

UKWENZIWA KWESICHAZIMAGAMA SESILENGI OLIMINI  
LWESIZULU

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LO MSEBENZI WENZIWE UKUHLANGABEZANA NEZIDINGO  
ZEZIKU ZE-MASTERS  
NGAPHANSI KOMNYANGO WESIZULU ENYUVESI  
YASEDURBAN-WESTVILLE

ABELULEKI:  
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NO  
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YETHULWE NGONYAKA  
KA  
2000



**UKWENZIWA KWESICHAZIMAGAMA SESILENGI OLIMINI  
LWESIZULU**

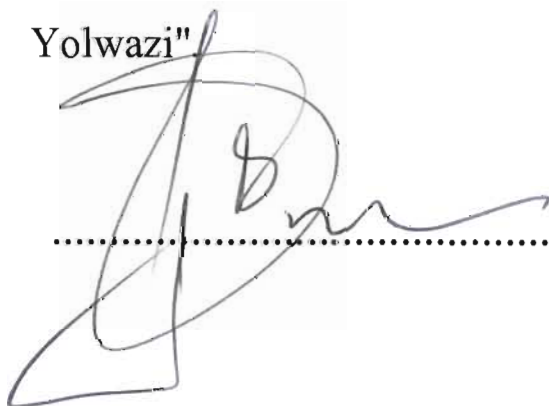
**Declaration**

I declare that "**Specialized Lexicography of IsiZulu Slang**" is my own work and that all the sources used have been indicated and acknowledged by references.



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Ngiyafunga ngiyaqinisa ukuthi lo msebenzi ungowami, akuwona owomunye umuntu. Amagama abantu okusetshenziswe imisebenzi yabo njengemithombo yolwazi aveziwe ekupheleni kwalolu cwaningo ngaphansi kwesihlokwana esithi "Imithombo Yolwazi"



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## ABSTRACT

The research '**Specialized Lexicography with reference to the Zulu Slang**' focuses on the aspects of language development which have not yet been considered in isiZulu language. The study also tries to uncover how other languages have benefited from slang words.

Linguistic, lexicographical and psycho-social theories have been used in this study to guide the analysis and interpretation of the data. Fromkin and Rodman's (1978) general linguistic theory states that for one to understand one's humanity, one must understand the language that makes one human. The only specific theory of lexicography is that of Zgusta (1971). This theory says that lexicography is connected with all language disciplines. However, there are other theories that have been used like Symbolic Interaction Theory by Mead (1934) which focuses on the way in which people interact with others. Attraction Theory has been used. This theory states that some people get attracted to others, while some incur losses during the process. The Attraction Theory by Grush, Clore, and Costin, (1988) is a psychological theory which proposes that it is human nature to be attracted to things which come easily.

Data was collected by means of the participant observation method so that naturally-occurring data could be observed and noted. In the case of slang, speakers use this subconsciously at most times. Hence, this method proved to be the best and most reliable method for collecting primary data.

The findings of the study indicates that slang words have a major contribution in a language development. Zulu slang words are constantly being used in texts, television and radio. Hence, these words are very much part of Zulu language development and change. However, they have not been documented in a dictionary or otherwise.

The main conclusion of the study is that Zulu slang words are part and parcel of many Zulu speakers vocabulary. This, therefore, creates the need for documentation of these words in a dictionary viz. a dictionary of Zulu slang.

The following recommendation are made:

1. The formulation of a Zulu Slang Dictionary is an imperative.
2. Other African languages should also pursue such an endeavor.
3. NRF, PANSALB and other language related councils should not only focus on the standardization of languages, but ought also to focus on the development of non-standard varieties e.g. Slang, these institutions should also offer funding with regard to such developments.

## **Amazwi okubonga**

Ngithanda ukubonga uMdali wami ongigcinile kwaze kwafika leli thuba lokuba ngiphothule lo msebenzi. Ukuba bekungoba ngihlengwe Nguye ngakube angifikanga esiphethweni sawo ngisaphila. Ukwenza ucwaningo ikakhulukazi oluphatelene nezichazimazwi, akuyona into yokudlala.

Ngifisa ukubonga bonke laba abalandelayo abangisiza ukuze lolu cwaningo lube yimpumelelo.

Ngibonga kakhulu kumeluleki wami uSolwazi P. J. Zungu, ngesineke sakhe sokungicathulisa engivula amehlo lapho ngingaboni khona. Ngithi kuye, "Manzini, Gwabini, Geda" izinkedama ezifana nami ziseza zizoncela kuwe, ngakho-ke ungadinwa nangomuso. Sengathi ungenza njalo nakwabanye.

Ngibonga kakhulu nakuSolwazi uCanonici ngakho konke angenzele khona ukuze lo msebenzi ube yimpumelelo. Ngithi kuye "Solwazi baningi abasazokudinga ngakho-ke sengathi inkosi ingakwandisela izinsuku zakho zokuphila".

Ngiyobe ngenze iphutha elikhulu uma ngingase ngikhohlwe uSolwazi R. Sitaram ongomunye wabasizi bami. Ngithi kuyena "Ume njalo nje".

Ngiphinde ngibonge I-National Research Foundation (NRF), lena ebeyaziwa ngokuthi yi-CSD ngokuthi ingisize ngokungixhasa ngezimali ngenkathi ngenza lolu cwaningo. Kule nhlango ngithi: "Sengathi ingabasiza nabanye abangenele lo mshikashika".

Ngiyobe ngikhohlwe lukhulu uma ngingase ngikhohlwe ngabazali bami ubaba uGeorge ongasekho nomama uLisa MaNkosi Simelane. Ngithi kubo "Bondlovu ezidla ekhaya ngokweswela abelusi, nangizala, ngosizo lwenu".

Ngithanda ukubonga nakuDokotela uShabane ngosizo lwakhe kanjalo nesikhathi sakhe asichithe ngenkathi engicebisa mayelana nokubhala ucwaningo. Ngithi kuye "Mqhakama", lokho okwenze kimi sengathi ungenze njalo nakwabanye.

Ngiphinde ngishaye izandla kuNkosazane Bongi Chirwa noNkosazana Delisile Nkosi ngosizo lwabo abangisiza ngalo. Ngithi kubo, izintombi zenza njalo ngoba kazilazi ikusasa ukuthi liziphatheleni. Leso sineke enisikhombisile kimina sengathi inkosi inganisiza ngakho konke enikuhlosile.

Ngiyobe ngenze iphutha ngingakhohlwa labo abangisiza ezindaweni lapho kwakuqoqwa khona ulwazi. Angeke ngakwazi ukubabala ngamunye, ngakho-ke ngibabopha ngabhande linye ngithi "Lokho enakwenza kimi, sengathi ningenza kanjalo nakwabanye".

Okokugcina, ngibonga ezinganeni zami uVusi, Andile, Thabang kanye nendodakazi uMfundo, ngithi kuzo "Lokhu ngikwenze ngokubekezela kwenu ngokuthi nihlalele ethembeni lokuthi ngizobuya sihlale ndawonye".

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## ISAHLUKO SOKUQALA

### UKWETHULWA OKUQUKETHWE UCWANINGO

#### 1. Isingeniso

Isihloko salolu cwaningo simayelana nokubhalwa kwesichazimagama esiqondene nesilengi olimini lwesiZulu. Lolu cwaningo lungolunye olungena ngaphansi komkhakha wokubhalwa kwezichazimagama (iLekzikhografi). Ngenxa yokuthi ucwaningo olufana nalolu lungolokuqala olimini lwesiZulu, kuzodingeka ukuba umcwaningi achaze ukuthi lapho kuqoqwa amagama, aqondene nesichazimagama salolu hlobo, kuqoqwa amagama anjani futhi ahlelwa kanjani njengoba iningi lawo kungamagama angekho emthethweni. Lokho, umcwaningi ukwenze ngenhloso, yokuthi umfundi walolu cwaningo azi ukuthi amagama akulolu cwaningo, athathwe enjengoba umphakathi uwasebenzisa. Ngokwezichazimagama, umbhali wezichazimagama unelungelo lokunikeza eyakhe incazelo. Bangingi ababhali abaphawula mayelana neqhaza angalibamba umbhali wezichazimagama; omunye wabo uZgusta (1971).

Mayelana neqhaza elingabanjwa umbhali wezichazimagama, uZgusta, (1971:187) uphawula ngokuthi; umbhali wezichazimagama angawaqamba amagama ngezindlela ezehlukene. Lokho, angakwenza ngokuthi anikeze umqondo omusha kunalowo omdala, futhi angawahlela ngezimo ayizo aphinde achaze nalapho esuselwe khona. Wengeza ngokuthi lokho kungasiza ekutheni kungabi bikho umkhawulo ekutholeni amagama amasha adingekayo ezindawo ngezindawo njengoba izinto zishintsha njalo ngenxa yobuchwepheshe. Ngokwenze njalo, kuyosiza nasezincazelweni zamagama njengoba zihlala zishintsha ngaso sonke isikhathi. Uphetha ngokuthi impilo yolimi

isekusetshenzisweni kwalo, ekubhalweni kwalo kanye nasekukhulunyweni kwalo. Ephawula ngalesi simo uma simcaphuna ngesiNgisi, uZgusta uthi:

" Lexicographers can coin new expressions, they can normalize their form and meanings, they can systematize and clarify the old ones, they can help in endless number of such exceedingly useful and necessary tasks. The real life of a language, however, is in its use, in its literature and in oral communication of all types" (Zgusta, 1971:187).

Kanti uCluver, (1989:13) ongomunye futhi usaziwayo kwezokubhalwa kwezichazimagama uthi, umbhali wesichazimagama ungumhlanganisi wamagama olimi olwejwayelekile (olusetshenziswayo) olukhulunywa emphakathini okuzothi ekugcineni kuphume isichazimagama. Simcaphune lapho ebeka khona ngesiNgisi mayelana nombhali wezichazimagama ethi: "*A lexicographer is a compiler of common language dictionaries*" (Cluver, 1989:13).

Okunye esingaphawula ngakho lapha ukuthi ababhali bezichazimagama kabazihleleli ngokwentando yabo lawo magama abawaqoqile, kepha kunenqubo abayilandelayo lapho sebehlela lelo nalelo gama ukuze likwazi ukuhlangabezana nezidingo zomfundi. Ukuhlahlelwa kwezichazimagama kwahlukahlukene njengoba kwahluke izichazimagama. NgokukaNkosi, (1999:39) uthi, uZgusta, (1971) izichazimagama zehlukene kashumi nambili. Lo mehluko uhlanganisa izinhloso zazo, ezikhuluma ngakho, kanye nesifundo ezikhuluma ngaso. Lezi zichazimagama, zahlukaniswe ngendlela ezisebenza ngayo. Lapha ngezansi, sizothola izinhlobo zezichazimagama ngokwehluka kwazo.

## **1.2 Izinhlolo zezichazimagama ezitholakala esiNgisini kanye nasesiBhunwini**

Izichazimagama zehlukahlukene ngokubhalwa kwazo. Loku kuhlukahlukana kudalwa izinhloso zazo. Okunye okwenza ukuthi zehlukane yindlela lezi zichazimagama ezichaza ngayo. Izinhlolo zezichazimagama ezikhona ezilimini zesilungu yilezi:

### **(i) Isichazimagama sesikole**

Lesi sichazimagama siklanywe ngendlela yokuthi sihlangabezane nezidingo zabafundi ukuze umfundi akwazi ukuthola izilimi kanye nezifundo ngokwahlukana kwazo. Lesi sichazimagama sichaza amagama ezifundo ezinjengezomlando, ezezwe, njalonjalo.

### **(ii) Isichazimagama sabafundi**

Lesi sichazimagama sichaza amagama ngendlela elula kakhulu. Lokho kwenzelwa ukuthi yilowo nalowo mfundi akwazi ukuqondisisa lokho okushiwoyo ngegama. Inhloso ngalolu hlobo lwesichazimagama ukuthi abafundi basizwe ekufundeni izilimi okungezokufika noma okungezona ezakubo.

### **(iii) Isichazimagama samagama amukelekile**

Lesi sichazimagama siveza ulimi olwemukelekile. Lokho sikwenza ngokuthi sigxile emagameni asuke evele esesetshenziswa emibhalweni okungaba izincwadi ezifundwa ezikoleni, emaphephandabeni, emaphephabhukwini, eBhayibhelini kanye nasemisakazweni.

**(iv) Isichazimagama sokukhuliswa kwezingane**

Lolu hlobo lwesichazimagama lwehlukaniswe kabili, kuba isichazimagama sesikole kanye nesichazimagama esingaqondene nomkhakha ofundwa ezikoleni. Ngamanye amazwi, lesi sichazimagama sihlanganisa lezi zichazimagama esizibalile lapha ngenhla.

**(v) Isichazimagama esilulimilunye**

Lesi sichazimagama sichaza amagama ngolimi olulodwa vo. Olimini lwesiZulu zimbili kuphela esinazo zalolu hlobo, esika Solwazi A. C. Nkabinde esakhishwa ngonyaka ka-1985, kanye nesika S. Nyembezi esakhishwa ngonyaka ka-1992.

**(vi) Isichazimagama somlando wokusetshenziswa kwegama**

Lesi sichazimagama sehluke ngokuthi siveze imvelaphi yegama kanjalo nokuguquguquka kwencazelo yalo. Lolu hlobo lwesichazimagama yisona esethenjiwe impela nesikhonziwe ngosozilimi ngoba igama siliqala lapho livela khona, sihambe nalo njalo njalo, size sifinyelele nasekufakweni kwezincazelo zalelo gama ezitholakala kwezinye izifunda uma lolo limi lukhulunywa nakuzo.

**(vii) Isichazimagama somlando**

Lolu hlobo lwesichazimagama luchaza kafushane ngomlando wegama. Okusenza sehluke kusichazimagama sezomlando wukuthi, sinikeza umlando wegama ngamafuphi kanjalo nokusebenza kwalo ngesikhathi samanje.

**(viii) Isichazimagama esiphenyisisa isiqu segama nelikuqondileyo**

Lesi sichazimagama sichaza kabanzi ngemvelaphi yegama. Uma igama lavela ezilimini zokufika, lolu hlobo lwesichazimagama lukuveza obala loko, futhi siyasitshela ukuthi lelo gama lidabuka kumaphi amagama, nokuthi lisho ukuthini kulolo limi eladabuka kulo.

**(ix) Isichazimagama samagama njengoba esetshenziswa esikhathini esiphila kuso**

Lesi sichazimagama sibeka incazelo yegama njengoba lisetshenziswa ngaleso sikhathi sokubhalwa kwesichazimagama. Sona sehluke kakhulu kusi chazimagama somlando ngoba kasinayo imvelaphi yegama.

**(x) Isichazimagama esiphathelene nomkhakha othile**

Lesi sichazimagama siphathelene namagama omkhakha othile kuphela. Kulesi sichazimagama, kusuke kuchazwa amagama asetshenziswa endaweni ethile kuphela. Isibonelo, isichazimagama solimi lwasejele, isichazimagama solimi lwamasela ezimoto, isichazimagama solimi lwamaphoyisa, isichazimagama sezempilo, njalonjalo.

**(xi) Isichazimagama esingumabuthela**

Lesi sichazimagama sehlukeni izinhlobo ezintathu: esibanzi, esolimi olwejwayelekile, kanye naleso sokufundisa izingane.

## (vii) **Isichazimagama esizilimibili**

Lesi sichazimagama sehluke kuzo zonke lezi esesike sazibala lapha ngenhla ngoba sona sibhekene nokuhlangabezana nezidingo zabahumushi. Lesi sichazimagama kufanele sibe nezilimi ezimbili noma ngaphezulu. Kulesi sichazimagama kukhona amagama anomkhawulo kanjalo namagama angenamkhawulo.

Olimini lwesiZulu sinezichazimagama ezimbalwa kakhulu, ngakho-ke iseyinde indlela okusafanele ukuba siyihambe ukuze isiZulu sikwazi ukuzimela singanciki kolunye ulimi. Kubalulekile ukuba sichaze amagama azosetshenziswa ocwaningweni.

### **1.3 Ukuchazwa kwamagama**

**Isilengi**, ulimi olusetshenziswa abantu abathile uma behlanganiswe ngokuthile, noma ulimi olutholakala ezindaweni ezithile isibonelo: emajele, emalokishini, emafemini, ezibhedlela, ezinkundleni zemidlalo, emashibhini, lapho kuhlangene khona amaginsi njalonzalo. NgokukaNdlovu, (1963:4), **isilengi** ulimi olwaziwayo emphakathini, kodwa olungavumelekile ukuba lusetshenziswe emihlanganweni noma ezindaweni lapho kuhlangenwe khona ngokusemthethweni. Lolu limi luwulimi ongeke waluchaza. Ubeka kanje ngolimi lwesiNgesi: *"Something known by all people, but there is nobody who can completely describe it"* (Ndlovu, 1963:4).

**ILekzikhografi**, yisayensi ephathelene nezichazimagama. Bangingi-ke ababhali abavela nezincazelo ezehlukene mayelana naleli gama, omunye wabo nguCluver (1989), yena othi, **iLekzikhografi** imayelana nokuqoqwa kwamagama ezichazimagama zezilimi ezejwayelekile.



#### **1.4 Ulimi olungekho emthethweni**

Umcwaningi ubone kubalulekile ukuthi ake athi ukwenaba mayelana nolimi olungekho emthethweni, ukuze umfundi walolu cwaningo azi ukuthi uma sikhuluma ngolimi olungekho emthethweni suke sikhuluma ngolimi olunjani.

UMsimang, (1959:43) uthi, lolu uhlobo lolimi olungayilandeli yonke imithetho elandelwayo lapho kubhalwa ulimi oseluwusiko lwabantu. Yize amagama alo aziwa, kodwa asuke esasetshenziswa yingxenye encane kakhulu yabakhulumi bolimi oluthile.

Uqhuba athi, ulimi olwamukelekile lubonakala ngokuthi lubhalwe phansi ngokusemthethweni kuyo yonke imibhalo yalo futhi luvunyelwe nokusetshenziswa lapho kuhlengenwe ngokusemthethweni. Kanti ulimi olungekho emthethweni lubonakala ngokuthi lukhulunywe nje kuphela lungabhalwa phansi.

Sesizwile mayelana nencazelo yolimi olungekho emthethweni, manje sesizokuzwa ngezizathu ezenze umcwaningi ukuba abhale lolu cwaningo.

#### **1.5 Izizathu zokubhala lolu cwaningo**

Ziningi izizathu ezenze umcwaningi asukume phansi acwaninge ngalesi sihloko. Okubalulekile ngalolu cwaningo ukuthi alukho ucwaningo lwalolu hlobo oselwake lwenziwa ngesiZulu. Njengoba uMnyango wesiZulu kule Nyuvesi yase Durban-Westville usemkhankasweni wokuthuthukisa izilimi zomdabu, umcwaningi ukubone kuyinselele enkulu kuyena ukuba abhale lolu hlobo locwaningo futhi alubhale ngesiZulu ukuze kusizakale labo abafuna ukungenela lo mshikashika wokubhala izichazimagama.

Umcwaningi akubone ukuthi kungaba yinto enhle impela ekufezeni izinhloso zakhe, ukuthi aqoqe amagama **esilengi** atholakalayo emphakathini acabanga ukuthi kasoze kwaba yinkinga ekutheni umphakathi uwamukele ngoba useyawazi. Okunye futhi ukuthi lawo magama agcinwe phansi ezincwadini ebhalwe ngendlela yokubhalwa kwezichazimagama. Umcwaningi ukwenze konke lokhu enethemba lokuthi kuyosizakala abaqambimagama kanjalo nababhali bezichazimagama ngokuba amagama bayowafica egcinekile. Phela siyazi ukuthi indlela yokugcina amagama ukuthi uwabhale phansi.

Ezinye zezizathu ezidale ukuthi umcwaningi abone kubalulekile ukuwabhala ngendlela efana ncamashi namagama asemthethweni ukuthi:

- (a) **Isilengi** sibonakala sidlondlobala kakhulu ezindaweni eziningi, sinjalo nje sibonakala singaba negalelo elikhulu ekuthuthukiseni ulimi lwesiZulu njengoba nezinye izilimi zithuthuka ngaso.
- (b) Ukubona abantu abaningi bebukela phansi iqhaza elingabanjwa **yisilengi** olimini lwesiZulu.
- (c) Ukukhombisa labo abangababhali bezichazimagama ukuthi izichazimagama zolimi lwesiZulu ziyadingeka.

Akekho owaziyo ukuthi kuzoba yiluphi ulimi lomnotho lapha eNingizimu Afrika, ngakho-ke kufanele sihlome nxa zonke ukuze sithi lapho sihlasela singakhali ngokuthi asizicijile kahle.

Okunye futhi okwasusa umcwaningi phansi ukuthi naye aphonse itshe esivivaneni, ngokuthi lowo onenjongo yokwazi **isilengi** asazi ngokuthi asithole phansi sesibhaliwe, kanjalo nokukhombisa ukuthi singabamba iqhaza elikhulu ekuthuthukiseni ulimi lwesiZulu.

Abantu abanengi, lolu limi baluthatha njengolimi olungekho emthethweni, kanti ezinye izizwe kazilifeli neze igalelo lezilimi ezingekho emthethweni. Yingakho-ke umcwaningi ebone kubalulekile ukuthi abantu bazi ngokubaluleka kwazo kanjalo nomphakathi uwaqonde la magama angakabibikho emthethweni, ukuze kungabi lula ukubenzakalisa uma abalukhulumayo bekhuluma. Kubonakala kubalulekile impela ukuthi umphakathi wazi ngalezi zilimi ezitholakala kwabanye abantu abangamalunga omphakathi ngoba bazisebenzisa ukuze baziphilise, baqinise ubungani, bakhulume ngokukhululeka kodwa ube ungawuqondi kahle umqondo oqukethwe ngamagama athize.

Lokhu umcwaningi ahlose ukukwenza, yikho kanye lokho okwenziwa eKhenya ngesikhathi abantu bakhona besemkhankasweni wokuthuthukisa ulimi lwabo okwabe kuyisiSwahili. UMageria, (1995:13) uthi ulwazi lwaqoqwa kuyo yonke indawo ukuze kwakhiwe izichazimagama eziningi eziqondene nemikhakha eyahlukene njengesichazimagama sesayensi, isichazimazwi socwaningozilimi, isichazimagama esincane **sesilengi** esixube isiSwahili-nesiNgisi. Uma simcaphuna ngolimi lwesiNgisi uMageria uthi;

" Several specialized dictionaries such as a dictionary of science, a dictionary of linguistics and language, and a Swahili-English, slang pocket dictionary were published in 1978. The slang dictionary played a vital role in supplementing Swahili"

Mageria, (1995:13)

Sesizwile mayelana nezizathu ezenze umcwaningi ukuba athathe le ndlela yokuqoqa amagama aphinde awahlele ngendlela yokubhalwa kwezichazimagama. Manje sesizokuzwa nge**lekzikhografi** njengenye yezinto eziwumgogodla ocwaningweni lwethu.

## 1.6 I-Lekzikhografi

**Ilekzikhografi**, isayensi ephathelene namadikshinari noma isayensi emayelana nokubhalwa kwezichazimagama. Bangingi-ke ababhali abavela nezincazelo ezahlukene mayelana naleli gama. Omunye wabo nguCluver, (1989:13) yena othi, iLekzikhografi ukuqoqwa kwamagama ezichazimagama zezilimi ezejwayelekile.

Lo mkhakha **welekzikhografi** ungena ngaphansi kwe**lekzikholoji**, okuwumlando omayelana nokwakheka kwagama kanye nencazelo yalo. Okuyikhona okubhekwayo kule**lekzikholoji** ngamagama kanye nezisho zolimi.

**Ilekzikhografi**, yona imayelana nokuxilongwa kwengxenye ethile yamagama kanti umphumela walokhu kuba yisichazimagama. Ngakho-ke, **ilekzikhografi** ikhetha ohleni lwamagama ngokulandela imigomo kanye nokucubungula lawo magama akhethiwe. Lokho ikwenza ngokulandela indlela ebekiwe ukuze kuphume isichazimagama. Ngamafuphi, **ilekzikhografi** imayelana nokwenza izichazimagama.

