

**Ukuvamisa
Imithetho Yokubhala
Nobhalomagama LwesiZulu
Lonyaka Wezi-2021**

**U
KZN
PRESS**



A.M. Maphumulo (Umhleli)



*Ukwamisa Imithetho Yokubhala
Nobhalomagama LwesiZulu Lonyaka Wezi-2021*

Amalungu Omzukazwe

uSlz. Langalibalele F. Mathenjwa (uSihlalo)

uMnu. Zweli E. Xala (uSekelasihlalo)

uSlz. Mandla A. Maphumulo (Umdidiyeli wekomidi lokuvamisa, amatemu nezichazamazwi)

uDkt. Sr. Ntandoni G. I. Biyela

uDkt. Nakanjani G. Sibiya

uDkt. Mpume O. Mbatha

uDkt. Zamandelu E.L. Sikhosana

uMfu. Josiah Mazibuko

uMnu. Bhekabani R. Nxumalo

uMnu. Buyani R. Mdluli

uMnu. Siphoh M. Simelane

uMnu. Jabulani Sibisi

uNkz. Dumazile V. Masuku

uMnu. Bongani Mavuso

uNkk. Dudu S.D. Mbokazi

uMnu. Siphoh Ngobese

*Ukuvamisa Imithetho Yokubhala
Nobhalomagama LwesiZulu Lonyaka Wezi-2021*

Ihlelwe yabukezwa
UMkhandlu WesiZulu KaZwelonke
(UMzukazwe)

A.M. Maphumulo
(Umhleli)



Ishicilelwe ngonyaka wezi-2021 ngabakwa-UKZN Press
Private Bag X01
Scottsville, 3209
Pietermaritzburg
South Africa
Iimeyili: books@ukzn.ac.za

© A.M. Maphumulo 2021

Onke amalungelo agodliwe. Akukho ngxenye yale ncwadi engashicilelwa kabusha, igcinwe noma yenziwe esinye isimo; kungaba ukufothokhophha, ukuqopha noma ngayiphi enye indlela yokulondoloza nokucaphuna ulwazi; ngaphandle kwemvume ebhalwe phansi evela kwa-UKZN Press. Lokhu akufaki ukucaphuna ngenhloso yocwaningo noma ukubuyekeza. Ukuthola igunya lokukopisha noma iyiphi ingxenye yale ncwadi ngenhloso yokwenza ucwaningo noma ukubuyekeza, ungathintana ne-UKZN Press. Konke ukukopisha okungagunyaziwe kungaholela ekuhlawulisweni noma ekuboshweni.

ISBN: 978 1 86914 454 8
e-ISBN: 978 1 86914 455 5



languagematters@UKZN

The support of UKZN Language Board (ULB) towards this project is hereby acknowledged.

Isakhiwo ngabakwa: Patricia Comrie
Umenzi wekhava: Marise Bauer, M Design

Print administration by DJE Flexible Print Solutions, Cape Town

Okuqukethwe

<i>Amazwi KaSibhlalo Esethulo</i>	vii
<i>Isishayelelo</i>	xi
1. Ukuvamisa	1
2. Iqhaza Labomdabu Emlandweni Wobhalomagama LwesiZulu	10
3. Ukuthuthuka Kobhalomagama LwesiZulu	22
4. Imithetho Esetshenziswa Ekubhalweni Kolimi LwesiZulu	40
5. Izimpawu Zokuloba Nokusetshenziswa Kwazo	54
6. Ubhalomagama Lwefonetiki Lonkamisa Nongwaqa	61
7. Ukufelebisa	82
8. Ukuvamisa Amagama Ezindawo	90
9. Ukucubungula Nokuhlela Okubhaliwe (<i>Editing</i>)	94
10. Ukubhekisisa Umbhalo Osuhleliwe (<i>Proofreading</i>)	104
11. Imigomo Nezingqinamba Zokuqanjwa Kwamatemu Amasha	114
12. Imithetho, Imigomo Nezingqinamba Ekuhumusheni Nasekutolikeni	134
13. Ukuvamisa Kokubhala Izichazamazwi	155
14. Izinkinga Zokuvamiswa Ulimi LwesiZulu Emithonjeni Yezokwazisa	164
15. Amagama EsiZulu Adidwa Namanye	173
16. Amagama Ayimifakela	181
17. Umlando Wokubhalwa Nobhalomagama LwesiZulu EBhayibhelini	200
18. Izinkathi, Izikhathi, Izinsuku Nezinyanga NgesiZulu	214
19. Ubuchwepheshe Ekuthuthukisweni Kolimi LwesiZulu	226
20. Imithombo Yolwazi	241
Inkomba	247

Amazwi KaSihlalo Esethulo

Ekwethuleni umsebenzi ofana nalona, kubalulekile ukuthi sijejeze emuva sibheke ukuthi abasenduleleyo basiyala bathini ngobumqoka bokuqopha imisebenzi ebalulekile. Akudingeki kuze kube yimiqulukazi emikhulu kodwa amabhukwana nje aqukethe ulwazi olusemqoka oluyokhulisa isizwe. Kufanele siwaqophe siwashicilele ukuze sakhele abasilandelayo umkhulu oyobaphilisa. Kumele kube amabhukwana nje aqukethe izindaba ezingaba yimiyalezo kwabanye abantu, zibakhulise.

Ngivumeleni ukuba lesi sicelo sami ngisesekele ngokucaphuna amazwi okuhlakanipha ezincithabuchopho zakithi, ezifana noNxumalo (1953: v) encwadini yakhe ethi: *Umtapo Wolwazi LwesiZulu*, lapho ethi khona:

Thina-ke mabutho ahambe phambili, kufanele sikwenze umsebenzi wethu omkhulu ukuqoqa ifa likaZulu, ukuze amabutho aselamayo afumanise ifa likaZulu ondlela zimhlophe, limiswe kahle ngokuyimfanelo, ukuze nawo alusingathe lolu limi lwawoyisemkhulu, alunambithe ngendlela yalo ukuze isizwe sakithi singalahlekelwa amagugu aso okubumba isizwe. Ulimi lwesiZulu lungokunye kwala magugu kaZulu abumba isizwe sihlanguane, sihlonishwe futhi sethenjwe ngoba sisabonisa ukuthi kasibona osimukanandwendwe abangasaziwa noma ngabantu noma ngamakutshukutshu.

ULamula (1963: iii) esandulelweni sencwadi yakhe ethi: *Isabelo SikaZulu*, yena uthi:

Phuthumani bo izikhathi ziyasishiya. Amathuba kawalindani; limathunzi phezu kwezintaba, khona manje kuzohwalala, kuhlwe; inamuhla libe yizolo, kube sengathi konke bekuliphupho uma singaqophi lutho oluyofundwa yizizukulwane zethu ngokhokho bazo.

La mazwi kaLamula ayabelethana nalawo kaMsimang (1975: vi) encwadini yakhe ethi: *Kusadliwa Ngoludala*, uma ephonsa awakhe amazwi enkuthazo, uthi:

Kule ncwadi ngizama ukuncoma imizamo yawokhokho yokubhekana nazo zonke izinkinga zesikhathi sabo futhi bazehlule. Angiqondile ukuthi babephila impilo

engcono kuneyethu, futhi angiqondile ukuthi thina singcono kunabo. Angisiyena umehluleli wokubi nokuhle kuphela ngichaza inkambiso ababehambisa ngayo njengoba yayinjalo. Ngizama ukulondoloza okwakungamagugu abo ukuze nezizukulwane zabo zazi ngalabo abazendulelayo. Okwesibili ukuthi kuyoba intokozo kimi uma kuthi kokuhle abakwenzayo thina senezelele, kuthi emaphutheni abawenzayo thina sifunde ukuqondisa ezethu izindlela.

La mazwi kaMsimang ngibona sengathi kufanele isizwe siwazwisise bese sibona ukuthi asiwathathi yini, sifunde kuwo ukuthi kufanele siyimise kanjani impilo mayelana nesifundo ngezinto ezenzeka ngesikhathi samanje kodwa kusasa eziyobe sezilibalekile uma zingaqoshwa.

Uma ngibheka okushiwo uMsimang lapha; kuyahambisana nalokho okushiwo uDhlomo encwadini yakhe ethi: *Indlela Yababi* (1980: i) emazwini omlobi, lapho ethi khona:

Kulula kakhulu kithina banamuhla ukuba izenzo zabakithi endulo sizibukele phansi ngobubi bazo, singathandi nokuba sibone okuhle nokuncane ezenzweni zabo. Lokho kwenziwa yingoba thina banamuhla sibuka ngamanye amehlo – amehlo emfundo nokholo, nawempucuzeko: kanti bona ngaleyo nkathi babebuka ngamehlo angalezo zikhathi. Lezi zimpawu zontathu zazingekho nempela ngaleyo nkathi.

UNyembezi noNxumalo (1966: iv) esandulelweni sencwadi yabo ethi: *Inqolobane Yesizwe*, bathi:

Inhloso yale ncwadi wukuqongelela nokulondolozela isizukulwane sanamuhla nesakusasa izinto ezingamagugu esizwe. Yingalokho yethiwe leli gama elithi, '*Inqolobane Yesizwe*'. Izinto ezaziwa yinoma ngubani namuhla, kusasa ziyobe zingasaziwa, sezifana nensumansumane.

Le milayezo enjena yayandile emanxuseni asendulelayo, hleze sikhulu isizathu esasibangela lokhu. Bheka nje amazwi kaNyembezi (1958: viii) esandulelweni sencwadi ethi: *Izibongo Zamakhosi*, lapho ethi khona:

Lapha kule ncwadi injongo yami wukuchaza izibongo zamakhosi, ukuchaza ukuthi inkosi ingaze ibongwe ngamagama awukuthi nawukuthi nje kwakusukelaphi. Zulu, yindaba enkulu lena ngoba kubuhlungu ukufunisela, umuntu aqagele. Namhlanje kokunye sesiyaqagela nje. Kepha uma kusekhona esinamaqiniso ngakho, kufanele sikulobe phansi ukuze izizukulwane ezizayo ziwafumanise amaqiniso ngoZulu eqoqiwe akhwezwa kahle.

Uma sibheka le mibhalo engenhla, sikhona ngempela isidingo sokuthi sifunde ukulalela imiyalo yabasenduleleyo. Isizathu sokuqala sokuthi sibalalele yingoba bona base

bewabonile lawo maphutha kwababanduleleyo, sebengafuni ukuthi nathi sikhalkathele obhukwini abangena kulo bona. Kubalulekile ukuthi ulimi lwethu lwesiZulu siluphathise okwezikhali zamaNtungwa. Kulokhu kulufunda akukhona nje ukuthi silufundela ukulwazi kuphela kepha nokuthi siluthuthukise, silusebenzise ezimpilweni zethu, kwezomnotho, ezokuvakasha nokuthi silulondoloze, silulondolozele isizukulwane esizayo njengoba nathi salulondolozelwa.

Lona ngumzamo ohlanganiswe zintombi nezinsizwa zoMzukazwe ukwenza umnikelo ekukhulisweni nasekuthuthukisweni kolimi lwethu lwesiZulu. Uthi-ke umzukulu kaNgalondze kaMtshelwane iNkosi yaseManyiseni, njengenduna yalo mkhandlu, sengiyanehulela lesi sithebe, ngithi: “Hhiya idubukele Zulu, sinani nizibethele”.

*USolwazi Langalibalele F. Mathenjwa
USihlalo WoMzukazwe*

Isishayelelo

Isidingo Soshicilelo Olusha

Lolu ushicilelo lwesithupha lwemithetho yokubhala nobhalomagama lwesiZulu oluvela sekwedlule ishuminyaka; lulandela ushicilelo lonyaka wezi-2008, olwalubukeza ushicilelo lonyaka we-1993. Isizathu sesikhathi esifushane sokubukeza phakathi koshicilelo lonyaka wezi-2008 nalolo lonyaka wezi-2020 sisobala: kusukela ekuveleni koshicilelo oludlule kube nokunaka okujulile kokuthuthukisa nokwenza lula imithetho yokubhala nobhalomagama lwesiZulu, ikakhulukazi emuva kokuqalisa kokugxekwa kwamaphutha, kusukela oshicilelweni lonyaka we-1993 nowezi-2008. Lolushicilelo lwamanje luyimiphumela yalokho. Okunye okwenza ukuthi lolushicilelo lwamanje lwehluke, ukuthi kwenziwe uphenyo oluningi kubasebenzisi nabathandi bolimi, ikakhulukazi mayelana nalokhu:

- izinkinga mayelana nendlela yokwenza imithetho yokubhala nobhalomagama nokuthi le mithetho izwakala kanjani (imithetho yokufinyeza nokufingqa) kanye
- namaphutha nokunye okuntulekayo okungekho oshicilelweni lonyaka wezi-2008 okudinga ukunezezelwa. Kulolu shicilelo kuzanyiwe ukuba kuhlangebezwane nalezi zidingo. Nokho kukhona okuyohlala njalo kugxekwa, kulungiswa ngoba alikho isoka elingenasici. Kuyohlala kuvulwe izandla, kubongwa njalo ukugxeka okwakhayo. Ukugxeka okubi okugcina ngokugxeka kuphela kepha kungasilethi isisombululo, yikhona okungafuneki sampela.

Uguquko Lwemithetho Yokubhala Nobhalomagama

Kuwumkhuba owejwayelekile noyimvelo ukuthi amagama asetshenziswayo nendlela aphinyiswa ngayo olimini oluguqakayo olufana nesiZulu kulesi sikhathi esiphila kuso nakho kuyoguquka. Lezi zinguquko ziyizinkomba zokuthi ulimi luyaguquguquka, kusukela eminyakeni ye-1833 yokufika kwezithunywa zenkolo nangonyaka we-1934 okuwunyaka wokuqala wokuvamiswa kolimi lwesiZulu. Emuva kokubukezwa kwemithetho yokubhala nobhalomagama lwesiZulu lokuqala lonyaka we-1957, kwaba khona okunye ukubukeza okwenzeka ngale minyaka:

- ngowe-1962 (*Zulu Terminology and Spelling No. 2*)
- ngowe-1972 (*Zulu Terminology and Spelling No. 3*)

- ngowe-1993 (*Zulu Terminology and Orthography No. 4*)
- ngowezi-2008 (*Zulu Terminography and Orthography No. 5*)
- ngowezi-2020 (*Zulu Terminography and Orthography No. 6*)

Okubonakale kuguquka kakhulu oshicilelweni lwale minyaka edlule, kube yilokhu okulandelayo:

- **Imithetho yokubhala nobhalomagama**

Noma kube khona uguquko kusukela oshicilelweni lonyaka we-1993, uzoqaphela ukuthi eqinisweni bekunezezelwa okuthile okusha, kwakhelwa phezu kwalokho okudala. Okuningi kwalolo shicilelo kusekhona nakulolu shicilelo olusha. Kube khona imizamo yokuqhubeka kwenziwe ngcono imithetho yokubhala nokucacisa okunye obekungezwakali kahle. Okunye kulolu shicilelo olusha ukuthi imithetho yokubhala inezezelwe, yaba isahluko esizimele; kungafani noshicilelo oludala lapho eyayivela khona ekuqaleni, kepha ingesona isahluko.

- **Upelomagama**

Upelomagama nemithetho ephathelene nokusetshenziswa kwezifinyezo nezifingqo esiZulwini nakho kuguqulwe kakhulu, kwenziwe kabusha kubhekwa izidingo zokusebenza kolimi nokufundisa. Kuzanyiwe ukuba kwenziwe imithetho ukuba icace kakhulu, kwanikezwa nezincazelo ezinemininingwane eyanele, lapho obekwenzeka khona, kusetshenziswe ulimi olulula, okuhloswe ukuba luzwakale kalula engqondweni. Izimpawu zokubhala nezephimbo nazo zichaziwe ngokusetshenziswa kwezimpawu zefonetiki ezinikeza umqondo othile. Lapha kunikezwe nesipelingi esikhombisa ukuthi amagama abhalwa kanjani. Ngenxa yokwenziwa isimanje kolimi, kube namagama amasha abolekwe kwezinye izilimi; lokhu okudale ukuba isipelingi nopelomagama lwesiZulu kushintshe. Umkhandlu Wolimi KaZwelonke (uMzukazwe) uthemba ukuthi okuningi kuyezwakala futhi kubekwe ngendlela ekhombisa kakhulu ukusebenza kwakho.

- **Ukusebenziseka kalula kwemithombo yalolu bhalomagama**

Kule mithetho yokubhala nobhalomagama lwesiZulu olusha, kwenziwe imizamo yokuthi isebenziseke kalula imithombo yalo. Lokhu kwenziwe ngokusebenzisa izimpawu zokuloba. Lapha singabala ukusebenza kukangqi, ikhefu, ukhefanangqi, ikholoni, umbuzi, abacaphuni, abakaki notsheku, ukubala njena okumbalwa. Nemithetho esetshenziswa ekubhalweni kwesiZulu yenziwe yaba mifushane, yacaciswa ngezibonelo eziningi. Okunye okwenziwe ukufakwa kwemithetho emisha ehambisana nokuthuthuka kolimi.

Ababambiqhaza

Lona umsebenzi osekunesikhathi waqala, njengoba uzobona esahlukweni sesithathu esithi, Ukuthuthuka Kobhalomagama LwesiZulu. Kulolu shicilelo lemithetho yokubhala nobhalomagama, sifisa ukubonga usizo nemibono eyakhayo etholakale kubafundisi bemfundo ephakeme yesiZulu abehlukene nabafundisi basezikoleni, izisebenzi zomasipala abehlukene, otolika nabahumushi, izisebenzi zesishayamthetho KwaZulu-Natali, izisebenzi zoMnyango Wobuciko Namasiko esifundazweni saKwaZulu-Natali, Inhlango YeBhayibheli YaseNingizimu Afrika, Abemithombo Yezokwazisa nabasebenzisi bolimi emikhakheni eyahlukene, izincithabuchopho ezingamalunga omZukazwe nabanye ongoti abavela emikhakheni eyahlukene. Ikomidi lomZukazwe lifisa ukubonga ngokukhethekile uSolwazi O.E.H.M. Nxumalo osibhalele isahluko esibaluleke kakhulu, esimayelana neqhaza labomdabu emlandweni wobhalomagama lwesiZulu. Kubongwa futhi uSolwazi L. Khumalo nabo bonke asebenza nabo, eHhovisi LeNyuvesi Lokuhlelwa Nokuthuthukiswa Kolimi, ababambe iqhaza elikhulu ekulungiseni leli bhuku. Singelibale nguSolwazi D.B.Z. Ntuli owacelwa uSihlalo womzukazwe ukuba ahlele okokuqala lo msebenzi. Sibonga noDokotela P.D. Dlamini oqokwe abakwa-UKZN Press ukuba ahlele lo msebenzi. Ngaphandle kolwazi nentshisekelo yalezi zicithabuchopho zakithi, lo msebenzi ubungeze waba yimpumelelo. Singeze sababala ngabanye, bonke bayabongwa neqhaza abalibambile. Kubongwa iMenenja yeHhovisi lakwaPanSALB esifundazweni saKwaZulu-Natali, uMnumzane J.D. Simelane nabo bonke asebenzisana nabo. Kubongwa futhi kakhulu i-UKZN Press okuyiyona eshicilele le mithetho yokubhala nobhalomagama lwesiZulu.

Lona umsebenzi owaqalwa iZulu Language Committee. Eyahamba yaguquka yaba umkhandlu owawaziwa ngokuthi *IsiZulu Language Council*, owathuthuka waba *IsiZulu Language Board* wagcina usubizwa ngokuthi *IsiZulu Language Body*.

Lo msebenzi usuka emalungeni e-*IsiZulu Language Board* angonyaka we-1990 okwakuyilawa: uSlz. C.L.S. Nyembezi (uMphathisihlalo), uSlz. D.B.Z. Ntuli (iphini likaMphathisihlalo); uMnu. N.P. Khathi (uNobhala), uSlz. J.S.M. Khumalo, uSlz. S.D. Ngcongwane, uSlz. N.N. Cannonici, uSlz. A. Wilkes, uMnu. Venter, uMnu. Groenewald, uMfu. C.S.Z. Ntuli, uMnu. E.T.Z. Mthiyane, uMnu. M.A. Hlengwa, uMnu. Z.W. Gule, uNkk. P.J. Zungu, uMnu. M.B. Kumalo, uSlz. O.E.H.M. Nxumalo, uMnu. D.N. Nyandeni.

Amalungu e-*IsiZulu Language Board* kusukela onyakeni we-1993 kuze kube liyahlakazeka ngonyaka we-1998 kwabe kuyilawa:

uSlz. D.B.Z. Ntuli (uMphathisihlalo), uSlz. J.S.M. Khumalo (iphini likaMphathisihlalo), uMnu. N.P. Khathi (uNobhala), uSlz. A. Wilkes, uSlz. N.N. Cannonici, uSlz. J.B. Hlongwane, uSlz. O.E.H.M. Nxumalo, uMnu. Venter, uDkt. Groenewald, uMnu. A.M. Maphumulo, uMfu. Vilakazi, uMnu. E.T.Z. Mthiyane, uMnu. M.A. Hlengwa, uMnu.

Z.W. Gule, uDkt. P.J. Zungu, uMnu. M.B. Khumalo, uMnu. S.S. Nhlumayo, uMnu. T.M.E. Nene, uMnu. S.J. Maphalala

Ngesikhathi sekuphethe iPanSALB, ngonyaka we-2003, lo Mkhandlu wabe sewuma kanje:

uSlz. D.B.Z. Ntuli (uMphathisihlalo), uMnu. M.A. Hlengwa (iphini likaMphathisihlalo), uMnu. N.P. Khathi (uNobhala), uMnu. B.E. Mpungose, uSlz. A.M. Maphumulo, uSlz. L.F. Mathenjwa, uSlz. O.E.H.M. Nxumalo, uDkt. T.M. Nene, uDkt. R.S. Khumalo, uDkt. T. Ngwenya, uDkt. B.C. Khuzwayo, uMfu. J. Mazibuko, uMnu. M.O. Mbatha, uMnu S.P. Maseko, uMnu S. Ngobese, uNkk. N.R. Nkosi, uNkk. E.L.Z. Sikhosana, uNkk. D. Khumalo, uMnu. Z.E.Xala

Kungaphawulwa ukuthi uDkt. John Thulani Mbuli, waba uMphathisihlalo woMzuzakazwe okwesikhashana, ngaphambi kokuba kukhethwe uSlz. Langalibalele Felix Mathenjwa njengoMphathisihlalo omusha. Le ncwadi yemithetho yokubhala nobhalomagama ihlelwe yabukezwa UMkhandlu WesiZulu KaZwelonke, UMzuzakazwe (IsiZulu NLB), okuyiwona okhona njengamanje onala malungu alandelayo:

uSlz.Langalibalele F. Mathenjwa (uSihlalo), uMnu Zweli E. Xala (uSekela-sihlalo), uSlz. Mandla A. Maphumulo (Umdidiyeli wekomidi lokuvamisa, amatemu nezichazamazwi), uDkt. Sr. Ntandoni G.I. Biyela, uDkt. Nakanjani.G. Sibiya, uDkt. Mpume O. Mbatha, uDkt. Zamandelu E.L. Sikhosana, uMfu. Josiah Mazibuko, uMnu. Bhekabani R. Nxumalo, uMnu. Buyani R. Mdluli, uMnu. Sipho M. Simelane, uMnu. Jabulani Sibisi, uNkz. Dumazile V. Masuku, uMnu. Bongani Mavuso, uNkk. Dudu S.D. Mbokazi, uMnu. Sipho Ngobese.

UMasingana, 2021

Ukuvamisa

1.0 Isingeniso

Lesi sahluko sethula umlando wokuvamisa, sibheka ukubaluleka kokuvamisa ezindaweni ezinobudlelwane nolimi. Sigcizelela kakhulu ukuqanjwa kwamatemu nokunye okuphathelene nolimi, imigomo yokuvamisa, inhloso yokuvamisa kanye nezinsizakwenza zokuvamisa.

1.1 Umlando wokuvamisa

Ukuvamisa kudala kakhulu, kusukela ekusungulweni nasekuqanjweni kwezinto ezintsha. Kwaba nesidingo sokuthi amafemu nezimboni kucophelele ukuthi izingabunjalo lezinto ezisunguliwe noma eziqanjiwe lisezingeni eliphezulu futhi lemukelekile emphakathini osebenzisa lezo zinto. Inhloso enkulu kwabe kuwukwenza isiqiniseko ukuthi izinto eziqanjiwe nezisunguliwe azinabungozi kubasebenzisi bazo, zinempilo ende futhi ungethembela kuzona. I-*International Organisation for Standardisation (ISO)*, iqinisekisa izingabunjalo (*Quality Assurance*) ezingeni lomhlaba jikelele. Inikeza imininingwane elindelwe umhlaba ngomkhiqizo, izindlela zokusetshenzwa kwawo ukuqinisekisa izingabunjalo, ukuvikeleka kanye nokusebenza kahle. Ukuvamisa kuyinsizakwenza yokuqhubekisa ukudayiswa kwempahla emazweni. Ukuvamisa kwenziwa kuzo zonke izinto, okubalwa imikhiqizo yezimboni, imikhiqizo yokudla kanye nezobuchwepheshe. INingizimu Afrika imelwe i*South African Bureau of Standards (SABS)* ku- *International Organisation for Standardisation (ISO)*. Nokho akugcinanga ngezimpahla ezisunguliwe kepha kwabuye kwabhekiswa emikhakheni eyehlukene yezifundo kanye nolimi, ikakhulukazi ukuqanjwa kwamatemu. Izinto ezichazwa uma kubhekwa izinga lamatemu kuba umqondomsuka, into, incazelo namatemu, nakho okubhekwa ngokwehlukana kwakho.

Ukuvamisa ngumsebenzi omdala kakhulu osukela ekuthuthukisweni kwendlela yokubhala ngenkathi yethusi (*Bronze Age*) ukudlulisa ulwazi lwemiqondomsuka (okuwumsebenzi onobudlelwano nokuqanjwa kwamatemu). Izindlelakwenza zokuqala ezaziwayo, ngokulandelana kwazo, ngokwemikhakha ethile yamatemu, kwaqala emakhulwininyaka amaningi emaphakathi neYurophu. Nansi imikhakha okwaqala kwenziwa kuyo ukuvamisa:

- uDürer (1471– 528), wenza IMethamethiksi
- uVesalius (1514–1564), wenza Umumomzimba
- uVon Linne (1707–1778), wenza Isifundo Sezimila Nesifundo Sezilwane
- uLavoisier (1743–1793), wenza Isayensi Yezithako Zemvelo (ikhemistri)
- uBerthollet (1748–1822), wenza Isayensi Yezithako Zemvelo (ikhemistri) (Alberts, 2017: 275)

Ngenxa yokwenzeka kwezinto ezintsha kudingeka ulimi ukuba lundabukiswe (*indigenisation*) luphinde luhlakanishiswe (*intellectualisation*) ngokuthuthukiswa nokujuliswa nokwenziwa isimanje (*neologism*) ukuze luhambelane nalokho okusha osekukhona. Yingakho iPanSALB, i-DAC *Provincial Language Services*, i-DAC *National Language Services*, ne-ULPDO yase-UKZN besemshikashikeni wokuhumusha amatemu ezifundo ezinhlobonhlobo. Lokhu kwenzelwa ukuba kumelwane nalesi simo samatemu angana ngobuningi ezilimini zaboMdabu.

Ukuvamisa kuchazwa njengesimo sokwenzeka noma sokwenziwa kwezinto, okumayelana nezinkinga ezikhona noma ezingase zenzeke, ukuhlinzekwa kokusetshenziswa okujwayelekile futhi okuphindwayo, okuhlose ukuzuza izinga elibalulekile lokuhleleka engqikithini ethile esuke inikeziwe (ISO/IEC, 1996; ISO/TC 37, 2004).

Ukuvamisa kufaka konke okwenziwayo ezingxenyeni ezehlukene zempilo; okuba usizo nensizakalo eqhubekisa phambili uwonkewonke womphakathi womhlabuhlangene. Amazinga amukelekile enza izinto zibe lula kubona bonke abantu; isibonelo: iplagi kagesi kumele ilandele noma iqhakambise izinga elithile ukuze isebenziswe isizwe noma amazwe. Ama-adaphtha nawo kumele avumelane namazinga esizwe noma amazwe.

1.2 Ukuvamisa ulimi

Ulimi olusezingeni lubhalwa ngomthetho nangesu elithile, okwenza ukuba lufanane futhi luhambisane nenqubomigomo eyisisekelo, ngendlela eyamukelekile. Kumele luhambisane nencazelo ejwayelekile yokuvamisa ehambisana nohlelo, isipelingi nemithetho yobhalomagama, izichazamazwi kanye namatemu anele. Luyashintsha futhi luthuthuke, ngakho-ke, kubalulekile ukuthi amazinga alo ade enezelwa futhi ebuyekeza njalo, ikakhulukazi uma lwenziwa busha. Ukuvamisa-ke kuyindlelakwenzeka eqhubekayo emphakathini ekhuluma lolo limi. Imikhandlu Kazwelonke Yolimi kumele ide iqhubeka ibheka isimo sokuvamisa ulimi lolo olukhethiwe.

Kunezinhlobo ezimbili zendlelakwenzeka ezingaphawulwa lapha ekuvamiseni:

- **indlelakwenza yenhlalo yomphakathi:** lokhu kumayelana nokuguqulwa kwezinga lohlobo oluthile lolimi olumukelwe njengalolo olusezingeni wumphakathi lowo olukhulumayo.

- **indlelakwenza yolimi:** lokhu kumayelana nokuthuthukiswa kwekhophasi yolimi uqobo, njengokuchazwa komsebenzi wesakhiwo samagama, ukubhalwa kolimi, kohlelo, kohlelomusho, kwesipelingi nobhalomagama (Alberts, 2017: 269).

Ukuvamisa ulimi kuwukuhlelwa kolimi lolo okumayelana nolimi lomphakathi nezombusazwe. Kuphathelene nesakhiwo solimi uqobo lwalo nemisebenzi yalo ephathelene nokuhlalisana kanye nokuxhumana komphakathi. Kusho ukuvumelana ngendlela yenkambiso ethile bese kusetshenziswa yona. Lokhu kuhlanganisa isakhiwo samagama kanye nemisho.

Ukuvamisa kulungisa izinkinga ezinjengalezi:

- ukuhlukana ngokolimi lwezigodi;
- imithelela yezinye izilimi ezingase zithathwe njengokunothiswa noma ukoniwa kolimi;
- ukusweleka kwezichazamazwi zalimilunye neziliminingi kanye nalezo eziqondene nemikhakha ethile.

Phezu kwalokhu, ukuvamisa kungaba wukuthuthukisa ulimi ngokwemvelo, lwenziwe ulimi olwamukelekile emphakathini. Kwesinye isikhathi ulimi olwamukelekile lungenziwa ngokuba kukhethwe ulimi oluthile lwesigodi olulodwa lubekwe ngaphezulu kwezinye izilimi zesigodi. Ngesinye isikhathi, kungathathwa ulimi olukhulunywa endaweni kungabhekwe sigodi, lube ulimi olwamukelekile emphakathini, njengoba kwenzeka olimini iKiSwahili.

Ulimi olwamukelekile kubalulekile ukuba lwesekelwe umphakathi olukhulumayo kanye nohlelo lwemfundo, luphinde lugunyazwe amandla wumphakathi walo ukuba lwenze umsebenzi osezingeni. Inqubo yokuvamisa ilandela uhlelo oluthile:

- ukukhethwa kwenkambiso;
- ukubhalwa kwesakhiwo salo;
- ukuchazwa kwemisebenzi yalo;
- nokwamukelwa umphakathi.

Ulimi olwamukelekile luhambisana nezinga neqophelo elithile okuthinta zonke izilimi zesigodi ngokuhlangukiswa wumphakathi. Lolu limi luthathwa njengolimi olusemqoka, olumsulwa, oluqondile, olulungile.

Ukuvamisa ulimi kusiza nangalezi zindlela ezilandelayo:

- isipelingi nemithetho yobhalomagama evamisiwe iyadingeka ukubhala ngendlela eqondile nokuthuthukisa indlela yokuhlola isipelingi samagama;

- inqubo yokuhumusha ngemishini idinga imithetho yohlelo evamisiwe;
- okokugcina imininingo ebhaliwe njengezichazamazwi ezishicilelwe nezichazamazwimbani, kudinga ukuba kugxile ezingeni elithile elivumela ukudluliswa kwemininingo;
- amatemu asho imiqondomsuka ethile adinga ukuvamiswa ukuze abanikazi bolimi bawamukele ukuba asetshenziswe ezilimini zabo;
- kudingeka amazinga ahlukene okufaka imininingo nokushintshanisana ngolwazi.

Ngakho-ke ukuvamisa kuyadingeka ukuze:

- kulekelele ekuxhumaneni;
- kwenze ukuba kube khona isipelingi nobhalomagama okuvunyelwene ngakho;
- kunikeze inkambiso yesakhiwo solimi olubhaliwe lobucikomazwi, lwemfundo, lokuhumusha, lokuhlela, nelobuntatheli;
- kunikeze isakhiwo esifanayo sezichazamazwi, izichazamazwi eziwayelekile nokuthuthukiswa kwamatemu (Alberts, 2006).

Ukuchaza lokhu, kungathiwa izimpawu zolimi olwamukelekile yilezi ezilandelayo:

- lunomsebenzi owuphawu, lumele ngokweywayelekile ubunjalo ngokolimi kwamalunga omphakathi okhuluma ulimi oluthile;
- kwelekelela ekuxhumaneni okuyimpumelelo kuzo zonke izilimi zezigodi ezehlukene;
- kumele ukuba luqondwe futhi lwaziwe ezindaweni eziningi;
- kufanele lube nesipelingi, ubhalomagama nohlelo oseluzinzile lwahleleka ngokwanele;
- kumele lukwazi ukufundiseka ezikoleni zabaqalayo; ezikoleni zabadala nasezingeni lemfundo ephakeme;
- lusetshenziswe kuyona yonke imibhalo esemthethweni, ngaleyo ndlela lusize ekuxhumaneni phakathi kukahulumeni nomphakathi;
- lusetshenziswe ezindaweni eziphakeme ezisemthethweni, ephalamende, esishayamthetho, ezinkantolo, nasemabhizinisini;
- kumele lube namagama namatemu abandakanya yonke imisebenzi nezindawo ezomthetho, ezohwebo, ezemfundo, ezesayensi, ezobuchwepheshe;
- kumele lusetshenziswe njengolimi lokufundisa kwezemfundo, kwezesayensi, ezohwebo nakwezobuchwepheshe;
- kumele lube ngolweywayelekile futhi lusebenze ezichazamazwini zohlobo oluthile. (Alberts, 2006).

Abasebenzisi bolimi basebenza ngolimi olwamukelekile – oluwuhlobo olwamukelekile. Ababhali bezichazamazwi nabo babhala izichazamazwi besebenzisa ulimi olwamukelekile. Uma kungenzeka, bafise ukubhala isichazamazwi esingalusebenzisi

ulimi olwamukelekile, bayosibiza lesi sichazamazwi ngokuthi ‘isichazamazwi solimi lwesigodi’. Abaqambi bamatemu baqamba amatemu ngenhloso yokuthi azosetshenziswa ongoti bolimi nomphakathi, njengolimi olwamukelekile olukhombisa imiqondomsuka ethile. Kubalulekile emisebenzini ephathelene nezifundo ezithile ukusebenzisa amatemu amukelekile, asho ngqo okwenzekayo ukuze kube nokuxhumana okuyikho phakathi kongoti bezifundo, bona luqobo kanye nongoti bezifundo nabantu abajwayelekile emphakathini (Alberts, 2008).

1.3 Ukuvamisa amatemu

Amatemu ayindlela ulwazi lwemikhakha ethile olusatshalaliswa ngayo, ngakho-ke, nawo ayisakhiwo solimi esidinga ukuvamiswa. Ukusetshenziswa kwamatemu avamisiwe kwenza kube nokuxhumana okuyimpumelelo. Lokhu yikho okubalulekile emhlabuhlangene, ogcwele izilimi eziningi ezidala inkinga uma kuxhunyanwa noma sekuqeqeshwa. Ukuvumelanisa izakhiwo zemiqondomsuka eyehlukene kudala inkinga ekuthuthukisweni kwamatemu nasekusatshalalisweni kwamatemu anhlobonhlobo. Ukubeka amatemu ezingeni kubamba iqhaza elibalulekile ukulondoloza imininingo ezosiza ekubhalweni kwezichazamazwi, ekuhumusheni nasekwenzeni imisebenzi enhlobonhlobo ephathelene nolimi. Amatemu enziwe kahle asiza ekuthuthukisweni kolimi, ekwandisweni nasekusabalalisweni kolwazi. Awukwazi ukusebenza imisebenzi enhlobonhlobo ngaphandle kwamatemu emikhakha eyehlukene.

Indlelakwenza elandelekayo nehlekile yokwenza amatemu asezingeni kumele ithuthukiswe kusetshenziswa inqubomgomo, imigomo, indlelakwenza nezinjulalwazi eziphathelene nokwenziwa kwamatemu. Ukumeleka kwemiqondomsuka kungaphezulu kwamatemu uqobo; kudinga ukuba kwesekwe isayensi kanye nezinjulalwazi zokwenza amatemu. Imininingo yamatemu iqukethe izinhlobo ezehlukene zokumeleka kolwazi futhi ibamba iqhaza eliyisisekelo elwazini olunobudlelwano nemikhakha ethile eyaziwa njengejwayelekile ngale ndlela:

- izingxenye eziyisisekelo ziqukethe incazelo yokuxhumana okuhambisana nemikhakha ethile;
- ulwazi olunobuchwepheshe obuyisayensi buhlelwa ngezinga lemiqondomsuka;
- ukufinyeleleka kokunye ukumeleka kolwazi olukhethekile kuyahlinzekwa.

Ngokwe ISO/ IEC Umhlahlandlela wesi-2 (1996), izinga lamatemu lichazwa “njengezinga eliphathelene namatemu, imvamisa elihambisana nezincazelo, amanothi achazayo, imifanekiso, izibonelo . . .” (ISO/TC 37, 2004).

NgokukaSager (1990: 114) ukuvamisa, “ukufinyelela esivumelwaneni kwabasebenzisi bolimi ngetemu okumele lisetshenziswe ukusho into ethile olimini abalukhulumayo”. Amatemu avumelaniswe ngokwe-ISO aqukethe wonke amatemu nezincazelo ezenzeka ngokwamazinga e-ISO. Ngenxa yokuthi lawo mazinga ayinxenye ebalulekile

yokufundisa nokuqeqesha ngezihloko eziphathelene nezifundo, kunesidingo sokuba, uma uthwasiswa kunoma yimuphi umkhakha, wazi imiqondomsuka yamatemu nezincazelo okulindeleke ukuba zifundwe (Alberts, 2008: 7). Njengamanje ukuvamisa amatemu kwehlukaniswe imikhakha emibili egqamile; ukuvamisa amatemu wona uqobo kanye nokuvamiswa kwenqubomgomo, imigomo nezindlelakwenza (Alberts, 2008: 2).

Le mikhakha izimele ngokwayo, ngoba ukuvamisa amatemu akusho ukuthi kuzoba nomphumela wemininingo esezingeni eliphezulu uma kungaxilwanga emigomeni, imithetho kanye nezindlelakwenza. Nokho le migomo, imithetho nezindlelakwenza kumele kukhombise ukuthuthuka kwenjulalwazi nezindlelakwenza kuleyo mikhakha, lapho imininingo yamatemu kudingeka ukuba ivamiswe kuhambisana nokwenziwa kwamazinga ezifundo.

Amazinga asemqoka kuzona zonke izinhlobo zesakhiwo sokuqukethwe, okungase kuchazwe njengengxenywe yokuqukethwe ezingeni lemiqondomsuka (noma izincazelo zamatemu). Amatemu abuliminongi aneqhaza elizigaba zintathu okumele alibambe kulokhu okuqukethwe, okuyilokhu:

- imikhakha noma ukuxhumana kwezifundo (phakathi kongoti bezifundo);
- ukumela umkhakha noma ulwazi lwesifundo; kanye
- nokunikeza ukufinyelela emkhakheni noma elwazini lwesifundo (ISO/TC 37, 2004).

Ngaphandle kwale misebenzi, amatemu kumele avamiswe ukugququzela ukuxhumana okuyikho, ngoba amatemu angavamiswe kuyenzeka adale izinkinga zokuxhumana. Lona umsebenzi obandakanya ongoti bezifundo eziningi, abavumelanayo ukukhombisa incazelo yomqondomsuka oyiwona ngetemu elithile:

- ukunciphisa izincazelo ngokunikeza incazelo okuyiyona etholakala enhlanganiselweni yemiqondomsuka yomkhakha wesifundo, itemu elilodwa kumele lisho umqondomsuka owodwa bese ukusetshenziswa kwemiqondofana kugwenywe ngayo yonke indlela;
- ukuhlela nokusebenzisa imithetho yolimi; isibonelo: uhlelo, imigomo yesakhiwomagama, isipelingi nemithetho yobhalomagama, nokuxhumana nosozilimi, ngoba babamba iqhaza elibalulekile emsebenzini wokuvumelanisa;
- ukuthunyelwa kwamatemu ezifundo nezihumusho zamatemu ezifundo kongoti bolimi; isibonelo: Umkhandlu Wolimi LwesiZulu ukuze amatemu aqinisekise ngokwemithetho yolimi futhi amukelwe;
- ukusabalalisa amatemu, ngokwenziwa kwezichazamazwi ezishicilelwe nezichazamazwimbani, kuqinisekisa ukusetshenziswa kwawo nokufinyelela kwawo kubantu abafundisa lezo zifundo noma imikhakha nezilimi ezahlukene (Alberts, 2012).

Kumele sikuqonde ukuthi ukuvamisa wumsebenzi othatha isikhathi esiyiminyaka eminingi. Amatemu avamiswa kuphela uma esetshenziswe ngendlela eyiyo futhi afinyelela kubafundisi besifundo noma umkhakha, ngokusebenzisa ulimi okuyilona kanye nokusetshenziswa njalo kwalawo matemu amasha. Ngaleyo ndlela amatemu asuke ezuze isikhundla esibalulekile emkhakheni wokuvamisa ngokwejwayelekile, okuchazwa ngokuthiwa; umsebenzi wokuqinisekisa okumayelana nezinkinga eziyizona noma ezingase zivele, ukuhlinzekela ukusetshenziswa okwejwayelekile nokwenzeka njalo, okuhloswe ngakho ukufinyelela ezingeni eliphakeme lokuhleleka engqikithini enikeziwe. (ISO/IEC, 1996; ISO/TC 37, 2004).

Noma yimaphi amakomidi obuchwepheshe, noma amakomidana noma amaqoqo okusebenza, kumele aqale umsebenzi wawo ngokuchaza nokuvamisa amatemu.

1.4 Imigomo yokuvamisa

Ukuvamisa kunciphisa ukungqubuzana nokuphindaphindeka kwento efanayo, eyenziwa ngezindlela ezahlukile, ezindaweni ezahlukene. Ukuvamisa kuvama ukulandela kamuva, ukulungisa ukungqubuzana osekwenzekile, lapho okudingeka ukuba kuqokwe okukodwa okuzosetshenziswa kokuningi osekwenziwe. Uma ukuthuthukiswa kolimi kwenzeka ezindaweni ezingaphezulu kweyodwa kulukhuni ukuba nesiqiniseko sokuthi umuntu usasebenza ngomqondomsuka osequqaleni, noma akwenzayo usekwenza ngendlela eyahlukile. Uma kuvunyelwana ngokusebenzisa ulimi ngendlela efanayo kuba nethemba lokuthi uma kukhona okwehlukile, kugcina sekuzinyamalalele. Ukuvamisa kuba yisenzeko esiye silandele ukulungisa lokho okubhimbayo, okusuke sekuvele. Kuyenzeka ukuvamisa kungasheshe kuzizaxulule izinkinga ezisuke sezivele zidalekile. Lokhu kudala ukuba kuhlale kungalungile noma sekwalungiswa.

1.5 Izinsizakwenza zokuvamisa

Izichazamazwi, izilondolozimatemu, abahleli bolimi; konke kunomthelela omkhulu ekuvamiseni ulimi. Ukuvamisa kungasebenzisa umthelela wokuvumelanisa noma ukuhlanganisa imikhakha yokufundwa kolimi eyehlukene.

1.6 Inhloso yokuvamisa

Indlela yokubhala ulimi esetshenziswayo ebuye yaziwe ngokuthi inkulumo yezifundiswa, iyindlela evamisiwe. Ukuvamisa eNingizimu Afrika kwenziwa iPanSALB, okuyiyona enquma isipelingi esivumelekile, izimpawu zokuloba neminye imithetho yohlelo. Lokhu okwenziwe kube sekusatshalaliswa uMnyango Wezobuciko Namasiko noMnyango Wezemfundo, okuyiyona ephoqelela ukusetshenziswa kolimi oluvamisiwe ngabahloli uma behlola. Leli zinga noma iqophelo elisetshenziswayo litholakala encwadini ethi, *Ukuvamisa Imithetho Yokubhala Nobhalomagama LwesiZulu*, okuyiyona esetshenziswayo olimini lwesiZulu. Ulimi olukhulunywayo aluvamisiwe; yingakho umuntu ekhuluma ulimi lwangakubo lwesigodi ngokukhululeka. Uma ulimi selubhalwa phansi, yilapho

okuye kuqikelelwe kakhulu ukuthi kusetshenziswe ulimi oluvamisiwe nolwemukelwe yibo bonke abasebenzisi bolimi.

Ukuze uqonde isizathu sokukhuthazwa kokuvamisa, kubalulekile ukuhlaziya imigomo ebekwe yi-*International Organisation for Standardisation* (ISO) ephathelene nokuvamiswa kwezinto. Kule ncwadi, le migomo ihunyushwe kabusha yasetshenziswa olimini:

- **Umgomo wokuqala**

Ukuvamisa kuyindlela yomphakathi yokwenza lula izindlela zokukhuluma. Le mizamo idinga ukuncishiswa kwezincazelo eziningi, ukuncishiswa kwalokho okuyindida ekuqanjweni kokuthile ngenhloso yokususa lokho okungadingekile.

- **Umgomo wesibili**

Ukuvamisa kuwumsebenzi womphakathi; ukuphumelela kwakho kuncike ekubambisaneni kwabo bonke abanothando lokuthuthukisa ulimi. Ukuvamisa kuncike ekuvumelaneni okwejwayelekile kwawo wonke umuntu. Ukuvumelana okwejwayelekile kungachazwa njengokusetshenziswa kolimi olulodwa olukhethekile, kuzona zonke izindawo ngesikhathi esisodwa.

- **Umgomo wesithathu**

Ukushicilelwa komsebenzi oseqophelweni eliphezulu kubaluleke kakhulu njengakho ukusetshenziswa kwawo lowo msebenzi. Ukusetshenziswa kwamatemu okuvunyelenwe ngawo kuphoqelela ukuthi amanye amalungu omphakathi aguqule izindlela zokubhala nokusebenzisa ulimi. Lokhu kufeza izidingo zobuhle bokusebenzisa ulimi olulodwa olusemthethweni.

- **Umgomo wesine**

Ukuvamisa kudinga ukuba kukhethwe itemu elifanele bese kulandela ukugxiliswa kwencazelo yalelo temu. Itemu elikhethelwe umqondomsuka omusha noma ohlanganisiwe kungaba yinoma yiliphi itemu kulawo akhona noma aqanjwe kabusha. Isibonelo: igama lesiNgesi elithi *Standardisation*, uMzukazwe wawuliqambe amagama amabili, elithi ukuhlelemba nelithi ukuvamisa kepha kwagcina kuvunyelenwe ngokuba kusetshenziswe elithi, ukuvamisa.

- **Umgomo wesihlanu**

Ukuvamisa kudinga ukuba kuhlale kubukezwa njalo ngezikhathi ezithile uma kuba nesidingo sokuba kwenziwe lokho. Isikhathi sokuba kulokhu kubukezwa

sincike emiqondomsukeni noma amatemu amasha alokhu evela ezothikameza uhlelo olwejwayelekile lokusetshenziswa kwamagama.

- **Umgomo wesithupha**

Ukuqinisekiswa kwezinga lamatemu kuhambisana nokuvunywa iqembu eliqamba amatemu, bese umsebenzisi wamatemu ulandela kulokho osekuvunyelenwe ngakho.

- **Umgomo wesikhombisa**

Ukuphoqelwa komthetho wamazinga amatemu kumele kube yinto ehambisana nesifundazwe nalabo abayisigungu esibhekelele ukusetshenziswa kolimi.

1.7 Isiphetho

Lesi sahluco sisizile ukuba siqonde kabanzi ngokuthi kuyini ukuvamisa. Esahlukweni esilandelayo kubhekwa iqhaza labomdabu emlandweni wobhalomagama lwesiZulu.

Imithombo Yolwazi

- Alberts, M. 2006. 'Standardisation, Modernisation and Harmonisation: A Sociolinguistic Perspective'. In Y. Wang, Y. Wang and T. Ye (eds). *TSTT' 2006. International Conference on Terminology, Standardization and Technology Transfer: Proceedings*. Beijing: Encyclopaedia of China Publishing House, 182–192.
- . 2008. *Technical Document. Terminology & Standards. Technical Committee (TC 37). Technical Document*. Pretoria: SABS.
- . 2012. 'Terminology as an Aid in Mother-tongue Education'. Paper delivered at the 17th International Afrilex Conference, 3–5 July 2012, SRC Chambers, Pretoria: University of Pretoria.
- . 2017. *Terminology and Terminography Principles and Practice: A South African Perspective*. Milnerton: McGillivray Linnegar Associates.
- International Standard ISO 704:2000 (E), Second edition 2000-11-15. Terminology Work-Principles and Methods, Switzerland. <https://www.iso.org/search.html?q=TC37> (accessed 24-04-2018).
- Sager, J.C. 1990. *A Practical Course in Terminology Processing*. Amsterdam/ Philadelphia: John Benjamins Publishing Company.

Iqhaza Labomdabu Emlandweni Wobhalomagama LwesiZulu

2.0 Isingeniso

Lesi sahluko sichaza kabanzi ngeqhaza labomdabu emlandweni wobhalomagama lwesiZulu. Sigxile ikakhulukazi emlandweni wamakomidi olimi lwesiZulu esifundazweni saKwaZulu-Natali. UMdidiyeli Wekomidi Lamatemu, Izichazamazwi Nokuvamisa elingaphansi koMzuzakazwe wacelwa ikomidi ukuba acele uSolwazi Otty Ezrom Howard Mandla Nxumalo ukuba abhale ngomlando wamakomidi olimi lwesiZulu esifundazweni sakwaZulu-Natali. Kwakhethwa uSolwazi Nxumalo ngoba nguyena ingqalabutho engumakadebona eyayikhona futhi yabuye yasebenza lapho okwaqala khona amakomidi olimi lwesiZulu. Nguyena futhi obekhona ngesikhathi samanje lapho leli komidi selibizwa ngokuthiwa uMzuzakazwe. Unolwazi olunzulu ukuthi kwasukwa kuphi futhi ubekhona nakulesi sikhathi samanje lapho osequqalisa khona ukusebenza kobuchwepheshe ekuthuthukisweni kolimi lwesiZulu okuyinkathi eyaziwa ngokuthi Uguquko Lwesine Kwezezimboni (*Fourth Industrial Revolution*). Kungabe uMzuzakazwe ungamabhimbi uma ungafuni ukuzizwela esichazela yena ngokwakhe umlando wakhe nawo obaluleke kakhulu olimini lwesiZulu. Ake simuzwe ezisho yena okaMkhathshwa, imvelaphi yakhe, ebaluleke kakhulu futhi esingeyishiye kule ngqophamlando eyenziwa ulimi lwesiZulu eyosalela izizukulwane zakusasa.

2.1 Kafushane ngoSolwazi Nxumalo nolimi lwesiZulu

2.1.1 Imvelaphi kaSolwazi Otty Ezrom Howard Mandla Nxumalo

Kangithi qaphuqaphu ngami kuqala ukuze kubonakale ukuthi ngisithathaphi isibindi sokulanda lo mlando. Ngazalelwa eNgoje ezitendeni, nguQedusizi Nxumalo owayewuPhondolwendlovu (ibutho). Ubaba udabuka eDlomodlomo eduze kwaseNgome, lapho ikhaya lethu elikhulu likhona namanje. Yilapho futhi kulele khona uMcijo, uTshwala, upondo sheleni, owalwa eSandlwana ngowe-1879.

Ngizalwa yintombi yakwaQwabe, uBonisile. Uyise kaBonisile wayedabuke eMfume kodwa wafudukela eNgoje phambi kwaseBaqulusini, KwaNgenetsheni cishe lapha enyakeni we-1914.

2.1.2 Ngifika ePietermaritzburg

Ngafika ePietermaritzburg ngonyaka we-1957, emuva kokuqeda eNkamana lapho ngafunda khona uT4, isitifiketi sokufundisa amabanga amancane. Ngaya ePietermaritzburg ngoba ngisondezela imitapo yezincwadi ukuze ngiqhube izifundo zami ngasese. Ngathatha ezinqamulelayo ngoba ubaba wayeshone ngineminyaka eyi-13. Ngingowokuqala kwethu. Siyisi-7 sesisonke. Kwakufanele ngiyosebenza masinyane ukuze ngizokwelekelela umama afundise abafowethu nodadewethu ababengilandela.

Emuva kwezinyangana ngathola umsebenzi, ngasebenza elondolo okwakuthiwa yiHygienic Steam Laundry. Sasiphethwe nguMnu. Harry Gwala. Sasiwasha sidiliva izingubo ngamalori. Emuva kwesikhathi ngakhushulelwa esikhundleni sobubhalane, ngaphansi kwakhe uMphephethe. Kanti kuzoqondana nesikhathi uhulumeni eqamba izikhundla zamateacher clerk emahhovisi abahloli. Umuntu ongenela lesi sikhundla kwakufanele akwazi ukuthayipha. Ngenhlanhla ngangikufundile ngasese ukuthayipha, ngoba ubaba wayenetyewriter yakhe, kodwa kwathi eseshone ngokuzuma yasala ekhaya. Ngacela uthisha omkhulu uMnu. R.M. Masemola ukuba angifundise ngesikhathi ngifunda ibanga lesi-6 khona eNgoje.

Ngaqashwa ngaba yiteacher clerk. Ngasebenza noMnu. G.R. Dent owayehlonishwa kakhulu ngoba kuthiwa akekho eMnyangweni wonke owayefunde njengaye, eno-M. Ed no-M.Sc. IsiZulu wayesikhuluma kudele uMakhasana. Nguyena owabhala izincwadi zesayensi ngesiZulu ezithi, *Ezemvelo Nemvelo*. Wakhethwa ukuba angamele iKomidi Lolimi LwesiZulu.

2.2 Ikomidi lolimi lwesiZulu (*Zulu Language Committee*)

Kwaqale kwaba khona iZulu Language Committee. Yayenganyelwe ngabahloli babelungu baseNatali. Laba belungu babethweswe lo msebenzi ngoba bazi isiZulu. Iningi labo lalingamadodana abasabalalisi bokholo. Abanye-ke balaba belungu babekhulele emapulazini, abanye bezalelwe ezimishini. Abanye babo kwakunguMnu. G.R. Dent noMnu. A.A. Allison. Ababekhule besondelene nabantu yilaba; uMnu. D. Malcolm, uMnu. F.B. Oscroft, uMnu. A.A. Allison noMnu S.B. Theunissen. UMnu. S.B. Theunissen waqashwa oNgoye, wayoqala khona uphiko lwezilimi zesintu ngonyaka we-1961, iNyuvesi isanda kuvulwa.

Umdloli wokuqala owaqokwa ukuba sesikhundleni esigcwele solimi lwesiZulu kwaba nguMnu. R.S. Ndlovu, owayekade efundisa eSt Francis College, eMariannhill. Kwathi esekhushulelwa esikhundleni sokuba ngumhloli wesiyingi, noma omkhulu, kwase kuqokwa mina, u-Otty E.H.M. Nxumalo ukuthatha lesi sikhundla sokuba umhloli.

2.3 Amalungu eBhodi yolimi lwesiZulu (*Zulu Language Board*)

Amalungu ebhodi ayenezelwa noma aphume emuva kweminyaka emihlanu. Laba ngabanye abake baba ngamalungu ebhodi isikhathi eside: uDkt. J.A.W. Nxumalo,

uMnu. E.E. Mnguni, uMnu. R.S. Ndlovu, uSlz. A.C. Nkabinde, uMnu. S.B. Mzolo, uSlz. D.B.Z. Ntuli, uMnu. K.E. Masinga, uMntwana S.W. Zulu, uMnu. A.G. Hadebe, uMnu. P.P.M. Zama, uMnu. E.V. Mathibela, noSlz. O.E.H.M. Nxumalo.

2.4 Ababefaka ihlombe eBhodini

Kwakude kubuzwa futhi nakulaba abalandelayo, noma bamenyelwe izigaba zohlelo ezithile: uMnu Dan Mahlobo, umlobi webhuku elithi, *uMbubuli*; uMnu. Z. Khumalo noMnu. C.J. Mpanza be*Zulu Society* okuyiyona eyayiphakamise ukuthi iSilo, okungenani kasibizwe ngokuthi i*Paramount*, njengoba amaNgisi ayesethe sesizokuba u*Chief* njengawo wonke ama*Chief*.

Kwakuvamile ukuba kube nezinkulumo ezihlelwa yiBhodi ezazethulwa yidlanzana labazi isiZulu. Kwakucelwa laba ukuba balethe izethameli; UKhozi, okwakunguRadio Bantu; Inhlangothi yothisha, amaNyuvesi; kanjalo ne*Bible Society* nayo yayimenywa.

Ilungu lebhodi lalivunyelwe ukwethula inkulumo ngelikubonayo okuxakayo esiZulwini noma okuthile olimini okungahambisani nokunye. Enye inkulumo ayethula uSlz. A.C. Nkabinde yayimayelana nongumnini kanye nesabizwana sokukhomba. Wabeka wathi kuyaxabana ukuthi, **Lomfana wayengezwa** kanti uqonde ukuthi, **Umfana lo wayengezwa**. Wathi akwehlukaniswe lapho u lo eyisabizwana sokukhomba. Kwasuka lapho ukuthi, **Lo muntu uhamba eqiligana**, hhayi ukuthi, **Lomuntu uhamba eqiligana**. Nguyena futhi uNkabinde owasebenzisa, ohlelweni lolimi, igama elithi **isiphano** elabuyela laguqulwa kwaba **ongumnini**. Elinye igama elalisebenza ohlelwenimisho yileli elithi, **inhloko** elaguqulwa laba **umenzi**. Kwathi leli elithi **isiduko**, laba **ngumenziwa**.

UMnu. J.S.M. Khumalo waseNyuvesi yaseWits, naye wayemenywa ezinkulumeni khona eBhodini, ngokuba amanyuvesi ayemenywa futhi ekhuthazwa ukuba aphawule ngokungathuthukisa ulimi nanoma ngayiphi indlela. UMnu. Khumalo wethula ukuthi akuphindelwe ekubhaleni isiZulu ngokunqamula amagama, angabi made. Wathi abafundi bakhe babelungu bathi kulukhuni ukufunda isiZulu ngoba sinamagama amade. Waphakamisa ukuba kubhalwe kanje; **inku nzi ma langa uDuma kude anga suka la pha nge jubane aye afike enta beni yakwa Mbhu dlu nga enga phumu langa**. Lokhu kwakusho ukuthi amagama kwakungafanele abe nezinhlamvu ezedlula kwezine ukuze afundeke kalula. IBhodi Yolimi LwesiZulu yakuchitha lokhu.

2.5 Umsebenzi webhodi lesiZulu

Ibhodi lalinemisebenzi eminingi. Ngizophawula emibili:

2.5.1 Ukufunda izincwadi ezilethwa ngababhali

Ibhodi lalifunda izincwadi ezilethwa ngababhali ukuze libone ukuthi zibhaleke kahle; ngokwemfundiso ekwakheni isimilo, ngokolimi ekubhalweni kwalo nasekubeni msulwa kwalo – kungabi bikho inhlamba. Ngaleso sikhathi izincwadi zazibhalwa ngesandla.

Kwakufanele umbhali abuye akhokhele ukuthi ziyobhalwa ngomshini. Kwakulindelekile ukuthi umahluleli uma ethi incwadi kayilungile, anikeze izizathu bese esho nokuthi kungalungiswa kanjani, abeke nezibonelo. Bakhuliseka kanjalo-ke ababhali bakuqala. Lokhu kwakunqanda nokuba kungandi ulimi lwezigodi njengokuthi nje: **kephi (kuphi)**, **laphi (kuphi)**, **enini (kuphi)** nokunye. Uma sezifundiwe lezi zincwadi, umahluleli wayeziyisa kubashicileli nencwadi ethi zifanelekile ukushicilelwa. Kwahamba kwahamba kwathiwa umbhali akaziyisele kubashicileli, bese kuba yibona abashicileli abaletha leli bhukunxado ebhodini. Lalithi lingafika ebhodini ibhukunxado lelo bese ibhodi iyinika amalungu ebhodi. Ayeyifunda bese ebhala umbiko. Ngaleso sikhathi abashicileli base bekukhokhela ukuthi kufundwe ibhukunxado. Kwakuphakanyiswa ukuthi ibhukunxado lelo lihlelwe futhi lihlelenjwe kanjani ukuze lilungele ukufakwa ohlwini lwezincwadi ezinganconyelwa ukuba zishicilelwe futhi zifundwe ezikoleni. Kwakungekho ukuthi ungazibhalela ibhuku bese ukhokhela abashicileli balishicilele lingatholanga imvume yokuthi libhaleke ngendlela eyamukelekayo yini.

Enye yezincwadi zikaNyembezi enedumela ethi, *INkinsela YaseMgungundlovu*, ingenye yezincwadi ezedlula kuleli bhodi. Yona yafika nesihloko esithi, *Isikwaya SaseMgungundlovu*. Ibhodi layithanda le ncwadi. Kodwa amanye amalungu aphawula ukuthi sasingekho isizathu sokuba kusetshenziswe igama lesilungu elithi, **Isikwaya** likhona elisiZulu elalithi, **Inkinsela**. Kwanconywa lokho kuSlz. Nyembezi. Wehlela ngezansi, wavuma.

2.5.2 Ukuxazulula izinkinga

Ibhodi yayixazulula izinkinga zomphakathi mayelana namagama esiZulu. Isibonelo: kwake kwafika incwadi iphuma kuhulumeni wamabhunu ukuthi kwakukhona amabhunu ayecindezela ukuthi kalingabe lisasebenza igama elithi **ibhunu** esiZulwini. Lokho kwakusukela ekutheni elinye lamaculo omzabalazo laliphatha amabhunu. Kwathiwa akusetshenziswe igama elithi **ibhure**. Yenqaba ikomidi, iholwa nguMnu. G.R. Dent kulokho. Kwathiwa ngisho no **b** wegama elithi ibhunu kawungafelebiswa. Kwabuye futhi kwafika isinqumo esithi kusukela ngaso leso sikhathi angaphinde umuntu abizwe ngokuthi **Mnumzane**, akuthiwe **Mna**. Lasho laqala iPitoli ukulisebenzisa ezincwadini ezazibhalelwa abantu, zisuka ePitoli. Kwathiwa leli elithi, **Mnumzane** alisetshenziselwe abelungu kuphela. Kwathiwa isifingqo soMnumzane wabantu akuthiwe **Mna**. Yenqaba ibhodi. Wabhoka nomphakathi.

Ibhodi yayibuye ilindelwe ukuba ixazulule ukungaboni ngaso linye mayelana nokufaneleka nokungafaneleki kwezincwadi ukufundwa yizingane zesikole. Kwasuka umzali waseFilidi, eBaqulusini, wabhala incwadi ekhala ngokuthi incwadi ethi, *Indlela Yababi*, eyayibhalwe nguR.R.R. Dhlobo ayifanele ukufundwa ezikoleni. Isikhalo sasithi incwadi ikhuluma ibeke izinto nqunu, okungcolisa ingqondo yabafundi. Yase iyakhishwa-ke ezikoleni. Kwaphinda futhi kwafika isikhalo siphuma ePitoli sithi eqoqweni likaMatsebula elalithi, *Inkanankana*, kwakunen kondlo eyayibhalwe nguPhungula eyayithi, “Laba

bantu bayahlupheka kwasho inyoni ihleli phezu kwezindonga zejele, yathi laba bantu bayahlupheka”. Yathi incwadi eyayivela ePitoli le nkondlo igcwele ubuphekula. Zenziwa izaba zokuchaza ukuthi inkondlo kayikwazi ukuqonda njengokuhumusha kwakho igama negama ngendlela elivame ukusetshenziswa ngayo. Sehlela ngezansi. Saminca ukuthi kungabe sekupeketulwa nale ethi, “Ezinkomponi” ebhalwe nguB.W. Vilakazi nethi, “Mlungu ungazikhohlisi”, ebhalwe nguJ.C. Dlamini nethi, “Zishaye Zondo”, ebhalwe ngu-O.E.H.M. Nxumalo, nezinye. Ngenhlanhla akubange kusaqhubeka.

Ngesinye isikhathi nabahumushi beBhayibheli babebika izingqinamba zabo. Isibonelo: Uma amagama aseBhayibhelini siwabhala siwabuyisela esiZulwini kumele sihambe sifike kuphi: **uFilimoni, uLuka, uSamuweli** noma **uPhilmon, uLuke, uSamuel**. Kwakuphawulwa ukuthi amagama esiZulu agcina ngonkamisa. Abanye bethi uma igama kungelona elesiZulu wena lifake nje esivumelwaneni uma ulisebenzisa kodwa ungaliguquli, lize lingabe lisabonakala ukuthi lalithini. Kulokhu kwakubhekwa nesiGriki nesiHebheru ukuthi zona lezi zilimi zazicindezela kuphi zithambise kuphi.

Okukhulu okwakwenganyelwe yibhodi ukubheka ubhalomagama nokulamula uma kukhona abaphikisanayo. Konke lokhu okuxoxwa ngezansi kwakwedlula ebhodini.

2.6 Umlando wobhalomagama esiZulwini

Mude kakhulu umlando wobhalomagama esiZulwini. Usukela mhla abantu befundiswa ukubhala ngabafika nemikhumbi eKapa emuva kweminyaka ye-1652. Ukubhala ulimi ngendlela ababizwa ngayo, noma ababengezwisisi ngayo ngesinye isikhathi, kufakazelwa yilesi siqephu esashicilelwa ngowe-1912:

Umfana otile ePaindi waletwa pambi kwenkantolo kulez'izinsukwana, kwatiwa wafunyaniswa enamabodhlela amane aka'lomu. Loko ke umfana ndini wakupika, waqetuka ngomblana. Wati, isishuqulu, sinamabodhlela pakati, wasinikezwa umlungu, owacela kuye ukuba ake amlondolozele sona. Washo insizwa etize emblope esebenzayo ePaindi. Yasebizwa-ke leyo'nsizwa . Yati ukuba ifike, yasimze yabamba umlomo nje, yati kais'azi na'kus'azi leso sishuqulu; nomfana kaibonaze imbone, yazalwa. Wo! inhlanzi yashelwa ngamanzi-ke ku'mfana nje wabakabakaza nje. Kwatiwa akakipe ompondo aba8, kumbe aye 'kubamba izinyanga ezintatu ebotela lika'Hulumeni. (IZINDABA ZABANTU, uNdasa 1, 1912).

Ngalesi sicaphuno sikhombisa nje ukuthi kusukwaphi nomlando wobhalomagama. Ezinye izimpawu zazifakelwa ukukhombisa ubugintshogintsho bezwi ekubizeni igama. Kodwa lokhu kwakude kukhombisa ukungalandeli indlela ethile evumelana nezimo ezehlukene. Kasiyiyeke indaba ka **h** ngoba siyayixoxa ngezansi. Singaphawula nje ukuthi lo mbhalo kawunaye u **b** kanti ngisho ezincwadini ezazifundwa ngonyaka we-1945 yabe isikhona le misindo. Ngeminyaka ye-1912 kwakungesikhathi ubhalomagama lungakavamiswa ukuthi abaningi ababhala isiZulu balulandele.

2.7 Ubhalomagama lolimi lwesiZulu

Indlela yokufundisa ukufunda nokubhala isiZulu yayifundiswa ngabasabalalisi bokholo. Ngokukhumbula kwami, umlando walokhu kwakuqalwa ngokuba umuntu afundiswe uhluziqalomagama (i-alfabhethi). Kwakufanele umfundi afake lezi zinhlamvu ekhanda. Nami ngiqala ukuya esikoleni umama wangifundisa ngekhanda uhluziqalomagama. Ngalufunda ngalwazi ngekhanda. Lesi sendlalelo esilandelayo sisemqoka ukukhombisa ukuthi ekuqaleni abantu babewuzwa bawubhale kanjani umsindo wezinhlamvu zamagama:

a b c d e f g h i j k l m
n o p q r s t u v w x y z

Uma abantu sebefundisana ezinkomponi noma emahostela lapho babefundisana khona besalindele ukuthola umsebenzi, bona lezi zinhlamvu babezibiza kanje:

a ebe nce ede e efe nga ha i eje ek ele eme ene
o epe qu ele ese ete u eve ewe xe eye ze

Kwakukhona futhi nokukhuluma umusho emuva kokuba kubizwe uhlamvu nohlamvu. Isibonelo: kusetshenziswa amagama aseBhayibhelini: **A** – Adam, indoda yokuqala eyayisensimini yase-Eden. **B** – Bhulezabhuli, inkosi yamadimoni. **C** – Celani, khona nizokuphiwa. **D** – uDanyeli naye wafakwa emgodini wamabhumbane ngoba kunjalo; **E** – u-Esaw wadliswa ifa yinkosikazi enesikhwele. **F** – uFaro, inkosi yaseGibhide. **G** – uGoliyadi isiqhwaga samaFilistani . . .

Lokhu kwakusiza futhi ekukhumbuleni ukuthi izinhlamvu zisebenza mayelana namaphi amagama okusuke kuqalwe ngawo indaba. Ngale ndlela-ke isizwe esasifundiswa sasigcina sesiziklamela sona ukuthi kufanele sifundiswe ini nokuthi sikufunde kanjani. Okuphawuleka kakhulu ukuthi amagama ayengazibhanqi izinhlamvu ekubhalweni zibe ngaphezu kwezimbili, noma ezintathu. Kwakungavamisile kodwa ukuba kufundwe kube yigama eliyilo esiZulwini.

Isibonelo: gi ya ha ba gi ya ku da de we tu (ngiyahamba ngiya kudadewethu)
u xu ma lo i x i w a (uNxumalo, inxiwa)
u dl o vu i do da (uNdlovu, indoda)
u ce te wayo wa ye yi ko si ya ma Zulu (uCetshwayo wayeyinkosi yamaZulu)

Kwathi lapho sekubhalwa khona izincwadi okwakuthiwa yizipele, zokufundisa ezikoleni, kwase kutonyulwa onkamisa, babekwa phezulu emuva kokubhala ukuthi Isihloko 1, Isihloko 2, Isihloko 3, njalonjalo. Kwakubhalwa phezulu emshweni wokuqala ukuthi:
a e i o u

Kwakuba yizona zakhi zamagama anemisindo, ingane eyayisheshe iyenze uma iqala ukukhuluma, njengalena nje: **umama, ubaba, idada, ilala**. Ungwaqa walawa magama wawuhlanganiswa nonkamisa, kuthiwe umfundi akakufunde ngekhandu.

Kwakuthiwa umfundi akaqale abize umsindo ngamunye ngamunye athi, **m-a m-e m-i m-o m-u**

Imisindo yayifakwa ekhandu ngokuba kuxoxwe indaba.

Isibonelo: Ingane yamemeza yathi m-a seyicela ukuncela.

Izinyane lakhala lathi m-e likhalela unina.

Wakhala wathi m-i esaba imamba.

Inkomo ikhala ithi m-o.

Wayethukuthele wamuthi m-u ngempama.

Umfundi-ke wayebe esenikwa noma yiliphi ibhuku kuthiwe akabheke nje igama elinohlamvu oluthi **ma**. Wayengawafuna awathole lawa magama kulawa: **imamba, umamfene, impama**. Kwesinye isikhathi umfundi adideke akhombe lawa: **mb, mf, mp**. Emuva kwesikhathi, kumkhanyele ukuthi u **m** amfunayo yilo olandelwa ngunkamisa, hhayi wungwaqa.

Kuthiwa abasabalalisi benkolo, ikakhulukazi ababehamba phambili ekufundeni izilimi zabantu, babenemiqopho yemisindo eyahlukene, okuyiyona ababeyisebenzisa ukwakha amagama. Kwakuthi uma sebebhala igama, bafake nezimpawu ezikhombisa ukuthi uhlamvu lwagama luyagwinywa yini, uyaliphakamisa yini iphimbo uma ulibiza, uyalicindezela yini noma ulibiza ulithambise.

2.8 Izincwadi zabaqalayo

Yize lezi zincwadi zaziqondiswe kwabancane kanye nabaqala ukufunda noma sebebhadala; mude umlando wokufundisana kwabantu abadala uma oyedwa ethuke walithola ikhono lokufunda nokubhala ngokwaseNtshonalanga. Sigcizelela ukuthi ngokwaseNtshonalanga ngoba uZulu unayo indlela yakhe yokubhala ngobuhlalu, ngokuloba, ukuhlobisa. Isibonelo: **izinkamba, izicephu, izinduku, imvunulo**. Uma abayofuna umsebenzi emadolobheni besalindele emahostela, babefundisana ukubhala nokufunda. Kwakubhalwa ngepensela. Uma osefundile esefika ekhaya wayefundisa unkosikazi wakhe. Abuye afundise nabangani bakhe. Onekhanda elilula useyosala esefundisa nabanye. Kungaso leso sikhathi lapho abantu babebhala bezama, okunye kusale, kodwa bafunde ukukutolika, bese kwenza umqondo uma sekufundwa. Isibonelo: **gi y te ba ni sa pi la**. Umuntu wayefunda ebala amagama bese-ke esebuya masinyane esefunda kahle njengoba kukhulunywa esethi, **ngiyethemba nisaphila**.

Nazi izincwadi ezazishicilelwe zifundisa ukufunda nokubhala isiZulu:

- **Isipele esibomvu**

Le incwadi eyayaziswa kakhulu. Yayingaqali ngo **ma me mi mo mu**. Yayiqala nje ngamagama aphelele, kufanele uwafunde enjalo. Kwakuthiwa ufunda igama ungalicananga ngamalunga (*syllables*). Le ncwadi yayigxile ekufundiseni kusetshenziswa amagama aphelele.

- **Kunyenyeza esikhotheni**

Le ncwadi yayigxile ekufundiseni kusetshenziswa izindaba. Yayibhalwe ngababehlobene nenkolo yamaLuthela. Izindaba lezi zazinezifundo ezithile ezibalulekile ekukhuliseni izingane. Isibonelo: ukwabelana, umona nobuqili akubuyiseli, ukusizana, njalo njalo.

- **UMasihambisane**

Le ncwadi yona yayigxile ekufundiseni kusetshenziswa amalunga. Yabhalwa ngabahloli nothisha besebenzisa iziqephu ezazifundeka kalula ezinganeni. Kwathi eyebanga lesi-4 yabhalwa nguNkk. N.V. Nxumalo. Eyebanga lesi-5 yabhalwa nguMnu. J.A.W. Nxumalo. Eyebanga lesi-6 yabhalwa nguMnu. R.S. Ndlovu. Lolu hlu lwezincwadi lwaluhleleke ngokubonelela umfundi kangcono kunaleyo okwakuthiwa yisipele esibomvu. Yona yayiqala ifundise onkamisa ngokuzimela. Uthisha, esebenzisa isithombe, wayexoxa indatshana enonkamisa ofundiswayo. Isibonelo:

Umuntu wayehamba wabona into enhle, wabe esethi: **a**.

Indoda yayivakasha. Yabeka izinduku phansi. Yakhuleka, yathi: **e** baba.

Amakhosikazi ayejabule, akikiza athi **i**.

Imbongolo yakhala, yathi **o**.

Ilori elaligijima lalilokhu likhale njalo, lithi **u**.

Emuva kwalokho-ke babehlanganiswa nongwaqa abalula – ingane ebafunda kuqala, kanje:

ma me mi mo mu

ba be bi bo bu

Wawukhona umcabango wokuthi le ndlela yokufundisa yayidala abantu abafunda ngokubala amagama sebedadala ngoba amehlo abo engageqeshelwe ukubuka igama lonke kanye kanye.

- **IGoda**

USolwazi CLS Nyembezi wabhala incwadi, iGoda. Wathi izokwehluka ngokuthi umfundi ingamqalisi ekwehlukaniseni amagama. Ngaleso sikhathi, nasesiNgisini umuntu wayefunda igama alilumbanise nesithombe, avele alazi lonke.

Lolu hlu lukaSolwazi Nyembezi lwalwakha abafundi ngesikhathi samanje. Emabangeni esi-5 nesi-6, wayebhala izindaba ezimnandi zokwakha isimilo. Nanko phela, *Umcebo kaNyambose*, owayeshiye ingane yakhe nomcebo kodwa kwamele ukuba ithole ozoyisiza ngoba yona yayisike yaphithanelwa yikhanda isekubhungukeni.

2.9 Ubhalomagama

Kukulolu luhlu lwezincwadi kanye nezinye zamanoveli nezezindaba ezimfishane, yilapho okwakuzukuzwana khona nendlela yokuloba isiZulu evumelekile. Impikiswano nokubonisana kwakuyinto eqhubekayo. Kwakuba khona umthetho owawulandelwa kodwa ungabhaliwe phansi, othi okuvunyelwane ngakho kakuhlale kunganyakaziswa kuze kuphele iminyaka emihlanu. Isizathu salokho kwakuwukuthi izincwadi zasesikoleni kufanele zibhaleke ngendlela efanayo ukuze umfundi aqale ebangeni lesi-7, aye ashaye ebangeni le-10, osekuyibanga le-12 kulesi sikhathi samanje, engadidekanga.

Ekuqaleni kusukela eminyakeni ye-1905, njengoba kungabonakala eLangeni laseNatali nakumAfrika, igama lenkosi yeSilo sasoNdini eselibhalwa kanje manje **Cetshwayo**, ledlula kulezi zizukulwane zokubhaleka: **Setwayo**, **Cetawayo**, **Cetwayo**, **Cetywayo**. Okunye kwalokhu kubhala kwakusezincwadini ezibhalwa ngabelungu ngomlando waKwaZulu, bazibhalele igama ngendlela ababezwa sengathi libizeka noma liphimiseka ngayo. Ezinye izibonelo yilezi: **u6a6a** (uyise wezingane); **i6ala** (ishashalazi), **ibala**, (isithwali esinamasondo esifuqwa ngemiphini emibili) **6eka** (shiya phansi), **beka** (buka).

2.9.1 Igama elithi uTshaka

Enye into edida abanakekela ukuthi lumiswa kanjani ubhalomagama, yindlela okubhalwe ngayo igama leSilo, iLembe, etsheni lesikhumbuzo kwaDukuza. Kuthiwe **uTshaka**. Abaningi babuza ukuthi kungani igama **uTshaka** libhalwa ngokufana nala magama: **utshani**, **isitshako**, **itshe**. Impendulo ithi, lezi zinhlamvu **tsh** zake zasetshenziswa kula magama: **Tshabalala**, **akatshongo**, **Matshobana**. Yilezi zizathu ezazenza ikomidi, nalabo elalithathisa kubo noma labo ababelufundisa ulimi, licinelele ukuba le misindo ihleleke kahle, ingameli imisindo engafani, ibe ibhalwa ngendlela efanayo. Ezinye izibonelo yilezi: **tshaya**, **tshinga**.

Enye inselelo eyayiba khona ukulungiswa kobhalomagama inkulumbo yezigodi. Ngale koLandskop nako-Underberg, amanye amaZulu akhona anokucindezela ezinye izinhlamvu; nempela athi **tshaya**, kanti kujwayeleke **ushaya**, noma athi **tshesha** kanti kujwayeleke **ushesha**.

2.9.2 Ukubhalwa kwamagama

Amagama ayebhalwa njengoba ayezwakala kubelungu. Abelungu abasikhulumayo isiZulu babezibumbela bona ukuthi igama elithi, **ucetshwayo** libhalwa kanje, **ucetwayo**. Babehluleka ukuthi **tshwa**, noma babekwazi ukuthi **tshwa** kodwa bengazi ukuthi bazowehlukanisa kanjani lo msindo ku **twa** egameni, **utwayi** no **tshwa** egameni

itshwele. Ekomidini kwakuke kuphawulwe ukuthi uma kunokwenzeka, kawangabi maningi amagama anongwaqa abaze babe bane belandelana, kungekho nkamisa phakathi kwawo, njengalawa **itshwele, utshwala.** Babebeka isizathu sokuthi ingane ekhuluma isiZulu ithwala kakhulu lapho kubizelwa amagama. Babethi umlungu yena ubhekene nje namagama alula: *house, building, game, children, teacher.* Babethi izingane zabelungu kazibhekene namagama alukhuni anjengalawa esiwabale ngenhla. Kodwa babegcina befele phakathi laba abaxwayisa ngokuthi igama kalingabi lide, kulandelane ongwaqa bodwa. Babetshelwa ukuthi isiZulu kasisona isiNgisi. Ubhalomagama lwaluqikelelwa kakhulu ezikoleni. Izincwadi ezazibhalwa zaziphindiselwa emuva ziyolungiswa uma zingabhaliwe ngokusemthethweni.

Ukubiza kwabelungu amagama njengoba indlebe yabo icosha, kwandisa ukubhalwa kwamagama ngendlela engeyona, njengalawa: **Zwidi** esikhundleni **sikaZwide**, ngoba kubo unkamisa e unomsindo ka **i**; bathi **Mshunu** esikhundleni **sikaMchunu**, **eNkuthu** esikhundleni **saseNquthu**. Babehlulwa ukuphimsa imisindo engongwaqabathwa.

2.9.3 Impikiswano ngomsindo 6

Yize kwaba yiminyaka kusetshenziswa umsindo **6** emagameni anjengalawa; **u6a6a, u6e6e6e, u6uso**; kwabuye kwahlelwa ngenye indlela. Isizathu salo **6** kwakuwukwehlukana umsindo othambile noqinile. Umsindo **6** kwakuthiwa umele umsindo othambile njengoba ekhombisa amagama angenhla. Umsindo oqinile **b** wakhonjiswa ngala magama; **ibala, ibeshu, isibakabaka.**

Waqathazwa umsindo **6**. Kwaba buhlungu phela ngoba sasifundiswa nokuthi ubhalwa kahle kanjani *kuhandwriting*. Kwase kusebenza umsindo **b** kuyo yomibili imisindo, othambile noqinile: **ibala** (ishashalazi) **ibala** (inqola enemiphini emibili eqhutshwayo). **Ibubesi** lona lalidla ukhasi ngoba kutholakala imisindo emibili eyehlukene egameni elilodwa. Amanye: **ibulukwe, ibululu, eBambanana, eBanganomo.**

Kwathi kamuva, kwase kunqunywa ukuthi umsindo **b** othambile awubhalwe **b**, bese oqinile ubhalwe **bh**.

2.9.4 Umsindo h waba nesisindo esikhulu empilweni yabantu

Umsindo **h** akasetshenziswa kuphela ekuhlukaniseni umsindo **b** nomsindo **bh**. Emuva kwesikhathi kwethulwa ekomidini nasemanyuvesi ukuthi imisindo yalezi zibongo inomsindo **h**. Kwathiwa-ke ubhalomagama olufanele yilolu: **Dhlomo** (kungabi uDlomo), **Khumalo** (kungabi uKumalo), **Thwala** (kungabi uTwala), **Phakathi** (kungabi uPakati), **Sithole** (kungabi uSitole), **Khuzwayo** (kungabi uKuzwayo). Abantu abafunda ngaleso sikhathi babhekana nenselelo yokuthi babenezibongo ezibhalwe ngendlela engafani neyayibhale izibongo zoyise. Ukuqinisekisa ukuthi isibongo sengane kasibhalwe ngendlela efanayo nebhale isibongo sikayise kuqale ngonyaka we-1953. Kusukela ngaleso sikhathi kwakufanele ukuthi isibongo sengane sibhalwe ngokufanayo nesikayise

esisepasini. Ngaphandle kwalokho, kwakuthiwa akayofaka isicelo sokuguqula isibongo. Kwaba lukhuni kubantu ukwemukela ukuthi ukuguqula ukubhalwa kwegama sekusho elinye igama, uma kubizwa ngokufanayo. Phela **uSithole** wayebizwa **ngoSithole**, kakaze abizwe ngo **to** (katotoba) ngisho ebhalwe kwathiwa **Sitole**.

Indaba yoguquguquko lobhalomagama abasezinkantolo nalabo abanikezwe igunya lokuphatha kabakwazi futhi kabakugqize qakala kuze kube namhlanje. Kubona uma ubaba **ayenguSikhakhane**, noma **Msimang**, sekutholakala ukuthi kanti **nguSikhakhana** (isikhakha esincane) noma **uMsimanga** (owesimanga) siyalinganisa, kabakulaleli lokho. Ngenxa yale nselelo kwaba nesimo sokuthi abanye obaba sibabone emakhaya benqaba bethi ubhalomagama oluthintene nabo kabafuni luguquke.

Abanye babekhula babe badala, kube nezizukulwane ezine ezinhlano bese kutholakala ukuthi isibongo sasukelaphi. Nokho akuvamisile ukuthi isizwe sonke sivumelane ngomlando lowo osuke usezithebeni. Isibonelo: **USikhakhane** okade esetshenziswa uguqulwa ngumlando othi eqinisweni igama okususelwa kulo yisikhakha ngakho-ke, **nguSikhakhana**, hhayi **uSikhakhane**.

2.9.5 Umsindo r nomsindo k ogwinywayo

Amalungu ekomidi avumelana ukuthi njengoba umsindo r ungekho esiZulwini, kufanele kube ngumsindo l ngoba nabantu bawubiza kanjalo. Kwasuselwa ekutheni omama ngisho nobaba ababebhabhadisiwe babizwa ngamagama esilungu noma esiLathini, babebizana kanjani. Isibonelo: **Raphael (Lafayeli)**, **Jerome (Jelomu)**, **Roster (Losita)**, **Gertrude (Gethiludi)**. Bese kuba namagama ezinto: **lorry (iloli)**, **dorp (idolobha)**, **rosary (ilosali)**. Kwake kwaba khona isikhathi lapho kwakumakwa ngepeni elibomvu uma umuntu ebhale amagama wasebenzisa umsindo r njengalawa; **irula**, **irayisi**, **irediyo**. Kwakuthiwa akabhale ukuthi **ilula**, **ilayisi**, **ilediyo**. Emuva kwesikhathi umsindo r wamukeleka.

2.10 Isiphetho

Kulesi sahluko silibonile iqhaza labomdabu emlandweni wobhalomagama lwesiZulu. Siwubonile umlando wamakomidi olimi lwesiZulu esifundazweni saKwaZulu-Natali. Kuyacaca ukuthi inkinga yobhalomagama lolimi lwesiZulu inkinga endala esiqhubekele ezizukulwaneni ngezizukulwane, ingapheli. Noma kungavezwanga konke kulesi sahluko okuyizinkinga zolimi kepha kuyabonakala ukuthi inkinga yolimi, inkinga eqhubekayo. Esikhathini esidala le nkinga ibikhona ulimi lwesiZulu lusewulimi olumsulwa olungenamthelela. Esikhathini samanje inkinga iya ngokudlanga lapho sekukhona ukungenelela kwemifakela nokunye okuningi okudunga ulimi. OkaMkhatshwa ulibambile elakhe iqhaza wayibeka induku ebandla kusukela ulimi luqala luthuthukiswa kuze kufike kulesi sikhathi esiphila kuso. Usikhombisile ukuthi kusukwa kuphi futhi kubhekwe kuphi emlandweni wolimi lwesiZulu. Ukwenze konke lokhu ngenxa yothando lolimi lwesiZulu, engabheke nzuzo. Siyethemba ukuthi bazovela abanye oMkhatshwa abaningi abazoqhubeka babambe iqhaza ekuthuthukiseni ulimi kulesi sikhathi sobuchwepheshe

bobuxhakaxhaka bemishini namakhompyutha obubizwa ngokuthi Uguquko Lwesine Kwezezimboni (*Fourth Industrial Revolution*). Kuyothokozisa ukubona lolu limi ngelinye ilanga sekuwulimi lwezohwebo njengesiBhunu nesiNgisi.

Imithombo Yolwazi

Cele, J.F. 1948. *Nasike IsiZulu*. Pietermaritzburg: Tarboton & Mitchell.

