

**UBUMQOKA BENJULALWAZI YOKUSEBENZISEKA
KWESICHAZAMAZWI ESILULIMIMBILI ESIFAKA
AMALEMA NGEZILIMI EZIMBILI SIKA-DOKE (1996)
UKWELEKELELA UKUFUNDA NOKUFUNDISA ISIZULU
NESINGISI ENINGIZIMU AFRIKA**

NGU-

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**LOLU CWANINGO LWETHULWA NGENHLOSO YOKUFEZA
IZIQU ZE-MASTERS OF ARTS (ISIZULU STUDIES)**

**LWETHULWE ESIKOLENI SEZOBUCIKO – IZILIMI ZASE-
AFRIKA,**

ENYUVESI YAKWAZULU-NATALI

(ETHUSINI)

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ISIFUNGO

Ngiyafunga ukuthi lolu cwaningo olusihloko sithi:

Ubumqoka Benjulalwazi Yokusebenziseka Kwesichazamazwi Esilulimimbili Esifaka Amalema Ngezilimi Ezimbili Sika-Doke (1996) Ukwelekelela Ukufunda Nokufundisa IsiZulu NesiNgisi ENingizimu Afrika

Umsebenzi owenziwe yimi, ngiyafunga ukuthi lolu cwaningo lwenziwe yimi kusukela ekuqaleni kwaze kwaba lufika esiphethweni salo. Kulolu cwaningo ngicaphune imisebenzi yababhali kanye nabacwaningi abehlukene ngase ngiyibhala ekugcineni ngaphansi kwesihloko esithi: Imithombo Yolwazi.

Silindile Thuleleni Dladla

.....

Usuku

.....

ISETHULO

Lolu cwaningo ngilwethula endodakazini yami u-Ayabongwa, indodana yami uGcinokuhle, kumama wami uMaNtikala, kumfowethu- uXolani, udadewethu uXolile kanye no-Olethokuhle. Kuyintokozo kimina ukuba nomndeni ofana nani.

AMAZWI OKUBONGA

Ngenkulu intobeko ngibonga uNkulunkulu ongumninimandla wonke okunguye owangihlenga ngiseyihlule esiswini sikamame kwaze kwaba lana. Ziningi izihibe ebezisho ukungiqumba phansi kepha wena Mdali wezulu awuzange uvume ukuba unyawo lwami lushelele. Impela awumshiyi owakho. Ukuphothulwa kwalo msebenzi kube yicebo lakho.

Ngibonga angiphezi kumeluleki wami UDkt. G.B. Mazibuko ongagcinanga ngokuba umeluleki nje kuphela kodwa ogcine esengumama kimina. Ubuchule bakhe, uthando lwabafundi kanye nesineke sakhe bekunginika ugqozi nangezikhathi ezinzima. Ngaphandle kwakhe lo msebenzi ubungeke ube yimpumelelo. Dokotela ukwenza kwakho kuyisiqiniseko sokuthi ngiyaphila nokungilinda kwakho ngenxa yezihibe ngingekulibale. Impela uyiNdlovukazi yomkhakha wesayensi yokwakhiwa kwezichazamazwi.

Ngokukhethekile ngibonga umndeni wami ikakhulukazi indodakazi nendodana yami u-Ayabongwa noGcinokuhle ngokungibekezelela kusukela ngiqala lezi zifundo kuze kube lapha. Kukaningi nginephuca ithuba lokuthi sibe ndawonye ngoba ngithi ngizama ikusasa eliqhakazile. Ngifisa niziqhenye ngami ngelinye ilanga. Ngifisa nibone ukuthi ningaba yinoma yini enifisa ukuba iyona inqobo nje uma nizimisela ngenikwenzayo.

KaMasinga mawami ngibonga ngakho konke ongenzele khona awukaze waphosa ithawula. Ukungethemba kwakho bekutshala ukuzethemba kimina, Xolile, Xolani, kanye no-Olethokuhle ngokungibekezelela ngezikhathi zamaholide ebengingakwazi ukuzichitha nani ngenxa yokugxila emsebenzini wesikole.

Sengiphetha ngibonga uzakwethu uMnu. M. Jauza ngogqozi kanye nentshisekelo yokuqhubekela phambili.

IQOQA

Lolu cwaningo luhlaziya ubumqoka benjulalwazi yokusebenziseka kwesichazamazwi esilulimimbili esifaka amalema ngezilimi ezimbili sika-Doke (1996) ukwelekelela ukufunda nokufundisa isiZulu nesiNgesi eNingizimu Afrika. INingizimu Afrika ingelinye lamazwe agqugquzela ubuliminingi. Izichazamazwi ezilulimimbili zibamba iqhaza elikhulu ekwenzeni umsebenzi wokufunda nokufundisa izilimi ezimbili ngesikhathi esisodwa ube yimpumelelo. Lolu cwaningo luhlaziya ukubaluleka kokubeka emqoka izidingo zabasebenzisi besichazamazwi uma kwakhiwa izichazamazwi ezilulimimbili. Ukubekwa phambili kwezidingo zabasebenzisi besichazamazwi kungukusetshenziswa kwenjulalwazi yokwakhiwa kwesichazamazwi eyasungulwa nguHaas (1962) ebeka phambili izidingo zabasebenzisi besichazamazwi abahlose ukwakhelwa isichazamazwi. Isichazamazwi esilulimimbili sakhelwa ukufeza izidingo zabasebenzisi besichazamazwi abanentshisekelo yokufunda ulimi olusha okungaba olokuqala lokwengeza noma olwesibili lokwengeza. Abasebenzisi balolu hlobo lwesichazamazwi basuke bengalwazi nhlobo noma bengalwazi ngokuphelele ulimi abasuke benentshisekelo yokulufunda. Kubalulekile ukuthi isichazamazwi esilulimimbili sakheka ngendlela ebeka emqoka abasebenzisi besichazamazwi ukuze babe nogqozi nentshisekelo yokusisebenzisa. Lokhu kuba nomthelela omuhle ekufezeni ukufundwa kobuliminingi. Ukuhlaziywa kwesichazamazwi esakhiwe ngolimi lwesiZulu nolwesiNgesi kuhlala indlela eya phambili ekuthuthukiseni lezi zilimi zombili ezisetshenziswa kakhulu eNingizimu Afrika. Lolu cwaningo luyindlela yokuphosa esivivaneni ikakhulukazi emkhakheni wesayensi yokwakhiwa kwezichazamazwi eNingizimu Afrika okungumkhakha obonakala udonsa kanzima ekusimameni. Izichazamazwi ezilulimimbili eNingizimu Afrika zisabukeka zisalela emuva ngokwenjulalwazi yokusebenziseka kanti lokhu kwenza zingasebenziseki ngendlela efanele kubasebenzisi bazo. Lolu cwaningo luqoqwe kusetshenziswa indlela yohlaziyomibhalo. Umcwangingi uhlaziye isichazamazwi esilulimimbili sika-Doke (1996) kanye nezincwadi ezinhlobonhlobo ezethula injulalwazi yokusebenziseka, injulalwazi yesemantiki kusukeka emazweni angaphandle, emazweni ase-Afrika kanye nasezweni laseNingizimu Afrika. Le ndlela isetshenziswe ngobuchule ukuhlaziya ucwaningo ukuze kubekwe obala

isidingo sabasebenzisi besichazamazwi kanye nezingqinamba ababhekana nazo uma isichazamazwi sakhiwe ngendlela engabeki emqoka izidingo zabasebenzisi baso. Kulolu cwaningo kukhuthazwa ukuqhutshekwa kokwenziwa kocwaningo ngezichazamazwi ezilulimimbili ukuze kwakhiwe izichazamazwi ezibeka emqoka izidingo zabasebenzisi bazo kanye nokuthuthukiswa komkhakha wesayensi yokwakhiwa kwezichazamazwi.

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ISAPHLUKO SOKUQALA

Ukwethula Okuqokethwe Ucwangingo

1.1. Isingeniso

Lolu cwangingo luhlose ukucwanginga ngobumqoka benjulalwazi yokusebenziseka uma kwakhiwa izichazamazwi ezilulimimbili. Lugxile esichazamazwini esilulimimbili sesiZulu nesiNgisi esifaka amalema ngezilimi ezimbili esilotshwe ngu-Doke (1996). Loluhlobo lwesichazamazwi esisemqoka eNingizimu Afrika ngoba isiZulu nesiNgisi yizilimi ezikhulunywa kakhulu eNingizimu Afrika. Zombili lezi zilimi zisetshenziswa kakhulu ukufunda nokufundisa ezikoleni kusukela emabangeni aphansi kuya kwaphezulu.

Ukuthuthuka kwalolu hlobo lwesichazamazwi esilulimimbili esibuyekwezwe izikhathi eziningi kunonophalisa ukwakheka nokulondolozeka kwezilimi ezimbili ezisetshenziswe ukwakha isichazamazwi esilulimimbili okuwulimi lwesiZulu kanye nolwesiNgisi. Lesi sichazamazwi selekelele ukugqugquzela ubuliminingi ezweni laseNingizimu Afrika. INingizimu Afrika iyizwe elazibophezela ekugqugquzeleni ubuliminingi emva kokukhethwa kukahulumeni wentando yeningi.

UGouws noPrinsloo (2005: 53) bathi:

Within a multilingual society bilingual dictionaries have to be regarded as the most commonly used lexicographic sources.

Emphakathini oxube izinhlanga izichazamazwi ezilulimimbili kufanele zithathwe njengensizakusebenza esetshenziswa kakhulu.

Emphakathini oxube izinhlanga uhlobo lwesichazamazwi esilulimimbili luyisisekelo ngoba lusetshenziswa kakhulu izakhamuzi ngenhloso yokufunda ulimi abasuke benenhloso yokulufunda. Isichazamazwi esilulimimbili siyinsizakusebenza elekelela izakhamizi ngokushintshiselana kolimi ngendlela eyimpumelelo uma bekhuluma noma bebhala ulimi abasuke benentshisekelo yokulufunda.

Isichazamazwi silekelela abasebenzisi besichazamazwi ukuthi bakwazi ukusebenzisa ulimi ngokuzethemba kanti ukusebenziseka kwaso kwenza abasebenzisi besichazamazwi babe nogqozi lokusisebenzisa. UJackson (2002: 76) ebalula izizathu eziholela ekusetshenzisweni kwesichazamazwi uthi:

Nevertheless, results from questionnaire on the use of native speaker dictionaries all agree that the top two reasons for consulting a dictionary are: to discover the meaning, to check spelling of the word.

Nakuba kunjalo. imiphumela yocwaningo ngokusetshenziswa kwezichazamazwi abasebenzisi besichazamazwi zezilimi zendabuko bayavuma ukuthi izizathu ezimbili eziholela ekusetshenzisweni kwesichazamazwi: ukuthola incazelo, ukuhlola upelomagama oluvumelekile.

IsiZulu nesiNgisi izilimi ezidla umhlanganiso uma ziqhathaniswa nezinye izilimi eNingizimu Afrika. Lokhu kuholela ekutheni izikhungo eziningi zemfundo ephakeme zikhuthaze ukufundwa kwazo lezi zilimi ezihamba phambili ngokwezinga lokusebenziseka eNingizimu Afrika. Ulimi lwesiNgisi lusetshenziswa umhlaba wonke jikelele. Kanti ulimi lwesiZulu ludla umhlanganiso eNingizimu Afrika uma luqhathaniswa nezinye izilimi zabomdabu. Ukusetshenziswa kwalezi zilimi zombili esichazamazwini kuvula amathuba okufunda izilimi ezimbili ngesikhathi esisodwa.

Lolu hlobo lwesichazamazwi lunikeza umsebenzisi wesichazamazwi ongesiye umZulu phaqa ithuba lokufunda ulimi lwesiZulu. Umsebenzisi okwazi ukuqonda ulimi lwesiNgisi usethubeni elihle lokufunda ulimi lwesiZulu ngoba amalema ahlelwe ngezilimi ezimbili abe esenikezwa igama eliqukethe umqondo ofana nse nowelema ngolimi oluhlukile. Lokhu kuyalusimamisa ulimi lwesiZulu kanye nolimi lwesiNgisi. UNdimande-Hlongwa (2009: 150) ubeka kanje:

Ukusimamisa ulimi lwesiZulu nakho kuyosiza kakhulu ekwakheni isizwe ngoba kuyokwenza kube lula ukuxhumana nabantu bonke besifundazwe saKwaZulu-Natali ngoba abantu abangamaphesenti angama-84 abakhele lesi sifundazwe bakhuluma isiZulu ngakho kuyoba lula ukuxhumana nabo ngolimi lwabo.

Ukuqinisekisa ubumqoka benjulalwazi yokusebenziseka esichazamazwini sika-Doke (1996) kulekelela abasebenzisi besichazamazwi abanesifiso sokufunda isiZulu nesiNgisi ukuze bakwazi ukuthola ulwazi abasuke belulangazelela okuyilo olubaholela ekutheni basebenzise isichazamazwi esilulimimbili. Ukuqhutshwa kwalolu cwaningo kulekelela ukuthuthukisa izichazamazwi ezilulimimbili zezilimi zaseNingizimu Afrika. INingizimu Afrika isabhekene nengqinamba enkulu yokwantuleka kwezichazamazwi ezilulimimbili.

UMongwe (2006: 44) ubalula ukuthi:

No doubt there is a great shortage of well trained African trained lexicographers.

Akungabazeki ukuthi kunokwantuleka kwabakhi bezichazamazwi base-Afrika abaqeqeshelwe ukwakha izichazamazwi.

Ukwantuleka kwabakhi bezichazamazwi abaqeqeshwe ngokusezingeni kusho ukwentuleka kwezichazamazwi ezisezingeni eliseqophelweni eliphezulu. Umkhakha wesayensi yokwakhiwa kwezichazamazwi umkhakha osemqoka nobucayi kepha onganakiwe ikakhulukazi yintsha yaseNingizimu Afrika. Lokhu kuholela ekutheni umkhakha wokwakhiwa kwezichazamazwi ungasimami. Lolu cwaningo luhlose ukuphosa esivivaneni ukuze umkhakha wokwakhiwa kwezichazamazwi uthuthuke ngesivinini esikhulu.

IsiZulu nesiNgisi Yizilimi ezisetshenziswa kakhulu ukufunda nokufundisa ezikoleni kusukela emabangeni aphansi kuya emabangeni aphezulu. Okwenza lesi sichazamazwi sibe ngesinohlonze ukuthi iNingizimu Afrika iyizwe elihlobe ngezinhlanga ezihlukahlukene. INingizimu Afrika ibamba iqhaza elikhulu ukugqugquzela ubuliminingi kubafundi kanye nasemphakathini. Lokhu kubonakala ngemikhankaso eminingi egqugquzela ukusetshenziswa kwezilimi zomdabu ezingqungqutheleni zokugujwa kokusetshenziswa kolimi lwebele okuwusuku olugujwa umhlaba wonke ngoNhlolanja.

Abamaphephandaba, abakumabonakude abasebenzisa izilimi zomdabu enhlanganweni yebhodi lakwaSABC basayinda isivumelwano nenhlango yeBhodi lezokuSakaza ukuqinisekisa ukuthi bethula ulwazi okuyilona lona emphakathini futhi balwethula ngolimi lwabantu. Kuyilungelo labantu eNingizimu Afrika ukwethulelwa ulwazi ngolimi abalwaziyo nabaluqonda kangconywa kunezinye izilimi. Inhlango yebhodi lakwaSABC yazibophezela ekwethuleni ulwazi lunjengoba lunjalo kodwa lungathunazi isithunzi sabalaleli kanye nababukeli.

Yize kunjalo kuyiqiniso elingephikwe ukuthi izinsizakusebenza ezibhalwe ngezilimi zabomdabu ziyingcosana eNingizimu Afrika. Lokhu kugcina kuholele ekutheni abasakazi baqome ukuzakhela ulwazimagama ukuze befeze isethembiso abasenza nale nhlangano yebhodi. Lokhu kutshengisa ngokusobala ukuthi izichazamazwi azinalo lonke ulwazimagama oludingwa umphakathi. Kubalulekile ukuthi abasakazi bahlanganyele nomphakathi kanye nezingcweti zolimi ukuthola isisombululo sale nzukazikeyi.

Umnyango wemfundo eyisisekelo nemfundo ephakeme eNingizimu Afrika uphoqa ukuba zonke izikole zakwaZulu-Natali zifundise ulimi lwesiZulu ulimi lwebele noma ulimi lokwengeza ngisho nasezikoleni ezixube izinhlanga. Lokhu kwenza izichazamazwi ezilulimimbili zibambe iqhaza elikhulu ukwelekelela abafundi kanjalo nothisha ukuze lo msebenzi ube yimpumelelo. Abafundi kanye nothisha bathembela ezichazamazwini ezilulimimbili ikakhulukazi ukuqonda

ulwazimagama olusha kanye nokuthola igama eliqukethe umqondo ofana nse nowelema ngolunye ulimi.

UMkhize noNdimande-Hlongwa (2014: 27) ubeka kanje:

Further more, at UKZN, completion of an isiZulu module is compulsory for all undergraduate students as of 2014.

Ngamafuphi nje, e-UKZN, ukuphuthula isifundo sesiZulu kuyimpoqo kubo bonke abafundi abafundela iziqu ezihlukahlukene kusukela ngonyaka wezi-2014.

Izichazamazwi ezilulimimbili ziphinde zelekelele nalabo abafisa ukuthola ilema eliqukethe umqondo ofana nse nowelema owethulwa ngolunye ulimi ukuze bakwazi ukulisebenzisa emshweni kanye nokuqonda amagama asetshenziswe embhalweni obhalwe ngolimi olusetshenzisiwe ukwakha isichazamazwi. Maningi amagama anzima ahlangebazana nabafundi uma befunda ulimi lwebele noma ulimi lokuqala lokwengeza ezikoleni nasemakhaya. Izichazamazwi ezilulimimbili zilekelela kakhulu ekucaciseni abafundi ngolwazi oluthe thuthu ngegama abahlangabezana nalo.

UPrinsloo noDe Schryver (2002: 162) bephawula ngelema eliqukethe umqondo olinganayo nowolunye ulimi bathi:

A word or phrase in one language which corresponds in meaning to a word or phrase in another language.

Yigama noma isigejane samagama olimini elivumelana nencazelo yalelo gama noma umusho ngolunye ulimi.

Ukuthola igama eliqukethe umqondo ofana nse nowelema ngolunye ulimi esichazamazwini esilulimimbili kungesinye sezizathu esisemqoka esiholela ukuthi umsebenzisi wesichazamazwi asebenzise isichazamazwi esilulimimbili. Kusemqoka ukuthi ingxenye engaphandle kwesichazamazwi nengaphakathi lesichazamazwi kube nokuhlobana okuhle okungawudukisi umqondo womsebenzisi wesichazamazwi. Lokhu kwenza ukuthi umsebenzisi wesichazamazwi azixhumanise kahle izingxenye ezintathu zesichazamazwi ngaphandle kokudideka.

Lolu cwaningo luhlose ukucwaninga ukuthi ngabe esichazamazwini esilulimimbili esilotshwe nguDoke (1996), zibekwe emqoka ngokuphelele na izidingo zabasebenzisi baso. Ukuqhutshwa kwalolu cwaningo kulekelela ekuthuthukiseni izinga lezichazamazwi ezilulimimbili zesiZulu nesiNgisi. Kuphinde kwelekelele ukunqoba inzukazikeyi yokwantuleka kwezinsizakusebenza

ezibhalwe ngesiZulu. kusiza abafundi abafisa ukuqhuba ucwaningo emkhakheni wesayensi yokwakhiwa kwezichazamazwi zesiZulu.

Ulimi lwesiZulu wulimi olwabe lunganakiwe futhi lucindezelekile ngesikhathi sobandululo. Kuze kube yimanje bakhona abasalubukela phansi okuthi uma uthi wenza ucwaningo ngolimi lwesiZulu ucwaningo lwakho lungathathwa njengolubalulekile. Lokhu kudalwa ingcindezi eyafakwa abamhlophe ngesikhathi sobandlululo. Ubandlululo lwadala ukuthi abantu abamnyama bazenyeze ngemvelaphi yabo kodwa babone izilimi ezifana nesiBhunu nesiNgisi kuyizo ezisemqoka nokufanele zisetshenziswe ukuxhumana.

Ukusetshenziswa kwesiZulu nesiNgisi kufaka inselelo kubakhi bezichazamazwi ababhekelele ukwakhiwa kwezichazamazwi ezilulimimbili ngokuthi kuqanjwe kuphinde kuqoshwe amagama okuvunyelwene ngawo esichazamazwini esilulimimbili, ikakhulukazi lawo ayimifakela, angasuselwa olimini lwesiZulu. Ubumqoka bokuqanjwa kwamatemu kanye nokuqoshwa kwawo ezichazamazwini kwenza isizwe sibe nethuluzi elingasetshenziswa njengehawu lokuvika.

Ngonyaka we-1973 uhulumeni wangaleso sikhathi wakhipha umthetho ophoqa umnyango wemfundo ukuba ufundiswe ngolimi lwesiBhunu kuphela izifundo ezifana nezibalo kanye nezinye ezazifundiswa ngalezo zikhathi ezazibalulekile. Lokhu kwakwenziwa ngenhloso yokuvimbela abantu abamnyama ukuthi baphumelele ngamalengiso ezifundweni ezazithathwa njengezibalulekile ngoba zabe zigxile emikhakheni eyayingavulelelekile esizweni esimnyama.

Yikho lokhu okwaholela ekutheni abafundi baqome ukungena emigwaqeni balwisane nalo mthetho. Liningi igazi elachitheka kepha bakulwa ukulwa okuhle namuhla sesivumelekile ukufunda izilimi zabomdabu. Yilapho kugqama khona isidingo sezichazamazwi ezilulimimbili. Lolu cwaningo luhlose ukwelekelela ekwakhiweni kwezichazamazwi zesiZulu nesiNgisi ezibeka emqoka injulalwazi yokusebenziseka. Kwabe kungenye yezinhloso zokusungulwa kwephrojekthi yesichazamazwi sesiZulu esasiholwa nguNkabinde ngonyaka we-1977 kanye nokuqanjwa kwamalema ezihlahla, izimbali kanye nawezilwane esiZulu. Lesi sichazamazwi sesibuyezwe izikhathi eziningi kusukela ngonyaka we- 1958 kuya kowe-1996.

Ulimi lwesiZulu ludla umhlanganiso eNingizimu Africa uma luqhathaniswa nezinye eziyishumi nanye ezigunyaziwe eNingizimu Afrika. Abantu abakhuluma isiZulu basahlezi kumaphesenti angama-22,7%. Ulimi lwesiNgisi lulinganiselwa ku- 9,6% kanti luhlezi

kwinombolo yesine, Census (2011: 24). Yize ulimi lwesiNgesi luhlezi enombolweni yesine kodwa ludla umhlanganiso uma luqhathaniswa nezilimi ezikhulunywa umhlaba wonke ngoba luthathwa njengomxhumanisi wezilimi ezechukene.

Abantu abakhuluma izilimi ezechukene basebenzisa ulimi lwesiNgesi ukuxhumana. Ulimi lwesiZulu luphinde luziqwaqwade zonke izilimi zabomdabu njengoba lusabalele nasezifundazweni ezechukene eNingizimu Afrika.

Umcwaningi ungowokudabuka eNingizimu Afrika, ufundisa isiZulu ulimi lokuqala lokwengeza esikoleni esixube izinhlanga. Inhlansi yothando lomkhakha wokwakhiwa kwezichazamazwi yaqala ngesikhathi esebenzisa isichazamazwi esilulimimbili efundisa nangokusetshenziswa kwaso kubafundi abaxube izinhlanga. Okuyinkinga kakhulu ukuthi abafundi abasezikoleni zamabanga aphantsi bakuthola kungumqansa ukuthola ilema kanye nencazelo yalo. Izichazamazwi eziningi zesiZulu zihlele amalema ngendlela yesiqu kanti abafundi basuke bengakaziqondi izakhi zamagama okuyisiqu, umsuka kanye nesiqu segama.

Umfundi wolunye uhlanga okhuluma isiNgesi ulimi lwebele usuke engakabi nalo ulwazi lokuhlukanisa igama. Usuke esacathuliswa ukwakha ulwazimagama lwesiZulu okwenza engaqondi uma etshelwa ngesiqu segama. Lokhu yikho okudale ukuthi umcwaningi afise ukwazi kabanzi ngomkhakha wesayensi yokwakhiwa kwezichazamazwi abheke ngokukhethekile isichazamazwi esilulimimbili sika-Doke (1996). Ukubekwa emqoka kwenjulalwazi yokusebenziseka kwesichazamazwi kwabe kungabalulekile uma kuqhathaniswa nesikhathi samanje.

Ukusungulwa kwenjulalwazi yokusebenziseka kwabiza ukuthi abakhi bezichazamazwi babuyekeze imisebenzi emidala bese beqikelela ukulandela injulalwazi yokusebenziseka lapho bakha izichazamazwi ezintsha. Umcwaningi ube eseba nogqozi lokuqhuba izifundo ze-*Masters* emkhakheni wesayensi yokwakhiwa kwezichazamazwi zesiZulu. UPotgieter (2012: 261) uthi:

Dictionaries are written for a specific user group and the content and presentation must therefore be directed/ aimed at that specific target group.

Izichazamazwi zakhelwa lelo qeqebana elakhelwa leso sichazamazwi futhi ingqikithi nokwethulwa kwaso kufanele kubhekane ngqo nabakhelwa izichazamazwi.

Kusemqoka ukuthi abakhi bezichazamazwi bawuhlele umsebenzi wokwakhiwa kwesichazamazwi. Kubalulekile ukuthi umakhi wesichazamazwi acacise ngokusobala ukuthi isichazamazwi sakhelwa obani kanti futhi ulwazi olukuso lutholakala kanjani. Kufanele

ukwethuleka kwaso kuhambisane ngqo nezinga labasebenzisi besichazamazwi ngokwezinga lomqondo.

UBejoint (2000: 140) uphawula kanje:

Lexicographers in many countries have recently felt the need to go beyond empirical observations on the use of the general-purpose dictionary, seeking to find out what the users really do, as opposed to what they believed to do in order to make sure that the dictionary really corresponds to the needs of the public.

Abakhi bezichazamazwi emazweni amaningi basanda kubona isidingo sokwenza ucwaningo olunzulu ngokusebenziseka kwesichazamazwi esejwayelekile, ngenhloso yokuthola okwenziwa abasebenzisi besichazamazwi, kanye nalokho abakholelwa ukukwenza ukuze baqinisekise ukuthi isichazamazwi siyahambisana nezidingo zabasebenzisi baso.

Nakuba injulalwazi yokusebenziseka ifike kamuva kunezichazamazwi kodwa iphoqa abakhi bezichazamazwi ukuthi bakhe izichazamazwi ngenhloso yokuhlangabezana nezidingo zabasebenzisi bazo. Likhulu iqhaza elibanjwa abasebenzisi bezichazamazwi kulo mkhakha wokwakhiwa kwezichazamazwi. Kusemqoka ukuthi abakhi bezichazamazwi benze ucwaningo oluthinta abasebenzisi besichazamazwi kanye nesichazamazwi esakhelwe bona ukuze kubonakale ukuthi isichazamazwi siyawufeza umsebenzi esakhelwe wona. Lokhu kungumsebenzi wokufeza izidingo zabasebenzisi baso.

Isigaba sokuqhuba ucwaningo phakathi kwesichazamazwi kanye nabasebenzisi besichazamazwi kunikeza ithuba abakhi bezichazamazwi ithuba lokwenza isiqiniseko sokuthi umsebenzi asebewenzile wenzeke ngempumelelo. Kuyenzeka ukuthi isichazamazwi sehluleke ukufeza izidingo zabasebenzisi baso. Leli thuba liqwashisa abakhi bezichazamazwi ngabangakwenza kangcono ukuthuthukisa umsebenzi. Lesi sigaba sinikeza abakhi besichazamazwi ithuba lokwazi ukuthi yikuphi abangakulungisa esichazamazwini.

Akufanele iphutha liphindaphindeke ezichazamazwini ezisuke zakhiwe ngezikhathi ezehlukene. Ukuphindaphindeka kwamaphutha kuveza ngokusobala ukuthi abakhi bezichazamazwi abalwenzanga ucwaningo ngokusebenziseka kwesichazamazwi emva kokuphothula ukuzakha. La maphutha aba ubufakazi bokuthi abakhi besichazamazwi abazinikanga ithuba lokubuyekeza umsebenzi wabo.

Lokhu kucacisa ngokusobala ukuthi uma injulalwazi yokusebenziseka ingabekwanga emqoka ngokuphelele ngenkathi kwakhiwa isichazamazwi esilulimimbili sika-Doke (1996) umcwaningi angalibeka ngembaba ukuthi abakhi besichazamazwi bahlulekile ukufeza inhloso

yesichazamazwi okungukufeza izidingo zabasebenzisi baso. Lesi sichazamazwi siwumqingo othembisayo impela kanti singezinye zezichazamazwi ezisasetshenziswa nanamuhla ukufunda izilimi ezimbili.

1.2. Isendlalelo Nesisusa Socwaningo

Isisusa socwaningo siyachaza, sichaza injongo yokuqhutshwa kocwaningo nokuthi kubaluleke ngani ukuchitha isikhathi kucutshungulwa kutholwa izixazululo zezinkinga ezibaluliwe. Kulolu cwaningo umcwaningi ubalula inkinga yocwaningo kanye nezinkinga ezibhekene nabasebenzisi besichazamazwi lapho besebenzisa isichazamazwi esilulimimbili sesiZulu nesiNgisi.

Abafundi abasezikoleni zamabanga aphantsi bakuthola kungumqansa ukuthola ilema kanye nencazelo yalo ngoba ezichazamazwini eziningi zesiZulu amalema ahlelwe ngendlela yesiqu. Kulesi sigaba semfundo abafundi basuke bengaziqondi izakhi zamagama. Umfundi okhuluma isiNgisi ulimi lwebele usuke engakabi nalo ulwazi lokucana igama kodwa usuke esacathuliswa ukwakha ulwazimagama lwesiZulu okwenza elahleke uma etshelwa ngesiqu segama.

Lokhu yikho okuholele ekutheni umcwaningi afise ukwazi kabanzi ngomkhakha wesayensi yokwakhiwa kwezichazamazwi abheke ngokukhethekile isichazamazwi esilulimimbili esifaka amalema ngolimi lwesiNgisi nolwesiZulu sika-Doke (1996).

Ukusungulwa kwenjulalwazi yokusebenziseka kwesichazamazwi kwabiza ukuthi abakhi bezichazamazwi babuyekeze imisebenzi emidala bese beqikelela ukulandela injulalwazi yokusebenziseka lapho bakha izichazamazwi ezintsha. UGouws noPrinsloo (2005: 39) bephawula ngenjulalwazi yokusebenziseka bathi:

The user perspective, so prevalent in modern-day metalexicography, compels lexicographers to compile their dictionaries according to the needs and research skills of well-defined target user groups.

Injulalwazi yokusebenziseka kulesi sikhathi senjulalwazi yokwakhiwa kwezichazamazwi iphoqa abakhi bezichazamazwi ukuthi bakhe izichazamazwi ngendlela ebeka emqoka izidingo zabasebenzisi besichazamazwi abasuke bakhelwa lolo hlobo lwesichazamazwi.

Kusemqoka ukuthi abakhi bezichazamazwi babeke emqoka izidingo zalabo abasuke bebakhela izichazamazwi. Abakhi bezichazamazwi kufanele benze isiqiniseko sokuthi isichazamazwi sisezingeni labasebenzisi baso kanti siqukethe lonke ulwazi oludingwa abasebenzisi baso.

Uma isichazamazwi singazibeki emqoka izidingo zabasebenzisi baso siyefana nesiyeze leze ngoba sisuke singayifezi inhlosongqangi eholele ekwakhiweni kwaso. Abakhi bezichazamazwi akufanele babuke umkhakha wesayensi yokwakhiwa kwezichazamazwi njengomkhakha wokuba nemali kodwa kufanele babeke abasebenzisi besichazamazwi abahlose ukubakhela isichazamazwi emqoka.

1.3. Umcabango Ongakafakazelwa

Nakuba isichazamazwi esilulimimbili esifaka amalema ngezilimi ezimbili sika-Doke (1996) sesibuyekwezwe izikhathi eziningi, abasebenzisi besichazamazwi basakuthola kungumqansa ukuthola ilema noma incazelo abasuke bebabele ukuyithola ngenxa yokuhlelwa kwamalema esiZulu ngendlela yesiqu. Isichazamazwi sika-Doke (1996) asizibhekeleli ngokuphelele izidingo zabasebenzisi baso. Lokhu kwenza ukusebenziseka kwaso kungabi lula kubasebenzisi baso.

Isichazamazwi sika-Doke (1996) saqala ukushicilelwa ngesikhathi sobandlululo. Lokhu kuphoqa ukuthi abakhi balesi sichazamazwi bawubuyekeze umsebenzi wabo ngokuqikelela ukuthi ulimi olusetshenziswe kuso aluziphoxi izinhlanga ezakhelwe isichazamazwi sika-Doke (1996). Baseyingcosana kakhulu abantu baseNingizimu Afrika abazi ngomkhakha wokwakhiwa kwezichazamazwi okwenza kube nzima ukuthuthuka kwezichazamazwi ezilulimimbili zesiNgisi nesiZulu ukwelekelela ukufunda nokufundisa lezi zilimi zombili.

1.4. Inkinga Yocwaningo

Ukungabi bikho kwezichazamazwi eziningi ezilulimimbili zesiNgisi nesiZulu okuyizilimi ezikhulunywa kakhulu eNingizimu Afrika kwenza kube wumqansa ukuthola nokuqathanisa izinsizakusebenza. Abantu abangewona amaZulu basebenzisa ulimi lwesiZulu ukuxhumana. Abafundi abafunda ezikoleni ezixube izinhlanga bafunda ulimi lwesiZulu njengolimi lokuqala lokwengeza noma ngabe abawona amaZulu. Ukufundwa kolimi lwesiZulu njengolimi lokwengeza kulawulwa inani labafundi abangamaZulu abakhona ezikoleni ezehlukene eNingizimu Afrika.

Le kungenye yezinkinga eziholele ukuba umcwaningi acubungule ngethemba lokuthi hleze athole isixazululo azokwazi ukusiphosa esivivaneni ukuze ukufunda lezi zilimi zombili zithuthuke, lesi simo siholele ekutheni umcwaningi abe nentshisekelo yokuthola ukuthi ngabe iyini imbangela yokuba nezichazamazwi eziyingcosana zezilimi ezisemqoka eNingizimu

Afrika. Izikole zakwaZulu-Natali yonkana zisebenzisa lezi zilimi zombili okuyisiNgisi nesiZulu ukufunda nokufundisa.

AmaNyuvesi okubalwa kuwo iNyuvesi yaseNingizimu Afrika (UNISA) kanye neNyuvesi yaKwaZulu-Natali (UKZN) akhipha umgomo wokuthi bonke abafundi okubalwa nalabo abangewona amaZulu bafunde ulimi lwesiZulu ngisho nabomdabu waseNdiya nabamhlophe imbala abanye babo abazi ulimi lwesiNgisi kuphela ukuze baphothule izifundo zabo. Lokhu kuveza ngokusobala ukuthi insizakusebenza abangathembela kuyo ukuqonda nokuhumusha imibhalo yiso isichazamazwi esilulimimbili ngoba sinikeza ilema ngolimi oluqokiwe ukufaka amalema bese kusetshenziswa ulimi oluhlukile ukuchaza amalema.

Lokhu kwenza ukuthi basheshe balufunde ulimi. Kanjalo nalabo abangabokudabuka eNingizimu Afrika balusebenzisa kakhulu lolu hlobo lwesichazamazwi ukufunda izilimi zombili ezisetshenzisiwe ukwakha isichazamazwi. Ngoba akusibo bonke abakwaziyo ukukhuluma ulimi lwesiZulu. Abantwana abakhulela emadolobheni babhekana nenselelo enkulu esiZulwini ngoba abanye babo abalwazi nhlobo lolu limi ngoba sebaywayela ukukhuluma isiNgisi emakhaya nasezikoleni.

Ukungabi bikho kwezichazamazwi zemikhakha kungenye yezinkinga eziholele kulolu cwaningo olugxile emkhakheni wesayensi yokwakhiwa kwezichazamazwi ukuze kutholakale umnyombo obangela le nkinga. Ukubaluleka kokwakhiwa kwezichazamazwi zemikhakha kusemqoka kakhulu ngoba amatemu asetshenziswa ngokuhlukile umkhakha nomkhakha uhlukile kanti ukuba khona kwezinhlanga ezihlukile kuyo yonke imikhakha kuholela ekuqanjweni kwamatemu amasha okugcina kuvunyelwene ngawo kulowo mkhakha okufanele nakanjani afakwe ezichazamazwini zalowo nalowo mkhakha.

Le nkinga ibonakala kakhulu emkhakheni weZempilo emtholampilo noma esibhedlela lapho kufanele isiguli sibike ngobuthaka baso ukuze udokotela noma umhlengikazi akwazi ukusikeza imithi ehambisana ngqo nesifo saso. Kuye kube khona abahlengikazi abatolikela isiguli kepha abahlengikazi baqeqeshelwe ukuhlenga iziguli kuphela kabaqeqeshelwe ukutolika nokuhumusha, maningi amathuba okulahleke komyalezo ngqo.

Intsha engeyokudabuka eNingizimu Afrika isenakho ukulubukela phansi ulimi lwesiZulu. Umfundi ongumZulu ukubona kungesilo ichilo ukuthi asho esidlangalaleni ukuthi akasazi isiZulu wazi isiNgisi kuphela. Lokhu kubonakala kahle kakhulu eminyangweni yemfundo ephakeme kanye nasezikoleni ezixube izinhlanga lapho kuhlange indlu emnyama izixoxela

ngayodwana, isebenzisa ulimi lwesiNgisi ukuxhumana. Lokhu kungenxa yokuthi iningi labafundi bafunde ezikoleni ezazithathwa njengezikole ezihamba phambili ezixube izinhlanga.

Esikhathini esedlule abafundi abebefunda kulolu hlobo lwezikole babengasifundi isiZulu kodwa befunda ulimi lwesiBhunu njengolimi lokwengeza okungumphumela wesikhathi sobandlululo emnyangweni wezemfundo. Lokhu kunomthelela omubi ngoba abantwana bagcina bengenalo ulwazi oluyisisekelo lwesiZulu. Kanti abafundi bagcina bebona isiNgisi kuyiso esisezingeni lokukhulunywa kunolimi lwesiZulu. Uma uveza ukuthi wenza izifundo zesiZulu awuthathwa njengomuntu ozimisele, kubukeka sengathi awuhlakaniphile ngokwanele uma uqhathaniswa nalabo abenza izifundo ezifundwa ngolimi lwesiNgisi.

Abafundi basemabangeni aphansi bakuthola kungumqansa ukuthola ilema kanye nencazelo yalo. Lokhu kudalwa ukuthi amalema ahlelwe ngendlela yohlamvu lokuqala lwesiqu. Okuba yinkinga kakhulu ukuthi abanye babo basuke bengakwazi ukucana igama ngokwesiqalo, umsuka kanye nesiqu. Lokhu kugcina kuholela ekutheni bangabi nalo uthando lokusebenzisa isichazamazwi ngoba bayehluleka ukuthola usizo abasuke beludinga. UGouws noPrinsloo (2005: 39) bathi:

Lexicographers have to include those words which are most likely to be consulted by the target users and lemmatise them in a user friendly way.

Abakhi bezichazamazwi kufanele bahlele amagama abhekwa kakhulu ngabasebenzisi besichazamazwi bese ehlelwa ngendlela elula ukuyiqonda.

Kusemqoka ukuthi abakhi bezichazamazwi bahlele ingaphakathi lesichazamazwi ngendlela ezokwenza kube lula ukuyiqonda nokuyisebenzisa. Akufanele kuthi lapho abasebenzisi bedinga usizo kodwa bengalutholi. Lokho kucacisa ngokusobala ukuthi injulalwazi yokusebenziseka ayibekwanga eqhulwini lapho kwakhiwa isichazamazwi esilulimibili.

Kusemqoka ukuthi isichazamazwi siqukathe amalema asezingeni lalabo abakhelwe izichazamazwi. Akufanele isichazamazwi siqukathe amalema angajwayele ukusetshenziswa abasebenzisi besichazamazwi. Esichazamazwini esakhelwe abafundi kufanele abakhi besichazamazwi bacacise kahle engxenyeni ephambili ukuthi isichazamazwi sakhelwe abafundi abakuliphi izinga ngoba amazinga emfundo ahlukene ngokwezigaba zawo. Kunamazinga aphansi, kube namazinga aphakathi kanye namazinga aphezulu.

Akufanele umakhi wesichazamazwi ababophe ngabhande linye abafundi ngoba ulwazimagama lwabo luhluka kakhulu ngokwamazinga abo. Kanti akufanele umakhi wesichazamazwi aqagele

ukuthi bazokuqonda ukuhlelwa nokusetshenziswa kwamagama esichazamazwini. Umakhi wesichazamazwi kufanele akubeke emqoka ukuthi abafundi bengafunda ibanga elilodwa kodwa bahluke ngendlela ababona ngayo izinto nendlela abacabanga ngayo.

Umkhakha wokwakhiwa kwesichazamazwi umkhakha osugiye waphindelela eNingizimu Afrika kodwa baningi abantu abangakazi ngawo okuthi uma ukhuluma ngomkhakha wokwakhiwa kwesichazamazwi kudume upotiyane bengazi ukuthi ukhuluma ngani. Okuhlaba umcwaningi umxhwele ukuthi yize bengawazi bayafisa ukwazi ngawo yilapho agcina esezithola echaza ukuthi umkhakha wesayensi yokwakhiwa kwesichazamazwi, umkhakha wokwenza isiqiniseko sokuthi izichazamazwi zakhiwa ngendlela efanele nelula ukuyiqonda.

Injulalwazi yokusebenziseka kwezichazamazwi yasungulwa kamuva kunezichazamazwi lokhu kwenza kube nezingqinamba ukusebenzisa isichazamazwi. Ziseyingcosana izichazamazwi ezilulimimbili zesiZulu kanti izichazamazwi zemikhakha azikakabi bikho esiZulwini. Le inkinga eyabalulwa uNkabinde. amalema ezimbali (*flora*) kanye nawezilwane (*fauna*) okwabe kungenye yezinhloso zokusungulwa kwephrojekthi yesichazamazwi sesiZulu esasiholwa nguNkabinde ngonyaka we-1982 awakabi khona ngendlela egculisayo.

1.5. Izinhloso Zocwaningo

Inhloso yalolu cwaningo ukubheka ukuthi ngabe ingakanani indima esikhathuliwe emkhakheni wesayensi yokwakhiwa kwezichazamazwi. Lolu cwaningo lugxile esichazamazwini esilulimimbili esilotshwe nguDoke (1996) esaqala ukushicilelwa ngonyaka we-1958 sabe sesibuyekwezwa ngonyaka we-1996. Ukubuyekwezwa kwalesi sichazamazwi kuyinkomba yokuthi amaphutha ayekhona siqala ukushicilelwa alungisiwe kwazise ukuqala kwaso ukwakhiwa kwandulela injulalwazi eyahlongozwa nguZgusta (1971) neyathathelwa phezulu ngabanye abakhi zichazamazwi.

Unyaka we-1996 esigcine ngawo ukubuyekwezwa, besekukade injulalwazi yokusebenziseka yaba khona. Lolu cwaningo luhlose ukubheka ukuthi ngabe isichazamazwi esilulimimbili sika-Doke (1996) siyayibhekelela yini injulalwazi yokusebenziseka. Lesi sichazamazwi siqukethe ukulondolozwa kolimi nokunotha kwezilimi ezimbili okuyisiZulu nesiNgisi.

Ukuthuthukisa ulimi lwesiZulu eNingizimu Afrika kungenye yezinhloso zocwaningo ukuze intsha yaseNingizimu Afrika ikubone ukubaluleka kwalo bese ilusebenzisa ngendlela eyiyo nangokuzethemba. Nazi izinhloso zalolu cwaningo:

1.5.1. Lolu cwaningo luhlose ukuhlaziya ukuthi

kungani injulalwazi yokusebenziseka kumele ibekwe eqhulwini uma kwakhiwa izichazamazwi ezilulimimbili.

1.5.2. Lolu cwaningo luhlose ukuthola ukuthi ngabe ukwakhiwa kwesichazamazwi esibeka emqoka izidingo zabasebenzisi kulekelela kanjani ekuthuthukiseni ulimi.

1.5.3. Luhlose nokuveza amasu angasetshenziswa ukuthuthukisa izichazamazwi zesiZulu ezilulimimbili ukuze kube yilezo ezisebenziseka kalula kubasebenzisi bazo.

Ukulondolozeka kolimi kusemqoka ukuze nezizukulwane zixhoze kuzo izichazamazwi ezikwazi ukulondoloza ulimi kwizizukulwane ngezizukulwane. Ukukhuphula izinga lezichazamazwi zesiZulu ezilulimimbili, ukwandisa izinsizakufunda zesiZulu ukwelekelela ukufunda nokufundisa, ukuphosa inselelo kubakhi bezichazamazwi, ukuphosa inselelo kubakhi bezichazamazwi ababhekene nokwakhiwa kwezichazamazwi zesiZulu nokuqhuba umshikashika owasungulwa nguNkabinde ngonyaka we-1982.

1.6. Imibuzo Yocwaningo

Imibuzo yocwaningo ilawula ucwaningo. Imibuzo yocwaningo iyisisusa nesisekelo socwaningo. Umcwaningi akacwaningi kungekho lugqozi nentshisekelo ngesihloko acwaninga ngaso kuya ngokuthi usibuka ngaliphi iso isihloko. Imibuzo yiyo elawula ucwaningo. UPunch (2005: 32) becahuna UMiles noHuberman (1994) bayakubalula ukuthi:

Developing research questions is a valuable defence against the confusion and overload that are possible in the early stages of research.

Ukusungula imibuzo yocwaningo kungubuhlakani obusemqoka obuvimbela ukudideka nokungqubuzana kwemibono kanye nokuvimbela okungenaso isidingo esigabeni sokuqala socwaningo.

Ucwaningo lulawulwa yimibuzo okufanele iphenduleke ekuphuthulweni kocwaningo. Imibuzo yocwaningo ilawula ucwaningo ngokuqinisekisa ukuthi yiluphi ulwazi olungena ocwaningweni nokungafanele lungene. Imibuzo yocwaningo ingumgogodla wocwaningo. Nayi imibuzo ezophendulwa ucwaningo:

1.6.1. Kungani injulalwazi yokusebenziseka kumele ibekwe eqhulwini uma kwakhiwa izichazamazwi ezilulimimbili?

1.6.2. Ngabe ukwakhiwa kwesichazamazwi esibeka emqoka izidingo zabasebenzisi besichazamazwi kulekelela kanjani ekuthuthukiseni ulimi?

1.6.3. Amasu amasha okwakha isichazamazwi angasetshenziswa kanjani ukuthuthukisa izichazamazwi zesiZulu ezilulimimbili ukuze kube ngezisebenziseka kalula kubasebenzisi bazo?

1.7. Umklamo Wocwaningo

UKhohliso (2015: 58) ecaphuna uBertram noChristiansen, ubeka kanje:

Umklamo wocwaningo uchazwa njengamalungiselelo aveza ukuthi ngabe umcwaningi uluqoqa futhi aluhlele kanjani ulwazi alutholile olubalulekile ekuphenduleni imibuzo yocwaningo.

Indlela yekhwalthethivu izosetshenziswa ukuqhuba lolu cwaningo. Uhlaziyombhalo lubamba iqhaza elikhulu ukuqhuba lolu cwaningo. Izinjulalwazi ezithinta ngqo umkhakha wesayensi yokwakhiwa kwezichazamazwi kanye nezinjulalwazi zesemantiki zizosetshenziswa kakhulu ukuqoqa ucwaningo. Isichazamazwi esilulimimbili esifaka amalema ngezilimi ezimbili sizocutshungulwa kulolu cwaningo siqhathaniswe nenjulalwazi yokusebenziseka eyasungulwa nguZgusta (1971).

Ingaphakathi lesichazamazwi lizocutshungulwa kusetshenziswa nenjulalwazi yesemantiki ukucubungula ukuthi ngabe lesi sichazamazwi siqukethe lonke ulwazi olulindelwe umsebenzisi wesichazamazwi. NgokukaBowen (2009: 27) ubeka kanje:

Document analysis is a systematic procedure for reviewing or evaluating documents – both printed and electronic (computer – based and internet – transmitted) material.

Uhlaziyombhalo luyindlela ehlelekile yokubuyekeza noma ukuhlolisisa imibhalo - eshicilelwe kanye netholakala kwi-inthanethi (etholakala kwikhompyutha kanye nezinsizakusebenza ezithunyelwa nge-inthanethi).

Kusemqoka ukubeka obala indlela ezosetshenziswa ukuqhuba ucwaningo ukuze olufundayo azi ukuthi izimpendulo zemibuzo yocwaningo izokwethulwa kusetshenziswa yiphi indlela. Kulolu cwaningo kuhlaziywa isichazamazwi sika-Doke (1996) siqhathaniswe nenjulalwazi yokusebenziseka kwesichazamazwi esilulimimbili kanye nenjulalwazi yesemantiki ukuze kuphenduleke imibuzo yocwaningo.

1.8. Uhlaka Lwenjulalwazi Yocwaningo

Injulalwazi yokusebenziseka kwesichazamazwi eyasungulwa nguHass (1962) yaye yagcizelelwa nguZgusta (1971) yaye isithathelwa phezulu nguWiegand (1983) iyisisekelo salolu cwaningo. Lolu cwaningo luthinta injulalwazi yesemantiki okuyinjulalwazi ephathelene nencazelo yegama. Le njulalwazi iphathelene nemigomo evumelekile yokusetshenziswa kolimi. Lezi zinjulalwazi ziwumongo walolu cwaningo ngoba luhlose ukubheka ukuthi ngabe injulalwazi yokusebenziseka kwesichazamazwi ibekiwe na eqhulwini ngenkathi kwakhiwa isichazamazwi sika-Doke (1996). Lolu cwaningo luzohlaziya nengxenye ethula izincazelo zamalema. UHaas (1962: 48) uthi:

A good dictionary is one in which you can find information on which you are looking for preferably in the very first place you look.

Isichazamazwi esishaya emhlozeni ileso okwazi ukuthola ulwazi ngaphandle kokuchitha isikhathi usisebenzisa.

Umsebenzisi wesichazamazwi akumele achithe isikhathi eside ebheka igama esichazamazwini. Isichazamazwi kufanele sikwazi ukunikeza umsebenzisi wesichazamazwi ulwazi aludingayo ngaphandle kokuthi achithe isikhathi eside efuna ulwazi kuso. Isichazamazwi sika-Doke (1996) kufanele sethule ulwazi ngendlela ezoba lula kubasebenzisi baso. Abasebenzisi besichazamazwi kufanele bakuthakasele ukusebenzisa isichazamazwi. Lokhu kwandisa amathuba okusetshenziswa kwesichazamazwi kakhulu. Kufanele bakwazi ukuthola igama zisuka. Abasebenzisi besichazamazwi kufanele bakuqonde ngokuphelele ukusetshenziswa kwesichazamazwi. UHartman (1989: 103) uthi:

An analysis of users` needs should precede dictionary design.

Izidingo zabasebenzisi besichazamazwi kumele zandulele ukwakhiwa kwesichazamazwi.

Isichazamazwi asikwazi ukwakhiwa ngenhloso yokufeza izidingo zabo bonke abantu. Ngaphambi kokuthi kwakhiwa kwesichazamazwi kufanele izidingo zabasebenzisi bazo zibekwe eqhulwini. Lokhu kulekelela ekutheni abakhi besichazamazwi bazi ukuthi iluphi uhlobo lwesichazamazwi oludingwa kakhulu abasebenzisi. Kwenza kube lula ukuqhubeka nomsebenzi wokwakhiwa kwesichazamazwi ngoba basuke sebenolwazi olugcwele lokuthi abasebenzisi abakhelwa isichazamazwi bakuliphi izinga. Lokhu kwenza kube nokuqonda

ulwazi okumele luqukathwe isichazamazwi oluzodinga ukusetshenziswa kakhulu abasebenzisi besichazamazwi. UWiegand (1984: 13-15) uthi:

Lexicography is neither a branch of applied linguistics nor a branch of lexicology and it is by no means theoretically determined by lexicology alone.

Isayensi yokwakhiwa kwesichazamazwi ayisilo igatsha lezilimi ezisetshenzisiwe futhi ayichazwa isayensi yegama kuphela.

Ukwakhiwa kwesichazamazwi kudinga ukuthi umakhi wesichazamazwi asebenzise ulimi olucolekile aphinde asebenzise injulalwazi yokusebenziseka. Yize isichazamazwi sisetshenziswa njengethuluzi lolimi kodwa kufanele kubekwe emqoka injulalwazi yokusebenziseka kwesichazamazwi. Lokhu kuzokwenza isichazamazwi sisebenziseke kalula siphinde sidlale indima enkulu ekwenzeni isiqiniseko sokwethula ulimi ngendlela esezingeni labasebenzisi besichazamazwi. UKempson (1977: 4) uthi:

Semantic theory must fulfil at least three conditions: (i) it must capture for any language the nature of the word meaning and sentence meaning, and explain the nature of the relation between them; (ii) it must be able to predict ambiguities in the forms of a language, whether in words or sentences; (iii) it must characterise and explain the systematic relations between words and between sentences of a language.

Injulalwazi yesemantiki kumele igcwalise okungenani izimo ezintathu: (i) kumele imumathe imvelaphi yencazelo yegama kanye nencazelo yomusho kunoma yiluphi ulimi, bese ichaza ubudlelwano phakathi kwalokhu kokubili; (ii) kumele ikwazi ukuqagela ukungacaci kolimi, egameni noma emushweni; (iii) kumele ichaze ubudlelwano obuhlelekile phakathi kwegama kanye naphakathi komusho olimini.

Injulalwazi yesemantiki igcizelela ukuthi igama elethulwa isichazamazwi kufanele likwazi ukucacisa imvelaphi yegama kanye neyomusho kunoma iluphi ulimi. Kufanele ubudlelwano bencazelo yegama kanye nencazelo yomusho kunanoma iluphi ulimi ibe nobudlelwane obusobala. Injulalwazi yesemantiki igcizelela ukungadideki kosuke efunda ngoba incazelo iba sobala. Lolu uhlobo lwenjulalwazi olubeka umqondo wencazelo obala. Isichazamazwi esisebenziseka kalula kufanele sibeke ulwazi olwethulwa amalema kanye nolwethulwa izincazelo obala. Lokhu kwenza abasebenzisi besichazamazwi bengabi nokudideka lapho besebenzisa isichazamazwi. Isichazamazwi esilulimimbili esifaka amalema ngezilimi ezimbili sika-Doke (1996) sicutshungulwa kabanzi ngenhloso yokubheka ukuthi ngabe izidingo zabasebenzisi zibekwe emqoka ngokuphelela na. Ucwangingo lubheka nendlela esetshenzisiwe ukuchaza amalema.

Kulolu cwaningo imisebenzi ebhekwe kakhulu injulalwazi yokusebenziseka kwesichazamazwi esilulimimbili ngoba yiyo ecacisa ngokusobala okumele kwethulwe isichazamazwi ukuze ulwazi lufinyelele kalula kubasebenzisi balo. UGouws noPrinsloo (2005: 52) bephawula ngesichazamazwi esilulimimbili babeka kanje:

Although bilingual dictionaries include a variety of data types in their articles as part of the treatment of the lemma, their primary function is to provide a target language equivalent for a given source language item.

Yize izichazamazwi ziqukatha izinhlobonhlobo zolwazi kumalema, umsebenzi oyisisekelo sawo ukuba anikeze igama eliqukethe umqondo ofana ncamashi nalowo oqukethwe ilema ngolimi olusetshenzisiwe ukuchaza amalema.

Uma isichazamazwi esilulimimbili singanikezi igama eliqukethe umqondo ofana nse nowelema lokho kusho ukuthi isichazamazwi asishayi emhloleni. Abakhi bezichazamazwi kufanele akubeke emqoka ukuthi izichazamazwi ezilulimimbili zakhelwa abasebenzisi besichazamazwi abasuke benenhloso yokufunda ulimi olusha olusetshenzisiwe engxenyeni engaphakathi yesichazamazwi. Kusemqoka ukuthi baqikelele ukuthi igama elisetshenzisiwe ukuchaza ilema liqukatha umqondo ofana nse nalowo oqukethwe yilema ukuze kugwemeke ukulahleka komqondo welema.

