



UNIVERSITY OF TM
KWAZULU-NATAL
—
INYUVESI
YAKWAZULU-NATALI

**Ukuhlaziya iqhaza lesichazamazwi esilimilunye sikaMbatha (2006) nesilimimbili
sikaDent noNyembezi (2009) ekufundweni nasekuthuthukisweni kwesiZulu**

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Thesis submitted in fulfilment of the requirements for the degree of

Master of Arts

In the

DISCIPLINE OF AFRICAN LANGUAGES

**School of Arts, College of Humanities, University of KwaZulu-Natal, Pietermaritzburg,
South Africa.**

August 2025

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Isifungo

Mina, Sandisiwe Sosibo ngiyafunga ukuthi lo msebenzi wocwaningo lweziqu zemastazi osihloko sithi:

Ukuhlaziya Iqhaza lesichazamazwi Esilimilunye sikaMbatha (2006) Nesilimimbili sikaDent noNyembezi (2009) Ekufundweni Nasekuthuthukisweni KwesiZulu

Wenziwe yimi kusukela ekuqaleni uze uyophela futhi awukaze uhanjise kwesinye isikhungo semfundo ephakeme. Imisebenzi yabanye ababhali esetshenzisiwe kulolu cwaningo ibhaliwe ngaphansi kwemithombo yolwazi.

Amazwi okubonga

Ngithanda ukubonga umama ongizalayo uNtombifikile Maureen Sosibo ngokungeseka nokungigqugquzela ukuba ngiqhubeke ngibezezele ngezikhathi lapho amandla ephela khona. Ukuthanda kwakho imfundo kubonakala ngokungeseka kwakho ezifundweni zami, isifiso sakho sokubona ingane yakho ithweswa iziqu esavinjwa kabili ukhuvethe sesizofezeka.

Mshingila!

Ngibonga kakhulu kuShane Mnikathi, aze umdali akuphe izibusiso eziningi ngokungeseka nokungifisela okuhle kulolu hambo lwemfundo. Ubuhlezi ungixhasa ngenhliziyo emhlophe lapho ngidinga imali yezifundo zami.

Khaphela!

Iqoqa

Kunezinhlobo ezahlukene zezichazamazwi, kubalwa isichazamazwi esilimilunye, isichazamazwi esilimimbili, isichazamazwi esiliminingi kanye nesichazamazwi esisubject specific. Zonke lezi zichazamazwi zenza umsebenzi ofanayo wokunikeza izincazelo zamagama kodwa umsebenzi wazo awupheleli lapho. Izichazamazwi zinikeza ulwazi oluningi lolimi isibonelo, uhlelo lolimi, ukusebenza kwagama emushweni kanye nendlela yokuphimisa. Uhlobo lolwazi olutholakala esichazamazwini lunqunywa uhlobo lwesichazamazwi kanye nenhloso yaso isichazamazwi. Ucwangingo lubhalwe ngenxa yenkinga etholakele yokuthi abantu abakuqondi ngokuphelele ukuthi izichazamazwi ziyini kanye nomsebenzi eziwenzayo. Ucwangingo lolu luhlose ukuveza umsebenzi owenziwa izichazamazwi zesiZulu kanye nokugququzela ukusetshenziswa kwazo njengamathuluzi okufunda ulimi lwesiZulu.

Ukuze lufeze inhloso ebhalwe ngenhla, ucwangingo luhlaziye izichazamazwi ezimbili zesiZulu ezivame ukusetshenziswa esikhathini samanje. Isichazamazwi sokuqala *Isichazamazwi SesiZulu* esilimilunye sikaMbatha (2006), isichazamazwi sesibili *Scholar's Zulu Dictionary* esilimimbili sikaDent no Nyembezi (2009). Ucwangingo luhlaziye ukuchazwa kwamagama, ukusetshenziswa kwezibonelo, ukufakwa kolwazi lohlelo lolimi kanye nokuchazwa kwendlela yokuphimisa kulezi zichazamazwi ezikhethiwe ngenhloso yokuveza ukuthi lolu lwazi lubalekelela kanjani abasebenzisi balezi zichazamazwi abafunda ulimi lwesiZulu.

Imiphumela yocwangingo ikhombisa ukuthi lezi zichazamazwi ezikhethiwe ziyizincwadi ezifanelekile ukuba zisetshenziselwe ukufunda nokuthuthukisa ulimi lwesiZulu. Ziqukethe ulwazi olumqoka oluhlomulisa abasebenzisi bazo izichazamazwi ngolwazi oluyisisekelo lokufunda ulimi lwesiZulu.

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Isahluko sokuqala: Isethulo socwaningo

1. Isingeniso

Umsebenzi wesichazamazwi ukuchaza amagama olimi. Incazelo isiza abasebenzisi bezichazamazwi ukuqonda umqondo oqukethwe igama kanye nomsebenzi wegama. Izincazelo zamagama zisusa ukudideka kubasebenzisi bezichazamazwi ngoba ukuqonda umsebenzi kanye nomqondo oledwa yigama kusiza abasebenzisi bezichazamazwi ukuze bawasebenzise ngendlela efanele amagama.

Izichazamazwi zibhalwe ngezinhloso ezahlukene. Okokuqala, kukhona uhlobo lwezichazamazwi ezinikeza ubhalomagama. Ubhalomagama lulekelela abasebenzisi bolimi ukuze bakwazi ukubhala amagama balandele umthetho wokubhala walolo limi. Kunemisindo engabhalwa ngokufana ezilimini ezahlukene ngisho nakulezo ezihlobone. Isibonelo: umsindo u (ns) wesiZulu ubhalwa njengo (nts) olimini lwesiXhosa: Insimbi (Zulu)- Intsimbi (Xhosa).

Okwesibili, kunohlobo lwezichazamazwi ezichaza indlela yokuphimisa amagama olimi. Lokhu kujwayeleke ezichazamazwini ezibhalwe ngezilimi ezimbili nangaphezulu. Lezi zichazamazwi zichaza indlela yokuphimisa onkamisa nongwaqa bolimi ukuze kuqinisekise ukuthi amagama abizeka ngendlela efanele ukuze umqondo oqukethwe igama ungalahleki. Isibonelo: Bhala izinombolo ephepheni.

-bhala (*write*)

-bala (*count*)

Lawa magama esiZulu abizeka ngendlela ehlukene futhi aqukethe imiqondo engefani. Uma umsebenzisi wesichazamazwi engachazekile ngomehluko wokuphimisa umsindo u (b) no (bh) kungadala ukuba agcine ephimisa igama elingafanele bese umqondo wenkulumo yakhe uyalahleka. Ukuchazwa kwendlela yokuphimisa kuphinde kuqinisekise ukuthi abasebenzisi bezichazamazwi abagcini nje ngokwazi ukubhala ulimi, kodwa bagcine sebekwazi nokulukhuluma kahle.

Okwesithathu, kukhona izichazamazwi ezinikeza ulwazi lokuhlelwa kolimi. Ukuhlelwa kolimi kuhlenganisa izigaba zamabizo kanye neziqalo zakhona, imvumelwano kamenzi nomenziwa kanye nezingcezu zenkulumo. Ukwazi izingcezu zenkulumo namagama angena ngaphansi kwazo kufundisa abasebenzisi bezichazamazwi ukuthi amagama asebenza muphi umsebenzi.

Ulwazi ngemvumelwano kamenzi nomenziwa lusiza abasebenzisi ukulandela umthetho wokuhlelwa kolimi uma bebhala noma bekhuluma.

Okwesine, kukhona uhlobo lwezichazamazwi eziba nemisho eyizibonelo. Le misho inomsebenzi wokukhombisa ukusebenza kwegama namanye amagama emushweni. Izibonelo zisebenza ukwelula umqondo wegama ngokuveza ukusebenza kwamagama emishweni.

Kunezinhlobo ezahlukene zezichazamazwi: izichazamazwi ezilimilunye, izichazamazwi ezilimimbili, izichazamazwi ezilimintathu, izichazamazwi eziliminingi kanye nezichazamazwi zemikhakha ethile. Uhlobo ngalunye lwesichazamazwi lwakhelwe ukufeza inhloso ethile, njengoba sicacisa lapha ngezansi.

Izichazamazwi ezilimilunye zichaza amagama namabinzana amagama wolimi olulodwa. Lokhu kwandisa ulwazi lwamagama lwalabo abakhuluma ulimi. Ziphinde zazise ngokuhlelwa kolimi, bese ziphana ngezibonelo ukusiza ukuthuthukisa amakhono okusetshenziswa kwamagama olimi.

Izichazamazwi ezilimimbili zihumusha amagama, bese zichaza amagama olimi oluhumushwayo kusetshenziswa ulimi okuhumushelwa kulo. Futhi, zilekelela abantu abafunda ulimi lwesibili ukuqonda amagama alolo limi. Izichazamazwi ezilimimbili zihlukaniseka kabili. Kukhona izichazamazwi ezilimimbili ezinohlangothi olulodwa kanye nezinezinhlangothi ezimbili. Lezi ezinohlangothi olulodwa zakhelwe ukwanelisa izidingo zabasebenzisi abakhuluma ulimi olulodwa. Ezinezinhlangothi ezimbili zona zakhelwe ukwanelisa izidingo zabantu abakhuluma izilimi zombili isichazamazwi esibhalwe ngazo.

Izichazamazwi ezilimintathu zinikeza izincazelo zamagama ngezilimi ezintathu. Zisiza abasebenzisi bazo ukuqonda amagama. Zibasiza ngokuthi bakwazi ukuhumusha izilimi isichazamazwi esibhalwe ngazo. Izichazamazwi ezilimintathu zona zisiza abantu abakhuluma izilimi ezingaphezulu kwezimbili nalabo abaxhumana nabantu abakhuluma izilimi ezahlukene. Kulezi zichazamazwi, igama kanye nencazelo yalo kuhumushelwa ezilimini eziningi.

Izichazamazwi zemikhakha ethile zichaza amagama nemishwana yemikhakha ethile yolwazi. Zisiza ngokuchaza amatemu asetshenziselwa ukulebula izinto, izinqubo kanjalo nezenzo zakulowo mkhakha. Isibonelo: isichazamazwi samagama obuhlengikazi esenzelwe abahlengikazi kanye nabafundela ubuhlengikazi.

Lolu cwaningo luhlose ukucwaninga iqhaza lesichazamazwi esilimilunye sikaMbatha (2006) nesilimimbili sikaDent noNyembezi (2009) ekufundeni nasekuthuthukisweni kwesiZulu. Lezi zichazamazwi zikhethwe ngenhloso ngoba izichazamazwi eziwayelekile futhi ezivame ukusetshenziswa ezindaweni zemfundo.

Lolu cwaningo luhlaziya ulwazi olutholakala ezichazamazwini ezilimilunye kanye nezichazamazwi ezimimbili ngenhloso yokugqamisa umsebenzi wazo ekufundiseni ulimi. Emsebenzini kugxilwe olwazini lwesemantikhi, imisho eyizibonelo, indlela yokuphimisa, kanye nokuhlelwa kolimi. Lolu lwazi lutholakala ngokuhlaziya ingxenye ephakathi nesemuva yesichazamazwi sikaMbatha *Isichazamazwi SesiZulu* sangonyaka wezi-2006 esilimilunye kanye nengxenye ephambili nephakathi yesichazamazwi sikaDent noNyembezi *Scholar's Zulu Dictionary* sangonyaka wezi-2009.

Lezi zichazamazwi azigcini ngokunikeza ulwazi lokuchaza nokuqonda amagama olimi kepha ziyuhlobo oluhlomulisa abafundi ngamakhono olimi. UMustafai (2018:1667) uyachaza ukuthi izichazamazwi eziwayelekile ezakhelwe abafundayo ezifana nalezi ezikhethelwe lolu cwaningo, zikufanele ukusetshenziswa ezindaweni zokufunda ngokuthi:

These dictionaries do not contain words of local or regional variation. Such words are included in the dictionaries only when they have been used by some writers and have been standardized in the language.

Lezi zichazamazwi azinawo amagama ezigodi. Amagama afakiwe ezichazamazwini amagama asesetshenziswe ababhali futhi asegunyaziwe njengolimi olusemthethweni.

Lesi sahluko sihlose ukwethula okuqukethwe ucwaningo. Kusona kwethulwa kuphinde kuchazwe izihloko ezilandelayo: inhloso yocwaningo, ukuchazwa kwesichazamazwi kanye nomlando wezichazamazwi ezilimilunye nezilimimbili zesiZulu, inkinga yocwaningo, izinhloso ezizofezwa ucwaningo, imibuzo yocwaningo, umcabango ongakafakazelwa, indlela yokuqhuba ucwaningo, umqondo wombono, indlela yokuqoqa ulwazi, isampuli, umklamo wocwaningo, ubumqoka bocwaningo, isiqinisekiso socwaningo, izimo zokwethembeka, izingabunjalo locwaningo kanye nokuhlelwa kwezahluco.

1.1 Inhloso yocwaningo

Umkhakha welekzikhografi eNingizimu Afrika sewudlule ezigabeni eziningi uzama ukuthuthukisa izichazamazwi zeSintu. Ilekzikhografi kuqala kwakungeyabamhlophe nezilimi zabo. Uhulumeni wawuxhasa amayunithi ezichazamazwi zesiBhunu nesiNgisi ayebizwa ngokuthi i*Bureau of the Woordeboek van die Afrikaanse Taal* (WAT) kanye ne*Dictionary for South African English* (DSAE). Amayunithi ayekhona esiTswana, isiSuthu, isiZulu nesiXhosa ayengaphansi kwamanyuvesi futhi exhaswa yiwo (Alberts, 2022:1).

Ukulwisana nokungaphathwa ngokulingana kwezilimi, uhulumeni wenkululeko waseNingizimu Afrika wasungula ibhodi lezilimi uPanSALB. Wakwenza ngenhloso yokubhekelela nokuthuthukisa izilimi, ikakhulukazi izilimi zomdabu ezazicindezelekile kanye nokugqugquzela ubuliminingi. UPanSALB ukuze athuthukise ulimi ngalunye wakha amayunithi ezifundazweni zonke zaseNingizimu Afrika abizwa ngokuthi ama*National Lexicography Units* (NLUs) (Chimanga & Meier, 2014:1426). U-Alberts (2022:7) uthi lawa mayunithi ahloselwe ukuthuthukisa izichazamazwi zazo zonke izilimi ezisemthethweni kuleli laseNingizimu. Isibonelo: kulesi sifundazwe saKwaZulu-Natali kuneyunithi eqondene nolimi lwesiZulu ebizwa ngokuthi i*Zulu National Lexicography Unit*.

Lolu xhaso lukahulumeni lwakhuphula izinga lezichazamazwi zezilimi zabantu abamnyama. UDe Schryver (2006:1) uthi ucwaningo alwenza nabanye ngonyaka wezi-2004 lukhombisa ukuthi iBantu lekzikhografi isithuthuke kakhulu eminyakeni eyedlule. Ikhophasi nokufakwa kwamalema ezichazamazwini sekungcono kunakuqala. Lokhu kuveza ukuthi izichazamazwi ezisetshenziswa namuhla zisezingeni elingcono. Ukwanda kwenani lezichazamazwi ezilimilunye nezilimimbili kanye nokushicilelwa kabusha kwazo kufakazela lokhu okubekwa uDe Schryver. Isichazamazwi esikhethelwe ukwenza lolu cwaningo sikaDent noNyembezi (2009) sesishicilelwe kathathu. Yinto enhle leyo ngoba kukhombisa ukuthi kuloku kwengezwa amagama asetshenziswa kulenkathi esiphila kuyo. Isichazamazwi sikaMbatha esilimilunye sona siyabonakala ukuthi sibhalwe ikhophasi yolimi lwesiZulu isiningo. Lesi sichazamazwi siwumqulu onamalema abalelwa kuma-21 000, ingxenye yalamagama amagama atshelekiwe kanye namagama aqanjwe (*neologisms*) (Masubelele, 2007:458-459).

Ngokubuka isimo sezichazamazwi zanamuhla ezichazwe ngenhla, ucwaningo luhlose okulandelayo;

Okokuqala, ucwaningo luhlose ukuhlaziya izichazamazwi zesiZulu ezisetshenziswa enkathini yanamuhla. Lezi zichazamazwi ezikhethiwe azigcini ngokuchaza amagama kuphela kepha zinikeza ulwazi lolumi, Isibonelo: ukuhlelwa kolimi. Ucwaningo luhlose ukuhlaziya konke okubalulekile okukhona kulezi zichazamazwi ukuthi kuwusizo yini kubantu abafunda ulimi.

Okwesibili, ucwaningo luhlose ukugqugquzela ukusetsheziswa kwezichazamazwi ezindaweni zemfundo njengezincwadi eziyiqoqa lamagama asemthethweni olimi. Abafundisi kumele bakubone ukubaluleka kwezichazamazwi futhi bajwayele ukuzisebenzisa uma befundisa. UMárkus noDringó-Horváth (2023:352) bathi, abafundisi kumele basebenzise izindlela ezehlukile ukuheha abafundi ukuba basebenzise izichazamazwi. Okubaluleke kakhulu, kumele bajwayeze abafundi ukusebenzisa izichazamazwi njengamathuluzi olwazi azobasiza ukuqonda izincazelo nokusebenza kwagama. Lokhu kuzokwenza abafundi bazijwayele izichazamazwi bakwazi nokuzisebenzisa ngendlela efanele.

Okokugcina, Ukufaka igalelo ocwaningweni lwezichazamazwi zesiZulu. IsiZulu ulimi olwalubukelwa phansi ngesikhathi sobandlululo. Lokhu kwadala ukuba lungathuthuki njengezilimi zabamhlophe; okuyisiNgisi nesiBhunu. Izichazamazwi zesiZulu zibhalwe kamuva kunalezo zesiNgisi nesiBhunu. Ngakho ke lolu cwaningo luyimizamo yokuphonsa itshe esivivaneni kulomkhakha osakhula.

1.2 Isichazamazwi

Umcwaningi ukubone kubalulekile ukukhanyisa ngezincwadi eziyisisekelo salolu cwaningo ngokwethula incazelo kaBergenholtz (2012:28) ethi:

A dictionary is a collection of words in one or more specific languages, often listed alphabetically, with usage information, definitions, etymologies, phonetics, pronunciations, and other information; or a book of words in one language with their equivalents in another.

Isichazamazwi iqoqo lamagama olimi olulodwa noma ngaphezulu kanye nolwazi ngokusebenza kwawo, izincazelo, i-etymology, ifonitiki, ukuphimisa kanye nolunye ulwazi. Okanye incwadi yamagama olimi kanye nezihumusho ezisho okufanayo kolunye ulimi.

Cishe zonke izilimi ezikhulunywayo nezisetshenziswa kwezemfundo zinawo lamathuluzi ayizichazamazwi okucijisa abafundi nomphakathi jikelele ngolimi olusemthethweni. UMustafai (2018:1163) uveza ukuthi kunezinhlalo ezahlukene zezichazamazwi. Kukhona izichazamazwi ezijwayelekile, ezemilando kanye nama-*encyclopedia*, kodwa lolu cwaningo luzoncika ezichazamazwini ezijwayelekile, okuyisichazamazwi esilimilunye kanye nesilimimbili.

1.2.1 Isichazamazwi esilimilunye

UMustafai (2018:1667) ngamafuphi uchaza izichazamazwi ezilimilunye ngokuveza ukuthi zihlelwe kanje:

both the entry words and their definitions or meanings are given in the same language. They may also be called explanatory dictionaries.

Kokubili, amagama kanye nezincazelo zawo kunekezwa ngolimi olulodwa. Zingabizwa ngezichazamazwi ezichazayo.

Lolu hlobo lwesichazamazwi ludalelwe ukusetshenziswa abakhuluma lolo limi ngoba izinga lolwazi kanye nokuhleleka kwaso isichazamazwi kwenziwe kucatshangelwa labo abakhuluma ulimi njengolimi lwasekhaya. Nalabo abafunda ilimi njengolimi lokuqala ezikoleni nasemanyuvesi basebenzisa sona lesi isichazamazwi. Izichazamazwi ezilimilunye zingathathwa njengezincwadi ezimumethe amagama olimi loqobo okungamele alahleke ukuze ulimi luphile. Izichazamazwi ezilimilunye zivame ukuhlelwa ongoti abangabanikazi bolimi abaqala ngokulincela ebeleni ulimi babe sebebelufunda bacwaninga kabanzi ngolimi.

1.2.1.1 Umlando wezichazamazwi ezilimilunye zolimi lwesiZulu

UMbatha (2015:60) uthi isichazamazwi esinesihloko esithi *Inqolobane Yesizwe* umsebenzi owenziwa UNyembezi noNxumalo washicilelwa ngonyaka we-1966 ngenhloso yokuchaza amagama esiZulu ngesiZulu. USolwazi Nkabinde yena wenza iprojekthi eyayingenaso isabelomali futhi ingahlinzekelwe basebenzi. Isichazamazwi sokuqala esilimilunye sesiZulu esiwumphumela waleprojekthi sachicilelwa ngonyaka we-1981 nguye uNkabinde wasibiza ngokuthi *Isichazamazwi 1*. Kuthe ngokudlula kweminyaka emibadlwana ngonyaka we-1985 uNkabinde wakhipha isichazamazwi esilandelayo sona esinesihloko esithi *Isichazamazwi 2*.

Lezi zichazamazwi umhleli wazo wazihlela ngenhloso yokuba zisetshenziswe ezikoleni ngabafundi. Kuthe ngonyaka we-1998 kwashicilelwa isichazamazwi esihlanganisa zombili lezi zichazamazwi (Nkabinde, 1999:240).

Ngonyaka we-1992 uC.L.S. Nyembezi walandelisa ngesichazamazwi esichazayo *Isichazamazwi Sanamuhla Nangomuso*. Lesi sichazamazwi uNkabinde ukhombisa ukusincoma ngokuthi siyisengezo esibalulekile ekuthuthukisweni kwezichazamazwi ezichazayo zesiZulu nezezinye izilimi zesiNtu zaseNingizimu Afrika. Isichazamazwi lesi siyincwadi ekhombisa ukubaluleka kokugcinwa nokuthuthukiswa kolimi, siphinde siveze isidingo sokuthuthukisa lolu limi luze lufike ezingeni lapho lukwazi ukuzimela nokuzichaza (Nkabinde, 1999:241).

UMbatha waqhuba wona umsebenzi omuhle owenziwa abahleli bezichazamazwi zesiZulu wahlela isichazamazwi esiqukethe ulwazi olubanzi ngolimi lwesiZulu wasetha wathi *Isichazamazwi SesiZulu* sashicilelwa ngonyaka wezi-2006. Isichazamazwi sidalelwe ukuba incwadi elusizo nethembekile kusukela kubasebenzisi bonkana, kuya kubafundi ezikoleni, kubafundi basenyuvesi, abacwaningi kanye nanoma ubani odinga incazelo yamagama emikhakha enhlobonhlobo (Mbatha, 2006: iv).

1.2.2 Isichazamazwi esilimimbili

UMustafai (2018: 1667) ubeka kanje ngenhloso yezichazamazwi ezilimimbili:

the aim of which is to make a foreign speaker understand the language, words of one language are explained or defined in another language. Bilingual dictionaries can list the meanings of words of one language in another, or can translate to and from both languages. Bilingual dictionaries usually consist of two sections, each listing words and phrases of one language alphabetically along with their translation.

Inhloso ukuba abangalukhulumi ulimi baluqonde. Amagama olimi achazwa ngolunye ulimi. Izichazamazwi ezilimimbili zinganikeza izincazelo zamagama olimi olulodwa ngolunye ulimi noma zihumushe kususelwa kuphinde kuyiswe kolunye ulimi phakathi kwazo izilimi ezimbili. Izichazamazwi zijwayele ukuba nezingxenye ezimbili. Ingxenye ngayinye inikeza amagama kanye nemishwana yolimi ngokulandelana kwama-alfabethi kanye nezihumusho zawo.

Isichazamazwi esinenhloso yokulekelela uma kufundwa ulimi olusha singasetshenziswa abafunda izilimi zombili isichazamazwi esibhalwe ngazo. Lesi sichazamazwi siyithuluzi elihamba phambili uma kwenziwa umsebenzi wokuhumusha.

Izichazamazwi ezilimibili zihlukaniswa kabili. Kukhona ezinohlangothi olulodwa kanye nalezo ezinezinohlangothi ezimbili. Isichazamazwi esinohlangothi olulodwa sifaka amagama ngolimi lwabasebenzisi kube sekufakwa izincazelo nezihumusho ngolimi olufundwayo. Uhlobo lwesibili lunezinohlangothi ezimbili, ohlangothini lokuqala amagama afakwa ngolimi lokuqala bese kunikezwa izincazelo nezihumusho ngolimi lwesibili. Uhlangothi lwesibili lwenza okuphambene nalolu lokuqala (Adamska-Sałaciak, 2022:2). Kafushane nje singasho ukuthi Uhlobo lokuqala lubhekelela abanikazi bolimi olulodwa bese kuthi lesi sesibili esinezinohlangothi ezimbili sibhekelela abasebenzisi bazo zombili izilimi zesichazamazwi.

1.2.2.1 Umlando wezichazamazwi ezilimibili zolimi lwesiZulu

Emkhakheni weLekzikhografi yesiZulu kugcwele izichazamazwi ezilimibili ezifaka ulimi lwesiNgisi nolimi lwesiBhunu. Isichazamazwi sokuqala sesiZulu isichazamazwi esilimibili *A Zulu/Kaffir Dictionary* esashicilelwa nguJ.L. Dohne ngonyaka we-1857. Lesi sichazamazwi sichaza i-etymology yolimi lwesiZulu ngesiNgisi kusetshenziwawa leyo eyolimi olusondelene nolimi lwesiZulu isiXhosa. Umhleli waso isichazamazwi wafikela kwelakwaXhosa wafunda ulimi nendlela yokubhala okuyisona sizathu sokuthi abhale isichazamazwi esichaza amagama esiZulu kodwa esebenzisa izindlela zesiXhosa (Dohne, 1857: iii-v).

Isichazamazwi esilimibili esinesihloko esithi *An English Zulu Dictionary* esikaMfundisi uCharles Roberts sangonyaka we-1895. Isichazamazwi esabhalwa ngenhloso yokufundisa izihambi namasosha indlela yokuphimsi amagama kanye nemisindo yesiZulu ngesikhathi sobandlululo. Lesi sichazamazwi sigxile kakhulu ekuchazeni ngobunye nobuningi, izakhi ezivumayo neziphikayo kanye nemvumelwano. Isichazamazwi lesi sachicilelwa ezweni laseNgilandi (Roberts, 1895:iii).

UMBishobhi uJ.W. Colenso ungomunye wezithunywa zenkolo ezabamba iqhaza elikhulu ekutheni ulimi lwesiZulu lugcine selubhalwa phansi. Igalelo lakhe libonakala ngesichazamazwi asibhala ngonyaka we-1884 esithi *Zulu/English Dictionary*. Yize noma imisebenzi kaColenso yaba negalelo ekuthuthukiseni ulimi lwesiZulu kepha ubhalomagama lwesichazamazwi aluhambisani nalolo lwesiZulu kanti namagama achazwe ngesiNgisi. Lokhu kuveza ngokusobala ukuthi lesi sichazamazwi sasingabhalwa umnikazi wolimi futhi sasihloselwe labo abafuna ukuliqonda ulimi (Ntuli & Makhambeni, 1998:107).

UMfundisi u-A.T. Bryant ngonyaka we-1905 wahlela isichazamazwi sesiZulu nesiNgisi esithi *Zulu-English Dictionary* esabe simumethe iminxa eyehlukene yolimi lwesiZulu. Lesi isichazamazwi sasisigxile ekuchazeni indlela yokuphimisa amagama nezinhlamvu zolimi lwesiZulu, ulimi lokuhlonipha olusetshenziswa abesifazane abaganile, amagama ayimifakela bese sibanengxenye ebalula umlando wamaZulu (Ntuli & Makhambeni, 1998:108).

UP.W. Wanger yena washicilela isichazamazwi esithi *Konversations-Grammatik der Zulusprache* ngonyaka we- 1917. Lesi sichazamazwi sichaza amagama esiZulu ngolimi lwesiJemeni. Kuthe ngonyaka we-1923 UR.C.A. Samuelson owayesondelene nabasebukhosini bakwaZulu washicilela isichazamazwi wasiqamba ngomntwana uCetshwayo kaMpande sasibizwa ngokuthi *King Cetshwayo Dictionary*. Lesi sichazamazwi sibhaleke ngendlela efanayo nesikaMbishobhi uColenso. Sinikeza amagama ngesiZulu sibe sesiwachaza ngesiNgisi. Siqukethe amagama emikhakha ehluke (Koopman, 2018: 265-266).

Ngokuhamba kweminyaka abantu abamnyama baqala babonakala beba yingxenye yabahleli bezichazamazwi ezilimimbili besebenzisana nabamhlophe. UB.W. Vilakazi wasebenzisana noC.M. Doke bashicilela isichazamazwi esinesihloko esithi *Zulu English Dictionary* ngonyaka we-1948. Lesi sichazamazwi savela emuva kokubonakala kwesidingo sesichazamazwi esingasetshenziswa abamhlophe kanye nabamnyama abakhuluma isiZulu. Silusizo kubantu abangamaZulu abafuna ukufunda isiNgisi nakulabo abamhlophe abahlose ukufunda ukubeka inkulumo yesiNgisi ngesiZulu. Umhleli uVilakazi wadlula emhlabeni ngonyaka we1947 ngaphambi kokukhishwa kwaso isichazamazwi. Kuthe ngonyaka we-1958 uDoke wabe esesebenzisana noD. Malcolm kanye noJ.M.A. Sikakane bashicilela esesibuyekeziwe *English and Zulu Dictionary*.

Abanye ababhali bezichazamazwi babe behlela izichazamazwi zesiZulu nesiBhunu. Umsebenzi ka-A.M. Dekker noJ.H. Ries wokuchaza amagama esiZulu ngolimi lwesiBhunu ubonakala ngesichazamazwi esinesihloko esithi *Woordeboek AJrikaans-Zoeloe Zoeloe-AJrikaans* esachicilelwa ngonyaka we-1958. U-E Kotze noP. Wela bona bashicilela esithi *AJrikaans/Zulu Woordeboek met Engelse Vertalings*. Lesi sasixube izilimi ezintathu, isiBhunu, isiZulu kanye nesiNgisi.

Izichazamazwi ezilimimbili ezisetshenziswa kakhulu namuhla zibonakala ziseqophelweni eliphezulu. Zibhalwe ngokucabangela abasebenzisi abahlukahluke okubalwa abanikazi

bolimi lwesiZulu, abemikhakha ehlukeni kanye nabafunda isiZulu njengolimi olwengeziwe. U-Illman ngonyaka wezi-2008 wabhala isichazamazwi esilimimbili *Illmans English Zulu Dictionary and Phrase Book* echaza amagama esingisi ngesiZulu kanjalo nalawo esiZulu ngesiNgesi. Sinengxenye yemishwana efundisa ukubhala nokukhuluma nokuthi amagama akheke kanjani ngokwefonitiki. Silungele ukusetshenziswa ekilasini, ekhaya, abavakashi kanye nabokufika eNingizimu Afrika. UG.R. Dent noC.L.S. Nyembezi bona balandelisa ngesabo esinesihloko esithi *Scholar's Zulu Dictionary* sangonyaka wezi-2009. UDe Schryver wabhala isichazamazwi *Oxford Isichazamazwi Sesikole School Dictionary* ngonyaka wezi-2010 saphinde sachicilelwa kabusha ngonyaka wezi-2015. Lezi zihlelelwe ukusetshenziswa abafundi besikole kodwa zikulungele ukusetshenziswa inoma imuphi umuntu odinga ulwazi.