Ukuthuthuka Kobhalomagama LwesiZulu

3.0 Isingeniso

Lapha sizoxoxa ngomlando wokuthuthuka kolimi lwesiZulu njengolubhalwa phansi; sisukela kubathunywa bezenkolo belubhala phansi eminyakeni eyi-150 kuze kufike onyakeni wezi-2008 lapho ubhalomagama esilusebenzisayo lwashicilelwa lwaba yibhukwana ngaphansi kukaPanSALB. Ubhalomagama lucacisa okuningi mayelana nokubhalwa kolimi, ikakhulukazi ukuthi imisindo yenkulumo kufanele ibhalwe kanjani. Lapha kulesi sahluko sigxila ikakhulukazi emlandweni wokuthuthuka kohlelo lwezinhlamvu zokubhala zolimi lwesiZulu. Kubhekwa neqhaza elabanjwa izingqalabutho ezahlukeni ekuthuthukisweni kobhalomagama lwesiZulu. Kubhekwa futhi uguquko obelulokhu lwenzeka ekubhalweni kwezinhlamvu zesiZulu ngezikhathi ezahlukeni. Kuncane okushiwo ngokwehlukani kwa magama esiZulwini, hhayi ngoba kuyingxenye yobhalomagama engabalulekile. Isizathu ukuthi akubanga bikho okuningi osozilimi abaphikisana ngakho, ngaphezu kwalokho okudingidwa kubhalomagama. Uhlelo lukaDoke mayelana nezigaba zamabizo lwamukelwa njengomgomo wokuhlelwa kwamabizo olimini lwesiZulu. Lokhu kwadala ukuba kube nendlela efanayo yokubhalwa kwamagama esiZulu. Kwathi noma sekwenzeka ukuvamisa¹ kokuqala kolimi lwesiZulu ngonyaka we-1934, nokubukeza okwalandela emuva kwalokho, amakomidi alandela akabanga nankinga ukulungisa ukuhlukani kwa magama esiZulu. Izingqinamba ababhali ababehlangabezana nazo mayelana nokufelebisa esiZulwini nazo zavezwa kulawo makomidi.

Ubhalomagama lubuye lwaziwe ngokuthi upelomagama. Ubhalomagama luwubuciko bokubhala amagama kusetshenziswa izinhlamvu ezifanele, nokuhlela okuyikho. Izinhlamvu okuyizona ezisebenza kakhulu kubhalomagama zehlukaniswe kabili; onkamisa nongwaqa. Lezi zinhlamvu zibhalwa ngendlela ethile. Lolo nalolo hlamvu lumiselwe ubhalo lwalo. Ubhalo lwezinhlamvu yilo lolu esithi ubhalomagama noma upelomagama. Ubhalo lolo lususelwa kulolo olwasungulwa ngamaRoma.

1. Standardization.

3.1 Isendlalelo somlando

Ezilimini zomdabu ezahlukeni ezikhulunywa eNingizimu Afrika, isiZulu saba ngolunye lwezilimi zokuqala ezabhalwa phansi. Naphezu kokuba isiZulu saba ulimi olwabhalwa phansi eminyakeni engaphezu kweyi-150, umlando wokuthuthuka kokubhalwa kwaso awukaze wenziwe kahle. Lokhu kudala ukuthi abafundi besiZulu babe nolwazi oluncane mayelana nomlando wokuthuthuka kwesiZulu. Yikhona lokhu okudale ukuba kucwaningwe ngomlando wokuthuthuka kokubhalwa kwesiZulu nezingqinamba zakho.

Ngaphambi kokufika kwempucuko yaseNtshonalanga eNingizimu Afrika, abantu bomdabu kuleli zwe babeneyabo indlela yokufunda nokubhala. Lesi isimo esaba khona kwaze kwaba yikhulunyaka le-19, lapho okwafika khona izithunywa zevangeli zivela eYurophu naseMelika, ngenhloso yokuletha inkolo yobuKhristu kwabomdabu baleli lizwe. Izithunywa lezi zathola ukuthi umsebenzi wazo ungaphezulu kakhulu kunokusabalalisa inkolo. Inqinamba yokuqala ezahlangabezana nayo kwaba ukubhala phansi izilimi ezazikhulunywa abantu ababezoshunyayezwa ngenkolo yobuKhristu. Kwadingeka ukuba izithunywa zibhale phansi lezi zilimi ukuze zikwazi ukufundisa amakholwa ukufunda nokubhala. Lokho kwaholela ekushicilelweni kwemibhalo yenkolo yobuKhristu neBhayibheli. Ngenxa yokuthi ngaleso sikhathi yabe ingekho indlela yokufundisa abantu bomdabu, izithunywa zevangeli zakwenza umsebenzi wazo ukubafundisa.

3.2 Ukubhalwa kolimi lwesiZulu

IsiZulu saba ulimi lwesithathu ezilimini zaseNingizimu Afrika ukubhalwa, emuva kolimi lwesiXhosa nesiTswana. Umlando wokubhalwa kolimi lwesiZulu usukela ngonyaka we-1848 lapho okwaba noshicilelo lokuqala lwesiZulu. Isithunywa sokuqala ukubhala isiZulu kwaba ngu**Newton Adams** we-*American Board Mission*, okunguyena owahumusha washicilela incwadi yeBhayibheli iGenesisi. Indawo i-*Adams Mission* eduze kwaseManzimtoti iqanjwe ngaso lesi sithunywa sevangeli. Ngonyaka olandelayo we-1849, u-**J.C. Bryant**, naye we-*American Board Mission*, washicilela i-athikili esihloko sithi, *The Zulu Language*, eyayinamakhasi ayishumi nantathu, eyashicilelwa ku*Journal of the Oriental Society*. Emuva kwemibhalo yakhe, isiZulu sasilokhu sithuthuka siba ulimi oluyisikhondlakhondla eNingizimu Afrika.

Ezinye izithunywa zenkolo ezabamba iqhaza elibalulekile ekuthuthukiseni ulimi lwesiZulu njengolwemfundo nemfundiso kwaba yilezi ezilandelayo:

- * u**Hans P.S. Schreuder**, wabhala uhlelo lwesiZulu ngokwaseNorway.
- u-**J.W. Colenso**, wabhala incwadi yohlelo lwesiZulu enesihloko esithi, *First Steps in Zulu: Being an Elementary Grammar of the Zulu Language*, eyashicilelwa ngonyaka we-1855 neyabuyezwa izikhathi eziningi.
- * u**Jacob Ludwig Dohne**, washicilela isichazamazwi sokuqala esinobusayensi ezilimini zabantu baseNingizimu Afrika, esihloko sithi, *Zulu-Kaffir Dictionary*

etymologically explained with copious illustrations and examples, esashicilelwa ngonyaka we-1857.

- * **u-A.T. Bryant**, washicilela isichazamazwi esithi, *Zulu-English Dictionary* (1905), lapho abhala khona iziphakamiso zobhalomagama olusha esiZulwini olwalungolokuqala olwakhelwe phezu kwemigomo yokuphinyiswa kwemisindo.

3.3 Ukuthuthuka kohlelo lwezinhlamvu zokubhalwa kwesiZulu

Ubhalomagama lubalula izinto eziningi mayelana nokubhalwa kolimi, ikakhulukazi ukuthi imisindo yolimi kumele ibhalwe kanjani. Lapha singaphawula ngesikhathi seminyaka yokuqala yomlando wokubhalwa kwesiZulu, ikakhulukazi ngengxenywe yesibili yekhulunyaka le-19, kwakugxilwe ekuthuthukiseni ukubhala izinhlamvu zobhalomagama lwesiZulu ezimele imisindo. Kwakukhulunywa kancane ngenkinga yokwehlukaniswa kwamagama.

3.3.1 Izinhlamvu zesiZulu ngesikhathi seminyaka yokuqala

Njengoba kuke kwaphawulwa, isiZulu njengazo zonke izilimi zomdabu kuleli, saba ngolunye lwezilimi zokuqala ukubhalwa phansi. Kwatholakala ukuthi ulwazi lohlelo lwemisindo yezilimi zomdabu lwalunganele ukwenza ubhalomagama lwezilimi zabomdabu, ngenxa yemisindo eminingi izithunywa ezazingayazi kulezi zilimi. Izithunywa zenza indlela yokuthi le misindo imeleleke uma isibhalwa phansi. Kwakungewona umsebenzi olula lona, ikakhulukazi ukubhalwa kongwaqabathwa ababeyimisindo engekho nhlobo kolwazo ulimi. Ongwaqabathwa bamelwa izinhlamvu **x**, **c**, **q**, njengoba kusenjalo nanamuhla. Isizathu asaziwa ukuthi kungani kwakhethwa lezi zinhlamvu zombhalo wamaRoma ukumela ongwaqabathwa. Kwaba yizona zinhlamvu ezasetshenziselwa ukumela imisindo yongwaqabathwa.

Okulandelayo kungokunye kwezinto ezazingashayi khona ekubhalweni kwemisindo yolimi lwesiZulu njengoba kutholakala encwadini kaColenso ethi, *First Steps in Zulu* (1855) nekaRoberts ethi, *English-Zulu Dictionary* (1880):

- **Ukwehluleka ukukhombisa ompsheshethwa**

Lokhu kusho ukuthi amagama neziqo ezinomsindo owumpheshethwa njengalawa: *-thanda, ikhanda, ekhaya, -phuma, -chitha, qhwa, isiXhosa*; ayebhalwa kuthiwe: *-tanda, ikanda, ekaya, -puma, -cita, qwa, isiXosa*.

- **Umehluko phakathi kwemisindo**

Umehluko wawungenziwa phakathi kwemisindo emithathu engondebembili abango **b** etholakala esiZulwini, okungu **b** ongumbibithwa – *ubaba*; ubhamu/umadubula onezwi **b** – *ibhola*; **b** owenzeka ngokuhlangana nomankankeni bese uba nezwi u **mb**. Bonke labo ndebembili abathathu u **b** babebhalwa ngendlela enephutha eyayisebenzisa uphawu olufanayo. Isibonelo: **beka** (-beka), **beka** (-bheka), **b** (imbuzi).

- **Onkamisa**

Onkamisa ababili abasondelene abangenakho ukubambeka egilweni phakathi kwabo, babebhalwa bangabi nabo onxankamisa/osingankamisa phakathi kwabo. Lapha kungaba onkamisa abangenakho ukubambeka egilweni uma bebekwe basondelana; okuyilaba **ai**, **au** no **ao**. Isibonelo: **ugwai** (ugwayi), **aukho** (awukho), **umbaimbai** (umbayimbayi).

Ezikhathini eziningi ukweqiwa konkamisa ngemipo kwakukhonjiswa ngokuba kusetshenziswe isimeliluhlamvu ('). Isibonelo, **lab' abantu** (**laba bantu**), **s'omile**, **siomile** (**somile**), **b'alile**, **ba(a)lile** (**balile**). Iziqalo zesibanjalo uma zandulela izabizwana nazo zazibhalwa zibe nesimeliluhlamvu ngaphezu kokuba ukususwa kukankamisa kungenzeki. Isibonelo: **y'imi** (**yimi**), **ng'uwe** (**nguwe**), **y'ibo** (**yibo**).

- **Omfuthwa**

Umfuthwa ongunininhlangothi onezwi **dl** [f] wawubhalwa kuthiwe **dhl**. Isibonelo: **idhlelo** (**idlelo**), **idhladhla** (**idladla**), **indhlovu** (**indlovu**), **indhlela** (**indlela**).

Umfuthwa ongumphinjeni onezwi ohululekayo owawumele umsindo u **hh** [h] wawubhalwa ube uhlamvu olulodwa **h**. Isibonelo: *ibashi*, *iholo* manje usubhalwa ube yizinhlamvu ezimbili **hh**. Isibonelo: *ibhashi*, *ihholo*.

Umfuthwa ongulwangenani ongenazwi u **sh** [ʃ] wawubhalwa kwesinye isikhathi ngale ndlela kuthiwe; **sh**, **tsh**, **ch** noma **ty**; njengalapha njena; **ishumi**, **itshumi** noma **ichumi** (**ishumi**), **-shaya**, **-tshaya**, **-tyaya** noma **-chaya** (**-shaya**); **-shisa**, **-tshisa** noma **-tyisa** (**shisa**).

3.3.2 Igalelo likaLewis Grout

Okunye okwakudala izinkinga kakhulu ekubhalweni kwemisindo ukuthi izimishini ezazisebenza namaZulu eNatali ngalezo zikhathi; okuyi-*American Board Mission*, *iChurch of England Mission*, *iNorwegian Mission* ne*Berlin Mission Society*; ileyo naleyo mishini yayinemithetho yayo yobhalomagama. Isibonelo: encwadini kaMbhishobhi uHans Schreuder we*Norwegian Mission* ethi, *Grammatik for Zulusproget* (1850), kusetshenziswe izimpawu eziningi ezikhethekile ukumela izinhlamvu, **j**, **hl**, **dl**, **sh**, **tsh**, **ts**; okuyizinhlamvu zamaRoma, okwakuvele kufakwe izimpawana ezingamadayakhrithiki. Azikho izibonelo zalawa madayakhrithiki.

Ngenxa yokungavumelani kwezimishini ezahlukeneyo mayelana nokwemukela indlela eyodwa yobhalomagama lwesiZulu, *i-American Mission Board* yathatha isinqumo sokwenza iKomiti Lobhalomagama Olufanayo. Yamema uLewis Grout ukuhlaziya imisindo yezinhlamvu zesiZulu. Wacelwa ukuba abeke umbono wokuthi ukumeleleka kwezinhlamvu zemisindo yolimi lwesiZulu kungathuthukiswa kanjani. Ephepheni alethula ngonyaka we-1852 engqungqutheleni ye-*American Oriental Society*, uGrout

waphakamisa ukuba kwenziwe izimpawu ezintsha ezazizomela omfuthwa; **hl**, **dl**. Wabuye waphakamisa ukuba kulungiswe izimpawu ezimele imisindo; **j**, **tsh**, **r**, **kl**; nokulungiswa kwezimpawu ezimele ongwaqabathwa **c**, **q**, **x** kusetshenziswe izimpawana ezingamadayakhrithiki emisindweni yongwaqabathwa abanezwi nalabo abahambisana nomankankeni. Waphakamisa nokuthi yonke imisindo esemqoka olimini kumele ibe nezimpawu zayo ezizimele (Doke noCole, 1984: 42). UGrout wayilungisa imisindo ebalelwa kwengama-91, wayifakela izimpawu zayo zobhalomagama.

Kwaba khona ukungavumelani ngeziphakamiso zikaGrout nalabo ayesebenza nabo okwaholela ekutheni umsebenzi ayewuhlongoza uchithwe. Noma umsebenzi kaGrout wachithwa, kodwa kumele uthathwe njengemizamo yokuqala yokuvamisa nokuthuthukisa indlela yokubhalwa kwesiZulu. Kwakulokhu kuzanywa emihlanganweni eyahlukene ukuthuthukisa indlela yokubhalwa kwesiZulu. Omunye umzamo wokuvamisa ubhalomagama lwesiZulu wenziwa u-A.T. Bryant ngonyaka we-1905.

3.3.3 Iziphakamiso zika A.T. Bryant

U-A.T. Bryant wasebenzisa ifonetiki ukulungisa amaphutha amaningi obhalomagama lwesiZulu lwangaleso sikhathi. Ngonyaka we-1905, u-A.T. Bryant wabhala lokhu okulandelayo esichazamazwini sakhe sesiZulu:

One of the most conspicuous defects hitherto, in regard to the Zulu language, has been the very imperfect system of writing it; and one of the most conspicuous features of this Dictionary is an attempt to remove that defect by supplying a new and original method of orthography based on phonetic principles.

Waqhubeka wathi:

I have believed that the only reasonable course, acceptable to any thinking people whose duty it may become to reduce a barbarous tongue for the first time to writing, is to pen the sounds as exactly as possible as they come from the speakers' mouth. Heretofore this has not been done -coba, -cobha and -chobha; -potoza and -phothoza, each having its own meaning and different pronunciation, have all, in their respective groups, been written in the same way, without any distinguishing mark. There were at least nine different sounds, commonly occurring in Zulu speech, left entirely unprovided for in the old system of writing followed by Bishop Colenso (Bryant, 1905: 9).*

Kungenxa yendlela yakhe yefonetiki ukuthi uBryant (1905: 12) aphakamise ukuthi yonke imisindo engompheshethwa, ikakhulukazi obhamu/omadubula nongwaqabathwa, babhalwe nomsindo **h**. Isibonelo: **ph**, **th**, **kh**, **ch**, **xh**, **qh**; ukubehlukanisa kuleyo misindo engebona ompheshethwa kepha engopotshu abangobhamu/omadubula. Isibonelo: **p**,

t, k nongwaqabathwa abangenazwi, isibonelo: **c, x, q**. Lokhu kwaba ukuthuthukiswa kwangempela kobhalomagama njengoba imisindo engompheshethwa yahlukaniseka kahle esiZulwini kweminye imisindo etholakala eziqwini zamagama namagama aphelele esiZulu. Qhathanisa lezi zibonelo ezilandelayo mayelana nalokhu:

-paka	-phaka
-xoxa	-xhoxha
-kala	-khala

UBryant (op. cit.: 15) wabuye waphawula ukuthi umsindo owodwa owawubhalwa **b**, eqinisweni wawumele imisindo emithathu eyehlukene; okungu **b** [**β**] (bona), **b** onezwana **bh** [**β**] (ibhola). Wabuye waphakamisa ukuthi uphawu **bh** olwenza umsindo **mb** oluhambisana nomankankeni, kube u **mb** alubhalwe **mbh**. Isibonelo: imbhobo (imbobo), imbhuzi (imbuzi), bambha (bamba), -lambha (-lamba).

UBryant wehluka kuColenso ngokuthi kufonetiki yakhe athi akufakwe unxankamisa/usingankamisa uma imisindo engonkamisa isondelene futhi ingenakho ukuvaleka emphinjeni uma iphinyiswa. Amagama uBryant wawabhala aba **ugwayi, usawoti, awukho** okungamagama uColenso ayewabhala kanje; **ugwai, usaoti, aukho**.

Akungabazeki ukuthi indlela kaBryant yefonetiki iyona eyayenza ukuba kwesinye isikhathi ahambisane nokuphindwa konkamisa. Waphakamisa ukuthi yilowo nalowo nkamisa wemvelo esiZulwini unonkamisa ofana nawo kepha ophinyiswa ngokuba welulwe, ikakhulukazi elungeni elandulela elokucina. Laba onkamisa abade abatholakala emagameni akhethekile esiZulwini. Ukuwehlukanisa emagameni ahlobene, nawo waphakamisa ukuthi abhalwe abe nonkamisa ababili. Isibonelo: -pheepha (-phepha), isikhiiye (isikhiye), ihaashi (ihashi), -nquuma (nquma).

UBryant wabuye wachitha izinhlamvu ezahlukene ezisetshenziswa ababhali ukumela umfuthwa ongenazwi ongulwangen, **sh** [**ʃ**], waphakamisa ukuthi akube nenhlalanjalo yomsindo, ubhalwe ngendlela eyodwa kanje; **sh**. Isibonelo: -shaya, ishumi.

UBryant waqhubeka waphakamisa ukuba kufakwe umthetho wokusebenzisa ikhonco lapho okuneselulelamuva esisebenza umsebenzi wesandiso sesijobelelo, kepha futhi siwugcine umsebenzi waso osemqoka. Ngokwalo mthetho umbuzi **-ni?** **-phi?** neselulelamuva **-ke** kwakumele kufakwe ikhonco, isibonelo: **-phuza-ni?**, **una-ni?** **si-phi** isitsha? **gijima-ke**.

Iziphakamiso eziningi zobhalomagama zikaBryant zafakwa kulokho esingakubiza ngokuthi ubhalomagama lokuqala lwesiZulu olusemthethweni, olwaqala ukusetshenziswa ngonyaka we-1934 (Doke, 1954: 91).

3.4 Ubhalomagama lwesiZulu lonyaka we-1934

Kwaba nezinkinga ezinkulu ezenzeka e-Afrika ngenxa yomsebenzi we-*International Institute of African Languages and Cultures* eyasungulwa eLondon ngonyaka we-1926 ngu-D. Westermann nabalingani bakhe. Kwahlongozwa ubhalomagama lwase-Afrika olusha noluoqondile. Lokhu kwadala ukuba kube nokuvanyiswa kwezilimi ezwenikazi lonke lase-Afrika. Umoya woguquko owawuvunguza waze wafika nalapha eNingizimu Afrika; okwathi ngonyaka we-1928 kwasungulwa inhlango kahulumeni eyayibizwa ngokuthiwa, i-*Union Government Advisory Committee on Bantu Studies and Research*, eyagcina isiguqulwa sekuthiwa i- *Inter University Committee for African Studies* (Doke, 1954: 91). Ngawo lowo nyaka iKomidi Elelulekayo laqoka i*The Central Orthography Committee* ukubhekana nezinguquko ezazenzeka kubhalomagama lwezilimi ezahlukene. I*The Central Orthography Committee* nayo laqoka amakomijana ayeqondene namaqoqo ezilimi zaseNingizimu Afrika; okwaba elesiNguni, elesiSotho, elesiVenda nelesiTsonga.

NgoLwezi wonyaka we-1929, i*Central Orthography Committee* yahlangana eGoli ngaphansi kukasihlalo, uSlz. C.M. Doke, ukubheka umsebenzi owawenziwe amakomijana. Emuva kwezincwadi zekomidi elikhulu kwaba khona ushintsho obhalwenimagama lwamakomijana, olwagcina ngokwamukelwa iKomidi Elelulekayo. Ubhalomagama lwesiXhosa nesiPedi lwathikamezeka ngenxa yalolu shintsho olwaphakanyiswa, kanti ngakolunye uhlangothi isiZulu kwadingeka ukuba senze ushintsho oluncane olwaluphathelene nezimpawu ezazimele imisindo ethile. Ezinye zalezi zinguquko okwakumele zenziwe zazifana nalezo ezaziphakanyiswe nguBryant (1905) kanti ezinye zazo zazehlukile. UTheunissen (1943) wabika ngalezi zincwadi ezilandelayo ezamukelwa yiKomidi Elelulekayo ngonyaka we-1929, mayelana nobhalomagama lwemisindo yesiZulu; ezagcina zisetshenziswa ngokusemthethweni ngonyaka we-1934. Yikho lokhu esingakuthatha ngokuthi ubhalomagama lokuqala lwesiZulu ukwamukelwa ngokusemthethweni:

- Umehluko phakathi kwemisindo

Undebembili ongumbibithwa **b** kwakufanele ubhalwe ube u **b** ofana nobhamu/umadubula **b**. U-Bryant (1905: 12) waphakamisa ukuthi labo bhamu ababhalwe babe **b** no **bh**. Bheka lezi zibonelo ezilandelayo ezibhalwe ngokwezincwadi zobhalomagama lonyaka we-1934.

-bala (ukubala)	-bala (ukubhala)
-beka (ukubeka)	-beka (ukubheka)
-buka (ukubuka)	-buka (ukubhukha)

Umsindo **b**, uma ehambisana nomankankeni **m**, uBryant akubhala kube **mbh**; kwaphakanyiswa ukuthi kubhalwe kungafakwa umpsheshethwa **h**. Isibonelo: **imbiza** (hhayi **imbhiza**), **imbuzi** (hhayi **imbhuzi**), **-hamba** (hhayi **hambha**).

- **Ukuphindwa kwemisindo**

Kwakungasavunyelwe ukuphinda onkamisa. Lokho kwasho ukuthi onkamisa abade uBryant ayebakhombisa ngokubhalwa konkamisa ababili kwase kumele babhalwe ngonkamisa oyedwa. Amagama neziqo ezazinonkamisa abade njengalawa, **-ceebe**, **-pheepe**; ngokomthetho omusha, kwase kumele kubhalwe kuthiwe **-cebe**, **-phepe**. Ukuphindwa kwezinhlamvu zokubhala okwavunyelwa yilokhu okwenzeka emsindweni ongumphinjeni onezwi u-**hh** nakundebembili ongumankankeni u-**m** wesiqalo esifingqiwe sesigaba soku-1 nesesi-3, uma ngabe lesi siqalo siphongozwa eziqawini zamagama aqala ngomankankeni u-**m**; isibonelo: **ummeli**, **ummbila**.

- **Omfuthwa nomfuthwambhanqwa**

Kwenziwa umehluko wobhalomagama phakathi komfuthwa ongumphinjeni onezwi **h** nomfuthwa ongumphinjeni ongenazwi. UBryant wayekubhala kokubili kufane kube **h**. Onezwi kwaphakanyiswa ukuba ubhalwe **hh** bese kuthi ongenazwi ubhalwe **h**, njengoba kukhonjisiwe ezibonelweni ezingezansi:

Ihhashi	ihhala
ihubo	ihositela

Uhlamvu **dl** lwathatha isikhundla sohlamvu **dhl**, njengasemagameni; **ukudhla** – **ukudla**, **indhlu** – **indlu**.

Umfuthwambhanqwa ongumalakeni umelwa uphawu **kl**. **Phambilini** wawumelwa uphawu **x** (kwesinye isikhathi **hx**) okwenziwa ababhali abanjengoRoberts (1880) bheka, **xeza** – **kleza** (ukusengela emlonyeni), **uxebe** – **uklebe** (inyoni edla amachwane ezinkukhu).

- **Ompheshethwa**

Umpheshethwa wawukhonjiswa ngokusebenzisa uhlamvu **h**. Lokhu kwasho ukuthi yonke imisindo engompheshethwa esiZulwini kwadingeka ukuba ifake uhlamvu **h**. Isibonelo: **umuti** – **umuthi**, **isikati** – **isikhathi**, **puma** – **phuma**, **-cita** – **-chitha**.

- **Izelulamuva**

Izelulamuva **nje**, **bo** kwase kumele zifakwe ikhonco. Isibonelo: **isilwane-nje**, **thula-bo**!

Ubhalomagama lonyaka we-1934 lwafaka imithetho eyayiphathelene nokufelebisa ekubhalweni kwesiZulu. Kwakungokokuqala ukuba ukufelebisa kubhekisise esiZulwini. Kwakhethwa izinhlamvu ezimbili ukuba zifelebiswe, uhlamvu olusekuqaleni

egameni nohlamvu lokuqala lwesiqu segama. Kwabuye kwavunyelwana ngokufelebiswa kwamabizoqho (uhlamvu lokuqala lwesiqu segama) nokufelebiswa kwamagama uma esekuqaleni komusho noma eyingxenywe yesihloko sencwadi noma ingxoxo. Lokhu kusho ukuthi uhlamvu lokuqala lwegama lwaluba usonhlamvukazi.

Ukwemukelwa kobhalomagama lwezilimi zomdabu ezahlukenwe yi-*Inter-University Committee for African Studies* kwaba yigxathu elisemqoka emlandweni wobhalomagama lwalezi zilimi. Lokhu kwakusho ukuthi ubhalomagama lwazo lwemukelwa okokuqala ngqa, okwakukhomba ukuthi kwakuyindlela ebheke ekuthuthukeni kwazo, zibe izilimi ezisemthethweni. Izilimi ubhalomagama lwazo olwemukelwa ngokusemthethweni ngaleso sikhathi kwaba isiXhosa, isiZulu, isiTswana, isiSuthu, isiPedi. Izilimi ezimbili zesiNguni okuyisiSwati nesiNdebele zazingakabhalwa phansi; zazisathathwa njengezilimi zesigodi zesiZulu (Msimang, 1994: 194).

3.5 Ukubukezwa kobhalomagama lwesiZulu lonyaka we-1950

Nkonyaka we-1950, ubhalomagama lwesiZulu lwaphinda lwabukezwa futhi (Doke, 1954: 16). Izichibiyelo ezamukelwa (uma zaba khona) azaziwa ngenxa yokuthi akukho okubhaliwe okumayelana nalokhu kubukezwa. Asikho futhi isiqiniseko ukuthi kwakukhona yini ukuxhumana phakathi kokubukezwa kobhalomagama lwesiZulu lonyaka we-1950 neNgqungquthela YaseSomerset House eyayimayelana nezinguquko obhalwenimagama, eyayingonyaka we-1947.

3.5.1 IBantu education

Ngeminyaka yewo-1940 kuya eminyakeni yewo-1950, oSolwazi uDoke (olimini lwesiNguni) noLestrade (esiSuthwini) badidiyela ubhalomagama lwalezi zilimi ezase zibhalwa phansi. Inhloso kwabe kungukuvamisa ubhalomagama lwezilimi ezahlukenwe ezitholakala kula maqoqo amabili ezilimi; kanjalo nokwenza lula kubanikazi bezilimi ezikula maqoqo, ukufunda imibhalo esezilimini zabo. Leyo mizamo yaholela eNgqungqutheleni YaseSomerset House yangonyaka we-1947, lapho kwaqokwa khona ikomidi elididiyele lezilimi zesiSuthu okuyiSipedi/isiSuthu saseNyakatho, isiTswana nesiSuthu saseNingizimu/isiSuthu sikaMoshweshwe kanye nekomidi lesiZulu nesiXhosa (isiSwati nesiNdebele zazingafakiwe ngoba zazingakabi izilimi ezibhalwayo ngaleso sikhathi). Nakuba ikomidi lamaZulu namaXhosa lanciphisa ngempumelelo umehluko omningi wobhalomagama ongadingekile phakathi kwalezi zilimi, kepha lehluleka ukwenza ubhalomagama lwalezi zilimi oludidiyelwe. Isizathu salokho kwaba uguquko olukhulu olwenzeka ezilimini zase-Afrika eminyakeni yowe-1950 olwaholelela ezinkingeni zamakomidi esiNguni nesiSuthu.

Nkonyaka we-1954, uhulumeni wanquma ukuthi konke okumayelana nemfundo yezilimi zaBantu zaseNingizimu Afrika akususe koHulumeni Bezifundazwe akuyise eMnyangweni Wezindaba Zomdabu lapho okwasungulwa khona amakhomishana e*Bantu Education* ngowe-1958. Lo mnyango wabizwa ngokuthi yi*Department of Bantu Education*.

Ngawo lowo nyaka i*Department of Native Affairs* eyayigunyazwe ngawo ukuba iphathe izilimi zase-Afrika/Zomdabu, ikomidi elihlanganisa isiZulu nesiXhosa laqedwa, kwabe sekuqokwa amakomidi ahlukene alezi zilimi. Amanye amakomidi aqokwa elesiSuthu, elesiVenda nelesiTsonga.

UMnyango wabuye wancoma ukuthi i*Bantu Education* ibe ne*Bantu Language Board* okuyiyona eyayengamele zonke izindaba ezithinta ubhalomagama lwezilimi zomdabu. Ekuqaleni kweminyaka ye-1970, amakomidi ezilimi ahlukene athuthukiswa, abe esebizwa ngamabhodi ezilimi. Anganyelwa yiminyango yemfundo yohulumeni bezabelo, eyakhelwe phezu kwemigomo yokuthuthuka ngokwehlukana.

Umsebenzi wala makomidi wawukabili:

- Ukuthuthukisa nokubukeza imithetho yokubhalwa kwezilimi ayezimele.
- Ukwakha nokuthuthukisa amatemu alezi zilimi okwakudingeka ezikoleni.

UMnyango wemfundo wazibophezela ukushicilela ngezikhathi ezithile lokho okwase kuthuthukiswe yila makomidi. Kamuva, lokhu kwagcina sekwenziwa ngamabhodi ezilimi. Ushicilelo lokuqala lwesiZulu olwalunamatemu amasha nobhalomagama olubukeziwe lwavela ngonyaka we-1957.

3.6 Ubhalomagama lwesiZulu olubukeziwe lwangonyaka we-1957

Lolu bhalomagama lwesiZulu olubukeziwe lwangonyaka we-1957, lwaluqale luwumsebenzi owawenziwe ngokuhlanganyela yikomidi lesiZulu nesiXhosa. Lwaluqukethe izinguquko eziningi ezahlukeni i*Department of Native Affairs (Bantu Education Section)* ngaphansi kwesihloko esithi, *Zulu Terminology and Spelling No. 1* (1957). Ngonyaka we-1962 kwashicilelwa ubhalomagama olusihloko sithi, *Zulu Terminology and Spelling No. 2*, olwase lungcono kakhulu kunalolu lokuqala. Imithetho yobhalomagama emayelana nokumeleka kwemisindo yesiZulu eyemukelwa ngonyaka we-1957 i*Bantu Language Board* yile:

- Umehluko phakathi kwemisindo

Umbibithwa u[**b**] wamelwa umsindo **b**. Isibonelo: **ubaba** [u**ba**ba], **umbuzo** [u**mb**uzo].

Ubhamu/umadubula (onezwana) **b** [**h**] wamelwa umsindo **bh**. Isibonelo: **-bhema** (ekuqaleni -bema), **umbhali** (ekuqaleni umbali).

Imithetho emibili engenhla yaba nemisindo ephikisanayo emibili **b** : **b** etholakala ezincwadini nakuzichamazwi ezindala zesiZulu. Indawo yawo yathathwa imisindo ephikisanayo **b** : **bh** esisetshenziswa esikhathini sanamuhla. Isibonelo: **-bala** [-**ba**la], **-bhala** [**h**ala].

Undebembili onezwi ongumadubula **b**, uhlanganiswe nomankankeni owundebembili onezwi **m**. Isibonelo: -hamba, imbongi.

Lo mthetho wawubalulekile ngoba awenziwanga umehluko wobhalomagama phakathi kukandebembili owumbibithwa [6] nondebembili onezwi ongumadubula [mb]

- **Omfuthwa**

Umsindo **hh** [h] onezwi wamelwa umsindo **h**, okwashi ukuthi umehluko phakathi kwemisindo **h** : **hh** wawungasasebenzi esiZulwini. Isibonelo: **ihashi** [ihashi], **-hamba** [hamba]

Akucaci okwabangela isinqumo esiphikisanayo emisindweni **hh** : **h** ngoba iphinyiswa endaweni efanayo. Ukususa umsindo ofanayo uwushintshe ngomunye onomsindo ofanayo kwenza uguquko encazelweni. Isibonelo: **ihholo** : **iholo**. Bheka futhi izibonelo ezilandelayo mayelana nalokhu; **umhhume** : **umhume**, **hhalala** : **halala**, **-hhehha** : **-heha**. Emibhalweni emidala yesiZulu eshicilelwe, kusetshenziswa umsindo **h** oyedwa ukumela umfuthwa ongumphinjeni onezwi nomfuthwa ongumphinjeni ongenazwi.

- **Onkamisa**

Ukubhalwa konkamisa bebhanqiwe kwabuye kwabuyiswa kwaba umthetho ozenzela ngokuzithandela. Kwenzeka endaweni eyodwa kuphela. Isibonelo: umsindo **z** osesiqalweni sesigaba se-10 sobuningi weqiwa; **iinkomo (izinkomo)**, **iindawo (izindawo)**. Ubhalomagama lwangonyaka we-1934 lakunqabela ngokusobala ukubhanqwa konkamisa esiqalweni sesigaba se-10. Noma ukubhanqwa kukankamisa kwakuvumelekile, umthetho awukucacisanga ukuthi kufuneka isiqalo esiphelele esigabeni se-10.

Ngokokuqala ngqa, kwafakwa ukweqiwa konkamisa ngokuzithandela okuvame ukwenzeka ezinkondlweni nasenkulumenimpendulwano. Lokhu kwakhonjiswa ngokusetshenziswa kwesimeliluhlamvu. Isibonelo: **Ngob' isab' izul' ukuduma**.

- **Iselulelimuva**

Ukufaka ikhonco kweselulelimuva **-bo**, **-nje** ababeyingxenywe yobhalomagama lonyaka we-1934 kwaqedwa. Iselulelimuva u-**ke** kuphela esasala nekhonco. Isibonelo: **Gijima-ke!**

- **Ukufelebisa**

Kwafakwa omunye umthetho ophathelene nokufelebisa. Umthetho wobhalomagama lonyaka we-1934 wawuvumela ukuba kufelebise uhlamvu lokuqala lwegama, nohlamvu lokuqala lwesiqu segama kanye nonkamisa wokuqala wegama. Isibonelo: **UmmumZana**,

AmaKhosi, IsiQephu. Nakhona lapha asicaci kahle isizathu sekomidi sokufelebisa ngale ndlela. Kunokwenzeka ukuthi ungabazane kubabhali mayelana neziqo zamagama afana nelithi **uMenzi, uNkulunkulu, uMboniseni** nelithi **uSihlalo** yikhona okwenza ukuba ikomidi lifake lo mthetho.

Ubhalomagama lonyaka we-1934 lufaka kuphela izindawo ezintathu lapho okwakumele kufelebiswe khona. Emthethweni ophathelene nokufelebiswa kohlamvu lokuqala legama, kwanezelwa uhlamvu lokuqala lwesiqo segama kula magama alandelayo:

- emabizweni asho ubuzwe. Isibonelo: **IXhosa, AmaNgisi**
- emabizweni asho ulimi. Isibonelo: **IsiZulu**
- amagama ezindawo. Isibonelo: **Ethekwini, eThekwini, KwaNongoma, kwaNongoma** (Qaphela ukuthi isiqalo sikandaweni kwa kwakungamele sifelebiswe).

Umthetho omusha owawufelebisa uhlamvu lokuqala lwesiqalo wawunalezi zigaba ezilandelayo:

- amagama obuNkulunkulu. Isibonelo: **uNkulunkulu, uMoya oyiNgcwele**
- izinsuku zesonto. Isibonelo: **uMsombuluko, uLwesibili**
- ophathelene namanye amabizomvama angabaliwe kulawa esesiwabalile adinga ukufelebiswa.

3.7 Izinguquko zobhalomagama emuva konyaka we-1957

Emuva kokubukezwa kobhalomagama lwesiZulu lonyaka we-1957, kwaba khona okunye ukubukeza okwenzeka ngale minyaka:

- ngowe-1962 (*Zulu Terminology and Spelling No. 2*)
- ngowe-1972 (*Zulu Terminology and Spelling No. 3*)
- ngowe-1993 (*Zulu Terminology and Orthography No. 4*)
- ngowe-2008 (*Zulu Terminology and Orthography No. 5*)

Ukubukezwa kobhalomagama okubili kokugcina, kwenziwa *IsiZulu Language Board*. Kunoguquko oluncane olwenziwa lokubukeza ukumeleleka kwemisindo okuyilolu olulandelayo:

- **Onkamisa**

Kwawalwa ukubhanqwa konkamisa ekubukezeni konyaka we-1962.

Usingankamisa/unxankamisa kwakumele ufakwe ukwehlukana onkamisa abalandelayo abangesibona omvinjwa. Isibonelo: uyinki, uwoyela. Lokhu kwenziwa

ekubukezeni konyaka we-1972. Ezincwadini eziningi zesiZulu ezashicilelwa kudala kunamagama amaningi atholakalayo anonkamisa abalandelanayo. Isibonelo: waengangitshelanga (wayengangitshelanga), inkosi yaiqeda (yayiqeda) ukufika.

- **Omfuthwa**

Ukubhanqwa komsindo **h** abe **hh** omele umfuthwa ongumphinjeni onomsindo onezwi [h] owawususiwe ekubukezeni konyaka we-1957, wabuyiselwa ekubukezeni konyaka we-1993. Isibonelo: ihashi – ihhashi.

- **Ukufelebisa**

Ekubukezeni konyaka we-1972 nowe-1993, kwaqhutshekwa nokubukezwa kokufelebisa. Ngaphandle kokubukezwa kokufelebisa konyaka we-1957 nowe-1962 okwenziwa, kwaba nokubukeza okusha kokufelebisa okwemukelwa ekubukezeni konyaka we-1972, okwaba yilokhu okulandelayo:

- izichasiso zamabizo afelebisiwe (uhlamvu lokuqala lwegama). Isibonelo: uLwandle Olubomvu.
- amabizo asho izinyanga zonyaka (uhlamvu lokuqala lwesiqu). Isibonelo: uMasingana.
- amagama ezincwadi zeBhayibheli. Isibonelo: isAmbulo.
- izihlonipho nezikhundla zabantu (uhlamvu lokuqala emuva kukankamisa wokuqala. Isibonelo: uMfundisi uDube.
- amagama ezikole namaposi. Isibonelo: Iposi Umlazi. Ukubukeza konyaka we-1993 kwanquma ukuthi uhlamvu lwesibili lwamagama ezindawo zomphakathi ezisemthethweni nalo alufelebiswe. Isibonelo: IPosi Umlazi. Ngawo unyaka we-1993 kwabuye kwafakwa umthetho othi ‘uhlamvu lokuqala emuva kukankamisa wokuqala’ kuyofelebiswa amagama ezinhlangano, ezigameko zomlando. Isibonelo: iNhlango YeZizwe, uFuduko Olukhulu.

Izinguquko ezimbili ezinkulu, mayelana nokufelebisa, zenziwa ekubukezeni ubhalomagama lonyaka we-1993. Olokuqala luphathelene nokufelebiswa kwamagama ezincwadi zeBhayibheli, okwaba noguquko egameni lokuqala lesiqu (ngokubukeza konyaka we-1972) kuya ohlamvini lokuqala olulandela unkamisa wokuqala. Lokhu kwenza ukuba kube noshintsho ekubhalweni kwezincwadi eziningi zeBhayibheli. Isibonelo, izincwadi amaKhosi nethi iZaga zabe sezibhalwa kuthiwa; aMakhosi, izAga.

Uguquko lwesibili lwaba sekubhalweni kwezichasiso, okwacelwa yiNhlango yeBhayibheli. Lolu guquko lwathikameza ukubhalwa kwezichasiso zamagama anobuNkulunkulu. Kwavunyelwana ngokuthi ngesikhathi esizayo uhlamvu lokuqala lwesiqu sala magama luyoba ufeleba kungabe kusaba uhlamvu lokuqala lwegama njengoba

kwakwenzeka; isibonelo: uMoya oCwebile. Ekugcineni kwavunyelwana ngokuthi uguquko lokuhlela ukufelebiswa kwamagama ezindawo kube umkhakha oseceleni. Amagama ezindawo angabi yingxenye yamagama ejiyografi, kepha kube umkhakha ozimele ngokwawo.

3.8 Ukwehlukana amagama

Inkinga yokwehlukana amagama isukela ngesikhathi esidala, ngenkathi izithunywa zevangeli ziqala ukubhala izilimi zase-Afrika futhi zithola ukuthi lokho okungamagama ezilimini zazo akusho ukuthi kungamagama ezilimini zase-Afrika. Okwadala inkinga enkulu ukuthi ngaleso sikhathi kwakungekho esingakubiza ngokuthi imigomo yolimi okwakungathenjela kuyo ukucwaninga lezi zilimi. Imiphumela yalokho kwaba wukuthi ababhali balezi zilimi bazicabangele ukuthi yikuphi abangakuthatha njengamagama nalokho abangakuthatha njengezingxenye zamagama.

Izibonelo ezimbalwa zokuthi isiZulu, abanye bababhali abanjengo-J.C. Bryant (1848), H.P.S. Schreuder (1850) noSuter (1907) babesibhala kanjani ziyokwenela ukuchaza leli phuzu:

- **Iziphongozo** eziningi zezenzo zazibhalwa ngokwehlukana. Isibonelo: zazingamagama ahlukenene njengalapha; **a ngi m bonanga** (angimbonanga).
- **Isivumelwano songumnini**; isakhi sokuhlanganisa **na** nesabizwana sokukhomba; konke kwakubhalwa ngokwehlukana. Isibonelo: **inkomo ka baba, lo muthi, wena na mi**.

Ngenxa yosozilimi abango-A.T. Bryant no-C.M.Doke, kwavunyelwana ngokuthi isiZulu sibhalwe ngendlela efanayo; lokho okwenza ukuthi isiZulu sivanyiswe ngonyaka we-1934. Kwabe sekulandela ukubukezwa kobhalomagama. Ukubhalwa kwesabizwana sokukhomba yikhona okwanakwa kakhulu; kwabukezwa kuzona zonke izincwadi zemithetho yesipelingi eziyi-5, ezashicilelwa kusuka onyakeni we-1934.

- Ngowe-1934, ukubhala ngokwehlukana amagama;
- Ngowe-1957/1962, kwalandela ukubhala ngokwehlukana noma ngokuhlanganisa;
- Ngowe-1972, kwase kuba ukubhala futhi ngokuhlanganisa; kwase kuthi
- Ngowe-1993, kwaba ukubhala ngokwehlukana.

Eminye yemithetho yokubhala ngokuhlanganisa ephawulekayo lapha, neminyaka yokuqala kokusetshenziswa kwayo ebhalwe kubakaki, iphathelene nokubhalwa kwalokhu okulandelayo:

- Izinsizasenzo **-be, -se** okumele zibhalwe ngokwehlukana uma zihambisana nesivumelwano kodwa zibhalwe ngokuhlangana uma zingahambisani nesivumelwano (1957) ngabe **ngimfuna**, kodwa **besilambile**.

- Isabizwana soqobo nesongumnini, zombili ezixhunyiwe kumele zibhalwe ngokwehlukana uma zendulela izabizwana zenani (1993) njengakulezi zibonelo ezilandelayo; **ngazo zombili, wabo bonke.**
- Isenzo songumnini esinesiqu **-ba** esibhalwa ngokwehlukana ngazo zonke izikhathi (1993); Isibonelo: **waba** ngumfundisi.

Noma ukwehlukaniswa kwamagama okusetshenziswayo njengamanje kususelwa encazelweni kaDoke (1939) yegama ezilimini zomdabu, lokho akusho ukuthi zonke izakhiwo ezithathwa njengamagama abhaliwe kulolu limi lwesiZulu zingafakaziswa ngobusayensi njengamagama. UVan Wyk (1958) wakhombisa ukuthi injulalwazi kaDoke, ezilimini zabomdabu, ingekholakale njengenobusayensi ngoba lezo zakhiwo zamagama azichaza njengobunye esiZulwini ziyakwazi ukuchazeka njengamagama amabili noma ngaphezulu. Ngokusebenzisa izivivinyo zolimi, uVan Wyk wakufakazela ngokobusayensi ukuthi isakhi sokuhlanganisa **na-**, isakhi sokusebenzisa **nga-**, iziqalo zezibanjalo **ng(u)-, -y(i)-** nezivumelwano zongumnini, eqinisweni kungamagama azimele esiZulwini, hhayi ingxenye yegama njengoba uDoke esho. Akwemukelekanga okushiwo nguVan Wyk kwabobhalomagama bezilimi zesiNguni.

3.9 Ubhalomagama lwesiZulu olubukeziwe lwangonyaka wezi-2008

Singaphawula ukuthi uhulumeni obusayo, oqale ngonyaka we-1994, naye uyenzile imizamo yokubukeza ubhalomagama lwezilimi zaseNingizimu Afrika. Wasungula iBhodi Lezilimi ENingizimu Afrika, i-PanSALB. Leli Bhodi lezilimi lasungula iMikhandlu Kazwelonke Yezilimi ZaseNingizimu Afrika. Le mikhandlu yayibhekelela izilimi eziyishumi nanye ezisemthethweni.

Kwenziwa uhlelo lokwakuzokwenziwa yiMikhandlu Kazwelonke Yezilimi olwemukelwa yiBhodi mhla ziyi-19 kuNdaswa wezi-2004, olwabeka ukuthi kumele kubhekwane nokubukeza imithetho yokubhalwa kwezilimi zaseNingizimu Afrika ezisemthethweni.

Kwaba nomhlangano wokubonisana ngalokhu mhla lu-1 kuya zi-2 kuJulayi wezi-2004 ePitoli, lapho okwakuxoxwa khona ngomsebenzi wokubukezwa kobhalomagama namakomidi okuvamisa ayevela eMikhandlwini Kazwelonke Yezilimi eyahlukene. Ukubukeza kwaholela ekushicilelweni kobhalomagama lwesiZulu olubukeziwe, lwangonyaka wezi-2008. Okuningi okubhekene nokubukezwa kwalokhu okubaliwe ezincwadini zobhalomagama ezandulela lena kwenziwe. Lolu bhalomagama lube selubhekana nezinto ezintsha ebezithuthukisa futhi zikhulisa ulimi, ukuze lube ulimi lwezobuchwepheshe.

Ebhukwaneni lobhalomagama lwesiZulu lwangonyaka wezi-2008 kunoguquko olwenziwa, ukwenza ulimi luhambisane nesimanjemanje. Nalu lolu guquko olwenziwa ngowezi-2008 ukuze ulimi luhambisane nesimanjemanje:

- Umtheshwana 14.12, waphawula ukuthi akuzona zonke izincwadi zeBhayibheli ezingamagama abantu njengoba kubhaliwe eBhayibhelini, kepha ezinye zisho izehlakalo zangaleso sikhathi. Isibonelo: **uGenesisi, Eksodosi**. Lawa akuwona amagama abantu. Lokhu kwaguqulwa kwaba **Igenesisi, I-eksodosi**.
- Umthetho we-17 omayelana namagama okwethekelwa, kwavunyelwana ukuthi kumele abizwe ngendlela umsindo obizeka ngayo kulolo limi osuka kulo. Isibonelo: *petrol* – **uphethroli**, hhayi **uphethiloli**; *ruler* – **irula**, hhayi **ilula**; *graph* – **igrafu**, hhayi **igilafu**. Igama elithi *theatre* – **ithiyetha**, esiNgisini linomsindo ozishaya sansinini osampheshethwa ukubhaleka kwawo, kepha ukubizeka kwawo kuphakathi kobuputshu nobupheshethwa. Amagama abolekiwe ayimifakela afakwa izakhi eziyiziqalo okuyiziphongozo nezakhi eziyizijobelelo ukwenza ukuba ahambisane nesakhiwo segama lesiZulu. Amanye amagama afana nelesiBhunu elithi *hemp* – **i(li)hembe/ iyembe**, uma selibolekwa lithatha isakhiwo sesiZulu libe nesiqalo nesiqu. Amagama abolekiwe aneziqu eziqalisa ngo **-s-**; u **-s-** wesiqu uba yingxenywe yesiqalo uma sekuhlelwa ngesiZulu. Isibonelo: *skool* – **isikole**, *stoel* – **isitulo**, *spook* – **isipoki**. Uma amagama okwebolekwa eyizenzo eziqala ngomsindo **-s-** kuyenzeka alahlekelwe yilo msindo **-s-**. Isibonelo: *study* – **tadisha**, *scratch* – **kresha**.
- Umthetho we-18, ukhuluma ngemigomo yokufinyeza (*acronym*) nesifingqo (*abbreviation*). Uma sibhala sisebenzisa isifingqo solunye ulimi kodwa singakubhala kube isifinyezo ngesiZulu. Isibonelo: izifingqo **CD, DVD, TV**; ziba izifinyezo ngesiZulu ezibizeka kuthiwe; **isidi, idividi, ithivi**.
- Umthetho we-19.2.3, ukhuluma ngemigomo yokufingqa kusale igama. Isibonelo: **uMphathisihlalo – uSihlalo, uMphathisikhwama – uSikhwama**.
- Umthetho we-19.2.4, ukufingqa kusale uhlamvu noma izinhlamvu. Isibonelo: **ilitha – l, ikhilogramu – kg**.
- Umthetho 19.3, ukufingqa amabizomvama: **isibonelo – isb., njalonzalo – njl**.
- Umthetho we-20, umayelana nokubhalwa kosuku. Uma igama lenyanga lisetshenziswa emshweni liqalisa ngesakhi **ku-**. Isibonelo: **kuNhlolanja**, uma lisebenza ekhelini asisetshenziswa isakhi **ku-**. Isibonelo: 10 Nhlolanja 2020. Emshweni kufundwa kuthiwe ziyi-10 kuNhlolanja onyakeni wezi-2020. Uma kusetshenziswa izinombolo; kubhalwa kuqale usuku, kuze inyanga, kugcine unyaka noma kuqale unyaka kube yinyanga kugcine usuku. Isibonelo: 02-04-2005 noma 2005-04-02. Akuvumelekile ukuba ufingqe inombolo yonyaka ngoba kulukhuni ukusho ukuthi leyo nombolo efinqiwe eyosuku, unyaka noma inyanga yini. Awubheke ukuthi kudida kanjani lokhu; 05-04-02 noma 02-04-05.

3.10 Isiphetho

Ubhalomagama lwesiZulu; kusukela kudala; luyinto engahambi ngohlelo olwaziwayo, edidayo futhi engenayo inhlalanjalo. Into edala lokho ukuthi ulimi luyinto endala kunemithetho. Kunezinto ezinye ezizenzekela zona, ezingehluzwe nhlobo ngemithetho yokuhlaziya ulimi. Izinto ezifana nokufelebisa njena ziyohlala njalo ziyinkinga. Omunye umthetho oyindida wokufelebisa yilona othi uhlamvu lokuqala lwesichasiso sebizo elifelebisiwe kumele lifelebiswe, lokhu okungamukeleki nhlobo kubabhali besiZulu. Ake sibheke izibonelo ezilandelayo mayelana nalokhu:

- iNtaba YaMajuba
- uMbuso WamaRomani
- aManxiwa AseZimbabwe

Okuqhubezela phambili inkinga ukuthi isivumelwano songumnini kulezi zichasiso asibhaliwe ngendlela enehlalanjalo encwadini yesipelingi yakamuva (*Zulu Terminology and Orthography No. 4*). Kwamanye amagama, lesi sivumelwano sibhalwe safelebiswa, njengakulezi zibonelo ezinikezwe ngenhla; kwamanye amagama sibhalwe saba amagama amancane. Isibonelo: uNgqongqoshe weMfundo (*Zulu Terminology and Orthography*, op. cit.: 99), uMthandazo weNkosi. Umthetho ofanayo wokufelebisa uqhubeka ube nobuthaka ngokungafelebiswa kohlamvu z oluyisakhi samabizo amaningi afelebiswiwe, ikakhulukazi lawo aphantelene neminyango kahulumeni. Isibonelo: uMnyango WeZemali, uMnyango WeZempilo. Uhlamvu z lwenza ingxenye yesichasiso (ongumnini) wesivumelwano sesigaba se-10 eza- lapha okuqondiswe ebizweni lesigaba se-10 izindaba. Ababhali abaningi besiZulu kuyabadida ukuthi kungani kufelebiswa konke osekuphawuliwe ngale ndlela; zikhona yini izizathu ezinqala. Mhlawumbe indaba yokufelebiswa kuyomele ibhekisiwe kabusha ekubukezeni kobhalomagama okulandelayo. Lokhu okukhalwa ngakho lapha kulesi siphetho kulungisiwe emtheshwaneni 8.11 wencwajana, *Imithetho Yokubhala Nobhalomagama LwesiZulu 2008*. Ulwazi olukulesi sahluko luzosiza kakhulu ekucaciseni izimpawu zokuloba nokusetshenziswa kwazo, okutholakala esahlukweni esilandelayo.

Imithombo Yolwazi

Bryant, A.T. 1905. *Zulu-English Dictionary*. Pietermaritzburg: P. Davis & Sons.

Bryant, J.C. 1849. 'The Zulu Language'. *Journal of Oriental Society* 1: 385–396.

Colenso, J.W. 1855. *First Steps in Zulu*. Pietermaritzburg: Vause, Slatter & Co.

Department of Arts and Culture. 2008. *Zulu Terminology and Orthography No. 5*. Pretoria: Government Printer.

Department of Education and Training. 1972. *Zulu Terminology and Spelling No. 3*. Pretoria: Government Printer.

Department of Native Affairs. 1957. *Zulu Terminology and Spelling No. 1*. Pretoria: Government Printer.

———. 1962. *Zulu Terminology and Spelling No. 2*. Pretoria: Government Printer.

- . 1985. 'Words and Word Division: A Study of Some Orthographical Problems in the Writing Systems of the Nguni and Sotho Languages'. *South African Journal of African Languages* 5 (4): 148–153.
- Doke, C.M. 1939. *Textbook of Zulu Grammar*. Johannesburg: University of the Witwatersrand Press.
- . 1948. *Textbook of Zulu Grammar*. Johannesburg: Witwatersrand University Press.
- . 1954. *The Southern Bantu Languages*. London: Oxford University Press.
- Doke, C.M. and D.T. Cole. 1984. *Contributions to the History of Bantu Linguistics*. Johannesburg: University of the Witwatersrand Press.
- Doke, C.M. and B.W. Vilakazi. 1964. *Zulu-English Dictionary*. Johannesburg: Witwatersrand University Press.
- Msimang, C.T. 1994. 'Language Attitudes and the Harmonization of Nguni and Sotho'. *South African Journal of Linguistics*. Supplement 20: 147–167.
- Pinnock, P.S. 1994. *Xhosa: A Cultural Grammar for Beginners*. Cape Town: African Sun Press.
- Roberts, C. 1880. *An English-Zulu Dictionary*. London: Routledge & Kegan Paul.
- Schreuder, H.P.S. 1850. *Grammatik for Zulusproget*. Christiania (Norway).
- Suter, F. 1907. *Lessons in Zulu*. London: McDougall's Educational Co.
- Theunissen, S.B. 1943. 'Zulu Orthography'. *Native Teachers' Journal* 22(3): 81–83.
- Van Wyk, E.B. 1958. 'Woordverdeling in Noord-Sotho en Zoeloe'. Unpublished doctoral Thesis. Pretoria: University of Pretoria.
- Wilkes, A. 2000. 'The History and Development of Zulu as a Literary Medium'. *Journal for Language Teaching* 34 (4): 402–415.

Imithetho Esetshenziswa Ekubhalweni Kolimi LwesiZulu

4.0 Isingeniso

Imithetho yokubhalwa kolimi lwesiZulu kufanele yenzeke ezingcezwini ezahlukene zenkulumo. Njengoba sazi ukuthi nazo izingcezu zenkulumo zehlukene kaningi, kusho ukuthi kusekuncane lokhu okwenziwe lapha. Nokho kunethemba lokuthi uma lide libukezwa leli bhuku lemithetho yokubhalwa kolimi, kuyogcina kwenziwe okuningi. Ake sibheke le mithetho elandelayo etholakala kulesi sahluko.

Imithetho 1–4 ifakwe ngoba kuyenzeka idide ngesinye isikhathi.

UMTHETHO 1 Ukusebenza kukandebembili

4.1 Umbibithwa

- Lo msindo uyomelwa ngu **b**.

Isibonelo: ubaba, ubudoda, umbuzo

4.2 Undebembili onezwi eliqhumayo

- Lo msindo ubhalwa kanje **bh**.

Isibonelo: ukubhala, ubhebhenene, umbhabhadiso

4.3 Undebembili onezwi ohambisana nomankankeni.

- Lo msindo ubhalwa kanje **mb**.

Isibonelo: izimbambo, imbumbulu, imbali

UMTHETHO 2 Umphinjeni Onezwi

- Umphinjeni onezwi umeleleke ngo **hh** ababili.

Isibonelo: **ihhashi**, **ubuhhomuhhomu**, **ihholo**

UMTHETHO 3 Umfuthwambhanqwa ongunsinini oqhumayo

- Lo msindo uma unghambi nomankankeni umeleleka kanje **ts**.

Isibonelo: **ukutsatsaza**, **itsako**, **tsebhu**

- Kepha-ke, uma uhambisana nomankankeni t uyagwinyeka bese sibhala kanje **ns**.

Isibonelo: **insimu**, **hhayi intsimu**; **insabula**, **hhayi intsabula**; **izinsuku**, **hhayi izintsuku**.

UMTHETHO 4 Omankankeni abalandelanayo: mm

- Omankankeni abalandelanayo **mm**.

Isibonelo: **ummbila**

UMTHETHO 5 Ukuncikana konkamisa

- IsiZulu asikuvumi ukulandelana konkamisa egameni elilodwa. Ezimeni lapho onkamisa bekuleso simo, kuye kugwenywe lokho ngokuthi kulandelwe lezi zindlela ezilandelayo:

5.1 Ukugaxwa kosingankamisa

- Kugaxwa usingankamisa y noma w phakathi konkamisa. Uma unkamisa wokuqala wesiqu ungunkamisa ophambili sigaxa y kanti uma kungunkamisa osemuva sigaxa w.

Isibonelo: **uyinki**, **uwoyela**

5.2 Ukugaxwa kukamphinjeni

- Kugaxwa umphinjeni **hh**. Uma unkamisa wokuqala wesiqu engeyena unkamisa ophezulu, kugaxwa umsindo **hh**.

Isibonelo: **i-aphula** > **ihhabhula**, **i-ofisi** > **ihhovisi**

UMTHETHO 6 Ikhonco

- Ikhonco liyosebenza kulezi zindawo ezilandelayo:

6.1 Ezinombolweni

- Lokhu okubhalwe ngezinhlamvu kusuke kumele okuyiziqalo bese kuhlukaniswa ngekhonco bese kulandela okuyinombolo okumele isiqu. Asikuvumi ukuthi inombolo isetshenziswe ngolunye ulimi.

Isibonelo: amaphoyisa angama-40, izinkomo ezingama-25, ngele-11, ngehora lesi-9; onkamisa abayisi-7, abantu abayi-10, unyaka we-1945, unyaka wezi-2005, isifundo sesi-2, unyaka wezi-2004

- Kubalulekile ukuthi uma kwenziwa lolu hlobo lwamagama axube izinhlamvu kanye nezinombolo; kushiwo ngalolo limi olubhaliwe, kungashiwo ngesiNgisi.

Isibonelo: abantu abayi-10 (shumi)

Qaphela: akukho sikhala phakathi kwesiqalo nekhonco, kanjalo nangemuva kwekhonco.

6.2 Ukuhlukanisa amagama

- Lapha ukusetshenziswa kwekhonco sikubona emagameni okwethekelwa aqala ngonkamisa. Lapha kuhlukaniswe isiqalo nesiqu (igama elithekelwe) esiqala ngonkamisa.

Isibonelo: e-India, *i-information*

Qaphela: uma kuyigama elethekelwe libhalwa ngotsheku.

6.3 Iselulo u-ke

- Amagama asuke ewuhlamvu olulodwa ephelele akalidingi ikhonco. **Isibonelo:** nje, bo. Ikhonco litholakala kuphela eselulweni -ke ngoba asilona igama elizimele.

Isibonelo: sebenza-ke

6.4 Ezibongweni ezihlanganise ezimbili

- Lapha ukusetshenziswa khona izibongo ezimbili, lezo zibongo zihlanganiswa ngekhonco. Noma nabesilisa beyisebenzisa le ndlela yokubhala izibongo kodwa ivame kakhulu kwabesifazane asebeginile.

Isibonelo: Dlomo-Mkhize noma uDlomo-Mkhize

- Eqinisweni esiZulwini, kusukela emandulo, izibongo ezimbili ziyasebenza kubantu besifazane asebeanile kepha esokuqala sithatha isiphongozo Ma-

Isibonelo: MaKhuzwayo Ntuli noma uMaKhuzwayo wakwaNtuli

6.5 Ukunqanyulwa Kwamagama Ekupheleni Komugqa

- Uma ngabe igama kufanele linqanyulwe ekupheleni komugqa, asiqikelele ukuthi linqanyulwa ngekhonco emuva kukankamisa, ilunga alihlukaniswa.

Isibonelo: abafana ababili abafundayo sebeyahamba.

Lo muntu wakwaMaphumulo o-sa inyama ujwayele ukuyishisa.

UMTHETHO 7 Izakhi eziyimbuza

- Izakhi -phi, -ni eziveza umqondo wokubuza zibhalwa zingahlukaniswa namagama, izinhlamvu kanye nezakhi ezisetshenziswe kuwo.

Isibonelo: Uvelaphi? Ufunani?

UMTHETHO 8 Izifingqo Zamabizoqho (*Initials*)

- Uma izifingqo zamabizoqho zendulelwa izakhi, zibhalwa zehlukaniswe ngekhonco.

Isibonelo: Umsakazi wesiZulu odumile kwakungu-K.E. Masinga, u-L.E. Zondo

UMTHETHO 9 Izibongo okungezona zesiZulu

- Izibongo ziyobhalwa zihlanganiswe nezakhi lezo ezizandulelayo, uma zikhona.

Isibonelo: uSuter, ngokukaDoke

UMTHETHO 10 Amagama Athathwe Kwezinye Izilimi Njengoba Enjalo

- Amagama athathwe kwezinye izilimi abhalwa ngotsheku (*italics*). Lapho isiphongozo sesiZulu sisebenza negama elithathelwe kwezinye izilimi, akufakwa khonco. Ikhonco liyofakwa kuphela uma lelo gama elibolekiwe liqala ngonkamisa.

Isibonelo: Lokhu sekuyi*status quo*.

UMTHETHO 11 Amagama Ezindawo

- Uma amagama ezindawo endulelwa izakhi, lezo zakhi ziyobhalwa zihlanganiswe kanye nendawo.

Isibonelo: ngasePort Shepstone, eLondon

- Uma amagama ezindawo kade kuyizindawo ezizimele sekwenziwa igama elilodwa kuyofakwa ikhonco.

Isibonelo: KwaZulu-Natali

UMTHETHO 12 Amabizongxube

- Uma ngabe amagama engamabizongxube engenalo ikhonco, awabhalwe ahlukane.

Isibonelo: IPhini LoMqondisi Jikelele
UNobhala Jikelele

UMTHETHO 13 I-aphostrofi (?)

- I-aphostrofi iyosetshenziswa ukukhombisa ukuthi kukhona uhlamvu olushiyiwe, okuvame ukwenzeka ezinkondlweni.

Isibonelo: Ngob'isab'izul'ukuduma

UMTHETHO 14 Osonhlamvukazi/Ofeleba – Ukufelebisa

- Osonhlamvukazi bayosetshenziswa kanje:

14.1 Emabizweni esigaba sokuqala

- Kuyosetshenziswa osonhlamvukazi emabizweni esigaba sokuqala kanje: uMa-/Ka-
Lezi zakhi zisebenza kumabizoqho kanti zisho ukuthi umntwana kabani.

Isibonelo: uMaXaba, uKaMazibuko

14.2 Emabizweni akhomba ubuzwe/ubuhlanga

Isibonelo: amaZulu, amaXhosa, amaNdiya, iBhunu, umuThwa, oMnyama, abeLungu, umLungu, umuNtu

14.3 Amagama akhomba izilimi

Isibonelo: isiZulu, isiNgisi, isiXhosa

14.4 Amabizo asho izinyanga zonyaka

Isibonelo: uJanuwari/uMasingana

14.5 Amagama amadodakazi asuselwe ezibongweni

- Kanjalo futhi noma kwakhiwa amagama amadodakazi abizwa ngezibongo.

Isibonelo: uZamandelu, uZamaswazi, uZamanguni

14.6 Amagama obuNkulunkulu

Isibonelo: uMenzi, uMelusi, uMoya Ongcwele, uSomandla, uMvelinqangi, uMdali, uLizwi

14.7 Izinsuku zesonto

- Izinsuku zesonto zithathwa njengamabizoqho, ngaleyo ndlela kuzo zonke izinsuku zesonto kufelebiswa uhlamvu lokuqala lwesiqu, kungaba sebunyeni noma sebuningini.

Isibonelo: iSonto/aMasonto, uMsombuluko/iMisombuluko, uLwesibili/oLwezibili, uLwesithathu/oLwezithathu, oLwesine/oLwezine, oLwesihlanu/oLwezihlanu, uMgqibelo/iMigqibelo

14.8 Izihlonipho nezikhundla zabantu

- Uma sibhala izihlonipho zabantu zihambisana namagama, imizi nezibongo; kuyofelebiswa uhlamvu lwesibili lwesihlonipho kanye nohlamvu lokuqala lwegama noma lwesibongo.

Isibonelo: uDokotela Musa Nkomo, uMfundisi Zakhele Dube, uMnumzane Bonga Cele, uNkosikazi Phindile Gumede, uMntwana Langa Khumalo, aBantwana

14.9 Amabizomuntu angondaweni

- Kufelebiswa uhlamvu lokuqala lwesiqu sikandaweni.

Isibonelo: eMabheleni, eMabomvini.

14.10 Amagama Ezindawo

- Emagameni ezindawo angamabizo, ngaso sonke isikhathi, kuyofelebiswa uhlamvu lokuqala lwesiqu.

Isibonelo: uLundi, iGoli, iSandlwana, uKhahlamba, aManzimtoti

- Emagameni ezindawo angondaweni, aqalisa ngesakhi sikandaweni, sifelebisa uhlamvu lokuqala emuva kwesiphongozo sikandaweni.

Isibonelo: eThekwini, oPhongolo, oBonjeni, eMkhambathini, oThukela, kwaMbonambi, kwaNongoma

- Okujwayelekile ngukuthi kufelebiswe umsindo -K ka Kwa- kanje: KwaMashu, KwaMakhutha, KwaDlangezwa
- Kukhuthazwa ukuba kusebenze indlela evumela isayensi yolimi lapho kufelebiswa khona uhlamvu lokuqala emuva kwesiphongozo sikandaweni.

14.11 Emagameni ezinhlango, ezehlakalo zomlando, eminyango kahulumeni, ezikhungo nezihloko

- Uma kunamagama angaphezu kwelilodwa, sifelebisa uhlamvu olulodwa lokuqala lwegama negama kwalandelayo:

Isibonelo: UMnyango Wobuciko Namasiko Nezokuvakasha

- Uma amagama alandelayo enamabizoqho kulandelwa umthetho wokufelebisa amabizoqho:

Isibonelo: UMBuso WamaRoma

- Uma kubhalwa isihloko/izihloko

Lapho kubhalwa isihloko kuyofelebiswa uhlamvu lokuqala lwegama ngegama esihlokweni:

Isibonelo: Noma Nini, Isambulo, Ikhaya, Imifula YaseNatali, Amakhosi, Izaga

14.12 Izincwadi zeBhayibheli

- Kuyofelebiswa uhlamvu lokuqala lwegama.

Isibonelo: Igenesisi, u-Ezra, I-eksodosi, Izaga, Isambulo, Amakhosi, Amahubo

Qaphela: UGenesisi akulona igama lomuntu kodwa isenzeko esithile. Leli gama kufanele libhalwe kuthiwe **Igenesisi** kanti nakhu okujwayelekile:

- Uma izihloko sezisemshweni kuyoba nenguquko ekufelebiseni, lapho kuyofelebiswa khona uhlamvu lokuqala oluvela njengesibizi.

Isibonelo: Sifunda encwadini yaMakhosi, sifunda encwadini yeSambulo, njl.

UMTHETHO 15 Ukunqanyulwa kwamagama

15.1 Isabizwana sokukhomba

- Zonke izabizwana zokukhomba zibhalwa ngokwehlukana namabizo eziwandulelayo.

Isibonelo: lo mfana, lelo tshe, labaya bantu, laba ogo, laba obaba

Qaphela: unkamisa wokuqala webizo uyalahleka kanti esigabeni 2(a) khona akalahleki unkamisa wokuqala webizo.

15.2 Izabizwana zoqobo nezongumnini

- Izabizwana zoqobo nezongumnini uma zandulela ezokubala.

Isibonelo: ngazo zombili, kubo bonke, njengaso sonke, yiyo yonke, wabo bonke

15.3 Izinsizasenzo -be, -se

15.3.1 Uma insizasenzo **-be** noma **-se** ilandela isivumelwano sikamenzi esingunkamisa le nsizasenzo ibhalwa ihlangane nesenzo:

Isibonelo: ubegula, ibimnandi, ebengifuna, abesehamba, osemdala

15.3.2 Uma insizasenzo **-be** noma **-se** ilandela isivumelwano sikamenzi senkathi eyadlula noma ezayo ibhalwa ihlukaniswe nesenzo:

Isibonelo: ngabe ngigula, yabe ithanda, wase efika, ase ehlala, uzobe esebenza

15.3.3 Uma insizasenzo **-be** noma **-se** ilandela isivumelwano, ibhalwa ihlangane nesenzo:

Isibonelo: bengifuna, sebuyile, bekumnandi, bebengamaphoyisa

15.3.4 Uma insizasenzo **-be** yeqiwe isivumelwano sikamenzi sibhalwa sihlangane nesenzo:

Isibonelo: nga(be)ngisebenza – ngangisebenza
ba(be)befuna – babefuna
ya(be) isihamba – yabisihamba

15.3.5 Ukubhala insizasenzo **-be** noma **-se** engafinyeziwe akuvumelekile kulezi zimo ezilandelayo:

Isibonelo: ube egula – ubegula
ibe imnandi – ibimnandi
ise iphekiwe – isiphekiwe

15.4 Isakhi sesibanjalo **-ba**

Isakhi sesibanjalo u-**ba** sibhalwa sihlukaniswe nengxenye yesibanjalo elandelayo.

Isibonelo: uba nenhlanhla, kube khona, libe linye

UMTHETHO 16 Izibizi ezandulela isakhi **-we** (na)

- Isakhi sesibizi u-**we** kumele sibhalwe ngokwehlukana nebizo elilandelayo. Ibizo elilandelayo liqala ngofeleba bese kuba nophawu lwesibabazo emuva kwalo.

Isibonelo: We Zulu! We Ndaba! We mfana!

UMTHETHO 17 Amagama okwethekelwa

- Kukhona imisindo efika njengoba injalo kulolo limi ebolekwe kulo, yize isisesiZulwini.

Isibonelo: *petrol* uphethroli
cream ukhrimu
cricket ukhrikhethi/ikhrikhethi
flag iflegi

- Kukhona imisindo okuthi uma sikhuluma siyibize njengoba ibizwa olimini esiyithole kulo kodwa kuthi uma siyibhala sibhale lezo zimelamisindo ezisondele kuleyo misindo zihambisane nolimi lwesiZulu.

Isibonelo: *theatre* ithiyetha

- Le misindo yesiZulu elandelayo siyibiza njengoba injalo olimini lwesiNgisi esuselwe kulo. Lokhu kudalwa wukuthi uma le misindo iguqulwa isuke ishayisane neminye kwamanye amagama kanje:

Isibonelo: *graph* igrafu hhayi igilafu

- Amabizo okubolekwa athathelwa esiNgisini, esiBhunwini noma kwezinye izilimi asuke eyiziqu uma esefika esiZulwini angena ohlelweni lokwakhiwa kwamabizo esiZulu abe nesiqalo kanye nesiqu.

Isibonelo: *hemp* i(li)hembe/iyembe

- Iziqu eziqalisa ngomsindo -s- ezilimini okubolekwe kuzo, umsindo -s- wesiqu uba yingxenywe yesiqalo uma sekuhlelwa ngokwesiZulu. Lokhu kwenzeka uma u -s- elandelwa/andulela imisindo -p-, -t-, -k-.

Isibonelo: *skool* isikole
stoel isitulo

- Igama eliqala ngomsindo -s- olimini elithathelwe kulo kuyenzeka ukuba lo msindo -s- asale/alahlwe uma seliguquke laba yisenzo sesiZulu. Isenzo sibe sesiqala ngongwaqa obelandela umsindo -s-.

Isibonelo: *study* tadisha
spell pela

- Amanye amagama abolekwe kwezinye izilimi, unkamisa u- uphenduka ilunga -yu-.

Isibonelo: *computer* ikhompyutha
fuse ifyuzi

- Kuyenzeka ukuthi amagama athathwe kolunye ulimi bese esetshenziswa njengoba enjalo. La magama abhalwa ngotsheku kanti isiqalo sona asibhalwa ngotsheku ngoba siyisiZulu.

Isibonelo: *mirowave* imicrowave
spinach ispinach

- Isakhi esitshengisa ubuningi esiNgisini sijwayele ukuba yisijobelelo esingumsindo -s/es/ies. Uma amagama esiNgisi esebuningini, isakhi sobuningi kungenzeka sibe yingxenywe yesiqu uma eseyiswa esiZulwini.

Isibonelo: *graphs* *amagraphs*
 speeches *amaspeeches*

Qaphela: akubi khona sikhala noma ikhonco phakathi kwesiqalo negama elibolekiwe.

UMTHETHO 18 Imigomo Yokufinyeza

Siyini isifinyezo (*acronym*)

Isifinyezo yigama elakhiwe ngezinhlamvu noma ngamalunga amagama aletha umqondo owodwa ubizeke njengegama, njengokuthi *i-acquired immunodeficiency syndrome*, I-AIDS, isifinyezo (*acronym*) kanti *ibuman immunodeficiency virus*, i-HIV isifingqo (*abbreviation*). Leli gama (isifinyezo) kungenzeka lingabi namqondo, libe nomqondo omusha noma libuyise umqondo ohambelana ngandlela thile nalowo elisuselwa kuwo. Leli gama eselakhiwe selingasebenziseka njengebizo, lithathe izakhi ezahlukene ezisebenza nebizo.

- Izifinyezo ezingamabizoqho zingafelebiswa njengawo wonke amabizoqho.

Isibonelo: UMzukazwe (UMkhandlu Wesizulu KaZwelonke)

Kwesinye isikhathi okuyisifingqo kolunye ulimi kungenziwa isifinyezo kolunye. Ngamanye amazwi izifinyezo singazithola zivela ezifingqweni ebezingosonhlamvukazi abangamaqoqo (*letter groups*) kolunye ulimi. Uma sibhala sisebenzisa isifingqo solunye ulimi kodwa singakubhala kube isifinyezo ngesiZulu kanje:

Isibonelo:	Isifingqo	Isifinyezo
	CD	isidi
	DVD	idividi
	TV	ithivi

UMTHETHO 19 Imigomo Yokufingqa

Siyini isifingqo?

- Isifingqo yizinhlamvu zegama ezifinyeziwe ezibeka ngamafushane igama lelo.

19.1 Ezingamabizoqho

- Uma sifingqa izibizi zamabizoqobo, isigaba sokuqala ngqa (1a) ebunyeni, seqa unkamisa wokuqala, sithathe izinhlamvu zokuqala bese kulandela ungqi. Ukufingqa isibizi esisebuningini, siqalisa ngelunga elisekuqaleni eliyisiqalo ngqo sobuningi.

Isibonelo: Ubunye		Ubuningi	
Dokotela	Dkt.	Bodokotela	Bodkt.
Solwazi	Slz.	Bosolwazi	Boslz.
Nkosazane	Nkz.	Makhosazane	Makz.
Nkosikazi	Nkk.	Makhosikazi	Makk.
Mnumzane	Mnz./Mnu.	Banumzane	Banu.
Mfundisi	Mfn./Mfu.	Bafundisi	Bafu.
Nkosana	Nks.	Makhosana	Maks.

Qaphela: Uma sibheka amabizoqho Nkosikazi, Nkosazane; ebunyeni sifingqa ngokuthatha ingxenye yesiqalo **-n-**, **-k-** wesiqu kanye no-**z-** wesakhi sesinciphiso **-azane** (nkosazane); sithole **Nkz.** Noma sithatha ingxenye yesiqalo **-n-**, **-k-** wesiqu kanye no-**k** ka-**kazi** okhomba ubulili (nkosikazi); sithole **Nkk.** Ebuningini sisusa N- siphongoze **-ma-**; sithole **Makz.** (makhosazane) **Makk.** (makhosikazi).

Lokhu okulandelayo akufinyezwa

- **Iminyango kahulumeni:**

Isibonelo: EMnyangweni Wezokumbiwa Nezamandla

- **Izihlonipho zasebukhosini**

Isibonelo: Mntwana, Ngonyama

19.2 Ukuhlukaniswa Kwezifingqo

- Izifingqo zingahlukaniswa ngale ndlela elandelayo:

19.2.1 Ukufingqa ngokubhala nangokubiza

Isibonelo: Dokotela Dkt.
Mfundisi Mfn./Mfu.

19.2.2 Ukufingqa kusale amalunga

- Kungathathwa ingxenye yegama engasekuqaleni noma engasekugcineni

Isibonelo: Thokozile Thoko
Mduduzi Mdu
Ntombifuthi Futhi

Qaphela: Uma kubhalwa imibhalo esemthethweni, kuyanconywa ukuba la mabizomvama angafingqwa kepha abhalwe ngokuphelele.

Uma ibizomvama isibonelo lizihambela lodwa, lilandelwa yikhloni (:). Kanti uma libhalwa liphakathi endabeni, lilandelwa ukhefanangqi (;)

UMTHETHO 20 Ukubhalwa Kosuku

- Uma igama lenyanga lisetshenziswa emshweni, liqalisa ngelunga **ku-**. Isibonelo: kuNhlolanja. Kanti uma lisebenza lisekhelini alisetshenziswa ilunga **ku-**. Isibonelo: 10 Nhlolanja 2005. Uma kufundwa, kumele kufundwe njengoba kusuke kusemshweni; kanje: ziyi-10 kuNhlolanja onyakeni wezi-2005.
- Uma kubhalwa izinsuku; kumele kuqale usuku kuze inyanga, kube sekulandela unyaka; noma kuqaliswe ngenombolo yonyaka, kuze eyenyanga, kugcine eyosuku. Lokhu kuyokwenziwa noma ngabe kubhalwa ngezinombolo zodwa noma ngabe inyanga ibhalwa ngokugcwele.

Isibonelo: 02-04-2005/2005-04-02

Qaphela: Inombolo yonyaka ayifingqwa ngoba kungasuke kungacaci ukuthi leyo nombolo efingqiwe eyosuku, unyaka noma inyanga yini.

UMTHETHO 21 Isakhi sokubiza We

Uma kubizwa umuntu kusetshenziswa isakhi sokubiza *we*, sibhalwa sodwa singahlanganiswa nelinye igama bese kufelebiswa.

Isibonelo: We Ndonga! We Sidudla! We Dakwa!

21.1 Isiphetho

Kulesi sahluko kuphawuliwe ukuthi imithetho yokubhalwa kolimi lwesiZulu kufanele yenzeke ezingcezwini ezahlukene zenkulumo. Njengoba sazi ukuthi nazo zehlukene kaningi, kusho ukuthi kusekuncane lokhu okwenziwe lapha. Nokho kunethemba lokuthi uma lide libukezwa leli bhuku lemithetho yokubhalwa kolimi, kuyogcina kwenziwe okuningi. Izimpawu zokuloba nokusetshenziswa kwazo nazo zibaluleke njengayo imithetho yokubhalwa kolimi. Yingakho esahlukweni esilandelayo kukhulunywa ngazo kabanzi.

Imithombo Yolwazi

PanSALB. 2008. *Imithetho Yokubhala Nobhalomagama LwesiZulu*. Pretoria: Arcadia.

Izimpawu Zokuloba Nokusetshenziswa Kwazo

5.0 Isingeniso

Ulimi luyakhulunywa futhi lunezimpawu, kepha lezi zimpawu zikhonjiswa emibhalweni ngezindlela ezehlukene. Kulesi sahluko kuzokhulunywa ngezimpawu zokuloba ezinhlobonhlobo kubuye kuchazwe ukusetshenziswa kwazo. Kuzoqapheleka ukuthi uma sikhuluma asenzi uhidehide nje lwamagama, kepha kuba namakhefu ahlukene ngobude, isiqalo nesiphetho nokunye. Lezi zimo sizikhombisa ngezimpawu zokuloba.

5.1 Izibonelo Zezimpawu Zokuloba

UPHAWU 1 Lokuhlanganisa (+)

- Lolu phawu lusho ukuhlangana kokubili noma okungaphezulu:

Isibonelo: umu + ntu + ana

UPHAWU 2 Lokhu/lokhu (/)

- Lolu phawu lumele ukuthi, noma. QIKELELA, kumele kube nesikhala phakathi kwalolu phawu nalokho okubhaliwe:

Isibonelo: Ukhamba oluncane kuthiwa umancishana/isicathulo.

UPHAWU 3 Kusukela - kuya (-)

- Lolu phawu lusebenza uma kukhonjiswa ukuthi kusukela nini kuze kube nini noma kusukela kokunye kuye kokunye. Lolu phawu lude kunekhongo:

Isibonelo: Kusukela ngonyaka we-2018–2020, ingqungquthela YamaLuthela iqala ngoLwesine – yiSonto.

UPHAWU 4 Inkanyezi (**)

- Lolu phawu lukhomba ukuthi kukhona okuphawulekayo egameni:

Isibonelo: amaphonemes*

UPHAWU 5 Ungqi (.)

- Usebenza kuphi?

5.1 Ekupheleni komusho

Isibonelo: Umfana uphumelele ngamalengiso ezifundweni zakhe.

5.2 Usetshenziswa ezifingqweni

Isibonelo: Isifingqogama: Mnu. (umnumzane), Slz. (usolwazi)
Isifingqogama somuntu (*initials*): P.D. (Philile Duduzile)

5.3 Ukukhomba isikhathi sosuku

Isibonelo: Isonto kwelakithi lingena u-11:30 a.m. liphume u-2:30 p.m.

UPHAWU 6 Ukhefana noma ikhoma (,)

- Ukhefana wehlukana:

6.1 Umshwana oyisingeniso kumusho omkhulu

Isibonelo: Emuva kwezinsuku ezimbili, abukho nobuncane ubungcono bezinyo kuSkhuni.

6.2 Imishwana emibili ezimele ngokwehlukana yabe isixhunye ngesihlanganiso

Isibonelo: Intombazane iyapheka kodwa umfana ulele.

- Kwesinye isikhathi isihlanganiso asibi khona, kuthi leyo mishwana emibili ezimele ihlukaniswe ngokhefana. Asibheke sona isibonelo esingenhla.

Isibonelo: Intombazane iyapheka, umfana ulele.

6.3 Umshwana ongahlukaniseka kulowo omkhulu

Isibonelo: EThekwini, yindawo yokungcebeleka labo abasuke bevakashele khona.

6.4 Izinto ezahlukene ngokulandelana kwazo

Isibonelo: Uyavuka, agqoke, adle bese ehamba eya esikoleni.

6.5 Amagama nezikhundla, uma isikhundla silandela igama, kumele kube nekhoma emuva kwesikhundla

Isibonelo: UKhuluse, uThishanhloko wakwaPhakelingqondo, nguyena owavula isikole.

6.6 Ukhefana uyasebenza uma umusho umagatshagatsha

Isibonelo: Izingane ezindala, yize zingathandi ukulawulwa, ziyabalalela abazali bazo.

UPHAWU 7 Ukhefana-ngqi (;)

- Ukhefana-ngqi ukhombisa:

7.1 Ukuma noma ukuthula kancane okungaphezulu kunalokho kwekhefana, kodwa okungekude njengalokho kwekhefu.

Isibonelo: Emuva kokuba utsotsi esemkhuthuzile; wabaleka wasithela ngejika; bambamba ababemjaha.

7.2 Ukwehlukana imiqondo ehlobene noma enobudlelwano elandela ikholoni

Isibonelo: UNobhala kudingeka afunde amaminithi adlule; athathe amaminithi omhlangano; agcwalisise abasemhlanganweni izindleko zokuhamba bese elondoloza amabhuku eNhlango.

UPHAWU 8 Ikhloni (:)

Ikhloni isebenza esikhundleni sika “njengokuthi”, noma “kanje”. Akudingekile ukuba lolu phawu lwesiphumuzi lusetshenziswe ngokweqile. Ikhloni isetshenziswa ukwethula izinhla, ukwehlukana ngemikhakha nokubala amagama, amabinzana, imishwana, okucashuniwe kanye nokushiwoyo. Ikhloni iyasetshenziswa kulokhu okulandelayo:

8.1 Ukwehlukana phakathi kwenkundla nesigcawu somdlalo

Isibonelo: Umdlalo kaMbatha uNawe Mbopha kaSithayi, Inkundla II: V.

8.2 Ukwehlukana izahluko kanye namavesi eBhayibheli

Isibonelo: Abahluleli 2: 4

8.3 Ekubhalweni kwesikhathi ngezinombolo

Isibonelo: 11: 30

UPHAWU 9 Umbabazi (!)

- Umbabazi usetshenziswa:

9.1 Ukukhombisa ukumangala, ukwethuka, ukungakholwa okushiwoyo noma ukuthinteka kakhulu

Isibonelo: Hawe!

9.2 Uma sikhuleka

Isibonelo: E! Baba, Mnumzane.
Somandla! Ngonyama YeZulu.
Nakhu ngifa bo!

Qaphela: Akudingekile ukusebenzisa umbabazi ngokweqile futhi akudingekile ukuba usebenzise izimpawu zokubabaza ezimbili noma ezingaphezulu kwalokho ekupheleni komusho owodwa.

UPHAWU 10 Umbuzi noma unobuza (?)

- Lolu phawu lusebenza ezindaweni ezahlukene:

10.1 Ekugcineni kwenkulumo ebuzayo

Isibonelo: Usubhale izincwadi ezingaki?

10.2 Emshweni lapho umuntu ecela khona usizo

Isibonelo: Ungasiza ungithumelele incwadi ngokushesha?

10.3 Nezihlanganiso zizimele noma zimele umusho

Isibonelo: Kwase? Manje?

Qaphela: Asikho isidingo sokuphindaphinda uphawu lombuzi (?)

UPHAWU 11 Okuqhubekayo/Ungqintathu (. . .)

- Lolu phawu lungakhombisa ukuthi:

11.1 Kukhona okushiywe ezintweni eziqhubekayo, inkulumo ayiqediwe. Lokhu kungenzeka ngenxa yamabomu, ukuphazamiseka noma ukucaphuna.

Isibonelo: Lala Sithandwa . . . uphumule.

11.2 Uma kunqamuleke igama, asibi khona isikhala phakathi kwesigejana segama kanye nongqintathu.

Isibonelo: Ongqinta . . .

Qaphela: Kusemqoka lapha ukugcizelela ukuthi kusetshenziswa amachashazi amathathu kuphela, hhayi angaphezu kwalokho.

UPHAWU 12 Abacaphuni abaphindiwe (“ ”)

12.1 Abacaphuni abaphindiwe

- Banemisebenzi eminingi.