Kulolu hlobo lwesichazamazwi, incazelo ende ayibalulekile ngoba isikhathi esiningi injongo yomsebenzisi wesichazamazwi kusuke kuwukufunda ulimi olusetshenzisiwe ukuchaza amalema. UMongwe (2006: 44) ubeka kanje:

Bilingual dictionaries can therefore be viewed as agents of unifying South Africans and other countries regardless of their geographical areas.

Izichazamazwi ezilulimimbili zingathathwa njengezinsizakusebenza ezakha ubumbano kubantu baseNingizimu Afrika nakwamanye amazwe yize behlukene ngokwezindawo zokuhlala.

INingizimu Afrika iyizwe elikhuthaza ubuliminingi. Izichazamazwi ezilulimimbili zibamba iqhaza elikhulu ukwelekelela izakhamuzi ukuba zifunde izilimi ezisetshenzisiwe ukwakha izichazamazwi. Ezikoleni eziningi eNingizimu Afrika kufunda abafundi abaxube izinhlanga kanti ukushintshiselana ngezilimi kuyinto esijwayelekile kanjalo nasezindaweni zokusebenza. Izichazamazwi ezilulimimbili ziyaludala ubumbano ngoba umsebenzisi wesichazamazwi uthola ithuba lokufunda igama elilodwa ngezilimi ezimbili.

Kusemqoka ukuthi abakhi bezichazamazwi bakubeke emqoka ukuthi kuyisifiso sabasebenzisi besichazamazwi ukuthola ulwazi abasuke beludinga ukuze bagculiseke. Lokhu kubeka emqoka indlela yokuhlelwa kwamalema ngendlela ezoba lula ukuthi abasebenzisi besichazamazwi

bawathole ngaphandle kokuchitha isikhathi. Kubiza ukuthi abakhi bezichazamazwi basebenzise amalema esimweni esejwayelekile ukulekelela incazelo yelema. UGouws noPrinsloo (2005: 39) babeka kanje:

User-friendliness does not only relate to the central texts but also to the front and back matter of the dictionary, especially the user's guides.

Injulalwazi yokusebenziseka ayihlobene kuphela nengaphakathi lesichazamazwi kodwa nengxenywe ephambili kanye nengxenywe engemuva kwesichazamazwi ikakhulukazi imiyalelo yabasebenzisi besichazamazwi.

Kusemqoka ukuthi lapho kwakhiwa izichazamazwi okuhloswe ukuba zisetshenziswe abafundi zibe nengxenywe ephambili okuyiyo ecacisa kabanzi ukuthi isichazamazwi sizosebenziseka kanjani, yimaphi amasu angasetshenziswa kanye nezindlela okufanele zilandelwe ukuze ulwazi lutholakale. Ingxenywe engemuva kwesichazamazwi ayiphoqelekele kodwa isemqoka ngoba icacisa ngolwazi olunikezwe engxenyeni ephakathi yesichazamazwi.

UPotgieter (2012: 265) uphawula kanje:

If the majority of the words used in the example sentences are not found in the learners' general or defining vocabulary, the learners won't understand the example sentence and once again it will be more of a hindrance than help.

Uma amagama amaningi esetshenziswe emishweni eyizibonelo engatholakali olwazinimagama olujwayelekile lomfundi, umfundi ngeke awuqonde umusho oyisibonelo kanti lokho kungadala ingqinamba enkulu kunokusiza.

Lokhu kwenzelwa ukuthi umsebenzisi wesichazamazwi akwazi ukusebenzisa ilema elinikeziwe ngokwejwayelekile. Akusizi ukuthi isichazamazwi esilulimimbili siqukathe amagama amakhulu kuphela umfundi angeke akwazi ukuwasebenzisi kodwa kufanele isichazamazwi siqukathe amagama asetshenziswa kakhulu abasebenzisi baso asetshenziswe emshweni ngendlela elula ukuyiqonda ukuze abasebenzisi besichazamazwi babe nesithombe somqondo ophilele wegama.

1.9. Izimo Zokwethembeka

Lolu cwaningo luqhutshwa kusetshenziswa indlela eyikhwalithethivu. Ukuze lolu cwaningo lube oluyimpumelelo, kusetshenziswa indlela yokuhlaziywa kwemibhalo ukuqoqa ucwaningo. Lonke ulwazi olukwethulwa kulolu cwaningo luyiqiniso. Lesi sigaba sinikeza lowo ofundayo ithuba lokuthi ahlulele ukuthi ngabe ucwaningo lungoluseqophelweni eliphezulu noma

lunamagebe angazange avalwe ngesikhathi sokuqhutshwa kocwaningo. UGolafshani (2003: 601) ecaphuna uPatton ubeka kanje:

Validity and reliability are two factors which any qualitative researcher should be concerned about while designing a study, analysing results and judging the quality of the study.

Ukuba neqiniso nokwethembeka kuyizimo ezimbili ezisemqoka okufanele umcwaningi wekhwalithethivu akhathazeke ngakho esalusungula ucwaningo, ehlaziya imiphumela kanye nokwahlulela ikhwalithi yocwaningo.

1.10. Isidingo Sokwenza Ucwaningo

Ukuqhutshwa kwalolu cwaningo kulekelela abakhi bezichazamazwi ukuze bekwazi ukubeka eqhulwini izidingo zabasebenzisi bezichazamazwi ezilulimimbili. Abafundi abanogqozi nentshisekelo bazokwazi ukusebenzisa lolu cwaningo ukuthola ulwazi ngobumqoka bokuqinisekiswa kwenjulalwazi yokusebenziseka kwezichazamazwi ezilulimimbili ukwelekelela abasebenzisi bezichazamazwi abasemazingeni ahlukahlukene. Ukuqhutshwa kwalolu cwaningo ngolimi lwesiZulu kulekelela ukuxazulula inkinga yokwantuleka kwezinsizakufunda ezibhalwe ngezilimi zase-Afrika ikakhulukazi ulimi lwesiZulu.

Ukuqhuba ucwaningo ngesichazamazwi esilulimimbili kuqwashisa kuphinde kulekelele abakhi bezichazamazwi abajutshelwe ukwakha izichazamazwi ezilulimimbili ukuba baqinisekise ukubeka emqoka injulalwazi yokusebenziseka lapho akha izichazamazwi ezilulimimbili. ENingizimu Afrika baseyingcosana abantu abazi kabanzi ngomkhakha wesayensi yokwakhiwa kwezichazamazwi. Lokhu kuyimbangela yokuthi izinga lokukhula kwalo mkhakha lingathuthuki ngendlela efanele.

Nakuba iningi labafundi lisebenzisa izichazamazwi ezitholakala kwi-inthanethi kodwa isichazamazwi esishicilelwe phansi sisathathwa njengethuluzi elisemqoka eNingizimu Afrika lokhu kudalwa ukuthi akusiwo wonke umuntu onethuba lokusebenzisa i-inthanethi. Akusibo bonke abasebenzisi besichazamazwi abasezindaweni zasemaphandleni kanye nasemadolobheni abanenhlanhla yokusebenzisa i-inthanethi lokhu kudalwa ukuthi i-data lidinga ukuthengwa njalo-njalo. UMongwe (2006: 13) ubeka kanje:

The average members of a particular speech community often regard bilingual dictionaries as the most vital source of linguistic information.

Abasebenzisi besichazamazwi abasezingeni eliphakathi nendawo emphakathini bavame ukuthatha izichazamazwi njengensizakusebenza ebalulekile engasetshenziswa ukufunda ulimi.

Ukuqhuba umshikashika wokuthuthukisa izinga lesichazamazwi owasungulwa nguNkabinde (1977) kufanele uqhutshwe yintsha yaseNingizimu Afrika ukuze iphokophele ekuthuthukiseni izichazamazwi zolimi lwesiZulu nesiNgisi ukwelekelela nalabo abanesifiso sokufunda izilimi ezimbili ngesikhathi esisodwa.

1.11. Izinkinga Zocwaningo

Umsebenzi wokuqhutshwa kocwaningo ubanzi kanti futhi ujulile. Kulindelekile ukuthi kube khona izingqinamba umcwaningi ahlangebazana nazo. UPunch (2005) ubalula ukuthi noma ngabe yiluphi ucwaningo luyaba nezingqinamba. Akusiyo inkinga abacwaningi abayeshwamayo. Kubalulekile ukuthi umcwaningi azibalule lezi zingqinamba.

Ukuntuleka kwezinjulalwazi ezishicilelwe ngolimi lwesiZulu kwenza kube lukhuni ukuqhuba ucwaningo. Kudingeka ukuthi umcwaningi asebenzise ikhono lokuhumusha nokutolika injulalwazi zesiNgisi bese eziyamanisa nesihloko asuke ekhuluma ngaso. Lokhu kwenza kube nzima ukwethula ulwazi lunjengoba lunjalo. Amathuba okulahleka komyalezo ngqo abamangingi. Lokhu kudalwa ukuthi isiNgisi akusilo ulimi lwebele.

Izinsizakusebenza eziphathelele nomkhakha wesayensi yokwakhiwa kwezichazamazwi ziyingcosana emtapweni wolwazi uma ziqhathaniswa nalezo zeminye imikhakha. Emitapweni yolwazi yasemphakathini, azikho nhlobo izincwadi zomkhakha wesayensi yokwakhiwa kwezichazamazwi ngolimi lwesiZulu okuholela ekutheni kube ngumqansa kumcwaningi ukuqhuba ucwaningo ngesikhathi afisa ukuluqhuba ngaso. Ukungahlali kwakhe ngaphakathi eNyuvesi kwenza kube umqansa ngoba kudingeka ukuthi abe nemali yokugibela ukuze kufezekiswe ucwaningo. Kudingeka ukuthi abe semtapweni wolwazi weNyuvesi ukuze akwazi ukuqhuba ucwaningo ngokuyimpumelelo.

1.12. Ukuhleleka Kwezahluke Zocwaningo

Isahluko Sokuqala

Isingeniso

Lesi sahluko sethula isingeniso salolu cwaningo kanti siyisendlalelo salolu cwaningo. Lesi sahluko siveza kabanzi okuqukethwe wucwaningo okuholela ekutheni umcwaningi acwaninge ngesichazamazwi sika-Doke (1996), isendlalelo nesisusa socwaningo, umcabango ongakafakazelwa, inkinga yocwaningo okuyiyo ebeka obala inkinga eyethulwa wucwaningo, izinhloso zocwaningo okuyizo okuhloswe ngazo ukuqhutshwa kocwaningo, imibuzo yocwaningo okuyiyo okufanele iphenduleke kulolu cwaningo, umklamo wocwaningo okuyiwo obalula ukuthi imibuzo yocwaningo izophenduleka kanjani, uhlaka lwenjulalwazi yocwaningo, isidingo sokuqhuba ucwaningo, izinkinga zocwaningo, ukuhleleka kwezahluco kanye nesiphetho sesahluko sokuqala.

Isahluko Sesibili

Ukubuyezwa kwemibhalo

Kulesi sahluko kukwethulwa ukubuyezwa kwemibhalo. Kubhekwa kabanzi imisebenzi esike yakhathulwa ehlobene nesihloko, okuyizinjulalwazi zokusebenziseka kwesichazamazwi ebeka abasebenzisi besichazamazwi phambili eyasungulwa nguZgusta (1971) injulalwazi yokusebenziseka kwesichazamazwi kanye nemibono yalabo asebeyihambile indlela yomkhakha wesayensi yokwakhiwa kwezichazamazwi ukuze lolu cwaningo lube nesisekelo olwakhela phezu kwaso. Lesi yisahluko esisemqoka ngoba sethula uvo lwabanye ababhali ngesihloko. Kubhekwa imisebenzi ebhalwe ngenjulalwazi yokusebenziseka umhlaba wonke jikelele, e-Afrika kanye naseNingizimu Afrika.

Isahluko Sesithathu

Umklamo wocwaningo kanye nenjulalwazi Yocwaningo

Kulesi sahluko kwethulwa umklamo wocwaningo, izindlela zokuqhutshwa kocwaningo Kulindeleke ukuthi umcwaningi achaze ngendlela yekhwalthethivu okuyiyo ezosebenza ukuqoqa ucwaningo. Isichazamazwi sika-Doke (1996) sizohlaziywa siqhathaniswa nenjulalwazi yokusebenziseka kwesichazamazwi kanye nenjulalwazi yesemantiki. Lolu cwaningo luqhutshwa kusetshenziswa indlela yohlaziyombhalo. Kulesi sahluko kuphinde kubalulwe ipharadaymu yocwaningo esetshenzisiwe kulolu cwaningo kanye nezinjulalwazi eziwumgogodla walolu cwaningo okuyinjulalwazi yokusebenziseka kwesichazamazwi nenjulalwazi yesemantiki.

Isahluko Sesine

Ukuhlaziywa Kolwazi Olutholakele

Kulesi sahluko kulindeleke ukuba umcwaningi ethule ulwazi olutholakele kusetshenziswa indlela yekhwalthethivu ekuhlaziyeni isichazamazwi kanye nenjulalwazi yokusebenziseka kwesichazamazwi esilulimimbili nobumqoka bokubeka injulalwazi yesemantiki emqoka uma kwakhiwa isichazamazwi esilulimimbili.

Isahluko sesihlanu

Iziphakamiso kanye nesiphetho

Kulesi sahluko kwethulwa iziphakamiso zocwaningo olwenziwe ezingaba umhlahlandlela ekudaleni inqubekela phambili ekuthuthukisweni kwezichazamazwi ezilulimimbili zesiZulu nesiNgesi kanye nokugoqa okuqoqayo.

1.13. Isiphetho

Kulesi sahluko kwethulwa isingeniso, isendlalelo nesisusa socwaningo, umcabango ongakafakazelwa, inkinga yocwaningo, izinhloso zocwaningo, imibuzo yocwaningo, umklamo wocwaningo, uhlaka lwenjulalwazi yocwaningo, isidingo sokwenza ucwaningo, izinkinga zocwaningo, ukuhleleka kwezahluke kanye nesiphetho sesahluko.

Esahlukweni sesibili esilandelayo kubukezwa imibhalo, kubheka imisebenzi esike yakhathulwa kulo mkhakha wesayensi yokwakhiwa kwezichazamazwi ikakhulukazi eNingizimu Afrika, imibono yalabo asebeyihambile le ndlela okubalwa abakhi bezichazamazwi, ababhali nezingcweti zolimi asebenkantshubomvu nezindlela zokuqongelela ulwazi kanye nendlela yokuqhuba ucwaningo. Umcwaningi ubheka ngokukhethekile injulalwazi zasemazweni aphesheya kwezilwandle, emazweni ase-Afrika kanye namazwe aseNingizimu Afrika.

ISAHLUKO SESIBILI

UKUBUYEKEZWA KWEMIBHALO

2.1. Isingeniso

Kulesi sahluko kwethulwa ukubuyekezwa kwemibhalo. Kubhekwa imisebenzi esike yakhathulwa ehlobene nesihloko, Ukusetshenziswa kwenjulalwazi yokusebenziseka kwezichazamazwi ezilulimimbili umhlaba wonke jikelele emazweni aphesheya kwezilwandle okubalwa kuwo amazwe anjenge-China, izwe lase-India, izwe lase-Spain, e-Britain, izwe lase-Japan, ukusebenziseka kwezichazamazwi ezilulimimbili zesi-Fulentshi nesiNgisi, ucwaningo ngokusebenziseka kwezichazamazwi ezilulimimbili zasezweni lase-Australia, amazwe ase-Afrika okubalwa kuwo amazwe anjengoCongo, i-Algeria, ukusebenziseka kwezichazamazwi ezilulimimbili zase-Tanzania, ucwaningo ngokusebenziseka kwezichazamazwi zabafundi base-Gabon emanyuvesi amabili aseNingizimu Afrika, kanye naseNingizimu Afrika okubalwa kuyo ucwaningo ngezichazamazwi ezilulimimbili zesiZulu nesiNgisi, ukubuyekezwa kwesichazamazwi sesiTswana nesiNgisi, ucwaningo ngesichazamazwi sesiXhosa nesiNgisi, kanye nezinkinga ezibhekene nokusebenziseka kwesichazamazwi sesiNdebele.

Umongo walesi sahluko ukuveza isimo sezichazamazwi ezilulimimbili. Kusemqoka ukuthola ukuthi ucwaningo luveze ngokusobala okuhle okwenziwa izichazamazwi ezilulimimbili kanye nalokho okusadinga ukulungiswa. Ukubuyekezwa kombhalo kuyisisekelo socwaningo ngoba kubeka obala ibanga eselikhathuliwe, imibono yalabo asebeyihambile indlela yomkhakha wesayensi yokwakhiwa kwezichazamazwi kanye nokuthola ukuthi izichazamazwi ezilulimimbili ziyabagculisa yini abasebenzisi besichazamazwi abakhelwe isichazamazwi.

Lesi sahluko sisemqoka ngoba sethula uvo lwabanye ababhali ngesihloko sinikeza abakhi bezichazamazwi ithuba lokubuyekeza imisebenzi yabo ukuze kugwemeke izingqinamba ezidala ukungasebenziseki kwesichazamazwi ezilulimimbili ngendlela efanele. UKumar (2011: 31) ephawula ngokubuyekezwa kwemibhalo uthi:

In the initial stages of research, it helps you to establish the theoretical roots of your study, clarify your ideas and develop your research methodology. Later in the process, the literature review serves to enhance and consolidate your own knowledge base and helps you to intergrate your findings with existing body of knowledge.

Esigabeni sokusungulwa kocwaningo kuyasiza ukusungula umsuka wemibhalo ephathelene nocwaningo, ukucacisa imibono yakho ukuthuthukise indlela yakho yokuqhuba ucwaningo. Ngokuhamba kwesikhathi, ukubuyekezwa kwemibhalo

kusebenza ukuthasisela nokwakha ubumbano phakathi kolwazi lwakho nokukusiza ukuxhumanisa okutholakele kanye nolwazi olwethulwe ngaphambilini.

Ukubuyezwa kwemibhalo kuyisigaba esisemqoka. Le ndima iphoqa ukuthi umcwaningi acubungule imisebenzi esikhathuliwe ngesihloko asuke egxile kuso. Isihloko salolu cwaningo simayelana nokuqinisekiswa kwenjulalwazi yokusebenziseka kwesichazamazwi esilulimibili sesiZulu nesiNgisi esifaka amalema ngezilimi ezimbili.

Umcwaningi ukhethe isihloko esithinta ngqo injulalwazi yokusebenziseka kwesichazamazwi esilulimibili okuyisihloko esihlabahlosile emkhakheni wesayensi yokwakhiwa kwezichazamazwi, ubuyezwa imisebenzi esike yabhalwa ababhali asebesicwaningile ngesihloko esithinta ukwakhiwa kwezichazamazwi ezibeka emqoka abasebenzisi bazo ukuze bathole ulwazi olwethulwe ngaphambilini, kakade kuyancomeka ukwakhela phezu kwesisekelo.

Ukubuyezwa kwemibhalo kungumgogodla wocwaningo ngoba ngaphambi kokusungula ucwaningo kusemqoka ukuthola uvo lwalabo abakwendulele ukuze igalelo labo livele ukuze kube nokuxhumana okuhle kocwaningo oludala nocwaningo olusha. Lesi sigaba siyisisekelo socwaningo kanti siwubufakazi bokuthi ucwaningo olusha alukhiwanga phezulu kodwa lwakhela koluvele lukhona ukuze kuvele ulwazi olusha.

2.2. Ucwaningo Ngokusebenziseka kwezichazamazwi Ezilulimibili Emhlabeni Jikelele

Kusemqoka ukuveza okubhaliwe ngezichazamazwi ezilulimibili emazweni aphesheya ngoba lokhu kunikeza ucwaningo isisekelo. Lokhu kuphinde kulekelele ukuqhathanisa izichazamazwi ezilulimibili zaseNingizimu Afrika, ezase-Afrika kanye nezaphesheya ukuze kuvele ngokusobala ukuthi yikuphi okungenziwa ukuvala amagebe nokungenziwa ukuthuthukisa izichazamazwi ezibonakala zinesasasa kanye nalezo ezisalela emuva.

2.2.1. Ucwaningo Olwethulwa Emazweni Aphesheya

UPujol (2006: 200) bechaza izichazamazwi bathi:

In brief, the strength of BLDs derives from their sernergy: they bring together the advantages of two types of dictionary that for a long time have been regarded as irreconcilable and, hence, have been used and sold separately.

Ngamafuphi, ubuqatha bezichazamazwi ezilulimimbili kususelwa emandleni aso: izichazamazwi ezilulimimbili ziwumfelandawonye wokuhle ngezichazamazwi ezinhlobo mbili zesichazamazwi osekuphele isikhathi eside zithathwa njengezichazamazwi ezingasoze zahlanganiswa nezazisetshenziswa zidayiswa ngokuhlukana.

Izichazamazwi ezilulimimbili ziyinhlanguanisa yezinhlobo zezichazamazwi ezimbili ezehlukene. Lolu hlobo lwesichazamazwi lunesigqi ngoba luyimvubelo yezinhlobo ezimbili ezehlukene zesichazamazwi. Ukudidiyelwa kwazo ndawonye kwaholela ekutheni kwakheke isichazamazwi esisodwa esilulimimbili esikwazi ukwelekelela abasebenzisi besichazamazwi bezilimi ezimbili ukufunda izilimi ezimbili ngesikhathi esisodwa.

UPujol (2006) ephawula ngokubukeka kungekuhle ngezichazamazwi ezilulimimbili bathi:

Another perceived shortcoming of the BLDs is connected with the neglect or underuse of L2 information on the part of dictionary users, as some evidence showed that learners prefer to read L1 rather than both languages.

Okunye okubonakele okuyisihibe ngohlobo lwezichazamazwi ezilulimimbili kuxhumene nokunganakwa noma ukungasetshenziswa ngendlela efanele kolwazi ngolimi lwesibili engxenyeni yabasebenzisi besichazamazwi, njengoba ubufakazi buveza ukuthi abafundi bancamela ukufunda ulimi lokuqala kunezilimi zombili.

Lokhu kunomphumela ongemuhle ezichazamazwini ezilulimimbili ngoba kukhinyabeza inhloso yokwakhiwa kwezichazamazwi ezilulimimbili okungukufundisa izilimi ezimbili ngesikhathi esisodwa. Uma abafundi benaka ulimi lokuqala ezichazamazwini ezilulimimbili lokho kudala ukuthi bangalutholi ulwazi olunikeziwe ngolimi lwesibili. UChen (2012: 148) echaphuna uYao (2004) ubeka kanje:

It is argued that during bilingualization intercultural problems are bound to arise, especially when most BLD translators come from different linguistic and cultural background.

Kuyagcizelelwa ukuthi ngesikhathi sobuliminingi nokushintshiselana ngosiko izinkinga zivamile ukuba khona, ikakhulukazi uma abahumushi bezichazamazwi bengabokudabuka olimini kanye nosiko oluhlukile.

Isikhungo esibhekelele ukwakhiwa kwezichazamazwi ezilulimimbili kufanele senze isiqiniseko sokuthi uma kwakhiwa isichazamazwi esilulimimbili kumenywa wonke umuntu othintekayo ekwakheni nasekulondolozweni kwamagama kanye nolimi. Kufanele kutholakale abahumushi, izingcweti zolimi, abantu basemphakathini owakhelwa isichazamazwi ukuthi bafake uvo lwabo. Umsebenzi wokwakhiwa kwesichazamazwi udonsa isikhathi eside ngoba kufanele kwenziwe isiqiniseko sokuthi ulwazi olumumethwe yisichazamazwi luhleleke

ngendlela efanele ngokomthetho wolimi. Ulimi lomphakathi luhlobene kakhulu namasiko kanye namagugu, ukuqoka abakhi bezichazamazwi nabahumushi abangesibona abokudabuka olimini olusetshenziswe ukwakha isichazamazwi kungaholela engozini yokulahleka kosiko olumumethwe ulimi.

ULew (2004) uthi:

Those entries with two ways of meaning provision had a confusing effect on learners at the lower levels, probably owing to their overcrowded information.

Amalema anezincazelo ezimbili aba nokudida abafundi abasemabangeni aphansi, okungenzeka ukuthi lokhu kuyimbangela yokufakwa kolwazi oluningi ukuchaza ilema.

Ucwaningo ngezichazamazwi ezilulimimbili olwethulwe ezweni laseChina luveza ukungagculiseki kwabasebenzisi besichazamazwi uma besebenzisa isichazamazwi ngoba izichazamazwi ezilulimimbili zinikeza ulwazi oluningi ukuchaza ilema elilodwa. Umfundi ugcina esenokudideka ngoba akabe esazi ukuthi yilona liphi igama azolisebenzisa embhalweni. Abakhi bezichazamazwi kufanele bakubeke emqoka ukuthi abantu abasebenzisa izichazamazwi isikhathi esiningi yilabo abazi ulimi olulodwa kwezimbili ezisetshenzisiwe ukwakha isichazamazwi.

Ukunikeza ulwazi oluningi engxenyeni engaphandle nengaphakathi yesichazamazwi kungadala ukunengeka nokudideka kumsebenzisi wesichazamazwi ngoba angahle angaqondi ukuthi yilona liphi igama elihambisana nomusho afisa ukulisebenzisa kuwo noma embhalweni asuke enenhloso yokuwuhumusha. UChen (2012: 149) uthi:

The findings indicated that BLD were significantly more effective than the monolinguals, yet, with two ways of meaning provision, such dictionaries may be too crowded and thus confusing to learners at the low levels.

Ucwaningo lwaveza ukuthi izichazamazwi ezilulimimbili zisebenziseka kalula kunezichazamazwi ezilulimilunye, yize, zinikeza incazelo ngezindlela ezimbili, lolu hlobo lwezichazamazwi lungaba nolwazi olugcwele kakhulu oludida abafundi abasemabangeni aphansi.

Isichazamazwi esinikeza ulwazi oluningi singaholela ekutheni umsebenzisi wesichazamazwi abe nokudideka uma esebenzisa isichazamazwi. Lokhu kungabangelwa ukuthi umsebenzisi wesichazamazwi engahluleka ukukhetha ulwazi okuyilona lona oluhambisana nesimo akhuluma ngaso. Ukunikeza amagama amabili noma ngaphezulu ukuchaza ilema

esichazamazwini esilulimimbili kwenza ukuthi umsebenzisi wesichazamazwi angaqondi ukuthi yilona liphi kulawa anikeziwe elishaya emhloleni. Kungangcina kuholele ekutheni athathe igama okungesilo elishaya emhloleni asebenzise lona embhalweni noma enkulumweni. Uma umsebenzisi wesichazamazwi engalusebenzisi ngendlela efanele ulimi kuyaluthunaza ulimi negalelo lesichazamazwi.

Izichazamazwi zabantwana besikole ikakhulukazi abasemazingeni emfundo ephansi kufanele zinikeze ulwazi olulingene ukuze abafundi bengabi nokudideka lapho besebenzisa isichazamazwi esilulimimbili. Kufanele abakhi bezichazamazwi bawubeke eqhulwini umehluko phakathi kohlobo lwesichazamazwi esilulimimbili kanye nohlobo lwesichazamazwi esingumabuthelakonke. Inhloso yesichazamazwi esilulimimbili ukwenza isiqiniseko ukuthi ilema linikezwa igama ngolimi lwesibili elimumethe umqondo ofana nse nalowo oqukethwe ilema bese kuthi isichazamazwi esingumabuthelakonke sinikeza lonke ulwazi oluphathelele nolimi kanti lolu hlobo lwesichazamazwi lwakhelwa ukusetshenziswa abanikazi bolimi kwazise isichazamazwi esingumabuthelakonke sisebenzisa ulimi olulodwa.

UChen (2012: 148) eveza ukungagculiseki ngezichazamazwi ezilulimimbili zaseChina uthi:

BLDs are based on the cognitive thinking of Western people, split the language system into distinct parts and are organised by grammar-centered approach.

Izichazamazwi ezilulimimbili zigxile ekusetshenzisweni komqondo ngabantu baseNtshonalanga, indlela yokuhlukaniswa kolimi ngamalunga bese luhlelwa ngendlela yohlelo lokubhala.

Izwe laseChina yizwe elihlukile elinemithetho yalo ehlukile nangendlela yokubhala. Ukusetshenziswa kwendlela ehlukile ukubhala ezichazamazwini ezilulimimbili kudala ukuthi abasebenzisi besichazamazwi abangakaqondi ngendlela yokubhala nalabo abasuke basemabangeni aphantsi baba nokudideka ngoba isichazamazwi sethula indlela ehlukile yokubhala abangayijwayele okwenza kube nzima ukuqonda ukusebenza kolimi uma beshintshela olimini abalujwayele. UChen (2012: 148) evumelana noZhang uthi:

Indeed, the source dictionary of the translated BLD is usually designed without differentiating country-specific learners and thus may fail to meet the specific needs of users from different linguistic and cultural background.

Impela, isichazamazwi okususelwa kuso isichazamazwi esilulimimbili esihunyushiwe sakheka ngendlela engahlukanisi abafundi bamazwe ahlukeni kanti singahluleka ukubhekana ngqo nezidingo zabasebenzisi besichazamazwi omvelaphi yabo iwulimi nosiko oluhlukile.

Uma isichazamazwi sehluleka ukufeza izidingo zabasebenzisi baso esakhelwe bona lokho kusho ukuthi asihambisani nenjulalwazi yokusebenziseka. Ucwanningo luveza ngokusobala ukuthi abakhi bezichazamazwi abalwenzanga ucwanningo olwanele ngomphakathi abahlose ukuwakhela isichazamazwi. Abakhi bezichazamazwi basuke bengazinikanga ithuba elanele lokuqoqa ikhophasi enothile ngomphakathi abasuke bewakhela isichazamazwi. UGouws noPrinsloo (2005: 17) bephawula ngesigaba sokuqoqa kwekhophasi bathi:

The material acquisition phase precedes the compilation process and focuses on the gathering of speech material from the sources earmarked for the dictionary basis. A result of the material acquisition phase is the compilation of the lexicographic corpus.

Isigaba sokuqoqa kwekhophasi kwandulela ukwakhiwa kwesichazamazwi kanti kugxile ekuqoqeni konke okuphathelene nolimi olukhulunywayo nendlela olukhulunywa ngayo. Isigaba sokuqoqa konke okuphathelene nolimi kuyisigaba sokwakha ikhophasi.

Ukuqoqa ikhophasi kubiza ukuba abakhi bezichazamazwi bazifake emphakathini bangene bagamanxe olimi ukuze baqoqe konke okuphathelene nolimi nazo zonke izindlela umphakathi osebenzisa ngayo ulimi. Emva kokuthi abakhi bezichazamazwi sebeyiqoqile ikhophasi enothile bengazinika ithuba lokuhlala phansi bakhiphe noma bafake lokho abakubona kubalulekile okuphathelene nolimi okungaba yindlela evumelekile yokusebenzisa ulimi ngoba kuyiqiniso elingephikwe ukuthi isigodi nesigodi sinamagama awulimi lwesigodi abazakhela lona angahle angahambisani nomthetho wokubhala.

Ukungenzi kahle kwabakhi bezichazamazwi esigabeni sokuqoqa ikhophasi enothile kungaba nomthelela omubi ngoba usiko nendlela ehlukelele yabasebenzisi besichazamazwi yokusebenzisa ulimi ingacina ingavezwa ngendlela efanele esichazamazwini.

UYong noPeng (2007) bathi ezweni laseChina lwaveza ukuthi abafundi banokukhulu ukungagculiseki ngamagama, indlela asetshenziswa ngayo kanye nencazelo yawo. Uma abasebenzisi besichazamazwi benezikhalazo ezithinta ngqo ukutholakala kolwazi esichazamazwini, lokho kusho ukuthi usemningi umsebenzi okusafanele wenziwe ukuthuthukisa izichazamazwi ezilulimimbili. Lokhu kubeka ngokusobala ukuthi injulalwazi yokusebenziseka ayizange ibekwe emqoka ngokuphelele ngenkathi kwakhiwa isichazamazwi okuhloswe ngaso ukwelekelela ukufunda ulimi olwevile kolulodwa.

Ucwaningo olwenziwa ezweni laseNdiya lwaveza ukuthi izichazamazwi ezilulimimbili zivame ukunikeza igama eliqukethe umqondo welema ngolimi lwesibili okuhloswe ngalo ukuchaza amalema esichazamazwini. UMohanty nabanye (2008: 322) ocwaningweni olwethulwe eNdiya:

In a typical bilingual dictionary, a word of L1 is taken to be a lexical entry and for each of its senses the corresponding words in L2 are given.

Esichazamazwini esilulimimbili esejwayelekile, igama lolimi lokuqala luthathwa njengelema bese kunikezwa wonke amagama anokuxhumana olimini lwesibili afakwe ukuchaza ilema.

Kusemqoka ukuthi isichazamazwi esilulimimbili sakiwe ngezilimi ezimbili ukuze sisetshenziswe ngokuyimpumelelo abasebenzisi besichazamazwi abanenhloso yokufunda izilimi ezimbili ngesikhathi esisodwa. Okuhle ngesichazamazwi esilulimimbili ukuthi sinikeza ithuba lokufunda izilimi ezimbili ngesikhathi esisodwa. Lokhu kukodwa kuyindlela yokugqugquzela ubuliminingi emhlabeni wonke jikelele.

Izinga lokuxhumana kwabantu abangesibo abohlanga olulodwa linyuka ngesivini esikhulu uma kuqhathaniswa nesikhathi esedlule. Ukuxhumana kwabantu abangesibo abohlanga olulodwa kubiza ukuthi babe nensizakuxhumana abangayisebenzisa ukuxhumana ukuze bakwazi ukuphephela kuyo nanxa kuvela ukungaboni ngaso linye noma ukulahleka komqondongqangi enkulumweni abasuke beshintshisana ngayo.

Ucwaningo olwethulwe ezweni laseSpain ngezichazamazwi zomkhakha wezezimali osetshenziswa amabhangengodla lwaveza ukuthi sekuyinhlalayenza ukuzakhela amatemu angahambisani nalawo asuke eqanjwe izimbangi zawo. Lokhu kubeka ngokusobala ukuthi abomkhakha wezokuhwebelana ezweni laseSpain abanakho ukuvumelana ngamatemu asevele eqanjiwe kanye namasha emkhakheni wezezimali. Imbangela yale nkinga kungaba ukuthi abengamele umsebenzi wokwakhiwa kwezichazamazwi kanye nabomkhakha wezokuhwebelana abasiyo imbumba.

Umkhakha wesayensi yokwakhiwa kwezichazamazwi ugcizelela ukuthi abakhizichazamazwi kanye nabomkhakha ohloswe ukwakhelwa isichazamazwi babe imbumba babambisane ukuqoqa nokuhlaziya amagama ngaphambi kokufakwa kwawo esichazamazwini. UMartínez (2014: 47) ephawula ngamatemu aphantelene nomkhakha wezezimali uthi:

It is common practice among Spanish and Latin American banks and financial companies to forge their own financial terms which do not necessarily coincide with those formulated by their competitors.

Sekuyinto ejwayelekile ukuthi amabhange aseSpain nawaseMelika kanye nezinkaphani ukuthi bazakhele awabo amatemu omkhakha ophathelene nezezimali kodwa angahambisani nalawo aqanjwe yizinkaphani abahwebelana nazo.

Ukungqubuzana kwamatemu aphathelene nomkhakha kudala ukulahleka komqondo wetemu okungagcina kuthikameza umyalezo osemqoka ohloswe ukudluliswa. Amabhangengodla asetshenziswa wumphakathi onezinhlobo zabantu abahlukene ngamazinga emfundo, ngeminyaka kanye nangohlanga. Isichazamazwi esilulimimbili selekelela ukuxhumana kwezilimi kanye nokushintshisana kolimi olwakhiwe ngamagama okuvunyelwene ngawo aqondwa wumphakathi wonke jikelele. Umkhakha wezohwebo ubaluleke kakhulu kanti ubucayi ngoba uthinta isimo somnotho wezwe kanye nokuhwebelana kwamazwe ahlukene.

Akukhathaleki ukuthi amazwe asuke ehwebelana ngaleso sikhathi akhuluma izilimi ezihlukene inqobo nje uma ekwazi ukuxhumana ngokungenazihibe. Kusemqoka ukuthi uma kwakhiwa amatemu amasha kuboniswa nabantu basemphakathini ngoba umphakathi uyathinteka. Umphakathi ulondoloza izindodla zezimali emabhange okufanele ungasali nangephutha ezingxoxweni ezisuke zixoxwa ebhange noma zibhalwe phansi. UMartinez (2014: 47) ephawula ngobunzima obubhekana nabakhi bezichazamazwi uthi:

One of the challenges, lexicographers have to face when dealing with specialized financial neonyms is to discriminate between those that name real, innovative monetary practices and those which are just subjective wordplays, possibly with a short lexicographic trajectory.

Enye yezinselelo, abakhi bezichazamazwi kufanele babhekane nenselelo ngamatemu omkhakha wezimali ukuhlukanisa phakathi kwalawo angempela, abazakhele wona ngabakwenza ngemali kanye nalawo abadlala ngawo, okungadalwa ukungafakwa kwawo ezichazamazwini ngenxa yomthetho wenjulalwazi yokusebenziseka.

Yize kungumqansa ukuhlukanisa amatemu avumelekile nalawo angavumelekile emphakathini kodwa abakhi bezichazamazwi kufanele benze isiqiniseko sokuthi basibeka emqoka isigaba sokuhlelwa kwamagama okuyiwo okuvunyelwane ngawo bese ehlelwa esichazamazwini. Isigaba sokuqoqwa kwekhophasi enothile sisemqoka kakhulu ngoba sinikeza abakhi bezichazamazwi ithuba lokucubungula amagama okuyiwo asetshenziswa kakhulu emphakathini owakhelwa isichazamazwi. Emva kokuqoqwa kwekhophasi enothile kubalulekile ukuthi abakhi bezichazamazwi bahlele amagama ukuze kubonakale ukuthi yiliphi

igama elivela kakhulu kunelinye ikakhulukazi emagameni angomqondofana. Lesi sigaba senzeka kahle emva kokuqoqwa kwekhophasi kanti silekelela abakhi bezichazamazwi ukuthi babone ukuthi igama lisetshenziswe kangaki.

Ukusetshenziswa kakhulu kwegama kunikeza abakhi besichazamazwi isiqiniseko sokufakwa kwegama esichazamazwini ngoba lisuke lisetshenziswa kakhulu abasebenzisi besichazamazwi. UGouws noPrinsloo bephawula ngezigaba zokwakhiwa kwesichazamazwi (2005: 17) bathi:

The material preparation phase, this phase also gives the staff the opportunity to sort the material in order to omit material that cannot be used.

Isigaba sokuhlelwa kwezinto ezizosetshenziswa, lesi sigaba sinikeza abakhi bezichazamazwi ithuba lokulungisa bakhipe lokho abasuke bekubona kungenaso isidingo.

Abakhi bezichazamazwi akufanele basithathelebe phansi isigaba sokuhlelwa kwamagama ekhophasi yize singabonakala sibambezela futhi sichitha isikhathi kodwa kufanele bazi ukuthi sibalulekile. Silekelela ukuvimbela amagama angenaso isidingo ukuthi angene esichazamazwini kanti sinikeza abakhizichazamazwi ithuba lokufaka esichazamazwini amagama asetshenziswa kakhulu abasebenzisi besichazamazwi abakhelwe isichazamazwi.

UCorrius noPujol (2010: 110) bephawula ngezichazamazwi ezilulimimbili zasezweni laseSpain uthi:

Bilingual dictionaries, on the other hand, provide immediate access to the learner's native language and are essential when someone does not know how to translate an L1 (native language) word in the L2 (foreign language): therefore bilingual dictionaries generate confidence in the user, even though they do not immerse learners in the L2 as much as monolingual dictionaries.

Izichazamazwi ezilulimimbili ngakolunye uhlangothi, zinikeza ithuba elisheshayo kubasebenzisi bolimi lomdabu kanti zibalulekile uma umsebenzisi wesichazamazwi engakwazi ukuhumusha igama ngolimi lokuqala lomdabu olimini lwesibili angaluncelanga ebeleni: ngakho-ke izichazamazwi ezilulimimbili zakha ukuzethemba kubasebenzisi besichazamazwi, yize zingabagxilisi abafundi olimini lwesibili njengesichazamazwi esilulimilunye.

Izichazamazwi ezilulimimbili ezweni laseSpain zibonakala ziwusizo kakhulu kubasebenzisi besichazamazwi ngoba zekelelela ukuhumusha izilimi ezimbili ezisuke zisetshenziswe esichazamazwini. Ukusebenzisa uhlobo lwezichazamazwi ezilulimimbili ezweni laseSpain

kunomthelela omuhle ngoba abasebenzisi besichazamazwi baba nokuzethemba uma besebenzisa ulimi abangaluncelanga ebeleni.

Isichazamazwi esilulimimbili siyinsizakusebenza elekelela ukuxhumana kwamazwe amabili nangaphezulu kanye nokuxhumana kwezinhlanga ezimbili nangaphezulu ezweni elilodwa. Ukungagxiliswa kwabasebenzisi besichazamazwi olimini lwesibili abasuke benentshisekelo yokulufunda kungaholela ukuthi inhlosongqangi yokufunda ulimi lwesibili ithikamezeke. Kungumsebenzi wabakhi bezichazamazwi ukwenza isiqiniseko sokuthi izichazamazwi ezilulimimbili zakheka ngendlela eheha umsebenzisi wesichazamazwi ukusebenzisa izilimi zombili okuwulimi lokuqala aluncele ebeleni kanye nolimi lwesibili asuke enentshisekelo yokulufunda.

Isidingo sezichazamazwi ezilulimimbili ziphoqa ukuthi inhlangano emele ukukhiqizwa nokuthuthukiswa kwezilimi i-NLU ikhiqize izichazamazwi ezizolekelela abasebenzisi bezichazamazwi ngokuxhumana nokushintshiselana ngolimi ngendlela efanele.

U Corrius noPujol (2010: 117) ecaphuna bathi:

There are two kinds of bilingualised dictionaries: immediate and deferred. In immediate bilingualised dictionaries the translation comes immediately after the monolingual part that is to say next to the definition of the word.

Kunezinhlobo ezimbili zezichazamazwi ezilulimimbili: isizichazamazwi ezinikeza umhumusho masinyane emva kwencazelo yegama ngolimi lwasekhaya kanye nesichazamazwi esinikeza umhumusho ngokuyalela umsebenzisi wesichazamazwi kolunye uhlobo lwesichazamazwi.

Uhlobo lwesichazamazwi esilulimimbili olunikeza igama eliqukethe umqondo ofana nse noqukethwe yilema emva kwencazelo ngolimi olusetshenzisiwe ukufaka ilema luphoqa umsebenzisi wesichazamazwi ukufunda incazelo yelemu ngaphambi kokuthi afinyelele egameni lolunye ulimi eliqukethe umqondo welema. Yize kunjalo ucwaningo olwenziwe eSpain lwaveza ukuthi akusibo bonke abasebenzisi besichazamazwi abafunda incazelo yelemu. Abanye bakhetha ukuqonda ngqo egameni eliqukethe umqondo oqukethwe yilema. UCorrius noPujol (2010: 118) ecaphuna bathi:

Two studies point in this direction. The first study is by Laufer and Kimmel (1997:367): they find that in immediate bilingualised dictionary users read only the L1 text, while 27% of users read only the monolingual L2 part. The second study by Thumb (2004:91) she discovers that 39% of users read only the L1 translation, thus skipping the monolingual L2 part.

Lubili ucwaningo olukhomba kule ndlela, ucwaningo lokuqala olwaluqhutshwa nguLaufer kanye noKimmel (1997: 367) bathola ukuthi esichazamazwini esilulimimbili esinikeza incazelo masinyane emva kwelema, abasebenzisi besichazamazwi bafunda kuphela umbhalo obhalwe ngolimi lokuqala, kanti abasebenzisi besichazamazwi abangama-27% bafunda kuphela ingxenye elulimilunye ngolimi lwesibili, ucwaningo lwesibili nguThumb (2004: 91) wathola ukuthi bangama-39% abasebenzisi besichazamazwi abafunda kuphela umhumusho wolimi lokuqala, kanti beqa ingxenye elulimilunye ngolimi lwesibili.

Lolu cwaningo olwethulwe ngenhla luveza ngokusobala ukuthi abasebenzisi besichazamazwi abasoze bacabanga ngokufana lokhu kufakazela uPiaget (1977) lapho ekhuluma ngamazinga okucabanga kwengqondo yomuntu ngezigaba ezine ezihlukene zempilo. Abasebenzisi besichazamazwi bengaba ebangeni elilodwa kodwa bahluke ngendlela aphiwe ngayo nababona ngayo izinto. Abantu bengaba esigabeni esisodwa sokukhula kodwa bacabange ngendlela ehluke.

Kusemqoka ukuthi abasebenzisi besichazamazwi bakubeke emqoka ukuthi isichazamazwi esilulimimbili sihlolise ukufeza izinhloso zabo bonke abasebenzisi besichazamazwi kanti futhi kungumsebenzi wabakhi bezichazamazwi ukwenza isiqiniseko sokuthi ulwazi lwethulwa ngendlela elula ukuze abasebenzisi besichazamazwi bakwazi ukuthola ulwazi abasuke beludinga esichazamazwini. Kuyiqiniso elingephikwe ukuthi yize injulalwazi yokusebenziseka kwesichazamazwi idla umhlanganiso kodwa basebaningi abasebenzisi besichazamazwi abakholelwa ekutheni bathenge izichazamazwi ezishicilelwe phansi ukuze bazisebenzise ngendlela abafisa ngayo ngaphandle kokuphoqeleka ukuthi babe namakhompyutha nomakhalekhukhwini.

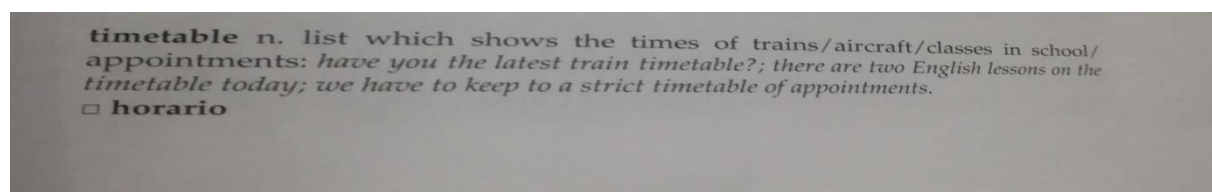


Figure 1: Ingaphakathi lesichazamazwi elinikeza igama eliqukethe umqondo ofana nalowo oqukethwe yilema

Ithathwe kuPujol (2010)

UPujol noCorrius (2010) baveza isu elingasetshenziswa ukunqoba ingqinamba yokweqa ingxenye eyincazelo yolimi lwesibili, Uncoma ukuthi kusetshenziswe isichazamazwi esiwuhlobo oluyalela umsebenzisi wesichazamazwi kolunye uhlobo lwesichazamazwi.

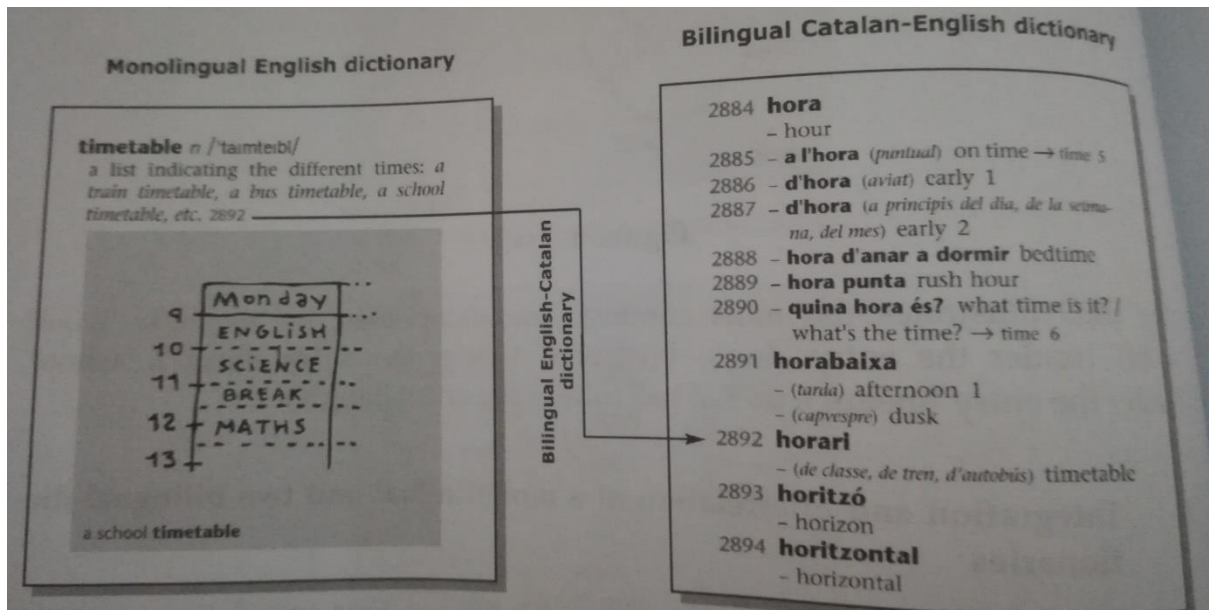


Figure 2: Uhlobo lwesichazamazwi oluyalela kolunye uhlobo lwesichazamazwi

Ithathwe kuCorrius noPujol (2010)

Izwe laseSpain lisebenzisa izinhlobo ezintathu zezingxenye zesichazamazwi ukwelekelela abasebenzisi besichazamazwi ukufunda izilimi ezimbili nangaphezulu. UCorrius noPujol (2010: 121) bathi:

The main purpose of this type of a dictionary is to encourage student to use monolingual dictionaries as much possible, without denying them the possibility of access to translations.

Inhloso enkulu yalolu hlobo lwesichazamazwi wukugquguzela abafundi ukusebenzisa isichazamazwi esilulimilunye kakhulu, ngaphandle kokubancisha ithuba lokuthola igama elihunyushelwe kolunye ulimi.

Umkhakha wesayensi yokwakhiwa kwezichazamazwi ezweni laseSpain ugquguzela ukusetshenziswa kwezichazamazwi eziyizinhlobo ezimbili ngesikhathi esisodwa okuyisichazamazwi esilulimilunye esinthe ngolimi lwebele ngoba singumabuthelakonke njengoba simumatha konke okuphathelene nolimi lwebele kanye nesichazamazwi esilulimimbili esinikeza ithuba lokufunda izilimi ezimbili ngesikhathi esisodwa ngoba sinikeza ilema ngolunye ulimi bese sinikeza igama eliqukethe umqondo ofana nse nalowo oqukethwe yilema ngolunye ulimi. UMcCathy (1990: 12) ubeka kanje:

The relationship of the coloration is fundamental in the study of vocabulary, and therefore is a major area of concern for learners of EFL.

Ubudlelwano bokuphenyisiswa kwesiqu segama bubalulekile uma kwenziwa izifundo zolwazimagama, kanti ziyinkinga kakhulu kubafundi abafunda ulimi lwesiNgesi lokwengeza.

Uma kwakhiwa isichazamazwi esilulimimbili sabafundi, kusemqoka ukuthi abakhi bezichazamazwi bakubeke emqoka ukubaluleka kokwenza isiqiniseko sokuthi konke okuthinta ukwakhiwa kwegama okuyisiqalo, isiqu kanye nesijobelelo kuqashelwa ngeso lokhozi. Abakhi bezichazamazwi kufanele kubabuse engqondweni ukuthi isichazamazwi esilulimimbili sakhiwa ngenhloso yokufundisa izilimi ezimbili ngesikhathi esisodwa.

Isikhathi esiningi isichazamazwi esilulimimbili sisetshenziswa abasebenzisi besichazamazwi abangalwazi nhlobo ulimi. Kungumsebenzi wabakhi bezichazamazwi ukwenza isiqiniseko sokuthi indlela amalema ahlelwa ngayo ayiwudukisi umqondo wabasebenzisi besichazamazwi. Kuyiqiniso elingephikwe ukuthi indlela yokuhlela amalema ngohlamvu lokuqala lwesiqu ingezinye zezindlela ezivumelekile ukusetshenziswa uma kwakhiwa isichazamazwi ikakhulukazi uma ulimi olusetshenziswe esichazamazwini lwenza kube ngumqansa ukuhlela amalema ngeziqalo.

Abakhi bezichazamazwi kufanele bakubeke kucace bha ukuthi isichazamazwi sisebenzise yiphi indlela yokuhlela amalema engxenyeni ephambili. Kusemqoka ukuthi abakhi bezichazamazwi bacacise ngokusobala ukuthi amalema azotholakala kanjani esichazamazwini. Umqondo oqukethwe isiqu segama akufanele ulahleke uma kuhunyushwa ilema lihunyushelwa kolunye ulimi. Isichazamazwi kufanele siqukathe umqondo ofana ncamashi nalowo oqukethwe yilema lolunye ulimi. UTaylor (1990: 49) uthi:

In similarly way, idioms are a great source of difficulty for foreign learners.

Ngendlela efanayo, izimo zokukhuluma ziyingqikithi yobunzima bolimi kubafundi abangaluncelanga ulimi.

Ukusetshenziswa kwezimo zokukhuluma esichazamazwini esilulimimbili kwenza ukufunda nokufundisa ulimi kube ngumqansa kumsebenzisi wesichazamazwi osuke engaluncelanga ulimi ebeleni. Yize ukufunda izindlela eziningi zokusetshenziswa kolimi kusemqoka kodwa abakhi bezichazamazwi kufanele bakubeke emqoka ukuthi kunomehluko phakathi kwesichazamazwi esilulimilunye nesilulimimbili. Isichazamazwi esilulimimbili sethula ulwazi olufundekayo noluqondekayo kumsebenzisi wesichazamazwi kanti esilulimilunye sona singumabuthelakonke futhi sethula lonke ulwazi oluphathelene nelema.

Isichazamazwi esilulimimbili kufanele sethule ulwazi ngendlela elula ukuyiqonda. Lokhu kungenziwa ngaphandle kokucekela phansi ulimi. Abakhi bezichazamazwi bengaqoma ukusebenzisa amagama okulula ukuwafunda ezichazamazwini ezilulimimbili bese kusetshenziswa ulimi ngobunyoninco esichazamazwini esilulimilunye ngoba isichazamazwi esilulimimbili sakhelwa ukuthuthukisa umsebenzisi wesichazamazwi osuke eluncele ebeleni ulimi.

UGregorio-Godeo (2010: 155) uthi:

Bilingual dictionaries of multi-word expressions are invaluable resources for both Spanish learners of EFL and translators.

Izichazamazwi ezilulimimbili eziveza igama elevile kwelilodwa azilona igugu kubasebenzisi besichazamazwi bolimi lweSpanish abafunda ulimi lwesiNgisi lokwengeza kanye nakubahumushi.

Ucwaningo olwethulwa ezweni laseSpain lwaveza ukuthi izichazamazwi ezilulimimbili ezethula ulwazi ngezilimi ezimbili ezibamba iqhaza elikhulu ekulekeleleni ukufundisa ulimi lweSpanish nolwesiNgisi. Lolu hlobo lwezichazamazwi luphinde lwehluleke ukwelekelela abahumushi ukwenza umsebenzi wokuhumusha ube yimpumelelo.

Ucwaningo olwethulwa e-Asia ngocwaningo olwenziwe kubafundi lapho babephawula ngezimpawu ezazisetshenziswe esichazamazwini lwaveza ukuthi kusenabafundi abakuthola kungumqansa ukubhala izibonelo zamabizo anokubaleka okungamabizo akwazi ukuba esimweni sobunye kanye nasebuningini. Lokhu kucacisa ngokusobala ukuthi abasebenzisi besichazamazwi basakuthola kungumqansa ukuhlukanisa amabizo anokubaleka nangabaleki. Abakakwazi ukubona amabizo anokubaleka esichazamazwini okuholela ekutheni bangakwazi ukuwabhala phansi.

UTono (1998: 106) uthi:

The figure showed 56% said yes, but when were asked to write down examples of countable nouns, the opposite result was obtained; 55% could not answer correctly.

Izibalo zaveza 56 wamaphesenti athi yebo, kodwa kwathi uma beyalelwa ukuthi mababhale phansi izibonelo zamabizo abalekayo, kwaphuma imiphumela ephikisayo; abangu-55 wamaphesenti babengakwazi ukuphendula ngendlela efanele.