Isichazamazwi esinesihloko esithi *English Zulu Topical Dictionary* ngezinye zezichazamazwi ezilimimbili zesikhathi samanje. Sibhalwe ngu-Jessy Gonzales ngonyaka wezi-2020. Inkampani yabashicileli I-Oxford ibonakalisa ukuba negalelo elikhulu lokubhekelela izilimi zaseNingizimu Afrika ngokushicilela izichazamazwi eziningana. Ngonyaka wezi-2021 uPaizee ngaphansi kwayo inkampani wabhala isichazamazwi *Oxford First Bilingual Dictionary: IsiZulu and English*. Isichazamazwi esakhelwe abafundi bamabanga aphansi kuphela ebangeni lesine. Sihlobe ngokusebenzisa imidwebo ukufundisa labo abafunda isiZulu njengolimi lesibili. Sifundisa kakhulu futhi ukuphimsa imisindo. Ngonyaka olandelayo wezi-2022 i-Oxford yashicilela isichazamazwi *Oxford Bilingual Illustrated Maths Dictionary: IsiZulu and English*. Lesi sihloselwe abafundi abasebangeni lesine kuya kwelesishagalolunye abangamaZulu abafunda izibalo.

INB Publishers inkampani eshicilela izincwadi ikhiqiza izichazamazwi ezilimimbili zezilimi ezisemthethweni kuleli laseNingizimu Afrika ngenhloso yokuxhasa Inqubomgomo Yolimi Yomnyango Wezemfundo Yamabanga Aphansi yokugququzela ubuliminingi. Ngonyaka wezi-2022 ikhiphe isichazamazwi esilimimbili sesiNgesi nesiZulu esinesihloko esithi *Pharos English Zulu Dictionary*.

1.3 Inkinga yocwaningo

Siphila enkathini lapho izinkundla zokuxhumana phecelezi *isocial media* kuyinkundla lapho iningi lifunda imikhuba emisha. Okuvamile, lezi zinkundla zithandwa yiningi ngoba ziletha injabulo, zilekelela ukuchitha isizungu kanye nokuthola ulwazi ngezinto ezihlukene. Ulimi

lungenye yezinto abantu abazifundayo kuzo lezi zinkundla. Kuzo lezi nkundla kugcwele intsha enentshisekelo yokunandisa nokuzijabulisa. Ekwenzeni njalo kwayo kuphetha ngokuthi ulimi lungasetshenziswa ngendlela efanele ngoba lugcina seluxutshwa nezinye izilimi ukuze kwakheke inkulumo ejabulisayo kumbe ehlekisayo. Kuzo lezi nkundla zokuxhumana kuxhumana abantu bezinhlanga kanye nezigodi ezixubile. Lokhu kuxubana kwezilimi zabantu bezinhlanga nezigodi kudala ukuxoveka olimini. Abantu abalalela okuqoshiwe ezinkundleni zokuxhumana babamba le ndlela yokukhuluma kube sengathi ulona limi oluqondile. (Barman nabanye, 2014:14).

Ukuxhumana kwezilimi akugcini kwezobuchwepheshe. Ukuphilisana nokuhlalisana emiphakathini kwabantu bezinhlanga ezinhlobonhlobo kuphetha ngabantu labo befunda izilimi eziningi. Ekuxhumaneni kwabo bagcine sebezikhuluma zonke lezi zilimi ngesikhathi esisodwa kumbe enkulumweni eyodwa. Ukuzixuba izilimi kugcina sekulahleka amagama olumimi kanti nalo ulimi imbala luyalahleka kungasabonakali ubuhle balo.

Imiphumela yokuhlanganisa isiZulu nezinye izilimi njengesiNgisi ukuba abantu bagcine sebeboleka amagama esiNgisi bawasebenzise njengamagama esiZulu. Isibonelo: Umyalezo uthunyelwe nge-*email*. Kulomusho kusetshenziswe igama lesiNgisi kodwa libe likhona elesiZulu elithi umbikombani. Le ndlela yokukhuluma kumbe yokubhala iyaludunga ulimi amagama athile agcine engasasetshenziswa elahleka. Lokho kudala ukuthi isiZulu sigcine sesincike kakhulu kwezinye izilimi njenga naso isiNgisi.

Ulimi luyithuluzi lokugcina amagugu afana namasiko ngakho kusemqoka ukuba lidluliselwe ngobunjalo balo kulabo abalufundayo. Yebo, zonke izilimi zasemhlabeni zinaso iSilengi kepha angeke sikuzibe ukuthi sinomthelela ekufeni kolimi. Ulimi oluyiSilengi lukhulunywa mihla yonke futhi amagama eSilengi avamile ngokuba ayatayela futhi enze inkulumo izwakala kamnanjana. Ulimi oluqondile kumbe isiZulu soqobo siyaye sibalekelwe ngoba kuba ngathi indlela yokukhuluma kwabantu asebekhulile. ISilengi lesi sifundisa abantu ukulitayela ulimi kunokuba bafunde ulimi olusemthethweni okuyilo lolu oluqokethwe izichazamazwi. UMattiello (2005:7) ubeka ukuthi lolu limi lweSilengi aluthandeki kulo mkhakha weLekzikhografi. Ongqondongqondo bawo umkhakha bathi lolulimi abaluthathi njengolimi olusemthethweni ngokuba lunokuphazamisa ekugqamiseni ukwaziwa kolimi loqobo. Isilengi siguqula izincazelo zamagama siphinde siphikise imigomo yolimi.

Inkinga enkulu eyenze kubhalwe lolu cwaningo yilena ebekwa nguGouws noPrinsloo (2005:45-46) yokuthi abantu banazo izichazamazwi kodwa indlela yokuzisebenzisa ayibonakali. Lokhu kudala ukuba zingaziwa kahle njengezincwadi zemfundo ezinohle. Kwenza abantu bangawazi umsebenzi ojulile wezichazamazwi uma kufundwa ulimi. Ukungawazi umsebenzi wazo nokungasetshenziswa ngendlela kwezichazamazwi kuvimba ukuphumelela kwenhloso nomsebenzi wezichazamazwi. UBergenholtz (2012:21) uveza ukuthi abantu abanalo ulwazi ukuthi ziyini izichazamazwi ngokuseqiniseni ngoba abakwazi ukuzisebenzisa ngendlela. Izindlela zokufunda ulimi zihlukahlukene kanjalo nezinsizakusebenza, izichazamazwi olunye uhlobo lwensizakusebenza abantu abafunda ulimi abazidingayo ukuze bafunde ulimi ngendlela efanele. Ucwawano luzama ukuveza ulwazi olubanzi oluqokethwe izichazamazwi zeSiZulu oluyisisekelo sokufundwa kolimi. Lolucwaningo luyindlela yokuzama ukuthuthukisa ulimi lwesiZulu olusemthethweni kusetshenziswa izichazamazwi.

1.4 Izinhloso zocwaningo

Kuyimpoqo ukuba ucwaningo lwenziwele ukufeza izinhloso ezithile, uma kungenjalo lufana nombhalo ongenamongo. Lolucwaningo luhlose ukufeza lezi zinhloso ezilandelayo:

1. Ukuhlaziywa kolwazi oluqokethwe isichazamazwi oluyisisekelo sokufunda isiZulu esichazamazwini esilimilunye sikaMbatha (2006).
2. Ukuhlaziywa kolwazi oluqokethwe isichazamazwi oluyisisekelo sokufunda isiZulu esichazamazwini esilimimbili sikaDent noNyembezi (2009).
3. Ukuhlola iqhaza lesichazamazwi esilimilunye sikaMbatha (2006) nelesichazamazwi esilimimbili sikaDent noNyembezi (2009) ekuthuthukiseni ulimi lwesiZulu.

1.5 Imibuzo yocwaningo

Ukuze kufezekile izinhloso zocwaningo ucwaningo luzophendula le mibuzo elandelayo:

1. Yiluphi ulwazi oluqokethwe isichazamazwi oluyisisekelo sokufunda ulimi lwesiZulu esichazamazwini esilimilunye sikaMbatha (2006)?

2. Yiluphi ulwazi oluqukethwe isichazamazwi oluyisisekelo sokufunda ulimi lwesiZulu esichazamazwini esilimimbili sikaDent noNyembezi (2009)?
3. Ngabe lezi zichazamazwi ezihlaziwayo ziluthuthukisa kanjani ulimi lwesiZulu.

1.6 Umcabango ongakafakazelwa

Ulwazi olutholakala ezichazamazwini zanamuhla selwathuthuka kunalelo olutholakala ezichazamazwini zasemandulo ezazihlelwe amamishinari, abahwebi kanye namakoloni asentshonalanga ngenhloso yokufezekisa izidingo zabo. Izichazamazwi ezikhona zakhelwe abanikazi bolimi kanye nalabo abanothando lokufunda ulimi lwesiZulu njengolimi lwesibili noma lwesithathu. Ukusungulwa kweLekzikhografi yesiZulu kube neqhaza elikhulu ekushintsheni ukwenziwa kwezichazamazwi kanye nokucabangela abasebenzisi bezichazamazwi.

Izichazamazwi ziqoqa ulwazi olwahlukene ngolimi okwenza kube lula ukufunda ulimi ngokusebenzisa zona izichazamazwi. Isichazamazwi esilimimbili sikaDoke noNyembezi (2009) siqukethe ulwazi oluningana kunaleso esilimilunye sikaMbatha (2006) ngokuba sona sinomsebenzi wokufundisa abantu abaluqala ngqa ulimi lwesiZulu. Lo mcabango uvela ngokubuka ukuthi abasebenzisi balesi sichazamazwi ngabantu abangalufundanga njengolimi lokuqala ulimi lwesiZulu, ngakho ke basadinga lonke ulwazi ngamagama olimi ukuze balufunde ngokuphelele ulimi. Lapha kubalwa ukubhalwa kwamagama, indlela yokuwaphimisa nokuwasebenzisa emshweni kanye nokuthi igama luyuluphi ucezu lwenkulumo.

1.7 Indlela yokuqhuba ucwaningo

UPowoh (2016:2) uthi zintathu izindlela ezingasetshenziswa umcwaningi ukwenza ucwaningo. Indlela esetshenziswa ucwaningo ibonakaliswa uhlobo locwaningo nezinhloso zocwaningo. Ucwaningo alubekelwe umgomo wokusebenzisa indlela eyodwa kuphela, kuvumelekile ukuthi lusebenzise ezimbili. Kukhona indlela yekhwalithethivu, eyekhwantithethivu kanye nexubile. UCreswell (2017:22-23) uyazichaza lezi zindlela ngokuthi, indlela yekhwalithethivu ibuka iphinde izame ukuqonda indlela abantu nemiphakathi ephila ngayo iphinde ibuke indlela abantu abacabanga ngayo. Isebenza kakhulu

ngokuphilisana nalowo mphakathi noma ukuhlaziya imibhalo esibhaliwe. Indlela yekhwantithethivu yona isebenza ocwaningweni olusebenzisa ama-instrumenti ukuhlola amavariyebuli kanye nakulolo cwaningo olukhipha imiphumela evezwa ngezinombolo noma ngemidwebo. Indlela yesithathu izixuba zombili lezindlela futhi ibonakala inamandla kunalezi ezinye. Lolu cwaningo lusebenzisa indlela yekhwalthethivu echazwe ngezansi.

1.7.1 Indlela yekhwalthethivu

Ngenxa yohlobo oluyilona lolu cwaningo, indlela yekhwalthethivu iyona efanele ukusetshenziswa njengendlela yokwenziwa noma yokuqhuba ucwaningo. Iyona efanelekile ngoba igxile ekuqoqweni kanye nokuhlaziywa kolwazi ezichazamazwini ezikhethiwe kanye nemibhalo yeLekzikhografi, ngenhloso yokuqonda izichazamazwi njengamathuluzi okufunda, ukwakhiwa kwezichazamazwi kanye nokuqonda imigomo yeLekzikhografi. Ukunikeza ukuqonda okujulile uTuffour (2017:44) uchaza uthi:

Qualitative research explores and understands the meanings people assign to their experiences. Qualitative inquiries seek to shed light on meanings that are less perceptible. They also seek to investigate the complexities of our social world. They are inductive and share similarities in exploring 'what' 'why' and 'how' questions, as opposed to 'how much' and 'how many' preferred by quantitative studies.

Ucwaningo lwekhwalithethivu luhlola futhi luqonde izincazelo abantu abazabela izimo asebakhe bahlangabezane nazo. Imibuzo yekhwalthethivuthi iquonde ukukhanyisa izincazelo ezingaqondakali. Iphinde ifune ukuphenya izinkinga ezenzeka kwezenhlalo. Ihlose ukubuza imibuzo ethi 'yini' 'ngani' nokuthi 'kanjani', ngokuphambene nokuthi 'kanganani' kanye 'kangaki' njengocwaningo lwekhwantithayithivu.

Lolu hlobo lwendlela yocwaningo luhambisana kahle nalolu cwaningo ngoba lolu cwaningo luhlose ukuhlola imisebenzi nemibono yababhali abakhombise intshisekelo nababambe iqhaza ekwakheni umkhakha wokubhala izichazamazwi. Luhlose ukuhlaziya izichazamazwi ezikhethiwe ngenhloso yokuphendula imibuzo ethi yini, ngani, futhi kanjani kubukelwa ulwazi oluqokethwe izichazamazwi kanye nezinga lazo. Alunayo nhlobo inhloso yokuhlola noma luchaze imicabango edinga ukufakazelwa. Ukusekela lokhu uBarwegen (2019:505) uthi ucwaningo lwekhwalithethivu aluhlosile ukuhlola imniningwane noma imicabango edinga ukufakazelwa ngocwaningo kunalokho lunentshisekelo yokucwaninga ulwazi oluchazayo.

Lokhu kuhambisana nalolu cwaningo ngoba lusebenzisa amajenali, izincwadi, ama-athikhili kanye nezichazamazwi, izinto eziqukethe ulwazi oluchazayo ngezinto ezehlukene, ngenhloso yokuthola nokuhlaziya ulwazi.

UDladla (2020:93) echaphuna kuSchutt (2006) uthi:

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

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

Ucwaningo luhlaziya ulwazi olubhalwe phansi ezichazamazwini ezikhethiwe ngenhloso yokubheka isimo somsebenzi wazo wokufundisa ulimi lwesiZulu kubantu abalufundayo. Kuzobe sekubonakala umthelela wazo njengamathuluzi olimi. Ucwaningo lusebenzisa ulwazi oselubhalwe ngabahali ngaphambili ukusekela amaqiniso nemibono ezovezwa ocwaningweni. Akukho lapho ucwaningo lusebenzisa amanani ukuveza ababambe iqhaza noma ukuveza imiphumela. Konke okuhlaziwayo nokutholakele kubekwa ngamagama. Ucwaningo lwalolu hlobo lumandla nekusebenziseni amagama ukuchaza izinto, lufaka kakhulu izicaphuna zamazwi abanye ababhali njengendlela yokufakazela nokweseka ulwazi olutholakele (Merriam,2002:4).

Ocwaningweni lwekhwalithethivu umcwaningi uyithuluzi lokuqoqa, lokuhlaza nokuhlaziya ulwazi oluzoba yingxenye yocwaningo ngoba nguye osuke eyiqonda kangcono inhloso yocwaningo. Uma kuqhutshwa ucwaningo kusetshenziswa nabazobamba iqhaza, umcwaningi okwazi ukusampula kahle ngokubuka inhloso yocwaningo ukuthi obani abazoba yingxenye yocwaningo. Uyena okwazi ukuqikelela kahle imibizo okumele ibuzwe abantu ngenhlolovo. Uma ucwaningo lusebenza ngolwazi oselubhaliwe nezincwadi umcwaningu nguye okwazi ukukhetha izincwadi namajenali abumba ucwaningo ukuze luphendule imibizo yalo (Merriam,2002:5). Kulolu cwaningo umcwaningi nguye okhethe izichazamazwi ezihlaziyiwe ngoba yizona ezisetshenziswa yiningi labafunda ulimi esikhathini sanamuhla.

Lokhu kuzosiza ukuba imibuzo yocwaningo iphenduleke ngolwazi olungasiza ukuthuthukisa isimo sezichazamazwi zanamuhla futhi olungabumba izichazamazwi zakusasa.

1.8 Umqondo wombono

Ukuchaza umqondo wombono singaqala sibuke umsuka walo igama elithi umqondo wombono ukuze sizokwazi ukuqonda kangcono ukuthi liqondeni. UJauza (2020:52-53) uchaphune kuThomas (2010:292) ulichaza uthi:

The term paradigm originated from the Greek word paradeigma which means pattern and was first used by Thomas Kuhn in 1962 to denote a conceptual framework shared by a community of scientists which provided them with a convenient model for examining problems and finding solutions.

Itemu elithi *pharadaymu* (umqondo wombono) lavela egameni lesi Griki i-*paradeigma* elisho iphethini, laqala ukusetshenziswa nguThomas Kuhn ngonyaka we-1962 ukuveza imihlahlandlela yemibono ososayensi abebevezelana yona eyabanika indlela elula yokucubungula izinkinga kanye nokuthola izisombululo.

UMkhwanazi (2013:31) yena ecaphuna kuMazibuko (2008:73) uchaza umqondo wombono uthi umqondo wombono uwuhlobo oluthile oluphelele lwenkolelo, umbono womhlaba noma isizinda okuyisona esihola ucwaningo kanye nokwenziwayo. Umcwaningi uchazelwa umqondo wombono ngomsuka walokho okucwaningwayo. UGaniyu *nabanye* (2020:65) bawuchaza ngokufana noMkhwanazi umqondo wombono babe sebenezelela bethi:

A paradigm is a shared world view that represents the beliefs and values guiding how problems are solved . The chosen world view affects how we think about the problem and influences how we go about investigating the problem. A paradigm consists of the following components: ontology, epistemology and methodology. These components determine the lens with which a researcher views and addresses a research problem.

Umqondo wombono umbono wezwe omele izinkolelo kanye namagugu onikeza umhlahlandlela wokuba izinkinga zixazululwa kanjani. Umbono okhethiwe unomthelela ekutheni siyicabanga ngani ngenkinga nokuthi siyicwaninga kanjani le nkinga. Umqondo wombono uqukethe okulandelayo: i-ontology, i-epistemology kanye nemethodology. Lezi zingcwenye zinquma indlela umcwaningi abuka aphinde abhekane nenkinga yocwaningo.

Esikhathini samanje lapho ucwaningo lwenziwa emikhakheni ehlukeni sekunemimqondombono eminingi esetshenziswayo. Uhlobo locwaningo kanye nezinhlalo zalo yizo eziqikelela uhlobo lomqondombono okumele lusebenze. Umqondo wombono osetshenziswa ocwaningweni oluyikhwantithethivu akulula ukuba uphinde ukulungele ukusebenze ocwaningweni oluwuhlobo lwekhwalthethivu ngenxa yokuhluka kwokwakheka kwalezi nhlobo zocwaningo. Ngokuka Willis (2007:569) uma kwenziwa ucwaningo lwekhwalthethivu imimqondombono evame ukusebenza yilena elandelayo: *iPostpositivism*, *iCritical theory* kanye ne-*Interpretivism*. UGaniyu nabanye (2020:68) bengeza *irealism*, *ipositivism*, kanye ne-*pragmatism*. Lolu cwaningo lusebenzisa umqondo wombono we-*interpretivism* ochazwe kabanzi ngezansi.

1.8.1 Umqondo wombono we-*Interpretivism*

URyan (2018:42) usitshela ukuthi umqondo wombono we-*interpretivism* ubuye waziwe ngokuthi *i-constructivism*. UPervin noMokhtar (2022:421) babeka ukuthi *i-interpretivism* inombono wokuthi iqiniso nolwazi luyahluka ngokwemibono yabantu. Imibono ithonywa izimo abantu abadlula kuzo, izindlela zamasiko ahlukeni kanye nomlando othile. UGaniyu nabanye (2020:69-70) bathi umqondo wombono we-*interpretivism* uhlose ukucwaninga uphinde uchaze izinto ezenzekayo okwangempela. Ucwaninga ube sowuchaza imibono yabantu ngezimo abadlule kuzo. Lolu cwaningo lusebenzisa ulwazi olutholakala ezichazamazwini ukuchaza izichazamazwi njengezincwadi eziqukethe ubunjalo bolimi lwabantu abangamazulu. Lo umqondo wombono uzolekelela ngokuchaza nangokukhanyisa ukuthi ulwazi lwezichazamazwi luwulimi lweqiniso. Umqondo wombono Lo uhlaziya imibhalo ngenhloso yokubeka amaqiniso nokwethula ulwazi. Yingakho ulufanele lolu cwaningo ngoba luhlaziya imibhalo eyizichazamazwi.

Lolu cwaningo lusebenzisa *i-interpretivism* ukuhumusha nokwethula ulwazi oluqoqwe ezichazamazwini ezikhethiwe ngenhloso yokuveza ulwazi oluqokethwe izichazamazwi olubalulekile ekufundeni nasekuthuthukiseni ulimi lwesiZulu. Lolu hlobo lwendlela yokwenza luhlobene nokuhumusha imibhalo ukuze kuqondwe incazelo engaphakathi kwayo Ryan (2018:48). Lo mqondombono uyindlela egxila ekuhlaziyeni noma ebheka izenzo zabantu ngeso elijulile ngenhloso yokuveza iqiniso kanye nendlela zabo zokuphila. Lolu cwaningo lugxila ekuhumusheni ulwazi oluthathwe kuma-*secondary data sources* okubalwa; izincwadi,

amajenali nama-athikili. Lolu lwazi lusetshenziselwe ukweseka amaphuzu azoshiwo kususelwa olwazini oluthathwe ezichazamazwini ezimbili ezikhethiwe.

UNigussie noBekele (2021:11-12) bona babeka bathi umqondo wombono we-*interpretivism* umqondo wombono wocwaningo oluyikhwalthethivu ngoba usebenza ukuchaza imibono nendlelakubuka yabantu. Lo umqondo wombono usiza ukuveza nokuqonda isimo ekuphilwa phansi kwaso. Lokhu kuchaza ukuthi lo mqondombono umcwaningi uwukhethe kufanele ngoba uzosiza ucwaningo luveze isimo sezichazamazwi zanamuhla. Uzosiza futhi kuvele ulwazi oluqukethwe izichazamazwi ukuze abafunda ulimi bazibuke ngendlela entsha uma sebegonda kangcono ukuthi ziqukethe umthamo wolimi onzulu nokuthi zisetshenziswa kanjani.

1.9 Indlela yokuqoqa ulwazi

Lolu cwano lusebenzisa indlela yokuhlaziywa kwemibhalo. Lendlela ikhethwe umcwaningi ngoba ebona kuyiyona efanele ukusetshenziswa ukuze ulwazi luqoqeke ngendlela efanele futhi kutholakale ulwazi oluzokwazi ukwakha ingqikithi yalo ucwaningo. UFrey (2018:1) uchaza indlela yokuhlaziywa kwemibhalo uthi:

A document analysis is a form of qualitative research that uses a systematic procedure to analyze documentary evidence and answer specific research questions. Similar to other methods of analysis in qualitative research, document analysis requires repeated review, examination, and interpretation of the data in order to gain meaning and empirical knowledge of the construct being studied. Document analysis can be conducted as a stand-alone study or as a component of a larger qualitative or mixed methods study.

Ukuhlaziywa kwemibhalo kuwuhlobo locwaningo lwekhwalthethyithivu olusebenzisa inqubo ehlekile yokuhlaziya ubufakazi bemibhalo kanye nokuphendula imibuzo ethile yocwaningo. Njengezinye izindlela zokuhlaziya ocwaningweni oluyikhwalthethyithivu, ukuhlaziywa kwemibhalo kudinga ukubuyezwa, ukuhlolwa kanye nokuchazwa kolwazi okuphindaphindiwe ukuze kutholakale incazelo kanye nolwazi olunzulu ngalokho okufundwa ngakho. Uhlaziyo lwemibhalo lungaqhutshwa njengocwaningo oluzimele noma njengengxenye yocwaningo olukhulu lwekhwalthethyithivu noma lwendlela exubile.

Kulolu cwano ulwazi luqoqwa ngokubuyezwa kanye nokuhlola imibhalo bese kukhishwa ulwazi olufanele noluhambisana nocwaningo.

UMorgan (2022:65) yena uthi:

Document analysis is a valuable research method that has been used for many years. This method consists of analyzing various types of documents including books, newspaper articles, academic journal articles, and institutional reports. Any document containing text is a potential source for qualitative analysis.

Uhlaziyo lwemibhalo luyindlela yocwaningo ebalulelile eseyisetshenziswe iminyaka eminingi. Le Ndlela ihlanganisa ukuhlaziya imibhalo eyehlukile okubalwa izincwadi, ama-athikhili ephephandaba, amajenali athikhili ezemfundo kanye nama-*institutional reports*. Noma imuphu umbhalo oqukethe ulwazi ungaba umthombo wohlaziyo oluyikhwalitheyithivu.

Lolu cwaningo lugxile futhi luncike ekutheni kuhlaziye ulwazi lohlobo lwekhwalitheyithivu oluhlanganisa izinhlobo zemibhalo ebaliwe ngenhla. Ngaphezulu kwakho konke luzogxila ekuhlaziyeni nasekuhloleni ulwazi olutholakala ezichazamazwini ezimbili ezikhethelwe lolu cwaningo, isichazamazwi esilimilunye *Isichazamazwi SesiZulu* sikaMbatha (2006) kanye nesichazamazwi esilimimbili *Scholar's Zulu Dictionary* sikaDent noNyembezi (2009) njengemibhalo esemqoka uma kwenziwa lolu cwaningo.

1.10 Isampuli

UVerma *nabanye* (2017:298) bachaza ukusampula bathi:

Sampling is the act, process, or technique of selecting a suitable sample, or a representative part of a population for the purpose of determining parameters or characteristics of the whole population.

Ukusampula isenzo, inqubo noma indlela yokukhetha isampuli efanele noma ingxenye ezomela abantu ngenhloso yokuqikelela ipharamitha noma ulwazi oluthile lwabantu bonke.

Babeka isizathu sokwenziwe kwesampuli ngokuthi:

to study the entire population of those people, places, and things is an endeavour that most researchers do not have the time and/or money to undertake.

ukucwaninga umphakathi walabo bantu, izindawo kanye nezinto isenzo abacwaningi abaningi abangenaso isikhathi nemali yokusenza.

Ukusampula kube sekusiza ngokuthi abacwaningi bakwazi ukukhetha eningini abantu noma indawo abazoyisebenzisa uma benza ucwaningo. Ukusampula kuhlukaniswa ngezinhlobo ezimbili lapho zonke izindlela zokusampula ezingena ngaphansi kwazo. Kukhona uhlobo oluyi*probability sampling* kanye *non-probability sampling*. I*probability sampling* inikeza zonke izinto noma abantu ithuba lokukhethwa njengengxenywe yozinto noma abantu abazobamba iqhaza. I*non-probability sampling* yona izinto noma abantu abazoba yingxenywe yocwaningo kukhethwa kubukelwa ukufaneleka kwakho (Verma nabanye, 2017:299). Izindela ezingena ku*probability sampling* kubalwa; *irandom, istratified* kanye *icluster sampling* bese ezingena ku*non-probability sampling* kube; *ipurposive, icomvinience, isnowballing* kanye *nequota sampling* (Verma nabanye, 2017:300-302). Lolu cwaningo lusebenzisa ukusampula ngenhloso (*purposive sampling*) echazwe ngezansi.

U-Etikan nabanye (2016:2) bachaza ukusampula ngenhloso bathi indlela yokukhetha ngamabomu lapho kukhethwa izinto noma abantu abazoba yingxenywe yesampula kubukwa izimpawu zaleyonto noma lowo muntu. Le ndlela ilufanele lolu cwaningo ngoba lolu cwaningo luqhutshwa kugxile ekusetshenzisweni kwezichazamazwi ezimbili ezikhethiwe: isichazamazwi esilimilunye *Isichazamazwi Sesizulu* sikaMbatha (2006) kanye nesichazamazwi esilimimbili *Scholar's Zulu Dictionary* sikaDent noNyembezi.

Ukuchaza indlela yokusebenza kokusampula ngenhloso uMsomi noMsomi (2022: 302) bathi “lapho okhetha khona ukuthi obani ofuna kubo ulwazi bese uphumela phandle uyobathola labo bantu emphakathini. Okunye ngokusampula ngenhloso ukuthi, ibandakanya ukuthatha ingxenywe ethile yabantu, ukuhlaziye leyo ngxenywe encane bese lokho okutholile ukuthathe njengento eyenzeka noma ejwayeleke kubantu abaningi”. Kulolu cwaningo kukhethwe ingxenywe yezichazamazwi ezilimilunye nezilimimbili zesiZulu ngenhloso yokuveza ulwazi olutholaka ezichazamazwini. Esichazamazwini esilimilunye kukhethwe ukuchazwa kwamagama, ukusetshenziswa kwezibonelo kanye nolwazi lohlelo lolimi. Esichazamazwini esilimimbili kukhethwe izingxenywe ezifanayo nezesichazamazwi esilimilunye kwase kukhethwa nendlela yokuphimisa. Lezi zingxenywe zikhethwe ngenhloso ngoba ziqukethe ulwazi oluyisekelo oludingwa umsebenzisi wesichazamazwi ofunda isiZulu njengolimi lokuqala noma ulimi lwesibili. Okutholakele kulezichazamazwi kuzomela umsebenzi wezichazamazwi zesiZulu zonke.

1.11 Umklamo wocwaningo

Lolu cwano luyile ekuhlaziyeni izichazamazwi ezimbili zolimi lwesiZulu ezivamile kubafundi bolimi. Kuhlaziywa izichazamazwi ezikhethiwe; isichazamazwi esilimilunye *Isichazamazwi SesiZulu* sikaMbatha sangonyaka wezi-2006 nesichazamazwi esilimimbili *Scholar's Zulu Dictionary* sikaDent noNyembezi sangonyaka wezi-2009. Kuzo lezi zichazamazwi kuhlaziywa ulwazi oluyisisekelo ekufundeni ulimi, oluhloliwe lwagunyazwa ibhodi lezilimi njengolimi loqobo olusemthethweni olulungele ukusetshenziswa ezindaweni zemfundo kanye nasezindaweni zezifundiswa.

Kwethulwa kuphinde kuhlaziywe ulwazi olusemqoka oludingwa abantu abakhuluma isiZulu njengolimi lasekhaya, abafunda lolu limi njengolimi lokuqala ezikoleni nasemanyuvesi kanye nalabo abasebenza ngalo ulimi lwesiZulu. Kuhlaziywa ulwazi okufanele wonke umuntu ofunda lolu limi abe nalo ukuze aluqonde kangcono ulimi nemithetho yalo. Kuqalwe ngokuhlaziywa ukufakwa kwamagama esiZulu, kwase kuhlaziywa ukusetshenziswa kwezibonelo ezihlukene kwagcinwa ngokuhlaziywa kohlelo lolimi. Lokhu kwenziwe esichazamazwini esilimilunye sikaMbatha sangonyaka wezi-2006 *Isichazamazwi SesiZulu*. Ulwazi olubaliwe lutholale ngokuhlaziya ingaphakathi nemuva lalesi sichazamazwi.