Bangafaka phakathi noma babiyele inkulumo ecashuniwe, amagama okudlala, izidlaliso, izibhinqo, amagama nezinhlelo ezithile.

Isibonelo: UJesu washumayela wathi; “Onezindlebe akezwe”.

12.2 Abacaphuni abangabodwana (‘ ’)

- Bamele lokho okucashunwe phakathi kokucashuniwe:

Isibonelo: “Uma lowo ethi, ‘Ngiyakuthanda’, usuke ekukhohlisa nje.”

UPHAWU 13 Abakaki noma izibiyelo () [] { }

Ziningi izinhlobo zabakaki:

13.1 Abakaki abangamagwegwe ()

- Basebenza uma sinikeza igama elinencazelo esesiyishilo.

Isibonelo: Abakhapheyana (abafana)

- Bayasetshenziswa ukufaka incazelo noma amagama anomqondo ofanayo.

Isibonelo: Umdlandla (ugqozi, ufuqufuqu, usikisiki, isasasa)

- Uma sikhombisa okuhunyushwe kolunye ulimi.

Isibonelo: Umbiko onogcobho (*disclaimer*).

- Ukucacisa isabizwana.

Isibonelo: Yena (uMkhize) uzosivulela izwi.

13.2 Abakaki abayizikwele []

- Basetshenziswa kubhalomagama.

Isibonelo: [b], [s], [m]

13.3 Abakaki ababandakanyayo { }

- Bangabakaki abasetshenziswa ukubiyela amagama, imigqa noma izinombolo okudingeka ukuba zibe ndawonye zingehlukaniswa.

Isibonelo: { (DemPro) (AbsPro) N (PossPro) (Adj) (Rel) }

UPHAWU 14 Isimelinobumba (')

- Singasetshenziswa ukukhombisa unkamisa oweqiwe, okwenzeka ikakhulukazi ezinkondlweni nakunkulumompikiswano:

Isibonelo: Bazofik'ekuseni.

UPHAWU 15 Ifonti

15.1 Ukubhala ngokugqamile (*bold*)

- Kusetshenziswa uma kugcizelelwa okuthile:

Isibonelo: Phendula imibuzo **emine** kwelandelayo.

15.2 Utsheku (*italics*)

- Kusetshenziswa utsheku uma

15.2.1 Igama lithathwe njengoba linjalo kolunye ulimi:

Isibonelo: Isimo esiy*hexagon* sinamacala ayisi-5.

15.2.2 Kubhalwa izihloko zezincwadi.

Isibonelo: Isihloko sencwadi sithi, *Masikhe Ngenkezo*.

Qaphela: Lokhu okulandelayo, yize kuthathwa kolunye ulimi, akuyilandeli indaba yokubhalwa ngotsheku.

- Amafomula awayilandeli le ndlela yokutsheku:

Isibonelo: CO₂.

- Amabizoqho awayilandeli indlela yotsheku:

Isibonelo: uJonathan

5.3 Isiphetho

Kulesi sahluko sikhulume ngezinhlobo ezahlukeni zezimpawu, sazichaza ukuthi ziyini. Emuva kokuzichaza, sinikeze izibonelo lapho zisebenza khona. Lokhu sikukhombise ngokuba senze imisho bese sikhombisa ukuthi zisebenza kanjani kuyo. Lokhu kuyasiza ukuthi sazi ukuthi ikhefu liba kuphi uma sifunda, nokubona izindawo lapho okufanele sibe khona nekhefu elincane. Izimpawu zisebenza nokukhombisa ukuthi umusho uwumbuzo. Kukhombiswa futhi emshweni ukuthi kuyadinga yini sibabaze, kukhona yini okweqiwe, inkulumbo yomuntu othile ifakwa kubacaphuni. Izimpawu zisiza kakhulu emsebenzini ofundwayo. Le mithetho yezimpawu zokuloba nokusetshenziswa kwazo izosiza kakhulu uma sekuchazwa ubhalomagama lwefonetiki, lonkamisa nongwaqa esahlukweni esilandelayo.

Imithombo Yolwazi

Hlongwane, J.B., C.T. Msimang and D.B.Z. Ntuli. 1988. *IsiZulu Samaciko*.

Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.

PanSALB. 2008. *Imithetho Yokubhala Nobhalomagama LwesiZulu*. Pretoria: Arcadia.

Ubhalomagama Lwefonetiki Lonkamisa Nongwaqa

6.0 Isingeniso

Inhloso yalesi sahluko ukuchaza ukuthi luyini ubhalomagama, kunikezwe nezinhlubo zalo. Lwehlukaniswe izinhlobo ezimbili. Kukhona indlela yokubhala ejwayelekile nobhalomagama lofundomsindo, ifonetiki. Ufundomsindo luhlukaniswe izinhlobo ezimbili, olonkamisa nolongwaqa. Kulesi sahluko kuzokhulunywa ngokuthi le misindo iphinyiswa kanjani nokuthi iphinyiswa kuphi, kunikezwe nezimpawu zefonetiki eziyimele.

6.1 Ubhalomagama¹

Igama elithi, ubhalomagama, lihunyushwe lisukela kwelesiNgisi elithi, *orthography*. Lona-ke leli lesiNgisi lithathelwe olimini lwesiGriki okungukuthi, *orthos*, okusho ukuqonda noma okuyindlela eqondile (*correct*), bese kuba igama, *graphein*, elisho ukubhala (*to write*). Okusho ukuthi igama selilonke singasho sithi lisho indlela eqondile/eyiyonayona yokubhala ulimi. Yilolo nalolo limi lunendlela yalo eyamukelekile yokulubhala.

Sinezindlela ezimbili zokubhala. Eyokuqala, ukubhala ngokujwayelekile. Eyesibili, yileyo yokubhala ngefonetiki.

6.1.1 Indlela Yokubhala Ejwayelekile²

Kule ndlela siye sibhekisise ukubhala okujwayelekile njengalezi zihlamvu: a, e, i, o, u, f, g, h, i, j, njl.

Uma sibhala noma sifunda, sisebenzisa izimelamsindo zalolo limi esilusebenzisayo. Kule ndlela izinhlamvu zingamela imisindo ehlukenene noma umsindo owodwa:

Isibonelo: g: ugogo (isiZulu), gaan (isiBhunu), gel (isiNgisi)
ph: phila (isiZulu), photo (isiNgisi)

1. Orthography.

2. Practical Orthography.

6.1.2 Ubhalomagama Lwefonetiki³

Lolu uhlobo lokubhala lapho uhlamvu olusetshenzisiwe luchazwa ngendlela efanayo kuzo zonke izilimi. Akukhathalekile ukuthi silubhala ngezindlela ezechukene ngobhalo olujwayelekile olimini ngalunye. Lowo msindo uye ubhalwe ufakwe kubakaki abanje: [].

Isibonelo: a – [a]
f – [f]

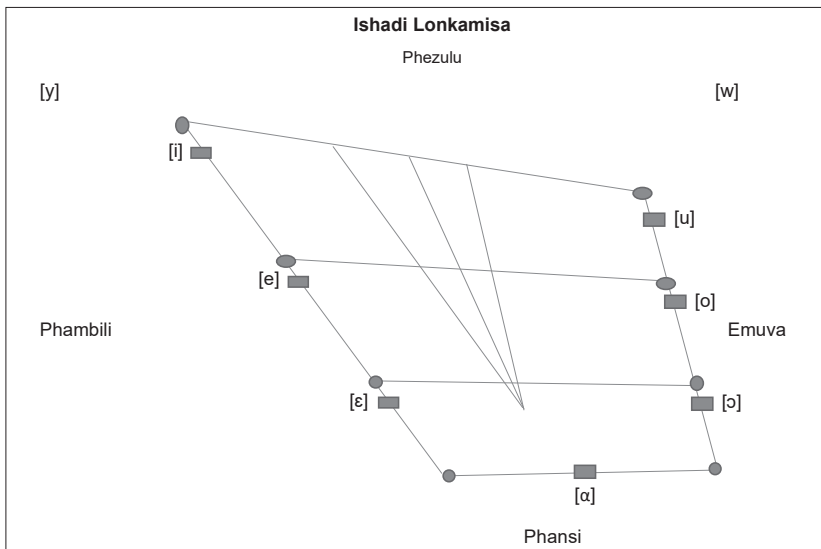
Kumele sikuqaphele ukuthi lolu uhlobo lokubhala olwemukeleke umhlaba wonke jikelele. Lwasungulwa inhlango okuthiwa yi-*International Phonetic Association* (I.P.A). Le ndlela yokubhala ayisetsheziswa ekubhaleni kwamihla yonke.

Isiyonke imisindo yenkulumo ngokwezindlela zombili zobhalomagama imi kanje:

6.1.3 Ishadi Lonkamisa

Ishadi lonkamisa lakheke laciya phambili. Ishadi limele ulimi, ngakho-ke ukucija kwalo phambili kumele isihloko solimi. Lo mdwebo ubizwa ngokuthiwa **ishadi lonkamisa**; umele ulimi lwakho ngesikhathi uphimisa onkamisa.

EsiZulwini sinonkamisa abayisikhombisa ngokwefonetiki, abameleleke eshadini lonkamisa kanje:



Ishadi Lonkamisa lithathwe encwadini isiZulu Soqobo (Zulu, E.S.Q. nabanye, 1987: 4)

3. Scientific Orthography.

6.2 Onkamisa BesiZulu

EsiZulwini, onkamisa bayisikhombisa sebebonke. Labo nkamisa esikhuluma ngabo yilaba: [α], [ε], [e], [i], [o], [ɔ], [u]. Bathathu onkamisa esingabathatha ngokuthi onkamisa bemvelo. Laba onkamisa [α], [i], [u]. Sibuye sibe nonkamisa abane abangonkamisa bokuvela. Laba onkamisa [e], [ε], [o], [ɔ].

6.2.1 Umsebenzi wolimi nezindebe ekuphimseni onkamisa

Ngesikhathi onkamisa bebunjwa, sivamise ukwahlukanisa ngokuthi ulimi nezindebe kunyakaza kwenzenjani uma sibaphimisa.

Uma siphimisa onkamisa; [i], [e], [ε]; sisebenzisa ingxenye yolimi elinganisene nezinsini. Umoya osuka emaphashini uphuma phakathi kolimi nolwanga. Ngokunyakazisa ulimi lwehle noma lwenyuke emlonyeni sinciphisa noma sandisa isikhala phakathi kolwanga nolimi. Ngale ndlela siyakwazi ukubumba onkamisa. Ngokunyakaza kwengxenye yolimi engaphambili labo nkamisa esibathola lapho singabachaza ngokuthi ngonkamisa abangaphambili (*front vowels*). Ngesikhathi kwenzeka lokhu, izindebe zona zisuke zinwebekile.

Ngakolunye uhlangothi onkamisa; [u], [o], [ɔ]; bona babunjwa futhi baphinyiswe ngengxenye yolimi engemuva; ingxenye eqondene nolwanga oluthambile. Ngokusebenzisa ingxenye engemuva yolimi singasho ukuthi laba onkamisa bangemuva. Izindebe ziba yindilinga ngesikhathi kuphinyiswa labo nkamisa.

Qaphela ukuthi unkamisa e nonkamisa o bahlukaniseke kabili. Ngokwefonetiki, kukhona unkamisa [e] no [o] kanjalo nonkamisa [ε] no [ɔ]. Uma siphimisa unkamisa [ε] ingxenye yolimi engaphambili iba maphansi kunalapho siphimisa [e], kanjalo futhi uma siphimisa u [ɔ] ingxenye engemuva iba maphansi kunalapho siphimisa [o]. Uma ke siphimisa unkamisa [i] ingxenye yolimi engaphambili iyaphakama, kanjalo uma siphimisa unkamisa [u] engemuva iyaphakama ithi ayithinte noma isondele olwangenzi. Uma siphimisa onkamisa abaphambili izindebe zona ziyawwebeka kanti uma siphimisa onkamisa abasemuva izindebe ziba yindilinga. Asikugcizelele ukuthi ngesikhathi uphimsa laba onkamisa ukunyakaza kolimi kuba kabili ngesikhathi esisodwa. Uma sithatha unkamisa [i]; uma siwuphimsa ingaphambili lolimi luyaphakama bese sithi unkamisa ophambili ophakeme. Ngokunjalo uma siphimisa unkamisa [u]; ingemuva lolimi luyaphakama bese sithi unkamisa osemuva ophakeme.

Unkamisa [α]-ke yena siye sithi uphansi ngoba uma siwuphimsa ulimi luba phansi. Uma silalele kahle ngesikhathi siphimisa bonke laba onkamisa uzozwa ukuthi ngempela kukhona ukunyakaza kolimi luye phambili noma emuva, phezulu noma phansi.

6.2.2 Okubangela ukuphakama konkamisa bokuvela (*Vowel Raising*)

EsiZulwini babili onkamisa bokuvela; [ɛ], [ɔ]. Kwesinye isikhathi laba onkamisa bayaphakama ngenxa yendawo abasuke bekuyo egameni. Lapha ngezansi sithola ukuthi kunini lapho laba onkamisa bephakama khona babhaleke babe unkamisa [e], [o].

UNhlumayo (1993: 5) ubala la maphuzu alandelayo:

- Kwenzeka uma unkamisa wokuvela elandelwa ngungwaqa ohambisana nonkamisa ophezulu egameni.

Isibonelo: leli [leli]

lethu [lethu]

- Kwenzeka uma unkamisa wokuvela elandelwa ngongwaqa abaluhlamvu , m, s, f, p, ng, abanonkamisa abaphezulu abafhlekele.

Isibonelo: emzini [emzini]

estolo [estɔlo]

eflathela [eflathelɛ]

eplazini [eplɔzini]

englazini [eŋglɔzini]/[eŋlɔzini]

Lokhu kwenzeka ikakhulukazi uma sibhala amagama njengoba sikhuluma. La magama uma ephelele athi, emuzini, esitolo, efulathela, epulazini, engilazini. Ngenxa yokuthi lapha amagama siyawakhuluma; laba onkamisa abaphezulu u [i] no [u] basuke befihlekile emalungeni amagama, kepha banamandla okuba nomthelela okudlulisela amandla awo emalungeni andulelayo bese nawo eba nonkamisa abaphakeme.

6.2.3 Singabachaza kanjani onkamisa besiZulu?

Singabachaza ngale ndlela elandelayo onkamisa besiZulu.

[i] – unkamisa ophezulu ophambili ozindebe zinwebekile.

[e] – unkamisa ophezulu ngokulingene ophambili ozindebe zinwebekile.

[ɛ] – unkamisa ophansi ngokulingene ophambili ozindebe zinwebekile

[α] – unkamisa ophansi.

[ɔ] – unkamisa ophansi ngokulingene osemuva ozindebe ziyindilinga

[o] – unkamisa ophezulu ngokulingene ongemuva ozindebe ziyindilinga

[u] – unkamisa ophezulu ovalekile ongemuva ozindebe ziyindilinga

UNhlumayo (1979:4) yena ubachaza ngale ndlela elandelayo:

i [i] – unkamisa ophezulu phambili nomlomo [utiti]

e [e] – unkamisa ophambili phakathi maphezulu nomlomo [uthembi]

[ɛ] – unkamisa ophambili phakathi maphansi nomlomo [uthemba]

a	[ɑ] – unkamisa ophansi nomlomo	[nɑnɑ]
o	[o] – unkamisa osemuva phakathi maphezulu nomlomo	[inoni]
	[ɔ] – unkamisa osemuva phakathi maphansi nomlomo	[nɔna]
u	[u] – unkamisa ophezulu emumva nomlomo	[inunu]

6.3 Ukuchazwa Kongwaqa BesiZulu

6.3.1 Bayini Ongwaqa?

Ongwaqa yileyo misindo ethi uma iphinyiswa umoya ube nokuphazamiseka ngandlela thize. Umoya ungavimbeka ngqi ezindaweni ezithile noma ubambeke kancane ukuze uthi uma uphuma uphume ngokumpintsheka, noma uphume kalula. Kuyenzeka omunye umoya uphume ngomlomo kanti kwesinye isikhathi uphuma ngamakhala kuye ngomsindo lowo ophinyiswayo. Eminye imisindo sithi inezwi eminye ayinazwi ngenxa yokuthile okwenzeka emoyeni osebenza ukuphimsa imisindo. Imisindo eminingi ezilimini ezahlukeneyibona ongwaqa laba. Njengabo onkamisa, ongwaqa nabo baphinyiswa ezindaweni ezehlukene, kusetshenziswa izitho zomzimba ezehlukene.

Uma-ke sichaza noma sehlukana ongwaqa siye sibheke lokhu okulandelayo:

- **Indawo lapho bephinyiswa khona.** Lapha sibheka izitho zomzimba ezisetshenziswayo uma ongwaqa bephinyiswa. Kubalulekile ukuphawula lapha ukuthi izitho zomzimba zinomsebenzi wazo eziwenzayo ngokwendalo, kepha-ke sithi uma sesiphimsa imisindo siphinde sisebenzise zona lezi zitho zomzimba.
- **Indlela abaphinyiswa ngayo.** Lapha sisuke sibheka ukuhamba nokuphuma komoya ngesikhathi siphimsa ongwaqa.
- **Isimo somlomo womphimbo (*glottis*).** Lapha sibheka ukuthi umlomo womphimbo ukusiphi isimo ngenkathi siphimsa ongwaqa (state of the glottis). Kungenzeka ukuthi ube sesimeni sokuthi izintambo zephimbo zisondelene okudala ukuba zivezelele uma umoya udlula kuzo bese umsindo ophinyiswayo sithi unezwi. Kanti futhi kungenzeka ukuthi ube sesimeni sokuthi izintambo zephimbo ziqhelelene bese umsindo ophinyiswayo sithi awunalo izwi.

6.3.2 Indawo lapho kuphinyiswa khona ongwaqa (*Place of Articulation*)

Lena indawo lapho kufike kube noshintsho ekuhambeni komoya osiza ekuphinyisweni kongwaqa. Lokhu kuba nempumelelo uma kuthinteka izitho zokukhuluma ezingaphezu kwesisodwa. Singenza isibonelo ngaleso sitho esinyakazayo (*active articulator*) uma sihlangani; sisondelana noma sigudlana nesitho esinganyakazi (*passive articulator*); umoya osebenza ekuphimseni umsindo wenkulumo uphazamiseka ngandlela thize.

Umsindo uye uthathe igama lesitho lapho umoya ufike wabambeka noma waphazamiseka khona ngaphambi kokuba uphume. Isibonelo: uma umoya ufike wavaleka ezinsinini, lowo msindo ovela lapho ubizwa ngokuthiwa **unsinini**.

Ake sibheke imisindo ngokwezitho zomzimba zenkulumo ezibalulekile ekuphinyisweni kongwaqa

- **Undebembili (*Bilabial*)**

Lo msindo wakheka futhi uphinyiswe ngokuhlangana kwezindebe zomlomo.

Isibonelo: bh [b]

- **Undebezinyo (*Dentilabial*)**

Ondebezinyo baphinyiswa ngokuthi udebe lomlomo olungezansi luthintane namazinyo angenhla.

Isibonelo: f [f]

- **Unsinini (*Alveolar*)**

Imisindo ebizwa ngokuthiwa onsinini yakheka ngokuthi ingaphambili noma isithebe solimi sithintane nonqenqema lwamazinyo oluthiwa izinsini. Lowo msindo-ke siwubiza ngokuthi **unsinini**.

Isibonelo: t [t]

- **Unsininilwangeni (*Alveopalatal*)**

Imisindo ebizwa ngokuthiwa onsininilwangeni yakheka ngokuthi isithebe solimi sithintane nolwanga oluqinile kanye nengxenyana yezinsini.

Isibonelo: tsh [tʃ]

- **Ulwangeni (*Palatal*)**

Olwangeni bona bakheka ngokuthi isithebe noma iphakathi lolimi lithintane nolwanga oluqinile olungaphezulu ngaphakathi emlonyeni.

Isibonelo: q [ʃ]

- **Umalakeni (*Velar*)**

Omalakeni bona baphinyiswa ngokuthi ingemuva lolimi liphakame lifune ukuthintana nolwanga oluthambile.

Isibonelo: k [k]

- **Umphinjani (*Glottal sound*)**

Le misindo yakheka ngokuba kube nokuncipha embobeni yephimbo (*glottis*) umoya uthi uma uphuma uphume ngomfutho omkhulu kule mbobo.

Isibonelo: h [h]

6.3.3 Indlela yokuphimisa ongwaqa

Lapha sibheka ukuphuma komoya ngesikhathi kuphinyiswa ongwaqa. Ngaphambi kokuba sibheke ukuphinyiswa kongwaqa asikubheke ukuthi imisindo yehlukaniswe kabili. Kukhona leyo misindo ebizwa ngokuthiwa **omvinjwa** (*stops*) naleyo ebizwa ngokuthi **omahululeka** (*continuents*).

Omvinjwa (*stops*)

Le misindo ebizwa ngokuthiwa omvinjwa idaleka ngokuthi kube nokubambeka **ngqi** komoya ngesikhathi siphimisa imisindo bese ubuye uyavuleleka umoya.

- **Obhamu** (*Plosive/Explosive*)

Uma siphimisa labo ngwaqa, kuba khona indawo lapho umoya ufike uvimbeleke khona umzuzwana. Kuzothi lapho uvuleleka bese kuba sengathi kuzwakala umsindo wokubhamuka noma ukuqhuma. Ukuphuma noma ukuvuleleka komoya kwenzeka ngokushesha. Kukhona ongwaqa okuthi lapho umoya uvuleleka lapho obuvaleleke khona uphumele ngaphandle komlomo.

Isibonelo: p [pʰ], th [th], g [g]

- **Umbibithwa** (*Implosive*)

Lona ngwaqa okuthi lapho umoya uvuleleka udonsekele phakathi.

Isibonelo: b [b]

- **Omfuthwambhanqwa** (*Affricates*)

Kukhona ongwaqa abathize ababhanqa isimo sobhamu nesomfuthwa. Izitho zenkulumo ziye zime ngendlela yokuphimisa ungwawa ongubhamu kodwa kuthi lapho umoya uvuleleka, ukuqhuma kuzwakale kubhanqene nokufutha. Labo ngwaqa sibabiza ngokuthi omfuthwambhanqwa.

Isibonelo: (m)f [ɸf], (m)v [ɸv].

Umehluko phakathi kobhamu nomfuthwambhanqwa uncike endleleni umoya ophuma ngayo ngesikhathi sokuvuleleka kwawo. Kobhamu umoya uphuma **ngesivini** kanti komfuthwambhanqwa kuba **nokunensa** okuthile ekuphumeni komoya.

- **Ongwaqabathwa** (*Clicks*)

Ongwaqabathwa bona behlukile kwabanye ongwaqa esesikhulume ngabo. Uma siphimisa ongwaqabathwa umoya ungena ngaphakathi. Zintathu izinhlobo zongwaqabathwa. Singabala ungwawaqabathwa **c[ʘ]**, esimbiza ngongwaqabathwa

ongumazinyweni. Sibale unguwabathwa **q[!]**, esimbiza ngokuthi unguwabathwa ongulwangeneni, bese kuba unguwabathwa **x[//]** esimbiza ngokuthi unguwabathwa ongunhlangothi.

Ongwabathwa bangaphinyiswa ngokuhlanganyela neminye imisindo njengalena **ch, qh, xh**. Bangaphinyiswa nezintambo zephimbo zivevezela bese sithola **gc [//g]**, **gq [!g]**, **gx [//g]**. Bangaphinyiswa ngokuthi ulwanga oluthambile lwehle kuvuleke umgudu womoya oya emakhaleni bese sithola onguwaqa **ngc, ngq, ngx**.

Omahululeka (*Continuents*)

Lolu uhlobo lwemisindo olwehlukile kulolo okuthiwa omvinjwa. Lona-ke lubizwa ngokuthiwa **imisindo ehululekayo** noma **omahululeka**. Le misindo yakheka ngokuthi ngesikhathi iphinyiswa umoya uthi noma uphazamiseka emgudwini wawo kodwa awubambeki ngqi ngaphambi kokuba udlule. Kuthi noma umpintsheka kodwa uqhubeke nokuphuma.

Ngaphansi kwalezi zihloko ezinkulu sizocubungula izindlela ezahlukeni zokuphuma komoya bese sibiza leyo misindo ngaleyo ndlela yokuphuma komoya.

- **Ongwaqamfuthwa/Omfuthwa** (*Fricatives*)

Labo nguwaqa benzeka ngokuthi izitho zokukhuluma zisondelane kangangoba zenza ukuba umgudu womoya unciphe kakhulu kodwa ungavaleki ngci. Lokhu kwenza ukuba umoya uphume ngokumpintsheka.

Isibonelo: s[s], z[z], f[f], v[v], sh [ʃ], hl [t̪], dl [d̪]

Le misindo iwela ngaphansi kwegama okuthiwa **omahululeka** (*continuents*).

- **Usondelela/osingankamisa novevezela** (*Approximants and trills*)

Okuphawulekayo ngale misindo ukuthi uma bephinyiswa kuba kuncane kakhulu ukuphazamiseka komoya. Uma sibheka osingankamisa bathi bephinyiswa babe futhi benezimpawu zokuphinyiswa konkamisa. Isibonelo: izindebe zomlomo zithatha umumo wokuphinyiswa konkamisa.

Isibonelo: osingankamisa – y[j], w[w]
onhlangothi – l[l]

- **Omankankeni**

Le misindo ibizwa ngomankankeni ngoba uma iphinyiswa umoya uphuma ngamakhala.

Isibonelo: m[m], n[n]

6.3.4 Indlela yokuphinyiswa kwemisindo Ukuhlelwa kongwaqa ngokuhamba noma ukuphuma komoya

- **Isimo Somlomo Womphimbo** (*State of the glottis*)

Isimo somlomo womphimbo siyaguquguquka kuye ngomsindo ophinyiswayo. Kuyenzeka izintambo zephimbo zisondelane noma ziqhelelane.

- **Imisindo enezwi** (*Voiced sounds*)

Kule misindo enezwi, izintambo zephimbo ziyasondelana zishiye isikhadlana esincane phakathi kwazo. Umoya uthi uma udlula kulesi sikhadlana bese ziyavezela lezi zintambo. Lokhu kuvezelela kudala umsindo onezwi. Imisindo enezwi ihlukaniswa kabili. Yilowo onezwi eligcwele kanye nalowo onezwi elinezikhawu noma elinokunqamuka emalungeni athile.

Isibonelo: Umsindo onezwi eligcwele m[m], n[n], l[l], b [b]
Umsindo onezwi elinqamukayo g [g], d [d]

- **Imisindo engenazwi** (*Voiceless sounds*)

Kule misindo engenazwi izintambo zephimbo ziqhelelene kukhona isikhala phakathi kwazo, umoya udlula ngokukhululeka ngaphandle kokuphazamiseka.

Isibonelo: s[s], f[f]

- **Ompheshethwa** (*Aspirated Sounds*)

Ngaphandle kokuba ungwaqa abe nezwi noma angabi nazwi, angaphinyiswa ngendlela enokuphephetha. Lokhu kusho ukuthi uma ungwaqa ephinyiswa kuba nomoya ophuma emaphashini udlule emlonyeni womphimbo (glottis).

Isibonelo: ph[ph], th[th], kh[kh]

- **Imisindo engasebenzisi umoya wasemaphashini**

Lapha singabala imisindo enjengale:
p[p], t[t], k [k]

6.4 Izitho zokwenza imisindo yenkulumo (*Organs of speech*)

Ake sibheke-ke ukuthi yiziphi izitho ezibalulekile ekwenzeni imisindo enhlobonhlobo.

- **Izindebe** (*lips*)

Izindebe ziyasetshenziswa ekwenzeni imisindo enhlobonhlobo. Singabalula lapha leyo ekhishwa izindebe zivulekile njengonkamisa. Isibonelo: uma sibiza unkamisa a[α]. Kwesinye isikhathi izindebe ziyahlangana bese ziphimisa imisindo ethile.

Isibonelo: p[pʰ], ph[ph], b [β], mp[mpʰ]

- **Amazinyo** (*teeth*)

Amazinyo abalulekile ukwenza imisindo ethile. Angasebenza nezindebe, aphinde asebenze nolimi.

Isibonelo: f[f], c[/]

- **Izinsini** (*alveolus*)

Izinsini yilapho imisuka yamazinyo ikhona. Wunqenqema lwenyama egubuzele imisuka yamazinyo. Lapha kushiwo ikakhulukazi unqenqema lwenyama olungemuva kwamazinyo angaphezulu.

Isibonelo: t[t], s[s]

- **Ulwanga** (*palate*)

Ulwanga lwehlukaniseke kabili. Kukhona olulukhuni kanye noluthambile.

- **Ulwanga Olulukhuni** (*hard palate*)

Lokhu kusho uphahla lomlomo. Uma ufaka umunwe emlonyeni bese uthinta ngaphezulu uzozwa ukuthi kulukhuni. Eminye imisindo uma iphinyiswa ulimi luyaphakama lusondele noma luthinte kule ndawo

Isibonelo: ny[n̠], sh[ʃ], j [dʒ]

- **Ulwanga Oluthambile** (*soft palate*)

Lapho okuphela khona ulwanga olulukhuni kube sekulandela ulwanga oluthambile. Lapha kuphinyiswa le misindo: **k**[kʰ], **g** [g]. Ekupheleni kolwanga oluthambile kukhona ugovane noma ilaka noma ulimi oluncane.

- **Ugovane** (*uvular*)

Ugovane lona yisitho esijikajikayo ekupheleni kolwanga oluthambile. Ugovane lona lulengela emphinjeni futhi luzijikajikela ngokukhululeka. Umsebenzi walo ukwenyuka luvale imbobo yamakhala noma lwehle luvale imbobo yomlomo uma kuphinyiswa imisindo. Uma wehlile, umoya oqhamuka emaphashini awukwazi ukuphuma ngomlomo, ngakho-ke uye ube usuphuma ngamakhala. Kanjalo uma wenyukile, umoya uphuma ngomlomo, hhayi ngamakhala.

- **Ulimi** (*Tongue*)

Cishe ulimi yisona sitho esisebenza ukwedlula eziningi izitho zokwenza imisindo yenkulumo. Ulimi yisitho esithambile nesigobeka kalula. Lapho sikhuluma luyanyakaza luthinte ngesihloko salo noma ngecala elingaphezulu noma ngengxenye yecala elingaphezulu. Kukhona ingxenye eyichopho, okungukuthi **isihloko solimi** lapha ngaphambili. Kube khona enye futhi ingxenye yolimi ebizwa ngokuthiwa **isithebe solimi**. Elandela leyo ibizwa ngokuthiwa **iphakathi lolimi**. Kuqhubeka kube khona ingxenye okuthiwa **ingemuva lolimi**. Eyokugcina yona ibizwa ngokuthiwa umsuka wolimi. Zonke lezi zingxenye zolimi zinemisebenzi yazo yokwenza imisindo eyahlukelukene.

- **Umphimbo** (*Pharynx*)

Isikhala esingaphezu kwegilo ngaphakathi sibizwa ngokuthiwa **umphimbo**. Uma umlomo uvulwe kakhulu liyabonakala ingemuva lomphimbo. Umphimbo usiza ekubeni uhambise umoya oqhamuka emaphashini. Noma ungekho umsindo ophinyiswa lapha, umphimbo usiza kakhulu ekuphinyisweni kwemisindo.

- **Izintambo Zephimbo** (*Vocal cords*)

Indawo yokuqala lapho umoya ulungiselwa khona ukuba wenze imisindo yenkulumo yigilo. Phakathi egilweni kukhona imisipha esazindebe elinganisene. Isuka ngemuva ibheke phambili. Ngaphambili le misipha ihlanganiswe ndawonye yasondelana. Ngemuva yilowo msipha uhlanganiswe noqwanga okuthiwa *yi-arytenoid*. Lezi zingqwanga ziyanyakaza. Zinyakaza ziqhelelane noma zisondelane. Uma ziqhelelane le misipha eyimidweshana yezintambo zephimbo iyavuleka. Uma zisondelana nale misipha iyasondelana ithintane kuvaleke ngci. Uma izintambo zephimbo ziqhelelane, umoya okhuphukayo ovela emaphashini wedlula ngaphandle kokuphazamiseka. Kodwa uma lezi zintambo zisondelene umoya uyaphazamiseka. Isikhala esiba phakathi kwalezi zintambo zephimbo sibizwa nge*glottis*. Uma izintambo zisondelene kodwa zingadonsekile ngqi, umoya uyakwazi ukuchusha kodwa ukuhamba kwawo kuyaphazamiseka kuye ngokuthi izintambo ziqine kangakanani. Lokhu kuqina kwazo kudala ukuthi umoya ophuma emaphashini odlula phakathi kwazo uzenze zivezele. Lokhu kuvezelela kuhamba kuze kuyophuma ngomlomo noma ngamakhala kudale umsindo esiye siwubize ngokuthi **izwi**. Umsebenzi wezintambo zephimbo omkhulu wukwenza izwi.

- **Amaphaphu** (*Lungs*)

Amaphaphu yiwona agcina umoya ongenayo, osuka ngaphandle. Lo moya yiwona osisiza ngesikhathi siphefumula. Kanti futhi yiwo lo moya osisiza ekwakheni imisindo eyahlukene. Kukhona imisindo eyakheka ngokuthi umoya usuke emaphashini uphumele ngaphandle komzimba.

- **Igilo** (*Larynx*)

Igilo yisikhwama okuyisona esiqukethe izintambo zephimbo esesikhulume ngazo. Igilo liyabonakala ikakhulukazi kubantu besilisa. Liba yiqhuzwana eliba lapha entanyeni emphinjeni.

- **Uqhoqhoqho** (*Windpipe*)

Uqhoqhoqho yiwona ongumxhumanisi phakathi kwamaphaphu nengaphandle. Umoya osuka ngaphandle ungena bese udlula kuqhoqhoqho uze uyofika emaphashini. Ngokunjalo futhi uma ususuka emaphashini uphumela ngaphandle udlula kuwo uqhoqhoqho. Uqhoqhoqho yiwona mgudu odala ukuba kube nomoya okuyiwona osiza ekuphinyisweni kwemisindo yokukhuluma.

- **Umlomo Womphimbo** (*Glottis*)

Uma izintambo zephimbo ziqhelelene noma zisondelelene kepha kusele isikhala; leso sikhala siyaye sisibize ngokuthi **umlomo womphimbo**.

- **Imbobo Yomlomo** (*Mouth cavity*)

Lena imbobo esiza ekuphimiseni imisindo enhlobonhlobo. Imbobo yomlomo phela yileyo lapho kutholakala khona ulimi, izindebe, amazinyo, izinsini kanjalo nolwanga olulukhuni kanye noluthambile. Isiza ekukhuliseni umsindo okade uphinyiswa ukuba uzwakale. Ubungako bembobo yomlomo buyaguquguquka ngenxa yokunyakaza kolimi lube sezindaweni ezehlukene.

- **Imbobo Yamakhala** (*Nasal cavity*)

Lena imbobo engaphakathi ekhanda esuka emakheleni esiphefumula ngawo ukuya emphinjeni. Nayo le imbobo yamakhala isiza ekukhuliseni umsindo okade uphinyiswa, ukuba uzwakale.

6.5 Ukuchazwa nokuhlukaniswa kongwaqa

Yini okumele siyiqaphelisise uma sichaza noma sehlukana ongwaqa? Nansi indlela esiyilandelayo:

- Sibheka indlela ongwaqa abaphinyiswa ngayo, okungukuthi silandela lezi zigaba ezilandelayo:

- Indlela abaphinyiswa ngayo (*manner of articulation*)

Isibonelo: ubhamu, umfuthwa

- Ukubalula izimbobo lapho umoya uphuma khona (*exhaled*)
Isibonelo: amakhala noma umlomo
- Isimo sezintambo zephimbo.
Isibonelo: unezwi noma awunazwi (*voiced or voiceless*).
- Indlela umoya ophazamiseka ngayo.
Isibonelo: umahululeka noma umvinjwa
- Indawo lapho umoya ufike uphazamiseke khona (*interrupted*)
Isibonelo: unsinini noma umalakeni

Ukubhalwa kongwaqa ngefonetiki (Ubhalomagama)

Ngaphandle kwendlela yokuchazwa kongwaqa esesiyichazile, kukhona enye futhi enokusetshenziswa. Lapha kubhalwa ngefonetiki imisindo yongwaqa eyejwayelekile.

6.5.1 Ukuhlelwa nokuchazwa kongwaqa

Uma kuhlelwa futhi kuchazwa ongwaqa behlukaniswa ngendawo lapho bephinyiswa khona (*place of articulation*) kanye nendlela yokuphimisa ongwaqa (*manner of articulation*) njengoba kuchaziwe lapha ngenhla. Lapha ngezansi kulandelwe indlela kaZiervogel (1967: 87–92) owaba yingqalabutho ekuchazeni nasekuhlukaniseni kahle ongwaqa bezilimi zabomdabu. Kamuva uZiervogel (1967) ulandelwe uTaljaard noSnyman (1993) abakwenze kabusha ukuchazwa kongwaqa. Nokho kuzoqapheleka ukuthi imisindo laba ababhale kamuva abazange bayinezezele, basebenza ngayo leyo abayithathele emisindweni kaZiervogel (1967). Okungatuswa njena ngalaba babhali ukuchaza nokwehlukana ongwaqa ngendawo abaphinyiswa kuyo nendlela abaphinyiswa ngayo abakwenze kahle bahlukanisa imisindo ababenayo ngononina. Kulandelwe indlela yalaba babhali uma sekuchazwa futhi kwehlukana ongwaqa kulolu bhalomagama olusha. Sizqala ngemisindo engomvinjwa bese kulandela omahululeka.

Omvinjwa (*Stops*)

Le misindo ebizwa ngokuthiwa omvinjwa idaleka ngokuthi kube nokubambeka **ngqi** komoya ngesikhathi siphimisa imisindo bese ubuye uyavuleleka umoya.

- **Umbibithwa Ongundebembili**
b [b] – undebembili ongumbibithwa onezwi
Isibonelo: ubaba [uβαβα]
- **Obhamu/Omadubula**

Uma bephinyiswa labo ngwaqa kuzwakala ukuqhuma okuthile. Lokhu kuqhuma kudalwa ukuvimbeleka komoya. Nazi izinhlobo zobhamu:

- **Obhamu abangondembibili**
p [pʰ] – ubhamu/umadubula ongundebembili ongenazwi onguputshu
Isibonelo: upopo [upʰopʰo]

ph [ph] – ubhamu/umadubula ongundebembili ongenazwi ongumpheshethwa

Isibonelo: iphaphu [iphαphu]

bh [b] – ubhamu/umadubula ongundebembili onezwana

Isibonelo: ibhola [ibhola]

○ **Obhamu abangonsinini**

t [t'] – ubhamu/umadubula ongunsinini ongenazwi onguputshu.

Isibonelo: utamatisi [utamatisi]

th [th] – ubhamu/umadubula ongunsinini ongumpheshethwa ongenazwi.

Isibonelo: thuthuka [thuthukα]

th [θ] – ubhamu/umadubula ongunsinini ongumpheshethwa ongenazwi
ongumazinyweni

Isibonelo: ithemometha [iθemomethα], ithisizi [iθisizi]

d [d] – ubhamu/umadubula ongunsinini onezwana

Isibonelo: idada [idαdα]

○ **Obhamu abangomalakeni**

k [k'] – ubhamu/ umadubula ongumalakeni ongenazwi onguputshu

Isibonelo: ikewu [ik'ewu]

k [k] – ubhamu/umadubula ongumalakeni ongenazwi

Isibonelo: ushukela [ufukelα]

kh [kh] – ubhamu/umadubula ongumalakeni ongumpheshethwa ongenazwi

Isibonelo: ukhokho [ukhokho]

g [g] – ubhamu/umadubula ongumalakeni onezwana

Isibonelo: ugoto [ugogō]

● **Omfuthwambhanqwa (*Affricates*)**

Labo ngwaqa baphinyiswa ngokuba kube khona ukuvimbeka komoya ezithweni ezithile zokukhuluma, bese ziqhelelana kancane umoya uphume ngokumpitsheka.

○ **Omfuthwambhanqwa Abangondebezinyo**

(m)f [ɸf] – umfuthwambhanqwa ongundebezinyo ongenazwi ohamba nomankankeni

Isibonelo: imfundo [imɸfundo]

(m)v [ɸv] – umfuthwambhanqwa ongundebezinyo onezwi ohamba nomankankeni

Isibonelo: imvu [imɸvu], imvunulo [imɸvunulo]

○ **Omfuthwambhanqwa Abangonsinini**

ts [ts'] – umfuthwambhanqwa ongunsinini ongenazwi.

Isibonelo: utsotsi [uts'ots'i]

(n)z [dz] – umfuthwambhanqwa ongunsinini onezwi ohamba nomankankeni.
Isibonelo: inzalo [indzαlɔ]

○ **Omfuthwambhanqwa Abangonsininhlangothi**

(n)hl [tʰ] – umfuthwambhanqwa ongunsininhlangothi ongenazwi ohamba nomankankeni

Isibonelo: inhlanhla [intʰʰantʰʰα]

(n)dl [dʰ] – umfuthwambhanqwa ongunsininhlangothi onezwi ohamba nomankankeni

Isibonelo: indlala [indʰlαlα]

○ **Omfuthwambhanqwa Abangolwangeneni**

tsh [tʰʰ] – umfuthwambhanqwa ongulwangeneni ongenazwi

Isibonelo: itshali [itʰʰαli]

ntsh [ntʰʰ] – umfuthwambhanqwa ongulwangeneni ongenazwi ohamba nomankankeni.

Isibonelo: intshebe [intʰʰεbε]

j [dʒ] – umfuthwambhanqwa ongulwangeneni onezwana

Isibonelo: ijuba [idʒubα]

jh [dʒh] – umfuthwambhanqwa ongulwangeneni onezwi

Isibonelo: ithelevijhini [ithelevidʒhini], ivijhini [ividʒhini]

nj [ndʒ] – umfuthwambhanqwa ongulwangeneni onezwi ohamba nomankankeni.

Isibonelo: injoloba [indʒɔlobα]

○ **Omfuthwambhanqwa Abangomalakeni**

kl [kx] – umfuthwambhanqwa ongumalakeni ongenazwi onguputshu

Isibonelo: ikloza [ikxɔzα], iklabishi [ikxʰαbiʃi]

Omahululeka (Continuants)

Le misindo ebizwa ngokuthiwa omahululeka idaleka ngokuthi kube nokuhululeka komoya ngesikhathi siphimisa imisindo, kuthi noma izitho zomzimba zokuphimisa imisindo zisondelana kepha zingavimbi ukuthi umoya uphume ngokuhululeka. Umoya ungaphuma ngokuhululeka ngomlomo noma ngamakhala.

• **Omfuthwa (Fricatives)**

Labo ngwaqa baphinyiswa ngokuba kusondelaniswe izitho ezithile zokukhuluma, bese umoya uphuma ngokumpitsheka.

○ **Omfuthwa ongundebezinyo**

f [f] – umfuthwa ongundebezinyo ongenazwi

Isibonelo: ufudu [ufuɖu]

v [v] – umfuthwa ongundebezinyo onezwi
Isibonelo: amavovo [αmāvovɔ]

○ **Umfuthwa ongunsinini**

s [s] – umfuthwa ongunsinini ongenazwi

Isibonelo: isele [isɛɛ]

z [z] – umfuthwa ongunsinini onezwi

Isibonelo: izembe [izɛmbɛ]

○ **Umfuthwa ongunsinininhlangothi**

hl [hl] – umfuthwa ongunsinininhlangothi ongenazwi

Isibonelo: isihlahla [isihlɑɑ]

dl [dl] – umfuthwa ongunsinininhlangothi onezwi

Isibonelo: idlelo [ihlɛlɔ]

○ **Umfuthwa ongunsinilwangeni**

sh [ʃ] – umfuthwa ongunsinilwangeni ongenazwi

Isibonelo: shesha [ʃɛʃɑ]

○ **Umfuthwa ongumphinjeni**

h [h] – umfuthwa ongumphinjeni ongenazwi

Isibonelo: hamba [hɑmbɑ]

hh [hɦ] – umfuthwa ongumphinjeni onezwi

Isibonelo: ihhashi [ihɦɑʃi]

○ **Umfuthwa ongumalakeni**

h [x] – umfuthwa ongumalakeni ongenazwi

Isibonelo: hola [xɔɑ], ihalavu [ixɑlavu]

r [x] – umalakeni ongumfuthwa ongenazwi

Isibonelo: uRadebe [uxɑdɛbɛ]

● **Omankankeni (*Nasals*)**

Uma kuphinyiswa labo ngwaqa umoya uyavimbeleka ukuba uphume ngomlomo, kepha uphuma ngamakhala. Kubalulekile ukuphawula ukuthi bonke omankankeni banezwi.

○ **Umankankeni ongundebembili**

m [m] – umankankeni ongundebembili onezwi.

Isibonelo: mema [mɛmɑ], imali [imɑli]

m[mɦ] – umankankeni ongundebembili ovungazayo noma onokuphephetha

Isibonelo: eMome [ɛmɦɔmɦɛ], umame [umɦɑmɦɛ]

m [m̥] – umankankeni ongundebembili ononkamisa ofihlekile.

Isibonelo: umsele [um̥sɛɛ], emthethweni [em̥thethweni]

- **Umankankeni ongundebezinyo**
m [m] – umankankeni ongundebezinyo onezwi ohamba no f kanye no v.
Isibonelo: imfene [imɔfʔɛnɛ], imvu [imɔbvu]
- **Umankankeni ongunsinini**
n [n] – umankankeni ongunsinini onezwi
Isibonelo: inoni [inoni]
n [nɦ] – umankankeni ongunsinini ovungazayo noma onokuphephetha
Isibonelo: uNiniza [unɦinɦizɔ], inunu [inɦunɦu]
- **Umankankeni ongumalakeni**
n [ŋ] – umankankeni ongumalakeni
Isibonelo: inkomo [iŋkɔmɔ]
- **Umankankeni ongulwangeneni**
ny [ɲ] – umankankeni ongulwangeneni onezwi
Isibonelo: inyama [iɲɔmɔ]
- **Osondelela/usingankamisa (*Approximants*)**

Uma bephinyiswa kuba kuncane kakhulu ukuphazamiseka komoya. Banezimpawu zokuphinyiswa konkamisa.

- **Usondelela ongulwangeneni**
y [j] – usondelela ongulwangeneni
Isibonelo: umiyane [umijɔnɛ]
y [jɦ] – usondelela ongulwangeneni ongusingankamisa
Isibonelo: iyoyo [ijɦɔjɦɔ]
w [w] – usondelela ongundebembili/ ongundebemalakeni
Isibonelo: wola [wɔlɔ]
w [wɦ] – usondelela ongundebembili/ ongundebemalakeni ongusingankamisa onezwi:
Isibonelo: wowu! [wɦowɦu]
- **Uvevezela (*Trill*)**
l [l] – uvevezela ongunsininhlangothi onezwi.
Isibonelo: ilala [ilala]
l [lɦ] – uvevezela ongunsininhlangothi ovungazayo noma onokuphephetha.
Isibonelo: laba [lɦɔlɦɔ], uLala [ulɦɔlɦɔ]

Uvevezela ungwaqa ongqangqayo noma ongqangqazelayo uma uphinyiswa. Lona ungwaqa ophinyiswa ngokuba ulimi luthinte izinsini kaningana. Ungungwaqa obolekwe kwezinye izilimi.

Ishadi longwaqa loku-1 lithathwe encwadini IsiZulu Soqobo (Zulu, E.S.Q. nabanye, 1987: 19)

ISIMO/IDLELA YOKUPHIMISA		Isimo/ Indlela yokuphimisa	Indlela umoya ophuma ngayo	Ondebembili (Bilabial)	Ondebezinyo (Dentilabial)	Onsinini (Alveolar)	Olwangeni (Prepalatal)	Omalakeni (velar)	Omphinjani (Glottals)	
Umoya uphuma ngokuphuma		Obhamu (Plosives)	Olula					k		
			Ababukhali Abangenazwi Ompheshethwa Abanezwi elindondayo Abanezwikazi	p' ph b b' mb		t' th d d' nd		k k' kh g g' ng		k p, t, k ph, th, kh bh, d, g (m) b, (n) d, (n) g mb, nd, ng
Umbibithwa (Implosive)		Unezwi	b							
		Ababukhali Onezwi elindondayo		mɸf		ts'	tʃ			mf, ts, tsh
Omfuthwa mbhangqwa/ Onfwaqa- mbhangqwa (Affricates)		Abanezwikazi Obukhali Onezwikazi				ɸʒ ɸv mɸv				j (m) v, (n) z, (n) j mv, nz, nj kl (n) dl ndl
		Ongwaqamfuthwa (Fricatives)	Abangenazwi Abanezwi Ongenzawi Onezwikazi	f v		s z t fj	ʃ			h ɦ
Omankankeni (Nasals)			m	m̩		n	ɲ	ŋ		m, m, n, ny, n
Ivayibhrenti (Vibrant) Ilikhwidi (Liquid) Ilikwhidi		Enezwi Enezwi Enezwi elindondayo				r l l̥		j		r l l̥
		Banezwi	w							w, y

r [r] – uvevezela ongunsinini onezwi.

Isibonelo: irayisi [irɑjisi]

- **Ongwaqabathwa**

Ongwaqabathwa bangena ngaphansi komvinjwa kepha kujwayelekile ukuthi bachazwe bodwa bazimele. Zintathu izinhlobo zongwaqabathwa esiZulwini. Labo ngwaqa baphinyiswa ngokuthi ulimi luthinte amazinyo noma izinsini noma ulwanga bese kuba nokuqhuma okuthile.

- **Ongwaqabathwa Abangomazinyweni (*Dental click*)**

c [/] – ungwaqabathwa ongumazinyweni ongenazwi

Isibonelo: iculo [i/ulo]

ch [/h] – ungwaqabathwa ongumazinyweni ongenazwi ongumpheshethwa

Isibonelo: chela [/hɛlɑ]

nc [n/] – ungwaqabathwa ongumazinyweni ohamba nomankankeni

Isibonelo: ncela [n/ɛlɑ]

gc [/g] – ungwaqabathwa ongumazinyweni onezwana

Isibonelo: gcina [/gɪnɑ]

ngc [n/g] – ungwaqabathwa ongumazinyweni onezwi ohamba nomankankeni

Isibonelo: ingculaza [in/gulɑzɑ]

- **Ongwaqabathwa Abangolwangeneni**

q [!] – ungwaqabathwa ongulwangeneni ongenazwi

Isibonelo: iqaqa [i!ɑ!ɑ]

qh [!h] – ungwaqabathwa ongulwangeneni ongenazwi ongumpheshethwa.

Isibonelo: qhuma [!humɑ]

nq [n!] – ungwaqabathwa ongulwangeneni ohamba nomankankeni.

Isibonelo: inqola [n!ɔlɑ]

gq [!g] – ungwaqabathwa ongulwangeneni onezwana

Isibonelo: gqiba [!gɪbɑ]

ngq [n!g] – ungwaqabathwa ongulwangeneni onezwi ohamba nomankankeni

Isibonelo: ingqondo [in!gɔndɔ]

- **Ongwaqabathwa Abangonsininhlangothi**

x [//] – ungwaqabathwa ongunsininhlangothi ongenazwi

Isibonelo: ixoxo [i//ɔ//ɔ]

xh [//h] – ungwaqabathwa ongunsininhlangothi ongenazwi ongumpheshethwa

Isibonelo: unoxhaka [unɔ//hɑkɑ]

nx [n//] – ungwaqabathwa ongunsininhlangothi ohamba nomankankeni.

Isibonelo: inxele [in//ɛlɛ]

gx [//g] – ungwaqabathwa ongunsinininhlangothi onezwana.

Isibonelo: isigxobo [isi//gɔbɔ]

ngx [ŋ//g] – ungwaqabathwa ongunsinininhlangothi onezwi ohamba nomankankeni.

Isibonelo: ingxangxa [i ŋ//gαŋ//gα]

Ishadi longwaqabathwa lesi-2 lithathwe encwadini IsiZulu Soqobo (Zulu, E.S.Q. nabanye, 1987: 24)

		Indawo/ Isitho sokuphimisa			
		Omazinyweni	Olwangeni	Onsinini	
Ongwaqabathwa	Ongenazwi	/	!	//	c, q, x
	Umpsheshethwa	/h	!h	//h	ch, qh, xh
	Onezwi	n/	n!	ŋ//	nc, nq, nx
	Onezwana	/g	!g	//g	gc, gq, gx
	Onezwikazi	ŋ/g	ŋ!g	ŋ//g	ngc, ngq, ngx

6.6 Isiphetho

Kulesi sahluko kuchaziwe ukuthi luyini ubhalomagama, kwanikezwa nezinhlubo zalo. Ubhalomagama lwehlukaniswe izinhlobo ezimbili, kwathiwa kukhona indlela yokubhala ejwayelekile nobhalomagama lofundomsindo; ifonetiki. Nofundomsindo nalo luhlukaniswe izinhlobo ezimbili, okuwufundomsindo lonkamisa besiZulu nofundomsindo longwaqa abatholakala esiZulwini. Kulesi sahluko kufundwe ngokuthi le misindo iphinyiswa kanjani nokuthi iphinyiswa kuphi, kwanikezwa nezimpawu zefonetiki eziyimele. Esahlukweni esilandelayo sikhuluma ngokufelebisa. Ukufelebisa omunye wemithetho ochaziwe kancane esahlukweni esiphathelene nemithetho yolimi. Kube nesidingo ukuba kwenziwe isahluko esiphelele ukuze kuchazwe kabanzi ngawo kulesi sahluko esilandelayo.

Imithombo Yolwazi

- Cage, K. 1993. *A Beginner's Guide to Zulu Phonetics*. Johannesburg: Siyakha Educational Media.
- Hlongwane, J.B., C.T. Msimang and D.B.Z. Ntuli. 1988. *IsiZulu Samaciko*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Mahlangu, A.B., N.F. Mbhele, C.B. Nkosi, V.O. Radebe and E.S. Zulu. 1992. *IsiZulu Soqobo 9*. Pietermaritzburg: Reach Out Publishers.
- Msomî, G.N. and N.R. Nkosi. 1992. *Izikhali Zabaqeqeshi Nabafundi*. Pietermaritzburg: Reach Out Publishers.
- Taljaard, P.C. and J.W. Snyman. 1993. *An Introduction to Zulu Phonetics*. Hout Bay: Marius Lubbe Publishers.

- Ziervogel, D. 1967. *Handbook of the Speech Sounds and Sound Changes of the Bantu Languages of South Africa*. Pretoria: University of South Africa.
- Zulu, E.S.Q., N.F. Mbhele, V.O.S. Radebe, A.B. Mahlangu and C.P. Nkosi. 1987. *IsiZulu Soqobo Ibang 9*. Plessislaer: KwaZulu Booksellers (Pty) Ltd.

Ukufelebisa

7.0 Isingeniso

Ukufelebisa kuseyingxenye yokubhala edida kakhulu, neshiya izincithabuchopho zolimi nemibuzo eminingi. Lapha njena kusadinga ukuba ongcweti bolimi bakhethe igama okufanele lisebenze phakathi kwelithi **ofeleba**, **osonhlamvukazi** noma **onobumba**. Okunye okubalulekile ukuthi ongoti bolimi kumele babe nesizathu sokuthi yini kufelebiswe ngendlela ethile egameni. Kumele bekwazi ukuchaza ukuthi kufelebiswa kuliphi ilunga legama. Kumele futhi bekwazi ongoti ukuchaza ukuthi kungani kufelebiswa kulelo lungu legama. Kumele kucaciswe ngokusobala ukuthi kufelebiswe elungeni ngoba kunenhloso ethile noma ukwenza igama elithile lehluke kwamanye ngokomsebenzi walo. Amagama okuhlonipha izikhundla nokunye kumele ukuba kwaziwe ukuthi kufelebiswa kuphi kuwona. Konke lokhu kuncike **esibizweni**. Kudinga ukuba kucwaningwe kakhulu ngokusetshenziswa kofeleba ezinhlotsheni ezahlukene zamagama namagama ezindawo. Kulesi sahluko kuncane okuthintiwe mayelana nokufelebisa ezinhlobeni ezahlukene zamagama kepha kuphawulwe kabanzi ngokufelebisa emagameni ezindawo.

7.1 Amagama ehlukeni

UMnyango: uMnyango Wobuciko Namasiko

Ubuzwe: umXhosa

Izilimi: isiNdebele

Izinyanga: iNdida

Izinsuku zesonto: uLwesibili, oLwezibili noma oLwesibili

Amagama obuNkulunkulu: uMoya Ongcwele

Izincwadi zeBhayibheli: Amakhosi; [iGenesisi noma Igenesisi] kwabase-Efesu

Izihlonipho nezikhundla kwabantu: uMfundisi, aBantwana, Ongangezwe Lakhe

Izihloko: Wo! Leli Khehla. Kunzima Emhlabeni

7.2 Amagama aqalisa ngonkamisa

Isibonelo: ibhange i-Absa, i-Ingonyama Trust Board, u-Okuhle.

Qaphela: Okufanele kuqashelwe ukuthi kufelebiswa kanjani uma amagama ekhomba indawo noma engondaweni.

Isibonelo: Umkhomazi > eMkhomazi noma Emkhomazi;

iTheku > eThekwini noma Ethekwini. Lokhu kuzocaciswa ngezansi.

7.3 Ukufelebiswa kwamagama ezindawo

7.3.1 Amagama ezindawo aqalisa ngo Kwa-

Lapha kunenkinga yokuthi ubundawo buhamba bugcine kuphi. Kukhona umbono othi amagama amaposihhovisi kufanele aqalise ngofeleba u 'K' ka Kwa- kodwa kukhona izindawo vele amagama azo analesi sakhi. Ayikho inkinga lapho. Inkinga isekutheni emuva kwalesi siqalo siyafelebisa yini. Ngamanye amazwi kufanele kubhalwe kuthiwe Kwamashu noma KwaMashu yini. Kuleli gama okwesibili kuliqiniso ngoba uMashu igama lomuntu (Marshall).

UVan Huyssteen (2004: 37–43) uthi ukufelebisa kuyingxenye yobhalomagama lolimi futhi kusemqoka ngoba kukhombisa ukuqala kwegama, ikakhulukazi emagameni esiZulu. Mayelana nokufelebisa amagama ezindawo ube esebala lokhu okulandelayo:

7.3.2 Igama lesiZulu lendawo ngokwesiZulu

UVan Huyssteen (2004) uthi ukuze sikwazi ukuchaza ukufelebiswa kwamagama esiZulu ezindawo, kusemqoka ukuba sibheke imithetho yobhalomagama lwezindawo zesiZulu njengoba itholakala ebhukwini lobhalomagama elinesihloko esithi, *IsiZulu Terminology and Orthography No 4 (Rule 11)* (1993):

“Amagama ezindawo ayofelebiswa ngale ndlela elandelayo:

- Amagama ezindawo aqalisa ngesiqalo sikandaweni u *kwa-* noma u *ka-*;
isibonelo: KwaZulu, KwaNdebele, KwaMbonambi,
KaNyamazane KwaDlangezwa, KwaNongoma
- Mayelana nawo wonke amanye amagama ezindawo:
- Emuva kukankamisa oyisiqalo, uhlamvu lokuqala olulandelayo lwegama luyofelebiswa:
Isibonelo: eThekwini, eGoli, oNdini, eMlazi, oPhongolo,
eSikhawini, eMalahleni, eManzimtoti, uMvoti,
uMngeni, iSiphingo, iXopho, uLundi

Qaphela: ukuthi kuwo wonke amagama asemthethweni ezikole, amaposi, unkamisa oyisiqalo nohlamvu lokuqala lwegama kokubili kuyofelebiswa;

Isibonelo: Umlazi, ONdini, ONgoye, ULundi, INdumiso

7.4 Ukuhlaziywa kwemithetho yokufelebisa yobhalomagama lwesiZulu

Lokhu ukuhlaziywa kwemithetho yokufelebisa okwenziwa nguVan Huyssteen (2004) esebenzisa ibhuku lobhalomagama elinesihloko esithi, *IsiZulu Terminology and Orthography No 4 (Rule 11)* (1993). Lezi zinombolo zemithetho eziyi 11.1 ne 11.2 zinjengoba zibhaliwe ebhukwini lobhalomagama alisebenzisile.

- **Umthetho wokuqala 11.1**

Isiqalo u *kwa-* sivame ukusetshenziswa emagameni esiZulu ezindawo asuselwa ezibongweni, ukwenza amagama emizi nokuqamba amabutho asemlandweni. Isiqalo *kwa-* sivame ukusetshenziswa ukukhombisa ongumnini njengokuthi, indawo ka . . . noma ‘umuzi ka . . .’ Kanjalo nesiqalo u *ka-* sikhomba ubumnini ‘ka’. Njengoba u *kwa-* no *ka-* nabo beyiziqalo zikandaweni njengo *e-, o-, u-, i-* noma *a-* u *k* kumele abe wuhlamvu oluncane. Kodwa-ke ngenxa yokuthi iziqalo u *kwa-* no *ka-* sezavele zaba yingxenye enamathele emagameni abaluliwe, u *k* nawo ungafelebiswa njengasegameni KwaZulu. Lo mthetho usuwumthetho ojwayelekile futhi owemukelekile.

- **Ingxenye yokuqala yomthetho wesibili 11.2**

Umthetho ongenhla unomqondo wokuthi isiqalo sempela noma undaweni, siyagcinwa njalo kuzo zonke izibonelo zamagama esiZulu, ukuze zikwazi ukusetshenziswa emishweni; izibonelo: INquthu yindawo engiyithandayo. Sizoya eNquthu.

Lo mthetho wenziwe kahle ngoba wenza kube lula ukufelebisa emagameni esiZulu ezindawo. Lokhu kuxazulula izinkinga zobhalomagama futhi akuyidingi imininingwane eminingi yolwazi lolimi kulowo okusebenzisayo. Eminyakeni eminingi yomlando wobhalomagama lwesiZulu, kwakunempikiswano ukuthi isiqalo segama sikuphi (esikhonjiswe ngohlamvu oluwufeleba) – ohlamvini lokuqala olusemuva kukankamisa oyisiqalo, isibonelo, inNkandla noma isiqu; isibonelo, inKandla; omabili asuselwa esenzweni -khandla. Kwabuye kwaba nemibono eyahlukene mayelana nesiqu sesiZulu, ikakhulukazi emabizweni esigaba sesi-9, njengaleli elithi,inja. Akucaci kahle ukuthi isiqu siqala kuphi – kungabe u -ja (uDohne, 1857) noma u -nja (uDoke noVilakazi, 1972)? Lesi siqu sokugcina kuhlanganiswa nomankankeni, yisona isiqu esesimukelekile ngokujwayelekile.

- **Ingxenye yesibili yomthetho wesibili 11.2**

Umthetho wenziwe ngokunganaki, wadida futhi wenza iphutha elishayisana nengxenye yokuqala yomthetho 11.2. Imithetho yobhalomagama kumele ukuba ifanane futhi isetshenziswe ngokujwayelekile kuzo zonke izinhlobo zamagama, kungaba ‘aphathelene nezwe’, ‘asemthethweni’, ‘angekho emthethweni’, ‘amagama amaposi’, njl. Akwenzeki kanjalo ekusetshenzisweni kwalo mthetho owakha imithetho eyahlukene yokufelebisa, kubhekwa uhlobo lwegama elisuke likhethiwe. Lokhu kusho ukuthi olisebenzisayo kumele abe nolwazi analo ukuthi lelo gama lendawo liluhlobo luni. Ngamanye amazwi, engxenyeni yokuqala yomthetho 11.2, igama lendawo uLundi lipelwa ‘njengawo wonke amagama ezindawo’ – nokufelebisa kohlamvu olulodwa, bese kuthi igama elifanayo lipelwa kuthiwe ULundi – nokufelebisa okubili, uma lithathwa ‘njegegama lendawo esemthethweni’. Eqinisweni uma sikhuluma, umthetho wesibili; isibonelo, ULundi,

kufanele usebenze kuphela uma igama lendawo litholakala ekuqaleni komusho; isibonelo: ULundi yindawo esemqoka emlandweni wamaZulu.

7.5 Amagama esiZulu ezindawo ngokweNingizimu Afrika

Njengoba isiNgisi nesiBhunu kuyizilimi ezidabuka eYurophu, bese kuthi isiZulu nezinye izilimi zomdabu, ziyizilimi ezidabuka e-Afrika, ukubhalwa kwazo kuyehluka kakhulu. Ngokoshicilelo lebhuku, *Official Place Names in the Republic of South Africa*, elemukelwa ngonyaka we-1977–1991, elalihlanganiswe i*National Place Names Committee* (1991: 7–9) izinkinga zobhalomagama zezilimi zendabuko namagama esiZulu ezindawo zingaxazululwa uma umehluko usuwenziwe phakathi kokubhalwa kwezilimi zendabuko, lapha amagama esiZulu ezindawo, ngokomdabu nasekubhalweni kwemibhalo kwezinye izimo ezisemthethweni.

Kumele kubalulwe ukuthi i*National Place Names Committee* manje isiyaziwa ngokuthiwa i*South African Geographical Names Council* (SAGNC). Ukuze izakhamizi zaseNingizimu Afrika zikwazi ukuhlangabezana phakathi nalo mkhandlu, kunezincomo ezenziwe yileli komidi eselishiwo ngonyaka we-1991 noVan Huyssteen ngowe-1993 ezibukeka zixazulula izinkinga zokufelebisa zomphakathi waseNingizimu Afrika eziphatelene, ikakhulukazi, nesiBhunu nesiNgisi:

7.5.1 Ukusetshenziswa konkamisa abaqalayo (beziqalo)

Ukusetshenziswa konkamisa abaqalayo (beziqalo) ezahlukene babhalwe babe izinhlamvu ezincane emagameni esiZulu ezindawo, kuye ngokohlelomosho kungaxazululwa ngokufelebisa uhlamvu lokuqala kanjena:

Isibonelo: aManzimtoti (isiZulu)	Amanzimtoti (S.A.)
uLundi (isiZulu)	Ulundi (S.A.)
uMlazi (isiZulu)	Umlazi (S.A.)

(Kuyajabulisa ukuphawula ukuthi isipelingi samagama; Amanzimtoti, Ulundi, Umlazi futhi ayisipelingi esisemthethweni salezi zindawo)

NOMA

ngokushiya unkamisa wokuqala bese ubhala ngokufelebisa uhlamvu lokuqala lwendawo, kanjena:

Isibonelo: eGauteng (isiZulu)	Gauteng (S.A.)
uMthunzini (isiZulu)	Mthunzini (S.A.)
eMpumalanga (isiZulu)	Mpumalanga (S.A.)

7.5.2 Ukusetshenziswa kofeleba ababili egameni elilodwa

Ukusetshenziswa kofeleba ababili egameni elilodwa kwenzeka ezindaweni ezehlukene:

- Ukusetshenziswa konkamisa abaqalayo (beziqalo) ekuqaleni komusho wesiZulu kungaxazululwa ngokushiywa kukankamisa wokuqala ofelebisiwe bese kugcinwa uhlamvu lokuqala lwegama liwufeleba.

Isibonelo: EMalahleni yindawo enkulu (isiZulu) Malahleni (S.A.)
 OPhongolo yindawo esihlala kuyo (isiZulu) Phongolo/ Pongola (S.A.)

- Ukusetshenziswa kofeleba ababili egameni elilodwa uma usebenzisa isiqalo u *kwa-* emagameni esiZulu ezindawo kungaxazululwa ngokuba usebenzise ofeleba ababili ngokwaseNingizimu Afrika; isibonelo: ngokufelebisa unguwaqa wokuqala u k-, ka kwa- kanye nohlamvu lokuqala olulandela lesi siqalo.

Isibonelo: KwaZulu (isiZulu) KwaZulu/KwaZulu-Natal (S.A.)
 KwaMbonambi (isiZulu) KwaMbonambi (S.A.)
 KwaMashu (isiZulu) KwaMashu (S.A.)

UKhumalo (1999: 1–5) uphawula lokhu okulandelayo mayelana nokufelebisa:

Lapho uhlamvu lokuqala luba ngufeleba khona, uthi kwenzeka kulezi zimo ezilandelayo:

7.6 Uma igama liqala umusho

Isibonelo: Umama uthwele amanzi ngembiza.
 Hamba uyobeka ukhezo endlini.

7.7 Ezihlokweni zezincwadi nezezindatshana

Isibonelo: Masikhe Ngenkezo
 Sikhulekela Umuzi Omkhulu

7.8 Egameni umuntu abizwa ngalo/Isibizi

Isibonelo: Mongameli, Ngonyama, Solwazi, Bhekisisa, Mfundisi Zitha

7.9 Ezichasisweni zamabizo aqala ngofeleba

Isibonelo: UMnyango Wezomphakathi
 UMnyango Wezokuxhumana
 UMkhosi Wephasika
 UMoya Ongcwele

7.10 Lapho uhlamvu lokuqala lwesiqu luba ngufeleba

7.10.1 Emabizweni akhombisa ubuzwe/ubuhlanga

Isibonelo: umZulu, amaSwazi, iBhaca

7.10.2 Emabizweni akhombisa ulimi

Isibonelo: isiPedi, isiMpondomise, isiNdebele

7.10.3 Amabizo akhombisa izinyanga zonyaka

Isibonelo: uLwezi, uZibandlela

7.11 Lapho uhlamvu lokuqala emuva kukankamisa wokuqala luba ngufeleba

Kunezindawo eziningi lapho ufeleba andulelwa khona ngunkamisa njengalezi ezilandelayo

7.11.1 Izinsuku zesonto

Isibonelo: uMgqibelo/iSabatha, iSonto, uMsombuluko

7.11.2 Amabizoqho abantu nasebenzisa izakhi u-ma-, no-, so-, ka-

Isibonelo: uKhangisile, uMaXulu, uNokulunga, uSomhlolo, uKaMasuku

7.11.3 Amagama anobuNkulunkulu

Isibonelo: uMvelinqangi, uNomkhubulwane, uSimayedwa

7.11.4 Izincwadi zeBhayibheli

Isibonelo: aMahubo, iZenzo, aBahluleli

7.11.5 Amagama ezindawo (ngokomumo womhlaba)

Isibonelo: iNyakatho, uLwandle lwaseGalile, iMpophoma yaseZambezi

7.11.6 Amagama ezinhlango nezigameko ezithile zomlando

Isibonelo: iNhlango Yobunye Be-Afrika
iNhlango Yababhali Usiba
uMkhandlu Kazwelonke Wesizulu
iKomidi Lolimi LwesiVenda
uMkhosi WeLembe

7.11.7 Izikhundla zabantu

Isibonelo: uMnumzane Zulu, uDokotela Biyela, uNkosikazi Zitha, uSolwazi Xaba, uNkosazana Sishi

7.12 Amagama ezindawo asebenzisa ofeleba

7.12.1 Uma igama lendawo liqala ngesakhi sikandaweni u-*kwa-* noma u-*ka-* :

KwaMthethwa
KwaHlathikhulu
KaNyamazane
KwaDukuza

7.12.2 Kwabanye ondaweni ufeleba uba selungeni lokuqala emuva kukankamisa wokuqala wegama

Isibonelo: eSikhaleni, eMsunduze

- Kuhle ukuba kucaciswe kahle ukuthi uma la magama angondaweni engamagama ezikole, amaposi, neziteshi nezinye izindawo zomphakathi aqalisa ngofeleba.

Isibonelo: ESikhawini, Ondini

- Kuhle futhi ukuba kucaciswe ukuthi kunamagama ezindawo, izintaba nemifula aqalisa ngonkamisa. Ngaleyo ndlela, ufeleba kuba yilowo nkamisa wokuqala wegama:

Isibonelo: Eshowe, Empangeni

7.13 Izibongo ezisetshenziswa zibe ngondaweni ebuningini, ziqalisa ngongwaqa M-

Isibonelo: uMbatha – emaMbatheni
uMtshali – eMatshalini
uMthembu – eMathenjini (isibongo)/ebaThenjini (isizwe)

7.14 Amagama ezindawo afelebisa unkamisa wokuqala kwezinye izilimi kodwa esiZulwini afelebise ungwaqa. Ungwaqa oqalisayo uba ufeleba

Isibonelo: Egypt – eGibhithe
America – eMelika
England – eNgilandi
Addington – eThingithingi

7.15 Uma kubatshazwa noma kukhulekwa

Isibonelo: O! E!

7.16 Izifingqo

Uma kufingqwa amagama ezinhlangotho neminyango yomsebenzi, kusetshenziswa ofeleba bodwa:

Isibonelo: ALASA, SAFOS, PANSALB, DACST

7.17 Isiphetho

Noma sekukhona osekwenziwe ngokufelebisa olimini lwesiZulu, singasho ukuthi kuningi okunye okusasele. Kwakhona lokhu osekwenziwe kusabuye kuvuse impikiswano kongoti nochwepheshe bolimi. Lokhu kuvama ukuholela ekutheni lokho okwase kuvunywe ngesikhathi esiphambili kubuye kuguqulwe futhi. Njengoba ulimi nalo luthuthuka, kuningi okunye okusazongena okuthinta ukufelebisa. Ukufelebisa kuhlobene kakhulu nokuvamisa kwamagama ezindawo okutholakala kulesi sahluko esilandelayo.

Imithombo Yolwazi

- Dent, G.R. 1969. *Scholar's Zulu Dictionary*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Doke, C.M. and B.W. Vilakazi. 1964. *Zulu-English Dictionary*. Johannesburg: Witwatersrand University Press.
- Hadebe, S. 2001. *Isichazamazwi SesiNdebele*. Zimbabwe: College Press.
- Hlongwane, J.B. 1995. *Amava Oblanga*. Pietermaritzburg: Reach Out Publishers.
- Marslew-Wilson, W. 1987. *Lexical Representation and Process*. Cambridge: The MIT Press.
- Mbatha, M.O. 2006. *Isichazamazwi SesiZulu*. Pietermaritzburg: New Dawn Publishers.
- Nyembezi, S. 1996. *Isichazamazwi Sanamubla Nangomuso*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Nyembezi, S. and O.E.H.M. Nxumalo. 1996. *Inqolobane Yesizwe*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Van Huyssteen, L. 2004. 'The Capitalization of Zulu Place Names in the South African Context'. *Nomina Africana* 18 (1 & 2): 37-44.

Ukuvamisa Amagama Ezindawo

8.1 Isingeniso

Izinguquko ezenzekile endleleni okubhalwa ngayo isiZulu aziwashiyanga ngaphandle namagama ezindawo. Indlela osekubhalwa ngayo isiZulu yenza ukuthi nokubhalwa kwamagama ezindawo nakho kulandele le ndlela entsha. Ukubizwa kwamagama ezindawo ngendlela enganambi kwaholela ekutheni abe maningi amagama ezindawo angabhalekile kahle, njengalawa:

uMbongitwini esikhundleni sokuthi eZimbokodweni
 uMlaas esikhundleni sokuthi uMlaza
 Tongaat esikhundleni sokuthi uThongathi
 Congella esikhundleni sokuthi KwaKhangela

Ukungabhaleki kahle kwamagama ezindawo ngenxa yalabo ababengasincelile ebeleni isiZulu kwenza ukuthi ugcine umkhulu umsebenzi osadinga ukwenziwa kulo munxa.

8.2 Amagama Ezindawo Aqala ngonkamisa

Amagama ezindawo aqala ngonkamisa abakhomba indawo asebenzisa labo nkamisa, bangabi ofeleba. Kuthi uhlamvu lokuqala olulandela unkamisa okhomba indawo, lona lube ufeleba.

Isibonelo: eThekwini	oPhongolo
eMgungundlovu	oThongathi
eMfume	oPhathe

8.3 Amagama ezindawo aqala ngesakhi sikandaweni Kwa-

Kula magama uhlamvu k- lwesakhi kwa- luba wufeleba bese kuthi uhlamvu lokuqala lwesiqu segama lendawo nalo lube ufeleba.

Isibonelo: KwaMbonambi	KwaDlangezwa
KwaKhangela	KwaMashu
KwaNongoma	

8.4 Amagama amaposi nezikole

Emagameni amaposi nezikole khona uhlamvu lokuqala (noma ngabe unkamisa) kanye nohlamvu lokuqala lwegama lendawo konke kuba ngofeleba, ngokoMthetho Wokuqanjwa Kwamagama Ezindawo (118 we-1998).

Isibonelo: ENseleni UMLaza
 Ophathe ONgoye

8.5 Ukubhalwa kwamagama ekuqaleni komusho

Uma igama lendawo lisekuqaleni komusho, uhlamvu lokuqala (ngisho kungunkamisa) luba wufebeba bese kuthi nohlamvu lokuqala lwegama lendawo nalo lube wufebeba.

Isibonelo: ULundi lunomlando omkhulu.
 UKhahlamba lulele iqhwa.

8.6 Amagama emifula nezintaba

Imifula nezintaba kunamagama ahamba ngendlela yamagama abantu. Isikhathi esiningi uthola ukuthi amagama emifula nezintaba aqala ngonkamisa u- njengamagama abantu. Akhona-ke nokho ambalwa angayilandeli le ndlela yokwefana namagama abantu njengalawa:

iNhlambasoka, iJikishoba. Bonke onkamisa abasekuqaleni, emagameni emifula nezintaba, baba bancane bese kuthi uhlamvu lokuqala lwegama lona lube wufebeba.

Isibonelo: uMvoti uThukela
 uMlalazi uMhlathuze
 uKhahlamba uLundi

8.7 Ukuhlola ubuqiniso beminye imibono

Kukhona izindawo okusafuneka kwenziwe ucwaningo olunzulu ukuthola ukuthi yiliphi ngempela okuyilona gama elifanele kulezi zindawo. Lokhu kudalwa wukuthi kunemibono eminingi eyahlukene abaqhamuka nayo ongoti kwezokuqanjwa kwamagama ezindawo.

Kukhona ongoti abathi igama elithi eNdwedwe kufanele kube **KwaSondoda**. Bathi labo ngoti ukwehluleka kwalabo ababengakwazi ukuphimisa kahle izinhlamvu ezithile emagameni esiZulu yikhona okwaholela ekutheni kugcine kuphume igama elithi eNdwedwe esikhundleni saleli elithi KwaSondoda. Abuqondakali kahle ubuqiniso bale nkulumo ngoba kukhona nabathi kwabe kunodwendwe emzini othile phansi esigodini. Lo muzi wabe ubonakala kahle uma umi phezulu lapho sekunezitolo kanye nomtholampilo kule ndawo. Bathi-ke laba, kwathi uma abamhlophe bebuza kubantu bomdabu ababafica lapho ukuthi kwenziwani kulowaya muzi, abantu bomdabu baphendula bathi kunodwendwe. Laba abamhlophe-ke base bethi Ndwedwe esikhundleni sokuthi udwendwe. Abuqondakali ubuqiniso balokhu. Kukhona abathi umthetho wakuleya ndawo kukwaNdwandwe. Leli gama elithi Ndwedwe laqhamuka ngoba laba bokufika behluleke wukulibiza kahle. Nakhona lokhu kudinga ucwaningo oluzophuma nobuqiniso bakho.

Elinye igama elidinga ukuthi kwenziwe ucwaningo olunzulu ngalo ngelithi **eMpangeni**. Kunemibono eminingi eyehlukene mayelana naleli gama. Ongoti bokuqanjwa kwamagama ezindawo bathi le ndawo kufanele ibizwe ngokuthi eMbangweni, hhayi eMpangeni. Bayazibeka-ke izizathu zokuthi kungani le ndawo ifanele ibizwe ngokuthi kusembangweni. Uma bechaza bathi ukhona umbango owake waba khona kudala kule ndawo. Lo mbono ucishe uyihlabane esikhonkosini.

Abanye ongoti bokuqanjwa kwezindawo bathi igama elithi eMpangeni lisukela egameni lesihlahla okuthiwa impange. Noma umuntu engakaze ezwe kukhulunywa ngalesi sihlahla kuleya ndawo kodwa kuzothiواني uma kukhona abathi sikhona lesi sihlahla. Umbuzo okhona uzothi, pho uma kunjalo kwenziwa yini kungavele kuthiwe eMpange kuze kuthiwe eMpangeni? Lo mbuzo ubuzwa kubuywe nganeno ngoba ulimi luyakwazi ukuzihlela lona lwenze amagama ahambe ngendlela ethile ukuze abizeke kahle.

Elinye igama elidinga ukuthi kwenziwe ucwaningo olunzulu kulo yileli elithi **eMtentweni**. Kunemibono eminingi eyahlukene ngaleli gama. Kukhona ongoti bokuqanjwa kwamagama abathi le ndawo kufanele kuthiwe kuseMthethweni. Igama elithi kuseMthethweni lichaza ukuthi kulapho kwenziwa khona imithetho. Kuthi khona lapho kube nalabo abathi igama lale ndawo kufanele kuthiwe kuseMthenteni. Umthente uhlobo lotshani obuhlabayo obuvame ukutholakala endaweni eyihlanze. Akuqondakalike noma bukhona yini lobu tshani kuleya ndawo. Okudidayo wukuthi ayibukeki iyihlanze leya ndawo kodwa mhlawumbe kungenzeka ukuthi bukhona lobu tshani.

Uma selwenziwe ucwaningo kwatholakala iqiniso elingephikiswe ngala magama, aseyoibalwa ngendlela okubhalwa ngayo amagama ezindawo.

8.8 Izindawo ezinamagama amabili

Kukhona izindawo othola ukuthi zinamagama amabili. Okuvamisile kulezi zindawo wukuthi kuba yigama lesiZulu nelesiNgisi. Kusobala ukuthi abomdabu baqoka ukubiza indawo ngegama eliyisiZulu, kwathi abamhlophe bona basebenzisa elesilungu. UMthetho Wokuqanjwa Kwamagama Ezindawo (Act 118 of 1998) awukuvumi ukuthi indawo eyodwa ibizwe ngamagama amabili ehlukeni. Kusho ukuthi izakhamizi zakulezi zindawo kuyodingeka zivumelane ngokuthi yiliphi igama elizogcina lisebenza.

Isibonelo: uKhahlamba	-	Drakensburg
KwaNogqaza	-	Howick Falls
KwaNobamba	-	Weenen
eMgungundlovana	-	Greytown
eMnambithi	-	Ladysmith
eThekwini	-	Durban
eMgungundlovu	-	Pietermaritzburg

Amagama ezindawo aqukethe umlando. Lo mlando udinga ukulondolozwa ukuze unganyamalali. Ukulondolozwa komlando kuyokwenziwa ngokuthi amagama abhaleke ngokuyikho bese kuthi nalapho kwaguqulwa khona igama lesiZulu kwafakwa elesiNgisi libuyiselwe lelo gama ukuze umlando ungashabalali.

8.9 Isiphetho

Isahluko sichazile ukuthi izinguquko ezenzekile endleleni okubhalwa ngayo isiZulu aziwashiyanga ngaphandle namagama ezindawo. Indlela osekubhalwa ngayo isiZulu yenza ukuthi nokubhalwa kwamagama ezindawo nakho kulandele le ndlela entsha. Ukubizwa kwamagama ezindawo yilabo abangaluncelanga ebeleni ulimi lwesiZulu kwaholela ekutheni abe maningi amagama ezindawo angabhalekanga kahle, njengalawa aphawuliwe esingenisweni. Ukungabhaleki kahle kwamagama ezindawo ngenxa yalabo ababengasincelile ebeleni isiZulu kwenza ukuthi ugcine umkhulu umsebenzi osadinga ukwenziwa kulo munxa.

Imithombo Yolwazi

- Doke, C.M. and B.W. Vilakazi. 1964. *Zulu-English Dictionary*. Johannesburg: Witwatersrand University Press.
- Koopman, A. 2002. *Zulu Place Names*. Pietermaritzburg: University of KwaZulu-Natal Press.
- Kubheka, T. 2008. *Handbook on Geographical Names*. Pretoria: Department of Arts & Culture.
- Van Huyssteen, L. 1993. 'Problem Areas Concerning the Orthography of Zulu Place Names'. Unpublished M.A. dissertation. Pretoria: University of South Africa.
- Zungu, P.J.N. 1998. *Toponymic Lapses in Zulu Place Names*. Durban: Natal Society Foundation.

Ukucubungula Nokuhlela Okubhaliwe (Editing)

9.0 Isingeniso

Ukucubungula nokuhlela okubhaliwe umsebenzi owenziwa umhleli ukwenza ngcono umbhalo ukuze ufundeke futhi wamukeleke kahle, kanti futhi kubalulekile uma lowo msebenzi ulungiselelwa ukuba ushicilelwe. Ukuhlela okubhaliwe kubuye kwaziwe ngokuchwephesha uhlelo lolimi olusetshenziswe embhalweni. Kuyinqubo yokulungisa amaphutha kusetshenziswa imigomo eshicilelwe yendlela yokubhala efanele kulolo limi kanye nemigomo yokubhala ulimi jikelele. Lapha singafaka ukulungiswa kwesipelingi, ukufelebisa, ukusetshenziswa kwezimpawu zokubhala nokulungiswa kwemisho engacacile kahle. Uma lowo msebenzi uzoshicilelwa kubuye kusetshenziswe nenqubo yokuhlela (*in-house style guide*) yabashicileli labo umsebenzi ozoshicilelwa kubo. Kuyangena-ke ukuhlela okubhaliwe emithethweni yokubhala nobhalomagama ngoba kuthinta ubhalomagama olungenamaphutha okumele lusetshenziswe encwadini eyamukelekile nencazelo eqondile.

Imibhalo ingenziwa ngcono ngezindlela eziningi, okusho ukuthi ingenziwa ngcono noma ibe nomqondo ongcono, nokuthi ingalungiselelwa ukufundwa ngabantu abaningi ngaphambi kokuba isabalaliswe emphakathini ojwayelekile ukuba uyifunde futhi uyihumushe. Ukuze ube neso lokubheka ubunjalo nesakhiwo sokubukeza nenqubo yokuhlela, kusemqoka ukuba wazi ngempela ukuthi kusho ukuthini ukubukeza nokuhlela. (Van de Poel nabanye, 2012: 5).

9.1 Umhlelimbhalo/Umhlelincwadi

Itemu elithi, umhlelincwadi/umhlelimbhalo libaluleke kakhulu. Umhlelincwadi noma umhlelimbhalo wenza isiqiniseko ukuthi umsebenzi oshicilelwe ulungile awunamaphutha (amayelana nohlelo, indlela yokubhala, iziphumuzi nesipelingi) nokuthi iyamukeleka kubafundi bayo (mayelana nekuqukethe, isakhiwo, izinga nendlela umbhalo obhalwe ngayo kanye nokuhleleka kwayo okubonakalayo). Umhlelimbhalo ulungisa izingabunjalo lombhalo libe ngcono ngayo yonke indlela. Imisebenzi kamhlelimbhalo ingafingqwa ngale ndlela elandelayo:

- Ngesikhathi umhleli esebenza ngokuthile okumayelana nohlelo, isipelingi nokusetshenziswa kweziphumuzi (esingathi okusezingeni elincane), umuntu

9.2.2 Ukuhlelwa kweminingwane ukuba ibe nomqondo noma incazelo

Lapha umhlelimbhalo uhlola ukuthi zonke izingxenye zimelele kahle yini ngendlela yalokho umbhali abefuna ukuxhumana ngakho nomfundi wakhe (okuyincazelo abeyihlosile). Umhlelimbhalo ubheka futhi ukuthi kungabe yileyo naleyo ngxenye ilandelana kahle yini nenye ebingasekuqaleni, nokuthi lezi zingxenye ezizimele ziyakwenza yini ukuxhumana kwemiqondomsuka. Ubheka izikhala ezingase zibe khona emibonwenimicabango noma ekushayisaneni kombhalo bese azame ukuthi lokho akulungise ngokuphelele. Lapha, umsebenzi wenziwa ezingeni lombhalo.

9.2.3 Ukuhlola nokubheka inhlalanjalo

Lapha, okuyikhona okusemqoka ukuba uzuze umbhalo onezingabunjalo eliseqophelweni eliphezulu. Lokhu kuphathelene nokubheka uhlelo, inhlalanjalo yesipelingi neziphumuzi nokuzenza zivumelane nombhalo; ukwenza isiqiniseko senhlalanjalo sendlela umbhali abhala ngayo izinombolo; inhlalanjalo yokuqhathanisa okusembhalweni; ukubheka inhlalanjalo yokuhleleka kanye nokubaluleka komsebenzi wamathebhula nezinombolo kanye nalokho okuphathelene nemifanekiso. Uma umbhalo uzoshicilelwa umhlelimbhalo uqinisekisa nokuthi umbhalo uyahambisana nemithetho yendlela yokubhala yabashicileli.

9.2.4 Ukuhlela ukubukeka komsebenzi

Ekugcineni, uButcher (1992) uhlukanisa ukumeleka okucacile kweminingwane okulungiselwe umhlelimininingo, okufaka umhleli ukuba abheke ukuthi embhalweni kukhonjiswe ngokuphelele futhi ngokuyikho ngokusebenzisa izimpawu zokulungisa amaphutha ezisetshenziswa umhlelimininingo.