Ukungqubuzana kwemiphumela kwaveza ukuthi kusenenselelo enkulu esabhekene nabakhi bezichazamazwi zase-Asia. Abakhi bezichazamazwi zase-Asia abakakwazi ukwenza isiqiniseko sokuthi izimpawu ezisetshenziswa esichazamazwini ziqondwa yibo bonke abasebenzisi besichazamazwi. Uma amaphesenti angamashumi amahlanu nanhlanu engakakwazi ukuphendula ngendlela efanele lokhu kungubufakazi bokuthi baningi abasebenzisi besichazamazwi abangakawazi umehluko phakathi kwamabizo abalekayo nangabaleki esichazamazwini. Lokhu kuveza ngokusobala ukuthi injulalwazi yokusebenziseka kwesichazamazwi ayizange ibhekelelwe ngokuphelele ngenkathi kwakhiwa isichazamazwi ngoba abantu abakhelwe isichazamazwi abakakwazi ukubona amagama asebuningini kanye nasebunyeni esichazamazwini esilulimimbili.

Le nkinga ingaba umthelela wokuthi abakhi besichazamazwi abazange bacacise engxenyeni ephambili ukuthi ulwazi lutholakala kanjani esichazamazwini. Ukuqonda ukusetshenziswa kobunye nobuningi olimini kuyisisekelo solimi. Kubalulekile ukwazi ubunye nobuningi begama ukuze igama lisebenziseke ngendlela efanele emshweni. Isivumelwano senhloko esisebunyeni noma ebuningini kufanele sihambisane nesivumelwano sesiqu ukuze umusho ubhaleke kahle kulandelwa uhlelo lolimi oluvumelekile.

UNessi noHeill (2002: 277–305) Bephawula ngezichazamazwi ezilulimimbili besezweni laseBritain, bathi:

Subjects were found to have particular difficulty in selecting appropriate entries and sub-entries in their dictionaries. Some consultation problems resulted in serious errors of interpretation, which subjects were largely unaware of.

Abathintekayo batholakala bekuthola kungumqansa ukukhetha amalema okuyiwona wona kanye namagama ancike kuwo ezichazamazwini. Ezinye zezinkinga zaholela emaphutheni okuhumusha abucayi, ababengazi ngawo.

Ukulahleka komqondo ophelele omumethwe yilema ezichazamazwini zase-Britain kuholela ekutheni abasebenzisi besichazamazwi basebenzise igama ngendlela engafanele engagcina isiholela ekulahlekeni komqondo ophelele womusho. Kubalulekile ukuthi izichazamazwi zethule ulwazi okuyilona lona. Lokhu kutshengisa ngokusobala ukuthi izichazamazwi zase-Britain azizibeki izidingo zabasebenzisi bazo emqoka.

Kungumsebenzi wabakhi bezichazamazwi ukuqinisekisa ukuthi amalema esichazamazwi ethulwa ngendlela elula ukuyiqonda ukuze umsebenzisi wesichazamazwi engakutholi

kungumqansa ukukhetha igama esichazamazwini. Abakhi bezichazamazwi kufanele benze isiqiniseko sokuthi amagama angomabizwafane acaciswa ngokuphelele ezichazamazwini. Uma isidingo sikhona kungasetshenziswa nezithombe ukucacisa umehluko phakathi kwamagama abhaleka ngendlela efanayo kodwa ebe esho okuhlukile. Lokhu kulekelela abasebenzisi besichazamazwi ngoba bayakwazi ukushesha beyiqonde incazelo yegama nesimo igama elisetshenziswa ngaphansi kwaso.

Ucwaningo olwethulwa ezweni laseJapan ngu-Okuyama no-Igarashi (2007) lwaveza ukuthi abasebenzisi besichazamazwi bachitha isikhathi eside befuna igama kanye nencazelo yegama esichazamazwini. UHaas (1962) wagcizelela ukuthi umsebenzisi wesichazamazwi akaluthole zisuka ulwazi asuke elubabele esichazamazwini. U-Okuyama no-Igarashi (2007: 53) ubalula ukuthi:

There were many instances in which the participants spent many minutes just to locate one character in a dictionary.

Izikhathi eziningi abasebenzisi besichazamazwi bachitha imizuzu eminingi ukuthola uhlamvu esichazamazwini.

Ukuchithwa kwesikhathi eside ukuthola uhlamvu lokuqala lwegama kudalwa ukuthi abasebenzisi besichazamazwi abanalo ulwazi oludingekayo lokuthola uhlamvu lokuqala lwegama esichazamazwini okwenza kube nzima ukuthola igama asuke ehlose ukulithola esichazamazwini. Indlela yokuhlelwa kwamalema esichazamazwini ibamba iqhaza elikhulu ngoba ingumgogodla wesichazamazwi. Abakhi bezichazamazwi kufanele baqoke indlela yokuhlela amalema elula abangayisebenzisa ukuhlela amalema esichazamazwini. Indlela esetshenzisiwe esichazamazwi kubalulekile ukuthi ibalulwe engxenyeni ephambili okuyiyo equkethe ulwazi oludingwa abasebenzisi besichazamazwi.

Inzukazikeyi yokwakhiwa kwezichazamazwi ezibhekelela izidingo zabasebenzisi besichazamazwi inkulu kakhulu kanti lokhu kwenza kube ngumqansa ukuthola ulwazi esichazamazwini esilulimibili. UTono (1998: 106) ephawula ngezindlela ezimbili ezasetshenziswa ezweni laseJapan ukuthola ukuthi ngabe abasebenzisi besichazamazwi bayaziqonda na izimpawu zesenzo esidinga umenziwa ezisetshenzisiwe esichazamazwini, uthi:

Figure 5 indicates that almost 85% said they knew what [1] means (originally it was in a Japanese symbol) but the test results showed that only 53% actually wrote down an example of intransitive verb.

Umfanekiso wesihlanu uveza ukuthi bangama-85% abathi bayalwazi uphawu [1] (olususelwa kuphawu lwaseJapan) kodwa imiphumela yokuhlolwa yaveza ukuthi bangama-53% ababhala phansi isibonelo sesenzo esingadingi umenziwa.

Lokhu kuveza ngokusobala ukuthi kusenabasebenzisi besichazamazwi abazitshela ukuthi bayazi ngezimpawu zolimi ezisetshenziswe ezichazamazwini. Ukuzitshela kwabo ukuthi bayazi kungaholela ekutheni bengakwazi ukuqonda ulimi olusetshenziswe ezichazamazwini ngokuphelele. Ngaphezu kwakho konke zethula amagama asuselwa emsukeni wemvelo yolimi, isibonelo: asuselwa emqondweni wolimi oluthile.

UNuebert (1992: 31) uthi:

Active or passive dictionaries attempt to bridge the gulf between L1 and L2 with the target language being either the user's foreign or native language respectively.

Izichazamazwi ezakhiwe nezakhiwa kudala zizama ukuxhumanisa ukuxhumanisa ulimi lwebele Kanye nolimi lokwengeza kusetshenziswa ulimi okuhunyushelwa kulo okungaba lusha kumsebenzisi wesichazamazwi noma kube olwebele.

Abakhi bezichazamazwi kufanele bakubeke emqoka ukubaluleka komsebenzisi wesichazamazwi. Umsebenzi wesichazamazwi esilulimimbili ukuxhumanisa izilimi ezimbili ezisuke zisetshenziswe esichazamazwini. Umsebenzisi wesichazamazwi usuke enenhloso yokufunda ulimi olusha okungaba olwebele noma olokuqala lokwengeza. Lokhu ukwenza kahle kakhulu uma ekwazi ukuqonda okungenani ulimi olulodwa olusetshenziswe esichazamazwini.

Abakhi bezichazamazwi akufanele bebone indlela endala yokwakha izichazamazwi njengendlela engasoze yashintsha kodwa kufanele kube ngumsebenzi wabo ukuqhamuka namasu amasha angasetshenziswa ukwakha isichazamazwi ukuze izichazamazwi sibe ngezisebenzisekayo kubasebenzisi bazo kuphinde kuthuthuke izinga lomkhakha wesayensi yokwakhiwa kwesichazamazwi. Kunamalema atholakala ezilimini zombili ezisetshenzisiwe ukwakha isichazamazwi esilulimimbili bese kuba nalawo malema angatholakali kuzo zombili kodwa atholakala olimini olulodwa. Ziningi izizathu eziholela kulokhu. Kungaba ukuthi into ekhona kolunye ulimi ayikaze yaba khona kolunye ulimi. Kungaba ukuthi lelo lema alihambisani nosiko lolimi okuhunyushelwa kulo.

Abakhi bezichazamazwi abakwazi ukukushaya indiva lokhu kodwa kufanele baqhamuke namasu amasha azolekelela ukuqanjwa kwalolu hlobo lwamatemu olungeke luholele

ekungqubuzaneni komqondo wabasebenzisi bezichazamazwi. UPiotrowski (1994: 53) ecwaninga ngesichazamazwi esilulimimbili solimi lwesi-Fulentshi nesiNgisi uthi:

Segmental dictionary is usually very orderly neat, compact, transparent in its structure. It offers firm guidelines to the user because of these reasons its relatively easy to use. However, a segmental dictionary will not help very much the user to produce normal text in L2. Texts written on the basis of such dictionaries will be more or less non-idiomatic and unacceptable.

Isichazamazwi esilulimimbili esifinyeziwe sivame ukuhleleka, sifinyeziwe, siyakhanyisa kwisakhiwo. Sinikeza umsebenzisi wesichazamazwi imiyalelo eqondile ngenxa yalezi zizathu silula ukusebenziseka. Yize kunjalo, isichazamazwi esilulimimbili esifinyeziwe asilona usizo kakhulu kumsebenzisi wesichazamazwi ukukhiqiza inkulumo eqondile ngolimi lwesibili. Imibhalo ebhalwe kusetshenziswa lolu hlobo lwesichazamazwi lwethula ulimi olungasebenzisile izimo zokukhuluma kanti lokhu akuvumelekile.

Yize kufanele abakhi bezichazamazwi benze isiqiniseko sokuthi isichazamazwi sakhelwa ukusebenziseka kalula kubasebenzisi baso ngokuhleleka kwaso nokwethulwa kolwazi ngendlela elula, kodwa kufanele bakubeke emqoka ukuthi isichazamazwi esilulimimbili singezinye zezinqolobane zolimi ezakhelwa ukulondoloza ulimi. Ulimi olunothile okuyizimo zokukhuluma lungumnyombo wesichazamazwi kanti ukusebenziseka kwalo emibhalweni kufaka inselelo kubakhi bezichazamazwi ukuthi benze isiqiniseko sokuthi luyafakwa ezichazamazwini ezilulimimbili ukuze abasebenzisi besichazamazwi bahlomule ngolwazi oluqokethwe yizimo zokukhuluma ngolimi olusha.

Izichazamazwi ezilulimimbili ezimumethe izimo zokukhuluma zimumatha okuningi okungasetshenziswa abakhiqizi bemibhalo ebhalwe ngolunye ulimi. Yize kunjalo uPiotrowski (1994) ubalula ukuthi ziningi izingqinamba umsebenzisi wesichazamazwi angahlangabezana nazo ekusebenziseni lolu hlobo lwesichazamazwi. UPiotrowski (1994: 54) uthi:

There is no agreement in lexicography as to the placing of multi-word phrases in the macrostructure and microstructure, such BD's are far from being lucid and transparent. By necessity the entries are long and overloaded with phrases of various sort and size because there is no agreement to what a fixed expression is.

Asikho isivumelwano emkhakheni wesayensi yokwakhiwa kwezichazamazwi ngokuhlelwa kwemisho kwingaphakathi nengaphandle lesichazamazwi, lolu hlobo lwesichazamazwi lusakuthola kungumqansa ukubeka ulwazi ngendlela engafihli lutho. Ukuhlelwa kwayo kuyindlela ende kanti ulwazi luhlelwa ngendlela engahlelekile ngamabinza ahlukene nangesilinganiso ngoba asikho isinqumo esibekiwe.

Uhlobo lwezichazamazwi ezilulimimbili ezimumethe izimo zokukhuluma ziqhaza elikhulu emphakathini, zelekelela ababhali abanentshisekelo yokubhala besebenzisa ulimi olunothile kanye nabafundi abanesifiso sokuthola incazelo yesisho. Yize kunjalo lolu hlobo lwesichazamazwi senza kube bucayi ukuhleleka kwaso ngoba kudingeka ukuthi abakhi bezichazamazwi bahlele izaga nezisho ngendlela efanele enza kube lula ukusebenziseka kwesichazamazwi. Emkhakheni wesayensi yokwakhiwa kwezichazamazwi awukho umthetho obekiwe ngokuhlelwa kwezaga nezisho. Ukungabi bikho komthetho kwenza ukuthi kube nomdonsiswano phakathi kwenjulalwazi yokusebenziseka, umsebenzisi wesichazamazwi kanye nesichazamazwi uqobo. Lokhu kuphosa inselelo kulabo abanentshisekelo ngomkhakha wesayensi yokwakhiwa kwezichazamazwi ukusungula umthethosisekelo ozolawula ukwakhiwa kwalolu hlobo lwezichazamazwi njengohlobo oluzimele olulandela injulalwazi yokusebenziseka. UPiotrowski (1994: 54) uthi:

Consultation of an idiomatic dictionary is therefore time-consuming and difficult.

Ukusetshenziswa kwesichazamazwi sezaga nezisho sichitha isikhathi kanti sinzima.

Uma isichazamazwi sethula ulwazi ngendlela enza kube nzima kosebenzisa isichazamazwi ukuthola ulwazi, lokho kusho ukuthi isichazamazwi asizibhekeleli izidingo zabasebenzisi. Isizathu esenza kube ngumqansa ukusebenziseka kwalolu hlobo lwesichazamazwi ukuthi awukho umgomo obekiwe emkhakheni wesayensi yokwakhiwa kwezichazamazwi ezilulimimbili eziqukethe ulimi olunothile. Yize kungathusi lokhu ngoba nenjulalwazi yokwakhiwa kwezichazamazwi yasungulwa nguHaas (1962) kamuva kunokwakhiwa kwezichazamazwi. Luningi ulwazi olwethulwa yilolu hlobo lwesichazamazwi kodwa sijwayele ukudukisa abasebenzisi besichazamazwi ngenxa yomthamo omningi esiwumumathayo. Ukunikeza isaga esiqukethe umqondo ofanayo ngolimi kungaba umqansa. UPiotrowski (1994: 54) uthi:

Lexonic equivalence, can be often neglected much, and consequently the dictionary offers only equivalents embedded in context in various text.

Ukulinganiswa komqondo welema, kunganganakwa kakhulu, kanti isichazamazwi sinikeza ithuba igama eliqukethe umqondo ofana nowelema elingasebenziseka esimweni semibhalo ehlukeneyo.

Ukunganakwa komqondo omumethwe yigama elinikeziwe ukuchaza ilema ngolunye ulimi kungadala izinkinga ezilimini ezisetshenziswe esichazamazwini. Umqondo omumethwe yilema kufanele umumathwe yigama elinikeziwe ukuchaza ilema. Umqondo ulinganiswe ngendlela efanayo. Abakhi bezichazamazwi kufanele bakubeke obala ukuthi yimuphi

umqondo omumethwe yilema. Lokhu bengakwenza ngokulisebenzisa emshweni. Kungumsebenzi wabakhi bezichazamazwi ukwenza isiqiniseko sokuthi ilema nencazelo kumumatha umqondo owodwa. Ukwehluleka ukwethula ilema negama eliqukethe isilinganiso somqondo ofanayo kungaholela ekulahlekeni kwengqikithi equkethwe igama.

Uma ilema elilodwa liqukethe imiqondo engasebenziseka ezimweni ezechukene kungumsebenzi womakhi wesichazamazwi ukuchaza bese elethula ngendlela ezoba lula ukuyiqonda kumsebenzisi wesichazamazwi.

Ucwaningo olwethulwe ezweni laseRussia ngesichazamazwi esilulimimbili solimi lwesiNgesi nesiRashiya nguPiotrowski (1994: 55) uthi:

Oxford dictionary abounds in entries with poorly decontextualized equivalents. Thus in the entry in there are 19 out of 21 senses in which lexemic equivalence is not indicated.

Isichazamazwi sakwa-Oxford sichuma kumalema achazwe ngamagama angenakho ukubhekisisa ingqikithi ngendlela efanele. Kanti amalema ayi-19 kwayi-21 achazwe ngendlela eveza ukungaxhumani kwamagama nangokwezinzwa.

Umongo wesichazamazwi esilulimimbili ukunikeza igama eliqukethe umqondo ofana nse nalowo oqukethwe yilema. Uma isichazamazwi sethula amagama aqukethe ukungaxhumani ngomqondo lokhu kuveza ukuthi isichazamazwi asiyibhekelelanga injulalwazi yokusebenziseka. Lokhu kungaba nobungozi bokuthi umsebenzisi wesichazamazwi asebenzise igama emshweni ngendlela engawakhi umqondo ngenxa yokuthi ulawulwa yisichazamazwi. Lokhu kuveza ukuthi umsebenzi wesichazamazwi oyisisekelo sokwelekelela abafundi abanesifiso sokufunda izilimi ezimbili awenzekanga ngendlela efanele.

UPiotrowski (1994: 63) uthi:

Thus, we have seen, even though polyfunctional description seems to be very important for lexicographers, it is usually criticized as failing to provide user friendly description.

Yize sesibonile ukuthi yize isichazamazwi esinxambili sibukeka sibalulekile kubakhi bezichazamazwi, sivame ukugxekwa ngokwehluleka ukunikeza abasebenzisi besichazamazwi incazelo ezwakalayo.

Ukugxekwa kohlobo lwesichazamazwi esinxambili ngokwehluleka ukunikeza incazelo ecacile kwenza kucace bha ukuthi isenkulu inselelo esabhekene nabasebenzisi bezichazamazwi

ezilulimimbili. Ukuchaza kwelema nokunikezwa kwegama eliqukethe umqondo olingana nowelema ngolunye ulimi kubaluleke kakhulu ngoba isizathu esenza ukuthi umsebenzisi wesichazamazwi asebenzise isichazamazwi ukuthola igama eliqukethe umqondo olingana nowelema. Ukuqhutshwa kocwaningo kuhloswe ngalo ukucubungula okungenziwa ukuze izichazamazwi ezilulimimbili zifinyelele ezingeni eliphezulu. Kubalulekile ukuthi abakhi bezichazamazwi babuyekeza imisebenzi yabo ekhiqiziwe bazihlolisise ukuze amaphutha enzeke kulolu hlobo lwezichazamazwi engaphindwa ngengomusa. Uma isichazamazwi sehluleka ukuhambisana nenjulalwazi yokusebenziseka kwesichazamazwi lokhu kusho ukuthi izinkinga nezingqinamba ezihlangabezana nabasebenzisi besichazamazwi yokungakwazi ukusebenzisa isichazamazwi ngendlela eyimpumelelo ayikanqobeki.

Injulalwazi yokusebenziseka icacisa ngokusobala ukuthi umsebenzisi wesichazamazwi akathole konke ahlose ukukuthola esichazamazwini, kubekwe ngendlela alindele ngayo kufanele indlela azoluthola ngayo ulwazi esichazamazwini icaciswe ngokusobala ukuze akwazi ukuphenduleka kuyo yonke imibuzo asuke enayo. Ucwanningo ngokusebenziseka kwezichazamazwi olwenziwe ezweni lase-Australia nguCorris nabanye ngokusebenziseka kwezichazamazwi ezilulimimbili zasezweni lase-Australia (2000) lwethula izingqinamba eziningi ezihlangabezana nabasebenzisi bezichazamazwi lwaveza ukuthi izichazamazwi ezilulimimbili ezakhiwe kusetshenziswa izilimi zabomdabu nolimi lwesiNgisi ikakhulukazi lezo ezishicilelwe. Nazi izingqinamba ezethulwa wumcwanningo UCorris (2000: 172) uthi:

In community, both of the spoken language and of the written language. Alawa, Eastern (Wakirti) Warlpiri and Warumungu are all languages in need of revitalization: the older people are competent speakers, but in general children no longer learn the language natively.

Emphakathini, zombili izilimi ezikhulunywayo nezibhalwayo, Okuyi-Alawa, Warlpiri ne-Warumungu zidinga ukuthuthukiswa: Abantu abadala yibo abazikhuluma kahle lezi zilimi, kodwa abantwana abancane abasalufundi ulimi lomdabu.

Ukungakhulunywa kwezilimi zabomdabu abantwana abancane kuholela ekutheni ulimi lufe. Enye yezimbangela zalokhu ukuthi ukushintshiselana kolimi, ukungathathwa kwezilimi zabomdabu njengezibalulekile, kanti nokubukeleka phansi kwezilimi zabomdabu kungaba imbangela yalokhu. Ukubukeleka phansi kwezilimi zomdabu kuholela ekutheni intsha nabantwana abasakhula bakhulume kakhulu ulimi olusuke luthathwa njengolubalulekile. Isizathu esenza izilimi zomdabu zingabi nenasasa ukuthi azisakhulunywa emakhaya okwenza abantwana abancane bengakwazi ukuzikhuluma kahle kanti nokunganikezwa kwesikhathi

esanele sokufundisa izilimi zabomdabu ezikoleni kungenye yezimbangela edala ukuthi abantwana abancane bengalwazi ulimi lwebele ngendlela elindelekile.

UCorris (2000: 172) uthi:

At the moment, the lack of availability of dictionaries of indigenous languages and the low levels of vernacular literacy restrict the uses of dictionaries by speakers and their descendents.

Okwamanje, ukwantuleka kwezichazamazwi zezilimi zabomdabu namazinga okufundiswa kolimi lwabantu bomdabu kuvimbela ukusetshenziswa kwezichazamazwi abakhulumi bolimi nezizukulwane.

Izilimi zabomdabu ziyigugu kubantu kanti zimumethe usikompilo okumele abantu bakuleyo ndawo baphile ngalo. Izichazamazwi ezakhiwe ngolimi lomdabu zingenye yezindlela zokulondoloza ulimi kwizizukulwane ngezizukulwane. Ukungabibikho kwezichazamazwi kubulala ulimi. Ukufundiswa kolimi kungenye yezindlela zokulondoloza ulimi kubantwana abancane. Kutshala inhlansi yothando yolimi nakulowo obengalunakile.

UCorris (2000: 174) uthi:

The dictionaries we trialed ranged from having little to adequate front matter, invariably in English. Following the usual truism, we saw no evidence of people using it. Electronic dictionaries can provide learner supports (like Balloon Help) to give training to at least fairly literate users.

Izichazamazwi esizicwaningile zitholakale zinolwazi oluncane kuya kolulingene, ngolimi lwesiNgesi. Izichazamazwi zogesi zeseka abafundi ngokubaqeqesha ikakhulukazi kulabo abasafunda.

Ingxenywe ephambili yesichazamazwi ingxenywe ebalulekile ezingxenywe ezintathu zesichazamazwi okuyingxenywe ephambili, ingxenywe ephakathi kanye nengxenywe engemuva ngoba yiyo ecacisa ngokusobala ukuthi isichazamazwi sakhelwe obani futhi sizosebenziseka kanjani. UGouws noPrinsloo (2005) bathi ingxenywe ephambili iqukethe zonke izindlela zokusebenziseka kwesichazamazwi. Ingxenywe ephambili iyona ecacisa ukuthi amalema ahlelwe ngayiphi indlela, yiziphi izimpawu ezisetshenzisiwe esichazamazwini okufanele umsebenzisi wesichazamazwi azazi ngaphambi kokusebenzisa isichazamazwi.

Uma ulwazi olwethulwa engxenyeni ephambili lunamagbe lugcina luholela ekutheni isichazamazwi singabi esibhekelele injulalwazi yokusebenziseka. Ulwazi olwethulwa engxenyeni ephambili kufanele lwethulwe ngendlela ehehayo ezoheha umsebenzisi

wesichazamazwi. Abakhi bezichazamazwi ikakhulukazi ezakhelwa abafundi abasemazingeni emfundo ephansi bengasebenzisa imibala emakhasini amumethe ingxenye ephambili ukuheha iso lomsebenzisi wesichazamazwi.

Ukusetshenziswa kwamasu aheha umsebenzisi wesichazamazwi ukuthi afunde ingxenye ephambili kungagwema izinkinga ezingayamaniswa nokusetshenziswa kwezichazamazwi ezakhelwa uhlobo lwabasebenzisi besichazamazwi abangalwazi ulimi olusetshenzisiwe ukwakha isichazamazwi

UCorris (2000: 175) uthi:

Many users from all languages did not grasp alphabetical order in English, let alone in the indigenous language.

Abasebenzisi besichazamazwi abaningi bezilimi zonke abakwazanga ukuqonda indlela yokuhlelwa kwamalema kulandelwa indlela yohlamvu lwe-alfabhethi ngolimi lwesiNgisi, ikakhulukazi nasezilimini zabomdabu.

Ukwehluleka kwabasebenzisi besichazamazwi ukuqonda nokusebenzisa indlela amalema ahlelwe ngayo kusho ukungakwazi ukuthola ulwazi abasuke befisa ukuluthola esichazamazwini. UHaas (1962) ubalula ukuthi isichazamazwi esishaya emhloleni yileso othola ulwazi kuso ngaphandle kokuchitha isikhathi eside. Ucwanningo luveza ukuthi abasebenzisi besichazamazwi abaningi bachitha isikhathi eside befuna uhlamvu abalubabele. Abanye abasebenzisi besichazamazwi babona kuyisisombululo ukubheka kusukela ekuqaleni kohlamvu badlule kuzo zonke izinhlamvu ngaphambi kokufinyelela kulolu abaludingayo.

Izingqinamba zabasebenzisi besichazamazwi bezibonakala ekuhleleni kohlamvu lwe-alfabhethi nangaphakathi egameni ikakhulukazi amalema ahlelwe ngolimi lwesiNgisi ikakhulukazi uma uhlelo lwehlukile kunolwezilimi zabomdabu. UCorris (2000: 175) uthi:

*A linguist might consider it logical to treat digraphs such as **ng** and **ny** as single letters, and to separate say, words beginning with **na** and **nu** from words beginning with **ng**. However, this retards skills transfer for people who are familiar with alphabetical order in English, but not trained in orthographic conventions of the EL.*

Ingcweti yolimi ingakubona kungumqondo ophusile ukuthatha imisindo enhlamvumbili njengo **ng** no **ny** njengohlamvu olulodwa, bese kuthi ngokuhlukile ithi, amagama aqala ngomsindo u- **na** no **nu** emagameni aqala ngo-**ng**. Yize kunjalo, lokhu kukhinyabeza abasebenzisi besichazamazwi abajwayele uhlamvu lwe-alfabhethi ngolimi lwesiNgisi, kodwa bengaqeqeshelwe kwindlela yokulotshwa kwamagama kwinguquko yolimi labomdabu.

Isichazamazwi siyithuluzi elisetshenziswa izingcweti zolimi kanye nabasebenzisi bezichazamazwi abasemazingeni ehlukahlukene. Izidingo zezingcweti zolimi kanye nabasebenzisi bezichazamazwi kufanele zibhekelelwe ngokuphelele. Kufanele abakhi bezichazamazwi benze isiqiniseko sokuthi isichazamazwi sifeza izidingo zolimi siphinde simumathe amagama asetshenziswa wumphakathi owakhelwa isichazamazwi. UGouws noPrinsloo (2005: 39) bathi:

The lexicographer is the mediator between linguistics and the everyday dictionary user.

Umakhi wesichazamazwi ungumxhumanisi phakathi kwesayensi yolimi kanye nomsebenzisi wesichazamazwi.

Uma isichazamazwi sihluleka ukuxhumanisa injulalwazi yokusebenziseka nesayensi yokubhala lokho kusho ukuthi isichazamazwi asizibhekeleli ngokuphelele izidingo zabasebenzisi besichazamazwi. Ucwangingo lwaveza ukuthi isu lokucindezela ngokukhulu okugqamile kwaba nomthelela omuhle ezichazamazwini ezishicilelwayo. Ucwangingo lwaveza ukuthi ukuhlukanisa uhla lolwazi ngezehluko zesichazamazwi, nokuveza indlela yokuhlelwa kohlamvu lwe-alfabethi phezulu ekhasini kuba usizo kakhulu.

Isichazamazwi sobuchwepheshe singazigwema izinkinga zokubheka uhlamvu lwelema ngokuvulela abasebenzisi besichazamazwi amathuba amaningi okuthola igama ezichazamazwini ezishicilelwe. UCorris (2000) uthi kwatholakala ukuthi abanye abasebenzisi bezichazamazwi bathola ukuthi ukunikezwa uhlu lwamagama ezichazamazwini zobuchwepheshe kuyasiza ngoba uma abasebenzisi befaka bebhala izinhlamvu ezintathu zokuqala kwikhompyutha, igama lizivelela lona. Lokhu kwaveza uhlu lwamagama oluqala ngalezo zinhlamvu bese umsebenzisi wesichazamazwi ekhetha kulawa anikeziwe.

UCorris (2000: 175) eqhathanisa abafundi nezichazamazwi ezilulimimbili uthi:

Linguists and lexicographers working on endangered languages tend to want to include as much information as is known, in terms both of numbers of words and of information about words.

Izingcweti zolimi nabakhi bezichazamazwi abasebenza ngezilimi ezisengozini yokushabalala bajwayele ukufuna ukufaka ulwazi oluningi kunolungalindeleka, ngokwenombolo yamagama nolwazi ngezichazamazwi.

Ukufaka ulwazi oluningi ezichazamazwini ezilulimimbili kugcina kuholela ekutheni umsebenzisi wesichazamazwi ephoqekele ukukhetha incazelo yegama kulezi asuke enikezwe

zona. Umsebenzisi wesichazamazwi esilulimimbili osuke esalufunda ulimi engakuthola kungumqansa ukukhetha igama noma incazelo ehambisana nesimo sokukhuluma asuke ekhuluma ngaso ikakhulukazi osuke engakaluqondi ngokuphelele ulimi lwesibili. Kwesinye isikhathi lolu lwazi lusuke lutholakale ngesikhathi sokuqoqwa kwekhophasi la othola ukuthi abakhuluma ulimi abadala abangafundile bezilimi zabomdabu banikeza ulwazi oluningi abafuna lufakwe ezichazamazwini. UGouws noPrinsloo (2005: 17) ephawula ngokuqoqwa kwekhophasi uthi:

Especially in the case of oral material, the recordings have to be transcribed and scanned into the computer for the eventual inclusion in the corpus. This phase also gives the staff the opportunity to sort out the material in order to omit material that cannot be used.

Ikakhulukazi esimweni sokuqoqwa kwamazwi akhulunywayo, amazwi aqoshwe ngesiqophamazwi kufanele alotshwe afakwe ekhompuytheni ukuze afakwe ekhophasini. Lesi sigaba siphinde sinikeza abasebenzi ithuba lokuhlela amazwi ngendlela ukuze kukhishwe angeke asetshenziswe.

Kusemqoka ukuthi abakhi bezichazamazwi bahlale phansi emva kokuqoqwa ikhophasi enothile bazinike isikhathi sokuhlela wonke amagama abawathole emphakathini. Lesi sigaba esenzeka emva kokuqoqwa ikhophasi ngaphambi kokwakha isichazamazwi esiqoqelwa ikhophasi. Lesi sigaba esinikeza abakhi bezichazamazwi, izingcweti zolimi nabo bonke abasuke behlanganyele kulo msebenzi wokwakhiwa kwezichazamazwi igunya lokukhetha amagama azofakwa esichazamazwini bese kuya ngokuthi avela asetshenziswe kangakanani ekhophasini eqoqwe emphakathini. Kusemqoka ukwenza isiqiniseko sokuthi ikhophasi inesilinganiso phakathi kweqoqwe kukhulunywa neqoqwe emibhalweni.

UKennedy (1998: 62) ephawula ngekhophasi uthi:

A general corpus is typically designed to be balanced, by containing texts from different genres including spoken and written.

Ikhophasi ejwayelekile yakhiwe ngendlela enesilinganiso, ngokuqokatha imibhalo ethathwe ezinhlotsheni eziningi zemibhalo okubalwa amazwi akhulunywayo nabhalwayo.

Ukuqinisekisa isilinganiso uma kuqoqwa ikhophasi kulekelela ngokuthi isichazamazwi siqukathe amagama asetshenziswa wumphakathi owakhelwa isichazamazwi. Ukuzinika isikhathi sokuhlolisisa ikhophasi ngaphambi kokuthi ithathwe isetshenziswe ukwakha isichazamazwi kugwema ukufaka okungenasidingo esichazamazwini bese kuqinisekisa ukuthi isichazamazwi sisezingeni labasebenzisi baso.

Kubalulekile ukuthi isichazamazwi esilulimimbili esakhelwe abafundi simumathe ulwazi olufingqwe ngendlela elula nehambisana nezithombe. Izithombe zenza abafundi babe nogqozi lokunaka nokufunda kanti zilekelela nasekunikezeni ulwazi oluthe thuthu ngoba umfundi uba nesithombe esiphelele salokhu okukhulunywa ngakho. Abasebenzisi besichazamazwi abaningi abangabafundi bakuthola kungumqansa ukufunda ukusebenzisa isichazamazwi. Ukufakwa kwezithombe kungalekelela abasebenzisi besichazamazwi ukuthi bakwazi ukuba nomqondo ophelele wegama. Isichazamazwi esishicilelwe phansi asikwazi ukunikeza umehluko wezahluko zabasebenzisi ngenxa yobukhulu besakhiwo. Isichazamazwi sobuchwepheshe sivumela izinhlobo ezahlukene zezahluko kubasebenzisi besichazamazwi abahlukene.

UCorris (2000: 176) ephawula ngokungagculiseki ngokuhlelwa kwamalema uthi:

For people who don't know the language well or who don't have high levels of vernacular literacy, but do have reasonable English literacy, LWC-EL order is more useful, and furthermore helps those who want to improve their English literacy.

Kulabo abangalwazi kahle ulimi noma abangafundile ngokusezingeni, kodwa abanakho ukuqonda ngolimi lwesiNgisi, Izichazamazwi ezakhiwe ngolimi oludla umhlanganiso nolimi lwabomdabu olusengcupheni yokuphela emphakathini (LWC-EL) zibalulekile futhi zisiza labo abafisa ukuthuthukisa ulimi lwesiNgisi.

Abantu abangama-Alawa nama-Warlpiri abakwazi kahle ukubhala nokukhuluma ulimi lwabomdabu kodwa balwazi kangcono ulimi lwesiNgisi. Lokhu kwatholakala emva kokuthi kwenziwe ucwaningo kuhlolisiswa abasebenzisi besichazamazwi, kwakusetshenziswa uhlu lwesiNgisi esichazamazwini ukubheka incazelo ngenhloso yokuthola igama ngolimi lwabomdabu oluhunyushiwe nokubheka upelomagama. UCorris (2000) ecaphuna uSimpson ephawula ngabafundi bama-Warumungu nama-Warlpiri ebangeni elilodwa uthi, abafundi bama-Warumungu basebenzisa isichazamazwi solimi lwesi-Warumungu, abafundi bolimi lwesi-Warlpiri babekuthola kungumqansa ukusebenzisa isichazamazwi solimi lwabo lwebele yize babesebenzisa uhlu lwamagama.

UCorris (2000: 176)

Corris noted a Warlpiri boy at Willowra, who had problems spelling Warlpiri, using searching on the English 'dingo' to find the Warlpiri warnapari.

UCorris waqaphela ukuthi umfana ongumWarlpiri eWillowra wayenenkinga yokupela amagama olimi lwesiWarlpiri, esebenzisa indlela yokubheka esichazamazwini sesiNgisi ukuthola ulwazi.

Indlela elandelwayo yokusebenziseka ayihambisani nendlela yokwakhiwa nokuhlelwa kwesichazamazwi. Isichazamazwi esi-*electronic* siyisisombululo kule nkinga yokuhlelwa kwamalema esichazamazwini kunokufuna igama elihlelwe esichazamazwini esilulimimbili. Ucwangingo lwathola ukuthi isichazamazwi sobuchwepheshe singenye yezindlela zokonga indawo. Izichazamazwi ezilimimbili zimumatha ulwazi oluncane olufinyeziwe. Ukufinyezwa kwalo kuyindlela yokuthi ulwazi lunele lonke. Kuyiqiniso elingephikiswe ukuthi ulwazi lugcina lungangenanga lonke esichazamazwini ngoba kubalekelwa ukuthi sizoba ngumqingo omkhulu.

UCorris (2000: 176) ephawula ngempimiso yamagama uthi:

Some participants found the idea of a citation form for verbs hard to grasp. They were disappointed when they couldn't find inflected forms of verbs in the dictionary. Here, again, electronic dictionaries offer a possible solution, as there is no problem with including all inflected forms as headwords in the dictionary. Space isn't an issue.

Abanye abasebenzisi besichazamazwi bebhokuthola kungumqansa ukuqonda ukuphimisa izenzo. Baba nokuphoxeka uma bengakwazi ukuthola izinhlobo zezenzo eziguliwe esichazamazwini. Nakule nkinga isichazamazwi esi-*electronic*? siyisisombululo, ayikho inkinga yokufakwa kwazo zonke izinguquko zesenzo kanti nendawo ayisiyo inkinga.

Izilimi zinendlela ehlukile yempimiso yamagama. Uma umsebenzisi wesichazamazwi enenhloso yokufunda ulimi olusha kufanele akwazi ukuluphimisa ngendlela efanele. Isichazamazwi esilulimimbili kufanele sikwazi ukucacisa ukwehla nokwenyuka kwephimbo kuzo zombili izilimi ezisetshenzisiwe ukwakha isichazamazwi ukuze kuhlomule abasebenzisi besichazamazwi bezilimi zombili. Ingcacisa ngezimpawu zokufunda ilekelela umsebenzisi wesichazamazwi ngokuthi asheshe aqonde impimiso yamagama olimi olusha.

Uhlobo lwezimpawu olusetshenzisiwe ukuveza ukwehla nokwenyuka kwephimbo kufanele kuchazwe engxenyeni ephambili ukuze umsebenzisi wesichazamazwi abe nokuqonda okugcwele ngesichazamazwi. Abasebenzisi besichazamazwi be-*Alawa* babengenakho ukuzethemba uma befunda amagama noma bewaphimisa. Babethatha isikhathi eside ukuthola igama kuthi uma belithola kube nzima ukulifunda, bengaqondi nokuqonda ukuthi lifundeka kanjani.

2.2.2. Ukususwa Kolwazi Oluhlobene

UCorris (2000:177) uthi:

Lengthy, detailed entries were very hard for users not familiar with dictionaries.

Izichazamazwi ezinamalema amade nencazelo ende kwakunzima ukuthi zisebenziseke.

Isichazamazwi esilulimimbili sakhelwe ukufundisa ulimi olusha. Ukusetshenziswa kwamagama ezincazelweni ezinde kwenza ukuthi umsebenzisi wesichazamazwi angaqondi. Lokhu kugcina kuholela ekutheni angakwazi ukubona umenzi, isilandiso kanye nomenziwa emshweni. Abakhi bezichazamazwi kufanele baqikelele ukungakhi imisho emifushane kakhulu yize kusemqoka ukusebenzisa imisho emifushane. Lokhu kungagcina kuholela ekulahlekeni komqondo womusho.

UCorris (2000: 177) uthi:

Distinguishing headwords and sub-entries, Alawa users became distracted where there were a lot of sub-entries.

Ngokwamalema, abasebenzisi besichazamazwi be-Alawa babephazamiseka uma bethola imixhantela yelemu.

Imixhantela yelemu iyamdida umsebenzisi wesichazamazwi osuke esalufunda ulimi ngoba imixhantela yelemu incike ekuhlelweni kwamalema. Lokhu kwenza umsebenzisi wesichazamazwi engabe esazi ukuthi yiliphi ilemu okufanele alikhethe elizohambisana nesimo somqondo.

2.2.3. Ukufunda Izincazelo Zohlu Lwamagama

UCorris (2000: 177) uthi:

Participants also had various problems with reading definitions. These resulted from the use of obscure and overly technical words in definitions.

Ababambiqhaza babenezinkinga ezithinta ukufunda izincazelo. Lena kwaba yimiphumela yokusetshenziswa kwamagama afiphele nalukhuni ezincazelweni.

Ukuhlelwa kwamagama alukhuni nokusetshenziswa kwawo emishweni kudala ukuthi umsebenzisi wesichazamazwi angawuqondi umqondo wegama ophelele. Lokhu kungagcina kuholele ekutheni adikibale ukusebenzisa isichazamazwi ngoba isichazamazwi usuke esisebenzisa ngenhloso yokuthola incazelo yegama asuke engaliqondi, ukungakutholi asuke ekudinga kungaholela ekutheni anengeke angabe esaba nogqozi lokusebenzisa isichazamazwi.

2.2.4. Ukuhleleka Komusho Ochaza Amalema

UCorris (2000: 177) uthi:

Part of speech abbreviations were puzzling to users, most of whom had very limited familiarity with such grammatical terms. These abbreviations were read as being part of the definition.

Izingcezu zenkulumo, izifinyezo zazibadida abasebenzisi besichazamazwi, ikakhulukazi labo abangakujwayeke ukusetshenziswa kwamatemu emishweni. Lezi zifinyezo zazifundwa njengengxenywe yencazelo.

Ukusetshenziswa kwezifinyezo kuyindlela yokonga indawo esichazamazwini. Kubalulekile ukuthi umakhi wesichazamazwi acacise ngezifinyezo azozisebenzisa engxenyeni ephambili esichazamazwini ukuze umsebenzisi wesichazamazwi aqonde ukuthi yikuphi angahlangabezane nakho kwingaphakathi lesichazamazwi ukuze akwazi ukuthola incazelo. Azikho izimfundiso ngenqubo yokubhala emiphakathini. Kuyagqugquzelwa ukuthi abasebenzisi besichazamazwi baqeqeshwe ngenqubo ephathelene nokubhala ulwazimagama olutholakala esichazamazwini nokungalunaki ulwazi olungabalulekile ngokwezidingo zabo.

2.2.5. Ukuxhumana Kwesemantiki

UCorris (2000: 177) uthi:

Users had difficulty following links at the end of entries with cryptic abbreviations or symbols.

Abasebenzisi besichazamazwi babehlangabezana nobunzima ukulandela ukuxhumana kwesemantiki ngenxa yezifinyezo ezingacacile noma izimpawu.

Uma abasebenzisi bekuthola kungumqansa ukulandela ukuxhumana emva kwamalema ngenxa yezimpawu nezifinyezo ezisetshenzisiwe lokho kusho ukungabhekelelwa kwezidingo zabasebenzisi besichazamazwi. UCorris (2000) ubalula izinkinga ezithinta ubuncane bendlela yokubhalwa kwamalema okwenza kube ngumqansa ukuthola ulwazi kubasebenzisi besichazamazwi. Abafundi abasemabangeni aphansi kanye nalabo abanenkinga yamehlo bakuthola kungumqansa ukuthola ulwazi abasuke belubabele esichazamazwini okungagcina kuholele ekutheni badikibale balahlekelwe nawugqozi lokusebenzisa isichazamazwi.

Yize le nkinga ingadalwa ukonga indawo kwingaphakathi lesichazamazwi ukuze isichazamazwi simumathe lonke ulwazi okufanele silumumathe, abakhi bezichazamazwi

kufanele bakubeke emqoka ukuthi ukonga indawo esichazamazwini kodwa akufanele kukhubaze injulalwazi yokusebenziseka kwesichazamazwi.

UCorris (2000) uncoma izichazamazwi zobuchwepheshe ngoba ukonga indawo akusiyo inkinga yize kumele kubekwe emqoka ukuthi izichazamazwi zobuchwepheshe azifundeki kahle uma ziqhathaniswa nalezo ezishicilelwe. Okufanele uCorris (2000) akubeke emqoka ukuthi akusiwo wonke umuntu onendlela yokuthola ikhompytha ikakhulukazi labo abasemakhaya kungumqansa kubo ukuthola nokusebenzisa ikhompytha kanye nokuthola imininingo ngoba liyabiza.

UGouws (2005) uyakubalula ukuthi abasebenzisi besichazamazwi basathatha izichazamazwi ezishicilelwe njengesidingongqangi okufanele sibe khona ekhaya. Enye yezinselelo zohlobo lwesichazamazwi esilulimimbili ukuthi luphoqa abasebenzisi besichazamazwi bafundiswe ngokusetshenziswa kwekhompytha akufanele kucatshangwe ukuthi bayakwazi ukusebenzisa isichazamazwi esi-*online*. Akusiwo wonke umuntu okwazi ukuthola i-inthanethi ngaso sonke isikhathi ngenxa yokubiza kwemininingo.

UCorris (2000) wathola ukuthi e-Yuendumu abantwana abancane ababalelwa onyakeni wokuqala kuya kowesithupha basuke sebevele bekwazi ukusebenzisa ikhompytha kanti babenokuzethemba uma besebenzisa ikhompytha kanti futhi babebukeka bekuthokozela ukubona izinto ezihlukile zenzeka. Yize kunjalo babengajabuleli ukuthola ulwazi esichazamazwini okuyiyona-nto eyinhlosongqangi yokusebenzisa isichazamazwi.

2.3. Ucwaningo Ngezichazamazwi Ezilulimimbili e-Afrika

Amazwe amaningi ase-Afrika angamazwe agqugquzela ubuliminingi. Yize izilimi zabomdabu zisemqoka kodwa kudingeka ukuthi abantu base-Afrika basebenzise izilimi ezahlukeni ezafika nobandlululo njengolimi lwesiNgisi, ulimi lwesi-Fulentshi kanye nolimi lwesiPutukezi ukuze abangabokudabuka e-Afrika bakwazi ukuxhumana nabokufika. Lokhu kungumphumela wesikhathi sobandlululo ngoba abantu bokufika kufanele kube yibo abazikhandla ngokufunda izilimi zase-Afrika ukuze bakwazi ukuxhumana nabantu base-Afrika.

Ngezikhathi zobandlulo izilimi zase-Afrika zazibukelwa phansi. Izilimi zobandlululo zisasetshenziswa namanje ezikoleni ukufundisa abafundi izifundo ezahlukeni. Kudingeka

ukuthi othisha basebenzise ikhono lokutolika ngoba iningi labafundi bangabokudabuka e-Afrika. Izilimi zobandlululo okuyizo ezisetshenziswa ukufunda nokufundisa abazincelanga ebeleni. Lokhu kugcina kuholele ekukhiqizweni kwezichazamazwi ezilulimimbili okuyizo ezizokwazi ukwelekelela abafundi ukutolika nokuhumusha.

Ulimi lwesi-Lingála ulimi olusemthethweni futhi olusetshenziswa kakhulu abafundi abazinze eKinshasa okuyinhlokodolobha yasezweni laseCongo. Ulimi lwesi-Lingála wulimi olusetshenziswa kakhulu emkhakheni womculo, ezinkundleni zokulingisa, emisakazweni kanye nakomabonakude. Yize kunjalo abafundi babhekana nenselelo yokuthi nakuba bekhuluma ulimi lwesi-Lingála nsukuzonke nasemakhaya yize ulimi abafundiswa ngalo ezikoleni ulimi lwesi-Fulentshi.

Ukusetshenziswa kolimi lwesi-Fulentshi ezikoleni kungacina kuholela ekutheni abafundi bengaphumeleli ngendlela abalindeleke ngayo nabafisa ngayo ngoba bethulelwa ulwazi ngolimi abangalwazi kahle okusadingeka ukuthi belufunde kabanzi. Ukufunda ulimi kuthatha isikhathi eside ikakhulukazi uma ungaluncelanga ebeleni. Ukufundiswa kwabafundi ngalolu limi kudicilela isithunzi sezilimi zabomdabu kuphinde kucekele phansi abafundi abangokudabuka e-Afrika ngoba abafundi abasasilela emuva olimini lwesi-Fulentshi bengacina bengenzi kahle ezifundweni zabo ngenxa yolimi abafundiswa ngalo.

Isimo saseCongo sabe siphoka ukukhiqizwa kwezichazamazwi eziyizinhlobo ezahlukeneyo ezilulimimbili ezizokwazi ukubhekelela izidingo zabasebenzisi bazo ezizokwazi ukwelekelela abafundi nothisha ukuhumusha imibhalo nokutolika imibhalo ebhalwe ngolimi lwesi-Fulentshi baluhumushale olimini abaluncele ebeleni ukuze bekwazi ukuqonda konke okufundiswayo.

UMongaba (2012: 312) uthi:

From April 2008 to January 2011, we interviewed 54 secondary school teachers. According to our findings, 46 schools out of 54 explicitly obliged students only to speak French and never Lingála at school. However, all of the teachers indicated that in spite of this practice the students had a poor command of French.

Kusukela ngoMbaso wezi-2008 kuya kuMasingana wezi-2011, kwenziwa ucwaningo kothisha abafundisa emabangeni aphezulu. Ngokocwaningo, izikole ezingama-46 kwezingama-54 ziphoka abafundi ukuba bakhulume ulimi lwesi-Fulentshi kanye nolwesi-Lingála ezikoleni. Yize kunjalo, bonke othisha bakhombisa ukuthi yize bezilolonga kodwa abafundi basakuthola kungumqansa ukuqonda ulimi lwesi-Fulentshi.

Uma abafundi bengalufundi ngokuphelele ulimi abafundiswa ngalo abakwazi ukwenza kahle ezifundweni zabo uma kuqhathaniswa nendlela abebenzophumelela ngayo uma befundiswa ngolimi lwebele. Kubalulekile ukuthi uma abafundi befundiswa bayiqonde ingqikithi yesifundo abafundiswa sona ukuze bakwazi ukuphendula imibuzo engabuzwa emva kwesifundo. Yize abafundi bephoqwa ukuthi bakhulume ulimi lwesi-Fulentshi othisha basebenzisa izilimi zombili ukuchaza nokugcizelela abasuke bekufundisa. Bonke othisha bancamela ukusebenzisa isichazamazwi esilulimimbili i-*Lingála facile* ngoba amatemu emikhakha ahlelwe ngolimi lwesi-Fulentshi. Abafundi bafunda ngaphansi kwengcindezi yolimi. UMongaba (2012: 313) uthi:

We asked 10 students to read texts in Ls and in Lf. All of them found it difficult to understand the text in Ls. All ten students could easily understand the text in Lf. However, all of them thought that the presence of scientific terms in Lingála led them to realize that it is indeed possible to talk about chemistry in Lingála. It could also be argued that the difficulty in reading Ls text is due to the fact that Lingála is not taught at school and the relative ease in reading Lf is due to the presence of French words, which students have already constantly come across in their notes.

Sacela abafundi abayi-10 ukuthi befunde imibhalo ebhalwe nge-Ls kanye nange-Lf. Bonke abafundi bakuthola kungumqansa ukuqonda imibhalo ngolimi lwesi-Lingála. Yize kunjalo, bonke bacabanga ukuthi ukwethulwa kwamatemu esayensi ngolimi lwesi-Lingála kubaholela ekulazini iqiniso lokuthi kungakhulunywa ngekhemistri ngolimi lwesi-Lingála. Kungabekwa nesizathu esenza kube ngumqansa ukufunda imibhalo lwesi-Lingála ukuthi alufundiswa ezikoleni kanti ukufunda ulimi lwabomdabu kuncike ekufundeni amagama olimi lwesi-Fulentshi, abafundi abahlangabezana nawo emibhalweni.

Ukungafundiswa kwabafundi izilimi zabomdabu ezikoleni kuyazibulala izilimi zomdabu ezweni laseCongo. Ukuqhakambisa ulimi lwesi-Fulentshi kungacina kuholela ekutheni abafundi bengakwazi nhlobo ukufunda nokubhala ulimi lwabo lomdabu. Lena ngenye yezindlela zokuqhuba ubandlululo, ukucindezela abantu abamnyama kanye nokucekela phansi okungamagugu namasiko abo ngoba ulimi lumumatha usikompilo lwabantu bese ludluliselwa kwizizukulwane ngezizukulwane.

Ucwaningo olwethulwe eNyuvesi yaseZimbabwe lwethulwa nguMpofu (2001) lwakubeka kwacaca ukuthi isichazamazwi esilulimimbili solimi lwesiShona nolwesiNgisi, asiyibhekelelanga ngokuphelele injulalwazi yokusebenziseka kwesichazamazwi ngoba incazelo yamagama athile afana naleli elithi- *pwanyaruzhowa* kanye nelithi-*matvakiakuno*, incazelo yawo ayicaci kahle ezichazamazwini ezilulimimbili esezivele zakhiwe. Kanti

ukuqashwa kosiko lwabantu abakhelwa isichazamazwi kusemqoka ikakhulukazi isichazamazwi esisuke sifaka amalema ngezilimi ezimbili.

Lapha kulindeleke ukuthi abakhi bezichazamazwi baqikelela ukuthi amasiko ezilimi zombili abhekelelwa ngokuphelele ukuze abasebenzisi bezilimi benganhlahlathi. UMpofu (2001: 249) ubeka kanje:

When Shona speakers consult either Hannan or Dale, they find that their language and culture have not been properly described.

Uma abakhuluma isi-Shona bebhaka izichazamazwi okuyiHannan noma iDale, bathola ukuthi ulimi lwabo kanye nosiko aluchaziwe ngendlela egculisayo ezichazamazwini ezilulimimbili.

Lokhu kwenza ukuthi umsebenzisi wesichazamazwi athole ulwazi olungagculisi kanti kungagcina kuholele ekutheni umqondo wegama ulahleke. Injulalwazi yokusebenziseka kwesichazamazwi ibeka emqoka ulimi kanye nosiko. Umakhi wesichazamazwi kufanele alwazi ulimi kanye nosiko olungayamaniswa nolimi asuke elwakhela isichazamazwi ukuze isichazamazwi sibe ithuluzi elingasetshenziswa ukufunda ulimi kanye nokufunda usiko lolimi lwabantu abakhelwa isichazamazwi.

Ezweni lase-Algeria ulimi labomdabu ulimi lwesi-Arabhu lukhulunywa abantu abangama-72% bese kuba ulimi lwesi-Beba olukhulunywa abantu abangama -27.4%. Ulimi lwesi-Fulentshi lona lusetshenziswa kakhulu ukufundisa ngenxa yemiphumela yezikhathi zobandlulo.

UBelaoura (2010: 9) ephawula ngamatemu asezweni lase-Algeria uthi:

Arabic terminology suffers multiplicity of synonyms provided for the English term.

Amatemu olimi lwesi-Arabhu antula ubuningi bamagama amqondofana anikezwa ngolimi lwesiNgisi.

Kulolu cwaningo kwethulwa ubufakazi bokungabi bikho kwesisekelo solwazi olufanele ngesu lolwazi ngolimi lwesi-Arabhu okudalwa ukungahunyushwa ngendlela efanele kwamatemu. Uma amatemu engahunyushwa ngendlela efanele lokho kudala ukulahleka komqondo wegama lolimi okususelwa kulo. Kusemqoka ukuthi abahumushi balwazi ulimi abaluhumushelayo kanti akufanele kube abangahlobene nosiko lolimi ngoba ulimi luncike kakhulu osikweni.

Izilimi zinemithetho ehluke yolimi, indlela okusetshenziswa ngayo ulimi kanye nomqondo omumathwa yigama awufani. Kusemqoka ukuthi uma kuhunyushwa amatemu, abakhi

bezichazamazwi benze isiqiniseko sokuthi umqondo wegama awulahleki. Igama elinikeziwe ukuchaza ilema kufanele liqukathe umqondo ofana nse noqukethwe yilema. Injulalwazi yomqondo welema kanye nenjulalwazi yesemantiki zibamba iqhaza elikhulu uma kuhunyushwa igama noma umbhalo.

UBalaour (2010: 31) uthi:

One of the most disturbing problems that the Arab user of terminology faces is the presence of different equivalents for the same foreign term.

Enye yezinkinga ehlangabezana nabasebenzisi bamatemu olimi lwesi-Arabhu ukwethulwa kwamagama ahlukile kwalawo okufanele aqukathe umqondo ofana du nowelema egama elilodwa elisha.

Le nkinga idalwa ukuphindaphindwa kwamatemu olimi okususelwa kulo. Okuyinkinga edalwa ukuthi ezweni lase-Arabi amatemu omkhakha wezobuchwepheshe ethulwa ngezilimi ezimbili okuwulimi lwesi-Fulentshi kanye nolimi lwesiNgisi. Lokhu kusho ukuthi ulimi okususelwa kulo lwakhiwe yizilimi ezimbili ezingafani futhi ezingahlobene okwenza kube nomthelela ongemuhle ekuhunyushweni kwegama ngoba lokhu kusho ukuthi umhumushi kufanele abe nokuqonda okwanele ngomqondo wezilimi ezimbili ethinta ukwakheka kwegama ngolimi okususelwa kulo.

