalandeli beqembu elidume umhlaba wonke iManchester United. Leli yiqembu lasedolobheni laseManchester eNgilandi. UKing (1995) ocwaningweni lwakhe uhlaziya ukuthuthuka nokuzigqaja kwabalandeli baseYurophu ngamaqembu abo. Uqhubeka athi ukuzigqaja kwabalandeli akuhlangene nobuzwe babo kodwa kuhambisana namadolobha abahlala kuwo. Abalandeli balandela amaqembu asemadolobheni abahlala kuwo.

Njengoba iYurophu ikhombisa ukudlondlobala kwezombusazwe kanye nakwezomnotho sekube khona inkulumompikiswano ngokuzazi kwabantu baseYurophu ukuthi bangobani. UKing (1995) uqhubeka athi iqhaza elibanjwe ngabalandeli ekuthuthukiseni ukuzigqaja nokuzazi kwabantu baseYurophu kungaphezulu kobuzwe babo. Uveza ukuthi umdlalo

webhola likanobhutshuzwayo ngumdlalo womphakathi owenza abantu bazizwe beyingxenye yeqembu lelo abalilandelayo. Impumelelo yamaqembu ebhola likanobhutshuzwayo ilele kubalandeli bamaqembu abahlala kulawo madolobha amaqembu aqhamuka kuwo. Uqhubeka aveze ukuthi kuba khona ukungqubuzana phakathi kwalandeli okudalwa ulimi noma amagama asetshenziswa kulo mdlalo. Noma kunjalo kuningi okuhlanganisa abalandeli bamaqembu: indlela abagqoka ngayo ezinkundleni zemidlalo kanye namaculo abawaculayo ngesikhathi umdlalo uqhubeka. Ukukhula nokuxhumana phakathi kwamaqembu omdlalo webhola likanobhutshuzwayo eYurophu kanye nemidlalo eba phakathi kwamaqembu amakhulu ezinkundleni njengoba la maqembu ebukelwa izinkumbi zabantu kumabonakude emhlabeni jikelele yikho osekwenze ubumbano eYurophu.

Ababhali abanjengo Hand, uDavid, uCrolley, kanye no-Elizabeth (2000) ocwaningweni lwabo olusihloko sithi: *“Playing the Identity Card, Stereotypes in European Football”*, baveza ukuthi ingxenye enkulu emaphephandabeni inikezwa umdlalo webhola likanobhutshuzwayo ngenhloso yokugqamisa usikompilo lwaseYurophu. Imibhalo eminingi eYurophu ngomdlalo webhola likanobhutshuzwayo ayigcini kuphela ngokubheka indlela ibhola elidlalwa ngayo kodwa yenza abafundi bamaphephandaba bazi ngezinto ezingamagugu esizwe. Baqhubeka bathi ucwaningo lwabo luhlose ukhlaziya umdlalo webhola likanobhutshuzwayo ngokubheka okushiwo ngomdlalo eNgilandi, eSpain, eFrance kanye naseGermany. Inhloso ukuqonda kahle into eyenza abantu bangaguquki ezintweni abakholelwa kuzo. Laba bacwaningi bathi ulimi noma amagama asetshenziswa kule mibhalo ayehluka kanti futhi enzelwe ukujabulisa nokukhombisa obukhulu ubuciko. Amagama asetshenziselwa ukuchukuluza, akhuluma ngempi, ezombusazwe, ezomlando kanye nomnotho. Inhloso enkulu yamaphephandaba aseYurophu ukuveza ubuqhawe bamaNgisi, ukomelela kwemizimba yabaseSpain kanye nobuciko baseFrance. Baveza ukuthi amaphephandaba aseYurophu uma ekhuluma ngomdlalo webhola likanobhutshuzwayo aveza kakhulu ubuzwe kanye nempumelelo yamaqembu akhona kwezemidlalo. Umdlalo webhola likanobhutshuzwayo yiwona ohamba phambili, lokhu kufakazelwa inani lokubhalwa ngomdlalo webhola likanobhutshuzwayo emaphephandabeni. Uma amaphephandaba aseYurophu ebhala ngomdlalo webhola likanobhutshuzwayo awagcini nje kuphela ngokubhala ngomphumela womdlalo kodwa nokungaphezulu kwalokho. Amagama akhethwa yizintatheli yiwona aveza ukungahambisani noguquko kwabantu baseYurophu.

UKing (1995) uveza ukuthi ukukhula ngakwezomnotho, ukuxhumana kwamaqembu amakhulu nabezokusakaza sekwenze ubudlelwano kwezokuhwebelana eYurophu kwadlondlobala kakhulu. Uthi umdlalo webhola likanobhutshuzwayo akuwona umkhakha olula ngakwezokuhwebelana, lona ngumkhakha lapho abalandeli bezithokozisa khona ngokuveza imizwa yabo. Uqhubeka athi imidlalo edlala ebusuku phakathi nesonto iveza ukubhekana ngeziqo zamehlo phakathi kwezifunda kanye namadolobha ahlukene. Uveza ukuthi imidlalo yebhola likanobhutshuzwayo iveza isimo sezimali zamadolobha lapho imidlalo idlalelwa khona. Umdlalo webhola likanobhutshuzwayo uveza ukuthi iliphi idolobha elinemali eningi ukudlula elinye, lokhu kubeka imiphakathi yalawo madolobha kwelinye izinga.

Imidlalo yebhola likanobhutshuzwayo yenza abalandeli babe ndawonye futhi bazizwe bamukelekile. Uphetha ngokuthi ukulandela iqembu lakho eYurophu kuyisifundo futhi kufana nesidakamizwa esingayekeki. Ukuhambela imidlalo yebhola likanobhutshuzwayo kwenza abalandeli bahlangane nabanye abalandeli bakwezinye izindawo bakhe ubungani.

UCrystal (2003) emsebenzini wakhe othi: “*English as Global Language*” uveza ukuthi emuva kweminyaka eyi-100 isiNgisi yisona esamukelwe njengolimi lomhlaba. Uveza ukuthi nomdlalo webhola likanobhutshuzwayo nawo usudlondlobale kakhulu emhlabeni jikelele. Uqhubeka athi ukuthuthuka kolimi lwesiNgisi kanye nomdlalo webhola likanobhutshuzwayo sekwenze kwakhona ukuxhumana phakathi komdlalo webhola likanobhutshuzwayo kanye nolimi lwesiNgisi. Uveza kabanzi iqhaza elibanjwe ulimi lwesiNgisi ekuthuthukiseni umdlalo webhola likanobhutshuzwayo. Kulolu cwaningo ugxile kakhulu emagameni asetshenziswa emdlalweni webhola likanobhutshuzwayo abolekwe olimini lwesiNgisi.

USeddon (2004) encwadini yakhe ethi: “*Football Talk*” uchaza umdlalo webhola likanobhutshuzwayo njengomdlalo wabantu (*The People’s Game*). Uveza ukuthi umdlalo webhola likanobhutshuzwayo ungumdlalo odume ukudlula yonke imidlalo ekhona emhlabeni jikelele. Lokhu kufakazelwe naye-Federation of International Football Association (FIFA) ngonyaka wezi-2006.

UKunz (2007) emsebenzini wakhe othi: “*265 million Playing Football*” uthi umdlalo webhola likanobhutshuzwayo unabalandeli ababalelwa ezigidini emhlabeni jikelele. Kule ngxenye yocwaningo ugxile kakhulu kubalandeli bomdlalo webhola likanobhutshuzwayo ababuka umdlalo kumabonakude kuphela. UKunz (2007) uqhubeka aveze ukukhula komdlalo webhola

likanobhutshuzwayo kanye nesasasa lalo mdlalo entsheni ikakhulukazi kwabesifazane. UKunz (2007) uveza ukuthi ukukhula komdlalo webhola likanobhutshuzwayo kuletha ithemba ezweni lase-Afrika.

UGoldblatt (2007) emsebenzini wakhe odumile othi: *“The Ball is Round”* uveza umlando ngomdlalo webhola likanobhutshuzwayo emhlabeni jikelele. Uqhubeka aveze iqhaza elibanjwa umdlalo webhola likanobhutshuzwayo emlandweni wezwe. Ocwaningweni lwakhe uthi awukho umlando wezwe ophelile ngaphandle komlando womdlalo webhola likanobhutshuzwayo walelo zwe. Uthi umdlalo webhola likanobhutshuzwayo usungulwe amaNgisi ngeminyaka ye-1900 kanti futhi ulimi lwesiNgisi kwaba yilo lokuqala ukusetshenziswa emdlalweni webhola likanobhutshuzwayo.

UJudt (2007) ocwaningweni lwakhe olusihloko sithi: *“Post War”* uveza ukuthi umdlalo webhola likanobhutshuzwayo wabamba iqhaza elikhulu ekuxazululeni izinkinga kwezombusazwe. Kulolu cwango uveza ukuthi okuyikhona okwahlanganisa amazwe ngemuva kwempi yomhlaba yesibili kwaba umdlalo webhola likanobhutshuzwayo.

UBergh (2011) ocwaningweni lwakhe olusihloko sithi: *“Football is war”* ugxile kakhulu emagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Ngokwakhe amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ancikene kakhulu namagama asetshenziswa empini ukuchaza okwenzeka enkundleni ngesikhathi somdlalo. Uqhubeka athi umdlalo webhola likanobhutshuzwayo ufaniswa nempi phakathi kwamaqembu amabili. UBergh (2011) uphendula inkundla yomdlalo webhola likanobhutshuzwayo inkundla yezempi ngamagama asetshenziswa abasakazi uma bethula okwenzeka emdlalweni.

Abacwaningi abanjengoBergh no-Ohlander (2012) ocwaningweni lwabo olusihloko sithi: *“English direct loans in European football lexis”* bathi ulimi lwesiNgisi lwaba nomthelela ekuqanjweni kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Laba bacwaningi baqhubeka bathi amagama amaningi asetshenziswa emdlalweni webhola likanobhutshuzwayo abolekwe olimini lwesiNgisi ukuchaza okwenzeka emdlalweni webhola likanobhutshuzwayo.

Sekuphawuliwe ngalokho osekubhaliwe ngomdlalo webhola likanobhutshuzwayo emazweni omhlaba. Sekuzobhekwa lokho osekubhaliwe ngomdlalo webhola likanobhutshuzwayo e-Afrika.

2.4.2 Ucwaningo olwenziwe e-Afrika

Uma sibheka umlando nomdlalo webhola likanobhutshuzwayo e-Afrika siyabona ukuthi lo mdlalo wafika namaNgisi ngeminyaka ye-1800. Ababhali abaningi babhalile ngomlando womdlalo webhola likanobhutshuzwayo emazweni ahlukene ase-Afrika. Ngenxa yokuthi ucwaningo ngomdlalo webhola likanobhutshuzwayo lwalungabhaliwe phansi ngabantu base-Afrika bekuba khona ukushayisana kwemibono ngalo mdlalo. Abanye ababhali abenze ucwaningo olunzulu ngomlando webhola likanobhutshuzwayo eZambia nguJack Lord kanye noGoldblatt (2007).

Lapha kwenziwe ucwaningo olunzulu kubhekwa ukuthi yini esibhaliwe ngomdlalo webhola likanobhutshuzwayo e-Afrika. Yonke le misebenzi eyenziwe ngomdlalo webhola likanobhutshuzwayo awukho obheka umthelela wamagama asetshenziswa kulo mdlalo ekukhuliseni ulimi olusetshenziswayo emphakathini.

2.4.2.1 Ucwaningo olwenziwe eCameroon

Umdlalo webhola likanobhutshuzwayo uthathwa njengeminye yemidlalo ehamba phambili e-Afrika. Imidlalo yeNdebe yoMhlaba yezi-2010 eNingizimu Afrika kwaba yimidlalo yokuqala ukuba sezweni lase-Afrika. Kuncane kakhulu osekuke kwacwaningwa ngomthelela wemidlalo yeNdebe yoMhlaba e-Afrika. UTembi Maloney Tichaawa kanye noKamilla Swart (2010) ocwaningweni lwabo olusihloko sithi: “*Cameroonian’s Fans Perceptions of the 2010 FIFA World Cup*” babheka izwe laseCameroon nolwazi kanye nomlando ngezivakashi zomdlalo webhola likanobhutshuzwayo ezithamele imidlalo yeNdebe yoMhlaba yebhola likanobhutshuzwayo eNingizimu Afrika ngo-2010. Ucwaningo lwabo lubheka kakhulu abalandeli baseCameroon nemizwa yabo ngemidlalo yeNdebe yoMhlaba yebhola likanobhutshuzwayo eNingizimu Afrika. Ocwaningweni lwabo baveza ukuthi abalandeli bomdlalo webhola likanobhutshuzwayo baseCameroon bayijabulela kakhulu imidlalo yeNdebe yoMhlaba eNingizimu Afrika.

UShamin Chibba (2010) ephepheni elishicilelwe elisihloko sithi: “*When football became Africa’s game*” uveza ukuthi uDennis Liwewe owayeyintatheli edumile yomdlalo webhola

likanobhutshuzwayo waveza ukuthi uDavid Livingstone efika ezweni laseZambia wayephethe izinto ezintathu lapha ubala isikhwama, imithi yokwelapha, ibhayibheli kanye nebholi likanobhutshuzwayo. Uqhubeka athi noma ngabe lokhu kwakuyiqiniso noma amanga kodwa ukufika komdlalo webholi likanobhutshuzwayo e-Afrika kwaba into enhle kakhulu.

USellstrom (2010) ocwaningweni lwakhe olusihloko sithi: *“Football for Peace and Development in Africa”* ucubungula umlando webholi likanobhutshuzwayo emazweni ahlukene e-Afrika. Uveza ukuthi umlando ngomdlalo webholi likanobhutshuzwayo wawugxile kakhulu ekulweni nengcinezelo yabamhlophe. Uqhubeka athi abaholi abaningi ababelwa nengcinezelo babengabadlali abadumile bomdlalo webholi likanobhutshuzwayo. Uthi abaholi base-Afrika basebenzise umdlalo webholi likanobhutshuzwayo ukuletha ubumbano nenkululeko emazweni abo. Umdlalo webholi likanobhutshuzwayo ukhuthaze ukulwa nengcinezelo yabamnyama kwezombusazwe elethwe ngamaNgisi ezwenikazi lase-Afrika.

Uqhubeka athi eNigeria, uBenjamini Nnandi Azikiwe owalwela inkululeko wayengumdlali odumile webholi likanobhutshuzwayo. Uveza ukuthi uBenjamin Nnandi Azikwe wasungula iqembu lebhola likanobhutshuzwayo ukulwa nengcinezelo nokubhekana nezimo ezingezinhle zenhlalakahle emphakathini.

USellstrom (2010) uveza ukuthi nase-Algeria u-Ahmed Ben Bella owalwela inkululeko wayengumdlali odumile webholi likanobhutshuzwayo. Uqhubeka athi umkhuba wokusebenzisa umdlalo webholi likanobhutshuzwayo ukulwa nengcinezelo emazweni ase-Afrika akuyona into entsha. INingizimu Afrika ingenye yamazwe asebenzisa umdlalo webholi likanobhutshuzwayo ukulwa nobandlululo. USellstrom (2010) uveza indlela i-Afrika esebenzise ngayo umdlalo webholi likanobhutshuzwayo ukulwa nabacindezeli. USellstrom (2010) uqhubeka athi umdlalo webholi likanobhutshuzwayo wawuhlelwe ngokobuhlanga. Ngonyaka ka-1903 kusungulwe iSouth African Indian Football, le nhlango kwakungeyamaNdiya kuphela. Ukwanda kwabantu abamnyama emadolobheni kwenza umdlalo webholi likanobhutshuzwayo wakhula ezindaweni zabaMnyama.

2.4.2.2 Ucwaningo olwenziwe eZimbabwe

UChapanga (2004) ocwaningweni lwakhe olusihloko sithi: *“An analysis of the War Metaphors used in Spoken Commentaries”* uveza ukuthi abasakazi bezemidlalo yebholi

likanobhutshuzwayo eZimbabwe basebenzisa kakhulu izingathekiso ezisetshenziswa empini uma bethula imidlalo yebhola likanobhutshuzwayo kumabonakude. Uqhubeka athi umdlalo webhola likanobhutshuzwayo unjengempi phakathi kwamaqembu amabili enkundleni.

2.4.2.3 Ucwaningo olwenziwe eZambia

UChipande (2009) ocwaningweni olusihloko sithi: *“Introduction and development of competitive football in Zambia (1930-1969)”* ucwaninga imvelaphi yomdlalo webhola likanobhutshuzwayo, ubheka ukuthi umdlalo owawudlalwa ngabamhlophe waqala kanjani ukuduma njengomdlalo kubantu bokudabuka eZambia. UChipande (2009) uqhubeka athi lo mdlalo ufike nabacindezeli abamhlophe kuleliya lizwe. Lolu cwano lucubungula ukubaluleka komdlalo webhola likanobhutshuzwayo kubantu baseZambia.

2.4.2.4 Ucwaningo olwenziwe e-Ivory Coast

UMehler (2008) ocwaningweni lwakhe olusihloko sithi *“Political discourse in football coverage - The case of Cote’d Ivoire and Ghana”* uveza ukuthi indlela umdlalo webhola likanobhutshuzwayo obewethulwa ngayo emaphephandabeni ubuyisibuko sokwenzeka kwezombusazwe emphakathini. Ucwaningo lwakhe luveza ukuthi amaqembu ezombusazwe abesebenzisa umdlalo webhola likanobhutshuzwayo ukuveza amandla izwe elinawo ngaphezu kwamanye amazwe. Umdlalo webhola likanobhutshuzwayo ubusetshenziswa ukuveza ubudlelwano namandla kwezombusazwe emphakathini.

2.4.2.5 Ucwaningo olwenziwe eGhana

Ukuqhathaniswa kwamazwe angomakhelwane i-Cote’d Ivoire kanye ne-Ghana kwakunganye yezindlela zokuveza amandla omdlalo webhola likanobhutshuzwayo kwezombusazwe. UMehler (2008) ocwaningweni lwakhe olusihloko sithi *“Political discourse in football coverage - the cases of Cote’d Ivoire and Ghana”* ubuke ukusetshenziswa komdlalo webhola likanobhutshuzwayo ukuveza ukuzigqaja kwabantu ngobuzwe babo. Umehler (2008) uqhubeka aveze indlela umdlalo webhola likanobhutshuzwayo owawusetshenziswa ngayo ukuletha ukuthula nokuphathwa kwezwe ngendlela eyamukelekile. Umdlalo webhola likanobhutshuzwayo usetshenziswe ukuqeda ukungezwani phakathi kwabantu ngokugqamisa ubuzwe kanye nobumbano.

UDarby (2010) ocwaningweni lwakhe olusihloko sithi: *“Go Outside: The History, Economics and Geography of Ghanain Football Labour Migration”* uveza ukuthi iGhana njengezwe

isidale amathuba amaningi emsebenzi ngomdlalo webhola likanobhutshuzwayo. Abadlali abaningi sebesabalele umhlaba wonke ukuyodlala umdlalo webhola likanobhutshuzwayo njengabasebenzi.

UDarby (2010) ucubungula umlando wezwe kanye nesimo somnotho sabadlali abakhethe ukushiya amazwe abo. UDarby (2010) uveza ukuthi ukufuduka kwabadlali beya phesheya kwezilwandle ezweni laseGhana kwakungenzeki ngokushesha, ziningi izizathu ezazidala lokho. Okokuqala amazwe afana neNgilandi okwakuyiyona eyayicindezele iGhana akhombisa ukungabi nandaba nokudlondlobala komdlalo webhola likanobhutshuzwayo, yikhona okwenza ukufuduka kwabadlali bomdlalo webhola likanobhutshuzwayo kuhambe kancane. Okwesibili ngesikhathi iGhana ithola inkululeko umengameli wokuqala uKwame Nkruma watshala izimali ezishisiwe ukuthuthukisa umdlalo webhola likanobhutshuzwayo. UDarby (2010) uqhubeka athi eGhana kwaba khona ukuthuthukiswa kwengqalasizinda ukuthuthukisa umdlalo webhola likanobhutshuzwayo. Lokhu kudale ukukhula kwezinga lomdlalo webhola likanobhutshuzwayo kanye nokwanda kwabadlali ababhekisa ababombo phesheya kwezilwandle. Ukukhula kwezikhungo zokuthuthukiswa kwabadlali abasebancane kube nomthelela omkhulu ekukhiqizeni abadlali abasezingeni eliphezulu. Ukufuduka kwabadlali bebheke phesheya kwezilwandle kwehlise izinga lomdlalo webhola likanobhutshuzwayo ezweni laseGhana. Abadlali abanjengo-Abedi Pele, Sulley Muntari kanye noMichael Essien bangabanye babadlali abakhiqizwe izwe laseGhana. IGhana yaziwa umhlaba wonke ngenxa yokukhiqiza abadlali abasezingeni eliphezulu.

2.4.2.6 Ucwaningo olwenziwe eGibhithe

Umdlalo webhola likanobhutshuzwayo uqale ngeminyaka ye-1900 e-Gibhithe. Ngesikhathi kutheleka amaNgisi ngeminyaka ye-1800 umdlalo webhola likanobhutshuzwayo ube ususabalala nezwe. UMhammad (2008) ocwaningweni lwakhe olusihloko sithi: “*The final Whistle: How football terminology took root in Egypt*” uveza ukuthi amaNgisi yiwona aletha umdlalo webhola likanobhutshuzwayo e-Nile Valley. Uqhubeka athi ulimi lwesiNgisi yilona obelusetshenziswa kakhulu kulo mdlalo. Ingxenye yocwaningo lwakhe igxile kakhulu ekubhekeni ukusetshenziswa kolimi lwesi-Arabhu kanye nomthelela walolu limi kwabezindaba ekwakheni amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo.

2.4.2.7 Ucwangingo olwenziwe eMalawi

UKapasula (2009) ocwangingweni lwakhe olusihloko sithi: “*2010 FIFA World Cup and Spectatorship in Malawi*” uveza indlela ubulili obuvezwa ngayo emdlalweni webhola likanobhutshuzwayo eMalawi. Ucwangingo lwakhe lugxile ekusetshenzisweni kolimi ukuchaza indlela abadlali abadlala ngayo enkundleni. Uqhubeka athi ulimi olusetshenziswa abalandeli ezinkundleni zemidlalo lukhombisa ukuchema ngokobulili. Uveza iMalawi njengezwe lapho abantu besifazane besacindezelwe khona. Ocwangingweni lwakhe uqhubeka athi umdlalo webhola likanobhutshuzwayo uvela njengomdlalo odlalwa abantu besilisa kuphela. Uthi ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo luveza abantu besilisa njengabantu abanamandla kunabesifazane.

2.4.2.8 Ucwangingo olwenziwe eNigeria

U-Olagunju (2014) ocwangingweni lwakhe olusihloko sithi: “*Generic Structure Potential of Football Matches in Newspaper Reporting*” ucubungula ulimi olusetshenziswa yizintatheli emaphephandabeni uma zethula umdlalo webhola likanobhutshuzwayo. Uqhubeka athi kukhona ulimi olwamukelekile uma izintatheli zethula umdlalo webhola likanobhutshuzwayo. Uveza ukuthi kunohlobo oluthize lokubhala olulindelekile uma izintatheli zibika ngomdlalo webhola likanobhutshuzwayo emaphephandabeni. Uqhubeka athi eNigeria ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo ulimi olwamukelekile ngokusemthethweni. Ocwangingweni lwakhe uveza ukuthi izintatheli ezethula umdlalo webhola likanobhutshuzwayo emaphephandabeni kumele zibe sezingeni eliphezulu ngokusetshenziswa kolimi.

Sekuphawuliwe ngokubhalwe ngabacwangingi ngebhola likanobhutshuzwayo emazweni ase-Afrika, manje sekuzobhekwa imisebenzi esibhaliwe ngomdlalo webhola likanobhutshuzwayo eNingizimu Afrika nokuyilapho kugxile khona lolu cwangingo.

2.4.3 Umdlalo webhola likanobhutshuzwayo eNingizimu Afrika

Banngi abacwangingi asebelwenzile ucwangingo ngomdlalo webhola likanobhutshuzwayo. Umcwangingi wenze ucwangingo olunzulu ebheka ukuthi yini ebhaliwe ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Umcwangingi ucubungule imisebenzi eminingi ezincwadini kanye namaphepha akumajenali ukuthola ulwazi ngomdlalo webhola likanobhutshuzwayo. Emisebenzini eminingi ebhaliwe ezincwadini kanye nakumajenali awukho obheka umthelela wala magama ekukhuliseni ulimi lwesiZulu.

UZungu (1995) ocwaningeni lwakhe ubheka amagama asetshenziswa abalandeli ezindaweni ezahlukene emphakathini uma bephawula ngomdlalo webhola likanobhutshuzwayo. Uqhubeka athi la magama achaza okwenzekayo ezinkundleni zemidlalo, abalandeli bachaza ngomdlalo osudlaliwe lapho besuke behlangene khona. Uveza ukuthi abalandeli bangaxoxa ngomdlalo bezihambela ngesitimela, ngebhasi, ngetekisi noma behlangene emicimbini ethize ngezikhathi zokuzijabulisa. Ocwaningweni lwakhe uqhubeka athi abalandeli bathanda ukuhlaziya indlela abadlali abadlale ngayo ngokugxeka noma bancome umdlalo. Abalandeli bayathanda nokunikeza imiyalelo kubadlali ngendlela yokukhuthaza. UZungu (1995) uqhubeka athi umuntu ongawazi la magama asetshenziswayo uma kuqhubeka ingxoxo kulukhuni ukulandela okushiwo ngomdlalo webhola likanobhutshuzwayo.

UMnyango WeziLimi kuZwelonke (*National Language Service, 2010*) uqoqe amatemu asetshenziswa emdlalweni webhola likanobhutshuzwayo. La matemu avele ngezilimi ezahlukene zaseNingizimu Afrika. Inhloso enkulu ngamatemu kwakungukwelekelela kwezokuxhumana ngesikhathi seNdebe yoMhlaba yezi-2010.