### 1.6.1 Imethalekzikhografi

Imethalekzikhografi, yona yinjulalwazi yokwenziwa kwezichazimagama, kanti futhi imele ukuxhumanisa phakathi kwenjulalwazi yolimi kanye nabasebenzisi bezichazimagama. Le njulalwazi ibaluleke kakhulu kunalokho omunye umuntu ebengakucabanga, ngoba iyinjulalwazi exhumanisa izinjulalwazi ezisetshenzisiweyo lapho kubhalwa izichazimagama.

### 1.6.2 Ilema

**Ilema**, yigama elibhalwa ligqame kusichazimagama, futhi liyigama okugxilwa kulo noma okusetshenzelwa phezu kwalo. Loku, kugqama kwalo kwenzelwa ukuthi umsebenzisi wesichazimagama asheshe afinyelele egameni lelo alifunayo. Siyazi ukuthi izinto okuyizona eziningi olimini ngamagama, kanti okunye kuyaye kube kude noma kube kufushane kunamagama. Kungenzeka futhi ukuthi zibe nezakhiqho ezingaphezu kwesisodwa noma zibe namagama angaphezu kwelilodwa.

Lezi zinto (amagama) ziyaye ziphenduke zibe ngamalema lapho sezifakwe kusichazimagama. Ngakho-ke, **ilema** yilelo gama elicutshungulwe ngokwelekzikhografi. **Ilema** kufanele ikwazi futhi ukufeza imibandela ethile yolimi. Njengengxenyane enkulu, **ilema** liba yinhloko kusichazimagama, kanti ngokobuncane, liba yingxenyane yesichazimagama. **Ilema** lijwayele ukuthi ibhalwe ngokugqamile ukuze lehluke kwamanye amagama.

### 1.6.3 Izinhlolo ezahlukene zamalema angena kuzichazimagama

UGouws, (1997: 108) uthi kukhona izinhlobo ezintathu zamalema. Kukhona **amalema angamagama aphelele**, kukhona lawo **angamagama angaphelele**, bese kuba khona lawo **anamagama amaningi**.

(i) **Amalema angamagama aphelele** yiwona agcwele kusichazimagama. Isizathu salokhu wukuthi amagama aphenyuka abe **ngamalema** lapho esengene kusichazimagama, yiwona aba yingxenyane enkulu yolimi. Isibonelo: **Ilema** engamagama aphelele: **galagala**, **mawundeni**, njalonjalo. **Amalema angamagama aphelele** abandakanya lawo alula kanye nalawo alukhuni.

(ii) **Ilema eyigama elingaphelele.** Le lema ayimele igama eliphelele, futhi incane kunegama eliphelele. Lawo ma-**lema** anehayifini nawo abizwa ngama**lema angaphelele**. Isibonelo; Ilema eyigama elingaphelele: **-fa, -bisi** njalonjalo.

(iii) **Ilema elinamagama amaningi** nayo iyatholakala. Nakuba kunjalo, ithathwa ngokuthi iyigama elilodwa. Lolu hlobo lwe-**lema** lunencazelo eyodwa. Isibonelo: Ilema enamagama amaningi: **-mathathangozwane, -gamanxandukwana**, njalonjalo.

Kulolu cwaningo kusetshenziswe indlela yesibili ngoba amabizo esiZulu aqalisa ngonkamisa ngaso sonke isikhathi.

#### 1.6.4 Ukulebula

**Ilebuli**, kungaba uphawu noma amagama akhombisa ukuthi igama lichazwa kanjani kulezo nalezo zindawo. Amalebula ayehlukahlukana. Lokho kwenziwa ukuthi ilekzikhografi ihlose ukusebenzisa hlobo luni lwe**lebuli**.

Ngakho-ke, kubalulekile ukuthi i-lekzikhografa ikwazi ukuchaza ukuthi ngabe igama lisebenza kanjani kanye nemikhawulo ekhona ekulisebenziseni. Lokho kufanele ikukhombise ngokusebenzisa **amalebula**. Kusetshenziswa izibonelo ukuchaza ukuthi igama lisebenza kanjani, kanti ekuchazeni ngemikhawulo ekhona ekulisebenziseni, kusetshenziswa **amalebula** kusichazimagama. **Isibonelo**, egameni elithi 'shibobo', lapho silifaka kuzichazimagama silibhala ngendlela yokuthi ilebuli ivele ukuze kubonakale ukuthi lisetshenziswaphi ngaleyo ndlela. Loku bhala ilebuli ekanje (bhn), kusho ukuthi leligama lisetshenziswa ebholeni kuphela ngalendlela.

Kuyenzeka ukuthi igama laziwe ngumphakathi wonke wakuleyo ndawo, lelo gama kalifakwa **ilebuli** ngoba umphakathi wonkana ulazi kanjalo. **Isibonelo** segama elingafakwa ilebuli yileli elithi 'iginsi'. Ungayihamba yonke iNingizimu Africa uyiqede, leli gama bayalazi ukuthi lisho isela lezimoto. Leli gama lingolunye lwamalema akhethwe ngumcwaningi ukuba agxile phezu kwawo. Okuningi ngalo, sizokuthola esahlukweni sesine lapho lihlahlelwe ngendlela yezichazimagama.

Njengoba sibonile egameni elithi ishibobo, **amalebula** ayasetshenziswa ukuveza imikhawulo ekhona ekusetshenzisweni kwe**lema** ngayinye. Imikhawulo kungaba ngephathelene nomphakathi, ezezwe noma isikhathi. **Amalebula** yiwona aveza ukuthi ingabe **ilema** iqondene kangakanani nesimo esithile sokuxhumana. Lokhu kwenza ukuthi lowo osebenzisa isichazimagama akwazi ukukhetha amagama azomsiza ukuthi axhumane kahle.

#### 1.6.5 Umsebenzi wamalebula

Umsebenzi wamalebula uyehluka ngokwezinhlobo zezichazimagama. Kusichazimagama esiyalezayo umsebenzi wamalebula kungaba wukubeka imigomo nokuvimbela okuthile. Izichazimagama ezichazayo zisebenzisa ulimi okuyilona oluthathwa njengolwamukelekile kuwona wonke umphakathi.

Umbhali wesichazimagama (ilekzikhografi) kufanele yazi ukuthi ukungabi khona kwe**lebula** kubaluleke ngokulinganayo nokuba khona kwalo. Ngenxa yokuthi **amalebula** asebenza njengezimpawu eziveza ukuchezuka kwe-**lema** olimini olwamukelekile emphakathini wonke, ukungabi khona kwe**lebula** kungathathwa ngokuthi ilema lingena ngaphansi kolimi olwamukelekile kuwona wonke umphakathi. Uma lowo osebenzisa isichazimagama ehlangabezana nama-**lema** angenawo amalebuli, uyothatha ngokuthi angena

ngaphansi kolimi olwamukelekile, ngaphandle uma kukhona ingxenye kusichazimagama echazayo. Kuwumsebenzi we-lekzikhografi ukuqinisekisa ukuthi ukwedluliswa kolwazi kwenzeka ngendlela eqondile. Ama-**lema** angenawo amalebula, kufanele ukuthi ahambisane nesidingo sesimo solimi olwamukelekile emphakathini.

Kwejwayelekile ukuthi **amalebula** agxile endaweni ethile kusichazimagama, kanti umsebenzi wawo wukudlulisa ulwazi olucacile nolusheshayo. Yingakho kubalulekile ukuthi labo abasebenzisa izichazimagama bakwazi ukuhumusha lokho okubhaliwe ngendlela efanele. Ngakho-ke, kufanele ukuthi kubhalwe lonke uhla lwezinhlobo ezahlukene zamalebula futhi achazwe. Ukusetshenziswa kwamalebula ngendlela eyiyo kwenza isiqiniseko sokuthi ulwazi lwethulwa ngendlela enenzuzo.

#### **1.6.6 Izinhlolo ezahlukene zamalebula**

Amalebula angehlukaniswa izinhlobo ezine okuyilezi: **amalebula esitayela**, **amalebula ezezwe**, **amalebula esikhathi** kanye **namalebula asetshenziswa emkhakheni othile**. Kulezi zinhlobo ezine zamalebula, ayikho indlela efanayo esetshenziswa yizichazimagama. Ngakho-ke, isichazimagama sisebenzisa uhlelo lwaso lwamalebula olusetshenziswa ngendlela engahleliwe nengasebenzisi ubuchwepheshe.

##### **(i) Amalebula esitayela**

Isisho esithi **amalebula esitayela**, siqukethe izinto eziningi, okungamalebula ahlukehlukehlu. **Amalebula** angamagama *asemthethweni*, amalebula angamagama *okuhlonipha*, kanye namalebula angamagama *aphakeme*



*nokuvamile* yiwona aveza isitayela. Lawo athi *okungejwayelekile*, aveza ukuthi ngabe ilema isetshenziswa kangakanani. **Izibonelo:**

- Amalebula aqukethe amagama asemthethweni isib. -**shaya** (uku-)
- Amalebula aqukethe amagama okuhlonipha - **dlile** (shn) <ukuphuza>
- Amalebula aqukethe amagama aphakeme -**bhoza** (smt) <onemali>
- Amalebula aqukethe amagama avamile - **dwadla** (sng) <ngena>.
- Amalebula aqukethe amagama okungejwayelekile - **pozi** (sng)) <ekhaya>

Umsebenzi okuyiwona obaluleke kakhulu wamalebula **esitayela**, wukuveza umumo wamalema omayelana nomphakathi kanye nolimi.

## **(ii) Amalebula ezezwe**

**Amalebula** ezezwe yiwona aveza ukusabalala kwamalema ngokwezindawo kanti anikeza nethuba lokuthi kubhalwe ulimi lwesigodi ngokwelekzikhografi. Isichazimagama esikhulu (esingumabuthela), kufanele ukuthi sibe nayo indawo yokufaka nolimi lwesigodi kanye nolimi olwamukelekile, kanti esincane sisuke siqondene nomkhakha othile nje kuphela. **Amalebula** olimi lwesigodi angasetshenziswa ukubalula lawo **malema** asetshenziswa ezigodini ezithile kuphela.

Ukusetshenziswa kwe**alebula** lezezwe kusichazimagama, kufanele kuhambisane nezinye izinto ezincane kusona leso sichazimagama. Kufanele kuvele ukuthi ngabe **ilema** lelo elichazwayo livele kuyiphi indawo noma isigodi. Isibonelo: hlabangedolo (bkl, Kzn). Hlabangedolo: usho ukuguqa, bkl: usho ulimi lwasesibhakeleni, kanti Kzn: usho KwaZulu-Natal. Okusho ukuthi ukuguqa bakubiza ngokuthi ukuhlabangedolo olimini lwesibhakela kwaZulu-Natal.

### (iii) Amalebula esikhathi

Amalebula afana nokuthi (*kudala*), (*kuwumlando wasemandulo*) aveza isikhathi. **Isibonelo:** dladla (i-) (igama elisho ikhaya elalisetshenziswa kudala)  
: Paparasi (i-) (igama elisho umuntu othanda izindaba elavela emva kokushona kwendlovukazi yamaNgisi uDayena)

Lokhu kuveza ukuthi ilema ebhaliwe ihambisana nesikhathi esithile. **Ilebula** elithi *liya ngokuba lidala* lisetshenziswa ukuveza lawo malema aseya ngokuba madala angasetshenziswa kakhulu.

### (iv) Amalebula asetshenziswa emkhakheni ethile

Lawa ngamalebula omkhakha othile, angaziwa ngaphandle kwakulowo mkhakha, kodwa kukhona amanye amagama angachaza izinto eziningi ezingafani. Njengegama elithi igundane, linezincazelo eziningi. Ngakho-ke, umsebenzisi wesichazimagama kubalulekile ukuthi aziwe ngokomkhakha **ilema** elisetshenziswa kuwo. Lokho sizokuthola kumagama ahlelwe ngendlela yelekzikhografi esahlukweni sesine salolu cwaningo.

**Amalebula** kungaba yilawa: ulimi lwaseMashihini, ulimi lwaseBholeni, ulimi lwaseSibhedlela, ulimi lwamasela ezimoto, njalonjalo.

### (v) Amalebula asetshenziswa kwezinye izindawo

**Amalebula** angasetshenziswa futhi ukuveza noma yiluphi olunye ulwazi

olungadingwa yilowo osebenzisa isichazimagama lapho esebenzisa **ilema** elithile. Lokhu kumbandakanya okuphathelene nomphakathi kanye nolimi.

Isibonelo: mprampara (i-) [bdl] <okusho ukuthi umuntu wesifazane okhulelwe ngolimi lwasesibhedlela>

### 1.6.7 Izinkinga zokusebenzisa amalebula

Ukulebula okubuye kungenziwa kuyamdida lowo osebenzisa isichazimagama. Lokhu kwenza ukuthi lowo osebenzisa isichazimagama angalutholi ulwazi oluyilo. **Isibonelo:** segama elithi **igundane**. Lowo nalowo angavela nezimpendulo ezahlukile komunye lapho kuchazwa leli gama.

### 1.6.8 Izincazelo noma umqondo omumethwe yigama (meanings)

Ababhali bezichazimagama (amalekzikhografa) awalisebenzisi igama elithi **incazelo** ngendlela efanayo. Lapho kubhalwa izichazimagama, igama elithi **incazelo** likhona, kanti linencazelo engaphezu kweyodwa. Ngokwesayensi yokubhalwa kwezichazimagama (ilekzikhografi) kukhona igama bese kuba khona incazelo. **Ilema** iba yigama. Amanye amalema aba nezincazelo ezingaphezu kweyodwa. Isibonelo: **gundwane** (i-)

>ncz|< (i) Umuntu ofihlayo lapho ephuza ukuze  
angabonwa ukuthi uyaphuza (shn).

(ii) Ithuluzi olisebenzisa ekulawuleni ikhesa  
kwikhompiyutha (chw).

Lezi zincazelo zingaba ziningi kunalokhu uma usugxila kuleli gama. Umsebenzisi wesichazimagama uyaye abheke lesi esichazayo ukuze athole **ulwazi mayelana nencazelo** yegama alifunayo. Kepha izichazimagama zanamuhla azifani nalezi zakudala ngoba zona sezinikeza izincazelo eziningana. Ukunikeza lolu lwazi yikhona okuyingxenye ebaluleke kakhulu kusichazimagama.

Sesizwile mayelana nelekzikhografi kanjalo nangamalema, kanjalo nangelebuli ngokwahlukahluka kwayo.

### **1.7 Umbono ongakafakazelwa**

Lolu cwaningo luzoveza ukuthi isilengi lesi esitholakala ezindaweni ezahlukene, siyakwazi ukuhleleka ngokwelekzikhografi. La magama angaba negalelo elikhulu ekuthuthukiseni ulimi lwesiZulu uma kungaba nabantu abazowanakekela bawahlele babuye bawafake kuzichazimagama zona ezisebenza njengenqolobane yolimi. IsiZulu singolunye lwezilimi olusethubeni lokuthi lube ulimi lomnotho lapha eNingizimu Afrika, inqobo nje uma abanikazi balo belukhathalela futhi bezinikela ekuqoqeni nasekusebenziseni lolu limi nasemihlanganweni ebanjwayo.

### **1.8 Imibuzo ezophenduleka**

Le mibuzo elandelayo iyona kanye ezodinga ukuphendulwa kulolu cwaningo;

1. Ingabe ikuphi imvelaphi yesilengi ?
2. Ngakube isiZulu sanamhlanje sinayo yini imifakela yesilenge?

3. Ngabe ukhona yini umehluko phakathi kwezilimi ezikhulunywa emashibhini, emajele, emjahweni wamahhashi, njalonjalo nesiZulu phaqa?
4. Ngakube amagama axube isilenge angasetshenziswa njengamagama asemthethweni olimini lwesiZulu?
5. Ngakube isilenge sikhulunywa ngabancane kuphela noma sikhulunywa yiwo wonke umuntu?
6. Qhaza lini elibanjwe yisilenge?

Manje sesizokuzwa ngenjulalwazi ezoba umgogodla walolu cwaningo.

## **1.9 Injulalwazi**

### **1.9.1 Injulalwazi emayelana nolimi**

Injulalwazi ka Fromkin no Rodman (1978:132), iphakamisa ukuthi umuntu ukuze aqonde ubuntu bomunye umuntu, kufanele ukuthi lowo muntu alwazi ulimi lalowo muntu akhuluma naye. Lokho akwenzeki kuphela olimini njengesayensi, kepha kuyenzeka nakusayensi emayelana nokubhalwa kwezichazimagama. Ubeka kanje:

"... for one to understand one's humanity, he/she must understand the language that makes him human. This does not only apply to linguistic as a science, but it is also relevant to lexicography"

Fromkin and Rodman, (1978: 132)

Kanti uZgusta (1957:14) uthi, injulalwazi yezichazimagama ixhumene nayo yonke imikhakha etholakalayo olimini. *Theory of lexicography is connected with all language disciplines.* (Zgusta, 1957: 21)

Lezi zinjulalwazi yizona eziwumgogodla wethu kulolu cwaningo, kodwa zikhona nezinye esizozithola ezizosebenza njengezichibiyelo zalezi eziwumgogodla. Enye yazo injulalwazi emayelana nokuzwana, okuyinjulalwai esilandisa kabanzi ngalokho okwenza abantu ukuthi bezwane lapho bekhuluma isilengi.

### **1.9.2 Injulalwazi emayelana nokuzwana**

Le njulalwazi yokuzwana iyaxhumana nokwakhiwa kwezichazimagama ngoba kunamagama asetshenziswayo lapho kuhlengenwe. Ngakho-ke lawo magama asetshenziswayo kuzindawo ngezindawo lapho kuhlangukhona khona abazwana ngokuthile, yiwo kanye lawo magama lolu cwaningo olungawo. Umcwaningi ubone ukuthi ngabe wenze iphutha elikhulu uma engase angafaki injulalwazi yalolu hlobo. Le njulalwazi yokuzwana ka-Grush, Clore kanye no Costin (1975:783) iphakamisa ukuthi abantu ababonangaso linye bejwayele ukuthi babe nobudlelwane.

Lobu budlelwane (kuzwana) butholakala emiphakathini eyehlukene obudaleka ngokuthi abantu benze izinto ezifanayo, futhi loku kuzwana kudaleka nalapho abantu benemizwa efanayo. Lobu budlelwane bubuye budaleke futhi lapho abantu besesimweni esifanayo, kanye nasekwenzeni izinto ezifanayo. Le njulalwazi imayelana nokuveza lezo zinto zingasetshenziswa ukuthola izinto ezifanayo noma ezingafani phakathi kwabantu. Babeka bathi:

“Attraction paradigm have found a strong relationship between similar attitude and interpersonal attraction. This relationship has been obtained from different populations, and different issues of varying levels of importance. Attraction has also been related to similarity in abilities, emotional states, economic status, and

personality traits. The theory is concerned with determining those dimensions along which we seek similarities and dissimilarities) with others"

Grush, Clore and Costin, (1975:783)

Le njulalwazi yokuzwana ikhombisa ngokusobala ukuthi abantu lapho bexhumene, suke kunokuthile okubaxhumanisile. Siyazi ukuthi lapho abantu bexhumene bayakhuluma. Le njulalwazi-ke, siyifaka ngoba kunagama abawasebenzisayo amanye awo yilawa aqoqwe aphinde ahlelwangendlela yelekzikhografi esahlukweni sesine.

Manje ke sesizokuzwa ngenjulalwazi yophawu lokuxhumana ebonakele ukuthi ingaba negalelo elikhulu ekusimamiseni isisekelo. Le njulalwazi yabhalwa nguMead ngonyaka ka -1934.

### **1.9 3 Injulalwazi yophawu lokuxhumana**

Abantu basebenzisa ulimi lapho bexhumana, ngakho-ke, kusho kona ukuthi le njulalwazi iyahambelana nenjulalwazi kaFromkini beno Rodman, kanjalo nalena ka Zgusta esike saphawula kabanzi ngazo lapha ngenhla njengezinjulalwazi eziwungomgogodla wethu kulolu cwaningo.

La magama abawasebenzisayo lapho bexhumana, angamanye alawa aqoqiwe kulolu cwaningo. Ngokuxhumana nabanye, kwenza ukuthi umuntu athole ulwazi olumayelana nezinto ezimzungezile. Le njulalwazi ibona indlela umuntu enza ngayo izinto, imicabango, ulwazi asaluthola, kanye nendlela aziphethe ngayo kuyiyonanto ebalulekile empilweni yakhe. Le njulalwazi yiyona futhi elawula indlela abantu abadlulisa ngayo imiyalezo yabo enkulumeni. UMead (1934:344) uyakufakazela naye loku lapho ethi:

"The theory views action, thought, experience and conduct as essential in social life. It also indicate a line of communicating messages"

(Mead, 1934:344)

Mayelana nokwakhiwa kwezichazimagama, le njulalwazi iyaxhuma ngoba lapho bekhuluma labo abaxhumene, bayasisebenzisa **isilengi**, njengomkhakha othile otholakayo olimini. Le njulalwazi-ke yiyona elawula ukuxhumana nokudlulisa loko okucatshangwayo.

Sesizwile mayelana nezinjulalwazi ezisetshenzisiwe kulolu cwaningo, manje ishloko sethu esizolandela, kuzobe kuyisihloko esimayelana nokulandelana kwezahluko kanye nalokho ezikuqukethe.

#### **1.10 Ukulandelana kwezahluko kanye nalokho ezikuqukethe**

**Isahluko sokuqala:** Esahlukweni sokuqala yilapho kwethulwe khona ucwaningo lonke ngokuthi kuqalwe kuchazwe isihloko salo kanye namagama azosetshenziswa ocwaningweni. Izinhloso zalolu cwaningo, umbono ongakafakazelwa, injulalwazi, ukulandelana kwezahluko kanye nalokho ezikuqukethe, nakho kuvezwe kuso lesi sahluko sokuqala.

**Isahluko sesibili:** Lesi sahluko siqukethe izindlela ezisetshenzisiwe ekuqoqeni ulwazi olumayelana nalolu cwaningo. Ayikho indlela egqanyisiwe lapha ngoba kwezinye izindawo umcwaningi ubephoqwa izimo ezithile ukuthi asebenzise indlela abonayo ukuthi izokwenza lolu cwaningo lube yimpumelelo.

**Isahluko sesithathu:** Kulesi sahluko, yilapho sichazelwe khona ngezilimi ezingekho emthethweni njengezilimi okuyizona ezikhiqiza amagama olimi olusemthethweni. Umcwaningi ubone ukuthi azichaze ukuze agweme lokho



okungaholela ekutheni umfundi angaqondisisi lokho okushiwoyo ngumlobi ngalolu cwaningo.

**Isahluko sesine:** Lesi, yisahluko esiqukethe amagama aqoqiwe ase ahlelwa ngokulandela isayensi yokuhlela kanjalo nokubhalwa kwezichazimagama. Lokho kwenziwe ngokuqikelela okukhulu ukuze kungaphambani naloko okushiwo esahlukweni sokuqala.

**Isahluko sesihlanu:** Lesi yisahluko sokuphetha, lapho kukhulunywe khona ngokutholakele, kanjalo neziphakamiso ezenziwe ngumbhali mayelana **nesilengi**. Kuso lesi sahluko kuphindwe kwaphonswa nenselelo. Loku, kuphonsa inselelo, umcwaningi unethemba lokuthi kuyosiza labo abanentshisekelo ngoba hleze bangavela nendlela engcono ekuthuthukiseni ulimi lwesiZulu. Sesizwile ngokuqukethwe yilesi sahluko, manje sesizokuzwa ngesihloko sesibili okuyisahluko esiqukethe izindlela ezilandelwe ngumcwaningi ngesikhathi esemshikashikeni wokukuqoqa amagama alolu cwaningo.

## ISAHLUKO SESIBILI

### IZINDLELA                      EZISETSHENZISIWE                      EKUQOQENI ULWAZI LWALOLU CWANINGO

#### 2.     **Isingeniso**

Lesi sahluko sandulelwa isahluko sokuqala lapho kwethulwe khona lolu cwaningo, kwabeswe kuchazwa negama elithi **isilengi**, okuyigama eliwumnyombo walolu cwaningo. Kuso isahluko sokuqala, kuchazwe namagama asetshenziswayo lapho kuhlalelwa amagama aqondene nokubhala ucwaningo olumayelana nokubhalwa kwezichazimagama. Sisekuso lesi sahluko sokuqala, kube sekwethulwa nenjulalwazi okuyiyona eyisisekelo salolu cwaningo.