Ukungavumelani ngamatemi kudala ukushayisana ngomqondo kumsebenzisi wesichazamazwi ngoba ugcine engenakho ukuqonda ukuthi yiliphi igama okufanele alisebenzise elizohambisana ncamashi nesimo sokukhuluma asuke ekhuluma ngaso.

UHamdi (2014: 67) wethula izingqinamba ezihlangabezana nabasebenzisi besichazamazwi esilulimimbili, uthi:

Type of Difficulty Percentage of Students Definitions are not clear 42% The word I am looking for is not there 40% The information I am looking for is not given 24% The information I am looking for is difficult to find 12% Examples are not helpful 08%.

Abafundi bahlangabezana nengqinamba yezincazelo ezingacacile bangama-42% abathi igama abasuke belifuna alikho esichazamazwini bangama-40% ulwazi abasuke beludinga alunikeziwe bangama-24% ulwazi esisuke siludinga kunzima ukuluthola bangama-12% izibonelo azisizi bangama-08%.

Ukungagculiseki kwabasebenzisi besichazamazwi uma besebenzisa isichazamazwi kwenza ukuthi balahlekelwe ugqozi nothando lokusisebenzisa. Uma abafundi bekuthola kungumqansa ukuthola incazelo ecacile esichazamazwini lokhu kusho ukuthi isichazamazwi asizibhekeleli

ngokuphelele izidingo zabasebenzisi baso. Abasebenzisi besichazamazwi basebenzisa izichazamazwi ngenhloso yokuthola igama abasuke belidinga esichazamazwini ngendlela elula. Ukungatholi igama abasuke belifunda esichazamazwini kudala ukunengeka okukhulu nokulahlekelwa yithemba ngoba abasebenzisi besichazamazwi bachitha inkece eningi bethenga izichazamazwi abasuke bekholelwa ukuthi bazothola ulwazi olujulile ngolimi kuso.

Ukungabhekelelwa kwenjulalwazi yokusebenziseka kuyimbangela yezinkinga zokungabhekelelwa kwezidingo zokusebenziseka kwesichazamazwi. Lokhu kusho ukuthi abasebenzisi besichazamazwi basezweni lase-Lybia abakakabi nesichazamazwi esishaya emhloleni esibhekelela izidingo zabo ngokuphelele.

UBenzehra (2012: 83) uthi:

The lexical gap-filling process is carried out in a very unsystematic way that is far from creating an utmosphere of cooperation that ultimately contributes to creating unified English-Arabic lexical database for lexicographic purposes.

Ukugcwaliswa kwamagebe amagama kuqhutshwa ngendlela engahlelekile ekude nokudala inkundla yokusebenzisana elekelela ukwakha ubumbano phakathi kwesigcinimazwi sesiNgisi nolimi lwesi-Arabhu ukufeza inhloso yokwakhiwa kwezichazamazwi.

Uma ukuxhumana okuhle kungekho phakathi kwamagama ezilimi ezimbili ezisetshenzisiwe ukwakha isichazamazwi kudala uqhekeko phakathi kwamagama ezilimi zombili okufanele ngabe avumelana ngento eyodwa noma asho into eyodwa. Kusemqoka ukumbandakanya izingcweti zezilimi zombili uma kwakhiwa inqolobane yamagama azosetshenziswa ukwakha izichazamazwi ezilulimimbili ukunqoba inkinga yokwethulwa kwamagama amabili aqukethe umqondo ongafani. UBenzerha (2007) uthi:

Future bilingual dictionaries (English- Arabic and Arabic – English) should be able to capture the problematic features of translation in order to become a more valuable rather than just a checking device.

Izichazamazwi ezisazokwakhiwa (zesiNgisi-Arabhu kanye nesi-Arabhu-nesiNgisi) kufanele zikwazi ukubheka inkinga yokuhumusha ukuze zikwazi ukuba ngezinohlonze kunokuthi zibe ithuluzi lokuhlola nje.

Abakhi bezichazamazwi kufanele benze isiqiniseko sokukuthi izichazamazwi ezisazokwakhiwa ezilulimimbili zesi-Arabhu nesiNgisi zibhekelela injulalwazi yokusebenziseka ngokuphelele lokhu bazokwenza ngokuqinisekisa ukuthi izinkinga ezidalwa

ukungahunyushwa ngendlela efanele kwamagama alezi zilimi zombili iyaxazululeka. Abakhi bezichazamazwi basabhekene nenselelo enkulu ngoba kulindeleke ukuthi benze isiqiniseko sokwakha izichazamazwi ezibhekelela injulalwazi yokusebenziseka kwabasebenzisi bazo. Kungumsebenzi wabakhi bezichazamazwi ukwenza isiqiniseko sokuthi amaphutha enzeka ngaphambilini awaphindaphindwa ezichazamazwini ezakhiwe kamuva.

UMdee (1997) ephawula ngokusebenziseka kwezichazamazwi ezilulimimbili zaseTanzania uthi abasebenzisi bezichazamazwi abangabafundi bolimi baseTanzania abafundiswa kahle ngezindlela zokusebenzisa izichazamazwi. Abasebenzisi bezichazamazwi abaningi banolwazi oluncane kakhulu ngezichazamazwi abazisebenzisayo. Bachitha isikhathi eside bebheka ulwazi abasuke beludinga ezichazamazwini okugcina kuholelele ekutheni balahlekelwe intshisekelo yokusebenzisa izichazamazwi. Indlela yokwethula ulwazi kufanele ihambisane nokulindelwe abasebenzisi bezichazamazwi.

Kubalulekile ukwenza isiqiniseko sokuthi abasebenzisi bezichazamazwi baqeqeshwa ngendlela efanele ukuze babe nokuqonda okuphelele ngokusebenziseka kwesichazamazwi. UMdee (1997: 105) uthi:

Further examination of the dictionary use and needs of language learners have shown that they have more problems with some categories of words, e.g. the verb, than with others.

Ukuhlolwa kwenjulalwazi yokusebenziseka kwesichazamazwi nezidingo zabafundi bolimi lwaveza ukuthi banezinkinga eziningi ngokuhlukaniswa kwamagama ngendlela isib: izenzo kunamanye.

Isichazamazwi kufanele sicacise ukuthi igama liyibizo, isenzo, noma lisebenziseke njengomenziwa esichazamazwini ukuze abasebenzisi bezichazamazwi bakwazi ukulisebenzisa ngendlela efanele emshweni, embhalweni noma ekwethulweni kwenkulumo. UMdee (1997: 97) uthi:

Language learners are not taught how to use a dictionary.

Abafundi abafundiswa ukusebenzisa isichazamazwi.

Isichazamazwi sihlukaniseke ngezingxenye ezintathu. Zontathu lezi zingxenye zibamba iqhaza elikhulu ekucaciseni ulwazi olumumethwe isichazamazwi. Ingxenye ephambili isemqoka ngendlela eyisimanga ngoba yiyo ecacisa ngokusobala ukuthi isichazamazwi sakhelwe obani futhi sizosebenziseka kanjani. Ukufunda ingxenye ephambili kulekelela umsebenzisi wesichazamazwi ngokuthi acaciseleke ngaphambi kokuthenga isichazamazwi

ngoba uba nokuqonda okuphelele ukuthi isichazamazwi sakhelwe yena noma cha. Ukungayifundi ingxenye ephambili kungaholela ekutheni umsebenzisi wesichazamazwi agcine ethenga isichazamazwi esingakhelwe yena. Le ngxenye iphinde icacise ukuthi ulwazi lwethulwe kanjani esichazamazwini. Ingxenye ephakathi yona imumatha amalema, izincazelo kanye nezibonelo zemisho ilema elingasebenziseka kuwo kanti ingxenye engemuva ayisiwo umgomo esichazamazwini kodwa ibamba iqhaza elikhulu ngoba ilekelela abasebenzisi besichazamazwi ngokuthasisela ulwazi olwethulwe engxenyeni ephakathi.

Impimiso yamagama nokuhlelwa kwesenzo akuveziwe kahle esichazamazwini solimi lwesi-*Franfais-Kiswahili* nesi-*Collins isiJalimane-isiNgisi*. Lokhu kuveza ngokusobala ukuthi injulalwazi yokusebenziseka ayibhekelelwanga ngokuphelele.

UMdee (2004: 371) ephawula ngengxenye ephambili yesichazamazwi sesiNgisi – nesiNoweyi (*English-Norwegian*) uthi:

Kirkeby does not explicitly identify the user profile of his dictionary except mentioning nurses complaining that they had no dictionary to look up medical terms they came across in textbooks.

UKirkerby akacacisi ngokusobala ngomsebenzisi wesichazamazwi kunalokho ucacisa ngokukhononda kwabahlengikazi ngokungabi naso isichazamazwi sokubheka amatemu omkhakha wezempilo abahlangabezana nawo ezincwadini.

Ukungacaciswa ngokusobala kwabasebenzisi besichazamazwi abakhelwa isichazamazwi kuholela ekutheni abasebenzisi besichazamazwi bengaqondi ukuthi sakhelwe luphi uhlobo lwabasebenzisi.

Lokhu akuhambisani nenjulalwazi yokusebenziseka ngoba icacisa ngokusobala ukuthi isichazamazwi asikwazi ukufeza izinhloso zabo bonke abasebenzisi bezichazamazwi. Abasebenzisi besichazamazwi bazisebenzisa ngenhloso yokuthola incazelo, ukubheka upelomagama okuyilona lona, ukubheka impimiso yamagama, kanye nokuthola igama eliqukethe umqondo owodwa ngolunye ulimi. UMdee (2004: 374) uthi:

The dictionary was made unnecessarily voluminous. Although by giving headword status to all derived, inflected and compound words, the compiler might have attempted to user-friendliness, this was done at the expense of wasted space whose cost the user will have to bear, because the bigger the dictionary, the more expensive it is.

Isichazamazwi sakhiwa saba sikhulu nokungenasidingo. Yize umakhi wesichazamazwi kungenzeka wayezama ukuqinisekisa injulalwazi yokusebenziseka, lokhu kwenziwa ngokumosha indawo okuyinto okufanele

umsebenzisi wesichazamazwi ayibekezelele, ngoba ubukhulu besichazamazwi busho ukunyuka kwenani laso.

Ubukhulu besichazamazwi esishicilelwe kusho ukuthi ziningi izindlela okudlulwe kuzo ukuze siphumelele okubalwa kuzo izindleko zokushicilela kanye nokuhlolisisa umsebenzi. Ubukhulu besichazamazwi kwenza umsebenzisi wesichazamazwi achithe isikhathi eside efuna igama esichazamazwini. Uhlobo lwesichazamazwi olungaba lukhulu uhlobo lwesichazamazwi olulimilunye olungumabuthelakonke ngoba lolu hlobo lufaka wonke amalema olimi nayo yonke imixhantela yolimi engasetshenziswa abasebenzisi besichazamazwi abangabomdabu wolimi olusetshenzisiwe ukwakha isichazamazwi. Loluhlobo lwesichazamazwi luyinqolobane yolimi ngoba lumumatha konke okuthinta ukusetshenziswa kolimi.

U-Ebanéga noMoussavou (2008: 352) bethula ucwaningo ngokusebenziseka kwezichazamazwi zabafundi base-Gabonese emanyuvesi amabili bathi:

From the results of the questionnaire, it may seem that Gabonese languages cannot be taken as subjects. However, this is not the case as the use of the Gabonese languages today is the result of the radical innovation in the educational language policy.

Ngokwemiphumela yemibuzo, kungabukeka engathi izilimi zase-Gabon ngeke zathathwa njengezifundo. Yize kunjalo, lokhu akusiyo inkinga ngoba ukusetshenziswa kwezilimi zaseGabon esikhathini samanje kuyimiphumela yokusungulwa kwemithetho yolimi emisha.

Ukusungulwa kwemithetho emisha yokuthuthukisa izilimi zase-Gabon kwagcina kuholele ekutheni imibuzo esetshenzisiwe ukuqhuba ucwaningo iveze ukuthi izilimi zaseGabon azikwazi ukuthathwa njengezifundo ezingafundwa ukuthuthukisa izilimi zabomdabu. Uma abangabokudabuka ezweni laseGabon bengazifundi izilimi zabo ezikoleni lokhu kungaholela ekutheni lufe ulimi lungadlondlobali ngoba lungaphansi kwengcindezi yomnyango wezemfundo. U-Ebanéga noMoussavou (2008: 353) bathi:

As more than 50% of the Gabonese students cannot write their mother tongues, there is a need for learning to write the Gabonese languages.

Bangaphezu kuka-50% abafundi base-Gabon abangakwazi ukubhala izilimi zabo zomdabu, kunesidingo sokufunda ukubhala izilimi zaseGabon.

Yize imibuzo esetshenzisiwe ukuthi izilimi zaseGabon zingangathathwa njengesihloko esibalulekile kodwa imiphumela yocwaningo iveza ukuthi sikhona isidingo sokufunda nokufundisa izilimi zaseGabon. Kubalulekile ukuthi abangabomdabu waseGabon bafunde izilimi zabo zomdabu ngoba bayokwazi ukufunda nokulondoloza usiko lwabo kwizizukulwane

ngezizukulwane. Imiphumela iveza ukuthi bangaphezu kwamaphesenti angamashumi amahlanu abafundi baseGabon abangakwazi ukufunda nokubhala izilimi zomdabu wabo. Le nkinga iholela ekutheni izilimi zabomdabu baseGabon zife zingakwazi ukuthuthuka ngendlela efanele. Lokhu kungenye yezindlela zokucindezela izilimi zase-Afrika.

U-Ebanéga noMoussavou (2008: 354) bephawula ngokusetshenziswa kwezichazamazwi ezilulimbili bathi:

Dictionaries are introduced at primary school in Gabon. Therefore, instruction in dictionary use should also start at this stage.

Izichazamazwi zethulwa esigabeni semfundo esemazingeni aphansi. Ngakho-ke imiyalelo yokusebenziseka ezichazamazwini kufanele iqale kulo leli zinga.

Ukwethulwa kwezichazamazwi emazingeni emfundo ephansi kungaba nomthelela omuhle kakhulu ezweni lase-Gabon ngoba abafundi bazothola ithuba lokusebenzisa izichazamazwi besemazingeni aphansi ngendlela efanele bazi ukuthi yini elindelekile kubona uma besebenzisa isichazamazwi. Lokhu kuyobasiza ngoba bazokwazi ukukhetha isichazamazwi esakhelwe ukubhekana ngqo nezidingo zabo ukuze bekwazi ukusizakala. Lokhu kuyothuthukisa ulwazimagama abazakhela lona ngezilimi zase-Gabon ukuze bakwazi ukulondolozela izizukulwane ngezizukulwane.

Ukwethulwa kwezichazamazwi kubafundi abasebancane kuyinto enhle ngoba kwelekelela abasebenzisi besichazamazwi ngokuthi bazilolonge ngokusetshenziswa kwaso kanye ngokunganaki kuphela ingxenye ephakathi yesichazamazwi kodwa nokunaka ingxenye ephambili nengemuva kwesichazamazwi.

U-Ebanéga noMoussavou (2008: 354) ecaphuna u-Assam noMavoungou (2000: 226) bathi:

'As far as the lexicographic needs of Gabonese languages are concerned, there is a lack of a dictionary culture.'

`Ngokwezidingo zomkhakha wenjulalwazi yokwakhiwa kwezichazamazwi zezilimi zaseGabon, kunokwentuleka kolwazi lokusebenzisa isichazamazwi.

Ukwantuleka kolwazi lokusebenzisa izichazamazwi kubasebenzisi bezichazamazwi kudala ukuthi isichazamazwi singawufezi umsebenzi esakhelwe wona ngoba abasebenzisi besichazamazwi abaqeqeshwanga ngokusetshenziswa kwesichazamazwi. Lokhu kungagcina kuholele ekutheni basebenzise izichazamazwi ezingakhelwe bona abangazithola zinzima noma zingabanikezi lokho abakudingayo. Abasebenzisi besichazamazwi kusadingeka ukuthi bazi ngezindlela zokusetshenziswa kwezichazamazwi ukuze bakwazi ukuphenduleka kuyo yonke

imibuzo abangaba nayo eholela ekutheni baqoke ukusebenzisa isichazamazwi. Ukufundiswa kokusetshenziswa kwezichazamazwi ezweni lase-Gabon kanye nokufundiswa kwezilimi zabomdabu kuyisidingongqangi ukuze abasebenzisi bezichazamazwi bekwazi ukufunda amagama esichazamazwini.

U-Ebanéga noMoussavou (2008: 356) bathi:

Most students show a preference for a bilingual dictionary.

Abasebenzisi besichazamazwi abaningi bancamela izichazamazwi ezilulimimbili.

Izichazamazwi ezilulimimbili yizo okufanele zikhiqizwe kakhulu ezweni lase-Gabon ngoba yizo ezisetshenziswa kakhulu abasebenzisi bezichazamazwi. Kufanele abakhi bezichazamazwi baqikelele ukuthi lolu hlobo lwezichazamazwi lwakhiwa ngendlela efeza izidingo zabasebenzisi baso ukuze abasebenzisi bazo babe nentshisekelo yokuzisebenzisa kanti kufanele zihlelwe zibe lula zilungele ukusetshenziswa abasebenzisi bezichazamazwi abangakabi mnkantshubomvu ekufundeni nasekubhaleni izilimi zase-Gabon. Ulwazi kufanele lwethulwe ngendlela elula evumela abasebenzisi bezichazamazwi ukuthi bathole ulwazi ngaphandle kokuchitha isikhathi eside.

2.4. Izichazamazwi Ezilulimimbili ENingizimu Afrika

INingizimu Afrika iyizwe elikhuthaza ubuliminingi. Ukukhiqizwa kwezichazamazwi ezilulimimbili kwelekelela abasebenzisi bezichazamazwi abanenhloso yokufunda izilimi ezimbili ngesikhathi esisodwa. Izichazamazwi ezilulimimbili zakhelwa ukunikeza igama elihunyushwe ngolimi olulodwa bese amalema echazwa ngolimi okuhunyushelwa kulo. Ezifundazweni eziyisishiyagalolunye eNingizimu Afrika kunezinhlanga zabantu ezehlukene ezikhuluma izilimi eziningi ezahlukene. Kujwayelekile ukuthi umtwana oncele ulimi lwesiZulu ebeleni afunde ulimi lwesiNgisi kanye nolimi olulodwa olukhulunywa esifundazweni saseGoli esikoleni ngaphandle kokufunda ulimi lwebele. Yilapho izichazamazwi ezilulimimbili ezingenelela khona ukwelekelela abafundi abasuke benenhloso yokufunda ulimi.

Ukushintshisana ngezindawo zokuhlala kuphoqa abantu baseNingizimu Afrika ukuthi bafunde izilimi ezahlukene ngesikhathi esisodwa. Izichazamazwi zibamba iqhaza elikhulu ukwelekelela ukushintshiselana ngolimi ngendlela efanele.

Ingqinamba enkulu esabhekene nabasebenzisi bezichazamazwi zesiZulu nesiNgisi eNingizimu Afrika ukuthi amalema esiZulu ahlelwe ngendlela yesiqu kanti awesiNgisi ahlelwa ngendlela yamagama aphelele. Isichazamazwi esilulimimbili sakhelwe ukufundisa abasebenzisi besichazamazwi abasuke benenhloso yokufunda izilimi ezimbili ngesikhathi esisodwa. Akusibo bonke abasebenzisi besichazamazwi abaqonda ukucanwa kwegama ngendlela yesiqalo kanye neyesiqu.

Ukuhlelwa kwamalema ngendlela yesiqu kuyinselelo enkulu kubasebenzisi besichazamazwi ngoba kuba nzima ukuthola igama esichazamazwini ngenxa yesizathu sokuthi umsebenzisi wesichazamazwi usuke engenakho ukuqonda okuphelele ukuthi yiluphi uhlamvu okufanele alubheke esichazamazwini okuwuhlamvu lokuqala kwesiqu. Kuba nzima kakhulu uma umsebenzisi wesichazamazwi engasazi isiZulu. UPrinsloo (2011: 173) uthi:

It may be stated at the outset that the inability of users to identify nominal and verbal stems can impede successful word searches or even result in the total failure to look up words in isiZulu dictionaries successfully.

Singasho sithi ukwehluleka kosebenzisa isichazamazwi ukubona izilinganiso neziqu zesenzo kungaba yisithiyo ukuthola igama noma imiphumela ngokwahluleka ukubheka igama ezichazamazwini zesiZulu ngempumelelo.

Ukungaqondwa kwendlela esetshenzisiwe engxenyeni ephakathi esichazamazwini sesiZulu kungaholela ekutheni umsebenzisi wesichazamazwi angakwazi ukuthola igama afisa ukulithola esichazamazwini.

Ukusetshenziswa kwendlela yokuhlela amalema esiZulu ngendlela yesiqu kukhinyabeza abasebenzisi ngoba uma bengasazi isiqu segama lokho kusho ukuthi angeke bakwazi ukuthola incazelo yalo esichazamazwini.

UGouws noPrinsloo (2005: 42) bathi:

The situation is aggravated by the reality in Africa that users generally lack a dictionary culture and dictionary using skills.

Isimo sidlondlobaliswa yiqiniso elimsulwa e-Afrika ukuthi abasebenzisi bezichazamazwi bantula ulwazi lokwakhiwa kwesichazamazwi kanye namasu okusetshenziswa kwaso.

Lesi simo siphosa inselelo kubasebenzisi besichazamazwi nabo bonke abathintekayo emkhakheni wesayensi yenjulalwazi yokusebenziseka ukuthi bazinikele baqeqeshe abasebenzisi bezichazamazwi ngendlela egculisayo nezokwenza ukuthi babe nentshisekelo yokusebenzisa izichazamazwi ngendlela efanele ukuze izinga lokusetshenziswa

kwezichazamazwi ngendlela efanele linyuke eNingizimu Afrika. Abakhi bezichazamazwi akufanele begcine ngokufaka ulwazi engxenyeni ephambili kodwa kufanele babe nendlela yokusungula amasu amasha okufundisa abasebenzisi bezichazamazwi ngokusebenziseka kwezichazamazwi. UPrinsloo (2011: 177) uthi:

IsiZulu dictionaries, such as the Compact Zulu Dictionary (CZD) and the English and Zulu Dictionary (EZD) do not handle this issue satisfactorily by either not lemmatising the conjunctive or not giving a cross-reference.

Izichazamazwi zesiZulu, njengezichazamazwi ezingamacwecwe esiZulu (CZD) kanye nalezo okungezolimi lwesiNgisi kanye nesiZulu (EZD) azikwazi ukuxazulula inkinga ngokugculisayo ngokungahleli izihlanganiso noma ukunikeza ikhrosi -referensi.

Ukungahlelwa kwezihlanganiso esichazamazwini sesiZulu kungadala inselelo enkulu ngoba zisetshenziswa emibhalweni eyahlukahlukeni nasengxoxweni exoxwa ngomlomo. Umsebenzisi wesichazamazwi ongasazi isiZulu angafisa ukuthola ukuthi ithini incazelo yesihlanganiso nokuthi sisetshenziswe kanjani emva kokuhlangabezana naso emshweni obhalwe ngolimi angalwazi. Ukungahlelwa kwezihlanganiso kungagcina kuholele ekutheni umsebenzisi wesichazamazwi angalutholi usizo aludingayo.

Ezikoleni zamabanga aphansi abafundi bethulelwa izihlanganiso futhi bafundiswa ngokusetshenziswa kwazo emshweni kanye nokubaluleka kwazo emshweni okungaholela ekutheni bafune incazelo yesihlanganiso esichazamazwini. Lokhu kusho ukuthi abasebenzisi besichazamazwi bangabona kufanele ukusebenzisa isichazamazwi esilulimimbili ukuze baqinisekise ukuthi ngabe basisebenzisa ngendlela efanele yini emshweni. UPrinsloo (2011: 178) uthi:

Adding the prefix has certain advantages, e.g., the reassuring factor (in cases of a 1-1 match), e.g., the user wants to look up isidaka and looks for -daka and finds all the different full nominal forms including isidaka.

Ukufaka iziphongozo kunemiphumela emihle, isibonelo: esimweni esiqinisekisa (esimweni esiqhathanisa oku-1-1) umsebenzisi wesichazamazwi ofuna ukubheka igama elithi isidaka nobheka elithi-daka bese ethola zonke izimo zokwethulwa kwegama kubalwa nelithi isidaka.

Ukuhlelwa kwamalema ngohlamvu lokuqala lwesiqu kuyindlela eyaqokwa ngesizathu sokuthi uma kungasetshenziswa iziqalo zamabizo, amalema esichazamazwi engahleleka ngendlela edidiyela namagama angahlobene ngezinhlamvu ndawonye. Uma kungasetshenziswa indlela yokuhlela amalema kusetshenziswa uhlamvu lokuqala lwesiqalo noma isiphongozo

kungaholela ekutheni isichazamazwi siqukathe amagama amaningi ngaphansi kohlamvu olulodwa kodwa izinhlamvu zibe mbalwa. UPrinsloo (2011: 177) uthi:

An advantage of stem lemmatisation is that it is the undisputed option for the lemmatisation of verbs, not only for conjunctively written languages but also for the disjunctively written ones.

Okuhle ngokuhlela amalema ngendlela yesiqu ukungaphikisani kwayo nendlela yokuhlela izenzo, okungesikho ukubhalwa kolimi oluhlanganisayo kuphela kodwa nasolimini oluhlukanisayo.

Yize kungaba khona okubi ngokuhlelwa kwendlela yesiqu kodwa ucwaningo luveza ukuthi kukhona okuhle ngokusetshenziswa kwale ndlela ngoba kufaka izinhlobo ezimbili zamagama okuyilawo angabhalwa ngokukhipha isiqalo kanye namagama ayizenzo. Kubalulekile ukuthi abakhi bezichazamazwi benze ucwaningo olunzulu ngaphambi kokuthatha isinqumo ngendlela yokuhlela amalema azosetshenziswa esichazamazwini. Izichazamazwi ezilulimimbili zabafundi zakhelwa ukusetshenziswa ngabafundi abasebancane abangakalwazi ulimi ngokuphelele. Indlela esetshenzisiwe ukuhlela amalema kufanele ibe ezingeni labafundi ukuze bakwazi ukuthola ilema esichazamazwini ngaphandle kokuchitha isikhathi.

UPrinsloo noSchryver (2000: 192) bathi:

One very unfortunate tradition in the compilation of dictionaries for many a Bantu language is to enter words as they cross the compiler's way.

Ngebhadi usiko lokwakhiwa kwezichazamazwi zezilimi zabomdabu wase-Afrika ukuhlela amalema ngendlela ehambisana nabakhi bezichazamazwi.

Ucwaningo luveza ukuthi izichazamazwi zezilimi zase-Afrika zakhiwa ngendlela ehambisana nomakhi wesichazamazwi. Isinqumo ngendlela ezosetshenziswa uhlela amalema senziwa umakhi wesichazamazwi ngaphandle kokwenza isiqiniseko sokuthi abasebenzisi besichazamazwi bayahambisana nayo. UGouws (1990: 55) uthi:

Unfortunately, the majority of these dictionaries are the products of limited efforts not reflecting a high standard of lexicographical achievement

Ngebhadi, izichazamazwi eziningi ezikhiqiziwe e-Afrika ziyimikhiqizo entula ukuvezwa kwezinga eliphezulu lomkhakha wenjulalwazi yesayensi yokwakhiwa kwesichazamazwi.

Kusemqoka ukuthi abakhi bezichazamazwi babeke emqoka ukwakhiwa kwezichazamazwi zezilimi zase-Afrika benze isiqiniseko sokuthi izichazamazwi ezikhiqizwayo zibhekelela izidingo zabasebenzisi bazo. Lokhu kuholela ekutheni izichazamazwi zibe nesasa kubasebenzisi bazo. Uma abasebenzisi besichazamazwi benentshisekelo yokusebenzisa

izichazamazwi lokhu kungathuthukisa ulwazi lolimi kuphinde kwenze umsebenzi wokulondoloza ulimi ube yimpumelelo. Kusemqoka ukuthi abakhi bezichazamazwi baqinisekise ukuthi izichazamazwi ezilulimimbili zakhiwa ngendlela ebhekelela abasebenzi besichazamazwi ukuze kungabi umqansa ukuthola ulwazi. UZgusta (1988: 246) uthi:

Lexicography strongly takes into consideration the culture of the language described.

Umkhakha wesayensi yokwakhiwa kwezichazamazwi ubeka emqoka ukubhekelelwa usiko olwethulwa yisichazamazwi.

Indlelakwenza olwethulwa isichazamazwi kufanele luhambisane nosiko lwabasebenzisi besichazamazwi ukuze umsebenzisi wesichazamazwi engadideki ngosiko okuyilona lona okufanele alusebenzise ngenxa yokuthi usiko olwethulwa esichazamazwini luphambana nendlela azi ngayo. Izithombe zingasetshenziswa ukuthuthukisa izinga lezichazamazwi ezilulimimbili ngoba umsebenzisi wesichazamazwi uba nesithombe esiphelele ngegama kanye nokusetshenziswa kwalo. UGangla-Birir (2005: 43) uthi:

The difficulty the lexicographers would have been faced with if they opted to describe the different kinds of cattle or plants can clearly be realised. It would probably not have been as effective as the pictures used. However, there is no cross-reference from the central text to these illustrations in the back matter. The illustrations therefore serve an encyclopaedic, rather than a lexicographical function.

Ubunzima abahlangabezana nabo abakhi bezichazamazwi uma beqoka ukuchaza izinhlobo ezahlukene zemfuyo noma izitshalo bungabonakala. Kungangaba wumqondo ophusile njengokusetshenziswa kwezithombe. Yize kunjalo, ayikho ikhrosireferensi esuka engxenyeni ephakathi iye ezithombeni engxenyeni engemuva. Izithombe zisebenza njengesithasiselo, kunomsebenzi wokusetshenziswa kwesichazamazwi.

Abakhi bezichazamazwi kusafanele bathole indlela entsha engasetshenziswa ukuxhumanisa ingaphakathi nengemuva lesichazamazwi ukuze umsebenzisi wesichazamazwi akwazi ukuxhumanisa ulwazi oluphakathi nezithombe ezinikeziwe engxenyeni engaphandle kwesichazamazwi. Kufanele abasebenzisi bezichazamazwi bazi ukuthi uma incazelo ingacaci ngokuphelele bazothasisela kanjani ngolwazi abaluthole kwingaphakathi lesichazamazwi besebenzisa ingxenye engaphandle kwesichazamazwi ukuze bekwazi ukubuka isithombe sento okukhulunywa ngayo ukuze babe nokuqonda okuphelele ngegama.

Ukusetshenziswa kwezithombe kungalekelela kakhulu abasebenzisi besichazamazwi abasemazingeni emfundo aphansi ngoba ucwaningo izazi zemfundo zithi umntwana ufunda kalula uma ebuka isithombe kanti izithombe zenza kube lula ukuqonda okusuke kukhulunywa

ngakho. Enye yezindlela engasetshenziswa ukusebenzisa izithombe kwingaphakathi lesichazamazwi ukuze umsebenzisi wesichazamazwi abone zisuka ukuthi kukhulunywa ngani lokhu kungalekelela ukuthi engalokhu eyobheka kwingemuva lesichazamazwi.

UGangla-Birir (2005: 43) uthi:

In English there is only one word for pot but in Dholuo, a Nilotic language spoken in East Africa, there are several words for the concept pot. In the Dholuo–English section of this dictionary, the lexicographer chooses to lemmatise the different words for pot alphabetically. The illustrations are in the central text of the dictionary.

EsiNgisini kunegama elilodwa elisho ibhodwe kodwa ngolimi lwesiDholuo, olimini lwamaNile olukhulunywa eMpumalanga ne-Afrika, kunamagama amaningana amumethe umqondo webhodwe. Engxenyeni yesichazamazwi sesiDholuo nesiNgisi, umakhi wesichazamazwi ukhetha ukuhlela igama elihlukile lebhodwe ngohlelo lokuhlela ngohlamvu lwe-alfabethi. Izithombe zifakwe kwingaphakathi lesichazamazwi.

Ukufakwa kwezithombe engxenyeni ephakathi lesichazamazwi kuphinde kwelekelela umsebenzisi wesichazamazwi ngoba kwenza aqonde kangconywa ngencazelo yegama asuke enenhloso yokwazi kabanzi ngalo. Ukufakwa kwezithombe kubamba iqhaza elikhulu ukwelekelela umsebenzisi wesichazamazwi ngoba uba nesithombe esiphelele ngegama asuke efisa ukwazi ngalo. UGangla-Birir (2005: 44) ephawula ngezichazamazwi ezilulimibili zesiVenda eNingizimu Afrika uthi:

To find the Tshivenda translation, the user will first have to locate the English word in the A–Z section where the Tshivenda translation is given. The illustrations therefore are not very effective.

Ukuthola isihumusho ngolimi lwesiVenda, umsebenzisi wesichazamazwi kudingeka ukuthi athole igama lesiNgisi kuqala kulandelwa uhlamvu lwe-alfabethi lapho umhumusho wesiVenda unikezwa khona. Izithombe azicacisi kahle.

Yize ukusetshenziswa kwezithombe kunomthelela omuhle ekusetshenzisweni kwezichazamazwi kodwa kudingeka ukuthi zisetshenziswe ngobuchule ikakhulukazi esichazamazwini esilulimibili nesakhelwe abafundi. Akufanele izithombe zisetshenziswe ngendlela echeme nohlanga olulodwa kodwa kufanele abasebenzisi bezilimi zombili bahlomule ngokufanayo esichazamazwini.

Inkinga ebalulwa uGangla-Birir (2005: 44) yokuthi abasebenzisi besichazamazwi kufanele bathole igama lesiNgisi ngaphambi kokuthola igama lesiVenda kungadalwa ukuthi ulimi lwesiNgisi luthuthuke kakhulu uma luqhaniswa nezilimi zase-Afrika. Umnyango obhekelele

ukwakhiwa kwezichazamazwi zolimi lwesiNgisi unezinhlalo ezahlukeni zabasebenzisi bolimi abasebenzisa ulimi lwesiNgisi njengolimi lwebele abalusebenzisa njengolimi lokwengeza. Ngakho-ke izichazamazwi zesiNgisi kudingeka ukuthi zifeze izidingo zabo bonke abasebenzisi besichazamazwi abasemazingeni ahlukeni. Ukuqhathaniswa kwezichazamazwi zezilimi zase-Afrika nesiNgisi akuyivezi imiphumela okuyiyona yona ngenxa yokwehluka kwezichazamazwi zalezi zilimi.

Indlela yokuhlelwa kwamalema esichazamazwini sesiTswana nesiNgisi ayicacile kubasebenzisi besichazamazwi ngoba amalema engxenyeni yesiTswana ahlelwa ngokuhlanganisa ibizo nesenzo. UPrinsloo (2004: 162) uthi:

*In the case of **ka go dira**, and many other similar ones, the value of the entry is however questionable since it is unlikely that the user will know how to look it up in the alphabetical stretch for K especially since no cross-referencing is provided from the article for **dira** to **ka go dira**.*

Egameni elithi **-ka go dira**, namanye afanayo, umthamo welema ushiya imibuzo njengoba kungajwayelekile ukuthi umsebenzisi wesichazamazwi engakwazi ukulibheka ngendlela yokuvuleka kohlamvu lwe-alfabhethi ka- K ikakhulukazi njengoba ikhrosi-referensi inganikeziwe kwilema elithi **dira** kuya kwelithi **ka go dira**.

Ikhrosireferensi ibaluleke kakhulu kwingaphakathi lesichazamazwi ngoba umsebenzisi wesichazamazwi ubona aqonde ukuhlobana kwamagama ikakhulukazi kulowo osuke esalufunda ulimi ukuze azi ukuthi lisebenziseka kanjani emshweni.

Ukuhlela amalema ngokuhlukanisa amagama kanye nokuhlelwa kwamalema kusetshenziswa indlela yokuhlanganisa amagama kudingeka ukuba umakhi wesichazamazwi ayenze ngendlela enobuchule futhi elula ukuyiqonda. UPrinsloo (2004: 159) uthi:

On macrostructural level, the most prominent issue in the revision of a dictionary remains the decisions on lemmas to be included or excluded.

Esigabeni sokuhlela amalema, inkinga enkulu kakhulu ukubuyekiswa kwesichazamazwi kulele ezinqumweni ngamalema okufanele afakwe noma akhishwe.

Kubalulekile ukuthi abakhi bezichazamazwi benze ucwaningo ngokusebenziseka kwamagama ngaphambi kokwakha isichazamazwi ngokuthi baqoqe ikhophasi enothile. Kubalulekile ukuthi bazi ukuthi imaphi amagama asetshenziswa umphakathi kakhulu ukuze kube yiwo afakwa kuqala esichazamazwini ngoba yiwo abhekwa kakhulu. Kubalulekile ukuqoqa ikhophasi enothile ngaphambi kokwakha isichazamazwi ngoba isigaba sokuqoqwa kwekhophasi sinikeza

abakhi besichazamazwi ithuba lokuhlolisisa ukuthi yimaphi amagama asetshenziswa kakhulu esichazamazwini. Lesi sigaba yiso esilekelela ukucacisa ukuthi yimaphi amagama asetshenziswa kakhulu olimini okufanele nakanjani afakwe esichazamazwi. Lesi sichazamazwi siphinde silekelele ekugwemeni ukufakwa kwamalema angabalulekile esichazamazwini kanti konga indawo. UBusane (1990: 30) uthi:

One of the basic problems of lexicography is to decide what to put in the dictionary and what to exclude.

Enye yezinkinga ngokwakhiwa kwezichazamazwi ukwenza isinqumo ngegama okufanele lifakwe engxenyeni eyiphakathi lesichazamazwi nokufanele lingafakwa.

Akufanele abakhi bezichazamazwi bazinqumele ukuthi yimaphi amagama azohlelwa esichazamazwini kodwa kudingeka ukuba benze ucwaningo olunzulu ngamagama asetshenziswa wumphakathi owakhelwa isichazamazwi okuyilo olucacisa kabanzi ngamalema okufanele nakanjani afakwe esichazamazwi.

Ucwaningo olwenziwa nguMoropa noKruger (2000) ngocwaningo ngezichazamazwi zesiXhosa nesiNgisi, lugxile esichazamazwini esakhiwa nguKropf (1988) sesiXhosa nesiNgisi olwethulwa eNyuvesi yaseNingizimu Afrika (UNISA) emnyangweni wezilimi zase-Afrika. Lolu cwaningo lwaveza ukuthi kulesi sichazamazwi sesiXhosa nesiNgisi sika Kropf (1988) amalema anikezwa incazelo okungesiyo. Abasebenzisi besichazamazwi abangesibo abomdabu wasemaXhoseni bagcina bedukiswa incazelo enikezwe isichazamazwi.

Abasebenzisi besichazamazwi basebenzisa izichazamazwi njengethuluzi lolimi okuyilo elingumahluleli wolimi. Isichazamazwi siqukethe amagama okuvunyelwene ngawo olimini bese sinikeza nezibonelo zokusetshenziswa kwawo emshweni. UMoropa noKruger (2000: 70) bathi:

Kwisichazi-magama sikaKropf sowe-1899 esibizwa ngokuba yiKaffir-English dictionary, kukho amagama athile, ingakumbi lawo achaphazela inkcubeko kaXhosa, angachazwanga ngendlela eyiyo. Umntu osebenzisa esi sichazi-magama sibe isiXhosa ingelo lwimi lwakhe lwenkobe zingambhidisa okanye zimlahlekise ezinye iinkcazelo. Eli nqaku ke ngoko lijolise ekulungiseni ezinye zezo mpazamo.

Esichazamazwini sikaKropf ngonyaka we-1899 isichazamazwi esibizwa nge-Kaffir-English, kukhona amagama athile, ikakhulukazi lawo athinta ulimi lwesiXhosa, angachazwanga ngendlela efanele. Umuntu ongaluncelanga ebeleni lolu limi osebenzisa lesi sichazamazwi singamdukisa noma engacacelwa ezinye zezincazelo. Lolu cwaningo luhlose ukulungisa lezo zinkinga.

Umsebenzisi wesichazamazwi ongaluncelanga ebeleni lolu limi uba nokudideka uma esebenzisa lesi sichazamazwi ngoba incazelo yamagama ayicacile kanti ayishayi emhloeni. Lesi sichazamazwi siphambene nenjulalwazi yokusebenziseka ngoba umsebenzisi wesichazamazwi ugcina ecabanga ukuthi igama lisho into ethile ngolimi lwesiNgesi kanti lisho okunye okuhlukile olimini lwesiXhosa. Isizathu esaholela kule nkinga ukuthi umakhi wesichazamazwi wayintula ulwazi lokubeka emqoka usiko lomphakathi ayewakhela isichazamazwi.

Lokhu kucacisa ngokusobala ukuthi ngesikhathi ehumusha amagama akazange enze ucwaningo olunzulu ngolimi alwakhela isichazamazwi kanti futhi akazange asebenzisane nabanikazi bolimi. Kubalulekile ukwenza isiqiniseko ngolwazi lwezilimi ezisuke zizosetshenziswa ukwakha isichazamazwi ukugwema ukulahleka kosiko nomqondo ngesikhathi kuhunyushwa igama. UMoropa noKruger (2000: 70) bathi:

The duty of the bilingual lexicographer is to find lexical units in the target language which are equivalent to the lexical units of the source language and then coordinate the two sets.

Umsebenzi womakhi wesichazamazwi esilulimimbili wukuthola amagama olimi okuhunyushwa ngalo aqukethe umqondo ofana du namalema olimi okususelwa kulo bese ezilawula zombili.

Isigaba sokuqoqwa kwekhophasi enothile kunikeza umakhi wesichazamazwi ithuba lokuqoqa wonke amagama asetshenziswa olimini okususelwa kulo aqukethe umqondo ofana du nalawo okuhunyushelwa kulo. Kuyancomeka ukuthi umsebenzi womakhi wesichazamazwi ungahlali emahlombe omuntu oyedwa kodwa kubanjiswane kuwo.

Kubalulekile ukuthi abangabokudabuka esizweni esakhelwa isichazamazwi babe yingxenye yalo mshikashika ukuze bekwazi ukunikeza umakhi wesichazamazwi amagama asetshenziswa kakhulu umphakathi bephinde bekwazi ukunikeza izibonelo eziqukethe ukusetshenziswa kwalo lolu limi ukuze umqondo othinta ukusetshenziswa kwegama uhlale obala.

Umsebenzi wesichazamazwi ukunikeza igama elilingana nelihunyushelwe kolunye ulimi. Uma isichazamazwi sehluleka ukwenza lo msebenzi ngempumelelo lokho kusho ukuthi isichazamazwi asizibhekeleli ngokuphelele izidingo zabasebenzisi baso. Kubalulekile ukuthi abakhi bezichazamazwi baqinisekise ukuthi igama lethulwa ezimweni ezehlukene ukuze kuvele konke ukusebenziseka kwalo emshweni. Uma igama liyibizofana, yonke imiqondo exhumeke esimweni esithile kufanele ivele encazelweni. Akufanele umakhi wesichazamazwi

azikhethele ukuthi ufaka kuphi ukusebenziseka kwegama ayeka kuphi ngoba izimo zokusebenziseka kwegama ziyashintsha.

Ulimi lwesiXhosa lusebenzisa izimo zokukhuluma kakhulu okuyizaga nezisho, ukuhunyushwa kwazo kuyiswe esiNgisini kungaba umqansa ngoba izifengqo zidinga ubuchule nobuhlakani ukuze uqonde incazelo yazo kanti kungumqansa ukuzifunda nakosuke eluncle ebeleni ulimi. UMahlangu (2014) uthi eNingizimu Afrika ulimi lwesiNdebele lwagunyazwa ngokusemthethweni ngonyaka we-1980 kwase kuthi ngonyaka we-1985 lwaqala lwethulwa ezikoleni.

Imithetho yokubhala ulimi kanye nemithetho yopelomagama yaqala ukushicilelwa ngonyaka we-1982 yabe isibukezwa ngonyaka we-1995 nowezi-2005 kanti ezweni laseZimbabwe ulimi lwesiNdebele ulimi olwalunganakiwe esikhathini esingaphambilini. Lolu limi lwagunyazwa ngokusemthethweni ngonyaka we-1996. Ukugunyazwa kolimi kamuva kungenxa yokucindezeleka kweNingizimu Afrika. Izilimi zase-Afrika zazingakwazi ukukhula zisimame ngezikhathi zobandlululo ngoba zazingalutholi uxhaso kuhulumeni wobandlululo owawubusa ngalezo zikhathi.

Ukugunyazwa kamuva kwalolu limi kuphosa inselelo kubakhi bezichazamazwi ngoba kufanele asebenze ngaphansi kolimi okuvunyelwene ngalo ukwakha izichazamazwi ukuze abasebenzisi besichazamazwi bakwazi ukusebenzisa izichazamazwi njengethuluzi lolimi. Ulimi lwesiNdebele ulimi olusebenzisa kakhulu amabizombaxa lokhu kuphosa inselelo kubakhi bezichazamazwi ngendlela okufanele ayisebenzise ukuhlela amalema esichazamazwini.

Yize indlela yokwakhiwa kwamatemu e-Afrika igunyaza ukwakhiwa kwamatemu ngamabizombaxa kodwa iphosa inselelo kubakhi bezichazamazwi ngoba kufanele bathathe isinqumo ngegama elizohlelwa esichazamazwini ngendlela ezoba lula kosebenzisa isichazamazwi ukuze asheshe ukulithola. Ukuholisiswa kwamabizombaxa ngokukaMahlangu (2010) kuveza ukuthi amabizombaxa anokungaqondakali kahle kanti abuye angahlangani kahle ngokopelomagama ikakhulukazi ngokusebenziseka kophawu lokuloba okuyikhonco emagameni angamabizombaxa amumethe amagama amabili nangaphezulu.

Inkinga yokuhlelwa kwamabizombaxa ngolimi lwesiNdebele ingadala ukungqubuzana ngomqondo esichazamazwini esilulimimbili ngoba isichazamazwi esilulimimbili kufanele sinikeze umqondo owodwa wamagama amabili ezilimi ezehlukene ngoba ulimi lwesiNdebele

Iwakhiwa izilimi zamaNguni ezihlukene kodwa ezithi azifane. Abasebenzisi besichazamazwi bolimi lwesiNdebele kufanele bafundiswe ngokusetshenziswa kwesichazamazwi ukuze bazi ukuthi yiluphi uhlamvu lwegama okufanele balubheke esichazamazwini. Abasebenzisi besichazamazwi kufanele baqeqeshwe ngokusebenzisa isichazamazwi ukuze babe nokuqonda okuphelele ukuthi amagama bazowathola kanjani esichazamazwini. UHadebe (2004: 90) uthi:

As long as Ndebele dictionary users lack the requisite skills, current and possible future dictionaries in the language are likely to be underutilised until users have developed appropriate reference skills.

Inqobo nje uma abasebenzisi besichazamazwi sesiNdebele bentula amakhono adingekayo. Izichazamazwi zesimanje manje kanye nezisazokwakhiwa olimini zingaba sethubeni lokungasetshenziswa kuze kube abasebenzisi besichazamazwi bafunda amasu okusetshenziswa kwesichazamazwi.

Abakhi bezichazamazwi akufanele bacabange ukuthi abasebenzisi besichazamazwi bayazi ukuthi ulwazi bazoluthola kanjani esichazamazwini kodwa kufanele bazibophezele ekwenzeni isiqiniseko sokuthi ulwazi lwethulwa ngendlela elula nangendlela ezoheha abasebenzisi besichazamazwi solimi lwesiNdebele okuyilona lona okuvunyelwene ngalo lusabalale kubasebenzisi bolimi. Lokhu kuholela ekutheni ulimi lusimame kuthuthuke nezichazamazwi zesiNdebele ezilulimimbili. Uma abasebenzisi besichazamazwi bengenaloo ugqozi lokusebenzisa isichazamazwi lokhu kwenza ukuthi umkhakha wokwakhiwa kwezichazamazwi ube nezingqinamba zokungakhuli. Kusemqoka ukuthi abakhi bezichazamazwi baqinisekise ukwakhiwa kwezichazamazwi ezibhekelela abasebenzisi bazo.

Ulimi lwesiNdebele luwulimi oluqukethe amagama athekelwe kwezinye izilimi. AmaNdebele atholakala emazweni ahlukene kodwa imvelaphi yesizwe samaNdebele itshengisa ukuthi amaNdebele axebuka esizweni samaZulu ngezikhathi zokubusa kweNkosi uShaka ngenhloso yokuyoqala isizwe sawo endaweni yawo ukuze azibuse. Akumangazi ukwethekelana kolimi lwesiZulu nesiNdebele ngoba zombili lezi zilimi izilimi zaseNingizimu Afrika kanti futhi ziyizilimi zabantu abamnyama futhi ulimi lwesiNdebele kanye nolwesiZulu eNingizimu Afrika lungaphansi kwesizwe samaNguni. UMahlangu (2014: 186) uthi:

There is no living language that can survive without supplementing its vocabulary through borrowing from another or other language(s).

Alukho ulimi olukhona olungasimama ngaphandle kokuthasisela ulwazimagama ngokweboleka amatemu kolunye ulimi.

Kungaba yinto enhle uma abakhi besichazamazwi bengawahlela amagama akheke ngokuthekela kwezinye izilimi bese besebenzisa uphawu oluthile oluba yinkomba yokuthi

abolekiwe. Abakhi bezichazamazwi basahlalelwe umsebenzi wokuqoqa wonke amagama asetshenziswa isizwe samaNdebele ngendlela yawo bese ewanikeza igama lesiNgisi elimumethe umqondo owodwa bese ewahlela esichazamazwini ukuze kube nokuvumelana kolimi kubasebenzisi besichazamazwi.

2.5. Okuhlukile Ngalolu Cwaningo

Lolu cwaningo lwehlukile ocwaningweni olwethulwa ngaphambilini ngoba luhlose ukucwaninga ukuthi ngabe injulalwazi yokusebenziseka ibekiwe yini eqhulwini ngenkathi kwakhiwa isichazamazwi sesiZulu nesiNgisi esalotshwa nguDoke (1996). Loluhlose ukuphosa esivivaneni ngokuthuthukiswa kwezichazamazwi ezilulimimbili zesiZulu nesiNgisi kwazise lezi izilimi ezikhulunywa kakhulu eNingizimu Afrika kanti olwesiZulu yilo oludla umhlanganiso uma luqhathaniswa nezinye izilimi. Loluhlose alugcini kuphela ngokufukula umkhakha wesayensi yokwakhiwa kwezichazamazwi zesiZulu eNingizimu Afrika kodwa luhlose ukwelekelela umnyango wemfundo kanye nomnyango wezobuciko namasiko eNingizimu Afrika ngokufeza iphupho lokufundisa abafundi bezinhlanga zonke abasemazingeni ahlukeni izilimi zase-Afrika okuyizilimi zabomdabu kanye nolimi lwesiNgisi ngokungakhethi bala lamuntu.

2.6. Isiphetho

Izinsizakusebenza ezibhalwe ngokusebenziseka kwezichazamazwi ezilulimimbili kusukela emhlabeni wonke jikelele, e-Afrika kanye naseNingizimu Afrika ziningi izinselelo ezisabhekene nabasebenzisi bezichazamazwi ezilulimimbili. Imithombo yolwazi iveza ukuthi umkhakha wesayensi yokwakhiwa kwezichazamazwi awukafinyeleli esigabeni okulindeleke ukuthi ufike kuso ngeso lenjulalwazi yokusebenziseka. Abakhi bezichazamazwi basakuthola kungumqansa ukwenza isiqiniseko sokuthi izichazamazwi ezilulimimbili zakheka ngendlela ebhekelela abasebenzisi besichazamazwi.

Kulesi sahluko sethulelwe nazi izihloko ezilandelayo: isingeniso socwaningo, ucwaningo ngokusebenziseka kwezichazamazwi ezilulimimbili emhlabeni wonke jikelele, ucwaningo olwethulwe emazweni aphelelayo kwezilwandle, ucwaningo ngezichazamazwi ezilulimimbili e-Afrika, izichazamazwi ezilulimimbili eNingizimu Afrika, okuhlukile ngalolu cwaningo.

Esahlukweni sesithathu esilandelayo kwethulwa uhlaka lwenjulalwazi yocwaningo kanye nendlela yokuqhuba ucwaningo. Kubalulekile ukwethulwa kohlelo lwenjulalwazi yocwaningo ngoba yilo olunikeza umhlahlandlela ngenjulalwazi ucwaningo olusuke luncike kuyo nendlela yokuqhuba ucwaningo okuyiyo ezosebenza ukuqoqa ucwaningo.

ISAHLUKO SESITHATHU

Izinjulalwazi Zocwaningo kanye Nezindlela Zokuqhuba Ucwaningo

3.1. Isingeniso

Lesi sahluko sizonikeza umhlahlandlela ngenjulalwazi okuyiyo elawula ucwaningo. Lolu cwaningo luhlose ukuthola ukuthi ngabe esichazamazwini sika-Doke (1996) ibekwe emqoka ngokuphelele yini injulalwazi yokusebenziseka. Lolu cwaningo luhlose ukucwaninga ukuthi ngabe izidingo zabasebenzisi besichazamazwi esilulimimbili zibekiwe emqoka ngesikhathi kwakhiwa lolu hlobo lwesichazamazwi olwakhelwe ukuhlinzeka izidingo zabasebenzisi besichazamazwi abayizinhlanga ezimbili. Injulalwazi elawula lolu cwaningo yinjulalwazi yokusebenziseka kwesichazamazwi eyasungulwa nguHaas (1962) yabe isithathelwa phezulu nguZgusta (1971) kanye noWiegand (1980).

Lolu cwaningo luhlobene kakhulu nezinjulalwazi ezithinta ukusebenza komqondo womuntu ezigabeni ezehlukene zempilo ngoba ulwazi esichazamazwini kufanele lwethulwe ngendlela ezokwenza kube lula ukuyiqonda kubasebenzisi besichazamazwi okuhloswe ukufeza izidingo zabo.

3.2. Izinjulalulwazi Zocwaningo

Kusemqoka ukuthi umcwaningi athole imicabango yabanye abamendulele nezinjulalwazi ezihlobene nesenzeko umcwaningi asuke efisa ukucwaninga ngaso, lokhu kwenza ukuthi ucwaningo olusha lube nesisekelo okwakhela kuso ucwaningo olusha. UDu Plooy-Cilliers nabanye. (2014: 55) bathi:

A theoretical framework is a specific collection of thoughts and theories that relate to the phenomenon that we choose to investigate.

Uhlaka lwenjulalwazi nolwemicabango luyiqoqo lwemicabango nezinjulalwazi ezihlobene nesenzeko umcwaningi asuke ecwaninga ngaso.

Ukuthola uvo lwabakwendulele kusemqoka ngoba kwakha ukuxhumana phakathi kocwaningo oludala nocwaningo olusha. Lesi sigaba sinika ithuba kumcwaningi ukwakhela phezulu kwesisekelo esizinzile nesiqinile. Umcwaningi uba nomqondo ophelele ngokwatholakala ocwaningweni oludala bese ekuyamanisa nolwazi olusha, Lesi sigaba sifundisa siphinde sinonophalise ulwazi olusha. Kulolu cwaningo imisebenzi ebhekwe kakhulu nezinjulalwazi zokusebenziseka kwesichazamazwi esilulimimbili.

3.3. Injulalwazi Ezisemqoka Uma Kwakhiwa Isichazamazwi

Injulalwazi yokusebenziseka kwesichazamazwi iyona njulalwazi esemqoka elawula lolu cwaningo. Injulalwazi yokusebenziseka eyasungulwa nguHaas (1962) izosetshenziswa ukuqhuba nokuhlaziya lolu cwaningo. Injulalwazi yokusebenziseka izoba ngumahluleli ozokwehlulela isichazamazwi esilulimimbili sika-Doke (1996). Injulalwazi yokusebenziseka kwesichazamazwi izoyamaniswa nenjulalwazi yesemantiki. Injulalwazi yesemantiki ibamba iqhaza elikhulu ezichazamazwini ngoba ukuze isichazamazwi kube ngesisebenzisekayo kubasebenzisi baso, abasebenzisi baso kufanele bakwazi ukuthola incazelo yamagama ukuze bekwazi ukuwasebenzisa esimweni abakhuluma ngaso.