9.3 Imisebenzi neqhaza lomhlelimbhalo

Umsebenzi ongahlelwanga umakhela igama elibi obewubhala noma ewuhumusha, uMnyango awusebenzelayo nendawo avela kuyo. Noma ngabe uwumpetha kangakanani wokubhala, okubhaliwe nokuhumushiwe akuvele kube ngokulungile ukubhale okokuqala. Kumele nakanjani udlule emehlweni womhlelimbhalo! Umsebenzi ongahlelwanga ungalahlekelwa iphimbo nendlela yokuhleleka ehlosiwe. Imisho emide eyizinkimbinkimbi nelandeleka kanzima iqeda umdlandla wokuyifunda. Umsebenzi ongahlelekile uqeda umdlandla kulowo owufundayo. Umbhalo onesakhiwo esingalandeleki kalula senza abantu ukuba bangawufundi. Uma umbhalo uneminingwane emincane noma eminingi engaqondile, abafundi bayacasuka babe nokudideka. Umbhalo onolimi olungahambisani nawo, onamaphutha esipelingi, ohlelo, amagama asetshenzisiwe, izimpawu zokubhala kwenza abafundi bangawethembi amaphuzu umbhali awabhalayo, imifanekiso ukuhlaziya nokuhumusha kwakhe. Umbhalo obhaliwe noma ohunyushiweyo kumele ukulungele ukusetshenziswa abafundi abasemazingeni ahlukene. Umsebenzi obhaliwe noma ohunyushiweyo kumele ube namazwi ambalwa kakhulu. Uma ucabanga ukubhala noma ukuhumusha, kumele ukuhlelele ukuwuhambisa kumhlelimbhalo ozowubheka alungise namaphutha ngaphambi kokuba uwuthumele lapho ofuneka khona.

9.4 Okubalulekile ekuhleleni okuhle

Umhlelimbhalo kumele asebenzisane nombhali nalabo abazobe besebenzisa lowo mbhalo. Kunemigomo emibili okumele uyilandele uma uhlela umsebenzi. Okokuqala kumele wazi ukuthi lowo msebenzi ubhalelwe obani. Amaphuzu okumele uwazi ukuthi lowo ozo funda lo mbhalo noma okuhunyushiweyo wazi kangakanani ngakho. Kumele wazi ukuthi bacabanga kangakanani mayelana nokubhaliweyo nokuhunyushiweyo nenhlango okuphuma kuyo. Kubalulekile ukwazi ukuthi okubhaliweyo bakufunela ukwenzani ngakho.

Okwesibili kumele wazi ukuthi yini okuhlosiwe ngombhalo noma isihumusho lesa. Umbhalo ngamunye owuhlelayo unezinhlalo ezithile. Kuwumsebenzi womhlelimbhalo ukuthi lezo zinhloso ziyafezeka. Le migomo emibili yiyona elawula indlela umhlelimbhalo awusebenza ngayo umbhalo, ebheka lokho okuqukethwe umbhalo, indlela ulwazi olwethulwe ngayo kanye nohlobo lolimi olusebenzisiwe.

Kubaluleke kakhulu ukuba nolwazi lokuthi umbhalo lowo ubhalelwe obani. Uma usuwazi ukuthi okubhalelwe bona bangabantu abanjani, wena njengomhlelimbhalo ungafaka noma ususe okuthile embhalweni ngokwezidingo zabo. Ungakhetha indlela engcono yokuxhumana nabo okungaba imidwebho, ukubeka ngamaphuzu nangokwenza izigatshana ezimfushane. Ungasebenzisa ulimi olufanelekileyo noluzolandelwa kalula umsebenzisi wombhalo njengokukhetha amagama afanelekileyo.

9.5 Umhlahlandlela wendlela efanayo yokubhala

Izikhungo nezinhlangano eziningi zinendlela yazo yokubhala eyamukelekile esetshenziswa kulezo zindawo. Kungaba incwajana ephathelene nayo yonke imibuzo engase ibuzwe ngalokho okubhalwayo, kusukela ekusetshenzisweni kwezimpawu zokubhala kuya ekulungisweni kwamaphutha egrama ajwayelekile. Iphuzu lomhlahlandlela wokuhlela ukuthi kunokukhetha indlela into ongayibeka ngayo, kungakunikeza indlela ebonakala ingcono njengokufelebisa igama elithi, Iphalamende, ukusetshenziswa kwezimpawu njengophawu lwamaphesenti (%). Uma ngabe isikhungo noma inhlangano inomhlahlandlela wendlela yokubhala, kubalulekile ukuba umhlelimbhalo ayilandele. Angacela nezinye izincwazelo ukuze andise ulwazi lwakhe.

9.5.1 Ubuhle bokusebenzisa umhlahlandlela wendlela efanayo yokubhala

Njengoba izinqumo zisuke sezenziwe ngenhloso yokubhala amaphuzu athile, lokho kwenza lula umsebenzi womhlelimbhalo, angathathi isikhathi eside kakhulu. Le ndlela iqinisekisa ukuthi kubhalwa ngendlela efanayo engezelela embhalweni osezingeni elifanelekile. Kusiza ekutheni uma bebaningi abantu abangababhali bombhalo, bakwazi ukusizana ekwenzeni umsebenzi osezingeni eliphezulu.

9.5.2 Ukuzenzela eyakho indlela yokubhala

Noma ngabe yiluphi uhlobo lombhalo owuhlelayo noma owuhumushayo, uma ungenawo umhlahlandlela wendlela efanayo yokubhala, zinike ithuba lokuba uzenzele owakho. Kumele ibe khona le mihlahlandlela yendlela efanayo yokubhala kuzo zonke izindawo ezisebenzisa ulimi. Noma ngabe usebenza wedwa noma nabantu, umhlahlandlela uyokusiza njengomhlelimbhalo ukonga isikhathi sokuhlela umsebenzi obhaliwe noma ohunyushiwe. Yenza ukuba umsebenzi ubhaleke ngendlela efanayo enehlalanjalo nezinga eliphezulu.

9.5.3 Izinto okumele zibe khona kumhlahlandlela wendlela efanayo yokubhala

- Indlela yokubhala izifingqo nezifinyezo
- Indlela yokufelebisa
- Indlela yokufinyeza
- Indlela yokusebenzisa ikhonco
- Indlela yokubhalwa kwezimali zamazwe
- Indlela yokubhalwa kwezinsuku
- Indlela yokugcizelela; isibonelo: ngokugqamisa, ngotsheku, ngokudwebela nangokufelebisa.
- Imifanekiso
- Izinombolo
- Amaphesenti
- Isikhathi
- Izinhlobo zokubhala
- Njalonjalo

9.6 Ukuphumelela ukwenza isakhiwo esigelezayo/esigculisayo

Uma umbhalo uhluleka ukugeleza imvamisa kusuke kunesizathu solimi noma isakhiwo. Uma umbhalo ugeleza, kulula ukulandela umqondo ohamba ngokuhlelekile, ilojikhi, impikiswano namaphuzu omhumushi noma umbhali. Imvamisa umbhalo uba nezimpawu ezibhalwe kuwo ezikhombisa lapho okusuke kunoshintsho khona. Lokhu kungenziwa kusetshenziswa izihloko noma izinombolo zezingxenye ezithile.

Uma ufunda umbhalo eskrinini, njengengxenye ye-inthanethi noma i-intranethi, kudingeka ukuba uthole indawo ezokuxhuma nombhalo lowo ukuze uthole ulwazi olufunayo. Nakhona lapha kuyomele unikeze izimpawu ezikhombisa lapho okunoshintsho khona ukuze abafundi bomsebenzi wakho bangalahlekelwa ukugeleza kombhalo ngesikhathi belokhu bevula ezindaweni eziningi.

9.7 Ukuphumelela ukwenza uhlelo olugelezayo

Umhlelimbhalo kumele abheke ukuthi ukusetshenziswa kolimi kuyageleza yini, kusuka egameni kuya kwelinye, kusukela emshweni kuya komunye, kusukela esigabeni kuya kwesinye.

9.7.1 Izindaba zokucophelela

Umhleli kumele enze isiqinisekiso sokuthi umbhalo asewuqedile awunamaphutha. Ukulungisa amaphutha kudinga ukubhekisisa imininingwane emincane, kudla isikhathi esiningi futhi kudinga ukunakisisa nesineke.

9.7.2 Yini edinga ukucoshelelwa?

Umhleli kumele acophelele izinto eziningi kodwa okudinga ukuba akuqaphele kakhulu yilokhu okulandelayo:

- Amagama abantu, ezindawo nezinhlango.
- Izinombolo, izinsuku, izingxenyane nezinombolo zamakhasi.
- Ukusetshenziswa kwezimpawu zokubhala/iziphumuzi.
- Uhlelo/igrama kanye nesipelingi samagama.
- Inhlalanjalo yezimpawu zokubhala/iziphumuzi, izifingqo nokufelebisa. Izifingqo nezifinyezo ziqale zabhalwa ngokuphelele lapho zisasetshenziswa okokuqala.
- Indlela yokureferensa nokwenza isiqiniseko ukuthi kunehlalanjalo yakho embhalweni wonke.
- Inhlalanjalo yezifinyezo nezifingqo ikhona, futhi kuqalwe kwabhalwa ngokuphelele kusasetshenziswa okokuqala.
- Ukuhleleka ngendlela efanele kwazo zonke izihloko nezihlokwana kanye nezinombolo zazo.
- Ikhasi lokuqokethwe.
- Ukuhleleka kombhalo, isb. amagrafu namathebhula ahleleke kahle; akufanele ahlukaneke akapakele emakhasini amabili.
- Kusasetshenziswe amatemu afanele.

9.8 Ukuhlela okubanzi nokugxilile

Kunamazinga amabili okuhlela okubhaliwe adinga ukuqashelwa uma kwenziwa noma yinhloboni yokuhlela umbhalo, kumele kwenziwe ngokulandelana okuthile:

- Ukuhlela okubanzi
- Ukuhlela okugxilile

9.8.1 Ukuhlela okubanzi

Ukuhlela okubanzi akunikezi kuphela umhlelimbhalo ithuba lokubuka, isithombe esikhulu, sokuphelela kombhalo ngaphambi kokuba angene emininingwaneni emincane efana neziphumuzi, igrama, ukufelebisa njalonzalo (ukuhlela okuncane); kepha kuyisigaba ekuhleleni sokuba umhleli abheke izinto ezifana nalezi ezilandelayo:

- isakhiwo esiphelele sombhalo, izihloko nezihlokwana, ukuhlelwa kohla lwezinhlamvu/nezinombolo, amathebhula, izithombe nokubekwa nendlela yezihloko ezichaza indaba;

- iphimbo lomlobi nendlela yokubhala;
- Izimpawu nemithetho elandeliwe ehlanganisa lokhu; ukufelebisa okukhethiwe, isipelingi, ukusetshenziswa kwekhonco, ukusetshenziswa kotsheku, kanye nezinye izimpawu. Kubhekwa nokusetshenziswa kwamagama;
- ubungcweti bolwazi lombhali lwegrama (nokuthi kuyodingeka kube khona ukungenelela okungakanani ngokwegrama uma kunesidingo);
- ukulungiswa okuhambisanayo kwezimo ezifanayo (isb. isahluko/izihloko zezingxenywe, amazinga ehlukeni ezihloko, amabhokisi olwazi, ukuhleleka kwamathebhula nezithombe.

Uma siqhubeka, kuwumsebenzi womhlelimbhalo ukuqikelela inhlanganiso, ukulungisa ukungafanani kokwenzekayo nokuziphikisa, ukulungisa isakhiwo segramu, njalonzalo. Iphutha elikhulu umhlelimbhalo angalenza ukushintsha kakhulu indlela yokubhala, okungadala ukuthi umbhali ehlelwe isithunzi ngenxa yombhalo awubhalile.

9.8.2 Ukuhlela okugxilile

Umhlelimbhalo uhloma ngebhukwana elimayelana nendlela yokubhala yabashicileli bakuleyo ndawo, izichazamazwi ezifanele, imithombo yolwazi ephathelene nokusebenza kolimi, indlela okufanele umbhalo uhlelwe ngayo (amakhasi ayisampula/ayisiboniso) sencwadi, ikhophi yekharikhulamu yesifundo esithile (uma kuyincwadi ehambisana nekhariikhulamu), nokunye. Uma unakho konke lokho, usukulungele ukuba wenze ukuhlela okuncane kwencwadi. Manje ekugcineni usungayisebenza imininingwane yokuqokethwe, ulimi, uhlu, amathebhula, izihloko nemifanekiso.

Akuzukuxoxwa kakhulu ngokuhlela okuncane ngenxa yokuthi kude kakhulu, ngakho-ke kudinga isikhathi sakho kodwa.

9.9 Izingabunjalo eliyishumi lomhlelimbhalo osezingeni eliphezulu

Umhlelimbhalo osezingeni eliphezulu yilowo onalokhu okulandelayo:

- uthando lokufunda imibhalo eminingi.
- ulwazi olujulile lolimi nohlelo lwalo.
- iso lokubona imininingwane emincane, ukubona amaphutha nokuphakamisa izixazululo.
- ulwazi oluhle lokubhalwa kwamagama.
- ulwazi lokucabangisisa nenhlanganiso.
- isineke.
- umuntu onesimo sokubuzwa.
- umqondo wokuzibophezela kumbhali nakumfundi.
- amakhono amahle okuxhumanisa nokuba usomaqhinga.
- ulwazi lokuhlela nemfundiso yokulalela.
- ikhono lokucina isethembiso mayelana nesikhathi sokuphuthula umsebenzi.

Abahleli abanekhono bayaqaphelisisa ukuthi noma ngabe iluphi ushintsho abalwenza embhalweni:

- alufaki amaphutha amasha.
- aluguquli umbiko wombhali.
- luletha ubungcono embhalweni

Akuvamile ukuba kube nesixazululo esisodwa enkingeni yokuhlela. Umhlelimbhalo uye afune njalo leyo ndlela engcono kakhulu.

9.10 Ukuhlela isihumusho

Izinto ezimqoka ukuzikhumbula uma uhlela isihumusho ukuthi kumele ungawenzi umonakalo. Uma kungonakele lutho ungalungisi.

9.10.1 Qaphela kakhulu mayelana nokwenza uguquko jikelele

Kungenzeka ube nesizathu esibonakalayo sokushintsha igama elithi, inkontileka, libe elithi, isivumelwano, kodwa ngaphambi kokuba wenze lokho kufanele ufunde konke okuphathelene nenkontileka ukwenza isiqiniseko sokuthi awufaki imishwana ebheke eceleni njengalena: Kuvunyiwe esivumelwaneni, nokuthi awuzukuphetha umshwana wakho ngokuthi; Ukwenza okuvumelanayo.

9.10.2 Khuluma nawe uqobo

Thatha lokhu njengokulungele wena: Ngenza amanothi ngenkathi ngiqhubeka nokufunda umbhalo ukubonisa ukuhlela kwami. Ngingaba nokubonisa ukuthi kungani ngishintshe igama, *personnel* laba igama, *staff* uma ngabe umhumushi ubelokhu esebenzisa lokho sonke isikhathi ngaphandle kwesikhathi esisodwa lapho engakusebenzisanga lokhu.

9.10.3 Bhala okokuzikhumbuza

Lokhu kubalulekile kakhulu uma uthole izindawo ezithile ezinokubhedayo esihumushweni ngesikhathi uhlela. Thatha inkulumbo obe nayo nawe uqobo uyibhale ephapheni. Ohunyushelwe ufuna ukwazi, nomhumushi naye ufuna ukwazi lapho uthole khona iphutha.

9.10.4 Ungaqageli

Sekuke kwabonakala abahleli bengena enkingeni ngenxa yokungabheki isichazamazwi. Bacisha amagama ahunyushwe ngokuqondile njengelithi, *radiofusion*, balishintshe libe igama, *broadcasting*, okuyigama elinokufana nelithi, *radio broadcasting*, okungenzeka kube yigama elingashayi esikhonkosini. Kwesinye isikhathi ungafuna ukubonisana nomhumushi ukuthi usitholephi isihumusho segama alinikezile. Imvamisa umhumushi usuke esebenzise igama okuyilona. Kwesinye isikhathi usuke eqagela esebenza ngokusuka emqondweni wakhe. Owenzelwa umsebenzi ufanelwe ukuhunyushelwa kahle umsebenzi wakhe.

9.10.5 Ungenzi okuhumushayo kube sengathi okwakho, ngaphandle uma uceliwe ukwenza njalo

Ukushintsha igama elithi, *personnel*, libe *staff*; kuthi elithi *staff* libe *personnel*, imvamisa akusizi ngalutho, ngaphandle kokushiya imvume esemthethweni yokushicilela umbhalo. Zibuze ukuthi ushintsho luwenza kanjani umbhalo ube ngcono. Kungabe liwenza ukuba uqonde kakhulu? Kungabe kuxazulula inkinga yokungabi khona kwenhlalanjalo? Kungabe kwenza okuhunyushiwe kucace kakhulu, kungabi namagama amaningi? Kungabe wenzela umhumushi ushintsho (ukulungisa iphutha noma inhlalanjalo), kungabe wenzela umfundi (ukuba kumcacele kahle), noma uzenzela wena (ngoba ukhetha ukusebenzisa igama, *persons* esikhundleni saleli elithi, *people*). Zibuze wena ukuthi kungani uthathe ipeni walungisa lokho othi kungamaphutha. Kumele ukwazi ukwehlukana phakathi kokulungisa iphutha kanye nokufaka lokho okuthandwa nguwana.

9.10.6 Bukeza umbhalo wonke ngaphambi kokuqala wenze izinguquko ephepheni (noma ama-Track Changes)

Lokhu kuyokonga ukujuluka okukhulu uma ubona ukuthi ekhasini le-15, kungani umhumushi ekhethe igama elithile ekhasini loku-1. Ngamanye amazwi bukeza wonke amagama asetshenzisiwe ngaphambi kokuba ushintshe noma yini.

- **Unganezezeli amaphutha embhalweni**

Yenza ucwaningo lwakho. Musa ukucabangela. Uma ungakwazi ukwenza ucwaningo, ukweleta umhumushi nalowo ohunyushelwayo ukuthi ulithathephi leli temu olifakile, elishiya imibuzo.

- **Uma kubukeka kuyiphutha, thatha ngokuthi kungenzeka ukuthi kunephutha bese uyacwaninga ngokubonile**

Kuyenzeka kwesinye isikhathi umhumushi akhethe incazelo eyiphutha ohleni olude lwezincazelo.

9.10.6 Kwesinye isikhathi akukwazi ukuba kwenziwe

Esingakusho ukuthi akuzona zonke izihumusho ezenziwe kahle noma ngendlela egculisayo. Kuwumsebenzi wakho ukutshela owenzelwe isihumusho ukuthi ngeke ukwazi ukusilungisa nokuthi kungenzeka ubulungiswa uma ngabe siqala senziwa kabusha. Lezi zindaba ezimbi kumele zihambisane nokuhlelwa nokulungiswa kwezigaba ezimbalwa, ukuze owenzelwe isihumusho abone kalula ukuthi iphutha likuphi.

Esikhathini esiningi, kumele umhumushi abambisane nomhlelimbhalo babe ithimu eyimbumba bethumela imibuzo nalokho okubathintayo ngapha nangapha. Mayelana nezihumusho zohwebo, kungaba umsebenzi onzima, ongenza mhlawumbe kube semqoka ukubonisana nomhumushi kanye nokuqhubeka ngokucophelela.

9.11 Isiphetho

Sibonile ukuthi mkhulu kangakanani umsebenzi womhlelimbhalo. Kuyangena-ke ukuhlela okubhaliwe emithethweni yokubhala nobhalomagama ngoba kuthinta ubhalomagama olungenamaphutha okumele lusetshenziswe encwadini eyamukelekile nencazelo eqondile. Kuchaziwe nokuthi kubaluleke ngani ukuba umsebenzi uhlelwe. Kuchazwe izinhlobo zokuhlela okusetshenziswa ezindaweni ezahlukene. Kuchaziwe nokuthi kwakhona ukuhlela kwenziwa kanjani. Kugcinwe ngokuchaza ukuthi ukuze umhlelimbhalo abe sezingeni eliphezulu kumele ukuba abe naziphi izimpawu.

Imithombo Yolwazi

- Butcher, J. 1992. *Copy-editing: The Cambridge Handbook*. Cambridge: Cambridge University Press.
- Griswold, W. *Guidelines for Editing Translations*. http://atanet.org/chronicle/feature_article_march (accessed 18-9-2014).
- Harris, N. 1991. *Basic Editing: a Practical Course – The Text*. <http://www.jeanweber.com/howt/substant.htm> (accessed 25-9-2014).
- Linnegar, J. 2014. *Basic Copy Editing and Proofreading*. Cape Town: McGillivray Linnegar Associates.
- Montagne, I. 1991. *Editing and Publication: A Training Manual*. Manila: International Rice Research Institute.
- New Hart's Rules: The Handbook of Style for Writers and Editors*. Oxford: Oxford University Press.
- New Oxford Dictionary for Writers and Editors*. Oxford: Oxford University Press.
- Oxford Manual of Style*. Oxford: Oxford University Press.
- PanSALB. 2008. *Imigaqo Yokubhalwa Nokupelwa Kolwimi LwesiXhosa*. Pretoria: Arcadia.
- . 2008. *Imithetho Yokubhala Nobhalomagama LwesiZulu*. Pretoria: Arcadia.
- Stanton, E.M. 1991. *The Fine Art of Copyediting*. Columbia: Columbia University Press.
- Van de Poel, K., W.A.M. Carstens and J. Linnegar. 2012. *Text Editing: A Handbook for Students and Practitioners*. Brussels: University Press Antwerp.

Ukubhekisisa Umbhalo Osubleliwe (Proofreading)

10.0 Isingeniso

Kulesi sahluko kuchazwe ezinye zezinto ezibalulekile uma kubhekisiswa umbhalo osuhleliwe. Kuyachazwa ukuthi lokhu kwenziwa kanjani. Kubuye kwaqhutshekwa kwachazwa nezindlela ezijwayelekile zokubhekisisa umbhalo ngenhloso yokulungisa amaphutha okungaba amasha noma abekade ekhona abengabonakalanga ngesikhathi sokuhlela. Kunikezwe izimpawu nezifingqo ezijwayelekile zabalungisimaphutha, kwakhonjiswa nokuthi zisebenza kanjani emishweni yombhalo esuke ilungiswa.

10.1 Ukubhekisisa umbhalo osuhleliwe

Ukubhekisisa umbhalo isigaba esilandela esokuhlela umbhalo. Lesi sigaba singena lapho umbhalo usubuya ekwenziweni ngephrogremu yekhompuyutha (*typesetting*). Isikhathi sokugcina lesi sokubheka amaphutha, okukhona nalawo enziwe yiphrogremu yekhompuyutha. Lona umsebenzi wobuchwepheshe, odinga ukucophelela futhi othatha isikhathi eside. Amaphutha angabonakalanga kulesi sigaba, asala enjalo atholakale embhalweni usushicilelwe noma usukubafundi bawo. Okubalulekile okumele kuqondwe ukuthi akusona isikhathi sokushintsha izinto, sokubhala kabusha noma sokunezezela umbhalo lesi (lokho kwenziwe umhlelimbhalo); lapha okwenziwayo ukubhekisisa ukuthi ngabe akukho phutha na elisilele noma elisha elenzekile. Kubalulekile ukusebenzisa ipeni elibomvu noma elinomunye umbala ocacileyo, owehlukile kulona okubhalwe ngawo ukuze kugqame kahle lokho okumele kulungiswe. Ukubhekisisa umbhalo kwenziwa ngezigaba. Ake sizibheke lezi zigaba.

10.2 Izigaba zokubhekisisa umbhalo

Imibhalo eminingi uma isihleliwe idlulela ezingeni elibizwa nge*typesetting* lapho umbhalo ufakwa kuphrogremu yekhompuyutha ngumuntu obizwa ngokuthi *idesigner* noma *itypesetter*. Uma esewuqedile ukhipha okubizwa ngokuthi *amaproofs*. Uma kubhekisiswa umbhalo usuke usubhekwa kulesi sigaba *samaproofs*. Lapha akusavunyelwe ukuhlela kepha sekuyabhekisiswa kuphela. Imvamisa *amaproofs* aze abe mathathu kulungiswa okudinga ukulungiswa. Uma umbhalo udlula lapha usuke usuyophrintwa.

“Ukuhlela” okuncane okuvumelekile (izinto ezazingafakiwe ngenkathi kuhlelwa noma okunezezalwe kamuva/ okulungiswa ngumbhali).

10.2.1 *Amaproofs* okuqala

Kubhekwa kuwo ukuthi ngabe umbhalo ohleliwe udluliseleke kahle yini kule phrogremu. Okusho ukuthi ngabe *itypesetting* yawo ihambe kahle na. Kusetshenziswa ipeni elibomvu noma lowo mbala okuvunyelwene ngawo, inqobo nje uma ugqamile. Kuqhathaniswa umbhalo ohleliwe okokugcina (*copy edited*) kanye namaproofs okuqala. Kubhekwa:

- Izihloko zamakhasi okuqukethwe kumele zihambisane nezihloko ezisemzimbeni wombhalo.
- Ulwazi olusemakhasini andulela elokuqala kumele lubhekisiswe.
- Bheka ulungise amaphutha egrama nezimpawu zeziphumuzi. Qaphela ukuthi akusona isigaba sokuhlela lesi, ngakho-ke ushintsha uma kunesidingo ngokweqiniso.
- Amaphutha enzeke ngesikhathi umbhalo ufakwa kuphrogremu yekhompyutha, ngabe amagama akanqamukanga ngendlela engafanele, akasondelene kakhulu, azikho izimpawu zokuloba ezilahlekile, akukho kufelebisa okunyamalele, alikho igama elilodwa lesigaba eleqela ekhasini elilandelayo, awukho umusho owodwa wesigaba osala ekhasini elandulelayo, njl. Konke kuyalungiswa.
- Inhlalanjalo encwadini yonke – izihloko, izinombolo, amabhulethi, ukusetshenziswa kwamagama, njl.
- Ubukhulu befonti buhleleke ngendlela efanele.
- Izithombe, amathebula nemidwebo kuyahambisana yini nemibhalo.
- Isamba sezimali nezimpawu zakhona, amatemu obuchwepheshe nawakwamanye amazwe ngokukhulu ukucophelela.
- Ifonti, ukungalingani kwezikhala phakathi kwezinhlamvu/amagama, ukungalingani kokubhalelwa maphakathi kwezigaba, ukusetshenziswa kabi kwamakhonco:
- **Isibonelo:** isiphe-pho, umnum-zane, umdl-wenguli, iz-ikhali. Umthetho ojwayelekile wokunqanyulwa kwamagama, ukunqanyulwa kwamagama emuva kwamalunga, ngaphandle uma lokho kuzohlela ekusebenziseni kabi amakhonco, bheka ngenhla; akufanele kube nezinhlamvu ezingaphansi kwezimbili ozidlulisela emshweni olandelayo noma ozishiya emgqeni owendulelayo. Uma belivele selikhona ikhonco, kungcono unqamule igama ekhoncweni, akumele usebenzise amakhonco amabili ukunqamula igama. Noma yiluphi ushintsho olwenzeka kulesi sigaba luyabiza.
- Amakhasi ayisandulela, ngabe konke kulungile futhi kusendaweni yakho efanele
- Imifanekiso iyahambelana yini nezihloko, imifanekiso ayibhekile yini phansi (ikakhulukazi amabalazwe, amamephu/ amaqophasikhungo angenayo imibhalo ebhalwe kuyo.
- Emibhalweni ecashuniwe: ungasishintshi isipelingi esibhedayo, ukufelebiswa, ukusetshenziswa kweziphumuzi – lokhu kutholakala embhalweni wokuqala.

10.2.2 *Amaproofs* esibili

Lapha kubhekwa ukuthi konke obekuphakanyiswe kumaproofs okuqala ngabe kwenziwe futhi kwenziwa ngendlela eyiyo yini. Okusho ukuthi kuqhathaniswa amaproofs okuqala kanye nawesibili.

Imvamisa uma umbhalo unezithombe, izithombe zifakwa ezikhaleni zazo kulesi sigaba. Uma kunjalo, umsebenzi osemqoka yilowo wokubheka ukuthi:

- Ngabe kufakwe isithombe okuyisona kuleso naleso sikhala sesithombe?
- Ngabe siwubukhulu obulindelekile?
- Ngabe amalebula ayahambisana nezithombe.

Bheka futhi izihloko nokubhalwe ezansi kwamakhasi: izihloko kulelo nalelo khasi azibe sendaweni efanele; i-*folio* yekhasi ngalinye nayo ayibe endaweni efanele, konke kube sezindaweni ezifanele (isb. kwesokunxele nakwesokudla).

Amakhasi okwandulelisa kuyobe mhlawumbe esefakiwe kulesi sigaba, ngakho-ke bheka:

- Ukulandelana, Isihloko, Imininingwane yokushicilelwa, Isanduleliso/Isingeniso, Okuqukethwe.
- Kungabe amakhasi okwendulelisa ayanela enanini lamakhasi anikeziwe izinombolo ezisebenzayo ezilinganayo?
- Isihloko: isihloko uqobo, amagama ababhali/amanishiyeli, unyaka okuyiwona wokushicilelwa kwencwadi.
- Ushicilelo: inyanga nonyaka wokushicilelwa, umnini welungelo lokushicilela, isitatimende selungelo lokushicilela, imininingwane yekheli lomshicileli, ISBN, ukubongwa komhleli, umdwebi, owenze isifanekiso sencwadi, imithombo yezithombe.
- Okuqukethwe: amagama namafoliyo eqhathaniswa namaproofs okugcina, indlela yezihloko zokuqukethwe kuyefana nezihloko zezahluko?

Ukusika nokugcwalisa kungafanele ukuba kwenziwe ukufaka imibhalo ezindaweni ezisele noma ukugcwalisa izikhala ezingabukeki kahle.

10.2.3 *Amaproofs* esithathu (ikhophi yokugcina?)

Lawa aqhathaniswa nawesibili. Akusalindeleke kulungiswa lapha ngaphandle kokubhekisisa ukuthi konke kuhamba kahle.

10.2.4 *AmaDyeline proofs*

Emuva kokwamukela amaproofs esithathu, umsebenzi udlulela kumaphrinta. Wona-ke enza olwawo uhlelo bese ekhipha amaproofs okuthiwa ngamaDyelines. La maproofs asuke esetshengisa ukuthi umbhalo uzoma kanjani uma usuphotuliwe; kungaba yincwadi, ishadi, ibhroshe njl. Lapha kubhekwa ukuthi:

- Ukulandelana kwamakhasi kulungile – akekho aphambene noma abheke phansi.
- Ngabe izithombe nakho konke kuvela ngendlela elindelekile; akukho khasi elingenalutho olubhaliwe noma isithombe esingafakiwe.

Amaphrinta aqikelela kakhulu ukuthi la maproofs ayasayinwa ukuze amaphrinta aqhubeke nomsebenzi. Asayinelwa ukuthi uma ngabe kukhona iphutha elikhona, lelo phutha akulona le phrinta. Avame ukusayinwa umhlelimbhalo wangaphakathi enkampanini leyo eyengamele lo msebenzi.

10.3 Umsebenzi wokubhekisisa umbhalo

10.3.1 Umhlahlandlela wabashicileli nohlu olubhekwayo

Ngaphambi kokuba umbhalo uyiswe *cutypesetter*, uhlelwa kulandelwa imiyalelo evela kubashicileli mayelana nomumo wombhalo, ubungako bamagama, bezihloko, izinombolo, njl. Lokhu-ke kubizwa ngokuthi *ycopy editing*. Imiyalelo yokusebenza ibizwa ngomhlahlandlela wendlela yokusebenza. Isikhungo nesikhungo siyazakhela lomhlahlandlela siwubize, ngokuthi *yi-inhouse style guide* noma *istyle sheet*.

10.3.2 Ukwehlukana amaphutha

Uma umbhalo usubuya ungamaproofs, amaphutha atholakala kuwo okumele alungiswe kubalulekile ukuba ehlukeniswe – iphutha letypsetter limakwe ngokwehlukile kunephutha lomhlelimbhalo. Lokhu kwenzelwa ukuthi izindleko zokulungisa ziqondiswe lapho ezifanele khona.

Imvamisa kusetshenziswa amapeni ahlukeni, laphi ipeni eliluhlaza okotshani lisetshenziselwa amaphutha etypesetter kanti elibomvu lisetshenziselwa amaphutha azokhokhelwa ngabashicileli noma isikhungo leso esingabanikazi bombhalo.

10.3.3 Izimpawu ezisetshenziswa uma kulungiswa amaphutha/kuhlelwa imibhalo

Ezizwayelekile

Umyalelo	Umaka embhalweni	Umaka emugqeni osohlangothini lwekhasi	Amanothi
Ukuphela kokulungisa	Awukho	/	Kumele wenziwe emuva kokulungisiwe ngakunye
Ukushiya kunjalo	----- Ngezansi kokufanele kushiye kunjalo	✓	
Buyela kumhumushi uma kukhona okunganembi kahle		?	Ungabeka umaka othi 'OK?' emugqeni osohlangothini lwekhasi uma ungasebenzisi umaka obekiwe







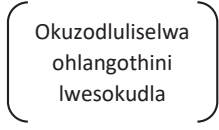





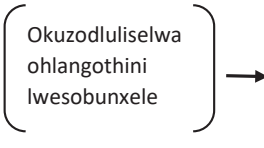

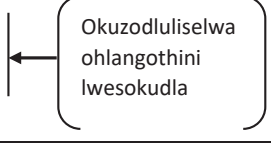


Ukususa, ukufaka, ukuguqula


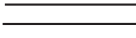













Umyalelo	Umaka embhalweni	Umaka emugqeni osohlangothini lwekhasi	Amanothi
Faka embhalweni njengoba kuyalelwe ohlangothini lwekhasi	∧	Okusha kulandelwa ∧	
Faka okusha okubalulwa uhlamvu olusebhokisini eliyidayimane	∧	∧ Kulandelwa okuthize, isibonelo ◊ A	Lokhu kusetshenziswa uma okuzofakwa kungeke kubhaleke kahle emugqeni osohlangothini lwekhasi futhi kudinga isikhala esingeziwe. ◊ A
Buyela kumhumushi uma kukhona okunganembi kahle		⊙ ?	Ungabeka umaka othi 'OK?' emugqeni osohlangothini lwekhasi uma ungasebenzisi umaka obekiwe
Susa	/ Ohlamvini ngalunye noma ezinhlamvini noma ┌───┐ Emagameni noma izingxenye zawo ezidinga ukususwa	δ	
Susa bese uyavala	┐ noma ┌───┐ Emagameni noma izingxenye zawo ezidinga ukususwa	δ̄	
Guqula uhlamvu noma ingxenye yegama noma amagama	/ Ohlamvini ngalunye noma ezinhlamvini noma ┌───┐ Emagameni noma izingxenye zawo ezidinga ukususwa	Izinhlamvu noma amagama amasha	

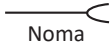
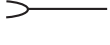


Umyalelo	Umaka embhalweni	Umaka emugqeni osohlangothini lwekhasi	Amanothi
Faka embhalweni njengoba kuyalelwe ohlangothini lwekhasi	∧	Okusha kulandelwa ∧	
Faka okusha okubalulwa uhlamvu olusebhokisini eliyidayimane	∧	∧ Kulandelwa okuthize, isibonelo ◊ A	Lokhu kusetshenziswa uma okuzofakwa kungeke kubhaleke kahle emugqeni osohlangothini lwekhasi futhi kudinga isikhala esingeziwe. ◊ A
Buyela kumhumushi uma kukhona okunganembi kahle		⊙ ?	Ungabeka umaka othi 'OK?' emugqeni osohlangothini lwekhasi uma ungasebenzisi umaka obekiwe
Susa	/ Ohlamvini ngalunye noma ezinhlamvini noma ┌───┐ Emagameni noma izingxenye zawo ezidinga ukususwa	δ	
Susa bese uyavala	┆ ┆ noma ┌───┐ Emagameni noma izingxenye zawo ezidinga ukususwa	δ̄	
Guqula uhlamvu noma ingxenye yegama noma amagama	/ Ohlamvini ngalunye noma ezinhlamvini noma ┌───┐ Emagameni noma izingxenye zawo ezidinga ukususwa	Izinhlamvu noma amagama amasha	

Umyalelo	Umaka embhalweni	Umaka emugqeni osohlangothini lwekhasi	Amanothi
Shintsha noma faka ikhoma	/ Ohlamvini Noma ↘ Lapho kudingeka khona	,	
Shintsha noma faka isimeli	/ Ohlamvini noma ↘ Lapho kudingeka khona	ʹ	
Shintsha noma faka okukhombisa okucashuniwe	/ Ohlamvini Noma ↘ Lapho kudingeka khona	ʹ kanye/noma ʹ	
Shintsha noma faka okukhombisa okucashuniwe okuhamba ngakubili	/ Ohlamvini noma ↘ Lapho kudingeka khona	ʹ Kanye/noma ʹ	
Shintsha noma faka amachashazi alandelanayo	/ Ohlamvini noma ↘ Lapho kudingeka khona	⦿	Cacisa ukuthi ufuna amachashazi alandelanayo abe made kangakanani, uma kunesidingo
Shintsha noma faka ikhonco	/ Ohlamvini noma ↘ Lapho kudingeka khona	⌊ — ⌋	
Shintsha noma faka umugqa othambekele	/ Ohlamvini noma ↘ Lapho kudingeka khona	⊘	

Okwezindawo nokwezikhala

Umyalelo	Umaka embhalweni	Umaka emugqeni osohlangothini lwekhasi	Amanothi
Qala ipharagrafu entsha			
Ipharagrafu eliqhubekayo (akukho pharagrafu entsha)			
Shintshanisa izinhlamvu noma amagama	 Phakathi kwezinhlamvu noma amagama, bhala izinombolo uma kunesidingo		
Beka maphakathi nekhasi	 Okuzodluliselwa ohlangothini lwesokudla		
Hlehlisela phakathi ekhasini			Cacisa ngokumele kuhlehliselwe ngaphakathi ekhasini
Susa ukuhlehliselwa phakathi ekhasini			
Hambisa okukhethiwe ibanga elibaluliwe kuye esandleni sobunxele	 Okuzodluliselwa ohlangothini lwesobunxele		Cacisa isilinganisobungako uma kunesidingo
Hambisa okukhethiwe ibanga elibaluliwe kuye esandleni sobunxele	 Okuzodluliselwa ohlangothini lwesokudla		
Thatha izinhlamvu, amagama noma umugqa uwubeke emugqeni odlule, kukhalamu noma ekhasini elidlule			Umaka embhalweni uzungeze okufanele kuthathwe futhi udlulela emugqeni osohlangothini lwekhasi.

Umyalelo	Umaka embhalweni	Umaka emugqeni osohlangothini lwekhasi	Amanothi
Thatha izinhlamvu, amagama noma umugqa uwubeke emugqeni odlule, kukhalamu noma ekhasini elidlule			Umaka embhalweni uzungeze okufanele kuthathwe futhi udlulela emugqeni osohlangothini lwekhasi.
Dlulisela okubhaliwe endaweni ecacisiwe	Kokelezela okumele kuhanjiswa futhi ucacise indawo entsha okumele kubekwe kuyo.		Khombisa ngokucacile lapho kumele kubekwe khona
Indlela efanele yokumiswa kombhalo			
Indlela efanele yokwevundliswa kombhalo	Umugqa owodwa ngaphezulu nangezansi kohlamvu olungahlelekile 		Umaka osemugqeni osohlangothini lwekhasi kumele ubekwe uqondane nomugqa othintekayo
Vala / susa isikhala phakathi kwezinhlamvu namagama			
Vula isikhala phakathi kwezinhlamvu noma amagama			Cacisa ngobungako besikhala esizovulwa
Vula isikhala phakathi kwamagama			Cacisa ngobungako besikhala esizovulwa uma kunesidingo
Nciphisa isikhala phakathi kwezinhlamvu ezithintekayo			Cacisa ngobungako besikhala esizonciphiswa uma kunesidingo
Nciphisa isikhala phakathi kwamagama athintekayo			Cacisa ngobungako besikhala esizonciphiswa uma kunesidingo
Yenza isikhala silingane phakathi kwamagama noma izinhlamvu			

Umyalelo	Umaka embhalweni	Umaka emugqeni osohlangothini lwekhasi	Amanothi
Vala isikhala silingane nesijwayelekile phakathi kwemigqa	(ohlangothini ngalunye lwemigqa exhumene nekhalumu)		Oma abasembhalweni badlulela kumugqa osohlangothini lwekhasi
Vula isikhala phakathi kwemigqa namapharagrafu	 Noma 		Cacisa ngobungako besikhala esizonciphiswa uma kunesidingo
Nciphisa isikhala phakathi kwemigqa namapharagrafu	 Noma 		Cacisa ngobungako besikhala esizonciphiswa uma kunesidingo

10.4 Isiphetho

Kulesi sahluko kuchazwe ezinye zezinto ezibalulekile uma sekubhekisiswa umbhalo emuva kokuba usuhleliwe. Kuchaziwe ukuthi kuyini ukubhekisisa umbhalo. Kubuyi kwaqhutshekwa kwachazwa nezindlela ezijwayelekile zokubhekisisa umbhalo. Kunikezwe izimpawu nezifingqo ezijwayelekile zokulungisa ama*proofs*, kwakhonjiswa nokuthi zisebenza kanjani emishweni yombhalo osuke ulungiswa. Ukulungisa okubhaliwe, kunokuhlobana nemigomo nezingqinamba zokuqanjwa kwamatemu amasha okuxoxwa ngakho kulesi sahluko esilandelayo.

Imithombo Yolwazi

- Harris, N. 1991. 'Basic Editing: A Practical Course: The Text'. <http://www.jeanweber.com/howt/substant.htm> (accessed 25-9-2014).
- [http://postgrad.dut.ac.za/documents/support%20centre/GUIDELINES20%20%20Editing%20centre%\(Editor\)Pdf.](http://postgrad.dut.ac.za/documents/support%20centre/GUIDELINES20%20%20Editing%20centre%(Editor)Pdf.) (accessed 28-10-2015).
- <http://www.unc.edu/dept/wcweb/handouts/proofread>. (accessed 10-11-2015).
- Linnegar, J. 2014. *Basic Copy Editing and Proofreading*. Cape Town: McGillivray Linnegar Associates.

Imigomo Nezingqinamba Zokuqanjwa Kwamatemu Amasha

11.0 Isingeniso

Lesi sahluko sigxile ekuqanjweni kwamatemu amasha; kusukwa olimini lwesiNgisi kuyiswa olimini lwesiZulu. Eqinisweni akukho ukuqanjwa kwamagama esiZulwini kepha kukhona ukuwakha kabusha. Umqondomsuka osuselwa kolunye ulimi yiwona ogqugquzela ukunyakaziswa kwetemu ukuze kwakheke itemu elilungele isiZulu. AmaZulu kudingeka akhe amatemu amasha ngenxa yezimo eziba nomthelela njengokuhlangana nokukhula kwamasiko ahlukene. Lapha kugxilwe kumqondomsuka ozitshikitshela emasikweni esiZulu usuka emasikweni aseNtshonalanga.

11.1 Liyini itemu?

Itemu **yigama** noma **iqoqwana lamagama** elisebenza **ukuchaza** okuthile noma **ukusho umqondomsuka** olimini oluthile noma emkhakheni othile wokufunda. Lokhu kuliqiniso kuphela olimini olungasuseli kolunye ulimi kodwa oluziqambela amatemu ngokwalo.

11.2 Isidingo sokwakha amatemu

AmaZulu kwadingeka akhe amatemu amasha ngenxa yezimo ezaba nomthelela, njengokuhlangana kwamasiko ahlukene nesidingo sokukhula kolimi lwesiZulu. Ukwakhiwa kwamatemu kuyindlela yokuthuthukisa ulimi. AmaZulu akha amatemu amasha ngenxa yokuba nesibopho sokulondoloza ulimi lwawo. Kwaba khona isidingo sokuthi bakhe amatemu amasha bewasusela emisindweni nasemagameni ezilimi zaseNtshonalanga.

11.3 Imigomo nemithetho yokuqanjwa kwamatemu

Imigomo nemithetho yokuqamba amatemu ithinta ulimi oluziqambelayo, hhayi oluqanjelwa olunye ulimi bese lubona lona ukuthi luzokwenzenjani. Nokho lokhu sikubuka njengemithetho nemigomo kodwa khona kuyizindlela zokuqamba ezingasetshenziswa, eqinisweni awukho umthetho noma umgomo wokuqamba amatemu.

11.4 Izindlela zokwakha amatemu

Kunezindlela eziningi zokwakha amatemu esingabala **eqondile, esuselwe nenokugudluzwa** kwencazelo. Kukhona nokwakhiwa kwamatemu okuhambisana

nokuqhathanisa. Abantu baneso elibukhali lokuthi bayakwazi ukwakha itemu ngokubuka okuthile bakuqhathanise nokunye. Abantu babona ukuthi umuntu othile noma into yenza **umsebenzi** othile bese bakha itemu elihambisana nalokho kuqhathanisa kwabo. Amanye amatemu bawakha ngenxa yokuthi umuntu othile noma into ivamise ukutholakala **endaweni** ethile. **Imisindo** eyenziwa izinto ezithile ezintsha ezazingaziwa esikwenimpilo lamaZulu yenza ukuthi abantu baqambe lezo zinto ngokwemisindo eziyenzayo. Amanye amatemu aqanjwa ngokubuka **isimo** noma **isakhiwo** sento ethile. Amanye amagama ayaguqulwa kulokho ayeyikho ekuqaleni ukuze avumelane nesidingo sokwakhiwa kwegama. Lokhu kuvama ukubonakala ematemini akhiwe **angamabizongxube**, **imishwana nezalulo** uma kwakhiwa amatemu. Ukwakhiwa kwamatemu kubuye kufake izindlela zokuwakha **njengokugudluzwa kwencazelo, ukufinyeza, ukweboleka/ ukwethekela amatemu, ukwakha kabusha (iniyolojizimu), ukufinyeza, ukwelula** noma **ukunweba nesakhiwomatemu ngesenzukuthi**.

Nazi izibonelo zamatemu akhiwe kusetshenziswa okuthile:

- Indawo usomugqa (*linesman*)
- Umumo ifindo (*node*)
- Umsindo isithuthuthu (*motorcycle*)
- Umsebenzi isembozimizwa (*neurilemmal*)
- Umbala uhlaza (*vegetables*)
- Isimo ujekamanzi (*helicopter*)

Lezi zindlela kufanele zisetshenziswe ngokomkhakha lowo okwakhiwa amatemu awo. Imikhakha ehlukeni ingasebenzisa itemu elifanayo olimini okususelwa kulo kodwa akusho ukuthi olimini oluqondiwe (*target language*) leli temu lizofana kule mikhakha ehlukeni.

11.5 Izinga lokwakha amatemu

Kunezinto ezimbili ezisemqoka ezingeni lokwakhiwa kwamatemu okumele ziqashelwe, okuyilezi; **umqondomsuka nokwemukeleka** kwetemu emphakathini. UMatsela (1987: 81) uyavuma ukuthi ngaphambi kokuba itemu lamukelwe, kudingeka lilondolozwe futhi laziswe emphakathini ngokulokhu lisetshenziswa abezokwazisa; okuwumsakazo namaphephandaba. Lokhu kwenza izinga lokwakha amatemu lihambe kancane. Amagama akhiwayo kuqale kuthathwe imisindo yawo kuyilapho kwakhiwa itemu.

Isibonelo: *clinic* → iklinikhi → umtholampilo
crèche → ikhreshi → inkulisa

Izinga lokwakhiwa kwala matemu lihambe kancane ngoba aqale akhiwa ngokwedlulisela imisindo; iklinikhi, ikhreshi; ngaphambi kokuba kuvele amagama; **umtholampilo, inkulisa**.

11.6 Isimo sokwakha amatemu

Ukwenziwa kwamatemu akulandeli imithetho eyisimbelambela. Kunezindlela ezahlukene zokwakha amatemu okuyilezi; **eqondile, esuselwe nenokugudluzwa.**

11.6.1 Indlela eqondile yokwakha amatemu

Indlela eqondile yileyo eqonda ngqo isho into eyenziwa yilokho okwakhiwa itemu lakho. Itemu liye lakhiwe lilungele ukusetshenziswa olimini lwesiZulu. Lokhu kunomthelela wezinga eliphezulu lokuthi lelo gama lakheke. Amanye amatemu ayahunyushwa.

Isibonelo: IsiNgisi	Itemu elakhiwe
<i>linesman</i>	usomugqa
<i>freezing-point</i>	izingaqhwa

Lapha ngenhla igama **usomugqa** lisuselwa kwelithi *linesman*. Itemu elilodwa elihunyushiwe ngelithi *line* – **umugqa**; kwase kuthi ezinye izingxenye zetemu zaxhunywa. Amanye amatemu akhiwa esuselwa emagameni angaphezulu lwelilodwa. Isibonelo: *freezing-point* – **izingaqhwa**; lapha igama ukuqanda/ukubanda lihambisana nelithi **iqhwa** (*ice, snow*) bese igama *point* lihambisana negama **izinga** (*degree*).

La magama angaphansi kokwakhiwa kwamatemu okuqondile, avele ahunyushwe ngqo asiwe etemini lesiZulu elilingana nalo. Lokhu kulumusha kuyindlela eyisakhiwo ngoba umqondomsuka onjalo ubungekho esiZulwini. Ukwakha itemu ngale ndlela kulula, kukukhumusha nje okuhambisana nokuguqula nokuhlela kabusha kwamagama.

Isibonelo: IsiNgisi	Itemu elakhiwe
<i>thermometer</i>	inkombazingakushisa
<i>barometer</i>	inkombasisindomoya
<i>soliloquy</i>	ukhulumayedwa

Kunamagama adinga ukunakwa lapho ukulumusha ‘kungacacile’ ukuthi kunamagama angaphezulu kwelilodwa.

Isibonelo: *thermometer* lapho u- *thermo-* esho izingakushisa
barometer lapho u- *baro-* esho isisindomoya
soliloquy lapho u-*solus* esho okukodwa u-*loquis* esho inkulumo

IsiZulu sihumushe izakhi zesiLatini o-*thermos-*, *baro-*, kwaba **ukushisa, isisindomoya** no- *solus* no-*loquis* kwaba u-*yedwa* no-**khuluma** ngokulandelana, njengoba iSingisi senzile. EsiZulwini la magama akhiwe aba-**inkombazingakushisa** ukusho i-*thermometer*, **inkombasisindomoya** ukusho i-*barometer*, **ukhulumayedwa** elisho i- *soliloquy*.

11.6.2 Indlela esuselwe yokwakha amatemu

Indlela esuselwe yokwakha amatemu yilokho kwakha okuqala kuguqule umsindo wegama bese emuva kwalokho kuvela igama elakhiwe. Okungukuthi, indlela yokuguqula umsindo iba phakathi komqondomsuka omusha netemu elakhiwe. Endleleni esuselwe yokwakha umqondomsuka omusha netemu elisha kuqale kufaniswe imisindo neyesiZulu. Ngokuhamba kwesikhathi kuye kube sekwakhiwa igama eliyisiZulu sempela noma soqobo. Isibonelo: igama i-*clinic*, lashintshwa lathi; **iklinikhi** elinomthelela womsindo wesiZulu. Umuntu usuke engazi ukuthi leli gama limayelana nani noma lisukela kuphi. Kodwa, uma umuntu esekuqonda ukuthi lena indawo lapho umuntu evuselela khona impilo yakhe – esingathi yilapho ethola khona impilo, kuye kube sekuba lula ukwakha itemu elisha. Lokhu kuba lula ngoba kwenzeka ngesikhathi umuntu eseqonda umsebenzi nomqondomsuka esewuzinzisile walelo temu, lavela kanjalo-ke igama elithi **umtholampilo**.

Isibonelo: IsiNgisi <i>clinic</i>	Umsindo odlulisiwe iklinikhi	Igama elakhiwe umtholampilo
---	--	---------------------------------------

Ngaphandle kwalokhu, kunenye indlela yokwakha itemu, lapho itemu elakhiwe linomunye umqondo kulelo esingathi lilingana nalo, okusetshenziswe umsindo odlulisiwe ukwakha igama lelo. La matemtu afakwe ngaphansi kwendlela esuselwe yokwakha amatemu ngoba isakhiwo somsindo odlulisiwe singene phakathi kwegama elakhiwe nalelo lezilimi zaseNtshonalanga: Isibonelo: igama lesiNgisi elithi, *permit* kudluliselwa kulo umsindo wesiZulu bese kuba **iphomede**, emuva kwalokho kwakhiwe itemu **imvume**. Igama elithi **iphomede** liqondiswe **emfuyweni nasezimpahleni** bese kuthi elithi **imvume** liqondiswe **kubantu**. Lokhu kungaqhubeka kufanekiswe kulezi zibonelo ezilandelayo:

Isibonelo: IsiNgisi <i>permit</i> <i>licence</i>	Isakhiwo esiguquliwe iphomede (impahla) ilayisense (izithuthi)	Isakhiwo esisha imvume (abantu) imvume (uhwebo)
---	---	--

11.6.3 Indlela yokwakha amatemu enokugudluzwa

Indlela yokwakha amatemu enokugudluzwa yilokho kwakha okunesakhiwo esisobala, kodwa futhi okubuye kuxhunywe ukugudluzwa kwencazelo. Ukugudluzwa kwencazelo akutholakali nhlobo kulolu hlobo lokwakha amatemu. Okwenzekayo lapha endleleni yokwakha amatemu enokugudluzwa yilokho esingathi ukugudluzwa kokuphathelene nokuthile kunokuthi ukugudluzwa kwencazelo. Umqondomsuka wokuba *ilawyer* ubungekho esikwenimpilo lamaZulu. Emuva kokuba abantu sebewuqondisisa kahle umqondomsuka wetemu ukuthi yini ukuba *ilawyer* babe sebakha itemu elithi **ummeli**. Itemu elithi **ummeli** belivele likhona esikwenimpilo lamaZulu. Igama elithi **ummeli** lisho umshadisi. Abashadisi basekhona nanamuhla. Umshadisi kwakuba **induna yesigodi** noma **iphoyisa lenkosi** noma ubaba omdala kamakoti noma womlobokazi. Ezikhathini

zanamuhla abafundisi bezenkolo nezimantshi ezinkantolo yibona esebaba abashadisi. Incazelo yomshadisi *nelawyer* ibukeka ifana ngokucabanga kwamaZulu. Bobabili laba bantu **bamela** umuntu othile. Ngezikhathi zakudala umshadisi ubemela umuntu (umakoti, umlobokazi) njengoba kwenza *ilawyer* emela umuntu oyiqashile.

Esinye isibonelo, igama elithi **incwadi**. Leli gama namuhla limele amagama esiNgisi athi, *letter, book*. Incazelo engaphambi kwalena, etholakala esichazamazwini sikaBryant sangowe-1905 (okungukuthi emnyakeni engaphezu kwekhulu eyedlule) lisho, umaka noma uphawu, njengetshe elalibekwa endleleni libe inkombandlela. UBryant uyayifaka futhi incazelo esho **incwadi** ukuthi *iletter* yobuhlalu insizwa eyayiyifunda ukuthola imizwa yentombazane eyabe iyithumele kuyona. Namuhla leli temu selihambisana nephepha nokubhala. Umqondomsuka *iletter* wawungekho, itemu elakhiwa **leletter** kwaba **incwadi**. **Incwadi** uphawu noma isibonakaliso sothando esakhiwa kube intambo yobuhlalu obumibalabala. **Incwadi** (uphawu lothando) yayiqukethe umbiko owawuthunyelwa kumuntu othile njengoba kusenzeka ngisho nanamuhla. Lapha ngezansi kuvezwa ezinye izibonelo.

Isibonelo: Igama	Kudala	Namuhla	Incazelo ejwayelekile
ummeli	umshadisi	<i>ilawyer</i>	ukumela umuntu
incwadi	uphawu lothando	<i>iletter</i>	umbiko wothando oyimfihlo

11.7 Ukwakha amatemu nokunobudlelwane nakho

Kukhona ukwakha amatemu uqhathanisa lokho okunobudlelwane. Abantu babeneso elinakisisayo ngendlela yokuthi uma beqhathanisa ubudlelwane benye into nenye babekwazi ukwakha itemu. Lapha ngezansi kunezibonelo eziveza lobu budlelwane:

11.7.1 Umsebenzi

Abantu babona ukuthi umuntu noma into ethile kunomsebenzi ewenzayo bese bakha amatemu beqhathanisa umuntu noma into nomsebenzi ewenzayo. Ukwenza isibonelo salokhu, igama elithi *nurse*, ngesiZulu **umhlengikazi**. Igama *nurse* liqhathaniswa **nokuhlenga** izimpilo zabantu. Igama elithi **umhlengikazi** lakhiwe kanjalo. Akhona namanye amagama akhiwe ngalolu hlobo:

Isibonelo: IsiNgisi	Igama elakhiwe	Ubudlelwano
<i>liaison officer</i>	umxhumanisi	ukuxhuma (xhuma)
<i>reporter</i>	intatheli	ukuthathela izindaba
<i>referee</i>	unompempe	ufutha impempe
<i>radio</i>	umsakazo	usakaza izindaba

11.7.2 Indawo

Amanye amagama akhiwa ngokuba abantu baqaphele ukuthi umuntu noma into ivamise ukutholakala endaweni ethile. Indawo lapho lowo muntu noma into itholakala khona kwenza ukuthi kwakhiwe itemu kuqhathaniswa naleyo ndawo. Isibonelo, **ugoalkeeper**,

ngesikhathi kudlalwa ibhola, utholakala emi phakathi **kwezigxobo (izinti)**, umphumela walokho kwaba ukwakhiwa kwetemu elithi **unozinti**. Akhona namanye amagama akhiwe ngalolu hlobo:

Isibonelo: IsiNgesi	Igama elakhiwe	Ubudlelwane
<i>Astronaut</i>	usomkhathi	umkhathi
<i>Domestic Worker</i>	isisebenzi sasendlini	indlu (lapho asebenza khona)

11.7.3 Umsindo

Umsindo okhishwa into ethile owawungaziwa esikwenimpilo lamaZulu kwaba nomphumela wokuthi into ethile iqanjwe ngohlobo lomsindo ewenzayo. Inkulumo eyisenzukuthi isebenzisa iziqu zezenzukuthi ukwakha amabizo ezinto ezithile. Isibonelo: umsindo okhishwa isibhamu unesenzukuthi esithi **bham(u)**; igama elithi **isibhamu** lakhiwa kulandelwa umsindo esiwenzayo. Akhona namanye amagama akhiwe kusetshenziswa umsindo:

Isibonelo: umbayimbayi
untuluntulu
ukhushukushu

Umbayimbayi igama elisho **inganono**, yigama elisuselwe emsindweni odumayo owenziwa inganono. **Untuluntulu** okuyisibhamu **esiwumshini ozishintshayo**, itemu lakhiwe lisuselwa endleleni esheshayo izinhlamvu ezithululeka ngayo emlonyeni waso. **Ukhushukushu** osho **isitimela samalahle** noma **umaganyile**, itemu elakhiwe lisuselwa emsindweni okhushuzayo owenziwa ikhanda lesitimela ngesikhathi sihamba.

11.7.4 Isakhiwo/ Isimo

Amanye amagama akhiwa ngokubheka isimo noma isakhiwo sento ethile. Ngesikhathi into iguqula isimo sayo kwesinye isikhathi isuke iguqula isakhiwo sayo, lokhu imvamisa kuyinto ebonakalayo uma yenzeka. Kukhona amanye amagama afakwayo kulolu hlobo lokwakha amagama akhombisa kuphela ukuthi kwenziweni kuleyo nto, okuwukuthi isakhiwo esisetshenzisiwe kuleyo nto. Elinye igama okumele linakisiswe yigama elisho ibhola lezinyawo, okuthiwa **unobhutshuzwayo**. Ibhola enkundleni liyakhahlelwa, isenzo sokulikhahlela ngesiZulu kuthiwa **ukubhubuza**. Ebholeni lezinyawo, ibhola lithatha isimo sokuba likhahlelwe, ngakho-ke kukhona okuyisenzo okwenziwa ebholeni, kwabe-ke sekwakhiwa igama **unobhutshuzwayo**.

Isibonelo: IsiNgesi	Igama elakhiwe	Ubudlelwane
<i>rugby</i>	umbhoxo	isakhiwo esiwumbhoxo
<i>dash</i>	udwi	isakhiwo esiwumugqa
<i>submarine</i>	umkhumbingwenya	umkhumbi othatha isakhiwo sengwenya
<i>pilot</i>	umuntunyoni	umuntu othatha isakhiwo senyoni

11.7.5 Isakhiwo esiba namanye amagama athikamezekayo

Amanye amagama ayaguqulwa kulokho abeyikho ekuqaleni, ukuze avumelane nokwakhiwa kwegama elithile. Le ndlela yenza ukuthi amagama athile afike ‘empilweni’ yegama ebelivele likhona bese ayaliguqula. Kuyinhlanhla ukuthi umuntu usakwazi ukulandela igama lakudala, ‘igama okususelwa kulo’ noma igama okuhlawumbeliswa ukuthi lakhiwa lisuselwa kulo. Amagama akwazi ukwenza igama elakhiwe, kuphakanyiswa ukuba libizwe ngokuthiwa amagama ‘ayimisuka’. Kunezakhiwo zegrama ezifakwayo emagameni ayimisuka, ezithikameza igama bese liyaguquka. Isibonelo: **-phimisa** (*spit, utter*) bese **impimiso** (*phonetics*) linomsuka onencazelo efanayo, kepha awafani ngokwenzazelo. Igama elithi **impimiso** elisho ifonetiki lakhiwe lisuselwa esenzweni **-phimisa**. Ukuthikamezeka kwegama uma kwakhiwa igama lesiZulu kudalwa izakhi zegrama eziguqula igama. Lokhu kuyabonakala kumabizongxube, ukubinzanisa nasekunwebeni uma kwakhiwa amagama.

- **Amabizongxube/Okuhlanganisiweyo**

Lena indlela yokwakhiwa kwetemu elisha ngokuhlanganisa izingxenye ezimbili noma ezingaphezulu zezingcezu zenkulumo ezilimini zomdabu noma ngokuhlanganisa amagama avele ekhona (Mahlangu, 2015: 99). Izincithabuchopho zosozilimi abangoCluver (1989: 274), Van Huyssteen (2003: 110) noMusehane (2007: 237) bakubiza ngetemu elithi amabizongxube; ngenkathi uTemu (1984: 55) ekubiza ngokuthi ukuhlanganiswa. Kumabizongxube sinamagama angaphezulu kwelilodwa akha igama. Igama lolimi okususelwa kulo elinegama elilodwa lenza ibizongxube uma sekwakhiwa elesiZulu. Lokhu kubizwa ngokuthiwa ukuvumelana **kokukodwa-okuya-kokuningi**. Ibizongxube olimini okususelwa kulo lenza elinye igama eliyibizongxube uma sekwakhiwa elesiZulu. Lokhu kubizwa ngokuthiwa ukuvumelana **kokuningi-okuya-kokuningi**. Umqondomsuka omusha esiZulwini ungavumela ukwenzeka kwebizongxube, lokhu kubizwa ngokuthiwa ukuvumelana **kokukodwa-okuya-kokuningi**. Lokhu kungeyamaniswa nencazelo ecashile yegama elisha ukuthi lingeze lakwazi ukuchazwa ngaphandle kokusetshenziswa kwamagama amabili. Isibonelo: igama **ibill** lingeze lakwazi ukuchazwa ngokusebenzisa igama elilodwa; amagama amabili **umthetho** nelithi **isivivinywa** kwadingeka ukuba ahlanganiswe ukuze achaze umqondomsuka othi **bill**. Ngakho-ke igama elithi **umthethosivivinywa** lakhiwa ukusho **ibill**. Ezinye izibonelo zilapha ngezansi:

Isibonelo: Igama	Amagama amabili	Ibizongxube
<i>equator</i>	inkaba + izwe	inkabazwe
<i>zoologist</i>	cwaninga + izilwane	umcwaningizilwane
<i>x-ray</i>	thwebula + amathambo	isithwebulimathambo
<i>sergeant</i>	gaxa + amabhande	usigaxamabhande
<i>treasurer</i>	gcina + isikhwama	umgcinisikhwama
<i>aquarium</i>	gcina + izinhlanzi	isigcinazinhlanzi
<i>constitution</i>	umthetho + isisekelo	umthethosisekelo

- **Izilimi zaseNtshonalanga ezinamagama anesakhiwo esiyibizongxube**

Izilimi zaseNtshonalanga zingakucashisa ububizongxube kwazo. Isibonelo: igama *aeroplane* elakhiwe amagama elithi, *aero-* (okuphathelene nomoya) nelithi, *plane*. Itemu elithi **indizamshini** lakhiwa olimini lwesiZulu, nalo eliyibizongxube kepha elisobala. Kunamagama ayibizongxube olimini lwesiNgisi abuye abe yibizongxube noma eseguqulwe aba yisiZulu, njengalo lei elingenhla. Isibonelo: igama *wind-vane*, kulula ukubona ukuthi liyibizongxube; esiZulwini nakhona leli gama lenziwe ibizongxube kwathiwa **isikhombamoya** (khomba + umoya). Lokhu kubizwa ngokuthiwa ukuvumelana **kokuningi-kuya-kokuningi**, okuwukuthi **izakhi eziningi** esiNgisini ziba **yizakhi eziningi** nalapho sekwakhiwa itemu lesiZulu. Maningi amagama akhiwe ngalolu hlobo.

Isibonelo: Amagama amabili

speedometer
speed-hump
microscope
megaphone
binoculars

Amagama amabili

khomba + ijubane
 khinyabeza + ijubane
 khulisa + izinto
 khulisa + izwi
 bona + kude

Ibizongxube

inkombajubane
 isikhinyabezijubane
 isikhulisazinto
 isikhulisazwi
 isibonakude

Uma kwenziwa amabizongxube, kuba khona ukuthikamezeka kwamagama. Egameni lokuqala kuphongozwa ngesiqalo bese kuthi egameni elilandelayo isiqalo ngqo noma isiqalo sesiqalo segama siyeqiwa. Isibonelo: *i-megaphone* – **isikhulisazwi**, lisuselwa ku-**khulisa** nelithi **izwi** lapho okuphongozwa ngesiqalo **isi-** ku-**khulisa** nokweqiwa kuka- **i-**wegama **izwi**. Ngakho-ke, kube khona ukuthikanyezwa kwamagama.

- **Ukwenza imishwana**

Amanye amagama akhiwa angabi nje amabizongxube kepha abe yimishwana. Isibonelo: *Government archives* (isiNgisi) *staatsargiewe* (isiBhunu) akhiwe esiZulwini aba imilondolozo yezemilando kaHulumeni.

Igama **uhulumeni** libolekwe egameni lesiBhunu, elithi *goewerment*; bese kuthi amanye amagama omshwana akhiwe. Lona kungashiwo ukuthi umshwana owakhiwe ngoba igama **uhulumeni** kudala lemukelwa njengegama lesiZulu. Kunaleyo mishwana ewumphumela wegama elilodwa nalawo awumphumela ovela olimini oluyisisusa. Imishwana eyakhiwe isuselwa egameni lolimi eliyisisusa yakhiwe ngoba alikho igama elilodwa elingase liwachaze; nokuwenza ibizongxube kwehlulekile.

Isibonelo: Igama elilodwa

biochemist
telecommunication
library

Umshwana

umthaki wemithi yokwelapha
 ezokuxhumana nakude
 umtapo wezincwadi

Eminye yemishwana iyimiphumela yemishwana noma isixukwana samagama aqhamuka olimini oluyisisusa. Le mishwana iyahunyushwa.

Isibonelo: Umshwana

Department of Education and Training
Liquor act
Unemployment Insurance Fund

Umshwana owakhiwe

Umnnyango Wemfundo Nokuqeqesha
 Umthetho wophuzo
 Isikhwama somshuwalense
 wabalahlekelwe umsebenzi

Kuyacaca ezibonelweni ukuthi izakhi zemishwana zibe nokuthikamezeka. Iningi lemishwana eyakhiwe linezakhi ezichazayo, ikakhulukazi izakhi zongumnini. Izakhi ezixhunywe kumsuka wamagama zingaguqulwa ziphinde zithikameze lawo magama ayimisuka. Izakhi zongumnini zibonakala kule mishwana elandelayo:

Isibonelo: umthaki	u + a + imithi	i + a + ukwelapha
umthaki	wemithi	yokwelapha
imilondolozo	i + a + imilando	ka + (u) hulumeni
imilondolozo	yemilando	kahulumeni

Isakhi **-a-** siyisakhi esichasisayo (ngokuka Doke,1948) esisetshenziswa ukwakha isakhi songumnini; u-**ka-** nawo uyasetshenziswa. Lokho kuyinto ejwayelekile emishweni eyakhiwe.

11.8 Izelulo

Izelulo ekwakhiweni kwamagama zibamba elikhulu iqhaza. Itemu elithi, **iselulo** liyasetshenziswa lapha ukusho izakhi ezijotshelwayo neziphongozwayo ezixhunywa egameni noma emagameni. Lezi zakhi zelula igama ngokwesakhiwo nangokwenzazelo. Imiqondomsuka; **umsindo owulwangeneni** nenguqukomsindo **ukulwangisa** kwakungaziwa olimini lwesiZulu. Izelulo, **izakhi zesijobelelo**, zisetshenziswe egameni **ulwanga** elivele selikhona ukunikeza la matemu okufika ukuvumelana kwenzazelo yomqondomsuka. Ngakho-ke, izelulo **-ini**, okuyisijobelelo sikandaweni, somsindo owulwangeneni; nezakhi **-anis-** eziyizakhi eziyisijobelelo samabizongxube ezimpambosi zokwenzana **-an-** nezelulo zempambosi yokwenzisa **-is-**, ziyaxhunywa. Amagama aba imiphumela **ulwangeneni** osuselwa ku **ulwanga+ -ini** nelithi **ukulwanganisa** elisuselwa ku **uku- + (u)lwanga + -anis- + -a**. Nazi ezinye izibonelo ngezansi:

Isibonelo: Igama eliyisisekelo

xhuma
 sakaza

Amagama anezelulo

umxhumanisi
 umsakazo/umsakazi

Amanye amagama akhiwa ngokuphongoza **izakhi zesiqalo** ukunikeza incazelo entsha egameni ebelivele likhona; ukuxhunywwa kwezakhi zokujobelela nakho kuba nomphumela wakho oseceleni. Thatha isibonelo segama **bhala**, elisho ukushicilela noma ukuloba okuthile. Leli gama esiZulwini lisho ukudweba okuthile entweni endlalekile, okuyisisho esisho into okungelula ukuyicisha. Imiqondomsuka; **umabhalane, unobhala**; bekungamagama abengajwayelekile esikwenimpilo lamaZulu. Amagama akhiwe asho **umabhalane**, umuntu obhalayo nelithi **unobhala**, okuwumuntu ogcina imininingwane yenkampani noma inhlango avele ngokuba kwelulwe igama **bhala** ngokuxhuma izelulo ezithile. Izakhi **uma-**, **uno-** okuqondiswe kobhalayo nogcina imininingwane, zisetsheziwe ukwakha la magama. Isakhi esiyisijobelelo u **-ane** egameni **umabhalane**, siletha enye incazelo.

Lokhu kungakhonjiswa ngalezi zibonelo ezilandelayo:

Isibonelo: Amagama ayisisekelo	Amagama aneselulo
hlala	usihlalo
khula	inkulisa

11.9 Ukubeka ngawakho amazwi

UMahlangu (2015: 99) uthi ukubeka ngawakho amazwi kuyindlela yokuchaza usebenzisa awakho amazwi, ukubeke ngendlela ezwakalayo ukuthi amagama akheka kanjani ezilimini zaboMdabu. Kwenzeka uma amatemu amasha akhiwa ngokuhunyushwa kwencazelo yetemu elisolimini lokufika uliyise olimini oluqondiwe, okuyisiZulu. Izibonelo ezilandelayo nezincazelo zazo zikhishwe ku*Mathematical Term List* (2005).

Isibonelo: <i>clockwise</i>	jikeleza ngakwesokudla
<i>doubling</i>	okuphindwe kabili

11.10 Ukweboleka/ukutshelaka/ Ukwamukela

Lokhu kuyindlela yokuboleka amagama aphelele kepha izincazelo zawo ezingaguquki ezihlala zinjalo. Ikhombisa amazanga ahlukene okuguquka kwesakhiwomisho, kwesakhiwomagama, kwezinhlobo nemisindo. EsiZulwini ukweboleka kwenzeka kusukela ikakhulukazi eSingisini nasesiBhunwini.

11.10.1 Ukweboleka kuguqulwe imisindo

Kuyenzeka uma kubolekwa kolunye ulimi imisindo iguqulwe ihambisane nalolo limi olubolekayo.

Isibonelo: isiNgisi/isiBhunu	isiZulu
<i>pencil</i> (isiNgisi)	ipensela
<i>broek</i> (isiBhunu)	ibhulukwe

Kula magama angenhla kuguqulwe imisindo yahambelana nemisindo etholakala olimini lwesiZulu. Imvamisa la magama asuselwe olimini lokufika avama ukufana nalawo asenziwe kabusha esiZulu, njengoba evela ku*Mathematical Term List* (2005):

Isibonelo: *graph* igrafu
diameter idayamitha

Okulandelayo kusengezinye zezibonelo zamagama asuselwe ezilimini zokufika njengoba etholakala ku*Multilingual Information and Communication (ICT) Terms* (2003):

Isibonelo: *data* idatha
byte ibhithi

Kulezi zibonelo ezingenhla kuba sobala esiZulwini ukuthi amagama asuselwe kwezinye izilimi aba nencazelo efanayo namagama ezilimi zokufika futhi amaZulu ayawaqonda kahle. Amagama okufika axhunyiwe nawolimi lwesiZulu ngaphandle kokwenza uguquko olukhulu noma ukuguqula noma iyiphi ingxenye yolimi okususelwa kulo okuyisiNgisi. Emagameni **idatha**, **ibhithi**; abe esebhalwa ngendlela azwakala ngayo uma ebizwa. Isibonelo: yize kukhona uhlamvu **t** egameni data kepha lolu hlamvu lubizwa **th**, kungakho nje uma selibhalwa leli gama esiZulwini libhalwa **idatha**. Lokhu kwenza kabusha akunezeli kuphela amagama amasha olimini lwesiZulu, kepha kuba nencazelo eqondile ezichaza yona.

11.10.2 Kuguqulwe imisindo kwagudluka nencazelo

Okulandelayo kuyizibonelo zamagama asuselwe olimini lokufika njengoba kukhishwe ku*Multilingual Natural Science and Terminology Dictionary* (2002):

silver isiliva
cook ukuka
garage igaraji

Okuqaphelekayo ngala magama ukuthi incazelo okuyiyo esiNgisini isithe ukugudluka uma igama selisesiZulwini. Isibonelo: *garage* esiNgisini yilapho imoto ihlala khona kepha esiZulwini kuvamisile ukuthi umuntu uma eyothela uphethroli athi uya egaraji.

11.10.3 Amagama okwebolekwa asebenza ngendlela eyisilengi

Amagama okufika noma abolekiwe ayasetshenziswa ngendlela eyisilengi. Ngokwenza lokhu, kwesinye isikhathi incazelo ithi ukugudluka kuleyo yesiNgisi.

Isibonelo: *damage* idemeshe
skoonsuster uskoni

Kwesinye isikhathi akubi igama nje kuphela kepha kuba isisho esisuselwe kolunye ulimi.

Isibonelo: *Kick the bucket* ukukhahlela ibhakede
In a hot soup ukungena esobheni

11.11 Ukwakhiwa kwamagama okuwukwenzasimanje (iniyolojizimu)

UThipa (1989: 125) unombono wokuthi ukwenzasimanje kwamagama akhiwe kuyimizamo yokusho imibono noma amatemu amasha. Ngakwelinye icala, uLouwrens (1993: 9) ukholelwa ukuthi iniyolojizimu isho amatemu akhiwe kabusha noma amatemu abolekwe kwezinye izilimi. UCalteaux (1996: 119) uphawula ukuthi kunesimo sokwandisa amagama kwezilimi ukuze zikwazi ukumelana nentuthuko eyenzeka lapho ezikhulunywa khona. Ngenxa yendlela ithekhnoloji ekhula ngayo emhlabeni wonke, u-Alberts (1999: 29) uphakamisa ukuthi ezilimini zase-Afrika amatemu amasha kumele akhiwe ukuqamba okusha okusunguliwe, ukuchaza izimo ezithile, okubhaliwe, njl.

Itemu elisha njengaleli elithi, *iselula (cell phone)*, *ikhompyutha (computer)* nelithi *iyimeyili (e-mail)* ayizibonelo zamatemu akhiwe ngenxa yokukhula kwethekhnoloji emhlabeni jikelele. Iniyolojizimu isho ukufakwa kwamagama amasha olimini ukuchaza imiqondomsuka emisha. Kumele kukhunjulwe ukuthi okuyiniyolojizimu namuhla kungase kwemukelwe kube itemu elivamisiwe eminyakeni embalwa ezayo. Lokhu kuwukuqamba kabusha.

Iniyolojizimu iyindlela yokwakhiwa kwamagama. Kusungulwa amagama angekho esiZulwini. Lokhu kuwukuqamba kabusha okudabuka olimini lwabomdabu. Umehluko osemqoka phakathi **kweniyolojizimu esemthethweni** kanye **neniyolojizimu eyisilengi** ukuthi iniyolojizimu esemthethweni yilona gama elikhona ukusho umbono noma umqondomsuka ngenkathi iniyolojizimu eyisilengi isuke isetshenziswe ngamabomu kungenasidingo esikhundleni sokusebenzisa igama elingcono elivamisiwe. UNdlovu (1963: 43) usinikeza lezi zibonelo ezilandelayo:

Isibonelo: *bioscope* ingqayi
 emadlawu ekhaya
 esigele esikoleni

Lezi zinguquko emphakathini seziholele ekufakweni kwamagama amasha emikhakheni eyehlukene yesiZulu. Iniyolojizimu eyenza amagama amasha yenzelwe ukubhekana nezidingo ezintsha zolimi nomphakathi.

11.12 Amagama amasha asuselwa kwabevele ekhona

Isiqu segama ebesivele sikhona kungaguqulwa incazelo yaso ngokufakwa kwesiqalo sesigaba noma okunye ukwelula.

Isibonelo: -lingiswa (<i>be mimicked</i>)	umlingiswa (<i>character in a story</i>)
isifuba (<i>chest</i>)	ufuba (<i>asthma</i>)
-qandisisa (<i>freeze</i>)	isiqandisisi (<i>freezer</i>)

11.13 Ukufinyeza

Lena yindlela lapho igama noma amagama equwa, ngokulawula umqondo noma ngokuthatha ngokuthi liyaqondakala esakhiweni somusho. Leli elinye lamasu okuqamba, lapho igama leqiwa khona enkulumeni yolimi ehlanganisiwe okususelwa kulo kodwa ingxenye esele iyayigcina incazelo ephelele okungeyegama ebelisetshenziswe ekuqaleni enkulumeni ephelele (Louwrens, 1993: 10):

Isibonelo: isiNgesi	isiZulu
<i>wheelbarrow</i>	ibhala
<i>cellphone</i>	iselula

11.14 Ukwelula noma ukunweba

Lena yindlela lapho incazelo yegama elikhona yelulwa ukusho incazelo yetemu elisha. Ngokwelula noma ngokunweba, igama elithathiwe ligcina incazelo yebizo elisuselwa kulona, kodwa futhi lithathe incazelo eyengezelwe (Madiba, 1994: 92). EsiZulwini igama *lemonade* liba **unemenayidi** osho noma yiluphi uhlobo lwesiphuzo esibandayo. ESingisini *ilemonade* isho uhlobo oluthile lwesiphuzo esibandayo okungaba isiphuzo esenziwe ngolamula, ngoshukela namanzi (*Longman Dictionary of contemporary English*, 1995: 807). EsiZulwini incazelo yalo mqondomsuka inwetshiwe ukusho noma iyiphi inhlobo yesiphuzo esibandayo, okungaba *iSprite*, *iFanta*, *iCoke*, njl. Igama lesiBhunu elithi *skrop* (*'scrub(bing brush)'*) liyisisusa segama elebolekiwe elithi **isikolobho**, elinwetshiwe ukusho noma yinhloboni yomsebenzi wesikhashana wabesifazane wasendlini noma ngabe owokukolobha noma akuwona (Koopman, 1994).

11.15 Ukwenzukuthisa

UMtintsilana noMorris (1988: 111) baqinisa ukuthi ukwenzukuthisa kungenye yezindlela zokwakha amatemu. Ngaphezu kwalokho uVan Huyssteen (2003: 114) ubona lolu hlobo lokwakha amagama luyindlela engajwayelekile yokwakha amagama ezilimini zaboMdabu. Lolu hlobo lokwakha amagama lubizwa kanjena ngenxa yobudlelwane obukhona phakathi komqondomsuka nophawu lwawo. Isibonelo: igama elithi, **isithuthuthu** (*motorcycle*) elinye lamatemu esiZulu elakhiwe ngendlela yokwenzukuthisa. EsiZulwini le ndlela ifaka ukuphongoziswa kwesiqalo sesigaba emsindweni othile. Isiqalo **isi-** siyaphongoziswa emsindweni wokuqala owenziwa injini edumayo. Umsindo wokuduma kwenjini yesithuthuthu kucatshangelwa ukuthi uthi, **thuthuthu**. UXala (1978: 11) uphawula ukuthi umsindo odluthuzayo owenziwa **isithuthuthu** wakhiwa ususelwa emsindweni oqhubekayo oyisenzukuthi othi, **thu! thu! thu!** Ulingisela umsindo esiwuzwayo uma isithuthuthu siduma. Igama elakhiwe yisenzukuthi, **isithuthuthu**, liyifuzamsindo noma isifanisamsindo.

11.16 Izingqinamba

Izilimi zesintu, kufaka nesiZulu, zinenkinga yokususela kolunye ulimi uma zakha amatemu. Lokhu kwenza izilimi zesintu zihlale njalo zibheke ukuthi yini ezizoyifunzwa yizilimi zangaphandle, ikakhulukazi isiNgisi. Ngakho-ke, zigcina zingawaqambi amatemu kodwa ziwakha. Uma kukhona lapho ziwaqamba khona kusuke kwenzeke okuyingqayizivele. Inkinga enkulu yileyo edala ezinye izinkinga; ezinjengalezi;

- Ukuqonda umqondomsuka noma incazelo: **ongoti nochwepheshe**.
- Ukuthatha leyo ncazelo noma lowo mqondomsuka ukubeke ngolimi lwakho: **osozilimi**.
- Ukuhlela izakhi noma amagama kwakhe incazelo noma umqondomsuka ofanayo ngokolimi lwakho: **osozilimi**.
- Itemu elakhiwayo lizokwakhiwa ngokuzimela noma ngokokusebenza: **ongoti nochwepheshe**.
- Uhlobo lwetemu (eliyigama elimsulwa; elingxube noma eliyiqoqwana lamagama). Lokhu kuhambisana nokuhlela amagama: **osozilimi**.

Yize zikhona zonke lezi zingqinamba, kufanele singakhohlwa wukuthi itemu lisuke lilodwa ngisho lingavela njengegama elilodwa noma amaningi.

Inkinga yokuqala: Inkinga enkulu esinayo yileyo yokuthi abaqambi bamatemu banokucisha ihlo elilodwa uma sekufikwa kulokhu. Balicisha ngokuthi kubhekwe ukuthi emkhakheni othile kwathiwani ngesikhathi kuqanjwa itemu elithile bese lilethwa komunye umkhakha njengoba linjalo, ngaphandle kokubheka ukuthi uma selikulo mkhakha elilethwa kuwo kuseyikho yini okufanayo. Kungenzeka ukuthi kufane noma kungefani. Ukuvela kokungefani nokufana kuzovezwa kuphela ukucubungula le mikhakha okukhona khona itemu elifanayo. Inkinga yehlalanjalo kufanele iqashelwe ngoba ingaba nemigogana yayo okungafanele abaqambimatemu bawele kuyo.

Inkinga yesibili: Enye kuba yileyo yokuqamba itemu ngenxa yencazelo. Ukuthola incazelo yetemu akukubi. Okungalungile ukuthatha leyo ncazelo ibe yitemu. Lokhu kugcina sekudale ukuthi amatemu amaningi agcine eseyisiqa samagama ngenxa yokulandela incazelo. Le nkinga igcina isidale enye yokuthi kugcine sekuzanywe ukuthi la magama aseeyisiqa ahlanganiswe ngandlela thize. Ngesikhathi ehlanganiswa, okuningi kuyalahleka ngokomqondo.

Inkinga yesithathu: Ukweswela ulimi lwesiNtu esisebenzela kulo. Izilimi zesilungu zisebenzela phezu kwesiLathini isikhathi esiningi. Zisukela olimini lwesiLathini bese zihlela ngokwemisindo yazo. Lokhu kwenzeka kalula ezilimini zesilungu ngoba uyaziwa umlandomvelaphi (*etymology*) wamagama azo. Inkinga esibhekana nayo wukuthi nezilimi zomdabu zifuna umlandomvelaphi wesilungu. Isibonelo: uma isiLathini sinesiqalo esithi, *cent-* esisho ikhulu, nathi amagama analesi siqalo sisebenzisa isakhi **khulu** ekuqambeni

amatemu ethu; uma ngezizathu ezithile isakhi **khulu** singasebenzanga, kuvele kuthathwe njengoba kunjalo olimini okuthekelwa kulo. Igama elithi, **isentimitha** lithathwe njengoba linjalo olimini lwesiNgisi, sase siguqula imisindo sayibeka ngokolimi lwethu. Ngakolunye uhlangothi, igama elithi, **ikhulunyaka** elisuselwa kwelithi *century*, siyavela kulo isakhi **khulu** esihambisana nesakhi *cent*. Kulo igama elifanayo, kwezinye izindawo njengasemdlalweni wekhilikithi, leli gama lisebenza njengoba linjalo kuthiwe **isenshuri**, imigijimo elikhulu emdlalweni owodwa. Umbuzo uthi abaqambimatemu esiZulu basusela kuphi? Yimiphi imigomo elandelwayo kusukela lapho kususelwa khona? Ilandelwa kanjani leyo migomo?

Le nkinga inkulu ngoba abaqambimatemu abanalo ulwazi lwezilimi ezingakhulunywa kuleli njengesiLathini nesiGrikhi. Ukuqamba kwabo kuncike ekutheni abezilimi ezikhulunywa kuleli, okungesizona ezomdabu, njengesiNgisi, bona banolwazi; bese kunyonkelwa kulolo lwazi. Uma abaqambimatemu besiZulu sebezanelisile ukuthi amaNgisi aqinisile ukuthi u *cent*- usho **ikhulu** nabo bese belandela okuqinisekiswa amaNgisi.

Inkinga yesine: (kuhambisana nenkinga yesibili) Abaqambimatemu, ezilimini zesiNtu, bagxila kakhulu **encazelweni** yetemu. Ambalwa amatemu akheke aqanjwa ngokuthi kubhekwe **umqondomsuka** (*concept*) wetemu bese kuyabhekwa ukuthi lowo mqondomsuka ungaphenduphendulwa kanjani ube yitemu lolimi lwesiZulu. Incazelo yetemu ayisiwo umqondomsuka wetemu kodwa amatemu amaningi agcina akheke ngokubheka incazelo yawo, kunokuthi kubhekwe umqondomsuka wawo. Lokhu kungagwemeka ngokuthi ongoti nochwepheshe bemikhakha bahlinzeke umqondomsuka kunokuthi kuhlinzekwe incazelo.

Inkinga yesihlanu: (kuhambisana nenkinga yesine) Amanye amatemu abukeka ezwakala kamnandi futhi abonakale eshaya emhloeni kodwa uma ecutshunguliswa kutholakale ukuthi itemu alisikho lokhu obekuqondiwe. Isibonelo esilula; amaNgisi uma enetemu le*Mathematics* elithi *triangle* namanje abaningi ababoni ukuthi kunenkinga uma ulimi lwesiZulu luthi **unxantathu!** Leli temu lesiZulu kungenzeka lungawuvezi umqondomsuka wegama *triangle*. Ingane efunda ngesilungu ithola umqondo wokuthi kunomumo onamayengela amathathu kanti efunda ngesiZulu ithola umqondo ohlukile othi kunomumo onamacala amathathu. Ingane efunda ngesiZulu ngeke sithi iyaphosisa uma kuthiwa ayidwebe unxantathu bese idweba kanje:



Noma kanje:



Uma abaqambimatemu besiZulu bengabheka umqondomsuka waleli temu elithi, *triangle* bangathola ukuthi lapha kukhulunywa ngonxantathu ovalekile kuphela, hhayi unxantathu oshiywe kanjalo akaze achazwa ukuthi uvalekile. Itemu selingathi; **ugimbicinxantathu** noma **unxantathu ovalekile** noma **umayengelantathu** okuwulethayo lo mqondomsuka ngokungananazi:



Inkinga yesithupha: Inkinga yokuvunwa kwamatemu nayo isemqoka. Ongoti nochwepheshe bayakwazi okungamatemu emikhakheni yabo, nokho kuba nokugebela emagameni ajwayelekile kuthathwe ngokuthi kuyitemu. Le nkinga ibangwa yincazelo yalelo gama kulowo mkhakha. Ukuhluka kwencazelo egameni elejwayelekile akulenzi libe yitemu kulowo mkhakha elihluka kuwona. Okungenza ukuthi kube yitemu yize igama lilodwa, kungaba ukuhluka kwemiqondomsuka. Isibonelo: emkhakheni wezomthetho, igama elithi *person* lingaba nezincazelo ezahlukene. Ake sibheke incazelo lapho igama *person* lincazelo esho okunamandla okubekwa icala. Le ncazelo isho ukuthi akudingi isiqu esiwumuntu ukuze kube necala elethweswayo; kungaba yisikhungo, inkampani, nokunye. Uma abaqambimatemu besiZulu bengathi okungabekwa icala njengetemu; sekunenkinga (bheka inkinga yesine). Kufanele kube umuntu. Sekoba yincazelo ecacisayo ukuthi lapha uma kuthiwa umuntu, kuchazwa ini. Ngamafuphi ukuvuna okunje kubangwe wulwazi kongoti nakochwepheshe ukuthi kunencazelo ehlukile.