UNdlovu (2010) ocwaningeni lwakhe olusihloko sithi: “*Sports as cultural diplomacy, The 2010 FIFA World Cup South Africa’s foreign policy*” uveza umlando webhola eNingizimu Afrika nendlela amasiko asetshenziswa ngayo ukuze izwe lizuze ilungelo lokusingatha imidlalo yeNdebe yoMhlaba. Uqhubeka athi ngesikhathi sobandlululo umdlalo webhola likanobhutshuzwayo wasetshenziswa kakhulu ukucindezela uhulumeni wobandlululo ukuthi wenze izinguquko. Ngezikhathi zobandlululo umdlalo webhola likanobhutshuzwayo ubudlalwa yizinhlanga ngokwehlukana, abamhlophe, amaNdiya, amaKhaladi kanye nabamnyama. INingizimu Afrika yamiswa okwesikhashana ebholeni likanobhutshuzwayo emhlabeni ngenxa yobandlululo ngonyaka we-1961. Ngonyaka we-1976 iNingizimu Afrika yabe isixoshwa ngokugcwele ukuba ilungu le-Federation of International Football Association (FIFA). Ukuqedwa kobandlululo ngeminyaka ye-1990 yikhona okwenze iNingizimu Afrika yamukelwa njengelungu lenhlangano ye-Federation of International Football Association (FIFA) emhlabeni.

UNdlovu (2010) ocwaningweni lwakhe uqhubeka athi abaholi bezombusazwe kanye nabomdlalo webhola likanobhutshuzwayo emva kweminyaka ye-1994 basebenzisa ezemidlalo namasiko ukuze bazuze ilungelo lokuhlela imidlalo yeNdebe yoMhlaba yezi-2010. Le ndlela

yaphumelela ngenxa yokuthi ezemidlalo zisetshenziswe isikhathi eside ukulwa nengcindezelo eNingizimu Afrika. Izinhlangano eziningi ezazilwela inkululeko ekudingisweni zakuthakasela kakhulu ukumiswa kweNingizimu Afrika yi-FIFA ngeminyaka ye-1961. Uhulumeni wobandlululo wazama ukuletha izinguquko kwezemidlalo ngenhloso yokubuyela enhlanganweni yomhlaba ngeminyaka ye-1970 kodwa lokho kwakungenele.

UJohn Voster owayengumengameli ngaleso sikhathi eNingizimu Afrika wazama ukwethula umthetho owawuxube izinhlanga kwezemidlalo ngenhloso yokubuyela enhlanganweni yezemidlalo emhlabeni kodwa wangaphumelela. Amazwe amaningi ase-Afrika akuphikisa okwakwenziwa uJohn Voster. UNdlovu (2010) uqhubeka athi izingxoxo ngeminyaka ye-1980 phakathi kwe-African National Congress (ANC) kanye ne-National Party (NP) zathela izithelo zezinguquko eNingizimu Afrika. Izingxoxo zabamba iqhaza elikhulu ekubuyisaneni phakathi kwezinhlangano ezazilwela inkululeko kanye nohulumeni wobandlululo. Kungalesi sizathu iNingizimu Afrika yabuyiselwa ubulungu bayo enhlanganweni yebhola emhlabeni i-FIFA ngeminyaka ye-1992. Lokhu kwalandelwa wukuba iNingizimu Afrika inikezwe ilungelo lokuhlela imidlalo yeNdebe yoMhlaba yezi-2010.

USabirye noSurujal (2010) emsebenzini wabo osihloko sithi: “*Determinants of Attendance at Premier Soccer League Matches in South*” bacubungula izizathu ezenza abalandeli babukele imidlalo bukhoma ezinkundleni zemidlalo. Ucwaningo lwabo luthi, umdlalo webhola likanobhutshuzwayo umdlalo lapho abantu beba yingxenye ngezindlela eziningi. Abacwaningi lapha bagxile ezintweni ezenza abalandeli bathande ukuya ezinkundleni beyobukela imidlalo. Umdlalo webhola likanobhutshuzwayo eNingizimu Afrika umdlalo othandwa abantu abaningi. Abanye baya ezinkundleni njengabalandeli, abadlali kanye nezintatheli. Abanye abantu babuka lo mdlalo kanobhutshuzwayo kumabonakude.

Lolu cwaningo lubheka iqhaza elibanjwe abalandeli kulo mdlalo webhola likanobhutshuzwayo. Abalandeli baya ezinkundleni ngenhloso yokuchitha isizungu. Abalandeli bebhola likanobhutshuzwayo banamagama abawasebenzisayo uma bekhuluma ngomdlalo webhola likanobhutshuzwayo noma bechaza ngalokho okwenzeka enkundleni ngesikhathi somdlalo. Inkinga ngala magama asetshenziswa emdlalweni webhola likanobhutshuzwayo ukuthi awabhaliwe phansi kanti futhi asetshenziswa abalandeli, abadlali kanye nabasakazi bomdlalo kuphela. Ukukhula kwesasasa emdlalweni webhola likanobhutshuzwayo sekwenze isidingo sokuhlaziywa kwala magama sasikhulu kakhulu.

Abasakazi basebenzisa la magama ukusakaza imidlalo yebhola likanobhutshuzwayo emsakazweni. Amaphephandaba ezemidlalo asebenzisa la magama ukubhala ngemidlalo yebhola likanobhutshuzwayo zikhathi zonke.

UJerome Valcke (2010) uma ehunyushelwe esiZulwini uthi ibhola likanobhutshuzwayo seliphenduke intandokazi emhlabeni jikelele. Lo mdlalo ukhombisa ukudlondlobala okumangalisayo eNingizimu Afrika. Ibhola likanobhutshuzwayo libamba iqhaza elikhulu ekufukuleni umnotho emazweni asathuthuka. Ocwaningweni lwakhe uqhubeka athi, umdlalo webhola likanobhutshuzwayo uhlanganisa imiphakathi eyahlukene. Uveza ukuthi umdlalo webhola likanobhutshuzwayo uhlanganisa amasiko ahlukene kuleyo ndawo lapho kudlalwa khona.

USellstrom (2010) ocwaningweni lwakhe olusihloko sithi: *“Football for Peace and Development in Africa”* uveza indlela i-Afrika esebenzise ngayo umdlalo webhola likanobhutshuzwayo ukulwa nengcindezelo. Ocwaningweni lwakhe ugxile kakhulu emlandweni webhola likanobhutshuzwayo eNingizimu Afrika. Uqhubeka athi umdlalo webhola likanobhutshuzwayo ufike namasosha amaNgisi eNingizimu Afrika ngeminyaka ye-1879. Uveza ukuthi amasosha amaNgisi abesebenzisa umdlalo webhola likanobhutshuzwayo ukuchitha isizungu kanye nokwakha ubudlelwano phakathi kwabaMhlophe, amaNdiya, amaKhaladi kanye nabantu abaNyama eNingizimu Afrika.

UGiampiccoli kanye noNauright (2010) ocwaningweni lwabo olusihloko sithi: *“Problems and Prospects for Community-based Tourism in the new South Africa: The 2010 FIFA World Cup and Beyond”* baveza ukuthi imidlalo yebhola yeNdebe yoMhlaba ilethe intuthuko kwezomnotho, kwezokuvakasha kulawo mazwe asingathe le midlalo. Imidlalo yeNdebe yoMhlaba yebhola likanobhutshuzwayo yenzelwa emadolobheni ahlukene kulelo zwe elingosokhaya bale midlalo. UGiampiccoli benoNauright (2010) bathi le midlalo ibanjelwa emadolobheni lokhu okwenza izindawo zasemakhaya zisalele ngemuva kwezentuthuko. Le midlalo yebhola likanobhutshuzwayo ithuthukisa idlanzana elithize emphakathini ikakhulukazi kwezokuvakasha. UGiampiccoli noNauright baqhubeka bathi lolu cwaningo lubaluleke kakhulu ezweni elisathuthuka njengeNingizimu Afrika. Lolu cwaningo lucubungula amaphupho alethwa imidlalo yeNdebe yoMhlaba kubantu baseNingizimu Afrika kwezomnotho kanye nakwezombusazwe. Baqhubeka bathi ezokuvakasha zibaluleke kakhulu ukuthuthukisa imiphakathi ngesikhathi seNdebe yoMhlaba. Inkinga lapha ukuthi abantu

baseNingizimu Afrika abanikwanga ithuba ngenxa yokuthi iNdebe yoMhlaba iphethwe ngabamazwe angaphandle ngenhloso yokuzicebisa.

UNgidi (2012) ocwaningweni lwakhe olusihloko sithi: *“Race, Community and Identity, Sporting Club D’Albertyon Callies 1962-1996”* ucwabungula umlando webhola emphakathini wamaNdiya. Ucwaningo lwakhe luhambisana kakhulu nesikhathi lapho ibhola likanobhutshuzwayo eNingizimu Afrika lalisekudingisweni emhlabeni jikelele. UNgidi (2012) uthi umdlalo webhola likanobhutshuzwayo ubungumxhumanisi emiphakathini eyahlukene. Ocwaningweni lwakhe uveza ukuthi umdlalo webhola likanobhutshuzwayo wenze abantu baziqhenya ngabayikho. Uqhubeka athi lo mdlalo uqale ukugqama emasosheni amaNgisi ngeminyaka ye-1800. Ngezikhathi zobandlululo umdlalo webhola likanobhutshuzwayo ubudlalwa izinhlanga ngokwehlukana, abaMhlophe, amaNdiya, amaKhaladi kanye nabaMnyama. Ukudlondlobala komdlalo webhola likanobhutshuzwayo emuva kweNdebe yoMhlaba yezi-2010 kuvuselele ugqozi kubalandeli bebhola ukuba baye ezinkundleni zemidlalo.

UMambwe kanye noDenis Da Costa (2015) ocwaningweni lwabo olusihloko sithi: *“Nicknaming in Football: A case of Selected nicknames of national football teams in Southern Africa”* babheka izidlaliso ezinikezwa amaqembu esizwe emdlalweni webhola likanobhutshuzwayo kanye nezincazelo ezihambisana nezidlaliso lezo. Baqhubeka babheke imvelaphi yezidlaliso kanye nobudlelwano obukhona phakathi kwezidlaliso nomphakathi lapho zitholakala khona. Ucwaningo lwabo lubheka ukwakheka kwezidlaliso nokuthi yini eyenza kukhethwe izidlaliso lezo. Baveza ukuthi izidlaliso ziveza ukuzazi kubantu nokuzigqaja ngabamazwe abo. Izidlaliso ziqanjwa zisuselwa ezintweni zemvelo eziyigugu esizweni. Baqhubeka bathi izidlaliso yizona ezenza izwe lihluke futhi abantu bezwe baziqhenye ngobuzwe babo.

UMambwe kanye noDenis Da Costa (2015) baveza ukuthi izidlaliso ziveza indlela abantu abalusebenzisa ngayo ulimi. Izidlaliso zamaqembu ziwuphawu oluveza ukuzigqaja kwezwe kanye nothando ngomdlalo webhola likanobhutshuzwayo. Ucwaningo lwabo luhlaziya izidlaliso zamaqembu ezwe omdlalo webhola likanobhutshuzwayo. Baveza ukuthi umdlalo webhola likanobhutshuzwayo umdlalo ojwayelekile kuzo zonke izizwe emhlabeni jikelele. Amaqembu amaningi aziwa ngamagama abhaliswe ngawo ngaphandle kwezidlaliso, isibonelo, iqembu iGolden Arrows laziwa ngokuthi ‘Abafana Besithende’ okuyisidlaliso kanti i-Orlando

Pirates yaziwa ngokuthi “eziMnyama ngenkani”. Amazwe aqoka abadlali bamaqembu ahlukenene ukwakha iqembu lesizwe. Iqembu lesizwe laziwa ngegama lezwe lelo. Kuyenzeka iqembu lesizwe linikezwe isidlaliso. U-Pfukwa (2003) ocwaningweni lwakhe uthi izidlaliso invama ziveza ubuciko bokusetshenziswa kolimi. Uqhubeka athi ukusetshenziswa kwezidlaliso kuveza ukuxhumana komphakathi. Ucwaningo lwakhe luveza ukuthi izidlaliso zinikeza isithombe esithize ngomphakathi kanye nosikompilo lwendawo lapho iqembu liqhamuka khona. Isidlaliso sichazwa njengegama eliqanjwa umuntu noma iqembu ngumphakathi. Leli gama invama lichaza indlela umuntu enza ngayo izinto.

UNdimande-Hlongwa (2010:88) uveza ukuthi izidlaliso ziwuphawu oluveza ukwemukeleka komuntu ngendlela ekhululekile. Uqhubeka athi izidlaliso ziphinde ziveze isimilo nobunjalo bomuntu lowo oqanjwa izidlaliso. Ngesinye isikhathi ziveza ukungenzi kahle komuntu noma iqembu. Izidlaliso ziyingxenye yomdlalo webhola likanobhutshuzwayo. Uqhubeka athi izilimi zase-Afrika zinomthelela omkhulu ekuqanjweni kwezidlaliso kanye nokugqamisa ukusetshenziswa kwezilimi ezahlukene zaseNingizimu Afrika ekwakhekeni kwezidlaliso. Ucwaningo lwakhe alugxili kakhulu ezidlalisweni zamaqembu esizwe kodwa ubheka ukubaluleka kwezidlaliso emdlalweni webhola likanobhutshuzwayo. Uveza imvelaphi yezidlaliso kubadlali kanye namaqembu abo. Ulwazi oluqoqwe kulolu cwano lutholakale ezidlalisweni zamaqembu esizwe emdlalweni webhola likanobhutshuzwayo. Amazwe okugxilwe kuwo i-Angola, i-Botswana, i-Congo, i-Lesotho, i-Malawi, i-Namibia, i-Ningizimu Afrika, i-Swaziland, i-Zimbabwe kanye neZambia.

Ucwaningo lubheke imikhakha ehlukenene, lapha singabala amagama amaqembu asuselwe ezilwaneni, amagama asuselwe empini kanye nasuselwe ezintweni ezithile eziyigugu esizweni. Ucwaningo luveza igama lezwe okuyigama elamukelekile bese lilandelwa isidlaliso esinikezwe iqembu lelo. Abacwaningi babheka izincazelo zezidlaliso ngokubheka imvelaphi yazo. Abacwaningi baqhubeka ngokunikeza lezi zibonelo ezilandelayo: I-Angola isebenzisa igama leqembu lesizwe i-Angola. Isidlaliso seqembu i-Palancas okuyigama lesiPutukezi. Lesi sidlaliso sithathelwe esilwaneni esikhulu esidume ngejubane. Iqembu lebhola likanobhutshuzwayo lase-Angola lifaniswa nalesi silwane.

Iqembu lomdlalo webhola likanobhutshuzwayo laseBotswana laziwa ngokuthi iBotswana. Isidlaliso seqembu iZebras, iZebra isilwane esithandwa kakhulu eBotswana. Lesi silwane sihlobo ngemibala emnyama nemhlophe. Isidlaliso lesi sikhombisa ubunye nokuzwana. IZebra

isilwane esigijimayo futhi esingasheshi ukukhathala. Iqembu laseDemocratic of Congo laziwa ngokuthi i-Leopards. Ingwe yaziwa ngokuba nolaka, ijubane nokungasheshi ukukhathala. Ingwe isilwane esikwazi ukuphila ezimweni ezahlukene. Lesi silwane siluphawu lokunqoba namandla.

Iqembu lomdlalo webhola likanobhutshuzwayo laseLesotho lidlaliswa ngokuthi izingwenya. Ingwenya isilwane esaziwa ngesibindi futhi sidume kakhulu ngokuhlasela ngokuzuma. Ingwenya yaziwa njengesilwane esiyingozi kakhulu. Iqembu laseMozambique laziwa ngokuthi i-Black Mamba. Imamba emnyama inyoka eyingozi kakhulu kanti futhi ayihlulwa kalula. UKelvin Mambwe noDa Costa (2015) baqhubeka bathi amanye amaqembu esizwe ebhola likanobhutshuzwayo aziwa ngezidlaliso ezisuselwe emagameni ezempi. INambia yaziwa ngegama elithi, “Brave Warriors” kanti izwe laseZimbabwe laziwa ngokuthi ‘iWarriors’. La mazwe aziwa ngokuthanda impi kanti futhi akhombisa isibindi, amandla kanye nokubumbana ukuze bakwazi ukuhlula izitha. Laba bacwaningi baqhubeka bathi iNingizimu Afrika yaziwa ngokuthi iBafana Bafana. Leli gama lihambisana nobungane, ukushesha kanye nokuqina kwemizimba yabo. Izwe laseSwazini lona laziwa ngokuthi ‘iSihlangu Somnikati’. Lesi sidlaliso sikhombisa inhlonipho enkosini yesizwe kanye nesibindi kubadlali. Izwe laseMalawi lona lidlaliswa ngokuthi “i-Flames” (amalangabi). Lesi yisidlaliso esikhombisa ubungozi kunoma yini esondela kuwo. Lesi sidlaliso siveza ubungozi beqembu laseMalawi kwamanye amaqembu ebhola likanobhutshuzwayo.

IChipolopolo isidlaliso sezwe laseZambia lomdlalo webhola likanobhutshuzwayo. Lesi sidlaliso siveza izinto ezimbili. Okokuqala isidlaliso siveza ukuthi iZambia izwe elithembele kakhulu kwikhopha njengomkhiqizo okuyiwo othuthukisa umnotho wezwe. Okwesibili ukuthi isidlaliso siveza ukuthi ikhopha isetshenziswa ukwakha izinhlamvu zesibhamu.

Ucwaningo luveza ukuthi onke amagama noma izidlaliso zanoma yini zisitshela okuthile ngomuntu lowo ozisebenzisayo. Izidlaliso ziveza ukuthi abantu bangobani nokuthi yikuphi okuyigugu kubo. Kuyavela ukuthi izidlaliso ziveza ubunjalo bento edlaliswayo ngokubheka izimpawu ezithile. Izidlaliso okukhulunywe ngazo kulolu cwaningo azivezi ukuthi amaqembu adlala kanjani emidlalweni yawo kodwa ziveza okulindelwe abalandeli. Izidlaliso ziqhubeka ziveze uthando olukhonjiswa ngabalandeli ngomdlalo webhola likanobhutshuzwayo. Izidlaliso ziletha ubumbano phakathi kwamaqembu kanye nabalandeli. Abalandeli bakhombisa ikhono elikhulu ekuqambeni izidlaliso ngokuqhakambisa izimpawu zezwe labo.

Lolu cwaningo lwehlukile ocwaningweni oseluke lwenziwa ngoba luhlaziya amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo kanye nomthelela wawo ekukhuliseni ulimi lwesiZulu.

Sekuphawuliwe ngosekubhaliwe ngomdlalo webhola likanobhutshuzwayo eNingizimu Afrika. Ingxenyane elandelayo izobheka osekubhaliwe ngomdlalo webhola likanobhutshuzwayo esiFundazweni saKwaZulu-Natali.

2.4.4 Ibhola likanobhutshuzwayo esiFundazweni saKwaZulu-Natali

INingizimu Afrika inesiFundazwe iKwaZulu-Natali esidume kakhulu ngebhola likanobhutshuzwayo. Umdlalo webhola likanobhutshuzwayo ugqame kakhulu eThekwini namaphethelo. USellstrom (2010) ocwaningweni lwakhe olusihloko sithi: *“Football for Peace and Development in Africa”* uveza ukuthi umdlalo webhola likanobhutshuzwayo njengayo yonke eminye imidlalo wawuhlelwe ngokobuhlanga. Uqhubeka athi ngonyaka we-1903 kusungulwe iSouth African Indian Football, le nhlango kwakungeyamaNdiya kuphela. Ocwaningweni lwakhe uveza ukuthi ukwanda kwabantu abaNyama emadolobheni kwenza umdlalo webhola likanobhutshuzwayo wakhula ezindaweni zabaNyama. Lokhu kukhula kugqame nasezikoleni zabaNyama, lapha ubala izikole ezinjengoHlange Institute kanye ne-Adams College. Uqhubeka athi ngeminyaka ye-1903 iTheku lalinamaqembu kanobhutshuzwayo ayisikhombisa abantu abaNyama. Uveza uJohn Langalibalele Dube owaba uMengameli wokuqala we-African National Congress (ANC) njengomuntu owabamba iqhaza elikhulu ekuthuthukiseni umdlalo webhola likanobhutshuzwayo esiFundazweni saKwaZulu-Natali. Uthi uDube wasungula iLanga laseNatali elalibhalwa ngolimi lwesiZulu, leli phephandaba yilona elalibika ngemidlalo yebhola likanobhutshuzwayo eyayikhona ngaleso sikhathi.

Uqhubeka athi uDube usungule iqembu lokuqala lebhola likanobhutshuzwayo Ohlange Institute elalaziwa ngokuthi Ohlange Wild Zebras ngonyaka we-1901. Uveza ukuthi noMohandas Mahatma Gandhi naye usungule iqembu lomdlalo webhola likanobhutshuzwayo emkhankasweni wakhe wokulwa nengcindezelu yabaMhlophe. Ocwaningweni lwakhe uqhubeka aveze inkosi u-Albert Luthuli naye owayenguMengameli we-ANC njengomuntu owabamba iqhaza elikhulu ekuthuthukiseni umdlalo webhola likanobhutshuzwayo ngeminyaka ye-1952. Kulolu cwaningo lwakhe uveza indlela uLuthuli asebenzise ngayo umdlalo webhola likanobhutshuzwayo ukulwa nengcindezelu. Umdlalo webhola

likanobhutshuzwayo wawuhlanganisa izigaba zabantu ezahlukene ngokwempilo. Uveza indlela uLuthuli asebenzisa ngayo umdlalo webhola likanobhutshuzwayo ukuhlangana nabantu abahlukene ekulweni nobandlululo.

2.5 Isiphetho

Lesi sahluko siveze imisebenzi yabanye ababhali asebeke babhala ngomdlalo webhola likanobhutshuzwayo. Lesi sahluko besigxile ekubhekeni imisebenzi eyahlukahlukene eseyenziwe abanye abacwaningi ngomdlalo webhola likanobhutshuzwayo emazweni omhlaba, e-Afrika kuze kuyoshaya esiFundazweni saKwaZulu-Natali. Ucwaningo oluningi nezincwadi esezibhaliwe kuveza ukuthi umdlalo webhola likanobhutshuzwayo usetshenziswe kakhulu ukulwa nengcindezelo eNingizimu Afrika. Lesi sahluko siveza ukuthi umdlalo webhola likanobhutshuzwayo wafika namaNgisi e-Afrika.

Isahluko esilandelayo okuyisahluko sesithathu sizogxila ezinjulalwazini kanye nezindlela ezisetshenzisiwe ukuqoqa ulwazi oluqondene nalolu cwaningo.

ISAPHLUKO SESITHATHU

AMAPHARADAYMU, IZINDLELA ZOCWANINGO NENJULALWAZI

3 Isingeniso

Kulesi sahluko umcwaningi uzobheka izindlela ezisetshenzisiwe ukuqoqa ulwazi, ukuqokwa kwababambiqhaza namasu okuqoqa ulwazi asetshenzisiwe. Ipharadaymu eqondayo okuyiyona esetshenzisiwe nayo kuzokhulunywa ngayo kulesi sahluko kanjalo nezinjulalwazi. Kulolu cwaningo umcwaningi usebenzise indlela yekhwalthethivu ekuqoqeni ulwazi aludingayo nayo ezochazwa kulesi sahluko.

3.1 Ipharadaymu yocwaningo

Lolu cwaningo lwenziwe lwaba ngaphakathi kwepharadaymu eqondayo (*Interpretive/hermeneutics*). Ipharadaymu eqondayo yiyona elungele lolu hlobo locwaningo njengoba kuhlaziya amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo kanye nomthelela wawo ekukhuliseni ulimi lwesiZulu.

UWilliams (2008:8) uma ehunyushelwe esiZulwini uchaza ipharadaymu njengohlobo oluthile oluphelele lwenkolelo, umbono noma isizinda okuyiso esihola ucwaningo kanye nokwenziwayo. Umcwaningi uchazelwa yipharadaymu ngomsuka walokho okucwaningwayo. UMazibuko (2008) uthi ukuqokwa kwepharadaymu okuyiyonayona kubalulekile kunoma yiluphi ucwaningo ngoba ipharadaymu iyona eba yisisekelo socwaningo. UMazibuko (2008) uqhubeka athi izindlela zokubuka umhlaba ngeso elibanzi zibizwa ngokuthi amapharadaymu. UMcKenna (2003:4) uveza ukuthi ipharadaymu iqhamuka emibuzweni yocwaningo noma endleleni umcwaningi abuka ngayo umhlaba. Esikhathini sanamuhla kubonakala amapharadaymu esemaningi kakhulu. Ukuchazwa kwepharadaymu esetshenziswayo ekwenziweni kocwaningo kubalulekile ngoba ipharadaymu yiyona ndlela yokuqhuba ucwaningo echazela umcwaningi ngalokho akucwaningayo.

Ababhali abaningi bathi uma kukhulunywa ngamapharadaymu kusuke kuqondiswe kukhwalthethivu kanye nekhwantithethivu futhi baqhamuka nemibono eyahlukene mayelana nenani lamapharadaymu kanti ngokuka-Lather (1991) mane amapharadaymu akhona:

- ❖ Ebikezelayo (*Positivist*)
- ❖ Ekhululayo (*Emancipate/critical*)
- ❖ Ehlukanisayo (*Post-structural/post-colonial*)
- ❖ Eqondayo (*Interpretive/hermeneutics*)

UMcKenna (2003) simcaphuna kuMazibuko (2008:23) uveza ukuthi ipharadaymu ebikezelayo uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso likhona futhi lingakalwa bese lihlungwa ngumcwaningi. Uma siyibuka ngeso lolwazi lwalelo qiniso ithi iqiniso linemigomo engatholakala ngokusebenzisa izindlela okuyizo ukuthola leyo migomo. Okuvelayo ukuthi le pharadaymu ifuna umcwaningi abe nomcabango ongafakazelwanga okufanele uhlolwe ekugcineni.