3.4. Injulalwazi Yokusebenziseka Kwesichazamazwi

Injulalwazi yokusebenziseka kwesichazamazwi ibeka emqoka izidingo zabasebenzisi besichazamazwi. Iphoqa abakhi bezichazamazwi ukuthi babeke emqoka izidingo zabasebenzisi esigabeni sokwakhiwa kwesichazamazwi ukuze izichazamazwi zikwazi ukuhlinzeka umphakathi. UGouws noPrinsloo (2005: 39) ephawula ngenjulalwazi yokusebenziseka uthi injulalwazi yokusebenziseka kwesichazamazwi iphoqa abakhi bezichazamazwi ukuthi benze ucwaningo olunzulu ngezidingo zabasebenzisi besichazamazwi abakhelwa isichazamazwi. UHartmann (1992: 67) ubeka kanje:

If dictionary users happen to be learners of foreign languages, dictionary compilers have special responsibilities and opportunities to select and present the information in ways appropriate to their particular reference skills.

Uma abasebenzisi besichazamazwi kwenzeka kube abafundi bolimi abangaluncelanga ebeleni, abakhi besichazamazwi banomsebenzi osemqoka namathuba okukhetha bethule ulwazi ngendlela efanele ngendlela ezoqondwa abasebenzisi besichazamazwi.

Kubalulekile ukuthi abakhi bezichazamazwi ngaphambi kokwakha isichazamazwi benze ucwaningo ngabasebenzisi besichazamazwi abahlose ukubakhela isichazamazwi ukuze bezothola ukuthi bakuliphi izinga ukuze bezokwazi ukwethula ulwazi ngendlela ezoba lula ukuyiqonda. Akufanele ukuthi ulwazi lwethulwe ngendlela ezokwenza abasebenzisi besichazamazwi balahlekelwe yisineke nothando lokusebenzisa isichazamazwi ngenxa yokuthi bakuthola kunzima ukusebenzisa isichazamazwi ngenxa yendlela ulwazi olwethulwe ngayo esichazamazwini. Uma abakhi bezichazamazwi bakha izichazamazwi kufanele bazibeke eceleni bese bebeka abasebenzisi besichazamazwi emqoka.

UMpofu (2007: 362) uthi:

The user perspective or the user driven approach in lexicography refers to the dictionary compiler's recognition of the importance of the user of the dictionary with reference to the type and function of the dictionary, and the structure of its entries in the macrostructure as well as in the microstructure.

Injulalwazi yokusebenziseka noma injulalwazi ebeka emqoka umsebenzisi wesichazamazwi ngokwesayensi yokwakhiwa kwesichazamazwi isho ukuthi umakhi wesichazamazwi abeke emqoka abasebenzisi besichazamazwi beqikelela uhlobo nomsebenzi wesichazamazwi, kanye nesakhiwo samalema esigabeni sokuhlela amalema kanye nasesigabeni sokuchazwa kwawo.

Isichazamazwi kufanele sikwazi ukuphendula imibuzo yabasebenzisi besichazamazwi. Kufanele ulwazi oludingwa nolusetshenziswa kakhulu abasebenzisi besichazamazwi okubalwa amagama abhekwa kakhulu nasetshenziswa kakhulu abasebenzisi besichazamazwi aqukathwe yisichazamazwi. Indlela amagama asetshenziswa ngayo emishweni eyizibonelo kufanele nakanjani ibe sezingeni labasebenzisi besichazamazwi. Isakhiwo sesichazamazwi kufanele sibe sezingeni labasebenzisi besichazamazwi. Umsebenzisi wesichazamazwi kufanele engakutholi kungumqansa ukubheka ilema nencazelo yalo.

Injulalwazi yokusebenziseka incoma ukuthi isichazamazwi sibe nezingxenye ezintathu okuyizo ezisemqoka esichazamazwini. Ingxenye ephambili okuyiyo ecacisa ngokusobala ukuthi ulwazi lutholakala kanjani, ingxenye ephakathi okuyiyo ewumgogodla wocwaningo ngoba iqukatha amalema kanye nencazelo yawo bese kuba yingxenye engemuva kwesichazamazwi ethasisela ulwazi olusuke lufakwe engxenyeni ephakathi. Nokho le ngxenye ayisiyo impoqo kodwa ibalulekile ekucaciseni umsebenzisi wesichazamazwi. UMongwe (2006: 40) ubeka kanje:

Dictionary compilers must know, and not only assume what users know.

Abakhi bezichazamazwi kufanele bazi, bengaqageli ukuthi abasebenzisi bezichazamazwi bayazi.

Abakhi bezichazamazwi kufanele baqhube ucwaningo olunzulu ngaphambi kokuthi baqale umsebenzi wokwakha isichazamazwi. Ukuqoqwa kwekhophasi enothile kusemqoka ngoba lokhu kuhlala indlela ekutheni abakhi bezichazamazwi bazi ukuthi imaphi amagama asetshenziswa kakhulu yilabo ababakhela isichazamazwi nokuthi bakuliphi izinga. UMpofu (2007: 370) ubeka kanje:

A dictionary should be compiled in such a way that it is user-friendly. The best way to do achieve this is to ensure that the user finds what he/ she is looking for.

Isichazamazwi kufanele sakheke ngendlela esebenzisekayo kubasebenzisi baso. Indlela enhle yokwenza lokhu ukwenza isiqiniseko sokuthi umsebenzisi wesichazamazwi uthola lokhu akubheka kuso.

Uma umsebenzisi wesichazamazwi ekuthola kungumqansa ukuthola ulwazi esichazamazwini lokho kusho ukuthi umakhi wesichazamazwi wehlulekile ukubeka emqoka izidingo zabasebenzisi baso. Abakhi bezichazamazwi kufanele bazame ngakho konke okusemandleni ukwenza isiqiniseko sokuthi ulwazi lufinyelele ngendlela elula kubasebenzisi besichazamazwi. Lokhu kungaba nomthelela omuhle ngoba abasebenzisi besichazamazwi bangaba nogqozi nentshisekelo yokusebenzisa izichazamazwi. Lokhu kwenza ukuthi umkhakha wesayensi yokwakhiwa kwezichazamazwi usimame emhlabeni wonke jikelele.

3.5. Umlando Ngokusungulwa Kwenjulalwazi Yokusebenziseka Kwesichazamazwi

Injulalwazi yasungulwa kamuva emva kokwakhiwa kwezichazamazwi isungulwa nguHaas ngonyaka we-1962 yathathelwa phezulu uZgusta ngonyaka we-1971, lapho ebalula ukuthi umakhi wesichazamazwi kufanele azijwayeze izilimi kanye nosiko lomphakathi asuke ewakhela isichazamazwi.

Lo mkhakha wathathelwa phezulu nguWiegand ngonyaka we-1983 kuya kowe-1989 ezweni laseJalimane lapho ayethi khona ucwaningo ngesichazamazwi lungahlukaniseka kane, okubalwa ucwaningo ngokusebenziseka kwesichazamazwi, ubuciko bokuhlola nokwahlulela, umlando kanye nesu lokuhlela ucwaningo lwesichazamazwi. Ukusungulwa kamuva kwenjulalwazi yokwakhiwa kwesichazamazwi kuyisizathu esenza izichazamazwi zisilele emuva uma ziqhathaniswa nenjulalwazi yokusebenziseka. Ngaphambi kweminyaka yawo-1971 izichazamazwi zabe zakhelwa uhwebo kuphela, lwabe lungenziwa ucwaningo ngezidingo zabasebenzisi nasemva kokwakhiwa kwesichazamazwi ukuthi ngabe siyazibhekelela yini izidingo zabasebenzisi baso.

Nokho ngabe abenziwa ubulungiswa kulolu cwaningo uma lingangavezwa igalelo lwenkomfa yesayensi yokwakhiwa kwezichazamazwi i-*classic conference on Lexicography* eyabanjwa ngonyaka wezi-1960 lapho i-*Householder* (1967: 279) eyenza isiphakamiso sokuthi:

Dictionaries should be designed with a special set of users in mind and for their specific needs.

Izichazamazwi kufanele zakhiwe kubekwe izidingo zabasebenzisi abathile emqondweni nezidingo zabo.

Yize injulalwazi yokusebenziseka kwezichazamazwi yayinganakiwe kodwa kwase kubonakala ukuthi iyadingeka ukuze ibe wumhlahlandlela wokwenza izichazamazwi ezikhiqizwayo kube ngezinohlonze nezisebenziseka kalula kubasebenzisi bazo.

3.6. Injulalwazi Yokusebenziseka Kwesichazamazwi

Kusemqoka ukuthi abakhi bezichazamazwi bakubeke emqoka ukuthi kuyisifiso sabasebenzisi besichazamazwi ukuthola ulwazi abasuke beludinga ukuze bagculiseke ekufezeni izidingo zabo. Lokhu kubeka emqoka indlela yokuhlela amalema ngendlela ezoba lula ukuthi abasebenzisi besichazamazwi bawathole. UHaas (1962: 48) uthi:

A good dictionary is one in which you can find the information you are looking for – preferably in the very first place you look.

Isichazamazwi esishaya emhloeni yilesi okwazi ukuthola ulwazi osuke uludinga zisuka.

Injulalwazi yokusebenziseka incoma ukuthi ulwazi lutholakale zisuka ngaphandle kokuchitha isikhathi. Akufanele kube ngumqansa kumsebenzisi wesichazamazwi ukuthola ulwazi asuke eludinga. Lokhu kudala ukumosheka kwesikhathi okungenaso isidingo kanye nokunengeka kubasebenzisi besichazamazwi. Isichazamazwi esishaya emhloeni yilesi okwazi ukuthola ulwazi kalula.

UBarnhart (1962: 161) uthi:

It is the function of a popular dictionary to answer the questions that the user of the dictionary asks, and dictioneries on the commercial market will be successful in proportion to the extent to which they answer these questions of the buyer.

Kungumsebenzi wesichazamazwi esisemqoka ukuphendula imibuzo ebuzwa umsebenzisi wesichazamazwi, nesichazamazwi emakethe yezohwebo singenza impumelelo ngenxa yokukwazi ukuphendula imibuzo engabuzwa wumthengi.

Inhlosongqangi yokwakhiwa kwesichazamazwi wukwelekelela abasebenzisi besichazamazwi ngokuthi bakwazi ukuthola ulwazi abasuke beludinga esichazamazwini. Ziningi izinhloso eziholela abantu ukuthi basebenzise isichazamazwi. Ngakho-ke isichazamazwi kufanele sikwazi ukuhlinzeka zonke izidingo zabantu abasuke beqokelwe ukwakha isichazamazwi. Yize ziningi izizathu eziholela ekusetshenzisweni kwesichazamazwi kodwa okugqama kakhulu ukubabela incazelo yegama, ukubuka upelomagama kanye nokuqonda ukuthi ngabe igama

lisebenziseka kanjani emshweni. UHartmann (1989:103) ephawula ngenjulalwazi yokusebenziseka uthi:

An analysis of users' needs should precede dictionary design.

Ukuhlaziya izidingo zabasebenzisi besichazamazwi kufanele kwandulele isakhiwo sesichazamazwi.

Kusemqoka ukuthi ngaphambi kokuqala komsebenzi wokwakhiwa kwesichazamazwi, izidingo zabasebenzisi besichazamazwi zibekwe etafuleni. Abakhi besichazamazwi kufanele bazi ukuthi izichazamazwi zakhelwa obani ngaphambi kokuthi kuqalwe umsebenzi wokwakhiwa kwesichazamazwi. Lokhu kunqoba inkinga yokungabhekelelwa kwenjulalwazi yokusebenziseka.

Ukwakhiwa nokuhleleka kwesichazamazwi esilulimimbili kusemqoka, izingxenye ezintathu zesichazamazwi okuyingxenye ephambili yesichazamazwi, ingxenye ephakathi kanye nengxenye engemuva kwesichazamazwi zenza kube lula ukuthola ulwazi esichazamazwini. Kusemqoka ukuthi isichazamazwi sibe nengxenye ephambili okuyiyo equkatha yonke imiyalelo yokusebenziseka kwesichazamazwi ephinde icacise ngokusobala ukuthi isichazamazwi sakhelwe obani.

Ingxenye ephakathi yesichazamazwi iqukatha amalema, incazelo yawo kanye nezibonelo zemisho ilema elingasebenziseka kuwo okwenza kube sobala ukuthola yimuphi umqondo nesimo ilema elingasebenziseka kuso. Ingxenye engemuva ayiphoqelele kodwa ibalulekile ngoba icacisa ngokutholakala kwingaphakathi lesichazamazwi okwenza kube lula ukuqonda nokuthasisela ulwazi olutholakala kwingaphakathi lesichazamazwi. Ingxenye engemuva ivame ukuba nezithombe zamagama umsebenzisi wesichazamazwi angawathola enzima esichazamazwini.

Kusemqoka ukuthi injulalwazi yokusebenziseka ibekwe emqoka ngokuphelele uma kwakhiwa isichazamazwi esilulimimbili ukuze abasebenzisi besichazamazwi bezokwazi ukuphenduleka kuyo yonke imibuzo abasuke benayo ephathelene namagama, incazelo yawo kanye nokusebenziseka kwawo emshweni. UGouws noPrinsloo (2005: 40) bephawula ngokwethulwa kolwazi esichazamazwini bathi:

The data should be presented in such a way that the user does not make the wrong conclusions.

Ulwazi kufanele lwethulwe ngendlela ezokwenza umsebenzisi wesichazamazwi angenzi isinqumo esingafanele.

Kubiza ukuthi abakhi bezichazamazwi basebenzise amalema esimweni esejwayelekile ukulekelela incazelo yelema. Ukungabhekelelwa kwenjulalwazi yokusebenziseka kungacina kuholele ekutheni abasebenzisi besichazamazwi bagcine beba nomqondo okungesiwo owegama. Lokhu kukhinyabeza inhloso yokwakhiwa kwesichazamazwi. UGouws noPrinsloo (2005: 39) babeka kanje:

User-friendliness does not only relate to the central text but to the front and back matter of the dictionary, especially the user's guide.

Injulalwazi yokusebenziseka ayihlobene kuphela nengaphakathi lesichazamazwi kodwa nengxeny ephambili, kanye nengxeny engemuva yesichazamazwi okuyimiyalelo yokusebenziseka kwesichazamazwi.

Kusemqoka ukuthi uma kwakhiwa izichazamazwi okuhloswe ukuthi zisetshenziswe abafundi zibe nengxeny ephambili okuyiyo ecacisa kabanzi ukuthi isichazamazwi sizosebenziseka kanjani, yiziphi izindlela okufanele zilandelwe ukuze ulwazi lutholakale. Le ngxeny iphinde icacise ngokusobala ukuthi isichazamazwi sakhelwe obani, abakuliphi izinga. Isibonelo; isichazamazwi esingumabuthelakonke esilulimilunye sakhelwa abasebenzisi besichazamazwi abangabanikazi bolimi kanti isichazamazwi esilulimimbili sona sakhelwa abasebenzisi besichazamazwi abasuke benenjongo yokufunda ulimi olusha olusetshenzisiwe ukwakha isichazamazwi.

Iningi labasebenzisi bezichazamazwi ngenhloso yokuwukuthola igama elinembayo ngolimi oluhlukile. Uhlobo lwesichazamazwi esisodwa ngeke lwakwazi ukufeza izidingo zawo wonke umuntu ngakho kusemqoka ukuthi umakhi wesichazamazwi aveze engxenyeni ephambili ukuthi isichazamazwi sakhelwe obani. Ingxeny engemuva kwesichazamazwi ayiphoqelekile kepha isemqoka ngoba icacisa ulwazi olunikezwe kwingaphakathi lesichazamazwi. Ibamba iqhaza elikhulu ekuhlangabezani nezidingo zabasebenzisi besichazamazwi ngoba ikubeka obala okusuke kukhulunywa ngakho kwingaphakathi lesichazamazwi. UPotgieter (2012: 265) ecaphuna uthi:

The next important criterion that the lexicographer has to keep in mind when choosing and/or compiling example sentences is that the example sentences must fit the learners' vocabulary.

Inqubo elandelayo esemqoka okufanele umakhi wesichazamazwi akubeke emqoka ekukhethweni nasekwakhiweni kwezibonelo zemisho ukuthi izibonelo kufanele zihambisane nolwazimagama lwabafundi.

Lokhu kwenzelwa ukuthi umsebenzisi wesichazamazwi akwazi ukusebenzisa ilema elinikeziwe esimweni asejwayele. Akufanele isichazamazwi esilulimimbili siqukathe

amagama amakhulu nanzima kuphela umfundi angeke akwazi ukuwasebenzisa esimweni asejwayele. Uma umakhi wesichazamazwi ehluleka ukukhetha izibonelo zemisho ezisezingeni lalabo abakhela isichazamazwi lokho kusho ukuthi umakhi wesichazamazwi uhlulekile ukufeza izidingo zabasebenzisi besichazamazwi.

Kusemqoka ukuthi ngaphambi kokwakhiwa kwesichazamazwi umcwaningi aphume inqina avakashele umphakathi asuke efisa ukuwakhela isichazamazwi aqoqe wonke amagama abalulekile asetshenziswa kuleso sigodi ukwakha ikhophasi enothile nezobhekana ngqo nalabo abakhelwa izichazamazwi kanti kufanele enze nocwaningo olunzulu ngabantu abakhela isichazamazwi. Injulalwazi yokusebenziseka incoma ukuthi isigungu esibhekelele ukwakhiwa kwesichazamazwi sibe nomsebenzisi wesichazamazwi esakhiwayo. UMongwe (2006: 39) ephawula ngenjulalwazi yokusebenziseka ubeka kanje:

Users should be able to retrieve the required information without difficulties.

Abasebenzisi besichazamazwi kufanele bakwazi ukuthola ulwazi abaludingayo ngaphandle kokuhlangabezana nezinkinga.

Uma abasebenzisi besichazamazwi bekuthola kungumqansa ukuthola ulwazi esichazamazwini abasuke beludinga, lokho kusho ukuthi isichazamazwi asizibhekelelanga ngokwanele izidingo zabasebenzisi baso. Kungumsebenzi wabakhi bezichazamazwi ukwenza isiqiniseko sokuthi izichazamazwi zihlinzeka abasebenzisi bazo ngalo lonke ulwazi oluphathelele nolimi olusetshenzisiwe ukwakha isichazamazwi. Ulwazi kufanele luhlelwe ngendlela ecacile ukuze abasebenzisi bazi ukuthi bazoluthola kuphi futhi kanjani ulwazi. UGouws noPrinsloo (2005) bakubeka kwacaca ukuthi abasebenzisi besichazamazwi kufanele bafundiswe ukuthi isichazamazwi sisebenziseka kanjani.

Kufanele bafundiswe ngezingxenye ezintathu ezibalulekile uma kwakhiwa isichazamazwi ukuze bezokwenza ukusebenzisa ulwazi olwethulwa engxenyeni ephambili, engxenyeni emaphakathi kanye nasengxenyeni engemuva kwesichazamazwi.

3.6.1. Ingxenye Ephambili Yesichazamazwi

Le ingxenye esemqoka esakhiweni sesichazamazwi ngoba icacisa ngokusobala ukuthi isichazamazwi sizosebenziseka kanjani. Le ngxenye iqukatha yonke imiyalelo ngokusetshenziswa kwesichazamazwi kanti icacisa ngokusobala ukuthi isichazamazwi sakhelwe luphi uhlobo lwabasebenzisi, yiziphi izimpawu ezisetshenziswe kwingaphakathi lesichazamazwi, indlela esetshenzisiwe ukuhlela amalema kanye nolwazi jikelele oluphathelele nesichazamazwi. UKosch (2013: 205) uthi:

This once again underscores the fact that the front matter is pivotal for effective dictionary consultation, but it is unfortunate that lexicographers can generally not rely on the average dictionary users to consult the guidelines as they "usually move directly to the central list where they try to solve the problem that motivated their search.

Lokhu futhi kuqhakambisa iqiniso elithi ingxenye ephambili ibaluleke kakhulu ekusebenzisekeni kahle kwesichazamazwi, kodwa ngebhadi abakhi bezichazamazwi kungenzeka bangabeki emqoka abasebenzisi besichazamazwi abaphakathi nendawo ukusebenzisa imiyalelo yesichazamazwi njengoba bejwayele ukugxila kwingaphakathi lesichazamazwi lapho bezama ukuxazulula inkinga eholele ocwaningweni lwabo.

Abakhi bezichazamazwi kufanele bakubeke emqoka ukuthi abasebenzisi besichazamazwi esisodwa kungenzeka bangabi sezingeni elilodwa. Kunamazinga abasebenzisi besichazamazwi ahlukenene. Kukhona abasebenzisi besichazamazwi abasezingeni eliphansi kakhulu ngokusetshenziswa kwesichazamazwi abangenalo nhlobo ulwazi olubanzi ngokusetshenziswa kwesichazamazwi. UPedro (2010: 58) ecaphuna uGouws, uthi:

For language learners a distinction can be made between beginners, intermediate and advanced learners.

Abafundi bolimi bangahlukaniseka ngezigaba phakathi kwabasezingeni eliphansi, ezingeni eliphakathi kanye nabasezingeni eliphezulu.

Yingakho kusemqoka ukuthi ulwazi olwethulwa engxenyeni ephambili yesichazamazwi lwethulwa ngendlela elula nevumela ukusetshenziswa abasebenzisi besichazamazwi abasemazingeni ahlukenene ngendlela efanayo. Kubalulekile ukufundiswa kwabasebenzisi besichazamazwi ngokusetshenziswa kwezichazamazwi ngoba akusibo bonke abasebenzisi besichazamazwi abafundisekile ngokusetshenziswa kwesichazamazwi. UMdee (1997: 94) ephawula ngabasebenzisi besichazamazwi baseTanzania uthi abasebenzisi besichazamazwi abangabafundi babencamela ukuthi ulwazi lwethulwa ngendlela ecacile esichazamazwini esilulimimbili.

Ulwazi oluthinta amalema nokuchazwa kwawo kufanele lucaciswe lubekwe ngendlela ecacile ezokwazi ukwamukeleka engqondweni ngaphandle kokubuyela engxenyeni ephambili. UKorsch (2013: 205) uthi:

The effort of the user to access the required information, including consultation of the outer text, should not be perceived as outweighing the informative value gained from the research result.

Umsebenzi womsebenzisi wesichazamazwi wukuthola ulwazi asuke eludinga, nokusebenzisa ingxenye engaphandle lesichazamazwi, akufanele kubonakale

njengokunesisindo okudlula ukubaluleka kolwazi olutholakala emiphumelweni yocwaningo.

Kungumsebenzi wesichazamazwi ukuthi ulwazi lwabiwa ngendlela efanele kuzo zonke izingxenye ezintathu zesichazamazwi kusukela ezingxenyeni ezingaphandle zesichazamazwi kuya engxenyeni engaphakathi yesichazamazwi. Ingxenye ephambili kufanele iqukathe ulwazi olucacisa kabanzi ngendlela isichazamazwi esizosebenziseka ngayo, ingenye ephakathi kufanele iqukathe amalema, ukuchazwa kwawo, izibonelo zemisho kanye nekhrosireferensi ukuze umsebenzisi wesichazamazwi athole lonke ulwazi okufanele aluthole oluphathelele negama asuke elibheka esichazamazwini.

Ingxenye esemuva kufanele iqukathe izithombe zamagama asetshenziswe engxenyeni ephakathi yesichazamazwi. Yize ingaphoqelekile kodwa iyisithasiselo solwazi olutholakala engxenyeni ephakathi yesichazamazwi. UPedro (2010: 59) ecaphuna uGouws uthi:

One type of outer text, typically presented in the front matter section, that should be negotiated by lexicographers during the planning of any specialised dictionary is the so-called systematic introduction.

Eminye yemibhalo engaphandle, eyethulwa esahlukweni sengxenye ephambili, okufanele idingidwe abakhi bezichazamazwi uma kuhlelwa isichazamazwi somkhakha yilokhu okubizwa ngesingeniso esihlelekile.

Kubalulekile ukuthi abakhi besichazamazwi bakubeke emqoka ukubaluleka kwale ngxenye ephambili ngoba ibamba iqhaza elikhulu ekwethuleni isendlalelo sesichazamazwi esicacisela abasebenzisi baso ukuthi isichazamazwi sakhelwe obani futhi sizosebenziseka kanjani. Uma kungekho ukuxhumana okuhle kwengxenye ephambili nengxenye ephakathi kwesichazamazwi abasebenzisi besichazamazwi ngeke bekwazi ukuyamanisa ulwazi olwethulwe engxenyeni ephambili kanye nasengxenyeni ephakathi yesichazamazwi.



Figure 3: Ukuhleleka kwengxenye ephambili yesichazamazwi

Leli figa elingenhla lethula okuqukethwe ingxenye ephambili yesichazamazwi. Ingxenye ephambili yesichazamazwi iba nokuhleleka kwezahluko okuyalela umsebenzisi wesichazamazwi emakhasini afisa ukufinyelela kuwo. Le ngxenye ephambili yethula amazwi okwamukela, amazwi okubonga kanye nemiyalelo yabasebenzisi besichazamazwi. Imiyalelo yenza kube lula ukusebenziseka kwesichazamazwi ngoba iqukethe yonke indlela abasebenzisi besichazamazwi okufanele bayilandele ukuze bathole ulwazi abaludingayo esichazamazwini.

3.6.2. Ingxenye Ephakathi Yesichazamazwi

Le ngxenye yesichazamazwi iyona emqoka kunazo zonke izingxenye ezintathu ezibalulwe ngenhla, yize isebenzisana kakhulu nengxenye ephambili ebalulwe ngenhla. Lena yingxenye yesichazamazwi equkatha amalema, izincazelo, izibonelo eziyimisho, ikhrosireferensi kanye nakho konke okuphathelene negama okungaba ukubalulwa kwegama ngokwezingcezu zenkulumo njalo njalo. Abasebenzisi besichazamazwi abangakafundiswa ngokusetshenziswa kwesichazamazwi baqala engxenyeni emaphakathi uma bedinga ulwazi ngegama elithile. UMongwe (2006: 51) uthi:

Each dictionary has a central list covering the article structures from A-Z. This is the major component of any dictionary.

Isichazamazwi nesichazamazwi sinengxenye ephakathi equkethe ukuhleleka kwamalema ngohlamvu lwe-alfabheti kusukela ohlamvini u-A kuya ku-Z. Lokhu kuyingqikithi esemqoka yanoma ngabe yisiphi isichazamazwi.

Ingxenye ephakathi nesichazamazwi iqukatha amalema kanye nezincazelo zawo. Indlela esetshenziswa kakhulu ukuhleleka amalema indlela yohlamvu lwe-Alfabheti kusukela ohlamvini u- **A** kuya ohlamvini u- **Z**. Yize le ndlela inconywa kakhulu ekuhleleni amalema olimi lwesiNgisi kodwa isenezinselelo ezilimini zabomdabu wase-Afrika isibonelo isiZulu. Amalema olimi lwesiZulu ahlelwa ngohlamvu lokuqala lwesiqu ezichazamazwini okwenza kube ngumqansa ukusebenzisa isichazamazwi ngendlela eyimpumelelo kumsebenzisi osuke engakabi nolwazi oluthe thuthu ngokucanwa kwegama ngoba usuke engasazi isiqalo futhi engasiqondi kahle isiqu segama. UMongwe (2006: 52) uthi:

The central list is divided into article stretches and each article stretch contains all the articles with lemmata starting with the particular letter.

Ingxenye ephakathi ihlukaniseke ngokweluleka kwe-athikhili kanti i-athikhili ngayinye iqukethe wonke ama- athikhili anamagama aqala ngohlamvu oluthile.

Ingxenye ephakathi ingumgogodla wesichazamazwi ngoba nabasebenzisi besichazamazwi abangakaqeqeshwa ngokwanele ingxenye abaqonda kuyona kuqala ingxenye ephakathi nesichazamazwi ngoba iyona ngxenye equkethe konke ukuhleleka kwamalema. Indlela yokuhleleka amalema ibamba elikhulu iqhaza ekuqinisekiseni ukusebenziseka kwesichazamazwi ngendlela efanele. UGouws noPrinsloo (2005: 63) bathi:

The central list hosts the most salient structure component of a dictionary.

Ingxenye ephakathi ibamba iqhaza elikhulu esakhiweni sesichazamazwi.

Ngaphandle kwengxenye ephakathi yesichazamazwi isichazamazwi asiyilutho ngoba singaswela amalema ahambisana nencazelo yawo noma amagama olunye ulimi ahunyushiwe okuhloswe ngawo ukubhekana ngqo nezidingonqangi zabasebenzisi besichazamazwi. Lena yingxenye esemqoka kakhulu okuthi uma umsebenzisi wesichazamazwi esebenzisa isichazamazwi aqonde kuyo ngaphambi kokusebenzisa izingxenye ezingaphandle zesichazamazwi.

Abasebenzisi besichazamazwi abaningi banakho ukuqonda ngokuqukethwe ingxenye ephakathi yesichazamazwi ukudlula ingxenye ephambili nengxenye engemuva kwesichazamazwi. Le ngxenye iqukethe ukunotha kwesichazamazwi okubalwa kukho incazelo yamalema, ukusebenziseka kwelema emshweni kanye nekhrosireferensi.

UGouws noPrinsloo (2005: 63) bathi:

Research in the field of metalexigraphy has led to the identification of a number of structural components to be negotiated in the central list of a dictionary, e.g. the macrostructure, microstructure, access structure, addressing structure, search area structure and the mediostructure.

Ucwaningo emkhakheni wesayensi yokwakhiwa kwezichazamazwi lwaholela ekuchazweni kwemixhantela eminingi yesakhiwo okuxoxwa ngazo engxenyeni ephakathi yesichazamazwi, isib: ukuhlelwa kwamalema, ukuhlelwa kwencazelo yawo, indlela yokusebenziseka kwaso, indlela esethulwe ngayo, ucwaningo ngesakhiwo kanye nekhrosireferensi.

Ingxenye ephakathi nesichazamazwi ingumongo wesichazamazwi ngoba iqukatha wonke amasu asetshenziswe umakhi wesichazamazwi ukwenza ulwazi oluqukethwe yisichazamazwi kube ngolunothile nolutholakala kalula kumsebenzisi wesichazamazwi. Maningi amasu angasetshenziswa abakhi bezichazamazwi ikakhulukazi abaqondene ngqo nokwakha izichazamazwi ezilulimimbili ukwelekelela abafundi bezinhlanga ezimbili ngesikhathi esisodwa.

Umakhi wesichazamazwi engayisebenzisa indlela yokuyalela umsebenzisi wesichazamazwi kwelinye igama elinencazelo ecishe ifane naleyo yegama alibhekayo kwesinye isichazamazwi. Konke lokhu engakwenza engxenyeni ephakathi aphinde asebenzise ithuba lokuyamanisa ulwazi olwethulwe engxenyeni ephambili kanye nasengxenyeni engaphandle yesichazamazwi ukuze umsebenzisi wesichazamazwi akwazi ukusebezisa lezi zingxenye ezintathu ngokuzihlobanisa.

3.6.2.1. Ikhrosireferensi

Lena yindlela esetshenziswa kakhulu engxenyeni ephakathi yesichazamazwi ukuveza ukuhlobana kwamagama anencazelo efanayo noma ecishe ifane abhaleka ngendlela ehlukele. Le ndlela ihambisana kakhulu nenjulalwazi yokusebenziseka ngoba yonga indawo esichazamazwini ukuze isichazamazwi kube ngesiphathekayo kungabi umqingo ongenasidingo. Le ndlela isetshenziswa ngokuthi kubhalwe eceleni kwelema elithile ukuthi bheka ilema elithile. UMongwe (2006: 77) uthi:

Cross – references are often applied in the treatment of synonymous lemmata.

Ikhrosireferensi ijwayele ukusetshenziswa ekuhlelweni kwamalema amqondofana.

Amalema amqondofana esichazamazwi kufanele ahlobane. Isichazamazwi kufanele sicacise ngokusobala ukuthi ilema elithile limqondofana naliphi isibonelo: **-bhala; -loba** la malema

omabili asho into eyodwa ngakho-ke kusemqoka ukuthi umakhi wesichazamazwi enze isiqiniseko sokuthi uwanikeza incazelo eqondile ephinde awahlobanise ngokusebenzisa umyalelo othi (**bheka**) ukuze kumcacele osebenzisa isichazamazwi ukuthi la magama omabili asho into eyodwa. UPedro (2010: 59) ecaphuna uGouws uthi:

Cross-references are made from the articles in the central list in order to offer the user a more comprehensive confrontation with the subject matter of the dictionary.

Ikhrosireferensi yenzeka emagameni angamalema engxenyeni ephakathi yesichazamazwi ngenhloso yokunikeza umsebenzisi wesichazamazwi okwengeziwe ngomqondo owethulwa yigama esichazamazwini.

Kusemqoka ukuthi abakhi bezichazamazwi ezilulimimbili baqikelele ukuthi amalema anencazelo ethi ayifane nanencazelo efanayo ayahlobana ngokuphelele ngoba uma umakhi wesichazamazwi ehlulekile ukuveza ukuhlobana kwamagama amqondofana esichazamazwini umsebenzisi wesichazamazwi ngeke akwazi ukuwahlobanisa ikakhulukazi uma la magama ehlelwe ngolimi lwesibili angaluncelanga ebeleni. Ikhrosireferensi yelekelela umsebenzisi wesichazamazwi ukuthi akwazi ukuthola umqondo ophelele owethulwa yigama ngaphandle kokuchitha isikhathi. Injulalwazi yokusebenziseka kwezichazamazwi iyincoma kakhulu le ndlela yokuxhumanisa amagama ngoba ingenye yezindlela zokonga indawo esichazamazwini. Isichazamazwi esiwumqingo ngokungenaso isidingo senza ukuthi umsebenzisi wesichazamazwi abone kungumqansa ukusisebenzisa.

3.6.3.. Ingxenywe Engemuva Yesichazamazwi

Le ingxenywe engaphoqelekile kodwa esemqoka yesichazamazwi equkatha ulwazi oluthasiselwe. Ingxenywe engemuva ingaqukatha imidwebo kanye nolwazimagama oluhambisana nezithombe ukuthasisela olwazini olwethulwe engxenyeni ephakathi yesichazamazwi. Awukho umgomo obophezelela abakhi bezichazamazwi ukuthi bafake ingxenywe engemuva esichazamazwini kodwa okusemqoka ukuthi ingxenywe engemuva kwesichazamazwi ibamba iqhaza elikhulu ekunonophaliseni ulwazi okwenza ibe ngencomekayo ngokwenjulalwazi yokusebenziseka kwesichazamazwi.

USalvette (2014: 44) uthi:

Since most readers read fiction eBooks to escape reality, it is suggested that back matter be fun rather than read like a résumé.

Njengoba abafundi abaningi befunda izincwadi zokuqanjiwe ukuze babalekele iqiniso. Kuyancomeka ukuthi ingxenywe engemuva yakhiwe ngendlela ejabulisayo kunokuthi ibukeke njengendlela eqala phansi obekushiwo.

Uma abasebenzisi besichazamazwi beyishaya indiva ingxenywe engemuva kwenza injulalwazi yokusebenziseka ingafezeki ngendlela efanele ngoba lokhu kusho ukuthi ulwazi olwethulwa yingxenywe engemuva yesichazamazwi alufinyeleli kubantu abakhelwe isichazamazwi. Kungumsebenzi womakhi wesichazamazwi ukwenza isiqiniseko sokuthi isichazamazwi sakheka ngendlela ehehayo nejabulisa abasebenzisi besichazamazwi ukuze bakwazi ukusebenzisa ulwazi oluyisithasiselo ngendlela efanele. Ingxenywe engemuva yesichazamazwi ingabamba iqhaza elikhulu ekuthuthukiseni izichazamazwi zesiZulu ezilulimimbili ngoba yethula izithombe okwenza kube lula ukuqonda igama ikakhulukazi kumsebenzisi wesichazamazwi ongakalwazi ulimi asuke enentshisekelo yokulufunda. UMongwe (2006: 61) uthi:

The back matter, although regarded as optional and not a compulsory component of a dictionary, is a part of a dictionary that accommodates the following text segments – bibliography, appendix, addendum, explanation of abbreviations, pictures and references associated with postures, relevant literature that can be consulted regarded extra- information on the dictionary.

Ingxenywe engemuva, yize ithathwa njengefakwa ngokuzithandela nengesiyo impoqo engxenyeni yesichazamazwi, iyingxenywe yesichazamazwi efaka imibhalo elandelayo – uhlu lwemithombo yolwazi, isithasiselo, isithasiselo solwazi olusha, ukuchazwa kwezifinyezo, izithombe kanye nesithasiselo ngemibhalo engafundwa ukwengeza ulwazi olusha esichazamazwini.

Yize abakhi besichazamazwi bengabona ingxenywe engemuva ichitha isikhathi kodwa kufanele bazi ukuthi isemqoka yize imibhalo ephathelene nenjulalwazi yokusebenziseka ikubalula ukuthi ayiphoqelekile kodwa kufanele bazi ukuthi ibalulekile kubasebenzisi abakhelwa isichazamazwi ikakhulukazi uhlobo lwesichazamazwi olulimimbili ngoba icacisa kabanzi ngolwazi olutholakala engxenyeni engaphakathi yesichazamazwi. UMongwe (2006: 62) ucacisa ngokusobala ukuthi ingxenywe engemuva ingaba wusizo kakhulu esichazamazwini esilulimimbili njengoba singakwazi ukuthola amagama ezindawo, awabantu kanye nawezifundazwe.

Ulimi lwesiZulu lusantula amalema ezihlahla kanye nawezimbali esichazamazwini okungathi ngisho umakhi wesichazamazwi ezamile ukuwafaka engxenyeni ephakathi yesichazamazwi kodwa umsebenzisi wesichazamazwi engabi nokuqonda ukuthi kukhulunywa ngaluphi uhlobo lwesihlahla. Ingxenywe engemuva ingabamba iqhaza elikhulu ekucaciseni lonke lolu lwazi ngokusebenzisa izithombe zalezo zihlahla noma izimbali ukuze umsebenzisi wesichazamazwi abe nokuqonda okuphelele ngegama okukhulunywa ngalo. UGouws noPrinsloo (2005: 63) bathi:

The back matter could also contain a text with a list of all items which are treatment units in the central list's complex articles. This will also increase the poly-accessible nature of the dictionary.

Ingxenywe engemuva yesichazamazwi ingaqukatha imibhalo enohlu lwazo zonke izinto ezihlelwe engxenyeni ephakathi yesichazamazwi okungamalema ahlobene. Lokhu kwandisa amathuba okusheshe uthole ulwazi ezingxenyeni ezimbili zesichazamazwi.

Ukusungulwa kwenjulalwazi yokusebenziseka kwakugcizelela ukubaluleka kokuthola ulwazi esichazamazwini ngokukhulu ukushesha ngaphandle kokuchitha isikhathi eside. Ulwazi oluhlobene olwethulwe ezingxenyeni ezintathu zesichazamazwi kufanele zibe nokuxhumana ukuze umsebenzisi wesichazamazwi akwazi ukuthola ithuba lokusebenzisa izingxenywe ezintathu zesichazamazwi kanye kanye okuyokwelekelela ekutheni athole ukuqonda okusezingeni elithuthukile abengeke aze aluthole uma esebenzisa ingxenywe eyodwa kuphela esichazamazwini. Kubalulekile ukuthi abasebenzisi besichazamazwi bakuqonde ukubaluleka kwazo zontathu izingxenywe zesichazamazwi ukuze ingabi bikho ingxenywe abayishaya indiva nabayibona njengengabalulekile.

3.7. Izindlela Zokuhlelwa Kwamalema

Indlela yokuhlela amalema esichazamazwini yenza isichazamazwi kube ngesinohlonze kubasebenzisi baso ngoba yiyo enza kube lula noma kube ngumqansa ukuthola igama esichazamazwini. UGouws noPrinsloo (2005: 96) uthi abasebenzisi besichazamazwi abanawo umgomo abazinqumela wona okufanele ulandelwe ukuhlela amalema inqobo nje uma bekwazi ukuthola ulwazi abasuke beludinga. Izindlela zokuhlela amalema zivile kweyodwa. Emlandweni wesayensi yokwakhiwa kwezichazamazwi, zimbili izindlela zokuhlela amalema esichazamazwini, indlela yokuhlela amalema ngokulandela uhlamvu lwe-alfabhethi kanye nendlela yetemathiki.

UGouws noPrinsloo (2005: 96) uthi indlela yetemathiki ithathwa njengendlela eyayisebenza kudala kanti eye-alfabhethi, isetshenziswa kakhulu ezichazamazwini zesimanjemanje. Nakuba kunjalo igalelo lendlela yetemathiki lingebukelwe phansi nakuzo izichazamazwi zesimanjemanje. Abakhi bezichazamazwi kufanele basebenzise indlela yetemathiki engxenyeni engaphandle kwesichazamazwi.

3.7.1. Indlela yokuhlela amalema ngohlamvu lwe-alfabhethi

Indlela yokuhlela amalema ngohlamvu lwe-alfabhethi iyona ndlela esetshenziswa kakhulu ezichazamazwini zesimanje. Amalema kule ndlela ahlelwa ngohlamvu lokuqala lwegama

kulandelwa uhlelo lwe-alfabhethi, Kusuka ku-**A** kuya ku-**Z**. Nakuba le ndlela kuyiyo esemgangathweni, abakhi bezichazamazwi kufanele babeke emqoka izinkinga nezingqinamba ezingaholela ekusetshenzisweni kwale ndlela ikakhulukazi ezilimini zase-Afrika. UBergenholtz (1990) ubalula izinkinga eziyimbangela yokusetshenziswa kwale ndlela okufanele abakhi bezichazamazwi bathole izisombululo:

The influence of diacritic signs on alphabetisation, the ordering of multiword lemmata, the influence of a hyphen (in a lemma where the hyphen is a place-keeping symbol, indicating the status of the lexical item as a stem or an affix) and ordering of lemmata differing only in terms of capital letters versus lower case letters in their initial positions.

Umthelela wophawu phezu kohlamvu, ukuhlelwa kwamalema elinezincazelo eziningi, umthelela womdwana wokuhlukanisa amazwi ikhongco (egameni lapho ikhongco kufanele nakanjani isebenze, lapho isetshenziswe ukutshengisa isimo segama njengesiqu noma isijobelelo) kanye nokuhlela amalema ahluke ngosonhlamvukazi nangohlamvu oluncane endaweni yalo.

Kanti uNielsen (1995: 190) uthi:

The access alphabet may contain additional letters from other alphabets, hyphens, numbers, etc.

Indlela yokuhlelwa kwe- alfabhethi ingaqukatha izinhlamvu zolunye uhlobo lwe-alfabhethi, ikhongco, izinombolo, njalonjalo.

Lokhu kucacisa ngokusobala ukuba abakhi bezichazamazwi kufanele besebenzise nanoma ngabe iyiphi indlela yokuhlela amalema ezolekelela abasebenzisi besichazamazwi bakwazi ukusizakala ngokukhulu ukushesha ukuthola igama.

Kubalulekile ukuthi uma isichazamazwi siqukethe amagama anezimpawu kucaciswe engxenyeni ephambili yesichazamazwi ukuze bazi. Incazelo yezimpawu kufanele icaciswe ukuze umsebenzisi wesichazamazwi ayiqonde incazelo. Abakhi bezichazamazwi bengaqhamuka namasu amasha ukwelekelela ukunqoba inzukazikeyi yokuhleleka kwamalema esichazamazwini.

3.8. Injulalwazi Yesemantiki

Kusemqoka ukuthi uma kwakhiwa isichazamazwi, ukuchazwa kwamagama okuyingaphakathi lesichazamazwi kuthathwe njengomsebenzi osemqoka kakhulu. Umqondo oqukethe yilema nomqondo oqukethe incazelo yelemu kufanele kube nokuxhumana okuhle nokucacile ukuze inhloso yokwakhiwa kwesichazamazwi icace ngokusobala ukuze kube isichazamazwi

esiphelele kusemqoka ukuthi ingxenye engaphandle nengaphakathi kwesichazamazwi lithathwe njengelisemqoka. UBejoint (2000: 6) uthi:

The main objective of dictionaries is to define words and terms.

Inhlosongqangi enkulu yezichazamazwi ukuchaza amagama kanye namatemu.

Isichazamazwi kufanele sibe nengxenye emaphakathi equkethe ilema kanye nencazelo ukuze sikwazi ukuhlangabezana nezidingo zabasebenzisi baso. Ngaphandle kwengaphandle lesichazamazwi isichazamazwi asiphelele. Uma umsebenzisi wesichazamazwi esebenzisa isichazamazwi into yokuqala ayibhekayo ingaphakathi lesichazamazwi ngoba usuke efisa ukuthola ukuthi ngabe igama noma itemu lichazwe kanjani esichazamazwini. Bayingcosana abasebenzisi besichazamazwi abafundisekile ngokusebenzisa ingxenye ephambili nengemuva kwesichazamazwi. U-Atkins (1992) ubeka kanje:

As for semantic content of the word, the lexicographer must analyse and describe for the user the meaning component of each lexical unit (or dictionary sense).

Ngokwesayensi yesichaziselo segama, umakhi wesichazamazwi kufanele ahlaziye bese achazela umsebenzisi wesichazamazwi incazelo yelema ngalinye (noma umqondo wesichazamazwi).

Umakhi wesichazamazwi kufanele asebenzise ubuhlakani uma echaza igama ngalinye esichazamazwini. Igama kufanele lichazwe ngendlela okuba lula ukuyiqonda. Ukusebenzisa ikhrosireferensi kudinga ubuhlakani ngoba kufanele lingenzeki iphutha lokungawahlobanisi amagama anencazelo athi ayifane ngoba lokho kukodwa kukhinyabeza igalelo lesichazamazwi. Umakhi wesichazamazwi kufanele asebenzise ubuhlakani lapho enikeza igama eliqukethe umqondo ofana nse engxenyeni engaphandle kwesichazamazwi ngoba igama elilodwa lingaba nencazelo engaphezu kweyodwa kuncika esimweni sokukhuluma umsebenzisi wesichazamazwi asuke elisebenzise kuso.

Kusemqoka ukuthi abakhi bezichazamazwi bakubeke emqoka ukuthi ziningi izindlela zokuqanjwa kwamatemu, kanti amagama afakwe kwingaphakathi lesichazamazwi akube ashaya emhloeni. Ilema maliqukathe umqondo ofana nse nalowo oqukethwe yigama elinikeziwe ukuchaza ilema. UKhambule (2015: 16) ephawula ngenjulalwazi yeSemantiki ka Nicolaisen uthi:

Amagama aveza izinhlobo ezintathu zamazinga encazelo, okuyincazelo yegama etholakala esichazamazwini i-*lexical meaning*, izinga lokuxhumana ukuthi isiphi isizathu esadala ukuthi igama lisetshenziswe i-*associative meaning* kanye ne-*onomastic meaning*, ebuka incazelo yegama elimele okuthile.

Abakhi bezichamazwi kufanele babe namasu okuhlela incazelo yegama ngendlela ezoba lula ukuyiqonda ikakhulukazi uma ilema linikezwa incazelo eyevile kweyodwa. Abakhi bezichamazwi kufanele basungule amasu okuhlela incazelo yegama ngendlela ezoba lula ukuyiqonda ikakhulukazi kubasebenzisi besichamazwi abasuke besebenzisa isichamazwi ngenhloso yokufunda ulimi olusha. Uma kunikezwa amagama amathathu ukuchaza ilema, umsebenzisi wesichamazwi uba nokudideka okukhulu akabe esazi ukuthi yiliphi igama elihambisana nalokhu asuke ekhuluma ngakho. Lokhu kuyosiza ukwelekelela abasebenzisi besichamazwi.

URaper (1987) ubalula izinhlobo ezine zezincazelo ezitholakala uma igama lisebenza; incazelo ngqo, embandakanya izinto ezaziwayo ngaleyo nto, incazelo yomuzwa ewumphumela womuzwa womuntu ngaleyo nto, incazelo yokuhlalisana, ephathelene nomqondo wesikhashana, kanye nencazelo ehlobene nemisindo, eyakheka ngokuzwa umsindo wegama.

Kusemqoka ukuthi igama elimumethe umqondo ofana nse nowelema elinikezwa umakhi wesichamazwi ukuchaza ilema kube elinembayo ukuze abasebenzisi besichamazwi bekwazi ukulisebenzisi ngendlela efanele. Kanti uma linganembi umqondo walo uyalahleka. Injulalwazi yesemantiki ibalulekile kulolu cwaningo ngoba lolu cwaningo luhlaziya incazelo yelema ngokubheka ukuthi ngabe injulalwazi yokusebenziseka ibhekelelwe yini ngenkathi kwakhiwa lesi sichamazwi esiwuchungechunge esifaka amalema ngezilimi ezimbili.

Uma abakhi bezichamazwi bengayibeka emqoka isayensi yesichaziselo ekwakhiweni kwezichamazwi, lokho kungaba nomthelelela omuhle kakhulu ekuthuthukiseni izinga lezichamazwi ikakhulukazi ngokuqinisekisa ukuthi injulalwazi yokusebenziseka kwezichamazwi ezilulimimbili ibekiwe emqoka ngenkathi kwakhiwa isichamazwi.

3.9. Umklamo Wocwaningo Nezindlela Zocwaningo

UKumar (2011: 396) uthi:

A research design is a procedural plan that is adopted by the researcher to answer questions validity, objectively, accurately, and economically.

Umklamo wocwaningo uwuhlelo lokuqhuba olusetshenziswa umcwaningi ukuphendula ukuba semthethweni, ngokweqiniso, ngokunembayo nokunotha kocwaningo.

Umklamo wocwaningo uyisendlalelo sohlelo locwaningo. Umklamo wocwaningo ucacisa ngohlelo locwaningo kusukela kokwenziwa umcwaningo ukuze aqoqe ulwazi oluphendula yonke imibuzo yocwaningo ngokuneqiniso nangokwethembeka. Kusemqoka ukuthi

umcwaningi abalule izindlela azozisebenzisa ukuqhuba ucwaningo. Umklamo wocwaningo ufaka phakathi izindlela zokuqhuba ucwaningo okungaba yindlela yekhwalthethivu, indlela yekhwalthethivu kanye nendlela exubile. Kufanele umcwaningi athathe isinqumo esiqatha ngendlela azoyikhetha ukuqhuba ucwaningo ngoba indlela nendlela ihambisana nenjongo yocwaningo.

3.10. Indlela Yekhwalthethivu

Indlela ezosetshenziswa ukuqhuba lolu cwaningo yindlela yekhwalthethivu. Le ndlela yocwaningo idinga ukuba umcwaningi afunde ngenhlalo yabantu, indlela ababona ngayo izinto, acubungule nezimo abahlangabezana nazo kanjalo nendlela abenza ngayo. UKhambule ecaphuna uWillis (2016: 29) ubeka kanje ngekhwalithethivu:

Ikhwalithethivu ixhunyaniswa nokucwaninga ngokugxeka kanye nokuhumusha.

Kulolu cwaningo kucutshungulwa isichazamazwi esilulimibili esifaka amalema ngezilimi ezimbili, okusemqoka ukuthola ukuthi ngabe injulalwazi yokusebenziseka ilandelwe ngokuphelele ngenkathi kwakhiwa lesi sichazamazwi. USchutt (2006: 17) uthi:

Qualitative methods rely on written or spoken words that do not have a direct numerical interpretation and typically involve exploratory research questions, inductive reasoning an orientation to social context, and the meanings attached by participants.

Indlela yekhwalthethivu incike enkulumweni ebhalwayo nekhulunywayo engenakho ukuhumusheka ngezinombolo nebandakanya ukucubungula imibuzo yocwaningo, ukucubungula okwethula ubufakazi beqiniso, ukubhekisisa isimo senhlalo, kanye nencazelo eyamaniswa nababambe iqhaza ocwaningweni.

Indlela yekhwalthethivu igxile kakhulu ekuhlaziyweni kwemibhalo elotshiwe engethulwa ngumcwaningi ngenhloso yokufakazela isimo asuke ekhuluma ngaso. Le ndlela ayibandakanyi ukwethulwa kobufakazi ngezinombolo njengendlela yekhwalthethivu egxile ekuthuleni ubufakazi ngezinombolo. Indlela yekhwalthethivu idinga ukuthi umcwaningi ahlolisise isimo senhlalo kanye nezingqinamba ezithintana ngqo nabantu okucwaningwa ngabo ngesihloko okugxilwe kuso. Incazelo ngesimo esithile iyona ebamba iqhaza kule ndlela yekhwalthethivu. UShozi (2015: 29) uphawula kanje ngekhwalithethivu:

Ucwaningo oluyekhwalthethivu yilolo olubheka kabanzi izimpendulo zemibuzo umcwaningi asuke eyibuza.

Ekuphuthulweni kwalolu cwaningo kulindeleke ukuthi imibuzo yocwaningo iphenduleke ukuze kufezekiswe izinhloso zocwaningo. Le mibuzo izophenduleka ngemibhalo

ewumgogodla walolu cwaningo. Indlela yekhwalthethivu ayithubelezi kodwa icubungula ubunjalo botho. UKrippendoff (2004: 16) ubeka kanje:

Ultimately, all the reading of texts is qualitative, even when certain characteristics of a text are later converted to numbers

Kahle kahle konke ukufundwa kwemibhalo kuyindlela yekhwalthethivu, ngisho kungathiwa okunye kushintshelwa ezinombolweni ngokuhamba kwesikhathi.

Lokhu kucacisa ngokusobala ukuthi indlela yekhwalthethivu ikulungele ukuqhuba lolu cwaningo ngoba izinjulalwazi zokwakhiwa kwezichazamazwi ezibhekelela izidingo zabasebenzisi yizo ezizosetshenziswa ziqhathaniswa nesichazamazwi sika-Doke (1996) okuhloswe ngaso ukwelekelela abafundi abanenhloso yokufunda ulimi lwesiNgisi kanye nolwesiZulu ngesikhathi esisodwa. Imibhalo iwumgogodla walolu cwaningo. Indlela yekhwalthethivu ibeka emqoka ukwenziwa kwezingxoxo, ukufundwa kwemibhalo, ukuhumusha ngokucubungula okugunyaziwe kanti umcwaningi uphinde atuse ukusebenza kwisiyngi esiqonda ukuxhumana nosiko.

Imibhalo izohlaziywa ukuze kwenziwe isiqiniseko sokuthi imiphumela yocwaningo kuba ngenobuqiniso. Lokhu kwenziwa ngenhloso yokuqinisekisa ukuthi ukuqhutshwa kwalolu cwaningo kuba impumelelo. Kusemqoka ukuthi lapho kwenziwa ucwaningo kwenziwe isiqiniseko sokuthi luba nomthelela omuhle ekunonophaliseni umkhakha wenjulalwazi yokwakhiwa kwezichazamazwi kanye nolimi lwesiZulu ngokukhethekile ngoba yilo olubukeka lusasilele emuva ngenxa yemithetho yobandlululo eyayicindezela izilimi zase-Afrika. Ucwaningo akufanele lwenziwa ngokungenasineke nokungaqapheli, kepha kufanele lwenziwe ngokukhulu ukucophelela nobuchule. UGolafshani (2003: 597)

Qualitative research allows the researcher to familiarize him/herself with the problem or concept to be studied, and perhaps generate hypotheses to be tested.

Indlela yekhwalthethivu ivumela umcwaningi ukuthi azijwayeze ngenkinga noma umqondo ocwaningwayo, nokwakha umqondo oqageliwe ozohlolwa.

Indlela yekhwalthethivu ivula inkundla evumela umcwaningi ukuthi angene engqikithini acwaninga ngayo ukuze athole umnyombo weqiniso. Le ndlela yenza ukuthi umcwaningi azijwayeze ngenkinga yocwaningo bese eqagela okungaba amaqiniso angahlolisiswa ocwaningweni. Kulolu cwaningo umcwaningi uzifaka ezicathulweni zabasebenzisi besichazamazwi emva kokuthi eyibekile inkinga yabasebenzisi besichazamazwi yokwehluleka ukusebenzisa izichazamazwi ezakhelwe bona ngendlela efanele nangendlela abalindeleke

ngayo. Okuyothi emaphethelweni ocwaningo kuvezwe ubufakazi obuhlolisisa umcabango ongakafakazelwa. UZungu (2018: 67) uthi:

With qualitative research, the researcher is a narrator, as he or she tells participant's experiences and then tries to make sense of them, which in the end reveals the unknown that is embedded in what is considered facts.

Ngendlela yekhwalthethivu, umcwaningi uba ngumlandi, ngoba uxoxa ngesipiliyoni salowo obamba iqhaza bese ezama ukwakha umqondo ngaso, okwenza ekugcineni kuvele okusha okuchumayo okuthathwa njengamaqiniso.