Umbuzo omkhulu owokuthi ulimi uma lusebenzisa isingathekiso ngabe lokho kwakha itemu yini? Umuntu lapha uyisingathekiso esingasho isizinda, inkampani, nokunye.

Inkinga yokuvuna amatemu ibuye ihambisane nokuthi ochwepheshe nongoti bomkhakha thizeni basuke bengasebenzisani nosomatemu (*terminologist*) ngesikhathi kuvunwa.

Inkinga yesikhombisa: isikhathi esabelwa ukwenza umsebenzi wamatemu asanele. Labo abasuke bedinga ukuba benzelwe umsebenzi basuke benengcindezi enkulu. Le ngcindezi ibangwa; phakathi kokunye; isabelomali somsebenzi, isikhathi okudingeka ngaso amatemu ngenxa yezizathu ezahlukene, nokunye. Kepha-ke akukhathaleki ukuthi ingcindezi ingakanani, okusemqoka ukuthi kufanele kube nobulungiswa obenzekayo kuqanjwa amatemu esiZulu. Kungeke kuze kube wubulungiswa ukuthola ofunda ngesilungu abe nomqondomsuka owehlukile kunalowo ofunda ngesiZulu. Lokhu kugcina sekubangela ukuthi abaqambimatemu nabo bagcine sebenengcindezi engenasidingo. Okwenza ukuthi umsebenzi uma usufika esigungwini okufanele siqinisekise naso sibe sesenza umsebenzi okufanele ngabe wenzeke ezingeni labaqambimatemu.

Ngokuka Van Huyssteen (1999: 180–185) nazi izingqinamba zokwakhiwa kwamatemu nezixazululo ezingaba khona.

11.16.1 Ubulungu

Intsha eningi yamaZulu ayilulaleli uKhozi, ixolela ukulalela i*Radio Metro* esakaza ngolimi lwesiNgisi. Osopolitiki baxolela ukusebenzisa ulimi lwesiNgisi ephalamende nasemihlanganweni yomphakathi. Ababasebenzisi otolika ngisho ngabe bakhona. Kuyacaca-ke ukuthi laba bantu babuswa ubulungu bokubukela phansi ulimi lwabo noma isiZulu sikhulunywa abantu abayizigidi ezingaphezu kwesi-8 sabantu.

11.16.2 Ukuvamisa

Umsebenzi wosomatemu akukhona ukuwakha kuphela nokuwasabalalisa kepha okunye ukuwavamisa nokuwagcina. Ibhodi lezilimi iPanSALB nemikhandlu yezilimi iyona ebhekelele lokhu. Amatemu kumele kuhlolwe ukwemukeleka kwawo umphakathi, ukuvame ukuba kube yingqinamba kungenzeki.

11.16.3 Amagama ayimfashini

Amagama ayimfashini ayingqinamba noma inkinga olimini lwesiZulu. Kunamagama akhona esiZulwini aziwayo nezincazelo zawo. Intsha, ikakhulukazi ekhuluma isiZulu, isigudluze izincazelo zala magama ukuze ahambelane nesimo esisha, ingathathwa njengabantu abayisidala.

Isibonelo: Itemu lentsha	Incazelo	Incazelo entsha	Elijwayelekile
insimbi	<i>iron</i>	<i>gun</i>	isibhamu
ingane	<i>child</i>	<i>young lady</i>	intombi
isaguga	<i>-guga (be old)</i>	<i>old lady</i>	isalukazi
ukucanda	<i>-canda (chop wood)</i>	<i>to eat</i>	ukudla
ukuphatha	<i>twist</i>	<i>deceive</i>	ukukhohlisa
edladleni	<i>in a temporary but</i>	<i>at home</i>	ekhaya

Ukugudluzwa kwezincazelo zamagama kungenasidingo kungadala ukuba sibe namagama amqondofana amaningi namagama ancazelombili. Ukuba sobala kwegama kungashabalala encazelweni enwetshiwe.

11.16.4 Ubuliminingi

Ubuliminingi eNingizimu Afrika nabo buyinkinga ngokwakho ekwenzeni amatemu. Ukuphila ndawonye kwabantu abakhuluma izilimi ezahlukene, ikakhulukazi emadolobheni, kwenza ukuba umuntu ede eguquguquka enkulumeni yakhe ehlanganisa izilimi. Lokhu kuxuba izilimi kukhinyabeza ulimi lwebele ngoba lezi zilimi azixubayo, kuhlanganisa nezaseNtshonalanga, azilingani ngokwamazinga kanye nokuthuthuka. Lokhu kudala isilingo sokwetsheleka amagama kanye nemishwana okudala izinkinga olimini lwebele.

11.16.5 Ulimi olumsulwa

Ulimi olumsulwa nalo lungadala izinkinga ngokwalo ngoba ngenxa yokuzimela, lungekwazi ukusho konke okumele ngabe luyakusho; lokho okungadala ukuba ludlulwe yilolo olungekho msulwa. Ubumsulwa ematemini esayensi kungadala inkinga ekuvamisweni kwawo ngoba abafundi sebejwayele isiNgisi. Esimeni esinjengalesi igama **ikhensa** yilona elingasetshenziswa kakhulu kunaleli elithi **umdlavuza**. Ukwenziwa isimanje kolimi nokweboleka kwezinye izilimi yikhona okuyisixazululo. Esinye isixazululo ekwaxhiweni kwamatemu ukusetshenziswa kwamabizongxube.

11.16.6 Ubuningi bomqondofana

Ubuningi bomqondofana budalwa ulimi olukhula kancane, olungenakho ukwenzeka okuxhumene kokuvamiswa ngenxa yokungabi khona kwezimali nosomatemu abaqeqeshiwe. Ukungalungi kwemqondofana eminingi kungadala ukudideka, esiZulwini sinamagama; **ifonetiki**, **impimiso**, **ifonethiksi**, **imfundomsindo**, **ufundomsindo**; lokhu okugcina sekudala izinkinga ukuthi yilona liphi ngempela okufanele lisetshenziswe.

11.16.6 Ukungabi khona kokuxhumana

ENingizimu Afrika kukhona ukungabi khona kokuxhumana kwezikhungo ezahlukene ezivamisa amatemu; yilesa naleso sikhungo sizenzela amatemu ngokwaso. Okunye ukuthi abantu, kubandakanya labo abakhuluma izilimi ezingamukelekile, abake bazihluphe ngokuhambisa amagama emkhandlwini wolimi. Lokhu kwenza ukuphindaphindeka nezincazelo ezahlukene zegama elilodwa, okungasizi nhlobo ekuvanyisweni kwamatemu. Isixazululo salokhu ukuthi usomatemu angazisebenzeli yedwa ekhosombeni. Amatemu akhiwe awafakwe kuzigcinamatemu ezisekhompyutheni.

11.17 Isiphetho

Kubukeka ukweboleka kuyiyona ndlela engasisiza ekwaxhiweni kwamatemu. Enye indlela ewusizo yileyo yokwenza amabizongxube. Singaphawula ukuthi kuningi osekwenziwe namabizongxube asetshenziswe kakhulu esahlukweni esiphathelene

nohluzincazelo zamagama. Imigomo yokuqanjwa kwamatemu amasha isebenza kakhulu emithethweni nasemigomeni yokuhumusha nokutolika okukhulunywa ngayo kulesi sahluko esilandelayo.

Imithombo Yolwazi

- Alberts, M. 1999. 'Theoretical Principles of Terminology and Terminography'. Paper presented at AFRILEX Conference. Pretoria: University of Pretoria.
- Calteaux, K. 1996. *Standard and Non-standard African Language Varieties in the Urban Areas of South Africa*. Pretoria: HSRC Publishers.
- Cluver, A.D. 1989. *A Manual of Terminography*. Pretoria: HSRC Publishers.
- Doke, C.M. 1948. *Textbook of Zulu Grammar*. Johannesburg: Witwatersrand University Press.
- Koopman, A. 1994. 'Lexical Adoptives in Zulu'. Unpublished PhD thesis. Pietermaritzburg: University of Natal.
- Longman Dictionary of contemporary English, 1995*. Harlow: Longman Group Ltd.
- Louwrens, L.J. 1993. 'Semantic Change in Loan Words'. *South African Journal of African Languages*, 13 (1): 8–16.
- Madiba, M.R. 1994. 'A Linguistic Survey of Adoptives in Venda'. Unpublished M.A. dissertation. Pretoria: University of South Africa.
- Mahlangu, K.S. 2015. 'The Growth and Development of IsiNdebele Orthography and Spelling (1921–2010)'. Unpublished D.Litt thesis. Pretoria: University of Pretoria.
- Mathematical Term List (2005)*. Pretoria: Government Printers.
- Matsela, Z.A. 1987. 'The Problems of Modernizing the Development of Sesotho Scientific /Technical Terminologies'. *Logos* 7 (2).
- Mtintsilana, P.N. and R. Morris. 1988. 'Terminography in African Languages in South Africa'. *South African Journal of African Languages* 8 (4): 109–113.
- Multilingual Information and Communication (ICT) Terms (2003)*. Pretoria: Government Printers.
- Multilingual Natural Science and Terminology Dictionary (2002)*. Pretoria: Government Printers.
- Musehane, N.M. 2007. 'Morphological Structure and Semantic Classification of Nouns Plus Noun Compounds'. *South African Journal of African Languages*, 27 (1–2): 29–42.
- Ndlovu, R.S. 1963. 'A Short Study of Slang in Zulu'. Unpublished M.A. dissertation. Pietermaritzburg: University of Natal.
- Sager, J.C. 1997. 'Term Formation'. In *Handbook of Terminology Management*. (Volume 1) S.E. Wright and G. Budin (eds.) 25–41. Amsterdam/Philadelphia: John Benjamins Publishing Company.
- Temu, C.W. 1984. 'Kiswahili Terminology: Principles Adopted for Enrichment of Kiswahili Language', *Kiswahili* 51 (1–2): 112–127.
- Thipa, H.M. 1989. 'The Difference Between Rural and Urban Xhosa Varieties: Sociolinguistic Study'. Unpublished D.Phil. thesis. Pietermaritzburg: University of Natal.

- Van Huyssteen, L. 1999. 'Problems Regarding Term Creation in the South African Languages, with Special Reference to Zulu'. *South African Journal of African Languages*, 19 (3): 179–187.
- . 2003. 'A Practical Approach to the Standardization and Elaboration of Zulu as a Technical Language'. Unpublished D. Litt et Phil thesis. Pretoria: University of South Africa.
- Xala, E.Z. 1978. 'A Brief Study of Word Coinage as a Contributory Factor in the Development of the Zulu Language'. Unpublished B.A. Honours article. KwaDlangezwa: University of Zululand.

*Imithetho, Imigomo Nezingqinamba Ekuhumusheni
Nasekutolikeni*

12.0 Isingeniso

Isidingo sokutolika nokuhumusha sisukela kudala, emandulo. Uma ubuka umlando wempucuzeko nokuthekelelana ngolwazi phakathi kwezizwe ezahlukene, okuhlalukayo igalelo lokuhumusha nokutolika ekwabelaneni ngolwazi nemibono phakathi kwezizwe ezahlukene ezikhuluma izilimi ezahlukene. Ukuhunyushwa kwemibhalo ebazekayo yobucikomazwi ebhalwe ngezilimi ezahlukene kube negalelo ekuthuthukeni nasekukhuleni kwempucuzeko emhlabeni jikelele.

UMthethosisekelo waseNingizimu Afrika, okunguMthetho we-108 wonyaka we-1996 uhlinzekela ngezilimi eziyi-11 ukuthi zonke lezi zilimi seziyalingana. Lokhu kusho ukuthi zonke kumele zisetshenziswe ngokulingana. Alukho ulimi okumele luqonele olunye kulezi zilimi. Isahluko sesi-2 soMthethosisekelo sikhuluma ngoMqulu Wamalungelo. Izigaba kusukela kwesama-30 kuya kwesama-32 zihlinzekela lokhu kusebenzisa ulimi umuntu alukhethayo (30); ukungancishwa ilungelo lokuzibandakanya kwezamasiko, inkolo nokusebenzisa ulimi lwakho (31) bese kuba ukuthola ulwazi oluginwe ngumbuso noma-ke omunye umuntu, uma lolo lwazi luzosetshenziselwa ukuvikela ilungelo lomuntu (32). Sekukonke lokhu kusho ukuthi izilimi zonke ezisemthethweni eNingizimu Afrika kumele zisetshenziswe ngokulingana futhi kungabi khona ulimi oluqonela olunye ulimi. Konke lokhu kusho ukuthi uhulumeni kumele enze imizamo yokuthi lokhu kuphunyeleliswe.

Emphakathini lapho khona kunobuliminingi futhi ziziningi izilimi ezenziwe zaba semthethweni njengaseNingizimu Afrika, asigwemeki isidingo sokuhumusha nokutolika. Isigaba sesi-6 soMthethosisekelo WeRiphabhuliki YaseNingizimu Afrika (uMthetho onguNo.108 kowe-1996) sikhlonipha izilimi eziyishumi nanye njengezisemthethweni, okufanele ziphathwe ngokulinganayo. Ubuliminingi nokwahlukahlukana ngokwamasiko kuyaphoqa ukuthi kube nendlela noma izindlela ezizoletsa ukuxhumana phakathi kwabantu abakhuluma izilimi ezahlukene. Akusona sonke isikhathi lapho khona bonke abantu bezofunda zonke izilimi zabanye abantu. Lokhu kwenza ukuthi kubaluleke kakhulu ukwakha ibhuloho lokuxhumana – yilapho-ke kungena ukuhumusha nokutolika.

Siyazi ukuthi akulula ukuthi ulwazi lufinyelele kubantu ngolimi olulodwa ngoba akusibo bonke abantu ababa nethuba lokufunda izilimi ezahlukene. Ngaleyo ndlela kumele bahunyushelwe imibhalo ngezilimi abazoziqonda kalula. Lokhu kusho ukuthi kumele kube nabahumushi abanengi ezakhiweni zikahulumeni lapho imibhalo eminingi, ethinta abantu, iqoqelwe khona. Nakwezinye izindawo ezifana neziKhungo zeMfundo Ephakeme bayadingeka abahumushi, njalonzalo.

12.1 Kuyini ukuhumusha nokutolika?

Ukuhumusha nokutolika kube neqhaza elibaluleke kakhulu emlandweni wezwe lakithi kanye nasesikhathini samanje. Ukwenza nje isibonelo: ukuhunyushwa kweBhayibheli lihunyushelwa ezilimini zomdabu ngamamishinari kwaba negalelo elikhulu ekubhalweni kwazo ngendlela elandela imithetho ethile. Lapha sizobuka amaphuzu ambalwa asemqoka athinta ukuhumusha nokutolika, abandakanya imithetho nemigomo yale mikhakha. Sizobuka nezingqinamba noma izinselelo ezikhona ngenhloso yokuqhamuka nezisombululo nezincomo ezizothatha lo mkhakha wolimi ziwuyise phambili.

Ukuhumusha kusho ukuguqula umbhalo osolimini oluthile, uwususe kulo uwuyise kolunye ulimi; ube umbhalo wakolunye ulimi. Ukuhumusha kusebenza ngezilimi ezimbili, okuwulimi okususelwa kulo kanye nolimi okuhunyushelwa kulo. Ekuhumusheni, umuntu obamba iqhaza elibalulekile umhumushi.

UCatford (1965: 20) uchaza ukuhumusha njengokususa umlayezo othile obhalwe ngolimi oluthile bese esikhundleni sawo ufake omunye ofana nawo ngolunye ulimi. Uthi ukuhumusha ukuguqula umbhalo othile ube ngomunye. Kanti ngokukaDe Jongh ukuhumusha kuphathelene namazwi abhaliwe (Moeketsi, 1999: 94).

Ukutolika ngakolunye uhlangothi kusho into eyenziwa ngomlomo, lapho kuxhunywana khona bukhoma ngenhloso yokusiza ekutheni kube nokuxhumana phakathi kwabantu abangakwazi ukukhuluma noma ukuqonda ulimi olusuke lukhulunywa ngenxa yokuhluka kolimi kanye nosikompilo lwabo (Moeketsi, 1999: 94–95).

UBrislin (1976: 1) ukuchaza ukutolika njengento eqondise ezimeni zokuxhumana ngomlomo lapho khona umuntu oyedwa ekhuluma esusela olimini oluthile, bese utolika emunyunga leyo nkulumo qede ayidlulisela kolunye ulimi; lapho icoshwa khona noma ilalelwa khona umuntu osuke etolikelwa. Ekutolikeni sinotolika kanti ekuhumusheni sinomhumushi. Bobabili laba bantu baneqhaza elikhulu abalibambayo ekuqinisekiseni ukuthi umlayezo odluliswayo yilowo onembayo nohlaba esikhonkosini ngale kokushaya indiva noma ukudala uhlevane ebantwini bosikompilo oluthile.

12.2 Ubudlelwane phakathi kokuhumusha nokutolika

Kunenkololeze yokuthi noma ngubani okhuluma izilimi ezimbili angakwazi ukuba utolika noma umhumushi. Kodwa-ke njengoba sizochaza, ngale nje kokuthi kufanele

umuntu azazi zombili izilimi ezisetshenziswayo, ukutolika nokuhumusha kudinga umuntu oqeqeshelwe ukukwenza (Moeketsi, 1999: 93).

Ukutolika nokuhumusha kunenhloso eyodwa nokuyileyo yokuqinisekisa ukuxhumana phakathi kwabantu abakhuluma izilimi ezingafani nabasuka emiphakathi enosikompilo olungafani. Zikhona futhi izinto ezithi mazifane phakathi kokutolika nokuhumusha. (Moeketsi, 1999: 93). Kuyingaleso sizathu, ngokukaStander (1990: 9), abantu bagcina sebecabanga ukuthi otolika basemkhakheni owodwa nabahumushi; nokuthi lokhu kokubili kungumsebenzi owodwa (Moeketsi, 1999: 94).

Nakuba ezinye izincithabuchopho, ikakhulukazi u-Anderson (1976), ziwasebenzisa ziwashintshanise la matemu, ukutolika nokuhumusha kuyimiqondomsuka nemikhakhamsebenzi emibili eyahlukene. Ukuhumusha kuthathwa njengetemu eliqonde ukuguqulwa kwenkulumo ebhaliwe esolimini okususelwa kulo ibe solimini okuyiswa kulo olubhaliwe ukuze kube khona ukuxhumana ngokolimi nangokosikompilo phakathi kwabantu abafisa ukuxhumana nalabo abakhuluma, bafunde noma babhale ulimi olwahlukile kunolwabo (ibid.).

Izincazelo ebezidingidwa ngenhla zicacisa umahluko phakathi kokutolika nokuhumusha ngokuqhakambisa iphuzu elisemqoka lokuthi ukutolika kugxile kokukhulunywayo, kanti ukuhumusha khona kugxile kokubhaliwe. Ngenxa yokuthi ukutolika kugxila kokukhulunywayo, kwenza ukuthi kube yikhona okudala kunokuhumusha. Lokhu kungenxa yokuthi phela umuntu wafunda ukukhuluma kuqala ngaphambi kokuthi abhale.

Uma uzicubungulisisa kahle zombili lezi zinto – ukuhumusha nokutolika – uzobona omunye umahlukwana obalulekile. Ukuhumusha, ngenxa yokuthi kugxile kokubhaliwe, akuguquleki; kuhlala kunjalo unomphelo uma sekubhaliwe; kanti ekutolikeni ngakolunye uhlangothi, uyakwazi ukusheshe uyiguqule into osuyishilo noma uyilungise ngaleso sikhathi. (Moeketsi, 1999: 95)

Ukutolika kugxile kakhulu ekudluliseni umlayezo osuke ukhulunywa, ongaba umsukamqondo ongabonakali; indlela amagama ama ngayo ayibalulekile, okubalulekile ukuthi umlayezo ohlosiwe uyadlula uye kulowo oqondiwe noma olalele futhi uzwakale ngendlela yokuthi kube sengathi usuka ngqo kokhulumayo, hhayi kutolika. Okufanele nje utolika akwenze ukuthi athole indlela okuyiyona yokudlulisa umlayezo ngolimi lwalowo olalele. Umsebenzi katolika akukhona ekugxileni emagameni angomqondofana ezilimini (Moeketsi, 1999: 95).

Kumuntu ohumushayo basuke bengekho laba bantu abahumushelayo futhi usuke engeke abazi bonke abazogcina befunde isihumusho sakhe, kanti utolika ngakolunye uhlangothi usuke etolikela abantu abakhona ngaleso sikhathi umlayezo ukhulunywa.

12.3 Izinhlolo zokuhumusha

Ukuhumusha kwenzeka emikhakheni eyahlukene noma ngezinhlolo ezahlukene, hhayi nje ekuhumusheni igama ngegama kuphela. Izinhlolo ezahlukene zokuhunyushwayo zidinga izindlela ezahlukene zokukwenza. Ngaleyo ndlela abahumushi baba ngochwepheshe bemikhakhamsebenzi eyahlukene uma benolwazi namava ahlukahlukene. Akuvamile ukuthola umhumushi okwazi ukumelana nazo zonke izinhlobo zokuhunyushwayo, aphinde akhiqize umsebenzi osezingeni eliphezulu. Izincithabuchopho zichaza izinhlobo ezahlukene zokuhumusha. Kodwa-ke kukhona izinhlobo ezahlukene zokuhumusha ezisemqoka ezikwazi ukufaka ezinye ngaphansi kwazo. Lezi zinhlobo ezisemqoka yilezi ezilandelayo.

12.3.1 Ukuhumusha okubhalwayo

Lokhu kuhumusha kwenziwa ngokubhalwa phansi. Umbhalo ususelwa olimini eliwumthombo usiwe olimini oluhlosiwe esimeni sokuba wumbhalo. Umehluko phakathi kokuhumusha komlomo nokuhumusha okubhalwayo kucacile lapha njengoba sekuchaziwe.

12.3.2 Ukuhumusha kwekhompyutha noma umshini

Lapha kulokhu kuhumusha kusetshenziswa uhlelokusebenza oluhleliwe (*programmed software*). Uhlelokusebenza yilona oluhlaziya umbhalo, luthole ulimi olusetshenzisiwe bese lukhiqiza osekuhunyushelwe olimini oluhlosiwe.

Lezi zinhlobo esezibaliwe zinemikhakhana noma izinhlobo ezingaphansi kwazo, ezifaka lezi ezilandelayo:

- **Ukuhumusha igama ngegama**

Lapha ukuhunyushwa kombhalo kwenziwa ngokwegama ngegama. Lapha kuyenzeka kungagxilwa encazelweni yombhalo opholele, kepha kuvama ukuba kuhunyushwe lelo nalelo gama ngendlela elibhalwe ngayo olimini eliwumthombo lihunyushelwe olimini oluhlosiwe. Akunconywa neze lokhu kuhumusha ngoba umqondo noma umlayezo uvame ukuba ulahleke.

- **Ukuhumusha njengoba kunjalo**

Kulokhu kuhumusha kubhekwa ukwakheka kohlelo nezincazelo okuyikhona okulondoloza incazelo kuyigcine injengoba injalo embhalweni ohunyushiwe. Loluhlobo lokuhumusha lukhombisa ngokucacile inkinga edinga ukuxazululwa ohlelweni okusuke kuhunyushwa ngalo. Le ndlela isebenza ngokuba ilondoloze isakhiwo sombhalo esiyinxoxo, ukusetshenziswa kwezisho, isimo esinobunkondlo kanye nezinye izinjulalwazi zohlelo eziningi.

- **Ukuhumusha okukhululekile**

Lokhu ukuhumusha okungabekelwe mgomo kepha okwenzeka ngendlela ejwayelekile olimini oluhlosiwe, lapho ingqikithi nohlelomisho lokuhunyushwayo luqondwa kalula ngabomdabu abakhuluma lolo lulimi oluhlosiwe, kepha futhi lokhu kuumusha kulondoloza incazelo ewumthombo wombhalo.

- **Ukuhumusha okuyisisho**

Lokhu kuyefana nokuumusha okukhululekile lapho umbhalo uhunyushwa khona kepha kulondolozwe incazelo yawo ngokuba kufakwe imishwana nezisho ezijwayelekile zolimi oluhlosiwe ukuze okuhunyushwayo kuzwakale kalula.

- **Ukuhumusha okuchazayo**

Lokhu ukuhumusha okusinikeza ukuchaza kabanzi, ukucacisa umbhalo owumthombo, kodwa okungesikhona nje kuphela okuhunyushwa kwamagama asembhalweni kugcine lapho, kepha lokho kuumusha kwelekelelwa ngokuchaza.

- **Ukuhumusha okuthembekile**

Lokhu ukuhumusha okuvame ukuhlala kwethembekile emibhalweni ewumthombo, ngokuzama ngayo yonke indlela ukukhiqiza ingqikithi okuyiyona ehambisana nesiko lokusetshenziswa kwamagama uma kuhunyushwa umbhalo.

12.3.3 Ezinye izinhlobo zokuhumusha

Ziningi ezinye izinhlobo zokuhumusha: esingabala **ukuumusha imibhalo yobuciko** njengezindaba, amanoveli, izinkondlo kanye nemidlalo. Lolu hlobo luthathwa njengoluphezulu ngoba ludinga ubuciko obuphezulu ukwedlulisa umyalezo nje kuphela. Lufaka nokuumusha okuhlobene nesiko, ukuhumusha amahlaya, imizwa, ukuzizwa nokunye okungengezwa wumbhali embhalweni wakhe. Olunye uhlobo lokuumusha yilolu **oluphathelene nezimakethe**, lokhu kufaka izikhangiso, imibiko, izincwadi zamathenda, amamemo nezincwadi ezimayelana nokuqhutshwa kwebhizinisi. **Ukuhumusha imibhalo yomthetho**, olunye uhlobo nalo oludinga ubuchule okungafaka izitifiketi zokuzalwa, ezomshado, izivumelwano, izinkontileka, izincwadi zamafa. Umhumushi kumele abe nolwazi lwezomthetho ukuze angalahleki esihumushweni sakhe. Kumele ahumushe ngendlela ezokwenza abazofunda isihumusho bangadideki ukuthi ukhuluma ngani. **Ukuhumusha ezobuchwepheshe** lokhu kusho ukuhumusha noma yimiphi imibhalo engaba yimihlahlandlela, echaza indlela yokusebenzisa izinto, imibhalo yokuzisiza ku-inthanethi, izincwadi ezinika imiyalelo yokwenza izinto, izincwadi zokuqeqesha namavidyo, ulwazi lokumaketha emikhakheni yokwakha, isayensi kanye nezobunjiniyela. **Ukuhumusha kwezokwelapha** kuchaza okuhunyushwa

kwezinto eziphathelele neziguli njengamalebula, okubhalwe emakhalibhothini, imiyalelo nokuphathelele namaphepha ocwaningo kanye namaphepha okwelapha umqondo. Ezinye izinhlobo zokuhumusha **ukuhumusha izincwadi zezimali, ukuhumusha amawebhusaythi, ukuhumusha izikriphthi zakumabonwakude.**

Uma umhumushi noma isikhungo sokuhumusha sifuna ukwenza ngcono izinsizakalo ezitholakala kuso, kufanele siqale siqonde ngokuphelele izinhlobo ezahlukene zokuhumusha nokuthi singazisebenzisa kanjani ukwenza ngcono umbhalo owumthombo nalowo ohunyushiwe.

Ukuqonda lezi zinhlobo zokuhumusha kubamba iqhaza elikhulu ekuqondeni umsebenzi wokuhumusha. Abahumushi kudingeka bathole ukuthi yiluphi uhlobo lokuhumusha olulungayo, nokuthi lulunga uma lusetshenziswa kusiphi isimo, kunokuba uvele uguqule nje noma kanjani amagama uwasuse olimini oluwumthombo uwahumushele kolunye ulimi.

Lokhu kusetshenziselwa ukuqinisekisa ukuhunyushwa okuyikho kombhalo owunikeziwe ukuze uhambisane nabasebenzisi bawo noma nesimo esithile. Abahumushi banamakhono ahlukene emikhakheni yabo eyahlukene yokuhumusha. Ukuze uthole umhumushi onekhono lokufeza izidingo zakho, udinga ukuxhumana nezikhungo ezifanele nezithembekile zokuhumusha. Izikhungo eziningi zisebenza ngokuzimisela ukukhiqiza abahumushi abanekhono eliphezulu abawusizo kwabazisebenzisayo.

12.4 Imithetho yokuhumusha

Kubalulekile ukuba wenze isiqiniseko sokuthi umbhalo ohunyushiwe ufundeka ncamashi njengombhalo owumthombo okususelwe kuwo, nokuthi okuhunyushiwe kuwuchaza ngendlela oyiyona umkhakha lowo umbhalo osuselwe kuwo. Nakhu okusemqoka okuyimithetho yokuhumusha.

- Musa ukufunda nje umbhalo, kodwa lalela imicabango esengqondweni yakho mayelana nalowo mbhalo.
- Funda umusho wokuqala ulokhu uwuphindaphinda uze ube nesiqiniseko sokuthi usuwutholile umqondo walokho umusho okushoyo.
- Yenza uhlaka lwakho masishane uma usukutholile okushiwo umbhali, ngoba uma ungalwenzi uzoshesha ukukhohlwa.
- Ungakuthikamezi ukugeleza kwemicabango mayelana nalokho okuyindida nokulukhuni embhalweni. Kushiye kusesimeni sakho uphinde ubuyele futhi kukho kamuva.
- Yiba nokwethembeka ohlakeni lwakho lokuqala. Qala ngokukhiqiza okukha phezulu, ugweme ukwenza umsebenzi womhleli.
- Uma kunesidingo, humusha izisho njengoba zinjalo embhalweni wokuqala, kungabi khona lutho olushiyayo.

- Ungabheki umbhalo owumthombo uma usuwenza uhlaka lwesibili. Kulesi sikhathi lubhale uhlaka sengathi ubhala, uhumushela olimini okuhloswe lona.
- Ungakuhumushi lokho okumqondomningi nongenasiqiniseko sakho, kushiye kunjalo.
- Yeka, ushayise ngomoya uhlaka lokuqala ungalunaki isikhashana bese uphinde ubuyela kulo.
- Luthande uhlaka lwakho lokucina. Zibuze yonke into ngalo, gwema ukuzincoma, thukuthela, uphatheke kabi, ube nothando lombhalo owumthombo okumele ukuba uwuhumushe.
- Yenza isiqiniseko ngaphambi kokuba uqale sokuthi uyazethemba futhi uzobenza ubulungiswa bokuhumusha ngokuyikho.
- Hlolisisa, uhlole kabili, uphinde uhlole futhi – amagama ezindawo, amagama abantu, amagama angajwayelekile noma izisho nakho konke okunye okubonakala kungacacile. Sebenzisa izichazamazwi, iWikipedia, iGoogle, abanikazi bolimi, umbhali wombhalo, uma kunesidingo ungasebenzisa noma ngabe yini enye engase ibe lusizo.
- Ungathathi ngokuthi umbhali wazi yonke into, qaphelisisa amaphuzu asembhalweni, kungenzeka uhlangane namaphutha amancane.
- Ungazijwayezi ukunqamulela ngokuhumusha njalo igama elisekugcineni, ushiye amagama abalulekile angahumusheki noma ushiye izisho ezisemqoka obungazisebenzisa zinezeele ubuhle bombhalo obuzwakala kahle uma usufunde yonke ingqikithi. Ukufaka konke yikhona okungakusiza ukuphakamisa izinga lombhalo ohunyushiwe.
- Mcele inselelo umfundi, ungavele uthule nje. Chaza kafushane amasiko uma kunesidingo, kodwa ukwenze kancane ungaxili kukho ukucina indaba yakho igeleza.
- Phrinta olunye lwezinhloko bese ululungisa ngepeni elibomvu. Kungenzeka kube namaphutha asalayo emakhasini obuwa funda kepha ngeke asale ngendlela efanayo nabeyiwo ekuqaleni.
- Ungahumushi umsebenzi ongaphezu kwamakhasi ayisihlanu ngesikhathi esisodwa. Uma kunokwenzeka, ngisho ubukeza, yiba nesikhathi njalo sekhefu wenze ezinye izinto ezingahlobene nokuhumusha.
- Hlonipha uhlu lwamagama olimi kanye nesikhathi asetshenziswa ngaso, okuwukuthi kungabe indaba inamagama akhomba ukuthi yenzeka ngesikhathi sakudala. Bheka amagama asetshenzisiwe esikhathi sakudala ukuthi anayo yini incazelo efanayo ngokuwazi kwakho.
- Gwema ukulokhu ubheka umbhalo owumthombo uma wenza uhlaka lwesibili, lungisa okubonayo uthathe ngokuthi kubhalwe ngeSingisi esibhedayo.
- Kumele njalo uhloniphe inhloso yombhali, noma ngabe kwenzeka ukuthi awuwahloniphi njalo amagama asetshenzisiwe, uhlelomisho, isigqi, njl.
- Yenza isiqiniseko sokuthi okuhumushile kuyanemba, kufundeka njengombhalo owumthombo nanjengombhalo womkhakha othile osuselwa kuwona.

- Yenza isiqiniseko sokuthi okuhumushile akunawo amaphutha esipelingi nokuhleleka kombhalo.
- Kubalulekile ukuba umkhakha othile uhunyushwe umuntu onolwazi olunzulu lwalowo mkhakha. Akudingeki ukuba ohumushayo abe nolwazi njena lomkhakha, kepha kufuneka abe wumpetha kulowo mkhakha. Kumele kube ngumuntu ofunde wagogoda oneziqu zobudokotela kulowo mkhakha, owenze ucwaningo oluningi kulowo mkhakha noma abe wusolwazi osethathe umhlalaphansi, osewufundise isikhathi eside lowo mkhakha.
- Umbhalo ungabhaleka ngobuchwepheshe bokungabi nawo amaphutha, kepha uthole ukuthi ingqikithi yokuhunyushiwe iyaphaphalaza. Kubalulekile ukuba wazi umongo osemqoka owumbiko wombhalo, akwanele ukwazi amagama kuphela nje. Yiba nesiqiniseko sokuthi ohumushayo uyalazi yini usikompilo lolimi ahumushela kulona. Uma kungenjalo ungazithola unombhalo omuhle osebenzisa amagama ngokuyikho kepha onengqikithi nombiko ophaphalaza kakhulu, osifaka kwelimnyama ihlathi leli, okulukhuni kabi ukuphuma kulona.
- Uma uhumusha imibhalo yomthetho, kumele wenze isiqiniseko sokuthi uyalwazi ngempela uhlelo lomthetho. Uma usebenzisa isakhiwo esingalungile, nokuhumushayo ukuhlela kabi, usebenzisa namagama angashayi emhlohlweni, lokho kuhumusha kwakho ngeke kuze kulunge.
- Yenza isiqiniseko ukuthi umsebenzi ohunyushiwe, kunezisebenzi ezisebenza ngaphakathi emsebenzini wakho eziwuhlelayo emuva kokuba usuhunyushiwe. Zinike nawe mnikazi womsebenzi isikhathi sokuba ubuye uwubheke futhi.
- Ubunyoinco nokuba nesifuba: Ngesinye isikhathi umhumushi uyaye acelwe ukuba ahumushe imibhalo, esikhathini esiningi okungaba izinkulumo ezisazokwethulwa. Ezimeni ezikanjalo kusuke kungalindelekile ukuthi ziputshuke ngaphambi kwesikhathi sokuthi zethulwe. Okubhekeke kumhumushi ukuthi akwazi ukuba nesifuba, angaputshuzeli abanye abantu lowo mbhalo okungakafaneli ukuba waziwe ngabanye abantu.
- Ukuqikelela le migomo emibili esemqoka engacishe ithatheke njengenkomba yesihumusho esihle:
- **Ukwethembeka kwesihumusho:** Isihumusho asinembe, kungabi khona esikwengezayo noma esikushiya ngaphandle; ngale kokuthi sigcizelele noma siyekethise ingxenye ethile yomyalezo kungafanele; nangale kokuthi sihlanekezele lokho okungumlayezo.
- **Ukucaca bha:** Lapha kubukwa ukuthi isihumusho sisondele kangakanani endleleni ulimi okuhunyushelwa kulo olukhulunywa ngayo ngumuntu oluncele ebeleni, nokuthi siyilandele yini imithetho yokubhalwa kolimi, ukwakheka kwemisho kanye nokusebenza kwezaga nezisho zalolo limi.

Eminye imithetho yokuhumusha okumele uyiqikelele

Uma uhumusha kuba nemitheshwana okumele uyilandele ukuze isihumusho sakho singaphumi endleleni.

- Ungasebenzisi amagama awomqondofana embhalweni owodwa owuhumushayo lokhu kwenza ukuba kube nenhlalanjalo emagameni okhetha ukuwasebenzisa. Isibonelo: kwenye indawo usebenzise ububanzi, kwenye indawo usebenzise ukuvuleka ube uchaza into eyodwa.
- Gwema ukusebenzisa ulimi lokuhlonipha uma uhumusha. Sebenzisa ulimi oluqondile nolusetshenziswa imihla ngemihla. Sebenzisa osonhlamvukazi ngendlela eyiyo kanye nasezindaweni ezifanayo emagameni owahumushayo. Khumbula ukuthi akuphoqelekile ukuthi osonhlamvukazi bolimi lwakho bafane ncamashi nabesiNgisi ngoba amagama ayaguquka uma ehunyushelwa kolunye ulimi. Ubhalomagama lolimi lomdabu alufani nolwesiNgisi.
- Qaphela ukuthi uyaligcina iphimbo lombhalo lolimi okususelwa kulo. Ungakhohlwa wukuhumusha izinto ngokuhambisana namasiko nendlelakukhuluma yabantu bolimi ohumushela kulo. Ungazihumushi izinto ezinjengamakheli ezindawo.

Nanka amanye amaphuzwana ayimigomo eqondene ngqo nomhumushi:

- Kufanele asebenzise ulimi oluzoqondakala kalula kulowo ofundayo.
- Kufanele angagcini nje ukuqinisekisa ukuthi umbhalo ohunyushwayo uyaqondakala kowufundayo kodwa futhi awuqheli neze kulolo limi olusetshenziswe embhalweni okususelwa kuwo.
- Kufanele lowo okuqondwe ukuthi awufunde umbhalo akwazi, aluqonde kahle ulimi olusetshenziswe embhalweni lowo osuhunyushiwe.
- Eminye imibhalo ibhalwe ngolimi oluchwepheshile kakhulu. Kungumsebenzi womhumushi ukuthola amatemu anembayo ebe futhi eqondakala kozofunda. Lapha ngezansi kukhona eminye **imigomo okumele ilandelwe uma kuqanjwa amatemu:**
- Kubhekwa izincazelo zamagama eziphasile ngokwezimiso ze-SABS.
- Kubukwa indlela igama okususelwa kulo elisebenza ngayo. Isibonelo: umakhalekhukhwini, isikhahlamezi, umabonakude.
- Kumele kuzanywe ngazo zonke izindlela ukuthi kutholakale igama elishaya emhlohlweni, eliyisiZulu phaqa:
 - Uma lingatholakali libekwa eceleni, kuzanywe abantu abangasiza. Abantu abadala abasazazi izinto kuye kwenziwe imizamo yokuxhumana nabo.
 - Uma lingatholakali nhlobo, kumele sethekele ezilimini zabeNguni okungasho ukuthi ukulithatha njengoba linjalo igama kodwa ukuthola umqondo ongasisiza ukuthola igama elishaya emhlohlweni.
 - Uma lingatholakali nalapho, sekwehlulekiwe; siguqula lona leli leSingisi silibize ngesiZulu; nanokuthi.
- Abantu esibakhela amatemu noma esibahumushelayo akumele siqhelelane kakhulu nabo. Lokhu kusho ukuthi amagama aseqanjwe eqanjwa abantu ngabodwana

kumele angalahlwa kodwa acutshungulwe ukufaneleka nokungafaneleki kwawo ngaleso sikhathi.

12.5 Izingqinamba zokuhumusha

Ukuba wumhumushi akuchazi nje ukuthi umuntu ukwazi ukukhuluma kumbe ukusebenzisa izilimi ezimbili ahumusha ngazo kodwa kusho ukukwazi ukuzwa kanye nokubhala ngolunye ulimi ngendlela eyiyo. Lokhu kuncika ohlotsheni lwabantu abahunyushelwayo kube kubhekwa izinto ezithinta isimo sabo senhlalo kanjalo namasiko abo. Lokhu kudinga ikhono elinzulu lokukwenza. Abahumushi babhekana nezingqinamba; eyokuqala kuba yileyo edalwa wumumo nokwakheka kolimi. Isibonelo nje; yilapho umhumushi ezama ukuhumusha ihlaya elisusa kolunye ulimi, kuyenzeka ligcine lingasenamqondo uma selikolunye ulimi. Umqondo uphele ngesikhathi kuhunyushwa. Lokhu kudalwa wukuthi ulimi nolimi lusebenza ngendlela eyehlukile. Enye ingqinamba eyokungabi khona kwamagama achaza into efana ncamashi ezilimini ezehlukene, lokhu kudala ukuthi ohumushayo agcine esechaza kunokunika igama elifana nelinye olimini. Okunye okuyingqinamba ekuhumusheni ubukhona bolimi lwezigodi. Kuba nzima ukuhumusha izinto ezithinta amasiko: izaga nezisho nokunye okunjalo. Lobu bunzima bugcina benza ukuthi abahumushi bagcine bechaza kunokuthi bathole okufana nakho olimini lwabo. Ukwehlukahluka kwezilimi kwenza lezi zingqinamba zihlale zikhona.

Ezinye izingqinamba nezinsalelo zabahumushi yilezi:

- Ukwentuleka kwamatemu emikhakheni yezempilo eyehlukene.
- Ukwentuleka kwezichazamazwi ezihambelana nesikhathi esiphila kuso manje.
- Ukwentuleka kwezinsiza zobuchwepheshe ekukhandeni amatemu ngokushesha (*softwares*).
- Ukwentuleka kolwazi lokwenza imishini yezobuchwepheshe ikwazi ukwelekelela abahumushi ezikhathini eziphuthumayo (*machine-aided-translation*).
- Izihlolimagama kumakhompyutha (*spellcheckers*) ziseyindlala kakhulu, nezikhona zisenezinkinga eziningi ezisadinga ukubhekisiswa.
- Ukungaxhumani kwezinhlobo ezenza umsebenzi wokuqoqa nokwakha amatemu, lokhu okugcina amanye amatemu angazeki futhi angafinyeleli kubantu abangabahumushi.
- Ukuphasiswa kwamatemu okuthatha isikhathi eside ngenxa yezimali.
- Ukungabi khona kwezindlela eziphusile zokusabalalisa amatemu asuke esephasile.
- Ukwentuleka kwezimali ezenele zokuqhuba umsebenzi wokuqanjwa nokuthuthukiswa kwamatemu.

12.6 Izinhlobo zokutolika

Nakuba lapha singeke singene sijubalale ezinhlotsheni zokutolika, sibone kusemqoka ukubalula nokuchaza izinhlobo ezimbili ezivame kakhulu.

12.6.1 Ukutolika emuva kwesikhulumi

Kulolu hlobo lokutolika, okwenzekayo yikhona kanye okushiwo yigama, okuwukuthi isikhulumi noma okhulumayo notolika noma otolikayo bayalindana ngaphandle kokuphazamisana. Okhulumayo uyakhuluma ngolimi lwakhe ngesikhathi utolika elalelisisa kahle futhi ezilungiselela ukudlulisela umlayezo kulabo abalalele ngolimi abazoluqonda. Ngesikhathi lowo okhulumayo eba nekhefu, utolika ube esekhuluma-ke edlulisa umlayezo osolimini okususelwa kulo awuyise olimini okuyiswa kulo, ngokuphelele nangokunembayo (Moeketsi, 1999: 111).

Uma eseqedile ukutolika leyo ngxenyana utolika, lowo noma labo abakhulumayo babe-ke sebeqhubeka nokukhuluma. Akukho ukuhlalana emadevini. Lolu hlobo lokutolika lunikeza utolika isikhathi esanele sokuhlaziya lokho okusuke kushiwo, abuye futhi alandele imicabango yokhulumayo ukuze awuqonde kahle umlayezo wakhe. (ibid.)

NgokukaDe Jongh (1992: 38), lolu hlobo lokutolika lusebenza kakhulu kwezomthetho, ezinkantolo, ezimeni lapho khona kugxilwe enkulumeni yalowo okhulumayo injengoba injalo.

Lolu hlobo lokutolika lubeka ingcindezi enkulu emahlombe katolika. Kuyaye kubize ukuthi nxa utolika eqala ukukhuluma, lowo oyisikhulumi esitolikelwayo athule anikeze utolika ithuba, kulalelwe utolika okufanele adlulise umlayezo kube sengathi owakhe (Moeketsi 1992: 24). Kuyashesha-ke ukuzwakala lapho utolika, kulolu hlobo lokutolika, eseshaya udaka engasawudlulisi umlayezo.

Abanye-ke lolu hlobo lokutolika abaluthandi ngenxa yokuthi lwelula isikhathi salowo okhulumayo futhi luphazamisa isikhulumi esingakwazi ukhuluma sikhululeke ngenxa yokuthi kufanele njalo sime silinde utolika. Nakuba kunjalo, okuhle nokubaluleke kunakho konke ngalolu hlobo lokutolika ukuthi kunikeza utolika ithuba lokuthi atolike ngokugcwele nangokuphelele umlayezo uye olimini okutolikelwa kulo (Moeketsi, 1999: 114).

12.6.2 Ukutolika uhambisane nesikhulumi

Uma sekuziwa ngakulolu hlobo lokutolika, utolika uthi elalele ebe ekhuluma ngaleso sikhathi. Utolika ulalela ngokucophelela ngesikhathi okhulumayo eqala ngolimi okuzosuselwa kulo. Uma eseyiqondisise kahle ingxenyana yokuqala ube eseyitolika. Utolika nje, nalowo okhulumayo akamile uyaqhubeka nokukhuluma (Moeketsi, 1999: 114).

Ukutolika uhambisane nesikhulumi kucishe kungachazeki; singasayiphathi-ke eyokukwenza ngoba ukulalela nokukhuluma ngesikhathi esifanayo kuthukela kwenzeka ekukhulumeni kwansukuzonke. Ngaleso sizathu utolika uncika kakhulu emakhonweni asewafundile nakumasu athile ukwenza lo msebenzi (Moeketsi, 1999: 115).

Elinye lamasu utolika angalisebenzisa lapho enza lolu hlobo lokutolika yilelo lokusilela ngemuva kancane ngemizuzwana lapho isikhulumi sikhuluma. Lokhu ukwenza ukuze ezwe kahle futhi akuqonde okushiwoyo. Kodwa-ke utolika akufanele asilele kakhulu emuva ngoba angaze ashiye izingxenye ezisemqoka zomlayezo bese etolika okungaphelele (ibid.).

Uma inkulumo ithanda ukuchwephesha noma ukujiya kakhulu, lokho kungenza ukuba utolika asilele kakhulu ngemuva ngenxa yokungasheshi aqonde nokwenza kube nzima ukuthola amagama olumini okutolikelwa kulo. Ulwazi lukatolika ngalokho okukhulunywa ngakho kanye nekhono nobuchule bakhe olimini kungenza awenze kangcono umsebenzi, angasileli kakhulu ngemuva. (ibid.). Ezinye zezinto eziyaye zibangele utolika ingcindezi kakhulu yikhona ukuthi akakwazi ukusebenza ngesivini sakhe. Ezinye izikhulumi ngenxa yokuthi utolika usuke esendlwaneni yakhe yokutolika zigcina sezikhohlwa ngaye zikhulume ngesivini esishesha kakhulu kunokutolika.

Ukutolika uhambisane nesikhulumi kugqilaza kakhulu kunokutolika emuva kwesikhulumi ngesizathu sokuthi kulolu hlobo lokutolika, utolika uqala ukukhuluma noma utolika engakazi nokuthi lowo okhulumayo ubhekephi noma uzokhuluma ngani. Ufana nempumputhe elandela ebumnyameni; usezandleni nasemseni walowo okhulumayo (Moeketsi, 1999: 117).

12.7 Imithetho nemigomo ekutolikeni

Ukuze ukutolika kwenziwe ngendlela esezingeni elifanele, kubalulekile ukuthi kuqikelelwe lezi zinto ezilandelayo ezingathathwa njengemithetho nemigomo:

- Yiba nokuqonda usikompilo lomphakathi okhuluma ulimi otolikela kulo. Buka nasi isibonelo sengxoxo phakathi komlisa mumbé owayengakwazanga ukuvela enkantolo esechazela imantshi ngesizathu sokungaphumeleli kwakhe.

Isibonelo: Imantshi: *Why did you not come to court?*

Utolika: Awuzanga ngani ukufika enkantolo?

Ummangalelwa: Bengiye ngasekhaya.

Utolika: *I went home.*

Imantshi: *What were you doing at home?*

Utolika: Ubuyokwenzani ekhaya?

Ummangalelwa: Bengiyokhumula umama.

Utolika: *I went to undress my mother*

Imantshi: *What! Why did you have to undress your mother?*

Utolika: Ini! Kungani ubuyokhumula umama wakho?

Ummangalelwa: Bengiyokwenza umsebenzi kababa

Utolika: *I was going to do my father's job.*

Ukufunda nje le ngxoxo engenhla kuzokutshela ukuthi utolika wayibhedisa kanjani inkulumo ngokuhluleka ukuqonda usikompilo lwalo muntu ayemtolikela.

- Zazi futhi uziqonde zombili izilimi ezisuke zisebenza. Ukuzazi zombili izilimi kusho ukuqonda futhi ukusebenza kwezaga nezisho ezisebenzayo kuzona zombili.

Isibonelo: Imantshi: *Why were you not able to come to court?*

Utolika: Kungani ungazange uphumelele ukuza enkantolo?

Ummangalelwa: Yingoba bekuvele umkhuhlane ekhaya.

Utolika: *Because there was flu at home.*

- Thola ingqikithi yomlayezo nokuyiyona okufanele idluliswe, ikakhulukazi ekutolikeneni.
- Yiba nokuqonda abantu obatolikelayo (kungaba izingane, abantu abadala, umphakathi oxubile, izifundiswa, njl.)
- Ubunyoninco nokuba nesifuba: Utolika ngesinye isikhathi angacelwa ukuba atolike emihlanganweni noma ezigcawini zokuqondiswa ubugwegwe, ezingavulelekile kuwo wonke umuntu. Kulindelekile-ke kulowo otolikayo ukuba konke okwenzeka kuleyo mihlangano noma kulezo zigcawu akugcine kuyisifuba, kungabi yinto atshela abantu ngayo.
- Ukungavuni hlangothi nokungafaki imizwa noma imibono yakho, ikakhulukazi ekutolikeneni, uma kusenkantolo noma kuyisigcawu sokuqondiswa ubugwegwe. Ukuqinisekisa ukuthi alukho uhlangothi oluvunekayo kubalulekile ukuze utolika atolike ngephimbo lalowo osuke ekhuluma ngaleso sikhathi.
- Umsebenzi katolika ukuqinisekisa ukuthi zonke izinhlangothi ziyawuthola umlayezo, kungabi khona okusalayo.

12.8 Izingqinamba nezinsalelo emkhakheni wokuhumusha nokutolika

Ziningi izingqinamba nezinsalelo ezikhona emkhakheni wokuhumusha nokutolika umuntu angakhuluma ngazo. Nakuba kunjalo lapha sizobuka lezi ezilandelayo:

• Ukubukeleka phansi komsebenzi wokumusha nokutolika

Iqhaza lokuhumusha nokutolika elokuqinisekisa ukuthi wonke umuntu waseNingizimu Afrika unenkululeko nelungelo lokusebenzisa ulimi lwakhe njengoba izwe lethu linezilimi eziningi nje. Lokhu kusho ukuthi mkhulu umsebenzi okufanele wenziwe abahumushi notolika.

Ukutolika kuneqhaza elibalulekile eNingizimu Afrika, ekususeni izithiyi ebezingaholela ezinqumeni ezingenabulungiswa, ikakhulukazi ezinkantolo.

Phezu kwalobu bumqoka bokuhumusha nokutolika kodwa lo mkhakha unokubukeleka phansi.

Lokhu kubonakala ngenkoleloze elokhu ivela njalo yokuthi noma ngubani okwazi ukukhuluma izilimi ezimbili angakwazi ukuhumusha noma ukutolika. Ngenxa yalokho kucabanga, uyaye uthole kuthathwa noma ngubani ukuba awenze lo msebenzi. Esikhathini esiphambili ngenxa yokungabi khona kwamaqhuzu ezemfundo aqondene ngqo nalo mkhakha, bekuthathwa ngisho umuntu onomatikuletsheni ukuba abe ngutolika enkantolo, inqobo nje uma azi lezo zilimi ezisebenzayo enkantolo – okwakungaba yisiNgisi/isiBhunu kanye nanoma yiziphi zabomdabu.

Ephawula ngokubukeleka phansi komsebenzi katolika, uMoeketsi (1999: 2) ubeka kanje:

Utolika wasenkantolo uyinsika yenkantolo emise ukusebenza kwayo ngokuphelele. Nakuba kunjalo, umsebenzi katolika njengogoti ubukeleka phansi. Uhlelo lwezobulungiswa kalumhlinzekeli utolika ngoqeqesho olufanele oluzomhlomisa ngamakhono okutolika, ikhono lokukwazi ukuxhumana kanye nokusebenzisa ulimi lwezomthetho.

- **Uqeqesho noma ukungabi khona kwezikhungo zokuqeqesha ezanele**

Ngenxa yephuzu elibalulwe ngenhla lokubukeleka phansi kwalo msebenzi wokuhumusha nokutolika, kuke kwaba khona isikhathi lapho khona besingekho isikhungo sezemfundo esihlinzeka ngamaqhuzu agxile ngqo ekuqeqesheni abahumushi notolika. Lokhu bekudalwa nawukuthi abengacacile kahle amathuba omsebenzi kulo mkhakha. Bekuthi noma beqashwa otolika basenkantolo, ngenxa yesidingo esingagwemeki, bathatheleke phansi nobekwenza babalelwe ezisebenzini eziholelwa kancane kunazo zonke eMnyangweni Wezobulungiswa.

Nakuba sezikhona manje izikhungo eziqeqesha abahumushi notolika kodwa azanele uma ubuka isidingo sokuhumusha nokutolika okufanele ngabe sikhona ngenxa yokuba nezwe elinezilimi eziyishumi nanye ezisemthethweni.

- **Ukungathuthuki kwezilimi zabomdabu**

Ngenxa yokungathuthuki ngokwanele kwezilimi zabomdabu, ingqinamba noma inselelo umhumushi noma utolika ahlangebezana nayo yileyo yokungabi khona kwamatemu emikhakheni ethile yezesayensi nobuchwepheshe. Akusizi-ke nokuthi izichazamazwi ezikhona ezilimimbili zindala kakhulu, azinazo izincazelo ezihambisana nesikhathi samanje.

- Okunye okungumxhantela wale ngqinamba yokungathuthuki kwezilimi zabomdabu ukungasebenzisani kwezinhlaka eziqoqa ziqambe amatemu amasha. Kubuye kube khona futhi ukubambezeleka ekubhabhadisweni kwamatemu amasha ngenxa yokushoda kwezimali. Ukubambezeleka-ke kuyamlimaza umhumushi noma utolika ngoba ngeke akwazi ukulinda. Umhumushi usuke

ebhekene nesimo sokuthi umsebenzi awuhumushayo uyaphuthuma kufanele ubuyele kulabo abahumushelayo. Uma kungutolika usuke kufanele atolike ngaso leso sikhathi.

12.9 Izingqinamba nezinsalelo zotolika

- Ukwentuleka kwamatemu obuchwepheshe ashaya emhlohlweni kuyinkinga enkulu kotolika. Kwesinye isikhathi ulimi olusetshenziswayo alucacile futhi lumqondomningi, namatemu ezobuchwepheshe alukhuni noma amatemu asetshenziswa emkhakheni othile okwenza ukuba utolika angakuqondi kahle lokho okumele akutolike.
- Kwesinye isikhathi abantu abafuna ukutolikelwa abayiqondi kahle inqubo yokutolika. Uthola ukuthi isikhulumi sikhuluma into ende ewundendende, asiphumuli phakathi nemisho noma asikhulumi ngokushesha okwejwayelekile okungenza ukuba utolika alandele kalula.
- Kwesinye isikhathi abakhulumi bodwa. Esikhundleni sokwenza njalo bakhuluma bebhakise kutolika okumele ngaso sonke isikhathi abambe iqhaza elingavuni macala.
- Kwesinye isikhathi utolika akanikwa imizuzu embalwa yokuphumula ngenkathi esebenza.
- Kwesinye isikhathi utolika akanikezwa ithuba lokunqamula inkulumo noma lokungenelela ukuze akwazi:
 - ukuchaza ukuqonda kwakhe lokho okumele akutolike;
 - ukucela abathile ukuba babonelele inqubo yokutolika. Isibonelo: ukukhuluma kakhulu noma ukukhuluma ngokunensa ungasheshi;
 - ukuqwashisa abantu mayelana nomqondo ophathelene nesikompilo odinga incazelo yawo, eyobe isitolikwa ngutolika;
 - ukuqwashisa abanye, noma kutolikwe ngokuyikho, ukuthi kungenzeka ukuba umbiko ungaqondakali kahle;
 - ukuxoxa mayelana nendlela yokuhlelwa kokuhlala kwezethameli ngaphambi kokuqala komhlangano.
- Endaweni okuzobanjelwa kuyo umhlangano, kungatholakala ukuthi kunomsindo omningi endaweni esondelene nayo. Kungenzeka ukuthi kunenkantileka esebenzayo lokhu okungathikameza ukutolika okwenzeka ngenkathi kukhulunywa ngenxa yokuthi utolika kuyenzeka angezwa lokho okushiwo izikhulumi.
- Izinsiza zokutolika ezingalungisiwe kahle kwesinye isikhathi zidala izinkinga kulowo otolikayo. Zijwayele izimo ezinjalo. Umshini osetshenziswayo ungenza umsindo omubi noma ocasulayo othikameza ukugeleza kwenkulumo eyethulwa yisikhulumi.

12.10 Inqubo yokuqoqa amatemu

Amatemu adlala indima enkulu ekuhumusheni nasekutolikeneni. Isidingo siyaphuthuma sokuthi kuqondiswane ngenqubo yokuqoqa amatemu. Lapha ngezansi kwethulwa inqubo engalandelwa ukuqoqa amatemu kuze kube alungele ukusetshenziswa ekutolikeneni nasekuhumusheni eyaziwa ngokuthi **Inqubo yokuqoqa noma yokwakha amatemu (Harvesting)**

12.10.1 Isigaba sokuqala sokuqoqa amatemu (*Primary Phase*)

- Kwakhiwa ithimba elizoqoqa amagama emithonjeni eminingi ngokwemikhakha eyehlukene;
- Ithimba liqoqa amatemu;
- Lakhe uhlu lwawo;
- Liqoke ochwepheshe balowo mkhakha ukuba balisize ukunikeza izincazelo zegama ngegama/itemu;
- Uma esehlanganiwe la matemu anikezwa nezincazelo zakhona ezihambelana ncamashi nalowo mkhakha, luphinde luqinisekise futhi uhlu lolo;
- Uma leli thimba selizenelisile kuye bese kuqhutshekelwa esigabeni esilandelayo.

12.10.2 Isigaba sesibili (*Secondary Phase*)

- Kwakhiwa ithimba elisha elingaba namalunga ayi-10 nangaphezulu elizobhekana nokunikeza amatemu esiZulu noma ulimi lolo ahunyushelwa kulo ahambelana nalawo esilungu;
- Ithimba lakhiwa ngezinhlaka ezehlukene:
 - Kuba **nosoMatemu (Terminologists)**, umsebenzi kasomatemu ukuqaphelisa ngezindlela zokuqamba amatemu;
 - Kube **nabahumushi (Translators)**, umsebenzi wabo ukunikeza igama/ itemu elishaya emhlohlweni.
 - **Abasebenza ngezilimi basezikhungweni zemfundo ephakeme (Language Practitioners, Academics, Linguists)**, umsebenzi wabo ukucubungula nokuhlaziya ukwakheka kwegama nokweluleka ngemithetho yokubhalwa kolimi;
 - **Ochwepheshe emkhakheni ngomkhakha (field specialists)**, umsebenzi wabo ukucacisa lapho kudingeke khona nokunika ulwazi ngendlela itemu/igama elisebenza ngayo kulowo mkhakha;
 - **AbeBhodi lokuvamisa (Standardisation Board)** kolimi lwesiZulu, umsebenzi wabo ukucubungulisa amatemu anikeziwe bese bevumelana ngamatemu okumele asetshenziswe ngumphakathi.

Kuyaphikiswana ngegama/itemu ngetemu kuze kufikwe lapho kuvunyelwana khona.

12.10.3 Isigaba sesithathu izinkuthazakwenza (*Consultative workshops*)

- Uma ukunikezwa kwamatemu esiZulu sekuphothuliwe, kubizwa imikhakha yonke eqondene nalowo mkhakha ukuba izobuka nayo amatemu aseqoqiwe bese kuvunyelwana ngawo. Nabanye nje abantu abawasebenzisayo lawo matemu nabangabahumushi bayamenywa nabo ukuba bazobamba iqhaza. Ngokuvamile nangenxa yokungabi khona kwezimali ezenele kuye kubizwe abantu abalinganiselwa ema-50.
- Kuyaphikiswana kulo mhlango wokucobelelana ngolwazi kuze kufike lapho kuvunyelwana khona ngegama negama.

12.10.4 Isigaba sesine ukwemukelwa kwawo yikomidi lokuvamisa loMzukazwe (*Verification*)

Uma sekuqediwe ngohlelo olungenhla wonke amatemu athunyelwa eBhodini likazwelonke lezilimi;

- Ibhodi liwacubungula nalo ngokwalo lizenelise;
- Uma seliqedile, wonke lawo matemu asuke esekulungele ukuthi asengasetshenziswa ngumphakathi.

Ukubhabhadiswa kwamatemu uMzukazwe uqobo (*Authentication/ Standardisation*)

- Amatemu abuye ayocubungulisiwa uMzukazwe (IsiZulu NLB) uqobo.
- Uma uMzukazwe usuzanelisile ngawo, uye ube usuwabhabhadisa ususho ukuthi aselungele ukusetshenziswa umphakathi.

12.10.5 Isigaba sesihlanu ukusatshalaliswa kwawo kubantu ukuze bawasebenzise (*Dissemination*)

- Lesi yisigaba esiselukhuni kakhulu okwamanje futhi esisenezinselelo.
- Okwamanje alukho uhlelo olukhona lokusabalalisa amatemu aseqoqiwe.
- Ingqinamba noma inselelo enkulu ukuthi lolu hlelo ludinga imali eningi namaqhinga anqala nazobuyisa izimpendulo ngomsebenzi osuwenziwe.
- Lokhu kukhomba ukuthi kunesidingo sokuthi izincithabuchopho kezihlanganise amakhanda, zilwe nezindlela amatemu aseqoqiwe angasatshalaliswa ngazo.
- Nokho kuyazanywa ngezobuchwepheshe ngama-apps abizwa ngoZulu *Lexicon*, *TermBank* nokuwashicilela emabhukwini.
- Lokhu akusizi kakhulu ngoba akutholakali ukuphawula komphakathi ngamatemu asuke eqanjiwe.
- Ukuba nohlelo lwethelevishini noma lomsakazo olusebenzisa izingcingo lapho okuxoxwa khona ngala matemu kungasiza kakhulu. Kungatholakala namanye angaziwa kepha umphakathi owaziyo.
- Okunye okungasiza into efana ne*Wikipedia* lapho abantu bengasebenzisa khona ubuchwepheshe ukukhuluma ngamatemu.
- Kungabhekwa nezinkundla zokuxhumana ezifana no*Whatsapp* no*Facebook* ukuthi kungesize yini ukusabalalisa amatemu.

12.10.6 Okungaba yizisombululo nezincomo

Izisombululo

Kuningi okungabakwa njengezisombululo kulezi zingqinamba nezinsalelo esezibalulilwe. Lapha sizobalula nazi ezilandelayo:

- UMthetho Womkhandlu Wabasebenzi Abasebenza Ngolimi ENingizimu Afrika, 2014 (uMthetho onguNo. 8 kowezi-2014).
- Phakathi kokunye lo Mthetho uhlinzekela ukusungulwa koMkhandlu Wabasebenzi Abasebenza Ngolimi ENingizimu Afrika; ulawula ukuqeqeshwa kwabasebenzi bolimi; uhlinzekela ukulawulwa kokugunyazeka nokubhaliswa kwabasebenzi bolimi.
- UMthetho Wokusetshenziswa Kwezilimi Ezisemthethweni, 2012 (uMthetho onguNo. 12 kowezi-2012).
- Phakathi kokunye lo Mthetho uhlinzekela ukulawula nokuqapha ukusetshenziswa kwezilimi ezisemthethweni nguhulumeni kazwelonke; ukuqinisekisa ukusebenzisana phakathi kwezinhla ezehlukene zikahulumeni eziqondene nolimi ubuye uphoqe futhi ukuthi akube khona inqubomgomo yolimi kazwelonke.
- Ukuphasiswa kwenqubomgomo yizikhungo zemfundo ephakeme eqhakambisa ukufundwa kwezilimi zabomdabu kanye nekhuthaza ukufunda ngazo.
- Imiklamo yokuqanjwa kwamatemu nokuthuthukiswa kolimi edidiyele zonke izinhlaka ezingeni likazwelonke nelezifundazwe.
- Ukuqinisekisa ukusebenzisana phakathi kwezinhlaka ezahlukene ezisebenza ngolimi ngaphansi kwesambulela sika-PanSALB.
- Ukufakwa kwezimali ezinhlakeni ezifanele eziqondene nokuthuthukiswa kwezilimi zabomdabu.

Izincomo

- Akugwenywe ukusebenza kwabantu ngabodwana uma bakha noma beqamba amagama.
- Akulandelwe inqubo okuyiyonayona yokuqamba amatemu ukuze umsebenzi uhlonipheke futhi uhleleke.
- Akuvunyelwane ngemigomo okumele ilandelwe uma kuqanjwa amatemu.
- Iminyango kahulumeni iyanxuswa ukuthi ifake isandla ngokuthi inikele ngezimali zokwenza lo msebenzi.
- UMnyango wezobuCiko, amaSiko nezokuVakasha njengomnyango ophethe izindaba zezilimi esifundazweni uyacelwa ukuthi uhlinzeke ngebhajethi yokuqamba amagama; yemihlangano yokubonisana neyokusiza iBhodi LikaZwelonke lesiZulu.
- IBhodi nalo liyanxuswa ukuthi uma ikhona indlela, lenyuse ibhajethi yokuthuthukisa ulimi ngasohlangothini lwamatemu.
- Kunconywa ukuthi ikomidi lokuvamisa (*standardisation committee*) libe yingxenye yochungechunge lwemihlangano yokwakha amagama kusukela phansi kuze kuyofika ekugcineni; lokhu kungawusheshisa umsebenzi wokuqoqa amagama.

- Isidingo sohlaka olwakha izichazamazwi (*Lexicography Unit*) sisesikhulu ekuhlanganiseni umsebenzi osuwenziwe waphothulwa. Lokhu kusho ukuthi lolu phiko kumele lunikwe igunya lokwakha isichazamazwi sezilimi ezimbili noma ezintathu ngokohlelo lwezichazamazwi.
- Kungeze kwashiywa ngaphandle ukuthi ziyadingeka izimali zokwakha isipelingi sesiZulu kumakhompyutha asetshenziswayo.
- Kuyadingeka ukucaba indlela yokwakha uhlelo lokuhumusha ngemishini. Lokhu kungasheshisa umsebenzi wabahumushi, ikakhulukazi abasebenza kuhulumeni nasemaphalamende.
- Abasezikhungweni zemfundo ephakeme bayanxuswa ukuthi bahlele izifundo zabasebenza ngolimi (*Language Practitioners*) ukuze zikwazi ukwakha umuntu ophelele. Kungalinganisa ngokuxutshwa kwezifundo kanje:
 - Isifundo sokuhumusha (*Translation*);
 - Isifundo sokutolika (*Interpreting*);
 - Isifundo sokuhlaziya umbhalo (*Editing*);
 - Isifundo sokwakhiwa kwamatemu (*Terminology*);
 - Isifundo sokuhlela ulimi (*Language Planning*);
 - Isifundo sokwakha izichazamazwi (*Lexicography*);
 - Isifundo esicubungula izilimi ngendlela ezikhulunywa ngayo (*Sociolinguistics*); kanye,
 - Nesifundo sesiqoqelilwazi (ikhompyutha).

12.10.7 Okufanayo ekuhumusheni nasekutolikeni

- Ukutolika nokuhumusha kunenhloso eyodwa nokuyileyo yokuqinisekisa ukuxhumana nokudlulisa umyalezo phakathi kwabantu abakhuluma izilimi ezingafani nabasuka emiphakathi enosikompilo olungafani (Moeketsi, 1999: 93).
- Abahumushi nabotolika baguqula ulwazi belususa kolunye ulimi belusa kolunye. Bobabili badinga ukuba baluqonde ulwazi olukolunye ulimi (ulimi oluwumthombo okususelwa kuwo) bese ngokukhulu ukucophelela bedlulisela ulwazi olimini lwesibili (ulimi oluhlosiwe). Ulwazi kumele lufane nse nenkulumo noma umbhalo wokuqala olususelwe kuwona futhi lokhu kwenziwe ngokucophelela okukhulu.
- Kokubili ukuhumusha nokutolika kuyingxenye yempilo yebhizinisi noma inkampani esebenza ngabantu bokufika, ngakho-ke abahumushi notolika badingeka bobabili ngezinga elilinganayo.
- Bobabili umhumushi notolika basebenza ngolimi oluwumthombo (ulimi okususelwa kulo) nolimi oluhlosiwe, bathatha umbiko bawususe olimini oluwumthombo bewudlulisele olimini oluhlosiwe.
- Bobabili umhumushi notolika kumele basebenze kuphela ukuhumushela olimini lwabo lwebele, kepha lokhu akwenzeki.
- Bobabili umhumushi notolika bangosozilimi kanti futhi bawufundela lo msebenzi.
- ENingizimu Afrika okubalulekile futhi okufanele kungalibaleki ukuthi ukuhumusha nokutolika kuncike kakhulu ekusetshenzisweni kwezilimi

zabomdabu. Isisombululo esizoyisa izilimi zabomdabu phambili yilesa esigxile noma esigcizelela ukusetshenziswa kwazo kuyo yonke imikhakha. Isincomo esibalulekile ukuthi akulandelwe inqubo okuyiyonayona yokuqamba amatemu, kuvunyelwane ngemigomo nokuthi abenza lo msebenzi bayeke ukuba yizinkomo ezidla zodwa, futhi ungenziwa nayinoma ngubani ongawufundele, ukuze umsebenzi uhlonipheke futhi uhleleke.

12.11 Isiphetho

Inhloso ngalesi sahluko bekungekhona ukugeqa amagula ngokuhumusha nokutolika ngenxa yobubanzi bezinto ezingangena ngokweminxa eyhlukene. Inhloso njengoba kuphawulekile esingenisweni bekuwukukha nje phezulu emigomeni, imithetho izingqinamba nezinsalelo zalo mkhakha. Nakuba ngokobudala bawo lo mkhakha uma ubuka emhlabeni jikelele, eNingizimu Afrika ungacishe uthathwe njengomkhakha osathuthuka ngokuqondene nezilimi zabomdabu nokuhlinzeka ngoqeqesho olusezingeni elamukelekayo.

Wonke umuntu oluncele ebeleni ulimi lwakhe lomdabu kufanele, uma eqeda isikole, akwazi ukulusebenzisa noma kuphi eminxeni eyahlukene yempilo. Izikole nezikhungo zemfundo ephakeme – okubalwa kuzo amakolishi namanyuvesi – kufanele zibe nezindlela namasu okuqinisekisa ukuthi izilimi zabomdabu azigcini nje ngokufundwa kodwa futhi ziyasimama zithuthukiswe. Isahluko esiphathelene nemithetho nemigomo yokuhumusha nokutolika sibalulekile nasekuvamiseni kokubhala kwezichazamazwi okutholakala kulesi sahluko esilandelayo.

Imithombo Yolwazi

- Anderson, R. and W. Bruce. 1976. 'Perspectives on the Role of Interpreter'. In Brislin, R.W. (ed.), *Translation: Applications and Research*, 208–228.
- Arjona, E. 1978. 'Intercultural Communication and the Training of Interpreters at the Monetary Institute of Foreign Studies'. In D. Gerver and H.W. Sinaiko (eds.), *Language Interpretation and Communication*. New York and London: Plenum Press, 35–44.
- Baker, M. 1992. *In Other Words: A Coursebook on Translation*. New York: Routledge.
- Bathgate, R.H. 1985. 'Studies of Translation Model 3: An Interactive Model of the Translation Process'. *Meta*. 30 (2): 129–38.
- Brislin, R.W. (ed.). 1976. *Translation: Applications and Research*. New York: Gardner Press, Inc.
- Catford, J.C. 1965. *A Linguistic Theory of Translation*. London: Oxford University Press.
- De Jongh, E.M. 1992. *An Introduction to Court Interpreting: Theory and Practice*. New York: University Press of America.
- Gumede, H.S. 2009. *Historical Background on Translation and Interpreting in South Africa*. Durban: University of KwaZulu-Natal.

- Gumede, H.S. 2013. *Translation and Interpreting (ZULM 204): A Course Outline*. Durban: University of KwaZulu-Natal.
- Heller, D.J. 1995. 'Language Bias in the Criminal Justice System'. *Criminal Court Quarterly*. Vol 37, April: 344–383.
- <https://arablit.org/2011/07/21/20-more-rules-for-translation-arunava-sinha-allison-anderson/> (accessed 09-08-2018)
- <https://www.ulatus.com/translation-blog/translation-quality-general-rules> (accessed 09-08-2018)
- Keiser, Walter. 1978. 'Selection and Training of Conference Interpreters'. In D. Gerver and H.W. Sinaiko (eds.). *Language Interpretation and Communication*. New York and London: Plenum Press, 174–183.
- Khuzwayo, B.C. 2009. *Problems Faced by Language Practitioners*. A paper delivered during a Language Practitioners Workshop. Durban: Blue Waters Hotel.
- Moeketsi, R. 1999. *Discourse in a Multilingual and Multicultural Courtroom: A Court Interpreters's Guide*. Pretoria: JL van Schaik.
- Moeketsi, R.H. 1992. *The Role of Context in the Interpretation of Southern Sotho Discourse*. Unpublished Master's dissertation. Pretoria: University of South Africa.
- Nida, E.A. and C.P. Taber, 1974. *The Theory and Practice of Translation*. New York: American Bible Society.
- Stander, Laura. 1990. *The Training of Court Interpreters in South Africa: A preliminary investigation*. Unpublished M.A. dissertation. Johannesburg; Training Manual for Translators and Interpreters: Compiled by the KwaZulu-Natal Provincial Language Committee (PanSALB) and the KwaZulu-Natal Provincial Department of Arts and Culture (Language Services)

Imithetho

Constitution of the Republic of South Africa, Act 108 of 1996

South African Language Practitioners' Council Act, 2014 (Act No. 8 of 2014)

Use of Official Languages Act, 2012 (Act No. 12 of 2012)

Ukuvamisa Kokubhala Izichazamazwi

13.0 Isingeniso

Useyiklume kakhulu umsebenzi wokubhala izichazamazwi ezichaza amagama esiZulu ngesiZulu. Lo msebenzi awukakayiqedi ngisho iminyaka engama-50. Isikhathi esiningi ubuthola ukuthi izichazamazwi ezikhona esiZulwini yilezo ezichaza amagama esiZulu exutshwe nezincazelo zesiNgisi. Umzamo wokuqala wokuzama ukuchaza amagama esiZulu ngesiZulu usemqulwini obizwa ngokuthi, *Inqolobane yesizwe*. Ushicilelo lokuqala lwalo mqulu lwaba ngonyaka we-1966. Kwabe kuyingxenyana engemuva kulo somqulu futhi engalandeli indlela yezichazamazwi ekuchazeni amagama. Lo msebenzi walandelwa ngamabhukwana abe ehlanganiswa yiBhodi lesiZulu. Okubuhlungu wukuthi akukho lapho elondolozwe khona la mabhukwana.

Umzamo wokuqala wokuhlanganisa isichazamazwi kwaba ngokwalowo owabe engumphathi weNyuvesi yaKwaZulu oNgoye, u-AC Nkabinde. Lo mzamo wokuqala wokuhlanganisa isichazamazwi esichaza amagama esiZulu ngesiZulu waqala ngonyaka we-1977. Okwabe kwenziwa ngalo nyaka kwabe kuwukuhlela; kuhlelelwa ukuhlanganisa lesi sichazamazwi. Umsebenzi wokuhlanganisa isichazamazwi wona waqala ngonyaka we-1980. Kwathi ngonyaka we-1982 kwaphuma isichazamazwi sokuqala esichaza amagama esiZulu ngesiZulu. Lo msebenzi wabe unamagama achazwayo ayizi-3500. Kwathi ngonyaka we-1985 kwabuye kwalandela omunye umsebenzi wesichazamazwi sesiZulu (Isichazamazwi 2) owabe unamagama ayizi-6000.

Isichazamazwi esichaza amagama esiZulu ngesiZulu (Isichazamazwi Sanamuhla Nangomuso) esinomthamo othe thuthu sashicilelwa ngonyaka we-1992. Lo msebenzi wabe uhlanganiswe uchwepheshe wolimi lwesiZulu, uSibusiso Nyembezi. Kungalesi sikhathi owabe usuthanda ukuvuthwa khona umsebenzi wokuhlanganisa izichazamazwi ezichaza amagama esiZulu ngesiZulu. Esinye isichazamazwi esichaza amagama esiZulu ngesiZulu sashicilelwa ngonyaka we-2006. Lona kwabe kungumsebenzi owabe uhlelele ngungoti, uMpumelelo Mbatha. Wabe usufike esicongweni umsebenzi wokuhlanganisa izichazamazwi ezichaza amagama esiZulu ngesiZulu ngalesi sikhathi.

13.1 Ukuhlelwa kwelema

Indlela ebilokhu ilandelwa yokuhlela ilema uma kuhlanganiswa isichazamazwi yileyo yokuthi ilema ithi uma ifakwa kusetshenziswe isiqu segama.

Isibonelo: -babela (sz)
-balela (sz)
-baya (isi-) bz
-belethisa (sz)
-buyekeza (sz)
-cakathiso (um-) bz

Ziningi izinkinga ezivelile ngale ndlela yokusebenzisa isiqu uma kuhlelwa amalema esichazamazwi. Nazi okuyizona ezigame kakhulu:

- Kulukhuni ukuthola igama alifunayo umuntu ongazange alufunde uhlelo wayiqonda kahle nendaba yeziqumemisuka yamagama. Kwayena olufundile uhlelo kunzima kakhulu ukuthola igama alifunayo uma kusazodingeka acabange ukuthi konje sithini isiqu segama, njengakula magama: **ingcaca, ingxoxo, ingxoviya, inhlupheko, ingxubevange.**
- Le ndlela yokuhlela ilema ngesiqu iyindlela engasetshenziswa uma kukhulunywa, esetshenziswa kuphela ekuhleleni ilema uma kuhlanganiswa isichazamazwi. Lokhu kwenza kube lukhuni kakhulu ukulandela ukuthi yini ngempela eyenzekayo kulo somqulu.
- Uma isenzo sisetshenziswe kwathathwa isiqu kuphela senziwa ilema, siba sendleleni ephoqayo. Kusho ukuthi le ndlela yokuhlela isenzo yenza ukuthi zonke izenzo ezikuleso sichazamazwi zibe nomumo wokuphoqa. Uma isenzo sihlelwe saba sesimeni sokuphoqa, lokhu sekuchaza ukuthi noma sesichazwa sekufanele incazelo yaso ihambisane nokuphoqa.

13.2 Ukuqoka amagama azohlanganisa isichazamazwi

Lena inkinga enkulu abhekana nayo uchwepheshe ohlanganisa isichazamazwi. Akulula neze ukuthatha isinqumo sokuthi yimaphi amagama azongena kulo somqulu nokuthi yimaphi azoshiywa ngaphandle. Amaphuzu asizayo kule nkinga yilawa:

13.2.1 Amagama akhiwe kwamanye amagama

Awakwazi ukufakwa abe ngamagama azochazwa amagama akhiwe kwamanye amagama uma kuhlanganiswa isichazamazwi njengalawa: **edolobheni, entabeni, impushana, umlenzana, izintabanta, unyawokazi, ikhandakazi.**

Okufanele kwenzeke kulesi simo wukuthi kube nendawo lapho kuzochazwa khona ngala magama. Kuhle kuthi okucaciswayo ngamagama azofakwa abe ngamalema nazoshiywa ngaphandle kwenziwe ngasekuqaleni kwesichazamazwi.

- **Isandiso**

Nalo lolu cezu lwenkulumo lunawo umkhuba wokuthi kwakheke amanye amagama; njengokuthi: **emgwaqeni, emfuleni, endle, olwandle.** Kulula ukushiya lesi sandiso

singabi yingxeny yamalema azokwakha isichazamazwi. Okwenza kube lula ukwenza lokhu wukuthi isandiso esiyilolu hlobo sisuke sakhelwe emagameni angumgogodla wesichazamazwi njengakulezi zibonelo ezingasenhla othola ukuthi zonke lezi zandiso zisuselwa emabizweni. Ibizo-ke alikwazi ukusala uma kuhlangukiswa isichazamazwi

Nazi izandiso ezithanda ukuba yinkinga uma kuhlangukiswa isichazamazwi:

kamuva, kancane, kanjalo, kanjani, kanye, kaluvindi, bulala, bulanzi, bukhoma, bume, budebuzuze, makhathaleni, malungana, mathupha, mahlayeni, kabusha, kadeni

Lezi zandiso zidinga ukukhethwa ngokukhulu ukucophelela bese zifakwa zakhe isichazamazwi. Zikhona ezinye izandiso ezivela ngokusebenza kwazo emshweni. Lezi eziqhamuka ngokusebenza kwazo emshweni (njengokuthi: umxoshi womuntu amxoshele **futhi**), azikwazi ukufakwa ngaphansi kwesandiso uma kwakhiwa isichazamazwi. Lezi zingavela ngaphansi kohlelo.

- **Isingasenzo**

Akubonakali kuwumqondo ophusile ukuhlela isingasenzo usifake kumalema azohlangukiswa isichazamazwi. Isingasenzo asikwazi ukuba yigama elizimele ngokwalo. Lihlale liphelezela amanye amagama ngaso sonke isikhathi.

Isibonelo: Usimze akhale engashayiwe.

Lo mfula **uvele** ugcwale lingazange line.

Idamane idlula lapha le ngane.

Laba **bamane** bakhulume bengazange bacabange.

Ngihleze ngilubona kulo mgwaqo lolu hlanya.

Bakhona abanye ongoti abahlangukiswa izichazamazwi, abasihlelayo isingasenzo basifake sibe yilema yesichazamazwi. Nokho le ndlela inazo izikhophelwe uma ucabanga umumo wesingasenzo.

- **Isibaluli nesiphawulo**

Zombili lezi zingcezu zenkulumo zidinga ihlo elibukhali elizokwazi ukubheka ukuthi zikhona yini ezingahlungwa zihlungelwe ukuba amalema. Ukuhlupha kwazo wukuthi zivamise ukuvela uma kuhlelwa usobizo (isabizwana nebizo) ngezigaba. Lokhu kukhomba ukuthi azikwazi ukungena zonke lezi ezihamba ngokuhleleka kwezigaba zamabizo. Ihlo elibukhali lidinga ukuthi kubhekwe lezo ezingezona imizaleka noma esingathi zizimele, akukho lapho zincike khona.

- **Ibizo**

Ibizo wucezu lwenkulumo olungeke lusale noma yikanjani uma kuhlelwa amalema azohlenganisa isichazamazwi. Wucezu lwenkulumo oluthanda ukuhlupahlupha lolu esiZulwini. Ukuhlupha kwalolu cezu lwenkulumo kudalwa wukuthi:

- Kukhona amabizo anobunye kuphela, angenabo ubuningi.
- Kukhona amabizo anobunye nobuningi.
- Kukhona amabizo anobuningi kuphela, angenabo ubunye.
- Kukhona amabizo angamagama abantu; njengalawa: **USobhuza, uMkabayi, uNandi, uKhekhekhe.**
- Kukhona amabizo akhomba ukuthi umuntu uzalwa wubani noma uyingane kabani; njengokuthi: **uKaMasuku, uMaMbatha, uKaMazibuko.**
- Kukhona amabizo angamagama ezindawo, imifula, izintaba, imichachazo, amagquma; njengokuthi: **uThukela, iNhlambamasoka, oPhathe, eThekwini.**
- Amanye amabizo anezakhiwo ezifanayo bese kwehluka izincazelo zawo kuphela. Okwehlukisa izincazelo kula mabizo kuba yiphimbo:

Isibonelo: úm(u)fúndisi (osontisayo)
um(u)fundísi (ofundisayo)
amabéle (omuntu wesifazane)
amabelè (izitshalo)
úm(ú)zala (umlotha)
úm(u)zála (isihlobo)
í(lí)gugu (okuthandwayo)
í(lí)gúgu (uhlobo lwephela)
ízibúko (okufakwa emehlweni)
ízibûko (indawo okuweleka kuyo emfuleni)

13.2.2 Indlela yokuhlela ibizo

Uma sekuhlelwa amabizo, ehlelelwa ukuhlenganisa isichazamazwi, kubukeka kuwumqondo omuhle kakhulu ukuthi onke amabizo ahlelwe abe sebunyeneni lawo anobunye nobuningi. Amabizo ongeke ukwazi ukuwahlala abe sebunyeneni yilawo anobuningi kuphela, angenabo ubunye. Kulawo mabizo anobunye kuphela angenabo ubuningi angahlelwa ngokuthi:

- Kufakwe uphawu ebizweni ukukhombisa ukuthi ibizo alinabo ubuningi, linobunye kuphela. Ohlenganisa isichazamazwi esilimilunye kungadingeka abe nezimpawu azozisebenzisa ukucacisa isimo sebizo. Lezi zimpawu kufanele zichazwe kahle ngasekuqaleni kwesichazamazwi. Ziningi izimpawu ezitholakalayo kukhompuyutha angazisebenzisa ohlenganisa isichazamazwi.

Isibonelo: † = uphawu olukhomba ukuthi ibizo linobunye kuphela alinabo ubuningi. Lolu phawu lungama kanjena kula mabizo:

impilo[†]

inyumbazane[†]

imfe[†]

uqalo[†]

Indlela yokufaka uphawu ebizweni elinobunye kuphela iyona ebukeya isicacisa kahle isimo noma ubunjalo bebizo. Abanye ongoti basebenzisa indlela yokufaka isiqalo sebizo okuyisiqalo esikhombisa ubunye kuphela ukutshengisa ukuthi ibizo linobunye kuphela alinabo ubuningi.

Isibonelo: -qalo ((úlu)-) bz

-nyumbazana (in-) bz

-mpilo (in-) bz

Noma ngakube iyiphi indlela esetshenzisiwe okubalulekile wukuthi konke makumcacele kahle osebenzisa isichazamazwi ukuze angadideki.