Ipharadaymu ekhululayo uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso liyakhiwa njengoba kwenza ipharadaymu eqondayo, kodwa yona ithi maningi amaqiniso akhona kanti futhi kukhona angaphezu kwamanye okuyiwo akhuthaza ukungalingani. Le pharadaymu isebenzisa izingxoxo ukuqoqa ulwazi locwaningo.

UMcKenna (2003) uthi ipharadaymu ehlukenisayo uma siyibuka ngeso lokucatshangwayo ngeqiniso, ithi iqiniso alaziwa. Ipharadaymu ehlukenisayo ibuza umbuzo wokuthi likhona yini iqiniso? Uma likhona lakhiwa yini noma lakheka kanjani?

UHoepfl (1997) uthi ipharadaymu eqondayo ibheka incazelo abantu abanayo ngezinto abazenzayo nokuhunyushwa kwalezo zincazelo wumcwaningi. UHenning (2004) uveza ukuthi umcwaningi osebentisa ipharadaymu eqondayo akabheki nje kuphela ukuthi okushiwoyo kunencazelo yini nokuthi ithini leyo ncazelo kodwa ucubungula amagama njengendlela yokuxhumana, okubheka indlela abantu abachaza ngayo impilo yabo.

3.1.1 Ipharadaymu eqondayo

UKaboub (2006) uchaza ukuthi ngokwepharadaymu eqondayo kukhona ukuhlobana okukhona phakathi kwabantu kanye nomphakathi abaphila kuwo. UKaboub (2006) uqhubeka athi abantu bayingxenye yomphakathi futhi bayingxenye yezingxoxo eziqhubekayo kulowo mphakathi. Ipharadaymu eqondayo igcizelela ukubaluleka kolimi ukunika izincazelo. Le pharadaymu uma ibukwa ngeso lokucatshangwayo ngeqiniso, ithi iqiniso liyakhiwa ngokuxhumana kwabantu. Uma siyibuka ngeso lolwazi lwalelo qiniso, ipharadaymu eqondayo ithi njengoba iqiniso

lakhiwa umphakathi, thina okwethu ukuthi siqonde ukuthi abantu balimela kanjani iqiniso ikakhulukazi ngolimi lwabo. Izingxoxo ziyindlela enhle yokuqoqa ulwazi ngokwale pharadaymu.

Ipharadaymu eqondayo iyahambisana nendlela yekhwalithethivu njengokuqoqa ulwazi ngezingxoxo kanye nokubuka ngoba lezi yizindlela ezikulungele kakhulu ukuthola ukuthi abanti bawubuka kanjani umhlaba obazungezile. UMiller noBrewer (2003) bathi indlela yekhwalithethivu igxila kakhulu emizamweni yokuqonda ukuthi abantu nje bacabanga kanjani ngesihloko esicwaningwayo. Ucwanningo ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo luncike kupharadaymu eqondayo njengoba lugxile olwazini lwabantu lokuqamba amagama.

Lolu cwanningo lungaphansi kwepharadaymu eqondayo ngoba inhlosongqangi yalolu cwanningo ukuhlola umthelela wamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ekukhuliseni ulimi lwesiZulu. Umcwanningi ubone kuwumqondo ophusile ukusebenzisa izingxoxo ezihleliwe njengoba nongoti besho ukuthi ipharadaymu eqondayo yeseka kakhulu ucwanningo olusebenzisa izingxoxo. Umcwanningi kulolu cwanningo ube yingxenye yokuqoqa ulwazi ezingxoxweni noma ebukela izingxoxo ziqhubeka. Ulwazi kulolu cwanningo luqoqwe ezinkundleni zemidlalo yebhola likanobhutshuzwayo emaqenjini angaphansi kwe-PSL, i-NFD kanye nasemazingeni aphansi omdlalo webhola likanobhutshuzwayo.

3.2 Izindlela ezisetshenziwe ekuqoqeni ulwazi kulolu cwanningo

Ucwanningo ukuze luqhubeke kahle, ukukhetha indlela yokuqoqa ulwazi kubaluleke kakhulu. Umcwanningi nguyena okhetha izindlela ezizolandelwa uma kwenziwa ucwanningo. Ulwazi ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo luqoqwe ngokuhlela izingxoxo, ukucutshungulwa kwemibhalo kanye nesu lokubukela.

UMiller (1992:5) uthi ayikho enye indlela engahlangabezana nezidingo zocwanningo lwalolu hlobo ngaphandle kokuthi umcwanningi ayozimbandakanya nomphakathi ahlwaya kuwo ulwazi. Le ndlela kayinawo umgomo ohleliwe onokulandelwa noma indlela okuyiyona yokuqoqa ulwazi. UMiller (1992) uyaqhubeka abale izindlela ezihlukene kathathu zokuqoqa ulwazi: ikhwantithethivu, ikhwalithethivu kanye nenomathivu. Bese kuthi uCreswell (2003)

abale izindlela ezintathu zokuqoqa ulwazi ngokwekhwalithethivu. Kulezi zindlela uveza isu lezingxoxo ezihleliwe, ukubukela kanye nemibhalo.

UKumar (2005) uveza ukuthi ucwaningo olwenzeka emphakathini kumele luthuthukise umphakathi futhi ababambiqhaza kumele bakwazi ukubaluleka kocwaningo nokuthi ucwaningo luzobasiza ngani.

3.2.1 Ucwaningo ngendlela yekhwalthethivu

Indlela yekhwalthethivu iyona umcwaningi ayisebenzisile ukuqoqa ulwazi locwaningo. Ucwaningo ngokwekhwalithethivu lugxile ezintweni ezenzeka ngokwemvelo yazo, ulwazi olutholakalayo luyacutshungulwa ngaphandle kokusetshenziswa kwezinqombolo. UDenzin noLincoln (1994:4) bachaza ikhwalthethivu ngokuthi:

The word qualitative implies an emphasis on the processes and meanings that are not rigorously examined, or measured if measured at all. On the other hand quantitative research methods do not involve the investigation of processes but emphasise the measurement and analysis of casual relationship between variables within a value-free context.

Igama ikhwalthethivu lisho ukugxila ezintweni nasezincazelweni ezingacutshungulisiwanga noma ezingakalisiwanga uma kwenzekile zakalwa. Ngakolunye uhlangothi, indlela yocwaningo ikhwalthethivu ayikufaki ukucwaningwa kwezinto kepha igxila ekukalweni nasekuhlaziyweni kobudlelwano phakathi kwezinto.

UBerg (2001:3) uthi ucwaningo lwekhwalithethivu lubheka izincazelo, amagamamqondo, izichasiselo, ubunjalo, izingathekiso kanye nezimpawu zezinto. UJackson (2008:88) uthi ucwaningo lwekhwalithethivu lugxile ezintweni ezenzeka ngokwemvelo yazo bese ulwazi lucutshungulwa ngaphandle kokusebenzisa izinqombolo. U-Elliott (2005:39) uthi:

Research that adopts a less structured set of questions, allows the respondent to set the agenda within the parameters of the topic under investigation and generates rich textual or observational data.

Ucwaningo olulandela indlela evumela ukuba khona koguquko emibuzweni ebuzwayo, okunika umcwaningi ithuba lokuba kube uyena ohlahla indlela yokuqoqa ulwazi ngaphansi kwesihloko okwenziwa ngaso ucwaningo nokumnika isithombe esihle ngalokho acwaninga ngakho.

U-Elliot (2005) uqhubeka athi ubuhle bokusebenzisa indlela yekhwalithethivu ukuthi le ndlela inika umcwaningi ithuba lokuthi akhe isithombe esicacile ngokwenzakalayo kuleyo ndawo lapho kwenziwa khona ucwaningo. UCreswell (2003) uchaza ngezindlela ezahlukene ezingasetshenziswa umcwaningi ekuqoqeni ulwazi ocwaningweni lwekhwalithethivu. Lapha ubalula izingxoxo, ukucutshungulwa kwemibhalo, ukucutshungulwa kwezinto ezizwakalayo nezibonwayo.

UNeuman (1997:47) uthi indlela yokuqoqa ulwazi ngokwekhwalithethivu iyakwazi ukuthola ulwazi ngokwenzeka emphakathini. Indlela yekhwalithethivu iyakuvumela ukuba khona koshintsho emibuzweni kulaba ababuzwayo ngokuhambisana nesimo. Umcwaningi angasebenzisa izindlela ezahlukene ukuqoqa ulwazi ngokwendlela yekhwalithethivu. Ukuqoqa ulwazi kudingeka umcwaningi axhumane ubuso nobuso nababambiqhaza. Kungalesi sizathu esenze umcwaningi asebenzise isu lokwenza izingxoxo nababambiqhaza.

Indlela yekhwalithethivu isetshenzisiwe kulolu cwaningo ngoba lolu cwaningo lubheka izimvo zezintatheli, abalandeli kanye nabasakazi ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Ababambiqhaza bakwazile ukuveza imicabango yabo ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo.

UNkosi (2011:88) uveza ukuthi abacwaningi bekhwalithethivu baqoqa ulwazi abaludingayo kubabambiqhaza besendaweni ababa kuyo nsuku zonke. Uqhubeka athi ababambiqhaza benza izinto njengokujwayelekile. Uveza ukuthi abacwaningi bekhwalithethivu baqoqa ulwazi ngesikhathi ababambiqhaza bocwaningo besesimweni esejwayelekile.

Ucwaningo ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo luyahambisana nendlela yekhwalithethivu njengoba umcwaningi abalandeli ebahambe ezinkundleni zemidlalo eyokwenza izingxoxo nabo aphinde abukele ukuthi benzani futhi bathini njengoba inhloso yocwaningo kuwukuhlaziya amagama abawasebenzisayo emdlalweni webhola likanobhutshuzwayo. Umcwaningi usebenzise izingxoxo kanye nesu lokubukela ukuqoqa ulwazi locwaningo.

UNkosi (2011:89) uveza ukuthi ucwaningo ngokwekhwalithethivu luqoqa ulwazi ngokuqhuba izingxoxo kanye nokubheka okwenziwa ngababambiqhaza. UNkosi (2011) uqhubeka athi umcwaningi ubuye asebenzise ulwazi oluqoqwe ngokubheka osekubhaliwe ngesihloko

socwaningo. Ucwangingo ngokuhlaziywa kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo lwenziwe ngokuhlela izingxoxo nabo bonke ababambiqhaza. Umcwangingi uhambele izinkundla zemidlalo ukubukela imidlalo ngenhloso yokuqoqa ulwazi.

U-Ausiku (2010:35) uveza ukuthi abacwangingi bendlela yekhwalithethivu baqala ngokuqoqa ulwazi kuqala ngaphambi kokuthola inkombandlela okumele bayilandele; uqhathanisa ukuhlaziywa kolwazi lwekhwalithethivu nefanela lapho izinto zivulekile ngaphezulu bese ziqonda ngaphansi, ubeka ngokuthi:

Compared the process of qualitative data analysis to a funnel: things are open at the beginning and more directed and specific at the bottom.

Ukuqoqa ulwazi ngendlela yekhwantithethivu kufana nefanela: izinto zivulekile ngaphezulu bese ziya ngokuvaleka, ziqoqeka ngaphansi.

UMiles noHuberman (1994:45) baveza izinhlobo ezintathu ezingasetshenziswa ukuqoqa ulwazi ngendlela yekhwalithethivu. Laba bacwangingi baveza ukubukela, izingxoxo kanye nokuhlaziywa kwemibhalo njengezindlela ezingasetshenziswa. Ucwangingo ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo lusebenzise izindlela ezimbili kwezintathu ukuqoqa ulwazi locwangingo. Indlela yokuxoxisana yenza umcwangingi abe yingxenyane enkundleni yezemidlalo ukuze athole umsuka walokho okucwangingwayo. Umcwangingi ukwazi ukuthola ulwazi oluphelele ngoba uyakwazi ukuphinda abuze imibuzo uma kukhona okumdidayo ngocwangingo.

Indlela yekhwalithethivu njengazo zonke izindlela nayo inabo ubuhle kanye nobubi. UMiles noHuberman (1994) baveza ubuhle bendlela yekhwalithethivu ngokuthi le ndlela ibeka izinto ezenzeka ngokwemvelo. Ucwangingo ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo lwenze umcwangingi waba yingxenyane yababambiqhaza ezinkundleni zemidlalo, ukwazile ukuxhumana nabalandeli kanye nabadlali ngokwenza izingxoxo. Izingxoxo zibe wusizo kakhulu kumcwangingi ukuze akwazi ukubuza imibuzo ngocwangingo. UMiles noHuberman (1994) baqhubeka baveze ukubaluleka kwekhwalithethivu ngokuthi yenza ulwazi lube sezingeni eliphezulu. Umcwangingi ukwazi ukubona indlela ababambiqhaza abaziphatha ngayo kanye nemicabango yabo ngesihloko socwangingo. Indlela yekhwalithethivu iyahambisana nocwangingo lokuhlaziywa kwamagama asetshenziswa emdlalweni webhola

likanobhutshuzwayo ngoba iphathelene nokuzwa okwenzeka emphakathini ngokuzwa imicabango nemibono yababambiqhaza.

Indlela yekhwalithethivu nayo inobubi bayo ekuqoqeni ulwazi locwaningo. U-Ausiki (2010:37) uveza ukuthi indlela yekhwalithethivu idla isikhathi futhi imba eqolo ngoba umcwaningi kumele ahambele ezindaweni lapho eqhuba khona ucwaningo. Umcwaningi wachitha isikhathi esingaphezulu kwenyanga ehambela imidlalo yebhola likanobhutshuzwayo ukuze athole ulwazi kubabambiqhaza. Okunye okubi ngale ndlela ukuthi ababambiqhaza bashintsha indlela yokuziphatha ngenxa yokuba khona komcwaningi phakathi kwabo. U-Ausiki (2010:37) uveza nokuthi ucwaningo ngokwekhwalithethivu luyamenza umcwaningi ukuthi isimo somqondo wakhe sibandlulule ulwazi olutholakele.

Sebuveziwe ubuhle nobubi bendlela yekhwalithethivu, ucwaningo ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo luqhutshwe ngokusebenzisa indlela yekhwalithethivu.

3.3 Ukuqokwa kwamasampula

UPunch (2006) uveza ukuthi ukuqokwa kwesampula kugxile ekukhethweni kwababambiqhaza kanye nendawo okuzoqoqwa kuyo ulwazi locwaningo. UKumar (2005) ocwaningweni lwakhe uchaza isampula njengokuthatha izinqumo ekutheni yibaphi abantu abazobuzwa imibuzo. Umcwaningi uyazikhethela ababambiqhaza. U-Ausiki (2010:45) ocwaningweni lwakhe uchaza ukuqokwa kwesampula ngokuthi:

Sampling is a technique by which a group of elements are drawn from the population, which is considered to be representative of the population which is studied in order to acquire some knowledge about the entire population.

Ukuqokwa kwesampula yindlela okuhlanganiswa ngayo inani elincane eliyiqoqo okuthathwa ngokuthi limele isibaya esikhulu salokho okucwaningwa ngakho ukuze kutholakale ulwazi oluthile olumaqondana naso sonke isibaya esikhulu salokho okucwaningwa ngakho.

U-Ausiki (2010) uqhubeka athi uma kuqhutshwa ucwaningo akwenzeki abantu bacwaningwe bonke kodwa kukhethwa labo abanolwazi ngesihloko esicwaningwayo. Ukukhethwa kwababambiqhaza kusiza umcwaningi ekunciphiseni inani labantu okuzoqhutshwa kubo ucwaningo. Indlela yokuqokwa kwababambiqhaza abayingcosana kusiza kakhulu ekongeni

isikhathi socwaningo. Indlela yokusampula, *i-purposeful sampling*, yiyona esetshenziwe kulolu cwaningo ukukhetha ababambiqhaza ocwaningweni ezinkundleni zemidlalo. UMarshall noRossman bathi le ndlela yokusampula iqonde abantu abanolwazi olunzulu ngokuzobuzwa. UBerg (2001:32) uchaza *i-purposeful sampling* ngokuthi yindlela yokusampula lapho umcwaningi encika olwazini nasebucwepshesheni anabo ukukhetha labo azothola kubo ulwazi locwaningo. Kulolu cwaningo kube abadlali, abasakazi, abalandeli kanye nezikhulu ezithize zamaqembu ezikhethiwe.

Indlela yokusampula, *i-snowball sampling*, isetshenziwe kulolu cwaningo ukuthola ababambiqhaza abanolwazi olwanele ngomdlalo webhola likanobhutshuzwayo bakwazi ukuphendula imibuzo. Umcwaningi unikeze laba babambiqhaza ithuba ukuba basho abanye abantu ababaziyo abanolwazi oludingekayo njengabo.

ULeedy no-Ormrod (2005) baveza ukuthi ngokuqoka okuhlosile (*purposive sampling*) inhloso enkulu yomcwaningi ukukhetha abantu abangase babe nolwazi ngesihloko socwaningo. Ucwaningo ngolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo lwenziwe ngokuqokwa kwababambiqhaza kusetshenziswe *i-purposive sampling* ngoba namaqembu umcwaningi awaqokile kanye nababambiqhaza ubakhethe ngezinhloso ezithile.

Ucwaningo ngendlela yekhwalthethivu luvame ukuqoka ababambiqhaza ngokusebenzisa ukuqoka okuhlosile kanye nabantu abancane uma uluqhathanisa nabantu abaqokelwe ucwaningo ngokwekhwantithethivu. Ucwaningo ngokuhlaziya kolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo lusebenzise indlela yokuqoka okuhlosile ukukhetha indawo kanye nababambiqhaza okuzoqhutshwa kubo ucwaningo. ULeedy no-Ormrod (2001:219) baqhubeka bathi kwi-*purposive sampling* inani lababambiqhaza elikhethiwe likhethwa ngoba abacwaningwayo benolwazi lokwenziwa ocwaningweni.

3.4 Ukuqoqa ulwazi ngokuxoxisana nomphakathi

Ngaphambi kokuthi umcwaningi aqale akhulume ngokuthi ucwaningo lulandele miphi imigudu, kubalulekile ukuba aqale achaze ukuthi bathini abanye abacwaningi mayelana nalolu hlobo lokuqoqa ulwazi oluncike ekuxoxisaneni nomphakathi. UNdimande (2001:31) uchaza izingxoxo njengendlela yokuxoxisana phakathi kwabantu ababili noma ngaphezulu. Uveza ukuthi kuba khona imibuzo ebuzwayo kanye nezimpendulo eziphendulwayo. Uqhubeka athi

ingxoxo isho ukuhlangana bukhoma kwabantu ngenhloso ethile, lapho omunye ebuza imibuzo omunye noma abanye belindeleke ukuba banikeze izimpendulo zokubuziwe.

UHayman (1968:66) uphawula ngokuthi zimbili izindlela zokuqoqa ulwazi ezingasetshenziswa ngumcwani lapho eqhuba ucwani lwakhe. Indlela yokuqala eyokuthi umcwani athole ulwazi alucwani ngokuthi ahambe ayoxoxa nalabo abangaba nolwazi aludingayo. Indlela yesibili eyokuthi kube khona imibuzo ehleliwe yabhalwa phansi okuzothi abayiphendulayo nabo bayiphendule ngokuthi bazibhale phansi izimpendulo.

ULeedy (1980:70) uthi iqiniso alitholakali ngokuthi kufundwe okubhalwe phansi kuphela. Ngaleyo ndlela kubalulekile ukuthi ulwazi siluthole ngokuthi sibone lezo zigameko ezenzekayo emphakathini esiphila kuwo noma ezweni elisizungezile. Lokho sikwenza ngoba izinto ezenzekayo zifika zibuye zedlule. Ubeka kanje:

We gather information by participating and listening to others in the events that are taking place in the world around.

Ulwazi siluthola ngokubamba iqhaza nokulalela abanye ezigamekweni ezenzekayo emhlabeni osizungezile.

Umcwani uyisebenzisile indlela eshiwo nguMiller (1992) ayichaza ngokuthi ivulekile futhi ayinamgomo ozodinga umcwani ukuba awulandele. Umcwani ukwenze lokhu ngoba engazi ukuthi hlobo luni lwezinkinga angase ahlangebezane nazo ngesikhathi eqhuba ucwani lwakhe. Umcwani wathatha isinqumo sokuthi ahambe ayoxoxa nabalandeli bomdlalo webhola likanobhutshuzwayo ezinkundleni zemidlalo. Lesi sinqumo umcwani wasenza ngenhloso yokuthi athole ngokusetshenziswa kwamagama kanjalo nezincazelo zawo ukuze azi ngemvelaphi yalelo nalelo gama.

Umcwani wayehlele imibuzo ayezoqala ngayo lapho ecwani ngamagama ayewaqoqa. Imibuzo yabe ibuzwa kuzo zonke izindawo lapho umcwani ayeqoqa khona ulwazi locwani. Eminye imibuzo yayiqhamuka ezimpendulweni ezabe zitholakala kubabambiqhaza okwakuxoxwa nabo. Okuvelayo ukuthi bonke ababambiqhaza okwakuxoxiswana nabo ngesikhathi kuqhubeka ucwani babenikeza izimpendulo ezithi

azihambisane. Isizathu kwakungukuthi bonke ababambiqhaza kwabe kungabantu abawaziyo la magama, abawasebenzisayo futhi nabahlala nabantu abawasebenzisayo zonke izinsuku. Izizathu ezenze umcwaningi wakhuluma nalabo abasebenzisa la magama ukuthi:

- ❖ Abanye basebenzisa la magama ukuze baphile.
- ❖ Abantu abasebenzisa la magama abantu esiphila nabo emphakathini, futhi bayakwazi ukusebenzisa la magama ukufihla inkulumo yabo.

UPatton (2002) uhlukanisa izingxoxo kanje: engalawulwa yimithetho, esangxoxo, esakuhleleka kanye nevulelekile. Lolu cwaningo luzisebenzisile izingxoxo ezisakuhleleka neziphathimandla zezemidlalo, abasakazi, abalandeli kanye nabadlali. Izingxoxo ezisakuhleleka zinikeze umcwaningi ithuba lokulandelela ngemibuzo lapho obekukhona ulwazi obelusadingeka ngesikhathi kuxoxwa. Ezinye izingxoxo ziqhutshwe ngezingcingo okongwe isikhathi nezindleko ezingaba khona uma kuhanjelwa ababambiqhaza ezindaweni abakuzo.

3.4.1 Ubuhle bendlela yokuthola ulwazi ngokuxoxisana nomphakathi

UShabane (1996:41) uveza lobu buhle bokusebenzisa izingxoxo ezihleliwe uma kuqhutshwa ucwaningo.

- Uma uxoxa nalowo osuke umbuzo imibuzo umcwaningi naye usuke encela ulwazi oluthile.
- Ingxoxo yenza umbuzo owubuzile ukwazi ukuthi uwulandele ngeminye imibuzo uma impendulo ingaphelele.
- Lowo okuxoxwa naye uyakwazi ukuthi enabe uma esenikeza izimpendulo zakhe.
- Uma kusetshenziswa le ndlela imibuzo ibuzwa ihambelane nesimo salowo okusuke kuxoxwa naye ngaleso sikhathi okusuke kuvunyelwane ngaso.
- Le ndlela inika ithuba umcwaningi ukuthi ngesikhathi kuxoxwa akwazi ukuguqula kalula imibuzo. Nalowo ophendulayo naye unelungelo lokubuza ukuthi umbuzo ubaluleke ngani.
- Umbambiqhaza naye angafuna ukuthi acaciselwe lapho engaqondisisi khona.
- Le ndlela yenza kubelula ukuthola ulwazi oluyimfihlo yalowo obuzwayo futhi ivumela umcwaningi ukuba akwazi ukubuzisisa uma kukhona lapho engezwaya kahle khona ngesikhathi kuphendulwa umbuzo.

UNdimande (2001) uthi indlela yokuqoqa ulwazi ngezingxoxo yinhle kakhulu ngoba yenza umcwaningi akwazi ukuguqula imibuzo yakhe uma kunesidingo. Ingxoxo inikeza obambiqhaza ithuba lokwenaba empendulweni yakhe. UMncube (2007:75) uthi ingxoxo esakuhleleka ibuye ibizwe ngenxoxo eqondisiwe ngoba umcwaningi ulungisa iziqondisi zengxoxo ezinemibuzo.

UNyembezi (1992) uchaza ukuxoxisana njengokubeka umqondo ngodaba oluthize nomunye abeke olwakhe kuthekeliswane ngemiqondo. UShabane (1996:40) uthi imibuzo ihlelwa ngendlela yokulandelana ukuze izimpendulo zikwazi ukuholela embuzweni olandelayo.

Ngaphezu kwalokhu, lapho kuxoxiswana akuthathi isikhathi eside kunokuphendula imibuzo ebhalwayo futhi ababambiqhaza abanengi bakhetha ukukhuluma kunokubhala phansi uma bekhethiswa.

Ngenxa yalezi zizathu umcwaningi ubone indlela yokuqoqa ulwazi locwaningo ngezingxoxo kuyiyo elufanele lolu cwaningo ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo.

3.4.2 Ububi bendlela yokuthola ulwazi ngokuxoxisana nomphakathi

Indlela yokuthola ulwazi ngokuxoxisana nayo ububi bayo. UNeuman (1997) uveza ukuthi izingxoxo zigxile kakhulu emibonweni yalowo ophendulayo. Futhi le ndlela yokuqoqa ulwazi idla isikhathi futhi iyabiza. Umcwaningi wachitha isikhathi esikhulu ehambela imidlalo yebhola likanobhutshuzwayo ezindaweni ezehlukene ukuze akwazi ukubonana nababambiqhaza abedinga ukuxoxisana nabo futhi nabo axoxe nabo ngayedwana. Ngaphezu kwalokhu, le ndlela ayiyona into elula, idinga umuntu oqeqeshile ekusebenzeni nabantu futhi imicabango yomcwaningi kuyenzeka ivele obala ngesikhathi kuqhubeka izingxoxo kanti kuyenzeka lowo ocwaningayo kube ngumuntu onobandlululo.