Kulesi sahluko, sizozwa ngezindlela azisebenzisile umcwaningi ngesikhathi eqoqa ulwazi olumayelana nalolu cwaningo. Ulwazi lwalolu cwaningo luqoqwe kulezi zindawo ezilandelayo: ezinkundleni zemidlalo yebhola lezinyawo, emashibhini, kumasela ezimoto kanjalo nakubasebenzi basesibhedlela. Konke lokhu sizokuzwa kabanzi ngakho kulesi sahluko.

#### 2.1   **Izindlela ezisetshenziswe ngumcwaningi ngenkathi eqoqa ulwazi lwalolu cwaningo**

UMiller nabanye (1992:5), uthi ayikho enye indlela engahlangabezana nezidingo zocwaningo lwalolu hlobo ngaphandle kokuthi ocwaningayo ayozimbandakanya nomphakathi ahlwaya kuwo ulwazi. Le ndlela kayinawo umgomo ohleliwe onokulandelwa noma indlela okuyiyonayona yokuqoqa ulwazi. Ubeka uthi:

"The field research style is where the researcher is directly and personally engaged in an interpretative focus on the human field of activity with the goal of generating holistic and realistic description and explanations. To this method there is no prepackaged designs"

Miller, (1994: 5)

Kanti oBartholomew no Schoenhals (1983:22), bona bathi zimbili izindlela zokuqoqa ulwazi oluqondene nezichazimagama. Eyokuqala yileyo yokuxoxisana nabantu, kuthi eyesibili kube yileyo yokuvundulula amagama ezincwadini ezabhalwayo angafakwanga kuzichazimagama. Le ndlela yokuvundulula izincwadi ezabhalwayo iyasebenza nasezincazelweni. Babeka kanje *"Dictionary compiler can obtain materials direct from the sources or from written text."* (Bartholomew & Schoenhals, 1983:22)

Lezi zindlela kazinalo uhlelo olulandelwayo mayelana nokuqoqwa ulwazi. Umcwaningi akazilandeli zonke lezi ezinye izindlela ezizibiza ngokuthi amasampula noma lokho esingakubiza ngokuthi yizibambeli. Kule ndlela umcwaningi, uxoxisana nalabo ayalelwe ukuthi bangabanye abangamsiza ekutholeni ulwazi lolo aluhlosile.

Kulolu cwaningo-ke, umcwaningi ulandele lezi zindlela eziphakanyiswe yilezi zingwazi esezimkantsha ubomvu ekuqoqeni ulwazi lwalokho okufunwayo. Lapha ngezansi, sizozale sizwe ukuthi bathini abanye ababhali mayelana nale ndlela yokuqoqa ulwazi.

## **2.2 Indlela yokuxoxisana nomphakathi**

Ngaphambi kokuthi siqale sikhulume ngokuthi ucwaningo lulandele miphi imigudu, kuhle ukuba siqale sizwe ukuthi bathini abanye ababhali mayelana

nalolu hlobo lokuqoqa ulwazi olweyeme ekuxoxisaneni nomphakathi. Lapho ephawula mayelana nokuqoqwa kolwazi oluqondene nocwaningo uHayman, (1968:66-7) uphawula athi, zimbili izindlela zokuqoqa ulwazi ezingasetshenziswa ngumcwaningi lapho ecwaninga.

Indlela yokuqala eyokuthi umcwaningi athole ulwazi aluhlwayayo ngokuthi ahambe ayoxoxa nalabo abangaba nolwazi aluhlwayayo. Lokho kusho ukuxoxisana nalabo abangaba nolwazi alucubungulayo. Indlela yesibili, eyokuthi kube khona imibuzo ehleliwe yabhalwa phansi emaphepheni okuzothi abayiphendulayo nabo bayiphendule ngokuthi bazibhale phansi izimpendulo.

“Information can be obtained in either of the two ways in the survey method. It can be obtained personally, through face-to-face contact or through some kind of pencil-and-paper instrument”

Hayman (1968: 66-7)

Kanti ULeedy (1980:70), uthi iqiniso alitholakali ngokuthi kufundwe okubhalwe phansi kuphela. Ngaleyo ndlela kubalulekile ukuthi siluthole ngokuthi sibone lezo zigameko ezenzekayo emphakathini esiphila kuwo noma ezweni elisizungezile. Lokho sikwenza ngoba izinto ezenzekayo zifika zibuye zedlule. “ *We gather information by participating and listening to others in the events that are taking place in the world around us*” (Leedy, 1980:70).

Ngokubheka kulezi zindlela zokuqoqa ulwazi olumayelana nocwaningo, umcwaningi ubese efinyelela esinqumeni sokuthi athathe le ndlela kaMiller (1992) ake aphawule ngayo lapha ngenhla ngoba yona ibukeke ivulekile futhi ingenamgomo othile ozodinga umcwaningi ukuba awulandele noma sekunezinkinga ahlangebazine nazo. Loko, umcwaningi ukwenza ngoba

engazi ukuthi hlobo luni lwenkinga angase ahlangebazine nayo ngesikhathi esemkhankasweni wokuqoqa ulwazi.

### **2.3 Izinhlelo zengxoxo ngokwalolu cwaningo**

Umcwaningi uthathe isinqumo sokuthi ahambe ayoxoxa nabantu besilisa kuphela azobathola kulezo zindawo okuqoqwe kuzo amagama. Lesi sinqumo umcwaningi wasenza ngenhloso yokuthi athole ngokusetshenziswa kwamagama ngokwehlukana kwezindawo kanjalo nezincazelo zawo ukuze azi ngemvelaphi yalelo nalelo gama kanjalo nomthombo walelo nalelo gama.

Umcwaningi wayehlele imibuzo emithathu ayezoqala ngayo lapho ehlwaya ulwazi ngalawo magama ayewaqoqile kuzindawo ngezindawo. Wenza isiqiniseko ukuthi angaphazami lapha eqala inkulumo yakhe nalabo ayeyalelwe ukuthi bangamsiza ngalelo lwazi ayelusophile. Imibuzo ayeyihlele ukuba ayibuze noma yayishintshashintsha ngokwahluka kwezindawo lezo ayezihambela, yayimi ngalolu hlobo:

- (a) Njengomdlali webhola, ungaphawula uthini uma ulimi lwasebholeni lungabhalwa phansi kuzichazimagama?
- (b) Ngeke naphazamiseka yini uma lolu limi selwazi nayilabo enizodlala nabo, njengoba uthi ludlulisa umlayezo kozakwenu kuphela?
- (c) Ingabe bukhona yini ubuhle bokwazi lolu limi?

Le mibuzo emithathu yabe ibuzwa kuzo zonke izindawo lapho umcwaningi aqoqe kuzo ulwazi. Eminye imibuzo yayithathelwa ezimpendulweni ezabe zitholakala kulabo okwakuxoxwa nabo.

Ngamafuphi nje singathi bonke okwakuxoxiswa nabo ngesikhathi kwenziwa lolu cwaningo banikeza izimpendulo ezithi mazifane. Lokho kwenziwa ukuthi

kwabe kungabantu abawaziyo lawa magama, abathola inzuzo ngokusebenzisa lawa magama, futhi nabaphila nawo lo mphakathi osebenzisa lawa magama imihla namalanga. Izizathu zokuthi kuxoxiswane nalaba abangakhulumi balolu limi ukuthi:-

- (a) Basebenzisa lolu limi ukuze baziphilise.
- (b) Bangabantu esiphila nabo emphakathini, futhi bayakwazi ukufihla inkulumo ngalolu limi lwabo.

## **2.4 Abantu okwaxoxiswana nabo**

### **2.4.1 Ingxoxo ngolimi lwasebholeni**

Abantu okwaxoxiswana nabo kwaba yizikhulu zebhola, abadlali balo kanye nabalithandayo ibhola. Lezi zikhulu ngoGig's Dlamini waseMbali eMgungundlovu oyisikhulu seqembu lebhola elibizwa ngokuthi yiZamani F.C., kube nguJika "Bhotsotso" Ngubane wasePiet Retief esigodini saseNcaka ophethe iqembu le bhola elibizwa ngokuthi Yi "Watermelon" kanye noBricks Mangonde waseErmelo ophethe iqembu lebhola elaziwa ngokuthi nga"Malanda Amhlophe".

Abanye okuxoxiswane nabo kube ngabadlali bebhola abangoJika Mkhonza waseMzumbe; uDamara Ndlovu waseNtuzuma, uMkhari Mkope waseNewcastle kanye nabanye nje abadlali bebhola. Lapho bebuzwa mayelana nokuqoqwa kanjalo nokubhalwa kwamagama abawasebenzisayo ebholeni kuzichazimagama, bonke bavumelana ngokuthi ulimi lwasebholeni ludinga ukubhalwa phansi ukuze abantu balwazi. Loko kuyosiza abalaleli bomsakazo wesiZulu ukuze bakuqonde loko okushiwoyo ngesikhathi kusakazwa umdlalo webhola. Ngaleyo ndlela kuyokwanda isibalo sabalaleli futhi kunotho nolimi lwesiZulu.

Mayelana nokwehluka kwawo ngezigodi ngezigodi, baphawule bathi yilapho ke kulele khona imfihlo yamaqembu ngokuthi kusetshenziswe amagama ehlukene, kodwa lawo magama kufanele abhalwe nawo kuzichazimagama ukuze kutholakale amagama awumqondo ofanayo.

Umcwaningi uye emphakathini eyobuza mayelana nemvelaphi yalelo nalelo gama nokuthi athole futhi ukuthi lisetshenziswa kanjani. Ukulandela indlela eshiwo oBatholomew benoSchoenhals lapho uqoqa ulwazi, kwenza ukuthi uye emphakathini vele amagama ofuna ulwazi lwawo usuwaphethe. Lapho umcwaningi ebuza mayelana negama elithi **shibobo**, abanengi bavumelana ngemvelaphi yalo. Bathe, leli gama lisuselwa noma lithathelwa eziboyeni ezimila esithweni sangasese somuntu wesilisa ezibizwa ngokuthi **“amashibongo”**. Igama elithi **“shibobo”** liyisenzo esisho ukuthi **ibhola likhishwe phakathi kwemilenze**. Omunye umuntu osaziyo isiZulu kodwa ongasondelene nezemidlalo yebhola noma ongeyena umZulu ngokobuzwe, angeke ayazi imvelaphi yaleli gama.

#### **2.4.2 Ingxoxo ngolimi lwasezibhedlela**

Izisebenzi zasezibhedlela okwaxoxiswana nazo kwaba nguMhlengikazi Thembekile Khumalo osebenza esibhedlela sasePiet Retief. Esabe sikuxoxa naye kwabe kuwukuthola umbono wakhe mayelana nala magama asetshenziswayo ezibhedlela. Lo Mhlengikazi waqokwa ngoba kungomunye osesikhundleni esiphansi okudume kakhulu ukuthi yibona bantu abakhipha izinto esibhedlela ukuba bathole imali ethe xaxa futhi nokungabantu abalusebenzisa kakhulu ulimi lokucashisa.

UMhlengikazi Zenzile Ntumbe osebenza emtholampilo wasePaulpietersburg eBilanyoni. Lapho ebuzwa ngokuqoqwa kwalawa magama kanjalo nokubhalwa

kwawo kuzichazimagama waphendula ngokuthi kungaba kuhle kona ukuthi la magama abhalwe, kodwa wengeze ngokuthi naye njengoba ekulesi sikhundla akusona namhlanje uyawasebenzisa amanye alawo magama. Umcwaningi ubese ebuza ngamagama okucashisa lawo abawasebenzisayo uma bekhwabanisa okuthile. Lapho, uphendule ngokuthi nawo kubalulekile ukuthi aqoqwe ukuze kunqandwe loku kutshontsha amayeza ezigulani.

ONTombifuthi beno Busisiwe Nkabinde okungabahlengikazi esibhedlela saseMshiyeni, lapho bebuzwa mayelana nokuqoqwa kwala magama, bathe yize kuzobalambisa lokho ngoba lapho sebengenamali bantshontsha imithi bayidayise ukuze bathole imali, kodwa angaqoqwa lawa magama ukuze agcinwe. Kanjalo noThandani Dlamini osebenza esibhedlela sase Ermelo naye ukhombise ukungayithakaseli kahle le ndaba yokuqoqwa kwalawa magama abawasebenzisayo lapho befihlela izikhulu zabo okuthile.

Isizathu salokho, uthe kuzokwenza ukuthi bahlale bengenayo imali abayithola phakathi nenyanga ngoba abaphathi bazokuzwa lapho behleba nomuntu osebenza lapho kugcinwa khona imithi esibhedlela. OBusisiwe Ngobese,

Thengani Dlomo, Nonhlanhla Ndaba kanye noGanephi Zulu, abangabahlengikazi esibhedlela sakwaNongoma esaziwa ngokuthi yiBenedictine, basithakasele lesi sinyathelo esithethwe ngumcwaningi sokuthi aqoqe la magama asetshenziswayo. Mayelana nokwaziwa kwamagama abawasebenzisayo lapho bekhwabanisa esibhedlela, bathe loko akuyona neze inkinga ngoba bazoqamba amanye amagama esikhundleni salawo azobe esaziwa.

Bonke laba abalapha ngenhla okwaxoxiswa nabo bakuvuma ukuthi amagama abawasebenzisayo abhalwe phansi ukuze kusizakale izizukulwane yize



ethathwa njengesilengi kulesi sikhathi sanamhlanje. Baphethe ngokuthi lawo magama abhaliwe aseyozenza njengenqolobane yolimi lwesiZulu emkhakheni wolimi lwasezibhedlela.

Umcwaningi wabuza mayelana namagama asaziwayo emphakathini njengegama elithi **'isirinja, iginsa'** njalonzalo?. Bonke ababuzwayo baphakamisa into eyodwa. Ngamafuphi singathi bathi kufanele kubhekelelwe impela ukuthi umqondo wegama ungashintshi ukuze abantu bangadideki. Kule sibonelo segama elithi **"gangster", "syringe"** osekuyigama eselaziwa nayizingane ezincane, bathe lelo gama akufanele liqanjwe ngokunye, ngaphandle kokuthi kuthiwe **'iginsa', 'isirinja'**, ngoba okubalulekile lokho angeke kwenze ukuba leli gama lilahlekelwe umqondo ngoba vele umphakathi usuyalazi ngale ndlela.

Loku okushiwo yilabahlengikazi bakwaNongoma, kufakazelwa nanguOhly, (1987:61) othi, okusalayo ekuhumusheni kwanamuhla wukwethekela amagama kakhulukazi ezilimini ezahlukene ngokwentuthuko. Kodwa okufanele kuqashelisiswe ukuthi umqondo wegama ungalahleki neze ngoba lokho kuyokwenza umphakathi udideke.

Kanti noBatibo, (1988:86) uyakufakazela loku lapho ephawula ngokuthi inqubo eyiyona yona yokubumba amagama amasha ingakhohlwa. Wengeze ngokuthi okumelwe kulandelwe imithetho yokwakhiwa kwamagama. Umthetho wolimi lwesiZulu uthi igama kufanele libe nesiqalo, isiqu, imisuka, nokunye okudingakalayo egameni.

Lapho sesiphepha ngezingxoxo esibe nazo nezisebenzi zasemtholampilo singasho ukuthi iningi likubone kungaba into enhle impela ukuthi kube nabantu abazobhekela ukushicilelwa phansi kwamagama atholakala kulezi zikhungo

ezisebenza ngemithi ngoba intuthuko ibonakala ihamba kancane kakhulu, kanti umphakathi abasebenza ngawo kakhulu nomningi ngompisholo lona osebenzisa ulimi lwesiZulu.

### **2.4.3 Ingxoxo ngolimi lwamasela ezimoto**

Maqondana nokuqoqwa kwamagama ngaphansi kwalesi sihlokwana, umcwaningi ulandele indlela eyasetshenziswa ngu-Solwazi P. J. Zungu yokwakha ubungani nabanye abangabangani bamaginsa. Lobu bungane yibona obaholela ekutheni umcwaningi akwazi ukuthi axoxisane nabanye balabo abenza lo msebenzi wokweba izimoto. Abantu okuyibona okwaxoxiswana nabo ngabathize umcwaningi angeke akwazi ukubhala phansi amagama abo lapha ngezizathu ezithile abavumelana ngazo.

Lapho ezokwethulwa, umcwaningi kwadingeka ukuba asho konke eze ngakho, kanjalo aqinisekise ukuthi akasoze aveze igama noma amagama alabo abamsize ngalawa magama. Yize bengakuthakaselanga ukuba lawa magama abhalwe phansi, kodwa bathi bangangisiza ngesizathi sokuthi sebangithatha njengomunye wabangani babo ozokwethwasa.

Umcwaningi uphinde wasizwa nangabafundi bakhona lapha eNyuvesi yaseDurban-Westville abenza unyaka wesithathu ngokuthi baqoqe amagama asetshenziswa ngamaGinsi njengocwaningo labo.

Lapho eseyobuza ngokusebenza, imvelaphi nokunye okungadingeki egameni ngalinye lapho selihlelwa ngendlela yezichazimagama, umcwaningi wayalwa ukuba angabhali futhi angasebenzisi isiqophamazwi. Umcwaningi kwadingeka ukuba athembele emcabangweni mayelana nolwazi ayeluhlwaya.

#### **2.4.4 Ingxoxo ngolimi lwasemaJele**

Abanikazi balolu limi kabakuthakaselanga neze ukuba ulimi lwabo lushicilelwe phansi ngoba bathi kuyobanzima kubona ngaphakathi ukuba bahlukanise ingane yesikole kosaziwayo abadonsa isigwebo esiwudilika jele. Abantu okuyibona okwaxoxiswana nabo kwaba nguMdu Mtshali waKwa-Mashu odume ngegama lika "Blue bhantsi"; uDreyer wakwaMadlala osejele laseWestville obizwa ngo"Dr" kanye noSicelo wakwaCele Kwa-Mashu.

Ngokubonisana nabo laba banikazi balolu limi mayelana nalolu cwaningo, bavuma ukuba lawa magama aqoqwe ukuze kube khona umqulu obhalwe phansi owaqukethe ngoba ikusasa alaziwa.

#### **2.4.5 Ingxoxo ngolimi lwasemaShibhini**

Nalapha umcwaningi ulandele indlela eyasetshenziswa nguSolwazi P. J. Zungu eyokuthi ahambele izindawo lapho kuphuzwa khona utshwala ezibizwa ngokuthi 'amashibhi' ukuze athole imvelaphi, umlando kanjalo nokunye okungatholakala ngegama ngalinye ngalinye. Abantu okuyibona kwaxoxiswana nabo uSis' Rose wakwaDladla eMondlo; usis' Dudu wakwaMkhize eNtuzuma; usis' Rose wakwaNyembe waseNtuzuma, nosis' Nana wakwaNkosi ePaulpietersburg eBilanyoni kanye nosis' Rebecca Shaluza waseNewcastle.

Lapho bebuzwa mayelana nokubhalwa kwawo ahlelwe ngendlela yezichazimagama, baphawule bathi, loko kungaba into enhle kakhulu ngoba nesiZulu sesinikeziwe amathuba okuba sikhuliswe njengazo zonke izilimi, ngakho ke ngeke banqabela umuntu okhulisa ulimi.

#### **2.4.6 Ingxoxo noMkhize**

Umcwaningi ube nengxoxo noMnumzane Mkhize ofundisa ngaphansi koMnyango wesiNgisi lapha eNyuvesi yase Durban-Westville, yena ophendule wathi ukubona kufanele ukuba la magama esilengi olimini lwesiZulu agcinwe ngandlela thize ngoba kulezi zilimi zalapha eNingizimu Afrika, akekho owaziyo ukuthi kuzoba yiluphi ulimi lomnotho. Ngamafuphi, singathi inkunzi isematholeni kulezi zilimi zendabuko lapha eNingizimu Afrika.

Mayelana nokugcinwa kwawo, uthe lokho kungumsebenzi walowo nalowo olukhathalele ulimi lwakhe ukuthi uhlose ukuthi ligcinwe kanjani. Indlela eyiyonayona ayihlongozile mayelana nokugcina la magama uthe ubona kona ukuthi abhalwe kuzichazimagama ngoba zona zisebenza njengenqolobane yolimi.

#### **Isiphetho**

Kulesi sahluko, kukhulunywe mayelana nezindlela umcwaningi azilandele lapho eqoqa khona ulwazi oluqondene nalolu cwaningo. Umcwaningi uphawulile futhi nangezinkinga abe nazo ezindaweni ezithile ngenkathi ehlwaya ulwazi lwalolu cwaningo.

Esahlukweni esilandelayo okuyisahluko sesithathu sizochaza ngezilimi ezingekho emthethweni ezitholakala emphakathini okhuluma ulimi lwesiZulu nezingaba inkinga kumfundi uma ehlangabezana nazo.

Sesifike esiphethweni salesi sahluko, obekuyisahluko ebesiqukethe izingxoxo nabantu okuxoxwe nabo ngesikhathi kuqoqwa ulwazi lwalolu cwaningo. Esahlukweni esilandelayo, sizozwa mayelana nokushiwo abanye ababhali

mayelana nalezi ezinye izilimi ezingekho emthethweni ezitholakalayo  
emphakathini okhuluma ulimi lwesiZulu.

## ISAHLUKO SESITHATHU

### IZILIMI EZINGEKHO EMTHETHWENI EMPHAKATHINI OKUKHULUMA ULIMI LWESIZULU PHAQA

#### 3. Isingeniso

Sesizwile ngezindlela ezisetshenzisiwe lapho kuqoqwa ulwazi oluqondene nalolu cwaningo. Kulesi sahluko, umcwaningi ubone kubalulekile ukuthi abhale nangalokho okushiwo ngabanye ababhali mayelana nezilimi ezingekho emthethweni. Izilimi esizoxoxa ngazo **isilengi**, **isiCamtho**, **isiTsotsi**, **isiFanakalo**, **iJagoni kanye nolimi lwesigodi (Dialect)**. Ababhali esizokuzwa ngemibono yabo ababhali abanjengoNdlovu, Partridge, Calteaux, Bailey njalonjalo. Lokho, umcwaningi ukwenzela ukuthi abafundi bazi ngazo ukuze bangacabangi ukuthi **isilengi** kuphela ulimi olungekho emthethweni. Phela lezi zilimi yizona ezizala ulimi olusemthethweni. Izinto esizobe sizibheka kulezi zilimi, kuzobe kuwumlando noma imvelaphi yazo kanjalo nokunye okungatholakala kuzona.

Esahlukweni sokuqala sizwile ukuthi uMsimang, (1959:43) uthi ulimi olungekho emthethweni luwuhlobo lolimi olungayilandeli yonke imithetho elandelwayo lapho kubhalwa ulimi oseluwusiko lwabantu. Yize amagama alo aziwa, kodwa asuke esasetshenziswa yingxenyane encane kakhulu yabakhuluma ulimi oluthile. Uqhuba athi lolu limi lubonakala ngokuthi lukhulunywe nje kuphela lungabhalwa phansi.

Manje sesizozwa, nges**isilengi** njengolunye lwezilimi ezingekho emthethweni.

### 3.1 Isilengi

**Isilengi**, ulimi olusetshenziswa abantu abathile uma behlanganiswe ngokuthile, noma ulimi olutholakala ezindaweni ezithile; isibonelo: emajele, emalokishini, emafemini, ezibhedlela, ezinkundleni zemidlalo, emashibhini, lapho kuhlange khona amaginsi njalonjalo. NgokukaNdlovu, (1963:4), **isilengi** ulimi olwaziwayo emphakathini, kodwa olungavumelekile ukuba lusetshenziswe emihlanganweni noma ezindaweni lapho kuhlange khona ngokusemthethweni. Lolu limi luwulimi ongeke waluchaza. Ubeka kanje ngolimi lwesiNgisi: *"Something known by all people, but there is nobody who can completely describe it."* (Ndlovu, 1963:4)

Lolu limi lwesilengi selusetshenziswa ezindaweni eziningi ngisho nasemasontweni. Isizathu salokho ukuthi abakhulumi balo babuya nalo lapho belusebenzisa khona. Okwesibili abefundisi bayalusebenzisa ukuze bahehe abakhulumi balo ukuthi bajwayelene nesonto. **Isilengi** sixuba zonke izilimi ezitholakalayo endaweni, kodwa amagama aso ayaguqulwa aveze umqondo omusha noma kusetshenziswe amagama anjengezisho, amagama afingqiwe noma igama lolunye ulimi kodwa abakhulumi babe beqonde ukusho okunye, hhayi lokho okushiwo yilelo gama olimini lwalo.