Esichazamazwini esilimimbili sikaDent noNyembezi sangonyaka wezi-2009 *Scholar's Zulu Dictionary* kuhlaziywa kuphinde kuchazwe ulwazi olusemqoka kubantu abafunda isiZulu njengolimi lwesibili nabasisebenzisela ukuhumusha. Lesi sichazamazwi sinezinhlangothi ezimbili, ulwazi luhlaziywa kuzo zombili izinhlangothi. Ngaphezulu kwalokho kuhlaziywa nolwazi olutholakala kungaphambili lesichazamazwi ukuze kuqoqwe lonke ulwazi olusemqoka olungasetshenziselwa ukuchaza nokufakazela okuzobekwa ucwaningo. Ucwaningo luhlaziya indlela yokuhumusha nokuchaza ama esiNgisi ngesiZulu kanjalo nawesiZuli ngesiNgisi. Luqhubeka luhlaziye ukusetshenziswa kwezibonelo luphinde luhlaziywe izigaba zamabizo ezihambisana neziqalo zobunye nobuningi zamagama esiZulu. Luginca ngokuhlaziya nokuchaza indlela yokuphimisa imisindo engonkamisa kanye nongwaqa abatholakala olimini lwesiZulu. Ukuthola lolulwazi ucwaningo luhlaziya ingaphambili kanye nengxenywe ephakathi yesichazamazwi.

Ucwaningo lugcina ngokwethula okutholakele ngezichazamazwi zombili ngenhloso yokuphendula ukuthi kungabe kufanele zisetshenziswe njengezinsiza zokufunda nokuthuthukisa ulimi lwesiZulu.

1.12 Ubumqoka bocwaningo

Lolu cwano luhlaziya ulwazi lwezichazamazwi ezimbili esilimilunye sikaMbatha (2006) nesilimimbili sikaDent noNyembezi (2009) ezivame ukusetshenziswa yiningi ukuthola ulwazi. lubaluleke kakhulu ngokuba luveza umsebenzi wazo wokusiza ukufunda ulimi lwesiZulu olusemthethweni kubantu abalufunda njengolimi lokuqala nalabo abalufunda njengolimi olwengeziwe.

Ucwano luzosiza ukugcina nokugqamisa izichazamazwi njengemithombo esemthethweni yolimi esetshenziselwa ukufunda nokuqinisekisa izincazelo zamagama, uhlelo lolimi, ukusebenza nokuphimiswa kwamagama esiZulu. Ucwano lolu luyindlela yokuqinisekisa ukuba izichazamazwi ezisetshenziswa njengamathuluzi okufunda ziqukethe ulimi lwezifundiswa olusezingeni elifanele futhi zihambisana nezidingo zabasebenzisi banamuhla. Lokhu kwenzeka ngokubuyekeza izichazamazwi ukuze kubonakale ubuhle, amaphutha namagebe okumele avalwe. Ucwano luzobuyekeza izichazamazwi ezikhethiwe luphume nesiphetho esizoba nomthelela wokuthuthukisa izichazamazwi zesiZulu ukuze zihlale zanelisa abasebenzisi banamuhla.

Lolu cwano luyimizamo yokulwisana nengqinamba ekhona yokungasetshenziswa kwezichazamazwi ngokugqamisa iqhaza nobumqoka bezichazamazwi. Ucwano luhlose ukugquzela ukusetshenziswa kwazo ukuze abantu babe namakhono afanele wokuzisebenzisa baphinde bahlomule ngolwazi lolimi olunothile. Ngokwenza osekubaliwe ucwano luzophonsa esivivaneni socwano lweLekzikhografi yaseNingizimu Afrika ikakhulukazi yolimi lwesiZulu ukuze kuthuthuke futhi kuhlonishwe ulimi lwesiZulu.

1.13 Isiqinisekiso socwano

Ulang noWilkerson (2008:7) bachaza ubuqiniso bocwano bathi:

Validity refers to the degree to which evidence and theory support the interpretations of test.

Ubuqiniso busho izinga lobufakazi kanye nemibhalo eseka imiphumela yokuhloliwe.

uMohajan (2017:60) yena wengeza ngokuthi:

For all secondary data, a detailed assessment of validity involve an appraisal of methods used to collect data.

uma kusetshenziswa isekhondari datha kwenziwa i-asesimenti yokwethembeka ngokuhlaziya kwezindlela zokuqoqa idatha.

Ubuqiniso balolu cwaningo buqinisekiswa indlela *yetriangulation*, okungezinye yezindlela ezisetshenziswayo ukuqinisekisa ubusiso bocwaningo. U-Adewole (2022:6) uthi *itriangulation* yindlela yokuqoqa ulwazi kusetshenziswa amasu ahluahlukene. Ngokwenzenjalo kwenzwa ucwaningo lube nobuqiniso ngoba umcwaningi usuke esehlaziye ulwazi oluqoqwe ngezindlela ezihluahlukene ukuze abeke umbono aphinde asekele ucwaningo. UCreswell (2017:185) yena uthi uma kusetshenziswa *itriangulation* ulwazi lungaqoqwa ngezindlela ezilandelayo; kungasetshenziswa uhlumibuzo, amasaveyi okanye uhlaziyombhalo.

Kulolu cwaningo kusetshenziswe uhlaziyombhalo ukuhlaziya nokubeka imibona yababhali asebethathe inxaxheba kuLekzikhografi. Uhlaziyombhalo lusebenze nalapho kuhlaziya ulwazi olusemqoka lokufunda ulimi olutholakala ezichazamazwini ezimbili ezikhethiwe zesiZulu. Ukuqoqa nokuhlaziya kwemibhalo kusetshenziswa le ndlela kuqinisekisa ubuqiniso nokuthembeka kocwaningo.

1.14 Izimo zokwethembeka

UMorgan (2022:65-66) uthi ukucwaninga imibhalo kwenza ucwaningo lwethula ulwazi oluthembakele ngoba kusuke kwenziwe umsebenzi omkhulu kuhlaziya imibhalo ehlukeni ukuze kutholakale umqondo ohambisana nocwaningo. Ucwaningo oluhlaziya imibhalo kulula ukuthembakala kwalo ngoba umcwaningi akavuni indlelakubuka yakhe kodwa ubeka amaphuzu abanye ababhali nabacwaningi abakhombisa ukuvumelana ngawo.

Ukwethemba kwalolu cwaningo kuqinisekise ngokusetshenziswa kwezincwadi, amajenali namaphepha ocwaningo akulungele ukusetshenziswa ocwaningweni. Iningi lalezi zinsiza ezibaliwe zishicilelwe eminyakeni yamanje. Lokhu kuveza kona ukuthi zisekela kahle imibono

yalolu cwaningo njengoba lucwaningo isimo sezichazamazwi zanamuhla. Yonke imithombo yolwazi esetshenzisiwe ifakiwe ukukhombisa ubuqiniso bemibono esetshenziswe ukusekela ucwaningo.

1.15 Izingabunjalo lokuqaphela

UMays noPope (1995:110) bathi ukuqinisekisa izingabunjalo lokuqaphela ocwaningweni lwekhwalithethivu kumele imniningo yethulwe ngendlela evumela abanye abacwaningi ukuthi bayihlaziye babe nomqondo ohambisana nokutholakele ocwaningweni. Ulwazi olwethulwe ucwaningo lwethulwe ngobunjalo balo njengoba lutholakala ezichazamazwini. Lokhu kukhombisa kona ukuthi nabanye abacwaningi bangaluhlaziya baphume nomqondo ohlobene nalowo womcwaingi.

Umcwaningi uma enza ucwaningo akumele aveze ukuchema (Johnson *nabanye*, 2020:145). Ucwaningo seluphelele lubunjwe amaqiniso abekwe ababhali asebebhale ngezichazamazwi. Akukho lapho umcwaningi ethule, wahlaziya noma wasekele ulwazi ukuvuna imicabango nemibono yakhe kodwa usebenzele phezu kwemiqondo elethwe ababhali okubalwa nongoti bomkhakha welekhzikhografi.

1.16 Ukuhlelwa kwezahluco zocwaningo

Isahluko Sokuqala

Lesi sahluko isethulo socwaningo esiqukethe izihloko ezilandelayo: isisusa socwaningo, ukuchazwa kwesichazamazwi kanye nomkando wezichazamazwi ezilimilunye nezilimimbili zesiZulu, inkinga yocwaningo, izinhloso ezizofezwa ucwaningo, imibuzo yocwaningo, umcabango ongakafakazelwa, indlela yokuqhuba ucwaningo, umqondo wombono, indlela yokuqoqa ulwazi, isampuli, umklamo wocwaningo, ubumqoka bocwaningo, isiqinisekiso socwaningo, izimo zokwethembeka, izingabunjalo locwaningo kanye nokuhlelwa kwezahluco.

Isahluko Sesibili

Isahluko sesibili sethula injulalwazi ye*Lekhazikhografikal Functions* ekhethelwe lolu cwaningo. Isahluko siphinde sibuyekeze imibhalo kuqalwa kweyomhlaba jikelele kuziwe kweyase-Afrika

kugcinwe ngeyakuleli laseNingizimu Afrika. Imibhalo lena ixube izincwadi, amajenali, amacase study kanye namadissertation.

Isahluko3

Isaluko sesithathu sekwethula siphinde sihlaziye ulwazi olutholakele esichazamazwini esilimilunye sikaMbatha sangonyaka wezi-2006 esithi *Isichazamazwi SesiZulu*. Kuhlaziywa ingxenye ephakathi kanye nemuva laso isichazamazwi. Kuhlaziywa ukuchazwa kwamagama, ukusetshenziswa kwezibonelo kanye nokuchazwa kolwazi lohlelo lolimi.

Isahluko 4

Isahluko sesine sekwethula siphinde sihlaziye ulwazi olutholakele esichazamazwini esilimimbili sikaDent noNyembezi (2009). Kuhlaziywa ingxenye ephambili kanye nephakathi yesichazamazwi ngenhloso yokuhlaziya ukuchazwa kwamagama, ukusetshenziswa kwezibonelo, ukuchazwa kolwazi lohlelo lolimi kanye nokuchazwa kwemisindo yesiZulu.

Isahluko 5

Lesi sahluko sesihlanu siyisiphetho esisonga ucwaningo. Sethula okutholakele uma kuhlaziywa ulwazi lwezichazamazwi ezimbili ezikhethiwe, sizophinde siveze neziphakamiso zomcwaningi.

1.17 Isiphetho

Lesi sahluko bekuyisethulo socwaningo. Isahluko esilandela lesi sizoqala sethule injulalwazi ekhethelwe lolu cwaningo sibe sesethula imibhalo ebuyekeziwe. Isihloko lesi sibuyekeze imibhalo kusukela ezweni jikelele, kuye e-Afrika kuze kufike emibhalweni yaseNingizimu Afrika.

Isahluko sesibili: Injulalwazi nokubuyekezwa kwemibhalo

2. Isingeniso

Lesi sahluko sizoqala sethule injululwazi esetshenzisiwe uma kwenziwa lolu cwaningo siphinde sethula imibhalo ebuyekeziwe ehlobene nesihloko socwaningo. Le mibhalo ikhethwe ngokukhulu ukucophelela ngoba ibonakala inothe ngolwazi oluzolekelela lolu cwaningo ukuthi lufeze izinhloso zalo. Imibhalo ekhethiwe izolekelela lapho kufanele kusekelwe amaqiniso nemibono evezwa ucwaningo.

Ucwaningo nokwenziwa kwezichazamazwi okubizwa ngokuthi iLehkhogografi ngeminye yemikhakha yokugcina ukuvela ezifundweni zolimi. Kuqala, ibithathwa njengomkhakha omncane ongena ngaphansi kwezifundo zezilimi, ucwaningo olunzulu kanye nezifundo kamuva kwabamba iqhaza elikhulu ekuqondakaleni kwayo njengomkhakha ozimele. Ukukhula kokwenziwa kocwaningo nokukhiqizwa kwezichazamazwi kudale ithuba lokuthi osolwazi babe nentshisekelo yokukhiqiza izichazamazwi, ukubhala ngezichazamazwi kanye nokuvala igebe phakathi kwemibhalo eyayikhona ngaleso sikhathi.

Ucwaningo lolu ucwaninga lusebenzisa izinhlobo ezimbili zezichazamazwi, kubuyekezwe imibhalo ngezinhlobo ezehlukile zezichazamazwi. Kulesi sihloko kubuyekezwe imibhalo kazwelonke kusukela emibhalweni yasemhlabeni jikelele lapho sithola imibhalo yezichazamazwi zesiJalimane, ezesiShayina, ezeKuwait kanye namanye amazwe nezilimi. Kuqhutshekwa njalo kungenelwe emibhalweni yasemazweni ase-Afrika lapho kubhekwe ose kubhaliwe ngezilimi ezifana nesiSwahili, isiLukumi, isi-Olukumi, isiYoruba kanye nesiNdebele okuwulimi olweqa imingcele yamazwe amaningana ase-Afrika. Kugcinwa ngokubuyekeza imibhalo yakulelilizwe laseNingizimu Afrika elihlotshiswe izilimi eziningi. Imibhalo ebuyekeziwe ixube eyezichazamazwi zesiZulu, isiXhosa, isiNgisi kanye nezinye izilimi.

2.1 Injulalwazi

Uma kwenziwa ucwaningo kubalulekile ukuba kube nenjulalwazi ekhethiwe ehambisana nalo ucwaningo ezosekela ubufakazi obubekwa ucwaningo iphinde ikhokhele ukuqhutshwa kocwaningo nokuxazulula inkinga eqondwe ucwaningo. Ukhuzwayo usinika incazelo yenjulalwazi kaMitchel noJolley (1988:56) ethi:

The research theory is a person's idea that can be used for research field so that your truth supports the knowledge that has been mentioned in your research.

Injulalwazi yocwaningo imibono yomuntu engasetshenzwa kumkhakha wocwaningo ukuze iqiniso lizokwazi ukusekela ulwazi olubekwa ucwaningo lwakho.

UDuma (2016:12) ethathela kuNkosi (1999) unezelela ngokuthi injulalwazi ingumbono wabanye abantu abangogoti, futhi lowo mbono uba ngumgudu abantu abawulandelayo ekusekeleni imibono yabo. UMsomi kanye noMsomi (2022:301) bona bayichaza ngokuthi injulalwazi yiqoqo lezitatimende, inqubomgomo noma inkambiso eyakhiwe ukuchaza amaqiniso ngesimo esithile noma ubunjalo bento, noma ukusebenza kwento ethile.

UPope nabanye (2019:22) bathi Injulalwazi ibalulekile ocwaningweni ngoba:

Theory is more likely to be used to inform decisions about data collection. Theory may also provide explanations for findings.

Injulalwazi ijwayele ukusetshenziselwa ukulekelela izinqumo mayelana nokuqoqwa kolwazi. Injulalwazi inganikeza izincazelo ngokutholiwe kumbe imiphumela yocwaningo.

ULeeming (2018:668) ngawakhe amazwi ugcizelela ukubaluleka kwenjulalwazi uthi:

Theory plays a significant role in framing a qualitative study, guiding data collection and/or analysis. Alternatively, several theoretical concepts might be used selectively to make sense of findings rather than using the findings to test the theory, as in quantitative research.

Injulalwazi ibamba iqhaza ekubumbeni ucwaningo lwekhwalthethivu, ukunikeza umhlahlandlela wokuqoqwa ulwazi nokulihlaziya. Ngokunye imiqondo ehlobene nenjulalwazi ingasetshenziselwa ukuqonda okutholiwe ucwaningo kunokusebenzisa okutholiwe ukuhlola injulalwazi njengoba kunjalo kucwaningo lwekhwalthethivu.

Kuyacaca ukuthi ucwaningo lwekhwalthethivu olufana nalolu kuyaphoqa ukuba luqhutshwe injulalwazi ethile ukuze kugwemeke ukungabi nangqikithi nokunhlanhlatha. Ukusebenza kwenjulalwazi kufanele kugqame kakhulu uma sekwenziwa umsebenzi oqondene nokufeza izinhloso zocwaningo ukuqinisekisa ukuthi konke kwenziwa ngenhloso yokuphendula

imibuzo. Nalapho sekwethulwa okutholakale ocwaningweni kufanele kuhambisane nemibono yenjulalwazi.

Lolu cwaningo luzoholwa injulalwazi ye*Lexicographical Functions* echazwe ngokuphelele ngezansi.

2.1.1 Injulalwazi yeLexicographical Functions

Le njulalwazi yasuka ngabacwaningi besi*Danish* uHenning Bergenholtz noSven Tarp esikoleni esibizwa ngokuthi i-*Aarhus School of Business's Centre for Lexicography* (Nkomo,2012:60). Le njulalwazi ye*Lexicographical Functions* yasungulelwa phezu kwesisekelo senjulalwazi kaWiegand ebizwa ngokuthi i*General Theory of Lexicography* (Nkomo, 2012:60). UNkomo (2012:60) uqhubeka achaze ukuthi uBergenholtz noTarp bakubeka ngokusobala ukuthi injulalwazi ye*Lexicographical Function* injulalwazi yelekzikhografi eyavela ngoba i*General Theory of Lexicography* igxile kumlando welekzikhografi, umsebenzi ngezichazamazwi kanye nokubhalwa kwazo. Injulalwazi ye*Lexicographical Function* yona yabe izobhekelela ukusetshenziswa kwazo.

UGouws noPrinsloo (2005:8) bachaza i*lexicographic function* bathi:

a lexicographic function represents the assistance that a dictionary provides to a particular type of user to cover the needs of that user in a specific user situation.

Ilekzikhografikhi funkshini imele usizo isichazamazwi esiyilo kumsebenzisi othize ukuze kwaneliseke izidingo zakhe ngaphansi kwesimo esithize.

UBergenholtz noTarp (2003:172) bengeza ngale njulalwazi bathi:

First of all it considers lexicography an independent scientific discipline and not, as in the case of a large number of lexicographers, to be a subdiscipline of linguistics. Secondly, and in accordance with the former, dictionaries are considered utility products that are made in order to satisfy certain human needs.

Okokuqala ibuka ilekzikhografi njengomkhakha wesayensi ozimele okuwumbono ohlukile kunabacwaningi bezichazamazwi abaningi abathi iyigatsha lelingwistiksi. Okwesibili ivumelana nabangaphambili ngokuthi izichazamazwi imikhiqizo eyenzelwe ukwanelisa izidinga ezithile zabantu.

Le njulalwazi yakhiwe izakhi ezine. UTarp (2004:224) mayezisho uthi umsebenzisi nolwazi ngabo (*user and their characteristics*), isimo sokusethsensiswa (*user situation*), izidingo zomsebenzisi (*user need*) kanye nosizo olulethwa isichazamazwi (*assistance of the dictionary*). Lezi ezintathu zokuqala ziyakwazi ukutholakala isichazamazwi singakasetshenziswa kodwa le yesine incike ekusetshenzisweni kwesichazamazwi.

2.1.1.1 Umsebenzisi wesichazamazwi nolwazi ngaye

Injulalwazi ye*Lexicographical function* ibhekelela kakhulu abasebenzisi bezichazamazwi (Nkomo, 2012:60) yingakho isinyathelo sokuqala esibalulekile kuwukuhlaziya imniningwane ngabasebenzisi besichazamazwi. Lokhu kwenziwa ngokwenza okubizwa ngokuthi i-*user profiling* (Bergenholtz noTarp, 2003:173). Uma sekwenziwe iphrofayili yabasebenzisi kusuke sekulula ukubona izidingo zalabo basebenzisi, kuphinde kubelula ukuthola ukuthi iziphi izimo ezizobenza bafune ukusebenzisa izichazamazwi. Abahleli bezichazamazwi bazobe sebehlela ngendlela efanelekile ulwazi okumele lubekhona esichazamazwini oluzokwanelisa izidingo zabasebenzisi okuyinto ehambiselana nenjulalwazi ye*lexicographical functions* (Gouws noPrinsloo, 2005:8).

UNKomo (2012:61) ethathela kuBergenholtz noTarp (2003:173) noTarp (2008:55) uthi ukuze kutholakale imniningwane ebalulekile ngabasebenzisi nansi imibuzo ekumele iphenduleke:

- Iluphi ulimi lokuqala lomsebenzisi?
- Balwazi kangakanani ulimi lokuqala?
- Balwazi kangakanani ulimi lwesibili?
- Balwazi kangakanani ulimi lobungoti ngolimi lokuqala?
- Balwazi kangakanani ulimi lobungoti ngolimi lwesibili?
- Sithini isipiliyoni sabo sokuhumusha?
- Lubanzi kangakanani ulwazi lwabo ngosiko lwempilo lwendawo yolimi lwesibili?
- Bazi kangakanani ngaleso Sifundo noma isayensi?

Ingangasetshenziswa ngesikhathi esisodwa yonke le mininingwane kuya ngokohlobo lwesichazamazwi, kodwa uma isitholakele kusuke sekulula kumhleli wesichazamazwi ukubalula izidingo zabasebenzisi. Akupheleli lapho, okunye okubalulekile, kusuke kusamele ahlaziye isimo esenza abasebenzisi bafune ulwazi esichazamazwini. Uhlaziyo ngezichazamazwi ezikhethiwe okuyisichazamazwi sesiZulu sikaMbhatha nesesizulu nesiNgisi sikaDoke noNyembezi luzoveza ukuthi abahleli bazo bayenza yini iphrofayili yabasebenzisi ukuqinisekisa ukuba bayabaqonda abantu ababahlelela izichazamazwi.

2.2.1.2 Izimo zokusetshenziswa

Abantu bangaba nezizathu ezahlukile zokusebenzisa isichazamazwi kanti nazo zibalulekile uma kuhlelwa ukuthi isichazamazwi sizohleleka kanjani. Isichazamazwi kumele sikwazi ukusebenziseka ngendlela eyanelisa ofuna ulwazi ukuze zifezekise inhloso yaso (Gouws noPrinsloo, 2005:13). UTarp (2000:195) ecaphuna kuTarp (1999) uthi zimbili izimo ezenza abantu basebenzise isichazamazwi, uzibiza nge*knowledge-orientated* kanye ne*communication-orientated situations*.

UBergenhltz noTarp (2003:173) bathi i*knowledge-orientated situation* ilapho abasebenzisi besebenzisa isichazamazwi ukuthola ulwazi olufana nolwazi ngosiko lwempilo, ulwazi ngesifundo noma umkhakha othile okanye ulwazi olusiza ukufundisa ulimi olwengeziwe. UGouws noPrinsloo (2005:174) bachaza i*communication-orientated situation* ngokuthi isimo lapho abantu besenzisa isichazamazwi ukuze bakwazi ukuxhumana ngokwenkulumo nabanye abantu. Isichazamazwi kusuke kumele sikwazi ukubalekelela bakwazi ukuzwa baqonde baphinde bethule inkulumo ngolimi lokuqala noma olwesibili. Kumele sikwazi ukubalekelela bakwazi ukutolika inkulumo nokuhumusha imibhalo ngolimi lokuqala kanye nolimi lwesibili. Izichazamazwi zesiZulu ezikhethiwe kulolu cwaningo kumele zibonakale ukuthi ziyahambisana yini nezimo abasebenzisi bazo abazisebenzisela zona.

2.1.1.3 Izidingo zabasebenzisi

Uma abahleli bezichazamazwi sebenesiqiniseko ngabantu isichazamazwi esihlelelwe bona kusuke sekulula ukubona izimo ezingabenza basebenzise izichazamazwi. Emuva kwalapho kusuke sekulula ke ukuthi babalule izidingo zabasebenzisi ezizoqikelela ulwazi okumele

isichazamazwi sibe nalo (Gouws noPrinsloo, 2005:175). Abahleli bezichazamazwi abasebenzisi ulwazi okulindeleke lubekhona esichazamazwini, abasebenzisi kepha basebenzisa uhlobo lolwazi abaludingayo ukuxazulula inkinga abasuke bebhekene nayo ngokubuka uhlobo lwabasebenzisi kanye nezimo ezibenza badinge izichazamazwi (Nkomo, 2012:62).

Luningi ulwazi ngolimi olungafakwa ezichazamazwini. Kungatholakala amagama nezincazelo zawo, indlela yokuphimisa, amagama amqondofana namqondophika, ulwazi ngokuhlelwa kolimi, indlela amagama asetshenziswa ngayo, ulwazi ngosiko lwempilo, iziqalo, isintaxi, imithetho yolimi, imofoloji kanye nokunye (Tarp, 2004:233). Isichazamazwi ngasinye akuphoqelekile ukuba siqoqe lonke lolu lwazi, kodwa okutholakele uma umhleli enza uphenyo ikona okukhomba uhlobo lolwazi kanye nohlobo lwabasebenzisi bezichazamazwi.

2.1.1.4 Usizo olulethwa isichazamazwi

Lapha kusuke sekuhlaziywa umsebenzi wesichazamazwi uma sesisetshenziswa. UGouws noPrinsloo (2005:19) bathi lesi isinyathelo sokugcina sokunquma ukuba isichazamazwi siyawenza yini umsebenzi waso noma sehlulekile. Uma isichazamazwi sesisetshenziswa kumele kubonakale ukuthi ucwaningo ngabasebenzisi, izimo ezingenza basebenzise izichazamazwi lwenziwe kwase kubalulwa izidingo zabo. Lesi sigaba siyindlela yokuhlola nokugqugquzela ukusetshenziswa kwezichazamazwi.

UNkomo (2012:62) uthi ulwazi oluqukethwe isichazamazwi kumele lubambe iqhaza elithize luhlomulise abasebenzisi ngamakhono athize olimi. Isibonelo: ukufakwa kwamalema kukodwa esichazamazwini kunomthelela wokufundisa abasebenzisi ubhalomagama lwalolo limi. Imisho eyizibonelo yona ingasebenza ukwelula incazelo yegama iphinde iveze indlela igama elisebenza ngayo namanye amagama emshweni. Kubalulekile ukuba ulwazi lukhethwe futhi luhlelwe kahle esichazamazwini. UBegernholtz noTarp (2003:178) bathi uma ulwazi olusesichazamazwini luhambisana nezidingo zabasebenzisi, kuchazama ukuthi isichazamazwi lesi siyifezile inhloso, ngokwenjulalwazi ye*Lexicographical Functions* siwafezile ama*lexicographiic functions*.

Ulwazi oluzotholakala uma kuhlaziywa izichazamazwi zesiZulu ilona oluzofakaza ukuthi ingabe ziyumsebenzi welekzikhografi ohlokelwe ukwanelisa izidingo zohlobo lwabasebenzisi

ezidalelwe bona. Kuzobe sekucaca ukuthi zikufanele yini ukuthenjwa nokusetshenziswa njengezinsiza uma kufundwa ulimi lokuqala noma olwengeziwe.

2.2 Ukubuyekeza kwemibhalo

2.2.1 Ukubuyekeza kwemibhalo emhlabeni jikelele

UHerbst ngonyaka we-1989 wabhala iphepha eveza ukuthi izichazamazwi kuzifanele ukuba zibukwe njengezincwadi zokufundisa ulimi ngoba azigcini ngokuchaza amagama. Uthi izichazamazwi ezinhle ziqukethe uhlelo lolimi lwalolo limi ukuze abasebenzisi baqonde imithetho yalolo limi. Izincwadi zohlelo lolimi zichaza kabanzi, isichazamazwi sona sibe sesifinyeza sikhethe lolo lwazi okumele umuntu ofunda ulimi abenalo. Uqhubeka aveze ukuthi umsebenzi wesichazamazwi wokukwazi ukuthi sikhombise ukuthi igama liwuzezu luni lwenkulumo, ukuthi lisebenza kanjani ezinkathini ezehlukile nokuthi liya kanjani ebuningini kusiza umsebenzisi ukuthi aliqonde kanzulu kunokuba kunikezwe incazelo kuphela. Uthi ulwazi olufana nalolu lubaluleke kakhulu ezichazamazwini ezidalelwe abafundi ngoba bangabantu abasuke besalufunda ulimi ngakho kumele bangabi nokudideka uma befunda. Kumele bathole lonke ulwazi olungabasiza ukuchazeleka ngamagama bajwayele nohlelo lolimi lwalolo limi. Ubungako nohlobo lolwazi lohlelo lolimi oluqukethwe isichazamazwi kunqunywa uhlobo lwesichazamazwi. Uthi isichazamazwi esilimilunye kungenzeka singachazi kakhulu ngohlelo lolimi uma singakhelwe abafundi abasemabangeni aphantsi. Isichazamazwi esilimimbili sona sizozama ngayo yonke indlela ukufaka uhlelo lolimi ukuze umfundi athole ulwazi oluningi.

UFraser ngonyaka we-1999 wabhala iphepha elibuyekeza ucwaningo lwakamuva lokusebenzisa isichazamazwi ekufundeni ulimi lwesibili nokufunda amagama alo. Umbhali usebenzise injululwazi ebizwa *ngeCognitive Learning* ahlaziye iqhaza eliyamaniswa nokusetshenziswa kwezichazamazwi. Iphepha libalula ukuthi ukusetshenziswa kwezichazamazwi abafundi kuveza imiphumela emihle yokufunda nokuqonda kangcono uma befunda ulimi lwesibili. Izichazamazwi ziyanconywa ngomsebenzi omuhle eziwenzayo wokuhlomulisa abafundi ngekhono lokwazi amagama, ukufunda ukuphimisa amagama kanye nokwazi izincazelo zamagama. Ngokwazi lokhu okubaliwe kukholelwa ukuthi abafundi bafunda ulimi ngokuliqonda kunokuba babambe amagama ngekhandu.

UHank (2000) uveza ukuthi izichazamazwi ziyakwazi ukuvezela nokuchazela abasebenzisi ukuthi igama olimini liyaba nezincazelo noma imiqondo ehlukile. Igama lingabhaleka liphinde libizeke ngendlela efanayo kodwa libe nezincazelo ehlukile. Uthi loku kwehluka kwezincazelo kuchaza ukuthi akusilo igama elilodwa elichazwa ngendela ehlukeno kodwa amagama amabili aqukethe imiqondo ehlukile. Ephepheni wenza isibonelo ngegama lesiNgisi elithi *bank*. Uthi abantu bathi linezincazelo ezimbili:

bank has at least two senses: slope of land alongside a river and financial.

ubank unemiqondo emibili: unqenqema lomfula kanye nebhange lezimali.

Eyokuqala ichaza ibhange lemali eyesibili ichaza unqenqema lomfula. UHank (2000) uyachaza ukuthi leli akusilona igama elilodwa kepha amagama amabili angahlobene, anomqondo ohlukile futhi asetshenziswa ngendlela ezihlukile. Njengoba la magama ehlukeno futhi engeke elinye lididaniswe nelinye. uHank (2000) ubona kungcono ukuthi uma efakwa futhi echazwa ezichazamazwini kwenziwe igama ngalinye ukuze azigqamele.

U-Al-Ajmi (2008) ephepheni lakhe uveza ukuthi izibonelo ezichazamazwini kubonakala ziyingxenyethathelwa phezulu ngoba kubonwa umsebenzi eziwenzayo. Ukholelwa ekutheni uma abasebenzisi besichazamazwi behlulwa ukukhanyiselwa incazelo yegama isibonelo esinikeziwe siyawufeza lowo msebenzi. Izibonelo uzibeka njengezelulo zencazelo ngenxa yekhono lazo lokwelula incazelo yegama. Ukweseka lo mbono wakhe wasebenzisa isichazamazwi sesiNgisi esithi *Oxford Advanced Learner's Dictionary* esisetshenziswa abafundi baseNyuvesi esezweni lase*Kuwait* abenza izifundo zesiNgisi. Ukuze athole imiphumela yalolu cwaningo lwakhe oluphakamisa umsebenzi wezibonelo ezichazamazwini wathatha uhlu lwamagama nezincazelo zawo wathi ingxenyeyabafundi aziwafunde. Ube esenikeza abanye wona lamagama afanayo nezincalo kodwa ahambisana nezibonelo. Imiphumela iveze ukuthi abafundi abathole uhlu olunezibonelo babonakalise ukuwaqonda ngokusezingeni eliphezulu kunalaba abangazitholanga izibonelo.