Kule ndlela yocwaningo kugcizelelwa ukuthi umcwaningi abe ngumlandi olanda ngenkinga yocwaningo bese enaba kabanzi ngobufakazi obutholakele. Kulolu cwaningo umcwaningi uhlaziya injulalwazi yokusebenziseka kwesichazamazwi eyasungulwa kamuva kunokwakhiwa kwezichazamazwi. Ubeka obala izingqinamba ezihlangabezana nabasebenzisi besichazamazwi ukuze kwakheke umqondo ophelele ozothathwa njengamaqiniso ngocwaningo. UChoy (2014: 99) ecaphuna uNeuman, uthi:

This type of approach does not narrowly focus on a specific question but ponder the theoretical philosophical paradigm in an inquisitive, open-ended settling in proves as they adopt a perspective.

Lolu hlobo lwendlela yokuqhuba ucwaningo alugxili kuphela emibuzweni ethile kuphela kodwa lucubungula imicabango eyimibhalo ngendlela yokwazi, isiphetho esivulekile esingashintshwa ngemicabango emisha.

Lolu hlobo lwendlela yocwaningo alugxilile kuphela emibuzweni ethile yocwaningo kodwa izindla ngemibhalo ehlobene nesihloko bese icubungula ubufakazi obethulwa yimibhalo. Ubufakazi obethulwa yilolu hlobo locwaningo bungaphikiswa abacwaningi abalandelayo kuye ngokuthi ubufakazi bemicabango emisha ivumelana nesihloko esedlule noma iphikisana nocwaningo oludala. Lolu cwaningo luvulekile, aluvulekile njengocwaningo lwekhwantithethivu ngoba ludinga ukuthi umcwaningi asebenzise ikhono lakhe lokucubungula ebese ethula ubufakazi obuhambisana ngqo nalesi sihloko asuke ecwaninga ngaso. UChoy (2014: 99) ecaphuna uDudwick nabanye, uthi:

And also, qualitative methods typically refer to a range of data collection and analysis techniques that use purposive sampling and semi-structured, open-ended interviews.

Kanti futhi, indlela yekhwalthethivu isho ububanzi bokuqoqwa kolwazi nezindlela zokuhlaziya ezisebenzisa ukucwaninga usiko nabamkantshubomvu, ukubuza imibuzo evulekile.

Indlela yekhwalthethivu izosebenza ukuphendula imibuzo yocwaningo nokuqhuba lolu cwaningo ngoba kuhlaziywa imibhalo ehlukahlukene okuyinjulalwazi yokusebenziseka kanye nesichazamazwi esilulimimbili sika-Doke (1996). Le ndlela yocwaningo ivumela ukuthi umcwaningi ahlaziye ngokwenziwa abasebenzisi bezichazamazwi ezilulimimbili kusukela emazweni aphesheya, amazwe ase-Afrika kanye namazwe aseNingizimu Afrika bese ecubungula injulalwazi yokusebenziseka eyiyamanisa nesichazamazwi esizohlaziywa kakhulu kulolu cwaningo okuyisichazamazwi sika-Doke (1996). UNueman (2014: 110) uthi:

Data for qualitative researchers sometimes is in form of numbers; more often, it includes written or spoken words, actions, sounds, symbols, physical objects, or visual images (e.g. maps, photographs, videos etc)

Ulwazi oluqoqwa ngendlela yekhwalthethivu yocwaningo kwesinye isikhathi luba sesimweni sezinombolo; isikhathi esiningi, ibandakanya amazwi abhaliwe noma akhulunywe, izenzo, imisindo, izimpawu, okwenziwa ngomzimba, noma izithombe ezibonakalayo (isib: amabalazwe, izithombe, imithwebulo njll)

Indlela yekhwalthethivu iyindlela esetshenziswa kakhulu ocwaningweni lwezenhlalo ngoba inikeza incazelo yemibuzo yocwaningo ngendlela evumela ukuthi umcwaningi ahumushe ulwazi olutholakele bese elwethula ngendlela elula nezoqondwa abantu abafunda ucwaningo. Indlela yekhwalthethivu yenza ulwazi olwethulwa ucwaningo kube oluqondekayo olwethula ulwazi ngendlela ecacile. Indlela yekhwalthethivu ingasebenzisa izithombe ukucacisa lokhu okwethulwa wucwaningo. UNueman (2014: 111) uthi:

Qualitative researchers primarily follow an inductive route. They begin with empirical data, follow with abstract ideas, relate ideas and data, and end with "mixture of ideas and data."

Abacwaningi bendlela yekhwalthethivu ulandela indlela yokuyenga. Baqala ngokuhlolisisa ulwazi ngabahlangabezana nakho, kulandelwe imicabango, bahlobanisa imicabango kanye nolwazi, bese bephetha ngenhlanganisela yemicabango kanye nolwazi oluqoqiwe.

Ukusetshenziswa kwendlela yekhwalthethivu kudinga ukuthi umcwaningi asebenzise izinto ahlangabezana nazo ezizolekelela ekwenzeni ucwaningo kube ngoluqondekayo. Lokhu kudinga ukuthi umcwaningi asebenzise izimpawu ezizokhanyisa ucwaningo ukuze kube lula ukuluqonda. Indlela yekhwalthethivu ingasebenzisa izithombe noma imidwebho ecacisa ngokuhlobana komqondo owethulwa wucwaningo.

Zikhona ezinye izindlela zocwaningo ebezingasetshenziswa kulolu cwaningo ezifana nendlela yekhwalthethivu okuyindlela ebeka emqoka ukuqoqwa kocwaningo ngezinombolo bese lwethulwa ngezinombolo. UNueman (2007: 248) uthi:

If you read research report or article based on quantitative data, you will probably find charts, graphs, and tables full of numbers.

Uma ufunda ucwaningo noma ama-athikhili asebenzise indlela yekhwantithethivu, uhlangabezana namashadi, amagrafu, kanye namathebula agcwele izinombolo.

Indlela yekhwantithethivu indlela egcizelela ukuthi ukuqoqwa kocwaningo olwethulwe ngezinombolo bese lwethulwa ngohlelo, lwethulwa ngezibalo ukufakazela ucwaningo. Indlela yekhwantithethivu isebenzisa kuphela imicabango efakazelwe ngobufakazi bezibalo, inhloso, ngokwesayensi kanye nokuhlolwa ngezinombolo kuphela. UKreuger noNueman (2006: 151) uthi:

Researchers emphasize precisely measuring variables and testing hypotheses that are linked to general causal explanation.

Abacwaningi bagcizelela ukukala ukuhlola nokuhlolisisa umcabango ongakafakazelwa oyamaniswe nencazelo.

UCampbell (2014: 3) uthi:

Quantitative research allows data to be collected that focuses on precise and objective measurements that use numerical and statistical analysis to support or refute a hypothesis.

Indlela yekhwantithethivu ivumela ukuthi ulwazi luqoqwe ngendlela egxilile eyisilinganiso ngqo esisebenzisa izinombolo kanye nokuhlaziywa ngezibalo ukweseka noma ukuphika umcabango ongakafakazelwa.

Indlela yocwaningo okuyiyona yona ezosetshenziswa ukuqhuba ucwaningo indlela yekhwantithethivu ngoba azikho izinombolo ezizosetshenziswa ukuqoqa nokwethula ucwaningo. Imibhalo iwumgogodla wokuqhutshwa kwalolu cwaningo nokwethulwa kolwazi kolwazi oluyizimpendulo zemibuzo yocwaningo.

3.11. Uhlaziyombhalo

Kulolu cwaningo kuhlaziywa imibhalo ehlukeni ukuqhuba lolu cwaningo ukuze kuphenduleke imibuzo yocwaningo. Umcwaningi ugxila ekuhlaziyeni izinjulalwazi ezibamba iqhaza ekwakhiweni kwesichazamazwi esisebenziseka kalula kubasebenzisi baso. Lolu cwaningo luhlose ukucubungula ukuthi ngabe isichazamazwi sika-Doke (1996) siyithuluzi lolimi elisebenziseka kalula yini kubasebenzisi baso. UKrippendorff (1989: 408) ephawula ngohlaziyo mbhalo uthi:

Content analysis is a research technique for making replicable and valid inferences from data to their context.

Uhlaziyombhalo luyisu locwaningo lokwenza umlinganiso ofana nse nento neqondaniswa kusukela olwazini oluqoqiwe kuya engqikithini.

Uhlaziyo mbhalo lusetshenzisiwe ukuqhuba lolu cwaningo. Ukuthola umqondo wengqikithi yenjulalulwazi yokusebenziseka ezincwadini ezehlukene nokuthola umqondo wonke ophelele wesichazamazwi kusukela ezingxenyeni ezingaphandle kwesichazamazwi kuya engxenyeni engaphakathi kwesichazamazwi kungumgogodla walolu cwaningo. Lolu cwaningo angeke luqhutshwe ngendlela yokubuzwa imibuzo ebantwini nokuthatha okushiwo abantu abayingxanye yocwaningo kodwa lugxile emibhalweni eshicilelwe ecacisa kabanzi ngokusebenziseka kwezichazamazwi ezilulimimbili kusukela emazweni aphesheya, emazweni ase-Afrika kanye naseNingizimu Afrika. Ucwano ngemibhalo luholela ekuphendulekeni kwemibuzo yocwaningo.

Isichazamazwi esilulimimbili sika-Doke (1996) sizohlaziywa ngobukhulu ubuchule kubhekwa ukuthi ngabe sizifeza ngokuphelele yini izidingo zabasebenzisi baso. Lokhu kubala ukhuleleka kwamalema nokhuleleka kwencazelo yamalema. Injulalwazi yokusebenziseka kwesichazamazwi yiyo ezoqagula iphinde ihlulele isichazamazwi esilulimimbili okuhloswe ngaso ukwelekelela abasebenzisi besichazamazwi abanentshisekelo yokufunda izilimi ezimbili ngesikhathi esisodwa. Umcwaningi uvefeza izincomo, okungenziwa ukuze izinga lezichazamazwi ezilulimimbili olimini lwesiZulu zibhekelelwe ngokuphelele.

UScott (2006: 120) uthi:

Content analysis and semiotics represent two important attempts to introduce consistent methods to the interpretation of culture. Both are forms of textual analysis, aiming to provide convincing reading of cultural texts, and to draw various conclusions from them, by looking at the texts themselves rather than at the ways in which people actually consume these texts.

Uhlaziyombhalo kanye nezimpawu kwethula imizamo emibili ebalulekile yokwethula izindlela ezingaguququki zokuhunyushwa kosiko. Zombili zethula izindlela zohlaziyombhalo, oluhlose ukunikeza ukufundwa kwemibhalo yosiko ngendlela ekholwekayo, kanye nokwakha isiphetho ngazo, ngokubuka le mibhalo uqobo kunokubuka indlela abantu abayamukela ngayo le mibhalo.

Uhlaziyombhalo luyindlela yokuhumusha imibhalo kanye nezimpawu ezingaguquki eziphathelele nosiko oluthile emphakathini. Lolu hlobo lwezimpawu luqondwa yiwo wonke umuntu ophile kuleso sizwe isib: imvula, iwuphawu lwempilo esizweni sabantu abamnyama ngoba isho ukuvuthwa kokudla emasimini. Unyaka okhangwe yimvula uthathwa njengonyaka wenala ngoba abantu basuke bezolima batshale ngendlela abafisa ngayo kungafi ukudla emasimini kanye nemfuyo. Kusemqoka ukuthi ucwaningo luveze ubufakazi obuyimibhalo

nobukholwekayo ukuze onentshisekelo yokufunda lolu cwaningo akwazi ukwakha isithombe esigcwele ngokusebenziseka kwesichazamazwi esilulimimbili aphinde akwazi ukujula ngokungenziwa ukuze kuthuthukiswe izichazamazwi ezilulimimbili zesiZulu nesiNgisi. Ukuhlaziywa kwemibhalo kungumgumgogodla walolu cwaningo ngoba lolu cwaningo luqhutshwa ngendlela esebenzisa imibhalo kuphela. URugg noPetre (2007: 158) bephawula ngohlaziyombhalo bathi:

There are various advantages to this approach. One is that it provides full traceability showing how you got from the raw data through to your major categories at the end.

Kuningi okuhle ngalolu hlobo lwendlela yocwaningo. Okukodwa okuhle ukuthi lunikeza umkhondo ogcwele oveza ukusuka nokuhlala kusukela olwazini olungahlungiwe kuya ezigabeni zokugcina.

Ukuhlaziywa kombhalo kudinga ukuthi umcwaningi aqoqe ucwaningo lunjengoba lunjalo lungahlungiwe bese eluhlunga ngendlela efanele ukuze umbhalo ube esigabeni esivumelekile ngokohlelo nemithetho yokubhala. Kubalulekile ukuthi umcwaningi azinike ithuba lokuqoqa imibhalo azoyisebenzisa injengoba injalo ayigcine endaweni ephephile ukuze ezokwazi ukubuyela uma kufanele ebuyele kuyo. Lokhu kulekelela ukuhleleka komsebenzi ngendlela efanele.

UDu Ploy-Cilliers (2014: 191) Uthi:

Qualitative content analysis hence involves the systematic analysis of social artefacts to provide an in-depth understanding of, for example, media texts and their specific contexts.

Indlela yokuhlaziya imibhalo ngokwekhwalithethivu ihlanganisa indlela ehlelekile yokuhlaziya ubuchule kwezenhlalo ukuze kuhlinzekwe ukuqonda okujulile isibonelo, okwemibhalo yabezindaba kanye nomqondo wemibhalo.

Kulolu cwaningo umcwaningi uhlaziya umbhalo okuyisichazamazwi esilulimimbili esiqhathanisa nenjulalwazi yokusebenziseka kwesichazamazwi ukuze kubonakale ukuthi ngabe abakhi besichazamazwi babekwa emqoka yini ngenkathi kwakhiwa isichazamazwi. Ukuhlaziywa kwalolu cwaningo kudinga ukuthi umcwaningi asebenzise ubuchule nolwazi aluthole kokushiwo injulalwazi yokusebenziseka kwesichazamazwi ukuze akwazi ukwahlulela ukuthi isichazamazwi sizibekile yini emqoka izidingo zabasebenzisi. Indlela yokuhlaziya imibhalo ayibeki emqoka ukubalwa kwamagama amumethwe wumbhalo kodwa le ndlela idinga ukuthi umcwaningi abe ngumhumushi wesichazamazwi kanye nenjulalwazi yokusebenziseka ukuze akwazi ukucacisa okungamaqiniso okushiwo umbhalo.

Umcwaningi kufanele abe ngumlandi phakathi kwenjulalwazi yokusebenziseka kanye nesichazamazwi sika-Doke (1996) esakhiwa emva kokubuyekwezwa izikhathi eziningi emva kokuthi kwethulwa kwenjulalwazi yokusebenziseka eminyakeni eminingi eyedlula. Uhlaziyombhalo lubandakanya ukuhlaziywa kwezincwadi, umbiko wephephandaba, imibhalo ebhaliwe, nokwethulwa abezindaba Maree (2007).

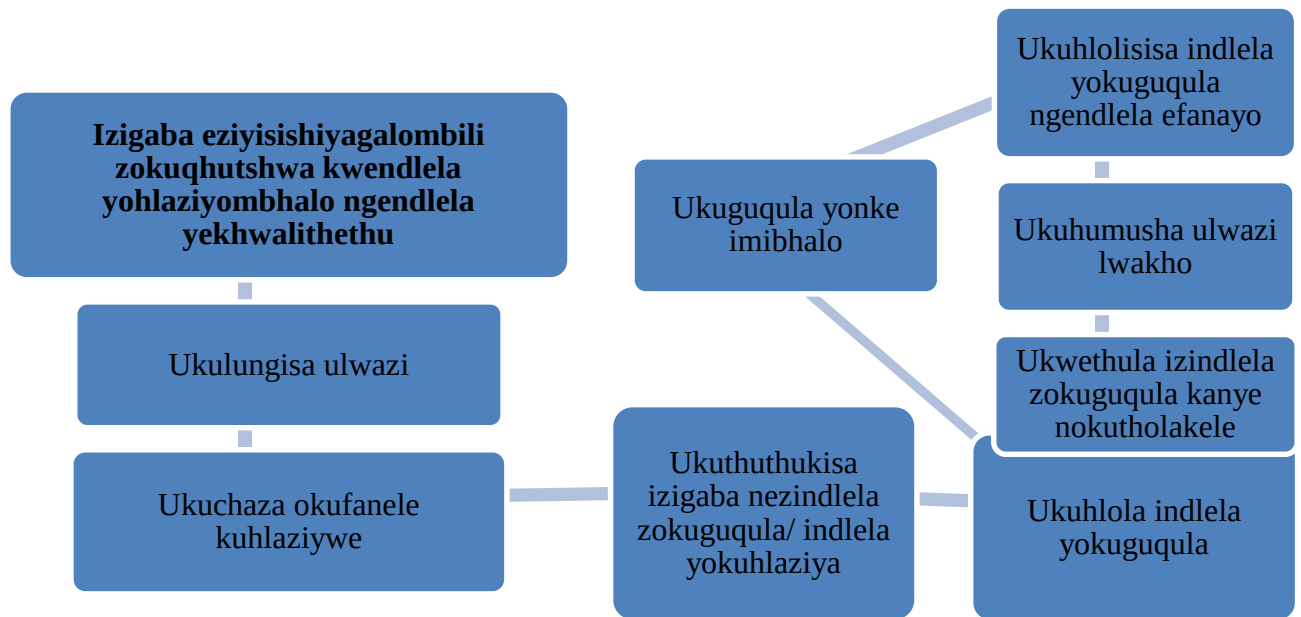


Figure 4: Izigaba eziyisishiyagalombili zokuqhutshwa kwendlela yohlaziyombhalo ngendlela yekhwalthethivu.

Zhang noWildemuth (2009)

3.12. Izimo Zokwethembeka

Lolu cwaningo luqhutshwa kusetshenziswa indlela eyikhwalthethivu. Ukuze lolu cwaningo lube oluyimpumelelo, kusetshenziswa indlela yokuhlaziywa kwemibhalo ukuqoqa ucwaningo. Lonke ulwazi olukwethulwa kulolu cwaningo luyiqiniso. Lesi sigaba sinikeza lowo ofundayo ithuba lokuthi ahlulele ukuthi ngabe ucwaningo lungoluseqophelweni eliphezulu noma lunamagabe angazange avalwe ngesikhathi sokuqhutshwa kocwaningo. UGolafshani (2003: 601) ecaphuna uPatton ubeka kanje:

Validity and reliability are two factors which any qualitative researcher should be concerned about while designing a study, analysing results and judging the quality of the study.

Ukuba neqiniso nokwethembeka kuyizimo ezimbili ezisemqoka okufanele umcwaningi wekhwalithethivu akhathazeke ngakho esalusungula ucwaningo, ehlaziya imiphumela kanye nokwahlulela ikhwalithi yocwaningo.

Lolu cwaningo oluwuchungechunge ngesichazamazwi sika-Doke (1996) luyaqala ukushicilelwa. Ukuze lube impumelelo kusetshenziswe imithombo yolwazi ukuze lwakhele phezu kwesisekelo. Yonke imithombo yolwazi esetshenzisiwe ibaluliwe ngaphansi kwesihloko esithi, 'imithombo yolwazi'.

3.13. Isiphetho

Kulesi sahluko sethulelwe uhlaka lwenjulalwazi yemicabango ebamba iqhaza elikhulu uma kwakhiwa isichazamazwi ngoba iqukatha izinjulalwazi ezisetshenziswe ocwaningweni. Sethulelwe injulalwazi yokusebenziseka kwesichazamazwi kanye nenjulalwazi yesemantiki. Lezi zinjulalwazi zibamba iqhaza elikhulu ekwakhiweni kwesichazamazwi esinohlonze. Ukubekwa eqhulwini kwalezi zinjulalwazi kwenza isichazamazwi kube ngesinolwazi olunonophele kubasebenzisi baso. Isichazamazwi esibeka emqoka abasebenzisi baso nesinikeza incazelo ngendlela okulula ukuyiqonda sibamba iqhaza elikhulu ekugqugquzeleni abasebenzisi baso ukufunda ulimi.

Isichazamazwi esethula izingxenye ezintathu ezinokuxhumana zenza kube lula ukusebenziseka. Ingxenye ephambili yesichazamazwi iqukatha imiyalelo enza kube lula ukusebenzisa isichazamazwi. Ingxenye ephakathi iqukatha amalema, incazelo yamalema kanye nokuxhumana phakathi kwamalema kanye nezincazelo. Indlela yokuhlelwa kwamalema ibamba iqhaza elikhulu ekusebenzisekeni kwesichazamazwi. Uma amalema ehlelwe ngendlela elula ukuyiqonda kwenza abasebenzisi besichazamazwi bekwazi ukuthola igama ngokushesha.

Indlela yekhwalithethivu iyindlela yobunjalo botho. Le ndlela yiyo esebenzile ukuqoqa ulwazi olwethulwa kulolu cwaningo. Ucwaningo luqoqwe kusetshenziswa indlela yohlaziyombhalo. Isichazamazwi sika-Doke (1996) siqhathaniswa nenjulalwazi yokusebenziseka. Injulalwazi yesemantiki ingenye yezinjulalwazi ezisetshenzisiwe kulolu cwaningo ngoba iphathelene nencazelo yegama.

Nazi izihloko ezethulwe kulesi sahluko: isingeniso, izinjulalwazi zocwaningo, izinjulalwazi ezisemqoka uma kwakhiwa isichazamazwi, injulalwazi yokusebenziseka kwesichazamazwi,

umlando ngokusungulwa kwenjulalwazi yokusebenziseka kwesichazamazwi, injulalwazi yokusebenziseka kwesichazamazwi, ingxenye ephambili yesichazamazwi, indlela ephakathi yesichazamazwi, ikhrosireferensi, ingxenye engemuva yesichazamazwi, izindlela zokuhlelwa kwamalema, indlela yokuhlela amalema ngohlamvu lwe-alfabhethi, injulalwazi yesemantiki, umklamo wocwaningo nezindlela zocwaningo, indlela yekhwalithethivu, uhlaziyombhalo kanye nesiphetho sesahluko sesithathu.

Esahlukweni esilandelayo kuhlaziywa ulwazi olutholakele. Isahluko sesibili kuhlaziya isichazamazwi sika-Doke (1996) siqhathaniswa nenjulalwazi yokusebenziseka kwesichazamazwi. Lesi sahluko sizobeka obala ukuthi ngabe isichazamazwi sakhiwe ngendlela ebeka abasebenzisi baso emqoka noma cha.

ISAPHLUKO SESINE

Ukuhlaziywa Kolwazi Olutholakele

4.1. Isingeniso

Lesi sahluko sizokwethula ukuhlaziywa kocwaningo. Isichazamazwi sika-Doke (1996) sizohlaziywa kusukela engxenyeni ephambili, engxenyeni ephakathi kanye nasengxenyeni engemuva yesichazamazwi. Lolu lwazi luhlaziywa ngendlela yokusebenzisa injulalwazi yokusebenziseka kanye nesichazamazwi esilulimimbili sesiZulu nesiNgisi sika-Doke (1996). Lesi sahluko sizokwethula ulwazi nohlaziyo lwesichazamazwi olulalawulwa yizinhloso zocwaningo okuyilezi; ukuhlaziya ukuthi ngabe injulalwazi yokusebenziseka yabekwa eqhulwini ngesikhathi kwakhiwa lesi sichazamazwi sika-Doke (1996), ukuthola ukuthi ngabe ukwakhiwa kwesichazamazwi esibeka emqoka izidingo zabasebenzisi kulekelela kanjani ekuthuthukiseni ulimi, amasu angasetshenziswa ukuthuthukisa izichazamazwi zesiZulu ezilulimimbili ukuze zibe ngezisebenziseka kalula kubasebenzisi bazo.

Ukwethulwa nokuqoqwa kolwazi locwaningo kubamba iqhaza elikhulu ekuqhutshweni kocwaningo ngoba yikho okubeka ngokusobala ukuthi yiluphi ulwazi olutholakele ngesikhathi kuqhutshwa ucwaningo. Ucwaningo oluntula ukuhlaziywa kolwazi lufana noluyize leze ngoba imibuzo yocwaningo igcina ingaphendulekanga. Isigaba sokwethulwa nokuqoqwa kocwaningo sikhanyisa ngokusobala ukuthi ucwaningo lwenziwe ngendlela enobuchule noma lukhiwe phezulu. UZungu (2018: 85) uthi:

Data presentation and analysis forms a critical part of a research study. It is mandatory that the researcher presents and analyse the data that has been collected.

Ukwethulwa kolwazi nokuhlaziywa kwalo kubamba iqhaza elikhulu ekuqhutshweni kocwaningo. Kuyimpoqo ukuthi umcwaningi ethule aphinde ehlaziye ulwazi oluqoqiwe.

Ukwethulwa kolwazi kuyisigaba esisemqoka kakhulu ekuqhutshweni kocwaningo ngoba kunikeza ithuba lokubuyekeza umcabango ongakafakazelwa ukuze kubonakale ukuthi ngabe ulwazi olusha luyawufakazela yini umcabango owethulwe esigabeni esiyisisekelo socwaningo noma luphikisana nawo. Isigaba sokwethulwa nokuqoqwa kolwazi sethula ubufakazi bocwaningo. Isigaba sokwethulwa nokuqoqwa kolwazi senza ucwaningo luhleleke ngoba futhi kube ngolukholwekayo. Lesi sigaba sibamba iqhaza elikhulu ngoba sinikeza umcwaningi ithuba lokwenza izinqumo ezibalulekile ezithinta isihloko.

Lolu cwaningo lwethulwa kusetshenziswa uhlaziyombhalo oluchazwe kabanzi esahlukweni esedlule. Injulalwazi yokusebenziseka kwesichazamazwi isetshenziswe njengomahluleli ekuhlaziyeni isichazamazwi sika-Doke (1996). Esahlukweni sesithathu kuchazwe kabanzi ngohlaziyombhalo eliwumgogodla walolu cwaningo.

4.2. Ukuhlaziywa Kwesichazamazwi Esilulimibili sesiZulu nesiNgisi

Isichazamazwi sika-Doke (1996) singabukeka sisidala emkhakheni wesayensi yokwakhiwa kwezichazamazwi kodwa lesi sichazamazwi sisabamba iqhaza elikhulu ekwelekeleleni abasebenzisi baso ekufundeni izilimi ezimbili okuyisiZulu nesiNgisi. Nakuba lesi sichazamazwi sabuyekwezwa ngonyaka we-1996 kodwa kubalulekile ukuthi sikubeke emqoka ukuthi sesibuyekwezwe izikhathi eziningana kusukela ngonyaka we-1958.

Ukubuyekwezwa kwalesi sichazamazwi izikhathi eziningi emva kokwethulwa kwenjulalwazi yokusebenziseka kwesichazamazwi nguHaas (1962) kunikeza ugqozi lokusisebenzisa ngoba lokhu kucacisa ukuthi okwakungaba amaphutha kanye nokwakungahambisani nenjulalwazi yokusebenziseka sekulungiswe izikhathi eziningi. Lesi sichazamazwi sisabonakala

njengethuluzi lolimi elisetshenziswa abafundi kanye nabanentshisekelo yokufunda ulimi ngoba siwuhlobo lwesichazamazwi esisetshenziswa kakhulu ekwelekeleleni ukufunda ulimi lwesiZulu kanye nolimi lwesiNgisi ngokulingana.

Ukuhlelwa kwamalema ngendlela yezilimi ezimbili kwenza kube lula kumsebenzisi wesichazamazwi ukufunda izilimi ezimbili ngesikhathi esisodwa. Umnyango wezemfundo wathatha igxathu lokuthuthukisa ubuliminingi ezikoleni. Lo mnyango ugqugquzela ukufundwa kwezilimi zabomdabu ezikoleni ezixube izinhlanga kangangoba eNyuvesi yakwaZulu-Natali abafundi baphoqelekele ukwenza isifundo sesiZulu ukuze bakwazi ukuphuthula izifundo zabo.

Lolu hlobo lwesichazamazwi lubamba iqhaza elikhulu ekwenzeni umsebenzi wokufunda izilimi kube ngolula ngoba abasebenzisi besichazamazwi kanye nothisha bayakwazi ukusisebenzisa esikoleni kanye nasemakhaya ukuze benze umsebenzi. Kubalulekile ukuthi umcwaningi abalule ukuthi isichazamazwi sisetshenziswa nawothisha, ngoba yize othisha beqeqeshelwa ukufundisa kodwa abaqeqeshelwe ukuba ngotolika. Lokhu kwenza kube ngumqansa ukutolika ngendlela efanele. Lokhu kuphosa inselelo ekuqhubeni umsebenzi wokufundisa ngendlela efanele.

Uhlelo lokufundisa abafundi lucacisa ngokusobala ukuthi isichazamazwi kufanele sisetshenziswe njalo ngomjikelezo wesonto abafundi baphinde bazakhele esabo besebenzisa ulwazimagama abaluthola emibhalweni esuke ifundwa egumbini lokufundela. Ngakho-ke izichazamazwi ezilulimimbili ezibeka emqoka izidingo zabasebenzisi zingalekelela ekuthuthukisweni kolimi lwesiZulu njengolimi lokwengeza. Yingakho umcwaningi ebone kufanele ukuhlaziya lesi sichazamazwi esebenzisa injulalwazi yokusebenziseka kwesichazamazwi.

Lokhu kungenye yezindlela zokuthuthukisa umkhakha wesayensi yokwakhiwa kwezichazamazwi ikakhulukazi ababhekelele ukwakha izichazamazwi ezilulimimbili zesiZulu nesiNgisi ngenxa yokuhutshwa kwalolu cwaningo ngolimi lwesiZulu ngoba ucwaningo lukwazi ukufundwa abantu abansundu ngokwenzenjalo bazothola ukucaciseleka kabanzi ngokufanele bakuqaphele ezichazamazwini ezilulimimbili ukuze bezokwazi ukwenza izinqumo eziphusile uma bethenga izichazamazwi ezilulimimbili.

4.3. Ingxenye ephambili Yesichazamazwi

Ingxenye ephambili yesichazamazwi sika-Doke (1996) icacisa ngokusobala ukuthi sakhelwe ukuhlangabezana nezidingo zabasebenzisi besichazamazwi abangamaZulu abanentshisekelo yokwazi incazelo kanye nezingcezu zenkulumo ngolimi lwesiNgisi nokwelekelela abasebenzisi besichazamazwi abakhuluma ulimi lwesiNgisi njengolimi lwebele abanentshisekelo yokufunda ulimi lwesiNgisi beluhumushela olimini lwesiZulwini. UGouws noPrinsloo (2005: 57) uthi:

The front matter contains all the texts preceding the central list and the back matter contains all the texts following the central list.

Ingxenye ephambili iqukatha yonke imibhalo eyandulela ingxenye ephakathi nesichazamazwi kanye nengxenye engemuva kwesichazamazwi iqukatha yonke imibhalo eyandulelwa ingxenye ephakathi.

Kulesi sichazamazwi sika-Doke (1996), umakhi wesichazamazwi ukwazile ukucacisa ukuthi isichazamazwi sakhelwa obani nakuba abasebenzisi besichazamazwi bengahlukaniswanga ngokwezigaba zabo ngoba isichazamazwi esisodwa asikwazi ukuba yimpendulo kubo bonke abasebenzisi besichazamazwi. Ingxenye ephambili yalesi sichazamazwi isekuqaleni kwesichazamazwi kanti futhi indlela nokuhlelwa kwamalema okuqwashisa umsebenzisi wesichazamazwi ngendlela okufanele ayisebenziseka ukuze akwazi ukuthola ilema alifunayo ngaleso sikhathi inikeziwe.

4.4. Ukuhlaziywa kwengxenye Ephakathi Yesichazamazwi

Ingxenye ephakathi yesichazamazwi iqukethe ingqikithi yesichazamazwi. Ingxenye ephakathi yesichazamazwi iqukethe amalema, incazelo, izibonelo zemisho kanti esichazamazwini esilulimimbili ingxenye ephakathi iqukatha igama elihunyushelwe kolunye ulimi bese liqukatha umqondo ofana nse nowealema kanye nezibonelo zemisho. UGouws noPrinsloo (2005: 57) bathi:

The central list typically accommodates article stretches representing the full alphabet but it can also include article stretches representing letters or letter combinations not occurring in the ordinary alphabet but part of the alphabet of a specific language.

Ingxenye ephakathi iqukethe ububanzi bamalema athula uhlamvu lwe-alfabethi olugcwele kodwa ingaqukatha ububanzi bamalema athula izinhlamvu noma uhlamvu oluyinhlanganisela engenzeki ohlamvuni lwe-alfabethi olwejwayelekile kodwa lube yingxenye yohlamvu lwe-alfabethi yolimi oluthile.

Ingxenye ephakathi yesichazamazwi iqukatha konke ukunotha kolimi okwethulwa amalema ahlelwa ngaphansi kohlamvu lwe-alfabethi. Yize zikhona ezinye izindlela zokuhlela amalema

kodwa indlela eyejwayeleke kakhulu nesebenziseka kalula kunezinye eNingizimu Afrika indlela yokuhlela amalema ngohlamvu lwe-alfabhethi. Esichazamazwini sika-Doke (1996) amalema ahlelwe ngendlela yohlamvu lwe-alfabhethi kusukela engxenyeni efaka amalema ngolimi lwesiNgisi kuya engxenyeni efaka amalema ngolimi lwesiZulu.

Engxenyeni efaka amalema ngolimi lwesiZulu umakhi wesichazamazwi uhlele amalema ngohlamvu lokuqala lwesiqu esebenzisa uhlelo lwe-alfabhethi. Engxenyeni efaka amalema ngohlamvu lokuqala kubukeka kuyindlela elula ukuyisebenzisa kumakhi wesichazamazwi kodwa umsebenzisi wesichazamazwi engakuthola kungumqansa ukusebenzisa le ndlela ikakhulukazi uma engakafiki esigabeni sokuqonda ukucanwa kwegama ngesiqalo kanye nesiqu. Uma umsebenzisi wesichazamazwi engasazi isiqu segama lesiZulu kuba umqansa ukulithola ngoba usuke engazi ukuthi alibheke ngaphansi kwaluphi uhlamvu lwe-alfabhethi.

UGouws noPrinsloo (2005: 83) bephawula ngokuhlelwa kwamalema bathi:

In some cases if the lexicographer possess thorough knowledge of synchronic and diachronic grammatical rules the stems can be identified or postulated.

Ngezinye izikhathi uma umakhi wesichazamazwi enolwazi olugcwele ngaphandle kokwazi imvelaphi nokuhlaziya izinguquko zomthetho ophathelene nokwakheka kwegrama eyenzeka ngaphambilini iziqu zingabalulwa.

Umakhi engaba nalo ulwazi olugcwele olupathelene nokwakheka kwesiqu kodwa kufanele akubeke emqoka ukuthi umsebenzisi wesichazamazwi engangaba nalo ulwazi olupathelene nezinguquko ezithinta isiqu segama. Lokhu kusho ukuthi umakhi wesichazamazwi kufanele acabange amasu alula angasetshenziswa umsebenzisi wesichazamazwi ukuze asheshe athole ilema elihlelwe ngendlela yesiqu esichazamazwini esilulimimbili. Kubalulekile ukuthi umakhi wesichazamazwi enze ngakho konke okusemandleni ukuthi umsebenzisi wesichazamazwi ukuthola kulula ukuthola ilema esichazamazwini kungakhathaleki ukuthi ulimi lungolwakhe noma cha.

Ukusungulwa kwamasu azokwenza abasebenzisi besichazamazwi baheheke ekusebenziseni izichazamazwi eziqukethe amalema ahlelwe ngendlela yesiqu kwenza abasebenzisi besichazamazwi babe nogqozi lokusebenzisa izichazamazwi zezilimi zase-Afrika baphinde bekwazi ukusheshe bethole amalema esichazamazwini. UJackson (2002: 29) uthi:

Accessibility is about how the user gets at the particular piece of the information about the word or phrase that they are consulting the dictionary for.

Ukutholakala kolwazi esichazamazwini kumayelana nokufinyelela komsebenzisi wesichazamazwi olwazini ngegama noma umusho oholela ekutheni asebenzise isichazamazwi.

Kungumsebenzi womakhi wesichazamazwi ukwenza isiqiniseko sokuthi ulwazi lutholakala ngendlela elula kumsebenzisi wesichazamazwi. Akufanele umsebenzisi wesichazamazwi abikelwe uma kufanele asebenzise isichazamazwi ngoba engazi noma noma ugcina elutholile ulwazi asuke eludinga noma cha. Injulalwazi yokusebenziseka igcizelela ngokusobala ukuthi isichazamazwi kufanele sisebenziseke ngendlela elula. UHaas (1962) ukubeka ngokusobala ukuthi isichazamazwi esishaya emhloeni yileso okwazi ukuthola ulwazi kuso ngaphandle kokuchitha isikhathi eside.

Kubalulekile ukuthi abakhi besichazamazwi bazi ukuthi abasebenzisi besichazamazwi bachitha izimali zabo bethenga izichazamazwi. Ukungalutholi ulwazi osuke ulubabele esichazamazwini kudala ukunengeka kumsebenzisi wesichazamazwi okungagcina kuholele ekutheni alahlekelwe ugqozi lokusebenzisa isichazamazwi.

Izichazamazwi ezilulimimbili zisetshenziswa abasebenzisi besichazamazwi abanenhloso yokuthola igama eliqukethe umqondo ofana nse nowelema. Isikhathi esiningi abasebenzisi balezi zichazamazwi yilabo abasuke benenhloso yokufunda izilimi ezimbili ngesikhathi esisodwa. Ngakho-ke uma lolu hlobo lwabasebenzisi besichazamazwi bengalutholi ulwazi abasuke belubabele esichazamazwini lokhu kungadala ukuthi babe nokunengeka baphelelwe wuthando lokuqhubeka nokufunda ulimi olusha.

UGouws noPrinsloo (2005) uthi abasebenzisi besichazamazwi basathatha izichazamazwi njengamathuluzi olimi. Uma umsebenzisi wesichazamazwi engalutholi ulwazi asuke eludinga esichazamazwini kungamenza alahlekelwe intshisekelo yokusebenzisa isichazamazwi. Lokhu kungaholela ekutheni kube nomthelela ongemuhele emkhakheni wokwakhiwa kwezichazamazwi ezibeka emqoka izidingo zabasebenzisi besichazamazwi.

4.4.1. Indlela Yokukhrosireferensa Engxenyeni Ephakathi Yesichazamazwi

Indlela yokukhrosireferensa engxenyeni ephakathi yesichazamazwi indlela esetshenziswa kakhulu esichazamazwini esilulimimbili ukuxhumanisa ulwazi olwethulwa isichazamazwi. Inhloso yokukhrosireferensa yenza kube lula kumsebenzisi wesichazamazwi ukusebenzisa isichazamazwi. Le ndlela iwubuchule obusetshenziswa abakhi bezichazamazwi ukuxhumanisa

amagama ahlobene esichazamazwini ukuze umsebenzisi wesichazamazwi ekwazi ukushesha athole amagama amqondofana esichazamazwini. Indlela yokusebenziseka kwesichazamazwi iyakugqugquzela ukuhlobanisa amagama amqondofana ngoba lokhu kwenza umsebenzisi wesichazamazwi akwazi ukushesha athole amagama asho okucishe kufane esichazamazwini.

Injulalwazi yokusebenziseka igcizelela ukuthi igama eliqukethe umqondo ofana nse nowelema ngolimi lwesibili olusetshenziswe esichazamazwini esilulimimbili lihlelwe engxenyeni ephakathi yesichazamazwi efaka amalema ngolimi lwesibili. Lokhu kwenza kube lula kumsebenzisi wesichazamazwi ukushesha athole ulwazi ngendlela elula ngaphandle kokuchitha isikhathi eside. Indlela yokukhrosireferensa ayisebenzi kuphela ukuxhumanisa ilema negama eliqukethe umqondo ofana nse nowelema kanye namagama amqondofana kuphela kodwa isebenza ukuxhumanisa amagama asho okucishe kufane. Umsebenzisi wesichazamazwi kufanele akwazi ukusebenzisa izingxenye zombili ezifaka amalema ngezilimi ezimbili ngokuyimpumelelo. Umsebenzisi wesichazamazwi kufanele asebenzise ithuba lokukhrosireferensa ukwenza umsebenzi womsebenzisi wesichazamazwi ube lula. UGouws noPrinsloo (2005: 186) bathi:

The lexicographer should not miss out on the golden opportunities to utilise a system of cross-referencing, especially in those cases where an excellent potential cross-reference address exists.

Umakhi wesichazamazwi kufanele engaphuthelwa yithuba eliyinqayizivele lokusebenzisa uhlelo lokukhrosireferensa, ikakhulukazi ezimweni ezinika ithuba elihle lokuyamanisa ulwazi.

Abakhi bezichazamazwi kufanele benze isiqiniseko sokuthi bayalusebenzisa uhlelo lokuxhumanisa amagama anencazelo efanayo ukuze umsebenzisi wesichazamazwi akubone kulula ukusebenzisa isichazamazwi. Indlela yokuxhumanisa incazelo esichazamazwini yenza umsebenzisi wesichazamazwi akwazi ukuthola ulwazi ngaphandle kokuchitha isikhathi eside esebenzisa isichazamazwi.

Uma abasebenzisi besichazamazwi bekwazi ukushesha bathole ulwazi esichazamazwini lokhu kwenza ukuthi bekuthakasele ukusebenzisa isichazamazwi kuphinde kubahlomulise ngolwazi nokunotha okumumethwe isichazamazwi. UGouws noPrinsloo (2005) bacacisa ngokusobala ukuthi izichazamazwi ezishicilelwe zisathathwa njengamathuluzi olwazi ngabasebenzisi besichazamazwi. Izichazamazwi zisathathwa njengezinsizakusebenza ezilekelela abasebenzisi besichazamazwi ukuphendula imibuzo abangaba nayo ephathelene nolimi. Uma abasebenzisi

besichazamazwi bengalutholi ngokushesha ulwazi esichazamazwi lokhu kudala ukunengeka nokudikibala ukusebenzisa isichazamazwi. USvesen (2009: 1) uthi:

Dictionaries are cultural phenomenon. It is a common place to say that a dictionary is a product of culture in which it has come into being.

Izichazamazwi zingamathuluzi aqukethe usiko. Kuyinto ejwayelekile ukuthi isichazamazwi siwumsebenzi wosiko olwenziwe kwaba ngoluphilayo.

Izichazamazwi kufanele ziqukathe amalema, incazelo yawo kanye nezibonelo zemisho ezakhiwe ngendlela okulula ukuyiqonda. Kufanele zimumathe usikompilo lwabasebenzisi abakhelwe lolo hlobo lwesichazamazwi. Ulimi lwesiZulu kanye nolimi lwesiNgisi izilimi eziqukethe amagama amqondofana kanye namqondophika. Kusemqoka ukuthi abakhi besichazamazwi beqikelele ukuthi indlela yokukhrosireferensa isetshenziswa ngokucophelela nangokuyimpumelelo esichazamazwini. Isichazamazwi esisebenzisa indlela yokukhrosireferensa sibukeka njengesichazamazwi esibeka emqoka izidingo zabasebenzisi besichazamazwi ngokwenjulalwazi yokusebenziseka.

Esichazamazwini sika-Doke (1996) umakhi wesichazamazwi akayilandelanga nhlobo indlela yokukhrosireferensa. Umakhi wesichazamazwi uzamile ukusebenzisa indlela yokukhrosireferensa engxenyeni efaka amalema ngolimi lwesiNgisi kodwa wehluleka.

Isibonelo:

Mahomedan. n. bheka *Mohammedan*. Ikhasi: 278

Mohammedan. n. (ili)Sulumani, -uMhohamedi. Phathelene nabaMohamedi. Ikhasi: 297

Egameni elithi: **Mohammedan**, umakhi wesichazamazwi uhlulekile ukuyalela umsebenzisi wesichazamazwi egameni elithi: **Mahomedan**. Lokhu kusho ukuthi uma umsebenzisi wesichazamazwi eqale egameni elithi: **Mahomedan** ngeke abazi ubuhlobo phakathi kwala magama amabili. Lokhu akuhambisani nenjulalwazi yokusebenziseka.

Nasi esinye isibonelo:

misbehave. v.i. ganga, klina, -ziphatha kabi. Ikhasi: 294

Naughty. a. -bi, gangile, klinile, -hlifithekayo. Ikhasi: 307

La malema aqukethe umqondo ofanayo. Yize kunjalo umakhi wesichazamazwi akazange asebenzise indlela yokukhrosireferensa. Lokhu kwenza kube nzima kumsebenzisi

wesichazamazwi ukuqonda ukuthi la magama asho okufanayo. Lokhu kwenza umsebenzisi wesichazamazwi engabuboni ubuhlobo obukhona phakathi kwala malema omabili. Kulesi sichazamazwi umakhi wesichazamazwi uhlulekile ukusebenzisa indlela yokukhrosireferensa ukuze kuvele ukuhlobana kwala magama.

Nakhu ukuhlaziywa kwendlela yokukhrosireferensa ezingxenyeni ezifaka amalema ngezilimi ezimbili okuyisiZulu nesiNgisi esichazamazwini sika-Doke (1996):

4.4.2. Ingxenywe Efaka Amalema Ngolimi LwesiNgisi

Ukubhekwa kwendlela yokukhrosireferensa engxenyeni efaka amalema ngolimi lwesiNgisi kulekelela ukuphendula imibuzo esigabeni esilandelayo. Ilema elithi:

chazen lichazwa kanje: **chase**; (i) xosha, landelisa, hubha, klubha

(ii) (*hunt*) zingela

2. n. (i) ukuzingela.

(ii) inyamazane

(Ikhasi: 71)

hunt v.t. (i) zingela, hlasela.

funisisa, hlwaya.

2. v.i. (i) zingela. (ii) funisisa.

3. n. (i) inhlaselo. (ii) ukufunisisa

(Ikhasi: 226)

Incazelo yala malema omabili icishe ifane. Ilema elithi: **chase** linikezwe igama lesiZulu elithi zingela njengencazelo yesibili negama elithi: **hunt** linikezwe igama elithi zingela njengencazelo yokuqala neyesibili. Nakuba kunjalo kodwa umakhi wesichazamazwi alukho uphawu alusebenzisile olutshengisa ukuthi igama elithi: **chase** nelithi: **hunt** anokuhlobana esichazamazwini. Lokhu kwenza kube nzima kumsebenzisi wesichazamazwi ukubona ukuthi la magama anencazelo ecishe ifane. Ukuvezwa kokuhlobana kwala magama esichazamazwi kungenza umsebenzisi wesichazamazwi asheshe abone ukuthi yiliphi igama angalisebenzisa enkulumweni akhuluma ngayo elizongena khaxa enkulumweni akhuluma ngayo. Nalapha umakhi wesichazamazwi wehlulekile ukusebenzisa indlela yokukhrosireferensa.

Nazi ezinye izibonelo eziwubufakazi bokuthi umakhi wesichazamazwi wehlulekile ukusebenzisa indlela yokukhrosireferensa:

trembling 1. n. indudumela; (*nervous*) ingede, i(li)gedegede. (Ikhasi: 513)

Nervous (i) –emizwa; (ii) (*timid, excitable*) –ephaphile, -goyile, -shwabene, -ethuka izanya, -twetwezela, -gxugxumile, -phakuzile, tholozile. (Ikhasi: 309)

Lapha umakhi wesichazamazwi uhlobanisa igama elithi: **trembling** kanye nelithi **nervous** kodwa alukho uphawu alusebenzisile ukuyamanisa ubuhlobo bala magama. Lokhu kwenza ukuthi umsebenzisi wesichazamazwi engakwazi ukufinyelela kuwo womabili la magama ngesikhathi esifushane. Ilemu elithi: **trembling** lichazwa njengendudumela kanti elithi: **nervous** lichazwa njengomuzwa osho ukuphapha, ukugoya, okushwabene, umuntu othuka izanya njalonjalo. La magama awasho okufana nse kodwa asho okucishe kufane. Ilemu elithi: **nervous** liphinde lanikezwa amagama amabili ahlobene nelema okuyigama elithi: **timid** nelithi: **excitable**. Umakhi wesichazamazwi esikhundleni sokuhlobanisa igama elithi: **nervous** nelithi: **trembling** uphinde wanikeza amanye amagama asho okucishe kufane nelithi **nervous**.

Lokhu kucacisa ngokusobala ukuthi umakhi wesichazamazwi akalandelanga indlela eyodwa ecacisa ngokuhlobana kwamagama engxenyeni ephakathi yesichazamazwi efaka amalema ngolimi lwesiNgisi esichazamazwini. Kunalokho unikeze amanye amagama amabili angahlobana nelithi: **nervous**. Lokhu kusho ukuthi umsebenzisi wesichazamazwi kufanele aqhubeke abheke incazelo yala magama amabili ngaphandle kokucaciseleka ngokuhlobana kwalo nelithi: **trembling**. Uma umsebenzisi wesichazamazwi eqala egameni elithi: **nervous** ngeke acabange ukuthi lihlobene nelithi: **trembling**. Kunalokho engaqonda egameni elithi: **timid** kanye nelithi: **excitable**.

Ilemu elithi: **trembling** lichazwa njengebizo elisho indudumela; (*nervous*) ingede, i(li)gedegede. Umakhi wesichazamazwi engasebenzisa igama elithi *see* noma elithi *bheka* kubakaki ukuqwashisa umsebenzisi wesichazamazwi ukuthi kufanele abheke incazelo yegama elithi: **nervous** ukuze umsebenzisi wesichazamazwi abone ukuhlobana kwala magama. Ukubona incazelo yawo womabili la magama kungaba nomthelela omuhle kumsebenzisi wesichazamazwi ngoba engakwazi ukuthatha isinqumo ngegama azolisebenzisa esimweni akhuluma ngaso.

Umakhi wesichazamazwi akakwazanga ukusebenzisa indlela yokukhrosireferensa ukuze kuvele ukuhlobana kwamalema asengxenyeni efaka amalema ngolimi lwesiNgisi. Umakhi wesichazamazwi akazange azibeke emqoka izidingo zabasebenzisi besichazamazwi emqoka

ngenkathi akha lesi sichazamazwi. Umsebenzisi wesichazamazwi osasemazingeni emfundo aphansi engakuthola kungumqansa ukuqonda ubuhlobo phakathi kwala magama.

4.4.3. Ukukhrosireferenswa Kwamalema Engxenyeni Efaka Amalema Ngolimi

LwesiZulu

Kusemqoka ukuthola ukuthi ngabe umakhi wesichazamazwi usenzile yini isiqiniseko sokuhlobanisa amagama anokuhlobana engxenyeni efaka amalema ngolimi lwesiZulu. Lokhu kulekelela ukwenza isiqiniseko sokuthi izidingo zabasebenzisi abanenhloso yokubheka amalema ahlelwe ngesiZulu bakuthola kulula ukusebenzisa isichazamazwi. Nanka amalema azohlaziywa kabanzi:

-giqi (isigiqi, izigiqi) n. *hlonipha term for isigodi, valley.* (Ikhasi: 250)

-godi (isigodi, izigodi) n. shallow valley, dale. [*isihosha*] (Ikhasi: 252)

Ilema elithi **-giqi** liyisiqu segama elithi: isigiqi noma izigiqi liyibizo elinikezwe igama lesihlonipho elithi: isigodi. Yize la magama omabili ebhaleka ngokuhlukile kodwa asho okufanayo. Ilema elithi: **-godi** linencazelo efana neyelema elithi: **-giqi**. Umakhi wesichazamazwi akalusebenzisanga uphawu olungalekelela umsebenzisi wesichazamazwi egameni elithi: **-godi**. Akwenzile ukusho ukuthi igama elithi: **-giqi** liyisihlonipho segama elithi: **-giqi**. Umsebenzisi wesichazamazwi osezingeni lemfundo ephansi ngeke azi ukuthi ukubheka incazelo yegama elithi: isigodi kungamelekelela ukuthi aqonde kangcono umqondo welema. Umakhi wesichazamazwi ubengasebenzisa igama elithi *see* noma elithi *bheka* ukuyalela umsebenzisi wesichazamazwi egameni elithi isigodi.

Yize ilema elithi **-giqi** liqukethe ulwazi olucacisa ukuthi liyisihlonipho kodwa umakhi wesichazamazwi akazange anikeze ulwazi olufanayo ngaphansi kwelema elithi isigodi. Umakhi wesichazamazwi akawusebenzisanga umyalelo othi *see* noma *bheka* igama elithi: **-giqi** ukuze kuvele ukuxhumana okuhle kula malema amabili asengxenyeni efaka amalema ngolimi lwesiZulu. Lokhu kwenza kube ngumqansa kumsebenzisi ukuqonda ubuhlobo phakathi kwala magama amabili.

Igama lesibili elizobhekwa lithi:

Jika v. 3. (*intr.*) *make a turn, go round the corner; turn back.* [cf. phenduka] Ikhasi: 359

Phenduka 1. *Turn, turn over, turn back, turn round; revolve.* Ikhasi: 655

Lapha umakhi wesichazamazwi unikeze incazelo efanayo kula malema omabili. Lawa amagama amqondofana ngoba amumethe umqondo owodwa. Yize la magama equkethe umqondo owodwa kodwa umakhi wesichazamazwi akakuvezanga ukuxhumana ngomqondo kwala magama. Alukho uphawu olusetshenziswe umakhi wesichazamazwi ukucacisa ubudlelwane phakathi kwala malema omabili. Ngaphansi kwelema elithi: **jika** umakhi wesichazamazwi ufake ilema elithi: **phenduka** kubakaki.

Nakuba ekwenzile lokhu kodwa umsebenzisi wesichazamazwi ongalwazi ulimi lwesiZulu noseazingeni emfundo ephansi ngeke acabange ukuthi leli gama lifakwe kubakaki ngoba nakhu liqukethe umqondo ofana nse nowelema. Umsebenzisi wesichazamazwi engacabanga ukuthi igama elithi: **phenduka** lisetshenziswe ukuchaza igama elithi: **jika**. Ngaphansi kwelema elithi: **phenduka** alukho uphawu olusetshenziswe umakhi wesichazamazwi noma umyalelo oyalela umsebenzisi wesichazamazwi egameni elithi: **jika**. Lokhu kusho ukuthi umsebenzisi wesichazamazwi obheka igama elithi: **phenduka** esichazamazwini engagcina engatholanga ukuthi linobuhlobo nelithi **jika**.

Nasi esinye isibonelo:

-thombe (isithombe, izithombe)

1. *image, statue*. 2. *Doll*. 3. *Idol*. [cf. isithixo.] 4. *Picture, photograph*. 5. *Dwarf*. [cf. isicwe]

(Ikhasi: 800)

-thixo *idol, a god, something to which one devotes one's interest*.

(Ikhasi: 797)

Umakhi wesichazamazwi uhlobanise ilema elithi **-thombe** nelithi **-thixo**. Ngaphansi kwelema elithi **-thombe** umakhi wesichazamazwi ufake ilema elithi **-thixo** kubakaki. Ngaphansi kwelema elithi **-thixo** akazange enze okufanayo nakwenze ngaphansi kwelema elithi **-thombe**. Lokhu kusho ukuthi uma umsebenzisi wesichazamazwi ebheka ilema elithi: **-thixo** esichazamazwini ngeke akwazi ukubona ukuthi leli lema lihlobene nelema elithi:

-thombe. Lokhu kwenza ukusebenziseka kwesichazamazwi kube wumqansa ngoba umakhi wesichazamazwi usuke engazisebenzisanga izimpawu kanye nemiyalelo eyalela umsebenzisi wesichazamazwi egameni elinobuhlobo nelema elihlelwe esichazamazwi. Lokhu kusho ukuthi umakhi wesichazamazwi akayilandelanga injulalwazi yokusebenziseka kwesichazamazwi.

4.4.5. Ukukhrosireferenswa Kwamalema Asengxenyeni YesiNgisi Kanye Nengxenywe YesiZulu.

Kusemqoka ukuthi umakhi wesichazamazwi aqikelele ukuthi amalema aseyingxenywe zombili zesichazamazwi ziba nokuhlobana okuhle ukuze umsebenzisi wesichazamazwi akwazi ukuzisebenzisa ngendlela enokuhlobana okuhle. Igama eliqukethe umqondo welema kufanele litholakale engxenyeni yesibili liqukethe umqondo ofana nse noqukethwe ilema engxenyeni yokuqala. Umcwaningi ubone kukuhle ukuhlaziya ubudlelwane bamalema ahlelwe ngolimi lwesiNgisi nangolimi lwesiZulu. Nazi izibonelo aziqokile:

Wormwood n. umhlonyane (Ikhasi: 567)

-hlonyane (umhlonyane, imihlonyane) n. *African wormwood*, *Artemisia afra*, used for enemas. (Ikhasi: 335)

La malema aqukethe umqondo ofanayo umehluko ukuthi atholakala ezingxenyeni ezimbili zesichazamazwi. Ilema elithi: **wormwood** lichazwa njengeliqukethe umqondo welema elithi: **umhlonyane** bese kuthi elithi: **-hlonyane** lichazwa njengeliqukethe umqondo oqukethwe elithi: *African wormwood*.