UCalteaux, (1994:15) yena ocwaningweni lwakhe, uthi **isilengi** ngumkhuba otholakala kunoma yiluphi ulimi. Uqhuba athi, lo mkhuba wenziwa ikakhulukazi yintsha yona efuna ukubonwa yehlukile kumalunga omphakathi. Ubeka kanje: *"Slang is a habit which is found in most languages and is mostly spoken by youth who prefer to be seen differently from other members of the community."* Calteaux, (1994: 15)

UCalteaux, (1994:41) uphinde athi isilengi siwuhlobo lokukhuluma olusetshenziswa yingxenye ethile emphakathini okungaba abafundi, izifundiswa, amaqembu athile abezemidlalo njalonjalo. *"These are varieties used by a particular sub-culture in a community or society, such as scholars, students, gangs, sportsmen, etc."* Calteaux, (1994: 41)

Isilengi sikhulunywa ngabantu abaziqalela owabo umkhuba owahlukile esikweni le ndawo. Lokho, kwenziwa ngabantu abasesigabeni esisodwa abaxhunyaniswe ngokuthile okungaba ubungane, ububoshwa, ukuthi badlalela iqembu elilodwa le bhola, njalonjalo. NoPartridge, (1935: 2) uyakufakazela loku lapho ethi: *"Slang is typical of small and close-knit sub-cultures, such as teenage groups, prisoners, soccer players, homosexuals, which share knowledge and interests."* Partridge, (1935: 2)

Kanti uBailey, (1985:5) uthi **isilengi** sivamise ukusetshenziswa yintsha ikakhulukazi abesilisa kunabesifazane. Uphawula kanje ngolimi lwesiNgisi, *"Slang is used...more by younger people and more by men than by women."* (Bailey, 1985:5)

Kunento eyodwa evelayo ezinkulumeni zalaba babhali. Bonke bathi **isilengi** sivame ukukhulunywa yintsha. Mhlawumbe lokho kwenziwa wukuthi abantu ababexoxa nabo ngesikhathi beqoqa ulwazi, kwabe kuyintsha. Umcwaningi uyaphikisana nalokho ngoba abantu ababeyintsha ngaleso sikhathi beqoqa ulwazi, namhlanje sekungabantu abadala. Ukuba badala kwabo akusho ukuthi isilengi kabasazi, basazi kahle kamhlophe futhi bayasikhuluma kontanga yabo, inqobo ukuthi kabathandi ukusikhuluma kubantu okungebona abezinga labo. Phela **isilengi** yiso esizala ulimi lwakusasa olusemthethweni. UNdlovu, (1963: 69 ) uthi **isilengi** yisona esizala ulimi olusemthethweni kuyinoma yiluphi ulimi.



Uthi ngolimi lwesiNgisi; "...official languages come from slang". (Ndlovu, 1963: 69)

### 3.1.1 Imvelaphi yesilengi

Mayelana nemvelaphi **yesilengi**, uCalteaux, (1994:115) uthi abantu babona amaMelikana ampisholo komabonakude, nasemafilimini, emiculweni ebonisa ngezithombe zabaculayo, njengomculi weRephu kaDokotela u-Alban benqamulela amagama lapho bekhuluma, base beyabalingisela. Loku kunqamula amagama okwenziwa ngamaMelikana, intsha yakubona yakuthanda yase iyankawuza. Simcaphune lapho ebeka ngesiNgisi ethi: "Slang is mainly adopted from Black Americans and picked up from television, film, videos and music, for instance that of rap artist such as Dr Alban" (Calteaux, 1994:115)

Abantu bayathanda ukuthi izinto zabo zishintshe njalo nje. Njengoba sizwa lokhu okushiwo nguCalteaux mayelana nemvelaphi yesilengi, abantu babona ukuthi nabo kufanele baziqalele esabo isilengi. Phambilini, isilengi sabe sikhulunywa ngabathile kodwa namhlanje izinto sezishintshile ngoba sesikhulunywa yilowo obona ukuthi uyasithanda noma ngokukhuluma sona kuba khona akuzuzayo ngokusisebenzisa.

Umuntu okhuluma **isilengi** uthathwa njengomuntu ozaziyo izinto futhi uthathwa njengomuntu ohambisana nesikhathi. Bangingi abasikhuluma ngenxa yezimo ezithile. Lolu limi kaluyi ngokuthi uyasebenza noma kawusebenzi, ngoba osebenzayo ukhuluma **isilengi** salapho esebenza khona, kanjalo nosejele ukhuluma esasejele.

Ngamafuphi nje, singathi akekho ongasikhulumi **isilengi** ngoba sikhulunywa kuzo zonke izindawo lapho kutholakala khona abantu, into nje ukuthi abanye bayagwema ukusikhuluma phambi kwabantu okwenza babonakale njengabantu abangazi lutho ngaso. Lokho ikakhulukazi kwenziwa ngamasela ezimoto ngoba esawo sisetshenziswa njengesikhali sokwakha imali lapho bephume umkhankaso wokuyotshontsha izimoto.

Sesizwile ukuthi bathini abanye ababhali mayelana ne**silengi** njengegama eliwumgogodla ocwaningweni lwethu. Manje-ke sesizokuzwa ngesiCamtho naso okungolunye lwezilimi ezingekho emthethweni. Umcwaningi ubone kuswelekile ukuthi abhale nangalesi sihlokwana ukuze kucace ukuthi isilengi akusona kuphela esithathwa njengolimi olungekho emthethweni, kodwa zikhona nezinye. Lezi zilimi zithathwa njengezilimi ezikhiqizela isilengi amagama, bese kuthi sona sikhizele ulimi olusemthethweni.

### 3.2 IsiCamtho

Ngolimi olusemthethweni (isiZulu phaqa), leli gama elithi 'camtha' lisuselwa egameni lesiZulu elithi '**qamunda**', elisho umuntu osuke ekhuluma kakhulu izindaba. Kanti lapha oBundy, (1987:13) beno Delius, (1983:7) bathi isiCamtho ulimi okwathi lapho luqala lwathathwa njengolimi lwentsha eyizigcwelegcwele. Lolu limi kuthiwa ludabuka olimini lwakudala olwabe lubizwa ngokuthi **isiShalambombo**.

Lesi si**Shalambombo** sabe sisetshenziswa yizigcwelegcwele ezabe zaziwa ngokuthi Amalayitha ayegcweleza abantu eGoli eminyakeni yawo 1890 kuya ku-1930. Lezi zigcwelegcwele zabe zisebenzisa imfucuzo yasezimayini i-Crown njengenhlokosizinda sabo sokugcweleza. Iningi labo labe lihlala e-Orlando nase-Pimville okuyindawo esondelene kakhulu nale mfucuzo. Laba

bantu ababehlala kulezi zindawo kwabe kungamaZulu ayeze ngomsebenzi. Sicaphuna amazwi abo lapho bethi:

"IsCamtho has developed as argots or criminal languages. The former developed from an argot called Shalambombo used by a criminal gang network, the Amalaita, operating in and around Johannesburg between 1890 and 1930. The gang, who used a mine dump in Crown Mines as their headquarters, lived mainly in Orlando and Pimville, and who were composed mainly of Zulu migrants"

Bundy, (1987:13) & Delius, (1983:7)

UBonner, (1987:5-7,1990:15) uthi, isiCamtho saqale sakhulunywa yiqembu elabe lizibiza ngokuthi AmaRashiya okwabe kuyiqembu elaliphikisana namaLayitha. AmaRashiya-ke wona kwabe kungabantu ababevela eLesotho nase Orange Free State ababekhuluma isiSuthu. Ngaleso sikhathi babehlala e-Newclare okwathi ngokuhamba kwesikhathi yabizwa ngokuthi i-Moroka. Simcaphune lapho ebeka khona ngesiNgisi ethi:

"The counterparts of Amalaita were called AmaRussia (sometimes spelt AmaRashea), who were mainly Sotho migrants from Lesotho and Orange Free State, lived in Newclare and later the Moroka Emergency Camp"

Bonner, (1987:5-7&1990:15)

Ngokocwaningo luka Calteaux, (1994:130) uthi, sengathi isiCamtho siyizinhlobonhlobo. Okokuqala uthi, **isiCamtho** usibona sihlanganisa isiBhunu nolimi lwesiZulu. Okwesibili uthi, **isiCamtho** usibona sixuba isiNgisi kanye nolimi lwesiZulu. Ngamanye amazwi, eGoli zikhona ezinye izilimi ezixubene nezilimi zabamnyama ngaphandle kwalezi azibalile njengoba iGoli lixube izinhlanga ezahlukene. Ubeka kanje ngolimi lwesiNgisi:

"There seems to be different forms of IsCamtho. The first type is characterised by a large amount of Afrikaans mixed with Zulu, whilst the other is characterised by English mixed with Zulu"

(Calteaux, (1994:130)

UCalteaux uqhuba athi, loku kwakwenziwa ukuthi ngaphambi konyaka ka 1976, izifundo eziningi zazifundwa ngolimi lwesiBhunu. Yingakho nje abantu abamnyama kwakuthi lapho bekhuluma, uthole ukuthi baxuba ulimi lwesiBhunu nolwesiZulu.

Kwathi ngemuva konyaka ka 1976, abantu bavunyelwa ukuba bangazifunda izifundo nangolunye ulimi ngaphandle kwesiBhunu njengolimi abaphoqelele ukuba bafunde ngalo. Abantu bakhetha ulimi lwesiNgisi njengolimi olwaluzomela isiBhunu. Kuthe emva kwalokho, kwase kuqala ukuxuba isiZulu nesiNgisi ikakhulukazi kulabo abangamaZulu nezinye izizwe ezingezokudabuka lapha eNingizimu Afrika. Simcaphune lapho ebeka khona ethi:

"Before the June uprising, most subjects were taught in the medium of Afrikaans except languages.... for the non standard Zulu dialect like isCamtho was spoken in bicultural varieties i.e. Zulu-Afrikaans and Zulu-English"

Calteaux, (1994:145)

Emagameni **esilengi** kukhona ukweqiwa konkamisa. Lokho okuzinkomba zokuthi amanye amagama aso adabuka kulolu limi olubizwa ngokuthi isiCamtho. Lo kweqiwa konkamisa olimini lwesi**Camtho** kufakazelwa nanguNtshangase, (1993:) encwadini kaMesthrie, (1995:292-3) lapho ethi kunokweqiwa konkamisa olimini lwesiCamtho. Umthetho wokubhala ulimi lwesiZulu, uthi igama lolimu lwesiZulu liqala ngonkamisa, kube ungwaqa, kuphinde unkamisa, kulandele ungwaqa, njalonjalo. Kwalona leli gama elithi **isiCamtho** ngabe libhalwa kanje: isiCamutho.

"There is a high degree of vowel elision in isiCamtho. Basically, Zulu have a V (vowel), a VCV (vowel-consonant-vowel) in their prefixes. The word 'isiCamtho' itself reflects this vowel elision process in the noun prefixes, for Zulu the word would be isiCamtho"

Mesthrie, (1995:292)

Ukweqiwa konkamisa kuyinto ekhona olimini lwesiZulu, kodwa kuvamise ikakhulukazi ezinkondlweni. Kodwa isiCamtho seqa onkamisa, siphinde sishintshe nongwaqa kwamanye amagama.

Sesizwile mayelana nesi**Camtho**, manje sesizozwa ngesi**Tsotsi** naso okungolunye ulimi olungenza umfundi angawuqondisisi umehluko okhona phakathi kwaso kanye ne**Silengi**. Okwenza umcwaningi ukuthi alufake nalolu limi ukuthi nalo lungolunye oluqamba amagama, okuthi kamuva lawo magama abese esethathwa njengamagama **esilengi**.

### 3.3 IsiTsotsi

**IsiTsotsi** wulimi olwaqalwa yintsha yezinhlanga ezahlukene ukuze ikwazi ukuxhumana. Akulula neze ukuqondisisa umehluko okhona phakathi kwesiCamtho kanjalo nesi**Tsotsi**, ngoba abantu abaningi sebazisebenzisa ngesikhathi esisodwa lezi zilimi. UCalteaux, (1994:149) uthi, **isiTsotsi** savela ngoba kunesidingo ukuze kuxhunywane emalokishini ngenxa yezilimi eziningi ezabe zitholakala khona. Isigejane esabe sizibiza ngokuthi ama '**Gents**' esingabakhulumi balolu limi, sabona kufanele siluqale lolu limi ukuze sikwazi ukuxhumana. Lawa ma 'gents' kwabe kungabantu ababehlukene ngokobuhlanga, ngakho-ke **isiTsotsi** saqala saba ulimi oluzohlanguanisa lezo zinhlanga ezabe zitholakala emalokishini ukuze zikwazi ukuxhumana. Simcaphune lapho ephawula khona ngesiNgisi ethi:

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

(Calteaux, 1994:149)

**IsiTso**tsi ulimi olungakhetha minyaka yobudala kubakhulumi balo futhi olungaqondakali kalula nje. Okwenza lokho, ukuthi lwaqala ukukhulunywa eminyakeni yawo 1850. Nanamhlanje sisakhulunywa. Abantu baselokishini elilodwa kujwayelekile ukuthi bambone umuntu okungeyena walelo lokishi ngoba engezwa ukuthi bathini lapho bekhuluma balelo lokishi, kodwa loku akusho ukuthi akanalo ulimu langakubo olwaziwa ngakubo kuphele futhi olungeke lwaziwe yizivakashi.

### 3.3.1 Abantu abasebenzisa isiTso

Sesizwile ukuthi bathini abanye ababhali mayelana nemvelaphi yesiTso

tsi, manje sesizokuzwa ukuthi sasikhulunywa yibaphi abantu. NgokukaMesthrie (1995:292) noBonner (1987,1990), isiTso

tsi saqale sakhulunywa ngabantu basenhla neGoli, okwabe kuyintsha yasemadolobheni. Baqhuba bathi, phambilini lolu limi lwabe lubizwa ngokuthi i-'Flaaitaal'.

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

Mesthrie, (1995:292)

UMakhudu (1990:30) uthi, abakhulumi banamhlanje bazibonakalisa ngolimi oluthile ukuthi bona bavela kuyiphi indawo noma bavela kuliphi idolobha. Ngokwesibonelo, abahlali base Soweto bathi isiTso

tsi sabo sinezinkomba zase Sophiatown, Alexandra, Newclare kanjalo namanye amalokishi abamnyama

aseNtshonalanga neGoli. Lolu limi lwabe lukhulunywa ngabesilisa abaneminyaka ephakathi kuka 15 no 54 ikakhulukazi. Ubeke kanje ngolimi lwesiNgisi:

" Modern-day speakers identify themselves with a particular township that was destroyed by the apartheid policy of forced removals. For example, Soweto speakers claim that their variety of Flaaitaal, originated in Sophiatown, Alexandra, Newclare and the Western Native Township. Flaaitaal speakers are predominantly African males between the ages of 15 and 54"

Makhudu, (1990: 30)

Lapha ngezansi kunezibonelo ezikhombisa umehluko phakathi kwesiZulu nesitsotsi.

<b>IsiTotsi</b>	<b>IsiZulu</b>
(a) brazo	mfowethu
(b) Ziyarara	kujatshulwe

Imvelaphi yegama elithi **brazo** isuselwa egameni lesiNgisi elithi "**brother**" ngesiZulu okuyigama elithi 'mfowethu'. Kanjalo nakwigama elithi ziyarara lisuselwa egameni lesiSuthu elithi "**rharha**" elisho ukungathathi kahle engqondweni ngokolimu lwesiSuthu. Olwimini lwesiZulu leli gama lisho 'ukujabula'.

Manje-ke, sesizozwa ngesi**Fanakalo**. Isizathu esenza umcwaningi alufake lolu limi ukuthi laba negalelo elikhulu ezimayini mayelana nokuhlanganisa izinhlanga ezabe zisebenza khona.

### 3.4 IsiFanakalo

Okokuqala, uMesthrie, (1995:176) uthi ngokuka Adendorff (1993) kunzima ukuthola imvelaphi yesi**Fanakalo** yize kunezincazelo eziningi ezihlongoziwe. Okwesibili, uthi ucwaningo olumayelana nemvelaphi yesilengi lumbalwa kakhulu kangangoba lokho abanakho bakuthola emsebenzini owabhalwa nguCole benoMesthrie. U-Adendorf ucashunwe lapho ethi khona:

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

Mesthrie, (1993:176)

Igalelo uCole aba nalo ukuthi wabhala umlando owaqala eminyakeni yawo 1950. Lo mlando wawuhlukanisa ngalolu hlobo:-

- (a) IsiFanakalo saqala eMpumalanga Koloni naseNatali phakathi kweminyaka yawo 1820 no1850 ngenhloso yokuxhumana phakathi kwababekhuluma isiNgisi nababe khuluma izilimi zesiNguni.
- (b) IsiFanakalo saqala eNatali eminyakeni yawo1860 phakathi kwabezinkontileka nomhwebi wamaNdiya nababe khuluma isiZulu kanye namaNgisi ukuze kube khona ukuxhumana.
- (c) IsiFanakalo saqala eKimberely naseWitwatersrand eminyakeni yawo 1870 ngenhloso yokuxhumana phakathi kwalabo ababehehwe ukuzosebenza ezimayini zedayimane kanye negolide.

U-Adendorf efakazela lokhu ngolimi lwasemzini uthi:



"Cole's major contribution lies and have been summarised and advanced by about 1850. Fanakalo originated in: -

- (a) Eastern Cape and Natal somewhere between 1820 and 1850 as a result of interaction between English-speaking settlers and speakers of Nguni languages.
- (b) Natal in the 1860s between indentured and trader Indians and users of Zulu and English.
- (c) Kimberley and Witwatersrand after 1870 from interaction between those drawn to the diamond and gold fields"

Adendorff, (1993:176)

Ngamafuphi nje, singasho ukuthi **IsiFanakalo** kwabe kuwulimi lwasezimayini. Lokhu umcwaningi ukusho ngoba abacwaningi baphambilini babhala ukuthi lwaqalwa ezimayini njengolimi lokuxhumana phakathi kwezinhlanga ezazize ngomsebenzi.

Ngeke sisiqhathanise isiFanakalo nolimi lwesiZulu ngoba sona asinaso isichazimagama. Izilimi obekwenziwa izibonelo kuzo yilezo ezingenazo izichazimagama umfundi angaqhathanisa kuzo ukuze athole umehluko.

Sesizwile okungatheni mayelana **nesiFanakalo**, manje-ke sesizokuzwa ngalolu limi olubizwa ngokuthi **ijagoni** okuzobe kuwulimi lokugcina esizoxoxa ngalo kulezi zilimi ezithathwa ngokuthi yizilimi ezingekho emthethweni. Amagama **ejagoni** ayafakwa kuzichazimagama, yingakho nje kusichazimagama uthola ukuthi igama linamalebule amaningi. Kuleyo naleyo ncazelo kunelebule ekutshelayo ukuthi lelo gama libizwa kanje endaweni ethile, ngakho-ke kubalulekile ukuthi sixoxe ngalolu limi njengazo lezi esesike saxoxa ngazo lapha ngenhla.

### 3.5 IJagoni

O Vetter no Silverman, (1986:11), bathi **ijagoni** ulimi olukhulunywa ngabantu abenza umsebenzi othile abawufundela iminyaka eminingi. Lolu limi lwe**ijagoni**, laqalwa ngenhloso yokuthi lowo ongeyena oweqembu labo, bamkhiphe inyumbazane engxoxweni yabo. Lolu limi lwenza bahlale bebambene futhi bezwana njengeqembu elilodwa. Sibacaphune lapho bebeka khona kanje:

"Jargon speakers contract their language in a deliberate manner in order to preclude non-jargon speakers from understanding and or participating in particular speech acts. This language, serves further as a bond to unite jargon speakers within a particular group"

Vetter and Silverman, (1986:11)

**Ijagoni** kayikhulunywa ezibhedlela kuphela, nakwezinye izindawo eziningi iyatholakala ngoba abasebenza ezibhedlela basuka nayo khona bagcine sebeyikhuluma nangaphandle. Manje-ke sesizozwa mayelana neqhaza elingabanjwa yisilengi olimini lwesiZulu.

### 3.6 Ulimi lwesigodi (Dialect)

Abantu besizwe esisodwa bayakwazi ukuxhumana, bakhulume bebodwa futhi bezwane kahle nakuba kungeke kwenzeke ukuba abantu ababili abavela ezigodini ezehlukene bakhulume ngokufanayo. Lo mehluko uvezwa imfundo, ubudala, ubulili, ukungaphatheki kahle noma yindawo umuntu ahlala kuyo. UKennedy, (1992:786) uthi lokho kwenziwa abantu abangahlakaniphile. Uthi;

"It is a certain type of speech of the people of the same area which differs from the ordinary way people speak, but

this type of speech shows itself that it leans against the common language. What is important is that the dialect is a language that has been corrupted because it has been used by careless, unwise and..."

Kennedy, (1992:786)

Ulimi lwesigodi kaluyi ngokuthi ufunde kangakanani ngoba nalowo ofundile uyalukhuluma ngoba luwulimi olukhulunywayo kuleyo ndawo azalelwe kuyo. Naye-ke lo ofundile uzogcina eselukhuluma lolu limi ngoba uhlala nabakhulumi balo imihla namalanga. Umcwangingi akavumelani naloku okushiwo uKennedy ngoba lowo nalowo muntu unolimi lwesigodi avela kuso.

UWyld (1969:263) uthi maningi amazwe anezilimi zezigodi. Singabala lawa; iLandani, lapho abantu bakhona bekhuluma iKhokheni (Cockney), kanye neNewcastle, lapho kukhulunywa iJoyidi (Geordie) njalonjalo.

Crystal (1985:92) uthi ulimi lwesigodi luvezwa ngamagama asetshenziswayo ngumkhulumi enkulumeni yakhe. Ngamanye amazwi ulimi lwesigodi luyaziphunyukela olimini lwalowo okhulumayo. *"Dialect reveals itself by slipperiness of a tongue."* (Crystals, 1985:92)

Kanjalo futhi nalapho kukhona abantu abaningi, ulimi luba nayo imithelela evela kwezinye izilimi ezisondelene nazo. Le mithelela igcina seyamukeliwe njengolimi olwejwayelekile emphakathini lowo.

Ngamafuphi, singathi ulimi lwesigodi luwulimi elikhulunywa ngabantu abahlala endaweni eyodwa noma ethile. Laba bantu bangahlanganiswa izizathu ezithile okungaba ukufunda, ukusebenza njalonjalo.

### **3.7 Isiphetho**

Sesizwile mayelana nezilimi ezingekho emthethweni okuyizilimi eziphakela ulimi olusemthethweni ngamagama, manje sesizodlulela esahlukweni esilandelayo okuyisahluko sesine lesa okuzobe kuyisahluko okulandelwe kuso isayensi yokubhalwa kwezichazimagama (i-lekzikhografi).

## ISAHLUKO SESINE

### UKUHLELWA KWAMAGAMA NGOKWE-LEKZIKHOGRAFI

#### 4. Isingeniso

Kulesi sahluko, yilapho sizothola khona uhla lwamagama ahlelwe ngendlela yesayensi yokubhalwa kwezichazimagama (ileksikhografi). Ngaphambi kokuba sichaze kabanzi ngendlela lo msebenzi ohleleke ngayo, kuhle sisho kusemanje ukuthi ekuqaleni kwalesi sahluko kuzobe kukhona **ithemplethi** (template) elandelwayo lapho kubhalwa isichazimagama. Le **themplethi** yiyona ezolandelwa ekuhleleni amagama akulesi sahluko.

Amalema ahlelwe ngokulandelana kohlu losonhlamvu noma nge-alfabethi (Doke, Malcolm, Sikhakhane kanye noVilakazi, 1953: 215), kuthi emva kwalokho bese sitshelwa ukuthi ingabe **ilema** (igama) lithathwe lisesimeni sebizo noma sesenzo na?. Ngemuva kwalokho, sizobe sesithola **incazelo** yegama ngalinye, kulandele **imvelaphi** bese kugcina ukusetshenziswa kwegama loku esithi **yilebula** (Doke, Malcolm, Sikhakhane & Vilakazi, 1953:257). Amagama awumqondofana kanjalo namagama aphinyiswa ngokwefana abe esho izinto ezahlukene nawo azongena ngaphansi kwalelo nalelo gama.