3.4.3 Izingxoxo ezihlelekile

UNeuman (1997) uchaza izingxoxo ezimisiwe ngokuthi umcwaningi uhlanganisa imibuzo ehleliwe bese exoxisana ubuso nobuso nombambiqhaza obuzwayo, umcwaningi uyaye aziqophele izimpendulo zalowo ophendulayo. Loluhlobo lwezingxoxo lwenza umcwaningi angakwazi ukuba eqe noma ashintshe imibuzo, amagama ngendlela ahleleke ngayo. UNeuman (1997) uqhubeka athi abacwaningi abasebenzisa loluhlobo lwezingxoxo kumele baqeqeshwe

ngokuseqophelweni eliphezulu. Uthi abacwaningi kumele bayazi imibuzo esohlwini ukuze bayifunde kahle. UMazibuko (2008) uthi uma umbambiqhaza ebukeka emangele noma ecasulwa umbuzo, umcwaningi kumele aphinde umbuzo ngaphandle kokuwuguqula.

Lolu cwaningo ngolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo aluyisebenzisanga le ndlela yezingxoxo ngenxa yokuthi ababambiqhaza babenenkinga yokuqonda amanye amagama asetshenzisiwe. Umcwaningi kubalulekile ukuba ayichaze kahle imibuzo yakhe. Lolu cwaningo lwenziwe ngolimi lwesiZulu ngesizathu sokugwema izinkinga ebezingaba khona uma kusetshenziswa isiNgisi.

3.4.4 Izingxoxo ezingahlelekile

UKruger (2000) uveza ukuthi lolu hlobo lwezingxoxo lujwayele ukusetshenziswa ocwaningweni oluhlola izimo ezibalulekile emphakathini. Izingxoxo ezingahlelekile zibuye zaziwe njengezingxoxo ezinohlelo okumele umcwaningi alulandele. UMazibuko (2008:81) uthi lolu hlobo lwezingxoxo ludinga uhlobo lwemibuzo evulelekile okumele ibuzwe ngumcwaningi ukuze lowo obuzwayo angavaleleki ekhoneni, bese engabe esakwazi ukusho ezinye izinto ebezingasiza umcwaningi. UMazibuko (2008) uqhubeka athi umcwaningi uyakwazi ukusebenzisa eminye imibuzo uma ezwa ethinteka noma efuna ukuzwa kabanzi ngenkathi bexoxisana nombambiqhaza ukuze athole sonke isithombe salokho afuna ukukucwaninga.

Kulolu cwaningo umcwaningi wakuhlela ukusebenzisa izingxoxo ezingahlelekile ekufezeni izinhloso zocwaningo. Ngezingxoxo ezingahlelekile umcwaningi ubuza imibuzo aphinde abeke umbono ngenhloso yokunika umbambiqhaza umhlahlandlela wolwazi ukuze uhambisane nezinhloso zocwaningo. Umcwaningi uphumelele ukwenza ucwaningo lwakhe njengoba izintatheli, abalandeli, abadlali kanye nabasakazi bekwazile ukwenza izingxoxo nomcwaningi.

3.4.4.1 Ububi bokusebenzisa izingxoxo ezingahlelekile

UNeuman (1997) ocwaningweni lwakhe uveza ububi bendlela engahlelekile:

- Kule ndlela ukubuzwa kwemibuzo kuyasetshenziswa ukuthola ulwazi olucashile. Inkinga ukuthi ukubuzwa kwemibuzo kudla isikhathi.
- Izingxoxo zigxile kakhulu emibonweni yombambiqhaza ophendulayo ngaphezu kwamaqiniso nobufakazi obukhona.

3.4.5 Ukuqoshwa kwezingxoxo

Ukuqoshwa kwezingxoxo enye yezindlela engasetshenziswa umcwaningi ekuqoqeni ulwazi aludingayo locwaningo. Izingxoxo umcwaningi azenzile nababambiqhaza ziqoshiwe ngokuvumelana nabantu okuxoxiswana nabo.

Ukuqoshwa kwezingxoxo kuhle ngoba kuvumela ukuhlolwa ngokwanele nangokuphindiwe kwezimpendulo zababambiqhaza. Inabo ububi bayo le ndlela njengokuthi ithatha isikhathi eside kanti futhi kudingeka umcwaningi abe nesiqophamazwi azosisebenzisa.

3.5 Ukubukela njengesu lokuqoqa ulwazi

UBless (2000) uveza ukuthi ukubukela kwenze umcwaningi wahambela izinkundla zemidlalo ukuyobukela okwenzekayo ngezikhathi zemidlalo yebhola likanobhutshuzwayo. Umcwaningi angadlulisela ulwazi ngezinto azitholele yena zona kanye nezinto aziqophele yena ngokwakhe kunokudlulisa izinto azizwe ngabanye abantu. Uqhubeka athi isu lokubukela lingasiza umcwaningi ukuthi akwazi ukuqoqa ulwazi ngezinto eziningi. Lapha singabala:

- Umlando webhola likanobhutshuzwayo eNingizimu Afrika.
- Umlando wamaqembu amakhulu ebhola likanobhutshuzwayo esiFundazweni saKwaZulu-Natal.
- Ukuxhumana phakathi kwabalandeli, abadlali, kanye nezintatheli njengabalandeli bamaqembu.
- Ukuphathwa kwamaqembu ebhola likanobhutshuzwayo kulesi siFundazwe.

UBless (2000) uyaqhubeka achaze indlela yokubukela njengendlela yokuqoqa ulwazi ngokubukela indlela ababambiqhaza abenza ngayo. Uqhubeka aveze izinhlobo ezahlukeneyo zokubukela ezingasetshenziswa umcwaningi ukuqhuba ucwaningo lwakhe. Lapha ubala ukubukela okujwayelekile kanye nokubukela komhlanganyeli. Uqhubeka athi ukubukela okujwayelekile kusho ukuqopha isehlakalo noma okwenzekayo kunjengoba kubukwa wumuntu oseceleni.

Indlela yokubukela komhlanganyeli yona idinga ukuthi obukelayo afihle inhloso yokuba ingxenye kwakhe ngokuba naye aphenduke umhlanganyeli. Umcwaningi uba yingxenye yomphakathi aqhuba kuwo ucwaningo. UBless (2000) uqhubeka athi umcwaningi ujoyina iqembu elicwaningwayo abe elinye lamalungu aphinde enze konke abakwenzayo.

Ucwaningo ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo lusebenzise uhlobo lokubukela olujwayelekile lapho umcwaningi eqoqe ulwazi locwaningo ngokuhambela imidlalo yebhola likanobhutshuzwayo ezinkundlelni.

UNkosi (2011) ocwaningweni lwakhe uchaza isu lokubukela ngokuthi umcwaningi ayobheka indlela ababambiqhaza abenza izinto ngayo, abuke ukwenzeka kwezinto ngaphandle kokuba abuze imibuzo noma axoxe nababambiqhaza ngalokho okwenzekalayo. UNkosi (2011) uqhubeka athi ukubuka okwenziwa ngababambiqhaza kunikeza umcwaningi ulwazi olujulile ngalokho okucwaningwayo njengoba umcwaningi usuke ebukela okwenzekayo. Kulolu cwaningo umcwaningi uhambele izinkundla zemidlalo yebhola likanobhutshuzwayo ukuzibonela okwenziwa ngabalandeli ngesikhathi somdlalo. Lapha ubebheka alalele ukuthi yimaphi amagama asetshenziswa abalandeli uma bephawula ngomdlalo.

UNkosi (2011) uqhubeka aveze izinhlobo ezimbili zababukeli. Lapha ubala *i-participant as observer* kanye *ne-observer as participant*. Lolu cwaningo lusebenzise *i-observer as participant* njengoba umcwaningi ubebukela okwenzeka ezinkundleni zemidlalo. Abalandeli bebezibukela umdlalo webhola likanobhutshuzwayo ngaphandle kokuphazamiseka. Umcwaningi uzibukela umdlalo webhola ngaphandle kokuphazamisa ababukeli bomdlalo. Lapha kuvela ukuthi umcwaningi akaze akhulume lutho nababambiqhaza ngesikhathi umdlalo uqhubeka. Kuphela nje umcwaningi wayebhala phansi konke ayekubona kwenzeka noma kukhulunywa ngabalandeli. Inhloso enkulu kwakuwukuthi aqhathanise lokhu ayekuthole ngesikhathi sezingxoxo nababambiqhaza kanye nalokhu akuthola ngokubukela.

3.5.1 Ubuhle bokusebenzisa isu lokubukela

Izingxoxo ezibanjwa nababambiqhaza ekutholeni ulwazi azenele, ukubukela kukhombisa amandla amakhulu ngezinto ezenzeka emphakathini. Ukubukela kwenza umcwaningi athole ubuqiniso ngemibono eyenziwe abantu ngesikhathi kuqhubeka izingxoxo. Umcwaningi ngesikhathi eqhuba izingxoxo nababambiqhaza kwavela ukuthi amagama amaningi asetshenziswa emdlalweni webhola likanobhutshuzwayo aqanjwa esuselwa olimini lwesiZulu kodwa ezinkundleni zemidlalo ziningi izilimi ezisetshenziswa abalandeli ukuchaza okwenzeka ngesikhathi somdlalo. Lokhu kufakazela amandla esu lokubukela umcwaningi angalisebenzisa ukuthola amaqiniso ngocwaningo lwakhe. Isu lokubukela nalo linabo ububi balo.

3.5.2 Ububi bokubukela

Ukubukela kuyasiphazamisa isimomqondo kubabambiqhaza. Ukuba khona komcwaningi enkundleni yomdlalo kwenza abalandeli baziphathe ngendlela eyahlukile kweyejwayelekile.

3.6 Ukukhethwa kwendawo yocwaningo

Umcwaningi ukhethe indawo lapho ucwaningo luzoqhubeka khona esebenzisa isampula elihlosiwe. Lolu cwaningo lwenzeka esiFundazweni iKwaZulu-Natal, eThekwini namaphethelo. IsiFundazwe iKwaZulu-Natali sidume iNingizimu Afrika yonke ngokukhiqiza abadlali abasezingeni eliphezulu ebholeni likanobhutshuzwayo.

Umcwaningi usebenzise indlela yokuqoka okuhlosile (*Purposive sampling*) ukuqoka kwakhe ababambiqhaza bocwaningo. U-O'Leary (2004) uthi ababambiqhaza abaqokwe ngoba bemele abathize, benolwazi ngamaqiniso ocwaningo. Ababambiqhaza abaqokelwe lolu cwaningo babengamashumi amathathu nesishayagalolunye kubalwa kubo izintatheli, abadlali, abalandeli kanye nabasakazi. Umcwaningi uphumelele ukwenza izingxoxo nabo bonke ababambiqhaza balolu cwaningo.

Umcwaningi wakhetha ababambiqhaza ababalwe ngenhla, izintatheli, abadlali, abalandeli kanye nabasakazi ngalezi zizathu ezilandelayo:

- Bonke laba banolwazi olunzulu ngomdlalo webhola likanobhutshuzwayo.
- Kulula ukubathola ukuba babe yingxenye yocwaningo.
- Bonke basebenzisa la magama emdlalweni webhola likanobhutshuzwayo kanti futhi baneqhaza elikhulu abangalibamba ekuhlaziyweni kwawo.

Amaqembu ebhola likanobhutshuzwayo aqokelwe ukuba yingxenye yalolu cwaningo yilawa:

Iqembu 1

Iqembu lokuqala yiqembu elidala emlandweni webhola kulesi siFundazwe. Leli qembu liyiqembu elisondelene kakhulu nobukhosi bakwaZulu. Iqembu leli lizinze eThekwini lapho lidlalela khona imidlalo yalo yasekhaya. Ikomkhulu leqembu kuseMbelebeleni Kwa-Mashu.

Iqembu 2

Iqembu lesibili nalo litholakala eThekwini namaphethelo elokishini laseLamontville. Leli qembu laziwa kakhulu ngokuthi Abafana Besithende ngendlela elidlala ngayo ibhola

ezinkundleni zemidlalo. Leli qembu lizinze khona elokishini laseLamontville lapho lidlalela khona imidlalo yasekhaya. Leli qembu liphethwe ngumuntu wesifazane odume ngelikaMkabayi ezinkundleni zemidlalo.

Iqembu 3

Iqembu lesithathu nalo liqhamuka kuso lesi siFundazwe. Leli qembu linobudlelwano obukhulu nobukhosi baKwaZulu. Iqembu leli lidume ngegama elithi Amabhubesi. Leli qembu lingelinye lamaqembu alandelwa kakhulu kulesi siFundazwe ngenxa yebhola elihle elilidlalayo.

Umcwaningi ukhethe amaqembu amathathu ebhola likanobhutshuzwayo akulesi siFundazwe ukuqhuba ucwaningo. Umcwaningi kulolu cwano ukuhethe ukubiza ababambiqhaza ngezinombolo, umdlali 1 nentatheli 2 ngenhloso yokuvikela ubunini nokulandela imigomo yenkambiso elungileyo. Amaqembu nawo abizwa ngezinombolo, iqembu 1 neqembu 2, njll.

3.7 Ukuqhutshwa kwezingxoxo ngokwalolu cwano

Umcwaningi uqale ngokuvakashela amaqembu amakhulu ebhola likanobhutshuzwayo kulesi siFundazwe iKwaZulu-Natal, lapha sibala iqembu 1, iqembu 2 kanye neqembu 3. Inhloso enkulu kwakungukwazisa la maqembu ngocwano umcwaningi ayeluhamba ngokucela imvume. Ukuvakashela la maqembu kwamsiza umcwaningi ekukhetheni abantu ayezoxoxisana nabo ekuqhubeni ucwano. Ucwano ukuze luqhubeke kahle umcwaningi wakhetha ukuba akhulume nabasakazi, abalandeli kanye nabadlali abathize kodwa ngokukhetha labo ayesezwile ukuthi banolwazi olunzulu ngomdlalo webhola likanobhutshuzwayo.

3.7.1 Ingxoxo nomsakazi wezemidlalo

Umcwaningi waxoxisana nomsakazi wezemidlalo emsakazweni wesiZulu. Umsakazi wokuqala okwaxoxiswana naye ukhulele eMlazi lapho ephothule imfundo yamabanga aphakame khona. Umsakazi lo wakhethwa ngolwazi analo ngezinto ezithinta umdlalo webhola likanobhutshuzwayo. Umsakazi okwaxoxiswana naye ungene emsakazweni ngeminyaka yama-80s. Uqale emsakazweni njengomthwebuli wezithombe wezemidlalo. Ulwazi lwakhe olunzulu ngomdlalo webhola likanobhutshuzwayo lumtholele isikhundla esiphezulu njengomethuli wezemidlalo emsakazweni.

Umcwaningi waxoxisana nalo msakazi ezindlini zomsakazo eThekwini kungoLwesithathu ziyi-16 kuNhlaba 2015. Umsakazi wakhombisa ulwazi olunzulu ngomlando webhola likanobhutshuzwayo eNingizimu Afrika. Umsakazi wakuveza ukubaluleka kokuhlaziywa kolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo ngenxa yokuthi lolu limi lusetshenziswa nsuku zonke uma kwethulwa imidlalo kanobhutshuzwayo emsakazweni. Umcwaningi wabuye waxoxisana nabanye abasakazi ekuqoqeni amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo.

3.7.2 Ingxoxo nomhlaziyi webhola likanobhutshuzwayo

Umcwaningi waba nengxoxo nomhlaziyi webhola likanobhutshuzwayo ozimele emsakazweni wesiZulu eThekwini. Umhlaziyi ungumuntu owazi kahle umdlalo webhola likanobhutshuzwayo ngoba wayengumdlali webhola likanobhutshuzwayo elikhokhelwayo iminyaka engaphezulu kweyi-10 lapho adlalela khona amaqembu amakhulu eNingizimu Afrika. Umhlaziyi ubuye asebenze njengesekela likamqeqeshi kwelinye lamaqembu esiFundazweni iKwaZulu-Natal. Njengoba esebenza ebholeni likanobhutshuzwayo kwabonakala kufanele ukuthi kukhulunywe naye. Ephawula ngolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo wakubeka kwacaca ukubaluleka kokubhalwa phansi kwalolu limi ukuze lwaziwe umphakathi ngoba ilona elenza umdlalo webhola ulandelele kahle kulabo abasuke bewulalele emsakazweni ngesikhathi umsakazi ewethula ukusuka nokuhlala. Umcwaningi wabuye waxoxisana nabanye futhi abahlaziyi ukuqoqa amagama abawasebenzisayo uma behlaziya umdlalo webhola likanobhutshuzwayo.

3.7.3 Ingxoxo nomxhumanisi weqembu

Umcwaningi waba nengxoxo nomxhumanisi welinye lamaqembu amakhulu esiFundazweni saKwaZulu-Natali. Umxhumanisi usondelene kakhulu neqembu kanye nabalandeli. Umxhumanisi ukhule engumlandeli omkhulu webhola likanobhutshuzwayo ngaphambi kokuqashwa njengomxhumanisi weqembu nomphakathi. Umxhumanisi uwazi ukusuka nokuhlala umlando weqembu. Ngenxa yalezi zizathu, umcwaningi wabona kufanele ukuthi umxhumanisi abe yingxenywe yocwaningo. Kwaxoxiswa nomxhumanisi emahhovisi eDurban North kunguMsombuluko zingama-20 kuNhlaba 2015. Umcwaningi waphinda waxoxisana nabanye abaxhumanisi bamaqembu ukuqhuba ucwaningo lwakhe.

3.7.4 Ingxoxo nentatheli yephephandaba lesiZulu

Enye intatheli okwaxoxwa nayo isebenza ephephandabeni lesiZulu eliphuma kabili ngesonto njengentatheli yezemidlalo. Le ntatheli isimnkatshubomvu kwezobuntatheli. Le ntatheli isisebenze kulo mkhakha iminyaka engaphezulu kweyi-10. Ulwazi olunzulu enalo njengentatheli seluyenze yathola imiklomelo eminingi njengentatheli. Umcwaningi waqoka ukuxoxisana nale ntatheli ngoba kuyintatheli yezemidlalo ikakhulukazi yebhola likanobhutshuzwayo. Okunye okwenza intatheli ingasali ngaphandle ukuthi ingumlobi wezemidlalo ephephandabeni elibhalwe ngolimi lwesiZulu. Umcwaningi wabona kufanele ukuthi intatheli ibe yingxenye yocwaningo ngoba isebenzisa la magama uma ibhala ngomdlalo webhola likanobhutshuzwayo. Kwaxoxiswana nentatheli emahhovisi eThekwini kungoLwesine ekuseni zingama-22 kuNhlaba 2015. Umcwaningi wabuye waxoxisana nezinye izintatheli ukuqoqa la magama asetshenziswa emdlalweni webhola likanobhutshuzwayo.

3.7.5 Ingxoxo nomlandeli webhola likanobhutshuzwayo

Omunye Umlandeli okwaxoxiswana naye ungumlandeli wokuqina weqembu 1. Lo mlandeli naye udume kakhulu kubalandeli bebhola likanobhutshuzwayo. Umlandeli lo uqale ukulandela iqembu 1 ngonyaka we-1979. Umlandeli uzalelwe endaweni yaseNkandla kwaNxamalala lapho edlale khona ibhola emazingeni aphantsi. Umcwaningi wakubona kubalulekile ukuxoxisana nalo mlandeli ngenxa yothando lwakhe lwebhola likanobhutshuzwayo. Umlandeli okwaxoxiswana naye nguyena ongumqambi wezingoma eziningi eziculwa abalandeli ngosuku lomdlalo webhola likanobhutshuzwayo ezinkundleni. Amagama amaningi asetshenziswa emdlalweni webhola likanobhutshuzwayo uwazi kahle ngoba uwasebenzisa nsuku zonke. Umcwaningi waxoxisana nalo mlandeli enkundleni yezemidlalo iKing Zwelithini, eMlazi zingama-25 kuNhlaba ngo-2015. Umcwaningi wabuye waxoxisana nabanye abalandeli ukuqhuba ucwaningo lwakhe.

3.8 Uhlaziyomibhalo

Umcwaningi wabuye wasebenzisa imibhalo eshicilelwe kanye naleyo engashicilelwe ekuqoqeni ulwazi oludingekayo ocwaningweni. Ngaphandle kwezingxoxo ezihlelekile nabantu abathize. Umcwaningi wabuye walandela indlela yokuhlaziya okuqukethwe izincwadi, amajenali, amathesis, amaphepha kanye nemibhalo enhlobonhlobo ngesihloko socwaningo.

UBryman (2004:182) uthi: Uhlaziyomibhalo luyindlela yokucubungula imibhalo ngendlela ehlelekile. UBryman (2004) uqhubeka uthi: Le ndlela icace bha ayifihli lutho. Le ndlela inhle ngoba kucutshungulwa imibhalo eyayibhalwe kungaziwa ukuthi ngelinye ilanga iyoke icutshungulwe.

Umcwaningi wabheka imisebenzi eminingi ekhuluma ngomlando webhola likanobhutshuzwayo eNingizimu Afrika, izidlaliso eziqanjwa abadlali ngabalandeli, izizathu ezenza abalandeli baye ezinkundleni zemidlalo webhola likanobhutshuzwayo kanye nokusetshenziswa komdlalo webhola likanobhutshuzwayo ukulwa nobandlululo eNingizimu Afrika.

3.9 Inkambiso elungile yocwaningo

Ucwaningo kudingeka lulandele inkambiso eyamukelekile njengokutholakala kwemvume yokwenza ucwaningo. Ababambiqhaza nabo banelungelo lokuzivolontiyela ukuba ingxenye yocwaningo ngaphandle kokuphoqwa. Amagama ababambiqhaza akumele adalulwe ukuze bavikeleke olwazini abalunikezile mayelana nesihloko socwaningo. Umcwaningi kumele aqikelele ukuthi bonke ababambiqhaza basayina iphepha eliyisivumelwano. Uma umcwaningi esebenzisa izingxoxo ukuqhuba ucwaningo kubalulekile ukuthi enze isivumelwano ngomlomo nababambiqhaza sokuthi bangahoxa noma nini ekuqhubekeni nocwaningo uma bezizwa bengasakhululekile.

Umcwaningi uyazana kakhulu nababambiqhaza abangabadlali, abalandeli kanye nezikhulu okuqoqwe kubo ulwazi njengoba esebenze njengomqeqeshi webhola likanobhutshuzwayo kulesi siFundazwe iKwaZulu-Natal. Abanye babalandeli ubehlangana nabo njalo emidlalweni yebhola likanobhutshuzwayo. Lokhu kuveza ubudlelwano anabo nabadlali kanye nabalandeli eThekwini namaphethelo. Kepha lokho akuvimbanga ukuba kungenziwa inkambiso elungileyo. Kusho ukuthi konke akuxoxe nababambiqhaza kumele njalo kuhlale kuyisifuba sabo. Umcwaningi ubacelile bonke ababambiqhaza ukuba bakusho konke abakwazi ngomdlalo webhola likanobhutshuzwayo baphinde baphendule imibuzo ngokugcwele.

3.10 Injulalwazi esetshenziwe kulolu cwaningo

UNdimande-Hlongwa (2009) uchaza injulalwazi njengomhlahlandlela ohlahlwa ngosonjulalwazi ngokubona ukwenzeka kwezinto emhlabeni. UNdimande-Hlongwa uveza ukuthi injulalwazi ingabuye ichazwe futhi njengombono womuntu ongawuthatha uwusebenzise ocwaningweni ukuze wesekele ubuqiniso nolwazi olwethuliwe ngocwaningo. Lolu cwaningo ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo lungena enjulalwazini yokuthambekela inkulumo (*Speech Accommodation Theory*).

NgokukaGiles noCoupland (1971) injulalwazi yokuthambekela inkulumo ithi abantu bayagqugquzeleka ukuthi baqondise inkulumo yabo, noma babe nomusa, njengendlela yokuveza ubugugu, isimo kanye nenhloso ngalabo bantu. Le njulalulwazi ibeka ukuthi abantu bashintsha indlela abakhuluma ngayo ifane noma yehluka kweyalabo abaxoxa nabo ukuveza ukuthi bayavumelana noma abavumelani. Uma umuntu eshintsha indlela akhuluma ngayo lokho kubizwa ngokuthi ukusondelana (*convergence*) kanti kukhombisa ukuhlangana nobumbano. Uma umkhulumi ebaleka engakhulumi ngendlela efanayo nomuntu axoxa naye lokho kubizwa ngokuthi ukwahlukana (*divergence*). Abathandi bebhola likanobhutshuzwayo benemizwa efanayo ngamaqembu abo. Kuba khona ukusondelana phakathi kwabalandeli ngenxa yamagama abawasebenzisayo. Lapha kubhekwe kakhulu injulalwazi yokuthambekela inkulumo okuyiyona esebenzile ukuqhuba lolu cwaningo.

UGiles noCoupland (1979) yibona abaveza le njulalulwazi abayibiza ngokuthi *yi-Speech Accommodation Theory*. UGiles (1979:189) uchaza le njulalulwazi ngokuthi:

People encourage the correct language usage or show skill or technique in their speech so that they do not reveal plainly what they are saying to non-speakers of the language.

Abantu bakhuthaza ukusetshenziswa kolimi ngendlela eyiyo noma basebenzise ikhono noma ubuchule babo enkulumeni yabo ngindlela ezokwenza ukuthi lokho abakushoyo kungezwakali kalula kulabo abangalukhulumi lolo limi.

Ukuguqula noma ukushintsha indlela umuntu akhuluma ngayo kubizwa ngokuthi ukusondelana (*convergence*) futhi lokho kukhomba ukuhlangana kanye nobumbano kanti lapho kukhulunywa ngezindlela ezahlukene lokho kubizwa ngokuthi ukwahlukana (*divergence*). Kuye kubonakale ukuthi abantu bayaye balusebenzise kanjani ulimi lwabo olukhomba ukunotha kwabo kanjalo namandla olimi empilweni yabantu. UGiles noCoupland

(1971:47) babika ngokuthi kuvamisile ukuthi sihlangane nabantu abaphimisa amagama ngendlela ethile engajwayelekile. Kuba yilapho sibona khona ukuthi le ndlela akuyona yolimi umuntu alwaziyo noma aluncela ebeleni

Lolu cwaningo lusebenzise injulalwazi ye-*Speech Accomodation* njengoba le njulalwazi ikwazi ukukuchaza kangcono okwenzeka emphakathini ngokwemvelo. Iyakwazi umuzwa wobunye kubalandeli kanye nabadlali bebhola likanobhutshuzwayo. Amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aletha ubumbano kanye nokwemukeleka kubalandeli. La magama asetshenziswa kulo mdlalo akhiwa esuselwa endleleni abantu abenza ngayo izinto. La magama akheka ngaphandle kokulandela uhlelo oluthize.