Ukuthuthukiswa kobuchwepheshe kusizile ekwakhiweni kwezichazamazwi, izichazamazwi sezinyatholakala ku-inthanethi ezivumela abasebenzisi ukuthi bathole ulwazi ku-inthanethi. Izichazamazwi eziku-inthanethi aziziningi, kepha zinomthelela omuhle wokugcina ulwazi. UMüller-Spitzer *nabanye* (2011) bathi ucwaningo lokusebenzisa izichazamazwi eziku-inthanethi lusewumkhakha omusha. Yize ezinye izifundo sezenziwe kuze kube manje, isimo

samanje solwazi sisadinga ukuthuthukiswa. Ucwangingo lwabo luveza ukuthi izichazamazwi zephepha ziwumgogodla wawo umkhakha weLehkhogografi, ngoba noma kwenziwa zona izichazamazwi eziku-inthanethi kubukelwa kuzo lezi zephepha ukuze kubonakala lapho kudingakala ukuletha izindlela ezintsha zokwenza izichazamazwi. Ukuvala leli gebe, uMüller-Spitzer *nabanye* benze ucwangingo behlaziya isichazamazwi esiku-inthanethi sesiJalimane esilimilunye “*i-Elexiko*” ngenhloso yokubona ukuthi sithembekile yini ukuthi siqunywe njengesichazamazwi esisebenziseka kalula. Ocwaningweni babeka ukuthi izichazamazwi zaku-inthanethi zinobuxhakaxhaka bamabhathini okumele abasebenzisi bawacofoze ukuze bafinyelele kulwazi abaludingayo. Lokhu bakubona njenga nengqinamba eletha ukudideka emqondweni womsebenzisi okuvimba ukuthi agcine elutholile ulwazi aludingayo. Baveza isisombululo sokuthi izichazamazwi eziku-inthanethi kuyaziphoqa ukuba zibe nemanuwali echaza ukusebenziseka kwazo ukugwema ukuncisheka kwabasebenzisi ulwazi abaludingayo ukuze bafunde ulimi.

USarigül (2016) wabhala i-athikhili eveza ukuthi izichazamazwi ukuze zibe amathuluzi okufundisa ulimi kumele ziqukethe konke okungadingwa umsebenzisi ukuze achazeleke ngokugcwele ngegama. Uthi isichazamazwi kumele zisinikeze ulwazi olulandelayo ngelema ngalinye; ubhalomagama, indlela yokuphimisa, ucezu lwenkulumo, incazelo kanye nokuthi igama lisebenza kanjani emshweni. USarigül uthi ucwangingo oselwenziwe luveza ukuthi abafundi bajwayele ukuncamela ukusebenzisa izichazamazwi ezilimimbili kanti othisha bona bagqugquzela ukuba abafundi bajwayele ukusebenzisa izichazamazwi ezilimilunye. Isizathu salokhu ukuthi isichazamazwi esilimimbili sinikeza isihumusho salelo gama kanti esilimilunye sona sinikeza incazelo yegama. Ngakho kukholeleka ukuthi izichazamazwi ezilimimbili zinako ukuncisha abafundi ulwazi oluthile ngegama. Kuyo le athikhili uSarigül ubuye aveze omunye umbono ngezichazamazwi ezilimilunye. Uthi lolu hlobo lwezichazamazwi ziphoqa abafundi ukuba bacabange ngalo ulimi isichazamazwi esibhalwe ngalo. Uma kuchazwa igama kuvame ukuba kusetshenziswe amagama athe ukuqina. Lokhu kungabasiza abanye abafundi ukulufunda ulimi ngokwandisa amagama abawaziyo olimi.

ULiang noXu (2018) kucwangingo lwabo bahlaziya ukusetshenziswa kwesichazamazwi ngabasebenzisi. Ucwangingo luhlola ukuthi ukusebenziseka kwesichazamazwi akugcini ekutheni abasebenzisi bakwazi ukuthola ulwazi abaludingayo esichazamazwini nokubamba ngekhandu lolu lwazi, kodwa lubheka ikakhulu ukuthi lolu lwazi abalutholile bayakwazi yini

ukulusebenzisa ngendlela ezihlukile okufana nokushicilela kusetshenziswa isiChina kanye nesiNgisi, ukufunda, ukubhala kanye nokukhuluma ulimi. Imiphumela yalolu cwaningo yabonakala emuva kokuthi kucelwe abafundi abangamaShayina abafunda ulimi lwesiNgisi njengolimi lwesibili ukuba bahumushe umbhalo omncane wesiShayina bawuse esiNgisini. Ukwenza lokhu banikezwa izichazamazwi ezilimimbili ukubalekela. Kwasetshenziswa ubuchwepheshe bokuqopha ukuze kuqoshwe indlela abasebenzisa ngayo izichazamazwi ngesikhathi behumusha okukholwa ukuthi kuveza indlela yokucabanga abayisebenzisayo uma besebenza ngezichazamazwi.

UFallianda (2020) kucwaningo lwakhe uveza ukubaluleka kokuhlola ulwazi abantu abakhuluma lolo limi abanalo ngezichazamazwi. Lolu cwaningo ucwaningo olwenziwe ngokuqoqa ulwazi kubafundi baseNyuvesi yase-Airlangga abasebenzisa ulimi lwase-Indonisia. Ulwazi luqoqwe kusetshenziswa uhlu lwemibuzo kuqondwe ukuveza ulwazi abanalo ngezichazamazwi, imibono yabo ngolwazi oluqokethwe izichazamazwi kanye nesidingo sezichazamazwi. Imiphumela ikhombisa kakhulu ukuthi abafundi abaningi bancamela isichazamazwi ezilimimbili kunalezo ezilimilunye.

UDi Caro (2020) wabhala iphepha ehlose ukugqamisa ukuthi amagama atholakala ezichazamazwini achazwa abantu ngakho kumele abantu bakwazi ukuwaqonda. Uthi izichazamazwi kumele zijwayele ukusebenzisa izincazelo ezingezinde kepha eziqukethe umqondo ophelele ukuze abantu baziqonde kalula. Uveza ukuthi izincazelo kufanele ziveze indlela yokusebenza kwagama ukuze zibesezingeni elincomekayo. Wenza ucwaningo ezama ukubona ukuthi uma abantu befunda izincazelo zamagama ezichazamazwini bangakwazi yini ukuwachaza ngamagama abo. Wathatha abantu abangamashumi amabili wathi abafunde izincazelo zamagama bese bewachaza lamagama ngokuwaqonda kwabo.

u-Adamska-Sałaciak (2021) wabhala iphepha elihlaziya indlela izichazamazwi ezilimilunye zesiNgisi eziyisithupha zabafundi ezifake ngayo amagama ezifo zengqondo ezijwayele ukuphatha intsha. Watomula amagama ayishumi nambili ezigulo ezijwayelekile, ngolimi lwesiNgisi ezibizwa kanje; *anxiety disorder, eating disorder, agoraphobia, anorexia, claustrophobia, bulimia, depression, OCD, orthorexia, panic attack* kanye ne-*self-harm*. Iphepha libuka indlela ezichazwe ngayo kanye nokusetshenziswa kwamagama emshweni eyizibonelo. Ucwaningo lwenziwe kubanjiswene nabakuwo umkhakha wezempilo ukuze basize uma kudingakala izixazululo uma kubhekenwe nezingqinamba zokuchaza amagama,

ukusetshenziswa kwawo ezibonelweni kanye nalapho kubonakala sengathi ulwazi luyashoda. Kubekhona ukutholakala kwezinkinga kodwa ucwaningo luncoma ukusetshenziswa kwenhlalanjalo kuzo lezi zichazamazwi ezikhethiwe uma kuchazwa lezi zifo. Zichazwe ngendlela elinganayo, akubanga khona okuveza ukuthi kukhona izifo ezazeka kangcono kunezinye.

UHeijns (2021) ucwaninga ngezicaphuno zesiShayina esichazamazwini esilimimbili. Uthola ukuthi ukufakwa kwezingcaphuno zesiShayina zihumushwe zisiwe olimini lwesiDashi esichazamazwini kwenziwe ngesizathu sokubhekelela ulimi kanye namasiko. Ngokwenzenjalo kugqama isintaksi yesiShayina kanye nolwazi ngamasiko amaShayina. Lapha ubuka kakhulu izibonelo ezicashunwe olimini lwesiShayina zabe sezihumushelwa olimini lwesiDashi. Umbhali uthi umsebenzi lo awenzayo uwenza ngenhloso yokuba asize abahumushi abasebenza ngazo lezi zilimi ezimbili ngokwenza imizamo yokuba kubekhona izichazamazwi ezisemgangathweni ophezulu.

UTarp (2022) wenza ucwaningo ngokuhumushwa kwezichazamazwi ezilimimbili oluthi. Ucwaningo lugxile endaweni yaseDenmark enkampanini ebizwa ngokuthi i-Ordbogen esebenzisa ubuchwepheshe ukuhumusha imibhalo yokwakha izichazamazwi. Ingxenye yokuqala yalo msebenzi kwakuwukuhlola ukuhumusha ngomshini kuphinde kuhlaziyiwe ukuthi isebenza kangakanani ekuhlanganisweni kolwazi lwezichazamazwi ezilimimbili. I-*hypothesis* kaTarp yayithi ubuchwepheshe lobu babungakavuthwa kahle kulo msebenzi wokuhumusha. Ngokumangalisayo, kwavela ukuthi izinga lokunemba selivele liphezulu kangangokuthi kubonakala kufanele ukusetshenziswa kwayo. Ingxenye yesibili yephrojekthi kwakuwukuqhubeka nokuthuthukisa umbono owakhiwa nguFuertes Olivera nozakwabo ngonyaka wezi-2018. Lo mbono kwakuyindlela yokuhumusha isichazamazwi ngaphandle kokulahleka kolwazi lwesimantiki oluqukethwe. Inhloso uma kuhumushwa izichazamazwi ezilimimbili ukuthi kuthathwe ulwazi oseluqoqiwe lolimi okususelwa kulo lube seluyahumushwa. Ngalendlela kubonwa ukuthi incazelo angeke zilahleke. Lolu cwano lukaTarp luveza ukubaluleka kobuchwepheshe uma kwakhiwa izichazamazwi esikhathini sanamuhla. Ikakhulukazi uma kukhiqizwa izichazamazwi ezilimimbili ngoba ubuchwepheshe sebuzibonakalisile ukuthi bunekhono lokuhumusha elidlula elomuntu ophilayo.

UMárkus noDringó-Horváth (2023) ephepheni labo bahlaziya ukusetshenziswa kwezichazamazwi emfundweni yamabanga aphakeme ezweni laseHungary. Bathi

izichazamazwi ziqukethe ulwazi oluningi lokusiza abafundi kepha umfundi ongakwazi ukusebenzisa isichazamazwi kunganzima ukuba aluthole lolu lwazi. Baqhubeka bathi uma kubalulwa umsebenzi wezichazamazwi kungaqalwa ngokuthi zigqugquzela abafunda ukuba bafunde ngolimi. Izichazamazwi zingamathuluzi anamandla kakhulu zisahlonishwa ukudlula ubuchwepheshe obufana ne-*AI (Artificial Intelligence)*. Izichazamazwi zifundisa abafundi ukufuna ulwazi, labo abakwaziyo ukuzisebenzisa kuba lula kubona ukusebenzisa amanye amathuluzi nezincwadi zokufunda ukuthola ulwazi abalufunayo. Lokhu kubasiza kakhulu uma sebenza izifundo zabo emanyuvesi. Kumele amanyuvesi aqhubeke njalo nokufundisa iLehkhogrofi nokusetshenziswa kwezichazamazwi ukuze izichazamazwi zibe yingxenye yokufunda ulimi futhi nabafundi begcine bekwazi ukuzifunela ulwazi bodwa.

UGavriilidou *nabanye* (2024) babhala iphepha eliveza ukubalula kokuba abafundi bajwayele ukusebenzisa izichazamazwi besabancane futhi bafunde izindlela ezehlukile zokusebenzisa izichazamazwi emagunjuni okufunda. Lokhu kuzokwenza abafundi bangazibalekeli izichazamazwi futhi bakwazi ukuthola lonke ulwazi lolimi olumumethwe izichazamazwi. Ucwangingo balwenza ngokwenza uhlelo lwezichazamazwi olwalufaka imisebenzi ethize okwakumele abafundi *baseGreece* bamabanga aphansi babe yingxenye yayo. Imisebenzi lena yayihlola amakhono abafundi okukwazi ukusebenzisa izichazamazwi ngendlela efanele iphinde ibeyindlela yokubacobelela ngolwazi namakhono abangenawo ngokusetshenziswa kwezichazamazwi. Imiphumela yocwangingo lwabo yakuveza ukuthi kona abafundi banalo ulwazi oluncane ngezindlela zokusebenzisa izichazamazwi kodwa kudingakala ukuba othisha basebenzise izichazamazwi uma befundisa ukuze abafundi bazijwayele. Uhlelo lwabo lwezichazamazwi lwabamba iqhaza lokugqamisa ukubaluleka kwezichazamazwi. Lwakwazi ukwazisa abafundi ukuthi izichazamazwi zisetshenziswa kweziphil izimo nokuthi umuntu usikhetha kanjani isichazamazwi okumele asisebenzise kuleso simo.

2.2.2 Ukubuyezwa kwemibhalo yase-Afrika

Izingcithabuchopho zizama ngazo zonke izindlela ukuthuthukisa izilimi zase-Afrika ngokusebenzisa izichazamazwi. Kuyabonakala ukuthi izichazamazwi ziqukethe ulwazi olunzulu oludingekayo uma kufundwa ulimi. Ziphinde zibe amathuluzi amahle okugcina ulimi ukuze lingaguqulwa ngendlela engafanele.

UKamwangamalu esebenzisana noMoyo ngonyaka wezi-2003 babhala iphepha elibuka uguquko olulethwa umthelela wezilimi ezikhulunywa emazweni ase-Afrika amathathu okubalwa iMalawi, iLesotho, kanye neSwaziland. Uma belanda ngalolu guquko lwesiNgisi bathi yingoba isiNgisi ulimi olwafika kulamazwe namamishinari kanye nabahwebi baseBrithani kwaba ulona limi lokuhweba nabantu bagcina sebelufunda. Ukuxhumana nokusetshenziswa kwesiNgisi abantu balawa mazwe besisebenzisa ekuhlaleni nasempilweni zabo kudale ukuthi isiNgisi sigcine sisetshenziselwa ukuchaza nokuxoxa izinto zamasiko nosiko lwempilo lwabantu balamazwe. Lokhu kwadala uguquko lwesinteksi, imisindo kanye nolwesimantiki. Iphepha lona lihlose ukuhlola umthelela wezilimi ezikhulunywa kulamazwe ngoba ukwakhe kolimi, imisindo kanye nesigqi sazo kuhlukile kunolimi lwesiNgisi. Ucwangingo olwenziwe luveza ukuthi impela isiNgisi esikhulunywa kulamazwe aseNingizimu sihlukile kunaleso sasemazweni aseNtshonalanga lapho sidabuka khona. Uguquko olutholakele kulamazwe womathathu lubonakala lufana kubhekwa indlela yokuphimisa kanye nokusebenza kwamagama esiNgisi.

UMoe (2003) uveza ukuthi unesipiliyoni sokusebenza lapho kukhiqizwa izichazamazwi zezilimi ezincane, ekwakhiweni kwazo nasekushicilelweni kwazo. Ephepheni lakhe ugxile ezilimini ezimbili isiGikuyi kanye nesiLugwere. Lapha usebenzisa isu lokuqoqa ndawonye amagama aqukethe umqondo ohlobene awenze iqembu ukuze enze ahlanganise isichazamazwi. Ucwangingo lwakhe lwadinga ukuba acele abanikazi bazo lezi zilimi ukuba bakhe amaqembu lapho bengaqoqa ndawonye amagama anomqondo ohlobene. Ukusebenzisa leli isu kuyindlela yokuqinisekisa ukuthi izichazamazwi ziqukethe ulwazi oluxube izinto eziningi ezitholakala olimini, akukho okushiye ngaphandle. Kwaphinde kwasiza ukuthi izinto eziphathelele nendlela yokuphila kanye namasiko alolo limi zifakwe esichazamazwini salo ulimi.

Izichazamazwi kanye nesidingo sokufunda ngazo sesikhulile phakathi kwezilimi zase-Afrika, lesi sidingo sokufunda ngezichazamazwi sinike osolwazi ithuba lokuhlonza nokukhomba ukuchezuka kwezichazamazwi. UHadebe (2004) ocwangingweni lwakhe ugcizelela ukubaluleka kokufundisa amakhono ezichazamazwi kwabakhuluma isiNdebele eZimbabwe njengoba kukhula ucwangingo lwezichazamazwi zolimi lwesiNdebele nezichazamazwi. UHadebe (2004:7) ugcizelela lokhu ngokuthi:

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

Inqobo nje uma abasebenzisi besichazamazwi sesiNdebele bengenawo amakhono adingekayo, izichazamazwi zamanje kanye nezesikhathi esizayo zololu limi zingase zisetshenziswe kancane kuyoze abasebenzisi babe namakhono afanele.

UChebanne (2010) wabhala iphepha eveza ukuthi abantu abangama*Khoisan* abasandile kangako kanti nezilimi zabo azaziwa. Izilimi ziphile kanzima ngesikhathi sobandlulo futhi abanikazi balo nabo kukhona abangalwazi. Alukho ucwaningo olutheni oselwenziwe ngalezi zilimi ezitholakala eNingizimu Afrika naseBotswana. Izichazamazwi zibamba iqhaza lokubhalwa kwezilimi zase-Afrika ezifana nalezo zama*Khoisan*. Zilekelela ngokuthi ulwazi ngazo lutholakale ngokombhalo. Iningi labantu lijwayele ukubhangqa ngabhande linye abantu abakhuluma isi*Khoi* nalabo abakhuluma isi*San* kanti bakhuluma izilimi ezehlukile. Izincwadi ezakhelwe ngaphezu kocwaningo olunzulu njengezichazamazwi izona ezingasiza ukukhombisa ukuthi lezi zilimi azifani. Ulimi ngalodwa lubuye lwehluke, isi*Khoi* saseNingizimu Afrika asifani naleso saseBotswana. Izichazamazwi zisebenza ukuveza lo mehluko ukuze kungabibikho ukudideka nokuphikisana. Ucwaningo luthola ukuthi abantu abangama*Khoisan* sebetholakala bekhuluma ezinye izilimi ngenxa yokuhlala nabanye abantu bezinye izilimi, imfundo kanye nokuntuleka kolwazi ngezilimi zabo. Ukubakhona kwemibhalo echaza kabanzi ngazo izilimi njengezincwadi zokufunda nezichazamazwi kusiza ukuba bakwazi ukufunda izilimi zokhokho babo. Izichazamazwi ezilimimbili izona ezihamba phambili ezisetshenziswa nasezikoleni ukufundisa lezi zilimi.

UWójtowicz (2017) wenza ucwaningo oluhlaziya ukuthi amalema akhethiwe afakwa esichazamazwini esilimimbili sesiSwahili kanye nesi-Pholishi amalema alindelekile yini kubasebenzisi besichazamazwi. Kuphinde kubhekwe nokuthi indlela afakwe ngayo kungabe indlela abasebenzisi besichazamazwi abayilindele ukuze kuthi uma belifuna ilema bakwazi ukulithola ngendlela abalibheke ngayo. Kulo lolu cwaningo uWójtowicz uphawula ngokuthi ulimi lwesiSwahili ulimi oluhlanganisayo, inkinga yokuthi abasebenzisi babuye bangawatholi amalema abawacingayo ivela lapho bewacinga besebenzisa indlela yokubheka amagama ezilimi zaseYurophu.

UMotjope-Mokhali *nabanye* (2020) bacwaninga umsebenzi wezichazamazwi ezilimilunye zolimi lwesiSuthu ekufundeni ulimi ezikoleni zaseLesotho. Bathi ucwaningo oselwenziwe ngaphambilini luveza ukuthi othisha kanye nabafundi bakholelwa ukuthi abazidingi izichazamazwi uma befunda ulimi ngoba isiSuthu basazi kahle njengoba kungulimi lwabo lokuqala abalukhuluma nasekhaya. Uhulumeni waseLesotho nawo ubonakala unombono ofanayo ngoba awunangqubomgomo egqugquzela ukusetshenziswa kwezichazamazwi njengezinsiza zokufunda ezikoleni. Ucwaningo abalenze bona ezikoleni besebenzisana nabafundi lukhobe kona ukuthi izichazamazwi ziyadingeka emfundweni. Abafundi abasebenzisa izichazamazwi bayakwazi ukusebenzisa amagama emishweni ngendlela efanele futhi bakhombisa ukuqonda amagama amqondofana. Ababhali baveza umbono wokuthi uhulumeni kumele agqugquzele ukusetshenziswa kwezichazamazwi ezikoleni ukuze abafundi balwazi kangcono ulimi.

UNganga no-Achebe (2020) ephepheni labo bathi ukulondolozwa kwezilimi kubalulekile ekugcineni amasiko kanye namagugu esizwe. Imisebenzi eqoshiwe nebhaliwe iyona esiza ukuthola indlela eqondile yokuphimisa nokusebenza kwamagama. Izichazamazwi zibamba iqhaza elibalulekile ekulondolozeni, ukuvuselela nokugcina izilimi. Lokhu kubaluleke kakhulu ezilimini zase-Afrika ngoba izizwe zase-Afrika zinothe ngamasiko ayigugu kubanikazi bawo. Ukufunda izilimi zase-Afrika akuhlukaniseki ekufundeni amasiko akhona. Ulwazi oluningi ludluliselwe ngomlomo okwenza lubesengcupheni lokushabalala uma abantu abadala beshiya kulomhlaba. Izilimi zase-Afrika ezifana nesi-*Igbo* okuwulimi olungenazo izinsiza zolimi kungakuhle ukube kusheshe kuhlelwe ukuba kusetshenziswane nabantu balo ukuqinisekisa uhlelo lolimi nemithetho yalo ulimi. Ulwazi oluqoqiwe luzogcinwa lusetshenziswe uma khwakhiwa izichazamazwi ezizolulonda ulimi lungafi.

U-Uguru no-Okeke (2020) benza umsebenzi wokuhlola isichazamazwi esiliminingi esixube ulimi lwesi-Lukumi, isi-Olukumi kanye nolimi lwesi-Yoruba, lezi zilimi izilimi ezisondele noma ezihlobene kakhulu ngoba zinemisindo, onkamisa kanye nongwaqa abaphinyiswa ngokufana. Ucwaningo lwabo luhlola ukuphimiswa kwemisindo, onkamisa kanye nongwaqa abatholakala kuleso sichazamazwi. Kulolu cwano babheka kumbe baqhathanisa okufanayo kanye nokuhlukile ekuphimiseni kwalezi zilimi zontathu. Baqhathanisa izinhlamvu ezibhalwa ngokufana kodwa eziphinyiswa ngendlela ehlukile. Baphinde babuke nokuphinyiswa

kwamagama afanayo. Ocwaningweni baphinde babheke indlela ukuphimisa okufakwe ngayo esichazamazwini ukuze kusizakale abasebenzisi baso.

Izilimi eziningi zase-Afrika zijwayele ukuba nezilimi zesigodi ulimi ngalodwa. Lapha uthola ulimi lukhulunywa ngendlela ethe ukwahluka ezigodini ezisondelene zesizwe esisodwa. U-Oweleke (2020) wacwaninga ngolimi lwesi-Igbo lwaseNigeria olunezilimi zesigodi. Wabhala iphepha eliveza ukuthi ezichazamazwini kubakhona ilema elijwayele ukuba isiqu segama kube sekungavezwa ukuguquka kwalo. Uthi lokhu kuba yinkinga uma kwenziwa ezichazamazwini zesi-Igbo ngenxa yezilimi zesigodi. Iphepha liveza kuthi asikho isichazamazwi esesikwazile ukuba nelema elilodwa elithathwa njengegama eligunyazwe ngokusemthethweni lwalo ulimi ngqo. Lokhu kuba nokuphambana nemigomo yeLekhzhogradi. U-Oweleke walwenza lolu cwaningo ngenhloso yokuba negalelo emizamweni yokukhipha isichazamazwi esiqukethe ulimi olusebenziseka ezindaweni zezifundiswa.

Uchukwuogor (2020) naye wabhala iphepha ngezichazamazwi zesi-Igbo kodwa egxile ekutheni ucwaningo lwakhe luzohlaziya izibonelo ezifakiwe ezichazamazwini. Iphepha libuyekeza imibhalo esibhaliwe yeLekhzhogradi mayelana nokusetshenziswa kwezibonelo, kugxilwe ezichazamazwini ezimbili ezilimimbili zesi-Igbo nesiNgisi. Kulo leli phepha ubuka ukuthi ngabe umsebenzi wazo izibonelo uyabonakala yini? Ingabe izibonelo ezinhle zithathwa emibhalweni ekhona noma yilezi umhleli wesichazamazwi azakhela zona? Iphepha lichaza ukuthi izibonelo ezisetshenziswa ezichazamazwini ezilimimbili kufanele zibe imisho equkethe incazelo, kufanele ziqondakale kumsebenzisi kube okubaluleke kakhulu kokuthi kuyimpoqo ukuthi emshweni oyisibonelo ilema okuchazwa ngalo kumele livele. Uma kuhlaziywa izichazamazwi lezi ezikhethiwe sithulelwa ukuthi zenze umsebenzi omuhle wokuchaza ngokufakwa kwezibonelo kungaphambili lesichazamazwi. Ephepheni usivezela ukuthi izichazamazwi zibuye zibenomkhuba wokufaka ulwazi olungalusizo kubasebenzisi zibe sezishiya lolu oludingekayo. Izichazamazwi zibuye zikhonze ukusebenzisa izaga nezisho njengezibonelo, zingekho izibonelo eziyimisho equkethe incazelo eqondile yegama.

U-Uguru (2021) ephepheni lakhe ucwaninga izilimi ezimbili zesiLukumi kanye nesi-Olukumi Iphepha liveza ukuthi ngokujwayelekile izichazamazwi eziliminingi azivamile ukunikeza ulwazi lwefonetiki. Lokhu kungase kubambezele ukufundwa kolimi ikakhulukazi kubafundi abafunda ulimi lwesibili. Iphepha likhombisa ukuqhathaniswa kolwazi lwefonetiki kumbe imisindo yesiLukumi nesi-Olukumi esichazamazwini esiliminingi esikhethiwe. Ucwaningo alwenza

lusekelwe izinjululwazi ezimbili i *Cognitive Semantics* kanye ne *Variation Theory* ukuqinisekisa ukuthi abasebenzisi bayakwazi ukuhlukanisa phakathi kolwazi lwefonetiki kanye nolwazi oluchaza amagama phakathi kwalezi zilimi ezisesichazamazwini. Kuqoqwe uhlu lwamagama ngokwenza izinhlolovo kubantu abakhuluma isi *Lukumi*, ingxenye yalamagama isetshenziselwe ukuqhathanisa lolu limi nesi-*Olukumi* enye yasetshenziselwa ukwenza isibonelo ngokwakhiwa kwesichazamazwi. Emuva kokuqhathaniswa okwenziwe ucwaningo luphethe ngokuthi ukufakwa kolwazi lwamagama kanye nolwazi lwefonetiki kuyisigaba esibalulekile okumele senziwe ngokukhulu ukuqaphela uma kwakhiwa izichazamazwi.

U-Ezeh *nabanye* (2022) babhala iphepha elidalula izinkinga zokungawazi amagama olimi, ukuphambanisa amagama nokungayiqondi incazelo yegama kanye nokungakwazi ukubhala ngalo ulimi kwenza abafundi abafunda isiNgisi njengolimi lwesibili e *Nigeria* baphelelwe umdlandla wokulufunda. Baveza ukuthi ukuze abafundi balwazi ngokwanele ulimi lwesiNgisi kumele othisha basebenzise izinsiza zobuchwepheshe kanye nezichazamazwi uma befundisa. Bathi ukusetshenziswa kwezichazamazwi akumele kugcine emakilasini kepha abafundi kumele bazijwayele izichazamazwi ngazo zonke izikhathi lapho kukhona ukudideka. Baveza ukuthi izichazamazwi zinhle ngoba azigcini ngokunikeza incazelo yegama kodwa zinikeza nendlela igama elisetshenziswa ngayo. Lokhu kwenza kubelula ukuba abafundi bafunde ukusebenzisa ulimi lwesiNgisi.

2.2.3 Ukubuyekezwa kwemibhalo yaseNingizimu Afrika

Imibhalo yeLekhazikhografi eNingizimu Afrika iye yanda ngokuhamba kweminyaka ngenxa yokwanda kwemibhalo yeLekhazikhografi kanye nokukhula kwentshisekelo ekukhiqizweni nasekusetshenzisweni kwesichazamazwi. Osolwazi baseNingizimu Afrika bakhombise intshisekelo yokucwaninga ngezilimi zomdabu eziningi zaseNingizimu Afrika ngenhloso yokuqhubeka nokuthuthukisa lezi zilimi. Izichazamazwi ezibhalwe ngezilimi ezimbili seziphenduke ithuluzi elikhulu lokuhlukanisa izilimi eziningi zaseNingizimu Afrika.

UCarstens (1995) Iphepha lakhe liphawula ngokuthi inhlosongqangi yokufundisa ulimi ukuthuthukisa ukwazeka kolimi kubalwa ukulifunda nokulibhala, ukukhuluma nokuluzwa. Izichazamazwi zivezwa njengezinye yezinsiza ezingasetshenziswa ukufeza le nhloso. Khona kunjalo ukungakwazi ukusebenzisa izichazamazwi kuyingqinamba enkulu evimba ukufunda ulimi. Iphepha ligqamisa ukuthi izichazamazwi kumele zisetshenziswe kanye nezinsizakusebenza uma kwenziwa imisebenzi yokufunda ukuze kujwayeleke

ukusebetsshenziswa kwazo. Ukuvama kwazo izichazamazwi kuncike nasekusetshenzisweni kwazo kusukela emabangeni aphantsi. Iphepha liveza ubufakazi bocwaningo olwenziwa obukhomba ukuthi abafundi abajwayela ukusebenzisa izichazamazwi emabangeni aphantsi ababi nankinga nokusesha ulwazi abalufunayo ngokuqhubeka kwamabanga emfundo. Futhi kuvela ukuthi laba bafundi noma sebephumile ezikoleni uma behlangabezana nento abangayazi babalekela kuzo izichazamazwi ukuthola ukucaciseleka.

UGouws unomlando ekucwaningeni nasekubhaleni amaphepha eLehkhizhografi kuleli laseNingizimu Afrika. Ngonyaka we-1996 wabhala iphepha elikhuluma ngokubaluleka kokuxhumana kwabantu bezilimi ezihlukile abaphilisana ndawonye. Kuleli phepha uveza ukuthi izichazamazwi zibamba elikhulu iqhaza ekukwazini ukuxhumanisa abantu bezilimi ezihlukile abahlala ndawo yinye. Uveza ukuthi isichazamazwi esivame ukusetshenziswa emiphakathini enjena isichazamazwi esilimimbili. Umsebenzi wezichazamazwi ezilimimbili njengamathuluzi aqukethe ulwazi olunencazelo yamagama ubonakala kahle emiphakathini eliminingi. uGouws (1996:16) uthi:

The main function is not a transfer of meaning. Bilingual dictionaries are aids in interlingual translations and have to focus on a treatment that enables the user to render a good and sound translation.

Inhlosongqangi akusikona ukudlulisa incazelo. Izichazamazwi ezilimimbili zisiza ukuhumusha pakathi kwezilimi futhi kumele zigxile ekukwazini ukusiza abasebenzisi bakwazi ukuhumusha inkulamo esezingeni.