- **Amabizo anobunye nobuningi**

Lawa akuwona amabizo ahluphayo uma kuhlelwa isichazamazwi. Uma kuwukuthi kulandelwa indlela yokukhombisa umumo webizo ngezimpawu, akufakwa luphawu kula mabizo ukukhombisa umumo wawo. Uphawu olungaze lufakwe ngolukhombisa ukuthi ibizo liwumfakela, liyigama lokuhlonipha, wulimi lwesigodi kanye nokukhombisa amagama amasha. Okwenzekayo kula mabizo wukuthi kusetshenziswa isiqalo esisebunyeni kuphela:

Isibonelo: ísíhlahla

índoda

úmúzi

í(lí)tshe

ú(lu)thí

Uma kuwukuthi ibizo lihlelwa ngokusebenzisa isiqu, indlela abajwayele ukuyisebenzisa ochwepheshe kulesi simo yileyo yokufaka kubakaki isiqalo sebizo esisebunyeni naleso esisebuningini:

Isibonelo: -hlahla (isi- izi-) bz

-zi (umu- imi-) bz

-thi (u(lu) izin-) bz

-tshe (i(li)- ama-) bz

-tshe (i(li)- ama-) bz

- **Amabizo anobuningi kuphela angenabo ubunye**

Ukuhlelwa kwala mabizo kuya ngokuthi iyiphi indlela elandelwayo uma kuhlanganiswa isichazamazwi. Nazi izindlela ezingalandelwa:

- Ohlela isichazamazwi ngokusebenzisa igama eliphelele ukuba libe yilema angasebenzisa uphawu olukhombisa ukuthi ibizo alinabo ubunye linobuningi kuphela.

Isibonelo: amanzi[‡] (bz)
amakhaza[‡] (bz)
izaqheqhe[‡] (bz)
izaba[‡] (bz)

Kubalulekile ukuthi uphawu olukhethiwe ukuthi lusetshenziswe ukukhomba la mabizo luchazwe kahle ngasekuqaleni kwesichazamazwi. Kusemqoka futhi ukuthi uma uphawu selukhethiwe kuhlale kusebenza lona sonke isikhathi, lungaguqulwa phakathi nendawo. Uma kulandelwa indlela yokuhlela ilema ngesiqu segama kungafakwa isiqalo sebizo kubakaki esikhombisa ukuthi lelo nalelo bizo linobuningi kuphela, alinabo ubunye:

Isibonelo: -ndla (ama-) bz
-si (ama-) bz

- **Amabizo angamagama abantu**

Lolu hlobo lwamabizo alukwazi ukuba ngamalema uma kuhlanganiswa isichazamazwi.

- **Amabizo akhomba ukuthi uzalwa wubani**

Nawo la mabizo awakwazi ukusebenza abe ngamalema uma kuhlanganiswa isichazamazwi.

- **Amabizo angamagama ezindawo**

La mabizo awagcini ngokuba ngamagama ezindawo kuphela kodwa kukhona angamagama ezintaba, imifula, izigodi namagquma. Akulula ukuthi la magama angene ngaphansi kwesichazamazwi esichaza amagama ajwayelekile. Okufanele kwenzeke ngala mabizo wukuthi abe nesichazamazwi sawo, lapho kuzochazwa khona nomlando wegama negama.

- **Amabizo anezakhiwo ezifanayo**

Lawa ngamabizo aba nezakhiwo ezifanayo ehluka ngokwenzazelo kuphela. Awakwazi ukusala ngaphandle la mabizo angangeni kumalema azohlenganisa izichazamazwi. La mabizo akhombisa ukuba samculo kolimi lwesiZulu lapho othola khona ukuthi igama elilodwa lingaba nezincazelo ezingaphezu kweyodwa ngokuthi kuguquguqulwe iphimbo.

13.2.3 Indlela yokuhlela isenzo

Indlela ephusile yokuhlela isenzo wukuthi sihlelwe sibe senkathini yamanje kube wukuvuma kuphela. Sithi isenzo sihlelwe saba senkathini yamanje sibe futhi sisendleleni eqondisayo. Indlela endala eyabe ilandelwa ngongoti ekuhleleni isenzo yileyo yokuthi sihlelwe ngokwesiqu kuphela singabi bikho isiqalo:

Isibonelo: -hamba (sz)
-hlala (sz)
-nhlanhlatha (sz)
-mamatheka (sz)
-thokomala (sz)

Indlela ebukeka ingcono ekuhleleni isenzo yileyo yokuthi sihlelwe sibe nesiqalo uku-okuyisiqalo esichaza ukuthi sibe yigama eliphelele:

Isibonelo: úkuhámba (sz)
úkuhlala (sz)
úkunhlánhlátha (sz)
úkúmathéka/úkúmathéka (sz)
úkuhthokomála (sz)

Ukuphika esenzweni kungafakwa lapho kukhonjiswa khona ukusebenza kwamagama, hhayi emgodleni wesichazamazwi.

13.2.4 Isenzukuthi nesibabazo

Lezi zingcezu zenkulumo zingamagama azimele, angenazinguquko. Zona zifakwa njengoba zinjalo ukuze zibe ngamalema azohlenganisa isichazamazwi.

13.2.5 Isihlanganiso

Akulula ukuthi isihlanganiso sifakwe sibe yilema uma kuhlanganiswa isichazamazwi. Isihlanganiso asibi yigama elizimele lodwa; sivela emshweni. Igama elinjena-ke alikwazi ukuba yilema ezimele ngoba liqhamuka kuphela uma selisebenza namanye emshweni.

13.2.6 Izisho nezaga

Isikhathi esiningi uthola ukuthi izaga esiZulwini azibi nawo amagama ayinhloko yomusho/yegama. Kuvamisile ukuthi uthole isaga sisebenza singenayo inhloko njengakulezi:

Isibonelo: (Inkomo) Ikhoth' eyikhothayo ikhab'eyikhabayo.
(Inkomo) Kayimithi ingaphindwanga.
(Ithunga) Selidumel' emasumpeni.
(Insonyama) Soyicel' ivuthiwe.

Kuwumqondo ophusile ukuthi uma kuhlelwa izaga ezizofakwa namalema ukwakha isichazamazwi, zifakwe ngendlela yokusebenzisa igama eliyinhloko yesaga. Igama eliyinhloko yesaga (noma ngabe leqiwe) yilona elifakwa lihambisane nelema. Kulezi zibonelo ezingasenhla onke la magama akubakaki ayizinhloko zezaga ezeqiwe. Kubalulekile ukuthi ohlanganisa isichazamazwi azame ukuthola ukuthi iyiphi inhloko yesaga eyeqiwe. Ukuthola inhloko yesaga eyeqiwe kusiza ekuhleleni kahle isaga ukuze singene lapho kufanele khona.

Izisho-ke zona ezihluphi njengezaga. Awekho amagama eqiwayo ezishweni njengasezageni. Nazo kodwa izisho zidinga ukuhlelwa namalema kusetshenziswa igama eliyinhloko yesisho.

13.3 Isiphetho

Kulesi sahluko kuchaziwe ukuthi ukubhalwa kwezichazamazwi kuwumsebenzi osemusha kakhulu esiZulwini. Kunikezwe umlando wakho ukubhalwa kwezichazamazwi, nabantu ababa ngamacabanswani ekubhalweni kwazo. Nokho kubuye kwachazwa ukuthi umshikashika wokubhalwa kwezichazamazwi usaqhubeka, njengoba sekukhona isichazamazwi esikhulu esichaza ngesiZulu kuphela. Umshikashika uyaqhubeka njengoba kusabhalwa isichazamazwi esilimimbili esifaka namatemu amasha esiZulwini. Seziqalile ukwenziwa izichazamazwi eziqondene nemikhakha ethile yemfundo. Izichazamazwi zibaluleke kakhulu ekutholeni amagama angu ngqo asetshenziswa abemithombo yezokwazisa okukhulunywa ngakho kulesi sahluko esilandelayo.

Imithombo Yolwazi

Dent, G.R. 1969. *Scholar's Zulu Dictionary*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
Doke, C.M. and B.W. Vilakazi. 1964. *Zulu-English Dictionary*. Johannesburg: Witwatersrand University Press.
Hadebe, S. 2001. *Isichazamazwi SesiNdebele*. Zimbabwe: College Press.
Hlongwane, J.B. 1995. *Amava Ohlanga*. Pietermaritzburg: Reach Out Publishers.
Marslew-Wilson, W. 1987. *Lexical Representation and Process*. Cambridge: The MIT Press.

- Mbatha, M.O. 2006. *Isichazamazwi SesiZulu*. Pietermaritzburg: New Dawn Publishers.
- Nyembezi, S. 1996. *Isichazamazwi Sanamuhla Nangomuso*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Nyembezi, S. and O.E.H.M. Nxumalo. 1966. *Inqolobane Yesizwe*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.

Izinkinga Zokuvamisa Ulimi LwesiZulu Emithonjeni Yezokwazisa

14.0 Isingeniso

Ziningi izingqinamba ezibhekene nolimi lwesiZulu kulezi zinsuku. Kuningi okuyizimbangela zokuthi ulimi lwesiZulu lubonakale seluthwele kanzima, luyikazela amakhoba okungaselula ukuvele aphume olimini. Uma ephawula ngalezi zingqinamba ezibhekene nolimi lwesiZulu uMbatha (2012: 2) uphawula, athi:

Izivunguvungu ezibhekene nolimi lwesiZulu zenza kube lukhuni kube yitshe ukukhipha la makhoba asefana nesona olimini lwesiZulu. Lezi zivunguvungu zibuye zibhengulwe yibo abanikazi bolimi lwesiZulu uqobo. Kukhona amafolosi okuyiwona ahamba phambili ekutheni abanikazi bolimi lwesiZulu bagcine sebenhlanhlatha uma bekhuluma ulimi lwesiZulu. La mafolosi yilawa: **imfundo yasesikoleni; yilolu hlobo lwenkolo olungumafikizolo** (lapha kuqondwe noma yiluphi uhlobo lwenkolo efikayo njengeyobuKhristu nje); **wukuba wusiyazi ozibona engcono kunabanye nomthelela wokusetshenziswa kolimi lwesiZulu yimithombo yezokwazisa okungamaphephandaba imisakazo nethelevishini.**

IsiZulu wulimi olunenhlanhla yokuthi lukhulunywe ngabantu abaningi kunazo zonke izilimi ezikhulunywa lapha eNingizimu Afrika. Kuthi khona lapho luphinde lube nenhlanhla yokuba namaphephandaba amaningi kunazo zonke ezinye izilimi zomdabu zaseNingizimu Afrika. Luthi lunenhlanhla engaka lolu limi kodwa bese lubhekwa yisambane. Lubhekwa yisambane ngokuthi luxovwa yibo abanikazi balo laba abaningi kanye namaphephandaba alo angaqikeleli ukuthi akukho yini okuyisijabane ekusetshenzisweni kolimi lwesiZulu.

14.1 Ukubaluleka kolimi lwesiZulu

Ulimi lwesiZulu lubaluleke njengazo zonke izilimi phansi komthunzi welanga. Uma sifunda encwadini iGenesisi 11:7 sithola ukuthi uMdali wabe eseshintshe umqondo esethi makube nezilimi ezahlukene umhlaba wonke. Ekuqaleni wabe (uMdali) enomqondo wokuthi umhlaba wonke uzokhuluma ulimi olulodwa kodwa wawuguqula umqondo wakhe kuleli vesi. Wathi uma esewuguqula umqondo mayelana nokudalwa kwezilimi, wathi:

Wozani sehle ukuyosanganisa ulimi ukuba bangezواني kube yilowo akhulume ulimi lomunye.

Kuleli vesi sithola ukuthi noma ngakube yiluphi ulimi olukhulunywayo emhlabeni jikelele, lolo limi ludalwe uMdali wezinto zonke. NesiZulu naso asisali ngaphandle. Sidalwe Nguye uqobo Ongabonwayo. Kusho ukuthini lokhu mayelana nezilimi ezikhulunywa umhlaba wonke? Lokhu kuchaza ukuthi abanikazi bezilimi kufanele bazihloniphe izilimi zabo ngoba ziwumphumela walokho okudalwe nguSomandla. Uma ukhuluma ulimi lwakho lwebele ulukhuluma ulunokondisa futhi uluhlonipha, uzihlonipha kwawena uqobo lwakho. Kuthi uma ukhuluma nabanye abantu bakuhloniphe ngoba uhlonipha lokho abakuthandayo. UHlongwane (1996: Isandulelo) uyakufakazela lokhu uma, ethi:

Ukusebenzisa ulimi ngendlela eyiyo kuyigugu kulabo abakhuluma isiZulu.

Lobu bugugu akhuluma ngabo lo ngoti buyaphundleka uma abanikazi bolimi lwesiZulu bengaqikeleli ukuthi balusebenzisa ngokuyikho yini lolu limi. Okusuke kuhluphe kakhulu kulaba abasebenzisa ulimi lwesiZulu zonke izinsuku wukuthi sengathi abanawo lo muzwa wokuba semqoka kolimi lwabo lwethunga. Kubona ulimi balukhuluma noma yikanjani futhi kungathi diki kubo, ngisho bephaphalaza.

14.2 Imithombo yezokwazisa

Imithombo yezokwazisa esinayo amaphephandaba, amaphephabhuku, imisakazo namathelevishini. Amaphephandaba akhona wona esiZulwini kodwa ababaningi abantu abawafundayo. Ochwepheshe bathi njengoba sinamaphephandaba amaningi kangaka esiZulu kodwa abawafundayo abafikile ezinkulungwaneni ezingamakhulu ayisihlanu esehlenganiswe wonke. Lokhu kuyizinkomba zokuthi ukufunda amaphephandaba (ngisho izincwadi imbala) akuyena umngane wendlu emnyama. Okuyiwona mthombo wezokwazisa oyintandokazi kubantu wumsakazo. Banningi kakhulu abantu abalalela imisakazo. Kukhona imisakazo yemiphakathi; kube khona eyenza inzuzo bese kuba yilowo obizwa ngokuthi umsakazeli womphakathi. EsiZulwini uKhozi yilona olungumsakazeli womphakathi. Okuhluphayo kuyo yonke le misakazo ukuthi okuyikhona okuhamba phambili yinani labalaleli abalalela umsakazo. Umsakazeli womphakathi nawo ugcina usumdibimunye neminye imisakazo kuhujwa lolu talagu lwabalaleli. Ngenkathi kuhujwa utalagu lwabalaleli, kukhona okugcina sekukhohlakala lapha kulo msakazeli womphakathi. Umthetho wawo umsakazeli womphakathi wakhelwe phezu kwezisekelo ezintathu, okuyilezi: **ukunikeza ulwazi, ukufundisa nokujabulisa**. Uma kuhujwa utalagu lwabalaleli, kugcina kunezinkulu izikhophe ukufezeke kwemigomo yomsakazeli womphakathi.

Umonakalo omkhulu owenzekayo odalwa ngabemithombo yezokwazisa unezimpande zawo ezisukela kulokhu okulandelayo:

(ukungqubuzana kosikompilo lwesiNgisi nolwesiZulu; iqhaza labaphathi babasakazi nezinhlelo; iqhaza labahleli bamaphephandaba ekubeni neso ekuqinisekiseni ukulandelwa kolimi oluqondile; uvo lwabahleli/izintatheli ngezinto ezingaba yizithiyo ekusebenzeni kwabo; izinkinga eziqondene nokusebenza komsakazeli womphakathi)

14.2.1 Ukuqeqeshwa kwezintatheli

Izintatheli lapha eNingizimu Afrika zithi uma ziqeqeshwa kusetshenziswe ulimi lwesiNgisi kuphela. Izilimi zomdabu kuba ngabakhwekazi ekufundeni ubuntatheli lapha eNingizimu Afrika. Ukufundwa kobuntatheli ngesiNgisi kusho ukuthi kugcina sekusebenza indlela yokukhuluma yamaNgisi, ingabe isaphathwa eyezilimi zomdabu. Konke okuzolandela kulesi simo kuzohamba ngokwendlela yokuphila kwamaNgisi. AmaNgisi asuke engakakhulumi kugcwele nomuntu uma engakambizi ngegama. Le ndlela yokwenza nokukhuluma kwamaNgisi igcina isisetshenziswa yizintatheli, ulimi lwazo lwebele okuyisiZulu. Yisona kanye lesi simo esidala ukuthi nabasakazi besiZulu bagcine bebiza noma wubani ngegama. Yindlela abafundiswa ngayo lena. Iyona-ke le ndlela yokufundwa kobuntatheli eholela ekutheni ulimi lwesiZulu lukhulunyiswe okwesiNgisi.

IsiNgisi asenqeni ukubiza ngisho uMongameli wezwe ngegama. Yingakho nje sazi namagama oMongameli bamanye amazwe, ngenxa yaso isiNgisi. Umufi, ubaba uMandela, wabizwa ngegama lakhe laze laziwa ngisho yingane esancela ibele. Akuwona neze umkhuba wolimi lwesiZulu lona. Lona wumkhuba osukela esiNgisini bese kuthi ngoba nakhu bonke ubuntatheli bufundwa ngesiNgisi kuvele kube lula ukulithi gakla igama likaMongameli wezwe. Lesi yisimo okufanele sisukunyelwe silungiswe. Ukulungiswa kwaso kuyosiza ukukhalima lokhu kukhuluma osekuvele kwaba yisiNgisi. Akunambitheki neze kahle esiZulwini ukuthi uzwe umsakazi ebiza ngegama igama lomuntu ohloniphekile njengoMongameli wezwe.

Lolu wudaba okufanele lusukunyelwe uMnyango Wezemfundo. Akufanele ukuthi uhulumeni awuhlabe inhlali kube sengathi akonakele lutho kanti akuhambi kahle endleleni. Kuyodingeka ukuthi kube yibo abanikazi bolimi lwesiZulu abashabashekayo, bangahlali bathi dekle mayelana nodaba lokungahlonipheki kwesiZulu ngenxa yendlela okufundwa ngayo ubuntatheli lapha eNingizimu Afrika.

14.2.2 Ukushiyelana inkundla kwesiXhosa nesiZulu kuthelevishini

Izilimi zesiNguni, okuyizona zinabantu abaningi abazikhulumayo okuyisiZulu nesiXhosa, zishiyelana inkundla kuthelevishini. Lezi zilimi ezimbili azinaso isikhathi esiningi kodwa wona lawo manembanana ezinawo zehlukaniselwa wona. Noma kungamanembanana ukushiyelana kwalezi zilimi ezimbili kodwa kubukeka isiXhosa sithanda ukuqhwengula abakhuluma ulimi lwesiZulu sibaqhwengulela esiXhoseni. Lokhu kuqhwenguka kwenzeka ngisho nakubo abasakazi imbala. Lokhu kuqhwenguka kwabasakazi besiZulu beqhwengulwa

yisiXhosa kubonakala kakhulu emagameni angondaweni. Kusuke kulungile kungonakele nakancane ngesiXhosa uma kwakhiwa ondaweni ngale ndlela elandelayo:

Isibonelo: Usobizo	Undaweni
umgwaqo	kumgwaqo
amazwe	kumazwe
umdlalo	kumdlalo
inhlango	kwinhlango
umuzi	kumuzi
inkundla	kwinkundla
indawo	kwindawo

EsiZulwini khona kusuke kunokukhulu ukuphaphalaza uma ondaweni bakhiwa ngale ndlela. UMzukazwe usuwadweba umugqa obomvu ngokuthi makuphele nya lokhu kwakhiwa kondaweni okungahambisani nendlela yokukhuluma kolimi lwesiZulu. Uma kwakhiwa ondaweni ngesiZulu kuvamise ukuthi kube nezinguquko ezenzekayo eziqalweni zosobizo nasezijobelelweni. NgesiZulu kulabo sobizo abangasenhla ondaweni bakhiwa, kanje:

Isibonelo: Usobizo	Undaweni
umgwaqo	emgwaqeni
amazwe	emazweni
umdlalo	emdlalweni
inhlango	enhlanganweni
umuzi	emzini
inkundla	enkundleni
indawo	endaweni

Osobizo esiZulwini abasebenzisa isakhi sikandaweni esiyisiphongozo **ku-** yilabo abangena esigabeni soku-1(a) nesoku-1 kanye nezabizwana:

Isibonelo: Usobizo	Undaweni
ugogo	kugogo
ubaba	kubaba
umuntu	kumuntu
umfundisi	kumfundisi
umlungu	kumlungu
wena	kuwena/kuwe
bona	kubona/kubo
yena	kuyena/kuye
zona	kuzona/kuzo

Qaphela: Akuwona umqondo ophusile ukufaka amagama ezibayeni kube khona abizwa ngokuthi amagama ayisiZulu phaqa nalawo ayisiXhosa gelekeqe. Okuyikhona kubukeka kuphusile wukuthi igama elithile lisebenza kakhulu esiXhoseni nokuthi igama elithile lisebenza kakhulu esiZulwini. Kubalulekile futhi nokuthi kuthiwe le ndlela yokusebenzisa leli gama ilungile esiXhoseni kodwa esiZulwini lisebenza ngenye indlela. Uma singenza isibonelo segama elithi **amampunge** okuyigama elisebenza kakhulu esiXhoseni. Kuyenzeka uthole nasesiZulwini sebelisebenzisa kakhulu leli gama kanti kufanele ngakube basebenzisa elithi **imbude** noma **imbudane**.

14.3 Ukudidwa kwamagama esiZulu

Isikhathi esiningi abemithombo yezokwazisa basebenzisa amagama esiZulu ngendlela yokuthi kuvele kuxoveke izincazelo zalawo magama. Uma kwenzeka lesi simo ezincazelweni zamagama kugcina sekunokukhulu ukudida kwalezo zincazelo njengakula magama alandelayo:

- **Inqalabutho**, kube kungaqondiwe inqalabutho kuqondwe **umakadebona**.
- **Abesimame**, kungaqondiwe abesimame kuqondwe **abesifazane**.
- **Umbimbi**, kungaqondiwe umbimbi kuqondwe **umfelandawonye/imbumba**.
- **Ukutshala/ukuphaka amaphoyisa**, kungaqondiwe khona kuqondwe **ukusabalalisa/ukujuba amaphoyisa**.
- **Ukuxoxisana** nomuntu othile, kungaqondiwe ukuxoxisana kuqondwe **ukuxoxa** nomuntu othile/**ukukhuluma** nomuntu othile.
- **Ukusingatha umhlangano**, kungaqondiwe khona kuqondwe **ukuba** nomhlangano noma **ukuphatha umhlangano**.
- **Inqwaba yezinkinga**, kuqondwe **izinkinga eziningi**.
- Kutholakale **imizimba emithathu ebisiyonakele**, kungaqondiwe imizimba kuqondwe **izidumbu ezintathu**.
- Baqonde **ukuvundulula** amakhono abaculi, kungaqondiwe ukuvundulula kuqondwe **ukuvumbulula**.
- Bashayiswe imoto **bafa ujuqu**, kungaqondiwe ujuqu kuqondwe ukuthi **bafele khona lapho**.
- **Babungaza** usuku lokubulawa kukaChris Hani, kungaqondiwe ukubungaza kuqondwe **isikhumbuzo**.

Ungoti, uMpumelelo Mbatha (2012: 46), uphawula kanjena mayelana nokuxovwa kwamagama esiZulu:

Igama elithi inqalabutho liqukethe umqondo womuntu ongumsunguli walokho okusuke kukhulunywa ngakho. Kufanele lowo osebenzisa leli gama elibhekise kumuntu othile abe nolwazi olugcwele lokuthi lowo muntu akhuluma ngaye ungumsunguli walokho okukhulunywa ngakho ngempela yini. Lihle igama elithi

umakadebona uma ungenalo ulwazi olugcwele lokuthi lowo okhuluma ngaye ngakube uyiyo yini ingqalabutho noma cha. Kufana negama elithi umbimbi. Uma ukhuluma ubhekise ekuhlanganeni kwabantu abathile kanti abahlangene ngokwakha uzungu (umbimbi) wena bese ukubiza ngombimbi ukuhlangana kwalabo bantu, kusho ukuthi uyabethuka labo bantu. Okuseqinisweni kusho ukuthi abantu abazihlanganele ngobuhle wena bese uqhamuka usuthi bakhe umbimbi, kumele bakubophe, ubahlawule ngoba ubethuka ngenhlamba enkulu kabi. Ngelinye ilanga uyothuka usutheze olunenkume uma usebenzisa igama noma amagama angasho nhlobo lokho ofuna ukukusho.

Kufana negama elithi indoda. Usuke ethini umZulu uma ethi: “Indoda le,” ebe esho kuyona impela indoda? Usuke echaza ukuthi lowo muntu wesilisa unezimpawu zobuntu; ukhombisa ukuphila okungenabo ubulwane. Uma umuntu wesilisa ebizwa ngendoda, kukhulu kakhulu okusuke kushiwo yilawo magama. Ngeke kuvele kusukelwe noma ubani (njengomdlwenguli) abizwe ngendoda. Kuyenzeka nomfana osakhula abizwe ngendoda. Lokhu kuchaza ukuthi lowo mfana usuke enezimpawu zobuqotho. Kuyenzeka uzwe umuntu ethi: “Indoda le ntombazane.” Lokhu kuchaza ukuthi leyo ntombazane isuke ikhombisa ukuphila okunobuqotho obungayiwa. Igama elithi indoda alihambe lilahlwa noma yikuphi.

14.4 Ukukhulunywa kwesiZulu sikhulunyiswa okwesiNgisi

Kudla lubi ukukhulunywa kwesiZulu kube sengathi kukhulunywa isiNgisi emithonjeni yezokwazisa. Lokhu kukhulunywa kwesiZulu kube sengathi kukhulunywa isiNgisi kuyilahla le kude incazelo equkethwe yileyo nkulumo. Uma owethula izindaba ezozwakala ethi: **Kushone okungenani abantu abayishumi**; kungaletha umqondo wokuthi ugwele ukugcwaneka okuyinqaba lowo muntu. Umuntu okhuluma kanjena kuba nomqondo wokuthi yena ube nesifiso sokuthi kushone abantu abaningi kunalaba abashonile. Imbangela yalokhu wokuthi lona obethula lolu daba uvele wathatha amagama esiNgisi athi: *at least ten people died*, njengoba enjalo wawaguqulela esiZulwini. Ukuguqulwa kwamagama esiNgisi njengoba enjalo kungazange kuqikelelwe ukuthi isiZulu sikhulunywa kanjani, yikho lokhu okudala ukuthi kuthiwe kushone okungenani. Ukuba lona owethula lolu daba akabanga uvilavoco wabamba ngesidlozana amagama esiNgisi wawahlolozela esiZulwini, ubezozinika isikhathi awahumushe kahle la magama athi: **Kushone abantu abalinganiselwa/ababalelwa eshumini**. Nazi izibonelo zesiZulu esikhulunywa kube sengathi kukhulunywa isiNgisi:

Izimpilo zabantu, kuqondwe impilo yabantu
Ekugcineni kosuku, kuqondwe ekugcineni
Kuvunguza imimoya, kuqondwe ukuthi kuvunguza umoya

Ukudlala indima, kuqondwe ukubamba iqhaza
 UPitso usemanzini abilayo, kuqondwe ukuthi usenkingeni/usobishini
 Ulwela impilo yakhe esibhedlela, kuqondwe ukuthi ugulela ukufa/sekubonwa
 ngokusa/ukhukho lumuka nomoya
 Line izimvula ezinkulu, kuqondwe ukuthi line imvula enkulu
 Ukungena ezicathulweni zomuntu, kuqondwe ukuthi ukungena
 esikhundleni/ukungena endaweni yomuntu
 Ukuphula ipuleti, kuqondwe ukuthi ukuqopha umlando/ukugila izimanga
 Izimoto zidayisisa okwamagwinya ashisayo, kuqondwe ukuthi zidayisa
 ubuthaphuthaphu
 Kudutshulwe abayisithupha kufaka phakathi nengane enezinyanga ezine,
 kuqondwe ukuthi kubalwa
 Siyabonga ukuthi ube yingxenye yohlelo, kuqondwe ukuthi
 ukuzimbandakanya/ukuphosa itshe esivivaneni
 Ukuhloma ube yizingovolo, kuqondwe ukuthi ukuhloma uphelele
 Imvula esindayo, kuqondwe imvula enkulu/isiwulukuhlu semvula

Uma liphawula ngendaba yokukhulunywa kwesiZulu sikhulunyiswa okwesiNgisi, liphawula kanjena iphephandaba Isolezwe (11 kuNhlangulana, 2012: 13):

Indaba yesiZulu esiphendulwa isiNgisi isukela ekubingelelaneni kwabantu. Uke uzwe abantu bebingelelana bebuzana impilo omunye athi: “Kunjani?” Umbuzo othi kunjani uma kubingelelwana umbuzo ohamba ngokwesiNgisi. NgesiZulu uma kubuzwana impilo omunye ubuza athi: “Ninjani?” hhayi ukuthi kunjani. Uqaphele uma ubuza umuntu impilo uzombuza uthi kunjani. Ungahle uzithole sekufanele uphendule imibuzo eminingana eqhamuka kumuntu ombuza uthi kunjani. Ungahle uzithole usubuzwa imibuzo ethi: “Kunjani kuphi khona?” noma kube wumbuzo othi: “Kunjani ubukugcine kunjani wena?” Zingaba khona futhi nezimpendulo ezihambisana nawo lo mbuzo othi kunjani.

14.5 Ukugondoziswa kolimi lwesiZulu

Abemithombo yezokwazisa banomkhuba wokugidagida emagameni awodwa kuze kube sengathi awekho amanye esiZulu. Lolu thando olukhulu lwamagama athile luyaluzacisa ulimi lwesiZulu, lulwenze lube umjwaqu uqobo lwawo. Luthi lulwenza ugondo ulimi luphinde futhi lolu thando lugugise amagama athile, luwenze imikhehlekhehle yamaxhegu nezalukazi. Imisakazo inothando oluyisimanga lwegama elithi **ukusingatha**. Kwenye inkathi kuze kusingathwe ngisho umhlangano uzwe kuthiwa: **Uwusingethe ngobukhulu ubuchwepheshe umhlangano** obuthanda ukushuba. Okugqamayo kuleli gama elithi ukusingatha elisetshenziswe kulo musho wukuthi belizongena lithi khaxa igama elithi **ukuphatha**. Akuqondakali ukuthi yini lena edala ukuthi umsakazi aqoke ukusebenzisa igama elithi ukusingatha kulo musho, ayeke elithi ukuphatha.

Elinye igama abalithwalisa kanzima abemithombo yezokwazisa yileli elithi **udlame**. Sithi uma sichaza igama elithi udlame isichazamazwi sesiZulu (2006: 210), silichaze kanjena:

Ukuchitheka kwegazi okwenziwa yimibango ekhona phakathi kwamaqembu athile, njengamaqembu ezombusazwe.

Uma ubheka le ncazelo etholakala emqulwini owethembekile mayelana nezincazelo zamagama esiZulu, uyabona ukuthi isikhathi esiningi abemithombo yezokwazisa basebenzisa igama elithi udlame bephaphalaza. Leli gama selagugisa la magama alandelayo lawenza imidodovu yamaxhegu nezalukazi:

impi, umsindo, uthuthuva, udungunyane, uthuli, indlakadla, udlambedu

Igama elithi **ukushushisa** lisetshenziswa ngabemithombo yezokwazisa kuze kube sengathi akukaze kube khona nhlobo **ukubeka icala/ukuthwesa icala**. La magama okuyiwona anembayo asagugiswa ngabemithombo yezokwazisa agcina engonguboziyeweni.

Uthi uma ephawula ngamagama esiZulu avela afuhlelwe ngezincazelo ezingaqondene nawo, ngoti uMbatha (2012: 91) uphawula, athi:

Lithwele kanzima igama elithi ukusingatha. Igama elithi ukusingatha selivele liqiqingiswe izincazelo ezingahlangani nakancane nalo. Uzwa kukhulunywa ngokusingatha udaba, ukusingatha umcimbi, ukusingatha ingqungquthela, ukusingatha inkulumo, ukusingatha icala. Ziningi ngendlela engachazeki izincazelo ezifuhlelwa kuleli gama. Sengithi angilincengele ukuthi liphungulelwe lezi zincazelo ezifuhlelwa kulo. Ukube liyakwazi ukukhuluma ngiyethemba ukuthi ngabe selize laphakamisa ngisho nezandla, lithi malixolelwe.

14.6 Isiphetho

Lesi sangcokolo esifenyisa ulimi lwesiZulu sibhebhethekisa okomlilo wothathe. Kuyoba nzima kakhulu ukusinqanda uma ingekho imizamo eyenziwayo ukuze sinqandeki. Imisakazo inamandla amakhulu kunamaphephandaba. Okungena ngendlebe kuyahlala emqondweni. Yingakho kubaluleke kakhulu ukuba kubhukulwe, kunqandwe lesi sangcokolo. Kufanele kube nemihlangano yokucobelana ehlelwe ngongoti bolimi lwesiZulu nabemithombo yezokwazisa. Le mihlangano kufanele kube yimihlangano ede iba khona, kungabi wumhlangano owodwa noma emibili bese kuphela kanjalo. Kubalulekile ukuthi abasebenzisa ulimi lwesiZulu zonke izinsuku badamane bevuselelwa, beqelwa kulokho okuwukunhlanhlatha olimini. Kuyavela ukuthi emithonjeni yezokwazisa kuba khona ukusetshenziswa kwamagama esiZulu edidwe noma exovwe namanye noma isidingo singekho, ekhona amagama esiZulu sempela; lokho okudala ukufadalala kolimi. Isahluko esilandelayo sizobasiza ukuba basebenzise amagama aqondile.

Imithombo Yolwazi

- Dlamini, J.C. 1989. *Sadabukisa Isizwe*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Hlongwane, J.B. 1995. *Amava Ohlanga*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- . 1996. *Isilulu Solimi*. Johannesburg: Heinemann Publishers.
- Mbatha, M.O. 2006. *Isichazamazwi SesiZulu*. Pietermaritzburg: New Dawn Publishers.
- Mbatha, M.O. 2012. *Iphaphandaba Isolezwe (11 kuNhlanguvana)*.
- Nyembezi, S. 1996. *Isichazamazwi Sanamubla Nayizolo*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.

Amaphaphandaba

Ilanga

Isolezwe

Amagama EsiZulu Adidwa Namanye

15 Isingeniso

Ziningi izikhathi lapho uthola khona ukuthi abantu basebenzisa amagama athile othi uma usuwacubungulisisa uthole ukuthi kusebenze amagama okungeyiwo. Uthi umuntu esebenzisa igama elithile kanti usebenzisa igama elingayihlabi esikhonkosini. Usebenzisa elisondelene kakhulu naleli alisebenzisayo. Ziningi izimbangela zalokhu. Kukhona amagama okuthi uma ebizeka uthole ukuthi athi awabizeke ngokufana kodwa ebe ehluke ngokwezincazelo. Kulula ukuthi uzwe umuntu ekhuluma ngamadlebe kanti akaqondile amadlebe uqonde izindlebe.

Esinye isizathu esidala ukuthi kube nokudidanisa amagama olimini lwesiZulu ukubhaleka kwalawo magama. Kukhona amagama abhaleka afane ncamashi namanye kodwa ebe ehluke ngokwezincazelo. Okuze kusize ukuxazulula le nkinga kuba yiphimbo. Iphimbo likwazi ukuzikhipha kahle izincazelo zamagama zihlale obala zithi bha.

15.1 Ukuhlelwa kwamagama adidwa namanye

Izindlela esizozisebenzisa ukuhlela amagama adidwa namanye kuzoba ukuwahambisa ebe ngamabhangqa. Kula mabhangqa kuba negama elididwa naleli elihamba nalo. La magama alandelayo ngamagama abantu abavame ukuwadidanisa namanye uma bekhuluma. Kugcina sekulahleka ingqikithi yencazelo kulokhu kudidaniswa kwamagama:

ungqeqe	-	umuntu ohlakaniphile onekhono lokuthile
isiqengqe	-	inkomo enezimpondo eziqhelelene kakhulu
isazi	-	umuntu onolwazi olujulile ngokuthile; uchwepheshe; ungoti
usiyazi	-	umuntu ozishaya noma ozenza isihlakaniphi
izindlebe	-	izitho zokuzwa zomuntu
amadlebe	-	izitho zokuzwa zesilwane
udlebe	-	isiphiwo sokusheshe uzwe noma ngakube kuhletshwa kangakanani

ilungu ilunga	- umuntu ongene enhlanganweni noma ebandleni elithile - indawo lapho kuhlangukhona amathambo omzimba, izigaba zomzimba
iqhaza	- umthungo owenzeka uma kufulelwa indlu yesiZulu, ifindo lesibopho esisetshenziswa kufulelwa; ukubamba iqhaza, ukwelekelela lapho ufika kusetshenzwa.
indima	- indawo eyingxenye yensimu esilinyiwe noma esihlakuliwe; ngeke uze uyidlale indima ngoba ayisiwona umdlalo (isiNgesi - <i>to play a role</i>)
umshophi	- isehlo esigadla siphindelela, isehlakalo esingasihle esilandela isimo esithile noma isenzo esithile esibi osenzile, isisila, umnyama, ibuyambo
ibhadi	- inhlanhla embi, ishwa, umswazi, isinyama (isiNgesi - <i>bad luck</i>)
isiga	- isenzeko esingejwayelekile esethusayo
ukuxoxa ukuxoxisana	- ukukhuluma; ukulanda; ukuncokola - ukubonisana ngokuthile; ukucobelelana imibono ngokuthile
umbimbi	- isenzo sokuhlangana kwabantu ngenhloso embi okungacina kuphume nesidumbu kulokho kuhlangukhona; uzungu
umfelandawonye	- isenzo sokusebenzisana kwabantu ngokubambisana
ukwenyuka ukwewuka	- ukuhamba uye phezulu; ukukhuphuka - ukuhamba uye ezansi; ukwehlela
ukubungaza ukugubha	- ukuhlangana kwabantu ndawonye bethakasela omunye - ukwenza umgidi wokucina usuku oluthile
isikhaba umkhaba isifazane	- iziboya eziba senkabeni nasesifubeni kumuntu wesilisa - isisu esikhulu sowesilisa esinwetshwa ukukhuluphala - igama elididiyele elisho wonke umuntu ongeyona indoda; okungaba itshitshi, intombi nomama
isimame	- abesifazane asebesebangeni lokuba ngomama
inyama	- okuyizicubu okunamathele emathanjeni esilwane esidliwayo; okuyizicubu okunamathele emathanjeni anoma yisiphi isilwane
izinyama	- izicubu eziqinile ezitholakala ezindaweni ezithile zomzimba njengasezinkonyaneni nasezihluzini

umoya	-	uhhushane olunyakazisa izinto ezithile zinyakaze ngamandla
imimoya	-	kungaba yizipoki noma kube okuthile okungena kumuntu agcine esekhuluma okungezwakali
insipho	-	isihlanzi sokungcolile esikhipha igwebu
izinsipho	-	izinsalela zemithombo ebivubele utshwala ezisala ngenkathi kuvovwa utshwala
amanqindi	-	inkomo enqunywe izimpondo kanti kungabuye kushiwo noma yisiphi isilwane esinqunywe izimpondo
amankomane	-	umdlalo wesibhakela
izisini	-	izikhala ezisala emazinyweni uma kukhumuke amazinyo
izinsini	-	inyama ebomvu lapho kumile khona amazinyo
ukuxoxisana	-	ukukhuluma kushiyeIwane imibono noma kuboniswane
ukukhulumisana	-	ukukhuluma kwabantu abebekade bengakhulumisani
ukubuya	-	ukuphindela lapho usuke khona
ukuvela	-	ukusuka noma ukusukela endaweni ethile uye kwenye
phandle	-	indawo engekho endlini
emnyango	-	kulapho kukhona umnyango wokungena nokuphuma kokuthile
udlame	-	ukuchitheka kwegazi okudalwa yimibango ekhona phakathi kwamaqembu athile
uthuthuva	-	ingxabano engekho ezingeni eliphezulu
udungunyane	-	isimo esixovekile esingahlelekile kahle; isiphithiphithi
indlakadla	-	ukusebenzisa umfutho onamandla, injakaja, indluzula
ubudlova	-	ukwenza ngokungancengi nokuphoqa, ubuphoxo, ubuxhwanguxhwangu
ubuhlophoyiya	-	ubuxhwanguxhwangu, ukungakushayi mkhuba ukuhlupha abanye abantu
udlambedu	-	umuntu owesabekayo, onolaka
indoda	-	umuntu wesilisa osekhululile ongaselona ibhungu kodwa ongakabi yikhehla oseganiwe
umlisa/owesilisa	-	yinoma yimuphi umuntu wesilisa
umkhwenyana	-	oganye yindodakazi yakho noma yakini
umyeni	-	indoda yowesifazane ayiganile

igidigidi	- uhleko lwabantu abaningi behleka kanyekanye behlekiswa okuthile
isidumo	- isimo esingahlelekile; isiphithiphithi
ingqalabutho	- umuntu okunguyena ohamba phambili ekusunguleni okuthile; ivulandlela
umakadebona	- umuntu ozejwayele izigemege
umzimba	- kushiwo konke okwakha umuntu noma isilwane; zonke izitho zomuntu noma zesilwane
isidumbu	- umzimba womuntu ofile kanti kungashiwo umzimba wesilwane esifile
ukuvundulula	- ukuvusa okudala osekwedlula
ukuvumbulula	- ukukhipha obekukade kucashile noma kungaziwa
phambili	- ukuba phambi kwabantu abaningi embuthanweni noma emhlanganweni
ngaphambili	- ukuba phambi kothile noma kokuthile ezintweni ezilandelanayo noma kubantu abalandelanayo
umcimbi	- ukuhlangani kwabantu abaningi ndawonye ngenhloso yokuzibusisa; umgidi; umkhosi
umbuthano	- ukuhlangani kwabantu abaningi ndawonye ngenhloso yokudingida okuthile
ukuphola	- ukuzivalekela kwengozi noma kwesilonda ngenxa yokuba ngcono
ukusinda	- ukuba ngcono komuntu obekade egula; ukwelulama
ukuphangalala	- ukufa komuntu emveni kokuba sekwenziwe imizamo eminingi yokuthi aphile
ukufa	- ukuphuma komphefumulo kumuntu okungabangelwa ukugula noma ingozi
kahle hle	- empeleni
kahle kahle	- ukucacisa ukuthi isenzo somuntu noma inkulumo yomuntu akwamukelekile, kukhona osekungahle kumethuse lowo muntu
amajaqamba	- ukufinyela kwemisipha okuhambisana nobuhlungu emuva kokusebenza noma kokunyakazisa umzimba kakhulu
amajaqaba	- izinyama eziqinile eziba kumuntu

amalengiso	-	ukuphumelela izifundo kakhulu ukudlula abanye
amalengisi	-	igama lokuhlonipha elisho amasende/amankwahla
umlando	-	izigigaba ezisemqoka ezenzeka eminyakeni eminingi edlule
umlandu	-	inzondo noma igqubu elisukela esikhathini sakudala
umshanguzo	-	igama lokuhlonipha elisho umuthi noma ikhambi
ikhambi	-	lokwelapha isimila esingumuthi wokwelapha
umusi	-	intuthu
isisi	-	umoya oshisayo oswakeme
usi	-	iphunga elimnandi imvamisa lenyama eyosiwe kungashiwo futhi nephunga elibi; ukukhwehlela okunganqamuki
izinzipho	-	okuzishaya salithambo okumila eminweni nasezinzwaneni zomuntu
amazipho	-	okuzishaya salithambo okumila ezidladleni zesilwane
igazi	-	amanzi abomvu asemithanjeni yabantu nezilwane
ugazi	-	ukuba uthi ungemuhle, uthandeke
indlebe	-	isitho sekhandu esizwa ngaso
udlebe	-	isipho sokuzwa ngisho umuntu ehlebeza
igevu	-	ummbila ongakaqini, ihhenyeza
ingevu	-	indaba
isiphethu	-	ilapho kusuka khona umfula
isizalo	-	ilapho umfula ungena khona elwandle
ihluzu	-	isibazi esathi sesiphola senza iqhuzu
isibazi	-	ibala lapho umuntu ayelimele khona
umhluzi	-	amanzi aphuma kuphekwe inyama, isobho
uhluzi	-	amanzi agobhoza sekuvunda isidumbu
isibhuzazana	-	imbuzi yensikazi encane engakaze izale
isibhuzikazi	-	imbuzi yensikazi esencane esike yazala
umhhume	-	umgede ongena ecaleni lentaba
umhome	-	umgodi obheke phansi owakhiwa umuhlwa.

Isikhewu isishewu	- isikhala esivela njengalapha kuqhephuke ukhamba. - isikhala esivela njengalapha kulunywe khona ibhece.
inkulumu isikhulumu	- umuntu oligagu lokukhuluma - umuntu oxabanisa abanye ngokuthutha ukukhuluma.
umugqa umudwa	- umushwi omude, odwetshwe kahle. - umushwi omfushane, othiwe klwi.
ukuloba ukubhala	- ukuhlobisa into ebaziwe nebunjiwe ngemifanekiso - ukubeka inkulumo entweni ifundeke
ukubhiyoza ukuthokozela	- ukwehla wenyuka ube ungenzi lutho, ukuphithizela - ukujabulela, ukuhalalisela umuntu ngokuhle okumvelele
indlobho ichide	- umuntu oneso elapatshakayo - umuntu oneso elingasaboni elalimalayo
ulaza umlaza	- amanzi acwengeka obisini seluvuthiwe - amanzi acwengeka emasini
umsila isisila	- isitho isilwane esiziphunga ngaso - izimpaphe ezimila ngemuva enyonini noma enkukhwini
uzwela uzwelo	- isihawu - ukuthinteka emizweni
emgwaqeni emgaqweni	- emgudwini lapho kuhamba khona izinto ezinamasondo. - endaweni lapho kuhanjwa khona ngamadolo nezandla, kungaba esigodlweni sesilo uhlonipha noma lapho okugaqwa khona njengokungena emngcingweni womgede
isigqiki umgqiki	- okubaziwe ngokhuni okungokokuhlala - okubaziwe ngokhuni okungokokucamela
udlame	- ukusebenzisa amandla nobudlova ekuphumeleliseni inhloso ethile, indlovuyangena.
indlakadla ubudlova	- ukusebenzisa umfutho onamandla, injakaja, indluzula - ukwenza ngokungancengi nokuphoqa, ubuphoxo, ubuxhwanguxhwangu
ubuhlophoyiya	- ubuxhwanguxhwangu, ukungakushayi mkhuba ukuhlupha abanye abantu

impela	- kushiwo into eyiqiniso, yoqobo
amampela	- igama eliyisishalambombo elibukeka kungelesiNguni kepha elingaqondakali elisho into eyiqiniso yoqobo
ilobolo	- izinkomo ezikhishelwa intombi ecelwayo ukuba izogana
amalobolo	- igama ongaqondakali umnyombo walo elisasho izinkomo ezikhishelwa intombi ecelwayo ukuba izogana
othandweni	- ukuba sebudlelwaneni bothando phakathi kowesilisa nowesifazane
emathandweni	- igama eliyisishalambombo elisho ubudlelwano bothando phakathi kowesilisa nowesifazane
ijombolo	- umshini oyisimbo wokugqobha idwala.
idombolo	- ujeqe wesilungu owenziwa ngofulawa
ukuxwayisa	- ukuvusa umuntu ngengozi angayiboni engase imvelele.
Ukuqwashisa	- ukuphuza umuthi okwenza ukuba ungalali uphelelwe ubuthongo ebusuku.
uhlaza	- utshani obuluhlaza, izimila eziluhlaza
umhlaza	- umunwe omncane omila ngakucikicane

15.2 Isiphetho

Inhloso yalesi sahluko bekuwukuveza amagama axovwayo noma adidaniswayo. Olimini lwesiZulu kunamagama azwakala ethi awafane kanti empeleni incazelo yawo ayifani neze. Amanye noma engezwakali ngendlela ethi ayifane, aye athathwe njengamagama **anencazelo** efanayo kanti akunjalo. Amanye amagama avama ukudidaniswa ngamabomu abomthombo wezokwazisa, ikakhulukazi labo abenza izikhangiso zemisakazo nezamathelevishini. Amagama afana nalawa; *fo sbo*, *amampela*, *emathandweni*, *amalobolo*; adaleke ngenxa yakho ukudaza inkani kwabemithombo yezokwazisa. Akugcinanga lapho, babuye bakhetha ukusebenzisa kakhulu amagama athile ngaphezu kwamanye. Lapha singabala amagama; *udlame*, *umshanguzo*, *inkulumongxoxo*, *umshophi*, *indima*, *ukuqwashisa*. Izinto ezishiwo imithombo yezokwazisa ikakhulukazi umsakazo nethelevishini kuthi noma zihlanhlatha kepha zibe sesitayeleni futhi zikholeke bese zibhebhethekisa okomlilo wequbula. Nakubona abamaphephandaba kunabahleli abangafuni ukusebenzisa *imithetho yokubhala nobhalomagama lwesiZulu* becashe ngokuthi i-*In House Style Guide* yabo ithi akubhalwe ngendlela yabashicileli bephepha engashayi khona ebheke ehlathini elimnyama bhuqe. Inkani bayidaza ngokuthi bona basebhizinisini ngakho-ke abayigqiziqakala imithetho yokubhala nobhalomagama lwesiZulu. Lokhu kudala ukhuluka phakathi kolimi kube sengathithi kukhona ulimi olusetshenziswa kwezohwebo nalolo olusetshenziswa uma kuzikhulunyelwa nje. Lokhu

kuwukululaza nokufaka ulimi ehlathini. Ulimi lulodwa nje, noma ngabe lusebenza kwezohwebo, ekukhulumeni nakwezombusazwe. Masingacashi ngesithupha sihlukanise ulimi ngokomsebenzi kepha sibe silubulala ngamabomu. Asiluguqule ulimi ngendlela ezokwenelisa abanikazi nabasebenzisi balo. Kuyaziwa ukuthi ulimi lusesimeni sokuguquka ngenxa yemithelela yemifakela nezinye izilimi. Lokhu okokuluphoqoza ulimi ngamabomu ngoba uthi ukhanda olwakho lwezohwebo ungabonisanile nabanikazi nezinhlango ezengamele ulimi, kumele kusinjulwe nezingxabo zakho, ngoba kuhlehlisela emuva ulimi, nomsebenzi wezinhlango zolimi ezisemshikashikeni wokuluthuthukisa. Nikhumbule baphoqozi ngenkani bolimi ukuthi ulimi akulona *ifa likamdlwayini* kepha luyigugu lesizwe, ngakho-ke phezani le nto eniyenzayo. Ulimi njengomhlaba yinto yokufelwa. Onezindlebe bakithi akezwe. Nathi ake sifane nabakhulumi bezinye izilimi abakutshela kwezikabhoqo ukuthi ulimi lwabo alukhulunywa kanje. Uma bezwa kukhona ophoqoza ulimi, bathatha ucingo beshaye kuleyo ndawo, basho ukuthi kukhona okade ephoqoza ulimi. *UPanSALB* wasungula waphinda waqoka abantu abathile ukuba babe ngababheki bolimi. Lona kwabe kuwumqondo omuhle okungajabulisa ukuba ubonakale usebenza ngempela noma uxhaswe ngezimali. Noma kuqikelelwa ukuba kusetshenziswe isiZulu sangempela. Singeze sakubalekela ukuthi sikhona isimo esiphoqayo ukuba kusetshenziswe imifakela. Lokho kwenzeka uma lingekho igama eliyisiZulu sempela. Okungafuneki ukusukela igama eliwumfakela kepha libe likhona igama eliqondile ongalisebenzisa.

Imithombo Yolwazi

Doke, C.M. and B.W. Vilakazi. 1964. *Zulu-English Dictionary*. Johannesburg: Witwatersrand University Press.

Hlongwane, J.B. 1996. *Isilulu Solimi*. Johannesburg: Heinemann Publishers.

Mbatha, M.O. 2006. *Isichazamazwi SesiZulu*. Pietermaritzburg: New Dawn Publishers.

Amaphephandaba

Bayede

Isolezwe

Amagama Ayimifakela

16.0 Isingeniso

Amagama ayimifakela angamagama angewona awendabuko olimini lwesiZulu. Ayimifakela ngoba athekeliwe kwezinye izilimi ayesefakwa olimini lwethu lwesiZulu. Omunye angathi athekeliwe, abolekiwe, atshelekiwe; konke kusho amagama athathwe kwezinye izilimi, ikakhulukazi isiNgesi nesiBhunu. La magama, imvamisa yawo, abolekwa kulezi zilimi lapho kunokugudlana okuthile kwalezi zilimi emiphakathini nasempilweni eyejwayelekile.

Lokhu kugqama kakhulu uma sibheka indlela ulimi olukhulunywa ngayo yimiphakathi ehlala ezindaweni ezahlukene, okungaba yisemakhaya nasezindaweni ezisondelene namadolobha nasemadolobheni. Ngaphezu kwalezi zindawo ezibalulwayo, kukhona neminye imikhakha lapho ulimi lusebenza kakhulu khona njengasezikoleni, ezindaweni zokusebenza nasemithonjeni yezokwazisa.

16.1 Okwenzekayo ngamagama ayimifakela

Uma la magama ayimifakela esetshenziswa olimini lwesiZulu kwenzeka lokhu okulandelayo:

- **aguquka abe yingxeny ephelele yalolu limi**

Isibonelo: <i>goed wys</i>	amagaduveyisi
<i>nuwe jaar</i>	uncibijane
<i>damn lies</i>	ukudemelayisa
<i>nothing at all</i>	inebetholi

- **kuguquka imisindo ihambisane neyesiZulu**

Isibonelo: <i>bemp</i>	ihembe
<i>cheese</i>	ushizi

- **ukuhleleka kwamalunga**

Isibonelo: <i>canteen</i>	inkantini
<i>kantoor</i>	inkantolo

- **ukuhleleka kwezakhi**

Isibonelo: *jug* ujeke
 window iwindi

Kufanele siqaphele ukuthi amagama aqalisa ngomsindo u-“s” ayawusebenzisa ube yingxenye yesiqalo sesigaba sesikhombisa.

Isibonelo: *skool* isi-kole isikole
 straat isi-taladi isitaladi
 stable isi-tebele isitebele

Okunye okufanele sikuqaphele uma sithekela izenzo, sisebenzisa isakhi sesenzo esiyisijobelelo, **-a**.

Isibonelo: *phone* fona
 bake bhaka

- **Ezinye izenzo ziboleka isakhi sesiDashi u-*ischt* abe u -ishi esiZulwini.**

Isibonelo: *laai* layisha
 study tadisha
 pack pakisha

- **Ukuthatha ingxenye yegama elingxube engaba sekuqaleni noma sekugcineni.**

Isibonelo: *wheelbarrow* ibhala
 motorcar imoto
 cellular phone iselula

- **Amabizo aqala ngomankankane u-n no-m onguququ uyagwinyeka elungeni lokuqala legama elingumankankane.**

Isibonelo: *number* inamba
 engine injini
 market imakethe
 match (game) imeshi (umdlalo)

- **Amabizo okufika aqala ngomsindo **ph, th, kb** lapho okwenzeke khona ukunkankazisa ngaphambilini kanye namabizo aqalisa ngohlamvu luka **f, v, b** akhombisa ubuhlobo bukamankankane ongundebembili [**m**].**

Isibonelo: <i>company</i>	inkampani
<i>fever</i>	imfiva
<i>envelope</i>	imvilophi
<i>fork</i>	imfologo

16.2 Lapho kuvame ukutholakala khona amagama ayimifakela

- Emikhakheni ethize yokusebenza

Isibonelo: <i>nurse</i>	unesi
<i>teacher</i>	uthisha
<i>doctor</i>	udokotela
<i>messelaar</i>	umeselandi
<i>painter</i>	umapendane

- Ezitsheni nasezimpahleni zasendlini

Isibonelo: <i>plate</i>	ipuleti
<i>tafel</i>	itafula
<i>mes</i>	ummese

- Izihlahla, imifino nezithelo

Isibonelo: <i>gumtree</i>	ugamthilini
<i>guava</i>	ugwawa
<i>boontjies</i>	ubhontshisi
<i>spinach</i>	isipinashi

- Amakhemikhali nokusaluketshezi

Isibonelo: <i>thinners</i>	itinesi
<i>ink</i>	uyinki/u-inki

- Ukudla

Isibonelo: <i>sugar</i>	ushukela
<i>flour</i>	ufulawa
<i>bacon</i>	ubhekeni
<i>stamp</i>	isitambu

- Iziqukathi

Isibonelo: <i>basket</i>	ubhasikidi
---------------------------------	------------

<i>basin</i>	ubheseni
<i>dish</i>	indishi
<i>bucket</i>	ibhakede

- **Izifo**

Isibonelo: <i>malaria fever</i>	umalaleveva
<i>fever</i>	imfiva

- **Ezokuthutha**

Isibonelo: <i>lorry</i>	ilori
<i>van</i>	iveni
<i>bicycle</i>	ibhayisikili
<i>motor car</i>	imoto

- **Ezokuxhumana**

Isibonelo: <i>telegram</i>	ithelegramu
<i>post</i>	iposi
<i>telephone</i>	uthelefoni
<i>television</i>	ithelevishini

- **Ezezimboni**

Isibonelo: <i>machine</i>	umshini
<i>boiler</i>	ubhayela
<i>mine</i>	imayini
<i>gold</i>	igolide
<i>diamond</i>	idayimane

- **Ezolimo**

Isibonelo: <i>yoke</i>	ijoka
<i>tractor</i>	ugandaganda/itrekere
<i>trailor</i>	inqola/ithreyila

- **Ezokugqoka**

Isibonelo: <i>broek</i>	ibhulukwe
<i>vest</i>	ivesti
<i>shirt</i>	ishethi

• Ezemidlalo

Isibonelo: *tennis* ithenisi
 ball ibhola
 golf igalofu
 javeline ijavelini

• Ezenkolo

Isibonelo: *evangelist* **umvangeli**
 deacon **umdikhoni**
 priest **umphristi**
 collar ukhololo

• Ezokwakha

Isibonelo: *steen* isitini
 window iwindi
 pole ipali
 sink usinki
 spyker isipikili

• Nazi ezinye izibonelo zamagama ayimifakela

<i>Bisector</i> ibhayisektha	<i>Jacket</i> ijakhethi
<i>Board</i> ibhodi	<i>Petticoat</i> ipitikoti
<i>Bobbin</i> ibhobhini	<i>Choir</i> ikhwaya
<i>Barometer</i> ibharometha	<i>Charge office</i> ishantshi
<i>Bail</i> ibheyili	<i>Zoo</i> izu
<i>Beret</i> iberethi>ibhereyi	<i>Tenor</i> itena
<i>Bay</i> ibheyi	<i>Baritone</i> ibharithoni
<i>Bar</i> ibha	<i>Bioscope</i> ibhayisikobho
<i>Cabaret</i> ikhabharethi	<i>Concert</i> ikhonsathi
<i>Cane</i> ikheyini	<i>Bass</i> ibhesi
<i>Chain</i> isheyini	<i>Boot</i> ibhuthi
<i>Calender</i> ikhalenda	<i>Catalogue</i> ikhathalogi
<i>Agenda</i> i-ajenda	<i>Ledger</i> ileja
<i>Journal</i> ijenali	<i>Linen</i> ilineni
	<i>Average</i> i-avereji

16.3 Inhlanganiselangwaqa emagameni ayimifakela

Ulimi lwesiZulu alunawo amagama anele, ngaleyo ndlela lube seluboleka kwezinye izilimi ukunezezela amagama. Ngenxa yokungabi khona kwamagama achaza izinto ebezingekho phambilini esiZulwini, lokhu kuphoqa ulimi ukuba luboleke kwezinye izilimi. Lokhu abanye bangakubona njengendlela yokululaza ulimi, kepha iqiniso elimsulwa ukuthi kuyalukhulisa ulimi. Kunokunezezeleka kwamagama amasha amaningi abekade engekho olimini. Njengoba sonke sazi ukuthi ulimi alumile ndawonye kepha luyathuthuka, le ndlela yokweboleka amagama isibangele ukuba kube khona uhlobo olungejwayelekile lwenhlanganisela yongwaqa kubhalomagama lwesiZulu. Lolu hlobo olusha aluhambisani nezingabunjalo lemisindo ejwayelekile olimini. Lokhu kuthuthuka kolimi, sekubangele ukuba kube nesidingo sokubukezwa kwemithetho yokubhala nobhalomagama lolimi lwesiZulu. Akugcinanga njena ekubukezeni kepha kubuye kwaba nesidingo sokuba le mithetho yemisindo emisha ifakwe olimini. Lokhu akuzukumukeleka kalula kubathandi bolimi oluyingcwenga, kodwa iqiniso elimsulwa ukuthi akukho ukujikela emuva kwendlu, kuzomele kugwinywe kushisa, zemukelwe futhi zijwayelwe lezi zinguquko zolimi. Lapha kuzogxilwa ekuchazweni kwemisindo emisha engondebembili **br; bhr; pr; pt; mpy**. Undebzinyo **ft**. Onsinini **dr; ndr; ns; nsh; st; sty; sk; sp; tr**. Ulwangeni **nsh**. Omalakeni **gl; gr; kl; kr; khr; ks; kth; ktr; kp** ukubala njena imisindo embalwa. Amaqoqo ongwaqa abasha ahlelwe ngezindawo lapho bephinyiswa khona ngale ndlela elandelayo:

16.3.1 Ukuchazwa kwenhlanganisela yabongwaqa: **br no bhr**

Ubhalomagama lwegama **ibhrashi** (*a brush*) obhalwenimagama lolimi lweSingisi. Elungeni lesibili kunokuhlanganiswa komsindo ongundebembili onezwana **bh** nonsinini ongumangqangqaza/onokuqhaqhazela onezwi **r** lokhu kwenza ukuba kugcine kunonkamisa ophansi nomlomo ukuyela emuva *a*. Umsindo **br** ungumsindo ongekho olimini lwesiZulu othathelwe kwezinye izilimi. Ukuze leli gama lithathwe njengalawo anongwaqa bobhalomagama lwesiZulu, kumelwe ubhalwe kanjena **ibhrashi**. Ngaleyo ndlela ube usulandela ukulandelana okuwungwaqa nonkamisa ngenkathi isimelinobumba simele unkamisa opezulu ovalekile osemuva [u]. Inhlanganisela yomsindo ongubhamu onezwana owundebembili **bh** nonsinini ongumangqangqaza/onokuqhaqhazela onezwi **r** ekubhalweni kwegama **ibhrukwe** kuyalulandela ubhalomagama lwesiZulu ngenxa yokuhlanganiswa kwezimpawu **b, h** ezimele umsindo ongundebembili onguputshu onezwana noma ukusetshenziswa kwesimelinobumba simele unkamisa ohlukanisa le misindo emibili iselokhu ingekho. Noma kunjalo, igama kumele libhalwe ngale ndlela **ibhulukwe**.

16.3.2 Ukuchazwa kwenhlanganisela yabongwaqa: **phr, kth**

Noma inhlanganisela yongwaqa ekubhalweni kwegama **iphrojekthi** kususelwa obhalwenimagama lolimi lweSingisi, ukuhlanganiswa komsindo ongenazwi onguputshu ongundebembili nomsindo ongunsinini ongumangqangqaza/onokuqhaqhazela onezwi ungamukelwa ekubhalweni kolimi lwesiZulu. Kanjalo nomsindo onguputshu

ongumalakeni uyalandelwa umpsheshethwa. Ukusetshenziswa kwesimelinobumba yikhona okunconywayo ngale ndlela: **iph'rojek'thi**, ukuvala isikhala sokweqiwa konkamisa.

16.3.3 Ukuchazwa kwenhlanganisela yabongwaqa: mpy

Inhlanganisela yemisindo **mpy** njengasegameni **ikhompyutha**; igama elithathelwe kwezinye izilimi elibolekiwe olimini lwesiZulu. Ngakho-ke, ukuze kuhlangebezwane nemigomo yalolu limi, ukusetshenziswa kwesimeleli-nobumba yikhona okunconywayo ngale ndlela: **ikhomp'yutha**, ukuvala isikhala sokweqiwa kukankamisa, [i].

Lokhu kuchazwa kwenhlanganisela yongwaqa abangondebembili izolandelwa ukuchazwa kwenhlanganisela yongwaqa abangondebezinyo.

16.3.4 Ukuchazwa kwenhlanganisela yabongwaqa: ft

Kuqapheleke ukuthi inhlanganisela undebezinyo ongumfuthwa ongenazwi f kanye nomsindo ongenazwi owuputshu ongunsinini t ekubhalweni kwegama, **isikhaftina** (*lunch box*) kuyigama elibolekwe kwezinye izilimi esiZulwini. Ukuze libhaleke kahle kuphakanyiswa ukuthi kusetshenziswe isimelinobumba ngale ndlela elandelayo: **isikhaftina**. Lokhu kungenxa yokuthi ongwaqa abenze inhlanganisela, bavela ezindaweni ezahlukene zokuphinyiswa kwemisindo. Kumele ukuba behlukaniswe ngonkamisa, [i], ukuze kuvumelane nesakhiwo esejwayelekile semisindo yolimi. Ukufakwa kwesimelinobumba kumele unkamisa oweqiwe.

16.3.5 Ukuchazwa kwenhlanganisela yabongwaqa: dr, ndr and ns

Kuqapheleke ukuthi inhlanganisela yongwaqa abangenhla njengoba betholakala embhalweni **idrobha** (*town*), **ubundrindrindri** (*madness*), **i-ambulense** (*ambulance*), **umshuwarense** (*insurance*) ukuthi le misindo iphinyiswa endaweni eyodwa efanayo okungonsinini. Lokhu kuhlanganiswa kongwaqa ababili kukhombisa ukwehluka ekuhlanganisweni kongwaqa ababili kuleso sakhiwo esejwayelekile solimi esiba ungwaqa nonkamisa. Kodwa-ke, ngenxa yokuthi laba ongwaqa baphinyiswa endaweni eyodwa okungunsinini, akudingekile ukuba kufakwe unkamisa phakathi kwabo. Lapha akufanele kusetshenziswe isimelinobumba njengasezibonelweni zemisindo ekhonjiswe ngenhla.

16.3.6 Ukuchazwa kwenhlanganisela yabongwaqa: rbh

Kunokuhlanganiswa kukansinini ongumangqangqaza/onokuqhaq hazela onezwi r, nomsindo onezwana owundebembili owuputshu **bh** egameni, **ikar**h**asi** (*whip*), lenziwe amagama aphinyiswa ezindaweni ezahlukene, okuwunsinini nondebembili, kuyanconywa ukusetshenziswa ukusetshenziswa kwesimelinobumba uma libhalwa ukuze umele unkamisa oweqiwe. Ngakho-ke leli gama lingabhalwa ngale ndlela elandelayo: **ikar'**h**asi**.

16.3.7 Ukuchazwa kwenhlanganisela yabongwaqa: st, sty, sk, sp

Inhlanganisela yomsindo s nomsindo t, eyongwaqa abaphinyiswa endaweni eyodwa, okuwunsinini. Noma ongwaqa bobabili bephinyiswa endaweni eyodwa, omunye

ungumfuthwa kuthi omunye abe ubhamu. Ngenxa yalo mehluko kunconywa ukuba kufakwe ukamisa i phakathi kwale misindo uma kubhalwa igama kunconywa ukuba kube njengokubhalwa kwegama, **istishi** (*stitch*). Ngakho-ke kunconywa ukuba ubhalogama lwegama, **istishi**, liguqulwe libe **isitishi**.

Inhlanganisela yemisindo **sty**, ekubhalweni kwegama **ikhostyumi** (*costume*), kuphoqa ukuba kube nokufakwa kwesimelinobumba, ngenxa yokuthi inhlanganisela yakhiwe ngokuhlanganiswa kwemisindo ephinyiswa ezindaweni ezehlukene, okungunsinini nolwangeneni. Ngakho-ke, ukuze ufananise leli temu elibolekiwe nomsindo ojwayelekile wesiZulu onohlelo lwamalunga anongwaqa nonkamisa, igama kumele libhalwe kanje: **ikhos'tyumi**. Uma libhalwe laphela, kumele libhalwe libe: **ikhosityumi**.

Esimeni senhlanganisela yomsindo **s** nomsindo **k** ekubhalweni kwegama, **ikhaskethi** (*casket*); ukusetshenziswa kwesimelinobumba kuyanconywa ngenxa yokuthi le nhlanganisela nayo inenhlanganisela yemisindo ephinyiswa ezindaweni ezahlukene, okungunsinini nomalakeni. Ngakho-ke, leli gama kumele libhalwe lithiwe: **ikhaskethi**, ukukhombisa ukamisa oweqiwe [i] obuzoba ngokwejwayelekile phakathi kwalaba ongwaqa olimini lwesiZulu.

Inhlanganisela yomsindo **s** nomsindo **p** itholakala ekubhalweni kwamagama, **ispinashi** (*spinach*) nelithi **ispele** (*spare*). Nalapha futhi kuyanconywa ukusetshenziswa kwesimelinobumba, ngoba nale nhlanganisela inemisindo ephinyiswa ezindaweni ezehlukene okungunsinini nondebembili. La magama kumele abhalwe abe, **is'pinashi** nelithi **is'pele** okukhombisa onkamisa abeqiwe. Ukamisa [i] kumele ngabe ugaxwe phakathi kongwaqa ababili kanjena: **ispinashi**, **isipele**, ukukhombisa indlela ejwayelekile yokwakheka kwemisindo yesiZulu.

16.3.8 Ukuchazwa kwenhlanganisela yabongwaqa: **tr**

Inhlanganisela yomsindo **t** nomsindo **r**, ekubhalweni kwegama [**istrɑ̃di**] (*strad*) kunconywa ukuthi kube isona sodwa isipelingi somsindo **r**, ongatholakali ohlelweni lwemisindo yesiZulu. Kweminye imithombo yolwazi, abanye ababhali babhala leli gama bethi, **isitaladi**.

16.3.9 Ukuchazwa kwenhlanganisela yabongwaqa: **zh**

Noma inhlanganisela engenhla ibukeka yakhiwe imisindo emibili ecacile, njengasekubhalweni kwegama, **ithelevizhini** (*television*), le nhlanganisela iqukethe umsindo owodwa, ochazwa kuthiwe unsininilwangeneni ongumfuthwa onezwi, **zh**. Lo msindo ubolekwe kwezinye izilimi futhi musha olimini lwesiZulu. Umsindo ohambisana nale nhlanganisela entsha ekubhalweni kolimi lwesiZulu yilona ochazwa kuthiwe unsininilwangeneni ongumfuthwa ongenazwi, **sh**, njengoba utholakala ekubhalweni kwamagama ayisiZulu sempela afana nathi, **shesha** (be quick), **ishobolo** (bad luck). Kunconywa ukuthi isipelingi saleli gama kumele lemukelwe njengoba litholakala kulo mbhalo ochazwayo.

16.3.10 Ukuchazwa kwenhlanganisela yabongwaqa: nsh

Imisindo **n** nomsindo **sh** iyimisindo ephinyiswa ezindaweni ezahlukene. Ukuhlanganiswa kwale misindo emibili yenze umsindo owodwa kuholela emthethweni wokuphongozisa ngomankankeni, kunokuba kuthathwe ngokuthi ukunkankaza okuphelele. Ngenxa yokuthi lo msindo musha olimini lwesiZulu, isipelingi sawo kufanele sihlale sikanje, ukukhombisa ukuthuthuka kwamagama amasha olimini.

Sekushiwo ukuthi ukuhlangana kwezilimi ezahlukene kungaholela ekuguqukeni okuthile ekubhalweni kwezilimi ezithintekayo.

16.3.11 Ukuchazwa kwenhlanganisela yabongwaqa: gl, ngl

Inhlanganisela yomsindo, **g** nomsindo **l**, akuhambisani nemigomo yobhalomagama lwesiZulu lapho ukubekwa ngokuncikana kongwaqa ababili abaphinyiswa ezindaweni ezahlukene kumele kugwenywe ngokugaxwa kukankamisa phakathi kwabo. Ukuze leli gama libhalwe ngendlela eliphinyiswa ngayo, ukusetshenziswa kwesimelinobumba kuyadingeka. Leli gama kumele libhalwe kuthiwe, **ig'las**i, noma abanye ababhali belibhala leli gama bethi, **igilasi**. Ubhalogama lokugcina yilona elinconywayo ngoba lilandela imigomo yokubhalwa kolimi lwesiZulu. Inhlanganisela yomsindo, **n**, **g**, **l**, ekubhalweni kwegama: **iNgilandi**. Unkamisa [i] kumele ngabe ugaxwe phakathi kongwaqa ababili kanjena: **iNgilandi**, ukukhombisa indlela ejwayelekile yokwakheka kwemisindo yesiZulu.

16.3.12 Ukuchazwa kwenhlanganisela yabongwaqa: gr

Inhlanganisela yomsindo **g** nomsindo **r**. Ekubhalweni kwegama, **igrama** (*grammar*), kuhlanganiswe imisindo ephinyiswa ezindaweni ezahlukene, okungumalakeni nonsinini. Ngakho-ke kunconywa ukuthi kugaxwe isimelelinobumba phakathi kwayo ukuvala isikhala sokweqiwa kukankamisa [i]. Leli gama kumele ngabe libhalwa kanjena: **ig'rama**.

16.3.13 Ukuchazwa kwenhlanganisela yabongwaqa: kl

Inhlanganisela yomsindo **k** nomsindo **l** ekubhalweni kwegama, **ikloko** (*clock*) kujwayelekile ekubhalweni kolimi lwesiZulu, noma kungahambisani nemigomo yemibhalo yalolu limi lwesiZulu. Isibonelo, ekubhalweni kwalolu limi, kukhona nala magama alandelayo: **iklasi** (*class*), **iklabhu** (*club*), **iklimati** (*climate*), njl. Noma ubhalomagama lolimi lwesiZulu lungayigququzeli inhlanganisela yongwaqa abaphinyiswa ezindaweni ezahlukene, kunconywa ukuba kufakwe isimelinobumba ngale ndlela elandelayo: **ik'loko**. Lokhu kuvala isikhala sokweqiwa kukankamisa [i] phakathi kwalabo ngwaqa ababili. Ukuze leli gama lithathwe njengagama elibhalwe ngokuqondile, kumele libhalwe kuthiwe: **ikiloko**.

16.3.14 Ukuchazwa kwenhlanganisela yabongwaqa: khr

Inhlanganisela yomsindo **kh** nomsindo **r** ekubhalweni kwegama elithi **ikhrashi** (*crushed maize*), lakhiwe yimisindo ephinyiswa ezindaweni ezehlukene, okungumalakeni nonsinini. Ukuze lokhu kulandele uhlelo olujwayelekile lwemisindo yesiZulu, unkamisa [i] kumele afakwe phakathi kwalaba ongwaqa. Kunconywa ukuba kugaxwe

isimelinobumba phakathi kwale misindo, ukuvala isikhala sokweqiwa kukankamisa. Ngakho-ke, leli gama kumele libhalwe kuthiwe, **ikhirashi**.

16.3.15 Ukuchazwa kwenhlanganisela yabongwaqa: ks

Inhlanganisela yomsindo, **k** kanye nomsindo, **s** ekubhalweni kwegama elithi, **iteksi** (*taxi*), kuphoqa ukusebenziswa kwesimelinobumba kanjena: **itek'si**. Isimelinobumba simela unkamisa oweqiwe [**i**] okumele ngabe ufakwe phakathi kwalaba ongwaqa bobabili abaphinyiswa ezindaweni ezahlukene.

16.3.16 Ukuchazwa kwenhlanganisela yabongwaqa: kth

Inhlanganisela yomsindo **k** kanye nomsindo **th**, njengoba ubonakala embhalweni wegama, **iprojekthi** (*project*). Kuhlanguaniswe imisindo ephinyiswa ezindaweni ezehlukene, okungumalakeni nonsinini. Ukufakwa kwesimelinobumba kuyanconywa, ukuze igama libhalwe ngokulungile libe, **iprojek'thi**. Ukubhalwa kwale nhlanganisela ngaphandle kokusetshenziswa kwesimelinobumba akugququzelwa. Njengoba kusemqoka ukuthi lolu limi lubhalwe ngendlela yokulandelana kongwaqa abasemalungeni lube ngungwaqa nonkamisa lapho okukwazi ukwenzeka khona.

16.3.17 Ukuchazwa kwenhlanganisela yabongwaqa: ktr

Inhlanganisela yomsindo **k** nomsindo **t** kanye nomsindo **r** kube nomphumelela wenhlanganisela yeqoqo lemisindo ephinyiswa ezindaweni ezehlukene. Ngenkathi umsindo **k** ungowendawo enye eshadini, inhlanganisela **tr** ingeyendawo enye eshadini. Ukufakwa kwesimelinobumba yikhona okunconywayo lapho okubonakala khona ukuthi akekho unkamisa [**i**]. EsiZulwini, ukubekwa kongwaqa ababili bancikane abaphinyiswa ezindaweni ezehlukene kudinga ukufakwa kukankamisa. Ngakho-ke, kunconywa ukuthi leli gama libhalwe kanje: **ifek'tri**. Njengoba sekushiwo, inhlanganisela yomsindo **t** nomsindo **r** ayidingi ukufakwa kwesimelinobumba, ngoba lena imisindo ephinyiswa endaweni efanayo.

16.3.18 Ukuchazwa kwenhlanganisela yabongwaqa: kp

Inhlanganisela yomsindo **k** kanye nomsindo **p**, njengoba ubonakala ekubhalweni kwegama elithi, **eBrakpani** (*name of a town*) kudinga ukufakwa kwesimelinobumba. Ngakho-ke, leli gama kumele libhalwe kuthiwe, **iBrak'pani**. Lesi sincomo sisukela ephuzwini lokuthi le misindo ehlanganisiwe iphinyiswa ezindaweni ezahlukene, okuphoqa ukuba kusetshenziswe unkamisa [**i**]. Ukufakwa kwesimelinobumba kumela ukungabi khona kukankamisa.

16.3.19 Ukuchazwa kwenhlanganisela yabongwaqa abanobhamu: pl, pr, pt, phl, phr, phth, mpl, mpr, mpy, bhl, bhr, mbw, mbr, tl, tr, tw, thl, thr, thr, thw, ntl, ntr, ntw, dr, dw, dy, ndlw, ndr, ndw, kl, kr, ks, kth, kthr, ktr, kp, kw, khn, khth, khr, khw, nkl, nkr, nk, gw, gyl, gry, gw, ngl, ngr, ngw

- **Obhamu Abangondebembili**

Inhlanganisela kabhamu/umadubula ongundebembili ongenazwi onguputshu ohamba nonsinininhlangothi: **pl** njengoba ubonakala ekubhalweni kwegama elithi **iplani**; ubhamu/umadubula ongundebembili ongenazwi onokuqhaqhazela **pr** egameni **isipringi**; ubhamu/umadubula ongundebembili ongenazwi ohamba nonsinini **pt** egameni **ukapteni**; ubhamu/umadubula ongundebembili ongenazwi ongumpheshethwa ohamba nonsinini **phl** egameni **iphlathinamu**; ubhamu/umadubula ongundebembili ongenazwi ongumpheshethwa onokuqhaqhazela **phr** egameni **isiphrofetho**, **uphromotha**; ubhamu/umadubula ongundebembili nongunsinini ongenazwi ongumpheshethwa **pth** egameni **adaphtha**; ubhamu/umadubula ongundebembili ongenazwi ohamba nonsinininhlangothi **mpl** egameni **implikheshini**; ubhamu/umadubula ongundebembili ongenazwi onokuqhaqhazela **mpr** egameni **ukukhompromayza**; ubhamu/umadubula ongundebembili ongenazwi onolwangenzi ongingankamisa **mpy** egameni **ikhompyutha**; ubhamu/umadubula ongundebembili onezwana ohamba nonsinininhlangothi **bhl** egameni **ibhleyza**; ubhamu/umadubula ongundebembili onezwana onokuqhaqhazela **bhr** egameni **ibhrukwe**; ubhamu/umadubula ongundebembili onezwi ohamba nomankankeni nosingankamisa owundebembili **mbw** egameni **ohambweni**; ubhamu/umadubula ongundebembili onezwi ohamba nomankankeni onokuqhaqhazela **mbr** egameni **imbroksheshini**.

- **Obhamu Abangonsinini**

Inhlanganisela kabhamu/umadubula ongunsinininhlangothi ongenazwi **tl** egameni **isitlobho**; ubhamu/umadubula ongunsinini ongenazwi onokuqhaqhazela **tr** egameni **isitradi**; ubhamu/umadubula ongunsinini ohamba nosingankamisa ongundebembili **tw** egameni **utwa**; ubhamu/umadubula ongunsinininhlangothi ongumpheshethwa **thl** egameni **ithlamu**; ubhamu/umadubula ongunsinini ongumpheshethwa ongenazwi ongumazinyweni onokuqhaqhazela **thr** egameni **ithridi (three-D, 3-D)**; ubhamu/umadubula ongunsinini ongumpheshethwa onokuqhaqhazela **thr** egameni **ithranki**, **ilithrisha**; ubhamu/umadubula ongunsinini ongumpheshethwa ohamba nosingankamisa owundebembili **thw** egameni **isithwathwa**; ubhamu/umadubula ongunsini ongenazwi ohamba nomankankeni nosingankamisa ongundebembili **ntl** egameni **intlasipti**; ubhamu/umadubula ongunsinini ongenazwi onokuqhaqhazela **ntr** egameni **ntril**; ubhamu/umadubula ongunsinini ongenazwi ohamba nosingankamisa ongundebembili **ntw** egameni **intwala**; ubhamu/umadubula ongunsinini ongubhamu onezwana onokuqhaqhazela **dr** egameni **idramu**; ubhamu/umadubula ongunsinini onezwana ohamba nosingankamisa ongundebembili **dw** egameni **idwala**; ubhamu/umadubula ongunsinini onezwana ohamba nosingankamisa ongulwangenzi **dy** egameni **iredyo**; ubhamu/umadubula ongunsinininhlangothi onezwi ohamba nosingankamisa ongundebembili **ndlw** egameni **indlwandlwa**; ubhamu/umadubula ongunsinini onezwi

ohamba nomankankeni onokuqhaqhazela **ndr** egameni **ubundrindrindri**; ubhamu/umadubula ongunsinini onezwi ohamba nosingankamisa ongundebembili **ndw** egameni **izindwani**.

- **Obhamu Abangomalakeni**

Inhlanganisela kabhamu/umadubula ongumalakeni ongenazwi onguputshu ohamba nonsinininhlangothi **kl** egameni **iklasi**; ubhamu/umadubula ongumalakeni ongenazwi onguputshu onokuqhaqhazela **kr** egameni **ukrikriki**; ubhamu/umadubula ongumalakeni ohamba nonsinini ongumfuthwa ongenazwi **ks** egameni **eseksini, estoksini**; ubhamu/umadubula ongumalakeni ohamba nonsinini ongumpheshethwa **kth** egameni **iphrojekthi**; ubhamu/umadubula ongumalakeni ononsinini ongumpheshethwa ohamba novevezela ongunsinini onezwi **kthr** egameni **ifekthri**; ubhamu/umadubula ongumalakeni ononsinini ohamba novevezela owenziwe waba nezwi **ktr** egameni **ispektroskopu**; ubhamu/umadubula ongumalakeni nondebembili ongenazw **kp** egameni **eBrakpani**; ubhamu/umadubula ongumalakeni ohamba nosingankamisa ongundebembili **kw** egameni **ikwaya**; ubhamu/umadubula ongumalakeni ongumpheshethwa ongenazwi ohamba nomankankeni ongunsinini onezwi **khn** egameni **ithekhnoloji**; ubhamu/umadubula ongumalakeni ongumpheshethwa ongenazwi ohamba nonsinini ongumpheshethwa **khth** egameni **ibhakhtheriya**; ubhamu/umadubula ongumalakeni ongumpheshethwa ongenazwi onokuqhaqhazela **khr** egameni **ukhrimu**; ubhamu/umadubula ongumalakeni ongumpheshethwa ohamba nosingankamisa ongundebembili **khw** egameni **ikhwani**; ubhamu/umadubula ongumalakeni onguputshu ohamba nomankankeni nonsinininhlangothi **nkl** egameni **inklasivasi**; ubhamu/umadubula ongumalakeni ongenazwi onokuqhaqhazela **nkr** egameni **inkrayitheka**; **nkw** ubhamu/umadubula ongumalakeni ongenazwi ohamba nosingankamisa ongundebembili **nkw** egameni **inkwazi**; ubhamu/umadubula ongumalakeni onezwana ohamba nondebembili onezwana **gbh** egameni **iragbhi**; ubhamu/umadubula ongumalakeni onezwana ohamba nonsinininhlangothi **gl** egameni **iglasi**; ubhamu/umadubula ongumalakeni onezwana onokuqhaqhazela **gr** egameni **igrafu**; ubhamu/umadubula ongumalakeni onezwana onokuqhaqhazela **gry** egameni **igryevi, igryeytha**; ubhamu/umadubula ongumalakeni onezwana nosingankamisa ongundebembili **gw** egameni **igwalagwala**; ubhamu/umadubula ongumalakeni onezwi ohamba nomankankeni nonsinininhlangothi **ngl** egameni **iNglandi**; ubhamu/umadubula ongumalakeni onezwi ohamba nomankankeni onokuqhaqhazela **ngr** egameni **ingridi**; ubhamu/umadubula ongumalakeni onezwi ohamba nomankankeni nosingankamisa ongundebembili **ngw** egameni **ingwababane, ilingwistiksi**.

16.3.20 Ukuchazwa kwenhlanganisela yabongwaqa abanomfuthwa: **fl, fr, ft, fy, vl, vr, vy, sk, sp, st, sty, sw, zw, hlw, dlw, shw, shy, hw, hhw**

- **Omfuthwa Abangondebezinyo**

Inhlanganisela yomfuthwa ongundebezinyo ongenazwi ohamba nonsinininhlangothi **fl** egameni iflegi; umfuthwa ongundebezinyo ongenazwi onokuqhaqhazela **fr** egameni **ifriji**; umfuthwa ongundebezinyo ongenazwi ohamba nonsinini **ft** egameni **isikhaftini**; umfuthwa ongundebezinyo ongenazwi ohamba nosingankamisa ongulwangeneni **fy** egameni **ifyuzi**; vl umfuthwa ongundebezinyo ongenazwi ohamba nonsinininhlangothi **vl** egameni **vlastaha**; umfuthwa ongundebezinyo onezwi onokuqhaqhazela **vr** egameni **avreji**; umfuthwa ongundebezinyo ohamba nosondelela ongulwangeneni ongingankamisa ongenazwi **vy** egameni **inthavyu, ivyu**.

- **Omfuthwa Abangonsinini**

Inhlanganisela yomfuthwa ongunsinini ongenazwi ohamba nomalakeni ongubhamuputshu **sk** egameni **ikhaskethi**; umfuthwa ongunsinini ongenazwi ohamba nondebembili ongubhamuputshu **sp** egameni **ispinashi**; umfuthwa ongunsinini ongenazwi ohamba nonsinini ongenazwi ongubhamuputshu **st** egameni **istayela**; umfuthwa ongunsinini ongenazwi ohamba nolwangeneni ongingankamisa: **sty** egameni **ikhostyumi**; umfuthwa ongunsinini ongenazwi ohamba nosingankamisa ongundebebembili **sw** egameni **uswazi**; umfuthwa ongunsinini onezwi ohamba nosingankamisa ongundebebembili **zw** egameni **uzwathi**.

- **Omfuthwa Abangonsinininhlangothi**

Inhlanganisela yomfuthwa ongunsinininhlangothi ongenazwi ohamba nosingankamisa ongundebebembili **hlw** egameni **isihlwathi, isihlwazi**; umfuthwa ongunsinininhlangothi onezwi ohamba nosingankamisa ongundebebembili **dlw** egameni **isidlwadlwa**.

- **Umfuthwa Ongunsinilwangeneni**

Inhlanganisela yomfuthwa ongunsinilwangeneni ongenazwi ohamba nosingankamisa ongundebebembili **shw** egameni **ishwa**; umfuthwa ongunsinilwangeneni ongenazwi ohamba nosondelela ongingankamisa ongulwangeneni **shy** egameni **ukheshya**.

- **Omfuthwa Abangomphinjani**

Inhlanganisela yomfuthwa ongumphinjani ongenazwi ohamba nosingankamisa ongundebebembili **hw** egameni **ihwanqa; hhw** umfuthwa ongumphinjani onezwi ohamba nosingankamisa ongundebebembili **hhw** egameni **ihwabayi**.

16.3.21 Ukuchazwa kwenhlanganisela yabongwaqa abangomfuthwambhanqwa:
mfl, mfr, tsw, nsw, nzw, nhlw, ndlw, tshw, ntshw, jw, njw, klw

- **Omfuthwambhanqwa Abangondebezinyo**

Inhlanganisela yomfuthwambhanqwa ongundebezinyo ongenazwi ohamba nonsinininhlangothi **mfl** egameni **imflayimashini**, **imflomu**; **mfr** [mɣɔfɾ] umfuthwambhanqwa ongundebezinyo ongenazwi onokuqhaq hazela **mfr** egameni **imfriji**.

- **Omfuthwambhanqwa Abangonsinini**

Inhlanganisela yomfuthwambhanqwa ongunsinini ongenazwi ohamba nosingankamisa ongundebembali **tsw** egameni **itswayi**; umfuthwambhanqwa ongunsinini ongenazwi ohamba nomankankeni nosingankamisa ongundebembali **nsw** egameni **inswebu**; **nzw** umfuthwambhanqwa ongunsinini onezwi ohamba nomankankeni nosingankamisa ongundebembali **nzw** egameni **inzwabethi**.