Umsebenzisi wesichazamazwi osebenzisa ingxenywe ehlela amalema ngolimi lwesiZulu uthola igama elithi: **African wormwood** okuyilo elinikeziwe eliqukethe umqondo ofana nse nowelema kodwa engxenyeni efaka amalema kuhlelwe ilema elithi: **wormwood**. La magama anomehluko omkhulu kakhulu ngoba elithi: **African wormwood**, linikezwe ubuzwe base-Afrika. Igama okuqalwe ngalo elithi: *African* licacisa ngobuzwe bomhlonyane alihleliwe engxenyeni efaka amalema ngolimi lwesiNgisi.

Ngonyaka we-2020 umhlaba wonke uhlaselwe isifo esiwubhubhane segciwane le-corona okuyisifo esesibulale izinkulungwane zabantu umhlaba wonke jikelele. Emva kokuthi uMongameli u-Andry Rajoelina welinye lamazwe ase-Afrika iMadagascar ekhiphe isimemezelo sokuthi **umhlonyana** ungasetshenziswa ukwelapha lesi sifo esiwumbulalazwe, baningi ososayensi abaqome ukwenza ucwaningo olunzulu ngomhlonyane ikakhulukazi inhlangano i- WHO okuyinhlangano ebhekelele ezempilo umhlaba wonke jikelele. Amazwe abe nentshisekelo yokwazi kabanzi ngomhlonyana. Isichazamazwi esilulimimbili sibonakala siyithuluzi elingasetshenziswa ukulekelela ukuxhumana kwamazwe akhuluma izilimi ezihlukene esebenzisa ulimi olulodwa olufanayo okungaba isiNgisi. Ngakho-ke abakhi bezichazamazwi kufanele benze isiqiniseko sokuthi ulwazi oluhlelwa esichazamazwini

luhlelelwa ngendlela efanele ukuze abasebenzisi besichazamazwi bekwazi ukusebenzisa isichazamazwi ngendlela efanele ngoba uGouws noPrinsloo (2005) bathi izichazamazwi zisasetshenziswa nanamhlanje njengethuluzi lolimi.

Umsebenzisi wesichazamazwi engabheka leli lema ngaphansi kohlamvu lwe-alfabhethi u-**A** kanti ilema lihlelwe ngaphansi kohlamvu u-**W**. Lokhu kungaholela ekutheni umsebenzisi wesichazamazwi achithe isikhathi eside ecinga leli lema angagcina engalitholanga nhlobo noma egcine engalitholanga nhlobo esichazamazwini. Lokhu akuhambisani nenjulalwazi yokusebenziseka eyasungulwa nguHaas ngonyaka we-1962.

-zibuko (i(li)zibuko, amazibuko) 1. *Ford, drift; river crossing.* (Ikhasi: 891)

Ford?

Drift?

La magama anikezwe engxenyeni equkethe umqondo ofana noqukethwe ilema elithi izibuko awatholakali womabili engxenyeni efaka amalema ngolimi lwesiNgisi. Lokhu kusho ukuthi umakhi wesichazamazwi akawahlelanga la malema esichazamazwini. Lokhu kwenza kube ngumqansa kumsebenzisi wesichazamazwi ukwenza isiqiniseko ngegama elithi: **ford** kanti umsebenzisi wesichazamazwi ugcina engakwazi ukuthola incazelo enembayo yaleli gama engxenyeni efaka amalema ngolimi lwesiNgisi. Umakhi wesichazamazwi akakwazanga ukubeka emqoka injulalwazi yokusebenziseka.

Dwashuzela v. pass. (Ikhasi: 178)

Pass. Isikhala, isingubezi, umcingo incazelo yelema elithi: **pass** ayicacile. Ilema linikezwe izincazelo eziningi ezevile kweziyishumi eziholela ekutheni umsebenzisi wesichazamazwi engakwazi ukubona ukuthi yiliphi igama angalikhetha eliqukethe umqondo welema elingasebenziseka esimweni akhuluma ngaso. Ukunikezwa kwezincazelo eziningi kwenza umsebenzisi wesichazamazwi agcine esenengeka ukubheka ilema okuyilona lona elingasebenziseka esimweni akhuluma ngaso. Lokhu kubuye kudale ukuthi umsebenzisi wesichazamazwi angazi ukuthi iyona yiphi incazelo angayikhetha ehambisana nesimo akhuluma ngaso.

Kulesi sichazamazwi sika-Doke (1996) umakhi wesichazamazwi wehlulekile ukusebenzisa indlela efanayo nelula ukuyiqonda. Lokhu kwenza isichazamazwi kungabi ngesisebenziseka kalula ngoba abasebenzisi besichazamazwi bachitha isikhathi eside bebhaka igama. Kwesinye

isikhathi bagcina ngokungalitholi nhlobo ilema abalibhekayo esichazamazwini. Abasebenzisi besichazamazwi abathandi ukuchitha isikhathi eside uma besebenzisa isichazamazwi. UGouws noPrinsloo (2005) bathi umakhi wesichazamazwi akufanele nakancane aphuthelwe yithuba eliyinqayizivele lokukhrosireferensa.

Ukungasetshenziswa kwendlela yokukhrosireferensa kubangela ukuthi abasebenzisi besichazamazwi bakhathale ukusebenzisa isichazamazwi. Bengagcina bengasiboni isidingo sokusebenzisa isichazamazwi esilulimimbili esishicilelwe. Lokhu kungaholela ekutheni abasebenzisi bengasazithengi izichazamazwi. Lokhu kungaba nomthelela omubi emkhakheni wesayensi yokwakhiwa kwezichazamazwi eNingizimu Afrika. Uma zingathengwa izichazamazwi zizoncipha izilondolozo zolimi.

4.5. Ukushayisana Komqondo Welema kanye Nencazelo

Kulesi sichazamazwi sika-Doke (1996) kukhona amalema ahlelwe engxenyeni yesiNgesi ashayisana ngomqondo namalema ahlelwe engxenyeni yesiZulu. Kukhona amalema ahlelwe aba sebuningini kwasekuthi amagama esiZulu anikeziwe aba sebunyeni. Phezu kokunikezwa kwegama elisebunyeni umakhi wesichazamazwi uphinde wanikeza amagama angaphezu kwelilodwa ukuchaza igama elithi **bantu**. Leli gama lihlelwe kanje: **Bantu**: n. (i) umuntu, abantu. (ii) isintu, ulimi lwaBantu. (Ikhasi: 31)

Incazelo enikeziwe ukuchaza ilema isebunyeni okuyincazelo yokuqala ethi – umuntu kwabe sekusetshenziswa nencazelo esebuningini. Lokhu kwenza ukuthi umsebenzisi wesichazamazwi acabange ukuthi ilema liqukethe umqondo osebunyeni kanti u-**bantu** olimini lwesiZulu usebuningini. UMongwe (2006: 39) ephawula ngenjulalwazi yokusebenziseka ubeka kanje:

Users should be able to retrieve the required information without difficulties.

Abasebenzisi besichazamazwi kufanele bekwazi ukuthola ulwazi abaludingayo ngaphandle kokuhlangabezana nezinkinga.

Lokhu kungagcina kuholele ekutheni umsebenzisi wesichazamazwi alisebenzise ngendlela okungesiyo emshweni. Lokhu kungabonakala ngokuthi isivumelwano senhloko singahambisani nenhloko isibonelo:

Umusho osebuningini: **Abantu abamnyama banozwelo.**

Umusho osebunyeni: **Umuntu omnyama unozwelo.**

Ukusetshenziswa kwegama elithi umuntu njengencazelo yokuqala yelema elithi **bantu** esichazamazwini kwenza kube nzima kumsebenzisi ukusebenzisa isichazamazwi ikakhulukazi uma inhloso yakhe kungukuhumusha umbhalo. Uma ilema elithi **bantu** lisetshenziswe esimweni esithile esikhuluma ngohlango lwabantu umsebenzisi wesichazamazwi angabona kuyinto efanele ukukhipha igama elithi **bantu** afake elithi umuntu ngaphandle kokubeka emqoka ukuthi ukwenza lokhu kungaphazamisa isimo sonke somusho ngoba izivumelwano angeke zihambisane negama. Kanti umsebenzisi wesichazamazwi engabe elandela okushiwo injulalwazi yokusebenziseka ukuthi esichazamazwini esilulimimbili ilema liqukatha umqondo ofana nse nowelema.

4.6. Upelomagama Olunganembi Phakathi Kwelema Kanye Negama Elinikeziwe

Ukuchaza Ilema

Engxenyeni efaka amalema ngolimi lwesiNgisi kuhlelwe ilema elithi **Baptist**, lichazwe njengelithi; umbhabhathizi. Igama elithi **Baptist** ngohlelo oluvumelekile lokubhala lingabhalwa njengegama elithi; umbhabhadisi olimini lwesiZulu ukuze lizwakale kahle. Ngakho-ke upelomagama olunikezwe isichazamazwi lwenza kube ngumqansa kumsebenzisi wesichazamazwi uma ehlangabezana negama elithi umbhabhadisi ngoba engaba nokuzibuza ukuthi phakathi kwawo womabili la magama yiliphi igama elishaya emhloeni. Izimo ezifana nalezi zenza injulalwazi yokusebenziseka ikhinyabezeke ngoba umsebenzisi wesichazamazwi engagcina esele nemibuzo engaphendulekanga.

Engxenyeni efaka amalema ngolimi lwesiNgisi amalema anikezwe izincazelo eziningi ukuchaza ilema okwenza umsebenzisi wesichazamazwi adideke uma esebenzisa isichazamazwi ngoba usuke engazi ukuthi yiliphi igama okufanele alisebenzise esimweni asuke ekhuluma ngaso. UGouws noPrinsloo (2005: 40) bathi, isichazamazwi kufanele sethule ulwazi ngendlela engamdidi umsebenzisi wesichazamazwi okungagcina kuholele ekutheni alahleke ngolwazi.

Lokhu kwenza kube ngumqansa kumsebenzisi wesichazamazwi ukusebenzisa igama ngendlela efanele. Okunye okwethulwa yile ngxenye ukunikeza incazelo yegama ngesiZulu ngaphandle kokunikeza igama elilodwa eliqukethe umqondo ofana nse noqukethwe yilema. Isib:

white elephant *n.* into engenalusizo, into emosayo.

(Ikhasi: 560)

Ingxenywe enikezwe ukuchaza leli lema ichaziwe ngesiZulu akusilo igama elinembayo eliqukethe umqondo ofana nse nowelema esiZulwini elingatholakala engxenyeni yesiZulu esichazamazwini. Lokhu kwenza umsebenzisi wesichazamazwi ungakwazi ukuthola ilema elifanayo engxenyeni yesiZulu. Esinye isibonelo yilema elithi:

tree. *n.* umuthi omkhulu omilayo, isihlahla.

(Ikhasi: 513)

Leli lema lichazwe ngolimi lwesiZulu futhi incazelo kwaba ngeyokuqala ukuchaza ilema kwabe sekulandela igama eliqukethe umqondo welema. Lokhu kusho ukuthi umsebenzisi wesichazamazwi angabona incazelo yegama njengegama elinembayo eliqukethe umqondo welema ngolimi lwesiZulu. Ilema elithi: **tree** liyibizo ebelinganikezwa igama elithi: *isihlahla* noma *umuthi* ngolimi lwesiZulu. Ukuchazwa kwalo kungenza umsebenzisi wesichazamazwi ongasazi isiZulu acabange ukuthi igama lonke leli eliphelele elisetshenzisiwe ukunikeza igama lesiZulu eliqukethe umqondo ofana nse nowelema kanti esikhundleni sokunikezwa kwegama eliqukethe umqondo ofana nse nowelema umakhi wesichazamazwi unikeze incazelo yelema ngolimi lwesiZulu. Ukusebenzisa le ndlela esichazamazwini esilulimimbili kungaba nomthelela wokuthi umsebenzisi wesichazamazwi egcine engasazi ukuthi yikona kuphi okuyincazelo nokuyigama eliqukethe umqondo ofana nse nowelema.

Isichazamazwi esilulimimbili esisebenziseka kalula isichazamazwi esinikeza igama eliqukethe umqondo ofana nse nowelema ukuze umsebenzisi wesichazamazwi azi ukuthi yiliphi angalisebenzisa uma ehumusha noma etolika umbhalo ewususela olimini oluthile luya kolunye ulimi. Yize kuyiqiniso elingephikwe ukuthi amagama olimi lwesiZulu akheka ngezindlela eziningi ezihlukile. Kunamagama angakaze abe khona olimini lwesiZulu aqhamuka ngokushintsha kwesikhathi abantu beshintshiselana ngezilimi bese kuba khona amagama akhekayo endleleni. Ukuqanjwa kwamagama kungumsebenzi othintwa izindlela eziningi zokuqamba amagama. Ukuthuthuka kwezobuchwepheshe kuthinta umsebenzi wokuqanjwa kwamagama kanye nokuthuthuka kwesimo sesikhathi esesiphila kuso. Lokhu kuholela ekutheni kugcine kuqanjwa amagama angakaze abe khona olimini lwesiZulu. Isib. ikhompyutha, itafula, umbhede.

Wonke la magama abalulwe ngenhla amagama ayengekho endulo ikakhulukazi olimini lwesiZulu. La magama angamabizomfakela ngoba asuselwa ezilimini ezehlukene. Ukungabi bikho kwamagama aqanjiwe kwase kuvunyelwana ngawo esiZulwini kwenza abakhi bezichazamazwi babhekane nenzukazikeyi yokuthola amalema aqukethe umqondo ofana nse

noqukethwe yilema. Isichazamazwi sisebenziseka kalula uma sisebenzise indlela yokuhlela amalema afana nalawa:

trefoil. *n.* isinungu. (Ikhasi: 513)

shady. *a.* nomthunzi. (Ikhasi: 433)

magnify. *v.t.* khulisa. (Ikhasi: 278)

La malema enza kube lula ukuthola ulwazi ngaphandle kokuchitha isikhathi esichazamazwini esilulimimbili. Kubalulekile ukuthi abakhi besichazamazwi benze isiqiniseko sokuthi isichazamazwi sethula ingxenye ephakathi equkethe ulwazi olungabadidi abasebenzisi besichazamazwi. UGouws noPrinsloo (2005: 157) bathi:

One golden thread going through the discussions is the fact that lexicographers have an obligation towards their users in ensuring a presentation and treatment of translation equivalents that will enable an unambiguous retrieval of information from the data on offer in the comment on semantics of a bilingual dictionary.

Ukuxhumana okusemqoka okuthinta izingxoxo ukuthi abakhi besichazamazwi banesibophezelo kubasebenzisi babo sokwenza isiqiniseko sokwethulwa nokunikezwa kwegama eliqukethe umqondo ofana nse nowelema elihunyushiwe elizokwazi ukunikeza umsebenzisi wesichazamazwi ulwazi olucacile ngokwesemantiki esichazamazwini esilulimimbili.

Umsebenzisi wesichazamazwi kufanele akwazi ukuthola igama eliqukethe umqondo ofana nse nowelema esichazamazwini. Amagama ahunyushiwe kufanele akwazi ukulinganisa umqondo wegama kungabi amagama acishe efane kodwa incazelo ifane nse nencazelo yelem. Lokhu kwenza umsebenzisi wesichazamazwi akwazi ukuthola ulwazi esichazamazwini ngaphandle kokuchitha isikhathi.

Umsebenzisi wesichazamazwi akufanele adideke ngencazelo yegama eyethulwe engxenyeni yamalema nelihunyushelwe kolunye ulimi esichazamazwini kodwa kufanele incazelo ifane nse. Uma umakhi wesichazamazwi ehluleka ukwethula ulwazi olungadali ukungqubuzana ngomqondo esichazamazwini lokhu kubeka ngokusobala ukuthi isichazamazwi sizibeka emqoka izidingo zabasebenzisi baso.

Amalema ahlelwe engxenyeni yesiNgisi ahlelwe aba ngamagama aphelele. Amagama aqukethe umqondo ofana nse nowelema anikeziwe ukuchaza ilema lesiNgisi ahlelwe aphelela lokhu kuyinto enhle kodwa eholela ekutheni umsebenzisi wesichazamazwi abe nokudideka

uma efuna igama lesiZulu engxenyeni yesiZulu ngoba engxenyeni yesiZulu amagama ahlelwe ngendlela yesiqu.

Umsebenzisi wesichazamazwi osemabangeni aphansi angabona kukuhle ukubheka la magama engxenyeni yesiZulu. Lokhu kungaba wumqansa ikakhulukazi ngoba amalema esiZulu ahlelwe ngendlela yesiqu. Isibonelo:

transportation. *n.* ukuthwala.

(Ikhasi: 512)

Umsebenzisi wesichazamazwi osemazingeni aphansi engazitshela ukuthi igama elihlelwe engxenyeni yesiZulu ukuthwala. Igama elithi ukuthwala lisetshenziswe ngendlela efaka isiqalo segama kanti engxenyeni yesichazamazwi amalema ahlelwe ngendlela yesiqu. Lokhu kungagcina kuholele ekutheni umsebenzisi wesichazamazwi agcine engalitholanga igama ahlose ukulithola engxenyeni yesiZulu.

Yize igama elithi *ukuthwala* likulungele ukuchaza ilema elithi: **transportation** engxenyeni yesiNgisi kodwa umsebenzisi wesichazamazwi engaba nomunye umcabango ngaleli gama. Igama elithi ukuthwala lingasho okunye okuhlukile okuchaza ukubulala umuntu ngenhloso yokucebisa.

Umsebenzisi wesichazamazwi ohlangabezana naleli gama embhalweni okhuluma ngesenzo esibi esibhidlange kakhulu emazweni ase-Afrika esenziwa abantu abamnyama sokuthwala ngezishawa ngenhloso yokucebisa engathi uma ehlangabezana naleli gama azitshela ukuthi igama elithi: **transportation** lingasebenziseka emshweni ofanayo ohunyushelwe olimini lwesiNgisi ukucacisa isenzo esibi esenziwa abantu abalambale ingcebo ngendlela engalungile. UGouws noPrinsloo (2005: 154) bathi:

Due to the fact that so many dictionary articles do not display a one to one relation between the source and target language items, lexicographers are compelled to include additional entries as supporting material in order to assist the user to make an informed choice when selecting the appropriate translation equivalent for a given occurrence of the source language item.

Ngenxa yokuthi amalema amaningi ezichazamazwini awabuvezi ubudlelwano phakathi kolimi okususelwa kulo kanye nolimi okuhunyushelwa kulo, abakhi bezichazamazwi bayaphoqekeka ukuthi bafake ulwazi olwengeziwe ukwelekelela umsebenzisi wesichazamazwi ukwenza isinqumo esiphusile ukukhetha igama elihunyushiwe eliqukethe umqondo ofana nse nowelema ukuchaza ilema ngolimi okususelwa kulo.

Kungumsebenzi wabakhi bezichazamazwi ukwenza isiqiniseko sokuthi abasebenzisi besichazamazwi bathola ulwazi okuyilona lona esichazamazwini esilulimimbili ukuze abasebenzisi besichazamazwi bathole ulwazi oluqondile ngoba uGouws noPrinsloo (2005: 1) bathi:

In this modern age, characterised by a knowledge explosion and a sophisticated information highway, dictionaries are still used as utility tool and users rely on them as authoritative containers of knowledge.

Nakuba esikhathini samanje ulwazi luluningi nolwazi lwezinto emhlabeni lusimama, izichazamazwi zisasetshenziswa njengethuluzi lolimi kanti abasebenzisi besichazamazwi bathembela kuzona njengeziqukathi zolwazi ezinamandla.

Nakuba kunjalo uma abakhi besichazamazwi bebona ukuthi alikho igama eliqukethe umqondo ofana nse nowelema elichaza ubunjalo belema kungumsebenzi wabo ukwenza isiqiniseko sokuthi banikeza igama elevile kwelilodwa eliqukethe umqondo oqukethwe yilema. Yize indlela yokunikeza incazelo eyevile kweyodwa esichazamazwini esilulimimbili ingamdida umsebenzisi wesichazamazwi kodwa ingasetshenziswa njengendlela yokugcina yokwenza isiqiniseko sokuthi ulwazi lwethulwe ngendlela ecacile esichazamazwini ukuze umsebenzisi wesichazamazwi ahlomule ngolwazi oluyisithasiselo ukuze aqonde igama.

4.7. Ukuhlelwa Kwamagama Anopelomagama Olufanayo

Engxenyeni ephambili umakhi wesichazamazwi ucacisa ngokusobala ukuthi wonke amagama anopelomagama olufanayo nafundeka ngendlela efanayo ahlelwe aba ngaphansi kohlamvu olulodwa. Isibonelo esisengxenyeni efaka amalema ngolimi lwesiNgisi: **sea**. *n.* ulwandle. (1996: 424)

see. *n.* bona, bheka. (1996: 427)

Upelomagama lwala malema alufani kodwa lufundeka ngendlela efanayo. Umakhi wesichazamazwi uwahlele aba ngaphansi kohlamvu u- **S** okwenza kube lula kumsebenzisi wesichazamazwi ukuwathola ngaphansi kohlamvu olulodwa ngoba ahlelwe aba amalema azimele. Isibonelo esisengxenyeni efaka amalema ngolimi lwesiZulu:

náka. *ideo.* *Of being spotted, gaudily coloured, adorned.*

naka. *v.* *careabout, take notice of, have concern about, trouble oneself about.* (1996: 520)

La malema ahlelwe aba ngaphansi kohlamvu u- **n** yize esho okubili okuhlukene kodwa ukuhlelwa kwawo ngaphansi kohlamvu olulodwa kwenza kube lula kumsebenzisi wesichazamazwi ukubona umehluko okhona phakathi kwala magama omabili. Lokhu kwenza

umsebenzisi wesichazamazwi akwazi ukulisebenzisa ngendlela efanele ilema esimweni asuke ekhuluma ngaso. Nazi ezinye izibonelo: **-nyanga.** *n. moon; lunar month.*

-nyanga. *n native doctor, renowned doctor; herbalist; diviner.* (1996: 620)

La malema ahlelwe ngendlela efanayo kanti futhi afundeka aphinde abhaleke ngokufana okwenza angabi namehluko ngokopelomagama. Nakuba la malema ebhaleka ngendlela efanayo futhi efundeka ngendlela efanayo kodwa incazelo yawo ayifani. Umakhi wesichazamazwi uwahlele ngaphansi kohlamvu u **n** kanti ayalandelana ngokuhleleka kwawo esichazamazwini. Lokhu kwenza umsebenzisi wesichazamazwi akwazi ukusheshe abone umehluko phakathi kwamalema.

Umsebenzisi wesichazamazwi ongasazi isiZulu uyakwazi ukusheshe akhethe isenzukuthi angakwazi ukusisebenzisa esimweni akhuluma ngaso. Yize kungabukeka njengomsebenzi olula lokhu kodwa kusemqoka ukuthi umakhi wesichazamazwi alwethule ngendlela ecacile ulwazi kumsebenzisi wesichazamazwi ukuze umsebenzisi ongesiye umZulu angabi nokudideka ngegama okufanele alikhethe elizohambisana nesimo akhuluma ngaso. Incazelo yegama isemqoka kakhulu ngoba uma umsebenzisi wesichazamazwi engayazi incazelo lokhu kungadala ukulahleka komqondo wegama. U-Atkins (1992) uthi ngokwesayensi yesichaziselo segama, umakhi wesichazamazwi kufanele ahlaziye bese echazela umsebenzisi wesichazamazwi incazelo yelemangalinye.

4.8. Ukukhethwa Kwamagama

Amagama ahlelwe esichazamazwini sika-Doke (1996) ahlelwe ngendlela esezingeni elithuthuke kakhulu edlula le eyayisetshenziswe uMichael West esichazamazwini sakhe sesiNgisi. Amagama asetshenziswa ezingxoxweni ezejwayelekile asetshenziswa kakhulu ukukhethwa ukuze ahlelwe esichazamazwini. Yize kunjalo amagama athathwa njengasemqoka nasetshenziswa kakhulu abantu baseNingizimu Afrika ahleliwe nawo esichazamazwini. Ukuhlelwa komsuka wegama kungabukeka njengokunganakiwe kakhulu esichazamazwini kodwa umakhi wesichazamazwi ubelawulwa isimo sokusetshenziswa kwawo olimini lwesiNgisi kanye nasolimini lwesiZulu.

Umakhi wesichazamazwi akukho lapho ecacisa khona engxenyeni ephambili ukuthi wenze ucwaningo olunzulu ngamagama angahlelwa esichazamazwini olimini lwesiZulu kanye

nasolimini lwesiNgisi. Injulalwazi yokusebenziseka kwesichazamazwi igcizelela ukuqoqwa kwekhophasi enothile ngaphambi kokwakhiwa kwesichazamazwi. Lesi yisigaba esinikeza abakhi besichazamazwi ithuba lokucwaninga ngamagama asetshenziswa wumphakathi okungaba ulimi lwesigodi noma amagama avumelekile olimini. UKennedy (1998: 1) uthi:

In the language sciences a corpus is a body of written text or transcribed speech which can serve as a basis for linguistic analysis and description.

Ngokwesayensi yolimi ikhophasi iwumongo wemibhalo elotshwe phansi noma amazwi ashicilelwe phansi angasetshenziswa ukuhlaziywa nokuchazwa.

Injulalwazi yokusebenziseka kwesichazamazwi igcizelela ukuthi ngaphambi kokuqalwa komsebenzi wokuhlelwa kwamagama, abakhi besichazamazwi kufanele benze ngakho konke okusemandleni abo ukuqoqa ikhophasi enothile nejulile efaka phakathi amagama asetshenziswa abantu bomphakathi wolimi abalwakhela isichazamazwi lokhu bengakwenza ngokuthi baqoqe amagama atholakala emibhalweni, ezingxoxweni zabantu uma bezixoxela bebdwa bese ehlelwa ngohlelo lwekhompyutha. UGouws noPrinsloo (2005: 21) bagcizelela ukuthi ikhophasi ewuhlobo lwamazwi akhulunyiwe lubaluleke kakhulu ezilimini zase-Afrika ezingakabi nemithombo eminingi ebhalwe phansi. okuyilo olulawula ukuthi igama ngalinye lisebenze kangaki kule khophasi eqoqiwe.

Lokhu kuyithuba elihle kumakhi wesichazamazwi elimnika ithuba lokubona amagama asebenze kakhulu kanye namagama asebenze kancane. Lokhu kwenza ukukhethwa kwamagama azohlelwa esichazamazwini acace bha ngoba yiwo asetshenziswa kakhulu abantu abakhelwa isichazamazwi.

Rank	Word	Freq.	Rank	Word	Freq.
1	a	330,123	51	moo	9,398
2	le	255,891	52	gago	9,300
3	go	248,408	53	bjale	9,230
4	ka	245,650	54	bolela	9,051
5	ba	205,161	55	tseba	8,927
6	o	169,268	56	mme	8,563
7	ke	166,454	57	dira	8,535
8	e	147,893	58	morena	8,419
9	ya	118,109	59	wena	8,374
10	re	91,129	60	monna	8,271
11	ge	85,800	61	taba	8,262
12	se	85,748	62	kua	8,256
13	wa	76,459	63	lego	8,210
14	gore	71,612	64	tšona	8,144
15	ga	66,079	65	fao	8,134
16	sa	60,845	66	mola	8,073
17	di	57,788	67	rena	7,987
18	mo	56,796	68	kgoši	7,843
19	be	55,346	69	bana	7,740
20	tša	47,707	70	mongwe	7,634
21	la	44,522	71	gwa	7,590
22	bona	34,300	72	leo	7,508
23	ye	31,809	73	bao	7,024
24	tla	27,076	74	ao	6,875
25	gona	26,618	75	bile	6,781

Figure 5: Isibonelo samagama nesibalo sokusetshenziswa kwawo

Ithathwe kuGouws noPrinsloo (2005)

Ukungahlelwa kwala magama esichazamazwi kungaba yichilo ngoba lokho kungasho ukuthi abasebenzisi besichazamazwi kuba namagama abadinga incazelo yawo esichazamazwini kodwa bengayitholi. Emva kwalesi sigaba sokuqoqwa kwekhophasi abakhi besichazamazwi bakha ithimba elifaka phakathi abantu abangaba abokudabuka kuleyo ndawo abalwazi njengoba bezazi ulimi, kungaba othisha bolimi, izingcweti zolimi. Leli thimba yilo elenza isiqiniseko sokuthi umsebenzi wokuhlelwa kanye nokuchazwa kwamagama kwenzeka ngendlela efanele. Uma umakhi wesichazamazwi engakwenzanga lokhu okubalulwe ngenhla maningi amaphutha angatholakala esichazamazwini.

Injulalwazi yokwakhiwa kwezichazamazwi icacisa ngokusobala ukuthi umakhi wesichazamazwi kufanele angafaki esichazamazwini okucatshwanga nguye uqobo kodwa kufanele ahlele lokhu okwaziwa abasebenzisi besichazamazwi nokuqondwa ibona. Ikhophasi ezosetshenziswa ukwakha isichazamazwi kufanele yakhiwe ngendlela enesilinganiso. Lokhu kusho ukusetshenziswa kwemibhalo eshicilelwe kanye namazwi akhulunywayo. UKennedy (1998: 20) uthi:

A general corpus is typically designed to be balanced, by containing texts from different genres ... including spoken and written.

Ikhophasi ejwayelekile kufanele yakhiwe ngendlela enesilinganiso, ngokuqokatha imibhalo ethathwe emibhalweni ehlukene ... efaka ekhulunyiwe nebhaliwe.

Akufanele umakhi wesichazamazwi eqe lesi sigaba ngoba ebona kuyindlela yokonga imali nesikhathi kodwa kufanele enze okufanele. Isichazamazwi singumlondolozi wolimi akufanele ukuthi siqukathe amaphutha abengakwazi ukugwemeka. Uma umakhi wesichazamazwi engasenzanga isiqiniseko sokuqoqa ikhophasi enesilinganiso lokhu kungadala amagebe engxenyeni ephakathi yesichazamazwi. Lokhu kungagcina sekuholele ekutheni isichazamazwi kube esingabeki emqoka izidingo zabasebenzisi baso. Ukuqoqwa kwekhophasi enothile kunikeza abasebenzisi besichazamazwi ithuba lokufaka lokhu abakubona kubalulekile nokukhipha lokhu abakubona kungafanele ukuba esichazamazwini.

Ukubalwa kwamagama asetshenziswe kakhulu esichazamazwini kunikeza umakhi wesichazamazwi ithuba lokukhipha lokho akubona kungenaso isidingo. Yize kunjalo umakhi wesichazamazwi kufanele akwazi ukusekela isinqumo sakhe sokukhipha noma sokufaka amalema.

UGouws noPrinsloo (2005: 32) uthi:

Ideally the corpus lexicographer should be able to motivate the inclusion or omission of each and every lemma in the dictionary.

Umakhi wekhophasi kufanele akwazi ukwesekela isinqumo sokufakwa noma ukukhishwa kwelema ngalinye esichazamazwini.

Umakhi wesichazamazwi akanalo igunya lokuhlela amalema esichazamazwini ngendlela afisa nathanda ngayo kodwa kufanele abe nesizathu esinzulu azosiveza esilawulwa imiphumela yekhophasi. Ukukhishwa kwamagama asebenze kakhulu ekhophasini kungaba yisizathu esidalwa ukuthi isichazamazwi kube ngesikalelele ukumumatha amagama ayisibalo esithile njengezichazamazwi zabantwana abasasemabangeni emfundo ephansi.

4..9. Uhlelo Nokuhleleka Kwamalema

Engxenyeni ephambili umakhi wesichazamazwi ukwazile ukucacisa amagama apelwa ngokufana kanye nalawo anempimiso ethi ayifane abekwe ngaphansi kohlamvu olulodwa isibonelo: bear [bea]. Amagama anopelomagama olufanayo kodwa enempimiso ehlukile ahlelwe ngendlela ehlukanisayo. Isibonelo: **sow** [sou] kanye nelithi; **sow** [sau] bese kuthi

amagama anopelomagama oluhlukile kodwa impimiso yawo ifuna ahlelwe ngendlela ehlukile. Isibonelo: **so** [sou]; **sow** [sou], kanye nelithi **sew** [sou].

Yize umakhi wesichazamazwi ecacisa ngokuhlelwa kwamalema kodwa kubalulekile ukuthi umcwaningi akubalule ukuthi ingxenye yesichazamazwi ibhalwe ngolimi lwesiNgisi kuphela. Lokhu kusho ukuthi umsebenzisi wesichazamazwi ongalwazi ulimi lwesiNgisi akabekwanga emqoka. NgokukaHartmann (1989: 103) bathi:

An analysis of users' needs should precede dictionary design.

Ukuhlaziya izidingo zabasebenzisi besichazamazwi kufanele kwandulele isakhiwo sesichazamazwi.

Kusobala ukuthi umakhi wesichazamazwi ulushaye indiva uhlobo lwabasebenzisi abazi ulimi lwesiZulu kuphela kodwa waqoma ukuqhakambisa ulimi olulodwa engxenyeni ephambili. Lokhu kuveza ngokusobala ukuthi umakhi wesichazamazwi uchemile. UHartmann (1992: 67) uthi:

If dictionary users happen to be learners of foreign languages, dictionary compilers have special responsibilities and opportunities to select and present the information in ways appropriate to their particular reference skills.

Uma abasebenzisi besichazamazwi kwenzeka kube abafundi bolimi abangaluncelanga ebeleni, abakhi besichazamazwi banomsebenzi osemqoka namathuba okukhetha bethule ulwazi ngendlela efanele ngendlela ezoqondwa abasebenzisi besichazamazwi.

Kungakuhle ukuthi ingxenye ephambili yesichazamazwi ibhalwe ngesiNgisi kanye nesiZulu okuyizilimi ezisetshenziswe engxenyeni ephakathi yesichazamazwi ukuze kutshengise ukuthi umakhi wesichazamazwi akachemile. Amalema angaphansi kohlamvu olulodwa ahlukaniswe ngezigaba abe kwabe sekusetshenziswa izingcezu zenkulumo isibonelo:

Wel [wel] 1. *n...*

2. *v.i...*

3. *a....*

4. *adv....*

5. *interj....*

Yize kuyicebo elihle ukucacisa izingcezu zenkulumo esichazamazwini kodwa kubalulekile ukuthi abakhi besichazamazwi babe nokuqonda ukuthi isichazamazwi sakhelwa abantu abakuliphi izinga. Abakhi besichazamazwi akufanele basebenzise izifinyezo zezingcezu

zenkulumo esichazamazwini ngoba lokhu kungadala ukuthi umsebenzisi wesichazamazwi adideke ngenxa yokungazazi izifinyezo. UPedro (2010: 58) ecaphuna uGouws, uthi:

For language learners a distinction can be made between beginners, intermediate and advanced learners.

Abafundi bolimi bengahlukaniseka ngezigaba phakathi kwabasezingeni eliphansi, ezingeni eliphakathi kanye nabasezingeni eliphezulu.

Ulwazi olwethulwa yisichazamazwi kufanele lube ezingeni labasebenzisi besichazamazwi. Akufanele umakhi wesichazamazwi ethule ulwazi ngendlela enzima engagcina isidida abasebenzisi besichazamazwi abasemabangeni aphantsi ekubeni isichazamazwi sakhelwe ukubhekana nezidingo zabo. Kungumsebenzi womakhi wesichazamazwi ukwethula ingxenye ephambili ngolimi lwesiZulu kanye nolimi lwesiNgisi ukuze abasebenzisi besichazamazwi abangamaZulu bengaphuthelwa ulwazi olwethulwa ingxenye ephambili.

UPedro (2010: 59) ugcizelela ukuthi ulwazi olufakwa engxenyeni ephambili ludingidwe ngaphambi kokuhlelwa esichazamazwini. Kungafakwa ulwazi oluningi kakhulu olungaholela ekutheni umsebenzisi wesichazamazwi adideke ngenxa yokujula komyalelo owethulwe engxenyeni ephambili yesichazamazwi. Kufanele icaciswe indlela izingcezu zenkulumo ezisetshenziswe ngayo engxenyeni ephambili kodwa umakhi wesichazamazwi akakubekanga emqoka ukuthi isichazamazwi sisebenziseke ngendlela elula ngoba lezi zingcezu zibhalwe ngolimi lwesiNgisi okwenza kube wumqansa ukuziqonda lezi zingcezu zenkulumo kulowo ongalwazi ulimi lwesiNgisi ikakhulukazi njengoba zibhalwe ngokufinyeziwe.

Lokhu kwenza kube umqansa kumsebenzisi wesichazamazwi ukuthola ukuthi ngabe u- 'n' oyisifinyezo sika- *noun* olimini lwesiNgisi ongahunyushelwa olimini lwesiZulu njenge- *bizo* kanti isifinyezo sebizo u- *bz.* olimini lwesiZulu. Kubalulekile ukuthi umakhi wesichazamazwi enze isiqiniseko sokuthi zombili izilimi ezisetshenziswe esichazamazwini esilulimimbili zisetshenziswa ngendlela efanayo. UGouws noPrinsloo (2005: 81) uthi:

Lexicographers do not have to blindly follow stem lemmatisation tradition for the sake of tradition, or worse, assume that stem lemmatisation is more 'scientific' than word lemmatisation.

Abakhi bezichazamazwi akufanele belandele indlela yokuhlela ilema ngesiqu ngokungahlaziyi ngenxa yosiko, okubi kakhulu, becabange ukuthi ukuhlelwa kwesiqu kuyindlela enobusayensi okudlula ukuhlelwa kwegama.

Kungumsebenzi wabakhi besichazamazwi ukuhumusha izingcezu zenkulumo ngolimi lwesiZulu engxenyeni ephambili bese benikeza izifinyezo eceleni kwazo ukuze umsebenzisi wesichazamazwi angabi nokudideka uma esebenzisa isichazamazwi nokuyinto engadalwa ukungaluqondi kahle ulimi lwesiNgisi okuyilo olusetshenziswe engxenyeni ephambili. Engxenyeni ephambili umakhi wesichazamazwi ucacisa ngokuhlukaniswa kwezincazelo ngaphansi kocezu lwenkulumo. Lokhu kwenziwe kwase kusetshenziswa isu lokusetshenziswa kwama- *Roman figure* ngaphakathi kwencazelo. Isib:

yard [ja:d] n. (i) (*measure of length*) (ii) (*sail pole*) (iii) (*court*)

(Ikhasi: viii)

Igceke (i) (*ukukalwa kobubanzi*) (ii) (*insika yoseyila*) (iii) (*igceke*)

Ukuhlukaniswa kuphinde kunikezwe ngohlamvu lwe-alfabethi ngaphakathi kwencazelo ikakhulukazi kulezo zibonelo zezimo zokukhuluma. Isib.

run down: (a) (*knock over*) ...; (b) (*chase*) ...; (c) (*belittle*)

(Ikhasi: viii)

shayisa: (a) (*ukushayisa*) ...; (b) (*jaha*) ...; (c) (*ukubukela phansi*)

Ukusetshenziswa kohlobo lwezinqanaba ezehlukene engxenyeni yokuchaza ilema kungamda umsebenzisi wesichazamazwi ngoba engazibuza ukuthi kungani kungasetshenziswa uhlobo lwezinqanaba olulodwa esichazamazwini. Umsebenzisi wesichazamazwi osezingeni lokuqonda ukufunda ingxenye ephambili engacabanga ukuthi lokhu kusetshenziswa kwezinqanaba ezihlukile zezinqanaba kwenziwe ngenhloso yokufeza izinqanaba ezihlukile esichazamazwini. Kusemqoka ukuthi ulwazi olufana nalolu esichazamazwini lubekwe ngendlela ezoba lula ufinyelele kumsebenzisi wesichazamazwi ukuze abe nokuqonda okuphelele ngokusetshenziswa kwesichazamazwi.

Emshweni ocacisa ilema, igama elithile lisetshenziswe ngendlela yohlamvu lwayo bese lilandelwa uphawu olucacisa ngesikhathi. Ukusetshenziswa kwelema ngohlamvu lwalo kungalekelela umsebenzisi wesichazamazwi ukuthi asheshe akwazi ukuthola ilema emshweni ngoba licaciswe ngohlamvu lwalo.

4.10. Ukusetshenziswa Kwezimpawu Zephimbo

Engxenyeni ephambili umakhi wesichazamazwi uchaza kabanzi ngezimpawu azisebenzisile ezilawula ukwehla nokwenyuka kwephimbo. Nokho uyakubalula ukuthi akulula ukushintsha zonke izimpawu zephimbo. UDoke (1996) ubalula izindlela ezimbili zokwehla kwephimbo (*level tone*) kanye nokwenyuka kwephimbo (*gliding tone*). Engxenyeni ephambili uDoke (1996) ukwazile ukuhlukanisa lokhu kwehla nokwenyuka kwephimbo kwefonetiki okungalekelela umsebenzisi wesichazamazwi ekutheni aqonde ukusetshenziswa kwalezi zimpawu egameni.

Ukucaciswa kwalezi zimpawu kungakwazi ukwelekelela umsebenzisi wesichazamazwi ongasazi kahle isiZulu ngokuthi akwazi ukuphimisa amagama ngendlela efanele ngoba ulimi lwesiZulu lusebenziseka kakhulu ngokuhluka kwephimbo. Olimini lwesiZulu sinamagama esiwabhalala ngendlela efanayo kodwa ebe esho izinto ezimbili ezihlukene isib:

amabele – isitho somzimba somuntu wesifazane esimila esifubeni ancelisa ngaso umntwana.

Amabele – isitshalo esitshalwa emasimini esiyimvubelo yotshwala.

(*Awahlelwanga esichazamazwini sika-Doke (1996)*)

Inyanga. n. *Moon; lunar month.*

(Ikhasi: 620)

Le inyanga eyimvelo eba phezulu esibhakabhakeni uma ekhanyisa ebusuku.

Inyanga. n. *native doctor, renowned doctor; herbalist; deviner.*

(Ikhasi: 620)

Lo umuntu osebenzisa amakhambi esintu ukwelapha abantu.

Umuntu okhuluma isiZulu njengolimi lwakhe lwebale angakwazi ukuqonda incazelo ngokufunda igama emshweni elisetshenziswe kuwo kodwa umsebenzisi wesichazamazwi osalufunda ulimi lwesiZulu kungenzeka angabi nakho ukuqonda igama ngokusetshenziswa kwalo. Lokhu kungagcina kuholele ekutheni umsebenzisi wesichazamazwi elahleke. Ngakho-ke kubalulekile ukuthi isichazamazwi esilulimimbili sikucacise lokhu ukuze abasebenzisi besichazamazwi bawaqonde amagama angophimbohluka kunoma ngabe yimuphi umbhalo abahlangabezana nawo.

Izichazamazwi ezilulimimbili zingabamba iqhaza elikhulu ekucaciseni lolu lwazi kubasebenzisi besichazamazwi abangamaZulu kanye nalabo bezinye izinhlanga

abanentshisekelo yokufunda ulimi lwesiZulu. Okubalulekile okufanele abakhi bezichazamazwi bengakulibali ukuthi izichazamazwi ezilulimimbili yize zakhiwa kusetshenziswa izilimi ezimbili kodwa zingasetshenziswa nangabantu bezinye izilimi ezingasetshenzisiwe esichazamazwini. Umcwaningi ukushayela ihlombe ukucaciswa kokusetshenziswa kwephimbo engxenyeni ephambili yesichazamazwi sika-Doke (1996).

4.11. Ukunikezwa Kwezincazelo Esichazamazwini

Inhloso yesichazamazwi esilulimimbili ukunikeza igama eliqukethe umqondo ofana du nalowo oqukethwe ilema. UGouws noPrinsloo (2005: 52) uthi:

Although bilingual dictionaries include a variety of data types in their articles as part of the treatment of the lemma, their primary function is to provide a target language equivalent for a given source language item.

Yize izichazamazwi ezilulimimbili ziqukatha izinhlobo eziningi zolwazi lwelema njengendlela yokuchaza ilema, kodwa umsebenzi osemqoka wazo ukunikeza igama eliqukethe umqondo ofana nse nowelema onikezwe ngolimi okuhunyushelwa kulo.

Umehluko phakathi kohlobo lwesichazamazwi esilulimimbili kunezinye izinhlobo zesichazamazwi ukunikeza igama eliqukethe umqondo ofana nse nowelema ngolimi okuhunyushelwa kulo esilubiza ngolimi lwesibili emkhakheni wesayensi yokwakhiwa kwezichazamazwi. Isichazamazwi esilulimimbili sithathwa njengomxhumanisi wezilimi ezimbili. Isichazamazwi siyithuluzi lolimi olusetshenziswa kakhulu ezweni elifana neNingizimu Afrika okuyizwe eligqugquzela ubuliminingi.

UDoke (1996) engxenyeni ephambili ucacisa ngokusobala ukuthi isichazamazwi siyawanikeza amagama esiZulu aqukethe umqondo ofana nse noqukethwe yilema. Yize isichazamazwi sinikeza igama eliqukethe umqondo ofana nse nowelema kodwa uyakucacisa ukuthi esikhathini esiningi izincazelo zinesidingo. Ukucaciswa kwalokhu engxenyeni ephambili kubeka ngokusobala ukuthi umsebenzisi wesichazamazwi kufanele akulindele ukuhlangabezana negama eliqukethe umqondo ofana nse nowelema kanye nencazelo yalo engxenyeni ephakathi yesichazamazwi.

Yize kungumsebenzi wesichazamazwi ukunikeza incazelo ephelele yelema kanye nokucaciswa kabanzi kwelema esichazamazwini kusemqoka kodwa umakhi wesichazamazwi kufanele akubeke emqoka ukuthi izinhlobo zesichazamazwi zakhelwa ukuhlangabezana

nezidingo zabasebenzisi besichazamazwi abathile. Ukuchazwa kabanzi kwelema esichazamazwini esilulimimbili kungaba nomthelela omuhle kumsebenzisi wesichazamazwi oluncele ebeleni ulimi kodwa kungabuye kube nomthelela omubi kumsebenzisi wesichazamazwi ongaluncelanga ebeleni ulimi ngoba angaba nokudideka ukuthi yiliphi igama okufanele alisebenzise esimweni asuke ekhuluma ngaso.

USimpson (1999) uthi:

Lengthy, detailed entries were very hard for users not familiar with dictionaries.

Izichazamazwi ezinamalema amade nencazelo ende kwakunzima ukuthi zisebenziseke.

Kubalulekile ukuthi abakhi bezichazamazwi bakubeke emqoka ukubaluleka kokubekwa phambili kwezidingo zabasebenzisi bezilimi zombili ezisetshenzisiwe ukwakha isichazamazwi esilulimimbili. Uma isichazamazwi sakhelwe abasebenzisi abasemabangeni emfundo ephansi, asikho isidingo sokufaka ulwazi oluningi ngaphansi kwelema ngoba lolu lwazi lungagcina lwakhe ukudideka kubasebenzisi besichazamazwi.

UDoke (1996) ubalula ukuthi amagama asuselwa olimini lwesiNgisi iwona anikezwa kakhulu incazelo yegama bese kucaciswa ukuthi liyibizomfakela bese lichazwa ngolimi lwesiZulu. Ibizomfakelwa libekwa ngaphambi kwencazelo yokwakheka kwalo. Ukucaciswa kwalokhu kungaba yisenzo esihle ngoba umsebenzisi wesichazamazwi uba nokuqonda okugcwele ngegama. Amatemu esiZulu akheka ngezindlela eziningi okubalwa kuzo ukwethekela kwezinye izilimi.

UMahlangu (2014: 186) uthi:

There is no living language that can survive without supplementing its vocabulary through borrowing from another or other language(s).

Alukho ulimi olukhona olungasimama ngaphandle kokuthasisela ulwazimagama ngokweboleka amatemu kolunye ulimi.

Ukucaciswa kwala malema akheke ngokwethekela kwezinye izilimi kwelekelela umsebenzisi wesichazamazwi ukuthi akwazi ukuqonda ukuthi lisuselwa kuphi. Nazi izibonelo zala magama:

Commissioner. n. uNkomishi (la), uKhomishinali (la), inxusa likaHulumeni; **High C.:** inxusa elikhulu lombuso. (Ikhasi: 85)

Orchestra. n. i (li)- okhestra, abashayi bezigubhu kanye nezinye izinto ezikhalayo.

(Ikhasi: 323)

Nakuba i-ethimoloji inikeziwe emagameni esiZulu asuselwa esiNgisini kodwa akwenzekanga okufanayo emagameni esiNgisi. Amagama amqondofana esiNgisi nawo awanikeziwe. Isizathu sokunganikezwa kwamagama amqondofana olimi lwesiNgisi ukuthi lolu ulwazi okungafanele lungene kulolu hlobo lwesichazamazwi. Uma kwakhiwa isichazamazwi esilulimimbili esifaka amalema ngezilimi ezimbili kufanele umakhi wesichazamazwi aqikelelele ukuthi usebenzisa indlela namasu afanayo ezingxenyeni ezimbili ezifaka amalema ngezilimi ezihlukene ukuze umsebenzisi wesichazamazwi ekwazi ukuthola ulwazi olufanayo ngezilimi zombili.

4.12. Inhloso Yokwakhiwa Kwesichazamazwi sika-Doke (1996)

Isichazamazwi sika-Doke (1996) siwuhlobo lwesichazamazwi olufaka amalema ngezilimi ezimbili esihlose ukuhlangabezana nezidingo zabasebenzisi besichazamazwi abangamaZulu abanesifiso sokwazi incazelo kanye nokusetshenziswa kwezimo zokukhuluma ezisetshenziswa olimini lwesiNgisi. Lesi sichazamazwi siphinde sihlase ukuhlangabezana nezidingo zabasebenzisi besichazamazwi abakhuluma ulimi lwesiNgisi njengolimi lwebele abanentshisekelo yokuhumusha ulimi lwesiNgisi luye olimini lwesiZulu.

Lolu uhlobo lwesichazamazwi olwaqala ukubonakala ngonyaka we-1948. UDoke (1996) engxenyeni ephambili ubalula ukuthi inkinga enkulu ebhekana nabasebenzisi besichazamazwi abangalukhulumi ulimi lwesiNgisi njengolimi lwebele ukusebenzisa izimo ezithile zokukhuluma olimini lwesiNgisi kanye nokusebenzisa ondaweni. Engxenyeni ephambili uyakucacisa ukuthi lolu hlobo lwesichazamazwi luzame ngakho konke okusemandleni ukuxazulula le nkinga ebhekana nabasebenzisi besichazamazwi.

4.13. Ukuhlelwa Kwezingcezu Zenkulumo

4.13.1. Amabizo

Amabizo aneziqalo ezicacisa kahle ukuhleleka kwawo ngokwezigaba zamabizo afakwe ngaphandle kokushintshwa. UDoke (1996: viii) uthi kubalulekile ukucacisa ukuthi isigaba sesithathu kanye nesigaba sesithupha esisebunyeneni siyavezwa ngokusebenzisa u (*ili-*) wobunye kanye no (*ulu-*). Izigaba eziqala ngonkamisa angeke zihlelwe ngoba lokhu kungadala ukudideka. Isib. isandla (4) isi + **andla**. Wonke amabizo asesigabeni sokuqala nesesibili

ahlelwe ngezinombolo zesi-Arab. Lawa ngamabizo aneziqalo eziqala ngo *um-*, *umu-* noma *u-* isibonelo:

umfana (1), **ubaba** (1a), **umuthi** (2). Ukuhlelwa kwala mabizo ngezinombolo ezihlukile kungakwazi ukwelekelela umsebenzisi wesichazamazwi ngokuthi akwazi ukusheshe athole amagama asesigabeni sokuqala kanye nasesigabeni sesibili ngoba ahlukile kunamanye amabizo afana nalawa: **abayeni, imithi, amakhaza, isithupha, izihambi, into, inkomo.**

(Ikhasi: ix)

Ukusetshenziswa kwezinombolo emabizweni asesigabeni sokuqala kungamenza umsebenzisi wesichazamazwi afise ukwazi ukuthi kungani kusetshenziswe izinombolo kulezi zinhlobo zamabizo. Yize lokhu kungaba yindlela yokuheha umsebenzisi wesichazamazwi ukuthi afunde nangezigaba zamabizo kubalulekile ukuthi umakhi wesichazamazwi aqikelele ukuthi lezi zinombolo zicaca bha kumsebenzisi wesichazamazwi ukuze kungabi yizo eziholela ekutheni adideke uma esebenzisa isichazamazwi.

4.13.2. Ukuhlelwa Kwezenzo

Izenzo zihlelwe ngaphansi kwesiqu lwangasetshenziswa uphawu lwe-*hyphen*. Isibonelo:

Popola. *v. examine (e.g. medically).*

Look through a telescope or microscope.

(Ikhasi: 682)

Thanda. *v. plait, weave.*

(Ikhasi: 783)

Hlakanipha. *v. develop intelligence; become wise, clever, sensible, skilful, intellectually smart; gain experience.*

(Ikhasi: 313)

Ilema elithi **popola** eliyisenzo lihlelwe laba ngaphansi kwelithi u-**popo** oyibizo elisho upopo oyisithelo esidliwayo. Yize umakhi wesichazamazwi ecacisa engxenyeni ephambili ukuthi izenzo zihlelwe zaba ngaphansi kwesiqu kodwa akacacisanga kahle ukuthi ngabe lokhu kwenziwe ezingxenyeni zombili ezifaka amalema ngesiNgisi nangesiZulu. Lokhu kungagcina kuholele ekutheni umsebenzisi wesichazamazwi abe nokudideka ikakhulukazi uma lokhu okubalulwe engxenyeni ephambili engasahlangabezani nakho kweyodwa yezingxenyeni ezingxenyeni ephakathi yesichazamazwi.

Iziphawulo zihlelwe zase zifakwa uphawu lwe-*hyphen* kanti izihlanganiso, izabizwana kanye nezenzokuthi zihlelwe zafakwa ngamagama aphelele.

4.14. Ukucaciswa Kokufundwa Kwamalema EsiNgisi

Indlela amalema afundeka ngayo icaciswe engxenyeni ephakathi yesichazamazwi lokhu kwenziwe ngenhloso yokucacisela umsebenzisi wesichazamazwi ukuthi kufanele aliphimise kanjani igama lesiNgisi. Engxenyeni ephambili umakhi wesichazamazwi ukubalula ukuthi emva kwelema ngalinye lesiNgisi impimiso yalo inikeziwe. Kusetshenziswe izimpawu ezisetshenziswa umhlaba wonke jikelele ukucacisa impimiso yamagama. Ukucaciswa kwempimiso yamagama esiNgisi kuyinto enhle esichazamazwini esilulimibili ngoba umsebenzisi wesichazamazwi onesifiso sokufunda isiNgisi uthola ithuba lokwazi kabanzi ngegama.

Umsebenzisi wesichazamazwi kagcini kuphela ngokufunda nokubhala incazelo yalo kodwa uzijwayeza nokuliphimisa okwenza kube lula ukusheshe afunde ulimi aphinde akwazi ukulisebenzisa enkulumweni yansuku zonke.

Isibonelo:

Goal [goul] n. (i) (*aim*) umgomo (2), isifezo, impokophelo. (Ikhasi: 199)

Umakhi wesichazamazwi ufake impimiso yegama kubakaki engxenyeni ephakathi kodwa akazange achaze engxenyeni ephambili ukuthi impimiso yegama izohlelwa kusetshenziswa yiphi indlela ukuze umakhi wesichazamazwi acaciseleke. Ukuhlelwa kuka **goal** eceleni kwelema kungadala ukudideka kumsebenzisi wesichazamazwi ngoba engangacabanga ukuthi le impimiso yegama kuningi okungafika emqondweni. ULew (2004) uthi:

Those entries with two ways of meaning provision had a confusing effect on learners at the lower levels, probably owing to their overcrowded information.

Amalema anezincazelo ezimbili aba nokudida abafundi abasemabangeni aphansi, okungenzeka ukuthi lokhu kuyimbangela yokufakwa kolwazi oluningi ukuchaza ilema.