Ukuqhuba ucwaningo, umcwaningi wabona injulalwazi ye-*Speech Accomodation theory* ixhumana kahle nokwenzeka ezinkundleni zemidlalo phakathi kwabalandeli nabadlali. Amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aqanjwa ngesikhathi abadlali bedlala enkundleni. Ngenxa yokuxhumana kwabalandeli lokhu kukhulisa amagama abawasebenzisayo emdlalweni kanti futhi nolimi olusemthethweni luyakhula.

3.11 Isiphetho

Kulesi sahluco kuphawulwe ngezindlela ezisetshenzisiwe ngesikhathi umcwaningi enza ucwaningo. Kuchazwa ngepharadaymu eqondayo okuyiyona esetshenzisiwe. Umcwaningi ube esephawula ngendlela yokuqoqa ulwazi ebizwa ngekhwalithethivu lapho ephawula ngezingxoxo abe nazo nababambiqhaza. Kube sekubhekwa indlela yokuqoqa ulwazi ebizwa ngokuthi uhlaziyo lokuqokethwe lapho umcwaningi ebheke yonke imibhalo esetshenzisiwe ekuqhubeni ucwaningo. Umcwaningi uchaze injulalwazi esetshenzisiwe kulolu cwaningo. Kubhekwe kakhulu injulalwazi iSpeech Accomodation Theory.

Esahlukweni esilandelayo kuzobhekwa lokho okutholakele ngesikhathi kwenziwa lolu cwaningo.

ISAHLUKO SESINE

UKWETHULWA KANYE NOKUHLAZIYWA KOLWAZI

4 Isingeniso

Kulesi sahluko kwethulwa ulwazi olutholakele ngesikhathi kwenziwa ucwaningo. Umcwaningi usebenzise isu lezingxoxo, ukubukela kanye nokufundwa kwemibhalo ekuqoqeni ulwazi locwaningo. Ababambiqhaza bocwaningo bahlukaniswe izigaba ezintathu lapha kubalwa izintatheli, abalandeli kanye nabasakazi. Ngaphambi kokuba umcwaningi ethule futhi ahlaziye ulwazi olutholakele kubalulekile ukuthi kubhekwe ukuthi injulalwazi yokuthambekela inkulumo isetshenziswe kanjani ukuhlaziya ulwazi locwaningo. Okuzolandela ukwethulwa kolwazi olutholakele ngenkathi kuqhubeka izingxoxo nezintatheli, abalandeli kanye nabasakazi. Umcwaningi uzoqhubeka ethule ulwazi olutholakele ngenkathi esebenzisa isu lokubukela emaqenjini ebhola likanobhutshuzwayo awavakashela.

Kulesi sahluko umcwaningi uzokwethula aphinde ahlaziye ulwazi olutholakele ngokusebenzisa okushiwo ababambiqhaza ekuqhathanisa nokushiwo injulalwazi yokuthambekela inkulumo. Le njulalulwazi ichaza okwenzeka emphakathini ngokwemvelo. Le njulalwazi iyaweseka umuzwa wobunye kubalandeli kanye nabadlali kanjalo nobumbano odalwa ukusetshenziswa kwamagama asetshenziswa ebholeni likanobhutshuzwayo ahlaziwayo kulolu cwaningo. Lesi sahluko siqhubeka sethule ulwazi olutholakele ngenkathi kuqhubeka izingxoxo nababambiqhaza bese izingxoxo zihlaziywa.

4.1 Yimaphi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo?

Ngaphansi kwalo mbuzo umcwaningi wethula aphinde ahlaziye uvo lwezintatheli, abasakazi kanye nabalandeli mayelana namagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Umbuzo lo uyisisekelo kulolu cwaningo njengoba isihloko socwaningo sihlaziya amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Umcwaningi wakubona kubalulekile ukuba aqale athole ukuthi ngabe ababambiqhaza banalo yini ulwazi ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Lo mbuzo waphendulwa yiyo bonke ababambiqhaza okubandakanya izintatheli, abasakazi kanye nabalandeli. Umcwaningi waxoxisana nezintatheli eziyishumi okuyizona ezalekelela ekuphenduleni lo mbuzo.

4.1.1 Izingxoxo nezintatheli

Umcwaningi wavakashela izintatheli zamaphephandaba esiZulu emahhovisi azo eThekwini ngenhloso yokuba nezingxoxo ngamagama asetshenziswa izintatheli uma zibhala ngomdlalo webhola likanobhutshuzwayo.

Intatheli 1: Yabeka ngokuthi maningi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo achaza okwenzeka enkundleni ngesikhathi umdlalo uqhubeka. La magama akhiwe esuselwa olimini lwesiZulu amanye ayimifakela yezinye izilimi njengesingisi. Intatheli yanikeza lezi zibonelo: ukweqiwa ijezi, ukukhuhla ibhentshi, ukudliwa yizembe, imbuzi yegoli kanye nokukhonjwa indlela.

Intatheli 2: Yaveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aziwa abalandeli kanye nabathandi bebhola kuphela. La magama aqukethe umqondo owehlukile kulawo akhiwe esuselwa kuwo. Intatheli yanikeza lezi zibonelo: ibhantshi ligcwale umoya kumdlali othile, iqembu elithile lilidlisa utshani.

Intatheli 3: Yaphawula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo acebe ngolimi olunothile olunjengezimo zokukhuluma okungaba izisho, izaga kanye nezifengqo. Intatheli yanikeza lezi zibonelo: abalandeli beBafana Bafana babheme bakholwa indlela edlale ngayo (isisho), umdlali wasePeru yinkomo (isifengqo-esiyisingathekiso).

Intatheli 4: Yaveza ukuthi amagama amaningi asetshenziswa emdlalweni webhola likanobhutshuzwayo aqhamuka olimini lwesiTsotsi olukhulunywa kakhulu emadolobheni. Inhloso enkulu ukucashisa inkulumo kwabanye ngomdlalo webhola likanobhutshuzwayo. Intatheli yanikeza lezi zibonelo: indele, ingqamu, ukusheyizela, ukuyifihla.

Intatheli 5: Yaphawula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ayimifakela ngoba athekелwe olimini lwesiNgisi. Umdlalo webhola likanobhutshuzwayo ufike namaNgisi eNingizimu Afrika lokhu okwenza amagama amaningi athathelwe olimini lwesiNgisi. Intatheli yanikeza lezi zibonelo, *iDiski*, *ufree-way*. Igama *iDiski* lithathelwe egameni lesiNgisi '*Disc*' elichaza into engurawondi ibhola likanobhutshuzwayo liyindilinga yingakho kuthiwa *iDiski*. Umgwaqo onguthelawayeka kuthiwa 'uFree-way' ngoba izimoto zihamba ngokukhululeka, leli gama lithathelwe olimini lwesiNgisi '*Freeway*'.

Intatheli 6: Yathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aqanjwe ngokwenzeka kwezinto enkundleni ngesikhathi umdlalo webhola likanobhutshuzwayo uqhubeka. Umdlali ogijima kakhulu enkundleni kuthiwa ‘Impunzi’ kodwa umdlali ogijima ashiye ibhola ngemuva kuthiwa, ugijimisa okwenja engenamsila.

Intatheli 7: Yasho ukuthi amagama amaningi asetshenziswa emdlalweni webhola likanobhutshuzwayo asuselwe ezingathekiswa. Intatheli yanikeza lesi sibonelo: UThemba yingwenya okusho ukuthi uThemba usebenzisa ubuhlakani uma esenkundleni.

Intatheli 8: Yaphawula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asebenzisa kakhulu izingathekiso ezisondelene nempi. Intatheli yathi uma amaqembu ebhekene enkundleni abizana ngezitha. Uma elinye iqembu lingaphumelelanga kuthiwa lehluliwe.

Intatheli 9: Yaveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo acheme kakhulu nobulili besilisa ekuqanjweni kwawo. Intatheli yathi umdlalo webhola likanobhutshuzwayo uvezwe njengomdlalo wamadoda kuphela. Intatheli yanikeza lezi zibonelo: umdlali uma ephethe ibhola enkundleni kuthiwa akabheke enye indoda, uma kudlula ibhola kufanele kusale indoda.

Intatheli 10: Yathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ahambisana nenkathi. Intatheli yaveza ukuguquka kwezinto njengomthelela wokwakheka kwamagama ahambisana nenkathi leyo. Intatheli yanikeza lesi sibonelo: umdlali ojika abanye abadlali enkundleni ubashiya bephemile. Empeleni iphemu kwakuyindlela yokucwala izinwele eyaduma kakhulu kubantu. Umdlali obenekhono lokudlula kwabanye nebhola ubebashiya phansi bephemile.

4.1.1.1 Ukuhlaziywa kwezimpendulo zezintatheli

Izintatheli ezibambe iqhaza kulolu cwaningo zaveza ulwazi olunzulu ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Izintatheli eziningi zaveza imvelaphi yamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Okunye okuvelayo ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo akheka esuselwa kwezinye izilimi njengesisotho kanye nezinye. Lokhu kuveza ngokusobala ubudlelwano obukhona olimini lwesiZulu kanye nezinye izilimi. Ulimi lwesiZulu lukhomba ukukhula okukhulu ngokwakheka kwamagama amasha.

Okunye okwashiwo intatheli 9 ukuthi umdlalo webhola likanobhutshuzwayo ucheme kakhulu nabantu besilisa. Lokhu kwakubeka ngokusobala ukuthi umdlalo webhola likanobhutshuzwayo uthathwa njengomdlalo wabantu besilisa kuphela. Isibonelo: *Uma kudlula ibhola akusale indoda.*” Inkinga enkulu ukuthi abantu besifazane abadlala umdlalo webhola likanobhutshuzwayo abakamukeleki ngokugcwele. Singasho ukuthi lokhu kuzokukhubaza ukuthuthuka komdlalo webhola likanobhutshuzwayo kwabesifazane.

4.1.2 Izingxoxo nabadlali

Umcwaningi uqhubekile waxoxisana nabadlali ukuthola kubona impendulo yalo mbuzo wokuthi yimaphi amagama asetshenziswa ebholeni likanobhutshuzwayo. Umcwaningi wavakashela izinkundla zemidlalo yebhola likanobhutshuzwayo lapho abadlali beziqeqesha khona. Inhloso yokuhambela abadlali kwakuwukuqoqela amagama asetshenziswa abadlali uma besenkundleni kanye nokuthola ukuthi ngabe abadlali bayawazi yini amagama asetshenziswa kulo mdlalo.

Umdlali 1: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo athathelwe emagameni ajwayelekile olimini lwesiZulu kodwa anikeze umqondo owehlukile uma esetshenziswa emdlalweni webhola likanobhutshuzwayo. Umdlali wanikeza lezi zibonelo: imbuzi yegoli, isiwasho, inqola, ukuhlala ebhentshini, umgwaqo, inkomo.

Umdlali 2: Waphawula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo athathelwa olimini lwasemgwaqweni, isiTsotsi, okuyilona olukhulunywa kakhulu abadlali. Empeleni la magama asetshenziselwa ukufihla ulwazi noma umqondo enkundleni. Umdlali wanikeza lezi zibonelo: ukudova, ingura, imashwabana.

Umdlali 3: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo athathelwe kwezinye izilimi zomdabu. Umdlali wanikeza lezi zibonelo: iTsamaya, inqaku, imolo.

Umdlali 4: Waphendula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo awumfakela othathelwe kwezinye izilimi. Umdlali wanikeza lezi zibonelo: iDiski, ikhothenga.

Umdlali 5: Wathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo anikeza umqondo ofanayo ezilimini ezahlukene zabomdabu. Umdlali wanikeza lezi zibonelo ezilandelayo: igama ‘inkomo’ lisho umdlali ongakwazi ukudlala ibhola. Nakwezinye izilimi igama ‘inkomo’ lisho umuntu ongakwazi ukudlala ibhola. Inqola lisho umuntu osebenzisa unyawo olulodwa uma edlala ibhola. Umgwaqo lisho umdlali okudlulwa kuye kalula uma kudlalwa ibhola. La magama asho izinto ezifanayo kuzo zonke izilimi ezahlukene zabomdabu.

Umdlali 6: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aqanjwa kubhekwe lokho okwenzeka enkundleni ngesikhathi umdlalo uqhubeka. Umdlali wanikeza lezi zibonelo: umdlali uma efuna umdlali wangakubo angalithinti ibhola uthi ‘lidedele’ noma ‘sheyizela’.

Umdlali 7: Waphawula ngokuthi amagama amaningi emdlalweni webhola likanobhutshuzwayo aqanjwa ngabalandeli ngokubona okwenziwa umdlali enkundleni. Umdlali okuthenjelwe kuye bathi ‘insika’ ngoba iqembu lincike kuye ukuze liphumelele. Igama insika lisho isigxobo esiba phakathi nendlu yesiNtu ngokusho komdlali.

Umdlali 8: Wabeka wathi amagama emdlalweni webhola likanobhutshuzwayo aveza iqhaza elibanjwe umdlali empumelelweni yeqembu. Umdlali wanikeza lesi sibonelo: umdlali owenza izinto zenzeke noma ophumelelisa iqembu ubizwa ngephilisi.

Umdlali 9: Wathi amanye amagama emdlalweni webhola likanobhutshuzwayo aqanjwa ngokubheka isimo somzimba womdlali. Umdlali wanikeza lesi sibonelo: Umdlali oqatha ngokomzimba futhi osebenzisa amandla ukuthola ibhola kuthiwa ‘insimbi’.

4.1.2.1 Ukuhlaziywa kwezimpendulo zabadlali

Kusobala ukuthi amagama asetshenziswa abadlali emdlalweni webhola likanobhutshuzwayo aqanjwa esuselwa kokwenzeka enkundleni kanti futhi aveza iqhaza elibanjwa umdlali eqenjini lelo. Okwashiwo abadlali kuveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aqanjwa kubhekwe isimo senhlalo yabantu. Indlela abaphila ngayo inomthelela ekuqanjweni kwamagama asetshenziswa kulo mdlalo webhola likanobhutshuzwayo.

4.1.3 Izingxoxo nabalandeli

Umcwaningi wahambela nezinkundla zemidlalo yebhola likanobhutshuzwayo ukuze athole ukuthi abalandeli bona bazomnika luphi ulwazi ngamagama asetshenziswa kulo mdlalo. Lo mbuzo wokuthi yimaphi amagama asetshenziswa ebholeni likanobhutshuzwayo waphendulwa yibo bonke abalandeli ababamba iqhaza. Umcwaningi waxoxisana nabalandeli abayishumi.

Izingxoxo nabalandeli zaqhubeka ezinkundleni zemidlalo yebhola likanobhutshuzwayo eThekwini namaphethelo lapho abalandeli babebukela khona umdlalo.

Umlandeli 1: Waphawula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aqanjwa ngokwenziwa ngabadlali enkundleni. Wanikeza lesi sibonelo: uShabalala ‘umgwaqo’ ngoba izitha zidlula kuye.

Umlandeli 2: Waveza ukuthi amanye amagama aqanjwa ngokubheka isimo semizimba yabadlali. Umdlali odlalela iqembu elithize ‘insimbi’ ngoba akudlulwa kuye kalula, lokhu kuveza ukuqina komzimba wakhe kunabanye abadlali enkundleni.

Umlandeli 3: Wathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aqanjwa esuselwa emagameni ajwayelekile olimini lwesiZulu. La magama anikeza umqondo owehlukile uma esesetshenziswa emdlalweni webhola. Umlandeli wanikeza lesi sibonelo: ‘Impuphu’ igama elisho ukudla olimini lwesiZulu kodwa uma sithi umdlali ‘impuphu’ kusho umdlali ongazi lutho ongakwazi ukudlala ibhola.

Umlandeli 4: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aqanjwa esuselwa ezilwaneni ezijwayelekile emphakathini. Umlandeli wanikeza lezi zibonelo: ‘Ikati’, Isb.: Umdlali othize ikati, ubamba kwasani ezintini. Umdlali othize ‘impunzi’ uqobo lwayo. Okusho umdlali onejubane.

Umlandeli 5: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ayimifakela yezinye izilimi. Umlandeli wanikeza lesi sibonelo: uTebogo yikhothenga nje ezintini. Ikhothenga igama elingumfakela olimini lwesiZulu, leli gama liqhamuka olimini lwesiNgisi, ‘coathanger’. Umlandeli lapha ukhuluma ngonozinti ongenelwa amagoli kalula.

Umlandeli 6: Waphawula wathi amanye amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo athathelwa kwezinye izilimi zabomdabu njengesesiSotho. Umlandeli wanikeza lesi sibonelo: UDoctor ushaya *'itsamaya'* uma ephethe ibhola.

Umlandeli 7: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo avela olimini olukhulunywa kakhulu emadolobheni isiTsotsi. IsiTsotsi sikhulunyelwa ukucashisa izinto kulabo abangalwazi lolu limi. Umlandeli wanikeza lesi sibonelo: *Ukusheyizela ingqamu*, lokhu kusho ukuyeka ibhola uliyekela umdlali wangakini.

Umlandeli 8: Wathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asuselwa ezimweni zokukhuluma olimini lwesiZulu. Lapha sibheka izaga, izisho kanye nesingathekiso. Umlandeli wanikeza lezi zibonelo: uShabalala insika yeqembu lakhe. UShoes *injini* enkabeni yenkundla.

Umlandeli 9: Waveza ukuthi amanye amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ancikene kakhulu nemfuyo kanye nokuzingela. Umlandeli wathi iqembu lifaniswa nenkunzi yenkomo engavumi ukukhishwa esibayeni sayo. Waqhubeka wathi uma iqembu lidliwa yizembe lisuke seliyodlala ehlathini, lapha usho isigaba esingaphansi ngokwezinga.

Umlandeli 10: Wathi amanye amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ahambisana nesikhathi abantu abaphila kuso. Amagama anikezwa abadlali enkundleni aveza indlela abantu abaphila ngayo ngaleso sikhathi. Umlandeli wanikeza lesi sibonelo: uZwane wayaziwa ngo-10111 okuyinamba yamaphoyisa esheshayo uma unenkinga. UBasil "*Section 10*" Gwangwa naye wayaziwa ngo-*Section 10* ngenxa yomthetho wobandlululo owawaziwa ngokuthi ngu-*Section 10*.

4.1.3.1 Ukuhlaziywa kwezimpendulo zabalandeli

Abalandeli abayishumi bakhombisa ulwazi lwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Okwagqama ezimpendulweni zabalandeli ukuhambisana kwazo nalezo zabadlali nezintatheli, osekukhulunyiwe ngabo. Okwengeziwe kube ukususelwa kwala magama ezilwaneni eziwayelekile emphakathini kanye nasendleleni yokuphila njengokuzingela.

4.1.4 Izingxoxo nabasakazi

Umcwaningi wavakashela ezindlini zemisakazo esakaza ibhola likanobhutshuzwayo ngolimi lwesiZulu eThekwini ngenjongo yokuzwa kubasakazi ngolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo.

Umsakazi 1: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aqanjwa esuselwa olimini lwesiZulu olukhulunywa emphakathini nsuku zonke. Lo msakazi waveza ukuthi la magama anikeza incazelo ehlukelele uma esetshenziswa emdlalweni webhola likanobhutshuzwayo. Umsakazi wanikeza lesi sibonelo: Ukudliwa izembe esigabeni esikhokhelwayo.

Umsakazi 2: Wathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo aqanjwe otsotsi ngoba umdlalo webhola likanobhutshuzwayo uqale udlalwa otsotsi eKasi. Otsotsi bebesebenzisa i-*Tsotsitaal* ukucashisela izitha uma besenkundleni. Umsakazi wanikeza lesi sibonelo: “*ukuyibhinca*” kusho ukufihla ibhola ukuze omunye umdlali welinye iqembu angalitholi kalula.

Umsakazi 3: Waphawula wathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ayimifakela evela kwezinye izilimi njengeSiNgesi. Umsakazi wanikeza lesi sibonelo: *ukuyibhrija/ bridge* kusho ukudedela ibhola lidlule ngaphansi kwemilenze ngenhloso yokunikeza umdlali wangakini. I-*bridge* yigama lesiNgesi elisho isakhiwo sokuwelela ngaphesheya.

Umsakazi 4: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo akhombisa indluzula nokulwa. Iqembu enisuke nidlala nalo ‘*izitha*’. Iqembu ‘*liyehlulwa*’ uma lingaphumelelanga. Umsakazi wanikeza lesi sibonelo, iqembu elehluliwe ‘*lishayiwe*’.

Umsakazi 5: Waveza ukuthi akulula ukubalekela ukusondelana phakathi kwesiZulu, isiXhosa uma kuqanjwa amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Lezi zilimi zingaphansi komndeni okuthiwa yizilimi zabeNguni. Umlandeli wanikeza lesi sibonelo, ‘*Zintanganye*’ okusho ukulingana ngezinga phakathi kwamaqembu amabili ebhola likanobhutshuzwayo. Igama ‘*zintanganye*’ lithathelwe olimini lwesiXhosa kanti lisho ukulingana ngamagoli phakathi kwamaqembu asuke edlala enkundleni. Empeleni kukhona ukuthekela olimini lwesiXhosa uma kuqanjwa amagama emdlalweni webhola

likanobhutshuzwayo. Umsakazi waveza lesi sibonelo: *'Isithiba'* kusho unozinti olimini lwesiXhosa.

Umsakazi 6: Waphawula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo amagama angamukeliwe uma ulimi lubhalwa phansi. Umsakazi waveza ukuthi la magama asetshenziswa abalandeli kanye nabathandi bomdlalo webhola likanobhutshuzwayo uma bephawula ngomdlalo ezindaweni zokuzithokozisa. Umsakazi wanikeza lezi zibonelo: uShabalala *'impuphu'* yoqobo. USangweni inkomo efinya ngolimi. Okusho ukuthi akakwazi ukudlala ibhola.

Umsakazi 7: Waveza ukuthi amagama amaningi asetshenziswa emdlalweni webhola likanobhutshuzwayo akhombisa ukulwa noma impi. Umsakazi wanikeza lezi zibonelo, Amaqembu *'ahlaselana'* umdlalo uqala nje. Igama ukuhlaselana lisho impi noma ukulwa phakathi kwamaqembu amabili. *'Ukugoba uphondo'*, ngokwasebholeni kusho ukwehlulwa emdlalweni webhola.

Umsakazi 8: Wathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo akhombisa ukunikeza izincazelo ezifanayo ezilimini ezahlukene.

Umsakazi 9: Waveza ukuthi amagama asetshenziswa abalandeli izifundazwe ngezifundazwe ayahambisana. Abalandeli bayakwazi ukuzwa omunye umlandeli ukuthi ukhuluma ngani uma ephawula ngomdlalo webhola likanobhutshuzwayo noma ngabe uqhamuka kwesinye isifundazwe.

4.1.4.1 Ukuhlaziywa kwezimpendulo zabasakazi

Ezingxoxweni nabasakazi kwavela ukuthi abasakazi bayavumelana ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo anomthelela ekukhuliseni ulimi olukhulunywa emphakathini kufanele abe yingxenye yolimi olusemthethweni.

4.2 Ngabe la magama asetshenziselwani emdlalweni webhola likanobhutshuzwayo?

Lo mbuzo kwakuhloswe ukuthi uphendulwe izintatheli, abalandeli kanye nabadlali njengabantu okuyibona abasebenzisa la magama uma bebhala, bephawula ngomdlalo webhola likanobhutshuzwayo noma bewudlala lo mdlalo.

4.2.1 Izingxoxo nezintatheli

Umcwaningi wavakashela izintatheli zomdlalo webhola likanobhutshuzwayo ezibhala ngolimi lwesiZulu emahhovisi amaphephandaba eThekwini. Inhlosongqangi kwakungukuthola ulwazi ngokusetshenziswa kwala magama emdlalwenini webhola likanobhutshuzwayo.

Intatheli 1: Yaveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ayayifingqa inkulumo. Intatheli yanikeza lesi sibonelo: ‘Intaka’ ibekelwe amazolo ePrincess Magogo phakathi koSuthu naBafana Besithende.

Intatheli 2: Yaphawula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo afihla incazelo yenkulumo kubantu abangawazi umdlalo webhola likanobhutshuzwayo. Intatheli yanikeza lesi sibonelo: *‘Izinkunzi zaseSoweto zizodudulana kusaphake udaka’*. Le nkulumo icashile kumuntu ongawazi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo.

Intatheli 3: Yaveza ukuthi amagama asetshenziswa emdlalweni webhola enza abafundi bamaphephandaba bahalele ukufunda ngomdlalo webhola likanobhutshuzwayo. Intatheli yanikeza lesi sibonelo: *‘Iqembu lodumo lidliwe izembe.’*

Intatheli 4: Yathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo enza kube lula ukulandela okwenzeka emdlalweni.

Intatheli 5: Yaveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo anothisa ulimi lwesiZulu ngezaga, izisho kanye nezifengqo. Intatheli yanikeza lezi sibonelo: *‘UPele yinjini eqenjini lakhe’*. *‘UTeko yisikweletu kwabanye abadlali.’*

Intatheli 6: Yaphawula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo achaza okwenzeka ezinkundleni zemidlalo.

Intatheli 7: Yaveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asetshenziselwa ukucashisa inkulumo kubantu isiZulu okungelona ulimi lwabo.

Intatheli 8: Yathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asetshenziselwa ukukhombisa ukhlonipha. Intatheli yanikeza lesi sibonelo: uma umqeqeshi weqembu elithile exoshiwe ngenxa yokungaphumeleli lowo mqeqeshi akushiwo ukuthi uxoshiwe kodwa kuthiwa ibhantshi ligcwale umoya.