Uma abasebenzisi bekwazi ukuthola nokudlulisa ulwazi ngolimi abalufundayo kuchaza ukuthi izichazamazwi ziyakwazi ukuveza kahle izincazelo ezihumushiwe. Lolu cwaningo luyaveza ukuthi izichazamazwi ezilimimbili azigcini ngokufundisa abantu ulimi lesibili kodwa ziyabasiza ukuthi balwazi baphinde baluqonde kangcono ulimi lwabo lokuqala ngoba ulwazi zilubeka ngolimi lwebele kanye nolimi lwesibili olufundwayo.

UPrinsloo noGouws (2000) Ucwaningo lwabo lugqamisa ukuthi siyabonakala Isidingo sokuqeqeshwa kwabahleli bezichazamazwi zaseNingizimu Afrika ngendlela yokufaka nokukhetha izibonelo. Inhloso yalolu cwaningo ukuhlaziya nokuhlola ezinye izindlela zamanje ezingasetshenziselwa ukuthuthukisa izibonelo njenga nengxenye yesichazamazwi equkethe ulwazi. Ababhali baleli phepha bathi ukusetshenziswa kwezindlela ezintsha kuzoqinisekisa ukutholakala kolwazi. Iphepha libeka ukuthi izibonelo ezifakwa ezichazamazwini

zaseNingizimu Afrika kumele zibe wuhlobo lolwazi abasebenzisi bazo abangakwazi ukuziqonda futhi zisize bakwazi ukuqonda kangcono igama. Into eyenza ukuthi kubukwe izindlela ezintsha zokufakwa kwezibonelo yingoba ukwakhiwa kwezichazamazwi namuhla kuholwa kakhulu injululwazi yokusebenziseka. Lokhu kuphoqa ukuthi ukuhlelelwa kwezibonelo kube yisigaba esisemqoka uma kuhlelwa izichazamazwi.

UPrinsloo noDe Schryver (2001) babhala iphepha elibuka ukuthuthukiswa kwezichazamazwi zezilimi zesiNtu enkathini yamanje. Ephepheni baxoxa ukuthi ababhali bezichazamazwi besimanje bahlale befuna izindlela zokuthi isichazamazwi singathuthukiswa ukuze kwandiswe impumelelo yokutholakala kalula kolwazi ngabasebenzisi izichazamazwi ezihlokelwe bona. Kuthiwa abahleli bezichazamazwi zalezi zilimi babhekana nezingqinamba uma behlela izichazamazwi zephepha, lokhu kudalwa isistimu yohlelo lwegram eyinkimbinkimbi. Kolunye uhlangokuthi kuyabonakala ukuthi nabasebenzisi abangenawo amakhono anele okusebenzisa izichazamazwi babambe iqhaza kulezingqinamba. Ikhophasi ibonakala njengesisombululo esihamba phambili sokulwisana nalokhu kuxakeka abahleli ababhekene nakho. Ikhophasi ibonakala iyithuluzi lokukhuphula izinga lesichazamazwi ngezindlela ezihlukile. Iphepha liveza ukuthi ikhophasi isiza uma kuhlanganiswa uhlu lwamagama azofakwa esichazamazwini. Kuhlaziywa amagama atholakala ekhophasini yolimi kube sokutonyulwa lawo avamile ngoba kubonwa ukuthi abalulekile. Ikhophasi iphinde ibonakale ikwazi ukuxazulula izinkinga ekuhlangabezwana nazo uma kusetshenzwa ngezilimi ezibhala ngokuhlanganisa njenga nesiZulu. Isiza ngokukwazi ukunikeza iziqalo ezihlukene ezifakekayo esiqwini ukuze kwakheke amagama aqukethe imiqondo ehlukile.

UGouws (2004) wenza ucwaningo olubheka i-*typology* yesichazamazwi esilimilunye kanye neyesilimimbili ngokusebenzisa ukusebenziseka kwesichazamazwi ukuze kunqunywe futhi kube nomthelela ekwakhiweni kwezichazamazwi zabafundi. Ocwaningweni uGouws (2004:266) ucacisa ukuthi:

An analysis of user's needs should precede dictionary design and the design of any dictionary cannot be considered realistic unless it takes into account the likely needs of various users in various situations.

Ukuhlaziywa kwezidingo zabasebenzisi kufanele kwandulele ukwakheka kwesichazamazwi futhi ukwakheka kwanoma yisiphi isichazamazwi ngeke kubhekwe njengokoqobo ngaphandle kokuthi kucatshangelwe izidingo ezingaba khona zabasebenzisi abahlukahlukene ezimeni ezihlukahlukene.

UKhumalo (2009) ephepheni lakhe usilandisa ngeLekhzhogrofi yobulimilinye yaseZimbabwe yezilimi ezimbili isiShona kanye NesiNdebele. Usichazela ukuthi izichazamazwi zakuqala zaziyizincwadi eziqukethe amalema kanye nezincazelo. Ukuguquka kwezinto kanye nokuthuthuka kwezilimi kuphoqa ukuthi kwakhiwe izichazamazwi eziqukethe ulwazi olungaphezu kwalolu ukuze kufundwe ulimi. Iphepha leli ligxile ekubukeni ulwazi okumele luqukethwe isichazamazwi esisahlelwa esinesihloko esithi *Advanced Ndebele Dictionary*. Lesi sichazamazwi sizosuselwa esichazamazwini sokuqala esikhona sesiNdebele esithi *“Isichazamazwi SesiNdebele”* sikaHadebe sangonyaka wezi-2001. Inhloso yokwakhiwa kwalesi sichazamazwi ukuveza lolu lwazi ezichazamazwini:

- Ulwazi lwegrama yolimi
- Indlela yokuphimisa imisindo
- Isimo somoya uma kuphimiswa amagama
- Amalebula amagama ohlobo olulodwa kumbe ahlobene

Lolu lwazi luzosisa abasebenzisi besichazamazwi ukuba bakwazi ukufunda ulimi ngokuthi babe nekhono lokukwazi ukufunda nokubhala ngesiNdebele, bazi ukuhleleka kolimi kanye nokulusebenzisa ngendlela efanele. Iphepha libe selibuka umumo kanye nolwazi oluzofakwa kuso isichazamazwi *Advanced Ndebele Dictionary*. UKhumalo uveza ukuthi inhloso yengxenyengemuva yalesi sichazamazwi ukwenaba ngolwazi olutholaka kwingaphakathi.

Ukuthuthuka kwezobuchwepheshe sikubona ngezendo zikaKlein (2009) owenza ucwaningo olubuka izilimi zaseNingizimu Afrika ezikhulunywa emiphakathini, luveza ukubaluleka kokugcinwa kwazo ngemibhalo kanye nokusetshenziswa enkulumweni. Izichazamazwi zibukwe njengezincwadi zokusiza ukufezekisa inhloso yokugcinwa nokuthuthukiswa kwezilimi. Ucwaningo luphinde lubalule luchaze izinhlobo zezichazamazwi ezitholakala eNingizimu Afrika okubalwa izichazamazwi eziwayelekile, izichazamazwi eziku-inthanethi izichazamazwi ezikumakhalekhukhwini kanye nezichazamazwi zemikhakha ehlukile. Ucwaningo lubalulekisa ukuthathelwa phezulu kwezilimi ezazibukelwa phansi ngesikhathi sengcindezelo nokuthi zitholakale ezinkundleni zobuchwepheshe. Umbhali waleli phepha uveza ukuthi izichazamazwi azigcini ngokuba inqolobane egcina ulimi ukuze lungashabalali

kepha ziyizincwadi ezilekelela imiphakathi yalezi zilimi ukuba ijwayele ukusebenzisa izilimi ngendlela efanele. Ucwango lugqamisa isidingo esekhaleleke kaningi emibhalweni emayelana neLekhzhogرافي yaseNingizimu Afrika. Okuyisidingo sokuhlomulisa abanikazi bolimi abangabasebenzisi bezichazamazwi ngekho lokusebenzisa izichazamazwi ngendlela efanele ukuze kujwayezwe indlela yokusetshenziswa kwezichazamazwi.

UGouws noPrisloo (2005) babhala iqoqo lencwadi esingalibeka njengomgogodla weLekhzhogرافي njengesifunda kanye nomshikashika wokwenziwa kwezichazamazwi zakuleli. Le ncwadi idalelwe abacwaningi kanye nochwepheshe bomkhakha weLekhzhogرافي. Iqoqa ulwazi leLekhzhogرافي yaseNingizimu Afrika. Iqukethe ulwazi ngomlando weLekhzhogرافي olwabhalwa izinjulabuchopho ezifana noZgusta. Incwadi ichaza izinhlobo zezichazamazwi kanye nezigaba ekudlulwa kuzo uma kwakhiwa izichazamazwi ezisemgangathweni. Kuyo incwadi kuphawulwa ngemigomo okumele ilandelwe uma kubhalwa izichazamazwi zaseNingizimu Afrika ukuze zisebenziseke kulabo ezihloselwe bona. Ibuye ichaze kabanzi ngolwazi oluqukethwe izichazamazwi nangendlela okufanele luhleleke ngayo. Incwadi le iqukethe ulwazi oluningi futhi olubalulekile ngezichazamazwi kanye nokwakhiwa kwazo.

UKlein (2010) wabhala iphepha ehlaziya izichazamazwi ezilimbili zesi*Sotho* ukubuka ikhono lazo lokugqugquzela abantu ukufunda ulimi. Uthi izilimi zazisetshenziselwa ukuhlukanisa abantu ngesikhathi sobandlululo. Umuva kwalo ubandlululo kwabhalwa izinqubomgomo ezihambisana nokusetshenziswa nokuthuthukiswa kwezilimi. Izichazamazwi zingenye yezindlela zokuthuthukisa izilimi ngoba zisachaza ulimi olusemthethweni, zingasetshenziswa njengamathuluzi okuthuthukisa izilimi zase-Afrika. Uhlaziyo lombhali liyakuveza ukuthi izichazamazwi zase-Afrika zinawo amandla okukhombisa abanikazi bezilimi ukuthi izilimi zabo zibaluleke ngokwanele futhi zisezingeni lokusetshenziswa kubuchwepheshe besimanje, Isibonelo: izichazamazwi eziku-inthanethi. Ukuba khona kwezinhlobo ezehlukene zezichazamazwi zolimi kukhombisa abantu ukuthi ulimi lwabo luthuthukile futhi lunamagama amaningi emikhakha eyahlukene.

UTaljad *nabanye* (2011) bacwaninga babhala iphepha elibika ngemiphumela yokuhlola okubanzi kokusetshenziswa kwezichazamazwi ezimbili i*Multilingual Explanatory Science Dictionary* kanye nesithi *Multilingual Explanatory Math Dictionary* ezindaweni lapho kufundwa ngezilimi eziningi. Inhloso yophenyo ukuthola ukuthi abasebenzisi banawo

amakhono afanele okusebenzisa izichazamazwi ngendlela efanele bathole lonke ulwazi oluqokethwe yizichazamazwi. Luphinde luhlose ukuthola ukuthi kuyinzuzo yini kubasebenzisi ukuchazwa kwamagama ngolimi lwabo ukuze bakwazi ukuqonda kahle umagama ezibalo nesayensi. Lokhu kwenziwa emuva kokubona ukuthi abafundi abafunda ezikoleni zasemalokishini aphaziphasi kahle izifundo zezibalo kanye nesayensi okwenziwa ukungaqondi kahle amagama asetshenziswa khona. Kuphinde kube isimo sothisha abafundisa lezi zifundo ngolimi olwejwayelwe abafundi okuwulimi lwebele. Ulwazi lokufeza izinhloso zocwaningo lwaqoqwa kusetshenziswa uhlu lwemibizo olwalwenzelwe abasebenzisi bezichazamazwi lezi. Izimpendulo zakhomba ukuthi abasebenzisi abanalo ulwazi nokufundiseka okwanele ngokusebenzisa izichazamazwi.

UNkomo (2012) wenza ucwaningo olugqogquzela ukusetshenziswa kwamasu eLehkhogografi ekufundeni nasekufundiseni ulimi lwesiNgesi ezweni laseZimbabwe. IsiShona kanye nesiNdebele izona izilimi zomdabu zakuleli lizwe kodwa kwezemfundo kubusa isiNgesi. Abafundi abasiphasi kahle isifundo sesiNgesi kubekwa isizathu sokuqhelelana nalolu limi njengoba kungalona ulimi abalufunda kuqala nabalukhuluma ekhaya. Umcwaningi uveza ukuthi kunokuntuleka kwezichazamazwi zolimi lwesiNgesi kanti futhi izichazamazwi aziyona ingxenye yezincwadi ezibalelwe ukusetshenziswa ezikoleni. Lokhu kudala ukuba abafundi, abafundisi nabahleli bekhululamu bangalazi iqhaza lezichazamazwi emfundweni. Umcwaningi uhlongoza uguquko lokugqamisa ukubaluleka kwazo nokugqogquzela indlela yokusetshenziswa kwazo, uma kwenziwa njalo abafundi bazojwayela ukuzisebenzisa ezikoleni ukufunda isingisi.

UNkomo noWababa (2013) Babhala iphepha elibuka umlando weLehkhogografi yesiXhosa. Kuleli phepha babuyekeza baphinde bahlaziye izichazamazwi zesiXhosa esezibhaliwe ngokuhambisana kwazo ne nemithetho ye*National Lexicography Unit* (NLU). Lokhu bakwenza ngoba isiXhosa sibalwa ezilimini ezigunyaziwe ngokusemthethweni eNingizimu Afrika. Bahlose ukuveza umthelela weLehkhogografi kubanikazi balo lolu limi lwesiXhosa baphinde bagqogquzele indlela yokusetshenziswa kwezichazamazwi. Leli phepha libheka amandla kanye nezinsalelo zezichazamazwi zesiXhosa. Ezichazamazwini ezihlaziyiwe, kubhekwe ikakhulukazi inhloso yesichazamazwi ngasinye, isikophu nobukhulu besichazamazwi, izigaba zedatha ezifakiwe maqondana nenjongo yesichazamazwi kanye nokusebenziseka kwesichazamazwi.

Indlela yokusetshenziswa kwezichazamazwi eNingizumi Afrika kuyinto esayinselelo ngoba ngisho abanazo izichazamazwi abazisebenzisi ngokwanele. UNkomo (2015) wabhala ngayo inkinga le nkinga. Uveza ukuthi Umnyango Wezemfundo Yamabanga Aphansi unenqubomgomo yolimi egqugquzela ukusetshenziswa kwezichazamazwi kukharikhulamu osetshenzisa namuhla obizwa ngokuthi u*Curriculum and Assessment Policy Statement (CAPS)*. Inselelo enkulu evimba ukusetshenziswa kwezichazamazwi idalwa kakhulu abafundisi abangazinikeli ukufundisa abafundi amakhono okusebenzisa izichazamazwi. Lokhu akumele ngabe kuyingqinamba ngoba isichazamazwi ngasinye siyazichaza ukuthi kumele sisetshenziswe kanjani. Uyakuveza nokuthi abanye abafundisi bayanqaba ukuba izichazamazwi zisetshenziswe emagunjini okufunda. Lokhu kudalwa ukuthi abafundisi abawuboni ngokuphelele umsebenzi nolwazi lolimi olumumethwe izichazamazwi olungasiza abafundi. Ubona ukuthi indlela yokunqoba ukuba kuqale kufundiswe othisha qobo amakhono okusebenzisa izichazamazwi ukuze bezocobelela abafundi. Esinye isixazululo asivezayo ukhwakhiwa kwenqubomgomo ephoqa ukusetshenziswa kwezichazamazwi kwezemfundo.

UDladla (2020) wenza ucwaningo ehlaziya ukubaluleka kokubeka abasebenzisi emqondweni uma kwenziwa isichazamazwi ukuze sibe yithuluzi elihle elingasetshenziswa ngenhloso yokufundisa nokufunda isiNgisi nesiZulu eNingizimu Afrika. Lolu cwano lwenziwe ngokubona iNingizimu Afrika igqugquzela ubulimibili. Izichazamazwi ezilimibili zivumela ukufunda izilimi ezimbili ngesikhathi esisodwa, ngakho ke uDladla ubeka umbono wokuthi izichazamazwi kufanele zanelise izidingo zabasebenzisa izilimi zombili.

USetaka noPrinsloo (2020) iphepha labo lihlahaziya ingaphakathi kanye nokukhrosireferensi ezichazamazwini ezintathu zesiSuthu ezikhethiwe, isichazamazwi esilimilunye *Sethantšo sa Sesotho*, isichazamazwi esilimimbili esixube isiZulu nesiNgisi *Southern Sotho–English Dictionary* kanye nesichazamazwi esithi “*Sesotho online Bukantswe v.3*”. Ubuhle nobubi kwazo kubukwa kuqhathaniswa nezichazamazwi zohlobo oluphezulu ukuze kutholakale ukuthi ziyazifeza yini izidingo zokubhalwa kwengaphambili kanye nekhrosireferensi yezichazamazwi. Ucwaningo luyakuveza ukuthi kusadingeka ukuba kwenziwe ucwaningo olujulile ngeLekhzikhografi yesiSuthu kanye nezinye izilimi ezihlobene naso njenges iPedi.

ILekhzikhografi ayigcini ekwakhweni kwezichazamazwi kodwa iqhubeka ibuke ukusebenza kwaso isichazamazwi lokhu kubala ukubuyekwezwa kwazo izichazamazwi. UNkomo (2021) wenza ucwaningo olugxile esichazamazwini esilimilunye sesiXhosa. Kulolu cwano uNkomo

uveza ukubaluleka kokuhlolwa nokubuyezwa kwezichazamazwi ukuze zigcinwe zisesimeni sokusebenziseka. UNkomo uveza ukuthi loku kuhlola nokubuyezwa kwezichazamazwi kuhambisana nokugxeka okubalulekile okunomthelela ekuthuthukiseni izichazamazwi. Kulo iphepha umbhali walo usivezela ukuthi kuleli laseNingizimu Afrika iLekhzhogradi isebenzisana kakhulu nenqubomgomo yolimi. Lokhu kudalwa ukuthi iNqubomgomo Yolimi yakuleli igqugquzela ukuthuthukiswa kwezilimi zomdabu ukuba zibe izilimi zofunda. Izichazamazi ke zona ziba izinsiza eziqukethe ulimi olungasetshenziswa yizifundiswa ezilekelela ukufundisa ulimi. UNkomo uveza ukuthi yingakho kufanele izichazamazwi zihlale zibuyezwe ukuze zihlale zihambisana nolimi lwamanje futhi zisebenziseke.

Ababhali, abacwaningi nongoti bolimi nezichazamazwi sebebhalile bacwaninga okuningi ngezichamazwi kuzwelonke, e-Afrika nakuleli laseNingizimu Afrika. Imibhalo ebukiwe iveza inhloso yokuthuthukisa ulimi nokusetshenziswa kwalo, ukuthuthuka kwezichazamazwi kanye nokujwayeza ukusetshenziswa kwazo. Imibhalo ebuyekeziwe ikhomba ukuhlobana nalo lolu ucwaningo kodwa alukho ucwaningo oseluloqoqo zonke izinhloso ezifuna ukufezwa ilolu cwano. Umcwaningi ubuke wabona igebe elikhona ngocwano lweLekhzhogradi yesiZulu. Amaphepha nocwano olukhona ngezichazamazwi zesiZulu alwanele ngoba iLekhzhogradi kusewumkhakha omusha kulolu limi.

Ucwaningo luzokwenza into engandile kakhulu, luzohlaziya zichazamazwi zolimi lwesiZulu. Luzohlaziya ulwazi oluqukethwe izichamazwi ezilandelayo ezivame ukusetshenziswa enkathini yamanje; isichazamazwi esililimiluye sikaMbatha sangonyaka wezi-2006 nesichazamazwi sikaDent noNyembezi sangonyaka wezi-2009. Luzohlaziya ulwazi lolimi olutholakala kungaphambili, iphakathi nemuva lalezi zichazamazwi. Umcwaningi uzobe ebuka ukuthi njengoba ulimi lwesiZulu kuwulimi olukhulunywa iningi eNingizimu Afrika futhi kuwulimi oselufundwa ngezinye izizwe nezinhlanga njengolimi lwesibili kodwa oseluke lwacindezelwa isikhathi eside, ingabe ulwazi olwethulwa izichazamazwi ezikhethiwe lwanele ukuba isisekelo sokufundisa isiZulu njengolimi olusemthethweni.

Ngaphezu kwalokho ucwaningo luzophinde luhlaziye ukuthi ingabe izichazamazwi ezisetshenziswa enkathini yanamuhla zithuthuke ngokwanele, zihambisana nolimi olukhulunywa namuhla futhi kungabe ukhona umthelela ezinawo ekuthuthukiseni ulimi lwesiZulu. Umcwaningi ubone ithuba lokwandisa ulwazi ngezichazamazwi nokubhaleka

kwazo wabona ukwenza lolu cwaningo kuyindlela yokuphonsa igalelo nokukhulisa umkhakha weLekhzikhografi yesiZulu

2.3 Isiphetho

Imibhalo ebuyekeziwe iwubufakazi bokuthi iLekhzikhografi yaziwa futhi idume kakhulu emazweni asentshonalanga. Ziningi izichazamazwi esezikhiqizwe kulawa mazwe kanti imibhalo ikhombisa ukuthi lawa mazwe asezingeni eliphambili ngokusebenzisa ubuchwepheshe ukukhiqiza izichazamazwi zohlobo oluphezulu. Kuyavela ukuthi amazwe ase-Afrika nawo aya ngokuthuthuka kuwo lo mkhakha kanti osochwepheshe bawo lomkhaka baya ngokwanda ngenani. Lokhu kukhomba kona ukukhula nokuthuthuka kwezilimi zase-Afrika. Isahluko esilandelayo sizokwethula siphinde sihlaziye ulwazi olutholakele esichazamazwini esilimilunye sikaMbatha sangonyaka wezi-2006 esithi *Isichazamazwi SesiZulu*.

Isahluko sesithathu: Ukwethulwa nokuhlaziywa kolwazi esichazamazwini esilimilunye esithi *Isichazamazwi Sesizulu sikaMbatha sangonyaka wezi-2006*

3. Isingeniso

Lesi sahluko sizokwethula siphinde sihlaziye ulwazi olutholakele esichazamazwini esilimilunye sikaMbatha sangonyaka wezi-2006 esithi *Isichazamazwi SesiZulu*. Sizokwethula bese sihlaziye izincazelo zamagama afakwe esichazamazwini, izinhlobo zezibonelo ezisetshenzisiwe kanye nolwazi lohlelo lolimi olutholakala esichazamazwini.

Isichazamazwi lesi isichazamazwi sesiZulu esichaza amagama esiZulu ngesiZulu. Umhleli waso wasibhala ngenhloso yokuba sibe incwadi efanele ukusetshenziswa yibo bonke abantu; abazihlalele ekhaya abafuna incazelo yegama, umfundi ofunda emabangeni aphantsi kuze kuyofika kofunda enyuvesi, umuntu owenza ucwaningo kanye nabo bonke abafuna izincazelo zamagama emikhakha ehlukeneyo (Mbatha, 2006: vi).

3.1 Ukuchazwa kwamagama

Isichazamazwi esilimilunye kufanele sichaze amagama ahambelana nezidingo zabasebenzisi. Nendlela yokuchaza kumele ihambisane nezinga labasebenzisi baso isichazamazwi (Gouws noPrinsloo, 2005:143). Isichazamazwi lesi esilimilunye njengoba sakhelwe abantu bonke abafuna ulwazi ngolimi lwesiZulu, sichaze amagama esiZulu ajwayelekile navame ukusetshenziswa yibo bonke abantu nsuku zonke enkulumweni.

Amagama alandelayo amagama ajwayelekile olimi achazwe esichazamazwini sikaMbatha:

úkúbala (sz) [-an-; -el-; -ek-; -is-; -w-] - isenzo

esenziwa ngenhloso yokuthola inani lezinto.

Uqoqe izinkomo wazibala zonke lingakashoni.

[ikhasi 11]

isihlalo (bz) - okokubeka izingqa uhlale okwakhiwe

kwakhelwe lo msebenzi.

[ikhasi 264]

úkuqijima (sz) [-el- -ek-; -is-] - **1.** ukuhamba uye

phambili ngesivinini; ukusubatha. *UBonga*

ugijime washiya isithunzi bemethusa. 2.
ukugeleza ngokushesha kwamanzi noma
kokuwuketshezi. *Kwachitheka ubisi lwagijima*
lwayophuma ngomyango.

[ikhasi 196]

Lawa magama angasetshenziswa ngisho abafundi abasemabangeni aphansi emfundo kanti futhi nendlela achazwe ngayo kulula ukuba umfundi aqonde ukuthi igama lichaza ukuthini.

3.1.1 Izincazelongqo zamagama

Isichazamazwi sinomsebenzi wokuchaza amagama olimi ukusiza abantu bawaqonde. Lawa magama angasetshenziswa noma ngubani okhuluma noma ofunda ulimi lwesiZulu; abafundayo, abahumushayo kanye nabazihlalele ekhaya. Okubalulekile ukuthi incazelo yegama kumele ibe nomqondo ophelele.

UMahmoudi *nabanye* (2022:115) bachaza incazelo phecelezi *meaning* ngokuthi:

meaning' is the relationship that can be imagined between two types of things: (1) signs, and (2) what they express, signify, or intend.

Incazelo ubudlelwane obungacatshangwa phakathi kwezinto ezimbili; (1) uphawu kanye (2) nalokho elikuchazayo, elikumele noma elikuqondile.

U-Obande no-Emike (2024: 27) bathi uma kuchazwa incazelo igama lisebenza njengelebula (*reference*) lwalokho elikumele okungaba yinto noma umuntu, incazelo yegama iyona equkethe umqondo (*sense*) wokuthi iyini leyonto echazwayo (*referent*).



Inhlosongqangi yesichazamazwi ukuba siveze bona lobu budlelwane obuchaziwe. Amagama afakiwe esichazamazwini angamalebula ezinto ezibonakalayo nezingabonakali. Ukwazi

igama akusho ukuthi umuntu uyayazi into igama elibhekise kuyo. Ukuze umuntu aliqone ngokuphelele kumele athole incazelo equkethe umqondo ophelele. Isibonelo: igama elithi **indlu** liwuphawu olumele uqobo lwesakhiwo sendlu. Ukuze umuntu aliqonde kumele athole incazelo yalo ezochaza izimpawu okuyizona ezizokwakha umqondo ophelele ngegama.

Isibonelo:

indlu (bz) - indawo eyakhiwe yambozeka
phezulu eyenzelwe ukuba kuhlalwe noma
kusetshenzelwe kuyo.

[ikhasi 437]

úlwandle (bz) - amanzi azungeze umhlaba athathe
indawo enkulu kunomhlaba lapho kuphelela
khona yonke imifula.

[ikhasi 6]

Incazelo yegama ukuhlelwa ngendlela efanele kwezinto eziletha umqondo wegama. NgesiNgesi uzibiza ngamasemantic features (Boyle, 2010:411). Lezi zinto eziletha umqondo zisebenza ukukhanyisela ofunda incazelo ukuthi igama njengelebuli liqondeni. Singazithatha nangokuthi izimpawu zaleyo nto emelwe igama. Izibonelo:

úbaba (bz) -igama elisetshenziswa kowesilisa
okuzalayo noma owesilisa ongangokuzalayo;
umzali wesilisa.

[ikhasi 9]

Kule ncazelo yaleli gama elithi ubaba, kunamagama ayizimpawu okuyiwona aletha umqondo wokuthi uma kukhulunywa ngobaba kuqondwe umuntu onjani:

<umlisa>, <umzali>, <ubudala>

inkomo (bz) - isilwane esifuywayo
esinezimpondo namasondo kanye noboya kanti
inyama yaso iyadliwa kubuye kutholakale kuso
nobisi.

[ikhasi 480]

Izinto eziletha umqondo kulencazelo yaleli gama yilezi ezilandelayo:

<isilwane>, <imfuyo>, < sinezimpondo>, <sinamasondo>, <sinoboya>, <siyadliwa>, <sinobisi>

i(li)-áphula (bz)- isithelo esime sazishaya sandingiliza esivame ukuba sikhulu cishe sigcwale isandla esinezinhlamvana phakathi.

[ikhasi 8]

Izinto ezisikhanyisela umqondo wokuthi liyini i-aphula:

<isithelo>, <esisandingiliza>, <sinezinhlamvu>

Lezi zinto eziletha umqondo ziyamusiza umuntu aliqonde igama ngisho kuchazwa into angakaze ayibone ngamehlo enyama. Zimulekelela ukwakha isithombe emqondweni ngalento echazwayo.

UGouws noPrinsloo (2005:147) bathi “incazelo enikezwe igama esichazamazwini kufanele kube incazelo ephelele, ecacile futhi eyibuqiniso”. Uma umsebenzisi wesichazamazwi ebheka incazelo yegama esichazamazwini, kufanele simnikeze incazelo ekulula ukuba ayiqonde ukuthi ithini futhi kube incazelo enomqondo ophelele ezomanelisa lowo ofuna ulwazi. Kungashiwo ukuthi umsebenzi wesichazamazwi ukunikeza ingcazelo gqo yamagama phecelezi *denotative meaning*. USaifuddin (2018:240) uchaza *idenotative meaning* ngokuthi:

literal, obvious or common-sense meaning of a sign. Means that denotative meaning is what the dictionary attempts to provide.

Incazelo yangempela, esobala noma umqondo woqobo wophawu. Kusho ukuthi incazelo ye-*denotative* yilokho isichazamazwi esizama ukuyinikeza.

Isichazamazwi uma sichaza amagama siwachaza ngobunjalo nobuqiniso baleyo nto eqondwe igama. Isichazamazwi sikaMbatha sisebenzisa yona lendlela uma sichaza amagama olimi lwesiZulu. Amagama achazwe ngobunjalo bawo futhi izincazelo zawo ziyiqiniso. Izincazelo zamagama ziqondile zichaza ngqo lokho okumelwe igama. Ngakho ke amagama achazwe ngokuphelele. Izibonelo ezilandelayo zifakazela kona lokhu:

úkufâ (sz) [-el-; -ek-; -is-] - **1.** ukuphuma komphfumulo kumuntu noma esilwaneni;

ukuphelelwa impilo. *Ugule waze wafa esibhedlela*. **2.** ukwephuka kwento noma ukuhlephuka kwento ingabe isaba sesimeni sokusetshenziswa. *Imoto yakhe ifile, usehamba ngezinyawo.*

[ikasi 151]

isihlahla (bz) - **1.** isimila esizimilelayo noma esitshalwayo esinamagatsha esikhula sibe sikhulu.

[ikhasi 261]

Umqondo oqukethwe igama kungenzeka uguquke. Into engadala lokhu ukulisebenzisa emshweni enkulumweni eyiregister ethile. Umuntu ozobe eqala ukulizwa kuleyo nkulumo angazitshela ukuthi iyona ncazelo eqondile yegama kanti akunjalo. Incazelo yegama ebaluleke kakhulu incazelo eqondile. Umuntu ofuna ukwazi igama kahle kumele aliqonde ngokwenzazelo efanele eqondile ukuze uma igama selisetshenziswa embhalweni oyisimo sokukhuluma akwazi ukhlobanisa umqondo oledwa yilelo gama emushweni.

isicathulo (bz) - **1.** isembatho sezinyawo esivame ukwakhiwa ngesikhumba. **2.** ukhamba lotshwala oluncane; umancishana.

[ikhasi 74]

USimelane (2000:58) uthi ngokweSilengi leli gama linikezwe incazelo ethi “ Isicathulo umuntu odakwe kakhulu ongasazazi nokuthi ungubani”. Uma sibuka, le ncazelo isuselwa kule ncazelo yesibili yaleli gama esesichazamazwini sikaMbatha. Igama lohlobo lokhamba selenziwe igama eliqondiswe kumuntu. Lisuselwa emqondweni wokuthi isichathulo ukhamba lotshwala kwase kuthiwa umuntu odakwe utshwala uyisichathulo.