Ukunikeza ulwazi oluningi esichazamazwi kungaba nomthelela ongemuhle kumsebenzisi wesichazamazwi ngoba abasebenzisi besichazamazwi abasemabangeni aphansi bengangaqonda ukuthi ulwazi olufakwe kobakaki luyimpimiso yelema. Abasebenzisi besichazamazwi abekho ezingeni elilodwa lokucabanga. Omunye engazitshela ukuthi leli

yigama eliqukethe umqondo ofana nse nowelema. Kubalulekile ukuthi umakhi wesichazamazwi akubeke emqoka ukuthi lesi sichazamazwi singasetshenziswa abantu abangalwazi nhlobo ulimi lwesiNgisi kodwa abazi isiZulu kuphela. Ngakho-ke kufanele aqikelele ukuthi ulwazi lwethulwa ngendlela ecacile engxenyeni ephambili.

Yize umakhi wesichazamazwi eyifakile ingxenye ephambili yesichazamazwi kodwa wethule ulwazi oluningi olungagcina ludale ukudideka kumsebenzisi wesichazamazwi. Lonke lolu lwazi ulwethule ngolimi oluqokwe nguye okuwulimi lwesiNgisi. Umakhi wesichazamazwi akazange azibeke emqoka izidingo zabasebenzisi besichazamazwi abangalwazi ulimi lwesiNgisi. Lokhu kukhinyabeza injulalwazi yokusebenziseka kwesichazamazwi esilulimimbili. Ingxenye ephambili ithuleke ngendlela engaheli nengagcina isidale ukuthi umsebenzisi wesichazamazwi akhethe ukungayifundi.

4.15. Ingxenye Efaka Amalema Ngolimi LwesiNgisi

Umakhi wesichazamazwi usebenzise indlela yohlamvu lwe-alfabhethi ukuhlela amalema esiNgisi. Amalema esiNgisi ahlelwe aphelela ngaphansi kohlamvu lwe- alfabhethi. Lokhu kwenza kube lula kumsebenzisi wesichazamazwi ukuthola igama ngokushesha uma kuqhathaniswa nokuthola igama engxenyeni yesiZulu. Ingxenye yesichazamazwi efaka amalema ngolimi lwesiNgisi ihlelwe ngendlela yohlamvu lwe-alfabhethi. Amalema esiNgisi kule ngxenye ahlelwe aphelelwe awahlelwanga ngendlela yesiqu njengasengxenyeni efaka amalema ngolimi lwesiZulu. Lokhu kwenza kube lula kumsebenzisi wesichazamazwi ukusheshe athole ilema nencazelo yalo okuyigama lesiZulu eliqukethe umqondo ofana nse nowelema.

Nasi isibonelo esithathwe esichazamazwini sika-Doke (1996) umcwaningi asibona sihleleke ngendlela ecacile kumsebenzisi wesichazamazwi nengamenzi abe nokudideka:

accidentally: *adv.* ngengozi.

(Ikhasi: 3)

Adjective: *n.* isiphawulo.

(Ikhasi: 5)

La malema abalulwe ngenhla anikezwe igama elilodwa eliqukethe umqondo ofana nse nowelema. Lokhu kwenza kube lula ukuthola umqondo omumethwe yilema esichazamazwini ngaphandle kokufunisela. UMoropa noKruger (2000: 70) bathi:

The duty of the bilingual lexicographer is to find lexical units in the target language which are equivalent to the lexical units of the source language and then coordinate the two sets.

Umsebenzi womakhi wesichazamazwi esilulimimbili ukuthola amagama olimi okuhunyushwa ngalo aqukethe umqondo ofana nse nowamalema olimi okususelwa kulo bese ezilawula zombili.

Umsebenzi wesichazamazwi esilulimimbili ukunikeza igama elilodwa ngolimi lwesibili eliqukethe umqondo ofana nse nowelema. Lokhu kunikezwa kwegama elilodwa kwenza umsebenzisi wesichazamazwi engafuniseli ngegama angalisebenzisa esimweni akhuluma ngaso. Nakuba kunjalo maningi amalema achazwe ngamagama evile kwelilodwa kulesi sichazamazwi sika-Doke (1996). Ilema elinikezwe igama elevile kwelilodwa engxenyeni ephakathi yesichazamazwi idala ukuthi umsebenzisi wesichazamazwi abe nokudideka ukuthi yilona liphi igama elihambisana nesimo senkulumo asuke ekhuluma ngaso ngaleso sikhathi. Igama elilodwa lingasebenziseka ngezindlela eziningi emshweni. Lokhu kungalawulwa isimo sokukhuluma umsebenzisi asuke ekhuluma ngaso. Nazi izibonelo ezimbili ezinikeza incazelo engaholela ekutheni umsebenzisi wesichazamazwi abe nokudideka:

Add: v.t. (i) enezela, eleka, engeza. (ii) hlanganisa. (iii) fakelela, jobelela, xhumelela. (iv) –sho futhi. (Ikhasi: 5)

Administer: v.t. (i) busa, hlela, phatha. (ii) amukelisa, pha. (iii) sebenzisa. (iv) elapha, gqilasha, jezisa, thetha amacala, fungisa, faka ubuthi. (Ikhasi: 5)

La magama anikezwe ngenhla adala ukudideka kumsebenzisi wesichazamazwi ngoba ugcina engazi ukuthi kufanele asebenzise liphi igama esimweni asuke ekhuluma ngaso. Ukunikezwa kwezincazelo eziningi kungagcina kuholele ekutheni umsebenzisi wesichazamazwi akhethe igama elingahambisani nesimo sokukhuluma asuke ekhuluma ngaso.

4.16. Ingxenye Ethula Amalema Ngolimi LwesiZulu

Lesi sichazamazwi sakhiwe saba nezingxenye ezimbili ezethula amalema ngezilimi ezihlukene. Umakhi wesichazamazwi uqale ngokwethula ingxenye ephambili ebhalwe ngolimi lwesiNgisi wabe esethula ingxenye yokuqala efaka amalema ngolimi lwesiNgisi. Emva kwengxenye efaka amalema ngolimi lwesiNgisi sethulelwa ingxenye ephambili okuyiyo eyethula ingxenye efaka amalema ngolimi lwesiZulu. Ingxenye ephambili yale ngxenye

yethulwe ngolimi lwesiNgesi. Zombili izingxenye eziphambili zesichazamazwi zethulwe ngolimi lwesiNgesi.

Lokhu kusho ukuthi umakhi walesi sichazamazwi wayekhathazeke ngohlanga olulodwa kuphela okuwuhlanga lwabantu abazi ulimi lwesiNgesi njengoba ethula lezi zingxenye ngolimi lwesiNgesi ekubeni uqwebise lwesichazamazwi lucacisa ngokusobala ukuthi lesi yisichazamazwi sesaNgesi kanye nesiZulu. Umakhi wesichazamazwi akababekanga emqoka abasebenzisi besichazamazwi abangamaZulu ngoba wehluleka ukwethula ulwazi olusengxenyeni ngolimi lwesiZulu okuyilo obelungalekelela abasebenzisi besichazamazwi abangamaZulu kanye nabazi ulimi lwesiZulu kangcono kunezinye izilimi.

Engxenyeni ephambili umakhi wesichazamazwi usethulela ukwehlukane kwamaNguni, abeSuthu, amaVenda, amaThonga kanye nohlanga lwe-Inhambane, uhlelo lohlamvu lwe-alfabhethe, izingcezu zenkulumbo, izigaba zamabizo ngokukaMeinhof kusukela esigabeni sokuqala kuya esigabeni seshumi nesikhombisa, izifinyezo, kanye nezimpawu ezisetshenziswe esichazamazwini.

4.17. Ingxenye Ephakathi Ehlela Amalema EsiZulu

Amalema ahlelwe ngendlela yesiqu. Umakhi wesichazamazwi usebenzise indlela yokuhlela uhlamvu lokuqala ngendlela yohlamvu lwe-alfabhethe. Le ndlela iyona esetshenziswa kakhulu ezichazamazwini zesiZulu ngenxa yokuthi ulimi lwesiZulu lungezinye zezilimi ezihlanganisa isiqalo, umsuka kanye nesiqu. UGouws noPrinsloo (2005: 84) uthi:

A typical argument against word lemmatisation for conjunctively written language is that most nouns will fall in the alphabetical categories I, A and U i.e. the first letters of the class prefixes of classes 1-14, and that all verbs will be under U for isiZulu and K for siSwati for example.

Isizathu esiphikisa ukuhlelwa kwamalema ngamagama aphelele olimini oluhlanganisayo ngokubhala ukuthi amabizo amaningi embhalweni engaba ngaphansi kohlamvu lwe-alfabhethe I, A kanye no-U isib. izinhlamvu zokuqala zeziphongozo zezigaba 1- 14, kanye nezenzo zonke zingaba ngaphansi kohlamvu u-U esiZulwini kanye no K esiSwatini.

Isizathu esenza amalema esiZulu ahlelwe ngohlamvu lokuqala kwesiqu abakhi bezichazamazwi basuke bezama indlela elula yokunweba izinhlamvu ze-alfabhethe

esichazamazwini kusukela ohlamvini lokuqala u-A kuya ohlamvini olusekugcineni u Z. Indlela yokuhlela uhlamvu lokuqala lwesiqu ingabukeka njengendlela elula kodwa ayilula kumsebenzisi wesichazamazwi osuke esafunda ulimi lwesiZulu ikakhulukazi uma kusengumqansa ukucana igama ngesiqalo, umsuka, isiqu kanye nesijobelelo.

Umsebenzisi wesichazamazwi ongakalwazi kahle ulimi usuke engazi ukuthi igama alidinga esichazamazwini lihlelwe ngaphansi kwaluphi uhlamvu. Umsebenzisi wesichazamazwi engagcina echitha isikhathi eside efuna igama noma engagcina engalitholanga nhlobo ngaphandle kosizo. Lokhu kukhinyabeza injongo yenjulalwazi yokusebenziseka kwesichazamazwi. UGouws noPrinsloo (2005: 67) bathi:

The main reason for Zulu lemma's to be stem lemmatised is because as far as the lemmatisation of especially nouns and verbs is concerned, users often complain that they cannot find the nouns or specific verbal derivations as they are looking for.

Isizathu esisemqoka esenza amalema esiZulu ahlelwe ngendlela yesiqu ukuthi ngokohlelo lwamalema ikakhulukazi amabizo kanye nezenzo, abasebenzisi bajwayele ukukhalaza ngokuthi abakwazi ukuthola amabizo noma umsuka wesenzo abasuke bewubheka.

Okwenza abakhi bezichazamazwi basebenzise indlela yohlamvu lwe-alfabhethi ukuhlela amalema ukuthi abasebenzisi besichazamazwi bakhalaza ngokuthi abawatholi amalema angamabizo nayizenzo asuke ehlelwe esichazamazwini lokhu kwenza ukuthi abasebenzisi besichazamazwi baphelelwe intshisekelo yokusebenzisa isichazamazwi. Lokhu kungadala ukuthi izichazamazwi zingawufezi umsebenzi ezisuke zakhelwe wona. Abasebenzisi besichazamazwi bagcina bephelelwe isineke sokuthenga izichazamazwi ngenhloso yokuzisebenzisa ngoba nakhu behlulwa ukuthola amagama abasuke bewafuna esichazamazwini. UGouws (2009: 3)

Like all reference sources, dictionaries are consulted because the users need to retrieve specific information.

Njengayo yonke imithombo yolwazi, izichazamazwi zisetshenziswa ngabasebenzisi bazo ngenxa yokuthola ulwazi.

Abakhi bezichazamazwi kufanele baqikelele ukuthi izichazamazwi zethula ulwazi ngendlela evumela abasebenzisi besichazamazwi ukuxhumanisa ulwazi abanalo ngolimi. Ulwazi oluqukethwe isichazamazwi kuhloswe ngalo ukuhlomulisa abasebenzisi besichazamazwi. Uma abasebenzisi besichazamazwi behluleka ukuthola lolu lwazi esichazamazwini lokho kusho ukuthi isichazamazwi asizibeki emqoka izidingo zabasebenzisi baso. Ngokwenjulalwazi

yokusebenziseka abasebenzisi besichazamazwi kufanele bekwazi ukuthola ulwazi oluqukethwe isichazamazwi kusukela engxenyeni ephambili kuya engxenyeni ephakathi kanye nasengxenyeni esekugcineni eyisithasiselo solwazi.

Incazelo yamalema esiZulu ahlelwe ngaphansi kohlamvu lwe-alfabhethi. Igama noma amagama aphelele angaphansi kwesiqu abe esefakwa kubakaki eceleni kwesiqu esihlelwe ngaphansi kohlamvu lwe-alfabhethi. Isibonelo:

-baxo [umbaxo, imibaxo] *n. A forked or doubled object* (Ikhasi: 27)

Ukuhlelwa kwala magama eceleni kwelema kungabukeka kuyiyo enhle emehlweni omakhi wesichazamazwi kodwa umsebenzisi wesichazamazwi osuke enenhloso yokuthola igama elithi umbaxo esichazamazwini engalibheka ngaphansi kohlamvu lwe-alfabhethi u-**u** kanti lingaphansi kwesiqu u-**baxo**.

Ukufakwa kwaleli gama kubakaki eceleni kwegama kungaholela ekutheni umsebenzisi angalitholi igama esichazamazwini ikakhulukazi uma engasazi isiqu. Umsebenzisi wesichazamazwi angacabanga ukuthi la magama afakwe kubakaki asetshenziswe ukuchaza ilema engangafikelwa ukuthi la magama angamagama abhalwe ngokugcwele esiqu.

4.18. Amalema Ezihlahla kanye Nezilwane Esichazamazwini

Ukuhlelwa kwamalema ezihlahla kanye nawezilwane esichazamazwini sesiZulu esilulimilunye kwabe kungenye yezinhloso zokusungulwa kwephrojekthi eyayiholwa nguNkabinde ngonyaka ka we-1977. Ucwangingo olwenziwa ngaphambilini lwaveza ukuthi izichazamazwi zesiZulu zintula amalema ezihlahla kanye nawezilwane. Ukuhlela amalema ezimbali kanye nezilwane ezichazamazwini ezilulimimbili kungaba nomthelela omuhle kubasebenzisi besichazamazwi ngoba abasebenzisi besichazamazwi bengakwazi ukuthola amalema ezilwane kanye nawezitshalo ngezilimi ezimbili.

Umkhakha wezokuvakasha eNingizimu Afrika ubamba iqhaza elikhulu ekuthuthukiseni umnotho wezwe. Umkhakha wezokuvakasha eNingizimu uheha izivakashi emhlabeni wonke jikelele. INingizimu Afrika ingelinye lamazwe ase-Afrika anotho ngobuhle bemvelo obufaka phakathi izilwane zasendle eziyingozi kanye nezihlahla ezingajwayele ukumila kunoma ngabe iyiphi indawo.

Indawo enotho ngezihlahla eziningi ezingajwayelekile indawo eseNyakatho nekwaZulu-Natali. Isihlahla samaganu, umkhanyakude kanye nomsuzwane izihlahla ezingamili noma ikuphi. Abelaphi bendabuko bayazisebenzisa lezi zihlahla ukwenza amakhambi esintu angasetshenziswa ukwelapha abantu. Ukuhlelwa kwamalema ezihlahla nezilwane esichazamazwini esilulimimbili kungaba nomthelela omuhle ngoba abasebenzisi besichazamazwi bezinhlanga ezehlukene umhlaba wonke bengakwazi ukuthola ulwazi ngalolu hlobo lwemvelo. Lokhu kungabanika nethuba lokuthola la malema ngolimi lwesiNgisi kanye nangesiZulu.

Kulesi sichazamazwi sika-Doke (1996) amalema ezihlahla ahleliwe nakuba engahleliwe wonke ngoba maningi angekho. Kodwa umakhi wesichazamazwi wakwazi ukufaka amalema afana nelithi:

umganu i(li) ganu .n. *fruit of umganu tree.*

Beer made from the ripe fruit of above.

Ikhasi: 231

Fig.n. i(li) khiwane, I (li)khuwu;

Umkhiwane (2) umkhuwu (2)

Ikhasi: 171

Yize umakhi wesichazamazwi ekwazile ukuhlela amalema ezihlahla esichazamazwi esilulimimbili kodwa awahleliwe wonke. Lokhu kungadalwa injulalwazi yokusebenziseka incoma ukuthi isichazamazwi esilulimimbili sibe sincane kuhlelwe amagama asetshenziswa abasebenzisi besichazamazwi kuphela. Umakhi wesichazamazwi uyenzile imizamo yokuhlela amalema ambalwa ezimbali. Isib. **rose** v.p.t. i(li)rose, i(li)rozisi (1996: 410). Izichazamazwi zesiZulu zisentula amalema ezihlahla nezilwane. Amalema afana njengalawa: indlulamithi alikho esichazamazwini sika-Doke (1996) lokhu kwenza kube ngumqansa kubasebenzisi besichazamazwi abakhelwe lolu hlobo lwesichazamazwi ukuthola leli gama ngolimi lwesiNgisi.

Abakhi bezichazamazwi ezilulimimbili kusafanele bawuqhube umsebenzi owasungulwa nguNkabinde (1977). Kusafanele benze isiqiniseko sokuthi amalema ezihlahla, ezimbali kanye nawezilwane ayahlelwa ezichazamazwini ezilulimimbili ukuze abasebenzisi besichazamazwi bahlomule ngolwazi abafisa ukuluhlomula ngalo. Lokhu kungaba nomthelela omuhle ikakhulukazi kubafundi abasezingeni lemfundo ephansi ngoba bafunda ngezilwane. Ngakho-

ke ukuhlelwa kwala malema esichazamazwini kungenza kube lula ukuthola igama lesitshalo nesilwane okukhulunywa ngaso endabeni. Njengezilwane ezifana nochakijane nonogwaja okuyizilwane ezijwayele ukutholakala ezinganekwaneni zolimi lwesiZulu kanye nesiNgisi.

4.19. Ingxenywe Engemuva Kwesichazamazwi

Ingxenywe esekugcineni kwesichazamazwi iyingxenywe yesakhiwo sesichazamazwi. Yize le ngxenywe ingesiyo impoqo kodwa ibamba iqhaza elikhulu ukuthasisela ulwazi olwethulwe engxenyeni ephakathi. UGouws noPrinsloo (2005: 39) bathi:

Injulalwazi yokusebenziseka ayihlobene kuphela nengaphakathi lesichazamazwi kodwa nengxenywe ephambili, kanye nengxenywe engemuva yesichazamazwi okuyimiyalelo yokusebenziseka kwesichazamazwi. Le ngxenywe ingaqukatha izithombe noma uhlu lwamagama. Izithombe zingasetshenziswa wumsebenzisi wesichazamazwi ukuthola isithombe esiphelele ngegama elethulwe engxenyeni ephakathi kwesichazamazwi. Ingxenywe engemuva ibamba iqhaza elikhulu emkhakheni wenjulalwazi yokusebenziseka ngoba icacisa kahle ulwazi olwethulwe esichazamazwini.

Kulesi sichazamazwi sika-Doke (1996) umakhi wesichazamazwi akazange ayifake ingxenywe engemuva kwesichazamazwi. Lokhu kwenza kube nzima kumsebenzisi wesichazamazwi ukuba nesithombe esiphelele segama ngoba ayikho indawo esichazamazwini angaphephela kuyo ukuze abone isithombe salokhu okukhulunywa ngakho. Yize ingxenywe engemuva ingesiyo impoqo kodwa ibalulekile esichazamazwini esilulimimbili ngoba ithasisela ulwazi olwethulwe engxenyeni ephakathi. UMongwe (2006: 61) uthi:

Ingxenywe engemuva, yize ithathwa njengefakwa ngokuzithandela nengesiyo impoqo engxenyeni yesichazamazwi, iyingxenywe yesichazamazwi efaka imibhalo elandelayo – uhlu lwemithombo yolwazi, isithasiselo, isithasiselo solwazi olusha, ukuchazwa kwezifinyezo, izithombe kanye nesithasiselo ngemibhalo engafundwa ukwengeza ulwazi olusha esichazamazwini.

Ingxenywe engemuva ibamba iqhaza elikhulu ekwenzeni isiqiniseko sokuthi isichazamazwi siyasebenziseka kubasebenzisi baso. Izichazamazwi ezethula ingxenywe engemuva yesichazamazwi zinikeza ulwazi oluthe thuthu kubasebenzisi bezichazamazwi.

4.20. Isiphetho

Esahlukweni sesine umcwaningi uhlaziye isichazamazwi sika-Doke (1996) kusukela engxenyeni ephambili, engxenyeni ephakathi kanye nasengxenyeni esekugcineni esiqhathanisa nenjulalwazi yokusebenziseka eyasungulwa nguHaas (1962). Lezi zingxenywe zontathu ziqukatha imibhalo elekelela umsebenzisi wesichazamazwi ukuphendula imibuzo asuke enayo ngamagama ezilimi ezisetshenziswe ukwakha isichazamazwi. Kulesi sahluko sethulelwe nazi izihlokwana:

Isingeniso socwaningo, ukuhlaziywa kwesichazamazwi esilulimimbili sesiZulu nesiNgisi, ingxenywe ephambili yesichazamazwi, inhloso yesichazamazwi sika-Doke (1996), ukukhethwa kwamagama, uhlelo nokuhleleka kwamalema, ukusetshenziswa kwezimpawu zephimbo, ukunikezwa kwezincazelo esichazamazwini, ukuhlelwa kwezingcezu zenkulumo, amabizo, ukuhlelwa kwesenzo, ukucaciswa kokufundwa kwamalema esiNgisi, ingxenywe ephakathi yesichazamazwi, ingxenywe efaka amalema ngolimi lwesiNgisi, upelomagama olungashayi emhloleni phakathi kwelema kanye negama elinikeziwe ukuchaza ilema, ingxenywe ethula amalema ngolimi lwesiZulu, ingxenywe ehlela amalema esiZulu, amalema ezihlahla kanye nezilwane esichazamazwini, indlela yokukhrosireferensa engxenyeni ephakathi yesichazamazwi, Ukuchazwa kwamalema esichazamazwini sika-Doke (1996), ingxenywe efaka amalema ngolimi lwesiNgisi, ukweyamaniswa kwamalema engxenyeni efaka amalema ngolimi lwesiNgisi, ukukhrosireferenswa kwamalema asengxenyeni yesiNgisi kanye nengxenywe yesiZulu, ingxenywe esekugcineni kwesichazamazwi kanye nesiphetho sesahluko.

Esahlukweni esilandelayo umcwaningi ukwethula okutholakele kanye neziphakamiso ezizokwelekelela abakhi besichazamazwi ngamasu angasetshenziswa ngengomuso ukwakha izichazamazwi ezibeka emqoka izidingo zabasebenzisi besichazamazwi.

ISAPHLUKO SESIHLANU

Ukwethulwa Kolwazi Olutholakele Kanye Neziphakamiso

5.1. Isingeniso

Kulesi sahluko kwethulwa ulwazi olutholakele kulolu cwaningo bese kwenziwa neziphakamiso ezingakwazi ukwelekelela ucwaningo olulandelayo oluphathelele nezichazamazwi ezilulimimbili emkhakheni wesayensi yokwakhiwa kwezichazamazwi. Ukuhlaziywa kwalolu cwaningo esahlukweni sesine kuveze ngokusobala ukuthi isenkulu

inselelo esabhekene nabasebenzisi bezichazamazwi ezilulimimbili. Lolu cwaningo luveze ukubaluleka kokubekwa emqoka kwenjulalwazi yokusebenziseka eyasungulwa nguHaas (1962) uma kwakhiwa isichazamazwi esilulimimbili. Injulalwazi yokusebenziseka ibeka emqoka abasebenzisi besichazamazwi. Lolu cwaningo luveza ngokusobala ukuthi ukubekwa emqoka kwenjulalwazi yokusebenziseka kwesichazamazwi kwenza isichazamazwi kube ngesisebenziseka kalula kubasebenzisi baso. Lolu cwaningo lukwazi ukwelekelela ekuthuthukiseni izichazamazwi ezilulimimbili ezisazokwakhiwa kanti lukwazi ukwelekelela abakhi bezichazamazwi ukuthi babone ubunzima obuhlangabezana nabasebenzisi besichazamazwi uma isichazamazwi singabeki emqoka izidingo zabasebenzisi baso.

5.2. Ulwazi Oluqoqayo

Lolu cwaningo beluhlose ukucwaninga ukuthi ngabe isichazamazwi esilulimimbili sesiZulu nesiNgisi sika-Doke (1996) siyazibeka emqoka izidingo zabasebenzisi besichazamazwi ukugqugquzela ubuliminingi eNingizimu Afrika. Izinhloso zalolu cwaningo bekuwukuhlaziya ukuthi ngabe injulalwazi yokusebenziseka yabekwa eqhulwini ngesikhathi kwakhiwa lesi sichazamazwi sika-Doke (1996). Inhloso yesibili yalolu cwaningo bekuwukuthola ukuthi ngabe ukwakhiwa kwesichazamazwi esibeka emqoka izidingo zabasebenzisi zilekelela kanjani ekuthuthukiseni ulimi. Inhloso yesithathu yalesi sichazamazwi bekuwukuveza amasu angasetshenziswa ukuthuthukisa izichazamazwi zesiZulu ezilulimimbili ukuze kube yilezo ezisebenziseka kalula kubasebenzisi bazo.

Okuholele ekuqhutshweni kwalolu cwaningo ukuthi abasebenzisi besichazamazwi basakuthola kungumqansa ukuthola ilema lesiZulu esichazamazwini kanti indlela elandelwayo yokuhlelwa amalema esiZulu ibukeka iyindlela engakaqondwa abasebenzisi besichazamazwi abangakakwazi ukucana igama ngendlela yesiqalo kanye nesiqu. Lokhu kwenza kube ngumqansa kubasebenzisi besichazamazwi ukusebenzisa isichazamazwi esihlele amalema ngendlela yesiqu. Abasebenzisi bancamela ukusebenzisa ingxenye efaka amalema ngolimi lwesiNgisi ngoba kuba lula ukuthola ilema ngaphansi kohlamvu lwe-alfabhethi. Lokhu kwenza ulimi lwesiZulu lucindezeleke emkhakheni wesayensi yokwakhiwa kwezichazamazwi zesiZulu ngoba abasebenzisi ababe besalunaka ulimi lwesiZulu kodwa bagxila olimini lwesiNgisi.

Lokhu kuba nomthelela ongemuhle olimini lwesiZulu ngoba ukungasetshenziswa ngendlela efanele kwamalema esiZulu kwenza ulimi lwesiZulu lungalondolozeki kubasebenzisi besichazamazwi kanye nasemphakathini uqobo. Lokhu kukhubaza ubuliminingi eNingizimu

Afrika okuyibo obugqugquzelwa kakhulu. Izichazamazwi zolimi zilondoloza ulimi ezizukulwaneni ngezizukulwane. Uma abasebenzisi besichazamazwi bengawatholi amalema esiZulu esichazamazwini lokhu kuholela ekutheni ulimi lucindezeleke ingunaphakade.

Uma abasebenzisi besichazamazwi bengenalo ugqozi lokusebenzisa ingxenye efaka amalema ngolimi lwesiZulu, lokhu kuveza ngokusobala ukuthi abakhi bezichazamazwi basahlalelwe wumsebenzi wokusungula amasu amasha angasetshenziswa ukuheha abasebenzisi bezichazamazwi ekusebenziseni izichazamazwi. Izichazamazwi ezakhelwa abasebenzisi abasebancane kufanele zihluke kunalezo ezakhelwa abasebenzisi besichazamazwi asebekhulile.

Umnyango wezemfundo wamazinga emfundo ephansi kanye nemfundo ephakeme eNingizimu Afrika wathatha igxathu lokufundisa abafundi bezinhlanga ezehlukene ulimi lwesiZulu kusukela emabangeni aphantsi kuya emazingeni emfundo aphezulu. Ukwentuleka kwezinsizakufundisa okubalwa kuzo izichazamazwi ezibeka emqoka izidingo zabasebenzisi bazo kukhinyabeza leli gxathu. Sekuyisikhathi sokuthi intsha yaseNingizimu Afrika ibambe iqhaza ekuthuthukiseni izilimi zase-Ningizimu Afrika.

5.3. Okutholakele Ngesichazamazwini Esilulimimbili Sika-Doke (1996)

Lolu cwaningo luthole ukuthi ziningi izingqinamba ezibhekana nabasebenzisi besichazamazwi uma besebenzisa isichazamazwi esilulimimbili sika-Doke (1996). Umakhi wesichazamazwi akazibekanga emqoka izidingo zabasebenzisi besichazamazwi. Ziningi nokho izinkinga eziwubufakazi bokuthi isichazamazwi asizibekanga emqoka izidingo zabasebenzisi besichazamazwi.

5.3.1. Izinkinga

Inkinga yokuqala ukuthi umakhi wesichazamazwi unikeze izingxenye ezimbili zesichazamazwi. Umakhi wesichazamazwi ufake ingxenye ephambili engxenyeni efaka amalema ngolimi lwesiNgisi ebhalwe ngolimi lwesiNgisi evuna abasebenzisi besichazamazwi abazi ulimi lwesiNgisi kuphela. Umakhi wesichazamazwi uphinde wafaka ingxenye ephambili ekuqaleni kwengxenye efaka amalema ngolimi lwesiZulu ephindwe yabhalwa ngolimi lwesiNgisi. Umakhi wesichazamazwi ukhombise ukuchema kakhulu nolimi lwesiNgisi ngoba usebenzise ulimi lwesiNgisi kuphela ukwethula lezi zingxenye zombili zesichazamazwi. Lokhu kusho ukuthi uhlangothi abelukhathalele uhlangothi lwabasebenzisi besichazamazwi

abakhuluma ulimi lwesiNgisi njengolimi lwasekhaya. Ulimi lwesiZulu alusebenzanga nhlobo ukwethula ulwazi ezingxenyeni zombili eziphambili.

Umakhi wesichazamazwi akachazanga engxenyeni yokuqala ukuthi wethula izingxanye eziphambili ezimbili ukuze umsebenzisi wesichazamazwi akwazi ukusebenzisa nale ngxanye eyandulela ingxanye efaka amalema ngolimi lwesiZulu. Lokhu kuveza ngokusobala ukuthi nakuba sesibuyekwezwe kaningi lesi sichazamazwi, umakhi wesichazamazwi akazinikezanga ithuba lokubuyekiza amaphutha enzeke ngaphambilini.

Ingxanye ephambili yethula ulwazi oluningi olungagcina seluholela ekutheni umsebenzisi wesichazamazwi angabi nalo ugqozi lokufunda yonke ingxanye ephambili. Lokhu kungaba ezinye zezizathu eziholela ekutheni abasebenzisi besichazamazwi bangayinaki ingxanye ephambili. Uma abasebenzisi besichazamazwi bengaziniki isikhathi sokufunda ingxanye ephambili, lokhu kwenza bengalutholi ulwazi olubalulekile oluphathelele nesichazamazwi sisonke.

Okwesibili okutholwe yilolu cwaningo ukuthi umakhi wesichazamazwi akazinikanga isikhathi esanele sokuqoqa ikhophasi enothile engxenyeni engaphakathi kwesichazamazwi. Lokhu kubonakala ngokuthi kunamalema angatholakali esichazamazwini okungamalema afana nalawa: unobhutshuzwayo - leli gama lisetshenziswe ukuchaza igama elihlelwe engxenyeni yesiNgisi elithi- **football** kodwa umakhi wesichazamazwi akazange alihlele esichazamazwini okungagcina kuholele ekutheni umsebenzisi wesichazamazwi engalutholi ulwazi oluphelele ngelema elithi- **football**. (Ikhasi: 181)

Khawunda - leli gama lisetshenziswe ukuchaza ilema elithi- **counter** elihlelwe engxenyeni efaka amalema ngolimi lwesiNgisi. Ilema elithi khawunda alikho nhlobo engxenyeni efaka amalema ngolimi lwesiZulu. Lokhu kungadalwa upelomagama olusetshenzisiwe ukuhumusha ilema elithi - **counter**. Lokhu kuveza ngokusobala ukuthi umakhi wesichazamazwi akalwenzanga ucwaningo olunzulu ngegama ahumushela kulo. Leli gama elithi khawunda aliwaxhi umqondo wokubala kodwa linikeza umqondo ohlukile.

UGouws (2005) ugcizelela ukuthi ukuqoqwa kwekhophasi enothile kufanele kwandulele ukwakhiwa kwesichazamazwi. Ikhophasi ibamba iqhaza elikhulu ngoba inikeza umsebenzisi wesichazamazwi amagama asetshenziswa kakhulu noma kancane ngabantu abakhela isichazamazwi.

Okwesithathu okutholwe yilolu cwaningo ukuthi isichazamazwi engxenyeni efaka amalema ngolimi lwesiNgisi umakhi wesichazamazwi uhlele amagama alumelayo. La magama ayalumela kanti avusa uhlevane ngoba ayesetshenziswa kakhulu ngabantu abamhlophe ngezikhathi zobandlululo. Isibonelo: **Kaffir**. n. umuntu omnyama waseNyunyana; kuqala leli gama loliqondiswe kakhulu emaXhoseni, kodwa namuhla sekuyigama lokweyisa. Leli gama lenza umuntu omnyama azenyeze ngobuyena. Yize libukeka lilumela kodwa kufanele lihlelwe esichazamazwini. Akufanele umakhi wesichazamazwi akhethe amalema awahlele esichazamazwini kodwa kufanele awahlele ngokusetshenziswa kwawo.

(Ikhasi: 253)

Ukuhlelwa kwaleli lema esichazamazwi kuveza ngokusobala ukuthi umakhi wesichazamazwi akawabuyekazanga amagama ayequkethwe yisichazamazwi ngaphambilini. Kungenzeka leli gama lahlelwe ngezikhathi zobandlululo. Yize kunjalo umakhi wesichazamazwi bekufanele aqikelele ukuthi akalihleli esichazamazwini ngoba licwasa ngokobuhlanga. Unyaka we-1996 unyaka esibuyekazwe ngaso lesi sichazamazwi. Abantu base bephila ezweni lenkululeko. Ukuhlelwa kwaleli gama esichazamazwini kwenza ukuthi lilondolozekele izizukulwane ngezizukulwane.

Inkinga yesine wukuthi izingcezu zenkulumo ezingxenyeni zombili ezifaka amalema zethulwe ngolimi lwesiNgisi kuphela kanye nasengxenyeni efaka amalema ngolimi lwesiZulu. Umakhi wesichazamazwi akazihumushanga izingcezu zenkulumo engxenyeni ephambili. Lokhu kuphoqa abasebenzisi besichazamazwi ukuthi befunde izingcezu zenkulumo ngolimi lwesiNgisi kuphela yize kuyisichazamazwi esilulimimbili lesi sesiZulu nesiNgisi.

Inkinga yesihlanu etholakele kulolu cwaningo ukuthi ilema ngalinye linikezwe incazelo ende, okubalwa kuyo amagama angaphezu kwelilodwa ukuchaza ilema. Lokhu kwenza kube ngumqansa lokhu ngoba umsebenzisi wesichazamazwi egcina ephoqekele ukuthi akhethe igama elilodwa azolisebenzisa elihambisana nesimo asuke ekhuluma ngaso. Lokhu kuba ngumqansa kumsebenzisi wesichazamazwi ongalwazi ulimi ngoba usuke engazi ukuthi yiliphi igama elizohambisana nesimo akhuluma ngaso.

Inkinga yesithupha etholwe yilolu cwaningo ukungafani kwendlela esetshenziswe wumakhi wesichazamazwi ukuhlela amalema engxenyeni efaka amalema esiNgisi, umakhi wesichazamazwi usebenzise indlela ephelile yokuhlela igama. Engxenyeni efaka amalema ngolimi lwesiZulu, umakhi wesichazamazwi usebenzise indlela yesiqu. Lokhu kungabukeka kuwubala kodwa umsebenzisi wesichazamazwi engakuthola kungumqansa ukuthola igama

elihlelwe ngendlela yesiqu esichazamazwini ngoba lokhu kusho ukuthi kufanele aqonde ukucanwa kwegama ngendlela efanele ngaphambi kokuthola uhlamvu lwe-alfabethi olufanele.

Inkinga yesikhombisa etholwe yilolu cwaningo ukushayisana komqondo oqukethwe yilema kanye noqukethwe yigama elinikeziwe ukuchaza ilema. Lokhu kungaholela ekutheni umsebenzisi wesichazamazwi asebenzise igama ngendlela engafanele emshweni. Ukulahleka komqondo wegama kuyinto okufanele ithathwe njengebalulekile ngoba umqondo womusho wonke uyalahleka. UGouws noPrinsloo (2005: 155) bathi ukwentuleka kokuhlobana kwencazelo esigabeni senjulalwazi yesemantiki siholela ekutheni kulahleke umqondo wegama eliqukethe wumqondo ofana nse noweleva.

Inkinga yesishiyagalombili etholakele kulolu cwaningo wukusetshenziswa kwencazelo ukuchaza ilema. Inhloso yomsebenzisi wesichazamazwi ukuthola igama eliqukethe umqondo ofana nse noweleva. Uma isichazamazwi sihluleka ukwethula lolu lwazi lokhu kwenza isichazamazwi kungabi ngesisebenziseka kalula. Ukunikezwa kwencazelo kungumsebenzi wesichazamazwi esingumabuthelakonke.

Inkinga yesishiyagalolunye etholakele kulolu cwaningo ukuthi kunamalema anganikeziwe umqondo ophela wegama. Kukhona amagama asho okuningi okuhlukene. Ngakho-ke kungumsebenzi wesichazamazwi ukwenza isiqiniseko sokuthi wonke umqondo oqukethwe yilema ubekwa obala ukuze umsebenzisi wesichazamazwi akwazi ukulisebenzisa esimweni asuke ekhuluma ngaso.

Enye yezinkinga ukungasetshenziswa kwekhrosireferensi engxenyeni ephakathi yesichazamazwi. UGouws noPrinsloo (2005: 186) bathi umakhi wesichazamazwi akufanele aphuthelwe yithuba eliyinqayizivele lokukhrosireferensa. Lokhu kwenza umsebenzisi wesichazamazwi angakwazi ukubona amagama anokuhlobana esichazamazwini noma amagama amqondofana. Injulalwazi yokusebenziseka igcizelela ukusetshenziswa kwendlela yekhrosireferensi esichazamazwini ukuze abasebenzisi besichazamazwi bakwazi ukubona ukuxhumana kwamagama athile esichazamazwini. Lokhu kubonakala ezingxenyeni zombili. Umakhi wesichazamazwi aqikelele ukuthi incazelo eyethulwe engxenyeni eyodwa iyefana nethulwe engxenyeni elandelayo.

Inkinga yeshumi nanye ukuthi umakhi wesichazamazwi akakwazanga ukuhlela amalema ezimbali kanye nawezilwane ngendlela efanele. Nakuba eyenzile imizamo yokukwenza lokhu

kodwa ucwaningo luveza ukuthi kusenamagebe adinga ukuvalwa abakhi bezichazamazwi bengomuso.

Inkinga yeshumi nambili ukuthi isichazamazwi asinayo ingxenye engemuva. Yize umakhi wesichazamazwi engaphoqelekele ukufaka ingxenye engemuva esichazamazwini kodwa ibamba iqhaza elikhulu. Injulalwazi yokusebenziseka igqugquzela ukufakwa kwayo ngoba iqukatha ulwazi oluyisithasiselo olungasiza abasebenzisi besichazamazwi abadinga ukucaciseleka. Ingxenye engemuva ingaba nezithombe zamagama ethulwe engxenyeni ephakathi yesichazamazwi.

5.3.2. Izixazululo

Umcwaningi ube esebuka okungaba yizixazululo kulezi zinkinga ezethulwe ngenhla. Okokuqala okungenziwa ukuthi umakhi wesichazamazwi abuyekeze lesi sichazamazwi bese enza isiqiniseko sokuthi ufaka ingxenye ephambili yesichazamazwi eyethulwa ulwazi ngendlela ecacile. Lokhu angakwenza ngokwenza isiqiniseko sokuthi aqikelele ukusebenzisa izilimi ezimbili okuyisiZulu nesiNgisi. Lokhu kungalekelela kakhulu abasebenzisi besichazamazwi ngoba izinhlanga zombili ezihloswe ukulekelelwa ngesichazamazwi zingathola umyalelo ngolimi lwebele. Lokhu kungenza umehluko omkhulu ngoba bangakwazi okufanele bakulindele engxenyeni ephakathi kanye namasu okufanele bawasebenzise ukuthola ulwazi engxenyeni engaphakathi yesichazamazwi. Umakhi wesichazamazwi kufanele acacise ngokusobala ukuthi isichazamazwi siqukethe izingxenye ezimbili zesichazamazwi ukuze umsebenzisi wesichazamazwi engaphuthelwa yithuba lokusebenzisa ingxenye eyethula ulwazi ngokusetshenziswa kwengxenye yesichazamazwi efaka amalema ngolimi lwesiZulu bese eqikelele ukufaka ulwazi olukwazi ukuqondwa abasebenzisi besichazamazwi.

Okwesibili okungenziwa ukuthuthukisa lolu hlobo lwesichazamazwi wukuthi ngaphambi kokwakhiwa kwesichazamazwi umakhi wesichazamazwi enze ucwaningo olunzulu ngabasebenzisi besichazamazwi abahlose ukwakhelwa isichazamazwi. Umakhi wesichazamazwi kufanele aqikelele ukuthi uqoqa ikhophasi enothile ezokwazi ukumnikeza ulwazi olugcwele ngamagama asetshenziswa kakhulu wumphakathi nabhekwa kakhulu abasebenzisi besichazamazwi. UKennedy (1998: 20) uthi ikhophasi kufanele iqukathe imibhalo eyehlukile okubalwa kuyo ekhulunyiwe kanye nebhaliwe ukuze kube ikhophasi enothile.

Okwesithathu okungenziwa wukuhumusha izingcezu zenkulumo. Ukuhunyushwa kwalezi zingcezu zenkulumo kungenziwa engxenyeni ephambili eyandulela ingxenyefaka amalema ngolimi lwesiZulu. Abasebenzisi besichazamazwi kufanele bakwazi ukuhumusha izingcezu zenkulumo ngezilimi zombili ezisetshenziswe esichazamazwini. Abasebenzisi besichazamazwi kufanele bekwazi ukuzisebenzisa lezi zingcezu zenkulumo ngendlela efanele.

Okwesine okungenziwa ukuthi umakhi wesichazamazwi aqikelele ukugwema izincazelo ezinde ezisetshenziswa ukuchaza amalema. Amalema kufanele anikezwe igama elilodwa eliqukethe umqondo welema. Umakhi wesichazamazwi kufanele akubeke emqoka ukuthi uhlobo lwesichazamazwi esilulimimbili luhlose ukunikeza ilema eliqukethe umqondo welema. UGouws noPrinsloo (2005: 52) bathi:

Although bilingual dictionaries include variety of data types in their articles as part of the treatment of the lemma, their primary function is to provide target language equivalent for a given source language item.

Yize isichazamazwi esilulimimbili siqukatha izinhlobo ezihlukene zolwazi kodwa umsebenzi wazo ukunikeza igama eliqukethe umqondo ofana nowe lema ngolimi okuhunyushelwa kulona.

Abakhi bezichazamazwi ababhekene nengwadla yokuhlela amalema ngezilimi zase-Afrika kusafanele babuyekeze ukuhlelwa kwamalema ngendlela yesiqu. Ukuhlela amalema ngendlela yesiqu kuyindlela ebukeka ilula ukuze kuhlelwe amalema ngaphansi kohlamvu lwe-alfabethi. Yize kunjalo ucwaningo luveza ukuthi abasebenzisi besichazamazwi basakuthola kungumqansa ukuthola ilema abasuke belibheka esichazamazwini ikakhulukazi kubasebenzisi besichazamazwi abangakakwazi ukucana igama ngokwesiqalo nesiqu. Kungumsebenzi womakhi wesichazamazwi ukwenza isiqiniseko sokuthi indlela esetshenzisiwe ukuhlela amalema kuba ngesebenzisekayo kumsebenzisi wesichazamazwi.

Okwesihlanu okungenziwa ukuthi umakhi wesichazamazwi kufanele aqikelele ukuthi ingxenyefhakathi yesichazamazwi yethula ilema eliqukethe umqondo ofana nse nowe lema. Kungumsebenzi womakhi wesichazamazwi ukugwema ukushayisana komqondo phakathi kwelema kanye negama elihunyushelwe kolunye ulimi. Umakhi wesichazamazwi kufanele enze isiqiniseko sokuthi wenza ngakho konke okusemandleni ukuthola igama eliqukethe umqondo ofana nse nowe lema. Lokhu kuyolekelela ekutheni kugwemeke ukushayisana komqondo phakathi kwamalema kanye namagama aqukethe umqondo ofana nse nowe lema.

Okwesithupha okungenziwa ukuthi umakhi wesichazamazwi enze isiqiniseko sokusebenzisa indlela yokukhrosireferensa engxenyeni ephakathi yesichazamazwi. Ithuba

lokukhrosireferensa lenza umsebenzi wokusebenzisa isichazamazwi ube lula ngoba abasebenzisi besichazamazwi bathola ithuba lokufunda ngamagama asho okucishe kufane noma okufana ncamashi.

Okwesikhombisa okungenziwa ukufakwa kwengxenywe engemuva bese kufakwa izithombe ezizokwazi ukulekelela abasebenzisi bezichazamazwi ngokuthi babone isithombe esiphelele segama lento abebengayiqondi. Umakhi wesichazamazwi kufanele nakanjani asebenzise ithuba lokucacisa ulwazi olwethulwa yisichazamazwi. Umakhi wesichazamazwi engasebenzisa izithombe eziyimibala ezizokwazi ukudoba iso lomsebenzisi wesichazamazwi. Lokhu kungatshala nenhlansi yothando lokusebenzisa isichazamazwi ikakhulukazi kubasebenzisi bezichazamazwi abasebancane.

5.4. Iziphakamiso

Lolu cwaningo luqhutshwe kusetshenziswa indlela yohlaziyombhalo. Lolu cwaningo luqhutshwe ngokuqhathanisa injulalwazi yokusebenziseka kwesichazamazwi kubhekwa isichazamazwi sika-Doke (1996). Ucwanningo luveze ukuthi ziseziningi izingqinamba ezibhekana nabasebenzisi bezichazamazwi ezilulimimbili. Ngokwenjulalwazi yokusebenziseka, isichazamazwi sika-Doke (1996) sicacisa ngokusobala ukuthi asemaningi amagebe. Abasebenzisi besichazamazwi ababekwanga emqoka ikakhulukazi abanentshisekelo yokufunda ulimi lwesiZulu.

Umcwaningi uphakamisa ukuthi lesi sichazamazwi sika-Doke (1996) sibuyekwezwe bese kubekwa emqoka injulalwazi yokusebenziseka ukuze abasebenzisi besichazamazwi bezokwazi ukuhlomula ngethuba lokuzithuthukisa ngezilimi ezimbili ngesikhathi esisodwa. Ubuliminingi eNingizimu Afrika buncike ekwelekeleleni izichazamazwi ezilulimimbili. Uma izichazamazwi ezilulimimbili zibeka abasebenzisi bazo phambili lokhu kusiza ngokuthi linyuke izinga labantu abasebenzisa izichazamazwi ezilulimimbili.

Ukusetshenziswa kwendlela yokukhrosireferensa kungenye yezindlela ezingasiza ukwelekelela ekwenzeni isiqiniseko sokuthi isichazamazwi sisebenziseka ngendlela elula futhi inqobe umqingo omkhulu wesichazamazwi. Indlela yokukhrosireferensa ilekelelela umsebenzisi wesichazamazwi ukuthi akwazi ukusheshe abone amagama ahlobene esichazamazwini bese ekhetha afisa ukulisebenzisa enkulumweni yakhe. Le ndlela inconywa kakhulu yinjulalwazi yokusebenziseka ngoba yenza kube lula ukusebenzisa isichazamazwi ikakhulukazi esilulimimbili.

Ibhodi i-PanSALB kufanele liqikelele ukuthi ama-National Lexicographic Units (ama-NLU) okuyiwo abhekele ukwakhiwa nokuthuthukiswa kwezichazamazwi awuqhuba ngendlela efanele umsebenzi wokwakhiwa kwezichazamazwi ezithuthukisa izilimi zaseNingizimu Afrika ngaphandle kokuphazamiseka. Ama-NLU kufanele aqhubeke nokusebenza ngokuzikhandla ukwenza isiqiniseko sokuthi izichazamazwi ezilulimimbili zakhiwa ngendlela ebeka abasebenzisi bazo emqoka. UGouws noPrinsloo (2005: 10) bathi:

PanSALB has to regard the establishment and maintenance of the NLU's as the most important part of the primary comprehensive lexicographic process in South Africa.

Inhlangano yebhodi iPanSALB kufanele isungule bese ilondoloza amaNLU njengomsebenzi osemqoka wokwakhiwa kwezichazamazwi eNingizimu Afrika.

Ukwakhiwa kwezichazamazwi ezilulimimbili eziningi okuhloswe ngazo ukwelekelela abasebenzisi bezichazamazwi abasemazingeni ahlukene emfundo kungumsebenzi osemqoka kakhulu okufanele uqhubeke ngaphandle kokuphazamiseka. Lokhu kuyokwelekelela kakhulu ukwenza umsebenzi wokufundisa izilimi ezimbili ngesikhathi esisodwa ube impumelelo. Kungaba yinto enhle ukuthi abasebenzisi bezichazamazwi abasemazingeni elilodwa bekwazi ukukhetha kweziningi izichazamazwi. Lokhu kungabanika ithuba lokuthi bakhethe isichazamazwi okuyisona sona esibeka emqoka izidingo zabo nabasibona sisebenziseka kalula kunazo zonke. Isibonelo: abasebenzisi besichazamazwi bengakuthokozela ukusebenzisa isichazamazwi esisemazingeni labo nesiqukethe ulwazimagama olusetshenziswa njalo emphakathini. Lokhu kungagwema inkinga yokungawatholi amagama athile esichazamazwini.

Izichazamazwi ezisemazingeni aphantsi zingakhiwa bese kufakwa izithombe ezichazamazwini ukuze abasebenzisi besichazamazwi babe nomqondo ophelele owethulwa yilema. Lokhu ngeke kulekelele kuphela abasebenzisi besichazamazwi abangamaZulu kodwa kungalekelela nabasebenzisi abangewona amaZulu abanentshisekelo yokufunda ulimi lwesiZulu kanye nolwesiNgisi ngesikhathi esisodwa. Isithombe senza umsebenzisi wesichazamazwi abone ukuthi kukhulunywa ngani esichazamazwini.

Ukwakhiwa kwezichazamazwi zamazinga ahlukene kungabalekelela abasebenzisi besichazamazwi ngoba ulwazimagama olusetshenziswa emazingeni ahlukene emfundo alufani. Ulwazimagama olusetshenziswa abasebenzisi besichazamazwi abasemazingeni aphantsi alufani nolwazimagama olusetshenziswa abasebenzisi besichazamazwi abasemazingeni aphakathi kanye nolusetshenziswa abasebenzisi besichazamazwi abasemazingeni aphezulu emfundo. Ukwakhiwa kwezichazamazwi ezihlukanisa amazinga

emfundo kungabalekelela abasebenzisi besichazamazwi ngoba bengaba nolwazi olugcwele lokukhetha izichazamazwi ezisezingeni labo.

UHaas (1962) uthi kubalulekile ukuthi abasebenzisi besichazamazwi bathole ulwazi abasuke beludinga ngaphandle kokuchitha isikhathi eside besebenzisa isichazamazwi. Lokhu kubiza ukuthi abakhi bezichazamazwi bakhe izichazamazwi ngendlela eqoqekile. Izichazamazwi ezilulimimbili kufanele zehluka ezichazamazwini ezingomabuthelakonke. Isichazamazwi esilulimimbili kufanele siqukathe lokho okubhekwa kakhulu abasebenzisi besichazamazwi. Kanti isichazamazwi esingumabuthelakonke singaqukathi lonke ulwazi oluphathelele nalolo limi. Abakhi bezichazamazwi ezilulimimbili kufanele benze isiqiniseko sokuthi izichazamazwi zakheka ngendlela eqoqekile. Akufanele zibe yimiqingo emikhulu ngoba lokhu kukodwa kungaholela ekutheni umsebenzisi wesichazamazwi akhethe ukungasisebenzisi ngoba exakwa wubukhulu baso.

Yize kukuningi osekukhulunyiwe ngenjulalwazi yokusebenziseka kwezichazamazwi, kodwa abakhi bezichazamazwi kusafanele bazibophezelele ekwenzeni isiqiniseko sokuthi babamba iqhaza ekufundiseni abasebenzisi besichazamazwi ngokusebenziseka kwesichazamazwi. Lokhu bangakwenza ngokuvakashela izikole kanye nokusebenzisa ithuba lezinkundla zokuxhumana ukwenza isiqiniseko sokuthi abafundi baziqonda zonke izidingo ezethulwa yisichazamazwi. Isichazamazwi esifaka amalema ngendlela yesiqu siphosa inselelo yokuthi abakhi bezichazamazwi babambisane nomnyango wezemfundo ukwenza isiqiniseko sokuthi abafundi bayakuqonda ukucanwa kwegama kanye nokubaluleka kwesichazamazwi.

Njengoba umnyango wezemfundo ubamba iqhaza elikhulu ekugqugquzeneni abafundi ukuba bafundele umkhakha wesayensi kanye nomkhakha wezolimo, kubalulekile ukuthi ubambe iqhaza ngokuqwashisa abafundi ngamathuba emisebenzi atholakala emkhakheni wesayensi yokwakhiwa kwezichazamazwi. Lokhu kungakwazi ukuheha abafundi abasebancane abangaba namasu amasha okusungula izichazamazwi ezizosebenziseka kalula kubasebenzisi bazo.

5.5. Iziphakamiso Ngocwaningo Olusazoqhutshwa

Ucwaningo oluphathelele nomkhakha wesayensi yokwakhiwa kwezichazamazwi zesiZulu nesiNgisi kusafanele lwenziwe. Ekuqoqweni kwalolu cwaningo kuvele ubufakazi bokuthi izichazamazwi ezilulimimbili zisasilela emuva ngokwenjulalwazi yokusebenziseka. Lolucwaningo luveza ukuthi emhlabeni wonke jikelele abasebenzisi besichazamazwi basakuthola

kungumqansa ukusebenzisa izichazamazwi ezilulimimbili. Ziningi izinkinga ezisahlangabezana nabasebenzisi bezichazamazwi emhlabeni wonke jikelele, e-Afrika kanye naseNingizimu Afrika. Izichazamazwi zesiZulu nesiNgisi zisantula ucwaningo olungenziwa ukuzithuthukisa. INingizimu Afrika iyizwe elikhuthaza ubuliminingi ngakho-ke izichazamazwi ezilulimimbili zibamba iqhaza elikhulu ekuthuthukiseni ubuliminingi ezikoleni kanye nasemphakathini.

5.6. Isiphetho

Ukuqhutshwa kwalolu cwaningo kuveze ukuthi kusenezingqinamba eziningi ezithinta ukusetshenziswa kwezichazamazwi ezilulimimbili. Nakuba zikhona izichazamazwi ezilulimimbili ezakhiwe eziyingcosana kodwa ucwaningo luveza ukuthi izichazamazwi zesiZulu kanye nesiNgisi zisadinga ukubuyekwezwa ngendlela ezobeka emqoka injulalwazi yokusebenziseka. Ukwanda kwezichazamazwi ezibeka emqoka izidingo zabasebenzisi bezichazamazwi ezilulimimbili kwelekelela ekutheni abasebenzisi bezichazamazwi babe nogqozi lokusebenzisa izichazamazwi ezilulimimbili. Ngokwenzanjalo bazokwazi ukuhlomula ngolwazi lwezilimi ezimbili ngesikhathi esisodwa. Ubuliminingi buxhumanisa amazwe, benza ukuxhumana kube ngumsebenzi olula kubantu emhlabeni wonke jikelele. Ukwanda kwabantu abanogqozi lokufunda izilimi ezimbili ngesikhathi esisodwa lokhu kwenza kube lula ukuxhumana kwabantu.

Izichazamazwi ezilulimimbili kusafanele zibuyekwezwe ngendlela ezobeka emqoka izidingo zabasebenzisi bezichazamazwi phambili.

Uma abakhi bezichazamazwi bengawubeka emqoka umsebenzi wokwakhiwa kwesichazamazwi, lokhu kungaholela ekutheni izichazamazwi ezizokwakhiwa ngengomuso zibeke eqhulwini izidingo zabasebenzisi bazo. Izichazamazwi akufanele zakhelwe uhwebo kuphela kodwa kufanele zakhiwe ngendlela ezokwenza isiqiniseko sokuthi zibeka emqoka izidingo zabasebenzisi bazo.

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