Kwejwayelekile ukuthi abakhulumi besiZulu bagcagcise amagama anezinhlamvu ezithi mazifane. Isibharara sinokususelwa egameni lesiBhunu elithi 'bier' uHyman (1970:14) uthi kwejwayelekile ukuthi abakhulumi bolimu lokuqala bagcagcise ulimi lwezifikanamthwalo nemisindo esondelene kakhulu nendlela okuphinyiswa ngayo izinhlamvu namagama olimini lwabo. (abakhulumi bolimi lokuqala) Njengokuthi kubakhulumi bolimi lokuqala

okuyisiZulu uKoopman uba nguKhumalo, uMcKenzie uba nguMkhize kanti uPosthumus uba nguPhuzamasi. UHyman ngolimi lwesiNgisi uthi, *"a language first finds the closes for phoneme that encompasses the phonetic characteristics of the extrenous sound, then this foreign sound is appropriatly phonomecised and ,..."* (Hyman, 1970: 14).

Yingakho sizohlangabezana namagama anjengesibharara elethekelwe egameni lesiBhunu elithi 'bier' negama elithi imparampara elithekkelwe egameni lesiLatin elithi 'paragravita' njalonjalo.

Sesinaso isithombe ngalesi sahluko, okuzolandela njengamanje incazelo yegama **ithemplethi**. Ngokwesayensi yokubhalwa kwezichazimagama, **ithemplethi** uhlaka oluzolandelwa ngenkathi kuhlalelwa amagama ukuze afeze izinjongo zesichazimagama leso okuqondenwe naso. **Ithemplethi**-ke iyahluka njengoba kwahlukene izichazimagama.

Umcwaningi ubone ukuthi amagama azowasebenzisa kule **themplethi** yakhe awabhale ngokufingqiwe ukuze onge amaphepha kanjalo nesikhathi. Le-themplethi elandelwe lapha, iqondene nesichazimagama solimi olulodwa.

#### 4.2 **Ithemplethi yolimi olulodwa**

Kubalulekile ukuthi sichaze la magama azolandelwa ukuze kwazeke ukuthi umcwaningi uzowasebenzisa kanjani ocwaningweni lakhe. Onke amagama akulethemplethi afingqiwe, umcwaningi uzosebenzisa lezi zifingqo kuphela lapho ehlaziya lawo **malema** awakhethile. Ekuchazweni kwamagama afingqiwe kwenziwe isiqiniseko sokuthi akedluli ezinhlamvini ezine.

<incazelo>.....	[nczl]
<iLebuli>.....	[ lb ]
<isilengi>.....	[sln]
<ubuchwepheshe>.....	[chw]
<amagama amqondofana>.....	[qf ]
<imvelaphi/i-Ethimoloji>.....	[mv]
<amagama amqondo ophikisanayo>.....	[ pk ]
<ulimi lwase mahhashini>.....	[hsn]
<ulimi lwase bholeni lezinyawo>.....	[bhn]
<ulimi lwase sisibhedlela>.....	[bdl]
<ulimi lwase mafemini>.....	[fmn]
<ulimi lwamasela ezimoto>.....	[smt]
<ulimi lwasemashibhini>.....	[sbn]
<igama elimqondohluka>.....	[qhl]

Lolu, wuphahla lolimi olulodwa olwakhiwe ukuze luhlangabezane nezidingo zalolu cwaningo, ngakho-ke, umfundi walolu cwaningo kulindeleke ukuba aqondisise kahle konke lokhu okubhaliwe lapha ngenhla ukuze angabi nenkinga ekulufundeni lolu cwaningo. Lapha indlela esebenzile ileyo la kuqalwa khona ngesiqu segama bese kungena isiqalo sebizo kubakaki.

**aresta (uku-)>sz<**

>nczl< Uku-Aresta kusho ukumelwa inhliziyo kwesiguli.

Leli gama lingasho futhi ukumisa noma ukuvala udaba ukuze kungabuye kuphindwe kuxoxwe ngalo.

>mv< Leli gama lisuselwa egameni lesiNgisi elithi “arrest” okuyigama elisho ukuboshwa kodwa lapha lisho ukumelwa inhliziyo komuntu.

- >Lb< (i) Umaqhuzu uthe angezwa izindaba zomlingani wakhe washayeka phansi wa-aresta (bdl).  
(ii) Ake silu- areste lolu daba ngoba luzosibophisa (bld)

**bamba (uku-)>sz<**

- >nczl< Isenzo esenziwa unozinti ngokuthi agole lonke ibhola eliza ngakuyena/ngasezintini.  
>mv< Leli gama, lithathelwe egameni lesiZulu elithi ‘xhakathisa’, elisho ukubamba into ngezandla zozimbili ingabe isadedeleka.  
>Lb< (i) Unozinti kuphela ovunyelwe ukubamba ibhola ngesandla uma kudlalwa ibhola lezinyawo.  
(ii) Bafowethu ngicela ningitshele ukuthi uBusi ubambana nobani ngoba nami ngiyamthanda (sln).  
>qf< Xhakathisa (A. C. Nkabinde, 1985: 6)

**boza (uku-) >bz<**

- >nczl< Ukudlala umdlalo obhedayo noma ukwenza isenzo esingagculisi sanhlobo. Umdlali kuthiwa ubozile uma engadlali ngendlela elindelekile kuye, noma ngendlela aziwa edlala ngayo.  
>mv< Leli gama lisuselwa egameni lomuthi ‘i (li) boza okuwumuthi ophuzwa umuntu uma egula ephethwe isisu noma ebhocobele. Lapha-ke, leli gama liqondiswe kumdlali ongadlali ngokugculisayo ofana nomuntu ogulayo obhocobele odinga ukuphashanyiswa ngeboza .  
>Lb< (i) USteve namhlanje ubeboza (bln).



>qf< Bhacaza

**bhacaza** (uku-)>sz<

>nczl< Isenzo esenziwa umuntu ojwayele ukwenza izinto kahle bese kuthi langa limbe ayenze ngokungagculisi. Leli gama umqondo walo uyafana naleli elithi 'ukuboza'.

>mv< Leli gama lisuselwa egameni lesiZulu elithi 'u(lu)bhaca' elisho umuntu ongenamandla, oyivila ohlala ngokulala, noma lisho umuntu ogulayo olele phansi.

>Lb< (i) Usipho ubebhacaza namhlanje (bhn)

(ii) Le ngane ihanjiswa isisu, yingakho ihamba ibhacaza amakaka yonke indawo.

>qf< Klalalata; phacaza; thacaza

(S. S. Shabangu, 1987:8)

**bharara** (isi-) >bz<

>nczl< Isibharara, utshwala lobu obubizwa ngokuthi ubhiya. Leli gama lesibharara lisetshenziswa abaphuzi bakabhiya uma bengafuni ukusebenzisa igama elithi ubhiya.

>mv< leli gama lithathelwe egameni lesiNgisi elithi "beer" leli okuthiwa ubhiya ngesiZulu. Omunye angasho ukuthi leli gama lithathelwe egameni lesiZulu elithi 'isibhalala' elisho ingubo enkulu yokulala efudumalayo. Phela baye bathi bangaphuza ubhiya bese befikelwa ukufudumala.

- >Lb<(i) Ubozwakala edladleni ukuze sishaye isibharara  
 esingamakhothi amane engifike naso izolo (sbn).  
 (ii) Ugogo uyathanda ukulala ngesibhalala ngoba  
 uyawezwela amakhaza.

**bhaxu (isi-) > bz <**

- >nczl< Ukwehlulwa kweqembu ngelinye iqembu  
 ngamagoli amaningi.  
 >mv< Leli gama liyisiZulu phaqa, lisho ukushaywa.  
 >Lb<(i) I-Zambia ithole isibhaxu emdlalweni wayizolo  
 neBafana Bafana (bln).  
 (ii) Amasotsha ayasifaka isibhaxu kwabatholakale  
 nezibhamu zokwebiwa.  
 >qf< ukwehlulwa (S. S. Shabangu, 1987)

**bhayi (i-) > bz <**

- >nczl< Ibhayi imoto edayiswa ingashintshwanga  
 lutho okusho ukuthi iyazisho ukuthi ingekabani.  
 Lokho, kwenzeka ngoba isuke isinomuntu  
 oseyithengile naye ofuna ukuyiphendula ngendlela  
 yakhe ngokushesha.  
 >mv< Leli gama lithathelwa egameni lengubo ibhayi  
 okuyindwangu egqokwa ngamantombazane  
 omdabu ngokuyibopha ehlombe elilodwa ukuze  
 yemboze futhi ihloniphise umzimba.  
 >Lb< (i) USipho uboshiswe upende omhlophe obuvele  
 ebhayini lakhe abeselipende ngopende obomvu  
 ngenkathi lixilongwa ngamaphoyisa (smt)

(ii) Bonke abesifazane ababevela eSwazini bebevathe amabhayi abo.

>qf< Ihwatha (S. S. Shabangu, 1987)

**bhoza (i-)>bz<**

>nczl< ibhoza, umuntu ophethe abanye, futhi

owesatshwayo nojuba abanye ukuba benze umsebenzi othize

>mv< Leli gama lithathelwa egameni lesi Ngisi elithi

“boss” elisho umuntu oqasha abantu ukuba bamsebenzele bese ebakhokhela. Lapha-ke leli gama lisho umuntu osesikhundleni, owesatshwayo no phethe abanye ukuthi benze okuthize.

>Lb<(i) Namhlanje ibhoza ithe asiphumule ngoba siyisebenzele kahle izolo.

**bhubesi (i-)>bz<**

>nczl< kushiwo utshwala obubizwa ngokuthi i”Lion Lager”

>mv< leli gama lisuselwa esithombeni sebhubesi esiba ngaphandle kwebhodlela likabhiya negama lalo elithi "lion". Uma umuntu eqiwe ubhiya, kuye kuthiwe udliwe ibhubesi.

>Lb< (i) Ubaba uthanda lobhiya okuthiwa yibhubesi, olunye uhlobo lumphathisa ngesifuba (sbn)

(ii) Ibhubesi iyona nkosi yezilwane zasendle, zonke izilwane zibaleka zizephule uma liqhamuka.

>qf< Isibharara, u-no17.

**bhoda (uku-)>sz<**

>nczl< Kushiwo ukufa komuntu.

>mv< Leli gama lithathelwe egameni lesiNgisi elithi  
“board” esisho ukuhamba uye kwenye indawo  
ngokugibela umkhumbi, isitimela noma ibhanoyi.  
Kodwa lapha kuchaza ukufa okukusa kwelinye ilizwe.

>Lb< (i) Maningi amaginsa abhodile kulo nyaka edutshulelwa  
ukuntshontsha izimoto (sln).

(ii) Umfundo uthanda ukufunda ehlala kubo, akafuni  
ukubhoda esikoleni.

>qf< ukufa.

**chofoza (uku-)>szk<**

>nczl< Ukuchofozwa kusho ukuqhumbuza into ethile  
(ukuze uthole okungaphakathi). Lokhu kuchofozwa,  
kwenzelwa ukuze kuphume igazi bese lithathwa  
lihlolwa izinga lesifo sika shukela nokunye.

>mv< Leli gama lisuselwa egameni lesiZulu  
eliyisenzukuthi elithi ‘chofo’ elisho ukufa kwento  
enjenge qanda (Nkabinde,1985:31)

>Lb< (i) Amanesi achofoza iziguli ezibaphethwe yisifo  
sikashukela njalo ngoLwezihlanu (bdl).

(ii) Umlobokazi uchofozele umyeni wakhe amaqanda  
esidlweni sasekuseni namhlanje.

**cathulo (isi-) >bz<**

>nczl< Isicathulo umuntu odakwe kakhulu ongasazazi  
nokuthi ungubani. Umuntu kuthiwa isicathulo  
ngoba izicathulo asuke eseziphambanisa ngayo uma

ethi uyahamba. Leli gama lingasho futhi uhlobo lo mdanso odlalwa kusetshenziswa izicathulo ezingamabhuzi.

>mv< Leli gama lithathelwe egameni lesiZulu, elisho ukhamba lotshwala oluncane.

>Lb<(i) Kuze kwadingeka ukuba aqhutshwe ngebhala ngoba ubedakwe eseyisicathulo emcimbini wakwaDlamini. (sbn).

(ii) UThembi ubegqoke izicathulo ezintsha izolo esontweni.

#### **cupha(uku-)>sz<**

>nczl< Umdlali odlala kabi, lapho ethi omunye umdlali uyakhahlela bese emthiya ngonyawo ukuze angafinyeleli ebholeni lelo alilangazelele.

>mv< Leli gama lithathelwe egameni lesiZulu elithi 'cupha' okuyigama elisho ukucupha izinyoni noma izilwane zasendle ukuze zibanjwe. Lapho zibanjwa lezi zinyoni noma izilwane, kuba buhlungu kuzona ngoba mhlawumbe zibanjwa nje bezilangazelela ukuthola ukudla. Ebholeni-ke, umdlali ucushwa ngonyawo ukuze kuthi lapho ethi uyalithatha noma uyalikhahlela ibhola alimale.

>Lb<(i) Umdlali ocuphanayo akathandeki neze ngoba uyalimazana (bhn)

(ii) Izolo ntambama besikade sisendle siyocupha izinyoni.

>qf< Thiya; giba (S. S. Shabangu, 1987:28)

**chwesheza** (uku-)>sz<

>nczl< Ukudlala ngokunakekela okukhulu, lapho ibhola lisuka kumdlali liye komunye umdlali ogqoke okufana naye.

>mv< Leli gama lisuselwa egameni lesiZulu elithi 'chephe' elisho ukwenza into kalula nje nangobunyoinco.

>Lb< (i) Abafana baseNigeria bayalichwesheza ibhola, ngoba iqembu elidlala nabo liphenduka izilima (bhn).

**dayisi** (um-)>bz<

>nczl< Umdayisi, umuntu olingisa umuntu odayisayo yena okufanele ahleke ngaso sonke isikhathi ukuze azuze abathengi. Umdayisi wasesitilo kuphoqelekile ukuthi abe nobuso obeneme nobumamathekayo ukuze azuze abathengi Umdayisi umuntu odalula izimfihlo zabanye abantu ikakhulukazi kwabomthetho.

>mv< Leli gama lithathelwa egameni lesiZulu eliyisenzo elithi 'ukudayisa' elisho ukuhweba ngento onayo uhwebelane nomunye ozokunika imali. Umdayisi-ke uyaye akhombise ubuso obumamathekayo ukuze kuthi nalowo ongakuthandisisi loko akudayisayo agcine esekuthengile ngenxa yalobu buso obumamathekayo.

>Lb<(i) Lo mfana umdayisi impela, uzwakala ngendlela ayibeka ngayo inkulumo yakhe iyahlekisa.

(ii) Lo mdayisi udayisa lapha ngaso sonke isikhathi.

>qf< thengisa (um-) C.M.Doke& B.W. Vilakazi, 1972:792).

**dabuli (i-)>bz<**

>nczl< Imoto efana nse nenye, kusukela embaleni ,  
ezinombolweni, njalonjalo. Ngamanye amazwi le  
moto yenziwe yaba yiwele nenye.

>mv< Leli gama lisuselwe egameni lesiNgisi elithi  
“double” elisho izinto ezimbili ezifanayo ngayo  
yonke into. Kanjalo nalapha lisho izinto ezimbili  
ezifana nse ngakho konke.

>Lb<(i) Sethuke kabi lapho sibona imoto kababa eGoli,  
wase esazisa ukuthi singethuki ngoba iyidabuli  
yalena elapha eThekwini (smt).

(ii) Uthemba unemali namhlanje, phela ubambe idabuli  
izolo emahhashini (hsh).

>qf< Iwele.

**deyi (i-)>bz<**

>nczl< Ideyi, umuntu osebenza emini esibhedlela phakathi  
kuka7hoo no 16h00 zonke izinsuku noma  
enyangeni.

>mv< Leli gama lisuselwa egameni lesiNgisi elithi “day”  
elisho usuku. Lapha ezikhungweni zokwelapha  
kalisho usuku, kodwa selisho unesi noma umuntu  
osebenza emini esibhedlela.

>Lb<(i) Umhlengikazi uGugu Mkhize ungaze umthole  
kwakhe kusihlwa ngoba uyideyi (bdl).

>qf< emini.

**desha (uku-) >sz<**

>nczl< Ukudesha ukuxuba ugologo nesiphuzo esilula ukuze sidambise amandla okushisa kukagologo emathunjini.

>mv< Leli gama lithathelwe egameni lesiNgesi elithi “dash” elichaza ukudibanisa izinto eziwuketshezi (Doke, Malcolm, Sikakana noVilakazi, 1953:121), nalapha lisasho ukudibanisa izinketshezi ukuze kwehle izinga lokushisa kukagologo uma sewehla emathunjini.

>Lb< (i) Abajitha badesha ugologo ngesiphuzo esilula esikhathini esiningi (sbn).

>qf< hlanganisa; xuba; vanga; thaka (S. S. Shabangu, 1987:33).

**dlalisa (uma-) >bz<**

>nczl< Umadlalisa, ngumuntu wesilisa othanda ukujabulisa abesifazane ngokubathengela noma yini abayifunayo ukuze bamthande abe nesibunge kubo.

>mv< Leli bizo lisuselwa esenzweni esithi ‘dlala’kwase kuphongoziwa u-isa oyisakhi sempambosi yokwenzisa, leli gama lase liphenduka impambosi yokwenzisa u-‘dlalisa’ okuwukujabulisa abesifazane ngenhloso yokuzuza lokho akusophile. Ngamanye amazwi uthelala izinkukhu umbila ukuze azibambe kalula nje.

>Lb< (i) Amakhehla aqonywa nje ingoba edlalisa ngemali (sln)

>qf< isibunge (G. R. Dent no C. L. S. Nyembezi, 1969:8)



**dudla** (isi-)>bz<

>nczl< Ukujikisa imoto ngesivinini esikhulu kushunqe uthuli, ize ibukeke sengathi isihamba ngamathayi amabili noma ngecala elilodwa.

>mv< Leli gama lisuselwa egameni lesiZulu elithi 'isidudla' elisho umuntu okhuluphele owondlekile kumbe onomzimba. Kodwa lapha lichaza ukujikajika kwemoto ijika eduze ishaye indingiliza.

>Lb< Amaginsi afike ashaya isidudla emgwabeni ka-Bra Jo njengophawu lokumvalelisa (smt).

**fifi** (i-)>bz<

>nczl< Ififi isiguli esigulela ukufa. Lesi siguli sesahluleka ngisho nokuvula amehlo ngenxa yezinhlungu ezisizwayo.

>mv< Leli gama lisuselwa egameni lesiZulu eliyisenzo elithi 'fifiyela' elichaza ukubuka unciphise amehlo kumbe into engacacile lapho uyibuka ibe lufifi. Kusengaba ukubuka into ube uxhoshwa okuthile isibonelo; ilanga noma intuthu. Lingachaza futhi umuntu obuka kalufifi ngenxa yokuphathwa ubuthongo. Naso-ke isigulani senzisa okomuntu ophethwe ubuthongo, ngoba sibukeka sengathi siyacimeza siphinde siwavule amehlo. Leli gama abahlengikazi bayalisebenzisa noma beqonde ukuntshontsha bathathe isihlwathi ngesikhathi somsebenzi. Uzwa unesi ethi "Ngisayothatha ififi"

>Lb< (i) Sifice uDlamini eseyififi esibhedlela engasaboni kwakusibona sekusele ukuphuma komphefumulo nje kuphela (bdl).

(ii) Umhlengikazi uMshengu unecala lokuthi wathatha ififi ngesikhathi somsebenzi.

**folishi (uku-)>sz<**

>nczl< Ugwayi oluhlaza noma insangu.

>mv< Leli gama lisuselwa egameni lesiNgisi elithi “Folish” elisho uhlobo lotshani obuthile obutshalwayo ukuze budliwe yizinkomo uma sekuyisebusika. Lapha, leli gama lisho insangu.

>Lb<(i) Ibhoza ithe laba bafana kufanele baqale ngokubhema ifolishi ngaphambi kokuyolanda imoto kaZondi (smt)

(ii) Ubaba utshalela izinkomo zakhe ifolishi ukuze zingahluphi uma sekungena ubusika.

>qf< Insangu.

**fofinga (u-) >bz<**

>nczl< Ufofinga, ukufihla ingilazi ngeminwe emine ukuze kungabonakali ukuthi uphuzani, nokuthi uthele kangakanani.

>mv< Leli gama lisuselwa egameni lesiNgisi elithi “four fingers” elisho iminwe emine. Eshibhini leli gama lisetshenziswa kumuntu ofihlayo ukuthi uphuza nhloboni yotshwala.

>Lb<(i) Le fofinga ewuJabu ibisiduzuke isiyisicathulo abantu basimze bamangala ngoba bebethi uphuza isiphuzo esilula kanti ubephuza ugologo (shb).

**fonyo (isi-)>bz<**

>nczl< Isifonyo, noma ithulusi elisetshenziswa ngabezempilo elisiza isiguli lapho sehlukeka ukuphefumula. Leli gama libuye lisho isifonyo esigqokiswa izinkomo emlonyeni ukuze zivimbele-ke ekudleni izitshalo lapho kukelefelwa.

>mv< Leli gama lisuselwa egameni lesiZulu elithi 'isifonyo', eliyisivimbela (Nkabinde,1985:60). Leli gama lisengasho into efakwa emakhaleni ene-oksijini phakathi ukuze yelekelele lowo ohluleka ukuphefumula.

>Lb< (i) Ufike esefake izifonyo zokuphefumula uThemba ngoba beselimxine kakhulu iphika (bdl).

(ii) Izinja zifakwa izifonyo ukuze zingakwazi ukuluma abantu.

**Friweyi (u-) >bz<**

>nczl< Umdlali ongadlali ngokugculisayo enkundleni ngoba abadlali beqembu ababhekene nalo lidlula kalula kuyena nebhola.

>mv< Leli gama lithathelwe egameni lesiNgisi elithi “Freeway” okuyigama le ndlela enguwathelawayeka noma indlela lapho izimoto zidedelwe khona ukuthi zihambe ngesivinini esikhulu kodwa esingeqi ku (120km) ngehora.

>Lb< (i) Lowaya nombolo 3 ifriweyi uqobo lwayo, bheka ukuthi badlula lula kanjani kuyena nebhola (bhn).

(ii) Ku-friweyi izimoto zihamba ngokukhululeka.

>qf< Inkomo(bhn).

**g.a. (i-)>bz<**

>ncz|< I-g.a, umuntu oqhashiwe esibhedlela ukuze asize  
ekuhlanzeni izindlu zeziguli, noma ekuphusheni izinqola  
ezithwele iziguli, njalonjalo.

>mv< Leli gama liyisinciphiso segama lesiNgisi elithi  
“General Assistant” elisho umuntu osiza abantu  
abaeqeshiwe kulowo msebenzi.

>Lb< (i) Niboqaphela ama g.a. anganikezi iziguli amaphilisi  
angafanele ngoba sizongena enkingeni (bdl).

>qf< umelekeleli.

**gawula(uku-)>sz<**

>ncz|< Isenzo esenziwa omunye umdlali ngokugekleza  
omunye kabi lokho okungamholela ekuhlawulisweni  
lowo olimazayo.

>mv< Leli gama lithathelwe egameni lesiZulu elithi  
'gawula' eliyisenzo elisho isenzo sokugenca noma  
ukugekleza isihlahla ukuze siwe phansi. Lezi zinto  
ziyanqamula lapho zisetshenziswa. Naye-ke lo  
odlala kabi kuthiwa uyagawula ngoba lowo  
amgeklezile kuyenzeka ukuthi angabe esakwazi  
ukuqhubeka nokudlala.

>Lb<(i) Umdlali ogawulayo akawuqedi umdlalo engalitholanga  
ikhadi elibomvu noma eliphuzi (bhn).

(ii) UButhelazi usesigawulile lesi sihlahla esihlala  
ngaphansi kwaso uma kushisa ilanga.

>qf< genca; hlahla (S.S. Shabangu, 1987:50)

✓ **gaxa (uku-)>sz<**

>nczl< Lokugaxa ibhola kwenzeka lapho umdlali edlalise omunye kabi maduze namapali angakubo. Leli qembu bese liklela lenza umugqa (ubonda) osasiphambano ngaku 18 eriya ukuze bavimbele ibhola ukuba lingangeni emapalini. Lona ozolikhahlela, kufanele alikhahlele ngendlela yokuthi lingavinjwa ubonda lolo ukuze akwazi ukuligaxa enethini.