Esinye isibonelo: igama elithi isidudla, leli gama isichazamazwi sikaMbatha silichaza kanje:

isidúdlá (bz) - Umuntu wesifazane okhuluphele oyisigqigqi.

[ikhasi 131]

Ngolimi lweSilengi isidudla sichazwe kwathiwa “Ukujikisa imoto ngesivinini esikhulu kushunqe uthuli, ize ibukeke sengathi isihamba ngamathayi amabili noma ngecala elilodwa” (Simelane, 2000:63). Umqondo waleli gama usuguqukile uma lisetshenziswa olimini lweSilengi ngoba lisho ukujika kwemoto kanti leli elisesichazamazwini lichaza umuntu okhuluphele. Lokhu kuguquka komqondo wegama kukhombisa kona ukuthi isichazamazwi sikunikeza incazelo yegama eyamukelwe ngokusemthethweni ukuba iyiqiniso. Abafunda ulimi isichazamazwi sibahlomulisa ngolimi olusemthethweni olungasetshenziswelwa ukufunda.

3.1.2 Amagama amqondomningi

Abahleli bezichazamazwi ngaphambi kokuba igama balifake esichazamazwini kufanele bacwaninge ukuthi linemiqondo emingakhi ukuze bezokwazi ukuyiveza le miqondo ehlukene (Mtallo, 2015:84-85). Ukunikeza incazelo yegama elimqondomningi uMojela (2007:435) uthi yigama eliphimiswa liphinde libhalwe ngendlela efanayo kodwa liqukethe imiqondo emibili noma ngaphezulu engafani. UNdlovu noSayi (2010:358) bona bathi nakuba indlela yokuphimisa nokubhala ifana, ukungafani kwemiqondo kusho kona ukuthi akulona igama elilodwa kepha amagama amabili noma ngaphezulu. Maningi amagama amqondofana atholakala esichazamazwini sikaMbatha. UMbatha uthe uma ewachaza lawa magama alolu hlobo wakhombisa imiqondo ehlukene yegama ngalinye. Ngezansi izibonelo ezithathwe esichazamazwini esilimilunye *Isichazamazwi SesiZulu*:

inyoni (bz) - **1.** isilwane esinamaphiko esindiza ngawo. **2.** u(lu)valo; ingebhe. **3.** isifo esiphatha izingane ezincane kakhulu.

[ikhasi 534]

(Inyoni) yokuqala iqonde uhlobo lwesilwane, eyesibili (inyoni) iqonde isimo sokuba nexhala kanti eyesithathu (inyoni) iqonde ukwethuka okuba sezinganeni.

isiZulu (bz) - **1.** ulimi lwesiZulu nenkambiso yalo. **2.** amasiko nenkambiso yamazulu. **3.** utshwala besintu ukugaywa kwabo okunenkololelo yokuthi kwasungulwa ngamaZulu.

[ikhasi 766]

Lesi sokuqala (isiZulu) kuqondwe ulimi, kulesi sesibili (isiZulu) kuqondwe usiko lwempilo kanti kwesithathu kuqondwe utshwala. Lesi singabhalwa ngezinhlamvu ezincane zonke kanjena; (isizulu).

Kuyenzeka ngesinye isikhathi amagama amqondomningi afakwe ngokuhlukana njengoba umhleli walesi sichazamazwi enzile egameni elithi inyanga; ulifake kabili ngoba liqukethe imiqondo eyehlukene emithathu. Kuleli lokuqala igama, incazelo yokuqala iqonde indilinga eba sesibhakabhakeni kanti eyesibili iqonde isikhathi sonyaka. Igama lesibili lona lichazam umuntu onolwazi lokwelapha.

inyânga (bz) -1. indilinga esibhakabhakeni

ekhanyisa ebusuku. **2.** Isikhathi esiyizinsuku ezingamashumi amathathu kwenye inkathi inkathi kube amashumi amathathu nanye.

[ikhasi 525]

inyânga (bz) - 1. umuntu onolwazi lokwelapha

ngemithi yesiNtu; umuntu owelapha ngamakhambi.

[ikhasi 525]

Ukuze umuntu osebenzisa isichazamazwi akwazi ukuhlukanisa imiqondo yamagama alolu hlobo kufanele afunde izincazelo aphinde igama alisebenzise emshweni (Ndlovu noSayi, 2010:359) kanye no (Mukhtoraliyevna, 2023:2). UMBatha amanye amagama amqondomningi uwachazile wase ewasebenzisa emishweni ukuhlukanisa imiqondo yawo. Osebenzisa isichazamazwi sekulula ukuthi abone umqondo oqukethe yigama uma selisetshenziwe emushweni. Ngezansi amagama amqondomningi afakelwe izibonelo atholakala esichazamazwini sikaMbatha:

Ukubiza (sz) [-an-; -el-; -ek-; -is-; -w-] - 1.

Ukutshela umuntu ukuthi akeze kuwe. *Inkosi*

Inibizile nina. **2.** Ukuqamba igama; ukunika

igama. *Uyise wambiza ngokuthi uFelokwakhe.*

3. ukuba phezulu kwentengo yempahla

ethengisayo. *Ibukeka Ibiza le moto.* **4.** Ukufaka

noma ukucela inselelo. *Wabiza isitha sakhe wathi kungcono bashayane.*

[ikhasi 56]

úku^{phú}za (sz) [-an-; -el-; -ek-; -is-; -w-] - **1.**

ukuhabula okumanzi ukugwinye. *Ngiyafa ukoma, ngizophuza amanzi cishe kuzoba*

ngcono. **2.** ukwahluleka ukufeza okuthile

ngesikhathi; ukwephuza. *Ngicela ningibike*

ukuthi ngizokwephuza ukufika emhlanganweni.

[ikhasi 579]

3.1.3 Amagama okuhlonipha

Ulimi lokuhlonipha luyingxeny ebalulekile yolimi lwesiZulu. Lokhu kushiwo ngoba inhlonipho iyingxeny yosiko lwempilo esizweni samaZulu. ULuthuli (2007:6) uthi ulimi lokuhlonipha lusetshenziswa kakhulu abantu besifazane lapho beganele khona. Kukhona imisindo ethile abangayiphimisi okanye kube amagama abangawabizi. ULuthuli (2007:6) uqhubeka athi lawa magama abangawabizi kuvame ukuba amagama abesilisa okufana nobabezala, abafowabo kamyeni kanye nokhokho. Kwesinye isikhathi bayaye bahloniphe nagama abesifazane njengonomamezala. Lawa magama singasho ukuthi akuhlale kuyiwo ngqo, uma igama linesiqu esifanayo nesegama lomuntu ohlonishwayo owesifazane oganile akavumelekile ukulisebenzisa. ULuthuli (2007:7) ethathela kuDowling (1988) uthi abesifazane abaganile bajwayezwa lolu limi lokuhlonipha ukuze kuhlukaniseke phakathi komuntu wesifazane oze ngokuzogana kanye nendodakazi ekhayeni. Lokhu kuzokwenza umuntu wesifazane ahlale ekhombisa ukuthobeka.

Isichazamazwi SesiZulu sikwazile ukuthi siveze lawa magama okuhlonipha akhona olimini lwesiZulu asetshenziswa abesifazane abaganile lapho beganele khona nasemiphakathini. Umhleli uthe uma ewaveza lawa magama wase eveza nalawo esuke ehlonishwa ngalendlela:

amagcumane^x (bz) - amasi.

ulwaluko^x (bz) - i(li)cansi.

isamukela^x (bz) - isandla

i(li)bangulo^x (bz) - i(li)va.

um(u)baso^x (bz) - um(u)lilo.

inyathuko^x (bz) - indlela.

i(li)khwibi^x (bz) - inkukhu.

i(li)qaphelo^x (bz) - i(li)so.

i(li)phundo^x (bz) - i(li)sango.

Kwesinye isikhathi ulimi lokuhlonipha akubi ukuthi owesifazane oganile akavumelekile ukuphimisa amagama abantu balapho aganele khona kuphela, kuyenzeka naye angabizwa ngesibongo sakhe uma sinesiqu esifana nesegama lomunye ohlonishwayo emndenini aganele kuwo. Isibonelo:

i(li)shisa^x (bz) - i(li)langa.

Lesi sihlonipho singasetshenziswa umuntu wesifazane oganile uma ehlonipha omunye wabafowabo kamyeni wakhe oqanjwe igama elithi uLanga. Uma lo wesifazane ekhuluma ngelanga leli eliletha ukushisa kufanele alibize ngelishisa. Owesifazane oganele kwaZungu yena angase angavunyelwa ukuthi aphimise igama elithi (amanzi) ngoba kunesithakazelo sakhona esithi (Manzini). Amanzi uzowabiza ngamakwete.

amakwete (bz) - amanzi.

Akubona abantu besifazane kuphela abahloniphayo. Kwenziwa ngabantu bonke kubalwa nabesilisa, nabo bayalusebenzisa ulimi lokuhlonipha (Luthuli, 2007:6). Kunezinto kanye nezimo eziphoqa isizwe sonke samaZulu ukuba sikhombise inhlonipho. Ubukhosi into ebalulekile kulesi sizwe samaZulu, ngakho ke buyahlonishwa. Uma kukhulunywa neSilo noma ngaso kusetshenziswa ilimi oluhloniphekile. Isichazamazwi lesi isilimilunye sikwazile ukuthi sisethulele magama okuhlonipha asetshenziswa isizwe sonke:

Uma inkosi yesizwe ingaphilile kahle akusetshenziswa igama elisetshenziswa uma kukhulunywa ngabo bonke abantu elithi “ukugula”. Ukukhombisa inhlonipho kuthiwa “inkosi iyadunguzela”. Ngezansi leli gama lichaziwe kwanikezwa nesibonelo:

ukudunguzela (sz) [-el-; -isi;] - ukugula

kwenkosi. *Inkosi iyadunguzela kulezi zinsuku, ayiphumeli phandle.*

Uma inkosi yesizwe isidlulile emhlabeni akusetshenziwa igama elisetshenziswa uma kudlule umuntu nje womphakathi elithi “ukufa”. Kuyaye kuthiwe “inkosi ikhotheme”. Ngezansi leli gama lichaziwe kwanikezwa nesibonelo:

ukukhothama (sz) [-el-; -is-] - ukufa kwenkosi.

Izinkomo zibuyiswe zingakaklami ndima ngoba kuthiwe inkosi yendawo isikhotheme.

3.1.4 Amagama aphaathelene nosiko lwempilo

Usiko lwempilo luwumlando lwalolo limi olukhulunywayo; amagama olimi aveza usiko lwempilo lwalabo bantu abakhuluma ulimi (Nkabinde, 2003:170). Ukufundwa kolimi angeke kuhlukaniseke nokufundwa kosiko lwempilo lwabantu abakhuluma lolo limi. Akukho ukuthi kungachazwa amagama olimi usiko lwempilo lungathintwa. Lokhu kudalwa ukuthi uma abantu bekhuluma, kujwayeleke ukuba bakhulume ngendlela abaphila ngayo ngakho ke amagama abawasebenzisayo aveza usiko lwempilo lwabo. UMpofu (2003:233) uthi zihlukene izinto ezibalwa ngaphansi kosiko lwempilo; ukudla, izingubo zokugqoka, izinto abazisebenzisayo, amasiko, usiko, izinkolelo kanye nezimo zokukhuluma.

Esichazamazwini esilimilunye esinesihloko esithi *Isichazamazwi SesiZulu* umhleli usethulele amagama ahlobene nosiko lwempilo lwabantu abakhuluma ulimi lwesiZulu. UXue (2017:580) uthi abasebenzisi bezichazamazwi banezidingo ezahlukene, izidingo zabo zidalwa izimo ezibenza badinge izichazamazwi. Abantu abakhuluma nabafunda isiZulu kubalulekile ukuba izichazamazwi zabo zingawashihi ngaphandle amagama osiko lwempilo ngenxa yezizathu ezilandelayo. Okokuqala, ezikoleni lapho kufundiswa khona ulimi lwesiZulu lufundiswa luhambisana nosikompilo lwesiZulu. Abafundi abafunda emabangeni aphansi kuya kulabo abafunda emanyuvesi bafunda ngalo usiko lwempilo ngakho ke uma bedinga izincazelo zamagama bazosebenzisa isichazamazwi ukuthola ulwazi ngamagama osiko lwempilo. Okwesibili, abantu bonke uma befuna ukwazi ngezinto eziphathelene nosiko lwempilo lwamaZulu bazosebenzisa isichazamazwi ukubheka amagama kanye nezincazelo zazo.

Isibonelo: umuntu ongazi ukuthi “ijadu” yini usengasizakala athole incazelo yalo igama esichazamazwini. *Isichazamazwi SesiZulu* silichaza kanje leli gama:

i(li)jadu (bz) - umncintiswano noma umqhudelwano

wokusina wezigodi ezihlukene uhlobo lokusina

emgcagcweni.

[ikhasi 292]

Isichazamazwi SesiZulu sichaza amagama wamasiko alandelwa ngamaZulu ngoba uMpopu (2003:243) uma ekhuluma ngesichazamazwi esilimilunye uthi, nakuba umsebenzi wesichazamazwi kuwukunikeza izincazelo zamagama kodwa angeke sikwenze kahle lowo msebenzi uma singazihluphi ngokuchaza amagama osiko lwempilo. Amagama afakwe ngezansi athathelwe esichazamazwini, amagama achaza amasiko ayingxenye ebalulekile kubantu abangamaZulu. Bekubalulekile ukuba umhleli wesichazamazwi awachaze lawa magama njengoba enzile:

úkulobóla (sz) [-an-; -el-; -ek-; -is-; -w-] -

ukunikeza abakubo kantombi ozoyithatha ibe

umkakho izinkomo noma lokho abakubize

kuwe. *Lo mfana usefuna ukuyilobola le*

ntombazane yakwaDladla.

[ikhasi 376]

imbelêko (bz) - **1.** inkomo enikwa umakoti lapho

eseyogana kuthiwe isiyomsiza kanye

nabantabakhe. **2.** isikhumba noma umkhando

wezindwangu wokubeletha ingane.

[ikhasi 390]

UNtuli noMakhambeni (1998:57) bathi izithakazelo ziyingxene ebalulekile esizwe samaZulu. Ziqukethe umlando ngesibongo esithize kodwa azigcini lapho nje, zethula inzalabantu kanye nokhokho bakuleso sibongo. Zisetshenziselwa ukukhombisa ukubonga nokuhlonipha kubantu bakuleso sibongo ikakhulukazi asebekhulile. *Isichazamazwi SesiZulu* sichaza le ngxenye ebalulekile yamaZulu ngokuthi:

isithakázelo (bz) - isingezo sesibongo;
amagama aveza ulibo lomuntu noma okhokho
bakhe; isithopho. **2.** amagama okubonga
isithokozelo.

[ikhasi 675]

Isichazamazwi siyawachaza amagama ezinto ezisetshenziswa ngabantu baleso sizwe (Hendriks, 2003:22). Leli gama elithi isihlangu lingase lisetshenziswe ngendlela engafanele uma umuntu azi leli lesiXhosa elisho isichathulo. Leli lesiZulu elichazwe ngezansi lisho into ebalulekile ephathwa ngabesilisa ikakhulukazi uma beya empini:

isihlangu (bz) - isivikelo sebutho esakhiwe
esakhiwe ngesikhumba esisikwe saba nesibambo
ngaphakathi; ihawu elikhulu lokulwa.

[ikhasi 266]

3.2 Ukusetshenziswa kwezibonelo

UGouws noPrinsloo (2005:147) bathi incazelo yegama ilungile iyodwa, kodwa isibonelo sihle ngoba sisiza umuntu ongayazi into echaziwe. Isibonelo segama singalekelela ukwakha isithombe emqondweni womuntu ngokuveza amagama leli gama elijwayele ukusetshenziswa nawo.

UMtallo (2015:85) naye uchaza kona ukubaluleka kwezibonelo esichazamazwini uthi:

But there are situations that meaning(s) does not give the whole understanding of the word unless it is in the context, this is because people think differently; they interpret words and phrases differently because the main idea of a meaning does not reside in the words rather in people.

Kodwa kunezimo lapho incazelo inganikezi umqondo opholele ngaphandle uma igama lisetshenzisiwe, lokhu kwenziwa ukuthi abantu bacabanga ngendlela ezahlukene; bahumusha amagama nemisho ngendlela ehluke ngoba ukuthi igama lichazani akuncikile egameni kodwa kuncike kumuntu.

Lokhu osekushiwe ngenhla kufakazela kona ukuthi uma umhleli wesichazamazwi efaka izibonelo usuke engenzi ngenhloso yokwandisa amakhasi, kepha usuke enenhloso eqondene nokwanelisa izidingo zabasebenzisi abakhethelwe isichazamazwi.

UMbatha esichazamazwini sakhe uzisebenzisile izibonelo ukusekela nokwengeza ulwazi ngamagama. Zimbili izinhlobo zezibonelo ezisetshenzisiwe kulesi sichazamazwi esilimilunye. Kukhona izibonelo eziyimisho ejwayelekile kanye nezibonelo eziyizimo zokukhuluma. Ngezansi kuchaziwe, kwethulwa kwaphinde kwahlaziywa zona lezi zinhlobo ezimbili zezibonelo.

3.2.1 Izibonelo eziyimisho ejwayelekile

Zihlukene izinhloso zokusetshenziswa kwezibonelo esichazamazwini. Okokuqala, izibonelo zingasetshenziselwa ukulekelela umsebenzisi wesichazamazwi aqonde incazelo yegama. Okwesibili, zingasetshenziselwa ukukhombisa ukuthi igama lisebenza kanjani ukuze umsebenzisi wesichazamazwi akwazi ukuzakhela eyakhe imisho. Okwesithathu, zisetshenziselwa ukukhombisa umsebenzisi wesichazamazwi imvumelwano ephakathi kwalelo gama namanye emushweni. Kwesinye isikhathi isichazamazwi ngasinye siyakwazi ukuveza yonke lemisebenzi yezibonelo ebaliwe (Frankenberg-Garcia, 2015:493).

Esichazamazwini sikaMbatha nakuba kungenziwanga kuwona wonke amagama kepha ziyatholakala izibonelo eziyimisho ejwayelekile. Le misho iyinkulumo abantu abayikhuluma mihla yonke uma bexoxisana nabantu, uma igama lisetshenziswa enkulumweni kuba lula kulowo osebenzisa isichazamazwi ukuqonda umqondo walo igama. Uhlobo lwemisho esetshenzisiwe kulesi sichazamazwi iyahambisana nenhloso yokufakwa kwezibonelo kaFrankenberg-Garcia (2015:493) okuwukulekelela abasebenzisi baqonde incazelo zagama. Izibonelo ezilandelayo zithathwe esichazamazwini sikaMbatha:

i(li)haba (bz) - inkulumo noma okuthile okwenza

into ibe nkulu kunalokho eyikho. *Ngeke*

ngiyikholwe le nto ayishoyo ngoba inkulumo

yakhe ihlala inehaba.

[ikhasi 244]

Lesi sibonelo esiwumusho ojwayelekile sikukhanyisa ukuthi uma umuntu ekhuluma into eyihaba usuke ekhuluma into ebasezekayo engakholakali.

Izichazamazwi zijwayele ukufaka amagama aqukethe izincazelo ezimbili nangaphezulu; amqondomningi, izibonelo zisebenza ukwelula umqondo wencazelo ngayinye. Osebenzisa

isichazamazwi uyasizakala akwazi ukubona ukuthi izincazelo zalo igama zihluke kanjani njenga nalezi zegama elilandelayo.

isibîndi (bz) - **1.** isitho somzimba ezibilini okubambelele kuso inyongo. **2.** ukungabi naluvalo. *UDeIani onesibindi ongakwazi ukumbonisa ubaba.* **3.** ingxenye yokhozo noma yohlamvu ephakathi naphakathi. *Uzipheke zavuthwa kakhulu izinkobe zaze zaputshuza izibindi.*

[ikhasi 55]

Kwesinye isikhathi akukona ukuthi imiqondo equkethwe igama ihlukile kangako. Kuyenzeka ukuthi igama linemiqondo ehlobene. Izibonelo zibe sezikukhanyisa loku kuhlobana. Isibonelo:

úkhlokóma (sz) [-el-; -ek-; -is-] - **1.** ukwenza umsindo oyisixokololo; ukuchwaza. *Bezwakala behlokoma bonke.* **2.** ukuhwaza kwamanzi abuqamama. *Amanzi ayehlokoma emfuleni.* **3.** ukuncencetha noma ukushwaza. *Kukhona engikuzwa kuhlokoma endlebeni yale ngane.* **4.** ukwenanela okuthile ngomsindo; ukwenza umsindo wokubongela okuthile noma umuntu othile. *Bamhlokoma ngokusina kwakhe.*

[ikhasi 274]

Leli gama linikezwe izincazelo ezine. kuzo zonke lezincazelo nezibonelo kuyabonakala ukuthi liqukethe umqondo wohlobo lomsindo oluthile, kungaba umsindo owenziwa abantu, amanzi noma yenye into.

Esinye isibonelo salokhu esitholakala esichazamazwini esegama elithi ukuzuma:

úkuzúma (sz) [-an-; -el-; -ek-; -is-; -w-] - **1.** ukwehla noma ukuvela kungalindelekile;

ukwenzeka ngokwethusa kungazelelwe. *Inja yayithi iyamzuma bayibona bayikhuza. 2.* ukuhlaselela umuntu ongalindele noma engazelele; ukujuma. *Uziqaphele izinja zakuloya muzi, azizumi zinomuntu phansi. 3.* ukwenzeka kwento kungalindelekile; ukwenzeka ngokwethusa kungalindelwe. *Kuvele kwasizuma ukufa kwalo mfana.*

[ikhasi 776]

Izincazelo zonke ziqukethe umqondo wokwenzeka kwento kungalindelekile, umehluko ukuthi yini imbangela yawo. Umhleli usebenzise izibonelo ukuqhubeka elule umqondo wezincazelo ukuveza ukuthi ukuzuma kwenzeka ngendlela eziningi. Ukusetshenziswa kwegama emushweni kusayindlela yokulichaza, kulezi zibonelo ezifakwe ngenhla igama lichazwa kusetshenziswa izimo ezehlukene. Nemisho eyizibonelo naye ikhombisa izimo ezehlukene.

3.2.2 Izibonelo eziyizimo zokukhuluma

UNtshangase noZulu (2024:3) bachaza bathi imvelaphi yezaga nezisho igxile ekubukeni ngeso elibukhali nangokukhalipha ukwenzeka kwezinto ezinhlobonhlobo ezizungeze impilo, maqede kwakhiwe amazwi ahlakaniiphile, akhomba ubuhle, ukuncoma, ukukhuthaza, ubungozi, nokunye. UMazibuko (2015:4) yena uveza ukuthi izimo zokukhuluma ziyingxenywe yolimi ngakho akumele zisale ngaphandle uma kufundwa ulimi. Abafundi abafunda ulimi lwesiZulu njengonolimi lwasekhaya kufanele bazazi. Izaga nezisho ziwulimi olunothile, ukuzifunda kuyindlela yokuthuthukisa ulwazi umuntu analo ngolimi. Okubaluleke kakhulu ukuba abantu baziqonde ngokuphelele ukuthi zichaza ukuthithini. Ukwazi isaga noma isisho kodwa ukungazi incazelo kahle yazo kungadala kububa abantu bangagcine besebenzisa lapho zingangeni khona ngoba befuna kubukeke sengathi balwazi kahle ulimi.

Ukufakwa kwezibonelo eziyizaga nezisho kunegalelo ekuhlomuliseni abasebenzisa balesi isichazamazwi ngolwazi. Lolu hlobo lwenkulumo lungasetshenziswa yinoma ubani ofuna ukwethula inkulumo enothile. Abantu abadala ibona abavame ukukhuluma besebenzisa izaga nezisho. Isichazamazwi singalekelela labo abasondelene nabo ukuthola izincazelo zayo lenkulumo. Abafundayo sibalekelela uma bebhala imisibenzi yesikole edinga lolu hlobo

lwenkulumo. Isichazamazwi singaphinde sibalekelele uma befuna ukwazi ukuthi isisho noma isaga sichaza ukuthini ngoba umhleli akagcinanga ngokuzifaka lezi zaga nezisho kepha uphinde wazichaza. Izibonelo ezilandelayo ezithathwe esichazamazwini zifakazela lokhu osekushiwo:

úkusína (sz) [-el-; -ek-; -is-; -w-] - **1.** ukugida kwesiNtu okuzinhlobonhlobo. *Kwakumnandi besina sibabukela singabafana.* **2.** ukugubha umgcagco; ukwenda. **3. *Kusinwa kudedelwana* (sg)** - Namuhla kugqame abathize kobuye kugqame abanye.

[ikhasi 654]

i(li)kāti* (bz) - **1.** isilwane esifuywayo esincane esifana nengwe; umangobe. **2.** uhlobo loswazi okushaywa ngalo ezinqeni abantu abagwetshiwe. **3. *Ikati lilele eziko* (sg)** - Kunendlala ekhaya. ***Ikati negundane* (sg)** - Izitha ezinkulu.

[ikhasi 304]

indólólwane (bz) - **1.** ilunga lengalo lapho kuhlangukhona khona ingxenye engenhla nengezansi. **2. *Indololwane yaxosha umakoti egoyile* (sg)** - Ukuphatheka kabi kuyamxosha umuntu.

[ikhasi 438]

úkúzula (sz) [-el-; -is-] - **1.** ukuhamba kungekho sidingo esisemqoka. *Akulula ukuthi umthole ekhaya; uzula kabi.* **2. *Ukuzulelwa amanqe* (ssh)** - Ukukhokhobelwa ingozi enkulu.

[ikhasi 776]

UMbatha (2015:40) ukhombisa ukuwusekela umsebenzi awenzile wokufaka nokuchaza izimo zokukhuluma esichazamazwini sakhe uthi “ukuchazwa kwamagama akugcini emagameni; kuze kwedlulele nasezimeni zokukhuluma. Izisho nezaga yizimo zokukhuluma ezihlale ziphelesa amagama uma echazwa. Usuke ungaphusile umsebenzi wokuchaza amagama uma (ikakhulukazi uma kuhlanganiswa isichazamazwi) kuzosala ngaphandle izisho nezaga”. Lawa mazwi akhe aveza ukuthi ulimi angeke uluchaze ngokuphelele uma ungeke uzifake izimo zokukhuluma zalolo limi.

3.3 Ulwazi lohlelo lolimi

Ulwazi lohlelo limi alunakekile kulesi sichazamazwi ngoba lusekugcineni lapho lungajwayele ukufakwa khona ezichazamazwini. Iningi labantu uma besebenzisa isichazamazwi baqonda ngqo lapho kuchazwe khona amagama. Okungaba isizathu salokhu isizathu ekubekwa uNkomo (2009:30) sokuthi iningi izichazamazwi zisazibuko njengenezincwadi ezinikeza izincazelo zamagama kuphela. Ulwazi olungemuva ngase kungabilula ukuba balubone ngoba ingxenye engavamile ukusetshenziswa.

Lonke ulwazi umhleli alufaka esichazamazwini ulufaka ngoba ebona ukuthi lubalulekile futhi usuke ecabangela abasebenzisi besichazamazwi kanye nezizathu ezibenza basebenzise isichazamazwi.

UTickoo (1989:95) uthi:

The amount and quality of the grammatical information provided by a dictionary depends largely on the target group and the purposes the dictionary is to serve.

Ubungako nezinga lolwazi lohlelo lolimi olunikezwa isichazamazwi lincike kakhulu kulaba isichazamazwi esihlelelwe bona kanye nenhloso yaso isichazamazwi.

Uhlelo lolimi esiZulwini lufundwa kuze kuyofikwa emanyuvesi. Lokhu kuchaza ukuthi iningi labasebenzisi besichazamazwi bayaludinga lolu hlobo lolwazi. Ulwazi lohlelo lolimi oluchaziwe kulesi sichazamazwi sikaMbatha yilolo oluhambisana nolwazi olutholakala kungaphakathi lesichazamazwi; ingxenye ekuchazwe kuyo amagama.

Uma kufundwa ulimi izingcezu zenkulumo zibalulekile ngoba ulimi lwakhiwe amagama ayizingcezu zenkulumo (Riwayi, 2024:10). Abafundi abaningi abazazi kahle izingcezu

zenkulumo, ngisho abafundi basenyuvesi bayazifunda ngoba akuyona into umuntu ayifunda ihlale emqondeni, kudingeka ukuba zibuyekezwe (Hustiana, 2023:61). UMbatha kulesi sichazamazwi uchaze izingcezu zenkulumo zesiZulu nokusebenza kwazo; Amabizo, izabizwana, isibaluli, umnini, izenzo, isenzukuthi, isibanjalo kanye nesibabazo. Ngezansi kuhlaziywa izingcezu zenkulumo ezitholakala esichazamazwini kanye nolunye ulwazi lohlelo lolimi oluchazwe ngaphansi kwazo:

Amabizo

Isichazamazwi sikaMbatha siveze ukuthi amabizo esiZulwini angena ngaphansi kwezigama zamabizo. Ukuze lawa mabizo afakwe kulezi zigaba kusetshenziswa iziqalo zamagama. UMbatha ukhombise ukuthi izigaba ziqala kusgaba 1 kuya kusgaba 17 wafaka neziqalo zakhona: 1 *um(u)-*, 1a *u-*, 2 *aba-*, 2a *o-*, 3 *um(u)-*, 4 *imi-*, 5 *il(i)-*, 6 *ama-*, 7 *isi-*, 8 *izi-*, 9 *iN-*, 10 *iziN-*, 11 *u(lu)*, 13 *ka-*, 14 *ubu-*, 15 *uku-*, 16 *pha-*, 17 *uku-*. [ikhasi 780]

Kungaphakathi lesichazamazwi umhleli amagama uthi mayewafaka iziqalo zawo wazibhala ngesi-*italic* zahluka kuneziqo zamagama. Umsebenzisi wesichazamazwi uzobe esekwazi ukubona ukuthi lelo gama lingena ngaphansi kwasiphi isigaba uma ebuka isiqalo salo. Isibonelo:

úm(u)fana (bz)- isigaba 1

imithi (bz)- isigaba 3

Izabizwana

UMbatha (2006:780) uchaza isabizwana uthi “Isabizwana simela ibizo emshweni. Sisebenza kuphela nxa ibizo esilimele like lasetshenziswa emshweni ongaphambili, asivele sisetshenziswe nje. Isabizwana siphawuleka ngesijobelelo u: *-na*”.

Umhleli ube eseqhubeka enikeza izabizwana ezinalesi sijobelelo ngokwezigaba. Kuchaphunwe ingxenye yazo:

Isigaba	Isabizwana
1	<i>yena</i>
2	<i>bona</i>

3

wona

4

yona

[ikhasi 780]

Amabizo asetshenziswe njengenezibonelo ngaphansi kwebizo angamelwa ilezi zabizwana ezingenhla. Ibizo elithi umfana elingena kusigaba 1 lingamelwa isabizwana esithi yena sesigaba 1 emushweni. Isibonelo:

-Umfana ufuna ukuyodlala ibhola. *Yena* uyalithanda.

-Umuthi womkhuhlane uyabiza. *Wona* uyaphilisa.

Isibaluli

UMbatha (2006:781) uchaze isibaluli wathi “Isibaluli sisuselwa ebizweni. Iziqalo zaso zakhelwa eziqalweni zamabizo. Iziqo zesibaluli zinhlobombili - kukhona ezinezululo nalezo ezingasebenzisi izelulo”.