4.2.1.1 Ukuhlaziywa kwezimpendulo zezintatheli

Izintatheli ziveze ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo anomthelela ekuthuthukiseni ulimi lwesiZulu. Lapha ziveza ukusetshenziswa kwezisho, izaga kanye nezifengqo ukuchaza okwenzeka enkundleni nangaphandle kwenkundla.

Izintatheli ezintathu zathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo enza kubenzima ukulandela okwenzeka emdlalweni uma umfundi engawazi kahle la magama. Enye yezintatheli yaveza ukuthi abafundi bengosi yezemidlalo emaphephandabeni bahehwa amagama asetshenziswa izintatheli ukuthenga nokufunda amaphephandaba.

4.2.2 Izingxoxo nabalandeli

Umcwaningi wahambela izinkundla zemidlalo yebhola likanobhutshuzwayo ngenhloso yokuthola ulwazi ngokusetshenziswa kwala magama emdlalweni kubalandeli balo mdlalo.

Bahlanu abalandela abawuphendula umbuzo wokuthi ngabe la magama asetshenziselwani emdlalweni webhola likanobhutshuzwayo.

Umlandeli 1: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo abalandeli bawasebenzisela ukudelela abadlali belinye iqembu. Umlandeli wanikeza lesi sibonelo: UShabalala impuphu yoqobo.

Umlandeli 2: Wathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo anikeza isithombe noma achaza okwenzeka enkundleni. Umlandeli wanikeza lesi sibonelo, amaqembu amabili aqiniselana unyawo.

Umlandeli 3: Waphawula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo athumela umyalezo ngendlela esheshayo. Umyalezo ayawufingqa, inkulumo iba mfishane kakhulu.

Umlandeli 4: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asetshenziselwa ukucashisa inkulumo, inkulumo ayibekwa obala.

Umlandeli 5: Wathi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asetshenziselwa ukuchema neqembu elithize.

4.2.2.1 Ukuhlaziywa kwezimpendulo zabalandeli

Kusobala ukuthi abalandeli basebenzisa amagama asebholeni ukufeza izinhloso ezithize. Umlandeli 1 waveza ukuthi la magama asetshenziselwa ukudelela abadlali bamanye amaqembu nokukhombisa ubunye nabadlali belakhe iqembu. Abanye bathe basebenzisa amagama asebholeni likanobhutshuzwayo ukuchaza okwenziwa abadlali enkundleni ngesikhathi umdlalo uqhubeka kanjalo nokuchaza okwenzeka ngaphandle kwenkundla. Kwavela futhi nokuthi abalandeli bayawasebenzisa la magama ukukhombisa ukweseka kwabo iqembu labo.

4.2.3 Izingxoxo nabadlali

Umcwaningi wahambela izinkundla lapho abadlali beziqeqesha khona ngenhloso yokuthola uvo lwabadlali ngomsebenzi owenziwa ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo. Umcwaningi wabona lesi sigaba socwaningo sibaluleke kakhulu njengoba abantu okuyibona abadlala ibhola likanobhutshuzwayo kungabadlali, hhayi abalandeli nezintatheli.

Umdlali 1: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo acashisa okukhulunywa ngakho kubadlali belinye iqembu.

Umdlali 2: Waphawula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo enza kube lula ukudlulisa umyalezo ngokushesha.

Umdlali 3: Wathi umdlalo webhola likanobhutshuzwayo awunalo ulimi oluqondile ngakho amagama asetshenziswa kulo mdlalo enza ukuxhumana kube lula uma kusetshenziswa la magama ngoba asuselwa kuzo zonke izilimi. Abadlali batholana kalula enkundleni.

Umdlali 4: Waveza ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo kwenye inkathi anokudelela kwabanye abadlali.

Umdlali 5: Waphawula ngokuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asetshenziselwa ukuthi abadlali bamukeleke kwabanye abadlali. Ukusetshenziswa kwala magama kuletha ukwethembana kubadlali.

4.2.3.1 Ukuhlaziywa kwezimvo zabadlali

Abadlali baveza imibono eyahlukene ngala magama asetshenziswa kulo mdlalo, abaningi bayakujabulela kakhulu ukusetshenziswa kwala magama. Bathi la magama enza umsebenzi wokuxhumana phakathi kwabo enkundleni ube lula. Babili kuphela abadlali abangakuboni kahle ukusetshenziswa kwala magama emdlalweni webhola likanobhutshuzwayo.

Ukuthakaselwa yiningi labadlali kokusetshenziswa kwala magama emdlalweni webhola kuyisizathu esihle sokuba abhalwe phansi futhi ahlaziywe ukuze aziwe yiwo wonke umuntu olandela umdlalo webhola likanobhutshuzwayo futhi lokhu kuzoba nomthelela omkhulu ekukhuliseni ulimi lwesiZulu.

4.3 Kungabe amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ahleleke kanjani ngokomsuka kanye nezincazelo zawo?

Umcwaningi wabe esewehlukanisa amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ngokwezincazelo kanye nomsuka wawo.

4.3.1 Ukwehlukaniswa kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ngokwenzazelo yawo

Abalandeli bomdlalo webhola likanobhutshuzwayo kanye namaqembu ebhola sebezakhele amagama abawasebenzisa ukuchaza okwenzeka ezinkundleni zemidlalo. Abathandi bomdlalo webhola likanobhutshuzwayo bahlaziya umdlalo webhola likanobhutshuzwayo ezitimeleni, emabhasini, ematekisini, emsebenzini kanye nasezindaweni zokuzijabulisa. Abalandeli bayakuthanda ukuhlaziya umdlalo webhola likanobhutshuzwayo bebheka indlela abadlali

abadlale ngayo. Kujwayelekile ukuthi abalandeli bagxeke noma bakhuthaze abadlali. Uma umdlalo webhola likanobhutshuzwayo uqhubeka, abalandeli bayathanda ukunikeza imiyalelo bekhuthaza abadlali. Abalandeli bayakuthanda nokuchaza indlela abadlali abadlala ngayo enkundleni. Abalandeli babuye babize abadlali ngezinombolo zamajezi abawagqokile emhlane. Umuntu ongawazi la magama kunzima ukuba alandele okusuke kukhulunywa ngakho. Abalandeli nabathandi bomdlalo webhola likanobhutshuzwayo basebenzisa amagama akhethekile futhi aziwa yibo kuphela. Amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ahlukaniswe ngalezi zigaba ezilandelayo.

- (a) Amagama abolekwe esiNgisini noma esiBhunwini.
- (b) Amagama aqanjwa esuselwa olimini lwesiTsotsi.
- (c) Amagama asuka olimini lwesiZulu bese kunwetshwa incazelo.
- (d) Amagama afana nezibongo zabantu.
- (e) Amagama asuselwe ezilwaneni.
- (f) Amagama asuselwe ezenzokuthini.
- (g) Amagama athathelwe ezishweni.
- (h) Amagama aqanjwa ngokwemisindo eyenzekayo uma kuphinyiswa igama lelo.
- (i) Amagama akheka azimele anikeze incazelo ephelele.
- (j) Amagama athathelwa ezilimini zaseNingizimu Afrika.
- (k) Amagama aqanjwa kwezinye izilimi okungezona ezaseNingizimu Afrika bese eshintsha incazelo noma ingaguquki.

Amagama amaningi asetshenziswa emdlalweni webhola likanobhutshuzwayo aqhamuka ezilimini ezahlukene ezikhulunywa emphakathini. Amagama aveza ukuxutshwa kwezilimi ezahlukene ezincike olimini lwesiZulu. Amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo akhombisa ukwethekela kanye nokunwetshwa kwencazelo uma esetshenziswa. La magama akhiwa ngendlela yokuthi amkhiphele ngaphandle umuntu ongawazi.

Amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ayaguquka. Amagama amasha ayakheka nsuku zonke emdlalweni webhola likanobhutshuzwayo. La magama ayasabalala ezindaweni ezahlukene njengasemsakazweni, emaphephandabeni kanye nasezincwadini.

Ukuhlaziywa kolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo yikhona okwenze lolu cwaningo lwehluka ocwaningweni oseluke lwenziwa. Ukwethekelwa kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo yikhona okwenze isasasa kulolu cwaningo. Ukusetshenziswa kwamagama abolekiwe kuyahambisana kakhulu nenjulalulwazi yokuthambekela inkulumo. Abalandeli abaningi uma befuna ukuhlonipheka basebenzisa amagama asuselwe esiNgisini noma esiBhunwini uma bekhuluma ngomdlalo webhola likanobhutshuzwayo. Lo mkhuba wokuthekela olimini lwesiNgisi wenza abalandeli babukeke njengabantu abafundile abazi izinto.

4.3.1.1 Amagama abolekwe esiNgisini noma esiBhunwini

La magama kuyenzeka ashintshe incazelo noma angaguquki indlela imisindo ehleleke ngayo. Kunamagama abolekwe esiNgisini noma esiBhunwini ngaphandle kokuguqula incazelo yawo kanye nendlela aphinyiswa ngayo. Ukwethekela kusho ukuthi ulimi luyinto eguqakayo neyakhwayo. Intuthuko yaseNtshonalanga yenza ukuba abomdabu baseNingizimu Afrika bathekele amagama amasha avela ezilimini zaseNtshonalanga ikakhulukazi esiNgisini nasesiBhunwini.

UWeinreich (1974:3) uthi ukuthekelwa kwamagama kuvezwa ukungabi nawo amagama olimi lolo. Ukuhlalisana nezizwe ezikhuluma izilimi ezahlukeni yikho okudala ukuthelelana kwezilimi. Nalu uhlu lwamagama abolekwe esiNgisini nasesiBhunwini:

- **Ivaya/via:** Leli gama libolekwe olimini lwesiNgisi, lisho izindlela ezahlukeni ezithathwa ibhola emoyeni uma umdlali elikhahlela. Ibhola liqale liye kwenye indawo ngaphambi kokufika lapho kumele liye khona.
- **Ufriweyi/free-way:** Leli gama libolekwe olimini lwesiNgisi, lisho umgwaqo onguthelawayeka, izimoto zihamba ngokukhululeka. Ngokwasemdlalweni webhola likanobhutshuzwayo leli gama lisho umdlali ongenamsebenzi walutho enkundleni. Abadlali belinye iqembu bazidlulela kalula kuye njengezimoto emgwaqweni onguthelawayeka.
- **Iphanta/punter:** Leli gama libolekwe olimini lwesiNgisi lisho umuntu okhuthalele amahashi emjahweni. Lo muntu ukhombisa intshisekelo nokukhuthala kuthiwa *iphanta*. Lo muntu ufuna ukuphumelela ngayo yonke indlela, akahlali phansi uyayaluzisa, amemeze abange umsindo. Lo muntu akahlukile kumdlali webhola owehla enyuka enkundleni efuna ibhola nokuphumelelisa iqembu lakhe.

- **Ibhantshi/baadjie:** Leli gama libolekwe olimini lwesiBhunu, lisho unozinti ongazi lutho. Leli gama lisho unozinti omise okwebhantshi elilengayo ezintini. Unozinti ufaniswa nebhantshi ngoba akenzi lutho amagoli ayazingenela nje.
- **Ikhothenga/coat hanger:** Lisho ibhantshi unozinti ogazi lutho ohlulwa ukuvimba. Kuthiwa ufana nekhothenga nje.
- **Injini/engine:** Leli gama libolekwe olimini lwesiNgisi lisho injini yemoto. Emdlalweni webhola likanobhutshuzwayo leli gama lisho umdlali odlala unombolo 6. Lo mdlali udlala phakathi nenkundla. Umdlalo wonke uphethwe nguye. Lo mdlali ufaniswa nenjini yemoto.
- **Umendi/mend:** Leli gama lisuselwe egameni lesiNgisi lisho ukuchibiyela okungalungile. Emdlalweni webhola likanobhutshuzwayo umendi ngunozinti. Uchibiyela wonke amaphutha enziwa abadlali ekungeneni kwamagoli. Leli gama lisho khona ngoba unozinti ulungisa amaphutha abanye abadlali eqenjini. Uma umdlali enze iphenathi umendi nguyena okufanele avimbe igoli lingangeni.

4.3.1.2 Amagama aqanjwa esuselwa olimini lwesiTsotsi

Ulimi lwesiTsotsi lwande kakhulu emalokishini abamnyama. Abadlali abaningi bayathanda ukuxhumana ngalolu limi uma bedlala ibhola likanobhutshuzwayo enkundleni. UCalteaux (1994:149) uthi isiTsotsi savela ngoba kunesidingo ukuze kuxhunywane emalokishini ngenxa yezilimi ezabe zitholakala khona.

Abantu baselokishini elilodwa kujwayelekile ukuthi bambone umuntu okungeyena owalelo lokishi ngoba engezwa ukuthi bathini lapho bekhuluma. Nalu uhlu lwamagama asuselwe olimini lwesiTsotsi:

- **Ukuchwesheza:** Leli gama lisuselwe egameni lesiTsotsi elisho ukwenza into kalula nje nangobunono. Ngokomdlalo webhola likanobhutshuzwayo lisho ukudlala ngokunakekela okukhulu, lapho ibhola lisuka kumdlali liya komunye umdlali weqembu langakubo.
- **Sheyinti:** Leli gama lisuselwe olimini lwesiTsotsi elisho ukuthi umdlali uma efuna umdlali wangakubo ayeke ibhola ukuze lidlalwe uyena uyamemeza athi: “sheyinti”
- **Indumeyana:** Leli gama lisuselwe olimini lwesiTsotsi elisho umdlali ogqoke ijezi elingunombolo 6. Lo mdlali ugijima inkundla yonke.
- **Ispinsi:** Leli gama lisuselwe olimini lwesiTsotsi elisho inombolo yesibili.

- **Umtshokodo:** Leli gama lisuselwe olimini lwesiTsotsi elisho umdlali ogqoke ijezi eliyinombolo yokuqala, okungunozinti. Imvama leli gama lisho umdlali omncane ngomzimba futhi omude.

4.3.1.3 Amagama aqanjwa esuselwa olimini lwesiZulu bese kunwetshwa incazelo
UKoopman (1994:43) uchaza amagama aqanjwa esuselwa olimini lwesiZulu ngokunwetshwa kwencazelo ngokuthi la magama ayaqhubeka ngokuba nayo incazelo yokuqala, kodwa anikezwa nanye incazelo ehlobene nencazelo yokuqala yawo.

La magama aqanjwa azimele anikeze incazelo ephelele emdlalweni webhola likanobhutshuzwayo. La magama amumethe incazelo ethile emdlalweni webhola likanobhutshuzwayo. Amagama asuselwe olimini lwesiZulu achaza okwenziwa abadlali enkundleni ngesikhathi umdlalo uqhubeka. Abalandeli basebenzisa la magama ukuchaza umdlali othize noma lokho akwenzayo. Nalu uhlu lwamagama asuselwe emagameni esiZulu ngokunweba incazelo:

- **Incwadi:** Leli gama lisuselwe olimini lwesiZulu, lisho ibhuku noma incwadi. Emdlalweni webhola likanobhutshuzwayo leli gama lisho umdlali webhola likanobhutshuzwayo oyihlazo eqenjini nakubalandeli bakhe. Incwadi into ethule nje ayikwazi ngisho ukuzivikela.
- **Umchamo:** Leli gama lisuselwe olimini lwesiZulu linikeza incazelo enwetshiwe uma lisetshenziswa emdlalweni webhola likanobhutshuzwayo. Abalandeli bafanisa ibhola elikhahlelwa ngaphandle komfutho njengomchamo webhola. Uma umuntu echama umchamo awuhambi ibanga elide.
- **Ixhama:** Leli gama lisho umdlali webhola ogqoka ijezi elingunombolo yesihlanu. Lesi singathekiso sisuselwa enyamazaneni enezimpondo ezinhlanu. Ixhama lisho okuhlanu. Leli gama lisetshenziswa kakhulu oTsotsi.
- **Imanta:** Leli gama lisho ukudlulisa ibhola ngaphansi kwemilenze yomunye. Leli gama liyahloniphisa kumuntu osuke eyinkomo. Uma umdlali ededela ibhola ngaphansi kwemilenze kuthiwa udlala imanta. Inhloso yokusetshenziswa kwegama imanta ukucashisa umqondo wegama kumdlali welinye iqembu.
- **Ukubamba:** Leli gama lisho isenzo esenziwa unozinti ngokuthi agole lonke ibhola eliza ngakuyena. Leli gama lithathelwe egameni lesiZulu elisho ukubamba into ngezandla zozimbili ingabe isadedeleka.

- **Ukucupha:** Leli gama lithathelwe egameni lesiZulu elithi ‘cupha’ okuyigama elisho ukucupha izinyoni noma izilwane zasendle ukuze zibanjwe. Emdlalweni webhola likanobhutshuzwayo lisho umdlali odlala kabi, lapho omunye umdlali ethi uyakhahlela bese emvimba ngonyawo ukuze angafinyeleli ebholeni lelo alilangazelele. Umdlali ocuphanayo kunzima ukuthola ibhola kuye.
- **Ukugawula:** Leli gama lisho isenzo esenziwa omunye umdlali ngokugekleza omunye kabi. Leli gama lithathelwe egameni lesiZulu elithi ‘gawula’ eliyisenzo ukugenca noma ukugekleza isihlahla ukuze siwe phansi.
- **Ukugaxa:** Leli gama lisuselwe egameni lesiZulu elithi ‘gaxa’ elisho ukubeka noma ukulengisa into emgibeni. Emdlalweni webhola likanobhutshuzwayo lisho ukugaxa ibhola okwenzeka lapho umdlali ekhahlela ibhola ngendlela yokuthi lingavinjwa ukuze akwazi ukuligaxa enethini.
- **Ukuhlaba:** Leli gama lithathelwe egameni lesiZulu elithi ‘hlaba’, elisho ukuzwisa omunye ubuhlungu obugwazayo engathi uhlatshwa usungulo. Emdlalweni webhola likanobhutshuzwayo ukuhlaba isenzo esenziwa ngomunye umdlali komunye lapho emkhahlela ngenhloso yokumkhinyabeza angabe esakwazi ukudlala kahle.
- **Isibhaxu:** Leli gama lithathwe olimini lwesiZulu, lisho ukushaywa. Emdlalweni webhola likanobhutshuzwayo lisho ukwehlulwa kweqembu ngelinye iqembu ngamagoli amaningi.
- **Isiwasho:** Leli gama lisuselwe olimini lwesiZulu, elisho amanzi athandazelwe ngumfundisi ukuze elaphe amadimoni. Emdlalweni webhola likanobhutshuzwayo lisho ibhola elikhahlelwe ngenhloso yokuthi liye enethini ukuze kube igoli kodwa ligcine liphume kude namapali.

4.3.1.4 Amagama anezibongo zabantu

Isibongo sichaza ubuwena komunye umuntu wakwesinye isibongo. Siveza indlu umuntu azalwa kuyo kanti isithakazelo silandela umlando wesibongo sikhuluma ngabantu ababephila bavelela kuleso sibongo. Emdlalweni webhola likanobhutshuzwayo kukhona amagama asetshenziswa ukumela into ethize, imvama kuba izibongo zabantu ezisetshenziswayo ukumela okuthize. Nalu uhlu lwamagama asuselwe ezibongweni zabantu:

- **Khabazela:** Leli gama ngokomdlalo webhola likanobhutshuzwayo lisho ukukhahlela ibhola ngesithende. Abadlali uma bethi ‘khabazela’ basho ukuthi umdlali akakhahlele ibhola ngesithende. UKhabazela isibongo somuntu kodwa

sisetshenziswe njengegama lasebholeni. Ukukhaba kusho ukukhahlela ngolimi lwesiZulu. Leli gama lisuselwe esibongweni sakwaMkhize isithakazelo saso okuwuKhabazela.

- **ULanga:** Igama ilanga lisho ubunye. Leli gama lisho umdlali ogqoke ijezi eliyinombolo yokuqala. ULanga isibongo somuntu kodwa emdlalweni webhola likanobhutshuzwayo lisetshenziswe njengesingathekiso ukusho unozinti. Unozinti imvama uma yedwa ezintini njengelanga esibhakabhakeni.

4.3.1.5 Amagama aqanjwe esuselwa ezilwaneni

UNkabinde (1985) eSichazamazwini 2 uchaza igama 'isilwane' njengebizo noma isidalwa esiphilayo esinezimo ezithile ezikhona kumuntu. Amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ayaqanjwa esuselwa ezilwaneni anikeze incazelo ephelele ezimele. Nalu uhlu lwamagama asuselwe ezilwaneni:

- **Ihansi:** Leli gama lithathelwe egameni lesiBhunu elithi '*gans*' elisho uhlobo oluthize lwedada elifuywayo. Emdlalweni webhola likanobhutshuzwayo lisho umdlali ongahlali ndawonye olangazelela ukuba ibhola libe ngakuye ngaso sonke isikhathi. Kuvamise ukuba adlale esiswini ukuze akwazi ukugijima inkundla yonke. Lo mdlali uhlasela ngokuzuma njengehansi.
- **Ikati:** Leli gama lisuselwe egameni lesiBhunu elithi '*kat*' elisho umangobe. Ikati isilwane esifuywayo ukuze sibambe amagundane angena endlini. Emdlalweni webhola likanobhutshuzwayo leli gama lisho unozinti osuke enamehlo abukhali, engavumeli ngisho nelinjani ibhola ukuba lingene emapalini. Kwesinye isikhathi unozinti onjalo bathi wala isithunzi, ngalokho basuke beqonde ukusho indlela aphapheme ngayo.
- **Inkomo:** Leli gama lisuselwe esilwaneni sasekhaya esifuywayo esinemilenze emine. Inkomo ikhahlela ibhekise emuva njalo. Emdlalweni webhola likanobhutshuzwayo inkomo umdlali ongenamsebenzi walutho, othi ekhona enkundleni kufane nokuthi akekho.

4.3.1.6 Amagama asuselwe ezenzukuthini

UMbatha (2006) uchaza isenzukuthi njengegama eliphethe umqondo omumethwe yinsizasenzo noma sisebenze njengaso isenzo uqobo. Nalu uhlu lwamagama asuselwe ezenzukuthini:

- **Unompempe:** Leli gama lisuselwe emsindweni owenziwa yimpempe lapho ifuthwa. Emdlalweni webhola likanobhutshuzwayo umphathi womdlalo ubizwa ngonompempe ngoba usebenzisa impempe lapho esenkundleni. Leli gama liveza ukuthi uhlala eshaya impempe lapho umdlalo usuka uze uyophela.
- **Ukungqofa:** Leli gama lisuselwe emsindweni owenziwa inyoni noma inkukhu enomlomo ocijile lapho idla. Emdlalweni webhola kushiwo umdlali osebenzisa ikhanda lapho engqofa ibhola.
- **Unyazi:** Leli gama lisuselwe ekunyazimeni okusho ukunyazima kombani. Emdlalweni webhola likanobhutshuzwayo unyazi ibhola elishesha kakhulu ukuze lizume unozinti lapho seliya emapalini. Inhloso ukuba leli bhola lizume unozinti engalindele lidume enethini kube igoli.
- **Inkwahla:** Umsindo owenziwa ibhola uma lishaya inethi. Lo msindo uthi 'khwahla' ezindlebeni.
- **Imbundlu:** Leli gama lisho amagoli amaningi angena ngokukhulu ukushesha. Igama 'bhudlu' lisho ukugwaza into ngento ecijile.
- **Ingqamu:** Leli gama lisho umsindo owenziwa ibhola uma lishaywa phansi. Ibhola lenza umsindo othi gqamu! gqamu!

4.3.1.7 Amagama asuselwe ezishweni

UMbatha (2006) uchaza igama isisho njengegama eliba lodwa lakhe umqondo ophelele noma ke lingasho iqoqwana lamagama akha umqondo ophelele okuvamise ukuba abe nenhloko kanye nesilandiso. UNkabinde (1985) uchaza ngokuthi isisho ibinzana lamagama elibeka inkulumo ngendlela egigiyelayo edinga ukusetshenziswa namanye amagama ukunikeza umqondo ophelele.

- **Ukubuza epalini:** Lesi sisho sakhawe igama lesiZulu elithi 'buza' eliyisenzo esisho ukufuna ukwazi into ethile, elesibili lithathelwe egameni lesiBhunu elithi 'paal' elisho isigxobo. Emdlalweni webhola likanobhutshuzwayo ukubuza epalini kusho ukukhahlela ibhola ngenhloso yokushaya igoli.
- **Ukudliwa izembe:** Lesi sisho sithathelwe esenzweni esenziwa umuntu ngembazo lapho egenca isihlahla ukuze siwe phansi. Emdlalweni webhola likanobhutshuzwayo ukudliwa izembe kusho ukuphuma kweqembu esigabeni esiphezulu esikhokhelayo seliyodlala esigabeni esingaphansi. Kwesinye isikhathi kuthiwa iqembu lelo elidliwe izembe seliyodlala ehlathini.

- **Ukugcwala umoya:** Lesi sisho sithathelwe esenzweni lapho umqeqeshi ekhonjwa khona indlela, lesi senzo sifaniswa nokuphephezela kwebhantshi lingenwa umoya uma umuntu ehamba ngokushesha noma egijima.
- **Ukukhuhla ibhentshi:** Lesi sisho sisho isenzo esenziwa umdlali ngesikhathi ehlezi ebhentshini ngoba isikhathi esiningi usuke enyakaza kancane. Lo mdlali akavunyelwe ukuthi asukume ngoba uzophazamisa abadlalayo kufanele ukuba ahlale phansi ngaso sonke isikhathi.
- **Ukuvuleka kwewindi:** Lesi sisho sithathelwe egameni lesiNgisi elithi ‘window’ elisho isenzo esenziwa abaphathi beligi yomdlalo webhola lapho benikeza khona amaqembu ithuba elifushane lokubhalisa abadlali. Lesi senzo sifaniswa nokuvuleka kwewindi ngoba kusuke sekuvaliwe ukubhaliswa kwabadlali kodwa abaphathi banikeze ithuba lesibili elifushane. Kufana nokuvuleka kwewindi.
- **Ukulidlisa utshani:** Lesi sisho siveza ibhola elihamba phansi otshanini.