>mv< Leli gama lisuselwa egameni lesiZulu elithi 'Gaxa', elisho ukubeka, noma ukulengisa into emgibeni noma emapalini kanozinti.

>Lb<(i) Amacansi agaxwa emgibeni.

(ii) Umadida uyaligaxa emapalini ibhola leqembu abhekene nalo akukhathalekile ukuthi ubonda luvimbe kangakanani (bhn).

>qf< Phanyeka; xhoma; chwaneka (S. S. Shabangu, 1987:50)

✓ **gedleni (esi-)>bzndw<**

>nczl< Esigedleni, indawo okuhlinzelwa kuyo izimoto ezintshontshiwe (ebiwe).

>mv< Leli gama lisuselwa egameni elithi 'isigedla', eliyibizo elisho lapho kucekelwa khona phansi utho.

>Lb<(i) Kuthiwa amaphoyisa afike esigedleni athola ingqwaba yezingcezu zezimoto ebesezihlinziwe (smt).

>qf< Isidleke (A.C. Nkabinde, 1985: 46).

**ginci (isi-)>bz<**

>nczl< Le moto eyiMazda 323, ibizwa ngesiginci ngoba imise okwesiginci.

>mv< Leli gama lathathelwa egameni lesiNgisi elithi “guitar” elisho uhlobo lwensimbi yomculo yaseNtshonalanga enandisa umculo.

>Lb<(i) Amaginsa awasibheki isiginci, emgwaqeni nami esami sebengithathele sona abafana (smt).

(ii) UThwalofu uzobe edlala isiginci embukisweni.

**ginsi (i-)>bz<**

>nczl< Isela elintshontsha izimoto zabantu ngenjongo yokuzidayisela abamagaraji noma abadayisa ngezicucu zokukhanda imoto.

>mv< Leli gama lithathelwe egameni lesiNgisi elithi “gangster” elisho iqembu lezigwelegcwele. Nalapha lisasho sona isigcwelegcwele kodwa esintshontsha izimoto kuphela.

>Lb<(i) Leli ginsa ebeliginsa izimoto eziphambili linyamalele (smt).

>qf< Isela (lezimoto)

**gosi (um-)>bz<**

>nczl< Umgosi, impahla eyebiwe.

>mv< Leli gama lisuselwa egameni lesiNgisi elithi “gossip” elisho into engamanga noma engamahemuhemu engakhulunyelwa eziko. Lapha ke lisho into efanayo nale eshiwo isiNgisi kodwa lapha lisho into noma impahla entshontshiweyo

nokungafanele udaba lwayo likhulunyelwe  
emlilweni.

>Lb<(i) Udokotela Singh ubanjwe nomgosi wemijovo  
yasesibhedlela lapho engena nje emotweni yakhe  
ngoshayile.

(ii) Uwuzwile umgosi kaNdlovu wokushiyelana ucansi  
noSiphokazi.

>qf< Amahemuhemu; iyavuyavu (G. R. Dent beno C. L. S.  
Nyembezi, 1969: 109).

### **gosti (i-)>bz<**

>nczl< Igosti, indaba embi engazekeki kwakuzekeka. Leli  
gama lingasho futhi umuntu onolaka noma umuntu  
oxova umphefumulo wabanye.

>mv< Leli gama lithathelwa egameni lesiNgisi  
elithi “ghost” elisho isipoki. Isipoki kuthiwa  
sinolaka olubi. Lapha-ke leli gama lisho izindaba  
ezimbi ezingazekeki.

>Lb<(i) Useyofuna umuthi wecala ngoba ubhekene negosti  
yemoto entshontshiwe (sln)

>qf< Onolaka.

### **goqo (u-)>bz<**

>nczl< Ukhiye wokugqekeza izimoto.

>mv< Leli gama lisuselwa egameni lesiZulu elithi  
'goqo' eliyisifinyezo segama elithi 'goqoza' elisho  
ukugovuzwa imbobo yanoma yini evulwa ngokhiye  
noma ngento esansimbi ukuze kugudluke lokho  
okukhiyayo. Lo khiye, usebenza

njengesikelemkhiye okuwukhiye ovula zonke izicabha. Kubakhona umsindo owenziwa ngulokhiye ngesikhathi kusuke ungewona ukhiye wokuvula leso sicabha ngempela.

>Lb<(i) Bayivule ngogogoqo imoto kaThembi bashaya bachitha nayo (smt).

>qf< isikelemukhiye.

### **gundane (i-)>bz<**

>nczl< Ngokwaseshibhini igundane umuntu ofihlayo ukuthi uyaphuza, ontshontshayo. Phela, uma ephuza, uphuza asule umlomo futhi enze isiqiniseko sokuthi phambi kwakhe akuhlali lutho olukhombisa ukuthi uyaphuza. Leli gama, lingasho umuntu okuthi lapho kutelekiwe emsebenzini yena ahambe ayosebenza acashe ukuze angabonwa ngabanye ukuthi uyasebenza. Lingaphinde lisho loku okusebenzisa lapho ufuna ukuhambisa ikhesa kukhomp'yutha. Ingabuye lisho imoto yohlobo lwe-Mazda 323 ngenxa yesakhiwo sayo esifana nokuma kwesigingci

>mv< Leli gama lisuselwa egameni lesilwane 'igundane' esitholakala endlini elingaze labonakala ukuthi lingene nini endlini ngisho selintshontsha ukudla alibonwa ngoba lidla lijeqeza lilindele ukucasha. Naye ke lona othi ephuza abe efihla, wenzisa okwalesi silwane esibizwa ngokuthi igundane ngoba uthi lapho ephuza abe eqalaza ukuthi



kabonwa yini ukuthi uyaphuza, ngokunjalo  
osebenza kutelekiwe, ungena ngezamahubo  
aphinde aphume ngezamahubo, hleze abonakale.

>Lb<(i) Igundane liphuza kabuhlungu ngoba lithi liphuza  
libe liqalaza ukuthi kalibonwa yini ukuthi liyaphuza  
(sbn).

(ii) Amagundane ayashaywa ezimbonini ngoba  
aphazamisa izinhlelo zezinyonyana.

(iii) Ikhesa yekhomp'yutha ayikwazi ukuhamba uma  
igundane lingaxhunyiwe ekhomp'yutheni.

>qf< iphixiphixi.

**gqaqgamuka (uku-)** >sz<

>nczl< Ukugqaqgamuka kusho ukugcwaneka lapho  
usuphuzile noma kusho ukubhayiza lapho  
usuphuzile.

>mv< Leli gama lithathelwe egameni lesiZulu eliyisenzo  
elithi 'ubugqagqa' elisho ukuqina komuntu engabe  
esaba namahloni ngenxa yokuthi usuke eseqiwe  
uphuzo, bese kuba lula ukuthi avuse uthuthuva  
nokuhluleka ukubamba isimilo (A. C. Nkabinde,  
1985:77).

>Lb<(i) Kujwayelekile ukuthi abantu abebengaphuzi  
utshwala phambilini, baqgagqamuke lapho beqala  
ukuphuza (sbn).

(ii) Asikwazanga ukubuya ngoba umshayeli webhasi  
ubengaphuzile ubegqagqamuka engasazi nokuthi  
ulaphi.

**gwedli (um-)>bz<**

>nczl< Umdlali oyisigwebedla othi lapho edlala

asebenzise nezandla ukusunduzisa abanye abadlali eduze kwakhe. Leli gama lingabuye lisho umuntu ogwedla isikebhe ngendukwana esaphephela ukuze sihambe.

>mv< Leli gama lithathelwe esenzweni esithi 'gwedla' esisho ukugwedla amanzi ngezandla ukuze umbhukudi abhukude kahle. Nalo mdlali ukuze athole ibhola kufanele agwedle abanye abadlali ngezingalo ukuze athole ibhola.

>Lb< (i) Umgwedli usimze amsunduzele kude le umdlali ongumthothongo nongeqatha uma esefuna ibhola.

(ii) Umgwedli wesikebhe ugwedle isikebhe sakhe ngamandla ngesikhathi ebona ushaka uza ngakuyena olwandle.

**gxoba (uku-)>sz<**

>nczl< Ukugxivizwa kwezinombolo ezintsha enjinini

yemoto. Leli gama lingabuye lisho ukuqonywa.

Esikhathini sanamhlanje insizwa uma iqonyiwe

kuthiwa igxotshiwe. Isibonelo: Isize yangigxoba

leya ntombi yakwa Gqatsane kade ngangiyeshela.

Lapha, loku kugxoba kusho ukugxivizwa kwegama

le soka elisha enhliziyweni yentombi. Okunye

ukugxoba kusho ukugxivizwa kwezinombolo

ezintsha phezu kwezindala enjinini yemoto.

>mv< Leli gama lithathelwe egameni lesiZulu elithi  
'gxoba'. Nakhona lapha lisasho into eyodwa noma  
lisaqukethe umqondo ofanayo.

>Lb<(i) Njengoba isigxotshiwe nje usungahamba ngayo  
noma kuphi ngoba angeke usaphazanyiswa  
amaphoyisa.

(ii) Gxoba lowaya muthi wokuphalaza engifike nawo  
izolo.

(iii) Sibone ngokuphephezela kweduku ukuthi uBonga  
isize yamgxoba intombi yakwaMagwaza

#### **hansi (i-)>bz<**

>nczl< Umdlali webhola ongahlali ndawonye olangazelela  
ukuba ibhola libe ngakuyena ngaso sonke isikhathi.  
Kuvamisile ukuba adlale esiswini seqembu ukuze  
akwazi ukugijima inkundla yonke. Izinyawo zalo  
mdlali ungathi zincizwa amazenze.

>mv< Leli gama lithathelwe egameni lesiBhunu elithi  
"gans" elisho uhlobo oluthize lwedada elifuywayo,  
kodwa lapha lisho umuntu ongumdlali webhola.

>Lb> (i) Yihansi ngempela lowaya nombolo 6 awubheke  
nje ukuthi uselibheke ngamehlo abomvu kanjani  
ibhola (bhn)

(ii) Umalume ufuye amahansi, yingakho engawtshalile  
amabele ngoba awanqunta njalo nje.

#### **hlaba (uku-)>sz<**

>nczl< Ukuhlaba isenzo esenziwa ngomunye umdlali  
komunye lapho emgekleza ngenhloso

yokumkhinyabeza angabe esakwazi ukudlala  
kahle. Leli gama lingasho ukubulawa  
ngokudutshulwa.

>mv< Leli gama lithathelwe egameni lesiZulu elithi  
'hlaba', elisho ukuzwisa omunye ubuhlungu  
obugwazayo engathi uhlathwa isungulo (A.C.  
Nkabinde,1985:91).

>Lb< (i) Umdlali ohlabayo kujwayelekile ukuthi ajeze  
ngokuthi athole ikhadi eliphuzi noma elibomvu  
(bhn)

(ii) UDIlamini uyena ohlaba inkomo uma kuno  
msebenzi kwabo.

(iii) Amaphoyisa ahlabe iginsa iginsa izolo ebeliginsa  
imoto yesalukazi (smt).

>qf< Ukugekleza.

### **Jema (uku-)>sz<**

>nczl< Leli gama lisho ukuma endaweni ethile ngenhloso  
yokuvimbela othile ukuze angakwazi ukudlula.  
Leli gama lingabuye lisho ukuzihlalela kamnandi  
kuphunyulwe kungenzeki mnyakazo.

>mv< Leli gama lithathelwe egameni lesiNgisi elithi  
"jam" elisho ukungasebenzi komshini ngenxa  
yezizathu ezithile. Nalapha lisasho kona ngoba  
kujenywa izimoto endaweni lapho ziphithizela  
khona ukuze zingakwazi ukusebenza nokunyakaza  
bese-ke amasela ekhetha lolo hlobo lwemoto  
ayifunayo.

- >Lb<(i) Namhlanje majitha kumele siyojema erobhothini  
kwa V ukuze okungenani sikwazi ukuthola imoto  
noma eyodwa nje (smt).
- (ii) Ngiyavumelana nalaba abathi umshini ubujemile  
izolo ngoba asikwazanga ukukhipha imali ebhange.
- (iii) Besizijemele kwaMpungose izolo senzela  
ukuphumuza igazi.

**jini (in-)>bz<**

>nczl< Injini, umdlali odlala esiswini seqembu, futhi  
kujwayelekile ukuthi adlale unombolo 6. Lo mdlali  
ukhuthele (uyisikhwishikhwishi) ngoba nguyena  
oxhumanisa abadlali basemuva kanye nabadlala  
phambili.

>mv< Leli gama lisuselwa egameni lesiNgisi elithi  
“engine” okuyinto eyenza imoto noma umshini  
ukuthi usebenze. Kanjalo-ke naye lo mdlali  
nguyena owenza kube nokuxhumana okuhle uma  
efukuza impela futhi ezimisele.

- >Lb< (i) Lo waya nombolo 6 injini ngempela bheka ukuthi  
ulitshala kanjani ibhola(bhn).
- (ii) Injini yemoto yiyona engumgogodla wemoto, ngoba  
uma ifile akunyakazi lutho.

**joza (i-)>bz<**

>nczl< Ijoza insimbi abafana abavula ngayo izicabha  
zezimoto. Le nsimbi isebenza njengokhiye ovula  
zonke izicabha (isikelemukhiye), ngoba ivula zonke  
izicabha noma ngabe hlobo luni lwemoto.

>mv< Leli gama lathathelwa egameni elithi 'iJozi'  
okungelinye la magama asho eGoli noma uhlobo  
oluthile lwesikhali. Lo khiye ubizwa ngejoza  
ngoba kuthiwa abantu bokuqala abawakhayo kwabe  
kungabantu baseJozi.

>Lb< (i) IJoza lamaginsa litholwe ngamaphoyisa emotweni  
ebintshontshwa izolo (smt).

>qf< ugoqo (smt).

**kati (i-) > bz <**

>nczl< Unozinti okuthiwa ikati usuke enamehlo abukhali  
engavumeli ngisho nelinjani ibhola ukuba lingene  
emapalini. Kwesinye isikhathi unozinti onjalo bathi  
wala isithunzi, ngalokho-ke basuke beqonde  
ukusho indlela aphapheme ngayo. Leli gama  
lingabuye lisho igama le mvubu okushaywa ngayo  
iziboshwa ekamu.

>mv< Leli gama lisuselwa egameni lesiBhunu elithi “kat”  
elisho umangobe. Ikati isilwane esifuywayo ukuze  
sidle amagundane angene endlini ngoba libese  
ligqobhoza kwasani eliyitholayo. Lo nozinti  
ubizwa ngekati ngoba amehlo akhe akhaliphe  
ngendlela exakile, noma ibhola ligingqika kancane  
ulibamba ngokucophelela okukhulu.

>Lb< (i) Lowaya nozinti yikati uqobo lwalo (bhn).

(ii) Kuhle ukuba nekati ekhaya ngoba lidla  
amagundane adla izimpahla.

(iii) Iphoyisa lamphonsa kabili ngekati walikhipha  
iqiniso.

**khomo (iN-)>bz<**

>nczl< Umdlali ongenamsebenzi walutho, othi noma ekhona enkundleni kufane nokuthi akekho.

>mv< Leli gama lisuselwa egameni lesilwane sasekhaya esinemilenze emine. Inkomo ayikwazi ukukhahlela ibhekise phambili, ibhekisa emuva njalo.

>Lb<(i) Leya nkomo egqoke unombolo seveni kumele ikhishwe enkundleni ngoba izokwenza sithole isibhaxu uma singanakile (bhn).

(ii) Izinkomo zakho zidle amabele akwaZondo.

>qf< Ifriweyi

**koloyi (i-) >bz<**

>nczl< Ikoloyi uhlobo lwanoma iyiphi imoto.

>mv< Leli gama lithathelwe egameni lesiSuthu elithi 'koloyi' elisho imoto. Nalapha lisasho yona imoto kodwa lisetshenziswa amasela ezimoto olimini lwesiZulu. Lokho bakwenza ukuze kudideke abantu bengezwa okushiwoyo.

>Lb<(i) Ikoloyi yamaginsa ihamba abafana abahlala bephethe izintshiza (smt).

**Khabazela(u-)>bz<**

>nczl< Igama eliyisenzo okufanele senziwe ngumdlali webhola elingakuyena ukuze alikhabele komunye umdlali wangakubo. Leli gama liyisithakazelo sakwaMkhize esethi 'Khabazela' elisuselwa ekukhabeni into.

>mv< Leli gama lithathelwe egameni lesiZulu eliyisenzo sokukhahlela into ethile.

>Lb<(i) UMkhari ulifake ukhabazela ibhola laqonda kuDoctor (bhn).

(ii) Phela isithakazelo sakwaMkhize sithi 'Khabazela'.

>qf< Khahlela C.M.Doke & B.W.Vilakazi, (1972 :373).

### **khemisi (i-) >bz<**

>nczl< Ikhemisi ibizwa ngokuthi ibhodlela-sitolo ngoba abaningi iyabaphilisa lapho bomile.

>mv< Leli gama lithathelwe egameni lesiNgisi elithi “Chemist” elisho lapho kutholakala khona imithi noma amakhambi okwelapha izifo ezahlukahlukene. Nalapha-ke le khemisi eyibhodlelasitolo yelapha labo abaphethwe isifo sokomela utshwala.

>Lb< (i) Kufanele singene ekhemisi ukuze sithi ukuthenga noma amakhothi amabili nje esibharara (shb).

(ii) Ngicela ungithengele amaphilisi ekhanda laphaya ekhemisi.

### **khofi (i-) >bz<**

>nczl< Ikhofi, umuthi noma iphilisi elinikwa isiguli ukuze kudambe izinhlungu. Loku kwenziwa ngaphandle kwemvume kaDokotela ngoba seliyaziwa ukuthi aliyona neze ingozi.

>mv< Leli gama lisuselwa egameni lesiNgisi elithi “coffee” okuyisiphuzo esiphuzwa lapho emakhaya nasemsebenzini ngesikhathi samakhefu.



>Lb<(i) Onesi banginike ikhofi kanye nezinkobe ngesikhathi sengidlangelwe izinhlungu (bdl).

(ii) Abelungu bayalithanda ikhofi ngoba bathi liqabula umzimba.

**khotha (uku-) >sz<**

>nczl< Ukukhotha, igama elihloniphisayo elisho ukuphuza. Lokhu kwejwayelekile ukuthi kungashiwo kumuntu omdala ukuthi uphuzile, kodwa kuthiwe ukhothile.

>mv< Leli gama lisuselwa noma lithathelwa egameni lesiZulu elithi 'inkotha' eliyibizo okungelinye igama elisho ulimi. Leli gama lingasho ukucobhozisa ulimi empushaneni lapho ufuna ukunambithisisa.

>Lb< (i) Kwejwayelekile ukuthi izinsizwa zikhothe lapho zisebandla (sln).

(ii) Izingane ziyathanda ukukhotha ushukela.

**khothenga (i-) >bz<**

>nczl< Unozinti ongenamsebenzi walutho. Lo mdlali bizwa ngaleli gama ngoba engawenzi umsebenzi abekelwe ukuba awenze emapalini. Kulo nozinti kungena lonke ibhola eliqonde emapalini.

Ngokomthetho unozinti ubekelwa ukuthi avimbe noma abambe ibhola lingangeni epalini ukuze kudaleke igoli, kodwa ekhothengeni akwenzeki kanjalo, kunokuthi kwenzeke kungena namabhola alula nje angavinjwa nayingane.

>mv< Leli gama lisuselwa egameni lesiNgisi elithi  
“coat-hanger” elisho isiphanyeko/ umgibe  
okulengisa amajazi. Naye-ke lo nozinti ufana  
nento elengisiwe ngoba engenamsebenzi walutho.

>Lb<(i) Madoda, asiliphakamiseni lapha ngasepalini  
ukuze u-9 wethu alingqomfe phela lowa nozinti  
yikhothenga (bhn).

(ii) Lengisa ijazi ngekhothenga ukuze lome.

>pk< Ikati, unozinti (bhn).

#### **laba (o-)>bz<**

>nczl< Olaba ngabasezikhundleni eziphezulu ezibhedlela.  
Amanesi asekhushulelwe ezikhundleni eziphezulu  
ukuze abheke amanye amanesi ukuthi awenza  
kahle yini umsebenzi wabo wokuqapha iziguli.

>mv< Leli gama lisuselwa esabizwaneni sokukhomba  
esithi 'laba' esenziwa ngonesi lapho bekhomba  
emahlombe alabo abaphethe. Lokho sekwenze  
ukuba bangabizwa ngamagama noma ngezikhundla,  
zabo ngoba bethi zinokubacindezela.

>Lb< Olaba ungabafica bekhuluma amatemu amakhulu  
asesibhedlela futhi baphethe amabhuku (bdl).

#### **lahle (i-)>bz<**

>nczl< Ilahle imoto eyebiwe engakenziwa lutho esenakho  
konke okomniniyo owayithengayo.

>mv< Leli gama lithathelwe egameni lesiZulu *ilahle*  
elisho into ekhiqizwa ukhuni oluvuthayo

ongeke wayibamba ngesandla ngoba iyashisa.  
Lapha-ke ilahle imoto eyebiwe ngoba isuke  
imshisa umniniyo, esaba ukuthi uzoboshwa  
ngamaphoyisa noma nini uma eke ambamba  
eyishayela.

>Lb<(i) Amaphoyisa abhadame imoto eyilahle ifihlwe  
emva kwendlu kwaMkhize (smt).

(ii) Amalahle akhihluka kamnandi aba bomvu tebhu  
ngesikhathi sotha umlilo.

### **mendi (u -)>bz<**

>nczl< Umendi ngunozinti. Uchibiyela wonke amaphutha  
abadlali ngoba esendaweni eyingozi okungaholela  
ekungeneni kwegoli.

>mv< Leli gama lithathelwe egameni lesi Ngisi eliyisenzo  
elithi “mend” elisho ukuchibiyela okungalungile.  
Nalapha leli gama lisasho lokho ngoba unozinti  
uchibiyela amaphutha abanye abadlali adlala nabo  
eqenjini. Uma umdlali enze iphutha enkundleni  
adale ipenalthi, umendi nguyena okufanele avimbe  
ukuthi igoli lingangeni.

>Lb<(i) Umendi wabaQulusi uyivimbe ngempela le  
phenathi ebidalwe ngunombolo 3 wayo (bhn)

(ii) Ibhlukwe likababa elishiswe yiselulazingubo  
lihanjiswe kumendi.

### **mbazo (i-)>sz<**

>nczl< Lapha, imbazo isebenze njengesenzo esisuke

senziwe ngabadlali enkundleni lapho behlaba omunye umdlali ngoba bebona ukuthi umdlali mumbé uyingozi, bese benquma ukumdlalisa kabi. Lo mdlali ubese edlaliswa kabi noma adlaliswe ngokulinyazwa ukuze angakwazi ukudlala ngokukhululeka noma ibhola lingakuyena uyashesha ukulidedela ukuze aphephe ngoba abelinye iqembu bemhlaba.

>mv< Leli gama lisuselwa egameni lesiZulu eliyibizo elithi 'imbazo', okuyigama lento yokugawula noma yokuhlahlela izinkuni. Abathandi bebhola isenzo sokudlalisa omunye umdlali kabi basibiza ngokuthi imbazo, okusho kona ukuthi wenzisa okwembazo okugawula ngayo izinkuni ngoba naye ugawula imilenze yabanye abadlali ngamakhokho. Naye-ke lo odlaliswa kabi wenza sengathi uyamgenca njengezinkuni.

>pks< Intombazane.

- >Lb< (i) Abadlali basesiswini beqembu le-Rangers bakukhonzile ukudlala imbazo (bhn).  
(ii) Leziya zihlahla ezingenhla kufanele zinqanyulwe ngembazo uma sekungena ihlobo.

### **mbongolo (i-)>bz<**

>ncl< Imbongolo umuthi wokwelapha isifo sofuba. Lo muthi kuthiwa isifuba uselapha kancane kancane size siphole. Leli gama liyasebenza futhi ekuchazeni uhlobo oluthile lwezingubo ezisetshenziswa emajele.