Izibonelo:-*dala, -hle, -bi, -bili, khulu, -luma, -hamba, -hleka, nuka, gijima.*

Umhleli ube esekhombisa izibonelo zokuthi iziqalo zesibaluli zakhelwe kulezo zamabizo:

Isigaba

Isivuvumelwano

1

o(mu-)

2

aba-

[ikhasi 781]

Lolu lwazi luzosiza osebenzisa isichazamazwi afunde ukuthi igama eliyisibaluli ulibona kanjani emushweni nokuthi lenza umsebenzi wokuchaza ibizo. Ukwenza isibonelo ngesiqu esithi -
dala:

Umfana omdala uyahamba. (ubunye)

Abafana abadala bayahamba. (ubuningi)

Isibaluli sesithi “*omdala/abadala*” sichaza ukuthi umfana/ abafana abanjani abahambayo.

Umnini

UMbatha (2006:781) uchaza umnini uthi “Umnini ususelwa emabizweni nasezabizweni ngokusebenzisa iziqu zamabizo nezabizwana.”

Umhleli ube esenikeza izimvumelwano zomnini ngokwezigaba. Ukubonakalisa lokho kuthathwe izigaba ezimbili ezilandelayo:

Isigaba	Isivuvumelwano	
1	<i>wa-</i>	
2	<i>ba-</i>	[ikhasi 781]

Isivumelwano somnini siba isiphongozo emabizweni noma egameni eliyisabizwana ngalendlela:

-Uthisha uncoma amamaki womfana. Uthi wona mahle kakhulu.

Izivumelwano zesenzo

UMBatha (2006:782) uthi “izenzo zinezivumelwano ezifuze iziqalo zamabizo. Kusho ukuthi izivumelwano zezenzo zisuselwa eziqalweni zamabizo. Kepha kukhona iziqalo zamabizo ezingakwazi ukwakha ubudlelwano nezenzo. Lezi ziqalo ngu: ka- no: pha-. Zimbili izinhlobo zesivumelwano esiqondene nesenzo: yisivumelwano senhloko yomusho nesivumelwano sesiduku somusho.” Ube esenikeza izivumelwano zenhloko nezivumelwano zesiduku kusigaba ngasinye. Ngezansi kuchaphunwe ezesigaba 1 kuya kusigaba 2a.

Isigaba	Isivumelwano Senhloko	Isivumelwano Sesiduku	
1	u-	-m(u)	
1a	u-	-m(u)	
2	ba-	-ba	
2a	ba-	-ba	[ikhasi 782]

Umhleli uvezile ukuthi amabizo ngokuhlukana kwezigaba asebenzisa izivumelwano ezehlukene nokuthi kwezinye izigaba imvumelwano yenhloko neyesiduku iyafana kwezinye ihlukile. Ukwenza isibonelo ngesigaba 1 nesigaba 2:

isigaba 1

isivumelwano senhloko - Umfundi yabhala.

isivumelwano sesiduku- Umfundi siyamubhalisa.

isigaba 2

isivumelwano senhloko - Abasebenzi bayagibela

isivumelwano sesiduku- Abasebenzi siyabagibelisa.

Isenzukuthi

UMbatha (2006:783) uchaza isenzukuthi uthi “senzukuthi siphetha umqondo omunyethwe yinsizasenzo noma sisebenze njengaso isenzo uqobo.”

Izibonelo:

memfu; dakla; gilikidi; muhlu; ve; bohloholo; gembelekeqe, gumbeqe.

Isibanjalo

UMbatha (2006:784) Isibanjalo sisebenza njengesenzo emushweni. Siyisilandiso. Sisulelwa kulezi zinhlobo zamagama:

(i) ibizo, izib.: *yindoda, (ng)umalume, (ng)amanzi.*

(ii) isabizwana, izib.: *(ng)uye(na), yiso(na), yikho(na).*

(iii) isibaluli, izib.: *(ng)elidala, (ng)abasha, (ng)esilula, (ng)abahlekayo, (ng)okuduma,*

(ng)elinayo

(iv) isikhombiso, izib.: *yileli, yilaba, yilokhuya,*

Umhleli uchaze waphinda wavezela abasebenzisi besichazamazwi ukuthi isibanjalo sisuselwa emagameni ahlukeno nokuthi sisebenza njengesenzo emshweni. Umhleli unikeze ulwazi olungaphelele ngoba akakubalanga ukuthi isibanjalo siyakwazi ukusebenza njengezinye izingcezu zenkulumo emshweni. Izibonelo: isibanjalo esithi *ngamanzi* esisuselwa ebizweni sisangasebenza njengebizo:

-*Ngamanzi* amukise ingane.

Isibanjalo esithi *yilaba* sisangasebenza njengesabizwana sokukhomba:

-Ingane ishaywe *yilaba* abadala.

Indlela umhleli achaze ngayo umsebenzi wesibanjalo iyamulahlekisa lowo osebenzisa isichazamazwi ngoba uyohlala njalo azi ukuthi isibanjalo sisebenza njengesenzo okanye asisebenzise njengesenzo.

Isibabazo

Isibabazo siveza umzwelo ofikela umuntu nxa esesimeni esithile.

Izibonelo:

maye; habo; we; hha; maye-babo; klibhi.

Umhleli uchaza lolu cezu lwengulumo uvezela umsebenzisi ukuthi amagama amanjani ayizibabazo nokuthi isibabazo sisetshenziswa uma kwenzenjani.

3.4 Isiphetho

Lesi sahluko sethule saphinde sahlaziya ulwazi lwesichazamazwi esilimilunye sikaMbatha esinesihloko esithi *Isichazamazwi SesiZulu*. Siqale sethula saphinde sahlaziya Umsebenzi oncomekayo womhleli walesi sichazamazwi wokuchaza amagama ngezincazelo eziqukethe umqondo ophelele, wachaza amagama olimi lokuhlonipha oluyingxeny ebalulekile yolimi lwesiZulu. Salandelisa ngokwethula kanye nokuhlaziya izibonelo ezisetshenzisiwe umhleli esichazamazwini ezelula izincazelo zamagama, zikhombise ukusebenza kwamagama emishweni ziphinde zihlomulise abasebenzisi ngolimi olunothile. Sigcine ngokwethula nokuhlaziya uhlelo lolimi lwesiZulu olutholakele kulesi sichazamazwi olusemqoka uma kufundwa ulimi lwesiZulu. Isahluko esilandelayo sizokwethula sihlaziye ulwazi lwesichazamazwi esilimimbili sikaDent noNyembezi esinesihloko esithi *Scholar's Zulu Dictionary*.

**Isahluko sesine: Ukwethulwa nokuhlaziywa kolwazi lwesichazamazwi esilimimbili esithi
Scholar's Zulu Dictionary sikaDent noNyembezi sangonyaka wezi-2009**

4. Isingeniso

Lesi sahluko sizokwethula siphinde sihlaziye ulwazi olutholakele esichazamazwini esilimimbili sikaDent noNyembezi esithi *Scholar's Zulu Dictionary*. Sizohlaziya indlela amagama achazwe ngayo , ukusetshenziswa kwezibonelo, uhlelo lolimi lwesiZulu kanye nolwazi oluchaza indlela yokuphimisa imisindo yesiZulu.

Isichazamazwi sikaDent noNyembezi isichazamazwi esilimimbili esinezinhlangothi ezimbili. Uhlangothi lokuqala lufaka amagama esiNgisi kube sekunikezwa igama elifana nalo okanye elenza umsebenzi ofanayo lesiZulu. Uhlangothi lwesibili lufaka amagama esiZulu kube sekunikezwa awesiNgisi afana nalo noma enza umsebenzi ofanayo. Ngokuchaza kukaDent noNyembezi (2009:iii) isichazamazwi lesi sihloselwe labo abahluleka ukusebenzisa lezi ezinye izichazamazwi ezilimimbili ngoba bebona ukuthi zichaza kakhulu.

4.1 Ukuchazwa kwamagama

Indlela yokuchaza amagama esichazamazwini ayifani, lokhu kunqunywa uhlobo lwesichazamazwi, inhloso yaso kanye nabasebenzisi esihloselwe bona isichazamazwi. Isichazamazwi esilimilunye angeke sisebenzise indlela efanayo yokufaka nokuchaza amagama naleso esilimimbili ngoba ayikho indlela eyodwa egunyaziwe ukuthi iyona yodwa okumele isetshenziswe kuzo zonke izichazamazwi. Ukufakazela lokhu uGouws noPrinsloo (2005:153) bathi:

the core entries in a bilingual dictionary differs from that of the entries in a monolingual dictionary.

Ukufakwa kwamagama nolwazi ngawo esichazamazwini esilimimbili kuhlukile kunalokho kwesichazamazwini esilimilunye.

Isichazamazwi esilimilunye sihlose ukunikeza incazelo yamagama olimi ngalo ulimi kanti isichazamazwi esilimimbili sona sihlose ukuhumusha amagama olimi lokuqala siwahumushele olimini lwesibili (Gouws, 1996:15). Indlela yokuchaza amagama angeke ifane kulezi zichazamazwi zombili ngoba zombili zisetshenziselwa ukufeza izidingo ezingafani.

UGouws noPrinsloo (2005:152) bathi kwesinye isikhathi abantu basebenzisa isichazamazwi esilimimbili ngethemba lokuthi sinikeza izincazezo zamagama kepha bathole ukuthi sinikeza igama lolimi lwesibili eliqukethe umqondo ofanayo nalelo lolimi lokuqala. Lokhu kwenza isichazamazwi esilimimbili sibukeke sengathi asiwenzi umsebenzi okufanele wenziwe izichazamazwi okuwukunikeza izincazelo zamagama. Ukuze isichazamazwi esilimimbili sibonakale ukuthi siyayifeza inhloso esakhelwe yona, umsebenzisi waso kufanele ayazi ngokuphelele inhloso yaso.

Abahleli bezichazamazwi kungumsebenzi wabo ukuba baqinisekise ukuthi isichazamazwi esilimimbili siyakwazi ukunikeza abasebenzisi ulwazi abaludingayo. Lolo lwazi kufanele lubasize bakwazi ukuqonda umbhalo obhalwe ngolimi lwesibili baphinde bakwazi ukuhumusha nokuthola amagama anomqondo ofanayo olimini lwesibili. Lokhu akuwona umsebenzi olula ngoba izilimi azifani, izinto ezikhona olimini olulodwa kungenzeka zingabikho kolunye ulimi. Umhleli wesichazamazwi kumele athole indlela yokuchaza kuleso simo esinjalo. UGouws noPrinsloo (2005:151-152) bathi zihlukile izindlela zokunikeza umqondo oqukethwe igama esichazamazwini esilimimbili, babala izindlela ezintathu ezisetshenziswayo; *ifull equivalance*, *ipartial equivalance* kanye *nesurrogate equivalance*. UDent noNyembezi esichazamazwini sabo esilimimbili basebenzise zona lezi zindlela ukuqinisekisa ukuthi ofuna ukwazi igama ngolimi lwesibili uyathola ukuthi limeleni kulolo limi.

4.1.1 Ukusetshenziswa kwefull equivalance

Isichazamazwi esilimimbili sidalelwe ukuba sinikeze amagama olimi ngolunye ulimi (Gauton, 2008:107). Lokhu ikona uGouws noPrinsloo abakubiza *ngetranslation equivalance*. NgokukaGouws noPrinsloo (2005:154) *ifull equivalance* indlela esetshenziswa abahleli yokufaka amagama asho ngqo okufanayo kuzo zombili izilimi. Lisuke lingekho elinye igama elingasetshenziswa elimqondofana naleli elikhona. UGouws (2002:196) uthi lawa magama asuke equkethe umqondo ofanayo futhi enza umsebenzi ofanayo kuzo zombili izilimi. Ngezansi amagama acaphunwe esichazamazwini sikaDent noNyembezi ohlangothini lokuqala achazwe ngalendlela:

zebra (n) idube.

[ikhasi 345]

waterfall (n) impophoma.

[ikhasi 337]

glass jar (n) ujeke oyingilazi.	[ikhasi 126]
welding (n) ukushisela.	[ikhasi 7]

Lawa alandelayo atholakala ohlangothini lwesibili olifaka amagama esiZulu kube sekunikezwa awesingisi anomqondo nomsebenzi ofanayo:

-cula (v) sing.	[ikhasi 375]
-gqila (-i) (isi- izi-) (n) slave.	[ikhasi 410]
-ehlukanisa (v) separate.	[ikhasi 388]
-zolo (ama-) (n) dew.	[ikhasi 581]

4.1.2 Ukusetshenziswa kwepartial equivalence

Kunamagama olimi athi uma esehumushelwa olimini lwesibili kutholakale ukuthi achaza izinto ezihlukene okanye abamabili noma ngaphezulu amagama anomqondo ofana nawo. Abahleli bezichazamazwi kufanele ke baveze ngokuphelele ukuthi amagama aguquka kanjani olimini lwesibili. UGouws noPrinsloo (2005:152) bathi lolu hlobo lwamagama achazwa kusetshenziswa indlela yepartial equivalence. NgokukaGouws (2002:197) ipartial equivalence isetshenziswa lapho igama lolimi lokuqala uma selihumushelwa olimini lwesibili lifike lingabi igama elilodwa. Ipartial equivalence isebenza ezimweni ezimbili; esimweni selexical divergence nasesimweni sesemantic divergence. Lezi zimo zichazwe uma kuhlaziywa amagama asebenzise indlela yepartial equivalence ngezansi.

Okokuqala, ilexical divergence isimo lapho uma igama selihumushelwa olimini lwesibili akubi negama elilodwa eliqukethe umqondo ofana nowalo igama kepha kuba namagama amqondofana, angaba mabili noma ngaphezulu. Kulesi sichazamazwi sikaDent noNyembezi, ohlangothini lokuqala amagama amaningi achazwe kusetshenziswa le ndlela yepartial equivalence. Amagama esiNgisi anikezwe amagama amqondofana olimi lwesiZulu. Umsebenzisi wesichazamazwi ofuna ukuhumusha amagama esiNgisi uzobe esekhetha afuna ukulisebenzisa. Lawa amagama esiNgisi alandelayo atholakala esichazamazwini:

wealth (n) ingcebo; umnotho; ubucebi.	[ikhasi 338]
soon (adv.) masinyane; shesha;	

ngesikhashana; ngokushesha; qede (as
s. as).

[ikhasi 285]

listen (n) -zwa; beka indlebe; lalela.

[ikhasi 171]

Okwesibili, uma igama lithi selihumushelwe olimi lwesibili liba nemiqondo ehlukile; liba mqondomningi, lokhu kubizwa ngokuthi *isemantic divergence*. Nawo lawa magama aloluhlobo atholakala emaningi ohlangothini lokuqala lesichazamazwi oluhumusha amagama esiNgisi ngesiZulu. Kuwumsebenzi wabahleli besichazamazwi ukukhombisa ukuthi igama uma lihumushiwe liba namagama amaningana amqondomningi. UDent noNyembezi bakwazile ukuveza amagama esiNgisi okuthi uma ehumushwa abe mqondomningi njenga nalawa:

beam (n) ugongolo; umjanjatho; umshayo;

umsebe (b. o light). (v) manazela.

[ikhasi 22]

Leli gama lesiNgisi lisho izinto ezehlukene ngesiZulu. Okokuqala, amagama amathathu okuqala asho into eyakhiwe yokweseka isakhiwo sophahla lwendlu. Okwesibili, lisho ukukhanya. Okwesithathu, lisho ukucwebezela kwento.

cast (n) ukuphonsa; ibanga lokuphonsa

(distance thrown); insonge (c. in the

eye); iqembu labadlali (c. of actors);

insimbi ebunjiweyo (c. iron); umebuzo

(c. skin).

[ikhasi 39]

Leli gama liphenduka libe amagama amaningi olimini lwesiZulu. La magama aqukethe imiqondo ehlukene njengokuchaza kwabahleli.

bat (n) ilulwane; ibhekezansi; igomonqo;

iphini lokuphebeza (as in cricket). (v)

phebeza.

[ikhasi 21]

Leli gama limqondo mningi, liyibizo liphinde libe isenzo. Ekubeni ibizo, amagama amathathu okuqala amagama esilwane liphinde libe isenzo ngokuba igama lento yokudlala umdlalo wekhilikithi.

4.1.3 Ukusetshenziswa kwesurrogate equivalence

Kukhona amagama ezinto akhona olimini angekho kolunye ulimi. Lokhu kuntuleka kwamatemu uGouws noPinsloo (2005:155) bathi kubizwa nge*lexical gap*. UGouws (2002:199) uchaza uthi:

The existence of lexical gaps in any given language is not uncommon. What would be uncommon for a lexicographer, however, would be to enter no translation equivalent at all for a particular source language form.

Ukuntuleka kwamatemu akusiyona into engajwayelekile kuzo zonke izilimi. Into engengajwayeleka ukuba umhleli akhethe ukungalihumushi itemu lolimi okususelwa kulona.

Ukuntuleka kwamatemu kujwayeleke ukwenzeka uma izilimi ezisetshenziwe esichazamazwini kuyizilimi ezihlukene ngokwezinga lokuthuthuka, okufana naso isiNgesi nesiZulu. IsiNgesi sinamagama ezinto zobuchwepheshe angekho esiZulwini. Kwesinye isikhathi kuba amagama ezinto ezihambisana nosiko lwempilo lwalolo limi ezingekho kwezinye izilimi.

Kuwumsebenzi womhleli wesichazamazwi ukuba athole indlela yokuchaza lawa matemu alolu hlobo, okubalulekile ukuba lowo osebenzisa isichazamazwi angancisheki ulwazi. UGauton (2008:114) uthi uma abahleli besichazamazwi bebhekene nale nselelo yokuntuleka kwamatemu olimini lwesibili, bathola indlela yokuhumusha amatemu ngokuwachaza. Lesi senzo uGouws noPrinsloo (2005:159) basibiza ngokuthi *isurrogate equivalence*, igama linikezwa incazelo. UZgusta (2006:546) ubona ukuthi lendlela yokuchaza iyone ebukeya ingcono ngoba inikezwa ulwazi oluningana ngengama.

UDent noNyembezi bayisebenzisile lendlela yokunikeza incazelo esetshenziswa ezichazamazwini ezilimimbili. Uma bechaza igama banikeza incazelo equkethe umqondo ophelele neveza ubunjalo baleyo yinto echazwayo. Amagama abawachazile atholakala ezinhlangothini zombili zesichazamazwi. Ngezansi amagama achazwe ngendlela ye*surrogate equivalence* atholakele ohlangothini lokuqala oluhumushela amagama esiNgesi esiZulwini:

boomerang (n) isikhali sabomdabu

eOstreliya esithi singaphonswa sibuyele

kosiphosileyo.

[ikhasi 29]

Indlela elichazwe ngayo leli gama liyazisho ukuthi liqonde isikhali saphesheya okungesona esalapha eNingizimu.

triplets (n) abantwana abathathu abazalwa

muntu munye ngasikhathi sinye.

[ikhasi 317]

Izingane ezizaleke ngalendlela zikhona nasesizweni samaZulu kodwa alikho igama elilodwa eliqonde ukuzaleka ngalendlela. Ukwethula umqondo waleli gama abahleli bakhethe ukuba bachaza ukuthi liqondeni.

telegraph (n) umshini wokushaya ucingo.

(v) shaya ucingo. (a) -ocingo; izigxobo

zocingo (t. poles).

[ikhasi 306]

Izinto eziyimishini azijwayele ukuba namagama olimini lwesiZulu ngoba zidabuka kwamanye amazwe. Kujwayeleke ukuba kubukwe umsebenzi walowo mshini kube sekutholakala indlela ozochazwa ngayo uma kukhulunywa ngawo. Leli gama lesiNgisi elithi *telegraph* abahleli besichazamazwi bakhethe ukuba bachaze ukuthi *itelegraph* leyo isetshenziselwani kunokuba bangachazi lutho ngalo. Ofuna ukubhala okanye ukubeka inkulumo enaleli gama ngesiZulu usezosebenzisa ukuchazwa kwalo. Isibonelo: Umama uzocela bathumele umyalezo emsebenzini kababa **ngomshini wokushaya ucingo**.

UZgusta (2006:546) uthi amagama osiko lwempilo ngamanye wamagama adinga ukuba achazwe uma efakwa esichazamazwini. Lawa magama atholakala ohlangothini lwesibili lwesichazamazwi. Umsebenzisi wesichazamazwi ofunda ulimi lwesiZulu uyakwazi ukusebenzisa lolu hlangothi uma efuna ulwazi ngegama lesiZulu angaliqondi. Isichazamazwi sizobe sesimnikeza igama lesiNgisi elinomqondo ofanayo okanye. Esimweni sokuntuleka kwamatemu, igama lizochazwa njengoba kwenziwe kulawa alandelayo:

-khatha (inkatha izin-) (n) woven ring of

grass or cloth used to protect the head

when carrying a head load; coil of wire

or rope; secret ring of herbs made by

tribal doctor and used to ensure safety;

unity and loyalty of tribe.

[ikhasi 441]

Leli gama lisho izinto ezehlukene kodwa zihlobene ngokuba yisiyingi. Incazelo yokuqala neyesithathu iqondise kokwakhiwa ngabantu abangamaZulu. kungaba inkatha yokubekela

ekhanda noma inkatha yesizwe. Zombili lezi zinto azikho esilungwini ngoba usiko lwempilo lwabamhlophe alufani nolwamaZulu.

-lobola (v) give cattle for bride.

lobola ngelanga - pay all bride price.

at same time.

[ikhasi 460]

Ukulobola isiko lwamaZulu, nezinye izizwe zaseNgingizimu Afrika ziyalwenza futhi zinawo amagama azo aqonde lona leli siko. IsiNgisi asinalo igama eliqonde leli siko ngoba siwulimi lwabantu basentshonalanga abalandela amasiko ahlukile. Abahleli balichazile ngolimi lwesiNgisi leli siko ukuze lowo ofuna ukwazi ukuthi kuyini ukulobola aqonde ukuthi kwenziwani uma kulotsholwa.

-tokoloshe (u-o-) (n) mythical being

supposed to live in rivers and used for

witchcraft.

[ikhasi 564]

Utokoloshe umuntu abantu abangamaZulu abakholelwa ukuthi ukhona, kujwayelwe ukuxoxwa ngaye ezinganekwaneni. Olimini lwesiNgisi alikho igama likatokoloshe ngoba abantu abakhuluma lolu limi abakholelwa kuyena.

Lawa magama ahlobene nosiko lwempilo nezinkolelo zabantu abangamaZulu abahleli bekufanele ukuthi bawachaze. Abantu abasebenzisa lesi sichazamazwi kufanele ukuthi bazohlangabezana nawo uma bexhumana nabantu abakhuluma isiZulu okanye uma befunda ulimi. Bebezobhekana neselelo yokungazi ukuthi achaza ukuthini lawa magama kube sekubanzima ukuba baqonde inkulumo noma umbhalo ngokuphelele.

4.1.4 Ukusetshenziswa kwamagama abolekiwe

Kwesinye isikhathi uma kukhona ukuntuleka kwamatemu olimini lwesibili abahleli besichazamazwi babuye basebenzise amagama abolekilwe. NgokukaMaphumulo (2021:181) “La magama, imvamisa yawo, abolekwa kulezi zilimi lapho kunokugudlana okuthile kwalezi zilimi emiphakathini nasempilweni eyejwayelekile”. IsiZulu sibuye siboleke amagama olimini lwesiNgisi kanye nesiBhunu ngoba izona zilimi esixhumene nazo ngenxa yemfundo, imisebenzi eyenziswayo kanye nokusetshenziswa kwezobuchwepheshe ezafika nabanikazi

balezi zilimi. Lezi izibonelo zamagama esiZulu atshelekiwe atholakala esichazamazwini sikaDent noNyembezi (2009):

aspirin (n) iaspirini; umuthi odambisa

ubuhlungu; umuthi owehlisa ukushisa

komzimba.

[ikhasi 16]

xylophone (n) izilofoni; into esalupiyane

umdlali wayo ushaya izincezwana

ngesando esincane ziveze umnyuziki.

[ikhasi 344]

ambulance (n) iambulense; imoto yohlaka;

imoto yesibhedlela.

[ikhasi 9]

Lawa magama abolekiwe akavele asetshenziswe njengoba enjalo, ayaguqulwa ukuze abizeke futhi abhaleke kulandelwa imithetho yolimi lwesiZulu. Abahleli besichazamazwi basebenzise igama elithi igilobhu elithathelwe egameni lesiNgisi elithi *globe* elimqondofana naleli elithi *light bulb*.

light bulb (n) igilobhu.

[ikhasi 170]

Ukuze lifane namanye amagama esiZulu liqaliswe ngonkamisa u (i) ngoba wonke amagama esiZulu aqala ngonkamisa. Ingxenye yokuqala yegama ethi (*gl*) iguquliwe ongwaqa bahlukaniswa ngonkamisa u (i) ngoba inhlanganisela yomsundo u(*gl*) ayivumelekile ngokobhalomagama lwesiZulu. Unkamisa u(*b*) ozwakala njengobhamu owundebembili kuleli gama lesiNgisi ukhishiwe kwasetshenziswa ubhawu ongundebembili wesizulu u(*bh*). kube sekugcinwa ngonkamisa u (u).

4.2 Ukusetshenziswa kwezibonelo

Abahleli bezichazamazwi zakudala babekholelwa ukuthi izibonelo azinamsebenzi esichazamazwini kodwa ngokuhamba kweminyaka zasetshenziswa uma kuchazwa amagama. Kulapho okwaqala kwabonakala khona ukuthi zinawo umthelela wokusebenziseka kwesichazamazwi (Al-Ajmi, 2008:16). Izichazamazwi zanamuhla sezikwazi ukunikeza ulwazi

oluningi ngamagama nokusebenza kolimi, ukusetshenziswa kwezibonelo ngenye yezindlela yokwethula ulwazi. Esichazamazwini sikaDent noNyembezi abahleli bayisebenzisile imisho eyizibonelo kodwa lokhu bakwenze emagameni ambalwa.

Umsebenzi wezibonelo esichazamazwini ukukhanyisela osebenzisa isichazamazwi umqondo wegama ziphinde zikhombise ulwazi lohlelo lolimi (Al-Ajmi, 2008:16). Ulimi lwesiZulu ulimi oluhlanganisayo phecelezi (*conjunctive language*) kanti isiNgisi siyahlukanisa (*disjunctive language*). Olimini lwesiZulu imvumelwano yebizo ihambisana negama elizolandela kanti olimini lwesiNgisi iba yigama elizimele. Imisho eyizibonelo izobe isikhombisa umsebenzisi wesichazamazwi ukuthi amagama afana nongumnini, ibizo, isabizwana kanye nesibaluli imvumelwano yawo isiselwa esiqalweni sebizo. Isibonelo:

-thupha (isi- izi-) (n) six; thumb.

izithupha ziya emasini- people alike in
all respects.

[ikhasi 561]

Isenzo u ya sithathe isivumelwano sikamenzi u (zi-) esiqalweni sebizo esithi (izi-).

-xhaxha (u-) (n) an array.

*uxhaxha lwamashashi/lwezikhali/
lwamasosha* - an array of horses/
weapons/soldiers.

[ikhasi 575]

uxhaxha lwamashashi

uxhaxha lwezikhali

Ibizo elithi uxhaxha lingena esigabeni 6 esinesiqalo esiphelele u (ulu-). Isiqalo sebizo elithi uxhaxha ngu (u-) isivumelwano sikamenzi esisuselwe esiqalweni esiphelele sesigama ngu (lu-). Amagama angu-ongumnini (lwamashashi) kanye nelithi (lwezikhali) iziqalo zawo zithathelwe kwisivumelwano sebizo u (lu).

Izibonelo eziningi esichazamazwini sikaDent noNyembezi ziyizisho. Izibonelo:

-bheca (v) smear; slander.

ukubheca ngobende - to deceive; to
blame falsely.

ukubheca ngehlazo - to slander; to

accuse falsely.

[ikhasi 358]

-akha (v) build; construct.

ukwakha uzungu - to plot against someone.

ukwakha ugobe - to plot against someone.

[ikhasi 347]

Kuwo womabili lawa magama abahleli basebenzise izibonelo eziyizisho. Kuleli lokuqala izibonelo zelula umqondo wegama lesibili elithi *slander*. Zenza umsebenzi wokhanyisa umqondo wegama lesiZulu elithi -bheca. Kuleli lesibili igama izisho zinencazelo eyodwa kodwa zelula umqondo wesenzo sokhwakha kusetshenziswa amaqhinga. Ababhali abagcinanga ngokufaka izisho kodwa isisho ngasinye basichazile ngolimi lwesiNgisi. Lokho kusiza umsebenzi wesichazamazwi ukuba aqonde ukuthi isisho sichaza ukuthini. Abasebenzisi uma sebezinqonda izisho basuke sebengakwazi ukuzisebenzisa uma bekhuluma okanye bebhala.

4.3 Ulwazi lohlelo lolimi

Izichazamazwi zanamuhla zinohlobo oluningi lolwazi oselufakiwe kuzo (Nkomo, 2009:30). Izichazamazwi zanamuhla zinolwazi olwengeziwe oluhloselwe ukuba lusize abazisebenzisayo. UDent noNyembezi abagcinanga ngokunikeza amagama olimi ngolunye ulimi kepha baveze ukuthi amabizo esiZulu ahlukane ngokwezigaba. Ukuhlukana amabizo esiZulu ngokwezigaba akukona ukuqoqa amagama awuhlobo olulodwa kuphela kepha izigaba zamabizo esiZulu ziveza ukuthi amabizo esiZulu aneziqalo neziqo. Isiqalo sebizo isona esikhombisa ukuthi ibizo lingena kwesiphi isigaba. UDent noNyembezi basebenzise izigaba zamabizo zikaDoke ezihlukanisa amabizo esiZulu ngezigaba eziyisishiyagalombili. Isigaba ngasinye sinobunye nobuningi bamabizo angena khona ngaphandle kwalezo zigaba ezinamabizo angenabo ubuningi okanye ubunye. Lezi izibonelo zezigaba zamabizo ezichazwe uDent noNyembezi:

1. umu-ntu, aba-ntu
um-fundisi, aba-fundisi
um-shayeli, aba-shayeli
(umu-> aba-)
1. (a) u-baba, o-baba

u-dade, o-dade
u-sheleni, o-sheleni
(u-o-)

2. um-lenze, imi-lenze
um-thunzi, imi-thunzi
umu-thi, imi-thi
(umu-imi-)

NgokukaMafela (2016:453) ukufakwa kwezigaba zamabizo esichazamazwini kusiza abafundi babone ukuthi igama liguquka kanjani uma lisuka ebunyeni liya ebuningini. Uhlangothi lwesibili lwesichazamazwi lunamagama esiZulu afakwe ngeziqu. Eduze kwamagama angamabizo kunikezwe iziqalo zobunye nobuningi ngendlela elandelayo:

-duduzi (um- aba-) (n) comforter. [ikhasi 386]

-ntanga (u- o-) (n) one of the same age group. [ikhasi 497]

-thiyane (um- imi-) (n) kitten. [ikhasi 558]

-fula (um- imi) (n) river. [ikhasi 397]

Uma umsebenzisi wesichazamazwi ezifundile izigaba zamabizo kungaphambili lesichazamazwi uzobe esekwazi ukubona ukuthi ibizo elithi duduzisa lingena esigabeni u1 ngoba lisebenzisa isiqalo sobunye u (um-) nesiqalo sobuningi u (aba). Ibizwe elithi ntanga lona lingena esigabeni u1 (a) ngoba lisebenzisa isiqalo sobunye u (u-) nesobuningi u (o-). Womabili amabizo asekgucineni angena esigabeni u2 ngoba uma esebunyeni aqala ng (um-) uma esebuningini aqala ngo (imi-).