4.3.1.8 Amagama akheka azimele, anikeza incazelo ephelele

Emdlalweni webhola likanobhutshuzwayo kukhona amagama amasha akhekayo azimele anikeza incazelo ephelele. La magama agcina esesetshenziswa ngokujwayelekile olimini lwesiZulu kodwa engamukelekile olimini olusemthethweni. Nalu uhlu lwamagama akheka azimele, anikeze incazelo ephelele:

- **Indumeyane:** Leli gama lisho umdlali ogqoke ijezi elinenombolo yesithupha. Leli gama lisho umdlali oqala zonke izinto enkundleni.
- **Injeje:** Leli gama lisho umdlali odlala kabi.

4.3.1.9 Amagama athathelwe olimini lwesiXhosa

Kuyenzeka lezi zilimi zihambisane noma zingahambisani nencazelo yegama. Igama kuyenzeka lishintshe incazelo yalo uma lisuka kolunye ulimi luya kolunye ulimi. Nalu uhlu lwamagama aqanjwe esuselwa olimini lwesiXhosa:

- **Inqaku:** Leli gama lisho igoli kanti lithathelwe olimini lwesiXhosa ukuze licashise incazelo. Leli gama lisho igoli olimini lwesiZulu.
- **Abaxhasi:** Leli gama lisukela olimini lwesiXhosa elisho abalandeli.

4.3.1.10 Amagama asuselwa kwezinye izilimi okungezona ezaseNingizimu Afrika bese eshintsha incazelo noma ingaguquki

Nalu uhlu lwamagama aqanjwa esuselwa kwezinye izilimi okungezona ezaseNingizimu Afrika bese eshintsha incazelo noma ingaguquki:

- **I-zwayi/itswayi:** Leli gama lisuselwe olimini lwesiJalimane elisho isibili 'zwei'. Incazelo yaleli gama ayiguquki olimini lwesiZulu uma lisetshenziswa emdlalweni webhola likanobhutshuzwayo liqhubeka lisho isibili.
- **I-ayine:** Leli gama lisho unompempe nomdlali ogqoke ijezi eliyinombolo yokuqala. Leli gama libolekwe olimini lwesiJalimane 'eines' elisho inombolo yokuqala. Leli gama liyasebenza kakhulu nasolimini lwesiTsotsi lapho lichaza inombolo yokuqala.
- **Idreyish:** Leli gama lithathelwe olimini lwesiJalimane 'dreish' elisho inombolo yesithathu. Incazelo yaleli gama uma lisetshenziswa emdlalweni webhola likanobhutshuzwayo ayiguquki, lisho inombolo yesithathu.
- **Upotsho:** Leli gama lisho ukukhipha ibhola ngaphansi kwemilenze yomunye umdlali. Leli gama liqhamuka olimini lwesiJalimane elithi 'putch'. Uma leli gama lisetshenziswa emdlalweni webhola likanobhutshuzwayo aliyishintshi incazelo yalo. Igama lisho indlela enqamulelayo.

Kulolu cwaningo umcwaningi uveze iqhaza elibanjwa amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo emphakathini ngokubheka umsuka kanye nezincazelo zawo. Kusobala ukuthi amagama amaningi asetshenziswa emdlalweni webhola likanobhutshuzwayo athekelwe kwezinye izilimi. Inhloso enkulu ngala magama ukubandlulula labo abangewona amalungu eqembu. Kunamagama esiNgisi nesiBhunu athekelwe ngaphandle kokuguqula izincazelo zawo, amanye amagama athekelwa ngokuguqula izincazelo zawo. Amanye amagama asetshenziswa kulo mdlalo asuselwa kwezinye izilimi zaseNingizimu Afrika ngokuguqula izincazelo, kwesinye isikhathi izincazelo aziguquki. Amanye amagama ayakheka esuselwa olimini lwesiZulu ngokuguqula noma ngokwandisa izincazelo zawo. Amanye amagama athekelwe ezilimini zamazwe aphehaya kanye nasolimini lwesiTsotsi.

Le ngxenye yocwaningo iveze ukwehluka kwalolu cwaningo kulolo oseluke lwenziwa. Ukuhlaziywa kwendlela amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo naleyo akheke ngayo ikona okwenze lolu cwaningo lwehluka ocwaningweni oseluke lwenziwa phambilini. Ukuthekelwa kwamagama kwezinye izilimi kuyahambisana nenjulalulwazi

yokuthambekela inkulumo esetshenziwe kulolu cwaningo. Injulalwazi yokuthambekela inkulumo iveza ukuthi umuntu osebenzisa amagama amukelekile eqenjini uyamukeleka kulabo abasebenzisa la magama kanti futhi uyazuza kakhulu ngaphandle kokucwaswa ngabanye. Abantu abaningi bayathanda ukusebenzisa amagama esiNgisi nesiBhunu enkulumweni yabo ukuveza izinga lemfundo yabo.

UHyman (1970:14) ocwaningweni lwakhe uveza ukuthi abakhulumi bolimi lwesiZulu bafanisa amagama anezinhlamvu ezithi mazifane, injini igama elisuselwe egameni lesiNgisi elithi 'engine'. Uthi kwejwayelekile ukuthi abakhulumi bolimi lokuqala baqhathanise ulimi lokufika nemisindo esondelene kakhulu nendlela okuphinyiswa ngayo izinhlamvu namagama olimini lwabo. UHyman (1970) uqhubeka athi kubasebenzisi bolimi lokuqala okuyisiZulu uKoopman uba nguKhumalo, uMckenzie uba nguMkhize.

UHyman (1970:14) uthi:

A language first finds the closest phoneme that encompasses the phonetic characteristics of the extraneous sound, then this foreign sound is appropriately phonemecised and.....

Ulimi luqala lufune umsindo oseduze nalowo wolimi lokufika, bese kuthi lowo msindo wokufika uphinyiswe ngendlela okuphinyiswa ngawo owalolo limi futhi...

Yingakho sizohlangabezana namagama anjenge 'njini' elethekelwe egameni lesiNgisi elithi 'engine' negama elithi 'friweyi' elithekkelwe egameni lesiNgisi elithi 'freeway'. Ngokwesayensi yokubhalwa kwamagama kuba khona uhlaka noma ithemplethi elandelwayo ngenkathi kuhlalelwa amagama ukuze afeze izinjongo zalawo magama.

4.4 Ukufingqwa kwezingxoxo

Okuvelile ezingxoxweni ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo anomthelela omkhulu ekuthuthukiseni ulimi lwesiZulu. Abadlali nabalandeli bakhombise ukukuthakasela ukuhlaziywa kwala magama ngoba la magama asetshenziswa zonke izinsuku ezinkundleni zemidlalo kanye nasezindaweni zokuzithokozisa. Ezingxoxweni kuvelile ukubaluleka kwala magama emphakathini ngoba abathandi nabalandeli bomdlalo webhola likanobhutshuzwayo basebenzisa la magama uma bexoxa ngomdlalo. IsiNgisi kanye nezinye izilimi zabomdabu nazo zinomthelela ekukhuleni nasekwakhekeni kwamagama amasha olimini lwesiZulu. Umcwaningi ezingxoxweni uthole

ukuthi ababambiqhaza abaningi abayazi imvelaphi yamagama asetshenziswa kulo mdlalo webhola likanobhutshuzwayo. Sekuzolandela ukwethulwa nokuhlaziywa okutholakale ngenkathi kuqhutshwa ucwaningo.

4.5 Ukwethulwa nokuhlaziywa kolwazi olutholakale ngesikhathi kubukwa okwenzeka ezinkundleni zemidlalo

Umcwaningi wathatha isikhathi esiyizinyanga ezimbili emaqenjini ebhola likanobhutshuzwayo esiFundazweni saKwa-Zulu Natal. Ngesikhathi umcwaningi evakashela izinkundla zemidlalo eyobukela imidlalo inhloso bekungukuqoqa ulwazi locwaningo ukuze imibuzo yocwaningo iphenduleke kahle. Umbuzo wokuqala othi: Yimaphi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo waphenduleka kahle kakhulu ngesikhathi umcwaningi esebenzisa isu lokubukela. Abalandeli kanye nezintatheli baveza imibono yabo ngolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo kanye nezinkinga ababhekana nazo nsuku zonke ezidalwa ukusetshenziswa kwalolu limi. Umcwaningi walandela izintatheli kanye nabalandeli ukuqoqa ulwazi locwaningo. Isikhathi esiningi umcwaningi wasichitha ezinkundleni zemidlalo yebhola likanobhutshuzwayo ebukela okwenzekayo.

4.5.1 Okwatholakala umcwaningi eye enkundleni yebhola likanobhutshuzwayo njengengxenye yomdlalo

Umcwaningi ungumqeqeshi webhola likanobhutshuzwayo waqhubeka nomsebenzi wakhe wokuqeqesha abafana abancane esikhungweni sokuqeqesha. Umqeqeshi ongumcwaningi wahlela umdlalo wobungani phakathi kwamaqembu amabili khona esikhungweni sokuqeqesha. Lo mdlalo wadlalwa zingama 27 kuNhlaba 2015. Inhloso enkulu kwakungukucoshela amagama asetshenziswa abadlali enkundleni ngesikhathi umdlalo webhola likanobhutshuzwayo uqhubeka. Umqeqeshi wakubona kubalulekile ukucoshela la magama ngokuba kube uyena odlalisa umdlalo njengonompempe.

Abadlali bawasebenzisa la magama emdlalweni ngokukhulu ukukhululeka. Umcwaningi wayelalela aphinde acoshele amagama asetshenziswayo ngaphandle kokuphazamisa.

Umdlali 1: *Khabazela, Khabazela*

Umdlali 2: *Ibhrije mfowethu.*

Umdlali 3: *Mushaye nge- 'spy two' lowo.*

Umdlali 4: *Dlula lapho inqola leyo.*

Umdlali 5 : *Impuphu leyo ngeke ikwenze lutho.*

Umdlali 6 : *Singase sidliwe izembe uma sidlala kanje.*

Umdlali 7 : *Lo mdlali uyasiqeda esiswini.*

Umdlali 8 : *UThemba bamudlela njalo ibhola.*

Umdlali 9 : *Nyusa amasokisi bafu unzima lo mdlalo.*

Umdlali 10: *Ngashweba imbuzi yegoli.*

Emva kokuphela komdlalo umcwaningi wayesecoshela amagama amaningi ayesetshenziswa abadlali ngesikhathi somdlalo. Okuhle ngale ndlela yokuba yingxenye yokwenzekayo ukuthi abadlali abakwexwayi.

4.5.2 Okwatholakala umcwaningi eye enkundleni yebhola likanobhutshuzwayo njengesibukeli

Umcwaningi wahambela inkundla yomdlalo webhola likanobhutshuzwayo eKing Zwelithini, eMlazi mhla zingama-22 kuNhlaba 2015 njengomlandeli ukuyobuka umdlalo bukhoma ngenhloso yokuqoqela amagama asetshenziswa abalandeli uma bebukela umdlalo. Abanye babalandeli babezishayela ingoma ngesikhathi umdlalo uqhubeka. Nakhu akucoshela:

Umlandeli 1: *Ziqhathe nompembe ziqhuthane amazenze.*

Umlandeli 2: *Ngeke sidliwe yizimpuphu thina.*

Umlandeli 3: *Unompembe udlalisa inyongo yodwa.*

Umlandeli 4: *Munike ikhadi lowo udlala kabi.*

Umlandeli 5: *Sibanjwa inkunzi la madoda.*

Umlandeli 6: *Sizobathola uma sesibuya ekhefini.*

Umlandeli 7: *Wenompempe uzoyigwinya leyo mpempe.*

Umlandeli 8: *Sisho ngenkani thina sodlula noma kunzima bafana thina sodlula.*

Umlandeli 9: *Shintsha mqeqeshi abagadli baphambana nalo.*

Umlandeli 10: *Unompempe udlala ngathi ufumbathisiwe.*

4.5.3 Okwatholakala umcwaningi eyobuka umdlalo webhola likanobhutshuzwayo njengomlandeli

Umcwaningi wahamba njengomlandeli eyobuka umdlalo phakathi kwamaqembu amabili ezinkundleni zemidlalo ePrincess Magogo mhla zingama-26 kuNhlaba 2015. Lo mdlalo wawusebusuku ngehora lesikhombisa. Inhloso enkulu kwakungukucoshela amagama asetshenziswa abalandeli ezinkundleni zemidlalo uma bebukele umdlalo. Umcwaningi wafika njengomlandeli welinye lamaqembu, efake imifaniswano yalelo qembu. Inhloso lapha umcwaningi wayefuna ababambiqhaza kulolu cwango bakhululeke ngokuba khona kwakhe. Umcwaningi wayefuna ukuzizwela la magama esetshenziswa enkundleni ngesikhathi umdlalo uqhubeka.

Umcwaningi wazizwa emukelekile kubalandeli futhi abalandeli abazange bamxwaye ngoba wayefana nabo. Umcwaningi waqaphela ukuthi abalandeli baphawula ngakho konke okwenzeka emdlalweni ngesikhathi umdlalo uqhubeka.

Umlandeli 1 : *Ngeke thina sidliwe yizimpuphu.*

Umlandeli 2 : *UShabba udlala ingcwenga yebhola*

Umandeli 3 : *Unozinti ezintini uyadlisela.*

Umlandeni 4 : *Lo mfana uzophuma ngohlaka.*

Umlandeli 5 : *Unompempe uyasicindezela kulo mdlalo.*

Umlandeli 6 : *Ibhola lidla utshani kwezami namhlanje.*

Umlandeli 7 : *Nompempe ubobheka edosheni phela.*

Umlandeli 8 : *Leli qembu alidlali lipake ibhasi emuva.*

Umlandeli 9 : *Umqeqeshi wethu angase akhonjwe indlela.*

Umlandeli 10 : *Unompempe udlalisa ngathi uthengiwe*

Abalandeli bakhombisa okukhulu ukudumala ngenxa yokungadlali kahle kweqembu labo. Abanye babethembisa abadlali isibhaxu bekhala ngokuthi bayadlisela. Abanye abalandeli bakhala kakhulu ngonompempe kanye nabasizi bakhe ngokungawuphathi kahle umdlalo. Umcwangingi wacoshela amagama amaningi kulo mdlalo. Emva kokuphela komdlalo umcwangingi wabe esecoshela amagama amaningi asetshenziswe abalandeli ukuchaza okwakwenzeka emdlalweni ngesikhathi umdlalo uqhubeka. Umcwangingi waphawula nokuthi amanye amagama abalandeli bayawasebenzisa uma beqamba izingoma eziculwa khona enkundleni. Isibonelo:

Ithikithi esandleni-

Ma wezibukeli zonke ezakithi!

O namhlanje sizoqeda zonke

Izinkulumo, wezibukeli zonke zakithi.

Sibuz'obani bengathint'ibhola lethu

Lapha sihlangana khona bazokhala abantu?

Sibuz'obani, bangathint' ibhola lethu

Lapha sihlangana khona, bazodela inkani

Qina, qina wezinsizwa, usho unompempe webakithi

Anogijima ne bhol' elihle, zibukeli zishay'

Amakhwela! - Usho

Unompempe webakithi.

4.5.4 Okwatholakala emsakazweni

Umcwangingi walalela umdlalo webhola likanobhutshuzwayo emsakazweni osakaza ngolimi lwesiZulu. Inhloso kwabe kungukuqoqa amagama asetshenziswa abasakazi uma besakaza umdlalo webhola likanobhutshuzwayo emsakazweni,

Umcwaningi wathola ukuthi umsakazi kuyenzeka axube izilimi noma asebenzise amagama ayimifakela olimini lwesiZulu uma esakaza umdlalo.

Umsakazi 1 : *Zibambene, ayikho efuna ukugoba uphondo.*

Umsakazi 2 : *Umqeqeshi ukhombisa ukungenwa amanzi emadolweni.*

Umsakazi 3 : *Unozinti weziMnyama ubamba ngisho impukane.*

Umsakazi 4 : *UNsimbi ukhombisa ukuba ikhongco elibuthakathaka.*

Umsakazi 5 : *Izimprofana ziwuphethe umdlalo.*

Umsakazi 6 : *Unompempe ukhombisa ukusindwa ngumdlalo.*

Umsakazi 7 : *EziMnyama zihlasela ngamandla kulesi siwombe.*

Umsakazi 8 : *Unondweba useyikhombe emlotheni ngemizuzu yokugcina.*

Umsakazi 9 : *Ibhantshi lingase ligcwale umoya kumqeqeshi weziMprofana.*

Umsakazi 10 : *Umgadli weziMprofana washaya isiwasho sento esebhekene nonozinti weziMnyama.*

Kuyavela ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo enza umdlalo uhehe kulowo owulalele. Umcwaningi wathola ukuthi uma amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ungawazi kuba nzima ukulandela okwenzeka emdlalweni.

4.5.5 Okwatholakala emaphephandabeni

Umcwaningi wakhetha ukubheka amaphephandaba ezemidlalo abhalwe ngolimi lwesiZulu, lapha kwabhekwa Ilanga LangeSonto mhla ziyi-10 kuJanuwaryi 2014 kanye neSolezwe mhla ziyi-11 ku-Okthoba 2014 ngenhloso yokuqoqa amagama asetshenziswa izintatheli ukuchaza ngomdlalo webhola likanobhutshuzwayo kanye nezindaba ezihambisana nalo mdlalo. Nakhu akucoshela:

Intatheli 1: *Umdlali weziMprofana uyogijima phesheya kwezilwandle.*

Intatheli 2: *Umdlalo womkhaya ungowamagqubu ngempelasonto.*

Intatheli 3: *Umqeqeshi wesule isigubhukane eqenjini lakhe.*

Intatheli 4: *Amaqembu amaningi alindele ukuvuleka kwewindi ukuqinisa izikwati zawo.*

Intatheli 5: *Iqembu lilande uqweqwe lomqeqeshi ukuze livike izembe.*

Intatheli 6: *Indlela ebheke ehlathini ikhombisa ukuvuthwa eqenjini laseThekwini.*

Intatheli 7: *Ibhantshi ligcwale umoya kumdlali ohlulwa ukuziphatha.*

Intatheli 8: *Abafana bezinyoni bakhombisa ukuvuthwa emdlalweni.*

Intatheli 9: *Umqeqeshi uchaza ngokweqiwa ijezi komdlali odumile.*

Intatheli 10: *Bazosebenzisa umdlalo wabo ukubalekela izembe.*

Kusobala ukubaluleka kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ikakhulu kulabo abafunda amaphephandaba ukuze bakwazi ukulandela lokho izintatheli ezikhuluma ngakho uma zichaza ngomdlalo. Izintatheli nazo kumele ziwazi la magama ukuze ziwasebenzise ngendlela uma sezibhala ngomdlalo webhola likanobhutshuzwayo.

4.5.6 Okwatholakala kumabonakude

Umcwaningi wakhetha ukubukela umdlalo webhola likanobhutshuzwayo kumabonakude ngenhloso yokuqoqa amagama asetshenziswa abethuli bomdlalo kumabonakude. Umcwaningi wayebukela okwenzeka enkundleni aphinde alalele amagama asetshenziswa abethuli bomdlalo ukuchaza okwenzekayo. Abethuli bomdlalo kumabonakude babesebenzisa izilimi ezahlukeni ukwethula umdlalo webhola likanobhutshuzwayo. Abanye babekhuluma ulimi lwesiNgisi, isiZulu, isiSotho kanye nesiBhunu. Umcwaningi wakhetha ukuqoqa lokho okwakwethulwa ngolimi lwesiZulu.

Umethuli 1: *Umdlalo wamaqembu phakathi kwezinkuzi zebhola laseNingizimu Afrika.*

Umethuli 2: *Ziyathengana, ayikho efuna ukugoba uphondo.*

Umethuli 3: *Iqembu lasekhaya lihlasela ngokuzumisa.*

Umethuli 4: *IziMpofana zilidlisa utshani ngesiwombe sesibili.*

Umethuli 5: *Umgadli weziMnyama udlala injeje angase angawuqedi umdlalo.*

Umethuli 6: *Unompempe ubheka idosha lakhe ukuze aqede umdlalo.*

Umethuli 7: *Unozinti uzokhishwa ngohlaka ngenxa yokulimala kabi ekhanda.*

Umethuli 8: *Umqeqeshi uzothola ikhadi elibomvu uma engahambisani nezinqumo zikanompempe.*

Umethuli 9: *Isisu seziMpofana sesikhombisa ukukhathala manje.*

Umethuli 10: *Udonga lwasemuva lwezimnyama lukhombisa ukuba namandla kulo mdlalo.*

4.6 Isiphetho

Kulesi sahluko kwethulwe ulwazi olutholakele ngesikhathi kwenziwa ucwaningo lwase luhlaziywa. Ucwaningo belunemibuzo emithathu obekuyiyona ebiyisisekelo socwaningo. Umcwaningi wethule izingxoxo ebezibanjwe nababambiqhaza. Ekugcineni kube sekwethulwa ulwazi olutholakele ngesikhathi kusetshenziswa isu lokubukela, amaphephandaba kanye nomabonakude njengesu lokuqoqa ulwazi. Ulwazi lwethuliwe lwase luhlaziywa. Lesi sahluko sihlaziye amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ngokubheka umsuka kanye nezincazelo zawo.

Konke lokhu umcwaningi akuthola ehambele imidlalo yebhola ezinkundleni nalokho akuthole ngokufunda amaphephandaba nokulalela imisakazo nokubuka ibhola kumabonakude kwenza kucace ukubaluleka kokuqoshwa nokuhlaziywa kwalolu limi olusetshenziswayo emdlalweni webhola likanobhutshuzwayo ngoba linomsebenzi obalulekile eluwenzayo emphakathini futhi linomthelela omuhle ekuthuthukiseni ulimi lwesiZulu.

Esahlukweni esilandelayo kuzoqoqwa ucwaningo bese kuvezwa neziphakamiso. Lesi sahluko yisahluko sokugcina socwaningo.

IS AHLUKO SESIHLANU

ISIPHETHO SOCWANINGO

5 Isingeniso

Lesi sahluko socwaningo sizoqoqa senze iziphakamiso bese siphetha ucwaningo lonke. Umcwaningi uzoqala ngokufingqa okwenziwe esahlukweni ngasinye kulolu cwaningo. Kuzohlaziywa konke okutholakele kulolu cwaningo. Umcwaningi uzophendula imibuzo emithathu ewumgogodla wocwaningo futhi aphawule ngezinhloso zocwaningo.

Umcwaningi uzobe esephonsa inselelo kwabanye abacwaningi ukuthi kwenziwe ucwaningo kuqhathaniswa ukwakheka kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo kwezinye izilimi ezahlukene, ukushicilelwa phansi kwamatemu asetshenziswa emdlalweni webhola likanobhutshuzwayo kanye nesichazamazwi esiqondene nomdlalo webhola likanobhutshuzwayo.

5.1 Ukufingqwa kwezahluke zocwaningo

Isahluko sokuqala sethule ucwaningo. Umcwaningi ube esehlaziya amagama asetshenziswe kuqhutshwa ucwaningo. Kubhekwe izinhloso zokwenza lolu cwaningo. Umcwaningi ubheke isidingo kanye nenkuthazo yokwenza lolu cwaningo. Kubuye kwabhekwa umklamo wokwenza lolu cwaningo kanye nemibuzo yalolu cwaningo. Umcwaningi uchaze amagama abedinga ukuchazwa ukuze ucwaningo lulandeleke kahle. Ucwano ngamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo lwenze umcwaningi wabheka umlando webhola likanobhutshuzwayo emhlabeni jikelele. Kunikezwe nomlando webhola likanobhutshuzwayo ezweni lase-Afrika kanye naseNingizimu Afrika. Ekugcineni umcwaningi ubheke izinkinga ezibe khona ngesikhathi kuqhutshwa lolu cwaningo.

Isahluko sesibili sibuyekeze imibhalo eqondene nalolu cwaningo. Umcwaningi ubheke lokho osekubhaliwe kanye nalokho osekucwaningiwe ngomdlalo webhola likanobhutshuzwayo. Lesi sahluko siphinde sabheka ukusetshenziswa kolimi kwezemidlalo kanye nomthethosisekelo wezwe iNingizimu Afrika. Ekugcineni umcwaningi ube esebheka amaqembu esiFundazweni iKwaZulu-Natali okuyilapho ucwaningo beluzinze khona.

Esahlukweni sesithathu umcwaningi uveze izinhlobo ezahlukene zamapharadaymu wabe esegxila kuleyo esetshenzisiwe kulolu cwaningo okuyipharadaymu eqondayo. Kulesi sahluko

kube sekuchazwa ukuthi iyini ipharadaymu. Umcwaningi ubuye waveza izindlela ezisetshenzisiwe ukuqoqa ulwazi oluqondene nalolu cwaningo ezingaphansi kwekhwalithethivu okuyizingxoxo, ukubuyekwezwa kwemibhalo kanye nokuba yingxenyeye yokucwaningwayo. Ekugcineni umcwaningi ubheke injulalwazi yokuthambekela inkulumo okuyiyona esetshenzisiwe kulolu cwaningo.

Esahlukweni sesine kwethulwe ulwazi olutholakele ngesikhathi kuqhutshwa ucwaningo ezinkundleni ezehlukahlukene zebhola likanobhutshuzwayo esiFundeni saKwaZulu-Natali. Ulwazi luhlaziywe kubhekwa futhi kulandelwa imibuzo nezinjongo zocwaningo. Umcwaningi usebenzise isu lezingxoxo, ukubukela kanye nokufunda imibhalo ekuqoneni ulwazi locwaningo. Ababambiqhaza bahlukaniswe izigaba ezine lapha kubalwa izintatheli, abalandeli, abadlali kanye nabasakazi. Kube sekubhekwa okutholakele ezingxoxweni nababambiqhaza.

Esahlukweni sesihlanu, okungesokugcina, yilapho kusongwa khona ucwaningo. Kubhekwa okutholakele ngesikhathi kwenziwa ucwaningo olumayelana namagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Kube sekuvezwa ukubaluleka kocwaningo, ukuphumelela kwendlela esetshenzisiwe ukuqhuba ucwaningo, bese kuphethwa ngokuba kwenziwe iziphakamiso eziphatelene nesihloko salolu cwaningo.