>mv< Leli gama lisuselwa egameni lesilwane esifuywayo esithi asifane nehhashi esidume ngokuba namandla kakhulu. Nawo-ke lo muthi wesifuba ubizwa ngokuthi imbongolo ngoba nawo uthatha kancane kancane nokulwa nesifo sofuba size sipele.

>Lb< (i) Ubaba kaZodwa ophethwe isifo sofuba usengcono njengoba sekuyinyanga yesithathu edla amaphilisi okuthiwa yimbongolo (bdl).

(ii) Imbongolo isilwane esisetshenziselwa ukuthwala izimpahla ezindaweni zasemakhaya.

### **nompempe (u-)>bz<**

>ncz< Umqhathimlamuli ubizwa ngokuthi unompempe ngoba uhlala esebenzisa impempe lapho edlalisa ibhola. Leli gama elithi nompempe lisho ukuthi umqhathimlamuli lo ufutha impempe uma kukhona okufanele kwenziwe, kungaba yilapho umdlalo uqala nalapho umdlalo usuphela, noma omunye edlalise omunye umdlali kabuhlungu. Leli gama lingasho futhi umuntu okhulumela safuthi.

>mv< Leli gama lisuselwa emsindweni oyisenzukuthi owenziwa yimpempe /imfengwane lapho ifuthwa. Lo msindo uthi “pe-e-e” kwase kuqanjwa igama lale nto esetshenziswayo ekutheni kuphume lo msindo ngokuthi yimpempe okuyinto oyifuthayo.

>Lb<(i) Unompempe obedlalisa i-Orlando Pirates ne-Chiefs ubecheme neqembu le Chiefs..

(ii) Ungaboyixoxa indaba kukhona uJabulile ngoba ungunompempe, ukhulumela safuthi.

### **ngojeni (e-)>ndwn<**

>nczl< Engojeni kusendaweni efihlekile lapho amaginsa ezimoto efihla khona izimoto ezintshontshiwe.

Leli gama liyasebenza futhi nalapho lisho indawo othi uma ukuyona kungazi muntu ukuthi ukuleyo ndawo. Isibonelo; njengendawo lapho kubhenyelwa khona insangu, noma lapho ifihlwa khona ngumthengisi.

>mv< Leli gama lithathwe egameni lesiNgisi elithi "gorge" elisho isihosha okuyindawo ethi mayibe umgede. Kwakhona-ke lapha ngenhla ngolimi lwamasela lisasho yona indawo efihlakele.

>Lb<(I) Le moto, kufanele ibekwe engojeni ukuze ipholiswe (smt).

### **ngududu (i-)>bz<**

>nczl< Ingududu, inkosikazi ekhulelwe esho ngesisu esikhulu. Lo wesifazane uma ebizwa ngengududu usuke egconwa ngamanesi ngoba ebona indlela emi ngayo. Nonkosikazi ogqoke ezimnyama ngoba ezilele umyeni wakhe ubizwa ngaleli gama.

>mv< Leli gama lisuselwa egameni lesiZulu elithi 'ingududu' elisho uhlobo oluthile lwenyoni enombala omnyama. Le nyoni idume ngokuthi iyinyoni yeZulu. Phela zonke izingududu ziphuma kuqala enkonzweni ukuze zingakhulumi namuntu njengoba zisuke zisazile abakhwenyana bazo.

>Lb< (i) UMaMkhize usezithwele ngisho nangomlomo useze waphenduka ingududu yoqobo (bdl).

**ngqofa (uku-)>sz<**

>nczl< Ukungqofa lapha kusho ukushaya ibhola

ngekhanda liye lapho ufuna liye khona. Leli gama liyasebenza nalapho kuchazwa indlela izinkukhu ezidla ngayo.

>mv< Leli gama lisuselwa egameni eliyisenzo elithi

'ngqofa' okuyigama eliyisenzo esenziwa inoma iyiphi inyani enomlomo ocijile lapho ilwa noma idla, kodwa lapha, kushiwo kumdlali ngoba usebenzisa ikhanda njengeqhude lapho engqofoza ibhola.

>Lb< (i) UPhilemon ulingqofele emapalini kwaduma inkundla.

(ii) Amaqhude asengqomfane aze aphelelwa ngamandla womabili.

**nhliziyo (in-)>bz<**

>nczl< Inhliziyo, ngolimi lwamasela ezimoto, isho injini

yemoto. Injini emotweni, ifaniswa nenhliziyo ngoba yenza umsebenzi ofanayo nalowo owenziwa inhliziyo emzimbeni.

>mv< Leli gama lisuselwa egameni elithi 'inhliziyo'

elichaza isitho somzimba esitholakala ngaphakathi kwesifuba okuyisitho esiphethe impilo yesilwane. Lapha-ke leli gama lisho injini yemoto ngoba umsebenzi ewenzayo uyafana nalowo owenziwa yinhliziyo.

>Lb<(i) Umzimba wale moto ukhathele sekusele inhliziyo kuphela (smt).

- (ii) Inhliziyo yiyona ewumgogodla wokuphefumulo komuntu uma ima umuntu uyashona.

**Nkobe (izi-)>bz<**

- >nczl< Izinkobe, amaphilisi amhlophe ayindingiliza agwinywa zonke izinsuku. Kungaba awanoma isiphi isifo.
- >mv< Leli gama lithathelwe egameni lesiZulu eliyibizo elithi 'izinkobe', elisho ummbila ophekiwe oyizinhlamvu.
- >Lb<(i) Umama ulande izinkobe zakhe zeB.P. esibhedlela.  
(ii) Uma lina kukhona oshadayo, kuyaye kuthiwe wadla izinkobe eya kokha amanzi.

**ntontelisa (uku-)>sz<**

- >nczl< Ukuntontelisa, kusho ukubhala amanga uthi into ethile uyenzile ezincwadini zesiguli ube eqinisweni ungasenzanga lutho isiguli.
- >mv< Leli gama lisuselwa egameni lesiZulu elithi 'ntota' elisho ukuconsa kwento ewuketshezi kancane kancane, futhi intonta izikhawu ezifanayo (Nkabinde, 1985: 155).
- >Lb<(i) Umhlengikazi obenyenyile waya edolobheni ngesikhathi somsebenzi, uthe ebuyela ewodini wantontelisa izikhathi ezincwadini zesiguli ukuze kube sengathi usesinikile amaphilisi.  
(ii) Kuleya ntaba kuntonta uju lwezinyosi.

**ntshiza (i-,in-)>bz<**



>ncl< Leli gama lisho isibhamu. Lingasho futhi umuntu wesilisa ozithandayo futhi obukekayo.

>mv< Leli gama lithathelwe egameni lesiZulu elithi 'nthusu', okuyigama lokuhlonipha elisho ukwethusa. Abathola inzuzo ngokusebenzisa izibhamu, babona ukuthi igama elithi ingadla seliyaziwa, base baqala leli elithi intshiza.

>Lb<(i) Bamthathe ngentshiza bamthela othulini (sln).

### **ntshontsha (uku-)>sz<**

>nczl< Ukuntshontsha lapha kusho ukwephula umthetho neziyalo zikadokotela mayelana nesiguli.

Kusengaba ukunika isiguli into okungafanele ukuba sinikwe yona ngokomthetho kadokotela.

Leli gama, liyasebenza nasesezinkundleni

zemidlalo lapho omunye umdlali edlalisa omunye

umdlali ngokumlimaza kodwa unompempe

engaboni.

>mv< Leli gama lisuselwa egameni lesiZulu elithi

'ntshontsha', elisho ukuthatha into ngaphandle

kwemvume (Nkabinde,1985:155). Injongo yalokho

kusengaba ukudayisa ukuze uthole imali, kodwa

esibhedlela lisho ukweba ngenhloso yokusiza

omunye ngaphandle kwenkokhelo.

>Lb<(i) Amanesi ayathanda ukuntshontsha iziguli

ikakhulukazi uma ziyizihlobo zazo (bdl).

(ii) Abafana baseSenegal bazitshele ukuthi bazomntshontsha uBabangida ukuze bamqede nya umfutho (bhn).

**nyazi (u-) >bz<**

>nczl< Unyazi, ibhola elikhahlelwe ngomfutho nangokushesha okukhulu ukuze lizume unozinti lapho liya emapalini. Loko kwenzelwa ukuba athi engazelele unozinti lidume phakathi kube igoli.

>mv< Leli gama lithathelwe egameni lesiZulu elithi 'nyazi', elisho ukunyazima kombani okushiya udidekile.

>Lb< (i) USteve ukhahlele unyazi lwebhola kwadideka nonompempe imbala (bhn).

(ii) Kube nesithongo lapho liduma, kunonyazi, kanye nesiphepho izolo.

**nyuku (i-) >bz<**

>nczl< Leli ngelinye igama lokubiza imali.

Lisetshenziswa kakhulu ngabantu abathanda ukutshengisa ukuthi banemali ngoba nalapho beyibiza basebenzisa igama lenyuku.

>mv< Leli gama lithathelwe egameni lesiZulu elithi 'nyukunya' elisho ukuzinyukunya lapho ukhipha imali . Lapha, kuthathwe isenzo esenziwa yilo muntu ngenkathi ekhipha imali kwabizwa ngaso imali.

>Lb<(i) Kufanele ngiyothola inyuku yami kulo waya muntu angaze athenge ngayo.

**parampara (im-)>bz<**

>nczl< Imparampara, unkosikazi osezala amahlandla angaphezu kwayisihlanu.

>mv< Leli gama lisuselwa emsindweni owenzeka lapho uhlobo lwemoto eyimpala iduma. Umsindo eyayiwenza wabe ulandelana ngokushesha uzwakala engathi uthi mpara-a-a-a. Naye-ke umuntu ozala izingane eziningi ubese ebizwa ngaleli gama lokuthi imparampara ngoba izinto zakhe uzenza ephindelela.

>Lb< (i) Leya mparampara ihamba nezingane zayo (bdl).

**phela (i-)>bz<**

>nczl< Iphela uhlobo lwemoto encane eyitekisi, lena ejwayeleke noma ebizwa ngokuthi imoto yomndeni. Ngokwejwayelekile, lolu hlobo lwemoto lubizwa ngokuthi iphrayivethi. Le moto ibizwa ngephela ngoba ingena kuzo zonke izitaladi noma singaba sibi kanjani.

>mv< Leli gama lithathelwa egameni lesiZulu elithi 'iphela' elisho isilwanyana esingathandeki esitholakala ekhaya. Lezi zilwanyana uma zike zangena ekhaya uzithola sezigwele yonke indawo, ikakhulukazi ekhishini. Le moto ebizwa ngephela, nayo itholakala kuzo zonke izitaladi, kuhle okwephela lona elitholakala yonke indawo.

>Lb< (i) Amaphela siwafutha njalo ngesifuthamaphela ukuze sivike ukwanda kwawo ngamandla.

(ii) Leliya phela lakwaZondo seliyitekisi yezingane zesikole ezifunda eMzumbe (smt).

**{tc \l 2 "Ulimi lwamasela ezimoto"}phola (uku-)>sz<**

>nczl< Lapha ilahle lisuke selipholisiwe seligxotshwe izinombolo ezintsha ukuze amaphoyisa angakwazi ukuyibona ukuthi izinombolo lezo akuzona ezifika nayo.

>mv< Leli gama lithathelwe egameni lesiZulu elithi 'phola', elisho ukudamba kwento. Lapha lisho into engavezwa emphakathini ngoba isilungisiwe ingasaxwayisi.

>Lb<(i) Bayipholise ngemizuzwana nje abafana iHonda emhlophe abafike nayo izolo (smt).

(ii) Laze laphola kamnandi ilanga namhlanje.

**p.e. (i-) >bz<**

>nczl< I-p.e., amehlo asekhombisa izimpawu zotshwala egazini. Leli gama lingasho futhi igama le ndawo i-Port Elizabeth.

>mv< Leli gama lithathelwe esimweni amehlo aba kuso esebuphuze kakhulu utshwala. Leli gama lixube isenzo esisolimi lwesiZulu esithi 'phuza', kanye nebizo elingolimi lwesiNgisi elithi "eyes". Leli gama uma lingafingqiwe lithi 'phuza-eyes', kuthi lapho selifingqwa kuthiwe p.e.

>Lb< (i) Umuntu one p.e. ubonwa nayingane encane ukuthi useyisigqila sotshwala.

(ii) Kufanele siye e-p.e.(e-Port Elizabeth)

**shonisa (uma-) >bz<**

>ncz|< Umashonisa, umuntu obolekisa ngemali ezalayo  
ukuze kusizakale lowo oyidingayo.

>mv< Leli gama lisuselwa esenzweni sokushona  
kwalowo osuke aboleke imali. Imali le, umboleki  
angayibuyisa aze ufe ngoba ugcina esekhipha  
inzalo yenzalo uma engayikhiphi kanyekanye  
ngesamba esiphezulu. Lo muntu owenza lokho  
ubese ebizwa ngokuthi ungumashonisa, ngoba  
wenza umsebenzi wokushonisa abanye ukuze  
bangakwazi ukuthuthuka baye phambili  
kwezomnotho.

>Lb< (i) Phela abafundisi bebevele kumabonakude  
bezikhalela ngokuthi omashonisa bawudonsa  
wonke umholo womuntu ngoba ikhadi lomboleki  
lasebhange lihlala kuye umashonisa.

(ii) Shonisa phansi le nto oyiphethe ukuze bangakuboni  
onogada.

**sithapha (uku) >sz<**

>ncz|< Ukusithapha, ukusebenza isikhathi eside kusukela  
ngehora lesikhombisa ekuseni kuya ku 19h00  
ebusuku. Sonke lesi sikhathi usuke umi  
ngezinyawo ukuphumula ungakutholi.

>mv< Leli gama lisuselwa egameni lesiNgisi elithi “sit up”  
elisho ukuhlala ubuye usukume uqonde lapho  
uzivocavoca. Lapha-ke ukusithapha kusho  
ukusebenza isikhathi eside umi ngezinyawo noma  
ushaluzwa ungasitholi isikhathi sokuphumula.

- >Lb< (i) Phela thina singulegenge eyaqashelwa ukusithapha (bdl).  
(ii) Kuhle ukusithapha ngoba uyaqina emzimbeni.

**skizo (i-)>bz<**

- >nczl< Iskizo, umuntu ohlakaniphe kwaze kweqa onezinto zakhe ezingathandwa ngumphakathi ngoba ubona ukuthi kazilungile ukuthi zenziwe.
- >mv< Leli gama lisuselwa egameni lesiNgisi elithi “schizophrenia” elisho umuntu ophethwe isifo sengqondo esenza ukuthi kungabi khona ukuhambelana phakathi komcabango, ukwenza nemizwa. Lezi zinto kazifanele neze ukuba zenziwe umuntu okuleli zinga lakhe kodwa yena uyazenza. Loyoke ubizwa ngokuthi iskizo.
- >Lb<(i) Lowaya mfana iskizo uqobo lwaso, bheka ukuthi imiphumela yakhe ukuthi mihle kanjani (kln)

**skwadroni (i-) >bz<**

- >nczl< Abaphuzi abaningi. Laba baphuzi sekwaziwa ukuthi iskwadroni ngoba bahlala bendawonye ngaso sonke isikhathi.
- >mv< Leli lithathelwe egameni lesiNgisi elithi 'squadron' okuwuhlobo lotshwala (ugologo) oluthile, kodwa lapha lisho iqembu labaphuzi botshwala abahlala nebhodlela lotshwala phambi kwabo ngaso sonke isikhathi.
- >Lb< (i) Lesi sikwadroni sitholakala njalo lapha kwasisi Jane (shb).

**topiya (um-)>bz<**

>nczl< UmTopiya umuntu ophethwe isifo sendlala.

>mv< Leli gama lisuselwa esenzweni esenzeka e- Ethiopia eminyakeni eyadlula (1987-88). Leli yizwe elitholakala khona lapha e-Afrika elake lahlaselwa isifo sendlala enkulu. Abantu bakhona babezaca ngendlela eyisimangaliso ngaphambi kokuba bashone. Nophethwe isifo sendlala ubizwa ngomTopiya ngolimi lwasesibhedlela.

>Lb<(i) UThemba bamtshele ukuthi ingane yakhe kayiguli ndawo, kufanele ayiphe ubisi, namaqanda nsuku zonke ngoba iphethwe ngumTopiya (bdl).

(ii) UmTopiya ohlala ezweni laseTopiya kuthiwa ngumTopiya.

**tofu (isi-)>bz<**

>nczl< Isitofu, umjovo wokuvimba inzalo lo ojovwa ngabantu besifazane njalo emva kwezinyanga ezithile. Leli gama lingasho futhi isitofu lesi okuphekwa kuso ukudla.

>mv< Leli gama lisuselwa egameni lesiNgisi elithi "stove" elisho isitofu. Isitofu yinsimbi esetshenziselwa ukupheka. (Naye-ke ojove lo mjovo uba sengathi ubaselwe ngoba uhlala ejuluka njalo nje.

>Lb<(i) Namhlanje nguLwesine, iningi labantu besifazane balande isitofu ukuze bavimbele ukuzala (bdl).

(ii) Phela sesathenga isitofu, yingakho sesingenalo iziko lokuphekela.

**trikota (i-) >bz<**

>nczl< Itrikota, ugologo ongathi lapho ukalwa ulingane amaniphu amathathu afakwe ebhodleleni elilodwa. Leli gama lingasho ijazi eligcina ngezansi kancane kwezinqe.

>mv< Leli gama lithathelwe egameni lesiNgesi elithi “Three quarter” elisho amakota amathathu. Nalapha leli gama lisasho amaniphu amathathu kagologo.

>Lb< (i) Kufanele sithenge itrikota kuleya bhodlelasitolo ukuze singayizwa indlela (shn).

(ii) Bamthengele ibhulukwe eliyitrikota.

**thunya (isi-) >bz<**

>nczl< Leli gama lithathelwa esenzweni esenzeka lapho isibhamu sikhafula inhlamvu, ngoba uma inhlamvu isiphumile, kushunqa intuthu embotsheni yesibhamu.

>mv< Leli gama lithathelwe egameni lesiZulu elithi 'intunqa' elisho intuthu.

>Lb<(i) Kufanele ingane itholelwe izithunyisi ukuze kunqandeke inyoni le eyethusayo ebusuku (smt).

(ii) Kuhunyani lapha phesheya?

**thwiri (i-) >bz<**

>nczl< Ithwiri, isiguli okwembulwa kwembeswa kuso esesishaya intwabi.

>mv< Leli gama lisuselwe esenzweni esenzeka lapho umuntu efa. Umuntu uyaqonda athi 'thwi' kuhle kothi lomkhonto. Ngokuthi leli gama liyimfihlo



yingakho esebenzisa ithwiri ukuze bezwane bodwa bengonesi kuphela.

>Lb< (i) Leya thwiri efike ifake izifonyo izolo ebusuku, isagcinwe ehhovisi labagula kakhulu namanje (bdl).

### **tsamaya (i-)>bz<**

>nczl< Itsamaya, ukudlula kumdlali welinye iqembu nebhola wenze engathi uya (ngale) ngakwesobunxele kanti uya ngakwesokudla.

>mv< Leli gama lisuselwa egameni lesiSotho “tsamaya” elisho ukuhamba. Leli gama lapha olimini lwase bholeni lisho ukudlula nebhola komunye umdlali wenze sengathi uya kuleliya cala kanti uya kwelinye.

>Lb<(i) Ngimshaye ngetsamaya uVicks ngadlula ngigijima kuyena nebhola (bhn)

### **washo (isi-)>bz<**

>nczl< Isiwasho, ibhola elikhahlelwe ngenhloso yokuthi liye emapalini ukuze lingene phakathi bese kuba igoli, kodwa ligcine seliphuma kude le namapali. Leli gama, lingasho futhi amanzi athandazelwe ngumfundisi ukuze alwe nemimoya emibi.

>mv< Leli gama lithathelwe egameni lesiNgisi elithi “wash” okungamanzi agelezela esihluthu emva kokuwa kwegagasi.

>Lb<(i) Washaya isiwasho uDoctor Khumalo ngenkathi esadlalela amaBhakabhaka (bhn).

- (ii) Ngiyolanda isiwasho kuMsiyoni kusasa ukuze ngichele ngaso ngixoshe omoya ababi.

**vayiphu (i-)>bz<**

>nczl< Ivayiphu, umngcwabo weginsi. Lo mngcwabo ubizwa ngokuthi yivayiphu ngoba intsha isuke ihlangene khona izozijabulisa ngomculo.

>mv< Leli gama lithathelwe egameni lesiNgisi elithi “vibe” elisho umsindo weziginci. Nalo mngcwabo weginsa ubizwa ngokuthi ivayiphu ngoba lapho kusuke kujatshulelwa ukuvalelisa umngani wabo abebentshontsha naye izimoto.

>Lb<(i) Namhlanje yivayiphu ngoba kubhode uJo (smt).

### 4.3 Izisho zesilengi

**memeza emoyeni (uku-)>sz<**

>nczl< Uma amaphoyisa ememeza emoyeni, asuke ebuza izinombolo zemoto ayisolayo ukuthi iyahambelana yini nohlobo lwemoto ezikuyona. Uma benza lokho, basuke besebenzisa u-ova noma ucingo.

>Lb< (i) Bayimemeze emoyeni imoto yabafana baphendula ngokuthi ingeyakhe (sap).

(ii) Ngizwe igama lakho limenyezwa emoyeni emsakazweni.

**buza epalini (uku-)>sz<**

>nczl< Ukubuza epalini, ukhahlela ibhola ngenhloso yokushaya igoli. Loko kukhahlela yikona kanye okuzoveza ukuthi ingabe unozinti uyakwazi

ukubamba noma uyibhantshi nje.

>mv< Leli gama, lakhiwe ngagama amabili. Elokuqala igama lesiZulu elithi 'buza' eliyisenzo esisho ukufuna ukwazi into ethile, kanti elesibili lithathelwe egameni lesiBhunu elithi "paal", elisho isigxobo.

>Lb< Muhle umgadli obuzayo epalini ngoba kungathuke kungena igoli (bhn).

**desha ngesibindi (uku-)>sz<**

>nczl< Ukudesha ngesibindi, kusho ukuphuza ugologo ungawuxube nalutho okuzokwehlisa izinga lokushisa kwawo uma sewehla emathunjini.

>mv< Leli gama lithathelwe egameni lesiNgisi elithi “dash” kanye negama lesiZulu elithi 'isibindi' okuyisitho sangaphakathi somzimba okuyisona esishiswa utshwala. Uma umuntu edesha ngesibindi, kusho ukuthi ugologo uwuphuza ungaxutshwe nalutho oluwuphozisayo, lokho okusho kona ukuthi sekuyobenza uketshezi olukhiqizwa yisibindi ekudambiseni ukushisa kukagologo.

>Lb<(i)Isibindi siyavuthwa lapho udesha ngaso (sbn).

**dlelo aluhlaza(ama-)>bz<**

>nczl< Izingubo eziluhlaza ezigqokwa umuntu ogulayo lapho eya ethiyetha. Leli gama lingachaza futhi indawo lapho izinkomo zidla khona utshani utshani obubizwa ngokuthi iqubula okuwutshani

obuthandwa kakhulu izinkomo. Liyasetshenziswa nalapho kuchazwa isimo senhlalo engcono kunokuvelwa kwayo.

>mv< Leli gama lisuselwa emagameni amabili esiZulu athi 'idlelo' kanye nelithi 'aluhlaza', asho indawo lapho kudedelwa khona izinkomo ukuba zidle. Lapha-ke leli gama lisho izingubo eziluhlaza ezigqokwa umuntu lapho eya ethiyetha esibhedlela

>Lb<(i) Sifice uThemba esefake amadlelo aluhlaza ngoba eseya ethiyetha la wonke umuntu evatha khona ngeziluhlaza (bdl).

**fakwa encwadini yokuphila (uku) >sz<**

>nczl< Ukufakwa encwadini yokuphila kusho ukubhalwa ebhukwini labakweleta utshwala ngenxa yokuthi imali kawunayo.

>mv< Lesi senzo sithathelwe emagameni amathathu esiZulu athi 'ukufakwa', 'incwadi', kanye nelithi 'ukuphila'. Lesi sisho, sisho ubhalwa encwadini yabakweletayo ngoba ungenamali yokuthenga utshwala. Lokho kwenza ukuthi ibhuku lokukweleta liphenduke incwadi yokuphila ngoba utshwala buthathwa njengento ephilisayo uma umuntu kade ebuqalekele.