- **Omfuthwambhanqwa Abangonsinininhlangothi**

Inhlanganisela yomfuthwambhanqwa ongunsinininhlangothi ongenazwi onguputshu ohamba nomankankeni nosingankamisa ongundebembali **nhlw** egameni **inhlwabusi**; **ndlw** umfuthwambhanqwa ongunsinininhlangothi onezwi ohamba nomankankeni nosingankamisa ongundebembali **ndlw** egameni **indlwana**, **indlwandlwa**.

- **Omfuthwambhanqwa Abangolwangeni**

Inhlanganisela yomfuthwambhanqwa ongulwangeni ongenazwi onguputshu ohamba nosingankamisa ongundebembali **tshw** egameni **utshwala**; umfuthwambhanqwa ongulwangeni ongenazwi ohamba nomankankeni nosingankamisa ongundebembali **ntshw** egameni **intshwaqa**; umfuthwambhanqwa ongulwangeni ohamba nosingankamisa ongundebembali **jw** egameni **isijwana**; umfuthwambhanqwa ongulwangeni onezwi ohamba nomankankeni nosingankamisa ongundebembali **njw** egameni **isithenjwa**, **injwayelo**.

- **Omfuthwambhanqwa Abangomalakeni**

Inhlanganisela yomfuthwambhanqwa ongumalakeni ongenazwi ohamba nosingankamisa ongundebembali **klw** egameni **iklwa**.

16.3.22 Ukuchazwa kwenhlanganisela yabongwaqa abangomankankeni

- **Omankankeni Abangondebembali**

Inhlanganisela kamankankeni ongundebembali ononkamisa ofihlekile **mw** egameni **uMweli**; umankankeni ongundebembali ononkamisa ofihlekile ohamba nobhamu

ongunsinini onezwana **md** egameni **uMduduzi**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nobhamu ongunsinini onezwana nosingankamisa ongundebembili **mdw** egameni **umdwayidwa**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nomfuthwa ongunsinininhlangothi onezwi **mdl** egameni **umdlume, umdlambila**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nomfuthwa ongunsinininhlangothi onezwi nosingankamisa ongundebembili **mdlw** egameni **umdlwane**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nomfuthwa ongumphinjeni ongenazwi **mh** egameni **umholo**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nomfuthwa ongumphinjeni ongenazwi nosingankamisa ongundebembili **mhw** egameni **umhwebi**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nomfuthwa ongunsinininhlangothi ongenazwi **mhl** egameni **umhlosinga**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nomfuthwa ongunsinininhlangothi ongenazwi nosingankamisa ongundebembili **mhlw** egameni **umhlwazimamba**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nobhamu ongumalakeni ongenazwi **mk** egameni **uMkokstadi**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nobhamu ongumalakeni ongenazwi nosingankamisa ongundebembili **mkw** egameni **uMkwetu**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nobhamu ongumalakeni ongumpheshethwa ongenazwi nosingankamisa ongundebembili **mkhw** egameni **umkhwekazi**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nosondelela ongunsinininhlangothi onezwi **ml** egameni umlingani, **uzamlandela**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nosondelela ongunsinininhlangothi onezwi nosingankamisa ongundebembili **mlw** egameni **umlwayizi**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nomankankeni ongunsinini onezwi **mn** egameni **umnoyi**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nomankankeni ongunsinini onezwi nosingankamisa ongundebembili **mnw** egameni **umnwana, umnwazi**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nobhamu ongunsinini onezwi ohamba nomankankeni **mnw** egameni **unomndindi**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nobhamu ongunsinini onezwi ohamba nomankankeni: nosingankamisa ongundebembili **mndw** egameni **umndwalane, umndwazi**; umankankeni ongundebembili ohamba novevezela ongunsinini onezwi **mr** egameni **umrepha**; umankankeni ongundebembili onovevezela ongunsinini onezwi nosingankamisa ongundebembili **mrw** egameni **umRwanda**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nomfuthwa ongunsinini ongenazwi **ms** egameni **umsululu**; msw umankankeni ongundebembili ononkamisa ofihlekile ohamba nomfuthwa ongunsinini ongenazwi nosingankamisa ongundebembili **msw** egameni **umswazi**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nomfuthwa ongunsininilwangeneni ongenazwi **msh** egameni **umshayo**; mshw umankankeni ongundebembili ononkamisa ofihlekile ohamba nomfuthwa ongunsininilwangeneni ongenazwi nosingankamisa ongundebembili **mshw** egameni **umshwashwadi**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nobhamu ongunsinini ongenazwi onguputshu **mt** egameni **amtoti**; umankankeni ongundebembili ononkamisa ofihlekile ohamba nobhamu

ongunsinini ongenazwi onguputshu nosingankamisa ongundebembali **mtw** egameni **umtwetwi**; umankankeni ongundebembali ononkamisa ofihlekile ohamba nobhamu ongunsinini ongenazwi ongumpheshethwa **mth** egameni **uzamthilili**; umankankeni ongundebembali ononkamisa ofihlekile ohamba nobhamu ongunsinini ongenazwi ongumpheshethwa nosingankamisa ongundebembali **mthw** egameni **umthwalo**; umankankeni ongundebembali ononkamisa ofihlekile ohamba nomfuthwambhanqwa ongulwangeni ongenazwi onguputshu **mtsh** egameni **umtsholwana**; umankankeni ongundebembali ononkamisa ofihlekile ohamba nomfuthwambhanqwa ongulwangeni ongenazwi onguputshu nosingankamisa ongundebembali **mtshw** egameni **umtshwama**; umankankeni ongundebembali ononkamisa ofihlekile ohamba nomfuthwa ongunsinini onezwi **mv** egameni **umveleli**, **umvalelo**; umankankeni ongundebembali ononkamisa ofihlekile ohamba nomfuthwa ongunsinini onezwi nosingankamisa ongundebembali **mvw** egameni **umvwawwanyo**; umankankeni ongundebembali ononkamisa ofihlekile ohamba nomfuthwa ongundebezinyo ongenazwi nonsinininhlangothi **mvl** egameni **umvleyi**; umankankeni ongundebembali ononkamisa ofihlekile ohamba nomfuthwa ongundebezinyo onezwi nokuqhaqhazela **mvr** egameni **umvruvayi**; mw umankankeni ongundebembali ononkamisa ofihlekile ohamba nosondelela ongundebembali/ ongundebemalakeni ongusingankamisa ongenazwi **mw** egameni **uMwelase**; umankankeni ongundebembali ononkamisa ofihlekile ohamba nomfuthwa ongunsinini onezwi **mz** egameni **umzilazembe**; umankankeni ongundebembali ononkamisa ofihlekile ohamba nomfuthwa ongunsinini onezwi ohamba nosingankamisa ongundebembali **mzw** egameni **umzwayibana**.

- **Omarkankeni Abangonsinini**

Inhlanganisela kamankankeni ongunsinini onezwi ohamba nosingankamisa ondebembali **nw** egameni **unwabu**; umankankeni ongunsinini onezwi ohamba nomfuthwa ongundebezinyo nosondelela ongunsinininhlangothi onezwi **nfl** egameni **infleshini**; umankankeni ongunsinini onezwi ohamba nomfuthwa ongunsininilwangeni ongenazwi **nsh** egameni **inshuwareense**; nth umankankeni ongunsinini ohamba nobhamu ongunsinini ongumpheshethwa ongenazwi **nth** egameni **inthanethi**, **inthavyu**.

- **Umarkankeni Ongulwangeni**

Inhlanganisela kamankankeni ongulwangeni onezwi ohamba nosingankamisa ondebembali **nyw** egameni **isinywane**.

- **Omarkankeni abangondebembali Abangongwaqabathwa Abangomazinyweni**

Inhlanganisela kamankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni ongenazwi **mc** egameni **umculo**; umankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni ongenazwi nosingankamisa ongundebembali

mcw egameni **umcwaningi**; umankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni ongenazwi ongumpheshethwa **mch** egameni **umchanguzo**; umankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni ongumpheshethwa nosingankamisa ongundebembali **mchw** egameni **umchwayo**; umankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni ongenazwi **mnc** egameni **umncamo**; umankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni ongenazwi nosingankamisa ongundebembali **mncw** egameni **umncwenga**; umankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni onezwana **mgc** egameni **umgcagco**, **umgcogcoma**; umankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni onezwana nosingankamisa ongundebembali **mgcw** egameni **uMgcwayiza**; umankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni onezwi **mngc** egameni **umngcaza**; umankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni onezwi nosingankamisa ongundebembali **mngcw** egameni **umngcwabo**.

- **Omarkankeni abangondebembali Abangongwaqabathwa Abangolwangeni**

Inhlanganisela kamankankeni ongundebembali ohamba nongwaqabathwa ongulwangeni ongenazwi **mq** egameni **umqambi**; umankankeni ongundebembali ohamba nongwaqabathwa ongulwangeni ongenazwi nosingankamisa ongundebembali **mqw** egameni **umqwayiba**; umankankeni ongundebembali ohamba nongwaqabathwa ongulwangeni ongenazwi ongumpheshethwa **mqh** egameni **umqhele**; umankankeni ongundebembali ohamba nongwaqabathwa ongulwangeni ongumpheshethwa nosingankamisa ongundebembali **mqhw** egameni **umqhwandi**; umankankeni ongundebembali ohamba nongwaqabathwa ongulwangeni ongenazwi **mnq** egameni **umnqayi**; umankankeni ongundebembali ohamba nongwaqabathwa ongulwangeni ongenazwi nosingankamisa ongundebembali **mnqw** egameni **umnqwazi**; umankankeni ongundebembali ohamba nongwaqabathwa ongulwangeni onezwana **mgq** egameni **umgqigqo**, **umgqomo**; umankankeni ongundebembali ohamba nongwaqabathwa ongulwangeni onezwana nosingankamisa ongundebembali **mgqw** egameni **umgqwabagqwaba**; umankankeni ongundebembali ohamba nongwaqabathwa ongulwangeni onezwi **mngq** egameni **amamngqamngqeshe**; mngqw umankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni onezwi nosingankamisa ongundebembali **mngqw** egameni **umngqwashi**.

- **Omarkankeni abangondebembali Abangongwaqabathwa Abangonsininhlangothi**

Inhlanganisela kamankankeni ongundebembali ohamba nongwaqabathwa ongunsininhlangothi ongenazwi **mx** egameni **umxoxi**; umankankeni ongundebembali ohamba nongwaqabathwa ongunsininhlangothi ongenazwi nosingankamisa

ongundebembali **mxw** egameni **umxwayisi**; umankankeni ongundebembali ohamba nongwaqabathwa ongunsinininhlangothi ongenazwi ongumpheshethwa **mxh** egameni **umxhasi**; umankankeni ongundebembali ohamba nongwaqabathwa ongunsinininhlangothi ongumpheshethwa nosingankamisa ongundebembali **mxhw** egameni **umxhwele**; umankankeni ongundebembali ohamba nongwaqabathwa ongunsinininhlangothi ongenazwi **mnx** egameni **umnxenxi**; umankankeni ongundebembali ohamba nongwaqabathwa ongunsinininhlangothi ongenazwi nosingankamisa ongundebembali **mnxw** egameni **umnxwazibe**; umankankeni ongundebembali ohamba nongwaqabathwa ongunsinininhlangothi onezwana **ngx** egameni **umngxusha**; umankankeni ongundebembali ohamba nongwaqabathwa ongunsinininhlangothi onezwana nosingankamisa ongundebembali **ngxw** egameni **umngxwaleli**; umankankeni ongundebembali ohamba nongwaqabathwa ongunsinininhlangothi onezwi **mngx** egameni **umngxolombisi**; umankankeni ongundebembali ohamba nongwaqabathwa ongumazinyweni onezwi nosingankamisa ongundebembali **mngxw** egameni **umngxwembe**.

16.3.23 Ukuchazwa kwenhlanganisela yabongwaqa abangosondelela

- Osondelela Abangonsinininhlangothi

Inhlanganisela kasondelela ongunsinininhlangothi onezwi ohamba nosingankamisa ongundebembali lw egameni **umlwayizi**

- Osondelela Abangolwangeni Abangosingankamisa

Inhlanganisela yk kasondelela ohamba nomalakeni ongenazwi yk egameni **isitrayki**.

16.4 Isiphetho

Kulesi sahluko sibonile ukuthi amagama ayimifakela abolekwe kwezinye izilimi, ikakhulukazi isiNgisi nesiBhunu aguquka abe yingxenywe ephelele yolimi lwesiZulu ngokuthatha isakhiwo solimi asuke eyiswa kulo. Lubalulekile uhlelo lolimi lwesiZulu, ikakhulukazi izakhi ezifana neziqalo, iziphongozo imigaxo, iziqu, imisuka, nezijobelelo ukuguqula amagama. Lokhu kubolekwa kwamagama ayimifakela kugqama kakhulu uma sibheka indlela ulimi olukhulunywa ngayo yimiphakathi ehlala ezindaweni ezahlukeni, okungaba yisemakhaya nasezindaweni ezisondelene namadolobha nasemadolobheni. Ngaphezu kwalezi zindawo ezibalulwayo, kukhona neminye imikhakha lapho ulimi lusebenza kakhulu khona njengasezikoleni, ezindaweni zokusebenza nasemithonjeni yezokwazisa.

Nakuba sazi ukuthi olimini lwesiZulu kohlale kukhona amagama okwebolekwa nayimifakela ngoba ebolekwe noma ethathelwe kwezinye izilimi kodwa kuhle ukuba sizikhathaze ngokuwakha noma ukuwaqamba. Nakhona ekuwaqambeni la magama

kumele silandele umthetho ozobe uchaza ngenjulamsuka yegama ngalinye. Lokho siyokwenza kuphela kulawo magama okubonakala eyinkinga. Kungakuhle ukuba siwayeke amagama awokwebolekwa kodwa sisebenzise la awesiZulu esiqondile. Lokho kuzokhuthaza ukusetshenziswa kwawo la magama nokuthuthukiswa kokusetshenziswa kwamagama esiZulu esiqondile. Kuthi lawo okutholakala ebhalwa ngendlela abizeka ngayo olimini lwesiBhunu noma lwesiNgisi abhalwe kanjalo nangendlela abhaleka ngayo olimini lwesiZulu.

Lapha kuqondiswe ekutheni makugwenywe futhi kungakhuthazwa ukuboleka okungenasidingo ebe ekhona amagama asho leyo nto olimini.

sibonelo: *Clinic* umtholampilo (hhayi ikilini)
Soup umhluzi (isobho*)

Amagama ayimifakela abalulekile nasemlandweni wokubhalwa nobhalomagama lwesiZulu eBhayibhelini. Lokhu sikusho ngoba amagama aminingi atholakala eBhayibhelini ayimifakela ethathelwe olimini lwesiGriki, lwamaJuda kanye nesi-Arabhikhi, njengoba sizobona kulesi sahluko esilandelayo esimayelana neBhayibheli.

Imithombo Yolwazi

- Al-Azzam, B., M. Al-Quran, M. Obeidat and A. Kharabsheh. A. 2008. 'Lexicalized Names and Nouns in Jordanian Arabic: A Sociolinguistic and Translational View'. *Journal of Literature, Language and Linguistics* 2 (1): 1–16.
- Bauer, L. 1988. *Introducing Linguistic Morphology*. Edinburgh: Edinburgh University Press.
- Canonici, N.N. 1995. *Zulu Grammatical Structure*. Durban: University of Natal.
- Madiba, M.R. 1994. 'A Linguistic Survey of Adoptives in Venda'. Unpublished M.A. dissertation. Pretoria: University of South Africa.
- Mahlangu, K.S. 2007. 'Adoption of Loanwords in isiNdebele'. Unpublished M.A. dissertation. Pretoria: University of Pretoria.
- Ngcobo, M. 2013. 'Loan Words Classification in IsiZulu: The Need for a Sociolinguistic Approach'. *Language matters: Studies in the Languages of Africa*, 44 (1), 21–38.
- PanSALB. 2008. *Imithetho Yokubhala Nobhalomagama LwesiZulu*. Pretoria: Arcadia.
- Sager, J.C. 1997. 'Term Formation'. In *Handbook of Terminology Management*. (Volume 1) S.E. Wright and Budin (eds.) 25–41. Amsterdam/Philadelphia: John Benjamins Publishing Company.
- Schnoebelen, T. 2005. 'The Shape of Things to Come: The Nominal Morphology of Zulu Loan Words'. http://Stanford.edu/~tylers/notes/papers/Zulu_loans_Schnoebelen.pdf. (accessed 2 November 2008.)

Umlando Wokubhalwa Nobhalomagama LwesiZulu EBhayibhelini

17.0 Isingeniso

IBhayibheli yincwadi efundwa isetshenziswe ikakhulukazi yilabo bantu abalandela inkolo yobuKhristu emhlabeni wonke. Nakuba ikhuluma ngoNkulunkulu nakho konke ukwenza kwakhe, yona qobo lwayo ayibhalwanga nguye naphezu kokuthi kukhona amazwi athi **yaphefumulwa Nguye (11Thim. 3:16-17)**. Siqonda ukuthi abalibhala babengenwe nguMoya kaNkulunkulu base bebhala konke okwakushiwo nokwakwenzeka. Ngaleso sikhathi uNkulunkulu wayezambula bukhoma kulabo ababeseduze naye, kungenjenganamuhla lapho ezambula khona eZwini lakhe nasemvelweni ngobubanzi.

Abalibhala abasebenzanga njengabantu ababhala amaminithi omhlangano kodwa yilowo nalowo wabhala njengalokhu **ugqozi** lumfikela. Le ncwadi yaziwa ngokuthi **iyisambulo** sikaNkulunkulu lapho eziveza khona ukuthi ungubani, bonke abantu bamqonde ngalokho okushiwo nguye. Ngenxa yalokho, iBhayibheli libuye laziwe ngokuthi **liyiLizwi** likaNkulunkulu (Igen. 1:3) kanti iNdodana yakhe uJesu Khristu ibuye yaziwe ngegama elithi **inguLizwi** (uJoh 1:1).

IBhayibheli liyincwadi eyakhiwe **yizingxenye ezimbili** ezaziwa ngokuthi yiThestamente Elidala neThestamente Elisha. IBhayibheli alibhalwanga ngolimi **lwesiZulu** ngoba lwalungakhulunywa, angiphathi-ke ukulubhala, ngesikhathi sokubhalwa kwalo. Ngesikhathi kulotshwa iThestamente Elidala noma lokuqala, kwakukhulunywa ulimi **lwesiHebheru** ngakho-ke, leli Thestamente **labhalwa ngalolu limi**.

Yilolu limi lwesiHebheru oluhunyushwayo ukuze iBhayibheli ledlulele kubantu abangalukhulumi neze lolu limi. **Umsebenzi wokuhumusha iBhayibheli awupheli ngoba abahumushi bezikhathi ezahlukeneyo basuke befunde baba ngongoti kulo lolu limi kanti nasesiZulwini basuke benokukhanyiseleka okungafani nokwalabo abahumusha ngaphambili, ikakhulukazi ngoba nalo ulimi lwesiZulu lolo babengalwazi.** Noma ulimi lungashintshi kodwa iqiniso ukuthi luyakhula ngezindlela ezehlukene.

IThestamente Elisha noma lesibili lona labhalwa ngolimi lwesiGriki olwalukhulunywa ngesikhathi elalotshwa ngaso. Yilolu limi lwesiGreki oluhunyushwayo bese kuvela iThestamente Elisha ngolimi lwesiZulu. Ngokomlando okhona (Masubelele, 2007: 51), ngaphambi kowe-1820 okwafika ngawo abamhlophe eKapa, isiZulu sasikhulunywa kodwa singekho esibhaliwe.

17.1 Isidingo nokuqala kokubhalwa kwesiZulu eNingizimu Afrika

Kungesikhathi kufika abamhlophe eNatali ngowe-1824, lapho kwavela khona isidingo sokuthi kubhalwe ulimi lwesiZulu. Abafundisizithunywa ababevela ngaphesheya kwezilwandle ikakhulukazi eMelika, baba nokushisekela ukushumayela iVangeli nakubantu abangamaZulu. Lokhu kwenza ukuba baphoqeke ukuthi bafundise amaZulu isiZulu esibhalwayo ukuze kuhunyushwe iBhayibheli ngalolu limi (Masubelele, 2007: 1).

Isidingo sokuhumusha iBhayibheli ngolimi lwesiZulu yiso esenza ukuba ulimi lwesiZulu luqale ukubhalwa phansi, okwaholela ekuvulekeni kweminyango yokuthi kubhalwe zonke izinhlobo zezincwadi ezisetshenziswayo kuze kube namuhla. Abafundisizithunywa, abadala ngeminyaka, yibo abaphenduka baba ngothisha bamaZulu, okwakungeyona into elula. IsiZulu sangaleso sikhathi sasinamaphutha amaningi (Masubelele, 2007: 72). Ngonyaka we-1837 sasingekho isiZulu esibhalwayo kanye nobhalomagama olusimeme.

Abafundisizithunywa be-*American Board Mission*, yibo abaqalisa ngonyaka we-1837 ukubhalwa kolimi lwesiZulu; nalapho bashicilela khona incwajana yokuqala eyabizwa ngokuthi “*Incuadi yokuqala yabafundayo*” (Masubelele, 2007: 2). Akulona nje kuphela ubhalomagama lwesiZulu olwathuthukayo ngale mizamo yabafundisizithunywa baseMelika kodwa ngisho namagama kanye namatemu esiZulu akhula.

Emuva kwalokho, ngowe-1848 kwabe sekuhunyushwa incwadi kaMathewu eyabizwa ngokuthi, “**Umatu**”, neyashicilelwa yi-*American Board Mission*. Ngawo owe-1848, amabizoqho esiGriki nawesiHebheru abhalwa ngesiZulu. Kuthe ngowe-1865, inhlango eyaziwa ngokuthi yi-*American Bible Society* yona yayibiza ngokuthi, “Ivangeli ngokuloba kuka**Mateu**” kanti ngowe-1866 abashicileli abaziwa ngokuthi ‘John Dohne’ Publishers bona bayibiza ngokuthi, “Ivangeli elilotywe u**Mateus**”. UMFundisi uColenso yena walibiza ngokuthi, ‘Ivangeli ukuti Izindab’ezinhle ezalotshwa uMatu,’ ngowe-1897.

Ngonyaka owodwa owe-1924, abashicileli be-*American Bible Society* bona bayibiza ngokuthi, “Ivangeli ngokuloba kukaMateu,” kanti labo okuthiwa yiHermansburg Mission Publishers bona bayibiza ngokuthi, “Ivangeli elilotshwe nguMateus.” Ngowe-1959 abashicileli abaziwa ngokuthi, *The British and Foreign Bible Society* bona bayibiza ngokuthi, “Ivangeli ngokukaMathewu.” Abashicileli bamaKhatholika okuthiwa yi*Roman Catholic Mission* balibiza ngokuthi, “Ivangeli Eliyingcwele likaJesu Kristo njengoba libhalwe nguMathewu Ocwebileyo”, ngowe-1966. Abashicileli be*Bible Society of South Africa* bayibiza ngokuthi, “UMatewu usilandisa INDABA EMNANDI,” ngowe-1986. Abashicileli be*Watch Tower Tract Society* bona bayibiza ngokuthi, “NgokukaMathewu,”

ngowe-1994. Ngonyaka we-1997, abashicileli be*Bible Society of South Africa* bayibiza ngokuthi, 'Ivangeli ngokukaMathewu'.

Kusemqoka ukusho ukuthi ubhalomagama lwesiZulu alumile ndawonye, luyashintshashintsha uma kuvela intuthuko kulo nokukhanya okusha. Ngenxa yokuthi isiZulu esibhalwayo sasisacathula kanti ulimi lwesiXhosa olubhalwayo lwase lugijigijima, kwasetshenziswa ulimi lwesiXhosa ukwelekelela ukubhalwa kolimi lwesiZulu ngoba lezi zilimi zingomakhelwane. Kuzokhumbuleka-ke ukuthi isihumusho sokuqala seBhayibheli ngolimi lwesiZulu senziwa isiZulu sakhona sathakwa nesiXhosa ngoba isiXhosa sasesinawo amagama athile isiZulu esasingakabi nawo, njengo 'Thixo'.

Ngokuhamba kwesikhathi kwaba nesidingo sokulwela ukusebenzisa isiZulu esingathakiwe ngesiXhosa, lokho kwaphoqa amaZulu ukuthi azakhele amatemu awo amaningi ehlukile kwawesiXhosa. Yikho lokhu okwagcina sekuba nomphumela wokuthi kube khona isihumusho sowe-1959 esisengumgodla weBhayibheli ngolimi lwesiZulu.

Ulimi lwesiZulu luyakhula futhi kuba nokukhanya okusha okuzuzwa ngongoti bolimi. Ukubonisa ukuthi ulimi luyakhula nokuthi ubhalomagama luyashintsha, ngonyaka we-1922 uMagema Fuze wabhala incwadi enesihloko esithi, "*Abantu abamnyama lapa bevela ngakona*" (Masubelele, 2007: 91). Ngowe-1986 kwaba khona isidingo sokuhumusha kabusha iThestamente Elisha ukuze kusetshenziswe ulimi oluhlwabusile futhi kusetshenziswe izaga nezisho lapho zazingafakwa khona ukunandisa ulimi kodwa kungasukwa kulokho ulimi lwesiGriki olwalukusho. Nalo ubhalomagama lwesiZulu lwalulukhu luthuthuka njalo. Njengamanje kuhunyushwa omabili amaThestamente ngale ndlela ebizwa ngokuthi yi*Dynamic Equivalence* okwahunyushwa ngayo elowe-1986 nakangcono kunayo.

IBhayibheli lifinyelela kubantu ngolimi olukhulunywa ngabantu bonke, hhayi nje kuphela abalandela inkolo yobuKhristu.

IBhayibheli liyiZwi likaNkulunkulu ngolimi lwabantu. Izinguquko ezenzeka **olimini lwesiZulu** ngenxa yokukhula nokunonophaliswa kwalo, ziyaphoqa ukuthi iBhayibheli lihambisane nazo lezo zinguquko ezenzeka ezikhathini ezahlukeneyo zokukhula kolimi. Njengoba iBhayibheli lesiZulu lifundwa cishe yibo bonke abalithandayo noma abenza ucwaningo ngalo noma bengalithandi, kuyaphoqa ukuthi libe nesiZulu **esiyiso** ukuze abantu **bangakhulumi okunye kodwa bafunde okunye eBhayibhelini**. Nakuba iBhayibheli kuyincwadi enkulu ngoba inamakhasi amaningi, kuyabaphoqa abashicileli balo ukuthi bazikhandle ngokuthi uma kukhona ukubhala okusha **osekubhahhadisiwe**, lokho kubhala basheshe bakufake eBhayibhelini ukuze lingakhohlisi umphakathi, liwenze ufunde kulo okungahambisani nolimi emuva kwezinguquko ezithile.

17.2 Ukuthuthuka kolimi ngokuhamba kweminyaka

Abafundisizithunywa babenomsebenzi onzima wokufunda ulimi lwesiZulu bese bezama ukulubhala phansi. Benolwazi oluhle lolimi lwesiNgisi noma ezinye izilimi zangaphesheya kwezilwandle, bazama ukubhala ulimi lwesiZulu kodwa bazithola befaka nemisindo yesiNgisi. Ngonyaka we-1835, ngaphambi kokuthi kuhunyushwe iVangeli ngokuloba kukaMathewu, uMfundisi uGardiner, imisindo yesiZulu wayibhala ngale ndlela elandelayo: Igama elithi, Zulu yena wayelibhala ethi, “Zoolu”; elithi uShaka, wayelibhala ethi “uSharka”, elithi uDingane, wayelibhala ethi “uDingarn”, elithi utshwala wayelibhala ethi “outchualla”, elithi Isigodlo wayelibhala ethi “issigordlo”. Yena uGardiner lowo igama elithi Umgungundlovu, wayelibhala ethi “Unkunginglove” (Masubelele, 2007: 128). Maningi amanye amagama ayewabhala afake imisindo eyayingesona isiZulu.

Esihumushweni sase*Hermansburg Mission* seminyaka ye-1865, 1897, nese-1924 kuze kufike kwese-1959, 1966, 1986, 1994, 1997, igama elithi abantwana, libhalwe kanje: “abantuana”. Elithi ebusweni, libhalwe kanje: “ebusueni”. Igama elithi endlini, libhalwe kanje: “enhluini”; elithi sokhohlo, lona libhalwe kanje: “sokohluo”.

Kwabamhlophe, kwakuba lukhuni ukuzwisisa kahle ukuphinyiswa kwamagama esiZulu ngabanikazi bolimi. Lokho kwakwenza ukuthi babhale igama ngendlela abezwa ngayo, okwakwenza ukuthi kuxubeke isiZulu nolunye ulimi lwangaphesheya kolwandle. Kanje: Clomanthleen – uHlomendlini; Indoona – Induna; Tingaswao – uDingiswayo; Uthlangan – uMHLangana; Satai – Sithayi; imphi – imfe.

17.3 Ababhali bokuqala bolimi lwesiZulu

Abafundisizithunywa ababeqhamuka emazweni aphesheya ehlukene, bazithola kufanele basebenzise izinhlamvu zamagama olimi lwasemazweni ababevela kuwo ukuze bakhe amagama olimi lwesiZulu, bethathela ekuzweni kwabo ukuphinyiswa kolimi lwesiZulu. Lokhu kwaholela ekutheni bafake izinhlamvu ezazizwakala kalula kubo kodwa zibe zingesiso isiZulu kahle.

Ngenxa yezinkinga ezazihambisana nokungabimqondo munye ngobhalomagama lwesiZulu nokuthi yayingekho imithetho eyayilandelwa neyayiqondisa ubhalomagama lwesiZulu, ngonyaka we-1905 kwabizwa ingqungquthela eyahlangana mhlaziyi-6 kuMandulo eThekwini lapho okwakuzodingidwa khona ubhalomagama lwesiZulu nangenhloso yokwenza imithetho eyayiqondene nobhalomagama lwesiZulu (Masubelele, 2007: 151). Ngonyaka olandela lowo owe-1906, kwase kusungulwe iKomidi Lobhalomagama LwesiZulu elabhekana mahlanze nomsebenzi wokwakha imithetho yobhalomagama lwesiZulu.

Imiqondo yabafundisi bokuqala besiZulu yayithi, njengesilungu, isiZulu kufanele sibhalwe ngokwehlukana izinhlamvu ezithile. Ivangeli ngokuloba kukaMathewu lahunyushwa labhalwa ngale ndlela elandelayo phakathi kweminyaka ye-1848 ne-1924: Ngowe-1848

babhala kanje: “Be se be m zuile inkosi, bamuka . . .” Ngowe-1855 babhala kanje: “Be-se-be-zwile-inKosi, ba-muka . . .” Ngowe-1865, babhala kanje: “Se zi i zwile inkosi, zemuka; . . .” Ngonyaka we- 1866, babhala kanje: “Se be yi zwile inkosi bemukake . . .” Abashicileli base *Hermansburg Mission* bona babhala kanje: Ngowe-1924: “Be-se-be-zwile inKosi, ba-muka . . .” Ngonyaka ofanayo, abashicileli base-*American Board Mission* bona babhala kanje: “Se zi yizwile inkosi, za hamba . . .”

Ngowe-1897, uMfundisi uColenso yena wasebenzisa indlela yobhalomagama olwehlukanisayo okwalandelwa yizihumusho ezeza emuva kwaleso. Ngalo nyaka uColenso wabhala kanje: “Sebeyizwile inkosi bahamba . . .” Ngowe-1959 kwabhalwa kanje: “Seziyizwile inkosi, zemuka . . .” Ngowe- 1966 kwabhalwa kanje: “Seziyizwile-ke inkosi zemuka . . .” Ngowe-1986 kwabhalwa kanje: “Inkosi yakhuluma yaqeda, izazi zemuka . . .” Ngonyaka we-1994, kwabhalwa kanje: “Lapho sebeyizwile inkosi, bahamba . . .” Ngowe-1997, kwabhalwa kanje: “Seziyizwile inkosi, zamuka . . .” (Masubelele, 2007: 153).

Ngonyaka we-1957, iBhodi Lezilimi zaboMdabu lanquma ukuthi isabizwana sokukhomba masibhalwe ngokuhlanganisa noma ngokwehlukana ikakhulukazi ezikoleni zemfundo ephansi. Ngonyaka we-1959, uMnyango Wemfundo YaboMdabu wethula indlela yokubhala ngokuhlanganisa futhi kwaphoqwa ukusetshenziswa kwayo. Lesi sinqumo sashicilelwa ebhukwini lamatemu kanye nobhalomagama lonyaka we-1962.

Ngonyaka we-1959 kwaba nokubukeza ubhalomagama lwesiZulu; okwathi ngowe-1989, kwethulwa uhlelo olusha lobhalomagama lwesiZulu. Isibukezo sesihumusho seBhayibheli sowe-1959 esenziwa ngowe-1997, saphuma sesibhalwe ngobhalomagama olwehlukana isabizwana sokukhomba kanje: le ndlu, lolu cingo, lesi sambatho, lo mgudu, lesi siswebhu ngesikabani?

17.4 Osonhlamvukazi eBhayibhelini

Abafundisi abahumusha iBhayibheli ngeminyaka ye-1848, baba nenkinga yokuthi osonhlamvukazi babefanele ukubhalwa kuphi nangaziphi izizathu. Nazi izibonelo zalokhu: Ivangeli ngokuloba kukaMathewu, abe-*American Board Mission* babhala kanje: “Kua ti ga leyo’ mihla weza UJoani Umbapatizi . . .” Isihumusho sikaColenso sowe-1855, sona sabhalwa kanje: ‘KWA-TI ga-leyo’ miHla we-za uYoani umBapatizi . . .’ Isihumusho seThestamente Elisha esakhishwa yi-*American Board Mission* ngonyaka we-1865, sabhalwa ngalolu hlobo: “Nga leyo mihla kwa fika uJohane umbapatizi . . .”

Ithebamante Elisha likaColenso lowe-1897 lona labhalwa kanje: “Kuleyo’ mihla sokuvela uJohane umBapatizi . . .” Isihumusho se-*American Board Mission* sowe- 1924 sibhalwe kanje: “Nga leyo mihla kwa fika uJohane umBapatizi, . . .” Zonke lezi zihumusho ngezeVangeli ngokukaMathewu. Kwakungacaci neze ukuthi osonhlamvukazi bafanele ukubhalwa kuphi? Isiphongozo u babecabanga ukuthi kufanele sibe ngusonhlamvukazi uma silandelwa yibizoqho.

17.5 Amagama abhalwe ngobhalomagama lwesiXhosa ezihumushweni zase*Hermansburg Mission*

Ezihumushweni ezisukela kowe-1848 kuya kowe-1997, amagama alandelayo abhalwe kanje:

“uYohane” – “uJohane”; “giyatyo kuni” – “ngiyanitshela”; “ematyeni” – “ematsheni”; “emajeni” – “ematsheni”; “e-rolela” – “eholela.”

17.6 Isihumusho sowe-1959

Lesi sihumusho siyasebenza naphezu kokuthi kukhona okusadinga ukulungiswa kuso. Osekulungisiwe kuso yilokhu:

17.6.1 Isabizwana sokukhomba

Izihumusho ezenziwa ngale minyaka elandelayo: owe-1848, owe-1855, owe-1865, owe-1866, owe-1924 kanye nowe-1924 zabashicileli be*Hermansburg Mission*, zahunyushwa ngabahumushi baleli zwe ababengazikhulumi izilimi zabomdabu. Lokho kwenza ukuthi ulimi lwesiZulu bazame ukulubhala njengezilimi zabo ezehlukanisayo kunokuba zihlanganise.

Yikho nje isabizwana sokukhomba eminyakeni eyahlukeneyo sabhalwa ngokwehlukana (Masubelele, 2007: 144). Futhi yikho nje ngonyaka we-1897, isabizwana sokukhomba sasibhalwa sehlukane nebizo esililandelayo kanje: “. . . kuleyo nkati . . .”; “. . . kubona loko . . .” kanti ngowe-1959 sekuhumusha ikakhulukazi abanikazi bolimi, amaZulu, isabizwana sokukhomba sasesibhalwa sihlangeane nebizo esililandelayo, kanje: “Ngalesosikhathi.” Okumangalisayo ukuthi ungathi awukho umthetho omileyo wokubhala isabizwana sokukhomba okwakusetshenzelwa phezu kwawo ngoba endimeni eyodwa sibhalwe ngezindlela ezahlukeneyo kanje: “. . . bekubona lokho . . .” njengoba kwakubhalwa ngowe 1897.

Ngowe-1966 isabizwana sokukhomba saqhubeka sabhalwa ngokuhlanganisa njengesihumusho sowe-1959, kanje: “kuleyonkathi” kanti nalapha “ubekubona lokho” wabhalwa ngokwehlukana okwakukhomba khona ukuthi akukho mthetho othile owawulandelwa futhi yayingekho inhlalanjalo eyayilandelwa.

Kubukeka sengathi kowe-1986 isabizwana sokukhomba sasibhalwa ngokwehlukana kanje: “. . . nsuku ngaki”; “. . . bese bethi . . .” Kulesi sihumusho kubukeka sengathi inhlalanjalo yayigcinwa.

Isihumusho sowe-1994 sibhale isabizwana sokukhomba ngokuhlanganisa kanje: “ngaleyonkathi”; “. . . bekubona lokhu . . .”

Esihumushweni sowe-1997, isabizwana sokukhomba sibhalwe ngokwehlukana kanje: “Ngaleso sikhathi . . .”; “. . . bekubona lokho . . .” (Masubelele, 2007: 133).

iBhayibheli lonke selibhalwe ngale ndlela eyamukelekileyo manje. Ayisekho inkinga kulokhu.

17.6.2 Ubumnini

Njengesabizwana sokukhomba, ubumnini babubhalwa buhlanganiswe. Kuthe uma sekwehlukaniswa isabizwana sokukhomba nebizo elisilandelayo, ubumnini bona babhalwa bahlanganiswa nebizo obulilandelayo.

Isibonelo: iZwilikaJesu – iZwi likaJesu
umusakaNkulunkulu – umusa kaNkulunkulu
izinyonizezulu – izinyoni zezulu
amandlakaNkulunkulu – amandla kaNkulunkulu
ikhayalenyabulo – ikhaya lenjabulo

Okungakalungi okudinga abashicileli bakusukumele uma bebukeza iBhayibheli yilokhu:

Ukubhalwa kwamagama esiGriki nesiHebheru ngolimi lwesiZulu

17.7 Amagama ezincwadi zeBhayibheli

Nakuba singaqede kwazi okutheni ngokuthi izincwadi zeBhayibheli zibhalwe kanjani kwezinye izilimi zomdabu ezweni lakithi, ngokubhekisisa kongoti bolimi lwesiZulu sekuhambe kwahamba kwacaca ukuthi eBhayibhelini lesiZulu zonke noma eziningi izincwadi zibhalwe sengathi zingamagama abantu.

Ongoti besiZulu sebenqume ukuthi abhekisise amagama ezincwadi ukuze ezingaphansi kwamagama abantu ziyekwe zibhalwe kanjalo kodwa eziyizigameko ezithile noma izehlakalo zibhalwe njengezigameko noma izehlakalo, hhayi njengamagama abantu. Abacubunguli bolimi lwesiZulu bayaqonda ukuthi kungenzeka ukuthi ezinye izilimi sezikulungisile noma azikakulungisi lokhu.

Ngenxa yokuthi iBhayibheli lifundwa ngabantu abaningi ngolimi lwesiZulu, ongoti bolimi bakubone kufanele ukuthi amagama ezincwadi zeBhayibheli alungiswe ukuze abafunda iBhayibheli lesiZulu bangaxakwa yindlela iBhayibheli elibhalwe ngayo, engahambisani nesiZulu esikhulunywayo nesibhalwayo.

Kuyaqondakala ukuthi abantu sebelejwayele iBhayibheli libhalwe ngale ndlela ngakho sekuyoba lukhuni ukwamukela ushintsho. Ngenxa yokuthi lolu shintsho ludingekile, ongoti bolimi lwesiZulu bakubone kungcono ukuthi lolu shintsho lwenziwe ukuze abantu bejwayele into ebhabhadiswe nguMkhandlu omele ulimi lwesiZulu eNingizimu Afrika.

17.8 Ukubhalwa kwezincwadi zeThestamente Elidala ngobhalomagama olusha

Oludala	Olusha	Isifinyezo
ITestamente	iThestamente	
UGenesis	Igenesis	Igen.
U-Eksodusi	I-eksodusi	I-eks.
ULevitikusi	Ilevithikusi	Ilev.
UNumeri	Inumeri	Inum.
UDuteronomi	Idutheronomi	Idut.
UJoshuwa	UJoshuwa	Josh.
AbAhluleli	Abehluleli	Abehl.
URuthe	URuthe	Rut.
USamuweli 1	USamuweli 1	1Sam.
USamuweli 11	USamuweli 11	2 Sam.
AmaKhosi 1	Amakhosi 1	1Amakh.
AmaKhosi 11	Amakhosi 11	11 Amakh.
IziKronike 1	Izikhronike 1	1 Izikhr.
Izikhronike 11	Izikhronike 11	11 Izikhr.
U-Ezra	U-Ezra	Ezr.
UNehemiya	UNehemiya	Neh.
U-Esteri	U-Esteri	Est.
UJobe	UJobe	Job.
AmaHubo	Amahubo	Amah.
IzAga	Izaga	Iza.
UmShumayeli	Umshumayeli	Shum.
IsiHlabelelo seziHlabelelo	Isihlabelelo sezihlabelelo	Isihl.
U-Isaya	U-Isaya	Isa.
UJeremiya	UJeremiya	Jer.
IsiLilo	Isililo	Isil.
UHezekeli	UHezekeli	Hez.
UDaniyeli	UDaniyeli	Dan.
UHoseya	UHoseya	Hos.
UJoweli	UJoweli	Jow.
U-Amose	U-Amose	Am.
U-Obadiya	U-Obadiya	Ob.
UJona	UJona	Jon.
UMika	UMikha	Mikh.
UNahume	UNahume	Nah.
UHabakuki	UHabakuki	Hab.
UZefaniya	UZefaniya	Zef.
UHagayi	UHagayi	Hag.
UZakariya	UZakhariya	Zakh.
UMalaki	UMalaki	Mal.

17.9 Ukubhalwa kwezincwadi zeThestamente Elisha ngobhalomagama olusha

17.9.1 AmaVangeli

Nakuba ukhona umbono wokuthi amagama abantu nawezindawo awafanele ukuhunyushwa, kubuye kube khona umbono othi ukuwabhala ngobhalomagama lwesiZulu kwenza ukuthi abafundayo baqonde ukuthi amagama alezi zilimi manje asesetshenziswa nangamaZulu okungafanele kube sengathi angonkashela. Yilokhu okwenza ukuba abhalwe ngobhalomagama lwesiZulu noma kungawezinye izilimi. Inqobo nje ukuthi abhaleke kahle nanokuthi kufelebiswa ezinhlamvu ezifanele ukufelebiswa.

Lapha emaVangelini sithola izindaba ezixoxwa ngabalobi abane oMathewu, uMarkhu, uLuka noJohane. Laba balobi babelandisa ngeziNdaba Ezinhle (amaVangeli) zikaNkulunkulu ngoJesu Khristu. Lezi zincwadi azibizwa ngamagama abo nakuba zabhalwa yibo. Kuthiwa lezi ziNdaba Ezinhle zibhalwe njengalokhu yilowo nalowo kubo aphumelela ukuzithola ngasohlangothini lwakhe. Kula maVangeli amane kubhalwe iziNdaba Ezinhle ezifanayo kodwa ezibekwe ngezindlela ezahlukeneyo. Ekubekeni kwabo kukhona lapho kufana khona (*similarities*) abakushoyo kube khona lapho kwehlukana khona (*dissimilarities*).

Ngenxa yalokhu kufana nokungafani kwabakushoyo, amaVangeli abawabhalayo abizwa ngokuthi abhalwe ngokubika kukasibanibani. Yilokho okwenza ukuthi kuthiwe, “iVangeli ngoku (loba ku)kaMathewu, -Markhu, -Lukha, -Johane”. La maVangeli omane awabhaliwe njengawabo.

Isibonelo: NgokukaMathewu	NgokukaMathewu	Math.
NgokukaMarku	NgokukaMarkhu	Mark.
NgokukaLuka	NgokukaLukha	Luk.
NgokukaJohane	NgokukaJohane	Joh.

17.9.2 Incwadi “Izenzo” zabaPhostoli

Izenzo azikhombi igama lomlobi kodwa zona zilandisa ngakho konke abaPhostoli abakwenzayo ngesikhathi sabo. Yikho nje kwesinye isihumusho zibizwa nge“misebenzi yabaPhostoli.” Kuyavela nokho ukuthi umuntu owabhala “Izenzo zabaPhostoli” nguDokotela uLuka obhale neVangeli ngokukaLuka.

17.10 Izincwadi ezabhalwa nguPhawulu uMphostoli ebhalela amabandla ehlukeneyo

Ezikhathini ezahlukeneyo nasezindaweni ezahlukeneyo, uMphostoli uPhawulu wabhala izincwadi ebhalela amabandla ehlukeneyo. Lezi zincwadi zibizwa ngokuthi: “Kwabase-” ngoba zabhalelwa abantu ababesemadolobheni noma emizini ethile. Kokunye wabhala incwadi eyodwa ngebandla kanti kokunye wayezibhala zibe ngaphezulu kweyodwa, kuye ngezidingo ezazibiza ukuthi ababhalele akhulume noma ayale maqondana nokuthile okwakwenzeka ebandleni. Kuphakathi kokuthi kugcinwe isiphongozo esithi: “Kwabase-” noma kuvele kuthiwe: “Abase-” kulezi zincwadi ezilandelayo:

Kuyo kubukeka kuwukuthi iqondiswe kuwo impela amaHebheru, ngakho-ke ukusebenzisa u”ku-” maHebheru ubukeka eshaya khona njengoba kulotshiwe lapha ngezansi:

Isibonelo: KumaHeberu KumaHebheru Hebh.

Incwadi eyabhalwa nguJakobe (umfowabo weNkosi uJesu) nayo engaqondisiwe kumuntu othile noma ebandleni elithile kodwa ayiqondisa ezizweni eziyishumi nambili ezazihlakazekile emhlabeni, ngayo uxwayisa abakholwayo ezintweni ezithile.

Kwezinye izilimi ubumnini abusetshenziswa, kuvele kuthiwe incwadi ngeyalowo owayibhalayo. Mhlawumbe nathi singakusebenzisa lokho uma kungeke kusikhathaze kanje:

Isibonelo: EkaJakobe Eka (u)Jakobe Jak.

17.12 Ezinye izincwadi ezitholakala eThestamenteni Elisha

17.12.1 Izincwadi ezabhalwa nguPhethru

Izincwadi ezabhalwa nguPhethru naye eziqondise kubo bonke abakholwayo ezifundazweni ezinhlanu ekhuluma ngensindiso, ngokubonga, ngokuhlobana, ngobuhlungu nangentando kaNkulunkulu.

Cishe ukuthi nakule ncwadi singabhala ukuthi “kaPhethru” noma sithi “uPhethru” ngoba ibhalwe nguye.

Isibonelo: 1 kaPetru 1 ka (u) Phethru 1Phethr.
11 kaPetru 11 ka (u) Phethru 11 Phethr.

17.12.2 Izincwadi ezabhalwa nguMphostoli uJohane

Izincwadi ezabhalwa nguMphostoli uJohane ezibhalela abakholwayo abase behlehlile enkolweni yobuKhristu nabase bebhidlangile ngokuzama ukukhipha abanye kule nkolo. Laba bantu, base bezenza abanolwazi olunzulu kunabanye abakholwayo futhi bengasabathandisizi bona. Yibo abasebezibiza ngabaphathi bolwazi (*Gnostics*) futhi bengamamukeli uJesu njengoKhristu.

Zintathu izincwadi ezabhalwa nguMphostoli uJohane ebhalela abakholwayo abasebengabahlubuki sebenamathele ezweni. Mhlawumbe njalo singabhala sithi, “kaJohane” noma sibhale sithi, “ekaJohane” noma sibhale sithi, “uJohane” kanje:

Isibonelo: 1 kaJohane 1 ka- (eka-) (u-) Johane 1 Joh.
11 kaJohane 11 ka- (eka-) (u-) Johane 11 Joh.
111 kaJohane 111 ka- (eka-) (u-) kaJohane 111 Joh.

17.12.3 Incwadi eyabhalwa nguJuda ongumfowabo kaJakobe

Incwadi eyabhalwa nguJuda ongumfowabo kaJakobe eyibhalela abakholwayo abasebehlaselwe yimfundiso ethi abathile banolwazi olunzulu, abanye abangenalo. Lolu lwazi lwalubenza baphike ubuKhristu bukaKhristu kanye nokuzalwa kwakhe emuva kokuba uMariya akhulelwa ngoMoya Ongcwele. Ngakho-ke, le ncwadi kaJuda yayiqonde ngqo kulabo bahlubuki.

Nakule ncwadi singakhetha ukuthi sifisa ukuyibhala kanjani. Singabhala sithi “KaJuda” noma sithi “ekaJuda” noma sithi “uJuda”, kanje:

Isibonelo: EkaJuda ka- (eka-) (u-) Juda Jud.

17.12.4 Incwadi eyabhalwa nguJohane

Incwadi eyabhalwa nguJohane ozibiza ngokuthi uyisisebenzi sikaNkulunkulu kanti futhi ungomunye wabaphrofethi, yiSambulo. Lo Johane nguye kanye uMphostoli uJohane kanti futhi nguye owaloba iVangeli lesine nezincwadi zikaMphostoli uJohane.

Isambulo akusilo igama lomuntu othile kodwa yisehlakalo esithile esingathatha isikhathi eside noma isikhathi esifishane.

Isibonelo: Isambulo Isambulo Isamb.

17.13 Amagama abantu, amadolobha, imizi, izintaba nemifula

Amagama abantu, amadolobha, imizi, izintaba, izilwandle kanye nemifula kwahunyushwa yizilimi zaseNtshonalanga ngoba yizo ezalihumusha kuqala iBhayibheli; zilihumushela ezilimini zazo. Nakuba izilimi zabomdabu nazo zihumusha, zisusela olimini lwesiHebheru nasolimini lwesiGriki; amabizoqho ayengahunyushwa kodwa ayebhalwa ngolimi lolo lomdabu okwakuhunyushelwa kulo. Kuze kube ngowe-1986, amabizoqho ayebhalwa ngendlela eyodwa ezilimini zabomdabu ehambisana nalawo awezilimi zaseNtshonalanga kanje:

Isibonelo: Abraham – u-Abrahama
Lot – uLothi
Isaac – u-Isaka

Amabizoqho abhalwe lapha ngezansi abhalwa njengalokhu ayekhunjulwa, hhayi ngoba kwakucwaningwa leso naleso sahluko seBhayibheli. Maningi angabhaliwe lapha okuyolandelwa indlela efanayo yokwabhalwa kahle njengalokhu ubhalomagama olusha lulandisa.

Isibonelo: U-Abrahama – u-Abhrahama
 IBabele – iBhabhele
 IBabiloni – iBhabhiloni
 UBali – uBhali
 UBaraki – uBharaki
 UBarthalomewu – uBharthalomewu
 IBethele – iBhethеле
 UBelitheshazari – uBhelitheshazari
 IBetlehema – iBhethlehema
 IGibithe – iGibhithe
 UGabriyeli – uGabhriyeli
 IHebroni – iHebhroni
 IsiHeberu – isiHebheru
 UJabini – uJabhini
 UKesari – uKhesari
 UKoresi – uKhoresi
 IKapernawume – iKhaphernawume
 Ubulepero – ubulephero
 UDebora – uDebhora
 IJeriko – iJerikho
 UMhabhadisi – uMhabhadisi
 Umprofethi – umphrofethi
 Umpristi – umphristi
 ITabernakele – iThabernakeli
 UModerkayi – uMordekhayi
 UNebukadinesari – uNebukhadinesari
 U-Orpah – u-Orpha
 IPathimose – iPhathimose
 IPalestina – iPhalestina
 URebeka – uRebhекha
 ISakramente – iSakhramente
 UZakariya – uZakhariya
 UBarthimewu – uBharthimewu
 EParadisi – ePharadisi
 UPontiyu Pilatu – uPhontiyu Pilatu
 EKorinte – eKhorinte
 EJerusalema – eJerusalema
 IEwufrathe – i-Ewufrathe
 EJordane – iJordane
 EyakwaJuda – eyakwaJuda
 EyakwaEfrayimi – eyakwa-Efrayimi
 EyakwaMidiyani – eyakwaMidiyani

Imithetho yobhalomagama olusha esebhukwaneni elakhishwa ngowezi-2008, iyasebenza yonke lapha kusukela ekhasini lama-29 kuya kwelama-43.

EBhayibhelini lesiZulu, onke amagama ezincwadi abhalwe ngofeleba okungahambisani nobhalomagama olusha. Kungemukeleka njengendlela ekhethwe ngabashicileli ngezizathu zabo uma nje phakathi eBhayibhelini ebhalwe kwalandelwa ubhalomagama oluvumelekileyo.

17.14 Isiphetho

Masethembe ukuthi lo msebenzi weBhayibheli ohunyushwayo manje, uyoshicilelwa amabizoqho ezincwadi, abantu, ezindawo namadolobha, ezilwandle, nawemifula nezintaba kuyobe sekubhalwe kwalandela ubhalomagama olusha. Nginyaqonda ukuthi isihumusho sowe-1959 akufanele silinde umsebenzi osazothatha isikhathi ngaphambi kokuthi ukhishelwe umphakathi. Kukhona okufanele kwenziwe masinyane ukuze isihumusho sowe-1959 sona sikuthole okulungisiwe ukuze uma kukhona ukunyathelisa okwenziwayo kwenziwe, okulungiswayo sekungakubo abashicileli.

Angiqondi ukuthi iBhayibheli elingumqulu omkhulu kangaka libhabhadiswa kanjani ukuze lithi liqhubeka lingena emphakathini libe seliphasiswe nguMzukazwe. Kuyofanele kuboniswane ngalokho. Nakhona lapha ekuhunyushweni kweBhayibheli, izikhathi, izinkathi, izinsuku nezinyanga okukhulunywa ngakho esahlukweni esilandelayo kwakukhulunywa ngakho nangesikhathi saseBhayibhelini. Namagama amasha aqondene neBhayibheli nalawo aselungisiwe azobonakala esihumushweni esisha.

Imithombo Yolwazi

Douglas, J.D. (Organizing Editor). 1962. *The New Bible Dictionary*. Reprinted in 1974 by the Inter-Varsity Fellowship.

Griswold, W. *Guidelines for Editing Translations*. http://atanet.org/chronicle/feature_article_March (accessed 18-9-2014).

Henry, M. 1960. *The Whole Bible Commentary*. Michigan: Marshall, Morgan and Scott, Ltd.

———. 1961. *Commentary on the Whole Bible*. Michigan: Zondervan Publishing House, Grand Rapids.

Masubelele, M.R. 2007. 'The Role of Bible Translation in the Development of Written Zulu: A Corpus Based Study'. Unpublished D.Litt et Phil. thesis. Pretoria: University of Pretoria.

Izinkathi, Izikhathi, Izinsuku Nezinyanga NgesiZulu

18.0 Isingeniso

Ikhalela liwuhlelo oluhlanganisa ngesu, izingxenywe zokubala ezichaza ubude besikhathi obuthatha inkathi enwetshiwe. Lapha kuhlanganiswa imizuzwana (*seconds*) eyakha imizuzu (*minutes*); kuhlanganiswe imizuzu eyenza ihora/i-awa; kuhlanganiswe amahora/ama-awa enza usuku; kuhlanganiswe izinsuku ezenza inyanga; kuhlanganiswe izinyanga ezenza unyaka. Unyaka-ke wona uhlukaniswa izigaba ezine zezinkathi zonyaka okungukwethwasa kwehlobo noma intwasahlobo (*spring*); ihlobo (*summer*); ikwindla (*autumn*) nobusika (*winter*). Inhloso yalesi sahluke ukukhombisa izinkathi zonyaka, izinsuku zesonto nezinhlobo ezimbili zokuhlelwa kwekhalela lesiZulu. Ikhalela esilisebenzisa njengamanje lihlele izinyanga zesiZulu ngokwesiLungu. Lokhu kuhlelwa kwezinyanga zesiZulu ngokwesiLungu kuzobe sekuqhathaniswa nokuhlelwa kwezinyanga zonyaka ngokwesiZulu.

18.1 Izinkathi Zonyaka

UHLongwane (1996: 93) uthi ngisho endulo unyaka wabe uhlukaniswa izigaba ezine:

18.1.1 Intwasahlobo (*Spring*)

ULamula (1963: 73) uchaza le nkathi ngokuthi ukuthwasa konyaka. Uqhuba athi bekuthi lapho lethwasa, kube luhlaza izintaba, kube sengathi umuntu angahamba eziqongweni zazo zonke – kube luhlaza izinkalo nezigodi nezimfunda namaqele nemimango, kube yisimangaliso.

18.1.2 Ihlobo (*Summer*)

ULamula (1963: 73) uthi, ngokusho kwakithi, ihlobo liyinhlanganisela yokuthwasa konyaka nekwindla. Uqhubeka achaze ukuthi bekuthi ngokuphelela kokwethwasa konyaka, izwe lene, libe notshani obude ngokuyinqaba. Bekuthi-ke lapho libeke amazolo, umbethe, kuse kucwazimule izintaba nezigodi namaqele nemimango namathafa; umuntu ovuke ekuseni wahamba khona, afike ashone nya, kube sengathi ungene emanzini. Bheka-ke uqunga nomshaba nohlonga – iphungandlebe – konke lokho obekukhula kuye laphaya phezulu. Bekukhula ngisho insinde yodwa le, angalokothi umuntu ahambe kusakhuze amazolo.

18.1.3 Ikwindla (*Autumn*)

ULamula uqhubeka athi lesi sikhathi bekuba esokujabula okukhulu. Bekujatshulwa ngezinkwa zommbila omusha, kuvutshwa amasi, kujabule nezingane ngemvula eshisayo, line bese ziphumela phandle zigcabhayela zingambethe; kuthiwa ziyakhula. Kudume nezulu kuqhibuke amakhowe; kube kuningi amasi, kungafuneki utshwala nakwabadala; nyenama ithandeke kancane (Lamula, 1963: 75).

18.1.4 Ubusika (*Winter*)

ULamula (1963: 76) ubusika ubuchaza njengesikhathi esinzima kokuningi. Bekunele ukushazwa emasimini, kukhwezwe konke; kubatshelwe imizi ngoba kungase kuvele umlilo, kushe izwe, kushe imizi, kushe ukudla nani nje enye, njengoba izwe belene kakhulu – bekuyingozi nakanjani ukuvula komlilo ebusika, lomile lonke.

Izidumo zobusika bezivela ngoMaquba (*July*), lapho kome konke, lapho futhi kukhona izibhengubhengu zomoya wasenhla, ishisandlu. Abagangileyo bebewushisa ezinkangala, uzwe abantu sebexokozela yonke imizi, kumenyezwa kuthiwa: “Ziyasha izinkangala! Sekwenzakele.”

18.2 Izikhathi ZesiZulu

UNxumalo (1953: 144–145) uthi ngesiZulu sivame ukuphawula lezi zikhathi uma sikhuluma noma silayelana ngesizokwenza. Kasinakuziqondanisa zithi ngqo, nezesiLungu, kodwa sizoncika khona nje ngoba kithi kwaZulu lalingekho iwashi, sasehlukanisa kanje:

18.2.1 Umzuzwana

Lesi isikhathi esifushane esingaside kakhulu, ngesiZulu basilinganisa ngokucwayicwayiza kweso, okuyinto eyenzeka izikhathi eziningi eziphindaphindeka ngokushesha. Ngokwesilinganiso sewashi leli, uNxumalo athi lalingekho kwaZulu, imizuzwana engamashumi ayisithupha yenza umzuzu.

18.2.2 Umzuzu

Lesi isikhathi esincane esingaside kakhulu, ngesiZulu basilinganisa nokucwayiza (*winking*) kweso, okuyinto eyenzeka izikhathi eziningi eziphindeka ngokushesha. Cishe umehluko uyawubona phakathi kokucwayicwayiza nokucwayiza; ukuphindaphindeka nokuphindeka ukuthi akufani ukushesha kwakhona. Ngokwesilinganiso sewashi imizuzu engamashumi ayisithupha yenza ihora/i-awa.

18.2.3 Ukuchazwa kwezikhathi ngokwamahora

12 noon Emini bebade. Phela ngale nkathi izithunzi zonke zisuke ziphansi kwabaninizo ngakho nomfishane akabonakali ngoba izithunzi zonke ziyalingana.

1–2 p.m. Emini enkulu, noma emini endala.

3–4 p.m. Emini yantambama noma sithi selimathunzi. Lokhu kusho ukuthi amathunzi aseqala ukubonakala phansi kwezintaba.

- 4–5 p.m. Selibantubahle. Nxa sekungale nkathi, kakuselula ukwahlukanisa kahle ibala lomuntu. Nomubi nje usungathi muhle, kanti wenziwa ngoba selicace kahle ibala, esebukeka uwonkewonke emuhle.
- 4:45–5:30 p.m. Seliya ngomutsha wendoda. Kusho ukuthi seliyasithela.
- 5:30 p.m. Lishona.
- 5:30–6 p.m. Kuhwalala.
- 6–8 p.m. Kusihlwa.
- 8–11 p.m. Ebusuku.
- 12–1 a.m. Ekuphumeni kwenkanyezi inqonqoyi.
- 1–2 a.m. Ekuphumeni kwenkanyezi indonsa.
- 2–3 a.m. Ngezinkukhu zokuqala, noma ukuphuma kwenkanyezi ikhwezi.
- 3–3.30 a.m. Kumpondozankomo, noma ekukhaleni kwezinkukhu zesibili.
- 3:30–4 a.m. Ekuseni kakhulu.
- 4–5 a.m. Ekwehleni kwezinkukhu.
- 5.30 a.m. Kubheja ezansi.
- 6–7 a.m. Ukuphuma kwezinkomo.
- 8–10 a.m. Ngesikhathi senhlazane.
- 11 a.m. Zeluka emini yasekuseni.

Ayengekho amawashi kwaZulu, kwakulinganiswa ngezinto ezithile njengoba kade nibona izikhathi zesiZulu. Izikhathi zesiZulu azikwazi ukufana nse nezesiLungu. Kuhle ukuba sikhumbule futhi ukuthi ebusika ilanga liyashesha.

Kukhona nokubizwa kwezikhathi zosuku okwagqanyiswa abasakazi bokuqala bolimi lwesiZulu.

**Isibonelo: Umuvo umele okokuqala, ihora lomuvo
 Umkhoti umele isikhombisa, ihora lomkhoti
 Isiphohlango simele isishiyagalombili, ihora lesiphohlango
 Isiphicamunwe munye simele isishiyagalolunye, ihora lesiphicamunwe
 munye
 Uma ilanga libalele babethi, likhipha umkhovu etsheni noma likhipha
 inhlanzi emanzini
 Uma izulu linamafu amancane babethi, limathumbu entaka
 Uma izulu liguqubele babethi, libafazi bedube inyama noma limanyendevu.**

18.2.4 Izinkanyezi nezikhathi

UNxumalo (1953: 75–76) uthi ogqayinga babazi ukuthi inkanyezi evela kuqala lisanda kushona ilanga, **isicelankobe**. Kwakuthi emuva kokuba kuthe hwelele bese kuqhamuka inkanyezi egqamile, **inqonqoyi**. Yona-ke ilalisa abantwana. Ithi lapho iphezulu emkhathini, nobuthongo sebifikela wonke umuntu nezinja sezikhonkotha imizi yonke nemililo isicishile, kuphume futhi ebomvu enkulu, **indonsamasuku**.

Lena iphuma sekuhlwile impela ngoba nezihambi aziphumi ngale nkanyezi; aziqali ukuhamba ngoba kusuke kukwesikabhadakazi, kwamabili. Kuthi-ke ngesikhathi kuphuma inkanyezi enkulu futhi ekhanyayo nefakaza ukuthi sekuzokusa, bonke-ke abahambayo abaya kude baphume ngale nkanyezi ebizwa ngokuthiwa **ikhwezi**.

Ngisho nezimpi uma zingahlaselanga kwesikabhadakazi, zazihlasela ngaso lesi sikhathi kusempondozankomo. Izinsizwa ziphangela ilanga ukuba liphume zibomvu yizingazi zamadoda. Khona njalo esibhakabhakeni lapha zazikhona futhi zisekhona iziboniso ezikhombisa ukuma kwezikhathi. Izikhathi eziphuma izinkanyezi zibizwa ngokubizwa. Izinkanyezi lezi eziphuma zibe yisixhotshana ngaseNyakatho, zibizwa ngokuthiwa **isilimela**. Ziphuma qede omame baqale ukulungisa izigubhu zabo zenhlwanyelo namakhuba abo okwandulelisa emadotsheni. NgaseNingizimu kukhona uhoyizana lwezinkanyezana ezincane okuthiwa ezimele **ubusika**. Zibaningi ebusika, kuthi nxa sekwethwese ihlobo zinciphe zona kwande ezimele ihlobo. Lezi eziningi ezilunqenqema, **umthala**.

Nazo ziphenduka ngoba kuthi kusa bese zibheke kwenye nje indawo. Uboke uzibheke nje nawe uyoziqonda. Ezinye izinkanyezi ezinesigaba kwakuyizo lezo nabo abamhlophe abazazisa kakhulu ezenza isiphambano ngoba babekwazi ukuthi zikhomba yona iNingizimu.

Phansi emhlabeni lapha nakhona zazikhona izimpawu zezikhathi **njengehlobo** nje, ukuthi bekuthi nxa kuqhakaza imithi ethile noma sekuhluma imikhiwane, kuqhakaza imisinsi, sazi ukuthi **sekusentwasahlobo**. Kuthi ngayo le nkathi futhi izilwane nezinyoni ezithize zebeze futhi zihlube.

Kuyaye kuthi lapho ilanga selima selishisa, nommbila namabele sekuqumba kubeka; kubhaceka izintanga nezithombo, wazi ukuthi sekuzongena **ikwindla**. Indlala ayisezokuba bikho, ngoba sekuzodliwa izinambathi nezinkwa; ummbila kushaywane ngawo. Amatshitshi wona adla uhlelenjwayo ogxotshelwe ngamazele.

Isikhashana nje, ijuba lingathi amdokwe; wo sebuyangena **ubusika** ngoba nomoya usunamandla, uqhamuka ngaseNtshonalanga bese kushazwa konke sekuqalwa njalo ukuvunwa. Amadoda akhe izingobo nezibuya. Amakhosikazi abophe amaqhinqa. Sekuvunwa, kuyavuniswa, ukuze abangenakho babuye nengqobe, kuthi isitha nembewu kufakwe ezingotsheni. Nxa ukuvuna sekuphelile nya sekuzohululwa ummbila noma kubhulwe amabele bese efakwa emgodini ukuze angaphehlwa yibhu, noma yisandundundu. Ngonyaka olandelayo nxa sekuyisangcobe sesizonwayela upata nje siqhibule imikhaba.

UNyembezi noNxumalo (1966: 98-99) bona bazichaza kanje izinkanyezi nezikhathi:

- **Ikhwezi** Le nkanyezi inkulu, ikhanya ngokugqamile. Iphuma entathakusa, ilandelana nendonsa.
- **Umthala** Lezi zinkanyezi ziba ziningi zenze isixhobo. Zanda ehlobo. Ungalala zibheke endaweni ethile ebusuku, kuyaba sezibheke engxenywe.
- **Indonsa (Indosa)** Le nkanyezi iphuma kuqala, ihole ezinye ngokushesha. Iphuma entathakusa, ibe khona kuze kuse.
- **Indonsakusa** Bheka indonsa.
- **Indonsamasuku** Inkulu, ibomvu, iphuma ebusuku sekulele wonke umuntu, sekuqala ukucathama abathakathi.
- **Ondweliyana (Ondwendweni)** Uhwezane lwezinkanyezi olukhanya sakufikiza.
- **Insansa** Uhlobo lwezinkanyezi olukhanya kakhulu.
- **Inkwenkwezi** Inkanyezi ekhanya bha eyaye ivele ekuseni ngezikhathi zoJulayi.
- **Intshola** Inkanyezi evela ekuseni kakhulu ngezikhathi zoSeptemba. Iphuma ngesikhathi okuthiwa ngesokuqhuba izinkomo zokwebiwa. Yingakho futhi kuthiwa iqhubankomo.
- **Inqonqoyi (Inqongoloz)** Bheka indonsa.
- **Iqhubankomo** Bheka intshola ngenhla.
- **Isandulela** Inkanyezi ekhanya kakhulu evela ngokuphela kwentwasabusika.
- **Isicelankobe** Inkanyezi evela ilandele ukushona kwelanga, sengathi ibisithi liyoshona nini. Icela izinkobe phela zisuke zisazobekwa eziko.
- **Isilimela** Lezi zinkanyezi ziphuma zibe yisixuku noma isixhobo ngaseNyakatho, zibe luthotho. Isilimela siphuma phakathi kobusuku.
- **Isindwengama** Uhwezane lwezinkanyezi oluvela ngezikhathi ezithize.
- **Isiphambano saseNingizimu** Ziluhoyi, zenza umfanekiso wesiphambano obheke eNingizimu.

18.3 Izinsuku zesonto

18.3.1 Izinsuku zesonto ngokwesiZulu

Ngenxa yokuba izinto sezilokhu zishintshashintsha, abaningi sebedidekile ukuthi konje ukulotshwa kwezinsuku okuyikhona kufanele, yikuphi. Lapha kuzoxazululwa leyo nkinga, ukuze kungenzeki iziphosiso ekubhalweni kwezinsuku zesonto. Zilotshwa kanjena:

iSonto
 uMsombuluko
 oLwesibili
 oLwesithathu
 oLwesine
 oLwesihlanu
 uMgqibelo

Kubalulekile ukuba siqaphele ukuthi ngokwesiZulu iviki liqala ngeSonto. Okunye okubalulekile okumele sikubheke ukuthi ofeleba babekwa kuphi uma kubhalwa izinsuku zesonto ngokwesiZulu. Iyona ndlela lena okumele ilandelwe uma kubhalwa izinsuku (Nxumalo, 1951: 7).

18.3.2 Izinsuku zesonto ngokwesiLungu

NgokwesiLungu iviki liqala ngoMsombuluko, njengoba kwenziwa kule khalenda esiyisebenzisayo. UDoke (1930:369) uzilandelanisa kanjena izinsuku zesonto:

uMsombuluko	(<i>Monday</i>)
oLwesibili	(<i>Tuesday</i>)
oLwesithathu	(<i>Wednesday</i>)
oLwesine	(<i>Thursday</i>)
oLwesihlanu	(<i>Friday</i>)
uMgqibelo	(<i>Saturday</i>)
iSonto	(<i>Sunday</i>)

Uyaqhubeka achaze ukuthi uMsombuluko, usuku lokuqala lweviki lwesiZulu, “usuku lokusombuluka”; kwesinye isikhathi lubizwa ngokuthiwa, “usuku lokuqala”. Izinsuku ezine ezilandelayo kuthiwa, “usuku lwesibili”, “usuku lwesithathu”, njl. Indlela ejwayelekile kuba nokusetshenziswa kwamabizo asesigabeni 1a akhiwe esuselwa kongumnini, ngokuba kweqiwe igama elithi, “usuku”. UMgqibelo “usuku lokugqibela noma lokuqeda”. Igama “isonto” lisho futhi indlu yokukhonzela, okusho ukuthi ekupheleni kwesonto abantu baya esontweni. Nawo amaviki ayabalwa kuthiwe, “isonto lokuqala”, “isonto lesibili”, njalonzalo.

18.4 Izinyanga zonyaka ngesiZulu

18.4.1 Ukuhlelwa kwezinyanga zesiZulu NgokwesiLungu

AmaZulu ayenendlela ethokozisayo yakudala ewuhlelo lokuqanjwa kwezinyanga zonyaka. Le ndlela isenkingeni yokushabalala ngenxa yendlela yokuhlelwa kwezinyanga zesiZulu okubolekwe esiLungwini. Indlela entsha yokuqanjwa kwezinyanga ilandela ikhalenda ngokohlelo lukaGregory, okuyindlela emukelekile cishe kuwona wonke umphakathi okwaziyo ukufunda nokubhala. Unyaka unezinsuku ezingama-365, wehlukaniswe izinyanga eziyi-12. Yileyo naleyo nyanga inenani lezinsuku elicishe lilingane. Unyakande wona unezinsuku ezingama-366, unosuku olwengeziwe. Lokhu kwenzeka njalo emuva kweminyaka emine, lapho uNhlolanja uba nezinsuku ezingama-29, esikhundleni sokuba izinsuku zibe ngama-28. Eqinisweni, unyaka unezinsuku ezingu- $365\frac{1}{4}$, okuthi emuva kweminyaka emine lezinombolo eziyiqhezu elingaphandle zigcine sezihlangene zenza okukodwa. UPhapha uGregory XIII wamema ikhomishani ngonyaka we-1572 ezocabanga ngokuguqulwa kwekhalenda, ngoba wayethatha iziphakamiso zikaPhapha uPius mayelana nekhhalenda, njengalezo ezazingenele (Neethling, 2005)

Amagama ezinyanga zesiZulu njengamanje ayimifakela esuselwa ezinganekwaneni zesiLathini, amagama ezinkulunkulwana ezithile njengo*Mars*, o*Juno* no*Janus*. Amanye athathelwe kubabusi bakudala baseRoma; o*Julius Caesar*, no-*Augustus*. Ikhalelenda lamaRoma lalinezinyanga eziyi-10 ezigcina ngo-*October*; u*November* no*December* ungekho (Koopman, 2002). Lapha kuzohlelwa izinyanga zonyaka zesiZulu ngendlela evumelana nekhalelenda elisuselwe esiLungwini okuyilona elisetshenziswayo njengamanje. Zihleleka kanje:

- **uMasingana – uJanuwari**

Ngalesi sikhathi abantu baye babonakale besingasinga emasimini bekhetha abangakukha bayokupheka. Basuke besinga ikakhulukazi izigabe abazoziqobela emfinweni.

- **uNhlolanja – uFebhruwari**

Yisikhathi sokuphingana/sokukhwelana kwezinja.

- **uNdasa – uMashi**

Abantu basuke besuthi noma bendasile ngenxa yobuningi bokudla okusemasimini. Isikhathi sokusutha lesi, izisu sezindansana, ikakhulukazi ezinganeni; kudliwa ifutho.

- **uMbaso – u-Ephreli**

Kusuke sekuqala amakhaza, abantu baqale bedo bezifudumeza ngokubasa, yingakho le nyanga kunguMbaso. Yinkathi lena yokuthi kuhlale kubasiwe ngenxa yomoya ohlabayo.

- **uNhlaba – uMeyi**

Yisikhathi sokuqhakaza kwenhlaba. Lesi yisikhathi sokufola uvovo lapho inhlaba isuke isikhiqiza uju lwayo.

- **uNhlanguvana – uJuni**

Yingoba amahlamvu ayahlanguleka kokuningi okumilayo, yikho kuthiwa uNhlanguvana. Izihlahla zisuke seziqala ukuwisa kumbe ukuhlangula amahlamvu azo ngenxa yomoya.

- **uMaquba/uNtulikazi – uJulayi**

Kule nyanga kuba nezintuli eziningi. Lapha kusuke sekomisile, inhlabathi ithuquzeka kalula kube nothuli.

- **uNcwaba – u-Agasti**

NgokwamaZulu, unyaka uqala ekupheleni kwenyanga yamakhaza, lapho konke kusengathi sekufile. Imvelo iyaqala ukubonakala, futhi iba ncwaba; yikho-ke le

nyanga kuthiwa uNcwaba. Izwe lisuke seliqala ukunonophala, ukuba ncwaba phela; ubusika sebuphela.

- **uMandulo - uSeptemba**

Lapho abantu beqala khona ukulima, noma ukwandulelisa. Abantu sebeqala ukwandulelisa ezifeni zabo.

- **uMfumfu - u-Okthoba**

UMfumfu ngoba okutshaliwe namahlamvu kuyaqala ukuthi mfumfu, lapho sekuhluma. Izihlahla nezitshalo kusuke sekuhluma, kumfumfusa.

- **uLwezi - uNovemba**

Ngale nyanga izinambuzane ezinamathela emthini zikhipha amagwebu ajuzayo. Sekukhala amaxoxo nezilwanyana ezincane; ulwezi.

- **uZibandlela - uDisemba**

Ngale nyanga izindlela zisuke sezizibekile, zivalekile ngenxa yotshani basehlobo, obusuke sebukhulile, bavala izindlela.

18.4.2 Ukuhlelwa kwezinyanga zonyaka NgokwesiZulu

Kufanele sazi sonke ukuthi ukubala izinyanga ngokwesiZulu akuhambisani nokwabeLungu bona ababala izinsuku enyangeni. AmaZulu abala izingebhezi zenyanga. Ukubalwa kwalezi zinyanga-ke kwehlukahlukile. Abanye bazibiza ngamagama amaningi nawo azobhalwa lapha. NgokwesiZulu, unyaka ubalwa ngezilimela. NgokwesiZulu, unyaka uqala ngokuqhuma kohlaza ezintabeni, nokuqhakaza kweziphaphane, nokuhluma kweminyezane neminye imithi eqandela unyaka. NgokwesiZulu unyaka uqala eNtwasahlobo.

Inyanga yesiZulu iqala ngokwethwasa kwenyanga lena eyibhamuza ekhanyisayo; kungakhathalekile ukuthi ikhalenda lesilungu lona liqala ngasiphi isikhathi senyanga. Zonke izinyanga zesiZulu, ngakho-ke, zinobude obufanayo obuyizinsuku ezingama-28, umphumela walokho udala ukuba kube nezinyanga eziyishumi nantathu onyakeni, okuba nosuku olulodwa olusala ngaphandle (13 x 28 = izinsuku ezingama-364). Kusobala-ke ukuthi le nyanga yeshumi nantathu idalwa yilezi zinsuku ezingaphandle kuleyo naleyo nyanga uma uqhathanisa nezinyanga zesilungu.

Okulandelayo kukhombisa ukulandelana kwezinyanga ngokohlelo lwesiZulu, ezigcina sezimi kanjena:

- **uNcwaba**

Lena yinyanga yokuqala yonyaka ngokwesiZulu, eqala ngokwethwasa kwenyanga ngoNtulikazi. Kule nyanga kusuke sekuvela inyoni, uNhloyile. Igama lisukela

esiqwini **-ncwaba** (bukeka kahle, balela). Kubuye kuthiwe **uNcwabakazi** nesijobelelo esikhulisayo u **-kazi**, okuwukuthi inyanga entsha eluhlaza. Kuthiwa uNcwaba nje ngoba ngale nkathi izwe seliyaqala ukuba ncwaba, kade liphaphathekile lenziwa ubusika. Kuthi kungaqhuma uhlaza ziqale ukuba ncwaba izintaba, izwe lizotho. Le nyanga ibuye yaziwe ngokuthiwa **uNhloyile**.

- **uMandulo**

Inyanga yesibili yonyaka, eqala ngokwethwasa kwenyanga ngoNcwaba. Le nyanga ekuqaleni yayibizwa ngokuthiwa **uMpandu**. Elinye igama lale nyanga **iSokangqangi**. Ngale nkathi abantu basuke sebeqala ukundulelisa ezifeni.

- **uMfumu**

Inyanga okuthiwa uMfumu iqala ngokwethwasa kwenyanga ngoMandulo. Kunokuvumelana ngaleli gama, ukuthi lisukela esenzukuthini esithi **-mfumu** esisho ukufufusa, ukuqhamuka. Elinye igama lale nyanga kuthiwa **uNkanku**, lisuselwa egameni **inkanku**, okuyinyoni eshangayo yasemahlanzeni, emnyama enombala omhlophe ezinhlangothini, evame ukufika KwaZulu-Natali ngenyanga kaMandulo noMfumu bese ihamba ngoMbaso. Ngalesi sikhathi kusuke sekumfufusa ikhaba emasimini okwenduleliswe kuwo.

- **uLwezi**

Inyanga kaLwezi iqala ngokwethwasa kwenyanga ngoMfumu. Igama lisuselwa ebizweni **ulwezi** elisho uhlobo lwezilokazane ezinamathela zibe yisixuku emagatsheni emithi zikhiphe amanzi angamagwebu ajuzela phansi, athele umuntu odlula ngendlela. Ngale nkathi kukhala izilwanyana ezincane ezingamaselesele okuthiwa ulwezi.

- **uZibandlela**

Le nyanga iqala ngokwethwasa kwenyanga ngoLwezi, igama eliyibizongxube elakhiwe yisenzo **ziba** nebizo **indlela**. Ngale nkathi izindlela zonke zisuke sezenile, sezicishe zivaleke ngenxa yomemo wotshani.

- **uMasingana**

Lena yinyanga eqala ngokwethwasa kwenyanga ngoZibandlela, isuselwa esenzweni esithi **singa** (cinga, bhokisisa). Le nyanga ibuye yaziwe ngokuthi **uNgcelamkhwekazi**. Njengoba igama lisho, lena yinyanga abantu abaqala ngayo ukusinga amathanga ezaleni, nalapho bendulelise khona ngoba amathanga eseqala ukuhlanza.

- **uNhlolanja**

Le nyanga iqala ngokwethwasa kwenyanga uMasingana. Izinja ziqala ngayo le nyanga ukulandelana nezezinsikazi.

- **uNdasa**
Ukudansaza, ukudla wesuthe. Le nyanga iqala ngokwethwasa kwenyanga ngoNhlolanja. Ngale nyanga izingane zisuke sezidla ikwindla. Zivamise ukudla kakhulu izisu zize zibe zinkulu bese kudansaza nje okuzingane.
- **uMbaso (uMbaso)**
Ngasekupheleni kukaNhlolanja, kuya kuNdasa. Inyanga lena osekuqala ngayo amakhazana obusika, osekwenza ukuba umuntu ahlale njalo ebasile endlini, otha umlilo.
- **uNgulazibuya**
Kuyela ngasekupheleni kukaNdasa; isisusa sale nyanga asiqondakali. Elinye igama elihambelana noMbaso, inyanga ngokwesiZulu eqalisa ngasekupheleni kukaNdasa. UDoke (1930: 370) uthi iyona le nyanga ebuye ibizwe ngokuthiwa indida. UNdida uvela esenzweni esithi dida. Lena inyanga edidayo, abanye bathi ikhona abanye bathi ayikho. Lokhu okushiwo uDoke kuyadida njengegama layo inyanga, ngoba uKoopman (2002: 256) uyifake ngaphansi kukaNtulikazi njengenyanza yeshumi nantathu, kepha abuye ethi uNgulazibuya (*uMarch/ u-April*).
- **uNhlaba**
Le nyanga iqala ngokwethwasa kwenyanga ngoMbaso, isuselwa esimileni okuthiwa inhlaba. Lena inyanga okukhahlela ngayo inhlaba (umhlaba). Kubonakala ngokuba bomvu kwemilomo kubafana basehlanzeni, sebedla uvovo.
- **uNhlangula/uNhlangulana**
Le nyanga iqala ngokwethwasa kwenyanga ngoNhlaba. Isukela esenzweni **hlangula** (susa, vuthuka). Le nyanga ibuye yaziwe ngokuthi uLuthudlana. Ngale nkathi izihlahla zisuke seziqalile ukuhlangula amacembe azo, esewohloka ngoba sekungene ubusika.
- **uNtulikazi**
Le nyanga iqala ngokwethwasa kwenyanga ngoNhlaba. Amanye amagama ayo; uNtulini, uLuthuli, uLuthuyana. Kuhlanguanise nesenzo **-qhuba** bese sithola sekunegama uMaqhubintuli. UMaqhuba uyakwazi ukusebenza ngokuzimela, noma kuthiwe uMaqhub'omncane kanye noMaqhub'omkhulu. Lena yinyanga enamakhaza nezintuli eziningi kakhulu ngenxa yezibhengu zomoya.

18.4.3 Ezinye izinyanga

UKoopman (2002: 256–257) uthi uFaye (1923) ubuye anikeze ezinye izinyanga ezimbili, ngenxa yokuthi azixhumeki ekhalendeni lesiLungu, kulukhuni ukuzilinganisela kwezinye zezinyanga esezibaliwe ngenhla. Lezi zinyanga kubukeka kuyizinyanga ezintantayo njena

ezingadingi ukuhlanganiswa nalezi eziyishumi nantathu esezibaliwe. Nazi lezi zinyanga ezimbili:

- **uZibhebhu**

Kule nyanga kunezibhengubhengu zomoya, othatha zonke izinto, udale nomlilo esikhotheni. Kuxwayiswa abantu ukuba baqaphele umlilo uma sekwethwasa uZibhebhu. Nokho kukhona ukushayisana ekuqanjweni kwale nyanga ngoba igama uZibhebhu alihambisani nezibhengubhengu zomoya. Mhlawumbe kwakuyoba ngcono ukuthi uFaye ndini lowo wayeyiqambe wathi uZibhengungu, hhayi uZibhebhu.

- **uNtlukanisa**

Inyanga eyehlukanisa unyaka, ihlobo nobusika, sekuphele ubusika, kwethwasa ihlobo.

UKoopman (2002: 257) ubuye athi uFaye uphawula ukuthi kunezinyanga zasendaweni yaseMkhuze, ezingesona isiZulu esisetshenziswa kwaZulu kepha ezisetshenziswa eNyakatho yakwaZulu ezinomthelela wesiThonga nesiSwazi (Faye, 1923: 52). Asizukuzifaka lezi zinyanga lapha njengoba eseshilo ukuthi azisona isiZulu esiqondile futhi washo nomthelela wazo. Kwenele lokhu asesidide ngakho kukaZibhebhu noNtlukanisa.

18.5 Isiphetho

Lesi sahluko sikhombise izinkathi zonyaka, izinsuku zesonto, izikhathi, izinkanyezi nezinhlobo ezimbili zokuhlelwa kwekhalenda lesiZulu. Ikhalelwa esilisebenzisa njengamanje lihlele izinyanga zesiZulu ngokwesiLungu. Kulesi sahluko kukhonjiswe ukuhlelwa okubili kwekhalenda lesiZulu. Okokuqala kube ukuhlelwa kwezinyanga zesiZulu ngendlela yesiLungu. Okwesibili kube ukuhlelwa kwezinyanga ngendlela yesiZulu. Lokhu kuhlelwa kwezinyanga zesiZulu ngokwesiLungu kube sekuqhathaniswa nokuhlelwa kwezinyanga zonyaka ngokwesiZulu. Sibonile ukuthi izinyanga zinokuhambisana nezinsuku kanye nenyanga lena eyibhamuza noma eba wucezu ekhanya esibhakabhakeni, ishintshe isimo ngezikhathi ezithile zonyaka. Izinyanga ezihlelwe ngendlela yesiZulu zona zilandelana ngendlela ehluke kunalezo ezihlelwe ngendlela elandela isiLungu. Ngaphezu kwalokho lezi zesiZulu zibuye zibe namagama amanye ezibuye zibizwe ngawo, esingeke siwachaze sigxile kulo mbhalo. Lokhu kuyakhombisa ukuthi mkhulu umehluko phakathi kwalezi zinhlobo ezimbili zamakhalenda. Esikhathini samanje kubonakala sekuqala ukusebenza kobuchwepheshe ekuthuthukisweni kolimi lwesiZulu okuyinkathi eyaziwa ngokuthi Uguquko Lwesine Kwezezimboni (*Fourth Industrial Revolution*). Lesi sahluko sokucina sizokuchazela kabanzi ngokusebenza kwezobuchwepheshe ekuthuthukisweni kolimi lwesiZulu.

Imithombo yolwazi

- Doke, C.M. 1930. *Textbook of Zulu Grammar*. Cape Town: Maskew Miller Longman (Pty) Ltd.
- Faye, C. 1923. *Zulu References*. Pietermaritzburg: City Printing Works.
- Hlongwane, J.B. 1996. *Isilulu Solimi*. Johannesburg: Heinemann Publishers.
- Koopman, A. 2002. *Zulu Names*. Pietermaritzburg: University of Natal Press.
- Lamula, P. 1963. *Isabelo SikaZulu*. Pietermaritzburg: Lincroft Books.
- Neethling, B. 2005. *Naming Among the Xhosa of South Africa*. New York: The Edwin Mellen Press.
- Nxumalo, J.A.W. 1951. *Umcebo Wolimi LwesiZulu*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- . 1953. *Igugu LikaZulu*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- . 1953. *Umtapo Wolwazi LwesiZulu*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Nyembezi, S. and O.E.H.M. Nxumalo. 1966. *Inqolobane Yesizwe*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.