5.2 Okutholakele

Ababambiqhaza kulolu cwaningo bawavezile amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo eThekwini namaphethelo, esiFundeni saKwaZulu-Natali. Lolucwaningo luphinde lwathola nangomsebenzi owenziwa yila magama emdlalweni webhola likanobhutshuzwayo, emphakathini kanye nasolimini. Kuvelile ukuthi enza ukuxhumana kube lula ezinkundleni zemidlalo, enza kube lula kubalandeli, kubabukeli kubalaleli bemisakazo nakubafundi bamaphephandaba ukuba baqonde okushiwoyo ngemidlalo yebhola likanobhutshuzwayo.

Kulolu cwaningo itholakele imvelaphi yala magama nokuthi akheke kanjani. Kuvelile ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo akheka ngezindlela eziningi okungabalwa kuzona ukwethekelwa esuselwa kwezinye izilimi zalapha nezakwamanye amazwe, ekwandisweni kwezincazelo zamagama asuselwa olimini olulodwa, ezilwaneni ezaziwayo, ezifenqweni kanye nasezibongweni zabantu.

Kuvelile kulolu cwaningo uma kubhekwa imvelaphi, umsuka, ukwakheka nomsuka wamagama asetshenziswa ebholeni likanobhutshuzwayo ukuthi ulimi lwesiZulu lukhombisa ukunotha nokukhulu ukukhula ngenxa yokungena kwala magama amasha kulona nokwanda kwezincazelo zamagama akhona olimini. Obunye ubuhle bawo ngokuthuthukiswa kolimi lwesiZulu ukuthi aveza ubudlelwano obukhona phakathi kwezilimi zabeNguni, isiXhosa, isiSwati kanye nesiZulu futhi akhuthaze nokusetshenziswa kwezifenqo olimini.

Lolu cwaningo luphinde lwathola nokho nokuthi kusenzima kwabanye ukuba bawemukele la magama njengolimi lwesiZulu oluqondile ngoba bathi awayilandeli imigomo yolimi olusemthethweni. Yize noma kunjalo, iningi lababambiqhaza okuqoqwe ulwazi kubona babona kufanele la magama asetshenziswe uma kubhalwa noma kusakazwa ngoba bathi awuchaza kalula umdlalo ngoba iningi lawo asuselwa olimini lwesiZulu okuyilo abaluzwa kangcono. Bathi la magama asetshenziswa nsuku zonke ezindaweni lapho abalandeli bebukela khona imidlalo yebhola likanobhutshuzwayo.

Lolu cwaningo luthole nokuthi baningi abadlali abangahambisani nokuhlaziywa nokubhalwa phansi kwala magama ngoba ayimfihlo yabo ezinkundleni zemidlalo yize bekubalulile ukuthi awusizo kubona lapho bedlala ngoba enza kube lula ukuxhumana phakathi kwabo.

Yize noma abalandeli kanye nabadlali banikeza imibono ehlukene ngala magama, izintatheli okuyizona ezisebenzisa kakhulu la magama ukusethulela imidlalo ezinkundleni ziveza ukuthi umphakathi ungasizakala kakhulu ngokubhalwa kwawo ukuze ukwazi ukulandela imidlalo yebhola likanobhutshuzwayo.

5.3 Igalelo locwaningo

Lolu cwaningo ngolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo luzoba negalelo iqhazleloa elikhulu olimini lwesiZulu kanye nasemdlalweni webhola likanobhutshuzwayo.

Lolu cwaningo beluhlaziya amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Luveze amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo kanye nemisebenzi yawo, imvelaphi yawo nokwakheka kwawo. Lolu

cwaningo luzosiza ekushicilelweni kwamatemu amasha asetshenziswa emdlalweni webhola likanobhutshuzwayo kanye nasekulondolozweni kwawo kwizichazamazwi.

Abantu abangabalandeli bomdlalo webhola likanobhutshuzwayo bazosizakala kakhulu ekulandeleni okwenzeka emdlalweni webhola likanobhutshuzwayo

Lolu cwaningo luveza ngokusobala ukuthi ulimi luyakhula kanti futhi alumile ndawonye. Ukuthuthuka emphakathini kuhambisana nokukhula kolimi olukhulunywa kulowo mphakathi. Lokhu kufakazelwa amagama amasha aqhamuka ngokuhlangana kwezinhlanga ezahlukene ezikhuluma olunye ulimi.

Lolu cwaningo luphinde luveze ukubaluleka kokubhalwa phansi kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ukuze agcineke futhi aziwe izizukulwane. Okunye okubalulekile okuvezwe ucwaningo umthelela wezinye izilimi olimini lwesiZulu. Ucwaningo luyaveza ukuxhumana phakathi kwezilimi zesiNguni. Lokhu kukhomba ukubaluleka kwezilimi zabomdabu eNingizimu Afrika. Empeleni lokhu kukhuthaza ukuthi abantu abamnyama baziqhenye ngezilimi zabo. Lolu cwaningo luzosiza kakhulu ekuvezeni ukuthi kuningi okusamele kucwaningwe ngomdlalo webhola likanobhutshuzwayo.

5.4 Iziphakamiso

Kuningi kakhulu okumele kwenziwe ekuhlaziyweni kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo. Kungakuhle ekuhlaziywa kwala magama kwenziwe ngabathandi bomdlalo webhola likanobhutshuzwayo bebhala ngamagama abawasebenzisayo nsuku zonke. Ababhali abaningi abanjengoNdimande-Hlongwa (2010), uNgidi (2012) bazamile ukubhala ngomlando womdlalo webhola likanobhutshuzwayo. Imibhalo yabo ingasiza kakhulu ekugcineni umlando webhola likanobhutshuzwayo kanye namagama asetshenziswa kulo mdlalo.

Ucwaningo ngokuhlaziywa kwamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo selwenziwe kepha luseluningi olunye ucwaningo okumele lwenziwe. Kunenselelo yokuba kwenziwe ucwaningo kuqhathaniswa imvelaphi yamagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ngokwezilimi ezahlukene. Okwesibili ukuba kushicilelwe phansi la magama kwakhiwe uhlu lwamatemu asetshenziswa emdlalweni webhola likanobhutshuzwayo. Isichazamazwi esiqondene namagama

asetshenziswa emdlalweni webhola likanobhutshuzwayo naso siyadinga ukubhalwa ukuze kusizakale abathandi bomdlalo ukuze bakwazi ukuluqonda ulimi olukhulunywa kuwo.

5.5 Isiphetho

Ekuphethweni kwesahluko sokugcina socwaningo olisihloko sithi: **“Ukhlaziywa kolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo”**, kuyaphawuleka ukuthi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asho olukhulu kwabawasebenzisayo, okungabادلالي, izibukeli, abafundi bamaphephandaba, izintatheli ezibhala ngalo mdlalo, abawulalela emisakazweni, abawubuka kumabonakude, abawuhlaziyayo lo mdlalo, ngisho nabacwaningi bolimi imbala. Ukhlaziywa kwezincazelo zawo, imvelaphi yawo nokwakheka kwawo kukhombisile ukuthi anomthelela omuhle ekuthuthukisweni kolimi lwesiZulu.

Umcwaningi uyafisa ukuba ekulandelweni kweziphakamiso azenzile kungashiywa ngaphandle konke osekubhaliwe ngomdlalo webhola likanobhutshuzwayo kanye nalokho okushiwo ngabawaziyo lo mdlalo. Umlando webhola likanobhutshuzwayo uyisisekelo okungakhelwa kuso uma kubhekwa imvelaphi yolimi olusetshenziswa kulo mdlalo. Umlando womdlalo webhola likanobhutshuzwayo uyingxenywe yempilo yabantu abamnyama eNingizimu Afrika okumele uhlale ulondolozwe njalo. Inselelo ikubabhali abansundu bolimi lwesiZulu ukufukula umlando webhola likanobhutshuzwayo kanye nolimi olusetshenziswa kulo mdlalo. Umkhakha nomkhakha uba nolimi olukhulunywa luqondwe abantu abakulowo mkhakha. Lokhu kuyenzeka nasemdlalweni webhola likanobhutshuzwayo. Ukungabi yingxenywe yabantu abasebenzisa lolu limi nsuku zonke emdlalweni webhola likanobhutshuzwayo kungaba nomthelela ekufezeni izinhloso zocwaningo. Uhlobo lwalolu cwaningo lunikeza abahleli bolimi ithuba lokubheka izingqinamba ezivimbela ukukhula kolimi lwesiZulu eNingizimu Afrika.

IMITHOMBO YOLWAZI

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ABANTU OKWAXOXISWANA NABO

1. UMnumzane uBongani Yengwa, ezindlini zomsakazo woKhozi FM mhla zingama-20 kuNhlaba 2015.
2. UMnumzane uBheka Phakathi, emzini wakhe eLamontville mhla zingama -22 kuNhaba 2015.
3. UMnumzane uScino Thusi, emzini wakhe eMlaza mhla zingama-23 kuNhlaba 2015.
4. UMnumzane uPhilani Mabaso, emahhovisi eqembu AmaZulu FC mhla zingama-24 kuNhlaba 2015.
5. UMnumzane uSifiso Khumalo, esikoleni sasoHlange mhla zingama-26 kuNhlaba 2015.
6. UMnumzane uMfanafuthi Faya, emzini wakhe KwaMashu mhla zingama-27 kuNhlaba 2015.
7. UMnumzane uThulani Hlatshwayo, ezinkundleni zemidlalo yebhola likanobhutshuzwayo ePrincess Magogo Kwa-Mashu mhla zingama-28 kuNhlaba 2015.
8. UMnumzane uThulani Cele emzini wakhe eNtuzuma mhla zi-2 kuNhlanguvana 2015.
9. UMnumzane uZipho Dlangalala emzini wakhe, eWestville mhla zi-14 kuNhlanguvana 2015.
10. UMnumzane uThabo Dladla emzini wakhe eMgunguNdlovu mhla zingama-25 kuNhlanguvana 2015.

IZITHASISELO

ISITHASISELO A: IMIBUZO YOCWANINGO

1. Yimaphi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo?
2. Ngobani abasebenzisa la magama emdlalweni webhola likanobhutshuzwayo?
3. Kungabe yisiphi isizathu sokusetshenziswa kwala magama emdlalweni webhola likanobhutshuzwayo?
4. Kungabe la magama ahluke ngani emagameni asetshenziswa olimini olwejwayelekile?
5. Kungabe amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo ayefana yini izifundazwe ngezifundazwe?
6. Ingabe bukhona yini ubuhle bokwazi la magama asetshenziswa emdlalweni webhola likanobhutshuzwayo?
7. Kungabe kukhona yini ukuphazamiseka kubadlali uma la magama esaziwa nayi labo abazodlala nabo?
8. Kungabe sikhona isidingo sokuthi la magama asetshenziswa emdlalweni webhola likanobhutshuzwayo abhalwe phansi, chaza?
9. Kungabe ukhona omunye umqondo owengezwa amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo olimini olukhulunywayo?

ISITHASISELO B: INCWADI YEMVUME YOCWANINGO NENCWADI YOMBAMBIQHAZA



07 May 2015

Mr Thamsanqa Justice Mtshali 9037362
School of Arts
Howard College Campus

Dear Mr Mtshali

Protocol reference number: HSS/042B/015M

Project title: Ukuhlaziywa kwamagama asetshenziswa emdlahweni wobholo likanobhuthuzwayo.

Expedited Approval

In response to your application dated 23 April 2015, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

Please note: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully


.....
Dr Shenuka Singh (Chair)

/ps

cc Supervisor: Dr G. Mxizukwa
cc Academic Leader Research: Dr Catherine Sutherland
cc School Administrator: Mr Sabella Gumede

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Chair)

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Four (4) Campuses:  Eggesford  Howard College  Medical School  Pietermaritzburg  Westville

University of KwaZulu-Natal

College of Humanities

School of Arts

Howard College Campus

Part 1: Informed consent letter

Dear Participant

This consent letter is for people who have been requested to participate in this research titled: “*Ukuhlaziywa Kolimi olusetshenziswa emdlalweni Webhola Likanobhutshuzwayo*”. This research is conducted by Thamsanqa Justice Mtshali who is doing Masters Degree in the School of Arts at the University of KwaZulu Natal.

The main objective of this research is to explore the relationship between the words that are used in South African Football and isiZulu language. It is to explore the different meanings of these words when compared to similar words in isiZulu language. Secondly to determine whether these football words have any impact in the development of isiZulu as a language.

Your participation in this research is voluntary. There will be no money received in this research. The participation is your choice and it is not compulsory. Any information given cannot be used against you and the information collected will be used for the purpose of this research. The information will be kept in a safe place and destroyed after a period of five years. The participant has a right to stop participating in this research at any given time. This research will not be successful without football spectators, players, administrators and football analysts. These are people who are the core of the football fraternity.

If you need more information regarding this research feel free to contact my supervisor:

Dr. G.B. Mazibuko

OR HSSREC RO (Ms P. Ximba)

Phone : 031 260 7775

Phone: 031 260-3587

E-mail : mazibukog@ukzn.ac.za

E-mail : ximbap@ukzn.ac.za

I will be glad if my request has been accepted. My contact number is 0724304613 or tmtshali@aol.com

Yours faithfully

Thamsanqa Justice Mtshali (Mr)

.....

University of KwaZulu-Natal

College of Humanities

School of Arts

Howard College Campus

Part 1: Incwadi yesicelo semvume

Ngiyakubingelela mbambiqhaza

Le ncwadi yesivumelwano yenzelwe abaceliwe ukuba babambe iqhaza ocwaningweni oluthi ukuhlaziywa kolimi asetshenziswa emdlalweni webhola likanobhutshuzwayo. Lolu cwaningi lwenziwe uThamsanqa Justice Mtshali owenza iziqu ze-Masters esikoleni sezifundo zobuciko eNyuvesi yaKwaZulu Natal.

Inhloso yalolu cwaningo ukubheka ubudlelwano obukhona phakathi kolimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo eNingizimu Afrika kanye nolimi lwesiZulu. Ucwaningo luzobheka izincazelo ezahlukile ezinikezwa ulimi olusetshenziswa emdlalweni webhola likanobhutshuzwayo uma luqhathaniswa nolimi lwesiZulu. Ucwaningo luzobheka umthelela walolu limi olusetshenziswa emdlalweni webhola likanobhutshuzwayo ekuthuthukiseni ulimi lwesiZulu.

Ukuba kwakho yingxenye yalolu cwaningo kuwukuzinikela. Akhukho mali ozoyithola eqondene nawe ngalolu cwaningo. Ukubamba iqhaza kulolu cwaningo awuphoqiwe. Ulwazi olutholakele ngeke lusetshenziswe ukudicilela phansi wena. Ulwazi oluqoqiwe luyosetshenziselwa izinhloso zalolu cwaningo kuphela. Ulwazi luzogcinwa endaweni ephephile bese luyalahlwa ngemuva kweminyaka emihlanu. Ungeqhubeke noma yinini ocwaningweni uma ungasathandi. Lolu cwaningo ngeke luphumelele ngaphandle kwabalandeli bomdlalo webhola likanobhutshuzwayo, abadlali, izikhulu kanye nabahlaziyi bomdlalo webhola likanobhutshuzwayo.

Uma ufisa ukuthola kabanzi ngalolu cwaningo ungaxhumana nomeluleki wami:

uDkt. G.B. Mazibuko noma HSSREC RO (Ms P. Ximba)

Inombolo yocingo: 031 2607775 Inombolo yocingo: 031 260 3587

Imeyili: mazibukog@ukzn.ac.za imeyili :ximbap@ukzn.ac.za

Ngiyojabula uma isicelo sami samukelekile. Inombolo yami yeselula ithi 0724304613 noma tmtshali@aol.com

Yimina ozithobayo

uThamsanqa Justice Mtshali (Mnu.)

.....

Part 11: Certificate of Consent

I (full names of the participant) hereby confirm that I understand the content of the letter. I have had the opportunity to ask questions and all the questions I have asked have been answered. I agreed voluntarily to be a participant in this research. I confirm that no one has forced me to participate in this study, and the consent has been given freely and voluntarily.

I hereby agree, do not agree, to be audio-recorded.

I hereby agree, do not agree for photographic equipment to be used.

Ubufakazi bokuvuma

Mina..... (amagama aphelele ombambiqhaza) ngiyaqinisekisa ukuthi ngikuzwile okuqukethwe incwandi. Ngibe nalo ithuba lokubuza imibuzo futhi yonke imibuzo engiyibuzile iphenduliwe. Ngiyavuma ukuba ngumbambiqhaza kulolu cwaningo. Ngiyaqinisekisa ukuthi akekho ongiphoqile ukuba ngibambe iqhaza kulolu cwaningo.

Ngiyavuma angivumi ukuthi inkulumo yami iqoshwe

Ngiyavuma angivumi ukuthi izithombe zithathwe

Signature of Participant (umbambiqhaza).....

Date (Usuku)

I have read out the information sheet to the participant and I made sure that the participant understands. I confirm that the participant has been given a chance to ask questions about the study, and all the questions asked by the participant have been answered . I confirm that the participant has not been forced into giving consent, and the consent has been given freely and voluntarily.

Ngiwufunde ngokucophelela umyalezo oqukethwe kule ncwadi futhi ngenze isiqiniseko sokuthi umbambiqhaza uwuzwile. Ngiyaqinisekisa ukuthi umbambiqhaza akaphoqwanga

ukuba avume ukubamba iqhaza kulolu cwaningo futhi uzivumele ngokukhululeka nangokuthanda.

Name of Researcher (Igama lomcwaningi).....

Signature of researcher (Isiginesha yomcwaningi).....

Date (Usuku).....

ISITHASISELO C: IMIBUZO YOCWANINGO

IMIBUZO YABALANDELI

- (a) Yimaphi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo?
- (b) Ngabe la magama asetshenziselwani emdlalweni webhola likanobhutshuzwayo?
- (c) Kungabe amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asuselwaphi futhi anayiphi incazelo?

IMIBUZO YABADLALI

- (a) Yimaphi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo?
- (b) Ngabe asetshenziselwani la magama emdlalweni webhola likanobhutshuzwayo?
- (c) Ngabe amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asuselwaphi futhi anayiphi incazelo?

IMIBUZO YEZINTATHELI

- (a) Yimaphi amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo?
- (b) Ngabe asetshenziselwani la magama emdlalweni webhola likanobhutshuzwayo?
- (c) Ngabe amagama asetshenziswa emdlalweni webhola likanobhutshuzwayo asuselwaphi futhi anaziphi izincazelo?

**ISITHASISELO D: AMAGAMA ASETSHENZISWA EMDLALWENI
WEBHOLA LIKANOBHUTSHUZWAYO EZINDAWENI
ZASETHEKWINI NAMAPHETHELO**

ISINGURA	ISIZULU GLOSSARY	ENGLISH GLOSSARY
Ukubhacaza	Umuntu ongenalusizo lwalutho obika izaba njalo	Incapable person who makes excuses
Ukubamba	Unozinti ongumpetha	Expert in saving balls
Isibhaxu	Iqembu elingaphumelelanga	Team which lost the game
Ibhinoni	Ogqoke inombolo 4	A player wearing jersey number 4
ukuboza	Ukudlala umdlalo obhedayo	To fumble
ukubuza epalini	Ukulishaya phakathi	A swift shot into the net
ukucupha	Umdlali odlala kabi ngokukhahlelana	To play a rough game
ukuchwesheza	Ukudlala ngesinono sekati lisuka kumdlali liya kumdlali	Smooth passing of the ball from player to player
ukumdayisa	Ukubukisa ngomunye	To make a fool of a player in front of spectators
ukudovola	Ukukhahlela ibhola	To kick the ball
ukuchitha ibhola	Ukuphonsa ibhola	To throw the ball with both hands
ufriweyi	Umdlali ongabajulikisi abanye abadlali	A useless player who does not give his opponents a tough time
ukugawula	Ukuhlawuliswa ngesikhathi somdlalo	To play a rough game
ukugaxa isikwele	Ukukhahlela ibhola ngendlela yokuthi abadlali benze isiphambano ngaku – 18	To form a cross ball
ihansi	Umdlali olangazelela ibhola	A player who longs for a ball
ukuhlaba	Ukudlala kabi	To play a rough game
ihhure	Igoli/inqaku	A goal

ikati	Unozinti ophapheme	A sharp goalkeeper
khabazela	Ukukhahlela ngakomunye ngesithende	Passing the ball with the heels.
ukukhuhla ibhentshi	Ukuba yirizeva	To be a reserver
ikhothenga	Unozinti ongenamsebenzi walutho	A useless goalkeeper
isikhwepha	Isigwebedla somdlali odlalisana kabana ngokuphusha	A rough soccer player
imanta	Ukudlulisa ibhola ngaphansi komunye umdlali	To pass the ball underneath the legs
imbudlu	Amagoli amaningi azingenela kalula	Many goals which are scored with ease
ummendi	Unozinti ngoba umenda/uchibiyela	A goalkeeper
impuphu	Umdlali ongenamsebenzi walutho	A useless player
incwadi	Umdlali ongenamsebenzi walutho	A useless player
indele	Isithathu	Three
ingqamu	Ibhola likanobhutshuzwayo	A soccer ball
ukungqomfa	Ukudlala ibhola ngekhandu	To head a ball
injeje	Ukudlala kabi ngokukhahlela	To play a rough game
injini	Umdlali othwele unombolo 6	A player who wears jersey number 6
inkalakatha	Inkakha kwezebholu	An experienced player
inkomo	Umdlali ongenamsebenzi walutho	A useless soccer player
inqaku	Igoli	A goal
inqola	Umdlali odlala ngonyawo olulodwa	A player who uses one leg

ivaya	Leli gama lisho izindlela ezahlukene ezithathwa ibhola emoyeni uma umdlali elikhahlela.	Various directions which are taken by the ball while it is being kicked.
iphanta	Leli gama lisho umdlali webhola owehla enyuka enkundleni efuna ibhola nokuphumelelisa iqembu lakhe	A player who runs up and down the field like a punter at the race course.
ibhantshi	Leli gama lisho unozinti ongazi lutho. Leli gama lisho unozinti omise okwebhantshi elilengayo ezintini. Unozinti ufaniswa nebhantshi ngoba akenzi lutho, amagoli ayazingenela nje.	A useless goal keeper is known as ibhantshi .
sheyinti	Leli gama lisho ukuthi umdlali uma efuna umdlali wangakubo ayeke ibhola ukuze lidlalwe uyena.	When a player wants his playmate to leave the ball for him, that is, to give him a chance to kick the ball, he usually says sheyenti .
indumeyana	Leli gama lisho umdlali ogqoke ijezi elingunombolo 6.	Refers to a player wearing jersey number six.
umtshokodi	Leli gama lisho umdlali ogqoke ijezi elingunombolo 1. Lo mdlali ungunozinti kanti futhi mncane ngomzimba.	A player wearing jersey number one, which is the goalkeeper, is known as umtshokodo. The word refers to a long, slender object.
ispinsi	Leli gama lisho inombolo yesibili.	The code means figure 2. It originates from the Zulu word isibili .
ixhama	Leli gama lisho umdlali webhola ogqoka ijezi elingunombolo 5. Lesi singathekiso sisuselwa	This word refers to a player wearing jersey number 5. It originates from a species of a

	enyamazaneni enezimpondo ezinhlanu.	buck which has five horns on each side of its head.
imanta	Leli gama lisho ukudlulisa ibhola ngaphansi kwemilenze yomunye.	Refers to the passing of the ball underneath one's legs.
ulanga	Leli gama lisho umdlali ogqoke ijezi eliyinombolo yokuqala. ULanga isibongo somuntu kodwa emdlalweni webhola likanobhutshuzwayo lisetshenziswa njengesingathekiso ukusho unozinti. Unozinti imvama uma yedwa ezintini njengelanga esibhakabhakeni.	Refers to a player wearing jersey number one, refers to a goal keeper because he wears jersey number 1 and stands alone like the sun in the sky.
unompempe	Leli gama lisuselwa emsindweni owenziwa yimpempe lapho ifuthwa. Emdlalweni webhola likanobhutshuzwayo umphathi womdlalo ubizwa ngonompempe ngoba usebenzisa impempe lapho esenkundleni.	This word originates from a sound made by the whistle when it is blown. The game of football is managed by a referee because he uses the whistle to control the match.
unyazi	Leli gama lisuselwe ekunyazimeni okusho ukunyazima kombani.	The word originates from the lightning.
ukudliwa izembe	Lesi sisho sisho ukuphuma kweqembu esigabeni esiphezulu.	Refers to a situation where a team is relegated to the lower division at the end of the season.

ukuvuleka kwewindi	Lesi sisho isenzo esenziwa abaphathi beligi yomdlalo webhola lapho benikeza khona amaqembu ithuba elifushane lokubhalisa abadlali.	Refers to a situation where the league allows the registration of players for the second time.
ukulidlisa utshani	Lesi sisho sichaza ibhola elihamba phansi otshanini.	Playing the ball on the ground.
inkwahla	Umsindo owenziwa ibhola uma lishaya inethi. Lo msindo uthi ' khwahla ' ezindlebeni.	A sound made by the ball on hitting the soccer net which sounds like ' khwahla ' to ears of the listener.
ingqamu	Leli gama lisho umsindo owenziwa ibhola uma lishaywa phansi.	A sound made by the ball when bounced.
indumeyane	Leli gama lisho umdlali ogqoke ijezi elinenombolo yesithupha.	Refers to a player wearing jersey number six.
abaxhasi	Leli gama lisho abalandeli olimini lwesiXhosa.	Refers to supporters in a Xhosa language.
i-zwayi	Leli gama lisuselwe olimini lwesiJalimane elisho isibili.	This word originates from a German language which means two.
i-ayine	Leli gama lisho unompempe nomdlali ogqoke ijezi eliyinombolo yokuqala.	Refers to a referee and a player wearing jersey marked one.
idreyishi	Leli gama lithathelwe olimini lwesiJalimane elisho inombolo yokuqala.	This word originates from a German language which means number 1.
upotsho	Leli gama lisho ukukhipha ibhola ngaphansi kwemilenze yomunye umdlali.	This word refers to an action where the ball goes underneath the player's legs.