>Lb< (i) Igama likaBra Zakes ilona eliqalayo ekubhalweni encwadini yokuphila (sbn).

(ii) AmaKrestu akholelwa ukuthi amagama awo ayowafica ebhaliwe encwadini yokuphila egcinwe eZulwini.

**fakwa izinyosi(uku-)>sz<**

>nczl< Lesi sisho, sichaza isenzo esenzakalayo lapho umuntu okhulelwe esikwa ukuze abelethe. Kukhona umuthi onjengoju lwezinyosi oshuthekwa ngaphambili kuyena ukuze kudambe izinhlungu.

>mv< Lesi sisho sakhiwe ngamagama amabili esiZulu athi; 'ukufakwa' eliyisenzo kanye naleli elithi 'izinyosi' eliyibizo.

>Lb< Asikwazanga ukumbona uZodwa ngoba ubefakwa izinyosi (bdl).

**hlikihla izandla (uku-) >sz<**

>nczl< Ukuncenga umuntu. Lapho uncenga, uhle uhlikihle izandla, ugcizelela noma suke uzama ukutshengisa ukuthi uyazithoba ngenhliziyo yakho yonke futhi uyidinga le nto oyifunayo.

>mv< Lesi sisho, siyisenzo esakhiwe ngamagama amabili esiZulu okuyilawa; 'ukuhlikihla' eliyisenzo kanye nebizo elithi 'izandla'. Lesi senzo senziwa ngothile lapho ezama ukukhombisa ukuthi uyazehlisa kulokho akucelayo.

>Lb<(i) Hamba uyohlikihla izandla kuleya ndoda ukuze ikuzwele (sbn).

(ii) Uma ugodola, kuba ngcono uma uhlikihla izandla zize zishise.

**jemen thenka (i-) >bz<**

- >ncz< Ijemen'thenka, umuntu onesisu esikhulu esilayisha kakhulu utshwala. Angaphuza kusukela ekuseni kuze kuyoshona ilanga.
- >mv< Leli gama lithathelwe egameni lesiNgisi elithi "German tank" njengoba silibona. Ezincwadini siyathola ukuthi lisho uhlobo lwethange elabe lisetshenziswa empini ngabase "German". Leli thangi labe lesatshwa kakhulu ngoba lalinokumumatha izinhlamvu eziningi ngesikhathi esisodwa, futhi inesibhamu esasinokudubula isikhathi esingamahora amathathu singaphumuli singagxishwa nhlamvu. Lapha-ke lisho umuntu ophuza anganeliseki.
- >Lb<(i) Lo waya baba ijemen thenka ngoba uphuza engakhawuli.
- (ii) IJemen thenka lalizamula kukllobe izintaba ngesikhathi sempi yamaJalimani namaNgisi.

**khahlela kokugcina kwehhashi (uku-) >sz<**

- >ncz< Ukukhahlela kokugcina kwehhashi kusho ukuminya isichibi sokugcina ebhodleleni lotshwala.
- >mv< Leli gama lithathelwa esenzweni esenziwa ihhashi lapho seliphume umphefumulo, likhahlela ngamandla amakhulu kanti lisuke selifa.

- >Lb< (i) Bekuwukukhahlela kokugcina kwehhashi  
lokhu nami engishiyelwe kona ngezinye izinsizwa  
(sbn).
- (ii) Ihhashi noma isilwane sikhahlela kakhulu uma  
sekuphuma umphefumulo.

**khuhla ibhentshi (uku-)>sz<**

>nczl< Ukukhuhla ibhentshi kusho ukuba yirizeva noma  
ubhekingozi ukuze kuthi lapho kulimala omunye  
kuchitshiyelwe ngawe. Loku kwenzeka kunoma  
yiluphi iqembu, ikakhulukazi kubadlali ongeke  
wabazi ukuthi baba nini emdlandleni/emfuthweni.

>mv< Leli gama lithathelwa esenzweni esenziwa yilo  
mdlali ngoba esikhathi esiningi usuke ehlezi  
ebhentshini elokhu enyakaza kancane. Lo mdlali  
kavunyelwe neze ukuba asukume ngoba  
kungaphazamiseka abadlalayo. Yingakho kufanele  
ukuba ahlale phansi ngaso sonke isikhathi.

- >Lb< (i) Abadlali abaningi abakuthandi ukukhuhla  
ibhentshi, bajabula kabi uma kukhona okhishwayo  
enkundleni yebhola (bhn).
- (ii) Ibhentshi ebelithelwe upende silikhuhle  
ngesihlabathi.

**kwenza icofi (u-)>sz<**

>nczl< Ukwenza icofi, ukumbathisa imicamelo  
embhedeni imele umuntu ongekho.

>mv< Leli gama liyisenzo kodwa esesiphenduke isisho  
sasesibhedlela esishiwo onesi abasafunda lapho

befihlela iziphathimandla ukuthi abekho emibhedeni yabo abamiselwe ukulala kuyo. Le micamelo imele umuntu ongekho ukuze kungabonakali ukuthi kukhona oweqile.

>Lb< Izitshudeni ezifundela ubunesi ziyathanda ukwenza icofi (bdl).

### **lahla isayidi (uku-) >sz<**

>nczl< Ukulahla isayidi, kusho ukuqamba amanga ukuthi uya endaweni ethile kanti uya lapho kwazi wena wedwa.

>mv< Leli gama lithathelwe emagameni ezilimi ezimbili, okuyisiZulu kanye nesiNgisi. ElesiZulu lithi 'lahla' kanti elesiNgisi lithi "sight" abese ehlanganiswa akhipha lesi sisho.

>Lb<(i) Kuthe lapho kuqhamuka iduku kuleliya joyinti wonke umuntu walahla isayidi (sbn).

### **landa isigqoko (uku-) >sz<**

>nczl< Ukulanda isigqoko isenzo esenziwa ngabaphuzi botshwala abasenza ngakusasa lapho bezobheka ukuthi akukho lutho yini olusele ngayizolo, hhayi ngoba bezikhohlwe ngempela izigqoko zabo. (Lesi senzo senzeka uma ngabe abantu bebephuza utshwala besihle noma abangabukhokhelanga. Mhlawumbe bekuwutshwala bomsebenzi othile noma kuwumbungazo. Kuyenzeka-ke ukuthi abantu bashiye izigqoko zabo uma sebedlile, kungenhloso. Loku, sebekwenze inxeba kanti kusuke



bezofuna utshwala obusele ngayizolo). Leli gama  
lingasho futhi isigqoko esifakwa ekhanda

>mv< Lesi senzo sakhiwe ngamagama esiZulu phaqa,  
okwakungamagama ayesetshenziswa kudala  
abantu bengakavunyelwa ukuphuza utshwala  
besilungu (ugologo)

>Lb<(i) Kufanele ngiyolanda isigqoko sami laphaya  
besibusa khona izolo (sbn).

(ii) Kufanele ngilande isigqoko ngoba ngiyosebenza  
esivandeni.

#### **mali yamaqakala (i-)>bz<**

>nczl< Imali yamaqakala, imali efakiwe noma ekhushuliwe  
yamanesi. Le mali ifakwa ngesizathu sokuthi  
kuyabonakala ukusebenza kwabo ukuthi  
kuyagqilaza ngoba bavuvuka amaqakala

>mv< Lesi sisho, sithathelwe emagameni amabili esiZulu  
okuyilawa; 'imali' kanye naleli elithi 'iqakala'  
Igama elithi imali, lisho into yokuthenga, kanti  
iqakala, lisho isitho somzimba esihlanganisa  
unyawo kanye nomlenze kumuntu.

>Lb< Imali yamaqakala itholakala kanye ngonyaka (bdl).

#### **ngokushisa kwekhofi>sz<**

>nczl< Lesi sisho sichaza ukwenza into ngokushesha  
okukhulu.

>mv< Lesi sisho sithathelwe ezilimini ezimbili, isiNgisi  
kanye nesiZulu. Igama elithathwe olimini

IwesiNgisi lithi "i-coffee", kanti elithethwe olimini  
IwesiZulu lithi 'ukwenza'.

>Lb<(i) UBongiwe ufike ngokushisa kwekhofi lapho ebizwa.

**ngcolisa itafula (uku-)>sz<**

>nczl< Ukungcolisa itafula kusho uku-oda utshwala  
obuningi obunhlobonhlobo ubudeke etafuleni.  
Lokho kwenziwa abantu abafuna ukuhlala isikhathi  
eside beziphuzela utshwala bengahluphe muntu  
ukuthi abalethele utshwala.

>mv< Leli gama lithathelwa esenzweni, esisho ukugcwala  
kwezinto phezu kwetafula. Itafula uma lingcolile,  
kusuke kunezinto eziphezu kwalo ezidinga  
ukususwa.

>Lb< (i) Lapha kwasisi Dora sifice abafana bengcolise  
itafula.

**nwele zenayiloni (izi-) >bz<**

>nczl< Izinwele zenayiloni, uphushwana lwezinwele  
olukhombisa izimpawu zokungabi nampilo ngenxa  
yokuthi umninizo usephuza kakhulu akasenaso  
ngisho isikhathi sokudla ukudla okunomsoco.  
Usuke eseqalwa yisifo sendlala esiphumela  
nasezinweleni.

>mv< Lesi sisho sithathelwe ezilimini ezimbili,  
okuyisiNgisi kanye nesiZulu. Igama lesiZulu lithi  
'izinwele', kanti elesiNgisi lithi "nylon". Lezi  
ziyizinwele kodwa zibonakala sengathi ziyinayiloni  
ngoba zibalula.

>Lb< (i) Le Jemen thenka seyize yaba nezinwele  
zenayiloni (sbn).

(ii) Umuntu ofake izinwele zenayiloni ubukeka  
sengathi akayazi impucuko.

**senta ibhola (uku-)** >sz<

>nczl< Ukusenta ibhola, kusho ukuba ngowokuqala  
ukuphuza utshwala uma ibandla lotshwala  
lihlangene.

>mv< Leli gama lithathelwa esenzweni esenziwa  
unompempe lapho ezoqhatha amaqembu azodlala.  
Ibhola lo mlisa ufika alibeke esenta bese eziqhatha.  
Nalona-ke obeka ibhodlela, alivule, bese ekhipha  
ubuthi kuthiwa usenta ibhola ngoba nguyena  
owenza kuqalwe ukuphuza.

>Lb< (i) UBhiza okufanele asente ibhola namhlanje ngoba  
ufike ngesikhathi.

Sesifike esiphethweni salesi sahluko sethu, nobokuyisahluko lapha ebesihlaziya amagama ngokulandela indlela ye-lekzikhografi. Sibonile ukuthi namagama ayisilengi olimini lwesiZulu, kanjalo nalawa ayisiZulu phaqa asetshenziswa ngokuthi ashintshwe umqondo, imvelaphi yawo iveziwe kulolu hlobo lwesichazimagama.

Siphinde sabona nalezifingqo esizithole ngasekuqaleni kwalesi sahluko ukuthi zisebenza kanjani, manje sesizothola isahluko sethu sesihlanu nokuyisahluko sokugcina kulolu cwaningo.

## ISAPHLUKO SESIHLANU

### OKUQUKETHWE UCWANINGO NGAMAFUPHI, IZIPHAKAMISO, OKUTHOLAKELE KANYE NESIPHETHO

#### 5 Isingeniso

Esahlukweni sesine sibonile ukuhlelwa kwamagama ayisilengi ehlelwa ngokulandela isayensi emayelana nokubhalwa kanjalo nokudidiyelwa kwamagama ngokwendlela yezichazimagama. Ngasekugcineni kwalesi sahluko, siphawulile mayelana neqhaza elingabanjwa yilawa magama ekukhuliseni ulimi. Kulesi sahluko sesihlanu, sesifike esiphethweni salolu cwaningo olumayelana nokubhala amagama ayisilengi ngokulandela isayensi yokubhalwa kwezichazimagama i-Lekzikhografi. Lesi sahluko sizosahlukaniswa kanje, okokuqala kuzoba ngokuqukethwe isahluko ngasinye, okwesibili kube okutholakele, okwesithathu kuzoba iziphakamiso, bese kuthi okwesine nokungokokugcina, kube isiphetho.

#### 5.1 Okuqukethwe yizahluko ngamafuphi

Esahlukweni sokuqala, kuqalwe ngokuthi kuchaze igama elithi isilengi kanye ne-lekzikhografi njengamagama awumgogodla walolu cwaningo. Sibe sesichaza namagama asetshenziswayo kule sayensi yokubhalwa kanjalo nokudidiyelwa kwamagama ngokwendlela yezichazimagama. Le sayensi sithe ifakazelwe nguZgusta, (1971) noCluver, (1989) lapha bethi amagama angahlelwa ngezimo ayizo kunikezwe nencazelo yawo njengoba esetshenziswa ngumphakathi. Lokhu kwenzelwa ukuthi kuhlenganiswe uhlu lwamagama aqoqelwe ndawonye ukuze kuphume isichazimagama. Kulesi sahluko

siphawule nangezizathu ezivezwe ngumcwaningi ukuthi yizona ezimenze ukuthi aze abhale ngalesi sihloko.

Siphinde sezwa nangombono ongakafakazelwa. Lapho sizwe khona amagama angaba negalelo elikhulu ekuthuthukiseni ulimi lwesiZulu. Izinkinga okuhlangatshezwane nazo ngesikhathi umcwaningi ebhala lolu cwaningo nazo zivezwe kuso lesi sahluko. Inkinga enkulu abhekene nayo umcwaningi kube wukwentuleka kwezincwadi eziqondene nalo mkhakha ngolimi lwesiZulu. Yilokhu okwenze ukuthi umcwaningi aze ethekele nakwezinye izilimi. Imibuzo ezophendulwa ngalolu cwaningo, kanjalo nezinjulalwazi eziyisisekelo zitholakale kuso lesi sahluko.

Okunye okutholakale kulesi sahluko kube yizindlela ezisetshenziswe ekwenzeni lolu cwaningo. Indlela yokuzibandakanya nalabo okufunwa kubo ulwazi ingenye yezindlela ezisetshenzisiwe. Le ndlela iyiyona ndlela esize umcwaningi ukuba athole ulwazi ngqo kubakhulumi bolimi. Siphawulile ukuthi nayo le ndlela inazo izinkinga kodwa ezayo ziyagwemeka. Uma uziphathe kahle kule ndlela, kuyenzeka ugcine usuthole nezihlobo ezikutshela ukusuka nokuhlala kwalokho okufunayo futhi zingalindele nkokhelo.

Sitholile nangenkinga umcwaningi ahlangebezane nayo ngesikhathi efuna ulwazi oluqondene namasela ezimoto. Lapho umcwaningi kwadingeka ukuba angabhali lutho ngesikhathi exoxisana nalaba abangabasebenzisi balolu limi,ngisho amaginsi phela. Lesi senzo sacishe senza ukuthi ulwazi umcwaningi ayeluhlwaya lungatholakali ngoba babengathandi neze abasebenzisi balolu limi ukuthi lubhalwe phansi.

Esahlukweni sesithathu sichazelwe kabanzi mayelana nezilimi ezingekho emthethweni, isilengi lesi lolu cwaningo olungaso lungesinye salezo zilimi.

Sithe lapho siqeda ngesilengi, sase sizwa nangezinye izilimi ezitholakalayo emphakathini okhuluma ulimi lwesiZulu okuyizilimi ezikhiqizela ulimi olusemthethweni amagama . Ababhali esizwe ngemibono yabo ngesilengi yilaba: uBailey (1985), Partridge (1935), Ndlovu (1963), Calteaux (1994) njalo njalo.

Sizwile nokuthi lezi zilimi zisetshenziswa yibaphi abantu kanjalo nangomlando wazo. Siphinde sezwa futhi nangesiCamtho, isiTsotsi, isiFanakalo kanye nangeJagoni. Zonke lezi zilimi zichazwe njengoba kuchazwe isilengi. Singakaphumi kulesi sahluko siphinde sezwa nangamagama asetshenziswa ngababhali bezichazamagama lapho behlela amagama abawaqoqile ngendlela yesayensi kanjalo nokudidiyelwa kwezichazimagama.

Isahluko sesine kube yisahluko esehlukene nezingxenye ezine. Lezo zingxenye zihlukaniswe ngokwezindawo lapha kuqoqwe khona amagama. Onke amagama akulezi zingxenye, ahlelwe ngokulandela indlela yesayensi yokubhalwa kwamagama kanjalo nokudidiyelwa kwawo kuzichazimagama. Kusetshenziswe uphahla lolimi olulodwa ngenkathi kuhlelwa la magama akulesi sahluko. Sitholile ukuthi amanye amagama athathwe njengoba enjalo kwezinye izilimi lokho okuveza obala ukuthi lolu cwaningo luzobahlanganisa abantu abasemazingeni ehlukeni.

## **5.2 Iziphakamiso**

Kunokuntuleka okukhulu kwezincwadi ezimayena nalo mkhakha wokubhalwa kwezichazimagama ngolimi lwesiZulu. Lokho kuzokwenza ukuthi abantu bangawucwaningi lo mkhakha, kanti kubalulekile ukuthi lowo nayilowo ofisa

ukuphonsa itshe esivivaneni angahlangabezani nezingqinamba eziningi. Lokho kuzokwenza ukuthi ulimi lukhule ngokushesha okukhulu. Kufanele futhi ukuthi wonke umuntu ongumZulu akuthathe njengeselelo ebhekene naye ngqo ukuthuthukisa ulimi lwesiZulu. Ukuthuthukisa ulimi kuyinto ebaluleke kakhulu. Loku kufakazelwa nanguMosalakae, (1994:140) lapho ebeka khona ngesiNgisi ethi: *“We have to develop our languages to enable us to research, publish and teach with. The world need to understand that we have confidence in our selves, and they owes to respect us”* (Mosalakae, 1994:140).

Kungaba kuhle ukuthi wonke umuntu onguMzulu abambe iqhaza mayelana nokuthuthukiswa lolu limi ngolimi lwesiZulu. Abantu kufanele bakuyeke ukuthembela kwabanye ngoba izinto ziyonakala ngokwenzenjalo. Kulaba abengamele iminyango yokuthuthukisa ulimi lwesiZulu, akufanele neze bazibukele phansi lezi zilimi ezikhulunywayo emphakathini ezibizwa ngokuthi izilimi ezingekho emthethweni.

Abakhulumi besiNgisi kanjalo nesiBhunu kabayeki nezeukusebenzisa isilengi ngisho noma kungabe lelo gama lithekelwe esiZulwini. Bheka nje ngoba igama elithi amadumbe, uphuthu, njalonjalo sekayatholakala kuzichazimagama zesiNgisi nesiBhunu abazikhiqize kamuva nje. Umbuzo okufanele bazibuze wona ukuthi mangakhi amagama esiNgisi noma esiBhunu akhona kuzichazimagama esiZulu. Ngakho-ke kababoni ukuthi lukhulu abangaluvusa kuzilimi ezingekho emthethweni.

La magama kaqanjwa ngokuthi asuselwa emoyeni, kuyacatshangwa ngaphambi kokuba into iqanjwe. Umcwaningi akakhohlwanga ukuthi kunemithetho yokubhalwa kolimi lwesiZulu elandelwayo lapho kubhalwa amagama. Into enkulu emfake ugqozi ngalokhu ukuthi la magama ayasetshenziswa ezincwadini ezimayelana nemidlalo edlalwa komabonakude,

emoyeni kanye nasezincwadini ezibhalwayo kulesi sikhathi esikuso. Ngakho-ke, umcwaningi ubone ukuthi atshengise ukuthi la magama isilengi okungamagama angaphenduka kusasa lokhu abe ngamagama asemthethweni, nokuthi futhi la magama abhalwe anjengoba esetshenziswa, ukuze abaqambimagama babone ukuthi bangalibhala kanjani ukuze lingawulahli umqondo walo.

Kubaqambimagama, umcwaningi uphakamisa ukuthi mabaphumele ngaphandle bayohlwaya amagama abawafunayo futhi bangacini lapha kwaZulu- Natal kuphela, ngoba amaZulu agcwele iNingizimu Afrika yonke. Abantu abangafinyelela kalula kuyo yonke iNingizimu Afrika kungaba ngabasezikhungweni zemfundo ephakeme ngoba kubona kubakhona abantu abavela kuzindawo ngezindawo. Abafundi bazobhala ngamagama ngokwahlukana kwezindawo zabo abavela kuzo.

### **5.3 Okutholakele**

Kutholakele ukuthi lolwo nalowo asazi isilengi ngoba abakhulumi baso uma befuna ukukwenzakalisa, baqale bakhulumise ngesilengi ukuze babone ukuthi uyabezwa noma cha. Uma nawe ubaphendula ngaso isilengi, bavesse bakhohlwe yikho konke ababecabanga ukukwenza ngoba bethatha ukuthi nawe ungomunye osemkhankasweni njengabo. Ngakho-ke, kubalulekile ukuthi abantu abafisa ukuphepha ezindaweni ezithile balazi lolu limi ngoba lingumvikeli wakho lapho uhamba khona.

Yize lolu limi libizwa ngokuthi ulimi olungekho emthethweni, kodwa kutholakele ukuthi lolu limi kusetshenziswa lona ezindaweni eziningi ezahlukahlukene, abantu abafundile kanjalo nabangafundile. Lokho sikusho



ngoba abadlali bebhola ofundile nongafundile bayezwana lapho bekhuluma lawo magama abawasebenzisayo ngesikhathi bedlala, kanjalo nobungani buyaqina.

Lolu limi luyasebenza njengolimi lokuphumuza umqondo uma bekuhlangenwe ngokusemthethweni ngoba kaluvunyelwe ezindaweni ezifana nalezo ukuthi lisetshenziswe. Ngekhefu, Labo abasemhlanganweni basebenzisa lolu limi ukuze baphumuze izingqondo zabo ekucabangeni nasekusebenziseni amagama olimi olusemthethweni.

Sitholile ukuthi **isilengi** sikhulunywa yizo zonke izinhlanga ezitholakalayo kuleyo ndawo. Lokho sikubone kusilengi esikhulunywa ezibhedlela. Amagama abawasebenzisayo odokotela namanesi, kanjalo nalaba abangomashanela ezibhedlela bagcina sebewazi lawa magama. Kanjalo nabanye abajwayelene nabo ngoba bayawasebenzisa lawa magama ngokungazelele.

Okunye okutholakele ukuthi ulimi lwamasela ezimoto lungasetshenziswa njengolimi lomnotho, ngoba luqukethe amagama obuchwepheshe umcwaningi anethemba lokuthi angaba negalelo elithile ngasemkhakheni wezomnotho.

Kuvelile futhi ukuthi lolu limi olungekho emthethweni, lufunza ulimi olusemthethweni ngamagama. Lokho, kuvele emagameni amaningi ukuthi imvelaphi yawo isemagameni olunye ulimi, okusho kona ukuthi lamagama akuwona amagama esiZulu phaqa, kodwa ngamagama athathelwe kwezinye izilimi ezitholakalayo lapha eNingizimu Afrika. Ngamanye amazwi, lolu limi uma lunganakekelwa ngokuthi luqoqwe, lungasiza kakhulu ekuthuthukiseni ulimi lwesiZulu kuyo yonke imikhakha ekhona ezweni.

Sitholile futhi ukuthi ezinye izilimi kazisibhekeli neze phansi **isilengi** njengoba kwenzeka olimini lwesiZulu. Njengalo igama elithi **uphuthu, amadumbe,**

aseyatholakala kuzichazimagama zezinye izilimi ezikhona lapha eNingizimu ne Afrika. Isibonelo: kusichazimagama sesiNgisi esikhishwe ngonyaka ka-1998.

La magama ayasiza nasekwandiseni izincazelo zegama, kanjalo nokuvezeni amagama amasha angasetshenziswa esikhundleni samagama amadala. Luyasiza nokuvundulula amagama amadala angasetshenziswa ngokuthi luwabuyise eseshintshe umqondo.

Lolu cwaningo kubonakele futhi ukuthi lungaba wusizo nakubabhali bezichazimagama ekutheni bangabi nomsebenzi omningi lapho behlela amagama ngokwendlela yokubhalwa kwezichazimagama ngoba la magama akulolu cwaningo asehleliwe vele.

Manje sesifike emaphethelweni alolu cwaningo, okokugcina kozakwethu abeza emuva kwami ngithi "Nanso eyami induku ngiyayibeka ebandla"

**UHLA LWEZINCWADI EZISETSHENZISIWE NGOKWALOLU  
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