Ekuchazeni izigaba zamabizo abahleli bavezile ukuthi kunamabizo angenabo ubunye amanye akanabo ubuningi. Isibonelo: isigaba 3 sinesiqalo sobunye u (ili) nesobuningi u(ama) kubuye kungene amagama angayi ebunyeni, asebenzisa isiqalo sobuningi kuphela:

3. i-qanda, ama-qanda
i-bhola, ama-bhola
i-dolo, ama-dolo
(i-ama-)

-andla (ama-) (n) strength; power. [ikhasi 348]

-khaza (ama) (n) cold. [ikhasi 441]

Amanye ababizo akabaleki; angeke sisho ukuthi asebunyeni noma asebuningini. UDoke lawa magama uwafaka esigabeni u7 onesiqalo u (ubu-) no8 onesiqali u (uku). Izibonelo:

-hle (ubu) (n) beauty; pleasure.

-sha (ubu) (n) youth; newness. [ikhasi 536]

-dla (uku) (n) food; eating. [ikhasi 381]

-zinyeza (uku) (n & v) feel uneasy; have
guilty conscience; feel awkward. [ikhasi 581]

4.4 Indlela yokuphimisa

Ulimi ngalunye luba nendlela oluphimisa ngayo ongwaqa nonkamisa abasetshenziswayo kulolo limi. Ngokukusho kukaGouws noPrinsloo (2005:121-122) ukuphimisa ezilimini zaseNingizimu Afrika iphimbo (*tone*) liguquka ngezindela eziningi. Uma kuphimiswa isiZulu iphimbo liguquka ngezindlela eziyisishiyagalolunye. Ukuchazwa kokuphimiswa kwemisindo yolimi kusiza umuntu ofunda lolo limi akwazi ukuguqula iphimbo lihambisane nendlela yokuphimisa imisindo yolimi ukuze amagama ezowaphimisa kahle. Uma umuntu ofunda ulimi okanye ohumushayo ekwazi ukuphimisa amagama olimi ngendlela efanele uba nokuzethemba. Izihloko ezilandelayo zihlaziya indlela yokuphimisa ethathelwe esichazamazwini sikaDent noNyembezi.

4.4.1 Ukuphimiswa kwemisindo engonkamisa

Onkamisa abakhona olimini lwesiZulu bayafana nalabo besiNgisi. Umehluko ukuthi indlela abaphimiswa ngayo ihlukile kuzo zombili izilimi. Isichazamazwi sikaDent noNyembezi sichaza indlela yokuphimisa onkamisa besiZulu, bachazwe ngolimi lwesiNgisi. Uma bechazwa onkamisa abahleli basebenzisa imisindo yonkamisa esemagameni esiNgisi:

Vowels

a *is pronounced as in the English word "bark", e.g. udaka (mud).*

e usually is pronounced as in the English word "bed", but also as in the English word "lay", e.g. deda (move aside); ihele (row of people).

i is pronounced as in the English word "feast", e.g. biza (to call).

o is used to represent two sounds as in the English words "shawl" and "coat", e.g. ibhola (ball); isigodi (ravine).

u is pronounced as in the English word "fool", e.g. imbuzi (goat).

Semi-vowels

y is pronounced as in the English word "yeast", e.g. uyise (his/her father).

w is pronounced as in the English word "well", e.g. amawele (twins).

Umuntu ofundayo noma ohumushela esiZulwini kufanele afunde indlela yokubaphimisa onkamisa ngesiZulu ukuze uma ephimisa igama aliphimise ngendlela efanele yesiZulu. UNkomo (2012:122) uthi ulwazi oluchaza indlela yokuphimisa esichazamazwini lusiza uma umsebenzisi efuna ukwakha inkulumo ngolimi lwesibili okanye uma efuna ukufunda okubhalwe ngolimi lwesibili. Lokhu kuchazwa konkamisa kuzomsiza lowo okhuluma ulimi lwesiNgesi ofuna ukhumushela inkulumo esiZulwini. EsiNgesini unkamisa u (e) ubuye uphimiswe okonkamisa u (i) esiZulwini. Isibonelo: egameni elithi *concrete* lesiNgesi elisho ukhonkolo u (e) wokuqala uphimiswa njenga no (i) esiZulwini. Egameni lesiNgesi elithi *bite* elisho ukuluma unkamisa u (i) uphimiswa sengathi igama lehlo lesiNgesi elithi *eye* okuwumsindo ongekho esiZulwini. Kubalulekile ukuthi abasebenzisi besichazamazwi bakwazi ukuhlukanisa indlela yokuphimisa onkamisa ezilimini ezihlukene.

4.4.2 Imisindo yongwaqa abakhona esiNgesini abaphimiswa ngokuhlukile esiZulwini

Kunongwaqa abatholakala olimini lwesiZulu kanye nolwesiNgesi kodwa ukuphimiswa kwabo akufani. Uma umuntu engazi ukuthi baphimiswa ngendlela ehlukile, esiZulwini uzophimisa amagama esiZulu ngendlela engalungile. Umphumela walokho ukulahleka komqondo wegama. Abahleli besichazamazwi bayichazile le misindo ukuthi iphimiswa kanjani olimini lwesiZulu:

ph *this is the aspirated form of the "p" sound. It is never pronounced as in the English word "phone", e.g. phatha (to hold).*

Olimini lwesiNgesi lo msindo uphimiswa njengongwaqa u (f). Isibonelo: *phone*- ifoni.

c *this is a click sound. It is the sound sometimes made in English to express exasperation.*

The sound is made by pressing the tip of the tongue against the forepart of the upper mouth,

and then withdrawing it, e.g. cela (to ask); ceba (to inform against).

Zimbili izindlela zokuphimisa lo msindo esiNgisini, uphimiswa njenga nomsindo u (s) noma njenga nomsindo u (k) wesiNgisi. Uma ulandela imisindo yesiNgisi u (e, i no y) uphimiswa njenga nomsindo u(s). Isionelo. *cent-* isenti. Uma elandela yinoma emiphi eminye imisindo yesiNgisi uphimiswa njenga nomsindo u(k) wesiNgisi. Isibonelo: *cake-* ikhekhe.

nc *this is a nasalised sound. It is a combination of the "n" sound and the "c" click sound. e.g.*

ncika (lean against).

EsiNgisini uma kuphimiswa lo msindo kuhlangukiswa imisindo emibili u(n) kanye no (s). Isibonelo: *science-* isayensi. Uma umsebenzisi wesichazamazwi ezofunda le ndlela yokuphimisa echazwe abahleli kuzomsiza akwazi ukuyiphimisa ngendlela yolimi lwesiZulu.

4.4.3 Imisindo yongwaqa abangekho esiNgisini

Kunemisindo engatholakali olimini lwesiNgisi etholakala olimini lwesiZulu njenga nalena echazwe abahleli:

gq *this is a voiced combination of the "g" sound and the click sound "q", e.g. gqabuka (be torn off).*

gx *this is a voiced combination of the "g" sound and the click sound "x", e.g. imigxala (crow bars).*

x *this is the sound sometimes made, to indicate exasperation, or to urge a horse on to greater speed, e.g. ixoxo (frog).*

q *this is a click sound. In order to sound this press the front part of the tongue against the upper part of the mouth, and then release the tongue sharply, e.g. qamba (make up).*

Abahleli besichazamazwi bathe uma bechaza imisindo yomgwaqa besiZulu kwavela ukuthi kunemisindo etholakala olimini lwesiZulu engatholakali olimini lwesiNgisi. Okhuluma ulimi lwesiNgisi angase angazi nokuthi uzoqala ngakuphi uma ephimisa le misindo ngoba kweminye

kusuke kuhlangele ongwaqa angakaze ababone behlangana olimini lwesiNgisi. Ukuzifundisa, angasebenzisa le ndlela ekuchazwe ngayo alingise.

4.5 Isiphetho

Lesi sahluko sethule saphinde sahlaziya indlela kanye yokuhumusha nokuchaza amagama. ukusetshenziswa kwezibonelo, uhlelo lolimi lwesiZulu sagcina ngokwethula nokuchaza ulwazi ngendlela yokuphimisa onkamisa nongwaqa besiZulu. Ulwazi olwethulwe abahleli balesi sichazamazwi oluhlaziye kulesi sahluko lukhombisa ukuba ulwazi oluyisisekelo sokufunda ulimi lwesiZulu njengolimi olwengeziwe. Isahluko esilandelayo isahluko sokugcina. Sizokwethula okutholwe ucwaningo siphinde siveze neziphakamiso zomcwaningi.

Isahluko sesihlanu: Okutholwe ucwaningo, iziphakamiso kanye nesiphetho

5. Isingeniso

Lesi sahluko isahluko sokugcina socwaningo. Kulesi sahluko kuzophenduleka ukuthi isichazamazwi sikaMbatha esilimilunye esinesihloko esithi *Isichazamazwi SesiZulu* kanye nesikaDent noNyembezi esilimimbili esinesihloko esithi *Scholar's Zulu Dictionary* zingabamba qhaza lini ekufundiseni nasekuthuthukiseni ulimi lwesiZulu. Lokhu kuzokwenzeka ngokuthi kuqale kwethulwe okutholwe ucwaningo ngesikhathi kwethulwa futhi kuhlaziywa ulwazi oluqokethwe isichazamazwi ngasinye. Kuso lesi sahluko, umcwaningi uzokwethula iziphakamiso anazo ngezichazamazwi ezisetshenziwe kulolu cwaningo.

5.1 Okutholwe ucwaningo ngesichazamazwi esilimilunye sikaMbatha

Okokuqala, ucwaningo luthole ukuthi isichazamazwi sikaMbatha siwumqulu olondoloza ulimi lwesiZulu. Senza umsebenzi omkhulu wokuchaza amagama olimi lwesiZulu ngesiZulu. Indlela umhleli achaze ngayo amagama uqinisekise ukuba incazelo ngayinye iqukethe umqondo ophelele ngokusebenzisa amasemantic features. Izincazelo ezinikezwe amagama izincazelo ezingasetshenziswa ofunda ulimi ngoba amagama achazwe ngezincazelo ngqo.

Okwesibili, ucwaningo luthole ukuthi umhleli ukwazile ukuveza ukuthi olimini lwesiZulu kunamagama aqukethe imiqondo ehlukeni. Kulolu hlobo lwamagama umhleli uhlukanise ngezombolo imiqondo equkethwe yigama. Osebenzisa isichazamazwi sekulula kuba abone ukuthi igama limqondomningi futhi achazeleke ngayo imiqondo yegama, uma igama elisebenzisa noma elizwa enkulumweni uzobe esazi ukuthi liqukethe muphi umqondo.

Okwesithathu, ucwaningo luthole ukuthi isichazamazwi sikwazile ukuveza ukuthi ulimi lwesiZulu lunamagama asetshenziselwa ukuhlonipha abantu, izinto kanye nezimo ezithize. Ulimi lokuhlonipha luyingxenye yosiko lwempilo lwamaZulu ngakho kubalulekile ukuba lubalwe uma kufundwa isiZulu. Umuntu ongezwa lawa magama esetshenziswa emphakathini abe engawazi ukuthi achaza ukuthini uzobe eseluthola usizo esichazamazwini awaqonde ukuthi ahlonipha maphi amagama. Umhleli uma ewafaka lawa magama esichazamazwini uwafake nalolu phawu (*) oluwahlukanisa kwamanye amagama ekupheleni kwegama kanje:

úm(ú)phatho^x (bz) - um(u)khonto.

[ikhasi 552]

Le ndlela yokuphawula ihlukanisa amagama awulimi lokuhlonipha namagama amqondofana ngoba abantu banakho ukudidanisa amagama okuhlonipha kanye namagama amqondofana.

Okwesine, ucwaningo luthole ukuthi ingxenye yamagama achazwe kulesi sichazamazwi ngamagama aphathelene nosiko lwempilo lwamaZulu. Ulimi angeke uluhlukanise nosiko lwempilo lwabantu ngoba ulimi luchaza indlela abantu abaphila ngayo. Ngakho ke kuwumsebenzi omuhle ukufakwa kwalamagama ngoba kuyindlela yokulondoloza usiko lwempilo lakwaZulu ukuze lube yingxenye yokufundwa kolimi.

Okwesihlanu, ucwaningo luthole ukuthi isichazamazwi senza umsebenzi owengeziwe ngaphezulu kwalowo oyinhlosongqangi wokuchaza amagama olimi. Sisebenzise imisho eyizibonelo. Le ngxenye yolwazi ibonakala inomthelela omuhle wokusebenziseka kwesichazamazwi ngenxa yezizathu ezilandelayo. Okokuqala, kutholakale ukuthi isichazamazwi sisebenzise imisho ejwayelekile njengezibonelo ukwelula incazelo yegama. Osebenzisa isichazamazwi uma engakwazanga ukuyiqonda ngokwanele incazelo enikezwe igama angayithola emushweni oyisibonelo. Ukusetshenziswa kwegama emushweni kuphinde kusize lowo ofundayo ukuba abone ukuthi lisebenza kanjani esimweni sangempela. Lokhu kusiza bona abasebenzisi besichazamazwi bakwazi ukuzakhela eyabo imisho equkuthe imiqondo ephelile. Okwesibili, kutholakele ukuthi isichazamazwi sisebenzise izaga kanye nezisho njengemisho eyizibonela. Ngalesi senzo isichazamazwi sihlomulisa abasebenzisi besichazamazwi ngolimi olunothile lwesiZulu. Okuncomekayo ukuthi umhleli wesichazamazwi akagcinanga ngozifaka nje izaga nezisho kepha uzichazile ukuthi zichaza ukuthini. Ngakhoke abasebenzisi abagcini ngokuzazi kuphela kepha bayaziqonda ukuthi ziqukethe mqondo muni. Bazobe sebekwazi ukuzisebenzisa uma bebhala noma bethula inkulumo.

Ngenhla kubalulwe iqhaza lemisho eyizibonelo esichazamazwini, kodwa ucwaningo lubuye lwathola inkinga ngokufakwa kwezibonelo. Umhleli wesichazamazwi akabanga nayo inhlalanjalo uma efaka imisho eyizibonelo esichazamazwini. Kutholakele ukuthi maningi amagama esichazamazwini anganikezwanga ngisho nesisodwa isibonelo. Amagama akhombisa ukunakwa kakhulu uma kuziwa kulesi senzo amagama ayizenzo, izibabazo, izenzukuthi. Kutholakale ukuthi ambalwa kakhulu amagama angamabizo afakelwe izibonelo. Ukungabikho kwezibonelo kwamanye amagama kuncisha umsebenzisi wesichazamazwi ulwazi ngegama alutholayo kwamanye amagama anezibonelo.

Okokugcina, ucwaningo luthole ukuthi isichazamazwi lesi siquthe olunye olwazi olwengeziwe futhi olubalulekile uma kufundwa ulimi. Ingxenye engemuva yalesi sichazamazwi yethule uhlelo lolimi lwesiZulu. Kutholakale ukuthi umhleli uchaze izingcezi zenkulumo zesiZulu; ibizo, isenzo, isibaluli, umnini, isenzukuthi, isibanjalo kanye nesibabazo. Ulwazi olutholakele ngaphansi kocezu ngalunye luchazwe ngezansi.

Ngaphansi kwebizo umhleli usichazele ingxenye ebalulekile yohlelo lolimi okuyizigaba zamabizo. Usebenzise izigaba zamabizo ukukhombisa ukuthi olimini lwesiZulu ahlukaniseka ngezigaba. Akagcinanga ngokuveza izigaba kuphela kepha uveze iziqalo zamabizo angena esigabeni ngasinye. Le ngxenye ibalulekile uma kufundwa ulimi lwesiZulu ngoba iveza ukuthi amabizo esiZulu ahleleke kanjani. Iphinde iveze ukuthi ibizo lisebenzisa siphilisi isiqalo ebunyeni nasebuningini. Inkinga etholwe ucwaningo ukuthi umhleli akanikezanga amagama angamabizo njengezibonelo ukuze kubonakale ukuthi amagama anjani angena ngaphansi kwesiphilisi isigaba. Umhleli wesichazamazwi uchaze ukuthi kunamagama amela amabizo emshweni okuyizabizwana. Ukwazile ukuveza ukuthi njengoba amabizo ekwazi ukusuka ebunyeni aye ebuningini kwenzeka ngendlela efanayo nakuzabizwana.

Umhleli wesichazamazwi uchaze ucezu lwenkulumo isibalulali ngokuthi sisuselwa ebizweni. Uveze iziqu zesibaluli kanye nezivumelwano ezihambisana neziqu zaso isibaluli ngokwezigama zamabizo. Umhleli uchaze ukuthi umnini nawo ususelwa ebizweni kodwa wona uphinde ususelwe nakuzabizwana. Nakuwona umnini uveze izivumelwano zamagama ngokwezigama zamabizo.

Umhleli uchaze ukuthi izenzo ziba nesivumelwano senhloko okanye nesivumelwano sesiduku. Uchazile ukuthi izivumelwano zezenzo zithathelwa eziqalweni zamabizo wase ezikhombisa lezi zivumelwano ngokwezigaba zamabizo. Lolu lwazi luwusizo ngoba umuntu owakha umusho onebizo nesenzo uzokwazi ukusebenzisa isivumelwano esifanele.

Izingcezu zenkulumo zokugcina umhleli azichazile isenzukuthi, isibanjalo kanye nesibabazo. Ngaphansi kwesenzukuthi umhleli usinikeze iziqu zalolu cezu lwenkulumo. Umhleli uthe uma echaza isibanjalo wathi sisebenza njengesenzo emshweni wase enikeza nezinhlolo zezingcezu zenkulu ezikwazi ukuguquka zibe isibanjalo. Ucwaningo luthole ukuthi umhleli akachazanga ngendlela efanele ngaphansi kwalolu cezu lwenkulumo ngoba isibanjalo siyakwazi ukusebenza njengezinye izingcezu zenkulumo okufana nebizo. Incazelo yomhleli

inakho ukumdukisa lowo osebenzisa isichazamazwi. Ucezu lokugcina umhleli aluchazile isibabazo.

Ucwaningo luthole inkinga ehambisana nombono kaTickoo (1989) mayelana nenkinga abahleli ababhekana nayo uma befaka ulwazi lohlelo lolimi. UTickoo (1989:96-97) ubika le nkinga uthi abahleli bezichazamazwi ezilimilunye babhekene nenkinga yokuthi abasebenzisi balolu hlobo lwesichazamazwi bahlukene, akulula ukukhetha uhlobo lolwazi lohlelo lolimi oluzobanelisa bonke. Uphinde adalule ukuthi akulula ukuthola indlela yokulufaka ezokwenza kubelula ukulufunda kubo bonke abasebenzisa isichazamazwi.

Inkinga yokuqala etholakele ngokufakwa kohlelo lolimi esichazamazwini sikaMbatha ukuthi kunezigcezu zenkulumo umhleli akazichazanga. Lapha kubalwa isiphawulo, inani, isandiso sendawo, isandiso enkathi, isandiso sesimo kanye nesihlanganiso.

Inkinga yesibili etholakele yindlela ulwazi lohlelo lolimi oluhlelwe ngayo esichazamazwini sikaMbatha. Ingase ingabafaneli abasebenzisi abangabafundi abasemabangeni aphantsi njengoba sihlelwe ukusetshenziswa abantu abahlukene. Laba basebenzisi basafanelwe ukunikezwa lolu lwazi ngendlela eqoqekile okungasetshenziswa izinto ezifana namathebula. Kubona ithebula liletha ukuhleleka futhi lenza izinto zifundeke kalula.

5.2 Okutholakele ngesichazamazwi sikaDent noNyembezi

Okokuqala ucwaningo luthole ukuthi lesi sichazamazwi esilimimbili senze umsebenzi oncomekayo wokuhumusha kanye nokuchaza lapho kufanele amagama esiNgisi ngesiZulu kanjalo nawesiZulu ngesiNgisi. Abahleli basebenzise izindlela ezahlukene ukuqinisekisa ukuthi amagama olimi lokuqala ayachazwa ngolimi lwesibili:

Indlela yokuqala esetshenziswe abahleli indlela ye*full equivalence*. Le ndlela bayisebenzise uma likhona igama olimini lwesibili elinomqondo ofanayo naleli lolimi lokuqala.

Indlela yesibili abahleli abayisebenzisile indlela ye*partial equivalence*. Yona isetshenziswe uma igama lolimi lokuqala liphenduka libe amagama amabili nangaphezulu olimini okuhumushelwa kulona. Lokhu kudalwa ukuthi lifike lisebenza ngendlela ezehlukene olimini lwesibili okanye liveze imiqondo ehlukene.

Indlela yesithathu esetshenzisiwe indlela ye*surrogate equivalence*. Le ndlela isethenziswe lapho kukhona ukuntuleka kwamatemu phakathi kolimi lwesiNgisi nesiZulu. Abahleli bakhethe ukuba basebenzise incazelo ukuchaza ukuthi lisho ukuthini ngolimi lwesibili.

Indlela yesine esetshenziswe abahleli eyokusebenzisa amagama abolekilwe. Kunokuba kubekhona amagama angafakwa esichazamazwini ngoba engekho awolimi lwesibili asho okufanayo abahleli bakhethe ukuba basebenzise amagama abolekiwe.

Okwesibili, ucwaningo luthole ukuthi isichazamazwi siqhubeke sanikeza ulwazi olwengeziwe ngaphezulu kokuhumusha nokuchaza amagama. Ulwazi lokuqala olwengeziwe olutholakale kulesi sichazamazwi imisho eyizibonelo. Zimbili izinhlobo zemisho eyizibonelo esetshenzisiwe esichazamazwini. Uhlobo lokuqala imisho ejwayelekile ekhombisa ukusebenza kwagama kanye nokuhleleka kwamagama emshweni ngokukhombisa imvumelwano. Uhlobo lwesibili lwemisho eyizibonelo izisho. Zona zibhalwe phakathi kwabakaki zase zichazwa ukuthi zichaza ukuthini.

Ucwaningo luthole ininga ecishe efanenale etholakele esichazamazwini sikaMbatha ngokufakwa kwezibonelo. Inkinga etholakale kulesi sichazamazwi ukuthi ukusetshenziswa kwezibonelo akwandile kangako; umhleli akabanga nayo inhlalanjalo. Izibonelo zitholakala ohlangothini lwesibili lwesichazamazwi nakhona ayingconsana amagama afakelwe izibonelo.

Okwesithathu okutholwe ucwaningo ukuthi, abahleli bafake ulwazi olwengeziwe esichazamazwini okuyizigaba zamabizo. Kusetshenziswe izigaba zamabizo zikaDoke ezihlukanisa amagama esiZulu ngezigaba eziyisishiyagalombili. Esigabeni ngasinye bakhombise ukuthi amabizo asebenzisa siphisiqalo sobunye nesobuningi kwabe sekubonakaliswa namagama angena kuleso sigaba. Baphinde baveze ukuthi kunamagama aneziqalo ezingashintshi.

Okokugcina, ucwaningo lothole olunye ulwazi olwengeziwe okuyindlela yokuphimisa imisindo engonkamisa nengongwaqa yesiZulu. Isichazamazwi sichaze indlela yokuphimisa onkamisa besiZulu ngesiNgisi kwase kusetshenziswa nezibonelo zamagama esiNgisi ezinonkamisa abaphimiswa ngendlela efanayo nabesiZulu. Isichazamazwi siqhubeke sachaza indlela yokuphimisa ongwaqa nemisindo yenhlaganisela yongwaqa yesiZulu.

5.3 Iziphakamiso

Abahleli bezichazamazwi zombili kungaba umsebenzi omuhle uma bengaba nenhlalanjalo uma befaka imisho eyizibonelo ngoba sekubonakele ukuthi zibamba iqhaza lokwelula incazelo yegama. Ziphinde zifundise abasebenzisi bezichazamazwi indlela igama elisebenza ngayo emushweni. Uma kusetshenziswe izibonelo eziyizimo zokukhuluma umsebenzisi wesichazamazwi uyakwazi ukuzisebenzisa uma ekhuluma noma ebhala.

Ulwazi olutholakala lohlelo lolimi esichazamazwini sikaMbatha kungangcono uma lungasuswa kungemuva lesichazamazwi lubekwe kungaphambili. Iningi labasebenzisi bezichazamazwi uma besebenzisa isichazamazwi bajwayele ukuqonda ngqo kungaphakathi beyofuna izincazelo zamagama. Bakhona abaqala kungaphambili ngenhloso yokufunda ulwazi olungabasiza uma sebebheka amagama esichazamazwini. Esinye isizathu ukuthi sekwaywayeleka ukuba lolu hlobo lolwazi lwethulwa kungaphambili lwesichazamazwi. Uma lolu lwazi lohlelo lolimi bengaluthola khona lungaba usizo kubo.

Bekungaba kuhle ukuthi umhleli anikeze izibonelo zamabizo angena esigabeni ngasinye. Bekuzokweza kube lula kumsebenzisi ukuthi abone uhlobo lwamabizo angena esigabeni ngasinye. Ukwenzenjalo bekuzobuye kwenze kubelula ukuthi ibizo likuthatha kwesiphi isigaba ubuningi. Isibonelo:

Isigaba	Isiqalo	Ibizo
1	<i>um(u)-</i>	<i>umfana</i>
2	<i>aba-</i>	<i>abafana</i>
1a	<i>u-</i>	<i>ubaba</i>
2a	<i>o-</i>	<i>obaba</i>
3	<i>um(u)</i>	<i>umfula</i>
4	<i>imi</i>	<i>imifula</i>

Umsebenzisi wesichazamazwi uzobe esechazeleke kahle ukuthi amagama anjani angena esigabeni ngasinye. Uma sibuka lezi sigaba ezibaluliwe ngenhla kuyabonakala ukuthi isigaba 1, 1a, 2 no 2a kungena amagama aphilene nabantu futhi amabizo esigaba 1 athatha ubuningi esigabeni u2 bese amabizo esigaba 1a athatha ubuningi esigabenu u2a. Kusigaba 3

kungena amagama ezinto ezifana nezemvelo ezithatha ubuningi esigabeni 4. Lolu lwazi beluzoba wusizo kakhulu kubantu abafunda ulimi lwesiZulu.

5.4 Isiphetho

Okutholakele kulolu cwaningo lokuhlaziya izichazamazwi ukuthi *Isichazamazwi SesiZulu* sikaMbatha kanye nesithi *Scholar's Zulu Dictionary* sikaDent noNyembezi zingabamba iqhaza elikhulu ekufundeni ulimi lwesiZulu. Lezi zichazamazwi ezimbili zitholakale zinezinkinga, kepha akuzona izinkinga ezingenza zingasebenziseki. Izinkinga ezitholakele kulesi sichazamazwi aziwedluli umsebenzi omuhle eziwenzayo wokufezekisa inhlosogqangi yesichazamazwi okuwukuchaza amagama. Ulwazi olutholakele kuzo lukhombisa ukuthi zenze umsebenzi owedlulele, zachaza ulwazi oluyisekelo sokufundwa kolimi.

Isichazamazwi sikaMbatha sikufanele ukusetshenziswa abantu abahleli ekhaya, abafunda ezikoleni nasemanyuvesi, abasebenza ngalo ulimi lwesiZulu kanye nabenza ucwaningo ngesiZulu. Lesi sichazamazwi sikaMbatha siwumqulu obhambe iqhaza lokugcina ulimi lwesiZulu loqobo ngokombhalo. Singasetshenziswa ezindaweni zemfundo ukuze abafundayo bathole izincazelo zamagama eziqondile nezinembayo. Singasiza abadinga ukwazi ngosiko lwempilo lwamaZulu siphinde sichazele abadinga ukwazi ulimi lokuhlonipha. Lesi sichazamazwi singahlomulisa abafunda ulimi ngemithetho ebalulekile yolimi lwesiZulu. Singabalekelela bakwazi ukubhala imibhalo enomqondo ngokulandela imithetho yohlelo lolimi echaziwe kuso isichazamazwi. Isichazamazwi singaphinde silekele abafuna ukuqonda nokusebenzisa izaga nezisho ngendlela efanele.

Ulwazi olutholakele ezichazamazwini luyakhombisa ukuthi mukhulu umthelela ongenziwa yizona uma kufundwa isiZulu. Lolu lwazi luphinde lukhombise ukuthi isichazamazwi singabamba iqhaza ngokuthuthukisa ulimi lwesiZulu ngokuthi lusetshenziselwe ukufunda kuze kuyofika enyuvesi luphinde lusetshenziswe ezindaweni zokusebenza.

Lesi sichazamazwi singaba ithuluzi lokufunda elihle kuwo wonke amabanga emfundo ukulekelela abafundayo uma bedinga izincazelo zamagama. Umyango wezeMfundo kufanele ugqugquzele ukusetshenziswa kwezichazamazwi njengezinye yezinsizakusebenza okufanele wonke umuntu ofundayo abe nazo futhi ajwayele ukuzisebenzisa. Kufanele ugqugquzele

abafundisi ukuba basebenzise izichazamazwi uma befundisa futhi bayalele abafundi ukuba bazisebenzise uma benza imisebenzi yabo emagunjini okufunda nangaphandle kwesikole.

Isichazamazwi sikaDent noNyembezi singabamba iqhaza elikhulu ekufundiseni ulimi lwesiZulu njengolimi olwengeziwe. Sikhombisa ukuba ithuluzi lokusetshenziswa uma kuhumushelwa esiZulwini ngoba sikwazi ukuhumusha amagama esiNgisi siwase olimi lwesiZulu kanjalo nawesiZulu ngesingisi. Singakwazi ukusetshenziselwa ukuhumushela olimini lwesiZulu kanye nokuqonda amagama esiZulu. Singakwazi ukulekelela abasisebenzisayo ngokuveza ukuthi igama balisusa kanjani ebunyeni liye ebuningini besebenzisa iziqalo ezifanele.

Imisho eyizibonelo esetshenziswe abahleli besichazamazwi ingabanawo umthelela omuhle ekufundweni kolimi lwesiZulu. Ingakwazi ukufundisa ukuthi igama lisebenza kanjani emshweni namanye amagama nokuthi eyiphi imvumelwano ehambisana nebizo ukuze kwakheke umusho onomqondo futhi olandela umthetho wokubhala wesizulu. Ngezibonelo, lesi sichazamazwi senza umsebenzi wokuchaza olimi olunothile lwesiZulu, izisho. Sikwazi ukufundisa abasebenzisi bazo ukuthi lezi zisho zichaza ukuthini ngalendlela bangakwazi ukuziqonda nokuzisebenzisa. Lesi sichazamazwi siphinde sikwazi ukufundisa indlela yokuphimisa imisindo yolimi lwesiZulu ukuze ofunda ulimi akwazi ukuphimisa amagama ngendlela efanele.

Lesi sichazamazwi singabamba iqhaza ekuthuthukisweni kolimi lwesiZulu ngokuthi sikwazi ukulekelela labo abalufunda njengolimi olwengeziwe bakwazi ukuhumushela esiZulwini, bakwazi ukulukhuluma nokulubhala ulimi, bathole kuchazeleka ngezingxenye zolimi ezifana nosiko lwempilo. Singabamba iqhaza ekuthuthukisweni kwesiZulu ngokuthi silekelele abafundi abafunda ulimi lwesiZulu njengolimi lokuqala uma bedinga ukuhumusha imibhalo, abafundisi bolimi lwesiZulu uma befundisa kanye nabantu abenza umsebenzi wokuhumusha nokutolika.

Ngaphezulu komsebenzi omuhle owenziwa yilezi zichazamazwi, izinkinga ezitholakele zikhombisa ukuthi ukuhlaziywa kwazo kulolu cwaningo kube yinto enhle. Ukuhlaziywa kwazo kuveze ukuthi kufanele abahleli bazibuyekeze baphinde balungise lapho kunesidingo khona babe sebezichicilela kabusha.

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