Ubuchwepheshe Ekuthuthukisweni Kolimi LwesiZulu

19.0 Isingeniso

Inhloso yalesi sahluko ukuveza iqhaza lemishini yezobuchwepheshe ekuthuthukisweni kobhalomagama nolimi lwesiZulu. Isahluko siphendula umbuzo othi: Libheke kuphi ikusasa lokuthuthukiswa kolimi lwesiZulu? Ukusetshenziswa kobuxhakaxhaka bemishini akuyona into entsha njengoba bekuvele kusetshenziswa emithonjeni yezokwazisa nakwezemfundo nokufundisa. Kuzobhekwa ukusebenza kobuchwepheshe kule nkathi eyaziwa ngokuthi Uguquko Lwesine Kwezezimboni (*Fourth Industrial Revolution*).

19.1 Ubuchwepheshe emikhakheni eyahlukene yemithombo yezokwazisa

Njengabanikazi bolimi lwesiZulu, kufanele sikuqonde kahle ukuthi izikhathi ziyaguquguquka. Ukuguquguquka kwezikhathi nakho kuza nezakho izingqinamba nezinguquko empilweni yesintu. Usuku nosuku izinga lobuchwepheshe liya ngokuya lishintsha. Izindlela zobuchwepheshe ezazisetshenziswa emandulo sezinguquke kakhulu kulesi sikhathi esiphila kuso. Zinjalo nje azimile lezi zinguquko zisazoqhubeka zibe khona ngenxa yokuguquguquka kwezikhathi.

Lezi zinguquko kufanele sizilindele ukuthi zizokwenzeka nasekuthuthukisweni kwemibhalo nobucikomazwi bolimi lwesiZulu. Ulimi lwesiZulu lusuka lapho konke okwalo kwakwenziwa ngomlomo, kulondolozwe emakhanda bese kwedluliselwa kwabezayo ngomlomo; kungekho okuqoshwe phansi okuyimibhalo. Lwathuthuka lolu limi lwafika lapho seluqoshwa khona phansi kwaphuma amabhuku emibhalo eyahlukahlukene. Iningi lalokhu okubhaliwe kwasekubekelwe ukuthi kufundwe.

Ngenxa yokuthuthuka kobuchwepheshe, kubukeka sekuzoba negxathu elisha elizobanjwa yindima yezobuchwepheshe ekuthuthukiseni ulimi lwesiZulu. Lapha singabalula izinto ezifana nokuhlola ubhalomagama (spellcheck) ebuxhakaxhakeni bemishini yobuchwepheshe efana namakhompyutha. Akusezokuba umuntu ofunda imibhalo bese ebona amaphutha obhalomagama kodwa umshini osuzoveza ukuthi leli gama elibhaliwe alibhalwanga ngendlela eyiyo.

Lokhu akuzukugcina lapho kodwa ubuchwepheshe buzokwenza ukuthi singagcini ngokuthi imibhalo ishicilelwe ngesimo samabhuku kuphela ukuthi ikwazi ukufundwa ngokusebenzisa inzwa yokubuka kuphela. Eminingi imibhalo isizoqoshwa ngemishini

yobuchwepheshe lapho sekuzosebenza khona kakhulu inzwa yokufunda okuqoshiwe ebuxhakaxhakeni bemishini yobuchwepheshe. Kuzoba khona futhi naleyo mibhalo eqoshelwe ukulalelwa kulobu buxhakaxhaka bobuchwepheshe. Lapha singabala lokhu okumbalwa okulandelayo:

- Ama*Compact Disks (CDs)*
- Ama-*Audio Books*
- O*YouTube*
- Ama*Social Media Suite*
- Ama*Podcast* (nokunye okuningi)

Zonke lezi zindlela zobuchwepheshe zizobamba iqhaza elinqala ekuthuthukiseni ulimi lwesiZulu kulesi sikhathi esiphila kuso kuya phambili.

Uma ubheka emuva sisuka ezolweni lapho kwakusebenza khona imishini yokubhala (ama*typewriter*), okwakulukhuni kakhulu ukuxikiza ulungisa iphutha olenzile uma ubhala. Bonke lobo buxhakaxhaka sebuyizolo eligcinwe ezikhungweni zokugcinwa kwamagugu. Nalokhu okusebenza manje kungekudala kuzobe sekunendawo yakho kuzo izigcinamagugu.

Isizwe kanye nezincithabuchopho zaso kufanele ziqikelele ukuthi zisebenzisa lobu buxhakaxhaka bobuchwepheshe ngendlela eyiyo yokuthi zilondolozwe ulimi zingalugugisi. Kulula ukuguga kolimi uma ukucikoza kwalo ebucikwenimazwi kungasahambisani nalezo zilinganisongqangi (*referants*) ezisetshenziwe. Lapha siqondise emvunulweni, izitsha zasendlini ezazisetshenziswa, nakho konke uZulu wayizolo asusele kukho amanoni akhe olimi okuyizaga nezisho okungasekho nokungasasebenzi manje. Masenze ucwaningo olunqala lokuthi zonke lezi zinto ezibalulwa encwadini, *Inqolobane Yesizwe*, ezakhe amanoni olimi ziqoshwe kulobu buxhakaxhaka yikhona isizukulwane esizayo siyokwazi ukuthi uma kukhulunywa ngalokhu okulandelayo kushiwoni:

- Igula
- Ukhamba
- Ihawu
- Ibheshu
- Isinene
- Isongo (nokunye okuningi)

Lokhu kuyosiza ukuthi isizukulwane esizayo sikwazi ukuthandanisa amanoni olimi lwaso nalokho lawo manoni akhelwe kukho. Uma sehluleke ukwenza lokhu ulimi luyophundleka luguge ngoba abakhuluma lolo lulimi bengasazi kwakwazi ukuthi yini yona lena okukhulunywa ngayo. Uma singakuqapheli lokhu izaga ezifana nalezi ezilandelayo ziyophelwa umqondo eziwunikezayo:

- Kufe gula linamasi.
- Ukhamba lufuze imbiza.
- Akuphuthe nduku ehawini.
- Abehlukani yibheshu nesinene.
- Amasongo akhala emabili.

Akungabazeki ukuthi uma ubuchwepheshe busetshenziswe ngendlela eyiyo buyoba neqhaza elinqala ekuthuthukiseni nasekukhuliseni ulimi lwethu lwesiZulu nazo zonke ezinye izilimi zabamnyama eNingizimu Afrika.

19.1.1 Umsakazo

Umsakazo wesiZulu ubuvele ubusebenzisa ubuxhakaxhaka bemishini kusukela wasungulwa. Imishini yokuqopha nokuthayipha iyona eyabe iyizinsizakusebenza ezihamba phambili ekuqopheni imidlalo yemisakazo nemisindo enhlobonhlobo. Umdlalo wokuqala womsakazo wesiZulu owawuthi, *UNkosi Yaphansi NoNkosi Yaphezulu*, owabhalwa umsakazi uK.E. Masinga wasakazwa ngonyaka we-1944. Kwaqoshwa namagugu esizwe awumculo owawudlalwa ngomakhweyana owawuqanjwe uMntwana uMagogo Buthelezi. Abanye abagqama emculweni kamakhweyana uNomashizolo Msimango owayeteketiswa kuthiwe, *Umfazi Evova*, kususelwa eculweni aduma ngalo. UBavikile MaBhengu Ngema naye waduma ngomculo kamakhweyana. Eminye imiculo yayiculwa kusetshenziswa izitolotolo. Amahubo nawo aba ngolunye uhlobo lomculo owaqoshwa. Kungaso futhi isikhathi sokusungulwa komsakazo wesiZulu lapho okwezwakala khona ukuxoxwa kwezinganekwane eziqoshiwe zanongwa ngemisindo enhlobonhlobo. Izinganekwane zazixoxwa emsakazweni uMamana Jali noMary Nontolwane. Kule minyaka yamanje uGcina Mhlophe nguyena osexoxa izinganekwane.

19.1.2 Iphodkhasti (*Podcast*)

Lokhu ukuqoshwa okudijithali kohlelo olusakazwe emsakazweni. Uhlelo oluqoshwe ngokwedijithali luye lwenziwe ukuba abantu bakwazi ukuluthola beluthatha ku-inthanethi ngokuba belukhiphele kumakhompyutha noma kuzidlalamsindo ezaziwa ngokuthiwa ama-MP3. Kungaba lula-ke ukuba umuntu azikhiphele okusakazwe emsakazweni okungaba amaculo kamakhweyana, amahubo, izinkondlo ezihaywe emsakazweni, imidlalo yomoya, izinganekwane ezixoxwe emsakazweni nokunye okuningi okuke kwasakazwa emsakazweni okungamagugu olimi.

19.1.3 Idikthafoni (*Dictaphone*)

Lona umshini okukhulunywa kuwo bese ubuye uyikhiphe leyo nkulumo isithayishiwe. Lo mshini wawuvame ukusetshenziswa emsakazweni, ezinkantolo kanye naseposini. Wenza kube lula ukuthi lokho obekukade kukhulunywa ngumuntu kubhaleke phansi ngokushesha. Nawo lo mshini wawenza amaphutha amaningi uma usubhala obekukhulunywa ngesiZulu. Inkinga yawo enkulu ukuthi udalelwe ukuba kukhulunywe

isiNgisi kuwo, wona bese usukhiphela ephepheni. Wona ukwazi ukulalela imisindo eyisiNgisi kuphela. Lokhu kudala ukuthi imisindo ebikhulunywa ngesiZulu ibhaleke ngesiNgisi.

19.1.4 Amaphephandaba namaphephabhuku

Nawo amaphephandaba ayisebenzisile imishini yokuqopha nokuthayipha kusukela asungulwa. Amaphephandaba ashicilelwa ngokusombuluka kweminyaka yawo-1900, aba mabili: *Ilanga LaseNatali* nelithi, *Izindaba Zabantu* ngonyaka we-1910. Leli lesibili labuye laguqulwa kwathiwa *UmAfrika* ngonyaka we-1929. Aqhamukile namanye amaphephandaba esiZulu esingabala, *Isolezwe*, *IBayede*, *Inkazimulo* nelithi *Ukbasi*. Iphephabhuku lesiZulu uBona. *IDrum* noma ibhala ngesiNgisi kepha ibuye ihumushele esiZulwini ushicilelo lwayo.

19.1.5 Umculo nezincwadi eziqoshiwe

Okugqama kakhulu kwezobuchwepheshe umculo oqoshwe wagcinwa kumasidi. Akugcinanga lapho kubuye kwaba nezinkondlo, amahlaya nezincwadi eziqoshiwe. Izincwadi eziqoshiwe (*Audiobooks*) zisiza labo abangakwazi ukuzifundela; okubalwa abaphila nokukhubazeka ngokungaboni, izingane nalaba abangazange balubhade esikoleni. Nalabo njena abangenankinga, ikakhulukazi intsha enqena ukufunda kodwa ekhuthalele ukulalela nabo banomdlandla walolu hlobo lwezincwadi. Lokhu okuqoshiwe kudlalwa emshinini kulalelwe umsindo ngendlebe. Izincwadi eziqoshiwe ziqoshwa estudyo ngemishini yokuqopha ngendlela efanayo naleyo yokuqoshwa kwamasidi.

19.1.6 Ukushicilela ekhomyutheni

Ikhomyutha umshini othathe isikhundla somshini wokuthayipha. Kule minyaka yamanje ikhomyutha isiyenza imisebenzi emibili. Owokuqala yilowo wokuthayipha bese kuthi owesibili kube wukushicilela lokho ekuthayiphile. Ukushicilela yilokho okwenziwa abashicileli esingabala u-APB, u-Educum, uJ.L. van Schaik, uShuter & Shooter noVia Afrika ababedumile ekushicileleni izincwadi zezilimi zabomdabu. Ikhomyutha igcina isiyenza umsebenzi wokushicilela nokugcina imibhalo ngendlela engafani nalena yokushicilela izincwadi eziphathekayo, okwenziwa abashicileli esibabalile. Okushicilelwe kukhomyutha (*online publishing*) yikhona osekunesasasa kakhulu, ikakhulukazi entsheni. Izincwadi zobuchwepheshe (*ebooks*) yizona ezihamba phambili esikhathini sanamuhla. Kukhona nezabantwana abancane (*ereaders*). Nani enithanda ukufunda izincwadi ezishicilelwe ngobuchwepheshe ningabizwa ngabafundi ngezobuchwepheshe (*ereaders*). Lokhu kubuye kubizwe ngokuthiwa ukushicilela okudijithali (*digital publishing*).

Izinhlobo zokushicilelwe ekhomyutheni

Kunezinhlobo ezahlukene ezishicilelwe ngokobuchwepheshe ekhomyutheni. Lapha singabala lezi ezilandelayo.

- **Amajenali ashicilelwe ngokobuchwepheshe (eJournals)**

Imibhalo eminingi engamajenali ashicilelwe ngokobuchwepheshe (*eJournals*) ekhompuyutheni isatholakala ngolimi lwesiNgesi. Awekho amajenali esiZulu ashicilelwe ngokobuchwepheshe. Ijenali yesiZulu enesihloko esithi, *Izwi LoMzukazwe* eyashicilelwa uMkhandlu Wolimi LwesiZulu (*IsiZulu National Language Body*) yayishicilelwe ngendlela ejwayelekile. Kwakusenezinkulumo zokuthi nayo igcine ishicilelwe ngokobuchwepheshe ezagcina zibhantshile ngenxa yezingqinamba ezabakhona.

- **Ubucikomazwi obushicilelwe ngokobuchwepheshe (eLiterature)**

Uma ufunda isizindalwazi sezincwadi zobuchwepheshe (*eBooks*) ekhompuyutheni kuyathokozisa ukubona ukuthi abashicileli bakwaVia Afrika behlangene noSihlalo we-NRF Wezilimi Zabomdabu (*NRF Chair in African Languages*) Nenhlango Yezilimi Zomdabu Zase-Afrika (*ALASA*) basungule uhlelo lokuzishicilelela oluyidijithali oluphethwe abashicileli bakwaVia Afrika olubizwa ngokuthiwa *Write Publish Read Assisted Self Publishing Programme* lapho abaye bameme khona ababhali ukuba bathumele umsebenzi wabo. Baye baqashe nabantu abazobahlolola umsebenzi othunyelwe, ulungiswe uze ufike esigabeni sokushicilelwa ngokobuchwepheshe. Kuyathokozisa ukuthi lolu hlelo luqale ukuthela izithelo ngonyaka we-2018, isizindalwazi sakwaVia Afrika sashicilele lezi zincwadi ezilandelayo zesiZulu.

- **Imidlalo eshicilelwe ngokobuchwepheshe (IsiZulu Drama)**

Ngonyaka we-2018 kushicilelwe izincwadi ezimbili zedrama yesiZulu. Incwadi yokuqala enesihloko esithi, *Usekujuleni Kwengqondo Yami* ibhalwe nguCelimpilo 'MaKhowa' Dladla. Eyesibili inesihloko esithi, *Isiziba Nedwala Elibushelelezi* ibhalwe nguNtokoza Mandlenda Allen Ross Nzuzo.

- **Izindaba ezimfushane ezishicilelwe ngokobuchwepheshe (IsiZulu, Short Stories)**

Ngawo unyaka we-2018 kushicilelwe iqoqo lezindaba ezimfushane. Isihloko salo sithi, *Mamatheka Nbliziyo Yami* libhalwe uSicelo Ziphonke Ntshangase.

Ngonyaka we-2019 kushicilele amakhosazana amathathu izindaba ezimfushane. UPurity Nolwazi Cele ushicilele eyakhe eyodwa. UNomonde Nelisiwe Jele ushicilele indaba emfushane enesihloko esithi, *Ngife Olwembiza*. Omunye oshicilele indaba yakhe emfushane ngonyaka ofanayo kube wuZinhle Thalente Zikhali.

Siyalincoma kakhulu igalelo lalezi zintokazi nezinsizwa ezibe yizingqalabutho kulolu hlobo lokushicilela. Nakhona lapha bazoya ngokwanda ababhali bakithi abashicilela ubucikomazwi ngezobuchwepheshe.

o Izinkondlo ezishicilelwe ngokobuchwepheshe (*ePoems*)

Umasingcwabisane owaziwa ngokuthiwa ngu-AVBOB, ngesandla sabaxhasi bawo, usungule uhlelo lokushicilelwa kwezinkondlo ngokobuchwepheshe, oluthiwa i-**AVBOB Poetry Project**, olunikeze izakhamuzi zaseNingizimu Afrika ithuba elihloniphekile lokwesekana ngokulila ndawonye ngesimo somncintiswano wezinkondlo ezishicilelwa ekhompuyutheni, ovuleleke ezilimini eziyi-11 ezisemthethweni. Umncintiswano wezinkondlo oyilolu hlobo uyinto eyayingacatshwangwa ukuthi ingaba khona eNingizimu Afrika lapho izimbongi ezingomakadebona nalezo ezisafufusa ezamenywa ukuba zithumele izinkondlo eziphathelene nokushonelwa, ukulila, uthando nokududuzana; zibhalwe ngolimi lwazo lwebele. Abahleli abayishumi nanye – oyedwa wolimi ngalunye – baqashwa ukuba bafunde izinkondlo ezaziwumngeno oyizinkulungwane ezingama-20 744 baqoke izinkondlo eziseqophelweni eliphezulu ezazishicilelwa kusizindalwazi sohlelo, *i-avbobpoetry.co.za*. Kulezi zinkondlo kwakhethwa izinkondlo eziphume zaba ngezokuqala nalezo ezaphuma isibili. Leyo naleyo nkondlo eyayiphume phambili yaklonyeliswa nge-AVBOB *Poetry Prize*, kwathi abaphume isibili bathola umthobanhliziy o wezitifiketi zakwa-AVBOB. *USolwazi u-Abednego Mandla Maphumulo* waba umhleli wezinkondlo zesiZulu eqoqweni elaligubha ikhulunyaka u-AVBOB waba khona elaqanjwa ngesihloko esithi, *I wish I'd Said . . .* okuwukuthi ngesiZulu, *Ngifisa Ukuba Ngasbo . . .* Iqoqo lokuqala lishicilelwe ngonyaka we-2018.

Leli qoqo lezinkondlo laba nezinkondlo eziyikhulu ezazihambisana nezihumusho zazo zesiNgisi. Izimbongi eziyi-7, ulimi ngalunye kweziyi-11, zaqokwa ukuba zibhale izinkondlo ezazihambisana nokugujwa kwalo mkhosi. Iqoqo lagcina linezinkondlo ezingama-77 zezinkondlo zezimbongi eziqokiwe bese kuthi izinkondlo ezingama-22 kube yilezo zezimbongi ezazihlabane emncintiswaneni nenkondlo eyodwa eyayikhombisa ukujula nokusabalala kohlelo lomncintiswano. Izinkondlo ezishicilelwe ekhompuyutheni nalezo ezishicilelwe zaba yincwadi zikhombisa ubuciko bezimbongi ezisafufusa nalezo ezingomakadebona.

Iqoqo eliwumqulu wesibili wezinkondlo elinesihloko esithi, *I wish I'd Said . . . Vol. 2* likhombise ukukhula kwesasasa lomncintiswano wezinkondlo lisuka emingenelweni engama-20 774 yonyaka wezi-2017 laya emingenelweni eyi 29 133 yonyaka wezi-2018 eyayiqhamuka ezimbongini ezinobudala, amasiko nezilimi ezahluken e. *USolwazi u-Abednego Mandla Maphumulo* waqokwa ukuba ngumhleli omkhulu besebenzisana noJohann de Lange, wabuya futhi waba umhleli wezinkondlo zesiZulu. Iqoqo lesibili lishicilelwe ngonyaka we-2019.

Kuyethembisa ukuthi imingenelo nezinga lezinkondlo lizoya ngokukhula eqoqweni elilandelayo elithi, *I wish I'd Said . . . Vol. 3*. Siyababonga abakwa-AVBOB abanikeze ithuba izimbongi zakithi ebezincisheke amathuba ukuba zigiy eziqephuze kule nkundla yezinkondlo. Sinethemba ukuthi izinga lezinkondlo lizoya ngokuya likhula, ziyeye ukuxoxa indaba nje kepha zicebe ngolimi, ngezisho, izaga nezifengqo.

Kuyathokozisa ukubona izingqalabutho zezimbongi zakithi ezingomakadebona ezisadla anhlamvana ziphosa esivivaneni sezinkondlo ezishicilelwa ngobuchwepheshe. Lapha singabala izimbongi ezingoSolwazi njengoD.B.Z. Ntuli, O.E.H.M. Nxumalo, C.T. Msimang, L. F. Mathenjwa. Singezilibale futhi izimbongi ezingomakadebona esingabala u-E.S.Q. Zulu, E.J. Mhlanga, J.J. Thwala, S.J. Ncongwane, K.E. Hlongwane, S.J.S.Nene, S.O.Z. Mkhize, T.B. Qwabe, S. Gazu noK.E.L. Mpanza. Singezilibale izimbongi zakithi ezimbili uBheki Bigboy Gasu noKhenani Makhoba esezalishiya leli phakade, kepha ezashiya ziphosile esivivaneni sezinkondlo ezishicilelwa ngobuchwepheshe kule nkathi eyaziwa ngokuthi Uguquko Lwesine Kwezezimboni (*Fourth Industrial Revolution*). Sengathi umphefumulo wabo ungalala ngoxolo. Isasasa liyethembisa ukuthi nezinye izimbongi ezingomakadebona ezingabaliwe lapha zizolandela emaqoqweni alandelayo.

19.2 Izinsizakusebenza zokuhumusha eziwubuchwepheshe

19.2.1 Imishini yokuhumusha

Imishini yokuhumusha iyindlelakwenza lapho okuhlaziywa khona uhlelo lombhalo owumthombo ngekhompyutha ukuze kukhiqizwe umbhalo ohlosiwe ngaphandle kokubandakanyeka komuntu. Eqinisweni elimsulwa ukuhumusha ngemishini kuyamfaka umfundi ngoba kuba nguyena oqala ahlele ngasekuqaleni okuzokwenziwa umshini aphinde futhi ahlele ekugcineni lokho okukhiqizwe umshini. Okungangeni kulo mthetho kungaba ukuhunyushwa kokuthile kobuchwepheshe (okungaba uhlelo lwamatemu obuchwepheshe kanye neziphawulo) kusetshenziswa umshini onohlelo lokuhumusha oluncike esichazamazwini.

Namuhla, ukuhumusha ngomshini inhloso yakho enkulu olimini lwebele ayizange ibe nokuphumelela okugcwele. Isibonelo salokho okwenzeka ziyi-6 kuLwezi 2007 kuyisibonelo sobungozi bokuhlaziya ngendlela enokungethembeki kwemishini yokuhumusha.

Imishini yokuhumusha ya lethwa emphakathini omningi ngezinsizakusebenza ezitholakala ku-inthanethi, esingabala *iYahoo!'s Babel Fish, Babylon ne StarDict*. Lezi zinsizakusebenza zakhiqiza ukuhumusha okwenzeka ngokuxhamazela – ukuhumusha okumahhadlahhadla okwakwenzeka ngenhlanhla kunikeze ingqikithi yombhalo owumthombo.

Ngokwenziwa ngendlela eyiyona, eyayiqala ngokulungiselela umbhalo owumthombo ozohunyushwa umshini (uqalwe uhlelwe) nokusebenza kabusha okuhunyushwe umshini kwenziwa ngumhumushi owumuntu oqeqeshiwe (ukuhlela kamuva), izinsizakusebenza eziyimishini yokuhumusha kwezohwebo zingakhiqiza imiphumela ewusizo, ikakhulukazi uhlelo lokuhumusha ngemishini luhlanganiswa nokukhumbuzayo ekuhumusheni noma uhlelo lomhlabuhlangene lwezokuphatha. Mayelana nemibhalo (isibonelo: imibiko yesimo sezulu) enolwazimagama olungenele nesakhiwo esiyimisho elula, ukuhumusha ngemishini kungaba nemiphumela ewusizo engadingi ukungenelela

komuntu. Futhi, ukusetshenziswa kolimi oluqoqekile kuhlanguaniswe nensizakusebenza ewumshini wokuhumusha, kungakhiqiza ngobuningi izihumusho eziqondakalayo.

Ukuthembela kuphela ekuhumusheni komshini okungahleliwe bese unganaki ukuthi ukuxhumana olimini olukhulunywayo kuxubene nengqikithi yenkulumo lokho kungenza ukuba umuntu aqonde ingqikithi yombhalo oyisisusa ngokucabangela okungaphelele. Kuyiqiniso elingenakuphikiswa ukuthi nalezo zihumusho ezenziwe ngumuntu ngokuphelele nazo zinawo amaphutha. Ngakho-ke, ukwenza isiqiniseko sokuthi isihumusho esikhiqizwe ngomshini sizoba wusizo kumuntu nokuthi singaba isihumusho esingashicileleka, leso sihumusho kumele sibuyekwezwe sibuye sihlelwe ngumuntu. UClaude Piron ongasekho wabhala ukuthi isihumusho semishini esenzeke kahle, senza umsebenzi womhumushi ube yingxenye elula; ingxenye elukhuni kakhulu nechitha isikhathi esiningi ivamisa ukufaka phakathi ucwaningo olunzulu ukwenza izixazululo zomqondomningi wombhalo oyisisusa; lapho uhlelo nolwazimagama lombhalo ohlosiwe kudinga ukuba kuxazululwe. Ucwaningo olunjalo luyisiqalo esidingekayo ekuhleleni okudingeka ekuqaleni ukuze kuthi okwenzayo ekuhumusheni ngomshini kungabi nomphumela ongathi shu.

19.2.2 Ukuhumusha okulekelelwa ikhompuyutha

Ukuhumusha okulekelelwa ikhompuyutha kubuye kwaziwe ngokuthi, **ukuhumusha komuntu okulekelelwa umshini**, noma **ukuhumusha okunokuthelelana**. Ukuhumusha okunokuthelelana kuwuhlobo lokuhumusha lapho umhumushi ongumuntu enza khona umbhalo awuhlosile esebenzisa uhlelo lwekhompuyutha. Ukuhumusha okulekelelwa ikhompuyutha kubandakanya ukusetshenziswa kwezichazamazwi ezijwayelekile nohlelokusebenza lwekhompuyutha olulungisa igrama. Itemu, ukuhumusha okulekelelwa ikhompuyutha, lisho izinhlobo zezinhlelo ezikhethekile ezisetshenziswa abahumushi; okufaka okokuhumusha okusemqondweni wekhompuyutha, ukuphathwa kwamatemu, izinhlelo zezivumelwano zolimi kanye nokuqondisa umbhalo.

Uhlelo lokuhumusha nge-inthanethi lungasiza abantu abangaluncelanga ebeleni ulimi ukuba baqonde kangcono amakhasi ezizindalwazi zezinye izilimi. Izinsizakusebenza ezikwazi ukuhumusha ikhasi eliphelele ziyindlala kakhulu. Ngenxa yokuthi zinikeza ulwazi oluncane mayelana nenhloso nengqikithi yombhali, amakhasi ahunyushiwe avama ukuba ahlekise abuye adide kakhulu kunokuba akhanyisele lowo osuke edinga isihumusho.

Ukuhumusha okunokuthelelana okunamawindi avelayo yikhona osekuqala ukuba nesasasa. Lezi zinsizakusebenza zikhombisa izincazelo eziningi zegama noma umshwana ngamunye. Abasebenzisi bemishini yokuhumusha badinga kuphela ukukhetha isihumusho esishaya emhlohlweni ngenkathi behambisa igundane lekhompuyutha ngaphezu kombhalo ongolunye ulimi.

19.3 Izinhlolo zokutolika

19.3. Ukutolika okwenzeka kanyekanye

Ukutolika okwenzeka kanyekanye kunikeza umbiko olimini oluhlosiwe osuselwa olimini okususelwa kulo ngokukhulu ukushesha. Lokhu kwenzeka ngesikhathi esifanayo naleso salowo osuke ekhuluma olimini okususelwa kulo. Utolika usuke ehlezi endlwaneni encane, kepha usuke esizwa isikhulumi solimi okususelwa kulo ngezinsizakulalela asuke ezifake ezindlebeni. Ukutolika okwenzeka kanyekanye kwenziwa olimini oluhlosiwe ngokulalela okukhulunywayo ngezinsizakusebenza ezisuke zifakwe ezindlebeni.

19.3.2 Ukutolika okulandelayo

Ukutolika okulandelayo kwenzeka ekutolikeneni okufushane nalokho okude. Ekutolikeneni okufushane utolika wethembele ekukhumbuleni, bese leyo naleyo ngxenye yombiko eyibeka ngamafuphi. Ekutolikeneni okude utolika uthembela ekuthatheni amanothi alokho okusuke kukhulunywa ukumsiza ukuba akwazi ukunikeza umbiko omude walokho asuke ekutolika. Konke lokhu kwenziwa ngemishini yokutolika.

19.3.3 Ukutolika ngocingo

Lokhu kubuye kwaziwe ngokuthiwa, ukutolika ngothefoni. Ukutolika ngocingo kwenziwa ngokuba utolika etolike esebenzisa ucingo noma uthefoni. Ukutolika ngothefoni kwenzeka uma utolika exhunywe nalabo abatolikelayo bevele bekhumene ngawo uthefoni, behlezi ezindaweni ezahlukene, bevele bekhuluma.

19.3.4 Ukutolika ngevidiyo

Mayelana nokutolika ngevidiyo, otolika basebenza bekude ngamavidiyo afakwayo asiza ukuba utolika abone abuye ezwe okukhulunywa yilabo abathintekayo. Njengasekutolikeneni ngocingo, ukutolika ngevidiyo kungasetshenziswa endaweni lapho utolika ohlezi khona kwenye indawo. Ukutolika ngevidiyo akukwazi ukusebenza lapho abatolikelwayo basebenzisa khona ucingo kuphela. Ukutolika ngevidiyo kudinga bonke abathintekayo basebenzise izinsizakusebenza ezifanele. Ezinye izinsizakusebenza zisiza otolika ukuba bakwazi ukulawula ikhamera ngokude beyisondeza babuye bayihlelise kulabo abasuke bethinteka.

19.4 Isikhungo Solimi LwesiZulu (*IsiZulu Language Institute*)

Kungakuhle ukuba uhulumeni asungule isikhungo esizothuthukisa ulimi lwesiZulu. Kulesi sikhungo kulapho kuzohlangana khona oSolwazi nosozilimi abafunde bagogoda emikhakheni ehlukene yolimi lwesiZulu. Kumele kube khona abantu abasebenza ngokugcwele kulesi sikhungo ukuthuthukisa ulimi. Imisebenzi yokufundiswa kolimi, yemithombo yezokwazisa, ukutolika, ukuhumusha, ukuqanjwa kwamatemu nokunye okuningi kungenziwa khona lapha. AmaZulu kungamele akhethe indawo efanele ukwakha lesi sikhungo. AmaBhunu anaso isakhiwo esikhulu esiyisikhungo solimi laphaya endaweni yasePaarl, eNtshonalanga Kapa.

19.4.1 Isizinda Sokucwaninga Nokuthuthukiswa Kolimi (*Language Research and Development Centre*)

UMnyango Wezobuciko Namasiko wasungula Isizinda Sokucwaninga nokuthuthukiswa Kolimi. Owolimi lwesiZulu wawuseNyuvesi YakwaZulu Ongoye, uphethwe uDokotela BC Khuzwayo. Akwazeki ukuthi lesi sizinda saqedelwani ekubeni sasenza umsebenzi omuhle kangaka wokuthuthukiswa kolimi. Kungathokozisa uma uhulumeni engabuye asivuse isizinda esihle kangaka sokuthuthukisa ulimi.

19.4.2 Izigcinamagugu

Izigcinamagugu nazo sengathi zingakhuthazwa ukugcina ngokwedijithali izithombe ezithile ezingamagugu eziphathelele nomlando nalabo ababamba iqhaza ekuthuthukiseni ulimi ngezinhlobo ezahlukene.

19.4.3 Imizi eyizigcinamagugu (*Cultural Villages*)

Kwabe kuwumqondo omuhle ukuba khona kwemizi eyizigcinamagugu. Lapha kwakunabantu abenza izinto ezinhlobonhlobo eziphathelele namagugu esizwe. Kungaba kuhle kulezi zindawo kube khona abantu abadala abaxoxela izingane izinganekwane. Abanye kube abantu abahuba amahubo. Kuzo lezi zindawo futhi kungahaywa izinhlobo zezibongo. Kungahaywa izibongo zabantukazana, izigiyo, izibongo zezilwane nokubongelwa kwezinto ezingaphili njengemikhonto. Kungaba khona futhi kuzo lezi zindawo abantu abazohaya izibongo zamakhosi ahlukeni. Izimbongi nazo zingaqashwa zihaye izibongo zazo zonke izilo zakwaZulu. Kungaba khona futhi kuzo lezi zindawo lapho okungafundiswa khona ukubhalwa kwezinkondlo nobucikomazwi.

19.5 Ezobuchwepheshe Eziqini Zemfundo Ephakeme

Kuyathokozisa ukubona abafundi baseNyuvesi benza ucwaningo mayelana nezinkundla zokuxhumana ezifaka phakathi ama-imeyli, izinkundla zokuxhumana ezifana no*WhatsApp*, *Facebook*, *Twitter*, *Instagram* nezinye. UMzukazwe ulushayela ihlombe ucwaningo lwezifundo zobudokotela lukaBeryl Babsy Boniwe MaMchunu Xaba alwenze enyakeni wezi-2019 olusihloko esithi, **Shuktin? Ulimi, izinhloso nencazelo yezinkulamo nezithombe zesiZulu ezithunyelwe kuFacebook**. Ulwenze eNyuvesi YakwaZulu-Natali ngaphansi kweso elibukhali likaMeluleki wakhe uDokotela Phindi Dlamini. Umfundi uthi ugqozi lokwenza lolu cwaningo lusususwe ukusetshenziswa kolimi lwesiZulu ikakhulukazi enkundleni yezokuxhumana *iFacebook*. Isifiso esikhulu ukuthi sengathi banganda abacwaningi bobuchwepheshe bolimi lwasezinkundleni zokuxhumana esingabala o*WhatsApp*, *Twitter*, *Instagram* nezinye ezingakacwaningwa. Umcwaningi uthi izilimi zendabuko bezinganikwa amathuba alingana nezinye izilimi ngaphambilini, ngakho ucabanga ukuthi sekuyisikhathi sokuthi abakhulumani bezilimi zomdabu bakhwece imikhono, basebenzele ukuthuthukisa ezobuchwepheshe ezilimini zabo zendabuko zase-Afrika.

19.6 IHhovisi LeNyuvesi YaKwaZulu-Natal Lokuhlelwa Nokuthuthukiswa Kolimi

Ukuthuthukiswa kwesiZulu kungumgogodla wokuthuthuka komphakathi wakwaZulu nabantu bakhona. Yize sikuthatha njengeqiniso ukuthi ulimi luyisisekelo sempilo yethu njengabantu, futhi nokuthi luqopha okwenziwe ngokuyimpumelelo; luphinde lugququzele intuthuko nokuqamba okusha. Ulimi lwesiZulu lulokhu lukhipheke inyumbazane emkhakheni wezokufunda nomnotholwazi. Ezemfundo ephakeme eNingizimu Afrika ziyaqhubeka nokubhekana nesidingo sokuthuthukisa izilimi ukuze zibe yingxenye yokufundisa nokufunda. Inyuvesi yaKwaZulu-Natali yasungula ihhovisi elibhekene nokuhlelwa nokuthuthukiswa kolimi lwesiZulu. Leli hhovisi laziwa ngokuthi *University Language Planning and Development Office (ULPDO)*.

Kuyiqiniso elaziwayo ukuthi phakathi ekuthuthukisweni kolimi kunohlelo lokuthuthukiswa kwamatemu ukuze akhe isisekelo solimi; lukwazi ukudingida izihloko zesayensi ezibucayi futhi eziyinkinga. I-UKZN isebenzise izimali, izinsizakusebenza nemiqondo yabantu ukuze kwakhiwe amatemu aqondene ngqo nemikhakha ehlukeni. Ukuntuleka kwamatemu alolu hlobo yikhona okuba yisizathu esibekwayo njengesivimbela ukusetshenziswa kolimi lwesiZulu ekufundiseni nokufunda. Yikho-ke lokhu okudala ukuba kube nabantu abathile abasakaza inkoloze yokuthi ulimi lwesiZulu alunothile futhi luyize leze. Lona umqondo oyimbudane, owukhula okumele lusimbulwe nezingxabo zalo.

Umqondo obalulekile e-UKZN uma kuthuthukiswa amatemu emikhakha eyisipesheli, ukuhlonipha imigomo ebekiwe esemthethweni. Le migomo ilawulwa iBhodi YeziLimi YaseNingizimu Afrika ebizwa ngokuthiwa i-PanSALB. Lena yiBhodi eyakhiwa ngokomthetho wasePhalamende. Ngokomthetho i-PanSALB Act 59 (1999), kwakheka ikomidi lolimi lwesiZulu elibizwa ngoMzukazwe (uMkhandlu Wesizulu KaZwelonke). Ngokwalezi zinhlelo, i-UKZN yakhe uhlelo lwayo lokuthuthukiswa kwamatemu olunezingxenye ezinhlanu ezibalulekile futhi ezihlanganise nezingxenye ezingumthetho we-PanSALB osetshenziswa ehhovisi lwayo eliKwaZulu-Natali.

Kunezigaba ezinhlanu ohlelweni lwase-UKZN lokuthuthukiswa kwamatemu ezihlanganisa:

- Ukuqoqwa kwamatemu asetshenziswayo.
- Ukunikezwa kwezincuzelo nezihumusho zamatemu aqoqiwe.
- Ukucutshungulwa kwamatemu iKomidi Lamatemu, Ezezichazamazwi kanye Nokuvamisa elingaphansi koMzukazwe.
- Ukugunyazwa kwamatemu kusetshenziswa uMzukazwe (IsiZulu NLB).
- Isigaba sokugcina kuba ukusatshalaliswa nokutholakala kwamatemu asegunyaziwe. Akhona amatemu asecutshunguliwe abuye agunyazwa kule mikhakha elandelayo: EzokuHlelwa KwamaBhuku Ezimali; Ezemidwebozakhiwo; Ezemumomzimba; Ezempilokwahlukana; Ezomnotho; Ezemvelo; Ezomthetho; Ezobuhlelengikazi;

iFiziksi; Izifundo Ngezengqondo. Sekwenziwe nesigcinimatemu esiZulu ngobuchwepheshe bomakhalekhukhwini, iZuluLex, nezinye izizinda lapho amatemu etholakala khona.

19.6.1 Imisebenzinqangi eyenziwa yi-ULPDO

Ezolimi

- Ukuxhumanisa iziNhlelo zoLimi
- Ukuqapha nokubhekisisa iziNhlelo zoLimi
- Ukuhumusha Imibhalo
- Ukufundisisa Imibhalo
- Ukuhlela Imibhalo
- Ukutolika Ngolimi Lwezimpawu
- Ukutolika

Izinhlelo zokuthuthukiswa kolimi

- Isimpoziyamu KaNyakambili Yocwaningo Lwezolimi
- Izingqungquthela, Amasemina, Nemihlangano yokucobelelana ngolwazi
- Umncintiswano Wokubhala
- Iphrojekthi i-Bua Le Nna ‘Khuluma Nami’
- Umkhankaso Wokuqwashisa Ngolimi Lwezimpawu
- Usuku LoMhlaba Wonke Lolimi Lwebele
- Usuku LoMhlaba Wonke LokuHumusha

Izinhlelo zokuthuthukiswa kwamatemu

- Ukuqoqwa Kwamatemu
- Imihlangano Yokuxoxisana Ngamatemu
- Imihlangano Yokucubungula Amatemu
- Imihlangano Yokugunyaza Amatemu
- Izinhlelo Zokusatshalaliswa Kwamatemu

Ukwakhiwa kwekhophasi

- Ukwakhiwa kwekhophasi
- Ukuhlelwa Kwekhophasi
- Ukunakekelwa Kwekhophasi
- Ukusetshenziswa Kwekhophasi

19.6.2 Umbono we-ULPDO

Ukuba yisizinda sobunyoinco ekugqugquzelweni, ekuthuthukisweni nasekwenziweni kwezilimi zomdabu zibe ngezobuchwepheshe ikakhulukazi ulimi lwesiZulu.

19.6.3 Impokophelo

Impokophelo yeHhovisi LeNyuvesi Lokuhlelwa Nokuthuthukiswa Kolimi ukwamukela nokukhuthaza ubulimimbili.

19.5.4 Izinhlolo

- Ukugqugquzela ukuthuthukiswa kolimi lwesiZulu ukuze lube wulimi lokuphatha, lokufunda nokufundisa, locwaningo, nokwenza izinto ngobuchule.
- Ukugqugquzela, kusizwe futhi kuqikelelwe ukulandelwa kwezimiso zomthetho ekuthuthukisweni kwamatemu okusebenza ngesiZulu.
- Ukubheka nokusiza ngokuhumusha, ukuhlela nokutolika okusezingeni eliphezulu emphakathini wonke.
- Ukuthuthukisa isizinda sikazwelonke sokuthuthukiswa kolimi lwesiZulu nebhangela lamatemu esiZulu njengezinqolobane zokuthuthukisa ubuchwepheshe bezilimi zabantu nentuthuko.

19.7 Ukusetshenziswa kwamaphrogremu ekhompuyutha ukuhlela ikhophasi

19.7.1 *WordSmith Tools 6 Version 1 & 2*

Lawa amaphrogremu asetshenziswa ekwakhiweni nasekuhlelweni kwekhophasi. La maphrogremu abuye asize kakhulu ekucutshungulweni kwekhophasi eningi nemibhalo. Ayasetshenziswa futhi la maphrogremu olimini olwejwayelekile, ikakhulukazi ekuchazweni kolimi, ekubhalweni kwezichazamazwi nohlelo lolimi. Lezi zinsizakusebenza zibuye futhi zisetshenziswe abafundi bolimi. Ayasebenza futhi la maphrogremu ekubhaleni imibhalo yemfundo ephakeme nezinkulamo ezinhlobonhlobo.

19.7.2 *Sketch Engine*

Lena nayo enye iphrogremu esetshenziswa ekwakhiweni, ekuhlelweni, ekunakekelweni nasekusetshenzisweni kwekhophasi.

19.7.3 *Autshumato Machine Translation*

Lolu uhlelo oliyinsizakusebenza yokuhumusha nokuqondisa okuhunyushiwe. Lugxile kakhulu ekusebenzeni ngendlela okuhunyushwa ngayo. I-Autshumato njengohlelo lokuhumusha ngomshini ikakhulukazi ikhompuyutha igxile ezintweni ezinhlobonhlobo esingabala lezi ezilandelayo:

- Isingeniso ekuhumusheni usebenzisa uhlelo lwekhompuyutha i-Autshumato
- Umqondo wokuhumusha wekhompuyutha
- Ukuhumusha ngomshini
- Ukwenza uhlu lwezincazelo
- Insizakusebenza yokuqondisa okuhunyushiwe

19.8 Eminye imisebenzi eseyenziwe i-ULPDO

I-ULPDO, eNyuvesi yaKwaZulu-Natal, eholwa nguMqondisi uSolwazi Langa Khumalo, isibeke ukuthuthukiswa Kobuchwepheshe Bolimi Lwabantu entendeni yokuhlakanishiswa kolimi lwesiZulu. Lobu Buchwepheshe Bolimi Lwabantu sekusheshise ukuba khona kwedijithali yesiZulu, ngaleyo ndlela kwandisa futhi kwajulisa ukusebenza kwayo. USolwazi Khumalo ubuye wahlahla indlela yokuthuthukiswa Kwekhophasi

Kazwelonke YesiZulu, funda isizindalwazi; <https://iznc.ukzn.ac.za>. Ikhophasi isho ukuhlelwa ngokuhlelekile kwemininingo yolimi lwemvelo oluqoqwe emibhalweni nasemithonjeni ehlukeni enhlobonhlobo, kulandelwa imigomo ethize eyenza isampula elikhombiswa ngokwezibalomidanti ukusetshenziswa kolimi oluthile, okugcinwe futhi okutholakala ngokusebenzisa amakhompyutha. Ikhophasi Kazwelonke YesiZulu sekuyiyona enkulu kakhulu kumakhophasi Ezilimi Zase-Afrika ngoba isinamagama ayizigidi ezingama-31.7. Ikhophasi Kazwelonke YesiZulu iwumthombo obalulekile ekufundiseni ulimi, ekhophasini yezichazamazwi zekhophasi nasekuthuthukisweni kobuchwepheshe bezamakhompyutha. Ngalo mthombo wolwazi noma ngubani emhlabeni jikelele angakwazi ukufunda zonke izinkimbinkimbi zesiZulu.

Ngaphansi kwesisekelo salo mthombo obalulekile wekhophasi, i-ULPDO ikwazile ukuthuthukisa i-*IsiZulu Spellchecker*, yethula ngempumelelo uHlobo Lokuqala ngonyaka wezi-2016 noHlobo Lwesibili oselusebenza kangcono nolunesichazamazwi esakhelwe kuso ngonyaka wezi-2017. Isakhiwo salesi-*IsiZulu Spellchecker* sinesichazamazwi sabasebenzisi esingajwayelekile uma siqhathaniswa nesiZulu *Spellchecker* esenziwe ngaphambilini. *IsiZulu Spellchecker* sisebenza ukuqinisekisa amagama ngokwekhophasi, okungancikile ohlelweni lolimi olubhaliwe noma uhlumagama olwenziwe, uma igama linephutha liyaliveza. Ukusebenza kwe-*IsiZulu Spellchecker* kuncike ezingenibunjalo nasebukhulwini beKhophasi Kazwelonke YesiZulu ngokwamagama esesivele sinawo. *IsiZulu Spellchecker* siyinsizakusebenza esemqoka emfundweni nemfundiso, ikakhulukazi e-UKZN ngenxa yenqubomgomo yolimi yakhona. Siwumthombo ovulelekile, uyakwazi ukuzitholela wona ngokusebenzisa isizindalwazi se-ULPDO esithi; <http://ulpdo.ukzn.ac.za>.

USolwazi Langa Khumalo ubuye wahola eminye imizamo yokuthuthukisa ezinye izinhlobo ezimbili zamakhophasi okuyilezi, *English-IsiZulu Parallel Corpus* (EIPC) nesiZulu *Oral Corpus* (IOC). La makhophasi amabili ayisandulela esisemqoka sokusungulwa kwe*Machine Learning Algorithms* ezoholela ekusungulweni kwezinhlelo zemishini ezihumushela ngokwayo kanye nemishini enobuchwepheshe bokuguqula okukhulunyayo kube umbhalo, nokubhalwayo kube okukhulunyayo.

Ukuthuthukiswa kwamatemu esiNgisi nesiZulu aphathelene ngqo nemikhakha yezifundo kusalokhu kuwumsebenzi osemqoka ophathelene nokuhlakanishiswa kwesiZulu e-UKZN. *IsiZulu Term Bank* ingomunye wemithombo yekhompyutha eyenziwa ukuze isize abasebenzisi bawo bafinyelele ematimini esiZulu emikhakha yezifundo ezahlukeni asenziwe; esingabala Ezomumomzimba womuntu, Ezemidwebozakhiwo, Ezokuhlelwa kwamabhuku ezezimali, Ezempilokwahlukana, Isayensi yezobugebengu, Ezomnotho, Ezobuchwepheshe, Ezomthetho, Ezomculo, Ezobuhlelekazi, Ifiziksi. *IsiZulu Term Bank* iyatholakala njengomthombo ovulelekile ongawuthola ngokungena esizindalwazini esithi; <https://ukzntermbank.ukzn.ac.za>. USolwazi Langa Khumalo nethimba lakhe babuye baqhubeka basungula iZulu*Lexicon*, eyinsizakusebenza okwazi

ukuhamba nayo esekwe yi-*Android* ne-*iPhone*. Lolu uhlobo okwazi ukuhamba nalo lwe-*IsiZulu Term Bank*. Nayo uyakwazi ukuzitholela yona mahhala kunoma yiluphi uhlobo lwe-*smart phone*, ukwenziwa kwayo kwenzelwe ukunyusa izinga lokusebenziseka nokufinyelela ematemini ezifundo zemikhakha eyehlukene NGASO SONKE ISIKHATHI. Ukusungulwa kwalobu buchwepheshe bamakhompyutha kuhambisana nokuthuthukiswa kwezobuchwepheshe okwenzekayo okubeka isiZulu endaweni ekahle kulokhu okuthiwa Uguquko Lwesine Kwezezimbongi (4IR).

Ngenxa yalokhu okwenzekayo olimini lwesiZulu, sekwenze ukuba sihlonzwe njengolimi lwezimbongi nezohwebo emhlabeni jikelele, emuva kokuba Inhlango Yamazwe Ase-Afrika ngegunya le-*Secretariat (The Academy of African Languages, ACALAN)* yethule IKhomishani yolimi lwesiZulu ngoZibandlela wonyaka wezi-2018. USolwazi Langa Khumalo waqokwa Inhlango Yamazwe Ase-Afrika njengoMdiyeli weKhomishani yesiZulu.

19.9 Isiphetho

Lesi sahluko sichaze iqhaza lemishini yezobuchwepheshe ekuthuthukisweni kobhalomagama nolimi lwesiZulu. Kuyabonakala ukuthi ukusetshenziswa kobuxhakaxhaka bemishini emithonjeni yezokwazisa nakwezemfundo nokufundisa kuya ngokuya kukhula ngesivini esiyingqaba. Kuzomele ukusebenza kobuchwepheshe umphakathi ukwejwayele ikakhulukazi kule nkathi esihlonzwe ngokuthiwa, Uguquko Lwesine Kwezezimbongi (*Fourth Industrial Revolution*). Ukungakwejwayeli kuzokwenza impilo ibe nzima kungenasidingo ekubeni khona inhloso yakho ukwenza impilo ibe lula.

Imithombo yolwazi

- De Lange, J. and Maphumulo, M. 2019. *I Wish I'd Said . . . Vol. 2*. A Product of AVBOB Poetry Project. www.Naledi.online: Naledi.
- De Lange, J. and Motinyane, M. 2018. *I Wish I'd Said*. A Product of AVBOB Poetry Project. www.Naledi.online: Naledi.
- Frescura, F. and J. Myeza. 2016. *Illustrated Glossary of Southern African Architectural Terms*. Pietermaritzburg: University of KwaZulu-Natal Press.
- Ublu Lwamatemu Ezifundo EzabluKabluKene. 2017. *Ihlovisi Lenyuvesi YaKwaZulu-Natali Lokuhlelwa Nokuthuthukiswa Kolimi*. Durban: University of KwaZulu-Natal.
- Xaba, B.B.B. 2019. 'Shuktin? Ulimi, izinhloso nencazelo yezinkulumo nezithombe zesiZulu ezithunyelwe kuFacebook'. Umqulu Ongashicilelwe Weziqu ZobuDokotela KwezeNzululwazi. Emgungundlovu: Enyuvesi YakwaZulu-Natali.

Imithombo Yolwazi

- Afrikaanse Woordelys en Spelreëls*. 2002. Kaapstad: Pharos Woordeboeke.
- Al-Azzam, B., M. Al-Quran, M. Obeidat and A. Kharabsheh, A. 2008. 'Lexicalized Names and Nouns in Jordanian Arabic: A Sociolinguistic and Translational View'. *Journal of Literature, Language and Linguistics* 2 (1): 1–15.
- Alberts, M. 1999. 'Theoretical Principles of Terminology and Terminography'. Paper presented at AFRILEX Conference. Pretoria: University of Pretoria.
- . 2006. *Standardisation, Modernisation and Harmonisation: A Sociolinguistic Perspective*. In Y. Wang, Y. Wang and T. Ye (eds.). 2006. *TSTT' 2006 International Conference on Terminology, Standardization and Technology Transfer: Proceedings*. Beijing: Encyclopaedia of China Publishing House, 182–92.
- . 2008. *Technical Document. Terminology & Standards. Technical Committee (TC 37). Technical Document*. Pretoria: SABS.
- . 2012. 'Terminology as an Aid in Mother-tongue Education'. Paper delivered at the 17th International Afrilex Conference, 3–5 July 2012, SRC Chambers. Pretoria: University of Pretoria.
- . 2017. *Terminology and Terminography Principles and Practice: A South African Perspective*. Milnerton: McGillivray Linnegar Associates.
- Amaphephandaba: Isolezwe, Ilanga.
- Anderson, R. and W. Bruce. 1976. 'Perspectives on the Role of Interpreter.' In R.W. Brislin (ed.), *Translation: Applications and Research*, 208–28.
- Antia, B.E. 2018. 'Issues in the Standardisation of Terminology'. A paper presented at Terminology Development ISO Standards Training Workshop, UKZN-ULPDO, Senate Chambers, 18–19 April, 2018. Durban: UKZN, Westville Campus.
- Arjona, E. 1978. 'Intercultural Communication and the Training of Interpreters at the Monetary Institute of Foreign Studies.' In D. Gerver and H.W. Sinaiko (eds.). *Language Interpretation and Communication*. New York and London: Plenum Press, 35–44.
- Baker, M. 1992. In *Other Words: A Coursebook on Translation*. New York: Routledge.
- Bathgate, R.H. 1985. 'Studies of Translation Model 3. An Interactive Model of the Translation Process.' *Meta*. 30 (2): 129–38.
- Bauer, L. 1988. *Introducing Linguistic Morphology*. Edinburgh: Edinburgh University Press.
- Brislin, R.W. (ed.) 1976. *Translation: Applications and Research*. New York: Gardner Press, Inc.
- Bryant, A.T. 1905. *Zulu-English Dictionary*. Pietermaritzburg: P. Davis & Sons.
- Bryant, J.C. 1849. 'The Zulu Language'. *Journal of Oriental Society* 1: 385–96.

- Butcher, J. 1992. *Copy-editing: The Cambridge Handbook*. Cambridge: Cambridge University Press.
- Cage, K. 1993. *A Beginner's Guide to Zulu Phonetics*. Johannesburg: Siyakha Educational Media.
- Calteaux, K. 1996. *Standard and Non-standard African Language Varieties in the Urban Areas of South Africa*. Pretoria: HSRC Publishers.
- Canonici, N.N. 1995. *Zulu Grammatical Structure*. Durban: University of Natal.
- Catford, J.C. 1965. *A Linguistic Theory of Translation*. London: Oxford University Press.
- Cele, J.F. 1948. *Nasi-ke IsiZulu*. Pietermaritzburg: Tarboton & Mitchell.
- . 1912. *Izindaba Zabantu, Unyuzipepa Opumayo Kabili Ngenyanga*. Pinetown.
- Colenso, J.W. 1855. *First Steps in Zulu*. Pietermaritzburg: Vause, Slatter & Co.
- Constitution of South Africa, Act 108 of 1996.
- Cluver, A.D. 1989. *A Manual of Terminography*. Pretoria: HSRC Publishers.
- De Jongh, E.M. 1992. *An Introduction to Court Interpreting: Theory and Practice*. New York: University Press of America.
- De Lange, J. and Maphumulo, M. 2019. *I Wish I'd Said . . . Vol. 2*. A product of AVBOB Poetry Project. www.Naledi.online: Naledi.
- De Lange, J. and Motinyane, M. 2018. *I Wish I'd Said*. A Product of AVBOB Poetry Project. www.Naledi.online: Naledi.
- Department of Arts and Culture. 2008. *Zulu Terminology and Orthography No 5*. Pretoria: Government Printer.
- Department of Education and Training. 1972. *Zulu Terminology and Spelling No. 3*. Pretoria: Government Printer.
- . 1993. *Zulu Terminology and Orthography No 4*. Pretoria: Government Printer.
- Department of Native Affairs. 1957. *Zulu Terminology and Spelling No. 1*. Pretoria: Government Printer.
- . 1962. *Zulu Terminology and Spelling No. 2*. Pretoria: Government Printer.
- Dent, G.R. 1969. *Scholar's Zulu Dictionary*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Dlamini, J.C. 1989. *Sadabukisa Isizwe*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Doke, C.M. 1930. *Textbook of Zulu Grammar*. Cape Town: Maskew Miller Longman (Pty) Ltd.
- Doke, C.M. 1939. *Textbook of Zulu Grammar*. Johannesburg: University of the Witwatersrand Press.
- . 1948. *Textbook of Zulu Grammar*. Johannesburg: Witwatersrand University Press.
- . 1954. *The Southern Bantu Languages*. London: Oxford University Press.
- Doke, C.M. and D.T. Cole. 1984. *Contributions to the History of Bantu Linguistics*. Johannesburg: University of the Witwatersrand Press.
- Doke, C.M. and B.W. Vilakazi. 1964. *Zulu-English Dictionary*. Johannesburg: Witwatersrand University Press.
- Douglas, J.D. 1962. (Organizing Editor). *The New Bible Dictionary*. Reprinted in 1974 by the Inter-Varsity Fellowship.
- Erasmus, M. et al. 1999. *Liaison Interpreting in the Community*. Pretoria: Van Schaik Publishers.
- Faye, C. 1923. *Zulu References*. Pietermaritzburg: City Printing Works.

- Fergusson, R. 2000. *The New Penguin Dictionary of Abbreviations From A to ZZ*. London: Penguin Books.
- Frescura, F. and J. Myeza. 2016. *Illustrated Glossary of Southern African Architectural Terms*. Pietermaritzburg: University of KwaZulu-Natal Press.
- Gaffane, M. 2008. *Terminology Development Process from a Theoretical and Practical Point of View*. Pretoria: National Language Service.
- Griswold, W. *Guidelines for Editing Translations*. http://atanet.org/chronicle/feature_article_march (accessed 18-9-2014).
- Gumede, H.S. 2009. *Historical Background on Translation and Interpreting in South Africa*. Durban: University of KwaZulu-Natal.
- . 2013. *Translation and Interpreting (ZULM 204): A Course Outline*. Durban: University of KwaZulu-Natal.
- Hadebe, S. 2001. *Isichazamazwi SesiNdebele*. Zimbabwe: College Press.
- Harris, N. 1991. *Basic Editing: A Practical Course – The Text*. <http://www.jeanweber.com/howt/substant.htm> (accessed 25-9-2014).
- Heller, D.J. 1995. 'Language Bias in the Criminal Justice System.' *Criminal Court Quarterly*, Vol 37, April: 344–83.
- Henry, M. 1960. *The Whole Bible Commentary*. Michigan: Marshall, Morgan and Scott, Ltd.
- . 1961. *Commentary on the Whole Bible*. Michigan: Zondervan Publishing House, Grand Rapids.
- Hlongwane, J.B., C.T. Msimang and D.B.Z. Ntuli. 1988. *IsiZulu Samaciko*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- . 1995 *Amava Oblanga*. Pietermaritzburg: Reach Out Publishers.
- . 1996 *Isilulu Solimi*. Johannesburg: Heinemann Publishers.
- 6th International TAMA Conference. 2003. *Multilingual Knowledge and Technology Transfer*. Pretoria: National Language Service.
- <https://arablit.org/2011/07/21/20-more-rules-for-translation-arunava-sinha-allison-anderson/> (accessed 09-08-2018).
- <https://www.ulatus.com/translation-blog/translation-quality-general-rules> (accessed 09-08-2018).
- International Standard ISO 704:2000 (E), Second edition 2000-11-15. Terminology Work-Principles and methods. Switzerland. <https://www.iso.org/search.html?q=TC37> (accessed 24-04-2018).
- Keiser, Walter. 1978. 'Selection and Training of Conference Interpreters.' In D. Gerver and H.W. Sinaiko (eds.). *Language Interpretation and Communication*. New York and London: Plenum Press 174–183.
- Khumalo, Z.L.M. 1999. Iso Elibanzi Ngokusetshenziswa Kofeleba Olimini LwesiZulu. Iphepha elingashicilelwe elethulwe emhlanganweni wesifunda esisempumalanga se-ALASA ziyi 08-05-1999. Durban: INyuvesi YakwaZulu-Natali ekhampasini i-Howard.
- Khuzwayo, B.C. 2008. Izingqinamba Ezihlobene Nabahumushi Ikakhulukazi Ngasohlangothini Lwamatemu. Iphepha elethulwe emgubheni wokugujwa kosuku lokuhumusha emhlabeni jikelele ziyi-17 kuMfumfu 2008, ehholo i-Collen Webb. EMgungundlovu: INyuvesi YakwaZulu-Natali ekhampasini yaseMgungundlovu.
- . 2009. *Problems Taced by Language Practitioners*. A paper delivered during a Language Practitioners Workshop. Durban: Blue Waters Hotel.

- Koopman, A. 1994. 'Lexical Adoptives in Zulu'. Unpublished PhD thesis. Pietermaritzburg: University of Natal.
- . 2002. *Zulu Names*. Pietermaritzburg: University of Natal Press.
- Kubheka, T. 2008. *Handbook on Geographical Names*. Pretoria: Department of Arts & Culture.
- Lamula, P. 1963. *Isabelo SikaZulu*. Pietermaritzburg: Lincroft Books.
- Linnegar, J. 2014. *Basic Copy Editing and Proofreading*. Cape Town: McGillivray Linnegar Associates.
- Longman Dictionary of Contemporary English*. 1995. Harlow: Longman Group Ltd.
- Louwrens, L.J. 1993. 'Semantic Change in Loan Words'. *South African Journal of African Languages*, 13(1): 8–16.
- Madiba, M.R. 1994. 'A Linguistic Survey of Adoptives in Venda'. Unpublished M.A. dissertation. Pretoria: University of South Africa.
- . 2000. 'Strategies in Modernisation of Venda'. Unpublished D.Litt. et Phil. thesis. Pretoria: University of South Africa.
- Mahlangu, A.B, N.F. Mbhele, C.B. Nkosi, V.O. Radebe and E.S. Zulu. 1992. *IsiZulu Soqobo 9*. Pietermaritzburg: Reach Out Publishers.
- Mahlangu, K.S. 2007. 'Adoption of Loanwords in isiNdebele'. Unpublished M.A. dissertation. Pretoria: University of Pretoria.
- . 2015. 'The Growth and Development of isiNdebele Orthography and Spelling (1921–2010)'. Unpublished D.Litt thesis. Pretoria: University of Pretoria.
- Marslew-Wilson, W. 1987 *Lexical Representation and Process*. Cambridge: The MIT Press.
- Masubelele, M.R. 2007. 'The Role of Bible Translation in the Development of Written Zulu: A Corpus Based Study'. Unpublished D.Litt et Phil. thesis. Pretoria: University of Pretoria.
- Mathematical term list* (2005). Pretoria: Government Printers.
- Matsela, Z.A. 1987. The Problems of Modernizing the Development of Sesotho Scientific/ Technical Terminologies. *Logos* 7 (2): 79–88.
- Mbatha, M.O. 2006. *Isichazamazwi SesiZulu*. Pietermaritzburg: New Dawn Publishers.
- Moeketsi, R.H. 1992. *The Role of Context in the Interpretation of Southern Sotho Discourse*. Unpublished Master's dissertation. Pretoria: University of South Africa.
- . 1999. *Discourse in a Multilingual and Multicultural Courtroom: A Court Interpreters's Guide*. Pretoria: JL van Schaik.
- Montagne, I. 1991. *Editing and Publication: A Training Manual*. Manila: International Rice Research Institute.
- Msimang, C.T. 1994. 'Language Attitudes and the Harmonization of Nguni and Sotho'. *South African Journal of Linguistics*, Supplement 20, 147–67.
- Msomu G.N. and R.N. Nkosi. 2000. *Izikhali Zabageqeshi Nabafundi*. Pietermaritzburg: Reach Out Publishers.
- Mtintsilana, P.N. and R. Morris. 1988. 'Terminography in African Languages in South Africa'. *South African Journal of African Languages* 8(4): 109–13.
- Multilingual Information and Communication (ICT) Terms* (2003). Pretoria: Government Printers.
- Multilingual Natural Science and Terminology Dictionary* (2002). Pretoria: Government Printers.
- Musehane, N.M. 2007. 'Morphological Structure and Semantic Classification of Nouns Plus Noun Compounds'. *South African Journal of African Languages*, 27 (1–2): 29–42.

- Ndlovu, R.S. 1963. 'A Short Study of Slang in Zulu'. Unpublished M.A. dissertation. Pietermaritzburg: University of Natal.
- Neethling, B. 2005. *Naming Among the Xhosa of South Africa*. New York: The Edwin Mellen Press.
- New Hart's Rules. The Handbook of Style for Writers and Editors*. Oxford: Oxford University Press.
- New Oxford Dictionary for Writers and Editors*. Oxford: Oxford University Press.
- Ngcobo, M. 2013. 'Loan Words Classification in isiZulu. The Need for a Sociolinguistic Approach'. *Language Matters: Studies in the Languages of Africa*, 44 (1), 21–38.
- Nida, E.A. and C.P. Taber. 1974. *The Theory and Practice of Translation*. New York: American Bible Society.
- Nxumalo, J.A.W. 1951. *Umcebo Wolimi LwesiZulu*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- . 1953. *Umtapo Wolwazi LwesiZulu*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- . 1953. *Igugu LikaZulu*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Nyembezi, S. 1958. *Izibongo Zamakhosi*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- . 1996. *Isichazamazwi Sanamubla Nangomuso*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Nyembezi, S. and O.E.H.M. Nxumalo. 1966. *Inqolobane Yesizwe*. Pietermaritzburg: Shuter & Shooter Publishers (Pty) Ltd.
- Oxford Manual of Style*. Oxford: Oxford University Press.
- PanSALB. 2008. *Imigaqo Yokubhalwa Nokupelwa Kolwimi LwesiXhosa*. Pretoria: Arcadia.
- . 2008. *Imithetho Yokubhala Nobhalomagama LwesiZulu*. Pretoria: Arcadia.
- Pinnock, P.S. 1994. *Xhosa, A Cultural Grammar for Beginners*: Cape Town: African Sun Press.
- Roberts, C. 1880. *An English-Zulu Dictionary*. London: Routledge & Kegan Paul.
- Sager, J.C. 1990. *A Practical Course in Terminology Processing*. Amsterdam/Philadelphia: John Benjamins Publishing Company.
- . 1997. 'Term Formation'. In *Handbook of Terminology Management*. (Volume 1) S.E. Wright and Budin (eds.) 25–41. Amsterdam/Philadelphia: John Benjamins Publishing Company.
- Sangweni, P.H. 2009. 'The Importance of Being Trained as an Interpreter'. A paper delivered during a Court Interpreters Workshop. Pretoria: Burgers Park Hotel.
- Schnoebelen, T. 2005. 'The Shape of Things to Come: The Nominal Morphology of Zulu Loan Words'. http://Stanford.edu/~tylers/notes/papers/Zulu_loans_Schnoebelen.pdf. (accessed 2 November 2008).
- Schreuder, H.P.S. 1850. *Grammatik for Zulusproget*. Christiania (Norway).
- South African Language Practitioners' Council Act, 2014 (Act No 8 of 2014).
- Stander, L. 1990. 'The Training of Court Interpreters in South Africa: A Preliminary Investigation'. Unpublished M.A. dissertation. Johannesburg, University of the Witwatersrand.
- Stanton, E.M. 1991. *The Fine Art of Copyediting*. Columbia: Columbia University Press.
- Suter, F. 1907. *Lessons in Zulu*. London: McDougall's Educational Co.

- Taljaard, P.C. and J.W. Snyman. 1993. *An Introduction to Zulu Phonetics*. Hout Bay: Marius Lubbe Publishers.
- Temu, C.W. 1984. 'Kiswahili Terminology: Principles Adopted for Enrichment of Kiswahili Language', *Kiswahili* 51 (1-2): 112-127.
- Theunissen, S.B. 1943. 'Zulu Orthography'. *Native Teachers' Journal* 22 (3): 81-83.
- Thipa, H.M. 1989. 'The Difference Between Rural and Urban Xhosa Varieties: Sociolinguistic Study'. Unpublished D.Phil. thesis. Pietermaritzburg: University of Natal.
- Training Manual for Translators and Interpreters: Compiled by the KwaZulu-Natal Provincial Language Committee (Pansalb) and the KwaZulu-Natal Provincial Department of Arts and Culture (Language Services).
- Uhlu Lwamatemu Ezifundo Ezahlukahlukene 2017. *Ihhovisi Lenyuvesi YakwaZulu-Natali Lokuhlelwa Nokuthuthukiswa Kolimi*. Durban: University of KwaZulu-Natal.
- Use of Official Languages Act, 2012 (Act No. 12 of 2012).
- Van de Poel, K., W.A.M. Carstens and J. Linnegar. 2012. *Text Editing a Handbook for Students and Practitioners*. Brussels: University Press Antwerp.
- Van Huyssteen, L. 1993. 'Problem Areas Concerning the Orthography of Zulu Place Names'. Unpublished M.A. dissertation. Pretoria: University of South Africa.
- . 1999. 'Problems Regarding Term Creation in the South African Languages, with Special Reference to Zulu'. *South African Journal of African Languages*, 19 (3): 179-87.
- . 2003. 'A Practical Approach to the Standardization and Elaboration of Zulu as a Technical Language'. Unpublished D. Litt et Phil thesis. Pretoria: University of South Africa.
- . 2004. 'The Capitalization of Zulu Place Names in the South African Context'. *Nomina Africana* 18 (1&2): 37-44.
- Van Wyk, E.B. 1958. 'Woordverdeling in Noord-Sotho en Zoeloe'. Unpublished doctoral thesis. Pretoria: University of Pretoria.
- Wilkes, A. 2000. 'The History and Development of Zulu as a Literary Medium'. *Journal for Language Teaching* 34 (4): 402-415.
- . 1985. 'Words and Word Division: A Study of Some Orthographical Problems in the Writing Systems of the Nguni and Sotho Languages'. *South African Journal of African Languages* 5 (4): 148-153.
- Xaba, B.B.B. 2019. 'Shuktin? Ulimi, Izinhlolo Nencazelo Yezinkulamo Nezithombe ZesiZulu Ezithunyelwe KuFacebook'. Umqulu Ongashicilelwe Weziqo ZobuDokotela KwezeNzululwazi. Emgungundlovu: Enyuvesi YakwaZulu-Natali.
- Xala, E.Z. 1978. 'A Brief Study of Word Coinage as a Contributory Factor in the Development of the Zulu Language'. Unpublished B.A. Honours article. KwaDlangezwa: University of Zululand.
- Ziervogel, D. 1967. *Handbook of the Speech Sounds and Sound Changes of the Bantu Languages of South Africa*. Pretoria: University of South Africa.
- Zulu, E.S.Q., N.F. Mbhele, V.O.S. Radebe, A.B. Mahlangu and C.P. Nkosi, 1987. *IsiZulu Soqobo Ibanga 9*. Plessislaer: KwaZulu Booksellers (Pty) Ltd.
- Zungu, P.J.N. 1998. *Toponymic Lapses in Zulu Place Names*. Durban: Natal Society Foundation.

Inkomba

- ababambiqhaza xiii
abacaphuni xiii, 58
abacubunguli 94, 173
abafundisizithunywa 149, 201
abazendulelayo viii
abahumushi xiii, 143, 152
amacabanswani 162
abasabalalisi bokholo 11, 15, 16
abashicileli 229
abezokwazisa 164, 226
adaphtha 2, 191
amafolosi 164
amajenali 230
amaqoqo 7
amatemu 5
Allison, A.A. 11
amabhangqa 173
amabutho vii
amagama 118, 119, 120, 121, 126
amaguduveyisi 181
amahhadlahhadla 232
amakhaza 160
amakhoba 164
amakhowe 215
amakhuba 217
amakutshukutshu vii
amalengisi 177
amalobolo 179
amamishinari 11
amampunge 236
amanzi 160
amaphaphu 71
amaqele 214
amaqhinga 217
amaqele 214
amaqhinqa 217
amasongo 228
amasumpa 162
amatemu 114, 115, 142
amathafa 214
amathumbu 216
amazinyo 70
amdokwe 217
amqondofana 131
ancazelombili 131
Android 240
aphinyiswa xi
Autshumato Machine Translation 238

Biyela, N.G.I. xiv
bokuqopha vii
Bryant, A.T. 26
Bryant, J.C. 23
Buthelezi, Magogo 228

Cannonici, N.N. xiii
Cele, Purity 230

De Lange, Johann 231, 242
Dent, G.R. 11, 13
Dhlomo, R.R.R. 13
Dladla, Celimpilo 230
Dlamini, J.C. 14
Dlamini, P.D. xiii, 235
Doke, C.M. 22

eBaqulusini 10
 ebusuku 179, 216, 218
 edladleni 130
 eDlomodlomo 10
 ekufundiseni nokufunda 236
 emadlawu 125
 emadotsheni 217
 eMfume 10
 emini 215
 eMpangeni 92
 endulo viii, 214
 English-IsiZulu Parallel Corpus 239
 eNgome 10
 eNkamana 11
 entendeni 238
 ePietermaritzburg 11
 eqiligana 12
 eSandlwana 10
 esigele 125
 esihlonzwe 240
 eSikhawini 83
 esikhonkosini 236
 estoksini 190
 estudyo 229
 eThekwini 82, 83, 92
 eThingithingi 88
 Ezemidwebozakhiwo 239
 Ezempilokwahlukana 239
 eZimbokodweni 90
 ezinkangala 215
 eziqongweni 214
 Ezobuchwepheshe 239
 Ezobuhlengikazi 239
 Ezokuhlelwa kwamabhuku ezezimali 239
 Ezolweni 227
 Ezombusazwe 3
 Ezomculo 239
 Ezomnotho 239
 Ezomthetho 239
 Ezomumomzimba womuntu 239

 Gasa, B.B. 232
 Gazu, S. 232

 Grout, Lewis 25
 Gule, Z.W. xiii
 Gwala, Harry 11

 Hadebe, A.G. 12
 Hlongwane, J.B. xiii
 Hlongwane, K.E. 232
 Hlengwa, M.A. xiii
 Hygienic Steam Laundry 11

 IBayede 229
 iBhaca 82
 ibhajethi 151
 ibhala 182
 ibhimbi 10
 ibhobhini 185
 ibhrosha 186
 ibhu 217
 ibhukunxado 13
 ibhulukwe 186
 ibhure 13
 ibizo 49, 158, 159, 160
 ibizomvama 52
 ibizongxube 44
 ibizoqho 50
 idayakhrithiki 25, 48
 idemeshe 124
 idijithali 228
 idikthafoni 228
 idola 52
 iDrum 229
 idubukele ix
 idutheronomi 207
 ifiziksi 239
 ifonetiki 6i
 ifonti 59
 ifuzamsindo 126
 ifyuzi 193
 igalelo 25
 igenesisi 82
 igidigidi 176
 igilo 71
 iglasi 192

igremu 52
igxathu 226
ihlobo 214, 217
ihora 215
ijombolo 179
ikhandakazi 156
ikhasketi 193
ikhensa 131
ikhilogramu 52
ikhilomitha 52
ikholoni 56
Ikhomishani Yolimi LwesiZulu 240
ikhompyutha 226, 228, 229, 233, 238
ikhonco 42
ikhophasi 3, 239
ikhulunyaka 128
ikhwezi 217, 218
ikwindla 214, 215
ILanga LaseNatali 229
ilema 155, 156, 160
ilitha 52
ilunga 17
imantshi 145
imbangela 164
imbobo yamakhala 72
imbobo yomlomo 72
imbudane 236
imbude 236
imfe 118
imfiva 194
imflayimashini 194
imflomu 194
imfriji 194
imfundiso 10
imfundo nokufundisa 226, 240
imifakela 134
imigomo 1
imikhakhamsebenzi 101
imikhehlekehle 126
imikhiwane 162
imiligremu 52
imililitha 52

imilimitha 52
imimango 160
imingenelo 231
imininingo 4
imiqondomsuka 1, 4
imiqopho 12
imisebenzingqangi 237
imisinsi 162
imitha 52
imiyalo viii
impilo 118
impimiso 89
impokophelo 237
impucuzeko 100
imvelaphi 10
I wish I'd Said 231
imizuzu 215
imizuzwana 215
incithabuchopho vii
indabuko 134
indida 8
indizamshini 90
indlakadla 127
indlela ephoqayo 116
Indlela Yababi 13
indlelakwenza 1, 2, 3, 232
indonsa 218
indonsamasuku 218
inebetholi 181
infleshini 194
ingane 97
inganono 89
ingcaca 115
ingcindezi 96
ingcwenga 138
iNgonyama 60
ingqalabutho 10, 125
ingqayizivele 95
ingqikithi 7, 127
ingqinamba 16
ingqobe 162
ingqophamlando 10

ingqungquthela 127
ingxoviya 115
ingxoxo 115
ingxubevange 115
inhlalanjalo 96
iNhlambamasoka 117
inhlanganiselangwaqa 186
inhlanzi 162
inhlazane 216
inhloko 9, 120
inhloso 1
inhlupheko 115
inhlwanyelo 217
injongo viii
injulalwazi 5
injulamsuka 127
inkabazwe 120
inkambiso viii, 3
inkanankana 13
inkantini 181
inkantolo 4
inkanyezi 40, 216, 217
INkazimulo 229
inkimbinkimbi 229
iNkinsela YaseMgungundlovu 13
inkoleloze 236
inkombajubane 121
inkombandlela 116
inkombasisindomoya 116
inkombazingakushisa 116
inkulisa 115
inkuthazakwenza 150
inkwenkwezi 218
inqongolozu 218
inqonqoyi 218
inqubo 2
inqubomgomo 2
inqubonhle 70
insasa 163
inshuwarensense 187, 189
insika 109
insimbi 130

insinde 214
insizakalo 2
insizasenzo 26, 34
insonyama 120
intaka 217
intambo 88
intatheli 88
inthanethi 228, 233
intshisekelo xiii
intshola 218
intwasahlobo 214
inumeri 207
inyumbazane 236
inzwa 226, 227
ipensela 92
iphalamende 4
iphawundi 52
iphodkhasti 228
iphomede 88
iPhone 240
iphungandlebe 214
iplagi 1, 2
iqhaza xiii, 10, 226
iqhubankomo 218
iqophasikhungo 77
iqoqo 5
isabelomali 130
isaga 227
isaguga 130
isakhiwomagama 5, 6
isakhiwomusho 92
isandiso 156
isandulela xi, 239
isandundundu 217
isangcobe 217
isangcokolo 170
iselula 126
iselulelamuva 27
iselulo 42
isembozimizwa 115
isendlalelo 23
isenshuri 128

isenti 52
 isentimitha 52, 128
 isenzeko 7
 isenzukuthi 126, 161
 ishadi 62
 ishisandlu 215
 ishuminyaka xi
 isibabazo 161
 isibaluli 157
 isibanjalo 48
 isibhakabhaka 217
 isibhamu 130
 isibizi 48
 isibonakude 90
 isicaphuno 58
 isicelankobe 216
 isichasiso 25
 isidi 50, 229
 isidlalamsindo 119
 isidlozana 126
 isiduko 12
 isifanisomsindo 94
 isifingqo 50
 isifingqogama 55
 isifinyezo 50
 isigcinazinhlanzi 120
 isigejana 42
 isiGriki 61, 199, 201
 isiHebheru 200
 isihlanganiso 161
 isihumusho 202
 isijabane 122
 isijobelelo 20
 isikhaba 129
 isikhinyabezijubane 121
 isikhombamoya 121
 isikhombisa 216
 isikhondlakhondla 17
 isikhonkosi 74
 isikhulisazinto 121
 isikhulisazwi 121
 isimanje xii, 2
 isikolobho 126
 isikompilo 86
 isikwaya 13
 isilimela 218
 isilondolozimatemu 5
 isimeliluhlamvu 18, 23
 isimelinobumba 43, 138
 isimilo 10
 isindwengama 218
 isingankamisa 18
 isingasenzo 157
 isingathekiso 96
 isinkulunkulwana 164
 isinqumo 18
 isipele 17
 isipelingi 2, 3, 4
 isiphano 12
 isiphawulo 157
 isiphicamunwe munye 216
 isiphohlongo 216
 isiqqa 95
 isiqandisisi 126
 isiqoqelilwazi 152
 isiqu 19, 23
 isisekelo 4, 236
 isishayamthetho 4
 isishayeledo xi
 isishewu 13
 isishiyagalolunye 162
 isishiyagalombili 216
 isisho 120, 227
 isisusa 223
 isisombululo xi, 113
 isitrayki 198
 isitudyo 191
 isixhotshana 217
 isithunywa 17
 isithwebulimathambo 120
 isitolotolo 228
 isiwulukuhlu 126
 isizindalwazi 230, 239
 isiZulu Oral Corpus 239

isiZulu Spellchecker 239
isiZulu Term Bank 239
ISO 1
isoka xi
isokangqangi 222
Isolezwe 229
isona 122
iSonto 163
iteksi 141
ithelevizhini 164
ithiyetha 35
Ithranki 191
Ithusi 1
Itinasi 136
iyimeyili 93, 125, 235
iyuro 52
izaba 119
izaga nezisho 227
izakhi 12
izaqheqhe 119
izibalomidanti 239
izibuya 162
izichazamazwi 4
izichazamazwimbani 4
izifingqo xii, 50
izifinyezo xii, 50
izigcinamagugu 227, 235
izigidi 178
izigodi 214
izigubhu 217
izikhathi 214
izikhophe 117
iziliminingi 3
izilimi zendabuko 235
izilinganisongqangi 227
izilo 235
izilondolozimatemu 7
izimboni 1
izimfunda 214
izimpawu 54
izinambathi 162
izincithabuchopho vii, xiii, 170

izincomo 112
Izindaba Zabantu 14, 229
izindebe 69
izingabunjalo 1, 69, 138
izingazi 217
izingebhezi 221
izingobo 217
izingotshe 217
izingqalabutho 230
izinhla 112
izinhlaka 109
izinhlangothi 108
izinjulalwazi 5
izinkalo 214
izinkathi 214
izinkimbinkimbi 239
izinkomba xi
izinkuthazakwenza 150
izinsini 70
izinsizakusebenza 228 232, 236
izinsizakwenza 1
izintabantaba 116
izintanga 217
iziphephane 217
izisombululo 112
izithiyo 109
izithunywa xi
izithunzi 161
izivunguvungu 122
izizukulwane 10
izolo vii, 227
iZuluLexicon 239
Izwi LoMzuzakaze 230

Jali, Mamana 228
Jele, Nomonde 230

Khathi, N.P. xiii
Khumalo, Langa 238, 239
Khuzwayo, B.C. xiv, 235
kiSwahili 3
Khumalo, J.S.M. xiii, 12

Kumalo, M.B. xiii
KwaNgenetsheni 10

Machine Learning Algorithms 239

Mahlobo, D. 12
Makhoba, Khenani 232
Malcolm, D. 11
Maphalala, S.J. xiv
Maphumulo, Mandla xiv, 231, 242
Mariannahill, 11
Maseko, S.P. xiv
Masemola, R.M. 11
Masinga, K.E. 12, 228
Masuku, Dumazile xiv
Mathenjwa, Langalibalele vii, 232
Mathibela, E.V. 12
Matsebula, S.M. 13
Mavuso, Bongani xiv
Mazibuko, Josiah xiv
Mbatha, Mpume xiv
Mbokazi, Dudu xiv
Mbuli, John xiv
Mdluli, Buyani xiv
Mhlanga, E.J. 232
Mhlophe, Gcina 228
Mkhize, S.O.Z. 232
Mnguni, E.E. 12
Mpanza, C.J. 12
Mpanza, K.E.L. 232
Msimang, C.T. vii, 232
Msimango, Nomashizolo 228
Mthiyane, E.T.Z. xiii
Mzolo, S.B. 12

Ncongwane, S.J. 232
Ndlovu, R.S. 11, 12, 17
Nene, S.J.S. 232
Nene, T.M.E. xiv
Ngcongwane, S.D. xiii
Ngema, Bavikile 228
Ngobese, Siphon xiv
Ngwenya, T. xiv

Nhlumayo, S.S. xiv
Nkabinde, A.C. 12
Nkosi, N.R. xiv
Nontolwane, Mary 228
Ntshangase, Sicelo 230
Ntuli, C.S.Z. xiii
Ntuli, D.B.Z. xiii, 12, 232
Nxumalo, Bhekabani xiv
Nxumalo, J.A.W. vii, 11, 17
Nxumalo, N.V. 17
Nxumalo, O.E.H.M. viii, xiii, 10, 11, 12, 14, 232
Nxumalo, Qedusizi 10
Nyandeni, D.N. xiii
Nyembezi, C.L.S. viii, 13, 115
Nzuza, Ntokozo 230

obhukwini xi
obishini 170
ofeleba 44
ogqayinga 216
okuhlalukayo 233
okuntulekayo xi
olunqala, 226, 227
oLwesibili 218
oLwesithathu 218
oLwesine 218
oLwesihlanu 218
ondweliyana 218
ondwendweni 218
oNgoye 11
ongumnini 47
onkashela 114
oPhathe 90, 91, 158
Oscroft, F.B. 11
osimukanandwendwe vii
osonhlamvukazi 44
otolika 234
oyimbudane 236

phuthumani vii
Piron, Claude 233

Qwabe, Bonisile 10
Qwabe, T.B. 232

Sibisi, Jabulani xiv
Sibiya, Nakanjani xiv
sijeqeze vii
Sikhosana, Zamandelu xiv
Simelane, Jabulani xiii
Simelane, Siphso xiv
smart phone 240
St. Francis College 11

Theunissen, S.B. 11
Thwala, J.J. 232

ubhalomagama xi, xii, 14, 15, 18, 22, 61, 226
ubhamu 73
ubhayela 184
uBona 229
ubuchule 25
ubuchwepheshe 226
ubucikomazwi 230
ubudlelwane 119
ubugintshogintsho 14
ubugwegwe 108
ubuhlophoyiya 132
ubuliminingi 97
ubulungiswa 75
ubulwane 125
ubuntatheli 123
ubuntu 125
ubunyoninco 237
ubusika 214, 215
udlambedu 127
udlame 127
udlebe 128
udungunyane 127
udwi 119
ufuba 126
ufundomsindo 61
ugondo 126
ugovane 70

uhidehide 40
uhlelenjwayo 217
uhlelo 2
uhlelomusho 2, 9
uhlevane 101
uhlonga 160
uhlumagama 239
uhluziqalomagama 15
uhoyizana 217
uhulumeni 91
uKaMasuku 87
ukhasi 229
ukheshya 193
ukhololo 137
ukhukho 126
ukrikriki 192
ukubabela 215
ukubalula 17
ukubamba iqhaza 111
ukubhabhadiswa 109, 111, 151
ukubhekwa yisambane 122
ukubhengula 122
ukubhiyoza 132
ukubhunguka 13
ukubhuntsha 230
ukubinzanisa 89
ukubumba 14
ukucana 13
ukucanda 97
ukucinelela 14
ukucosha 14
ukucwayiza 161
ukucwayicwayiza 161
ukudemelayisa 134
ukudlanga 15
ukuduba 162
ukufaka ihlombe 9
ukufelebisa 34, 44, 82
ukufenyisa 127
ukufufusa 231
ukufuhlela 127
ukugcabhayela 215

ukugcwaneka 126
ukugeleza 110
ukugondoziswa 170
ukugwinya 12
ukugxiliswa 6
ukuhlakanishiswa 2, 238
ukuhlela 2
ukuhlelemba 8
ukuhlelenjwa 10
ukuhlinzeka 5, 7, 96, 109
ukuhlonza 179
ukuhluba 217
ukuhubha utalagu 123
ukuhululeka 18, 50, 55
ukujuba 125
ukukhweza 160
ukuklama 11
ukulwanganisa 122
ukumunyunga 101
ukuncishiswa 8
ukundabukisa 2
ukundulelisa 217
ukunokondisa 122
ukunothiswa 3
ukuntuleka 236
ukunwayela 217
ukunyonkela 95
ukuphakama 47
ukuphaphalaza 122
ukuphehlwa 162
ukuphithana 13
ukuphundleka 122, 227
ukuqapha 112
ukuqeqesha 6
ukuqhibuka 160
ukuqinisekisa 5, 6
ukuqiqingisa 127
ukuqonela 100
ukuqoqa amatemu 110
ukuqwashisa 110, 133
ukuqwengula 124
ukusabalalisa 4, 125

ukushazwa 160
ukusombuluka 229
ukusweleka 2
ukuthathisa 14
ukuthelelana 100
ukutheza olunenkume 125
ukuthikamezeka 90
ukutomula 12
ukuvamisa xi, 1, 2, 3, 4, 5
utolika 234
uTshwala 10
ukuvuba 160
ukuvuna 6
ukuvumbulula 168
ukuwuhlaba inhlali 123
ukuyikazela 122
ukuzambula 149
ukuzinza 3, 87
ukwandulelisa 162
ukwebuza 217
ukweluka 161
ukwenzasimanje 1, 125
ulimilunye 3
umakadebona 231
umakhweyana 228
umasingcwabisane 231
uMciyo 10
umgogodla 236
umhlabuhlangene 5
umkhakha 1
umkhusu vii
umngenelo 231
umnotholwazi 236
umqondomningi 233
umqondomsuka 1
umthobanhliziyiyo 231
umthombo 232
uMtshelekwane ix
uNgalondze ix
ungoti 5
uphenyo xi
uPhondolwendlovu 1

ushicilelo xi
uthwasiswa 6

yezokwazisa 240

Wilkes, A. xiii
Wordsmith Tools 238

Xaba, B.B.B. 235
Xala, Zweli xiv

Zama, P.P.M. 12
zamaNtungwa ix
Zikhali, Zinhle 230
Zulu, S.W. 1

